Abstract

Attitudes toward Sexuality and Spiritual Well-being Among

Nazarene Pastors in the English-speaking Caribbean

by Rhonda L. Carrim

The purpose of this study is to ascertain what correlation, if any, exists between

spiritual well-being and attitudes toward sexuality among pastors in the Church of the

Nazarene in the English-speaking Caribbean.

The meanings and relation of the terms *sexuality* and *spirituality* are explored.

The Church's traditional understanding and interpretation of spirituality and sexuality is

then reviewed. The theological foundation for the study is grounded in a trinitarian

understanding of humankind as created in the image of God. Finally, the socio-cultural

context of the English-speaking Caribbean, particularly with regard to issues of sexuality,

is discussed.

To obtain the data, Ellison and Paloutzian's Spiritual Well-Being Scale (© 1982)

(hereafter SWBS) was used in conjunction with a researcher-designed Attitudes

Regarding Sexuality Questionnaire (hereafter ASQ). The SWBS is a quality of life

measure focusing on satisfaction with life and one's personal relationship with God. The

ASQ is formulated on the premise that formative life experiences, biblical and theological

understandings, and gender role norms or expectations significantly contribute to an

individual's attitudes toward sexuality. Data were collected from a convenient sample.

Analysis of the results is limited by a small sample size; data were insufficient to

identify relationships of intervening variables such as age, tenure as pastor, and ethnicity

on spiritual well-being, or attitudes toward sexuality. However, results of the study

indicate positive correlation between attitudes toward sexuality and spiritual well-being.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

ATTITUDES TOWARD SEXUALITY AND SPIRITUAL WELL-BEING AMONG

NAZARENE PASTORS IN THE ENGLISH-SPEAKING CARIBBEAN

presented by

Rhonda L. Carrim

has been accepted towards fulfillment

of the requirements for the
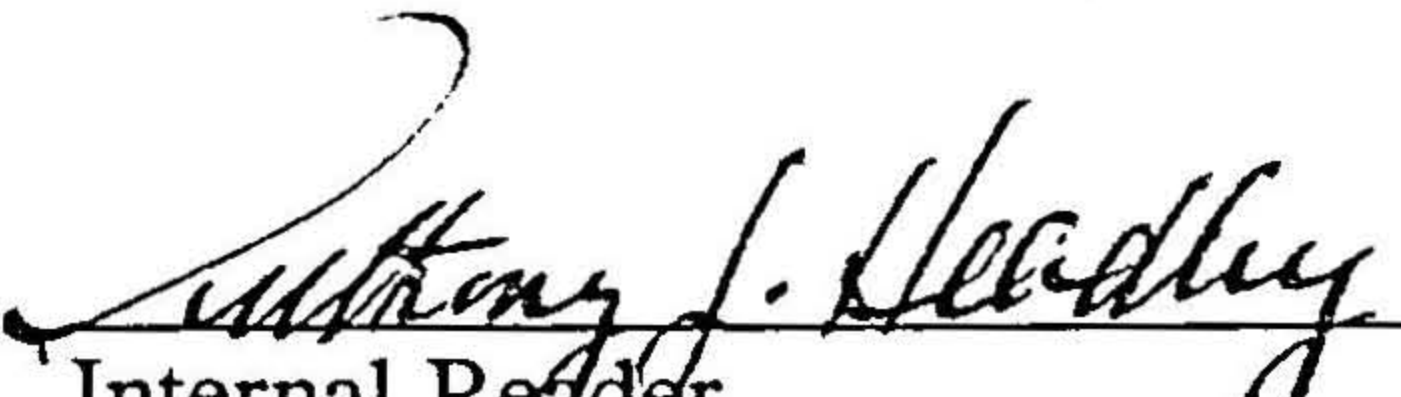
DOCTOR OF MINISTRY degree at

Asbury Theological Seminary

Wilmore, Kentucky

Mentor   August 2, 1999
                                          Date

Internal Reader   August 2, 1999
                                          Date

Dean, Doctor of Ministry Program   August 2, 1999
                                          Date

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A Dissertation

presented to

the Faculty of

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Rhonda L. Carrim

May 2000

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July 27, 1999

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Sincerely,

Craig W. Ellison

Craig W. Ellison, Ph.D.

Quality of Life Assessment and Resources

Acknowledgements

I am grateful to Dr. Craig W. Ellison and Life Advance, Inc., for permission to use the Spiritual Well-Being Scale (© 1982 by Craig W. Ellison and Raymond F. Paloutzian).

Special thanks is due to Dr. Donald M. Joy who inspired me to utilize the trinitarian model of *imago dei*, expressed timely encouragement to press on, and gave valuable insight and guidance as I worked. I am also grateful to Dr. Anthony Headley and Dr. Leslie Andrews for their input and guidance along the way. Thanks to the Doctor of Ministry staff who patiently answered questions and gave advice, and to David Thomas and Beverly Andrews who provided critical assistance in statistical analysis.

I am extremely grateful to my family for their tremendous support and encouragement. My parents have gone far beyond parental responsibility in their contribution to the process. Errol, my partner and friend, has supported and encouraged me despite having to share me with Asbury on so many occasions over the past five years.

My Congregational Reflection Group provided support and direction at critical points. I am especially grateful to Jennifer Leach, Marcia Quimby, and Ruth Lawrence for doing more than their share of pushing, pulling, propping, and praying.

I am grateful to the administration of Caribbean Nazarene Theological College for allowing me to be absent several weeks each year since 1995.

Above all, I am grateful to Almighty God, who gave me the strength and courage to complete this project when I was not sure I was able or willing to finish.

CHAPTER 1

Overview of the Study

Sexuality and spirituality: What do they have in common? In attempting to

answer this question, I began to ask myself instead: What do they **not** have in common?

Throughout the course of this study, I hope to show the intimate interrelation of spiritual-

ity and sexuality, as well as to offer sound, biblical understanding of the joy and freedom

which is possible as humans embrace this God-given reality.

Background to the Problem

Naive understates my awareness of the issues of sexuality throughout childhood,

adolescence, and part of early adulthood. I do not remember being interested for most of

this period; I was more concerned with playing basketball and softball, or reading a good

book. With the passing of time, however, I have grappled with questions regarding the

integration of sexuality and spirituality: How are they related? To what extent does one

affect the other?

I grew up in a conservative, evangelical home in a small town in southwestern

Idaho. Sexuality was never presented in an overtly negative way; it was seldom discussed

at all. I unconsciously assimilated the understanding that sexuality and spirituality had no

significant connection other than the negative mores of "sexual purity" enjoined in Scrip-

ture and tacitly reinforced in my Christian environment: no adultery, no fornication, no

sexual immorality.

When I arrived in Trinidad in July, 1990, and began full-time vocational ministry

at Caribbean Nazarene Theological College (hereafter CNTC), sex scandals among

ministers and televangelists in North America seemed to be reaching a deafening crescendo. Many of these highly publicized cases were well-known throughout Trinidad and the rest of English-speaking Caribbean. A few similar though less-publicized cases have been exposed within the church in the Caribbean as well.

The Church of the Nazarene, cognizant of such sexual indiscretion and of related issues among the wider population, has sought to address activities and attitudes which run contrary to biblical precepts regarding sexuality; for example, non-marital and extra-marital sexual unions, and gender inequality. While intentions are good, the approach most frequently employed is negative: "Don't have sex before marriage." "Don't live with a person before you get married." "Don't get pregnant outside of marriage." A positive approach to issues of sexuality is much less common.

Furthermore, I sense a measure of tension regarding gender role expectations among many who attend or hold membership in the Church of the Nazarene in the English-speaking Caribbean. Some of this occurs between spouses, and some between generations:

(1)   Women in particular seem to suffer in silence under a presumed natural-- and biblical--order of male domination and female subordination.

(2)   Parents tend to expect children to follow their lead in role responsibilities, but some of the children refuse to acquiesce. Some, and perhaps a great deal, of this resistance can be attributed to the reality that many of these children are advancing beyond the educational level of their parents, and mediums such as television and the internet have made them more aware of the larger world and conflicting values systems.

Personal observation and experience alone, however, are not the only factors drawing me to this subject. Literature on spirituality in general has multiplied in recent years. After centuries of accepting reason and the scientific method as standard instruments for obtaining knowledge, Western society is recognizing the importance of the spiritual dimension as a means of understanding and knowing.

Spirituality is no longer the domain of Christianity, however; it is now common terminology for a variety of groups and individuals. This popularity has, on one hand, fostered increased ambiguity as to what spirituality actually is. On the other hand, it has encouraged many Christians to seek to provide a relevant and appropriate understanding of Christian spirituality for the modern Church.

Beyond this growing interest in spirituality in general, the relationship between spirituality and sexuality in particular has gained wider attention and study. A review of historical Christian thought and theology reveals that the Church holds a negative understanding of sexuality which can be traced back to the early Church Fathers. This sex-negative approach contributed greatly to the elevation of celibacy as the highest ideal for Christians, as well as to the depreciation of women. Although the Protestant Reformation in the sixteenth century challenged some of this thinking, the negative perspective has persisted into the present.

With his conclusion that sexual frustration is the root cause of neurosis, Freud flung open the door to the study of human sexuality. Until recently, however, Christian scholarship was reluctant to enter that door, allowing instead the social-scientific perspective to dominate. Only lately has serious attention been given on a large scale to the study

of sexuality from a Christian perspective. Although not exclusively so, feminist theologians and biblical scholars have been breaking the trail in this regard.

Observing all these matters, I have experienced a growing desire, even call, to facilitate a deeper understanding of sexuality from a positive, biblical perspective, thus assisting persons in a healthier, more holistic approach to spirituality. Although I hope that in the long term this study will be useful for non-clergy and other denominations, the pastors within the Church of the Nazarene in the English-speaking Caribbean are the immediate focus of this study, as well as my call to Christian service.

Purpose of the Study

The purpose of this study is to explore the relationship between attitudes toward sexuality and the spiritual well-being (hereafter SWB) of pastors within the Church of the Nazarene in the English-speaking Caribbean (hereafter NPCs). Insofar as is possible, the study seeks to answer the following:

Research Question #1: What is the present spiritual well-being of the NPCs as measured by the Spiritual Well-Being Scale (hereafter SWBS)?

Research Question #2: What attitudes toward sexuality are present among NPCs as indicated by (a) biblical and theological understanding, (b) formative life experiences, and (c) gender role perceptions?

Research Question #3: What correlations, if any, exist between attitudes toward sexuality and spiritual well-being among NPCs?

My hypothesis is that a positive correlation exists between spiritual well-being and attitudes toward sexuality. Furthermore, I anticipated scores from the SWBS to be

high as indicated by research of similar populations (Bufford, Paloutzian, and Ellison 64-65; Ledbetter et al. 53-54).

It is hoped that this study will provide a sound basis for a seminar and/or course on sexuality and spirituality for pastors and pastors-in-training at CNTC.

Definitions

Hereafter, "Caribbean" shall be employed in a limited sense, referring only to those countries of the Caribbean region which identify English as their primary official language. This is purely for the convenience of reference rather than from a political stance. Therefore, Puerto Rico and Belize will be omitted due to the bi-lingual situation.

"Sexuality" entails all biological, physiological, and psychological components of human existence as gendered beings, that is, as male or female persons. Attitudes toward sexuality are exhibited in a variety of ways: (1) the extent to which socially projected gender roles are accepted and implemented as normative; (2) the level of adherence to traditional behavioral characteristics of femininity and/or masculinity (see below); (3) the degree to which one accepts and likes his or her own body-self; (4) conduct toward and with members of the opposite sex.

"Spirituality" refers to the natural inner longing possessed by all persons for transcendence, that is, for relationship with an Other and with others. Active spirituality results in communion with God and with others. Throughout this study I use the term within the context of orthodox Christianity unless otherwise stated. Spirituality may be qualifiably measured according to some basic criteria:

(1)   How often does one read the Bible and/or pray?

(2)   How often does the individual share his or her faith with an unbeliever?

(3)   How regularly does the person attend church?

(4)   Is the person actively involved in some form of church ministry?

"Spiritual well-being" (hereafter SWB) is a subjective quality of life measure which includes both religious and existential well-being. SWB is based upon how fully a person has integrated religious beliefs with a way of being in the world. It demonstrates the nature of one's relationship with God, as well as with self, others, and the environment. SWB also considers whether or not one has a clear purpose in life and is satisfied with life in general (C. Ellison 331-32; Ellison and Smith 39; Roth 153; Ledbetter et al 49).

"Attitudes" involve cognitive, emotive, and behavioral components. Attitudes are learned through social influences, the family, peer groups, and life experiences (Hammer and Organ 112). The cognitive component of attitudes is related to one's ideas, perceptions, or beliefs about subjects or objects. The emotive, or affective, component is generally conditioned response to various stimuli. The behavioral component is the tendency to act or react in certain ways, although behavior may not always mirror attitude if the response would be socially undesirable (Hammer and Organ 109-111).

The *imago dei*, or the "image of God," is a special quality imparted at creation by God to humanity (as opposed to any other creature or aspect of creation; see Genesis 1:26-27; 5:1-3). The nature of this imparted quality is elaborated upon later in Chapter 1 as well as in Chapter 2.

"Femininity" refers to a general set of characteristics traditionally understood as

more dominant in but not confined to women; for example, relational, affective, intuitive, nurturing, dependent.

"Masculinity" refers to a general set of characteristics traditionally understood as more dominant in but not confined to men; for example, objective, analytical, aggressive, rational, independent.

Population and Sample

The population consists of all persons currently pastoring a congregation in the Church of the Nazarene in the English-speaking Caribbean. The population is 140 persons and the sample 39.

The sample is a convenient sample of pastors who attended a denominational evangelism conference in Puerto Rico in September, 1998. All persons attending the conference--licensed, ordained, or lay--who were pastoring a Nazarene Church in the English-speaking Caribbean at the time of the survey were invited to respond. Associate and/or assistant pastors were excluded from the survey.

Methodology of the Study

A correlational study in a descriptive mode is the basic method of conducting this study. This is based on a researcher-designed questionnaire intended to measure current attitudes toward sexuality, and the Spiritual Well-Being Scale developed by Ellison and Paloutzian. The questionnaire was given to NPCs attending a denominational evangelism conference.

Instrumentation

The Spiritual Well-Being Scale was developed by Craig Ellison and Raymond

Paloutzian to measure the quality of an individual's spiritual health. Spiritual well-being is measured according to two subscales: the Religious Well-Being (hereafter RWB) subscale is designed to assess well-being as related to God; the Existential Well-Being (hereafter EWB) subscale measures well-being in relation to one's sphere of existence, including satisfaction and purpose in life (C. Ellison 331-333; Ledbetter et al. 49).

I designed the Attitudes Regarding Sexuality questionnaire (hereafter ASQ) in conjunction with my congregational reflection group (hereafter CRG). Attitudes toward sexuality were gauged in relation to three subscales: biblical and theological understandings, formative life experiences, and gender role views.

The questionnaire was intended to gather a broad base of background information which might indicate the influence of ethnicity, previous religious affiliation, family of origin, and tenure and status as a pastor upon an individual's attitudes toward sexuality. Pre-testing was conducted by issuing the questionnaire to five persons with a variety of pastoral experience in the English-speaking Caribbean. The instrument is contained in Appendix A.

Data Collection

A preliminary letter of information was presented to all district superintendents on the campus of CNTC in Trinidad in January, 1997. They were informed of the nature and purpose of the study in an initial effort to gain their confidence and cooperation. I later requested and received the assistance of Dr. John Smee, director of the Caribbean Region for the Church of the Nazarene. The data were collected at a denominational evangelism conference in San Juan, Puerto Rico in September, 1998.

Variables

The independent variable consists of attitudes toward sexuality, which I anticipated would influence the spiritual well-being and especially the existential well-being of respondents. The dependent variable is the spiritual well-being.

Intervening variables taken into consideration include the ministerial training, tenure as a Nazarene pastor, ethnicity, previous religious affiliation, age, gender, and family of origin of the respondents.

Delimitation and Generalizability of the Study

This study sought to find what correlations, if any, exist between attitudes toward sexuality and spiritual well-being of persons pastoring in the Church of the Nazarene in the English-speaking Caribbean at the time of the survey. Findings may be generalized to Nazarene pastors in the English-speaking Caribbean. Other Protestant evangelical pastors may find the study useful in their own settings to the degree that their populations are comparable to the research sample.

Theological Foundations

The theological foundation of this study is grounded in a trinitarian understanding of the image of God in humanity. The foundational biblical text is Genesis 1:26-28.

The springboard for the trinitarian image of God in humanity is in the communion which exists internally and externally. By the plural pronouns of Genesis 1:26-28, God is revealed as having co-union or communion within the godhead; because humankind is created as sexually differentiated, we too have co-union among our human selves, most profoundly expressed in marital sexual intercourse.

But God is also capable of communication and communion beyond the godhead. By the very act of creation God portrayed this aspect of God's being; God also communicated with humankind when commanding them to rule and be fruitful and multiply in the garden (Genesis 1:28). Likewise, humankind bears this image of communication and communion with others and with the Other. By their "fruitfulness" humankind multiplies in procreation, sharing themselves with one another to "create" another who at one time was not. By their communion with the Other, they experience fulfillment and satisfaction in life.

