

# **Comparative Sociology in Quantitative Perspective Reporting Conference of LCSR**

## **Religiosity impact on tolerance towards behavior forms, censured by major religions**

### **Progress Report**

**Prutskova Elena  
St.Tikhon's Orthodox University (Moscow)**

**November 27, 2011**

# **Research questions**

- 1. Does religiosity account for a noticeable share of influence on people's values and norms, or it has become just a label, moved to an independent sphere of life, losing its consequences? What is the influence of religiosity on tolerance towards behavior forms, disapproved by major religions?**
- 2. Special focus of analysis is on new forms of religiosity – believing without belonging and belonging without believing.**
- 3. What are the factors, which determine the strength of this relationship?**
- 4. What religiosity dimensions account for this relationship under different conditions?**

# Main hypotheses

## Main hypotheses:

1. Higher religiosity levels are expected to associate with higher intolerance towards behavior forms, disapproved by religions.
2. Weaker relationship between religiosity and tolerance is expected in ex-communist countries and countries with long secularization history.
3. The main mechanism of norms formation is early (primary) socialization. Secondary socialization affects values and norms in a much lower degree. Due to that, primary religious socialization is expected to play a crucial role in formation of connection between religiosity and tolerance towards behavior forms, disapproved by religions.

## Data set:

European Values Study (2008), 48 regions

# Project progress

## Comments by advisors:

1. To specify the puzzle, addressed by the project.
2. To take not only tolerance index as the dependent variable, but separate items as well.
3. To use not only cluster analysis-based religiosity typology in the model, but also other religiosity indicators. To make religiosity typology more specific.
4. To specify main hypotheses and theoretical framework for the project.
5. To do a step-by-step regression analysis in order to explore the causal impact of various factors more fully.

# Main variables

**Dependent variables:** tolerance towards behavior forms, disapproved

by religions:

- a) each item separately (10-point scale)
- b) index, constructed via factor analysis

**Independent variables:**

- a) religiosity typology groups (dummy, 1/0)
- b) separate religiosity components (1/0)
- c) primary religious socialization (1/0)
- d) countries classification groups (dummy, 1/0)
- e) socio-demographic control variables

# Variables construction

## Factor analysis component matrix

Questions: “Please tell me for each of the following whether you think it can always be justified, never be justified, or something in between...” (1-never justified, 10-always justified)

homosexuality	0.76
abortion	0.78
divorce	0.78
euthanasia	0.72
suicide	0.68
having casual sex	0.68
prostitution	0.70

53% of variance explained by a single factor

# **Variables construction**

## **Identification of respondents with a specific denomination:**

**Question: “Do you belong to a religious denomination? (1-“yes”, 0-“no”) Which one?”**

## **Religious Beliefs:**

**Question: “Which, if any, of the following do you believe in? ... God / Life after death / Heaven / Hell (1-“yes”, 0-“no”)**

## **Religious Practices:**

**Question: “Apart from weddings, funerals and christenings, about how often do you attend religious services these days?” (7-point scale, from 0-“never, practically never” to 1 - “once a week”)**

**Question: “How often do you pray to God outside of religious services? Would you say ....” (6-point scale, from 0-“never”, to 1 – “once week”)**

## **Primary Religious Socialization:**

**Question: “Apart from weddings, funerals and christenings, about how often did you attend religious services when you were 12 years old?” (1-“once a month or more often” / 0-“on specific holy days, less often or never”).**

# Variables construction

## Religiosity cluster analysis

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	religious
belong to a religious denomination	0	<u>1</u>	0.2	<u>1</u>	<u>0.9</u>	<u>1</u>
believe in God	0.2	0	0.5	<u>1</u>	<u>1</u>	<u>1</u>
believe in life after death	0	0	<u>1</u>	0.3	0	<u>1</u>
believe in hell	0	0	0	0	0.6	<u>0.9</u>
believe in heaven	0	0	0.2	0	<u>1</u>	<u>1</u>
pray to God outside religious services	0.08	0.09	0.23	<u>0.49</u>	<u>0.62</u>	<u>0.78</u>
attend religious services	0.09	0.19	0.15	<u>0.41</u>	<u>0.46</u>	<u>0.58</u>
<i>base</i>	<i>10369</i>	<i>3847</i>	<i>2894</i>	<i>12679</i>	<i>5257</i>	<i>26117</i>

