

## Impact of 5-D of Religiosity on Diffusion Rate of Innovation

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### Abstract

*Diffusion of Innovation (products and services) has become comprehensive and complex in last three decades. Consumers are divulged to many influences and religiosity is one of them, which mainly remained uncovered. Up to now few researchers conducted research to find the relationship between Religiosity and Diffusion rate of Innovation. This research paper aims to investigate the relationship between religiosity and diffusion rate of innovation. To find this relation we use 5-D of religiosity that is Ideological, Ritualistic, Experiential, Intellectual and Consequential, where religiosity is independent variable and diffusion rate is dependent variable. We use two main religion of the world Islam and Christianity; structured questionnaires were distributed among the respondents of both the religions. Regression and Correlation analysis were used for data analysis. Analysis of the data collected from both the religion led to the conclusion that religiosity has a significant impact on diffusion rate of innovation. The results of this paper will help multinational organization's managers and marketers in decision making regarding introduction of new product and services even within same ethnicity.*

**Keywords:** Innovation, Diffusion, Religiosity, Islam, Christianity

### 1. Introduction

In the Global world of today, it is quite certain to say that without diffusion, innovation would have minor social and economic influence. To investigate innovation, the word diffusion is mostly used to describe the process by which individuals and firms in a society/economy adopt a new technology, or replace an older technology with a newer (Bronwyn H. Hall 2004). Diffusion process is important to understand as it is principal or fundamental to know how different firms and governmental institutions conduct innovative activities, for example financing research and development, technology exchange, introducing new products, discharging new process or idea, yield welfare in economy and society that is the ultimate goal. Diffusion of Innovation refers to the spread of abstract ideas and concepts, technical information, and actual practices within a social system, where the spread denotes flow or movement from source to an adopter, typically via communication system and influence (Rogers 1995). Different factors affect the probability of adopter in adopting the innovation for example demographic factors, social factors, economic factors, psycho-graphic and cultural factors etc (Daghfous, John, & Frank 1999) as well as other factors (Rogers, 1995).

Besides the little research work (e.g. Gatignon and Robertson, 1991; Gatignon *ibid.* 1989; Rehman and Shabbir, 2010; Kalliny and Hausman., 2007), literature lacks religious values that may affect consumers' adoption of innovation. While investigating the diffusion process society's belief and norms cannot be ignored (Fam, Waller, & Erdogan 2002) as religious commitments and beliefs affect the consumption pattern of society (Jamal, 2003). Literature has the evidence that religion affect the adoption or diffusion of Innovation. It is evident from past research that religion affects the diffusion of Innovation but literature lacks evidence about relationship between religiosity and rate of diffusion of Innovation. The purpose of this paper is to investigate that whether religion has any impact on diffusion rate of innovation or not? In this paper, we investigate two large religion of world Islam and Christianity to answer the following questions 1) Does religion has any impact on diffusion of innovation? 2) Does diffusion rate of innovation is faster among religious group of people or not? Impact of religiosity on diffusion rate of innovation is a new concept. This concept will surely benefit both academics and practitioners. For the academics, the paper sketches out a theoretical and a conceptual map of the literature on religiosity and diffusion of innovation. For the practitioners, the religiosity dimensions serve as an evaluative framework to assess current emphasis and identify opportunities for improvement.

## **2. Literature Review**

Religiosity and adoption of new product has very close relationship. If consumers in some markets are more-religious, then the new products and the way these products are promoted need to be prepared in accordance with the spiritual and religious dictations and influences that those consumers acknowledge (Rehman and Shabbir; 2010). For example on September 10, 2003, CBS news reports that Saudi Arabia's government has banned the Barbie Toys from market for some religious reasons. The report states that Saudi Arabia's religious police have declared Barbie dolls a threat to morality, complaining that the revealing clothes of the "Jewish" toy — already banned in the kingdom — are offensive to Islam. "Jewish Barbie dolls, with their revealing clothes and shameful postures, accessories and tools are a symbol of decadence to the perverted West" (CBS News 2003). This case is not only with Islam but also with Christianity and other religions. For example Catholic Church and some others teaching are against the adoption of birth control. Churches argue that the birth control should not be adopted by Christians because the Bible teaches that it is the God who opens and shuts the womb (Brushaber, 1991). Some religious groups eschew the modern innovation as they think that it is a danger for their traditional methods, which they think is a religious practice. Many religious groups similarly forgo modern medicine on their belief that such intervention interferes with God's will (Kalliny and Hausman; 2007). Similarly religious groups diffuse certain modern technology faster if it would be congruent with their religion.

