

(auch R Gesu) Abbot,N et.al.: Spiritual healing as a therapy for chronic pain: a randomized clinical trial, in: Pain 91, 79-89, 2001

Pain patients, 4 Gruppen, (eins und zwei zu viele F, 3 und 4 zu viele M) 8 weekly 30 minutes sessions, 5 healers (die pain schon erfolgreich heilten, aus Confederation of Healing organisations) vs 5 simulating healers (zählen von 1000 rückwärts), und dieselben 5 healers mit distant healing hinter einem Spiegel vs simul (keiner dort im Raum), SF 36 Lqual – phys social functioning, phys role limit, emot role limit, mh, vitality, pain, general health changes/MYMOP -2 symptoms which bother most, activity which is prevented/made difficult plus: general wb

alle 4 Gruppen haben nach 8 Wochen weniger Schmerzen, //SF 36 anx depr wb Gesu functioning mh usw alles gleich, keine systemat Diff zwischen healing und fake healing, distant und nah; kein Zusammenhang Verbesserung und Glaube an Wirksamkeit von healing, // healing Vp erleben change in pain, psychol effects, unusual exp, Nah healing heat, tingling, relax physiol, Fern nicht, //perceive effect of healing on pain/on anything else, Senkung von use of painkillers Nahhealing pos, /believed recipient of genuine healing Nahhealing echt und simulated pos, /fast alle: use of future healing ! /wäre distant fake nicht so pos wäre Nahhealing pos;

5,5 Punkte (1 sample, 2,5 Messung, 0,5 stat, **1,5 Interve**) **4 healing Gruppen (erfahrene healers, unklar ob christliche) –nah, nah fake, fern, fern fake –alle mit pain reduction, /Depr, anx, Lqual –emot soc phys mh –alles verbessert ; nah echt meist am besten, aber ns, dann fern fake ! Senkung of use of painkillers nah pos, fast alle: in Zuk wieder healing machen, nah-beide- glauben eher an echtes healing, erleben auch heat, relax, sleep besser, psychol besser, change in pain, /alle erleben unusual exp, /kein Zusammenhang healing und Glaube an Wirksamkeit**

(unter 5) **1,5 Interve - 4 healing Gruppen –alle mit pain reduction, phys Lqual pos, z.T. Senkung von painkiller-use, zweimal fake –healing, nah-echt am besten, dann fake-fern,s.o R Gesu**

(R Gl, Krim) Abbotts,J/Williams,R/Sweeting,H/West,P: Is going to church good or bad for you ? Denomination, attendance and mental health of children in West Scotland, in: Social Science and Medicine 58, 645-656, 2004

15 % none, ath agno; 11 J alt, Lehrer/parents beurteilen Kind – happy contented vs unhappy, anx worried, copes easily with new situations or people, sociable friendly vs solitary withdrawn; (parent Cr 60), depr - too tired to do things, trouble going to sleep stay asleep, unhappy, sad depressed, hopeless about future, nervous tense, worried too much about things; malaise -self und parent: sad unhappy low, nervous worried anx, irritable bad tempered, difficulty getting to sleep/ I get into fights/ teacher parent: even tempered, easy going vs irritable quarrelsome, helpful considerate vs bullies spiteful, accepts limits discipline control vs disruptive uncooperative disobedient/I get teased or called names, I get bullied //

selfesteem Rosenberg- bei K Kg pos, bei CoS ns neg; happy etc –K Kg pos, bei CoS ns neg; depr malaise dto, /fights und aggr – Kg bei K und CoS neg; CoS werden mehr bullied, (NichtKg-K schlechter als Nicht Kg-CoS) These: für CoS ist Kg Abweichung –(werden mehr bullied) , für K Norm –desh negativer;

6,5 Punkte (2 sample, 2,5 Messung, 1,5 mv, bei, Mediat, 0,5 stat) **Swg/happy –bei K Kg pos, bei CoS –nsneg, depr malaise –K Kg neg, CoS nsneg; Mediat being bullied –CoS mehr; Fremdbeurteilung R Gl**

6 Punkte (2,5 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **Kg bei K und CoS neg zu fights, aggression R Krim**

(R Gl, Gesu) Abbotts, J/Williams, R/Ford, G/Hunt, K/West, P: Morbidity and Irish Catholic descent in Britain: An ethnic and religious minority 150 years on, in: Social Science and Medicine 45, 3-14, 1997

Urban area um Glasgow, /srh, srh for age, long standing illness, limiting long-standing illness, symptoms, phlegm, angina/psychosom symptoms –headache, tension nverves sweat a lot feel tired difficulty sleeping muscular tension diff concentrating breathlessness palpitating worrying over every little thing indigestion stomach trouble faints dizziness trembling hands

K –at least one K-parent (junge und alte Kohorte), middle cohort –K is religious group in which Vp is born,

K(Ko von class sex) –srh ns(alte neg), srh for age nsneg(junge neg), long standing illness/limiting illness phlegm angina ns, mehr als 4 symptoms –mittel/alt pos, (von 27 adjusted odds rates 21 größer als 1, aber nur 2 sign); Sehprobleme Hörprobleme nspos (13:3 pos/nspos) Zahnersatz nspos(3:2), selfassessed disabled –pos, (alle zus: 7 pos, 11 nspos, 6 ns), waist to hip ratio jung nsminus, mittel pos, alt ns, /BMI –jung nsminus, ältere ns pos; systolic diastolic Bd neg, Lungenfunktion jung nspos, ältere neg, (plus Interaktionen-z.B. mittelalt –M höherer BMI, F niedrigerer) ältere K mehr smoke

7 Punkte (2 sample, 3,5 Messung, 1,5 mv, bei) **K leicht neg Gesundheitswerte, viel nsneg, wenig sign; z.T. Intera-mal nur M, mal nur F, mal nur manual oder nonmanual mal nur mit 18/38/58 wirksam; Seh/Hörprobleme disabled pos, waist to hip/BMI ns, Bd minus, Lungenfunktion ältere neg; R pos**

K(Ko von sex class) –anx/depr/phobias nspos, (alte pos) depr previous year pos (mittel alt) psychosomatic symptoms –pos, (ca 24 nspos/ 8pos, 8 ns, alle 20 adjusted odds ratios größer als 1)

5,5 Punkte (2 sample, 2 Messung, 1,5 mv, bei) **K mehr NAS Anx depr psychosom R Gl**

(R Gl Sm) Abdel-Khalek, A/Lester, D: Religiosity, health and psychopathology in two cultures: Kuwait and USA, in: MHR+C 10, 537-550, 2007

Muslim und Ami stud, 77 % F, what is your level of religiosity in general, your estimation of your mental health in general, /dto physical health; /optim- I expect things to get better in the future, misfortune keeps dogging me, /anx –my nerves are strained, -cogn/affective, subjective, somatic anx, /OCD –I wash my hands a great number of times, /death obsession –thinking about death preoccupies me, -death rumination/domination/idea repetition, Sm-ideen-I thought about killing myself, (Kuwaitis: mehr rel, weniger mh/phys health, bei allem negativer), religiosity –bei K: phys/mh, optim pos, pessim neg, anx neg, OCDns, death obsession ns, Smideation neg/ Amis: dto, anx ns neg,

6 Punkte (1 sample, 3,5 Messung, 0,5 stat, 1 Vergleich, bei) **in Kuwait und USA –self-rated rel pos zu PAS, neg zu NAS (4 pos, 2 ns) R Gl**

3,5 Punkte (1 sample, 1 Messung, 0,5stat, 1 Vergleich, bei) in Kuwait und USA –selfrated
rel neg zu Smideation R Sm

((R Anekd, R GI) Abdi, A et.al.: The Effect of Religion Intervention on Life Satisfaction and Depression in Elderly with Heart Failure, in: Journal of Religion and Health (2019) 58:823–832
Schiiten, 65 und älter, mit cardiovascular disease, LZ –Wood, Beck Depr;

Interve: 1 Reading verses from the Holy Quran Encouraging the elderly to read verses from the Qur'an and its translation; ' . ' Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.' It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise. 2 Read prayers and discuss the psychological effects of praying Encouraging members to say the Majir prayers in groups and also the prayers in the Maffatih al-Janan along with the translations, relaxation by prayers 3 Narrating the history of religious role models By presenting practical examples such as Prophet Ibrahim (AS), the Prophet Ya'qub (AS), Prophet Yusof, and Prophet Muhammad (PBUH), the Holy Quran wants the believers to follow their lead when encountering problems 4 Participation in religious programs Relationships and social links that resulted from the religious activities reduce anxiety and depression and prevent loneliness. Holy ceremonies such as the holy month of Ramadan, the Hajj, attending the Friday prayer service, pilgrimage of holy places, participation in the charity and support activities, and better social relations between the people and the believers. Frequent attendance in religious services such as mosques leads to a better life and an inner satisfaction and reduction in mental disorders 5 Repent and seeking forgiveness Some believe that the illness is due to their past immoral behaviors, i.e., a punishment by the God. These people believe that prayer, vow, repentance and charity will increase their tolerance toward the disease and the problems associated with it 6 Training and moral analysis of moral values Review

(unklar ob das Folgende auch gemacht wird: The spiritual caring services provided in this research included: 1. Creating trust, empathy and honesty between nurse and patient in order to establish a proper communication during the sessions; 2. Listening to their physical and psychological problems, concerns and fears more attentively; 3. Psychological support of patients; 4.

Strengthening the internal hope and strength of the subjects; 5. Using positive sentences and strengthening healthy and constructive thoughts; 6. Helping patients to find the meaning of their illness and to realize that no one of the events of life is beyond divine destiny. One who believes in the sovereignty of God over the whole world would consider the system of the world as a wise one and saves himself from the feeling of pessimism, emptiness and disappointment; 7. Providing the necessary facilities for religious ceremonies; 8. Encouraging the patients to say prayers and to read the Quran; 9. Squeezing and touching the hands of patients in order to create the necessary feeling of spiritual support in them; 10. Encouraging the patients to express their religious beliefs; 11. Encouraging the patients to visit religious clergies; 12. Encouraging the patients to accompany those with whom they feel relaxed; 13. Encouraging the patients to visit recreational places and to perform light exercises according to their physician; 14. Assuring the patients that the nurse is always available to them for mental and psychological support; 15. Repenting and seeking forgiveness from past sins and forsaking anger toward the sinners and perpetrators; 16. Encouraging the patients to listen to music, sing songs, go to theater, cinema, art centers, etc.; 17. Encouraging the patients to establish a friendly connection with others; 18. Encouraging the patients to always smile and to do their favorite hobbies; 19. Encouraging the patients to participate in religious services and social gatherings)

vor Interve LZ und Depr bei controls und Interve-Gruppe gleich, (Intervegruppe etwas jünger, weniger Hospitalisierung/nach Interve controls nsnegativer in LZ/Depr, Interve-Gruppe starke Verbesserung

(unter 5) **rel Interve, Inhalt unsicher (Mischung rel und andres evtl) –Lz steigt, Depr sinkt klar, Minisample**

Abernethy, A et.al.: Religious coping and depression among spouses of people with lung cancer, in: Psychosomatics 43, 456-463, 2002

You have been through a great deal of stress since this began. How do you cope with your situation ? How do you keep from getting (more) depressed, sad, or discouraged ? –
Do your rel beliefs or activities help you to cope, How ? examples ? und rating auf visual analog scale helpfulness of rel beliefs activities,
rc zu: perceived control ns minus, self efficacy ns, social interaction pos, instrum support neg, perceived ss ns, (Cr 48,53, 66) sat with support ns pos, (seltsam) Depr ns//mv rc auch ns (demogr, cancer stage, control efficacy support), Intera: wer mittelviel coping macht hat weniger Depr(11-6-9,8 von low to high rc)
(unter 5) **subj helpful rc hilft kaum vs Dep –low rc Depr 11 –dann 6 –dann high rc 9,8; perceived control ns, soc intera pos, instrum support neg, perceived support ns sat with support nspos**

Abraido-Lanza, A et.al.: En las Manos de Dios: Religious and other forms of coping among Latinos with arthritis, in: Journal of Consulting and Clinical Psychology 72, 92-102, 2004
90 % F; able to control pain and continue daily tasks despite pain (e.g., “How certain are you that you can continue most of your daily activities?,” “How certain are you that you can keep arthritis pain from interfering with the things you want to do?” willingness to accept the illness, and feelings of worth despite illness (e.g., “I am content with the things I can and cannot do”; “I have a hard time adjusting to the limitations of my illness”; “My health makes me feel inadequate”), Index of Affect, (Andrews & Withey, 1976; Campbell, Converse, & Rogers, 1976). eight-item semantic differential scale assesses feelings about life as a whole (e.g., boring–interesting, enjoyable–miserable), //I seek God’s help. I pray to God it won’t last long. I try to find comfort in my religion I pray for the pain to stop .I rely on my faith in God. I put my trust in God -5,3 auf Skala 1-6 ! //
rc –self efficacy ns, acc of arthritis ns, pain ns, Depr ns, psychological wellbeing pos;

(unter 5) **rel coping ns zu pain, Depr, pos zu psy wb**

Abramowitz, J et.al.: Association between Protestant religiosity and obsessive-compulsive symptoms and cognitions, in: Depression and Anxiety 20, 70-76, 2004

Nur P

Messung: responsibility, impo of thoughts, control of thoughts, threat estimation, tol of uncertainty, perfectionism, (eher keine OCDmessung –Wichtigk von Gedanken, Kontrolle von Gedanken, Verantwo für Pos Neg ist wichtig, aversive events sehr bedrohlich, keine absolute Sicherheit, Fehler nicht tolerierbar) //bothered or stressed by: washing, checking/doubting, obsessing, mental neutralizing (Cr 34), ordering, hoarding/
Rel - Strength of rel affiliation, strength of rel beliefs, strength of agreement with teachings of rel, / rel – Depr /Angst minus –agno/ath etwas weniger als moderately rel, mehr als highly rel, Rel – checking, hoarding, neutralizing ordering ns pos, obsessions pos, washing pos, ath gleich moderate, Bonferroni –alles bis auf washing ns / tol for uncertainty – ath mehr, threat

estimation ns, control of thoughts ath weniger, impto of thoughts pos , responsibility ath weniger, perfectionism ns,/unklar ob mit Ko von Depr (bei Signberechnung)

(unter 5) **Angst Depr minus, nur P, rel zu OCD ns, nur washing pos, ath und moderate rel weniger tol of uncertainty, weniger control of thoughts, impto of thoughts mehr, responsib ath weniger (unklar, inwiefern das OCD ist)**

(R Ableitung, Gl) Abramowitz, J et.al.: Religious obsession and compulsions in a nonclinical sample: the Penn Inventory of Scrupulosity (PIOS), in: Behavior Research Therapy 825-838, 2002

I worry that I might have dishonest thoughts I fear that I might be an evil person. I fear I will act immorally I feel urges to confess sins over and over again. I worry about heaven and hell. I worry I must act morally at all times or I will be punished. Feeling guilty interferes with my ability to enjoy things I would like to enjoy. Immoral thoughts come into my head and I can't get rid of them I am afraid my behavior is unacceptable to God I fear I have acted inappropriately without realizing it. I must try hard to avoid having certain immoral thoughts. I am very worried that things I did may have been dishonest. I am afraid I will disobey God's rules/laws I am afraid of having sexual thoughts I worry I will never have a good relationship with God. I feel guilty about immoral thoughts I have had. I worry that God is upset with me I am afraid of having immoral thoughts. I am afraid my thoughts are unacceptable to God// 2 Teilskalen –fear of sin, fear of God; ((viel thoughts, sehr viel worry anx, wenig Vergebungsidee, Schuld, kein gnädiger Gott))

