

Dimensions of Irish Students' Religiosity

THOMAS F. INGLIS*

Southern Illinois University

Précis: This paper attempts to identify the dimensions of religiosity for Catholic university students in Ireland through survey data obtained in 1976. Glock and Stark's (1965 and 1968) dimensions of religiosity are reformulated for use in the Irish context. The suggested existence of a legalistic dimension to religiosity within a one-denominational society like Ireland is indicated through a factor analysis of the data. This legalistic dimension, although only prevalent among a minority of the students, is characterised by a rigid adherence to the institutional Church's rules and regulations. It is concluded that religiosity among the majority of Catholic university students in Ireland is primarily a less-than-daily supernatural faith which acts as the basis for a social consensus of values. However, except for a minority (approximately one-third) commitment to the institutional Church rarely extended beyond adherence to major Christian teachings and religious practices.

I INTRODUCTION

Although the Republic of Ireland is a predominantly Catholic country (95.4 per cent in the 1971 Census of Population) there has, until recently, been a relative scarcity of large-scale research projects relating to religion. While this scarcity was partially related to the general lack of finance and to the fact that professional sociologists were mainly engaged in teaching, it was specifically related to the absence of any Catholic centre for socio-religious research (Ward, 1964). The situation was greatly improved in 1970 by the establishment by the Catholic Hierarchy of a Research and Development Unit. This unit has from its inception employed professional sociologists to gather ecclesiastical statistics (e.g., manpower and vocation surveys), as well as to study the different ways in which Catholics are religious in Ireland. In 1973-1974 the Unit undertook the major task of a national survey of religious beliefs, values, attitudes and practice (see Nic Ghiolla Phádraig, 1976).

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The present study, which was completely financed by the Unit, arose from the fact that the national survey did not adequately document the religiosity of university students because they often migrated outside the sampled area. The national survey also indicated that in Ireland, males, the young (18-25 years), the better educated, and those living in cities, tended to score significantly lower on the different measures of religiosity. These categories reflect a profile of the majority of Irish university students. This study, then, describes and analyses the dimensions of religiosity for one of the more "liberal" categories of Irish society. In doing so it also puts forward a paradigm for examining religiosity in the Irish instance.

II THE DIMENSIONS OF RELIGIOSITY

Until the middle of the 1960s researchers tended to use a variety of means for identifying whether people are religious. Depending on their interests these researchers focused on different aspects of religiosity; e.g., Fichter (1954) tried to identify the criteria of Church membership; Lenski (1961) divided religious involvement into associational (involvement with the religious institution) and communal (involvement in social relationships which constitute the religious group).

In an effort to synthesise previous research, Glock and Stark (1965 and 1968) formulated five criteria by which we may decide if a person is religious. These dimensions of religiosity, which Glock and Stark claimed were applicable to all religions, were religious belief, religious experience, religious knowledge, religious practice and religious consequences, i.e., the effects being religious has on other areas of social behaviour.

Empirical research to date has tended to support Glock and Stark's formulation of five dimensions of religiosity (1965 and 1968). Belief, experiential, ritualistic, intellectual and consequential dimensions to being religious have been identified by many researchers (Faulkner and DeJong, 1966; Clayton, 1968; Lehman and Shriver, 1968; Kuhre, 1971; Davidson, 1975; Weigert and Thomas, 1974; Clayton and Gladden, 1974; and DeJong, Faulkner and Warland, 1976). Beside these five core dimensions, various subdimensions have also been identified. For example, religious belief has been shown to include aspects of orthodoxy (traditional supernatural doctrines); particularism (only one version of the supernatural is true); and ethicalism (teachings about how men ought to act towards their fellows) (Glock and Stark, 1968; Nudelman, 1972). The ritualistic dimension has been divided into devotionism and public worship (Glock and Stark, 1968; Nudelman, 1972; Nelson, 1976; O'Connell, 1975) while the consequential dimension has been differentiated into individual moral and social consequences (O'Connell, 1975; Davidson, 1975; DeJong, Faulkner and Warland, 1976). Davidson goes so far as to

claim that each of the five dimensions has two distinct orientations, i.e., conservative, which is other-worldly and unquestioning, and liberal, which emphasises man's social relationships and activities in social institutions (1975 p. 85).

Glock and Stark's five dimensions were devised to provide a comprehensive methodological paradigm for the way in which religiosity is manifested in world religions. Research tends to confirm the applicability of the dimensions to religions belonging to the Western Judeo-Christian tradition (Weigert and Thomas, 1974; DeJong, Faulkner and Warland, 1976). Besides research as to the actual dimensions of religiosity, and their denominations and cultural applicability, there is also a continuing debate as to whether religiosity is, in fact, multidimensional or unidimensional. The proponents of a multidimensional perspective claim that there are several independent dimensions of religiosity. A unidimensional conception of religiosity sees the other identifiable dimensions as being different measures of one underlying dimension, usually seen as religious belief.

