

InFo
Vol. 9, No. 1
April 2006
pp 71 – 109

FEATURE

**Family Life, Religion and Religious Practice
in an Asian Adventist Context
Part I: The People and Their Religious Practice**

Graeme Perry

Abstract: *Awareness of the impact of societal change on family and marital satisfaction led to this study of the relationships between religious belief and practice, marital and family life satisfaction and events within respondents' lives in Asian contexts. A sample of 3379 respondents from Seventh-day Adventist congregations in Indonesia, the Philippines and Myanmar completed a questionnaire that investigated marital satisfaction; family and parenting; religiosity, religious experience and religious attitudes; personal life experience; and the contribution and potential contribution of family ministries. Both genders are approximately equally represented, most married within their religious affiliation, about a third only completed primary school education, the median age was 40.8, the median number of children was four (4). About 45% had been Adventists for more than 20 years and 75% indicated they held positions in the church. Eighty percent of the respondents attended church at least weekly, 70% engaged in family worships and the same percentage gave 10% tithes or more. Mean scale scores across the groups indicated high self-perception of internal control of beliefs; strong influences from guilt, the expectations of others and the need for approval; and high literalism and regional differences. The majority considered the family ministries department had benefited their church and could best support in the future by premarital and marital ministries; parenting education and guidance in moral decision-making. The data collected confirms the needs of the church for sensitive understanding and caring ministries to singles, couples and families, and has the potential to guide planning and decision-making for the future.*

The Seventh-day Adventist church has a doctrinally based, holistic perspective of the integration of spiritual belief with all aspects of life. Sharing the valuing of family life with other religions, it expressed its espousal of

April 2006, Vol. 9, No. 1

proactive family support as an essential mission of the church by initially establishing a Home Commission in 1919, which transformed over the intervening years into Adventist Family Ministries organized in 1995 (Adventist Family Ministries, 2000). By this time both secular society and the church community were challenged by an increasingly individualistic, materialistic, and somewhat disillusioned post-holocaust, post-Hiroshima, Cold War, globally sensitized culture. The social acceptance of changed roles for mothers, possibly due to the combined effect of controlled fertility (Public Broadcasting Service Online, 1999; Snyder, 1990) and the push for gender equality by feminism (Freedman, 2002; Wikipedia, 2005); together with increasing concern about youth risk-taking behaviors and adolescent delinquency were stimuli that arguably affect the expression of espoused values.

In the Seventh-day Adventist church community of Southeast Asia, the religious values taught in interplay with the cultural values of the various countries have resulted in a variety of expressed beliefs, opinions and attitudes that were apparent in diverse behaviors. The church was growing quickly and the addition of new members also led to uncertainty about the religious understandings that influenced their opinions, as well as both marital and family life. What was the profile of Adventist members' beliefs in relation to marriage, family life and spirituality? What were the significant past experiences that could have shaped attitudes and opinions, thereby influencing intended behavior? What were the roles for Adventist Family Ministries directors after meeting the initial and immediate perceived organizational goals? Further, what were the effects of Adventist Family Ministries as discerned by the church at large? What impact had the Department of Family Ministries (DFM) had on attitudes, opinions and behaviors? What directions and imperatives remained for the DFM directors?

In an attempt to respond to these questions the Southern Asia Pacific Division (SSD) in 1998, through the Family Ministries Department, coordinated a study parallel to a South Pacific Division (SPD) study (Strahan & Craig, 1995). The SSD study used without significant adaptation the questionnaire, and consequently the measures, of the SPD study.

Unfortunately the data collected by the SSD DFM lay only partially analyzed for a number of years. Cultural idealism and a desire to not report on aspects of data that might appear unfavorable to a church led by positive, optimistic, mission-career focused personnel may have influenced the imperative to act on personally perceived needs rather than to await statistical confirmation of those needs. Additionally, a lack of allocation of funding suggests the placement of a higher value on personal and anecdotal assessment rather than on more costly and delayed academically validated research outcomes. Recent completion of the data analysis has, however, now provided a

cross-sectional perspective of the church's regional cultural milieu of that time that is historically informative and can be used as a baseline for future studies.

Method

The study utilized a survey methodology since the intention was to gain the broadest possible sampling of church member responses, finally involving a sample in excess of three thousand.

Instrument

An instrument developed and described by other researchers (Strahan & Craig, 1995) was used in the SSD study. Reliabilities for the instruments discussed are indicated by Cronbach's alpha (α) and are results from the Strahan and Craig study.

The marital relationship was firstly investigated for background aspects using four questions (items 1-4) that asked about present marital status, length of the marital relationship and the religion of the partners at marriage. A marital satisfaction measure was sourced from the Enrich Marital Satisfaction scale (EMS) developed and used by earlier researchers (Fowers & Olsen, 1993; Olsen, Fournier, & Druckman, 1991). Of the items utilized (5-28), 14 investigated satisfaction; five, the degree of distortion or inappropriate optimism about the relationship; two, aspects of conflict resolution; and three, gender equality. The Cronbach's alpha measure of reliability (α) for the scales was 0.94, 0.84, 0.75, and 0.74 respectively. Items 5-28 were rated on a 5-point Likert scale where 1 = strongly disagree, 2 = moderately disagree, 3 = neither agree or disagree, 4 = moderately agree, 5 = strongly agree.

The parenting relationship was investigated by using 32 items sourced from the Child-Rearing Practices Report (McNally, Eisenberg & Harris, as cited in (Strahan & Craig, 1995). Five items relate to Control ($\alpha=0.86$), seven investigate attitudes toward Independence ($\alpha=0.95$), five consider Achievement Orientation ($\alpha=0.91$), Punishment Opinions were tapped by two items ($\alpha=0.74$), four items investigated Enjoyment of Child ($\alpha=0.90$), two items Negative Affect ($\alpha=0.74$), two Expressiveness ($\alpha=0.92$), and four items Rational Guidance ($\alpha=0.92$). Each of the scales indicated level of agreement on a 4-point Likert scale based on the statements 1 = not at all like me, and 4 = very much like me.

Religiosity was considered with respect to the amount of religious commitment measured by personal attendance, financial support and frequency of family worship (items 121, 122, 124). The type of religious experience was analyzed with respect to three dimensions (items 61-78) using the Christian Internalization Scale (Ryan, Rigby, & King, 1993; Strahan & Craig, 1995) with separate scales for Identification (6 items, $\alpha=0.89$) "reflecting internal locus of

control in relation to religious belief and practice” (p. 21) and Introjection (6 items, $\alpha=0.77$) “where belief and practices were maintained through guilt, need for approval and esteem-related anxieties” (p. 21). Finally, a six item scale (McFarland, 1989; Strahan & Craig, 1995) establishes the Literalistic response to religious faith expressed by respondents ($\alpha=0.80$). Each of the scales indicated level of agreement on a 4-point Likert scale based on the statements 1 = not at all like me, and 4 = very much like me.

Attitudes toward twelve contentious church issues were assessed by items 79 to 90 using a 4-point Likert scale where 1 = strongly disagree and 4 = strongly agree. The items addressed included abortion, divorce and church participation, homosexuality, sex education and prophetic guidance.

Personal experiences considered “in Adventist culture to be at-risk life events” were assessed through 13 items (91-103) indicating whether particular incidents had been an issue in the respondent’s lives using a 4-point Likert scale where, 1 = yes, during the last year; 2 = yes, during the last three years; 3 = yes, at an earlier time of my life; and 4 = no, not at all. Some experiences included were pre-marital and extra-marital sex, marital conflict, depression, damaging family relationships, abuse, homosexuality, divorce and abortion.

The success of the Family Ministries department in meeting church needs was assessed through three items, 104 to 106, and the importance to the local church of specific potential programs was assessed by 13 suggested options (107-119). A 4-point Likert scale enabled participants to indicate whether programs were 1 = absolutely essential, 2 = very important, 3 = somewhat important, or 4 = not important.

Data Collection

Data collection was made possible through the cooperation and planning of the DFM directors of Unions and local conferences under the SSD jurisdiction, in particular, those of the East Indonesian, Myanmar, and Philippine Union Conferences and Missions. These officers promoted the importance of the survey, visited churches and supervised the completion, collection and return to the researchers of the completed surveys.

Analysis

Descriptive statistics were derived for the variables in the study so as to become aware of the distribution of responses and the profile of the means of the responses provided by the church members in the sample. The measurement of constructs was possible through first forming correlation matrices to establish relationships between items and then confirming theoretical factor structures through factor analysis and factor reliability calculations. Differences between groups defined by common demographic or other variables have been examined

through ANOVA. The relationships between constructs in the study may be investigated through the development of scales, and multivariate analyses in further work with this data set, in particular, marriage and parenting relationships and life events.

Results

The results presented here summarize the characteristics of the sample and then present the analyses related to religious beliefs and practices, and family ministries.

