



Review of psychological studies on correlates of youth religiosity in post-socialist Bosnia and Herzegovina

Review scientific article

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Research on religiosity in Bosnia and Herzegovina (B&H) and former Yugoslavia during the socialist period consistently shows that the majority of inhabitants (70–80%) identify as not religious. In the 1990s, many things changed in B&H, the most important definitely being the fall of the socialist system, expansion of ethnic awareness among all three dominant peoples (Bosniaks, Serbs, Croats), and ethnic war. These social circumstances were followed by changes in the relationship towards religion. Religion has become a very important and socially desirable ideology.

In this survey, we review psychological surveys and investigate to what extent young people in the post-socialist context of B&H are religious, and we examine the relationship between religiosity and other social, psychological, and demographic variables.

The results of close to 50 empirical surveys have been analysed. Papers were written in the period from 2000 to 2022. All papers included samples from B&H. The paper with the smallest sample had 163 respondents, while the biggest sample amounted to 7,000 respondents. The majority of papers had 300–550 respondents. All surveys encompassed young people between 15 and 25 years of age. The instruments used in most of the cases were the religiosity scales that rely on Allport's concept of religious orientation, and they imply the existence of intrinsic and extrinsic dimensions (subscales) of religiosity.

The results of most of the research show that around 70–90% of participants identify as religious. People in Bosnia and Herzegovina are keen on identifying as religious, but that is much less accompanied by adequate and concrete religious attitudes and behaviours. Socio-demographic variables can be important for expressing religiosity, but those correlations are not consistent. Religiosity almost regularly correlates with conformity, authoritarianism, and conservatism. There is a tendency that religiosity can be a determinant of personal well-being. Correlation is found with better family relations, altruism, lower anti-social behaviours, and, in some research, greater satisfaction with life and optimism. In contrast to that, religiosity can be connected with certain realistically or potentially problematic constructs such as social and ethnic distances, authoritarianism, dogmatism, and ethnocentrism. In the future, it is necessary to work on the development of religiosity, which is a factor of internal and social well-being, and not of intergroup disputes.

Key words:

religiosity, intrinsic, extrinsic, correlates, socialism

Преглед психолошких студија о корелатима религиозности младих у постсоцијалистичкој Босни и Херцеговини

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Истраживања религиозности у Босни и Херцеговини (БиХ) и бившој Југославији током социјалистичког периода конзистентно показују да се већина становника (70%-80%) изјашњавала као нерелигиозна. Деведесетих година у БиХје дошло до бројних промена, а најважније је свакако пад социјалистичког система, експанзија етничке

свијести код сва три доминантна народа (Бошњаци, Срби, Хрвати) и етнички рат. Ове друштвене прилике пратиле су и промјене у односу према религиозности. Религија је постала веома важна и друштвено пожељна идеологија.

У овој студији разматрамо истраживања религиозности младих у постсоцијалистичком периоду и истражујемо какав је однос између религиозности и других друштвених, психолошких и демографских варијабли.

Анализирани су резултати из скоро 50 емпиријских истраживања. Радови су писани у периоду од 2000. до 2022. године. Сви радови су укључивали узорке из БиХ. Најмањи узорак је имао 163 испитаника, док је највећи узорак износио 7.000 испитаника. Већина радова имала је између 300-550 испитаника. Сва истраживања су обухватила популацију младих, између 15-25 година. Инструменти коришћени у већини случајева су биле скале религиозности које се ослањају на Олпортов концепт религиозне оријентације, што имплицира постојање тзв. интринзичке и екстринзичке димензије (подскеле) религиозности.

Резултати већине истраживања показују да се око 70-90% учесника изјашњава као религиозно. Људи у Босни и Херцеговини су склони да се изјасне као религиозни, али то је далеко мање праћено адекватним и конкретним вјерским ставовима и понашањима. Социо-демографске варијабле могу бити важне за изражавање религиозности, али те корелације нису конзистентне. Религиозност готово редовно корелира са конформизмом, ауторитарношћу, конзервативизмом. Постоји тенденција да религиозност може бити детерминанта личног благостања. Утврђена је корелација са бољим породичним односима, алтруизмом, нижим антисоцијалним понашањима, а у неким истраживањима и са већим задовољством животом и оптимизмом. Насупрот томе, религиозност се може повезати са одређеним потенцијално проблематичним конструктима као што су: социјалне и етничке дистанце, ауторитарност, догматизам, етноцентризам. У будућности је потребно радити на развоју религиозности, која је фактор унутрашњег и друштвеног благостања, а не међугрупних конфликата и нетолеранције.