III DIMENSIONS OF IRISH RELIGIOSITY

It is suggested that, because the Catholic Church has always emphasised that salvation can only take place through an adherence to the rules and regulations of the institution, which has been inculcated in the Irish context through control of much of the educational system, there exists, in addition to the dimensions outlined above, a legalistic dimension to Irish Catholicism. The absence of an intellectual tradition, associated with the strict adherence to rules and regulations, while a feature of Catholicism in general, is heightened in the Irish context because the Republic of Ireland is a religiously homogenous society, in which the dominant religious ideology has not had to be defended. However, it was anticipated that because university students have a comparatively high level of education, as well as possible contact with a certain intellectualism, a rigid interpretation of institutional rules and regulations would be less evident among them.

Consequently, the following dimensions of religiosity may be identifiable among Catholic university students in Ireland.

1. Faith (Ideological Commitment) focuses on beliefs concerning the nature and make-up of the supernatural. Faith also includes implementing beliefs which detail the special relation adherents have with the supernatural and the way this is maintained, and often institutionalised in the form of a church.
2. Permeation (Social Consequences) refers to the level and manner in which faith permeates the everyday life of the adherents. It has three sub-dimensions:

- (a) personal moral values – where faith gives rise to values which act as a guideline for an individual assessing the morality of an action;
 - (b) social values – where faith gives rise to values which act as a guideline to interaction with others;
 - (c) apostolicism – where an individual's religious principles come before everything else, even when they clash with other values.
3. Legalism is a dimension most associated with institutionalised salvationary ethical religions like Catholicism, and denominationally homogenous societies like Ireland. It occurs where commitment to the founding values is achieved through a rigid interpretation to the institutional Church's rules and regulations. It is suggested that religious legalism includes many elements of the so-called "universal" dimensions of Glock and Stark (1965) such as personal moral values and religious practice, for these are the dimensions with the highest normative content.
 4. Ritualism (Religious Practice). It is argued that ritualism as well as involving aspects of private and public worship may also involve aspects of either devotional commitment to a faith or a legalistic adherence to norms and regulations. Given these different perspectives, ritualism in the Irish context may be the least identifiable of the dimensions.
 5. Religious Mysticism (Religious Experience) refers to the feelings, emotions and sensations experienced by adherents of a religious ideology which are deemed to derive directly from the supernatural.

While it is agreed that some minimum of knowledge is necessary for a religious commitment, the intellectual dimension has been found, in previous studies, to be the weakest of all dimensions in that it has often been shown to have a low level of association with other dimensions (Lehman and Shriver, 1968; Nudelman, 1972; Clayton and Gladden, 1974; Weigert and Thomas, 1974; Davidson, 1975; DeJong, Faulkner and Warland, 1976). Regardless of these criticisms it would have been impossible in the present context to even attempt to measure the intellectual dimension, since the self-administered questionnaires were taken home by students.

III.1 *Sample*

The data were obtained between February and June 1976, through a self-administered questionnaire given to a simple random sample of 1,336 students attending the five university colleges in the Republic of Ireland. Using randomly generated numbers from statistical tables, each student, within each university, had an equal chance of being selected. There was a 75 per cent response rate. Some universities were over-sampled in order to provide for separate analysis. The final sample was weighted down to 725 respondents for the following overall analysis. Five hundred and eighty (80%) of these students identified themselves as Roman Catholics. One in

seven (14%) of those who had been brought up within the Catholic Church no longer identified themselves as members. The analysis is confined to the 580 students who identified themselves as Catholics.

III.2 Results

Ten separate scales were devised to measure the various dimensions of religiosity. Although these scales were tested in a pilot study, it was not possible to use computer analysis. Consequently, when the computer analysis was done on the actual survey data, using recognised scaling techniques, some items did not cluster with others. These items were omitted from the scale and from any further analysis. Where possible, scale items were included which had been used in the previous study on religiosity in Ireland (Nic Ghiolla Phádraig, 1976).

Faith: Faith was measured by enquiring if the respondents adhered to a traditional conception of God; the extent to which they had a personal relationship with God; and, finally, their level of acceptance of orthodox teachings of the Christian, and in particular, Catholic Church.

