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ABSTRACT

RELIGIOUS TOLERANCE AND ITS RELATIONSHIP TO SPIRITUAL
MATURITY AND RELIGIOUS ORIENTATION AMONG
SEVENTH-DAY ADVENTISTS IN JAMAICA

by

Meric Dale Walker

Chair: O. Jane Thayer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: RELIGIOUS TOLERANCE AND ITS RELATIONSHIP TO
SPIRITUAL MATURITY AND RELIGIOUS ORIENTATION AMONG
SEVENTH-DAY ADVENTISTS IN JAMAICA

Name of researcher: Meric Dale Walker

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Date completed: May 2011

Purpose

Although the Seventh-day Adventist (Adventist) Church promotes love of God and love for fellowmen, there is a perception that its members are generally intolerant of persons who do not hold religious beliefs that are similar to theirs. The purpose of this study was to investigate the extent to which spiritual maturity and religious orientation are related to religious tolerance among Seventh-day Adventists in East Jamaica Conference.

Method

The Jamaican Adventist Religious Life Profile, the questionnaire used to collect data in this study, consists of the Intrinsic/Extrinsic–Revised Religious Orientation Scale;

the Spiritual Maturity Index; and the Religious Tolerance Inventory developed for this dissertation to reflect a continuum of religious tolerance from intolerance, to critical tolerance, to hypertolerance. The questionnaire was given to 500 participants drawn from Adventist churches randomly selected from across the territory of East Jamaica Conference of Seventh-day Adventists.

The categories of tolerance encompassed tolerance toward members as persons, tolerance toward members' beliefs and practices, tolerance toward non-members as persons, and tolerance toward non-members' beliefs and practices.

Scores for tolerance were subjected to methods for analysis of categorical data as well as for continuous data to assess the nature of the association of tolerance scores with demographic as well as spiritual maturity and religious orientation variables.

Results

Generally, Adventists in this sample scored high on the spiritual maturity scale ($M=4.96$, $SD=0.64$). They also scored high on intrinsic religiosity ($M=4.36$, $SD=0.74$) and low on extrinsic religiosity ($M=2.58$, $SD=0.79$). With Adventists, they are (a) intolerant with respect to members who wear jewelry (97.8%), and woman who wear pants to church (62.5%); (b) critically tolerant with regard to members who commit adultery (94.10%), members who practice homosexual behaviors (93.30%), pastors who have had a child out of wedlock before becoming a Christian (89.30%), members who hold views contrary to Adventists' fundamentals (85.30%), Adventist preachers who do not preach against non-Saturday-keeping churches (74.70%), and on issues such as literature of dissident Adventists (68.60%), change of church format (61.80%); and (c) hypertolerant regarding members with AIDS (95.00%), members who are not fully

knowledgeable of fundamentals witnessing (95.00%), disfellowshipped members (94.10%), and on the issues of loud shouting in church (81.60%), attending funerals on Sabbath (77.20%), and the wearing of casual clothing for Sabbath afternoon worship service (75.50%). With non-Adventists, they are (a) intolerant with respect to non-Adventists who wear jewelry (92.00%), non-Adventists teaching in Adventist schools (83.30%), and the issues of non-Adventist books being sold in Adventist book stores (76.30%); (b) critically tolerant regarding Sunday worshippers (98.10%), those who eat biblically unclean foods (94.60%), Adventist young people's non-Adventist friends (93.10%), people from another religious denomination who force literature on them (86.40%), Sunday-keeping pastors (62.40%), and the issues of non-Adventist books used in Adventist schools (88.60%) and non-Adventist church services (71.20%); and (c) hypertolerant pertaining to non-Adventists involved in social projects (89.40%). Numerous significance tests ($p < 0.01$) indicated that, overall, tolerance is unrelated to demographic characteristics, spiritual maturity, and religious orientation.

Conclusions

This study examined the levels of religious tolerance among a sample of Adventists in Jamaica. It also investigated if tolerance is related to spiritual maturity, religious orientation, and selected demographic characteristics. Generally, Adventists in this study have high spiritual maturity, high intrinsic religious orientation, and low extrinsic religious orientation. They also are critically tolerant of other Adventists' and non-Adventists' beliefs, practices, and behavior.

RELIGIOUS TOLERANCE AND ITS RELATIONSHIP TO SPIRITUAL
MATURITY AND RELIGIOUS ORIENTATION AMONG
SEVENTH-DAY ADVENTISTS IN JAMAICA

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

by

Meric Dale Walker

APPROVAL BY THE COMMITTEE:

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Member: Trevor O'Reggio

Member: Elvin Gabriel

External: Lionel Matthews

Date approved

To my wife Monica,
my special supporter and radiant encourager who has been consistent in buttressing and
balancing my ministerial profession and educational progression. And to the members of
the Andrews, Kencot, New Haven, and Riverton Meadows Seventh-day Adventist
churches who sacrificed pastoral time to make this study a reality.

Andrews University

School of Education

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LIST OF ABBREVIATIONS

BNC	Adventist Book and Nutrition Center
I/E-R	Intrinsic/Extrinsic–Revised Scale
KJV	King James Version
NIV	New International Version
NKJV	New King James Version
RTI	Religious Tolerance Inventory
SDA	Adventists
SMI	Spiritual Maturity Index

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CHAPTER I

INTRODUCTION

Background to the Problem

Intentionality is a vital characteristic in maintaining and sharing faith in a faith community (Seymour & Miller, 1982). Of such, Westerhoff (1977) uses the term *catechesis* to highlight pastoral activity, which he defines as being the task of transmitting the faith of the community in a manner that is intentionally and vitally embodied in persons. The practice of Christian spirituality is intentional. Such life encompasses beliefs, actions, and attitudes associated with the experience of knowing God (Peace, 2001).

According to Christian Scripture, knowing God and loving one another are intricately related: “Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God. He who does not love does not know God, for God is love” (1 John 4:7, 8 NKJV).

One of the outworkings of love is forbearance: “With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph 4:2 KJV). Strong (2001) defines forbearance as tolerance. “By following Jesus’ example, Christians show tolerance in . . . accepting those who are different” (Underwood, 2008, p. 80). It seems reasonable to conclude that the more one grows and matures in Christ, the more he or she grows in love, and the more love grows, the more intentionally tolerant of others one becomes.

At the same time, the mature Christian is “committed to cultivating and expressing the classic Christian values and disciplines” (Stevenson, 1999, p. 202). Similarly, intrinsically oriented Christians “reflect the no-nonsense fervency of commitment . . . (within a traditional Christian context)” (Burris, 1999, p. 145) of common Christian attitudes, values, and disciplines like that depicted by the mature Christian. This implies that the mature Christian and the intrinsically oriented Christian are similarly committed to Christian values and are one and the same. Herek (1987, para. 1) notes that “an intrinsic orientation has sometimes been associated with tolerance.”

Harrison, Bromily, and Henry (1991, p. 328) argue that a model of forbearance (tolerance) is how God “endures the sinner’s persistent obstinacy and wickedness and tirelessly calls to repentance rather than to visit him with immediate judgment (Romans 2: 4; 9:22).” Evidence indicates that churches that attempt to extend forbearance and love are more likely to be growing churches. Schwarz (1999), in his research of natural church development, argues that a healthy and growing church is one that demonstrates a measurably higher “love quotient” than churches that are stagnant or declining.

According to Gladden (2003), a loving church is one in which there is an attitude of acceptance of those who are different. Loving one another as Christ loved his disciples is a distinguishing mark of true discipleship (Wilkins, 1992). Being a true disciple seems to be equivalent to the level of spirituality at which the “love quotient” is high with a harmonizing output of tolerance.

Seventh-day Adventist (Adventist) disciples of Christ embrace the church’s mission to “all peoples” even in the face of religious, ethnic, political, cultural, social,

geographical, and linguistic divides. In the context of such a diverse world, tolerance seems to be an indispensable value in regard to the fulfillment of the church's mission. The official statement of the General Conference of Seventh-day Adventists on tolerance claims that Christians must go beyond a "negative concept and develop sympathy for beliefs or practices that not only differ, but even conflict with their own" (Folkenberg, 1995, para. 2). Tolerance "does not mean docility or abject submission, but partnership and respect for the equal rights of others. Every person has the right and the responsibility to express both ideas and ideals with verve and vigor . . . Christians carry their share of the blame for prejudice" (Folkenberg, 1995, para. 2).

The practice of religious tolerance by Adventists in East Jamaica is critical to the mandate of the mission of the Adventist Church in that territory, and furthermore has implications in relation to the spirituality of the members within such faith community.

Statement of the Problem

The Seventh-day Adventist denomination came into existence in the mid-19th century in the United States of America and grew into an organized church by the 1860s. It developed and spread greatly by the 1890s to the point that it was officially brought to Jamaica in 1893. In 1894 the first Seventh-day Adventist Church was organized in Jamaica with a membership of 37, which increased to 102 by 1895. The church has seen tremendous growth since then. Dawes (2002, para. 3) reports: "I would not be surprised if the results of the census currently under way show the SDA as the single largest Christian community on the island—with more than 600 churches islandwide and an active membership of about 200,000."

The ethos that drives the contents and practice of Seventh-day Adventist evangelism in Jamaica reflects the peculiarity of remnant theology with last-day imperatives for lifestyle. In addressing the rise of Adventism in Jamaica, O'Reggio (2008, p. 256) notes that "the content of . . . truth has contributed to the evangelistic success of Adventism because of many of its unique doctrines that are presented with a special sense of divine mission." The members' conviction of the fundamental doctrines of the church creates believers who are zealously committed to various and consistent methods of evangelism that produce rapid numerical growth of believers who in turn somewhat embrace a "we alone are right" or "we are the most right" mentality. Does such attitude of being the possessors of best biblical truths negatively affect attitudes of church members toward each other and toward others who hold different doctrinal perspectives and lifestyle practices?

While there is no formal data available on how such religious attitude has affected religious tolerance relative to the perception and behavior of Seventh-day Adventists in Jamaica, my observation during 23 years of pastoral ministry and many other years as a church member provides a framework of interest that causes me to wonder what the relationship is between the behaviors of apparent religious intolerance, spiritual maturity, and religious orientation.

The church claims that it is "opposed to any law, policy or practice that would discriminate against people on the basis of their religious beliefs" (Bignall, 2009, para. 4). At the same time, Major Richard Cooke, a renowned leader in the Salvation Army in Jamaica, in response to the question of whether or not he thinks the Seventh-day Adventist Church itself is tolerant on religious matters, said that based on his personal

experience, he does not think that Adventists are tolerant regarding the religious beliefs and practices of others (personal communication, June 5, 2005). However, he further acknowledges that his most recent experiences indicate that there is a changing attitude toward tolerance at higher levels of the denomination and among some of the local members.

Gnew (2002), a member of another Christian denomination in Jamaica, reported in *The Jamaica Gleaner* that Adventists do not show love, respect, and consideration to all people because they “force the word of God on to people who do not wish to hear it, or in such a manner as to cause a nuisance to other people” (para. 4).

The issue at hand focuses on whether or not Seventh-day Adventists in East Jamaica Conference meaningfully separate their strongly held theological beliefs and fervently practiced behaviors from negative attitudes and behaviors towards each other and towards others who have different doctrinal beliefs, practices, and lifestyle.

Purpose of the Study

The purpose of this study was to examine (a) the categories of religious tolerance among Adventists in the East Jamaican Conference and (b) the extent to which spiritual maturity, religious orientation, and certain demographic characteristics are related to religious tolerance.

Research Questions

The followers of Christ intentionally embrace “all peoples” in the real world of religious, ethnic, political, cultural, social, geographical, and linguistic divides. In this world of such diversity, religious tolerance, which respects the equal religious rights of all persons, is an indispensable Christian value. This study quantitatively focuses on the

behaviors and concepts of Seventh-day Adventists in answering the following research questions:

1. What is the spiritual maturity of Adventists in Jamaica?
2. What is the religious orientation of Adventists in Jamaica?
3. What is the category of religious tolerance among Adventists in Jamaica?
 - a. To what extent are Adventists tolerant of fellow Adventists as persons?
 - b. To what extent are Adventists tolerant of fellow Adventists'

beliefs and practices?

- c. To what extent are Adventists tolerant of non-Adventists as persons?
- d. To what extent are Adventists tolerant of non- Adventists'

beliefs and practices?

4. To what extent are demographic items related to religious tolerance?
 - a. To what extent is gender related to religious tolerance?
 - b. To what extent is age related to religious tolerance?
 - c. To what extent is education related to religious tolerance?
 - d. To what extent is employment status related to religious tolerance?
 - e. To what extent is financial status related to religious tolerance?
 - f. To what extent is family setting (type) related to religious tolerance?
 - g. To what extent is previous religious affiliation related to religious tolerance?
 - h. To what extent is church participation related to religious tolerance?
5. To what extent is spiritual maturity associated with religious tolerance?
6. To what extent is religious orientation associated with religious tolerance?

These questions were answered through the methodology of selecting a stratified sample from the population of Seventh-day Adventists in East Jamaica to which a survey instrument was administered. The software Statistical Package for the Social Sciences (SPSS) was utilized to analyze the data.

Assumptions

The study of spiritual maturity and religious tolerance examines values pertaining to spirituality. Accordingly, this necessitates the following assumptions:

1. Although spiritual growth is mysterious and unfathomable in many respects, it is reflected in beliefs and practices.

2. Based on the fact that only God, because of his omniscience, is the perfect judge, the conclusions drawn by human research procedures are not to be considered final; neither are they to be used judgmentally in relation to the spiritual state and eternal destiny of the respondents.

Conceptual Framework

Types of Tolerance

Stetson and Conti (2005) in their treatise on the truths about tolerance make three important classifications regarding attitudes and practices pertinent to tolerance, namely, *intolerance*, *hypertolerance* (p. 149), and *critical tolerance* (p. 153).

‘Intolerance’ results from an “immoral deficit of the virtue of tolerance” (Stetson & Conti, 2005, p. 149) which causes individuals to fail to be tolerant when they should be. This aspect of intolerance according to Budziszewski (1999, p. 44) results from ‘narrow-mindedness.’

On the other hand, ‘hypertolerance’ is “permitting that which should not be permitted or praising that which is blameworthy or remaining silent toward injustice” (p. 152). This aspect of intolerance according to Budziszewski (1999, p. 44) results from ‘softheadedness.’ ‘Softheadedness’ is a free-reign state of mind that tolerates anything and everything notwithstanding the difference between right and wrong.

Types of tolerance derived from narrow-mindedness as well as softheadedness are unacceptable because they fall out of the ambit of true tolerance. For the purposeful clarity of the conceptual framework, ‘intolerance’ is too little tolerance, which results from narrow-mindedness, while ‘hypertolerance’ is too much tolerance, which comes from soft-headedness. Both are two mistaken extremes best explained as separate terms toward a proper understanding of true tolerance.

Stetson and Conti (2005) explain that ‘critical tolerance’ is the “golden mean between two mistaken extremes” (p. 152), tolerating rightly with the elements of positive allowance and critiquing negatively with nontolerance, which is, refusing “to make or keep . . . morally objectionable practices” (p. 155). Regarding this “golden mean” Budziszewski (1999, p. 44) notes that “the truly tolerant point will always be somewhere between the two endpoints of the continuum.”

The Mature Christian and Critical Tolerance

Stetson and Conti (2005) cogently argue that in relation to humanity’s perspective of tolerance “the Judeo-Christian worldview has the conceptual resource to attribute intolerance . . . to the flaws and weaknesses of general human nature and badly formed human character” (p. 170). For Stetson and Conti, intolerance is associated with all other

wrong attitudes and practices that result from the failing of human nature. Implicit in this stance is that character formation and critical tolerance are positive correlates.

‘Critical tolerance’ is level-headed tolerance displayed by the mature Christian. The mature Christian is one who has grown to the level of spiritual maturity at which she is not dependent on others to maintain a God-centered relationship. Through critical analysis, the mature Christian tolerates rightly, allowing that which is clearly positive and moral, and critiquing and disallowing that which is clearly negative and immoral. The mature Christian bases these moral decisions of critical tolerance not exclusively on the Bible, although inclusive of it, but rather dependent on personal closeness and communion with God through continuous critical reflection, resulting in a moral value-system that is not dependent on the interpretation, judgment, concepts, attitude, or practice of others. “The maturing Christian loves others and shows preference for others over self” (Steele, 2001, p. 659). Consequently, implicitly, the mature Christian embraces covert attitudes and displays overt behaviors characteristic of critical tolerance.

Tolerance displayed toward religious matters is religious tolerance which Newman (1982, p. 7) sees as tolerance pertaining to religious beliefs, religious actions, or religious people. Accordingly, Hein (2005, para. 6) defines religious tolerance as “acknowledging and supporting that individuals have the right and freedom to their own beliefs and related legitimate practices, without necessarily validating those beliefs or practices.” Mensching (1971, p. 128) highlights the foci of religious tolerance as views and patterns. Meuhlhoff (2003, para. 9) categorizes the foci of tolerance as being beliefs, practices, and habits, and he believes that respectful dialogue with others who are

different, even when there is disagreement, “may lead to increased respect and the chance to dialogue again.”

The concept of critical tolerance that should emanate from the mature Christian is beautifully articulated by Budziszewski (1998, p. 234):

Not everything should be tolerated. The duty of tolerance, then, does not take the form, ‘Tolerate.’ Rather it takes the form, ‘Tolerate what should be tolerated.’ What this shows us is that tolerance is not a mechanical duty, but a duty involving judgment.

The Christian apologist disapproves and rejects different beliefs, views, practices, or patterns that conflict with biblical orthodoxy but at the same time must be open to objectively examining those different beliefs, views, practices, or patterns for possible relevant heterodoxy. In any case those different beliefs, views, practices, or patterns must not militate against the higher value of common brotherhood and mutual respect.

Figure 1 incorporates the tolerance model of Stetson and Conti (2005), and concepts of Newman (1982), Mensching (1971), Meuhlhoff (2003), and character-conditioned tolerance of Allport (1986), against the backdrop of spiritual maturity components articulated by Steel (2001). It shows the conceptual framework regarding tolerant behavior and attitude demonstrated by mature Christians toward persons who differ from them in beliefs and practices regarding religious and other matters.

There are two extremes on the tolerance continuum at which many Christians find themselves: namely the point of intolerance, where there is the failure to be tolerant when tolerance should be exercised; and the point of hypertolerant where there is failure to be nontolerant when nontolerance should be realized. In the middle of these two extremes, is the point at which the vital characteristics of critical tolerance are modeled.

Critical tolerance is good tolerance which results from critical analysis of whatever matter is at hand. There are two sides to critical tolerance, the positive and the

Conceptual Framework Overview

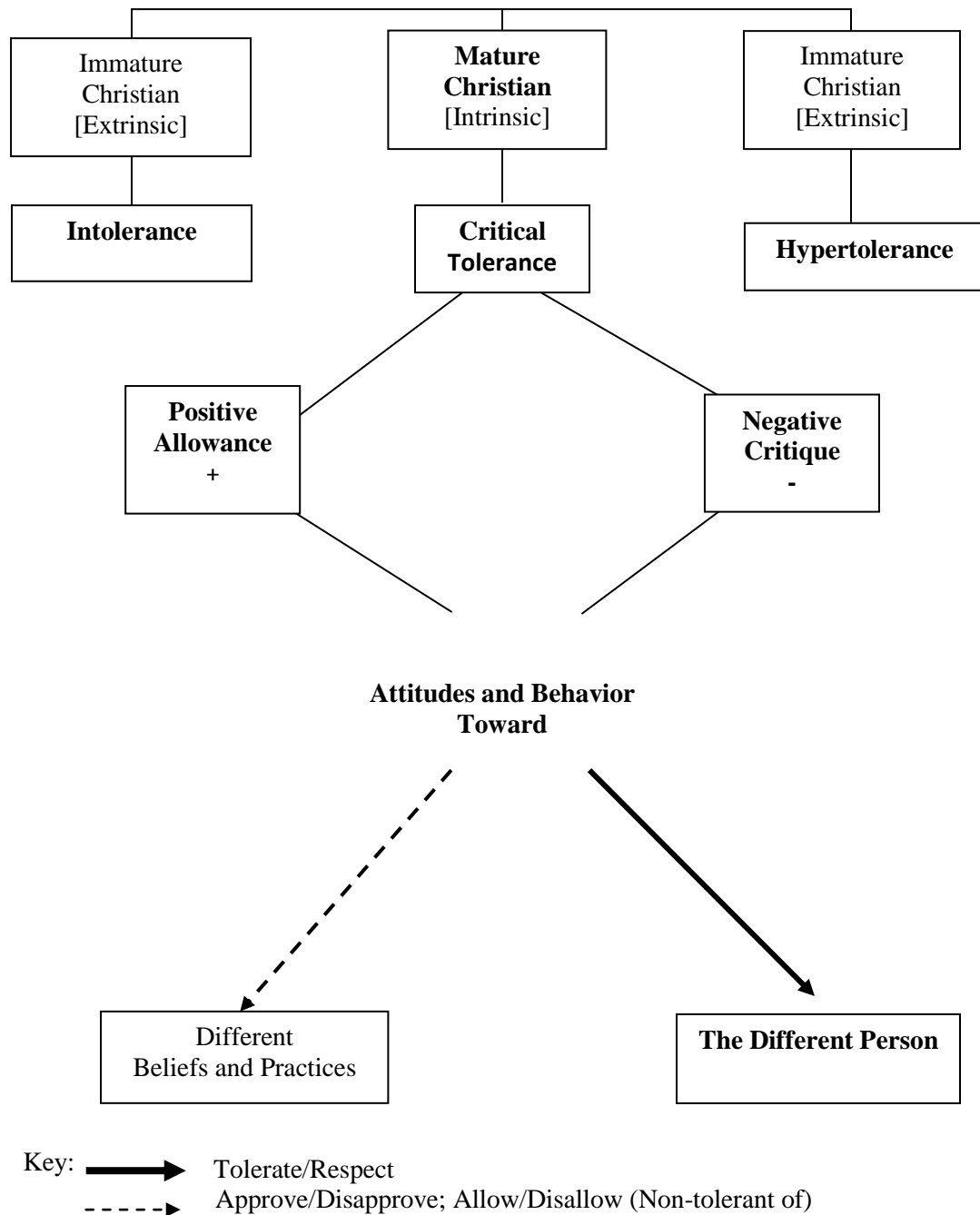


Figure 1. The Christian's framework of religious tolerance.

negative critique, thereby being both accepting and rejecting. Consequently, on the one hand, the individual who is critically tolerant accepts that which falls within the purview of right, appropriate, and acceptable. On the other hand, such individual does not allow, praise, or countenance whatever falls outside the purview of right, appropriate, and acceptable based on one's hermeneutics of biblical morality which, for this study, is the religious orthodoxy of Adventists.

These two sides of critical tolerance are consistently demonstrated in the attitudes and behaviors of mature Christians in relation to the "different person." The different person is the person who, based on many reasons including culture, church organization, orientation, tradition, and change in times, holds different beliefs and has different practices from those judging him. The different person may be a fellow church member or a member of another religious organization or not a member of any religious organization.

The attitudes and behaviors of critical tolerance expressed by mature Christians toward the beliefs and practices of the different person will either, on the one hand allow, countenance, or affirm, or on the other hand, disallow, be nontolerant of, or disapproving those beliefs and practices, depending on whether or not those beliefs and practices fall within the mature Christian's value-system. (See broken arrow line extending from Attitudes and Behaviors to Beliefs and Practices in Figure 1.)

However, although both sides of critical tolerance are appropriately applicable to beliefs and practices, the people themselves who hold these different beliefs and practices must never fall within the mature Christian's classification purview of right and wrong, appropriate and inappropriate, acceptable and unacceptable. As persons they must

always be valued and respected within the context of brotherhood. (See unbroken arrow line extending from Attitudes and Behaviors to the Different Person in Figure 1.)

Furthermore, while Fowler's faith construct (human universal of similar struggles and awareness) does not have the same meaning as the definition of Christian faith as postulated through creeds, his stages of faith development scale seem to encapsulate inevitable struggles, awareness, and output that Christians experience as they grow spiritually.

Stage five faith (*Conjunctive Faith*), as concluded by Fowler (1984), involves "a critical recognition of one's social unconscious—the myths, ideal images and prejudices built deeply into the self system" (Fowler, 1984, pp. 197-198). This is "marked by greater tolerance to outside perspective . . . allowing persons to see the multiple facets of truth, and the limitations of any human perspective" (Downs, 1995, p. 81). At this stage "people have to make their own best choices about religion, even if it means following new ways"; "No set of religious beliefs is the whole and final truth for everyone"; and "Love of neighbors requires being open to new ideas and values" (Barnes, Dole, & Johnson, 1989, p. 170). People at this stage believe these statements to be true, and implicitly are tolerant of other people's personal choices of religious beliefs.

Similarly, Kohlberg's (1981) seventh stage of moral development stipulates that there is the display of "an ethical and religious orientation centered on *agape*. Universal responsible love, forgiveness, and compassion are freely given. *Agape* does not compete with justice principles; rather it inspires one to go beyond the demands of justice" (Wilhoit & Dettoni, 1995, p. 71). Kohlberg agreed that his study of morality was intimately related to Christianity (Kohlberg, 1981, p. 321).

The characteristics of the final stages of Fowler's faith development and Kohlberg's moral development are all requisite qualities of spiritual maturity and critical tolerance of different individuals, beliefs, and practices.

Religious Orientation and Tolerance

According to Allport and Ross (1967), there are two basic religious orientations, namely intrinsic and extrinsic.

The extrinsically oriented Christian "endorses religious beliefs and attitudes or engages in religious acts only to the extent that they might aid in mundane goals such as feeling comforted and protected or acquiring social status and approval" (Allport & Ross, 1967, p. 434). On the other hand, the Christian who is intrinsically oriented seeks to fulfill a "non-mundane, even self-denying quality" (p. 434). Intrinsic orientation is "living" one's religion, while extrinsic orientation is "using" one's religion for social status (Burris, 1999, pp. 144, 145).

Because operationally the mature Christian is "committed to cultivating and expressing the classic Christian values and disciplines" (Stevenson, 1999, p. 202), and similarly, intrinsically oriented Christians "reflect the no-nonsense fervency of commitment . . . (within a traditional Christian context)" (Burris, 1999, p. 145), there are common attitudes, values, and disciplines that imply that the mature Christian is intrinsically oriented. These common traits are evident in valid scale items for spiritual maturity and intrinsic orientation used in research over the years. If indeed the mature Christian and the intrinsic Christian share attitudinal and character commonalities, they will not differ significantly on the tolerance continuum.

"An intrinsic orientation has sometimes been associated with tolerance" (Herek,

1987, para. 1). Past research has established a relationship between religious orientation and prejudice to the extent that persons with an external religious orientation were shown to have “a greater tendency toward racist attitudes” (Herek, 1987, para. 1).

Intrinsic orientation posits an “otherly . . . self denying quality” (Burris, 1999, p. 144) that has a positive implication for being tolerant of others. The intrinsic Christian is committed to traditional religious values and at the same time posits an “otherly . . . quality” which respects the rights of other people to embrace their own religious beliefs. Implicitly, this seems only possible from the perspective of being critically tolerant as in the case of the mature Christian explained earlier.

Biblical Framework

Jemison (1959, p. 75), in noting the characteristics that place God above all other beings, points out that “God knows Himself and all other things, whether they be actual or merely possible, whether they are past, present, or future, and that He knows them perfectly and from all eternity.” Therefore, God alone is aware of the intricacies and variables pertaining to individuals’ understanding, actions, and reactions peculiar to their situations. Therefore, judging and issuing judgment is his prerogative. Such is beyond the finite scope of human jurisdiction (Rom 8:6-7; Eph 4:18, 2 Cor 11:3, and Gen 3:12).

The Bible records that at times God uses humankind to communicate his will (Amos 3:7) to reflect the extent of his desires of tolerance and nontolerance within particular contexts (Ps 103:8-14 and Exod 34:67). However, according to the Bible it is never a human prerogative to be judgmental in regard to the destiny of others (Col 3:12-14 and 12:17-18).

At the same time the Bible teaches that the Christian's life is one filled "with all lowliness and meekness, with longsuffering, forbearing one another in love" (Eph 4:2 KJV). Strong (2001) defines forbearance as tolerance. "By following Jesus' example, Christians show tolerance in . . . accepting those who are different" (Underwood, 2008, p. 80).

Guided by the foregoing biblical framework of tolerance, mature Christians and intrinsically oriented believers understand they are not to be hypertolerant in tolerating any and every belief or practice; they are not to be intolerant in failing to be tolerant when tolerance must be demonstrated; and instead, they are to be critically tolerant in supporting and praising the right, just, and good, while disapproving and disallowing the wrong, unjust, and bad without being judgmental or expressing disrespectful attitudes and behaviors to the people who hold different beliefs and engage in different practices. The critically tolerant Christian's beliefs and practices are based on their biblical hermeneutics.

Significance

The potential significance of this research can be considered in the following areas. First, the findings of this study will provide information pertaining to the relationship between spiritual maturity, religious orientation, and religious tolerance. From such information recommendations can be made and steps taken to facilitate religious critical tolerance within the Adventist faith community.

Second, the research, being the first of its kind, not only in relation to the Adventist Church in Jamaica, but in Jamaica itself, breaks a new frontier with the potential that its findings can guide the development of seminars on spirituality and

religious tolerance, suitable for the Adventist Church and church leaders from other denomination.

Also, this research is significantly unique because it utilizes Stetson and Conti's (2005) concept of "nontolerance" (one side of critical tolerance) as distinct from "intolerance." Regarding tolerance terminologies relating to research of religious tolerance so far, "intolerance" has been the only alternative to tolerance within the common vocabulary of religious people. Consequently, the findings of this research will provide insights within the Adventist doctrinal context regarding being appropriately nontolerant of unacceptable doctrines or behavior without being intolerant of people.

Definition of Terms

Tolerance

Tolerance allows people to treat others with respect and dignity, separating others from their beliefs and practices to the extent that they are treated with impartiality, and they are valued as fellow human beings.

Based on an understanding of Adventist beliefs, tolerance refers to the range of judgmental or acceptance attitudes, that someone has about other people and their behaviors.

Toleration

The proper understanding of toleration is the authority encompassing "society and the state . . . as a matter of right" extending "complete freedom of religious belief and expression to all . . . citizens" (Zagorin, 2003, p. 7). According to Raphael (1988, p. 139),

“one can meaningfully speak of tolerating, i.e. of allowing or permitting, only if one is in a position to disallow.”

Critical Tolerance

‘Critical tolerance’ is derived and displayed through critical analysis, allowing that which is clearly positive and moral, and critiquing and disallowing (nontolerant of) that which is clearly negative and immoral.

In this study critical tolerance has been operationalized as people’s beliefs or behaviors that have been judged by expert opinion to be fair, unprejudiced, and reasonable and that have been arrived at by thoughtful theological reflection.

Religious Orthodoxy

What a religious community understands and agrees to be proper belief regarding its faith, is that community’s orthodoxy (Guy, 1999). While originally and traditionally orthodoxy has focused on God as the creator of the cosmos, it encompasses “the experience of God as the Holy Redeemer” (De Vries, 2001, p. 516). Therefore, the orthodoxy of a religious community inevitably consists of specific beliefs and practices that are held as essential components in the believer’s experience of God as Redeemer.

The beliefs that drive practices within the East Jamaica Conference faith community are articulated in *Seventh-day Adventists Believe: An Exposition of the Fundamental Beliefs of the Seventh-day Adventist Church* (Ministerial Association of the General Conference of Seventh-day Adventists, 2006). These beliefs are doctrinal essentials that bind the East Jamaica Conference faith community together. Because these doctrines are observed and adhered to along a liberal-conservative continuum, religious tolerance in reference to religious orthodoxy in the East Jamaica Conference, as a

conservative faith community, reflects not just general acceptance to these doctrines but the extent of such acceptance.

Nontolerance

“To be nontolerant of a practice is to regard it as too bad to allow, as so harmful to an individual person or the fabric of human community that it must necessarily be outlawed” (Stetson & Conti, 2005, p. 149). Importantly, nontolerance places the focus “outward on the character of the deed, on the objective moral context, external to any of the human actors in the situation” (p. 156).

Adventists who demonstrate nontolerance based on the biblical hermeneutics, critically analyze the beliefs and practices of others, both Adventists and non-Adventists, and conclude that those beliefs and practices in themselves must be disapproved and disallowed but without negatively focusing on the character of those church members and others who hold those beliefs and practices.

Intolerance

‘Intolerance’ results from an “immoral deficit of the virtue of tolerance” (Stetson & Conti, 2005, p. 149) which causes individuals to fail to be tolerant when they should be. Intolerance focuses internally on the character of the persons involved in the deed, and frequently disregards “the objective moral status of the external action” (p. 156).

In this study intolerance has been operationalized as people’s beliefs and behaviors that have been judged by expert opinion to fail to allow that which is doctrinally and morally sound and at the same time reflecting a negative attitude toward other people, both Adventists and non-Adventists, who hold these beliefs and embrace these practices.

Hypertolerance

Hypertolerance is allowing without objection something considered to be morally objectionable to persist. Stetson and Conti (2005) see hypertolerance as “permitting that which should not be permitted or praising that which is blameworthy or remaining silent toward injustice” (p. 152).

In this study hypertolerance has been operationalized as people’s beliefs and behaviors that have been judged by expert opinion to fail to critically differentiate between right and wrong consequently reflecting behaviors and attitudes which are clearly not consistent with Adventist orthodoxy.

The Different Person

According to Chamberlain (2005, p. 75), the question as to whether or not one must be tolerant “presupposes that one person *disagrees* with what another person is doing or saying.” The “different person” is an individual whose belief is not considered true or whose practice is not deemed right, by another person.

In this study the different person is the Adventist or non-Adventist who holds beliefs and participates in practices that the respondent, based on personal religious beliefs, considers as being wrong.

Belief and Practice

According to LeSueur (1935, p. 1), “Belief is an action . . . action is full belief.” Belief and practice (action) are intricately linked. Practice is the outworking of belief. Belief is the foundation of the repeated action (practice), hence, they are inseparable. For this study, belief and practice are the perspective and commensurate behavior of the different person.

Religious Tolerance

Religious tolerance is "acknowledging and supporting that individuals have the right and freedom to their own beliefs and related legitimate practices, without necessarily validating those beliefs or practices" (Hein, 2005, para. 6).

Religious tolerance in this study pertains to Adventists' tolerance of religious beliefs, religious actions, and religious people.

Religious Truth

Truth from the perspective of postmodernism is subjectively relative. Truth from the theistic worldview underpinning this study is objective, having its full embodiment in the absolute God who is ultimate reality.

Stetson and Conti (2005, p. 83) state that "the absolute character of truth must be continually in the forefront of the believer's mind." The believer as far as possible must focus on the absolute character of truth and embrace objective truth which stipulates clear consistent principles; however, the fullness or perfection (absolute truth) of such only resides in the being of God (the Absolute). Therefore, the believer can know objective truth but cannot know it absolutely.

Religious tolerance becomes necessary when others within a community of faith are considered to have moved outside of the orthodoxy of that community. The concept of the community of faith having objective but not absolute truth is important for the study of religious tolerance within that faith community. For this study religious truth is defined as the beliefs as articulated in *Seventh-day Adventists Believe: An Exposition of the Fundamental Beliefs of the Seventh-day Adventist Church* (Ministerial Association of the General Conference of Seventh-day Adventists, 2006).

Spiritual Maturity

According to Strong (2001, p. 321), something spiritual is something “produced and maintained among men [*sic*] by the operations of the Spirit of God.” Maturity is the state of being full-grown (Pearsall, 1999, p. 880). Spiritual maturity, according to Stevenson (1999), is a construct of religious maturity in which a person develops through continuous critical self-reflection not relying on the support of others to maintain religious beliefs and practice.

The spiritually mature Adventist is fully grown or grown in his or her relation with God (spirituality) to the extent that closeness and communion is maintained. Spiritual growth is becoming in lifestyle and thought more like Christ—more spiritually mature.

The Spiritual Maturity Index by Craig W. Ellison (1984) was used to measure the spiritual maturity of Jamaican Adventists. It has 30 items each having a 6-point Likert-style rating scale for each statement ranging from “strongly agree” to “strongly disagree.” Means ranging between 1-2 depict low spirituality; 3-4 indicate average spirituality; and 5-6 reflect high spirituality. A spiritually mature individual is not dependent upon others for the maintenance of his or her religious beliefs (Stevenson, 1999).

Religious Orientation

Religious orientation is the motivation or perspective that drives religious behaviors of persons. It can be either intrinsic or extrinsic depending on the “maturity” of those persons’ respective “religious sentiments” (Hill & Hood, 1999, p. 119).

“‘Intrinsic religious orientation’ refers to living the religion for its own sake as opposed to an ‘extrinsic religious orientation’ that is being religious for the purpose of

outer rewards such as social status in the community” (Meseth & Georgescu, 2004, para. 6).

In this study, these orientations were measured by the Intrinsic/Extrinsic–Revised Religious Orientation Scale (Gorsuch & McPherson, 1989). This consists of 14 items using a Likert-type scale each being of a 5-point format ranging from (1) strongly disagree to (5) strongly agree. Means ranging between 1-3 indicate low to average intrinsic/extrinsic orientation; and means above 3 reflect high intrinsic/extrinsic orientation. Of the 14 statements, eight relate to intrinsic orientation while six pertain to extrinsic orientation.

Delimitations of Study

The population of this study is restricted to Adventists who attend church and hold membership in the territory of the East Jamaica Conference of Seventh-day Adventists. The sample is limited to members of randomly selected Sabbath School classes in those churches. Not all possible areas that could involve religious tolerance were included. The scope of the research instrument relates to only areas of religious tolerance selected based on my review of the literature, on the counsel of persons acquainted with the Jamaican culture, and on my perception of the problem of intolerance among Adventists in East Jamaica.

Limitations of Study

Because of the multi-dimensional aspects of religiosity, only critical measures of spiritual maturity are considered as correlates of characteristics of religious tolerance. Due to the diversity of characteristics of religious tolerance, only those items that are culturally relevant will be considered. Therefore, other important characteristics of

religiosity, and other aspects of religious tolerance should not be implied or considered in the conclusions of this study.

