

# Religious Motivation Varies by Engagement and Generational Cohort



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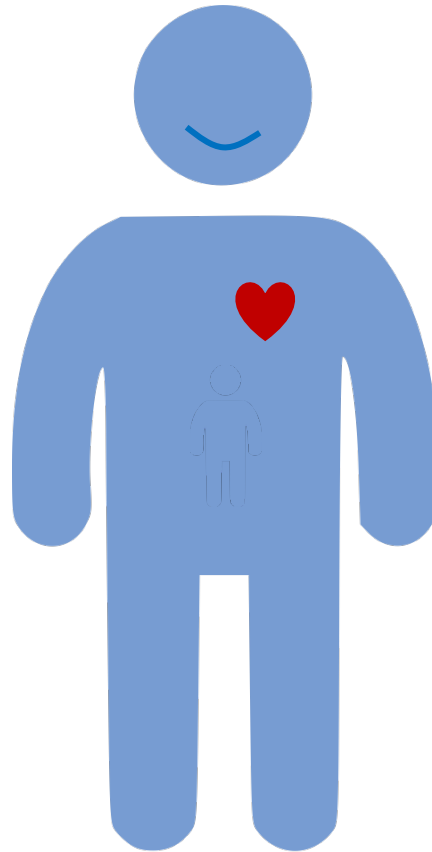
Andrews  University

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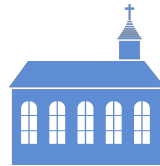
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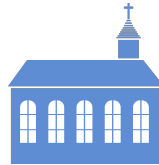
## Family

Rudolph, Arlene, & Kieren  
Rosemary, Lilianora & Annalise

Why do people engage in religious behaviors?

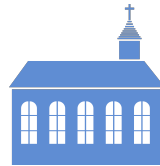


Intrinsic and extrinsic motivation is one of the most common frameworks used to think about religious motivation.



Allport, G. W. & Ross, J. M. (1967). Personal religious orientation and prejudice. *Journal of Personality and Social Psychology*, 5, 432-443.

The modern formulation for the intrinsic/extrinsic framework divides extrinsic motivation into personally oriented and social oriented



Gorsuch, R. L., & McPherson, S. E. (1989). Intrinsic/extrinsic measurement: I/E-Revised and single-item scales. *Journal for the Scientific Study of Religion*, 28, 348-354.



## Intrinsic

I enjoy reading about my religion.  
It is important to me to spend time in private thought and prayer.  
I have often had a strong sense of God's presence.  
I try hard to live all my life according to my religious beliefs.

## Intrinsic Reversed

\*It doesn't much matter what I believe so long as I am good.  
\*Although I am religious I don't let it affect my daily life.  
\* Although I believe in my religion, many other things are more important in life.



## Extrinsic Social

I go to church because it helps me to make friends.  
I go to church mostly to spend time with my friends.  
I go to church mainly because I enjoy seeing people I know there.

## Extrinsic Personal

I pray mainly to gain relief and protection.  
What religion offers me most is comfort in times of trouble and sorrow.  
Prayer is for peace and happiness.





## Socially Oriented:

I go to church because it helps me to make friends.

I go to church mostly to spend time with my friends.

I go to church mainly because I enjoy seeing people I know there.



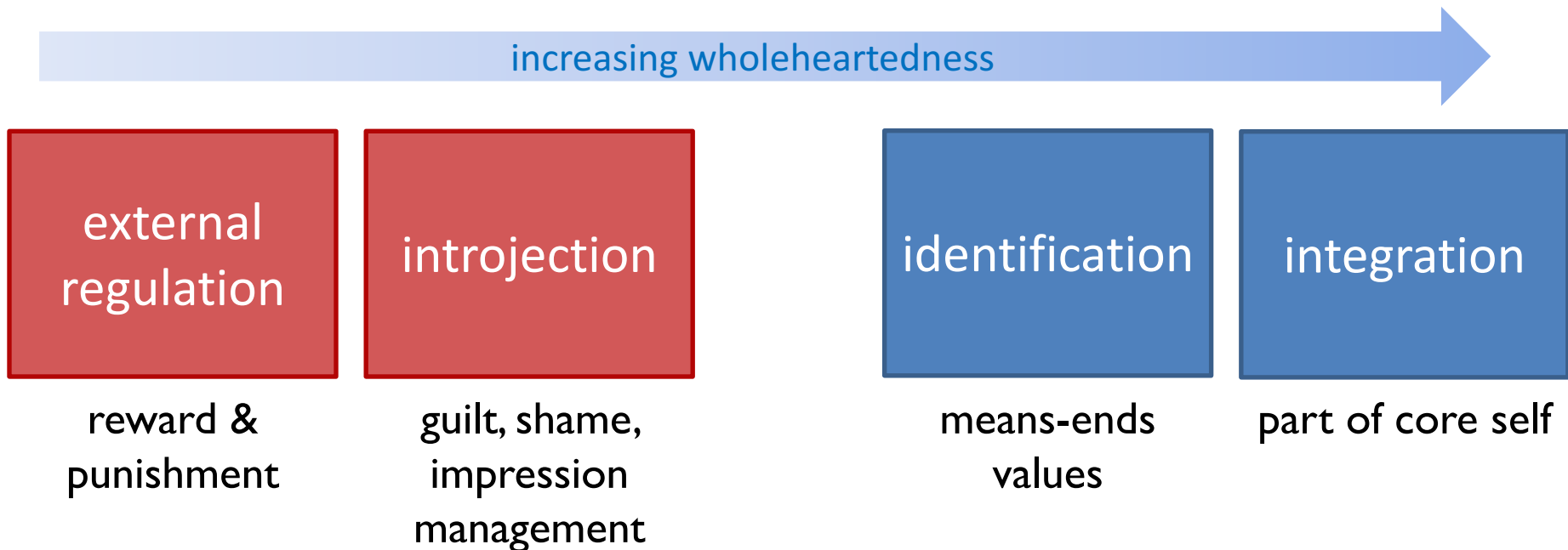
## Personally Oriented:

