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Chapter 2

Constructing a New Scale of Religious Participation

Abstract

The extent to which a person participates in his or her religion is a matter of personal faith and reflection. In the psychology of religion, it is common to ask those of different faiths about their practice using a scale assessing active participation (following laws, attending services). The problems resulting from the use of an active participation scale alone can range from desired responses to inaccurate portrayals of participants scoring low on active participation when their belief should score high. This could be due to an abundance of attendance and ritual based items within an active scale assessment. Perhaps there is a connection embedded in our personalities and identities that allows us to believe and practice on levels different from those traditionally defined on an active participation scale. On a qualitative level, McGuire (2008), in her book *Lived Religion,* discusses that surveys may not be the most effective way to ask about religious practice, and Day (2011) relates that asking about belief will speak greatly to religiosity. For some analyses, however, this can pose a problem, as interview studies can leave responses varied and incomparable.

With reference to the ideas of lived religion and belief, a new scale is proposed. With a generally high reliability ($\alpha > .80$), this scale assesses what we call passive religious participation and practice in everyday life as a method of describing religious connection. Through this, it is hoped that we can further a discussion of religion as a social identity. In a contemporary Jewish Canadian sample, higher scores for those responding to the new scale were shown in comparison with an active religious participation scale. In addition, we see that new scale scores correlate with self-esteem more than active religious participation scale scores as assessed with the Religious Commitment Inventory-10 (Worthington et al., 2003). This supports our idea that passive forms of religiosity are an important source of people's social identity and a possible reason to stay connected to a given religious group even within a modern and secularized society.

Keywords: belief, culture, identity, religion, scale validation

Introduction

How can we measure religious practice? It is a wonder that one may have the audacity to ask such a question in the first place, as religion is something that is deeply personal because it is rooted in traditional and cultural expressions. At the same time, surely there must be a way to show that one person is more committed in his/her religious practice than another person for the purposes of studying religiosity. In this case, the problem and, in some respects, the solution may lie in definitions. Before we can measure what a person does that makes him or her religious or not religious, we must first decide for ourselves what it means to be religious and which aspects of this definition we are going to measure and compare. Recent discussions of participation in a religious belief and practice based system (Ammerman, 2007; McGuire, 2008), have focused on self-identification, allowing an expression of a privately constructed connection, differing from person to person. This focus in itself would negate the usefulness of any sort of standardized measurement device concerning belief and practice, but, within the study of religion, comparable data is often needed to discover patterns in individually constructed realities. There exist scales that assess the extent to which a person may affiliate religiously. Worthington et al. (2003), for example, have developed the Religious Commitment Inventory-10 (RCI-10), a ten-item measure of religious commitment that is largely based on active practice. This scale assesses active practice as it relates to belief. The sort of items one may find when looking at an active practice scale refer to dietary restrictions, ritual attendance and following biblical laws.

While this scale assesses active practice, the present study wants to ask to what extent there is a measurable scale of religious commitment where active practice is not the only connection type to be measured. Such a scale would help fix the problem of accounting for those who believe or consider themselves members, but do not actively practice, and would therefore not be traceable on an active-only scale. For those who would score low, if at all, on a scale like the RCI-10, is there a way to assess their religious belief and connection from a passive religious commitment basis?

In this chapter, we will present a new scale, which was created as a complement to the RCI-10 in order to assess this passive connection and add a dimension to active practice measurements when discussing religious participation and commitment. It is expected that this new scale will show higher scores than the RCI-10 alone in the event that most of one's identification is only on a passive level. This will lead to a clearer picture of contemporary religiosity in a secular context. Recent research has shown (Diener, Tay, & Myers, 2011 for example) that there is a declining number of people associating with organized religion. A comprehensive study of the *Decline of Religious Identity in the United States* by Groeneman and Tobin (2004) has shown a rising number of people indicating "no religion" and declining numbers of people attending churches (see Figure 1). A quantitative method of discovering participation styles is needed for analysis of the meaning behind these trends.
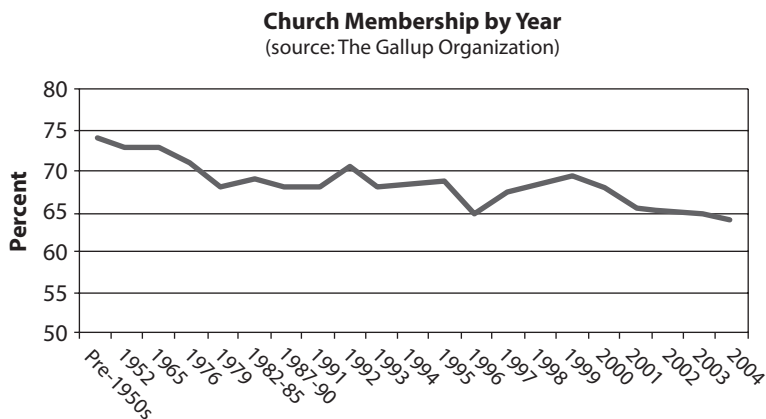
Church Membership by Year
(source: The Gallup Organization)

