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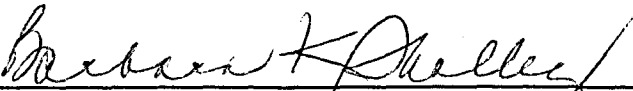
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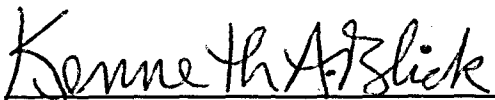
THE RELATIONSHIP OF GENERAL TOLERANCE WITH EDUCATION, ULTIMATE
RELIGIOUS MOTIVATION, THEOLOGICAL POSITION,
AND DENOMINATIONAL AFFILIATION


by

Cheryl L. Epperson
University of Richmond

Approved by:


Barbara Sholley, Ph.D., Chairperson


Kenneth Blick, Ph.D.


James Polyson, Ph.D.

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The Relationship of General Tolerance with Education, Ultimate
Religious Motivation, Theological Position,
and Denominational Affiliation

by

Cheryl L. Epperson

B.A., Methodist College, 1984

A Thesis

Submitted to the Graduate Faculty

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for the degree of

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in

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Abstract

The current study assessed whether educational level and ultimate religious motivation were positively correlated with general tolerance, while fundamentalism and tolerance were negatively correlated. One hundred eighty-five subjects at least 21 years of age were recruited from seven different Christian orientations. Educational level and ultimate religious motivation, as measured by an Intrinsic Motivation Scale, were positively correlated with tolerance measured by the Jackson Personality Inventory Tolerance Scale. A significant negative correlation was displayed between tolerance and fundamentalism as measured by an Orthodoxy Scale. In addition, a multiple regression analysis showed that fundamentalism was negatively correlated with tolerance, while ultimate religious motivation was positively correlated with tolerance. Education was not found to be significantly correlated with tolerance. Differences among denominations and implications of these findings were also discussed.

Predictors of General Tolerance: Education, Ultimate
Religious Motivation, Theological Position,
and Denominational Affiliation

According to theologians and sociologists of religion, a major concern of the Church for the future must be to focus on tolerance in a way that does not compromise the basic tenets of church doctrine (Lochman, 1984). At the level of the individual, Moravcsik (1984) also argues that accepting a person who holds different beliefs does not require a forfeit of one's own beliefs. On the contrary, he suggests that such tolerance might indicate depth of commitment. Religious education and the psychology of religion, therefore, would benefit from any additional understanding of the correlates of tolerance.

Most of the early research analyzing the relationship between tolerance and religion was conducted under the topic prejudice. Appalled by the atrocities of World War II, Adorno, Frenkel-Brenswik, Levinson, and Sanford (1950) found that high scorers on their Anti-Semitism scale were the most religious;

however, many of the low scorers were also very religious. The investigators concluded that mere acceptance or rejection of religion may not be as decisive with respect to prejudice as the way in which beliefs are held. A more recent study (Gorsuch & Aleshire, 1974) has corroborated this curvilinear relationship.

The curvilinear relationship between religious commitment and prejudice prompted Allport (1954) to propose two types of religiosity: institutionalized and interiorized. A person with an institutionalized religious orientation was hypothesized to score high on the Anti-Semitism Scale, have many political attachments, be dogmatic, external, low in ego-strength, and low in tolerance. On the other hand, a person with a more interiorized orientation tends to score at the opposite pole on all these dimensions and is more personally involved in his or her religion; the church embodies the ideals that this person sincerely believes. Allport (1963) later called these two kinds of religiosity extrinsic and intrinsic religious orientation, respectively. He also began to emphasize

the motivational component of these concepts by stressing the importance of why a person is religious rather than the content of his or her religious belief.

Hunt and King (1971) have criticized the earlier scales that were developed to measure the extrinsic-intrinsic variable (Allport & Ross, 1967; Feagin, 1964) for their conceptual diffuseness. They suggested that extrinsic and intrinsic motivations are made up of several smaller component variables. They proposed one of these components, the instrumental versus ultimate dimension, for future research. It is the only component that has been operationally defined in any useful scale, and Allport emphasized this component in his writings. A person with a more instrumental religious motivation uses religion to attain more self-serving ends such as social status or security; whereas, a more ultimate motivation finds religion to be an end in itself. Unlike an instrumental motivation, a person with ultimate religious motivation strives to internalize a chosen creed. In response to the suggestions of Hunt and King, Hoge (1972) developed the Intrinsic Religious Motivation Scale (IRM) to measure

the instrumental versus ultimate component variable. Hoge also provided validity and reliability data that previous scales lacked.

While the process of refining the measures of religious motivation continued, other factors influencing tolerance were also being examined. Although Allport emphasized that the reason why a person is religious is more important in relation to tolerance than what the person actually believes, religious ideology as a predictor of tolerance has found some support in the literature. Fundamentalism has been the chief type of religious belief to be correlated with intolerance. Acock, Wright, and McKenzie (1981) reported that fundamentalism is the primary mechanism transmitting intolerance from parents to children. On the other hand, Feagin (1964) found fundamentalists to be no more extrinsically motivated (hypothetically associated with intolerance) than persons low in fundamentalism. Different denominational populations may be one reason for these conflicting reports because denominations may vary in degree of fundamentalism.