Кључне ријечи:

религиозност, интринзичко, екстринзичко, корелати, социјализам

INTRODUCTION

There are different explanations for the causes of religiosity. In addition to personality and other factors, religiosity may be determined by socialization and social determinants from the surroundings. In this paper, we will present how political changes and the decline of the socialist system in Eastern Europe have reflected on religiousness and general attitude towards religion. More concretely, we examined people's attitudes towards religion in Bosnia and Herzegovina (B&H) after political changes and the fall of the socialist regime. In the introduction, we will say something about the social aspects of religiosity, then about political relations in the former Yugoslavia, and the attitudes towards religion.

Loewenthal (2000) emphasized that young people explained their religiosity through external influences rather than internal dispositions. People internalize their religiosity with their relatives or culture the same way they are learning their gender roles, language, style, etc. Therefore, children born in Israel, Italy, or Japan have religious views and beliefs very similar to those of other people in those regions (Argyle, 2004). Family and religious education have the most significant role in the socialization process. Besides that, peer impact is somewhat lower than the above-stated because teenagers choose friends who are similar to them once the family already had the key influence. Social and demographic characteristics, i.e., race, gender, social status, and geographical area, could also be important determinants of religiosity. If one religion is dominant in a certain geographical

region, there is a great possibility that young people and children will socialize in that direction.

Religiosity is significantly determined by the development and changes in the political and social systems. In some political systems, religiosity is generally accepted, desirable, and compatible with the dominant ideology, whilst in some systems this is not the case, and religion is marginalized. Religiosity is generally connected to conservative political structures as religion itself has been connected to tradition, authority, and hierarchy. On the other hand, the birth of ideas of democracy and individual rights has been connected with secularization, and therefore, less power from religion. Therefore, in societies with a strong left-wing political orientation, religion has a less important role (Saroglou, 2013).

Besides that, pronounced ethnic identity in some societies, Eastern Europe specifically, determines the relation towards religious identity and, based on that, people very often express their religious identity. Interaction and interdependence of religion, ethnic identity, and politics is best illustrated by the examples in post-communist countries in East Europe. Prior to the USSR disintegration, 15% of people in Ukraine identified as religious, and after the separation, national awareness increased, and 70% of people identified as religious (Filipovych, Kolodny, 2004). Similar examples are especially obvious in the countries of former Yugoslavia. During the socialist period, a socially undesirable relationship towards religion was dominant and religion was on the margin of society. Numerous surveys conducted during the period of socialism indicated the dominant non-religiosity of the population in the former Yugoslavia (Pantić, 1988). Thus, the Institute of Social Research at the Zagreb University in 1985 determined that 10% of young people from the region of the former Socialist Federal Republic Yugoslavia attended church. Bahtijarević (1975) concluded in the 1970s that among the young, about 1/3 are atheists, 1/3 are undecided, and 1/3 are religious. Vrcan (1986) stressed that amongst the working population of former Yugoslavia, non-religious people dominated (close to 72%), while 21% were religious, and 7% were indecisive. The most religious population lived in Kosovo (45%), then in Croatia (33%), Slovenia (26%), Macedonia (19%), B&H (16%), Serbia without its provinces (11%), and Montenegro and Vojvodina (10% in each). In his review, Pantić concluded that there was a great trend of fall of religiosity up to the seventies, then stagnation followed in the eighties, and there were first signs of religiosity revival. This was very much typical of traditional Catholic and Muslim regions, and less typical of the Orthodox ones. The most religious population was less educated and elderly, from rural areas.

By the end of the eighties and the beginning of the nineties of the last century, there were big changes. The ethnic conflict that occurred led to the fall of the joint state and the establishment of new independent states, mostly formed around the ethnic principle. Simultaneously, the fall of a decades-old socialist system happened. Power was mostly taken over by political parties whose main characteristic

was empowering and exponentiation of ethnic identity. The process of dissolution was especially dramatic in B&H, where an inter-ethnic and civil war occurred, causing over 100,000 casualties in the period 1992-1995. The General Framework Agreement for Peace in B&H (Dayton Agreement) from 1995 ended the war and an independent state with two entities (the Republic of Srpska and Federation of B&H) which held the same level of autonomy was established.