13 % ath, 21 Juden, 58 M, Maudsley Obsessional Compulsive Inventory
a 30-item Washing (9 items), Checking (9 items), Doubting (7 items), and Slowness (7 items).//PIOS - how strongly do you hold your rel beliefs pos, Maudsley pos (doubting checking eher, washing slowness nicht) anger ns, //low rel –J fear of sin pos, K ns minus, P minus; fear of God – J ns, P K minus;

(unter 5) **Religiöse Art von scrupulosity pos zu rel (Stärke des Glaubens, nicht Inhalt) ! / zu weltlichem Zwangsverhalten nur teilweise; bei J und K fear of sin bei low rel gleich high rel; bei P bei high rel mehr; bei fear of God –J ns, KP bei high rel mehr;**

Abu-Raiya,H: Religion as problem, religion as solution: religious buffers of the links between religious/spiritual struggles and well-being/mental health,in: Quality of Life Research 25, 1265–1274, 2016

Landmark Spirituality and Health Survey (LSHS) 2014, rr 50, only participants who had experienced at least one life stressor in the last 18 months - 71 % (2140) 51 J, no aff 12, ath/agno 5, other 26 % ?,

12 undesirable life events -, separation, or divorce, serious illness or injury of family member (38 %), trouble with family members (36.3 %), death of a close friend (34 %), moving to a new residence (23.3 %), and death of an immediate family member (22 %).

identify the most stressful event experienced in the last 18 months, “Please think about the specific event you just identified. To what extent have you responded to this event in each of the following ways: Not at all (1), a little bit (2), somewhat (3), quite a lot (4), a great deal (5)?” 15-item version scale- five types of r/s struggle: divine (e.g., “Felt as though God had abandoned me”), demonic (e.g., “Worried that the problems I was facing were the work of the devil or evil spirits”), interpersonal (e.g., “Was concerned that other people did not respect my religious/spiritual beliefs”), moral struggle (e.g., “Worried that my actions were

morally or spiritually wrong’), and ultimate meaning (e.g., ‘Felt as though my life had no deep meaning’)((es fehlt doubt))

rel commitment Duke -3 Items, My religious beliefs are what lie behind my whole approach to life

Life sanctification., ‘I feel there is something of me that is sacred’ 3 Items;

religious support subscale of the RCOPE -3 Items, e.g., ‘Sought God’s love and care’)

Religious hope 3 Items (e.g., ‘My religious or spiritual beliefs help me see that things will turn out well in the future’) Depr -8 Items CES-D; happiness -3 Items -, In general, I consider myself a very happy person.’

r/s-struggle -1,45 (Skala 1-5), r/s-struggle –ns zu rel hope/commitment, pos zu rel support, depr –r/s-struggle pos, rel support neg, rel hope neg, rel commitment neg, happiness –r/s-struggle neg, rel support/hope/commitment pos;

mv –demogr, marital status –zu depr: denom ns, r/s-struggle pos plus jeweils rel support ns, rel hope ns, rel commitment ns; zu happiness –denom ns, r/s-struggle neg, plus jeweils rel support ns, rel hope pos, rel commitment ns;(mv wirken support, hope, commitment nicht mehr) Intera: Korrel r/s-struggle zu depr bei viel rel commitment schwächer; Korrel r/s-struggle zu happiness bei viel rel hope/support/commitment weniger negativ (Figure für hope: ns)

7,5 Punkte (2 sample, 3,5 Messung, 1,5 mv, Intera, 0,5 stat) **r/s-struggle –wenig da, ns zu rel hope/commitment, pos zu rel support, depr, neg zu happiness; rel support/commitment/hope pos zu happiness, neg zu depr; mv –demogr, rel pref, r/s-struggle plus Einzelitem plus dessen Interaktion –dann support, hope, commitment ns; rel hope/support/commitment puffert neg Wirkung von r/s auf happiness(ganz), rel commitment (hope nsneg auch) puffert –senkt -Korrel r/s zu depr teilweise**

Acevedo,G et.al.: Is it really religion ? Comparing the main and stress-buffering effects of religious and secular civic engagement on psychological distress, in: Society and Mental Health 4, 111-118, 2014

Survey of Texas Adults, rr 37, 25 Hi (aber gewichtet, repräs für Texas) ‘In the past 30 days, how often did you feel: so sad that nothing could cheer you up, nervous, restless or fidgety, hopeless, that everything was an effort, worthless?’/

How often do you attend religious services?’ and ‘How often do you take part in the activities and organizations of a church or place of worship other than attending services?’/ frequency of prayer, individual Bible study, reading religious materials, and consuming religious media./ volunteering for 13 different types of community activities in the past 12 months, including voting behavior; contact with the government; volunteer work in the area of health; education or tutoring; human services; environment or animal welfare; public or societal benefit; recreation or coaching; arts, culture, humanities, or public television or radio; work-related organizations; political organizations or campaigns; youth development or mentoring; any other volunteering./ Neighborhood disadvantage, perceived severity of neighborhood problems, including crime, noise, and dirtiness./

nur mv (demogr, srh) Kg ns minus, private rel pos, volu ns minus (Kannib)/Intera: mehr org rel –Wirkung von financial hardship auf distress sinkt; ähnl volu; priv rel nicht//bei neighborhood –priv rel und org rel puffern, volu nicht;

6,5 Punkte (2,5 sample, 1,5 Messung, 2 mv/Intera, 0,5 stat,) **Kg ns zu distress, priv rel pos, (Kannib), Intera: mehr Kg –weniger distr-Wirkung von financial hardship und neighborhood deterior, priv rel puffert nur bei neighborhood det**

Acuff,G/Gorman,B: Emeritus professors: the effect of professional activity and religion, in: Sociological Quarterly 9, 112-115, 1968

(unter 5) Religious philosophy very impo personally, LnT, identified with some religious communion vs nix davon –PIL pos

Aday, Ronald: Belief in afterlife and death anxiety: correlates and comparisons, in: Omega 15, 67-75, 1984/85

90 M 91 F, 16 Neger, students, alle P, Kimitgliedschaft ns minus zu Todesangst, Kg 40-64 - 54 zu Tangst, intensity of rel beliefs 43-57-52 ns kurvi eher, aber Rel senkt Tangst, //edu eher pos zu LnT, inc ns,

(unter 5) **Todesangst –Kimitgliedschaft nsneg, Kg und intensity of beliefs kurvi Buckel asymmetrisch neg;**

((**Aghababaei,N:** God, the good life and HEXACO: the relations among religion, subjective well-being and personality, in: MHR+C 17, 284-290, 2014

Iranische Studenten,

Intrinsic religiosity -My whole approach to life is based on my religion." Extrinsic-personal religiosity "What religion offers me most is comfort in times of trouble and sorrow."extrinsic-social religiosity "I go to the mosque or religious community mainly because I enjoy seeing people I know there.//How interested are you in religion //I Ep interest pos zu Lz, Happiness – auch mv bei Ko von Pers !, , //interest, I und Ep –pos zu A, C etwas, N ns, humility pos, O E ns;

HEXACO: OpennessAesthetic appreciation –Inquisitiveness Creativity

Unconventionality –ExtraversionSocial self-esteem Social boldness Sociability Liveliness

Agreeableness Forgiveness Gentleness Flexibility Patience

Conscientiousness Organisation .Diligence .Perfectionism .Prudence .

Emotionality Fearfulness .Anxiety .Dependence .Sentimentality

Honesty-Humility

Sincerity Fairness Greed avoidance Modesty

5,5 Punkte (1 sample, 3 Messung, 1 mv Pers, 0,5 stat) **mv Pers I rel interest Ep pos zu happiness Lz//rel interest, I und Ep –pos zu A, C etwas, N ns, humility pos, O E ns));**

((**Aghababaei,N/Arji,A:** Well-being and the HEXACO-Model of personality, in: Personality and Individual Differences 56, 139-142, 2014

Big Five zu Lz Happy –alle pos, sogar O, (Perser) bei HEXACO: O ns, C nur Lz, E stark pos, emotionality nicht so stark neg, honesty-humility ns, A pos; (Big Five stärkere Korrel als HEXACO bei Lz//zu Ryff –Big Five alles pos (6 Items) , HEXACO auch, etwas schwächer;

Lz Diener: ACE pos, HEXACO alle außer humility pos; //bei Ryff HEXACO evtl stärker (E und C)

Hintergrundwissen 6 Punkte (1,5 sample, 3 Messung, 1 mv, 0,5 stat) Big Five –Lz happy Ryff alle pos, HEXACO etwas schwächer, honesty/humility ns,

Aghababaei,N/ Blachnio, A: Purpose in life mediates the relationship between religiosity and happiness: evidence from Poland, in: Mental Health, Religion & Culture, 17, 827-831, 2014

Polnische Stud,

The 14-item Religious Orientation Scale-Revised (Hill, 1999)- adaptation of Allport and Ross's (1967) scale -intrinsic ("I enjoy reading about my religion"), extrinsic personal ("I pray mainly to gain relief and protection") and extrinsic social ("I go to church because it helps me to make friends") religiosity. A seven-item scale of purpose in life from Ryff. A sample item is "I have a sense of direction and purpose in life".

The four-item Subjective Happiness Scale (SHS; Lyubomirsky & Lepper, 1999) was used as a measure of global happiness. A sample item is "In general I consider myself: 1 = Not a very happy person to 7 = A very happy person".

I pos zu Lz Diener, happy, purpose in life, Ep pos zu Lz, Es neg zu purpose; purpose als Mediator- behauptet, nicht klar gezeigt

(unter 5) **I pos zu Lz happy purpose, Ep pos zu Lz, – purpose mediiert Korrel zu Lz happy, nicht klar gezeigt**

Aghababaei,N /Blachnio,A/Arji,M/Chiriforoushan,M/Mohammadtabar, S: The relations among well-being outcomes, religiosity, and personality, in: Polish Psychological Bulletin 46,460-468, 2015

iran Studenten und adults, (O pos/ns zu happy, pos zu I) I Ep Es pos zu happy bzw alle drei ns; **mv Pers (HEXACO)** –E soc pos zu happy, I und Ep ns !; //study 2: iran Stud und polnische Stud – O pos zu Lz Diener, happy, Swg, A ns, Emotion ns !, //Polen I –happy Lz pos, Swg ns; // Iran: O pos zu Lz happy Swg, ACE pos, Em neg; I –happy ns pos, Lz pos, Swg pos; //mv Iran: E soc pos zu Lz/happy, (obwohl biv ns !), I pos zu happy// **mv Polen** : I –Lz und happy pos, Ep Lz pos (evtl: I E in Islam anders als bei Christen)

study 3 –iran und poln Stud, (Polen: O pos zu I, Lz happy Ryff 4 von 6,), Polen: I –Lz happy Ryff alle außer autonomy pos, //Iran: (O pos zu Ryff, Lz happy ns, I pos) I –happy ns, Lz pos, Ryff außer autonomy pos, //Iran – **mv Pers** : I und Ep pos zu purpose; (Rest –I zu 7 Items ns) /**Polen**: I –growth und self-acc pos, Ep –Lz pos, E soc purpose, pos relations, pers growth, autonomy pos ?(biv neg !),

study 4 –iran Stud, "I try hard to live my life according to my religious beliefs" and "I enjoy reading about my spirituality and/or my religion." O pos, emot/N ns, Lz ns pos, Ryff alle 6 pos; / **mv Pers Big Five** rel nur pos zu purpose (7 andre ns anscheinend)

6,5 Punkte (2 sample, 3 Messung, 1 mv Pers, 0,5 stat) **wenn mv Pers –kaum noch Korrel Rel –PAS da im Iran, in Polen I –Lz happy pos, Ep Lz pos, I happy pos; biv stark (I –Lz happy Ryff), biv ns –mv pos :E soc; im Iran bei mv Pers schwächer/Swg ns,**

Aghababaei, N/Blachnio, A/Arji, A/Chiriforoushan, M/Tekke, M/ Mehrabadi, A: Honesty–Humility and the HEXACO Structure of Religiosity and Well-Being, in: Current Psychology 35, 421-426, 2016

2 polnische, 2 iranische, ein Malayensample, intrinsic -My whole approach to life is based on my religion”), extrinsic-personal (“What religion offers me most is comfort in times of trouble and sorrow), extrinsic-social (“I go to the church/mosque or religious community mainly because I enjoy seeing people I know there”) I pos zu E A C O, Emot ns, honest pos //O oft pos zu happy Lz Swg, //E stark pos, ACO nicht immer, emot nicht sehr neg, humility hier pos,

Hintergrundinfo –7 Punkte (2,5 sample, 4 Messung, 0,5 stat) **I zu E AC O pos, emot ns, honest pos, /zu PAS –alle pos (E stark, Rest, auch O und honesty –mäßig, emot etwas neg;))**

((R Gl, help,pos)) Aghababaei, N/Mohammadtabar, S/Saffarinia, M: Dirty dozen vs the H-factor: comparison of the dark triad and honesty-humility in prosociality, religiosity and happiness, in: Personality and Individual Differences 67, 6-10, 2014

Vp aus Unternehmen Teheran, Prosocial Personality Battery -social responsibility, empathy (including empathic concern, perspective taking, and personal distress), mutual moral reasoning, other oriented reasoning and selfreported altruism.

I –prosoc pos, happiness ns, Macchiavellism neg psychopath neg narcissism neg, 0 E ns, A C pos, N pos ,honest hum pos, (Teile davon: sincere fair pos, greedavoidance modesty ns) , E personal - identische Korrelationen wie I; mv (Ko von happy, HEXACO, Macch, psycho, narciss) - I pos zu prosoc; E pers auch;

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **I pos zu prosoc, auch mv, E pers dasselbe, E soc ns /I neg zu Macchivellism, narcissism, psychopathic, R help**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **I und E pers ns zu E O, ACNpos; R pos** (unter 5) **I E pers ns zu happiness,pos zu N R Gl))**

((Aghababaei, N/Sohrabi, F/Eskandari, H/Borjali, A/Farrokh, N/ Chen, Z:: Predicting subjective well-being by religious and scientific attitudes with hope, purpose in life, and death anxiety as mediators, in : Personality and Individual Differences 90, 93-98, 2016

iran Studenten, Attitudes toward Science and Technology Scale (AST) different aspects of how people perceive the role and function of science and technology in society. It explores their possible trust, interests, and support. A item is “Science and technology can solve nearly all problems”.- pos zu Muslim attitudes, I ns Ep pos// intrinsic (“I enjoy reading about my religion”), extrinsic personal (“Prayer is for peace and happiness”), and extrinsic social (“I go to the mosque or religious community mostly to spend time with my friends”) //happiness – Muslim attitudes towards rel pos, I ns, AST ns, E pos !//Lz, self-esteem, Sinn, hope –Muslim att, I E AST pos, T-angst: Mu und Ep pos,

Path: Muslim att /I E/ ATE via Sinn T-angst hope –zu SWB (Lz, happy, Swg)

6,5 Punkte (1 sample, 4 Messung, 1 Mediation, 0,5 stat) **Wiss glaube pos zu rel, /rel pos zu Lz, happy, Swg, hope , Tangst /Mediation durch Sinn Tangst hope, nicht mv, Muslime))**

((Aghababaei,N/Tekke,M :The Relations among Well-Being Outcomes and Motives, Religiosity, and Personality Factors in Malaysian Muslim University Students

Article in Health · October 2014

Malaysische Muslime, gratitude to God – O ns, Emot pos, E A ns, C pos, A pos, Hon pos;

Swg pos, Lz ns pos, Happy neg; Intrinsic – O Emot ns, Rest pos, happy Swg Lz pos;

