

**RELIGION, IDENTITY, AND PASTORAL CARE :
GENDER RELATED PERSPECTIVES OF REALITY.
A QUEST FOR METHOD**

by

MARION NIXON

Supervisor : Prof J Cumpsty

June 1994

Submitted in fulfilment of the requirements for a
Master's degree by course work and thesis.

Department of Religious Studies
Faculty of Social Science
Univeristy of Cape Town

The financial assistance of the Centre for Science Development towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessarily to be attributed to the Centre for Science Development.

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RELIGION, IDENTITY, AND PASTORAL CARE : GENDER RELATED
PERSPECTIVES OF REALITY. A QUEST FOR METHOD

My study investigates the possibility of gender preference for the possible paradigms of reality established in Cumpsty's theory of religion.¹ According to him there are three possible paradigms for the nature of the ultimately-real to which one would belong. These generate three ideal types of religious tradition he has labelled Nature Religion (NR), Withdrawal Religion, and Secular World Affirming Religion (SWAR). These labels reflect the adherents' understanding of and engagement with their immediate 'world-out-there'.

Using Cumpsty's general theory of religion and writers on feminine identity, I explored the theoretical relationship between paradigms for reality and gender. This indicated a theoretical preference for NR by women within a SWAR dominated western culture. I then report field studies in which instruments were tested which were themselves intended to test the existence of the relationship between paradigms of reality and gender.

On a cognitive level a person may believe, and behave according to, the doctrine of their religious tradition, while their affective belief, based on their felt sense of reality, may differ from their tradition's doctrine. The problem is

¹.Cumpsty, John S. Religion as belonging : a general theory of religion. Lanham, Maryland: University Press of America, 1991

how to reach below the conscious cognitive belief expressed in the conceptualised symbols of the community to the subconscious affective one of personal symbols.

My first study used a multiple choice questionnaire but did not adequately reach the affective level. In the second study (of 90 respondents) I used stereotyped value statements for the SWAR and NR paradigms being tested. Instead of directly personal questions, the response requested was on a 10 point scale of affective response to statements from the 'stories'. Where a cognitive response was required yes/no questions were asked. The consistency of the results shows this method to have worked, although it needs refinement.

The sample was limited to a European middle class socio-economic group. I chose church groups in order to optimise matched groups in regard to gender, age, education, and socio-economic level. Those chosen were from English language mainline Protestant churches, two Anglican and two Congregational churches, one Methodist and one Baptist church. It was hoped that this restriction of the sample to an important but easily approachable group would enable the methodological issues to be addressed.

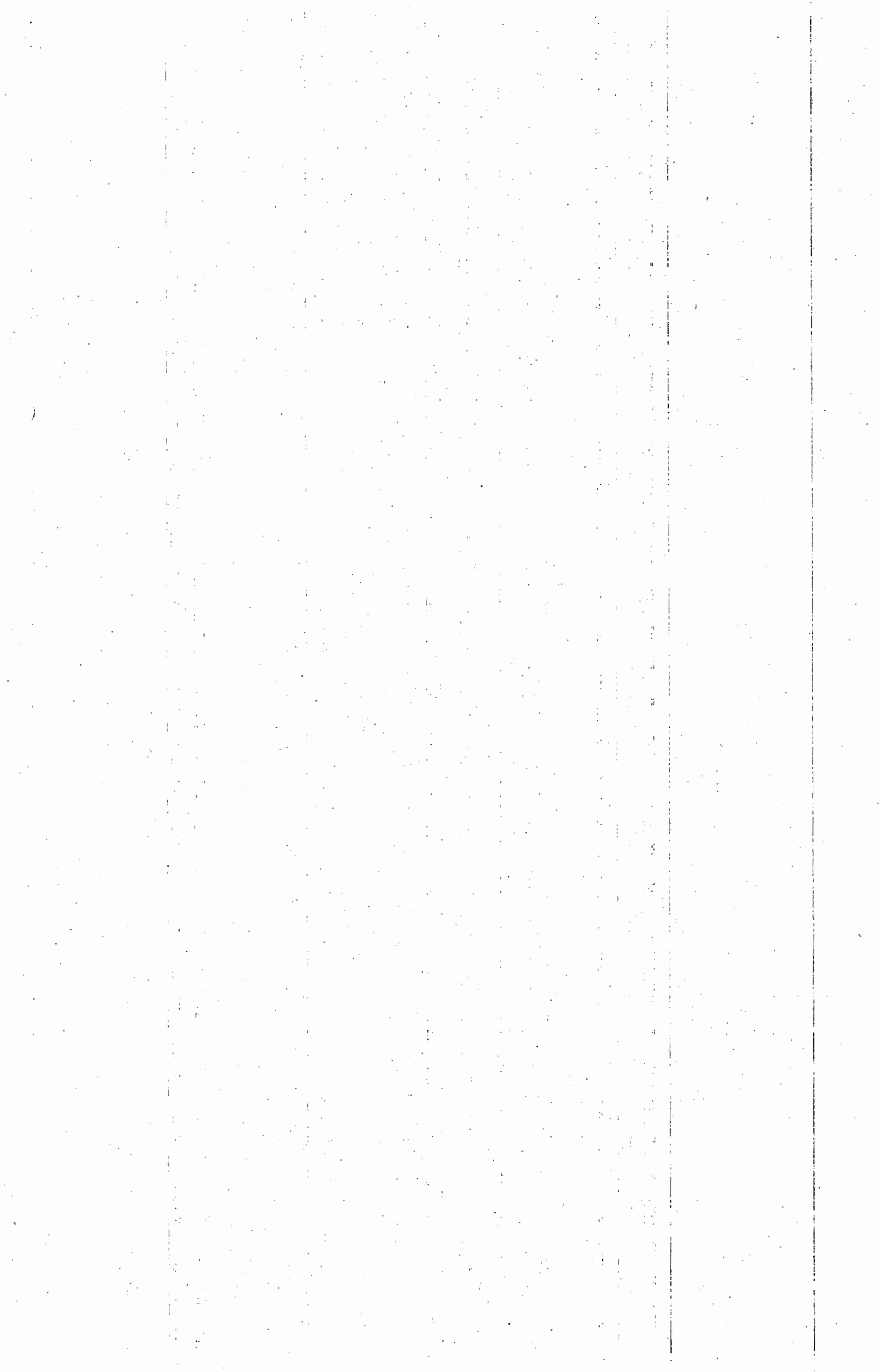
The results of my field studies suggest that overall women appear to be biased toward NR. The men's responses were less decisive, with only a small majority biased towards SWAR. This seems to indicate that the Anglican, Congregational and Methodist churches in my sample are orientated more towards

the NR paradigm of reality than that of SWAR and more 'women-friendly' than 'man-friendly', but the Baptist church remains quite strongly Secular World Affirming Religion, and its women are conflicted.

The apparent gender preferences for different perspectives of reality means that one cannot deal universally with people, gender differences must be considered. This is not only a pastoral issue - it affects areas such as education, research, and business, particularly with regard to affirmative action programmes.



**PART 1: THEORETICAL EXPLORATION OF A RELATIONSHIP BETWEEN
PARADIGMS FOR REALITY AND GENDER**



I. INTRODUCTION

1. Statement of hypothesis

If one is not to live in existential alienation one requires a sense of identity and awareness of something to which to belong. The tradition into which one is born plays a formative part not only in determining one's mode of engagement with 'all-that-out-there', but also in the process of socialization. My discussion is concerned with the role of gender in belonging within the context of a western world that has been dominated by Secular World Affirming Religion (SWAR).¹

There are two approaches in the sociological debate on the development of gender roles: children choose gender appropriate behaviour because of an innate sense of gender identity, and children are socialized to identify with traditional gender roles. As gender identity is established by the age of two, and socialization begins at birth, it is almost impossible to resolve this argument, but studies on hermaphrodites and others with biologically abnormal sexual development seem to indicate that socialization plays a major part in determining gender roles². However, as biological gender underlies gender roles, it must perforce, effect the development of identity.

¹. Cumpsty, John S. 1991. Chapter 5

². Oakley, Anne 1972.

In this paper I am concerned with gender preference whether biologically or socially established, for the possible paradigms of reality.³ If there is such, then it could be more basic to identity than patterns of socialisation, and more serious socially and pastorally than exclusively male images of the divine. One cannot separate one's feeling for reality (and where appropriate, for God) from one's experience of life, and as gender is part of experience of life, it must be expected to affect one's feeling for, and therefore one's preferred modelling of, reality.

In the first part of the paper I explore the relationship between paradigms for reality and gender, theoretically. For this I use Cumpsty's general theory of religion and various writers on feminine identity. In the second part of the paper I report field studies in which instruments were tested which were themselves intended to test the existence of the relationship between paradigms of reality and gender. I conclude with some implications of gender related perspectives of reality for pastoral care.

Gender and gender role socialization appears to influence not only the development of identity, but also the way men and women experience their environment and therefore the way they interact with 'all-that-out-there'. It has been said that men experience reality as "impersonal, unpredictable, inconsistent, and allocentric and [women experience it] as

³. Cumpsty, John S. 1991. Chapt 8

familiar, personal, constant, and autocentric".⁴ Block correlates this with Erikson's observation that boys are orientated to the external world, and girls to interiority, and with Bakan's⁵ two 'fundamental modalities', agency and communion. Agency is the individual's concern with self-protection, self-assertion, and self-expansion, and communion is the individual's sense of being part of a larger organism and in harmony with other organisms.⁶ (These terms of course, refer to predominant rather than exclusive modes of relating to reality.) If this is so then it should follow that women have a preference for the paradigm for reality which grounds the ideal type of religious tradition that Cumpsty calls Nature Religion.⁷

2. Paradigms for reality⁸

Cumpsty argues that religion is concerned with belonging. It is, he says, the quest for, maintenance or realization of, belonging to the ultimately-real, however that may be felt or

⁴. Block, Jeanne H. 1984 p.5.
Block's statement is based on the findings of Gutmann, D. "Women and the conception of ego strength." Merrill-Palmer Quarterly, 1965, 11, 229-240.

⁵. Bakan, D. 1966. The duality of human existence. Chicago: Rand McNally quoted in Block, Jeanne H. 1984. p.5

⁶. Block, Jeanne H. 1984. pp.5-6

⁷. Cumpsty, John S. 1991. Chapt. 8

⁸. This section is based on Cumpsty, J S. 1991. Chapt 8

conceived. He defines the ultimately real as 'that to which the individual most feels the need to belong in order to give meaning to, secure, or otherwise enrich his or her existence'. A sense of belonging is based on a 'felt sense of the ultimately-real' with some degree of conceptualisation, and a 'mode of belonging' to the ultimately-real so conceived.

There are three possible paradigms for the nature of the ultimately-real to which one would belong and these generate three ideal types of religious tradition which Cumpsty has labelled Nature Religion (NR), Withdrawal Religion (WR), and Secular World Affirming Religion (SWAR). These labels reflect the adherents' understanding of and engagement with their immediate 'world-out-there'.

The first possible response to the world-out-there is the uncomplicated monistic one, "this is the real". If, however, experience in general cannot be affirmed as experience of that to which one would belong, the quest for belonging will lead to a splitting of experience into that which can be so affirmed from that which cannot. The modelling of this split can take two forms. It can be modelled as a divide between reality and its appearance or as a divide within reality itself.

In the first of these the reason that the immediate world-out-there cannot be affirmed lies in the individual's perception. It cannot be related to as the real because it is not

apprehended as it is in itself. In this model reality remains monistic. In the second from, the split lies in reality itself. There is a this and a that which transcends it, a real and an ultimately real. It is only in the paradigm which splits reality itself that there is a necessity to distinguish between a real and an ultimately-real.

3. Some distinguishing features of Cumpsty's three ideal types of religious tradition

a. Experience of the immediate world-out-there

In NR experience of the immediate world-out-there is affirmed as experience of the Real. WR affirms the world-out-there as the Real but it is not understood to be experienced as it is in itself. Experience of the world is thus deceptive. In SWAR experience of the world-out-there is affirmed as of the real but not as experience of the ultimately-real.⁹

b. Nature of reality

In both NR and WR reality is monistic, a closed system of cause and effect, there is no such thing as chance. All experience is therefore of the ultimately-real even if in WR it is not experienced as it is in itself. SWAR is dualistic, modelling the ultimately-real as transcending the real. This causes time to be conceived as linear, and the ultimately-real

⁹. In SWAR reality is split between this and that which transcends it, respectively identified as the real and the ultimately-real.

as necessarily personal. Here there is chance and the possibility of new beginnings.

c. Modes of belonging to the ultimately-real

In NR belonging is assumed and requires to be maintained (or repaired). In WR belonging is also assumed, but requires individual realisation. In SWAR the transcendence of the divine means belonging must be sought. This may be done directly or indirectly through belonging to a 'bridgehead' established by the divine within the real, or in relation to the real, the immediate world-out-there, sub specie aeternitatis.

Types of belonging :

Belonging can take two different forms, identity and complementarity. Identity type belonging is based on similarity, and complementarity on difference of function within a wider inter-relationship, making it structural. In NR complementarity is the important style of belonging as each entity has its own telos in a whole which itself has no goal but a grand pattern. Identity with the whole, as with the vital force that grounds it, is also possible. In SWAR "belonging by identity" is not possible as to essence because of the transcendence of the divine, but does exist as to form, as a result of the personal modelling of the ultimately-real. Complementary belonging is more common within this model's dualism. In WR belonging has to be of the identity type.

d. Nature of the Ultimately-Real

The two monistic paradigms make no rigid distinction between the personal and the impersonal. SWAR's dualism makes the distinction between personal and impersonal critical as it determines the relation between the ultimately-real and the real. The transcendence gap in this paradigm excludes a mechanistic modelling of causation. This means that the ultimately-real must be modelled volitionally, and hence conceived as quasi-personal, a god whose interaction with the real is an exercise of divine will. Human response to divine volition is also volitional, so the structure of belonging is covenantal.

e. Time

NR perceives time to be cyclical or rhythmic, dominated by natural events. Conceptualisation of time usually reflects the seasons and the human life cycle. In WR time is also perceived as rhythmic but is conceptualised in terms of aeons rather than seasons. In SWAR the eternal status of the ultimately-real is not shared with the real. The volitional nature of the ultimately-real means that the dependence of the real upon it, is expressed as volitional, as creation. Time therefore has a beginning and a destiny, it is linear.

f. The evaluation of experience

Experience may be evaluated in terms of its present texture (how it feels now) or by a combination of goals and texture.

In linear time traditions goals play a major role in evaluating the quality of life, though texture is also a criterion. Present texture is the only available test for the quality of experience in cyclical time traditions. In NR this includes harmony, health, and prosperity. WR's perception of the deceptive nature of experience of the immediate means that desired texture is expressed negatively, the only satisfying texture being that of detachment.

g. The ground of meaning

Meaning in life depends on either individual achievement which may need to include individual survival beyond death, or a sense of grand design in the reality to which one belongs. With the latter it is possible for individuals to understand themselves as a "pleroma", that which fills up something to completeness.

In SWAR this grand design may lie in pattern or, more likely, in divine purpose providing a sense of goal-orientation. Because NR affirms the reality of individual entities, meaning is usually found in grandeur of pattern although, it may also be based simply on a sense of the worthwhileness of the whole to which one belongs. Only the latter is available in WR.

h. Mode of engagement with the world-out-there

In NR belonging is achieved by fitting into the rhythms of the natural order and maintaining its harmonies. In SWAR the world-out-there is secular, it may be controlled and changed.

The human side of the covenant relationship with the ultimately-real is to shape the real in accordance with divine will. In WR the mode of engagement is in fact a quest for detachment.

i. Social features

1. Individual or communal

NR is essentially communal. One belongs to the ultimately-real through one's community and the immediate world of experience. WR is individualistic. All individuals have the same task of the realisation of belonging. Corporateness exists only at the level of the unity of all things. SWAR is essentially communal but has an individual aspect in that the individual needs to contribute to the direction of the whole. The end point in this tradition is the coming together of the real and the ultimately-real, symbolised as a divine kingdom. The human obligation in the covenant is to participate in the bringing in of the kingdom. This, by its nature is a corporate goal, giving rise to groupings of like-minded people. The mode of engagement is therefore solidary and potentially a conflict model.

2. Social cohesion: Belief, behaviour, and distinct experience

For a group or community to survive it must have a principle of cohesion, usually a common belief or behaviour pattern. Belief pattern tends to be as divisive between groups as it is integrative within them. It is associated with socially and geographically mobile communities, for it is individual and

internal. Behaviour pattern tends to be tolerant of variety in belief but being corporate, tends to maintain the status quo.

In NR social cohesion lies in behaviour pattern, the rituals of which can be indistinguishable from everyday activity. WR has, theoretically, no principle of social cohesion. SWAR is primarily a belief pattern needing cognitive content because of its goal orientation.