The strengthening of ethnic identity was followed by a rediscovery of religious identity, and both indefinites practically started to equate with each other. Therefore Croats declared themselves as Catholics, Serbs as Orthodox, and Bosniaks as Muslims. Thus, an expansion of religiosity happened and the majority of the population (70–90%) started to identify as religious (Dušanić, 2007). Religion became more present and important in people's lives, and it became a socially desirable norm. This is manifested through popularization in the media, the introduction of religious education in schools, mass building of religious facilities, links between religion and politics, etc. It needs to be mentioned that the war events also have a significant role in determining religiosity. Exposure to different stressors, deadly peril, war battles, refuge/exile, poverty, etc. can encourage people to seek salvation and shelter in religion (Pargament, 1997).

Such mass changes in society and people's attitudes about religion are an instigation to further explore the phenomenon of religiosity and we are trying to answer some of those important issues on religiosity of young people in Bosnia and Herzegovina.

Research objectives

In this survey, we review psychological surveys and investigate to what extent young people in the post-socialist context of B&H are religious, and we examine the relationship between religiosity and other social, psychological, and demographic variables. We are particularly interested in whether religiosity is associated with positive phenomena, such as health and prosocial interactions, as well as problematic phenomena, such as inter-ethnic conflicts and prejudices.

The objective of this study is to review important post-socialist surveys and provide a general insight and explanation of the expansion of religiosity among youth in B&H, and to elucidate the correlates of religiosity.

METHOD

Results from close to 50 empirical surveys have been analyzed. The papers were written between 2000 and 2022. All papers included a sample from B&H, with more data available from the Republic of Srpska entity. Some surveys are final student papers, while some are published in journals in the region.

The paper with the smallest sample had 163 respondents, while the biggest sample amounted to 7,000 respondents. The majority of papers had between 300 and 550 respondents. All surveys encompassed the population of youth between

15 and 25 years of age.

Various religion scales were used in the research, but the most commonly used scales were based on the Allport concept of religious orientation, which presumes the existence of intrinsic and extrinsic dimensions of religiosity (Allport & Ross, 1967). In most of the analyzed papers, the Religious Orientation Scale from Allport and Ross was used. The main motive for intrinsic religiosity is religiosity itself, as it is internalized and represents a framework for understanding life. Some characteristic items on the subscale of intrinsic religiosity are: *“I try hard to carry my religion over into all my other dealings in life,”* *“Quite often I have been keenly aware of the presence of God or the Divine Being,”* *“My religious beliefs are what really lies behind my whole approach to life”* etc. Persons with dominant extrinsic religiosity use religion as a useful means to reach non-religious objectives, such as higher social status, acceptance in the community, or providing direct concrete benefits, i.e., food. Characteristic items of extrinsic religiosity are: *“What religion offers me most is comfort when sorrows and misfortune strike,”* *“One reason for my being a church member is that such membership helps to establish a person in the community”* etc. The reliability of subscales was mainly high, with variations from .75–.90 (expressed in the coefficient Cronbach alpha).

In earlier research, it was established that intrinsic religiosity correlates with good mental health, decreased depression, self-efficacy, altruism, satisfaction with life, and less pronounced fear of death (Hood et al., 1996; Argyle, 2000). Extrinsically religious persons have pronounced intolerance, prejudice, authority, anxiety, and depression (Beit-Hallahmi & Argyle, 1997; Argyle, 2000).

RESULTS

Prevalence of religiosity

Expressed in percentages, most research results show that approximately 70–90% of respondents identify as religious (Dušanić, 2013; Tešanović, 2012; Turjačanin et al. 2010; Dušanić et al., 2015). For example, research conducted by the “Puls” Agency in 2003 on a sample of around 7,000 participants showed that 78% of Bosniaks, 67% of Serbs, and 81% of Croats feel like believers (Šušnjar, 2017). In different research, the arithmetic mean (range is 1–5) on religiosity scales varies from $M = 3.45$ to $M = 3.88$. The arithmetic means on general scales of religiosity are higher than on the arithmetic means of intrinsic and extrinsic subscales. The means of the intrinsic subscale range from $M = 2.75$ up to $M = 3.69$, and at the extrinsic religiosity subscales are even lower and they range from $M = 2.32$ to $M = 2.86$ (range is 1–5).

