

## EUROPEAN MINDSET: BBVA FOUNDATION STUDY ON THE IDENTITY, VIEWS AND VALUES OF EUROPEANS

- **A survey of 21,000 citizens in 14 European countries shows that they identify more with their town, region or country than they do with Europe. That said, the average level of identification with Europe stands above 6 on a 0-to-10 scale in almost all countries**
- **Citizens do not feel truly involved in European construction: although they are positive about European Union membership, a majority believe that European construction is proceeding without citizens' involvement**
- **There is broad consensus in Europe around certain political-economic values like a preference for the market economy, coinciding with support for the welfare state model and for the state taking an active role in the economy. Agreement is firm on the separation of the state and religion**
- **Religious values differentiate the views held by Europeans, and are associated with a series of attitudes and judgments in other life areas. Religiosity is very high in Greece, Italy and Poland and very low in the Scandinavian countries. Spain occupies an intermediate position, with religiosity in the medium-low interval**
- **Social practices that were controversial a few decades back now meet with clear acceptance in Europe: living as a couple without being married, divorce and being a lone parent. Others like abortion and same-sex marriage are either generally reprovved or cause sharp divisions**

*Madrid, April 27, 2010.* - The BBVA Foundation presents the results of its "European Mindset" study, based on a broad-ranging survey in terms of both sample size and the variety of topics broached. The study explores the central elements of Europeans' opinions and attitudes on both the public and private plane, focusing on what is common to the citizens of different countries and the differences and variability between them. The idea is to capture dimensions in Europeans' cognitive and evaluative map that are susceptible only to medium-and long-term change and which influence their individual and collective behaviour. Specifically, it examines the European dimension from the perspective of its citizens, focusing on the connection and identification they forge with Europe as a political, socio-economic and cultural space and the existence or otherwise of shared values in public domains, like politics and the economy, and other, more private areas like religion or ethics. The study was run in 14 countries: 12 European Union members (Belgium, Bulgaria, Denmark, France, Germany, Greece, Italy, Poland, Portugal, Spain, Sweden and the United Kingdom) plus Switzerland and Turkey. The choice of countries was guided by both their demographic weight and the variability of their cultural traditions and religious beliefs.

Information was gathered in 1,500 face-to-face interviews per country (some 21,000 interviews in all) among the population aged 15 or over, conducted in

November-December 2009. The design and analysis of the survey are the work of the Social Studies and Public Opinion Department of the BBVA Foundation.

The study is structured around three main axes:

- **Connection with Europe and European identity:** Interest in local, regional, national, European or non European news items, connection/personal experience with Europe (networks of family and friends in other European countries, mobility), feelings of local, national and European identity, attitudes to European construction,
- **The public space: political and economic values:** Values that characterise Europe, views on the market economy, perception of the role of the state, attitudes to the link between state and religion, acceptance of the display of religious symbols.
- **The private space: religion and ethics:** Religiosity and importance of religion, link between religion and ethics, views on ethical principles, acceptability of conducts touching on individuals' moral beliefs.

Of the study's main results, we can single out the following <sup>1</sup>:

### Connection with Europe and European identity:

- **Local and national identities are stronger than the European identity**, which has emerged as a new dimension in citizens' sense of self. **These identities, moreover, are not mutually exclusive but coexist at high levels:** citizens identify more closely with their town (average of 7.7 on a scale of identification from 0 to 10 across European Union countries) or their country (7.7) than with Europe (6.0). The United Kingdom and, more so, Turkey, stand apart from the rest in their low identification with Europe.
- **Citizens feel that have little say in the European construction process:** although a majority, except in the United Kingdom, take a positive view of European Union membership (58% assessing it favourably), most believe that European construction is going ahead without involving citizens (6.6 on an agreement scale from 0 to 10). EU institutions are also seen as remote from citizens.
- **Personal experience in and of other European countries tends to be limited and varies widely from one country to another:** in most survey countries, consumption of communication media from other countries is a minority pursuit: likewise, only a minority of citizens have friends living elsewhere in Europe. Around half of Europeans on average have travelled to another European country in the last five years. Personal experience in and of other European countries is higher in Switzerland, Denmark, Sweden and Belgium and a lot lower in Turkey and, to a lesser extent, Bulgaria, Italy and Greece.

### Political and economic values

- **The values that citizens see as characterising the European Union resemble those set out in the preamble to the Charter of Fundamental Rights of the European Union:** for a majority of citizens, Europe is characterised by values such as freedom of expression (79%), respect for human rights (78%),

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<sup>1</sup> Mentions of all Europe or the European average refer to the total or average of the European Union countries in the survey (12)

democracy (77%), tolerance (71%), Christian values (62%), equality before the law (62%) and pacifism (58%), as well as a series of values associated with the welfare state: access to education (76%), access to healthcare (73%) and social services and pensions (67%), the protection of workers' rights (62%), assured access to decent housing (62%) and, finally, equal opportunities (59%).

- **Europeans share a preference for the market economy, but also want the state to maintain an active presence:** most citizens agree that a market economy is the best economic system (average agreement score of 5.9 on a scale from 0 to 10), but they also want the state to take an active role in running the economy (6.9). This last preference squares with their strong support for the welfare state model, and, particularly, for a comprehensive social security system, even if it means paying high taxes (6.5).
- **The separation of the state and religion is a keystone of Europe's institutional architecture and one that meets with broad consensus among its citizens:** the idea that the state and religion should be kept separate attracts an average 7.3 agreement score on a scale from 0 to 10 across the European countries surveyed. However, countries differ on whether or not the state should support religion, and whether it should be guided by religious values.

### Religion and ethics:

- **Religion operates as a differentiating factor in the Europe of the first decade of the 21st century:** a map of countries by religiosity locates Turkey, Poland, Greece and Italy at the top end; Portugal and Switzerland in the upper zone; and Bulgaria and Spain round about the middle. The lower zone is occupied by Belgium, France, Germany, the United Kingdom and, nearest the bottom, Denmark and Sweden.
- **Religious values provide key frames of reference with an incidence in other domains:** religious values, though diverse, are still an important influence on attitudes in a series of domains, including ethical principles, family structure and norms of sexual behaviour. More religious citizens are likelier to link religious belief to acting in an ethical manner and also tend to be more critical with regard to new forms of family organisation and situations touching on moral beliefs.
- **For a majority of Europeans, religious ceremonies now have more of a social than strictly religious significance. Their future in this social dimension appears secure enough however:** most respondents attend religious ceremonies more for social reasons than for their religious significance (average agreement score of 5.8 on a scale from 0 to 10). Even so, the predominant intention is to go on using religious ceremonies to mark major life events like births, marriages and deaths.
- **The display or wearing of religious symbols like the veil or kippah in education centres is rejected by most Europeans:** whereas the display of Christian symbols (crosses) in education centers does not cause much controversy, a majority or relative majority of Europeans express reservations about the display of symbols from other religions like the veil or the kippah (the percentage disagreeing with the use of these two garments stands at 53% and 44% respectively). Objection to the wearing of veils is strongest in Bulgaria, followed by France, Germany, Switzerland, Belgium and Greece. Spain comes very close to the European average, with 28% agreeing with the use of the veil and 50% against.

- **Ethics have become decoupled from religion in some European societies:** while the idea that religious values are necessary for people to act in an ethical way predominates in more religious countries (principally Turkey, Greece and Poland), others reject the existence of a strong association between religion and ethics (the case of Sweden, Denmark, France, Spain and Belgium).
- **Europeans do not espouse ethical relativism, but are favourably disposed to applying ethical principles and standards in a flexible manner:** most Europeans (63%) believe there are clear principles about what is right and what is wrong, although they differ on whether these principles should always be applied or applied according to the circumstances of the moment.
- **Acceptance and rejection of contemporary social practices raising moral controversy:**
  1. In the clear acceptance zone we have living as a couple without being married (average of 7.7 acceptance on a scale from 0 to 10), divorce (7.0) and being a lone parent (7.3).
  2. Though acceptance predominates, we find opinions more divided with regard to euthanasia (6.3) and, especially, abortion (5.2). Euthanasia is accepted in all countries except Turkey, Greece, Poland and Bulgaria. Abortion is clearly disapproved of in Turkey, Greece, Poland and Italy and tends to split opinions in Spain, the United Kingdom, Portugal, Germany and Switzerland, though with acceptance outweighing rejection. Finally, abortion is clearly accepted in Denmark, Sweden, Belgium, France and Bulgaria.
  3. In most survey countries, marriage between persons of the same sex meets with widespread rejection (4.2 on a scale from 0 to 10), as does their adoption (3.9) or conception (3.6) of a child. Denmark, Sweden and, to a lesser extent, Belgium and Spain depart from the norm in accepting these practices.

In Denmark and Sweden, average acceptance is extremely high regarding same-sex marriage (8.3 and 7.0 respectively) and the possibility of homosexual couples adopting (6.9 and 6.5) or conceiving a child (6.9 and 6.4). Belgium and Spain are rather more moderate in their acceptance: 6.1 and 5.7 respectively for marriage between persons of the same sex; 5.4 and 5.3 for these couples adopting a child and 5.1 and 5.0 for them conceiving a child.
- A map of acceptance of practices touching on individuals' moral beliefs would have Denmark and Sweden nearest the top. Belgium, Spain and France would also appear in the upper half; Germany, Switzerland, Portugal and the United Kingdom would lie around the middle; and the lower zone would be occupied by Bulgaria, Italy, Poland and Greece. Turkey stands apart from the rest in its blanket rejection of these conducts and would appear at the bottom of the acceptance map.

### The Spaniards and Europe:

- By degree of connection with Europe, Spaniards occupy a midway position between the Danes, Swiss, Swedes and Belgians, the most connected of all, and the Turks, Bulgarians, Greeks and Italians, whose connection is weakest. Twenty-one percent of Spaniards (against a European average of 20%) have consumed a newspaper, magazine or news channel from another European country at some point in the last month, 42% (against 53%) have travelled to another European country in the last five years, and 36% (against 29%) have friends living in another European country.

- Spain stands out as one of the countries where citizens feel most strongly of their own nationality and European (though more the former), rather than of their own nationality alone: 68% say they feel Spanish and European – 39% more Spanish than European, 27% equally Spanish and European and 2% less Spanish than European – (among the EU countries an average 51% consider themselves of their own nationality and European) compared to 26% feeling Spanish alone (in Europe the percentage feeling of their nationality alone comes to 45%).
- Spain is among the countries most convinced by European Union membership (68% value the experience positively against a European average of 58%) and is also the most in favour of reinforcing the European construction process (60% against 39% on average). This is not say that it does not see European construction as remote from citizens.
- On matters pertaining to religion and ethics, Spain stands at a clear distance from the most religious countries (Greece, Italy and Poland) and closer to Sweden, Denmark, France and Belgium. A majority of Spaniards do not see any obligatory link between religion and acting ethically (average agreement score of 4.0 on a scale from 0 to 10 against the European average of 4.8).
- Spaniards depart from the norm in their acceptance of same-sex marriage (average acceptance score of 5.7 on a scale from 0 to 10) and, with more of a split, the possibility of homosexual couples adopting a child (5.3). Their acceptance of these practices is on a par with the Belgians, though some way behind the Danes and Swedes.
- On questions of the state and religion, Spaniards are among those disagreeing most strongly that the state should support religion (agreement of 4.6 on a scale from 0 to 10) or be guided by religious values (3.4), alongside the citizens of Denmark, Sweden, Belgium and France.

