

CHARLES UNIVERSITY IN PRAGUE

THE FACULTY OF HUMANITIES



BACHELOR THESIS: ATTITUDES TOWARDS POVERTY

Prague, 2011

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ABSTRACT

The purpose of the thesis “Attitudes towards Poverty” was to research various attitudes towards poverty in the theoretical part. The question “why are people in need? can be viewed from two main perspectives: poverty is caused by internal factors by the person in need himself or by external which are societal or fatalist factors (Feagin, 1972). Internal causes of the poverty are associated with the people who are rightist on the political scale, while external factors are associated with people who are leftist on the political scale (Weiner et al, 2010; Cozzarelli, 2002; Bobbio, 2010; Jost, 2003). Thus, people in need are viewed as either responsible or not responsible for their plight. Other authors claim that religion is important in shaping attitudes towards the poor (Guiso et al, 2003; Brooks, 2003). The empirical part examines whether these statements correspond in the case of the neutral Czech Republic. Thus, attitudes towards the poor, political orientation, the notion of responsibility and belief in God were processed. Quantitative method was applied by using ANOVA single factor with the statistical significance level of 5 %. The questionnaire and data were used from European Value Survey 2008 for the Czech Republic. The questionnaire had 1821 respondents.

Keywords: poverty, internal-external causes, left-right wing, responsibility, belief in God

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Prague, June 2011

Orkhon Ganbolor

ACKNOWLEDGMENTS

First of all, I would like to thank my dear supervisor Ing. Inna Čábelková, Ph.D. for her guidance, being kind and patient with me. Thank you for taking me as one of your students and personally investing time into me.

Mgr. Josef Kružík, Ph.D. for allowing me to write my thesis in English which proved to be valuable experience to me.

Richa Shukla for the grammar spell-check.

Finally, with the same importance, I would like to thank my loving parents and family members for their unconditional love and support.

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INTRODUCTION

My thesis “Attitudes Towards Poverty” was created within the last five months. Throughout my entire life, I have been lucky enough to travel around the world because I not only do I come from a multi-cultural family but also because I was becoming aware of existing inequalities across countries as well as on an individual level. I have witnessed life of both the very rich and extremely poor. In retrospect, deep reflection and curiosity made me question how certain attitudes towards the poor are shaped. As I was living in the United States, I came across an understanding, that taking a certain political stand indicates an attitude on different issues, one of them being poverty. Moreover, the desire to help or exclude the person in need from society is purely subjective based on the perception of how much the person is seen as being responsible for his own misfortune and thus deserving or not deserving help. I would visit a Catholic church where I noticed another observation: religious groups vary in their approaches, they seemed to be both very generous yet prejudiced in their approaches towards the poor. When I returned back to the Czech Republic I was questioning if these observations can be explained in my living environment since the Czech Republic is known for its neutrality in most areas, the highest indifference level being religion, for the Czech Republic is a non-religious state compared to other nations.

In my theoretical part of this thesis I want to explore various concepts of understanding poverty. My main focus is on how attitudes towards the poor are explained through attributions we give to the poor. Political orientation “left” and “right” seemed to play an important role when shaping the attitude towards the poor. Likewise, the notion of responsibility along with religion seemed to be crucial in evaluation, whether the person in need is of deserving our sympathy and help. Finally different theories on poverty and what impacts they can have on both global and individual levels were discussed.

In my empirical part I am comparing answers of the respondents in the Czech Republic. These questions asked respondents about the subjective causes of poverty, their political orientation on a subjective left-right wing scale, responsibility scale and their belief in God. These questions were chosen in order to determine if any of my findings can indicate that the concepts used throughout my thesis can be explanatory in the case of the neutral country, Czech Republic.

1. THEORETICAL PART

DEFINITION OF ATTITUDE

What is this attitude? According to Perloff (2003), attitude is first of all a psychological construct that is learned and global, acquired by emotional evaluations. Having an attitude towards something means that one created a judgment on the issue, a judgment that is never neutral (Perloff, 2003, p. 39). As Eagly and Chaiken (1998) complement “attitudes express passions and hates, attractions and repulsion, likes and dislikes” and thus they may also include affects but not necessarily (Eagly and Chaiken, 1998 p. 269). Attitudes can be formed differently either intellectually by processing information or gained by experience. Our attitudes are not always consistent and at times may be conflicted (Perloff, 2003, p. 40). Secondly, attitudes influence our thoughts and actions and its main function is to simplify and categorize things, people and places in our social world. Attitudes can shape our perceptions and judgments. Perloff (2003) states that attitudes have an impact on our behavior: “they guide our actions so we try to behave according to our attitude” (Perloff, 2003, p. 41). For the purpose of this paper I prefer closer definition by Eagly and Chaiken (1998) that attitude is “a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor” (Eagly and Chaiken, 1998, p. 269). Given the connection between attitudes and behavior, various attitudes related to social issues are studied to describe actions of individuals regarding these issues (Cozzarelli et al, 2002).

DEFINITION OF POVERTY

There is a difference in understanding inequality and poverty which is commonly confused. From the economic perspective, the simplest definition states that inequality is a lack of equality or in other words, it is the growing inequality between rich and poor (Webster Dictionary, 1903). Inequality “requires examination if one believes that the welfare of individuals depends on their economic position relative to others in society” (Haughton & Khandker, 2009, p.9-10). Poverty is of a different meaning. According to

Haughton & Khandker (2009) poor people are those who do not have enough resources, in monetary terms, to fulfill their basic needs. This is called as a lack of commands over commodities. Another angle of understanding poverty reaches beyond income and questions whether those considered poor have proper living conditions such as housing, food, obtaining health care or accessing education defined as “a pronounced deprivation in well-being” (Haughton & Khandker, 2009, p.9). Moreover, poverty does not allow people to function adequately in a society. “Poor people often lack key capabilities; they may have inadequate income or education, or be in poor health, or feel powerless or lack political freedoms (Haughton & Khandker, 2009, p.9)”. There are different causes of poverty. According to Weiner, Osborne and Rudolph (2010) there are three general types of causes of poverty as seen below:

Table 1.

Summary of Findings on the Main Perceived Causes of Poverty and Their Classifications:



(source: Weiner et al, 2010)

In the next section, I will discuss attributions for poverty and attitudes towards the poor. These two studies towards the poor are commonly confused. Cozzarelli, Wilkinson and Tagler (2002) show in their research that these two constructs are not clearly the same. Attitudinal and attributional variables were related to each other to some degree but not necessarily. Furthermore, authors came to the conclusion that among various variables, political affiliation proved to be the most consistent predictor to affect stereotypes (=shape attitudes) and attributions (Cozzarelli et al, 2002).

1.1.1. ATTRIBUTIONS FOR POVERTY

Attributions¹ help us explain perceived causes of poverty. Studies regarding attributions for poverty began with Feagin's (1975) works in the seventies where he stated that attributions for poverty can be described with three dimensions of classification: individualistic explanations, structural explanations or fatalistic outlooks. Individualistic attributions, primarily based on the idea of individualism, explain outcomes which depend purely on an individual, typically by using stereotypical characteristics of a person to emphasize his own responsibility for poverty. Structural attributions explain socioeconomic factors such as inadequate education. Fatalistic perspective emphasizes "unfortunate circumstances". In individualistic countries and among people within privileged groups, there was a tendency to prefer individualistic explanations (Feagin, 1975).

Firstly, as mentioned before, we can understand attributions for poverty in individualistic, social or fatalistic sense. Secondly, attributions have three dimensions of causality: locus, stability and controllability. Locus refers to location of the causes of success or failure either external or internal. "Individualistic causes of poverty are located within the actor, whereas societal causes as well as luck are regarded as external causes" (Weiner, 2010, p. 2). Stability is understood in terms of enduring or temporary. An enduring cause is one that does not change in time i.e. physical handicap and temporary can be a bad luck. The third dimension is controllability which happens to be crucial in understanding reactions to the poor because it divides whether the causes are controllable or uncontrollable by the individual in need. For further explanation there is a table above that shows how all three dimensions work with each other. "Hence, a causal belief regarding poverty often has properties similar to an attitude rather than a logical inference. Because of this, attributions for poverty may vary considerably based on individual differences among perceivers" (Weiner, 2010, p.3).

¹ Attributions for poverty are derived from the attribution theory. This theory is a psychosocial concept that initially described how causes of success and failure were viewed. In this sense, attributions served as explanations of why a failure has happened. We give attributions to explain causes of the failure. These attributions are based on the personal beliefs (Weiner, 2005).

Table 2: Examples of Causes of Poverty

LOCUS			
		Internal	External
Controllability	Stability		
Controllable	Stable	Laziness	Discrimination
	Unstable	Bad Strategy	High Taxes
		Temporary Lack of Effort	Low Wages
Uncontrollable			
	Stable	Lack of aptitude	No jobs
		Physical handicap	Poor land for crops
	Unstable	Temporary illness	Bad luck
		Temporary illness of a close relative	Chance seasonal variations in the job market

(source: Weiner et al, 2010)

1.1.1. ATTITUDES TOWARDS THOSE OF LOW INCOME

According to research by Louise Bamfield and Tim Horton (2009) on income inequality, participants in UK placed themselves usually in the middle of the income range when asked about their self-positioning income range. In general, “participants’ attitudes towards those on low incomes were often more negative and punitive than their attitudes towards those at the top” (Bamfield and Horton, 2009, p. 6). They would have negative attitudes towards those in poverty believing that benefit recipients would not contribute to the society even though more than a half of respondents proved to be compassionate towards

the lower income group. Among both ends of the scale, those belonging in middle range were most likely to complain and demanded social benefits and at the same time different taxation for the rich. 79 % of respondents belonged to the middle range and believed that “they work hard, but without the rewards of the rich and without the benefits of the poor” (Bamfield and Horton, 2009, p. 12). Moreover, according to this research, the public believed that a certain level of inequality based on person’s efforts and contribution is necessary. Contrary, high monetary rewards for “fancy” occupations with high levels of stress were considered motivational and appropriate. This survey supports public belief in other countries (i.e. United States) where income inequality was seen as a motivator to make people work harder and as a reflection of differences in ability and talent. As a result income inequality was seen as being beneficial (Bullock et al, 2003).

1.1.2. ATTITUDES TOWARDS THE POOR

A simplified way of understanding attitudes towards the poor can be explained through rooted stereotypes in society. From the group belonging we can determine certain attitudes, behavior and life outcomes by using so called “attributional stereotypes”. For example, minorities are expected to have lower level of future success due to their “laziness or cultural devaluation of education” or similarly, women are assumed to be less logical (Reyna, 2008). These generalizations of group attributes can also be applied to inability of elderly to work because of their illness, language difficulties or limited job opportunities for immigrants. There is also a common perceived trait for social benefit recipients who are believed to be lazy (Weiner et al, 2010). People of a higher status blame them for their inability and “can justify denying members of low-status groups opportunities to better their social position” (Reyna, 2008, p. 444).

In other words, from an individualistic, structural or fatalist perspective: living in a heavily conservative area may lead residents to an individualistic argument that the poor are responsible for their poverty (Hopkins, 2009). In contrary, traditional and considerably poor groups tend to favor structural and fatalistic causes for their explanation. “Studies of perception in countries with a more collectivistic culture and traditionally higher level of state intervention, like the countries of continental Europe, might reveal a more

pronounced fate of societal explanations” (van Orschoot & Halman, 2000, p. 19). According to Nasser (2001), attitudes towards poverty in a highly individualistic country such as United States were individualistic while third world countries would find flaws in structural dimensions (Nasser, 2001). Other studies of attributions for poverty in non-European countries such as Turkey, Philippines, Hong Kong, India, and Iran showed a more structural approach than “Western” countries. In the European Commission survey from 2007 conducted among various European citizens, the following was found: 37% of respondents answered that the cause of poverty is injustice in society, 20% of Europeans think that people are in need because they are lazy and lack willpower, bad luck was a reaction of 19% of Europeans and 13% viewed poverty as an inevitable progress in the society. Answers varied depending on the country (Bobbio et al, 2010). On an individual level, according to Cozzarelli et al. (2002), attitude towards the poor was negative and “included beliefs that the poor are uneducated, unmotivated or lazy, or in some way socially irresponsible e.g., alcoholic, drug-abusing” (Cozzarelli et al, 2002, p.212). However, the same research shows that the poor were seen as nice, loving and friendly. Overall, mixed responses: both negative and positive were found.