Table 1: *Traditional conception of God*

	<i>N*</i>	<i>Strongly agree</i>	<i>Agree</i>	<i>Uncertain</i>	<i>Disagree</i>	<i>Strongly disagree</i>
		<i>per cent</i>				
God: May be appealed to personally	568	37.5	43.8	14.2	3.6	0.9
Is the creator of the universe	573	46.5	33.5	16.1	2.9	1.0
Is the Father of Jesus Christ	571	40.7	35.6	20.6	2.2	0.9
Is always present	570	43.2	39.0	15.5	1.8	0.5

* 580 — N = No response recorded.

The majority of the Catholic respondents adhered to the traditional Christian conception of God, although slightly more than one-fifth had some reservations or doubts. This reservedness about God is by no means a new phenomenon among Catholics. Nic Ghiolla Phádraig found that 4.5 per cent of the Irish adult population showed such signs (1976, p. 120), while in America, Stark and Glock (1968) found that 19 per cent of Roman Catholics indicated that they had doubts that God really exists. Such findings indicate the variance within any "ideal type" sociological definition of religious ideology, particularly with regard to the present study's explanation in terms of belief in a supernatural or transcendental reality.

Relationship with God: If there is a high level of belief in a personal God, then the relationship in the form of communication with the supernatural will be relevant. It was felt that this scale might give some idea of the other-worldliness of the respondents. Other-worldliness in this context is understood as a rejection of the importance of this world and an emphasis and concentration on a supernatural reality.

Table 2: *Relationship with God*

	<i>N*</i>	<i>Strongly agree</i>	<i>Agree</i>	<i>Uncertain</i>	<i>Disagree</i>	<i>Strongly disagree</i>
		<i>per cent</i>				
God is too remote, it is our relationships with people here on earth that really counts	574	3.3	26.5	17.3	43.6	9.4
If we want to worship God we must first learn to be silent together with Him	569	8.3	39.5	31.7	18.4	2.1
Only in the act of meeting with God can we catch up with ourselves and really become human beings	571	6.5	43.5	30.9	17.0	2.1

* 580 - N = No response recorded.

Table 2 would suggest that almost half of the Catholic respondents have to some extent an other-worldly orientation. However, as approximately four in every ten respondents strongly adhered to the traditional conception of God, and less than one in ten strongly adhered to a personal relationship with Him, it would appear that Catholicism, as represented by these respondents, does not correspond to Weber's (1968, p. 506) ideal type of other-worldliness, i.e., other-worldly mysticism which is characterised by flight from the world.

The majority of the items used to measure orthodoxy were a replication of those used by Nic Ghiolla Phádraig (1976, 120). While the levels of acceptance are generally lower than the overall adult population in 1973-1974, the greatest variations occurs on the eschatological beliefs concerning the devil and hell, as well as on specific items of Catholic dogma, especially those concerning the institutional church, i.e., Papal Infallibility, and that the Catholic Church is the one true Church. Nic Ghiolla Phádraig found that there was very little difference in the proportion of Irish Adult Catholics accepting beliefs in Our Lady and Christ (1976, 120). Since we are dealing with a

younger age group it might be that there has been less emphasis placed on the role of Our Lady since the beginning of the 'fifties.

Table 3: *Orthodoxy*

	<i>N*</i>	<i>Accept fully</i>	<i>Accept with difficulty</i>	<i>Partly accept partly reject</i>	<i>Unsure</i>	<i>Reject</i>
				<i>per cent</i>		
Belief in God	578	75.4	14.2	5.9	4.5	—
Belief in the resurrection of Christ	578	65.2	18.2	4.2	11.1	1.4
Belief that the bible is the word of God	577	49.7	13.7	19.4	13.0	4.3
Belief that Christ was the Son of God	576	65.8	17.9	3.8	11.6	0.9
Belief that the soul is eternal	577	62.3	18.4	5.7	12.0	1.5
Belief in heaven	579	57.3	17.2	10.0	12.1	3.4
Belief in Assumption of Our Lady	576	45.2	21.5	6.6	21.6	5.0
Belief in the Immaculate Conception	576	43.7	23.9	6.0	16.9	9.5
Belief that the Pope can teach infallibly	578	21.7	19.4	16.1	16.7	26.1
Belief that sins can be forgiven in Confession	578	51.3	14.7	11.7	12.6	9.7
Belief in Transubstantiation	577	50.3	22.3	7.1	14.3	6.0
Belief that Catholic Church is the one true Church	576	29.0	8.8	16.6	14.8	30.8

* 580 — N = No response recorded.

It would be wrong to interpret these figures as indicating a disenchantment with the Church as nearly three-quarters of the Catholic respondents regarded their Church membership as being important. Rather there is an indication that Catholic respondents did not see the Church as traditional dogma states it to be. This may represent a move, on the part of most Catholic respondents, away from the more authoritarian aspects of the Church. There are many factors such as, greater religious pluralism in the university subculture, ecumenism and higher level of education, which may have contributed to this perspective.