According to Masson (1976), some eastern religions sanctify ascetic denunciation of possessions to reach a higher consciousness. Some religious groups believe that abnegation of certain technologies and product is a source to attain spiritual goals (Lastovicka, Lance, Renee & Kuntze 1999). As Lastovicka et al. (1999) explained that Jainists believe enlightenment occurs only through extreme non consumption.

From the literature, as a baseline proposition, we suggest that

*Proposition: Religion has significant impact on consumers buying behavior and consumption patterns.*

In literature we find a clear relationship between religion and adoption process but still we lack the evidence to prove the relation between religious dimensions, except Rehman and Shabbir (2010), and diffusion rate of innovation.

## **3. 5-D of Religiosity**

Religiosity, in its board sense, is a comprehensive sociological term used to refer numerous aspects of religious activity, dedication, and belief (religious doctrine). Religious pledging has deep and sound influence on every facet of person's life. Charles Glock (1962) and later Glock and Stark (1965) suggested the framework of religiosity. This framework consist of five dimensions of religiosity and those are 1) Ideological (beliefs) 2) Ritualistic (patent religious behavior), 3) Experiential (feelings, perceptions, sensations), 4) Intellectual (knowledge), and 5) Consequential (the effects in the secular world of prior four dimensions). The above mentioned 5-D of religiosity has deep influence on every aspect of human behavior whether it is life style or consumption behavior but like other factors which affect the consumption pattern studied thoroughly, religion neglected in this particular area. We are deficient of any literature to demonstrate whether those dimensions have any impact on diffusion of innovation and if yes then how different religions' groups behave towards innovation? Whether more religious consumers diffuse innovation faster than less religious consumers or not?

In order to study the relationship between religiosity and diffusion rate of innovation we use two variables, religiosity (5-D) which is independent variable and Innovation was treated as dependent variable. To check this relationship we selected research samples from two religions Islam and Christianity. Muslim and Christian students from three main universities of Chongqing China were selected. We develop the following hypothesis to check the relation between religiosity and diffusion rate of innovation.

H1: Religiosity has significant relationship with diffusion rate of innovation

#### 4. Methodology

To explore the relationship between religiosity and Diffusion rate of Innovation, We select three Universities of Chongqing, China where Muslims and Christian students from different parts of the world come to study. The aim to select the samples from the people of different countries is to avoid the influence of culture. Other reason is that all respondents are students who have specific amount of income and have enough understanding of religiosity, innovation and diffusion. The current study used survey research design to examine the effect of religiosity on diffusion rate on innovation. The survey research design was a suitable choice for two reasons: (a) It is a cross-sectional study the data was collected at one point in time, and (b) The study aimed at measuring the perception of religious people towards innovation. To investigate this relationship structured questionnaires were developed and Regression-correlation was applied. Two different questionnaires were developed for each religious group with minor change in 5-D of religiosity according to respective religion and requirements of the study. Those questionnaires were developed by using 5-D framework of religiosity (Charles Glock 1962; later Glock and Stark 1965). The questionnaire was contained 36 items. A five-point likert scale form was used to measure the intensity of responses, where 1 meant strongly disagree and 5 meant strongly agree. First part of questionnaire contained the demographic information such as religion, age-group, education and income level (Chinese Yuan).

To calculate the reliability of measurement tool (questionnaires) a pilot study was conducted for both religion groups. For pilot study 50 questionnaires were distributed among the respondents, 25 for each religion groups. The reliability of the tool was calculated by Cronbach alpha coefficient method. An overall  $\alpha$  results obtained for samples used in pilot study of Islam (25 samples) and Christianity (25 samples) were 0.89 and 0.86 respectively, which mean that instrument was reliable. The initial correlation between religiosity and diffusion rate of innovation was 0.31 and 0.34 for Muslim and Christian respondents respectively. Using the mean correlation to determine the overall sample size, according to Cohen (1983), if the correlation is 0.30 then to find 95 percent correct result there must be a standard sample size of 139 respondents. Since a larger sample size in this particular study would enhance the results even further, a sample of 400 respondents from each religion was used. With this correlation, the larger sample size would give better results. So to find 95 percent correct results the sample size of 400 respondents for Islam and 400 respondents for Christianity were used.

##### 4.1. Results of Muslim Respondents Sample

A total of 400 questionnaires were distributed among the Muslim respondents to study the topic under consideration. Of which 385 questionnaires from Muslim samples were valid. The reliability for whole samples was checked again which gave an overall Cronbach's alpha of 0.82 for religiosity and 0.68 for diffusion rate of innovation. The result of  $\alpha$  is satisfactory according to Cohen 1983. Table 1 shows the individual  $\alpha$  value of each dimension of religiosity.