Nach Ko von Pers –I ns, grat pos zu happy, (I unklar zu happy)

5,5 Punkte (1 sample, 3 Messung, 1 mv Pers, 0,5 stat) **I –happy, Lz Swg pos; gratitude to God –Swg pos, Lz nspos, happy neg; mv Kannib –anders, grat –Emot pos, E A ns; I –Emot ns, Rest pos))**

((Aghababaei,N /Wasserman,J/Nannini,D: The religious person revisited: cross-cultural evidence from the HEXACO model of personality structure, in: Mental Health, Religion & Culture 17, 24-29, 2014

Iran/USA-students, Iran 65 % M, USA 38 %; spir/rel - “I try hard to live my life according to my religious beliefs” and “I enjoy reading about my spirituality and/or my religion.” 6

Items, religiosity –USA: honesty/hum pos, emot/A/C pos, O ns; Iran dto, außer Emot ns;

mv (gender, Pers)- honesty/hum pos, E Iran pos, A Iran pos, C USA pos, O Iran neg, USA pos

(unter 5) **HEXACO zu religiosity - –N und O unsicher, Rest -E C A honest pos – in USA und Iran))**

((Agrawal;M/Dalal, A: Beliefs about the world and recovery from myocardial infarction, in: Journal of Social Psychology 133, 385-394, 1993

Hindupatienten, Glaube an Gott und Karma und an deren Hilfe bei recovery pos zu expectation of recovery,perceived recovery, ns zu medical recovery und mood(außer: Gottes Hilfe bei reco und Gl an just world pos zu medical reco), Glaube dass Gott Urs von Kr ist-recov subj und medical neg,Rel stärker zu subj als zu Arzt-einschätzung von recovery

Andre Rel – aber evtl: Gott als Ursache für Kra neg, als Urs für Hilfe pos, stärkere Wirkung auf subj als auf Arzt-obj-Einschätzung von Kra

(unter 5) **Rel stärker zu subj recovery als zu medical recovery/mood (dazu nur Gottes Hilfe bei recov und just world) Glaube dass Gott Ursache der Krankheit ist –recov neg,**

Ahmed,S/Naeem,S: First rank symptoms and diagnosis of schizophrenia in developing countries, in: Psychopathology 17, 275-278, 1984

Diff UK-Saudiarabien Pakistan – nicht UK anders als die zwei anderen, 4 von 11 symptoms ns, Paki mehr Stimmen, thought insertion, SA mehr made affect, made impulse made volition Defin von Schizo je nach Kultur schwer, (was gilt als normal) –zwischen 24 und 71 % symptoms –Sri Lanka- UK

(unter 5) **Schizo interkulturell wenig verschieden, Definitionsprobleme**

(R help, Gl) Ai,A: Character Strengths and Deep Connections Following Hurricanes Katrina and Rita: Spiritual and Secular Pathways to Resistance Among Volunteers, in: JfSSR 52, 537-556, 2013

No pref 8, ath 3

VP sind volu Helfer bei Hurricane Katrina/Rita –von Schule aus, 88 % F, 54 Neger

Self-Report Altruism Scale (Rushton, Chrisjohn, and Fekken 1981),

(e.g., giving money to charity, donating blood, volunteering,) spir support Ai et.al. 2005

prayer coping s.o.-aber in Bezug auf Hurricane, plus 4.Item: praying with others to cope with hurricane

Strength of faith : altr pos, opti hope pos emot nach Hurricane pos, Depr neg emot nach H – ns(dto spir support und prayer –Ausn : altr hier ns pos)

5 Punkte(1 sample, 3,5 Messung, 0,5 stat) **faith prayer sp supp- pos zu PAS , ns zu NAS R Gl**

(unter 5) **Altruism pos zu strength of faith, nspos zu spir support, prayer R help**

Ai,A/Dunkle,R/Peterson,C/Bolling,S The role of private prayer in psychological recovery among midlife and aged patients following cardiac surgery, in: Gerontologist 38, 591-601, 1998

Bypass OP –VP; ein Jahr nach OP /Depr einen Monat nach OP, Relmessung in T2 – impo, used to cope with problems in Bezug auf OP: Kg, Teiln an church activities, having faith in God, praying for guidance and strength,

Gebet die häufigste der nonmedical helpseeking-strategien, /Gebet während des einen Jahrs: bei denen mit poor health vor OP weniger, bei Depr in Monat 1 ns pos, /mv (Gesu, Depr 1 Monat, ss,fatigue,angina, Kurzatmigkeit)-Gebet neg zu jetzigem distress SCL gesamt; /unsicher :sought help in prayer oder used prayer for guidance and strength to cope with OP-Problemen,

5 Punkte (1 sample 1,5 Messung, 1,5 mv, 0,5 stat, **0,5 retrosp**) **Gebet –bei Vp mit poor health vor OP weniger, bei Depr nach 1 Monat nspos, zu jetzigem distress neg (Ko von Gebet vorher) –SCL, mv, retrospektiv**

(auch in R Gesu) Ai,A/Ladd,K/Peterson,C/Cook,C/Shearer,M/Koenig,H: Long-term adjustment after surviving open heart surgery: the effect of using prayer for coping replicated in a prospective design, in: Gerontologist 50,798-809, 2010

OP-VP T 1 vor OP, T 2 -30 Monate nach OP , prayer coping vgl. 9/11, will use prayer to cope with difficulties and stress..bei cardiac surgery) , 14 Item Brief rel/spir coping scale, (pos rc 11,9, neg rc 1,2 –eher pos zu rel Items) reverence,vgl Ai et.al 2009. (ohne peace, mit serving others), //Krankh items ns zu rel Items, (außer: comorbidity –private rel, pos und neg rc plus), //

Depr vor OP: neg rc plus; Angst vor OP: rel reverence, neg rc plus; optim vor OP: neg rc minus; hope vor OP: neg rc minus; //T 2 Depr – rel und sec rev, pos und neg rc plus//T 2 Angst – nur neg rc plus; //mv (demogr, Krankh, alle rel Items, optim hope, T 1 Depr Angst optim hope ss) - Depr T2: prayer coping minus, public rel ns, private ns pos, subj relness ns minus, rel reverence plus, secu rev ns, pos rc ns plus,neg rc ns minus !, //Angst T 2 (mv s.o.) : prayer coping, public,private rel ns, subj relness minus, rel rev plus, neg rc ns minus !,//rev (rel und sec)– stark zu pos rc und andern rel Items, mittel zu neg rc,

8 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **neg rc pos zu Angst/Depr und neg zu optim, hope (biv), Panel rel sec rev, neg rc und pos rc pos zu Depr/Angst nur neg rc plus; mv –Depr -prayer coping minus, rel rev plus, Rest ns (starker Kannib, wertlos) //Angst – subj rel minus, rel rev plus // neg rc sehr selten, aber wirksam; rev stark zu rel Items,**
(unter 5) **Krankh(3 Items) ns zu rel (Ausn: comorbidity –private rel, pos rc neg rc plus)**

Ai,A/Park,C/Huang, B/Rodgers,W/Tice,T: Psychosocial mediation of religious coping styles: a study of short-term psychological distress following cardiac surgery,in: Personality and Social Psychology Bulletin 33, 867-882, 2007

Vp vor cardiac surgery 2 Wochen und 2 Tage vor OP, 36 Tage nach OP, no pref 10, /rc – pos: rel forgiveness, seeking spir support, collab coping, spir connection, rel purific, benevolent rel appr,/neg – spir disco, punishing God reappr, interpers rel disco, demonic reappr, rel focus, reappr of Gods powers, -used with regard to distressing circumstances in life, /30 % attr, /public rel /impo – pre und post(T1 und T3) OP Depr/anx ns, private rel – dto (postop D pos), public rel –(zu T 2) hope pos/ns pos, private rel –hope ns, impo –hope pos; //pos rc (T 2)– ns zu Depr vor/nach; pos hope; neg rc (T 2) – Depr anx pos vor/nach, hope neg//pos rc ns zu neg rc//neg rc ns zu public private impo /public private rel T 1 pos zu ss T 2,/pos rc T 2 –hope und ss T 2 pos// hope und ss T2 neg zu T3 depr anx, SEM –allg rel pos zu pos rc pos zu hope und ss neg zu Depr anx/ neg rc –neg zu ss/hope, pos zu depr anx; Depr anx T1 pos zu neg rc T2
7,5 Punkte(1 sample, 3 Messung, 1 mv ,0,5 stat, **2 Panel**) **Korrel cross-section und Panel gleich, rel ns zu Depr anx (außer neg rc -pos) rel pos in Panel zu hope, ss; (und beide neg zu Depr anx T3)/ SEM: vielleicht: indir Wirkung von rel T 1 (priv public impo)–zu pos rc zu hope/ss (alle T2)–neg zu depr anx(T 3) **Depr anx T 1 pos zu neg rc T2 neg zu ss/hope T2 ,und direkt neg zu depr anx,neg rc ns zu rel/pos rc****

Ai,A/Peterson,C/Bolling,S/Koenig,H: Private prayer and optimism in middle-aged and older patients awaiting cardiac surgery,in: The Gerontologist 42, 70-81, 2002

Vor cardiac OP T1 14 Tage, T 2 ein Tag-hier Optimism-messung LOT, prayer impo in my life, does not help me to cope with difficulties and stress in my life,(über 70 pos) I will use prayer to cope with diffic und stress associated with my cardiac surgery(über 70),

prayer types- reading relevant book/reciting memorized prayers, making an informal conversation with God, addressing the accomplishment of spiritual or material needs, meditating thinking about or experiencing the divine, including hearing Gods voice/ religiosity – Kg,impo of going to church,people in rel agency help, att at other activities; private prayer, watch rel TV, read rel books, ask others to pray for VP,subj rel involvement – impo und degree of relness,

Optimism – orthodox minus (5 VP), no aff 27 VP -minus, P/K/J(9 VP) pos

mv mit Lz Depr Angst psy wellbeing Gesu und 4 rel Items zu Optim !! natürlich ns, aber prayer for coping trotz allem pos !! (bei Ko von 5 prayer Typen, die alle ns minus sind)

(unter 5) **Panel prayer for coping pos zu optimism, fragwürdig,Überko/Kannib**

Ai,A/Peterson,C/Tice,T/Bolling,S/Koenig,H: Faith-based and secular pathways to hope and optimism subconstructs in middle-aged and older cardiac patients, in: Journal of Health Psychology 9, 435-450, 2004

Cardiac OP patients, 2 Wochen vor OP (prayer is impo in my life, it doesn't help me to cope with difficulties and stress in my life, I will use prayer to cope with diff und stress associated with my cardiac surgery), religiosity (impo und srr), emot distress –CESD STAI) und kurz vor OP (hope optimism),/rel –Depr und Angst ns minus, optim ns pos, pessim ns, hope pathway ns, hope agency ns pos; prayer: Depr anx ns, optim pos, pessi ns neg, pathway ns, agency pos, SEM – prayer pos zu agency und optim, ns zu Depr anx; religiosity ganz ns (indirect via prayer)

5 Punkte(1 sample, 3 Messung, 0,5 stat, 0,5 mv) **rel zu NAS ns, zu PAS z.T. pos (optim)**

Ai,A/Tice,P/Peterson,C/Huang,B: Prayers, spiritual support, and positive attitudes in coping with the September 11 national crisis, in: Journal of Personality 73,763-792, 2005

Spir support –I have an inner resource from my spir relship with God (oder Maria Jesus, Buddha usw) that helps me face difficulties, I experience love an caring of God on a regular basis,)

I often sense a secure unification with God at my heart,care from God provides me with peace and contentment in uncertainty,

I have exp a close pers relship with God, my profound love for God has encouraged me to survive difficulty and distress, I have received spiritual support from my religious or spir association, my religious or spir faith has guided me through the time of difficulty, I have been inspired by my religious or spir faith in face of distress, my rel spir faith has helped me cope during time of difficulty, I have gained inner strength from my rel or spir faith in the face of distress, my rel sp faith has provided me with comfort in uncertainty, /using prayer for coping – impo und effectiveness of prayer,(78 % effective bei coping mit distress) used prayer to cope with 9/11 related diff /stress, / /strength of faith: impo of rel, selfappraisal religiousness, self appr spirit orientation,/nur 53 % Christen, 16 no, 6 agno, 4 Jew 2 ath// strength of faith und spir support –opti pos, hope ns pos, Depr ns neg, Angst neg, pos emot (als Reaktion auf 9/11) pos, neg emot ns, //Gebet – Angst ns neg, neg Gef pos ,sonst gleich; //(SEM Analyse dubios: faith zu prayer zu spir supp zu opti hope zu DeprAngst/ und faith zu pos emot und opti/hope))-

5,5 Punkte (1 sample, 4 Messung, 0,5 stat) **strength of faith, spir support, prayer (schwächer) pos zu PAS, ns neg zu NAS**

Ai,A./Tice,T/Peterson,C/Huang,B: Modeling the post-9/11 meaning-laden paradox: from deep connections and deep struggle to posttraumatic stress and growth, in: Archive for the psychology of religion 33, 173-204, 2011

Befragung s.o. –ca 3 Monate nach 9/11, T 2 drei Monate später, /alle Items vgl. 2005 -mit Frage: nach 9/11 plus **spir struggle** (neg rc –**spir disco**, punishing God reappraisal, **interperts rel disco**, demonic reappr, religious focus, **reappr of Gods powers**), /T 2 Messung Posttraumatic growth –neg und pos emotion plus !, faith strength, prayer coping, spir support, spir struggle (!), PTSD T 1 und T 2, ss alle plus; //PTSD T1: faith strength, prayer coping, spir supp ns, spir struggle plus, ss ns;/PTSD T 2: dto;//neg emot T 1: faith pray sp supp ns, spir str

pos, PTSD und PTG plus//pos emot – faith pray spir supp plus, spir str ns, PTSD ns, PTG pos;
 / Optim –faith,pray, spi supp pos, sp struggle neg, //
 PTG zu NAS pos,zu rel pos, pos emot pos, spir str pos/PTSD und neg emot -zu rel ns (spir str
 neg), pos emot und opti zu rel pos; //spir struggle – neg emot, faith pray spir supp ns, optim
 neg, PTSD PTG pos;// spir supp: opti pos, PTG pos, PTSD ns;
 6,5 Punkte (1 sample, 4 Messung, 0,5 stat, **1 Panel**) **PTG neg und pos emotion pos, PTSD
 pos, rel Items pos, spir struggle pos, //PTSD und neg emot –rel Items ns, spir str pos/ pos
 emot –rel Items pos, spir str ns/Optim –rel Items pos, sp str neg, //sp struggle –neg emot
 pos, faith pray ns, optim neg, PTSD PTG pos,**

(R Gl, Gesu) Ai,A/Wink,P/Shearer,M: Secular reverence predicts shorter hospital length of
 stay among middle-aged and older patients following open-heart surgery, in: Journal of Behavioral
 Medicine 34, 532-541, 2011

Über 35, non-emergent, nontransplant open-heart surgery, 58 M, 62 J, vor OP befragt, /11 Item
 religiosity –public,private, subjective rel, /spiritual exp –have you ever had any of the following
 experiences that has affected your belief in God –Gods presence, a great spir figure, meeting a spir
 teacher, overwhelming love, profound inner peace,complete ecstasy, miraculous event, healing of
 body or mind, unity with all living beings, -no, yes didn't strengthen belief in God, strengthen...,
 convinced me of Gods existence; /under what conditions do you feel reverent –Kg, read Bible or
 watch rel programs, private prayer, medit //sec rev: sight seeing or being in nature, enjoying music
 or art, being loved or supported, serving others,
 Sec rev pos zu private public subj rel, spir exp, rel rev;
 Length of hospitalization – (mv demogr, medical comorbidities, CABG, number of diseased
 arteries, left main disease, hemodynamic information, perfusion time, optim, ss) public private
 subj rel spir exp rel reverence ns, sec reverence neg,