I pray mainly to gain relief and protection.

What religion offers me most is comfort in difficult times.

Prayer is for peace and happiness.

Most people act to achieve goals. The degree to which those goals are internalized changes the nature of motivation towards those goals.



Deci, E. L. & Ryan, R. M. (2008). Facilitating optimal motivation and psychological well-being across life's domains. *Canadian Psychology*, 49, 14-23.



Full internalization drives thriving; partial internalization (introjection) thwarts thriving.

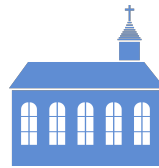


Ryan, R. M., Rigby, S., & King, K. (1993). Two types of religious internalization and their relations to religious orientations and mental health. *Journal of Personality and Social Psychology*, 65, 586-596. doi:10.1037/0022-3514.65.3.586

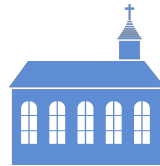
**incomplete segmentation:** Sabbath-keeping because of social pressure; frequent self-interruptions of Sabbath rest by cares and concerns of the week.

**prescribed meaning:** Sabbath-keeping is a means for engaging in rest and community that is unavailable during the week.

**integrated Sabbath:** Sabbath-keeping informs all aspects of life and transforms life throughout the week.



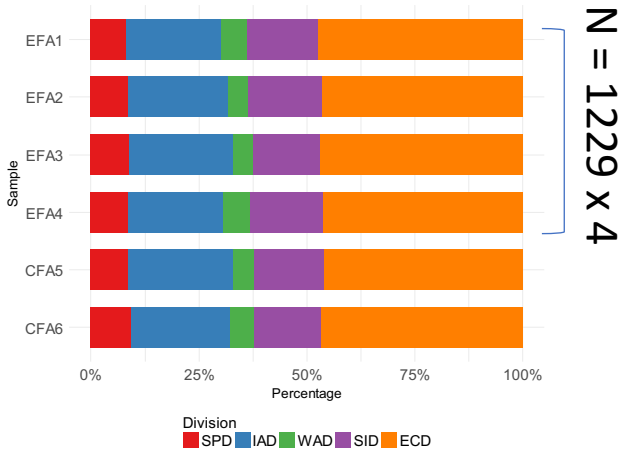
In the 2013 Church Member Survey, does the intrinsic-extrinsic framework best fit the data, or do the wholeheartedness-coercion frameworks fit better?



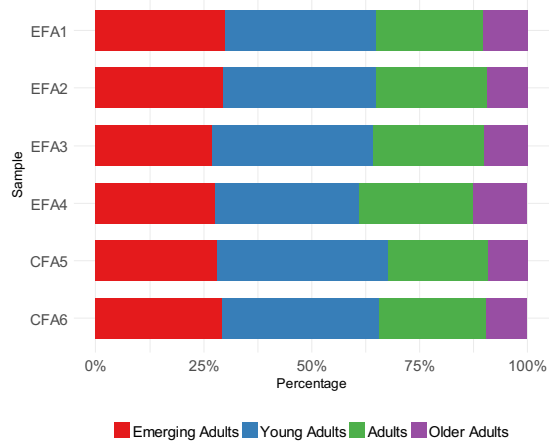
Are there differences in the relationship between motivation and religious behaviors across adult generational cohorts?



