

Social Diversity and Social Values. Does Religious Diversity Differ of Ethnic and Linguistic One?

Malina Voicu

GESIS Leibniz Institute for the Social Sciences

Diversity, values and behaviors

- **Conflict approach:** diversity damages democracy, erodes trust and tolerance and decreases democratic behavior (Putnam, 2007)

Diversity, values and behaviors

- **Contact approach:** diversity boost citizenship behavior and democracy (Bobo, 1988, Welch et al. 2001)

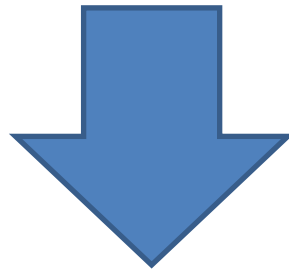
Diversity, values and behaviors

- Different types of diversity have different effects on democratic behavior (Anderson, Paskeviciute, 2006)



Ethnic and linguistic fractionalization have different effects

Religious diversity ≠ Ethnic diversity ≠
Linguistic diversity



Entangled but have different effects on
different areas of social life

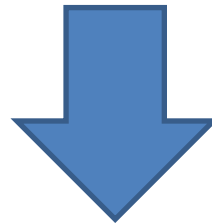
Goal

- Effect of religious diversity vs. other forms of diversity on values and behavior in private and public area

Religious vs. Ethnic diversity

- Religion – primary socialization in **family**
- Religion is ‘joinable in time’

(Brubaker, 2013)



Religious diversity impact on **private area**

Religious vs. Ethnic diversity

- Higher ethnic diversity – smaller recognizable communities easy to mobilize
- Higher ethnic diversity boost civic participation (Anderson, Paskeviciute, 2006)

- Religious diversity has to do with private area
- Ethnic diversity has to do with public area

Religious vs. Linguistic diversity

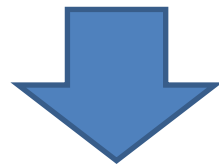
- Language
 - Medium of **communication**
 - **Politicized** (States need a medium of communication)
 - Has **no normative** content



Language diversity has negative impact on participation (Anderson, Paskeviciute, 2006)

Religious vs. Linguistic diversity

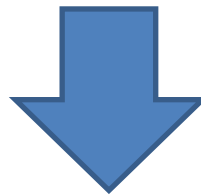
- Religion
 - Authoritative set of norms that regulate private behavior (gender, family, sexuality)
- (Machacek, 2003; Brubaker, 2013)



Religious diversity negative impact on **private area**

Gender and religious diversity

- Religion and family reinforce each other values (Christiano, 2000)
 - Family socializes children in a specific religious beliefs and denomination
 - Religion reinforces traditional family values and gender roles

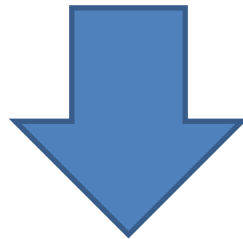


Family preserves traditional patterns and gender roles to preserve religious belonging and identity

- Religious diversity has to do with private area
- Linguistic diversity has to do with public area

Religious vs. Ethnic and Linguistic diversity

- Secularization erodes the effect of religious diversity



Effect of religious diversity will diminish over time

Data – Cross-sectional Analysis

- World Values Survey (2005)
- 36 countries included in both waves
- Country level data: Quality of Government dataset

Cross-sectional analysis

- Multi-level linear regression: **attitudes towards gender roles**
- Dependent variable – index of items:
 - *On the whole, men make better political leaders than women do*
 - *A university education is more important for a boy than for a girl*
 - *On the whole, men make better business executives than women do*

Cross-sectional analysis

- Multi-level logistic regression: **civic participation**
- Dependent variable – *Civic participation* (dummy 1 for membership in civic associations excepting religious ones)

Control variables

- Individual level
 - God Important (ten point scale)
 - Age
 - Education (year for completing the full education)
 - Employment (dummy)
 - Married (dummy)
 - Female (dummy)
 - Muslim denomination (dummy)
 - Orthodox denomination (dummy)
- Country level
 - Religious fractionalization
 - Ethnic fractionalization
 - Linguistic fractionalization
 - HDI
 - Female employment

Data – Longitudinal Analysis

- 2 waves of European Values Study(1990 and 2008)
- 26 European countries included in both waves
- Country level data: Quality of Government dataset

Method: Multilevel Changing Parameter Model (Firebaugh, 1997)

- Allows the determination of time-dependence of relationships

$$E(\text{Civic Participation}) = \beta_0 + \beta_1 \text{Year} + \delta_0 \text{Religious_Fractionalization} + \delta_1 [\text{Religious_Fractionalization} * \text{Year}]$$

