

YOUTH, RELIGION AND SOCIAL DEVELOPMENT IN MALTA*

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This paper investigates the relation between youth, religion and options for social change in Malta through a comparative analysis of the European Values surveys held in Malta in 1983 and 1991. It seeks to understand the impact of socio-economic development on youth religious values in Malta. First, it examines change in youth religiosity that has occurred over the past decade. Second, it explores whether there is any relation between youth religiosity and a high social intolerance observable in Maltese society relative to other Western European countries. Third, it examines youth options for future social developments in Malta, their materialist and post-materialist values relative to other Europeans, and how this relates to youth religious activity in Malta.

Socio-economic development

The small Mediterranean islands of Malta have a total surface area of 246 square kilometres; they are 93 kilometres away from mainland Europe and 290 kilometres from North Africa. Since its independence from Britain in 1964, Malta has become a Republic, a non-aligned and neutral nation-state, joined the Council of Europe, established trade agreements with the European Economic Community and has applied for full membership on July 16, 1990. Most of its 350,000 population is practising Roman Catholic.

The high performance of the Maltese economy over the past decade is attributed to the liberalisation of trade, the restructuring and re-orientation of the manufacturing industry and the shift of resources into service activities. Malta's strength is believed to lie in its strategic position, its educational and

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health systems, business and professional expertise, intellectual qualities, dexterity and resourcefulness of its people. Over the past decade there has been an increase in output, record exports and imports levels, low unemployment, higher wages and high private sector investment. The per capita gross national product continued to increase at an average of 9 percent per annum (Malta Economic Survey 1992: 4). Tertiary education has increased threefold from 1,010 in 1983 to 3,125 in 1991. During the same period, however, the welfare gap widened from Lm12.3 million in 1983 to Lm45.7 million in 1991.

The present government supports youth culture and favours enterprise and exchange with other European countries. Youths are encouraged to build a future society on the foundation of Christian values. The Church is called to assist in the building of a new solidarity (Nationalist Party Manifesto 1992).

In fact, Church leaders had earlier taken the lead in the organisation of a variety of activities for Maltese youths on a national and local level (Abela 1992). Youth movements of the Church, now constituting the Diocesan Youth Commission, kept pace with changing youth culture and sought to reach the young by organising teens-encounters, youth festivals, voluntary work overseas, Masses with rock music in discotheques and in other places of entertainment. Previous research revealed how religious values are very much diffuse. They co-exist with other social values. In Malta, modernity has to come to terms with the traditional, often generating a neo-traditionality (Abela 1991).

European Values

A Maltese version of the European Values questionnaire was re-administered in Malta in the nineties by Gallup in association with the European Value Systems Study Group (EVSSG). The Maltese Values survey, conducted for the first time at the end of 1983 amongst a nationally representative sample of 467 respondents in Malta and Gozo (Abela 1991: 1-2), was repeated in June 1991 amongst a similar sample of 393 respondents. Interviews of approximately one hour each were carried out in the home of respondents by specially trained Gallup interviewers (Heald 1992). The available breakdown of religious values for young people in Western Europe, Italy in particular (Tomasi 1992: 553-568), makes possible a comparative analysis with the values of youth in Malta.

The analysis of religious values over the past ten years (1981-90) posits a combination of a cultural and an age-related change as well as a great diversity between European countries. Ashford and Timms (1992: 124) observe that

Church attendance in Western Europe has seen a dramatic fall for all ages, amongst young people in particular. There has been an overall decline in public recognition of church authority on moral and family matters. Personal religiosity, however, as distinct from conventional church-going has remained stable. Generally, religious practice and belief is more common with the old than the young. But there is no evidence of a decline in the practice of personal prayer by the young. The non-correspondence of a personal spirituality and the observed decline in the authority of the Church suggest an overall change in culture.

There are marked differences, however, between the committed and the not so-committed members of the Church. In the European studies, "the committed" also called "core members" of the Church are those who attend a religious service at least once a month and either belong to a church organisation or undertake voluntary work for it. These activists are distinguished from "modal members" who attend at least once a month and from "marginal members" who attend less often. On the one hand, modal and marginal members, and, on the other hand, core members of the Church are found to support differing priorities for the society of the future. Core church members are more likely to take a post-materialist position than either the unchurched, the modal or marginal members (Ashford & Timms 1992: 47; Abela 1993).