In addition to religious motivation and

fundamentalism, a number of other variables have been believed to influence tolerance. Education (Dynes, 1961; Stouffer, 1955; Zellman & Sears, 1971) and denominational affiliation (Beatty & Walter, 1984) have been examined in relation to tolerance. Although the influence of education on tolerance has found considerable support, conflicting results have plagued the research on the relationship between denominational affiliation and tolerance. Jews have been found to score highest on tolerance scales, followed by Catholics and Protestants (Stouffer, 1955). On the other hand, when subjects identified the group that they would like to keep most socially distant, no significant differences in tolerance scores were found among Jews, Catholics, and Protestants (Sullivan, Piereson, & Marcus, 1980). In addition, Beatty and Walter (1984) have criticized the tendency in the literature to analyze only those differences between Jews, Catholics, and Protestants. They also have criticized the practice of lumping all Protestants into the same category in spite of obvious differences in theological emphases; therefore, the current study included samples from seven

Christian orientations: Methodist, Baptist, Quaker, Catholic, Episcopal, Congregational, and Assembly of God.

Previous research on tolerance has been fraught with conceptual difficulties. After reviewing the literature Ferrar (1976) concluded that incongruence among the definitions of tolerance has been responsible for much inconsistency among research findings. Many studies have equated tolerance with lack of prejudice and have often operationalized tolerance by determining a subject's unwillingness to discriminate in granting civil liberties to political or social deviants (Adorno, et. al., 1950; Stouffer, 1955; Lenski, 1963; Dynes, 1961; Zellman & Sears, 1971; Acock, et. al., 1981). Newman (1982) has explained that a prejudiced attitude involves an error in logic: a person pre-judges another individual on the basis of a few characteristics of the group to which that individual belongs. An intolerant attitude, on the other hand, does not necessarily involve an empirical error. Sullivan, et. al. (1979, p.784) have defined tolerance as "a willingness to 'put up with' those things that one rejects." A prejudiced

attitude can contribute to intolerant behavior; however, people can also constrain their prejudice and still be considered tolerant in their behavior (Crick, 1974). Tolerance, therefore, is not synonymous with lack of prejudice.

In addition, researchers also must distinguish tolerance from permissiveness (Blum & Kalven, 1956) and liberalism (Ferrari, 1976). The current study adopts the definition proposed by Newman (1982, p. 27) that tolerance is "...acceptance or endurance that involves restraint from strong reaction against that which one does not approve of, like, love, or respect." According to this definition permissiveness and liberalism imply neutrality or approval regarding a wide range of behavior; whereas, tolerance refers to acceptance in spite of disapproval. Questionnaires that ask for responses to civil liberties for Communists (Stouffer, 1955), for example, usually do not ask whether the subject approves of Communism or not. Because the degree of tolerance required to "put up with" a behavior increases with a person's disapproval of that behavior, liberalism and permissiveness provide possible confounds

in the study of tolerance.

The measure of tolerance that seems most adequately to meet the previously discussed conditions is the Tolerance Scale of the Jackson Personality Inventory (1976). Jackson (1978) emphasized clarity in the definitions of the constructs to be measured in the development of the inventory. The items of the scale do not refer to any specific group; therefore, the scale does not cue any specific prejudices. It includes very general items such as "I find it refreshing to discuss my views with someone who strongly disagrees with me." This type of item insures that the response entails acceptance of a belief that is different from the subject's own beliefs and makes the scale compatible with Newman's definition of tolerance.

Use of a personality inventory as a measure of tolerance has another advantage over cue-specific measures. Some studies have found that tolerance differs when the specific outgroup in question varies. Herek (1987) reported that intrinsics are less racially prejudiced than extrinsics but no less prejudiced against homosexuals. These results suggest that

intrinsic may be tolerant of only those outgroups that are acceptable according to traditional Christian standards. By examining tolerance as a general attitude rather than as cue-specific, the current study addressed a different (though related) topic from that of Herek.

Addressing the variables of education, ultimate religious motivation, fundamentalism, and religious affiliation in relation to tolerance, the current study assessed the following relationships:

1. Level of education was expected to show a positive correlation with tolerance as in previous research.

2. In support of Allport's theory, ultimate religious motivation was expected to display a positive correlation with tolerance as measured by the Tolerance Scale of the Jackson Personality Inventory (1976).

3. Fundamentalism as defined by an Orthodoxy Scale (Putney & Middleton, 1961) was hypothesized to be negatively correlated with tolerance.

4. The influence of educational level, ultimate religious motivation, and fundamentalism were analyzed in a multiple regression with tolerance. Both ultimate

religious motivation and educational level were expected to show a positive correlation with tolerance, while fundamentalism was expected to show a negative relationship with tolerance.