6 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1 Panel**) length of hospitalization –ns zu rel
 Items, neg zu sec reverence R Gesu
 (unter 5) **Depr –public rel ns, private rel pos, subj rel ns, spir exp pos, rel reverence pos, sec
 reverence ns/optimism –public/subj rel pos, private rel ns, spir exp ns, rel/sec rev ns**

(auch bei R Gesu) Ai,A/Wink,P/Tice,T/Bolling,S/Shearer,M: Prayer and reverence in
 naturalistic, aesthetic, and socio-moral contexts predicted fewer complications following
 coronary artery bypass, in: Journal of Behavioral Medicine 32, 570-581, 2009
 12 % no rel;
 T 1 zwei Wochen vor OP, spir experiences – sense of Gods presence, feelings of profound
 inner peace, joy and ecstasy, exp of miraculous event (AutoK) ,/under what conditions do you
 feel reverent ? rel reverence – Kg, read Bible watch rel programs pray meditation) ,secular
 reverence –sight seeing or being in nature,enjoying music art, being loved or supported,
 serving others oder seeking peace justice ? statt serve) /Depr –Kg/pray/impo/spir exp/rel und
 sec rev ns; hospitalization und no-complication nach OP ns zu rel Items, (rel rev zu sec rev
 stark, Kg pray impo 0.25 ca zu sec rev, /mv (demogr, Krankh zustand, Depr, viele rel Items)
 no-complication: pray pos, impo neg, Kg ns pos, spir exp rel rev ns, sec rev pos;
 //hospitalization-Dauer: Kg ns minus, pray ns minus,impo ns pos, spir exp ns minus, rel rev ns
 minus, sec rev minus (mv, zusätzl Ko : ss, hope, optim, health LoC, coping style, rc),

(unter 5) **rel Items –Kg, impo, pray, rel rev, sec rev spir exp ! -ns zu Depr**

6,5 Punkte (1 sample, 2 Messung, 2 mv, 0,5 stat, **1 Panel**) **pray pos zu no complic, impo neg, Kg nspos, spir exp rel rev ns, sec reverence pos; bei hospitaliz – sec rev pos /rel rev und Kg nsneg, pray nsneg, impo nspos, spir exp nsneg, (viel Kannib, wertlos),**

(R Gl Gesu) Albani, C et.al.: Religiosität und Spiritualität im Alter, in: Zeitschrift für Gerontologie und Geriatrie 37, 43-50, 2004

Rr 65, über 60 J; Rel –vgl SBI (R Gl) /Resilienz –persönliche Kompetenz –Selbstvertr, Unabh, Beherrschung; Akz des Selbst/Lebens, -Anpassungsfähigk, Toleranz/ Rel (Ko von age, gender, Ost-West) zu subj Körperbeschwerden –ns neg (Erschöpfung, Magenbeschw, Gliederschmerzen, Herzbeschw, Beschwerdedruck), zu Resilienz und Selbstwirksamkeit (optimist Kompetenzerwartung, kann schwierige Sit meistern –Erfolg wegen eigener Kompetenz) neg (vielleicht weil SBI Items enthält, wo Rel Gott hilft, nicht man selber

4 Punkte (1 sample, 1,5 Messung, 0,5 stat, 1 mv) **SBI neg zu Resilienz und Selbstwirksamkeit (can do, Tol, Aut, Dom) mv R Gl**

4 Punkte (1 sample, 1,5 Messung, 0,5 stat, 1 mv) **SBI ns neg zu Psychosomatischem R Gesu**

((zur Info: R Gl, Gesu) Alexander, C et.al.: Transcendental Meditation, mindfulness, and longevity: an experimental study with the elderly, in: JPSP 57, 950-964, 1989

81 J, 20 TM, 21 MF, 21 MR, 11 no treatment (davon attr 3, dann wieder 14 dazu –wann ? –nur bei mort-Messung, unklar ob 77 oder 73 VP, attr 33,5 %, 57 % davon sagen, ihr Programm wirkt nicht), drei Monate treatment, T 2 nach 3 J, Gruppen gleich in gender, edu Bdruck depr; expectations for positive outcomes, (Messung nicht gezeigt) /TM-mantra/meaningless sound facilitating transcending or settling down process, using it mentally without effort to facilitate transe, /mindfulness training –word production (letzter Buchstabe für neues Wort), creative mental activity –unusual uses for common objects, Argumente die gegen eignen Standpunkt sind finden, /relax –sit quietly, eyes closed, relax, repeat to themselves familiar brief mental stimuli, die sie pleasant comfortable finden

TM practice regularly 80 %, MT relax 47 !!, (Autoren reden das weg) TM finden program mehr valuable, fühlen relaxed, weniger boredom, mehr alert, interested, vgl dropouts (33,5 %): mit Nutzen von Programm unzufrieden

6 Punkte (0,5 sample, 4 Messung, 0,5 stat, **1 Panel**) **Nach 3 Monaten: trait anx –TM mehr als Rest ns, Depr –relax weniger als Rest ns, no mehr/ feeling more old –no –relax-MT-TM, /able to cope with inconvenience –TM-MT-Rest; // ns: quality of activity, appreciation of self /environment, having new ideas, feeling bored; nach 18 Monaten: nurses mental health improvement rating: TM/MT –relax/no; Befragung nach 3 Mon –N unklar, feeling better during program, more interested, alert –TM plus, anx fatigue mental clarity ns, während/ nach technique: TM relaxed, weniger boredom, R Gl**

3,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat, **1 Panel**) **Nach 3 Monaten: systolic Bd –TM-MT-no- relax; survival nach 36 Mon – Vergleich zu andern Leuten in same institutions – TM**

plus (alle), MT 87(N 16) no treatment plus 77 (initial noT-87,5, später dazugenommene 71) , relax 65; other 63, (nach 3 Monaten: Kognitives: Demenztest ns, associate learning –TM – relax –MT –no; word fluency –MT-TM-relax –no , auswendig lernen und Konz –TM –MT – relax –no, -angeblich TM immer besser !) R Gesu))

Alferi, S et.al.: Religiosity, religious coping, and distress, in: Journal of Health Psychology 4, 343-356,1999

Krebskranke Hi-F, K und evangelical; Kg impo Gebet turn to rel for comfort in time of stress, Sbez spir (ein Faktor) belief influence treatment decisions rel coping: emot support von Leuten in Gemeinde, gehe in Ki zu Gebetstreff, talk with priest minister try to find comfort in my rel or spir beliefs, POMS –Angst Depr Anger

Pre surgery , 6 Mon , 12 Mon,Rel sinkt bei 6 Mon, steigt bei ev bei 12 Mon

Support bei ev eher sinkend, K aber insges weniger, steigend

Bei K: rel Faktor in T1 zu distress in T2 –pos und ns pos; bei ev neg

Wandel – ev: distress nach 6 Mon bei Kontrolle von stress 3 Mon –neg zu rel,

bei K distress nach 12 Mon bei Ko von 6 Mon – rel pos zu stress

talking to priest bei K – bei 3 Monaten pos zu concurrent stress, bei ev talk neg zu stress vor OP, nach 3 Mon, K comfort – pos zu concurrent stress vor OP, ev prayer group neg zu stress bei 6 Mon concurrent

K support vor OP mehr stress danach (KO von T1 stress), prayer group bei 6 Mon – mehr stress nach 12 Mon, ev: support bei 6 – stress weniger bei 12

Ev: stress vor OP senkt Kg prayer meetings nach OP , stress 3 Mon – senkt Kg 6 Mon,

K: stress 3 Mon –talk to priest und comfort weniger in 6 Mon

(stress senkt coping !)

N mini, ev sind 12 VP,

6,5 Punkte (0,5 sample, 3 Messung, 0,5 stat, **2,5 Panel**) 49 Krebskranke F/ev mehr rel/coping und weniger distress/behavioral disengagement–**rel Faktor in T1 pos/ns zu distress in T2ff bei K**, bei ev neg; ev: distress nach 6 Monaten bei Ko von stress 3 Mon –neg zu rel; rel sinkt bei 6 Monaten, steigt bei ev nach 12 Monaten, ev: stress vor OP senkt Kg prayer meetings nach OP, stress 3 Mon –senkt Kg 6 Mon, K stress 3 Mon –talk to priest/comfort weniger in 6 Mon, stress senkt coping//**talk to priest –bei K: bei 3 Monaten pos zu stress**, bei ev neg zu stress vor OP, nach 3 Monaten/**K turn to rel for comfort –pos zu stress vor OP**; ev prayer group neg zu stress bei 6 Mon, **bei K bei 6 Monaten –mehr stress nach 12 Monaten**, ev support bei 6 –stress weniger bei 12; **K support vor OP mehr stress danach**; //bei ev pos, bei K neg eher; stress wirkt neg auf Rel

((Alker,H/Gawin,F: On the intrapsychic specificity of happiness, in: Journal of Personality 46, 311-322,1978

(unter 5)Pos Korrel Intr zu CPI well-being))

Allemand, M/Znoj, H.: Religiosität – eine wohlbefindensfördernde Ressource, 239-260, in: **Zwingmann, C/Moosbrugger, H(Hg):** Religiosität: Messverfahren und Studien zu Gesundheit und Lebensbewältigung. Münster NY etc 2004

Stat Pat, überrepr: Freikirche

Nur schwache Zushänge von Religiosität und Symptombelastung, körperl Beschwerdedruck interspers Problemen//Aufnahmezeitpunkt: Trost und Kraft aus dem Glauben pos zu Lz, (bei Ko von Symptombelastung, körperl und interspers Problemen) Lz eins: bekümmert, bedrückt/komme gut mit mir selbst zurecht/zufr mit Leben gegenwärtig//oder Lz 2 -8 Bereiche mit Zufr – Gesu Arb/Beruf, finanz Lage, Sexualität); Wichtigkeit des Glaubens pos zu Lz,

bei Entlassung (Zusammenhänge sind stärker): Ausprägung der Rel pos ns, Wichtigk von Glauben pos ns, Trost und Kraft pos, koop Kontrolle (collab) pos, passive Ko pos, prosoz Empfinden (motiviert aus Rel) pos, Verbesserung der rel Verfassung seit Behandlungsbeginn –Lz eins und zwei pos, rel commitment (Wichtigk und Trost) pos zu Lz , Dank und Verehrung vs Gott pos, Glaube gibt Selbstvertr pos

hohes commitment –Symptome und körperl Beschwerdedruck ns, Lz eins und zwei pos (Beginn der Behandlung klarer, am Ende schwächer, aber pos)

6 Punkte (1 sample, 3,5 Messung, 0,5 stat, **0,5 panelartig**) bei Entlassung rel Items gestärkt, -diese Verstärkung pos zu Lz, rel commitment pos zu Lz, Symptome ns

Alma, H. et al.: “When I find myself in times of trouble..“, in: Archiv für Religionspsychologie 24, 64-74, 2003

Coll zu defer 0.6, zu sdir 0.7 ca, rel involvement 0.56, impo 0.6, defer schwächer zu rel Items, -0.3 -0.4; self dir minus 0.5 ca,

patients in orth reformed psychiatric hospital, zwei Drittel reformed eines Dutch-reformed (unter 5) **zu trait anx – coll neg, defer selfdirected rel involvement impo ns**

Althausen, R: Paradox in popular religion: the limits of instrumental faith, in: Social Forces 69, 585-602, 1990

Sample aus 1966, why are you religious – instrumental reasons: rel helps increase my self-confidence, a strong church is needed for our children and for a moral society, my faith helps me through tough and trying times, our country’s way of life depends upon belief in God, //ultimate God has revealed himself to me, my experience (or reason) has convinced me of God’s existence, I see God acting in the events of our lives and times, religions speaks with truth and insight about God and human nature (Ordnung nach Wichtigkeit, so viel wie man für richtig hält; wer Item als Nr 1 -3 nimmt ist pro Typ)

Auch 10 Gründe für Kg(ultimate Items passen nicht zus),

to what extent does your personal rel faith – help understand accept hard knocks life have offered you, give your life basic purpose, calm your emot feelings when you are upset or hurt, give you a feeling of peace, make you see how events make sense and have meaning, bring you the respect and regard of your friends, (to no extent – nur 5-8 % -, very great extend/quite an extent – 39 -55, some extent 21-42/Friends anders –no 18, very und quite 22, some 43; meth verh Paare mit Kindern,

wer instrumental rel hat und instrum Gründe für Kg –hat weniger subj psy benefits als ultimate

(unter 5) **wichtig: paradox - rel als subj Nutzensache verhindert subj Nutzen, Glaube pos zu Nutzen**

Alvarado,K et. al.: The relationship of religious variables to death depression and death anxiety, in: Journal of Clinical Psychology,202-204, 1995

114 F 86 M, students, employees, managers 46 % K, 23 P,

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **Korrel zu death depression, death anxiety und death distress – strength of rel conviction, LnT Glaube neg, , Kg ns, literalism ns, auch mv (rel Items) so**

Anderson, G: Chronic pain and praying to a higher power: useful or useless ? , in: Journal of Religion and Health 47, 176-187, 2008

Schweden, coping per: I pray to God (a higher power) it won't last long, I pray for the pain to stop, I rely on my faith in God (a higher power),-pain interference pos, (neg ?) pain – Gedanken pos, HADS-anx pos HADS depr pos, 37 % never use pray, /Prospective –Dauer unklar –pray zu: interference ns, pain Gedanken ns, Anx ns, depr pos//andersrum: pain in T2 - T1 interference pos, pain-Gedanken ns pos, anx ns pos, Depr ns pos, 5,5 Punkte (1 sample, 2,5 Messung, 0,5 stat, **1,5 Panel**) **prayer coping pos zu Depr, pain interference, pain-Gedanken, anx, Panel: depr pos, Rest ns; Umkehrung: T1 interference pos zu pray in T2 , Gedanken anx Depr ns pos, Schweden**

Ano,G/Pargament,K: Predictors of spiritual struggle: an exploratory study, in: MHR+C16, 419-434, 2013

71 % F, neg events und Wirkung: neg impact, shook up life, was unfair unjust, uncontrollable, /Frage how they coped with 3 most significant neg events –neg rc: spir disco, punishing God reappr, interpers rel disco(church abandoned me), demonic reappr, reappr of Gods powers, (+ 2 andere), neg rc ist: ob man das tat und wie lange, God image loving controlling -10 Item Benson Spilka- God as damning-saving, demanding-not demanding.; neg gepolt; insecure ambiv(7,9)) insecure avoidant ((7,5)und secure att(14,9) (God sometimes seems warm and responsive to my needs, but sometimes not)/neg att tow church(10 Items- It seems absurd for a thinking man to be interested in the church);familial rel history –When I was a child, I was very involved in my church- my parents left my rel up to me –pos und neg Items zusammen, neg gepolt; //

Korrel zu neg rc: God image ns, neg att to church ns, rel history ns, sec att neg, insec att pos, N pos, pessimism pos trait anger pos, ss ns, loneliness ns, neg sit appraisals pos; /God image – neg att to church neg, sec att pos, andre neg, N ns, pessi ns, anger neg, ss pos, lonely neg, //family rel history –neg att to church neg, att pos/neg, Rest ns, //sec att – God image rel history pos, neg att to church neg, N pessi lonely anger ss pos;/N – God image, neg att to church rel history ns, sec att neg, andre zwei pos, neg rc pos; pessi anger (schwächer)ähnlich, /mv –global spir (srsp) (z.T etwas pos), insecure ambiv pos, N, pessimism situational appraisals, (Kannib/Überko)