## I. CONNECTION WITH EUROPE AND EUROPEAN IDENTITY

### INTEREST IN AND CONSUMPTION OF NEWS MEDIA

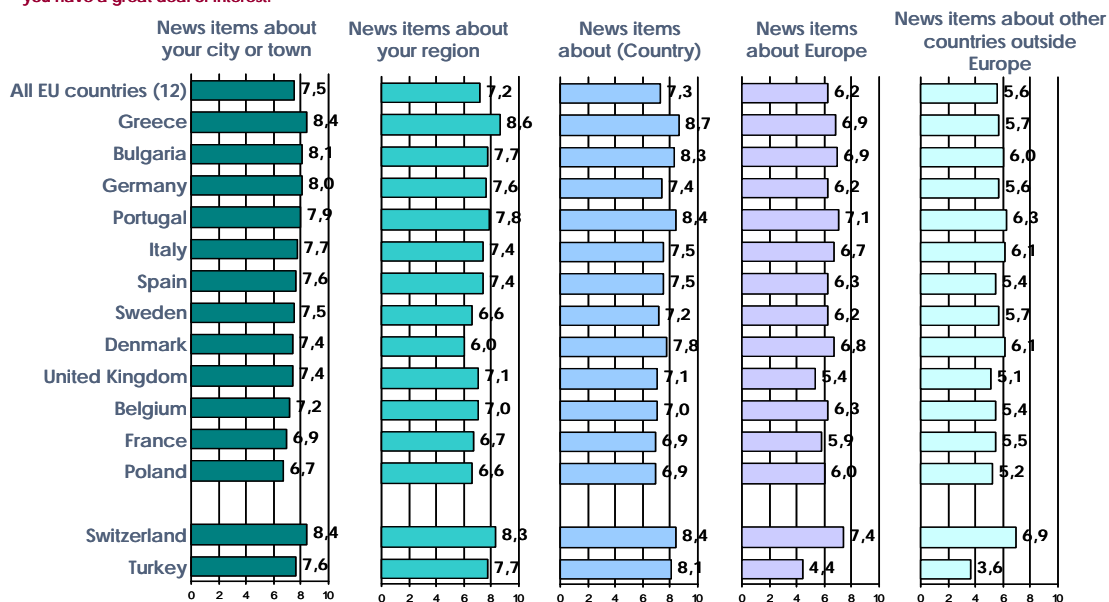
#### *Medium-high interest in European news*

A starting point for gauging citizens' connection with what goes on in Europe is to know the interest they take in news items concerning Europe and other geographical areas.

Proximity remains a factor. Average interest (on a scale from 0 to 10 where 0 means absolutely no interest and 10 means a great deal of interest) in news items about respondents' city or town (average of 7.5 in all EU countries<sup>2</sup>), region (7.2) or country (7.3) stands more than one point above their interest in news items about Europe (6.2) or about other countries outside Europe (5.6).

The countries showing the keenest interest in news about Europe are Switzerland, Portugal, Greece and Bulgaria, while the least interested is Turkey (4.4). The United Kingdom (5.4) stands around about the middle mark. Spaniards' interest in European news stands close to the average level (6.3)(see figure 1).

**Figure 1: Now I would like you to tell me how interested you are in each of the topics I am going to read out to you.** Base: all cases. Average on a scale from 0 to 10 where 0 means that you have absolutely no interest and 10 means that you have a great deal of interest.



#### *Exposure to the communication media of other European countries tends to be scant as well as very unequal*

Exposure to media of other European countries varies widely. Exposure to news channels from other European countries (17%) is greater than exposure to newspapers or magazines (7%).

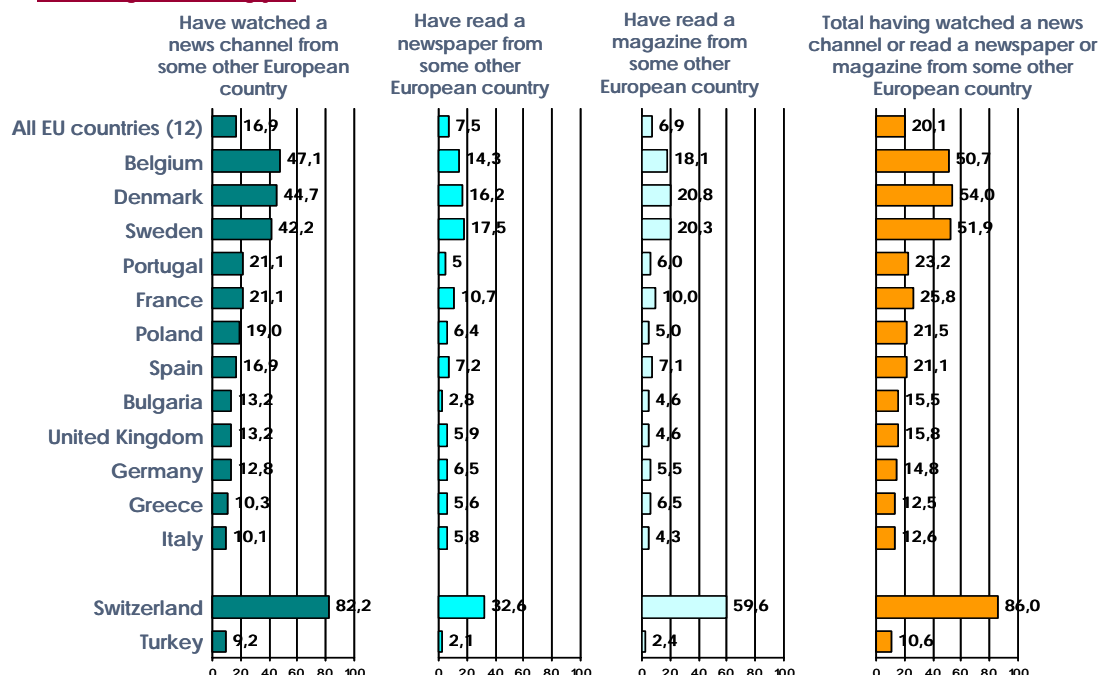
Major differences emerge between countries: the Swiss are avid consumers of information from other European countries, with almost nine out of ten claiming to have read a newspaper or magazine or watched a news channel from another European country in the last month; next come Denmark, Sweden and Belgium with exposure in the medium-high range (over 50%); while remaining countries report low exposure, especially Turkey, Greece and Italy. Exposure to the media

<sup>2</sup> "All EU countries (12)" means the 12 survey countries belonging to the European Union.



of other European countries is also limited in Spain, which scores close to the average (see figure 2).

**Figure 2: In the last month, have you done any of the following things?** Base: all cases  
Percentage answering yes



As table 3 shows, exposure to the media of other European countries increases significantly along with educational level (age when respondent finished studies) and social class. Men and young adults are also among the biggest consumers of media from other European countries. In Spain, these sociodemographic factors induce even greater differences in level of exposure.

**Table 3: Percentage that have read a newspaper or magazine or watched a news channel from some other European country in the last month. Percentage answering yes**

Base: all cases

	EU countries	Spain
<b>Total</b>	<b>20.1</b>	<b>21.1</b>
<b>Sex</b>		
Male	23.7	24.8
Female	16.9	17.5
<b>Age</b>		
15-24	24.2	27.8
25-34	25.6	29.6
35-49	21.6	23.3
50-64	18.7	18.7
65 or over	12.5	6.9
<b>Age finished studies</b>		
15 or under	8.1	10.2
16 to 19	18.1	25.4
20 or over	34.9	32.8
Still studying	28.7	22.4
<b>Social class</b>		
Lower-lower middle	12.4	11.1
Middle middle	18.0	21.3
Upper-upper middle	31.4	35.8

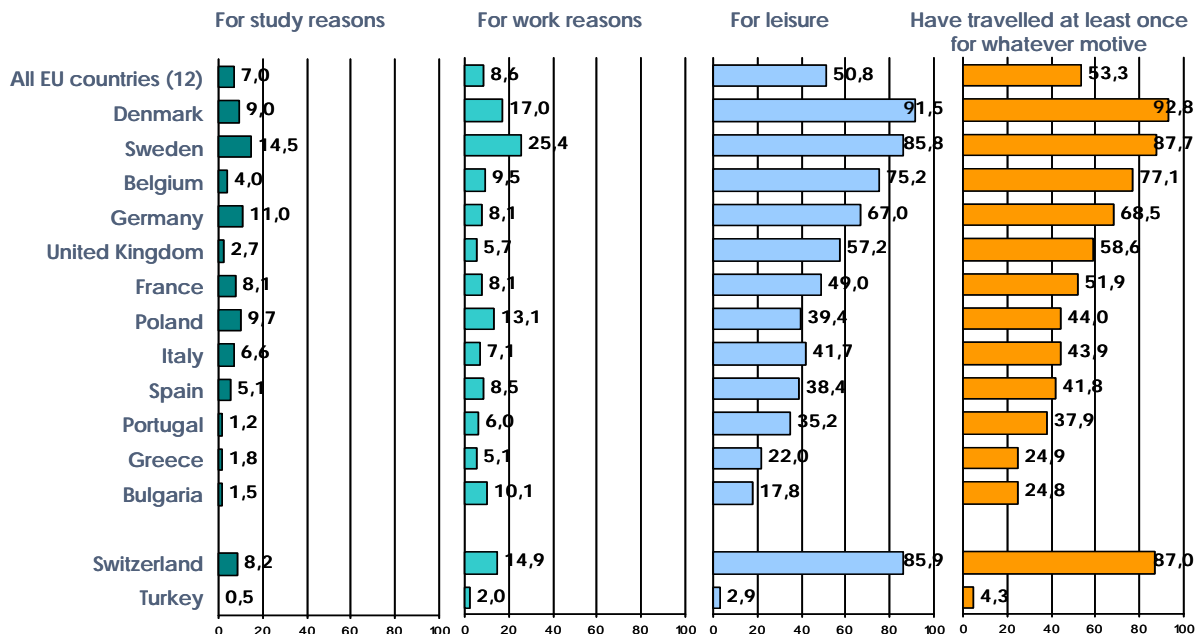
CONNECTION/PERSONAL EXPERIENCE WITH EUROPE

*Most Europeans who have travelled to another European country did so for leisure purposes*

To explore Europeans' personal experience of other European countries, the "European Mindset" study took a measure of geographical mobility: most Europeans who travelled to another European country in the past five years did so for reasons of leisure (51%). Very few reported travelling for work reasons (9%) and even fewer for reasons of study (7%).

Variability between countries is again highly significant (see figure 4): Those who have travelled the most, regardless of motive, are the Danes, Swedes and Swiss. Turkey, Bulgaria and Greece stand at the opposite extreme, with the least travelled populations. Spain occupies an intermediate position: 9% have travelled for work purposes, 5% for study and 38% for leisure. In all, 42% of Spaniards have travelled to another European country in the last five years, locating Spain below the European average (53%).

**Figure 4: In the last 5 years, have you travelled to another European country? Base: all cases**  
Percentage answering yes



FAMILY AND SOCIAL NETWORKS

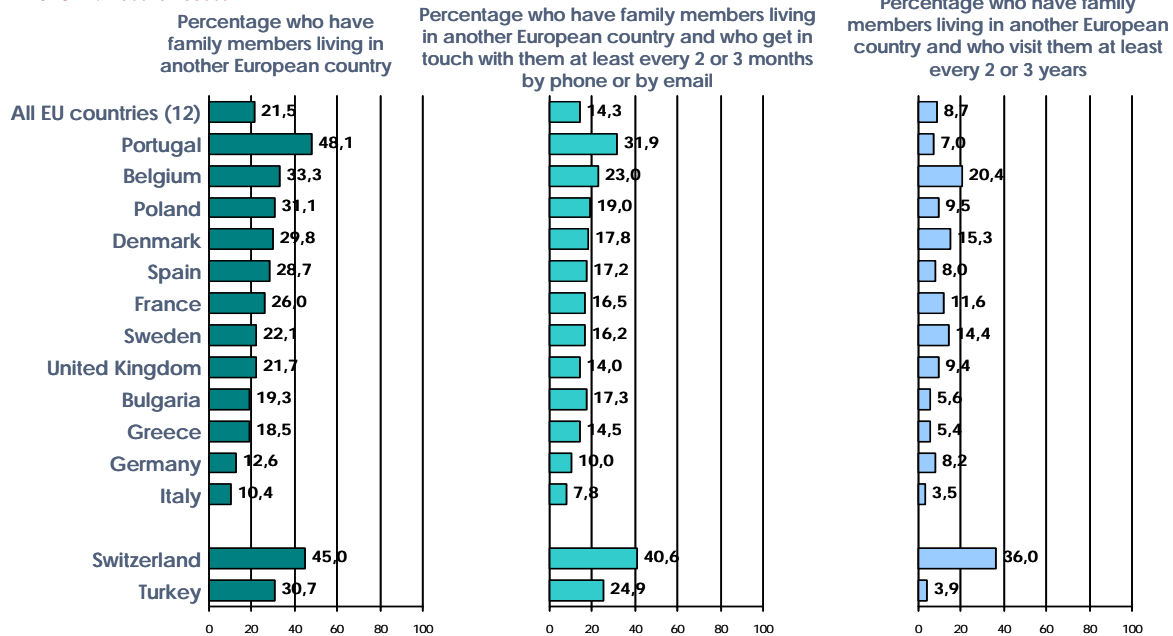
*The network of friends living in other European countries is larger than the network of family members*

In exploring citizens' connection with Europe, we asked if they had friends or family living in other European countries and how often and by what means they kept in touch with them.

Again variability is considerable: the Portuguese and Swiss are those with most family members living in other European countries. At the other extreme, Italians and Germans have the fewest family members elsewhere in Europe. Contact with family networks also varies widely: contact by phone or email is most frequent among the Swiss followed by the Portuguese, while personal contact is greater among the Swiss and, secondly, the Belgians (see figure 5).