In addition, any differences among denominations for religious motivation, fundamentalism, and tolerance were assessed including seven Christian orientations: Methodist, Baptist, Quaker, Catholic, Episcopal, Congregational, and Assembly of God.

Method

Subjects

One hundred eighty-five subjects, 71 males and 114 females, were recruited from adult education classes or administrative meetings at churches in seven Christian orientations: Methodist, Baptist, Quaker, Catholic, Episcopal, Congregational, and Assembly of God. All churches were located in the Richmond, Virginia. Subjects were at least 21 years of age ($M = 43$). The mean family income was \$37,500. Subjects attended church-related activities a mean of 8.72 times per month.

Materials

Demographic information was requested that included the subjects' education, income level, degree of church attendance, age, and gender (see Appendix A).

Educational level was measured in number of years.

The Intrinsic Motivation Scale (Hoge, 1972) was employed as a measure of ultimate religious motivation (see Appendix B). The Intrinsic Religious Motivation Scale (IRM) is comprised of 10 true-false items. A true response indicates ultimate religious motivation on seven of these items and instrumental motivation on three items. Subjects receive a score of 1 for an intrinsic response and a score of 0 for an extrinsic response. Therefore, the range of possible scores is 0 to 10. A score of 10 denotes high ultimate religious motivation. The IRM has been correlated with ministers' judgments of the subjects' motivation at .585 ($p < .03$). When the Kuder-Richardson formula 20 was employed, the scale produces a high reliability coefficient of .901 (Hoge, 1972).

In addition, the Orthodoxy Scale (Putney & Middleton, 1961) was included as a measure of

fundamentalism (see Appendix C). Putney and Middleton tested the scale for internal consistency by employing the Likert discriminatory power technique described by Adorno, et. al. (1950). The scale consists of six seven-point Likert-type items. A response of seven signifies strong agreement, while a response of one indicates strong disagreement. Subjects receive a score between 6 and 42.

Finally, the Tolerance Scale of the Jackson Personality Inventory (Jackson, 1976) was administered. The Tolerance Scale consists of 20 true-false items that the subjects answered on the basis of whether the statement was true or false about themselves. The subjects also completed the Infrequency Scale of the Jackson Personality Inventory. It contains 20 true-false items and was included to reveal thoughtless responses by the subjects. The items of this scale were interspersed throughout the Tolerance Scale (see Appendix D).

Procedure

The materials were introduced as an attempt to learn more about the religious attitudes of different

Christian groups. After reading and signing a consent form (see Appendix E), subjects were instructed to complete the questionnaires independently. Order effects were controlled by stapling the different forms in varying order and instructing subjects to complete them in the order of appearance. When everyone was finished, the subjects returned the scales to the researcher. This researcher-supervised condition was recommended to church group leaders; however, differences in the way various church groups were conducted prevented this type of administration at times. Therefore, if a researcher-supervised session was not feasible, the following alternatives were offered. If group meetings were prescheduled and could not allow an addition to the agenda, the following changes in procedure were made. The group leader or the researcher handed out the questionnaires and instructed the subjects to return the completed materials to the group leader. The researcher collected the completed questionnaires from the leader. If subjects were unable to complete the scales at a supervised time, the researcher provided a stamped self-addressed envelope

so that these subjects could complete the scales at home. All other aspects of the procedure remained the same for all church groups.

Results

Preliminary procedures were conducted in an attempt to satisfy the necessary assumptions for the analyses. Tolerance was found to be normally distributed among all subjects. However, the overall distribution for fundamentalism was significantly flattened, while the distribution for educational level was slightly peaked. The distribution for ultimate religious motivation was both peaked and negatively skewed.

Furthermore, the assumption of homogeneity of variance was tested among denominations. F_{max} coefficients for the variables of tolerance, education, religious motivation, and fundamentalism were 3.18, 3.19, 48.96, and 94.33, respectively. The extreme inequality of variance for fundamentalism and religious motivation was caused by a very small amount of variance among Assembly of God members for these variables. When this denomination was excluded, homogeneity of variance was improved for fundamentalism, tolerance, and

religious motivation, $F_{\max}(6,154) = 1.64, p < .05,$
 $F_{\max}(6,154) = 2.5, p < .05,$ and $F_{\max}(6,154) = 4.38, p < .05,$
respectively. Therefore, data from the Assembly of God
denomination were excluded during the remainder of the
study.

In addition, more than 20 percent of all subjects
received the questionnaires in an alternate type of
administration; therefore, the data were examined for
differences among methods of administration. The
correlations of religious motivation and fundamentalism
with tolerance did not differ significantly among
methods. These correlation coefficients are displayed
in Table 1. Two-tailed tests of Fischer's z' scores
yielded critical values less than 1.96. Furthermore,
the Fischer's z' scores for each method of

Insert Table 2 about here

administration did not differ significantly from that
for all methods together.