Although the basic dimensions of religiosity are common to all countries in Europe, there are considerable differences in the proportion of core, modal, marginal, alienated and unchurched, as well as in the modality and levels of religious participation. Generally, Catholics in Southern Europe have higher rates of participation at religious services than Protestants in the North. The latter, however, tend to have higher levels of commitment to the voluntary activity of their Churches. Here we shall compare and contrast the values of Maltese youths with those of their European counterparts.

Youth religiosity in Malta

In sharp contrast to all other Western European countries under study, the majority of Maltese youths in the nineties find religion to be very (60%) or quite important (18%) in their lives. In this respect Maltese youths do not differ much from the older generations in Malta who find religion to be very (70%) or quite (20%) important in life. Only the Irish Republicans (48%) come closest to the Maltese (70%) in their attachment to religion, whereas Italy (18%) or Great Britain (30%) fall far behind. Very few Maltese youths find religion to be not at all important (3%) or not very important (7%) in their life. This puts youth religiosity in Malta second only to the family (96%)

and work (81%), on a par with leisure (62%) much higher than the importance attached to friends (33%) and politics (7%). [Table 1].

Religious belief and practice

Studies of Europeans values in the nineties have observed the emergence of a plurality of individualised systems of religious values and beliefs. Europeans have become increasingly selective in their adherence to traditional beliefs, identified as a situation of religious individualism (Kerkhofs 1992: 79). Overall Maltese youths, as distinct from their European counterparts, have retained a high level of belief in the major tenets of the Christian faith. Thus, almost all young people in Malta believe in God (98%, compared to 79.9% in Italy and the average 58.7% in Western Europe). Similar to other Europeans, but to a lower extent, young people in Malta are selective in their adherence to belief in life after death (79%; Europe: 39%), a soul (85%; Italy: 68%; Europe: 56%), the devil (68%; Italy: 31%; Europe: 20%), hell (65%; Italy: 29%; Europe: 18%), heaven (75%; Italy: 42%; Europe: 33%), sin (80%; Italy: 60%; Europe: 45%), or the resurrection of the dead (65%; Italy: 39%; Europe: 26%). 77% of young people in Malta similar to 60% in Italy but in contrast to 29% in Europe think of God as a person. The rest either conceive of God as a sort of spirit or life-force (18%; 33% in Europe). Very few Maltese youths think that there is no sort of God or life force (2.7%), or find themselves confused and do not know what to think (9.4%). Again 89% of youths in Malta in contrast to a low of 30% in Europe find God to be very important in their lives (score 7, 8, 9 or 10 on a ten-point scale). In contrast to a high percent of European youths (48.9%), less than two percent (1.7%) of Maltese youths find God not at all important in their lives (score 1, 2, 3 or 4 on a ten-point scale). [Table 2].

In their majority, Maltese youths derive strength and comfort from religion (83.6%). Most youths in Malta (81.2%) but not so much in Europe (48.5%) spend some time in prayer. 82% of Maltese youths pray often (Europe: 11.4%), 46% sometimes (Europe: 22.1%), 3.5% in times of crisis (Europe: 14.5%) and only a bare two percent never pray (Europe: 37.7%). [Table 3].

In sharp contrast to the average European youth, only a small minority of Maltese youths never attend religious services (6.9%). Many Maltese youths go to Church more than once a week (28.3%) in comparison to 2.5% of their European counterparts, many others attend at least once a week (Malta: 56.3%; Europe: 10.4%) whereas the rest (Malta: 8.5%, Europe: 45.4%) attend once a month, during Christmas, Easter or less often. [Table 4].

Generally, a considerable number of European youths, however much alienated from the Church, find fit to celebrate important events in their lives with a religious service. Thus, although few European youths are regular church goers (12.9% attend at least once a week, 45.4% less often, 41.2% never or practically never), a considerable number think it is important to hold a religious service on the occasion of a death (70.2%), marriage (64.3%) but less for a birth of a child (59.6%). The younger generation in Europe – but not in Malta – associate religious ceremonies more with events marking a turning point in their life at the moment of marriage or death and not so much with baptism to mark the beginning of a new life. This reflects the rise of an individualised religion in Europe, where the choice of baptism is no longer decided by the community in the name of the child.