Respondents expressed greater religiosity when the issue or question was more general. When religiosity was examined in more detail, using scales with more statements or questions, the results were lower. A significantly lower percentage of youth confirms participation in specific religious activities. For example, in

the UNDP research on youth in Bosnia and Herzegovina, 16.3% of young people stated they do attend religious gatherings either often or regularly (UNDP, 2003).

The highest number of participants participates in traditional manifestations of religiosity, such as the celebration of religious holidays. In a paper by Dušanić (2009), it was found that 86% of adolescents follow religious customs and holidays, 44% support attitudes and interpretations promoted by religious institutions, 50% pray very often or often, and 26% visit church often or regularly. Dušanić et al. (2015) found that in the month prior to their research, 42.6% of youth had visited a place of worship, and 16% had read some religious book. During the last week around 62% prayed.

Tešanović (2012) determined that 28.4% of youth who participated in the research visit the church once a month or more often. The majority of adolescents have positive attitudes towards church, but they resent priests for charging for their services.

We can conclude that if a general question is asked, around 70–90% of participants identify as religious. When religiosity is further tested through scales with multiple statements or questions, results are lower. People in B&H are keen on identifying as religious, but that is much less accompanied by adequate religious attitudes and behaviours. This is compatible with the findings of Hadžić (2005), who investigated the adoption of religious concepts and concluded that 81% of respondents had no comprehension of religious concepts. Another important factor to consider is socially desirable responses. Results from research by Subotić et al. (2014) on religiosity also point out the importance of this factor. These authors determined the presence of social desirability in the religious self-identification of the respondents ($F = 4.05, p < .01$).

Religiosity and socio-demographic characteristics

The relationship between sociodemographic variables and religiosity has been a topic of interest in many studies. Regarding gender, the results in B&H have been inconsistent. Some studies found that men are more religious than women (Dušanić, 2005a; Dušanić & Turjačanin, 2006; Čekrljija et al., 2004), while others found the opposite (Šučurović, 2012). Differences have also been observed in the type of religiosity. For example, in a study by Runić (2011), women were found to have more pronounced “altruistic religiosity” (religiosity that manifests through a pro-social and humane attitude towards people, a willingness to help those in need) while men had more “traditional-institutional religiosity” (this dimension implies the emphasis on the importance of traditional elements of religiosity, such as the observance of religious customs and holidays, as well as devotion to religious institutions and their officials).

Several studies found that less educated persons were more religious (Lale, 2014; Runić, 2011; Turjačanin et al., 2010; Dušanić et al., 2006; Dušanić & Turjačanin, 2004; Čekrljija et al., 2004). In addition, a relationship between socio-economic

status and religiosity has been observed—the lower the socio-economic status, the higher the degree of religiosity (Lale, 2014).

Ethnic homogeneity of the family has also been found to be associated with religiosity in B&H. In ethnically more homogeneous families, members were more religious (Čekrlija et al., 2004; Turjačanin et al., 2010), which suggests a correlation between religious and ethnic identities.

Furthermore, some studies found that traditional-fundamental religiosity (besides traditional elements, this dimension implies a literal approach to understanding religious messages and norms) was more pronounced among respondents in rural areas than in urban areas (Runić, 2011).

However, in some studies, no significant correlation was found between religiosity and sociodemographic variables (e.g., Dušanić, 2007a). This inconsistency may be due to the widespread popularization of religion, which masks the influence of minor factors and makes them less evident. Religiosity in Bosnia and Herzegovina appears to be less influenced by factors of deprivation in current circumstances. Instead, social learning, including the mass popularization of religion through media, education, and politics, is playing an increasing role in shaping religiosity in the country.

Religiosity and intrapsychological life

In this section, we will present relationships between religiosity and different human characteristics, such as personality traits, locus of control, conformism, and authoritarianism, as well as various parameters of inner well-being, such as optimism, life satisfaction, loneliness, helplessness, depression, alienation, fear of death, and so on.

