
Common Topics of Sociology of Religion in Non-Religion-Specific Journal Articles

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Abstract: In this study, I analyze the main topics and results introduced in recent publications in the sociology of religion. Briefly touching upon the practical use of identification of major topics covered in published literature during the process of publication output planning, we continue the article with the thematical analysis of those journal articles in the sociology of religion, in which the presented research did not focus on a specific religion or on the believers of a specific religion. We examined the adherence to this criterion of lack of specification in 173 articles published in leading international journals between 2010 and 2013, from the journal list of the Institute of Sociology of the HAS (Hungarian Academy of Sciences), from which 66 journal articles were coded and classified with inductive categorization consistent with grounded theory. Throughout the process, we managed to identify 6 main topics (Secularization, Economy, Sexuality, Politics, Personal Satisfaction, and Well-Being, Social Co-Existence, and Cooperation). We then further divided each of these key themes into subtopics, and we examined the studies further, according to the institutional affiliation of first author(s), institutional affiliation of journal editors, and geographic location of journal publishers. Results show that the identified topics and topic preferences are characteristics of a subset of a Western sociological knowledge, produced mainly by agents embedded in an Anglo-Saxon research environment.

Keywords: publication analysis, thematical analysis, sociology of religion, Anglophone dominance

Introduction

In spite of post-secularization approaches becoming more and more common in professional sociological thinking, and of a relatively widespread consensus regarding the necessity of research in the public engagement of religion, religious people, and groups; in a Hungarian

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research environment there was not any organized, easy to navigate and relevant information source available that would have facilitated the international dissemination of research in sociology of religion.¹ Regarding Christianity, I attempted to solve this deficiency in my article published in *Szociológiai Szemle*, where I introduced and analyzed topics connected to Christian believers and Christian values - according to their distribution related to each other, as well as their geographical-cultural distribution - that were covered in articles published by the most respected international sociological journals (Tóth 2015a). In this article, I am attempting to do something similar by investigating not specifically Christianity or any other religion, but religiosity and religious values in general, here focusing more on thematical and less on geographical-cultural samples.

Earlier I discussed on other platforms (Tóth 2014: 35-36) that, for internal reasons, a research environment inspiring international existence orients research interest towards global significance, and "trendy" topics, often at the expense of topics mainly of local interest (vide Mišak–Marušić–Marušić 2005, Buckingham 2008: 2). The performance-based research funding system prevails not only in the research institutions these days but also in the sphere of higher education in many countries (Hicks 2012). Leaving few spaces for the individual, for curiosity-based, thematical or epistemological diversity (Geuna-Martin 2003:296). The latter is also adversely affected by the fact that different quantified values (e.g., Impact Factor, H-Index, number independent citations) are getting a more significant role in the perception of the quality of the research. This is squeezing insufficiently popular topics and nonindexed and insufficiently cited journals to the periphery of sight of the providently career-planning researcher (Teixeira da Silva 2015). Thus, not necessarily agreeing with the resulting situation but acknowledging the potential benefits of compliance and rule-abiding behavior, it turns out that the creation of a thematical overview could be made a subject of curiosity-based research, which gives information about who, and from which country based institution, and examining which relevant social issues in general terms of religiousness, could publish in the field of sociology in leading journals. This overview was realized in a thematical analysis, what we carried out on original journal articles which presented research on religions or religious people/groups but without a focus on a specific religion or a specific religious group. The journal articles were published in category "A" international journals between January 1, 2010, and December 31, 2013. For category "A," we used a preexistent categorization published by the Institute of Sociology of the HAS for the sake of evaluating applications for the title of "Doctor of the HAS," which came into force in September 2013 (2014 journal list of the Institute of Sociology of the HAS).

In addition to the identification of popular themes and publication output planning, a thematical analysis like this can also produce an intellectual surplus from the perspective of increasing sociological knowledge. The specific thoughts generated in the subfields of sociology, as it was just shown focusing on contributions to *Sociology of Religion* by Wuthnow (2014) recently, enforce the modification of general concepts on an ongoing basis, and do not only mean their application in a narrower field. According to this, the results of the thematical analysis are suitable for the identification of the topics in which sociology's generally valid ideas' modification or completion can be expected, moreover in which the application of the results achieved within the field of sociology of religion can be attempted in more general sociology research.

¹ The newest study published in Hungarian potentially apt for such task is almost 20 years old, so its relevance for the current state of affairs is limited. In this study Mikós Tomka (1996) dealt with new ways in Sociology of Religion, mentioning several fields and topics which since then proved not to be momentary fashions in Sociology of Religion. However, the essayistic character of said study and its lack of a measures- and data-based systematic literature review makes the results uncomparable with those that will be presented in ours.

Methods

As I already published the methodology of this research in my article (Tóth 2015a) mentioned in the introduction part, in this chapter I only give an overview of it and sum up the basics of what is already done. Data gathering for the analysis was carried out on the assigned list of journals, using EBSCO's database, and also in the information of the publishers' websites. Data gathering was carried out between June 3-16, 2014. In EBSCO, we used the well-known method of software-assisted bibliometric analysis; we conducted a Boolean keyword search in titles and abstracts of published articles, with the following formula: Bible* OR biblic* OR bishop* OR buddh* OR burq* OR calvini* OR catholi* OR Christ OR christi* OR church OR congregation OR ecclesia* OR eucharist* OR evangelic* OR faith OR God OR gods OR hindu* OR islam* OR Jesus OR liturg* OR luthera* OR monk OR muslim* OR occult* OR pray* OR priest OR protestant* OR relig* OR ritual* OR sacral* OR sacred OR sectarian* OR secular* OR shaman* OR spiritu* OR theol* OR transcendent*. In some cases, the journal wasn't included, or was incompletely featured in the EBSCO, in these cases we manually examined² the abstracts' and table of contents' text on the website of the given journal with the same keywords.

After the implementation, from the displayed search results, we deselected, by manual inspection

- editorial documents (e.g., Editorial, Editorial Introduction, Introduction, Letter from the Editor(s), etc.), which didn't introduce an individual research, and/or didn't feature a list of references
- commemorations (memorial, etc.)
- book reviews³
- letters to the editors, replies, and commentaries⁴
- announcements (e.g., received books, books for review, call for papers - for a conference or special issue -, award ceremonies, etc.)
- retracted articles and erratum
- re-published documents
- duplicates of an article from the duplicated search results shown in EBSCO
- studies that used the keywords allegorically, without maintaining relevancy for religion.

After filtering, I summarized the results according to journals and years. I copied the titles and the abstracts, including the bibliographic data, into a separate Word document. Then using Word's built-in word search, I carried out the below categorization based on the weight of the keywords. The categories and topics introduced in the analysis were defined intuitively, according to the general logic of grounded theory (Glaser-Strauss 2012 [1967]).

² Here manual examination meant that I inspected every volume of said journals from 2010 to 2013 based on the Table of Contents published on the journals' own websites, and red through the article titles and abstracts obtained with this method. In the case of a keyword match, after extracting bibliographic data the title and the abstract was manually copied into the same Word document which already held the titles, abstracts and bibliographic data previously gathered from EBSCO's database.

³ Meaning only the simple reviews; joint reviews and review essays were included in the sample; similarly to those review symposiums where the reviews was published together, as one article

⁴ Except for methodology-specific, information-rich commentaries published in The STATA Journal.