Unlike their European counterparts, the majority of Maltese youths think that the Church in their country is giving adequate answers to spiritual matters (84%; 46.9% in Europe), family life (83.3%; 23.8% in Europe), individual needs and morality (74.6%; 27% in Europe) and to a lesser extent on contemporary social issues (67%; 20.5% in Europe). They think that the Church should teach on the morality of abortion (90.8%), extra-marital affairs (86%), human rights (84%), Third World problems (84%), divorce (82.1%), euthanasia (67%), disarmament (65%), homosexuality (60.4%), unemployment (60%), ecology and environmental issues (49%) but not so much on government policy (32%). Unlike Europeans who give a priority to social issues, the Maltese attach great importance to the teaching of the Church on family and sexual issues. Thus in contrast to the Maltese, young people in Europe want their Churches to speak out more on international social issues dealing with Third World problems (76%), racial discrimination (68.4%), disarmament (54.5%), ecology and the environment (49.6%) than on personal family life issues of euthanasia (52%), abortion (44.8%), extra-marital affairs (34%) or homosexuality (28.9%). [Table 5].

Overall, in the intervening years between the two Values surveys, Maltese youths have retained almost equal levels of religious belief, attendance at religious services and trust in the Church. Unlike their European counterparts the majority of Maltese youths are not unfavourable to the teachings of the Church on personal and family-life issues. At the same time they have come to believe less in sin (from 89% in 1984 to 77% in 1991). Church attendance has dropped by 7 percent and fewer youths spend time in prayer (from 91% in 1984 to 82% in 1991). While retaining a high Church attendance as in the eighties, Maltese youths are coming to think of themselves as less religious than before (from 90% in 1984 to 70% in 1991). Fewer youths in the nineties derive comfort and strength from religion (89% in 1984 to 79% in 1991). Such a drop

in religious identity and to a certain extent their diminished sense of sin suggests that over the past decade a considerable number of young people in Malta have experienced a personal religious crisis and an erosion of their moral conscience.

Tolerance

A high religiosity is often associated with low permissiveness and an intolerance of deviant behaviour. A closely-knit community which is held together by shared religious values has little space for divergent value systems. People tend to dislike being with others who hold different opinions from themselves. Earlier studies of European values posit Malta as a clear example of a closely-knit society where individuals are very particular about the type of people they would like to have as their neighbours. The Mediterranean code of honour and shame still regulates relationships in Malta.

The European Values studies asked respondents whether they would like to have as neighbours socially problematic people, such as those with a criminal conduct, political extremists, unmarried mothers, heavy drinkers, large families, the emotionally unstable, minority religious sects or cults, immigrants and foreign workers. The results from the survey makes possible a comparison of the level of tolerance and intolerance in Malta and Europe. Here we enquire whether in the intervening years between the two surveys, the Maltese relative to the average western European have become more tolerant of their neighbours. Are Maltese youths similar to their European peers and their older compatriots in their attitudes towards minorities, foreigners, people of other races, religions and those generally considered as deviants by society? How is a person's religiosity related to his or her tolerance or intolerance towards different others?

Overall in the beginning of the nineties and in comparison to the mid-eighties, the Maltese have become more tolerant of political extremists but have retained a high level of intolerance towards people with social problems. Generally, young people in Malta are more tolerant than their compatriots, even though by European standards they have retained their aversion towards people with a criminal record (70%, Europe 37%), heavy drinkers (59%, Europe 50%), the emotionally unstable (35%, Europe 28%), people with AIDS (49%, Europe 30%), drug addicts (58%, Europe 59%) or homosexuals (43%, Europe 31%). Like their compatriots, Maltese youths have become less opposed to having in their community left- or right-wing political extremists (16% in 1991 as opposed to 39% in 1983) and members of minority religious sects or cults (13% in 1991; 39% in 1983). [Table 6].

Very small minorities in Malta and fewer Maltese youths than in Europe generally, are hostile to having Muslims (7%, Europe 17%), Jews (6%, Europe 10%), Hindus (6%, Europe 12%), immigrants and foreign workers (7%, Europe 13%) or people of a different race (9%, Europe 11%) in their community. Racist attitudes are more pronounced amongst the Italians (12%) than the British (8%) or the Irish (6%).

In the intervening years between the two surveys the Maltese, the youth in particular, have become more reluctant to welcome tourists (from 1% in 1983 to 5% in 1991), large families (11% in 1983; 13% in 1991) or emotionally unstable people (26% in 1983; 35% in 1991) but are less opposed to unmarried mothers (11% to 4% in 1991) in their community. On the one hand, Europeans find less difficulty than the Maltese to accept deviants with social problems as their neighbours. On the other hand, the Maltese are more willing than Europeans to welcome foreigners in their community.

