The role of religion in the modern world continues to attract a high level of attention among both the social sciences and the general public. In many parts of the world, action on the nature of the role of religion and society remains strong. However, religion continues to play a central role both in the public sphere and in private life, in the sense of the internal community. In this chapter, we try to explain why traditional forms of religion have been able to persist in the face of new challenges.
course of modernization. In the opposite case, if religion has had a positive influence on education to the next, taking the form of a "vicarious transmission," the church will be discerned, the church will be discerned, the church will be discerned, the church will be discerned. Religion and society are "married" in France during the French Revolution. The relationship between the state and the church is profound. For example, in France, the role of the church is played in political periods of the history of specific religious orders. In the course of modernization, the role of the church is played in political periods of the history of specific religious orders. In the course of modernization, the role of the church is played in political periods of the history of specific religious orders. In the course of modernization, the role of the church is played in political periods of the history of specific religious orders. In the course of modernization, the role of the church is played in political periods of the history of specific religious orders.

One of the main ideas that secularization does not mean the end of religion is that secularization holds that secularization does not mean the end of religion. Some of them argue that secularization, in different areas of the world, has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life. The main process of religious life has been a process of religious life.

Let us begin with some theoretical considerations. From the origins of religious beliefs and practices, we shall focus on Christian societies, and refer only to Christian forms of religious beliefs and practices.
is particularly pronounced in the Orthodox Church. In former times, too, the wide use of music and liturgical prayers in their liturgy, the importance of expressive and symbolic elements for the arousal of mystical feelings, and the artistic decoration of church architecture and sacred art were major aspects of religious rituals such as the veneration of saints in order to create a magical atmosphere of devotion.

Compared to Protestantism, both Catholicism and Orthodoxy lay a strong emphasis on the liturgy and its mystical dimension, and incorporate symbols of faith into their religious practice. Both denominations consider the liturgy to be a central element of religious practice, with the liturgy serving as a means of spiritual growth and personal development. In Catholicism, the liturgy is a means of communion with the divine, while in Orthodoxy it is seen as a means of unification with the Church and the Divine.

Max Weber's sociology of religion provides important theoretical considerations on the patterns of religious observance. According to Weber, the emergence of Protestantism was due to the historical and social conditions of its time. In contrast, Catholicism has been more strongly associated with the intellectual and cultural elite of Western European society. Weber argues that the Protestant ethic, which emphasized the idea of religious community as a means of achieving personal salvation, was better suited to the conditions of the time.

2. The Impact of Religious Denominations and Country-Specific Features

2.1. Theoretical Framework and Hypotheses

The society in which one lives external religious life is influenced by the social and material life conditions of a country. This is the second aim of this chapter to examine to what extent the societal, economic, and cultural factors have shaped the development of different religious forms. Traditional forms of religion have developed more strongly in the highly developed European countries, where economic conditions are more favorable for the development of religious institutions.

The persistent role of religious institutions and the characteristics of the national religious culture are closely related to the factors mentioned above. In this paper, I present three hypotheses concerning the role of religious institutions in the context of national identity, which are expected to be more likely to maintain close ties to the church, even if the church unit is not precise. These hypotheses are:

- The role of religious institutions in national identity is much more pronounced in countries with a strong tradition of religious observance.
- The role of religious institutions in national identity is more pronounced in countries where the church plays a significant role in the country's political and economic life.
- The role of religious institutions in national identity is more pronounced in countries where the church is seen as a symbol of cultural identity and national pride.
members of church-type religions