Sample

The sample utilized in the study was a clustered (by church congregation) convenience sampling of members in attendance at church on a particular day in each area. The sample size achieved was 3379. The distribution of the sample by nationality, and for the Philippines by region, is indicated in Table 1.

Table 1
Sample by Nationality, Philippine Region and Gender

Nation	Conference	Language	Gender			Total
			Male	Female	Missing	
Indonesia	EIUC	Indonesian	231	344	86	661
Myanmar	MUM	Burmese	173	170	35	378
Philippines	CPUC	Cebuano	90	142	87	319
Philippines	CPUC	Ilongo	203	335	109	647
Philippines	SPUC		557	388	429	1374
		Total	1254	1379	746	3379

Gender

The sample is made up of almost equal numbers of males and females (see Table 2). An initially surprising number of respondents did not indicate their gender but when it is recognized that this question was unfortunately the last in the questionnaire, it may imply that the length of the questionnaire resulted in about a fifth not completing it fully. It seems reasonable to assume that the persons not completing the gender question are most probably also equally divided in their gender. It could be noted that this population does not represent the proportions of typical church membership, which is usually more heavily represented by females.

Table 2
Gender Distribution of the Sample by Frequency and Percentage

		Frequency	%	Valid %	Cumulative %
Valid	Male	1254	37.1	47.6	47.6
	Female	1379	40.8	52.4	100.0
	Total	2633	77.9	100.0	
Missing		746	22.1		
Total		3379	100.0		

Marital Status

The majority (82.6%) of the respondents to the marital status question indicated they had experienced marriage (2401) and a further 200 (6.9%) indicated they were living in de facto relationships (Table 3). Most of those who had married were still married though some (2.2%) had remarried after divorce. Divorce or separation has been experienced by 116 (4.0%). Of those who married, close to 5% were now living without a partner; 37 were separated but not legally divorced (1.3%), 14 divorced but not remarried (0.5%), and the 97 remaining were widowed and unmarried (3.3%).

Table 3
Current Marital Status of the Respondents

		Frequency	%	Valid %	Cumulative %
Valid	Never married	306	9.1	10.5	10.5
	Living as de facto	200	5.9	6.9	17.4
	Married	2097	62.1	72.1	89.5
	Remarried after divorce	65	1.9	2.2	91.8
	Remarried after being widowed	97	2.9	3.3	95.1
	Separated, not legally divorced	37	1.1	1.3	96.4
	Divorced but not remarried	14	0.4	0.5	96.9
	Widowed but not remarried	91	2.7	3.1	100.0
	Total	2907	86.0	100.0	
Missing		467	13.8		
	Total	472	14.0		
Total		3379	100.0		

Some 2857 respondents (Figure 1) indicated the years they had been married (missing = 522). They had most commonly been married for 9 years though the median for this distribution was 15 years and the mean 18 years. Clearly the distribution is positively skewed by extremely long marriages reported, with 9 over 60 years.

Religious Affiliation at Marriage

Their religion at the time of marriage is reported by 2825 (Table 4) though only 2779 reported the religion of their partner (Table 5). Most were Seventh-day Adventists at the time they were married (2045). From the couples data represented in the sample ($n = 2731$), many were Seventh-day Adventist and married a Seventh-day Adventist (1507, Table 6). A total of 483 Seventh-day Adventists married “out of the church.” Two hundred and fifteen respondents who were not Adventists at that time married an Adventist partner; of these most were non-Adventist Christians. Only 18 were members of a non-Christian religion and 19 were unaffiliated with any religion. There were 526 couples in which both were non-Adventists at marriage, 443 were from other Christian denominations and only 36 were not affiliated with any religion.

The sample by its composition will reflect the attitudes of a group of people, half of whom have shared an Adventist perspective from the beginning of their marriage, while Adventist perspectives have oriented at least one partner and influenced two thirds (1990) of the marriages from the wedding day. Only 83 couples had not based marriage initially on Christian religious views and lifestyle habits.

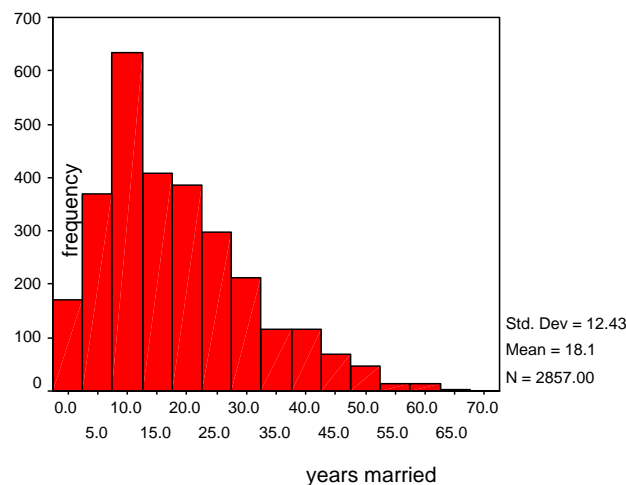


Figure 1. Histogram of respondents' years of marriage.

Table 4
Personal Religious Affiliation at Marriage

		Frequency	%	Valid %	Cumulative %
Valid	SDA	2045	60.5	72.4	72.4
	Non-SDA Christian	617	18.3	21.8	94.2
	Non-Christian religion	104	3.1	3.7	97.9
	No Religious Affiliation	59	1.7	2.1	100.0
	Total	2825	83.6	100.0	
Missing		554	16.4		
Total		3379	100.0		

Table 5
Religious Affiliation of Partner at Marriage

		Frequency	%	Valid %	Cumulative %
Valid	SDA	1750	51.8	63.0	63.0
	Non-SDA Christian	739	21.9	26.6	89.6
	Non-Christian religion	167	4.9	6.0	95.6
	No Religious Affiliation	123	3.6	4.4	100.0
	Total	2779	82.2	100.0	
Missing		600	17.8		
Total		3379	100.0		

Table 6
Religious Affiliation and Marriage Partners (n = 2731, missing = 648)

		RELIGION OF PARTNER				Total
RELIGION AT MARRIAGE		SDA	Non-SDA Christian	Non-Christian religion	No Religious Affiliation	
		SDA	1507	343	75	65
	Non-SDA Christian	178	352	37	23	590
	Non-Christian religion	18	20	51	7	96
	No Religious Affiliation	19	11	2	23	55
	Total	1722	726	165	118	2731

Highest Level of Education Reached

Most of the respondents (76%, 2579) indicated their highest level of education (Table 7). About 30% of these respondents (765) had only completed primary schooling, a smaller proportion (22%, 569) completed some years of high school, while high school education was completed by only 15% (384). Only one third had continued on to college, with 17% completing undergraduate degrees and 3% postgraduate degrees.

In summary, the sample is made up mostly of persons with primary education or a limited high school education. It is likely that attitudes and opinions will reflect socially learned responses rather than academically informed ideas.

Years in Adventist Schools

Since the influence of Adventist schools on marital satisfaction and family functioning is of interest, respondents were asked to indicate the number of years they had spent in Adventist education at all levels. Response rates to these items were poor, with only 596, 472, 307 and 141 respondents providing a response to attendance at primary, secondary, college and graduate school respectively (Tables 8-11).

Table 7
Highest Level of Education Reached

		Frequency	%	Valid %	Cumulative %
Valid	primary school	765	22.64	29.66	29.66
	some high school	569	16.84	22.06	51.73
	high school graduate	384	11.36	14.89	66.61
	some college	345	10.21	13.38	79.99
	college graduate	436	12.90	16.91	96.90
	postgraduate	80	2.37	3.10	100.00
	Total	2579	76.32	100.00	
Missing		800	23.68		
Total		3379	100.00		

Table 8
Years in an Adventist Primary School

	Years	Frequency	%	Valid %	Cumulative %
Valid	0.0	68	2.01	11.41	11.41
	0.2	1	0.03	0.17	11.58
	0.5	1	0.03	0.17	11.74
	1	84	2.49	14.09	25.84
	2	48	1.42	8.05	33.89
	3	60	1.78	10.07	43.96
	4	82	2.43	13.76	57.72
	5	41	1.21	6.88	64.60
	6	194	5.74	32.55	97.15
	7	9	0.27	1.51	98.66
	8	8	0.24	1.34	100.00
	Total	596	17.64	100.00	
Missing		2783	82.36		
Total		3379	100.00		

Table 9
Years in an Adventist Secondary School

	Years	Frequency	%	Valid %	Cumulative %
Valid	0	65	1.92	13.77	13.77
	0.4	1	0.03	0.21	13.98
	1	65	1.92	13.77	27.75
	2	92	2.72	19.49	47.25
	3	69	2.04	14.62	61.86
	4	155	4.59	32.84	94.70
	5	13	0.38	2.75	97.46
	6	11	0.33	2.33	99.79
	8	1	0.03	0.21	100.00
	Total	472	13.97	100.00	
Missing		2907	86.03		
Total		3379	100.00		

Of the 596 respondents to the item on attendance at primary school, 68 indicated no participation, with 528 indicating some participation in an Adventist primary school. About a third of the respondents to this item had spent 6 years, corresponding to the whole of the primary years, in an Adventist school. Two thirds had spent more than two years in an Adventist primary school.

