



THE LINK BETWEEN RELIGIOSITY AND FERTILITY INTENTIONS IN EUROPE: HOW DOES IT VARY BY WELFARE STATE AND BY FAMILY TYPE?

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9th Demographic Conference of
Young Demographers, Prague
16-2-2018

PLAN OF THE PRESENTATION

- Research question and novelties of this article
- Literature review
- Data and method of analysis
- Characteristics of the individuals in the sample
- Results for the intentions of women and men to have a third child
- Conclusion
- Limitations of this study

RESEARCH QUESTION AND NOVELTIES

- **Aim of this study:** I aim to explore the effect of men's religiosity (church attendance and religious denomination) on fertility intentions in 8 European countries.
- The role of religiosity as a source of well-being and the role of the size of religious groups are taken into account.
- Countries are classified on the basis of the **type of welfare state** (Esping-Andersen, 1990; Ferrera, 1996; Fenger, 2007):
 - **Conservative w.s.:** Germany, France, Austria
 - **Social- Democratic model:** Sweden
 - **Developing w.s.:** Georgia (resembles the familistic)
 - **Former-USSR w.s.:** Russia (resembles the conservative)
 - **Post- communist European w.s.:** Bulgaria and Czech Republic (the most extensive among the Eastern European countries)

LITERATURE REVIEW

■ Why the effect of religiosity?

Despite the considerable decline in religiosity in European countries, literature shows a positive effect of all forms of religiosity on fertility intentions (Philipov & Berghammer, 2007; Adsera, 2006).

■ Why men?

“The fact of claiming membership to a religious group is, to some degree, a more differential statement for men than it is for women” (Adsera, 2006: 273).

■ Belonging to a religious denomination:

1) Literature shows that Christians have a distinctly higher fertility in countries that are either pluralistic or have low religiosity (Baudin, 2015: 409; Philipov and Berghammer, 2007: 293).

LITERATURE REVIEW

2) Among the affiliated Europeans, those who have a significantly higher fertility than all the others are Muslims (Westoff and Frejka, 2007; Kaufmann et al., 2012: 83). However, the decrease in socio-economic inequality and a longer stay can diminish differences in fertility between Muslims and other religious groups in Europe (Paihlé, 2017; Stonawski et al., 2015; Garssen and Nicolaas, 2008).

Religious practice:

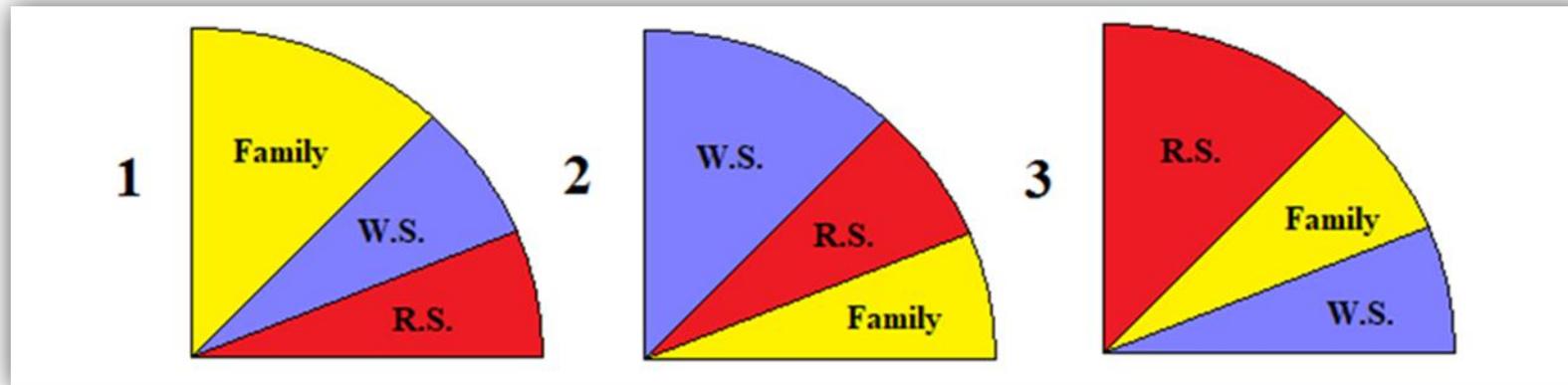
- Religious organizations seem to be important as source of socialization and welfare for their members as other informal sources such as family or formal sources, such as the Welfare State (Baudin, 2015; McDonald, 2006).

LITERATURE REVIEW

- The relationship between "the variety of forms of social capital" (or "external resources to individuals") and intentions to have a second child shows that in most cases they operate **in a complementary manner**: In countries where social protection systems are limited, personal networks are the main sources of support (Di Giulio et al, 2012: 16), while in countries where social protection systems are extensive, informal support is less important.

