

Religious and Denominational Diversity in New Zealand 2009

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Abstract

We report data from a large national sample to explore four research questions regarding religious denominations and groups in New Zealand in 2009 (N = 6,086). These include (a) the demographic characteristics of religious denominations and groups, (b) how strongly people psychologically identify with their religious group, (c) support for two politicised social issues (the anti-smacking law and Civil Union Act), and (d) differences in income and the proportion donated to charity. Our results show considerable variation in the demographic characteristics of different religious groups in New Zealand; with Anglicans and Presbyterians being amongst the oldest groups on average, and Mormons and Evangelical Christian groups being amongst the youngest. There was also substantial variation across denominations and groups in the psychological strength of religious identification. Consistent with results of the 2009 smacking referendum, most Christians and most non-religious people felt that smacking children as part of good parental correction should not be considered a criminal offence in New Zealand. Christians were generally more opposed to The Civil Union Act, although opinions about this issue differed substantially across denominations. Finally, Christians gave an average of NZ\$995 (3.8% of pre-tax income) to charity in 2009, whereas non-religious people gave an average of NZ\$284 (0.9% of pre-tax income). Proportional charitable donation varied considerably across denominations, ranging from 1.0% to 12.7%. On average, religious groups that tended to earn the least gave proportionately more of their personal income to charity.

The goal of this research is to provide information regarding the similarities and differences between different religious and denominational groups, and more generally between religious (primarily Christian) and non-religious people, in New Zealand in 2009. This study combines both analyses of religious demographic data and measures of religious people's position on moral and political issues in New Zealand. We explore four general research questions relating to differences and similarities in (a) the demographic characteristics of religious denominations and groups, (b) how strongly people psychologically identify with their religious group, (c) support for two politicised social issues (the anti-smacking law and Civil Union Act), and (d) differences in income and the proportion donated to charity. We compare specific characteristics of religious denominations and groups both to each other, and to the non-religious population. We also compare New Zealand specific "Christian" groups to those identifying as non-religious. We comment upon and attempt to add further

insight into already noted trends in religious identification in New Zealand. Specifically, we comment on the decline of the traditional religious denominations (Anglicans, Catholics, Presbyterians and Methodists), the rise of the Christian NFD (No Further Definition) category, the rise of professions of “no religion” and the increasing diversification of religious belief in New Zealand.

The data we present was garnered from the 2009 New Zealand Attitudes and Values Study (NZAVS-09). The NZAVS-09 is a representative sample of New Zealanders from the electoral roll (see Reid & Sibley, 2009, for technical details). The NZAVS-09 data on religious demographics provides a new and valuable large representative population sample from which we can confirm, challenge and further expand upon New Zealand census data through specific questions. We frame our analyses in four distinct research questions discussed below.

Demographic characteristics of religious groups

Our first research question focuses on the similarities and differences in the demographics of different religious and denominational groups in New Zealand. We examine the proportion of men and women who identify with each religious denomination or group, the mean age of people in these groups and their mean number of children. This analysis informs us about the current demographic status of New Zealand religious groups and denominations and how they might change in the future. For example, is it the case that some religious groups have a higher mean age than others, and do some religious groups have more children than others? We provide additional information regarding the decline in traditional Christianity in New Zealand, the growth of people in the Christian NFD category, the increase in people identifying as non-religious, and the growing diversity of the religious groups that people identify with in New Zealand.

Religious studies literature suggests that there is a “gender gap” in religious identification, as women are more likely than men to be religious (See Miller & Hoffman 1995, Miller & Stark 2002). This finding is contested in research using self-identification measures in certain contexts however (see Lowenthal, 2002). Our research provides information on gender differences in the New Zealand context and extant research through demographic affiliations

and by assessing the existence of possible gender difference in the psychological strength of religious identification.

Analyses of census data on religious affiliation in New Zealand show a decline of the major denominations (Anglicans, Catholics, Presbyterians and Methodists) and the growth of professions of “no religion.” The decline of the traditional denominations in New Zealand was first noted in the 1976 New Zealand census. Wilson (1993) compared the findings of the 1986 census to the 1991 census and noted that there had been a large increase in “no religion” over the period. Crothers (2005) examined changes in religious affiliation in New Zealand between 1991 and 2001 also using census data. Crothers argued that secularisation was on the rise, as evidenced by growth in professions of “no religion” and the decline of affiliation with the major denominations during this period. Morris (2008) argues that New Zealand’s religious landscape has become culturally broader and is characterised by a new plurality of faiths and traditions.

Hoverd (2008) systematically documented the changes in religious affiliation in New Zealand census data from 1966 – 2006. He reported that the non-religious proportion of the New Zealand population had grown during the period, to the point where in 2006, 33% of people in New Zealand stated that they had “no religion.” Extending this analysis, he mapped proportional change in different religious denominations and groups across the 40 year period, and identified a general decline in the overall percentage of the population identifying with any form of Christianity. Despite an overall decrease in professions of Christian affiliation, Hoverd also identified systematic and relatively recent growth in the proportion of people affiliating with a general ‘Christian’ group, but one that was not further defined (referred to as Christian NFD). He reported that evangelical forms of Christianity were also growing; this includes Evangelical, Born Again and Fundamentalist forms of Christianity (Evan/BA/Fund). Professions of Maori forms of Christianity had also increased over the 40 year period. Paired with a general decrease in the proportion of Christians there was a rapid growth, from 1986 onwards, in people identifying with other world religions in New Zealand (increases in Hindus, Buddhists, Muslims, Jews and Sikhs). We use Hoverd’s (2008) religious grouping criteria for this present study.

We seek to further explore possible changes in the religious landscape of New Zealand by examining variation in the mean age and number of children reported by people in different religious denominations and groups. Waldegrave (2009), for instance, reported that the majority of New Zealanders over the age of 65 identified with some form of Christianity. This raises the question as to whether religious diversification is occurring primarily in younger age groups, or whether we might expect a more general diversification in religious affiliation across all ages in the decades to come. We can make predictions on the future growth/decline of a religious group based upon the average age of the group. When the average age of a specific group is higher than that of the population, then this suggests that the group may decline in total affiliations over time as the group is likely to be aging relative to the rest of the population.

Strength of religious identification

Our second research question asks whether people in some religious denominations more strongly psychologically identify with their religious group than people in other religious denominations or groups. We also further examine here whether there is a gender gap between men and women when it comes to strength of religious identification in New Zealand. As it stands, we know very little about relative differences in the strength with which people identify with their religious denomination, and whether people who affiliate with some denominations tend to identify with the group more strongly than do people who affiliate with other denominations. For example, do Baptists view their religion as more central to their self-concept than Catholics, or are both groups similar in their strength of religious identification? To explore this question, we compare mean responses to the Likert question “How important is your religion to how you see yourself?” across different religious denominations and groups. This provides a comparative analysis of the subjective psychological strength of religious identification reported by people in different religious groups in a representative sample of New Zealanders. Previous research conducted in New Zealand by Waldegrave (2009, 2010) has, in contrast, focused on measures of religious participation by asking about the importance of faith and the frequency of religious participation in samples from the 40-64 and 65-85 year age ranges.

Attitudes toward civil unions and anti-smacking legislation

Our third research question examines mean differences in Likert scale ratings of support for two charged political issues that have been debated in New Zealand in recent years. There were a number of public religious debates in New Zealand in the late 2000s (see Ahdar, 2007). We assess two of these issues looking for differences between Christian and non-religious people, and between people in different religious denominations in (a) levels of support versus opposition for civil unions and (b) responses to the same question asked in the 2009 anti-smacking referendum: ‘Should a smack as part of good parental correction be considered a criminal offence in New Zealand?’

The Civil Union Act and anti-smacking legislation brought religious debate and religious arguments into the political sphere, but it remains unclear whether these positions were uniformly held by New Zealanders from all different walks of life, or were instead specific to certain religious groups. Religious protest against the Civil Union Act 2005, which allowed for same-sex civil unions, was extremely public in New Zealand. In 2004, the Destiny Church organised in the grounds of the New Zealand parliament an assembly of several thousand protestors (see Mawson, 2006 and Hardy, 2005). Political parties such as United Future, with religious Members of Parliament, also opposed civil union legislation (see Maddox, 2005).