The fact that all of the data collected are self-reported data, there is the possibility for social desirability to be a factor in the responses.

Furthermore, findings are only applicable to the population reflected in the sample and are not to be generalized to populations in other cultures or in other Christian denominations.

Organization of the Study

This study is divided into five chapters.

Chapter 1 consists of an introductory overview of the study, background of the problem, statement of the problem, purpose of the study, research questions, conceptual assumptions, conceptual framework that gives direction to the development of the study, significance, definitions of commonly used terms, and delimitations and limitations of the study.

Chapter 2 provides a careful review of the relevant literature on spirituality and religious tolerance. The main areas reviewed are religious tolerance and the Bible; historical perspectives of tolerance; religion and tolerance, spirituality and tolerance, religious orientation and tolerance; effects of demographics on tolerance; and spiritual growth and tolerance in Seventh-day Adventism.

Chapter 3 outlines the research design, population, sample, instrumentation, pilot study, data collection procedure, research questions, and the data analysis.

Chapter 4 reports on the findings of the study. It includes a description of the

respondents, findings inclusive of the testing of the research questions and related null hypotheses.

In chapter 5, a statement of the problem in context, purpose of the study, and the summary of the literature are followed by the summary of statistical methodology used in the study. Following these are the presentation of the findings, discussions on the findings, conclusions, recommendations for practice, and recommendations for future research.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter inspects religious tolerance and the Bible; examines the historical perspectives of religious tolerance from the early Christian era to the 21st century; scrutinizes religion and tolerance; looks at spirituality and tolerance; inspects religious orientation and tolerance; surveys the effects of demographics on tolerance; and analyzes spiritual growth and tolerance in Seventh-day Adventism.

Because no study is readily available on the relationship of spiritual maturity and religious orientation to religious tolerance among Adventists, then of necessity the survey of literature forms a foundation of principles on which the study is justifiably predicated. Therefore, the literature review progresses from a biblical premise to a survey of present relevant writings, building a case for this study.

Religious Tolerance and the Bible

God's Domain

Is God tolerant? If he is, to what extent is he tolerant? In relation to religious tolerance, what does he expect from his mature followers? The Bible provides insights for answering these essential questions to this study.

An important concept in this study is that of the breadth and scope of God's grace. God's grace encompasses reconciliation and restoration. Even though people throughout all times choose religious perspectives and lifestyle practices that are different from what

God instructed, he still extends his grace to them (Isa 48: 9; Jer 7:23-25; Luke 13:6-9; Rom 2:4; 9: 22; 2 Pet 3:9).

Berkhof (1986) states that one of the fruits of God's common grace, which is grace that applies to all humanity, is that the execution of the sentence of death on the sinner was not fully executed at once:

He does not do so now, but maintains and prolongs the natural life of man and gives him time for an opportunity to repent, thereby removing all excuse and justifying the coming manifestation of His wrath upon those who persist in sin unto the end. (p. 442)

God's grace allows him to be tolerant with the sinners toward giving such persons an extended opportunity toward realizing salvation. "The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2 Pet 3:9 NIV).

God is graciously tolerant and at the same time perfect in holiness. According to Berkhof (1986, p. 60) this holiness is "qualitatively free from all limitation and defect." God's moral perfection and gracious tolerance are inextricably linked. Jesus points out God's tolerant characteristics in stating that "He causes his sun to rise on the evil and the good, and sends rain on the righteous and on the unrighteous" (Matt 5:45 NIV). And linking such attitude of tolerance to God's perfection in relation to proper moral living, Jesus counsels: "Be perfect, therefore, as your heavenly Father is perfect (Matt 5:48 NIV).

Biblically, God is never intolerant (failing to be tolerant when tolerance must be exercised) but is nontolerant (not failing to disallow whatever falls outside the purview of right, appropriate, and acceptable). His grace prolongs natural life and gives humankind

time for an opportunity to repent. Rejection of God's prolonged grace (tolerance) has the natural consequence of eternal death (Rom 6:23).

God's tolerance is epitomized in John 3:16: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (NIV). However, his tolerance must be understood from the standpoint that he relates to people based on their understanding peculiar to their context: "In the past God overlooked such ignorance, but now he commands all people everywhere to repent" (Acts 17:30, NIV).

Figure 2 gives the ways God critically exercises tolerance to humanity. Contexts demonstrating God's tolerance and nontolerance are dispersed throughout the Bible. Some examples of his nontolerance to persons are seen in God's rejection of Cain's religious offering (Gen 4:2-5) and God's slaying of Judah's firstborn (Gen 38:7-10). Nontolerance to families is depicted in God's slaying 250 Jewish leaders and their families (Num 16:1-35), and God's giving Lot and his family an ultimatum to leave Sodom (Gen 19). Nontolerance to community is seen in God's destroying a particular set of Jews who complained (Num 11:1) and God's ordering the slaying of tribal heads representing communities and tribes (Num 25:1-18). Examples of God's non-tolerance to a nation are his cutting off the Amorites after their cup of iniquity was full (Gen 15:16), and his cutting off the Jews as his special nation after Jesus' confirmation of the covenant with them (Dan 7:27; Acts 10:44-47).

In each of the forgoing contexts God had given clear righteous instruction of his expectation. In none of the above cases is he narrow minded or intolerant, but in all of the above he is tolerant to the extent that he, in his all-knowing wisdom, should be tolerant.

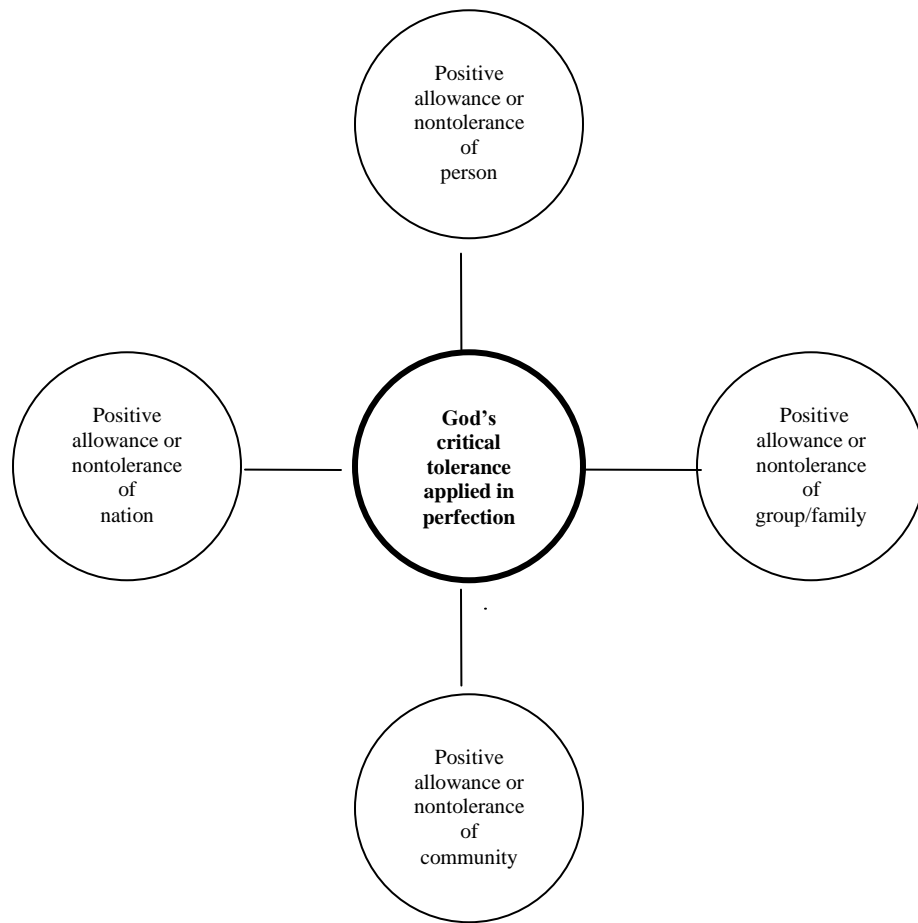


Figure 2. A biblical paradigm of the scope of God’s critical tolerance. God in his moral perfection of holiness exercises his grace to persons, families, communities, and nations, allowing each, based on its particular context, time to come to repentance; however, based on his sovereignty, he issues judgment when a further extension of his grace would not make a difference in response.

God reserves the right to choose his methods in expressing his nontolerance (Gen 20:4-6; Job 11:7; Isa 55:8, 9; 46:9, 10).

Humanity's Domain

The categories of tolerance, namely intolerance, critical tolerance (positive allowance and nontolerance), and hypertolerance are demonstrated in human lives recorded in the Bible. God was nontolerant regarding Jonah's refusal to go to Niniveh. Intolerance is seen in Jonah's disappointment at the repentance of the Ninivites, reflecting a self-centered conclusion regarding their character without regarding the moral status of their external action (Jonah). Eli freely allowing of his children to do as they pleased is an example of parental hypertolerance (1 Sam 2). Paul's approach to the spreading of the gospel to people of different religious persuasions (Acts 17) reflects critical tolerance, the middle of the two extremes.

The biblical motif of common brotherhood stipulates that we value each other from the perspective of the fatherhood of God (Gen 1:26, 27; Acts 17:26). With the entrance of sin, human beings are partners in transgression and common objects of God's redemption.

In relation to biblical monotheism of which Israel's God is central, Levine (2008, p. 26) notes that monotheists must exercise patience in their expectations of all peoples, showing to them tolerance. The main objective of Judeo-Christian religion, spawning the Old and New Testaments, is the preparation of diverse people for life, present and future (Eph 2:11-12; Gal 3:26-28).

Fundamental to any treatise on religious tolerance is the theology of diversity. God created complementary diversity at creation. The Bible records the creation of night

and day; water and dry land; and the teaming taxonomies of creation. Mountford (2004, para. 16) argues that the theology of diversity is grounded in the fact of the infinite nature of God who has endless possibility and potentiality.

Diversity is also reflected in humanity's brain capacity for rationality complemented by the power of free choice that was extended by God at creation. However, in relation to beliefs and practices, each choice within the context of such diversity of choices is biblically categorized as being either right or wrong. In any case God is the ultimate judge. Biblically speaking, what is the relationship between morality (as an output of spirituality) and tolerance? According to Novak (2002), personal moral behavior, which is the emphasis of Judaism, is directly relevant to the practice of tolerance because tolerance is a moral virtue.

Conyers (2001) argues that there is much in both the Old Testament and New Testament that fosters the attitude of toleration (p. 33). Stetson and Conti (2005) unequivocally observe that the concepts of "God, ethical monotheism, the concept of universal moral responsibility, the notion of human sanctity (humans created in the image of God), messianism, the prophets, the Bible, and the Ten Commandments" have shaped the framework for the practice of the doctrine of tolerance in Western culture (p. 23).

Levine (2008, p. 17) notes that generally "there is no evidence that in pre-Hellenistic times, conquering, ancient Near Eastern (the region which included the Jewish territory) peoples sought to impose their religion on defeated enemies."

Biblical monotheism is supportive of religious tolerance. The Bible explicitly states: "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were

aliens in Egypt. I am the LORD your God” (Lev 19:33-34, NIV). Stetson and Conti (2005, p. 25) argue:

The very embrace of other people entailed by universal monotheism creates a framework for . . . reciprocal responsibilities that generate an ethos of concern for the will and autonomy of the other, and this of course is an important prerequisite for any morally serious ethic of toleration.

Although at times God uses humankind to communicate (prophetic telling-forth concept) the scope of his tolerance within a particular context, it is never the sole human prerogative to be judgmental of others. God alone is aware of the intricacies of variables pertaining to an individual’s actions and reactions to his intentional will and universal grace. This is beyond the capacity of human finiteness. Monotheism elevated God to his rightful place as Judge and placed all humanity as similar subjects whose rights to choose must be mutually respected.

The foundations of tolerance were also established by the presence of the natural law of moral conscience which corresponds with revealed laws in Judaism such as the Ten Commandments (Stetson & Conti, 2005, p. 25). The Ten Commandments vertically stipulate in its first four commands moral relationship with the Creator and imperatively anchor in the remaining six, horizontal moral relationships with fellow beings as ‘neighbors.’ Jesus later summarizes the latter half to “Love your neighbors as yourself” (Mark 12:31 NIV). The Old Testament promise is that God will write the Ten Commandments on the fleshy table of hearts (the guide to conscience) (Rom 2:15).

The revealed Old Testament law such as the Ten Commandments, “the explicit moral character of Judaism . . . , informs so much thinking about toleration throughout history” (Stetson & Conti, 2005, p. 26).

As an example of the true morality of Judaism, Jesus set the precedence of tolerance in a religious culture that was vastly religiously intolerant. The tax collectors, Samaritans, and sinners were to be avoided. He was tolerant of those who were scorned and ostracized. He was criticized for receiving sinners (Luke 15:2). According to Mensching (1971, pp. 24, 25), Jesus was an advocate of religious tolerance when he reproached the disciples who desired to call down fire from heaven upon those who did not accept him (Luke 9:55); when he granted the faithful desire of an outcast centurion to heal his servant from a distance (Matt 8:5); in his attitudes to the Samaritan woman (John 4); and in his telling of the parable of the Good Samaritan (Luke 10). The biblical motif of tolerance must be properly understood from the perspective of God's sovereignty and humanity's limitations.

Jewett (1982, p. 11), in his book *Christian Tolerance: Paul's Message to the Modern Church*, summarizes biblical tolerance from the book of Romans stating that "tolerance is the expression of authentic faith in the God who transcends race and creed, but who calls conservatives and liberals, Jews and Greeks, men and women into the service of righteousness." Here he links righteousness and faith with religious tolerance necessary to unite any divisive church.

The subject of religious tolerance is very evident in the Bible. God set the precedence of tolerance in the extension of his grace to those who inherit the consequence of Adam's wrong choice. His domain as God and ultimate Judge transcends humanity's limitation. His acts of judgment are not intolerance but nontolerance for evil. Mutual respect for fellow beings espoused by monotheism, the value to respect the dignity of one's moral conscience, the composite system of Judeo-Christian moral

heritage exemplified in Jesus and affirmed by Paul, are all biblical foci of a positive relation between true spirituality and religious tolerance. See Table 1.

Implicit within the entities outlined in Table 1 is summative biblical support of a positive relationship between spiritual maturity and religious tolerance. The tolerance meted out by God, who has all knowledge, is critical tolerance; the tolerance which emanated from the concept of common brotherhood of limited knowledge, which does not allow for judgmental attitude, is critical tolerance; and maturity in morality is inextricably wound up with the Judo-Christian spiritual maturity amplified by Jesus and continued by Paul, producing critical tolerance.

Historical Perspectives of Tolerance

Historically the concept of religious tolerance has an overtone of religious freedom. The struggles for religious freedom have resulted in bloodbaths. While the population of this study is innocent of such gruesome atrocities, the principles of respecting the right of others to freedom of choice seem similar. Hence a historical overview of the variables surrounding how Christians reflected religious tolerance throughout history will provide insights into the relationship between spirituality and religious tolerance.

Spirituality and Religious Tolerance in the Early Christian Era

The study of spirituality and tolerance will bring to the spotlight the practice of narrow-minded intolerance. Despite the fundamental elements of tolerance in Judaic teachings, in the early Christian era the practice of religious intolerance was evident.

Tolerance from the perspective of Christianity through the eras has been applicable to what Laursen (1999, p. 2) classifies as “theological or dogmatic tolerance,”

Table 1

Biblical Grid of Religious Tolerance

Entity/Concept/Context	Description
God's peculiar sovereign domain	Positive allowance or non-tolerance to individuals, groups, communities, and nations
Monotheism	Common brotherhood producing tolerance
Moral conscience corresponding with revealed Laws	Moral maturity producing tolerance
Judo-Christian heritage	Composite system producing tolerance
Jesus the spiritual maturity exemplar	Mission inclusiveness producing critical tolerance
Pauline precedence	Faith and righteousness imperatives producing critical tolerance

Note. From *The Truth About Tolerance* (p. 25), by B. Stetson and J. Conti, 2005, Downers Grove, IL: InterVarsity; *Tolerance and Truth in Religion* (pp. 24, 25), by G. Mensching, 1971, University, AL: The University of Alabama; *The Long Truce: How Toleration Made the World Safe for Power and Profit* (p. 23), by A. Conyers, 2001, Dallas, TX: Spence; *Christian Tolerance: Paul's Message to the Modern Church* (p. 11), by R. Jewett, 1992, Philadelphia: Westminster. Adopted with permission.

which “is tolerance within a larger theological perspective for deviant views within it,” and “ecclesiastical tolerance” constituting “tolerance of a dominant church for other churches.” Has the Christian religion been theologically or ecclesiastically tolerant through the ages? Zagorin (2003, p. 1) argues that even though Jesus, its founder, promulgated mutual love (tolerance) and nonviolence, from its inception Christianity for a great part of its history demonstrated extreme intolerance to non-Christian religions such as Judaism its root, and Islam.

The gospel-of-inclusion theme in the teaching of Jesus corresponds with the acknowledgment of Mensching (1971) that Jesus ministered in a context of intolerance opposing “the intolerant, law-oriented attitude of his home church . . . as well as at other points” (p. 24). Paul’s background connection with the strict law-oriented tradition of the Pharisees, his studies of their Scripture, and his learning in rabbinic theology influenced his thinking toward “a rigid and aristocratic Pharisaic ideal” (p. 33).

According to Mensching (1971), when Paul persecuted the Christian church including Stephen, he was just acting out “the spirit of his home church . . . an attitude of formal intolerance deriving from the ideal of a community that is sacred and religious” (p. 33). Later after his conversion and growth to spiritual maturity, Paul, the reformed intolerant persecutor, was later persecuted by the same system of intolerance.

In this context of the first-century Christian church, Paul admonished the Corinthians “not to keep company with fornicators” the covetous, extortioners, idolaters, etc., both those of the world and those who were brothers (1 Cor 5: 9-13 KJV). This is believed to have been necessary in the Corinthian context: “If it became known that Christians tolerated in their midst, or had close contact with, wicked and immoral

persons, those accusations and reports . . . would be considered reliable” (Nichol, 1980, p. 693).

Zagorin (2003, pp. 4) argues that Rome’s religious pluralism, though tolerating Judaism, was not extended to Christianity. The Roman government intermittently persecuted Christians spanning the first century A.D. to the onset of the fourth century, ending in the great persecution between A.D. 303-305 under Emperor Diocletian, caused by Christians’ refusal to worship any god other than their own (pp. 4, 5).

Interestingly, according to Zagorin (2003), after Christianity was recognized as the only legal religion in the Roman Empire, the Catholic Church approved “the Roman government’s suppression of paganism . . . and its use of punitive laws and coercion against Christian heretics who denied Catholic teaching and formed schismatic churches” (p. 2). Therefore, the church mirrored the intolerant attitudes meted out to them by Rome of the early Christian era.

Such intolerance was abhorred by John Chrysostom (c. 343-407), the archbishop of Constantinople, who categorically stated that behaviors of force (intolerance) to correct error are wrong and the right attitudes are those of persuasion, reason, competence, and gentleness (Budziszewski, 1992, p. 292). According to Budziszewski, Chrysostom further stated that “when a Christian ascends the imperial throne, far from being shored up by human honor, ‘Christianity deteriorates.’” Therefore, by implication, according to Chrysostom, Christianity that practices intolerance is not true Christianity.

Therefore, from the perspective of the early Christian era, on the one hand, theological religious intolerance was seen as the means to properly ensure adherence to ecclesiastical dogmas. On the other hand, many martyrs embraced as morally tenable,

their religious right to free choice, for which they died. In the minds of the martyrs, not giving up their religious right was reflective of Christian commitment.

Religious Tolerance From the Middle Ages to the 21st Century

The Middle Ages were marked with the intensification of religious intolerance under Roman Catholicism. Zagorin (2003) notes:

The Christian or Catholic Church, as we may now call it, approved both the Roman government's suppression of paganism as idolatry and its use of punitive laws and coercion against Christian heretics who denied catholic teaching and formed schematic churches. This initiated a development that led during the Middle Ages to the forcible conversion of pagan Germans and Slavs, Jews and Moslems at the hands of Christian rulers, and to the long Christian enmity toward the religion of Islam, which gave rise to the crusading movement of holy war in medieval Europe. It likewise led, because of the prevailing hatred of Jews as enemies of Christ, to frequent charges of ritual murders against Jews and to the instigation of Catholic religious preachers of repeated massacre in Europe. And it led also to the medieval church's legitimation of religious persecution, the creation of the papal Inquisition and its machinery of heresy hunting and persecution, the Albigensian Crusade in France, and the killing of innumerable fellow Christians whom the church denounced as heretics. (p. 2)

The 16th century, consisting of the Reformation and the onset and spread of Protestantism, according to Zagorin (2003, p. 2) is believed to be the most intolerant period of all times in relation to the history of the Christianity. Stetson and Conti (2005) argue that the insistence that people must be free to embrace whatever accords to their conscience was the highlight of the Reformation engendered by Martin Luther (1483-1546) and John Calvin (1509-1564). It seems reasonable to believe that the embracing of such a view by Christians would produce tolerant attitudes towards others. Martin Luther and John Calvin were explicitly saying that to respect the conscience of others was the mature and right thing to do even to the point of martyrdom. Spiritual maturity and

tolerance for the religious beliefs of others form the motif of Reformation theology, and seem to go together.

Fotion and Elfstrom (1992) state: “The rise of Protestantism in Europe, with its emphasis on the centrality of the individual conscience in religious beliefs, contributed eventually to the culmination of the struggle concerning religious toleration” (p. 76).

The Anabaptists were one of the groups among the reformers who stood up against religious intolerance. Their philosophy gave rise to the concept of religious liberty. According to Grimsrud (2007), the Anabaptists “contributed to an attitude of . . . openness to new expressions of faith” (para. 16). They supported personal choice in relation to adult baptism converse to child baptism, freedom of personal Bible study and worship, and preferred the countryside because it was more open to tolerance (Grimsrud, 2007).

The Thirty Years’ War (1618-1648) of bloody carnage of Roman Catholic-Protestant struggle that engulfed Europe is argued by antireligious ideologues to substantiate the idea that religion is the antithesis to toleration, therefore religion inversely relates to toleration, because the more religion the less tolerance (Stetson & Conti, 2005, p. 47). The truth, according to Stetson and Conti (2005), is that such carnage showed religion misconstrued and was not truly representative of the Judeo-Christian heritage. In other words they are agreeing that such practice of intolerance was not derived from true biblical religion. This conceptual relationship between being intolerant and not representative of the true spiritual foundation of the Judeo-Christian heritage implies a positive relationship between tolerance and Christian spirituality.

From the Enlightenment to the modern age, the development of religious toleration “was a long, complicated, and tortuous process that was nevertheless marked by the steady growth of the idea in Western consciousness” (Zagorin, 2003, p. 299).

The *Letter Concerning Toleration* by the Enlightenment Christian philosopher John Locke (1632-1704) is said to have played a critical role in the development of toleration in England (Stetson & Conti, 2005). According to Stetson and Conti (2005), as dissidents emigrated from England to the American colonies, extraordinary toleration unintentionally spread to the Western society. Carroll and Shiflett (2002, p. 94) argue that the post-Reformation carnage of intolerance positively influenced Western society to the effect that it rejected using holy war to tackle differences.

Zagorin (2003, p. 3) notes that between the 16th and 20th centuries there was a “huge and enormously significant shift of attitudes and values regarding differences in religion” occurring in Western societies. Zagorin (2003) points out that

instead of the age-old assumption that it is right and justifiable to maintain religious unity by force and to kill heretics and dissenters if necessary, the opposite assumption came to prevail that it is wrong and unjustifiable to use force and to kill in the cause of religion, and moreover that religious toleration and freedom are moral and politically desirable and should be given laws and institutions. (p. 3)

Morality, which is the output of true spirituality, is here positively linked to tolerance.

This heritage of toleration is evident in the Judeo-Christian foundation as portrayed by Jesus.

Of interest to religious tolerance is the fact that the first half of the 20th century saw a somewhat reversal of the growth of toleration. The one-party totalitarian and authoritarian regimes in Soviet Russia, Germany, Italy, and various countries in Europe and Latin America, which were not based on Christian values or principles, supported

religious and political intolerance. During the Second World War, the Nazi regime through their genocide policy tried to totally destroy the Jewish people. According to Zagorin (2003, p. 300), this is a case in point of anti-Semitism based on the age-long hatred fostered by the Roman Catholic Church and other churches. The eventual crush of fascism and Nazism, the containing of communism following the Cold War, and the fall of the Soviet communist system in the final years of the 20th century, led to the ushering in of religious toleration as a universal value of rights and freedom of humanity (Zagorin, 2003, pp. 300, 301).

The declaration of the Second Vatican Council in December 1965 that everyone has the right to religious freedom without coercion from any power, practicing their religious belief publicly, privately, alone, or in a group (Zogarin, 2003, p. 309), marked a departure from the historic Catholic position on tolerance to others of different faith. The declaration acknowledged that historically the church behaved in ways “which were less in accord with the gospel and even opposed to it” (p. 310).

On Sunday, March 12, 2000, at a public mass at St. Peter’s Basilica, Vatican City, Pope John Paul II led prelates in an unprecedented public apology for sins committed in the name of the Roman Catholic Church over the past two millennia. Though general, in relation to sin against “the rights of peoples and respect for culture and religions,” the contents of such apology imply the idea of a positive relationship between morality (product of spiritual maturity) and religious tolerance. According to Polk (2000, para. 5):

The prelates spoke of "sins in general," "sins committed in the service of truth," "sins which have harmed the unity of the body of Christ," "sins against the people of Israel," "sins committed in actions against love, peace, *the rights of peoples and respect for culture and religions* [italics added]," "sins against the dignity of women and the unity of the human race" and "sins in relation to the fundamental rights of the person."

Polk (2000, para. 5) notes that to each of these confessions John Paul responded with a prayer asking for forgiveness and ending the Mass with a pledge for a renewed commitment to the teachings of the gospel, saying:

Never again contradictions to charity in the service of truth, never again gestures against the communion of the church, never again offenses toward any people, never again recourse to the logic of violence, *never again discrimination, exclusion, oppression* [italics added], disrespect for the poor and the last.

The annals of history show that the ills of the Catholic-Protestant bloody battle engendered by intolerance greatly affected Europe on the whole. However, in England in 1689, the Act of Toleration was passed allowing so-called dissident congregations to legally practice their religion even though the Church of England was the official State church.

The colonial heritage of tolerance in the American context is rich as the United States advocates freedom of all kinds. America has become one of the most diverse countries in relation to having multiplicity of religions which are fostered by government policies of tolerance. However, the 20th-century postmodern inheritance of relativism and the reality of terrorism pose serious challenges to contemporary understanding of tolerance within society and the church.

Religion and Tolerance

Although the wider cross-cultural extent is not yet known, survey research reveals that there is an important correlation between religion and tolerance. Data from research done both in the United States and Poland show that intolerance is a positive correlate of theocratic belief or orientation, which is defined to be confidence in the dominant church (in the case of Poland), confidence in churches and religious organizations in general (in

the case of the United States), and the view that the church or churches and religious organizations in general should have more power (Karpov, 2002).

Tolerance influenced by religion is religious tolerance to the extent that it is tolerating or not tolerating a belief, behavior, or someone who reflects or fails to reflect a religious value. In Karpov's (2002) research, the dependent variable is political tolerance which definitively is allowing atheists, communists, militarists, racists, and homosexuals the right to speak publicly, teach in colleges, and to have books explaining their views in the public library. In relation to the main church in Poland and churches and church organizations in general in United States, these groups are all classified as outgroups, which on speaking out may seem to threaten core traditional and national religious values. This threat was evident from the findings of earlier research of denominational preference and the dimensions of political tolerance in the United States (Jelen & Wilcox, 1990).

According to Karpov (2002), theocratic orientations have significant and consistent negative effects on the dimensions of tolerance studied in both countries. Therefore, confidence in the main church in Poland, and support for its worldly power, and supportive attitudes of churches in general in the United States are predictors of intolerance as defined toward the aforementioned outgroups.

Karpov (2002, p. 285) notes that the "link between religion and intolerance . . . may have little to do with the essence of the popular religiosity." Religious commitment and participation do not lead people directly to intolerance; however, these elements can make people more susceptible to theocratic beliefs resulting in intolerance (Karpov, 2002). In light of the fact that empirical research reveals that fundamentalist and

conservative theocratic orientations are important predictors of intolerance, Karpov (2002, p. 286) concludes that there remains “the necessity of broader cross-national explorations of religion-tolerance links . . . that would include cases representing a wider variety of religious traditions, cultural contexts, and socioeconomic conditions.”

However, Hansen (2007, p. ii) in his research done in Canada found that “religiosity itself—composed of ‘devotional’ religiosity variables—is an independent positive predictor of religious tolerance and the rejection of religious violence.”

Spirituality and Tolerance

According to Underwood (2008, p. 80), “by following Jesus’ example, Christians show tolerance in . . . accepting those who are different.” Consequently, the more one grows in Christ, the more he or she becomes like Christ in tolerance, accepting persons who are different.

Significance of Developmental Theories

Perspectives from James Fowler’s research on faith development provide understanding related to spiritual and religious tolerance. Also, Lawrence Kohlberg’s research on moral development theory gives insight of parallel associate characteristics of moral development and spiritual maturity in reference to attitudes for tolerance.

According to Fowler (1984, p. 52), the stages of faith development are not the focus of content such as “world views, and value systems.” These stages are “the *operations of knowing and valuing*, that constitute the action, the way of being that is faith” (p. 52). For Fowler (1991), faith is a human universal encompassing the fact that people all have similar dimensions of struggles and awareness in search of lifelong meaning. Faith is an interplay of relationships between *self*, *others*, and *shared centers of*

values and power. Fowler highlighted six stages of faith through which human faith may progress. These six stages clearly show a progression of understanding and behaviors in regard to being tolerant or intolerant of others, hence a study of these stages is important to this research.

At stage one (*Intuitive—Projective Faith*), the child is not able to think logically and therefore is dependent on perception and feeling conveyed through “examples, moods, actions and stories” (Fowler, 1995, p. 133). Adults who are integral in the life of the child, are critical shapers of the child’s faith. Although intuitive, projective faith does not provide rationality, yet limited realities about the child’s environment are grasped. At the stage of self-awareness “the ‘self-aware’ child is egocentric as regards the perspective of others” (p. 133).

At stage two (*Mythic—Literal Faith*), children, while not being able to tell the meanings, form and retell powerful stories that captivate their experiences. Faith for persons at stage two is a matter of reliance on the stories, rules, and implicit values of family and church where the latter applies. Stage two is “a world based on reciprocal fairness and an imminent justice based on reciprocity” (Fowler, 1995, p. 149). Implicitly tolerance is reciprocal at this stage.

At stage three (*Synthetic—Conventional Faith*), adolescence and beyond, faith is conventional because it is concerned with identity formation and about the evaluations and feedback of significant people. It provides a strong sense of community and is an inseparable factor in ordering one’s world (Fowler, 1984). At this stage the internalization of symbolic systems of ‘goodness’ and ‘badness’ makes evaluation that is truly objective impossible. Therefore, at stage three, “categories tend to be sure, with

clear delineations between truth and error and the ‘good guys’ (us) and the ‘bad guys’ (them)” (Downs, 1995, p. 79). This is a faith stage at which the “others” are perceived as the “bad guys,” so it has negative implications for religious tolerance.

Stage four faith (*Individuative—Reflective Faith*), young adulthood, is individuative faith that reflects self-authorization detaching from the defining group from which it formerly got its identity. Young adults are so concerned with authenticity that they may be in danger of trusting nothing or no one. According to Fowler:

The danger inhere in its strengths: an excessive confidence in the conscious mind and in critical thought and a kind of second narcissism in which the now clearly bounded reflective self overassimilates ‘reality’ and the perspectives of others into its own worldview. (Fowler, 1984, p. 183)

Privatized faith that does not tolerate external judgment sometimes emerges at this faith stage (Downs, 1995, p. 80).

Stage five faith (*Conjunctive Faith*), midlife and beyond, posits a deeper awareness of self with a new sense of justice and sees the bigger picture of the wall of culture and tradition between oneself and others. Stage five involves “a critical recognition of one’s social unconscious—the myths, ideal images and prejudices built deeply into the self system” (Fowler, 1984, pp. 197-198). Conjunctive faith is “marked by greater tolerance to outside perspective . . . allowing persons to see the multiple facets of truth, and the limitations of any human perspective” (Downs, 1995, p. 81).

This second highest level of Fowler’s faith development is descriptive of an awareness of tension between polarities and the perception of truth as being multi-dimensional, cherishing paradoxes of clear contradictions and genuine openness to truths of traditions and community values other than one’s own.

Based on his findings Fowler (1981) concluded that only a few people mature to the sixth and highest category of *universalizing faith* in which motivation and vision so focus on justice and on the needs of others to the extent where the self is decentered.

Barnes et al. (1989) used the content of Fowler's interviews to develop an assessment instrument of faith development. Three of the statements reflecting Fowler's stage five faith read: "People have to make their own best choices about religion, even if it means following new ways"; "No set of religious beliefs is the whole and final truth for everyone"; and "Love of neighbors requires being open to new ideas and values" (Barnes et al., 1989, p. 170). People at this stage believe these statements to be true, and implicitly are tolerant of other people's personal choices of religious beliefs.

The statements made by people in the higher levels of faith development imply that persons on these levels of faith development are very tolerant of different beliefs, practices, and persons because of the decentralization from self. On the other hand, people in the lower levels of faith maturity are intolerant based on their reliance on stories and rules, and the grounding of and orientation of self.

While Fowler's faith construct (human universal of similar struggles and awareness) does not have the same meaning as the definition of Christian faith as postulated through creeds, his stages of faith development scale seem to encapsulate inevitable struggles, awareness, and output that Christians experience as they grow spiritually. While reasonable debate continues as to whether or not there are parallel stages between Fowler's faith development and Kohlberg's moral development theory and further parallel between Christian moral development, there appear on the higher

levels to be associate qualities characteristic of spiritual maturity with implicit attitudes for tolerance.

Kohlberg, however, added a seventh stage which stipulates that there is the display of “an ethical and religious orientation centered on *agape*. Universal responsible love, forgiveness, and compassion are freely given. *Agape* does not compete with justice principles; rather it inspires one to go beyond the demands of justice” (Wilhoit & Dettoni, 1995, p. 71). Kohlberg agreed that his study of morality was intimately related to Christianity (Kohlberg, 1981, p. 321). Therefore, his study may have implications for the Adventist Christian moral belief system in relation to spiritual growth and tolerance.

For Kohlberg, the few individuals who achieve moral development at the seventh level are more forgiving and compassionate based on love. The characteristics of the final stages of Fowler’s faith development and Kohlberg’s moral development are all requisite qualities of spiritual maturity and critical tolerance of different individuals, beliefs, and practices.

Faith development is postulated on natural and universal criteria of experiences of struggles and awareness; moral development is predicated on exposure and socialization; whereas spiritual maturity permeated with ongoing critical analysis is based mainly on a relationship with God. Spiritual growth toward spiritual maturity is not segmented from the experience of struggles and awareness catapulting in faith development, nor the exposure and socialization of moral development, but it is intricately integrated with and complemented by these through time, having God as its point of reference for behaviors and beliefs. Principles dominate the highest stages of both faith and moral development. In spiritual maturity such principles have their foundation in God.

The Role of Perspectivism

Perspectivism, the process of “assimilation” and “accommodation” or “re-equilibrating” new information (Plueddemann & Plueddemann, 1990), fosters tolerance. According to Wilhoit and Dettoni (1995) Piaget argues that social interaction and exploring tension are two important factors that promote development and are very much applicable to Christlike growth. These two factors are somewhat mutually exclusive as socially interacting with people of differences produces tension which he calls “disequilibration,” which is the struggle with new data or differences that do not make sense. Such differences encompass differences in interpretation and perspectives. Re-equilibrating new information leads to what Piaget calls the “widening of ripples resulting from a stone falling into a pond” (Plueddemann & Plueddemann, 1990, p. 54). Wilhoit and Dettoni (1995, p. 54) in explaining this concept of perspectivism note: “The more mature person can appreciate a point of view from a greater number of perspectives, making it possible for emphatic and caring relationships with people of different perspectives.”

The social context of interacting with persons holding different perspectives causes tension, but it has great possibilities for learning and development, not only cognitively but spiritually. Religious tolerance is most needed in such a context. Because of its complexity, it is necessary to look a little closer at a vital concept of relationship. In discussing philosophy and religion, Buber (1955) notes two fundamental human orientations: humankind’s relationship with the universe, and with one another and God. These fundamental orientations he terms *I–It* and *I–Thou* orientations. Vermes (1988, pp. 40, 41) explains Buber’s concept by saying, “We can either take our place alongside

whatever confronts us and address it as ‘you’; or we ‘can hold ourselves apart from it and view it as an object, an ‘it.’ So it is we engage in *I–You (Thou)* and *I–It* relationships.”

If we have an *I–Thou* relationship with God, we develop intimacy with him and if we have an *I–It* orientation towards our religion, we are only brought to the aspects of the existence of God, not to God himself (Buber, 1988, pp. 125-29). Then the focus of religion is on self. It seems reasonable to conclude that as an orientation, an *I–Thou* relationship with God is most likely to result in an *I–Thou* relationship with one another.

In a religious context of *I–It* orientation, spiritual maturity in knowing God is stifled and self becomes the focus; hence other people with their various perspectives become “it,” and without meaningful perspectivism, isolation of people takes place. On the other hand, in *I–Thou* relationships, God is experienced, people become meaningful, and even in the context of tension, intimate relationship with people develops. The *I–Thou* orientation fosters spiritual growth and religious tolerance because it respects, affirms, and elevates people as equals and not as things.