One third of those indicating participation in an Adventist high school completed four years of schooling. In some of the countries of origin this corresponds to all the years of high school, one of these countries being the Philippines.

Only 10% (307) responded to the item about attendance at an Adventist College. A quarter of these (75) did not attend an Adventist College. However, the responses to highest education level indicate that 861 (33%) respondents to that item had attended College. This data on attendance at an Adventist College then cannot be taken as a reliable indication of attendance for the whole sample due to the low percentage of respondents from the sample.

Table 10
Years in an Adventist College

	Years	Frequency	%	Valid %	Cumulative %
Valid	0	75	2.22	24.43	24.43
	0.2	1	0.03	0.33	24.76
	0.3	2	0.06	0.65	25.41
	1	37	1.09	12.05	37.46
	1.5	1	0.03	0.33	37.79
	2	39	1.15	12.70	50.49
	3	22	0.65	7.17	57.65
	4	53	1.57	17.26	74.92
	4.5	1	0.03	0.33	75.24
	5	48	1.42	15.64	90.88
	5.5	1	0.03	0.33	91.21
	6	13	0.38	4.23	95.44
	6.5	2	0.06	0.65	96.09
7	11	0.33	3.58	99.67	
8	1	0.03	0.33	100.00	
Total		307	9.09	100.00	
Missing		3072	90.91		
Total		3379	100.00		

Table 11
Years in an Adventist Graduate School

	Years	Frequency	%	Valid %	Cumulative %
Valid	0	77	2.28	54.61	54.61
	0.5	1	0.03	0.71	55.32
	1	12	0.36	8.51	63.83
	2	29	0.86	20.57	84.40
	2.5	1	0.03	0.71	85.11
	3	8	0.24	5.67	90.78
	4	6	0.18	4.26	95.04
	5	4	0.12	2.84	97.87
	6	2	0.06	1.42	99.29
	12	1	0.03	0.71	100.00
Total		141	4.17	100.00	
Missing		3238	95.83		
Total		3379	100.00		

While only 4% (141) responded to the item related to graduate education, and most (77) did not attend graduate school, 1.9% of the total sample indicated attending an Adventist postgraduate institution. This is different from the percentage indicating a postgraduate level degree as their highest level of education (2.3%). Since this item relates to attendance and not graduation from a graduate degree the difference of 0.4% cannot be taken to indicate those who gained their postgraduate degrees from non-Adventist institutions.

Children in the Family

Most (82%) respondents indicated the number of children in their family. Even though the singles in the sample (9%) chose to largely ignore this question, there are a large number of others who also did not respond. Of the respondents 28 (1%) indicated they had no children (see Table 12).

Table 12
Number of Children in the Family

	Children	Frequency	%	Valid %	Cumulative %
Valid	0	28	.8	1.0	1.0
	1	272	8.0	9.8	10.8
	2	456	13.5	16.4	27.4
	3	486	14.4	17.5	44.8
	4	363	10.7	13.1	57.9
	5	284	8.4	10.3	68.2
	6	192	5.7	6.9	75.1
	7	135	4.0	4.9	80.0
	8	70	2.1	2.5	82.5
	9	405	12.0	14.6	97.1
	10	47	1.4	1.7	98.8
	11	16	.5	.6	99.4
	12	10	.3	.4	99.8
	13	5	.1	.2	100.0
14	1	.0	.0	100.0	
	Total	2770	82.0	100.0	
Missing		609	18.1		
Total		3379	100.0		

The median number of children in a family was four (Table 13), while three children in the family was most common. The largest family size in the sample was 14 (see Figure 2).

Table 13
Descriptive Statistics for Children in the Family

N = 3379							Skew-	Kurto
Valid	Missing	M	SE	Mdn	Mode	SD	ness	sis
2770	609	4.67	0.053	4	3	2.78	0.60	-0.70

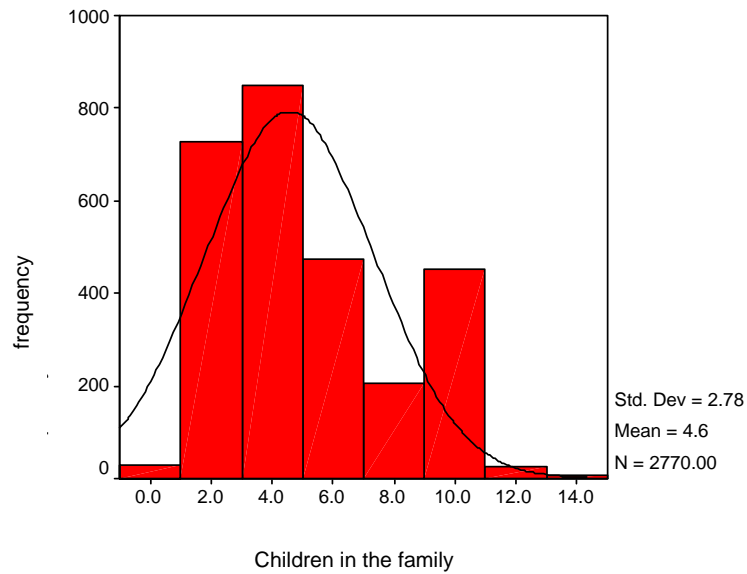


Figure 2. Children in the family

Age of Respondents

Eighty one percent (2734) of respondents indicated their age (Table 14, Figure 3). The oldest respondent was 97 years old and the youngest 9 years old. The most common age was 38 and the mean and median were 39 and 40.8 years respectively. The distribution was slightly positively skewed (Figure 3).

Table 14
Descriptive Statistics of Respondents' Age

Valid	Missing	M	SE	Mdn	Mode	SD	Skew-ness	Kurtosis	Min	Max
2734	645	40.8	0.261	39	38	13.67	0.58	0.43	9	97

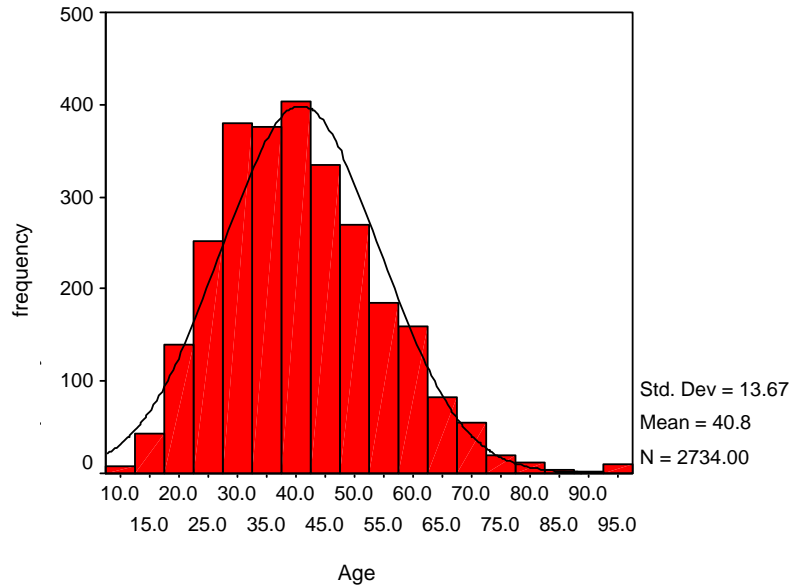


Figure 3. Age of the respondents.

For purposes of analysis the respondents were grouped into decade categories (Tables 15 and 16; Figure 4). The modal decade was the age range 30 to 39 years (810, 29.63%). About 3% were less than 20 years of age and about 50% were younger than 40 years of age while 25% were older than 50 years of age. Less than 3% were over 70 years of age.