3. Sanctions for social coercion : love, fear, greed

Love, fear, and greed in some form are the basis of human motivation. WR has no interest in social coercion for it seeks escape from fear, greed, and even love as attachment, though not altruism. The corporate nature of NR means that individuals out of step threaten the paradigm. Fear is therefore the means of social coercion, at least the threat of social alienation. Within SWAR direct and indirect belonging traditions differ. The latter has communal similarities with NR. The former puts more stress on the individual, and the possibility of individual rewards.

j. Sources of ethics

The only source of ethics in NR is that each entity has its own telos which must be respected. In each of the paradigms with a split in the experience of reality there are two, potentially conflicting, sources of ethics. In WR these are the individual's need to achieve realisation and the unity of

all things. In SWAR the two sources are revealed goal or revealed law.¹⁰

k. Modelling of survival after death

Because the ultimately-real in NR is the present reality the need for survival after death is to remain in the present. In WR the nature of the ultimately-real is cyclical manifestation and dissolution. To be part of it is to be reincarnated. The transcendence gap in SWAR means that life after death is expressed as going to heaven or to be with God.

l. The nature of knowledge

The paradigm for reality determines understanding of the source and limits of knowledge. In NR there is no difference between religious knowledge and knowledge in general. It takes the form of wisdom. WR's understanding of reality as deceptive means general wisdom is irrelevant. Religious knowledge is the discovery of a path to realisation. SWAR has two separate areas of knowledge: immediate experience, and knowledge of the ultimately-real modelled as revelation.

¹⁰. The reader will recognise these as transcendental and teleological ethics.

II. INDIVIDUALITY AND CORPORATENESS IN MALE AND FEMALE IDENTITY DEVELOPMENT

Most studies in the development of identity have focused primarily on males, with little reference to differences in the formation of female identity. I have therefore chosen to compare Erikson's theory of identity development based primarily on males and Loevinger's theory of ego development which is based on her study of females¹¹. Loevinger uses the term ego to mean 'the more or less systematic way in which an individual brings coherence to the experience of self and the world'.¹² Erikson explains his use of the term identity as encompassing both ego-identity ('the result of the synthesizing function on ... that "environment" which is social reality as transmitted to the child during successive childhood crises') and self-identity ('the integration of the individual's self- and role-images').¹³ Although their approaches are different they are both concerned with the way the individual relates to the world / reality.

Although it is at puberty that the child begins to develop a sense of individual identity distinct from identity based on

¹¹. Loevinger's model is the result of 25 years of research based on work with thousands of women and girls. Young-Eisendrath, and Weidemann, Florence L. 1987, p.52

¹². Young-Eisendrath, Polly and Wiedemann, Florence L. 1987. p.52

¹³. Erikson, Erik H, 1968. p.211

belonging to a (usually family) group, gender identity is considered to be fixed between the ages of 2 and 3. Gender related differences are therefore rooted in childhood and determine the process of identity formation.

1. Stages of development

Comparison of Erikson's and Loevinger's theories of development show two different paths to a similar end point, integrated personality. Both theories start with a position of trust developed between child and mother in infancy.

Erikson then charts a process of separation, individuality, and autonomy, as the child learns to differentiate itself from its mother, develops a sense of self-control, moral responsibility, and mastery of skills. Only at puberty, the stage he calls 'identity vs role confusion', is relationship entered into rather than being a given requiring defense against its potential excessive demands. Relationship at this stage is not true intimacy but a reflection of fragile identity in the search for affirmation, and the primary struggle of this stage is to establish individual identity in relation to the world at large as opposed to being defined by the family. The need for affirmation and confirmation means that ideologies, rituals, and creeds have great appeal.

Loevinger charts the development of relationship through childhood as impulsive, self-protective, and conformist, as the child progresses from absorption with its own needs,

through exploitative interpersonal relations to identification of its own welfare with that of the group, the latter in the conformist stage. However, relationship at this stage is limited as people are seen in terms of stereotypes and although interpersonal relations are based on reciprocal mutual trust, this is understood in terms of action rather than feelings and motive. Belonging, appearance and reputation are primary concerns. Chronologically Young-Eisendrath and Wiedemann in their application of her theory, place puberty in the conformist stage, although Loevinger correlates Erikson's identity vs confusion stage with what she calls the conscientious stage. As in Erikson's theory puberty is a time of peer group identification as the girl begins to move out of her family of origin. Her self-concept and self-esteem are linked to imitation and approval of others, and her security lies in belonging. Relationships form the basis of ideals and values.

In Erikson's theory the desire to return to intimate relationship occurs at the sixth stage, intimacy vs isolation, which corresponds to young adulthood. Having completed the process of identity development through separation the young man is ready to commit himself to others, recognising his need for interdependence. Following this stage is that of generativity, a time of productivity and creativity in which relationship with both progeny and economic production are significant.

The self-aware or conscientious-conformist level follows the conformist stage in Loevinger's theory. It corresponds chronologically with young adulthood - ages 19-28 according to Young-Eisendrath and Wiedemann. This stage encompasses increased self-awareness and greater acceptance of multiple possibilities in situations including recognition that others may have different value systems. Group standards are replaced by self-evaluated ones. Belonging and approval are still the basis of self-esteem, and the woman struggles with personal authority and independence, needing these to be reinforced by an external authority as she has no coherent self-concept. Whereas men at this time of life resolve their identity crisis and then enter into relationship, women tend to defer resolution of their identity by forming an identity relationship with a man, putting themselves at risk of identifying their self-worth with their partner's achievements.

Loevinger's next stage, the conscientious one, does not develop at a specific chronological period. It may occur at any time between late adolescence and late adulthood, and is characterised by the development of long-term, self-evaluated goals and ideals, differentiated self-criticism, and a sense of responsibility for others, what Loevinger calls an adult conscience. Rules are internalised, no longer being understood as universally applicable absolutes, and things are seen in a broader social context as the person develops a rich inner life, overcoming stereotyped perceptions of other

people. Achievement is valued in terms of the individual's standards instead of as a form of competition and a means of social recognition. It is at this stage that a woman recognises her need "to be somebody" in her own right.¹⁴

The next two stages are the individualistic and autonomous ones characterised by a sense of individuality in a woman's self-concept and increased awareness of, and growing ability to cope with, inner conflict. In the autonomous stage there is also moderation of responsibility for others in the recognition of their need for autonomy within the constraints of the inevitability of emotional interdependence.

The integrated stage is the last in Loevinger's theory. The conflicts of the autonomous stage are to some degree transcended and the sense of identity consolidated. Concern for self and society are integrated in the expression of individual integrity. There is some correspondence between this and the last stage of Erikson's theory, that of ego integrity which he describes as "the ego's accrued assurance of its proclivity for order and meaning"¹⁵. The individual values the integrity of his life style while acknowledging the relativity of all life styles. It is also a time of emotional integration which enables the person to accept direction as well as the responsibility of leadership. Both Erikson and Loevinger see the final stage of development as a process of

¹⁴. Young-Eisendrath and Wiedemann, 1987. p.62

¹⁵. Erikson, Erik H, 1985. p.268

emotional integration and consolidation of experience, giving a sense of integrity to the individual.

2. Identity and attachment

Relationship and intimacy for women and men may take place at different stages of ego development although at similar chronological periods. For women attachment may well form at the self-aware level before completion of their search for identity whereas Erikson places intimacy and commitment to partnership in the intimacy vs isolation stage, after identity has been established. Attachment and responsibility for others may override many women's need to develop a sense of individual identity which means that their sense of identity is often determined by relationship. Only a small percentage of women reach the autonomous and integrated stages¹⁶ and those who do, do so within the context of concern for others. This is a major source of conflict for women as they grapple with satisfying their own needs and fulfilling their sense of responsibility for others.

Following Erikson's theory, men have a definite sense of separateness before they accept responsibility for others which means that their sense of identity is not dependent on relationship. A significant concern of adolescence, the time of identity formation, is that of future career. Utilisation

¹⁶. Young-Eisendrath and Wiedemann 1987, p.64

of personal skills and abilities is therefore a stronger component of male identity than relationship.

Erikson acknowledges differences in male and female development but does not develop these apart from the observation that in young adulthood women experience a 'psychosocial moratorium' which he describes as a "socially sanctioned period of delay of adult functioning" during which "the young girl tries out a variety of possible identifications with the phallic-ambulatory male even as she experiments with the experience of being his counterpart and principle attraction"¹⁷ This apparent contradiction is explained by Loevinger's stages of development. Women in adolescence have seldom yet reached the conscientious stage in which they develop long term goals along with a sense of personal differentiation. Society expects them to make decisions about their future at a time when their self-esteem is based in relationship, and when within the dynamic of family life they are expected to accept greater domestic responsibility in overt or covert preparation for the practical aspects of marriage. Consequently most adolescent girls are more concerned with relationship than long term career choices, and for many attachment and marriage in early adulthood precede completion of the process of identity formation.

¹⁷. Erikson, 1968, p.282-3

3. Individuality and corporateness

The significance of relationship in female, and separation in male, identity development is further developed by Gilligan.¹⁸ Because female identity formation takes place in the context of continuing relationship with the mother, girls' identification of themselves as female is experienced as being like their mother. Identity formation is thus fused with attachment. Male identity formation is based on differentiation from mother, breaking the primary love and empathetic tie. As a result, male development involves greater individuation and the development of more pronounced ego boundaries which require defence in order to maintain differentiation. Differentiation thus becomes linked with sexual issues for boys, but not for girls for whom empathy is integral to self definition. This means that 'girls experience themselves as less differentiated than boys, as more continuous with and related to the external object-world, and as differently oriented to their inner object-world as well'.¹⁹ Consequently, feminine identity is defined through attachment and threatened by separation, while male identity is defined through separation and threatened by attachment.

These differences are borne out in sociological studies of the

¹⁸. Gilligan, Carol, 1982.

¹⁹. Choderow, Nancy "Family structure and feminine personality" in M. Z. Rosaldo and L. Lamphere, eds, Woman, culture and society. Stanford: Stanford University Press, 1974, quoted in Gilligan 1982, p.8

development of gender identity. Children develop within the norms of their social context, so patterns of socialization play a significant role in the development of gender identity. Studies of parental socialization behaviour show that parents respond differently to sons and daughters, not only in the toys they offer, and the behaviour they reward/punish, but also in their personal responses to, and stimulation of, their children. Parents respond more to boys, and give them greater stimulation, as well as toys that encourage manipulation of the environment and problem solving, stimulating engagement with the physical world of objects in which feedback is consistent and impersonal. Girls' toys encourage imitative play with home and nurturing associations, engaging them in the social world in which feedback is inconsistent and emphasises qualities of the subject. Even the chores given to children are often sex differentiated, with boys more likely to be given chores that take them out of the house, and girls chores that keep them in the house and encourage proximity to, and imitation of, mother. ²⁰

Boys earliest experience of the world is thus of a responsive environment that can be controlled/manipulated, and from an early age they are encouraged to be more independent than girls. There is some indication that they are weaned earlier than girls, and from as early as 6 months, experience distancing behaviour from their mothers in preparation for the switch in identification with female to male parent and the

²⁰. Block, Jeanne H. 1984. pp.199-200

formation of male gender identity.²¹ Consequently boys learn independence and how to cope with major experiential discrepancies earlier than girls. Problem solving is further stimulated by the parent whom the boy is encouraged to imitate, not being available to the child for the greater part of most days.

Girls have a more consistent and protective environment, and do not need to break early identification with the mother, so they experience the world as an interpersonal context. Physical as well as psychological closeness to the mother is encouraged, and they receive more supervision and help with problem solving even in adolescence, which discourages independence and limits the development of self-confidence.²²

As socialization into gender roles begins at birth, the predominance of agency or communion as modes of relating to reality are formed in childhood, that is before puberty. This, together with differences in psychological development, mean that boys and girls reach puberty with very different frames of reference and ways of interpreting reality. These factors determine the development of individual identity and intimate relationship during puberty and adulthood. Women have a sense of corporateness and men of individuality, respectively perceiving reality to function as a web of belonging in which care and responsibility for others are primary operative factors, or as a hierarchical system based on individual right and rules of fairness.

²¹. Block, Jeanne H. 1984. p.202

²². Block, Jeanne H. 1984 p.203

III. THE INFLUENCE OF GENDER ON BELONGING

1. The basis of belonging

Within the paradigm of SWAR belonging is sought, not assumed. Because the Ultimately Real is transcendent, it is conceived of as personal, and relationship between it and the individual is volitional. Thus belonging requires a sense of commitment, and relationship with the Ultimately Real has the form of a covenant, the human side of which is to work towards 'bringing in the kingdom', the uniting of the real and the Ultimately Real. As it is not possible to achieve this on an individual basis SWAR is essentially communal, but an important part of belonging is the sense of contributing to this goal as an individual.

The sense of personal identity is based on the individual's relationship to the Ultimately Real and to the real (all-that-out-there), and is expressed and affirmed through ritual which holds them together. Belonging to the Ultimately Real is either indirectly through the community or directly as an individual with communal support and affirmation of belonging. A common principle of cohesion is essential for a community to exist, and may take the form of either a behaviour or a belief pattern. Behaviour patterns are inflexible and maintain the status quo, giving a sense of actual belonging through meeting specific requirements. Belief patterns are flexible, enabling change to take place as they rely on a felt sense of

belonging.

Traditionally men and women have complementary roles in society, so their mode of belonging has been different. Men interact directly with the political and economic aspects of life, and whether their sense of cosmic belonging is direct or indirect, they have a sense of actively contributing to 'the coming kingdom' through the achievement of personal goals. Their sense of communal support is based on work and social aggregations rather than the family which has personal rather than communal significance. Greater direct interaction with the 'world-out-there' and consequent mobility of men's lifestyle, favours the development of belief patterns of social coherence. This may partly explain why fewer men than women attend church regularly.

Women's role in society has been defined by their relationships to men as daughters, wives, mothers, and consequently, their interaction with their environment has been within and through the context of the family. Women's sense of belonging has thus been closely linked to their role in the family and their achievement of goals has in general been more vicarious than personal. Even in the context of direct cosmic belonging, they have a strong sense of community and the importance of community support services, for example, the community work of (often church-based) women's groups. In their concern for the wellbeing of the community they tend to favour behaviour patterns as these affirm tradition.

Without a sense of identity, there can be no sense of belonging, as there needs to be a sense of self and of other in order to establish a relationship between them. The sense of self, of having an individual identity, is based on a sense of separateness that develops gradually as a child matures. Once a young child has established itself as a separate entity from its mother, it conceives of itself as part of its family rather than as a totally independent individual. During adolescence the child begins to separate itself from its family, seeking to become an individual in its own right.²³ It is at this stage that the child asks 'who am I' as opposed to 'all-that-out-there' - what Erikson calls the identity crisis, for the experience of one's self as separate from 'all-that-out-there' is alienating, and creates a need to establish a sense of belonging as an individual whose life has significance.

There is some correspondence between Erikson's theory of identity, and Rumke's theory of religious, development²⁴. Rumke argues that before puberty any religious belief is based on what he calls 'shapes behind words', and not personal experience. Direct cosmic religious experience can only take place after the child is able to experience itself as separate from the world around it. This involves an antinomian phase in which received norms and values are rejected before being evaluated and (possibly) voluntarily reintegrated into the

²³. Cumpsty, John S. 1991, p.45

²⁴. Rumke, H. C. 1952.

person's life as a progressively stronger sense of identity is formed.

Adolescence is a period of physical growth and sexual maturing, so biological gender will play a formative role in the development of a sense of personal identity, and internalized gender roles, in the individual's mode of engagement with 'all-that-out-there'. If boys have been socialized to relate primarily to the physical world in 'agency mode' and girls primarily to the social world in 'communion mode' as the findings of Erikson and Block indicate, then this will have a profound effect on how they establish a sense of belonging, and consequently on the sense of reality and the nature of the Ultimately Real that they have as men and women.

2. Gender and belonging

SWAR's understanding of the world-out-there as real but not divine and the Ultimately Real as transcendent means that humans in their interaction with their environment are free to change it. The future hope of SWAR is the coming together of the real and the Ultimately Real, and the human obligation is to work towards this. This is primarily a corporate goal as it cannot be achieved on an individual basis, but participation in this objective gives meaning to the individual's life. Such meaning can take two forms,

achievement/survival (including life after death), or pleroma, being part of a grand design. The mode of engagement in SWAR is therefore solidary and the individual finds his/her sense of belonging to the Ultimately Real, and meaningful existence in the world, directly or indirectly through his/her community's link to the coming kingdom.

In early human society survival of the group required gender based division of labour. Hunting and defence required physical prowess and freedom of movement. Men's physical build gives them greater strength and speed than women whose bodies are designed for childbearing. Human young require a lengthy period of nurturing, which because of woman's initial provision of this by lactation, and consequent limited freedom of mobility, became their responsibility entirely. The time consuming methods of food preparation were also allotted to them as they were already confined to staying close to 'home base'. This complementarity of role between men and women became the cohesive principle behind the organisation of human society: a behaviour pattern reflected in and ultimately legitimated by belief pattern. Because this social structure developed to ensure survival of the species, and remained necessary through centuries of human development, these gender roles have become social archetypes, assumed to be biologically determined.

