Old title: [Religiosity influence on attitudes towards abortion]

New title:

[Religiosity impact on tolerance towards behavior forms, censured by major religions]

Progress Report

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August, 25, 2011

Project progress

What has been done by April, 2011:

1. Religiosity measurement methods reviewed.

2. Religiosity variables across countries compared on the basis of EVS & ISSP (2008) datasets.

3. Religiosity typology constructed (cluster analysis).

Project progress

<u>**Comments by advisors:**</u>

1. To specify the dependent variable:

    a) take not only attitudes towards abortion, but other moral issues as well,

    b) try to run exploratory analysis to find which variables have the strongest connection with religiosity.

2. To use not only cluster analysis-based religiosity typology in the model, but also other religiosity indicators.

3. To specify main hypotheses and theoretical framework for the project.

<u>**What has been done by August, 2011:**</u>

1. Exploratory analysis done to find which variables have the strongest connection with religiosity.

2. Dependent variable, hypotheses and theoretical framework for the project specified.

3. Number of linear regressions constructed to test the main hypotheses.

Project Layout

Research questions:

1. What is the influence of religiosity on tolerance towards behavior forms, censured by major religions?

2. What are the factors, which determine the strength of this relationship?

3. What religiosity dimensions / forms account for this relationship under different conditions?

Main concepts:

Religious socialization – the process of learning / transmission of religious values, attitudes, behavior.

Secularization – a systematic erosion of religious practices, values, and beliefs.

Project Layout

<u>Main hypotheses:</u>

1. Higher religiosity levels are associated with higher intolerance towards behavior forms, censured by religions.

2. Primary religious socialization plays a crucial role in formation of intolerance towards behavior forms, censured by religions.

3. In predicting tolerance to moral norms violation, religious practice (church attendance) is a more important religiosity dimension, as compared to believing or belonging to a religious denomination.

4. Weaker relationship between religiosity and intolerance towards behavior forms, censured by religions is expected in ex-communist countries and countries with long secularization history.

<u>Data set:</u>

European Values Study (2008).

Project Layout

<u>Dependent variables</u>: tolerance towards behavior forms, censured by religions:

    a)   each item separately (1-10 scale)

    b)   index, constructed via factor analysis

<u>Independent variables</u>:

