

# THE APPLICABILITY OF RELIGIOUS SOCIALIZATION MODELS FOR THE ANALYSIS OF THE INTERVIEWS OF THREE GENERATIONS

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## The aim of our presentation

The aim of this presentation is to explore whether the previous religious socialization models can be applied for the interpretations of the intra- and intergeneration religious changes or rather the socialization concept of an actively self-reconstituting religiosity fits better.

Approaches to religious socialisation		
	Re-Constructivist approach	Constructivist theory
	individuals embrace ways of thinking and acting transmitted and dominated by the expectations of others	high degree of critical autonomy in decision about religious belief, personal exploration and experimentation
<b>PROCESS</b>	power, constrains, continuity and control	own way creation, bricolage, innovation,
<b>AGENT</b>	purposeful actors: Parents, Church, School	personal agency and interpretive communities
<b>NEW GENERATION</b>	inclusion or rebellion	not passive recipient, productive innovator and commun innovator

(Acock-Bengston 1978, Hoge-Petrillo 1978, Rosik-Gorsuch 1985, Luft-Sorell 1986, Kieren-Munro 1987, Clark-Worthington-Danser 1988, Kelley-De Graaf 1997, McGuire 2002, Sherkat 2003, Hunt 2005, Arweck & Jackson 2013)ü

# Focus on parent-child transmission of faith

- **Among influential agents** (parents, peers, educational institutions, religious organizations)
- **Parental difference / No parental difference**
- **Primary role of the family? Or different communities?**

# Research questions

- Is the children's religion the same as the parents' religion? If yes, why? If no, why?
- Was the religiosity transmitted or interrupted?
- Which dimension from the five dimension model dominated while the religiosity was transmitted?
- Which dimension was missing while the religiosity was interrupted?

We compare the five dimensions of religiosity among parents and their children (Glock and Stark 1965, Hill and Hood 1999)

1. **Ideological** (belief, creedal assent)
2. **Intellectual** (systematic knowledge of the belief system)
3. **Ritualistic** (how active is their participation in religious communities and services)
4. **Experimental** (experiences defined as religious in the sense of arousing feelings or emotions)
5. **Consequential** (the effects of the other four dimensions applied in the secular world)

Second generation's (parents) religion	Third generation's (children) religion	Interviews
1. religious according to church teachings	1.1. the children's religion is the same	3 interviews
	1.2. the children's religion is different	2 interviews
2. religious in their own way	2.1. the children's religion is the same	3 interviews
	2.2. the children's religion is different	2 interviews

# Parents: religious according to church teachings

## The children's religion is the same

	Parent	Youth
<b>Ideological (belief, creedal assent)</b>	religious backgrounds, strong faith	religious backgrounds, strong faith
<b>Intellectual (systematic knowledge of the belief system)</b>	Bible as the only source of revealed truth	ecclesiastical institutions
<b>Ritualistic (how active is their participation in religious communities and services)</b>	active church membership, participation in services, prayers	Church membership, participation in services, prayers
<b>Experimental (experiences defined as religious in the sense of arousing feelings or emotions)</b>	positive experiences	positive experiences
<b>Consequential (the effects of the other four dimensions applied in the secular)</b>	moral responsibilities and compliance	moral responsibilities and compliance



# Parents: religious according to church teachings

## The children's religion is different

	Parent	Youth
<b>Ideological (belief, creedal assent)</b>	religious background	religious background
<b>Intellectual (systematic knowledge of the belief system)</b>	based on Bible	modern religious views, autonomous construction of belief system
<b>Ritualistic (how active is their participation in religious communities and services)</b>	active church membership, participation in services, regular prayers	rare church participation, prayers
<b>Experimental (experiences defined as religious in the sense of arousing feelings or emotions)</b>	positive experiences	positive experiences in the early childhood, but after no other experiences
<b>Consequential (the effects of the other four dimensions applied in the secular)</b>	moral responsibilities and compliance	Doesn't condemn the religious views, just the Catholic doctrines of the church

# Parents: religious in their own way

## The children's religion is the same

	Parent	Youth
<b>Ideological (belief, creedal assent)</b>	parents' religion differs	faith in something (not clear)
<b>Intellectual (systematic knowledge of the belief system)</b>	general knowledge	general knowledge
<b>Ritualistic (how active is their participation in religious communities and services)</b>	church participation especially on major feast days	Church participation especially on major feast days, but religious practice isn't forced
<b>Experimental (experiences defined as religious in the sense of arousing feelings or emotions)</b>	no experiences	no experiences
<b>Consequential (the effects of the other four dimensions applied in the secular)</b>	moral responsibilities and compliance	moral responsibilities and compliance



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# Parents: religious in their own way The children's religion is different

	Parent	Youth
<b>Ideological (belief, creedal assent)</b>	religious background in some way	rejects religion in any form
<b>Intellectual (systematic knowledge of the belief system)</b>	general knowledge	no general knowledge
<b>Ritualistic (how active is their participation in religious communities and services)</b>	rare church attendance	no church attendance
<b>Experimental (experiences defined as religious in the sense of arousing feelings or emotions)</b>	no experience	no experience
<b>Consequential (the effects of the other four dimensions applied in the secular)</b>	moral responsibilities and compliance	autonomous decisions



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## Successfully transmitted

- Where the children's religion is the same
- 6 interviews out of 10

## Unsuccessfully transmitted or interrupted

- Where the children's religion is different
- 4 interviews out of 10

# Conclusion

- In most cases the children's religion is identical, but in those few cases where there is a difference, the difference is not in the ideological or ritualistic dimensions, but in the experimental, intellectual and consequential dimensions.
- In those cases where the parents' religion is identical, the religious transmission was characterized by common productive innovations of generations.

# Thank You for Your Attention!

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