

Religiosity and Orientation Toward the Present^{1*}

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Abstract

The aim of this research was to examine if religiosity is related to orientations toward the present, to test if it could significantly predict them, and to test if age and educational level can moderate these relationships. The data was collected using The Centrality of Religiosity Scale (CRS-15), The Zimbardo Time Perspective Inventory (ZTPI) and a questionnaire containing questions about basic sociodemographic information about the sample. The sample consisted of 648 participants, both male ($n = 195$) and female ($n = 453$), aged 18–70 ($M = 35.50$, $SD = 11.30$). The results showed that both models in this research are significant. The first model explains 4.1% of the variance of the hedonistic present ($R^2 = .04$, $F_{(2,645)} = 13.90$, $p < .001$) with religiosity ($\beta = .20$, $p < .001$) as a significant predictor. The second model explains 14.7% of the variance of the fatalistic present ($R^2 = .14$, $F_{(2,645)} = 55.48$, $p < .001$) with gender ($\beta = .11$, $p < .01$) and religiosity ($\beta = .38$, $p < .001$) as significant predictors. In this research, age demonstrated moderating effects on the relationship between religiosity and both orientations toward the present, enhancing their positive relationship. When it comes to the educational level, it demonstrates a moderating effect only on the relationship between religiosity and hedonistic present perspective, also enhancing their positive relationship. The results implicate that the concept of the hedonistic present should be revised since it seems like the maladaptive trait of the hedonistic present depends on the way it is guided by the concerns for the future and some previous results suggest a double path that this time perspective could affect happiness and its correlates.

Keywords: religiosity, orientation toward the present, hedonism, fatalism

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Religiosity and Orientation Toward the Present

This research aimed to clarify the relationship between religiosity and orientation toward the present (which could be hedonistic or fatalistic present) and to test the potential moderating role of certain sociodemographic characteristics. Religiosity has been more clearly related to past and future time perspectives, but when it comes to its connection with the present perspectives, there are still ongoing debates and opposing results. This research wanted to contribute to decreasing the ambiguity in this field and to search for potential moderators of this relationship.

Religiosity

Religiosity is a complex and hard-to-define concept, since it is often used as a synonym for other phenomena. Different disciplines express interest in researching religiosity in a different manner – psychologists often focus on devotion, holiness, and piety, while sociologists focus on church membership, church attendance, accepting beliefs, doctrines, and life within faith (Cardwell, 1980, as cited in Holdcroft, 2006).

Some authors defined religiosity through a large number of dimensions that are related to religious belief and involvement (Bergan & McConatha, 2001). Other studies (Chumbler, 1996; Ellison, 1991) pointed out the importance of a multidimensional approach that would include subjective, cognitive, behavioral, social, and cultural dimensions. Today, one of the most popular approaches is one that understands religiosity as a system of personal constructs, where main parameters are its centrality (the strength of the religious construct system's influence) and its content ("direction" of its influence; Huber & Huber, 2010).

The centrality parameter is used to define the position of the religious construct system within the ensemble of all construct systems in a specific personality (Huber et al., 2011). If the religious construct system is more centrally positioned, it will be activated more frequently and have more intensive influence on other personal construct systems, experience and behavior. The content parameter is used to define the direction of the influence of religious belief. Therefore, if a religious construct system is dominated by constructs of a forgiving and loving God, it would lead experience and behavior in a different direction than a religious construct system dominated by constructs of a punishing God. The influence of the specific religious contents on the individual's experience and behavior depends on the centrality of the individual's religious construct system (Huber & Huber, 2010).

Huber (2003, as cited in Huber & Huber, 2012) merged two most dominant models of religiosity at the time: Allport's intrinsic/extrinsic concept (Allport & Ross, 1967) and Glock's multidimensional approach (Glock & Stark, 1965), while adding Kelly's theory of personal constructs (Kelly, 1955), anchoring the phenomenological and constructivist idea of the personal perspective of the individual. In this framework where a person's experiences and behaviors depend on their construing

of reality, faith and religious beliefs represent one of the specific ways of construing reality. This way he separated Allport's motivational approach from its fixation to the specific theological schemes and connected it to multiple and complex spheres of human religious exploration (Huber, 2007). Huber's model includes one measure of religiosity that can be also divided into five dimensions: ideology (belief in the existence of immaterial, transcendent reality without the necessity of whole and deep knowledge in order to believe in it), intellect (religious knowledge and hermeneutic expertise, highlights the cognitive processes), experience (contact with the "ultimate reality", feeling of existence or participation in something bigger, holy, and divine), private practice (devotion to some sort of individual religious activity and rituals in private space, e.g., praying, meditating), and public practice (some sort of relationship with the religious community within a certain place for common religious rituals and activity; Huber & Huber, 2012).