To assess the relationship between educational
level and tolerance, a Pearson product-moment

correlation was calculated. A significant positive correlation was found between education and scores on the Tolerance Scale as shown in Figure 1, $r(158) = .13$, $p < .05$. This finding suggests that educational level is positively associated with tolerance.

Insert Figure 1 about here

As shown in Figure 2, the scores on the IRM were significantly associated with the scores on the Tolerance Scale, $r(158) = .14$, $p < .05$. This finding suggests that ultimate religious motivation is

Insert Figure 2 about here

positively associated with tolerance.

Furthermore, the relationship between Orthodoxy Scale scores and Tolerance Scale scores was measured utilizing a Pearson product-moment correlation. A significant negative relationship between these two

variables was found as displayed in Figure 3, $r(158) = -.18, p < .05$. This finding suggests that fundamentalism

Insert Figure 3 about here

and tolerance are negatively associated.

Next, the influences of educational level, ultimate religious motivation, and fundamentalism were analyzed in a stepwise multiple regression with tolerance.

Regression was significantly different from zero,

$F(1,158) = 5.53, p < .05$. In Step 1 fundamentalism was negatively correlated with tolerance, $R = -.18, p < .05$.

Step 2 revealed a positive correlation between ultimate religious motivation and tolerance, $R = .29, p < .05$. As seen in Table 2, both fundamentalism and religious motivation accounted for more variance when ultimate

Insert Table 2 about here

religious motivation was added to the equation.

Educational level was not entered into the equation;

however, it was significantly correlated with

fundamentalism in post hoc analysis, $R = -.44$, $p < .05$.

Also, a ONEWAY analysis of variance was performed to detect differences among denominations for each of the following variables: tolerance, education, ultimate religious motivation, and fundamentalism. Post hoc analyses of significant denominational differences were conducted using the Student Newman-Keuls. For ease of interpretation, a summary of the means of each denomination for each variable is compiled in Table 3.

Insert Table 3 about here

Significant differences among denominations were uncovered for the variable of tolerance, $F(6,178) = 4.17$, $p < .05$. In the present study, Methodists ($M = 10.38$) scored significantly lower on the Tolerance Scale than did Catholics ($M = 12.71$), Congregationalists ($M = 13.21$), Episcopalians ($M = 13.23$), and Quakers ($M = 13.78$). In addition, Quakers scored significantly higher than Baptists ($M = 11.28$).

Significant differences in educational levels were detected among denominations, $F(6,178) = 12.1$, $p < .05$.

Quakers ($\underline{M} = 19.56$) were significantly more educated than Assembly of God members ($\underline{M} = 13.88$), Congregationalists ($\underline{M} = 15.86$), Methodists ($\underline{M} = 16.27$), Catholics ($\underline{M} = 16.29$), Episcopalians ($\underline{M} = 16.64$), and Baptists ($\underline{M} = 17.92$). Also, Assembly of God members achieved a significantly lower level of education than all remaining denominations. Finally, Baptists ($\underline{M} = 17.92$) were significantly more educated than Congregationalists ($\underline{M} = 15.86$).

Significant differences among denominations in level of ultimate religious motivation were also uncovered, $F(6,178) = 9.56$, $p < .05$. Methodists ($\underline{M} = 6.85$) scored significantly lower on the IRM than did Congregationalists ($\underline{M} = 8.14$), Catholics ($\underline{M} = 8.97$), Episcopalians ($\underline{M} = 9.18$), and Assembly of God members ($\underline{M} = 9.84$). In addition, Assembly of God members scored significantly higher on the IRM than did Methodists ($\underline{M} = 6.85$), Baptists ($\underline{M} = 7.20$), Quakers ($\underline{M} = 7.93$), and Congregationalists ($\underline{M} = 8.14$). Also, IRM scores for Baptists ($\underline{M} = 7.20$) were significantly lower than those for Catholics ($\underline{M} = 8.97$), Episcopalians ($\underline{M} = 9.18$), and Assembly of God members ($\underline{M} = 9.84$).

Levels of fundamentalism differed significantly among denominations, $F(6,178) = 23.37, p < .05$. Quakers ($M = 18.41$) scored significantly lower on the Orthodoxy Scale than did Baptists ($M = 25.04$), Congregationalists ($M = 27.14$), Methodists ($M = 27.38$), Episcopalians ($M = 30.95$), Catholics ($M = 32.10$), and Assembly of God members ($M = 41.48$). Assembly of God members scored significantly higher than all remaining denominations. In addition, Baptists scored significantly lower than Episcopalians, Catholics, and Assembly of God members.

Discussion

A significant correlation between educational level and tolerance suggests that these two variables are positively associated with each other. It is also consistent with the findings of previous research (Feagin, 1964; Dynes, 1961, Stouffer, 1955). However, education was not entered into the regression analysis. This finding is consistent with Acock, et. al., (1981) who reported that education indirectly influenced tolerance by contributing to a decrease in fundamentalism; however, more research is necessary to clarify the actual role of education in relation to

fundamentalism. Jackman and Muha (1984) offer another possible explanation for this finding. The better educated may be more adequate at offering socially acceptable responses to attitude surveys. They also may be more refined proponents of their ingroup's status quo than their less educated counterparts.

