Religiosity influence on attitudes towards abortion

Progress Report

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Research Layout

General research question: how religiosity influences attitudes

Steps:
1. Getting acquainted with the available data
2. Constructing religiosity typology
3. Finding consequences of belonging to the core and periphery, profiling the core and periphery

Theoretical Framework:

Multidimensional and hierarchical approach to religiosity

Constructing religiosity measure for modelling:

Denomination

Importance of religion / God in one's life

Religiosity dimensions / indexes: factor analysis or variable cluster analysis

Core – periphery: analytical basis / cluster analysis

Religious socialization: primary / secondary

Comparing religiosity in EVS & ISSP

1. Questions on religiosity are similar in meaning, but differ in wording

2. The surveys were conducted within the same time period (2008)

3. Lists of countries overlap

Countries:

Austria, Croatia, Cyprus, Czech Republic, Denmark, Finland, France, Germany West, Germany East, Ireland, Latvia, Netherlands, Norway, Portugal, Russian Federation, Slovak Republic, Slovenia, Spain, Sweden, Switzerland, Turkey, Ukraine, Great Britain, Northern Ireland

Religiosity measures in EVS & ISSP

General religiosity:

identification of respondents with a specific denomination

Specific (functional) religiosity:

belief

        in God,

        life after death,

        reincarnation,

        heaven,

        hell

practices

        frequency of attending religious services

        frequency of praying

Denomination

ISSP question:

Do you belong to a religious denomination? Which one?

EVS question:

Do you belong to a religious denomination?

        yes
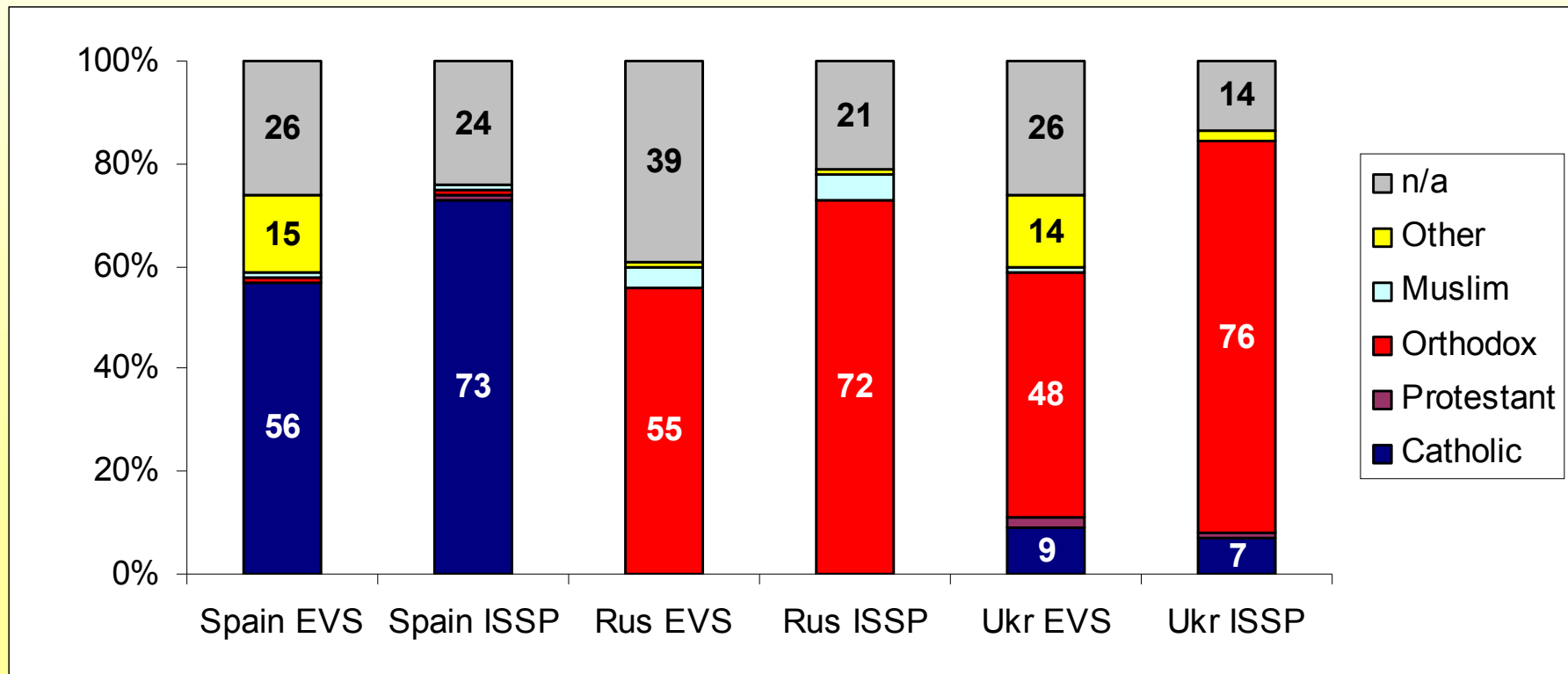
        no

        don't know

Which one?