Figure 1. Church membership by year (from Groeneman & Tobin, 2004)

Target Measure

The target measure for this scale will be an assessment of passive connection to one's religion or belief system. First and foremost, this scale allows a quantitative analysis of any difference in scale scores when given in conjunction with an active participation scale, and second, it allows more passive religious members to have a voice in describing their religious connection and participation. A person identifying with religious culture may have customs and traditions rooted in their everyday lives that seem to stem from active practice, and they are not represented in these terms (for example, not keeping kosher yet still avoiding pork). An assessment of this way of identifying with a religion, in addition to active practice, is paramount. The importance of such a scale lies in its ability to assess the extent to which a person participates in this way, keeping in mind the many traditional or cultural yet non-"religious specific" ways to do so. Introducing this measure that looks to passive connection should allow for a greater scope with which to assess how one participates in his or her religion. In addition, we will eventually compare this new scale alongside an active religious participation scale to see if one, rather than the other, may be related to other variables that could be influenced by religious behavior, like self-esteem or overall life satisfaction (Jones & Francis, 1996; Williams, 2012). The results of such an exploration could help uncover which actions are most related to different forms of religious participation.

Tajfel and Turner (1986) introduce social identity theory, and it is based in this theory that we are interested in variables like self-esteem. They comment among their general assumptions about this theory in their article that "individuals strive to maintain or enhance their self-esteem: they strive for a positive self-concept" (p. 16). The scale itself is not based on their theory, but what Tajfel and Turner offer is the idea that for anyone to remain a member of a group, one should have positive self-esteem as a result. If one were to look to discover the

means for continued membership in a religious group, for example, it would be important to know if and where self-esteem is a byproduct of this membership. Of course, with a Jewish group one could stop the conversation here and remark that once one is Jewish, one is always Jewish. The problem with this statement is that while a person cannot deny being born in to a religion any more than they can deny the nation in which they were born, there is a choice insofar as the extent to which this identification and participation is expressed. There is a difference between knowing you are or were originally Jewish and participating as a Jew. Our target measure is the assessment of the presence or absence of this connection. The ability to assess whether this is derived from active or passive practice is imperative to future discussions on which elements of religious membership may contribute to continued identification.

By differentiating between types of practice, we can see which sort of religious actions related to membership have an effect. The result of this type of assessment would be a clearer picture of what sort of participation or connection within a religious based group relates to a variable like self-esteem. It is then possible to discuss what it is specifically about membership for a given person that facilitates continued connection.

This connection may preserve passive elements that will allow one to feel a religious connection without active participation. Examples of this would be whether one is likely to convert from their religion, or whether there is a feeling of identifying more with actively practicing members than the general population.

It has previously been shown (Booth, Johnson, Branaman, & Sica, 1995; Rose, 2000; Furrow, King, & White, 2004; King & Furrow, 2008) that social benefits can come as a result of belonging to a religion. We see this in Graham and Haidt (2010) in their discussion of God as a Maypole, where ideas like synchronous movement and trust are related to social benefits of religious participation (pp. 142-143). This is not to say that those who benefit from these social systems are not showing any sort of belief-based religious connection, but it does show some evidence of socially based motivators. If we only consider the idea that "once Jewish means always Jewish," we over-simplify the identification process that would make turning to a Rabbi or Jewish community in times of need into a possibility. As such, if membership is only a result of verbal affirmation or, then social benefits may account for this continued connection. To this extent, it is reasonable to predict that those who have had even a passive-only religious upbringing (following no institutionalized laws) would have some connection, even by way of shared history, that should be enough to solidify identification. Assessing participation with a measure of active religious participation only may exclude passively active members, or those who consider religious identity to be salient but do not subscribe to prescribed religious laws.

Why this scale?

This new scale was developed in order to attempt to fill the gap left in the assessment of these passively based religious members. If we see high scores reflecting the following of diet and dress laws on one scale, we would expect it on the other. As this scale assumes passive religious

participation at its core, dress and dietary laws would not be expected to rank high, except in the case of an actively religious individual, where we would expect dress and dietary laws to be considered important. The importance of this scale will be the extent to which it allows different factors of religious participation that can be shown side-by-side with a religious scale like the RCI-10 (Worthington et al., 2003) in order to consider subjects that may otherwise be left out the discussion.

It is expected through the creation of this scale that there will be a difference in scores between this scale and an active participation scale like the Religious Commitment Inventory-10 (Worthington et al., 2003), which was developed in order to assess active religious practice. As the scale is concerned with support, loyalty and passive participation, as opposed to active participation, it is likely that someone who identifies only socially with a given religious group would score generally higher for this scale than in the RCI-10 for example. Furthermore, this new scale is concerned with different processes that hope to assess the passive religious roots of a given participant. When these passive religious roots are important to a participant's social identity, we may later expect to find a relationship with self-esteem (as mentioned by Tajfel & Turner, 1986).

