

## Values and Personality Traits as Predictors of Catholic Religiosity: Relations Among the Croatian Ethnic Minority in Vojvodina (Serbia)

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### *Abstract*

*The main goal of this study was to investigate the dimensions of value orientations and personality traits that underly Catholic religiosity. The survey was carried out on a convenient adult sample of members of the Croatian ethnic minority across the Autonomous Province of Vojvodina in the Republic of Serbia (N = 189); 97% were members of the Roman Catholic Church. Four measures were included in the questionnaire: Religiosity, the Schwartz Value Scale, the Big Five Personality Inventory, and the Dark Triad of Personality. Multiple regression analyses were conducted to explore how value orientation and personality traits impact religiosity. Conservation (Traditional) values and Self-Transcendence values emerged as significant positive predictors, whereas Openness to Change values emerged as a significant negative predictor of religiosity. Agreeableness and Conscientiousness emerged as significant positive predictors, whereas Extraversion emerged as a significant negative predictor of religiosity. Machiavellianism and Psychopathy were also shown to be significant negative predictors of religiosity; in order, Psychopathy, Machiavellianism, and Conservation values accounted for 23% of the variance in Catholic Religiosity. We found that the Schwartz value orientations had a somewhat greater explanatory power than the Big Five personality traits, and that the Dark Triad of personality traits had a greater explanatory power in predicting Catholic religiosity than either the Schwartz value orientations or the Big Five personality traits. We argued that religiosity is not generally more correlated with values than with personality traits, as is often suggested. It depends primarily on the type of personality trait models involved, i.e. its psychopathological underpinning.*

**Key words:** *values; religiosity; personality traits; Croatian ethnic minority; Catholics; Vojvodina*

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## *Introduction*

A common theoretical hypothesis is that religiosity has an impact on values and personality traits (Saroglou, 2008, 247). However, the other hypothesis on the nature of the link between religiosity and both values and personality traits should not be discarded (Roccas & Schwartz, 1997, 360). In terms of individual differences, we may assume that values and some personality traits could have an impact on religiosity as a set of beliefs, worldviews, and moral codes. In other words, internalized values and personality predispositions may contribute to the psychological or psychosocial explanation of religiosity. Individual differences in personal religiosity have been found to relate to both value orientations and personality traits (Saroglou et al., 2004, 730–731). Values seemed to be stronger predictors of religiosity than personality traits (Roccas et al., 2002, 798; Saroglou & Muñoz–García, 2008, 97). However, the question arises as to what kind of personality traits are investigated when related to religiosity. In reviewing available literature, one may note that the majority of research investigating relationships between religiosity and its psychological underpinning was focused on the Five–Factor model of personality (Cook et al., 2018, 304; Saroglou, 2002) and within Schwartz’s (1992, 13–16) model of values. There is some research dealing with the link between the Dark Triad of personality and religiosity (Aghababaei et al., 2014, 7–8; Lowicki & Zajenkowski, 2017, 3–4) but, to the best of our knowledge, there is no research investigating whether values are stronger predictors of religiosity when compared to the Dark Triad of personality traits. Thus, we raise the question as to whether religiosity is closer to values or personality traits when compared to the Dark Triad. Although the question concerning the nature of cause and effect relationships of religiosity and values as well as religiosity and personality remains open, we assumed that religiosity is related to better social and psychological adjustment measured by a system of value priorities and models of personality traits (Abdel–Khalek & Lester, 2018, 334–336; Koenig et al., 2012, 298–316; Vishkin et al., 2019, 1059–1062).

### *1. Religiosity*

Four separate self–rating scales were used to conceptualize personal or intrinsic religiosity, implying that people differ in their declarative, doctrinal, practical, and consequential religiosity. In other words, self–report religiosity, accepting the teachings of the Catholic Church, frequency of Mass attendance, and the importance of the Christian faith in one’s life were the indicators of personal religiosity measured in the current research. Given that 97% of the respondents were members of the Roman Catholic Church and that all four indicators were highly intercorrelated, we called this composite scale of religiosity “Catholic religiosity”.

