

For the freedom to profess
religion in the contemporary
world.

Counteracting the causes
of discrimination and helping
the persecuted based on the example
of Christians



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The potential of large-scale social science databases to inform research on religious freedom: an exploratory study

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Introduction

With this report, I aim to investigate the potential of two cross-national large-scale databases from the field of sociology (the European Social Survey; the International Social Survey Programme; see Table A.1; A2) in informing research on religious freedom. These data can serve as complementary to the ones to which access can already be provided through the World Religion Database (<https://worldreligiondatabase.org/>) in researchers seeking to investigate different aspects of religious freedom around the world.

An exploratory analysis of the most recent wave of data available from each database is performed; the analysis is performed in three main steps: First, we visit the instruments used to collect the data – these are questionnaires with close-ended questions investigating citizen's attitudes on a range of social, political and moral issues, including religion and moral values. Second, we identify those questions that elicit information on the specific topic that we are interested in (i.e. religious freedom). Third, we match this information with the data files available online and perform descriptive analysis on the corresponding variables.

The first section of this report (1. The feeling of discrimination because of religion across Europe: evidence from the European Social Survey) relates to the analysis of the European Social Survey data; the second to the International Social Survey data.

1. The feeling of discrimination because of religion across Europe: evidence from the European Social Survey

The European Social Survey (ESS; <https://www.europeansocialsurvey.org/about/>) is a cross-sectional survey conducted bi-annually across Europe, since 2001. Quantitative data are collected as part of this survey, using face-to-face interviews, and a new sample of participants every time. The survey, based on representative samples, measures attitudes, beliefs and behavior patterns of citizens in Europe on different social, political and moral issues, including religion and human values. Among its other aims and objectives, it aspires to introduce valid indicators of a national progress, based on citizens' perceptions and judgements of key aspects of their societies.

For the purposes of our analysis, we use data from European Social Survey Round 8 (2016). A part of this survey was dedicated on eliciting information of the participants on their subjective wellbeing, social exclusion, crime, religion, perceived discrimination, national and ethnic identity, immigration and refugees. A measure of human values was also included in the main instrument of this survey. In

Table A2a (see Appendix A), we provide the list of countries participating in this survey, while, in Table A4a (see Appendix B), we provide a list of the questions that we have isolated and that we consider useful in developing measures of religious freedom, based on this survey.

1.1 Use of weights.

In our analysis we used population size weights, in order to adjust for the fact that even though the countries on our sample have different populations, the sample sizes used across countries were the same (or similar). In this way, we ensured that each country in our sample was represented in proportion to its population size, and we avoided smaller countries being over-represented at the expense of larger ones.

1.2 Descriptive analysis of variables of interest.

1.2.1 Religious composition.

Table 1.1 displays the total number of participants in each country denoting that they belonged to a religious group or denomination. Interestingly enough, Poland has the highest percentage of people denoting themselves as religious (91.4%), while Czechia is characterised by the lower percentage of religious people (19.4%). Another interesting conclusion that derives from this table is the fact that over 40% of the total sample of participants involved in the study, considered themselves as not belonging to a religious group or denomination. In Table 2.2, we display the relative proportion of citizens belonging to different denominations for the different countries under study. We use **bold** to display the main religion group for each country. Spain (91.5%), Ireland (91.5%), Italy (93.0%), Lithuania (94.9%), Poland (99.0%), Portugal (95.0%), Slovenia (93.5%) are predominately Catholic countries, with the percentage of people denoting themselves as catholic being over 90%.

1.2.2 Feeling of religious discrimination (overall).

We proceeded with investigating the extent to which people feel discriminated because of their religion (Table 1.3). The highest proportion of citizens that expressed a feeling of discrimination because of the religious identity was revealed in Israel (mainly associated with the discrimination of Muslims over Jewish people in the country). Among the Catholic countries Ireland (0.5%), Poland (0.9%) and Slovenia (0.6%) had the smallest proportions of people expressing themselves as feeling discriminated because of their religion.

1.2.3 Feeling of religious discrimination (within each denomination).

In order to obtain further insights into the issue of discrimination across European countries, we examined the feeling of discrimination within the different denominations present in each country separately (Table 1.4).

Among the religious groups examined, the issue of religious discrimination seems to be most prevalent with Islamic religions. Nevertheless, Christians also express the feeling of discrimination because of belonging to a religious group/denomination, even in countries where the respective denomination

is the major one. For instance, in Portugal, a Catholic country by default, 0.4% of Catholics said that they felt discriminated, a percentage higher than 0.2% which corresponds to that of people belonging to non-Christian minorities in the country that expressed the same feelings of discrimination.