Consistent with Allport's theory, a significant correlation between scores on the Tolerance Scale and scores on the Intrinsic Motivation Scale suggests that persons who are more ultimate in their religious motivation are also more tolerant of persons who have different views from themselves. The inclusion of religious motivation in the second step of regression equation suggests that the influence of this variable on tolerance is most obvious when the effects of fundamentalism are removed. Therefore, future research should consider both the motives and the doctrines of religious persons when attempting to predict tolerance. In addition, the low incidence of institutional religious motivation among the subjects of the present study suggests that perhaps control for level of religiousness might be necessary in future research.

Furthermore, Batson (1976) proposes a third religious orientation, Religion as a Quest, which may be even more generally tolerant than an ultimate religious motivation. The concept of Religion as a Quest needs further refinement but offers an alternative for future research to detect different orientations among highly religious persons (Donahue, 1985).

A significant negative correlation between scores on the Orthodoxy Scale and scores on the Tolerance Scale suggests that fundamentalism relates to intolerance. The inclusion of fundamentalism in the first step of the regression analysis further corroborates this finding. Assessing the contribution to tolerance made by additional variables may clarify the role of fundamentalism in this complex attitude. As seen in the current study, fundamentalism accounted for more of the variance in tolerance when religious motivation was included in the second step of the regression analysis. In addition, Martin and Morris (1982) have found a significant positive correlation between scores on the Jackson Personality Inventory Tolerance Scale and scores on Rokeach's Dogmatism Scale. Future research could

investigate whether the influence of fundamentalism depends upon how dogmatically fundamentalist beliefs are held.

The scores of church members in the current study should not be viewed as representative of their respective denominations as a whole. The high degree of variation among denominations on all variables suggests that future research should not lump all Protestants into a single category for comparison with Jews and Catholics.

In conclusion, the present study contributes to the current understanding of tolerance as a general attitude. Tolerance appears to be a complex phenomenon that is best predicted by a combination of variables such as religious motivation, theological position, and educational level.

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Table 1

Coefficients for Correlations with Tolerance by Method
of Administration *

Method	Variable	
	Fundamentalism	Motivation
Researcher- supervised	-.38	.11
Researcher distributed, returned by mail	-.22	.12
Group leader distributed, returned to leader	-.31	-.06

* For all comparisons, $\underline{z} < 1.96$.

Table 2

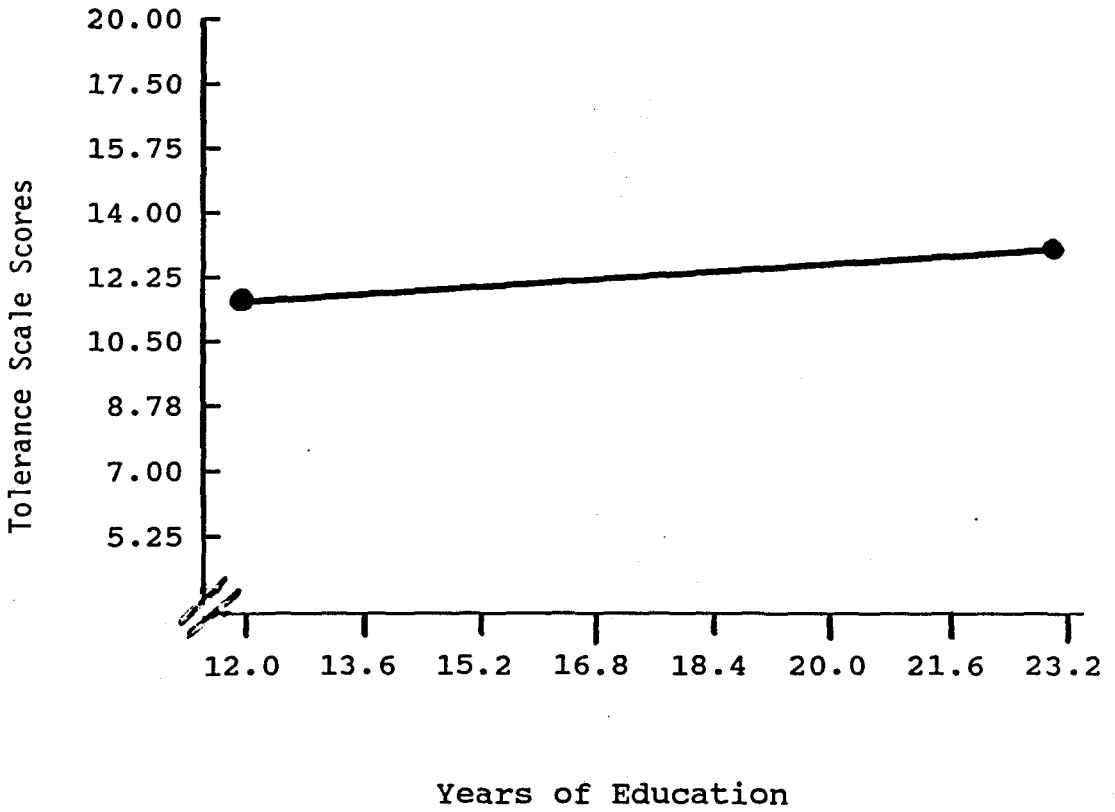
Summary Table of Multiple Regression with Tolerance