Classification in categories

From the gathered sample (n=173), we sorted those studies (n=13), which were selected exclusively due to such (mainly regional) religions whose significance are negligible in a global context. The remaining studies (n=160) were classified according to the given religions/sects (Christianity,⁵ Islam,⁶ Judaism,⁷ Buddhism,⁸ Jehovah's witnesses,⁹ General¹⁰). The categories were created according to the contents of the articles, so there were no empty categories, and I was able to categorize every one of the items. The classification of the items was done according to the following protocol:

The process of classification

1. If the title of the study contained at least one keyword of one category exactly, the item was classified in the given category.
2. If the abstract of the study contained at least one keyword of one category exactly, the item was classified in the given category.
3. If the title and abstract of the study contained more than one category's keywords, then we carried out a naming analysis, and we classified the item into the category with more matching keywords. If different categories' keywords were present in equal numbers, the study was classified into the "General" category. If the study didn't have an abstract, and it could not be categorized clearly into one category, we decided its classification after reading the main text.
4. We classified the studies automatically into the "General" category if they didn't contain any category's reference words.

The listing shows the order of the steps we followed. If the protocol resulted in the classification of an article, we selected a new article and restarted the sequence.

Thematical analysis of the studies classified into the main category "General"

Out of the examined 160 studies, 66 belongs to this category. It contains all studies that didn't have a religion-specific focus.

1. *Secularization (n=6)*

Studies on secularization do not have a mutual guide; however, at the same time, this is the only block in the category where theoretical writings are in the majority compared to empirical research. In this category, empirical research deal with effects impacting students

⁵ Reference words: Anglican, Bible, biblical, biblically conservative, bishops, Catholic, Catholicism, Christian, Christians, Christianity, church attendance in the U.S., Church of England, churches + Britain, clerical, clergy, congregation, congregational, Dutch reformed family care givers, evangelist, Evangelical, gospel, inerrantist, lutherans, Protestant, Protestantism, Pentecostal, Sabbatarian, Second Vatican Council.

⁶ Reference words: burqa, Islam, Islamic, Islamization, Islamist, jihad, jihadism, Muslim, Muslims.

⁷ Reference words: Judaism, religion in the Israeli military, religious Jews, Ultra-ortodox Jewish women, Haredi

⁸ Reference words: Buddhism, buddhist

⁹ Reference words: Jehovah's Witnesses

¹⁰ This was the place for all articles not belonging to any of the previous categories, because of lacking a religion- or sect-specific focus.

during college life (Mayrl-Uecker 2011) and citizen participation (Kim-Wilcox 2013), while theoretical works examine other topics, like publicity (Köhrsen 2013), existential meaning-making (la Cour-Hvidt 2010), religious reflexivity and cosmopolitan ethics (Speck 2013), moreover social sciences and knowledge creation (Seth 2013).

Seth's topic can be placed in a dewesternizing-decolonizing narrative within the philosophy of sciences, the narrative being present there at least since Edward Said's critique on orientalism. Seth's essayistic investigations can be gathered around the problem of banishing gods, ghosts, and nature from the concept of "social" (Seth 2013: 136, see Tóth 2015b for a broader relevance of his questions for the sociology of science). Speck examines a topic which is similarly important, and in terms of dewesternization of science, a similarly relevant one. First, he notices that while according to James Beckfort, contemporary social theory is completely lacking any serious consideration of religion; Ulrich Beck, who previously also hold a view with such negligence, in his 2008 book "Der Eigene Gott: Von der Friedensfähigkeit und dem Gewaltpotential der Religionen," Beck applies a completely new approach compared to his earlier research orientations. In this book, he takes religion into consideration as "a basic constituent of reflexive individualization and a vital support for the cosmopolitan moral and political 'vision' necessary in an age of global risk " (Speck 2013:158). Speck deals primarily with the description of the "individualization" and "cosmopolitization" as a path to Beck's supporting role in this religious faith, and attempts to track back the turn in Beck's thinking that religion, as a moral component, changes the role of radical secularization in the understanding of the reflexive modernity. The function of a religion understood as a moral element, quotes Beck (2013: 169); is "replacing truth with peace"and so "peace acquires a new priority vis-à-vis truth because the one truth jeopardizes not just truth but the continued existence of humankind". Speck relates very critically to Beck's newly raised, idealistic and normative-ideological stance, and sees clearly that Beck's project itself would be highly endangered if the validity check of his established agenda by empirical research-based analysis would be replaced by normative, redemption-like projections based on cosmopolitanism (2013: 170)

Naturally, sociological integration of religion and religious values can only be truly established if religion fills in a significant role in society itself. Such analyses would or would not be worth carrying out based on conceptions that are theoretically inconsistent with religion or religious acts. Beck's way of thinking about religion and the role of the only truth is perfectly incompatible with any other religion's doctrinal self-definition, but if the processes in society, fueled by religious morality tend to turn in that direction or actually work that way, then obviously, a better suited concept of religion applied by sociologies of religion will be more capable for their definition. Köhrsen (2012) tries to approach this problem from the other end of the spectrum. After he states that in sociology, many different definitions of religion are applied in order to find ways to research different problems, he tries to examine religion's role in the social public sphere when it is defined more precisely and not contradictory to its self-definition. Applying a definition like this, where religion is "communication and/or practice that refers to a supernatural – transcendent – reality" (2012: 280); and which, as he notices, is the simplest and most common definition in the sociology of religion (and in general in a western cultural context), he finds that religious actors mostly do not participate in the public sphere in a religious way. As a result, he argues that these actors, during their public communication, are adjusting to the requirements of secular publicity. Thus religion only plays a role in very special contexts and exceptional cases (2012: 273).

In the last theoretic article in this block, la Cour and Hvidt (2010) attempts to create a conceptual frame in order to grasp a kind of existential meaning-making valid in secular cultures similar to those in Northern Europe. There were three main dimensions identified in

this field: the secular, the spiritual and the religious areas, and the conceptual frame mentioned above were created and made suitable for mapping existential meaning-making by pairing these areas with the dimensions of knowledge, acting and being. According to the intention of the authors, the so created network can contribute to the better understanding of the multidimensional nature of existential meaning-making, and it can promote to raise adequate research and clinical questions by the researchers in this field (2010: 1292).

Kim and Wilcox's (2013) work can be compared to the Köhrsen study mentioned earlier. The two authors, unlike Köhrsen, is engaged in applied research, amending it with a data-driven theory construction. Working with data from the first wave of the "National Survey of Families and Households," they created a theory of the isolation, which explains how the familism - the accentuation of the family and being in a family - and religion encourages Americans to avoid secular civil participation. Basal elements of the theory consist of correlations which state that familism decreases participation in secular organizations, while religion moderates the effects of familism in a sense that the religious participation increases this negative effect of familism. For the familistic individuals, it seems that religious congregations strengthen the isolation of the family from the community, and limit the closest social circles of the individual (2013: 31).

Finally, the research of Mayrl and Uecker (2011) from the empiric research, compares the content changes of religious beliefs between college students and youngsters who do not attend college. They conclude that, in general, it isn't more likely to find liberal religious beliefs in college students; moreover, the changes in religious beliefs can be tied more to network effects. At the same time, they found cases which indicate that the beliefs possessed before attending college, retain more in college students than in those youngsters who do not attend college after finishing high school. They infer from there results that the effect of college on the student's religious beliefs isn't just weak but also fragmented, and the diversity of the social worlds within campuses can help keeping religious beliefs, practices, and engagements (2011:181). Taking into consideration that college enrollment has long been thought to liberalize the students' religious beliefs, these results are interesting by all means and are valuable contributions to the literature of network effects in higher education systems.