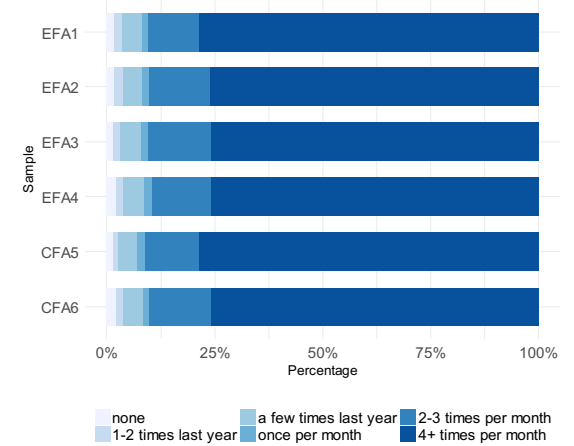
## Division



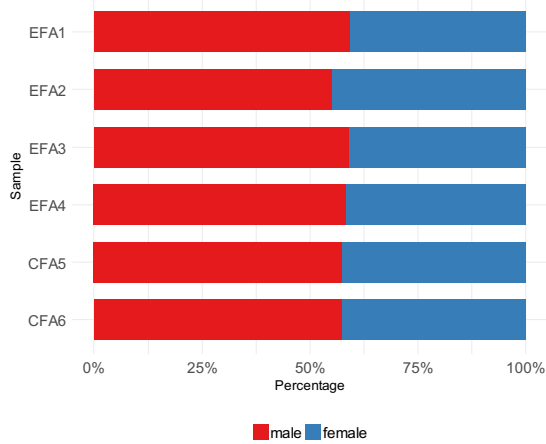
## Age Cohort



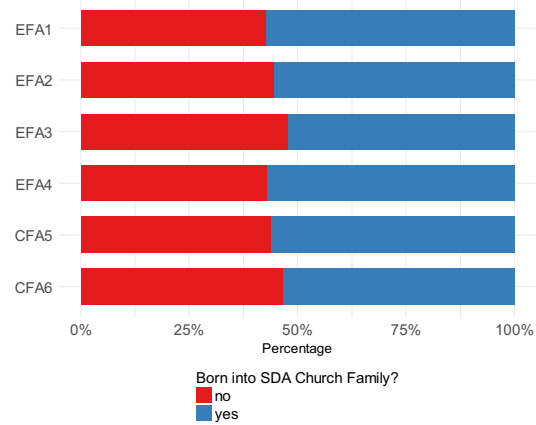
## Church Attendance



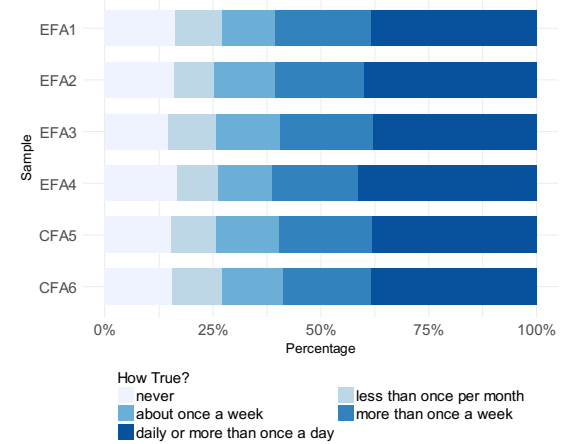
## Sex



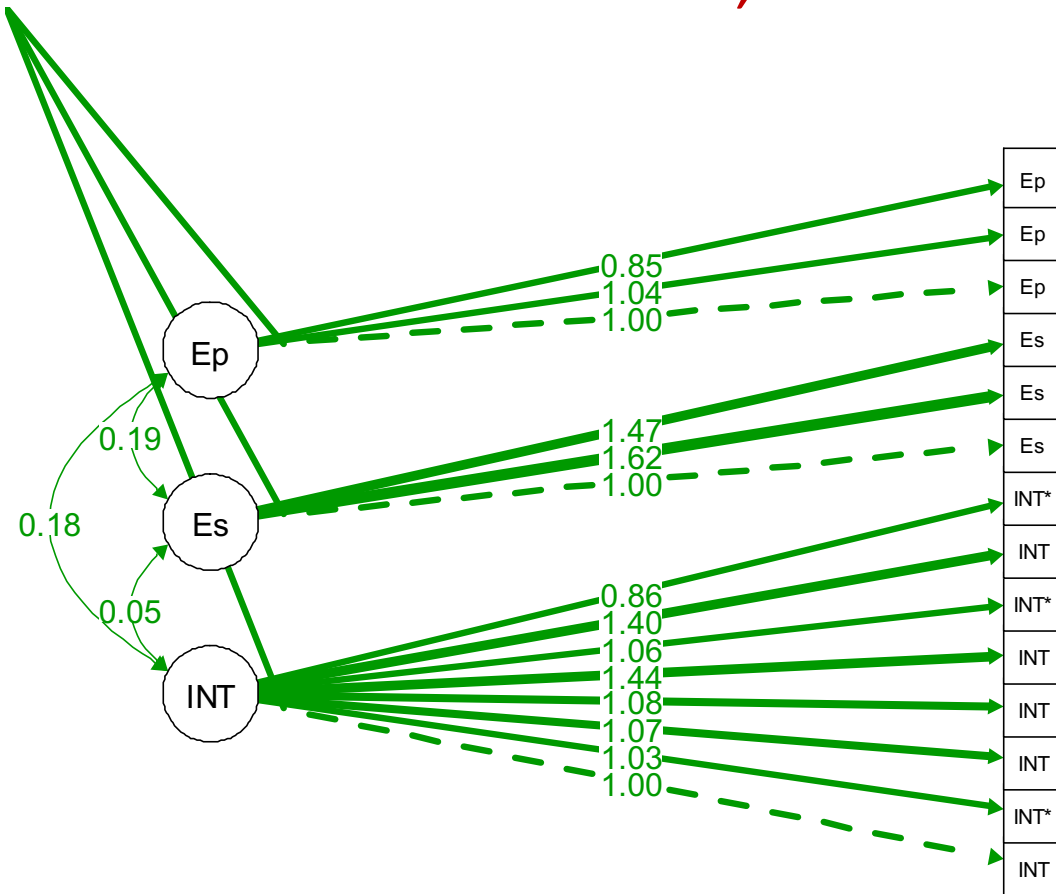
## Born SDA?