Social identity theory (Tajfel & Turner, 1986) posits that we should see positive self-esteem through group membership. Therefore, more socially based participation may show a connection with self-esteem as much as active participation alone. To reiterate further, one major tenet of this theory is that positive self-esteem goes hand in hand with being a member of any given group. This should also hold true for religious groups. Without the discovery of which specific aspects of participation relate to self-esteem, we may attribute positive self-esteem to religious membership as a whole and not to the specific ways in which religious membership leads to this positivity. Without this scale, social and cultural (in our case passive) connection could not be as easily assessed. Finally, as a measure of how all of these variables contribute to a person's overall self, we will measure them alongside the Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985). Life satisfaction will be an interesting dependent variable to measure, as we can look at it as a summation of all the variables taken together. We could, for example, look to Greenfield and Marks (2007), who show that there is a relationship between formal religious participation and mental health, but only through social identity. Through fascinating findings like this, it will be interesting to see which other variables relate to life satisfaction where religious participation is concerned, as with this information we can see which variables positively affect a person as an individual while measuring how they participate in a religious group.

Items[1]

The items for this scale were created as a complement to existing items assessing active religious participation. The new scale assumes that if one were to score low on an active religious participation questionnaire but consider him or herself a member of a given religion, a connection will be evident through his or her final scores on the new scale, regardless of active participation scores. This means that religious connection will be shown more clearly through these passive actions and should be seen as semi-separate from active participation. A participant scoring extremely high on active religious participation would also score similarly high on the new scale survey, as active participation without any sort of passive religious connection is considered unlikely.

Some scale items could significantly help to explain motivation behind continued religious group membership. However, as the scale itself is concerned with how passive participation relates to an active participation scale, it will show data concerning participation, and not necessarily the motivation behind self-identification with the religious group. This is not to say that in the future this scale could not be developed in such a way that it includes a discussion of religious orientation, but at this point in time, its function will be to assess participation and connection.

Assessment of Loyalty

The first category, *loyalty*, is especially important as it is made up of mostly passive connections. To be loyal does not necessarily mean to be active. The first item, "I still consider myself a member of my birth religion" was chosen because "considering" yourself something would not require more from a person than a dormant thought. Whether or not this would be complimented by active religious connection will remain to be seen, but there is little to no effort involved in 'considering yourself' a member of the religion you were born into or the general religion of your family. It should be noted that someone who converted would be expected to answer very low to this item. As they actively converted it would be expected that their connection would be newer and more active than simply passive.

The next items are on the subject of conversion. They ask if the participant would "convert for a loved one" or "convert if they were presented with a better idea". Willingness to convert was assessed in these two different ways, due to the fact that for this study they would indicate two different things. To convert for a loved one and not for a better idea would mean that the connection is low but important enough to only be changed due to marriage, for example. This could mean that the new religion would likely not be important or as important as the original one. To convert for a better idea and not for a loved one shows a stronger connection, but also exposes weakness in the participants' original birth

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[1] The following discussion contains excerpts and edited sections from the original MA thesis (Millman 2008) wherein this scale was introduced with its original preliminary sample.

faith. To score high to both above mentioned items would of course demonstrate a low connection.

The last two items of this section dealt with "feeling connections". The questions asked participants to rate the statements, "I feel an unexplainable connection to my religion" and "I feel connected to other people from my religion even if I just see them in passing (on the bus, in the street, in traditional clothes)". The first item was meant to make participants consider how they see themselves to be a part of their religion. Is it because of what they do or is it just *because* they do? If it is "just because", then there is another indicator of a passive connection. "Unexplainable", for the purposes of this survey, refers to the connection not being the result of actions or other external stimulation, a connection from within that could be combined with active participation, but can and does stand on its own as well. Simply feeling connected to a religion as a result of seeing someone else in passing requires nothing of a person but may serve as an involuntary way to show dormant connection.

Generally, the two items relating to converting will be the strongest indicators of loyalty, as they deal directly with connection to religious identity. The others speak to involuntary responses and association with in-group members. How these relate will remain to be seen through further analysis, but all avenues of possible item types should be presented in this discussion.

Assessment of Support

The second category, *support and connection*, was set up in order to gauge how much a person feels that their religion will be available to them in times of crisis or need. This is not a measure of how much a person supports his or her faith, but a gauge of the degree to which they feel their faith would support them. The first item, "my religion would be integral in the planning of a special occasion", was meant to assess whether the participant feels that their faith should/will play a role in major life events. Having a wedding in a church, for example, can be seen as an active form of religious participation; however, this is not necessarily true as it is certainly possible to reserve a church for a wedding for family or tradition's sake and never return again. The greater question is, does a person feel that a wedding should be held in a religious building, or would they be just as happy to have a wedding on the beach? Answering high on this item would indicate a connection.