2. *Economy (n=7)*

It can be stated about the majority of the seven economy-themed studies (Bush 2010, Maselko–Hughes–Cheney 2011, Carter et al. 2012, Goldstein–Haveman 2013) that they mostly do not separate the religious and economic phenomenon; they examine them within the frame of a market-based, so-called religious economy, while in the other 3 studies the religious and economic phenomenon are more or less separated, and the effects to one another are examined (Peifer 2010, Bradshaw–Ellison 2010, Hill–Vaidyanathan 2011).

2.1 *Religious economy (n=4)*

The religious economy model has been criticized, and some have attempted to modify certain components. Bush notes that one proposition of the theoretic model of religious economy is inconsistent with the real situation. According to the general model of religious economy, in open religious economies, the religious offer has to adapt to different market segments and gaps. However, most religions produced in the American religious market prefers the needs of men, despite the fact that most of their consumers are women. The model, following the proposition above, is suitable for nor the description, neither the explanation of this phenomenon. The author proposes to resolve the contradictions in the model, by the

following changes: On one hand, the concept of religious capital have to be specified in a way that considers the unequal dispersion of power between producers of religious values, also their differential effects on the target audiences and beneficiaries of religious norms. On the other hand, the connection of religion to other social institutions should be seen as a source of expenses and profits that are taken into consideration by religious entrepreneurs. Thirdly, it suggests the introduction of an addition, in which the social status-based discrimination and the unequal dispersion of capital are the sources of limitations, which influence the production of religious supply (Bush 2010: 304). The additional critique of the religious economy is provided by Goldstein and Haveman (2013), who state that the model has 3 main deficiencies. The first is that the model views religious organizations as if they were similar to single-unit companies, which compete with each other for the believers in the local markets. The second item of their critique considers the exclusive focus of the model, which tries to approach this competition through the "companies' " mobilizing activities. The third deficiency, according to them, is that the competition is considered only among the "companies," not inside them. The defects mentioned above are consistent with the authors' results, what they found by analyzing the content of religious magazines published in America before the civil war, between 1790 and 1860, and where they were the major carriers of communications and agendas of different denominations (2013: 3). Their results show that the competition took place within a national context, and the geography of religious mobilization reflected the availability of resources better than the changes in the intensity of the competition. So, during this explanation, it should be considered that religious institutions, similar to every modern group, are structured translocally (2013: 27).

Religious capital was, apparently, not examined more thoroughly within the critiques mentioned above, and was considered to be homogenous. In other studies, however, transitions between types of capital and capital conversion strategies play a role. Maselko, Hughes, and Cheney (2011) conceptualize those social resources as a special type of the social capital which are made available for individuals or groups by their relationship with religious communities and also develop the methodology for measuring this capital. Carter et al. examine how people, throughout their cultural evolution, barter their expenses emerging in the context of their religiousness, to psychological and/or social assets or benefits. According to them one of those benefits, obtainable for followers of essentially all religions is the ability of delayed gratification, what means that in the hope of a greater benefit in the future, they renounce from the realization of an immediately available smaller profit, and Carter's investigation confirmed that religious commitment could be linked to the acquisition of this skill (Carter et al. 2012: 224).

2.2 Analysis of religious and economic phenomena separated (n=3)

Among studies where religious and economic phenomena are handled separately in the "Economy" block, there are two articles dealing with the act of giving alms, while the third examines the religious effect on the correlation between poverty and anxiety.

2.2.1 Giving Alms (n=2)

Religious individuals usually take major economic efforts in favor of their congregations, in the form of different social interactions. Peifer defines religious munificence, in the tracks of Weber, as a special social type of action, which lets individuals direct their value and instrumental-rational behavior at each other. In these tracks, the author tests different rational activity-hypotheses on the data given by the American Congregational Giving Survey is a

Social Capital Community Benchmark Survey, which strengthens the role of solidarity in these processes, moreover show that high-level religiousness strongly influences almsgiving (2010: 1569). Hill and Vaidyanathan examine the phenomenon of charitable giving for religious and for secular goals. When they compare the two, they find that they're linked to each other in the following way; the families that increase their donations for religious goals usually increase their donations for secular goals also; because religious congregations usually facilitate in general the skills and practices linked to donating (2011: 157).

2.2.2 *Poverty and anxiety (n=1)*

Bradshaw and Ellison's research separates religion's role in mitigating the negative effects of mental health in socio-economic deprivation, and tests the existing theories on the results of the 1998 USNORC General Social Survey's results, for the 18-59 age group. They find that indifferent from the existence of financial difficulties being measured in a subjective or an objective way, both measurements' results associate positively with the psychological distress felt. While there is no interactive relationship found between frequency of praying and financial difficulties, it is clear from the results that more, various aspects of religious way of life reduces the negative impact of the financial difficulties to mental health, while the meditation (used as a spirituality-variable during measurements) can only exert this in case of objective financial difficulties (2010: 196).

3. *Sexuality (n=11)*

In the "General" main category, one of the most popular topics is sexuality. The studies here usually examine how religiosity affects sexual attitudes in the different, private and/or public dimensions; however, one of the most interesting research studies examine this question in connection with religious framing, not religiosity or religious identity itself.

3.1 *The effect of religious framing on sexuality (n=1)*

According to McCullough's hypothesis, the manipulation of religious cognition reduces men's impulsivity and motivation to show their physical strengths and abilities (McCullough et al. 2012: 562). To examine their hypothesis, they perform 3 experiments, in which they pre-tune a part of the participants with different tasks (essay writing about God and their religion, reading writings which provided "scientific proof" of the existence of life after death, correcting the order of words in mixed-up sentences that contained references to supernatural existence) (McCullough et al. 2012: 564–566). After that, they submitted them to questionnaire examination and physical exercises, which showed that among the pre-tuned participants, men's impulsivity against money and physical performance decreased compared to the pre-tuned group and the control group, while in the case of women, pre-tuning had no influence. The former was measured on a scale, where a choice was available between a smaller, immediate and a bigger, but later collectible money; the pre-tuned with religious concepts here chose the latter collectible amounts (2012: 564). In the case of the latter, they measured how long the subject can hold the 70% of its maximal grip strength (2012: 566). The results were independent of the values the subjects produced, after the evaluation of the questionnaire about the extent of their religiousness (McCullough et al. 2012: 562). From the aspect of the sexual attitudes, these results are interesting because of the Reproductive Religiosity Model (Reproductive Religiosity Model, Weeden et al. 2008), and as the authors note, they're consistent with their results, moreover provide a proof of the fact that due to the

religious concepts, men choose restrained sexual strategies (McCullough et al. 2012: 566-567).

3.2 Connection between sexual restraint/conservatism and religiousness (n=5)

As for the "reproductive strategy," quite similar to "sexual strategies," the relationship between modesty and religiosity can be justified in the case of the real, not pre-tuned behavior. Weeden and Kurzban (2013) try to clarify, based on the data of the World Values Survey/European Values Study, how strong the differences in individual religiousness can be predicted, in terms of the measured individual differences of cooperative and reproductive moral. They found that more restrictive reproductive moral is a significant forecaster of increased religiousness in every examined region, and the empiric investigation refuted the view that religion is fundamentally linked to the cooperation morals (2013: 440). At the same time, religiousness, as another study shows, has no identifiable effect on what the given person chooses as a partner (opposing sex) in terms of age: nor the preference patterns of religious men, neither women in 20, 25, 30, 40, 45 and 50 years old age groups show a difference, traced back to religiousness, from the same age groups, where the restrictive criteria were not religious, but cultural (Dunn-Brinton-Clark 2010: 383).