Table 15
Age of Respondents within Age Ranges by Decades

Decade		Frequency	%	Valid %	Cumulative %
0	Age < 9	4	0.12	0.15	0.15
1	9 < Age < 20	80	2.37	2.93	3.07
2	19 < Age < 30	497	14.71	18.18	21.25
3	29 < Age < 40	810	23.97	29.63	50.88
4	39 < Age < 50	664	19.65	24.29	75.16
5	49 < Age < 60	403	11.93	14.74	89.90
6	59 < Age < 70	201	5.95	7.35	97.26
7	69 < Age < 80	57	1.69	2.08	99.34
8	79 < Age < 90	7	0.21	0.26	99.60
9	89 < Age < 100	11	0.33	0.40	100.00
	Total	2734	80.91	100.00	
Missing		645	19.09		
Total		3379	100.00		

Table 16
Age Distribution by Decades

N	Missing	M	SE	Mdn	Mode	SD	Skewness	Kurtosis	Min	Max
2734	645	3.63	0.026	3	3	1.40	0.56	0.37	0	9

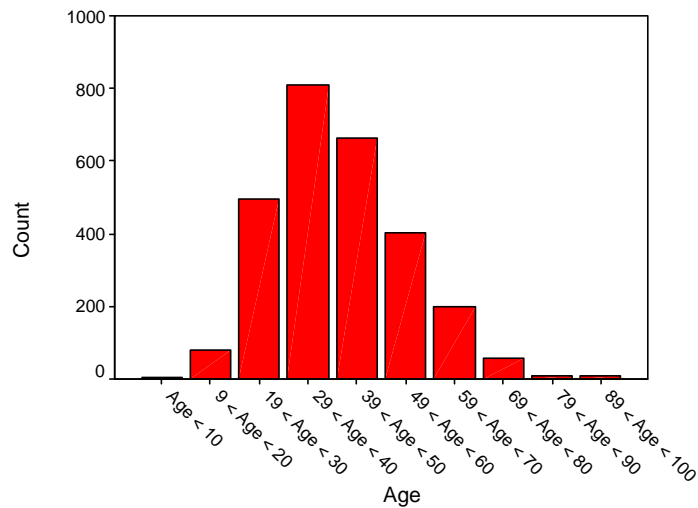


Figure 4. Age distribution by decades.

Years as a Baptized Member of the SDA Church

Close to eighty percent of the sample indicated the number of years they had been Seventh-day Adventists (Table 17). Many of the respondents had been Seventh-day Adventists for more than 20 years (44.7%), though more than a quarter had been Adventists for eleven to twenty years (25.5%). Newer members (0-5 years) made up only 15.3% of the sample. The predominant views expressed in the responses will be those of Seventh-day Adventists with long membership and consequently they will tend to reflect the attitudes and opinions of the Seventh-day Adventist in their national or regional group.

Analysis of the data by groups to investigate the 'maturity in the faith' of the sub-sample national or regional groups indicated varying distributions for length of membership in the church (Table 18). The Philippine CPUC Cebuano group had the largest percentage of individuals who had been Adventist members five years or fewer (21.3%). The SPUC 1 group had the largest percentage (60.2%) of individuals who had been members for more than 20 years.

Table 17
Years as a Baptized Member of the SDA Church

		Frequency	%	Valid %	Cumulative %
Valid	less than one year	141	4.2	5.3	5.3
	1-5 years	267	7.9	10.0	15.3
	6-10 years	385	11.4	14.4	29.7
	11-20 years	681	20.2	25.5	55.3
	over 20 years	1192	35.3	44.7	100.0
	Total	2666	78.9	100.0	
Missing		713	21.1		
Total		3379	100.0		

Table 18
National or Regional Group and Years as a Baptized SDA

		Years as baptized SDA member					Total
		< 1 year	1-5 years	6-10 years	11-30 years	20+ years	
Myanmar	Count	10	18	38	82	152	300
	% within GROUP	3.3%	6.0%	12.7%	27.3%	50.7%	100.0%
	% baptized SDA	7.1%	6.7%	9.9%	12.0%	12.8%	11.3%
	% of Total	.4%	.7%	1.4%	3.1%	5.7%	11.3%
Philippines CPUC	Count	19	33	28	80	85	245
	% within GROUP	7.8%	13.5%	11.4%	32.7%	34.7%	100.0%
	% baptized SDA	13.5%	12.4%	7.3%	11.7%	7.1%	9.2%
	% of Total	.7%	1.2%	1.1%	3.0%	3.2%	9.2%
Cebuano	Count	32	70	87	143	246	578
	% within GROUP	5.5%	12.1%	15.1%	24.7%	42.6%	100.0%
	% baptized SDA	22.7%	26.2%	22.6%	21.0%	20.6%	21.7%
	% of Total	1.2%	2.6%	3.3%	5.4%	9.2%	21.7%
Philippines CPUC	Count	41	51	95	154	179	520
	% within GROUP	7.9%	9.8%	18.3%	29.6%	34.4%	100.0%
	% baptized SDA	29.1%	19.1%	24.7%	22.6%	15.0%	19.5%
	% of Total	1.5%	1.9%	3.6%	5.8%	6.7%	19.5%
Ilongo	Count	27	69	99	141	293	629
	% within GROUP	4.3%	11.0%	15.7%	22.4%	46.6%	100.0%
	% baptized SDA	19.1%	25.8%	25.7%	20.7%	24.6%	23.6%
	% of Total	1.0%	2.6%	3.7%	5.3%	11.0%	23.6%
Philippines SPUC 2	Count	12	26	38	81	237	394
	% within GROUP	3.0%	6.6%	9.6%	20.6%	60.2%	100.0%
	% baptized SDA	8.5%	9.7%	9.9%	11.9%	19.9%	14.8%
	% of Total	.5%	1.0%	1.4%	3.0%	8.9%	14.8%
Total	Count	141	267	385	681	1192	2666
	% within GROUP	5.3%	10.0%	14.4%	25.5%	44.7%	100.0%
	% baptized SDA	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	5.3%	10.0%	14.4%	25.5%	44.7%	100.0%

Religious Belief and Practice

Of particular interest to the research were measures of attachment to the church. The level of these attachments may be described from two perspectives. Firstly, from a quantitative perspective to estimate “How much Religion” by consideration of self-reported church attendance, level of giving to the church, participation within the church particularly accepting church office and spirituality as indicated by religious practices such as family worship. Secondly, by assessment of the “Kind of Religion” they espouse as revealed by responses indicating attitudes and opinions expressed about religious issues. The following discussion examines the distribution of responses to items reflecting these indicators of attachment.

Frequency of Attending Church. A majority of the sample (78.6%) chose to indicate the frequency of their attendance at church (see Table 19). Only 90 of the respondents (3.4%) were attending rarely or never. The majority of the respondents attended at least once a week (2122, 80%).

Table 19
Frequency of Attendance at Church

		Frequency	%	Valid %	Cumulative %
Valid	at least once a week	2122	62.8	79.9	79.9
	two/three times a month	366	10.8	13.8	93.7
	once a month or two	77	2.3	2.9	96.6
	rarely or never	90	2.7	3.4	100.0
	Total	2655	78.6	100.0	
Missing		724	21.4		
Total		3379	100.0		

Percentage of Income contributed to church or religious causes. Another measure of religious attachment could be the level of contribution made to the church from personal income. This was expressed as a percentage of income and tabulated below for the whole sample and by grouping (see Table 20 and Table 21 respectively). Only 74% of the sample indicated their level of contribution to the church. Of these respondents 16% gave a double tithe (20% or more) while 70% gave their tithe or more. Thirty percent indicated they were giving less than 10% though this could be the reason why others chose not to respond to the item. Only 52% of the whole sample indicated they were contributing their tithe (10%) or more.

Table 20
Percentage of Income Contributed to Church or Religious Causes

		Frequency	%	Valid %	Cumulative %
Valid	20% or more	396	11.7	15.8	15.8
	15% or more	357	10.6	14.3	30.1
	10-14%	994	29.4	39.7	69.7
	5-9%	392	11.6	15.6	85.4
	less than 5%	366	10.8	14.6	100.0
	Total	2505	74.1	100.0	
Missing		874	25.9		
Total		3379	100.0		

The percentage of income given to the church varied by nationality and/or grouping within the sample of 2505 analyzed (Tables 20 and 21). The highest percentage of respondents giving 10% or more to the church within any group was found in the southern Philippines (SPUC 1, 78.4%, Table 21) while the lowest was in the Ilongo speaking Philippines group (CPUC Ilongo, 56.5%). The highest percentage giving 20% or more as a percentage of the total sample of respondents was in the Philippine SPUC 2 group (4.0%) while the lowest percentages were in the Central Philippines Ilongo and Cebuano groups (Table 22).

Church Office and Family Worship

Of particular interest in this research is the level of religious attachment and practice among respondents.

Holding a position in the church. Eighty percent indicated whether they held a position in the church and of these three quarters held some position in the church (Table 23).

Frequency of Family Worship. Another measure of religious attachment to the church related to personal spirituality and family sharing of spiritual perspectives as measured by the frequency of family worship. Of the eighty percent of the sample indicating the frequency of family worship, about 70% engaged in this form of worship daily, while a further 12.3% met in family worship at least weekly (see Table 24). Family worship was held less than weekly, seldom or never in 17.8% of the respondents' homes.