In the original primal/nature religion of early human society the mode of engagement with the world was to remain in harmony

with the patterns of nature, for being a monist system of belief, the world-out-there was the Real. A sense of meaning was obtained from being part of the pattern of existence, and the social ethic was based on harmony and individual purpose within a stable pattern. Over time the socio-cultural experience changed, resulting in changes to the felt sense of reality which produced the gradual shift to the symbol of transcendence in order to retain a sense of cosmic belonging.²⁵

As it is men who are socialized to operate in 'agency mode' i.e. interact with the physical world in ways which initiate change, and in their psychological development, to cope with discrepancies in experience by accommodating new information through modification of existing cognitive forms²⁶, this switch is likely to have been initiated and developed by them, as seen in Abraham's call to go in search of a new land (Gen.12:1). This would confirm male social leadership by giving them the dominant role in the changing religious tradition. Their sense of belonging changed from grand design of pattern to belonging through survival/achievement, i.e. goal orientation. Women, socialized to operate in 'communion mode' and in consequence of their nurturing role, concerned with maintaining the community, are more concerned with

²⁵. Cumpsty, John S. 1991, p.253

²⁶. Block, Jeanne H., 1984. p.278
Block uses Piaget's terms of accommodation and assimilation of information, but separates them to indicate the 'relatively preferred mode' of processing experience. (p.276) (Block's italics)

upholding the tradition. As female socialization teaches women to assimilate new information by fitting it into existing knowledge²⁷, the change in the way they experienced reality led to modification of belonging through grand design of pattern, to grand design of purpose, not to goal orientation.

In contemporary society, we continue to live with the archetypes of 'active men' and 'passive women', although technological change has radically changed the position of women in western society. Economic independence and gaining control of reproduction through the pill, has freed women from economic dependence on men, and biological confinement to the home. However, in general, society still regards the public sphere of political and economic activity as the male, and the private sphere of family life as the female, domain, and most children continue to be socialized according to the traditional pattern of gender roles based on complementary division of labour. This means that men and women continue to engage the world in different modes: men in terms of achievement of goals, and women in terms of maintaining tradition and harmonious relationships with people and the environment.

²⁷. Block, Jeanne H 1984. p.278

3. Social change and gender-related belonging

"We cannot separate personal growth and communal change, nor can we separate...identity crises in individual life and contemporary crises in historic development, because the two help to define each other and are truly relative to each other." ²⁸

Women's search for a new identity and mode of belonging needs to be seen in the context of general social change in western society following the disruption of the traditional social fabric by two world wars in close succession, the economic boom of the 1950s and '60s, and rapid technological development. The rapid rate of change experienced this century has resulted in traditional values of western society being questioned (for example, nationalism), including the assumption that biological gender determines gender associated traits.

Following the two world wars technological development increased dramatically and the economy boomed, resulting in the need for an educated labour force. This drew women into the market place, and began their economic independence as 'the working woman' became socially accepted. Economic independence, the development of household appliances, and the 'sexual revolution' brought about by the pill, means that women marry later and families are smaller, freeing many women

²⁸. Erikson, E. H. 1968. Identity: youth and crisis, New York, W W Norton . Quoted in Maier, Henry W. 1969. p.18

from home cares for a larger period of their lives than previously possible. Economic independence also makes marriage a choice for women and no longer an economic necessity. This means more single women in society, either because they marry late, or do not marry at all. Also, greater acceptability of divorce and easing of legal divorce regulations, means that there are a growing number of single parent (usually mother-headed) families. These changes signal a change in socio-cultural experience and consequently changes in the mode of belonging. If, as it appears, gender affects the mode of engagement then changes to the felt sense of reality and mode of belonging will also be different for men and women.

As socio-cultural experience changes, so will the felt sense of reality, therefore the symbolised sense of reality, the mode of belonging and all other consequent symbols will also change, if and as necessary, to maintain or restore belonging.²⁹

As the family is the basic unit of society, change at this level impacts directly on the felt sense of reality of both men and women, reducing their sense of belonging and creating the need to restore it. Underlying the restoration of belonging is the need to affirm identity. This is particularly the experience of contemporary women as it is women's role that is undergoing the greatest change, and as their identity has traditionally been role based, they are

²⁹. Cumpsty, John S. 1991. p.228

faced with an identity crisis. From operating primarily in the private domain (concerned with harmony and communion) women are moving into the public domain with its goal orientation and achievement mode of engagement. Women's traditional mode of engagement through pleroma and communion was initially a hindrance to achievement in traditional male social spheres, but as women have adapted, so their mode of engagement has been modified to a greater goal/achievement orientation. They have learnt / are learning, greater assertiveness, independency, and awareness of ability for individual achievement: i.e. they are developing of a sense of agency.

As social values continue to be reassessed, so the values of the public (male dominated) domain are changing too. There is a growing movement towards a greater sense of communion, and concern about the consequences of technological development : increasing awareness that there is a limit to which the environment can be manipulated without destroying it. However, this does not entail a change in mode of engagement, but a modification that incorporates texture/quality as an acceptable goal, and therefore does not threaten identity.

4. Women's perspective of reality

Much has been written on female identity and its formation. I now summarise a number of these studies, indicating where what is being said relates directly to Cumpsty's types.

Because female identity formation takes place in the context of continuing relationship with the mother, girls' identity formation is based on attachment rather than separation.³⁰ This results in less defined ego-boundaries which in turn enables women to see continuity where men see discontinuity, interconnection and interdependence where men see otherness and separation. In conjunction with this, women's biological cycles, life-bearing function and nurturing role give them an affinity with the cycles of nature and life, an awareness of the interdependence of the ecological system and human life as part of the system, not 'above' it.³¹ Consequently, the immanence of the divine is of greater significance to women than is transcendence.

Women are motivated by relationship, and their primary ethic is one of care and responsibility.³² Affiliation and awareness of the interconnection of all things underlies the

³⁰. Gilligan, Carol, 1982. p.8

³¹. This is borne out by the number of women involved in what can be generalised as the green movement - a spectrum of campaign groups concerned with preservation of the planet.

³². Gilligan, Carol, 1982

way women organise their lives:

One central feature [of women's development] is that women stay with, build on, and develop in a context of connections with others. Indeed women's sense of self becomes very much organised around being able to make and then maintain affiliations and relationships.³³

Their perception of how the world 'works' has been imaged as web or network in contrast to men's hierarchical ordering of the world.³⁴ Instead of the prevailing dualistic perspective that sees things in either/or categories, women see things as both-and. Their ethical judgments tend therefore to be based on minimising hurt for all concerned, rather than fair judgment based on a set of rules, and they are more concerned with maintaining harmonious relationships than with self-enhancement.³⁵ Following this, social coercion is based on love and fear of alienation from the community, rather than greed. Women's ethic of care and responsibility for others means their measure of the quality of life is textural rather than goal orientated.

Women's understanding of reality as a web of interrelationship results in contextual rather than abstract conceptualisation of their relationship to the cosmos. This, together with their affective rather than cognitive understanding of symbols, makes experience of the divine more important than

³³. Miller, Jean Baker, 1986. p.83

³⁴. Gilligan, Carol, 1982

³⁵. Gilligan, Carol, 1982

discourse about the divine. It also enables women to be flexible in their attitude to different religious traditions. This is particularly evident when there have been changes in religious affiliation: it seems women are more likely than men to observe rituals from both traditions as is attested to by studies of African women. The emphasis in women's socialization on relationship and harmony predisposes them to seeing themselves as part of a grand pattern rather than as contributing directly to a cosmic goal.

Women's awareness of the interconnection of all things and the significance of relationship and harmony to them, suggests that they have a predisposition for Nature Religion. In Nature Religion belonging is assumed, not sought, and maintained by entering into the rhythms of nature. Change is understood as part of the rhythm of life. As discussed above, women have an affinity with the natural rhythms of life. The principle of social cohesion for women lies more in behaviour than belief patterns, for they are concerned with the wellbeing of the community, social continuity, and consequently with affirmation of tradition. As previously noted, in a community of mixed religious affiliation women will often perform the rituals of both traditions regardless of conflicting belief patterns, as is common among African women.

Women who are part of a Secular World Affirming Religion (SWAR) culture do not have Nature Religion's monistic view of

reality per se. However, echoes of it are found in the goddess religion developed by women who have rejected Christianity and Judaism³⁶ as unable to express women's religious experience. The goddess is experienced primarily as immanent, and even when experienced as transcendent, there is still a strong sense of identity with her :

When asked what the symbol of Goddess means, feminist priestess Starhawk replied, "It all depends on how I feel. When I feel weak, she is someone who can help and protect me. When I feel strong she is the symbol of my own power. At other times I feel her as the natural energy in my body and the world."³⁷

Goddess religion is a small but significant phenomenon in women's religious experience. Its imagery, symbols and rituals influence women who have chosen to include the feminine in the divine image within Christianity and Judaism. It is therefore a good indication of the nature of women's religious experience.

The goddess gatherings focus on the power of experience, of connecting with the Goddess Within who gives birth to an awakened, empowered personal and communal response. The Goddess is immanent - present in all life forms - in nature, in relationships, in communities. She is here, as unconditional presence and power. To experience the

³⁶. I write within the context of Christianity, with occasional reference to Judaism. I do not comment on Islam as the 'women's movement' within it is still nascent.

³⁷. Christ, Carol P. 1979. p.278/9

immanence of the Goddess is to become increasingly aware "of the world and everything in it as alive, dynamic, interdependent, interacting, and infused with moving energies: a living being, a weaving dance".³⁸

This has strong intimations of monistic and direct experience.

Women have had no direct input (some would argue, no input at all) in the formation of SWAR religious traditions. Consequently, in formulating a new form of religious expression they rely on reason operating upon experience more than on "revelation" as there is little within the received religious knowledge underlying the SWAR traditions that expresses women's religious experience. For women within SWAR traditions there is a need to link their experience with the revealed tradition, so the biblical image of Sophia has become important. Although this image is taken from the Judaic wisdom tradition which has been linked to the image of Christ as logos, it is not of SWAR. As the Apocalyptic in the biblical tradition approaches Withdrawal Religion, so biblical Wisdom literature borrowed from Nature Religion. Nevertheless Wisdom provides a possible female image of the divine from within biblical tradition, and links the revealed wisdom of scripture with wisdom based on women's experience. In the struggle for recognition of the validity of women's religious experience, much that is spiritual is also political. Thus secular and religious knowledge are intertwined, as in Nature Religion in which there is no

³⁸. Rae, Eleanor and Marie-Daly, Bernice, 1990. p.78

distinction between secular and religious knowledge.

The SWAR traditions do not have rituals which pertain to women's lives. Women's need for such ritual is seen in the goddess religion which has developed rituals which affirm the female body and life cycle, and birthgiving as a spiritual experience.³⁹ Ritual is also used to heal those who have been physically abused.⁴⁰ Goddess religion is one of nature renewal in which the goddess of nature is a source of both affirmation of women and reconnection of humans with nature. Within the SWAR traditions women are also creating rituals which mark the phases of women's lives - the onset of menstruation, pregnancy and the process of birth, menopause, and the onset of old age. Like adherents of the goddess religion they are also concerned with re-establishing links with nature through celebrations of nature cycles such as solstices, equinoxes and lunar cycles, but as part of an eschatological hope which takes account of historical sin.

Such nature celebrations become a prophetic sign of a once and future world that we must come to know again in order to survive on earth. ... the historical and messianic strata of our tradition are vital to a realistic understanding of where we are. ... We must convert them and so convert ourselves to the task of shaping a just and sustainable universe, a world without rape, genocide, and war.⁴¹

³⁹. Christ, Carol P. 1979 p.279/280

⁴⁰. Jacobs, Janet L. 1989.

⁴¹. Ruether, Rosemary Radford. 1985. p.107

In the SWAR perspective of reality the transcendent Ultimately Real means belonging has to be sought, and relationship with the divine is through volitional covenant. Women's awareness of the interrelatedness of all things does not abrogate free choice - the divine is understood as personal and relationship with it is a matter of trust and commitment given freely of one's own accord. Women's response to the immanence of the divine does not deny its transcendence, for the divine is not identified with the world, but rather understood as manifest in and mediated through it: 'we perceive or become aware of God not as solitary individuals who meet God in moments of religious ecstasy but as workers - parents, lovers, friends - in the world. The world is our meeting place with God, and this means that God's immanence will be "universal" and God's transcendence will be "worldly" '.⁴² The significance of the immanence of the divine for women lies in their sense of self being formed through relationship but this does not preclude a sense of the otherness of the divine.

The similarity between women's perspective of reality and that of the Nature Religion paradigm does not preclude women from SWAR. In SWAR the meaning of life can be found through contribution to a grand design of either purpose or pattern, so women's perception of meaning in the latter fits within SWAR's parameters. SWAR also accommodates texture as well as goal as the measure of the quality of life, so women's penchant for textural quality of life does not undermine it.

⁴². McFague, Sallie, 1987. p.184/5

Within SWAR change is understood not as rhythmic but as contributing to or hindering a divine purpose. Focus is on the future and that which contributes to fulfilling the final goal of bringing together the Ultimately Real and the real. This leads to active shaping of the environment in conformity to the divine will.⁴³ It is at this point that women's perspective differs significantly from that of SWAR. Women see change as rhythmic and the patterns of human life as part of the rhythms of nature. They do have an awareness of eschatological goal, but see this as inclusive of natural rhythms, not in opposition to them.

Perhaps instead of the eschatological end-point of history, we should take our model of messianic redemption from the Hebrew idea of the Jubilee... The Jubilee teaches that there are certain basic elements that make for life as God intended it on earth. ... Humanity and nature recover their just balance. ... The return to harmony in the covenant of creation is not a matter of cyclical return to the same, for each new achievement of workable balances is different, based on new environments and technologies.⁴⁴

From this perspective the bringing in of God's kingdom, the uniting of the real and the Ultimately Real, which is the end goal of SWAR is not the final end-point of history but an on-going objective that takes into account changing historical circumstances that both bring us closer to 'God's shalom' and

⁴³. Cumpsty, John S. 1991. pp.123-4

⁴⁴. Ruether, Rosemary Radford, 1981. p.68/7.

leave us short of it.⁴⁵ It incorporates both human life and the natural environment, and looks to the salvation of the world, not just individuals. This is not anathema to SWAR, for it is not an entirely new interpretation of the salvific message of the Judeo-Christian tradition. However, the solidary nature of SWAR has spawned tightly knit competing groups each with their own vision of how best to 'bring in the kingdom'. Women's inclusive, communal-centred vision in which all peoples and the entire ecological system contribute towards fulfilling an on-going eschatological harmony cuts across this, and requires radical changes to both religious and social institutions. Incorporation of this perspective into Christianity need not destroy it, but will profoundly change it.

The following table⁴⁶ shows that although women have a place in SWAR they do not share in its unique facets, being closer to Nature Religion in these, viz. mode of engagement, meaning and quality of life, and principle of social cohesion.

⁴⁵. Ruether, Rosemary Radford, 1981. p.68-70

⁴⁶. Cumpsty, John S. 1991. p.218

| SYMBOLS CONSEQUENT ON P'TIVE OF REALITY | WOMEN | NATURE RELIGION | SWAR |
|--|---|-----------------------------------|--------------------------------------|
| REALITY | dualistic | monistic | dualistic |
| NATURE OF ULTIMATELY REAL | personal | personal or impersonal | personal |
| TIME | cyclical | cyclical | linear |
| QUALITY OF LIFE | texture more important than goal | texture only | goals and texture |
| MEANING OF LIFE | grand design (pattern) | grand design (pattern) | grand design (purpose) |
| MODE OF ENGAGEMENT | fit into (maintain rhythms) | fit into (maintain rhythms) | take hold and shape |
| SOCIAL FEATURES: Individual / communal | communal (centred) | communal (centred) | communal (solidary) |
| Social cohesion | behaviour pattern | behaviour pattern | belief pattern |
| Social coercion | love / fear | love / fear | love / greed |
| SOURCE OF ETHICS | harmony, care & res- ponsibility | harmony, individual purpose | the end / the above |
| RELIGIOUS KNOWLEDGE | wisdom, communal knowledge | wisdom | revelation & agentic knowledge |

IV. GENDER AND PASTORAL CARE

1. Pastoral care and belonging

The rapid social change of this century has disrupted traditional social patterns and relationships. As a result individual felt sense of reality is being threatened, and with it, modes of engagement and belonging. General signs in western society of the move to restore belonging can be seen in attempts to reinforce tradition, for example, in the invocation of religious legitimation of the argument for a deterministic biological/natural basis of traditional gender differentiated roles; in the development of new behaviour patterns (social patterns of behaviour have changed radically since the second world war); in the search for wholeness and healing evidenced in increasing interest in holistic approaches to healing and a balanced lifestyle; in an emphasis on transcendence and a corresponding loss of a sense of immanence as manifested in a strong sense of individuality and greater social tolerance of non-conformity; and the growth of religious groups whose belief/practice is limited to generating a sense of group belonging as it no longer accords sufficiently with socio-cultural experience to affirm it. Beliefs tend to become dogmatic as adherence defines the group's sense of belonging. In more open groups beliefs become modified by socio-cultural experience and generate a desire to reform society,⁴⁷ as seen in the crusades of the

⁴⁷. Cumpsty, John S. 1991, p.232-237

early stages of the present women's movement.