**Insert table (1) about here**

Table 2 shows the demographic information of the Muslim respondents. First item is related to religion which is same as there were separate questionnaires for Muslim and Christian respondents. Samples contained the respondents of age groups of 18-20 = 90, 21-30 = 172, 31-40 = 123. As far as education level is concerned 24.9 percent respondents were at under graduate level, 29.7 percent respondents were at graduate level, 2.4 percent respondents were doctoral students and remaining 22.7 percent of total sample were language students. Last item in demographic profile was about income level, which shows that 26.2 percent respondents had income between 1100-1400 RMB (Chinese Yuan), 27.4 percent had between 1500-1700 RMB, 24.9 were laying between 1800-2000 RMB and remaining 21.2 were earning above 2000 RMB. Most of the graduate and doctoral students were Chinese scholarship student who also had financial support from their home countries.

**Insert table (2) about here**

As mentioned earlier that we use regression and correlation analysis to investigate the relationship between religiosity and diffusion rate of innovation.

So, the data were subjected to regression and correlation analysis and results are shown in table 3.

**Insert table (3) about here**

The Correlation value of 0.854 exhibits a clear relationship between dependent and independent variables. The value of  $r$  is significant at the 0.05 level and supports the H1 (Religiosity has significant relationship with diffusion rate of innovation).

As shown in this table, significance of  $F$  is 0.00 which is smaller than the threshold for statistical significance of 0.05. Therefore one can conclude that variance is not equal. According to table 3 the significant of  $t$  is 0.00 which is smaller than the threshold for statistical significance of 0.05, which support our hypothesis that religiosity has a significant relationship with diffusion rate of innovation in case of Islam and Muslim respondents. Results of mean and standard deviation are given in Appendix table M.1.

**4.2. Results of Christian respondents**

Same as Muslim respondents 400 questionnaires were distributed among Christian participants, of which 375 were valid. An overall Cronbach's alpha of 0.79 for religiosity and 0.65 for diffusion rate of innovation confirmed the reliability of instrument. Table 4 gives the individual  $\alpha$  value of each dimension of religiosity.

**Insert table (4) about here**

Demographic information of the Christian respondents is given in table 5. According to table age groups contained 18-20 =100, 21-30=191 and 31-40=84 respondents. Education level of my Christian sample is as: 24 percent respondents are under graduate, 33.9 percent respondents are at graduation level, whereas, doctoral and language students are at 16.8 percent and 25.3 percent respectively. Among Christian respondents 25.3 percent were at income level of 1100-1400 RMB, 28 percent were between 1500-1700 RMB, 21.1 percent had 1800-2000 income while remaining 25.6 percent had income level above 2000 RMB. Like Muslim respondents Christian respondents were also the scholarship students and were also getting financial support from Home Counties too.

**Insert table (5) about here**

Data from Christian respondents were also subjected to regression and correlation analysis and results are given in table 6.

**Insert table (6) about here**

According to table 6 correlation value is 0.732 which is significant at 0.05 level and clear demonstrate the relationship between dependent variable and independent variable. The value of  $r$  supports our hypothesis that Religiosity has significant relationship with diffusion rate of innovation. The above regression and correlation table shows that variance is not equal as significance of  $F$  is 0.00 which is less than threshold for statistical significance of 0.05. Our hypothesis is also supported by T test as significance of  $t$  is 0.00 which is less than 0.05. From above statistical analysis we can say that religiosity and Diffusion rate of innovation has a significant relationship in case of Christian respondents. Mean and standard deviation results are provided in Appendix table C.1.

**5. Discussion and Conclusion**

The aim of this research was to explore the relationship between religiosity and diffusion rate of innovation. For exploring this relation we investigate respondents from two religion of world Muslims and Christians. The responses obtained from both the religion respondents were analyzed to evaluate the impact of religiosity on diffusion rate of innovation. The analysis of the data obtained in this study clearly indicates that religiosity plays a significant role in the diffusion process of innovation. The results of study of two religion show that the tendency to adopt new or innovative products in less religious consumers is higher than that in more religious consumers. In other words one can conclude that the tendency to diffuse innovative products in markets with less religiously bonded consumers is higher than markets with strictly religiously bonded consumers. The reason of this impact is that more religious people are strict toward dimensions of religiosity and obey all the religious prohibitions. It takes them more time to investigate about innovation (product or service) and finally if that innovation is religiously approved then those religious consumers will diffuse it otherwise not. This research also indicate that less and to some extent medium religious people are more flexible towards religiosity dimensions, because of this flexibility they take no time to investigate about innovation and as a result diffuse is quick. Moreover research also indicates that the innovations (products or services) which are religiously sensitive will face more problems in diffusion than normal ones.