## 2. *Values*

Religiosity reflected specific preferences in value orientations to such a degree that the pattern of correlation between religiosity and values appeared to be strikingly consistent across the monotheistic religions (Roccas, 2005, 747). A value is defined as »a (1) belief (2) pertaining to desirable end states or modes of contact, that (3) transcends specific situations, (4) guides selection or evaluation of behavior, people, and events, and (5) is ordered by importance relative to other values to form a system of value priorities« (Schwartz, 1994, 20). In short, values are defined »as desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity« (Schwartz, 1994, 21). There are ten motivationally distinct types of values within Schwartz's theory of value contents and structure: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security (Schwartz, 1994, 22). The ten value types are grouped into four higher order value clusters: (1) Conservation (consisting of tradition, conformity, and security), (2) Openness to Change (consisting of self-direction, stimulation, and hedonism), (3) Self-Transcendence (consisting of universalism and benevolence), and (4) Self-Enhancement (consisting of power, achievement, and hedonism). It was found, across different countries, that religious people attribute high importance to Conservation and Self-Transcendence, and low importance to Openness to Change and Self-Enhancement (Saroglou et al., 2004, 727–728; Schwartz & Huismans, 1995, 88; Sibley & Bulbulia, 2014, 68–70).

## 3. *Personality*

The relationship between religiosity and personality was investigated (1) within the Big Five model of personality: Extraversion, Agreeableness, Conscientiousness, Neuroticism, Openness (or Intellect/Imagination; Donnellan et al., 2006, 203) and (2) within the Dark Triad of personality: Machiavellianism, narcissism, psychopathy (Jones & Paulhus, 2014, 31). Much research revealed that within the Big Five model, Agreeableness and Conscientiousness were the strongest predictors of personal religiosity (Gebauer et al., 2014, 1064; Henningsgaard & Arnau, 2008, 705; Lodi-Smith & Roberts, 2007, 78–79; Saroglou, 2010, 108). In a most recent study, it was found that religiosity (measured by the Duke University Religion Index) correlated positively with Conscientiousness, Extraversion, and Agreeableness and negatively with Neuroticism and Openness (or Intellect/Imagination; Lace et al., 2019). As for the relationship between religiosity and the Dark Triad of personality traits that consist of the constructs of Machiavellianism, Narcissism, and Psychopathy (Paulhus & Williams, 2002, 556), it was shown that religiosity was negatively correlated with the Dark Triad (Aghababaei et al., 2014, 7–8; Kammerle et al., 2014, 297–302). Another study revealed that religio-

sity was negatively correlated only with Machiavellianism and psychopathy, but unrelated to narcissism (Lowicki & Zajenkowski, 2017, 3–4).

#### 4. *The current study*

The goal of this study was to investigate what dimensions of value orientations and personality traits underlie Catholic religiosity within a sample of the Croatian ethnic minority in Vojvodina. In other words, we aimed to discover what components of the Schwartz basic values, the Big Five basic personality traits, and the Dark Triad personality traits contribute to the expression of personal or intrinsic religiosity in order to better understand the social psychological and psychological nature of Catholic religiosity. In light of previous studies, our general hypothesis was that religiosity is more correlated with values than with personality traits. Our first specific hypothesis was that religious people would attribute higher importance to Conservation and Self-Transcendence, and low importance to Openness to Change and Self-Enhancement. The second hypotheses was that Agreeableness and Conscientiousness would be significant positive predictors of religiosity. The third hypotheses was that the Dark Triad personality would be a significant negative predictor of personal religiosity (Lowicki & Zajenkowski, 2017).

#### 5. *Method*

##### 5.1. *Participants and procedure*

The survey was carried out on a convenience sample of adult members of the Croatian ethnic minority across the Autonomous Province of Vojvodina in the Republic of Serbia (N = 189) in late autumn of 2018. The members of different Croatian organizations and institutions in Vojvodina administered questionnaires to adults whom they knew or supposed were of Croatian ethnicity. The mean age of the sample was 45.0 years (SD = 16.0), 48% of whom were male. Among the participants, 97% declared themselves to be members of the Roman Catholic Church. More than half of the participants declared themselves to be religious people (religious = 46.6%, very religious = 12.2%; total = 58.8%). The questionnaires, covering different sociological and psychological topics, were filled in by the respondents themselves. Among the participants, 5.8% reported they completed their elementary, 14.8% vocational, 34.9% secondary, 12.7% college, and 31.7% university education. The sample was somewhat skewed toward higher degrees of educational attainment, as it is common for such research to require an adequate degree of literacy.

