

Welfare and Religion in Europe

Connections, Reflections and
Extensions

A three stage presentation

The research story – a Swedish (Uppsala)
initiative

Thinking sociologically about welfare and
religion – reflections and interpretations

Further details

The Research Story

Uppsala Religion and Society Research Centre

20 years of research 1997-2018

1. From State Church to Free Folk Church (1997-2004)
2. Welfare and Religion in a European Perspective (2003-2007)
3. Welfare and Values in Europe (2006-2009)
4. The Impact of Religion (2008-2018)

Welfare and Religion in a European perspective (WREP)

A Comparative Study of the Role of the Churches
as Agents of Welfare within the Social Economy
Project period 2003-2007

25 researchers in 8 countries

Funded by the Swedish Bank Tercentenary Foundation

Further information is available on
<http://www.crs.uu.se/Research/former-research-projects/WREP/>

The WREP team



Qualitative case studies in middle-sized towns in eight countries

- Sweden **Gävle**
- Norway **Drammen**
- Finland **Lahti**
- England **Darlington**
- Germany **Reutlingen**
- France **Evreux**
- Italy **Vicenza**
- Greece **Thiva and Livadeia**

Aim and findings

The aim:

- to analyze the function of majority churches (and attached organizations) as providers of social welfare in a comparative European perspective

A distinctive (unsustainable?) pattern emerges:

- an *increase* in the role of the majority churches in the public sphere (welfare initiatives – one example of this)
- a *decrease* in the ‘traditional’ role of the churches in the private (individual) sphere – continuing secularization



Welfare and Values in Europe (WaVE)

Transitions related to religion, minorities and gender
Project period 2006-2009

Funded by the EU 6th Framework Programme

Further information is available on

<http://www.crs.uu.se/Research/former-research-projects/WaVE/>



The WaVE team



Qualitative case studies in 13 middle size towns in 12 countries

New:

Latvia	Ogre
Poland	Przemysl
Croatia	Sisak
Romania	Medgidia



Aims

- to assess the impact of religion in societies across Europe as a bearer of values of solidarity and social cohesion, or as source of tension and exclusion
- to study the values expressed by minority groups (religious minorities in particular), both in their use and special demands of welfare services
- to bring to light the gender-related values underpinning conceptions of welfare and welfare provision

Qualitative data drawn from local case studies

- building on to the work established in WREP
- mapping of majorities and minorities and relevant welfare arenas in each locality
 - Who does what? Who pays? Who is included/excluded? On what grounds?
- in depth study of two local welfare arenas (e.g. school, health care) – concentrating on selected minorities
- advantages and disadvantages:
 - the importance of local versus national frameworks
 - richness verses comparability

Swedish Research Council – a call for applications for a 'Linneaus grant'

A research *programme*:

- to support strong research environments
- 10 year finance – freedom and responsibility
- matched funding from the University in question

For more details, see:

http://www.crs.uu.se/Impact_of_religion/?languageId=1

- the work on welfare continues as one theme among many (six)
- note similar ventures elsewhere in Europe (and beyond)

*im*PACT

THE IMPACT OF RELIGION

Challenges for Society, Law and Democracy

Programme period 2008-2018

Financed by the Swedish Research Council and Uppsala University

Religion and Society Programme

The UK equivalent – see

<http://www.religionandsociety.org.uk/>

A £12 programme bringing together a cluster of research projects concerned with the place of religion (in its broadest sense) in modern societies

See in particular the Westminster Faith Debates –

http://www.religionandsociety.org.uk/faith_debates

which have brought selected findings from the programme to a wider public

Religion and Diversity Project

The Canadian equivalent – see

<http://religionanddiversity.ca/en/>

A \$2.5 million Social Sciences and Humanities Research Council funded Major Collaborative Research Initiative hosted at the University of Ottawa

The project aims to address the following question: What are the contours of religious diversity in Canada and how can we best respond to the opportunities and challenges presented by religious diversity in ways that promote a just and peaceful society?