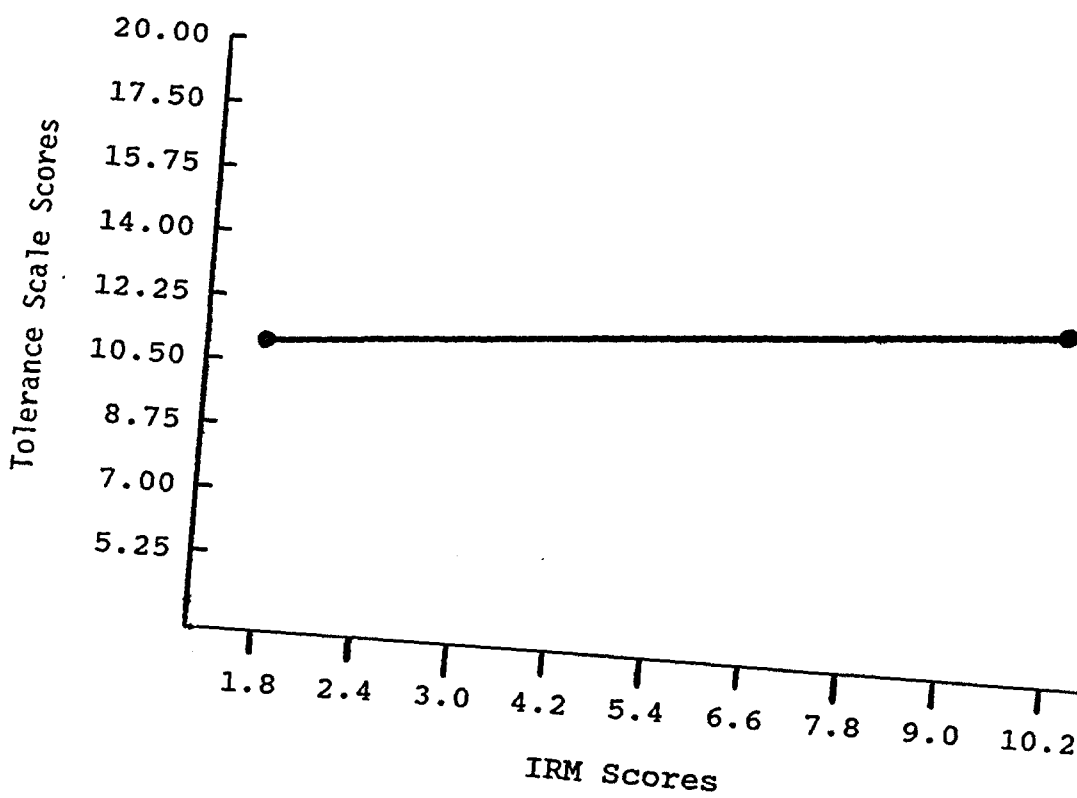
		Entered	Not Entered	
Step	Variable	Beta	Variable	Partial
1	Fundamentalism	-.18	Motivation	.26
			Education	.07
2	Fundamentalism	-.31	Education	.06
	Motivation	.29		

Table 3

Denomination Means (and Standard Deviations) for Four Variables

Group	Variable			
	Fundament.	Motivation	Education	Tolerance
Quak.	18.41(7.31)	7.93(1.98)	19.56(2.61)	13.78(2.10)
Bapt.	25.04(7.64)	7.20(1.98)	17.92(2.29)	11.28(2.70)
Congr.	27.14(7.57)	8.14(1.92)	15.86(3.48)	13.21(3.32)
Meth.	27.39(9.35)	6.85(2.62)	16.27(1.95)	10.39(3.13)
Episc.	30.96(8.42)	9.18(1.33)	16.64(2.36)	13.23(3.10)
Cath.	32.10(7.93)	8.97(1.25)	16.29(2.78)	12.71(2.98)
Assem.	41.48(0.96)	9.84(0.37)	13.88(2.09)	11.88(3.75)