- δ_0 represent the difference in intercepts (initial effect)
- δ_1 represents the difference in slopes (changes in time)
- Different signs for δ_0 and δ_1 point out decreasing in the effect of independent variable over time

Model

- Level 1: individual data
- Level 2: country – indicators for religious, ethnic and linguistic diversity
- Cross-level interactions: between country level indicators and survey year



Measure the time-dependence

Variables

- **Dependent variables-** Democratic behavior:
 - *Attitudes towards gender roles* (dummy 1 for agreement with: *A job is all right, but what most women really want is a home and children*)
 - *Civic participation* (dummy 1 for membership in civic associations excepting religious ones)

- **Independent variables- country level:**
 - Religious fractionalization
 - Ethnic fractionalization
 - Linguistic fractionalization

Variables

- Control variables
 - God Important (ten point scale)
 - Age
 - Education (year for completing the full education)
 - Catholic denomination (dummy)
 - Protestant denomination (dummy)
 - Orthodox denomination (dummy)
 - Year 2008

Cross-sectional analysis

	Sex roles attitudes	Membership in associations
Intercept	3.928 ***	-0.721
Ethnic fractionalization	0.654 **	-1.192 **
Religious fractionalization	-1.774 ***	1.259 **
Linguistic fractionalization	-0.539	1.273 ***
HDI	1.797 ***	-0.591
Female employment	0.030 ***	
God Important	-0.004	-0.008
Age	-0.006 ***	0.003 **
Education	0.113 ***	0.095 ***
Employment	0.099 ***	0.173 ***
Female	0.767 ***	-0.094 ***
Married	-0.013	0.047 +
Muslim denomination	-0.125	-0.127
Protestant denomination	0.048	0.170 **
R2 level 1	0.10	
R2 level 2	0.39	
-2 Log-likelihood*10 ⁴		-6.533

N=36800 gender

N=39693 assoc

listwise deletion of missing values

Longitudinal analysis

Changing parameter models

Dependent variable: Civic participation

	Model 1	Model 2 (fix)	Model 3 (random)
Intercept	-0.594	-0.680	-1.000 **
Ethnic fractionalization	-5.378 ***	-3.996 ***	-4.100 ***
Linguistic fractionalization	4.457 ***	2.684 ***	3.008 ***
Religious fractionalization	-0.151	0.158 +	0.610 +
God Important	0.012 **	0.013 **	0.013 **
Age	-0.009 ***	-0.009 ***	-0.008 ***
Education	0.055 ***	0.054 ***	0.061 ***
Catholic denomination	0.095	0.124	0.133 +
Protestant denomination	0.184 **	0.208 **	0.210 ***
Orthodox denomination	-0.301	-0.286	-0.301 +
Year 2008	-0.385 ***	0.004	-0.046
Year 2008* Ethnic Fr.		-2.568 **	-2.665 ***
Year 2008* Linguistic Fr.		4.646 ***	3.872 ***
Year 2008* Religious Fr.		-1.883 ***	-1.469 ***
-2 Log-likelihood*10 ⁴	-7.168	-7.167	-7.129

Multilevel logistic regression; individual N= 43561; listwise deletion of missing values

Dependent variable: attitudes towards gender roles

Traditional gender roles	Model 1	Model 2 (fix)	Model 3 (random)
Intercept	0.221	0.197	0.170
Ethnic fractionalization	-3.315 ***	-3.409 ***	-3.254 ***
Linguistic fractionalization	1.873 *	2.160 **	2.020 **
Religious fractionalization	0.025	-0.092	-0.116
God Important	-0.089 ***	-0.089 ***	-0.089 ***
Age	-0.015 ***	-0.015 ***	-0.014 ***
Education	0.050 ***	0.050 ***	0.048 ***
Female	0.309 ***	0.312 ***	0.311 ***
Catholic denomination	0.061	0.042	0.040
Protestant denomination	0.088	0.077	0.083
Orthodox denomination	-0.265	-0.267 *	-0.263 *
Year 2008	0.297 ***	0.173	0.153
Year 2008* Ethnic Fr.		0.109	0.183
Year 2008* Linguistic Fr.		-1.384 **	-1.090 **
Year 2008* Religious Fr.		0.943 **	0.965 **
-2 Log-likelihood*10 ⁴	-9.232	-9.230	-9.183

Multilevel linear regression; individual N= 55736; listwise deletion of missing values

Conclusions

- Strong negative effect of religious diversity on private area
- Pattern of evolution for ethnic and linguistic diversity is different of the one for religious diversity in public area
- Secularization of private area?

Thank you!