Along with other factors that influence understanding attitudes towards the poor, cultural factors seem to be very important and cannot be eliminated (Nasser, 2001). Thus, lately cultural questions such as being born into poverty emerged (Bullock, 2003). Moreover, attributional patterns were found to be different based on ethnicity, age, sex (males incline more towards internal explanations), income level and profession (lower income levels do not support individualistic approach). According to Bobbio et al (2010) “social workers and social-work students preferred structural over individualistic explanations of poverty compared to middle-class professionals and non-social work students.” In contrary, it is very interesting that for acquiring wealth internal attributions are favored while external ones play a pivotal role in explaining poverty (Bobbio, et al 2010, p. 223). Moreover, individual (personal responsibility) and structural (societal barriers) causes can help us understand how people draw conclusions by using economic and political attitudes and behaviors.

1.2. POLITICAL IDEOLOGY

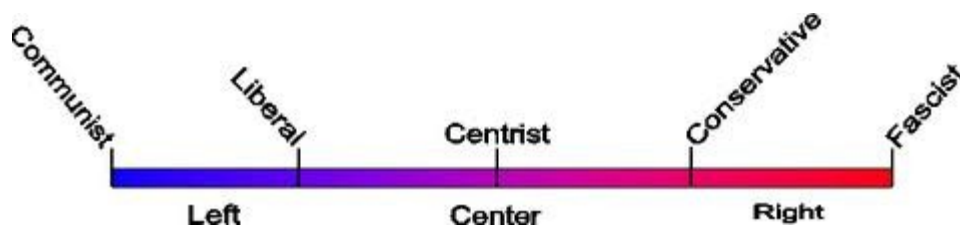
Belief in a Just World, the Protestant Ethic of Work, Right-Wing Authoritarianism and *Social Dominance* are all considered to be related to a causal explanation for poverty and wealth.

One explanatory determinant is political ideology². Common concepts authors use as explanation is left-right³ wing affiliation, namely liberal-conservative view. Authors also commonly use *Belief in a Just World, the Protestant Ethic of Work, Right-Wing Authoritarianism* and *Social Dominance*. These beliefs influence one's "identity as a liberal or conservative and thus a core component of the definition of these ideologies" (Weiner, 2010, p. 4). According to Weiner et al (2010) liberals are more likely to "make external and personally uncontrollable attributions for poverty, whereas conservatives are more likely than liberal so make internal and personally controllable attributions for poverty" (Weiner et al, 2010, p. 4). Next section "Liberal vs. Conservative" will break down this statement in order to explain how this conclusion was reached.

The concepts of liberalism and conservatism used throughout the paper are of a slightly different meaning in United States than in Europe (Schlesinger, 1956). Liberalism in Europe usually refers to classical liberalism (limited government and laissez-faire economics) while American literature refers to liberals as being left wing or "socialist". Nevertheless with the terminology differences in mind, left-right wing concept does not differ in its common political classification of the opposite representation of the political spectrum. Complex description including political, social and economic differences would require a thorough political examination.

² IDEOLOGY "manner of thinking, a system of values, assumptions and beliefs which affect the perception of society" (Paney et al, 1984)

³ Left-right metaphor from the seating arrangements of the French Legislative Assembly during the 1789 Revolution: on the right were supporters of the traditional system and on the left who opposed it (Jost et al, 2008)



In the case of the Czech Republic understanding of the “left” is far left. There are two major parties that represent left wing: far left KSČM (Communist Party of Bohemia and Moravia) and ČSSD (Socialist Democratic Party=represents social state with a market economy). On the other hand, ODS considered right wing (Civic Democratic Party=liberally conservative, defends the principles of a personal freedom and individual responsibility, entrepreneurship and private ownership), VV (Public Affairs=conservative liberal) and TOP 09 (Tradition Responsibility Prosperity 09=conservative).

1.2.1. LIBERAL VS CONSERVATIVE

How beliefs about causes of poverty are formed can be explained by describing the two main political belief systems according to left-right scale (liberal-conservative). Historically, the right wing used to represent conservatives⁴ supporting status quo and hierarchical order, while left wing is related to social change in society and egalitarian⁵ ideals. These days, right wing is considered to be inclined towards economic elites and capitalist system (Jost, 2008). Thus, attitudes towards equality or inequality are closely associated with distinguishing left from right on a political scale. The leftist prefers

⁴ Conservatism according to Rossiter (1968) is “an attitude of opposition to disruptive change in the social, economic, legal, religious, political, or cultural order” (Rossiter, 1968, p. 291)

⁵ Egalitarianism is a school of thought in political philosophy that favors equality. “People should get the same, or be treated the same, or be treated as equals, in some respect. Egalitarian doctrines tend to express the idea that all human persons are equal in fundamental worth or moral status.” This thought is derived from the Christian notion that God loves all human souls equally (Stanford Encyclopedia of Philosophy).

equality while the rightist sees the society as inevitably hierarchical. These ideas are derived from many political and historical definitions and reflect also an economic attitude and ultimately attitude on equality as a whole (Jost et al, 2003). For the purpose of my research: political affiliation which is closely related to ideology has an enormous impact on attitudes towards the poor. Based on the different political ideology, rightist being more radical than leftist, it is indicated that their perceptions towards people in need shift accordingly (Pandey et al, 1982). Those on the left of the political spectrum find structural flaws in the societal system such as education or different governmental policies as a cause of the poverty. On the other hand, those on the right of the political spectrum see financial difficulties of the others as a result of e.g. laziness (Weiner et al, 2010). Thus, those belonging to the right of the political spectrum are likely to blame the poor for their difficulties. Although the persons' income, education, religious view or racial context can be moderately explanatory and can certainly shape an individualistic explanation of poverty, political orientation is a key explanation of the poverty (Hopkins, 2009). In his studies, attributions for poverty were closely related to political attitude shaped by political elites and local social media networks. To eliminate these factors is considered a researcher's failure in understanding the topic (Hopkins, 2009).

Right wing shows resistance to change and is supportive of inequality. Thus, they are likely to link individualistic attributions of poverty to the poor (Weiner, 2010). For example, according to a research by Cozzarelli et al (2001), political affiliation shows that conservatives not only favor status quo but also blame the poor for their difficulty and view them negatively (Cozzarelli et al, 2001). Conservatives believe that a person is responsible for his positive or negative behavior and ultimately for his outcomes within a free market system. Thus, conservatives are likely to make internal attributions of the poor. Conservatives on the right side of the political spectrum are authoritarian and have a stronger work ethic. Moreover, their beliefs are inclined towards increased internal attributions (Cozzarelli et al, 2001). On the other hand, liberals believe in a political freedom and support both social and political change and thus, they interpret poverty as caused by social conditions, injustice or inequality (Bobbio et al, 2010). Individual attributions for poverty also satisfy conservatives' need to reduce uncertainty and embrace closure (Weiner et al, 2010). According to Jost (2003), conservatism serves at least partly

to reduce fear, mainly resist change and justify order and inequality among groups and individuals (Jost et al, 2003). As Bobbio et al (2010) summarize conservatives and liberals evaluation: “the first expresses the tendency to preserve the status quo and to resist social change. The second is manifested through the endorsement of a hierarchical social system” (Bobbio et al, 2010, p.224).

1.2.2. RIGHT-WING AUTHORITARIANISM AND SOCIAL DOMINANCE

Moreover, when measuring conservatism, there has been a distinct division of these two groups: those 1) who resist change which is measured with Altemeyer’s Right-Wing Authoritarianism RWA scale and 2) those that support inequality with SDO. Rightwing authoritarianism (RWA) consists of three attitudinal/behavioral groups. SDO and RWA measures describe political conservatism from different perspectives: SDO is related to conservatism based on dominance-oriented reasons and encouragement of hierarchical social structure in society while RWA focuses on promoting traditional values and norms (Bobbio et al, 2010). :

Table 3:

AUTHORITARIAN SUBMISSION: the degree of submission to authorities
AUTHORITARIAN AGGRESSION: aggressiveness, typically feel morally superior to the people who violate law
CONVENTIONALISM: following social conventions

(source: Bobbio et al, 2010)

RWA scale was developed by Robert Altemayer and is used by various researchers. Altemayer explains that “right wing” in his sense is not linked to a specific ideology as such but measures submission to perceived authorities. However, there have been calls that

this scale measures nothing more than conservatism. In fact, “they cover a range of issues very familiar in conservatism scales; what makes them particularly authoritarian is certainly not immediately evident” (Ray, 1985, p.1). RWA measures then ideological commitment to tradition, authority, social conventions in contrast to change and political rebellion (Bobbio et al, 2010). In other words, RWA is associated with conservative ideology and the resistance to change (Jost et al, 2003). Another measure related to conservatives is called Social Dominance Orientation (SDO). “Individuals who endorse social dominance support policies that reinforce social hierarchies, the distinction between superior and inferior groups, whereas individuals low on SDO are more likely to justify social practices that reduce inequality between groups” (Bobbio et al, 2010, p.225).

Weiner (2010) summarizes that this conservatives’ perspective correlates with their need for closure and thus provides a quicker explanation for poverty unlike structural attributions. Consequently, conservatives compared to liberals have more negative stereotypes and attitude towards the poor. They also support work ethic, belief in a just world and other ideologies that could justify negative attitude toward the poor and help in opposition to government (Weiner et al, 2010). In addition to that, studies analyzing voting patterns in a relation with attributions for poverty and wealth found the following: right wing voters understood poverty according to individualistic explanations in contrast to left-wing oriented people who were likely to link poverty and wealth to societal terms. Thus, liberals who believe in a political freedom and are supportive of a change attribute negative behavior and ultimately negative life outcomes to social determinants such as injustice or inequality. Contrary, conservatives consider one’s life outcomes both positive and negative within a free market to be a result of internal attribution or “refer to dispositional characteristics of poor people” in case of poverty (Bobbio et al, 2010, p. 224).

Liberals are likely to make external and personally uncontrollable attributions for poverty while conservatives make internal and personally controllable attributions for poverty (Weiner et al, 2010, p. 4).

These findings lead us to another outcome: liberals attribute poverty to social causes which makes them more helping. Liberals are more sympathetic towards those in need. On the other hand, conservatives are considered harsher in approaches and labeled as “social Darwinists”. This means they are more prone to perceive personal causality rather than environmental causality and therefore are not as charitable as liberals. In the process of

decision-making whether the person is considered as deserving help, evaluation of responsibility seems to be crucial. In cases where the situation of the poor is perceived as controllable, those in need are considered lazy and thus as a “moral failure” in contrast with those who are in poverty because of the uncontrollable situations such as permanent health disability (physical handicaps), lack of educational opportunities, lack of job opportunities, poor government policies or uncontrollable social standing i.e. widowed woman with children or elderly in need. In addition to reactions to poverty and moral evaluations, Farwell and Weiner (1996, 2000) as quoted in Weiner (2010) found out that people who were not responsible for their financial hardship due to uncontrollable forces were perceived as more deserving of charitable assistance in contrast to those who were considered responsible for their hardship. In general, liberals showed more helping attitude than conservatives (Weiner, 2010).

1.2.3. CONSERVATIVES AND ECONOMY

Conservative ideology constitutes economic beliefs and attitudes. According to studies by Bobbio et al (2010), structuralistic causal attributions were more or less associated to the case of poverty. However, results varied across countries. Individualistic attributions were associated with acquiring wealth. These results, taking into account that they vary across cultures, demonstrate that western society is more inclined towards personal responsibility, (individualistic approach) as opposed to societal (structural causes) of one’s outcome. For this study, political ideology served as a relevant explanatory tool for causal attributions for poverty and wealth. SDO for explaining poverty and wealth explains: “the higher the individual preference for hierarchical social structures, the lower the structuralistic causal attribution for poverty and wealth. RWA did not show any significant effect so that attributions seem to be unaffected by the component of conservative ideology expressing resistance to change, commitment to tradition, authority and social conventions, when the other ideological variables are controlled” (Bobbio et al, 2010, p. 232) .