Denomination: results

For most countries the differences are not significant. Significant differences are not large – less than 10% <u>except for 3 special cases: Spain, Russia, Ukraine</u>

<u>Spain:</u> Simply "Christian" in EVS – "Catholic" taken for granted or an indicator of believers, not belonging to the Church.

<u>Russia and Ukraine:</u> Religiosity as a part of cultural and national identity.

Belief in God: questions

ISSP:

Which best describes your beliefs about God?

        I don't believe in God now and I never have

        I don't believe in God now, but I used to

        I believe in God now, but I didn't used to

        I believe in God now and I always have

EVS:

Which, if any, of the following do you believe in? … God

        Yes

        No

Belief in God: conclusions

The differences are high and statistically significant for most of the countries.

% of believers in EVS (dichotomous questions) is higher than in ISSP (4-point scale where two grounds were combined).

Asked to analyze additional features of their belief, non-confident respondents tend to doubt their belief and give a negative answer, or find it difficult to answer.

Other Belief Questions

ISSP:

Do you believe in …

Life after death / Heaven / Hell / Reincarnation – being reborn in this world again and again

> **Yes, Definitely**
> **Yes, Probably**
> **No, Probably**
> **No, Definitely**

EVS:

Which, if any, of the following do you believe in? … Life after death / Heaven / Hell

Do you believe in re-incarnation, that is, that we are born into this world again?

> **Yes**
> **No**

Belief in life after death / heaven / hell / reincarnation: conclusions

Data on belief in life after death, heaven, and reincarnation (except Turkey) in EVS & ISSP is rather comparable. The majority of the countries' percentage differences are not very large (although large sample sizes allow us to speak about their statistical significance).

The most notable differences relate mainly to lack of response, rather than substantial options (yes / no).

Belief in hell is a less stable indicator than belief in life after death or heaven.

Dichotomous formulation of options (in EVS) gives a slightly smaller percentage of those who believe in life after death, than the 4-point scale (in ISSP).

Unconfident respondents tend to choose a negative answer, if given only two options (yes / no). When they are given an opportunity to reflect their doubt in their response, a positive answer would rather be more frequent.

Belief in reincarnation: Turkey

Question wording in the Turkish EVS questionnaire:
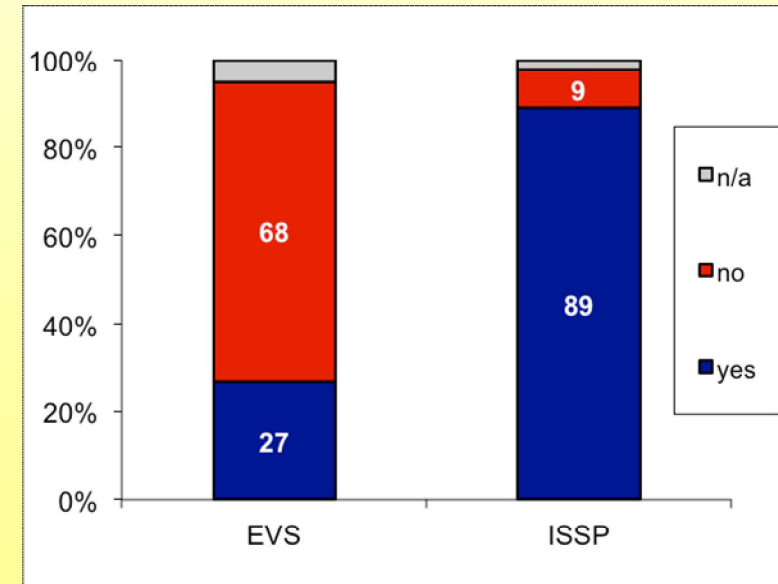**"Do you believe that after death one returns to this world as a human or animal, turning to another?"**
Öldükten sonra, BU DÜNYAYA tekrar, insan veya hayvan, başka bir canlı olarak dönüldüğüne inanır mısınız?

Question wording in the Turkish ISSP questionnaire:
Do you believe in … resurrection/revival after death
Şimdi sayacaklarima inanir misiniz? … Ölümden sonra hayat … Ölümden sonra dirilme

That could be understood by respondents not as a reincarnation, but as a synonym for "life after death". Thus, most likely, that the wording of the question led to such a large discrepancy in the results of the two studies.