Community and religiosity

A factor analysis for our respondents' aversion to have outsiders as their neighbours extracted two factors. The first factor is characterized by intolerance towards foreigners or non-members of the community with high factor loadings in descending order obtained for Hindus (.83), Jews (.78), Muslims (.78), foreign workers (.68), right-wing extremists (.52), people of another political party (.51), left-wing extremists (.50), tourists (.49), unwed mothers (.39), people of a different race (.38), large families (.38) and members of minority religious sects or cults (.38).

The second factor stands for people's unwelcoming attitude towards others who have serious social problems. As these individuals do not comply with the acceptable norms of the community they are generally considered to be deviants. Foremost are to be found drug addicts (.80), people with AIDS (.77), homosexuals (.75), alcoholics (.74), people with a criminal record (.66), the emotionally unstable (.65), members of minority religious sects or cults (.43), left-wing (.43) or right-wing extremists (.39) and unwed mothers (.36).

An examination of the correlations obtained on a number of religious dimensions with the tolerance factors allows for an understanding of the relationship between religiosity and community care of the Maltese, the young in particular. First we observe no significant relationship between respondents' church attendance, membership and voluntary work in religious or Church organisations and intolerance towards foreigners and people with social problems. Intolerance is not dependent on a person's religious practice or

belonging. Practising and non-practising, committed and alienated members of the church are equally welcoming or unsympathetic as the case might be of foreigners and people with social problems in their community.

Religiosity, prayer life and attachment to the teachings of the Church, however, obtain different correlations for the two distinct factors of community acceptance. On the one hand, a person's religiosity, prayer life and confidence in the church does not interfere in his or her attitudes towards foreigners. Foreign people are equally accepted by the religious and non-religious. On the other hand, community care, seen as a general willingness to accept as neighbours people who have serious social problems, is closely and negatively related to religiosity, prayer life and attitudes towards the Church. Non-religious Maltese youths show higher acceptance of people who have social problems than their religious peers. It seems that non-religious youths are less intolerant of deviants than the religious (-.28); the indifferent to prayer are less intolerant than those who spend time in prayer (-.32), and those who are diffident of the institutions of the Church are more sympathetic towards people with problems in their community than their trusting peers (-.32). There is no significant association however, between religiosity and intolerance for the whole population. [Table 7].

Materialism

The Values study administered Inglehart's battery of questions in order to test the hypothesis of a cultural shift in the advanced industrial countries of the world. Inglehart contends that the young are less materialist than their elders. Here we investigate if Maltese youths are less materialist than their compatriots. Have Maltese youths improved in their non-materialist concerns on a par with other Western Europeans? Is there any significant relationship between a religious commitment of young people in Malta and a non-materialist orientation?

In the intervening years between the two surveys, and in contrast to the Western European average, the Maltese, young and old alike, show no sign of departure from their predominantly materialist options. Thus, on Inglehart's first battery of questions, in the nineties just as in the eighties, Maltese youths are more concerned with the upkeep of national order (37% in 1991; 32% in 1983) and fighting rising prices (28% in 1991; 17% in 1983) than with post-materialist options like giving people more say in government decisions (14% in 1991; 18% in 1983) or the protection of freedom of speech (18% in 1991; 21% in 1983). By contrast, in the nineties, Europeans generally give less importance to materialist concerns. Overall Europeans favour more say in

government decisions (23% in 1990; 19% in 1981) and freedom of speech (25% in 1990; 19% in 1981) than the upkeep of national order (23% in 1990; 31% in 1981) or fighting rising prices (24% in 1990; 26% in 1981). [Table 8].

Similarly, youths in Malta, in comparison to their compatriots and the average European, give slightly more importance to the upkeep of economic growth (36%) than to participation in the workplace and community (32%) or care for the environment (15%) [Table 9]. Again, and just like their compatriots but distinct from the average European, youths in Malta give priority to the fight against crime (35%) and the upkeep of a stable economy (26%) much more than working towards a more humane and less impersonal society (14%) where ideas count more than money (11%). [Table 10].