Table 21
Income Percentage Contributed to Church Causes by Group

		% of Income contributed to church causes					Total
		20% or more	15% or more	10- 14%	5-9%	less than 5%	
Indonesian EIUC	Count	81	64	246	91	49	531
	% within GROUP	15.3%	12.1%	46.3%	17.1%	9.2%	100.0%
	% within Percentage	20.5%	17.9%	24.7%	23.2%	13.4%	21.2%
	% of Total	3.2%	2.6%	9.8%	3.6%	2.0%	21.2%
Myanmar	Count	67	68	87	37	82	341
	% within GROUP	19.6%	19.9%	25.5%	10.9%	24.0%	100.0%
	% within Percentage	16.9%	19.0%	8.8%	9.4%	22.4%	13.6%
	% of Total	2.7%	2.7%	3.5%	1.5%	3.3%	13.6%
Philippines CPUC Cebuano	Count	33	40	73	41	40	227
	% within GROUP	14.5%	17.6%	32.2%	18.1%	17.6%	100.0%
	% within Percentage	8.3%	11.2%	7.3%	10.5%	10.9%	9.1%
	% of Total	1.3%	1.6%	2.9%	1.6%	1.6%	9.1%
Philippines CPUC Ilongo	Count	38	30	178	99	90	435
	% within GROUP	8.7%	6.9%	40.9%	22.8%	20.7%	100.0%
	% within Percentage	9.6%	8.4%	17.9%	25.3%	24.6%	17.4%
	% of Total	1.5%	1.2%	7.1%	4.0%	3.6%	17.4%
Philippines SPUC 2	Count	101	91	256	84	64	596
	% within GROUP	16.9%	15.3%	43.0%	14.1%	10.7%	100.0%
	% within Percentage	25.5%	25.5%	25.8%	21.4%	17.5%	23.8%
	% of Total	4.0%	3.6%	10.2%	3.4%	2.6%	23.8%
Philippines SPUC 1	Count	76	64	154	40	41	375
	% within GROUP	20.3%	17.1%	41.1%	10.7%	10.9%	100.0%
	% within Percentage	19.2%	17.9%	15.5%	10.2%	11.2%	15.0%
	% of Total	3.0%	2.6%	6.1%	1.6%	1.6%	15.0%
Total	Count	396	357	994	392	366	2505
	% within GROUP	15.8%	14.3%	39.7%	15.6%	14.6%	100.0%
	% within Percentage	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	15.8%	14.3%	39.7%	15.6%	14.6%	100.0%

Table 22
Percentage Giving by Group

Group	20% or more	10 % or more
Indonesian EIUC	3.2	73.7
Myanmar	2.7	65.1
Philippines CPUC Cebuano	1.3	64.3
Philippines CPUC Ilongo	1.5	56.5
Philippines SPUC 2	4.0	74.2
Philippines SPUC 1	3.0	78.4

Table 23
Holding a Position in the Local Congregation

	Frequency	%	Valid %	Cumulative %	
Valid	yes	2010	59.5	74.5	74.5
	no	688	20.4	25.5	100.0
	Total	2698	79.8	100.0	
Missing		681	20.2		
	Total	3379	100.0		

Table 24
Frequency of Family Worship

	Frequency	%	Valid %	Cumulative %	
Valid	daily	1891	56.0	69.9	69.9
	at least weekly	333	9.9	12.3	82.2
	less than weekly	194	5.7	7.2	89.4
	seldom or never	287	8.5	10.6	100.0
	Total	2705	80.1	100.0	
Missing		674	19.9		
	Total	3379	100.0		

The high proportion of both parents being Non-Adventist may provide some explanation for the low occurrence of family worship among the Ilongo, for family worship practices may not have been modeled in their own families in their early childhood. Variance across regional groups was apparent (see Table 25). Daily family worship was most reported by the Southern Philippine members (84%), followed by the CPUC Cebuano members (74%) and least reported by members in Myanmar (40.2%). Of the CPUC Ilongo 18% seldom or never shared in family worship while 19% of respondents in Myanmar reported this level of nonparticipation in family religious activities.

Table 25
Frequency of Family Worship by Group

GROUP		daily	at least weekly	less than weekly	seldom or never	Total
Indonesian EIUC	Count	357	123	40	51	571
	% within GROUP	62.5%	21.5%	7.0%	8.9%	100.0%
	% in total sample	18.9%	36.9%	20.6%	17.8%	21.1%
	% of Total	13.2%	4.5%	1.5%	1.9%	21.1%
Myanmar	Count	141	97	47	66	351
	% within GROUP	40.2%	27.6%	13.4%	18.8%	100.0%
	% in total sample	7.5%	29.1%	24.2%	23.0%	13.0%
	% of Total	5.2%	3.6%	1.7%	2.4%	13.0%
Philippines CPUC Cebuano	Count	179	22	10	30	241
	% within GROUP	74.3%	9.1%	4.1%	12.4%	100.0%
	% in total sample	9.5%	6.6%	5.2%	10.5%	8.9%
	% of Total	6.6%	.8%	.4%	1.1%	8.9%
Philippines CPUC Ilongo	Count	364	44	26	95	529
	% within GROUP	68.8%	8.3%	4.9%	18.0%	100.0%
	% in total sample	19.2%	13.2%	13.4%	33.1%	19.6%
	% of Total	13.5%	1.6%	1.0%	3.5%	19.6%
Philippines SPUC 2	Count	524	27	46	31	628
	% within GROUP	83.4%	4.3%	7.3%	4.9%	100.0%
	% in total sample	27.7%	8.1%	23.7%	10.8%	23.2%
	% of Total	19.4%	1.0%	1.7%	1.1%	23.2%
Philippines SPUC 1	Count	326	20	25	14	385
	% within GROUP	84.7%	5.2%	6.5%	3.6%	100.0%
	% in total sample	17.2%	6.0%	12.9%	4.9%	14.2%
	% of Total	12.1%	.7%	.9%	.5%	14.2%
Total	Count	1891	333	194	287	2705
	% within GROUP	69.9%	12.3%	7.2%	10.6%	100.0%
	% in total sample	100.0%	100.0%	100.0%	100.0%	100.0%
	% of Total	69.9%	12.3%	7.2%	10.6%	100.0%

Religion of Parents

The type of religion espoused is influenced by many factors one of which is parental influence. This initial discussion considers family structure and religious affiliation.

Parents Adventists sometime during the first 12 years of life. Groupings for the analysis of the influence of a parent or parents who are Seventh-day Adventist is possible due to the responses to an item that distinguishes the church affiliation of parents. A total of 2677 (79.2%) indicated whether their parents were Seventh-day Adventists at some time during their first twelve years of life (Table 26). Both parents were Adventists in 1088 families (40.6%), while one parent was an Adventist in 456 (17%) families, leaving 1133 (42.3%) families in which neither parent was an Adventist.

Table 26
Parents Adventists Sometime During the First 12 Years of Life

		Frequency	%	Valid %	Cumulative %
Valid	neither parent was an SDA	1133	33.5	42.3	42.3
	one of my parents was an SDA	456	13.5	17.0	59.4
	both of my parents were SDA	1088	32.2	40.6	100.0
	Total	2677	79.2	100.0	
Missing		702	20.8		
Total		3379	100.0		

The group (for data by groups, see Table 27) with the highest number of families in which both parents were Adventist as a percentage of the group was found to be the Philippines SPUC 1 (52.7%), followed in ranking by the Philippines SPUC 2 group (43.2%). The lowest number of families of this type was in the Philippines CPUC Cebuano group (35.8%). The highest percentage of families in which both parents were Non-Adventist was the Myanmar group (48.7%) followed by the Philippines CPUC Ilongo group (45.3%), while the smallest percentage of families of this type was in the Philippines SPUC 1 (31.6%). The SPUC 1 group was the only group statistically different on this variable, and was different from all of the remaining groups ($n = 2277$, $df = 5$, $F = 7.0$, $p < .001$). The high proportion of both parents being Non-Adventist may provide some explanation for the low occurrence of family worship among the Myanmar and Ilongo groups, for family worship practices may not have been modeled in their own families in their early childhood.

Table 27
Parents Adventists Sometime During the First 12 Years of Life by Group

GROUP		neither parent an SDA	one parent an SDA	both parents SDA	Total
Indonesian EIUC	Count	256	102	221	579
	% within GROUP	44.2%	17.6%	38.2%	100.0%
	% all respondents to item	22.6%	22.4%	20.3%	21.6%
	% of Total	9.6%	3.8%	8.3%	21.6%
Myanmar	Count	168	51	126	345
	% within GROUP	48.7%	14.8%	36.5%	100.0%
	% all respondents to item	14.8%	11.2%	11.6%	12.9%
	Count	6.3%	1.9%	4.7%	12.9%
Philippines CPUC Cebuano	Count	105	51	87	243
	% within GROUP	43.2%	21.0%	35.8%	100.0%
	% all respondents to item	9.3%	11.2%	8.0%	9.1%
	% of Total	3.9%	1.9%	3.2%	9.1%
Philippines CPUC Ilongo	Count	241	95	196	532
	% within GROUP	45.3%	17.9%	36.8%	100.0%
	% all respondents to item	21.3%	20.8%	18.0%	19.9%
	% of Total	9.0%	3.5%	7.3%	19.9%
Philippines SPUC 2	Count	245	98	261	604
	% within GROUP	40.6%	16.2%	43.2%	100.0%
	% all respondents to item	21.6%	21.5%	24.0%	22.6%
	% of Total	9.2%	3.7%	9.7%	22.6%
Philippines SPUC 1	Count	118	59	197	374
	% within GROUP	31.6%	15.8%	52.7%	100.0%
	% all respondents to item	10.4%	12.9%	18.1%	14.0%
	% of Total	4.4%	2.2%	7.4%	14.0%
Total	Count	1133	456	1088	2677
	% within GROUP	42.3%	17.0%	40.6%	100.0%
	% all respondents to item	100.0%	100.0%	100.0%	100.0%
	% of Total	42.3%	17.0%	40.6%	100.0%

Types of Personal Religion

The sample is very religious in terms of the quantitative measures. Respondents to specific items indicated that they (57%) were influenced by an Adventist parent at some time within their first twelve years of life, further for 40 (6%) both parents were Adventist. Seventy percent indicated they participated in daily family worship, 75% held a church office and 70% give their tithe (10% of income) or more in offerings to the church, 45% giving more than 15% of income. While only 62.8% of the overall sample said they attended church weekly, 80% of the respondents to the item attend weekly and 93.7% attend at least two times a month.