As religion is about belonging, pastoral care is to do with the maintenance of belonging. It is therefore important that the church should address those areas of change that threaten identity, and not restrict its sense of reality. The tradition processes of incarnation and distillation regulate the adaptation of the tradition to social change and the maintenance of a sense of belonging. However, these processes are slow, and in the face of the present rapidity of change, the church's traditional approach to pastoral care is inadequate. There needs to be greater cognisance of the movements of societal change and their effect on the sense of belonging within communities, and on individual identity and belonging, including the different perspectives on reality experienced by men and women and the corresponding differences in their experience of social change. In order to minister effectively, the modes of engagement and belonging of those being pastored need to be understood. In the situation of contemporary women, there also needs to be empathetic understanding of their need for affirmation of the new basis of their identity before their sense of belonging can be restored. As ministry in the majority of churches is restricted to men with their different modes of engagement and belonging, identity type relationship is not possible. This means that ministry to women is inadequate, and raises the issue of whether it has ever been adequate.

2. Implications of gender related belonging for pastoral care

As religion is about belonging, pastoral care is to do with the maintenance or restoration of belonging. For centuries church leadership has been exclusively male and the theological process predominantly male. In most denominations this is still the position today, yet historically and in the contemporary church, women form the larger part of its membership.

Theoretically the church gives spiritual direction to 'persons' rather than to men and women, but the misogyny evident in the church fathers and continued propagation of the concept that women are inferior to men even in fairly recent theology (eg Pannenberg) makes this disputable. Male clergy have ministered to women from the male perspective of reality as if it were the norm. This has included a male concept of womanhood, making it impossible for women to have received ministry on the level of identity-type belonging, although affirmation through complementary-type belonging has been possible.

Identity and the sense of belonging is based on awareness of sameness and difference between the self and all that is other. One needs a balance between them for an integrated identity and strong sense of belonging, and therefore affirmation of both is necessary. An exclusive male pastorate means that women receive only complementary-type affirmation,

and men only identity-type. Within this context, complementary-type belonging has dominated women's sense of cosmic belonging, and their identity became role based, determined by relationship to men : father, husband, son. the meaning of female life was assumed to be in marriage and reproduction. Through long established patterns of socialisation and economic dependence which precluded awareness of any alternatives, women in general accepted this. Male clerics have therefore been able to minister adequately to women on a level which reinforced the status quo, particularly as the Ultimately Real has been conceived of as male.

Women's need for identity-type belonging has been met in relationships with other women, and on a spiritual level through identification with Mary (virgin obedient to male God, mother obedient to son). I see one of the reasons, albeit an unconscious one, for the proliferation of women's groups within the church is the need for ministry at the level of identity-type belonging. In the process of carrying out the motivating activity of the group women through the ages have ministered to each other in ways not possible across the gender line. In traditions which ignore or downplay Mary's significance, the only identity-type affirmation of belonging received within the church is through women's groups.

Women's socialisation to operate predominantly in communion mode means that they are more comfortable with indirect than

direct cosmic belonging, and in the latter tradition they reinforce their sense of belonging through belonging to a group within the local church. This implies that women in this tradition are socialised to relate to the Ultimate Reality and to the real differently : to the former directly and the latter indirectly. As ritual is meant to relate the real and the Ultimately Real, it can have little relevance at the felt sense of reality to women in this situation. Women's staunch support of the traditions which apparently do not correlate with their felt sense of reality is probably a desperate attempt to retain a cognitive sense of belonging to counterbalance affective alienation. This position explains the move of some radical feminist theologians to what they term a 'post-Christian' position. Their theology emphasises the need for female symbols of both the Ultimately Real and the real, and a new 'female' mode of engagement.

Women are undergoing an identity crisis as they no longer receive an adequate sense of cosmic belonging through their role in the family, nor do they find their sense of belonging in the goal orientation of the business world. Having been socialised to relate to the other in communion mode women are now trying to live predominantly in agency mode, but have received inadequate preparation for this change. With the change in their felt sense of reality has come the need to change their mode of belonging, their symbolisation of reality and all related symbols. Without an understanding of gender-related differences in the modes of engagement and belonging,

there can be no comprehension of the sense of alienation and anomie experienced by many women today. Working women in particular, as they do not have time to belong to traditional women's groups, and in the nuclear family are isolated from adult female relatives, lack identity-type affirmation of belonging. Pastoral ministry to women needs to provide directly for affirmation of identity and belonging through identification as well as complementarity : affirmation of their 'new' womanhood through identification with women who have overcome similar problems, and guidance from men in developing skills of agency. This need would best be met through combined male and female leadership in the church. Female leadership needs to have authoritative recognition for their role to be effective, ie, to be admitted to ordination.

Although women have been most deeply affected by contemporary social change, their pivotal role in the family means the ripple effect of their quest to re-establish belonging has important social consequences affecting men and children, the marriage relationship, and the family as a unit. For example, the traditional institutional marriage based on complementary division of labour has been replaced by companionable marriage, based on affection and shared interests. This has radically altered the expectations of the marriage partners and the 'test' of a good marriage is no longer mutual fulfilment of obligation, but the quality of the relationship itself. Not only are interests outside the home shared, but there is an expectation that men will share at least some of

the household and childrearing tasks. This change affects the socialization of children, which is further affected by much of the childrearing taking place outside the home, as it is likely both parents work. As a result children mature socially much earlier than in previous generations, and are less reliant on the family for their sense of belonging. If they do not form an adequate sense of identity and belonging a sense of alienation and anomie results. Erikson has found that if young people are unable to form a positive identity they will take on an unacceptable one rather than have no sense of identity. It is thus important that boys and girls be helped to form a positive sense of identity in the context of contemporary society, and consequently a sense cosmic belonging.

The change being experience by men is less profound than that of women as it does not entail a change in modes of engagement and belonging, but of goal - texture/quality of life becomes a goal to be achieved. One of the consequences of this is a change in their relationship with women and the expectation of closer bonding with their children. This would be greatly facilitated if they could experience pastoral ministry within a complementary-type relationship which would also facilitate acceptance of different perspectives of reality. A detrimental facette of the traditional exclusive male leadership in the church has been the affirmation of male superiority, and the assumption that anything that differs from the male concept of normalcy is aberrant. This can only

be overcome by demonstrating the equality of women (and their perspective of reality) by admitting them to ordained office.

The militant demand for gender equality of the early feminist movement has given way to growing acceptance of complementary gender roles, but without stereotyping. Pastoral care needs to be developed within this context of mutuality : encouraging both men and women to develop their individuality without limiting them by imposing predetermined gender-roles. Single-gender ministry allows for only one perspective of reality and ignores the role of gender in cosmic belonging. It is therefore necessary for the wholeness of both men and women that pastoral ministry be exercised by men and women so as to incorporate both perspectives of reality, for, to quote J.A.T.Robinson (albeit out of context) truth is two-eyed.

3. The ministry of affirmation: the need for affirmation in pastoral care

Centuries of subordination and denigration has resulted in a deeply internalised sense of inferiority in women. Socialised to defer to (usually male) authority, women have traditionally displayed the characteristics assigned them by men - passivity, docility, submissiveness, indecision, lack of initiative, etc. - and so reinforced the male projection of the nature and role of women. Women who have broken out of this mould are regarded as exceptions, and often as unwomanly.

Feminism has rejected the patriarchal assumptions about women's nature and drawn on biological and social sciences to show that women are not inferior to men. The improvement in women's education and career opportunities, and with these greater economic and sexual independence has outwardly changed women's position in society. However, social structures and androcentric language continue to reinforce the traditional patriarchal definition of women's nature and role in society as primarily nurturant and motherhood, respectively. A career woman is still something of an anomaly, and media reports about women who have achieved in the business world will include comment in the vein of 'all this, and without neglecting her family' ...

Women's subordinate position in society has had religious legitimation, probably since the inception of patriarchy. The misogyny of some of the church fathers compounded the tradition and entrenched it theologically, interpreting the bible from this perspective. Thus women's religious experience has been moulded by supposed divine ordination of her subordination and inferiority. Most religious language actively excludes women, or ignores them. Self-effacement and service of others' needs to the neglect of their own, has been the model of holiness held up to them. Male clergy have ministered to women from the male perspective of reality as if it were the norm. This has included projecting onto women a male concept of womanhood and women's social and ecclesial roles. Ministry within these parameters reinforces

stereotypes and hinders spiritual development in women. Consequently, affirmation of women as mature, independent, rational, active people, that is, as full human beings, acceptable to God in their own right and fully bearing the imago dei, is a vital part of pastoral ministry. Lack of such affirmation increases the difficulty of overcoming the patterns of socialisation imbedded in women's subconscious mind.

For a woman to come to any real appreciation of what she means to God, not for what she does but for who she is, not in spite of her sins but because of her beauty, often requires immense effort in prayer and the wise support of a mature and liberated spiritual guide.⁴⁸

In this statement Sandra Schneiders touches on the core issues in pastoral care to women: identity based on role and function instead of on personal being, justification of existence by striving to conform to externally imposed values of 'goodness' instead of valuing oneself and seeking to fulfil one's potential in relationship with God.

Women's sense of identity has been based on their relationship to key male figures and on their role in the family, not in themselves. This and their socialisation into patterns of subordination has left them with little self-esteem. The church's disregard for them in liturgical language ritual has

⁴⁸. Schneiders, Sandra M 1983. p.42/3

reinforced their sense of insignificance and powerlessness. For many women the lack of sufficient sense of identity and lack of control over their lives results in alienation and depression. Pastoral care for women therefore needs to incorporate the issues of identity and self-image. Very often problems in these areas will be strong contributory factors to other problems, particularly in relationships, work, spiritual growth and ministry. Encouragement and support on the path of self discovery and fulfilment, affirmation of individual worth and potential, is a vital part of pastoral ministry to women. An extension of this is enabling the development of trust between women out of which can grow a sense of community in which women are not competitive but supportive, engendering a positive perception of womanhood.

Part of the ministry of affirmation to women is enabling them to know themselves, acknowledge their own needs and feelings as significant, and to break out of the stereotypical concept of womanhood. This entails awareness in the pastor of the ways in which women have internalised the dominant cultural myths so that she/he can understand their struggle for a sense of personal integrity, authority, and self-esteem.

Women are so accustomed to subordination, that they must struggle daily to articulate their needs, their views, and their presence as significant.⁴⁹

Women's personal stories need to be heard as it is one's

⁴⁹. Rae, Eleanor and Marie-Daly, Bernice 1990. p.33

context and one's response to it that give rise to the images and symbols that express one's experience of life and God. The feminist perspective on ministry emphasises the authority of women's experience and its significance to understanding the revelation of God. One's spiritual journey is intertwined with one's personal journey, so women's spiritual development is very different to men's, and needs to be articulated in female terms. Classical theology is written by men who have thus controlled the Christian symbol system and through it defined reality in western society. As women reflect critically on their experience they discover differences between traditional interpretations of reality and female identity, and functions, and their own interpretations of these. Consequently they need to reinterpret existing symbols and texts, find new images and create new symbols in order to restore meaning to their lives. A pastor/spiritual director can help a woman identify and clarify significant experiences, and become aware of key images and symbols, and their importance.

Personal and emotional problems cannot be divorced from the person's social, historical, and economic context. Women tend to see their problems as the product of their own inadequacies or sinfulness and need to be helped to identify their experience as part of the reality of the oppression of women, that their personal lives are shaped by socio-political structures. The person giving ministry therefore requires an understanding of the interrelatedness of the personal and the

political. One of the effects of patriarchal society has been to isolate women from each other. Part of pastoral care for women needs to be their 'reconnection', to give them a sense of belonging to the community of women. Transformation of society cannot be effected by women in isolation, and on a personal level too, women need to be affirmed by other women in their essential nature, in both their similarities and their differences, defining themselves instead of accepting the patriarchal definition of womanhood.

One cannot separate one's experience of reality from one's experience of God. Gender identity is part of experience of reality and therefore requires to be related to the divine. Cultural and theological devaluation of women has thus stunted their spiritual growth as the female dimension of human being has not been reflected in the divine. Women's sense of alienation from the divine nature needs to be overcome before they can appropriate the reality of their equal partnership with men in the imago dei.

I need so much affirming. I need to experience ways of feeling that God and I are OK together, maybe not so much to hear that God loves me but that SHE likes me as I am.⁵⁰

A further impediment to women's spiritual growth has been the use of male concepts and metaphors in describing the spiritual dimension of life. Intellectual knowledge of God has been

⁵⁰. Fischer, Kathleen 1989. p.13

more highly valued than affective knowledge, spiritual life modelled as war with believers likened to soldiers in the army of God, strong emphasis given to submission to authority, and the encouragement of spiritual virility, and self conquest.⁵¹ Inclusive, relational concepts and metaphors which affirm women's experience, must be substituted in the spiritual guidance of women to facilitate their growth to spiritual maturity. The use of female language to describe spiritual life will also help overcome their sense of exclusion from direct relation to God.

Another effect of male domination has been the emphasis on sins to which men are more prone than women, such as aggression, pride, insubordination, and lust. Women's socialisation has made them vulnerable to other sins - over-submissiveness, fear, self-hatred, submersion of personal identity, manipulation, self-absorption, etc. They have also been taught to acquire male virtues, to speak and pray in male terms, and to repress expression of their femaleness.⁵² Jungian psychology has created awareness of the need to integrate the contrasexual side of one's personality if one is to reach maturity / wholeness. For women this also entails incorporating their femaleness as a positive aspect of their identity.⁵³

⁵¹. Schneiders, Sandra M 1983, p.39

⁵². I use this term in preference to femininity because of the stereotype connotations associated with the latter.

⁵³. Schneiders, Sandra M 1983, p.40

Women do have a quest at this time in our culture. It is the quest to fully embrace their feminine nature, learning how to value themselves as women and to heal the deep wound of the feminine. It is a very important inner journey toward being a fully integrated, balanced, and whole human being.⁵⁴

⁵⁴. Murdock, Maureen 1990. p.3

**PART 2: A FIELD STUDY AND A QUEST FOR INSTRUMENTS TO
TEST THE EXISTENCE OF THE RELATIONSHIP BETWEEN PARADIGMS
OF REALITY AND GENDER**

V. TESTING THE HYPOTHESIS

Having explored the possibility of gender related perspectives of reality theoretically, we turn to test the hypothesis at which we have now arrived: that women's perspective of reality approximates the NR paradigm, and men's the SWAR paradigm.

I am, as I have said, concerned with gender preference, whether biologically or socially established, for the possible paradigms of reality and the possible implications such a preference might have socially and pastorally. One's felt sense of reality (and where appropriate, of God) is one's affective response to the way life is, and as gender is part of one's experience of life, it must be expected to affect one's felt sense of, and therefore one's preferred modelling of, reality.

1. Development of the sense of reality⁵⁵

From the experience of being in the world one processes data into information relevant to one's immediate situation. There are two steps to this process, fact selection, and evaluation. In the latter one interprets the selected facts as acceptable or unacceptable. The end result of this process is one's felt sense of reality. The felt sense of reality requires symbolisation in order to conceptualise it. This provides a language to express the felt nature of reality. Although this

⁵⁵. This section is based on J. Cumpsty, 1991, chapt 6

process is individual, there is a pool of possible symbols from the individual's received tradition (as well as past personal and contemporary experience) on which to draw. These shared symbols enable a shared felt nature of reality which becomes tradition and may be static or dynamic depending on the rate at which new symbols are incorporated into the pool of possible symbols.

Within a community one inherits in the symbol pool past interpretations of historical experience. However, each individual modifies the common symbols as they use them so although symbols from these events may continue for generations within a tradition, the feeling symbolised will change over time. (This explains why early Christianity improved women's position, but is today felt by many women to be oppressive.) The symbols retain their significance only if they continue to connect in the same way with people's contemporary experience of reality.

Tradition (including symbolised reality) plays an important part in shaping one's understanding of the nature of reality, as how one symbolises reality has a strong influence on one's experience of the world, and consequently on how one's sense of reality is modified. It also affects the contextual world one creates as it influences one's actions, individually and corporately.

An individual may operate at the affective level but the

community can only act corporately if it has conceptualised the feelings of its members. So in its efforts to modify the context of experience, the community develops a corporate symbolised reality which in turn becomes part of the context, and so part of the individual's basic experience.

There is a dynamic relationship between the felt sense of reality and the symbolised sense of reality. Symbols play a part in shaping the felt sense of reality although more than this feeds into it. It is in the felt sense of reality that the synthesis of experience takes place and that the symbols are authenticated. "The new must answer in some manner to the same instincts and susceptibilities, that is it must relate to the old in deep structure, not just superficial content, if it is to find acceptance."⁵⁶

This raises the question of how women establish their sense of belonging, for the traditional symbol systems are male dominated while their experience of life and so their felt sense of reality, is as women. As long as women accept the male symbols there is no consciousness of the source of inner conflict, but once a woman is aware of the discrepancies between her tradition's symbol system and her own female experience, her sense of belonging becomes consciously conflicted as her felt sense of reality can no longer authenticate the received corporate symbolised reality. In the process of rediscovering their deep structure women need

⁵⁶. Cumpsty, J 1991 p.141

to formulate new, and perhaps rediscover old or peripheral, symbols that speak to them, and feed these into the traditional pool if they are to re-establish a sense of belonging within the old traditions. This is an important pastoral issue.