1.2.4. BELIEF IN A JUST WORLD

Belief in a Just World is a theory which states that “individuals have a need to believe that they live in a world where people generally get what they deserve” (Lerner & Simons, 1966, p.1030). This belief that the world is a just and orderly place helps us explain and make sense of its events. Where injustice occurs we try to restore justice either by compensating the victim or by believing he deserves to suffer. In cases where people fail to explain great injustices, they lose faith. In cases where people see the suffering victim without any possibility of a reward, people were more likely “to devalue the attractiveness of a victim in order to bring about a more appropriate fit between her fate and character”, believing the victim is of an unworthy character (Lerner & Simons, 1966, p. 1034). In a laboratory experiment by Lerner (1966) subjects have watched others who were supposedly experiencing electric shocks. Those who were informed that the sufferer was going to be rewarded afterwards would have a different reaction than those who thought the opposite. In fact, later evaluation showed that people were likely to blame the victim. Contrary, if the victim was seen as innocent, people seemed to show more compassion and recognize the unfairness of the situation. From a different perspective Just World Belief serves as “a positive illusion people hold to varying degrees and that is related to well-being and the ability to successfully cope with one’s own misfortune” (Hafer & Bègue, 2005, p. 129).

Belief in a just world shows a negative attitude towards the poor or handicapped. As cited in Zick and Peplau (1975), Goffman in 1963 suggested that people view those with a physical disability as morally defected and thus our bad behavior served as “a justification of the way we treat him” (Zick & Peplau, 1975, p. 67). Another example cited by the same author is Ryan (1971), also cited in Zick and Peplau (1975), who claimed that people in poverty are responsible for their poverty for not working hard. In all cases, belief in a just world still exists (Zick & Peplau, 1975).

Equally, a study by Bersheid and Walster (1974) suggests that physically attractive people are considered beautiful and kind, thus deserving a reward (Zick & Peplau, 1975). Those people were usually associated with highly valued attributes of personality and character. Also, people seem to believe in the saying that physical beauty equals to inner beauty and

people usually expected those with an attractive appearance to become more successful and happier. Contrary, physically attractive people were not expected to become good parents. Another relevant statement is that those who “who request psychotherapy may be less attractive than those who do not” (Bersheid & Walster, p. 1).

One’s unfortunate circumstances are often interpreted as a sign of deservedness or of a previous committed sin but these perceptions of justice vary based on a situational context. For example, people are more likely to view one’s suffering as deserved if it is regarding someone else and not their own suffering. This is taught from the early childhood when children are told stories of how good behavior is rewarded i.e. Santa Claus makes a list of “good and bad children”. Similarly, religion teaches people about what is good and bad. It is expected that religious people are likely to have a strong sense of a Just World. Protestant Ethic also encourages hard work and deservedness. Just World seems to encourage self-denial and delay gratification in the same way as Protestant Ethic. In addition to that Just World concept encourages respect for authorities (Zick & Peplau, 1975).

In summary, research indicates that a just world helps to reward or punish good or bad people. People with a high level of Just World were more likely to support and admire those who are fortune and blame those who are not, believing they deserve being in an unfortunate situation. “Believers in a just world have been found to be more religious, more authoritarian, and more oriented toward the internal control to reinforcement than nonbelievers.” They seemed to show respect to political leaders and institutions and proved to have negative attitudes towards those less privileged (Zick & Peplau, 1975, p. 65).

Moreover, Cozarelli et al. (2001) found out that “stronger authoritarian and work ethic beliefs were related to increased internal attributions, while weaker Just World beliefs were related to more external and cultural attributions for poverty” (Cozzarelli et al., p. 219). Individualistic explanations were more common for greater Social Dominance orientation (Sidanius & Pratto, 1999).

1.3. RELIGION AND ECONOMIC ATTITUDES

From the economic point of view researchers have been interested in cultural factors that influence economy because some believe that “cultural traits affect certain values and beliefs, and those beliefs in turn influence one’s economic outcome” (Keely, 2002, p. 283). According to research by Guiso et al (2003), respondents were asked about their religious affiliation, intensity of beliefs and how they were raised. It was found out that religious beliefs are associated with higher per capita income and growth (Guiso et al, 2003).

How religious beliefs influence economic attitudes has been heavily researched since Max Weber who claimed that capitalism has developed from Protestant work ethics, more specifically Calvinist ethics. Following principles such as being hard working, industrious, practicing self-denial (being ascetic) and being individualistic was seen as a path to acquiring wealth. These principles enabled people to trade, accumulate wealth and importantly reinvest (Weber, 158) which consequently led to the emergence of capitalism. The spirit of capitalism and economic success were visible in Protestant countries.

Weber’s *Protestant ethic* thesis and Calvinism plays an important role in forming capitalism. Protestant ethics believes in hard work and ultimately hard work contributes to moral worth of the person and social order. In addition to that, this concept views success as a result of individual’s own effort and wealth as a reward by God also called as “chosen by God” in Weber (1958). Afterwards, it was Eisandstadt (1968) who proposed *the transformative potential* (capacity to develop new motivations, activities and institutions) of religions for economic activities. “Hence, it can be argued that religions with great transformative potential may facilitate entrepreneurial behavior. Conversely, those religions with a low transformative potential may inhibit entrepreneurship (Audretsch et al, 2007, p. 5)”. According to Guiso et al (2003) Protestantism seems to correlate positively with growth and development.

Moreover, people considered “religious seem to trust others more, trust the government and the legal system more (...) and are more likely to believe that markets’ outcomes are fair” (Guiso et al, 2007, p. 227). Trust is based on religious participation more than how the person was raised. However, both upbringing and religious activities were considered

to create trust in government. Negatively, religious people are considered intolerant and show less sympathy towards women. Intolerance is very often associated with religious people; however Buddhism seems to be an exception in this study. Different beliefs vary in intensity of intolerance, the highest level is found among Hindus and Muslim while among Catholics and Protestant the level weakens. Common religious factor is a conservative attitude towards women. Religious denominations differ in their attitude towards matters of private ownership; western religions more or less favored them while eastern seemed to be against the competition. Importantly, religious people except for Buddhists are more likely to consider poor people as being lazy and as lacking willpower rather than that society treats the poor unfairly. This is intensified for Protestants more than Catholics. In fact, Protestants even favor income inequality because of how much they value hard work. In contrary, Brooks (2003) says that religious people are compassionate and helping (Brooks, 2003).

In summary, this research by Gusio and his colleagues states that “religion is good for the development of attitudes that are conducive to economic growth” (Gusio et al, 2003, p. 228). However, Keely (2003) criticizes the research that it imposes one way perspective showing how a religious belief and practice leads to economic performance and does not consider other options. On the other hand, “there is no reason to deny the possibility that religious interpretation and organization responds to economic outcomes that individuals experience themselves and observe in others”. A further complex research is required to challenge this issue (Keely, 2003, p. 286).

1.4. PSYCHOSOCIOLOGY: CLASSISM

Categorization of groups of people is reached also through classism which refers to division of people into upper and lower class, superior and inferior, most commonly created by those who wish to protect their superiority. Classism is closely associated with unequal class privileges and power based on greater access to resources for those superior which results in a capacity to lay rules and consequently it is power that “(...) enables one to discriminate” (Lott, 2002, p. 101). People who are discriminated experience *moral*

exclusion perceived the excluded as “being less of a human” can result in lack of human emotions such as sympathy or compassion. Oppotov in Lott (2002) says that “moral exclusion can appear in degrees from evil to passive unconcern” (Lott, 2002, p.102). The core beliefs are discussed in the article from Bernice Lott (2002) who describes that “treating poor people as lesser than oneself” results in cognitive distancing, institutional and interpersonal discrimination (Lott, 2002, p.102). As a consequence, separation of the poor and non-poor appears.

1.4.1. WHAT IS COGNITIVE DISTANCING?

Cognitive distancing is usually formed through stereotyping. The image of the poor is often negative and encloses beliefs about certain characteristics and expectations about their behavior and attribution such as that their poverty is caused by their own failures. Moreover, Beck et al (1999) found out a common behavioral trait of the poor which perpetuates their poverty: they lack effort, ambition, thrift, talent and morals and usually have low intelligence (in Lott, 2002). In addition to that according to Bullock (1995) “poor people and welfare recipients were characterized as dishonest, dependent, lazy, uninterested in education and promiscuous” (Lott, 2002, p.102). These findings correspond with what Cozzarelli et al (2001) found out among college students sample when they were asked how they feel about the poor which turned out to be significantly negative than when asked about the middle class. In most research studies poor people were described as “uneducated, lazy, dirty, alcoholic, and criminal” (Lott, 2002, p. 103). In addition to that, for example Clysdale (1999) found out that Americans with a high economic, social, occupational or educational standing view the poor negatively which is surprising due to the common belief that education is considered to lead towards liberalization in general. Related to these findings, Zucker and Weiner (1993) claim that conservatives see poverty as a personal failure. In another survey according to Wilson (1996) as stated in Lott (2002), it was found that people who had a contact with the poor were more understanding. Several studies of the poor were done in relations with the middle class: in one of them according to Bullock, poor people are more likely to blame structural factors causing the poverty in contrast to those belonging to the middle class. According to other study, distancing proved to be a “dominant middle class reaction to low-income people” (Lott, 2002, p. 103).

1.4.2. INSTITUTIONAL DISTANCING

According to Lott, institutional distancing is less direct and more invisible. Institutional distancing takes a form of discriminating low-status groups by creating barriers which does not enable these people to fully participate in a society. Moreover these groups of people seem to be invisible. Institutional distancing can be observed in the education area which proves to be an important aspect of a person's path. For example, Lutrell in 1997 as cited in Lott (2002) discovered that low-income women were seen negatively and were somehow degraded by teachers and school officials. Similar outcomes were reached by Schulz (1999). On the other hand, as cited in Lott (2002), it was found by Margolin (2004) that a gifted child's education is perceived as "a strategy to develop a class of people who lead, direct and originate" and thus maintaining the power of the affluent (Margolin, 1994, p. 77). The author claims that gifted children are helped and supported throughout education which results in classism, racism, reverse oppression and inequality. The book demonstrates how personal and social traits associated with giftedness serve at the same time to support and exclude those non-gifted from each other (Margolin, 2004).

Institutional distancing can be observed in housing. This distancing often proceeds with physical space and language barrier. According Halpern (1993), it is common that people tend to distance themselves from those in need. This seclusion is apparent for those of a different race, religion, ethnicity and also immigrants. Therefore, separation naturally takes form of an institutional as well as geographical distancing. In addition to that, distancing "(...) has been expressed in the strong propensity to label and categorize the poor, for example, as worthy or unworthy, eligible or ineligible. Labeling feeds the notion that the problems and concerns of some, those who are the labeled and the categorized, are not the problems of all"(Halpern, 1999, p. 161).

As noted in Bullard and Johnson (2006) cited in Lott (2002), all of these result in an environmental inequity, social class, economic injustice and unequal political power. Institutional distancing can be also found in health care and legal assistance. In these cases many findings were discovered which do not seem to be specifically relevant to the case of the Czech Republic as the health care is still budgeted by the government. In summary, it is claimed that low-income people are more troubled both in health and legal matters, thus

leading to the institutional distancing. The author says: “where poor people personally interact with the non-poor in shops and offices, interpersonal distancing is common experience” (Lott, 2002, p. 108).

1.4.3. HELPING THE NEEDY

Helping those in need is seen as a subject of interpretation and influences. “The idea that the poor are themselves to blame for their situation is on average more popular in Eastern Europe than in Western European countries, where the idea lost ground from the mid-1970s onwards” (van Orschoot & Halman, 2000, p. 1). Also, as stated before, the political affiliation seems to have an impact on decisions whether to help the poor or not. Leftist people are likely to help in contrast to the rightist person. In other words, liberals are more likely to provide help compared to conservatives (Weiner, 2010). Emotions experienced while decision making vary both on individual level as well as within cultures. One common factor that influences the level of generosity seems to depend mainly on how much the individual in need is seen as responsible for his plight. Responsibility for poverty creates anger while the lack of control and non-responsibility creates sympathy. When helping the needy, sympathy seems to promote pro-social behavior such as showing a charitable side while anger seems to promote anger (Weiner, 2010). Sympathy is considered a sentiment that is cultural and temporary (Bunis et al, 1996). Moreover, the research by Bunis et al (1996) found out that tendency to help differs seasonally i.e. near holidays such as Christmas, people’s helping tendency increases tremendously.

People often engage in activities that are pro-social and benefit others. There are many volunteer organizations, donations and charities other institutions we could offer help. This behavior takes shape “in individual altruism and greed with concerns for social reputation or self-respect (Benabou and Tirole, 2006, p.3). Main motivations seem to be according to Benabou and Tirole (2006):

- 1) Idea of reward and punishment.
- 2) Another explanation of why people engage in good deeds is based on reputation related to the feelings of shame and glory. Anonymous donations are extremely rare although very admirable.