demonstrations and groups which are close to the ideal type of sect than among

Hypothesis II: Religiosity should be stronger among members of religious

Weber (1979; Johnson and 1979) noted that the number of well-managed religions is accompanied by
local communities: this reflects the creation of close social bonds among
acquire high standards of morality; religion normally form relatively small
compositions of individuals willing to practice religion more intensely and to
accept the moral standards of the mass. As a result of authoritarian hierarchies, the leaders
influence the religious zeal of the church members and the spirit of religious indo
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are finally formed and influence the structure of the mass. As a result of authoritarian hierarchies, the leaders
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countries where the dominant church helped a people to preserve their cultural identity and religious identity were closely linked together; and the church in those countries where this was not the case. In those countries where the influence of a state church over long periods of history, religious identity today will be very strong. Given this, we can formulate the following hypothesis: (H1) In countries where religious identity was highly developed, the church played a central role in the development of the nation-state and the nation-state played a central role in the development of the church. Thus, the church and the state were interdependent, and their influence on each other was reciprocal. This reciprocal relationship between the church and the state is evident in the legal and political systems of many countries. In these countries, the church and the state were often seen as two sides of the same coin. The church was often seen as a protector of the state, while the state was often seen as a protector of the church. This reciprocal relationship between the church and the state is evident in the legal and political systems of many countries. In these countries, the church and the state were often seen as two sides of the same coin. The church was often seen as a protector of the state, while the state was often seen as a protector of the church. This reciprocal relationship between the church and the state is evident in the legal and political systems of many countries. In these countries, the church and the state were often seen as two sides of the same coin. The church was often seen as a protector of the state, while the state was often seen as a protector of the church.

The ISSP-1998 survey on religion also includes three ex-colonial countries: Brazil, Chile, and the Philippines. The colonial powers ruling these countries were often very influential in the development of religion in these countries. In Brazil, the Roman Catholic Church has been a dominant force in the development of religion, and the church has played a central role in the development of the nation-state. In Chile, the Roman Catholic Church has also played a central role in the development of religion, and the church has been influential in the development of the nation-state. In the Philippines, the Roman Catholic Church has been very influential in the development of religion, and the church has been influential in the development of the nation-state. The ISSP-1998 survey on religion also includes these ex-colonial countries: Brazil, Chile, and the Philippines.
Hypothesis 2.2: The impact of anti-religious and political ideologies

The impact of anti-religious and political ideologies on the development of political and cultural development has been mentioned above. The social, political, and cultural development of Europe since the 18th century was strongly influenced by two
dominating competing religious and political ideologies which were strongly critical of religion: the

Hypothesis 4: In countries where citizens can choose among a variety of
dominant religions, religious and cultural development will be higher than in countries where
dominate religion have been eradicated.

Finally, there are some countries where the religious monopoly of one

traditional forms of popular religion have been eradicated.
A central issue for the examination of the precocious hypotheses is the classification of countries according to their religious systems. A considerable part of the countries included in ISSP-1998 corresponds to one of the types of patterns of religiosity in cross-national comparison.

3. Empirical findings

Hypothesis 7: Owing to their specific life conditions and positions in society, higher-educated persons and persons with higher income are less in need of religion in order to cope with life than women, less educated and poorer people.

Hypothesis 8: Owing to their specific life conditions and positions in society, higher-educated persons and persons with higher income are less in need of religion in order to cope with life than women.

A unique feature of this hypothesis is that it can be formulated in the following hypotheses: the higher-educated persons and persons with higher income are more concerned with life and less successful in religion. Summarizing these findings, we can formulate the following hypotheses: The higher-educated persons and persons with higher income are, indeed, more successful in life and less successful in religion. The higher-educated persons and persons with higher income are more successful in life and less successful in religion. The higher-educated persons and persons with higher income are more successful in life and less successful in religion. The higher-educated persons and persons with higher income are more successful in life and less successful in religion. The higher-educated persons and persons with higher income are more successful in life and less successful in religion.

Hypothesis 6: (a) The more existential risks are diminished in a given society, the more specific hypotheses can be defined.

Thus, we expect that in cross-national comparisons the psychological response to the existence of existential risks will differ. The more existential risks one experiences, the more specific hypotheses can be defined.

The more existential risks one experiences, the more specific hypotheses can be defined.
of our scale, only around 10 percent of the population of these countries can
be found in the two Eastern European Orthodox countries (Bulgaria, Russia) and
in Brazil, Chile, and the Philippines. In terms of the number of states, Russia and
the Philippines are the lower levels of religious diversity found in the world.

According to our expectations, the level of religiosity is much lower in most
Asian countries than in Western Europe. These countries were ranked into a subgroup.

Table 14.1 presents the results for the countries in comparison (ordered
alphabetically by less than 10 percent, in the case of religious diversity).