In the late 2000s, MP Gordon Copeland made a series of religiously framed political protestations about the perceived removal of parents’ legal rights to discipline their children using physical force, namely smacking. This followed the 2007 amendment of Section 59 of the Crimes Act, the stated purpose of which was ‘to stop force, and associated violence, being inflicted on children in the context of correction and discipline.’ Debate about whether smacking should, as a result, be illegal or considered a criminal offence was ongoing, and in 2009, a Citizens Initiated Referendum asked New Zealanders “Should a smack as part of good parental correction be considered a criminal offence in New Zealand?” This referendum had a forced-choice yes/no response. Eighty-seven percent of people stated “no” to the referendum question (Peden, 2009).

There is some evidence suggesting that attitudes towards the rights of parents to smack their children may be at least partially a religious issue, with the Christian political party, Family First not supporting anti-smacking

legislation (see Ahdar, 2001, for comments on Christian perspectives on smacking). The extent to which opinions about smacking differ along religious lines remains an open question, however. The high percentage of people answering “no” in the referendum would suggest that there may be considerable homogeneity in opinion about this issue (at least in response to how the referendum question was worded), and thus that opinion would be less likely to differ across religious versus non-religious people, or to differ across specific religious denominations.

Income and charitable donations by religious group

Our final question examined whether there were differences in average personal income across religious groups and denominations, and between religious and non-religious people. Is it the case, for example, that the members of some religious denominations or groups have a lower mean income than others, and thus possibly a lower (material) standard of living? We also examine whether there are religious and denominational differences in the amount of money that people give to charity. In particular, we examine whether there are religious and denominational differences in the *relative proportion of personal income (before tax)* that people in different religious groups give to charity. Measures of religiosity and economic behaviour, especially giving to charity, have traditionally been considered problematic for economists (See Sullivan 1985). This is because it is difficult to assess whether charitable giving follows the classical economic logic of rational self-interest. More recent studies have suggested that the higher one’s net income, the less a religious group or member is likely to give to charity (see Lipford and Tollison 2003). We seek to broaden the available information about the amount of financial giving that New Zealand religious groups undertake.

Just how much people are giving to charity (which may include tithing) has been a topical issue in New Zealand in recent years, and there is currently no data on this of which we are aware. Answering this question will help to fill in details about potential material differences and disadvantage across religious groups. It will also provide an indicator of which religious groups give more to charity than others. It is possible there are no reliable differences across religious denomination in the amounts given to charity, in which case much of the popular debate and concern about differences in material disadvantage and

tithing would seem unfounded. We opted to ask about amounts given to charity because we were concerned that asking specifically about tithing might introduce response bias. People may be less open to reporting specifically about tithing, given this has attracted some attention in the media. A recent example of this is the case of partial tetraplegic Whetu Abraham who controversially gifted significant amounts of his life savings to the Napier Elim church.

Method

Sampling strategy and Comparison with Census data

The data analysed here were based on initial data from the New Zealand Attitudes and Values Study 2009 (NZAVS-09). The NZAVS-09 initially sampled 35,000 people from the New Zealand electoral roll (ages 18 and over) with an initial booster sample of 2500 mailed to areas with a high number of ethnic minority groups. Valid responses were obtained from 6,086 people--a response rate of 16.2%. Descriptive statistics are presented in Appendix A. The sample had an overall margin of error of 1.3%.

According to the 2006 Census, the largest religious groups in New Zealand were: Anglican (14.1%), Catholic (12.9%) and Presbyterian (9.8%), with a general Christian NFD group of 7.3%. In the NZAVS-09, the largest group was Christian NFD (10.7%) followed by Catholic (9.3%), Anglican (7.9%) and Presbyterian (3.5%). The comparison of prior census data and the NZAVS-09 needs to be interpreted with the caveat that we sampled adults from the electoral roll (those aged 18 and over), and measured religious self-identification using an open-ended field. The census, in contrast, surveyed all people in New Zealand at the time, including children, and measured religious affiliation using specific predefined categories plus an open-ended blank field. Our participants had less prompting to identify with a specific faith. The use of an open-ended field to measure religious affiliation might also partially explain why we observed a dramatic increase in the proportion of people in the Christian NFD category (10.7% in the NZAVS-09 versus 7.3% in the 2006 Census). However, use of an open-ended field allowed us to be more confident that those who did spontaneously list their specific religions denomination or group were more closely identified with that group than perhaps those completing the census question.

Given sample size limitations for some categories, we collapsed Ratana ($N = 42$) and Ringatu ($N = 3$) into a single category, Ratana/Ringatu. In addition, there were a very small number of Muslim, Sikh and Jewish respondents, who were collapsed into the Other Religion Category. Groups categorised as ‘Other Religion’ included: Rationalists, Spiritualists, Bahai, Wicca, Pagans (see Hoverd 2008). Finally, the Christian Other category included all professions of Christian belief that contained fewer than 30 group members in our sample, and were thus deemed too small to reliably analyse as independent groups in our data (for example, Salvation Army, Jehovah’s Witnesses, Lutheran and Brethren).

Our rates of religious affiliation were much more in line with the attendance figures found in the New Zealand Church Life surveys (See <http://clsnz.com/web/>) which indicate that actual attendance at religious institutions in New Zealand is much lower than the total number of census religious affiliations.

The NZAVS-09 also under-represented Pacific Nations peoples, despite booster sampling (see Appendix A). Pacific Nations peoples comprised only 3.6% of the NZAVS-09 but 7.5% of the nation according to the 2006 Census. Pacific Nations peoples in particular tend to be more likely to identify with a Christian denomination than do people from other ethnic groups (67% Christian in our sample), which should accordingly decrease our estimate of the number of people in the population identifying as religious.

These factors might partially explain why we observed a substantial difference in the proportion of people identifying as religious in the NZAVS-09 (43.9%) versus that observed in the 2006 Census (59.7%). Because of this bias in the proportion of religious and non-religious peoples, we focus more specifically on differences across religious denominations and religious groups.

Results

Demographic characteristics of religious groups

Religious affiliation was assessed by asking people: “Do you identify with a religion and/or spiritual group?” (yes or no response). Those who answered ‘yes’ were then asked to complete the following open-ended question, “If yes, then what religion/spiritual group?” Participants were provided a field to write

in their open-ended self-identified religious denomination or group. The numbers in each category are presented in Table 1 in Appendix A.

Women (47.9%) were more likely to be religious than men (43.8%). This difference was significant ($\chi^2(1) = 12.76, p < .01$). This was also evident when examining Christian religious groups, with significantly more women (39.8%) than men (36.1%) identifying with a Christian denomination ($\chi^2(1) = 8.63, p < .01$). As can be seen in Figure 1, the increased proportion of women (relative to men) was most pronounced in the two largest groups (Catholics and Christian NFD). More women than men affiliate with a religious group, and this gender difference seems to be strongest in the largest Christian groups.

Figure 2 presents the mean age of respondents by religious category (note that all participants were 18 or older). The mean age was 48 years ($M = SD = 16$). Christians ($M = 52$ years) were significantly older than non-religious people ($M = 45$ years) ($t(5408) = 15.59, p < .01$). Overall, this suggests that the Christian population is ageing. As further inspection of Figure 2 and Table 2 reveals, certain Christian categories are aging compared to the population average. Presbyterians were, on average, the oldest (62 years), followed by Anglicans ($M = 58$ years), Methodists ($M = 58$ years), Baptists ($M = 57$ years), and Christian Other ($M = 54$ years). The younger Christian groups included Christian NFD ($M = 44$ years), Evan/BA/Fund ($M = 50$ years) Mormons ($M = 48$ years) and Ratana/Ringatu ($M = 48$ years).

Traditional denominations have older congregations. An ANOVA specifically comparing religious denominations and categories (and excluding non-religious and unreported) identified significant variation across religious denominations and groups in mean age ($F(12,2438) = 33.78, p < .01, partial \eta^2 = .14$). The partial η^2 of .14 for this analysis indicates that the relative difference between religious denominations and groups in terms of mean age was substantial and accounted for 14% of the variation in the sample. Finally, as also shown in Table 2, non-Christian¹ and non-religious groups were younger on average than Christian groups.

¹ Buddhist and Hindu respondents were, on average, younger than those in other groups. We know that the Hindu and Buddhist populations have significantly grown due to immigration after 1986. For this reason people sampled from these groups may be younger than the population mean because older people in these groups, due to a lack of formal written English, may be less likely to fill in surveys.