HYPOTHESES

- **H1:** In all countries, religious practice, as a source of well-being, positively affects fertility intentions, but religious practice has a stronger effect on the fertility intentions of men in countries where the welfare state or the family is a weaker source of well-being. E.g. France, Czech Republic and Russia.



HYPOTHESES

- **H2:** All forms of religiosity (church attendance or religious affiliation) have a greater effect on men than on **women's fertility intentions**.
- **H3:** The effect of being **Christian** on fertility intentions is higher in religiously pluralistic countries or in countries with low religiosity compared to highly religious countries where a denomination dominates.
- **H4:** The effect of being **Muslim** on fertility intentions is lower in Eastern European countries where they are mostly natives and have lived with Christians for centuries.

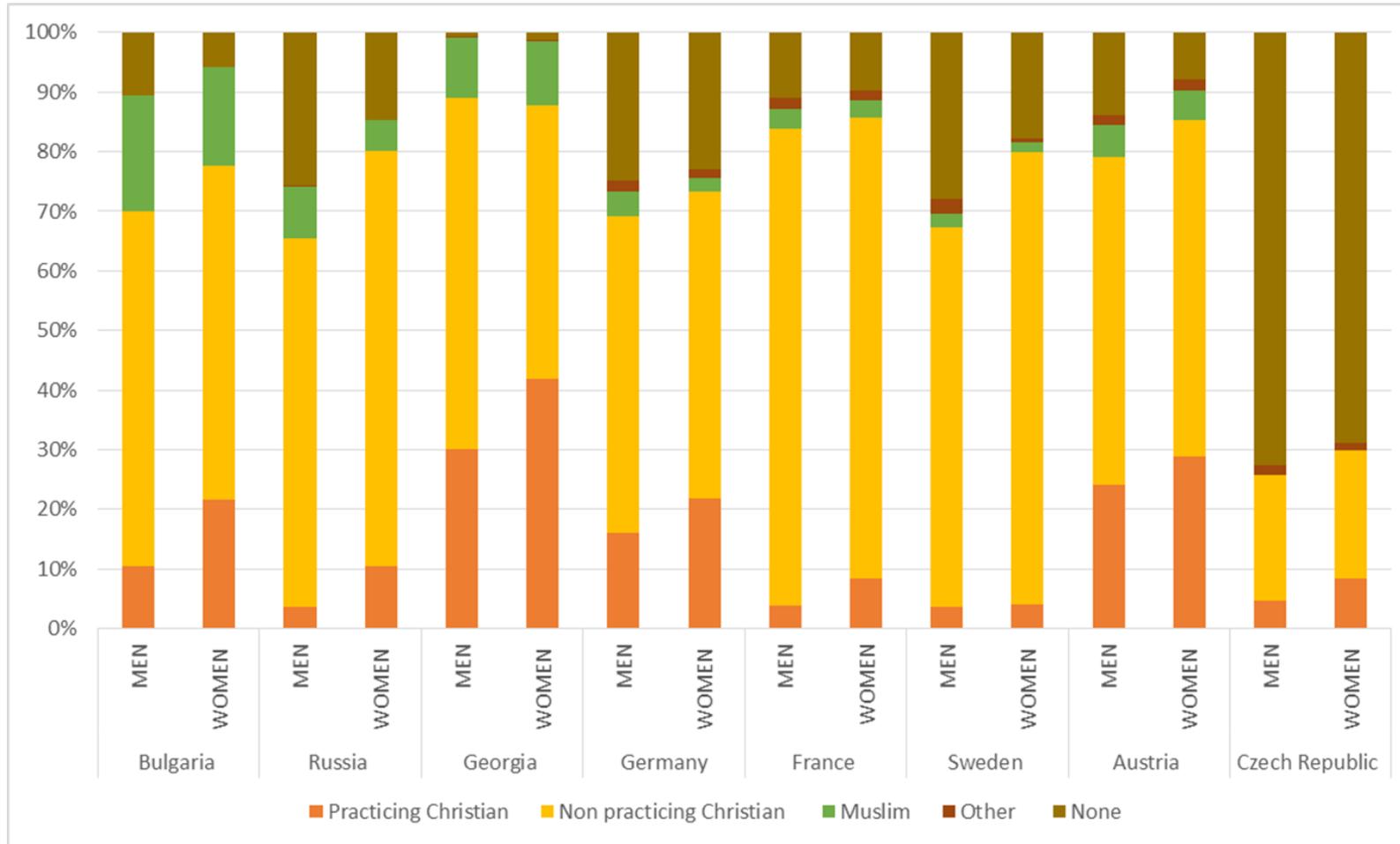
DATA AND METHOD OF ANALYSIS

- Generations and Gender Program (GGP, first wave)
- **8 countries:** Bulgaria, Russia, Georgia, Germany, France, Sweden, Austria, Czech Republic
- **Sample:** 3721 men and 7027 women

- **Method of Analysis:** **Logistic Regression** to predict whether men and women intent to have a 3rd child within 3 years.

