

The Zeal of the Convert Revisited

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Social scientists have long been interested in the effects of conversion on religiosity. Drawing on data from the 2014 Pew Religious Landscape Survey, I revisit the zeal of the convert thesis by comparing the religiosity of both converts and cradle members within the main American religious traditions. My findings reveal that converts are not more zealous than lifelong members, in fact, converts tend to have lower levels of religious commitment. Switchers raised in strict denominations do exhibit greater zeal than cradle members. The discussion argues that people create new, hybrid forms of religious engagement based on elements from both their current and childhood religious identities. Conversion is less a sudden rupture involving dramatic, wholesale change; rather, it is a process in which some prior religious norms are retained alongside new ones.

Keywords: conversion, denominational switching, identity change, religiosity, religious switching.

INTRODUCTION

Religious conversion is one of the oldest recognized forms of identity change (Nock 1933). As such, it has received significant scholarly attention across a number of disciplines, including sociology (Barro, Hwang, and McCleary 2010), anthropology (Robbins 2007), and psychology (Rambo and Bauman 2012). While sociological theories recognize the complexity, contingency, and possible multiplicity of identity in modernity (Burke and Stets 2009), the implications of these concepts for religious identity change have scarcely been considered. Conversely, distinctions drawn in terms of the impact of degree and direction of religious change on identity and behavioral outcomes could provide a useful template for other forms of identity transformation. Accordingly, this paper seeks to explore the effect of religious identity change on religious identification and to transcend the dominant binary view of conversion as a radical wholesale transformation of identity by distinguishing between subcategories of identity change.

Changing religious identity—including conversion, denominational switching, and disaffiliation (Rambo 1993)—is a widespread and growing phenomenon in the United States. It is estimated that two-fifths of the country's current adult population have switched religious identity at some point in the course of their lives (Smith et al. 2018; Sherkat 2014), up from one-third a quarter of a century ago (Roof 1989). When circular conversion—returning to one's childhood religion after a period of membership in another religious community and switching between more narrowly constructed denominations are included, the share of converts rises to about half (Pew 2009a).

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