Gavrić (2013) found that intrinsic religious orientation is significantly correlated with agreeability and conscientiousness, while extrinsic religious orientation is on the edge of statistical significance with neuroticism. In a study by Babić (2015), results show a very low but positive correlation between intrinsic religiosity and neuroticism ($r = .128, p < .05$) and between institutionalised religiosity and agreeableness ($r = .202, p < .01$) and conscientiousness ($r = .153, p < .01$). It appears that different types of religiosity can contribute to a greater sense of security.

In a paper by Čekrlija et al. (2004), a negative correlation ($r = -.126; p < .01$) between religiosity and internal locus of control was determined. A paper by Dušanić (2005a) determines that extrinsic type of religiosity positively correlates with an external locus of control ($r = .195; p < .001$).

Through the socialisation process, people learn to be religious. When in some societies religion becomes the dominant ideology, the religiosity of people can also be viewed as a form of social conformism. This is also confirmed by empirical research (Dušanić, 2005c). Intrinsic religiosity correlates with conformism ($r = .135; p < .01$), while the correlation with extrinsic religiosity is even higher ($r = .291; p < .001$). Research by Tešanović (2010) shows that the correlation between

conformism and positive attitudes towards the church was determined ($r = .205$; $p < .001$).

Many religious people have signs of authoritarianism, such as acceptance of authority and conventional views. Authoritarianism was positively correlated with intrinsic ($r = .197$, $p < .001$) and extrinsic religiosity ($r = .251$, $p < .001$) in Dušanić's (2005c) study, with similar results found in a later study (Dušanić, 2007b). Different dimensions of religiosity were also found to be correlated with authoritarianism, with the highest correlation found with fundamentalism ($r = .331$, $p < .001$). A study by Turjačanin et al. (2010) on 1,057 respondents found a correlation between authoritarianism and general religiosity ($r = .133$, $p < .01$). When an analysis was performed with individual dimensions of religiosity, it was established that institutional and intrinsic religiosities correlate with authoritarianism, while there is no connection with non-institutional religiosity.

Extensive research tested relations between religiosity and different manifestations of subjective well-being. In a study by Dušanić (2013) low, but significant, correlations of religiosity with optimism ($r = .138$, $p < .001$) and hope ($r = .165$, $p < .001$) was determined. The same research did not find significant association correlations with the meaning of life. In the research by a group of authors (Dušanić et al., 2006), a significant association with the optimism/pessimism variable was not determined. The same research determined a significant correlation between intrinsic religiosity and alienation ($r = .077$; $p > .05$) and extrinsic religiosity with learned helplessness ($r = .325$; $p < .001$). In another study, a significant correlation between faith maturity and self-efficiency was found ($r = .151$; $p < .01$) (Dušanić, 2011). Furthermore, in a study by Dušanić (2007c), a correlation between intrinsic religiosity and satisfaction with life ($r = .186$; $p < .001$), and with lower loneliness ($r = -.131$; $p < .001$) was determined. Multiple studies found no significant correlation between religiosity and self-esteem (Dušanić, 2005a; Janković, 2015; Tešanović, 2010). Several studies did not confirm a significant correlation between religiosity and depression (Pralica & Dušanić, 2019; Dušanić, 2013; Rodić, 2012) either. When it comes to the correlation between religiosity and fear of death, the results are also not consistent. Correlations between religiosity (especially extrinsic) and certain dimensions of fear of death were not determined (Dušanić, 2013; Gajić 2012). Dušanić and Pralica (2019) found significant correlations between well-being and certain dimensions of religiosity, including institutional religiosity, altruistic religiosity, religious beliefs, dogmatism, experience, and practice. It seems that more conventional forms of religiosity can contribute to higher well-being, while higher cognitive reconsideration can negatively affect mental health in certain aspects.

The mentioned studies indicate a complex relationship between religiosity and inner well-being. Some data suggest that religiosity can be a correlate of better mental health, but it depends on the type and level of religiosity.

Religiosity and interpersonal relations

In this chapter, we present the relationships between religiosity and different variables relevant to interpersonal relationships, such as altruism, marital satisfaction, attitudes towards sexuality, gender relations, aggression, violence, and other antisocial behaviors.