Figure 3 shows the perspectives of the *I–Thou* and *I–It* orientations in relation to how each orientation responds to different beliefs, practices, and persons. The *I–Thou* oriented person, amidst the confronting tension of differences, addresses the tension as “you,” emphasizing the importance of the participant or participants, reflecting relationship-building characteristics that pull the participant or participants from a potential isolating tension to a state of brotherhood.

On the other hand, the *I–It* oriented person, amidst the confronting tension of differences, addresses the tension as an object, an “it,” without emphasizing the importance of the participant or participants, but emits characteristics that are

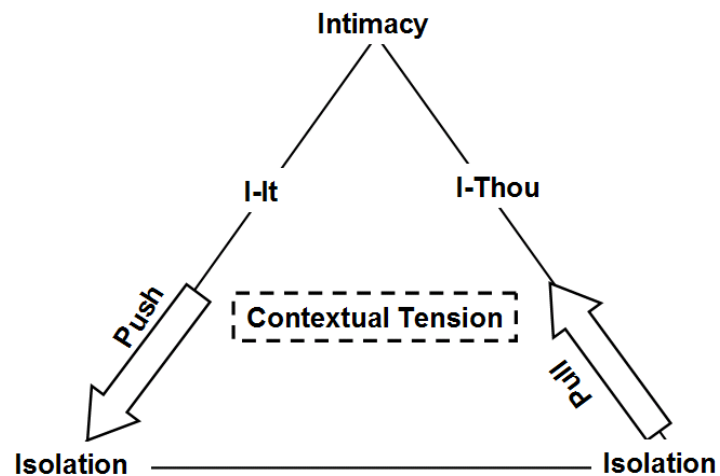


Figure 3. Orientations relative to intimacy with the “other,” incorporating Buber’s religious philosophy of relationship.

diametrically opposed to brotherhood relationship building, and further pushes the participant into isolating tension.

Implicitly, the *I-It* orientation does not foster spiritual maturity or the practice of tolerance while the *I-Thou* orientation posits qualities reflective of spiritual maturity and intrinsic religious orientation characteristics and religious tolerance attitudes.

Effect of Relativism

The postmodern philosophy of the 21st century is relativistic and hypertolerant, producing a spirituality that has no clear moral boundaries. Of such, nothing is accepted as innately wrong with anything. According to Leffel (2005, para. 6) in postmodernism

“intolerance means that simply disagreeing about beliefs is wrong. . . . Attempting to convert is unacceptable because it implies standing in judgment over others' beliefs.” For the postmodernist, truth is subjective, being only a construct of the one declaring it (Stiller, 2005). According to Knight (1998, p. 95) for the postmodernist, “God is a social construct.” Accordingly, spirituality is also a subjective construct. Hence to the postmodernist, to be spiritually mature is subjective and tolerance means not to disagree with anything.

However, according to Knight (1998, pp. 171, 172), “there are absolute truths in the universe” that reside in the essence of God. Robinson (2002, p. 274) points out that the absolute truths, wise principles of moral standards, and grace found within the Bible are from God. God’s revealed absolute truths of moral standards are virtues. Newman (1982, p. 21) argues that tolerance is often viewed as a character trait and a “virtue” just like courage or temperance and that it “can be analysed in roughly the same way as other virtues can.”

True virtues of “joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal 5:22-23) are biblically distinct and are displayed by the mature Christian. The exposition of the preceding passage is anchored in the fact that love is the generic distinct virtue through which all the other virtues are demonstrated. People who love others, forbear or are tolerant of one another (Eph 4:4).

Religious Orientation and Tolerance

Much research has been done on classification and perspectives of religious orientation. Allport (1960) expanded his conceptual work done on mature religious

sentiment into what we now know as *intrinsic* and *extrinsic* religious orientation. In explaining intrinsic and extrinsic religion Allport (1960) states:

Extrinsic religion is self-serving, utilitarian, self-protective form of religious outlook, which provides the believer with comfort and salvation at the expense of out-groups. Intrinsic religion marks the life that has included the commandment to love one's neighbor. A person of this sort is more intent in serving his religion than making it serve him. In many lives both strands are found; the result is inner conflict, with prejudice and tolerance competing for the upper hand. (p. 257)

Based on its characteristics the intrinsic orientation supports spiritual maturity. Spiritual maturity, according to Stevenson (1999), is a construct of religious maturity in which a person develops through continuous critical self-reflection not relying on the support of others to maintain religious beliefs and practice.

Such persons will be intrinsically oriented with 'an otherly,' nonmundane, even self-denying quality: Religion is regarded as a "master motive . . . (whereas) other needs, strong as they may be, are regarded as of less ultimate significance" (Allport & Ross, 1967, p. 434). Dudley (1986, p. 46) observes that intrinsic religion "is oriented toward a unification of being, takes seriously the commandment of brotherhood, and strives to transcend all self-centered needs." Donahue (1985, pp. 418-419) agrees that the intrinsic scale positively correlates with measures of religious commitment and other measures that highlight the importance of religion.

Therefore, there are substantial reasons to conclude that based on studies done on religious orientation, intrinsic religious orientation posits characteristics of tolerance that positively correlate with characteristics of spiritual maturity.

Effects of Demographics on Tolerance

In his study of religious tolerance, Golebiowska (2004) investigated the extent to which Polish Catholics tolerate similar religions by reconciliatory attitudes toward Russian Orthodox Christians and Protestants, and whether or not these Catholics are tolerant of dissimilar religions, namely Jews and Muslims. He found that “the extent of . . . tolerance varies with the group and activity to be tolerated” (p. 391). Furthermore, “how tolerant or intolerant Poles are depends . . . on their social conditions (education, age, and religiosity)” (p. 391).

Golebiowska (2004) found higher religious tolerance for both similar and dissimilar religions demonstrated by respondents who are “better-educated, younger, less religious, living in bigger towns and cities, financially satisfied” (p. 407). On the matter of gender and religious tolerance, it was found that “men are generally more tolerant of religious difference than women” (p. 408).

In his research of the effects of religiosity on political tolerance, Karpov (1999, p. 7) found that age has the largest total effect on tolerance, followed by socioeconomic status with education as an important component, while religious participation has a very weak and only indirect negative effect on tolerance.

Because age, religious participation, socioeconomic status, educational achievement, and gender have been found in previous research to directly or indirectly affect tolerance, it is deemed important to see how these factors correlate with the different levels of religious tolerance of Adventists in the East Jamaica Conference.

Spiritual Growth and Tolerance in Adventism

“Growing in Jesus” was added in 2005 by the Adventist Church as one of its

fundamental beliefs, and that belief holds that tolerance as an essential value is to be practiced by its members to all peoples. The General Conference of Seventh-day Adventists embraces the view that Christians must go beyond a “negative concept and develop sympathy for beliefs or practices that not only differ, but even conflict with their own” (Folkenberg, 1995, para 2). At the same time the church teaches that

now the Holy Spirit dwells within us and empowers us. . . . *We are called to grow into the likeness of His character* [italics added], communing with Him daily in prayer, feeding on His Word, meditating on it and on His providence, singing His praises, gathering together for worship, and participating in the mission of the Church. As we give ourselves in loving service to those around us and in witnessing to His salvation, His constant presence with us through the Spirit transforms every moment and every task into a spiritual experience. (Ministerial Association of the General Conference of Seventh-day Adventists, 2006, p. 149)

Adventist Attitudes and Motives

But how are the admonition to be tolerant and the cardinal teaching of Christian growth operationalized in the lives of believers at large and specifically among members of the East Jamaica Conference of Seventh-day Adventists? The ethos that drives the contents and practice of Adventist evangelism in Jamaica reflects the peculiarity of remnant theology with Last Day imperatives for lifestyle.

Guy (1999, p. 254) observes that in proper theological thinking “there can be openness to . . . alternative views within a basic consensus.” However, the members’ conviction of the truth regarding the fundamental doctrines of the church, probably within the East Jamaica Conference context, creates believers who are zealously committed to a “we alone are right” or “we are the most right” mentality. Does such an attitude of being the sole possessors of best biblical truths negatively affect “openness to . . . alternative views within a basic consensus”?

An array of opportunities and circumstances has tested the spirituality and tolerance levels of Adventist members in Jamaica; these have been occasionally present since the beginning of the Adventist Church in Jamaica in the early 1890s. Based on their doctrinal emphases and methodology in disseminating their teachings, Brinsmeads, Branch Davidians (Shepherd Rods), and Reformed Adventists have been classified as “offshoots” or dissident movements of the Adventist Church.

Non-Adventist churches have been etched in the psyche of many members as being the “Babylon” of Revelation (outside of God’s Remnant). Adventist church members who hold different beliefs from orthodox Adventism, and/or who fall outside of expected practices pertaining to books and publications, worship format and liturgy, dress and adornment, have all been challenges for Adventist church members over the years. On a more global scope inclusive of Jamaica, the Hartland e-letters, which contain abundant intolerant critique of the Adventist Church regarding doctrinal purity, spirituality, and lifestyle, provide evidence that research on tolerance is needed.

What has been the attitude of Adventists in Jamaica toward the foregoing categories of both members and non-members who hold different beliefs and practices?

Interviews with two former Presidents of East Jamaica Conference and a long-standing elder of the North Street Seventh-day Adventist Church revealed that in many instances people who were unflinching in disseminating teachings contrary to the church’s orthodoxy and were resolute in indoctrinating members, especially new converts, were bodily carried out of the church premises and henceforth barred from returning.

The Ocho Rios Seventh-day Adventist Church business meeting minutes of June 2006 record that 10 members were disfellowshipped from the official church membership because of their beliefs and teachings that are contrary to Adventism. Also the New Haven Seventh-day Adventist Church business meeting minutes of April 26, 2008, reveal that four persons were dropped from church membership because of their lifestyle practices.

According to Koranteng-Pipim (2004, p. 7), “while the church must show respect to all, it must also declare that there are some views that are erroneous and some practices that are not morally acceptable.” Does the church have to be intolerant to show that something is not morally acceptable? Are the disciplinary actions of the church in East Jamaica Conference intolerant or nontolerant ones, and what are their implications for spirituality?

In ecclesiology there is a place for discipline. It must be redemptive in nature. According to Gallimore (2004), redemptive discipline, which may include disfellowshipping, must encompass attitudes of restoration before punishment, dealing with guilt and sin, awakening of guilt with mercy, taking of decisive steps, being satisfied when the guilty is restored, using the church as an ambulance, bearing in mind the eternal consequence, and emphasizing God’s plan.

The Seventh-day Adventist Church Manual is instructive on Christlike discipline with much implication for reasonable tolerance:

Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character or motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those who we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it

would perhaps extinguish their last hope. . . . Many will be in heaven who their neighbors supposed would never enter there. (Secretariat, General Conference of Seventh-day Adventists, 2000, p. 186)

Adventist believers are admonished by the *Church Manual* that their attitudes and motives in relating to those who are different are to be exercised at a spiritual level predicated on the principle of love, even when these differences are sinful. One of the outworkings of love is forbearance: “With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph 4:2 KJV). Strong (2001) defines forbearance as tolerance. It seems reasonable to conclude that the more one grows and matures in Christ, the more one grows in love, and the more love grows, the more intentionally tolerant of others one becomes.

The findings through interviews and minutes of church actions taken against members embracing different beliefs and practices further substantiate the rationale for this study. Knowledge regarding the attitudes, motives, and spiritual underpinnings pertinent to forms of disciplines meted out to such members opens vistas pertinent to the relationship between spiritual maturity and religious tolerance among Adventists in the East Jamaica Conference.

Adventist Practices

The Sabbath

The Sabbath stands out as one of the particularities of Seventh-day Adventism. According to the Ministerial Association of the General Conference of Seventh-day Adventists (2006, p. 281), the church holds that

the beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and

practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts.

Furthermore, the church explains that proper Sabbath observance encompasses the member's total relationship with God (Ministerial Association of the General Conference of Seventh-day Adventists, 2006, pp. 296, 297). Sabbath observance then is integrally related to one's spirituality.

Generally in Jamaica, funerals for Adventists are not held on the Sabbath, neither do Adventists customarily plan the funerals for their non-Adventist relatives for the Sabbath day. However, there are circumstances beyond their control, when relatives, friends, or work associates are buried on the Sabbath day. How must Adventists who attend funerals on Sabbath be treated? The funeral service was held for one of the founders of the Adventist Church, Ellen White, on Sabbath, July 24, 1915 (E. G. White, 1990). According to the records of the Andrews Memorial Church in Jamaica, it had a Sabbath thanksgiving service for a deceased member in 2002. Circumstances regarding Adventists attending funerals on the Sabbath day are very present in East Jamaica Conference. The general counsel is that "Adventists should try to avoid Sabbath funerals" (Reid, 2009, para. 49).

Many people in Christendom observe Sunday as the day of worship and do not keep Saturday as the Sabbath. The General Conference of Seventh-day Adventists has had dialogues with other Christian faiths such as the Presbyterians, Catholics, and Evangelicals resulting in a sample summary statement as follows:

In conjunction with our eschatology stands an effort to express Christian fellowship and love. Future developments depend on whether religious liberty is practiced or intolerance. As Adventists, it was added, we should not allow our particular prophetic view to determine the way we relate to Catholics and would not like those views to determine the way Catholics relate to us. (Rodriquez, 2003, p. 4)

Liturgy and Worship

Ellen G. White, besides being a founder of the Seventh-day Adventist Church, is accepted by Adventists as a “messenger of the Lord,” who provides guidance for the church on many essential Christian issues. According to J. E. White (2001, p. 436), “liturgy is . . . the essential outward form through which a community of faith expresses its outward worship.” Such form includes format (arrangement of items); the manner in which such items are executed; and the presence of visual imagery, auditory effects, and sometimes olfactory and tactile stimuli.

The history of the Adventist Church reveals that Ellen White and other cofounders of the Adventist Church were from a Methodist background; consequently, the liturgy of the Adventist Church is greatly influenced by and oriented to the Methodist tradition. This tradition reflects an organized format executed by conservative, controlled, and composed behaviors.

In this context, which is descriptive of Adventist worship in Jamaica, intensely so in the earlier days, sudden outbursts of shouts by congregants articulating praises are generally unusual and unexpected. Persons who shout praises were considered disturbing and even disruptive of public worship. However, regarding congregational response to the proclamation of God’s word, E. G. White (1995, p. 177) clearly notes: “Where the church is walking in the light, there will be cheerful, hearty responses and words of joyful praise.” Implicit in this quotation is that in the setting of Christians who are growing in

spiritual maturity, cheerful, audible responses of praise can be expected, allowed, and tolerated.

On the matter of format, brochures and videotapes of worship services held throughout the East Jamaica Conference over the past 10 years reveal that even though the West Indies Union Conference of Seventh-day Adventists recommends and makes available other worship formats, most churches have been following the basic suggestions for the formats of public worship made by *The Seventh-day Adventist Church Manual* (Secretariat, 2005, p. 96).

Whereas these formats are suggestions and not laws, because the General Conference of Seventh-day Adventists does “not prescribe a set form or order for public worship” (p. 80), spiritually mature members would be more tolerant of changes to a worship format peradventure it has the elements stipulated by the Church: “congregational response of praise and adoration . . . and the message from the word of God” (p. 80).

Similarly, church bulletins of the typical Sabbath worship services show that it has been the practice for Sabbath School to begin the day’s activities, followed by Divine Services, after which there are usually at one place or another feast, fellowship, and rest. These bulletins also reveal that over the past 10 years Bible classes have consistently commenced the afternoon’s activities, followed by Adventist Youth Services, and then Vespers have closed the day’s services. The order of these services has become engrained in the Adventist Sabbath worship culture in Jamaica, and seems well protected by the Adventist status quo.

Whereas the church believes “there should be rules in regard to the time, the

place, and the manner of worshipping” (Secretariat, 2005, p. 76), it does not articulate any stipulation of inflexibility regarding the foregoing, inclusive of which is worship order. According to E. G. White (1946, p. 105) rules should not be so fixed that they become inflexible: “There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon.” Added to the foregoing is that “under the guidance of the Holy Spirit, unity must and will be preserved” (p. 105). Implicitly, the Christian under the guidance of the Holy Spirit allows or is tolerant of flexibility if unity of the body is preserved. These are applicable principles for other practices in the Adventist Church.

Dress and Adornment

The philosophy of dress and adornment espoused by the Seventh-day Adventist Church is anchored in the “principles of simplicity, modesty, practicality, health, and attractiveness” (Ministerial Association, 2006, p. 319).

According to the *Church Manual*, Adventists are reformers called out to be different from the world and “to dress plainly, abstaining from display of jewelry and ornaments of every kind . . . in keeping with our faith” (Secretariat, 2005, p. 176). According to the church, the Bible teaches that the wearing of jewelry is contrary to God’s will because we are admonished by the apostle Paul not to adorn ourselves “with broided hair, or gold or pearl, or costly array” (1 Tim 2:9 KJV). With the exception of the wedding ring worn in some cultures, because it is considered to be imperative, the church teaches that “the wearing of ornament as jewelry is a bid for attention which is not in keeping with Christian self-forgetfulness” (Secretariat, 2005, pp. 176-177).

At the same time, on this matter, Braun (1996), in his research of North American

Adventists, concluded that fewer Adventists believe that the matter of jewelry is a moral one, hence he concluded that the majority of Adventists saw the issue as being more relevant to history, culture, and traditions.

On the matter of appropriate attire, the church bases its guidelines on “simplicity, modesty, practicality, health, and attractiveness.” The debate as to whether or not pantsuits worn by females attending worship services and other church meetings in tropical Jamaica is very much present. In fact, the East Jamaica Conference Ministerial Fraternity dedicated its general meeting held at the conference board room, June 22, 2007, to ways of dealing with this present trend. Central to this debate on dress and adornment is tolerance.

According to Crews (2003, p. 43), we have no basis to believe that Ellen White would approve today’s version of pantsuits that are not covered by a dress to the knee, because regarding the American Costume which comprised a vest, pants, and a dress reaching half way between the hip and the knee, she notes “I saw that God’s order has been reversed and His special directions disregarded by those who adopt the American Costume” (E. G. White, 1948, p. 457).

Adventists who oppose the general wearing of pantsuits by women, naturally see the problem being compounded when these pantsuits are worn to worship services and other church meeting within the sanctuary. Because this trend is emerging, it challenges the membership at large and in many ways elicits attitudes of tolerance or intolerance.

The principles of the Seventh-day Adventist Church on dress and adornment set the backdrop for the study of religious tolerance and spirituality in the East Jamaica Conference context, where some members do not espouse such beliefs in practice.

Books and Publications

While the church believes that there is a wealth of knowledge in books and periodicals, it equally holds that “there is a flood of evil literature, often in most attractive guise but damaging to mind and morals” (Secretariat, 2005, p. 176). E. G. White (1911) notes:

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. (p. 519)

The continuum of attitudes of Adventists to the reading of non-Adventist literature seems to include caution and avoidance. Many parents send their children to Adventist schools because they want them to be molded the Adventist way by Adventist teachers. In the context of a “we alone are right” mentality, such parents are greatly challenged if the teachers molding their children are not Adventists and the texts are not authored by Adventists and are not believed to be focused toward integrating faith with learning.

A similar challenge develops when teachings radically contrary to Adventist doctrines are espoused in non-Adventist books bought at Adventist Book and Nutrition Centers. Such scenarios can unfortunately lead to over-caution and sweeping generalization. It is significant to note that nothing pertaining to Adventist authors is reflected in the mission statement of the Adventist Book and Nutrition Center in West Indies Union Conference of Seventh-day Adventists. Regarding literature, the Adventist Book and Nutrition Center’s mission “is to actively engage in the sourcing and distribution of religious literature . . . that will promote healthy lifestyle among members of the Seventh-day Adventist Church, thereby earning and maintaining the confidence of

the wider society” (M. Halsall, Book and Nutrition Center Manager, personal communication, July 2, 2007).

This mission statement provides a resourceful context for the study of spiritual maturity and religious tolerance.

Is Adventist orthodoxy open for non-contradictory heterodoxy? Has the caution to guard the avenues of the mind made the church overly dogmatic in guarding against heresy? E. G. White (1923) admonishes:

Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly: "I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others." (p. 428)

Sexual Values

In recent times, many questions regarding sexual issues have been raised pertaining to attitudes and behaviors of tolerance and intolerance within the Adventist Church.

What is the biblical guidance on sexual relations? The *Church Manual* states that the “Scripture regards any sexual relations outside of marriage as sin” (Ministerial Association, 2006, p. 336). Furthermore, “the biblical view of fornication and adultery stands in direct contrast to today’s tolerance of such activities by ‘consenting adults’” (p. 336). The command “Thou shall not commit adultery” found in Exod 20:14 KJV in principle protects the marriage relationship (p. 336). Therefore, sexual relations are appropriate only between husband and wife in the context of marriage.

Is it morally acceptable for children be born out of wedlock? The biblical model is that God gave the command to multiply (have children) only after Adam and Eve were blessed (married) (Gen 1:28). However, in today’s society many children are born out of

wedlock. Should children born out of wedlock be dedicated in the church? On the matter of giving children to the Lord, E. G. White (1913, p. 144) points out: “Parents, give your children to the Lord, and ever keep before their minds that they belong to Him, that they are the lambs of Christ's flock, watched over by the True Shepherd.”

The child dedication service entails thanksgiving for the miracle of birth, the blessing and dedicating of the child to God, and parental covenant to nurture the child to love Jesus (Ministerial Association, 1992, p. 196). According to Wagatsuma (1987), from his research pertaining to ministering to children, traditionally, Adventists accept children of Adventist parents as the younger members of the church although they are not baptized but dedicated; therefore, the recommendation was made to enter their names on the church records and allow them to take the communion as members of the church. He further concludes that “the child-blessing service may be used for any children who are brought to Jesus” (p. 4).

What is the guidance of the Bible regarding homosexuality? The Adventist Church states: “The Bible makes no accommodation for homosexual activity or relationships. Sexual acts outside the circle of a heterosexual marriage are forbidden (Lev. 20:7-21; Rom. 1:24-27; 1 Cor. 6:9-11)” (The Seventh-day Adventist Church, 1999, para. 2). Research of Seventh-day Adventists’ attitudes show that while the church has not changed its position that homosexuality is deviation from God’s plan and therefore a sin, there have been mixed reactions, namely, acceptance and rejection, by its members toward homosexual members (Drumm, 1998).

What does the Bible say regarding past sin, especially after repentance regarding such sin? The Bible teaches that when a person repents, the sin is “blotted out” (Acts

3:19). Concerning the past of a person who becomes a minister, the literature and policy pertinent to the admission of persons into Adventist pastoral ministry are succinctly epitomized: “Does the applicant’s personal life reflect the high moral values and integrity expected in a minister of the gospel?” (Seventh-day Adventist Theological Seminary, 2009, p. 9). Moreover the church teaches a new beginning symbolized in watery baptism.

What is Christ’s attitude to caring for sinners? The woman caught in adultery was accepted, but admonished by Christ and her sin forgiven. While the Church stresses sexual purity, which is one of the ways to prevent AIDS, it believes that a “Christlike response to AIDS must be personal—compassionate, helpful, and redemptive. Just as Jesus cared about those with leprosy, the feared communicable disease of His day, His followers today will care for those with AIDS” (The Seventh-day Adventist Church, 1990, para. 4). At the same time the Church believes that caring for the sick “includes a ministry of healing to the whole person—body, mind, and spirit” (The Seventh-day Adventist Church, 1988, para. 1).

Education

The purpose of Adventist education in Jamaica is amply articulated by the mission statement of Northern Caribbean University: “Christ-centered education, achieved through academic excellence, social interaction, spiritual development and a strong work ethic, thereby fitting each student for committed professional service to country and to God” (Northern Caribbean University, 2009, para. 4).

According to Patterson (2007), one of the expectations of the Adventist organization of its educators is to be faith leaders who enhance the organizational mission. In the psyche of the typical Adventist, it would be more difficult for the non-

Adventist professor than the one who is an Adventist to carry out the organizational mission. Moreover they want their children to get an Adventist education, hence they are paying more for it and would not have it compromised or corrupted by non-Adventist professors.

Does the passion of Adventists for mission in the church's educational institutions cause them to be intolerant of non-Adventist professors?

Health Matters

Very central to Adventists' philosophy of health is the matter of diet. Although God's original diet prescribed for humankind consisted of no flesh but was exclusively vegetarian, after the Flood with clear guidelines, God introduced flesh as food (Ministerial Association, 2006, p. 318). In addition to the prohibition not to eat the blood in the meat (Gen 9:3-5), God stipulated the physical description and characteristics of the animals that should never be eaten as well as those characterized as edible (Lev 11 and Deut 14) (p. 318).

The underpinning for adhering to such stipulations is that "by abstaining from unclean foods, God's people demonstrate their gratefulness for the redemption from the corrupt, unclean world around them (Lev. 20: 24-26; Deut. 14: 2)" (Ministerial Association, 2006, p. 318). Adventists believe that it is less than God's ideal to introduce anything unclean into the body temple where his Spirit resides (p. 318). Because obedience to the above stipulation is gratefulness for redemption, and since the spiritually mature Christian adheres to God's command despite what other persons do, Adventists are primarily cautious about their diet especially as it relates to meat forbidden by the Old Testament.

Summary

The purview of the literature inspects religious tolerance and the Bible; examines the historical perspectives of religious tolerance from the early Christian era to the 21st century; scrutinizes religion and tolerance; looks at spirituality and tolerance; inspects religious orientation and tolerance; surveys the effects of demographics on tolerance; and analyzes spiritual growth and tolerance in Seventh-day Adventism.

The tolerance continuum spans intolerance to hypertolerance with critical tolerance as the fulcrum of balance. The immature Christian is always at the extremes while the mature Christian maintains a critical balance: tolerating what must be tolerated based on a Christ-centered value-system and being non-tolerant of that which is diametrically opposed to such value system.

The backdrop for this is biblical, as God who is all-knowing, in his sovereignty decides the extent and duration of allowance and the magnitude of non-tolerance. In spiritual perfection he does not err. In a context that only he as God can occupy in relation to tolerance, he knows the end from the beginning and thereby acts justly.

Humanity, on the other hand, in associating with and serving God must grow to mature spirituality embracing the values of God. These values on a moral continuum determine positive allowance or negative critique. While God has the sovereign authority to follow through his negative critique in executing judgment in cutting off or eliminating people, humankind does not have that authority, and must always treat people within the context of common brotherhood. This motif runs through the Old Testament monotheistic context, setting the overview of humanity's domain distinct from God's. In such context, spiritual maturity anchors every person as a "neighbor" whom we must love as ourselves

(Mark 12:31). Consequently, as people grow spiritually, they grow morally, and will be as tolerant of others as they are tolerant of themselves.

In a religious culture that was vastly religiously intolerant, Jesus set an example of the true morality of Judaism. The culture of Judaism dictated that the tax collectors, Samaritans, and sinners were to be avoided. On the other hand, Jesus was tolerant of those who were scorned and ostracized. He was criticized for receiving sinners (Luke 15:2). According to Mensching (1971, pp. 24, 25), Jesus was an advocate of religious tolerance when he reproached the disciples who desired to call down fire from heaven upon those who did not accept him (Luke 9:55); when he granted the faithful desire of an outcast centurion to heal his servant from a distance (Matt 8:5); in his attitudes to the Samaritan woman (John 4); and in his teaching of the parable of the Good Samaritan (Luke 10). Consequently, concluding that in relation to the life of Jesus, there is a positive correlation between spiritual maturity and religious tolerance seems reasonable.

Furthermore, the Christian church, comprised of denominations and organizations, has Pauline guidance of a positive linkage between righteousness and faith (fruits of spiritual maturity) with the practice of religious tolerance.

The literature spanning the early Christian era to the 21st century reveals a continued presence of factors militating against the practice of religious tolerance by Christians. However, amidst intolerance over the centuries, an array of Christians, both Protestants and Catholics, has championed the cause of religious tolerance as an expectation of all Christians and people in general.

Regarding religion and tolerance, empirical research reveals that fundamentalist and conservative theocratic orientations are important predictors of intolerance. Karpov

(2002, p. 286) concludes that there remains “the necessity of broader cross-national explorations of religion-tolerance links . . . that would include cases representing a wider variety of religious traditions, cultural contexts, and socioeconomic conditions.” At the same time, Hansen (2007, p. ii) in his research done in Canada found that “religiosity itself—composed of ‘devotional’ religiosity variables—is an independent positive predictor of religious tolerance and the rejection of religious violence.”

Spiritual growth is intricately linked to being tolerant. The characteristics of the final stages of Fowler’s faith development and Kohlberg’s moral development are all requisite qualities of spiritual maturity and critical tolerance of different individuals, beliefs, and practices.

Perspectivism, the process of “assimilation” and “accommodation” or “re-equilibrating” new information (Plueddemann & Plueddemann, 1990), fosters tolerance. According to Wilhoit and Dettoni (1995), Piaget argues that social interaction and exploring tension are two important factors that promote development and are very much applicable to Christlike growth.

Differences confront us daily. Amidst the tension of these differences, the cognitive concept of perspectivism asserts that “the more mature person can appreciate a point of view from a greater number of perspectives, making it possible for emphatic and caring relationships with people of different perspectives” (Wilhoit & Dettoni, 1995, p. 54). Similarly, *I-Thou* and *I-It* orientations postulated by Martin Buber conclude that when something confronts us we will either relate to it as ‘a person’ like ourselves, or we will elevate ourselves above it and treat it as ‘a thing.’

Reasonably, the *I-Thou* orientation capitalizes on the possibility “for empathetic and caring relationships with people of different perspectives” (Wilhoit & Dettoni, 1995, p. 54) and supports religious tolerance. Because the literature indicates a positive correlation between religious tolerance and spiritual growth, the implications of Perspectivism and the *I-Thou* and *I-It* orientations for this study abound.

The postmodern philosophy of the 21st century is relativistic and hypertolerant, producing a spirituality that has no clear moral boundaries. Of such, nothing is accepted as innately wrong with anything. According to Leffel (2005, para. 6) in postmodernism “intolerance means that simply disagreeing about beliefs is wrong.” Robinson (2002, p. 274) points out that the absolute truths, wise principles of moral standards, and grace found within the Bible are from God. God’s revealed absolute truths of moral standards are virtues. Therefore, there is an appropriate place for nontolerance.

Regarding intrinsic religious orientation, Dudley (1986, p. 46) observes that intrinsic religion “is oriented toward a unification of being, takes seriously the commandment of brotherhood, and strives to transcend all self-centered needs.” At the same time, Donahue (1985, pp. 418-419) notes that the intrinsic scale positively correlates with measures of religious commitment to and other measures that highlight the importance of religion. Allport (1960, p. 257) concludes that “extrinsic religion is self-serving.”

Golebiowska (2004) found that “how tolerant or intolerant Poles are depends . . . on their social conditions (education, age, and religiosity)” (p. 391). Higher religious tolerance was demonstrated by respondents who are “better-educated, younger, less religious, living in bigger towns and cities, financially satisfied” (p. 407). On the matter

of gender and religious tolerance, it was found that “men are generally more tolerant of religious difference than women” (p. 408). Karpov (1999, p. 7) found that age has the largest total effect on tolerance, followed by socioeconomic status, with education as an important component, while religious participation has a very weak and only indirect negative effect on tolerance.

The Adventist Church admonishes and expects its Christian members to go beyond a “negative concept and develop sympathy for beliefs or practices that not only differ, but even conflict with their own” (Folkenberg, 1995, para 2). At the same time these same members are called to grow into the likeness of Christ’s character (Ministerial Association, 2006, p. 149).

Excerpts from speeches, interviews with church leaders and members, and church board minutes all reveal that in the East Jamaica Conference of Seventh-day Adventists, there is the preponderance of the concept that “we alone are right.” Consequently, this concept seems to have made the general membership vulnerable to being intolerant of members as well as non-members who differ from the church’s fundamental doctrines and traditions.

Particularities of the Sabbath, liturgy and worship, dress and adornment, books and publications, sexual values, education, and health matters, vis-à-vis the practice of religious tolerance as a correlate of spiritual maturity, and religious orientation, were carefully examined in the East Jamaica Conference context.

The East Jamaica Conference’s affinity to and practice regarding these particularities appropriately provide a firm backdrop for the study of religious tolerance,

spiritual maturity, religious orientation amidst divergent views, practices, and the persons who hold those views and practices to be true.

CHAPTER III

RESEARCH METHODOLOGY

The purpose of this study was to examine (a) the categories of religious tolerance among Adventists in the East Jamaican Conference and (b) the extent to which spiritual maturity, religious orientation, and certain demographic characteristics are related to religious tolerance. In this chapter, the method utilized in this research is presented. Specifically, it describes the research design, the population, the sample, the instrumentation, the pilot study, the data collection procedures, the research questions, and data analysis.

Research Design

This study utilized survey research design to ascertain quantitative data toward understanding the association of spiritual maturity and religious orientation to religious tolerance.

The survey design used was a cross-sectional design which studied at one point in time, through the administration of a questionnaire, the beliefs, attitudes, and practices of the population sample.

Survey design is versatile in covering simple to complex concepts (Alreck & Settle, 1995). The features of the design included developing a questionnaire; sampling a targeted population; administering a questionnaire in collecting data; and getting a high

response rate (Creswell, 2003, p. 358). A critical stage in the survey research process is the proper analyzing of the data and preparing of the final report (Alreck & Settle, 1995).

Because the research purpose of this study is to make inferences about the beliefs, attitudes, and practices of a large population from numeric data of a small sample, survey design as used is the best method of data collection based on the fact that through survey design “information about an extremely large population can be obtained from a relatively small sample of people” (Alreck & Settle, 1995, p. 6).

Direct administration of such survey usually has a “low cost factor, plus . . . the researcher has an opportunity to explain the study and answer any questions that the respondents may have” (Fraenkel & Wallen, 2000, p. 435). It has the shortest data collection time in comparison to telephone, mail, and interview methods (Fraenkel & Wallen, 2000).

However, it requires facilities, training, and a literate sample (Fraenkel & Wallen, 2000, p. 435). Furthermore, it is “bad in assessing *causality*” (Alreck & Settle, 1995, p. 7). Also, at times respondents do not answer sensitive questions (Alreck & Settle, 1995).

Population

According to Gay (1996), the first step in sampling is the definition of the population. The population for this study is Adventist church members in the East Jamaica Conference.

The population targeted for this research is the 63,017 members dispersed in East Jamaica Conference in over 91 churches located in city parishes of Kingston and St. Andrew, and the rural parish of St. Thomas (East Jamaica Conference, 2010). The average monthly income per member is approximately J\$74,583 (all references to

monetary figures in this study relate to Jamaican dollars) based on the East Jamaican Conference (2010) treasury report of the gross tithe income for 2009.

Sample

Through the technique of a multi-stage sampling design comprising stratified randomized cluster sampling, 500 persons attending Sabbath School (Adventist equivalence to Sunday School of members meeting in groups for Bible study before the preaching service) were selected as the sample. According to McMillan and Schumacher (2001, p. 170) probability “sampling is conducted to efficiently provide estimates of what is true of the population.” The probability sampling applied in the study has two phases of sampling procedures, simple random and stratified random sampling.

Whereas approximately 84% of the conference membership is dispersed throughout 69 churches in Kingston and St. Andrew, and whereas approximately 16% of the membership is found in 26 churches located in the parish of St. Thomas, consideration was taken toward making the research sample numerically representative of such percentages.

The East Jamaica Conference constituency is divided into four administrative zones, each comprised of many pastorates. Three zones (1, 2, 3) consist of mainly city churches totaling approximately 52,934 members; and the one rural zone (4) consists of approximately 10,082 members (East Jamaica Conference, 2010).

The sample consisted of 500 members drawn from 13 churches: four churches were in Zone 1, four churches were in Zone 2, four churches were in Zone 3, and one in Zone 4.

The sampling procedures and data collection incorporated the following steps:

1. A total list of its churches in each of its four administrative zones was obtained from the East Jamaica Conference.

2. Selecting the churches: Four churches from Zone 1 were randomly selected for a sample of the sum of 160 members distributed 40/40/40/40 among the churches.

Accordingly, four churches were selected from Zone 2 with a distribution of 40/40/40/40, and four churches were chosen from Zone 3 with a similar distribution of 40/40/40/40.

Regarding Zone 4, the rural zone, one church was selected from which a sample of 20 members was selected. Churches were chosen by being randomly generated from a computer program consisting of a list of all the churches in each particular zone.

3. Selecting the classes: The second phase of sampling was stratified random sampling of the Sabbath School classes within each church chosen above. When compared with attendance to other church services, most members are in attendance at their churches by the end of Sabbath School. Therefore, the better-controlled, small-group setting representing the general diverse church membership is the Sabbath School. Each class has an average of 8 persons. Although some churches have up to and more than 20 classes, an average of 5 Sabbath School classes (40 members) was targeted in each church, except for the church in Zone 4, from which three Sabbath School classes were chosen. More often than not, members are placed by each local church in Sabbath School classes based on particular variables such as grouping people from the same community (implication for socioeconomic factors), how long individuals have been members (particularly new believers), age (youth, etc.), circumstantial situations (people bonding based on their similarity of doctrinal views, etc.). Care was taken to proportionally select these different classes.

4. Selecting subjects: Based on the foregoing factors of peculiarities pertaining to Sabbath School classes, the similar classes in each church (as was necessary) were combined as groups and a proportional random sample of a class or classes was taken from each aggregate of similar classes. In some cases the class group was just one class and such class was automatically chosen. At the end thereof, five Sabbath School classes were chosen from each city church and three Sabbath School classes from the single rural church. The procedure of selecting a class or classes from combined groups of classes was done by randomly generating the classes from a computer program consisting of a list of the combined similar classes of the same peculiarity. All this was done separately for each church selected, and prior to the administration of the questionnaire. Once the classes were chosen, all members of the class were asked to participate and complete the Jamaican Adventist Religious Life Profile.

Instrumentation

The Jamaican Adventist Religious Life Profile used to collect data in this study consists of six parts: (a) a consent statement and a brief overview of the purpose of the research, (b) demographic characteristics, (c) measure of religious orientation, (d) measure of religious tolerance, (e) measure of spiritual maturity, and (f) open-ended questions on religious tolerance. (See Appendix B.)

