The relationships among intrinsic religiosity, premarital sexual permissiveness and attitudes towards abortion among believers

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Abstract
In Vietnam, individuals possess the fundamental right to exercise their freedom of religion, resulting in a diverse array of religious practices observed throughout the country. Furthermore, the matter of premarital sexual permission and the associated attitudes towards abortion consistently provoke moral and religious disputes. Hence, conducting research to explore the under-researched association between intrinsic religiosity, abortion attitudes, and premarital sexual permissiveness within the context of Vietnam is necessary. The study included 181 participants who were members of popular religious groups in Vietnam, including Buddhism, Christianity, and Caodaism. The participants’ ages ranged from 16 to 35 years old. Participants in the study completed measures of intrinsic religiosity (IR), attitude towards abortion (AAS), and premarital sexual permissiveness (PSP). The findings reveal differences in these among individuals with different genders and relationship statuses. The findings also indicate that individuals with high levels of intrinsic religiosity exhibit a more pro-life attitude toward abortion. Furthermore, a positive correlation between premarital sexual permissiveness and attitudes towards abortion was also found. Religiosity's influence on abortion attitudes and premarital sexual permissiveness necessitates further investigation due to its widespread appeal.

Keywords: religiosity, intrinsic religiosity, abortion attitudes, premarital sexual permissiveness, Vietnam

1. Introduction

Abortion and premarital sexual activity are two of the most sensitive and contentious ethical issues in Vietnam. According to the Vietnam Family Planning Association, there are an average of nearly 300,000 abortions in Vietnam each year, the majority of which occur in the 15 to 19 year old age range, with 60 to 70 percent of the abortions occurring among students. Moreover, it is extraordinary that nearly 80 percent of abortions occur in pregnancies older than 12 weeks and that 20 to 30 percent of abortions are performed on unmarried women (Trinh, 2023). In a study conducted by Tuyen and Hau on Vietnamese students to determine the prevalence of premarital sex, 39.9% of students reported having premarital sex. Moreover, 14.2% of students experienced unintended pregnancies (Tuyền & Hầu, 2021).

Most women choose abortion to delay or prevent childbirth, followed by socioeconomic concerns, such as disruption to education and employment, lack of support from the child's father, and inadequate resources. They feel too young to be a mother and have relationship issues with male companions are additional reasons. Rarely is the decision to have an abortion based solely on a single factor (Boren, 2005; Kirkman et al., 2009; Santelli et al., 2006). Abortion attitudes have also been examined, and a study by Klingberg - Allvinac et al. (2007) on nursing students in Vietnam revealed that students held divergent opinions regarding premarital sexual activity and abortion. Nevertheless, many concur that abortion is permissible in the event of unintended pregnancy (Klingberg-Allvin et al., 2007). Because premarital sex can increase the likelihood of a woman having an unwed pregnancy, it is also the most common reason why women have abortions during their first pregnancy (Harper et al., 2004; Henshaw & Silverman, 1988; Torres & Forrest, 1988). Attitude towards abortion is believed to be related to premarital sexual permissiveness. Additionally, research conducted by Miranda and Hammer in 1974 revealed a positive correlation between premarital sexual permissiveness and consent to abortion (Mirande & Hammer, 1974).

Recent years have seen an increase in research on the influence of religion on contentious issues such as abortion and premarital sex in order to elucidate the factors that influence and relate to these issues. Numerous studies have demonstrated that religiosity has an effect on premarital sex, as actively religious young women are less likely to engage in premarital sex than less religious young women (Meier, 2003; Rostosky et al., 2004; Thornton & Camburn, 1989). John et al. found in 1994 that religious women are sexually active outside of marriage for a shorter period of time than less religious
women because they begin having intercourse later (John et al., 1994). In addition, it is also possible that religious women have fewer sexual partners (Davidson et al., 2004; Jones et al., 2005). All of these factors contribute to a reduction in the likelihood of devout women engaging in premarital sex and their risk of unintended pregnancy (Harper et al., 2004; Henshaw & Silverman, 1988; Torres & Forrest, 1988). Religion is one of the strongest predictors of abortion attitudes, according to research by Jelen and Wilcox (2003). Specifically, conservative Protestants are more pro-life than mainline Protestants, Jews, and Catholics (Jelen & Wilcox, 2003; O’Connor & Berkman, 1995). This can be explained by the conservative Protestant narrative that tends to prioritize motherhood over academic and career accomplishments, arguing that rearing children is the most essential responsibility. Thus, religion influences both premarital sex permissiveness and abortion attitudes.