Permeation: It may be interpreted from Table 4 that the majority of Catholic respondents are not institutionally normative in the assessment of

the morality of the actions examined. Less than one-third of the Catholic respondents viewed these actions as being primarily wrong, because they were contrary to Bible or Church teaching. The majority either saw the action as being right or wrong, for other than religious reasons. As there is not much variance in the proportion who viewed the actions as wrong because it was contrary to "Bible/Church teaching", it may well be that there was a core of respondents who consistently took this standpoint.

Table 4: *Religious personal moral values*

	N*	Primarily wrong contrary to bible/church	Wrong for other reasons	Wrong for both reasons	Right
		<i>per cent</i>			
A man and woman having intercourse before marriage	573	28.1	34.6	4.0	33.0
Killing or seriously injuring someone	575	30.8	61.2	7.7	0.3
Procuring an abortion (non therapeutic)	569	26.2	63.4	7.0	3.4
Using contraceptives	572	22.5	16.4	1.9	59.1
Drinking to excess	569	10.1	78.9	3.3	7.9

* 580 - N = No response recorded/Don't know.

However, this is an overall view of Catholic respondents, and an interesting pattern emerges when we confine the analysis to those Catholic respondents who viewed the action as being wrong. In the case of contraception, the majority of such respondents saw the action as being contrary to Bible/Church teaching, but for the other actions, premarital sex, killing or seriously injuring someone, abortion and drinking to excess, the majority saw these as wrong for other reasons. Thus, even for those Catholic respondents who saw these actions as being wrong, the majority gave secular reasons for their being so. This suggests that, even for those Catholics who have internalised these Christian values, there is a greater likelihood of them giving a secular rationalisation or legitimisation for their judgement, rather than a religious one, the exception to this being contraception. It is suggested that the latter action is seen in a particularly religious context in that the Church is the primary institution which sees them as being wrong.

We may see here a secularisation process among a more "liberal" sub-culture of Irish society. The secularisation is similar to that outlined by Parsons (1963). With the exception of the use of contraceptives, the majority of the students share the Church's commitment, but the students no longer

Table 5: *Religious social values 1*

	<i>N*</i>	<i>Does not aspire to this</i>	<i>Aspires to this because a Catholic</i>	<i>Aspires to this for other than religious</i>	<i>Aspires for both reasons</i>
			<i>per cent</i>		
Being honest and sincere	572	0.8	25.4	69.9	3.9
Maintaining free speech	567	11.8	8.8	77.3	2.1
Helping the poor	567	8.2	31.8	55.3	4.8
Doing what I think is right	574	1.5	30.3	64.4	3.9
Being generous and having concern for others	570	1.8	29.5	63.7	5.1
Eliminating social injustice	567	11.6	17.6	66.9	4.0
Living a good family life	571	5.6	28.2	61.7	4.5

* 580 - N = No response recorded/Don't know.

associate their commitment as being religious. As Parsons has noted, with the differentiation of Christian values, secular society becomes a legitimate field of action for the individual, in which he acts on his own responsibility without organisational control from religious authority (1963, p. 61). This trend is particularly obvious with regard to social values.

As with Personal Moral Values, the majority of these Catholic students adhered to the values examined. However, the proportion of Catholic respondents who aspired to social goals because of their religion is quite small. For only two values "helping the poor" and "doing what I think is right" does it exceed more than three in ten of the respondents. Religious affiliation seemed least instrumental to Catholics for "eliminating social injustice" (17.6%) and "maintaining free speech" (8.8%). There would

Table 6: *Religious social values 2*

	<i>N*</i>	<i>Always</i>	<i>Most of the time</i>	<i>Some of the time</i>	<i>Never</i>
			<i>per cent</i>		
Religious Principles:—					
Guide my behaviour in my sparetime activities	577	5.6	24.2	50.9	19.3
Guide my behaviour in my college life	576	6.1	25.1	45.7	23.1
Guide my behaviour with my family	577	9.7	35.3	44.9	10.1

* 580 - N = No response recorded/Don't know.

appear to be a dividing line within the social values with regard to instrumentality of Church membership. There is greater likelihood that Church membership was instrumental in aspiring to social charitable values such as helping the poor and being generous rather than to socio-political goals such as eliminating social injustice and maintaining free speech.

Support for the notion of there being approximately one-third of the Catholic students who had not only internalised these "Christian" values, but who were also normatively committed to the religious ideology is found in Table 6.