There are 14 demographic items encompassing gender, age, church background, tenure of Adventist membership, education level and occupational status of participants and spouses where applicable, household income, and family setting. These are preceded by a consent statement and a brief overview that the purpose of the research is to identify

the relationship between spirituality and lifestyle attitudes of members of the Adventist churches in East Jamaica Conference.

Intrinsic/Extrinsic–Revised (I/E-R) Scale

Measures of religious orientation encompass intrinsic orientation and extrinsic orientation. Intrinsic orientation is “living” one’s religion, while extrinsic orientation is “using” one’s religion for social status (Burris, 1999, pp. 144, 145). These orientations were measured by the Intrinsic/Extrinsic–Revised Religious Orientation Scale (Gorsuch & McPherson, 1989). The I/E-R consists of 14 items using a Likert-type scale, each being of a 5-point format ranging from (1) strongly disagree to (5) strongly agree. Of the 14 statements, 8 relate to intrinsic orientation while 6 pertain to extrinsic orientation. These scales measure Allport’s (1950) qualities of both intrinsic and extrinsic religious orientation. However, the I/E-R extrinsic scale is subdivided to reflect two categories, namely personal extrinsic orientation and social extrinsic orientation. The statements indicate the respondent’s attitudes of religiosity. The I/E-R instrument can be easily administered in 7 minutes. Three of the eight items measuring intrinsic orientation are reversely scored. Three of the six extrinsic items measure personal extrinsicness and three measure social extrinsicness.

Validity: According to Hill and Hood (1999), many studies have shown a positive correlation between the Intrinsic Scale and measures pertaining to one’s sense of purpose, and on the converse, measures on the Extrinsic Scale do not positively correlate with measures of religious commitment. Dudley (1986, p. 45) agrees that “Extrinsic religion is a self-serving, utilitarian, self-protecting form of religious outlook. . . . Intrinsic religion marks the life that has internalized the total creed of his faith without reservation.”

Burris (1999, p.148) observes that “the Intrinsic/Extrinsic correlation is negative. . . . As reported intrinsic orientation increases, reported extrinsic orientation decreases.”

The literature in general seems supportive of the extrinsic and intrinsic orientations and the scales utilized to measure them (Burris, 1999). Through the work of Kirkpatrick (1989), the Religious Orientation Scale-Revised concurred with Allport and Ross’s (1967) traditional Religious Orientation Scale. In reference to the validity of the I/E-R Scale. Taylor (2004, p. 52) notes that “most scholars agree that the Intrinsic Scale measures the intensity of devotion to religious beliefs or religious commitment.”

Reliability: In relation to the original reliability findings, the Intrinsic Scale had an excellent Cronbach’s alpha of .83, while alphas of the extrinsic personal orientation (Ep) (Revised), extrinsic social orientation (Es) (Revised), and extrinsic personal orientation/extrinsic social orientation (Revised) (Ep/Es-Revised), were respectively found to be .57, .58, and .65 (Hill & Hood, 1999, p. 154). The combined Ep/Es (Revised) comprised the scale for extrinsic religious orientation in this research.

In this study, the Cronbach’s alpha for the Intrinsic Scale was 0.681, and for the Extrinsic Scale it was 0.642.

Table 2 shows religious orientation variables, where their items are located within the instrument and their associated reliability of alpha coefficient. For the purpose of reliability, three items pertaining to intrinsic religious orientation namely, “It doesn’t matter much what I believe as long as I am good”; “Although I am religious, I do not let it affect my life”; and “Although I believe in my religion, many other things are more important in life,” were dropped because they poorly correlated with the scale. These items were excluded because the item-scale correlation is less than 0.30 (Green &

Salkind, 2011). No extrinsic item was dropped. A poor correlation is one in which there is hardly any relationship; hence the coefficient is close to .00 (Fraenkel & Wallen, 2000). According to Creswell (2003, p. 158), “when one modifies or combines instruments in a study . . . it becomes important to re-establish validity and reliability during data analysis.”

Table 2

Religious Orientation Variables, Their Location Within the Instrument and Their Associated Reliability

Variables	Part	Items	Reliability
Religious Orientation	A		
Intrinsic		1, 4, 5, 7, 12	0.681
Extrinsic		2, 6, 8, 9, 11, 13	0.642

Religious Tolerance Inventory (RTI)

I developed an instrument to measure the dependent variable religious tolerance. It is titled, the Religious Tolerance Inventory (RTI). Having substantially reviewed the relevant literature on religious tolerance, I used the operational characteristics of tolerance and intolerance to create the RTI. In constituting the RTI, the domain approach highly recommended by Gable and Wolf (1993) was taken into perspective. With the domain approach, I intentionally constructed the instrument to bring out the respondents' characteristic lifestyle that is pervasive, consistent, and predictable. In this case the RTI includes perception, attributes, attitudes, and behavior based on the theoretical construct of religious tolerance.

Religious tolerance is the demonstration of a positive attitude toward persons "acknowledging and supporting that individuals have the right and freedom to their own beliefs and related legitimate practices" (Hein, 2005, para. 6). The focal areas of difference that necessitate religious tolerance in the target population are categorized in the RTI as follows:

1. beliefs and practices
2. persons (individuals who hold different beliefs and practices).

The conceptual underpinning of the RTI is that persons who are religiously tolerant by their attitudes and behaviors are not prejudicial toward different religious beliefs and practices and are not quick to condemn those beliefs and practices, but are open to carefully examining them to ascertain whether or not such beliefs and practices merely have to do with cultural changes and differences in interpretation of what the Bible is requiring, or whether they are heterodox in nature (progressive truths that do not contradict old truths), or whether they are truly heretical.

At the same time in the context of brotherhood, the critically tolerant person values and respects persons who hold different beliefs and practices. Tolerance allows people to treat others with dignity, separating them from their beliefs and practices to the extent that they are treated with impartiality, and they are valued as fellow human beings.

Consequently, tolerant persons do not allow their personal beliefs and preferences to negatively affect the higher value of common brotherhood, and although in certain cases they are critically non-tolerant of *beliefs and practices*, they are always respectful and non-prejudicial of *people*.

The RTI consists of 27 liberal/conservative lead statements scaled on a 6-point Likert format which ranges from strongly agree to strongly disagree. Following each liberal/conservative lead statement there are six related religious tolerance responses, two responses in each of the following categories pertaining to the religious tolerance continuum:

1. intolerance
2. critical tolerance
3. hypertolerance.

Regarding these six religious tolerance response items, the first two items represent the level of intolerance; the second two items illustrate the level of critical tolerance; while the last two items describe the level of a free-reign or hypertolerance where anything goes. However, I scrambled the responses to counteract selections based on social desirability.

An example of the above format is as follows:

a. An Adventist church choir that is committed to the Sabbath of God's commandments must not participate or perform in church services of denominations that do not uphold the seventh-day Sabbath.

SA A TA TD D SD

b. Which **one** of the following best represents what you would do about an Adventist choir which does participate in such services?

- ☐ Make an effort to have the choir stopped.
- ☐ Make available to each choir member readings from the Bible and the Spirit of Prophecy writings, and counsel them that darkness and light must be separate.
- ☐ Seek clarification regarding the reasons for their participation.
- ☐ Be selective regarding the services and support them.
- ☐ Encourage them to support any church through their singing, because it does not matter what a church teaches.
- ☐ Support them because every church brings glory to God.

The items on the RTI are categorized as follows:

1. Nine items relate to beliefs and practices.

2. Six items pertain to beliefs and practices of Adventists encompassing Sabbath observance, dress and adornment, books and publication, and customs.
3. Three items pertain to beliefs and practices of non-Adventists relating to Sabbath observance and books and publication.
4. Eighteen items relate to persons accordingly:
 - a. Ten of which pertain to categories of Adventist persons who have committed sexual sins or those disfellowshipped for other public sins, or members in reference to knowledge and attitude regarding Adventist fundamental beliefs, and
 - b. Eight of which pertain to non-Adventists as persons.

Table 3 shows the categories of the RTI items in relation to Research Question 3. (See “Beliefs and Attitudes” B in the Jamaican Adventist Religious Life Profile in Appendix B.)

Validity: As recommended by Fraenkel and Wallen (2000, pp. 171-172), an expert panel was used to help establish the validity of the RTI. This expert panel of requisite expertise served to carefully examine the instrument and collaborate with the researcher in reference to the definition of what is to be measured in light of the description of the sample toward establishing content-related evidence of validity. Three experienced university professors in psychometric and church leadership, an administrator who understands the peculiarity of the local Jamaican Adventist church culture, a senior pastor who has a longitudinal multi-pastorate background, and an elder who is a specialist of the Jamaican vernacular, were asked to examine the instrument. The intent was to determine the extent to which the items of the instrument represent the conceptual construct as well as how aptly they operationalized beliefs and practices

demonstrative of religious tolerance in East Jamaica Conference of Seventh-day Adventists. This expert review resulted in the rewording and deleting of some items. Table 3 shows the corresponding RTI items to the research questions.

Table 3

Corresponding Religious Tolerance Items to Research Questions

Research Question 3	Survey Items (Beliefs and Attitudes)
a. To what extent are Adventists tolerant of fellow Adventists?	Persons: 4, 5, 6, 7, 14, 15, 16, 19, 23, 27.
b. To what extent are Adventists tolerant of fellow Adventists' beliefs and practices?	Practice/customs: 3, 17, 20, 22; Sabbath: 25; literature 26.
c. To what extent are Adventists tolerant of non-Adventists?	Persons: 2, 8, 9, 10, 11, 12, , 21, 24.
d. To what extent are Adventists tolerant of non-Adventists' beliefs and practices?	Literature: 1, 13; worship service: 18.

Spiritual Maturity Index (SMI)

The Spiritual Maturity Index (SMI) was constructed and developed by Craig W. Allison, President of Life Advance Research, in 1983. It is a general measure of religious maturity predicated on the construct of a continual process of development in which through critical reflection, a spiritually mature individual is not dependent upon others for the maintenance of his or her religious beliefs (Stevenson, 1999). The instrument reflects and measures the degree to which the respondent (1) is self-principled, (2) is able to enter into relationship with others, (3) is willing to make sacrifices for others, (4) is able to

cope with suffering and pain, (4) defines personal identity in relation to closeness and communion with God, (6) reflects regular devotion to God, (7) uses gifts and talents, and (8) is committed to Christian values and disciplines (Stevenson, 1999).

The SMI has 30 items using a 6-point Likert-style format. The instrument can be self-administered in approximately 10 minutes. The rating scale for each statement ranges from “strongly agree” to “strongly disagree.” Twelve items are reversed because of negative wording.

Validity is specifically indicated with how the SMI positively correlates with the Spiritual Well-Being Scale (SWBS). Ellison (1984) found a correlation of .57 where $p = .001$, and Bufford (1984) from a different research reported a convergent validity ($r = .62$). Stevenson (1999) in other unpublished studies (Boliou, Chapman, & Davis, 1987; Cooper, 1986; Davis, Longfellow, Moody, & Moynihan, 1987; Mack, Stone, Renfroe, & Lloyd, 1987) reported similar findings. In relation to concurrent validity, the SMI positively correlated at $r = .75$ ($p < .05$) with the Religious Status Interview (Maloney, 1988) designed to measure mature Christians’ religious functioning. The face and content validity are congruent with the theoretical construct of spiritual maturity.

Reliability: Separate studies done by Mack et al. (1987) and Buthow, Calkins, Haws, and Rost (1987) yielded an internal consistent coefficient (Cronbach’s alpha) of .87, and in utilizing the same statistic Bassett et al. (1991) reported a .92 coefficient. Therefore the measure is very reliable. Since its emergence, the SMI has been used in part or whole in various investigations, including four doctoral dissertations, of correlates of spirituality (Stevenson, 1999) and appears to be a valuable tool. In tandem with Gorsuch’s (1984) observation that measures of religiosity tend to focus on a general

factor of religious life, Bassett et al. (1991), in combining items from many religious scales, concluded that the single factor pertinent to these scales, including the SMI, seems to focus on the extent to which personal commitment is manifested in belief.

The SMI was added to the general survey as the instrument to test for spiritual maturity. The reliability Cronbach's alpha in this research was found to be 0.821.

Table 4 shows the spiritual maturity items, where they are located within the instrument, and their associated reliability of alpha coefficient. For the purpose of reliability, 10 items pertaining to spiritual maturity, encompassing dependence on faith; example from other Christians; day-to-day doing and relationship with God; personal conviction of truth and such truth being the only truth; taking care of personal needs before helping others; following Jesus being most important; being faithful in difficulties; and foregoing gains for spirituality, which poorly correlated with the scale, were dropped. These items were excluded because the item-scale correlation is less than 0.30 (Green & Salkind, 2011).

Table 4

Spiritual Maturity Variables, Their Location Within the Instrument, and Their Reliability

Variables	Part	Items	Reliability
Spiritual Maturity	C	3, 4, 10, 11, 12, 13, 14, 15, 16, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30	0.821

According to Creswell (2003, p. 158), “when one modifies or combines instruments in a study . . . it becomes important to re-establish validity and reliability during data analysis.”

Pilot Study

After permission was granted from the East Jamaica Conference to pursue the study in its territory, and authorization was received from the Andrews University Institutional Review Board, a pilot study was conducted to test the clarity of the Jamaican Adventist Religious Life Profile.

In this pilot study 25 members from rural and city churches filled out the questionnaires. In addition to the instructions written on the instrument, oral instruction was given to maximize clarity and minimize misunderstanding. Respondents were asked to make notation in regard to items that may have been poorly worded, confusing, or ambiguous.

Dialogue with the participants continued with reference to contents and appearance of the instrument after they returned the questionnaires. Necessary adjustments such as deleting items, reconstructing sentences, and changing words were made in the instrument before the full research began.

Data Collection Procedure

1. As early as the research questionnaire was ready and approved by my dissertation committee, the relevant consents pertaining to the instruments making up the questionnaire and institutional consent for the sample were sought and granted. Application to the Institutional Review Board of Scholarly Research (IRB) was made and approved.

2. Determining schedule: I agreed with the administration of each church selected through random sampling, on a scheduled church service day in the Sabbath School morning study time, to administer the questionnaires. This agreement was communicated to the members of each church with reminders as the date drew near.

3. Administering questionnaire: My assistants and I, on the appointed day scheduled for each church, met in a private room with chosen members from Sabbath School classes which had been selected through stratified random sampling. Therefore, they did not have their Sabbath School lesson review for that day. The consent letter was read, ensuring that the participants understood that there are no known physical or emotional risks to their involvement in this study, that they would receive no remuneration for their participation, but by participating, they would help me to arrive at a better understanding of the relationship between spirituality and lifestyle attitudes among members of the East Jamaica Conference Seventh-day Adventists, that their involvement in this survey was voluntary, and that they could withdraw their participation at any time without any pressure, embarrassment, or negative impact to themselves, that their participation was anonymous, and neither the researcher nor any assistant would be able to identify them with any of their responses, and that the approximate time the questionnaire would take to complete would be 25 minutes.

My assistants and I then handed out the questionnaires to each member. While the members filled out the questionnaires, my assistants and I were strategically positioned, being accessible in the room to give clarification as needed, and ensuring that the completed questionnaire was placed into an envelope and dropped into a box. The respondents were thanked for their participation in the research.

Research Questions

In this world of great religious diversity, religious tolerance that respects the equal religious rights of all persons is an indispensable Christian value. This study quantitatively focuses on the behaviors and attitudes of Adventists in answering the following research questions:

1. What is the spiritual maturity of Adventists in Jamaica?
2. What is the religious orientation of Adventists in Jamaica?
3. What is the category of religious tolerance among Adventists in Jamaica?
 - a. To what extent are Adventists tolerant of fellow Adventists as persons?
 - b. To what extent are Adventists tolerant of fellow Adventists' beliefs and practices?
 - c. To what extent are Adventists tolerant of non-Adventists as persons?
 - d. To what extent are Adventists tolerant of non-Adventists' beliefs and practices?
4. To what extent are demographic items related to religious tolerance?
 - a. To what extent is gender related to religious tolerance?
 - b. To what extent is age related to religious tolerance?
 - c. To what extent is education related to religious tolerance?
 - d. To what extent is employment status related to religious tolerance?
 - e. To what extent is financial status related to religious tolerance?
 - f. To what extent is family setting (type) related to religious tolerance?
 - g. To what extent is previous religious affiliation related to religious tolerance?

- h. To what extent is church participation related to religious tolerance?
- 5. To what extent is spiritual maturity associated with religious tolerance?
- 6. To what extent is religious orientation associated with religious tolerance?

Data Analysis

The research questions involve studying the relationships between spiritual maturity, religious orientation, and three levels of religious tolerance, namely, intolerance, tolerance, and hypertolerance. To answer these research questions, descriptive and inferential statistics were used. For inferential analyses, chi square, Fisher's Exact Test, and ANOVA were utilized.

Table 5 shows the research questions, the statistical techniques used toward answering each, and why each technique is considered appropriate in answering each question.

Table 5

Research Questions and the Appropriateness of the Statistical Techniques Used Toward Answering Them

Research Question	Statistical Technique	Appropriateness
1. What is the spiritual maturity of Adventists in Jamaica?	Descriptive summative statistics	Gives necessary summation of means, standard deviations, and number of respondents.
2. What is the religious orientation of Adventists in Jamaica?	Descriptive summative statistics	Gives necessary summation of means, standard deviations, and number of respondents.
3. What is the category of religious tolerance among Adventists in Jamaica?	Descriptive summative statistics	Gives percentage of respondents falling within tolerance categories based on their scores.
4. To what extent are demographic items related to religious tolerance?	Chi-Square	Inferential statistics comparing frequencies observed with expected frequencies to see if they are significantly different.
5. To what extent is spiritual maturity associated with religious tolerance?	One-way ANOVA	Compares the means of two or more groups to see whether or not there is any significant difference among them.
6. To what extent is religious orientation associated with religious tolerance?	One-way ANOVA	Compares the means of two or more groups to see whether or not there is any significant difference among them.

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

Introduction

The purpose of this study was to examine (a) the categories of religious tolerance among Adventists in the East Jamaican Conference and (b) the extent to which spiritual maturity, religious orientation, and certain demographic characteristics are related to religious tolerance.

This chapter is divided into various sections descriptive of the results of the study. Foremost is a brief description of the respondents, followed by the results organized by research question/hypothesis, and finally a summary of the main findings.

Description of Respondents

Demographic data collected in this study included gender, age, marital status, religious background, church membership, church participation, educational level of respondents and spouses, occupational status, household income, family setting, and ages of children within household.

Table 6 presents the demographic characteristics of marital status, age, family setting, and individual status of having children in age categories.

Less than half of the participants were married. Approximately 74% of the respondents were in the 18 to 50 age group. Living with spouse and children was the

Table 6

Demographic Characteristics of Study Participants

Demographic Item	Males (n=127)		Females (n=234)		Total	
	%		%		n	%
Marital Status						
Married	52.0		39.7		159	44.00
Not married	48.0		60.3		202	56.00
Age (years)						
18-30	30.08		24.23		92	26.20
31-40	24.08		23.79		84	24.00
41-50	27.39		27.75		97	23.71
51-60	11.38		12.78		43	12.29
61 or older	6.50		11.45		34	9.71
Family Setting						
Live alone	13.01		12.78		45	12.50
Live with Both Parents	9.76		7.49		29	8.29
Live with One Parent	16.26		8.37		39	11.14
Live with Spouse	13.10		11.40		42	12.00
Live with Spouse & Children	37.40		28.60		111	31.70
Live with Child/Children	4.07		21.50		54	15.43
Other Family Setting	6.50		9.69		30	8.57
Parenthood and children's age categories						
0-7	Yes	22.87	18.80		73	20.22
	No	77.17	81.20		288	79.78
8-12	Yes	18.11	16.24		61	16.90
	No	81.89	83.76		300	83.10
13-21	Yes	28.35	38.89		127	35.18
	No	71.65	61.11		234	64.82

most commonly reported family setting. The distribution of types of family setting did differ significantly ($p=0.001$) when the sexes were compared to the extent that a greater percentage of females than males live with child or children, a greater percentage of males than females live with spouse and children, and a greater percentage of males than females live with one parent. There was a significant gender difference ($p<0.05$) in the distribution of parenthood and children's age categories, with more females than males having children in age categories 13-21 years ($p<0.05$).

Table 7 describes the socioeconomic indices of the study participants, namely, educational level, spouses' education level, occupational status, and household income.

Most persons had education at high school or lower level, and there was a significant difference ($p<0.05$) in education when sexes were compared ($p<0.05$) with a greater percentage of males being less educated. Post-graduate education was the most commonly reported level of education among the spouses of participating males, while no high-school education was the most commonly reported for the spouses of participating females.

There was no gender difference in the distribution of occupational status. Most of the study participants had some type of gainful employment. Household income did not differ ($p>0.05$) significantly when the sexes were compared. The most commonly reported household income was J\$40,000-79,999 per month.

Table 8 describes the church affiliation indices of the study participants, namely, church background and church participation.

Most of the participants were of non-Adventist background (to the extent that they were not born in an Adventist home), and there were no gender difference when the

Table 7

Socioeconomic Indices of Study Participants

Socioeconomic Item	Males (n=127)	Females (n=234)	Total	
	%	%	n	%
Level of Education				
No High School Ed	30.51	24.77	90	26.79
Some High School Ed	8.47	7.34	26	7.74
Full High School Ed	27.97	21.10	79	23.51
Some College Ed	7.63	11.47	34	10.12
College Graduate	11.86	19.27	56	16.67
Post Graduates	13.56	16.06	51	15.81
Spouse's Education				
No High School Ed	22.58	30.00	41	26.97
Some High School Ed	8.06	13.33	17	11.18
Full High School Ed	14.52	25.56	32	21.05
Some College Ed	12.90	13.33	20	13.16
College Graduate	17.74	8.89	23	12.50
Post Graduates	24.19	8.89	23	15.13
Occupational Status				
Full-time	60.17	59.01	202	59.41
Part-time	9.32	4.05	20	5.88
Seasonal	7.63	4.50	19	5.59
Student	6.78	10.36	31	9.12
Retired	3.39	8.11	22	6.47
Unemployed Graduates	12.71	13.96	46	13.53
Household Monthly Income				
J\$19,999 or Less	16.98	24.49	66	21.85
20,000-39,000	19.81	23.98	68	22.52
40,000-79,999	29.25	26.02	82	27.15
80,000-159,999	19.81	17.35	55	18.21
160,000 and Above	14.15	8.16	31	10.26

Table 8

Church Affiliation Indices of Study Participants

Church Affiliation Item	Males (<i>n</i> =127)	Females (<i>n</i> =234)	Total	
	%	%	<i>n</i>	%
Church Background				
Adventist	46.46	42.74	159	44.04
Non-Adventist	53.54	57.26	202	55.96
Church Participation				
Participate	54.53	52.56	192	53.19
Do not Participate	45.67	47.44	169	46.81

sexes were compared ($p>0.05$). Less than half of the study participants regularly participate in church activities.

All of the sample held membership in the Seventh-day Adventist Church and had been in the church for an average of 16.0 years with a standard deviation of 12.01.

Findings of the Research Questions and Related Null Hypotheses

In this exploratory study, many significance tests were performed. When a large number of significance tests are conducted, Type I error rate is likely going to be inflated. That is, the Type I error (the probability of rejecting a true null hypothesis) may be substantially greater than the nominal level of significance, which is typically 0.05 (Warner, 2008). A common solution to this problem is to use a Bonferroni correction procedure in which the nominal alpha is divided by the number of significance tests. However, this solution becomes very conservative when there are large numbers of significance tests so that it may be impossible to find any statistically significant results

(Warner, 2008). As a compromise, in this study, the level of significance is set at 0.01.

Research Question #1: What is the spiritual maturity of Adventists in Jamaica?

The Spiritual Maturity Index measures responses on a 6-point scale. Respondents averaged 4.96 with 6.0 being the maximum score in the Strongly Agree direction. The standard deviation was found to be 0.64. According to Stevenson (1999, p. 201), “marks in the strongly agree direction, are . . . indicators of mature spirituality.”

Table 9 shows means and standard deviations for the spiritual maturity items. The respondents showed a high score of spiritual maturity with a scale average of 4.96 and item means ranging from a high of 5.70 to a low of 3.01.

The items on which the study participants have scored high means ranging from 5.04 to 5.70 encompass a consistent in-depth, growing, joyful relationship with God as the central and essential point of reference in their lives, propelling them to share his love with others. What these items have in common is that they reflect spirituality that is not dependent on others but is rooted in personal experience with God.

The items of lower means ranging from 4.85 to 4.10 have in common the participant’s external life of living for Christ and like him and looking for opportunities to inform other persons about him.

The items of lowest means ranging from 3.97 to 3.01 (which are not necessarily considered low on the scale) encompass the participants’ perception of doing in-depth study of the Bible on their own, having consistent victory over temptation, and having a deep private communion with God in prayer.

Research Question #2: What is the religious orientation of Adventists in Jamaica?

Table 9

Means and Standard Deviations of the Spiritual Maturity Items

Item	<i>n</i>	<i>M</i>	<i>SD</i>
Knowing God intimately as the most important thing in life	355	5.70	0.70
Giving myself to God as my highest calling	353	5.60	0.73
Walking with God as my greatest joy	358	5.52	0.94
Identifying and using my spiritual gifts	354	5.36	1.07
Following Christ's example of love as my important goal	357	5.26	0.88
Faith giving purpose to my life	351	5.24	1.12
Worshipping and fellowshiping with others giving significance to my life	356	5.22	0.99
I feel God has let me down	352	5.06	1.28
God's presence in my life	357	5.04	1.00
Alive and growing relationship with God	557	5.04	0.96
My identity and my relationship with God	354	4.85	1.41
My relationship with others is guided by the love of Christ	354	4.82	1.10
Becoming more like Christ	350	4.78	1.02

Table 8–*Continued.*

Item	<i>n</i>	<i>M</i>	<i>SD</i>
Foregoing detracting gains for spiritual principles	334	4.63	1.41
Looking for opportunities to share my faith	356	4.45	1.23
Living a life characterized by the fruits of the Spirit	347	4.10	1.54
I seldom think about God and spiritual matters	353	3.97	1.02
Having deep private communion with God in private prayer	356	3.95	1.56
Consistent victory over temptation	355	3.93	1.54
Studying the Bible in-depth on my own	352	3.01	1.60
Scale	359	4.96	0.64

The Religious Orientation Scale-Revised measures respondents' intrinsic and extrinsic religious orientation response on a 5-point scale, with 5.0 being Strongly Agree. The mean score for the intrinsic items was 4.36 with a standard deviation of 0.74. The mean score for the extrinsic items was 2.59 and the standard deviation 0.79. According to Burris (1999, p. 145), within a given sample meaningful comparisons between intrinsic and extrinsic orientation are best done through scale scores of the means.

Table 10 shows the scores of the respondents' attitudes and beliefs in relation to intrinsic items measured on the Religious Orientation Scale-Revised.

Table 10

Intrinsic Religious Orientation of Jamaican Seventh-day Adventists

Item	<i>n</i>	<i>M</i>	<i>SD</i>
I spend time in private thought and prayer	356	4.64	0.79
I enjoy reading about my religion	353	4.49	0.90
I try hard to live according to my religion	356	4.39	0.97
I have a strong sense of God's presence	353	4.25	0.95
I approach life based on religion	356	3.94	1.30
Scale	361	4.36	0.74

Items of highest means include spending time in private thought and prayer, reading about one's religion, and trying hard to live according to one's religion. All these are derived from an independent dominant internal drive to be true to one's religion. The data reflect high intrinsic religious orientation.

Table 11 shows the scores of the respondents' attitudes and beliefs in relation to extrinsic items measured on the Religious Orientation Scale-Revised.

Most items were of low means, reflecting low extrinsic religious orientation of the study participants. Items of lowest means commonly reflect that the purpose for going to church for socialization with friends was where the participants were lowest in extrinsic orientation. Hence, the data indicate that socialization was not their primary reason for attending church. Based on their strong intrinsic orientation, the main reasons for attending church are based on intrinsic religious values.

Table 11

Extrinsic Religious Orientation of Jamaican Seventh-day Adventists

Item	<i>n</i>	<i>M</i>	<i>SD</i>
Prayer is for peace and happiness	349	3.88	1.31
Religion is for peace and comfort in troubles	344	3.43	1.39
Prayer is mainly for peace and protection	348	3.14	1.48
I go to church to make friends	350	2.25	1.34
I go to church to see people I know	354	1.81	1.05
I go to church to spend time with friends	353	1.54	0.96
Scale	360	2.58	0.79

Research Question #3: What is the religious tolerance of Adventists in Jamaica?

- a. To what extent are Adventists tolerant of fellow Adventists as persons?
- b. To what extent are Adventists tolerant of fellow Adventists' beliefs and practices?
- c. To what extent are Adventists tolerant of non-Adventists as persons?
- d. To what extent are Adventists tolerant of non-Adventists' beliefs and practices?

The Religious Tolerance Index measures respondents' types of tolerance on a 3-point scale with intolerance and hypertolerance at both extremes and critical tolerance as a middle ground.

Intolerance is failure to allow that which is doctrinally and morally sound and at the same time reflecting a negative attitude toward others who hold different beliefs and

embrace different practices. Critical tolerance is allowing that which is clearly positive and moral, and critiquing and disallowing that which is clearly negative and immoral. Hypertolerance is “permitting that which should not be permitted or praising that which is blameworthy” (Budziszewski, 1999, p. 152).

a. To what extent are Adventists tolerant of fellow Adventists as persons?

Table 12 reports the percentages of types of tolerance for fellow Adventists as persons.

Over 97% of Adventists are intolerant of fellow Adventists who wear jewelry. Over 62% were found to be intolerant of Adventist women who wear pants to church service. Over 90% are critically tolerant with members who commit adultery or fornication, and those who practice homosexual behaviors. Seventy-five percent to 90% are critically tolerant of pastors who have children out of wedlock before becoming a Christian, members who hold views contrary to SDA fundamentals, and those who do not preach against non-Sabbath-keeping. Over 90% are hypertolerant of members who have AIDS, those witnessing though not fully knowledgeable of fundamentals, and those who have been disfellowshipped.

b. To what extent are Adventists tolerant of fellow Adventists’ beliefs and practices? Table 13 shows the percentages of types of tolerance toward Adventists’ beliefs and practices.

Over 97% of Adventists were found to be intolerant of the practice of blessing, in worship service, those children born outside of wedlock.

Sixty-two to 69% are critically tolerant of literature of dissident Adventists and of change to church worship format. Over 81% were hypertolerant of loud shouting in

Table 12

Percentages of Types of Tolerance for Adventists as Persons

Item	<i>n</i>	% Intolerance	% Critical Tolerance	% Hypertolerance
Intolerance Highest				
Members who wear jewelry	344	97.20	1.40	1.40
Adventist women who wear pants to church	341	62.50	30.50	7.00
Critical Tolerance Highest				
Members who commit adultery or fornication	357	3.90	94.10	2.00
Members practicing homosexual behaviors	358	6.10	93.30	0.60
Person being your pastor although having had a child out of wedlock before becoming a Christian	334	3.10	89.30	7.60
Adventists who hold views contrary to SDA fundamentals	353	6.50	85.30	8.20
Preachers who do not preach against non-Saturday-keeping	344	16.30	74.70	9.00
Hypertolerance Highest				
Members contracting AIDS through sexual misconduct	356	0.80	3.70	95.50
Adventists not fully knowledgeable of fundamentals witnessing	357	2.80	2.20	95.00
Disfellowshipped members	355	3.40	3.40	94.10

Note. Boldface indicates highest levels in tolerance category. SDA=Seventh-day Adventist.

Table 13

Percentages of Types of Tolerance Toward Adventists' Beliefs and Practices

Item	<i>n</i>	% Intolerance	% Critical tolerance	% Hypertolerance
Intolerance Highest				
Blessing in the public worship service children born outside of wedlock	335	97.50	1.40	1.10
Critical Tolerance Highest				
Literature of dissident Adventists	344	29.40	68.60	2.00
Change of church format	330	15.20	61.80	23.00
Hypertolerance Highest				
Loud shouting in church	358	14.40	4.50	81.60
The attending of funerals on Sabbaths	355	4.80	18.00	77.20
Non-traditional Sabbath attire	356	18.30	6.70	75.50

Note. Boldface indicates highest levels in tolerance category.

church service. At the same time 76% to 77% were found to be hypertolerant of the attending of funerals on Sabbath and of the wearing of non-traditional Sabbath attire on Sabbaths.

c. To what extent are Adventists tolerant of non-Adventists as persons? Table 14 gives the percentage of types of tolerance of Adventists as persons.

Even though Adventists know that other people in other denominations or in no denomination have no “standard” against wearing jewelry, 92% were found to be highly intolerant of non-Adventists who wear jewelry. Eighty-three percent were found to be intolerant of non-Adventist professors who teach in Adventist schools.

Ninety-three to 98% were found to be critically tolerant of Sunday worshippers, of people who eat biblically unclean foods, and of Adventist youths’ non-Adventist friends. Eighty-six percent were found to be critically tolerant of someone from another religious denomination who forces literature on them; while 62% were found to be critically tolerant of a Sunday-keeping pastor. The largest percentage of those who are not critically tolerant of these groups of people are intolerant of them, not hypertolerant.

Eighty-nine percent were found to be hypertolerant of non-Adventists who are involved in social projects.

d. To what extent are Adventists tolerant of non-Adventists’ beliefs and practices?

Table 15 gives the percentage of types of tolerance toward non-Adventists’ beliefs and practices.

Seventy-six percent were found to be intolerant pertaining to non-Adventist books sold by Adventist Book and Nutrition Centers.

Eighty-eight percent were found to be critically tolerant of non-Adventist books

Table 14

Percentage of Types of Tolerance for Non-Adventists as Persons

Item	<i>n</i>	% Intolerance	% Critical tolerance	% Hypertolerance
Intolerance Highest				
Non-Adventists who wear jewelry	352	92.00	2.00	5.70
Non-Adventist professors teaching in Adventist school	355	83.30	16.30	1.40
Critical Tolerance Highest				
Sunday worshippers	360	0.60	98.10	1.40
People who eat biblically unclean food	354	3.40	94.60	2.00
Adventist young people's non-Adventist friends	359	3.10	93.10	3.30
Someone from another religious denomination who forces literature on you	353	0.80	86.40	12.70
Sunday-keeping pastor participating in Adventist worship	351	36.20	62.40	1.40
Hypertolerance Highest				
Non-Adventists involved in social projects	358	5.30	5.30	89.40

Note. Boldface indicates highest levels in tolerance category.

Table 15

Percentage of Types of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	<i>n</i>	% Intolerance	% Critical tolerance	% Hypertolerance
Intolerance Highest				
Non-Adventist books sold by Adventist Book and Nutrition Center	354	76.30	15.00	8.80
Critical Tolerance Highest				
Non-Adventist books used in Adventist schools	350	3.70	88.60	7.70
Non-Adventist church services	347	18.20	71.20	10.10

Note. Boldface indicates highest levels in tolerance category.

used in Adventist schools, while 71% were critically tolerant of non-Adventist church services.

Even though Adventists were found to be critically tolerant of non-Adventist books used in Adventist schools, on the other hand they were highly intolerant pertaining to non-Adventist books being sold by Adventist Book and Nutrition Centers, and at the same time intolerant of the practice of non-Adventist professors teaching in Adventist schools.

Research Question 4: To what extent are demographic items related to religious tolerance?

- a. To what extent is gender related to religious tolerance?
- b. To what extent is age related to religious tolerance?
- c. To what extent is education related to religious tolerance?
- d. To what extent is employment status related to religious tolerance?
- e. To what extent is financial status related to religious tolerance?
- f. To what extent is family setting (type) related to religious tolerance?
- g. To what extent is previous religious affiliation related to religious tolerance?

- h. To what extent is church participation related to religious tolerance?

Chi Square and Fisher's Exact tests were used to determine whether or not the frequencies regarding each item observed significantly differ from the frequencies that we would expect by chance where $p > .01$. Fisher's Exact Test was used where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1. Fisher's Exact two-sided p -values do not require a "combining" of cells as

indicated by the algorithm (Mehta & Patel, 1983) used to produce these p -values.

Null Hypothesis 1: There is no significant relationship between religious tolerance for Adventists as persons and gender of Adventists.

Table 16 reports the results of the test of significance for gender differences on Adventist tolerance for fellow Adventist believers as persons. Where $p \leq .01$, one item was found to be significant: Members practicing homosexual behaviors. Fisher's Exact test was used for this item because 2 cells (33.3%) have an expected count less than 5. The minimum expected count is .71. Regarding members practicing homosexual behaviors, there appears to be a larger percentage (95.7%) of females compared to 89.0% of males who were critically tolerant. The null hypothesis for this item was rejected.

Null Hypothesis 2: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and gender of Adventists.

Table 17 reports the results of the test of significance for gender differences on Adventist tolerance of fellow Adventist believers' beliefs and practices. One item was found to be significant where $p \leq .01$, namely, the practice of blessing children born out of wedlock.

On the practice of blessing children born outside of wedlock in the public church service, a larger percentage of females (98.7%) compared to 95.2% of males appears to be intolerant. Therefore, the null hypothesis for this item was rejected.

Null Hypothesis 3: There is no significant relationship between religious tolerance for non-Adventists as persons and gender of Adventists.

