Religious pursuits may promote explicitly ‘spiritual’ goods (theo-relational connectedness, character formation, ...) and ‘secular’ utilities including health. Our case study investigates transaction for post-Soviet religious practices in Lithuania’s dynamic post-Soviet social context. Reflecting on religio-political history, the nature of the religious field, spiritual capital, and externality related to confessional identity, what relationships exist between institutional engagement, devotional practice, education and other predictors in the post-Soviet Lithuanian religious context?

Original data was collected in 2011 (returning 73 of 100 surveys) in Klaipėda, Lithuania. Correlation and chi-square identified variables for regression analysis. Given OLS heteroscedasticity (Breush-Pagan test), WLS modeling estimated coefficients for extra moral and institutional religious practice generically and differenced by confessional identity.

Generically and by confessional identity, utility differences in institutional context appear paradoxical to secularization hypotheses. While correlated, institutional engagement and non-institutional devotional practice evidenced noncomplementarity regarding educational attainment: greater education predicted higher institutional engagement but sparer devotional life. We suggest in explanation higher opportunity costs in individual devotional practice opposite positive offsets from secondary institutional utilities (e.g. social networking). Both were predicted by education, work hours, the non-dependent religious practice variable, self-reported health status, patterned by confessional identity, specifically Protestant opposite majority Catholic. Intergenerationally, a gender gradient was identified.

This analysis illuminates with original data divergent public institutional and private devotional religious practice utilities structure in a dynamic transitional post-Soviet context.

Data, Methods, and Models

Data include demographics; household composition; education; employment; relationship status; household income/expenditures; spousal characteristics; children’s sex and ages; time allocation; religious identity and practice; and self-reported health variables.

WLS parameter estimates for β̂ are optimized by minimizing the weighted sum of squared deviations (WSS)

\[ \sum w_i [y_i - f(x_i; \beta)]^2 \]

Models include education, age, marital status, weekly work hours, # children, the nondependent religious practice variable, self-reported health (excellent/ good vs. fair/poor), and dose alcohol consumption (a health-behavioral indicator with social externalities; WHO, 2011).

Discussion

Religious and secular utilities are subject to decomposition (fractional time and money (t,m) production inputs apportioned proportionally). In the Cobb-Douglas specification \( U(R,S) = R^{cS}_c \), \( c \) is the relative value placed on ‘religious commodities’. Identifiably religious vs. nonreligious activity may be simpler to decompose sociologically, than ‘spiritual’ vs. ‘nonspiritual’. ‘Religious’, if hypocritical, may not intersect with ‘spiritual’ (ὑποκρίτης = actor); mundane ‘secular’ activities may be spiritual in a religious frame (pericope of Luke 7:36-50).

Paternal religious practice in a partially renewed habitus of post-Soviet Lithuanian urban religious culture reflects a social field yet drawing on effects of a 1251uka cultural capital intergenerational transmission effects invite further research.

Results

Table 1: Institutional engagement and outside devotional life model results

<table>
<thead>
<tr>
<th>Model</th>
<th>Monthly Institutional Engagement without Confessional Identification</th>
<th>Monthly Institutional Engagement with Confessional Identification</th>
<th>Monthly Hours Prayer / Religious Reading without Confessional Identification</th>
<th>Monthly Hours Prayer / Religious Reading with Confessional Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Model 1</td>
<td>-2696.1 (5054)***</td>
<td>-2494.7 (6050)**</td>
<td>-1.3676 (.5820)**</td>
<td>-1.3664 (.5600)**</td>
</tr>
<tr>
<td>Model 2</td>
<td>-2676.9 (5013)***</td>
<td>-2475.5 (6049)**</td>
<td>-1.3654 (.5799)**</td>
<td>-1.3652 (.5600)**</td>
</tr>
<tr>
<td>Model 3</td>
<td>-2657.7 (5004)***</td>
<td>-2457.3 (6048)**</td>
<td>-1.3632 (.5789)**</td>
<td>-1.3630 (.5600)**</td>
</tr>
<tr>
<td>Model 4</td>
<td>-2638.5 (5003)***</td>
<td>-2438.1 (6047)**</td>
<td>-1.3610 (.5779)**</td>
<td>-1.3608 (.5600)**</td>
</tr>
</tbody>
</table>

Discussion

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