Orientation toward the present – present time perspectives

The process of time flow might seem mysterious in a way that every state of the world exists and travels through the past, the present and the future. If we exclude others and our own consciousness, it is hard to realize why the present moment is so special and different than the past and the future but it is certain that without this distinction, time would resemble the universe, with no obvious flow and clear direction (Wang, 1995). This projection of subjective consciousness onto a physical world is affected by the observer's limited perspectives and it exists because of the inability to observe more than one tiny piece of the world. This is why there are many different local schemes of time and space, on an observational level, and there is no valid reason why one concept of time should be the correct one for the whole world (Wang, 1995).

There is a solid opinion that the ability to monitor and perceive time is a basic human function that is crucial when it comes to evolution of human cognition. "Mental time-travel" means that we can mentally project backwards in time and relive a certain event or forwards through time and experience something in advance. Both have similar phenomenological characteristics and activate similar parts of the brain (Suddendorf & Corballis, 2007).

One of the founders of the concept of the time perception is William James and he thought that the knowledge about some part of the time flow, past or future, is always intertwined with our knowledge of the present moment, in the form of an object's echo that has just passed or is yet to come (James, 1886). These retentions from the past gradually fade and are being replaced by the upcoming content from the future which gives consciousness continuity and flow that is essential for time perception (James, 1890, as cited in Hutchins, 1952). Time perception has a role in the selection and striving at certain social goals, but also affects emotions, motivation, and cognition. It could become a disposition and an individual difference that manifests as a bias toward the past, present or future. However, people use

different time orientations in different degrees and under different circumstances, even though each person is characterized by a dominant time perspective that is mostly used (Zimbardo & Boyd, 2015).

Time perspective is a situationally determined and relatively stable individual characteristic that is formed under the influence of cultural, religious, class and family factors and that is often unconscious (Fraisie, 1963, as cited in Zimbardo & Boyd, 2015; Zaleski, 1994, as cited in Zimbardo & Boyd, 2015). In Western society, orientation toward the future is considered desirable and is related to many positive consequences (higher socioeconomic status, academic achievement, less pleasure seeking and health risk behavior), while the dominant present orientation would be an opposite of that (Zimbardo & Boyd, 2015). Those who are present oriented enjoy the moment more and are dedicated to more realistic goals, therefore are less affected by the warnings that their current behavior could have negative consequences in the future (Keough et al., 1999).

There are two present time perspectives: the hedonistic present which demonstrates hedonistic attitudes toward time and life, relates to risk taking behavior, orientation toward the present satisfaction and little concerns about the consequences in the future, and the fatalistic present that demonstrates fatalistic, hopeless and helpless relation toward the future and life in general (Zimbardo & Boyd, 2015).

Connection between religiosity and time perspectives

Religion provides a clear existential frame that increases the feeling of order in one's life (Yalom, 1980) and has a self-regulating function, the same function that time perspectives have (McCullough & Willoughby, 2009; Milfont & Schwarzenthal, 2014). This leads to greater well-being and better coping with everyday life struggles (Stolarski & Matthews, 2016). This overlap suggests the connection between time perspectives and religiosity that increases the need for more thorough research.

Understanding and perceiving time in a certain manner can be different within different religions (Gallois, 2007, as cited in Łowicki et al., 2018). Generally speaking, religion can nurture vast time horizons (both past and future) because the teachings it transfers can direct the attention toward existential questions of the origins of the world, life, humanity, and the ultimate purpose of life (Łowicki et al., 2018). There is certain regularity within specific religions, i.e., Protestants value work ethics and are goal-oriented and focus toward the future (Murrell & Mingrone, 1994), while Buddhists focus on the present moment, which is the main goal and value in life (Wegela, 2010).

If the dominant time perspective is perceived as an individual difference, it could be assumed that they affect a person's religiosity. It is suggested that increased present-hedonistic focus, combined with insignificant recalling of the past and little care for the consequences in the future, could aggravate the development of religious thinking and could restrict religiosity on the instrumental use of religion. At the same time, far-reaching into the past or future can provide the needed space for

questioning main life mysteries, including the ones about the world, the nature of God and the human nature. Therefore, the connection between time perspectives and religiosity could be reciprocal, because both concepts have the potential to affect the other by nurturing specific cognitive, complex considerations of the world that we live in (Łowicki et al., 2018).