Table 18 reports the results of the test of significance for gender differences on

Table 16

Gender Differences in Categories of Tolerance for Adventists as Persons

Item	Male				Female				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Members who wear jewelry	126	94.40	1.60	4.00	232	98.70	1.30	0.00	9.24	0.011 ⁺
Women who wear pants to church	120	61.70	30.00	8.30	221	62.90	30.80	6.30	0.47	0.789
Adventist church member who commits adultery or fornication	124	4.80	91.10	4.00	233	3.40	95.70	0.90	4.75	0.095 ⁺
Members practicing homosexual behaviors	127	11.00	89.00	0.00	231	3.50	95.70	0.90	9.12	0.007 ⁺
Person being your pastor although having had a child out of wedlock before becoming a Christian	126	3.20	89.60	7.20	227	3.10	89.10	7.90	0.05	0.973
Adventists who hold views contrary to SDA fundamentals	127	8.10	83.50	7.90	226	5.30	86.30	8.40	1.52	0.471
Preachers who do not preach against churches that do not keep Saturday as the Sabbath	121	21.50	70.00	8.30	223	13.50	77.10	3.00	3.72	0.155
Promiscuous members contracting HIV/AIDS	126	1.60	4.80	93.70	230	0.40	3.00	96.50	2.01	0.307 ⁺
Adventists not fully knowledgeable of fundamentals witnessing	125	2.40	1.60	96.00	223	3.10	2.60	94.40	1.62	0.860 ⁺
Disfellowshipped members	125	2.20	5.60	91.20	230	2.20	2.20	95.70	3.32	0.165 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 17

Gender Differences in Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Male				Female				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Blessing inside the church children born outside of wedlock	126	95.20	4.00	0.80	227	98.70	0.00	1.30	9.31	0.008 ⁺
Literature of dissident Adventists	120	25.80	70.00	4.20	224	31.30	67.90	0.90	4.92	0.089 ⁺
Change of church format	117	16.20	55.40	28.20	213	14.60	65.30	20.20	3.40	0.183
Attending funerals on Sabbaths	124	6.50	20.20	73.40	231	3.90	16.90	79.90	1.94	0.380
Non-traditional Sabbath attire	126	19.80	7.90	72.20	230	17.40	6.10	76.50	0.88	0.644
Loud shouting in church	127	14.20	3.10	82.70	231	13.90	5.20	81.00	0.80	0.669

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 18

Gender Differences in Categories of Tolerance for Non-Adventists as Persons

Item	Male				Female				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-Adventists who wear jewelry	127	91.30	0.80	7.90	225	92.90	2.70	4.40	3.14	0.231 ⁺
Non-Adventist professors teaching in Adventist school	126	84.10	14.30	1.60	229	81.20	17.50	1.30	0.63	0.707 ⁺
Sunday worshippers	127	0.00	96.90	3.10	233	0.90	98.70	0.40	5.50	0.046 ⁺
People who eat biblically unclean food	124	3.20	94.40	2.40	230	3.50	94.80	1.70	0.20	0.928 ⁺
Adventist youths' non-Adventist friends	125	6.40	89.60	4.00	234	1.30	95.70	3.00	7.54	0.031 ⁺
Someone from another religious denomination who forces literature on you	124	0.80	89.50	9.60	229	0.90	84.70	14.40	1.62	0.382 ⁺
Sunday-keeping pastor participating in Adventist worship	125	32.80	64.80	2.40	226	38.10	61.10	0.90	2.09	0.348 ⁺
Non-Adventists involved in social projects	127	5.50	4.70	89.80	231	5.20	5.60	89.20	0.14	0.930

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Adventist tolerance for non-Adventists as persons. Where $p \leq .01$, no item was found to be significant. The null hypothesis for these items was retained.

Null Hypothesis 4: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and gender of Adventists.

Table 19 reports the Adventists' results of the test of significance for gender differences on Adventist tolerance of non-Adventist beliefs and practices. No item was found to be significant where $p \leq .01$. Therefore the null hypothesis for each of these items was retained.

Null Hypothesis 5: There is no significant relationship between religious tolerance for Adventists as persons and religious background of Adventists.

Table 20 reports the Adventists' results of the test of significance for religious background differences on Adventist tolerance of Adventists. No significant difference was found where $p \leq .01$. Therefore the null hypothesis for each of the items was retained.

Null Hypothesis 6: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and religious background of Adventists.

Table 21 reports the results of the test of significance for religious background differences on Adventist tolerance of fellow Adventist beliefs and practices. No significant difference was found where $p \leq .01$. The null hypothesis for each of the items was retained.

Null Hypothesis 7: There is no significant relationship between religious tolerance for non-Adventists as persons and religious background of Adventists.

Table 22 reports the results of the test of significance for religious background differences on Adventist tolerance of non-Adventists. No significant difference was

Table 19

Gender Differences in Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Male				Female				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-SDA books sold by Adventist Book and Nutrition Center	126	75.40	14.30	10.30	228	76.80	15.40	7.90	0.62	0.732
Non-Adventist books used in Adventist school	125	4.80	85.60	9.60	225	3.10	90.20	6.70	1.70	0.446
Church services	126	17.50	71.90	11.10	221	18.60	71.90	9.50	0.26	0.877

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 20

Religious Background Differences in Categories of Tolerance for Adventists as Persons

Item	Adventist				Non-Adventist				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Members wearing jewelry	122	97.50	1.60	0.80	229	96.20	1.30	1.70	0.54	0.886 ⁺
The wearing of pants to church by Adventist women	120	65.80	25.80	8.30	219	60.70	32.90	6.20	2.00	0.368
Adventist church member who commit adultery or fornication	124	5.60	92.70	1.60	230	3.00	94.80	2.20	1.54	0.466 ⁺
Members practicing homosexual behaviors	124	4.00	95.20	0.80	231	7.40	92.20	0.40	1.72	0.345 ⁺
Person being your pastor although having had a child out of wedlock before becoming a Christian	123	4.10	88.60	7.30	228	2.60	89.90	7.50	0.54	0.695
Adventists who hold views contrary to SDA fundamentals	124	5.60	86.30	8.10	226	7.10	84.50	8.40	0.29	0.864
Preachers who do not preach against churches who do not keep Saturday as the Sabbath	117	14.50	76.90	8.50	224	17.40	73.20	9.40	5.88	0.745
Promiscuous members contracting HIV/AIDS	122	1.60	4.90	93.40	231	0.40	3.00	96.50	2.22	0.261 ⁺
Adventists not fully knowledgeable of fundamentals witnessing	125	2.40	1.60	96.00	223	3.10	2.60	94.40	1.04	0.860 ⁺
Disfellowshipped members	122	1.60	4.10	94.30	230	3.00	3.00	93.90	0.87	0.716 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 21

Religious Background Differences in Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Adventist				Non-Adventist				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Blessing inside the church during public worship children born outside of wedlock	124	98.40	0.80	0.80	226	96.90	1.80	1.30	0.72	0.869 ⁺
Literature of dissident Adventists	120	26.70	71.70	1.70	221	30.80	67.00	2.30	0.83	0.709 ⁺
Change of church format	117	16.20	62.40	21.40	210	14.30	61.90	23.80	0.39	0.823
The attending of funerals on Sabbaths	122	2.50	18.00	79.50	230	6.10	18.30	75.70	2.33	0.312
The wearing of non-traditional Sabbath attire on Sabbath	124	15.30	8.10	76.60	229	20.10	6.10	73.80	1.53	0.466
Loud shouting in church	124	20.20	4.80	75.00	231	10.00	4.30	85.70	7.40	0.025

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 22

Religious Background Differences in Categories of Tolerance for Non-Adventists as Persons

Item	Adventist				Non-Adventist				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-Adventists who wear jewelry	121	88.40	3.30	8.30	228	94.30	1.30	4.40	3.93	0.143 ⁺
Non-Adventist professors teaching in Adventist schools	124	83.30	16.10	0.80	228	18.60	16.70	1.80	.544	0.882 ⁺
Sunday worshippers	125	0.00	99.20	0.80	232	0.90	97.40	1.70	1.60	0.559 ⁺
People who eat biblically unclean foods	122	4.10	94.30	1.60	229	3.10	94.80	2.20	0.37	0.862 ⁺
Adventist youths' non-Adventist friends	125	4.00	92.80	3.20	231	2.60	93.90	3.50	0.36	0.739 ⁺
Someone from another religious denomination who forces literature on you	124	0.80	82.30	16.90	226	0.90	88.50	10.60	2.85	0.167 ⁺
Sunday-keeping pastor participating in Adventist worship	121	33.90	63.60	2.50	227	37.40	61.70	0.90	1.73	0.410
Non-Adventist involved in social projects	123	4.10	4.90	91.10	232	6.00	5.60	88.40	0.72	0.695

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

found where $p \leq .01$. Therefore the null hypothesis for each of these items was retained.

Null Hypothesis 8: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and religious background of Adventists.

Table 23 reports the results of the test of significance for religious background differences on Adventist tolerance of non-Adventist beliefs and practices. No item was found to be significant where $p \leq .01$. Therefore the null hypothesis for each of these items was retained.

Null Hypothesis 9: There is no significant relationship between religious tolerance for Adventists as persons and employment status of Adventists.

Table 24 reports the results of the test of significance for employment status differences on Adventist tolerance of Adventist beliefs and practices. No item was found to be significant where $p \leq .01$. Therefore the null hypothesis was retained.

Null Hypothesis 10: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and employment status of Adventists.

Table 25 reports the results of the test of significance for employment differences on Adventist tolerance of Adventist beliefs and practices. No item was found to be significant where $p \leq .01$. Therefore the null hypothesis for each of these items was retained.

Null Hypothesis 11: There is no significant relationship between religious tolerance for non-Adventists as persons and employment status of Adventists.

Table 26 reports the results of the test of significance for employment differences on Adventist tolerance of non-Adventists. No significant difference was found where $p \leq .01$. Therefore the null hypothesis for each of these items was retained.

Table 23

Religious Background Differences in Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Adventist				Non-Adventist				X^2	p
	n	%			n	%				
		I	C T	H		I	CT	H		
Non-Adventists books sold by Adventist Book Center	123	76.40	16.30	7.30	228	75.90	14.50	9.60	0.36	0.717
Non-Adventist books used in Adventist school	119	4.20	89.90	6.70	228	3.50	88.20	8.30	0.36	0.832
Worship service	122	16.40	71.30	12.30	222	18.90	72.10	9.00	1.12	0.571

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 24

Employment Differences in Categories of Tolerance for Adventists as Persons

Item	Part or Fulltime				Unemployed				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Members who wear jewelry	236	98.70	0.40	0.80	99	93.90	4.10	2.00	7.08	0.018 ⁺
Women who wear pants to church service	226	62.80	30.10	7.10	94	61.70	29.80	7.10	0.19	0.906
Adventist church member who commit adultery or fornication	238	3.40	94.50	2.10	98	6.10	91.80	2.00	1.32	0.454 ⁺
Members practicing homosexual behaviors	240	5.40	94.20	0.40	98	6.10	92.90	1.00	0.50	0.636 ⁺
Person being you pastor although after having had a child out of wedlock before becoming a Christian	236	3.40	89.00	7.60	98	2.00	89.80	8.20	0.45	0.651
Adventists who hold views contrary to SDA fundamentals	234	3.80	87.60	8.50	98	12.20	78.60	9.20	8.40	0.012
Preachers who do not preach against churches who do not keep Saturday as the Sabbath	232	17.70	73.30	9.10	92	14.10	79.30	6.50	1.33	0.515
Promiscuous members contracting HIV/AIDS	236	0.80	3.80	95.30	99	1.00	2.00	97.00	0.72	0.787 ⁺
Adventists not fully knowledgeable of fundamentals witnessing	240	2.90	1.30	95.80	97	2.10	3.10	94.80	1.51	0.441 ⁺
Disfellowshipped members	240	2.50	2.90	94.60	96	3.10	5.20	91.70	1.17	0.474 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 25

Employment Differences in Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Part or Full-time				Unemployed				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Blessing inside the church during a public worship service children born outside of wedlock	235	97.90	1.30	0.90	98	96.90	1.00	2.00	0.85	0.827 ⁺
Literature of dissident Adventists	231	28.10	70.10	1.70	93	32.30	64.50	3.20	1.37	0.434 ⁺
Change of church format	218	13.80	64.40	21.60	93	20.40	52.70	26.90	4.17	0.124
The attending of funerals on Sabbath	238	2.90	17.20	79.80	96	8.30	20.80	70.80	5.63	0.060
The wearing of non-traditional Sabbath attire on the Sabbath	238	20.20	5.00	74.80	98	13.30	11.20	75.50	5.70	0.058
Loud shouting in church	239	13.80	4.20	82.00	98	16.30	4.10	79.60	0.35	0.837

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 26

Employment Differences in Categories of Tolerance for Non-Adventists as Persons

Item	Part or Full-time				Unemployed				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-Adventists who wear jewelry	233	93.10	1.70	5.20	99	89.90	3.00	7.10	1.10	0.476 ⁺
Non-Adventist professors teaching in Adventist schools	237	83.10	15.60	1.90	98	82.70	15.30	2.00	0.28	0.820 ⁺
Sunday worshippers	241	0.40	98.30	1.20	99	1.00	97.00	2.00	0.72	0.509 ⁺
People who eat biblically unclean foods	237	2.10	96.20	1.70	97	5.20	92.80	2.10	2.28	0.248 ⁺
Adventist youths' non-Adventist friends	240	2.50	94.20	3.30	99	4.00	92.90	3.00	.595	0.696 ⁺
Someone from another religious denomination who forces literature on you	237	0.00	86.90	13.10	96	2.10	85.40	12.50	4.97	0.147 ⁺
Sunday-keeping pastor participating in Adventist worship	236	36.00	62.30	1.70	95	37.90	61.60	1.10	0.26	0.926 ⁺
Non-Adventist involved in social projects	239	5.00	4.60	90.40	99	6.10	5.10	88.90	0.18	0.910

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Null Hypothesis12: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and employment status of Adventists.

Table 27 reports the results of the test of significance for employment differences on Adventist tolerance toward non-Adventists' beliefs and practices. No significant difference was found where $p \leq .01$. Therefore the null hypothesis for each of these items was retained.

Null Hypothesis13: There is no significant relationship between religious tolerance for Adventists as persons and household income of Adventists.

Table 28 reports the results of the test of significance for household income differences on Adventist tolerance for Adventists as persons. No item was found to be significant where $p \leq .01$. Therefore the null hypothesis for these items was retained.

Null Hypothesis14: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and household income of Adventists.

Table 29 reports the results of the test of significance for household income differences on Adventist tolerance of Adventist beliefs and practices. One significant difference was found where $p \leq .01$: The wearing of non-traditional Sabbath attire.

Regarding the wearing of non-traditional Sabbath attire, the largest percentage (85.00%) of members with income J\$40,000-79,999, compared to 77.90% of those with income J\$80,000 or more, 69.20% of members of household income J\$19,999 or less, and 67.20% of those with income J\$20,000-39,999, were hypertolerant. The null hypothesis for this item was rejected.

Table 27

Employment Differences in Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Part or Full-time				Unemployed				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-Adventists books in Adventist Book Center	237	73.00	19.00	8.00	97	82.00	7.20	10.30	4.86	0.025
Non-Adventist books used in Adventist school	234	3.00	91.50	5.60	95	3.20	84.20	12.60	4.86	0.088
Church services	231	16.50	73.60	10.00	96	18.80	71.90	9.40	0.26	0.878

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 28

Income Differences in Categories of Tolerance for Adventists as Persons

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
Members wearing jewelry	n	66	66	78	85		
	I	98.50	98.50	97.40	96.50		
	CT	1.50	0.00	0.00	2.40	4.91	0.656 ⁺
	H	0.00	1.50	2.60	1.20		
The wearing of pants to church by Adventist women	n	62	65	75	84		
	I	56.50	61.50	70.70	66.70		
	CT	38.70	35.40	25.30	19.00	16.6	0.011
	H	4.80	3.10	4.00	14.00		
Adventists who commit adultery or fornication	n	65	67	81	86		
	I	6.20	4.50	0.00	2.30		
	CT	90.80	94.00	97.50	96.50	6.24	0.294 ⁺
	H	3.10	1.50	2.50	1.20		
Members practicing homosexual behaviors	n	66	68	80	86		
	I	3.00	7.40	7.50	5.80		
	CT	97.00	92.60	92.50	93.00	4.07	0.730 ⁺
	H	0.00	0.00	0.00	1.20		
Person being your pastor although having had a child out of wedlock before becoming a Christian	n	65	64	82	84		
	I	6.20	3.10	2.40	0.00		
	CT	84.60	90.00	93.90	92.90	7.42	0.247 ⁺
	H	9.20	6.30	3.70	7.10		

Table 28—Continued.

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
Adventists who hold views contrary to SDA fundamentals	<i>n</i>	64	66	80	85		
	I	9.40	4.50	1.30	5.90		
	CT	81.30	83.30	90.00	90.60	8.99	0.139
	H	9.40	12.10	8.80	3.50		
Preachers who do not preach against non-SDA churches	<i>n</i>	64	66	77	85		
	I	9.40	18.20	18.20	20.00		
	CT	78.10	65.20	72.70	77.60	12.4	0.052
	H	12.50	16.70	9.10	24.40		
Promiscuous members contracting HIV/AIDS	<i>n</i>	65	65	82	85		
	I	1.50	0.00	1.20	0.00		
	CT	4.60	6.20	3.70	2.40	3.57	0.714 ⁺
	H	93.80	93.80	95.10	97.60		
Adventists not fully knowledgeable of fundamentals witnessing	<i>n</i>	64	67	81	86		
	I	4.60	3.00	2.50	2.40		
	CT	86.20	94.00	91.30	90.50	3.06	0.076 ⁺
	H	9.20	3.00	6.30	7.10		
Disfellowshipped members	<i>n</i>	64	68	81	86		
	I	1.60	2.90	2.50	2.30		
	CT	6.30	4.40	1.20	1.20	4.90	0.573 ⁺
	H	92.0	92.60	96.30	96.50		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 29

Income Differences in Categories of Tolerance Toward Adventists' Beliefs and Practices

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
Blessing inside the church during public worship children born outside of wedlock	<i>n</i>	66	64	81	84	7.08	0.266 ⁺
	I	98.58	93.80	98.80	98.80		
	CT	1.50	3.10	1.20	0.00		
	H	0.00	3.10	0.00	1.20		
Literature of dissident Adventists	<i>n</i>	64	64	79	83	4.27	0.595 ⁺
	I	35.90	43.40	29.10	24.10		
	CT	60.90	64.10	69.60	74.70		
	H	3.10	1.60	1.90	1.20		
Change of church worship format	<i>n</i>	65	58	74	81	12.7	0.048 ⁺
	I	10.80	12.10	16.20	18.50		
	C	61.50	55.20	68.90	69.10		
	T						
	H	27.70	32.80	14.90	12.20		

Table 29—*Continued.*

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
The attending of funerals on Sabbath	<i>n</i>	65	67	82	84		
	I	9.20	3.00	1.20	0.00		
	CT	12.30	23.90	18.30	19.00	12.7	0.043 ⁺
	H	78.50	73.10	80.50	81.00		
The wearing of non-traditional Sabbath attire on Sabbath	<i>n</i>	65	67	80	86		
	I	27.70	31.30	8.80	11.60		
	CT	3.10	1.50	6.30	11.60	23.3	0.001 ⁺
	H	69.20	67.20	85.00	77.90		
Loud shouting in church	<i>n</i>	66	67	81	86		
	I	2.20	11.90	8.60	15.10	2.61	0.856 ⁺
	CT	4.50	3.00	2.50	4.70		
	H	83.30	85.10	88.90	80.20		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Null Hypothesis 15: There is no significant relationship between religious tolerance for non-Adventists as persons and household income of Adventists.

Table 30 reports the results of the test of significance for household income differences on Adventist tolerance for non-Adventists as persons. No item was found to be significant where $p \leq .01$. The null hypothesis for these items was retained.

Null Hypothesis 16: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and household income of Adventists.

Table 31 reports the results of the test of significance for household income differences on Adventist tolerance of non-Adventist beliefs and practices. One item was found to be significant where $p \leq .01$, namely: Church service.

Pertaining to the practice of church worship service, the largest percentage (82.3%) of those with income J\$40,000-79,999, compared to 81.7% of those with income J\$80,000 or more, 67.7% of members of household income J\$19,999 or less, and 63.1% of those with income J\$20,000-39,999, were critically tolerant. Therefore, the null hypothesis for this item was rejected.

Null Hypothesis 17: There is not a significant relationship between religious tolerance for Adventists as persons and age of Adventists.

Table 32 reports the results of the test of significance for age differences on Adventist tolerance of Adventists. One item was found to be significant where $p \leq .01$: Women who wear pants to church service.

Concerning women who wear pants to church service, the largest percentage (70.7%) of those 51 to 60 years, compared to 70.0% of those 31 to 40 years, 63.9% of

Table 30

Income Differences in Categories of Tolerance for Non-Adventists as Persons

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
Non-Adventists who wear jewelry	<i>n</i>	66	66	79	82		
	I	95.50	97.00	97.00	90.20		
	CT	1.50	0.00	0.00	4.90	9.89	0.189 ⁺
	H	3.00	3.00	10.10	4.90		
Non-Adventist professors teaching in SDA schools	<i>n</i>	66	65	82	84		
	I	74.20	84.60	85.40	84.50		
	CT	25.80	12.30	13.40	14.30	7.99	0.228 ⁺
	H	0.00	3.10	1.20	1.20		
Sunday worshippers	<i>n</i>	66	68	82	86		
	I	1.50	0.00	0.00	0.00		
	CT	97.00	98.50	98.00	97.70	3.94	0.898 ⁺
	H	1.50	1.50	1.20	2.30		
People who eat biblically unclean foods	<i>n</i>	66	67	80	85		
	I	3.00	0.00	5.00	3.50		
	CT	92.40	98.50	93.80	96.50	8.06	0.205 ⁺
	H	4.50	1.50	1.30	0.00		

Table 30—Continued.

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
Adventist youths' non-Adventist friends	<i>n</i>	66	68	81	85		
	I	3.00	2.90	2.50	2.40		
	CT	92.40	88.20	97.50	95.30	8.91	0.138 ⁺
	H	4.50	8.80	0.00	2.40		
Someone from another religious denomination who forces literature on you	<i>n</i>	64	66	82	85		
	I	1.60	1.50	0.00	0.00		
	CT	84.40	87.90	87.70	84.70	3.38	0.788 ⁺
	H	14.10	10.60	12.20	15.30		
Sunday-keeping pastor participating in Adventist worship	<i>n</i>	66	63	81	86		
	I	40.90	42.90	35.80	27.90		
	CT	56.10	57.10	64.20	68.60	8.88	0.162 ⁺
	H	3.00	0.00	0.00	3.50		
Non-Adventist involved in social projects	<i>n</i>	66	67	81	86		
	I	9.10	7.50	2.50	3.50		
	CT	10.60	6.00	3.70	0.00	14.8	0.011 ⁺
	H	80.30	86.60	93.80	96.50		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 31

Income Levels and Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item		Income Level				X^2	p
		J\$19,999 or Less	J\$20,000-39,999	J\$40,000-79,999	J\$80,000 or More		
Non-Adventists books sold by Adventist Book and Nutrition Center	<i>n</i>	65	67	81	85	2.36	0.834
	I	76.90	80.60	74.40	74.10		
	CT	16.90	10.40	16.00	17.60		
	H	6.20	9.00	9.90	8.20		
Non-Adventist books used in Adventist school	<i>n</i>	65	67	80	84	3.06	0.790 ⁺
	I	4.60	3.00	2.50	2.40		
	CT	86.20	94.00	91.30	90.50		
	H	9.20	3.00	6.30	7.10		
Church service	<i>n</i>	65	65	79	82	17.5	0.008
	I	18.50	27.50	11.40	6.10		
	CT	67.70	63.10	82.30	81.70		
	H	13.80	9.20	6.30	12.20		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 32

Age and Categories of Tolerance for Adventists as Persons

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
Members wearing jewelry	<i>n</i>	90	83	96	42	32	7.66	0.172 ⁺
	I	95.60	100.00	96.90	100.00	93.80		
	CT	3.30	0.00	1.00	0.00	0.00		
	H	1.10	0.00	2.10	0.00	6.30		
Women who wear pants to church	<i>n</i>	83	80	92	41	34	48.1	0.000
	I	63.90	70.00	53.30	70.70	58.80		
	CT	15.70	25.00	45.70	26.70	41.00		
	H	20.50	5.00	1.10	5.00	0.00		
	H	5.60	2.40	0.00	0.00	0.00		
Members practicing homosexual behaviors	<i>n</i>	91	84	97	42	33	5.97	0.494 ⁺
	I	7.70	6.00	5.20	0.00	9.10		
	CT	91.20	92.90	94.80	100.00	90.90		
	H	1.10	1.20	0.00	0.00	0.00		
Person being your pastor although having had a child out of wedlock before becoming a Christian	<i>n</i>	91	82	96	42	32	10.4	0.283 ⁺
	I	2.20	0.00	7.30	2.40	3.10		
	CT	78.90	91.50	85.40	92.90	93.80		
	H	9.90	8.50	7.30	4.80	5.10		
Adventists with views contrary to SDA fundamentals	<i>n</i>	90	82	96	42	33	6.53	0.578
	I	6.70	4.90	4.20	11.90	9.10		
	CT	84.40	86.60	88.50	83.30	75.80		
	H	8.90	8.50	7.30	4.80	15.20		

Table 32–Continued.

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
Preacher who does not preach against non-SDA churches	<i>N</i>	85	83	94	42	31	9.70	0.120
	I	20.00	20.00	16.00	11.90	2.20		
	CT	77.70	71.00	73.30	73.30	87.10		
	H	2.40	8.40	11.70	14.30	9.70		
Promiscuous members who contract HIV/AIDS	<i>n</i>	91	81	96	43	34	9.50	0.158
	I	1.10	1.20	1.00	0.00	0.00		
	CT	1.10	4.90	1.00	9.30	5.90		
	H	97.80	93.80	97.90	90.70	94.10		
Adventists not fully knowledgeable of fundamentals witnessing	<i>n</i>	91	84	97	41	33	7.66	0.312
	I	1.10	0.00	4.10	4.90	6.10		
	CT	2.20	2.40	3.10	0.00	3.00		
	H	96.70	97.60	92.80	95.10	90.90		
Disfellowshipped members	<i>n</i>	90	83	96	43	34	15.5	0.035
	I	2.20	2.40	3.10	2.30	2.90		
	CT	8.90	0.00	1.00	7.00	0.00		
	H	88.90	97.60	95.80	90.70	97.10		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

members 30 years or younger, 58.8% of those 61 years or older, and 53.3% of those 41 to 50 years, were intolerant. Therefore, the null hypothesis for this item was rejected.

Null Hypothesis 18: There is not a significant relationship between religious tolerance toward Adventists' beliefs and practices and age of Adventists.

Table 33 reports the results of the test of significance for age differences on Adventist tolerance of Adventist beliefs and practices. No significant difference was found where $p \leq .01$. Therefore the null hypothesis for each of the items was retained.

Null Hypothesis 19: There is not a significant relationship between religious tolerance for non-Adventists as persons and age of Adventists.

Table 34 reports the results of the test of significance for age differences on Adventist tolerance for non-Adventists as persons. No significant difference was found where $p \leq .01$. Therefore the null hypothesis for each of the items was retained.

Null Hypothesis 20: There is not a significant relationship between religious tolerance toward non-Adventists' beliefs and practices and age of Adventists.

Table 35 reports the results of the test of significance for age differences on Adventist tolerance toward non-Adventists' beliefs and practices. Where $p \leq .01$, one item was found to be significant: Non-Adventist books used in Adventist schools.

Regarding non-Adventist books used in Adventist schools, the largest percentage (85.4%) of those 51 to 60, compared to 77.3% of those 41 to 50 years, 75.8% of those 61 years or older, 73.3% of members 30 years or younger, and 73.2% of those 31 to 40 years, were intolerant. The null hypothesis for this item was rejected.

Null Hypothesis 21: There is not a significant relationship between religious tolerance for Adventists as persons and education level of Adventists.

Table 33

Age and Categories of Tolerance Toward Adventists' Beliefs and Practices

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
Blessing inside the church children born outside of wedlock	n	90	83	94	42	33	4.40	0.899 ⁺
	I	95.60	98.80	96.80	97.60	100.00		
	CT	2.20	0.00	2.10	2.40	0.00		
	H	2.20	1.20	1.10	0.00	0.00		
Literature of dissident Adventists	n	86	78	94	41	34	14.4	0.113 ⁺
	I	19.80	33.30	28.70	34.40	35.30		
	CT	74.40	64.10	71.30	65.90	64.70		
	H	5.80	5.80	0.00	0.00	0.00		
Change of church worship format	n	90	76	90	34	30	10.7	0.221
	I	18.90	21.10	13.30	11.80	0.00		
	CT	60.00	61.60	61.10	64.70	66.70		
	H	21.10	21.10	25.60	23.50	33.30		
The attending of funerals on Sabbath	n	89	83	95	43	34	7.54	0.450 ⁺
	I	6.70	2.40	5.30	2.30	8.80		
	CT	22.50	16.90	12.60	23.30	17.60		
	H	70.80	80.70	82.10	74.40	73.50		
The wearing of non-traditional Sabbath attire on Sabbath	n	92	84	95	42	33	15.6	0.048
	I	9.80	16.70	26.30	23.80	15.20		
	CT	10.90	4.80	2.10	9.50	9.10		
	H	79.30	78.60	71.60	66.70	75.80		

Table 33—*Continued.*

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
	<i>n</i>	92	84	94	43	34		
	I	21.70	9.50	16.00	4.70	8.80		
Loud shouting in church service	CT	2.20	4.80	3.20	7.00	5.9	11.9	0.127 ⁺
	H	76.10	85.70	80.90	88.40	85.30		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 34

Age and Categories of Tolerance for Non-Adventists as Persons

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
Non-Adventists who wear jewelry	<i>n</i>	89	81	95	43	33	7.17	0.649 ⁺
	I	87.60	90.10	94.70	97.70	93.90		
	CT	3.40	3.70	1.10	0.00	0.00		
	H	9.00	6.20	4.20	2.30	6.10		
Non-Adventist professors teaching in Adventist schools	<i>n</i>	90	83	95	43	33	4.97	0.886 ⁺
	I	78.90	86.70	83.20	81.40	84.80		
	CT	17.80	12.00	15.80	18.60	15.20		
	H	3.30	1.20	1.10	0.00	0.00		
Sunday worshippers	<i>n</i>	92	84	97	43	34	12.14	0.128 ⁺
	I	1.10	0.00	0.00	2.30	0.00		
	CT	94.60	98.80	100.00	97.70	100.00		
	H	4.30	1.20	0.00	0.00	0.00		
People who eat biblically unclean foods	<i>n</i>	88	83	96	43	34	12.30	0.139 ⁺
	I	8.00	2.40	2.10	0.00	2.90		
	CT	88.60	94.00	97.90	97.7	97.10		
	H	3.40	3.60	0.00	2.30	0.00		
Adventists youths' non-Adventist friends	<i>n</i>	92	84	96	43	33	8.16	0.484 ⁺
	I	5.40	1.20	3.10	2.30	3.00		
	CT	91.30	91.70	94.80	97.70	93.30		
	H	3.30	7.10	2.10	0.00	3.00		

Table 34—Continued.

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
Non-SDA who forces literature on you	<i>n</i>	89	83	93	43	34	12.4	0.087 ⁺
	I	2.20	0.00	0.00	0.00	2.90		
	CT	83.10	85.50	93.50	79.10	88.20		
	H	14.60	14.50	6.50	20.90	12.60		
Sunday-keeping pastor participating in Adventist worship	<i>n</i>	90	82	95	41	32	13.4	0.060 ⁺
	I	40.00	42.70	36.80	17.10	34.40		
	CT	57.80	56.20	63.20	78.00	65.60		
	H	2.20	1.20	0.00	4.90	0.00		
Non-Adventist involved in social projects	<i>n</i>	91	84	96	42	34	8.83	0.301 ⁺
	I	4.40	6.00	2.10	9.50	11.80		
	CT	5.50	7.10	5.20	7.10	0.00		
	H	90.10	86.90	92.70	83.30	82.20		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 35

Age and Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item		Age Group					X^2	p
		30 or Younger	31-40	41-50	51-60	61 or Older		
Non-Adventist books sold by Adventist Book and Nutrition Center	<i>n</i>	90	82	97	41	33	7.99	0.435
	I	73.30	73.20	77.30	85.40	75.80		
	CT	15.60	15.90	17.50	12.20	9.10		
	H	11.10	11.00	5.20	2.40	15.20		
Non-Adventist books used in Adventist schools	<i>n</i>	89	82	92	42	34	21.6	0.003 ⁺
	I	4.50	2.40	0.00	4.80	11.80		
	CT	82.00	95.10	95.70	83.30	82.20		
	H	13.50	2.40	4.30	11.90	5.90		
Church service	<i>n</i>	89	81	92	41	33	7.57	0.447
	I	14.60	21.00	17.40	17.10	18.20		
	CT	68.50	74.10	73.40	70.70	72.50		
	H	16.90	4.90	8.70	12.20	9.10		

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 36 reports the results of the test of significance for education differences on Adventist tolerance for Adventists as persons. Two items were found to be significant where $p \leq .01$, namely: Women who wear pants to church service and a person being their pastor although having had a child out of wedlock before becoming a Christian.

Regarding the women who wear pants to church service, the largest percentage (84.0%) of those with graduate education, compared to 68.3% of those with full or some college education, and 56.2% of members with high-school education or lower, were intolerant.

Concerning a person being their pastor although having had a child out of wedlock before becoming a Christian, the largest percentage (98.0%) of those with full or some college education, compared to 90.0% of those with graduate education, and 85.0% of members with high-school education or lower, were critically tolerant. Therefore the null hypothesis for these items was rejected.

Null Hypothesis 22: There is not a significant relationship between religious tolerance toward Adventists' beliefs and practices and education level of Adventists.

Table 37 reports the results of the test of significance for education differences on Adventist tolerance of Adventist beliefs and practices. Where $p \leq .01$, one item was found to be significant: Change of church worship format. The null hypothesis for this item was rejected.

Pertaining to change of worship format, the highest percentage (72.8%) of those with full or some college education compared to 72.3% of those with graduate education, and 55.6% of members with high-school education or lower, were critically tolerant.

Table 36

Education Levels and Categories of Tolerance for Adventists as Persons

Item	High School or Lower				College or Some College				Graduate				X^2	p
	n	%			n	%			n	%				
		I	CT	H		I	CT	H		I	CT	H		
Members wearing jewelry	195	96.40	1.60	2.10	87	98.90	1.10	0.00	50	100.00	0.00	0.00	3.71	0.746 ⁺
Adventist women who wear pants to church service	185	56.20	37.80	5.90	82	68.30	19.50	12.20	50	84.00	12.00	4.00	21.6	0.000
Members practicing homosexual behaviors	194	6.70	93.30	0.00	89	3.40	96.60	0.00	51	3.90	92.20	3.00	12.7	0.069 ⁺
Person, although having had a child out of wedlock before becoming a Christian, being your pastor	193	3.60	85.00	11.40	87	1.10	98.90	0.00	50	2.00	90.00	8.00	12.6	0.002 ⁺
Adventists with views contrary to SDA fundamentals	191	8.90	82.70	8.40	88	3.40	90.90	5.70	51	0.00	88.20	11.80	8.65	0.061 ⁺
SDA preachers not preaching against non-SDA churches	185	15.20	74.10	10.30	85	20.00	76.50	1.10	51	11.80	80.40	7.80	4.90	0.298
Promiscuous members contracting HIV/AIDS	191	1.00	3.10	95.80	89	1.10	2.20	96.60	51	0.00	2.00	98.00	0.87	1.00 ⁺
Adventists not fully knowledgeable of fundamentals witnessing	193	2.10	3.60	94.30	89	2.20	0.00	97.80	51	2.00	0.00	98.00	5.20	0.344 ⁺
Disfellowshipped members	190	3.20	4.20	92.60	89	1.10	1.10	97.80	51	3.90	0.00	96.10	5.18	0.324 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 37

Education Levels and Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	High School or Lower				College or Some College				Graduate				X^2	p
	n	%			n	%			n	%				
		I	CT	H		I	CT	H		I	CT	H		
Blessing in the public church service - children born outside of wedlock	191	97.90	1.60	0.50	88	100.00	0.00	0.00	49	98.00	2.00	0.00	2.28	0.695 ⁺
Literature of dissident Adventists	187	30.50	66.80	2.70	85	22.40	75.30	2.40	47	31.90	68.10	0.00	3.43	0.548 ⁺
Change of church worship format	180	13.90	55.60	30.60	81	17.30	72.80	9.90	47	14.90	72.30	12.80	19.9	0.002
The attending of funerals on Sabbath	191	7.90	17.80	74.30	89	0.00	15.70	84.30	50	0.00	20.00	80.00	21.1	0.012 ⁺
The wearing of non-traditional Sabbath attire on the Sabbath	191	23.60	6.30	70.20	89	10.10	3.40	86.50	51	11.80	7.80	80.40	11.02	0.026
Loud shouting in church	194	16.00	6.20	77.80	90	10.00	0.00	90.00	49	12.20	6.10	81.60	8.37	0.040 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Null Hypothesis 23: There is not a significant relationship between religious tolerance for non-Adventists as persons and education level of Adventists.

Table 38 reports the results of the test of significance for education differences on non-Adventists. Where $p \leq .01$, one item was found to be significant: Non-Adventist involved in social projects.

Concerning non-Adventists involved in social projects, the highest percentage (97.8%) of those with full or some college education compared to 96.0% of those with graduate education, and 83.9% of members with high-school education or lower, were hypertolerant. Therefore the null hypothesis for these items was rejected.

Null Hypothesis 24: There is not a significant relationship between religious tolerance toward non-Adventists' beliefs and practices and education level of Adventists.

Table 39 reports the results of the test of significance for education differences on non-Adventist beliefs and practices. Where $p \leq .01$, one item was found to be significant: The practice of participating in non-Adventists' worship service.

Regarding the practice of church worship service, the highest percentage (89.1%) of those with graduate education, compared to 80.5% of those with full or some college education, and 66.3% of members with high-school education or lower, were critically tolerant. Therefore the null hypothesis for this item was rejected.

Null Hypothesis 25: There is not a significant relationship between religious tolerance for Adventists as persons and church participation of Adventists.

Table 40 reports the results of the test of significance for church participation differences on Adventist tolerance toward Adventists as persons. No item was found to be significant where $p \leq .01$. Therefore, the null hypothesis for these items was retained.