Figure 3 shows the mean number of children given birth to, fathered or adopted by people in each religious category. The mean number of children was 2.16 (SD = 1.68). Christians (M = 2.51, SD = 1.75) had significantly more children than non-religious people (M = 1.89, SD = 1.52) ($t(5305) = 13.83, p < .01$). The groups with the most children were Mormons (M = 3.87, SD = 2.72), Ratana/Ringatu (M = 3.20, SD = 2.23) and Christian Other (M = 3.15, SD = 2.09). The two Christian groups with the fewest children were Christian NFD (M = 2.01, SD = 1.69) and Catholics (M = 2.53, SD = 1.83). An ANOVA specifically comparing religious denominations and categories (and excluding non-religious and unreported) supported our interpretation, as there was significant variation across religious denominations and groups in mean number of children ($F(12,2413) = 11.77, p < .01, partial \eta^2 = .06$).

Strength of religious identification

Religious identification was assessed using the Likert scale item: “How important is your religion to how you see yourself?” Participants rated their response to this item on a continuum ranging from 1 (not important) through to 7 (very important). Figure 4 presents the mean for people’s subjective strength of religious identification with their religious affiliation. Only people identifying with a religious group completed this measure. An ANOVA indicated that there was significant variation across religious denominations and groups in the mean subjective strength of religious identification ($F(12,2497) = 32.04, p < .01, partial \eta^2 = .13$). Denominations and groups differed in the psychological strength of identification and the *partial η^2* indicates that this overall effect was fairly large in size.

The groups of people that most strongly identified with their denomination or group (i.e., scores closest to 7) were Evan/BA/Fund (M = 6.48, SD = 1.04), Mormons (M = 6.15, SD = 1.38) and Baptists (M = 6.02, SD = 1.29). The groups with the lowest mean levels of psychological religious identification (closest to 1) were Presbyterians (M = 4.27, SD = 1.87), Anglicans (M = 4.32, SD = 1.87), Catholics (M = 4.99, SD = 1.74) and Methodists (M = 5.23, SD = 1.75). These results provide an analysis of *relative*

differences in the psychological strength of religious identification. Although Presbyterians and Anglicans were, on average, lowest in levels of psychological identification with their groups, it is important to keep in mind that the average was still above the scale midpoint of 4. People who affiliate with a traditional Christian denomination have, on average, a substantially lower level of psychological identification with their denomination than do people who affiliate with smaller religious groups in New Zealand.

Attitudes toward civil unions and anti-smacking legislation

The 2009 Citizens Initiated Referendum in New Zealand asked the following question: “Should a smack as part of good parental correction be a criminal offence in New Zealand?” The NZAVS-09 assessed responses to this question using a continuous scale. This item was presented in a battery along with unrelated items using the following instructions: “Please answer each of the following questions by circling a number on the scale below” and were scored on a scale ranging from 1 (definitely YES) through a mid-point of 4 (unsure) to 7 (definitely NO). Attitudes toward The Civil Union Act were measured by asking participants to rate their support for “The Civil Union Act” and scored on a scale ranging from 1 (strongly support) to 7 (strongly oppose).

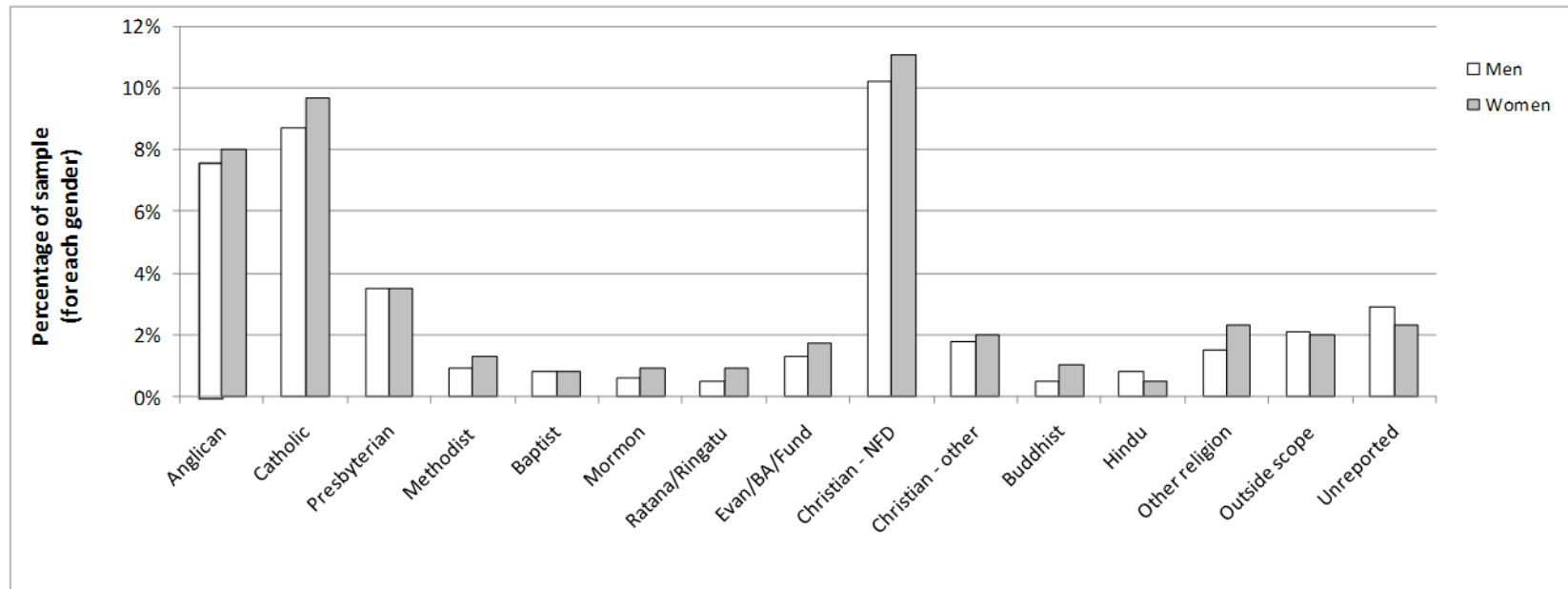


Figure 1. Percentage of male and female respondents in each religious category (Note. 56.2% of men and 52.1% of women identified as ‘not religious’).