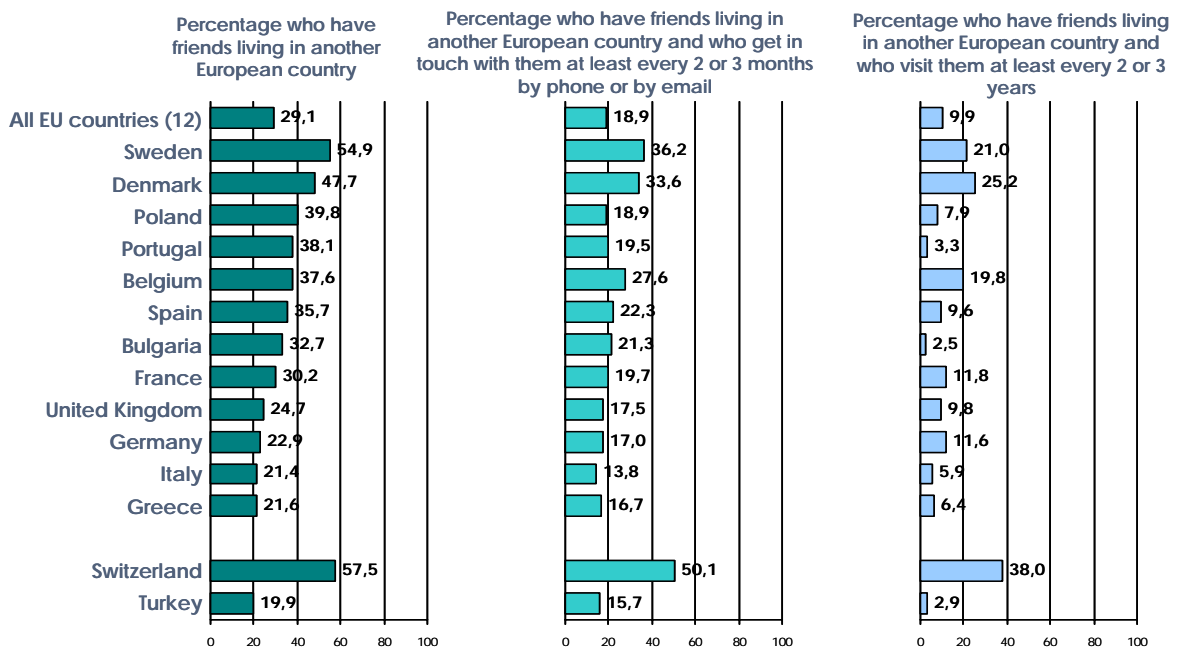
**Figure 5: Do you have any family members living in another country? How often do you contact them or visit them?** Base: all cases



Proportionally more Europeans have friends than family members living in another European country, though the percentage varies widely. The Swiss again top the list by number of friends living in other European countries, followed in this case by the Swedes and the Danes, and also by the frequency of contact whether by phone, email or personal visits (see figure 6).

Spain stands above the European average by the percentage of respondents with family members (29%) and friends (36%) living in other European countries.

**Figure 6: Do you have any friends living in another European country? How often do you contact them or visit them?** Base: all cases



*Experience in and of other European countries increases significantly with educational level*

Contact with the rest of Europe (through travel or friends in other European countries) is not just about different national realities, but is closely tied in with sociodemographic factors within each country: both the percentage having travelled to other European countries and the percentage with friends in other European countries rise among men, young adults and, most notably, with educational level and social class. In Spain these same characteristics amplify differences (see table 7).

**Table 7: Contact with Europe by segment.** Base: all cases

	Percentage having travelled to another European country in the last five years		Percentage with friends living in another European country	
	EU countries	Spain	EU countries	Spain
<b>Total</b>	<b>53.3</b>	<b>41.8</b>	<b>29.1</b>	<b>35.7</b>
<b>Sex</b>				
Male	56.5	45.3	31.3	37.7
Female	50.3	38.5	27.1	33.9
<b>Age</b>				
15-24	59.0	45.7	32.7	44.7
25-34	61.7	47.2	37.8	44.3
35-49	56.4	48.3	31.5	40.3
50-64	52.4	39.2	26.8	32.9
65 or over	39.3	26.8	19.0	17.1
<b>Age finished studies</b>				
15 or under	34.0	25.7	15.6	20.1
16 to 19	53.8	43.4	27.4	43.3
20 or over	72.0	63.9	45.2	49.8
Still studying	64.8	49.4	37.7	37.6
<b>Social class</b>				
Lower-lower middle	32.3	25.2	19.5	26.2
Middle middle	53.0	42.7	27.3	35.4
Upper-upper middle	72.9	65.5	41.3	51.1

**LOCAL/NATIONAL/EUROPEAN IDENTITY**

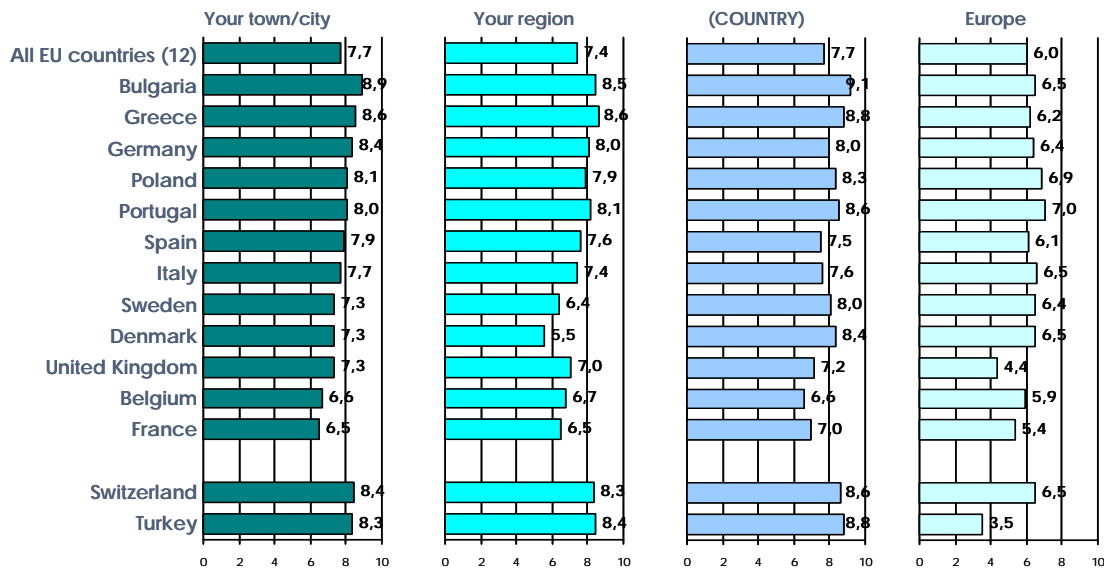
Identity here is defined as the set of features proper to an individual or group that characterise them in opposition to others. National identity is a complex question which has been the subject of much debate. Whatever definition we use, we can say that this is a multidimensional concept that may rest on all kinds of different elements; territorial, legal, political, cultural, ethnic or otherwise. As well as certain shared characteristics, some authors posit a mutual sentiment among members and a sense of being different from the rest. The concept of European identity is more complicated still, since it is harder to anchor it on common cultural, political or territorial ground. A number of studies have analysed the relationship between national identity and European identity to determine whether the former is a hindrance or a stimulus to embracing the latter. The data from European Mindset show that, while national identity is stronger than European identity, the two coexist at high levels.

MEMBERSHIP OF A GEOGRAPHICAL GROUP

*People place local and national identities above European identity*

The feeling of attachment to a particular geographical space is much stronger in the case of "close to home" identities like people's town or city (average of 7.7 on an identification scale from 0 to 10), their country (7.7) or their region (7.4). The extent of citizens' identification with Europe is less pronounced but stands in the high-medium range (6.0). The United Kingdom and, more so, Turkey stand apart from the rest in their low identification with Europe (average of 4.4 and 3.5 respectively). The value Spaniards place on each geographical identity is closely similar to the average (see figure 8).

**Figure 8: People may feel attached to or feel part of different places, from their town or region to their country or Europe. Could you tell me how attached you feel to...? Mean on a scale from 0 to 10, where 0 means that you do not feel at all attached and 10 means that you feel very attached to that place. Base: All cases.**



Factors to do with interest in European issues and personal experience of other European countries are positively correlated with identification with Europe. Hence those expressing a great deal of interest in European news items identify more with Europe than those expressing little interest (average of 6.7 versus 4.3); the level of identification with Europe also rises somewhat among those who consume media from other European countries (6.3), have friends living in another European country whom they visit every 2 or 3 years (6.7) or have travelled to another European country (6.2).

In Spain (see table 9) those same factors exert a similar influence to elsewhere in the European Union.

**Table 9: How attached would you say you feel to Europe?** Average on a scale from 0 to 10 where 0 means that you do not feel at all attached and 10 that you feel very attached. Base: all cases

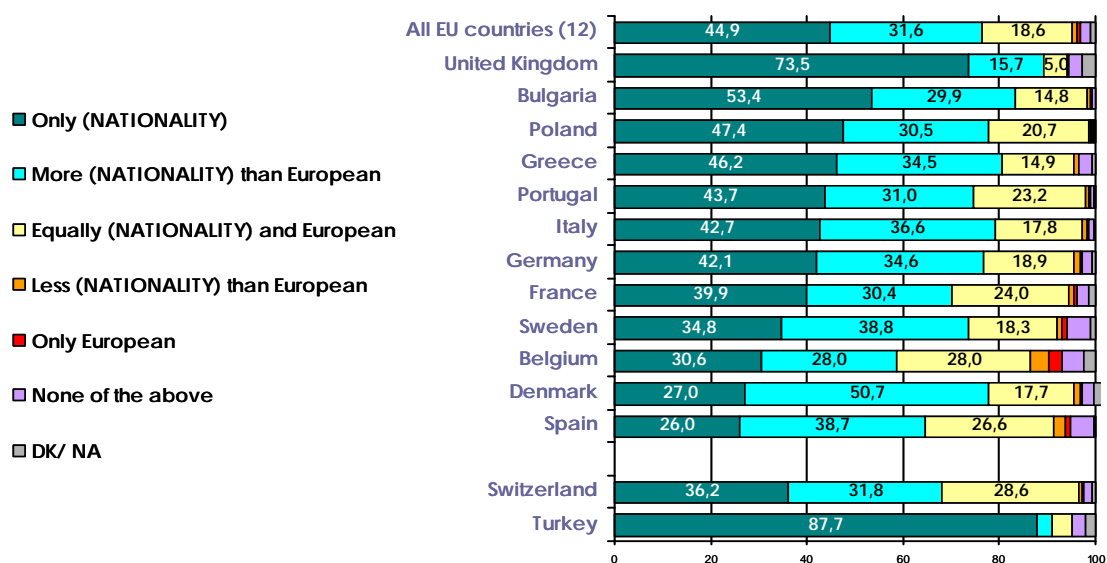
	EU countries	Spain
<b>Total</b>	<b>6.0</b>	<b>6.1</b>
<b>Interest in news items about Europe</b>		
Low (0-4)	4.3	4.5
Medium (5)	5.4	5.5
High (6-10)	6.7	6.6
<b>Consumption of media from other European countries</b>		
Yes	<b>6.3</b>	<b>6.6</b>
No	5.6	5.9
<b>Friends living in another European country</b>		
None	5.8	5.9
Having friends and visiting them at more than 3 year intervals	6.2	6.0
Having friends and visiting them every 2 or 3 years	<b>6.7</b>	<b>6.9</b>
<b>Have travelled to another European country in the last 5 years</b>		
Yes	<b>6.2</b>	<b>6.2</b>
No	5.7	5.7

*The feeling of national identity is stronger than that of European identity*

Taking an overall look at feelings of national and/or European identity, citizens are divided between those who feel exclusively of their own nationality and those who feel of their own nationality and European albeit with differing intensity (generally more of their own nationality than European). Here Turkey and the United Kingdom are at a clear distance from the rest with a large majority identifying solely with their own nationality (see figure 10).