Previous research

In some previous research, religiosity has been more clearly related to past and future time perspectives, while its connection with present time perspectives remains vague and open to discussion. One research study on the Brazilian sample has shown negative correlation between general religiosity and present-hedonistic time perspective (Milfont et al., 2008), while other research has shown positive correlation between hedonistic present and extrinsic religiosity (Przepiorka & Sobol-Kwapinska, 2018). This time perspective has turned out to be more complex than it is originally thought, since it contains items like: *“I try to live my life as fully as possible, one day at a time”*, which does not implicate negative consequences in the future, unlike the item: *“I do thing impulsively”*. Whether a hedonistic present will be maladaptive or not, depends on the way it is guided by the concerns for the future. It is correlated with the feeling of happiness, positive affect, and greater life energy, but also with more aggressive behavior and tendency toward depression (Zimbardo & Boyd, 2015). These contradictory results suggest that this time perspective “uses” a double path while influencing happiness and its correlates (Cunningham et al., 2014), and a similar relationship is also expected when it comes to other constructs that are related to subjective well-being, such as religiosity (Tay et al., 2014; Villani et al., 2019).

However, religiosity can seem fatalistic since it assumes the existence of external forces that affect the physical world (Jacobson, 1999), but it could also lead to a greater sense of control and could serve as a source of hope in the situations of the existential insecurity, such as serious illness (Sadati et al., 2015). With all this, it is difficult to accurately predict the nature of correlation between the fatalistic present and different aspects of religiosity, although some previous research suggests positive correlation between both present time perspectives and extrinsic religiosity (Łowicki et al., 2018). Some other research showed that the fatalistic present positively correlates with both extrinsic and intrinsic religiosity (Przepiorka & Sobol-Kwapinska, 2018).

When it comes to certain socio-demographic characteristics, previous research has shown that age and educational level correlate with present time perspectives and religiosity. Older participants seemed less hedonistically oriented toward the present (Laureiro-Martinez et al., 2017), and highly religious participants showed the increase of their religiosity with age, while less religious demonstrated decrease of religiosity with age (Hunsberger, 1985). When it comes to the educational level, research has shown small but significant negative correlation with religiosity that can be amplified in certain cultures (Meisenberg et al., 2012). Also, lower educational

level is positively correlated with both fatalistic and hedonistic present (Guthrie et al., 2009; Sircova et al., 2015).

This research aims to explore the correlation and relationship between religiosity and orientation toward the present (hedonistic and fatalistic), but also to investigate certain socio-demographic variables as potential moderators in the relation of these two concepts. Possible prediction of the fatalistic and hedonistic present will also be tested, using religiosity as a predictor and gender as a control variable (included in the first block of the hierarchical regression analysis) since some previous research studies have shown that there are certain gender differences regarding religiosity (Beit-Hallahmi, 2003; Loewenthal et al., 2002) and orientation toward the present (Greene & Wheatley, 1992; Mello & Worrell, 2006; Trommsdorff, 1983; Zimbardo et al., 1997).

Method

Sample and procedure

The convenience sample method is used to recruit the participants, who filled out an online survey. The sample consisted of 648 participants, aged 18-70 years ($M = 35.50$, $SD = 11.30$), both male ($n = 195$) and female ($n = 453$). In this research, age is treated as a continuous variable. When it comes to educational level, there are six categories: most of the participants have a high school degree ($n = 223$), a Bachelor's degree ($n = 189$) and a Master's degree ($n = 129$), but there are also participants that have a first-level degree obtained on completion of a two- to three-year course ($n = 73$), participants that have a PhD degree ($n = 26$) and participants who have only a primary school degree ($n = 8$). The sample structure regarding religiosity is shown in the following table.

Table 1

Level of religiosity based on the results on the CRS-15 questionnaire and self-assessment of religious belonging to a certain category

<i>I'm an Atheist</i>	Total	Percent	<i>I'm an Orthodox Christian</i>	Total	Percent
	193	29.8		455	70.2
<i>Categories of religiosity</i>	<i>Number of participants</i>		<i>Percent</i>	<i>Average age</i>	
Nonreligious	266		41.1	38.93	
Moderately religious	299		46.1	33.91	
Extremely religious	83		12.8	29.40	

When asked how they identify themselves concerning the religious belonging, there were 29.8% of the participants that identified as atheists, claiming that they do not belong to any kind of religion and do not believe in the existence of God or something divine ($n = 193$), while 70.2% of the participants identified as Orthodox Christians ($n = 458$).

Level of participants' religiosity was measured by the CRS-15 scale, where all the participants whose average results varied in a range from 1 to 2 were considered nonreligious; the participants whose average results varied in a range from 2.06 to 3.94 were considered religious and the participants whose average results varied in a range from 4 to 5 were considered extremely religious. This categorization was applied due to the suggestion of the authors of the scale (Huber & Huber, 2012). The results show that there are 41.1% of the participants that are nonreligious ($n = 266$), 46.1% of the participants who are religious, which refers to moderate religiosity ($n = 299$), while 12.8% of the participants turned out to be extremely religious ($n = 83$).