##### 5.2. *Measurements*

Four measures dealing with the topic of the current study were included in the questionnaire.

Religiosity. Four questions were used to measure religiosity: (a) declarative religiosity, (b) acceptance of the teachings of the Catholic Church, (c) Holy Mass attendance, and (d) the importance of the Christian faith in one's life. The question on declarative religiosity was: "How religious are you?" The response categories were 1 = not at all religious, 2 = not very religious, 3 = average, 4 = religious, and 5 = very religious. The question on accepting the teachings of the Catholic Church (doctrinal religiosity) was: "To what degree do you accept the teachings of your Church?" The response categories were 1 = not at all, 2 = just a few things, 3 = some things, 4 = most things, and 5 = everything. The question regarding Holy Mass attendance (practical religiosity) was: "How often do you attend Holy Mass?" The response categories were 1 = never, 2 = only on special holidays/Christmas/Easter, 3 = once a month, 4 = once a week, and 5 = more than once a week. The question on the importance of the Christian faith in one's life (consequential religiosity) was: "How important is the Christian faith in shaping how you live your daily life?" The response categories were 1 = not important at all, 2 = not very important, 3 = somewhat important, 4 = very important, and 5 = extremely important. Declarative, doctrinal, practical, and consequential religiosity were highly interrelated (mean inter-item correlations = 0.75) allowing the construction of the composite variable of religiosity. Given that 97% of participants declared themselves to be Catholic, this measurement of religiosity may be labeled "Catholic religiosity". The magnitude of mean inter-item correlations (.75) and the Cronbach alpha coefficient (.91) have shown a high homogeneity and internal consistency of this scale for measuring religiosity in the present sample.

The Schwartz Value Scale. A brief inventory containing four three-item scales (Stern et al., 1998, 995) was used to measure the major value clusters called Self-Transcendence, Self-Enhancement, Openness to Change, and Conservation (or Traditional) values (Schwartz, 1994, 24–25). Participants were asked how important each of the values was for him/her as a life-guiding principle in his/her life. Each value was rated on a seven-point scale: 1. not at all important, 2. of low importance, 3. slightly important, 4. neutral, 5. moderately important, 6. very important and 7. extremely important. The Self-Transcendence values scale included (1) equality (equal opportunity for all), (2) a world of peace (free of war and conflict), and (3) social justice (rectifying injustice, care for the weak). The Self-Enhancement values scale included (1) wealth (material possessions, money), (2) authority (the right to lead or command), and (3) influentiality (having an impact on people and events). The Openness to Change values scale included (1) living an exciting life (stimulating experiences), (2) a varied life (filled with challenge, novelty, and change), and (3) curiosity (interested in everything, exploring). The Conservation (or Traditional) values scale included: (1) self-discipline (self-restraint, resistance to temptations), (2) family security (safety for loved ones), and (3) honoring parents and elders (showing respect). Cronbach alpha reliability coefficients were noticeably lower for Self-Transcendence (.58) and Conservation values (.43) than for Openness to Change (.71) and Self-En-

hancement (.73) values. A very low reliability coefficient for the Conservation (or Traditional) values scale is due to the absence of a correlation between the “self-discipline” item and items labeled “family security” and “honoring parents and elders”. However, the magnitude of the mean inter-item correlations (MIC) for both Self-Transcendence and Conservation have shown satisfactory homogeneity of the scales (MIC = .32, MIC = .29, respectively). Namely, the mean inter-item correlation, which presents a straightforward measure of internal consistency, is considered acceptable if it falls within the range of .15 to .50 (Clark & Watson, 1995, 316).

The Big Five Factor of personality. The Mini-IPIP scales, a twenty-item inventory was used to measure the Big Five factors of personality: Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness (or Intellect/Imagination; Donnellan et al., 2006, 203). The Mini-IPIP scales were developed as a short form of the fifty-item International Personality Item Pool-Five Factor Model measure (Goldberg, 1999, 12). The Mini-IPIP was argued to be a »useful short measure of the Big Five factors of personality« (Donnellan et al., 2006, 192). Each of the Big Five traits was defined by four items. Each item was a statement describing a behavior. Participants were instructed to indicate how accurate the statement is for them, using a seven-point scale: 1. completely inaccurate, 2. very inaccurate, 3. probably inaccurate, 4. sometimes accurate, sometimes inaccurate, 5. probably accurate, 6. very accurate, and 7. completely accurate. Cronbach alpha reliability coefficients were low for Extraversion (.52) and Agreeableness (.53), whereas acceptable for Conscientiousness (.72), Neuroticism (.60), and Openness (or Intellect/Imagination; .68). However, the magnitude of mean inter-item correlations (MIC) have shown that the Mini-IPIP scales have satisfactory homogeneity (MIC = .22, .23, .40, .26, .35, respectively).

