Rethinking Religion: How Religious Becoming Reduces Inter-Party Hostility in the United States

Online Appendix

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Examining the major religious traditions of Confucianism, Taoism, Buddhism, Hinduism, Athenian Philosophy, Christianity, Judaism, and Islam, Dahlsgaard et al. (2005) identify five virtues explicitly mentioned in each religious tradition: Justice, Humanity, Temperance, Wisdom, and Transcendence. To be sure, each of these traditions vary in their specific definitions of these concepts, but in a broader sense, these could also be considered the intended physical outcomes of major religious traditions. In other work, these authors developed and refined scales measuring individual character by the extent to which an individual has developed these traits. Such work is beyond the scope of this research. These values are the bedrock of the Religious Becoming scale. Given the wide variety of religious practices, and expectations throughout history and in the world presently, it makes sense to define Religious Becoming with the traits each of the major traditions hold in common. Not only are these virtues common in each major religious tradition, but they are also ubiquitous in most world religions.

The Religious Becoming scale does not include measures for the concept of wisdom. The dominant operational definition for the concept of wisdom measures intellectual curiosity, critical thinking skills and the ability to provide counsel to others. It makes sense that major religious traditions would value this trait, but it involves cognitive abilities and personality motives that are not necessarily a component of religious practice. For this reason, the Religious Becoming scale only includes measures of four religious attributes: Transcendence, Temperance, Justice, and Humanity.

Transcendence

Transcendence is a recurring theme across various religious and philosophical traditions, albeit with different emphases and manifestations. In Confucianism, while not explicitly central,

transcendence is implied through references to heaven as the origin of virtue and the reverence for sages whose virtue mirrors the divine. Taoism places transcendence at its core, with the concept of the Tao as an indescribable, unknowable force governing all existence. Buddhism's focus on enlightenment and the concept of nirvana exemplifies its deeply transcendent nature. Hinduism infuses transcendence throughout its teachings, particularly through the concept of brahman and the interconnectedness of all things.

Although not explicitly named as a virtue in Ancient Greek philosophy, transcendent ideals of goodness, temperance, happiness, justice and wisdom permeate the works of Plato and Aristotle, especially in their discussions of virtue. Christianity explicitly includes transcendence in its virtues through faith and hope, as articulated in Aquinas' Seven Heavenly Virtues. Judaism implies transcendence through concepts like hope and the fear or love of God. The centrality of God and divine law in Islamic philosophy suggests a strong element of transcendence. Across these diverse traditions, transcendence consistently appears as a fundamental aspect of spiritual and philosophical thought, often associated with a higher meaning or purpose to life, regardless of whether it is explicitly religious in nature.

Transcendence measures an individual’s connection to the larger universe and the meaning it gives them. Some aspects of this character trait include having a sense of awe or an appreciation of beauty and excellence, gratitude, and spirituality. On its surface, this character trait is similar to belief in God, but even those who do not believe in God can score high in this trait. Recognizing that some higher power is involved in what happens to an individual can motivate them to express gratitude for the good things that happen in their lives. Regardless of the specific content of one’s belief in the Divine, humans who experience a connection to a higher power or a sense of wonder at the beauty of the world would score high in transcendence.

The Religious Becoming scale measures this trait with the following four items, only two of which were included in the 2020/2022 surveys:

- I experience situations in which I have the feeling that I am touched by a divine power.
- I feel that I am loved by some divine being or power.
- I experience awe at the beauty of nature. (2024)
- I have a relationship with God, the Universe, or the Ultimate Transcendence. (2024)

Temperance

Temperance is considered a virtue across various religious and philosophical traditions, even when not explicitly named. In Confucianism, while not directly listed as a virtue, temperance is strongly implied through the emphasis on propriety, self-control, modesty, and simple living. Taoism advocates for temperance in the form of humility and restraint from material pursuits, with the Tao Te Ching containing numerous passages encouraging humility and warning against arrogance. Buddhism incorporates temperance into its core precepts, particularly in its directives for abstaining from sensual misconduct and intoxication. Hindu teachings, especially for the Brahmin caste, list self-control and forbearance among essential virtues.

In Ancient Greek philosophy, both Plato and Aristotle considered temperance (self-restraint) as one of the core virtues. Aristotle described it as the mean between excess and deficiency, often known as virtue theory. Christianity, as articulated by Thomas Aquinas, includes temperance as one of the cardinal virtues. Judaism, through the Ten Commandments and Proverbs, provides directives related to temperance, such as prohibitions against adultery and covetousness, and advocates for virtues like prudence, humility, and restraint.

While not explicitly mentioned in the passage on Islamic virtues, moderation is listed as one of the ethical virtues in al-Farabi's account of Islamic philosophy. Across these diverse traditions,

temperance or self-control consistently appears as a crucial aspect of moral character and a well-lived life, underscoring its universal importance in human ethical systems (Dahlsgaard, Peterson, and Seligman 2005; Peterson and Seligman 2004). Temperance is concerned with the extent to which an individual is modest, willing to forgive, exercises self-control, and is careful about their choices. The Religious Becoming scale measures this trait with the following four items, two of which were included on the 2020/2022 surveys:

- I find it hard to fully forgive someone who has done something mean to me.
- When I succeed, I want others to know about it.
- It is easy for me to resist temptations. (2024)
- I treat all people equally. (2024)

Justice

Justice is also a central virtue across various religious and philosophical traditions, with each emphasizing different aspects of fairness and moral conduct. In Confucianism, justice (*Zhi*) is one of the central virtues, denoting mutual respect in relationships from familial to societal levels. It emphasizes acting honorably and with self-control in personal affairs rather than for personal gain. Taoism, while focusing more on naturalness, acknowledges justice as important when arising from spontaneity. Buddhism incorporates justice into its teachings through the Holy Eightfold Path and the Five Precepts, which include directives against harming living things, stealing, and lying. Hinduism intertwines justice with the concept of dharma and the belief in karma, where actions in one life determine status in the next. It ascribes different virtues, including those related to justice, to specific castes.

In Ancient Greek philosophy, both Plato and Aristotle consider justice (dikaiosynē) as one of the core virtues. Plato sees it as essential for both the ideal city-state and the individual soul, while Aristotle views it as crucial for social practice in an ideal city. Christianity, as

articulated by Aquinas, includes justice as one of the cardinal virtues. Judaism emphasizes justice throughout its teachings, particularly in the Ten Commandments and Proverbs, which contain numerous injunctions related to fair conduct and righteous leadership. Islamic philosophy, as represented by al-Farabi's work, places justice as a central concern in the ideal city-state, echoing earlier Greek concepts but within an Islamic framework (Dahlsgaard, Peterson, and Seligman 2005; Peterson and Seligman 2004).

Across these traditions, justice is consistently valued, though its specific interpretations and applications may vary. It is generally seen as essential for maintaining social harmony, personal integrity, and alignment with divine or cosmic order. The emphasis on justice in these diverse belief systems underscores its universal importance in human ethical and social structures. Justice involves the civic virtues that promote a healthy community. People who score high in justice are able to work together with others even when they disagree. They strive to do their fair-share and treat others fairly. They do not let personal feelings change how they treat others. The Religious Becoming scale measures this trait with the following four items, two of which were included on the 2020/2022 surveys:

- It wouldn't bother me to harm someone I didn't like.
- I deserve the credit for the good things that happen in my life.
- I am preoccupied with myself. (2024)
- I refuse to take credit for work I have not done. (2024)

Humanity

Across various religious and philosophical traditions, humanity emerges as a central ethical principle, albeit expressed through different concepts and terminologies. Confucianism places humanity (Jen) at the forefront of its virtues, describing it as sympathetic concern for others and

the foundation of proper social interactions. While not explicitly emphasized in Taoism, humanity is acknowledged when arising from naturalness. Buddhism incorporates humanity through concepts like compassion (Karuna) and benevolence (Maitri), which are integral to its Universal Virtues. Hinduism recognizes aspects of humanity, particularly for higher castes, mentioning charity as a virtue.

Ancient Greek philosophy and literature, though not explicitly naming humility as a virtue, it eschewed pride or *hubris* by weaving notions of shared humanity, friendship, and charitable acts throughout its teachings. Christianity, as articulated by Aquinas, elevates charity (Love) to the highest of virtues. Judaism emphasizes humanity through virtues like love, graciousness, and kindness in its teachings, particularly in Proverbs. Islamic philosophy includes generosity among its ethical virtues, aligning with the broader concept of humanity.

In each of these diverse traditions, the essence of humanity—often expressed as kindness, compassion, or love for others—is consistently valued as fundamental to fostering positive interpersonal relationships and creating a harmonious society. It is concerned not only with how one treats others, but with how one thinks about others. The Religious Becoming scale measures this trait the following four items:

- I have sympathy for people who are less fortunate than I am.
- I regularly stop to help others in need.
- I try to be honest even when I could get away with cheating or stealing.
- I feel love for all people.

Measuring Religious Becoming

The indicators were developed by identifying reliable measures of these virtues in a database that updates psychological measures and their factor loadings (Tedone n.d.). Thomas

Tedone is developing a comprehensive personality test based on existing measures of personality and character. To this end, he maintains a database containing every item from approximately 40 personality item inventories, along with the question wording, the concept it is used to measure, and its factor loading on that item. Using this list of over 4,400 items, I identified validated questions that would tap into each of these concepts but would be generalizable to as many current religious traditions as possible. Some of the components of Religious Becoming are not found in any of the personality scales, so I developed those measures.

Furthermore, although the psychological literature divides these concepts into separate factors, the Religious Becoming scale combines each of them into a single measure. An individual who possesses each of the traits that major religious traditions seek to develop among their adherents would score high on the Religious Becoming scale. It does not matter if an individual scores high in transcendence—for example—if they score very low in humanity. Such an individual is still in the process of developing these religious attributes and should not score high in Religious Becoming. Perhaps future work will consider how each component of Religious Becoming influences behaviors, but the focus of this work is on how individuals who score high on Religious Becoming differ from those who do not.