6 Punkte (1 sample, 3,5 Messung, 1 mv Pers, 0,5stat) **neg rc: rel history (rel Erz), God image, neg attitude to church ns, sec att neg, insec att pos, (bei rel Items nur att wirkend), (Persönlichkeit) N pessi anger pos, ss ns, lonely ns, /pos God image – neg att to church neg, sec att pos, andre neg, N ns, pessi ns, anger neg, ss pos lonely neg;family rel history –neg att to church neg, att pos/neg, Rest ns/stärker wirkend: attachment –auf neg rc und GI-items (N, anger, lonely, pessim/mv (Kannib/Überko) –insec ambiv, N, situat appraisal(pessi,insec avoid etwas) /insec halb so viel wie sec/ (neg rc –N pessi anger pos, neg God image –lonely anger pos; neg att to church –pessi anger lonely, insecure/ambiv –pessi lonely anger N pos)**

((Anson,O/Antonovsky,A/Sagy,S: Religiosity and well-being among retirees: a question of causality, in: Behavior, Health and Aging 1, 85-97, 1990

Juden, Panel 1 Jahr, 805 -639 VP, rel ist: observing rel rituals/traditions, Biv rel neg zu LZ, unklar zu psy symptoms, ns /neg zu Gesu, nach retirement stärker, mv ns , , krank/distress in T1 steigert Rel in T2, T1 rel ns zu Gesu T2, distress dto, Steigerung von Krankh- Steigerung von Rel , LZ andersrum –rel T1 steigert LZ T2 und Sinken von LZ steigert Rel (unklar, wohl nicht mv- dort war ja alles ns)

5 Punkte (1 sample ?, 1,5 Messung, 0,5 mv, 0,5 stat, 1,5 Panel) **rel biv neg/mv ns zu Lz, aber Panel: distress in T1 –rel pos in T2, T 1 rel ns zu distress T2 /rel T1 pos zu Lz T2, Sinken von Lz steigert Rel**

Appel,C et.al.: Subjektive Belastung und Religiosität bei chronischen Schmerzen und Brustkrebs, in: Schmerz 24, 449-458, 2010

T 2 nach 10 Monaten, Schmerz und Krebspat, attr 12/16; („Wie sehr fühlen Sie sich im Augenblick durch Ihre Erkrankung belastet?“„Wie sehr haben Sie zurzeit Angst vor dem Sterben?“SF 12 -Funktion und Einschränkung in Alltagsaktivitäten sowie emotionale und soziale Aspekte –körperl und psy Lebensqualität, //

pos rc -Durch meinen Glauben finde ich Trost und Hoffnung, Suche nach Hilfe im Glauben, Ausdruck einer vertrauensvollen Gottesbeziehung , neg rc - (z. B. „Ich frage mich,warum Gott mich so hart prüft.“ kritische Auseinandersetzung oder ein Hadern mit Gott, dem eigenenGlauben oder einer religiösen Gemeinschaft sowie die Attribution, das Erlittene sei Strafe oder Prüfung Gottes.(Schmerzpat in allen Items außer Todesangst schlechter, weniger religiös) /Schmerz 14 zu 10, Bk 17 zu 11 pos vs neg rc, Korrel pos zu neg rc bei Bk ns pos, bei Schmerz pos, //

Korr T1 – pos rc zu - Lqu,Depr, Angst ns; bei BK: Angst neg; Korr zu T2: bei Schmerz phys Lqu minus (Wirkung laut Appel: körperl Lqu führt zu pos rc minus), Angst ns pos, Depr ns pos;

bei BK: Angst neg, Lqu ns, Depr ns minus//

neg rc ns zu phys Lqu, neg zu psy Lqu, pos zu Depr/Angst T1 und T 2, bei Bk ähnlich, aber ns (Ausn: T1 phys Lqu neg),

6,5 Punkte (1 sample, 2,5 Messung, 1,5 mv/bei,0,5 stat, 1 Panel.) **bei BrustkrebsVp –pos rc Angst neg, Lqu ns, Depr nsneg, neg rc ns neg, T1 und Panel /bei Schmerzpat neg rc**

stark pos zu Angst, neg zu psy Lqu; pos rc ns, /bei SchmerzVp mehr neg rc, pos Korr zu pos rc, bei Bk nicht so, SchmerzVp mehr Belastung/NAS, weniger Rel

Appelbaum,P et.al.: Dimensional approach to delusions, in: Am J Psy 156, 1938-1943, 1999
Delusions erhoben (Regel: bei Zweifel ob delus real sein kann: pro delusion entschieden),
religious delusion Nr 4 -28 % (nach Verfolgung, bodymind control, grandios), viele haben
mehrere delusions, /rel mehr conviction, wenig insight, pervasive, NAS weniger, Aktion
weniger

**(unter 5) religiöse delusions bei Pat nicht so stark verbreitet, aber umfassend und
weniger kritisierbar**

(R Gl, Gesu) Ardelt,M/Koenig,C: The role of religion for hospice patients and relatively healthy
older adults, in: Research on Aging 28, 184-215, 2006

Alte, und 19 hospice patients (nur 7 im Hospiz)

2 Items - How happy, satisfied, or pleased have you been with your personal life during the past
month?" 4 items Cheerfulness subscale (e.g. How have you been feeling in general during the past
month //Fear of death 7 items (e.g., "I have an intense fear of death," "Death is no doubt a grim
experience") //Approach acceptance of death items (e.g., "I believe that I will be in heaven after I
die," "I look forward to life after death"),//

During the last MONTH, how often did you participate in spiritual activities with at least one
other person?" //During the last WEEK, how often did you pray?" //I have discovered satisfying
goals and a clear purpose in life"; "If I should die today, I would feel that my life has been
worthwhile"; "My personal existence often seems meaningless and without purpose" //Have you
been bothered by any illness, bodily disorder, pains, or fears about your health How concerned or
worried about your health have you been?

**E pos zu Gebet, minus zu Kg; hospice -srh neg, subj wb neg, Tangst/approach ns, I ns E
plus, Gebet ns, Kg neg/ Rel pos zu pos Todeserwartung, ns zu Todesangst /pos Todeserwar-
tung ns zu T-angst**

5,5 Punkte (1 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **I -subj wb pos, T- angst ns, approach
death pos, Sinn pos, E ns ,E -subj wb neg, T angst pos, approach ns, Sinn ns, Kg -subj wb
pos, T-angst neg, approach pos, Sinn pos, E minus, Pray -subj wb ns, T-angst ns, approach
pos, Sinn pos, E pos (mv demogr, srh, unklar z.T. wegen indirekter Effekte, Kannib - Sinn:
Kg pos, Rest ns, wellbeing -I pos, E minus Kg pos, Ko auch von Sinn!, T-angst -E Gebet
pos) R Gl**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **srh -Kg I Gebet pos, E minus; R Gesu**

(auch R Gesu, pos) Astin,A/Astin,H: Spirituality in College Students: Preliminary Findings
from a National Study. 2003

This is the first in a series of reports on a national study of college students spiritual
development currently being conducted at the Higher Education Research Institute. The
results are derived from a sample of 3,680 undergraduates attending 46 diverse colleges and
universities across the United States. Each student completed a specially designed followup
questionnaire in spring 2003 (the junior year in college) in addition to an extensive survey

when they first entered college 3 years earlier. Substantial numbers of third-year undergraduates express a strong interest in spiritual matters. More than half place a high value on "integrating spirituality into my life" and more than two-thirds report that they have had a spiritual experience. Three-fourths believe that "we are all spiritual beings." Only 12% said that they did not consider themselves to be on a spiritual quest. In spite of this high degree of personal religious commitment, most students also demonstrate a substantial degree of religious tolerance and acceptance of nonbelievers. About one student in five evidences a high degree of religious and spiritual skepticism, but most students appear to have achieved a relatively high level of "spiritual equanimity." (SLD)

Higher Education Research Institute, 3005 Moore Hall, Box 951521, Los Angeles, CA 90095-1521. Tel: 310-825-8331.

Vgl aber Buch -2004 bis 2007 Panel, viele VP, Rel sinkt an college, aber NWItems steigen, werden auch spir genannt// **Astin,A/Astin,H/Lindholm,J:** Cultivating the spirit: how college can enhance students' inner lives – noch mehr Überko, spir quest ansteigend – intell Swg auch, satisf mit Uni und psywb (Umkehrung von psy distress) neg; **rel engagem –neg zu sat mit Uni, racial understanding minus, /rel struggle –sat minus psy wb minus;**

T 2 nach 3 Jahren, gemessen während college wahrscheinlich, nicht zu Anfang: Spirituality ("Rate yourself...as compared with the average person your age: Highest 10%, Above Average, Average, Below Average, or Lowest 10%")

Attended a religious service ("During the past year: Frequently, Occasionally, Not at All")

Academic performance (average college grade, or GPA)

Satisfaction with college (satisfaction with the "overall college experience":

Self-Esteem (composite of seven self-ratings: self-confidence (intellectual), self-understanding, courage, emotional health, selfawareness, self-confidence (social), and leadership ability)

Physical Health (self-rated: 5-point scale from "top 10%" to "bottom 10%")

Psychological Distress (composite of three items: felt depressed, felt that my life was filled with stress and anxiety, felt overwhelmed by all I had to do)

T1 Messungen von obigem -

a) the pretest for academic performance in college is the student's *secondary* school grade average; (b) the pretest for college satisfaction is the entering freshman's *estimate* of how satisfied he or she would be; (c) the pretest for Self-Esteem does not include "courage" or "self-awareness"; and (d) the pretest for Psychological Distress does not include "felt that my life is filled with stress and anxiety

(mv T1 Item , F, work party an high school/Uni, Fleiß, Fach, Art der Univ, spir, equanimity (at peace, sich gut fühlen usw), rel skepticism, spir quest, compassionate self-concept) –rel involvem (read sacred texts/rel Lit, Kg, engagement in rel singing/chanting) pos, zu GPA, //satisf mit college – rel involvem, charitable activity, equanimity//Self-esteem – equan, charitable involvem, compassionate self-co., rel ns wohl; psy distress -Increased distress - having a Spiritual Experience (while witnessing the beauty and harmony of nature, viewing a great work of art, listening to beautiful music, etc.) during college, Charitable Involvement, being on a Spiritual Quest (seeking beauty in life, finding answers to the mysteries of life, searching for meaning and purpose in life, etc.), while decreased stress is associated with Equanimity and, to a lesser extent, Religious Involvement//phy health –self rated spir, compass;

7,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 1 mv, **1 Panel**) **Rel involvem pos zu satisf mit college, ns bei Swg wohl, neg bei psy distress (spir Erf, spir Quest –eher säk Ergriff- pos)**
R Gl

6,5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, 1 mv, **1 Panel**) **rel involvem pos zu Noten R**
pos

6,5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, 1 mv, **1Panel**) **phys health –selfrated spir**
pos R Gesu

Insgesamt: Überko und doch Wirkung, unsicher wie Panel funktioniert – change oder
T2 –Messung

(**R Gl, Gesu**) **Astin,A/Astin,H: Spirituality in Higher Education, Higher Education Research**
Institute UCLA released 25.10. 2004,

nur Aufschriebe: increase in frequently felt overwhelmed during college , feel depressed
frequently , below average /bottom 10% bei emot health - neg zu particip in rel activity, highly rel
involved students (read sacred texts, Kg, join rel org on campus)–

5,5 Punkte (3 sample, 2,5 Messung) **psy distress zu rel involved - (overwh, life full of stress,**
anx, feel depr) minus, spir –desire to integrate spir into ones life,we are all spir beings,life is
sacred, have a spir experience – Swg pos, (intell social self confidence, self rated courage)
equanimity(feel good about direction in which life is headed, feel at peace/centered see each
day as a gift (AutoK, anders als in Astin oben)) –pos zu spir R Gl

5,5 Punkte (3 sample, 2 Messung, 0,5 stat)**Alc abstainers vor college –bei rel involvement**
stabil, Kg spir ns zu srlh, exercising R Gesu

R Gl, pos, help, Gesu) **Astin,A/Lindholm,J/Bryant,A/Szelenyi,K/Calderone,S: The spiritual**
life of college students. Higher Education Research Institute 2005

College Students' Beliefs and Values (CSBV) Survey, ca 98000 Vp so weighted dass für first-time, full-time students attending baccalaureate colleges and universities across the country repräs
spir - believing in the sacredness of life, seeking out opportunities to grow spiritually, and believing that we are all spiritual beings.. **Religious Commitment** includes following religious teachings in everyday life, finding religion to be personally helpful, and gaining personal strength by trusting in a higher power. **Religious Engagement** involves attending religious services, praying, and reading sacred texts. **Religious Struggle** indicates feeling unsettled about religious matters, feeling distant from God, and questioning religious beliefs **Spiritual Quest** reflects interest in the meaning/purpose of life, finding answers to the mysteries of life, and developing a meaningful philosophy of life **Charitable Involvement** assesses behaviors such as participating in community service, donating money to charity, and helping friends with personal problems **Compassionate Self-Concept** reflects self-ratings on qualities such as compassion, kindness, generosity, and forgiveness. **Ethic of Caring** measures degree of commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place. **Psy wb** -1) rate themselves at least “above average” on emotional health relative to their peers, (2) report that they feel “overwhelmed” or “depressed” only occasionally or not at all,

and (3) report that their life is *not* “filled with stress and anxiety.”// **Equanimity** involves feeling at peace/centered, being able to find meaning in times of hardship, and feeling a strong connection to all of humanity

6,5 Punkte (3 sample, 3,5 Messung) **Rel engagement und spir pos zu equanimity, kaum Diff bei psy wb –spir leicht neg, rel comm leicht pos; rel engage ns, No chance” student will seek personal counseling during college“ –rel engagem, commitment und spir neg !, Frequently” able to find meaning in times of hardship, frequently” felt at peace/centered – rel comm./engagement, spir pos //spir quest-mehr at peace ! rel struggle spir quest mehr find meaning in times of hardship /rel struggle spir quest neg zu psy wb, //quest pos formuliert, aber auch neg Wirkung z.T. R GI**

6 Punkte (3 sample, 3 Messung) **Rel und spir pos zu compass self concept, charitable invo (no aff neg) ethics of caring, R help**

6,5 Punkte (3 sample, 3,5 Messung) **Legaliz marij –rel/spir neg, rel co/eng spir –never drank wine, beer, liquor, frequ maintain healthy diet, never miss school wegen illness ns, srh pos, never stayed up all night pos, //rel struggle alles andersrum/schädlich, R Gesu**

5 Punkte (3 sample, 2 Messung) **College right to ban extreme speakers - rel engage, spir pos, Reiche sollen mehr Steuern zahlen - rel engage und spir neg, R pos**

Astin,J: Stress reduction through mindfulness meditation, in: Psychotherapy and Psychosomatics 97-106, 1997

12 Vp interve (2 machen nicht bis zu Ende mit), 7 noninterve, //inspirit –core spir exp –event und appraisal of event das zu personal conviction führt, dass Gott existiert (oder higher power), internalized relship mit Gott, God dwells within , closeness to God, //8 Wochen, 2 Stunden pro Woche, body scan, sitting medit(mindfulness of breath/other perceptions) 45 Min jeden Tag, 5 Tage die Woche, Hatha Yoga, Med: object beobachten, Ablenkendes bemerken und zurück, starkes Gef – beobachten, zurück, Denkprozess beobachten, Distanz zu allen Gedanken, alle gleichviel wert,

Interve gruppe- GSI minus, (Einzelskalen: Depr Angst OCD somatiz interpers sens psychoticism paranoid ideation phobic anx alle minus (auch bei controls zT. minus – v.a. psychot, interpers ,somat, OCD, phobic anx / hostility ns) Inspirit steigt, hängt aber nicht mit GSI zus ! Vp praktizieren nur zu zwei Drittel das Vorgeschriebene –amount of practice ns zu GSI –änderung !

