

Progress report

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Annotation

Religiosity typology has been constructed using cluster analysis method, and consequences of religiosity analyzed. We have found that religiosity has a well-defined impact on values and attitudes in three spheres of life: individual moral issues, family values, civic/political attitudes.

As the next step, the effects of religiosity will be combined into a multilevel regression model, with control variables of individual (social background and demographics) and macro (country characteristics) level.

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Key Question

The central research question is how religion influences values and attitudes, in particular – attitudes towards moral issues, politics and family life.

Are there any consequences of religiosity, and where are they localized? Secularization theory argues that religiosity moves more and more into the sphere of private life. We will try to analyze the effects of being a religious person on 3 levels: individual (personal moral issues), family (values), and societal (political attitudes, civic engagement).

Theoretical Framework

Religiosity measurement issues

Briefly, if we take quantitative religiosity measurement, we can find two main approaches to religious variable construction.

First is the multidimensional approach where religiosity is considered a multidimensional phenomenon and several dimensions (although not always orthogonal) are extracted to evaluate this phenomenon using either logical or statistical basis. Classical texts of this approach were published around 1960th-1970th. Ch. Glock proposed 5 religiosity dimensions: experiential, ritualistic, ideological, intellectual, consequential (Glock Ch.Y. 1962: 98-110). G. Allport proposed two expressions of religiosity: intrinsic and extrinsic (Allport G.W. 1954: 444-459). J. Faulkner and G. de Jong (Faulkner J.E., de Jong G.F. 1966: 246-254), Ch. Glock and R. Stark (Glock Ch.Y., Stark R. 1968) developed methods for empirical evaluation of theoretically derived dimensions. Discussion continued towards finding out the number of dimensions necessary and sufficient for religiosity phenomenon evaluation. But consensus has not been reached on that topic as empirical evidence was contradictory. One of contemporary multidimensional religiosity measures is the Fetzer Institute Multidimensional Measure used in the General Social Survey in USA.

Second is the hierarchical approach where religiosity is considered a two-level phenomenon. This approach emerged from the first one and, as it seems, was the result of inability to find consensus on the dimensions number needed for complete religiosity phenomenon evaluation within multidimensional approach. It is best developed in social psychology and the most cited text seems to be the “Measures of Religiosity” by P.C. Hill and R.W. Hood (Hill P.C., Hood R.W. Jr. 1999). The levels of religiosity are: dispositional – that is general religiosity, showing how religious a person is, and functional which refers to specific ways religiosity is expressed.

What we find in major international comparative surveys (World Value Survey, European Values Study, European Social Survey, International Social Survey Program) is the hierarchical approach to religiosity measurement, which usually includes two measures for general religiosity: self-ascribed religiosity and the respondent’s denomination, and two measures for functional religiosity: religious beliefs and practices (each of them may consist of several indicators).

An important question which remains unanswered is which of those religiosity variables should be used as a predictor in empirical models? Most often only general religiosity measures are used (importance of God, self-ascribed religiosity, etc.) which produces an oversimplified picture. But taking into account all the diversity of religiosity measures available, the way they are, is not possible – they should first be transformed into a convenient model. One of the ways of such transformation is the “core-periphery” approach with variations in the number of groups derived from general sample and with diversity of methods. But such studies, known to us, are either limited by one denomination and national sample within one country, or (and) use highly correlated measures as input data.

Religiosity effects – to be added

- Secularization theory
- Supply-side argument
- J. Casanova: anti-privatization thesis
- R. Inglehart & P. Norris: secularization and its consequences
- G. Davie: believing without belonging, belonging without believing

Data Base

We base our analysis on EVS – European Values Study¹ data, collected in 2008-2009. This dataset contains diverse questions on religiosity, as well as on values and attitudes towards moral issues, politics and family life.

Analysis

Religiosity Typology

We have developed our own religiosity typology on the basis of religious beliefs, practices, and self evaluation of respondents' belonging to a denomination using cluster analysis method. All input variables were recoded into a unified format: a "present (1) / absent (0)" format for belonging and belief variables, and a "0" to "1" scale for practice variables.

Method: k-means cluster analysis (missing – pairwise).