In the same way, in Belgium, 0.5% of people denoting themselves as Catholic, said that they experienced the feeling of discrimination because of their religion. And, in Finland, 0.5% of Protestants said that they felt discriminated because of their religion – a higher percentage than 0.3% which corresponds to the percentage of people from other Christian religions feeling discriminated in the country.

Even though there are some methodological limitations in our analysis (e.g. small numbers of people from some religious groups resulting in under-representation of the relevant samples in each country), there is clear evidence that religious discrimination is not only experienced by people in Europe belonging to religious minorities: it is also a phenomenon observed with people belonging to the main religious groups of the European countries under investigation. Different factors contributing to the feeling of discrimination because of belonging to a religious group should, hence, be further examined. Another point of discussion that could be made here, is the clear need of large-scale databases, that should be designed to specifically target religious discrimination. In such studies, sampling should be done very carefully (e.g. through stratification) so that adequately large numbers of participants of different minority religions are well-represented in the samples used.

1.3 supplementary Analysis: The feeling of religious discrimination and the feeling of discrimination because of belonging to an ethnic minority.

One aspect that deemed further investigation with regards to religious discrimination using ESS 6, was the extent to which belonging to a different ethnicity was a confounding variable in this analysis. In order to separate the two, we performed cross-tabulations and, as it can be observed, only 21% of the citizens that denoted the feeling of discrimination because of their religion, also stated that they felt discriminated because of their ethnicity (see Table 1.4). More specifically, a percentage of 44% for Orthodox that said that they felt discriminated because of their religion, also stated that they felt discriminated because of their ethnicity. The corresponding percentage for Muslims was 32.2%, Jewish 11.5%, other non-Christian denominations 27.3%, and, for Catholics and Protestants 5.6% and 10.5%, respectively.

Table 1.1. Percentage of people that responded to the question “Do you consider yourself as belonging to any particular religion or denomination”?

Country	No of survey participants	Belonging to a religious group or denomination		
		No of Responders	Yes (% of Responders)	No (% of Responders)
Austria	744	740	73.1%	26.9%
Belgium	939	937	45.5%	54.5%
Switzerland	709	706	61.5%	38.5%
Czechia	893	886	19.4%	80.6%
Germany	7129	7122	54.8%	45.2%
Estonia	110	110	28.2%	71.8%
Spain	3941	3921	67.3%	32.7%
Finland	459	459	55.3%	44.7%
France	5443	5422	53.2%	46.8%
United Kingdom	5380	5371	46.8%	53.2%

Hungary	841	825	51.3	48.7%
Ireland	369	368	74.2%	25.8%
Israel	613	613	98.9%	1.1%
Iceland	27	26	46.2%	53.8%
Italy	5238	5141	74.5%	25.5%
Lithuania	246	243	88.9%	11.1%
Netherlands	1418	1412	33.1%	66.9%
Norway	428	427	53.4%	46.6%
Poland	3226	3178	91.4%	8.6%
Portugal	888	888	73.9%	26.1%
Russian Federation	12115	11761	58.3%	41.7%
Sweden	813	808	36.4%	63.6%
Slovenia	176	175	61.7%	38.3%
Total	52147	51539	59.5%	40.5%

Table 1.2. Percentage of people belonging to different denominations across European countries participating at ESS

Country	Religion or denomination belonging to at present								Total	
	Roman Catholic	Protestant	Eastern Orthodox	other Christian denomination	Jewish	Islamic	Eastern religions	other non-Christian religions		
Austria	N	467	30	11	6	1	21	1	2	539
	%	86.6%	5.6%	2.0%	1.1%	0.2%	3.9%	0.2%	0.4%	100.0%
Belgium	N	326	7	8	5	1	68	5	6	426
	%	76.5%	1.6%	1.9%	1.2%	0.2%	16.0%	1.2%	1.4%	100.0%
Switzerland	N	217	154	7	10	3	33	5	2	431
	%	50.3%	35.7%	1.6%	2.3%	0.7%	7.7%	1.2%	0.5%	100.0%
Czechia	N	144	10	2	9	2	0	1	2	170
	%	84.7%	5.9%	1.2%	5.3%	1.2%	0.0%	0.6%	1.2%	100.0%
Germany	N	1422	1910	60	120	12	277	55	15	3871
	%	36.7%	49.3%	1.5%	3.1%	0.3%	7.2%	1.4%	0.4%	100.0%
Estonia	N	2	8	19	1	0	0	0	1	31
	%	6.5%	25.8%	61.3%	3.2%	0.0%	0.0%	0.0%	3.2%	100.0%
Spain	N	2410	32	60	54	0	64	6	8	2634
	%	91.5%	1.2%	2.3%	2.1%	0.0%	2.4%	0.2%	0.3%	100.0%
Finland	N	1	238	3	5	0	4	1	1	253
	%	0.4%	94.1%	1.2%	2.0%	0.0%	1.6%	0.4%	0.4%	100.0%
France	N	2403	129	32	24	26	231	3	16	2864
	%	83.9%	4.5%	1.1%	0.8%	0.9%	8.1%	0.1%	0.6%	100.0%
United Kingdom	N	590	1530	0	157	0	124	91	22	2514
	%	23.5%	60.9%	0.0%	6.2%	0.0%	4.9%	3.6%	0.9%	100.0%
Hungary	N	311	103	1	2	1	0	0	2	420
	%	74.0%	24.5%	0.2%	0.5%	0.2%	0.0%	0.0%	0.5%	100.0%
Ireland	N	247	10	1	5	0	3	2	2	270
	%	91.5%	3.7%	0.4%	1.9%	0.0%	1.1%	0.7%	0.7%	100.0%
Israel	N	0	0	0	0	466	119	0	0	585
	%	0.0%	0.0%	0.0%	0.0%	79.7%	20.3%	0.0%	0.0%	100.0%
Iceland	N	0	12	0	0	0	0	0	0	12
	%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%