For calculating the moderation effects of age and education level, Hayes Process Macro v4.0 was used, as a SPSS extension (Hayes, 2017).

Instruments

The Centrality of Religiosity Scale (CRS-15; Huber & Huber, 2012) was used to measure religiosity. This scale consists of 15 items organized in 5 subscales, where each subscale consists of three items. The items represent prominence or frequency of certain religious attitudes, experiences, and behavior, where participants respond on a 5-point (*1 - never/not at all, 5 - very often/very much so*) and 7-point Likert type scale (*1 - never, 7 - several times a day/more than once a week*). By recommendation from the authors, all scales are then translated into 5-point scales (Huber & Huber, 2012). The 5 subscales are: *Intellect* – includes items like: “*How often do you think about religious issues?*”; *Ideology* – includes items like: “*To what extent do you believe that God or something divine exists?*”; *Experience* – includes items like: “*How often do you experience situations in which you have the feeling that God or something divine wants to show or reveal something to you?*”; *Private practice* – includes items like: “*How often do you take part in religious services?*” and *Public practice* – includes items like: “*How often do you pray?*”. Using these subscales, a central, core dimension can be constructed, and it measures prominence of the religious construct system in the group of all individual constructs. All subscales have demonstrated adequate reliability, with Cronbach-alpha coefficient from .85 to .93, while the central dimension that includes all other subscales have Cronbach-alpha coefficient of .95. The CRS-15 was translated by the author of this research and the method used in the process was backtranslation. In this research, religiosity is treated like a one-dimensional concept, merging the existing categories into a central dimension that is represented as a continuous variable.

Zimbardo Time Perspective Inventory (ZTPI; Zimbardo & Boyd, 2015) was used to measure present time perspectives. Initially, this inventory contains 52 items organized in 5 subscales, but in this research only 20 items organized in 2 subscales are used. Participants responded on a 5-point Likert type scale (*1 - very untrue, 5 - very true*). The subscales that were used are: **Present-hedonistic** ($\alpha = .79$) which includes items like: “*When listening to my favorite music, I often lose all track of time*”, and **Present-fatalistic** ($\alpha = .70$) which includes items like: “*Since whatever*

will be will be, it doesn't really matter what I do". This scale is translated and adapted on a Serbian sample by Kostić and Nedeljković (2013; as cited in Mladenov, 2015). Both present perspectives are continuous variables.

Results

The results of the descriptive statistics for centrality of religiosity and orientations toward the present (hedonistic and fatalistic) are presented in Table 2.

Table 2

Descriptive statistics for main variables in this research

<i>Research variables</i>	<i>Min</i>	<i>Max</i>	<i>M</i>	<i>SD</i>	<i>Skewness</i>	<i>Kurtosis</i>	<i>α</i>
Centrality of religiosity	1.00	5.00	2.53	1.07	0.39	-0.99	.95
Hedonistic present	1.00	5.00	3.32	0.54	0.13	-0.12	.79
Fatalistic present	1.00	5.00	2.03	0.81	0.75	0.27	.70

Correlations between all the main variables in this research are presented in Table 3.

Table 3

Pearson correlation coefficient between the main variables

	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
<i>1</i>	-				
<i>2</i>	.13**	-			
<i>3</i>	-.28**	-.20**	-		
<i>4</i>	-.06	-.16**	.19**	-	
<i>5</i>	.05	-.24**	.36**	.27**	-

Note. 1 = Age, 2 = Education, 3 = Centrality of religiosity, 4 = Hedonistic present, 5 = Fatalistic present; **correlation is statistically significant at the level $p < .01$

Correlation analysis has shown that age is in significant and low correlation with educational level (positively correlated) and with centrality of religiosity (negatively correlated). However, educational level correlates significantly and negatively with religiosity, hedonistic and fatalistic present.

Religiosity correlates significantly and positively with both present orientations, with low to moderate intensity. Lastly, dimensions of present orientation positively and significantly correlate with each other.

Table 4*Prediction model of hedonistic present*

<i>Block</i>	<i>Predictors</i>	β	<i>p</i>	<i>Model</i>
1	Gender	.05	.196	$R = .05, R^2 = .00, R^2(adj) = .00, F(1, 646) = 1.67, p = .196$
2	Gender	.07	.060	$R = .20, R^2 = .04, R^2(adj) = .03, F(2, 645) = 13.91, p = .000, F_{change}(1, 645) = 26.08, p = .000$
	Religiosity	.20	.000	

The first model is not significant, but the model contribution and the second model are. The second model explains 4.1% of the variance of the hedonistic present, with religiosity as a significant predictor.