What, however, are the characteristics of their religious belief? What kind of religion do they practice? The Christian Internalization Scale (Ryan et al., 1993) was made up of two subscales: an *Identification* subscale measuring internal locus of control in relation to religious belief and practices, and an *Introjection* subscale measuring the degree to which beliefs and practices are controlled by guilt, need for approval and esteem related anxieties. These were used together with a *Literalism* scale (McFarland, 1989) often used as a measure of fundamentalist perspective. Each measure uses a 4-point Likert scale (1= Not at all like me, 2=Somewhat unlike me, 3=Somewhat like me, 4=Very much like me) such that the higher the score, the more of this attribute is characteristic of the subject's religious practice/belief.

While factor analysis for this sample did not support the three factor structure, analysis of the correlation between the measures indicates significant correlations between all scales and a strong correlation between the Identity scale and the Literalism scale within this population (see Table 28). This probably explains the cross-loadings and loss of clarity in the factor analysis of these factors for this sample. Within this population it would seem that these three dimensions of religion are not so clearly separated. Within each cultural group, religion is not easily or effectively distinguished using these dimensions. Persons with high identity seem to be more literal in their understanding of religion than in the cultures where the measures originated. The reliabilities calculated for the separate factors established and used in previous research (Strahan & Craig, 1995) however, suggest the scales should be potentially useful for use in this research for comparisons (Table 29).

Table 28
Correlation Between Types of Religion Scales

		Identification	Introjection	Literalism
Identification	Pearson Correlation	1.00	0.49***	0.78***
	Sig. (2-tailed)	.	0.000	0.000
Introjection	Pearson Correlation	0.46***	1.00	0.43***
	Sig. (2-tailed)	0.000	.	0.000
Literalism	Pearson Correlation	0.77***	0.410	1.00
	Sig. (2-tailed)	0.000	0.000	.

*** Correlation is significant at the 0.001 level (2-tailed). Males above, females below the diagonal

Table 29
Descriptive Statistics for Types of Religion

	N		M	SE	Mdn	Mode	SD	Skew-ness	Kurtosis	Alpha
	Valid	Missing								
Identification	3107	272	3.60	0.01	3.83	4.00	0.63	-1.92	4.52	0.844
Introjection	3110	269	2.98	0.01	3.00	3.50	0.71	-0.41	-0.05	0.688
Literalism	3086	293	3.55	0.01	3.67	4.00	0.62	-1.88	4.16	0.772

The Identification and Literalism means (see Table 29 and Figures 5 and 6) for the Asian respondents suggest their religious attitudes and behaviors are characterized by an internalized locus of control. They appear to appreciate the satisfaction they derive from their religion (Identification mean = 3.60, very like me) but are dependent on very Literalistic interpretations of scripture (mean = 3.55). The level of the mean for Introjection (see Figure 7) suggests that a type of religion motivated by guilt, need for approval and minimized anxiety about behavior is somewhat like the average respondent (mean 2.98). About 27.4% suggest by their opinions that they are not driven in religion by guilt, need for approval or anxiety, 7.3% would consider that they do not have internal control of their religious experience but probably most significantly less than 7.7% consider that literalism does not reflect their opinions and religious practice.

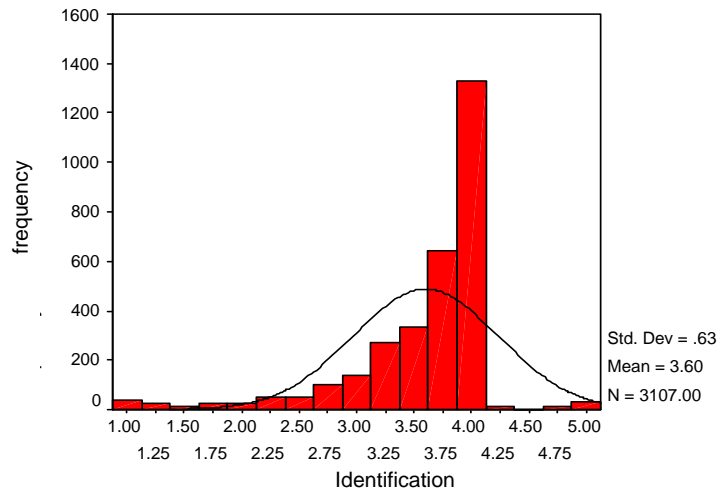


Figure 5. Type of religion—identification.

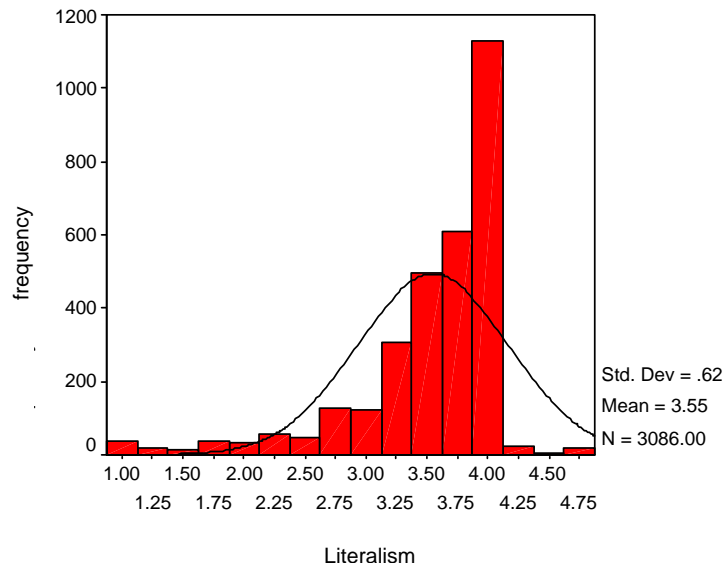


Figure 6. Type of religion—literalism (fundamentalism).

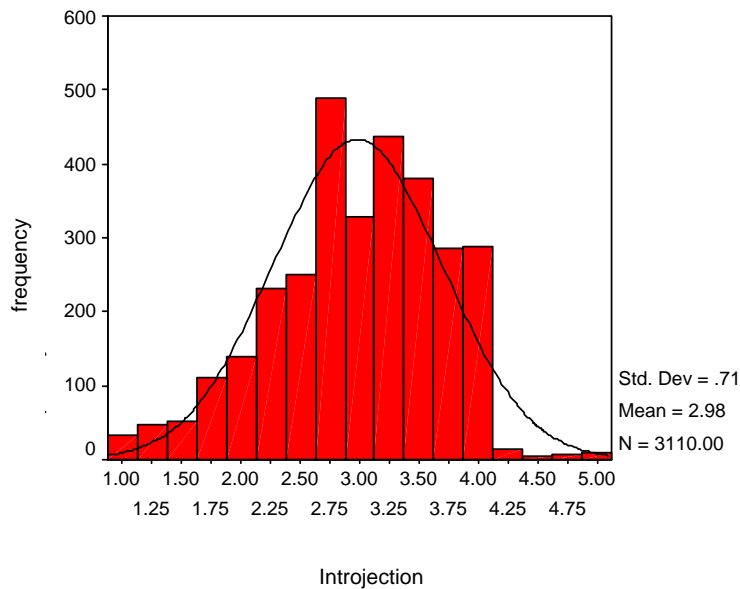


Figure 7. Type of religion–introjection (guilt, anxiety, approval).