Vp :I feel I received something of lasting value and importance from this stress reduction program; follow up GSI –kein sign Sinken von GSI vs preGSI mehr !!

Evtl ist auch nur relaxation response die Ursache –er entsteht bei Entspannung, die Medit begleitet, hier auch im Programm: relax exercises –evtl sind die die Ursache

(unter 5) **Medit wirkt ? NAS sinkt–evtl auch nur Begleitentspannung, nach 6-9 Monaten Wirkung ns, attrition da, Inspirit ns zu GSI ,Vp praktizieren nur zu zwei Drittel das Vorgeschriebene –und das hängt nicht mit Wirkung zusammen !**

(Zwei Bewertungen) Astley,J: The science and religion interface within young people’s attitudes and beliefs, in: **Francis,L et.al.:** Religion, Education and adolescence. Cardiff 2005, 39-54

13-15 J, ca 34000, /I believe, God made the world in six days and rested on the seventh;

Life really worth living, often worry about my school work ,often feel depressed, sometimes considered taking my own life, worried about how I get on with other people, worried about my sex life, about my exams at school, tend to be a lonely person, feel I am not worth much as a person; -pos zu creationism, belief in God, Kg !, neg zu P!!,

moral values –vs Abtr, vor-, außerehel Sex, becoming drunk, div, smoke, Porno, heroin Tv-violence: N pos, E/P minus; /believe in God, Auferst Jesu, LnT, Jesus Sohn Gottes, Ki irrelevant für life today, Taufwunsch, kirchl Ehe, church is boring, ministers priest do a good job –N pos P minus, E ns//Skala credulity –Teufel, schwarze Magie, Kontakt mit den Totengeistern möglich, Horoskop, Geisterglaube –pos zu belief in God/creationism, E N P pos ,Kg minus/mv dissat – Kg ns, belief in God pos, creat pos, (Ko von Pers, age sex) ,/moral values –E P minus, N nun auch; rel Items –E N pos, P minus; /Geistergl etc–bleibt wie oben//

7,5 Punkte (3 sample, 2,5 Messung, 1,5 mv Pers, 0,5 stat) **Kg belief in God creationism –pos zu NAS, belief und creat auch mv; (seltsam:P neg zu NAS, E N neg zu Moral, pos zu rel Items,/Aberglaube –creat belief in God pos**

Astley,J: The science and religion interface within young people's attitudes and beliefs, in: **Francis,L/Robbins,M/Astley,J:** Religion, Education and adolescence. Cardiff 2005, 39-54

13-15 J, ca 34000, I believe, God made the world in six days and rested on the seventh; Life really worth living, often worry about my school work ,often feel depressed, sometimes considered taking my own life, worried about how I get on with other people, worried about my sex life, about my exams at school, tend to be a lonely person, feel I am not worth much as a person; -pos zu creationism, belief in God, Kg !, neg zu P!!, /moral values –vs Abtr, voraußerehel Sex, becoming drunk, div, smoke, Porno, heroin Tv-violence: Npos, E/P minus; /believe in God, Auferst Jesu, LnT, Jesus Sohn Gottes, Ki irrelevant für life today, Taufwunsch, kirchl Ehe, church is boring, ministers priest do a good job –N pos P minus, E ns//Skala credulity –Teufel, schwarze Magie, Kontakt mit den Totengeistern möglich, Horoskop, Geisterglaube –pos zu belief in God/creationism, E N P pos Kg minus/mv dissat – Kg ns, belief in God pos, creat pos, (Ko von Pers, age sex) ,/moral values –E P minus, N nun auch; rel Items –E N pos, P minus; /Geistergl etc–bleibt wie oben//
7,5 Punkte (3 sample, 2,5 Messung, 1,5 mv Pers, 0,5 stat) **Kg belief creationism –pos zu NAS, belief und creat auch mv; (seltsam:P neg zu NAS, E neg zu Moral, pos zu rel Items,/Aberglaube –creat belief in God pos,**

(R Gl,Gesu) Atchley, RC: The subjective importance of being religious and its effect on health and morale 14 years later, in: Journal of Aging Studies 11, 131-141, 1997

14 Jahre Diff, importance of being a religious person, attending religious functions, impo zu Kg stärker als zu affil, /impo T1 pos zu satisfaction with life in retirement, ns pos zu Gesu, mv rel affil Kg being religious Gesu psy wellbeing -da rel ns (Überko Rel und wellbeing !)

(unter 5) **Panel, impo of being a rel person in T 1 pos zu satisfaction with life in retirement (happy-sad, worthy-unworthy, full-empty, meaningful-meaningless, fair-unfair), mv ÜberKo/Kannib ns R Gl**

srh, functional health ns (R Gesu)

Atkinson,B/Malony,HN: Religious maturity and psychological distress among older Christian Women, in: The International Journal for the Psychology of Religion 4, 165-179, 1994

Religious status interview – misst rel maturity, incl openness in faith,(evtl. Aware of God in daily life, accept grace und love of God, repentant responsible, know Gods leadership and direction, involved in org rel, experience fellowship with others act ethically personally socially) –rel mat neg zu psy distress MMPI; Angst MMPI dto, Depr MMPI dto, (mv Lie, Validity Correction aus MMPI) und verbal ability;

(unter 5) **religious maturity –psy distress, Angst, Depr (MMPI) neg, mv Lie**

Austin,D/Lennings,C: Grief and religious belief: does belief moderate depression ?, in:Death Studies 17, 487-496, 1993

16 % M, bereaved, Shepherd scale –involvement in Christianity and knowledge of Chr /nur 2 glauben nicht an LnT, aber 33 %: belief in Christianity doesn't help in grieving, wer glaubt Chr hilft hat höhere Werte bei Shepherd und Depr hopeless minus,/Sheph –Depr ns, hopeless ns, /involvement in social activities –incl rel act – ns zu Depr hopeless

(unter 5) **Glaube an Nutzen von Rel bei grieving neg zu Depr hopeless, Glaube an sich nicht (aber pos zu Nutzenglaube) fast alle glauben an LnT-aber 33 %: Glaube hilft nicht bei grief**

(R Gesu,Gl) Avants,SK et.al.: Spiritual and religious support in recovery from addiction among HIV-positive injection drug users, in: Journal of Psychoactive Drugs 33, 39-45, 2001

70 M, 49 Ne, 21 Jahre opiate-user, jetzt: jeden Tag,/religion or spirituality personally provides Vp with a source of comfort or support, 6 Monate Behandlung mit Methadon, indiv und group counseling, Narcotics anonymous,//Anstieg von spir support ns zu number of weeks abstinent, /spir supp in T1 –Optimism pos, severity of psychiatric problems ns; heroin cocaine use ns, number of weeks abstinent pos (Koks und Heroin) , Methadon dosis, counseling sessions/NA-meetings ns (d.h: spir wirkt und korrel nicht mit Behandlungssitems) //mv (counseling, sex race, NA-Besuche, drug severity, psych severity,ss, CD4 count,optim,Methadone) number of weeks abstinent während treatment- spir pos, (opti, ss ns, methadone neg ! counseling sessions pos)

5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat, 1 mv, **1,5 Panel**) **Rel spir gibt comfort/support –pos zu weeks abstinent während treatment, mv, Panel; Wandel hin zu spir supp ns zu weeks abstinent, /spir supp ns zu NA/counseling sessions, ss/severity of drug use/ heroin cocaine Methadon use; CD count**

R Gesu

(unter 5) **rel spir gibt comfort/support pos zu optimism, ns zu severity of psychiatric problems R Gl**

Aycock,D/Noaker, S: A comparison of the self-esteem levels in evangelical Christian and General Populations, in: Journal of Psychology and Theology 13, 199-208, 1985
Evangelical vs other students,

Self-esteem Teilskala von CRIS (Coping Resources Inventory for Stress) -37 Items, personal worth,value, self disclosure self-evaluation, interpersonal effectiveness; self efficacy – confidence perceived control in handling life demands faith in ones ability to cope adequately, höchste Werte: graduate males, grad females, male academic administrators, female ac ad, ev church males, ev undergrad males, ev undergrad females, undergrad males, church females,female federal employees, male fed empl, undergrad fem//Vergleich: undergrad – ev etwas besser M und F, //ev males mit college degree am höchsten /ev males immer besser als ev F.

(unter 5) **Swg Vergleich ev und stud eher ns**

(R Gesu, Sm, Gl) Bär,J/Straube,E: Okkultismusneigung, psychische Probleme und schizotypische Persönlichkeitszüge bei Schülern – Eine empirische Pilotstudie, in: Empirische Pädagogik 10, 1-21, 1996

Schizoid- veränderte Realitätsbezüge, Misstrauen, Kontakt zu soz Umfeld vermindert, Vereinzelung

Messung MMPI, magical ideation Unfähigk zu oder Verlust angenehmer Körpererfahrungen, Verzerrung der Wahrn des eigene Körpers/von Objekten,

okkult: Verfluchen Zauberei Geister Hellsehen Telep, Wahrsagen, spir Sitzungen Satanskult Glückspfennig Schornsteinfeger Erdstrahlen Astrol Wasseradern, Yoga Medit Sekten

rel –(rel Erz, Glaube an Gott, an Kraft von Reliquien,LnT u.a.) ns zu Schulstress- Familienprobl Smneigung(Angst vor Zuk, Gefühl der Sinnlosigk, nicht mehr leben wollen), neg zu Suchtproblem (Nikotin/Drogen); Okkult- pos zu allem, ns pos zu Famprobl, Schizot stark pos zu allem

Okkult pos zu Schizotypie (v.a. Magie und s.Pers aus MMPI) und zu Negativem, Rel eher ns zu Neg/außer Drogen; Schizotypie stark zu Negativem, Rel ns zu Schizotypie(die ist nicht krankhaft)

(unter 5) **rel ns zu Schulstress, Angst vor Zuk/Gefühl der Sinnlosigkeit, nicht mehr leben wollen, Schizotypie, okkult pos dazu R Gl**

(unter 5) **rel neg zu Suchtproblemen (Nikotin,Drogen), okkult pos, R Gesu**

Baetz,M/Bowen,R: Chronic pain and fatigue: associations with religion and spirituality, in: Pain Research and Management 13, 383-388, 2008

Canadian Community Health Survey 2002, ca 37000 Vp long-term conditions which are expected to last or have already lasted 6 months or more and that have been diagnosed by a health professional :- Fibromyalgie, back problems excluding fibromyalgia and rheumatism migraine headaches?“ and “Do you have Chronic Fatigue Syndrome?“

Do spiritual values play an important role in your life?“ religious :those who attended worship services at least monthly and believed spiritual values are important; ‘spiritual’ those who endorsed spiritual values as important but did not attend worship services at least monthly;

and 'nonreligious/nonspiritual' -those who did not endorse spiritual values as important or attend religious services at least monthly. Two per cent of respondents were religious, but not spiritual //neg coping -Avoiding people Sleeping more Blaming oneself Eating more or less Wishing away situation //Positive coping Doing something enjoyable Looking on the bright side Talking to others Problem solving Exercising//Chronic pain -pray/seek spir help pos, rel minus, spir plus, nonrel/nonspir ns, //

Bei chronic pain Vp (mv age sex mar stat ss) Basis: nonrel/nonspir: rel -psy wb (25 Items) pos, pos coping plus, neg coping ns, alc drug coping neg, exercise coping pos; spir - psy wb ns, pos coping plus, neg coping plus, alc drug coping ns, exercise pos,

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **Chron Schmerz-Kranke mehr pray/seek spir help, mehr spir values, weniger Kg - (mehr spir -aber spir hilft nicht; weniger rel -rel hilft** Bei chronic pain Vp (mv age sex mar stat ss) Basis: nonrel/nonspir: rel -psy wb pos, pos coping plus, neg coping ns, alc drug coping neg, exercise coping pos; spir - psy wb ns, pos coping plus, **neg coping plus**, alc drug coping ns, exercise pos,

(auch bei R Gesu) Baetz, M/Bowen,R/Jones,G/Koru-Sengut,T: How spiritual values and worship attendance relate to psychiatric disorders in the Canadian population, in : Canadian Journal of Psychiatry 51, 654-661, 2006

Do spiritual values play an important role in your life?" Those who responded positively were then asked about how they made use of spiritual values:1. To help find meaning in life.2. For strength in dealing with everyday difficulties. 3. To help understand life's difficulties.(0.55 zu Kg)

Kg und spir values -edu pos, inc neg, chronic condition ns; // mv (demogr, chronic condition, ss) Kg neg zu Depr, mania, panic disorder, social phobia, alc dependence, drug dependence (beide nur current) -lifetime und letzte 12 Monate//spir values - Depr, mania, soc phobia pos, panic disorder ns pos (current ns), alc neg, drug ns neg, //bei Bonferroni - past soc phobia und panic disorder bei Kg ns neg, Rest bleibt;

8,5 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, 1 stat) **Kg neg zu NAS, spir values (eher Nutzung) pos zu NAS, current und lifetime R Gl**

7 Punkte (3,5 sample, 1 Messung, 1,5 mv, 1 stat) **Rel und spir values neg zu Alk und Drogenabhängigkeit mv, chronic conditions ns R Gesu**

Baetz,M/Griffin,R/Bowen,R/Koenig,H/Marcoux,E: The association between spiritual and religious involvement and depressive symptoms in a Canadian population, in: Journal of Nervous and Mental Disease 192, 818-1822, 2004

During the past 12 months, was there ever a time when you felt sad, blue, or depressed for two weeks or more in a row, during the..a time lasting two weeks or more when you lost interest in most things like hobbies, work, or activities that usually give you pleasure ? -das sind screening questions, dann five or more symptoms = depr, /do spiritual values or your faith play an important role in your life ? how rel or spir do you consider yourself to be ? Kg neg zu Depr, rel/spir pos, mv -demogr und Gesu-items (incl Alk, verh, ss) 12, dto bei Zahl der Symptome,

8 Punkte (3,5 sample, 2 Messung, 2 mv, 0,5 stat) **Kg neg zu Depr, rel spir pos**

R Gl Gesu)Baetz,M/Larson,D/Marcoux,G/Bowen,R/Griffin,R.: Canadian psychiatric inpatient religious commitment: an association with mental health, in: Canadian Journal of Psychiatry 47, 159-166, 2002

Patients in tertiary care psychiatric facility, /belief in a personal God who rewards and punishes, need to be born again, every part of the bible is the actual word of God,/Duke rel -5 Item -Kg, spend time in private rel activities -pray medit; in my life I experience the divine, rel beliefs are my whole approach to life, try hard to carry rel into all dealings in life, //32 % verh, 67 % Depr, Lz Diener 13 !!, mehr Glaube an Notw von born again und literalism als Bev ! ?/ weniger Gl an Gott reward punish als Bev, die an Gott glaubt/Kg pray ns vs Bev/weniger rel commitment als Bev; belief in God, born again, lit -ns; Kg -Depr neg, length of stay jetzt neg, past ns; Lz pos, alc abuse jetzt/lifetime neg, I: Depr neg, alc neg, Rest ns, prayer frequency -Depr neg, alc neg, Rest ns, coping per rel - Depr neg, length of stay jetzt neg, past pos