The overall impression from Table 5 is that religious principles play an important part in the college and spare time activities of approximately three in ten Catholic respondents; but that in the context of the family was important for almost half (46%). This means that for seven in ten Catholic students religion was compartmentalised from two major areas of their daily lives. Nic Ghiolla Phádraig (1976, p. 126) also found that religious principles had the greatest impact in the family. While there is this close association between religion and the family, there is an indication that if there was a clash between the two, the majority of Catholic students would look to their family first. How much the sacredness of the family is replacing the institutional religion, especially in pluralist societies, is a topic which is beginning to be investigated (see Lüschen *et al.*, 1972).

Table 7: *Apostolicism*

	<i>N*</i>	<i>Always</i>	<i>Most of the time</i>	<i>Some of the time</i>	<i>Never</i>
<i>per cent</i>					
If the demands of your clashed with your religious principles, would your religious principles come first					
(a) Sparetime activities	573	21.0	34.2	34.2	10.5
(b) College life	572	19.4	30.6	36.2	13.7
(c) Family life	572	12.6	27.7	36.0	22.6

* 580 - N = No response recorded/Don't know.

The most notable feature to emerge from the above table is that at least half of the Catholic respondents would adhere all or most of the time to their religious principles if there was a clash between them and their college or sparetime activities. This is much higher than the three in ten respondents who would be guided all or most of the time by their religious principles in these areas. Admittedly this second section of analysis is at a hypothetical level, but it does suggest that, for at least two in ten Catholic respondents,

religious principles are something which are supported but do not form part of their daily life. They are basic values perhaps which become important only when they are threatened.

Religious Practice: Eight in ten of the Catholic respondents attended Mass at least once a week (Table 8). Although this is ten per cent lower than the overall adult population attendance of ninety-one per cent, it is close to the 85 per cent which was the attendance rate for 18-30 year-olds in the national survey (Nic Giolla Phádraig, 1976, p. 135).

Of the 19.5 per cent of Catholic respondents who did not attend at least once a week, the majority, 11.5 per cent, attend 1-3 times a month. Another indication of how central Mass attendance is in the religious lives of these Catholic students is that the proportion who never or only rarely attended Mass is three per cent. This is significantly lower than the proportion who rejected many of the dogmas of the Church which were analysed earlier, and might be suggestive of a high normative content in Mass attendance. This interpretation is supported by the fact that one in five of these students who had been away from home for more than a month attended Church less often.

Table 8: *Ritualism*

<i>Frequency</i>	<i>Mass</i>	<i>Communion</i>	<i>Confession</i>	<i>Prayers</i>
	<i>per cent</i>			
Daily	4.5	4.0	—	45.5
More than once a week	21.9	15.6	—	28.1
Once a week (Sundays)	54.0	16.7	0.5	3.8
1 — 3 times a month	11.5	18.5	5.5	4.3
6 — 11 times a year	3.0	14.5	20.8	1.5
2 — 5 times a year	1.2	10.5	28.7	1.5
Once a year	0.8	3.2	9.6	0.3
Only rarely	1.9	11.7	20.9	11.1
Never	1.1	5.5	14.1	3.8
	N* = 580	580	576	575

* 580 — N = No response recorded.

In comparison with Mass attendance, there is a wide diversity in the frequency of attendance at Communion and Confession. Whereas only three per cent rarely or never attended Mass, the corresponding figures for Communion (17%) or Confession (35%) were significantly higher. Although there is this normative adherence to weekly Mass and to Confession and Communion at least once a year, an indication of the relevance of religion in the daily lives of these Catholic students may be that less than half (45%) practised daily prayer.

Religious Mysticism: Following on from Glock and Stark (1968, p. 127) three main levels of religious mysticism were anticipated: vague confirming, confirming and responsive. It was expected that the proportions experiencing these three different levels of religious mysticism would be cumulative. That is those who reported a responsive type of religious feeling would also have experienced both of the other levels; those who reported a confirming experience would also have had a vague confirming one. However, this does not appear to follow. The vague confirming experiences of "feeling detached from this world" (31.7%) and of a "feeling of deep personal peace" (69.5%) had contrasting frequencies. Moreover, three-quarters of the respondents had the higher level confirming experience of "being in the presence of God" (76.4%). Thus, Catholic respondents were as likely to have had vague confirming as much as confirming experiences. This finding is probably related to the Church's teaching of the real presence of the Blessed Sacrament. Nevertheless, it does indicate that the type of feelings experienced is related to the particular religious culture, and that Glock and Stark's hierarchical levels do not always hold.