A further theological foundation to be developed is that of dominion or co-regency. Because of the co-union within the godhead, a rule of equals in communion exists; no hint of subordination or domination occurs within the Trinity. Neither should subordination or domination exist within the rule of humankind created in the image of God. In the original created order, male and female are together enjoined to rule over all creation but never to rule over one another. Trinitarian rule prohibits a hierarchical dominion in the godhead as well as among humankind. The portrayal of the Trinity in the Gospel of John supports this stance.

Overview of the Study

Chapter 2 grounds the study in the related literature and research. Chapter 3 outlines the study in greater detail. Chapter 4 reveals the findings of the study. In Chapter 5 a summary of the findings and interpretations of the study concludes the dissertation.

CHAPTER 2

Review of Related Literature

The possible relationship between spirituality and sexuality is an increasingly

popular topic of study in Christian circles. This has arisen due to a variety of factors, not

the least of which are (a) the current concepts and practices of sexual activity within

society in general, and (b) the tradition of the deprecation of sexuality for those who truly

desire to be spiritual, or Christian.

Since Freud a plethora of material has been written on the topic of human

sexuality, especially from a psychological standpoint. While such material does inform

the topic, I give minimal attention to the writings of secular psychologists and sociolo-

gists and focus more upon those who write from the perspective of my focus: the

relationship of spirituality and sexuality.

The literature review is dealt with under four primary categories: (1) the mean-

ings of the terms *spirituality* and *sexuality* and their relationship; (2) the Church's

traditional understanding and interpretation of spirituality and sexuality; (3) a Trinitarian

understanding of humanity as created in the image of God; and (4) the Caribbean context.

The Meanings and Relationship of Spirituality and Sexuality

An understanding of the terms is necessary at the outset. Each term is discussed

separately, then the relationship is established.

Spirituality

The term *spirituality* is Christian in origin and, until the modern era, has been

used almost exclusively in this context. The term was first used in Pauline writings. In 1

Corinthians 2:15 Paul states: "Those who are spiritual [*pneumatikos*] discern all things,

and they are themselves subject to no one else's scrutiny" (New Revised Standard

Version). Paul's use is theological, to contrast the difference between one who lives

under the influence of the Holy Spirit (spiritual) and one who does not (natural, or

without the Spirit). No hint of dualism between spirit and matter exists in Paul's usage;

rather he contrasts two ways of life (Conn 236; Principe 130; Collins 77-78).

Although various philosophical trends wielded some influence, the Pauline

theological concept of *spiritual* continued as the predominant view until the twelfth

century. Scholasticism, a movement within the Western Church which sought to

understand and explain the relation between faith and reason by philosophical means,

precipitated at least two important shifts in the meaning of *spirituality*. First, *spirituality*

was relegated to a component of theology rather than perceived as encompassing the

whole of theology; Thomas Aquinas was influential in this regard (Collins 79; Principe

131). Next, *spirit* and *matter* were now placed in opposition to one another within a

dualistic, philosophical grid (Conn 236; Principe 130-31).

Growing out of this theological and philosophical shift, a further understanding

developed as *spiritual* was used in reference to ecclesiastical concerns or goods, as

opposed to *temporal* which referred to the property of kings or princes, or secular things

(Principe 131; Conn 236). Similarly, one of the earliest uses of the term in English was

in reference to the clergy or ecclesiastical office as opposed to secular office (Chadwick

205).

Some of the twelfth century philosophical understanding of *spiritual* as contrasted

with *material* reappeared in the seventeenth century in both French and English writings. Although the French also utilized *spiritual* to designate the inner life of the Christian, due to its pejorative connotation in reference to what was perceived as Quietism in Madame Guyon and Francois Fenelon the term *devotion* was preferred by some.

In the eighteenth and nineteenth centuries the term developed along the lines of the French meaning but without the pejorative tone. *Spirituality* referred to the interior life of mystics and/or those striving for perfection; this definition continued into the twentieth century (Pourrat *v*).

Since the mid-twentieth century, however, "the meaning of *spirituality* has expanded far beyond a Christian or even religious denotation to refer to the whole realm of experiences and practices involving the human spirit and the soul dimension of existence" (Conn 236). Conn maintains that *spirituality* is used three ways today:

> First, it refers to a general human capacity for self-transcendence, for movement beyond mere self-maintenance of self-interest . . . . Second, the term . . . can refer to a religious dimension of life, to a capacity for self-transcendence that is actualized by the holy, however that is understood. Third, it may refer to a specific type of religious experience such as Jewish, Christian, Muslim, or Buddhist. (236-37)

Furthermore, Conn is adamant that, although the modern definition of *spirituality* may be ". . . generic, there is no generic spirituality. All spirituality is concrete, embedded in the particularities of experience" (237).

Similarly, Principe understands *spirituality* to have three necessary levels: existential, doctrinal, and disciplinary. The existential level refers to

> . . . the way in which a person understands and lives within his or her historical context that aspect of his or her religion, philosophy or ethic that is viewed as the

loftiest, the noblest, the most calculated to lead to the fullness of the ideal or perfection being sought. (136)

The doctrinal level refers to the formulation of a teaching about the existential reality. Scholars study the existential and the doctrinal at the third level; here, *spirituality* may be regarded as an academic discipline (136).

Lawrence Lapierre expands the description in his understanding of *spirituality* by naming six dimensions: journey, transcendence, community, religion, the mystery of creation, and transformation. He admits that these may or may not entail theism, and further postulates that evil is lack of progress and/or regression in any of these areas (153-161).

Lapierre takes great care to show the multi-dimensional reality of spirituality. However, his six factors can be condensed without losing essential meaning. The dimension of journey is teleological; it entails a search for meaning and value. This seems to coincide with the idea of transcendence, of recognizing that ultimate value lies beyond oneself or is at least larger than oneself. Likewise, "the mystery of creation" is explicitly transcendent as it refers to the natural world as a place where God--or the transcendent--may be encountered (158).

Journey, as described by Lapierre, is more than teleological, however; it is also how one lives in the pursuit of value and meaning. Lapierre's designations of community and religion also refer to the lived, or existential, aspect of spirituality: the persons with whom one chooses to associate on one's journey, and the ordering of one's beliefs in practical living. Hence, the two critical aspects which link the six dimensions in

Lapierre's understanding of spirituality are the transcendent and the existential.

David Ray Griffin explicitly states what the previous understandings imply: "*Everyone* embodies a spirituality" (1, emphasis mine). As such, Griffin asserts that every human being strives for ultimate values and commitments, although the content or focus of these values may vary from person to person (2). Thomas Moore emphatically concurs that spirituality is an essential component of humanity for it is necessary for the soul (*xv*, 232).

Modernism presented an innovative approach to spirituality. Largely as a result of the methodological shift established by the Enlightenment, individualism became the key-stone of modern spirituality. Even the socialization process exhibited this tendency as persons' social relations were increasingly confined to large, impersonal groups such as the national economy, a large city, or a suburban area (Griffin 2, 9). At no time in history were relations--internal and external--so absent from the concerns of spirituality as in the modern era.

In contrast, postmodern spirituality--which continues to unfold as we move into a new millennium--lays great emphasis on internal relations: "The relations one has with one's body, one's larger natural environment, one's family, and one's culture are . . . *constitutive* of one's very identity," rather than derivative and accidental as in modern spirituality (Griffin 14). In other words, a greater sense of connection with and belonging to one's total environment exists in postmodern spirituality than in modern spirituality.

Charlene Spretnak highlights this "connectedness" in understanding "nature as

spiritual embodiment" (49). Creation-centered spirituality provides the basis for such thinking. Spretnak's concerns are closely tied to ecological matters, for she views the earth as "an extension of our own biological embodiment" and as such an "encounter with God" (53). The spirituality which she describes is anthropocentric, beginning with the human condition and rooted in matter. Although her approach is theistic, her descriptions do not demand a theistic spirituality; that is, God or some supreme being is not necessary.

Considering this brief overview of various definitions and understandings of *spirituality*, at least three components appear essential in defining the term today: (1) transcendence, or moving beyond oneself toward a greater S/subject; (2) the existential, or lived experience; and (3) *spirituality* as an essential component of humanity. Thus, spirituality is essential to being human, involves self-transcendence in one's lived experience, and will be shaped by one's perception of the transcendent S/subject.

Spirituality may be understood as both descriptive and prescriptive. As the former it describes the experiential aspect of spirituality; that is, the rituals, symbols, and behaviors associated with the expression of a particular spirituality. Prescriptive spirituality establishes the possibilities or boundaries of a given spirituality. This is most obvious with regard to the nature or identity of the transcendent S/subject. For example, if the value to which one aspires is a political ideal such as Marxism, certain beliefs and behaviors follow or Marxism is not the transcendent value. Likewise, if God as revealed in Scripture is the transcendent Subject, certain beliefs and behaviors follow. Whatever or Whomever is perceived as ultimate, or transcendent, determines the parameters. Spirituality as a discipline helps us to understand these parameters.

If the nature and identity of the transcendent S/subject is critical to understanding the context and content of one's spirituality, then this is the starting point in the effort to address the implications of spirituality for life in general. I posit that a trinitarian understanding of God is the most appropriate means for Christians to understand the Transcendent Subject and, therefore, to formulate and live their spirituality.

Sexuality

A fundamentally accepted fact is that sexuality pertains to the human body, yet not exclusively so. Secular psychology and sociology have strongly influenced a multi-faceted understanding of sexuality. A perusal of writings in these areas reveals the variety of approaches which may be taken to understand human sexuality: sociocultural, behavioral, biological, developmental, even political, to name a few. Lisa Serbin and Carol Sprafkin highlight the complexity of the study:

> The development of sexuality in humans involves the coordination and integration of physiological, cognitive, social, and cultural processes over the entire lifespan. It includes the development of behaviors and attitudes concerning sex *per se*, as well as gender comprehension, learning and adoption of sex-roles, behaviors and attitudes, and the physical processes related to hormonal change. (163)

Peter Anderson and Mal Morgan reveal two key concepts of sexuality when they note that sexuality is at the core of "the way we view ourselves, in our bodies, as gendered spirits" (116). The first idea has to do with the human body. That sexuality is encompassed in physical matter appears to be an unnecessary observation. Yet precisely that fact lies at the root of much of the difficulty within the context of our discussion: How do the material and spiritual relate? The second idea draws attention to the

differentiation among human bodies in the area of sexuality: gender. Although these concepts can be and often are discussed separately, they are inextricably related.

As a human being, it is impossible to choose to *not* be embodied; therefore, it is equally impossible to choose to not be a sexual being. To be human is to be sexual. From conception, all components are potentially available for sexuality; as the fetus develops, the conditions of sexuality develop. In approximately the sixth week, the fetus begins to experience internal changes brought on by the interaction of various chemicals and/or chromosomes. Over the next six weeks, visible gender distinction emerges, distinguishable by the appearance of external genitalia in males, and the formation of the clitoris and vagina in females; hormonal variations also occur which have long-term developmental effects (Serbin and Sprafkin 166-168; Freeman 171; Joy, Bonding 69-85).

James Nelson seeks to encompass the variety of elements present when he claims that "sexuality is our way of being in the world as female or male persons. It involves our appropriation of characteristics socially defined as feminine or masculine" ("Between Two Gardens" 89; also Nelson, Embodiment 18, 25-6; Garland and Oates 171). An important issue is raised here, for the argument is fierce as to whether gender behavior results from hormonal pre-conditioning, or if sociocultural conditioning alone lies at the root of such differences. Sufficient scientific evidence supports the view that inherent physiological factors lead to differences in characteristics, skills, and behaviors in males and females, although there is always an overlap and such distinctions never occur in *all* boys and *all* girls (Serbin and Sprafkin 165-66; Blitchington 18-23; Joy, Bonding 69-85).

Notwithstanding the physiological factors influencing sexuality, social condition-

ing exerts a powerful influence upon gender-role development and attitudes toward sexuality. The socialization process in gender-role development will be addressed more specifically under the Caribbean Context. However, some general observations will establish a foundation for understanding the formation of attitudes toward sexuality.

Since attitudes entail learned ideas, feelings, and actions (or reactions), the socialization process must be considered. Through a variety of methods and messages, a child's attitudes are shaped. Standards, rules, and goals are established, and response to the violation of these standards is generally the most important factor in the development of attitudes (Lewis 99). For example, the standard may be sexual propriety; a girl's violation of the standard may result in condemnation or punishment and a boy's violation may be tolerated or viewed with amusement. Hence, the attitudes toward the standard will be different for the girl as opposed to the boy due primarily to the response or reaction elicited upon violation of the rule.

Mary Vander Goot asserts that "sexual attitudes are primarily formed within the setting of family relationship" (80). The willingness or reluctance of parents or guardians to talk about sexual matters significantly influences the development of children's attitudes toward sexuality. Young children are generally satisfied with short, simple answers to questions regarding sexual issues, even if they do not fully understand the explanation. Unwillingness to respond to a child's sexual questions subtly injects shame, for a child quickly learns that good news is not avoided or hidden (Vander Goot 84-85). In addition, unwillingness to tell children the correct names for the sexual parts of their bodies implies that these parts are forbidden (Cadoff 57). Often responses of disgust are

associated with bodily functions such as toilet training and genital fondling (Lewis 113).

When these things are viewed as "icky" or bad, children develop a sense of shame toward

sexuality.

Shame is a powerful factor in shaping negative attitudes toward sexuality. Merle

Fossum and Marilyn Masin state that "external or traumatic shame results when a

person's body, thoughts or feelings are invaded in such a way that the person feels like,

and is subsequently treated like, an object or a thing" (39). The same authors then cite

several events which have been shown to result in shame: physical invasion, sexualized

touch, incest, rape, and inappropriate nudity (40-41). The first two may not be overtly

sexual in nature, but a child feels intruded upon. Physical invasion may occur when an

invasive medical technique (for example, giving an enema) is done without warning or

permission, leaving the child feeling powerless and invaded. Sexualized touching may

take place in the form of unwanted or excessive hugging or kissing by adults. In such

cases, emotional as well as physical invasion has occurred. The child is disrespected as

the desires of the adult are placed above the child's (Fossum and Masin 40).

Shame may also be produced when the personal space of a child or adolescent is

invaded by an inappropriately attired adult. Such "inappropriate nudity" may occur when

an adolescent boy views his mother in her underwear or a see-through nightgown

(Fossum and Masin 40). Even if no inappropriate nudity occurs, children may feel guilty

if they think they have seen something they ought not to have witnessed (Vander Goot

88). If these issues are never addressed in a positive way, the sense of shame will linger

and generally result in negative attitudes toward sexuality.

Harsh, negative treatment, including humiliation, is also related to shame (Lewis 110). Teasing is generally recognized as aggressive in nature, yet most people do not perceive it as conveying humiliation or shame. Lewis contends that "many instances of teasing really constitute humiliation or shaming (110). If persons are uneasy about their own sexuality, they may also demean it in others; a common way of doing this is through sexual teasing or ridicule (Vander Goot 93). Of course, this further demeans sexuality as a weakness or something wrong or inappropriate.

When a child begins to establish personal privacy boundaries, these should be respected as much as possible (Cadoff 57-58; Vander Goot 88). If children want to use the toilet by themselves, or dress themselves, they should be allowed to do so as early as they are able. This conveys to the children that their privacy is respected and, consequently, that their bodies are respected. In return, this will help them learn respect for others (Cadoff 56).

Thus, sexuality is evident in physiological make-up and in psycho-social reality as one either lives out or rejects externally determined male or female personality stereo-types (Garcia and Helminiak 156; Allen 534-35). Furthermore, socialization plays a critical role in the development of attitudes toward sexuality.

Another significant component of sexuality is the relational aspect. Sexuality is viewed by many as the key factor in humankind's desire for relationship and intimacy (Nelson, Embodiment 18; Bilotta 22; Didomizio "Sexuality"). Marvin Ellison takes the point a step further in stating that sexuality is not only the human "longing for intimacy and communion with others [but also] with God" (28). Thus we are introduced to the

understanding that sexuality entails a relational pull (or drive) which includes the vertical and horizontal dimensions of communion.

The urge to relate to others is rooted in creation. Genesis 2 portrays the creation of one person out of the body of another. Original union is the first principle of human life. Vander Goot's comments on the story of the creation of man and woman are illuminating: "It is a story of union prior to separation, and of separation making communion possible. . . . The story tells how two persons were formed out of one, and then how these persons who were separated from each other were joined together again" (Vander Goot 80).

Attempting to overcome separateness has been the continuing struggle of human-kind since the intrusion of sin into the world. Although this relates to every aspect of life, James David and Francis Duda assert that "the finest, most sublime foretaste of heaven (overcoming separateness and attaining oneness) lies in sexual intercourse" (334).