Table A.1: Indicators of The Religious Becoming Scale

Item	Virtue	Source
1. I find it hard to fully forgive someone who has done something mean to me.	Temperance	HEXACO 100 Personality Inventory
2. When I succeed, I want others to know about it.	Temperance	Values in Action
3. I have sympathy for people who are less fortunate than I am.	Humanity	NEO Personality Inventory
4. I regularly stop to help others in need.	Humanity	Values in Action
5. It wouldn't bother me to harm someone I didn't like.	Justice	HEXACO 100 Personality Inventory

6. I try to be honest even when I could get away with cheating or stealing.	Humanity	HEXACO 100 Personality Inventory
7. I deserve the credit for the good things that happen in my life.	Justice	Values in Action
8. I feel love for all people.	Humanity	Love of God
9. I feel that I am loved by some divine being or power.	Transcendence	Unique to this scale
10. I experience situations in which I have the feeling that I am touched by a divine power.	Transcendence	Unique to this scale
11. It is easy for me to resist temptations. (2024)	Temperance	California Psychological Inventory
12. I am preoccupied with myself. (2024)	Temperance	California Psychological Inventory
13. I refuse to take credit for work I have not done. (2024)	Justice	Values in Action
14. I treat all people equally (2024)	Justice	Values in Action
15. I experience awe at the beauty of nature. (2024)	Transcendence	Values in Action
16. I have a relationship with God, the Universe, or the Ultimate Transcendence. (2024)	Transcendence	Unique to this scale

Exploratory Factor Analysis

Table A.2 displays the results from an Exploratory Factor Analysis with orthogonal Promax rotation. Only the first 10 of the 16 Religious Becoming items were included in both the 2020 and 2022 surveys.

Table A.2: The factor loadings for Religious Becoming (2020 Survey)

Item	Transcendence	Humanity	Temperance	Justice
1. I find it hard to fully forgive someone who has done something mean to me.	0.00	0.09	0.57	0.32
2. When I succeed, I want others to know about it.	0.03	-0.02	0.62	-0.08
3. I have sympathy for people who are less fortunate than I am.	0.01	0.69	-0.06	0.01
4. I regularly stop to help others in need.	0.07	0.47	0.13	-0.12

5. It wouldn't bother me to harm someone I didn't like.	0.14	-0.18	0.53	0.04
6. I try to be honest even when I could get away with cheating or stealing.	0.02	0.58	0.02	0.26
7. I deserve the credit for the good things that happen in my life.	-0.12	0.11	0.61	0.00
8. I feel love for all people.	0.11	0.44	-0.05	-0.29
9. I feel that I am loved by some divine being or power.	0.79	0.11	-0.05	0.02
10. I experience situations in which I have the feeling that I am touched by a divine power.	0.79	-0.02	0.05	-0.03
Eigenvalue	2.44	1.08	0.65	0.12

Source: 2020 SSI Survey

Note: Principal components factor analysis with orthogonal promax rotation. Bartlett test of sphericity Chi-square(df) = 4841.667(45), p=0.00. Kaiser-Meyer-Olkin (KMO)=0.72

Scale Reliability

The 10-item Religious Becoming scale has high inter-item consistency (Cronbach's alpha=0.72), suggesting that it is appropriate to combine the items into a single measure for analyses. Yet, some of the components of the scale fit different factors. Although the KMO value is not optimal, it is adequate to proceed with factor analysis. The results displayed in Table A.2 indicate that the items are correlated, but sufficiently distinct for factor analysis. The items can be reasonably divided into three latent factors (Transcendence, Temperance/Justice, Humanity) and most of the scale items load onto only one of these factors. In applied factor analytic research, questionnaires often use a threshold of 0.3 or 0.4 to determine a salient factor loading (Brown 2015). Each item on the Religious Becoming Scale surpasses this threshold, indicating a strong relationship with its underlying factor.

Descriptive Statistics for Measures of Religious Becoming

Table A3 summarizes the distribution of Religious Becoming indicators from the 2020 SSI survey. These indicators were standardized to a 0-1 scale, with lower scores reflecting lower levels of Religious Becoming and higher scores indicating higher levels.

There is a relatively wide distribution of scores on nearly all the measures.

Table A.3: Descriptive Statistics

Item	Mean	Standard Deviation	N	10th percentile	Median	90th percentile
1. I find it hard to fully forgive someone who has done something mean to me.	0.592	0.263	1,884	0.185	0.6	0.95
2. When I succeed, I want others to know about it.	0.497	0.266	1,884	0.142	0.5	0.885
3. I have sympathy for people who are less fortunate than I am.	0.784	0.221	1,884	0.471	0.857	1
4. I regularly stop to help others in need.	0.663	0.243	1,884	0.3	0.685	1
5. It wouldn't bother me to harm someone I didn't like.	0.374	0.289	1,884	0.142	0.214	0.885
6. I try to be honest even when I could get away with cheating or stealing.	0.799	0.239	1,884	0.442	0.885	1
7. I deserve the credit for the good things that happen in my life.	0.602	0.261	1,884	0.185	0.6	0.971
8. I feel love for all people.	0.693	0.249	1,884	0.314	0.728	1
9. I feel that I am loved by some divine being or power.	0.65	0.319	1,884	0.142	0.714	1
10. I experience situations in which I have the feeling that I am touched by a divine power.	0.559	0.313	1,884	0.142	0.571	1

Confirmatory Factor Analysis

In survey research, it is common to phrase statements in opposite ways to mitigate positive response bias (Weisberg 2005). However, Green and Citrin (1994) suggest this might introduce a different issue: "response set" bias. This occurs when respondents use their answer to the first item as an "anchor" for subsequent responses, rather than considering each item independently. This phenomenon can lead to non-independent measurement errors across survey items. As a result, the covariance between all items may be artificially inflated, potentially amplifying

positive correlations between similarly worded items and reducing negative correlations between oppositely worded items towards zero. Green and Citrin argue that to uncover the true latent variable structure in such item batteries, it is necessary to use confirmatory factor analysis. This method allows for the possibility of non-random (or correlated) measurement errors in the observed indicators, potentially providing a more accurate representation of the underlying construct being measured (Green and Citrin 1994).

I followed this guidance in the development of the Religious Becoming scale. The next set of analyses presents the results from confirmatory factor analyses examining the structure of the components of the Religious Becoming scale. The data are not multivariate normal, so I use a weighted least squares estimator with robust standard errors.

Table A.4: Confirmatory Factor Analysis of Religious Becoming Scale Items

	Three-factor model		
Item	Factor 1	Factor 2	Factor 3
1. I find it hard to fully forgive someone who has done something mean to me.			.409 (.025)
2. When I succeed, I want others to know about it.			.758 (.022)
3. I have sympathy for people who are less fortunate than I am.		.653 (.021)	
4. I regularly stop to help others in need.		.653 (.019)	
5. It wouldn't bother me to harm someone I didn't like.			.480 (.025)
6. I try to be honest even when I could get away with cheating or stealing.		.367 (.028)	
7. I deserve the credit for the good things that happen in my life.			.632 (.021)
8. I feel love for all people.		.729 (.018)	
9. I feel that I am loved by some divine being or power.	.876 (.016)		

10. I experience situations in which I have the feeling that I am touched by a divine power.	.844 (.016)
Chi-square (df)	403.062(32)
Chi-square difference test	1366.761
CFI	0.903
RMSEA	0.088

Source: 2020 SSI Survey
Note: Entries are standardized coefficients from confirmatory factor analysis. Standard errors are in parentheses. Chi-square difference test uses the Satorra-Bentler scaled chi square difference test.

Table A.4 displays the results for a three-factor solution confirmatory factor analysis. RMSEA values close to or below 0.06, combined with CFI and TLI values close to or above 0.95, generally indicate a reasonably good fit between the target model and the observed data, assuming maximum likelihood estimation (Hu and Bentler 1999). Hu and Bentler (1999) emphasize that these cutoff values are approximate, as they can vary based on modeling conditions. A non-significant CFI can still suggest acceptable model fit. Similarly, while CFI and TLI values below 0.9 generally warrant rejection, those between 0.9 and 0.95 may indicate a reasonable fit. Given the ongoing debate in methodological research, some researchers argue that Hu and Bentler's (1999) guidelines for model fit may be overly strict for certain models, particularly those with numerous indicators and factors. In CFA models without cross-loading indicators, standardized factor loadings of 0.3 or higher are commonly considered salient. These loadings represent the correlation between the indicator and the factor. Squaring the loading indicates the proportion of the indicator's variance explained by the factor, known as communality (Brown 2015).

Based on the recommendations, the three-factor solution is a good fitting model. The CFI and RMSEA values fall within the acceptable range. None of the factor loadings are below 0.3,

and many of the factor loadings are very strong. Although the theoretical model separates humanity from justice, the confirmatory factor analysis indicates that items related to humanity and justice both load onto the same factor.

Religious Becoming and Intrinsic Spirituality

The strongest factor loadings are the two transcendence items. Similarly, in the exploratory factor analysis, the transcendence items loaded strongly on their factor. This suggests that Religious Becoming may primarily measure spirituality, and that the other components of Religious Becoming may not contribute significantly to the overall measure. To address this possibility, I identified a reliable and validated measure of spirituality that has been demonstrated to predict intrinsic spirituality, both within and outside of Christianity. As scholars have tended to view spirituality and religion as separate but interconnected concepts they developed new spirituality measures. Many of these instruments have two shortcomings: they use terms (such as "God") that limit their applicability to non-theistic groups, and they do not build upon existing scientific research. Hodge (2003, 2015) adapted the most widely used instrument in the field of psychology of religion, Allport and Ross' (1967) measure of intrinsic religion, to assess spirituality. The modified six-item intrinsic spirituality scale measures the extent to which spirituality serves as an individual's primary motivation, applicable to both theistic and non-theistic populations, both within and outside of religious and Christian contexts (Hodge 2003; Hodge, Zidan, and Husain 2015). Here are the six items:

1. In terms of the questions I have about life, my spirituality answers (no questions – absolutely all of my questions)
2. Growing spiritually is (of no importance to me – more important than anything else in my life)
3. When I am faced with an important decision, my spirituality (plays absolutely no role – is always the overriding consideration.)
4. Spirituality is (not part of my life – the master motive of my life, directing every other aspect of my life)

5. When I think of the things that help me to grow and mature as a person, my spirituality (has no effect on my personal growth – is absolutely the most important factor in my personal growth)
6. My spiritual beliefs affect (no aspect of my life – absolutely every aspect of my life)

In the next set of analyses, I examine the structure of Religious Becoming compared to that of intrinsic spirituality. Not only are the transcendence items of the Religious Becoming scale distinct from spirituality, but the four-factor model is a much better fit to the data than the previous model.