Table 9: *Religious mysticism*

	<i>N*</i>	<i>Often</i>	<i>Sometimes</i>	<i>Never</i>
		<i>per cent</i>		
A religious experience which made you feel detached from this world	572	2.5	29.2	68.3
A feeling that God had communicated with you personally	575	4.4	34.5	61.1
A feeling of being in the presence of God	574	16.3	60.1	23.6
An emotional religious experience providing the meaning of life	568	6.3	36.8	56.9
A religious feeling of deep personal peace	572	15.1	54.4	30.5

* 580 - N = No response recorded.

Religious Legalism: We have seen that being a member of the Catholic Church was of importance to the majority of these students. Furthermore, this identity is one which is reproduced each week at Mass. This identity and practice is associated with an acceptance by the majority of the main Christian teachings (with the noted exception of belief in the devil and hell).

However, beyond this identification of being a Catholic, the influence of organised religion in the lives of the majority of the students was minimal. This is not so say that the students did not adhere to Christian values. Indeed they did, but generally not for religious reasons. The identification with the Church did not extend to an acceptance of the Church's moral or institutional teachings. In most cases the values which are proposed by the Church are adhered to, but in the adherence to institutional religious practices, i.e., Mass once a week, and Confession and Communion at least once a year, the Church had little direct impact in the daily lives of these students. In association with this pattern there was only a small proportion of students who took a rigid interpretation of traditional Catholic teachings.

Table 10: *Religious legalism*

	<i>N*</i>	<i>Strongly agree</i>	<i>Agree</i>	<i>Uncertain</i>	<i>Disagree</i>	<i>Strongly disagree</i>
		<i>per cent</i>				
You cannot be a good Christian without attending Church on Sundays	580	2.9	11.9	5.9	47.2	32.1
It is wrong to work on Sundays if it is not necessary	579	3.4	20.0	15.1	48.4	13.0
In order to be saved it is necessary to have been baptised	577	2.0	9.1	20.0	40.0	29.0

* 580 - N = No response recorded.

IV FACTOR ANALYSIS OF DIMENSIONS OF RELIGIOSITY

The best available method of examining the structure of the dimensions of religiosity is factor analysis. "If all theoretically possible dimensions are highly interrelated, then a single measure of religiosity may be appropriate. If more than one dimension emerges from the factor analysis, then a multi-dimensional hypothesis will be entertained" (DeJong, Faulkner, and Warland, 1976, p. 869). However, the conclusions derived from factor analysis can largely depend on what types of *rotational* solutions are generated.

Theoretical expectations and previous empirical findings indicated that the dimensions would be interrelated. Consequently, an oblique rather than orthogonal method of factor analysis rotation was used. If the dimensions

of religiosity are not related to one another, i.e., orthogonal, the oblique solution will show near zero correlations between them. However, if they are related, the oblique method enables one to measure the degree of relationship since the factors can be intercorrelated, and a second-order factor analysis can be performed, indicating the existence of one or more generalised dimensions. The procedure used for the analysis had two separate stages. First, the 46 scale items, excluding those of religious Legalism, were analysed. This showed the factor patterns which emerged from "traditional" conceptions of the dimensions of religiosity. In the second stage religious legalism items were introduced to determine what effect, if any, they would have on the traditional dimension pattern. Weak items, i.e., those with loadings less than .35 were dropped from further analysis. As a threshold Kaiser's eigenvalue of 1.00 was used. Using the above criteria the first stage was a principal-axis factor analysis of the 46-scale items to determine the amount of variation explained by each factor.

IV.1 Factor Extraction

The unrotated factor structure, using .35 as a cut-off value, showed one generic factor which accounted for about two-thirds of the common variance. All the dimensions of religiosity, excluding religious Legalism which was omitted from this analysis, loaded significantly on this factor. This might be an indication of a strong underlying unidimensionality to religiosity. Religious Mysticism was the only dimension which had items that did not load on this factor. The remainder of the dimensions generally had strong loadings. All the sub-dimensions of Permeation produced split loadings, i.e., items loaded significantly on another factor as well as the generic one.