The Relationship of Spirituality and Sexuality

Awareness of the relational aspect of human sexuality leads back naturally to spirituality. Anderson and Morgan view the quest to "*experience relatedness* to the ultimate" (italics mine) as a part of the core dimension of spirituality (117). Most, if not all, Christian writers, regardless of tradition, speak of spirituality in terms of communion with God and with others. Thus the connection between spirituality and sexuality is most obvious at the relational level as Shaun McCarty illustrates:

> Both are rooted in the human condition of incompleteness and a longing
> for union. Both are meant to orient persons towards love. Both, hopefully
> are propelled by passion. Perhaps this closeness at the roots partially

explains why the language and imagery used to describe God-experience are often sexual, "mystical marriage," "dart of love," "ravishment." (107)

Most writers who address the connection between sexuality and spirituality observe that each has to do with the totality of a person. Healthy spirituality can never be concerned only with one's own inner life, but must continually seek to integrate all aspects of life: psychological, emotional, intellectual, physical, social. Sheila Harron sees a clear connection between sexuality and spirituality as she relates Erikson's stages of psycho-sexual development to spiritual development. The stages of trust, autonomy, initiative, industry, identity, and intimacy all lay the natural groundwork for fullness of spiritual experience. If these are poorly established at the psycho-sexual level during infancy, childhood, and adolescence, spiritual development in these areas will likewise be hindered. She concludes that "the longing that lies at the heart of our sexuality and our very humanity is meant to lead us to God" (70-72).

One final point needs to be made before moving on. Spirituality occurs within a physical, bodily existence; hence authentic spirituality must involve the body (Grant 6). Kenneth Leech observes that "Christian spirituality at its best is materialistic, incarnational" (85). Taking the logic a step farther, James Deschenes cites William Kraft to state that spirituality is sexual because it is embodied (29). Deschenes continues: "It is the role of a healthy spirituality to help men and women discover that their flesh and its desires are not inherently evil, but are sharings in the passionate longings of God himself to relate to creation" (33). Therefore our spirituality is intimately related to our embodiment as gendered beings, that is, to our sexuality.

The Church's Traditional Understanding and Interpretation

of Spirituality and Sexuality

In order to better understand the position in which the contemporary church finds itself with regard to sexuality and spirituality, a look to the past is necessary. To trace the history of this relationship through church history, it is necessary to begin with the Hebrew roots. That the Hebrews assumed a holistic view of human life is widely recognized (Boivin 157-65; Ellison and Smith 36; Howard 149-151). They saw sexuality and spirituality as well-connected aspects of one's existence. Gender roles were quite important, yet a dualism which separated the material body from the spiritual soul did not exist in mainstream Judaism prior to the New Testament period. Given the strong Hebrew roots of Christianity, at first glance it might seem surprising that a strong dualism of the material and the spiritual should develop so quickly within early Christianity.

Dualistic thinking pervaded the religious, philosophical, and scholarly world into which Christianity was born; therefore dualism was an inheritance, not an invention, of the early Church. Although the Church encountered Hellenistic dualism, dualistic religions and philosophies were present long before Greek culture gained ascendancy. The Zoroastrianism of the ancient Persians was primarily an opposition between good and evil, but not necessarily between material and spiritual. The Greeks eventually conquered the Persians, however, and transmitted dualism into the mainstream of Western civilization (Bullough 50).

Perhaps the most sweeping expression of dualism which influenced early Christian thought was a form of Gnosticism known as Manichaeism. Present in this religion

was a rigorous dualism between spirit and matter, good and evil, light and darkness.

Iwao Hoshii elaborates: "Man's soul is a part of God that is imprisoned in bodily dark-

ness. Salvation consists in man becoming aware of the flesh by renouncing copulation,

procreation, possessing material goods, and the eating of meat and the drinking of wine"

(48). Manichaeism further led to a dualistic ordering of society as only the elect could

achieve such an ascetic lifestyle; others would have to be content to gain redemption in

later rebirth (Hoshii 48).

Stoicism, a Graeco-Roman philosophical system already 300 years old by the time

of Christ, responded to Gnosticism by emphasizing natural law. This resulted in the

promotion of the view that sexuality was fundamentally for the purpose of procreation,

and that a suppression of passion and emotions was necessary to the attainment of virtue,

which was the goal of life (Mayo 25-26).

At the risk of oversimplification, it seems accurate to state that Manichaen

dualism had such a powerful influence upon Christianity due to its grip on Augustine of

Hippo (A.D. 354-430). For a time during his years of searching for truth, Augustine

adhered to Manichaeism. Although he later rejected the religion as false, he could not

seem to discard the dualistic thinking. Since Augustine is recognized as the most

influential theologian from the second through the fourteenth centuries, it is no surprise

that dualism became a basic component in the Church's theology.

However laying blame entirely on Augustine is unfair, for even the earlier Church

fathers--for example, Jerome and Origen--displayed strong dualistic inclinations. The

social and ecclesiastical cultures of the Church fathers provided a strong set of presuppo-

sitions which led to the exaltation of (a) the male and (b) asexuality (Winslow 28-29).

During the Patristic period (*c.* A.D. 100-600), as dualism was integrated into the theology and practice of the Church, the generally accepted view was that the male carried the spiritual and rational element of human nature, the higher nature, and the female the material and sensual, the lower nature (Winslow 35-37; Tomm 223). Many even posited that only men carried the *imago dei*; women carried the distorted image representative of the Fall. The female was commonly referred to as a "misbegotten male," a view originating with Aristotle, but adopted by some early Christians and later by Thomas Aquinas (Tomm 232). Only a short step was taken to the perception that the woman was a source of evil. Winslow concludes that the Church fathers gave modesty suggestions to women not so much for the sake of simplicity and good taste, but because the fathers themselves were afraid of their own sexuality; an inability to control their own responses was a threat to rationality as well as to church order (37).

Part of the natural philosophy of the Stoics was also adapted by the Church, and the sex act was accepted as good only for the purpose of procreation. Geoffrey Parrinder attributes the furor over what was perceived as deviant behavior--for example, bestiality, masturbation, homosexuality--to the fact that none of these allowed for procreation; however, Jeremy Taylor, a seventeenth century Protestant, claimed that adultery and fornication were just as sinful because they were forbidden by divine command (41).

Celibacy was seen as the best condition, primarily because it represented an overcoming of the sensual state and thus the most holy state possible while on earth. Jerome praised marriage but only because it produced virgins (Winslow 34)! Out of this

context, ascetic monasticism flourished from the late Patristic period through the Medieval period.

Respite emerged for women, however, as many embraced the asceticism of monasticism. Rosemary Radford Ruether contends that asceticism provided a liberating force for women because it allowed them to become subjects instead of mere objects; in asceticism they gained limited control in defining themselves as spiritual persons (152).

Eleanor McLaughlin observes that due to the prominent place of women in monasticism, the spirituality of the medieval Church was shaped by men and women together more than at any other period. The language of the late Medieval period was androgynous and even the men seemed comfortable referring to God in terms of Father-Mother, Brother-Sister, Child-Lover, and to themselves as the bride of Christ (43). Yet as an "equality in holiness" came to be recognized for women, their public status as equal in authority to men in the Church was absolutely denied (Ruether 157-58). Thus, dualism in the material realm continued.

The Protestant Reformation brought with it divergent understandings of sexuality and spirituality. Luther made a major theological concession when he stated that women had once enjoyed original equality with men, but had lost this due to Eve's sin. Yet he perpetuated the traditional dualism by continuing to regard women as mentally, morally, and physically inferior and thus subordinate (McLaughlin 48). Although the reformers rejected the body-soul dualism which had been present for so long, Mary Ann Mayo concludes:

> neither Luther nor Calvin . . . nor the reformers who followed them could

go as far as to see sexual desire as a positive gift of God. It was a necessary part of life made clean by the grace of God, but not good and healthy in its own right. (29)

The reformers did raise the status of marriage to a higher level than had previously been done. Marriage was honorable and good, not just a second choice to celibacy. A century after Luther, Jeremy Taylor was even bold enough to claim that sex was to be enjoyed (Parrinder 41)--a drastic change from what had been taught for hundreds of years. Most Protestants were reluctant to agree with Taylor, however.

With the elevation of marriage within Protestantism, the Christian woman was able to accept motherhood as a spiritual vocation as the home replaced the monastery as center of Christian nurture. But at the same time, the freely chosen vocation of a celibate monastic life was gone; only marriage and motherhood remained as a full Christian vocation for the Protestant woman. Although some Protestant groups opened the door for greater involvement of women in ecclesiastical matters and generally held them in higher regard--for example, Puritans and Quakers--it was not until the nineteenth century missionary movement that women were given a spiritual vocation other than motherhood (McLaughlin 49).

Although the discussion seems to have turned into a feminist approach to sexuality and spirituality, such is not the case. The attitudes toward and treatment of women were simply some of the most visible outcomes of the Church's matter-spirit, or body-soul, dualism. Unfortunately, we cannot dismiss this as a plight of past centuries; the long heritage of the separation of spirituality and sexuality continues to take its toll today, although notable efforts are being made to chart a more positive course.

In recent times, the attempt to re-establish and develop the relationship between spirituality and sexuality has been heavily informed by the methodology of liberation theology; the human experience has become, for many, the key to understanding and explaining how human sexuality intertwines with spirituality. As Daniel Didomizio observes, Genesis 1:27 is now used to emphasize "sexuality as a God-given gift affirming that human beings image God when they join together to complement each other" ("Sexuality"). A greater effort to recognize and accept the wholeness of human nature is present. As such, the social sciences contribute significantly to current theological views. Didomizio views the current approach as a humanistic theological orientation which traces its roots not only to Genesis but to Song of Songs as well ("Sexuality").

Nelson critiques the historical understanding of spirituality as being rooted in a sin-redemption theology which parallels sexual dualism, rather than in a creation-centered theology. Such a stance, Nelson believes, places greater emphasis upon sin and the Fall rather than upon the goodness of God's creation ("Two Gardens" 91-92).

Feminist theology, though not without its faults, contributes significantly to a healthier understanding of sexuality and spirituality. A notable way in which this has been done is by lifting out from the Bible the feminine imagery for God (for example, Trible). Mayo asserts that the way in which the Book of Hosea portrays God as passion-ate, caring, tender, and loving should help us realize that these actions are certainly acceptable on the human level; if that is insufficient, Song of Songs presents sexual passion as a normal activity to be enjoyed by both sexes (24-25).

Although Sigmund Freud has been criticized often by Christians--fairly and

unfairly--he nonetheless pioneered the modern breakthrough in understanding that issues of sexuality concern and affect the total person. Freud boldly pushed forward, seeking answers in the realm of sexual theory when such study was unpopular. He was heavily responsible for the broadening of the concept of sexuality which began to occur early in the twentieth century. Early in his career, Freud's concept of sexuality narrowed to activities relating to sexual intercourse. As Freud advanced in his study, he came to understand sexuality as including all physical pleasure and affection, love and all tender emotions. *Psychosexual* became the term used to refer to this broader understanding (Fine 14-15).

Walter Bartling acknowledges the modern psychological understanding which stands upon Freud's shoulders, yet reveals that the Apostle Paul recognized this intertwining of sexuality with all of life when expounding sexual ethics to the first century church in Corinth:

> In [Paul's] concept of "body" (*soma*), as this is developed in its sexual dimensions in 1 Corinthians 6, there is an apprehension of the psychophysical and psychosexual unity of man that is stunning in its modernity. The *soma* is the person, the total self as it enters into personal relationships with other selves. In sexual encounter the total self is involved at levels of commitment that are quite unique in human behavior. (362)

Based on his study of 1 Corinthians 6 and 7, Bartling also interprets Paul as (a) having a positive view of marriage--it is a gift from God; (b) viewing the sex act as an inherent value to be enjoyed by both partners; (c) elevating women to the status of partner in marriage; and (d) perceiving the sexual union of marriage as "a parabolic witness to the union of Christ with His church"--a lofty comparison indeed (362-63).

Another significant theological trend of the modern period relates to humanity as male and female created in the image of God. Since this provides the basic theological framework for the study, I shall momentarily withhold elaboration.

To summarize, the history of understanding the relation between spirituality and sexuality within the Western Church is from a predominantly negative stance--from quite early the two were generally not related in any healthy, holistic way. The Reformation brought forth a less negative view but the struggle to find a positive, healthy relationship continued. Current thinking within the Church has been heavily influenced by the social sciences, psychology in particular. While steady progress is being made toward a healthy, holistic understanding of spirituality and sexuality, the long tradition of a predominantly negative attitude toward sexuality continues to color the thinking of many people within the Church.

A Trinitarian Understanding of *Imago Dei*

Understanding the nature of humanity is foundational to embracing the positive alliance between spirituality and sexuality. And within the Judeo-Christian tradition human nature receives its highest definition: humankind is created in the image of God! Rather than address the gamut of *imago dei*, this study focuses on a trinitarian understanding of humanity in the image of God. The primary scriptural basis is the creation narrative of Genesis 1:26-28 with support from the Gospel of John. The methodological approach is more theological than exegetical.

To set a theological framework, Catherine LaCugna provides a thought provoking volume on the Trinity, God for Us. Her basic premise is that the doctrine of the Trinity,

when properly understood, "is the affirmation of God's intimate communion with us through Jesus Christ in the Holy Spirit," and is therefore intensely practical for everyday living (ix). She believes a reclamation is necessary, however, for the doctrine has been effectively lost to the life and practice of the Church.

Two expressions of the Trinity have become common:

(1)   The essential or immanent Trinity refers to the interiority of God; that is, how God relates to and communicates with Godself as Father, Son, and Spirit. *Theologia* has been used to identify this aspect.

(2)   The economic Trinity (*oikonomia*) describes the manifestations of God's activity in the world effecting redemption and salvation; it is the understanding of God's self-communication through the missions of the Word (Son) and the Spirit (LaCugna 211, 222).

LaCugna criticizes this traditional understanding for the confusion and impreci- sion it has perpetuated. She proposes instead to clarify the words *oikonomia* and *theolo- gia* to more accurately reflect biblical and pre-Nicene patterns of thought (223):

> *Oikonomia* is not the Trinity [extending Godself] but the comprehensive plan of God reaching from creation to consummation, in which God and all creatures are destined to exist together in the mystery of love and communion. Similarly, *theologia* is not the Trinity [within Godself], but, much more modestly and simply, the mystery of God. (223)

In other words, the mystery of God is given in the economy of salvation and the economy of salvation expresses the mystery of God (224). This does not reduce theology nor the Trinity to soteriology; instead it opens every area of theology previously relegated to other fields, for example, anthropology, cosmology, spirituality (4).

The portions of the biblical text most crucial to initiating discussion of a trinitarian understanding of *imago dei* are found in Genesis 1:26-27:

> [26]Then God said, "Let us make [the adam] in our image, in our likeness . . . ." [27]So God created [the adam] in God's own image, in the image of God God created [the adam]; male and female God created them.

If the passage was not so familiar, we would raise our eyebrows in shock. The Almighty, All-powerful, One, God of Israel speaking of "us" and "our" is astounding; if it is not, we should recall that it is written in the first book of the Bible by the ancient Hebrew prophet, Moses. Clearly intended as a crucial clue, we are compelled to search for the meaning.

The most obvious point, but certainly not the simplest, is that the plural pronouns express the sociability, or social nature, of God. It is true that the pronouns do not demand a *triune* God for such a concept was foreign to the Hebrew understanding (Suchocki 59). Yet to dismiss any trinitarian interpretation as "dogmatic judgment" and regard the plurality as reference to other beings in the heavenly court (Westermann 144) seems unnecessarily harsh in the wider canonical context. Nowhere does Scripture allow any but God as Creator (for example, Colossians 1:15-16); and nowhere does Scripture allow any God but One (for example, Deuteronomy 6:4). The text clearly intends radical revelation regarding the nature of God and consequently of humanity.

The use of a plural pronoun in reference to humanity in Genesis 1:27 reaches back to the divine plural for understanding. "God created [*the adam*] . . . male and female God created *them*" (italics mine). Royce Gruenler notes that the generic nouns "God" and "man" (the *adam*) are defined by plural pronouns; "God is in the plural form, and the

plural personal pronouns *us* and *our* identify the social nature and conversation of God; while 'man' is actually 'them,' male and female in social communion" (12).

Phyllis Trible elaborates, drawing from the wider context of these verses:

> Once the creative act is narrated (1:27), God speaks to humankind, this time using the first-person singular to refer to deity: "And God said, 'Behold *I* have given you . . . " (1:29, RSV). The switch from plural to singular pronouns signifies variety, freedom, and fullness within God. Moreover, it recalls the comparable shift from singular to plural pronouns in the description of humankind, male and female. Unity embraces plurality in both the human and the divine realms. (21)

Thus both God and humanity exhibit sociability or community.

Paul Jewett extends this significant theological point as he enters the door Karl Barth opened earlier this century: the *imago dei* is present in humankind *as male and female* (Jewett 24; Barth 3/4: 117). This departs from the traditional theological understanding which held that the image of God was present in humanity but not in humanity as male *and* female (Jewett 28-30). The distinction Jewett makes is that affirmation of the creation of humanity *as male and female* necessitates the relational encounter of *imago dei*.