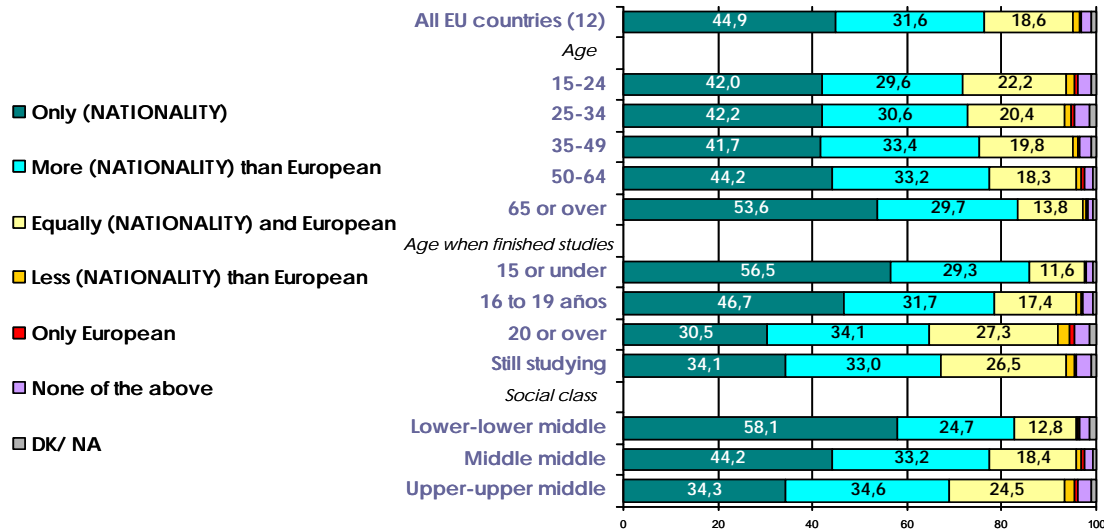
In Spain, identification solely with Spanish nationality stands well below the average, while a majority feel themselves both Spanish and European (though more the former). Along with Belgium and Switzerland, Spain has the highest percentage of respondents feeling both of their own nationality and European.

**Figure 10: Do you consider yourself ...?** Base: Citizens born in the country where they were interviewed



Sociodemographic factors also influence feelings of identification with the country or Europe. In effect, identification solely with their own nationality stands much higher among citizens aged over 65, those who finished their studies at age 15 or younger, and those belonging to the lower or lower middle classes. Conversely, citizens studying to age 20 or still studying and members of the upper and upper middle classes predominate among those feeling both of their own nationality and European (to a greater or lesser extent). (see figure 11).

**Figure 11: Do you consider yourself ...? Base: Citizens born in the country where they were interviewed**



### NATIONAL IDENTITY

*Europeans have a strong sense of national belonging and pride.*

The citizens of all countries express strong affection and pride towards their country (see figure 12). In all societies surveyed, a considerable majority declare a sense of pride when a team or sports person from their country is successful in international sports events (average of 7.4 on a scale from 0 to 10), prefer their own nationality to any other (7.7), identify with their national flag (6.9) and believe their country is one of the places where people live best (6.9). On this last point, however, perceptions are more mixed, since “where people live best” combines national sentiment with economic reality. Bulgaria, for instance, one of the countries with the strongest feelings of national pride, has the lowest agreement score on whether their country is where people live best (average value below 3.0). The same question, however, meets with firm agreement in Switzerland and Denmark.

Stripping out this last indicator, Bulgaria, Greece and Portugal tend to score highest in the statements that measure national identity and pride, with the lowest scores concentrated in France and Belgium. Spain’s average score on all items stands close to the European average.

**Figure 12: How much do you agree or disagree with each of the following sentences? Average on a scale from 0 to 10, where 0 means you totally disagree and 10 means you totally agree. Base: Citizens having the nationality of the country where they were interviewed.**

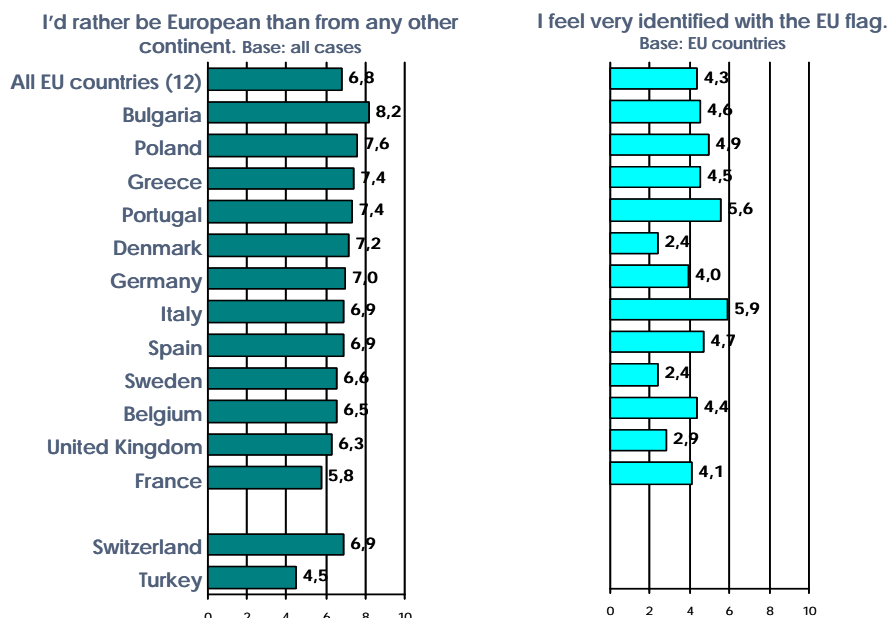


*The EU flag does not serve as a symbol of identify*

The degree of national pride and identity expressed by the citizens of these 14 countries is no impediment to them preferring to be “European” than from any other continent. The Turks are the only citizens in disagreement with this affirmation, while Belgium, the United Kingdom and France lag some way behind the European average (see figure 13).

Identification with the EU flag is low overall (average of 4.3 on a 0 to 10 scale). In countries like Italy and Portugal identification with this symbol exceeds the European average (5.9 and 5.6 respectively) compared to the low scores of the Scandinavian countries and the United Kingdom (2.4 and 2.9). Spaniards identify little with the EU flag (4.7) but score slightly higher than the sample average.

**Figure 13: I would like you to tell me how much you agree or disagree with each of the following sentences. Average on a scale from 0 to 10, where 0 means you completely agree and 10 means you completely disagree.**



## MAP OF COUNTRIES

Interest in European news and identification with Europe tend to run high in the majority of the countries surveyed, with the clear exception of Turkey, followed at a distance by the United Kingdom. In France, the level of interest and identification is also high but stands short of the European average.

Citizens' connection with Europe is where we can most clearly differentiate the positions of survey countries:

- Upper zone of the map of connection with Europe: Switzerland, Denmark, Sweden and Belgium
- Middle zone: Portugal, Poland, France, Germany, Spain and the United Kingdom
- Lower zone: Bulgaria, Greece and Italy
- Turkey is an extreme case, expressing the lowest connection and identification with Europe.

### *Non EU countries*

The two non EU member countries included in the sample, i.e., Switzerland and Turkey, stand apart from the average of European countries regarding interest, connection and identification with Europe. However the two occupy opposite extremes:

- The Swiss have the strongest connection with Europe and also show a high degree of identification:
  - They are those expressing most interest in news items about Europe, as well as news on the rest of the world
  - They are the most avid consumers of media from other European countries
  - They number among the Europeans who have travelled most within the continent (an immense majority of citizens), and are also those with most family and friendship networks in other European countries and keeping most regularly in touch with them.
- The Turks, meantime, score lowest on connection with Europe, and also distance themselves from EU citizens in their low degree of identification with Europe:
  - They express little interest in news about Europe and report scant consumption of media from other European countries
  - Only a tiny minority of Turkish citizens have travelled to other European countries
  - Identification with Europe is extremely low, while their sense of national identity and belonging is very high.

## ATTITUDES TOWARDS THE EUROPEAN UNION

In this section, we look at how Europe's citizens rate the European Union, the image it inspires, and how they view European construction and the way it is progressing.

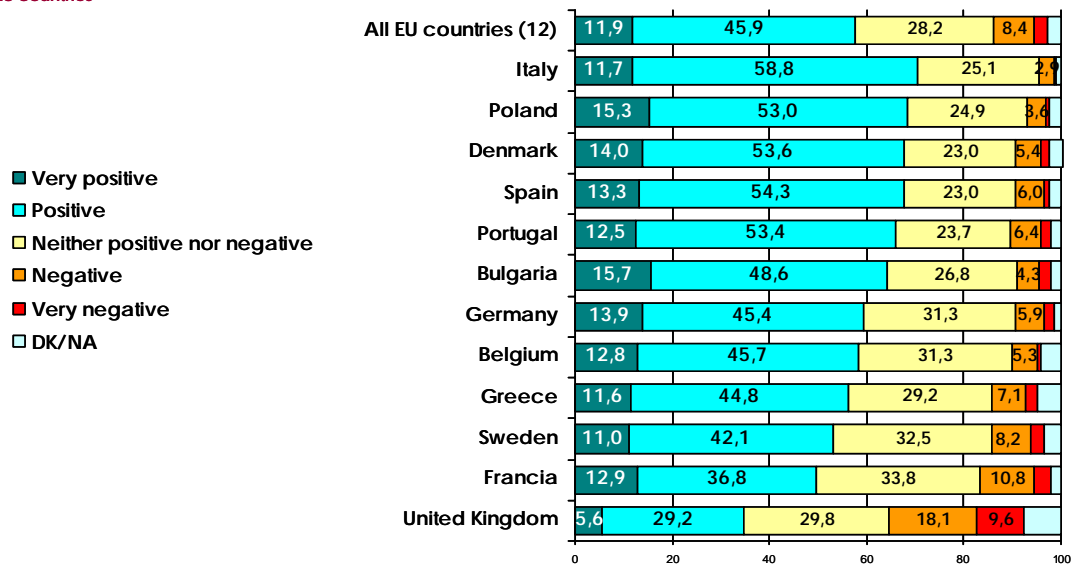


*Spaniards join with Italians, Poles and Danes in expressing most enthusiasm for European Union membership*

A majority of citizens (58%) consider it positive or very positive to have their country belong to the European Union. This perception of the benefits of belonging to the “European club” is most accentuated in Italy (71%), followed by Poland, Denmark and Spain (68% in the three countries).

As we can see from figure 14, the United Kingdom stands apart from the rest with only 35% feeling positive about EU membership, 30% seeing it as neither positive nor negative and 28% lined up against, almost twenty points above the average percentage of Europeans responding in the same way.

**Figure 14: In general, would you say that (COUNTRY'S) membership of the European Union is...?** Base: All cases in EU countries

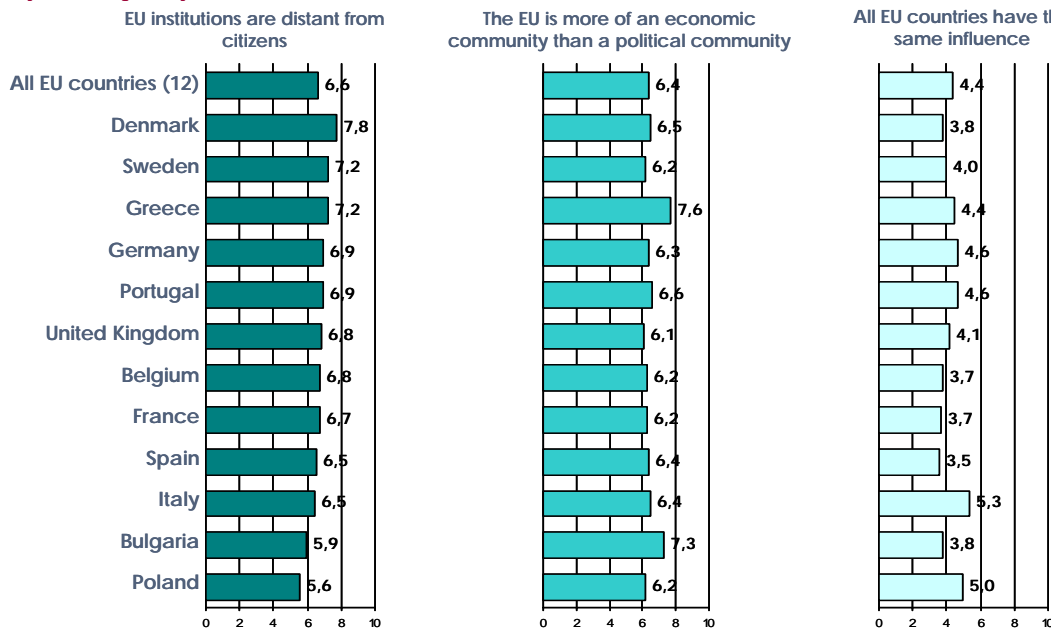


*The European Union is seen as more of an economic community than a political community*

In all survey countries the dominant impression is that the European Union is more an economic than a political community (average agreement score of 6.4 on a 0 to 10 scale). This perception is most marked in Greece and Bulgaria.