Italy	N	3553	16	86	54	2	88	16	6	3821
	%	93.0%	0.4%	2.3%	1.4%	0.1%	2.3%	0.4%	0.2%	100.0%
Lithuania	N	203	1	10	0	0	0	0	0	214
	%	94.9%	0.5%	4.7%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
Netherlands	N	187	199	3	37	2	28	9	2	467
	%	40.0%	42.6%	0.6%	7.9%	0.4%	6.0%	1.9%	0.4%	100.0%
Norway	N	8	200	2	2	0	10	3	3	228
	%	3.5%	87.7%	0.9%	0.9%	0.0%	4.4%	1.3%	1.3%	100.0%
Poland	N	2866	0	10	13	0	2	4	0	2895
	%	99.0%	0.0%	0.3%	0.4%	0.0%	0.1%	0.1%	0.0%	100.0%
Portugal	N	621	4	1	22	0	0	0	6	654
	%	95.0%	0.6%	0.2%	3.4%	0.0%	0.0%	0.0%	0.9%	100.0%
Russian Federation	N	20	45	6018	25	0	653	35	10	6806
	%	0.3%	0.7%	88.4%	0.4%	0.0%	9.6%	0.5%	0.1%	100.0%
Sweden	N	13	237	5	9	1	24	4	3	296
	%	4.4%	80.1%	1.7%	3.0%	0.3%	8.1%	1.4%	1.0%	100.0%
Slovenia	N	100	1	3	0	0	3	0	0	107
	%	93.5%	0.9%	2.8%	0.0%	0.0%	2.8%	0.0%	0.0%	100.0%
Total	N	16111	4876	6342	560	517	1752	241	109	30508
	%	52.8%	16.0%	20.8%	1.8%	1.7%	5.7%	0.8%	0.4%	100.0%

Table 1.3. The feeling of discrimination because of religion across European Countries

Country	Discrimination of respondent's group: religion		Total	
	Not marked	Marked		
Austria	N	733	11	744
	%	98.5%	1.5%	
Belgium	N	901	38	939
	%	96.0%	4.0%	100.0%
Switzerland	N	708	1	709
	%	99.9%	0.1%	100.0%
Czechia	N	893	0	893
	%	100.0%	0.0%	100.0%
Germany	N	7029	100	7129
	%	98.6%	1.4%	100.0%
Estonia	N	110	0	110
	%	100.0%	0.0%	100.0%
Spain	N	3869	72	3941
	%	98.2%	1.8%	100.0%
Finland	N	455	4	459
	%	99.1%	0.9%	100.0%
France	N	5351	92	5443
	%	98.3%	1.7%	100.0%
United Kingdom	N	5220	159	5379
	%	97.0%	3.0%	100.0%
Hungary	N	839	2	841
	%	99.8%	0.2%	100.0%