The following cross-national comparison is based on a scale composed of

sacramentals and church systems.

The only country with the highest score is the Russian Church, followed by the

Roman Catholic Church in New Zealand and the United States of America. The

Roman Catholic Church's higher position is due to the fact that it is the

orthodox church in the Russian, Polish, and Greek.

In order to make our analysis more comprehensive, countries were included
described above. In some countries we find aspects of one type or

288 Religion, society and the state
<table>
<thead>
<tr>
<th>Type of religious system</th>
<th>Church-attendance: at least once a month (%)</th>
<th>Prayer: several times a week (%)</th>
<th>Belief in...</th>
<th>Degree of religiosity</th>
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<td>God (%)</td>
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<td><strong>State-church systems</strong></td>
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<td>Orthodox</td>
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<td>Bulgaria, Russia</td>
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<tr>
<td><strong>Protestant</strong></td>
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<td>Denmark, Norway, Sweden, Eastern Germany</td>
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<td>Great Britain</td>
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<td><strong>Bi-confessional (Catholic/Protestant)</strong></td>
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<td>Switzerland, Western Germany</td>
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<td>Austria, Hungary, Spain</td>
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<td><strong>Semi-denominational systems</strong></td>
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<td><strong>Syncretistic popular religion</strong></td>
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<td>Brazil, Philippines</td>
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Impact of African spirituality on Pentecostalism and on other charismatic
population strategies in the United States during the last decades. In addition, the black
minority in the United States is a significant factor. The second factor is the
millions of African-Americans who have
immigrated from the southern United States.
Moreover, the religious
movements from Africa are also strong. Many of these
movements are shaped by Pentecostalism, which is
particularly prevalent in African-American
churches. The third factor is the influence of
American culture. The United States is a
powerful cultural influence, and its impact is
often felt in African-American churches. The
combination of these factors has led to the
development of a unique Pentecostalism in the
African-American community.

In contrast with the rest of the world, the patterns of religion in the
three

1980s.

The United States is a
powerful cultural influence, and its impact is
often felt in African-American churches. The
combination of these factors has led to the
development of a unique Pentecostalism in the
African-American community.

In conclusion, the cultural and religious patterns of the United States are
influenced by a combination of factors, including the
immigration of African-Americans, the
influence of American culture, and the
unique Pentecostalism in African-American churches.
including the three semi-denominational countries Canada, the Netherlands,
and Portugal are not any more classed
in this latter group with two denominational countries.
Religious Catholic cultures.

But together with Ireland and Poland as popular
national church systems, the former countries were
political in a special way. However, differences from the others in
the Beginning of the Communist period was at the same level. Even lower than in the
U.S.S.R. In the European Catholic countries, however, more countries belonging to the
European Catholic countries. However, more countries belong to the
West European Communist countries of Eastern Europe than in the West
Europe. The figures in Table 1.4 indicate that the anti-religious policies of comm-
unism in the U.S.S.R. have accelerated the decrease of religious church
members in Eastern Europe.

The figures in Table 1.4 also indicate that the anti-religious policies of com-
munism in Eastern Europe have accelerated the decrease of religious church
members in Eastern Europe.

Similar to Europe than in the United States, a third explanation for the higher
religious movements in the United States.

Decline of Persistence of Religion
Table 14.2. Change of church attendance\(^1\) from the first half to the end of the twentieth century, by geographical, cultural and political macro-regions

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<tr>
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<td>15</td>
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<tr>
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<tr>
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<td>15</td>
<td>9</td>
<td>-6</td>
<td></td>
<td></td>
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<tr>
<td><strong>South America and South-East Asia</strong></td>
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<tr>
<td>Brazil, Philippines</td>
<td>67</td>
<td>70</td>
<td>+3</td>
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</table>

Note:
\(^1\) Church attendance: once a month or more often.
has shined a light on the interaction of Catholic pastoral work (Hitlin, 2007)
other Christian denominations. The establishment of the Catholic Church in
has opened the way for the expansion of new Protestant, Pentecostal, and
Anglican and in the Philippines the ecumenical movement of Catholic
protestant/lines. Church membership has remained on a high level. In Latin
American countries where Catholicism maintains the titles of a popular religion to
indicate not to belong to any religion (see Table 1.4.3). In contrast, in those
countries during the last decade: 25-33 percent of the respondents of these countries
and New Zealand, a massive turn away from religion has taken place.

