

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

Gabriella Pusztai (University of Debrecen)

Miklós Gyorgyovich (Pázmány Péter Catholic University)

Zsuzsanna Karászi (University of Debrecen)

The presentation has been realized under the research project "Religious Change in Hungary" (registration number: K 119679), supported by the NKFI Fund of the National Research, Development and Innovation Office.



PÁZMÁNY PÉTER
CATHOLIC UNIVERSITY



NATIONAL RESEARCH, DEVELOPMENT
AND INNOVATION OFFICE
HUNGARY

PROJECT
FINANCED FROM
THE NRDI FUND

MOMENTUM OF INNOVATION

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
PROCESS	power, constrains, continuity and control	own way creation, bricolage, innovation,
AGENT	purposeful actors: Parents, Church, School	personal agency and interpretive communities
NEW GENERATION	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
Ideological (belief, creedal assent)	religious backgrounds, strong faith	religious backgrounds, strong faith
Intellectual (systematic knowledge of the belief system)	Bible as the only source of revealed truth	ecclesiastical institutions
Ritualistic (how active is their participation in religious communities and services)	active church membership, participation in services, prayers	Church membership, participation in services, prayers
Experimental (experiences defined as religious in the sense of arousing feelings or emotions)	positive experiences	positive experiences
Consequential (the effects of the other four dimensions applied in the secular)	moral responsibilities and compliance	moral responsibilities and compliance



Parents: religious according to church teachings

The children's religion is different

	Parent	Youth
Ideological (belief, creedal assent)	religious background	religious background
Intellectual (systematic knowledge of the belief system)	based on Bible	modern religious views, autonomous construction of belief system
Ritualistic (how active is their participation in religious communities and services)	active church membership, participation in services, regular prayers	rare church participation, prayers
Experimental (experiences defined as religious in the sense of arousing feelings or emotions)	positive experiences	positive experiences in the early childhood, but after no other experiences
Consequential (the effects of the other four dimensions applied in the secular)	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
Ideological (belief, creedal assent)	parents' religion differs	faith in something (not clear)
Intellectual (systematic knowledge of the belief system)	general knowledge	general knowledge
Ritualistic (how active is their participation in religious communities and services)	church participation especially on major feast days	Church participation especially on major feast days, but religious practice isn't forced
Experimental (experiences defined as religious in the sense of arousing feelings or emotions)	no experiences	no experiences
Consequential (the effects of the other four dimensions applied in the secular)	moral responsibilities and compliance	moral responsibilities and compliance



NATIONAL RESEARCH, DEVELOPMENT
AND INNOVATION OFFICE
HUNGARY

PROJECT
FINANCED FROM
THE NRDI FUND

MOMENTUM OF INNOVATION

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

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



NATIONAL RESEARCH, DEVELOPMENT
AND INNOVATION OFFICE
HUNGARY

PROJECT
FINANCED FROM
THE NRDI FUND
MOMENTUM OF INNOVATION

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!

The presentation has been realized under the research project "Religious Change in Hungary" (registration number: K 119679), supported by the NKFI Fund of the National Research, Development and Innovation Office.



PÁZMÁNY PÉTER
CATHOLIC UNIVERSITY



NATIONAL RESEARCH, DEVELOPMENT
AND INNOVATION OFFICE
HUNGARY

PROJECT
FINANCED FROM
THE NRDI FUND

MOMENTUM OF INNOVATION