Thinking sociologically about welfare and religion

Interconnected fields

First impressions

1945 on – religion and welfare are divergent (as institutions and as academic disciplines)

This is misleading – the two are closely connected and always have been

At every stage of the process

- the creation/expansion of the welfare state in different parts of post-war Europe
- its gradual modifications in recent decades

Religion as an *independent* variable – Philip Manow's work

Continuing readjustments

Institutional adaptations as the 20th century progresses

- both religion and welfare respond to external and internal changes
- economic / demographic / political pressures

Policy making shifts accordingly

Academic reflection

- driven by empirical enquiry (or not)
- note in particular the social policy experts who respond to what they see is happening on the ground

Public utilities or market driven

Majority (state) churches and welfare states are public utilities

- both are closely associated with the nation state

Both have been challenged/eroded by expanding *markets*

To what extent should this influence our thinking?

In each case the market overlays a public utility

- the associated mentalities
- a significant but (so far) partial shift
- very different from the US

Selected illustrations

- Finland – note the proximity to Russia, leading in the 1990s to specific welfare needs
- England – the significance of Mrs Thatcher, and later of the Big Society (importance of the voluntary sector)
- France – *laïcité* as a political doctrine continues to determine outcomes
- Mediterranean Europe (Catholic/Orthodox) – a noticeably different story

What do Europeans think?

The responsibilities of the state are clear

The state 'should' take care of welfare

This is tempered by realism

Given the state's imperfections, it is a 'good' thing that the churches are there

Churches have a dual role

- as providers; as a 'prophetic voice'
- are the two roles compatible?

Enduring assumptions about gender

The predominance of women at the level of delivery in both spheres – much less so in management:

- the religious variables (practice, belief and importance of religion for life)
- welfare practice – the care-givers

Of course! From Finland to Greece, the answer was always the same: women do the caring because they are better at it, just as women do the praying – on behalf of everyone else

Thinking theoretically: parallel accounts

David Martin *A General Theory of Secularization* (1978)

Gøsta Esping Andersen *The Three Worlds of Welfare
Capitalism* (1990)

Both authors tell the same story, from a different point of view and both draw from a common source

Seymour Lipset and Stein Rokkan *Party Systems and Voter
Alignments* (1964)

- who describe the underlying alignments/cleavages of European societies

The religious and the secular

An excellent illustration of the inter-penetrations of the religious and the secular

Welfare states are profoundly influenced by theological/ecclesiological thinking (Max Weber)

Welfare states become mirror images of the state churches

- WREP and WaVE are full of examples
- Catholic, Anglican and Lutheran

The need to read Martin and Esping Andersen with this in mind

The public and the private

Situating churches in sociological analyses

What has become known as the 'welfare mix'

Welfare specialists have difficulty dealing with the contributions of the churches which do not fit the 'normal' categories

- who should give way to whom?

Eva Jeppsson Grassman in *Welfare and Religion*, Vol. 1

Per Pettersson in *Welfare and Religion*, Vol. 2

- state, market, voluntary sector, family . . .

Further details

See Davie, G. 'A European perspective on religion and welfare: Contrasts and commonalities', *Social Policy and Society*, 11/4, 2012: 989-99

Part of a themed section on Social Policy and Religion in Contemporary Britain

<http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=8692142&fulltextType=RA&fileId=S1474746412000310>

WREP

Anders Bäckström, Grace Davie, Ninna Edgardh and Per Pettersson) (eds), *Welfare and Religion in 21st century Europe: Volume 1. Configuring the Connections.*
Aldershot: Ashgate 2010

Anders Bäckström, Grace Davie, Ninna Edgardh and Per Pettersson), *Welfare and Religion in 21st century Europe: Volume 2. Gendered, Religious and Social Change.*
Farnham: Ashgate 2011

See the IMPACT programme website for continuing articles

WaVE

*Welfare and Values in Europe: Transitions related to Religion,
Minorities and Gender*

Volume 1: Northern Europe; Volume 2: Continental Europe;
Volume 3: Eastern Europe

National Overviews and Case Study Reports

Introduction by Anders Bäckström, Uppsala University

Pdfs available from <http://www.crs.uu.se/Research/former-research-projects/WaVE/>

See the IMPACT programme website for continuing articles