- 3) Social and personal norms
- 4) Welfare and social competition (i.e. preferred seating, meetings with famous performers, valuable social networking opportunities, naming rights to a building, stadium or professorial chair) for various sponsors.

1.5. THEORIES OF POVERTY

Theories of poverty arise mostly from psychology. Until 1980 the focus was on an individual or group level and explanation of causes and consequences of poverty. After 1980 up to 2000 the focus shifted to structural and societal factors that can have an impact of poverty. Nowadays, growing number of researchers understand that social, political and economic factors cannot be eliminated. These days a variety of social science disciplines including psychology aim to explain poverty. But first discussion of the evolution of different approaches on the causes of poverty is presented below:

According to the article by Lehning and Turner (2007): in the 70's researchers mainly Ginsburg (1970) and Pearl (1978) speculated that poverty could have been caused by low intelligence but soon these findings appeared to have shortcomings as researchers agreed that intelligence is not a measurable construct. Another theory suggested that language deficiencies may have led to poor results and falling into a poverty. This theory was dismissed as there was little or no evidence to support the idea. Not only intelligence based theories aimed to explain causes of poverty but there was also i.e. McClelland approach, mostly popular in the 60's which claimed that the poor lack a certain characteristic called Need for Achievement (NAch). Shortly after in the 80's psychologists developed the attribution theory as a key to explaining poverty, this attribution theory is based on the idea that some events are caused by internal factors and some to external; this is also discussed throughout my thesis. Other theory "identified poverty as a manifestation of moral deficiencies or psychological sickness" (Lehning & Turner, 2007, p.60). In addition to that, there has been a question if poverty could have been caused by a psychic conflict which forces the individual to act much like a child who is trying to satisfy his sexual and aggressive desires. This seemed to be very popular among social workers who were trying to find answers in psychology to help welfare recipients. Additionally, theories regarding

explanation of the culture of poverty i.e. by Lewis (1975) were presented who claimed the poor have a different culture. This emerged along with cultural-relativist theories i.e. Rainwater (1970) that claims that there is no better or worse culture, even though the poor might be seen in a different light (Lehning & Turner, 2007).

1.5.1. THEORIES ON THE IMPACTS OF POVERTY

Poverty often results in various mental disorders. This may have been caused by high level of stress, in other words “lower-class individuals are perceived to have fewer coping skills compared to their middle-class counterparts (Lehning & Turner, 2007, p.62)”. These ideas also appeared to have deficiencies as the social, economic and political aspects were taken into account as causes and impacts of poverty. As a solution, Sen in 1999 suggested that society must provide its citizens “1) political, economic and social freedom; 2) security and protection; 3) transparent governmental activities”, this suggestion was applied by the World Bank. Another recent theorist Lott (2002), who is discussed in this thesis, states that poverty is within our society in the form of discrimination. This process happens through *distancing* which results in classism (see Lott, 2002). Another recent trend related to poverty and is usually forgotten is *globalism* and *consumerist ideology*, which claims that these phenomena can also contribute to damage of the poor person’s self-esteem. Finally, to help success for those in need the *theory of resilience* was introduced, called “protective factors” which may help lower the risk and ultimately lead to a successful life (Turner and Lehning, 2007).

2. EMPIRICAL PART

2.1. INDICATORS AND WORKING HYPOTHESES

Poverty is classified as being caused by external circumstances or by internal factors. People oriented to the left of the political scale believe that poverty was caused by external factors such as bad luck or injustice. People on the right of the political scale believe that poverty was caused by internal factors such as laziness and a lack of willpower. Those in need are blamed for their poverty (Weiner, 2010). Rightist people have strong work ethics and poverty is seen as a personal failure (Cozzarelli, 2001; Zucker, Weiner, 1993). Rightist people are considered to be social Darwinists and supporters of inequality (Jost, 2003; Weiner, 2010). Thus, the progress is supported by the people who belong to the right of the political scale. Strong work ethics and authoritarianism indicate internal attributions for poverty, thus individuals in need should take responsibility for themselves (Cozzarelli, 2002). On the contrary, people who view poverty as caused by external factors are likely to believe that the state should ensure that everyone is provided for. The question of the belief in God remains complex. Some authors claim religious people consider those in poverty lazy while others state that religion creates compassion (Guiso et al, 2003; Brooks et al, 2003).

- 1) Do the rightist people consider laziness and progress as a cause of poverty and the leftist a bad luck and injustice? This is examined with a question from EVS 2008 questionnaire for the Czech Republic regarding political orientation on a subjective political scale (Q57 from the questionnaire in the attachment)
- 2) Do people incline towards the idea that the person in need is responsible for his plight? This is examined with a question from EVS 2008 questionnaire for the Czech Republic regarding the responsibility which asks whether people in need are responsible for their plight or whether the state should ensure that everyone is provided for (Q58 from questionnaire in the attachment).
- 3) What attitudes are formed in case people believe in God? This question is examined with the question form EVS 2008 for the Czech Republic which asks respondents whether they believe in God (Q30 in the questionnaire in the attachment).

2.2. INDICATORS

INDICATORS of the causes of poverty (Q12 from the questionnaire in the attachment)

People in this country live in need because they are unlucky.

People in this country live in need because they are lazy and lack willpower.

People in this country live in need because of injustice in our society.

People in this country live in need because it is an inevitable part of modern progress.

INDICATORS of the political affiliation on the subjective political scale (Q57 from the questionnaire in the attachment):

People are rightist or leftist on the subjective political scale.

INDICATOR of the individual responsibility or the state responsibility towards the poor (Q58 in the attachment):

People believe that one is responsible for himself or the state takes responsibility to ensure that everyone is provided for.

INDICATORS of the belief in God (Q30 from the questionnaire in the attachment):

People believe in God or don't believe in God.

2.3. WORKING HYPOTHESES

Working hypotheses on attitudes towards poverty according to the left-right political scale:

Null hypothesis 1: Respondents who answered that the reason for poverty is *bad luck* do not differ, on average, in their political orientation from respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Alternative hypothesis 1: Respondents who think that the reason for the poverty is *bad luck* are, on average, more inclined to the left of the political scale compared to respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Theory 1: Leftist people attribute external factors to the poverty. Bad luck is considered as an external and uncontrollable cause of poverty (Weiner et al, 2010).

Null hypothesis 2: Respondents who answered that the reason for poverty *laziness and a lack of willpower* do not differ, on average, in their political orientation from respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

Alternative hypothesis 2: Respondents who think that the reason for poverty is *laziness and a lack of willpower* incline, on average, more to the right of the political scale compared to respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

Theory 2: Rightist people attribute internal factors to poverty. Laziness and a lack of willpower are considered as an internal cause of poverty. Those belonging to the right of the political spectrum are likely to blame the poor for their difficulties (Weiner et al, 2010). Moreover, rightist people are more authoritarian and have stronger work ethic, thus their beliefs are inclined towards increased internal attributions (Cozzarelli et al, 2001). Poverty is seen as a personal failure (Zucker & Weiner, 1993).

Null hypothesis 3: Respondents who answered that the reason for poverty is *injustice in our society* do not differ, on average, in their political orientation from respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

Alternative hypothesis 3: Respondents who think that the reason for the poverty is *injustice in our society* incline, on average, more to the left of the political scale compared to respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

Theory 3: Leftist people attribute poverty to external factors. Those on the left of the political spectrum find structural flaws in the societal system such as education or different governmental policies as a cause of the poverty (Weiner et al, 2010) They interpret poverty to social conditions such as injustice or inequality (Bobbio et al, 2010).

Null hypothesis 4: Respondents who answered that poverty is *an inevitable part of modern progress* do not differ, on average, in their political orientation from respondents who answered that the reason for poverty is a *bad luck, laziness* or *injustice*.

Alternative hypothesis 4: Respondents who think that poverty is *an inevitable part of modern progress* incline, on average, more to the right of the political scale compared to respondents who answered that the reason for poverty is *bad luck, laziness* or *injustice*.

Theory 4: Rightist people are considered “social Darwinists” thus they are supportive of progress (Weiner et al, 2010).

Working hypotheses on attitudes towards poverty according to the responsibility scale:

Null hypothesis 1: Respondents who answered that the reason for poverty is *bad luck* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Alternative hypothesis 1: Respondents who think that the main reason for the poverty is *bad luck* incline, on average, more to the idea that “the state should take more responsibility to ensure that everyone is provided for” compared to respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Theory 1: Bad luck is considered as both an external and an uncontrollable cause of the poverty (Weiner, 2010). Thus, the state should take more responsibility to ensure that everyone is provided for.

Null hypothesis 2: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is a *bad luck, injustice* or *progress*.

Alternative hypothesis 2: Respondents who think that the main reason for the poverty is *laziness and a lack of willpower* incline, on average, more to the idea that “individuals

should take more responsibility for providing for themselves” compared to respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

Theory 2: Laziness and a lack of willpower are considered as internal and controllable causes. Individuals should be responsible for themselves (Weiner, 2010).

Null hypothesis 3: Respondents who answered that the reason for poverty is *injustice in our society* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

Alternative hypothesis 3: Respondents who think that the main reason for the poverty is *injustice in our society* incline, on average, more to the idea that “the state should take more responsibility to ensure that everyone is provided for” compared to respondents who answered that the reason for poverty is a *bad luck, laziness* or *progress*.

Theory 3: Injustice in our society is considered as an external societal cause (Weiner et al, 2010; Cozzarelli, 2002; Bobbio et al, 2010). The state should take more responsibility for people’s well-being.

Null hypothesis 4: Respondents who answered that poverty is *an inevitable part of modern progress* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is *bad luck, laziness* or *injustice*.

Alternative hypothesis 4: Respondents who think that poverty is *an inevitable part of modern progress* incline, on average, more to the idea that “individuals should take more responsibility for providing for themselves” compared to respondents who answered that poverty is *bad luck, laziness* or *injustice*.

Theory 4: Progress requires survival of the fittest. People should be responsible for themselves (Weiner, 2010).

Working hypotheses on attitudes towards poverty according to belief in God⁶

Null hypothesis 1: Respondents who answered that the reason for poverty is *bad luck* do not differ, on average, in their belief in God from respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

⁶ For the purpose of my data analysis (Q30 v119 from EVS 2008) responses “no” have been changed to “0” and responses “yes” to “1”.

Alternative hypothesis 1: Respondents who think that the reason for poverty is *bad luck* believe in God more, on average, compared to the respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Null hypothesis 2: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* not differ, on average, in their belief in God from respondents who answered *bad luck, injustice* or *progress*.

Alternative hypothesis 2: Respondents who think that the reason for the poverty is *laziness and a lack of willpower* believe in God less, on average, compared to respondents who think that the reason for poverty is *bad luck, injustice* or *progress*.

Null hypothesis 3: Respondents who answered that the reason for poverty is *injustice in our society* not differ, on average, in their belief in God from respondents who answered *bad luck, laziness* or *progress*.

Alternative hypothesis 3: Respondents who think that the main reason for the poverty is *injustice in our society* believe in God more, on average, compared to respondents who think that the reason for poverty is *bad luck, laziness* or *progress*.

Null hypothesis 4: Respondents who answered that poverty is *an inevitable part of modern progress* do not differ, on average, in their belief in God from respondents who answered *bad luck, laziness* or *injustice*.

Alternative hypothesis 4: Respondents who think that poverty is *an inevitable part of modern progress* believe less in God, on average, compared to respondents who think that the reason for poverty is *bad luck, laziness* or *injustice*.

Theories on the belief in God: In the belief in God, attitudes differ significantly. According to Guiso et al (2003) religious people are more likely to consider poor people as being lazy and as lacking willpower (Gusio et al, 2003). On the other hand, according to Weiner et al (2010) poverty caused by external factors such as bad luck or injustice can create sympathy and compassion (Weiner, 2010). Thus, religious people are compassionate and helping (Brooks, 2003). Contrary to this, poverty caused by internal factors such as laziness or progress creates anger and may be the attitude of a non-believer in God. My alternative hypotheses are intuitive based on Weiner (2010) and Brooks (2003) as attitudes vary.