Table 11: Factor loadings (oblique rotation) of religiosity scales (including legalism) for Catholics

Item	F1	F2	F3	F4	F5	F6	F7	F8
<i>Orthodox Scale</i>								
Belief in God		.52						
Belief in Resurrection of Christ		.88						
Belief that the Bible is the Word of God		.53						
Belief that Christ was the Son of God		.85						
Belief that the soul is eternal		.50						
Belief in heaven		.51						
Belief in Assumption		.58						
Belief in Immaculate Conception		.54						
Belief in Papal Infallibility					.45			
Belief that sins are forgiven in Confession		.47						
Belief in Transubstantiation		.63						
Belief Catholic Church is one true Church					.54			
<i>Traditional Conception of God</i>								
God:								
May be appealed to personally							.60	
Is the Creator of the Universe							.66	
Is the Father of Jesus Christ							.40	
Is always present							.67	
<i>Relationship with God</i>								
God not remote							.39	
<i>Religious Personal Moral Values</i>								
Sex before marriage						.38		
Killing or seriously injuring						.72		
Abortion						.82		
Drinking to excess						.44		
<i>Religious Social Values 1</i>								
Being honest and sincere		.68						
Maintaining free speech		.43						
Helping the poor		.60						
Doing what I think is right		.66						
Being generous		.78						
Eliminating social injustice		.61						
Living a good family life		.65						
<i>Religious Social Values 2</i>								
Religious principles:								
Guide recreational behaviour			.83					
Guide college life behaviour			.82					
Guide family life behaviour			.72					
<i>Apostolicism</i>								
Religion coming before recreation			.47					
Religion coming before college			.53					
Religion coming before family			.49					
<i>Religious Practice</i>								
Mass attendance							.53	
Communion							.55	
Confession				.35				
<i>Religious Mysticism</i>								
Detachment from this world			.51					
Communication with God			.54					
In presence of God			.50					
Experienced meaning of life			.64					
Experienced deep personal peace			.56					
<i>Religious Legalism</i>								
Must attend Church				.47				
No Sunday work				.35				
Have to be baptised				.42				

IV. 2 *Oblique Rotation of Factors*

To simplify the loading patterns of the above 46 "traditional" items, an oblique rotation was generated (Table 11). The Legalism items were also introduced at this stage. This basic impetus for employing any rotational method is the same — to achieve simpler and theoretically more meaningful factor patterns. Rotations indicate which items are less closely bound to the unrotated factor as well as to each other, and usually result in the generation of a plurality of factors.

Eight clear conceptual dimensions emerge from the rotation. The pattern is clear cut and unambiguous (with the possible exception of factor 7) with the majority of the loadings above .50. The eight dimensions may be identified as (1) Faith, (2) Permeation (Social), (3) Permeation (Apostolicism), (4) Religious Mysticism, (5) Legalism, (6) Permeation (Personal Moral), (7) Faith/Knowledge, and (8) Religious Practice.

The very strong loadings on factor 1 indicate that Faith is the major dimension. (To control for the fact that Faith has the most items, a separate analysis was done limiting each of the dimensions to four items. On this analysis also, Faith emerged as the first factor with high loadings.) The remaining sub-divisions follow the suggested pattern, with the exception of the Faith/Knowledge dimension (factor 7).

Table 12: *Factor correlations for Catholics*

<i>Factor</i>	<i>F1</i>	<i>F2</i>	<i>F3</i>	<i>F4</i>	<i>F5</i>	<i>F6</i>	<i>F7</i>	<i>F8</i>
F1	1.00	.29	.36	.24	.35	.32	.61	.30
F2		1.00	.30	.25	.26	.40	.23	.18
F3			1.00	.30	.33	.36	.46	.40
F4				1.00	.16	.21	.31	.16
F5					1.00	.39	.32	.34
F6						1.00	.36	.28
F7							1.00	.37
F8								1.00

Footnotes:

F1 Faith

F2 Permeation (Social)

F3 Permeation (Apostolic)

F4 Religious Mysticism

F5 Religious Legalism

F6 Permeation (Personal Moral)

F7 Faith/Knowledge

F8 Religious Practice

It is interesting to note that the Legalism dimension splits across the traditional dimensions. Two of its loadings are the belief items Papal Infallibility and the Catholic Church as the one true Church. Another item which loaded on the Legalism dimension was Confession. All of these items have strong associations of rule and regulations. The emergence of these religious Legalism items on a separate factor among such a "liberal" subculture adds considerable weight to the evidence of the existence of a Legalism dimension to Irish religiosity.

IV.3 *Intercorrelation among Factors*

Researchers in the field of dimensions of religiosity are generally agreed that the best method to test whether there is one generalised dimension underlying the various measures, is to examine the intercorrelations among the factors. If there is sufficient obliqueness among the correlations, this will permit a second-order factor analysis to be generated (DeJong, Faulkner and Warland, 1976, p. 873; Clayton and Gladden, 1974, p. 140). As can be seen from the correlations in Table 12, well over half are .30 or greater. This suggests sufficient obliqueness to generate a higher-order factor. The correlations are generally of equal magnitude, with the exception of the .61 correlation between Faith/Knowledge (F_7) and Faith (F_1), which might be expected. While both of these factors are correlated with the other factors, the factor which is most correlated to the remaining ones is Apostolicism (F_3). The weakest factor to emerge in terms of its correlations with the other factors is Religious Mysticism. Only twice (with Apostolicism and Faith/Knowledge) does its correlations rise above the .30 level. Notice especially its very weak correlation (.16) with Religious Legalism and Religious Practice.

