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## RESULTS OF EUROPEAN SOCIAL SURVEY IN THE 5TH ROUND – RELIGIOUS IDENTITY AND PERCEPTION OF DISCRIMINATION (PART 2)<sup>2</sup>

**Summary.** The article presents empirical results of the 5th round of sociological research carried out in 2010 as a part of a project: European Social Survey referring to inhabitants of the Slovak Republic. Particularly, we pay attention to the issue of religiosity in two dimensions: empirical dimension (identification of religion or denomination at present, experiencing the intensity of the belief) and consequent dimension (results of religious conviction, perception of religious discrimination).

**Keywords.** European Social Research, religiosity and discrimination.

## WYNIKI EUROPEJSKIEGO SONDAŻU SPOŁECZNEGO NA PODSTAWIE PIĄTEJ EDYCJI – TOŻSAMOŚĆ RELIGIJNA ORAZ POSTRZEGANIE DYSKRYMINACJI (CZĘŚĆ 2)

**Streszczenie.** Artykuł przedstawia empiryczne wyniki 5. edycji badań socjologicznych przeprowadzonych w latach 2009-2010 w ramach międzynarodowego projektu: Europejski sondaż społeczny dotyczący mieszkańców Republiki Słowackiej. Konkretnie poświęca uwagę problematyce religijności w dwóch aspektach: doświadczalnemu różnicowaniu (współczesnej identyfikacji z wyznaniem lub kościołem, przeżywaniu intensywności wiary) oraz wartościowaniu skutkowemu (efekty przekonania religijnego, pojmowanie dyskryminacji wyznaniowej).

**Słowa kluczowe.** Europejskie badania socjologiczne, religia, dyskryminacja.

### 1. INTRODUCTION

Various changes in the conceptualization of religion and religious identity have been made since its beginning in the 50ies and early 60ies of the 20th century (Allport, 1954, Fukuyama, 1961, Glock, 1962). Besides features of traditional religion, attention started to be paid to new forms of religion.

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<sup>2</sup> The article is the out come of the 5th round of an international all-European project European Social Survey carried out in 2008-2010. It deals with research data in Slovakia.,

According to Ch.Y.Glock the dimensions are:

- Empirical dimension: subjective and religious emotional experience as an expression of personal religiosity.
- Ideological dimension: acceptance of the system of convictions.
- Ritual dimension: participation in religious activities.
- Intellectual dimension: knowing the system of convictions.
- Consequent dimension: ethical results of convictions and habits resulting from them.

Religiosity was studied at ESS<sup>3</sup> every year by means of several indices. The article presents research findings of the 5th round of ESS which tell us how Slovaks perceived and evaluated selected indices of religious identity, how they identified themselves with religion or denomination at present and how they were experiencing intensity of the declared belief. Referring to the results we will put into perspective perception of forms of social discrimination, especially disadvantaging based on religious conviction.

The primary aim is to inform technical public about relevant empirical knowledge of social-scientific character and to expand the edge of their knowledge in the social sphere of life.

## 2. METHODS

Three questions dealing with religiosity and two questions dealing with discrimination were used in analyses. By means of them we identified the following indices:

1. Index of belonging to religion or denomination. The question was: Do you belong to a religion or denomination? The question applied dichotomous scale (yes,no).
2. Index of identification with religion or denomination. The question was: If yes, which religion is it? The respondent had 10 options to choose from.
3. Index of belief intensity. The question was: Regardless your religiosity, how strong is your belief? The question applied numerical scale from 0 to 10 with 0 meaning "I am not a believer at all", 10 – "I am a strong believer".
4. Index of discrimination perception: The question was: Would you consider yourself a member of a group which is discriminated against in the country? The question used dichotomous scale: (yes , no)
5. Index of forms of discrimination. The question was: On the basis of what is your group discriminated against? The question offered to the respondent nine options of forms of discrimination and a possibility to give another reason.

Based on the scale type we present results of univariate analysis: frequency analysis with absolute number of respondents – N a percentage representation of answers and diversion analysis (middle value M, standard deviation – SD).

## 3. RESULTS

According to the results in table 1 almost 80% of respondents confirmed their belonging to a religion or denomination which documents high identification with religion in the Slovak Republic<sup>4</sup>. In table 2 we present a review of denominations to which the respondents mostly belong.

<sup>3</sup> In stable modul used in questionnaires (2002, 2004, 2006, 2008, 2010) which consisted of the following topics: social position of an individual in the society; social inclusion/exclusion; media and mass communication, opinions on political issues, socio-political orientations, value orientations, religious identity, state and ethnical identity.