Table A.5: Confirmatory Factor Analysis of Religious Becoming and Spirituality Scale

	Four-factor model			
Item	Factor 1	Factor 2	Factor 3	Factor 4
1. I find it hard to fully forgive someone who has done something mean to me.			.419 (.031)	
2. When I succeed, I want others to know about it.			.754 (.026)	
3. I have sympathy for people who are less fortunate than I am.		.653 (.025)		
4. I regularly stop to help others in need.		.648 (.027)		
5. It wouldn't bother me to harm someone I didn't like.			.485 (.028)	
6. I try to be honest even when I could get away with cheating or stealing.		.366 (.036)		
7. I deserve the credit for the good things that happen in my life.			.633 (.026)	
8. I feel love for all people.		.737 (.019)		
9. I feel that I am loved by some divine being or power.	.907 (.008)			
10. I experience situations in which I have the feeling that I am touched by a divine power.	.820 (.012)			
Spirituality				
1. Spirituality answers questions.				.879 (.010)
2. Growing spiritually is important.				.942 (.005)
3. Important decisions.				.942 (.006)

4. Spirituality is part of my life.		.959 (.004)
5. Spirituality personal growth.		.962 (.003)
6. Spiritual beliefs affect my life.		.958 (.003)
Chi-square (df)	829.752 (98)	
Chi-square difference test	--	
CFI	0.970	
RMSEA	0.060	

The four-factor solution presented in Table A.5 has excellent fit statistics. The CFI and RMSEA are both within the range accepted by the literature as indicating appropriate model fit. The four-factor solution also demonstrates that spirituality is distinct from transcendence. All of the standardized factor loadings on the fourth factor for spirituality are above 0.85. In contrast, the standardized factor loadings for the two transcendence items exceed 0.8. The squared value of the standardized factor loadings indicates the proportion of variance explained by that item in relation to the overall factor.

The next set of analysis looks at a confirmatory factor analysis of the theoretical model, with transcendence, humanity, justice and temperance each as their own factors and intrinsic spirituality as its own factor.

Table A.6: Confirmatory Factor Analysis of Religious Becoming and Spirituality Scale (Five-Factor Solution)

	Five-factor model				
Item	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
1. I find it hard to fully forgive someone who has done something mean to me.			.409 (.024)		
2. When I succeed, I want others to know about it.			.707 (.029)		

3. I have sympathy for people who are less fortunate than I am.		.619 (.023)		
4. I regularly stop to help others in need.		.643 (.025)		
5. It wouldn't bother me to harm someone I didn't like.			.463 (.029)	
6. I try to be honest even when I could get away with cheating or stealing.		.300 (.029)		
7. I deserve the credit for the good things that happen in my life.			.610 (.025)	
8. I feel love for all people.		.763 (.021)		
9. I feel that I am loved by some divine being or power.	.905 (.008)			
10. I experience situations in which I have the feeling that I am touched by a divine power.	.821 (.011)			
Spirituality				
1. Spirituality answers questions.				.879 (.009)
2. Growing spiritually is important.				.942 (.005)
3. Important decisions.				.942 (.006)
4. Spirituality is part of my life.				.959 (.004)
5. Spirituality personal growth.				.962 (.003)
6. Spiritual beliefs affect my life.				.958 (.004)
Chi-square (df)	730.078 (93)			
Chi-square difference test	--			
CFI	0.974			
RMSEA	0.061			

The five-factor model, as presented in Table A.6, aligns with the previously proposed theoretical framework. Among these factors, 'Transcendence' demonstrates strong psychometric properties,

with both items loading significantly on this factor. Item 9, with a loading of 0.90, and Item 10, with a loading of 0.821, are particularly robust. The 'Humanity' factor includes four items, each exceeding the 0.3 threshold for substantive significance, indicating a strong relationship to this construct. Similarly, 'Temperance' and 'Justice' factors each have two items with significant loadings and standardized values above 0.3, suggesting meaningful contributions to their respective constructs. Finally, the 'Intrinsic Spirituality' factor, composed of six items, remains distinct from the other factors in the model. The CFI (0.061) and RMSEA (0.974) are both within the range Hu and Bentler (1999) recommend for concluding appropriate model fit. Confirmatory factor analysis provides strong support for the theoretical model. The findings align with the proposed framework, confirming that Religious Becoming is composed of four distinct constructs, independent of intrinsic spirituality.

Religious Becoming as a Dependent Variable

In the analyses that follow, I create an additive index for Religious Becoming and treat it as a single-dimensional factor for ease of interpretation and theoretical clarity. The 10-item Religious Becoming scale demonstrates strong internal consistency (Cronbach's alpha = 0.72), indicating that it is reliable for measuring a single construct. Although the Religious Becoming scale is methodologically superior, it is correlated with straightforward additive indices. Consequently, I use these additive indices in my analysis. It is worth noting that using the scales derived from confirmatory factor scores would yield almost identical results across all models.

Are people from one religious denomination more likely to score high in Religious Becoming? One way to establish face validity of the measure is to show that people who are atheist score lower on this measure of religion than do people who practice religion. Obviously,

an atheist can develop these attributes, but all else equal, an atheist is likely to score lower on the transcendence items.

Table A.7: Religiosity and Religious Becoming by Religious Affiliation

Affiliation	Religiosity Mean (SD)	Religious Becoming Mean (SD)	Sample Size (N)
Agnostic	0.054 (0.152)	0.460 (0.144)	101
Atheist	0.051 (0.138)	0.458 (0.138)	122
Buddhist	0.375 (0.373)	0.594 (0.215)	34
Catholic	--	0.602(0.168)	421
Evangelical Protestant	0.584 (0.281)	0.585 (0.132)	183
Hindu	0.422 (0.325)	0.545 (0.264)	10
Jewish	0.294 (0.309)	0.536 (0.162)	52
Mainline Protestant	0.365 (0.294)	0.570 (0.135)	239
Mormon/LDS	0.583 (0.362)	0.681 (0.184)	23
Muslim	0. 762 (0.215)	0.702 (0.222)	30
Nothing in Particular	0.125 (0.221)	0.500 (0.166)	267
Orthodox	0.654 (0.247)	0. 621 (0.169)	18
Something Else	0.366 (0.299)	0.559 (0.157)	170
Something Else (Evangelical)	0. 537 (0.287)	0.603 (0.155)	65

Two notable trends emerge from the data displayed in Table A.7. Firstly, individuals affiliated with non-Christian religious traditions exhibit lower levels of religiosity compared to those who affiliate with a Christian religion. Yet, individuals who affiliate with non-Christian religions seem to have similar levels of Religious Becoming compared to members of Christian religions. Buddhists, Hindus, Jewish, and people who identify as "something else" all have much higher Religious Becoming scores compared to their religiosity scores. In addition, those who identify as Atheist or Agnostic have the lowest mean score for religiosity and Religious Becoming, but their score for Religious Becoming is much higher than their religiosity score. Many people who do not believe in God score high in Religious Becoming.

Second, groups that score high in religiosity also score high in Religious Becoming. Muslims score the highest in religiosity and Religious Becoming. Orthodox Christians and Evangelical Protestants and Mormons score high on both scales. This pattern seems to suggest that Religious Becoming is distinct from religiosity as a measure of religion. Groups we would expect to be religious tend to score high in Religious Becoming, while less religious groups tend to score lower. Meanwhile, the scale is clearly less Christian in its measure of religion. Many individuals with non-Chrisitan beliefs, non-theistic beliefs, and Christian beliefs score high in Religious Becoming.

Replication and Validation

The 2020 survey had a few limitations that I aimed to address in this replication. One possibility is that Religious Becoming may not be a direct result of religion itself but rather a reflection of individual values within society. Many items on the Religious Becoming Scale are adapted from the Values in Action Scale (Peterson and Seligman 2004). I wanted to assess the psychometric quality of the Values in Action Scale and use it to compare with the Religious Becoming Scale. In 2021, I conducted a national survey to gather data on Values in Action items. The 2020 survey had a coding issue that excluded Catholics from a question about biblical belief. Since biblical literacy is a key component of religiosity, I want to gather more survey data to properly measure religiosity, something I was unable to do with the 2020 survey.

In 2022, I gathered a new set of national survey data and administered the Religious Becoming Scale and the Moral Foundation Scale. Two years later, in 2024, I collected additional national survey data and administered the Religious Becoming Scale along with scales measuring secularism and post-materialist values (Campbell, Layman, and Green 2020; Inglehart

1977; Inglehart and Welzel 2005). This section compares the psychometric properties of the Religious Becoming Scale with those of these other well-established scales.

Scales and Variables Used in the Book

All independent variables in the model are coded on a scale from 0 to 1 to facilitate easy comparison of their effects on the dependent variable. For example, individuals with strong political ideologies (extremely liberal or extremely conservative) are coded as 1, while all others are coded as 0. Similarly, strong partisanship (strong Republicans or strong Democrats) is coded as 1, with everyone else coded as 0. Chrisitan nationalism and Evangelical Christians are coded in the same way. Numeric variables (spirituality, religiosity, Religious Becoming, secularism and post-materialist values) are also scaled from 0-1 for ease of comparison. Here are the specific items and coding schemes for each variable used in the book.

Believe: This is a composite of three indicators of religious inputs:

Which of these statements comes closest to describing your feelings about the Bible?

- The Bible is the actual word of God and is to be taken literally, word for word;
- The Bible is the inspired word of God but not everything in it should be taken literally, word for word;
- The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

Which one statement comes closest to your personal beliefs about God?

- I have no doubts that God exists.
- I believe in God, but with some doubts.
- I sometimes believe in God.
- I believe in a higher power or cosmic force.
- I don’t know and there is no way to find out.
- I do not believe in God.
- I have no opinion

Would you say that religion provides some guidance, quite a bit of guidance, or a great deal of guidance in your day-to-day life?

- A great deal of guidance
- Quite a bit of guidance

- Some guidance
- No guidance
- Unsure

Responses to these three questions are assigned numerical values from 1 to 4. For example, on Question 2 responses 1,2, and 4 are coded as 4, while the “I sometimes believe in God” is scored as a 3. Similarly, on Question 1, biblical literalism is 4, " The Bible is the inspired word of God but not everything in it should be taken literally, word for word " is 3, and " The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men " is coded as a 1. The scores for all three questions are then added together and adjusted to a scale of 0 to 1, where 0 indicates the person does believe any of these things and 1 indicates they completely believe in all of them.

Belong: This is a composite of three indicators of religious inputs:

Thinking about your five closest friends, how many of them belong to the same church as you?
- 0
- 1
- 2
- 3
- 4
- 5

Thinking about your neighbors, how many of them belong to the same church as you?
- All
- Most
- Some
- None

Thinking about your extended family, how many of them belong to the same church as you?
- All
- Most
- Some
- None

Responses to these last two questions are assigned numerical values from 0-3. If the person indicated “all” of their neighbors/family belong to the same church it is coded as 3, if “none” of their neighbors/family attend the same church it is coded as 0. The scores for all three questions

are then added together and adjusted to a scale of 0 to 1, where 0 indicates the person does have any of their social network at church and 1 indicates that everyone in their social network attends their church..

Behave: This is a composite of three indicators of religious inputs:

Outside of weddings and funerals, how often do you attend religious services?

- Several times a week
- Every week
- Nearly every week
- 2-3 times a month
- About once a month
- Several times a year
- About once or twice a year
- Less than once a year
- Never

Outside of attending religious services, about how often do you spend time reading the Bible, Koran, Torah, or other sacred book?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About once a week
- Several times a week
- Daily

Other than during religious services, how often do you pray?