Table 5*Prediction model of fatalistic present*

<i>Block</i>	<i>Predictors</i>	β	<i>p</i>	<i>Model</i>
1	Gender	.07	.099	$R = .06, R^2 = .00, R^2(adj) = .00, F(1, 646) = 2.72, p = .099$
2	Gender	.10	.003	$R = .38, R^2 = .14, R^2(adj) = .14, F(2, 645) = 55.48, p = .000, F_{change}(1, 645) = 107.79, p = .000$
	Religiosity	.38	.000	

The first model is not statistically significant, but the model contribution and the second model are, which explains 14.7% of the variance of the fatalistic present, with both gender and religiosity as significant predictors.

Furthermore, the moderator effects of the sociodemographic variables (age, educational level) on the relationship between religiosity and hedonistic and fatalistic present have been tested.

Table 6*Moderator effect of educational level on the relationship between religiosity and hedonistic present*

<i>Variable</i>	<i>Coefficient of moderation</i>	<i>Standard error</i>	<i>t</i>	<i>p</i>
Education	-0.05	0.02	-3.20	.001
Religiosity	0.09	0.02	4.33	.000
Education*Religiosity	0.02	0.02	1.42	.156

The results suggest that the educational level is not a significant moderator in the relationship between the religiosity and hedonistic present.

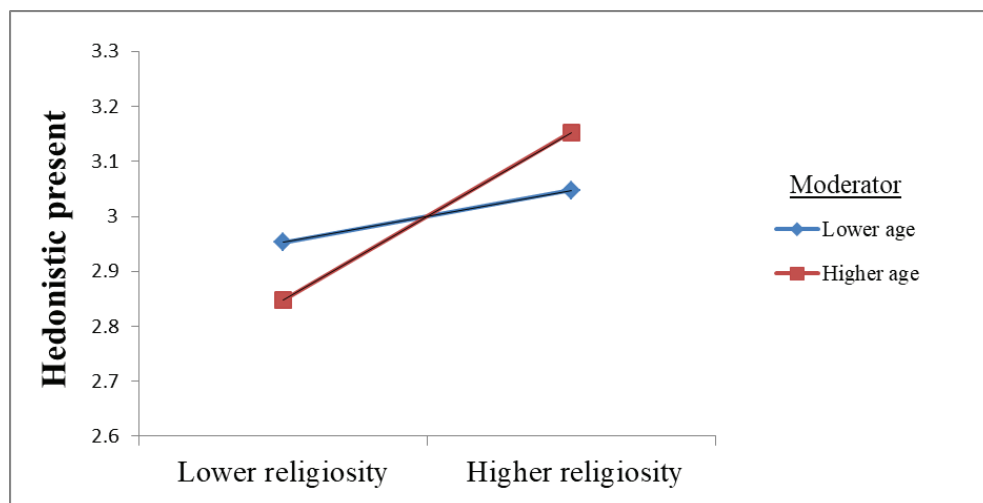
Table 7*Moderator effect of age on the relationship between religiosity and hedonistic present*

<i>Variable</i>	<i>Coefficient of moderation</i>	<i>Standard error</i>	<i>t</i>	<i>p</i>
Age	0.00	0.00	-0.12	.903
Religiosity	0.10	0.02	4.88	.000
Age*Religiosity	0.05	0.02	2.50	.012

It is shown that age significantly moderates the relationship between the religiosity and hedonistic present and it strengthens their positive correlation. This means that in older participants, the relationship with religiosity and hedonistic present is stronger while in younger participants the same relationship is weaker. These results are presented in the following graph.

Graph 1

Age (continuous variable) as a moderator in the relationship between religiosity and hedonistic present time perspective



In younger participants, the level of hedonistic present remains similar in both less and highly religious individuals, while in older participants the more religious ones are more hedonistically oriented toward the present.

In the next part of the results section, the moderator effects of educational level and age on the relationship between religiosity and fatalistic present orientation will be shown.