**Method:** k-means cluster analysis, variables recoded “0/1”, missing - pairwise

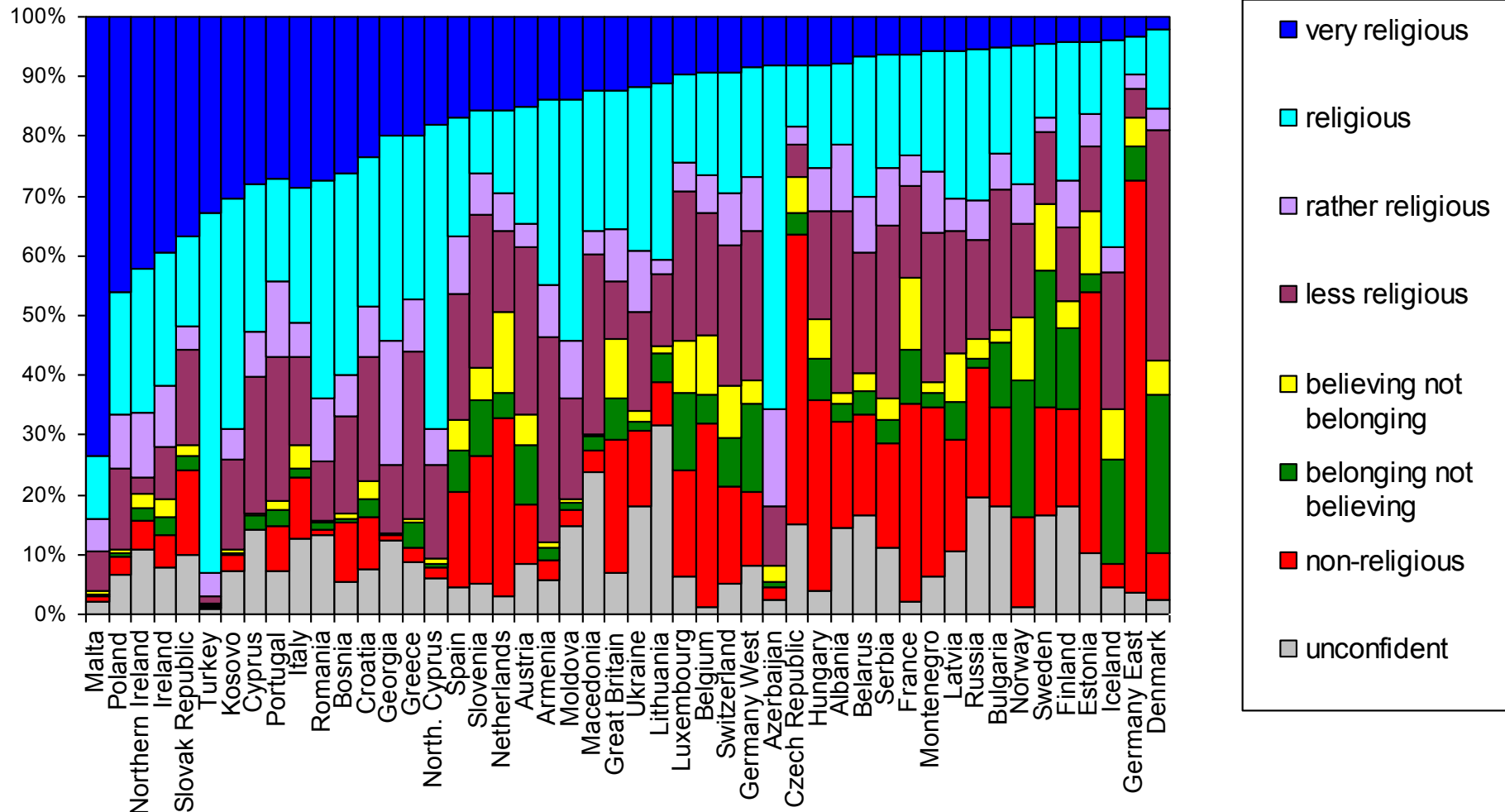
**Base:** all respondents with no more than 2 “hard to say” answers