The Dark Triad of personality. The Short Dark Triad (SD3) was used to measure Dark Triad personality traits (Jones & Paulhus, 2014, 31). This is a 27-item questionnaire measuring Machiavellianism, Narcissism, and Psychopathy. Participants were instructed to indicate the extent to which they agree or disagree with each item using a five-point scale: 1. strongly disagree, 2. disagree, 3. neither agree nor disagree, 4. agree and 5. strongly agree. Cronbach alpha reliability coefficients were satisfactory for Machiavellianism (.83), Narcissism (.77), and Psychopathy (.78).

## 6. Results

### 6.1. Correlational analysis

Correlations and descriptive statistics for variables measuring religiosity, value orientations, and personality traits are displayed in Table 1. The religiosity measure was correlated with high importance attributed to Conservation (Traditional) values ( $r = .24$ ) and Self-Transcendence values ( $r = .22$ ), but also with low importance attributed to Openness to Change values ( $r = -.21$ ). Within the space of the Big Five personality traits, the religiosity measure was positively

associated with Agreeableness ( $r = .24$ ) and Conscientiousness ( $r = .23$ ). As for the associations between religiosity and the Dark Triad personality traits, we can see that religiosity was negatively correlated with Machiavellianism ( $r = -.39$ ), Narcissism ( $r = -.17$ ), and Psychopathy ( $r = -.41$ ). However, the negative correlation between Narcissism and Religiosity is not statistically significant. It means that religious people are not living with a symptom of narcissistic personality disorder any less so than are people who are not religious.

Table 1. Descriptive statistics and bivariate correlations among all variables  
*Tablica 1. Deskriptivna statistika i bivarijantne korelacije između ispitivanih varijabli*

		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
1.	Rel.	1.00												
2.	Ope.	-.21*	1.00											
3.	Cons.	.24*	.15	1.00										
4.	ST.	.22*	.24*	.56*	1.00									
5.	SE	-.11	.62*	.03	-.02	1.00								
6.	E	-.11	.24*	.01	.07	.10	1.00							
7.	A	.24*	-.13	.16	.25*	-.25*	.22*	1.00						
8.	C	.23*	-.10	.27*	.24*	-.15	.09	.34*	1.00					
9.	N	-.01	-.15	-.06	-.12	-.03	-.22*	.08	.00	1.00				
10.	I	.03	.20*	-.09	.08	-.03	.17	.25*	.02	.07	1.00			
11.	Mac.	-.39*	.39*	-.07	-.13	.49*	.05	-.36*	-.26*	.04	-.08	1.00		
12.	Nar.	-.17	.43*	-.05	-.08	.43*	.38*	-.20*	-.20*	-.12	.03	.37*	1.00	
13.	Psyc.	-.41*	.26*	-.22*	-.25*	.39*	.03	-.42*	-.35*	.09	-.04	.62*	.55*	1.00
	M	14.2	15.5	18.3	17.4	12.6	17.4	19.3	20.5	15.4	17.0	34.4	27.4	23.6
	SD	3.7	3.2	2.0	2.5	3.6	3.6	3.5	4.1	3.6	4.2	9.4	7.8	8.5

Note. Relig. = Religiosity, Ope. = Openness to Change, Cons. = Conservation/Traditional, ST = Self-Transcendence, SE = Self-Enhancement, E = Extraversion, A = Agreeableness, C = Conscientiousness, N = Neuroticism, OI = Openness (Intellect/Imagination), Mac. = Machiavellianism, Nar. = Narcissism, Psyc. = Psychopathy.

\* $p < .01$  (We used the more conservative .01 level for significance testing, because in large samples relatively trivial correlations can be significant at the .05 level.).

### 6.2. Regression analysis

In order to explore how value orientations and personality traits impact religiosity, multiple regression analyses were conducted. The religiosity measure was entered as the criterion variable in the regression model, whereas the Schwartz value orientations, the Big Five personality traits, and the Dark Triad personality traits were entered as predictors. All three regression models had statistically significant explanatory power.