Ireland	N	367	2	369
	%	99.5%	0.5%	100.0%
Israel	N	522	91	613
	%	85.2%	14.8%	100.0%
Iceland	N	26	0	26
	%	100.0%	0.0%	100.0%
Italy	N	5183	56	5239
	%	98.9%	1.1%	100.0%
Lithuania	N	246	1	247
	%	99.6%	0.4%	100.0%
Netherlands	N	1395	23	1418
	%	98.4%	1.6%	100.0%
Norway	N	422	5	427
	%	98.8%	1.2%	100.0%
Poland	N	3195	30	3225
	%	99.1%	0.9%	100.0%
Portugal	N	880	8	888
	%	99.1%	0.9%	100.0%
Russian Federation	N	12041	75	12116
	%	99.4%	0.6%	100.0%
Sweden	N	804	9	813
	%	98.9%	1.1%	100.0%
Slovenia	N	175	1	176
	%	99.4%	0.6%	100.0%
Total	N	51364	780	52144
	%	98.5%	1.5%	100.0%

Table 1.4. Feeling of discrimination because of religion and because of ethnicity

			Discrimination of respondent's group: ethnic group		Total
			Not marked	Marked	
Discrimination of respondent's group: religion	Not marked	N	51030	335	51365
		%	99.3%	0.7%	100.0%
	Marked	N	618	164	782
		%	79.0%	21.0%	100.0%
Total		N	51648	499	52147
		% of Total	99.0%	1.0%	100.0%

Table 1.5. The feeling of religious discrimination for the different denominations present in European Countries

Country		not Discriminated	Catholic	Protestant	Eastern Orthodox	Other Christian	Jewish	Islamic	Eastern	Other Non-Christian
Austria	N	1980	4	1	0	1	1	17	0	0
	%	98.80%	0.20%	0.00%	0.00%	0.00%	0.00%	0.80%	0.00%	0.00%
Belgium	N	1695	8	0	1	0	0.00	53	0	3
	%	96.30%	0.50%	0.00%	0.10%	0.00%	0.00%	3.00%	0.00%	0.20%
Switzerland	N	1522	0	1	0	0	0.00	0	0	0
	%	98.55%	0.00%	0.07%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

	%	99.90%	0.00%	0.10%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Czechia	N	2268	0	0	0	0	0.00	0	0	0
	%	100.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Germany	N	2812	2	4	0	2	0.00	24	0	1
	%	98.80%	0.10%	0.10%	0.00%	0.10%	0.00%	0.80%	0.00%	0.00%
Estonia	N	2013	0	2	3	0	0.00	0	0	0
	%	99.80%	0.00%	0.10%	0.10%	0.00%	0.00%	0.00%	0.00%	0.00%
Spain	N	1922	25	2	1	1	0.00	5	0	1
	%	98.20%	1.30%	0.10%	0.10%	0.10%	0.00%	0.30%	0.00%	0.10%
Finland	N	1909	0	7	0	6	0.00	3	0	0
	%	99.20%	0.00%	0.40%	0.00%	0.30%	0.00%	0.20%	0.00%	0.00%
France	N	2035	11	0	0	0	1.00	17	0	0
	%	98.60%	0.50%	0.00%	0.00%	0.00%	0.00%	0.80%	0.00%	0.00%
United Kingdom	N	1901	11	16	0	10	0.00	13	0	1
	%	97.40%	0.60%	0.80%	0.00%	0.50%	0.00%	0.70%	0.00%	0.10%
Hungary	N	1610	2	1	0	0	1.00	0	0	0
	%	99.80%	0.10%	0.10%	0.00%	0.00%	0.10%	0.00%	0.00%	0.00%
Ireland	N	2743	4	2	0	0	0.00	3	1	1
	%	99.60%	0.10%	0.10%	0.00%	0.00%	0.00%	0.10%	0.00%	0.00%
Israel	N	2177	0	0	0	0	80.00	285	0	0
	%	85.60%	0.00%	0.00%	0.00%	0.00%	3.10%	11.20%	0.00%	0.00%
Iceland	N	876	0	3	0	0	0.00	0	0	0
	%	99.70%	0.00%	0.30%	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%