Further analysis indicates there is no gender effect (difference) apparent for any of these measures within the international sampling. Differences by region, while statistically significant, seem small in practical terms (see Tables 30 and 31). There are statistically significant differences ($n = 3106$, $df = 5$, $F = 3.547$, $p = .003$) between the Identification mean of the Myanmar (3.65), SPUC 1 (3.50, $p = .028$) as well as the CPUC Ilongo (3.63, $p = .035$) and the SPUC 1 respondents. Following up the indicated regional differences in Introjection ($n = 3109$, $df = 5$, $F = 21.081$, $p < .001$) Myanmar respondents are found to be statistically significantly lower in their estimate of guilt and anxiety with respect to religion compared to all other regional groups (2.73, $p < .001$) except for CPUC Ilongo ($p < .050$). The Indonesian EIUC mean of 2.99 was statistically different, but of little practical difference to the SPUC 2 group mean of 3.15 ($p < .05$), the latter also being different and higher than the CPUC Ilongo (2.89, $p < .001$ and the SPUC 1 (2.98, $p < .050$) means.

Respondents from the SPUC 2 group show the highest concern for guilt, anxiety and the approval of others in relationship to their belief in and practice of religion compared to other regional groups, while the Myanmar sample showed the least. It is interesting to note that this SPUC 2 group has a high

frequency of family worship and is among the groups with highest incidence of both parents being Adventist. Is this introjection perspective one that is developed in Adventist families that are intent on maintaining family worship and in which both parents are Adventist? Why would this be? This potential relationship needs further investigation.

Table 30
ANOVA for Differences in Religion due to Regional Grouping

		Sum of Squares	df	Mean Square	F	Sig.
Identification	Between Groups	7.119	5	1.424	3.547	.003
	Within Groups	1244.659	3101	.401		
	Total	1251.778	3106			
Introjection	Between Groups	52.196	5	10.439	21.081	.000
	Within Groups	1537.098	3104	.495		
	Total	1589.294	3109			
Literalism	Between Groups	11.217	5	2.243	5.839	.000
	Within Groups	1183.398	3080	.384		
	Total	1194.615	3085			

Table 31
 Descriptive Statistics for Regional Differences in Type of Religion

	Descriptives	N	M	SD	SE	95% CI		Min	Max
						Lower	Upper		
Identification	Myanmar	368	3.65	0.48	0.02	3.61	3.70	1.80	4.00
	Philippines CPUC								
	Cebuano	308	3.64	0.72	0.04	3.55	3.72	1.00	5.00
	Indonesian EIUC	614	3.60	0.65	0.03	3.55	3.65	1.00	5.00
	Philippines CPUC								
	Ilongo	605	3.63	0.57	0.02	3.59	3.68	1.00	4.50
	Philippines SPUC 2	711	3.60	0.57	0.02	3.56	3.64	1.00	4.00
	Philippines SPUC 1	501	3.50	0.78	0.03	3.43	3.57	1.00	5.00
Total	3107	3.60	0.63	0.01	3.58	3.62	1.00	5.00	
Introjection	Myanmar	368	2.73	0.68	0.04	2.66	2.79	1.00	4.00
	Philippines CPUC								
	Cebuano	308	3.05	0.82	0.05	2.96	3.14	1.00	5.00
	Indonesian EIUC	614	2.99	0.70	0.03	2.93	3.04	1.00	5.00
	Philippines CPUC								
	Ilongo	604	2.89	0.56	0.02	2.84	2.93	1.00	4.00
	Philippines SPUC 2	714	3.15	0.70	0.03	3.10	3.21	1.00	4.00
	Philippines SPUC 1	502	2.98	0.80	0.04	2.91	3.05	1.00	4.67
Total	3110	2.98	0.71	0.01	2.96	3.01	1.00	5.00	
Literalism	Myanmar	366	3.64	0.47	0.02	3.59	3.69	1.67	4.00
	Philippines CPUC								
	Cebuano	303	3.51	0.68	0.04	3.44	3.59	1.00	4.83
	Indonesian EIUC	610	3.57	0.65	0.03	3.51	3.62	1.00	4.83
	Philippines CPUC								
	Ilongo	599	3.57	0.57	0.02	3.52	3.61	1.00	4.00
	Philippines SPUC 2	708	3.57	0.57	0.02	3.53	3.61	1.00	4.00
	Philippines SPUC 1	500	3.43	0.75	0.03	3.36	3.50	1.00	4.80
Total	3086	3.55	0.62	0.01	3.53	3.57	1.00	4.83	

With respect to literalism the SPUC 1 group mean was lower and significantly different from all the other groups (except the CPUC Cebuanos, $p < 0.001$ to $p < 0.05$) though all means indicate that all groups see themselves as somewhat literalistic/fundamentalist in their religious approach, Myanmar respondents having the highest mean score (3.65).

In summary, the majority of respondents consider themselves to be motivated in their religious practice by internal factors related to personal satisfaction, somewhat motivated by guilt, anxiety and possessing a need for approval and a literalistic expression of their belief in scripture.

Family Ministries

Respondents' opinions about the family ministries department operation within their church indicated that the majority (72.6% or 1837, $n = 3379$, missing = 850) of the respondent's churches had a family ministries director or coordinator appointed, 1625 (missing = 840) indicated their church had a Family Ministries Committee, and 79.2% (missing = 997) felt that Family Ministries had improved and made things better in their family.

The importance of particular potential family ministries programs was evaluated by asking respondents to indicate on a 4-point Likert scale whether programs were 1 = absolutely essential, 2 = very important, 3 = somewhat important or 4 = not important. The ranking in importance would be indicated by ranking the means from lowest to highest as displayed in Tables 32 and 33, which also indicate the percentage of the respondents to items considering the program to be essential or important. All suggested programs attracted the categorization important from about 70% or more persons. Education about sexuality was considered to be the least needed program.

SSD Department of Family Ministries Reports Submitted After 1998

The relationship between the programs offered by the SSD Department of Family Ministries department after the collection of this data is established by a review of the SSD Department reports submitted after 1998. They indicate the following frequency for the programs offered by the department (Table 34).

Table 32
Importance of Potential Family Ministries Programs

	Valid	Mis- sing	% Import	M	Mdn	Mode	SD	Skew- ness	Kurtosis
Premarital guidance	2801	578	84.9	1.684	1.0	1.0	0.909	1.278	0.747
Marriage strengthening programs	2835	544	86.6	1.710	2.0	1.0	0.853	1.207	0.907
Parent education	2830	549	86.5	1.712	2.0	1.0	0.859	1.213	0.903
Moral decision making using Bible principles	2675	704	84.8	1.778	2.0	1.0	0.904	1.142	0.585
Family conflict management seminar	2705	674	81.0	1.827	2.0	1.0	0.905	0.948	0.099
Communications seminar	2735	644	81.7	1.832	2.0	1.0	0.865	0.893	0.157
Family counseling center open to church members	2658	721	78.4	1.903	2.0	1.0	0.941	0.852	-0.172
Addiction recovery support groups	2641	738	77.2	1.925	2.0	1.0	1.017	0.876	-0.376
Grief recovery	2693	686	76.3	1.929	2.0	1.0	0.942	0.766	-0.344
Referral list of Christian family counselors	2654	725	76.6	1.935	2.0	1.0	0.940	0.771	-0.313
Singles ministry	2694	685	75.2	1.944	2.0	1.0	0.958	0.743	-0.435
Divorce recovery	2648	731	69.9	2.061	2.0	1.0	1.029	0.595	-0.819
Education regarding sexuality	2781	598	67.6	2.131	2.0	1.0	1.045	0.516	-0.930

Table 33
Perceptions of the Most Important Family Ministry Programs

	absolutely essential	very important	somewhat important	not important	Total	Missing	N
<i>premarital guidance</i>							
Frequency	1523.0	854.0	209.0	215.0	2801.0	578.0	3379.0
Percent	45.1	25.3	6.2	6.4	82.9	17.1	100.0
Valid Percent	54.4	30.5	7.5	7.7	100.0		
Cumulative Percent	54.4	84.9	92.3	100.0			
<i>marriage strengthening programs</i>							
Frequency	1383.0	1072.0	200.0	180.0	2835.0	544.0	3379.0
Percent	40.9	31.7	5.9	5.3	83.9	16.1	100.0
Valid Percent	48.8	37.8	7.1	6.3	100.0		
Cumulative Percent	48.8	86.6	93.7	100.0			
<i>parent education</i>							
Frequency	1383.0	1066.0	195.0	186.0	2830.0	549.0	3379.0
Percent	40.9	31.5	5.8	5.5	83.8	16.2	100.0
Valid Percent	48.9	37.7	6.9	6.6	100.0		
Cumulative Percent	48.9	86.5	93.4	100.0			
<i>education regarding sexuality</i>							
Frequency	948.0	933.0	489.0	411.0	2781.0	598.0	3379.0
Percent	28.1	27.6	14.5	12.2	82.4	17.6	100.0
Valid Percent	34.1	33.5	17.6	14.8	100.0		
Cumulative Percent	34.1	67.6	85.2	99.9			
<i>singles ministry</i>							
Frequency	1067.0	960.0	418.0	249.0	2694.0	685.0	3379.0
Percent	31.6	28.4	12.4	7.4	79.8	20.2	100.0
Valid Percent	39.6	35.6	15.5	9.2	100.0		
Cumulative Percent	39.6	75.2	90.7	100.0			
<i>communication seminar</i>							
Frequency	1125.0	1110.0	334.0	166.0	2735.0	644.0	3379.0
Percent	33.3	32.8	9.9	4.9	80.9	19.1	100.0
Valid Percent	41.1	40.6	12.2	6.1	100.0		
Cumulative Percent	41.1	81.7	93.9	100.0			