- Several times a day
- Once a day
- A few times a week
- Once a week
- Seldom
- Never

Responses to these three questions are assigned numerical values from 1 to 6. For example, on Question 1”never” is scored as 1, while the “nearly every week” or more often is scored as 6. Similarly, on Question 3, "never" is 1, "once or twice a year" is 3, and "about once per week" or

more is 6. The scores for all three questions are then added together and adjusted to a scale of 0 to 1, where 0 indicates the person does not engage in any of these behaviors and 1 indicates they participate in all of them.

Evangelical: Burge and Lewis (2018) argue that a straightforward question about general religious affiliation followed by a born-again or evangelical self-identification question is sufficient for identifying Evangelical Christians. They also argue that African American respondents should not be coded as Evangelical Christian (Burge and Lewis 2018). I follow their recommendations. Evangelicals are coded 1, everyone else is coded zero.

Republican: The 2024 survey does not ask this question; the party identification information is provided by LUCID. In the other surveys, party identification is measured using the ANES multiple question format, in use from the inception of the ANES Time Series studies in 1952. Party identification is measured using a two-part branching question. The first part of that question has always been asked the same way since 1952 (except for the omission of the first comma in 1968): "Generally speaking, do you usually think of yourself as a Republican, Democrat, independent, or what?" The follow-up question for respondents who identified themselves as Republicans or Democrats has also been unchanged since 1952: "Would you call yourself a strong [Republican/Democrat] or a not very strong [Republican/Democrat]?" A different follow-up question was asked of respondents who identified themselves as independent or something else:1 "Do you think of yourself as closer to the Republican or Democratic party?" Individuals who indicate that they are Republican in response to the first question are coded as 1. Individuals who indicate that they are closer to the Republican party in response to the second question are also coded as 1. Everyone else is coded zero.

Strong Party Identification: This is derived from the same party identification questions, except for this measure everyone who indicated that they are a strong [Republican/Democrat] is coded as 1, regardless of partisan affiliation. Everyone else is coded zero.

Conservative: In each of the surveys we asked respondents, "How would you describe your political views?" They each selected from one of the following options: extremely liberal, liberal, somewhat liberal, moderate/middle of the road, somewhat conservative, conservative, extremely conservative. Anyone who selected an option with the word "conservative" is coded 1, everyone else is coded zero.

Strong Political Ideology: This is derived from the same political ideology questions, except for this measure everyone who indicated that they are a extremely [conservative/liberal] is coded as 1, regardless of the label. Everyone else is coded zero

White: Race is also a two-part question. First we asked, "Are you Spanish, Hispanic, or Latino?", then we asked, "If you had to choose, what would you say is your race/ethnicity?" Participants selected one of the following options: White/Caucasian, Black/African-American, Asian/Asian-American, Some other race/ethnicity, Multiracial or Biracial. Respondents who selected "white" are coded as 1, everyone else is coded zero.

Religious Identity: We asked participants, "We'd like to know how important various things are to your sense of who you are. When you think about yourself, how important is your religion to your sense of who you are – very important, moderately important, slightly important, or not at all important?" Individual who stated that religion is very important to their sense of who they are coded 1, everyone else is coded zero.

Religious Network: We asked, "Now, thinking of your five closest friends, how many of them are [the same religion as the respondent indicated for their own religion]?" This value is a number from 1 to 5.

Income: In each of the surveys, we asked the respondents: "Last year, that is in [the preceding year], what was your total family income from all sources, before taxes?" They selected from one of 11 income categories.

Education: education is measured as a categorical variable (what is the highest level of education?). This variable is transformed into a numerical variable and re-scaled 0-1. 0 indicates less than a high school degree and 1 indicates a post graduate degree.

Gender: is dichotomous man/woman

Post-materialist Values: The 12-Item Post-materialism battery used in the World Values Surveys (Davis, Dowley, and Silver 1999; Inglehart 1977, 2008).
"People talk a lot about which goals Brazil should pursue over the next ten years. Which of the following goals do you personally think is the most important? And the second most important?"

- A high level of economic growth
- Making sure this country has strong defense forces
- *Seeing that people have more say about how things are done at their jobs and in their communities*
- Trying to make our cities and countryside more beautiful

"If you had to choose which of the following things, do you think is the most important right now? And the second most important?"

- Maintaining order in the nation
- *Giving people more say in important government decisions*
- Fighting rising prices
- *Protecting freedom of speech*

"Here is another list of objectives. In your opinion, which of these is the most important? And the second most important?"

- A stable economy
- *Progress toward a less impersonal and more humane society*
- *Progress toward a society in which ideas count more than money*

- The fight against crime

The 12-item battery yields a continuous variable based on all three blocks of questions. It measures how many of the five total postmaterialist goals were accorded high priority by the respondent, that is, were selected as the first or second choice from within each bloc. Thus the range of the post-materialist values variable is 0-5. In the book, this is rescaled from 0-1.

Spirituality: Hodge (2003, 2015) adapted the most widely used instrument in the field of psychology of religion, Allport and Ross' (1967) measure of intrinsic religion, to assess spirituality.

1. In terms of the questions I have about life, my spirituality answers (no questions – absolutely all of my questions)
2. Growing spiritually is (of no importance to me – more important than anything else in my life)
3. When I am faced with an important decision, my spirituality (plays absolutely no role – is always the overriding consideration.)
4. Spirituality is (not part of my life – the master motive of my life, directing every other aspect of my life)
5. When I think of the things that help me to grow and mature as a person, my spirituality (has no effect on my personal growth – is absolutely the most important factor in my personal growth)
6. My spiritual beliefs affect (no aspect of my life – absolutely every aspect of my life)

Individual responses are rated on a 6-point scale, then items are summed into a total score. This score is transformed to a scale of 0 to 1.

Secularism: This scale is developed and validated in *The Secular Surge* (Campbell, Layman, and Green 2020).

Q1 Which one statement comes closest to your personal beliefs about God?

- I have no doubts that God exists.
- I believe in God, but with some doubts.
- I sometimes believe in God.

- I believe in a higher power or cosmic force.
- I don't know and there is no way to find out.
- I do not believe in God.
- I have no opinion.

Q2 How much do you agree with the following statements?

  - Strongly disagree
  - Somewhat disagree
  - Neither agree nor disagree
  - Somewhat agree
  - Strongly agree

a) Factual evidence from the natural world is the source of true beliefs.
b) The great works of philosophy and science are the best source of truth, wisdom, and ethics.
c) To understand the world, we must free our minds from old traditions and beliefs.
d) When I make important decisions in my life, I rely mostly on reason and evidence.
e) What we believe is right and wrong cannot be based only on human knowledge.
f) The world would be a better place if we relied less on science and technology to solve our problems.

Q3 Would you say that non-religious beliefs, such as derived from science or philosophy, provide some guidance, quite a bit of guidance, or a great deal of guidance in your day-to-day life?

- Some guidance
- Quite a bit of guidance
- A great deal of guidance

To ensure consistency, responses to the eight questions are assigned numerical values. For example, on Question 1, the first response is scored as 1, while the last two are scored as 5. Similarly, on Question 3, "some guidance" is 1, "quite a bit" is 3, and "a great deal" is 5.

All responses are scaled from 1 to 5, with 1 representing the least secular viewpoint and 5 representing the most secular. The scores for all eight questions are then added together and adjusted to a scale of 0 to 1, where 0 indicates no secularism and 1 indicates maximum secularism.

Religiosity: This is a composite of several indicators of religious inputs:

Outside of weddings and funerals, how often do you attend religious services?

- Several times a week
- Every week
- Nearly every week
- 2-3 times a month
- About once a month
- Several times a year
- About once or twice a year
- Less than once a year
- Never

Which of these statements comes closest to describing your feelings about the Bible?

- The Bible is the actual word of God and is to be taken literally, word for word;
- The Bible is the inspired word of God but not everything in it should be taken literally, word for word;
- The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

Outside of attending religious services, about how often do you spend time reading the Bible, Koran, Torah, or other sacred book?

- Never
- Less than once a year
- Once or twice a year
- Several times a year
- Once a month
- 2-3 times a month
- About once a week
- Several times a week
- Daily

Other than during religious services, how often do you pray?

- Several times a day
- Once a day
- A few times a week
- Once a week
- Seldom
- Never

Thinking about your five closest friends, how many of them belong to the same church as you?

- 0
- 1
- 2
- 3
- 4
- 5

Thinking about your neighbors, how many of them belong to the same church as you?

- All
- Most

- Some
- None

Thinking about your extended family, how many of them belong to the same church as you?

- All
- Most
- Some
- None

We'd like to know how important various things are to your sense of who you are. When you think about yourself, how important is your religion to your sense of who you are?

- Very Important
- Moderately Important
- Slightly Important
- Not at all Important

Would you say that religion provides some guidance, quite a bit of guidance, or a great deal of guidance in your day-to-day life?

- A great deal of guidance
- Quite a bit of guidance
- Some guidance
- No guidance
- Unsure

To ensure consistency, responses to the nine questions are assigned numerical values from 1 to 6. For example, on Question 1"never" is scored as 1, while the "nearly every week" or more often is scored as 6. Similarly, on Question 3, "never" is 1, "once or twice a year" is 3, and "about once per week" or more is 6. People who say that the Bible is an ancient book of fables get a score of 1, while people who believe the Bible is the literal word of God are scored a six. The scores for all nine questions are then added together and adjusted to a scale of 0 to 1, where 0 indicates no secularism and 1 indicates maximum secularism.

Values in Action: The VIA Survey of Character Strengths is a 240-question self-assessment designed for adults (Dahlsgaard, Peterson, and Seligman 2005; Peterson and Seligman 2004). It measures how much respondents agree with statements about 24 character strengths listed in the VIA Classification. Respondents rate each statement on a scale of 1 to 5. The Religious Becoming Scale is based on the four VIA items that are commonly taught in the major religious traditions. The specific items and the corresponding character trait are contained in Table A.8.

Table A.8: Values in Action Items

Variable	
1. I am never too busy to help a friend.	Humanity
2. I prefer to let other people talk about themselves.	Humanity
3. I am good at sensing what others are feeling.	Humanity
4. I always treat people fairly whether I like them or not.	Justice
5. I work at my very best when I am a group member.	Justice
6. I am good at planning group activities.	Justice
7. I rarely hold a grudge.	Temperence
8. I don't brag about my accomplishments.	Temperence
9. I do not give in to temptation.	Temperence
10. I experience deep emotions when I see beautiful things.	Transcendence
11. I have been richly blessed in my life.	Transcendence
12. My beliefs make my life important.	Transcendence

To simplify analysis, the individual items measuring values in action are summed into a single score, which is then rescaled to a range of 0 to 1. Even though it has multiple dimensions, the items consistently measure the same underlying concept, as demonstrated by the high internal consistency (Cronbach's alpha: 0.82 in 2021, 0.81 in 2022).