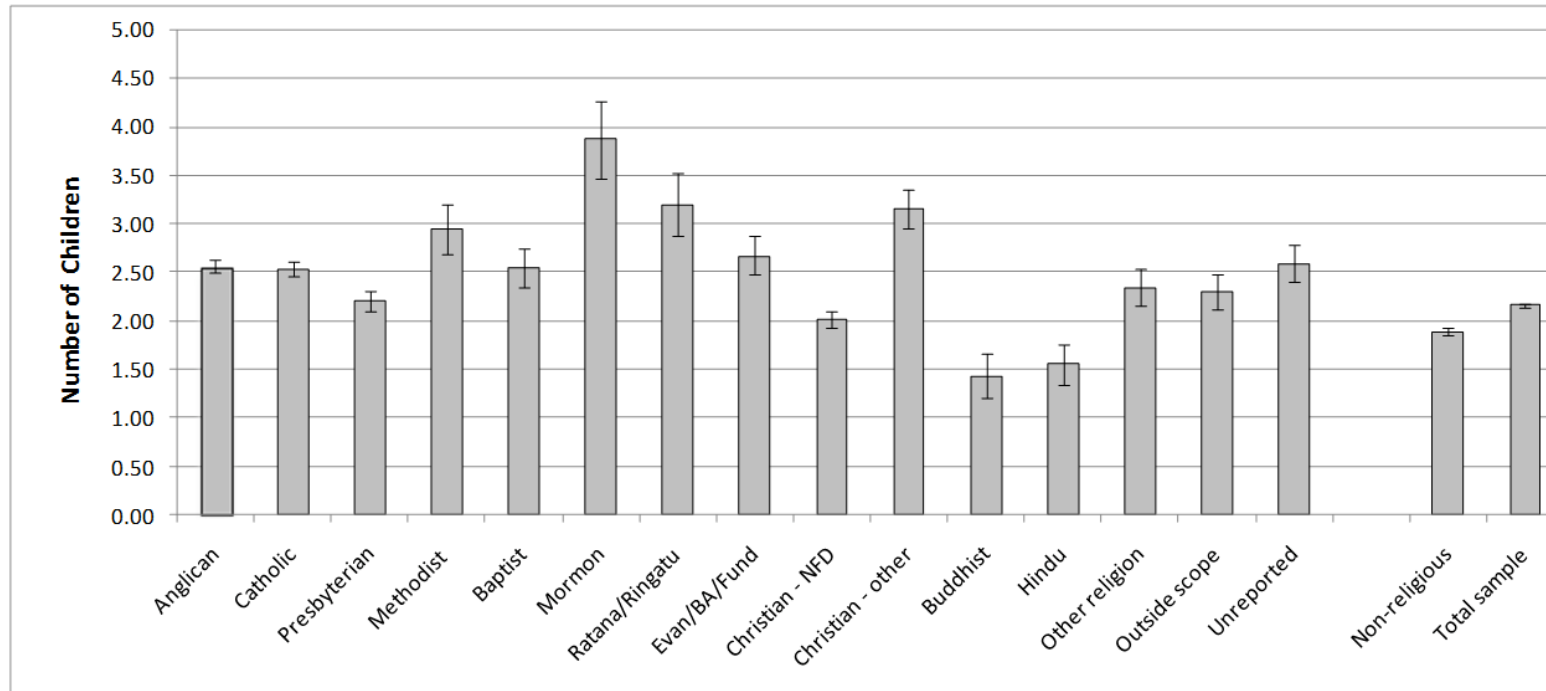


Figure 2. Mean age of people in each religious category (error bars represent +/- 1 standard error of the mean).

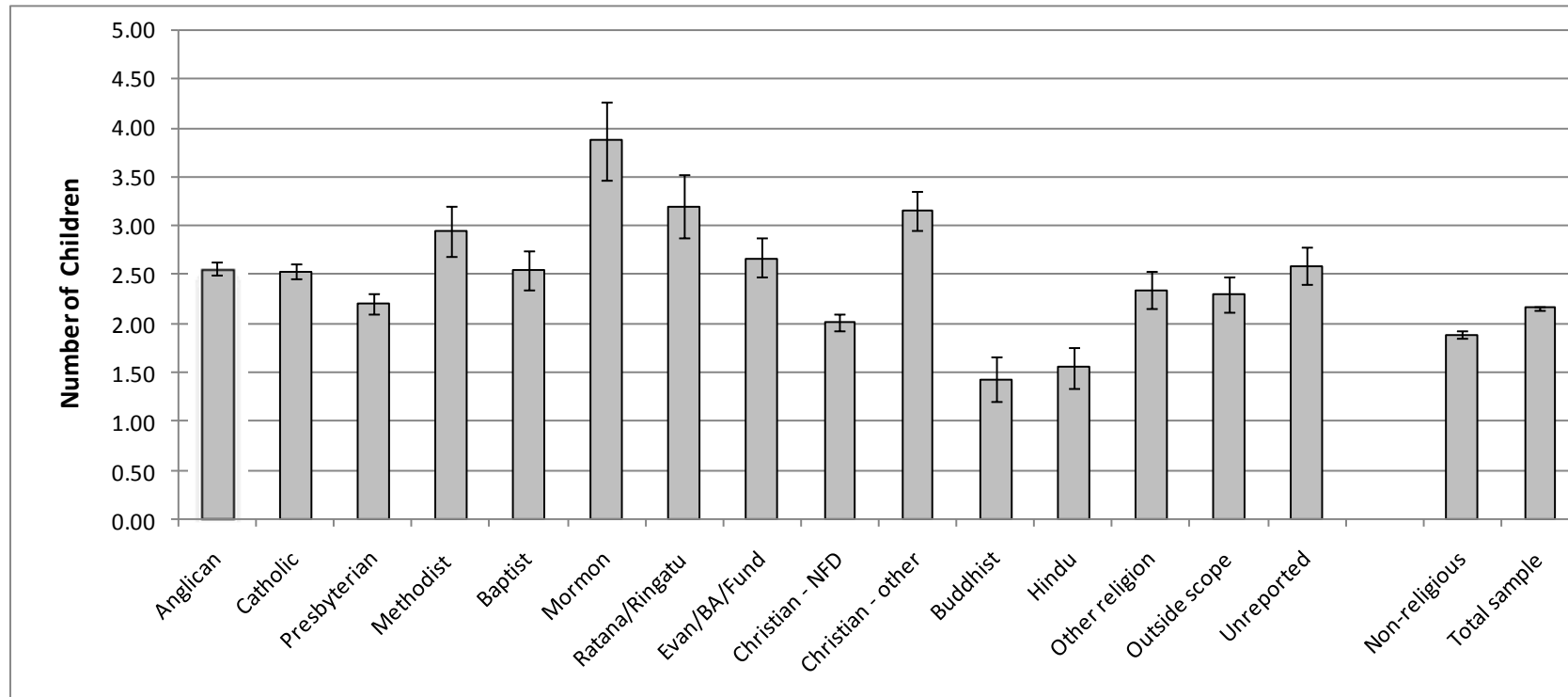


Figure 3. Mean number of children given birth to, fathered, or adopted by people in each religious category (error bars represent +/- 1 standard error of the mean).

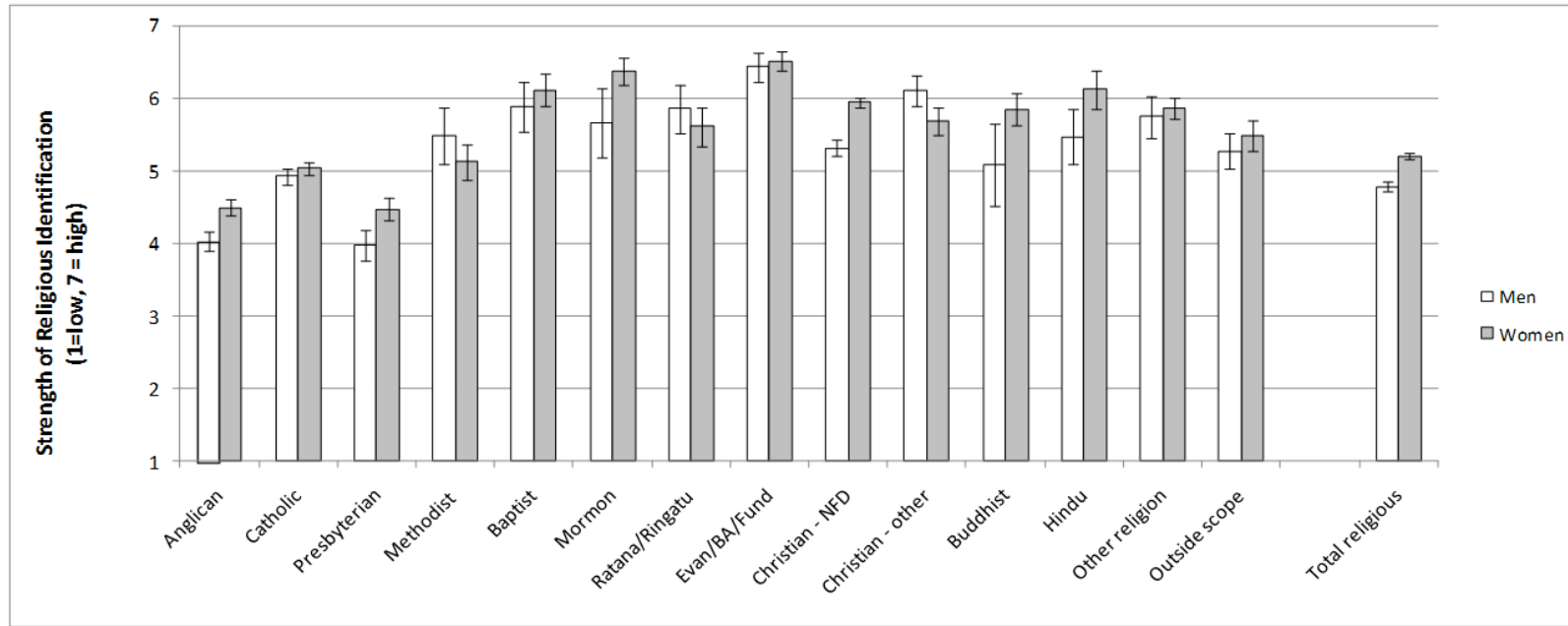


Figure 4. Self-reported strength of religious identification by men and women in each religious category (measured as a response to the question "How important is your religion to how you see yourself?" rated on a scale from 1 = not at all important, to 7 = very important) (error bars represent +/- 1 standard error of the mean).