The different socialisation patterns through which boys and girls are trained in the norms of their culture, means that the filtering and evaluation processes are influenced by gender. Gender is therefore a significant factor in one's sense of reality as well one's as sense of identity. This significance is based on the socialisation and biological filters that make it possible for an individual to have different interpretations of the same things at conscious and subconscious levels: their symbolised sense of reality may not be a true reflection of their felt sense of reality. Socialisation, and in religious contexts doctrination, processes produce adaptive responses which overlay the individual's affective responses. The problem is how to reach below the conscious cognitive belief expressed in the conceptualised symbols of the community to the subconscious affective one of personal symbols, to test the apparent gender based preferences for the possible paradigms of reality.

Because the felt sense of reality is not fully available even to the individual, its nature can only be ascertained through the symbolised sense of reality and the fact and evaluation filters (over which the felt sense of reality has some

control). However, individuals do not exist in isolation, but perceive themselves to belong to a number of 'aggregations' which contribute to their sense of identity. Membership of aggregations significant to the individual's identity entails commitment to the perceived values or goals of the aggregations.

These values or goals are related to Cumpsty's three possible paradigms of reality⁵⁷ and it is in terms of these that the investigation is problematised. Through locating the individual's goals/values linked to significant aggregations in a paradigm one may locate that person's paradigm preference.

2. Problematisation: restating the problem in theoretical entities

Despite the infinite variety of religious experience, conceptualisation of the Ultimate Reality (that to which one would belong) and the way in which one belongs to it, is limited to the three paradigms called Nature Religion (NR), Withdrawal Religion (WR), and Secular World Affirming Religion (SWAR). The symbol systems of each paradigm are logically coherent. In practice however, the symbol systems can be mixed. Whatever the mixture of symbols, each system will to some extent mould those who grow up in the societies it orders, for even if one is not overtly religious, religious

⁵⁷. Cumpsty, 1991. pp.322-324

symbols form an integral part of culture. Using the constituent entities of two of Cumpsty's three paradigms I will seek to test the hypothesis of gender preference suggested by my reading of various writers on feminine identity.

The variables which need to be tested in order to ascertain the values and goals which indicate preference for a particular paradigm of reality are summarised in the table which follows (overleaf)⁵⁸. I am concerned only with SWAR and NR as these are the two paradigms for which there appears to be a gender preference in the western world. Knowledge of the perceived values of individuals in terms of these variables would reveal their preference for one of the paradigms of reality. This preference will show as a bias towards one or the other rather than as a clear choice, for, as stated earlier, traditions are mixed.

⁵⁸. This table is adapted from Cumpsty, J S. 1991. p.218

SWAR

NR

1. DUALISTIC VIEW OF REALITY
Secularity of immediate
experience, otherness
of ultimately-real.

MONISTIC VIEW OF REALITY
unity of immediate
experience with
ultimate

Survival of death model:
go to heaven or
ultimately-real

remain in this reality
as ancestor

Chance or no chance
open system, chance,
new beginnings,
forgiveness

closed system, no
chance, always an
explanation

Nature of ultimately-real
ultimately-real
personal

ultimately-real
personal or impersonal

Nature of religious
knowledge
revelation

wisdom

Belonging
belonging must be
sought, might be
guaranteed now but not
obtained without
destroying paradigm

belonging assumed
unless questioned

2. TIME
linear

cyclical - biological
/natural

Quality of life
goals or texture

texture only

Meaning of life
grand purpose +
grand pattern +
grandeur

grand pattern +
grandeur

3. MODE OF ENGAGEMENT
take hold & shape

fit into - maintain
rhythms

4. SOCIAL FEATURES
communal-solidary

communal-centred

Principal of cohesion
strong belief pattern
some behaviour pattern

strong behaviour
pattern

Preferred principle of
coercion when altruism fails
greed

fear

5. SOURCES OF ETHICS
teleological or
transcendental

maintenance of harmony
and telos,

3. The sample: looking for a matched sample with which to refine our method by seeking to test the hypothesis in a given situation

I talked to people about these theories to gauge how they correlate to daily life. Through these discussions I also obtained information on what variables might have a determining influence on how reality is perceived. Position in the family and the gender of one's siblings were identified as significant variables, and have therefore been included in my questionnaire.

The other variables which could influence the perspective of reality are religion, culture/race, age, education, perceived social status, and parenthood. This first study in the field is limited primarily to European groups and to the middle class socio-economic group. I chose to do the first study (after a pilot study among students) in church groups in order to optimise matched groups in regard to gender, age, education, and socio-economic level. Those chosen are from English language mainline Protestant churches, two Anglican and two Congregational churches and one Methodist church. The largest number of respondents is from the Methodist church. It was hoped that this restriction of the sample to an important but easily approachable group would enable the methodological issues to be addressed. When the method has been refined, it will be time to approach more complex populations.

The choice of ethnic and economic group restrictions is further based on my familiarity with the group chosen. This means I have been able to make certain assumptions about the nature of the groups. The assumptions made relate to the language and idiom of the questions used to test attitudes as distinct from beliefs. My knowledge of the cultural values of my sample has enabled me to 'disguise' the questions to elicit affective rather than cognitive responses to specific variables as I am familiar with the way these variables manifest in everyday life.

The validity of these assumptions were built into a first questionnaire in a pilot study. The purpose of the latter being to ascertain that the questions were understood, and that cross checks indicated that they did test the relevant variables. Similar questions have been, and are being, used in other studies so it was believed that they would indeed test the respondents' perceptions of reality.

4. Operationalisation

I began this project by reading studies of identity development. I did this because a sense of identity is a prerequisite for a sense of belonging. As the familiar theories of identity development are based on studies of males, I also read studies of female psychology and identity development. (These studies are reflected in the bibliography at the end of this paper.) I followed this up with reading on

attitude testing.

4.1 The problem of testing response at the affective level

I have tested this apparent gender related preference with a field study using sample groups of each gender matched in all other potentially meaningful variables. In order to ascertain how people perceive reality it is necessary to enter their symbolised sense of reality. To this end it is necessary to first identify and then to test how those variables which symbolise reality manifest in the sample population. Some variables are more easily tested than others, particularly those on which people are more conscious of their position. The theoretical interrelationship between variables should make it unnecessary to test all of them, as a change in one ought to be reflected in the others. In so far as they are tested they provide the necessary cross check that they are indeed testing what they are intended to test.

Attitudes are generally defined as an individual's feelings (positive or negative) about a behaviour or an object, which influence that individual's behaviour.⁵⁹ Although attitudes are held to be causal influences on behaviour, changes in attitude do not always result in changes in behaviour, indicating that behaviour is in some measure habitual and can, at least in part, be distinguished from attitude. There is another aspect to this: behaviour patterns are part of one's

⁵⁹. Katzenellenbogen, J. 1991. p.68

socialisation and determine one's acceptance into social groups and strata, which means that there is strong social pressure to at least outward conformity.

Attitudes are usually held to include affective, cognitive and behavioural aspects⁶⁰, but Fishbein⁶¹ points out that in attitude measurement, only the affective (evaluative) component is usually measured. He therefore argues that a distinction should be made between attitudes and beliefs. The latter encompass the cognitive and behavioural components, and refer to the extent to which knowledge is applied to an individual's life⁶². However both belief and behaviour have cognitive and affective dimensions. Belief can be the words one uses to express a feeling, cognitive assent to particular concepts, or what Cumpsty calls verbal flags - statements repeated because they allow belonging to a particular group in which one experiences good feelings. As mentioned in the previous paragraph, in addition to the outworking of belief, behaviour may also be habit and/or conformity to social pressure. The latter may or may not be conscious as socialisation processes ingrain behaviour patterns as part of indoctrination into one's community belief system. The affective side of behaviour is ritual, and this too may be conscious or subconscious (ritual performed often enough also becomes habit). Behaviour is thus not a good measure of

⁶⁰. Kinnear, T. et al, 1979. p.308

⁶¹. Fishbein, M. 1967. p.257

⁶². Katzenellenbogen, Judy, et al, 1991. p.68

belief as it can be interpreted in many ways, for example, careful preparation of a meal may be a religious ritual such as Passover, it may be a social ritual such as a birthday, or be done in anticipation of guests, as an expression of creativity, or to mark some special event or memory such as something achieved or a bereavement, or several of these simultaneously. Cognitive response to questions about belief is also not an effective measure as it allows the affective level of belief to remain hidden.

Long term observation may enable interpretation of the affective level of behaviour, but time constraints on my work have not made this approach possible. So in order to test symbols of reality I have had to test both attitudes and beliefs so as to ascertain individual bias towards one of the possible paradigms of reality. Although each paradigm has a logical mode of belonging, in practice individual belief (cognitive and behavioural components) will comprise a mix of traditions. It is necessary to test the affective as well as the cognitive and behavioral components of symbols of reality in order to reveal discrepancies between them, for it is these discrepancies that will best indicate bias toward a particular paradigm, getting behind belief to feeling. On a cognitive level a person may believe the doctrine of their religious tradition and express this in their behaviour, while at an affective level, if it can be measured, their commitment may differ from both their beliefs and behaviours.

4.2 The method

There were three possible ways of testing a hypothesis such as ours: by personal interview, by questionnaire using direct or indirect questions, or telling a story and eliciting responses to it. My decision to use a questionnaire was based on the perceived attitude of the sample groups to participating in such a study, and the resources available to me. The questionnaire was anonymous, and requires less time to answer and to evaluate than would a personal interview. It also enabled me to use a larger sample than I could interview on my own as I do not have the resources to employ and train field workers.

Some particular criteria taken into account in constructing the questionnaire were: to avoid leading people into answering questions in a particular way, to avoid setting up patterns which could determine how questions were answered, and to maintain a smooth flow of questions so as not to jolt the respondents with sudden changes.

4.3 Choice of questions

Prior to drawing up my questionnaire I searched for questionnaires used in studies of religious development, female identity development, and perspectives of reality.⁶³ I

⁶³. Belenky, Mary Field, et al. 1986.

Clanton, Jean Aldredge. 1990.

Josselson, Ruthellen. 1991.

Rizzuto, Dr Ana-Maria. 1979.

used these as a guide in drawing up a questionnaire to suit my chosen target group.

The variables chosen to be tested are:

- a. identifying factors - gender, age, language (as an indication of cultural group)
- b. other potentially significant variables - education level, occupation, gender of siblings, position in family, marital status, parenthood, age of first child, income level, perceived social status, religion and religious affiliation.
- c. perceived perspectives of reality - dualistic or monistic view of reality, criteria for quality of life, mode of belonging, solidary or centred sense of community, preferred method of social coercion, mode of engagement with immediate reality, test for meaning of life, nature of time, the nature of the Ultimately Real, the nature of religious knowledge, social cohesion, source of ethics, possibility of chance and new beginnings, model of survival after death.

The need to get below socialised responses to subconscious attitudes has necessitated asking indirect and disguised questions. For example in my first questionnaire the following question was used to test the respondents' sense of communal solidarity versus nuclear family sense:

Suppose you had a child and you saw another adult

member of your community for whom you had respect,
scolding your child for something that he or she had
clearly done wrong. How would you feel?

In the second questionnaire I used the example to test the
following questions:

to the concept of chance :

When things go wrong for me I tend to seek the reason so
that I can repair the broken harmony in my life. Is this
true for you?

to test further criteria for the quality of life:

I admire people like scientists and inventors who work
towards achieving a better future for all, more than
those who invest themselves in the present wellbeing of
individuals. How much do you agree with this statement?

to test criteria for the meaning of life:

All things constitute a pattern and I am part of that
pattern. How much do you agree with this statement?

The first and the final questionnaires are appended to this
paper. For ease of identification I have included headings
indicating what variables are being tested. These heading
were not included in the questionnaire used in the pilot
study, nor were they used in the final version.

4.4 Field testing

The results of the first pilot study were not conclusive, but
individual answers frequently showed a confused theological
position. This indicated that there might indeed be a

difference between attitude and belief (as defined by Fishbein) but also that the questions were simply not reaching feelings that have been overlaid by socialisation. I therefore decided to rework the questionnaire. My first approach was to reword the questions which had received confused answers, but on further reflection I realised this would not overcome the problem of obtaining respondents' affective response rather than their cognitive one. One is taught the doctrine of one's tradition from an early age, and when challenged on one's beliefs will reiterate that doctrine, albeit with personal modification. But does one really identify with the doctrinal position, does it reinforce one's underlying attitude towards life, or is it a cognitive overlay on deeper attitudes? Getting below the surface behaviour, the cognitive overlay, to the affective level of the felt sense of reality is the crux of the problem with which we are dealing.

The method chosen to overcome this problem was the use of two informal statements of belief, each depicting a stereotype of the two paradigms relevant to my study, Secular World Affirming Religion and Nature Religion. The respondents were asked to indicate their response to each story, and then to respond to key statements related to each story. By asking them how they feel about the attitudes expressed in the two stories instead of confronting them directly with questions about themselves, I intended to facilitate response at the affective level, and so get behind their conditioned

responses. Respondents were asked not to go back and change answers because the second answer is likely to be a cognitive rather than affective response. I kept direct references to God to a minimum to facilitate response from those who do not conceive of a personal Ultimately Real.

Responses to the first pilot study indicated that a number of people had difficulty choosing between answer options, and would have preferred a midpoint. I have therefore used a scale for most of the questions in the second questionnaire. This allows for greater flexibility as people can grade the strength of their feelings about each item instead of having to choose between options of which none might fit their position.

The general response to the questionnaire has suggested that further research in this area should be completed by structured interview. As will be seen in my analysis of the results, some questions were not well interpreted, and the pattern of some responses also indicated a confused personal theological position. This is not unexpected as I also encountered it in my preliminary discussions testing how the theories correlate to daily life. A formal interview would establish more accurately that such confusion really is the respondent's position, and not the result of misunderstanding implications of the question. (An open interview would not be tight enough). Although rewording the questions might improve the level of clarity, I think that discussion would be more

helpful. It would reveal the nature of any problems interviewees might have with questions, and allow more accurate interpretation of their position. Also, instead of lengthening the questionnaire with further explanation, one could possibly shorten it, as the questions would function as a guide for the interviewer rather than having to be understood by the interviewee. An interview would probably eliminate unanswered questions, as discussion on each difficult question should elicit an answer. At least it would be absolutely clear why the question was refused.

The interview method would also allow better testing of possible influences on individual beliefs as to 'how the world works'. The answers to the questions about family composition in the questionnaire did not reveal any pattern of influence on the answers to the main body of questions, but there are family dynamics and youthful experiences that could influence the development of the felt sense of reality. The possible range and complexity of these is such that to cover them comprehensively would require a full questionnaire on its own. In an interview a few key questions would provide sufficient information to assess the existence, nature and extent of any such influences.

VI. RESULTS OF THE SURVEY

1. Analysis of the questionnaire

Out of the 150 questionnaires distributed to the chosen Anglican, Congregational and Methodist churches, 72 were returned, but 9 were incomplete and had to be discarded. 39 respondents were women, and 24 men. The six age groups are fairly equitably represented except for the fourth, 36-45, among the men which is not represented at all. As groups from six congregations across four denominations responded to my questionnaire, the absence of men of this age group is significant. It may be that as this is a busy time of life in terms of career and family that few men in this age group are able to commit themselves to a church group, or it may be that this is a time of life when men are most strongly orientated to a SWAR mode of engagement (take hold and shape) and do not feel comfortable in church groups.

Some respondents left a few questions unanswered. As this indicates problem areas I analysed these first. 23% of the women left some questions unanswered, and 45% of the men. The majority of those who left out questions were in the 16-20 age group, and of these most were women. This correlates with the stages of development discussed in Chapter II, which indicate that often women in this age group have not yet completed the process of personal differentiation. It follows that in their struggle to develop personal authority and independence they

would also struggle to articulate their felt sense of reality.

1 woman and 2 men did not indicate any response to the two stories. The woman was aged between 16-20, and the two men aged between 26-35. In each case neither question was answered and as each one included the option of not identifying with the respective story at all, it must be presumed that their reactions to the stories were confused. There is no relationship between this and the rest of their answers.

Of the questions testing specific variables, one of the most problematic on was that pertaining to the SWAR nature of reality (5 missing answers, 2 women and 3 men). This was a direct question on the distinction between the creator and creation. Some respondents indicated that they did not understand the question which seems to indicate that a dual concept of reality is foreign to them. The corresponding NR question drew only 2 blanks from different people, both men. However, from the pattern of answers and some comments made, I think a number of people did not fully understand this (NR) question. Some of them seemed to interpret 'the spiritual world' as meaning the spiritual dimension of one's personal life. The two concepts are not unrelated, so the answers given are not irrelevant. However, the distinction does need to be clarified in further research in this field.