5 Punkte (0,5 sample, 3 Messung, , 1 mv , 0,5 stat)**Depr -Kg I prayer rel coping neg, Lz - Kg pos, Rest ns pos, length of stay jetzt nsneg/neg, past ns (biv -5 pos, 6 nspos, 5 ns; mv Kannib/demogr,ss -5,5,5,1) belief in God, born again, lit -ns /Patienten sind weniger religiös R Gl**
(unter 5) **alc abuse jetzt/lifetime alle neg, R Gesu**

(in R fert, Gl, div) Bahr,H/Chadwick,B: Religion and family in Middletown, USA, in: Journal of Marriage and the Family 47, 407-414, 1985

Surveys kombiniert aus Middletown, no mehr remarried und divorced, Kg weniger, //how do you feel about your relationship with your wife/husband -no weniger, Kg mehr satisfaction , /fertility - Verheiratete: Kinder - no minus, Kg plus;

(unter 5) how do you feel about your relationship with your wife/husband -no weniger, Kg mehr satisfaction R div, fert

Bahr,H/Harvey,C: Correlates of loneliness among widows bereaved in a mining disaster, in: Psychological Reports 44,367-385,1979

Einsamkeit von Witwen, Frauen von Überlebenden, Frauen von Bergmännern - belong to church neg bei Witwen, survivors wife pos, andre ns; rel salience -alle drei schwach neg, Kg -Witwen und Frauen neg, ÜberlebendenF pos, participate in church social events - ÜberlebendeF pos, Witwen neg, Frauen ns, importance of rel since disaster - gained Witwen und Überlebende neg, Frauen pos,

(unter 5) belong to church bei Witwen positive Wirkung, bei Überlebenden meist neg, bei Frauen von Bergmännern eher pos/ns/neg;

Bahr,H/Martin,T:“ And thy neighbor as thyself“: self-esteem and faith in people as correlates of religiosity and family solidarity among Middletown High school students, in: JfSSR 22,132-144,1983

Self-esteem Rosenberg ns pos zu Kg; faith in people (trust: ca. most people cannot be trusted, aufpassen, sonst übervorteilen einen andere, most people eher inclined to help than to look out for themselves, human nature is fundamentally cooperative) –Kg pos, anomia ca – man weiß nicht auf wen man sich verlassen kann, keine Kinder in Welt mit solchen Zukunftsaussichten bringen, live for today, let tomorrow take care of itself, lot of average person getting worse, public officials nicht an average persons problems interessiert) minus

Christianity is the one true religion – ns,

Mv mit zwei Rel-items Kg pos zu faith, Christi.. neg

(unter 5) **Kg ns pos zu Swg, neg zu anomia,**

Baker, DC: The effect of pastoral care for the treatment of geriatric depression, in: Gerontologist 39, 433, 1999

Drei Gruppen, Vp mit Depr und Arznei, Vp at risk for depr, Vp ohne, chaplain besucht treatment Gruppe-welche? – 30 Minuten weekly 6 Monate lang 21 mal, controls nur bei Krise in pastoral care, Depr sinkt; control: Depr steigt, 3 Monate später depr sinkt weiter bei Intervengruppe; Korrel zu D-sinken: prayer, counseling for issues raised, grief work, provision of blessings,

(unter 5) **Intervengruppe von chaplain hilft gegen Depr, Kogruppe unsicher,**

(R Gl, Gesu) Baker, J et.al.: Secularity, Religiosity, and Health: Physical and Mental Health Differences between Atheists, Agnostics, and Nonaffiliated Theists Compared to Religiously Affiliated Individual, in: Social Science Research 75, 44-57, 2018

2010 Baylor Religion Survey, rr 25

how often during the past 30 days: 1) their physical health was not good; 2) their mental health was not good; 3) pain made it difficult to perform usual activities; 4) they felt sad, blue, or depressed; and, conversely, 5) they felt very healthy and full of energy. Answer choices to these questions were: none (coded as 0), 1-10 days (1), 11-20 days (2), 21-29 days (3), and all 30 days (4)

general anxiety: “Felt nervous, anxious, or on edge”; “Not been able to stop or control worrying”; and “Worried too much about different things.” social anxiety “Fear that you might do something to embarrass yourself in a social situation”; “Became anxious doing things because people were watching”; and “Endured intense anxiety in social or performance situations.” paranoia “Felt like you were being watched or talked about by others”; “Felt that it is not safe to trust anyone”; and “Felt that people were taking advantage of you.” obsession: “Been plagued by thoughts or images you cannot get out of your mind”; “Thought too much about things that would not bother other people”; and “Thought too much about pointless matters.” compulsion “Felt compelled to perform certain activities, for no justifiable reason”; “Repeated simple actions that realistically did not need to be repeated”; and “Been afraid something terrible would happen if you did not perform certain rituals.”

“Which one statement comes closest to your personal beliefs about God?”: “I am an atheist” and “I don’t know and there is no way to find out,”

This response is given priority over religious affiliation, such that nontheists who also report having an affiliation would be classified as atheist or agnostic. for religious affiliation we used a question: “With which religious family do you most closely identify?” Respondents were

provided forty different specific denominations and traditions with “no religion” offered at the end of the list. Respondents who selected “no religion” while also answering the theism question affirmatively in some way were classified as “nonaffiliated theists.” nonaffiliated theists (n = 75), atheists (n = 86), and agnostics (n = 102)./also: no aff plus irgendwie Glaube –ist nonaff theist; kein Glaube plus affil –ist kein Glaube ! (gilt für die Hälfte der agno !)

communal religious participation comprised of mean standardized variables for frequency of religious service attendance and measures for participating in the following congregational activities during the past month: social gatherings, religious education, music programs, prayer/scriptural study, proselytizing, and religion/work discussion groups

because half of agnostics in the sample (n = 52) claimed a religious affiliation, results for agnostics in all multivariate models were statistically nonsignificant. Consistent with our other findings about the detrimental effects of religious/secular incongruity, it is worth noting that for the outcomes on pain difficulty, general anxiety, paranoia, and obsessive thought, nonaffiliated agnostics scored substantially better than did affiliated agnostics.(aber ns)

mv –demogr, children, working, pol views, voted -

phys health not good –0-10: mP/ath, agno, ev P, J, K bP nonaff th; alle 30 Tage –J –nonaff th –K –bP –ev P –mP - ath –agno; andre Tabelle: ath –mP-ev P –agno –bP/K –J –nonaff th; mv –Basis ath: K agno nonaff th negativer, rel partic ns;

mh not good –0-10: bP –ev P –ath –mP –agno/K/J –nonaff th, alle 30 Tage –J –nonaff th –mP/bP –ath agno –K –ev P//andre Tabelle: bP –evP –ath –K/mP -agno –J –nonaff th; mv mh not good –Basis ath: nonaff th pos, rel partic neg;

pain –nonaff th –K –mP –ev P –agno –bP –ath –J; mv - pain –mP K nonaff th pos, rel partic ns;

depr –nonaff th –agno –J –K- ath –mP-ev P –bP; mv depr –nonaff pos, part neg;

high energy –J –bP –agno –evP ath –mP –K –nonaff th; mv - energy –nonaff neg, part pos;

general anx –nonaff th –agno –K –mP –evP –bP –J –ath; mv general anx –ev P mP K agno nonaff pos, part neg;

soc anx –bP/nonaff th -agno–mP –evP –J –ath; mv soc anx –mP bP K nonaff pos, part nsneg;

paranoia –nonaff th –bP –K/mP –ev P –agno –J –ath; mv paranoia –ev P mP bP K agno nonaff th pos, part neg

obsession –agno/nonaff th –mP –K –ev P –bP –J –ath; mv obsession –wie paranoia, part nsneg,

compulsion –bP –nonaff th –K –mP –agno –ev P –J –ath; mv compulsion –ev P mP K agno nonaff th pos, part ns;

(agno eher neg, nonaff th immer neg, ath meist gut –vor allem bei Angst/paranoia/obsession/compulsion, rel partic -5 pos, 2 nspos, 1 ns; biv ath nicht immer Nr.1 –mv schon, oft ns, bei Ko von rel part ist Diff zu ath ein bisschen höher)

6 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat) **phys health not good –0-10: mP/ath, agno, ev P, J, K bP nonaff th; alle 30 Tage – J –nonaff th –K –bP –ev P –mP - ath –agno; andre Tabelle: ath –mP-ev P –agno –bP/K –J –nonaff th; ath besser mv –Basis ath: K agno nonaff th negativer, rel partic ns; ÜberKo**

8 Punkte (2,5 sample, 4 Messung, 1 mv, 0,5 stat) **mental health NAS –mv ath besser als denom, biv nur teilweise, v.a. bei paranoia, Angst, obsession compulsion; agno nicht besser als rel, nonaff theists am schlechtesten, Kg neg, ÜberKo**

Baker,M/Gorsuch, R: Trait anxiety and intrinsic-extrinsic religiousness, in: JfSSR 21,119-122, 1982

52 Vp aus religious wilderness camping org,

3 Punkte (0,5 sample, 2,5 Messung) **Cattells Anxiety-messung – I neg zu Angst, neg zu lack of self-sentiment development (Mot zur Anpassung an socially-approved standards), ego weakness neg, paranoid-type insecurity neg, frustration-tension ns; ns zu Schuldgefühlen, Ex z.T. pos**

Baker,P/Cruickshank,J: I am happy in my faith: the influence of religious affiliation, saliency, and practice on depressive symptoms and treatment preference, in: MHR+C 12, 339-357, 2009

163 Christians, 75 Muslims, 130 atheists, and 104 agnostics. Internet-sample/ Depression–Happiness Scale (DHS), (Joseph and Lewis (1998, dubiose Skala –auch sonst ns zu Rel oft). 25-item describing affective, cognitive, and bodily states, quick overall assessment of subjective mood and position on the depression–happiness continuum, // The salience scale - modified versions of Blaine and Crocker's (1995) Religious Belief Salience Measure (RBSM) and the Systems of Belief Inventory (SBI-15R) developed by Holland et al. –Mischung, einiges weggelassen, -aus 20 Items 11 genommen; unklarer Inhalt; rel practice -5 Items, unklarer Inhalt

Depr –M mehr !, ath mehr, agno weniger als Chr, Diff sign 0.10 –aber als ns bewertet; rel saliency und practice –nur bei Religiösen: bei Chr neg, bei Mu ns (Ko von gender),

(unter 5) **ath mehr Depr, agno weniger, M mehr !, saliency/partic weniger, nicht bei Mu**

Balbuena,L/Baetz,M/Bowen,K: Religious attendance, spirituality and major depression in Canada: a 14 –year follow-up study, in: Canadian Journal of Psychiatry 58, 225-232, 2013

religious attendance -monthly or more frequently, less than monthly

to yearly, and not at all // spirituality “Do spiritual values or your faith play an important role in your life?” “How religious or spiritual are you?”

T 2 vierzehn Jahre, die Hälfte attrition !; nonattenders inc edu low // ever had episodes of depression, ever been diagnosed of depression, biological parent or sibling diagnosed with Depression –jeweils Kg minus; T1; /zu T2 – monthly attenders weniger Depr, occas ns minus; spir values ns neg, spir person ns pos; mv income adequacy, age, family and personal depression history, marital status, sex, education, and perceived social support // baseline sample ohne Depressive, also Neu-erkrankung gemessen; Kg-VP in T1 nicht besser in Bezug auf D-Ursachen z.T: inc edu Depr geschichte ss ja, aber mehr F;

9,5 Punkte (3,5 sample, 1,5 Messung, 2 mv, 0,5 stat, **2 Panel**) **Kg mv senkt Depr Panel, für D-Analyse sehr gute Untersuchung**

Balbuena,L/ Baetz,M/Bowen,K Religious attendance after elevated depressive symptoms: is selection bias at work? Peer Journal 2:e311, 2014

T 1 Dez/Jan,(rel und depr) T2-4 März, Juni, Sep (depr) –T 5 nach 1 J, T 6 -2, T 7 -3 J, T 8 -4 Jahre (rel)

“Aside from special occasions such as weddings and funerals, how often do you attend religious gatherings nowadays/ BSI-Depr/

Kg-T1:srh ns, chronic condition ns pos, Depr ns; //Depr T2-4 bei KgVP T1 -ns zu Kg T 5-8 (immer Kg ns pos zu the same or increase, T 8 Kg pos// bei Vp Kg no T 1: Depr T 2-4 zu Kg T5-8 ns same, no increase (ganz schwach: bei KgVp und mehr Depr –Kg später eher mehr, bei noKgVp und Depr –Kg später eher gleich) mv demogr und chronic condition - mehr Depr in T2-4 –später weniger decrease, ns increase/same in Kg bei KgVp in T1; bei noKg Vp T1 alles ns;

8 Punkte (3 sample, 1 Messung, 2 mv bei, 0,5 stat, **1,5 Panel**)

Depr senkt Kg nicht, steigert ihn evtl eher; steigert ihn bei NichtKgVp nicht, (also: Negativkorrel Rel-Depr nicht wegen Depr als Ursache) Panel

Balboni,T et.al.: Religiousness and spiritual support among advanced cancer patients and associations with end of life treatment preferences and quality of life, in: Journal of Clinical Oncology 25, 555-560, 2007

rr ca 60, Vp (viele Neger) mit Lebenserwartung kleiner ein Jahr, The McGill Quality of Life questionnaire (16 items) assessed patient QOL at all stages of life-threatening illness//Would you want the doctors here to do everything possible to keep you alive even if you were going to die in a few days anyway? Do you have a signed living will or durable power of attorney for health care Have you completed a do not resuscitate (DNR) order?

the importance of religion frequency of their religious service attendance and private R/S activities (eg, prayer) before and after the cancer diagnosis. support of their spiritual needs by a religious community (eg, clergy, members of a congregation)

support of their spiritual needs by the medical system (eg, doctors, nurses, chaplains). Overall spiritual support (OSS) was assessed as a sum of the answers to these two questions (Patients reported whether they had received visits from a chaplain or from clergy outside of a medical setting. Comfort received from pastoral visits was also assessed.