V SECOND-ORDER FACTOR STRUCTURE

First-order factors give a breakdown of the various basic dimensions of a particular phenomenon. They permit us to see the interrelationships of the hypothesised constituent elements. Second-order factors, as DeJong, Faulkner and Warland point out, are defined by a factor analysis of the correlations between oblique factors derived from the first-order factor pattern, and provide an excellent method of testing for more generalised conceptions of religiosity (1976, p. 873). From the intercorrelations among the factors and the second-order analysis, one general factor or underlying dimension emerged (Table 13).

The results of the second-order factor analysis support the notion of religiosity being a single-dimensional phenomenon, which is composed primarily of ideological commitment in terms of Faith and Apostolicism.

Table 13: *Second-order varimax factor loadings of factor scales for Catholics*

<i>First-order factors</i>	<i>F1</i>	<i>Communality</i>
F1 Faith	.65	.41
F2 Permeation (Social)	.46	.23
F3 Permeation (Apostolic)	.65	.34
F4 Religious Mysticism	.40	.15
F5 Religious Legalism	.54	.26
F6 Permeation (Personal Moral)	.58	.30
F7 Faith/Knowledge	.71	.47
F8 Religious Practice	.51	.24

While all loadings on second-order factors are significant, it is interesting to note that Religious Mysticism has the lowest of the communalities, i.e., it least explains the variance in the other factors.

The above findings for the second-order factor analysis tend to support Clayton and Gladden's conclusion that religiosity is primarily a commitment to an ideology and the other so-called dimensions are merely expressions of the strength of that one commitment (1974, p. 142). Indeed, with the exception of religious knowledge (which is an ambiguous dimension in that it is either too closely allied with intellectualism of faith) and social consequences (which would appear to be measured inaccurately as they may not have been religious ideological consequences). DeJong, Faulkner and Warland also found religiosity to be a unidimensional phenomenon (1976, p. 879). When Clayton and Gladden argue that one can distinguish as many facets or components of religiosity as one wants to, but without ideology the whole array of components lose their meaning (1974: p. 142), they themselves are guilty of separating two entities, religiosity and ideology, which have not been shown to be analytically distinct. It is rather that religiosity, or religious ideology, is uniform, except when viewed analytically. It is also likely that "religious" ideology is a distinction which is made to analytically examine ideology, which is, in fact, more uniform than diverse. In describing aspects of "religious" ideology we are describing aspects of ideology.

VI CONCLUSION

The statistical evidence from this study indicates that there is a strong identity among the students with the Catholic Church. This identity is associated with the fulfilment of institutional religious practices but not with adherence to institutional moral norms or religiously derived social values. Religion would seem compartmentalised to be a supernaturally reinforced

community, identification with which forms the basis of an adherence to a social consensus rather than to the institutional Church. The students' adherence to the Church is distanced from the Church's ideal definition of the situation. Since complete conformity is as rare as it is impossible, adherence becomes a form of tongue-in-cheek role distancing from many of the norms, especially those to do with personal, often, sexual, morality (cf. Bennett, 1975; Dreitzel, 1972). The Church, while a primary institution in the internalisation of basic personal moral and social values, no longer seems to be the primary institution in their reproduction among students. The situation has not altered that much from that described by O'Doherty (1969) at the end of the 'sixties. She found that the majority (80%) of the students she surveyed were following the disciplinary obligations of the Church with regard to Mass attendance; reception of Communion and Confession; and abstinence and fasting (subject to Church regulations in 1967). In contrast, less than four in ten (38%) were classified as having an explicit awareness of religious values, i.e., identified particular responsibilities to the community as deriving from religious beliefs (1969 pp. 583-588). The present study indicates that adherence to Church norms does not extend to the personal moral area. There would also seem to have been a slight decline (from 38% to just under one-third) in the proportion of students who were committed to generic social values for religious reasons.

The data also indicate that Legalism is a dimension of Irish religiosity. Religious legalism was seen to include aspects of religious belief and practice. Religious practice was not clearly identifiable as a separate dimension. There is also confirmation for the suggestion that the consequential dimension has three identifiable levels or sub-dimensions, i.e., individual, social and apostolic consequences. These findings would suggest that the dimensions of religiosity is not a universal concept which can be applied to any religion, but rather is a paradigm which must be readjusted according to the particular cultural context.

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