<table>
<thead>
<tr>
<th>Total</th>
<th>Orthodox</th>
<th>Catholic</th>
<th>Protestant</th>
<th>Pentecostal</th>
<th>Anglican</th>
<th>Other Protestant/lines</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>3</td>
<td>69</td>
<td>35</td>
<td>17</td>
<td>8</td>
<td>100</td>
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<td>98</td>
<td>88</td>
<td>37</td>
<td>22</td>
<td>4</td>
<td>122</td>
<td>118</td>
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<td>70</td>
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<td>3</td>
<td>137</td>
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<td>6</td>
<td>4</td>
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</tr>
</tbody>
</table>

| Orthodox Catholic Protestant Pentecostal Anglican Other Protestant/lines Total |
|-------------------------------|----------------|-------------|------------|----------|------------------------|-------|
| 36                            | 3              | 69          | 35         | 17       | 8                      | 100   |
| 35                            | 98              | 88          | 37         | 22       | 4                      | 122   |
| 8                             | 10              | 69          | 70         | 32       | 3                      | 137   |
| 32                            | 8               | 32          | 22         | 12       | 2                      | 89    |
| 2                             | 2               | 12          | 6          | 4        | 0                      | 20    |

Table 1.4.3 Level of religiosity by denomination and type of religious culture

Decline of persistence of religion

<table>
<thead>
<tr>
<th>Total</th>
<th>Orthodox</th>
<th>Catholic</th>
<th>Protestant</th>
<th>Pentecostal</th>
<th>Anglican</th>
<th>Other Protestant/lines</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>3</td>
<td>69</td>
<td>35</td>
<td>17</td>
<td>8</td>
<td>100</td>
<td>91</td>
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<tr>
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<td>88</td>
<td>37</td>
<td>22</td>
<td>4</td>
<td>122</td>
<td>118</td>
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<tr>
<td>8</td>
<td>10</td>
<td>69</td>
<td>70</td>
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<td>6</td>
<td>4</td>
<td>0</td>
<td>20</td>
<td>18</td>
</tr>
</tbody>
</table>

Table 1.4.2 Religious denomination by type of religious culture

Decline of persistence of religion

<table>
<thead>
<tr>
<th>Total</th>
<th>Orthodox</th>
<th>Catholic</th>
<th>Protestant</th>
<th>Pentecostal</th>
<th>Anglican</th>
<th>Other Protestant/lines</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>3</td>
<td>69</td>
<td>35</td>
<td>17</td>
<td>8</td>
<td>100</td>
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<td>2</td>
<td>12</td>
<td>6</td>
<td>4</td>
<td>0</td>
<td>20</td>
<td>18</td>
</tr>
</tbody>
</table>

Table 1.4.2 Religious denomination by type of religious culture
The results in Table 1.4.4 correspond to our expectations concerning the relationship between gender and religiosity. Women are significantly more religious than men in all countries in our sample. Our hypothesis that there is no clear difference between men and women is not supported. However, in the three Third World countries religion is less important to women than to men.

In Table 1.4.4, we examine by means of multiple regression analysis to which extent religious differences by age cohort, gender, education and income, and external religiosity differ by age cohort, gender, education and income, and external religiosity. This allows us to examine the extent to which religious differences are similar for all countries in comparison.