Several demographic characteristics were found that affect intrinsic religiosity, premarital sexual permissiveness, and abortion attitudes. For example, gender is associated with intrinsic religiosity (Watson et al., 2004; Yinger, 1970; Beit-Hallahmi & Argyle, 1975), relationship status is associated with premarital sexual permissiveness (Bayer, 1977; Harrison et al., 1969; Mirande & Hammer, 1974; Reiss, 1967), and relationship status is also associated with abortion attitudes (Hertel & Russell, 1999; Huber & Spitz, 1983; Woodrum & Davison, 1992).

In this research, we examine the notion of Intrinsic Religiosity through the lens of subscale IR in the DUREL scale. Intrinsic religiosity refers to a type of religious belief that is valued for its own sake and serves as a primary motivation. Therefore, individuals who possess intrinsic religiousness perceive their religion as the guiding structure of their lives, and they strive to consistently embody the beliefs and principles of their faith (Koenig & Büssing, 2010; Masters, 2013).

The relationship between intrinsic religiosity, abortion attitudes, and premarital sexual permissiveness has hardly been studied in Vietnam, despite the country’s religious diversity. In addition to the relationship between premarital sexual permissiveness and abortion attitudes, it is reasonable to examine the influence of intrinsic religiosity on abortion attitudes.

Thus, in the present study, several hypotheses are proposed:

Hypothesis 1: Difference between male and female in intrinsic religiosity of believers.
Hypothesis 2: Difference between current relationship status and believer’s premarital sexual permissiveness.
Hypothesis 3: Difference between current relationship status and believer’s attitude toward abortion.
Hypothesis 4: Premarital sexual permissiveness is positively correlated with attitudes toward abortion.
Hypothesis 5: Intrinsic religiosity has a negative effect on attitudes toward abortion.

2. Materials and Methods

2.1. Participants

The study surveyed subjects who are followers of religions such as Buddhism, Caodaism, and Christianity in Ho Chi Minh City by random sampling. The study subjects were from 16 to 35 years old (M = 21.52, SD = 3.93). The survey process started in December 2022 and ended in April 2023. We distributed 246 survey questionnaires, of which 181 were valid and 65 were invalid. Table 1 presents an overview of the descriptive statistic of the participants, as well as the effect of demographic variables on IR, PSP, and AAS.

| Table 1 Background and demographic characteristics of participants. |
|---------------------|----------------|----------------|----------------|
|                      | Gender        | IR             | PSP            | AAS             |
|                      | N(%)          | M ± SD*        | M ± SD         | M ± SD          |
| Male                 | 52 (28.7)     | 4.12 ± .90     | 3.09 ± 1.43    | 2.61 ± .77      |
| Female               | 129 (71.3)    | 3.66 ± .99     | 2.84 ± 1.38    | 2.77 ± .76      |
| Religion             | N(%)          | M ± SD*        | M ± SD*        | M ± SD*         |
| Christianity         | 45 (24.8)     | 4.24 ± .94     | 2.40 ± 1.50    | 2.60 ± .87      |
| Buddhism             | 90 (49.7)     | 3.33 ± .92     | 3.08 ± 1.26    | 2.89 ± .69      |
| Caodaism             | 45 (24.9)     | 4.29 ± .64     | 3.07 ± 1.47    | 2.57 ± .73      |
| Other religions      | 1 (.6)        |                |                |                |
| Current relationship/ Marital Status | N(%)          | M ± SD         | M ± SD*        | M ± SD*        |
| Single               | 121 (66.9)    | 3.80 ± .96     | 2.83 ± 1.41    | 2.73 ± .77      |
| Dating               | 48 (26.5)     | 3.70 ± 1.09    | 3.29 ± 1.34    | 2.85 ± .72      |
| Married              | 11 (6.1)      | 4.09 ± .75     | 2.11 ± 1.25    | 2.14 ± .64      |
| Divorced             | 1 (.6)        |                |                |                |

Abbreviations: N, number of participants; IR, Intrinsic Religiosity; PSP, Premarital Sexual Permissiveness Scale; AAS, Abortion Attitude Scale; Note: a, Mann-Whitney U; b, Kruskal-Wallis H test; c, One-Way Anova; *, p<.05

2.2. Instrument
The topic uses three scales, respectively, the Intrinsic Religiosity (IR) - a sub-scale of The Duke University Religious Index (DUREL), the Abortion Attitude Scale (AAS), and the Premarital Sexual Permissiveness Scale (PSP).