Times of crisis can be hard for anyone to deal with, especially without perceived support. In these cases it is no wonder that some people may find comfort in religion to answer hard questions or help arrange difficult affairs (funerals, loss of job, etc.). If one has the option to turn to religion in times of crisis, do they? Does a person feel that their religion would be waiting with open arms, even if that person is not an active participant? The second item, "I feel my religion would comfort me in times of crisis[2]" was added in order to search out the

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[2] This item, with reference to Allport and Ross (1967), is an extrinsic example of a reason for continued participation. This is due to the external benefits provided through help during a crisis.

answer to this. It would be expected that many people, as was discussed earlier, use religion when they need it. If this is the case, then a high score on this item would indicate that there is still a connection in the absence of a high active participation score.

The final items discuss whether or not one depends on their religion to guide them for social and moral support. The assumption here is that if one has a low active participation score, then it would be unlikely that they would base their lives morally and socially within the rules of a faith they do not participate in. It would be expected that these scores should be relatively low if we are looking for passive connection. Basing decisions on teachings of a faith or on the words of a spiritual leader is certainly an active way to run one's life religiously. This support section was important to have, as one of the main goals of this paper was to see if participants felt a connection to their religion and how this connection was manifested.

Assessment of Traditional Expression

The third category included in the creation of this survey included an assessment of traditional expression. As was discussed, there are passive aspects of active religiosity. Therefore, an item with a perceived active element was added to this new scale, allowing us to be more confident in the scale to stand on its own as opposed to one without an active expression statement. The item, "my general life actions (eating, dressing etc.) are guided by my religion" is meant to serve this purpose. The item dealing with attending events sponsored by a person's religion was worded to specify that they were not religious events but events sponsored by a religion or religious organization, and thus attending would be a way of showing support.

The final two items, asking whether the participant has items or symbols in their home or whether or not they wear symbols from their religion, was also meant to serve as an active yet passively driven way of participating in religion. For example, it takes little to no effort to buy a cross and wear it, even if costs of the cross are taken into consideration. It can be a highly fashionable item to wear, and therefore, in some circumstances, no religious motivation is actually needed to make the purchase. Participation in some form is of importance to considering oneself a member of an organized religion; the question that remains is what kind of participation manifests itself most strongly in the life of each member.

Expectations for this scale within this study are that mean scores for passive participation will be higher than those for active participation. This is assumed because passive participation is different from adhering strictly to religious law. However, continued affiliation points to some sort of continued connection which, in theory, would show heightened passive participation scores. If this is the case, it is expected that this passive participation (as it appears in a more everyday-socially-oriented fashion than active

ritual practice) will show a further and possibly more detailed connection style for some participants than assessing active religious practice alone.

Sample Groups

Sample 1[3]

Sample 1 consisted of 213 participants from across Canada with no discrimination based on age, gender, or race except that participants were required to be at least 18 years or older for the purpose of consent. The study was given to participants (with a project highlight on finding Jewish responses) in religion-neutral spaces (mall, salon, university campus) and in person. As such, even though there was a focus on finding Jewish participants, for this original study sample they were no more influenced by the surroundings than any other religious group that responded to this survey. The final sample ($n = 213$) consisted of 131 females and 81 males, a majority of whom were from the 18-25 year old category. Because this was from a larger study looking at reasons for religious connection, any participant of any religion was welcome to complete. The highest number of responses by religion were Jewish ($n = 81$), Christian ($n = 51$) and no religion ($n = 70$).

Sample 2

Sample 2 consisted of self-identifying Jews ($n = 203$) from the Lower Mainland of British Columbia, Canada. This study was concerned with Jewish participants only, and therefore is made up solely of Jewish community members. There was a gender distribution of 37.9% ($n = 77$) male and 62.1% ($n = 126$) female. The study was given to participants in religion-neutral spaces in person and was also available separately online and was sent to participants at random. The minimum age was 18 and the maximum age was 66, with the largest response coming from the 18-25 year old category ($n = 101$, 49.8%).

Sample 3

Sample 3 consisted of 206 Lower Mainland residents. It has a gender distribution of 26.7% ($n = 55$) male and 73.3% ($n = 151$) female. 110 are self-identifying Jewish participants and 96 are self-identifying non-Jewish participants. The age range for this sample was from 18 to 75, with the majority of responses from the 26-35 year old category ($n = 73$, 35.4%). The study was given to participants in religion-neutral spaces in person and was also available separately online and sent to participants at random. General education levels of the Jewish group saw 43.6% having a bachelor's degree only and 11.8% having a professional degree. General education levels for the control group saw 45.8% having a bachelor's degree only and 4.2% having a professional degree. Concerning denomination, of the Jewish group

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[3] Sample 1 is revisited from the original presentation of this scale in the MA thesis of Millman (2008).