The restrictive, retentive power of religiousness elsewhere was examined from the aspect of sexual risk taking: Puzek, Štulhofer, and Božičević were curious, if there was an association between religiousness and the willingness to take sexual risk, moreover, if religiousness would project Chlamydia infection in case of women and men aged between 18 and 25. The examination was performed on the patterns of 1005 young Croatian adults, and they found that the effect of religiousness on sexual risk taking is minor, sporadic and rather specific to women. The relative inefficacy of religiousness, according to the authors, can be tied to the dominance of a special type of religiousness, which is characterized by individualized morality; so, it is questionable that the promotion of religious morality would be the effective tool of sexual risk reduction (2012: 1497). The validity of these statements seems regional, moreover restricted to a special partial question, and contradicts both Cao and Maguire's results, who think that in the United States, religiousness strongly compensates the social acceptance of prostitution (2013: 188), also Kenneavy, who finds that the gender attitudes based on religiousness predict that a given person would not support the civil liberties of homosexuals. Moreover, in this latter question (compared to the 2006), compared to 10 years earlier situation, the differences according to religious affiliation tend to disappear.

3.3 Sexuality in the light of differences in ethnicity and race (n=3)

The sexual attitudes are examined focusing on the racial and ethnic differences too. Das and Nairn examined the differences based on a sample representative of the United States (U.S. National Social Life, Health, and Aging Project, data from 2005 and 2006), which described the sexually non-exclusive, ("polyamorous" – "multi-lover"), long-term and occasional sexual relationships of older white and Afro-American men. They identified the layering of the resulting samples, based on the testosterone and dehydroepiandrosterone (DHEA) androgens' presence, and the systematic religious attendance that neither the hormonal effects from below, neither the religious, social control from above increased the probability of this behavior more in the case of Afro-Americans than whites. The greater incidence of sexual relationships of this kind in the case of Afro-Americans, according to the author, can be caused rather by undetermined variables, for example the Afro-American men's greater childhood exposure to larger sexualization processes, which can have a bigger impact in older

age in case of closer effects in time (2013: 1119). Elsewhere (Ahrold–Meston 2010) among the European-Americans¹¹, Asian-Americans, and Spanish-Americans, the differences in sexual attitudes were examined according to the degree of acculturation, and in the case of every ethnicity, they analyzed of the recipient and the inherited cultural, and religious effects data from a questionnaire survey. On the questionnaire, measuring the attitudes of the homosexuality, the traditional gender roles, the occasional sexual relationships and the sexual relations outside of marriage, they concluded that Asian-Americans, compared to the other two ethnicities, had a more conservative sexual attitude. On top of that, the higher degree of acculturation, for both the Asian-Americans and the Spanish-Americans, defined the similarity to the European-Americans' attitude. In the case of the women responders in all three ethnicities, the connection between the conservativeness of sexual attitudes and intimate religiousness were stronger on higher measured levels of spirituality, and so a significant interaction between intimate religiousness and spirituality were invincible. In the case of the Asian-Americans and the European-Americans, intimate religiousness and religious fundamentalism strongly projected the conservative sexual attitudes, while in the case of Spanish-Americans, this effect was not so expressed, but also significant. At the same time, they found that acculturation didn't mediate the connection between religiousness and sexual attitudes, indicating that the existing ethnical differences between religious effects do not stem from the degree of acculturation (2010: 190). In another comparative study, they focused on the white Canadian and Eastern-Asian women, and examined the role of guilt, within the connection of religiousness and sexual desire (178 Euro-Canadian and 361 Eastern-Asian female university students, with the help of questionnaires). Based on the results, it can be stated that Euro-Canadian women reported a significantly higher level of sexual desire and significantly lower level of guilt in connection with sexuality than the Eastern-Asian women. In case of both ethnic groups, there was a connection between the higher level of guilt in connection with sex, and the religious fundamentalism, the intimate religiousness and the higher values assigned to spirituality, while paranormal beliefs were not connected to the size of guilt for any group (Woo et al. 2012: 1458).

3.4 Sexual fantasies (n=1)

Ahrold and colleagues research is not entirely focused on ethical or racial particularities; while the authors emphasize they worked with an ethnically diverse sample. Their research, which they performed on 1413 volunteer university students who got lecture credits for participation, focused on the visualization of sexual fantasies. They wanted to find out how the type of the religion at hand, and the kind of religiousness, affected the visualization of specific themes. According to their results, the individual differences in the dimension of religiousness are better and more gender-moderated forecasters of sexual attitudes and fantasies, than the belongings to a specific religious group. The spirituality, the intimate religiousness, and fundamentalism were strong forecasters of conservative sexual attitudes of women; similar to the findings of the Ahrold and Meston study. On top of that, for women, the religious group and the dimensions of religiousness were both significant forecasters of the frequency of sexual fantasies. In the case of men, however, only intimate religiousness had such effect, spirituality forecasted liberality in sexual attitudes, and the frequency of sexual fantasies could only be projected from some dimensions of religiousness (Ahrold et al. 2011: 619).

3.5 Sexual abuses (n=1)

¹¹ Americans with European ancestors.

Finally, the topic of sexual abuses is touched, even though only in one study. Salter (2012) examined the role of rituals in the organized sexual exploitation of children and interviewed 16 adult people who were victims of sexual exploitation in their childhood. The interviews uncovered the ideologies that were the foundation of religious or mythological verifications of the abusive groups, moreover their strategic applications, which on the one hand, exonerated the perpetrators of the crime committed, on the other hand - by internalizing the rationales - achieved that children behave synergistically in that situation (2012: 440).

We should also mention the similarity that can be stated about the presence of sexual topics in general and Christianity-specific journal articles: In both groups, the presence of sexuality-theme is strong, but at the same time, in Christianity-specific articles, it appeared in disquisitions around the topics of sexual abuses committed against children, homosexuality and birth control (Tóth 2015a). The abuses, and in general the phenomenon that generate social conflict or potentially capable of doing so, were typical of Christianity-specific articles.