**Additional groups:** (1) unconfident (3 or more “hard to say” answers, 6623 resp.)

(2) very religious (attend services once a week, believe, and belong to a denomination, 11858 resp.)



# Religiosity: countries profiles



# Religiosity influence

Pearson correlation coefficients of factor score with Importance of God	
Western Europe	-0.41**
Scandinavian	-0.39**
South Europe	<u>-0.53**</u>
Post-soviet	<u>-0.28**</u>
Other ex-communist	-0.4**

\*\*Significance level  $p < 0.001$

% of people who had primary religious socialization	
Western Europe	67%
Scandinavian	19%
South Europe	69%
Post-soviet	19%
Other ex-communist	42%

In all country groups we find negative relationship of religiosity and tolerance towards behavior, disapproved by religions, but the strength of this relationship differs.

# Religiosity influence

Dependent variable: tolerance towards behavior forms,  
disapproved by religions - factor score,  $R^2=17\%$

	B coefficients	Mean scores**
Intercept	0.43**	
non-religious	ref. group	0.54
believing not belonging	<u>0.33**</u>	0.76
belonging not believing	<u>0.28**</u>	0.71
less religious	-0.27**	0.07
unconfident	-0.41**	-0.05
rather religious	-0.48**	-0.21
religious	-0.69**	-0.26
very religious	-0.94**	-0.59

\*\*Significance level  $p<0.001$

Higher religiosity levels are associated with lower tolerance towards behavior, disapproved by religions. But there are 2 outlier groups: belonging to a religious denomination but not believing & practicing, and believing without belonging.

Tolerance is increasing in these groups even with reference to non-religious Europeans. Internal inconsistency in their religiosity, religious beliefs and practices goes together with growing indifference towards moral issues.

# Religiosity influence with control

	R <sup>2</sup> =0.17	R <sup>2</sup> =0.30	R <sup>2</sup> =0.34	R <sup>2</sup> =0.26	R <sup>2</sup> =0.30
Intercept	0.43**	0.88**	0.83**	0.47**	0.52**
believing not belonging	0.33**	0.15**	0.12**	0.28**	0.24**
belonging not believing	0.28**	0.00 (n.s.)	0.01 (n.s.)	0.25**	0.23**
less religious	-0.27**	-0.27**	-0.26**	-0.09**	-0.08**
unconfident	-0.41**	-0.30**	-0.29**	-0.24**	-0.25**
rather religious	-0.48**	-0.42**	-0.39**	-0.30**	-0.28**
religious	-0.69**	-0.60**	-0.59**	-0.37**	-0.37**
very religious	-0.94**	-0.86**	-0.79**	-0.73**	-0.66**
Scandinavian		0.32**	0.26**		
South Europe		-0.59**	-0.53**		
Post-soviet		-0.84**	-0.92**		
Other ex-communist		-0.67**	-0.69**		
Age			-0.006**		-0.07**
Education level			0.61**		0.48**
Roman catholic				-0.09**	-0.05**
Protestant				0.29**	0.32**
Muslim				-0.80**	-0.81**
Orthodox				-0.55**	-0.55**
Other denominations				-0.17**	-0.16**

Reference categories:  
for religiosity: non-religious  
for country group: Western Europe  
For denomination: no denomination