## Family Worship



# Gorsuch & McPherson, 1989 model



## Fit Indices

CFI = .699 (threshold: > .95)

TLI = .630 (threshold: > .95)

RMSEA = .108 (threshold: < .05)

SRMR = .125 (threshold: < .08)

Schreiber, J. B., et al. (2006). Reporting structural equation modeling and confirmatory factor analysis results: A review. *Journal of Educational Research, 99*, 323-337.

# factor analysis best practices

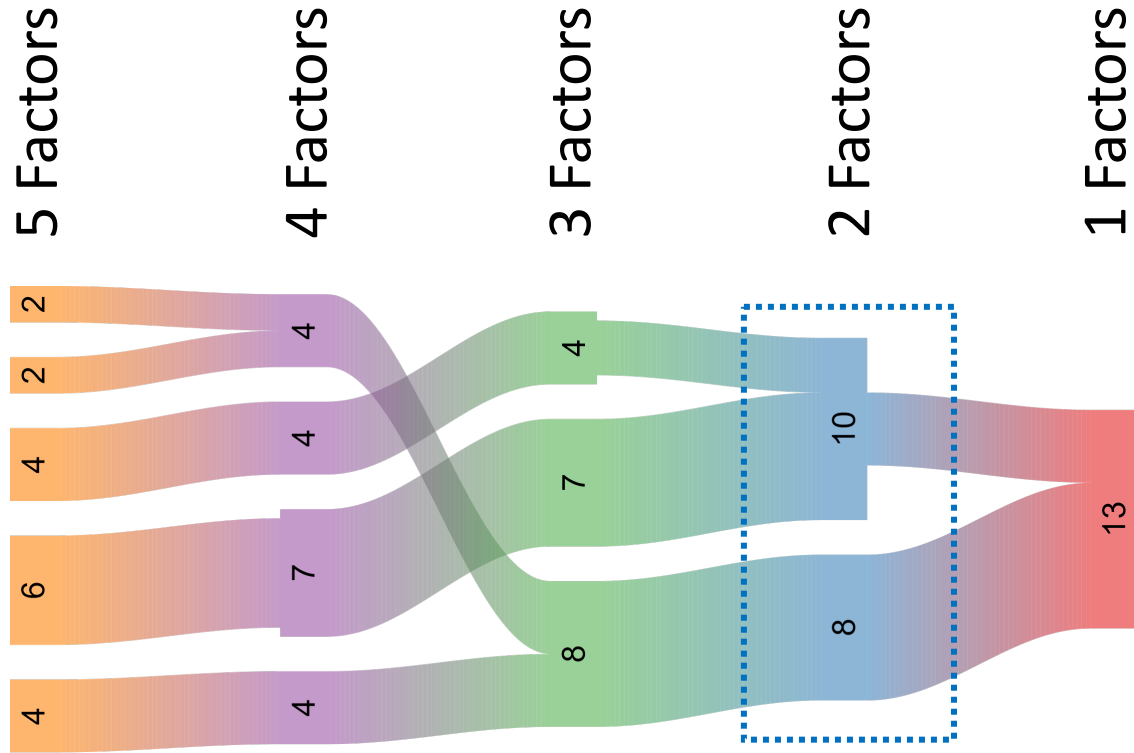
(Bandalos & Boehm-Kaufman, 2009; Costello & Osborne, 2005)



CFA conducted using the *cfa* function using the *lavaan* package (v. 0.5-23.1097) in R 3.3.4

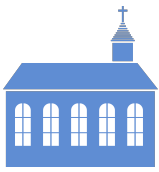
EFA conducted using the *fa* function using the *psych* package (v. 1.7.5) in R 3.3.4

- principal axis factoring
- direct oblimin rotation
- multiple robust heuristics for number of factors  
(scree plot; parallel analysis; MAP test; ICLUST)
- test a range of solutions; identify the best solution
  - + 5 items loading greater than 0.5 on each factor
  - + minimize cross-loading
  - + remove low- and non-loading items
    - + multiple measures of internal consistency
      - + (Cronbach's  $\alpha$ , Revelle's  $\beta$ , and McDonald's  $\omega$ )



How are different factor solutions related?