4. Politics (n=7)

4.1 The relationships between state and religion (n=3)

Three studies of seven in the political block (Biebricher 2011, Hemming 2011, Müller–Neundorf 2012) investigate the relationship between state and religion. Biebricher critically examines the program of Faith-Based and Community Initiatives started under the Bush administration and continued under the Obama presidency; using Foucault's "pastoral power" as a tool for forming this critique. According to the author, the nurturing-mentoring items mentioned in the program above can be interpreted as a take-off from neoliberalism, or at least, as transformations of it, which create not only new subjectivities but new forms of government. The novelty of these forms of government come from the fact that they are not only aimed at the transformation of spirituality but acknowledge the principle of control interventions; thus, they combine the rhetoric of neoliberalism with non-liberal elements (Biebricher 2011: 399). At the same time, not only the official and international state politics can have a positive effect on the expansion of religious-spiritual elements, but the structural change of state apparatus can also be the base of these effects. The research of Müller and Neundorf on the consequences of the democratic transformations of Eastern-European states (2012) show that after the transformation, the expansion of the new orientation systems (Berger's so-called "plausibility structures") in several post-communist states led to a mild religious revival. These orientation systems were the ones that had a fundamental effect, in the examined states, on what and why can be considered self-evident and true for the citizens (2012: 559). Within the context of the English education system, examined by Hemming (2012), from the beginning, from the introduction of the general compulsory education, the appearance of religious elements and role of the state conservator were the subject of arguments. It is likely that this stays an actual question in the future as well, especially because the author is identifying multiple religious and spiritual expressions in these types of state-controlled social institutions (2011: 1061). Because the education system also has its own plausibility structure that secures the production of cultural identities, the state expects the alignment of institutions to it, the educators expect the alignment of students to it, the question of presence and regulation of religious elements can help the commitment to neoliberalism or its alternatives, and the identification of the stations of political transformation.

4.2 The role of religion in publicity (n=2)

Whether the state takes part actively in the expansion of religious values, or contributes to it by its structure, the basic question in the frames of classic secular-neoliberal narrative will always be that if religion is a private matter, not a public matter, then how could and should the public engagement of religion be handled in modern liberal democracies? In the contemporary sociology research, the definition of the public influence of religion, often occurs after the identification of individual or collective religious actors, which is problematic because religion is handled by the stable and unified specific of the given individual or collective, while in reality, people, in case they get out from the direct surroundings of their own denominations, often express their religiousness in a context-dependent way (Lichterman 2012: 15); the statement harmonizes with Köhrsen's conclusion introduced earlier in the secularization block. At the same time, religion's public presence cannot only be examined as the source of conflicts like this or similar to this but takes up a role in creating peace as a "bridging social asset", so the presence in public stages can mediate social peace processes in the relation of the web of the civil society and the state, promoting social stability (Brewer–Higgins–Teeney 2010: 1019).

4.3 The effect of religion on personal political preferences (n=2)

Finally, Stegmüller and colleagues examine the question specifically, concerning certain person's political preferences, how religiousness affects the attitudes towards the reallocation of revenues. The author argues that the political preference of religious individuals living in secular societies differs from secular citizens views. According to the starting hypotheses based on the theory of religious cracks, religious individuals will oppose state revenue reallocation, on the other hand, the strength of this will be higher in those cases when the values rendered to secular-religious opposition are higher. They checked their expectations on the data of the 2002-2006 European Social Survey's 16 Western-European countries, and they found that

- a.) both Catholics, and Protestants strongly oppose state redistribution,
- b.) the gap between the secular and the religious individuals is much more important regarding this attitude than the differences in denominations among religious individuals, and
- c.) their expectations regarding the relationship between the degree of polarization and the strength of attitudes were verified (Stegmüller et al. 2012: 482).

Manglos and Weinreb (2013) examined how religious identity, active religious membership, and education effects political interests in Sub-Saharan Africa. They came to a conclusion that active religious membership affects political interest positively in almost every examined country, and religious identity and belonging to religious minorities often conditions the effects of education. However; they didn't find a single religious tradition consistently "more political" than others (2013: 195).

5. Personal satisfaction and wealth (n=8)

5.1 Examination of positive effects (n=6)

In the studies examining personal satisfaction and wealth, Lim and Putnam checked how religion forms people's satisfaction with their own lives. They managed to find that religious people are more satisfied with their lives, because they go to church regularly, and build different networks within their denominations (2010: 914). The results of the research are not

surprising because these connections between religiousness and satisfaction have been examined for a long time regularly, getting similar results. Eichhorn, at the same time, who also examined the effect of personal (attitudinally and measured in actions) religiousness on satisfaction in 43 European and Anglo-Saxon countries' data announcements of World Values Survey, came to an interesting conclusion that is different than the ones before regarding these correlations. His research shows that the positive effect doesn't depend so much on personal religiousness, rather its conformity with the social context: Seems like personal religiousness can only be associated with higher levels of satisfaction in societies where the average level of religiousness is also higher (2012: 583).

Meulmann (2010) wants to answer two main questions, namely; on the one hand, does self-transcendence¹² - towards other people or a transcendent reality, looking at the level of individuals and countries, increase the type of wealth, from which the effect of self-concern was excluded, and if yes, then on the other hand, which type of self-transcendence has a bigger effect on it from the two mentioned above? The results show that on a personal level, success (related to self-interest) has strong, altruism weak, and religiousness has a mild effect on wealth. On the level of countries, economic and democratic development effects average wealth. However, the results achieved by civil society and secularization does not; so, it seems that religiousness can have an effect rather on a personal level (2010: 385). According to other results regarding the relation between subjective wealth and religiousness, it has a strong positive effect if religiousness is seen as normative within a given national context (thus, within the given nation, the proportion of religiousness is high, and also the social attractiveness of religion is high). Confirming the conclusion of the Eichhorn-study, independent from him, Stavrova, Fetchenhauer, and Schlösser find that religious people are generally happier and also feel wealthier within these circumstances, than their non-religious fellows, and this tendency is stronger if dominant attitudes can be detected towards non-believers. One explanation for the higher subjective wealth and happiness of religious people could be that a link was found between religiousness and the social respect towards religious people (Stavrova–Fetchenhauer–Schlösser 2013: 90). Besides self-exceedance and social acceptance, the relationship between religiousness and wealth was examined in another study, in connection with praying habits.

Religiousness itself was measured by one single personal dimension, the frequency of praying, and they found that praying has a favorable effect on depression in old age; namely fewer depression symptoms were reported by people who frequently prayed in a research representative to Europeans above the age of 50 (Denny 2011: 1194). Another positive effect was detected by Brashears, who examines the data of an earlier, General Social Survey from 1985 on protective effect against anomia, which, in the tracks of Émile Durkheim and Peter Berger's work, can be granted by the integration to the network of the identically religious people. The results show that the probability of anomic state and the occurrence of unhappiness can decrease only when, if besides the connection to identically religious people, the personal religious belief is also present (2010:187).

5.2 Examination of negative effects (n=2)

The two last studies in this block approach the question from the direction of lacking satisfaction. McGregor, Prentice, and Nash (2013) introduce 5 different research studies, which confirm the empiric data corroborates the hypothesis of the so-called "Reactive Approach Motivation" (RAM).

¹² Self-transcendence manifest, on the individual level, in altruism and religiousness; on the collective level (the level of countries examined), in the advances of civil society and a type of "negative secularization" which builds both on religious tradition and on means of religious practices.

The RAM-approach attempts to explain the human parallels of behavior patterns from the fauna, where the anxiety-solving activities are not in close connection with the subject of anxiety, and the anxiety is explicitly solved by offering an alternative activity-controller focus. This can be observed in the fauna, when, for example, the rats caged in the terrarium, run until they starve in the rat race, or dogs lick their skin sore (when they didn't originally have a scar, bruising or parasites in that place).