<sup>4</sup> Similarly to previous rounds was percentage representation of religion identity high: 2nd round 75.2% of positive answers (N=1496); 3rd round (N=1751); 4th round (N=1787).

Table 1

## Belonging to particular religion or denomination

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	1472	79,3	79,9	79,9
	No	370	19,9	20,1	100,0
	Total	1842	99,2	100,0	
Missing	Don't know	7	,4		
	No answer	7	,4		
	Total	14	,8		
Total		1856	100,0		

Table 2

## Religion or denomination belonging to at present, Slovakia

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian – without denomination	88	4,7	6,0	6,0
	Roman Catholic	1140	61,4	77,4	83,4
	Lutheran, Evangelical Church	152	8,2	10,3	93,7
	Greek Catholic	64	3,4	4,3	98,0
	Eastern Orthodox	8	,4	,5	98,6
	Jehova's Witnesses	4	,2	,3	98,8
	Islam	1	,1	,1	98,9
	Buddhism	2	,1	,1	99,0
	Other Protestant	10	,5	,7	99,7
	Other Roman Catholic	1	,1	,1	99,8
	Other Christian denomination	3	,2	,2	100,0
	Total	1473	79,4	100,0	
Missing	Not applicable	377	20,3		
	No answer	6	,3		
	Total	383	20,6		
Total		1856	100,0		

It results from the table that Roman Catholic Church has the highest representation (77.4%), followed by Lutheran, Evangelical Church (10.3%) and in the last position, with a higher number of members, are other Christian religions without specific designation (6%).

In further analyses we studied whether evaluation of one's own religiosity corresponds with the extent of experiencing the intensity of religiosity, i.e. the intensity of the belief (how strong believers they feel to be). The intensity was studied on a 10-point numerical scale, which enabled us to find out the middle value of the subject scale and to clarify variety range of answers. Analysis of variance confirmed the rate of religiosity on the level of point 6, which confirms relatively high intensity of declared belief. Comparing results of the 5th round of ESS with other 26 countries participating in the research confirmed that Slovakia belongs to countries with a high rate of religiosity. As far as degree of religiosity is concerned,

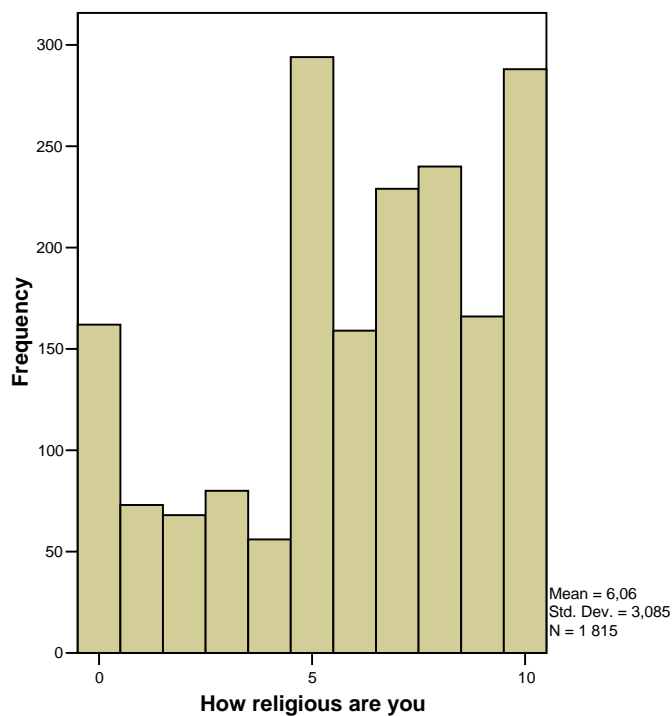


Fig. 1. Intensity of belief

Rys. 1. Przeżywanie intensywności wiary

Slovakia ranked 5th (following Cyprus, Greece, Poland and Croatia) with an average value placed in the positive pole of the scale ( $M=6.06$ ).

The value of standard deviation ( $SD = 3.08$ ) indicates high diversion of responses on the scale. It also confirms ambiguity of respondents when evaluating the question. From that reason, graph 1 presents number of respondents for individual scale points. It is obvious from the graph that respondents most frequently chose point 5 (16.2%) and 10 (15.9%) in almost the same rate. Other frequently chosen points were 8 (13.2%) and 7 (12.6%) – both placed in the positive pole of the scale.

Another view of the results is offered by the categorization of respondents (tab 3). Based on the respondents' score, we created three groups of respondents:

The 1<sup>st</sup> group selected points in the negative pole of the scale (0-4), which means the absence of believe and mean intensity of belief.

The 2<sup>nd</sup> group chose the middle of the scale (point 5), they declared average intensity of belief.