Table 8

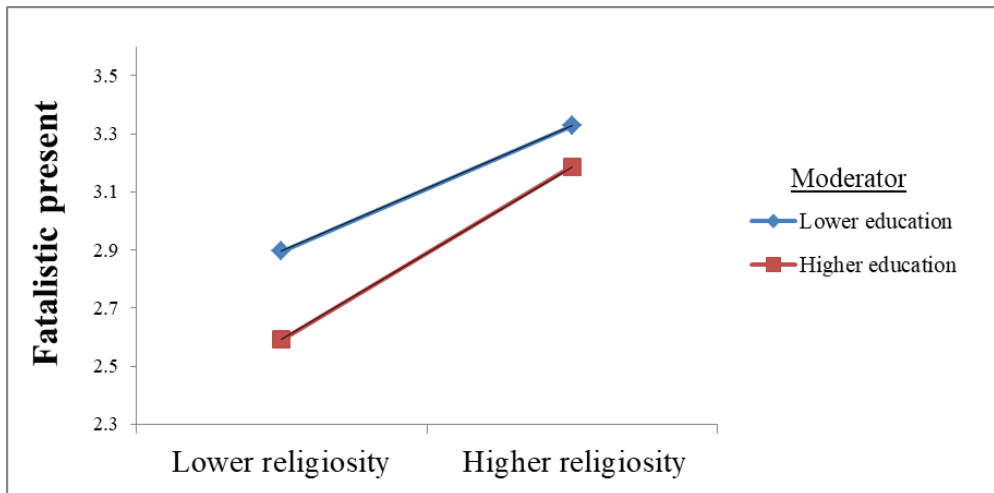
Moderator effect of educational level on the relationship between religiosity and fatalistic present

<i>Variable</i>	<i>Coefficient of moderation</i>	<i>Standard error</i>	<i>t</i>	<i>P</i>
Education	-0.11	0.02	-4.81	.000
Religiosity	0.26	0.03	9.23	.000
Education*Religiosity	0.04	0.02	1.97	.048

The results suggest that there is a significant moderation effect of education when it comes to the relationship between religiosity and fatalistic present orientation. The effect that the educational level has on this relationship is that it strengthens their already positive correlation which means that in more educated participants, the relationship between fatalistic present and religiosity is stronger while in less educated participants the same relationship is weaker. The results are also presented in Graph 2.

Graph 2

Educational level (categorical variable) as a moderator in the relationship between religiosity and fatalistic present time perspective



More religious participants with both lower and higher educational levels express similar results when it comes to orientation toward the fatalistic present. The difference between them in this orientation becomes greater when they are both low on religiosity. Participants with higher educational level and low religiosity express the lowest scores on this time perspective.

Lastly, the moderating effect of age in the relationship between religiosity and fatalistic present was also tested.

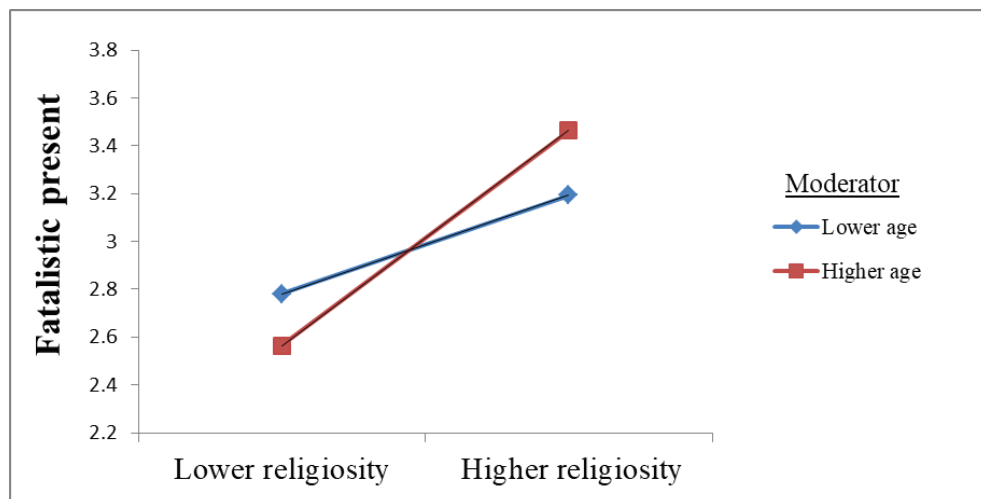
Table 9*Moderator effect of age on the relationship between religiosity and fatalistic present*

<i>Variable</i>	<i>Coefficient of moderation</i>	<i>Standard error</i>	<i>t</i>	<i>p</i>
Age	0.01	0.00	4.92	.000
Religiosity	0.33	0.03	11.62	.000
Age*Religiosity	0.12	0.03	4.22	.000

When it comes to the relationship between religiosity and fatalistic present orientation, it is shown that age significantly moderates it. The results are presented in the following graph.

Graph 3

Age (continuous variable) as a moderator in the relationship between religiosity and fatalistic present time perspective



Both older and younger participants with low religiosity express similar levels of fatalistic present orientation, but the increase in religiosity in older participants is followed by more drastic increase in fatalistic present. Older, more religious participants express greater orientation toward the fatalistic present. The results presented show that age strengthens an already positive correlation between religiosity and present fatalistic time perspective. This means that in older participants, the relationship with religiosity and fatalistic present is stronger while in younger participants the same relationship is weaker.

