Ritual Circumcision Study November 2018 (#16124)

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1) Have any data been collected for this study already?

No, no data have been collected for this study yet.

2) What's the main question being asked or hypothesis being tested in this study?

We predict that changes (versus no-changes) to group activities elicit more anger, judgments of immorality and social punishment, particularly when the group activity is construed as more vs. less ritualistic.

In the proposed study, we will examine the group activity of circumcision, which is considered more ritualistic in Jewish than Muslim cultures. We will examine a potential change to the activity that is objectively positive: mandating that circumcision is performed in hospitals.

3) Describe the key dependent variable(s) specifying how they will be measured.

We will measure anger with 5 items: angry, mad, irritated, annoyed, frustrated (7-point scale).

We will also measure immorality with 4 items: wrong, inappropriate, immoral, offensive (7-point scale).

We will measure behavioral intentions related to punishment with two measures. First, participants will write a hypothetical response tweet to the change recommendation. We will qualitatively code these responses. Next, participants will rate the likelihood they would reply to the focal tweet (i.e., the change or no-change recommendation) with the following three "reply" tweets: "This recommendation is completely offensive and unacceptable"; "I am horrified by this terrible recommendation"; "Inexcusable. Shame on this recommendation" (7-point scale).

We will create composite measures for anger, immorality, and punishment likelihood by averaging the individual items for each measure.

We will measure the extent participants believe the change in this study (i.e., requiring circumcisions be performed at a hospital by a medical doctor) is positive with two items: "It is safer for the child to be circumcised"; "There is less risk of complications from the circumcision". Participants will select one of the following answers: "at a hospital/clinic by a medical doctor"; "at a non-hospital setting by a non-medical doctor".

For ritual intensity (manipulation check), participants will answer the following questions. For each question, participants will select Yes (3), Somewhat (2) or No (1). We will create a composite measure by averaging the individual items. The specific questions are as follows: "Do [name] ceremonies typically occur at the same age of each child?"; "Do [name] ceremonies typically involve activities that occur in a fixed order?"; "Do [name] ceremonies typically involve the same individuals?"; "Do [name] ceremonies typically involve the same activities?"; "Do [name] ceremonies typically include physical movements and/or utterances—such as, chanting, shouting, singing?"; "Do [name] ceremonies typically involve performing certain steps in unison—i.e., everyone completing the step(s) (physical movements and/or utterances) at roughly the same time (such as praying together, performing a ceremony together, and so on)?"; "Are [name] ceremonies typically social—i.e., they involve more than one person or a group of people?" Name is replaced with Bris or Khitan, depending on religion.

4) How many and which conditions will participants be assigned to?

The experiment is a 2x2 mixed design, where the first factor varies between-subjects (religion: Jewish vs. Muslim) and the second factor is a repeated measure within-subjects factor (activity: change vs. no-change).

5) Specify exactly which analyses you will conduct to examine the main question/hypothesis.

We will conduct linear mixed effects model regressing each outcome variable (anger, immorality, and punishment, separately) on religion, activity, and their product term. Furthermore, we will follow-up with LSD pairwise comparisons.

6) Describe exactly how outliers will be defined and handled, and your precise rule(s) for excluding observations.

Participants who are not Jewish or Muslim and moderately religious (operationalized as scoring above a certain score on the Centrality of Religiosity Scale) will be removed from the study before the manipulation; thus, no data from them will be collected from them.

7) How many observations will be collected or what will determine sample size? No need to justify decision, but be precise about exactly how the number will be determined.

We aim to recruit 100 Muslims and 100 Jewish participants (total = 200). We will post the study on MTurk requesting 200 subjects. Once we have collected 200 subjects, we will check the demographics to determine whether we have approximately 100 subjects from each religion. If we have less than 75 Jewish or Muslim participants recruited at this point, we will re-post the study and seek an additional 200 subjects.

8) Anything else you would like to pre-register? (e.g., secondary analyses, variables collected for exploratory purposes, unusual analyses planned?)

We will test whether anger and wrongness mediate the effect of change vs. no-change on punishment. We will further explore whether this serial mediation effect is moderated by religious identification (Jewish vs. Muslim).

We will also test whether more than 50% of participants rated that the ritual change is safer and involves less risk for the child. For each item separately

(less risk and safety), we will compute a One Sample Test of Proportions for both religions (combined) and for each religion separately.