Religious Becoming: Religious Becoming is a complex concept, similar to other scales used in this book. To simplify analysis, the individual items measuring Religious Becoming are summed into a single score, which is then rescaled to a range of 0 to 1. Even though it has multiple dimensions, the items consistently measure the same underlying concept, as demonstrated by the high internal consistency (Cronbach's alpha: 0.72 in 2020, 0.61 in 2022, 0.70 in 2024).

Table A.9: Goodness of Fit Indices for Confirmatory Factor Analyses of Scales Used in the Book

Model	Year	# of items	CFI	RMSEA	SRMR	Sample Size (N)
Values in Action (Four-Factor)	2021	12	0.912	0.056	0.044	1,457
Values in Action (Four-Factor)	2022	12	0.902	0.066	0.067	1,464
Secularism (One-Factor)	2024	8	0.785	0.096	0.074	1,320

Religious Becoming (Three-Factor)	2020	10	0.903	0.078	0.058	1,918
Religious Becoming (Three-Factor)	2022	10	0.877	0.083	0.069	1,464
Religious Becoming (Four-Factor)	2020	10	0.920	0.077	0.054	1,918
Religious Becoming (Four-Factor)	2022	10	0.881	0.086	0.068	1,464
Religious Becoming (Four-Factor)	2024	16	0.878	0.060	0.063	1,253
Religiosity (One-factor)	2022	8	0.869	0.170	0.076	1,495
Post-materialist Values (One-factor)	2024	6	0.882	0.072	0.047	1,320
Moral Foundations (Five-Factor)	2022	30	0.733	0.079	0.096	1,464

One key finding in Table A.9 is that the Religious Becoming Scale is multidimensional and exhibits satisfactory psychometric properties. In fact, in each of the surveys, the Religious Becoming Scale demonstrates psychometric properties that are at least on par with, if not better than, other commonly used measures in academic research. The Moral Foundations Questionnaire, a widely used measure of moral values, often exhibits inferior fit statistics compared to the Religious Becoming Scale, not only in the 2022 survey but in numerous others (Graham et al. 2011; Harper and Rhodes 2021; Iurino and Saucier 2020). The psychometric properties of religiosity are comparable to those of the Religious Becoming Scale, as are those of secularism. It seems that measuring religion, moral values, secularism, and the like is difficult. Most scales measuring religion have psychometric properties that are distant from the ideal. At the same time it is important to note that the Religious Becoming Scale consistently meets the dominant criteria for acceptable model fit in confirmatory factor analysis (Brown 2015; Hu and Bentler 1999).

Table A.10: Factor Loadings from Exploratory Factor Analysis of Religious Becoming (2024 Survey)

Item	Transcendence	Humanity	Justice	Temperance
1. I find it hard to fully forgive someone who has done something mean to me.	-0.09	-0.22	0.27	**0.49**

2. When I succeed, I want others to know about it.	0.13	0.11	-0.10	**0.55**
3. I have sympathy for people who are less fortunate than I am.	-0.01	**0.42**	0.36	-0.04
4. I regularly stop to help others in need.	0.01	**0.41**	0.20	0.04
5. It wouldn't bother me to harm someone I didn't like.	0.01	-0.09	-0.12	0.41
6. I try to be honest even when I could get away with cheating or stealing.	0.08	0.02	**0.48**	-0.01
7. I deserve the credit for the good things that happen in my life.	-0.09	0.24	0.03	**0.52**
8. I feel love for all people.	0.09	**0.69**	-0.09	-0.05
9. I feel that I am loved by some divine being or power.	**0.82**	-0.03	0.06	-0.05
10. I experience situations in which I have the feeling that I am touched by a divine power.	**0.75**	0.00	0.00	0.12
11. It is easy for me to resist temptations.	-0.01	**0.27**	0.08	0.15
12. I am preoccupied with myself.	0.06	0.04	-0.17	**0.55**
13. I refuse to take credit for work I have not done.	0.00	0.08	**0.48**	-0.08
14. I treat all people equally	-0.08	**0.64**	0.10	0.01
15. I experience awe at the beauty of nature.	0.09	0.13	**0.50**	0.02
16. I have a relationship with God, the Universe, or the Ultimate Transcendence.	**0.80**	0.01	0.06	-0.05
Eigenvalue	3.00	1.55	0.44	1.10

Table A.10 reveals several key findings. First, the items related to transcendence, specifically items 9, 10, and 16, exhibit strong factor loadings. Second, all four items within the Humanity factor demonstrate robust factor loadings, consistent with previous surveys. In line with previous analyses, temperance and justice items consistently cluster together into a single factor. Additionally, the 2024 survey identified a fourth factor that includes items related to

transcendence, justice, and temperance. These findings are mixed. Some conform to theoretical predictions, while others deviate. I will elaborate on each in the next paragraph.

After conducting the exploratory factor analysis, I conducted confirmatory factor analysis using the factors that were identified in the exploratory factor analysis. Standardizing the coefficients from this factor analysis allows me to discuss how much of the variance in each of the indicator variables is explained by the latent factor. The transcendence factor accounts for a significant portion of the variation in items 9, 10, and 16, explaining 72%, 56%, and 70% respectively. This pattern indicates that these items have a low level of measurement error in assessing transcendence.

The humanity factor also explains a substantial amount of variation in its constituent indicators. For items 7 and 8, the humanity factor explains approximately 43% of the variation. However, while exploratory factor analysis suggested that item 11 should belong to the humanity factor, it explains only 8% of the variation in this item. This pattern is consistent across the other factors of the Religious Becoming Scale, where some items have strong factor loadings while others have weaker ones.

What does this mean? The Religious Becoming scale's items do not align precisely with the theoretical factors. Yet, they do not load onto entirely unexpected factors. Distinguishing between concepts like temperance and justice can be challenging. While the Values in Action survey has specific items for these concepts, it lacks religious components. The Religious Becoming scale aims to measure values developed through religious practice, not just abstract societal ideals. As such, it includes items related to teachings, beliefs, or practices common in major world religions. These religions often do not explicitly differentiate between concepts like humanity and justice in the same way a psychometric scale does.

Determining the exact meaning of "loving one's neighbor" can be subjective. Is it an expression of humanity, justice, or temperance? Since religions themselves do not always clearly delineate these concepts, it is unreasonable to expect individuals to do so. The key is that each Religious Becoming scale item loads onto one of four factors, and none have poor loadings. This suggests that the specific factor an item loads onto is less important than its overall fit with other scale items. Future research should address the dimensionality challenges of the Religious Becoming scale. For now, the goal is to demonstrate its similarity to, yet distinctness from, religiosity, spirituality, and Values in Action items. The next section will further explore this distinction.

The following set of tables are a correlation matrix of Religious Becoming with all the scales in the 2021, 2022, and 2024 surveys.

Table A.11: Correlation of Items in the 2022 Survey

	Values in Action	Christian Nationalism	Racial Resentment	Religious Network	Belief
Values in Action	1.00				
Christian Nationalism	0.25	1.00			
Racial Resentment	-0.08	0.10	1.00		
Religious Network	0.12	0.10	0.01	1.00	
Belief	0.26	0.49	0.08	0.13	1.00

Table A.12: Correlation of Items in the 2022 Survey

	Religious Becoming	Christian Nationalism	Religious Network	Racial Resentment	Religiosity	Purity	Authority	Ingroup	Fairness	Harm
Religious Becoming	1.00									
Christian Nationalism	0.48	1.00								
Religious Network	0.10	0.14	1.00							
Racial Resentment	-0.19	0.15	0.05	1.00						

Religiosity	0.64	0.62	0.13	-0.07	1.00					
Purity	0.44	0.44	0.11	0.02	0.42	1.00				
Authority	0.50	0.49	0.11	-0.01	0.43	0.71	1.00			
Ingroup	0.37	0.08	0.02	-0.28	0.22	0.48	0.45	1.00		
Fairness	0.40	0.13	0.05	-0.23	0.29	0.46	0.53	0.74	1.00	
Harm	0.58	0.63	0.15	-0.14	0.76	0.37	0.43	0.15	0.19	1.00
Spirituality	0.10	0.52	0.09	0.39	0.32	0.29	0.23	-0.17	-0.11	0.31

Table A.13: Correlation of Items in the 2024 Survey

	Religious Becoming	Spirituality	Post-materialism	Christian Nationalism	Religiosity	Secularism
Religious Becoming	1.00					
Spirituality	0.51	1.00				
Post-materialism	-0.08	-0.08	1.00			
Christian Nationalism	0.30	0.58	-0.23	1.00		
Religiosity	0.36	0.73	-0.07	0.62	1.00	
Secularism	-0.27	-0.37	0.18	-0.42	-0.32	1.00

The correlation matrices displayed in Tables A.11-A.13 reveal a number of interesting patterns that further validate the Religious Becoming scale. First, Religious Becoming is distinct from the values in action items from which many of the questions are derived. A correlation of 0.26 between religious belief and character traits, and 0.12 between religious network size and character traits, suggests that religion has a negligible impact on the development of the character traits measured in the Values in Action survey. Second, Religious Becoming is associated with religiosity. In the 2022 survey (0.64) and the 2024 survey (0.36) there is a strong correlation between religiosity and Religious Becoming. Third, Religious Becoming stands as a separate construct from the five moral foundations. While Religious Becoming shows moderate correlations with each moral foundation, these correlations are comparable in magnitude to those observed between the moral foundations themselves. Notably, the correlation between authority,

fairness and Ingroup is stronger than the correlations between either of these or Religious Becoming.

Finally, Religious Becoming is a distinct concept, separate from post-materialism and secularism. There's almost no correlation between Religious Becoming and post-materialist values, while a negative relationship exists with secularism. This negative relationship closely mirrors the one between religiosity and secularism. These findings indicate that Religious Becoming is cultivated through religious practices, though not necessarily Christian ones. Individuals who exhibit high levels of Religious Becoming generally are not secular or post-materialist.

Is Religious Becoming Religion?

The Religious Becoming scale was originally developed based on the Values in Action scale. Popular in positive psychology (Dahlsgaard, Peterson, and Seligman 2005; Peterson and Seligman 2004). Because of the similarities of Religious Becoming and values and action, some might wonder if Religious Becoming is actually the result of religion, if it's even related to religion, or if it has something more to do with values. Maybe it's something like taste buds or something like that(Haidt 2012). In the 2021 survey I included values in action items, and in the 2022 survey I included both the Religious Becoming scale and the values in action items in order to make comparisons between the two different scales. In this section, I discuss how Religious Becoming shares components that are similar to Values in Action and how the two scales are distinct from each other.

One approach to look at the two scales is confirmatory factor analysis, and in the 2022 survey I conducted an exploratory factor analysis with ProMax rotation using all of 12 of the values in

action items and all ten of the Religious Becoming items, searching for a common factor for four items. Those results with their factor loadings are presented in table blank.

