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[„Actually I am different.“
Subjective constructions of
ethnic identity in a migration
context and new ways in
psychological acculturation
research]

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Into the Black Box: The Knowledge Transformation Cycle.

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Abstract [English]

'the article deals with the thesis that traditional religious affiliations and beliefs are replaced by secular rationalism in modern societies. religious commitments in west germany have less declined since 1980 than could have been expected from former experience. the increasing number of people not belonging to a christian denomination and the partial decrease of participation in certain rites of church provide some minor support for further secularization in germany, but in general the impression persists that decline of religious attachments has at least slowed down. the analysis of recent data for east germany shows no significant change of the secular level reached in east germany. an international comparison shows that this remarkable low level of religious attachments in east germany may not be exclusively explained by the intervention of socialism. on the other hand, wide spread religious faith in the united states questions simple theories of secularization. some of these theories imply a notion of normal religious affiliation and belief that might not be appropriate in its assumptions. restriction of major christian churches to limited spheres of society, individual life and value systems may enable their persistence in differentiated modern societies. a problem could arise, however, in substantial conflicts between some tenets of churches and individual beliefs among their members.' (author's abstract)

Keywords: Ethnic identity, acculturation orientations, domain specificity

Abstract [Deutsch]

'gegenstand der untersuchung ist die these von einer fortschreitenden säkularisierung in modernen gesellschaften, die beispielsweise mit abnehmenden kirchgangshäufigkeiten in den 50er und 60er jahren belegt werden kann. neuere daten über kirchliche partizipation und religiöse grundeinstellungen im westlichen teil deutschland zeigen aber weniger abnahme, als es gemäß dieser these zu vermuten wäre. zwar ergeben der wachsende anteil der konfessionslosen und eine partielle verringerung der intendierten partizipation an bestimmten kirchlichen riten noch eine gewisse unterstützung für die 'säkularisierungsthese', es überwiegt aber der eindruck, daß in den letzten jahren eine