Table 38

Education Levels and Categories of Tolerance for Non-Adventists as Persons

	High School or Lower				College or Some College				Graduate					
		%				%				%				
Item	<i>n</i>	I	CT	H	<i>n</i>	I	CT	H	<i>n</i>	I	CT	H	<i>X</i> ²	<i>p</i>
Non-Adventists who wear jewelry	192	93.20	2.10	4.70	86	90.70	1.20	8.10	49	95.90	0.00	4.10	2.80	0.702 ⁺
Non-Adventist professors teaching in Adventist schools	191	83.80	15.20	1.00	89	80.90	18.00	1.10	51	88.20	11.80	0.00	1.59	0.870 ⁺
Sunday worshippers	194	1.00	97.40	1.50	90	0.00	97.80	2.20	51	0.00	100.00	0.00	2.57	0.846 ⁺
People who eat biblically unclean food	190	3.70	94.20	2.10	88	4.50	95.50	0.00	51	0.00	100.00	0.00	5.22	0.387 ⁺
SDA young people’s non-Adventist friends	194	4.10	92.30	3.60	90	1.10	96.70	2.20	51	0.00	98.00	2.00	4.51	0.490 ⁺
Non-SDA who forces literature on you	191	1.00	59.40	11.50	87	1.10	80.50	18.40	50	0.00	88.00	12.00	3.12	0.502 ⁺
Sunday-keeping pastor participating in Adventist worship	187	42.80	56.10	1.10	89	32.60	65.20	2.20	51	25.50	74.50	0.00	7.84	0.084 ⁺
Non-Adventist involved in social projects	193	7.30	8.80	83.90	90	1.10	1.10	97.80	50	4.00	0.00	96.00	5.22	0.002 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 39

Education Levels and Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	High School or Lower				College or Some College				Graduate				X^2	p
	n	%			n	%			n	%				
		I	CT	H		I	CT	H		I	CT	H		
Non-Adventist books sold by Adventist Book and Nutrition Center	194	75.00	15.60	9.40	89	80.90	13.50	5.60	51	74.00	16.00	10.00	1.72	0.787
Non-Adventist books used in Adventist school	189	4.80	86.20	9.00	88	2.30	90.90	6.80	49	0.00	98.00	2.00	6.29	0.227 ⁺
Non-Adventist church service	190	22.10	66.30	11.60	87	10.30	80.50	9.20	46	6.50	89.10	4.30	13.7	0.008

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 40

Church Participation and Categories of Tolerance for Adventists as Persons

Item	Church participation				No church participation				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Members who wear jewelry	188	2.10	2.60	95.30	157	3.60	1.80	94.60	0.71	0.696 ⁺
The wearing of pants to church by Adventist women	181	63.00	30.40	6.60	160	61.90	30.60	7.50	0.11	0.947
Adventist church members who commit adultery or fornication	190	4.20	93.70	2.10	167	3.60	94.60	1.80	0.13	0.940 ⁺
Members practicing homosexual behaviors	191	5.20	94.20	0.50	167	7.20	92.20	0.60	0.60	0.756 ⁺
Person being your pastor although having had a child out of wedlock before becoming a Christian	171	2.10	91.00	6.90	145	4.20	87.30	8.40	1.63	0.442
Adventists who hold views contrary to SDA fundamentals	190	2.10	2.60	95.30	157	3.60	1.80	94.60	4.19	0.612
Preachers who do not preach against churches who do not keep Saturday as the Sabbath	185	16.80	76.80	6.50	159	15.70	72.30	11.90	3.11	0.211
Promiscuous members contracting HIV/AIDS	189	0.00	3.20	96.80	167	1.80	4.20	94.00	3.72	0.190 ⁺
Adventists not fully knowledgeable of fundamentals witnessing	190	2.10	2.60	95.30	157	3.60	1.80	94.60	0.98	0.659 ⁺
Disfellowshipped members	187	0.50	3.20	96.30	168	4.80	3.60	91.70	6.47	0.038 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Null Hypothesis 26: There is not a significant relationship between religious tolerance toward Adventists' beliefs and practices and church participation of Adventists.

Table 41 reports the results of the test of significance for church participation differences on Adventists' beliefs and practices. Where $p \leq .01$, one item was found to be significant: Non-traditional Sabbath attire.

Regarding non-traditional Sabbath attire, a higher percentage (81.8%) of members who participate in church, compared to 67.7% of those who do not participate, were hypertolerant. Therefore, the null hypothesis for this item was rejected.

Null Hypothesis 27: There is not a significant relationship between religious tolerance for non-Adventists as persons and church participation.

Table 42 reports the results of the test of significance for church participation differences on tolerance for non-Adventists as persons. No item was found to be significant where $p \leq .01$. Therefore, the null hypothesis for these items was retained.

Null Hypothesis 28: There is not a significant relationship between religious tolerance toward non-Adventists' beliefs and practices and church participation.

Table 43 reports the results of the test of significance for church participation differences on tolerance of non-Adventist beliefs and practices. No item was found to be significant where $p \leq .01$. Therefore, the null hypothesis for these items was retained.

Null Hypothesis 29: There is not a significant relationship between religious tolerance for Adventists as persons and family setting.

Table 44 reports the results of the test of significance for family setting differences on tolerance for Adventists as persons. Where $p \leq .01$, two items were found

Table 41

Church Participation and Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Church participation				No church participation				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Blessing in the public church service children born outside of wedlock	186	97.30	1.60	1.10	167	97.60	1.20	1.20	0.12	1.000 ⁺
Literature of dissident Adventists	184	27.20	70.70	2.20	160	31.90	66.30	1.90	0.92	0.639 ⁺
Change of church format	181	13.30	66.90	19.90	149	17.40	55.70	26.80	4.31	0.116
The attending funerals on Sabbaths	190	4.20	16.80	78.90	165	5.50	19.40	75.20	0.76	0.168
The wearing of non-traditional Sabbath attire on Sabbaths	189	15.30	3.20	81.80	167	21.60	10.80	67.70	11.70	0.003
Loud shouting in church	192	16.10	3.60	80.20	166	11.40	5.40	83.10	2.13	0.345

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 42

Church Participation and Categories of Tolerance for Non-Adventists as Persons

Item	Church participation				No church participation				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-Adventists who wear jewelry	189	92.60	0.50	6.90	163	92.00	3.70	4.30	5.40	0.069 ⁺
Non-Adventist professors teaching in Adventist schools	190	86.60	12.10	1.10	165	77.00	21.20	1.80	5.89	0.042 ⁺
Sunday worshippers	191	0.00	97.90	2.10	169	1.20	98.20	0.60	3.72	0.169 ⁺
People who eat biblically unclean food	190	2.60	95.80	1.60	164	4.30	93.30	2.40	1.08	0.578 ⁺
SDA young people's non-Adventist friends	192	2.10	94.80	3.10	167	4.20	92.20	3.60	1.42	0.492
Someone from another religious denomination who forces literature on you	187	1.60	87.20	11.20	166	0.00	85.50	14.50	3.41	0.249 ⁺
Sunday-keeping pastor participating in Adventist worship	187	35.30	62.60	2.10	164	37.20	62.40	0.60	1.52	0.523 ⁺
Non-Adventists involved in social projects	189	5.80	4.20	89.90	169	4.70	6.50	88.80	1.08	0.582

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 43

Church Participation and Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Church participation				No church participation				X^2	p
	n	%			n	%				
		I	CT	H		I	CT	H		
Non-Adventists books in Adventist Book Center	190	76.80	13.70	9.50	164	75.60	16.50	7.90	0.71	0.700
Non-Adventist books used in Adventist schools	189	3.10	88.40	7.90	161	3.70	88.80	7.50	0.02	0.986
Church service	186	17.20	74.20	8.60	166	0.00	85.50	14.50	1.41	0.182

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 44

Family Setting Differences and Categories of Tolerance for Adventists as Persons

Item	One or Both Parents			Spouse and/or Children			Other Family Settings			X^2	p					
	n	%		n	%		n	%								
		I	CT		H	I		CT	H							
Members who wear jewelry		68	95.50	4.40	0.00	211	98.50	0.40	0.90	64	95.30	1.50	3.10	8.54	0.058 ⁺	
Adventist women who wear pants to church service		64	62.50	20.30	17.10	205	58.50	38.50	2.90	61	77.00	14.70	8.20	29.1	0.000	
Adventists who commit adultery or fornication		68	11.70	86.70	1.40	212	1.40	97.10	1.40	66	4.50	92.0	3.00	15.0	0.004 ⁺	
Members practicing homosexual behaviors		70	7.10	90.70	2.80	212	3.70	96.20	0.00	65	10.70	89.20	0.00	12.8	0.017 ⁺	
Person being your pastor although having had a child out of wedlock before becoming a Christian		70	1.40	85.70	12.80	211	3.70	89.50	6.60	62	3.20	91.90	4.80	4.50	0.400	
Adventists with views contrary to SDA fundamentals		69	8.70	84.00	7.20	209	4.70	87.00	8.10	65	7.60	84.60	7.60	1.74	0.782	
Preachers who do not preach against non-SDA		66	16.60	78.90	4.50	207	15.40	73.90	10.00	62	16.10	74.10	9.60	2.23	0.693	
Promiscuous members contracting HIV/AIDS		69	1.40	1.40	97.10	213	0.40	4.60	94.80	63	1.50	1.40	95.20	2.58	0.483 ⁺	
SDA not fully knowledgeable of fundamentals witnessing		69	1.40	4.30	94.20	212	4.20	1.80	93.80	66	0.00	1.50	98.40	2.23	0.275 ⁺	
Disfellowshipped members		68	2.90	2.90	94.10	211	2.30	2.30	95.20	65	1.50	3.00	95.30	0.42	0.935 ⁺	

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

to be significant: Adventist women who wear pants to church service; and Adventists who commit adultery or fornication.

Regarding Adventist women who wear pants to church service, the highest percentage (77.0%) of members who live in other family setting, compared to 62.5% of members who live with one or both parents, and 58.5% of those who live with spouse and/or children, were intolerant.

Pertaining to Adventists who commit adultery or fornication, the highest percentage (97.1%) of those who live with spouse and/or children, compared to 92.0% of members who live in other family setting, and 86.7% of members who live with one or both parents, were critically tolerant. Therefore, the null hypothesis for these items was rejected.

Null Hypothesis 30: There is not a significant relationship between religious tolerance toward Adventists' beliefs and practices and family setting of Adventists.

Table 45 reports the results of the test of significance for family setting differences on tolerance toward Adventists' beliefs and practices. Where $p \leq .01$, two items were found to be significant: Literature of dissident Adventists and loud shouting in church service.

Regarding literature of dissident Adventists, the highest percentage (72.5%) of members who live in other family setting, compared to 69.7% of members who live with one or both parents, and 68.7% of those who live with spouse and/or children, were critically tolerant.

Pertaining to loud shouting in church service, the highest percentage (85.4%) of members who live with one or both parents, compared to 81.8% of those who live with

Table 45

Family Setting Differences and Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	<u>One or Both Parents</u>				<u>Spouse and/or Children</u>				<u>Other Family Settings</u>				X^2	p
	n	<u>%</u>			n	<u>%</u>			n	<u>%</u>				
		I	CT	H		I	CT	H		I	CT	H		
Blessing in the public church service children born outside of wedlock	68	98.50	1.40	0.00	209	96.60	1.40	1.90	65	98.40	1.50	0.00	2.57	0.883 ⁺
Literature of dissident Adventists	66	22.70	69.70	7.50	205	31.20	68.70	0.00	62	27.40	72.50	0.00	21.6	0.003 ⁺
Change of church worship format	66	21.20	51.50	27.20	192	14.00	63.50	22.40	62	11.20	69.30	19.30	5.07	0.280
The attending of funerals on Sabbath	68	4.40	25.00	70.50	213	4.20	15.00	80.70	63	3.10	20.60	76.10	4.00	0.405
The wearing of non-traditional Sabbath attire on Sabbath	69	8.70	13.00	78.20	211	22.70	4.70	72.90	65	15.30	7.60	76.90	11.0	0.026
Loud shouting in church	213	10.30	4.20	85.40	66	10.60	7.50	81.80	68	26.40	1.40	72.60	14.4	0.006

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

spouse and/or children, and 72.6% of members who live in other family setting, were hypertolerant. Therefore, the null hypothesis for these items was rejected.

Null Hypothesis 31: There is not a significant relationship between religious tolerance for non-Adventists as persons and family setting of Adventists.

Table 46 reports the results of the test of significance for family setting differences on tolerance of non-Adventists as persons. Where $p \leq .01$, no item was found to be significant. Therefore, the null hypothesis for these items was retained.

Null Hypothesis 32: There is not a significant relationship between religious tolerance toward non-Adventists' beliefs and practices and family setting of Adventists.

Table 47 reports the results of the test of significance for family setting differences on tolerance for non-Adventists' beliefs and practices. Where $p \leq .01$, no item was found to be significant. The null hypothesis for these items was retained.

Research Question #5: To what extent is spiritual maturity related to religious tolerance?

Null Hypothesis 33: There is no significant relationship between religious tolerance for Adventists as persons and spiritual maturity.

Table 48 reports the results of the test of significance for spiritual maturity differences on tolerance for Adventists as persons. One-way-analysis of variance indicated that for Adventists with views contrary to the church's fundamentals, there were significant differences in spiritual maturity among the three categories of tolerance ($F=11.4, p=0.000$). Post hoc multiple comparison procedure using Student Neuman Keuls (SNK) indicated that the critically tolerant ($M=4.86, SD=0.62$) and the hypertolerant ($M=4.78, SD=0.57$) were significantly more spiritually mature than the

Table 46

Family Setting Differences and Categories of Tolerance for Non-Adventists as Persons

Item	One or Both Parents				Spouse and/or Children				Other Family Settings				X^2	p
	n	%			n	%			n	%				
		I	CT	H		I	CT	H		I	CT	H		
Non-Adventists who wear jewelry	67	86.50	4.40	8.90	210	92.80	1.40	5.70	64	96.80	1.50	1.50	6.01	0.164 ⁺
Non-Adventist professors teaching in Adventist schools	70	80.00	20.00	0.00	211	80.00	15.60	1.90	63	84.10	14.20	1.50	2.18	0.789 ⁺
Sunday worshippers	70	1.40	94.20	4.20	213	0.40	99.00	0.40	66	0.00	100.00	0.00	9.08	0.073 ⁺
People who eat biblically unclean food	69	5.50	92.70	1.40	210	1.40	96.60	1.90	64	3.10	95.30	1.50	4.01	0.303 ⁺
SDA young people's non-Adventist friends	70	7.10	90.00	2.80	213	1.80	93.40	4.60	66	1.50	98.40	0.00	9.19	0.064 ⁺
Non-SDA who forces literature on you	68	2.90	83.80	13.20	209	0.00	87.50	12.40	65	1.50	89.20	9.20	6.11	0.146 ⁺
Sunday-keeping pastor participating in Adventist worship	69	36.20	62.30	1.40	209	34.40	64.10	1.40	62	37.10	61.20	1.60	0.19	0.986 ⁺
Non-Adventist involved in social projects	70	2.80	8.50	88.50	213	5.10	5.10	89.60	65	4.60	1.50	93.80	3.95	0.433 ⁺

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 47

Family Setting Differences and Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Items	One or Both Parents				Spouse and/or Children				Other Family Settings				X^2	p
	n	%			n	%			n	%				
		I	CT	H		I	CT	H		I	CT	H		
Non-Adventists books sold by Adventist Book and Nutrition Centers	210	73.80	17.10	9.00	66	80.30	7.50	12.10	67	80.60	13.40	5.90	5.09	0.278
Non-SDA books used in SDA schools	207	3.30	91.70	4.80	64	6.20	85.90	7.80	68	1.40	86.70	11.70	6.18	0.170 ⁺
Church service	207	18.30	73.90	7.70	64	18.70	68.70	12.50	66	15.10	71.20	13.60	2.89	0.575

Note. I=Intolerance; CT=Critical Tolerance; H=Hypertolerance; SDA=Seventh-day Adventist.

+ Fisher's Exact Test (where expected frequency in at least 20% of cells was less than 5 or expected frequency for any cell was less than 1).

Table 48

Mean Spiritual Maturity Scores for Categories of Tolerance for Adventists as Persons

	Categories of Tolerance										
	Intolerant			Critically Tolerant			Hypertolerant				
Item	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>
Members who wear jewelry	342	4.72	0.63	5	4.40	0.84	5	4.72	0.93	0.66	0.517
Adventist women who wear pants to church service	213	4.77	0.64	102	4.71	0.65	24	4.60	0.25	0.94	0.390
Adventists who commit adultery or fornication	14	4.49	0.53	334	4.74	.63	7	4.18	0.67	3.69	0.026
Members practicing homosexual behaviors	22	4.52	0.61	332	4.73	0.64	5	5.59	0.16	2.99	0.051
Person being your pastor although having had a child out of wedlock before becoming a Christian	11	4.57	0.52	314	4.75	0.64	27	4.39	0.63	4.29	0.014
Adventists with views contrary to SDA fundamentals	23	4.12	0.59	300	4.86	0.62	29	4.78	0.57	11.40	0.000
Preachers who do not preach against non-SDA	56	4.71	0.65	255	4.76	0.62	21	4.65	0.56	0.47	0.626
Promiscuous members contracting HIV/AIDS	3	4.19	0.58	11	4.33	0.36	340	4.74	0.64	3.28	0.038
Adventists not fully knowledgeable of fundamentals witnessing	8	4.42	0.91	8	4.19	0.36	339	4.73	0.63	3.70	0.025
Disfellowshipped members	9	4.62	0.23	12	4.59	0.58	332	4.74	0.64	0.45	0.638

Note. SDA=Seventh-day Adventist.

intolerant ($M=4.12$, $SD=0.59$). The null hypothesis for this was rejected.

Null Hypothesis 34: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and spiritual maturity.

Table 49 reports the results of the test of significance for spiritual maturity differences on tolerance for Adventists' beliefs and practices. One-way analysis of variance indicated that there were significant differences in spiritual maturity among the three categories of tolerance ($p<0.01$) in three areas: literature of dissident Adventists, change of worship format, and wearing of non-traditional Sabbath attire on Sabbath.

Post hoc multiple comparison procedure using SNK indicated that for literature of dissident Adventists, the Intolerant ($M=4.77$, $SD=0.62$) and the critically tolerant ($M=4.72$, $SD=0.64$) were significantly more spiritually mature than the hypertolerant ($M=4.00$, $SD=0.39$).

For change of church worship format, the critically tolerant ($M=4.81$, $SD=0.56$) and the hypertolerant ($M=4.68$, $SD=0.57$) were significantly more spiritually mature than the intolerant ($M=4.48$, $SD=0.79$).

For the wearing of non-traditional Sabbath attire, intolerant ($M=4.53$, $SD=0.59$) and the critically tolerant ($M=4.49$, $SD=0.54$) were less spiritually mature than the hypertolerant ($M=4.79$, $SD=0.65$). The null hypothesis for these items was rejected.

Null Hypothesis 35: There is no significant relationship between religious tolerance for non-Adventists as persons and spiritual maturity.

Table 50 reports the results of the test of significance for spiritual maturity differences on tolerance for non-Adventists as persons. One-way analysis of variance indicated that there were significant differences in spiritual maturity among the three

Table 49

Mean Spiritual Maturity Scores for Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Blessing in public worship service children born outside of wedlock	342	4.73	0.63	5	4.15	0.76	4	4.48	0.18	2.32	0.099
Literature of dissident Adventists	101	4.77	0.62	234	4.72	0.64	7	4.00	0.39	4.85	0.008
Change of church worship format	50	4.48	0.79	204	4.81	0.56	74	4.68	0.57	6.34	0.002
The attending of funerals on Sabbath	17	4.52	0.51	62	4.63	0.64	274	4.74	0.53	1.58	0.207
The wearing of non-traditional Sabbath attire on Sabbath	65	4.53	0.59	24	4.49	0.54	265	4.79	0.65	5.95	0.002
Loud shouting in church	50	4.56	0.66	16	4.72	0.59	290	4.75	0.63	1.76	0.172

Table 50

Mean Spiritual Maturity Scores for Categories of Tolerance for Non-Adventists as Persons

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Non-Adventists who wear jewelry	323	4.75	0.64	7	4.22	0.24	20	4.46	0.59	4.12	0.017
Non-Adventist professors teaching in Adventist schools	292	4.76	0.64	56	4.54	0.65	5	4.53	0.25	2.91	0.055
Sunday worshippers	2	4.47	0.67	351	4.73	0.64	5	4.11	0.35	2.48	0.085
People who eat biblically unclean foods	12	4.29	0.48	333	4.75	0.63	7	4.19	0.59	5.66	0.003
SDA young people’s non-Adventist friends	11	4.14	0.51	334	4.73	0.64	12	4.84	0.53	4.90	0.008
Non-SDA who forces literature on you	3	4.17	0.61	303	4.75	0.61	45	4.58	0.80	2.39	0.093
Sunday-keeping pastor participating in Adventist worship	125	4.73	0.56	219	4.73	0.65	5	4.61	0.96	0.08	0.919
Non-Adventist involved in social projects	19	4.71	0.45	19	4.41	0.67	318	4.74	0.64	2.36	0.096

Note. SDA=Seventh-day Adventist.

categories of tolerance ($p<0.01$) in two areas: people who eat biblically unclean foods, and Adventist youths' non-Adventist friends.

Post hoc multiple comparison procedure using SNK indicated that for people who eat biblically unclean foods, the critically tolerant ($M=4.79$, $SD=0.65$) were significantly more spiritually mature than the Intolerant ($M=4.53$, $SD=0.59$) and the Hypertolerant ($M=4.49$, $SD=0.54$).

For Adventist youths' non-Adventist friends, the hypertolerant ($M=4.84$, $SD=0.53$) and the critically tolerant ($M=4.73$, $SD=0.64$) were significantly more spiritually mature than the intolerant ($M=4.14$, $SD=0.51$). The null hypothesis for these items was rejected.

Null Hypothesis 36: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and spiritual maturity.

Table 51 reports the results of the test of significance for spiritual maturity differences on tolerance for non-Adventists' beliefs and practices. One-way analysis of variance indicated that no significant difference was found between religious tolerance and spiritual maturity pertaining to Adventists' beliefs and practices. The null hypothesis for these items was retained.

Research Question #6: To what extent is religious orientation related to religious tolerance?

Null Hypothesis 37: There is no significant relationship between religious tolerance for Adventists as persons and intrinsic religious orientation.

Table 52 reports the results of the test of significance for intrinsic religious orientation differences on tolerance for Adventists as persons. One-way analysis of

Table 51

Mean Spiritual Maturity Scores for Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Non-Adventist books sold by Adventist Book and Nutrition Centers	270	4.75	0.60	51	4.53	0.62	31	4.91	0.65	4.27	0.014
Non-SDA books used in SDA school	13	4.94	0.59	308	4.71	0.63	27	4.60	0.67	1.23	0.294
Church service	61	4.69	0.62	249	4.75	0.64	35	4.56	0.58	1.44	0.239

Note. SDA=Seventh-day Adventist.

Table 52

Mean Intrinsic Religious Orientation Scores for Categories of Tolerance for Adventists as Persons

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Members who wear jewelry	344	4.27	0.72	5	4.16	0.81	5	3.84	1.60	0.89	0.410
Adventist women who wear pants to church service	213	4.24	0.71	104	4.39	0.76	24	4.08	0.75	2.33	0.098
Adventist who commit adultery or fornication	14	4.44	0.66	336	4.26	0.73	7	4.00	0.90	0.85	0.427
Members practicing homosexual behaviors	22	4.10	1.02	334	4.28	0.70	2	5.00	0.00	1.56	0.211
Person being your pastor although having had a child out of wedlock before becoming a Christian	11	3.70	1.07	316	4.28	0.71	27	4.23	0.82	3.31	0.037
Adventists with views contrary to SDA fundamentals	23	4.02	1.02	301	4.28	0.70	29	4.36	0.74	1.55	0.213
Preachers who do not preach against non-SDA	56	4.30	0.68	257	4.27	0.70	31	4.36	0.79	0.23	0.729
Promiscuous members contracting HIV/AIDS	3	3.86	1.10	13	3.81	1.04	340	4.28	0.71	3.03	0.049
Adventists not fully knowledgeable of fundamentals witnessing	10	4.16	1.07	8	4.35	0.73	339	4.28	0.69	0.19	0.830
Disfellowshipped members	9	4.11	0.97	12	4.28	0.70	334	4.27	0.73	0.22	0.802

Note. SDA=Seventh-day Adventist.

variance indicated that no item was found to be significant. The null hypothesis for these items was retained.

Null Hypothesis 38: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and intrinsic religious orientation.

Table 53 reports the results of the test of significance for intrinsic religious orientation differences on tolerance for Adventists' beliefs and practices. One-way analysis of variance indicated that no item was found to be significant. The null hypothesis for all these items was retained.

Null Hypothesis 39: There is no significant relationship between religious tolerance for non-Adventists as persons and intrinsic religious orientation.

Table 54 reports the results of the test of significance for intrinsic religious orientation differences on tolerance for non-Adventists. One-way analysis of variance indicated that for non-Adventists who wear jewelry, there were significant differences in intrinsic religious orientation among the three categories of tolerance ($F=7.04, p=0.001$). Post hoc multiple comparison procedure using SNK indicated that the Intolerant ($M=4.30, SD=0.69$) were significantly more intrinsically oriented than the hypertolerant ($M=3.88, SD=0.95$) and the critically tolerant ($M=3.51, SD=1.23$). The null hypothesis for this item was rejected.

Null Hypothesis 40: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and intrinsic religious orientation.

Table 55 reports the results of the test of significance for intrinsic religious orientation differences on tolerance for non-Adventist beliefs and practices. One-way

Table 53

Mean Intrinsic Religious Orientation Scores for Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Blessing in public worship service children born outside of wedlock	344	4.27	0.72	5	3.84	1.27	4	3.85	1.07	1.50	0.223
Literature of dissident Adventists	101	4.32	0.66	236	4.25	0.75	7	4.77	0.90	1.91	0.149
Change of church worship format	50	4.09	0.76	204	4.32	0.67	76	4.15	0.88	2.86	0.058
The attending of funerals on Sabbath	17	4.47	0.69	64	4.11	0.84	274	4.29	0.71	2.16	0.117
The wearing of non-traditional Sabbath attire on Sabbath	65	4.38	0.68	24	4.15	0.81	267	4.25	0.72	1.18	0.309
Loud shouting in church	50	4.36	0.60	16	4.01	1.04	292	4.27	0.73	1.42	0.243

Table 54

Mean Intrinsic Religious Orientation Scores for Categories of Tolerance for Non-Adventists as Persons

	Categories of Tolerance										
	Intolerant			Critically Tolerant			Hypertolerant				
Item	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>
Non-Adventists who wear jewelry	325	4.30	0.69	7	3.51	1.23	20	3.88	0.95	7.04	0.001
Non-Adventist professors teaching in Adventist schools	292	4.30	0.69	58	4.10	0.90	5	3.96	1.04	2.23	0.109
Sunday worshippers	2	5.00	0.00	353	4.27	0.73	5	3.84	0.90	1.84	0.162
People who eat biblically unclean foods	12	3.96	1.14	335	4.28	0.70	7	3.97	1.30	1.67	0.190
SDA young people’s non-Adventist friends	11	4.03	0.86	336	4.28	0.71	12	4.43	0.61	0.91	0.404
Non-SDA who forces literature on you	3	4.20	0.72	305	4.26	0.74	45	4.28	0.73	0.02	0.981
Sunday-keeping pastor participating in Adventist worship	127	4.03	0.71	219	4.25	0.74	5	4.12	0.92	0.26	0.771
Non-Adventist involved in social projects	19	4.11	1.13	19	4.38	0.86	320	4.27	0.70	0.66	0.515

Note. SDA=Seventh-day Adventist.

Table 55

Mean Intrinsic Religious Orientation Scores for Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Non-Adventists books sold by Adventist Book and Nutrition Centers	270	4.28	0.73	53	4.15	0.74	31	4.34	0.68	0.96	0.385
Non-SDA books used in SDA school	13	3.87	1.25	310	4.29	0.70	27	4.15	0.65	2.39	0.093
Church service	63	4.22	0.92	249	4.28	0.67	35	4.28	0.73	0.16	0.854

Note. SDA=Seventh-day Adventist.

analysis of variance indicated that no item was found to be significant. The null hypothesis for all these items was retained.

Null Hypothesis 41: There is no significant relationship between religious tolerance for Adventists as persons and extrinsic religious orientation.

Table 56 reports the results of the test of significance for extrinsic religious orientation differences on tolerance for Adventists as persons. One-way analysis of variance indicated that no item was found to be statistically significant. The null hypothesis for these items was retained.

Null Hypothesis 42: There is no significant relationship between religious tolerance toward Adventists' beliefs and practices and extrinsic religious orientation.

Table 57 reports the results of the test of significance for extrinsic religious orientation differences on tolerance for Adventist beliefs and practices. One-way analysis of variance indicated that no item was found to be statistically significant. The null hypothesis for these items was retained.

Null Hypothesis 43: There is no significant relationship between religious tolerance for non-Adventists as persons and extrinsic religious orientation.

Table 58 reports the results of the test of significance for extrinsic religious orientation differences on tolerance for non-Adventists as persons. One-way analysis of variance indicated that there were significant differences in extrinsic orientation among the three categories of tolerance ($p < 0.01$) in two: Adventist youths' non-Adventist friends, and non-Adventists involved in social projects.

Post hoc multiple comparison procedure using SNK indicated that for Adventist youths' non-Adventist friends, the intolerant ($M=3.30$, $SD=0.63$) and the hypertolerant

Table 56

Mean Extrinsic Religious Orientation Scores for Categories of Tolerance for Adventists as Persons

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Members who wear jewelry	343	2.58	0.77	5	3.43	0.53	5	2.93	0.98	3.41	0.346
Adventist women wear pants to church service	213	2.62	0.75	103	2.55	0.84	24	2.69	0.84	0.37	0.687
Adventists who commit adultery or fornication	14	2.92	0.61	335	2.58	0.79	7	2.78	0.86	1.52	0.220
Members practicing homosexual behaviors	22	3.00	0.84	333	2.56	0.77	2	3.41	0.58	4.55	0.011
Person being your pastor although having had a child out of wedlock before becoming a Christian	11	2.40	1.19	315	2.59	0.77	27	2.79	0.74	1.11	0.331
Adventists with views contrary to SDA fundamentals	23	2.92	0.76	300	2.58	0.80	29	2.47	0.56	2.48	0.085
Preachers who do not preach against non-SDA	56	2.69	0.71	256	2.55	0.76	31	2.73	1.01	1.35	0.261
Promiscuous members contracting HIV/AIDS	3	3.27	0.41	12	2.47	0.76	340	2.58	0.78	1.28	0.278
Adventists not fully knowledgeable of fundamentals witnessing	9	2.48	0.89	8	2.79	0.92	339	2.60	0.78	0.33	0.716
Disfellowshipped members	9	2.70	1.05	12	2.90	0.61	333	2.58	0.78	1.03	0.356

Note. SDA=Seventh-day Adventist.

Table 57

Mean Extrinsic Religious Orientation Scores for Categories of Tolerance Toward Adventists' Beliefs and Practices

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Blessing in public worship service children born outside of wedlock	343	2.59	0.78	5	2.83	1.00	4	2.95	1.00	0.64	0.528
Literature of dissident Adventists	101	2.65	0.77	235	2.56	0.80	7	2.85	0.48	0.79	0.454
Change of church worship format	50	2.59	0.74	204	2.65	0.78	75	2.54	0.84	0.51	0.598
The attending of funerals on Sabbath	17	3.00	0.90	63	2.69	0.76	274	2.54	0.77	3.41	0.034
The wearing of non-traditional Sabbath attire on Sabbath	65	2.63	0.76	24	2.72	0.77	266	2.57	0.79	0.53	0.590
Loud shouting in church	50	2.72	0.76	16	2.98	1.09	291	2.56	0.76	2.92	0.055

Table 58

Mean Extrinsic Religious Orientation Scores for Categories of Tolerance for Non-Adventists as Persons

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Non-Adventists who wear jewelry	324	2.61	0.77	7	2.71	0.98	20	2.43	0.87	0.55	0.579
Non-Adventist professors teaching in Adventist schools	292	2.57	0.79	57	2.57	0.73	5	3.53	0.51	3.68	0.026
Sunday worshippers	2	2.75	0.82	352	2.59	0.78	5	3.20	0.61	1.51	0.222
People who eat biblically unclean foods	12	2.91	0.58	334	2.57	0.79	7	3.33	0.45	4.28	0.014
SDA young people’s non-Adventist friends	11	3.30	0.63	335	2.56	0.77	12	3.30	0.84	5.97	0.002
Non-SDA who forces literature on you	3	3.05	0.69	304	2.58	0.78	45	2.62	0.83	0.56	0.571
Sunday-keeping pastor participating in Adventist worship	126	2.66	0.82	219	2.54	0.76	5	2.26	0.68	1.24	0.291
Non-Adventist involved in social projects	19	3.07	0.79	19	2.89	0.66	319	2.55	0.78	5.53	0.004

Note. SDA=Seventh-day Adventist.

($M=3.30$, $SD=0.84$) were significantly more extrinsically oriented than the critically tolerant ($M=2.56$, $SD=0.77$).

For non-Adventists involved in social projects, the intolerant ($M=3.07$, $SD=0.79$) were significantly more extrinsically oriented than the critically tolerant ($M=2.89$, $SD=0.66$) and the Hypertolerant ($M=2.55$, $SD=0.78$). The null hypothesis for these items was rejected.

Null Hypothesis 44: There is no significant relationship between religious tolerance toward non-Adventists' beliefs and practices and practices and extrinsic religious orientation.

Table 59 reports the results of the test of significance for extrinsic religious orientation differences on tolerance for non-Adventists' beliefs. One-way analysis of variance indicated that no item was found to be statistically significant. The null hypothesis for these items was retained.

Summary

This study sought to examine (a) the levels of religious tolerance among Adventists in the East Jamaican Conference and (b) the extent to which spiritual maturity, religious orientation, and selected demographic characteristics are related to religious tolerance. The results of this study are summarized in Tables 60-64.

Spiritual Maturity

The sample's 4.96 mean on the 6-point scale of the Spiritual Maturity Index places them on a high spiritual maturity level. Table 60 shows the spiritual maturity and religious orientation of Jamaican Adventists.

Table 59

Mean Extrinsic Religious Orientation Scores for Categories of Tolerance Toward Non-Adventists' Beliefs and Practices

Item	Categories of Tolerance									<i>F</i>	<i>p</i>
	Intolerant			Critically Tolerant			Hypertolerant				
	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>		
Non-Adventist books sold by Adventist Book and Nutrition Centers	270	2.60	0.79	52	2.57	0.80	31	2.59	0.79	0.03	0.975
Non-SDA books used in SDA school	13	2.70	0.96	309	2.57	0.78	27	2.78	0.52	1.06	0.346
Church service	62	2.68	0.80	249	2.57	0.77	35	2.70	0.82	0.82	0.441

Note. SDA=Seventh-day Adventist.

Table 60

Levels of Spiritual Maturity and Religious Orientation

Variable	Mean	SD	Scale Range
Spiritual Maturity	4.96	0.64	1 - 6
Intrinsic Religiosity	4.36	0.74	1 – 5
Extrinsic Religiosity	2.58	0.79	1 – 5

Religious Orientation

Based on the 5-point Religious Orientation I/E-Revised scale, the mean of 2.58 for the extrinsic religious orientation is low among Jamaican Adventists. At the same time, their mean regarding intrinsic religious orientation was reasonably high at 4.36. Consequently, the predominant religious orientation of Jamaican is intrinsic.

Religious Tolerance of Seventh-day Adventists
in East Jamaica Conference

Jamaican Adventists were found to be mostly critically tolerant although they are hypertolerant and intolerant regarding some persons, beliefs, and practices. Table 61 shows items receiving highest percentage of response classified by categories of tolerance pertaining to persons, beliefs, and practices.

Jamaican Adventists are generally critically tolerant regarding fellow Adventists as person, non-Adventists as persons as well as fellow Adventists' beliefs and practices and no-Adventists' beliefs and practices. They are intolerant only in a few areas and at the same time they are more hypertolerant than they are intolerant.

Demography and Its Association to Religious Tolerance

It was found that generally demographic differences have little or no relation to religious tolerance. On most items there is remarkable consistency in tolerance attitude and behaviors across all demographic differences of Jamaican Adventists. Table 62 shows the number of significant demographic items of categories of tolerance pertaining to persons, beliefs, and practices.

Most groups show no demographic significant items and at the same time the maximum significant items for any group were two occurring thrice, and one being the minimum occurrence for nine items throughout the eight demographic characteristics.

Spiritual Maturity, Intrinsic and Extrinsic Religious Orientation, and Their Association With Religious Tolerance

The data show that the level of spiritual maturity is only slightly related to the level of tolerance. Table 63 shows the number of significant spiritual maturity and religious orientation items of categories of tolerance pertaining to persons, beliefs, and practices.

Of 27 items, there were 6 items showing a significant relationship between religious tolerance and spiritual maturity, 2 items showing significant relationship between religious tolerance and extrinsic religious orientation, and only 1 item showing significant relationship between religious tolerance and intrinsic religious orientation.

Table 61

Items Receiving Highest Percent of Response Classified by Categories of Tolerance Pertaining to Persons, Beliefs, and Practices

Group	Intolerance	Critical Tolerance	Hypertolerance
SDA – (Person)	Members wear jewelry Women who wear pants to church	Homosexual members Members who commit adultery/fornication Pastor (before becoming a Christian with child out of wedlock) Members who have views contrary to SDA fundamental beliefs Preacher not preaching against non-Sabbath-keeping	Members with AIDS Members not knowledgeable of fundamental witnessing Disfellowshipped members
SDA – (Beliefs & Practices)	Blessing in public children born out of wedlock	Literature of dissident Adventists Change of church format	Attending funerals on Sabbath Wearing of non-traditional attire on Sabbath Loud shouting in church service
Non-SDA (Person)	Non-SDA members who wear jewelry Non-SDA professors teaching in SDA schools	Sunday worshippers Non-SDA members who eat unclean foods SDA with non-SDA friends Non-SDA who forces literature on SDA Sunday-keeping Pastor	Non-SDA involved in social projects
Non-SDA (Beliefs & Practices)	Non-SDA books sold by SDA bookstores	Non-SDA books used in SDA schools Non-SDA church services	

Note. SDA=Seventh-day Adventist.