Since the evidence shows that religiosity has an influential impact on consumer buying and consuming behavior and also the life style, managers and marketers need to consider this difference among the people of same religion while making the promotion plan about such markets.

## 6. Limitations

An important limitation of this research is that all the respondents are students and they all are foreigners in China and have limited amount of money to spend. May be their consumption and spending pattern would change once they would return to their countries and also if their income would increase. For that reason, more heterogeneous sample with different income and profession will give better evidences of relationship between religiosity and diffusion rate of innovation.

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**Table 1. Reliability Statistics of Muslim Sample**

Variable (items related to questionnaire)	Cronbach's Alpha
<b>Overall religiosity</b>	0.82
<b>Ideological Dimension Scale</b>	0.79
Do you believe in a Divine Allah, Creator of Universe, Who knows our inner-most thoughts and feelings, and to whom one day we shall be accountable?	
I believe that Muhammad (P.B.U.H) is the last Holly prophet of Allah	
I believe that Holly Quran is Allah's word and all it says is true	
I believe that Allah is the Most Compassionate Who doesn't need any repentance	
<b>Intellectual Dimension Scale</b>	0.76
I always try to avoid minor and major sins as told by my religion	
I have all the basic and necessary knowledge about my religion	
I have enough religious knowledge of fair and unfair means of earnings and I always follow the fair means of earnings	
I am completely knowledge able of rights of prophet Muhammad (P.B.U.H) towards me and I always pay them	
I am fully aware of religious rights of other human fellows towards me and I always pay them	
<b>Ritualistic Dimension Scale</b>	0.7
I am use to go to Mosque on every day	
I often read Holly Quran and other religious literature	
I believe that it is possible for individual to develop a well-rounded religious life apart from institutional mosque	
I pray primarily in times of stress and /or need, but not much otherwise	
<b>Experiential Dimension Scale</b>	0.78
Would you say that one's religious commitment gives life a certain purpose which it could not otherwise have	
I have feelings that religion gives a sense of security in the face of death which is not otherwise possible	
I have strong apprehensions after doing something which is prohibited by my religion	
I have feeling of being tempted by devil	
All religions stress that belief normally includes some experience of closeness with the Allah. I have particular moments when I fell close to the Allah	
<b>Consequential Dimension Scale</b>	0.71
I never try to snatch other human fellow's rights as taught by my religion	
I practically follow the teachings of the Holly Quran	
I am used to give charity (even small amount) to deserving people	
I always avoid humiliating others because my religion does not allow me to do so	
I know all the people living in my neighborhood and I do take care of them	
<b>Diffusion of innovation</b>	0.68
I always love to be the first among my friends who uses a new product and brand	
I am not afraid to buy and try a new and innovative product immediately I see it in the market	
I am often curious to use and try innovative product and service	
I am a kind of consumer who can be loyal to certain brands	
I rarely buy brands about which performance I am not sure	
When I see a innovative product, I like to buy it because I often like to try a variety of innovative products	
I won't try innovative product even introduced by my trusted brand unless others try it	
I would love to try innovative things, products and services even not introduced by my trusted brand	

Source: Developed from 5-D framework of religiosity (Glock and Stark 1965)

**Table 2. Demographic profile of the Muslim respondents**

Items	Frequency	Percentage	Valid Percentage	CF (%)
<b>Age Groups</b>				
18-20	90	23.3	23.3	23.4
21-30	172	44.6	44.7	68.1
31-40	123	31.9	32	100
<b>Education Level</b>				
Under graduation	100	25.9	26	26
Graduation	109	28.3	28.3	54.4
Doctoral	86	22.3	22.3	76.8
Language Students	90	23.3	23.4	100
<b>Income level</b>				
Below 1000 (Chinese Yuan )	0	0	0	0
1100-1400	105	27.2	27.3	27.3
1500-1700	100	25.9	26	53.3
1800-2000	95	24.6	24.7	78
Above 2000	85	22	22	100

**Table 3. Regression and Correlation Analysis (religiosity on Diffusion rate of innovation)**

Regression and Correlation Analysis							
	Levine's Test for Equality of Variances		t-test for Equality of Means				
	F	Sig	t-value	df	Sig(2-Tailed)	Beta	Mean
Religiosity	46.185	0.000	4.860	385	0.000		3.08
Diffusion rate of innovation						0.854	