		not Discriminated	Catholic	Protestant	Eastern Orthodox	Other Christian	Jewish	Islamic	Eastern	Other Non-Christian
Italy	N	2598	2	1	1	6	1.00	13	1	0
	%	99.00%	0.10%	0.00%	0.00%	0.20%	0.00%	0.50%	0.00%	0.00%
Lithuania	N	2115	3	0	3	0	0.00	0	0	0
	%	99.70%	0.10%	0.00%	0.10%	0.00%	0.00%	0.00%	0.00%	0.00%
Netherlands	N	1654	0	2	0	5	1.00	13	1	0
	%	98.70%	0.00%	0.10%	0.00%	0.30%	0.10%	0.80%	0.10%	0.00%
Norway	N	1526	1	7	0	0	0.00%	8	1	0
	%	98.90%	0.10%	0.50%	0.00%	0.00%	0.00%	0.50%	0.10%	0.00%
Poland	N	1678	7	0	1	2	0.00%	0	1	0
	%	99.30%	0.40%	0.00%	0.10%	0.10%	0.00%	0.00%	0.10%	0.00%
Portugal	N	1258	6	0	0	3	0.00%	0	0	2
	%	99.10%	0.50%	0.00%	0.00%	0.20%	0.00%	0.00%	0.00%	0.20%
Russian Federation	N	2415	0	1	2	1	0.00%	4	0	0
	%	99.70%	0.00%	0.00%	0.10%	0.00%	0.00%	0.20%	0.00%	0.00%
Sweden	N	1534	1	8	1	3	0.00%	2	0	0
	%	99.00%	0.10%	0.50%	0.10%	0.20%	0.00%	0.10%	0.00%	0.00%
Slovenia	N	1298	2	0	0	0	0.00%	3	0	1
	%	99.50%	0.20%	0.00%	0.00%	0.00%	0.00%	0.20%	0.00%	0.10%
Total	N	43539	89	58	13	40	8600.00%	463	5	10
	%	98.30%	0.20%	0.10%	0.00%	0.10%	0.20%	1.00%	0.00%	0.00%

Note. The table shows the percentage of people feeling discriminated from the total number of people that denoted as members of the specific religious group or denomination. We use bold, to show the percentage of people expressing the feeling of discrimination, even though they belong to the major religious group in the corresponding country.

2. The International Social Survey Program: Exploratory Analysis

The International Social Survey (ISSP) established in 1984 conducts surveys every year across the globe. In Table A4.c the different topics investigated by the survey are displayed. In this report we focus on the 2008 Religion data released by the survey.

The survey conducted in 2008 asked participants a range of questions relevant to peoples' religious views, some of which could be interesting for the purposes of the project (see Table A4.b). One set of questions attempted to elicit people's views on the extent to which religious freedoms should be allowed in schools. More specifically the question was concerned with the extent to which girls could cover their heads at school, which is considered a form of exercising religious freedom. Another question was concerned with the extent to which people agreed or not that religious symbols should be allowed in schools. And, a third one, asked the citizens whether they agreed or not if religious schools should receive funding from the state. Finally, the last question was concerned with the extent to which people believed that specific religious groups could receive funding from the state. In what follows we present some of our exploratory work concerning these four questions.

Access to data from the International Social Survey is rather restrictive, and, therefore, the amount of information that we managed to get from this database was not as thorough as that of the European Social Survey. Hence, for the purposes of this report, we present our work on the twelve Countries for which data were readily available in the samples of the International Social Survey (see Table 2.1).

2.1 Main findings

2.1.1 Descriptive analysis for the question "...young girls should be allowed to cover their heads in school if this is part of their religious tradition?"

This question was a 7-point Likert scale with one (1) denoting disagreement and seven (7) denoting agreement. Our findings suggested that, for the Countries present in our data, citizens believed that girls should not be allowed to cover their heads in school: the average value of their responses laid between one and two; except for Italy (Mean = 2.07, S.D. = 2.2) and Portugal (Mean=2.47, S.D.=1.05). But even for these two Countries, citizens tended to disagree with the statement that girls should be allowed to wear a scarf in school as part of their religious tradition.

2.1.2 Should religious symbols, such as crosses, be forbidden in state schools?

This question was concerned with the extent to which people believed that religious symbols should be forbidden in schools. For most of the Countries more than 10% of the citizens, were positive towards this statement. Only for Denmark (7.7 %) and Finland (6.2%) the percentage was smaller. Further analysis (Table 2.5) revealed that such views were associated very little with Catholics, Anglicans or Protestants, and, more, with non-Christian religious groups, Muslims and citizens denoted as "other religious group".

- 2.1.3 If a religious school meets the normal educational standards, should the state support it financially – completely, partly, or not at all.

The findings (Table 2.3) clearly show no evidence in opposition of state funding for religious schools for all the Countries participating in the study.

- 2.1.4 Which kinds of religion, if any, should receive regular financial support from the state? (1= "all religions", 2= "just the main Christian Religions", 3= "no church or religious group").

For Belgium (47.3%) and Italy (51.6%) most citizens were in favour of the government supporting financially all religions. For Hungary (43.6%) the most popular choice was for government providing financial support for Christians. For Great Britain (40.6%), Poland (47.8%) and Portugal (48.7%), most citizens denoted that they would prefer their government not to give funding to support the work of different religious groups.