Equally problematic questions were that on the NR concept of survival (6 unanswered - 2 in each age group 60+ and 16-20, and one each of age groups 21-25 and 46-60) closely followed by the SWAR concept (5 unanswered, 2 aged 16-20, 2 aged 21-25, and 1 aged 60+). The person aged 46-60 is a clergyman who also did not answer the only other question on that page (the last one of the questionnaire). I therefore assume he inadvertently missed the page, particularly as survival is an issue on which he could at least have given a cognitive theological response if not an affective one. Each question started with the phrase, 'If you believe in life after death' so the lack of response could mean that these respondents do not believe in survival after death. For the 60+ respondents it may also be that they are re-assessing their beliefs in terms of the limited lifespan left to them, and are unsure of what they believe. The 16-20 year olds, and maybe also the 21-25 age group, have possibly not yet had to face the issue of death, and so also have no specific belief about survival. There were also a few respondents who indicated that they did not understand what was meant by the phrase in the NR question, 'continuing to be part of the present patten of things'. This is another question that should be clarified in further research.

A third problem area, also unanswered by 4 people, was the SWAR **source of ethics** - 3 women and 1 man, 2 in the age group 16-20 (1 from each gender), 1 aged 21-25, and 1 aged 46-60. In terms of Gilligan's study of women's moral development, it

is interesting that it is predominantly women who are confused on the issue of ethics. (The scale included the option of total disagreement so that is not a possible interpretation of the lack of an answer). Her findings are that women do seek to minimise hurt rather than maintain absolutes of right and wrong. In this light I suggest that the women who did not answer this question have accepted the SWAR concept of moral absolutes, yet at a deeper level would prefer to seek to minimise hurt. Further study should perhaps test this by means of a specific example.

4 people did not answer the NR question on **social coercion**. There were others who with their answer commented on the wording, so it may be that direct reference to the concept of bribery raised an ancillary, and somewhat emotive, issue. As 4 of the 5 'non-respondents' were men, it seems that this is more of an issue for men than for women.

The NR question on **time** was a problem for 4 people - 2 from each gender, and all aged between 16 and 25. 1 man (aged between 16-20) did not answer the SWAR question on time. As many respondents were able to answer positively on both linear and cyclical time, I am not sure why this group were unable to answer at all. As the first group consists of 2 equally matched pairs, there is no gender bias. It may be an age related issue - they have not yet articulated time symbols for that aspect of their felt sense of reality.

The possibility of chance was a problem for a few people: 2 women and 1 man, all aged 16-20, did not answer the SWAR question, and 1 man (aged 46-60) and 1 woman (aged 16-20) left out the NR question. The gender pattern in these two groups indicates the possibility of a gender related quandary. The pattern to the answered questions shows no gender bias, but as discussed in the relevant paragraph in the analysis, the questions do not appear to have got below the cognitive level. It may be that the small group of respondents 'confused' by these questions are aware of a discrepancy between their cognitive and affective responses but are unable to articulate the latter, or are uncomfortable with openly disagreeing with conventional views.

Some aspects of the SWAR mode of engagement with the world was a problem for 2 men and 1 woman. The woman, aged 26-35, did not answer question 5.1 on the worth of investing in scientific and technological investment. Again this probably indicates a conflict between cognitive and affective responses to the question. The 2 men (aged 21-25 and 60+) left out question 5.4, on the extent to which they felt people should reshape the world in which they find themselves. The younger man is an ordination candidate, and the elder is retired, so neither is likely to be strongly goal orientated, which possibly explains their confusion.

2 women, 1 aged 16-20 and 1 aged 21-25, did not answer the question on SWAR type cohesion - that right belief is more

important than right behaviour. The question type was the yes/no option, so the implication of not answering is that they hold both right belief and right behaviour to be important, suggesting that their cognitive and affective responses are conflicted.

The rest of the unanswered questions have only one 'non-respondent' each, so no inferences can be drawn from them. The patterns of those I have analysed suggests sufficient dissonance between cognitive and affective responses to warrant further research. A structured interview would possibly be a more effective way of getting under the cognitive overlay to the affective response.

2. Analysis of the responses

A surprise result was that both women and men identified most strongly with the Nature Religion story. The mode for women for the overall SWAR story being 4 (11 responses) and 8 for the NR story (15 responses). The modes for the men's responses were correspondingly 3 (6 responses) and 7 (6 responses). Of the 24 male respondents 4 were clergy, and one an ordination candidate. As the nature of their work might well give them a bias toward a community related perspective of reality, I took out their responses, but found it made no difference to the mode nor the range so re-included them. Analysis of the variables of age, occupation, income and financial status, marital status, number, gender and order of

siblings reveals no overriding pattern of influence on the answers given. It appears that there has been a shift in the churches surveyed from a SWAR to a NR orientation. This is possibly in line with the shift in zeitgeist from an authoritarian to a more liberal society.

Responses to each of the variables show different patterns: There is no marked preference for SWAR or NR **social features in general** with the range of responses from both men and women for both paradigms being the lower half of the scale. Both men and women preferred the NR focus on **community** to SWAR's more individualistic **solidary community**: women gave the latter the lowest rating. Men preferred the SWAR form of **social coercion** (greed) to NR's (fear), while women were almost equally divided on both forms with a small majority tipping the balance to a negative assessment of both. This implies that although women accept both greed and fear as means of social coercion they are not really comfortable with either. With **social cohesion**, both genders favour SWAR's belief pattern over NR's behaviour pattern. This is not unexpected in terms of the ethos of 20th century western culture with its emphasis on individual human rights, including freedom of expression.

There is no strong preference for either SWAR's **comprehensive linear time** parameters or NR's cyclical ones, but the men's answers do have a marginal bias towards linear time, and the women's answers slightly more of a bias towards cyclical time.

There is very little difference in both genders' ratings of the SWAR understanding of **quality of life** (goal) and the NR one (texture), the highest weighting of both groups for both concepts covering the same range. This implies that women and men value both goals and texture as measures of the quality of life. Analysis of individual responses shows slightly more than half the women and two thirds of the men weighted goals above texture, and almost half the women and a third of the men are more texture orientated. So although the majority of women are goal orientated, many more women than men are texture orientated (and of the texture orientated men, half are clergy).

The responses to **mode of engagement** were also mixed, with the mode for both groups similar for both genders. The modes for SWAR (take hold and shape) were 5.5 for men and 4.25 for women, and for NR (fit in), 7 for both genders. Although neither gender's rating was high, women are less attracted to the SWAR mode of engagement than to that of NR. Analysis of individual responses to NR does show that although they average out at the same mode for both genders women give the NR mode of engagement a slightly higher weighting than men do - most of their responses fall between 6 and 9 on the scale to the men's 6 to 8. As my survey was conducted among middle class whites who can afford to make provision for future generations it may be that the ecological crisis has influenced their, and particularly the men's, values. Women have a history of involvement in ecological / conservation

groups, but only over the last decade has concern for the environment become a major social issue and so incorporated a larger number of men.

Both men and women appear to respond similarly to the SWAR variable **meaning of life** in that the mode for both groups is 5 / 5.5. However, if one looks at the proportion of answers given to that point on the scale, there is a vast difference in the weighting: 58.3% of the men to 16.6% of the women. The women's responses were diffused over a wide range, but the majority were on the lower end of the scale. In contrast the women were very positive in their response to the NR meaning of life, with a mode of 8 and the majority of responses (84.6%) falling not only above the mid-point (5), but most of those (69.2%) being at the top end of the scale (8-10). The men's response to the NR meaning of life are also positive, with a mode of 7 and 62.5% of individual responses falling between 6 and 10 on the scale. This shows both genders have a greater sense of the meaning of life as residing in a grand design of the pattern type, but for men this includes a stronger sense of grand design of the purpose type than it does for women.

The responses of both gender groups to the specific **time** variable show confusion with nearly half the men and the majority of the women giving equal weight to both linear (SWAR) and cyclical (NR) time. With regard to women in a SWAR environment this can be explained in that their biological

cycles correspond to rhythms of nature, so they are attuned to cyclical time while living in (and socialised into) a society dominated by linear time concepts. Closer analysis of the men's responses to linear and cyclical time shows greater discrepancy in the weighting than the women's. They give almost equal weighting for and against linear time (this variable was not tested on a scale), but twice as many are positive about cyclical time as are negative towards it. So although overall men are more positive about cyclical than linear time, they are more positive than women are about the latter and less positive about the former. I will return to this apparent NR bias among men below, for it seems related to the absence of the men in the 'prime' age group.

The mode for the comprehensive variable **nature of reality** for both genders is the same for both SWAR (3.25) and NR (6). However, the mean in each case is different: for women the SWAR mean is 12.85 and the NR mean 17.8, while for the men they are 13.75 and 16.25 respectively. Although this indicates a preference by both groups for the NR interpretation of reality it also shows that women identify with the SWAR interpretation less than men do, and with the NR interpretation more than men do.

The responses for the individual variable **nature of reality** indicate that women identify more strongly with a monistic concept of reality than with a dualistic one, although living within a dualistic social structure has socialised them into

accepting the SWAR perspective. Their response to SWAR's dualistic perspective is approximately two thirds (25 respondents) in agreement, but 38 of the 39 women respondents are also in agreement with the NR monistic perspective. The men also responded more positively to the monistic perspective (19 of the 24 respondents) than to the dualistic one (11 out of the 24 respondents). This is possibly the consequence of the emphasis in mainline Protestant churches on salvation through maintaining an individual personal relationship with God.

The implication of both genders' preference for a monistic understanding of reality is that there is a definite dilution of the Christian theological understanding of God as totally other than God's creation: that the emphasis on personal relationship with God has led to a stronger sense of God's immanence than God's transcendence, almost to the point of pantheism. This is borne out by the responses to the variable **nature of the Ultimately Real**: two thirds (26) of the women and the men (16) respond to the top half of the scale for the NR perspective of an immanent, pantheistic divine presence. Approximately three fifths (23) of the women and three quarters (18) of the men respond at the top half of the scale for SWAR's dualistic understanding of God as primarily transcendent and totally other than God's creation, indicating that men are marginally more positive about the SWAR concept of God than are women but the difference between their responses to the two paradigms is so small that it indicates

theological confusion rather than an affective preference.

The response to the variable **mode of belonging to the Ultimately Real** is conflicted in both gender groups. The men's mode to the SWAR question is 3 and the women's 1, and to the NR question, 8 and 1 respectively. Again however, the range of answers is more informative than the mode. 20 of the 24 men responded on the lower half of the scale to the SWAR question, as did 26 women (two thirds of the group). The corresponding answers for the NR question are 11 men on the lower half, and 13 on the upper half of the scale, with 5 giving a rating of 1 and 6 giving a rating of 8. 17 women answered on the lower and 22 on the upper half of the scale. 8 women give a rating of 1, and 7 a rating of 10.

Women thus appear a little more comfortable with the achievement based mode of belonging of SWAR than do men. This may be women's response to living in a male dominated culture in which gaining recognition outside of the home requires a definite goal orientation. Both genders identify most strongly with the community based mode of belonging of NR but are also more conflicted in their response to it, with definite polarised groups which split each gender group approximately in half, although the women's responses are again marginally weighted in favour of NR type belonging.

The variable **chance**, like that of the nature of the Ultimately Real, shows a distortion in the logic of the SWAR paradigm

that is probably the result of evangelical theology. Both gender groups responded very negatively to the possibility of chance (15 men and 31 women do not accept its possibility) and positively to the NR understanding that things happen for a reason (19 men, 34 women). The Protestant evangelical teaching that God has a purpose for each person's life may well be the reason for the rejection of chance. This theological school does have a problem explaining the relationship between its understanding of the ordained purpose for each person's life and free will, and has tended to emphasize the former at the expense of the latter. This would indicate that the questions did not reach below the cognitive level, and need to be reworded. The corollary of chance, new beginnings, and the lack of this in the NR monistic paradigm in which every event requires explanation needs to be more clearly contrasted in further research.

Both gender groups responded very positively (20 men and 32 women) to revealed religious knowledge (SWAR). Their response to NR's community centred wisdom was predominantly positive although not as strong as for revealed religious knowledge (17 men and 24 women). The first response accords with the logic of the SWAR paradigm, that the transcendent Ultimately Real can only be known through revelation, and to biblical example. That the majority of respondents of both genders hold community wisdom to be important possibly reflects ecclesiastical pressure that only through active membership of a church can one be assured that one's relationship with God

is good enough to ensure salvation / eternal life.

The source of ethics is another variable on which the men and the women were largely in agreement. The SWAR concept of definite right and wrong (as revealed by God) is strongly supported by both gender groups (19 men, 31 women). However, both groups are also positive about the NR type ethic based on harmony and care - 17 men and 24 women. The result for NR might have been more positive if I had matched the question format of NR with that of SWAR. The NR question had two parts, and the combined answer had then to be correlated with the yes/no SWAR question. In doing this I realised that interesting information was lost in the process.

Response by both genders to the variable survival after death was similar: the majority of men (19) and women (32) were positive about the dualistic SWAR concept of "going to heaven" and negative (18 men and 26 women) about the monistic NR one of remaining as part of the present pattern of things albeit in a different form. Eternal life with God as a reward for living by Christian standards in the present is a strong theme in Christian teaching so it is not surprising that the majority adhere to this view.

3. Results

My initial response to the analysis was that the results are interesting but not conclusive. However, a more detailed examination shows a definite, if somewhat different to the expected, trend.

In the group of 38 women⁶⁴ 24 answered as expected, viz. with a preference for NR, and 4 the opposite, with a preference for SWAR. This last group consists of 1 Anglican, 1 Congregational, and 2 Methodists (the majority of respondents were Methodist so this is a representative response). There were also 10 conflicted responses, none of which were Anglican. 4 were Methodist, 3 Congregational and 2 the only representatives of the Moravian Brethren, and Lutheran churches (part of the student group), and 1 woman of no denominational affiliation.

I measured preference for one or other paradigm by totalling each respondents 'scores' for each set of questions. I defined conflicted as a difference of 5 or less between the two scores. Of the group of 10 conflicted responses, 7 have a marginal preference for SWAR, 2 for NR, and 1 gives the same score to each paradigm.

⁶⁴. There was one Islamic woman in the group whose response I have not taken into account in this denominational analysis.

In the group⁶⁵ of 23 men, 8 answered as expected, with a preference for SWAR, 9 preferred NR, and 7 were conflicted with marginal biases of 3 towards SWAR, 3 towards NR, and 1 who scored the same for both paradigms.

Overall women do appear to be biased towards NR, with 63% scoring it more positively than SWAR. If the conflicted responses biased towards NR are included, the result is an 68% preference. (23% of the women's group is conflicted.) The unexpected result is the men's result: only 56% preferred SWAR (69% if the conflicted responses biased towards SWAR are included) and 39% preferred NR (52% if the conflicted responses biased towards NR are included) and 34% are conflicted. This seems to indicate that the Anglican, Congregational and Methodist churches in my sample are orientated more towards the NR paradigm of reality than that of SWAR.

4. Explanation

The individual churches that participated in my study are all located in middle class suburbs, so the majority of the respondents are fairly affluent. Being European, they are also part of the politically dominant culture. This makes them part of a socio-economic group that favours maintenance of the status quo, a consequence of which is a bias towards NR

⁶⁵. As with the women's group, there was one Islamic man who has been excluded in this denominational analysis.

and away from the progressive goal orientation of SWAR.⁶⁶ The results of my study reflect this bias, which in turn explains the lack of a strong goal orientation in the respondents, and this, the absence of men aged 36-45.

This 36-45 age group corresponds with Erikson's seventh stage of identity development, that of generativity, mature adulthood: a time of life when productivity and creativity in which relationship with both progeny and economic production are significant. This means that men in this age bracket are very likely to be strongly goal orientated, and however strong their religious convictions, uncomfortable in a religious environment that does not express their struggle to achieve, to improve their circumstances, to 'take hold of and shape' their world, for if one divinises the world as NR does, one cannot change it. This raises an interesting question about the age of the men involved in 'green' type movements, (and women's NR bias explains the strong support from women for those movements).

As men aged 36-40 were missing from the sample, their preference for SWAR still needs to be tested. I think that this might also be more effectively tested by means of a structured interview than by the questionnaire itself. The assumed uncomfortableness of this age group with religious expression of a NR type implies that its members live at a more cognitive than affective level and it would therefore be

⁶⁶. Cumpsty, J. 1991. p.240

even more difficult to get to the feelings behind their beliefs than it has been with the group tested. A questionnaire is not likely to be a strong enough method to reach below their cognitive level, whereas the discussion involved in an interview is a method more likely to draw out, or at least offer opportunity to gauge, the interviewee's affective responses.

To test this age group of men, it will be necessary to approach business and executive groups such as business clubs and men dominated service organisations such as Lions and Rotary. The expected results of such a test would be that the men would be more traditionally SWAR orientated, and the women more conflicted than the exploratory study on church groups turned out to be.

The similarity of responses from the churches which participated in my study raised the question of what the outcome would be of a test of attitudes and beliefs done in more authoritarian and usually male-dominated churches such as the Brethren and Baptist churches. I then approached a Baptist church in the same geographic and socio-economic area as the other churches tested, and they agreed to participate.

5. Results of the test in a Baptist church

Of 30 questionnaires 18 were returned, of which two were incomplete and so discarded. 9 respondents were women and 7 men, of which two were in the 'missing age group, 36-45, one a chiropractor and the other a lecturer.