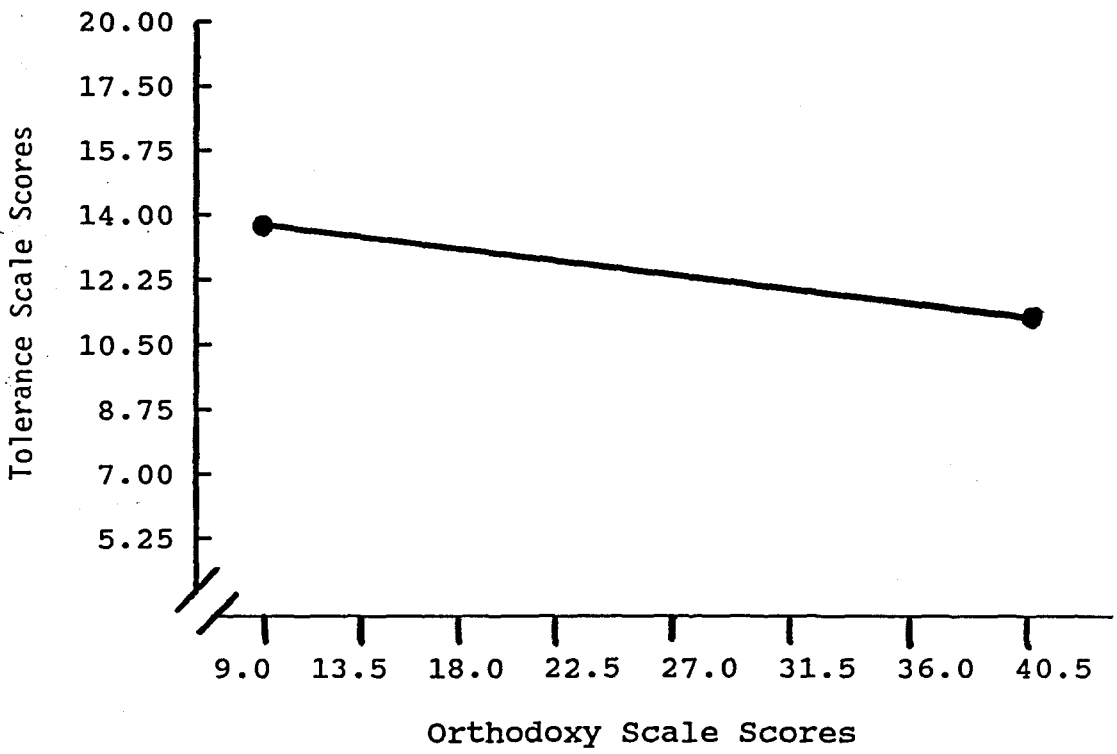


Figure Captions

Figure 1. Regression line for correlation of Tolerance Scale scores with educational level.

Figure 2. Regression line for correlation of Tolerance Scale scores with IRM scores.

Figure 3. Regression line for correlation of Tolerance Scale scores with Orthodoxy Scale scores.

Appendix A

Demographics

Please mark one answer under the following questions.

1. Male _____
 Female _____

2. Age:
 21 - 25 _____
 26 - 30 _____
 31 - 35 _____
 36 - 40 _____
 41 - 45 _____
 46 - 50 _____
 51 - 55 _____
 56 - 60 _____
 61 - 65 _____
 66 - 70 _____
 over 70 _____

3. Total Family Income:
 under \$16,000 _____
 16,000-19,999 _____
 20,000-24,999 _____
 25,000-29,999 _____
 30,000-34,999 _____
 35,000-39,999 _____
 40,000-44,999 _____
 45,000-49,999 _____
 over \$49,999 _____

6. Are you a member of this church?
 ___ yes, ___ no.
 If yes, how long? _____
 If no, where are you a member, if
 any? _____
 How long? _____

7. Circle the number indicating the
 highest level of education you have
 completed.

0	13
1	14
2	15
3	<u>16</u> -College graduate
4	17
5	18
6	19
7	20 Years beyond
8	21 college
9	22
10	23
11	
<u>12</u>	-High School graduate

4. What is closest to your own position:
 _____ one income only and I am single.
 _____ one income only that provides for dependent(s).
 _____ two incomes.

5. Circle the approximate number of times that you attend church
 related events during a four week period. Count worship
 service and church school as separate events.

1	5	9	13	17
2	6	10	14	18
3	7	11	15	19
4	8	12	16	20 or more

Appendix B

Intrinsic Motivation Scale

Please circle true or false to the following questions. There are no right or wrong answers except that your answers accurately represent your beliefs.

- | | |
|---------------|--|
| True or False | 1. My faith involves all my life. |
| True or False | 2. One should seek God's guidance when making every important decision. |
| True or False | 3. It doesn't matter so much what I believe as long as I lead a moral life. |
| True or False | 4. In my life I experience the presence of the Divine. |
| True or False | 5. My faith sometimes restricts my actions. |
| True or False | 6. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs. |
| True or False | 7. Nothing is as important to me as serving God as best I know how. |
| True or False | 8. I try hard to carry my religion over into all my other dealings in life. |
| True or False | 9. My religious beliefs are what really lie behind my whole approach to life. |
| True or False | 10. Although I believe in my religion, I feel there are many more important things in life. |

Appendix C

Orthodoxy Scale

Please circle the number that best describes your beliefs. There are no right or wrong answers. One (1) indicates that you strongly disagree with the statement. Seven (7) indicates that you strongly agree with the statement.