Praying: questions

ISSP:

About how often do you pray?

    never

    less than once a year

    about once or twice a year

    several times a year

    about once a month

    2-3 times a month

    nearly every week

    every week

    several times a week

    once a day

    several times a day

EVS:

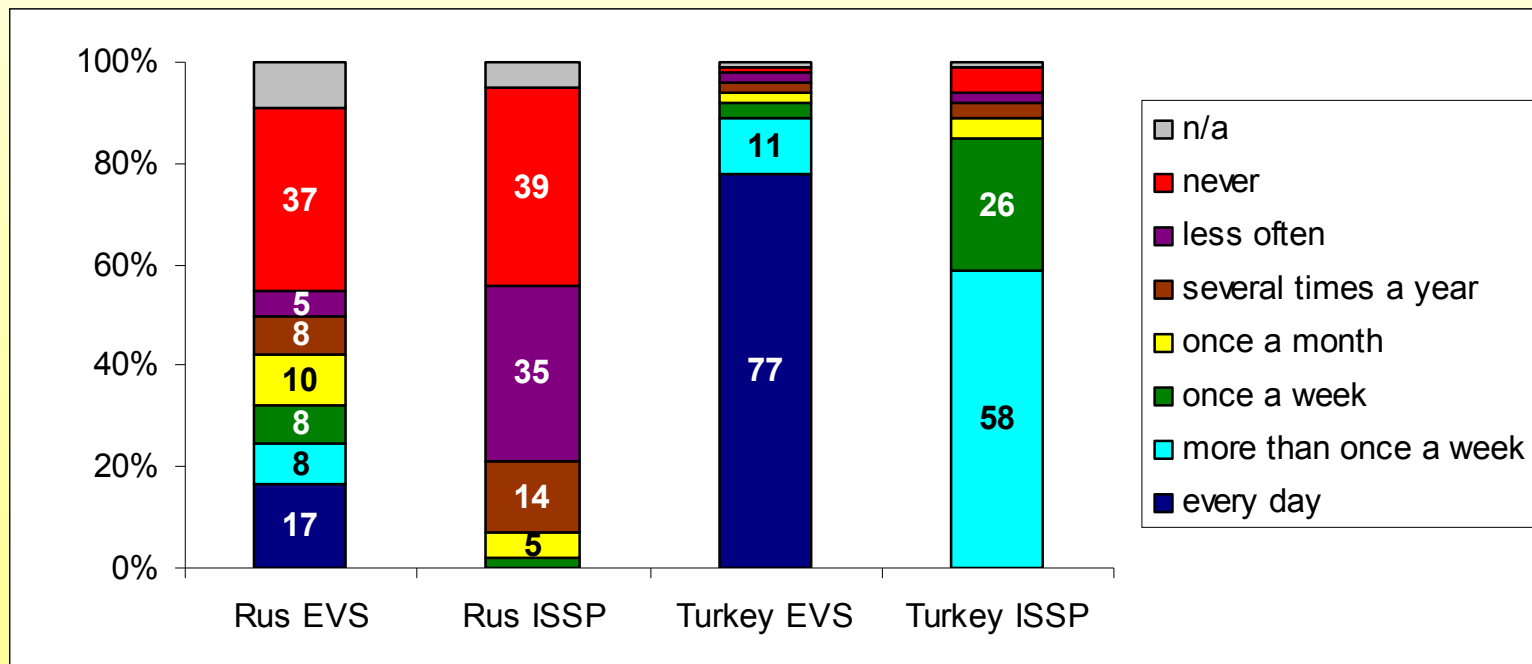**How often do you pray to God outside of religious services? Would you say ....**

    every day

    more than once a week

    once a week

    at least once a month

    several times a year

    less often

    never

Praying: conclusions

The most noticeable differences are in two countries: Russia and Turkey. In other countries frequency distributions are rather similar.

Russia: either a mistake in the data file or this question was not asked.

Turkey: the difference is in the neighboring categories. Question wording difference should be considered further. It seems that in EVS the specification "outside of religious services" was omitted.

Attending religious services

ISSP:

Attendance of religious services
> **several times a week**
> **once a week**
> **2 or 3 times a month**
> **once a month**
> **several times a year**
> **once a year**
> **less frequently than once**
> **a year**
> **never**

EVS:

Apart from weddings, funerals and christenings, about how often do you attend religious services these days?
> **more than once week**
> **once a week**
> **once a month**
> **only on specific holy days**
> **once a year**
> **less often**
> **never, practically never**

Despite the maximum possible extent of categories merging, the data is incomparable.