2.4. RESEARCH ENVIRONMENT AND SAMPLE

Survey for the Czech Republic was conducted by European Value Survey in 2008. Questions were asked in order to cover moral, religious, societal, political, work and family values of Europeans. 1821 respondents answered the questionnaire during 5th May 2008 to 2nd November 2008. Authoring institution for the Czech Republic was Faculty of Social Studies at Masaryk University in the Czech Republic lead by Mr. Ladislav Rabušič. Participating respondents were 18 years or older who are resident within private households, regardless of nationality and citizenship or language. Selection method was stratified probability sampling. Data were collected by face-to-face interviews with standardized questionnaire. Fieldwork was conducted on the basis of detailed and uniform instructions prepared by the EVS advisory groups. The English basic questionnaire was translated into other languages by means of the questionnaire translation system WebTrans, a web-based translation platform designed by Gallup Europe. The whole translation process was closely monitored and quasi-automated documented. There were 1821 respondents.

2.5. LIMITATIONS OF THE RESEARCH

The questionnaire contains many questions. Thus, different individual errors could have appeared and affected the quality of answers due to respondents' tiredness or misunderstandings of questions. Questions may have also been constructed in a way to navigate desired answers.

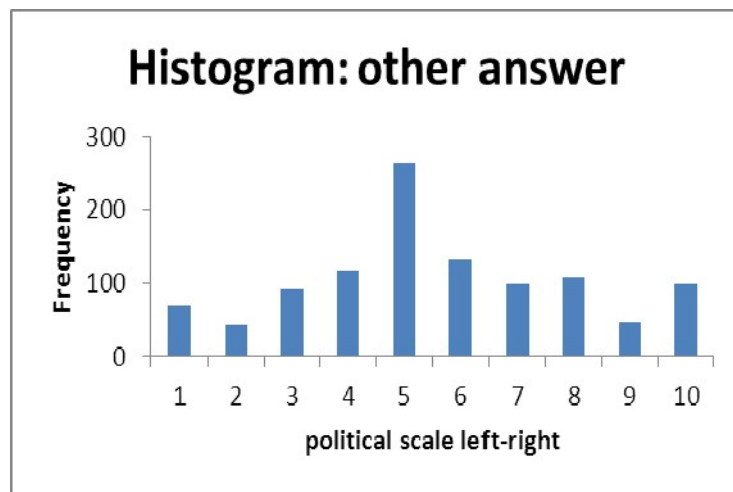
For the purpose of my thesis I am using ANOVA single factor which helps me determine if two or more sample groups have the same average. This is a form of hypothesis testing. Using p-value with the statistical significance level 0.05 and F-test can be questionable according to Hendl (2002) as I cannot reject null hypothesis, I can only claim, there is not enough evidence to reject it (Hendl, 2002, p. 370).

2.6. DATA ANALYSIS

Questions were processed by ANOVA method which tests whether or not the means of several groups are all equal; it compares means of groups on a 5 % statistical significance level. In some cases, differences of means were statistically insignificant which can require further research in the future.

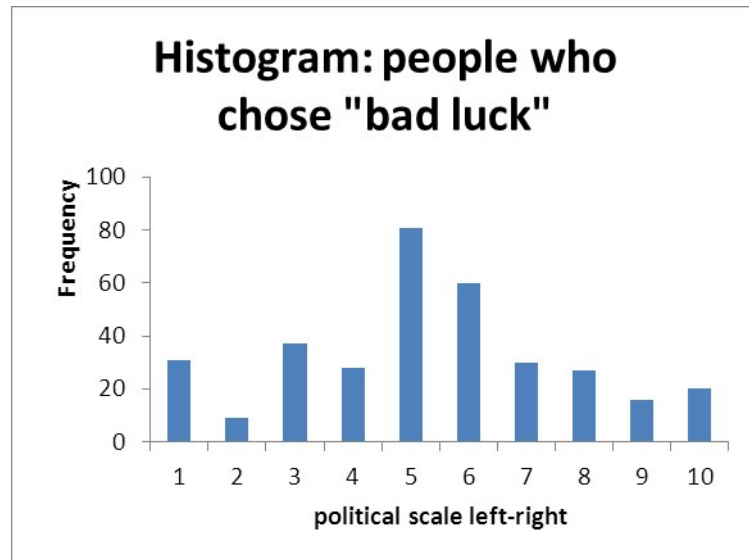
2.6.1. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF THE BAD LUCK” ON THE POLITICAL SCALE LEFT(1) TO RIGHT (10)

2.6.1.1. Histogram: Respondents who answered that the reason for poverty is *laziness*, *injustice* or *progress* on the political scale.



(1 left-10 right)

2.6.1.2. Histogram: Respondents who answered that the reason for poverty is *bad luck* on the political scale.



(1 left-10 right)

Null hypothesis: Respondents who answered that the reason for poverty is *bad luck* do not differ, on average, in their political orientation from respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Alternative hypothesis: Respondents who think that the reason for the poverty is *bad luck* are, on average, more inclined to the left of the subjective political scale compared to respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

2.6.1.3. ANOVA table:

Anova:

single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1070	5973	5,582243	5,921668
bad luck	339	1807	5,330383	5,6065

ANOVA

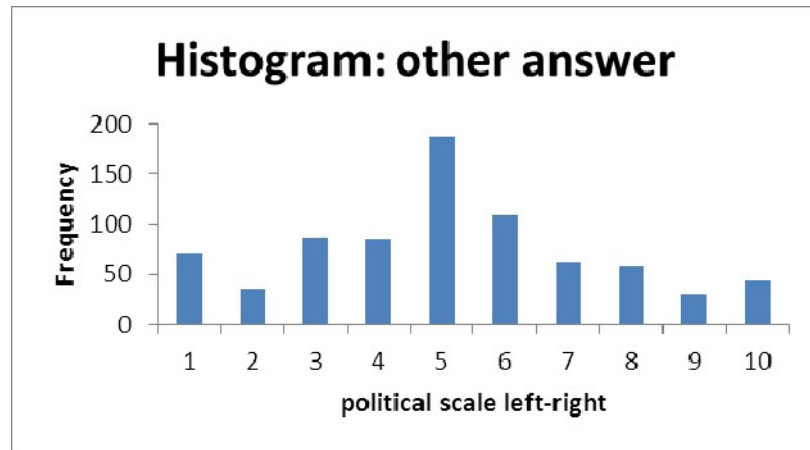
<i>Source of</i>	<i>Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between							
Groups		16,33011	1	16,33011	2,793403	0,094875	3,848076
Within							
Groups		8225,26	1407	5,845956			
Total		8241,59	1408				

2.6.1.4. Result:

The average of respondents who answered otherwise was 5,582243 while the average of respondents who answered that the reason for poverty is “bad luck” was 5,330383. P-value was 0,094875 which is not statistically significant on the level of significance 5%. The difference is very small to indicate anything further.

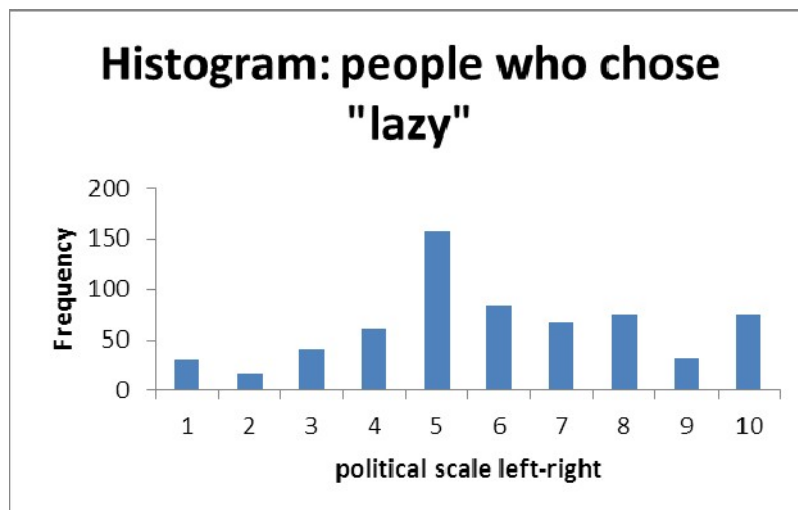
2.6.2. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF LAZINESS AND A LACK OF WILLPOWER” ON THE POLITICAL SCALE LEFT (1) TO RIGHT (10)

2.6.2.1. Histogram: Respondents who answered that the reason for poverty is *laziness*, *injustice* or *progress* on the political scale.



(1 left-10 right)

2.6.2.2. Histogram: Respondents who think that the reason for the poverty is *bad luck* on the political scale.



(1 left-10 right)

Null hypothesis: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* do not differ, on average, in their political orientation from respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

Alternative hypothesis: Respondents who think that the reason for poverty is *laziness and a lack of willpower* incline, on average, more to the right of the political scale compared to respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

2.6.2.3. ANOVA table:

Anova:
single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	770	3953	5,133766	5,642682
lazy	639	3827	5,989045	5,716181

ANOVA

<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between Groups	255,4444	1	255,4444	45,00422	2,84E-11	3,848076
Within Groups	7986,145	1407	5,67601			
Total	8241,59	1408				

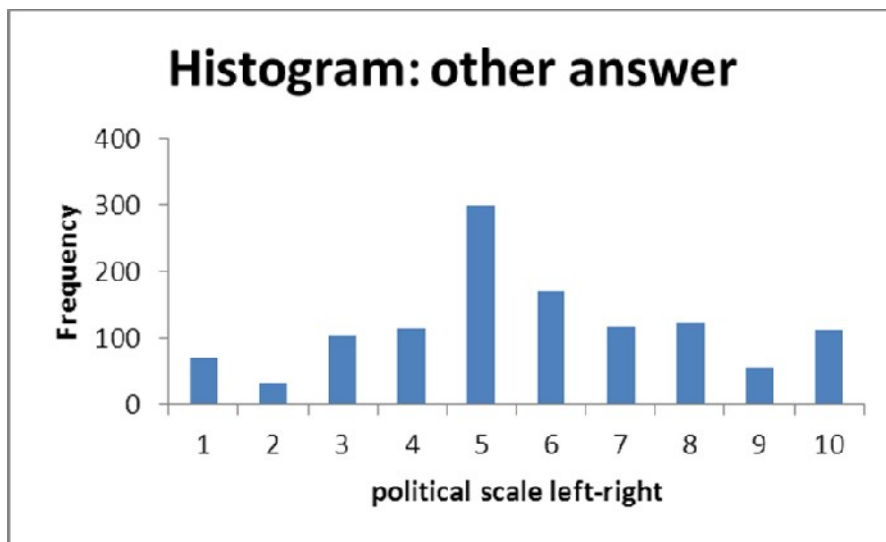
2.6.2.4. Result:

The average of respondents who answered otherwise was 5,133766 while the average of people who answered that the reason for poverty is “laziness and a lack of willpower” was 5,989045. P-value was 2,84E-11 which is statistically significant on the level of significance 5%. We reject the null hypothesis. Respondents who think that the reason for poverty is *laziness and a lack of willpower* incline, on average, more to the right of the

political scale compared to respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

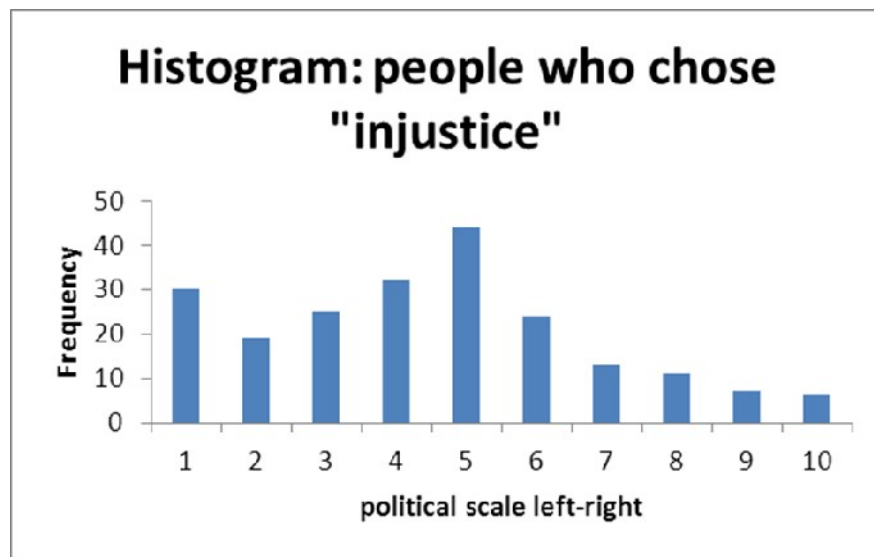
2.6.3. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF INJUSTICE IN OUR SOCIETY” ON THE POLITICAL SCALE LEFT (1) TO RIGHT (10)

2.6.3.1. Histogram: Respondents who answered that the reason for poverty is *bad luck, injustice* or *progress* on the political scale.