They also coincide in their view that EU institutions are distant from citizens (6.6), with Denmark, Sweden and Greece the most convinced in this respect. The idea that all countries have the same influence in the European Union is rejected everywhere (4.4) except Italy and Poland. The citizens of Spain are the most vehement in their disagreement (3.5) on this point.

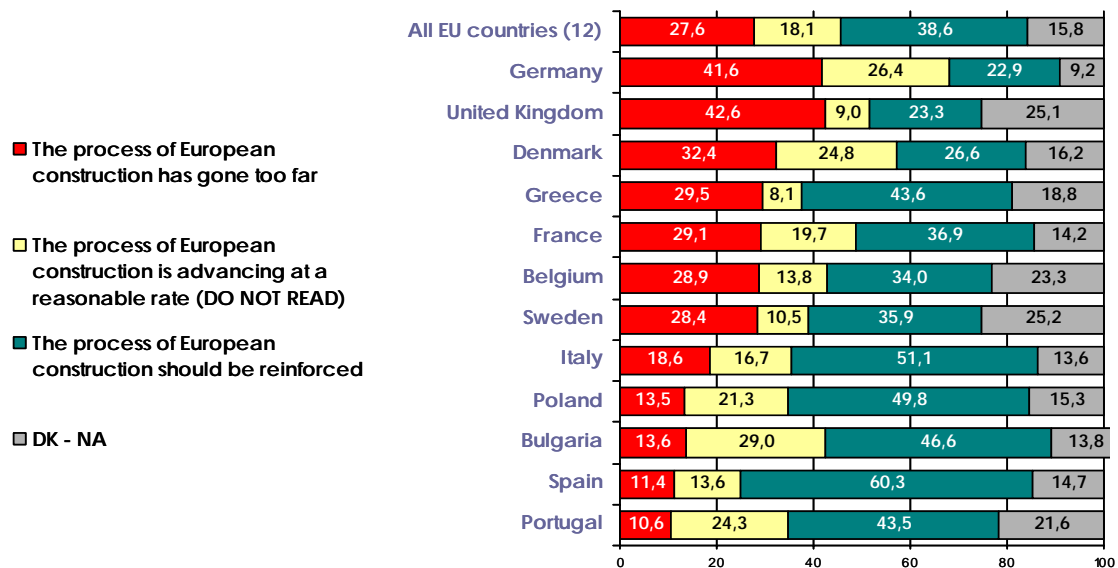
**Figure 15: I would like you to tell me how much you agree or disagree with each of the following statements about the European Union.** Average on a scale from 0 to 10, where 0 means you totally disagree and 10 that you totally agree. You may of course give any score between 0 and 10. Base: All cases in EU countries



*Spain is one of the countries most in favour of reinforcing the European construction process*

There is some division of opinions on European construction, though the predominant view is that it should be reinforced (39%). Here Spain departs confidently from the European average with 60% voting to reinforce the construction process. This is also the option preferred by the citizens of Italy and Poland. At the other extreme stand the United Kingdom and Germany, where a relative majority think the construction process has gone too far.

**Figure 16: Some people think that process of European construction has gone too far, while others believe that European construction should be given more encouragement. Which of these two opinions do you agree with more?** Base: all cases in EU countries



Sample wide, the preference for reinforcing the European construction process varies substantially in accordance with sociodemographic characteristics (see table 17); being greater among men and, even more so, among young adults, those who finished studying aged 20 or over or are still students, and among the upper and middle classes. In Spain, these sociodemographic characteristics intensify differences in favour of reinforcing European construction.

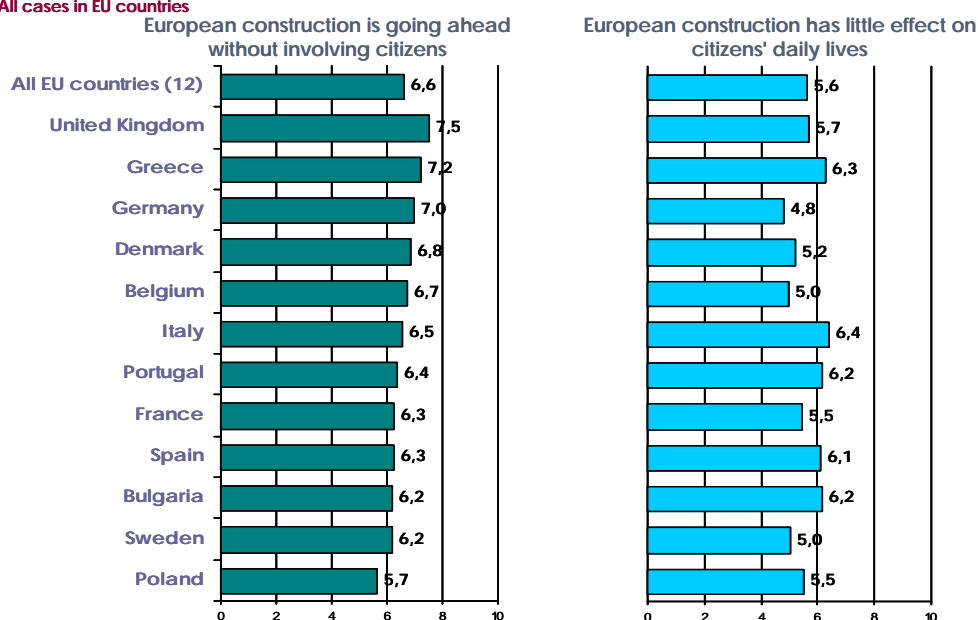
**Table 17: Some people think that the process of European construction has gone too far, while others believe that European construction should be reinforced. Which of these two opinions do you agree with more?** Base: all cases

**Percentage responding "European construction should be reinforced"**

	EU countries	Spain
<b>Total</b>	<b>38.6</b>	<b>60.3</b>
<b>Sex</b>		
Male	41.9	64.2
Female	35.6	56.5
<b>Age</b>		
15-24	42.9	65.3
25-34	41.5	62.8
35-49	39.9	64.9
50-64	37.1	61.0
65 or over	33.2	46.7
<b>Age finished studies</b>		
15 or under	35.7	52.2
16 to 19	36.8	64.8
20 or over	44.4	69.9
Still studying	45.9	70.2
<b>Social class</b>		
Lower-lower middle	35.0	51.8
Middle middle	39.0	62.5
Upper-upper middle	41.7	68.3

Generally speaking, citizens feel they have little involvement in the European construction process. Hence the majority agreement (average of 6.6 on a scale from 0 to 10) with the idea that "European construction is going ahead without involving citizens". Opinions are more divided regarding the idea that "European construction has little effect on citizens' daily lives", although with support winning out in most countries (average agreement of 5.6). This perception finds most echo in Spain together with Greece, Italy, Portugal and Bulgaria.

**Figure 18: To what extent do you agree or disagree with the following statements regarding European construction?** Mean on a scale from 0 to 10, where 0 means you totally disagree and 10 that you totally agree. Base: All cases in EU countries



## II. THE PUBLIC SPACE: POLITICAL AND ECONOMIC VALUES

The “European Mindset” study examines values and attitudes with a bearing on different parcels of individuals’ lives, from public concerns like politics or the economy to more private matters like religion and ethics. The idea is to determine the existence of shared values, identifying on which points Europeans’ values or beliefs are converging and where divergences persist.

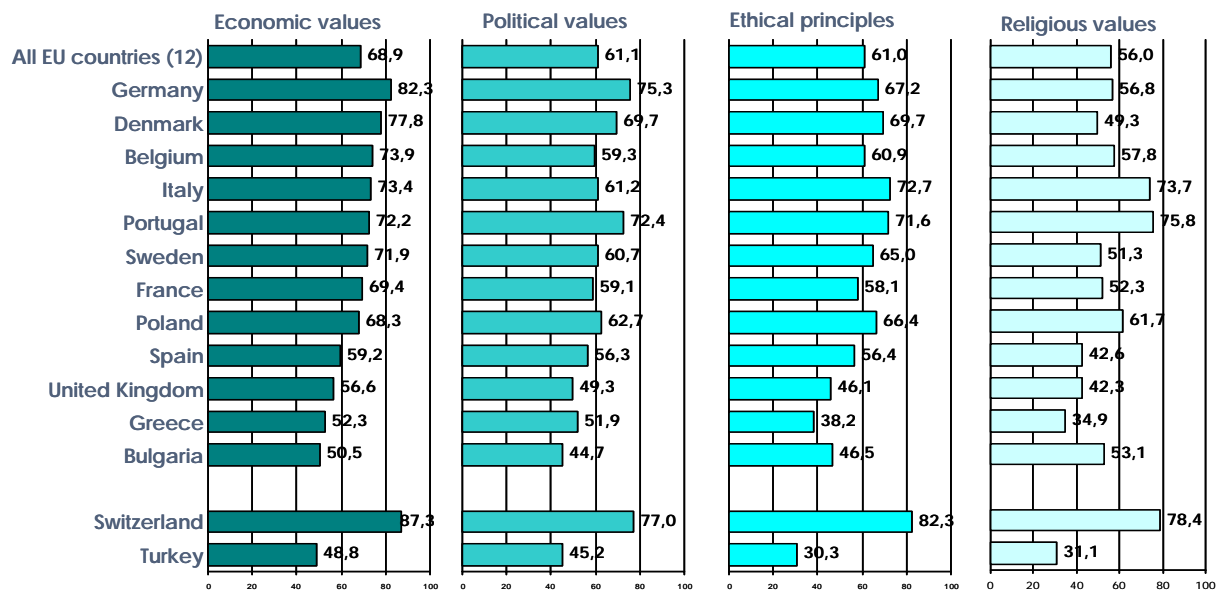
### COMMON VALUES?

#### *Convergence of economic and political values*

Most citizens believe that their country shares economic values (69%), political values (61%), ethical principles (61%) and, to a lesser degree, religious values (56%) with remaining European countries (see figure 19).

Those who least perceive this convergence of values with other European countries are the Turks, followed some way behind by Bulgarians, Greeks and Britons. Spaniards also express below-average conviction of this convergence, especially as regards religious values.

**Figure 19: Would you say that (COUNTRY) shares the following traits or elements with the remaining European countries to a large extent, to quite a large extent, not much or not at all? Base: all cases**  
**Percentage answering “Completely + Quite a large extent”**



### EUROPEAN VALUES

#### *Europe's identifying qualities: freedom of expression, respect for human rights and democracy*

The preamble to the EU Charter of Fundamental Rights has this to say about the values of Europe “Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is based on the principles of democracy and the rule of law”.

Citizens’ view of Europe comes fairly close to the values set out in the Charter. Asked to pick out the qualities that characterise Europe, a large majority of citizens in the EU countries in the survey, select freedom of expression (79%), respect for human rights (78%), democracy (77%), tolerance (71%), Christian values (62%), equality before the law (62%) and pacifism (58%), as well as a series of values associated with the welfare state: access to education (76%), access to

healthcare (73%) and social services and pensions (67%), the protection of workers' rights (62%), assured access to decent housing (62%) and, finally, equal opportunities (59%) (see table 20).

The only quality that fails to meet with across-the-board agreement is pacifism: with a majority in Denmark, Sweden, Germany and the United Kingdom saying it is not a quality that characterises Europe.

The Turks stand some way apart from the EU countries and are less inclined to associate Europe with freedom of expression, respect for human rights, democracy, assured access to education and tolerance for different ideas and ways of life. Conversely, they are more likely to associate Europe with Christian values.

Spaniards are less convinced than the average of EU countries that Europe is characterised by assured access to education, healthcare and social services and, albeit to a smaller extent, by Christian values.