In humans, this behavior can be observed in physical phenomena (e.g., smoking); however, the RAM focuses rather on the mental behavior and explains how people, who face insecurities causing anxiety, turn to their ideals, ideologies, meanings, and world views with increased stubbornness and energy. Overall, it seems like an effective strategy for treating anxiety because focusing on these mental constructs and the mental activity can take on the role of anxiety in the same way. Moreover, as opposed to specific activities associated with the physical effects, they do not require external resources and do not carry direct risks to health (McGregor et al. 2010). The research results of McGregor and co. converge to the conclusion that the threat connected to insecurity only triggers extreme defensive RAM-reactions, if those wake a false sense of insecurity in connection with existing and actively implemented goals (2013: 537). Immerzeel and van Tubergen (2013) examine the effects of different insecurities on religiousness in a longitudinal study; in the data of four recorded steps of the European Social Survey (ESS) between 2002 and 2008, which represents the population of 26 European countries. The obtained results strengthen the earlier hypothesis, which states that higher uncertainty levels go hand in hand with increased religiosity; where religiosity is operationalized as going to church (public dimension) and as subjective judgment (private dimension). Higher uncertainty-levels, it seems like, are not made up of uncertainties from distinct sources, but what plays a role in them is an uncertainty originated from multiple sources. Religiosity is also higher in those individuals, whose source is the workplace, the unemployment of parents, the lower-status work of parents, the war events experienced in their home country, the loss of spouse/domestic partner/partner or welfare spending and higher unemployment rate in the country of residence (2013: 359).

6. Relationship of social cohabitation and cooperation with religion (n=21)

In the studies in the block labeled with social cohabitation, the sub-topics, like race-focused and migrant integration, socialization of youngsters, moreover family/relationship-type cooperations and the (mutual) religious participation can also be well interpreted.

6.1 The rituals and the correlations between the types of established cooperations (n=1)

Atkinson and Whitehouse examined in total 645 religious rituals from 74 different cultures, from the perspective of evolutionary anthropology (2011: 50). Starting from the so-called "modes of religion" theory (Whitehouse 2004), they propose that one of the main responsible for the variation differences in rituals are the cognitive borders, which are hidden in episodic and semantic memory systems in connection with a "doctrinal" and "imagistic" religiousness, and which religiousness-types are clearly separable by the frequency of the given rituals, the degree of emotional involvement, and the intensity of the emotions evoked. In the "doctrinal" and the "imagistic" religious modes - according to the theory of the religious modes - they apply different techniques in order to preserve ritual elements in the memory of participants, which is necessary for people to maintain and inspire a given cultural heritage. These techniques, in case of doctrinal and imagistic religious modes, are capable of preserving the memories in the declarative memory's different subsystems: the doctrinal religious modes

apply rituals with a higher frequency, but with relatively less emotional involvement, so larger, more complex doctrines and more religious teachings can be fixed in the semantic memory, what can be recalled steadily, and so it can be effectively spread by word of mouth. The imagistic religious modes by contrast, applying rarer frequency, but higher emotional intensity rituals, with what they fix contents in the episodic memory (2011: 51). By examining the two predictions of this theory, the author duo could really classify the rituals into these two categories, and not only did they identify that within these types, the size and the structure of the groups in these rituals are similar, but they articulated the assumption that the rituals applied in the doctrinal religious modes are connected to the appearance of agriculture, and they generated groups of a size and structure that can be tied to the emergence of the first great civilizations (2011: 60).

6.2 The effect of supernatural control on following norms (n=1)

In connection with the group structure, and mainly the enforcement of control mechanisms and organizational mechanisms mentioned in the conclusion of the Atkinson-Whitehouse study, the role doctrinal religious modes in jumpstarting cooperation between people - which are generally predominant in today's advanced west according to the religion geography of the world - can be supported by other studies. This is shown by Atkinson in a different study, co-written with Pierrick Bourrat (Atkinson-Bourrat 2011), where they examine the effect of the two sources of supernatural control, God, post-death and after-life on individuals' willingness of moral transgression in an inter-culture survey covering 87 countries. From this data, it shows that these sources can predict independently if the responders consider certain differences in religiously correct morality verifiable. The connection stands after the authors control the results according to different religious-cultural variables (frequency of religious participation, birthplace of the responder, denomination, educational attainment), so it can be stated that the crossing of moral borders is connected to the beliefs in supernatural inspection and punishment, and these beliefs can be important promoters of the cooperation within certain groups of individuals (2011: 41).

6.3 The negative religious effects on coexistence and cooperation (n=2)

At the same time, it can be noted that the topic of religiousness was examined from the perspective of the negative effects on cooperation and in general, human symbiosis. Bailey and Snedker revealed in a historical retrospection that between 1890 and 1929 in the USA, organized lynchings were more frequent in the Southern states where religious diversity was higher; thus, he confirmed the view that states that the competing denominations weaken community togetherness, while they could strengthen white, race-based solidarity in the act of lynching. They could also find a remarkable result, a new danger source for the solidarity of race-based groups at that time. They found that, in the states of the USA, where black believers went to church services controlled by black people, were the victims of racist violence to a greater extent, while the level of this violence was significantly smaller where the believers were mixed in skin color (Bailey-Snedker 2011: 844).

The focus of the research of Lim and MacGregor was how religiousness' effect on volunteering could be transferred to non-religious individuals' volunteering through different personal connections. The important statement of their study was that within a given area, the level of religious participation's average level compares negatively to the volunteering of non-religious individuals - thus the more religious a region is, the less it is likely that the non-religious people would volunteer; so, it can be stated that within these circumstances, a mesolevel of religiosity affects a special type of the cooperation willingness of non-religious

people negatively. At the same time - as the author duo sums it up - if the non-religious people have close friends, who are religious, then there's a higher possibility of them becoming volunteers in religious or non-religious cases (2012: 747). So the personal connection, unlike the environmental impact, affects this type of cooperation positively.

6.4 The effects of religious participation (n=4)

Another, cooperation-forming effect that was examined by the researchers in this thematic block is connected to the patterns of church attendance. Throughout the examination of cooperations, Lewis, MacGregor, and Putnam (2013) look for the answer to the specific question in the data of the Portraits of American Life Study (PALS), if the social networks based on religion can explain the connection between the religion and civil attendance. They find that for the people who have a strong network of religious friends, the effect of church attendance can be explained by this fact in the case of numerous civil and neighborly attendance (2013: 331). The patterns of church attendance according to age (Hayward-Krause 2013), its effects on the protection from LBW-childbirth¹³ (Burdette et al. 2012) and the connections to early childhood behavior of single mothers (Petts 2012) also form the focus of a study.

6.5 Migrant religiousness (n=3)

The examination of the frequency of religious attendance has an important role in the research of the religiousness of migrants. Based on the results of van Tubergen (2013), it can be said that for the majority of Dutch immigrants, the frequency of praying doesn't change compared to the state before migration, but for quite a major group, mainly in case of church attendance,¹⁴ a slight decrease can be seen: here the decrease was visible for 40% of the immigrants, while the decrease of praying only for 17%. Neither continuity nor the decline seems to be dependent on personal experiences, while the values of different immigrant groups show a great difference in the size of the community. The Turks, Moroccans, or migrants from Suriname and the Antilles (from the perspective of their immigration history) "older" and larger groups, go to church and pray proportionally more frequently, than the "newer," smaller Polish and Bulgarian groups (2013: 715). At the same time, other studies examined migrants, who stood successfully against multicultural-based local political endeavors, realizing the non-ethnic, public identification with Christianity, Buddhism or Islam, and they chose the religious type of transnational cooperations, instead of the neoliberal version (Schiller 2011: 211). Furthermore, the fact that the connection between migration and religiousness can be a major topic of contemporary researchers is validated by one of the few structured literature reviews, which sums up the research results of the integration of the races, thus suggests three research directions for the future. On the one hand, it considers additional theory-creation necessary within this area, and the expansion and improvement of existing theories. On the other hand, it suggests improving the somewhat deficient interactions with sociology's different subdisciplines. Thirdly, it expects researchers in the future to be able to explain the positive and/or negative effects of religious-racial diversity on the systems of social stratification (Edwards-Christerson-Emerson 2013: 211).