    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

Moral issues 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
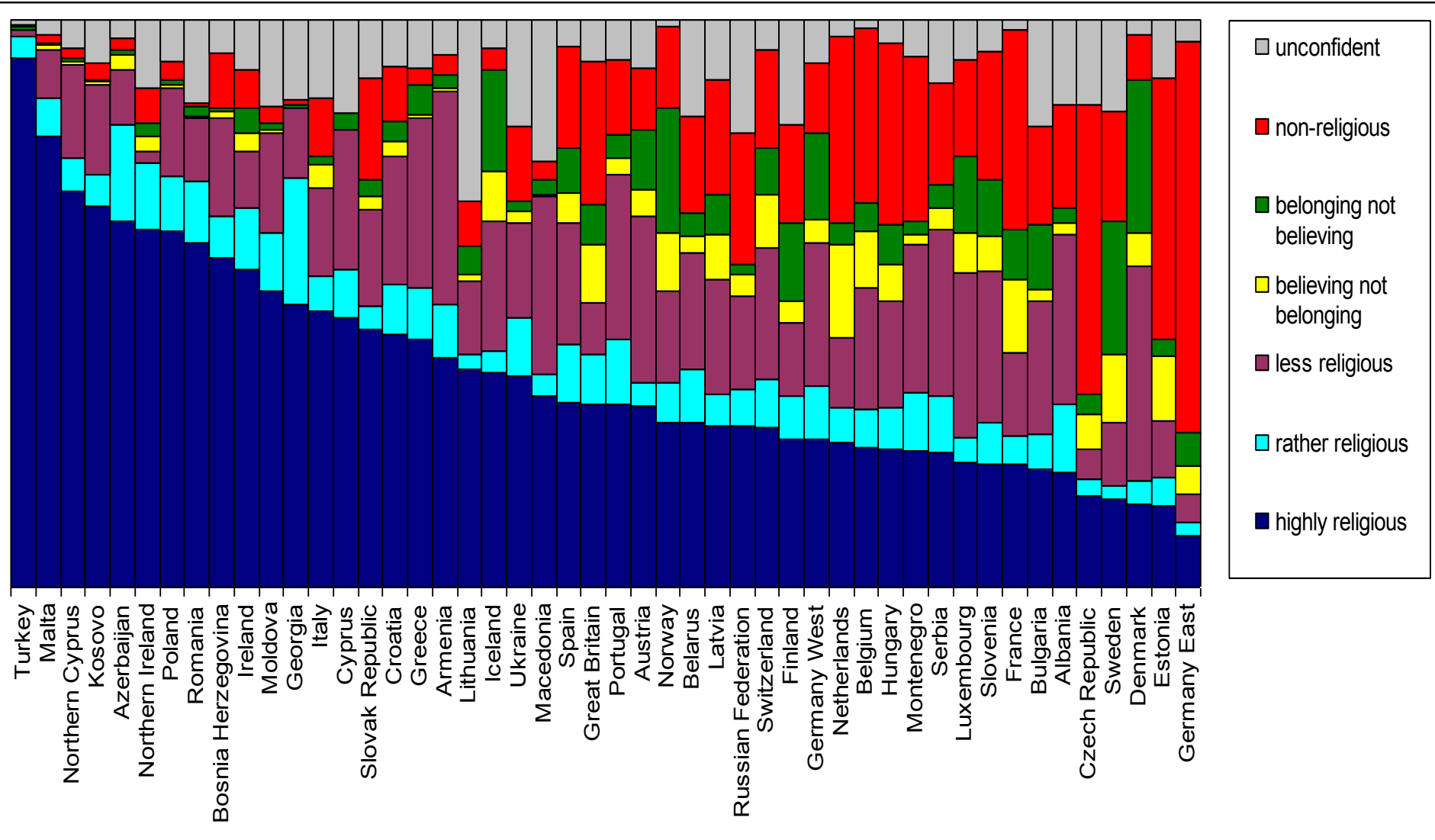
Religiosity cluster analysis

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very 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	0.03	0.02	0.11	0.26	<u>0.39</u>	<u>0.6</u>
attend religious services	0.01	0.02	0.01	0.07	0.11	<u>0.21</u>
base	*10369*	*3847*	*2894*	*12679*	*5257*	*26117*

Method: k-means cluster analysis, variables recoded "0/1", missing - pairwise

Base: all respondents with no more than 2 "hard to say" answers

Additional group: unconfident (3 or more "hard to say" answers, 6623 resp.)

Religiosity: countries profiles

Religiosity influence

Dependent variable: tolerance towards behavior forms, censured by religions - factor score, R^2=16%

	B coefficients	Mean scores**
(Constant)	0.54**	
non-religious	ref. group	0.54
belonging not believing	<u>0.18</u>**	0.76
believing not belonging	<u>0.22</u>**	0.71
less religious	-0.47**	0.07
rather religious	-0.75**	-0.21
very religious	-0.92**	-0.39
unconfident	-0.59**	-0.05

The main hypothesis is supported by the data: higher religiosity levels are associated with higher intolerance towards moral norms violation, but there are 2 outlier groups: belonging to a religious denomination but not believing & practicing, and believing without belonging.

Tolerance to moral norms violation 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

Dependent variable: tolerance towards behavior forms, censured by religions - factor score,

R^2=34%

Reference categories:

for religiosity: non-religious

for country group: Western Europe

The effect of increasing tolerance to moral norms violation in the two outlier groups disappears when controlled for socio-demographic variables and country group.

It is mediated by higher education level and living in Scandinavian or Western European countries (with higher proportions of non-traditional religiosity and higher levels of secularization).