Figure 5 presents mean differences in Likert scale ratings of support for two charged political issues that have been debated in New Zealand in recent years: The Civil Union Act and whether smacking one's children as part of good parental correction should be a criminal offence. For smacking, a higher score indicated a stronger 'no' answer to the 2009 referendum question 'should a smack as part of good parental correction be a criminal offence in New Zealand?' For civil unions, a higher score indicated opposition toward civil unions. We tested whether opinions on these issues differed along religious lines, both by comparing Christian and non-religious groups, and also by comparing variation across different religious denominations.

Mean level of support for smacking children as part of good parental correction was 5.94 ($SD = 1.87$). At the mean level, this strong tendency toward the 'no' position seems consistent with the 87% 'no' response observed in the 2009 Citizens Initiated Referendum asking the same question and using a forced-choice yes/no response. Christians ($M = 6.13$, $SD = 1.71$) were significantly more likely to rate 'no' to the smacking referendum question than non-religious people ($M = 5.83$, $SD = 1.94$) ($p < .01$, *Cohen's d* = .16). Although this difference was significant, the *Cohen's d* effect size indicates that this difference between Christians and non-religious people was fairly small. The means for both groups were fairly close to the maximum 'no' rating of 7 on our scale. Thus, both groups tended toward the 'no' position, in regards to the referendum, but the Christian population was slightly firmer in this position. Across the entire sample, men ($M = 6.05$, $SD = 1.79$) were also significantly more likely to rate 'no' than were women, although this difference was small in effect size ($M = 5.87$, $SD = 1.91$) ($p < .01$, *Cohen's d* = .10).

There was significant variation across religious denominations and groups in response to the smacking referendum question ($p < .01$, *partial* $\eta^2 = .02$). However, as indicated by the *partial* η^2 of .02, variation between religious groups and categories in response to this question was minimal, and accounted for only 2% of the sample variation. The main pattern here is one of consistency: the only group with a distinctly lower rating was Buddhists, who had a mean of 4.88 ($SD = 2.39$).

As can be seen in the lower panel of Figure 5, there was noticeably more variation between religious groups in level of support versus opposition toward civil unions. Mean level of opposition toward civil unions was 3.67 ($SD = 2.02$).

This was fairly close to the 'neutral' midpoint of 4 for the scale. Christians ($M = 4.34$, $SD = 2.08$) were significantly more opposed to civil unions than were non-religious people ($M = 3.19$, $SD = 1.84$) ($p < .01$, *Cohen's d* = .59). The *Cohen's d* effect size indicates that this difference was large. Across the entire sample, men ($M = 4.09$, $SD = 2.00$) were also significantly more opposed to civil unions than women were ($M = 3.40$, $SD = 1.99$) ($p < .01$, *Cohen's d* = .35).

Looking at Figure 5, the groups more opposed to The Civil Union Act were Baptists ($M = 5.54$, $SD = 1.93$) and Evan/BA/Fund ($M = 5.42$, $SD = 2.07$). The groups more supportive of civil unions were Buddhists ($M = 2.53$, $SD = 1.54$), Other Religion ($M = 3.30$, $SD = 2.07$) and Ratana/Ringatu ($M = 3.44$, $SD = 2.00$). An ANOVA indicated that there was significant variation across religious denominations and groups in levels of opposition versus support for The Civil Union Act ($p < .01$, *partial* $\eta^2 = .06$). As indicated by the *partial* η^2 of .06, there was a reasonably high level of variation across religious groups in levels of support for civil unions. Looking at Figure 5, our data suggest that this variation was driven by smaller and less mainstream religious groups in New Zealand. The mainstream majority denominations tended toward the centre or neutral position, whereas it was the smaller groups that scored at the extremes in both support and opposition towards civil unions.

Income and charitable donations by religious group

We calculated an index representing the proportion of personal income (before tax) donated to charity for each person: $\text{proportion} = \text{charity donation} / \text{total before tax personal income}$. This approach allowed us to examine the *average of the proportion* of each person's income donated to charity. We consider this a more reliable indicator than, for example, taking the *proportion of the average* (sample mean) amount donated relative to the average (sample mean) income.

The upper panel of Figure 6 reports people's mean personal income before tax in 2009 across different religious denominations or groups. The lower panel of Figure 6 presents the average proportion of personal income (before tax) donated to charity in that same year. Mean personal income was \$46,965 before tax ($SD = \$40,463$). The average amount people donated to charity was \$567 ($SD = \$1,854$). Christians on average earned \$45,177 ($SD = \$45,418$), which was significantly less than non-religious people \$48,913 ($SD = \$37,889$) ($t(4278) = -2.93$, $p < .01$, *Cohen's d* = .09). However, Christians gave

significantly more money to charity ($M = \$995$, $SD = \$2,506$) than non-religious people ($M = \$284$, $SD = \$1,224$) ($t(4889) = 13.11$, $p < .01$, *Cohen's d* = .38). In terms of proportion, Christians gave an average of 3.8% ($SD = 13.0\%$) of their before tax personal income to charity. Non-religious people gave a significantly lower proportion of their before tax income to charity ($M = 0.9\%$, $SD = 3.5\%$) ($t(4061) = 10.47$, $p < .01$, *Cohen's d* = .34). Men ($M = \$57,072$, $SD = \$49,768$) also earned significantly more than women ($M = \$39,537$, $SD = \$29,856$) ($t(4550) = 14.79$, $p < .01$, *Cohen's d* = .44).

There was significant variation between religious groups and denominations both in terms of mean personal income ($F(12,1858) = 2.48$, $p < .01$, *partial* $\eta^2 = .02$) and in proportion given to charity ($F(12,1772) = 5.03$, $p < .01$, *partial* $\eta^2 = .03$). The religious denominations or groups with the lowest personal incomes were Ratana/Ringatu ($M = \$33,019$, $SD = \$19,286$), Methodists ($M = \$30,321$, $SD = \$21,415$) and Evan/BA/Fund ($M = \$33,913$, $SD = \$26,222$). The religious denominations or groups with the highest personal incomes were Hindus ($M = \$51,166$, $SD = \$23,619$), Presbyterians ($M = \$50,698$, $SD = \$93,398$) and Catholics ($M = \$49,987$, $SD = \$42,842$). The religious denominations or groups that gave the largest proportion of their income to charity were Evan/BA/Fund ($M = 12.7\%$, $SD = 23.9\%$), Methodists ($M = 7.1\%$, $SD = 29.3\%$) and Christian NFD ($M = 5.0\%$, $SD = 14.0\%$). The groups that gave the least proportionately to charity were Hindu ($M = 1.0\%$, $SD = 1.4\%$), Other Religion ($M = 1.3\%$, $SD = 3.2\%$) and Anglicans ($M = 1.9\%$, $SD = 6.1\%$).