Discussion

The aim of this research was to examine and clarify the connection between religiosity and orientations toward the present, which is presented through hedonistic

or fatalistic present time perspective. The possibility of predicting these time perspectives based on religiosity and gender (as a control variable) was examined. When it comes to age and educational levels, their moderating roles in the relationship between religiosity and present time perspectives were also examined.

Most of the participants are religious (58.9% of the sample), while 41.1% of participants are nonreligious. Regardless of the results obtained with CRS-15 measure, 70.2% of participants identify themselves as Orthodox Christians, while the rest consider themselves as atheists. This suggests the difference between feelings of belonging to a certain religious group and being religious (in a manner of expressing ideological, experiential, cognitive and practical aspects of religiosity). This is not uncommon, since religious identification alone is related to lower levels of psychological distress, such as reduced depressive symptomatology (Koteskey et al., 1991; Ysseldyk et al., 2010), enhanced self-esteem (Talebi et al., 2009, as cited in Ysseldyk et al., 2010), and subjective well-being (Greenfield & Marks, 2007).

Religiosity expressed a tendency to decline with participants' age and educational levels, which is in accordance with some previous research. Most of the research suggest that as individuals age, they tend to become more religious (Krause, 2013; Moberg, 2005; Seifert, 2002; Wang et al., 2014) but some research shows that in highly religious people, religiosity used to increase with age, while in less religious it decreased as they got older (Hunsberger, 1985). The results obtained by Hunsberger could be used to explain the results in this research, since most of the participants were moderately religious or nonreligious (which suggests decrease in religiosity). However, since none of the research was longitudinal, precaution and further research on this matter is advised. Regarding the educational level, it was shown that in some previous research there was a negative correlation between religiosity and education (Meisenberg et al., 2012), but also between education and fatalistic and hedonistic present time perspectives (Guthrie et al., 2009; Sircova et al., 2015) and these results are replicated in this research.

Predictive model of hedonistic present was statistically significant, with religiosity as a positive significant predictor, which is in accordance with some previous findings where hedonistic present correlated positively with extrinsic religiosity (Przepiorka & Sobol-Kwapinska, 2018), but there were also some opposite results (Milfont et al., 2008). This research used the central dimension of religiosity which contains both intrinsic and extrinsic religiosity. These forms of religiosity are represented both through inner feelings of presence of something divine and holy (i.e., dimension of experience) and interest and knowledge about the religion and the need to present one's views (i.e., dimension of intellect) which some authors suggest is a form of instrumental usage of religion itself (Łowicki et al., 2018). Hedonistic present contains the need for novelty and sensation seeking behavior (Stolarski et al., 2015) and we can also assume that it refers to novelty in a form of religious experience, feeling of connection and unity with something divine and the need for new knowledge (religious). However, other research has found negative correlation between this time perspective with religiosity (Zimbardo & Boyd, 2015). Anyhow, the present hedonistic time perspective seems more complex than it was previously

thought, especially when we take into consideration the fact that this scale contains items that could be understood differently in regard to concerns about the future consequences, which was previously mentioned. This dimension correlates with happiness, positive affect and greater life energy, but also with more aggressive behavior and tendencies toward depression (Zimbardo & Boyd, 2015). These contradictory results suggest the existence of a double path by which hedonistic present orientation could affect happiness and its correlates (Cunningham et al., 2014), hence this kind of relationship could also be expected with religiosity.

Religiosity is a positive significant predictor of fatalistic present as well which is in accordance with previous results (Łowicki et al., 2018). This perspective relates to the belief that the future is predetermined and resistant to any kind of individual activity and that people are left to their own destiny (Zimbardo & Boyd, 2015). It seems logical that this time perspective is positively correlated with religiosity, which includes the experience and feeling of something divine, belief in the existence of immaterial, interest in religious subjects and both private practice and rituals within the religious community.

Lastly, it was shown that age is a significant moderator when it comes to the relationship between religiosity with both hedonistic and fatalistic present, amplifying their already positive correlation. In older participants, the relationship with religiosity and hedonistic present is stronger while in younger participants this relationship is weaker. As previously mentioned, this time perspective contains the need for novelty and sensation seeking (Stolarski et al., 2015) which could also mean religious experiences, religious knowledge, and feeling of connection to something divine. Given that religiosity rises with age in already highly religious individuals (Hunsberger, 1985), these results could suggest greater presence in the present moment simultaneously with the rise of the interest for religious experience and knowledge later in life.

In the case of the fatalistic present, both older and younger participants with low religiosity express similar levels, but the increase of religiosity in older participants is followed by more drastic orientation toward the fatalistic present. Some previous research results are in accordance with this finding and show positive correlation between fatalistic present and age (Chen et al., 2016), even though this direct correlation is not replicated in this research. Nevertheless, religiosity was found to positively correlate with the fatalistic present and it was shown that in older participants, this relationship is stronger.