Base: all respondents with no more than 2 "hard to say" answers.

Additional group: unconfident (3 or more "hard to say" answers, 6623 resp.).

Table 1. Religious core and periphery – Cluster analysis results

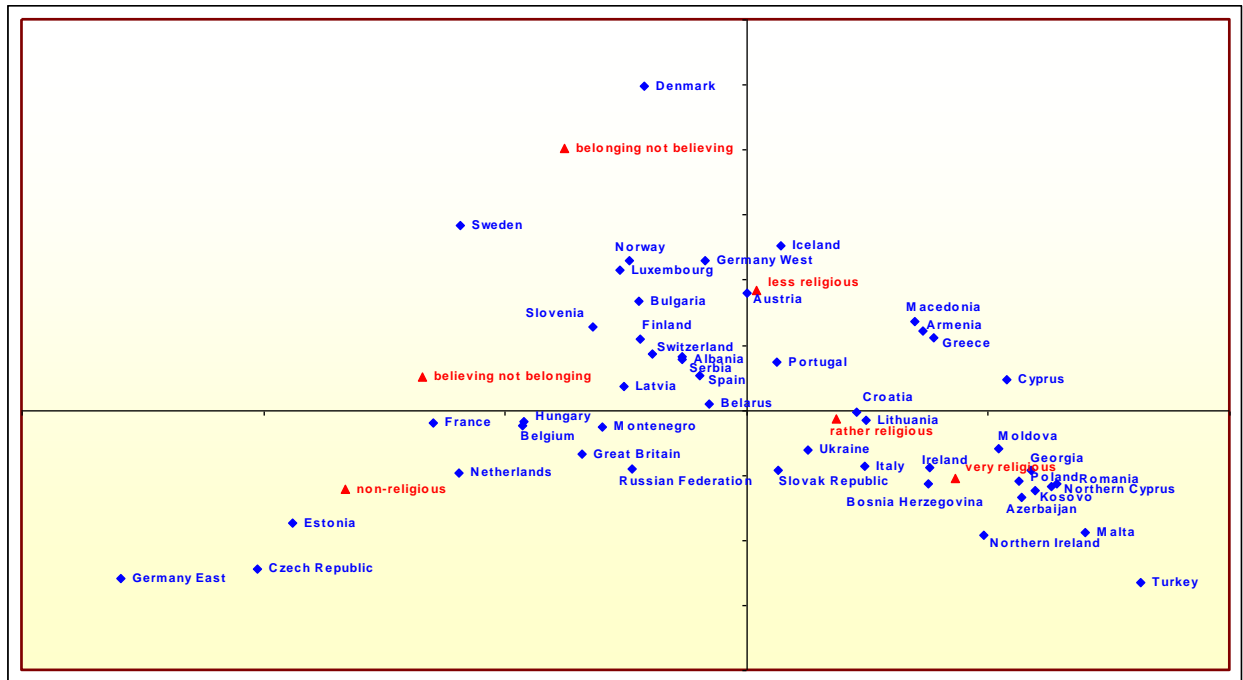
	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious
belong to a religious denomination	0	<u>1</u>	0.2	<u>1</u>	<u>0.9</u>	<u>1</u>
believe in God	0.2	0	0.5	<u>1</u>	<u>1</u>	<u>1</u>
believe in life after death	0	0	<u>1</u>	0.3	0	<u>1</u>
believe in hell	0	0	0	0	0.6	<u>0.9</u>
believe in heaven	0	0	0.2	0	<u>1</u>	<u>1</u>
pray to God outside religious services	0.03	0.02	0.11	0.26	<u>0.39</u>	<u>0.6</u>
attend religious services	0.01	0.02	0.01	0.07	0.11	<u>0.21</u>
base	10369	3847	2894	12679	5257	26117

Socio-demographic characteristics of derived groups – to be added

If we map countries according to their religiosity profiles, we can see several groups of countries: non-religious Eastern Germany, Estonia, and Czech Republic; very religious Turkey, Northern Ireland, Northern Cyprus, Kosovo, Azerbaijan, and some others; countries with high percentage of non-traditional religiosity – Sweden, Denmark, Norway...