Table 62

Number of Significant Demographic Items of Categories of Tolerance Pertaining to Persons, Beliefs, and Practices

Group	Total Items	Gender	Religious Background	Employment Status	Income Level	Age Group	Educational Level	Church Participation	Family Setting
Adventist									
Persons	10	1	0	0	0	1	2	0	2
Beliefs/Practices	6	1	0	0	1	0	1	1	2
Non-Adventist									
Person	8	0	0	0	0	0	1	0	0
Beliefs & Practices	3	0	0	0	1	1	1	0	0

Note. Significant at the 0.01 level.

Table 63

Number of Significant Spiritual Maturity and Religious Orientation Items of Categories of Tolerance Pertaining to Persons, Beliefs, and Practices

Group	Total Items	Spiritual Maturity	Intrinsic Religious Orientation	Extrinsic Religious Orientation
Adventist				
Persons	10	1	0	0
Beliefs/Practices	6	3	0	0
Non-Adventist				
Person	8	2	1	2
Beliefs & Practices	3	0	0	0

Note. Significant at the 0.01 level.

Table 64

Research Questions and Summative Findings

Research Question	Finding
1. What is the spiritual maturity of Adventists in Jamaica?	Jamaican Adventists were found to be mostly spiritual mature.
2. What is the religious orientation of Adventists in Jamaica?	Jamaican Adventists were found to be mostly intrinsically oriented.
3. What is the category of religious tolerance among Adventists in Jamaica?	Jamaican Adventists were found to be mostly critically tolerant although they are hypertolerant and intolerant regarding some persons, beliefs, and practices.
4. To what extent are demographic items related to religious tolerance?	It was found that demographic items generally have little or no relation to religious tolerance.
5. To what extent is spiritual maturity associated with religious tolerance?	It was found that spiritual maturity generally has little or no relation to religious tolerance.
6. To what extent is religious orientation associated with religious tolerance?	It was found that religious orientation generally has little or no relation to religious tolerance.

CHAPTER V

SUMMARY, DISCUSSION OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the study including statements of the problem and purpose, an overview of the literature, and a summary of the methodology utilized in the study. Also contained herein is a discussion of the findings, conclusions, and recommendations.

The Problem in Context

The Seventh-day Adventist denomination came into existence in the mid-19th century in the United States of America and grew into an organized church by the 1860s. It developed and spread greatly by the 1890s to the point that it was officially brought to Jamaica in 1893. In 1894 the first Seventh-day Adventist Church was organized in Jamaica with a membership of 37, which increased to 102 by 1895. The church has seen tremendous growth to the extent that the present membership is 253,328 (Adventist Organizational Directory, 2011, para. 1).

The ethos that drives the contents and practice of Adventist evangelism in Jamaica reflects the peculiarity of remnant theology with last-day imperatives for lifestyle. The members' conviction of the fundamental doctrines of the church creates believers who are zealously committed to various and consistent methods of evangelism that produce rapid numerical growth of believers who in turn somewhat embrace a "we

alone are right” or “we are the most right” mentality. Does such an attitude of being the possessors of best biblical truths negatively affect attitudes of church members toward each other and toward others who hold different doctrinal perspectives and lifestyle practices?

While there are no formal data available on how such a religious attitude has affected religious tolerance relative to the perception and behavior of Adventists in Jamaica, my observation during 23 years of pastoral ministry, and many other years as a church member, provided a framework of interest that caused me to wonder what the relationship is between the behaviors of apparent religious intolerance and spiritual maturity.

The church states that it is “opposed to any law, policy or practice that would discriminate against people on the basis of their religious beliefs” (Bignall, 2009, para. 4). At the same time, Major Richard Cooke, a renowned leader in the Salvation Army in Jamaica, in response to the question of whether or not he thinks the Seventh-day Adventist Church itself is tolerant on religious matters, said that based on his personal experience, he does not think that Adventists are tolerant regarding the religious beliefs and practices of others (personal communication, June 5, 2005). However, he further acknowledges that his most recent experiences indicate that there is a changing attitude toward tolerance at higher levels of the denomination and among some of the local members.

This research study focuses on whether or not Seventh-day Adventists in East Jamaica Conference (Jamaican Adventists) meaningfully separate their strongly held theological beliefs and fervently practiced behaviors from negative attitudes and

behaviors towards each other and towards others who have different doctrinal beliefs, practices, and lifestyle.

The Purpose of the Study

The purpose of this study was to examine (a) the categories of religious tolerance among Adventists in the East Jamaican Conference and (b) the extent to which spiritual maturity, religious orientation, and certain demographic characteristics are related to religious tolerance.

Summary of the Literature

The purview of the literature inspects religious tolerance and the Bible; examines the historical perspectives of religious tolerance from the early Christian era to the 21st century; scrutinizes religion and tolerance; looks at spirituality and tolerance; inspects religious orientation and tolerance; surveys the effects of demographics on tolerance; and analyzes spiritual growth and tolerance in Seventh-day Adventism.

The tolerance continuum spans intolerance to hypertolerance with critical tolerance as the fulcrum of balance. The immature Christian is always at the extremes while the mature Christian maintains a critical balance: tolerating what must be tolerated based on a Christ-centered value-system and being non-tolerant of that which is diametrically opposed to such value system.

The backdrop for this is biblical, as God, who is all knowing, in his sovereignty decides the extent and duration of allowance and the magnitude of nontolerance. In spiritual perfection he does not err. In a context that only he as God can occupy in relation to tolerance, he knows the end from the beginning and thereby acts justly.

Humanity, on the other hand, in associating with and serving God, must grow to mature spirituality embracing the values of God. These values on a moral continuum determine positive allowance or negative critique. While God has the sovereign authority to follow through his negative critique in executing judgment in cutting off or eliminating people, humankind does not have that authority, and must always treat people within the context of common brotherhood. This motif runs through the Old Testament monotheistic context, setting the overview of humanity's domain distinct from God's. In such context, spiritual maturity anchors every person as a "neighbor" whom we must love as ourselves (Mark 12:31). Consequently, as people grow spiritually, they grow morally, and will be as tolerant of others as they are tolerant of themselves.

In a religious culture that was vastly religiously intolerant, Jesus set an example of the true morality of Judaism. The culture of Judaism dictated that the tax collectors, Samaritans, and sinners were to be avoided. On the other hand, Jesus was tolerant of those who were scorned and ostracized. He was criticized for receiving sinners (Luke 15:2). According to Mensching (1971, pp. 24, 25), Jesus was an advocate of religious tolerance when he reproached the disciples who desired to call down fire from heaven upon those who did not accept him (Luke 9:55); when he granted the faithful desire of an outcast centurion to heal his servant from a distance (Matt 8:5); in his attitudes to the Samaritan woman (John 4); and in his teaching of the parable of the Good Samaritan (Luke 10). Consequently, concluding that in relation to the life of Jesus, there is a positive correlation between spiritual maturity and religious tolerance seems reasonable.

Furthermore, the Christian church, comprised of denominations and organizations, has Pauline guidance of a positive linkage between righteousness and faith

(fruits of spiritual maturity) with the practice of religious tolerance.

The literature spanning the early Christian era to the 21st century reveals a continued presence of factors militating against the practice of religious tolerance by Christians. However, amidst intolerance over the centuries, an array of Christians, both Protestants and Catholics, have championed the cause of religious tolerance as an expectation of all Christians and people in general (Carroll & Shiflett, 2002; Stetson & Conti, 2005; Zagorin, 2003).

The characteristics of the final stages of Fowler's faith development and Kohlberg's moral development are all representative qualities of tolerance of different individuals, beliefs, and practices. Moral development and faith development are outputs of spiritual maturity. Also, there are substantial reasons to conclude that, based on studies done on religious orientations, intrinsic religious orientation posits characteristics of tolerance that positively correlate with characteristics of spiritual maturity.

Similarly, *I-Thou* and *I-It* orientations postulated by Martin Buber conclude that when something confronts us we will either relate to it as 'a person' like ourselves, or we will elevate ourselves above it and treat it as 'a thing.'

Differences confront us daily. Amidst the tension of these differences, the cognitive concept of perspectivism asserts that "the more mature person can appreciate a point of view from a greater number of perspectives, making it possible for emphatic and caring relationships with people of different perspectives" (Wilhoit & Dettoni, 1995, p. 54). Reasonably, the *I-Thou* orientation capitalizes on this cognitive "possibility for emphatic and caring relationships with people with differences," and supports religious tolerance. Because the literature indicates a positive correlation between religious

tolerance and spiritual maturity, the implications of *I-Thou* and *I-It* orientations and perspectivism for this study abound.

Research done by Golebiowska (2004) and Karpov (1999) showed a significant correlation between religiosity and tolerance and further significant relationships between religious tolerance and age, gender, economic conditions, and education. These relationships set the stage for further studies focusing not just on love and respect for church organizations and mere adherence to religious expectation as are evident in popular religiosity (participation and commitment) measures, but using spiritual maturity and intrinsic religious orientation as correlates of critical tolerance.

The Adventist Church admonishes and expects its members to go beyond a “negative concept and develop sympathy for beliefs or practices that not only differ, but even conflict with their own” (Folkenberg, 1995, para. 2). At the same time these same members are called to grow into the likeness of Christ’s character (Ministerial Association, 2006, p. 149).

Excerpts from speeches, interviews with church leaders and members, and church board minutes all reveal that in the East Jamaica Conference of Seventh-day Adventists, there is the preponderance of the concept that “we alone are right.” Consequently, this concept seems to have made the general membership vulnerable to being intolerant of members as well as non-members who differ from the church’s fundamental doctrines and traditions.

Surveying the particularities of the Sabbath, liturgy and worship, dress and adornment, books and publications, sexual values, education, and health matters in the East Jamaican Conference context confirmed that these are sensitive areas relevant for

the study of religious tolerance and its relationship to spirituality.

Summary of Methodology

This study utilized survey research design. The questionnaire, Jamaican Adventist Religious Life Profile, used to collect data in this study consists of 87 survey items divided into six parts: (a) a consent statement and a brief overview of the purpose of the research, (b) 14 items of demographic characteristics, (c) 14 religious orientation items, (d) 27 religious tolerance items, (e) 30 spiritual maturity items, and (f) two open-ended questions on religious tolerance.

Five hundred participants were randomly selected from 13 churches, which were also randomly selected from the territory of East Jamaica Conference of Seventh-day Adventists.

Summary of Findings

This section is organized according to the six research questions addressed in this study.

Research Questions

Spiritual Maturity

Research Question 1: What is the spiritual maturity of Jamaican Adventists?

The sample's 4.96 mean on the 6-point scale of the Spiritual Maturity Index places them on a high spiritual maturity level.

Religious Orientation

Research Question 2: What is the religious orientation of Jamaican Adventists?

Based on the 5-point Religious Orientation I/E-Revised scale, the mean of 2.58 for the extrinsic religious orientation is low among Jamaican Adventists. At the same time, their mean regarding intrinsic religious orientation was reasonably high at 4.36. Consequently, the predominant religious orientation of Jamaican is intrinsic.

Category of Religious Tolerance

Research Question 3: What is the category of religious tolerance among Jamaican Adventists?

The levels of tolerance used in this study are intolerance, critical tolerance, and hypertolerance. Intolerance is the failure to allow that which is doctrinally and morally sound and at the same time reflecting a negative attitude toward other different people. Critical tolerance is the allowing of that which is clearly positive and moral, and critiquing and disallowing (nontolerant of) that which is clearly negative and immoral. Hypertolerance is the allowing of something considered to be morally objectionable, without objection. Data to answer this question were obtained from the Religious Tolerance Inventory questionnaire.

3a. To what extent are Jamaican Adventists tolerant of fellow Adventists as persons?

Most Adventists were found to be intolerant of fellow Adventists who wear jewelry. The largest percentage of Adventists were found to be intolerant of the practice of the wearing of pants to church by Adventist women as compared with those critically tolerant and those hypertolerant.

Most were found to be critically tolerant with members who commit adultery or fornication, and those who practice homosexual behaviors. Seventy-five percent or more

were found to be critically tolerant of pastors who have children out of wedlock before becoming a Christian, members who hold views contrary to SDA fundamentals, and who do not preach against non-Sabbath-keeping. Most were found to be hypertolerant of members who have AIDS, those witnessing though not fully knowledgeable of fundamentals, and those who have been disfellowshipped.

3b. To what extent are Jamaican Adventists tolerant of fellow Adventists' beliefs and practices?

Most Adventists were found to be intolerant of the practice of blessing in worship service those children born outside of wedlock. The largest percentage of Adventists were critically tolerant of literature of dissident Adventists and of change to church worship format, as compared with those who were intolerant and those hypertolerant.

Most were found to be hypertolerant of loud shouting in public worship service. At the same time, the largest percentage of Adventists were found to be hypertolerant of the attending of funerals on Sabbath and of the wearing of non-traditional Sabbath attire on Sabbaths, as compared with those who were intolerant and critically tolerant.

3c. To what extent are Adventists tolerant of non-Adventists as persons?

Most were found to be intolerant of non-Adventists who wear jewelry, and of non-Adventist professors who teach in Adventist schools.

Most were found to be critically tolerant of Sunday worshippers, of people who eat biblically unclean foods, and of Adventist youths' non-Adventist friends, someone from another religious denomination who forces literature on them, and of a Sunday-keeping pastor.

Most were found to be hypertolerant of non-Adventists who are involved in social projects.

3d. To what extent are Adventists tolerant of non-Adventists' beliefs and practices?

The largest percentage were found to be intolerant pertaining to non-Adventist books sold by Adventist Book and Nutrition Centers, as compared with those critically tolerant and those hypertolerant.

Most were found to be critically tolerant of non-Adventist books used in Adventist schools, and of non-Adventist church services, as compared with those intolerant and those hypertolerant.

Demographic Differences of Tolerance

Research Question 4: To what extent are demographic items of gender, age, education, employment status, financial status, family type, previous religious affiliation, and church participation related to religious tolerance?

The data show that there are only a few differences of religious tolerance of Jamaican Adventists based on their demography. An analytical survey of the related null hypotheses clarifies the responses of research question #4. These and all hypotheses in this study were tested at an alpha of .01. On most items there is remarkable consistency in tolerance attitude and behaviors across all demographic differences of Jamaican Adventists.

Spiritual Maturity Differences and Religious Tolerance

Research Question 5: To what extent is spiritual maturity associated with religious tolerance?

The data show that the level of spiritual maturity is only slightly related to the level of tolerance.

Pertaining to Adventists with views contrary to the church's fundamentals, members critically tolerant and those hypertolerant were more spiritually mature than those intolerant.

Members who are critically tolerant and those who are hypertolerant of Adventists with views contrary to the church's fundamental beliefs were more spiritually mature than those who are intolerant.

Concerning literature of dissident Adventists, the intolerant and the critically tolerant members were found to be significantly more spiritually mature than those who are hypertolerant.

Regarding worship format, the critically tolerant and the hypertolerant Jamaican Adventists were found to be more spiritually mature than those who are intolerant. Also, pertaining to non-traditional Sabbath attire, the hypertolerant Jamaican Adventists were found to be more spiritually mature than those who are intolerant and those who are critically tolerant.

Regarding people who eat biblically unclean foods, the critically tolerant members were found to be more spiritually mature than those who are intolerant and those who are hypertolerant.

Also, concerning Adventist youths' non-Adventist friends, the hypertolerant and

the critically tolerant Adventists were found to be more spiritually mature than those who are intolerant.

Religious Orientation Differences and Religious Tolerance

Research Question 6: To what extent is religious orientation related to religious tolerance?

Intrinsic religious orientation

The data show the level of religious orientation is only slightly related to the level of tolerance.

Jamaican Adventists who are intolerant of non-Adventists who wear jewelry were found to be more intrinsically oriented than those who are hypertolerant and those who are critically tolerant.

Extrinsic religious orientation

Members who are intolerant or hypertolerant of Jamaican Adventist young peoples' non-Adventist friends were found to be more extrinsically oriented than those who are critically tolerant.

Jamaican Adventists who are intolerant of non-Adventists involved in social projects were found to be more extrinsically oriented than those who are critically tolerant or hypertolerant.

Discussion

This section presents a discussion of the significant findings of this study of religious tolerance and its relationship to spiritual maturity, religious orientation, and certain demographic characteristics.

Spiritual Maturity

Based on their scores on the Spiritual Maturity Index, most Jamaican Adventists can be classified as being spiritually mature. This reflects a spiritual state which Ellison (1984, p. 221) described as a “continuous developmental process . . . that . . . does not rely on the support from others to maintain beliefs but develops those beliefs through critical self reflection.” Such spiritual maturity of Christians is consistent with biblical expectation to “*become mature* (italics added), attaining to the whole measure of the fullness of Christ” (Eph 4:13 NIV).

Because of the reversed scoring of some items it is believed that answers based on social desirability were minimal. The spiritual maturity of Jamaican Adventists is concluded to be real. Their high scores on spiritual maturity may result from consistent involvement in prayer meeting, fasting, personal Bible reading, evangelism, and service to others. Accordingly, O’Reggio (2008, p. 244) describes the Jamaican people as being “deeply spiritual” and “people who believe in the power of prayer.”

Religious Orientation

The findings of the Intrinsic/Extrinsic–Revised (I/E-R) Religious Orientation Scale show that most Jamaican Adventists can be classified as being highly intrinsic and at the same time their scores indicate low extrinsic orientation.

Intrinsic orientation is “living” one’s religion, while extrinsic orientation is “using” one’s religion for social status (Burris, 1999, pp. 144, 145). Answers based on social desirability are believed to be minimal because of the reversed scoring on some items. Consequently, the intrinsic religious orientation of Jamaican Adventists is concluded to be real. Their high scores on intrinsic religious orientation may result from consistent spiritual practices of Jamaican families in teaching children the importance of trusting in God in all circumstances and aspects of their life—for intellectual attainment, physical protection and provision, providing the right life’s partner, and spiritual insights. Consequently, in the Jamaican culture religion is a serious spiritual matter.

Religious Tolerance of Jamaican Adventists

In order to interpret the findings on religious tolerance, it is critical that the religious tolerance items of the Jamaican Adventist Religious Life Profile be categorized as either being theological or cultural. Table 65 points out the beliefs and behaviors classified as biblically or culturally Jamaican-based. These categorizations are based on my understanding of Adventist theological teachings and the Jamaican Adventist culture.

The proper treatment of people despite their beliefs and practices is an important theological principle to which Christians embrace. Any organization, including a church, sets boundaries around the beliefs and practices that it will tolerate among its members. The Adventist Church tries to set these boundaries based on biblical teachings. However, among the church members there are beliefs and practices that are not biblically based but are merely cultural norms that change over time. Beliefs and practices based on cultural norms are not as important as beliefs and practices based on biblical teachings.

Table 65

Beliefs and Behaviors Classified as Theologically or Culturally Jamaican-Based

Belief/Behavior	Bible	Jamaican Adventist culture
Adultery or fornication	X	
Homosexual behaviors	X	
Seventh day as Sabbath	X	
Worshipping on Sunday	X	
Biblically unclean food	X	
Views contrary to fundamentals	X	
Caring for sick (AIDS) people	X	
Sinful lifestyle	X	
Wearing of jewelry	X	
Attending funerals on Sabbaths		X
Blessing children born out of wedlock		X
Worship format		X
Social projects		X
Dissident literature		X
Reading of non-Adventist literature		X
Selling non-Adventist books in Adventist Book and Nutrition Centers		X
Having non-Adventists as friends		X
Sunday-keeping Pastor participating in Adventist worship		X
Non-Adventists teaching in Adventist schools		X

Therefore, the level of tolerance given to a belief or practice should be determined to a great extent by what the belief or practice is based on.

Jamaican Adventists who filled out the questionnaire were generally united in their opinions regarding religious tolerance. In some cases one level of tolerance was demonstrated by more than 90% of the people. In other cases the consensus percentages ranged between the 90s and 80s; the 90s and 70s; and the 90 and 60s. For some levels of tolerance the percentage consensus was in the 80s; 70s; or 60s. The high and low consensus is probably reflective of the degree to which the Jamaican Adventist culture or theological interpretation has influenced opinions regarding the particular subjects relating to tolerance.

Tolerance Related to Adventists as Persons

Jamaican Adventists in relation to tolerance of their fellow members as persons are very intolerant of members who wear jewelry. Based on the wording of the item in the research instrument, such intolerance is to the extent that “such Adventists have come short of Christian standards and must not be associated with.” Intolerance focuses internally on the character of the persons involved in the deed, and frequently disregards “the objective moral status of the external action” (Stetson & Conti, 2005, p. 156).

This intolerance is inconsistent with the findings of Braun (1996) that fewer North American Adventists believe the matter of jewelry is a moral one. At the same time this intolerance is consistent with his findings that there are historical, cultural, and traditional contexts to it. However, whatever the contexts are—historical, cultural, traditional, or moral—a loving church is one in which there is an attitude of acceptance of those who are different (Gladden, 2003). The Jamaican Adventists’ intolerance regarding members

who wear jewelry is probably due to the dominance of the tradition of associating such adornment with harlotry in the Bible. Therefore, in this case biblical interpretation and culture are probably equally responsible for such intolerance.

Jamaican Adventists are intolerant of women who wear pants to church service, believing that it should be a rule for them not to attend church service dressed in that manner. This is probably reflective of the very strong Jamaican culture regarding Adventist women's dress code for worship service.

Regarding the matter of appropriate attire, the church bases its guidelines on simplicity, modesty, practicality, health, and attractiveness (Secretariat, 2005). Such guidelines are to some extent very open-ended. Moreover, in the wider Jamaican society, in many denominations, women are allowed to wear slacks to church. There is the lack of a coherent understanding in regard to adornment, modesty, simplicity, and worldliness (Braun, 1996).

Jamaican Adventists are critically tolerant of their fellow members who have committed adultery or fornication to the extent that such members must be encouraged and be spiritually nurtured toward repentance. The woman caught in adultery was similarly accepted and admonished by Christ even though her sin was condemned (John 8:3-11).

At the same time Jamaican Adventists are also critically tolerant of those members who exhibit homosexual behaviors. Research of Adventists' attitudes shows that while the church has not changed its official position that homosexuality is a deviation from God's plan and therefore a sin, there have been mixed reactions, namely, acceptance and rejection, by its members toward homosexual members (Drumm, 1998).

The context of tolerance of East Jamaica Conference Adventists toward members with homosexual behaviors is that such members must be spiritually nurtured toward repentance and encouraged not to stop attending church. Therefore, members have an attitude of positive acceptance of such persons. Such treatment of these members as persons, despite their practices, is a biblical standard to which all Christians should adhere.

Jamaica Adventists are critically tolerant of a person being their pastor although such person had a child out of wedlock before becoming a Christian. No previous research was found on this matter, and the literature and policy pertinent to the admission of persons into pastoral ministry is succinctly epitomized, “Does the applicant’s personal life reflect the high moral values and integrity expected in a minister of the gospel?” (Seventh-day Adventist Theological Seminary, 2009, p. 9). The Church teaches that through repentance the past is forgiven and is symbolically washed away at baptism. Based on the wording of the survey item, Jamaican Adventists’ critical tolerance of a person being their pastor although such person had a child out of wedlock before becoming a Christian means accepting such pastor based on present personal lifestyle. This approach is biblically tenable.

Pertaining to members who hold views contrary to Adventist fundamental beliefs, Jamaican Adventists are critically tolerant to the extent of being such members’ friends, and talking to them respectfully in an effort to edify them. This is definitely contrary to the past Jamaican Adventist culture in which members such as Branch Davidians were labeled troublemakers and their literature tabooed. This is reflective of Major Richard Cooke’s acknowledgment that his most recent experiences indicate that there is a

changing attitude toward tolerance at higher levels of the Adventist denomination and among some of the local members (personal communication, June 5, 2005). This implies that the leadership of the church has modeled tolerance that permeates the membership in some critical areas. The finding is consistent with the church's claim that it is "opposed to any law, policy or practice that would discriminate against people on the basis of their religious beliefs" (Bignall, 2009, para. 4). This approach is biblically tenable.

Regarding Adventist preachers who do not preach against churches that do not keep Saturday as the Sabbath, Jamaican Adventists are very critically tolerant, believing that such preachers must be judged based on their preaching Adventist doctrines.

Artifacts of outreach handbills and flyers spanning a generation show a vast ebbing difference in harsh topics against non-Saturday-keeping Christians. Evangelistic series are now more diverse, encompassing family life series, health seminars, and prophecy meetings which focus on Adventist teachings but without openly stigmatizing other churches. Therefore, such tolerance, although inconsistent with the past, is practically, ethically, and biblically appropriate if the Adventists' teachings are clearly presented.

In these foregoing areas of attitudes of critical tolerance toward Adventists as persons, such persons are respected even though they are different. Respect for these persons who are different does not change the doctrines of the church. Although no previous research was found of tolerance of Adventists toward their fellow Adventists as persons, the findings are consistent with the theoretical framework of mature Christians being tolerant of each other.

At the same time, Jamaican Adventists are hypertolerant toward members contracting HIV/AIDS through sexual misconduct to the extent that they must be cared

for with the resources of the church but without counseling them spiritually. By not including spiritual counseling, those who are hypertolerant are not upholding the Adventist Church's position on holistic health.

A "Christlike response to AIDS must be personal—compassionate, helpful, and redemptive. Just as Jesus cared about those with leprosy, the feared communicable disease of His day, His followers today will care for those with AIDS" (SDA Church, 1990, para. 4). Jesus also cared redemptively in attending to their spiritual needs. The Church teaches that caring for the sick "includes a ministry of healing to the whole person—body, mind, and spirit" (SDA Church, 1988, para. 1).

Maybe this hypertolerance is a compensating extreme reaction to the intolerance to homosexuality that is associated with the cause of HIV/AIDS in the Jamaican society. Ideally the church ought to care for the sick physically and spiritually.

Jamaican Adventists are hypertolerant of Adventists not fully knowledgeable of Adventists' fundamentals beliefs and yet participate in witnessing activities. Regarding this, the dominant hypertolerance response is that in the face of their good witnessing deeds their somewhat misinformed teaching should be ignored. This is liberal for Adventism in Jamaica because it is expected that at no time good deeds must replace or overshadow precaution toward sound doctrines. However, the item did not imply that these members, though not knowledgeable of the church's fundamental beliefs, were teaching false doctrine; hence, such hypertolerance is not to the far extreme and not clearly dangerous to sound doctrines.

Also, Jamaican Adventists are hypertolerant of members who have been disfellowshipped to the extent of the belief that such members must be readmitted

without any condition. This implies that they believe members must not be disfellowshipped. According to Gallimore (2004), redemptive discipline, which may include being disfellowshipped, encompasses restoration before punishment, dealing with guilt and sin, awakening of guilt with mercy, taking of decisive steps, having satisfaction when the guilty is restored, using the church as an ambulance, focusing on the eternal consequence, and embracing God's plan.

Therefore, hypertolerance for disfellowshipped members in the above context of the responses of East Jamaica Conference Adventists is counter to the traditional practice of the Adventist church in Jamaica and the redemptive discipline enshrined in churches' culture. However, it may be due to the disgraceful ways in which many members have been disfellowshipped. Hence, the church has come to dislike the act of disfellowshipping members.

While Christians are intimately (spiritually mature and intrinsic orientation) connected to God, their understanding and social orientation are not automatically developed; such are dependent on intellectual and social factors. Hence, based on lack of understanding and cultural orientation, Christians can be intolerant, believing it is the proper way to be and at the same time be spiritually mature to the extent that to keep their relationship with God, they are not dependent on the faith of others. Of such, Adventists are intolerant regarding members who wear jewelry and women who wear pants to church service but are critically tolerant of members who commit adultery.

Tolerance Related to Adventists' Beliefs and Practices

Jamaican Adventists are intolerant of the practice of blessing children born out of

wedlock in the public church service, to the extent that they the members, if given the power, would try to have the practice stopped. According to Wagatsuma (1987), traditionally, Adventists accept children of Adventist parents as the younger members of the church although they are not baptized but dedicated; therefore, the recommendation was made to enter their names on the church records and allow them to take the communion as members of the church. He further concludes that “the child-blessing service may be used for any children who are brought to Jesus” (p. 4).

At the same time, the Church claims that “the Children’s Ministries Department exists to develop the faith of children from birth through age fourteen, leading them into union with the church” (Secretariat, General Conference of Seventh-day Adventists, 2005, p. 128). Intolerance regarding children born outside of wedlock is inconsistent with literature produced by the Adventist Church’s Children’s Ministries Department.

Jamaican Adventists are critically tolerant of the literature of dissident Adventists to the extent that they read it to know the truth about it and in order to discuss it honestly. While traditionally the Adventist church in Jamaica never officially instructed its members not to read the literature of dissident Adventists, such literature was tabooed by many mainstream Adventists. Their present critical tolerance of such literature is inconsistent with past militant attitudes to dissidents such as “Shepherd Rods,” who in many instances were escorted out of the church premises and their literature sometimes confiscated and destroyed. This critical tolerance is in the context of the failure of past efforts of dissident groups to derail the church, hence, the church has matured and its members are more educated, confident, and open-minded.

Jamaican Adventists are critically tolerant of changes in church format, accepting

such change as good innovation that removes predictability of service. Church format in Adventist worship has varied particularly over the past decade. Worship programs show intentional diversity and creativity more or less in response to the initiative of West Indies Union Conference of Seventh-day Adventists worship committee recommendations in 2003.

At the same time, Jamaican Adventists are hypertolerant, being “without any concern” from a spiritual perspective pertaining to the attending of funerals on Sabbaths by members.” Members must “try to avoid Sabbath funerals” (Reid, 2009, para. 49), but by implication, if it cannot be avoided in the sense that the member has no major role in planning the funeral, but is merely attending it, then attendance is probably permissible. However, the Jamaican Adventist cultural tradition seems to stipulate that if the member has the main role in deciding on the date and yet chooses the Sabbath notwithstanding the much physical work it entails, then such act reflects a spiritual problem. In such case, it is okay for fellow members to have a spiritual concern for any member who plans Sabbath funerals.

Ideally one ought to try to understand the circumstance and bereavement of others and support them in their grief whatever the context without being judgmental of those persons’ spirituality. Jamaican Adventists’ hypertolerance toward attending funerals is probably due to a much liberated response to a traditional conservative concept of not attending funerals on the Sabbath.

Jamaican Adventists are also seemingly hypertolerant of non-traditional Sabbath attire for Sabbath afternoon from the standpoint that “it is the heart that really matters and that which truly defiles a person.” Such belief implies that a person ought not to be

mindful of how he or she is adorned for the purpose of public worship. Such belief cuts across the grain of appropriate attire for public worship and is therefore hypertolerance.

This hypertolerance of non-traditional Sabbath attire for Sabbath afternoon might be due to their mind-set in dressing for the social activities of entertainment that increasingly follows sunset, and not primarily dressing for the worship itself. Also, probably, the liturgy and content of afternoon service engender lesser context of reverence, contributing to less formal dress code which over time negatively affects the belief of the members to the extent that “it is the heart that really matters and that which truly defiles a person,” notwithstanding that the outward behavior is the reflection of the heart.

Also, Jamaican Adventists are hypertolerant of loud shouting in church from the standpoint that it should be ignored even if it is attracting attention. While there is a place for “cheerful, hearty responses and words of joyful praise” (E. G. White, 1995, p. 177) in worship, “ardent, active piety should characterize the worshipers” (Secretariat, 2005, p. 76). This hypertolerance may be due to caution not to judge another person’s spirituality, and furthermore, on the belief that because some members’ allegiance to the church is fragile, they must be left alone, lest they leave the church and never return.

Hypertolerance in this context might also be based on the belief that the matter of keeping the church service orderly solely pertains to the church pastor. However, hypertolerance in which anything goes, including confusion, is not consistent with the philosophy and guidelines of Adventist culture pertaining to worship.

Tolerance Related to Non-Adventists as Persons

Jamaican Adventists are intolerant of non-Adventists who wear jewelry to the

extent of classifying them as persons who have come short of Christian standards, as discussed above regarding intolerance of Adventists who wear jewelry. However, it would be expected that the person who does not have the same social or religious culture would be the recipient of tactful witness (Col 4:5, 6) rather than intolerance. The Bible points out a vital principle: “For what have I to do with judging those who are outside? Do you not judge those who are inside? But those who are outside God judges” (1 Cor 5:12, 13 NKJV). Judgment is in God’s domain, not in the domain of humans.

Although non-Adventist Christians claim to be guided by the “same” Bible, and Adventists in their theological interpretation hold such non-Adventists to the same Bible standards, it does not mean that Adventists must be intolerant regarding such people.

Members’ intolerance of non-Adventist professors teaching in Adventist schools is from the standpoint that they would either work to remove the professor from the school or remove their child if they had one attending the school. Critical tolerance, according to Stetson and Conti (2005, p. 153), “allows us to identify that which is morally wrong . . . but not necessarily accompany this exercise with legal prescription.” Neither is such intolerance consistent with the policy of employment and termination of service in the Adventist church.

Regarding tolerance of non-Adventists, Jamaican Adventists are critically tolerant of Sunday worshippers; people who eat biblically unclean food; Adventist young people’s non-Adventist friends; someone from another religious denomination who forces literature on them; and Sunday-keeping pastor participating in Adventist worship.

The Adventist church claims that Christians must go beyond a “negative concept and develop sympathy for beliefs or practices that not only differ, but even conflict with

their own” (Folkenberg, 1995, para. 2). Tolerance means “partnership and respect for the equal rights of others. Every person has the right and the responsibility to express both ideas and ideals with verve and vigor” (Folkenberg, 1995, para. 2).

The recent record of the practice of the East Jamaica Conference of Seventh-day Adventist pastoral leadership shows that the denomination has demonstrated critical tolerance toward persons from other Christian denominations in allowing non-Adventist pastors to participate in an Adventist pulpit in a national service at the Andrews’ Memorial Church 2008; and the Conference supported its pastors’ membership in interdenominational fraternities. In so doing, they do not disassociate with those of other faiths.

East Jamaica Conference Adventists’ attitudes of critical tolerance of non-Adventist Christians are consistent with the General Conference’s philosophy and ongoing practice of association and dialogues with other faiths as reported by the Biblical Research Institute (2003).

At the same time Jamaican Adventists are hypertolerant of joining with non-Adventist churches in social projects from the standpoint that as long as they are calling upon the name of Jesus they would join with them in any project. "I will join with them in participating in the projects without compromising my belief," is an ideal response item on the survey of being critically tolerant. On the other hand, a hypertolerance response would be that members are willing to join in “any project” because those involved “are calling upon the name of Jesus.” This hypertolerance is probably due to the fact that caution to critically analyze the project might be negligible because most projects, although there are some exceptions, are humanitarian in nature in the Jamaican

context. Therefore, hypertolerance here is thus explainable within the Jamaican Adventist culture.

Tolerance Related to Non-Adventists' Beliefs and Practices

Jamaican Adventists are intolerant of non-Adventist books sold by Adventist Book and Nutrition Centers in the sense that they would work to have the book removed or boycott the Book and Nutrition Center. This conclusive mind-set seemingly does not have room for the careful selecting of non-Adventist books to enhance the mission of the center. This intolerance toward non-Adventist books is not consistent with the critical tolerance generally espoused by the church regarding critical analysis of the writing of others.

At the same time Jamaican Adventists are critically tolerant of non-Adventist books used in Adventist schools and non-Adventist church services. "Toleration does not of itself connote an understanding of what or of whom one tolerates nor agreement with the belief or way of life of those who are the objects of toleration. It does however repudiate coercion and aggression" (Levine, 2008, p. 17).

While Jamaican Adventists are intolerant of non-Adventist books being sold by Adventist Book and Nutrition Centers, they are critically tolerant of the use of these books in Adventist schools, and at the same are intolerant regarding non-Adventist professors teaching in Adventist schools. Maybe this intolerance is to be attributed to the fact that the mission of the Adventist Book and Nutrition Centers is to promote the Adventist doctrines and ways of life, while the schools are to train minds to properly analyze differentiating between truth and error. Therefore, a non-Adventist guide in the

mind-set of Adventism is never seen to be appropriate, but an Adventist professor is more appropriate to guide the students more so when using non-Adventist books.

The recent record of the practice of the East Jamaica Conference of Seventh-day Adventist pastoral leadership shows that the denomination has demonstrated critical tolerance toward non-Adventist church services in allowing its choirs to participate in non-Adventist church services.

Demographic Association With Tolerance

The demographic differences have minimal or no relation to religious tolerance. On most items there is remarkable consistency in tolerating attitudes and behaviors across all demographic differences of Jamaican Adventists. Demographic differences that show no relationship to religious tolerance are church background and employment status for which no previous research finding was identified.

Gender

Jamaican Adventist women are generally more intolerant than Jamaican men pertaining to religious differences. The cases in which women are more intolerant than men are somewhat consistent with previous research findings that “men are generally more tolerant of religious difference than women” (Golebiowska, 2004, p. 408).

Household Income

Generally members of higher household income are more tolerant than those with lower income. This seems to reflect the findings of previous research that higher religious tolerance for both similar and dissimilar religions are demonstrated by respondents who are “financially satisfied” (Golebiowska, 2004, p. 407).

Age

Older Jamaican Adventists are generally more critically tolerant or hypertolerant than those younger. This is inconsistent with the finding of Karpov (1999, p. 7) that younger people are generally more tolerant.

Education Background

Generally Jamaican Adventists who have education beyond the high-school level are more critically tolerant or more hypertolerant than those who only have a high-school education or less. This is consistent with previous research findings that persons who are “better-educated” are more tolerant (Golebiowska, 2004, p. 407).