Overall, Maltese youths on a par with the average citizen in Malta, emerge as predominantly materialists. The materialist-postmaterialist ratio constructed from Inglehart's three four-item battery of questions of the 1990 Values Study posits a marked materialist (55:37) orientation in Malta relative to the overall one-to-one ratio (47:47) in Europe. In the intervening years between the two Values surveys, the materialist-postmaterialist ratio (constructed from Inglehart's first four-item battery question administered in 1983 and 1991) for Maltese youths seems to have shifted towards greater materialism (from 5:4 in 1983 to 2:1 in 1991). [Table 11].

Religion and post-materialist culture

The factors for materialism and post-materialism were correlated with a number of religious dimensions in order to examine whether there is any significant relation for the total population in Malta, and youths in particular. The results show that there is no significant relation between materialism or post-materialism and the religious dimensions of Church attendance, religiosity, belief in God, importance of God in life or confidence in the Church. The only significant relation is between membership or voluntary work in Church organisations and post-materialism. The religiously committed Maltese, in particular youth members or voluntary workers of Church organisations, are significantly post-materialist (.39) and anti-materialist (-.28) in their value options for the future. Such a result supports our earlier findings (Abela 1993; Ashford & Timms 1992: 47) that core members are more likely to take a post-materialist position than either the unchurched, the modal or marginal members of the Church. In this way young Church activists are seen to give a contribution to the development of a post-materialist culture in Maltese society. [Table 12].

Conclusion

The comparative analysis of religious values in the eighties and in the nineties does not give clear evidence of a decline in Church attendance, adherence to belief and practice of Maltese youths. At the same time, however, a significantly greater percentage of Maltese youths no longer come to see themselves as religious. This suggests that the socio-economic development that has occurred over the past few years has an ambivalent impact on youth religion in Malta. On the one hand, there continues the external manifestation of religion in Maltese society at large, and on the other hand, a number of Maltese youths are beginning to dissociate themselves from an exclusive formal and Church-related religiosity. The movement towards individualized religion that has been observed for Europe is making its way, albeit on a smaller scale, into Malta.

The analysis of youth religiosity and community care in Malta differentiates between the acceptance of foreigners and deviants in the community. On the one hand, acceptance of foreigners is independent of religion. On the other hand, youth community care, seen as a general willingness to accept as neighbours people who have serious social problems, is closely and negatively related to religiosity, prayer life and attitudes towards the Church of the young. Non-religious Maltese youths show higher acceptance of people who have social problems than their religious peers.

At the same time, however, the correlation between religion and intolerance is not significant for the total Maltese population represented in the sample. It might well be the case that social intolerance is just a passing phase of the present generation of Maltese youths. In this situation, an adequate strategy of pastoral policy in the nineties should seek to channel the relatively strong Christian faith of the young towards works of justice and solidarity with the emarginated and those suffering from any sort of social discrimination.

Finally we observe that the religiously committed Maltese youths, voluntary workers and members of religious or Church groups opt for post-materialist values for the future of the country. In this way core members of the Church, young people in particular, are committed to the development of a post-materialist culture in Malta.

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TABLE 1

Please say, for each of the following, how important it is in your life ... (Q.116)

Percent very important *	YM	M	XE	GB	It	Ir
Family	96	94	81	89	83	91
Work	81	80	53	47	62	65
Religion	60	70	21	18	30	48
Leisure time	62	47	36	43	34	32
Friends & acquaintances	33	29	43	48	39	54
Politics	7	12	7	10	7	5

* ordered according to priorities in Malta. XE = Average for ten Western European countries, M = Malta; YM = Youths in Malta; GB = Great Britain; It = Italy; Ir = Republic of Ireland.

TABLE 2

Religious belief in Western Europe and Malta in the 1990s

Age years old:	XE	It	M	M
	-29	-29	-29	30+
<i>Believe in:</i>				
God	58.7	79.9	97.3	100.0
Life after death	38.7	38.7	78.6	79.0
A soul	56.1	68.2	84.9	87.4
The devil	20.1	31.2	68.1	75.6
Hell	17.7	28.9	65.4	76.6
Heaven	33.0	41.6	74.6	83.7
Sin	46.9	59.8	80.2	86.4
Resurrection of the dead	25.7	38.5	64.5	75.0
Re-incarnation	22.1	22.1	19.1	13.3
There is a personal God	29.3	59.9	66.7	72.2
Sort of spirit or life force	32.9	25.4	18.2	19.1
<i>Importance of God in Life:</i>				
very important (7-10)	28.7	56.7	88.6	95.3
not at all important (1-4)	48.9	22.3	1.7	0.7

TABLE 3

Frequency of prayer in Western Europe and Malta in the 1990s.