Following Barth again, Jewett affirms the image of God in "Man-in-fellowship" as analogous to "God-in-fellowship." As such, we must live as man *or* woman, not attempting to transcend our sexuality as did the ascetics; but we must also live as man *and* woman, in mutual and complementary relationship (38-39). Sara Butler, interpreting Pope John Paul II, echoes this view when she asserts that men and women are individually made in the image of God as rational, free beings; but they also image God together and communion more than solitude projects the image of God (47).

Barth strays when he apparently equates the *imago dei* with sexual differentiation (3/1: 186, 195). Though Barth seems to avoid the implication that God is a sexual being, a note of caution is in order: created in the image of God as sexually differentiated beings intends sociability of humankind, not the sexuality of God (Davidson 20; Bird 15-17). God as sexually differentiated is a notion completely foreign to Scripture. Thus cautioned, the text declares that humankind as male and female unequivocally manifests the image of God. Yet this is not the sum total of the image for the text plunges deeper: "let *them* rule over . . . all the earth" (1:26, italics mine).

Humankind as male and female images God in sociability and community, but also by exercising dominion over all other aspects of creation. The nature of this dominion is more clearly expressed by the term co-regency. Dominion was not given to only one of the human beings, but to humankind as male and female. Both are commanded to rule; both are blessed and commanded to multiply (1:28). The traditional interpretation of Genesis 1:26 as supporting or even commanding male headship has led Mary Stewart Van Leeuwan to query whether the rest of the chapter was even read or deliberately ignored (41). Neither is a legitimate option. Gruenler notes that "creation was originally designed by the Triune Family to be an interwoven family of families, man and woman serving as God's viceregents and caretakers" (22).

Western society is so programmed to hierarchy that this concept of fully equal, shared dominion seems oxymoronic. Yet we must focus our attention on the prototype which humanity images when rightly related to God. A proper understanding of the Trinity forbids any hint of subordination or hierarchy. God the Father is not the heavenly

equivalent of a Roman emperor who dominates and overrules the Son and the Spirit in the palace of the universe any more than is a bishop dominant over the laity or a husband over a wife. The proper trinitarian concept is the co-unity of God, or God in communion. The Trinity is a communion of equals with divine rule belonging to three Persons (LaCugna 390-91; Joy, Lovers 32-33).

Sexism, racism, and clericalism are built on the same faulty premise. Theologically they all derive from a unitarian view of God which presupposes a solitary ruler. Logically, the men or the whites or the clergy image such a rule on earth. A truly trinitarian understanding demolishes the premise of sexism, racism, or clericalism for it presupposes the shared rule of equals in community (LaCugna 390-99).

"Subordinate but equal" is as invalid an argument for men and women, whites and blacks, clergy and lay as it is for Father and Son. The extent to which we attempt to accept the Trinity as a subordination of office though not of substance is the extent to which we will continue to misappropriate trinitarian based relationships between gender, between races, and within institutional expressions of the church.

A trinitarian understanding of humankind created in the image of God does not translate into anarchic egalitarianism. Leadership and authority are essential biblical principles of community, as are submission and servanthood. The biblical concept of authority is based on gifts and roles assigned by God and does not necessarily correspond to gender or race. All members of Christ's body are exhorted to submit to one another (for example, Ephesians 5:21); all are enjoined to follow Christ's example of humble servanthood (for example, John 13:1-12; Philippians 2:5-11).

Royce Gordon Gruenler's thematic commentary on the Gospel of John provides a useful platform from which to view the Triune Community at work in relation to one another and in relation to humankind. Key to a correct understanding of the Trinity, contends Gruenler, is recognizing the attitude of disposability which exists within each member of the Godhead. Disposability is the attitude "of being there for the other as servants who place themselves at the other person's disposal in an act of hospitality and generosity" (x).

Although the Son assumed a subordinate role for the purpose of redemption, disposability on the part of each member of the Godhead is evident. Never in the interpersonal relationships between the members of the Godhead is absolute equality denied; essential or necessary inequality simply does not exist among the three persons of the Trinity (xiv). The Son indeed listens to and does the bidding of the Father; however, the Father also "listens to the Son, grants his requests, bears witness to him, and glorifies him ([John] 8:18, 50, 54; 12:28; 14:16, 26; 15:26; 16:13-15; 17:1, 5)" (Gruenler xvi).

Although the distinctive roles of the Father, the Son, and the Holy Spirit are evident throughout John's Gospel, so too is the reality that each person of the Trinity "willingly, lovingly, and voluntarily seeks to serve and please the other" (Gruenler xvii). Father, Son and Holy Spirit are each fully God and each has complete authority, yet John 16:14-15 indicates that each is servant to and witness of the other (Gruenler 118).

Gruenler shows how the unity of purpose and will among the Godhead is vividly demonstrated in John's record of Jesus' baptism (1:33-34). "Father and Spirit [defer] to the Son who is to act as spokesman for the divine Community, and the Son [defers] to the

Father and the Spirit in accepting their commission to represent the one gracious will of the divine Family" (28). Thus within the Godhead disposability occurs regardless of role or rank (Gruenler xix).

More astounding and mysterious is the fact that the disposability of the Godhead is not confined to the other members of the Godhead. The disposability of the Godhead extends to all of creation, most specifically to sinful humankind (Gruenler 73). John 14:12-14 reveals that "Jesus offers to be wholly available to the requests of his followers who have placed themselves at his service, all to the glory of the Father" (Gruenler 99). Thus sacrificial servanthood is not a quality limited to the incarnate Jesus; rather, it reveals the very nature of the Godhead. Each member of the Godhead not only serves and supports the other but each also selflessly reaches out to creation (Gruenler 81-82).

Consequently, mutual disposability is expected to characterize the Church; yet if we accept that humankind is created in the image of the trinitarian God, then the goal for all human relationships must be the same. Admittedly humankind lives in the shadow of Genesis 3; our first parents yielded to sin and we continue to suffer the effects of our separation from original union with God and with one another. Yet this does not nullify the truth that we are created for co-union and communion in the image of the Triune Family.

Gruenler submits:

> All of creation, but especially its highest human level, appears designed of God to serve other levels and members of the larger family of creation, and to be interdependent in some way that is analogous to the pattern by which Father, Son, and Holy Spirit are interdependent and are at one another's disposal in the most original Household, the Triune Family. (2-3)

The Triune God has created a social universe with social creatures. The divine Community sets the example for the created community to follow.

To summarize, God demonstrates the self-revealing, self-giving Trinity at all times as God reaches out to humankind from creation to consummation. Genesis 1:26-28 presents the foundational text for understanding the *imago dei* in trinitarian perspective. Through the plural pronouns both God and humanity are revealed as social beings expressing themselves in communion within themselves and to others. In the command to rule, humanity further shares the trinitarian capability for the shared rule of equals. The Triune Family presents the model for all human relations.

The Caribbean Context

Within the religious context, much of the official theological tradition of the Caribbean duplicates the historic views of the Church. Roman Catholicism and Anglicanism boast the largest number of adherents, but charismatic and evangelical Protestant groups as well as syncretistic traditional African religions proliferate throughout the region. Hinduism, and to a lesser extent Islam, are influential among the large East Indian populations of Trinidad and Guyana.

Due primarily to the colonization efforts of Spain and England, the Roman Catholic Church and the Church of England have deepest roots and are still the dominant Christian groups within the Caribbean. This pertains to our discussion insofar as these institutions have helped to perpetuate the longstanding dualism which has negatively influenced attitudes toward sexuality. As our discussion earlier revealed, however, even the Protestant denominations have not shaken themselves free of this ignominious legacy.

Barry Chevannes makes the case that the Caribbean reality in general must be understood as having been shaped by Africa for even though great diversity of ethnic backgrounds exist, the folk languages and the worldview are primarily African. As such, emphasis is placed upon the here-and-now rather than upon an afterlife. Chevannes sees this as contrasting biblical and subsequent European theological thought which emphasizes the next world ("Caribbean Reality" 64-65). The value of the African worldview is that it is much more holistic than the Hellenistic one; in this way, it more closely relates to the Hebrew understanding of life. The "African-Caribbean peoples place a great value on the integrity of body, mind, and spirit. The experience of God . . . cannot be limited to the mind, but must also move body and spirit" (Chevannes, "Caribbean Reality" 67).

Banmattie Ram supports Chevannes' claim that the European culture supported a divided worldview. Yet she cites other studies which reveal that African heritage contributed in this regard as well, particularly with regard to gender issues. Elizabeth Amoach, in "Femaleness: Akan Concepts and Practices," notes that among the Akan tribe of Ghana, from which slaves were brought to the Caribbean, men were reputed to have a stronger *sunsum*, a spiritual element for protection which they transmitted to their children; women were believed to have a weaker and less effective *sunsum* (qtd. in Ram 23). Hence, a basic requirement for women is to produce children and do gender-based tasks such as rearing children. Therefore, even though African culture may be more holistic in overall approach to life, a gender-based dualism is present.

No one disputes the plurality of Caribbean society, although Afro-Caribbeans constitute the largest population group. British and European cultural influence has been

strong due to colonialism; various aspects of African cultures were transplanted through slavery. Therefore, the Caribbean may be considered a blending, or clashing, of these different cultures (Barrow 52-53; Ram 22-23). Yet Chevannes' claim that the Caribbean worldview is essentially Afro-centric appears accurate from the broad perspective although the population of East Indians in Trinidad and Guyana should not be over-looked. The East Indians are descendants of indentured servants brought from India to the Caribbean to supply labor following the emancipation of the African slaves. The designation "East Indians" distinguishes them from the indigenous Amerindians who were present prior to the arrival of European colonizers.

Hereafter, the terms "Afro-Caribbean" and "Indo-Caribbean" will be used to refer to the black and East Indian populations of the Caribbean respectively. When no distinction is made between the groups, the terms "West Indian" or "Caribbean" will be used.

The historical situation of the Caribbean cannot be overlooked if we are to understand the attitudes toward sexuality which pervade this region. While none would discount the impact of history, the argument is unending regarding the primary cause of the current family and mating systems, which are significant indicators of attitudes toward sexuality. Some have attributed present forms to the massive social disorganiza-tion of slavery; others claim these are Caribbean interpretations of African family forms; others point to economic systems or poverty. Germane as well is the manner in which racism, sexism, and classism have intersected to influence attitudes toward sexuality ("Symposium Report" 15). Doubtless all have contributed significantly to current

attitudes; however, the strongest influences seem to spring out of the social and economic practices instigated by colonialism and slavery.

From the late fifteenth century, European or British dominance was the norm. Africans were first brought to the Caribbean as slaves in the seventeenth century and the plantation system, plantocracy, developed. Plantocracy had a significant impact upon the views of sexuality in various ways.

First, the slaves, as the property of the plantation owners, had little control over any kind of long-term relationships. Consequently, permanent unions such as marriage were a great risk, for a partner could be sold away to another plantation at any time (Waite 23; Miller 70; Smith, "Culture" 461). Furthermore, slaves were generally forbidden to marry (Smith, Matrifocal Family 61).

Next, the total authority of the slave master over his slaves often included sexual unions with female slaves. This led to what Raymond Smith has termed the "dual marriage system" in West Indian Society (Matrifocal Family 60). The dual marriage system instigated and perpetuated "alternate [marriage] forms appropriate to different class and racial groups, or to certain inter-class and inter-racial relations" (Matrifocal Family 60).

In the dual marriage system white men married white women but had sexual relations with black or colored (mixed race) women. "Concubinage" is the term used to describe such unions. Concubinage in the pre-emancipation era ranged from short-term sexual relationships which did not involve co-residence, to "permanent unions that differed from marriage only in terms of the legal status of the spouses and children"

(Smith, <u>Matrifocal Family</u> 61).

A black or colored woman often accepted concubinage for the benefits she and her children might gain. Children of concubinage relationships generally enjoyed a more favored position in the plantation work force and were often educated and trained for skilled work such as bookkeeping. Following emancipation colored people became the middle class.

Regardless of the actual number of concubinage unions which occurred during slavery, their importance and impact is great. The message given was that marriage between status equals is expected, but outside unions with women of lower status is accepted.

Another message reinforced by the concubinage system was that non-legal unions are acceptable between men of higher social status and women of lower status, but not between women of higher status and men. White women were not permitted to indulge in sexual relations with black or colored men. The message conveyed was that men were free to have outside affairs while women were obliged to remain faithful. This double standard will be dealt with in greater detail in a moment.

The concubinage system in combination with economic factors presented marriage as a status symbol. The logic was straightforward. First, slaves were generally not permitted to marry, yet female slaves could attain favor through concubinage relations with white men and their children would enjoy benefits in work and educational opportunities. Second, after emancipation in 1838, black women, following the British and European example, thought they would be released from working for wages once they

married. This tended to create an economic burden for the men could seldom earn enough to maintain a household (Waite 23; Smith, Matrifocal Family 94). The conclusion seemed obvious: Marriage is a symbol of status reserved for those of certain economic standing.

The conclusion did not necessitate absence of conjugal relations, however. The pattern had already been established that such relations need not be confined to legally sanctioned unions, although certain norms and expectations did apply. Smith summarizes the dual marriage system and its legacy in West Indian society:

> In its most general form it embodied the rule that men marry status equals and have non-legal unions with status inferiors; since slaves were property, slave men and women could only engage in non-legal relations. The legal and overt bases of status differentiation are vastly different today, but the general structural principles of the marriage system are not. (Matrifocal Family 62)

Hodge supports Smith's claim, observing that Afro-Caribbean women "have always been a little skeptical about the benefits of legal marriage, and have certainly never been altogether convinced that there is any obligatory connection between child-bearing and marriage" (1).

Presently three basic types of mating unions or relationships are common throughout the Caribbean: visiting, common-law or non-legal, and legal. Understanding these types is vital to understanding Caribbean attitudes toward sexuality.

In the visiting union the woman is generally visited in her parents' home by the man and sexual intercourse frequently results. It is not unusual for the woman in a visiting relationship to be mistress to a married man; neither is it uncommon for the

visiting relationship to be the first step toward a stable, committed relationship, with economics playing a key role in such an arrangement.

The non-legal or common-law relationship is in principle a monogamous, committed relationship. Such a union is so pervasive throughout Caribbean societies that laws have been enacted in most of the countries to protect the rights of women and children in these unions. Non-legal unions tend to be more common in the lower economic classes of society. While such an arrangement is common, most still perceive it to be "living in sin." Riva Berleant-Schiller responds that legality is not as important as functionality and advocates the abandonment of the presupposition that all marriages have a common essential element--except perhaps that it is some institutionalized relationship between men and women (66-79).

Somewhat paradoxically, marriage continues to be regarded as a status symbol in the Caribbean; most people still view it as the ideal. This view stems not only from the historical situation outlined above, but also from the influence of the Church.

These three forms of mating relationships are consistently seen across class and geographical boundaries. One form often leads to the next as couples begin with visiting unions, graduate to common law partnerships, and eventually marry (Chevannes, "Caribbean Men" 7).

Barry Chevannes, Dean of the Faculty of Social Sciences at the University of the West Indies in Jamaica, is the primary source in the immediately following discussion. Extensive research revealed Chevannes to be the major sociological evaluator of Carib-bean attitudes toward sexuality, particularly regarding the socialization and attitudes of

males. He is often cited by other authors.

For the West Indian, sex is natural and the foundation of family formation. Seldom will people cohabit or marry if one of the partners is infertile. Achievement of manhood or womanhood is by reproduction (Chevannes, "Caribbean Reality" 69-70; Ram 28), yet the social messages sent to males and females are quite different.

From childhood females and males are socialized according to accepted gender views. Neilson Waite sees the socialization process in general and the lack of information in particular as major factors in female attitudes toward sexuality (35-38). At a young age the socialization process for girls regarding proper sex behavior and modesty begins. Girls' activities are sharply curtailed at puberty. Activities outside of the house must have purpose; that is, to fetch water, to buy groceries, to collect mail at the post office. By contrast, the boys' activities are comparatively free; leaving the house requires no particular purpose (Chevannes, Sexual Practices 5).

Puberty rituals are lacking throughout the Caribbean and parents rarely discuss sexuality with their children. Often girls enter menarche confused and ignorant of what is happening (Chevannes, Sexual Practices 5). Adolescent females are pressured to stay away from men, yet are seldom given an adequate understanding of their own sexuality.

Although sexuality is generally not discussed with adolescent males either, the socialization process is significantly different. Freedom to experience sexual intercourse is encouraged for the males, either by the many examples they see or tacitly by the parents' silence. Sexual behavior is generally tolerated in male children and adolescents and may even be viewed with amusement (Chevannes, Sexual Practices 5).

The peer group is the major source of information regarding sexual practices for adolescents, but especially for males. Usually older males educate younger males in this regard. Magazines, books, and the cinema supplement sex education for many Caribbean adolescents (Chevannes, Sexual Practices 5).