Table A.14: : Factor Loadings from Exploratory Factor Analysis of Religious Becoming and Values in Action

Variable	Factor1	Factor2	Factor3	Factor4
I rarely hold a grudge.	0.58	-0.21	-0.12	0.09
I do not give in to temptation.	0.54	0.01	-0.12	-0.11
I don't brag about my accomplishments.	0.43	0.20	0.22	0.22
I am good at planning group activities.	0.42	-0.10	-0.01	-0.30
I work at my very best when I am a group member.	0.40	-0.11	0.06	-0.19
I prefer to let other people talk about themselves.	0.33	0.08	0.27	-0.02
I feel that I am loved by some divine being or power.	0.04	0.84	-0.01	-0.10
I experience situations in which I have the feeling that I am touched by a divine power.	0.04	0.79	-0.03	0.03
I feel love for all people.	-0.07	0.46	-0.21	0.07
My beliefs make my life important.	0.34	-0.42	0.11	0.05
I have been richly blessed in my life.	0.29	-0.34	0.05	0.09
I have sympathy for people who are less fortunate than I am.	0.20	0.15	-0.66	0.00
I always treat people fairly whether I like them or not.	0.33	0.00	0.43	0.09
I try to be honest even when I could get away with cheating or stealing.	0.05	0.03	-0.43	-0.04
I regularly stop to help others in need.	0.02	0.19	-0.42	0.14
I experience deep emotions when I see beautiful things.	0.22	-0.11	0.38	0.02
I am good at sensing what others are feeling.	0.29	0.01	0.38	-0.12
I am never too busy to help a friend.	0.35	0.06	0.36	0.05
When I succeed, I want others to know about it.	-0.04	0.16	0.05	0.58
I deserve the credit for the good things that happen in my life.	-0.09	-0.03	-0.10	0.53
It wouldn't bother me to harm someone I didn't like.	-0.07	-0.04	0.17	0.49
I find it hard to fully forgive someone who has done something mean to me.	0.12	-0.26	-0.14	0.47

Note: Religious Becoming scale items are italicized, Values in Action items are bold. Grey shading in cells indicates factor loadings suggest a common factor.

It is clear from the factor loadings that the values in action items do not load on a common factor with the Religious Becoming items. The standardized loadings in factors two and three seem to suggest that some of the Religious Becoming items load on common factors with items from the

values in action scale, but even in those factors, the standardized loadings for the values in action items are more similar to each other than they are to the Religious Becoming items. In factor two, only one Religious Becoming item has a factor loading similar in size to the values in action items. In factor three, one Religious Becoming item has a stronger loading than all the other values in action items. This suggests that values in action is a distinct scale from Religious Becoming. In the following set of analysis, I use regression analysis to predict both values in action and Religious Becoming with the independent variables that are used commonly in the book. The coefficient plots below show the effect sizes and statistical significance of each of the independent variables that are associated with both Religious Becoming and values in action.

Alternative Models

Figure A.1: Coefficient Plot Predicting Values in Action and Religious Becoming with Religious Independent Variables

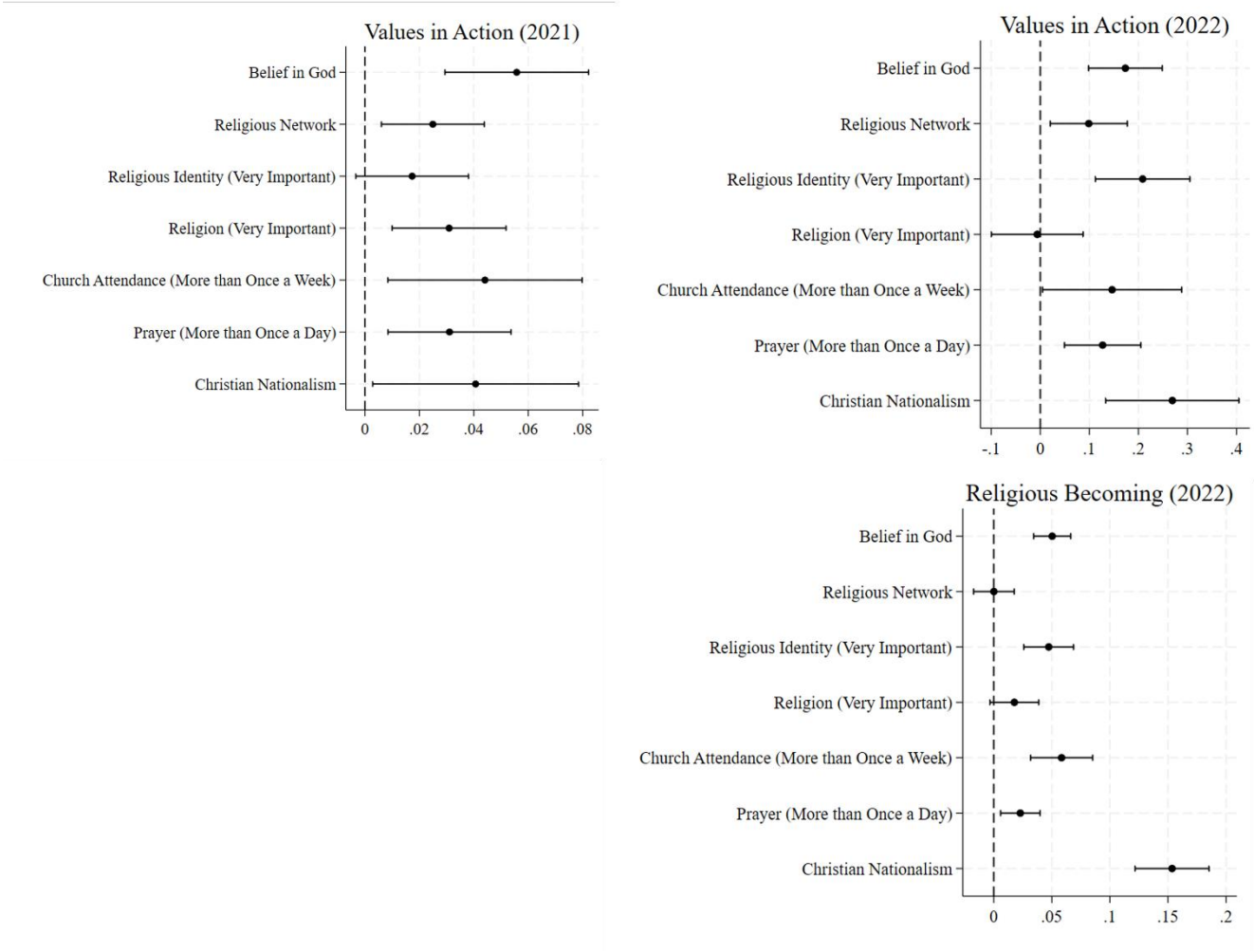

Figure A.1 uses the religion variables common to both the 2021 and the 2022 survey to predict individual scores on Values in Action and Religious Becoming. Recall that religious becoming is not included on the 2021 survey, so there are no analyses for Religious Becoming in the 2021 survey. At first glance, it appears that both Values in Action and Religious Becoming are developed with a similar set of religious variables. Belief in God, religious identity, church attendance, prayer, and Christian nationalism are all positively associated with both Religious

Becoming and values and action. In the 2022 survey, the size of the coefficients for these items related to Values in Action is much stronger than in the 2021 survey, and it is larger than the effect size for Religious Becoming in the 2022 survey. The size of one's religious network and the importance of religion in one's life appear to be more important for developing values in action than Religious Becoming. The next set of analyses demonstrates how the inclusion of other psychometric scales and measures of spirituality and religiosity influence Values in Action and Religious Becoming, respectively.

These analyses include many of the independent variables used in the book. It also includes a few variables not discussed previously in the appendix. Symbolic Cultural Threat is a scale based on symbolic racism (Sears 1988), but it is adapted to measure the extent to which a person feels threatened by the LGBT community (Riek, Mania, and Gaertner 2006; Stephan, Ybarra, and Morrison 2009). Right-wing authoritarianism measures obedience to authority, approval of aggressive policies supported by authority figures, and adherence to social conventions (Altemeyer 1988). A short-form with desirable psychometric properties has been used hundreds of times (Bizumic and Duckitt 2018). Altemeyer (1988) proposed that some religions are conducive to the development of right-wing authoritarianism, and it is correlated with religiosity (Johnson et al. 2011).

Table A.155: Predicting Religious Becoming and Values in Action

VARIABLES	(1) Values in Action	(2) Religious Becoming	(3) Values in Action	(4) Religious Becoming
Belief in God	0.173***	0.050***	0.139***	0.036***
	(0.038)	(0.008)	(0.039)	(0.008)
Religious Network	0.099**	0.000	0.090**	-0.004
	(0.040)	(0.009)	(0.037)	(0.008)
Religious Identity (Very Important)	0.209***	0.047***	0.130***	0.021**
	(0.049)	(0.011)	(0.047)	(0.009)

Religion (Very Important)	-0.006	0.018*	-0.012	-0.005
	(0.048)	(0.011)	(0.046)	(0.010)
Church Attendance (More than Once a Week)	0.146**	0.058***	0.084	-0.000
	(0.072)	(0.014)	(0.067)	(0.012)
Prayer (More than Once a Day)	0.127***	0.023***	0.101**	-0.007
	(0.040)	(0.009)	(0.040)	(0.009)
Christian Nationalism	0.269***	0.154***	0.354***	0.115***
	(0.069)	(0.016)	(0.091)	(0.018)
Racial Resentment			-0.141	-0.092***
			(0.115)	(0.024)
Spirituality			-0.160	-0.062***
			(0.104)	(0.023)
Right-wing Authoritarianism			-0.157***	-0.030**
			(0.051)	(0.012)
Symbolic Cultural Threat			-0.140*	-0.001
			(0.075)	(0.016)
Moral Foundations: Purity			0.522***	0.037
			(0.120)	(0.026)
Moral Foundations: Authority			0.013	0.123***
			(0.096)	(0.022)
Moral Foundations: Ingroup			0.068	0.066**
			(0.121)	(0.027)
Moral Foundations: Fairness			0.575***	0.087***
			(0.116)	(0.027)
Moral Foundations: Harm			0.078	0.150***
			(0.101)	(0.020)
Constant	2.214***	0.405***	1.704***	0.295***
	(0.034)	(0.008)	(0.103)	(0.022)
Observations	1,495	1,464	1,495	1,464
R-squared	0.186	0.334	0.281	0.493

Note: Entries are coefficients from an OLS regression model. Robust Standard Errors in parentheses. All independent variables are coded 0-1 for ease of comparison.