In a study by Čekrlija et al. (2004) it was found that religiosity positively correlates with morality ($r = .248$; $p < .001$) and altruism ($r = .241$; $p < .001$). Research by Dušanić and Turjačanin (2006) showed the correlation between altruism and intrinsic and extrinsic religiosity. The correlation between altruism and intrinsic religiosity is $r = .23$ ($p < .001$), and with extrinsic religiosity, it is $r = .16$ ($p < .011$). In a study by Dušanić (2006a), religiosity and altruism during Orthodox Christmas and one month after Christmas were tested on the same sample. Intrinsic religiosity correlated with altruism, in both phases of the research. Correlations were not high (during Christmas: $r = .28$; $p < .01$; after Christmas $r = .17$; $p < .05$), but they were statistically significant. These results are in accordance with numerous religious messages and norms from sacred codices that propagate mercy, love and care for others, and altruism. It needs to be mentioned that research by Spasojević (2018) found that a socially desirable orientation of personality contributes to the correlation between intrinsic and extrinsic religiosity with altruism.

As all sacred codices glorify the role of marriage, it is to be expected that believers are satisfied with marriage. The situation is different when it comes to sexuality, as numerous religious norms and messages encourage sexual abstinence. Šučurović conducted research on the correlation between religiosity and the quality of marriage on a sample of 120 wedded couples (Šučurović, 2012). A statistically significant correlation between these two phenomena was not determined, neither among women nor among men. In a paper by Turjačanin et al. (2015), higher levels of religiosity in husbands were associated with greater satisfaction with marriage ($r = .25$; $p < .05$), while wives' religiosity did not correlate with their satisfaction. The study also showed that wives' religiosity had a negative correlation with their sexual openness ($r = -.24$; $p < .033$), suggesting that religious norms may have a greater influence on women's sexual behavior due to their higher religiosity levels and alignment with traditional social roles. A study by Radovanović (2014) examined the relationship between two dimensions of religiosity (altruistic and institutional) and attitudes towards sexual openness, abortion, and divorce. Institutional religiosity showed a negative correlation with sexual openness ($r = -.184$; $p < .05$), while altruistic religiosity had no significant correlation. Both types of religiosity showed a moderate negative correlation to attitudes toward divorce ($-.26$, and $-.27$ respectively; $p < .01$).

When it comes to religiosity and gender norms, we have found a couple of studies related to these topics. Lale's (2014) study on 255 secondary school students found that stronger religious beliefs were weakly correlated with more traditional views on gender roles ($r = -.137$; $p < .05$). However, Dušanić's (2012) study on a

larger sample of adults found no significant association between religiosity and attitudes towards gender equality.

Research in other countries often found a negative correlation between religiosity and aggressiveness, and other asocial behaviours. In B&H, research by Vučković (2007) showed a negative correlation between socially unacceptable behaviours with intrinsic ($r(236) = -.291$; $p < .01$) and extrinsic ($r = -.244$; $p < .01$) religiosity. In the research on this topic by Dušanić (2006b), a negative correlation between intrinsic religiosity and asocial behaviours ($r = -.146$; $p < .05$) was also determined. A significant correlation with extrinsic religiosity did not exist. In a study conducted on a representative sample of men in B&H (Dušanić, 2012a), negative correlations between religiosity and participation in burglaries, fights, and violence that involves the use of weapons were determined. Values of correlations varied up to $r_{\max} = -.30$; $p < .01$). Radovanović's (2014) study revealed a negative correlation between both humane and institutional religiosity and attitudes towards alcohol, with the former showing a stronger correlation ($r = -.213$, $p < .01$) than the latter ($r = -.160$, $p < .05$). Graonić (2008) found no significant difference in cigarette consumption based on religious orientation, but women who did not consume alcohol or marijuana had higher scores on the intrinsic and extrinsic religiosity scales, respectively. Jašić et al. (2012) found that students with higher levels of religiosity consumed less alcohol. However, Vejo's (2016) study of over 1,000 high school students found no significant correlation between religiosity and risky behaviors across various dimensions.

Studies suggest that religious beliefs may have a positive correlation with altruism and prosocial attitudes, while religiosity has been negatively correlated with aggressive and asocial behaviors. However, the relationship of religiosity with marital satisfaction, attitudes towards sexuality, and gender relations is not as clear.