The Impact of Individual and Macro-Social Life Conditions

For a small minority in our sample, the strictly religious denomination is the case only in Europe. The high degree of religiosity found in the Philippines is due to the social, economic, and political conditions. The Philippines is a country with a high degree of religiosity, and the Catholic Church is the dominant religion. The results presented in Table 1.4.3 confirm our hypotheses that the level of religious participation is significantly higher among members of small denominations than among members of large denominations.
These countries have evolved an increase in social inequality, and the process of industrialization has heightened this inequality. Under the impact of rapid industrialization, the Philippines, in contrast with a substantial part of the population, is in the process of social inequality and to a reduction of educational levels. The developed welfare state, which is a key component of factors, has led to a relative fixed level of prosperity. A relatively egalitarian income distribution is a higher level of prosperity. Most European countries have a higher level of prosperity. In the United Kingdom, in which one has lived the highest level of inequality, the more religious people are a social category, which consists of about one of the most educated and wealthiest people. The level of social inequality and level of religiousness (R = 0.7) are shown in Figure 14.2. The level of education is measured in terms of the level of development and economic development of a country (measured in terms of the level of development). The degree of variation shows a notable negative correlation (R = -0.3). Between the degree of variation and economic development, religiously corresponds more to the educational needs of the lower social class. Religiously corresponds to the cultural and Orthodox, while the more symbolic and institutional forms of Catholic and Orthodox of religion makes Protestantism more attractive to higher-educated people.

<table>
<thead>
<tr>
<th>Income (standardized household income per capita)</th>
<th>Religious Affiliation (scale of religiousness: no religion = 1)</th>
</tr>
</thead>
<tbody>
<tr>
<td>$0^\circ$</td>
<td><strong>0.02</strong></td>
</tr>
<tr>
<td>$0^\circ$</td>
<td><strong>0.05</strong></td>
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<td><strong>0.60</strong></td>
</tr>
</tbody>
</table>

Table 14.1: Religiousness by Gender, Education, Income and Age. For different types of countries (beta-rates of multiple regressions)

Decline of persistence of Religion
ideas of equality among all humans and of the responsibility of the state for
the welfare and protection of all its inhabitants. The idea of the self-responsibility and self-esteem of the common people, the idea of the individual's right to be respected and the idea of the common individual's right to be respected. According to Charles Taylor (1989),
the concept of the "common good" and the idea of the "common welfare" were central features of the European Union and the intellectual
Weber, the distinctive worldview of Protestantism and its individualistic
different way of life, and the direction of causality. According to Max
Thematic association between the improvement of material and
the empirical association between the improvement of economic development.
Thus, economic development, in its role as the key to the success of economic development,
also, in the United States, the relatively high level of social inequality and
crime rates, which affect not only the poor but also the more affluent strata.

Figure 14.1. Human Development Index and level of religiosity
In this chapter, we have investigated the patterns of religiosity in twenty-seven Christian societies around the world, and tried to explain why.

Summary

and Haidar (2006), in spite of the pervasive social inequality and problems of their societies (Haller, 1988), individuals in their communities and providing deep-going emotional support (Collins, 2000). This might explain why Latin American's according to cross-national comparative studies, are among the happiest in the world, according to the latest studies published in the world's leading journals (Gallup, 2000). This might be explained by the integration of religious beliefs to daily life, to some extent, they believe in a romantic view of religion, however, their participation in religious rituals is not widespread. This, people there are more willing to accept their life conditions as God-given. Against such a negative view, people in Latin America and the Philippines, on the other hand, the belief that collective well-being were dispersed also in the Catholic countries of Central

![Gini-index and Level of Religiosity](image)

Figure 1.2: Gini-index and Level of Religiosity

Index values refer to the period between 1996 and 2001. Depending on the country, the Gini-

Decline or persistence of religion
Our expectations, the social position of individuals within society, has only a
small effect on the condition of the society in which one lives. Contrary to
prevailing beliefs, the level of religious belief and attendance is not
significantly related to the level of religious belief and attendance. In
these Catholic countries, where massed forms of popular religion
are dominant, the Catholic Church plays a more central role in
the religious lives of the people. In contrast, in the Protestant
countries, religious affiliation is often a matter of personal choice, and
the Church is not as central to the daily lives of the people.

In the second part of our chapter we have examined the extent

Southern European countries of Italy and Portugal,

Nationalist Catholic societies of Ireland and Poland, but also for the
not only for the superficial outlets of the Third World. This is also true
and churches that continue to be significant. Higher. This is the case
Protestant countries. In these Catholic countries, where massed forms of popular religion
are dominant, the Catholic Church plays a more central role in
the religious lives of the people. In contrast, in the Protestant
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References

Kreider, Patrick, and Manow, 2002.

Notes

Kreider and Manow (2002).

Kreider and Manow (2002).