## FACTOR 1: Social Religious Motivations

I go to church mostly to spend time with my friends. (Es)

I go to church mainly because I enjoy seeing people I know there. (Es)

Sometimes I have to disregard my religious beliefs because of what people might think of me. (-/Es)

It doesn't much matter what I believe so long as I am good. (I\*)

I pray mainly because I have been taught to pray. (-)



## FACTOR 2: Identified Religious Motivations

My religion is important because it answers many questions about the meaning of life. (-/I)

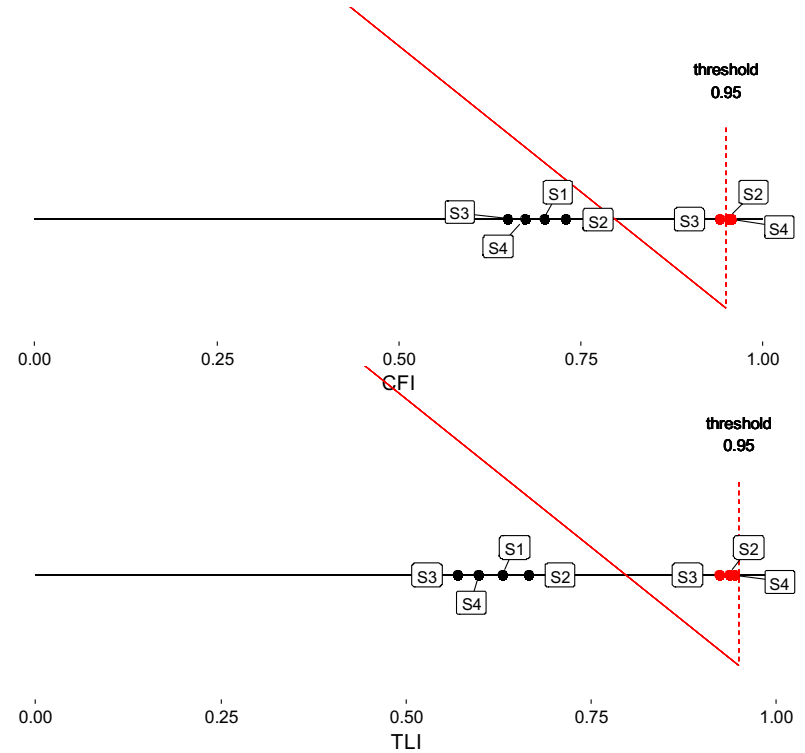
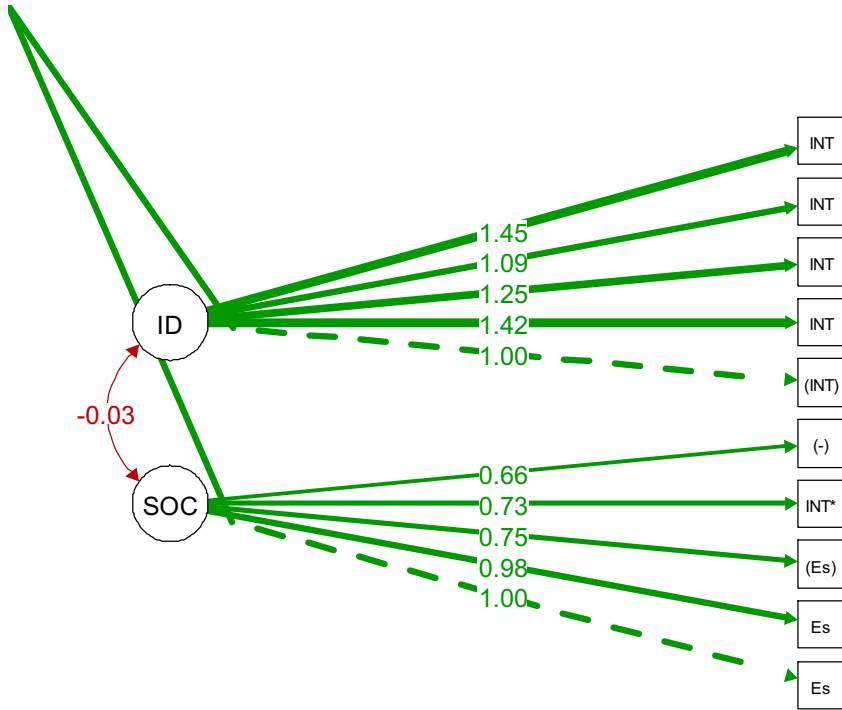
I try hard to live according to my religious beliefs. (I)

It is important to me to spend time in private thought and prayer. (I)