In the first regression equation predicting religiosity (*Table 2*), Conservation (Traditional) values and Self–Transcendence values emerged as significant positive predictors (beta = .18,  $p < .05$ ; beta = .21,  $p < .05$ , reciprocally), whereas Openness to Change values emerged as a significant negative predictor (beta =  $-.36$ ,  $p < .001$ ). Schwartz value orientations as predictors accounted for an estimated 15% of the variance in religiosity.

In the second regression equation predicting religiosity (*Table 3*), Agreeableness and Conscientiousness emerged as significant positive predictors (beta = .25,  $p < .01$ ; beta = .18,  $p < .05$ , reciprocally), whereas Extraversion emerged as a significant negative predictor (beta =  $-.22$ ,  $p < .01$ ). The Big Five personality traits as predictors accounted for an estimated 13% of the variance in religiosity.

In the third regression equation predicting religiosity (*Table 4*), Machiavellianism and Psychopathy emerged as significant negative predictors (beta =  $-.23$ ,  $p < .01$ ; beta =  $-.30$ ,  $p < .01$ ). The Dark Triad personality traits as predictors accounted for an estimated 20% of the variance in religiosity.

We can see that Schwartz value orientations have a somewhat greater explanatory power than the Big Five personality traits, and therefore are a better prediction of religiosity. Furthermore, we found that the Dark Triad of personality traits has greater explanatory power in predicting religiosity than both the Schwartz value orientations and the Big Five personality traits.

Table 2. Multiple regression analysis of the Schwartz value orientations effect on religiosity

*Tablica 2. Multipla regresijska analiza Schwartzove skale vrijednosnih orijentacija na varijabli religioznosti*

Religiosity			
	beta	t	p
Openness to Change	$-.36$	$-3.89$	$< .000$
Conservation (or Traditional)	.18	2.19	.029
Self–Transcendence	.21	2.42	.016
Self–Enhancement	.11	1.18	.236
$R^2 = .15$			

Table 3. Multiple regression analysis of the Big Five personality traits effect on religiosity

*Tablica 3. Multipla regresijska analiza Pet velikih crta ličnosti na dimenziji religioznosti*

Religiosity			
	beta	p	t
Extraversion	$-.22$	2.85	.005
Agreeableness	.25	3.10	.002
Conscientiousness	.18	2.37	.019
Neuroticism	$-.08$	1.12	.261
Openness (Intellect/Imagination)	.00	.02	.980
$R^2 = .13$			



Table 4. Multiple regression analysis of the Dark Triad personality traits effects on religiosity

Tablica 4. Multipla regresijska analiza Mračne trijade ličnosti na dimenziji religioznosti

Religiosity			
	beta	p	t
Machiavellianism	-.23	2.66	.008
Narcissism	.07	.84	.399
Psychopathy	-.30	-3.20	.002
R <sup>2</sup> = .20			

### 6.3. Supplementary stepwise regression including values and personality

Given the findings that the Dark Triad personality factors accounted for more variance than the Schwartz Values Scale, we conducted a supplementary stepwise regression analysis to ascertain which measures were contributing the most variance in predicting religiosity (Table 5) and how well religiosity could be predicted by an aggregate of personality and values. Results showed that three measures entered significantly into regression: the Dark Triad personality measures of Psychopathy, Machiavellianism, and the value measure of Conservation. In all, 17%, 19%, and 23% of the variance was accounted for in the three steps (R = .41, .45, and .48; R<sup>2</sup> = .17, .19, and .23 respectively).

Table 5. Stepwise Regression of Values and Personality Measures effects on Religiosity

Tablica 5. Stepenasta regresija koja uključuje vrijednosti i osobine ličnosti na dimenziji religioznosti

Religiosity			
	beta	p	t
Psychopathy	-.21	-2.39	.018
Machiavellianism	-.25	-2.89	.004
Conservation	.19	2.82	.005
R <sup>2</sup> = .23			