	B coefficients
(Constant)	0.95**
belonging not believing	-0.09**
believing not belonging	0.01(n.s.)
less religious	-0.41**
rather religious	-0.58**
very religious	-0.77**
unconfident	-0.45**
Sex (1-male)	-0.03**
Age (in years)	-0.01**
Education level (0-1 scale)	0.64**
Scandinavian	0.30**
South Europe, Mediterranean	-0.54**
Baltic	-0.72**
Caucasus	-1.17**
Other Post-Soviet	-0.81**
Other Ex-Communist	-0.70**

Primary religious socialization effect

The effect of religious socialization on tolerance towards moral norms violation is negative, as expected: average factor score is -0.07 in the group which had religious socialization in childhood, and 0.07 in the group with no primary religious socialization (difference significant at p<0.001 level).

Nevertheless, if controlled for present religiosity level, the effect of religious socialization becomes slightly positive. The interpretation is that primary religious socialization is a strong factor, increasing present religiosity, which in its turn influences attitudes.

Dependent variable: factor score R^2=17%

	B coefficients
(Constant)	0.53**
non-religious	ref. group
belonging not believing	0.16**
believing not belonging	0.21**
less religious	-0.50**
rather religious	-0.78**
very religious	-0.96**
unconfident	-0.60**
religious socialization	0.08**

Primary religious socialization effects

Apart from the main effect on tolerance towards moral norms violation, primary religious socialization has two moderator effects, found when total sample is divided into 2 groups according to the presence or absence of primary religious socialization, and regressions are constructed in each of the groups separately.

The first effect is making the influence of religiosity on tolerance towards moral norms violation more consistent.

The second is determining the background, or reference groups with higher intolerance rates.

Primary religious socialization effect

The first effect of primary religious socialization is making the influence of religiosity on tolerance towards moral norms violation more consistent. This can be seen from comparing regression coefficients in two groups. The positive effect of two outlier groups (believing without belonging and belonging without believing) switches to either negative or insignificant in regressions, constructed for those, who had primary religious socialization. This effect is observed not only on the general factor level, but holds stabile across most of the separate items.

		factor score	homo-sexuality	abortion	divorce	eutha-nasia	suicide	having casual sex	prosti-tution
socialization absent	belonging not believing	0.24**	1.11**	0.78**	0.74**	0.58**	-0.05	0.31**	0.17**
	believing not belonging	0.24**	1.30**	0.25**	0.54**	0.85**	0.23**	0.46**	0.20**
	R2	16%	11%	12%	8%	9%	7%	7%	6%
socialization present	belonging not believing	-0.11**	-0.25**	-0.27**	0.01	-0.38**	-0.31**	-0.17*	-0.23**
	believing not belonging	0.05	0.78**	-0.29**	0.10	0.00	-0.02	0.19*	0.08
	R2	18%	10%	14%	9%	12%	8%	6%	7%

Primary religious socialization effect

All religiosity dimensions have negative coefficients for relationship with tolerance towards moral norms violation, but their relative importance varies with respect to primary religious socialization.

For those, who did not receive primary religious socialization, relative importance of belief effect is higher, than the effect of other religiosity dimensions, and in the case of present religious socialization church attendance becomes relatively more important (if we look at beta coefficients). The essence of this second effect is determining the background, or reference groups with higher moral norms violation rejection rates. This effect is observed in all country groups except for Post-Soviet countries (where R^2 is very low).

Dependent variable: factor score

	religious socialization absent		religious socialization present	
	B	Beta	B	Beta
(Constant)	0.72		1.04	
belong to a denomination	-0.10	-0.05	-0.28	-0.09
believe in God	-0.78	<u>-0.35</u>	-0.65	-0.20
attend religious services once a month	-0.34	-0.11	-0.57	<u>-0.29</u>
R^2	17%		20%	

Following steps

Multilevel regression model with societal-level characteristics and interaction effects

Aggregate-level variables:
- Secularization level
- Cultural zone / religious tradition
- Political system