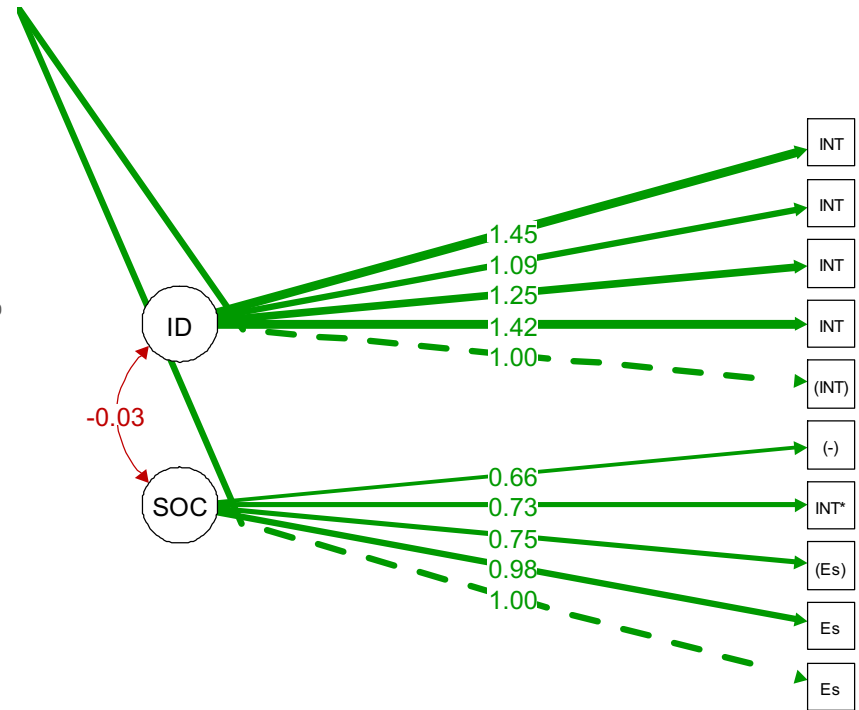
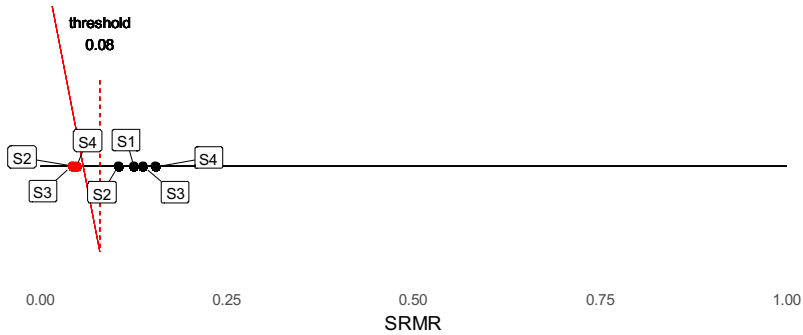
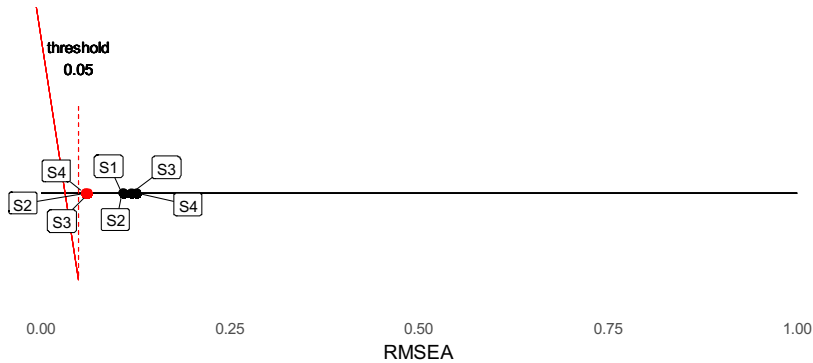
I enjoy reading about Seventh-day Adventism. (I)

I have often had a strong sense of God's presence. (I)

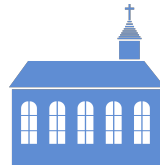
# Fit indices show good or adequate fit, depending on the sample.



# Goodness of fit is stable across multiple fit indices and samples—a sign of a stable model.



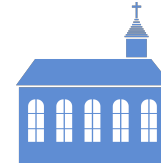
Is the frequency of family worship related to motivation, life-long Adventist status, or adult age cohort?





Change in odds of high frequency of family worship:

Adult vs. Older Adult	x1.04
Young vs. Older Adult	x0.80*
Emerging vs. Older Adult	x0.48*
Born SDA	x1.32*



Change in odds of high frequency of church attendance:

Adult vs. Older Adult	x0.98
Young vs. Older Adult	x0.75*
Emerging vs. Older Adult	x0.61*
Born SDA	x1.18*



Change in odds of high frequency of family worship:

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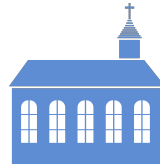
<sup>6</sup> “And these words which I command you today shall be in your heart. <sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. <sup>8</sup> You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

*(Deuteronomy 6:6-9)*





Being born into the SDA church increases the odds of higher rates of family worship.



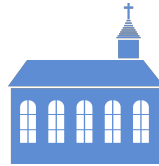
However, family worship is drastically reduced overall in younger adult cohorts.

On the other hand, both social and identified motivation have a positive relationship with frequency of family worship—even in the youngest adult cohort.