Age years old:	XE	It	M	M
	-29	-29	-29	30+
Pray, meditate or contemplate	48.5	69.0	81.2	88.4
Pray often	11.4	24.1	42.2	61.1
Sometimes	22.1	33.2	45.5	32.4
Hardly ever	11.6	12.0	7.0	2.0
Only in times of crisis	14.5	10.8	3.5	2.4
Never	37.7	19.0	1.8	1.5
<i>Think about meaning & purpose of life:</i>				
Often	32.2	46.9	17.7	17.2
Sometimes	40.1	40.4	29.7	36.2
Don't know			32.1	21.5
<i>Think about death:</i>				
Often	14.5	22.1	15.4	27.1
Sometimes	37.9	45.6	35.2	39.6

TABLE 4

Church attendance, religiosity and membership in voluntary religious organisations in Western Europe and Malta in the 1990s.

Age years old:	XE -29	It -29	M -29	M 30+
<i>Attend religious services:</i>	2.5	7.1	28.3	45.9
More than once a week	10.4	24.4	56.3	43.2
Once a week	45.4	50.4	8.5	6.6
Less often	41.2	16.5	6.9	4.4
Never, practically never				
<i>Religious service important for:</i>				
Birth	59.6	77.2	93.8	96.8
Marriage	64.3	74.5	93.0	95.6
Death	70.2	78.9	94.4	95.7
A religious person	46.6	73.9	60.9	76.9
Not a religious person	38.3	15.2	37.3	21.5
Member of a religious organisation	13*	8*	13.5	13.1
Voluntary work in religious group	6*	6*	8.2	9.5

Source: European & Malta Values Study, EVSSG 1991. * all ages.

TABLE 5

The teaching of the Church in Western Europe and Malta in the 1990s

Age years old:	XE -29	It -29	M -29	M 30+
<i>Church gives adequate answers to:</i>				
Individual needs and moral issues	27.0	38.1	74.6	81.4
Family life	23.8	30.8	83.3	85.8
Spiritual needs	46.9	54.5	84.3	87.7
Social problems of today	20.5	31.5	67.1	72.6
<i>Church should speak out on:</i>				
Disarmament	54.5	65.5	64.6	67.9
Abortion	44.8	54.0	90.8	91.2
Third World problems	76.0	85.0	83.7	83.0
Extramarital affairs	34.0	35.3	86.0	88.9
Unemployment	38.2	47.9	59.9	65.3
Racial discrimination	68.4	82.6	79.9	75.5
Euthanasia	52.6	58.4	67.0	72.2
Homosexuality	28.9	32.7	60.4	69.2
Ecology & environmental issues	49.6	52.9	48.8	48.8
Government policy	20.4	23.3	32.1	26.9
Human rights	na	na	84.2	78.4
Divorce	na	na	82.2	88.0

Source: European & Malta Values Study, EVSSG 1991.

TABLE 5B

Change in youth religiosity in Malta (1983-1993)

	1984		1991	
	YM	M	YM	M
	%	%	%	%
Attend church at least weekly	92	91	85	88
Religious person	90	94	70	73
<i>Church teaching adequate on:</i>				
Moral problems & individual needs	71	71	70	79
Family life	76	79	81	85
Spiritual needs	79	84	85	87
<i>Belief in:</i>				
God	97	99	95	99
Life after death	75	84	79	79
Soul	85	91	83	87
Devil	62	77	66	74
Hell	61	78	66	74
Heaven	71	86	77	82
Sin	89	90	77	85
Religion gives comfort and strength	89	94	79	92
Spend time in prayer	91	90	82	87
N	87	467	91	393

Maltese Values 1984/1991.

YM = 18-24 year old Maltese, M = Maltese respondents.

TABLE 6

Changing tolerance and intolerance towards others in Malta and Western Europe (1980-1991).