(Table Continues)

International Forum

Table 33 (Continued)
 Perceptions of the Most Important Family Ministry Programs

	absolutely essential	very important	somewhat important	not important	Total	Missing	N
divorce recovery							
Frequency	980.0	870.0	454.0	344.0	2648.0	731.0	3379.0
Percent	29.0	25.7	13.4	10.2	78.4	21.6	100.0
Valid Percent	37.0	32.9	17.1	13.0	100.0		
Cumulative Percent	37.0	69.9	87.0	100.0			
family conflict management seminar							
Frequency	1180.0	1011.0	312.0	201.0	2705.0	674.0	3379.0
Percent	34.9	29.9	9.2	5.9	80.1	19.9	100.0
Valid Percent	43.6	37.4	11.5	7.4	100.0		
Cumulative Percent	43.6	81.0	92.5	100.0			
grief recovery							
Frequency	1063.0	991.0	404.0	234.0	2693.0	686.0	3379.0
Percent	31.5	29.3	12.0	6.9	79.7	20.3	100.0
Valid Percent	39.5	36.8	15.0	8.7	100.0		
Cumulative Percent	39.5	76.3	91.3	100.0			
addiction recovery support groups							
Frequency	1137.0	901.0	267.0	336.0	2641.0	738.0	3379.0
Percent	33.6	26.7	7.9	9.9	78.2	21.8	100.0
Valid Percent	43.1	34.1	10.1	12.7	100.0		
Cumulative Percent	43.1	77.2	87.3	100.0			
a referral list of Christian family counselors							
Frequency	1029.0	1004.0	386.0	235.0	2654.0	725.0	3379.0
Percent	30.5	29.7	11.4	7.0	78.5	21.5	100.0
Valid Percent	38.8	37.8	14.5	8.9	100.0		
Cumulative Percent	38.8	76.6	91.1	100.0			
a family counseling center open to church members							
Frequency	1076.0	1007.0	333.0	242.0	2658.0	721.0	3379.0
Percent	31.8	29.8	9.9	7.2	78.7	21.3	100.0
Valid Percent	40.5	37.9	12.5	9.1	100.0		
Cumulative Percent	40.5	78.4	90.9	100.0			
guidance in moral decision making using Bible principles							
Frequency	1228.0	1040.0	180.0	227.0	2675.0	704.0	3379.0
Percent	36.3	30.8	5.3	6.7	79.2	20.8	100.0
Valid Percent	45.9	38.9	6.7	8.5	100.0		
Cumulative Percent	45.9	84.8	91.5	100.0			

Table 34
Family Ministry Reports for SSD 1999 – 2004, 2006

Activities	1995 - 1999	2000- 2004	2006
Pre-marital counseling training		√ (no #)	√ (no #)
Counseling hotline		8,015	
Ministries to single parents		√ (no #)	
Ministries to step families		√ (no #)	
Ministries to families with special needs		√ (no #)	
Family evangelism	√ (no #)	√ (no #)	1
Leadership training	90	√ (no #)	√ (no #)
Educator's			5
Family certification			√ (no #)
Family camps / retreats		3,193* +	
Marriage enrichment*	√ (no #)	See camps	110+
Parent education ⁺		See camps	
Resource creation/distribution	√ (no #)		√ (no #)
Advisory			1

Note: √ (no #) means that the activity occurred, but no number of cases was reported.

Discussion

Analysis of the responses of these participants (n=3379) representing both genders in a sample that is dominated by middle-aged persons who have experienced marriage, are members of the Seventh-day Adventist church, and completed primary or some high school education, provides a clarification of the attitudes of a broad cross-section of the adherents attending Seventh-day Adventist churches across Southeast Asia including the nations of Indonesia, Myanmar and the Philippines.

While no statistically significant gender differences are reported in the analyses within this work, significant regional differences are discussed. This work reports only on the religious beliefs and attitudes of the respondents. A large majority (80%) attend church at least once a week. Seventy percent give at least 10% of their income to the church or religious causes. Participation in church office is indicated by 75% while 70% participate in family worship daily. Measures of type of religion suggest that participants identify strongly with the beneficial impact of religion on their personal life. They are also

International Forum

characteristically literalistic in their interpretation of scripture and carry at least moderate levels of motivation due to feelings of guilt and the load of others' expectations of them. Myanmar respondents were the most literalistic, while the SPUC 1 group was the least literalistic. Myanmar participants seemed least guilt- and expectation-driven in religious practice and most motivated by their personal satisfaction with religion (Identification). The SPUC 1 and SPUC 2 groups were highest on the scale related to feeling guilt and the expectations of others and lowest on the internal locus of control scale (satisfaction with personal religion).

The implications of these clarifications of the composition of the church membership and their religious experience may guide thought patterns developing organizational understanding and consequent responses to current members needs. The elapse of a decade, however, suggests the need for a new data gathering process to compare with this baseline research to make evident the trends in church members' opinions, concerns and needs.

Based on this investigation of the characteristics of the sample in terms of demographic variables, descriptors of religious attachment and classification of type of religion being practiced, it would be informative to consider the relationship between these variables and life outcomes. A subsequent report will investigate the relationships between these known factors and the opinions respondents expressed about religious issues, marital satisfaction, current family life, and life events experienced. Relationships established will bring some understanding of factors affecting personal, religious, and family life. There is the potential to inform and guide both counseling and pastoral ministries, including current practitioners, as well as those in stages of preparation for service or ministry. These data may contribute to further theoretical understanding of the impact of spiritual formation on the lives of Adventist church members in Asia.

Conclusions

Given that the Adventist church membership spans broad age groups, varied past experience and considerably different forms of national governance and regional cultures, a clearer understanding of the characteristics of the membership is useful to aid in understanding the needs of the people, and planning suitable responses. The characteristics of this wide sample, equally representing both genders, indicate a diversity in age, marital experience, family structure, level of education, family religious background, years of membership and current attachment to the church, as well as type of religion experienced. While gender differences are not apparent, national and regional differences in measures of religious attachment and type of religion are present.

Cognizance of these differences has the potential to influence a number of sectors in the church. Firstly, it will give members a clearer picture of the church

to which they belong. Secondly, it will support administrators in reflecting on the impact of past organizational programs, and inform future planning by providing an understanding of the backgrounds of the membership of congregations, on a regional basis. Finally, it has the potential to enhance both the academic and practical components of preparation for ministry in seminaries and professional development seminars within the regions. Further analysis will contribute more insight into this data. Additional research through a repetition of the survey is recommended, since this would reveal trends in belief and practice that might be related to recent organizational programs within the church, and could contribute to their evaluation.

References

- Adventist Family Ministries. (2000). *Who we are: History*. Retrieved 28th September, 2005, from http://familyministries.gc.adventist.org/Who_we_are/history.htm
- Fowers, B. J., & Olsen, D. H. (1993). ENRICH marital satisfaction scale: A brief research and clinical tool. *Journal of Marriage and the Family* 40, 269-282.
- Freedman, E. B. (2002). *No turning back: The history of feminism and the future of women*. New York: Ballantine Books.
- McFarland, S. G. (1989). Religious orientations and the targets of discrimination. *Journal for the Scientific Study of Religion*, 28(3), 324-336.
- Olsen, D. H., Fournier, D. G., & Druckman, J. M. (1991). *Prepare-Enrich: Counsellor's manual*. Brisbane: Prepare Enrich Australia.
- Public Broadcasting Service Online. (1999, 2002). *Timeline: The pill*. Retrieved 28th September, 2005, from <http://www.pbs.org/wgbh/amex/pill/timeline/timeline2.html>
- Ryan, R. M., Rigby, S., & King, K. (1993). Two types of religious internalization and their relations to religious orientations and mental health. *Journal of Social Psychology and Personality*, 65, 586-596.
- Snyder, S. (1990, 2001, April 20). *The pill: 30 years of safety concerns*. Retrieved 28th September, 2005, from <http://www.fda.gov/bbs/topics/CONSUMER/CON00027.html>
- Strahan, B., & Craig, B. (1995). *Marriage, family and religion*. Sydney, Australia: Adventist Institute of Family Relations.
- Wikipedia. (2005, 22 June 2005). *History of feminism*. Retrieved 29th September, 2005, from http://en.wikipedia.org/wiki/History_of_feminism

*Graeme H. Perry, PhD
Dean, School of Graduate Studies
Adventist International Institute of Advanced Studies
Silang, Cavite, Philippines*