1. I believe that there is a physical Hell where men are punished after death for the sins of their lives.

1 2 3 4 5 6 7

2. I believe there is a supernatural being, the Devil, who continually tries to lead men into sin.

1 2 3 4 5 6 7

3. To me the most important work of the church is the saving of souls.

1 2 3 4 5 6 7

4. I believe that there is a life after death.

1 2 3 4 5 6 7

5. I believe there is a Divine plan and purpose for every living person and thing.

1 2 3 4 5 6 7

- *6. The only benefit one receives from prayer is psychological.

1 2 3 4 5 6 7

* Indicates reverse scoring.

Appendix D

On the following few pages you will find a series of statements which a person might use to describe himself. Read each statement and decide whether or not it describes you. If you agree with a statement or decide that it does describe you, answer TRUE. If you disagree with a statement or feel that it is not descriptive of you, answer FALSE. Answer every statement either true or false, even if you are not completely sure of your answer.

- T or F 1. I enjoy entertaining people of various beliefs and nationalities.
- T or F 2. Of the people I know, I like some better than others.
- T or F 3. I think that people who readily change their beliefs just have no backbone.
- T or F 4. My musical compositions have been played in concert halls around the world.
- T or F 5. I rarely decide that I don't like someone after only one or two meetings.
- T or F 6. I have had at least one cold in my life.
- T or F 7. I think it is best for me to choose friends who agree with the same general principles as I do.
- T or F 8. I have sometimes hesitated before making a decision.
- T or F 9. I like to get to know people well before judging them.
- T or F 10. I have sight in only one eye.
- T or F 11. I get along best with people of my own nationality.
- T or F 12. I have no sense of taste at all.
- T or F 13. I pay little attention to people who behave in an unusual way.
- T or F 14. I have kept a pet monkey for years.
- T or F 15. Some people are just too narrow-minded to listen to the right way to live.

- T or F 16. In my lifetime, I have eaten at least once in a restaurant.
- T or F 17. I find it refreshing to discuss my views with someone who strongly disagrees with me.
- T or F 18. Some things don't turn out exactly as I plan them.
- T or F 19. I consider good table manners an important quality in my dinner guests.
- T or F 20. I have won trophies in professional golf tournaments.
- T or F 21. If people continue to speak their native language after they have moved to this country, it is no concern of mine.
- T or F 22. I run five miles every day to keep healthy.
- T or F 23. I can tell as soon as I meet someone whether I like that person or not.
- T or F 24. I eat imported cheeses with all my meals.
- T or F 25. Many of my friends have quite different political views.
- T or F 26. I can eat most foods without feeling ill.
- T or F 27. I can put up with certain types of people for only short periods of time.
- T or F 28. I have made several trips overseas to study old ruins and rock formations.
- T or F 29. I enjoy being with all kinds of people, even those whose habits may seem unusual.
- T or F 30. I do some things better than others.
- T or F 31. Some people have such foolish beliefs that I find it hard to understand how they can accept them.
- T or F 32. I believe there are some jobs which I would not enjoy doing.
- T or F 33. A person's social class makes no difference to me.
- T or F 34. I can walk a few blocks without getting too tired.

- T or F 35. If I don't like someone's looks, I rarely make an effort to get to know that person.
- T or F 36. Everyone in my family has the same birthday.
- T or F 37. I enjoy working with people who use different methods of organization than I do.
- T or F 38. All jokes seem pointless to me.
- T or F 39. Some political groups are so unprincipled that they should be outlawed.
- T or F 40. I usually sleep at least four hours every night.

Appendix E

Participant Consent Form

I, _____, agree to participate in this study. I understand that I will be administered four short paper and pencil questionnaires pertaining to religious attitudes held by members of Christian groups. I understand that Cheryl L. Epperson, a graduate student at the University of Richmond, will be conducting this study under the supervision of a committee of three faculty members. I know that I am volunteering for this study and that I may decline participation or withdraw consent without penalty at any time during the testing. I also understand that my name will not be used in any written reports of this study. Also, no volunteered information will be discussed with any other person in order to ensure confidentiality. No names will be asked on any questionnaires. The questionnaires will be destroyed after the conventional period of five years.

Signature

Date

Appendix F

Consent Form

I understand that Cheryl L. Epperson, a graduate student at the University of Richmond, Richmond, Virginia, will be conducting a study under the supervision of a committee of three faculty members. This study pertains to the religious attitudes held by members of various Christian groups. I understand that four short questionnaires will be administered to approximately thirty members of my church. The questionnaires will pose no physical nor psychological risks for the participants. I know that I am giving Cheryl L. Epperson permission to conduct this study and that I, representing _____, may decline participation or withdraw consent without penalty at any time during this study. I also understand that the name of this facility will not be used in any written reports of this study and that no volunteered information will be discussed with any other person in order to ensure confidentiality.

Signature

Date