Educational levels show significant moderating effects only in the relationship between religiosity and fatalistic present. It was shown that in more educated participants, the relationship between fatalistic present and religiosity is stronger while in less educated participants the same relationship is weaker. Some previous research studies have shown negative correlation between religiosity and educational levels (Meisenberg et al., 2012) and negative correlation between educational levels and fatalistic present time perspective (Guthrie et al., 2009; Sircova et al., 2015). These results could explain the ones obtained in this research which suggest the more drastic increase of fatalistic present in more educated participants which is accompanied by the increase of the religiosity in the individual.

Conclusion

This research aimed to explore the connection between present orientations and religiosity and succeeded in the attempt to explore these relationships and what might influence them. Religiosity was found to significantly predict both time perspectives, suggesting that hedonistic present orientation needs to be revised, since it can influence an individual's well-being in more than one way, as originally thought. Proposed moderators (age and educational level) were found to significantly moderate the relationship between religiosity and orientations toward the present, strengthening their positive relationship.

One of the suggestions for some future research involves including more different variables in the prediction model, since these models explained low percentage of variance of the criterion variables, even though they were statistically significant. This implies that the models should be complemented with more constructs. Moreover, other variables should be considered as moderators (e.g., gender) or mediators (e.g., subjective well-being) if the goal is to reach a deeper understanding of religiosity and its influence on individuals.

Research should also be careful whether the used instruments are adapted in the specific culture that they are applied to, which religion is dominant in the questioned culture and which characteristics of the dominant religion could be relevant for the research. Time perspective measurement and the formulation of certain items should be revised in future research. Also, validity and reliability of the religiosity scale should be tested in the future. Even though it showed good characteristics and results in this culture, this is the first time that this scale is applied in Serbian language.

Lastly, certain characteristics of the culture where the research is conducted that could be related to the orientation toward the present should also be considered. For example, the territory that this research was conducted on was inflicted with bombing and wars in the recent past (20-30 years ago). Also, this area is one of the former communist countries and the revitalization of religion is often experienced in such countries (Voicu & Constantin, 2012), so this should also be considered when addressing the problem since there are certain findings that suggest that this is also the case with Serbia (Radisavljević Ćiparizović & Vuković, 2020). It would be useful to take all these factors into account and direct some future research in that direction.

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Religioznost i orijentacija ka sadašnjosti

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Apstrakt

Cilj ovog istraživanja bio je ispitati da li je religioznost povezana sa orijentacijama ka sadašnjosti, da li može statistički značajno da ih predviđa i da li i na koji način uzrast i stepen obrazovanja ispitanika moderira ove odnose. Za prikupljanje podataka korišćena je Skala centralnosti religioznosti (CRS-15), Zimbardova skala vremenskih perspektiva (ZTPI) i upitnik koji je sadržao pitanja o sociodemografskim podacima kako bi se prikupile osnovne deskriptivne informacije o uzorku. Uzorak je činilo 648 ispitanika ženskog ($n = 453$) i muškog pola ($n = 195$), uzrasta od 18 do 70 godina ($M = 35.50$, $SD = 11.30$).

Oba prediktorska modela u istraživanju su značajna. Prvi značajni model objašnjava 4,1% varijanse hedonističke sadašnjosti ($R^2 = .04$, $F_{(2, 645)} = 13.90$, $p < .001$) sa religioznošću ($\beta = .20$, $p < .001$) kao statistički značajnim prediktorom. Drugi model objašnjava 14,7% varijanse fatalističke sadašnjosti ($R^2 = .14$, $F_{(2, 645)} = 55.48$, $p < .001$), sa polom ($\beta = .11$, $p < .01$) i religioznošću ($\beta = .38$, $p < .001$) kao statistički značajnim prediktorima. Rezultati su pokazali da postoji moderatorski efekat uzrasta na odnos religioznosti i orijentacija ka sadašnjosti, a efekat je takav da pojačava njihovu pozitivnu povezanost. Kada je u pitanju obrazovanje, ono ostvaruje moderatorski efekat samo na odnos između religioznosti i hedonističke sadašnjosti, pri čemu takođe pojačava njihovu pozitivnu povezanost. Rezultati ukazuju na to da bi koncept hedonističke sadašnjosti trebalo dodatno preispitati s obzirom da njene maladaptivne osobine proizilaze iz toga koliko je vođena zabrinutošću za budućnost, a neka prethodna istraživanja sugerišu dvostruki put kojim ova vremenska perspektiva može delovati na sreću i njene korelate.

Ključne reči: religioznost, orijentacija ka sadašnjosti, hedonizam, fatalizam

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