\* Significant at .05 level

\*\* Significant at .05 level

**Table 4. Reliability Statistics of Christian Sample**

Variable (items related to questionnaire)	Cronbach's Alpha
<b>Overall religiosity</b>	0.79
<b>Ideological Dimension Scale</b>	0.81
Do you believe in a Divine God, Creator of Universe, Who knows our inner-most thoughts and feelings, and to whom one day we shall be accountable?	
I believe that Jesus Christ is Son of God	
I believe that Bible is God's word and all it says is true	
I believe that God is the Most Compassionate Who doesn't need any repentance	
<b>Intellectual Dimension Scale</b>	0.78
I always try to avoid minor and major sins as told by my religion	
I have all the basic and necessary knowledge about my religion	
I have enough religious knowledge of fair and unfair means of earnings and I always follow the fair means of earnings	
I am completely knowledge able of rights of Jesus Christ towards me and I always pay them	
I am fully aware of religious rights of other human fellows towards me and I always pay them	
<b>Ritualistic Dimension Scale</b>	0.74
I am use to go to church on every Sunday	
I often read Bible and other religious literature	
I believe that it is possible for individual to develop a well-rounded religious life apart from institutional church	
I pray primarily in times of stress and /or need, but not much otherwise	
<b>Experiential Dimension Scale</b>	0.61
Would you say that one's religious commitment gives life a certain purpose which it could not otherwise have	
I have feelings that religion gives a sense of security in the face of death which is not otherwise possible	
I have strong apprehensions after doing something which is prohibited by my religion	
I have feeling of being tempted by devil	
All religions stress that belief normally includes some experience of closeness with the God. I have particular moments when I fell close to the God	
<b>Consequential Dimension Scale</b>	0.75
I never try to snatch other human fellow's rights as taught by my religion	
I practically follow the teachings of Bible	
I am used to give charity (even small amount) to deserving people	
I always avoid humiliating others because my religion does not allow me to do so	
I know all the people living in my neighborhood and I do take care of them	
<b>Diffusion of innovation</b>	0.65
I always love to be the first among my friends who uses a new product and brand	
I am not afraid to buy and try a new and innovative product immediately I see it in the market	
I am often curious to use and try innovative product and service	
I am a kind of consumer who can be loyal to certain brands	
I rarely buy brands about which performance I am not sure	
When I see a innovative product, I like to buy it because I often like to try a variety of innovative products	
I won't try innovative product even introduced by my trusted brand unless others try it	
I would love to try innovative things, products and services even not introduced by my trusted brand	

Source: Developed from 5-D framework of religiosity (Glock and Stark 1965)

Table 5 Demographic information of Christian respondents

Items	Frequency	Percentage	Valid Percentage	CF (%)
<b>Age groups</b>				
18-20	100	26.66	26.6	26.6
21-30	191	50.93	51	77.6
31-40	84	22.4	22.4	100
<b>Education Level</b>				
Under graduation	90	24	24	24
Graduation	127	33.86	33.9	57.9
Doctoral	63	16.8	16.8	74.7
Language Students	95	25.33	25.3	100
<b>Income level</b>				
Below 1000 (Chinese Yuan )	0	0	0	0
1100-1400	95	25.33	25.3	25.3
1500-1700	105	28	28	53.3
1800-2000	79	21.06	21.1	74.4
Above 2000	96	25.6	25.6	100

Table 6. Regression and Correlation Analysis (religiosity on Diffusion rate of innovation)

Regression and Correlation Analysis							
	Levine's Test for Equality of Variances		t-test for Equality of Means				
	F	Sig.	t-value	df	Sig(2-Tailed)	Beta	Mean
Religiosity	71.87*	0.000	4.021**	375	0.000		4.403
Diffusion rate of innovation						0.732	

\* Significant at .05 level

\*\* Significant at .05 level

**Appendix**

Descriptive Statistics Table M.1

	Mean	SD	N
Ideological Dimension	3.24	0.255	385
Intellectual Dimension	3.14	0.190	385
Ritualistic Dimension	3.09	1.164	385
Experiential Dimension	3.19	0.264	385
Consequential Dimension	3.17	0.179	385

Descriptive Statistics Table C.1

	Mean	SD	N
Ideological Dimension	4.17	0.927	375
Intellectual Dimension	4.42	0.759	357
Ritualistic Dimension	4.36	0.530	375
Experiential Dimension	4.76	1.29	375
Consequential Dimension	4.63	0.466	375