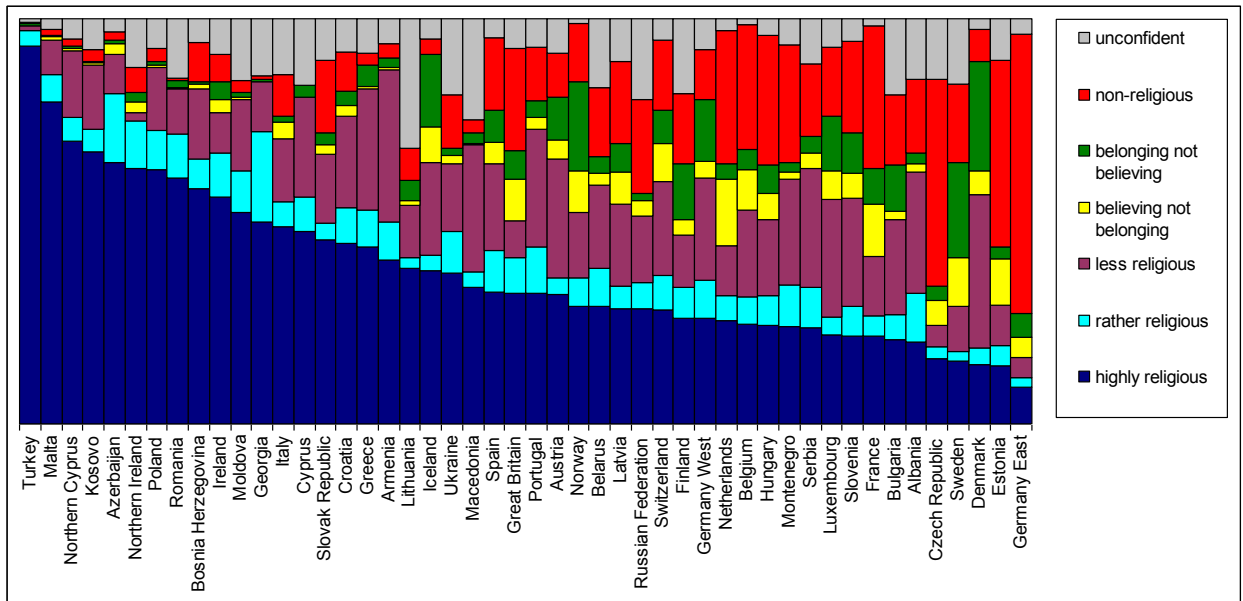
¹ URL: <http://www.europeanvaluesstudy.eu/> (30.12.2010). Data available at: European Values Study: GESIS. URL: <http://www.gesis.org/en/services/data/survey-data/european-values-study/> (30.12.2010).

Pic. 1. Religiosity map (Correspondence analysis results)



Note: correspondence analysis result, total inertia – 81%, 57% for x and 24% for y axes

Pic. 2. Religiosity – Country profiles



Religiosity Consequences – Moral Issues

Good and evil guidelines

Respondents were given three statements about good and evil, and were asked to choose which one comes closest to their own point of view:

A: There are absolutely clear guidelines about what is good and evil. These always apply to everyone, whatever the circumstances.

B: There are absolutely clear guidelines about what is good and evil. However, deviating from these guidelines is sometimes justified by special circumstances.

C: There can never be absolutely clear guidelines about what is good and evil. What is good and evil depends entirely upon the circumstances at the time.

Rather religious and very religious respondents chose the first option more frequently (31% and 34% respectively) than other religiosity groups. The lowest percentage for this

statement was in the belonging not believing and believing not belonging clusters (16% and 15%). The last two groups were at the same time higher on the “no clear guidelines good and evil” option (47% and 48% respectively).

Table 2. Good and evil: clear/no clear guidelines (column %)

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious	unconfident
clear guidelines good and evil	21	16	15	26	31	34	26
clear guidelines but deviation sometimes justified	33	33	34	33	33	32	30
no clear guidelines good and evil	42	47	48	38	31	29	33
no answer	4	4	3	4	5	6	12
base	10369	3847	2894	12679	5257	26117	6623

Attitudes towards abortion

The respondents were asked whether they approve or disapprove of abortion if the woman is not married, or a married couple does not want to have any more children, or in any situation.