(1 left-10 right)

2.6.3.2. Histogram: Respondents who answered that the reason for poverty is *injustice in our society* on the political scale.



(1 left-10 right)

Null hypothesis 3: Respondents who answered that the reason for poverty is *injustice in our society* do not differ, on average, in their political orientation from respondents who answered *bad luck, laziness* or *progress*.

Alternative hypothesis 3: Respondents who think that the reason for the poverty is *injustice in our society* incline, on average, more the left of the political scale compared to respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

2.6.3.3. ANOVA:

Anova:
single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1198	6843	5,71202	5,678903
injustice	211	937	4,440758	5,495283

ANOVA

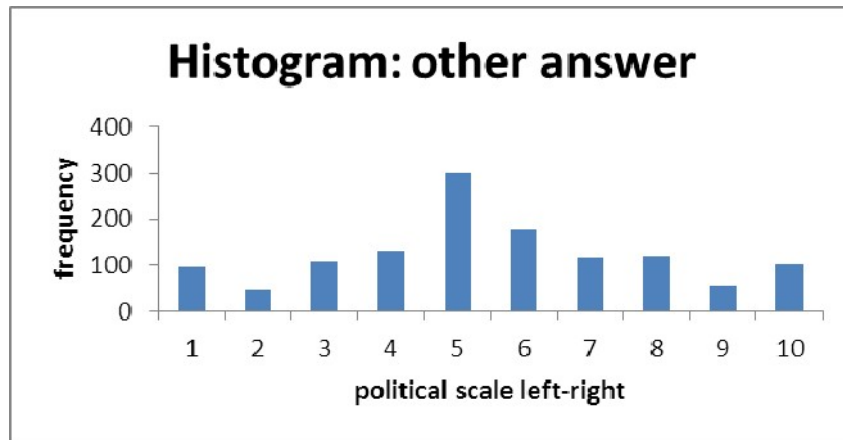
<i>Source</i>	<i>of</i>				<i>P-</i>	
<i>Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>value</i>	<i>F crit</i>
Between					1,27E-	
Groups	289,9334	1	289,9334	51,30205	12	3,848076
Within						
Groups	7951,656	1407	5,651497			
Total	8241,59	1408				

2.6.3.4. Result:

The average of respondents who answered otherwise was 5,71202 while the average of respondents who answered “injustice” was 4,440758. P-value was 1,27E-12 which is statistically significant on the level of significance 5%. We reject the null hypothesis. Respondents who think that the reason for the poverty is *injustice in our society* were inclined, on average, more to the left of the political scale compared to respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

2.6.4. ATTITUDE “PEOPLE ARE IN NEED BECAUSE IT IS AN INEVITABLE PART OF THE PROGRESS” ON A POLITICAL SCALE LEFT (1) TO RIGHT (10)

2.6.4.1. Histogram: Respondents who answered that the reason for poverty is *bad luck*, *laziness* or *injustice* on the political scale.



(1 left-10 right)

2.6.4.2. Histogram: Respondents who answered that poverty is *an inevitable part of modern progress* on the political scale.



(1 left-10 right)

2.6.4.3. ANOVA

Anova:
single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1250	6896	5,5168	5,870414
progress	159	884	5,559748	5,754319

ANOVA

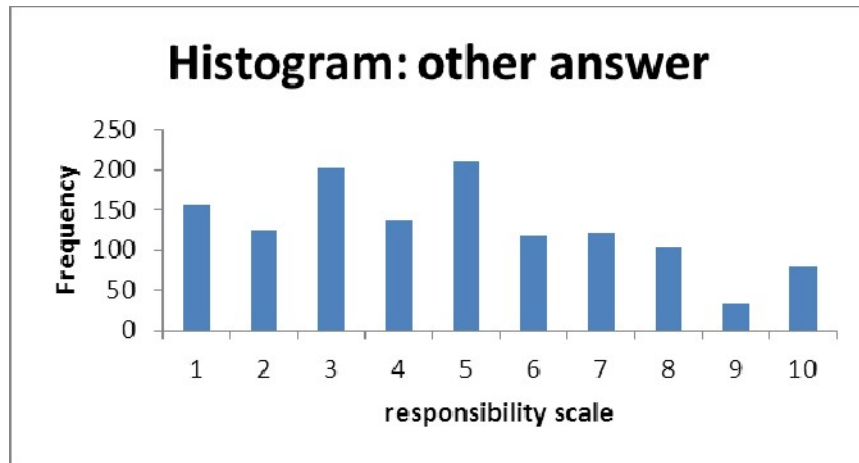
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between						
Groups	0,260190049	1	0,26019	0,044421	0,833103	3,848076
Within						
Groups	8241,32959	1407	5,857377			
Total	8241,58978	1408				

2.6.4.4. Result:

The average of respondents who answered otherwise was 5,5168 while the average of people who answered “it’s an inevitable part of modern progress” was 5,559748. P-value was 0,833103 which is not statistically significant on the level of significance 5%. The difference is very small to indicate anything further.

2.6.5. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF BAD LUCK” ON THE RESPONSIBILITY SCALE (1) TO (10)

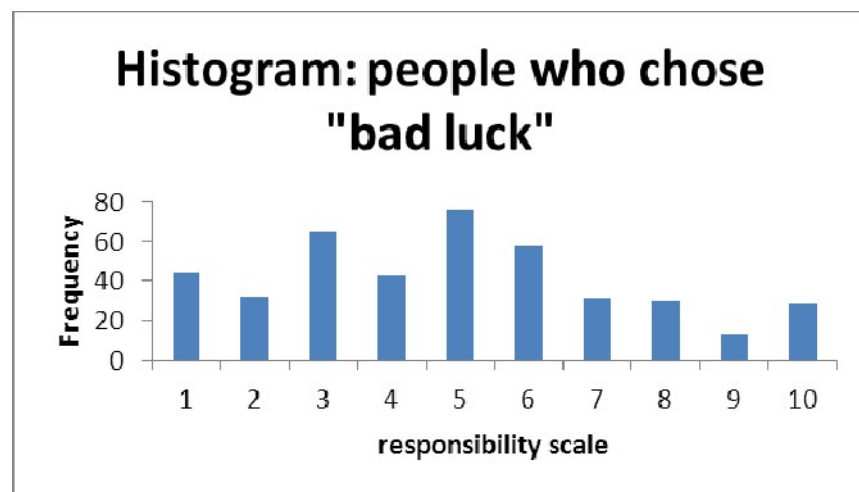
2.6.5.1. Histogram: Respondents who answered that the reason for poverty is *laziness*, *injustice* or *progress* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

2.6.5.2. Histogram: Respondents who answered that the reason for poverty is *bad luck* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

Null hypothesis 1: Respondents who answered that the reason for poverty is *bad luck* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Alternative hypothesis 1: Respondents who think that the main reason for the poverty is *bad luck* incline, on average, more towards the idea that “the state should take more responsibility to ensure that everyone is provided for compared to respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.”

2.6.5.3. ANOVA:

Anova:
single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1287	6097	4,737374	6,637039
bad luck	420	2057	4,897619	6,326009

ANOVA

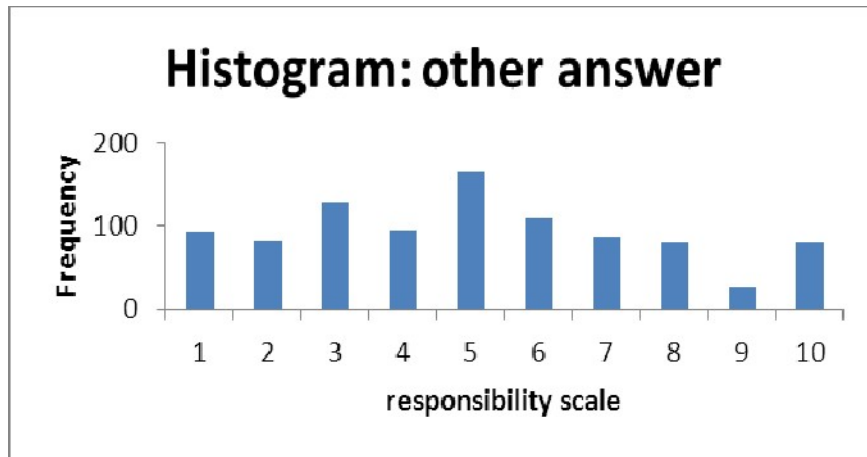
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between						
Groups	8,131393	1	8,131393	1,239428	0,265738	3,846919
Within						
Groups	11185,83	1705	6,560604			
Total	11193,96	1706				

2.6.5.4. Result:

The average of respondents who answered otherwise was 4,737374 while the average of respondents who answered “bad luck” was 4,897619. P-value was 0,265738 which is not statistically significant on the level of significance 5%. The difference is very small to indicate anything further.

2.6.6. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF THE LAZINESS AND A LACK OF WILLPOWER” ON THE RESPONSIBILITY SCALE (1) TO (10)

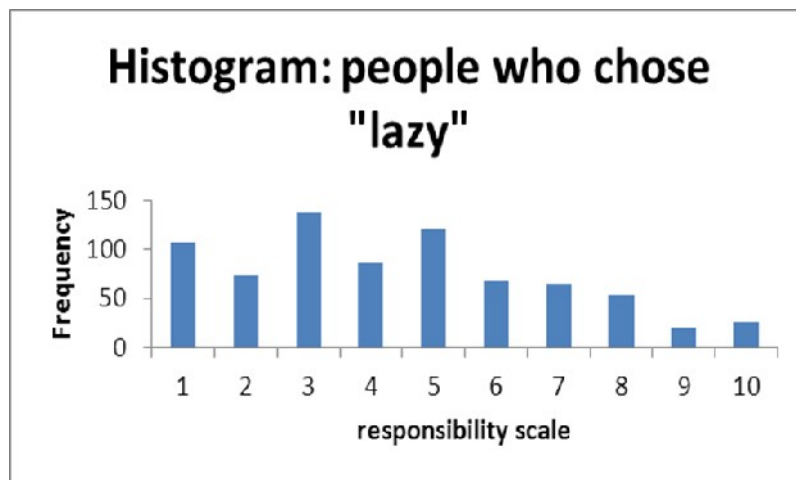
2.6.6.1. Histogram: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

2.6.6.2. Histogram: Respondents who think that the main reason for the poverty is *laziness and a lack of willpower* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

Null hypothesis 2: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

Alternative hypothesis 2: Respondents who think that the main reason for the poverty is *laziness and a lack of willpower* incline, on average, more towards the idea that “individuals should take more responsibility for providing for themselves” compared to respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

2.6.6.3. ANOVA table

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	950	4816	5,069474	6,831839
lazy	757	3338	4,409511	5,988163

ANOVA

<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between Groups	183,4951	1	183,4951	28,4147	1,11E-07	3,846919
Within Groups	11010,47	1705	6,457751			
Total	11193,96	1706				

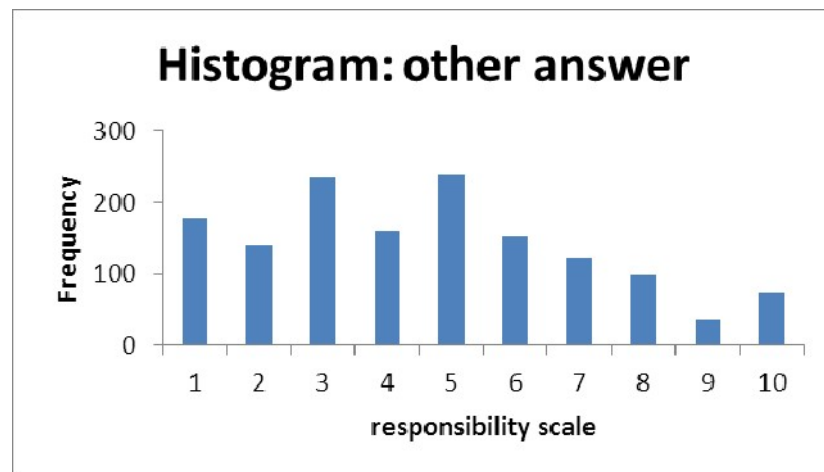
2.6.6.4. Result:

The average of respondents who answered otherwise was 5,069474 while the average of people who answered “lazy” was 4,409511. P-value was 1,11E-07 which is statistically significant on the level of significance 5%. We reject the null hypothesis. Respondents who

think that the main reason for the poverty is *laziness and a lack of willpower* were inclined, on average, more towards the idea that “individuals should take more responsibility for providing for themselves” compared to respondents who answered that the reason for poverty is *bad luck, injustice* or *progress*.