- **Main explanatory variable:** Religious denomination and church attendance
- **Control Variables:** Age, Marital Status, Education, Type of settlement

CHARACTERISTICS OF THE INDIVIDUALS



Source: Generations and Gender Programmer, 1st wave

CHARACTERISTICS OF THE INDIVIDUALS

- In all countries, women attend more frequently than men in religious services.
- Among both men and women, Georgians and Austrians have the highest percentages of **practicing Christian** at religious services: 30.01% of men and 41.86% of women in Georgia, while in Austria 24.06 % and 28.82%, respectively.
- The percentages of each **religious group** differ strongly from one country to another: 88.92% of men in Georgia are Christians (87.49% of the women), while in Czech Republic, Christians represent only 25.7% of men (28.81% of women).
- Finally, **Islam** has a larger part of the sample of Eastern European countries than that Western countries: more than 10% of women or men in Bulgaria and in Georgia, less than 5% in Germany, France, Sweden and Czech Republic.

RESULTS FOR THE INTENTIONS OF WOMEN AND MEN TO HAVE A THIRD CHILD

MEN	Bulgaria	Russia	Georgia	Germany	France	Sweden	Austria	Czech Republic
Religious denomination and church attendance (Ref= Non Practicing Christian)								
Practicing Christian	1.79	1.65	1.37	0.4	3.52*	4.51**	1.58	4.07**
Muslim	0.43	4.9***	1.43	2.52	10.2***	4.45	0.93	
Other		/	/	49.39***	1.04	/	0.83	/
None	/	0.96	0.8	0.42	0.53	0.4	1.18	1.19
Log Pseudolikelihood	-85.87	-121.47	-343.55	-61.01	-144.37	-61.82	-121.77	-131.19
N	724	429	669	294	442	217	321	425
WOMEN	Bulgaria	Russia	Georgia	Germany	France	Sweden	Austria	Czech Republic
Religious denomination and church attendance (Ref= Non Practicing Christian)								
Practicing Christian	1	2.94**	0.94	2.25*	0.86	1.03	1.89*	1.45
Muslim	0.18*	3.89**	1.13	1.45	4.57***	1.6	1.17	
Other		/	/	0.95	1.37	/	4.78*	/
None	0.87	0.51	/	0.48	0.39*	0.88	0.72	1.08
Log Pseudolikelihood	-93.08	-104.4	-308.07	-98.54	-152.29	-82.49	-124.91	-113.68
N	1498	799	832	651	613	292	669	631

Notes: *p<0.01 ; **p<0.05 ; *p<0.1; Weighted data; Additionally controlled for age, marital status, education and type of settlement**

RESULTS FOR THE INTENTIONS OF WOMEN AND MEN TO HAVE A THIRD CHILD

- **Monthly attendance** of men has high and significant OR in France (3.52) and the Czech Republic (4.07), but not in countries with the highest percentages of monthly attendance in religious services, such as Austria and Georgia.
- Monthly attendance has a considerable effect on men's fertility intentions also in **Sweden** (4.51), a country with extended welfare system and weak family relationships.
- It seems that the highest OR of **Christians** is found in Sweden (2.5 times higher than that of non religious).
- Among religious groups, **Muslims** have higher fertility intentions in the Western (France, Sweden) than in Eastern European countries, such as Bulgaria.

CONCLUSION

- The results on religious practice may be simply due to the fact that in countries where **a small percentage of people attend in religious services**, their demographic behavior may be quite different than that of non-religious, due to the limited interaction between them (Lynch, 2006: 31-32; Adsera, 2006: 279).
- Another explanation for these results could be **the interaction of different sources of well-being** (Di Giulio, 2012) on the fulfillment of men's reproductive desires in all countries: individuals have shaped their fertility intentions, affected either by religious teachings, or by their context of socialization or both, and are directed to the sources of socialization and well-being available in each country.
- The fourth hypothesis is also verified. The **Muslims of Russia** fall into two categories: the Caucasian nations (like the Chechens and the Avars) who "live separately" in their own regions since ancient times" and "have not yet completed the first demographic transition" (Zakharov , 2008: 944) and, also, newly arrived migrants from Central Asia (Zakharov, 2008: 945).

LIMITATIONS OF THIS STUDY

- The only **"liberal" country** in the GGP survey is a non-European country, Australia, and its database does not contain questions about religion.
- Moreover, **Italy** (the only "familistic" country) lacks information on religious denominations.
- Due to the **small sample size** in Sweden, Austria, the Czech Republic and Russia, several important results are not significant.

THANK YOU FOR YOUR ATTENTION !