



# International Association for the Psychology of Religion

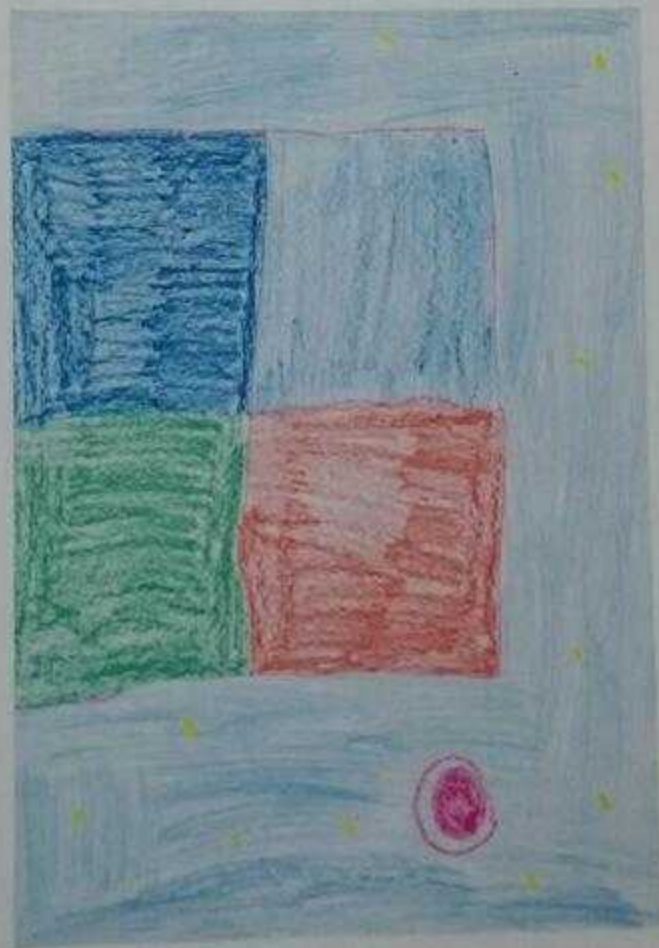
## Programme & Book of Abstracts 2013 Congress - Lausanne

in cooperation with

Institute for Social Sciences of Contemporary Religions -  
University of Lausanne

Institute of Psychology - University of Lausanne

Swiss Association  
for the Psychology of Religion (ASPsyRel)



position, literal affirmation, or Orthodoxy, though inclusive of transcendence, represents a blind kind of faith.

The first step was to attempt a confirmatory factor analysis with this sample. Rotations substantially reproduced all the four factors of the PCBS. The second step was a discriminant analysis by using the same variables as in the previous section, that is, the Church-Goers and the Non Church-Goers. T-test results indicated that the Church-Goers group had scored significantly higher on the Second Naïveté factor ( $t=5.29$ ). The Non Church-Goers, on the other hand, scored significantly higher on External Critique ( $t=-9.39$ ) and Relativism factors ( $t=-4.18$ ). No significant difference was noted between the two groups on the Orthodoxy factor.

These results indicate a consistency among those who practice their faith in that this score reveals a type of group that, besides being inclusive of transcendence, showed a more sophisticated form of belief. This distinguished them well from those who reject religion either on a literal understanding of the text or those, who though equally sophisticated in their understanding of religion, still do not believe. Finally, a blind rejection of faith seems to be a prerogative related more to the Non-Church goers group.

This study has helped not only to isolate a nucleus of consistent believers, whose faith is integrated with their religious practice, but also confirmed the validity of the PCBS in discriminating between different forms of religiosity.



### **Development of an International Scale of Religiosity: A cross cultural approach**

*Mohammad Khodayarifard, Ralph W. Hood Jr., Gholamali Afrooz, Saeed Akbari-e-Zardkhane, Thom Brinthaup, Mohsen Paknejad, Paul E. Priester, Sayyed Mohsen Fatemi, Nancey Murphy, Bagher Ghobari Bonab, James McClenon, Mohsen Shokohi-Yekta, Loyola McLean, Shiva Khalili, Anthony Korner, Alfred Pritz*

It is generally acknowledged that the ultimate goal of all Abrahamic religions is to inviting people to God; this can be identifying their all essence as a unique one. The aim of this research was conducted to prepare a scale of religiosity based on commonalities of Abrahamic religions (Judaism, Christianity and

Islam) in order to provide a tool for intercultural studies to this end. This study runs on malty stage as following:

At first stage, commonalities of religions were extracted. For implementation of this stage, their sacred texts were separately studied by six experts in three religions of Judaism, Christianity and Islam (two people for each religion). According to content analysis of holy book of Abrahamic religions (Holy Quran, Old Testament, and New Testament) revealed that 47 factors were similar between three religions. In the next stage, item pools of 225 items were prepared and then the preliminary scale was development. Revision of the first version of preliminary scale reduced the items of this version to 65 items. This was the second version of the scale.

The third stage was to implement the first version of preliminary scale in a group consisting of 97 university students - followers of three religions. Statistical population of this study included students of universities in Tehran, which were selected by means of convenience sampling. The results of analysing the data led to development of the first version of preliminary scale with 60 items. Psychometric properties of the first version of preliminary scale were studied in the population of Jews, Christians and Muslim students. This sample group consisted of 830 university students following three religions (300 Muslims, 300 Jews and 230 Christians). Result of this process let to the second version of religiosity scale with 88 items, in which characteristics of items and its exploratory factor structure had to be studied. Another sample group, from which the data in this stage were collected, included 1200 university students - followers of three religions (400 Muslims, 400 Jews and 400 Christians) in Iran. Results of the analysis showed that, out of 70 items entered for principle components analysis, 45 and 12 items had proper loading in first and second components (57 items in total), respectively. At the end of this stage, 57-item international scale of religiosity was produced.

The final study was performed at the international level and the existence or absence of three-dimensional structure was studied in the data of this research. The sample group of final study was 1212 undergraduate students from Iran; Turkey; Malaysia; Gaza; United States; Canada; Australia; England; and Germany; In this period, the students completed the 57-item scale at international level. Therefore, our research findings showed that the final tool with 30 items had proper and equal psychometric characteristics

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