The more religious a respondent is, the less likely he / she is to approve abortion under given justifying circumstances or in any situation.

Table 3. Attitudes towards abortion (column %)

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious	unconfident
<i>If woman is not married</i>							
approve	61	66	61	49	37	30	39
disapprove	27	23	31	40	51	60	34
no answer	11	11	8	11	12	10	27
<i>If couple doesn't want any more children</i>							
approve	66	66	63	50	39	29	43
disapprove	25	25	31	41	51	62	33
no answer	9	9	6	9	11	9	23
<i>Abortion: can always be justified, never be justified, or something in between</i>							
never justified	16	12	15	28	40	51	27
base	10369	3847	2894	12679	5257	26117	6623

Attitudes towards other moral issues

Concerning other moral issues, respondents, who belong to the very religious cluster, are much more confident in expressing their opinion – in most cases they choose the radical “never justified” answer more frequently than other groups. The only exception is joyriding, where no significant effect of religiosity is found.

This effect has a continuous character: the more religious a respondent is, the more likely he / she is to give the “never justified” answer.

Table 4. Attitudes towards other moral issues (% of “never justified” answer within each cluster)

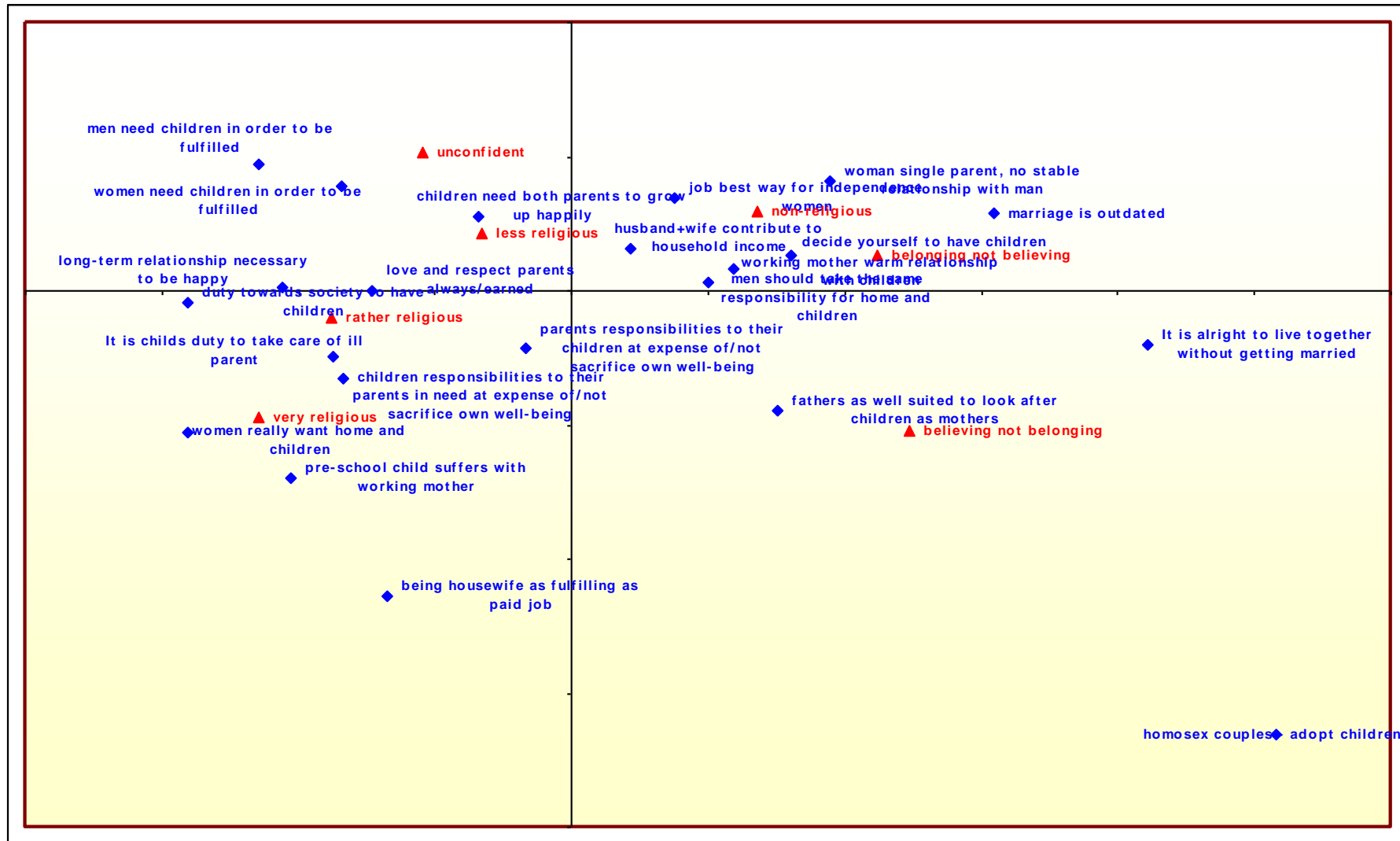
	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious	unconfident
claiming state benefits	56	58	51	61	58	63	55
cheating on tax	53	53	50	60	59	<u>65</u>	53
joyriding	78	81	78	82	78	81	77
taking soft drugs	64	64	58	<u>77</u>	<u>79</u>	<u>80</u>	75
lying in own interest	38	41	35	51	53	<u>59</u>	45
adultery	43	47	44	58	61	<u>68</u>	53
accepting a bribe	66	71	65	73	70	<u>76</u>	67
homosexuality	34	26	22	46	<u>55</u>	<u>58</u>	49
divorce	10	6	6	16	<u>23</u>	<u>30</u>	16
euthanasia	19	14	13	32	38	<u>48</u>	29
suicide	44	44	40	<u>62</u>	<u>67</u>	<u>72</u>	60
paying cash to avoid taxes	38	34	30	<u>47</u>	<u>51</u>	<u>55</u>	41
having casual sex	32	32	29	<u>49</u>	<u>55</u>	<u>61</u>	43
avoiding fare public transport	46	48	40	<u>56</u>	<u>57</u>	<u>61</u>	48
prostitution	43	40	38	58	<u>65</u>	<u>70</u>	57
experiments human embryos	46	42	43	55	59	<u>63</u>	51