The first two columns of Table A.15 display the regression results that are also displayed in Figure A1. There are a couple of noteworthy findings in columns one and two of Table A15. First, the model R-squared for the Values in Action model (0.186) is about half the size of the R-squared for the Religious Becoming model. Less than 20% of the variation in Values in Action is explained by these religious variables, while more than 1/3 of the variation in Religious Becoming is explained by these religious independent variables. Second, while many of the same independent variables are statistically significant in both models, the size of the coefficients are much larger in the Values in Action model than they are in the Religious Becoming model. A

person who is very certain that God exists is only .05 higher in Religious Becoming than someone who is not. Whereas someone who is very certain that God exists is .17 higher in Values in Action than someone who is not. Someone for whom their religious identity is very important scores .209 higher in Values in Action than someone for whom it is not. Whereas a similar individual would only score 0.047 higher in Religious Becoming.

Columns three and four introduce other psychometric scales to see how they influence both Values in Action and Religious Becoming. The religious variables do not change when these other psychometric scales are included in the models and the relative size of the coefficient stays about the same. Once these other psychological scales are included in the model predicting Religious Becoming, the R-squared increases to 0.49. This means that almost half of the variation in Religious Becoming is explained by the independent variables in these models. In contrast, the R-squared for the Values in Action model in column three is 0.28. All of the independent variables in column three combined do not explain as much of the variation in Values in Action as the religious variables do Religious Becoming. The only psychological scales included in the model that are not associated with the development of Religious Becoming are Symbolic Cultural Threat and the Purity moral foundation. Two moral foundations are significantly associated with Values in Action. The Purity moral foundation and the Fairness Moral foundation. Recall that Values in Action is scaled 0 to 1. An individual who scores high in the Fairness moral foundation. Scores 0.57 higher than someone who does not. Similarly, Christian Nationalism has a large effect on Values in Action. An individual high in Christian nationalism scores 0.35 Higher in Values in Action than somebody who scores 0 in Christian Nationalism. Taken together, this pattern of findings suggests that Values in Action is distinct conceptually and statistically from Religious Becoming. While it is true that religious individuals

will develop character traits consistent with the Values in Action scale; religion does not have as strong an influence on the development of these character traits as it does Religious Becoming.

Figure A.2: Coefficient Plot Predicting Christian Nationalism by Values in Action

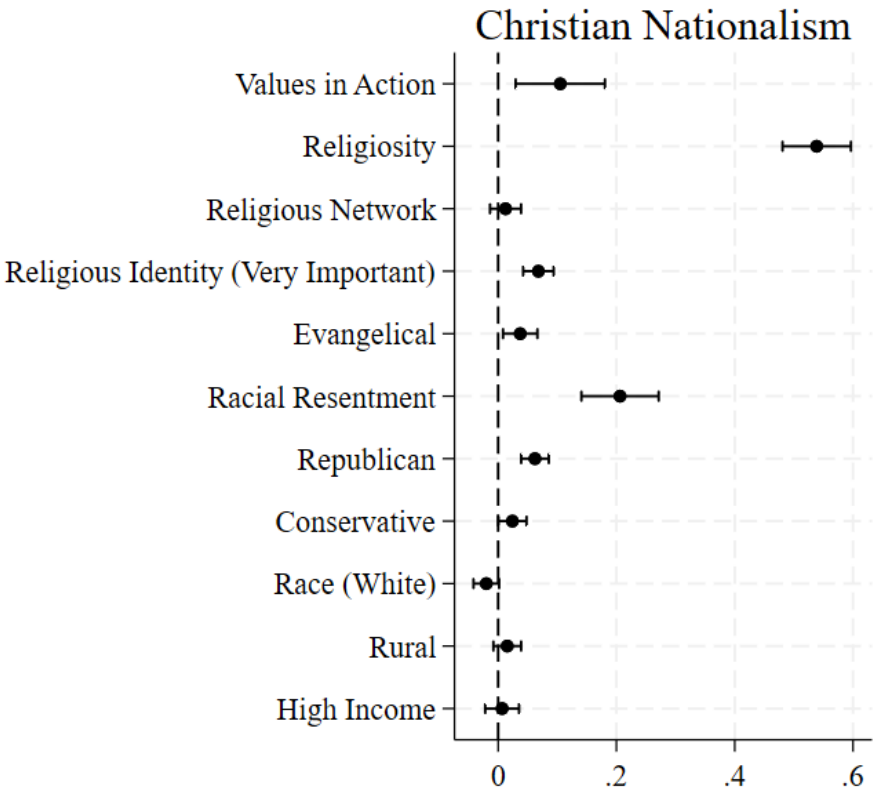

Figure A.2 replicates the results in Chapter 4 of the book using the values in action scale instead of religious becoming to predict Christian nationalism. The coefficient plot clearly demonstrates that values in action is statistically significant and positively associated with Christian nationalism. It has the opposite effect on Christian nationalism than religious becoming does. It is clear from this figure that the Values and Action scale has a different relationship with Christian nationalism than does religious becoming.

Figure A.3: Coefficient Plot Predicting Perceptions of Discrimination against Religion by Values in Action

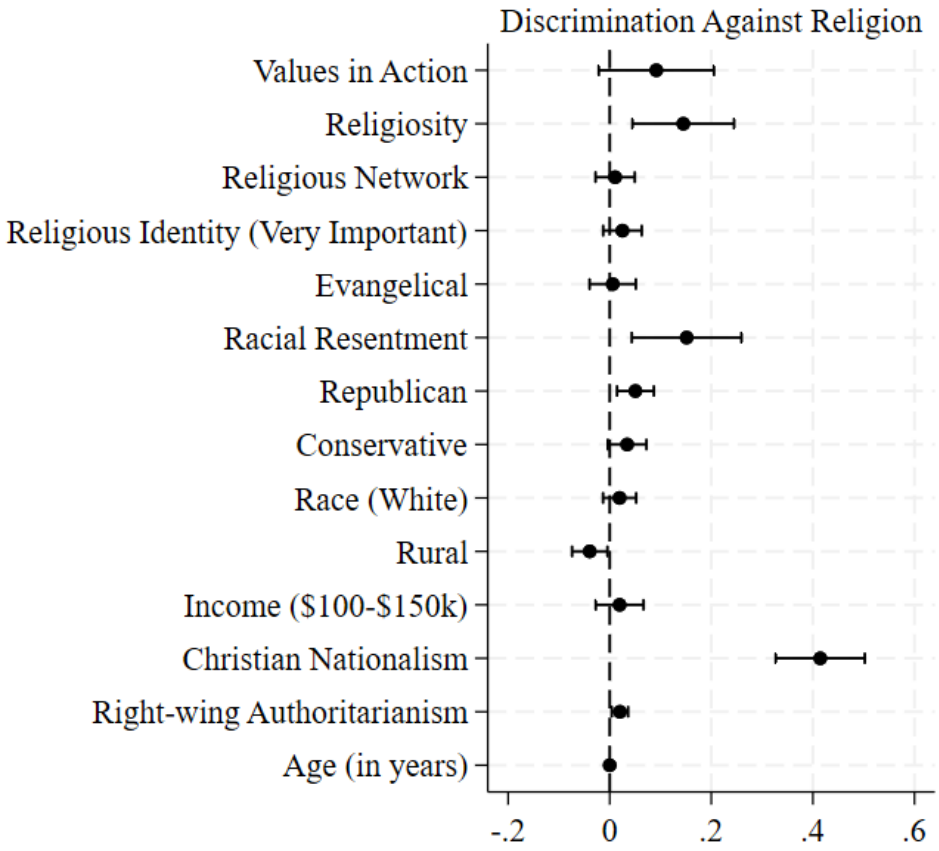

Figure A.3 replicates the results in Chapter 5 of the book using the values in action scale instead of religious becoming to predict perceptions that the rise of LGBTQ rights creates discrimination against religious individuals. The coefficient plot clearly demonstrates that values in action Is not related to these perceptions, there is no statistically significant relationship between values and action and this perception. It is clear from this figure that the Values and Action scale has a different relationship with These perceptions than does religious becoming.

Figure A.4: Coefficient Plot Predicting Perceptions of Discrimination against White People by Values in Action

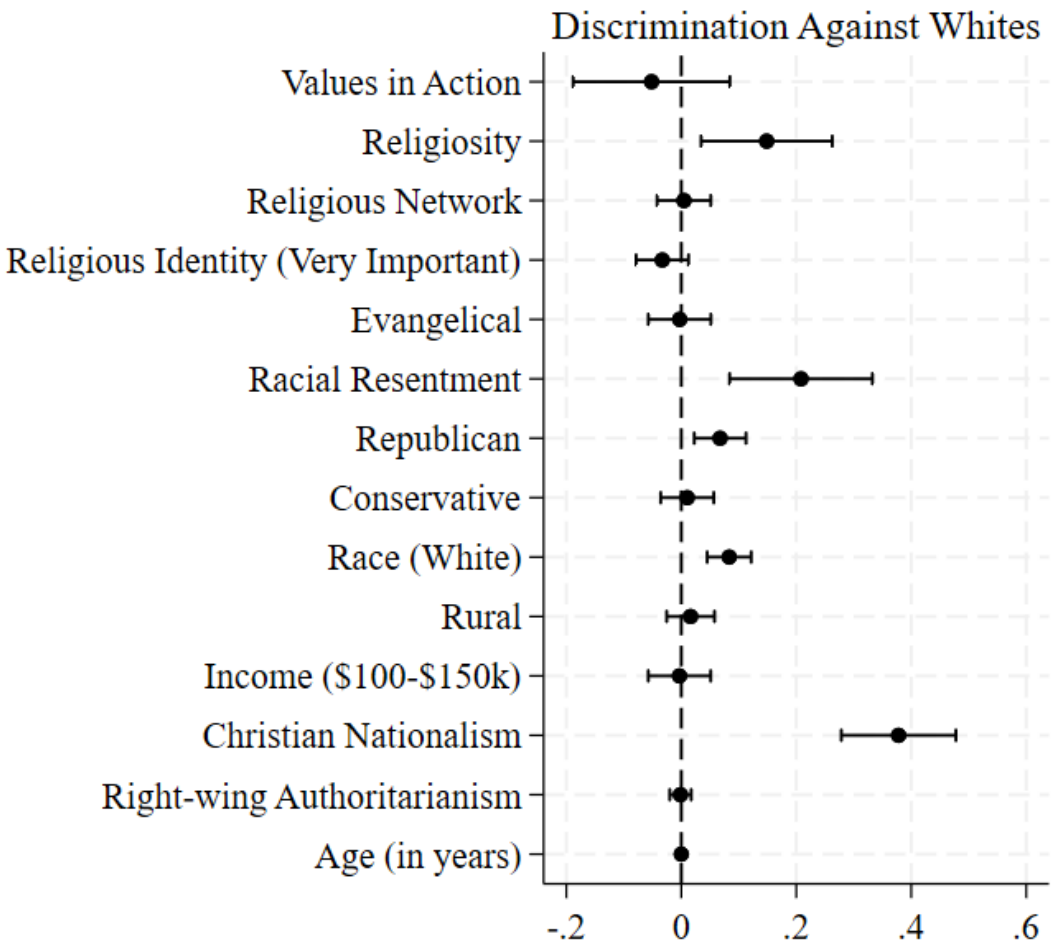

Figure A.4 replicates the results in Chapter 5 of the book using the values in action scale instead of religious becoming to predict perceptions that white people face a lot of discrimination in the United States. The coefficient plot clearly demonstrates that values in action is not related to these perceptions, there is no statistically significant relationship between values and action and this perception. It is clear from this figure that the Values and Action scale has a different relationship with these perceptions than does religious becoming.