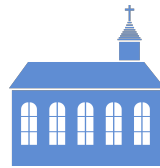


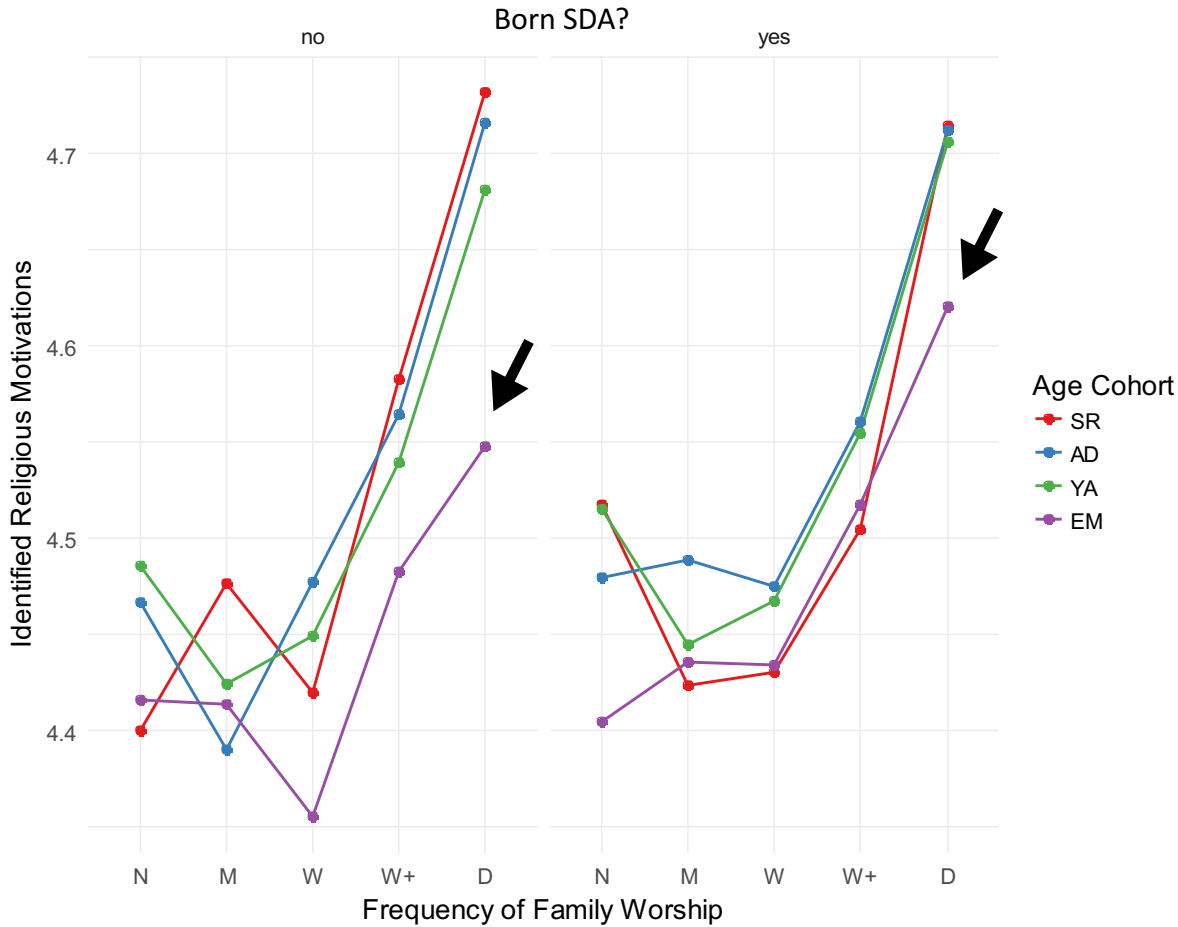
Notably, both the youngest adults and the oldest adults are highly socially motivated when they are highly engaged in family worship.

The Seventh-day Adventist Church might consider designing inter-generational programs to build relationships that meet the social needs of the oldest and youngest adult church members.



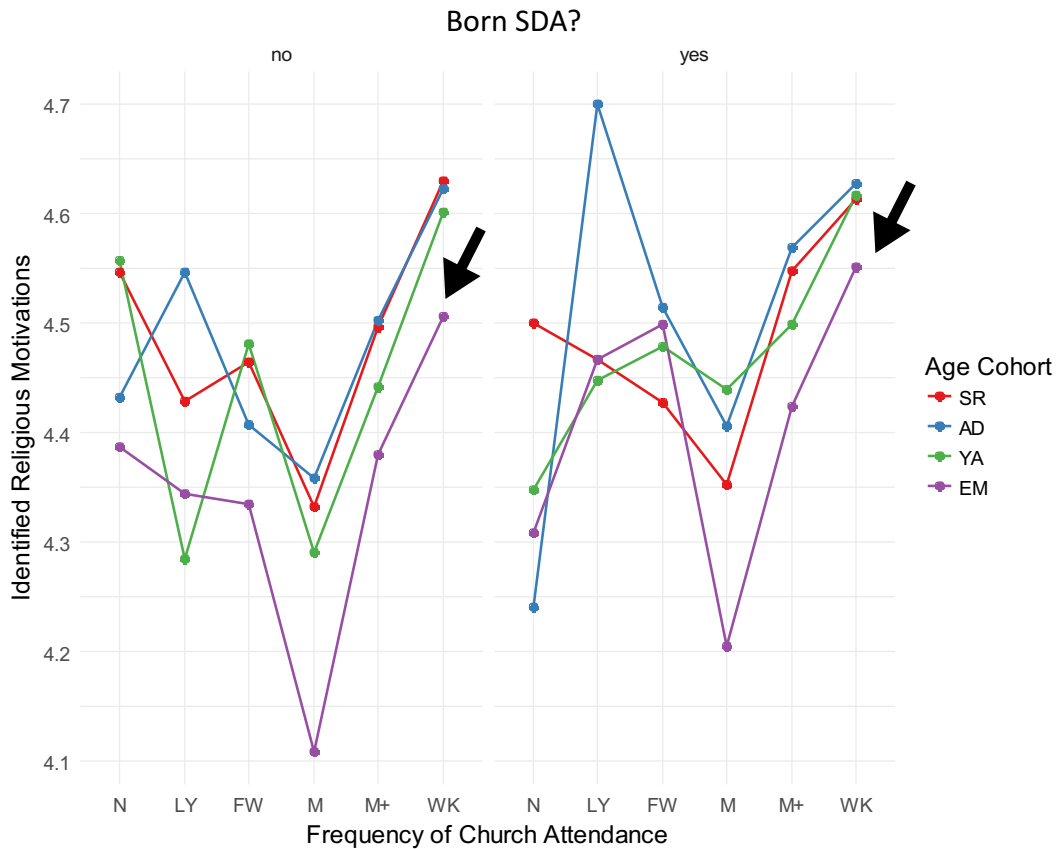
Discipling—the process of teaching the internalization of the Gospel—has a profound effect on the practices that sustain and transmit faith within the family.