manipulation food	45	42	46	<u>56</u>	<u>57</u>	<u>60</u>	50
invitro fertilization	11	8	10	16	<u>25</u>	<u>28</u>	16
death penalty	33	38	33	<u>42</u>	<u>44</u>	<u>50</u>	34
base	10369	3847	2894	12679	5257	26117	6623

Religiosity Consequences – Family Values

Family values are strongly related with religiosity. There is a continuum, on one side – the need to have family and children in order to be fulfilled both for women and men, opinion, that it is mostly children’s duty to take care for their parents, that one should always love and respect parents, and vice versa – it’s parents’ duty is to do their best for their children even at the expense of their own well-being, on the other side – the opinion, that marriage is an outdated institution, it is alright to live together without getting married, it is approved for a woman to be a single parent if she wants, and homosexual couples should be able to adopt children. The more religious –the closer to the first side of the scale, the second side of the scale is associated with being non-religious, belonging without believing, and believing without belonging

Pic. 3. Family values and attitudes map (Correspondence analysis results)



Note: correspondence analysis result, total inertia – 98%, 94% for x and 4% for y axes

Religiosity Consequences – Political Attitudes

Religion and Politics Interaction

Respondents were asked whether they agree or disagree with two statements, which correspond to two dimensions of religion and politics interaction: should politicians be religious and should religious leaders influence politics. The higher religiosity is, the more likely one is to justify and welcome religion to interact with politics on both dimensions.