\*\*p<0.001

# Primary religious socialization effect

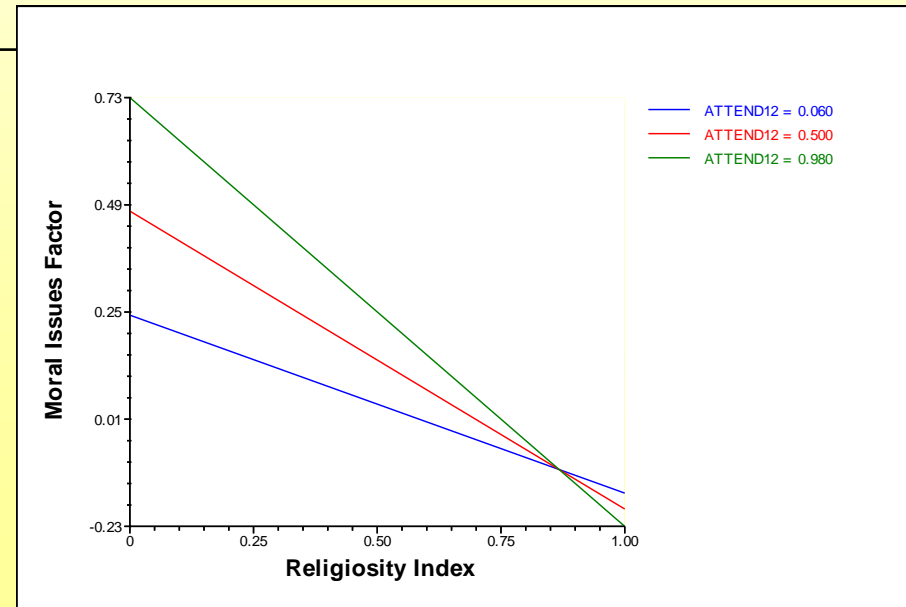
Level 1 (56109 Respondents)	R <sup>2</sup>	12.7%		
Level 2 (48 Countries)	R <sup>2</sup>	23.6%		
	b	t		
Intercept	0.211	1.052		
Primary Religious Socialization Rate	0.533	1.687*		
Religiosity Index	-0.364	-3.767**		
Primary Religious Socialization Rate	-0.614	-3.303**		
Variance Components (Random Effects)	Variance Component	Chi-square	d.f.	
Level 2				
Intercept	0.387	8256.78**	46	
Religiosity Index slope	0.089	869.57**	46	
Level 1	0.619			

**The main mechanism of norms formation is early (primary) religious socialization. Secondary socialization affects values and norms in a much lower degree.**

**Min 0.06 (Russia) B = - 0.4\*\***  
**Max 0.98 (Malta) B = - 0.97\*\***

Significance level: \*p<0.10; \*\*p<0.001; Restricted Maximum Likelihood; Convergence: 7 iterations; the pseudo R<sup>2</sup> - simplified formula of Snijders/Bosker (1999)

**If an individual lives in a society where the mechanism of primary religious socialization works (relatively high % of those, who attend religious services in childhood), then the connection between religiosity and tolerance of behaviour forms, disapproved by major religions, is stronger.**



# Conclusions

- 1. Religiosity does account for some share of influence on people's norms. We find negative relationship between religiosity and tolerance towards behavior, disapproved by religions, but the strength of this relationship differs in different countries. It is highest in Southern Europe and lowest in Post-Soviet countries.**
- 2. Primary religious socialization plays an important role. If an individual lives in a society where the mechanism of primary religious socialization works, then the negative connection between religiosity and tolerance of behaviour forms, disapproved by major religions, is stronger.**
- 3. Religiosity is not a continuum, it is rather a complex phenomenon, which includes several dimensions. In particular, there are 2 outlier groups in our analysis – believing without belonging and belonging without believing. They express higher tolerance, then non-religious Europeans.**