There are substantial frequency distribution differences in more than half of the countries. We couldn't find any regularity in these discrepancies.
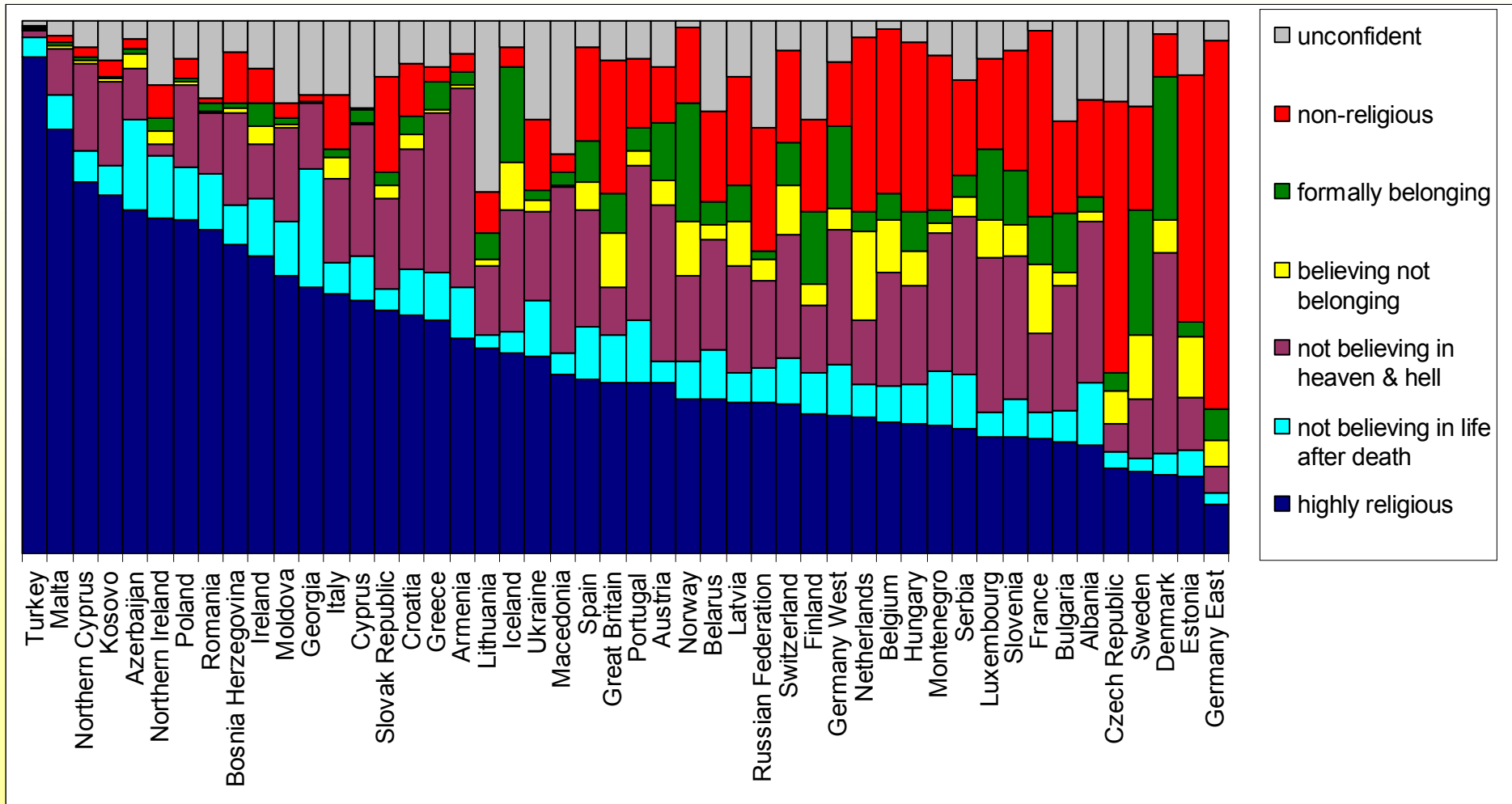
Religiosity: cluster analysis (EVS)

	non-religious	believing not belonging	formally belonging	not believing in heaven & hell	not believing in life after death	highly religious
belong to a religious denomination	0	0.2	1	1	0.9	1
believe in God	0.2	0.5	0	1	1	1
believe in life after death	0	1	0	0.3	0	1
believe in hell	0	0	0	0	0.6	0.9
believe in heaven	0	0.2	0	0	1	1
pray to God outside religious services	0.03	0.11	0.02	0.26	0.39	0.6
attend religious services	0.01	0.01	0.02	0.07	0.11	0.21
base	10369	2894	3847	12679	5257	26117

Method: k-means cluster analysis (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: cluster analysis (EVS)

Following steps

1. To verify the religiosity typology across time using previous waves of EVS and WVS data

2. To make cross-country and cross-cultural comparison of groups

3. To profile attained groups on value and attitude indicators