Table 5. Politicians who do not believe in God are unfit for public office (column %)

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious	unconfident
agree strongly	3	2	4	9	15	18	7
agree	4	3	6	14	20	21	11
agree nor disagree	13	11	15	18	21	21	24
disagree	30	30	30	33	24	22	28
disagree strongly	46	51	43	22	13	11	15
no answer	4	3	3	5	7	6	15
base	10369	3847	2894	12679	5257	26117	6623

Table 6. Religious leaders should not influence government decisions (column %)

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious	unconfident
agree strongly	45	45	39	31	25	22	22
agree	25	26	27	32	31	30	27
agree nor disagree	13	12	15	17	20	21	22
disagree	8	8	11	12	14	16	10
disagree strongly	4	5	4	3	4	5	3
no answer	5	3	3	5	7	6	15
base	10369	3847	2894	12679	5257	26117	6623

Confidence in institutions

Respondents, who belong to the very religious cluster, have more confidence in different institutions, then other groups with lower religiosity.

Table 7. Confidence in institutions (% of “a great deal” answer within each cluster)

	non-religious	belonging not believing	believing not belonging	less religious	rather religious	very religious	unconfident
church	2	2	3	16	<u>32</u>	<u>41</u>	15
armed forces	9	8	10	15	21	<u>26</u>	12
education system	11	11	14	15	18	<u>21</u>	10
the press	3	3	3	4	7	8	3
trade unions	4	5	5	5	7	8	3
the police	10	14	13	13	<u>18</u>	<u>20</u>	9
parliament	4	5	4	5	7	10	3
civil service	4	3	5	6	8	10	4
social security system	8	8	9	9	11	13	6
european union	7	6	8	9	12	13	6
NATO	6	6	8	8	9	11	6
United Nations Organisation	8	9	10	9	10	13	7
health care system	11	13	14	13	16	17	7

justice system	7	9	8	9	11	14	5
major companies	3	2	4	4	6	7	3
environmental organizations	7	7	11	8	9	11	5
political parties	1	1	1	2	4	5	2
government	3	4	3	6	8	9	4
base	10369	3847	2894	12679	5257	26117	6623

Protest action, political orientations on the left-right scale, and preference for strong leader / democratic political system – to be added

Conclusion

We have found that religiosity has a well-defined impact on values and attitudes in three spheres of life: individual moral issues, family values, civic/political attitudes.

Following steps

As the next step, the effects of religiosity will be combined into a multilevel regression model, with control variables of individual (social background and demographics) and macro (country characteristics) level. Dependent variables for the models will be constructed out of aggregated variables on 3 levels reviewed in the text: individual moral issues, family values, civic/political attitudes.

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Appendix

Table 1. Attitudes towards family issues (% of “agree/approve” answer within each cluster)

	non-religious	believing not believing	believing not belonging	less religious	rather religious	very religious	unconfident
children need both parents to grow up happily	75	70	68	83	86	87	81
women need children in order to be fulfilled	46	40	39	60	65	62	58
marriage is outdated	32	27	31	19	18	13	17
woman single parent, no stable relationship with man	58	56	61	50	41	36	44
men need children in order to be fulfilled	18	15	14	26	28	27	24
long-term relationship necessary to be happy	20	18	16	28	31	32	24
homosex couples - adopt children	10	12	17	6	5	5	4
It is alright to live together without getting married	43	51	55	31	22	18	23
duty towards society to have children	7	7	5	12	13	14	10
people should decide themselves to have children	63	65	68	56	48	47	50
It is child's duty to take care of ill parent	29	21	27	35	40	41	33
working mother warm relationship with children	41	44	43	39	37	34	32
pre-school child suffers with working mother	10	9	11	14	17	18	12
women really want home and children	11	8	11	16	20	22	15
being housewife as fulfilling as paid job	12	11	14	15	18	20	12
job best way for independence women	32	33	31	33	30	27	26
husband+wife contribute to household income	40	37	40	39	39	36	35
fathers as well suited to look after children as mothers	32	34	40	30	28	28	25
men should take the same responsibility for home and children	46	49	50	45	42	41	40
love and respect parents always/earned	58	50	54	70	78	81	68
parents responsibilities to their children at expense of/not sacrifice own well-being	66	68	69	75	79	81	65
children responsibilities to their parents in need at expense of/not sacrifice own well-being	44	36	41	54	62	66	49