2.2 Conclusion.

There are three main conclusions that can be derived from the analysis of ISS. First, for all participating Countries, citizens were, in general, against the schools allowing the girls to cover their heads because of religious reasons. Second, most non-Christians were in favour of religious symbols being forbidden in schools. Lastly, even though most citizens of the participating Countries seemed to have no opposition to the government funding religious schools of good educational standards, they did seem hesitant to accept government to provide funding to support different religious groups and communities. Despite interesting information from this data, its relevance to the research on religious freedom is only indirect. Except if combined with other data sources (see section 4) ISS has little to offer in the understanding of the way in which religious freedom is practiced around the world.

If we combine data measuring the extent to which the Country's policies allow religious freedoms with attitudinal data from ISS, it will be possible to see, for instance, whether Countries with high religious freedom index, as obtained with objective measures (e.g. the Country's laws) significantly influence or not, their citizen's attitudes. If this is the case, then this would mean that political authorities could influence citizens' perceptions regarding religious freedom. If not, then this could indicate that other factors exist that influence citizens attitudes towards different aspects of religious freedom. Finally, hate crime incidence linked to religion can also be used together with the attitudinal and policy data, and possible links and relations can be investigated further.

Table 2.1 Countries Participating at the 2008 International Social Survey Religion Data

	Frequency	Percent (%)
Belgium	1662	13.5
Denmark	606	4.9
Finland	786	6.4
Great Britain	1466	11.9
Hungary	1000	8.1
Italy	2149	17.4
Netherlands	1004	8.1
Norway	503	4.1
Poland	1134	9.2
Portugal	986	8.0

Sweden	1032	8.4
Total	12328	

Table 2.2. Citizens' attitudes for issues relevant to religious freedoms at schools

Country	"allowed: girls cover heads"		"religious symbols forbidden in state schools" (% yes)	
		Mean		
Belgium	N	1586	% yes	16.8%
	Std. Deviation	.884		
	Mean	1.81		
Denmark	N	585	% yes	7.7%
	Std. Deviation	1.061		
	Mean	1.85		
Finland	N	692	% yes	6.2%
	Std. Deviation	1.130		
	Mean	1.88		
Great Britain	N	1436	% yes	7.2%
	Std. Deviation	.991		
	Mean	1.86		
Hungary	N	972	% yes	14.1%
	Std. Deviation	.817		
	Mean	1.87		
Italy	N	1993	% yes	12.5%
	Std. Deviation	.906		
	Mean	2.07		
Netherlands	N	970	% yes	17.2%
	Std. Deviation	.819		
	Mean	1.76		
Norway	N	468	% yes	13.7%
	Std. Deviation	.930		
	Mean	1.92		
Poland	N	1068	% yes	14.2%
	Std. Deviation	.703		
	Mean	1.98		
Portugal	N	978	% yes	12.1%
	Std. Deviation	1.053		
	Mean	2.47		
Sweden	N	974	% yes	11.9%
	Std. Deviation	.857		
	Mean	1.73		

Table 2.3. People's attitudes towards government providing funding to the main religious schools of the Country, i.e. Christianity (% of people that agree)

Financial support for religious schools						
Country		yes, completely	yes, but only a part (Christian)	not at all	I do not mind	Total
Belgium	N	671	670	119	126	1586
	%	42.3%	42.2%	7.5%	7.9%	100.0%
Denmark	N	302	143	64	76	585
	%	51.6%	24.4%	10.9%	13.0%	100.0%
Finland	N	376	133	72	111	692
	%	54.3%	19.2%	10.4%	16.0%	100.0%
Great Britain	N	654	502	112	168	1436
	%	45.5%	35.0%	7.8%	11.7%	100.0%

Hungary	N	336	482	96	58	972
	%	34.6%	49.6%	9.9%	6.0%	100.0%
Italy	N	684	562	676	71	1993
	%	34.3%	28.2%	33.9%	3.6%	100.0%
Netherlands	N	422	408	92	48	970
	%	43.5%	42.1%	9.5%	4.9%	100.0%
Norway	N	181	187	58	42	468
	%	38.7%	40.0%	12.4%	9.0%	100.0%
Poland	N	233	663	131	41	1068
	%	21.8%	62.1%	12.3%	3.8%	100.0%
Portugal	N	206	321	237	214	978
	%	21.1%	32.8%	24.2%	21.9%	100.0%
Sweden	N	478	329	120	47	974
	%	49.1%	33.8%	12.3%	4.8%	100.0%
Total	N	4543	4400	1777	1002	11722
	%	38.8%	37.5%	15.2%	8.5%	100.0%

Table 2.4. People’s attitudes towards government providing funding to the main religious schools of the Country, i.e. Christianity (% of people that agree)