The Duke University Religious Index (DUREL) is a brief measure of religiosity developed by Koenig & Büssing (2010) for use in cross-sectional and longitudinal observational studies (Koenig & Büssing, 2010). The scale assesses the three major dimensions of religiosity organizational religious activity (ORA), non-organizational religious activity (NORA), and intrinsic religiosity (IR). Within the framework of this research topic, we use the IR sub-scale - three items ask about intrinsic religiosity, which is understood as pursuing religion as an ultimate end in itself (e.g., My religious beliefs are what really lie behind my whole approach to life) rating on a Likert scale from Definitely not true (0) to Definitely true of me (4). In the original study, the internal consistency reliability of the IR subscale was acceptable (α=.75) (Koenig & Büssing, 2010). In this research, internal consistency reliability of IR subscale was high (α = .825).

The Abortion Attitude Scale (AAS) was developed by author Linda A. Sloan (Sloan, 1983). The scale includes 14 items with six levels of the Likert scale from Completely disagree (0) to Completely agree (5). After totaling all score items (with items 1, 3, 4, 7, 9, 12, and 14 reverse scored). The original study's internal consistency reliability estimate was high (α = .92) (Sloan, 1983). In this research, the internal consistency reliability was accepted (α = .77).

The premarital sexual permissiveness scale (PSP) abridged version (4 items) was developed by Schwartz & Reiss (1995) to measure the degree of premarital sexual permissiveness (Schwartz & Reiss, 1955) The scale consists of 4 sentences about the concept of premarital sex. The questions were rated on a Guttman scale from Completely disagree (1) to Completely Agree (6). The premarital sexual permissiveness shorted scale has been analyzed and tested as well as compared with the results of the original scale, the results show that the shortened version scale (4 items) still fully meets the required criteria of a Guttman scale (CR = .99, CS = .93, MMR = .79) and the results obtained from the reduced scale (4 items) also show more accuracy in consent in the individual’s premarital sex compared with the baseline scale [19]. The premarital sexual permissiveness scale has been translated into Vietnamese and adapted by Ngo-Thai et al. (2022) showed that the Vietnamese version of the scale has high internal consistency reliability with Composite Reliability (CR) = .858 (Ngo-Thai et al., 2022). In this study, internal consistency reliability of this scale was high (α = .902).

2.3. Data Analysis

The Excel program was used for coding, cleaning, and exporting data. The Statistical Package for Social Sciences (SPSS) version 26.0 was utilized for data processing. Descriptive statistics were employed to characterize the characteristics of the individuals. In this study, the sample had more than 50 (n = 181), so we used Kolmogorov-Smirnove (Mishra et al., 2019). The test results indicate that the AAS scale has statistical significance, while the IR and PSP scales do not exhibit a normal distribution. In order to compare differences, non-parametric tests (Mann Whitney U and Kruskal-Wallis) were utilized for the IR and PSP scales, whereas parametric tests (ANOVA) were utilized for the AAS scale. The Mann Whitney U test was utilized to examine the difference in intrinsic religiosity among individuals based on their gender. The Kruskal-Wallis test was used to compare the premarital sexual permissiveness of believers of varying relationship status. The ANOVA test was utilized to examine the difference between the relationship status of believers and their attitudes toward abortion. Pearson correlation was used to evaluate the relationship between premarital sexual permissiveness and the abortion attitudes of believers. Linear regression analysis examined the relationship between intrinsic religiosity and abortion attitudes.