28.2% ($n = 31$) identified as orthodox, 36.4% ($n = 40$) as conservative, 14.5% ($n = 16$) as reform and 20.9% ($n = 23$) as N/A, don't know or other.

Methodology

The general methodology was similar for all three studies. Concerning distribution, sample 1 was given the survey by hand in conjunction with a larger study, but, for the purposes of this paper, results will only be considered alongside the RCI-10. Sample 2 was given the survey both by hand and online (by choice of the participant) as part of a larger study and will also be considered as a comparison with the RCI-10. Sample 3 was given the study online only as part of a large survey sampling study and will be a third example of a comparison with the RCI-10. The RCI-10 itself is used as an active scale (see appendix for full list of survey items) for comparison. The items themselves range from more vague statements like, "my religious beliefs lie behind my whole approach to life" to more concrete statements such as, "I keep well informed about my local religious organization". These items, in contrast to the passively based items mentioned above, will allow us to see if there is indeed a difference between the RCI-10 and the new scale and whether or not a scale assessing passive religious participation tests a different factor and provides new information.

As sample 2 was the largest sample, which also consisted only of self-identifying Jews, we will also do a further analysis on this group to see where and how different participation styles are related to the variables personal self-esteem, group self-esteem and satisfaction with life. Personal self-esteem will be assessed through the use of the Rosenberg self-esteem scale (Rosenberg, 1989), a ten-item scale that is widely used in self-esteem studies. In conjunction with this scale we will use the collective self-esteem scale by Luthanen and Crocker (1992), which assesses self-esteem insofar as it is seen as a function of group membership, identity and perception. Overall life satisfaction will be assessed through the use of the Diener et al. (1985) satisfaction with life scale.

In order to reduce priming as much as possible, the survey was not given out specifically to active religious groups during prayer or synagogue hours. It was distributed by hand in active-religion neutral spaces like a shopping center, a central on-campus location or library. For samples 2 and 3, being Jewish was presupposed as a criterion for being a respondent in some cases, and for sample 1, any affiliation was considered acceptable. Only sample 3 had a control wherein anyone could respond; however, the Jewish participants knew they were considered as part of a Jewish group.[4]

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[4] Concerning additional measures assessed in conjunction with this survey (listed for transparency and not for discussion in this piece), sample 1 included the satisfaction with life scale (Diener et al., 1985) and the RCI-10 (Worthington et al., 2003). Sample 2 included the addition of the Rosenberg self-esteem scale (Rosenberg 1989), the collective self-esteem scale (Luthanen & Crocker, 1992). Sample 3 included all of the previously mentioned scales, as well as the religious orientation scale (Allport & Ross, 1967). The RCI-10 and the New scale (NS) were given consecutively in all three scenarios.

Scale Reliability

Sample 1: Reliability of the RCI-10 for this sample shows a Cronbach's Alpha score of α = .945. This high reliability compares well with the new scale reliability of α =. 935.

Sample 2: Reliability of the RCI-10 for this sample shows a Cronbach's Alpha score of α = .875. This generally high reliability compares well with the new scale reliability of α = .819.

Sample 3: Reliability of the RCI-10 for this sample shows a Cronbach's Alpha score of α = .958. This very high reliability compares with the new scale reliability of α = .945. For the Jewish participants, reliability of the RCI-10 for this sample shows a Cronbach's Alpha score of α = .936. This very high reliability compares with the new scale reliability of α = .912. With regard to the non-Jewish sample, reliability of the RCI-10 for this sample shows a Cronbach's Alpha score of α = .963. This reliability compares with the new score reliability of α = .897.

Results

Data was analyzed using SPSS (PASW) 18.0 and 19.0 and was entered manually into the program for samples 1 and 2 and digitally for sample 3.

Sample 1: Descriptive Statistics

Descriptive statistics for sample 1 (see Table 1) show a higher new scale scores as expected.

Table 1. Means and standard deviations for sample 1 (Jewish/non-Jewish).

	Mean	SD
Overall RCI-10	2.16	1.07
Overall NS	2.65	.98

Note. n = 192 (*n* = 189 for NS as 3 participants failed to complete all questions in the paper version of the survey). Religious Commitment Inventory-10 (RCI-10), New scale (NS).

Sample 2: Descriptive Statistics

Descriptive statistics for sample 2 (see Table 2) show a higher score for the new scale as expected.

Table 2. Means and standard deviations for sample 2 (Jewish).

	Mean	SD
Overall RCI-10	3.18	.93
Overall NS	3.83	.55

Note. n = 201 (*n* = 199 for the new scale as 2 participants failed to complete all questions in the paper version of the survey). Religious Commitment Inventory-10 (RCI-10), New scale (NS).

Sample 3: Descriptive Statistics

Descriptive statistics for sample 3 overall (see Table 3) show a higher score for the new scale as expected.

Table 3. Means and standard deviations for sample 3 (Jewish/non-Jewish).