**Table 20: I am now going to read out a series of qualities. And I would like you to tell me to what extent you think each of these qualities characterises Europe. Percentage answering "a lot + quite a lot"** Base: all cases

	TOT EU (12)	DEN	BUL	ITA	POR	SPA	POL	BEL	SWE	GER	GRE	FRA	UK	SWI	TUR
Freedom of expression	79.1	90.2	86.8	86.0	85.7	83.1	81.8	80.6	80.3	79.3	74.0	73.8	69.0	73.3	66.9
Respect for human rights	77.9	92.3	75.6	85.3	88.2	78.7	73.6	86.7	79.9	76.0	68.5	75.7	74.2	79.4	65.7
Democracy	77.1	92.3	75.9	84.2	85.9	81.9	74.3	82.5	82.0	76.2	70.1	73.6	69.4	80.1	65.5
Assured access to universal education	76.0	78.4	81.7	80.3	73.5	84.9	77.4	80.8	74.8	73.3	69.1	73.1	69.9	82.3	63.7
Assured access to healthcare	72.7	77.0	77.2	81.4	71.8	81.1	66.3	84.6	71.1	67.6	59.6	72.2	67.9	70.7	70.8
Tolerance for different ideas and ways of life	70.7	72.3	71.8	80.1	77.6	78.1	74.5	73.5	65.6	64.6	67.3	64.7	65.6	72.2	62.4
Assured access to social services and pensions	67.1	62.8	76.1	74.7	62.3	78.9	63.5	76.0	57.4	63.4	57.9	63.9	60.9	62.0	65.4
Christian values	62.3	59.7	75.4	82.1	74.0	54.5	71.9	61.5	62.7	63.4	45.3	48.1	54.5	58.9	70.4
Equality of all citizens before the law	62.4	71.1	66.2	71.4	65.3	60.5	62.6	63.2	55.8	62.5	53.5	55.8	61.9	48.9	61.8
Protection of workers' rights	62.2	60.4	65.5	71.9	66.5	66.8	62.8	74.3	45.5	57.2	54.7	58.4	59.2	49.3	62.9
Assured access to decent housing	61.5	59.5	65.2	72.4	66.9	60.1	61.2	65.0	53.2	67.3	56.9	45.4	60.6	69.8	66.3
Equal opportunities	59.4	57.0	49.2	73.1	64.8	64.8	59.4	64.2	51.0	50.3	50.3	50.2	65.4	45.6	60.6
Pacifism	57.9	28.5	45.8	84.2	82.0	70.7	51.8	61.3	31.4	41.6	65.7	66.4	37.9	45.8	53.0

TOT EU (12): Total European Union countries; DEN: Denmark; BUL: Bulgaria; ITA: Italy; POR: Portugal; SPA: Spain; POL: Poland; BEL: Belgium; SWE: Sweden; GER: Germany; GRE: Greece; FRA: France; UK: United Kingdom; SWI: Switzerland; TUR: Turkey

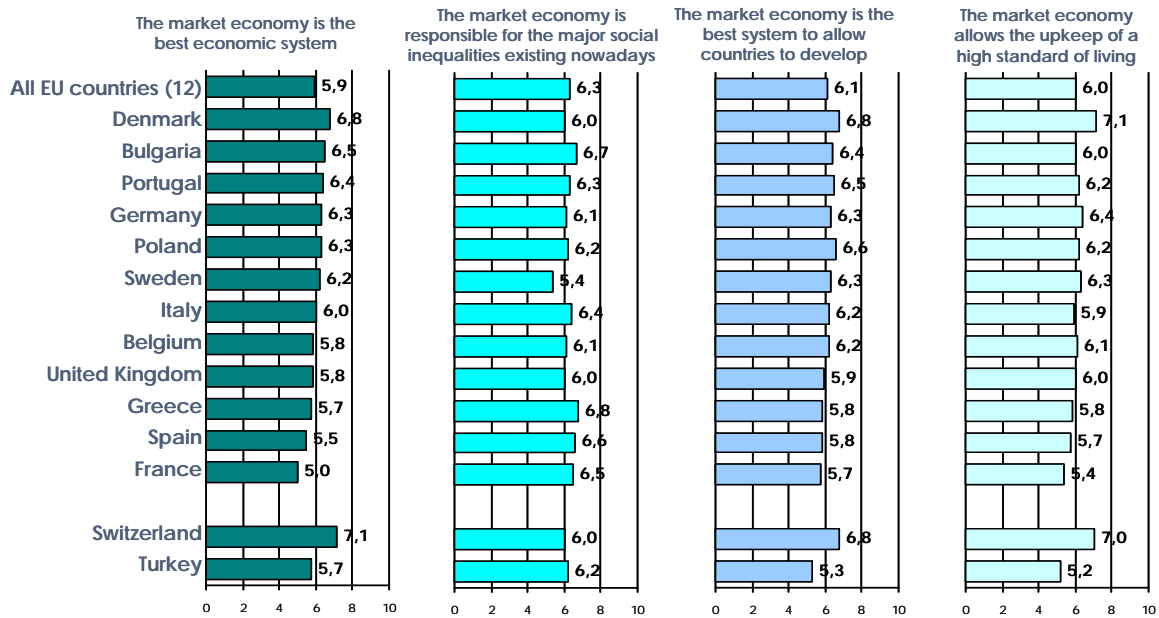
## POLITICAL AND ECONOMIC VALUES

*Europeans express a shared preference for the market economy, but not without a strong presence of the state*

Confirming Europeans' perception of a convergence in values between their countries and the rest of the continent, the "European Mindset" finds considerable harmony on certain economic and political matters.

In all survey countries a majority agree that the market economy is the best economic system (average of 5.9 on a scale from 0 to 10 across all EU countries). This preference is most marked in Switzerland, Denmark and Bulgaria and rather more lukewarm in France and Spain. Within this general consensus, citizens see both things to like and dislike in the market economy. Hence they think it helps countries to develop and allows the upkeep of a high standard of living, but also that it is to blame for social inequalities (see figure 21).

**Figure 21: To what extent do you agree or disagree with each of the following sentences? Mean on a scale from 0 to 10, where 0 means you totally disagree and 10 that you totally agree. Base: All cases**



This preference for a market economy coexists with a broad consensus around the state taking a highly active role in the control of the economy (average agreement score of 6.9 on a scale from 0 to 10 in EU countries), which finds its greatest support in Greece, Bulgaria and also Turkey. The preference for an active state presence in the economy squares with the ample acceptance shown for the welfare state model or, more specifically, for the existence of a comprehensive social security system even it means paying high taxes (average of 6.5). The welfare state model is especially appreciated in Denmark, Sweden and Greece (see figure 22). Spain scores a little above the European average in its support for an active presence in the economy and the welfare state model.

**Figure 22: How much you agree or disagree with each of the sentences I am now going to read to you. Average on a scale from 0 to 10, where 0 means you totally disagree and 10 that you totally agree. Base: all cases**



**POLITICS AND RELIGION**

*The separation of the state and religion is a keystone of Europe's institutional architecture and one that meets with broad consensus among its citizens*

Most Europeans agree with the need for the state and religion to be kept separate (average agreement score of 7.3 on a 0 to 10 scale across all EU countries). For some, this separation does not rule out a link between church and state, though the idea of what this link should be differs from one country to another.

As figure 23 shows, the statement that “the state should support religion while keeping itself separate” attracts an agreement score of 5.1. The belief that the state should support religion is particularly strong in Turkey, Greece and Bulgaria and, to a lesser extent, in the United Kingdom, Switzerland, Poland and Italy. As to whether or not the state should be guided by religious values, a majority disagree in most survey countries, the exceptions being Italy, Poland and Greece. Spain, the Scandinavian countries, Belgium and France are the most opposed to a close link between state and religion.

**Figure 23: How much do you agree or disagree with each of the following statements? Average on a scale from 0 to 10, where 0 means that you totally disagree and 10 that you totally agree. Base: all cases.**



*Map of countries*

There are no major divergences to speak of regarding countries' political and economic values. Europeans tend to express the same preferences, with some qualifications. Even the non EU countries in the sample, Turkey and Switzerland, exhibit response patterns similar to the average.

The questions that divide most sharply refer to the connection between politics/public life and religion. Differences in this respect are more clearly reflected in our next section on “religion and ethics”.



### III. THE PRIVATE SPACE: RELIGION AND ETHICS

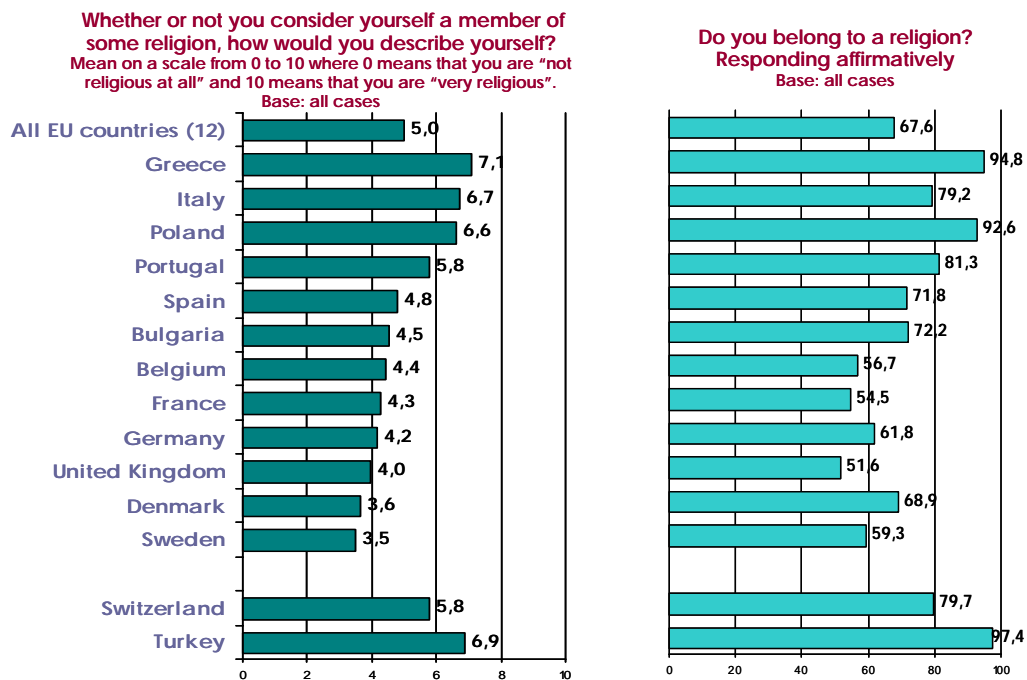
#### RELIGION AND RELIGIOSITY

*Religiosity is a significant differentiating factor for European citizens*

A majority of citizens in the 14 survey countries belong to some religion, to a greater or lesser extent. This percentage is over 90% in Greece, Turkey and Poland, close to 80% in Italy, Switzerland and Portugal, close to 70% in Spain, Bulgaria and Denmark and lower in remaining countries.

Although a majority belong to some religion, the degree of religiosity expressed varies widely from one country to another. The highest levels correspond to the Greeks, Turks, Italians and Poles and the lowest to the Swedish, Danish and British (see figure 24). In Spain, religiosity stands in the medium-low interval (average of 4.8 on a 0 to 10 scale), although 7 of every 10 Spaniards claim to belong to some religion.

**Figure 24: Religiosity and belonging to a religion**



Leaving aside inter-country differences, the degree of religiosity varies significantly according to sociodemographic characteristics (see table 25). It is higher among women and, most notably, among the population aged 65 and over, those who finished their studies aged 15 or under, the lower and lower-middle classes and those defining themselves as politically to the right. In Spain, these sociodemographic and ideological characteristics are an even stronger determinant of religiosity.

**Table 25: Level of religiosity. Whether or not you consider yourself a member of some religion, how would you describe yourself?** Base: all cases. Average on a scale from 0 to 10 where 0 means that you are "not religious at all" and 10 means that you are "very religious".