The socialization process begun in childhood and continued in adolescence is perpetuated in adulthood. Chevannes contends, "For men, sexual intercourse is a good thing. For women it is sexual intercourse linked to childbearing that is good" (Sexual Practices 5). Waite augments this view: "The belief that men must satisfy their sexual urges, and that women want men to be in control of them, are motivating factors in the approach to sexuality of the Caribbean male" (53).

These beliefs contribute to the pressure exerted on many young males to become sexually active at an early age. Studies in Jamaica reveal that the average age of first sexual intercourse is between fourteen and fifteen years of age for boys (Chevannes, Sexual Practices 6). In Trinidad, studies indicate that over 60 percent of male adolescents are sexually active by age seventeen (Jagdeo 22-23). Reasons given by males for early sexual activity included fear of being branded a homosexual, fear of being ridiculed, and the belief that sex is natural (Chevannes, Sexual Practices 7-8). A study among Trinidad adolescents supports the Jamaican findings that peer pressure is the most important cause of early sexual activity (Jagdeo 27).

The pressure on males to exhibit sexual prowess is not limited to adolescents nor does it come only from other males. Females often use a man's failure in this regard as an opportunity to ridicule him (Chevannes, Sexual Practices 6). Garth Rose sees a

connection between multiple relationships and male insecurity; a man is afraid his woman

will leave him, so he has two women in order to ensure that he will always have one (28).

Not only does the cultural stereotype link manliness to sexual prowess, a man's

sexual virility is also proven by the number of children he fathers. Trinidad adolescent

males overwhelmingly agreed that a male should father as many children as he could feed

and clothe (Jagdeo 39-40).

A strong attitude present throughout the Caribbean is that men require more than

one partner in order to be sexually satisfied. A study in Jamaica revealed that half of men

eighteen years and older participated in multiple relationships (Chevannes, "Can Our

Men" 12). Multiple relationships are distinguished from casual relationships in that the

former are marked by some level of commitment (Chevannes, Sexual Practices 16) and

typically involve financial support while the latter are simply sexual encounters for

pleasure, the "one night stand." Even women, whether married or not, often accept as

inevitable their partners' involvement in other affairs (Barrow 53, 58; Smith, Matrifocal

Family 62; Waite 32-33).

Conversely, the attitude regarding women is that one partner is sufficient. If a

woman is involved in more than one relationship she is generally condemned, although at

times her activity may be attributed to survival--she is trying to find a suitable breadwin-

ner for her children (Barrow 53; Smith, Matrifocal Family 76).

Females, like males, face imbedded cultural expectations and stereotypes.

Topping the list is the perception that childbearing is the rite of passage from girlhood to

womanhood (Ellis 9; Durant-Gonzalez 14; Hodge 10). A childless woman, regardless of

marital or social status, is generally looked down upon. Choosing to remain childless is not considered an option in Caribbean society and few role models of such women exist (Hodge 10, 14). The socialization process serves to internalize the pressure since a female's self-esteem and self-identity are generally linked to childbearing and child-rearing (Durant-Gonzalez 14-15; Hodge 10).

The reality of infertility is taken into consideration. As such, opportunity is widespread for women to mother children even if they are biologically unable to bear children. An informal adoption system exists throughout the region whereby women can be actively involved in child-rearing. In such cases the biological mother is supplanted or paralleled by an adoptive mother. This practice is tied to the "... general belief that physical and emotional deterioration result from a lack of child-rearing" (Durant-Gonzalez 13).

The practice is also tied to practical concerns. For example, if the biological mother (or parents) believes the child will gain educational or economic advantages in another home, she may allow another to informally adopt the child. The birth parent(s) may or may not maintain contact with the child and the adoptive family. Although a legal adoption is unlikely to occur, the new relationship is accepted as legitimate. The adoptive mother will refer to the child as her son or daughter and the child to her as mother.

Closely related to childbearing and rearing is the Caribbean woman's ability to care for herself and her family. From an early age girls are taught strategies to ensure the survival of themselves and their families whether a male is present or not (Ellis 8). Thus Smith argues that consanguineal ties are more important than conjugal ties; women hold

blood relations, including siblings and children, to be of greater importance than relations with a male partner (Matrifocal Family 90; also Hodge 6-7). This does not mean that marital or conjugal ties are weak or that love is unimportant; only that relatively greater emphasis is placed on blood ties than on marital or conjugal ties.

The expectation that a woman will provide for her family presents a paradox in gender-role expectations in West Indian society. Men and women agree that a man's primary responsibility is to be the breadwinner (Chevannes, "Caribbean Men" 8). An unmarried father who has no money will generally avoid the mother of his children since he feels that he is a failure (Chevannes, "Can Our Men" 12); a married man who is not the primary wage-earner generally struggles with issues of identity and esteem. Yet Hodge highlights the reality that "there was never a time in Caribbean society when women did not go out to work" (1). Female slaves and indentured servants all partici-pated in the work force and economic realities after slavery and indentureship ended made working for wages an ongoing necessity for women. The stereotyped ideal of the woman/mother at home is tied to class and social status rather than to economic reality.

While women generally participate in the work force from economic necessity, other factors are significant as well. Having some measure of financial independence is important for many women due to the tenuous employment situation in most Caribbean countries, especially for less educated persons. Consequently, a man who is willing and able to work may not be able to find work; the woman feels more secure knowing she has an income independent of the man's. Also, given the social reality of unstable conjugal relations, women feel it makes sense to be independent (Durant-Gonzalez 5).

Despite the fact that most women work for wages whether or not a male partner is present in the home, domestic chores are understood to be the domain of the woman (Barrow 57; Durant-Gonzalez 12; Rose 27). Rose contends that this is tied directly to the socialization process. Women are heads of many Afro-Caribbean households. Consequently the males have been raised by women who spoiled and pampered them. The women prepared the meals, laundered the clothes, cared for the children, and fulfilled their partners' (married or not) sexual and emotional needs. As adults the men expect the same of the women in their lives (27).

The socialization process and existing stereotypes converge to support a strong attitude of male dominance. Despite the reality that a large number of Afro-Caribbean households are headed by women, in society and in male-female relationships male dominance is the norm (Barrow 59; Ellis 8). The Church and the Bible are generally cited to provide ideological support (Chevannes, Sexual Practices 6; Barrow 59). In addition, a woman's inferiority and submissiveness is said to be rooted in her physical make-up and biological role as child bearer (Barrow 59).

Among Indo-Caribbean people male dominance is also considered the norm. The great majority of Indo-Caribbeans are Hindu or have Hindu roots; a minority are Muslim. Both Hinduism and Islam have historically presented males as dominant and superior. Since Hinduism exerts the greatest religious influence on Indo-Caribbean culture, I shall focus there.

The Hindu religious system supports male dominance, for only males can perform most of the significant rituals (Smith and Jayawardena 337-39). The husband-father is

expected to be the primary provider, the authority figure, and the family spokesman in community and social matters.

Vasudha Narayanan notes that women are portrayed with discordant views in Hindu literature (on the one hand a servant and strumpet, on the other a goddess and saint). Yet the overall picture centers on male needs and desires and how females should respond (qtd. in Ram 24). The woman has an exalted yet defined place "as a model of domestic virtue and compliance" (Espinet 44). Traditional Hindu values limited women to the domestic domain; her primary responsibility was to care for her children's happiness and well-being at the expense of all other responsibilities (Mahabir 22-23). Previously, higher caste Indian women did not work outside the home but were docile and submissive within the home (Mohammed 41). The wife-mother exerted the greatest domestic influence in relation to her *doolahin*, the daughter-in-law who was brought into the family house after marriage; in this regard, the Indian woman was a matriarch exerting significant control within the household (Mahabir 27; Smith and Jayawardena 336-37). Both women and men continue to be influenced by these traditions, but interaction with and adaptation to Caribbean culture continues to impact the Indo-Caribbean people.

Virginity before and sexual fidelity to one's husband after marriage are important among East Indians. In Hindu culture and belief, no man except a father, brother or grandfather should touch a female prior to marriage (Ram 24). This supports Ramabai Espinet's contention that "Indian men are conditioned to not really 'see' the Indian woman. 'Seeing' invites interaction, and custom decrees that this is reserved only for her

husband" (43).

Statistics support the above claims. Studies in Trinidad revealed that less than 25 percent of Hindu seventeen-year-olds were sexually active as compared to nearly 60 percent of Afro-Caribbean seventeen-year-olds (Jagdeo 22-23).

Some Indian traditions have been difficult to maintain in the Caribbean. Previously a widow would be subject to her married sons; now she assumes patriarchal authority until her death (Mahabir 21). Traditionally, East Indian women had little or no opportunity for formal education. Due in part to encouragement by missionaries and in part to socio-economic factors, Indo-Caribbean parents consider the education of their daughters a principle duty.

Patricia Mohammed asserts that equal education opportunities for girls and careers outside the home have significantly shifted gender constructs among the Indo-Caribbean community (39-40). On one hand, education enhances the woman's eligibility for a spouse and gains the respect of her husband; even if the marriage dissolves she is not an economic liability to her parents (Mahabir 20). On the other hand, more Indo-Caribbean women are deferring marriage until later in life in order to pursue education and start a career (Mohammed 40). This contrasts to the days of indentureship when most females entered parentally arranged marriages in their early teens (Mahabir 20).

The nuclear family with the male as the authority figure is far more pervasive among Indo-Caribbean than among Afro-Caribbean people. This can be attributed in part to the Indo-Caribbean traditions and to the fact that indentured Indians were allowed to retain their religious and family customs as long these did not disrupt productivity (Smith

and Jayawardena 324). Yet Caribbean culture has influenced the Indo-Caribbean people. The role of the East Indian woman in the home has changed. Whereas she was previously an important carrier of East Indian values and custodian of culture, in the new context she is more a breadwinner "than an agent of socialization into East Indian culture" (Mahabir 27). Indo-Caribbean males, like their Afro-Caribbean counterparts, are pressured to be dominant in conjugal relationships and are expected to be the primary breadwinner. Reality is making such expectations increasingly harder to attain.

Summary

Sexuality and spirituality each entail all aspects of the human existence. As such they are intricately related in each person. Unfortunately, the Church has not always recognized this reality. Throughout its history, the Church has generally been unable to integrate spirituality and sexuality in a theological or a practical manner. One of the most visible results has been gender disparity not only at the ecclesiastical but also at the theological and interpersonal levels. The Bible clearly teaches that both male and female are created in the image of God. God is revealed as triune. Therefore, the relations within the Godhead and the manner in which the Godhead relates to creation should serve as a model for human relations. Finally, a review of the historical-cultural context of the English-speaking Caribbean revealed a contrast between ideals and stereotypes relating to sexuality on the one hand, and actual practice on the other.

CHAPTER 3

Design of the Study

The purpose of this study is to explore the relationship between attitudes toward

sexuality and the spiritual well-being of NPCs. Through this study I hope to benefit

pastors, present and future, in the Caribbean by gaining data and information which will

facilitate greater integration of sexuality and spirituality for increased spiritual well-being

throughout the Church of the Nazarene in particular. As a result I hope to influence

theological understanding of sexuality among Nazarenes throughout the Caribbean so

they can address the current issues facing them from a more biblical stance. In particular,

I hope to assist clergy and laity in gaining a better understanding of biblical gender

relationships thus enhancing gender equality. This study should also help to chart a

course for curriculum development in the training of children, youth, and adults through-

out the Caribbean, as well as impacting upon the training of pastors immediately.

Research Questions

Three primary research questions provided direction for this study. These were

further informed by a number of operational questions:

Research Question #1

What is the present spiritual well-being of NPCs as measured by the SWBS?

The RWB and EWB subscales combine to measure the SWB. The three scales

were analyzed for relationships. Analyses were also run to see what association these

scales might have with the intervening variables; for example, tenure as pastor, age,

ministerial education, marital status, ethnicity, and family structure during the different

developmental periods (ages zero to twelve and thirteen to eighteen).

Research Question #2

What attitudes toward sexuality are present among NPCs as measured by the ASQ?

This questions was operationalized according to the three subscales of the attitudes toward sexuality questionnaire: How do the NPC's (a) biblical and theological understanding, (b) formative life experiences, and (c) gender role perceptions indicate overall attitudes toward sexuality? Also, consideration was given to how or whether age, tenure as pastor, ministerial education, marital status, family structure, and the ethnic and religious backgrounds of the NPCs seemed to impact current attitudes toward sexuality.

Research Question #3

What correlations, if any, exist between attitudes toward sexuality and spiritual well-being among NPCs?

The overall results of the ASQ and the SWBS were used for a broad understanding of this question. Further, particular subscales from the ASQ were examined in conjunction with the EWB and/or RWB subscales to determine whether or not correlations existed.

I anticipated a positive correlation between attitudes toward sexuality and SWB.

Methodology of the Study

The method of this study was correlational and descriptive. As such, quantitative methods were used to analyze the data. Diagnostic analysis was done on selected data which yielded important results.

Population

The population consists of the 140 persons currently pastoring a congregation in the Church of the Nazarene in the English-speaking Caribbean. Table 1 shows the population distribution according to gender, ethnicity, and ministerial status.

Table 1

Distribution of the Population (140)

Gender			Ethnicity			Ministerial Status		
	No.	%		No.	%		No.	%
Male	130	93	African	110	79	Lay	9	6
Female	10	7	East Indian	26	19	Licensed	58	41
			Other	4	3	Ordained	73	52

Associate and/or assistant pastors are not included in the study. This is a small number of persons and due to the nature of church operations in the Caribbean, most of these would not be licensed or ordained ministers.

Sample

A convenient sample was used to obtain data. NPCs attending a denominational conference were asked to complete the survey. Forty-two persons submitted a survey; however, three were discarded due to insufficient responses. The sample size is therefore thirty-nine.

Instrumentation

Instrumentation consisted of the two major scales detailed below. A vital information sheet was included to gather intervening variables. The instrument is

contained in Appendix A.

    <u>The Spiritual Well-Being Scale (SWBS)</u> The Spiritual Well-Being Scale was developed by C. Ellison and Paloutzian in response to a perceived void in quality of life measurements. While various factors had been considered, the religious dimension and the impact of an individual's beliefs and practices on well-being had been virtually ignored (C. Ellison 330). The SWBS, comprised of two subscales, measures the quality of an individual's spiritual health. The vertical dimension is measured by the Religious Well-Being subscale which refers to one's sense of well-being in relation to God; these are the odd-numbered items on the survey. The Existential Well-Being subscale represents the horizontal dimension; that is, an individual's sense of well-being in relation to the surrounding world, life purpose, and life satisfaction (C. Ellison 331; Bufford, Paloutzian, and Ellison 57; Ledbetter et al. 49). The even-numbered items on the SWBS comprise the EWB.

    Each subscale contains ten items which measure the intended dimension of well-being. The twenty items are each rated on a six-point modified Likert scale from "strongly agree" to "strongly disagree" with no mid-point (Bufford, Paloutzian, and Ellison 57). Negatively worded items are reverse scored   The subscales combine to indicate spiritual well-being (hereafter SWB).

    SWB may not be the same thing as spiritual health, but an expression of it. Also, a spiritually immature person may have a high SWB score since the scale seeks to ascertain the subjective quality of a person's relationship with God and a person's existential state (C. Ellison 332).

The SWBS has been used to identify correlates of SWB such as loneliness, family togetherness, self-esteem, and religious orientation (C. Ellison 334-35). Positive associations have occurred between self-esteem and SWB. Among persons who recalled a positive relationship with their parents and felt family togetherness in childhood, a positive correlation also resulted (C. Ellison 335-37). Persons who profess strong intrinsic religious orientation show high positive correlation. Scores were higher on overall SWB and on both subscales for those who had been Christian longer or who grew up with Christian parents and were involved in church activities during childhood than those who had not (Ellison and Smith 42). Negative relationships have been found between SWB and values of individualism, success, and personal freedom, and loneliness, physical illness, and mental illness (C. Ellison 335; Ellison and Smith 40-41).

Research indicates adequate reliability in test-retest studies. In one study (N=100), test-retest coefficients were .93 (SWB), .96 (RWB), and .86 (EWB), with alpha coefficients, an internal consistency index, of .89 (SWB), .87 (RWB), and .78 (EWB) (C. Ellison 333). Other research displayed test-retest reliability above .85 in three samples after one, four, and ten weeks, and above .73 in a fourth sample after six weeks (Bufford, Paloutzian, and Ellison 57).

Research also indicates that the SWBS is a good general index of well-being. The scores correlate in predicted ways with other well-being measurements. Item content suggests good face validity. Therefore, the SWBS displays validity (C. Ellison 333; Bufford, Paloutzian, and Ellison 57).

Ledbetter et al. support the validity and reliability of the SWBS in correlative

studies, although cautioning against a limited usefulness in the clinical setting due to a ceiling effect (49-55). The ceiling effect is particularly apparent among those expected to score high; that is, religious populations. Results may be skewed since persons who may have scored higher were unable to do so due to the restriction of the range of responses at the upper end of the scale (Ledbetter et al. 54; Bufford, Paloutzian, and Ellison 64-65). Ledbetter et al. contend that the usefulness of the instrument is limited to low SWBS scores (55). Nevertheless, Bufford, Paloutzian, and Ellison claim that validity results indicate the scale is a good measure of well-being although it cannot identify persons functioning at the highest levels of SWB (65-66).