Of the 9 women 2 preferred NR (22%), 2 preferred SWAR (22%) and 5 were conflicted (55%). This is in strong contrast to the Anglican, Congregational, Methodist group of women of which 63% favoured NR, 14% SWAR, and 23% were conflicted. Of the 5 conflicted Baptist women, the majority (3) were marginally biased towards NR, and 2 towards SWAR, a reversal of the trend in the other group where the majority of conflicted women were biased towards SWAR.

Of the group of 7 men, 5 (71%) preferred SWAR, 1 (14%) - a disability pensioner - preferred NR, and 1 (14%) - a student - was conflicted with an equal score for both paradigms. In contrast in the Anglican, Congregational and Methodist group of men 56% preferred SWAR, 39% preferred NR, and 34% are conflicted. Of these conflicted respondents 13% were marginally biased towards NR, 13% towards SWAR, and 4% in the middle.

From this it appears that, as was expected, Baptist theology is more SWAR orientated than the other denominations covered in this survey, and accounts for the representation of men

aged between 36 and 45 only in the Baptist group. In summary, while the ethos of the Anglican, Congregational and Methodist churches had moved towards NR, and their male adherents were conflicted, the Baptist church remained quite strongly SWAR but its women were conflicted. This result indicates that my interpretation that men in this age group are not active members of the Anglican, Congregational and Methodist churches tested because of the churches' NR orientation, may be correct. If this result were found to hold true in other churches which emphasise the cost of salvation - whether in time, money, discipline, or devotion - it would help explain their high growth rate.

6. Conclusion

The consistency of answers implies that the method of combining stories and questions has not failed to test affective response, but rather that the nature of the problem is different from that anticipated. However, in the process of further refining the method, the questionnaire must be used as the basis of a structured interview.

I began this study out of a concern to find out why ministry to women in the church is inadequate. What I have found is that in the Anglican, Congregational, and Methodist churches which participated in my study, men's needs are even less adequately met! In the Baptist church men's needs appear to be better met, but the women's less so.

7. Some pastoral implications of these findings

In the theoretical study which forms the first half of my study, I discussed the pastoral needs of women as overall, a need for affirmation both on a personal level and in terms of the validity of the female perspective of reality. The results of my field work show that at least in some middle class liberal tradition churches this shift has begun to take place. However, it appears that the pendulum is swinging from one pole to another, and in becoming more 'woman friendly' these churches are alienating many men. My study suggests that the most alienated men are in the 36-45 age group. However, that in general, more women than men attend these churches, implies that there are men of all ages who are uncomfortable in them. The question of adequate pastoral care thus changes from a focus on women's needs to one of how to adequately meet the needs of both men and women with the apparent differences in their perspectives of reality, without alienating one or the other.

It therefore follows that much of what I said about ministry in the first part of this study needs to be applied to men as well as women: the church needs to address those areas of change that threaten identity, and broaden rather than restrict its sense of reality. This may be easier to say than achieve, given that the liberal churches seem to be losing membership.

That churches which require a significant cost of their membership have a higher growth rate than the more liberal churches, possibly indicates a stronger SWAR orientation as discussed in my comments on the Baptist's responses to my questionnaire, but it could also indicate that their more dogmatic theology offers a stronger definition of belonging. The struggle to reach and maintain the standards of acceptance by which belonging is measured fits well with the goal orientation of the SWAR paradigm, as does the dualistic exclusive understanding of salvation as available only to those who meet specific criteria. That the Baptist women respondents to my questionnaire were predominantly conflicted and tended towards NR, and the women from the other churches mostly preferred the NR perspective of reality, indicates that women in general are not comfortable in strongly SWAR, and usually male dominated, churches. This explains why such churches frequently have strong active women's groups: it is in these groups that women both develop their own religious expression and minister to each other. However, this not a satisfactory solution to the problem of meeting the different needs of men and women as it reinforces the traditional view of women as inferior to men.

A more radical and difficult, but also in the long term the more healing approach is to deal directly with the underlying issues, the areas of change that threaten identity and belonging for both men and women. To this end the modes of belonging of both genders need to be understood, as well as

their need for affirmation of identity in the face of changes in the basis of identity, so that the sense of belonging can be effectively restored. Globalisation has increased the speed at which change takes place so we will continue to experience more change rather than less. People therefore need to be helped to adjust in ways which accord with socio-cultural experience rather than to take refuge in traditional norms that become what Cumpsty calls verbal flags, "a form of words and acts which have authority precisely because they succeed in creating a sense of belonging in much the same way as a flag might"⁶⁷.

Liberal feminist theology may be helpful in this respect, particularly when associated with the move to female ministry, as it emphasises complementarity, equality within diversity, in its concept of mutuality. Liberal feminist theologians are concerned with re-imagining human nature in ways that proclaim the full humanity of all.⁶⁸ The crux of theological anthropology is the imago dei. Although feminist theologians' prime concern is to show that women bear the fullness of the divine image together with men, and not in an incomplete or subsidiary form, they seek to do this in ways which also affirm men. The relationship between the genders is therefore part of the imago dei, implying that the godhead incorporates diversity and relationality. The emphasis of this approach is

⁶⁷. Cumpsty, J 1991, p.236

⁶⁸. Ackermann, D A 1992. Defining our humanity : thoughts on feminist anthropology. Journal of theology in Southern Africa.

not on a fixed, God-ordained concept of nature and corresponding social structures, but on human freedom of creation and decision, self-determination, as opposed to pre-ordained static gender stereotypes. It therefore provides a framework for meeting the different needs for affirmation of identity in both genders.

8. Wider implications of the study

Although this study has been concerned with understanding pastoral problems in the church, it's results have implications for other areas of life such as education, research, and business. In the world of work, there is a definite shift from a SWAR type ethos, towards a NR ethos which is epitomised in the growing emphasis on teamwork over individualistic achievement. This is in tune with the increasing number of career orientated women in the work place. The shift of paradigms might suit women in business, but how comfortable are men? As men's response to the swing towards NR in the liberal churches has been to leave, the paradigm shift in the workplace needs to be handled with great care if men are not to be alienated from the world of work as well.

It may seem that religion and work have little in common, but as culture and religion are closely interwoven, the cultural and ethical standards of the workplace are rooted in religion. This manifests clearly in the significance attached to

corporate culture, a concept used to encompass the behavioural and ethical standards of a company, and to which employees are expected to at least conform if not commit themselves. That corporate culture is epitomised in 'mission statements' which function as credos is another manifestation of this link. Joel Henning identifies the correlation at a more subtle level in his foreword to Peter Block's book on changing corporate culture. The book is entitled Stewardship, and identifies the outmoded style of management as:

CEOs, corporate officers, and their kind have become the bishops and cardinals, the keepers of the faith. And so edicts are issued, values and vision statements are published, and the faithful attend services to be edified on the finer points of doctrine and to make appropriate commitments. Now it is called training rather than going to church.⁶⁹

Further indication of the relevance of possible preference for paradigms of reality to the world of work is Joel Barker's study of the significance of paradigms in building and maintaining a successful business. He defines a paradigm as 'a set of rules and regulations (written or unwritten) that does two things: (1) it establishes or defines boundaries; and (2) it tells you how to behave inside the boundaries in order to be successful'⁷⁰ and identifies being able to anticipate and act on new paradigms as the key to competitive advantage.

⁶⁹. Block, Peter, 1993. p. xiii

⁷⁰. Barker, Joel, 1993. p.32

These paradigm changes are especially important for all of us because, whether it is in business or education or politics or our personal lives, a paradigm change, by definition, alters the basic rules of the game.

And, when the rules change, the whole world can change.⁷¹

When the world changes people become alienated, insecure and resistant to change. To overcome this requires understanding of the paradigms involved, and the ability to restore individuals' sense of belonging.

Preference for possible paradigms of reality is of particular significance in South Africa today as companies embark on affirmative action programmes, for these, in essence, involve a paradigm shift.

⁷¹. Barker, Joel, 1993. p.39

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APPENDIX : QUESTIONNAIRES

Questionnaire 1

THIS QUESTIONNAIRE IS ANONYMOUS

Please check or circle the appropriate box or number, or write your answer in the space provided.

Gender.....

Age:

| | | | | | |
|-------|-------|-------|-------|-------|-----|
| 16-20 | 21-25 | 26-35 | 36-45 | 46-60 | 60+ |
|-------|-------|-------|-------|-------|-----|

First language if not English:

| | | | |
|-----------|--------|--------|----------------|
| Afrikaans | German | Hebrew | Sotho |
| Tswana | Xhosa | Zulu | Other: Specify |

Education level:

| | | | | |
|--------------------|-------|-------|--------|--------|
| less than std 8 | Std 8 | Std 9 | Std 10 | matric |
|--------------------|-------|-------|--------|--------|

How many years of post-school education at college, university, or other professional training.yrs

Occupation.....

Number of brothers Number of sisters.....

Your position in your family (eg. 2nd, 4th).....

Marital status:

| | | | |
|---------------|----------------------------------|-----------------------------|---------|
| never married | married or living together | divorced or living apart | widowed |
|---------------|----------------------------------|-----------------------------|---------|

If you are a parent, the age of your first child.....

Income group of yourself or your spouse, or joint income if you are both employed: **Income per month:**

| | | |
|------|--------|-------|
| self | spouse | joint |
|------|--------|-------|

| | | | | | | |
|----------------|--------------|---------------|---------------|---------------|---------------|-----------------|
| less than R800 | R800 - R1200 | R1200 - R2000 | R2000 - R4000 | R4000 - R6000 | R6000 - R8000 | more than R8000 |
|----------------|--------------|---------------|---------------|---------------|---------------|-----------------|

Self assessment of financial situation:

| | | | |
|------------------|-------------|-------------------|------------------|
| Doing quite well | comfortable | bit of a struggle | quite a struggle |
|------------------|-------------|-------------------|------------------|

Religion :

| | | | | |
|---------|--------------|-------|----------------------|------|
| Judaism | Christianity | Islam | other: specify | none |
|---------|--------------|-------|----------------------|------|

Please state the Denomination or movement within your religion, eg Methodist, Roman Catholic, Orthodox, Reformed, Conservative

Monistic or dualistic view of reality:

- 1.1. Some people believe that the divine is in everything, and everything participates in the divine.....1
- Other people believe that a creator willed a secular universe into existence. Creator and creation are quite separate.....2
- Still others speak of reality as an impersonal but somehow all interrelated reality.....3
- Yet other people think of reality as a basic chaos in which some mutually supportive arrangements have accidentally arisen..... .4

Perhaps none of these is a perfect statement, but if you had to choose one, which would it be? _____.

Survival after death:

- 1.2 Some people believe that after death one goes to be with God in heaven.....1
- Other people believe in reincarnation.....2
- Still other people believe that the departed are near enough to have a continuing concern with our lives.....3
- Some other people believe that death is the end.....4

If you had to choose between these opinions which one would you choose? _____

Chance:

1.3. a. Do you believe in chance or do you believe there is always an explanation for everything?

| | |
|--------|-----------------------|
| Chance | Always an explanation |
|--------|-----------------------|

b. Do you believe in the possibility of forgiveness and new beginnings or do we always have to work out the consequences of all our acts, good and bad?

| | |
|----------------|---------------------------|
| New beginnings | Work out the consequences |
|----------------|---------------------------|

Personal or impersonal Ultimately Real:

1.4. Suppose that you were driving, on your own, along an unfamiliar route when, coming over the brow of a hill, you are confronted with countryside of such beauty and/or fertility that you were moved to a deep sense of wonder or gratitude.

Would you (please choose the nearest statement):

- Give thanks to, or somehow seek to share your pleasure with, a personal God who is sort of up there.....1
- Somehow seek to share your pleasure with those in the spiritual dimension around you.....2
- Feel the desire to express your relation to what you are observing in some sort of a ritual, for example to get out and touch the soil or the trees or just breathe the air3

Nature of religious knowledge:

1.5. People who are Islamic, Jewish or Christian believe in divine revelation. There is also the accumulated wisdom of one's tradition community.

In seeking to be religious, how much would you feel in need of the support of the wisdom of a community?

| | | | |
|------------|----------------|--------------|--------------|
| no support | little support | some support | much support |
|------------|----------------|--------------|--------------|

Belonging:

1.6. Do you think that we all belong to God always because God made us?.....1

OR

Do you think that we come to belong to God through entering into the covenant relationship which God established?.....2

Time:

Quality of life:

2.1. Some people are prepared to sacrifice a lot of the quality and present texture of life for themselves and their community in order to achieve long-term benefits for their own and succeeding generations; others believe that their most important task is to improve and maintain the present quality of life including relationships between people, even if it means that there may be fewer benefits in the long run.

Where do you feel the right sort of balance between these would for you? Place yourself on the scale:

Great sacrifice
because there will be future benefits

: 1 : 2 : 3 : 4 : 5 : 6 : 7 :

Great concern
to maintain quality now.

2.2. Which do you admire most:

Inventors, researchers, and those who press forward new possibilities for humankind.....1

OR

Those who maintain, provide and care for the life of the community now.....2

Meaning of life:

2.3. Some people say they are only really happy when they have a purpose in life. It is more important to have a purpose in life and to be participating in a wider purpose than to be popular.

Please respond to both the following statements:

a. It is having a purpose that gives meaning to my life.

| | | | |
|----------------|-------|----------|-------------------|
| strongly agree | agree | disagree | strongly disagree |
|----------------|-------|----------|-------------------|

b. Maintaining good relationships makes my life significant.

| | | | |
|----------------|-------|----------|-------------------|
| strongly agree | agree | disagree | strongly disagree |
|----------------|-------|----------|-------------------|

Mode of engagement:

3.1. Some people have a strong desire to change things around them so that all can enjoy a better life. If the world in which they live does not conform to their vision of what it should be, they are happy to see the world changed so that it does.

Other people have a strong desire to conserve the natural order so that they can maintain the quality of people's lives. Respecting the rhythms of the natural order is more important than technological development.

Please respond to both the following statements:

a. I think people should try to reshape the world they find themselves in.

| | | | |
|-------------------|-------|----------|----------------------|
| strongly agree | agree | disagree | strongly disagree |
|-------------------|-------|----------|----------------------|

b. I think people should maintain the harmonies and balances of the natural order.

| | | | |
|-------------------|-------|----------|----------------------|
| strongly agree | agree | disagree | strongly disagree |
|-------------------|-------|----------|----------------------|

Social features:

Communal-solidary

4.1. There are two sorts of satisfaction derived from your working life. One is the development and use of your talents to the full, and the other is in contributing to what you feel are the needs of your community.

What would your position be relative to these two sorts of satisfaction? Place yourself on the scale:

almost entirely individual : 1 : 2 : 3 : 4 : 5 : 6 : 7 : almost entirely communal needs talents

4.2. Suppose you had a child and you saw another adult member of your community for whom you had respect, scolding your child for something that he or she had clearly done wrong. **How would you feel?**

| | | | | |
|-----------------|---------|---------------------|-------|------------|
| very pleased | pleased | no real feelings | cross | very cross |
|-----------------|---------|---------------------|-------|------------|

Principle of cohesion:

4.3. Those who are reluctant to support the community should be motivated by the knowledge that they will be rewarded for doing well rather than by the threat of being punished for not doing what is expected of them, even though in the end, this will create a society in which some are rich and others are poor.

Please respond to the following statement:

It is better to reward those who do much for their community than to punish those who do little.

| | | | |
|----------------|-------|----------|-------------------|
| strongly agree | agree | disagree | strongly disagree |
|----------------|-------|----------|-------------------|

Sources of ethics:

5.1. If you understand yourself to be of African, Asian, European, or Semitic ethnic background or simply as white or black, could you rather see yourself as a member of another ethnic group or of the other gender within your ethnic group. For example, if you are a white woman, could you more easily picture yourself as a white man or as a black woman?

Tick one statement:

Easier to conceive a change of ethnic group1

OR

Easier to conceive change of gender.....2

5.2. This question describes five masculine lifestyles. Each has different views about the most important involvements in life. Please rate each one on the respective scale:

(1) means you rate their lifestyle very low.

(7) means you rate their lifestyle very high.

PETER: He cares for his family. He works hard, is very moral, does not drink, takes good care of his money and does not waste it on things like gambling. He spares very little energy for his community or for any wider concern.

Low : 1 : 2 : 3 : 4 : 5 : 6 : 7 : High

PAUL: He shows a lot of concern for his community. He is honest at work and works hard for the old people and the poor in the community. He also works with a youth group and helps to organise sport. He is not at all political. Sometimes his own family gets a bit neglected.

Low : 1 : 2 : 3 : 4 : 5 : 6 : 7 : High

PATRICK: He treats his customers fairly. He is a good employer and tries his best to pay his workers well. He makes arrangements for people who have bought on hire-purchase rather than repossess things. He seldom lifts his eyes beyond his own environment. He is sociable, drinks a bit and flirts.

Low : 1 : 2 : 3 : 4 : 5 : 6 : 7 : High

PIPPIN: He is very aware of injustice in society. He works tirelessly for social justice and to expose corruption. He hates to see the rich getting richer and the poor getting poorer. He leads a rather wild private life.

Low : 1 : 2 : 3 : 4 : 5 : 6 : 7 : High

PHILIP: He dreams about peace and brotherly love for all humankind and, therefore, feels awkward whenever he has to take sides in local or national issues. He works very hard to try to get people to see things his way and as a result doesn't have much energy left for anything else. He has little sympathy for traditional moral values of the more personal kind.