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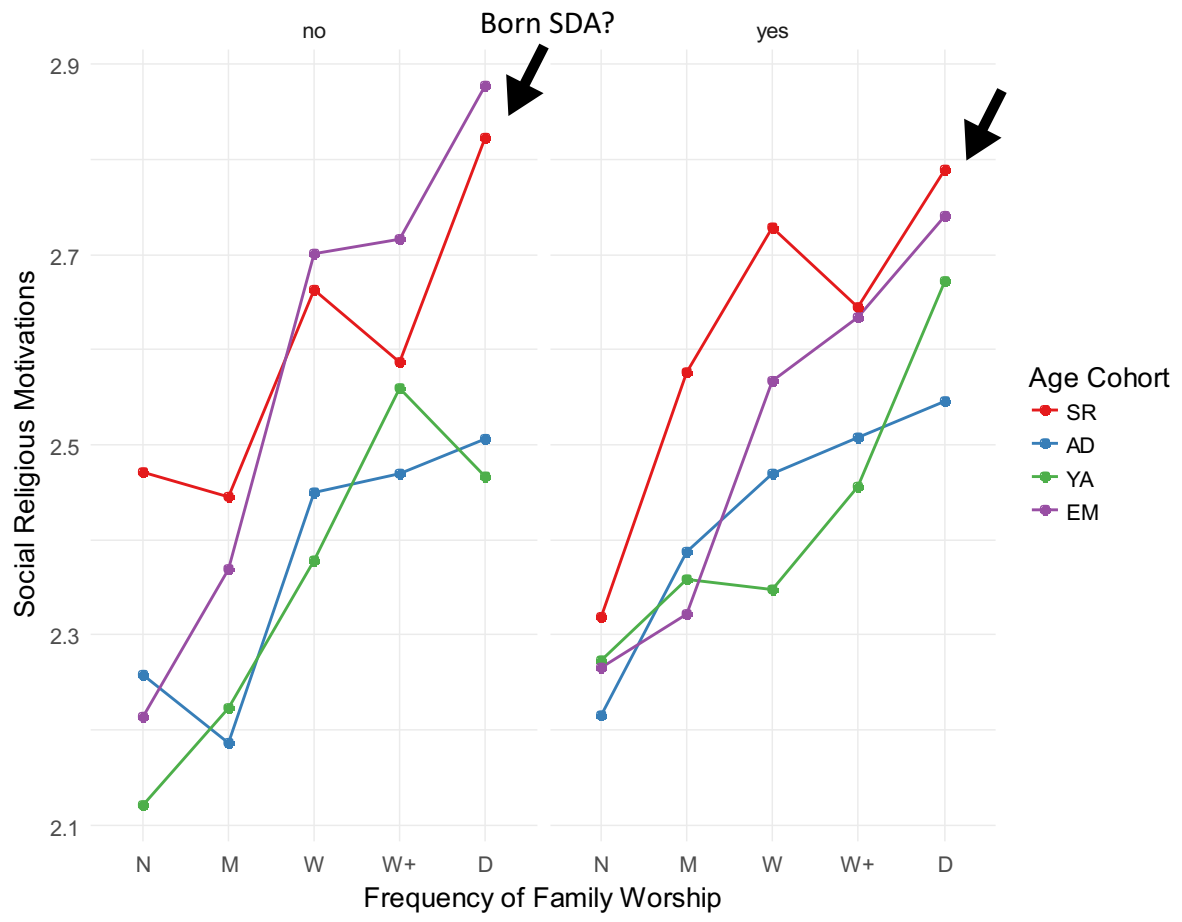


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