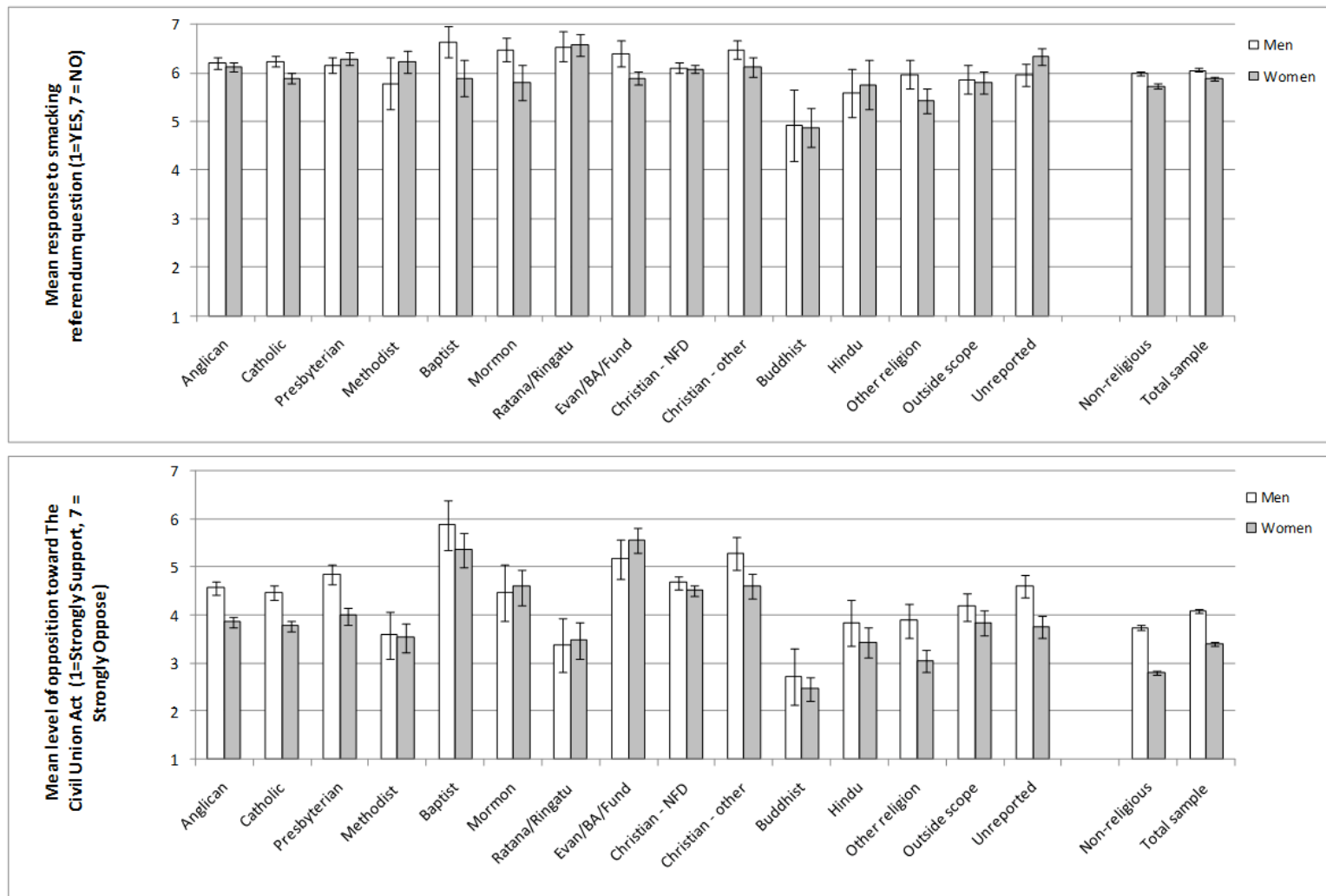


Figure 5. Upper Panel: Mean ratings of agreement for men and women with the 2009 referendum question "Should a smack as part of good parental correction be a criminal offence in New Zealand?" (rated on a scale from 1 = Definitely YES, to 7 = Definitely NO). Lower Panel: Mean ratings of opposition for men and women toward The Civil Union Act (rated on a scale from 1 = Strongly Support, to 7 = Strongly Oppose) (error bars represent +/- 1 standard error of the mean).

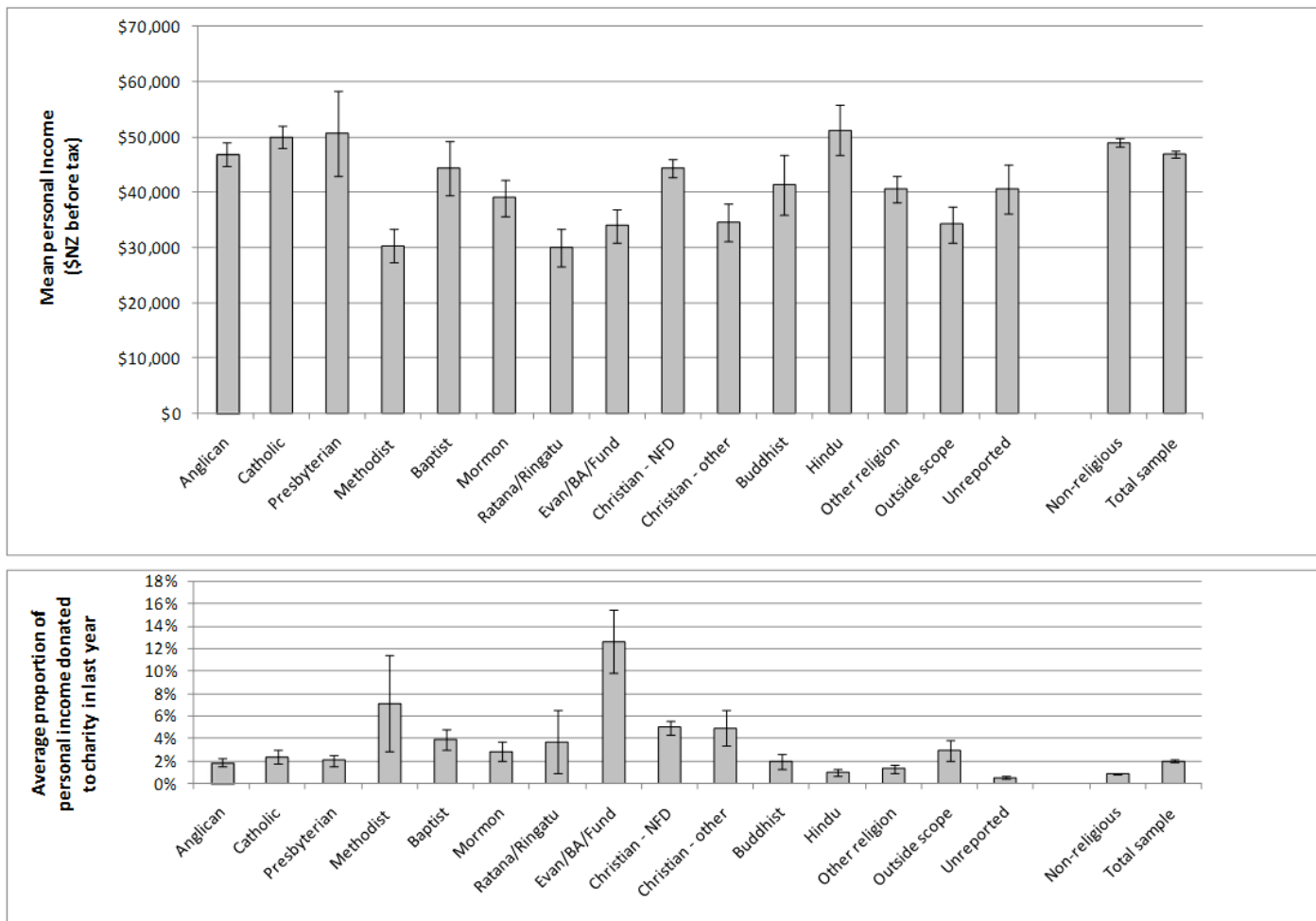


Figure 6. Mean personal income (before tax) earned by people in each religious category (upper figure) and average proportion of income donated to charity (lower figure) (error bars represent +/- 1 standard error of the mean).