Religious identity and intergroup relations

In a study by Runić (2011), 90% of participants valued ethnic and religious identities, with 80% developing awareness of religious identity in childhood. 79.6% believed religious identity was not a fixed category and could be changed. The participants feel they developed awareness of their religious background very early and that these identities come at birth, but can be changed during life. The results showed a positive correlation between ethnic attachment and traditionally fundamental religiosity ($r = .547$, $p < .01$). Dušanić et al. (2018) studied the correlation between religiosity and social identification of Serbs and Bosniaks. The results showed that the strongest correlation in both groups was between religiosity and religious identity ($r_{\max} = .534$; $p < .001$). Furthermore, religiosity correlated with the levels of identification with the ethnic group and the country in both groups. Dušanić (2007e) compared the relationship between ethnic attachment and different dimensions of religiosity (intrinsic, extrinsic, fundamentalism, religious experience). The results showed that all dimensions are in a medium correlation

with ethnic attachment. Correlations varied up to $r_{\max} = .376$. The studies found expected results regarding the relationship between ethnic variables and religiosity in Bosnia and Herzegovina, where there are often congruences between religious and ethnic identities. Despite a theoretical difference between these two identities, they are often linked in practice, with Serbs, Croats, and Bosniaks typically identifying with Orthodox, Catholic, or Muslim religions, respectively.

Several research studies conducted in B&H established a correlation between religiosity and social distances toward different groups, ethnocentrism, and intolerance. For example, Drače et al. (2015) found a negative association between different dimensions of religiosity and tolerance (correlations varied from $r = .16$ up to $r = .41$). Similarly, Smajić (2013) discovered a negative correlation between religious orthodoxy and acceptance of co-existence with other ethnicities. Turjačanin et al. (2010) found that greater religiosity was connected to a lower readiness to enter into relations with various social and ethnic groups. The values of those correlations were up to $r(\max) = .209$.

According to research conducted by Dušanić in 2007 and by Dušanić and Turjačanin in 2004, different dimensions of religiosity were found to correlate with distances towards various social groups, including drug addicts, alcoholics, persons with HIV, mental or bodily illness, homosexuals, lesbians, and other ethnic groups. These correlations varied from $r = .195$ to $r = .343$. In a study by Turjačanin et al. (2017), religiosity was found to correlate significantly with ethnic distances, with religious identity even more strongly correlated. Finally, research conducted by Radovanović in 2014 found a negative correlation between ethnic intolerance and altruistic religiosity ($r = -.140$; $p < .05$). The finding of this study that different dimensions of religiosity may differ in their association with variables of interpersonal relations is relevant for future research on dimensions of religiosity that can positively affect intergroup relations.

In one study, a comparison between religiosity and attitudes towards war was made. A positive correlation between religiosity and positive attitudes towards war, as a possible option for solving social problems, was determined ($r = .155$; $p < .01$) (Dušanić, 2007e). This correlation unfortunately confirms that in this region, certain aspects of religiosity can have different reflections on individual and social life.

We can conclude that religious and ethnic belonging are inseparable parts of a person's identity, and increased religiosity is linked to an increased valuing of one's own ethnic group. However, higher religiosity is often associated with negative perceptions and rejection of members of other ethnic groups, which may be related to the general psychological principles of the emergence of intergroup rivalry and hostility.

DISCUSSION

Based on the above-presented studies, we can make several conclusions. People in Bosnia and Herzegovina are keen on identifying as religious, but that is much

less accompanied by attitudes and behaviors that are aligned with religious norms. That points out a declarative character of religiosity with a significant number of participants, which is also conditioned by the social desirability of religion in society. Namely, religion is very present in the media, bearers of important social roles mostly identify as religious, religious education is part of the regular education system, etc. The ambient in society shows the existence of implicit social pressure directed towards a greater expression of religiosity.

We can conclude that socio-demographic variables can be important for expressing religiosity, but those results are not consistent. The role of gender and education is not as significant as, for example, in research conducted in Western countries. This is probably a consequence of the pro-religious social context in B&H. In such a context, where religion is a very important ideology, the influence of specific variables is in the shadow of this general factor, which lowers their role and importance.

Based on the mentioned research, one can notice that religiosity in B&H correlates with different personality variables. There are consistent data on the correlations between religiosity and authoritarianism, conformism, and external locus of control. These results are expected and similar to research implemented in other countries (Beit-Hallahmi & Argyle, 1997; Hood et al., 1996; Batson et al., 1993). Religiosity and the mentioned variables to a greater extent share joint values, such as affinity towards hierarchy, dogmatic opinion, and conventional norms.