The 3<sup>rd</sup> group chose points in the positive pole of the scale (6-10), which means above-average and strong belief.

The categorization confirms that nearly 60% of respondents expressed above-average and strong intensity of religious identity. These findings are not in line with the above stated rate of identification with religion or denomination. It confirms the importance of studying the intensity of belief and identification with religion.

Table 3

Categorization of respondents according to the intensity of belief

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,00	439	23,7	24,2	24,2
	2,00	294	15,8	16,2	40,4
	3,00	1082	58,3	59,6	100,0
	Total	1815	97,8	100,0	
Missing	System	41	2,2		
Total		1856	100,0		

1=low intensity (answers 0-4)

2= average intensity (answers 5)

3= strong intensity (answers 6-10)

In connection with religious identity we studied the importance of religiosity as a form of discrimination. In table 4 we present general findings of the perception of being a victim of discrimination.

Table 4  
Perception of discrimination - member of a group discriminated against in this country

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	67	3,6	3,7	3,7
	No	1765	95,1	96,3	100,0
	Total	1832	98,7	100,0	
Missing	Don't know	16	,9		
	No answer	8	,4		
	Total	24	1,3		
Total		1856	100,0		

Table 5

Reasons of discrimination

	No		Yes	
	N	%	N	%
Skin colour	1839	99,1	17	0,9
Nationality	1848	99,6	8	0,4
Religion	1854	99,9	2	0,1
Language	1856	100		
Ethnicity	1844	99,4	12	0,6
Age	1843	99,3	13	0,7
Gender	1853	99,8	3	0,2
Sexual orientation	1856	100		
Disability	1854	99,9	2	0,1

Respondents' scores confirm that nearly 4% of them (N=67) see themselves as a member of a group which is discriminated against in Slovakia. General results in Slovakia<sup>5</sup>, in comparison with other participating countries show descending trend<sup>6</sup> in the perception of discrimination by

the Slovaks, as Slovakia ranks among countries with the lowest perception of discrimination. Only two out of 26 participating countries present lower rate of discrimination: Portugal M=3.6 and Slovenia M=3.0.

Most common reasons of discrimination (table 5) were skin colour discrimination and racial discrimination followed by age, ethnical, nationality and age discrimination. Religion and disability are among forms with the lowest perception of discrimination. It can be concluded that religiosity in Slovakia presents a factor with a minimal rate of potential discrimination.

#### 4. CONCLUSION

Most important results can be summarized from the presented analyses. We keep the order of the studied indices.

1. Respondents from Slovakia declared high identification with religion. As many as 80% of respondents are members of a religion or denomination.

<sup>5</sup> Perception of discrimination is in the case of all participating countries on the level of M=6.6. Israel and Great Britain present the highest rate of discrimination perception (Israel M=16.5; GB=11.6).

<sup>6</sup> It is based on the results of discrimination perception in Slovakia in previous rounds: 2<sup>nd</sup> round 5.7% (N=84); 3<sup>rd</sup> round 6.3% (N=110); 4<sup>th</sup> round 3.9% (N=70).

2. Mostly represented group among religions and denominations were Roman Catholics (more than three quarters of respondents), followed by Lutheran Evangelical Church (one tenth of respondents) and then other Christian religions (without exact specification) represented by a considerably high number of believers (6%).
3. Analyses in the Slovak republic confirmed considerably high rate of intensity of belief. In comparison with other participating countries, Slovakia ranked 5<sup>th</sup> (Cyprus, Greece, Poland and Croatia). Percentage representation of respondents' identification with religion or denomination (80%) and the rate of belief intensity (nearly 60%) did not correspond. Difference in percentage values confirms importance of studying personal intensity of belief and general identification with religion.
4. In the 5<sup>th</sup> round, comparing to other rounds, respondents declared the lowest rate of discrimination of any kind. Only two countries (Portugal and Slovenia) out of 26 participating countries present lower rate of discrimination.

Most commonly stated reasons for discrimination by Slovak respondents were skin colour, race, age, ethnicity, nationality, religion and gender. Religion and disability were among the forms which were considered least discriminating. It can be concluded that religiosity in Slovakia presents a factor with a minimal rate of potential discrimination.

In the conclusion, it can be stated that we present results of evaluation and perception of religiosity and discrimination by the Slovaks on a more general level, without detailed analyses which would make the issue clearer. We did not avoid comparisons with previous rounds as well as with results from other countries. The comparisons complete the position of Slovakia among participating countries.

Despite limitations, the results bring a certain view of the issue of religious identity and discrimination perception. These are considered important social phenomena seen as a part of social life that effect lives of inhabitants in particular countries.

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