Do not like as neighbours:		YM	M	XE
<i>People of criminal record</i>	'80s	70	76	29
	'90s	70	78	37
<i>People of a different race</i>	'80s	6	9	9
	'90s	9	11	11
<i>Left wing extremists</i>	'80s	36	45	30
	'90s	16	22	34
<i>Heavy drinkers</i>	'80s	56	61	49
	'90s	59	62	50
<i>Right wing extremists</i>	'80s	39	42	28
	'90s	16	21	36
<i>People with large families</i>	'80s	11	11	8
	'90s	13	17	9
<i>Emotionally unstable people</i>	'80s	26	32	23
	'90s	35	35	28
<i>Immigrants/foreign workers</i>	'80s	na	na	10
	'90s	7	10	13
<i>Unmarried mothers</i>	'80s	11	24	3
	'90s	4	15	na
<i>Tourists</i>	'80s	1	3	na
	'90s	5	4	na
<i>Members of sects or cults</i>	'80s	39	42	19
	'90s	13	19	na
People who have AIDS*		49	47	30
Drug addicts*		58	66	59
Homosexuals*		43	45	31
Muslims*		7	15	17
Jews*		6	9	10
Hindus*		6	9	12
Of different political views*		6	7	na

na = not asked; * asked only in 1991.

TABLE 7

Correlation of religiosity and intolerance

		UNWANTED NEIGHBOURS	
		Foreign people	Problem people
Religious/ non-religious	all ages	.08	-.11
	youth	.06	-.28*
Prayer: often-never	all ages	.08	-.01
	youth	.05	-.32**
Church trust: high-low	all ages	.02	-.10
	youth	.07	-.32**
Membership in Church organisations	all ages	.00	.01
	youth	.08	.03
Voluntary work in Church organisations	all ages	-.09	-.04
	youth	-.14	-.01
Church attendance	all ages	.03	.03
	youth	.05	.22

N of cases for all ages = 393; N for youth = 91; * p < .01 ** p < .001

TABLE 8

Change in materialist and post-materialist options for Maltese youth, Malta and Western Europe (Inglehart's first four-item battery of questions 1980-1991)

	Materialist and post materialist options*	Year	YM	M	XE
			%	%	%
M	Maintain order in the nation	1980s	32	32	31
		1990s	37	33	23
M	Fight rising prices	1980s	17	19	26
		1990s	28	29	24
P	Say in government decisions	1980s	18	16	19
		1990s	14	13	23
P	Protect freedom of speech	1980s	21	18	19
		1990s	18	17	25

* mean of first and second choice; M = Materialist P = Post-materialist values

TABLE 9

Inglehart's second four-item battery of questions for Maltese youth, Malta and Western Europe in the nineties.

	Materialist and post-materialist options (1991)*	YM	M	XE
M	Maintain high economic growth	36	32	33
M	Ensure strong defence forces	8	6	6
P	More say in jobs and communities	32	29	33
P	Beautify cities and countryside	15	18	20

Question administered only in 1991. M = Materialist P = Post-materialist values. * mean of first and second choice.

TABLE 10

Inglehart's third four-item battery of questions for Maltese youth, Malta and Western Europe in the nineties.

	Materialist and post-materialist options (1991)*	YM	M	XE
M	A stable economy	26	29	28
M	Fight against crime	35	36	28
P	More humane/less impersonal society	14	11	24
P	Ideas prior to money	11	22	15

TABLE 11

Index from Inglehart's three four-item battery of questions for Maltese youth, Malta and Western Europe in the nineties.

	YM	M	XE
Post-materialist index 1991**			
Mean percent Materialist values	56.6	55.0	47.3
Mean percent Post-materialist values	34.7	36.7	46.6

** the percentage means of materialist and post-materialist options from Inglehart's three four-item battery of questions administered in 1991.

TABLE 11B

Maltese Materialist/Post-materialist ratio (M:PM) for Inglehart's first four-item battery question administered in 1983 and 1991.

	YOUTH	ALL
	M : PM	M : PM
1983	49 : 39	51 : 34
1991	65 : 32	62 : 30

TABLE 12

Correlations for religious dimensions with materialist and post-materialist values.

RELIGIOUS DIMENSION:		M	PM
Church Attendance	all	.00	.05
	youth	.08	.18
Religiosity	all	.03	.08
	youth	.06	.13
Belief in God	all	.05	.02
	youth	.08	.10
Importance of God in life	all	-.06	.00
	youth	-.04	.04
Spend time in prayer	all	-.15*	.10
	youth	-.10	.17
Church confidence	all	-.02	.07
	youth	-.02	.09
Membership in church/religious organisations	all	-.11	.15*
	youth	-.28*	.39**
Voluntary work in church or religious organisations	all	-.07	.14*
	youth	-.24	.32**

M = Materialist, PM = Post-materialist values. N of cases = 393, N (youth) = 91. * p < .01
 ** p < .001