	Mean	SD
Overall RCI-10	2.33	1.22
Overall NS	3.03	1.17

Note. n = 206. Religious Commitment Inventory-10 (RCI-10), New scale (NS).

Descriptive statistics for sample 3 Jewish (see Table 4) show a higher score for the new scale as expected

Table 4. Means and standard deviations for sample 3 (Jewish).

	Mean	SD
Overall RCI-10	2.90	1.07
Overall NS	3.78	.87

Note. n = 110. Religious Commitment Inventory-10 (RCI-10), New scale (NS).

Descriptive statistics for sample 3 non-Jewish (see Table 5) show a higher score for the new scale as expected.

Table 5. Means and standard deviations for sample 2 (non-Jewish).

	Mean	SD
Overall RCI-10	1.67	1.03
Overall NS	2.17	.82

Note. n = 96. Religious Commitment Inventory-10 (RCI-10), New scale (NS).

Exploratory Factor Analysis of New Scale (see appendix for item numbers)

An exploratory factor analysis was conducted on the new scale in order to assess which items best measured passive religious participation. A principal component varimax analysis was conducted. A minimum loading of three items within each factor was used, as was a minimum factor coefficient for each item of .50. When looking at the analysis of the new scale across three samples, we find that sample 1 found two factors. However, the second factor, comprised of two recoded items, did not meet our criteria for a minimum three factor loading. Communalities ranged from .54 to .76. Concerning the two factors found within sample 1, the first factor accounted for 58% of the variance while the second

factor (*n* = 2) accounted for 11%. Sample 2 differed from sample 1 in that three items did not meet the minimum factor coefficient of .50 and it was found through analysis that there were three factors. Similar to sample 1, one of the factors was comprised of the two recoded items and as such would not meet the minimum loading of three factors, and the other two factors had 5 and 6 items respectively. Communalities ranged from .27 to .92. Across the three factors found within this sample, the first factor accounted for 34% of the variance, the second factor accounted for 15% of the variance and the third for 9%. Looking at sample 3, the minimum factor coefficient for each item is greater than .50 and similar to sample 1, the total variance is across two factors with the first factor accounting for 62% of the variance and the second for 11%. Also similar to sample 1, the factors are comprised of one with 11 items and a second with 2 recoded items. Communalities ranged from .60 to .78.

It is interesting that although all three samples are derived from the same population, we see a different EFA for sample 2. One reason for this could be that we are dealing with an entirely Jewish sample as opposed to a mixed sample from the other two groups. In sample 1 and 3, it is the recoded items that stand out as a second factor, while in sample 2, there is a split between the recodes on the one hand and on the other two factors comprised of 5 and 6 items, respectively. The first factor includes items 6, 7, 8, 11 and 12 and the second factor includes items 1, 2, 4, 5, 9 and 13. As items 1, 4 and 9 were below the cut-off of .50, they would not be included in this instance. Interestingly, items left from that factor, namely, 2, 5 and 13 include, "I still consider myself a member of my 'birth religion'", "I feel an unexplainable connection to my religion" and "I feel a connection to other people from my religion even if I just see them in passing (on a bus, in the street, in traditional clothes)". These all deal with connection and, as such, could be a reason why they are together as one factor. The other factor, including items 7, 6, 8, 11 and 12, all deal in some way with support and life actions/ events and perhaps this is why we see these included in this case as a second factor. Finally, the recoded items are also the only items that together discuss loyalty insofar as one may convert to another religion and as such, this could account for this second factor.

In summary, this factor analysis shows interesting results concerning which items were closely related. Looking back to the original categories that we set out to test, it was expected that the new scale would look at loyalty, social support and passive participation. The reality of the situation, while slightly different, allowed us to see the beginnings of these categories, and with further future modifications, perhaps they could be realized. The factors which presented themselves through analysis, for example the grouping of the two reverse coded items that dealt with loyalty, did show a separate factor for this category. The factor that consisted of items 7, 6, 8 and 11 were somewhat related to support and when considered as a group may point to a measure of social support. These included, "I depend on my religion for social support", "my general 'life actions' (eating, dressing etc.) are guided by my religion", "I depend on my religion for moral support" and "I feel my religion would comfort me in times of crisis". The factor that consisted of items 1, 2, 4, 5, 9 and 13 also generally corresponded to the category of passive participation. Item 2, "I still consider

myself a member of my 'birth religion'" was expected to be tied to loyalty; however, perhaps participants saw it as a tie to continued participation. The other items did group together as passive acts of membership and religious participation (see Appendix for scale items).