6.6 Family and relationships (n=5)

¹³ Low Birth Weight; when the infant born alive but with low (< 2500g) body weight.

¹⁴ In the meaning of "religious attendance"; regarding the corresponding "church" (mosque, synagogue etc.) in each religion.

Ellison, Burdette, and Wilcox (2010) identified a new direction in the literature in addition to the ones mentioned above, namely the relative disinterest, which is shown by the researchers towards the mutual impact of race or ethnicity and religion on the forming strength of the quality of the relationships. The authors try to fill this shortage, by the help of the National Survey of Religion and Family Life (NSRFL; a 2006 telephone survey, on 2400, age 18-59, mainly Latino and Afro-American group). It is clear from the results of the research that the couples' religious activities at home and their mutual religious beliefs connect positively to the data about the quality of the relationship, reported by them (2010: 963). There is more information about the effects of religion on the relationship qualities in the results of Day and Acock (2013), who examined the relational virtues on a relationship (forgiveness, dedication, and sacrifice) and the mediation role of equality within a relationship, in case of 354 married couples, in connection with religiousness and relationship wellbeing. The three-year long, long-section research found that religiousness and relationship well-being are fully mediated by the variables of relational virtues, but their relationship isn't connected to equality within the relationship. These results do not support that religious activities are directly connected to stronger relationships, so they do not confute basic principles of the relational inequality-theories, which states that religiousness decreases well-being.

They are capable of showing that religiousness can contribute to relational virtues that can be associated with - according to the pattern's narrower sense, within marriage - relationship wellbeing (2013: 164). The difference making between marriage and relationship in the context of family; so, in family research, the premise of the married (whether religious or civil) parties is not necessarily a constituent of the notion of "family", is able to dimension these research studies productively, and gives an opportunity for multiple comparisons with the inclusion of religion. Berghammer (2012), examining the different family creation units, the way leading to or from these units, and the reproduction results based on the data in the Austrian Generations and Gender Survey (2008-2009), finds that religious people would rather get married directly, than after an initial period of cohabitation. However, this opportunity is still considered more favorable than the ways of family creation differing "more" from the religious core principles, like having children outside of marriage, or successive (sequential) unions and "truncate" family type after divorce. Talking about having children, the childless singles are present with the same frequency in religious and non-religious groups. Religiousness explains only slightly, if the couples in a domestic partnership or getting immediately married, choose to have two or three children (Berghammer 2012: 127). In the research studies between 1999 and 2009 in connection with youngsters, Mahoney (2010) describes thoroughly, what topics were in the focus of the researchers, examining the role of religion in marriage relationships or in child-parent relationships: In the pattern examined by him, unity, fertility, marital roles, marital satisfaction and marriage conflicts, divorce, domestic violence, infidelity, pregnancy, educating teenagers and children, and overcoming difficulties occurring within the family. After looking through the literature, the author concludes that, based on the latest results, and also for the future, it is essential to identify the spiritual beliefs and routines which take over and deepen the problems in the traditional and non-traditional families (2010: 1246). This problem-centric approach describes the article of Ellison and colleagues, who choose the connection between divorce and family feuds as their topic of their research, and curious about how this formed young adults' (18-35 years old) religious and spiritual lives. From 2001, 1506 young adults were asked on the phone in the United States during the 'National Survey on the Moral and Spiritual Lives of Young Adults from Divorced and Intact Families', and data shows that the individuals who were raised by happy parents, grew up in a relatively conflict-free family, gave a generally higher value answers for the questions targeting religious and spiritual states/attitudes, than the ones with divorced parents with high conflict levels. The healthy

families were named "intact families" by the authors; the authors defined this marking as "two biological parents, who were married before the responder was born, stayed married and at the time of the questioning were still married, except one of them were deceased" (Ellison et al. 2011: 539). The divorce and family feud had a negative effect within the children's religiousness rather on the traditional, institutional religious practices and beliefs; in the case of the personal, spiritual beliefs and practices this effect was weaker (2011: 538, 549).

6.7 Young people and youth (n=2)

The social dimensions of the religiousness of youngsters in the United States can be recognized by the two additional studies in the block (Adamczyk 2012, Cheadle–Schwadel 2012). In these, the topic of friendships networks can be found, where religion is shown as a form of social attraction that strongly influences who spends some amount of time with who. At the same time, the networks formed this way, the individual connections - to other attitude patterns of religion (e.g., the frequency of church attendance, the direction of identification and strength of commitment, etc.). Similar to alcohol consumption, they are formed by different social cohesive forces (Cheadle-Schwadel 2012: 1198).

These attitude patterns within the groups of religious youngsters also have an inter-group force; smaller alcohol consumption was discernible for every participant in cases when religious and non-religious individuals took part in different secular activities. This effect can be explained partly by the number of friends, who belong to a religious youth group, while rather interestingly, this relationship is not mediated by the variables, (overlaps between the parents' and children's social networks, the number of friends who consume alcohol or drugs, does the youngster have any adult friends who belong to a religious group), where the effect on lower alcohol consumption could be anticipated by sober thinking (Adamczyk 2012: 412).

6.8 Religiousness and health problems (n=3)

This thematic block approximates to different parts of medication / healing from religiousness. The studies deal with the actual or potential patients in every case; touching the subject of the doctors/healers and the healthcare personnel only marginally. Greil and colleagues (Greil et al. 2010) examined the connection between religion and the help requests regarding fertility, on a probability pattern of 2183 infertile women in the United States. While religiousness cannot be paired directly to medical help requests in these cases, it can be connected to the stronger faith in the importance of motherhood, and the stronger ethical concerns about the treatment of infertility. The former has an indirect impact, in addition to the request for help, the latter has an impact against it, the authors conclude that the effect of religiousness on the search for these types of treatments is complex, not direct, moreover they confirm the growing scientific consensus, which articulates that religious behavior and religious beliefs have an effect on the use of healthcare services (2010: 734). The relationship at the same time can be reversed; the use of healthcare services can affect religiousness as well; as according to the data of the 1994-1995 and 2004-2006 National Survey of Midlife Development (n=3443), the patient's religiousness can increase after a diagnosis of cancer (McFarland et al. 2013: 311). Khamis examined how in the Gaza Strip and South-Lebanon, in the cases of 12- to 16-year-olds (n=600) exposed to experiences with war, what connections could be found between the traumas and financial difficulties, the religious and ideological differences, the post-traumatic stress syndrome, and other psychiatric disorders (2012: 2005).

7. Other (n=6)

The 6 studies in the "Other" block deals with

- 7.1. the cultural analysis of religion (Edgell, 2012),
- 7.2 the theorization of the process of sacralization (Marshall 2010),
- 7.3 the materialistic and spiritual role of figs (Wilson-Wilson 2013),
- 7.4 the abolishment of the death penalty (Mathias 2013) and
- 7.5 the religious variables affecting the judgment of suicide (Boyd-Chung 2012); moreover,
- 7.6 the different preferences of visual arts types (van Eijck 2012).