3. Results

In terms of demographic characteristics, the dataset comprises n = 129 (71.3%) females and n = 52 (28.7%) males. Out of the total number of religions represented, n = 45 (24.8%) adhere to Christianity, n = 90 (49.7%) to Buddhism, n = 45 (24.9%) to CaoDaism, and n = 1 (.6%) to other religions. The relationship status of the participants was as follows: n = 121 (66.9%) were single, n = 48 (26.5%) were dating, n = 11 (6.1%) were married, and n = 1 (.6%) were divorced.

The participants’ average score was M = 3.79 (SD = .98) in IR subscale, M = 2.91 (SD = 1.40) in PSP scale, M = 2.73 (SD = .76) in AAS scale. In this study, the sample was more than 50 (n = 181), so we used Kolmogorov-Smirnove (Mishra et al., 2019). The sample size follows a normal distribution if the significance level (Sig.) > .05. Both IR scale (Sig. = .000 < .01) and PSP scale (Sig. = .000 < .01) did not have the normal distribution, while AAS scale (Sig. = .2 > .05) was significant. Therefore, we performed analysis of nonparametric tests for the IR scale and PSP scale; parametric statistics for the AAS scale.

In terms of intrinsic religiosity, participants for whom gender was different had significance. Males (Mean rank of 110.36) had significantly greater intrinsic religiosity than females (Mean rank of 83.20) (Mann-Whitney U test; Z = -3.18; p < .01). This finding is consistent with our first hypothesis; there is a difference between males and females in the intrinsic religiosity of believers.

Different relationship status groups’ perspectives on premarital sexual permissiveness were analyzed. The Kruskal-Wallis rank test showed the difference between the level of agreement of different groups in the PSP scale. The differences between the rank totals of 87.55 (single), 106.29 (dating), 58.73 (married), and 130.00 (divorced) were significant, H(3) =
9.42, p = .024. This finding is consistent with our second hypothesis; there is a difference between current relationship status and believer’s premarital sexual permissiveness.

A One-Way ANOVA was performed to test a significant difference between the abortion attitudes of believers with the grouping variable was relationship status (Single/ Dating/ Married/ Divorced). The outcome of Levene’s Test for Homogeneity of Variances showed the assumption of homogeneity of variances was satisfied with F (2, 177) = .919, p = .401. Therefore, the results of one-way ANOVA revealed that there is a statistically significant difference in relationship status on abortion attitudes. There was a significant difference between groups (F (3,177) = 2.958, p = .034). Divorced (M = 3.43, SD = 0) had higher mean scores than dating (M = 2.85, SD = .72), single (M = 2.73, SD = .77) and married (M = 2.14, SD = .64). This finding is consistent with our third hypothesis; there is a difference between current relationship status and believer’s attitude toward abortion.

3.1. Correlations between premarital sexual permissiveness and attitudes towards abortion

Raner (2009) states that the moderate correlations fall in the range of .3 to .7 (Ratner, 2009). The findings indicated that there was a moderate correlation between attitudes towards abortion and premarital sexual permissiveness (r = .467, p < .001) (see Table 2 for the full results). Our fourth hypothesis, which proposes that there is a positive correlation between premarital sexual permissiveness and attitudes toward abortion, has been supported by this result.

<table>
<thead>
<tr>
<th>Variable</th>
<th>PSP</th>
<th>AAS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PSP</td>
<td>1</td>
<td>.467**</td>
</tr>
<tr>
<td>AAS</td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

Note: **. Correlation is significant at the .01 level (2-tailed).

3.2. Negative effect of intrinsic religiosity on abortion attitudes.

Simple linear regression was used to test if intrinsic religiosity significantly predicted abortion attitudes. The ANOVA test provides the results of the F test used to evaluate the regression model’s fit hypothesis. The F-test sig value is .000 < .001, indicating the appropriate regression model. The overall regression was statistically significant (R² = .199, F (1, 179) = 44.44, p < .001) (See Table 3).

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of Squares</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>20.836</td>
<td>1</td>
<td>20.836</td>
<td>44.440</td>
<td>.000*</td>
</tr>
<tr>
<td>Residual</td>
<td>83.924</td>
<td>179</td>
<td>.469</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>104.760</td>
<td>180</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Dependent Variable: AAS
b. Predictors: (Constant), IR

The variable IR has the sig t-test value of .000 < .001 (see table 4), so this variable is significant in the regression model. In this study, the fitted regression model was: AAS = -.446*IR + e.