Exploratory Factor Analysis of New Scale and RCI-10

An exploratory factor analysis was conducted on the new scale in conjunction with the Religious Commitment Inventory-10 (RCI-10) (Worthington et al., 2003) in order to see if these scales tested different factors. A minimum loading of three items within each factor is used, as is a minimum factor coefficient for each item of .50. Sample 1 found three factors when looking at the scale items together. Variance across the factors found that the first factor accounted for 56% of the variance, the second factor accounted for 7% of the variance, and the third accounted for 6%. Communalities ranged from .52 to .80. Within the three factors, one was comprised of two recoded items from the new scale, as was seen in the EFA of the new scale above, and the second two factors were 6 items from the RCI-10 and 7 items from the new scale with 7 items showing overlapping factors. Sample 2 showed a more complex spread of factors, as was shown above.

In conjunction with the RCI-10, five factors were shown with the first factor accounting for 24% of the variance, the second factor accounting for 19%, the third for 8%, the fourth for 7% and the fifth factor accounting for 5% of the variance. Communalities ranged from .30 to .94. The interesting finding from this sample was that, as shown above, there are three factors for the new scale, including one of two recoded items, and this sample shows two factors, one of 7 and one of 3 items for the RCI-10. Sample 3, like sample 1, showed three factors with the first accounting for 59% of the variance, the second for 11% of the variance, and the third for 6% of the variance. Communalities ranged from .68 to .83. As we saw with sample 1, the split factors include the two item recoded factor, "I would convert from my religion if I was confronted with a seemingly 'better idea'" and "I would convert from my religion for a loved one", as well as two additional factors and 7 items that overlapped. What definitely overlapped were the items dealing with dependence and spending time. What did not overlap were items such as wearing religious symbols, converting and unexplained connection. The importance of this finding is that we can be more confident in this scale testing on a different factor, as these passive items do not test on the same factor as the items from the RCI-10.

While future research would certainly point to a necessity for confirmatory factor analysis, we can see the emergence of two distinct ideas throughout the three samples that completed these scales in combination with each other. It should be noted that items that overlapped in both samples 1 and 3 consisted of "I depend on my religion for social support", "I depend on my religion for moral support", "I enjoy spending time with others of my religious affiliation", "I keep well informed about my religious organization" and "my general life actions are guided by my religion". As these factors indicate that we are testing along new lines concerning loyalty, passive participation and social support (as we indicated

above), the bottom line for this analysis is that the new scale does test on certain different dimensions than the RCI-10, but further refinement is needed to remove items that overlap.

Correlations

Correlations between the RCI-10 and the new scale pictured in the model (see Figure 2) and described in the table below (see Table 6), illustrate the relations between variables within the given sample. It will be apparent by looking at the figure and tables below (see Figure 2 & Table 6) that this scale was distributed alongside scales of self-esteem and life satisfaction. This was done during the creation of the scale so that it could be considered with respect to its relation with these variables. While this chapter measured self-esteem, this book saves a discussion of self-esteem as a concept on its own for Chapter 3. As expected and described at the onset of this chapter, the results show the new scale highlighting what we call passive participation as it is related to self-esteem and life satisfaction. This is important because considering religious membership as it manifests itself as a social group speaks to the ways in which this membership satisfies one's need for positive self-esteem. If we are able to look at religious membership as a social group stemming from a religious origin, then we can better relate it to social psychological theories in the future, insofar as it is related to dependent variables like self-esteem and life satisfaction. As was stated in the expectations above, it is important to know what sort of participation is associated with these variables, so that a discussion of membership motivation can be analyzed with more detail. Sample 2 is shown in detail within the diagrams below, as it has the largest sample consisting of the largest number of self-identifying Jews and, therefore, most clearly shows relationships between variables.

Table 6. Correlation Data Sample 2

Measure	1.	2.	3.	4.	5.	6.	7.	8.	9.
1. SWLS	α = .851								
2. RCI-10	-.019	α = .875							
3. NS	.141*	-.115	α = .851						
4. RSE	.485**	-.083	.273**	α = .855					
5. CSEM	.305**	-.008	.498**	.428**	α = .758				
6. CSEPR	.147*	-.060	.321**	.317**	.587**	α = .666			
7. CSEPU	.150*	.001	-.043	.276**	.190**	.241**	α = .752		
8. CSEID	.078	-.123	.378*	.142*	.477**	.497**	-.137	α = .832	
9. CSET	.237**	-.077	.415**	.405**	.792**	.800**	.466**	.708**	α = .815