2.6.7. ATTITUDE “INJUSTICE” ON THE RESPONSIBILITY SCALE (1) TO (10)

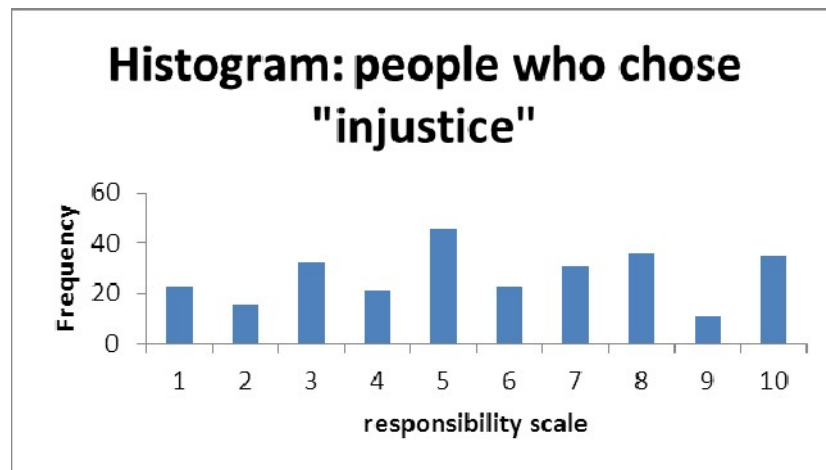
2.6.7.1. Histogram: Respondents who answered that the reason for poverty is *bad luck, laziness* or *progress* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

2.6.7.2. Histogram: Respondents who think that the main reason for the poverty is *injustice in our society* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

Null hypothesis 3: Respondents who answered that the reason for poverty is *injustice in our society* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

Alternative hypothesis 3: Respondents who think that the main reason for the poverty is *injustice in our society* incline, on average, more to the idea that “the state should take more responsibility to ensure that everyone is provided for” compared to respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

2.6.7.3. ANOVA:

Anova: single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1433	6597	4,603629	6,194735
Injustice	274	1557	5,682482	7,528849

ANOVA

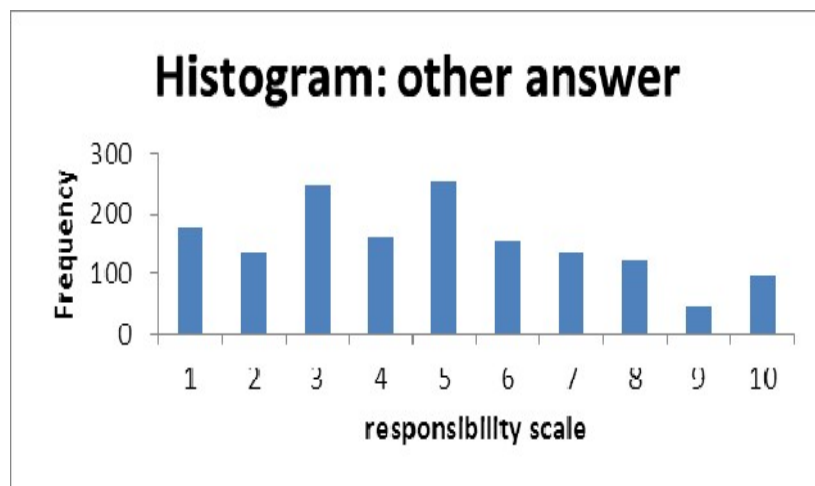
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between Groups	267,7243	1	267,7243	41,77741	1,33E-10	3,846919
Within Groups	10926,24	1705	6,40835			
Total	11193,96	1706				

2.6.7.4. Result:

The average of respondents who answered otherwise was 4,603629 while the average of respondents who answered “injustice” was 5,682482. P-value was 1,33E-10 which is statistically significant on the level of significance 5%. We reject the null hypothesis. Respondents who think that the main reason for the poverty is *injustice in our society* incline, on average, more towards the idea that “the state should take more responsibility to ensure that everyone is provided for” compared to respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

2.6.8. ATTITUDE “PEOPLE ARE IN NEED BECAUSE IT IS AN INEVITABLE PART OF THE MODERN PROGRESS” ON THE RESPONSIBILITY SCALE (1) TO (10)

2.6.8.1. Histogram: Respondents who answered that the reason for poverty is *bad luck*, *laziness* or *injustice* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

2.6.8.2. Histogram: Respondents who answered that poverty is *an inevitable part of modern progress* on the responsibility scale.



1- individuals should take more responsibility for providing for themselves

10-the state should take more responsibility to ensure that everyone is provided for

Null hypothesis: Respondents who answered that poverty is *an inevitable part of modern progress* do not differ, on average, in their responsibility scale positioning from respondents who answered that the reason for poverty is a *bad luck, laziness* or *injustice*.

Alternative hypothesis: Respondents who think that poverty is *an inevitable part of modern progress* incline, on average, more to the idea that “individuals should take more responsibility for providing for themselves” compared to respondents who answered that poverty is *bad luck, laziness* or *injustice*.

2.6.8.3. ANOVA table

Anova: single
factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other	1530	7341	4,798039	6,612553
Progress	177	813	4,59322	6,117681

ANOVA

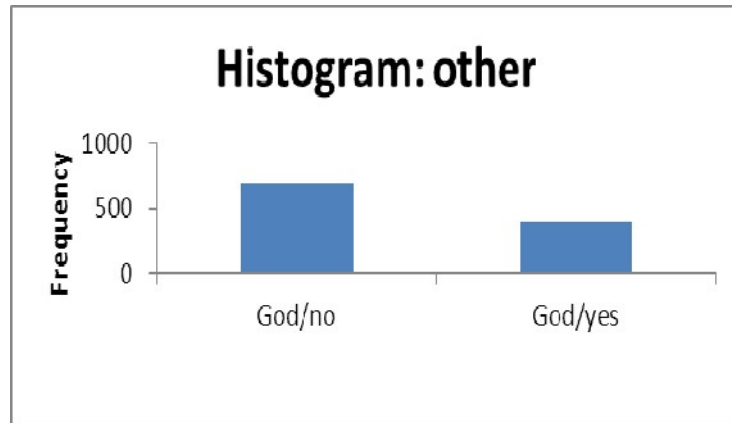
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between Groups	6,655354	1	6,655354	1,014308	0,314016	3,846919
Within Groups	11187,31	1705	6,56147			
Total	11193,96	1706				

2.6.8.4. Result:

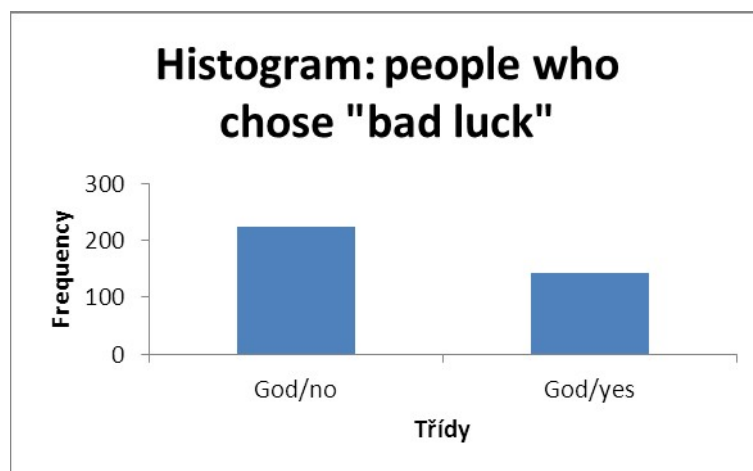
The average of respondents who answered otherwise was 4,798039 while the average of people who answered “it’s an inevitable part of modern progress” was 4,59322. P-value was 0,314016 which is not statistically significant on the level of significance 5%. The difference is very small to indicate anything further.

2.6.9. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF BAD LUCK“ / BELIEF IN GOD

2.6.9.1. Histogram: Respondents who answered that the reason for poverty is *laziness*, *injustice* or *progress* according to the belief in God.



2.6.9.2. Histogram: Respondents who answered that the reason for poverty is a *bad luck* according to the belief in God.



Null hypothesis 1: Respondents who answered that the reason for poverty is *bad luck* do not differ, on average, in their belief in God from respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

Alternative hypothesis 1: Respondents who think that the main reason for the poverty is *bad luck* believe in God more, on average, compared to the respondents who answered that the reason for poverty is *laziness, injustice* or *progress*.

2.6.9.3. ANOVA table:

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1081	390	0,360777	0,230831
bad luck	366	143	0,39071	0,238708

ANOVA

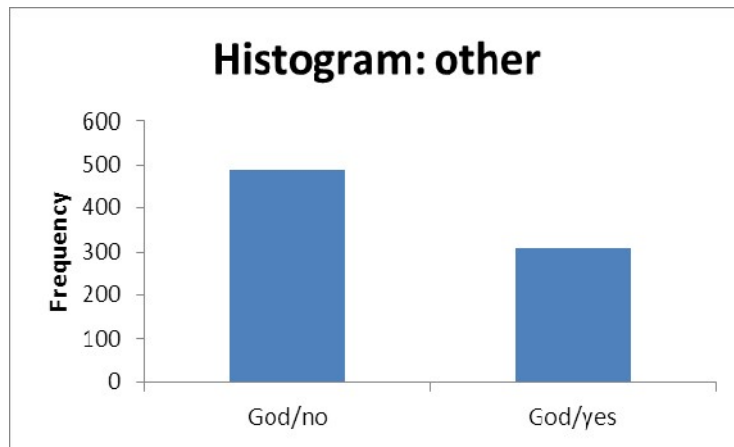
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between Groups	0,24499	1	0,24499	1,05227	0,305157	3,847902
Within Groups	336,4254	1445	0,23282			
Total	336,6704	1446				

2.6.9.4. Result:

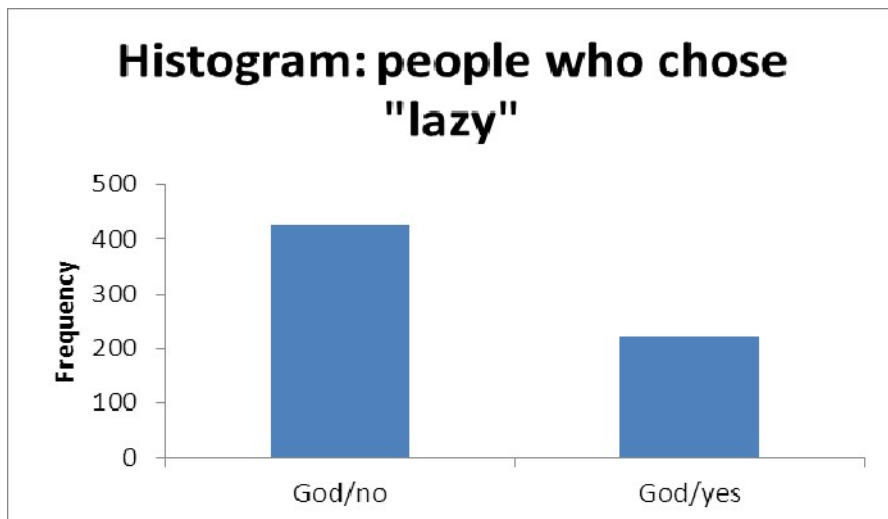
The average of respondents who answered otherwise was 0,360777 while the average of respondents who answered “bad luck” was 0,39071. P-value 0,305157 is not statistically significant on the level of significance 5%. We cannot indicate anything further.

2.6.10. ATTITUDE “PEOPLE ARE IN NEED BECAUSE THEY ARE LAZY AND LACK WILLPOWER“/ BELIEF IN GOD

2.6.10.1. Histogram: Respondents who think that the reason for poverty is *bad luck, injustice* or *progress* according to the belief in God.



2.6.10.2. Histogram: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* according to the belief in God.



Null hypothesis 2: Respondents who answered that the reason for poverty is *laziness and a lack of willpower* do not differ, on average, in their belief in God from respondents who answered that the reason for poverty is a *bad luck, injustice* or *progress*.