It was found that intrinsic religiosity significantly predicted attitudes toward abortion (β = -.446; p < .001) (see table 4). Consequently, the higher level of intrinsic religiosity an individual possesses, the more negative their stance on abortion. The fifth hypothesis is supported as a result.

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(Constant)</td>
<td>4.042</td>
<td>.204</td>
<td>19.847</td>
</tr>
<tr>
<td>2</td>
<td>IR</td>
<td>-.347</td>
<td>-.446</td>
<td>-6.666</td>
</tr>
</tbody>
</table>

a. Dependent Variable: AAS

4. Discussion

The results of our research have shown a statistically significant difference in intrinsic religiosity between male and female believers. In many previous studies, gender has been shown to be a significant variable for intrinsic religiosity, and males are generally less religiosity (Watson et al., 2004). The explanation offered for this conclusion is based on the main social roles of both sexes. Moberg (1961) argues that since females often have to take on the main role in the care and upbringing of the family, this leads to dependence on personal influences (Moberg, 1961). Females may also seek consolation from religion to compensate for not benefiting from social roles (Yinger, 1970). The study argues that psychological traits
(more fearful, submissive, passive, anxious, and dependent than males) lead females to seek psychological support rooted in religion (Beit-Hallahmi & Argyle, 1975). Because of this, females’ intrinsic religiosity is often higher than that of males. In contrast, males are often assigned roles that are less related to social and emotional relationships and instead are entrusted with patronizing roles, mainly instrumental activities. (activities related to material and technical aspects) to create security for the family and society. Accordingly, males may rarely have to face and deal with spiritual and ethical problems in their lives (Nelsen & Nelsen, 2014).

Our research findings have demonstrated that there is a statistically significant difference between the current relationship status and premarital sexual permissiveness. Because of limited search capacity, we found relatively few studies related to differences in premarital sexual permissiveness between groups in different relationships. However, some studies have shown differences in some relationship statuses. Some studies have shown that premarital sexual permissiveness is higher among unmarried people than married people (Bayer, 1977; Harrison et al., 1969; Mirande & Hammer, 1974; Reiss, 1967). The difference between married and single group dating groups can be explained by the fact that unmarried individuals perceive premarital sex as a behavior that helps maintain romantic relationships. Romance contributes to and builds on relationship continuity and marriage (Ogolsky et al., 2017; Sprecher & Hendrick, 2004). Premarital sex helps individuals determine their sexual satisfaction with their partner, which is also positively related to happiness, emotional intimacy, and sexual satisfaction for both men and women in dating and marital relationships (Cheng & Smyth, 2015; Magon & Kalra, 2011). However, premarital sexual permissiveness among the above groups may be due to a combination of other factors, such as religious beliefs, social class, and liberalism (Singh, 1980). Therefore, the above results may need to be verified/supplemented by other future studies to clarify.

The study found a significant relationship between the current relationship status and the abortion attitudes of believers. Those in committed relationships held different views compared to those who were single or dating. Previous research has shown that relationship status strongly influences attitudes towards abortion, with single women being more likely to abort (Hertel & Russell, 1999) and single men slightly more supportive of abortion rights than women. Married women tend to have slightly greater support for abortion in certain situations (Huber & Spitze, 1983). Family values and intrinsic religiosity play a role in shaping individuals’ attitudes toward abortion. Believers’ attitudes toward abortion are shaped by traits assigned to social variables, including relationship status, and it is this variable that will exhibit a trait that is highly associated with identity, values, and attitudes of individuals, especially regarding abortion attitudes (Woodrum & Davison, 1992). Above all, religious teachings significantly influence young believers’ attitudes toward abortion, considering it a cruel act that ends a life (Oglan & Verona, 2011).

However, the demographic variables disparity in this study’s data may be a contributing factor to the disparate outcome. Increasing the sample size would enhance diversity and representation, reducing the impact of such disparities. Replicating the study and obtaining consistent results would bolster the credibility of findings and alleviate concerns about potential biases relating to demographic variables.