Figure A.5: Coefficient Plot Predicting Perceptions of Discrimination against gays and lesbians and transgender individuals by Values in Action

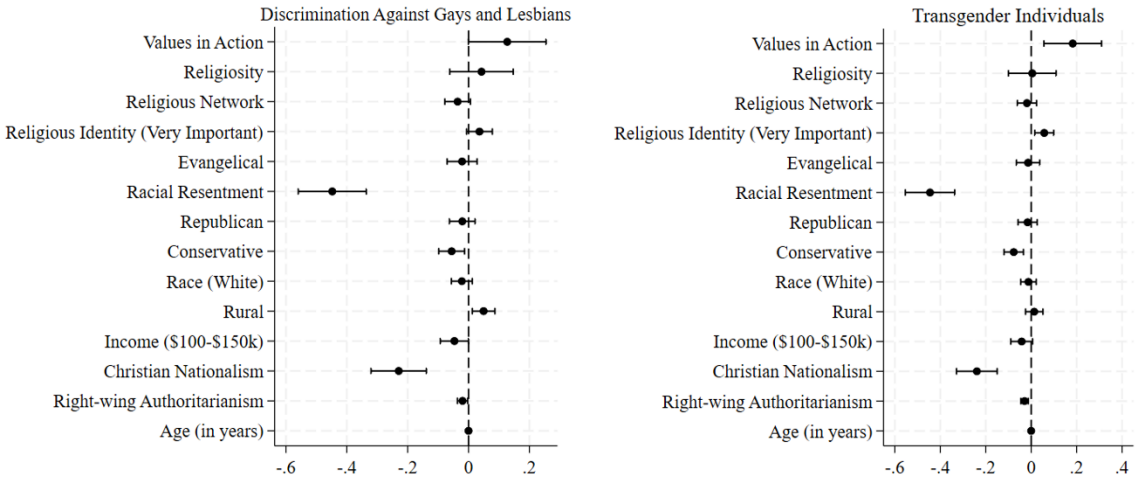

Figure A.5 replicates the results in Chapter 5 of the book using the values in action scale instead of religious becoming to predict perceptions that the LGBTQ community faces a lot of discrimination in the United States. The coefficient plot clearly demonstrates that values in action is not related to perceptions that gays and lesbians face a lot of discrimination in society, but it is positively associated with perceptions that transgender individuals face a lot of discrimination. Recall that religious becoming is strongly positively associated with perceptions that gays and lesbians and transgender individuals face a lot of discrimination in US society. The replication with the Values and Action Scale has mixed results, which suggest that it is also different in its influence on perceptions of discrimination against the LGBTQ community.

Figure A.6: Coefficient Plot Predicting Support for Political Violence by Values in Action

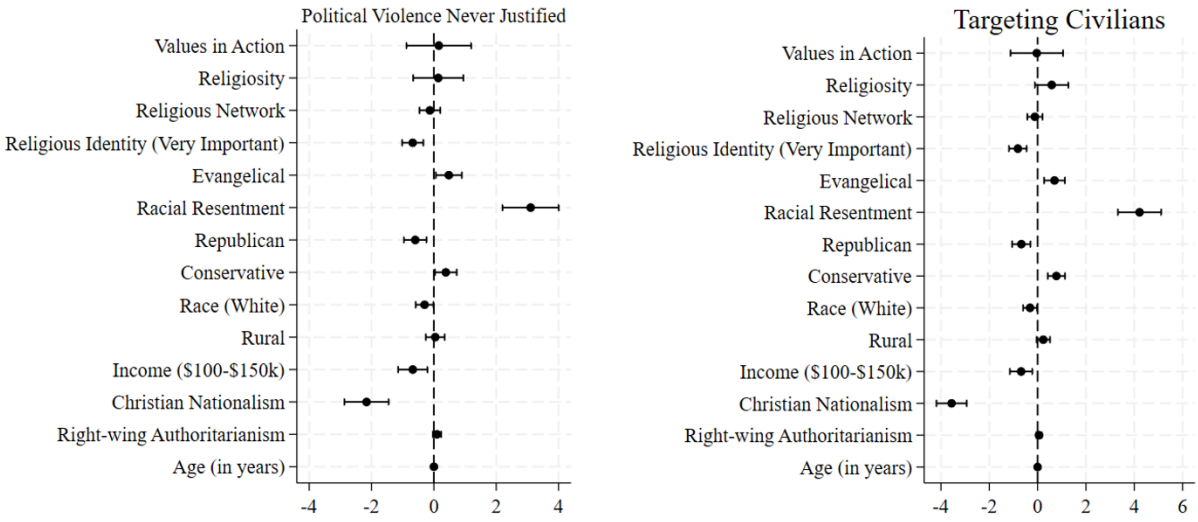

Figure A.6 replicates the results in Chapter 5 of the book using the values in action scale instead of religious becoming to predict support for political violence in the United States. The figure clearly shows that there is no statistically significant relationship between values and action and support for political violence or targeting civilians in the United States. Recall that religious becoming is positively associated with beliefs, that it is never justified to commit political violence, and it is never OK to target and kill civilians. The replication with the Values and Action Scale has null results, which suggest that it is also different in its influence on believes that it is OK to target and kill civilians or to commit political violence.

Table A.16: Support for Democratic Norms and Values in Action

VARIABLES	(1) Emergency Powers	(2) Bend Rules	(3) Protect America	(4) Vigilante	(5) Push Collapse
Values in Action	-1.649***	1.094***	-0.571	-0.062	-0.459
	(0.429)	(0.419)	(0.403)	(0.412)	(0.382)
Evangelical	0.315*	0.769***	0.369**	0.322*	0.543***
	(0.166)	(0.176)	(0.164)	(0.169)	(0.162)
Sex (Female)	0.222**	0.197*	0.334***	0.102	0.013
	(0.098)	(0.102)	(0.098)	(0.098)	(0.095)

Religiosity	0.240***	-0.033	-0.002	-0.059	-0.015
	(0.076)	(0.075)	(0.074)	(0.070)	(0.077)
Spirituality	-0.029	0.067	-0.297***	-0.324***	0.043
	(0.077)	(0.076)	(0.081)	(0.076)	(0.078)
Authoritarianism	-0.008	-0.069	0.216***	0.082	0.015
	(0.054)	(0.056)	(0.053)	(0.054)	(0.055)
Christian Nationalism	-1.511***	-3.609***	-2.436***	-3.154***	-2.347***
	(0.303)	(0.331)	(0.324)	(0.324)	(0.311)
Racial Resentment	1.046***	3.519***	1.147***	0.161	1.214***
	(0.390)	(0.412)	(0.381)	(0.369)	(0.372)
Religious Network	0.045	0.045	0.089	0.074	-0.035
	(0.129)	(0.137)	(0.130)	(0.132)	(0.130)
Religious Identity (Very Important)	-0.474***	0.143	-0.059	0.069	-0.093
	(0.128)	(0.133)	(0.121)	(0.121)	(0.122)
White	-0.187*	-0.222*	-0.138	-0.224**	-0.032
	(0.110)	(0.115)	(0.110)	(0.108)	(0.105)
Conservative	0.038	0.281*	0.050	0.051	-0.006
	(0.131)	(0.145)	(0.137)	(0.139)	(0.129)
Republican	-0.224*	0.011	-0.342***	-0.374***	-0.136
	(0.123)	(0.132)	(0.120)	(0.131)	(0.114)
Age	-0.002***	0.001	0.000	-0.001	0.002
	(0.001)	(0.003)	(0.001)	(0.001)	(0.002)
Rural	0.184	0.259**	0.028	0.023	-0.003
	(0.120)	(0.128)	(0.115)	(0.118)	(0.118)
/cut1	-3.158***	-2.234***	-3.068***	-4.100***	-2.835***
	(0.363)	(0.378)	(0.347)	(0.350)	(0.358)
/cut2	-1.982***	-0.913**	-1.914***	-2.678***	-1.592***
	(0.358)	(0.367)	(0.337)	(0.339)	(0.351)
/cut3	0.014	0.336	-0.374	-0.999***	-0.060
	(0.353)	(0.368)	(0.334)	(0.330)	(0.345)
/cut4	1.099***	1.422***	0.718**	0.044	1.008***
	(0.357)	(0.371)	(0.334)	(0.330)	(0.346)
Observations	1,493	1,493	1,493	1,493	1,493

Note: Entries are coefficients from an ordered logistic regression model. Robust Standard Errors in parentheses. All independent variables are coded 0-1 for ease of comparison.

The columns of Table A.16 display the regression results replicating the information provided in Figure 6.3 of the book. Recall that Figure 6.3 in the book displays predicted probabilities of religious becoming on support for violations of democratic norms. While the regression tables are not presented in the book, the predicted probabilities are. Table A.16 replicates the analysis using values in action items instead of religious becoming.

In the first column, values in action is negatively associated with support for using emergency powers to preserve democracy by keeping the other side out of power. This finding is consistent with the results from religious becoming presented in the text. However, the other four columns are not consistent with the religious becoming items presented in the text. Values in action is positively associated with perceptions that it is okay to bend the rules (column two) and has no statistically significant relationship with perceptions of vigilante justice, pushing for collapse, or taking steps to protect America even if it requires violence.

In contrast, religious becoming has a negative relationship with each of these dependent variables, suggesting that religious becoming reduces the probability that an individual will support violations of democratic norms by members of their own political party. Values in action, on the other hand, is significantly positively associated with support for the violation of democratic norms in one case and has no relationship with support for violations of democratic norms in other instances. Clearly, the two scales have different influences on the support for violations of democratic norms

In summary, the evidence presented in this online appendix, the replications of models presented in the text, along with the qualitative evidence presented earlier, suggests that values in action, although they may have some connection to religion, are conceptually and empirically distinct from religious becoming. While religions may help contribute to the development of values and action items, these are different from religious becoming. This is not to dismiss the importance of the values in action items, but it does suggest that these items, which are completely devoid of any religious content in the scale items, are not the same as religious becoming. Religious becoming is theoretically, conceptually, and empirically distinct from

values and action, both in the manner in which one develops these traits and in their influence on politics in the United States.

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