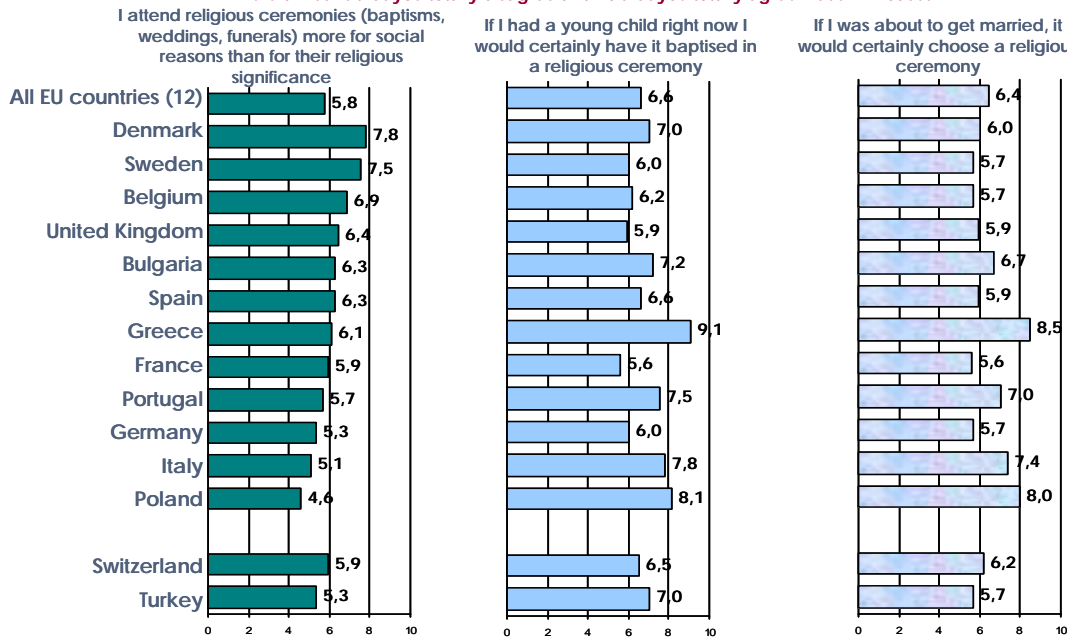
	EU countries (12)	Spain
<b>Total</b>	<b>5.0</b>	<b>4.8</b>
<b>Sex</b>		
Male	4.6	4.4
Female	<b>5.3</b>	<b>5.3</b>
<b>Age</b>		
15-24	4.3	3.6
25-34	4.5	4.3
35-49	4.7	4.5
50-64	5.1	4.9
65 or over	<b>6.1</b>	<b>6.6</b>
<b>Age when finished studies</b>		
15 or under	<b>5.9</b>	<b>5.5</b>
16 to 19	4.6	4.3
20 or over	4.7	4.3
Still studying	4.7	4.1
<b>Social class</b>		
Lower-lower middle	<b>5.2</b>	<b>5.5</b>
Middle middle	5.1	4.7
Upper-upper middle	4.6	4.1
<b>Ideological self-definition</b>		
Left	4.3	3.8
Centre	4.9	5.1
Right	<b>5.6</b>	<b>6.0</b>

*Religious ceremonies have more of a social than religious connotation, but their future seems secure*

A majority say they attend religious ceremonies more for social reasons than for their religious significance, the exception being the Poles. The Scandinavian countries are those most frequently stating the social motive.

Whatever they think of them, most Europeans would choose to keep up such ceremonies to celebrate major life events like marriage or the birth of a child. Average agreement with the phrases "If I had a young child right now I would certainly have it baptised in a religious ceremony" and "If I was about to get married, I would certainly choose a religious ceremony" stands at 6.6 and 6.4 respectively among European Union members. In both cases, agreement is highest in Greece, Poland and Italy (see figure 26). Spaniards occupy an intermediate position in the sample.

**Figure 26: To what extent do you agree or disagree with the following sentences. Average on a scale from 0 to 10, where 0 means that you totally disagree and 10 that you totally agree. Base: All cases.**



*Division of opinions on the relationship between religious values and well-being*

Countries exhibit numerous differences in the view they take on religious values and general well-being. The idea that "we would live better if we paid more attention to religious values and teachings" finds ample support in Turkey, Greece, Italy and Poland, while a majority in Sweden dissent from this view, along with Denmark, Belgium, France and Spain.

The religious vector divides opinions within each country: while the majority of those who belong to some religion (except the Swedes) concur with this idea, those who are not members of any religion tend to be in disagreement (see table 27).

**Table 27: Degree of agreement with: "We would live better if we paid more attention to religious values and teachings".** Base: all cases. Average on a scale from 0 to 10, where 0 means you totally disagree and 10 that you totally agree

	Total	Belong to a religion	Do not belong to a religion
All EU countries (12)	5.4	6.4	3.4
Greece	7.2	7.4	(*)
Italy	6.7	7.2	4.6
Poland	6.5	6.8	3.8
Portugal	6.1	6.6	3.3
Bulgaria	5.9	6.6	3.6
United Kingdom	5.3	6.5	4.0
Germany	5.1	6.1	3.5
Spain	4.8	5.6	2.9
France	4.5	5.9	2.9
Denmark	4.4	5.0	3.0
Belgium	4.4	5.6	2.8
Sweden	3.0	3.7	2.1
Switzerland	5.9	6.3	3.7
Turkey	7.8	7.9	(*)

(\*) Insufficient sample of non believers, fewer than 100 cases

*Ethics have become decoupled from religion in some European societies*

The link between religion and ethics divides Europeans: while for many Europeans religion is no longer seen as the sole force moulding individuals' moral being, for many others ethics are still bound in with believing or professing a particular religion. As we can see from table 28, the perception of a positive relation between religion and ethics predominates in more religious countries like Turkey, Greece and Poland, but is fairly infrequent in Sweden, Denmark and France, along with Spain and Belgium.

Membership of a religion is a key vector in differentiating opinions. Except in Sweden, Denmark and Spain, those who are members of a religion perceive a positive link between ethics and religion. Conversely, those not belonging to any religion see no such link.

**Table 28: Degree of agreement: "It is necessary to believe in a religion to have values and act in an ethical way."** Base: all cases. Average on a scale from 0 to 10, where 0 means you totally disagree and 10 that you totally agree

	Total	Belong to a religion	Do not belong to a religion
All EU countries (12)	4.8	5.9	2.5
Greece	<b>7.9</b>	<b>8.1</b>	3.8 (*)
Poland	<b>6.8</b>	<b>7.1</b>	3.0
Italy	<b>5.6</b>	<b>6.2</b>	3.6
Germany	5.0	<b>6.5</b>	2.5
Bulgaria	5.0	<b>5.8</b>	2.6
Portugal	4.9	<b>5.5</b>	2.1
United Kingdom	4.5	<b>5.6</b>	3.3
Belgium	4.0	<b>5.3</b>	2.1
Spain	4.0	4.8	2.0
France	3.6	<b>5.2</b>	1.8
Denmark	3.1	3.9	1.2
Sweden	2.2	2.8	1.4
Switzerland	<b>5.6</b>	<b>6.2</b>	3.1
Turkey	<b>8.2</b>	<b>8.3</b>	4.0 (*)

(\*) Insufficient sample: fewer than 100 cases

*The display or wearing of non Christian symbols like the veil or kippah in educational centres meets with the rejection of most Europeans*

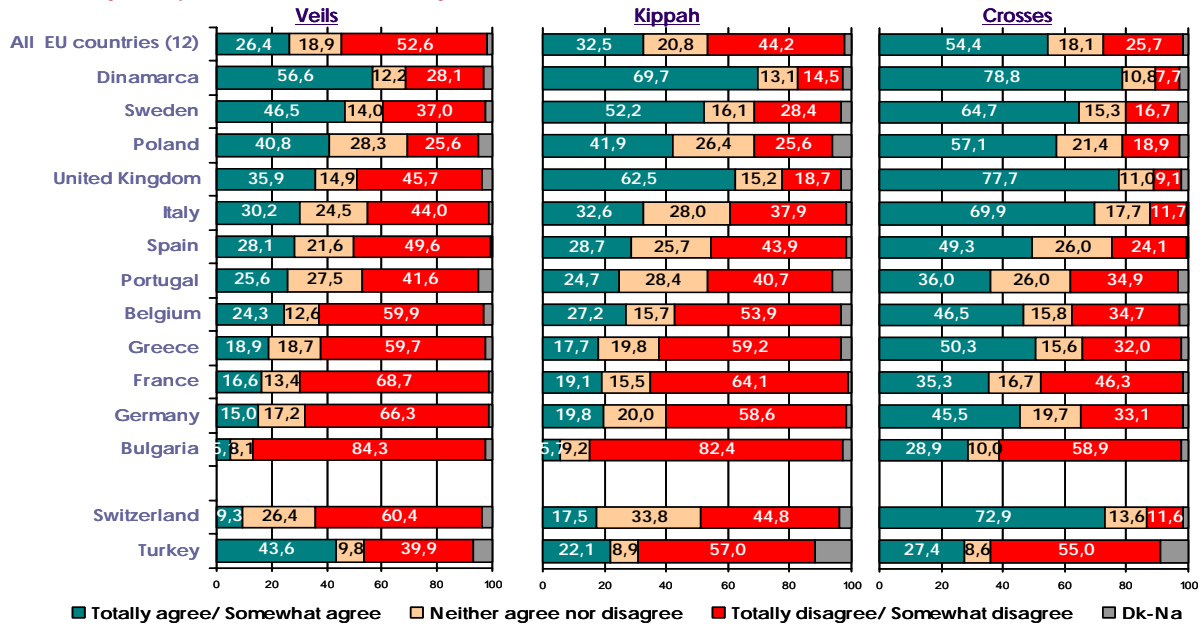
To gauge acceptance of the display of religious symbols, respondents were asked how far they would agree with people in their country being allowed to display or wear crosses, kippahs and veils in educational centres. Their answers reveal that what differentiates attitudes is the symbol itself (see figure 29).

The display of Christian religious symbols (crosses) arouses little controversy in Europe, but not so the display or wearing of Islamic or Jewish symbols (veil or kippah respectively). Twenty-six percent of EU citizens accept the wearing of veils in educational centres, 33% the wearing of the kippah and 54% the display of crosses.

Despite majority rejection of the wearing of veils across the sample as a whole, national attitudes vary from firm acceptance in Denmark and tentative acceptance in Sweden and Poland to rejection in remaining countries, most notably Bulgaria, France, Germany, Greece and Belgium. Spain occupies an intermediate position in the range. In Turkey, opinions are divided on the possibility

of wearing veils, while rejection predominates regarding the display of Jewish or Christian symbols.

**Figure 29: To what extent do you agree with the idea that people in (COUNTRY) should be able to display or wear religious symbols in public buildings such as...? Base: all cases**

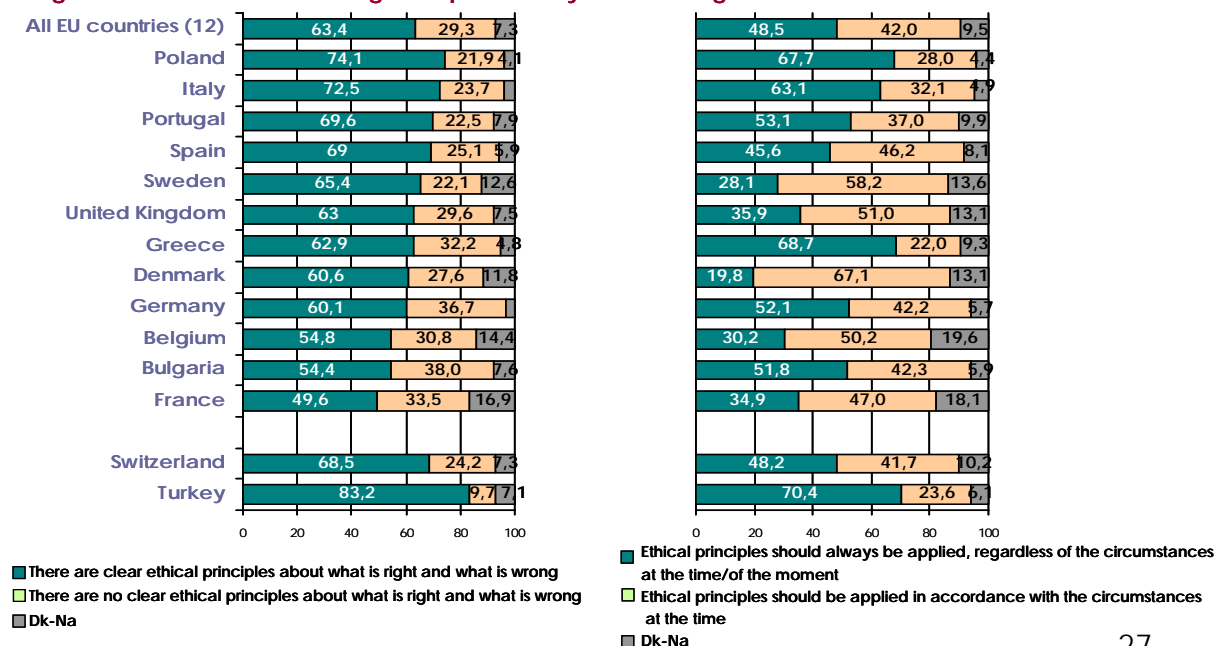


*Europeans shy away from ethical relativism but believe that principles should be flexibly applied*

Europeans tend to believe there are clear principles about what is right and what is wrong (63% agreeing against the 29% denying that such principles exist). The consensus on the universality of ethical principles is strongest in Turkey, Poland and Italy and relatively weaker in France, Bulgaria and Belgium.

Opinions are more divided about whether such principles should always be applied or applied in accordance with the circumstances of the moment. Prominent among those saying they should be applied always are the Turks, Poles and Greeks, while Danes and Swedes are the most inclined to say that they should be applied according to the circumstances. Spaniards fall more or less neatly on both sides of the divide (see figure 30).

**Figure 30: Which of the following two opinions do you tend to agree with more? ... Base: all cases**



PRACTICES TOUCHING ON INDIVIDUALS' MORAL BELIEFS

*Living as a couple, divorce or being a single parent are situations widely accepted in Europe*

On analysing attitudes to contemporary social practices, we observe consensus around some and sharp divisions around others.