A Researcher-Designed Attitudes Regarding Sexuality Questionnaire (ASQ)

Matters arising from the literature review and suggestions and feedback from my CRG were instrumental in the design of the ASQ. The CRG was particularly important with regard to cultural nuances and contextualization of various issues such as gender roles. The CRG was also instrumental in the wording of statements for the ASQ.

The ASQ, a twenty-item questionnaire, contains three subscales: (a) biblical and theological understanding regarding sexuality (hereafter BTH), (b) formative life experiences (hereafter FLEX), and (c) gender role perceptions (hereafter GEN). The BTH subscale contains six items (numbers 1, 6, 8, 11, 12, 17), the FLEX seven items (numbers 2, 5, 9, 10, 13, 18, 20) and the GEN subscale seven (numbers 3, 4, 7, 14, 15, 16, 19). The twenty items are each rated on a six-point modified Likert scale from "strongly agree" to "strongly disagree" with no mid-point. Items 1, 3, 5, 7, 9, 10, 12, 13, 14, 16, 17, and 19 are reverse scored.

Attitudes toward sexuality were arrived at according to a compilation of the subscale scores. Negative attitudes were attributed to scores which indicated high gender-role bias, shameful or embarrassing experiences in childhood or adolescence, and belief that the Bible and theology are sex-negative. The higher the scores in each subscale and in the ASQ overall, the more positive the attitudes toward sexuality are perceived to be.

Pre-Testing Five persons pre-tested the instrument. They averaged thirteen minutes to complete the questionnaire. The dynamics of the pre-test group were as follows: (a) three currently pastor; two are presently educators but have extensive pastoral experience; (b) four men and one woman; (c) one from Barbados, one from Jamaica, one from Tobago, two from Trinidad; (d) one pastor from the Wesleyan Holiness Church, a denomination closely related in doctrine and practice to the Church of the Nazarene in the Caribbean; four Nazarenes; (e) all have formal ministerial training ranging from a three-year Diploma in Theology to a Doctor of Theology; (f) ages range from the mid-thirties to the mid-fifties.

After pre-testing and discussion, the six-point modified Likert type scale used for the SWBS was slightly altered. The original scale is as follows: Strongly Agree, Moderately Agree, Agree, Disagree, Moderately Disagree, Strongly Disagree. The pre-testers unanimously agreed that "Agree" represents a stronger response than "Moderately Agree," and "Disagree" a stronger response than "Moderately Disagree." Therefore, the scale was modified as follows: Strongly Agree, Agree, Moderately Agree, Moderately Disagree, Disagree, Strongly Disagree. The same scale was used for both the SWBS and

the ASQ.

Other suggestions for modification of the questionnaire were minimal, pertaining primarily to the vital information page with "household" substituted for "home." Following the discussion lunch was provided for the group.

Variables

Independent variables consist of the NPC's attitudes toward sexuality as indicated by biblical and theological understanding, formative life experiences, and gender role perceptions. The dependent variables are religious well-being, existential well-being, and spiritual well-being. The intervening variables are:

(a) personal characteristics such as age, marital status, ethnicity, and religious background;

(b) ministerial education and length of tenure in the pastorate;

(c) household composition of adults during childhood and adolescence.

Due to the number of data collected, some intervening variables were clustered to provide less variability and improve reliability. The intervening variables which were grouped and collapsed are age, tenure as pastor, religious background, parent(s) or guardian(s) in household during childhood, and parent(s) or guardian(s) in household during adolescence. Appendix B displays the clusters and the associated codes.

Data Collection

A preliminary letter of information was presented in January, 1997, to all district superintendents of the relevant population group. The superintendents were informed of the purpose and nature of the study in an initial effort to gain their confidence and

cooperation. I later requested and received the assistance of John Smee, director of the Caribbean Region for the Church of the Nazarene.

At a denominational evangelism conference in Puerto Rico in September, 1998, Smee announced to the conference that all persons pastoring on the following districts were to remain in the hall to attend to an important matter: Bahamas, Jamaica East, Jamaica West, Leeward-Virgin Islands, Windward Islands, Barbados, Trinidad and Tobago, Guyana Demerara-Essequibo, and Guyana Berbice. He stated that only persons currently pastoring a church in one of these districts were to remain.

Smee introduced me and publicly endorsed the survey. I then gave a brief introduction to the questionnaire and assured the participants of complete anonymity regarding the results of the questionnaire. I offered to provide the NPCs with a compilation and brief interpretation of the findings as an incentive for participation in the study. Upon completion of the questionnaire, each participant folded and stapled his/her questionnaire and placed it in a large manila envelope. Each person who participated was given a Snickers candy bar.

Forty-two questionnaires were returned; three were discarded due to insufficient responses, leaving thirty-nine for analysis.

Control Issues

Collection of data by convenient sample presented a challenge to control. For example, persons who attended the seminar may fall into a higher socio-economic bracket, may possess a higher level of formal education, and may be more interested in professional training and advancement than those who did not attend. This may have

influenced the results of the survey.

The study attempted to account for intervening variables which might affect the independent and dependent variables; for example, age, gender, ethnicity, tenure as pastor, ministerial training and status, and the structure of each respondent's family of origin. The intervening variables were clustered to provide for less variability and to improve reliability (see Appendix B). However, due to the small sample size, the clusters were still unable to provide large enough groups for adequate analysis of the effect the intervening variables might have had upon the dependent and independent variables. These factors limit analysis of the results and the generalizability of the study.

Data Analysis

The Statistical Package for the Social Sciences (SPSS 7.5) was used for descriptive and quantitative analysis of the collected data. Normalcy of distribution was assumed for interpretation. Tests were run to determine the significance of relationships between various factors:

(b)   Multiple linear regression was run to ascertain relationships between the independent variables (ASQ, BTH, FLEX, and GEN) and dependent variables (SWB, EWB, and RWB).

(c)   A correlation matrix of the ASQ was run to identify factors. However, the Kaiser-Meyer-Olkin (hereafter KMO) test disqualified the correlation matrix, primarily due to the small sample size.

Following the quantitative analysis, diagnostic analysis was done on selected data which yielded significant results.

Chapter 4

Findings of the Study

Thirty-nine questionnaires were valid for data analysis. Fifteen of the question-

naires contained one or more missing data. Missing data, with the exception of ASQ

Item 11, were imputed by consensus and on a method of logical deduction (see Appendix

C).

Five respondents (7.8 percent) did not give an identifiable response to Item 11 on

the ASQ. The statement reads: "Jesus was a sexual being." No other item was as

frequently unanswered. Rather than impute an answer for this item which seemed to

present a problem, those with no identifiable response were scored with a missing value

of nine.

Profile of the Respondents

Prior to imputing responses for missing data, I calculated the respondents' average

age and tenure of pastoral ministry. The average age was approximately forty-six years

(n 36); the youngest respondent was thirty and the oldest seventy-two. The average

tenure of pastoral ministry was nearly seventeen years (n 36) ranging from one year to

forty-six years. Ninety percent of the respondents are married. Table 2 profiles the

sample according to clusters of age, tenure, and marital status. All tables profiling the

sample include imputed data.

Table 2

Distribution of the Sample: Age, Tenure, Marital Status (*n*=39)

Age			Tenure as Pastor			Marital Status		
	No.	%		No.	%		No.	%
Under 40	12	31	Less than 10 years	10	26	Married	35	90
40-59	20	51	10-25 years	22	56	Single	4	10
60 and over	7	18	More than 25 years	7	18			

The majority of the sample were male and of African descent. Table 3 shows the distribution of gender and ethnicity.

Table 3

Distribution of the Sample: Gender and Ethnicity (*n*=39)

Gender			Ethnicity		
	No.	%		No.	%
Male	36	92	African	33	85
Female	3	8	East Indian	3	8
			Other	3	8

The majority of respondents were ordained ministers and had received Bible school or Bible college training. Only one had received ministerial training at the graduate level. Table 4 displays the distribution according to ministerial status and training.

Table 4

Distribution of the Sample: Ministerial Status and Ministerial Training (*n*=39)

Ministerial Status			Ministerial Training		
	No.	%		No.	%
Lay	3	8	Extension or Home Study	10	26
Licensed	6	15	Bible school or college	28	72
Ordained	30	77	Masters Degree	1	2

Persons completing the survey were asked to identify the religious tradition under which they were raised (see Appendix A). Responses were clustered into five categories: (1) Evangelical Protestant; (2) non-Evangelical Protestant, Catholic, or Anglican; (3) a combination of numbers 1 and 2; (4) non-Christian; and (5) none. Nearly three-fourths of the sample indicated an evangelical Protestant tradition as their primary religious background. Only four respondents cited a non-Christian or no religious background. Table 5 displays information regarding the religious tradition of the sample.

Table 5

Distribution of the Sample: Religious Tradition (*n*=39)

Religious Tradition	No.	%
(1) Evangelical Protestant	28	72
(2) Non-Evangelical Protestant, Catholic, or Anglican	5	13
(3) Combination of 1 and 2	2	5
(4) Non-Christian	1	2
(5) None	3	8

More of the respondents were raised in a nuclear family household than in single parent or extended family households. However, nuclear family households did not constitute a majority in either childhood years (from birth to twelve years of age) or adolescence (thirteen to eighteen years). Nuclear and extended family households combined constituted a majority of the households during both periods. The number of single parent households increased by 17 percent during the adolescent period. Table 6 displays the household compositions during childhood (from birth to twelve years of age) and adolescence (thirteen to eighteen years).

Table 6

Distribution of the Sample: Parents or Guardians Present in Household ($n=39$)

Parents or Guardians Present	Ages 0-12 Years		Ages 13-18 Years	
	No.	%	No.	%
Single Parent or Guardian	8	21	15	38
Nuclear Family	18	46	16	41
Extended Family	13	33	8	21

Spiritual Well-Being Scale Results

As expected, the overall SWB of the NPCs is important. Mean scores were calculated according to the average of the sum rather than the sum in order to facilitate interpretation of the results. Table 7 displays mean scores and their associated standard deviations.

Table 7

Means and Standard Deviations for the Spiritual Well-Being Scale

EWB		RWB		SWB	
M	SD	M	SD	M	SD
5.1	.55	5.5	.47	5.3	.47

The highest score possible is six; based on a 95 percent confidence interval scores range from a low of four to a high of six. Thus the anticipated ceiling effect is evident in the scores.

Although the variation among scores is minimal, the results were highest for RWB and lowest for EWB. Consequently, the SWB scores fall between the two. Thus, the NPCs display a greater sense of well-being with regard to a personal relationship with God as compared to their sense satisfaction with life and life purpose.

As expected, correlations are high between each of the scales. Table 8 displays the correlations of the SWBS which are all significant at the .01 level. Correlation is most significant between SWB and EWB followed closely by the correlation between RWB and SWB; correlation is smallest, yet still significant, between EWB and RWB.

Table 8

Spiritual Well-Being Scale Correlations

Well-Being	RWB	EWB
SWB	$r = .90*$	$r = .93*$
RWB		$r = .67*$

$*p \leq .01.$

Multiple regression analysis revealed no significant linear relationships among the SWBS and intervening variables.

Attitudes regarding Sexuality Questionnaire Results

Results of the ASQ reveal that overall attitudes toward sexuality among the NPCs are positive although mean scores are not as high for the ASQ as for the SWBS. Again, mean scores are calculated according to the average of the sum rather than the sum to facilitate interpretation of the results. Sample size for BTH and ASQ is thirty-four due to the omission of ASQ Item 11 by five respondents. The descriptive statistics for the ASQ scale and subscales are shown in Table 9.

Table 9

Means and Standard Deviations for the Attitudes regarding Sexuality Questionnaire

BTH*		FLEX		GEN		ASQ*	
M	SD	M	SD	M	SD	M	SD
4.8	.42	4.0	.84	3.9	.59	4.2	.39

* $n = 34$ due to omission of ASQ #11 by five respondents.

Highest scores occur for BTH indicating the most positive attitudes toward sexuality are related to the NPCs' biblical and theological understandings. The standard deviation (.42) reveals that respondents were in close agreement.

Mean scores for FLEX (4.0) and GEN (3.9) are similar. The scores are positive yet in the medium range of response (moderately agree to moderately disagree). This indicates slightly less positive attitudes with regard to formative life experience and gender role issues. Furthermore, the standard deviations (.84 for FLEX and .59 for GEN)

indicate greater divergence in responses to these than to any other items on the SWBS or the ASQ.

The standard deviation of the FLEX score is greatest and indicates a range of scores from a low of two to a high of six. In this regard, the formative life experiences of the NPCs were mixed with some respondents encountering considerable negative, embarrassing, or shaming experiences in childhood or adolescence and others encountering few.

The lowest mean score of all the subscales was for GEN (3.9). This score indicates that the NPCs moderately accept socially stereotyped gender roles or norms, although the standard deviation indicates a fairly broad range of responses.

The ASQ mean score (4.2) is positive although just above the medium range of responses. Attitudes toward sexuality are therefore moderately high.

As shown in Table 10, correlations between ASQ and the three subscales are all at the .01 level. Since BTH, FLEX, and GEN combine to form the ASQ, this high correlation was expected. Correlation between subscales BTH and GEN is at the .05 level, but no significant correlation is evident between BTH and FLEX and between FLEX and GEN.

Table 10

Attitudes regarding Sexuality Questionnaire Correlations

	BTH*	FLEX	GEN
ASQ*	$r = .51^{\dagger}$	$r = .70^{\dagger}$	$r = .59^{\dagger}$
BTH*		$r = -.07$	$r = .43^{\ddagger}$
FLEX			$r = -.03$

* $n = 34$ due to omission of ASQ #11.

$^{\dagger}p \le .01.$

$^{\ddagger}p \le .05.$

Linear regression analysis revealed no significant relationships between the

independent and the intervening variables.

Relationships between ASQ and SWBS

The SWBS mean (5.3) is more than one point higher than the ASQ mean (4.2).

Both are therefore positive although the attitudes toward sexuality among NPCs are less

positive than spiritual well-being. Multiple linear regression analysis identified a positive

correlation at the .05 level between ASQ and SWB. The same correlation was found

between ASQ and EWB, BTH and RWB, and FLEX and SWB. The most significant

correlation was found between EWB and FLEX ($p \le .01$). Table 11 displays the correla-

tions between the ASQ and SWBS.

Table 11

Correlations of ASQ to SWBS

	SWB	RWB	EWB
ASQ*	$r = .35^{‡}$	$r = .29$	$r = .35^{‡}$
BTH*	$r = .30$	$r = .36^{‡}$	$r = .20$
FLEX	$r = .33^{‡}$	$r = .13$	$r = .44^{†}$
GEN	$r = -.03$	$r = .08$	$r = -.12$

*$n = 34$ due to omission of ASQ #11 by five respondents.

$^{†}p \leq .01.$

$^{‡}p \leq .05.$

The results of the analysis reveal that individuals with positive attitudes toward sexuality are more likely to exhibit higher levels of spiritual well-being; they are also more likely to express satisfaction with life and life purpose. In addition, individuals who regard biblical and theological views of sexuality as positive are more likely to exhibit a higher sense of satisfaction in their personal relationship with God. Those who encountered positive experiences relating to issues of sexuality during childhood and adolescence are more likely to exhibit higher levels of spiritual well-being.

The highest correlation is between FLEX and EWB ($p \leq .01$). This relationship implies that persons with positive formative life experiences are more likely to express greater satisfaction with life or purpose in life.

Linear regression analysis revealed no significant relationships between the intervening variables and the dependent and independent variables.

Diagnostic Analysis

Following the quantitative analysis, issues arose concerning certain items on the ASQ which merit attention. Descriptive statistics for each item of the ASQ are displayed in Appendix D. Four of the items will be dealt with in groups of two as they are closely related; one item will be addressed singly.

ASQ Items 2 and 20

Items 2 and 20 on the ASQ belong to the FLEX subscale and are closely related. Both refer to openness regarding sexual matters in the home during childhood and adolescence (see Appendix A). The mean score for each item (2.56 for 2 and 2.87 for 20) is moderately negative. Standard deviations (1.48 for 2 and 1.69 for 20) indicate the range of scores for both was a low of one and a high of six. The scores indicate that a healthy level of openness pertaining to issues of sexuality was lacking in the home during childhood and/or adolescence.

When these items are viewed in conjunction with the religious background of the respondents, the findings appear to support the literature. Of the sample, thirty-five respondents (90 percent) indicated they were raised in the Christian tradition; twenty-eight (72 percent) identified their religious tradition as evangelical Protestant. Although multiple regression analysis was unable to identify relationships, taken at face value the responses to these items by a group which is overwhelmingly Christian in background may confirm the poor record of the Church to integrate sexuality with spirituality in a wholesome, positive manner. Conceivably the poor example of the Church has been perpetuated in the home by parents or guardians who were unwilling or unable to

positively address the subject of sexuality. However, since the level of Christian

commitment on the part of parents or guardians cannot be determined with existing data,

such a view cannot be dogmatically maintained.