Country		financial support for which religions			Total
		all religions	just the main Christian religions	no religious group	
Belgium	N	777	230	623	1630
	%	47.7%	14.1%	38.2%	100.0%
Great Britain	N	519	296	556	1371
	%	37.9%	21.6%	40.6%	100.0%
Hungary	N	360	408	164	932
	%	38.6%	43.8%	17.6%	100.0%
Italy	N	1109	545	495	2149
	%	51.6%	25.4%	23.0%	100.0%
Netherlands	N	426	71	480	977
	%	43.6%	7.3%	49.1%	100.0%
Poland	N	363	214	528	1105
	%	32.9%	19.4%	47.8%	100.0%
Portugal	N	298	198	471	967
	%	30.8%	20.5%	48.7%	100.0%
Total	N	3852	1962	3317	9131
	% wi	42.2%	21.5%	36.3%	100.0%

Table 2.5 Religious groups in opposition of the presence of religious symbols in the schools

		Should religious symbols be forbidden in state schools?		Total
		yes	no	
Roman-Catholic	N	507	4614	5121
	%	9.9%	90.1%	100.0%
Protestant	N	280	2591	2871
	%	9.8%	90.2%	100.0%
Anglican	N	20	394	414
	%	4.8%	95.2%	100.0%
Other Christian	N	41	190	231
	%	17.7%	82.3%	100.0%

Non-Christian	N	34	127	161
	%	21.1%	78.9%	100.0%
None	N	2	17	19
	%	10.5%	89.5%	100.0%

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Appendix A

Table A.1. A Survey by Year tabulation

Source of data	European Social Survey	International Social Survey
Year		
1991		1991
1992		
1993		
1994		
1995		
1996		
1997		
1998		1998
1999		
2000		
2001		
2002	2002	
2003		

2004	2004	
2005		
2006	2006	
2007		
2008	2008	2008
2009		
2010	2010	
2011		
2012	2012	
2013		
2014	2014	
2015		
2016	2016	
Year		
2017		
2018		2018
2019		
2020		
2021		
2022		2022

¹ The first wave for the Wold Values Survey was conducted in years 1981-1984.

² A European Values Survey was also conducted in year 1981 and year 1990.

Table A2a. European Social Survey. A Theme by Year Cross-Tabulation¹

	R1 2002	R2 2004	R3 2006	R4 2008	R5 2010	R6 2012	R7 2014	R8 2016
Media and social trust	•	•	•	•	•	•	•	•
Politics	•	•	•	•	•	•	•	•
Subjective well-being...	•	•	•	•	•	•	•	•
Gender, Household	•	•	•	•	•	•	•	•
Socio demographics	•	•	•	•	•	•	•	•
Human values	•	•	•	•	•	•	•	•
Immigration	•						•	
Citizen involvement	•							
Health and care		•						
Economic morality		•						
Family work and well-being		•			•			
Timing of life			•					
Personal ... well-being			•			•		
Welfare attitudes				•				•
Ageism				•				
Justice					•			
Democracy						•		
Social inequalities in health							•	
Public attitudes to climate change								•

¹Source: <https://www.europeansocialsurvey.org/data/module-index.html>. Round 9 of ESS was released on October 2019.

Table A2b. International Social Survey. A Theme by Year Cross-Tabulation¹

Topic	Years for which such data are available				
Role of Government	1985	1990	1996	2006	2016
Social Networks	1986	2001	2017		
Social Inequality	1987	1992	1999	2009	2019
Family and Changing Gender Roles	1988	1994	2002	2012	
Work Orientations	1989	1997	2005	2015	
Religion	1991	1998	2008	2018	
Environment	1993	2000	2010	2020	
National Identity	1995	2003	2013		
Citizenship	2004	2014			
Leisure Time and Sports	2007				
Health and Health Care	2011				

¹Source: <http://w.issp.org/data-download/by-topic/>

Table A3. Participating Countries in the surveys visited

European Social Survey
Austria Belgium Switzerland Czechia Germany Estonia Spain Finland France United Kingdom Hungary Ireland Israel Iceland Italy Lithuania Netherlands Norway Poland Portugal Russian Federation Sweden Slovenia
International Social Survey
Belgium Denmark Finland Great Britain Hungary Italy Netherlands Norway Poland Portugal Sweden