Church Participation

Generally Jamaican Adventists who participate in church activities are much more hypertolerant than those who do not participate, regarding the wearing of non-traditional Sabbath attire on Sabbath afternoons. No literature was found regarding any research finding pertinent to this matter. Probably this hypertolerance is due to their perception that traditional Sabbath attire puts participants in a restrictive mood of behavior that is not always appropriate for the format of Sabbath afternoon’s worship.

Family Setting

It is inconclusive which family setting is most associated with any one tolerance category. No literature was found regarding the relationship of family setting and religious tolerance.

Spiritual Maturity Differences

Generally Jamaican Adventists who are significantly more spiritually mature are either critically tolerant or hypertolerant. This finding seems to be consistent with the finding of Hansen (2007, p. ii) that “religiosity itself—composed of ‘devotional’ religiosity variables—is an independent positive predictor of religious tolerance.”

“The maturing Christian loves others and shows preference for others over self” (Steele, 2001, p. 659). The findings above concur with Budziszewski’s (1999, p. 44) affirmation that “the truly tolerant point will always be somewhere between the two endpoints of the continuum.” The Christian who is highly spiritually mature is expected to be critically tolerant while those who are of lower spiritual maturity are expected to gravitate to either of both extremes, namely intolerance or hypertolerance.

However, pertaining to non-traditional Sabbath attire, the hypertolerant Jamaican Adventists were found to be more spiritually mature than those who are intolerant and those who are critically tolerant. In such cases, this hypertolerance of those more spiritually mature more or less is indicative of the rising dominance of a more liberal and open Adventist culture.

Also, concerning Adventist youths’ non-Adventist friends, the hypertolerant and the critically tolerant Adventists were found to be more spiritually mature than those who are intolerant. The selected hypertolerance item in the survey was: “Friendship has nothing to do with Christianity.” In the Jamaican context most Adventist young people attend non-Adventist schools and therefore inevitably have many friends who are non-Adventists.

Also, the ratio of Adventists to non-Adventists in some Adventist schools is almost equal. Probably such context is responsible for a dominant hypertolerance response that “Friendship has nothing to do with Christianity.” Hence, in this context, this item is probably a poor measure of hypertolerance.

Religious Orientation Differences

Intrinsic Differences

Jamaican Adventists who are intolerant toward non-Adventists who wear jewelry were found to be more intrinsically oriented than those who are hypertolerant and those who are critically tolerant. This unexpected finding may perhaps be explained by the domination of the Jamaican Adventist context of the strong culture, tradition, and history of intolerance regarding the wearing of jewelry, above the intrinsic orientation of the members.

Extrinsic Differences

Jamaican Adventists who are more extrinsically oriented are generally found to be intolerant. The extrinsic religious orientation of the sample was very low. Probably this implies the strong intrinsic orientation of the study participants. “An intrinsic orientation has sometimes been associated with tolerance” (Herek, 1987, para. 1). An extrinsically oriented Christian “endorses religious beliefs and attitudes or engages in religious acts only to the extent that they might aid in mundane goals” (Allport & Ross, 1967, p. 434).

Concerning tolerance toward Jamaican Adventist young people’s non-Adventist friends, the intolerant and the hypertolerant members were found to be more extrinsically oriented than those who are critically tolerant. At the same time, regarding non-

Adventists involved in social projects, the intolerant members were found to be more extrinsically oriented than those who are critically tolerant or hypertolerant. These relationships demonstrate the theory of this research that is established by the literature. Past research has established a positive relationship between extrinsic religious orientation and prejudice toward people (Herek, 1987, para. 1). The least extrinsic are expected to be the most intrinsic and are expected to be critically tolerant of persons as an intrinsic orientation posits an “otherly . . . quality” (Burris, 1999, p. 144). The hypertolerance (in the case of hypertolerance for Adventist young people’s non-Adventist friends) might be reflective of an attitude of not caring enough to be concerned about such persons. Such attitude can be a form of passive prejudice.

Conclusions

Jamaican Adventists are generally critically tolerant toward their fellow Adventists as persons, their fellow Adventists’ beliefs and practices, non-Adventists as persons, and toward non-Adventists’ beliefs and practices. At the same time, they are hypertolerant and intolerant regarding some religious matters.

Adventists’ religious tolerance is based partly on their theological interpretation of religious beliefs and partly on their strong Adventist Jamaican culture.

They show no major difference of tolerance of their fellow Adventists as persons in comparison to their fellow Adventists’ different beliefs and practices, or of non-Adventists as persons, or of non-Adventists’ different beliefs and practices.

There is a consistent pattern of intolerance toward jewelry both pertaining to Adventists and non-Adventists. While Adventists are intolerant regarding its book centers

selling non-Adventist books, it is critically tolerant of non-Adventist books used in Adventist schools.

The relationship between Jamaican Adventists' demographic variables and religious tolerance is very negligible.

On some issues Jamaican Adventists who are critically tolerant and hypertolerant are more spiritual maturity than those who are intolerant.

The relationship between Jamaican Adventists' religious orientation and religious tolerance is very negligible.

The Religious Tolerance Inventory (RTI) was designed to fit the Jamaican Adventist culture reflecting the tolerance as a continuum with the two extremes being intolerance and hypertolerance, while critical tolerance which is ideal tolerance being the midpoint of those two extremes. Hypertolerance toward people is descriptive of being unnecessarily extremely tolerant toward them. An example of hypertolerance toward people is "allowing members who do not know the fundamental doctrines of the church to be the teachers of these doctrines." Cases of clear dissonance between some hypertolerant findings for people in relation to the definition of hypertolerance may have been caused by items designated as hypertolerant items not really being clearly and overly tolerant.

Recommendations

Recommendations for Practice

Based on the literature reviewed, findings, and conclusions of this study of religious tolerance, spiritual maturity, and religious orientation of Seventh-day Adventists in East Jamaica Conference, the following recommendations for practice are proposed:

1. The membership of East Jamaica Conference needs knowledge regarding how they can refuse morally and culturally objectionable beliefs and practices without negatively focusing on or being judgmental of the character of persons with such objectionable beliefs and practices. It may be beneficial for the Jamaican Union of Seventh-day Adventists to keep the conference administration, pastors, educators, health workers, and ancillary staffs informed regarding religious tolerance and its relationship to spirituality, by conducting seminars, having newsletters, and doing devotionals pertinent to the subject.

2. Church members, inclusive of local leaders, need knowledge regarding the presence of intolerance and “an anything goes tolerance”—hypertolerance in sensitive issues of Adventism. It may be beneficial to have as a part of the East Jamaica Conference Elders’ Association certification a course in religious tolerance as part of the requirements toward internalizing it in their lives and in the local congregations.

3. There is a need to educate the local church members toward proper treatment of those members and non-members who embrace different beliefs and practices. This will expand the focus of religious liberty within the church and help members to properly relate to non-members with different beliefs and practices.

4. Because pastoral leadership is critical to the mind-set and practice of the church, it might be beneficial to have in the School of Religion at Northern Caribbean University, for all pastoral trainees, a compulsory course encompassing religious tolerance of both members and non-members.

Recommendations for Future Research

Based on the literature reviewed, findings, and conclusions of this study of religious tolerance, spiritual maturity, and religious orientation of Seventh-day Adventists in East Jamaica Conference, the following recommendations for future research are proposed:

1. A study is needed to assess the extent of religious tolerance and spirituality of the pastoral leadership of East Jamaica Conference.
2. Because the findings of this study are so important regarding proper Christian attitudes and behaviors to people who are different, it needs to be replicated in the wider community of Seventh-day Adventists inclusive of the employees in the institutions across the present West Indies Union Conference territory.
3. Any instrument designed to use the three levels of tolerance, namely, intolerance, critical tolerance, and hypertolerance, should be carefully examined especially to meet the challenge of measuring hypertolerance of people as ‘persons.’
4. Because of its view of being God’s true end-time church, the Seventh-day Adventist Church worldwide is vulnerable to be discriminating and discriminated against. Therefore, an ongoing assessment of cross-sectional research of its spirituality and its own attitudes to religious tolerance both of its own and others is deemed beneficial.
5. A study should be done regarding the most effective ways to teach appropriate tolerance to members.
6. A study should be done of non-church members’ opinions of Adventists and religious tolerance.

APPENDIX A
CORRESPONDENCE

Andrews University

October 22, 2008

Meric Walker
East Jamaica Conference
74 Constant Spring Road
Kingston 10
Jamaica West Indies

Dear Meric,

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS

IRB Protocol #: 08-073

Application Type: Original

Dept: Religious Education

Review Category: Exempt

Action Taken: Approved

Advisor: Jane Thayer

Protocol Title: Spiritual Maturity and Religious Orientation as Predictors of Religious Tolerance among Seventh-day Adventists in Jamaica

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research. You have been given clearance to proceed with your research plans.

All changes made to the study design and/or consent form, after initiation of the project, require prior approval from the IRB before such changes can be implemented. Feel free to contact our office if you have any questions. In all communications with our office, please be sure to identify your research by its IRB Protocol number.

The duration of the present approval is for one year. If your research is going to take more than one year, you must apply for an extension of your approval in order to be authorized to continue with this project.

Some proposal and research design designs may be of such a nature that participation in the project may involve certain risks to human subjects. If your project is one of this nature and in the implementation of your project an incidence occurs which results in a research-related adverse reaction and/or physical injury, such an occurrence must be reported immediately in writing to the Institutional Review Board. Any project-related physical injury must also be reported immediately to University Medical Specialties, by calling (269) 473-2222.

We wish you success as you implement the research project as outlined in the approved protocol.

Sincerely,



Shannon Bidwell
Administrative Associate
Institutional Review Board
Cc: Jane Thayer

Institutional Review Board
(269) 471-6360 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355



EAST JAMAICA CONFERENCE

of Seventh-day Adventists

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July 22, 2005

Mr. Meric Walker
School of Education
Andrews University
Berrien Springs MI 49104

Dear Sir:

Re: Selecting samples from Seventh-day Adventist churches within the territory of the East Jamaica Conference of Seventh-day Adventists for religious profile research.

Without reservation, we are delighted to grant you permission to conduct religious profile research within the churches that fall under our jurisdiction. We do not take any responsibility to schedule, monitor, or supervise your research. Please arrange the administration of your research instrument with the churches through their pastors.

I wish you all the best in your research endeavours.

Yours truly,

M.G. Gregory
President

MGG*

Subject:	Art Farnsley at SSSR
From:	"Farnsley II, Arthur E" <afarnsle@iupui.edu>
Date:	Tue, January 18, 2011 11:14 am
To:	meric@andrews.edu
Priority:	Normal
Options:	View Full Header View Printable Version Download this as a file

Hello Meric:

Thank you for writing. I am now the Executive Officer of SSSR. I am curious where you came across Arthur (Larry) Greil's name and contact info as he has not had the job since 2006.

From your request, I understand that you only wish to use the research scales as part of your research instrument. In my view, it is always permissible to reproduce measurement tools in scientific research, not least because it helps to validate or falsify original conclusions. So long as you cite the sources of these instruments and do not reproduce discussion or conclusions without appropriate citation, I do not think any further permission is necessary.

Thank you for asking and good luck.

Art Farnsley
Executive Officer, SSSR

The Editor, Journal for the Scientific Study of Religion

Congratulation on the vital roles your journal continues to play in religious studies.

I am a Ph D student at Andrews University located in Berrien Springs MI. For my dissertation I am studying the relationship between religious tolerance, spiritual maturity, and religious orientation among a particular population of Seventh-day Adventists.

I am seeking permission to use as part of my research instrument Gorsuch, R. L. , & McPharson, S. E. (1989). Intrinsic/extrinsic measurement: I/E-revised and single-item scales as published by Journal of the Scientific Study of Religion, 28 (3), 348-354.

Meric D. Walker

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Subject: Spiritual Maturity Index

From: "Life Advance" <lifeadvance@hotmail.com>

Date: Thu, June 30, 2005 2:52 pm

To: mdwalker@andrews.edu

Priority: Normal

Options: [View Full Header](#) | [View Printable Version](#)

Dear Mr. Walker,

Dr. Ellison forwarded your message to me. You do have permission to use the Spiritual Maturity Index, our only request is that when you finish your research, that you would send us a copy of the results to the address below.

If you need a formal letter of permission for an IRB, let me know and give me an address where I should send it. If you have any further questions, feel free to email.

Thank You,
Ashley Wildman, Research Assistant
Craig W. Ellison, President

Life Advance
81 Front Street
Nyack, NY 10960
(845) 353-2020 EXT 6945
FAX (845) 358-2651
lifeadvance@hotmail.com
www.lifeadvance.com

QUESTIONNAIRE

Jamaican Adventist Religious Life Profile

The purpose of this study is to identify the relationship between spirituality and lifestyle attitudes among members of the East Jamaica Conference Seventh-day Adventists. I have had the Informed Consent Letter read to me and recognize that by completing and returning this survey, that I am giving my informed consent to participate.

Background Information

Instructions: Please check the most appropriate answer.

1. I presently hold membership in the Seventh-day Adventist Church ☐ **Yes** ☐ **No**. If “yes” please proceed in filling out the rest of this questionnaire. If “no,” return the questionnaire to the leader.
2. I hold membership in the following Seventh-day Adventist (Adventist) church:

<input type="checkbox"/> Kencot	<input type="checkbox"/> Andrew
<input type="checkbox"/> Johnson Town	<input type="checkbox"/> Oakglades
<input type="checkbox"/> Olympic Way	<input type="checkbox"/> Mavis Bank
<input type="checkbox"/> Seaview Gardens	<input type="checkbox"/> Halls Delight
<input type="checkbox"/> Meadovale	<input type="checkbox"/> Peat Hill
<input type="checkbox"/> Shortwood	<input type="checkbox"/> Seaforth
<input type="checkbox"/> Golden Spring	
3. How many years have you been a member of the Adventist Church? _____
4. Church leadership and participation (tick all that apply):
☐ I presently hold church office(s)
☐ I have held church office(s)
☐ I have never held a church office
☐ I often participate in church activities
5. Gender ☐ Male ☐ Female
6. In what year were you born? _____
7. I grew up in an Adventist home. ☐ Yes ☐ No
8. If you did not grow up in an Adventist home, what was your previous church organization?
☐ Baptist
☐ Catholic
☐ Anglican
☐ Church of God
☐ Methodist
☐ Jehovah's Witnesses
☐ Pentecostal

___ Other _____

9. My highest education level is: 10. My spouse's highest education level is:

___	pre- high school	___
___	some high school	___
___	high school graduate	___
___	some college	___
___	college graduate	___
___	graduate degree	___

11. My occupational status is: 12. My spouse's occupational status is:

___	Employed full- time	___
___	Employed part- time	___
___	Employed seasonally	___
___	Student	___
___	Retired	___
___	Unemployed	___

13. My household's monthly income.

___ JJ\$19,999 or less
___ JJ\$20,000 –J\$39, 999
___ JJ\$40,000 -J\$79, 999
___ JJ\$80,000 -J\$159, 999
___ JJ\$160,000 and above

14. Family setting (tick all that apply)

- a) ___ Live alone
- b) ___ Live with both parents
- c) ___ Live with one parent
- d) ___ Live with spouse
- e) ___ Live with spouse and child/children.
- f) ___ Live with children (single parent household)
- g) ___ Other (Please specify)_____

Please indicate the number of your children in each age group if you have ticked “e” or “f” of the above.

Age of children	Number of children
-----------------	--------------------

0 – 7yrs	___
8 – 12yrs	___
13 – 21yrs	___

Beliefs and Attitudes (A)

Instructions: Please **circle** the best choice that represents the extent of your agreement or disagreement with each of the following sentences. *Please note that the items are about personal experience and so there is no right or wrong response.* Your response should honestly represent your personal experience. Do not choose an answer that you think will make you look “spiritual” if it is not true of yourself.

1 = strongly disagree
2 = tend to disagree
3 = I’m not sure

4 = I tend to agree
5 = I strongly agree

1. I enjoy reading about my religion	1	2	3	4	5
2. I go to church because it helps me to make friends.	1	2	3	4	5
3. It doesn’t matter much what I believe as long as I am good.	1	2	3	4	5
4. It is important to me to spend time in private thought and prayer.	1	2	3	4	5
5. I have often had a strong sense of God’s presence.	1	2	3	4	5
6. I pray mainly to gain relief and protection.	1	2	3	4	5
7. I try hard to live my life according to my religious beliefs.	1	2	3	4	5
8. What religion offers me most is comfort in times of trouble and sorrow.	1	2	3	4	5
9. Prayer is for peace and happiness.	1	2	3	4	5
10. Although I am religious, I do not let it affect my daily life.	1	2	3	4	5
11. I go to church mainly to spend time with my friends.	1	2	3	4	5
12. My whole approach to life is based on my religion.	1	2	3	4	5
13. I go to church mainly because I enjoy seeing people I know there.	1	2	3	4	5
14. Although I believe in my religion, many other things are more important in life.	1	2	3	4	5

Beliefs and Attitudes (B)

Instructions: Please **circle** the best choice that represents the extent of your agreement or disagreement in section “a” of each numbered item below accordingly:

SA = strongly agree

A = agree

TA = tend to agree

TD = tend to disagree

D = disagree

SD = strongly disagree

In section “b” of each numbered item below, check/tick **one (1)** of the sentences that best represents your attitude or action. *Please note that you should select only one option.* Your response should honestly represent what is true of your opinion.

1. **a.** It is inappropriate for Adventist students attending Adventist schools to use non- Adventist books as their main texts for the subjects they do. SA A TA TD D SD

- b.** Which **one** of the following statements most actually represents what you would do about Adventist students using non-Adventist books as their main texts in Adventist schools?
- ☐ Work to remove the books from the school.
 - ☐ Withdraw my child from the school (If I had a child in the school)
 - ☐ Examine the book to see if its contents are contrary to Bible teachings.
 - ☐ Talk to the teacher to find out why the book was chosen.
 - ☐ Do nothing, because what you read cannot defile you.
 - ☐ Encourage the school to use as many non-Adventist books as possible.

2. **a.** Someone from another religious denomination who tries to force literature on me or my family members is annoying. SA A TA TD D SD

- b.** Which **one** of the following would you do if someone from another religious denomination tries to force literature on your family or you?
- ☐ Accept all what they are saying because they believe in Jesus.
 - ☐ Purchase as many books as possible from them in order to make them happy.
 - ☐ Don't answer when they knock at my gate.
 - ☐ Tell them in no uncertain terms that their literature is not biblical.
 - ☐ Be accommodative and invite them in for biblical discussion.
 - ☐ Treat them kindly the same way I treat members of my own church.

3. **a.** The practice in some churches of members loudly shouting “Amen” (etc) is disturbing and confusing in public worship. SA A TA TD D SD

- b.** Which **one** of the following sentences best describes what you would do concerning worshippers shouting loudly in your church if you were their pastor?
- ☐ Arrange for deacons to keep them orderly (silent etc).
 - ☐ Stop the service when this occurs and wait for them to be quiet.
 - ☐ Ignore them even if they are loud and attracting attention to themselves.
 - ☐ Encourage them to praise the Lord even if they are loud and attracting attention to themselves.
 - ☐ Allow them to praise the Lord accordingly
 - ☐ Talk with them after the service to understand their spiritual experience.

4. **a.** Adventist members who are not knowledgeable about the entire fundamental beliefs of the Adventist Church, are not suitable to be involved in witnessing activities of the Church.

SA A TA TD D SD

- b.** Indicate which **one** of the following most appropriately represents how you would relate to these Adventist members.
- ☐ Never allow them to lead out in public worship.
 - ☐ Avoid associating with them lest I be categorized as being like them.
 - ☐ Seek ways to teach them Adventist beliefs.
 - ☐ Associate with them closely like I do with all other believers.
 - ☐ Allow them to teach Bible classes.
 - ☐ Ignore their teachings if they practice good deeds.

5. **a.** Adventists who wear jewelry do not truly love the Lord.

SA A TA TD D SD

- b.** If you were in a position to do something about such Adventist members who wear jewelry to worship, which **one** of the following factually indicates what you would do?
- ☐ Do not associate with those types of Adventists lest I be seen as the same type.
 - ☐ Rightly classify them as persons who have come very short of Christian standards.
 - ☐ Do not be judgmental condemning them.
 - ☐ Patiently from a biblical point of view, discuss with them the jewelry issue.
 - ☐ Do nothing, because "It's not what you wear that defiles you."
 - ☐ Wear jewelry myself to let those who wear it feel accepted.

6. **a.** Adventist church members who practice homosexual behaviors must be immediately disciplined by the church.

SA A TA TD D SD

- b.** Which **one** of the following actions best describes what you think should be done regarding such members?
- ☐ They must be quickly disfellowshipped.

- ☐ They must be encouraged to stop coming to church.
- ☐ They must be encouraged not to stop attending church.
- ☐ They must be spiritually nurtured toward repentance and a change of lifestyle.
- ☐ They must be left alone as God understands each person's situation.
- ☐ They must never be dropped from membership because of homosexual behaviors.

7. **a.** Adventist preachers who do not preach against churches that do not keep Saturday as the Sabbath are not reflecting the good traditional methods of Adventist evangelism. SA A TA TD D SD

- b.** Which **one** of the following best reflects what your treatment of these preachers would be if you had authority over them?
- ☐ Leave them alone if they preach Jesus because preaching Jesus is all that matters.
 - ☐ If their lives are pure, accept whatever methods they use in their preaching.
 - ☐ Do not allow them to preach representing the Adventist Church.
 - ☐ Require of them public repentance and confession of their shortcoming.
 - ☐ Ask them to explain their approach and its rationale.
 - ☐ Examine or evaluate them on the basis of their preaching of Adventist's main beliefs and not on the basis of their not condemning of churches.

8. **a.** Adventist young people who have close non- Adventist friends with whom they spend much time are most likely to be negatively influenced by them. SA A TA TD D SD

- b.** Which **one** of the following best describes your counsel to Adventist youths who tend to hang out with non-Adventists?
- ☐ Forbid them to associate with non-Adventist friends.
 - ☐ Friendship has nothing to do with your Christianity.
 - ☐ Friendship is for mere entertainment; it does not affect character development.
 - ☐ Tell them non-Adventist friends have negative influence in one-way or another.
 - ☐ Have non-Adventist friends but be cautious not to be negatively influenced by them.
 - ☐ Be strong in the Lord's word, include non-Adventists in your circle of friendship and try to win them to Christ.

9. **a.** An Adventist pastor who sees nothing wrong in allowing a Sunday-keeping pastor to participate in Adventist-directed public worship is somewhat compromising the Advent message. SA A TA TD D SD

- b.** Which **one** of the following best represents your reaction to such situation if it starts occurring in your church?
- ☐ Not allow a Sunday-keeping pastor to participate in any leadership role in any public service in my Adventist church.

- ☐ Get many “outstanding” members to oppose such a pastor’s participation.
- ☐ Ask the resident pastor to put limitations on the Sunday-keeping pastor’s involvement.
- ☐ Accept the Sunday-keeping pastor without prejudice as a Christian brother.
- ☐ Encourage my church to invite the Sunday-keeping pastor to be the main speaker.
- ☐ Suggest that most of the participants be Sunday-keeping pastors.

10. **a.** It is appropriate for non-Adventist professors/teachers to lecture in our Adventist schools, colleges and universities.

SA A TA TD D SD

b. Which **one** of the sentences below best indicates what you would do if faced with a non-Adventist professor teaching in our Adventist schools?

- ☐ Work to remove the professor/teacher from the school.
- ☐ Withdraw my child from school if I had a child in the school.
- ☐ Dialogue with the President or human resource personnel to ascertain knowledge regarding the reason for the situation.
- ☐ Investigate to find out whether or not the course work conflicts with the church’s doctrines in any way.
- ☐ Do nothing, because a non Adventist teacher will not negatively influence an Adventist student.
- ☐ Support it, because the church can neutralize negative influences.

11. **a.** Any so-called Christians who consume foods forbidden by the Bible, do not truly love the Lord.

SA A TA TD D SD

b. Which **one** of the following most appropriately describes your attitude to people who eat foods forbidden by the Bible?

- ☐ Disassociate from them in matters pertaining to food.
- ☐ Classify them as sinners.
- ☐ Affirm their dietary choice because food has nothing to do with spirituality.
- ☐ Affirm their dietary choice because what matters most is that people are getting proper nutrition.
- ☐ Accept them without condemnation.
- ☐ Initially make it a non-issue, and gradually tactfully instruct them about the health message.

12. **a.** It is quite okay for the Adventist church to join with various Sunday-keeping denominations in community welfare projects.

SA A TA TD D SD

b. Which **one** of the following best represents your attitude toward Adventists who join with non-Adventist churches on social projects?

- ☐ I will report them to the Conference, Union, or General Conference.

- ☐ I will not participate with them in such project.
- ☐ I will focus on the benefits of the project and not on the beliefs of the churches involved in it.
- ☐ I will join with them in participating in the project without compromising my beliefs.
- ☐ Joining with any church in any project is okay as long as we are all calling on the name of Jesus.
- ☐ There is no issue that I need to consider before joining with them.

13. **a.** Our Adventist Book and Nutrition Centers (BNCs) must only sell books written by doctrinally sound Adventist authors.

SA A TA TD D SD

b. Which **one** of the following would you do regarding books sold in our BNCs that are not written by doctrinally sound Adventist authors?

- ☐ Organize to boycott the BNC.
- ☐ Work to have the offensive books removed.
- ☐ Allow non-Adventist books but examine them for doctrinal soundness.
- ☐ Discuss the matter with the BNC manager.
- ☐ Welcome unreservedly all other books because they expose readers to a wider knowledge than knowledge from our authors
- ☐ I will do nothing; this is not an issue for me.

14. **a.** Adventist church members who hold views that are contrary to fundamental Adventist church doctrines, are not true Christians.

SA A TA TD D SD

b. Which **one** of the following sentences appropriately represents your attitude toward these Adventist church members?

- ☐ Allow them to be church leaders, because doctrines are not important.
- ☐ If these Adventist are spiritual I would accept their views.
- ☐ I would not associate with Adventists who hold views that are contrary to fundamental Adventist church doctrines, lest I be branded to be like them.
- ☐ I would report these Adventists to the pastor for disciplinary actions.
- ☐ Talk with these Adventists respectfully to see their perspectives.
- ☐ Be friendly to these Adventists and try to edify them.

15. **a.** Adventists who by their sinful lifestyle bring reproach upon the church, must be disciplined by being disfellowshipped from the church.

SA A TA TD D SD

b. Which **one** of the following describes your view as to how disfellowshipped members must be related to by church authority?

- ☐ They must not be readmitted into membership before one year.
- ☐ They must not be readmitted into membership.

- ☐ They must be counseled toward immediate repentance.
- ☐ They must be readmitted as early as possible based on genuine repentance.
- ☐ They must be readmitted immediately without condition.
- ☐ They must have all rights in the church as members.

16. **a.** A person who becomes a Christian after having a child or children out of wedlock must not be allowed to become an Adventist pastor. SA A TA TD D SD

b. If such a person becomes the Adventist pastor of your church, which **one** best represents what you would do about it?

- ☐ I would work to get the pastor moved.
- ☐ Change my membership to another church.
- ☐ Accept the pastor without reservation.
- ☐ Treat the pastor based on his or her present lifestyle.
- ☐ Have no concern about the pastor's moral life.
- ☐ The pastor's moral life is his or her private business.

17. **a.** Dedicating in the main church service children born out of wedlock encourages fornication. SA A TA TD D SD

b. Which **one** of the following best states what you would do about this practice?

- ☐ Try to have the dedication stopped.
- ☐ Bring it to the attention of the conference President.
- ☐ Support the dedication if the parent/s wants to raise the child as a Christian.
- ☐ Support the dedication because the child should not be denied based on the parents' sin.
- ☐ If an unmarried couple has been living together for a long time, the church should treat them as a married couple.
- ☐ It is now acceptable to have children out of wedlock.

18. **a.** An Adventist church choir that is committed to the Sabbath of God's commandments must not participate or perform in church services of denominations that do not uphold the seventh-day Sabbath. SA A TA TD D SD

b. Which **one** of the following best represents what you would do about an Adventist choir which does participate in such services?

- ☐ Make an effort to have the choir stopped.
- ☐ Make available to each choir member readings from the Bible and the Spirit of Prophecy writings, and counsel them that darkness and light must be separate.
- ☐ Encourage them to support any church through their singing, because it does not matter what a church teaches.
- ☐ Support them because every church brings glory to God.

- ☐ Seek clarification regarding the reasons for their participation.
- ☐ Be selective regarding the services and support them.

19. **a.** The church must deal firmly with members who have contracted HIV/AIDS through sexual immorality or illegal drug use. SA A TA TD D SD

b. Which **one** of the following best illustrates how such members should be treated?

- ☐ Quickly disfellowship them so that their burden is not on the church.
- ☐ Exclude them from any priority list of church members to be helped.
- ☐ Treat them similarly to all members in need of spiritual guidance as well as physical help.
- ☐ Unconditionally give them priority treatment as is necessary and possible.
- ☐ Use most of the churches resources to take care of them for the rest of their lives.
- ☐ Physically take care of them without counseling them spiritually.

20. **a.** An introduction of a new format of Sabbath worship, (for example rearrangement of items such as putting offering at the beginning or end of service, sometimes having interactive discussion in Divine Service rather than preaching, or having AY on Sabbath mornings), would negatively change the uniqueness of Adventism. SA A TA TD D SD

b. Which **one** of the following best shows what you would do about it if it occurs in your church?

- ☐ Do nothing because worship format in the church is a non-essential.
- ☐ Do or say nothing because any worship format is okay.
- ☐ Report it to the Conference.
- ☐ Try my best to have it stopped.
- ☐ Accept it as good innovation that changes the predictability of Sabbath services.
- ☐ Support it with my own ideas and commend those responsible for it.

21. **a.** Members of non-Adventist churches that have no problem with their members wearing jewelry, are displeasing God. SA A TA TD D SD

b. Which one of the following describes what your attitudes would be toward non-Adventist church members who wear jewelry?

- ☐ Do not associate with them.
- ☐ Rightly classify them as persons who have come short of Christian standards.
- ☐ Accept them as Christians if their lifestyle is morally sound.
- ☐ Without condemning them, tactfully seek to discuss with them the issue of Christian adornment from a biblical perspective.
- ☐ A Christian can dress according to his or her choice because "It's not what you wear that defiles you."
- ☐ Have no concern about adornment because all that matters is your heart.

22. **a.** Members who on Sabbath afternoons attend AY programs casually dressed (not formally attired as they are for Sabbath morning Divine Service) are more there to socialize and not to worship God. SA A TA TD D SD

- b.** Which **one** of the following best represents what you would do if you were in a position to do something about such practice?
- ☐ Do not allow them to participate in AY dressed in such manner.
 - ☐ Publicly comment on appropriate church attire in order to make persons attending AY programs casually dressed, feel uncomfortable.
 - ☐ Encourage wholesome discussion on the subject in the church.
 - ☐ Treat them with love and respect.
 - ☐ Do nothing, because "It's not what you wear that defiles you."
 - ☐ Ignore it because it is your heart that matters, not your garment.

23. **a.** Adventist women who wear pants to church in our tropical climate, do not show respect for God. SA A TA TD D SD

- b.** Which **one** of the following best illustrates what you would do were you in a position to do something about these members?
- ☐ Make it a rule for them as true Christians, not to wear pants to church.
 - ☐ See them for who they truly are: self-centered and truly rebellious.
 - ☐ Accept them as Christians based on their moral lifestyle.
 - ☐ Give them the benefit of the doubt, because I do not know their circumstance and true reasons.
 - ☐ Do nothing, because "It's not what you wear that defiles you."
 - ☐ Ignore it because it is your heart that matters, not your garment.

24. **a.** Sunday-keeping Christians do not truly love the Lord. SA A TA TD D SD

- b.** Which **one** of the following best represents how you would relate to persons who called themselves Christians and worship on Sundays?
- ☐ I would not associate with them.
 - ☐ I see them as hypocrites destined to hell.
 - ☐ Affirm them because the day of worship does not really matter.
 - ☐ Accept their Sunday keeping because they are calling upon the name of Jesus.
 - ☐ Accept them as Christians.
 - ☐ Love them as I do Adventists and gradually in tactful ways show them the truth about the Sabbath.

25. **a.** Adventists who attend funerals on the Sabbath are not keeping the Sabbath properly and are losing out on God's blessing. SA A TA TD D SD

- b.** Which **one** of the following responses clearly represents your belief and

what would you do in relation to such members?

- ☐ Discipline in one-way or another Adventists who attend funerals on the Sabbath day.
- ☐ Report them to the pastor.
- ☐ Without any concern, allow them, because “the Sabbath is made for man and not man for the Sabbath.”
- ☐ Leave them alone because you must focus on your own spirituality and not on someone else’s spirituality.
- ☐ Try and understand their circumstance regarding the death.
- ☐ Join in bereavement with them.

26. a. Adventists who are firm in their doctrinal beliefs must not waste time reading literature circulated by dissident (offshoot) Adventists.

SA A TA TD D SD

- b. Which **one** of the following best describes your attitude in relation to the literature of dissident Adventists?

- ☐ Destroy it
- ☐ Strongly and publicly condemn it.
- ☐ Read it to ascertain the truth about it.
- ☐ Discuss it honestly.
- ☐ Accept it as good literature without critiquing it.
- ☐ Encourage others to read it.

27. a. Adventist church members who commit adultery or fornication, must be treated with harsh discipline because they are an embarrassment to the church.

SA A TA TD D SD

- b. Which **one** of the following best describes what action you would appropriately mete out to such members?

- ☐ They must be left alone as God understands each person’s situation.
- ☐ They must never be dropped from membership.
- ☐ They must be quickly disfellowshipped.
- ☐ They must be encouraged to stop coming to church for a while.
- ☐ They must immediately be encouraged not to stop attending church, but to enter counseling.
- ☐ They must be spiritually nurtured toward repentance.

Beliefs and Attitudes (C)

Instructions: Please **circle** the best choice that represents the degree of your agreement or disagreement with each of the following sentences. *Please note that there is no right response.* Your response should honestly represent your personal experience. Do not choose an answer that you think will make you look “spiritual” if it is not true of yourself.

SA = strongly agree

A = agree

MA = moderately agree

MD = moderately disagree

D = disagree

SD = strongly disagree

- | | | | | | | |
|---|----|---|----|----|---|----|
| 1. My faith doesn't primarily depend on the formal church for its vitality. | SA | A | MA | MD | D | SD |
| 2. The way I do things from day to day is often affected by my relationship with God. | SA | A | MA | MD | D | SD |
| 3. I seldom find myself thinking about God and spiritual matter during each day. | SA | A | MA | MD | D | SD |
| 4. Even if people around me opposed my Christian convictions, I would still hold fast to them. | SA | A | MA | MD | D | SD |
| 5. The encouragement and example of other Christians is essential for me to keep on living for Jesus. | SA | A | MA | MD | D | SD |
| 6. I feel that I should be open to considering new insights and truth about my faith. | SA | A | MA | MD | D | SD |
| 7. I am convinced that my understanding of spirituality is the right one. | SA | A | MA | MD | D | SD |
| 8. People who don't believe the way that I do about spiritual truth are hard-hearted. | SA | A | MA | MD | D | SD |
| 9. I feel that a Christian needs to take care of his or her own needs first in order to help others. | SA | A | MA | MD | D | SD |
| 10. My faith doesn't seem to give me a definite purpose in life. | SA | A | MA | MD | D | SD |
| 11. I find that following Christ's example of sacrificial love is one of my most important goals. | SA | A | MA | MD | D | SD |

12. My identity (who I am) is determined more by my personal or professional situation than by my relationship with God.	SA	A	MA	MD	D	SD
13. Walking closely with God is the greatest joy in my life.	SA	A	MA	MD	D	SD
14. I feel that identifying and using my spiritual gifts are not really important.	SA	A	MA	MD	D	SD
15. I don't seem to live in such a way that my life is characterized by the fruits of the Spirit.	SA	A	MA	MD	D	SD
16. When my life is done, I feel that only those things that I have done as part of following Christ will matter.	SA	A	MA	MD	D	SD
17. I believe that God has used the most "negative" or difficult times in my life to draw me closer to Him.	SA	A	MA	MD	D	SD
18. I feel that God has let me down in some of the things that have happened to me.	SA	A	MA	MD	D	SD
19. I have chosen to forego various gains when they have detracted from my spiritual witness or violate spiritual principles.	SA	A	MA	MD	D	SD
20. Giving myself to God regardless of what happens to me is my highest calling in life.	SA	A	MA	MD	D	SD
21. I don't regularly study the Bible in depth on my own.	SA	A	MA	MD	D	SD
22. I actively look for opportunities to share my faith with non-Christians.	SA	A	MA	MD	D	SD
23. My relationships with others are guided by my desire to express the love of Christ.	SA	A	MA	MD	D	SD
24. I don't regularly have times of deep communion with God in personal (private) prayer.	SA	A	MA	MD	D	SD
25. More than anything else in life I want to know God intimately and to serve Him.	SA	A	MA	MD	D	SD
26. Worship and fellowship with other believers is a significant part of my Christian life.	SA	A	MA	MD	D	SD

- | | | | | | | |
|---|----|---|----|----|---|----|
| 27. It seems like I am experiencing more of God's presence in my daily life than I have previously. | SA | A | MA | MD | D | SD |
| 28. I feel that I am becoming more Christ-like. | SA | A | MA | MD | D | SD |
| 29. I seem to have less consistent victories over temptation than I used to. | SA | A | MA | MD | D | SD |
| 30. On the whole my relationship with God is alive and growing. | SA | A | MA | MD | D | SD |

Open Ended Questions

1. Please state below whether or not you think the church in its attitude, behavior, and/or belief is compromising by tolerating anything that is biblically wrong. If so, please state in what way(s) you think the church is compromising. (If you need more space, use the back of the paper.)

2. Please state below whether or not you think the church in its attitude or behavior treats anyone ungodly, negatively, or unfairly because of that person's difference in beliefs or practices. If so, please state in what way(s) you think the church is not being Christlike. (If you need more space, use the back of the paper.).

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