Petersen found religiosity to be one of the most reliable predictors of attitudes toward abortion (Petersen, 2001). Based on the study’s results, we have found that intrinsic religiosity (IR) negatively affects attitudes toward abortion (AAS). That is, a believer with high intrinsic religiosity has a negative attitude toward abortion. This is consistent with the study that regular church attendance is associated with greater opposition to abortion (Jelen & Wilcox, 2003; Sullins, 1999). To account for this, intrinsic religiosity strongly contributes to the belief that all life is sacred. Therefore, many people believe that abortion is against the law, deliberately taking people’s lives (Hess & Rueb, 2005). Some religious groups have taken a strong stance against legal abortion. The Catholic Church’s non-abortion stance is well-known (Welch et al., 1995). Buddhism also takes a pro-life stance, in most cases discouraging abortion, including the discovery of a child with congenital disabilities. In particular, conservative Protestants tend to be more pro-life than other religious groups and emphasize motherhood (O’Connor & Berkman, 1995). As a result, women with high intrinsic religiosity or who are surrounded by people with high intrinsic religiosity are more exposed to anti-abortion attitudes, less exposed to pro-choice attitudes, and more likely to interact with people who prioritize motherhood.

Based on the research results, we can conclude that believers with permissive views on premarital sex tend to support freedom of choice and decisions regarding abortion. The report of a previous study strongly supports our hypothesis. Attitudes toward abortion among sexually experienced and pregnant adolescent males and females have demonstrated that sexually active participants and women who report having had previous abortions have different attitudes toward abortion (Hendriks et al., 2020). Moreover, other research argues that unwanted teenage pregnancy creates anxiety and despair. Because of these challenges, most teenagers try to deal with their unwanted pregnancies by having an unsafe abortion. Accordingly, because they have a permissive view of premarital sex, their reactions, attitudes, and views toward abortion are also biased toward consent (Biney & Dodoo, 2016; Bogale & Seme, 2014).

The religious group said their intrinsic religiosity shaped their sexual behavior and made them oppose sex between people of the same sex and that they oppose abortion (Michael et al., 1994). However, Sullins (1999) found that young Catholics are becoming more permissive about abortion (Sullins, 1999). This finding may be the result of religions becoming more permissive on issues such as divorce, remarriage, and contraceptive use, leading to the ignorant belief that religion has

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also disregarded the issue of abortion. In addition, differences in opinion between generations, differences in religious teachings, and a sharp decrease in church attendance over a period of time are also considered to be causes.

Based on these findings, awareness of the impact of intrinsic religiosity on believers has been recognized and enhanced, particularly in relation to attitudes towards abortion and premarital sex permissiveness. Faced with the effects of intrinsic religiosity on mental health, clinicians also need to actively equip themselves with knowledge and understanding of religiosity and spiritual issues in order to provide counseling and therapy for their clients (Chandler, 2012; Weber & Pargament, 2014). Therefore, this research also contributes to a general understanding of intrinsic religiosity for psychologists and improves the quality of their clinical practice. Additionally, it helps guide them in developing methods and counseling processes that respect religiosity values, aiming to provide psychological and emotional support for individuals facing decisions regarding abortion and premarital sexual. Furthermore, this study provides scientific insights into this issue and encourages further research on similar topics in the future. However, limitations include the cross-sectional design’s inability to capture long-term impacts and changes. Demographic disparities and self-reported data may introduce bias, highlighting the need for in-depth interviews and longitudinal studies to explore factors influencing opinions on these issues.

4. Conclusions

This study investigated the association between intrinsic religiosity, premarital sexual permissiveness, and attitudes toward abortion among Vietnamese individuals aged 16 to 35. First, gender differences in intrinsic religiosity and significant associations between relationship status, premarital sexual permissiveness, and abortion attitudes were found. Second, individuals with higher intrinsic religiosity tended to hold pro-life perspectives and oppose abortion. Finally, premarital sexual permissiveness was positively correlated with attitudes toward abortion among believers.

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Ethical considerations

This study complies with the Declaration of Helsinki and the American Psychological Association (APA) ethical guidelines for participatory research. We asked 100% of the participants in this study to provide their consent to participate, and only when they gave their consent could they continue to participate in the survey. Before consenting to participate, they were provided with the purpose of the study and their role in the study. Besides, they could stop participating in the study at any time for any reason they wanted (Goodyear et al., 2007).

Conflict of Interest

The authors declare no conflicts of interest.

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References