Table A4. Question Bank: Variables for future reference

A4a. European Social Survey Round 6

(C8) Have you or a member of your household been the victim of a burglary or assault in the last 5 years? (<i>Yes, No, Do not know/Refusal</i>)
(C11) Do you consider yourself as belonging to ⁴⁴ any particular religion or denomination? (<i>Yes, No, Do not know/Refusal</i>)
(C12) Which one? (<i>Roman Catholic, Protestant, Eastern Orthodox, Other Christian denomination, Jewish, Islamic, Eastern religions, Other non-Christian religions, Refusal</i>)
(C15) Regardless of whether you belong to a particular religion, how religious would you say you are? (<i>a scale from 1 to 10</i>)
(C16) Apart from special occasions such as weddings and funerals, about how often do you attend religious services nowadays? (<i>Every day ... Never</i>)
(C17) Apart from when you are at religious services, how often, if at all, do you pray? (<i>Every day, ..., Never</i>)
(C18) Would you describe yourself as being a member of a group that is discriminated against in this Country? (<i>Yes, No</i>)
(C19) On what grounds is your group discriminated against? (<i>Colour or race, Nationality, Religion, Language, Ethnic group, Age, Gender, Sexuality, Disability</i>)
(C26) Do you belong to a minority ethnic group in [Country]? (<i>Yes, No</i>)
(C34) How important do you think each of these things should be in deciding whether someone born, brought up and living outside [Country] should be able to come and live here? Firstly, how important should it be for them to... come from a Christian ⁴⁹ background? (<i>scale from 1 to 10</i>)
(C37) How important do you think coming from a Christian background should be in deciding whether someone should be able to come and live here? (<i>scale from 1 to 10</i>)

A4b. International Social Survey (Religion 2008)

Q61. How many of your closest friends have views on religion that differ from yours? (1= "none of my friends",... "all of my friends")
--

<p>Q64.</p> <p>a....young girls should <i>be allowed to cover their heads in school if this is part of their religious tradition?</i></p> <p>b....<i>people should be allowed to take soft drugs such as marijuana if this is a part of their religious ritual?</i></p> <p>c....<i>parents should be allowed, for religious reasons, to prevent their children having a blood transfusion?</i></p> <p>d..... <i>people should be allowed to commit suicide for religious reasons?</i></p> <p>(1= strongly agree, ..., 5 = strongly disagree)</p>
Q 68. Should religious symbols, such as crosses, be forbidden in state schools? (Yes, No)
Q 69. If a religious school meets the normal educational standards, should the state support it financially – completely, partly, or not at all? (1= <i>yes completely</i> , 2 = <i>yes, but only partly</i> , 3 = <i>not at all</i>)
Q 70. Which kinds of religion, if any, should receive regular financial support from the state? (1= “ <i>all religions</i> ”, 2= “ <i>just the main Christian Religions</i> ”, 3= “ <i>no church or religious group</i> ”)
<p>Q71. Again, for each statement, how strongly do you agree or disagree?</p> <p>a. If you want people to tell the truth in court, then they should be made to wear an oath with reference to God.</p> <p>b. In making laws about moral questions, such as abortion and euthanasia (<i>GB: or mercy killing</i>), representatives of the main religions should be consulted.</p> <p>c. If a nurse is asked to assist in a legal abortion, she should be allowed to refuse <i>for religious reasons</i>.</p>

Appendix B.

Exploratory work on the World Values Database (WVS)

The World Values Survey (www.worldvaluessurvey.org), that started in 1981 is a cross-national, time-series investigation that tracks how human values and beliefs change across countries over time. The database has been claimed to be useful, for among other topics, religion. There are four waves of the study altogether, the first (Wave 1) commencing in 1981 and finishing in 1984 and the most recent one that has been released (Wave 6) that corresponds to the years 2010 up until 2014. The very last wave (Wave 7) covers the years 2015 up until 2020 and it is yet to be released.

In Appendix B, we present analysis of World Values Survey, Wave 6. In our sample we have fifty-nine countries, and for each country we calculate the average score of question V106 and V156 (see Table B1). The findings are displayed in Table B2. In general, citizens in the participating countries did not indicate trust towards people from other religions, while, on average, citizens agree with the statement that people from other religions can be as moral as people from their own.

Table B1. World Values Survey (Wave 6; 2010 – 2014): Questions for future reference

V106. Could you tell me for each whether you trust people from other religious completely, somewhat, not very much or not at all? (1 = “ <i>Trust Completely</i> ”, ..., 4= “ <i>Do not trust at all</i> ”)
How much do you agree with the following statements? (1 = “ <i>Strongly agree</i> ”, ..., 4= “ <i>Strongly Disagree</i> ”)
V156. People who belong to different religions are probably just as moral as those who belong to mine.

Table B2. Attitudes towards people from a different religion across countries: Evidence from the latest round of the World Values Survey

	N	Minimum	Maximum	Mean	Std. Deviation
How much you trust people from another religion?	59	2.07	3.48	2.7998	.31210
People who belong to different religions are probably just as moral as those who belong to mine	59	1.74	2.88	2.1685	.28334
Valid N (listwise)	59				