## 7. Discussion

### 7.1. Values and religiosity

This study sought to examine what components of the Schwartz basic values, the Big Five basic personality traits, and the Dark Triad of personality traits are significant predictors of Catholic personal religiosity within an adult sample of the Croatian ethnic minority across the Autonomous Province of Vojvodina. It was found that religious people are less inclined to live an exciting life (stimulation experiences), to a varied life filled with challenge, novelty, and change, and are less curious (interested in everything, exploring). On the other hand, religious people are more inclined to self-discipline, family security, honoring parents and elders. At the same time, religious people express a greater preference for

equality (equal opportunity for all), world peace and social justice (rectifying injustice, care for the weak). In short, religiosity corresponds to little importance attributed to the values of Openness to Change which implies the existence of hedonism, and to high importance attributed to Conservation or traditional values, and to high importance attributed to Self–Transcendence which indicates an openness to others and the world. These findings are in line with other research showing that religious people attribute high importance to Conservation (tradition, security, and conformity) and Self–Transcendence (universalism and benevolence), and low importance to Openness to Change (hedonism, stimulation, and self–direction) (Saroglou et al., 2004, 727–728; Sibley & Bulbulia, 2014, 68–70). It is interesting that we did not find Self–Enhancement (achievement and power) to be either related to or a significant predictor of religiosity. In contrast, it was indicated across prior studies that religiosity was related to low importance attributed to Self–Enhancement (Roccas & Schwartz, 1997, 369; Saroglou et al., 2004, 727–728). However, our first hypothesis on the relationship between religiosity and values has been confirmed to a great extent.

## 7.2. *Personality and religiosity*

As to the relationship between the Big Five traits of personality and religiosity, our findings are in line with those indicating that Agreeableness and Conscientiousness are significant predictors of personal religiosity (Gebauer et al., 2014, 1064; Henningsgaard & Arnau, 2008, 705; Lodi–Smith & Roberts, 2007, 78–79; Saroglou, 2002, 20; Saroglou & Muñoz–García, 2008, 90). It was shown that Agreeableness and Conscientiousness are the most important personality factors of religiosity. In addition to Agreeableness and Conscientiousness, religiosity is related to Extraversion in a negative direction. There are no consistent findings as to the direction and intensity of the relations between religiosity and Extraversion (Lace et al., 2019). Given the psychological meaning and nature of the dimensions of the Big Five (Costa & McCrae, 1992, 5–6; McCrae & John, 1992, 195–198) which predict religiosity significantly, we can see the following characteristics of religious people: (1) They are more friendly, express general concern for social harmony, are trusting to others, more altruistic, empathic, and generous, dislike being involved in conflicts with others, seek to appease others, express emotional support, and are less selfish. (2) They feel more of a sense of responsibility towards others, are more careful to carry out their duties, display more self–discipline, are more achievement–oriented, like to keep a tidy environment, are more well–organized, and tend to engage less in impulsive behavior. (3) They are more often introverts, quieter and often feel shy around other people, try to avoid demanding social gatherings, prefer to be part of smaller and more familiar groups and maintain a close group of trustworthy people. In short, religious people within the Croatian ethnic minority in Vojvodina have a greater concern for social harmony, social responsibility, and are more socially introverted.

Our second hypothesis on the psychological nature of the relationship between religiosity and the Big Five personality traits was confirmed, with an additio-

nal finding that Extraversion is negatively associated with personal religiosity in the Croatian Catholic adult sample.

Our third hypothesis, that the Dark Triad of personality traits would be negatively correlated with personal religiosity, was confirmed. Machiavellianism and Psychopathy were shown to be significant negative predictors of religiosity: these findings are in line with Lowicki's and Zjenkowski's research (2017). Generally speaking, religious people are less callous and socially aversive (Furnham et al., 2013, 202–203; Paulhus & Williams, 2002, 557). In particular, religious people are less characterized as being treacherous individuals who behave in a cold and manipulative way, are less egoistic, less impulsive, express greater empathy and less interpersonal antagonism. It may be supposed that individuals expressing the personality traits of Machiavellianism and Psychopathy are less likely to become religious due to their low level of empathy and greater tendency for interpersonal manipulation (Lowicki & Zjenkowski, 2017), and they have a greater inclination toward the »seven deadly sins« (Jonason et al., 2017, 182). In short, we can conclude that religious people in the present sample are significantly less inclined to deceive, manipulate, and exploit others (»their neighbours«), and are less socially aversive by nature.