When it comes to the relationship between religiosity and internal well-being, the results of the studies are not consistent. Generally, the results suggest that religiosity can improve the well-being of an individual, especially if we are talking about intrinsically oriented religiosity. These statements are in accordance with the results of different meta-analyses. For example, Hackney & Sanders (2003), by analysing 34 studies, found positive correlations between religiosity and different aspects of mental health across all conditions. The effect of religiosity on internal well-being can be a consequence of the perception of closeness to God, social support by priests and other believers, perception of greater social control, healthier lifestyles, coping mechanisms, etc. (Pargament, 1997). Longer continuity and a more intense level of religious dedication are necessary for religiosity to have a greater impact on mental health

Religiosity plays a significant role in interpersonal relationships. The reviewed studies provide evidence that religiosity is positively correlated with altruism. This is consistent with the teachings of many religious traditions that emphasize the importance of compassion, kindness, and generosity. The studies also suggest that religiosity may influence marital satisfaction, with higher levels of religiosity among husbands being associated with greater satisfaction with their marriage. However, religious norms may have a greater influence on women's sexual behavior due to their higher religiosity levels and alignment with traditional social roles. The studies found no significant association between religiosity and attitudes towards gender

equality. In terms of gender norms, studies have yielded mixed results, with some showing a weak correlation between stronger religious beliefs and traditional views on gender roles, while others found no significant association.

On the other hand, religiosity was found to have a negative correlation with aggressiveness and other asocial behaviors. Overall, the reviewed studies suggest that religious beliefs may have a positive impact on interpersonal relationships and promote prosocial attitudes, while also shaping attitudes towards gender roles and sexual behavior. However, further research is needed to fully understand the complex relationship between religiosity and interpersonal relationships.

Results on relations between religiosity and inter-group relations are quite worrying. The results show a higher tendency of religious persons to reject social relations with members of other social groups. There are consistent data that show that religiosity is connected with greater intolerance, prejudice, and social distance. Numerous other studies also got similar results. For example, by analysing 47 studies on this topic, Batson et al. (1993) found a positive and clear correlation between religiosity and prejudice in 37 studies. The correlation between religiosity and other problematic inter-group phenomena (prejudice, intolerance, distance, etc.) can be explained by the characteristics of inter-group dynamics mentioned in the theory of social categorisation and social identity (Tajfel, 1982). Belonging to a certain religious group leads to expressed closeness and cohesion with members of that group through joint ceremonies, prayers, and beliefs, as well as distance and rivalry towards other groups that are different. Religion and religiosity often have the function of empowering social identities, but that is, unfortunately, followed by greater animosity towards other groups. Differences between groups are often unrealistically enlarged due to the need for exponentiation of specificities of the identity of personal groups. Antipathy is especially evident if real or unreal fear from those groups exists. In that way, religious distances are a mechanism and reflection of the desire to preserve identity, territory, and similar things. Unfortunately, these kinds of circumstances are typical of the reality of Bosnia and Herzegovina. The civil war between three dominant religious and ethnic groups (in the period 1992–1995) left behind a lack of trust, political conflicts, and prejudices.

Conclusion

Results of the presented research in the post-socialist context of B&H undoubtedly show that religiosity correlates with social and political changes. In comparison to the socialist period, religiosity underwent great expansion, which further resulted in the majority of citizens identifying as religious. In the post-socialist period, religious identity became an important pillar of the social identity of all people in B&H. This is additionally facilitated by the fact that peoples in B&H were in a mutual war that was based on ethnic and religious differences.

This social conditionality of religiosity is probably the reason why the nature of the current religiosity is characterised by different problems. Religiosity can

be a positive correlate of internal well-being but is also connected with different phenomena of problematic character. Religion, as an ideology that should connect people, also has another side to the medal. Sacred codices and norms call for love, peace, mercy, and forgiveness, but in practice, they are often twisted and abused. The epilogue is that religious people are characterised by greater prejudice and intolerance towards different groups. Instead of religion becoming part of the solution, it often becomes part of a problem. In the future, it is necessary to work on the identification of dimensions of religiosity that are factors of internal and social well-being, and not of disruption. It is important that religious people behind the horizons of traditional religiosity finally start a spiritual search for the essence of religiosity, for God who is defined as love, without specific skin colour, race, nation, or gender.

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