ASQ Item 11

The frequency of omission of Item 11 of the ASQ ("Jesus was a sexual being")

raises at least two questions. First, does the inability or unwillingness of 7.8 percent of

the sample to answer reflect a poorly constructed item? The item may have been

ambiguous and open to misunderstanding. One respondent gave two answers, perhaps

attempting to affirm the full divinity and full humanity of Jesus. Another gave no answer

but marked two question marks. If the item is ambiguous, the validity as well as the

reliability of the instrument may be questioned.

Alternatively, another question may address the matter: Is the lack of response

indicative of persons caught in the tension between the Church's traditional view of

sexuality and their own cognitive affirmation of Jesus as fully human and therefore a

sexual being? To reflect the traditional understanding may have meant a negative

response since sexuality has been linked with sinfulness and the material as opposed to

holiness and the spiritual. As such, sexuality has been viewed as something to be

overcome in asceticism or at least confined to procreation. On one hand the respondents

may view Jesus as an ascetic who never engaged in sexual acts and therefore was not to

be identified as sexual. On the other hand a cognitive response may have been more

positive, affirming Jesus as fully human and therefore as a sexual being. In this regard,

the respondents may have experienced difficulty in choosing an answer.

ASQ Items 6 and 12

ASQ Item 6 received the highest mean score (5.87) on the ASQ scale and Item 12 received the lowest mean score (1.72) on the entire survey. Every respondent either strongly agreed (87 percent) or agreed (13 percent) that females and males are equally created in the image of God. The value of "strongly agree" for this item is six. Yet for Item 12 more than 50 percent of respondents strongly agreed (scoring value of one) that male headship is taught in the story of creation; a further 41 percent agreed. Only three respondents (7.7 percent) disagreed. Response to Item 12 aligns with the Church's historic approach concerning the relationship between genders.

According to the construct of the ASQ, the results of Items 6 and 12 are contradictory: Two beings each fully image God yet one is created subordinate to the other. The two answers may correlate in the minds of the respondents however. Whether or not this is the case depends upon an individual's understanding of "headship." The literature review suggests that male headship has often been actualized as male dominance. Male dominance has had negative overtones throughout the history of the Church and within the social context of the Caribbean. Negativity emerged in the relegation of women to second (or worse) class status intellectually, emotionally, and spiritually. In order to determine the actual understanding of respondents on this issue further study is necessary.

Chapter 5

Summary and Conclusions

Over the course of this study I have been gripped by the profound implications of a trinitarian understanding of *imago dei*. Ramifications for leadership, family relations, gender relations, spirituality, etc., are enormous. I am challenged to evaluate and formulate all decisions, relations, and actions through trinitarian lenses.

The findings of this study are immediately applicable to my ministry context at CNTC. Participation in the training of men and women for Christian ministry provides me with the opportunity to initiate and perpetuate positive attitudes toward sexuality among the future generation of pastors within the Church of the Nazarene in the English-speaking Caribbean. The literature review of this study provides the theoretical frame-work upon which to build a contextualized model for trinitarian understanding of *imago dei*. The instrument provides a tool for evaluating existing attitudes toward sexuality and how these might impact an individual's spiritual well-being.

Evaluation and Interpretation

The scope of the research questions driving this study was broad. Social norms and expectations were addressed in the GEN subscale, developmental issues were considered in the FLEX subscale and some intervening variables, and religious concerns were dealt with in the RWB and BTH subscales. I formulated the ASQ on the premises that formative life experiences, biblical and theological understandings, and gender role norms or expectations significantly contribute to an individual's attitudes toward sexuality. I began with the hypothesis that attitudes toward sexuality are closely linked to an

individual's spiritual well-being. The results support the hypothesis.

Spiritual Well-Being of Nazarene Pastors in the English-speaking Caribbean

The results of the Spiritual Well-Being Scale revealed a high level of spiritual well-being among NPCs (see Table 7 on page 69). This corresponds favorably with results from similar religious groups (Paloutzian and Ellison 5).

The ceiling effect, anticipated with an evangelical Protestant population in general (Ledbetter et al. 54; Bufford, Paloutzian, and Ellison 64-65), was certainly expected among evangelical clergy. Some persons may have indicated a greater spiritual well-being if a greater range of responses been available at the upper end of the scale.

The correlations of the SWBS are all significant at the .01 level (see Table 8 on page 69). The high correlation between SWB and EWB implies that an individual who expresses satisfaction with life and life purpose is more likely to exhibit higher levels of spiritual well-being. The high correlation between SWB and RWB likewise implies that individuals who express deeper awareness of a personal relationship with God are more likely to exhibit higher levels of spiritual well-being. These results agree with other studies which utilize the SWBS (for example, C. Ellison 333).

Although still significant, the slightly lower correlation between EWB and RWB may indicate that for persons such as NPCs who hold strong intrinsic religious beliefs, a personal relationship with God is less likely to be negatively influenced by one's level of satisfaction with life and life purpose. On the other hand, it may indicate that one's personal relationship with God does not necessarily influence the level of satisfaction with life and life purpose in an overwhelmingly positive way. In other words, a real sense

of well-being in relation to God in one's life does not necessarily negate the perception--

or reality--that life is often difficult.

As supported by the literature, the socio-cultural context of the NPCs validates

such an interpretation. The aftermath of social institutions such as plantocracy,

indentureship, and colonialism continues to affect social and economic reality in the

Caribbean. When viewed realistically, life is difficult at times. Yet NPCs seem to

indicate that social and economic reality does not overshadow a greater reality: they are

aware of God as present and actively involved in their lives. Thus this awareness seems

to positively influence a sense of purpose in life.

Attitudes toward Sexuality among Nazarene Pastors in the English-speaking Caribbean

According to the results of the ASQ attitudes toward sexuality are moderately

high among NPCs (see Table 9 on page 70). Among the subscales the most positive

attitudes are related to NPCs biblical and theological understandings of sexuality; the

least positive are related to issues of gender although the mean score of issues related to

the formative life experiences of the NPCs was higher by only one-tenth of a point. Table

13 in Appendix D provides descriptive statistics for each item of the ASQ.

In light of the literature review, the high correlation which occurred between ASQ

and each of the subscales was expected. The correlation between ASQ and FLEX

supports the literature that life experiences, especially during the childhood and adoles-

cence, influence attitudes toward sexuality (for example, Vander Goot; Cadoff; Lewis).

According to responses to FLEX items, the least positive areas were in relation to

openness in the home regarding issues of sexuality--ASQ Items 2 and 20 with mean

scores of 2.56 and 2.87 respectively (see Appendix D). Childhood viewing of inappropriate nudity by an adult (ASQ Item 13) also received a moderately negative response (mean 3.05). These items contribute to a FLEX score which is moderately positive (mean 4.0).

The literature concerning the Church's historic views regarding sexuality suggests that biblical and theological views also influence attitudes toward sexuality. The periods when biblical and theological views pertaining to sexuality appear more positive correspond with the most positive attitudes toward sexuality. Noticeable in this regard was the Reformers' elevation of marriage as opposed to celibacy, although most Reformers fell short of accepting sexual desire as a positive gift from God (see Mayo 29). Conversely, during the periods when the Church believed that sexuality was associated with the fall of humankind into sin attitudes toward sexuality were more negative, as exhibited in the practice of severe asceticism or the denigration of women. Hence the correlation between ASQ and BTH corroborates the literature.

The literature review further suggested that attitudes toward sexuality are related to gender issues. The correlation between ASQ and GEN thus aligns with the literature. In the history of the Church, when women were viewed as "misbegotten men" or as inherently inferior creatures, celibacy was regarded as the most holy way of life; thus women and sexuality were deprecated. In Caribbean society, when popular belief holds that men require multiple sexual partners and when practice follows such belief, women often find themselves as heads of households and primary, if not sole, care givers in a household. Sexuality is relegated to physical intercourse and the intended co-union and communion of equals is overlooked.

Thus the correlations of the ASQ to each of the subscales at the .01 level corresponds with the literature.

The GEN subscale scores seem to run slightly counter to the literature which indicated that strong gender stereotypes exist within Caribbean society. However, the literature also revealed that these stereotypes do not truly mirror reality; for example, many women are heads of households and work for wages although the stereotype views men as the primary breadwinner. NPCs appear to reflect the reality of Caribbean society rather than the stereotypes in this regard. The lack of correlation between FLEX and GEN and the correlation between BTH and GEN may be enlightening at this point.

The lack of correlation between FLEX and GEN may indicate that NPCs did not experience strong gender role stereotyping during their formative years. Alternatively, the lack of correlation may indicate that attempts to inculcate gender roles and behaviors during the formative years have been overcome by the NPCs.

The correlation between BTH and GEN was the lone correlation among ASQ subscales (see Table 10 on page 72). This correlation ($p \leq .05$) indicates an important relationship between biblical and theological understandings of sexuality and expectations of gender roles and/or behavior. Individuals who understand the Bible and theology as presenting a positive view of sexuality are less likely to advocate gender-role stereotypes. In light of the literature this relationship is not surprising. During periods when the Church appeared to hold negative attitudes toward sexuality, gender relations suffered. Women were regarded as inferior or as the source of evil. When women were included in official religious activity gender relations seemed to improve. For example,

during the Middle Ages when orders for women proliferated, men referred to God as Father/Mother; certain Protestant groups such as the Quakers regarded women as equal and included them in positions of leadership within the church.

The FLEX mean was nearly one point lower than the BTH mean (see Table 9 on page 70). Thus, the lack of correlation between FLEX and BTH may indicate that viewing the Bible and theology as sex-positive can help an individual overcome child-hood and adolescent experiences which portrayed sexuality in a negative fashion.

The response to ASQ Item 12 raises an important matter regarding the correlation between BTH and GEN (see Diagnostic Analysis on page 76 and Appendix D). NPCs overwhelmingly agreed that male headship is intrinsic to God's created order. This response has crucial implications for gender issues, thus for influencing attitudes toward sexuality.

If male headship is accepted primarily as a biblical precept, it is likely to be an intrinsic religious belief. Male headship is therefore not perceived as a historical or cultural stereotype but as a biblical norm. The literature review demonstrated that many Caribbean men believe the male is to be dominant because the Bible says so; these studies were done within a sociological context and not in conjunction with religious belief or affiliation (for example, Barrow 59; Chevannes, Sexual Practices 6).

When male headship is understood as inherent in God's created order, certain conclusions follow. The question is, to what extent do these conclusions reach? For example:

- Is male headship regarded as the norm in all gender relations?

- Is male headship the norm primarily--or only--in the marriage relationship?

The response to ASQ Item 17 indicates that NPCs agree the Bible does not prohibit women from being pastors. However, as revealed by ASQ Item 16 they moderately agree that men should hold primary leadership roles in the church; yet the standard deviation indicates a broad range of answers (see Appendix D). Therefore, when evaluating responses to ASQ items 12, 16, and 17, NPCs seem to consider male headship the biblical norm primarily but not exclusively within the marriage relationship. However, further study is needed to determine if this is the case.

Within Protestantism, Martin Luther believed that men and women were originally fully equal but male headship resulted from the fall (see McLaughlin 48). From Luther's stance, original equality was lost due to sin. The NPCs appear to differ significantly from Luther in this regard. Male headship is seen as a result of God's creative design and not as a result of the intrusion of sin into human existence. This would seem to imply that full equality between men and women has never existed. The command of God to humankind as male and female to have dominion over the earth in Genesis 1:27-28 is apparently denied or overlooked. As such, Genesis 3 rather than Genesis 1 is accepted as normative not only for the Christian community but for humankind as well.

Yet the matter is complicated by the response of NPCs to ASQ Item 6 (see Appendix D). Answers to that item indicate a firm belief that men and women are equally created in the image of God. This then raises the question alluded to earlier in the Diagnostic Analysis (see page 76): How is it possible that two beings are equally created

in the image of God, yet one is created subordinate to the other?

In light of the earlier discussion of the Triune Family as the model for understanding the image of God in humankind, such a view is untenable. Biblical monotheism demands only one God. Yet the Bible also reveals God as Triune: Father, Son, and Holy Spirit. Neither truth can be discarded; yet neither is sufficient on its own. Notwithstanding the reality of biblical authority and roles, it is theologically dangerous (not to mention heretical) to assert that the Son or the Spirit is essentially subordinate to the Father. True, the Son listens to and obeys the voice of the Father. Yet the point generally overlooked is that the Father also listens to and does the bidding of the Son; however, this is not interpreted as subordination. Gruenler referred to the dynamic interaction among the Trinity as mutual disposability (x). Unfortunately, such an understanding of the Trinity seems lacking in relations among persons created in the image of a triune God.

The responses to ASQ items 6 and 12 therefore appear theologically contradictory. I believe that full consideration must be given to the meaning of created in the image of God as male and female. If both male and female are fully created in the image of God, and the respondents agree they are, then an inherent or essential subordination for either is an unacceptable position. The visible outcomes of such a belief are evident throughout human and Church history as indicated in chapter 2. To enter the discussion of "headship," leadership, or authority goes beyond the boundaries of this study although such a study may be required in the future. The most critical theological issue, however, appears to rest in a deeper understanding of the nature of the God in whose image humankind is created.

Correlations between Spiritual-well Being and Attitudes toward Sexuality

The results of the study reveal a significant correlation between spiritual well-being and attitudes regarding sexuality among the sample of Nazarene pastors in the English-speaking Caribbean ($p \leq .05$; see Table 11 on page 73). Correlations among the major scales and various subscales point to various conclusions.

- The correlation between ASQ and SWB indicates that an individual with positive attitudes regarding sexuality is more likely to exhibit higher spiritual well-being.

- The correlation between ASQ and EWB suggests that individuals who maintain positive attitudes toward sexuality are more likely to express a greater sense of satisfaction with life and life purpose.

- As implied by the correlation between BTH and RWB, individuals who view the Bible and theology as sex-positive are more likely to experience a deeper sense of intimacy with God.

- The correlation between FLEX and SWB suggests that an individual who encountered positive life experiences during formative years is more likely to exhibit greater spiritual well-being.

- The correlation between FLEX and EWB indicates that an individual with positive formative life experiences is more likely to express greater satisfaction with life and life purpose.

These correlations collaborate with a number of issues raised in the literature review. The relationship between the two scales provides support for the earlier asser-

tions that both sexuality and spirituality address relational issues and both encompass all aspects of life (psychological, physical, emotional, etc.). In light of the literature, several conclusions can be drawn regarding these correlations.

The correlations between FLEX and SWB ($p \leq .05$) and FLEX and EWB ($p \leq .01$) highlight the impact of childhood and adolescent experiences. Results from this study imply that such experiences influence an individual's spiritual well-being and outlook on life. These correlations support evidence that formative life experiences are tied to issues such as self-esteem, identity, and attitudes toward sexuality (for example, Cadoff 56-58; Fossum and Masin 40; Vander Goot 88).

Within Church history, numerous negative examples are found pertaining to the relation between sexuality and spirituality. The dualism which prevailed for centuries negatively impacted biblical interpretation and theological thought regarding sexuality. Sexuality was a part of the material as opposed to the spiritual realm. Anything associated with the material was considered inferior at best, dangerous and sinful at worst. Therefore anything associated with sexuality was viewed with suspicion. This obviously impacted persons view of life in this world as well as their perceptions of God.

When dualism prevailed, this world and the human body were seen a prison. Extreme asceticism was employed in an attempt to flee from material and physical elements which were viewed as sensual and therefore sinful. Such a negative view of God's creation, including the human body, undermines a positive approach to life and life purpose; consequently existential well-being is affected. Likewise dualism inhibits a sense of intimacy with God. If the Creator would place humankind in such an unfriendly

environment, God must be austere and far removed from the needs and struggles of human beings. Subsequently religious well-being suffers.

Positive steps were taken in the second half of the Middle Ages. Although dualism still held sway, an attempt was made to perceive women and God through different lenses. A measure of equality in holiness was granted to women via monastic orders, an avenue previously closed to women. At that time men seemed comfortable addressing God in androgynous language; that is, as Father-Mother, Brother-Sister, etc. (see McLaughlin 43; Ruether 157-58). Although a material dualism continued, attitudes toward sexuality seemed to improve paralleling an increase in spiritual depth. The Reformers pushed for a more positive view when they elevated marriage as a holy state on par with celibacy. Unfortunately 350 years later many within Christianity continue to struggle to hold a positive view of sexuality.

The results of this study are encouraging, however. The relatively positive attitudes toward sexuality auger well for forward progress. If a positive correlation truly exists between attitudes toward sexuality and spiritual well-being, pastors bear substantial responsibility to initiate and/or perpetuate positive views toward sexuality. The perpetuation of positive attitudes toward sexuality within churches will help to facilitate greater spiritual well-being among Christians. In order for this to occur pastors must study, incorporate into personal beliefs and behaviors, and transfer positive biblical and theological images and understandings of sexuality.

The Church and its members are bombarded by a sex-negative culture which counters biblical injunctions and expectations. Unfortunately the Church's own heritage

presents a formidable challenge to a positive approach. If pastors consciously embrace

the intimate relationship between sexuality and spirituality in their own lives, they will be

better prepared to facilitate others to do the same. As a consequence, spiritual well-being

should rise.