Our final supplementary analysis indicates that the Dark Triad measures of Psychopathy and Machiavellianism accounted for 19% of the variance in religiosity among Croatian Catholics. Both were negative predictors. However, the Conservation value added a small amount of incremental variance (4%) as well. Together these factors accounted for about a quarter of the variance in religiosity among participants.

## *Conclusion*

Given the dynamic structure of the values underlying religiosity, we can conclude that religiosity is predicted by how one relates socially to others and is related to one's interests and how one expresses one's personal interests and characteristics. In other words, members of the Croatian ethnic minority in Vojvodina who are religious are much more socially than personally focused. Namely, a self-restrained (almost ascetic) life-style — which preserves traditional practices and protects stability, fosters acceptance of others as equals and cares for their welfare — is the pattern of the values underlying religiosity. We can see that the pattern of values underlying religiosity places an emphasis on the preference for prosociality in interpersonal relationships, forming a specific interpersonal style. Given the social psychological nature of such a pattern of values, we might conclude that preferences and rejections of certain values are primarily the effects of intrinsic religiosity, rather than the causes of religiosity. Such an assumption is based on a common theoretical hypothesis that religious beliefs and practices have an impact on personality and change the nature of personal interaction and diverse social interactions. In this sense we might treat the specific pattern of values as a consequential dimension of religiosity (Saroglou, 2008,

247). However, neither should we exclude a reverse “causality”. Some people may show a specific pattern of values and personality traits that would lead them to accept religious beliefs, values, and attitudes. Namely, some exogenous and endogenous factors may facilitate formation of the values that could be similar to the factors behind a person’s acceptance of religiosity.

The general hypothesis that religiosity is more correlated with values than with personality traits was only partially confirmed. Namely, the Schwartz value orientations have a slightly greater power in predicting religiosity than the Big Five personality traits. When values are compared to the Dark Triad personality traits in predicting religiosity, however, we can see that the Dark Triad personality traits are the stronger predictors of religiosity. However, when the Schwartz values are compared to the Dark Triad in predicting religiosity, we saw that the Dark Triad had greater explanatory power in predicting religiosity, than either the values or the Big Five personality traits. We can argue that religiosity is not generally more correlated with values than with personality traits, as is often suggested. It depends primarily on the type of model of personality traits and its psychopathological underpinning. Our assumption has been confirmed that religiosity is related to better social and psychological adjustment measured by a system of value priorities and models of personality traits.

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*Vrijednosne orijentacije i osobine ličnosti kao prediktori katoličke religioznosti: Relacije unutar hrvatske nacionalne manjine u Vojvodini (Srbija)*

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*Sažetak*

U ovom smo istraživanju nastojali utvrditi koje se dimenzije vrijednosnih orijentacija i osobina ličnosti nalaze u pozadini katoličke religioznosti. Istraživanje je provedeno na prigodnom uzorku punoljetnih građana hrvatske nacionalnosti u Vojvodini ( $N = 189$ ). U 97% slučajeva ispitanici su se izjasnili kao pripadnici Katoličke crkve. Primijenjena su četiri mjerna alata: religioznost, Schwartzova vrijednosna skala, petofaktorski model ličnosti i mračna trijada ličnosti. Primijenjena je multipla regresijska analiza kako bismo ispitali utjecaj vrijednosnih orijentacija i osobina ličnosti na religioznost. Utvrdili smo da su religiozniji ispitanici u većoj mjeri skloni zadržavanju tradicionalnih odnosa i samoodricanju, a u manjoj su mjeri otvoreni za promjene. Također smo utvrdili da su religiozniji ispitanici u većoj mjeri ugodne i savjesne osobe, a u manjoj mjeri izražavaju osobine ličnosti kao što su ekstrovertiranost, makijavelizam i psihopatija. Nalazi ovoga istraživanja ne potvrđuju teorijski obrazac u kojem se općenito smatra kako je religioznost jače povezana s vrijednosnim orijentacijama negoli s osobinama ličnosti. Naime, odsutnost osobina ličnosti u čijoj se pozadini nalazi određena psihopatologija u većoj mjeri utječe na religioznost negoli internalizacija određenih aksioloških sustava. Drugim riječima, veći stupanj katoličke religioznosti povezan je s većim stupnjem duševnoga zdravlja.

Ključne riječi: vrijednosti; religioznost; osobine ličnosti; hrvatska nacionalna manjina; katolici; Vojvodina

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