The first three studies focus fully on the religious field, while the last three results were only a few of the components are relevant from a religious point of view, while they, as it seems, were significant enough to include them in the summing of the studies.

Conclusions

From the view of publication strategy, this thematical analysis can mainly help recognizing patterns and choosing the topic. Looking at the former, it can be stated that among the examined studies, in the case of the empiric, data-based research, the measurement of religiousness during data recording can be relatively simplifying; focuses on just some dimensions of it and shows great differences between and within topic choices. Within the measurement of religiousness, there is clearly no unified, recommended professional standards; the measurement can be adjusted to relevant dimensions of the problem at hand. It is visible in the big pattern data sets used in empiric research that the majority of these studies are not based on personal data recording, but they use existing databases. This is not surprising, but it's worth it to take into consideration that these researchers make conclusions from the analysis of data that was not created for the examination of their targets in the first place. In conclusion of this, the results having a greater generalization potential are based on inferences coming from data which had a less and/or disparate to ideal attention to conceptualization and operationalization of religiousness. Taking a look at the topics, it is clear that the examination of domestic partnerships, cooperations and their connection to religion, was the topic of almost one-third of the examined studies. Within this, the concrete subtopics are strongly scattered, with the minimal advantage of the family and relationship topics, 5 of the 21 articles included in the category focused on this. Taking the research focusing on sexuality, as second most popular (11 pcs), we can see that a presence of a theme, which looks for a solution to a concrete or personal problem by examining the connection between general religiousness and sexual-reproductive attitudes, is strong in the examined patterns. After our conclusion, it is necessary to show the limits of the analysis. The goal of the analysis is to identify and thematically structure those fresh results in sociology, in which the examination of religion or a dimension of religion gets a major role without the research focusing on a concrete religion, and the expected effect of which within this professional area will be significant, or already is significant, according to the place of publication. So, the analysis cannot be viewed as the replacement or alternative of traditional meta-analyses and systematic reviews. The thematical analysis gives a limited information about the content and results of the article: it can uncover what problems were analyzed by the researchers, how they compared to each other within the given context, but at the same time, compared to other systematic analyses, it does not deal with comparing the methods used for analysis in detail and explicitly. While it is possible that in possession of the results of a methodology-focused investigation, our analysis could be shaded, completed or

modified, our general statements about the thematization of the literature would stay unchanged. Moreover, it is highly visible that within the "A"-category journals selected by the Institute of Sociology of the HAS, there are no professional journals from the field of sociology of religion, while journals from other specialist sociologies (e.g., sociology of the family, economic sociology, medical sociology, etc.) can be found. This can distort the thematic map since general academic journals can be attractive places for publication of every subfield of sociology, while, e.g., an economic sociology journal can only be considered for publishing an article presenting research on the sociology of religion, if it somehow intersects with that other profile.

It is also an important limitation of the results that regarding their writing and publication, studies included in the sample are less heterogeneous from a geographic and cultural point of view. The majority of the studies present results that found their way through a Western Anglo-Saxon science filter and present results produced in Western Anglo-Saxon research institutions. Within this framework, diversity can rather only be manifested between Continental European, Non-Continental European, and North American regions. The great majority of the examined HAS-listed journals (39 pcs; 85%) are published by major commercial publishers, the journals published by independent scientific companies (7 pcs) are only at 15%, and their weight in publishing religious articles are even lower; 5%. All of these commercial publishers belong to the western world, the Anglo-Saxon area is weighing out the rest looking at the number of the journals (29 pcs, 74%); the rate of the journals from the Elsevier (Dutch) and the Springer (German) is less (10 pcs, 26%). Articles in the General category were published mostly by Elsevier (23 pcs), and there is no depressing difference regarding the geographic places of the publishers in the number of Anglo-Saxon (37 pcs) and the continental European (29 pcs) journals either (Annex Table 1).

This relative balance cannot be said about the examination of the editors of the journals, and the examination of institutional affiliation of the authors. From the 46 examined journals, 31 published religious-themed articles, but 28 of these 31 journals have an editorial staff that is homogeneous regarding the senior editors' institutional affiliation (so all the senior editors' all institutional affiliation points directly to the same country), the three others are heterogeneous. Out of the journals that have a nationally homogeneous editorial staff, 17 are tied to an institution in the United States, 7 in the United Kingdom, 2 in Canada, 1 in The Netherlands and 1 in Norway. The journals with USA-homogeneous editorial staff published 65% of the articles in the General category, while the UK-homogeneous journals published 9%. The rest 26% are distributed by nationally homogeneously or nationally heterogeneously edited journals. To sum up, three-quarters of the categorized articles were published by two Anglo-Saxon countries' institutions, by editorial staff homogenous to one country (Annex Table 2).

The institutional affiliation¹⁵ of the first authors of the studies show a similar Anglo-Saxon dominance. Sixty-seven percent of the articles in the General category are first-authored or single-authored by researchers connected to research institutions in the United States and the United Kingdom (US: 54%, UK:13%). The weight of the Anglo-Saxon cultural circle, counting the Australian, New-Zealander and Irish institutions in, grows to 74%. Looking at the developed western world, it can be concluded that all of the examined studies, except the 1 Lebanese (and as a borderline case, 1 Croatian), geographically and culturally were created in a "western" scientific context. (Annex Table 3).

¹⁵ Similarly to the case of senior editors, when a person indicated more than one institutional affiliation, all institutional affiliation in different countries were included in the count.

So, the introduced thematical analysis can introduce the thematical patterns, topic distributions, and research preferences present with a good approximation only in contemporary western social research.

Annex

Table 1: Types of articles published on religious topics per national distribution of journal publishers (based on Table 3 of Tóth 2015a)

| Publisher and Country | Number of Journals | Number of articles on religious topics | Articles on general (not religion-specific) religious topics |
|---|---------------------------|---|---|
| Wiley, U.S. | 10 | 29 | 8 |
| SAGE, U.S. | 11 | 28 | 10 |
| other university/society publishers, U.S. | 5 | 8 | 5 |
| Taylor & Francis Group, U.K. | 4 | 7 | 2 |
| Oxford University Press, U.K. | 4 | 30 | 12 |
| other university/society publishers, U.K. | 2 | 0 | 0 |
| Elsevier, The Netherlands | 7 | 47 | 23 |
| Springer, Germany | 3 | 11 | 6 |
| Total | 46 | 160 | 66 |

Table 2: Articles on religious topics in journals with homogenous and heterogenous main editorial team (based on Table 5 of Tóth 2015a)

| | Homogenous (U.S.) | Homogenous (U.K.) | Homogenous (Other) | Heterogenous |
|--|-------------------|-------------------|--------------------|-----------------|
| No. of editorial teams | 17 | 7 | 4 ¹⁶ | 3 ¹⁷ |
| Articles on general (not religion-specific) religious topics | 43 | 6 | 14 | 3 |

¹⁶ Canada (2), The Netherlands (1), Norway (1).

¹⁷ U.S.-U.K. (1), U.S.-Brazil (1) and Sweden-U.S.-Canada (1).

Table 3: Distribution of authors based on their institutional affiliation; per types of articles on religious topics (based on Table 6 of Tóth 2015a)

| | U.S. | U.K. | Other | Total |
|--|------|------|------------------|-------|
| Articles on general (not religion-specific) religious topics | 37 | 9 | 23 ¹⁸ | 69 |

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