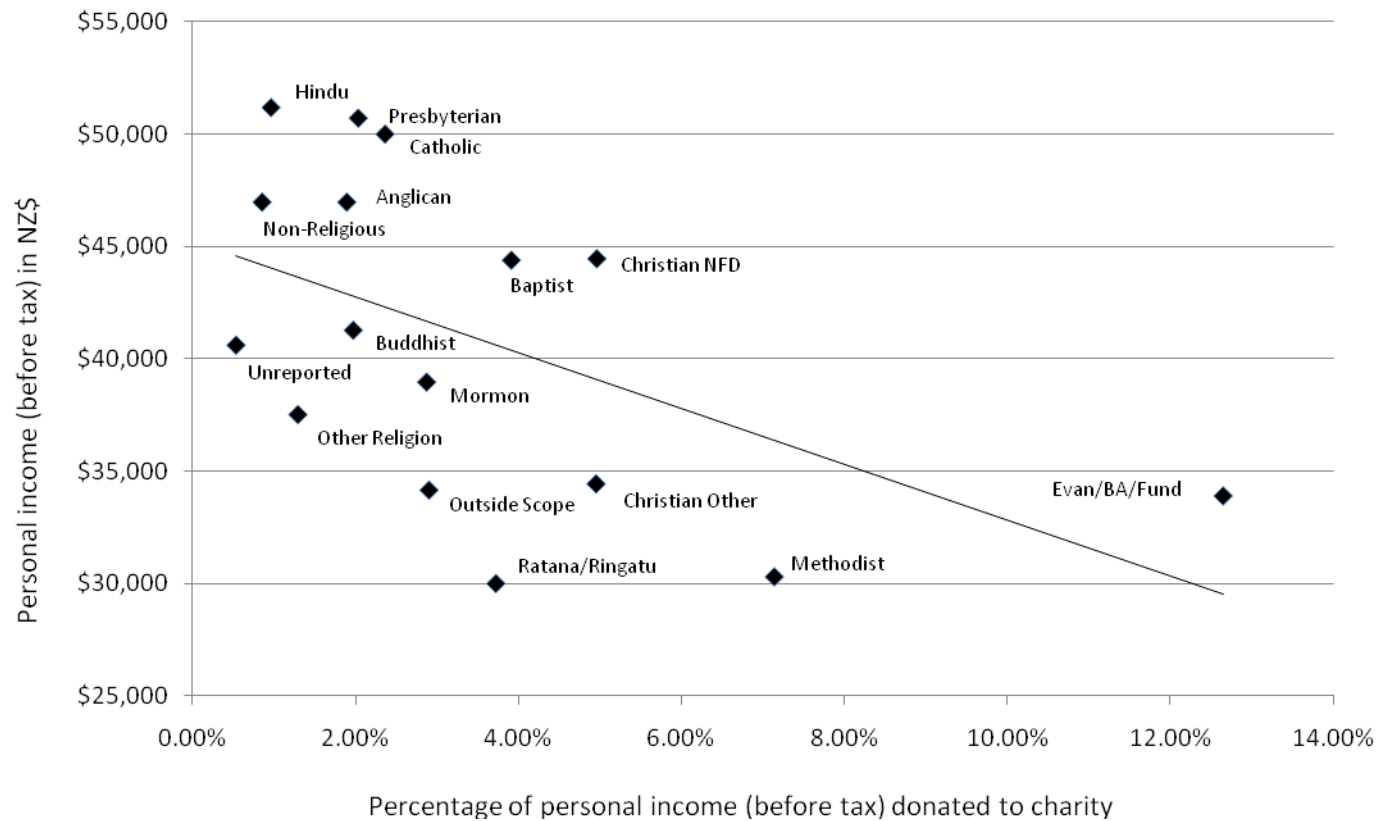


Figure 7. Scatter plot of aggregate personal income (before tax) and proportion of personal income (before tax) donated to charity for each religious groups and denominations (includes the non-religious group and outside scope group). (The slope represents the line of best fit for this relationship, $r = -.53$).

The data presented in Figure 6 indicate that those groups that had the largest personal incomes gave the least proportionately. We formally tested this trend by assessing whether aggregate personal income in each religion or group (including the non-religious group) correlated negatively with aggregate proportionate income donated to charity across groups. As shown in Figure 7, there was a strong negative correlation between average personal income and proportional donation across groups ($r(14) = -.53, p < .05$). This indicates that groups whose members earned the least gave proportionately more of their income to charity. Note that Figures 6 and 7 measure pecuniary donations to charity. The figures do not include voluntary work, social care and other non-monetary indicators.

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Summary and Conclusions

Our analysis of the NZAVS-09 confirms and expands upon the trends over time in religious affiliation documented in Hoverd's (2008) analysis of census data. Our results confirm that it is the traditional Protestant communities (Anglican, Presbyterian and Methodist) which are ageing relative to the general population rather than the Catholic population. Those identifying purely as "Christian NFD" are younger than both other Christians and also non-religious people. This suggests that the Christian NFD section of the New Zealand population is young and still growing. However, the average Christian population is some seven years older than those members of the population professing "no religion." Ageing might partially explain the decreasing identification, in

successive censuses since 1966, with traditional Christian denominations and the decline in the overall Christian proportion of the population.

We found that the Christian population whilst having more children than average did not seem to be renewing their affiliations through reproduction. We also provide evidence confirming the existence of a “gender gap” in religious affiliation in New Zealand. New Zealand women are more religious than men. The challenge to this result comes from Christian denominations which have highly prescribed roles for men as heads of households (Mormons and Evan/Fund/Pent) because in these groups male participation is particularly high.

These findings (age, gender, children) when taken together confirm that the shift towards non-traditional forms of religious belief and unbelief in New Zealand continues. This evidence is supported further by our results that indicate larger religious groups in New Zealand had a lower mean strength of religious identification than the smaller groups. We contest that our study indicates, by solely using self-identification measures, that this shift is occurring more rapidly than indicated by New Zealand census material.

All religious groups tend, on average, to believe that a smack as part of good parental correction should not be criminal offence in New Zealand. Non-religious people hold a similar opinion. Thus we can argue that New Zealand religious groups such as Family First who protested against the legislation do not hold as extreme religious views on smacking as they have been portrayed. Their religious and family values-based arguments seem to reflect more widely held views in New Zealand.

However, religious opinion about The Civil Union Act was stratified, especially among people in numerically smaller religious groups and denominations who tended to be more extremely supportive or extremely opposed. These results suggest that debate about civil unions may be divided along religious lines, whereas debate about parents’ legal rights to smack their children is more general and religion non-specific. It may be that issues relating to homosexuality find more resistance from certain smaller religious groups who are likely to hold polarized views on this issue. This strength of feeling by group size effect explains why a group like Destiny was able to organise a march on parliament relating to Civil Unions while not gaining support from the larger New Zealand Churches.

Finally, our analysis indicates that Christians gave more to charity than non-religious people. Christians gave an average of NZ\$ 995 (3.8% of pre-tax income) to charity in 2009, whereas non-religious people gave an average of NZ\$ 284 (0.9% of pre-tax income). Proportional charitable donation varied considerably across denominations, ranging from 1.0% to 12.7% of annual income. On average, religious groups and denominations that tended to earn the least gave proportionately more of their income to charity, providing a New Zealand example which confirms Lipford and Tollison's (2003) earlier finding that among religious people charitable giving is inversely related to the amount of their total income.

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Appendix A: Tabulated Data for all Analyses

Table 1. Proportion of different ethnic groups in each religious category.

Religion	Ethnicity												Total	
	European		Maori		Pacific Nations		Asian		ME/LA/A		Other			
Anglican	377	(8.7%)	90	(8.5%)	2	(0.9%)	4	(1.4%)	0	(0%)	5	(3.4%)	478	(7.9%)
Catholic	372	(8.6%)	100	(9.5%)	43	(19.7%)	30	(10.4%)	7	(24.1%)	14	(9.6%)	566	(9.3%)
Presbyterian	185	(4.3%)	9	(0.9%)	14	(6.4%)	0	(0%)	0	(0%)	4	(2.7%)	212	(3.5%)
Methodist	42	(1.0%)	11	(1.0%)	16	(7.3%)	2	(0.7%)	0	(0%)	0	(0%)	71	(1.2%)
Baptist	38	(0.9%)	5	(0.5%)	1	(0.5%)	2	(0.7%)	0	(0%)	1	(0.7%)	47	(0.8%)
Mormon	4	(0.1%)	32	(3.0%)	13	(6.0%)	0	(0%)	0	(0%)	0	(0%)	49	(0.8%)
Ratana/Ringatu	0	(0%)	45	(4.3%)	0	(0%)	0	(0%)	0	(0%)	0	(0%)	45	(0.7%)
Evan/BA/Fund	48	(1.1%)	22	(2.1%)	15	(6.9%)	4	(1.4%)	1	(3.4%)	4	(2.7%)	94	(1.5%)
Christian - NFD	466	(10.7%)	82	(7.8%)	30	(13.8%)	51	(17.6%)	6	(20.7%)	19	(13.0%)	654	(10.7%)
Christian - Other	74	(1.7%)	26	(2.5%)	12	(5.5%)	2	(0.7%)	2	(6.9%)	2	(1.4%)	118	(1.9%)
Buddhist	23	(0.5%)	1	(0.1%)	1	(0.5%)	22	(7.6%)	0	(0%)	1	(0.7%)	48	(0.8%)
Hindu	5	(0.1%)	0	(0%)	0	(0%)	31	(10.7%)	0	(0%)	0	(0%)	36	(0.6%)
Other religion	80	(1.8%)	23	(2.2%)	3	(1.4%)	10	(3.5%)	4	(13.8%)	3	(2.1%)	123	(2.0%)
Outside scope	24	(0.6%)	17	(1.6%)	8	(3.7%)	5	(1.7%)	0	(0%)	2	(1.4%)	56	(0.9%)
Unreported	130	(3.0%)	56	(5.3%)	9	(3.2%)	9	(3.1%)	0	(0%)	18	(12.3%)	220	(3.6%)
Non-religious	2478	(57.0%)	539	(50.9%)	53	(24.3%)	117	(40.5%)	9	(31.0%)	73	(50.0%)	3269	(53.7%)
Total Christian	1606	(37.0%)	422	(39.9%)	146	(67.0%)	95	(32.9%)	16	(55.2%)	49	(33.6%)	2334	(38.4%)
Total Other	108	(2.5%)	24	(2.3%)	4	(1.8%)	63	(21.8%)	4	(13.8%)	4	(2.7%)	207	(3.4%)
Total Outside/Unreported	154	(3.5%)	73	(6.9%)	15	(6.9%)	14	(4.8%)	0	(0%)	20	(13.7%)	276	(4.5%)
Total Non-religious	2478	(57.0%)	539	(50.9%)	53	(24.3%)	117	(40.5%)	9	(31.0%)	73	(50.0%)	3269	(53.7%)
Total Sample	4346		1058		218		289		29		146		6086	