Note. RCI = Religious Commitment Inventory, NS = New Scale, CSEM = Collective Self-Esteem Membership, CSEPR = Collective Self-Esteem Private, CSEPU = Collective Self-Esteem Public, CSEID = Collective Self-Esteem Identity, CSET = Collective Self-Esteem Total, RSE = Rosenberg Self-Esteem (Personal Global Self-Esteem), SWLS = Satisfaction with Life Scale.
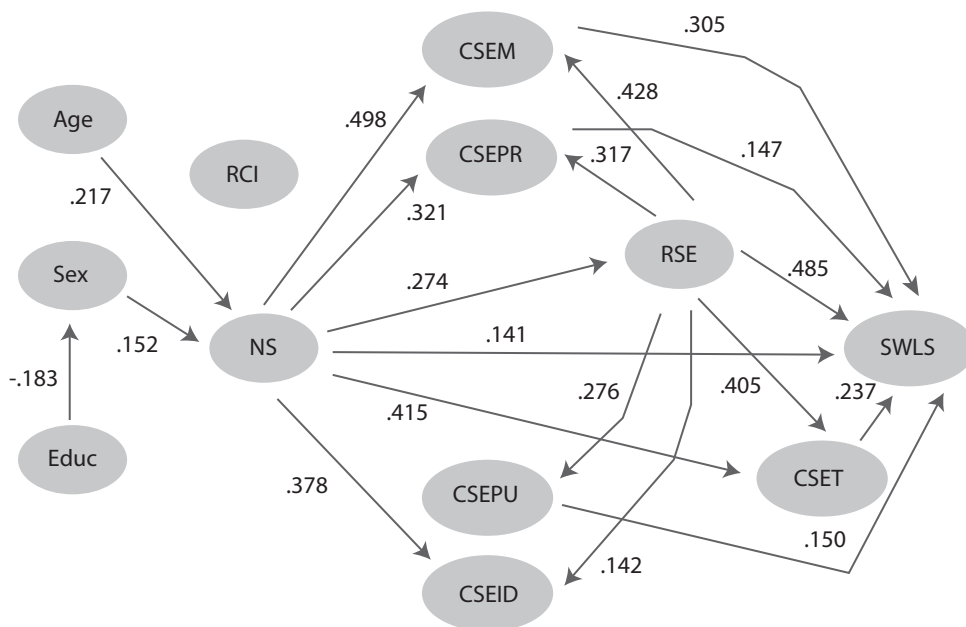
Figure 2. Correlations found in sample 2

Note. RCI = Religious Commitment Inventory, NS = New Scale, CSEM = Collective Self-Esteem Membership, CSEPR = Collective Self-Esteem Private, CSEPU = Collective Self-Esteem Public, CSEID = Collective Self-Esteem Identity, CSET = Collective Self-Esteem Total, RSE = Rosenberg Self-Esteem (Personal Global Self-Esteem), SWLS = Satisfaction with Life Scale.

Missing Data

Due to distributing the survey by hand as well as online, there are instances where participants did not fill in every item. As such, there are missing participants in the final count. The computer distributed version of the paper did not allow continuation without completion of each item, so there are no missing pieces in this case. Concerning both the RCI-10 and the new scale, there are no trends in items with missed answers; it appears to be random oversight on the part of the participant. In some cases this could be due to a misplaced number or simply an accidental skipping of an item.

Limitations & Future Research

Reflecting on the results above, we can comment that the new scale is, at least in a modern, contemporary Jewish population, more important than the RCI-10 when talking about social identification processes. As with any statistical instrument, especially one concerning religious practice, there is always room for improvement. Results and discussion are based

on the EFA, and future studies would be encouraged to continue with a confirmatory factor analysis (CFA) to make stronger conclusions about the validity of this scale. More religious-specific versions of the scale could be useful in order to gauge smaller communities or particular passive practices that speak to certain religions (western based, for example) but perhaps not others. In order to match the scale closely with other scales, a ten-item version could be developed, allowing more flow concerning items and time taken for participants to complete the survey.

To validate this scale further, it would be useful to have a much larger survey sample, and one that spans several religions. As the project through which this scale was developed focused on Jewish groups, the majority of responses came from that religion. It would be interesting to see how this scale holds for other faiths, particularly of Asian origin. One possible error, which cannot be proven but should be suggested, is that the principal researcher for the study was of similar faith to those filling out the survey. It could be reasonable to suggest priming effects, but final scores are consistent with the hypothesis of the paper, that being the idea that there would be a higher score for this passive scale than the active religious scale given in conjunction with the RCI-10. Showing the correlation with life satisfaction also grants a degree of legitimacy to this scale, as it follows the original expectations for the development of this scale. If active religious participation is not what keeps one involved, perhaps it is a passive connection and passive identity that allows the continued life satisfaction and higher self-esteem.

The scale itself, when given in conjunction with the RCI-10, was able to produce results that were not clear when using an active scale alone, as it included connection markers like loyalty and passive participation. This scale could be described as measuring a new concept or at least two thirds of the variance measuring a new concept. Using an active religious participation scale alone may miss these other factors, and as such, for the purposes of this project, the scale was deemed to be useful for discussion. Further development of the scale for future research would be necessary to redefine where items may be deleted or re-imagined in order to assess the idea as one factor or perhaps as two subscales. As we saw two loyalty based items testing a different factor, the scale could be modified to include a broader subscale of loyalty in the future. Overall, the success of including this scale was seen in the results where a different concept was made visible as a result of its inclusion and allowed a clearer discussion of how religious membership may relate to self-esteem, in contrast to looking at active participation alone.