Alternative hypothesis 2: Respondents who think that the main reason for the poverty is *laziness and a lack of willpower* believe in God less, on average, compared to respondents who think that the reason for poverty is *bad luck, injustice* or *progress*.

2.6.10.3. ANOVA

Anova: single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	797	310	0,388959	0,237968
Lazy	650	223	0,343077	0,225722

ANOVA

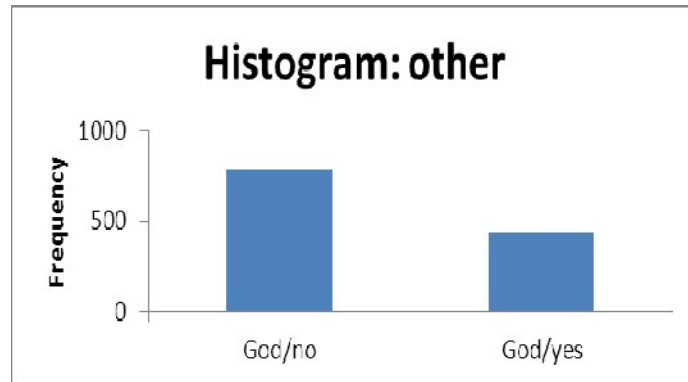
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between Groups	0,753671	1	0,753671	3,242036	0,07198	3,847902
Within Groups	335,9167	1445	0,232468			
Total	336,6704	1446				

2.6.10.4. Result:

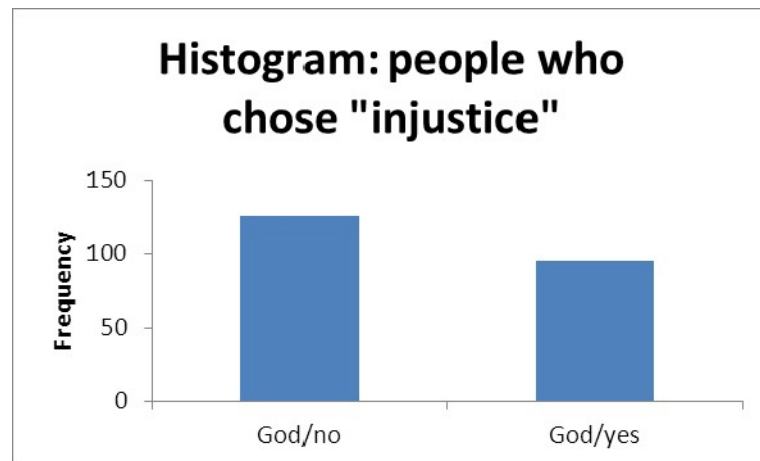
The average of respondents who answered otherwise was 0,388959 while the average of respondents who answered “bad luck” was 0,343077. P-value was 0,07198 which is not statistically significant on the level of significance 5%. The difference is very small to indicate anything further.

2.6.11. ATTITUDE “PEOPLE ARE IN NEED BECAUSE OF INJUSTICE IN OUR SOCIETY“ /BELIEF IN GOD

2.6.11.1. Histogram: respondents who think that the reason for poverty is *bad luck, laziness* or *progress* according to the belief in God.



2.6.11.2. Histogram: Respondents who answered that the reason for poverty is *injustice in our society* according to the belief in God.



Null hypothesis 3: Respondents who answered that the reason for poverty is *injustice in our society* do not differ, on average, in their belief in God from respondents who answered that the reason for poverty is *bad luck, laziness* or *progress*.

Alternative hypothesis 3: Respondents who think that the main reason for the poverty is *injustice in our society* believe, on average, more in God compared to respondents who think that the reason for poverty is a *bad luck, laziness* or *progress*.

2.6.11.3. ANOVA

Anova:
single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
other answer	1226	438	0,357259	0,229813
Injustice	221	95	0,429864	0,246195

ANOVA

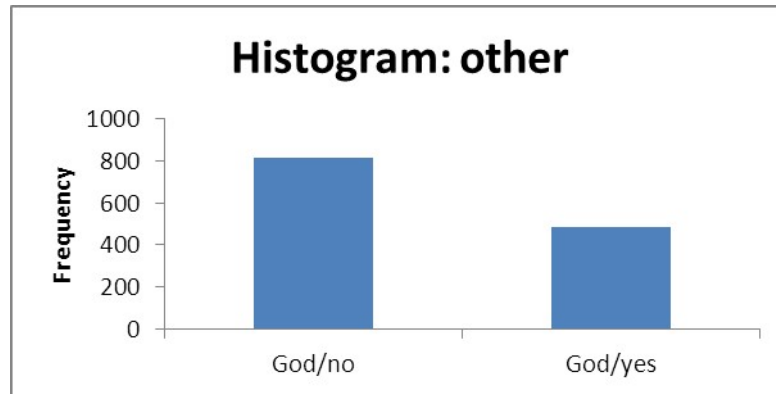
<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Within						
Groups	0,987065	1	0,987065	4,248972	0,039453	3,847902
Between						
Groups	335,6833	1445	0,232307			
Total	336,6704	1446				

2.6.11.4. Result:

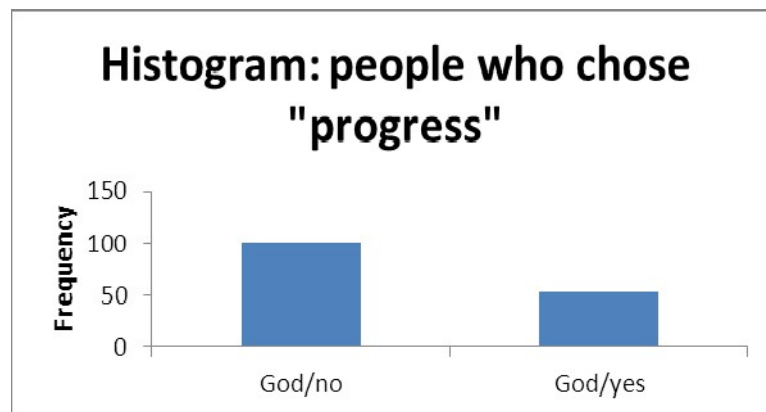
The average of respondents who answered otherwise was 0,357259 while the average of respondents who answered “people are in need because there is injustice in society” was 0,429864. P-value was 0,039453 which is statistically significant on the level of significance 5%. Respondents who think that the main reason for the poverty is *injustice in our society* believe, on average, more in God compared to respondents who think that the reason for poverty is *bad luck, laziness* or *progress*.

2.6.12. ATTITUDE “PEOPLE ARE IN NEED BECAUSE IT IS AN INEVITABLE PART OF MODERN PROGRESS“ / BELIEF IN GOD

2.6.12.1. Histogram: respondents who think that the reason for poverty is *bad luck*, *laziness* or *injustice* according to the belief in God.



2.6.12.2. Histogram: Respondents who answered that poverty is *an inevitable part of modern progress* according to the belief in God.



Null hypothesis 4: Respondents who answered that poverty is *an inevitable part of modern progress* do not differ, on average, in their belief in God from respondents who answered *bad luck*, *laziness* or *injustice*.

Alternative hypothesis 4: Respondents who think that poverty is *an inevitable part of modern progress* believe, on average, less in God compared to respondents who think that the reason for poverty is *bad luck*, *laziness* or *injustice*.

2.6.12.3. ANOVA

Anova: single factor

SUMMARY

<i>Groups</i>	<i>Count</i>	<i>Sum</i>	<i>Average</i>	<i>Variance</i>
Other	1293	480	0,37123	0,233599
Progress	154	53	0,344156	0,227188

ANOVA

<i>Source</i>	<i>of</i>					
<i>Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P-value</i>	<i>F crit</i>
Between						
Groups	0,100867	1	0,100867	0,433056	0,510598	3,847902
Within Groups	336,5695	1445	0,23292			
Total	336,6704	1446				

2.6.12.4. Result:

The average of respondents who answered otherwise was 0,37123 while the average of respondents who answered “people are in need because it is an inevitable part of the progress” was 0,344156. P-value was 0,510598, which is not statistically significant on the level of significance 5%. The difference is very small to indicate anything further.

CONCLUSION

Results show that respondents in the Czech Republic who positioned themselves on average more to the right of the subjective political scale were likely to think that people are in need because of the laziness and a lack of willpower. This corresponds with the findings that those belonging to the right of the political spectrum blame the poor for their difficulties (Weiner et al, 2010). Moreover, rightist people are more authoritarian and have stronger work ethic, thus their beliefs are inclined towards increased internal attributions such as laziness (Cozzarelli et al, 2001). Poverty is seen as a personal failure (Zucker & Weiner, 1993).

On the other hand, respondents in the Czech Republic who positioned themselves more on average to the left of the subjective political scale believed that people are in need because there is injustice in our society. This corresponds with the findings that those on the left of the political spectrum attribute poverty to external factors and thus, find structural flaws in the societal system such as education or different governmental policies as a cause of the poverty (Weiner et al, 2010). They interpret poverty to social conditions such as injustice or inequality (Bobbio et al, 2010).

Moreover, respondents in the Czech Republic who believed that people are in need because they are lazy and lack willpower incline more on average towards the idea that individuals should take responsibility for themselves. This supports what Weiner et al (2010) claimed that laziness and a lack of willpower are considered as internal and controllable causes of poverty. Thus, individuals should be responsible for themselves (Weiner, 2010). Contrary to this, respondents in the Czech Republic who think that poverty was caused by injustice believed more on average that the state should be responsible for people's well-being. This outcome corresponds with the findings that injustice in our society is considered as an external societal cause (Weiner et al, 2010; Cozzarelli, 2002; Bobbio et al, 2010).

Respondents in the Czech Republic who thought that the main reason for the poverty is injustice in our society believed on average more in God. This finding corresponds with what Weiner et al (2010) claimed that poverty caused by external factors such as injustice can

create sympathy and compassion (Weiner, 2010). Thus, religious people are compassionate and helping (Brooks, 2003).

Overall, the results for the Czech Republic did not show any significant explanations on attitudes towards poverty caused by a bad luck or poverty as being a part of the modern progress, both in an association with a political orientation and the notion of responsibility. This might be due to the overall trend of European respondents, who tend to answer more frequently that the cause for poverty is either injustice in our society of laziness and a lack of willpower. According to European Commission survey from 2007 as cited in Bobbio et al (2010), the following was found: 37% of the respondents answered that the cause of poverty is injustice in society, 20% of Europeans think that people are in need because they are lazy and lack willpower bad luck was a reaction of 19% of Europeans and 13% viewed poverty as an inevitable progress in the society (Bobbio et al, 2010). Results regarding the belief in God in a relation with attitudes towards poverty did not show many significant findings as well. The reason might be that the Czech Republic is considered a non-religious country. Further research is required in the future.

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ATTACHMENT

European Value Survey 2008, questions 12, 57, 58, 30:

SHOW CARD 12

Q12 Why are there people in this country who live in need? Here are four possible reasons. Which one reason do you consider to be most important?

INTERVIEWER INSTRUCTION: CODE ONE UNDER (Q12) BELOW

Q13 And which reason do you consider to be the second most important?

INTERVIEWER INSTRUCTION: Code one under (Q13) below

		Q12 (v67)			Q13 (v68)		
		Most important	DK	NA	Second most important	DK	NA
A	because they are unlucky	1	8	9	1	8	9
B	because of laziness and lack of willpower	2	8	9	2	8	9
C	because of injustice in our society	3	8	9	3	8	9
D	it's an inevitable part of modern progress	4	8	9	4	8	9
	none of these (spontaneous)	5	8	9	5	8	9

SHOW CARD 57

Q57 In political matters, people talk of 'the left' and the 'the right'. How would you place your views on this scale, generally speaking?

left right DK NA (v193)

1 2 3 4 5 6 7 8 9 10 88 99

SHOW CARD 58 – READ OUT

Q58 On this card you see a number of opposite views on various issues. How would you place your views on this scale?

A. (v194)

Individuals should take more responsibility for providing for themselves The state should take more responsibility to ensure that everyone is provided for DK NA

1 2 3 4 5 6 7 8 9 10 88 99

Q30 Which, if any, of the following do you believe in?

INTERVIEWER INSTRUCTION: READ OUT AND CODE ONE ANSWER PER LINE

		yes	no	DK	NA
v119	God	1	2	8	9
v120	Life after death	1	2	8	9
v121	Hell	1	2	8	9
v122	Heaven	1	2	8	9
v123	Sin	1	2	8	9