Table 2. Proportion of men and women, mean age, and mean number of children parented by members of each religious category.

Religion	Gender		Age		Number of Children	
	Men	women	Mean	Std. Dev. of mean	Mean	Std. Dev. of mean
Anglican	181 (7.6%)	297 (8.0%)	58.36	13.91	2.56	1.30
Catholic	207 (8.7%)	359 (9.7%)	51.22	16.07	2.53	1.83
Presbyterian	84 (3.8%)	128 (3.5%)	62.40	14.02	2.82	1.47
Methodist	21 (0.9%)	50 (1.3%)	57.67	14.98	2.94	2.18
Baptist	19 (0.8%)	28 (0.8%)	56.71	16.56	2.55	1.40
Mormon	15 (0.6%)	34 (0.9%)	47.77	14.39	3.87	2.72
Ratana/Ringatu	13 (0.5%)	32 (0.9%)	47.55	13.04	3.20	2.23
Evan/BA/Fund	31 (1.3%)	63 (1.7%)	50.46	14.89	2.67	1.87
Christian - NFD	242 (10.2%)	411 (11.1%)	44.30	15.46	2.01	1.69
Christian - Other	43 (1.8%)	75 (2.0%)	53.82	15.36	3.15	2.09
Buddhist	11 (0.5%)	37 (1.0%)	43.00	14.08	1.43	1.45
Hindu	19 (0.8%)	17 (0.5%)	42.25	12.93	1.55	1.18
Other religion	36 (1.5%)	87 (2.3%)	50.47	13.78	2.34	2.03
Outside scope	25 (1.1%)	31 (0.8%)	48.13	16.56	2.30	1.97
Unreported	92 (3.9%)	127 (3.4%)	52.76	19.18	2.59	2.06
Non-religious	1335 (56.1%)	1934 (52.1%)	45.25	15.16	1.89	1.52
Total Christian	856 (36.1%)	1477 (39.8%)	51.97	16.26	2.51	1.75
Total Other	66 (2.8%)	141 (3.8%)	47.24	14.17	2.01	1.84
Total Outside/Unreported	117 (4.9%)	158 (4.3%)	50.53	18.08	2.45	2.02
Total Non-religious	1335 (56.2%)	1934 (52.1%)	45.25	15.16	1.89	1.52
Total Sample	2347	3710	48.12	16.01	2.16	1.68

Table 3. Mean strength of religious identification, agreement with the 2009 smacking referendum question, and mean level of opposition toward the Civil Union Act. All scales ranged from 1 – 7.

Religion	Strength of religious identification		Smacking referendum question response		Opposition toward the Civil Union Act	
	Mean	Std. Dev. of mean	Mean	Std. Dev. of mean	Mean	Std. Dev. of mean
Anglican	4.32	1.87	6.14	1.71	4.12	1.94
Catholic	4.99	1.74	6.01	1.79	4.03	2.01
Presbyterian	4.27	1.87	6.23	1.56	4.34	1.91
Methodist	5.23	1.75	6.09	1.88	3.54	2.02
Baptist	6.02	1.29	6.19	1.81	5.54	1.93
Mormon	6.15	1.38	6.00	1.87	4.55	2.16
Ratana/Ringatu	5.68	1.41	5.56	1.18	3.44	2.00
Evan/BA/Fund	6.48	1.04	6.52	1.25	5.42	2.07
Christian - NFD	5.70	1.61	6.09	1.74	4.58	2.14
Christian - Other	5.83	1.54	6.25	1.51	4.84	2.18
Buddhist	5.67	1.49	4.88	2.39	2.53	1.54
Hindu	5.78	1.44	5.66	2.03	3.66	1.75
Other religion	5.82	1.49	5.60	2.08	3.30	2.07
Outside scope	5.40	1.73	5.82	1.97	3.98	2.01
Unreported	n/a	n/a	6.16	1.71	4.09	2.03
Non-religious	n/a	n/a	5.83	1.94	3.19	1.84
Total Christian	5.16	1.82	6.13	1.71	4.34	2.08
Total Other	5.78	1.47	5.43	2.16	3.18	1.94
Total Outside/Unreported	n/a	n/a	6.01	1.84	4.04	2.02
Total Non-religious	n/a	n/a	5.83	1.94	3.19	1.84
Total Sample	5.20	1.80	5.94	1.87	3.67	2.02

Table 4. Mean personal and household income (before tax) in 2009, mean amount of money donated to charity in 2009, and mean proportion of personal income donated to charity that year.

Religion	Personal Income in 2009 (\$NZ)		Total Household Income in 2009 (\$NZ)		Total Donated to Charity in 2009 (\$NZ)		Proportion of Personal Income Donated to Charity in 2009	
	Mean	Std. Dev. of mean	Mean	Std. Dev. of mean	Mean	Std. Dev. of mean	Mean %	Std. Dev. of mean
Anglican	46,963	40,795	88,546	94,638	549	1,531	1.89 %	6.08
Catholic	49,987	42,842	89,443	72,658	642	1,611	2.36 %	11.57
Presbyterian	50,698	93,398	77,983	93,688	766	2,795	2.03 %	5.59
Methodist	30,321	21,415	52,369	32,213	733	2,523	7.14 %	29.31
Baptist	44,384	27,684	72,826	37,768	1,736	2,860	3.91 %	5.24
Mormon	38,967	19,227	67,124	32,430	1,096	2,201	2.87 %	4.52
Ratana/Ringatu	30,019	19,286	43,387	24,780	166	307	3.72 %	16.96
Evan/BA/Fund	33,913	26,222	66,500	40,279	2,119	3,255	12.65 %	23.91
Christian - NFD	44,453	36,681	81,827	62,394	1,536	3,343	4.96 %	14.03
Christian - Other	34,448	31,369	53,643	38,723	1,131	2,167	4.95 %	13.66
Buddhist	41,275	29,183	70,735	56,235	360	866	1.97 %	3.76
Hindu	51,166	23,619	91,233	42,540	477	883	0.96 %	1.37
Other religion	37,528	23,059	65,825	50,834	467	1,467	1.29 %	3.23
Outside scope	34,170	28,684	59,854	44,662	470	1,119	2.90 %	8.04
Unreported	40,612	32,062	66,420	74,304	234	654	0.53 %	0.93
Non-religious	46,965	37,889	85,961	66,499	284	1,224	0.85 %	3.55
Total Christian	45,177	45,418	80,727	73,260	995	2,506	3.08 %	12.99
Total Other	42,662	24,624	71,669	51,219	444	1,251	1.37 %	3.11
Total Outside/Unreported	36,880	30,195	61,867	59,958	347	921	1.85 %	6.13
Total Non-religious	48,913	37,889	85,961	66,499	284	1,224	0.85 %	3.55
Total Sample	46,965	40,463	82,826	68,674	567	1,854	1.99 %	8.60

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