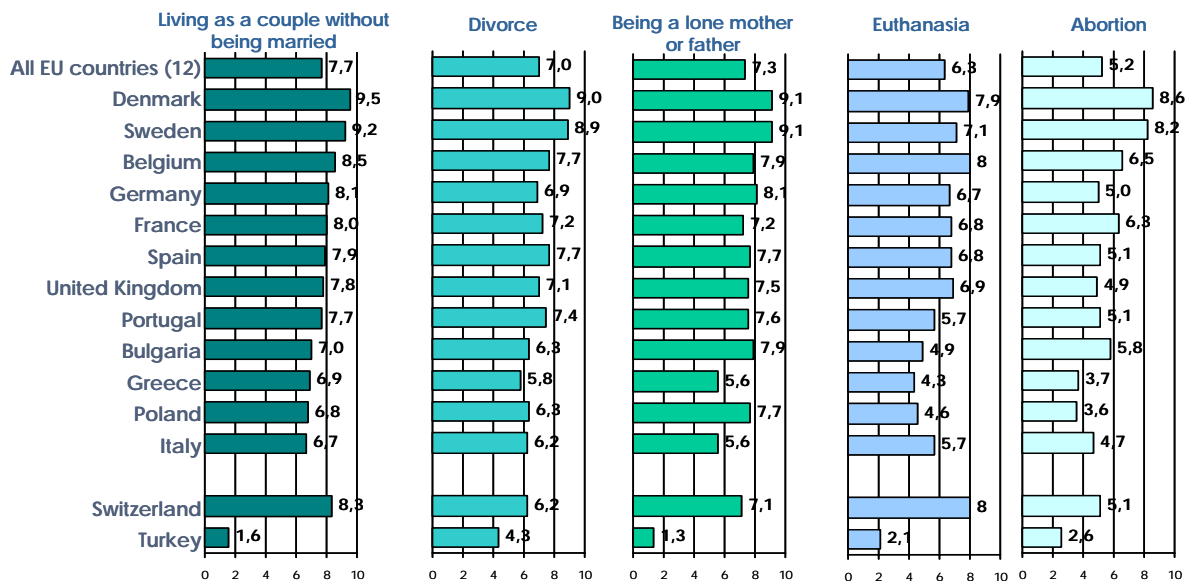
1. In the strong acceptance zone we have living as a couple without being married (average acceptance of 7.7 on a scale from 0 to 10), divorce (7.0) and being a long parent (7.3).

2. Although there is majority acceptance for euthanasia (6.3) and, thinly, for abortion (5.2), both questions find Europeans more divided. Euthanasia is accepted in all countries except Greece, Poland and Bulgaria. Abortion is accepted in Denmark and Sweden (with exceptionally high levels) as well as Belgium, France and Bulgaria, and rejected in Greece and Poland, with other countries more divided. In Spain, euthanasia obtains an acceptance score well above the European average. On abortion, Spaniards occupy an intermediate position with similar percentages for and against.

3. A majority in most survey countries express disapproval of surrogate mothers, same-sex marriage (4.2) and homosexual couples adopting (3.9) or conceiving (3.6) a child. However some countries break with this pattern of rejection. Danes, Swedes and Britons all express strong acceptance for the use of surrogate mothers. Also, Danes, Swedes and, to a lesser extent, Belgians and Spaniards stand apart from the rest in accepting gay marriage and the adoption of children by couples of the same sex. Finally, having sexual relations outside the couple is a conduct rejected in all countries (3.4).

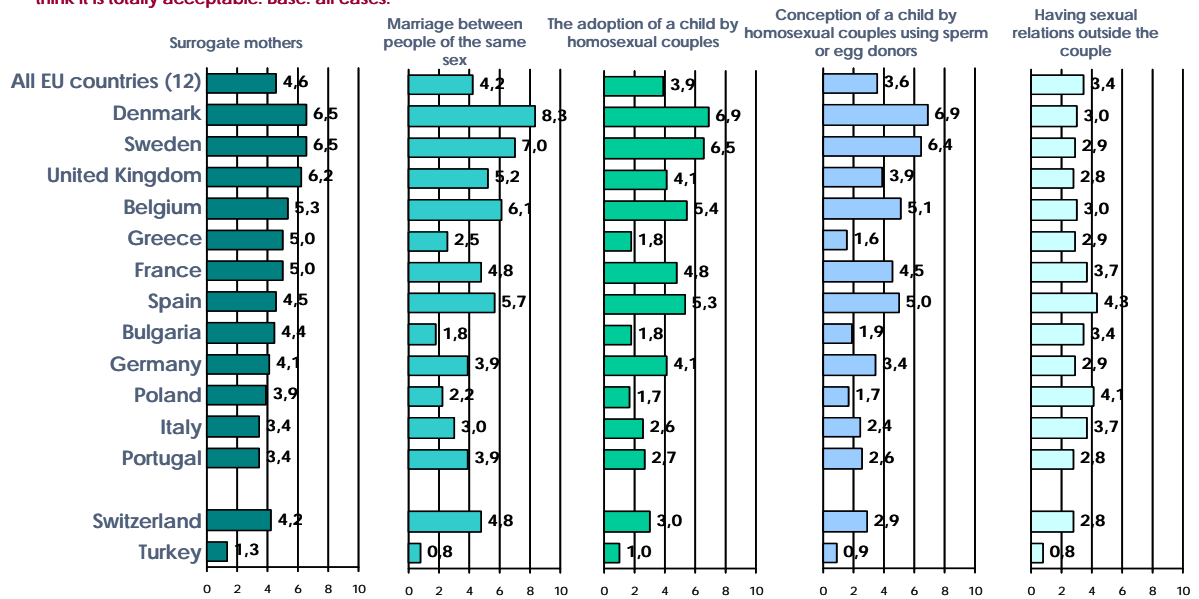
Turkey sets itself well apart from the other countries in its blanket rejection of all the situations listed.

**Figure 31a: Can you please tell me if you think each of the situations and behaviours I am going to read out is acceptable or not? Average on a scale of 0 to 10, where 0 means you think the situation or behaviour is totally unacceptable and 10 means you think it is totally acceptable. Base: all cases.**



(\*) Euthanasia (the lending of medical assistance to terminally ill patients with an incurable disease who wish not to go on living)

Figure 31.b: Can you please tell me if you think each of the situations and behaviours I am going to read out is acceptable or not? Mean on a scale of 0 to 10, where 0 means you think the situation or behaviour is totally unacceptable and 10 means you think it is totally acceptable. Base: all cases.



\*) Surrogate mother, i.e. a woman who offers to carry a baby in her womb until it is born then deliver it to the couple wishing to be parents.

Acceptance or otherwise of contemporary social practices not only varies by country. Within each society, sociodemographic, ideological and, especially, religious factors are powerful drivers of opinion. In the EU group, both gay marriage and abortion find greater acceptance (around one point above the average) among respondents with a higher educational level, the upper-middle and upper classes, those who define themselves as on the left and, most strikingly, those not belonging to any religion. Rejection, meantime, is more pronounced among those aged 65 or over, those with a lower educational level, members of the lower and lower-middle classes, those who define themselves as on the right and members of a religion. In Spain too these characteristics have a strong modifying force (see figure 32).



	Acceptance of marriage between people of the same sex		Acceptance of abortion	
	EU countries	Spain	EU countries	Spain
<b>Total</b>	<b>4.2</b>	<b>5.7</b>	<b>5.2</b>	<b>5.1</b>
<b>Age</b>				
15-24	5.2	7.2	5.4	5.8
25-34	5.1	6.4	5.7	5.8
35-49	4.7	6.6	5.5	5.8
50-64	3.9	5.3	5.3	5.1
65 or over	2.6	2.8	4.1	3.0
<b>Age finished studies</b>				
15 or under	3.2	4.6	4.3	4.3
16 to 19	4.3	6.3	5.3	5.6
20 or over	5.1	6.5	6.0	6.1
Still studying	4.3	6.6	5.5	5.1
<b>Social class</b>				
Lower-lower middle	3.8	4.6	4.5	4.1
Middle middle	4.0	5.8	5.1	5.3
Upper-upper middle	5.0	6.9	5.9	6.3
<b>Member of a religion</b>				
Member	3.6	5.0	4.5	4.4
Non member	5.5	7.3	6.5	7.0
<b>Ideological self-identification</b>				
Left	5.0	6.8	6.0	6.4
Centre	4.4	5.5	5.0	4.8
Right	3.5	4.2	4.9	3.9

## MAP OF COUNTRIES

Religion and the acceptability of contemporary social practices draw clear dividing lines between the European societies surveyed.

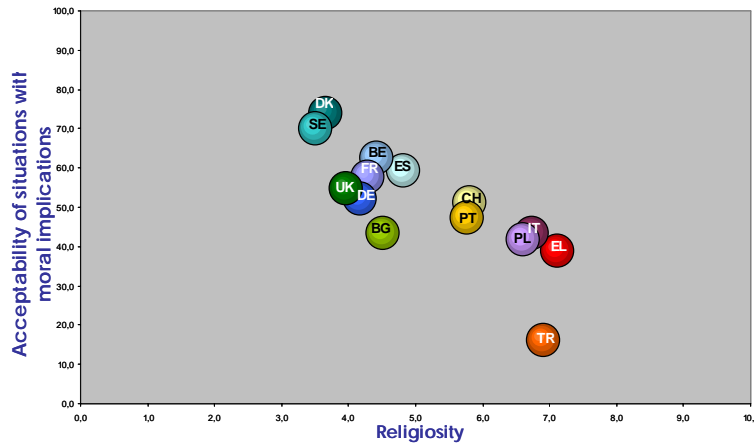
In plotting the map of countries for these two dimensions the following variables were used: a) Declared level of religiosity, and b) Summated acceptance scale for the following practices: living as a couple without being married, divorce, being a lone parent, euthanasia, abortion, surrogate mothers, marriage between people of the same sex, the adoption of a child by homosexual couples, conception of a child by homosexual couples using sperm or egg donors, having sexual relations outside the couple.

Both dimensions maintain a clear negative relation in that acceptance of these practices tends to decline as the degree of religiosity increases. In effect:

- Countries presenting the lowest levels of religiosity tend to be those expressing most acceptance: the case of Denmark and Sweden.
- Spain is located close to Belgium and France, with low average levels of religiosity and high average acceptance of the practices posed
- The United Kingdom and Germany score low in religiosity and in the medium-high interval by acceptance of practices
- Switzerland and Portugal score medium-high in religiosity and medium in acceptance
- Countries with a higher level of religiosity express a lower degree of acceptance: Greece, Poland, Italy.

- Turkey is an extreme case for its exceptionally low scores on the acceptance scale for all the situations posed
- Bulgaria departs from the general pattern in exhibiting low levels of both religiosity and acceptance.

**Figure 33: Map of countries according to religiosity and acceptability of contemporary social practices. Base: All cases.**



### Non EU countries

- In terms of religiosity, **Switzerland** shows some proximity to Catholic countries like Portugal, while maintaining a distance from the most Catholic of the group, like Poland and Italy. Religiosity in Switzerland stands in the medium-high interval (average of 5.8 on a 0 to 10 scale) and a relative majority perceive a positive linkage between religion and well-being and religion and ethics. Attitudes to practices touching on moral beliefs cleave fairly close to the European Union average, i.e. with acceptance of divorce, living as a couple without being married, being a lone parent and euthanasia (on a significant scale), more division on abortion and rejection of the remainder of situations.
- **Turkey** is a case apart in marking a more or less consistent distance from the European Union average. Religiosity is high and a large majority see religion as linked to both general well-being and acting in an ethical manner; coming close on those points to the position of the Greeks. The Turks are also the firmest opponents of ethical relativism, with a large majority affirming that there are clear ethical principles about what is right and wrong and that these principles should always be applied. Turkey also stands apart in its large-scale rejection of the contemporary practices signalled, even those most widely accepted in remaining countries like living as a couple without being married or being a lone parent.

**TECHNICAL NOTES**

Universe: in each country, the general population aged 15 or over.

Methods: administered face-to-face questionnaire in respondents' homes

Sample size and distribution: 1,500 cases in each of the 14 countries. Multistage sample distribution stratified by region (NUTS classification or equivalent)/size of habitat, with primary units selected at random. Selection of individual respondents by the last birthday rule.

Sampling error: the estimated sampling error is +/- 2.6% for a confidence level of 95.5% and in the worst-case scenario ( $p=q=0.5$ ).

Survey coordinated by Ipsos. Fieldwork was performed over November and December 2009.