Low : 1 : 2 : 3 : 4 : 5 : 6 : 7 : High

5.3. Please choose who had the best lifestyle in the previous question.

| | | | | |
|-------|------|---------|--------|--------|
| Peter | Paul | Patrick | Pippin | Philip |
|-------|------|---------|--------|--------|

Thank you for the time you have spent answering these questions.

Questionnaire 2

THIS QUESTIONNAIRE IS ANONYMOUS

Please check or circle the appropriate box, or write your answer in the space provided.

Gender.....

Age:

| | | | | | |
|-------|-------|-------|-------|-------|-----|
| 16-20 | 21-25 | 26-35 | 36-45 | 46-60 | 60+ |
|-------|-------|-------|-------|-------|-----|

First language if not English:

| | | | |
|-----------|--------|--------|---------------|
| Afrikaans | German | Hebrew | Sotho |
| Tswana | Xhosa | Zulu | Other:Specify |

Education level:

| | | | | |
|-----------------|-------|-------|--------|--------|
| less than std 8 | Std 8 | Std 9 | Std 10 | matric |
|-----------------|-------|-------|--------|--------|

How many years of post-school education at college, university, or other professional training.yrs

Occupation.....

If you have **older** siblings, how many brothers and sisters?

| | |
|---------------|--------------|
| Brothers..... | Sisters..... |
|---------------|--------------|

If you are the eldest, how many younger brothers and sisters do you have?

| | |
|---------------|--------------|
| Brothers..... | Sisters..... |
|---------------|--------------|

If you are not the eldest, was the eldest a brother or a sister?

| | |
|---------------|--------------|
| Brothers..... | Sisters..... |
|---------------|--------------|

Marital status:

| | | | |
|---------------|----------------------------|--------------------------|---------|
| never married | married or living together | divorced or living apart | widowed |
|---------------|----------------------------|--------------------------|---------|

If you are a parent, the age of your first child.....

Total family income per month:

| | | | | | | |
|----------------|--------------|---------------|---------------|---------------|---------------|-----------------|
| less than R800 | R800 - R1200 | R1200 - R2000 | R2000 - R4000 | R4000 - R6000 | R6000 - R8000 | more than R8000 |
|----------------|--------------|---------------|---------------|---------------|---------------|-----------------|

Self assessment of financial situation:

| | | | |
|------------------|-------------|-------------------|------------------|
| Doing quite well | comfortable | bit of a struggle | quite a struggle |
|------------------|-------------|-------------------|------------------|

Religion :

| | | | | |
|--------|-----------|---------|----------------------------|------|
| Jewish | Christian | Islamic | other: specify | none |
|--------|-----------|---------|----------------------------|------|

Please state the Denomination or movement within your religion, eg Methodist, Roman Catholic, Orthodox, Reformed, Conservative

Please read the two stories which follow, each told by an imaginary person, and say how much you agree with each of them. Then answer the more specific questions based on each story. Please consider each question seriously but do not go back and change any answers.

Person 1 (SWAR)

I am happiest when I know that I am in the process of achieving or 'becoming' something. Having a purpose in life is more important to me than being popular. The pressure to succeed comes not only from my desire to do so, but also from society which expects me to set goals and achieve them.

I am motivated by my desire to achieve my goals which give a sense of purpose and meaning to my life. My sense of identity is based more on what I invest my time in, and intend to become, rather than on what I am now.

I know individual achievement means competition between people, but I think competition is good as it enables a society to achieve the best it can. Each person is responsible for making their own way in life. I am very independent and am determined to make it on my own, but to achieve my goals I am happy to co-operate with others. I would also like to see everyone enjoy a better life and am excited about being part of the process of creating a better future for the next generation. I think society should reward those members who do their best to improve it, even if that makes some people richer than others.

It is well worth investing time and money in technological advancement, scientific discoveries, and inventions. I will try to ensure my children get a good scientific education. This will be better for them than a more general education.

Being a well-rounded person is all very well, but it doesn't promote real achievement. I admire people like scientists and inventors who work to achieve a better future for all, more than I admire people who are concerned with other people's immediate wellbeing. We need to change the world into a better place to live, not just patch up the present situation. I am prepared to work towards changing the world into the kind of place I think it should be. I would rather go without something now in order to have a better future, both for myself and for my children.

I believe the best time for the human race lies in the future. For some people this is because they see God as in control of history, while for others because they believe scientific knowledge will enable us to harvest that future.

I like the saying "time marches on" for it captures my sense that all life is moving towards a goal, and our personal goals are all part of that process.

Please read the second story, comparing how you feel about it with how you felt about the first one.

Person 2 (NR)

I am happiest when I am in harmonious relationship with the world around me. I believe that one is essentially 'connected' not only to other people, but also to the physical environment and the spiritual dimension of life.

The spiritual world is not separate, but an integral part of everyday life. My attitude and behaviour towards both people and the environment are for me central to what some people call their spiritual life.

My sense of identity is based on my sense of being in relationship with my community, the environment and ultimately with the universe. It is important that I fit in with the rhythms and cycles of life as this will ensure that my relationship with the source of things will not be broken, and the quality of my life will be good. This is more important to me than being an achiever as the world sees it.

I would like to work towards making this world a peaceful place in which all people can live in harmony with each other and their environment. This is the heritage I want for my children, and I will try to give them an education that gives them a broad understanding of life. I want them to be well-rounded people, for they will then be better able to participate in the life of the community. I admire people who care for, and maintain the life of the community more than scientists, inventors, and others who keep pushing the frontiers of change.

The wisdom of my community is an important spiritual and practical resource, particularly in times of difficulty.

Being part of such a community gives meaning to my life. It is important to me to feel that I belong to a community. In general the views of my community tend to be conservative but I am happy to conform to the community's expectations of how I should behave, even though my beliefs are a bit different.

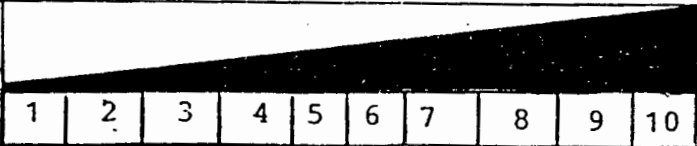
There are times when I have to give up my own plans in order to help another person because their needs are greater than mine, but then there are times when others give up things to help me. It is all part of caring relationships which is what life is about. This caring extends to the environment too, as destruction of nature destroys the quality of life, and ultimately, the life of the planet. When I despise part of it I diminish myself.

Those who don't conform to the norms of the community disrupt its life and lose its support. Some people argue such people should be punished, others argue that it is better to bribe people to conform. I think losing the support of the community is punishment enough, and we should work towards reconciliation.

There should be space in community life for discussion of different views, and negotiation instead of aggressive confrontation.

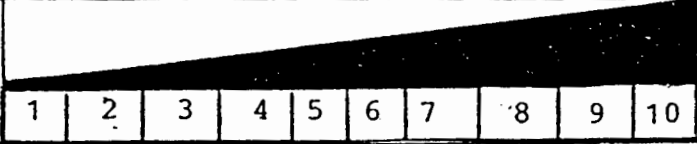
My understanding of life is well expressed in the saying that there is a season for all things: a time to sow and a time to reap, a time to hold and a time to let go, a time to laugh and a time to cry, a time for life and a time for death.

A. How much do you agree with the first story?

| | | | | | | | | | | | |
|---------------|--|---|---|---|---|---|---|---|---|----|-----------------|
| not at all |  | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

Office
use

B. How much do you agree with the second story?

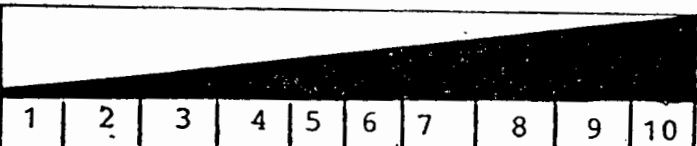
| | | | | | | | | | | | |
|---------------|--|---|---|---|---|---|---|---|---|----|-----------------|
| not at all |  | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

The following questions relate to the first story.

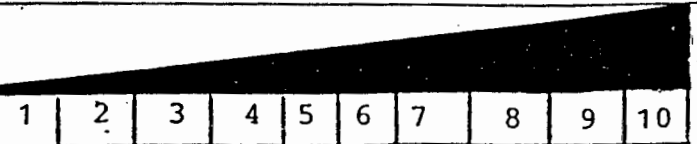
Person 1

1. Quality of life : goals

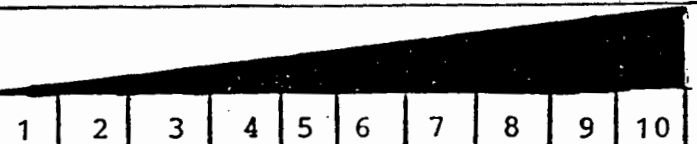
1.1 I am happiest when I know that I am in the process of achieving or 'becoming' something. How much do you agree with this statement?

| | | | | | | | | | | | |
|---------------|--|---|---|---|---|---|---|---|---|----|-----------------|
| not at all |  | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

1.2. To what extent do you feel there is a pressure to succeed in life?

| | | | | | | | | | | | |
|---------------|--|---|---|---|---|---|---|---|---|----|-----------------|
| not at all |  | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

1.3 Having goals gives my life purpose and meaning. How much do you agree with this statement?

| | | | | | | | | | | | |
|---------------|--|---|---|---|---|---|---|---|---|----|-----------------|
| not at all |  | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

2. Belonging

My sense of identity is based more on what I invest my time in and intend to become more than on what I am now. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

3. Communal: solidary

3.1 Each person is responsible for making their own way in life. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

3.2 To achieve my goals and those of society I am happy to co-operate with others. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

3.3 I think individual competition is good for society. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

4. Social coercion: greed

To ensure the social good we should reward those who work for it, even if it makes some people richer than others. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

5. Mode of engagement: take hold and shape

5.1 To what extent do you agree that it is well worth investing time and money in technological advancement, scientific discoveries, and inventions?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

5.2 I will try to give my children a good scientific education. This will be better for them than a more general education. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

5.3 Being a well-rounded person is all very well, but it doesn't promote real achievement. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

5.4 To what extent do you agree that people should try to reshape the world in which they find themselves?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

6. Meaning of life: grand purpose

6.1 I admire people like scientists and inventors who work towards achieving a better future for all, more than those who invest themselves in the present wellbeing of individuals. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

6.2 I would rather go without something now in order to have a better future, both for myself and for my children. How much do you agree with this statement?

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| | | | | | | | | | | | |
|---------------|---|---|---|---|---|---|---|---|---|----|-----------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

7. Time

All life is moving towards a goal. Do you agree with this statement?

| | |
|-----|----|
| yes | no |
|-----|----|

8. Nature of reality: Dualistic

8. Do you think of God more as an impersonal power or as a person?

| | | | | | | | | | | | |
|-------|---|---|---|---|---|---|---|---|---|----|--------|
| power | | | | | | | | | | | person |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

9. Nature of the Ultimately Real

Reality is two : a creation and a creator who is other than his creation. Do you agree with this statement?

| | |
|-----|----|
| yes | no |
|-----|----|

10. Religious knowledge

We would not know anything significant about God had God not revealed it to us. Do you agree?

| | |
|-----|----|
| yes | no |
|-----|----|

11. Social cohesion: belief pattern

It's not sufficient that people do the right things, but that they believe the right things, because what people believe shapes our future. Do you agree ?

| | |
|-----|----|
| yes | no |
|-----|----|

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12. Source of ethics

There is such a thing as right and wrong which should not be reduced to simply minimising hurt. Do you agree?

| | |
|-----|----|
| yes | no |
|-----|----|

13. Chance

I think that most ordinary things in life happen by chance? Do you agree?

| | |
|-----|----|
| yes | no |
|-----|----|

14. Survival

If you believe in survival after death, do you understand it as going to heaven to be with God?

| | |
|-----|----|
| yes | no |
|-----|----|

The following questions relate to the second story.

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Person 2 (NR)

1. Quality of life: texture

1.1 I am happiest when I am in harmonious relationship with the world around me rather than struggling to change it. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

1.2 I feel that one is essentially 'connected' to other people and to the physical environment and the spiritual dimension of life. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

2. Nature of reality: monistic

The spiritual world is not a separate, but an integral part of everyday life. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

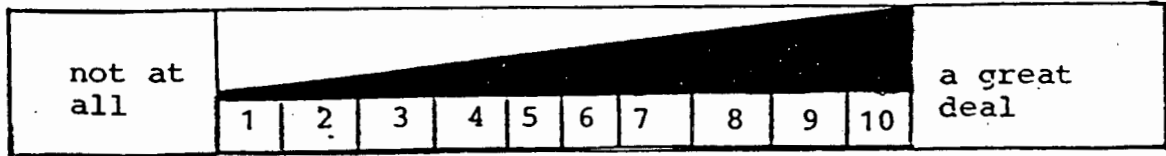
3. Meaning of life: grand pattern

All things constitute a pattern and I am a part of that pattern. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

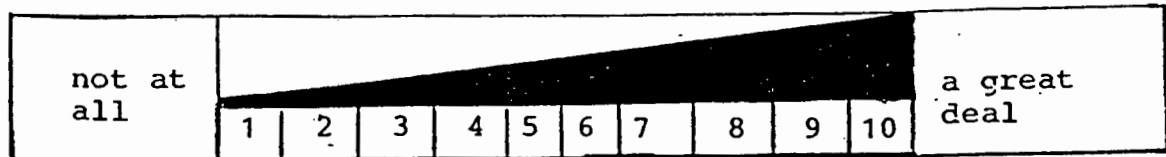
4. Nature of the Ultimately Real

I like to think that God is in everything, and everything is in God. How much do you agree with this statement?



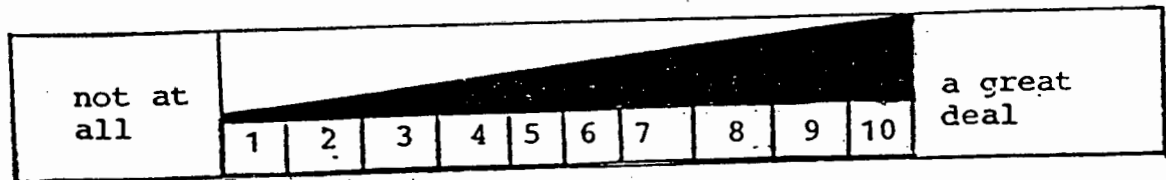
5. Belonging

My sense of identity is based on my sense of being in relationship with my community which is itself ultimately in relationship with the universe. How much do you agree with this statement?

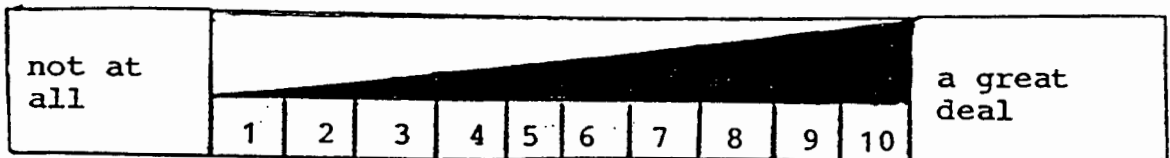


6. Mode of engagement: fit in

6.1 It is important that we fit in with the rhythms and cycles of life. How much do you agree with this statement?



6.2 I would like to work towards making this world a peaceful place in which all people can live in harmony with each other and their environment. How important is this to you?



6.3 I will try to give my children an education that gives them a broad understanding of life. I want them to be well-rounded people. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

6.4 I admire people who care for and maintain the life of the community more than scientists, inventors, and others who keep pushing the frontiers of change. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

7. Religious knowledge

The wisdom of my community is an important spiritual and practical resource, particularly in times of difficulty. Is this so for you?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

8. Communal: centred

Being part of a community gives meaning to my life. It is important to me to feel part of a community. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

9. Social cohesion: behaviour pattern

I am happy to conform to the community's expectations of how I should behave, even though my beliefs are a bit different. To what extent is this true for you?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

10. Source of ethics

10.1 We are all part of a pattern: therefore if I despise or diminish anything, I diminish myself. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

10.2 Caring relationships are what life is about. How much do you agree with this statement?

| | | | | | | | | | | | |
|------------|---|---|---|---|---|---|---|---|---|----|--------------|
| not at all | | | | | | | | | | | a great deal |
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | |

11. Social coercion: fear

Do you agree that people who don't conform to the norms of the community should be punished rather than bribed to conform?

| | |
|-----|----|
| yes | no |
|-----|----|

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12. Time

Do you agree with the statement that time's most important characteristic is that "there is a season for all things", rather than that it is "going" somewhere?

| | |
|-----|----|
| yes | no |
|-----|----|

13. Chance

When things go wrong for me I tend to seek the reason so that I can repair the broken harmony in my life. Is this true for you?

| | |
|-----|----|
| yes | no |
|-----|----|

14. Survival

If you believe in survival after death, do you understand it as continuing to be part of the present pattern of things after you die?

| | |
|-----|----|
| yes | no |
|-----|----|

Thank you for the time you have taken to complete this questionnaire.