Limitations of the Study

After analyzing and reporting the findings of the study, the most significant

limitation of the study appears to be the size of the sample ($n = 39$). Originally the entire

population ($N = 140$) was to be surveyed by mail. However, after consultation with my

CRG and based upon low response rates to mailings from CNTC which sought informa-

tion, a convenient sample was selected to gather data.

Sample proportions compared favorably with population proportions with regard

to gender and ethnicity (see Table 1 on page 57 and Table 3 on page 66). The sample

represented a larger number of ordained ministers than the population--77 percent of the

sample as opposed to 52 percent of the population (see Table 1 on page 57 and Table 2 on

page 66). The comparisons appear to allow for limited generalization to the whole

population; however the use of a convenient sample rather than a random sample calls for

caution in generalizing the results.

The sample size hampers analysis of the results and subsequently limits the

generalizability of the study. The sample does not provide sufficient data to adequately

analyze relationships between intervening variables and the independent and dependent

variables. Thus I was unable to ascertain what impact age, gender, ethnicity, tenure as

pastor, ministerial training, religious background, or the structure of one's family during

childhood and/or adolescence might have upon SWB or attitudes toward sexuality.

Confining the study to Nazarene pastors in the English-speaking Caribbean presented an immediate limitation. The ceiling effect of the SWBS for conservative Christian groups (Ellison and Smith 42; Ledbetter et al. 54; Bufford, Paloutzian, and Ellison 64-65) was expected and apparent in this study. The actual spiritual well-being of the NPCs may not be accurately portrayed due to the limited range of responses on the high end of the scale. As such the correlation between the SWBS and the ASQ may reflect a closer relationship than is actually present. If the ceiling effect of scores among conservative Christians was rectified, the results of the study might change.

The ceiling effect must be taken seriously but consideration should also be given to the nature of the group studied. Since the group is relatively homogenous (for example, profession, religious background, religious affiliation, ethnicity, and gender), slight variations in scores may be just as significant as large variations among less homogenous groups. The SWBS still provides a good measure of well-being (Bufford, Paloutzian, and Ellison 65-66); however, its usefulness in determining the extent of relationships appears to be limited in this study due to the presence of the ceiling effect.

<u>Methodological Contribution and Future Use</u>

The methodological contribution of this study is the ASQ. The ASQ is foundational to understanding attitudes toward sexuality, especially among the population of this study. To establish a basis the ASQ was formulated to include three factors (BTH, FLEX, GEN). However, the ASQ could be adapted to include other factors which impact attitudes toward sexuality; for example, sexual behavior, professional conduct in matters

pertaining to sexuality, or personal comfort level in talking about or dealing with sexual matters. Although the reliability and validity of the ASQ is still to be fully determined, initial results are encouraging.

Further research is needed to broaden the scope of the study. The identified population ($N = 140$) is a relatively small group. Increasing the population would facilitate greater depth in analysis. Comparisons between various Christian traditions (for example, Pentecostal, Anglican, Catholic, Methodist) could reveal useful data for additional study. A larger sample size might also inform the extent to which demographic issues (for example, ethnicity, family of origin) affect attitudes toward sexuality.

Additional study needs to be undertaken to determine whether the relationship is apparent or real between silence in the home on issues pertaining to sexuality and a conservative Christian religious tradition (see Diagnostic Analysis on page 74). Further research should also seek to assess whether or not age is influential. For example, parents within the past thirty years may have been more willing than parents in previous years to discuss sexual matters with their children.

The ASQ instrument could be altered in an attempt to delve more deeply into particular relationships. For example, any of the three subscales could be expanded to become a major scale. As such, SWB could be measured against a single issue; that is, gender issues, formative life experiences, or biblical and theological understandings of sexuality.

The ASQ is not designed to gauge actual behavior. Conceivably the ASQ could be used in conjunction with empirical studies to verify how an individual's behavior

correlates with expressed attitudes. For example, how do positive attitudes toward sexuality correspond with a pastor's ability to handle personal or professional issues pertaining to sexuality? Or, how do attitudes toward sexuality relate to the vocational issues of a pastor (preaching, counseling, etc.)? Or, how do attitudes concerning appropriate gender roles correspond with actual roles and/or relationships among genders? These and other questions present intriguing possibilities for future study.

Application

The results of this study are applicable in a variety of contexts. The results may provide the framework and a tool for a church or denomination to develop educational curricula with the objective of acquainting children, adolescents, and adults with a positive, biblical approach to sexuality. The corollary aim would be the enhancement of spiritual well-being. Bible colleges or seminaries may find the study beneficial in the training process of pastors and other ministers. The goal would be not only the enhancement of the ministers but by extension future parishioners. Pastors may find the study useful as they evaluate their own attitudes, and make appropriate adjustments or emphases in their personal lives or present ministry context.

Within my own teaching context I anticipate using the instrument and the results of this study in a variety of ways. The instrument can be used to help students think more intentionally about various issues. While persons who have experienced negative formative life experiences will generally acknowledge such, they often do not recognize the extent to which these experiences continue to influence their thinking and behavior. Also, biblical and theological concepts are often accepted uncritically from someone in

authority. Given the sex-negative approach throughout most of the history of Christianity, it seems safe to assume that some, perhaps many, students will come with relatively negative attitudes toward sexuality. The instrument could provide an opportunity for discussion directed at forming more sex-positive attitudes, with the corollary aim of improving spiritual well-being.

The theological foundation of the study has provided me with a deeper comprehension and appreciation of the triune nature of God. The implications this holds for understanding humankind as created in the image of God is the area in which I anticipate the most immediate impact upon my current ministry. The immediate corollary pertains to gender relations yet every aspect of life should be informed by the nature of the God we serve. For instance, the findings provide a platform from which to address married students in the area of partnership as equals, both fully created in the image of God. All students may be helped to more fully realize their needs and desires as beings modeled after a triune God. Not only could such a theological approach provide a platform for enhancing the students' sense of worth in the sight of God, it could also enhance their understanding of personal and communal responsibility to the Body of Christ, society, and all of creation.

Over the course of compiling this study, I have begun discussing in the classroom the implications which serving a triune God hold for spiritual formation, gender and race relations, and lay-clergy relations. Although still early to make a conclusive evaluation, I sense this approach has caused some to ponder more deeply the nature of God and the attitudes and actions which should follow as they develop in their relationship with God;

certainly this has been true for me.

My hope is that this study will provide a platform for further quantitative study and analysis of the relationships between sexuality and spirituality. A great deal appears to rest on the extent to which the Church is able to (re)unite the two in a healthy, holistic manner.

Appendix A

VITAL INFORMATION

AGE: _____

SEX: ☐ Male
     ☐ Female

MARITAL STATUS:
     ☐ SINGLE
     ☐ MARRIED

DOMINANT ETHNIC HERITAGE:
     ☐ African
     ☐ East Indian
     ☐ Other(please specify _____)

NUMBER OF YEARS AS PASTOR: _____

MINISTERIAL STATUS:
     ☐ Lay Pastor
     ☐ Licensed Minister
     ☐ Ordained Elder or Deacon

MINISTERIAL TRAINING:
     ☐ Extension Programme or
        Home Course of Study
     ☐ Bible School/College
     ☐ Masters Degree or higher
     ☐ Other(Specify_____
        _____)

I was raised according to the following religious tradition:
     ☐ Evangelical other than Nazarene
     ☐ Hinduism
     ☐ Islam
     ☐ Nazarene
     ☐ Pentecostal or Charismatic
     ☐ Roman Catholic or Anglican
     ☐ Traditional African Religion
     ☐ None
     ☐ Other (Please name:_____)

Parent(s) or guardian(s) present in your household during childhood (ages 0-12; tick all that apply):
     ☐ Mother
     ☐ Father
     ☐ Grandmother
     ☐ Grandfather
     ☐ Other (Please specify _____)

Parent(s) or guardian(s) present in your household during youth (ages 13-18--tick all that apply):
     ☐ Mother
     ☐ Father
     ☐ Grandmother
     ☐ Grandfather
     ☐ Other (Please specify _____)

SPIRITUAL LIFE*

For each of the following statements, please **circle** the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience.

SA	A	MA	MD	D	SD
Strongly Agree	Agree	Moderately Agree	Moderately Disagree	Disagree	Strongly Disagree

1. I don't find much satisfaction in private prayer with God.   SA A MA MD D SD

2. I don't know who I am, where I came from, or where I'm going.   SA A MA MD D SD

3. I believe that God loves me and cares about me.   SA A MA MD D SD

4. I feel that life is a positive experience.   SA A MA MD D SD

5. I believe that God is impersonal and not interested in my daily situations.   SA A MA MD D SD

6. I feel unsettled about my future.   SA A MA MD D SD

7. I have a personally meaningful relationship with God.   SA A MA MD D SD

8. I feel very fulfilled and satisfied with life.   SA A MA MD D SD

9. I don't get much personal strength and support from God.   SA A MA MD D SD

10. I feel a sense of well-being about the direction my life is headed in.   SA A MA MD D SD

11. I believe that God is concerned about my problems.   SA A MA MD D SD

12. I don't enjoy much about life.   SA A MA MD D SD

13. I don't have a personally satisfying relationship with God.   SA A MA MD D SD

14. I feel good about my future.   SA A MA MD D SD

15. My relationship with God helps me not to feel lonely.   SA A MA MD D SD

16. I feel that life is full of conflict and unhappiness.   SA A MA MD D SD

17. I feel most fulfilled when I'm in close communion with God.   SA A MA MD D SD

18. Life doesn't have much meaning.   SA A MA MD D SD

19. My relation with God contributes to my sense of well-being.   SA A MA MD D SD

20. I believe there is some real purpose for my life.   SA A MA MD D SD

ATTITUDES REGARDING SEXUALITY

For each of the following statements, please circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience.

SA	A	MA	MD	D	SD
Strongly Agree	Agree	Moderately Agree	Moderately Disagree	Disagree	Strongly Disagree

1. A negative view of sexuality is presented in the Bible.   SA A MA MD D SD

2. As a child or youth, my questions regarding sexuality–including where babies come from–were answered openly and honestly in my home.   SA A MA MD D SD

3. At funeral men are less likely to cry than women.   SA A MA MD D SD

4. Boys should be asked to wash dishes and laundry, and clean in the house.   SA A MA MD D SD

5. During my childhood or teen years, I experienced sexual abuse at least one time.   SA A MA MD D SD

6. Females and males are equally created in the image of God.   SA A MA MD D SD

7. Girls should not be encouraged to participate in sports such as football and cricket.   SA A MA MD D SD

8. I believe the local church has a prominent role in educating persons in issues of sexuality.   SA A MA MD D SD

9. I was the brunt of jokes regarding my sexual parts or attitudes during my youth.   SA A MA MD D SD

10. I was touched in a sexually inappropriate way during my childhood.   SA A MA MD D SD

11. Jesus was a sexual being.   SA A MA MD D SD

12. Male headship is clearly taught in the story of Creation.   SA A MA MD D SD

13. As a child or youth, I was embarrassed by viewing a parent, guardian, or other adult naked or inappropriately dressed.   SA A MA MD D SD

14. Married women with children should not pursue a career.   SA A MA MD D SD

15. Men are better than women working with children.   SA A MA MD D SD

16. Primary leadership roles in the Church should be assigned to men.   SA A MA MD D SD

17. The Bible clearly teaches that women should not be pastors.   SA A MA MD D SD

18. While growing up, I felt my privacy was respected by others in my home.   SA A MA MD D SD

19. Women ought to be the primary care-giver in the home.   SA A MA MD D SD

20. As a child or youth, I was told the correct names for sexual body parts by my parents or guardians.   SA A MA MD D SD

Appendix B

Table 12

Clusters for Intervening Variables

Variable	Code	Zone
Age	1	Under 40 years
	2	40 - 59 years
	3	60 years and over
Number of years as	1	Less than 10 years
pastor	2	10 - 25 years
	3	More than 25 years
Religious tradition	1	Evangelical Protestant
	2	Non-Evangelical Protestant, Catholic or Anglican
	3	Combination of 1 and 2
	4	Non-Christian
	5	None
Parents or guardians in	1	Single parent or guardian
household, ages 0-12	2	Nuclear
	3	Extended or other
Parents or guardians in	1	Single parent or guardian
household, ages 13-18	2	Nuclear
	3	Extended or other

Appendix C

Table 12

Imputed Data

Q#*	Item§	Imputed Response¹	Rationale**
8	Ethnicity	1 (African)	Higher percentage of Afro-Caribbean respondents makes this likely.
10	Age	2 (40-59)	Little or no communication regarding matters of sexuality during childhood/adolescence would tend to indicate middle aged or older
	Sex Mar. Stat.†	2 (Female) 1 (Single)	The combination of no response to age, sex, and marital status led to the deduction that the respondent was a single, middle-aged female.
11	SWBS-14	6 (SA)	Respondent made an error and tried to invalidate one response but the answer was not clear. Based upon responses to similar questions, one of the two responses marked was chosen (SA).
13	ASQ-10	5 (D)	Based upon responses to similar items.
	ASQ-11	NONE	Respondent circled two: 5 (D) and 2 (A). See details in Analysis.
14	ASQ-3	2 (A)	Based on responses to other FLEX items.
15	ASQ-9	4 (MD)	Based on responses to other RWB items, particularly #1, #7, #13, which refer explicitly to respondent's assessment of current depth of relationship with God and which indicate a lack of certainty
17	Min. Trng.	1 (Ext/Home)	Since respondent indicated he is a lay pastor and has served only one year, he likely has minimal ministerial training.

Table 12, continued

Q#*	Item§	Imputed Response¹	Rationale**
22	Age Tenure Min. Stat.‡ Min. Trng.	2 (40-59) 5 1 (Lay) 1 (Ext/Home)	The combination of data omitted led to a deduction that the person was likely a lay pastor with minimal experience and minimal ministerial training and has assumed pastoral duties in mid-life.
	ASQ-11	NONE	See Analysis for details.
23	SWBS-10	4 (MA)	Based on responses to similar EWB items, particularly #6 and #14 which indicate some measure of uncertainty about the future.
	SWBS-13	5 (D)	Based on responses to similar RWB items indicating fairly strong sense of good personal relationship with God.
	ASQ-11	NONE	See Analysis for details.
25	SWBS-12	6 (SA)	Based on similar responses to other EWB items.
	ASQ-7	6 (SD)	Respondent attempted to correct a mistake; SD was accepted as intended answer.
27	Min. Stat.‡	2 (Licensed)	Has pastored only three years so unlikely to be ordained; however, attended Bible college so highly probable that respondent is at least licensed.
	ASQ-3	4 (MD)	Based on some variation in response to GEN items.
29	Ethnicity	1 (African)	Make-up of parents-guardians during childhood and adolescence indicates respondent likely to be Afro-Caribbean.
	Min. Stat.‡	2 (Licensed)	Age and tenure as pastor indicate he is most likely not yet ordained since ordination is highly regarded and would likely be marked.

Table 12, continued

Q#*	Item§	Imputed Response[l]	Rationale**
32	Min. Trng.	1 (Ext/Home)	Age and tenure may indicate lowest level of ministerial training has been obtained.
34	ASQ-11	None	See Analysis for details.
37	Tenure	3 (More than 25 yrs)	Age and status indicate a longer tenure.
	ASQ-2 ASQ-20	2 (D) 2 (D)	Both items refer to open communication in the home regarding sexual matters. Since the respondent is over sixty years of age it may indicate that these matters were never discussed in the home.
	ASQ-11	None	See Analysis for details.
38	Age	2 (40-59)	Since respondent has pastored eleven years and has ministerial training at the extension or home course of study level, he may have started pastoring in mid-life.

*Questionnaire Code Number.
†Mar. Stat.-- Marital Status.
‡Min. Trng.-- Ministerial Training.
§Item -- Item not answered on vital information page or item number from SWBS or ASQ.
[l]Number given according to encoding labels.
**Rationale deduced by consensus in consultation with statistician and CRG member.

Appendix D

Table 13

Descriptive Statistics for Each Item of the

Attitudes regarding Sexuality Questionnaire

Item #	Subscale	Valid Statistic	Mean	Std. Deviation
1	BTH	39	5.46	.88
2	FLEX	39	2.56	1.48
3	GEN	39	2.10	1.02
4	GEN	39	5.44	.79
5	FLEX	39	5.15	1.57
6	BTH	39	5.87	.34
7	GEN	39	4.85	1.53
8	BTH	39	5.72	.89
9	FLEX	39	5.13	1.15
10	FLEX	39	4.97	1.39
11	BTH	34	4.82	1.55
12	BTH	39	1.72	1.07
13	FLEX	39	3.05	1.76
14	GEN	39	5.18	1.07
15	GEN	39	2.23	1.04
16	GEN	39	3.90	1.68
17	BTH	39	5.10	1.07
18	FLEX	39	4.56	1.29
19	GEN	39	3.69	1.59
20	FLEX	39	2.87	1.69

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