Vor Diagnose mehr Kg und weniger Gebet; Hälfte bekommt chaplain-Besuch, 83-100 zufr, spir needs supported by rel community 40 % nein ! by medical system 72 %//Lqual- spir supp pos, relnessns, pos rc ns, neg rc neg –biv und mv(demogr,Kannib) //rel -alles zur Lebensverlängerung pos, living will usw- neg, have DNR ns,

(unter 5) **spir support in rel/medical system pos zu Lqual in Krankh; relness, pos rc ns, neg rc neg, /vor Diagnose Kg mehr, Gebet weniger; (rel pro Maßnahmen zur Lebensverlängerung, aber ns zu do not resuscitate) spir needs supported by rel community weniger als by medical system//vor Diagnose weniger Gebet, mehr Kg,**

Balk,D: Sibling death, adolescent bereavement, and religion, in: Death Studies 15, 1-20, 1991 Emot responses to the death, persistent thoughts about sibling, thoughts about suicide, sleep/eating, intensity of grief feelings, expectations whether grief feelings would abate, //impo of rel, value of rel as a means of coping with the death difficulties believing in rel;

Impo of rel steigt nach Tod, /value of rel erste paar Monate 60, jetzt 80 (ca 20 Mon später),/
//**Rel vor Tod wichtig** – dann kurz danach Depr minus, numbness ns, thought of sibling ns,
trouble eating plus, thought of suicide plus, - jetzt: Smideen minus //

Rel jetzt wichtig –nach dem Tod :**shock ns pos**, relief ns pos, **fear pos, loneliness pos, trouble sleeping plus**, / jetzt: numbness minus, guilt ns minus, depr minus, **loneliness plus, Sm ideen ns plus**,

Rel hilft nach dem Tod – nach dem Tod: shock ns, numbness ns, confusion ns, depr ns minus, **lonely ns plus**, anger neg, dreams pos, **trouble sleeping pos**, Sm ideen ns/ jetzt: numb ns, relief pos, confusion ns minus, lonely ns anger neg Smideen ns neg, //

Rel hilft jetzt –nach dem Tod: **confusion pos**, depr ns minus, lonely ns, **eating trouble ns pos**, jetzt: **shock pos, depr pos**,

Religion is difficult to believe – nach Tod: **relief pos**, fear ns, anger plus, **trouble eating neg**, jetzt: **guilt plus, relief minus, confusion plus**, fear ns minus, Smideen ns

Religion valuable –nach Tod: relief ns plus, numb ns, **confusion ns plus**, depr ns minus, fear ns, **trouble eating pos, Sm ideen pos**, /jetzt: shock ns, depr ns minus, confusion ns lonely ns, Sm ideen ns neg, **trouble sleep 'pos**,

(Summe: Rel eher jetzt pos, kurz nach Tod weniger; bei Depr gut, relief etwas pos, trouble eating ns pos, Smideen mal pos, mal neg, fear dto, lonely pos, trouble sleep pos, guilt minus(selten), anger minus, confusion ns,/alle rel Items gleich stark

5,5 Punkte(0,5 sample, 4 Messung, 0,5 stat, **0,5 panelartig**)

Rel hilft –nicht besser als Rel wichtig !, difficult to believe negativer, bei Depr gut, relief eher pos, trouble eating/sleeping/lonely/confusion mehr, Sm-ideen pos und neg, shock/fear/numb ns, anger neg, guilt neg,

Balswick;J/Baldwell,JW: Religious orthodoxy and emotionality, RRR 19, 308-319, 1978

Rel orth- Jesus divine son of God, Bible inspired word of God miracles Wasser zu Wein sind tats passiert Jesus ist tats auferst Teufel existiert

Feelings –(never..very often)of hate/anger/resentment/rage, love tenderness affection warmth happiness delight joy elation sadness grief sorrow blue und Ausdruck dieser Gefühle

Orth pos zu Ausdruck von love (mv MF Neger whites,

feelings: love und happiness sign pos, hate neg, sadness ns,

Ausdruck: love happiness sign pos, hate neg, sadness ns (bei happy bei Ausdruck Orth stärker als bei feeling, bei sad: feelings pos Ausdruck ns neg)

Wichtigkeit von: having close friends being with one I love ns zu orth, getting married und being a good parent pos

rel orth –pos zu feeling of love happiness, hate neg, sadness ns; pos zu Ausdruck von love happiness, hate neg, sadness ns;

5,5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel orth pos zu feeling und Ausdruck von love happiness, hate neg, sadness ns**

((**R Krim, Gesu, GI pos**)**Barber,B:** Political violence, social integration, and youth functioning: Palestinian youth from the Intifada, in: Journal of Community Psychology 29, 259-280, 2001

9.Klasse, Palästinenser, West Bank, Gaza strip, Teilnahme an Intifada: distribute leaflets, protect someone from Israeli soldiers or police, march demonstrate in protest against

occupation, throw stones at Israeli police soldiers, /victimization –harassed by Isr police/sold, arrested by..., beaten by..., shot by; //srel, attend rel services, prayed alone, thought seriously about rel, talked about rel with friends, /antisocial behave- used tobacco, alc stolen tried to steal things run away from home; //rel –Intifada(Teiln und Opfer) Jungs pos, like school, macht viel homework höhere Erwartungen an Schule pos, family monitoring(Eltern wissen wo Kind ist, wofür es Geld ausgibt, welche Freunde es hat) pos, peers(die rauchen stehlen weglaufen) neg, elterliche Psychokontrolle (wollen Denken Gefühle von Kind ändern, wechselt Thema wenn Kind was sagen will, unfreundlich wenn Kind anders denkt) ns, Depr neg, antisocial neg, neighborhood(fight with weapon violent arguments youth gang conflicts people being hit by police) M ns, F neg;(mv beide neg) /mv(:Intifada pos zu rel bei M und F(und antisozial pos, aber antisoz neg zu rel)- Intifada: unklar ob als Täter oder Opfer; Table 1 M pos, F ns –Text M und F ns, nun mv M und F pos ! Intifada ist vor Erhebung –also Ursache ? aber retrospektiv erfragt //rel puffert neg Intifada und neighborhood-Wirkung auf antisoz Verh etwas;

Rolle der Intifada-Beteiligung: etwas Depr plus, antisoz Verh plus, aber rel pos, school values ns, family monitoring pos, /pol activism bei Intifada –psychosoc wellbeing pos, civic involvement pos(andere Untersuchung) Intifada eher Erfolg ?

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Muslimrel neg zu Depr R Gl**

6 Punkte (3 sample, 2 Messung, 0,5 Intera, 0,5 stat) **antisoz : stole tried to steal alc tobacco neg zu Muslimrel, Rel puffert etwas die neg Wirkung von Intifadakontakt und neg neighborhood auf antisoz ; antisoz neighborhood neg zu Muslimrel (biv nur F)**

Intifadakontakt pos zu rel bei M, bei F ns(Kontakt: unklar ob Opfer oder Täter) R Krim

4,5 Punkte (3 sample, 1 Messung, 0,5 stat) **Muslimrel neg zu alc tobacco(in einem Item zus mit stole tried to steal) R Gesu**

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **Muslimrel pos zu like school, homework plus, höhere Erwartungen, family monitoring, ns zu elterlicher Psychokontrolle R pos))**

Barkan,S/Greenwood, S: Religious attendance and subjective well-being among older Americans: evidence from the General Social Survey, in: RRR45, 116-129, 2003
GSS 1988-94 (ohne 92), how much sat get from family life, friendships, nonworking activities und city where you live, taken all together, how would you say things are these days- would you say you are very happy..

Kg pos zu Lz und happiness, auch mv(demogr, Gesu, soz Intera mit friends, neighbors, relatives), Kg wirkt besser bei Vp mit worse health auf Lz, bei happiness keine Interaktion

8 Punkte (3 sample, 2 Messung, 2,5 mv, Intera, 0,5 stat) **Kg pos zu Lz/happy, Intera bei worse health Kg stärker zu Lz, mv,**

Barraclough,G/Brown,L: Coping behaviors that mediate between life events and depression, in: Archives of General Psychiatry 39, 1386-1391, 1982

Patients, think of a time that you faced the following situations – breakup of an important relationship, someone impo to you begun to be increasingly critical –Steigerung, Senkung von best Verhalten und Effizienz dieses Verhaltens, pray steigt an –fast alle sagen: effektiv

F analyse – pray lädt auf Faktor, der gutes coping/problem solving macht: think through problem discuss pr with person, seek advice, visit doctor

(unter 5) **praying hilft subj**

(Info: Bartels, M: Genetics of well-being and its components satisfaction with life, happiness, and quality of life: a review and metaanalysis of heritability studies, in: Behavior Genetics 45, 137-156, 2015

Well-being ca 36, 10 Studien, satisf with life 9 -32 , overall wb -17-56, satisfy 0-60, happy 22-41, Lqual 22-42 (70 Studien)

(R pos, Gl, Krim) Bartkowski, J et.al.: Religion and child development: evidence from the early childhood longitudinal study, in: Social Science Research 37, 18-36, 2008

Early childhood longitudinal study Kindergarten class, /ca 15 000 Vp, in Gleichungen ca 9000, first graders; 93 % Mütter, / Eltern und Lehrer bewerten: self control (fighting arguing throwing tantrums, respect property rights, controls his temper, accept peer ideas for group activities respond appropriately to pressure from peers; /social intera-ability to join in play easily, make keep friends, offer comfort/helping other children, getting along with people who are different, express feelings ideas opinions in a positive way, sensitivity to feelings of others, /sad lonely Swg minus, accepted liked by others, anx, /impulsivity overactiveness argue fight get angry act disturbs ongoing activities, act out behaviors, /approaches to learning –eager to learn, interest in variety of things, creativity, persistence responsibility, attractiveness learning independence flexibility organization// how often does someone in your family talk with Child about family's religious beliefs or traditions ? do you and current partner have arguments about religion//

(mv demogr 10, siblings, family type, grade) father und mother Kg –self control (Eltern/Lehrer) , social intera/interpers skills (E/L) pos, sad/lonely/internalizing(E/L) neg (Mu bei sad ns neg), impulsiveness/externalizing (E/L) neg, approach to learning(E/L) pos; /zu denselben Items: father attends more ns, mother attends more z.T. ns pos/pos; both attend sporadically 8:2 pos; both attend frequently 10 pos; frequency discussing rel -5 pos, 5 ns; arguing about rel -5 neg, 5 ns; (alle rel Items zus: 10 mal attend frequ, argue 5 neg; attend spor 6, discuss- 4),

Allg: Heterogamie in Kg irrelevant, Kg-stärke zählt –Kg no schlechter als Kg V/Mu mehr; argue about rel nur z.T. neg; Fremdbeurteilung ist Aussage für zwei Orte –home und school,

7,5 Punkte (2,5 sample, 3,5 Messung, 0,5 stat, 1 mv) **Kg Vater/Mutter, Kg beide sporadisch/viel vs beide no, z.T. Kg mother, discussing rel pos, arguing about rel z.T. neg zu selfcontrol, social intera, pos approach to learning bei Kind, Eltern/Lehrerbeurteilung –pos, mv R pos**

7,5 Punkte (2,5 sample, 3 Messung, 0,5 stat, 1,5 mv) **R Gl sad/lonely –Kg father neg, Kg mother ns, Kg sporadic/Kg frequent (vs beide no) neg, father attends more pos, mother nspos, discuss rel ns, argue about rel pos; internalizing (sad lonely anx wenig Swg) –Kg father neg, Kg mother neg, attend sporadic/frequent (vs beide no)/father mother more neg, discuss /argue ns; Eltern Lehrer beurteilen R Gl**

6,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 1 mv) **Kg Vater/Mutter, Kg beide sporadisch/viel vs beide no, z.T. Kg mother, discussing rel neg, arguing about rel z.T. pos zu externalizing problems bei Kind, - Eltern, Lehrer beurteilen mv R Krim**

(R Gesu/GI) Bartlett, S et.al.: Spirituality, well-being, and quality of life in people with rheumatoid arthritis, in: Arthritis & Rheumatism 49,778-783, 2003

Spir transcendence Piedm- reading the Bible pos, praying stark pos, Kg stark pos, //total swollen and tender joints –ns neg zu STS,/STS – PAS pos (auch mv Gesu, phy functioning, Depr) , NAS ns, life on whole ns pos, Depr ns,general health (SF36)pos,(auch mv: Gesu phys fu, PAS) (Rest-SF ns) ,
(unter 5) **STS pos zu PAS , nicht Lz Depr**

R pos, Krim, GI, Gesu) Barton,A et.al.: Adolescent religiosity as a mediator of the relationship between parental religiosity and adolescent health outcomes, in: Journal of Religion and Health 53, 86-94, 2014
Students 21 J,

late adolescent perceptions of parents' und eigenem Kirchgang ("How often do your parents attend the regularly scheduled services of a church (not including weddings, funerals, baptisms, or any other special occasion of a religious nature) , church status "What is the current status of your parents in relation to church?"; - no association, attending non-member, non-attending member, or attending member, church involvement "What is your parents' current level of involvement with a church or religious organization?"; range from never participate to paid staff members, frequency of reading books of religious faith "How often do your parents read the Bible or any other book of religious faith, and prayer "How often do your parents pray?";
health-related subscales of alcohol use (e.g., "Have you ever lied about your age to buy alcohol before you turned 21 ?", and drug use (e.g., "Have you ever used 'soft' drugs such as marijuana (grass, pot) anxiety (e.g., "I worry too much about things that aren't important," , depression (e.g., "I often feel sad or unhappy," low self esteem (e.g., "I really don't like myself very much," and low well-being (e.g., "No matter what I'm doing, I usually have a good time" [reversed

4,5 Punkte (1 sample, 2,5 Messung, 0,5 stat) **adol rel/parental rel ns zu SES (inc und occ) R pos**

5 Punkte (1 sample, 2,5 Messung, 1,5 mv, Medi, 0,5 stat) **adol rel (parental rel etwas schwächer) –drug use minus, mv (age sex SES) dto , (par rel bei Ko von adol rel ns) R Gesu**

7 Punkte (1 sample, 4 Messung, 1,5 mv, Medi, 0,5 stat) **adol rel (parental rel etwas schwächer) –depr minus, anx minus (schwach) low Swg minus, low wellbeing minus, mv (age sex SES) dto par rel bei Ko von adol rel ns) R GI**

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, Medi, 0,5 stat) **adol rel (parental rel etwas schwächer) lie for alc minus , mv (age sex SES) dto par rel bei Ko von adol rel ns) R Krim**

(auch in Rhelp) Baumann,K et.al.: Zwischen Spiritualität und Stress. Die Seelsorgenden in den deutschen Diözesen. Würzburg 2017

Lz besser als Bev, gleich wie Hochgebildete, besser als Ledige, alte Prie besser als alte Akad, Prie ges 27,06 Diener, BSI 18 –Somat, Ängstlichk, Depr, -andre Gruppen (Institutsmitglieder, Studierende, Sozarbeiter) –kaum anders /burnout –im Normbereich der Bev (s.u. anders !), SoC (Swg, can do, Dom,Machen,Kontrolle, Eigenständigk Erfolg Gestaltungswille Einfluss) eher neg, v.a. bei Vergleich mit Führungspersonen Prie mehr BMI als Bev/Status Bev,Alk Durchschnitt, Rauchen weniger,Stress entspricht Bev(Arzt Krfpflger Sozarb / spir Trock –Depr Angst somat stress (kann wichtige Dinge nicht beeinfl, bin unsicher im Umgang mit pers Aufgaben/Problemen, komme mit Ärger im Leben klar) //Kooperator negativer, Priester meist negativer vs Diak Pastoralref Gemeinderef, /Kategorialseels besser als Territorseels, /leit Pfarrer kompensiert Mehrarbeit besser, weniger Wirkung auf Lz N, SoC, Engagement, //Transzwahn –pos zu Wichtigk von Gebet, Stundengebet, Euch, Medit, Teiln an rel Feiern, auch pos zu Dankbark, /ändern Me helfen, Rücksicht auf Bedürfnisse anderer nehmen, an Me in Not denken, für Gere einsetzen/Gutes tun versuchen – Gebet privat pos, StundenG(Me in Not, sonst ns pos), Euch (Rück/Me inNot pos, sonst ns pos), rel spir Bücher lesen pos alle, rel Symbole im priv Umfeld wichtig pos alle, Teil an rel Feiern außerh von Beruf pos alle, Dankb /staunende Ehrfurcht pos, Lz –Transzwahn pos, spir Trock neg, Ehrfu/Dankb mv bei Priestern, bei Laien nur Trockenh und E/D //kein wesentlicher Zusammenhang priv Gebet, Stundengebet, Bußschr, Euch mit Depr, Angst, Stress,Lz, (Prie Lz zu Stundengebet pos), //Transzwahn –Depr minus, Ängstlichk minus, Stressempfinden, Lz, (starke Diff) bei Prie, bei Laien nicht so stark bei Depr, Stress; stark neg zu spir Trock,

8,5 Punkte (2,5 sample, 5 Messung, 0,5 Vergleiche/bei, 0,5 stat) **Lz hoch (besser als Ledige, alte Priester besser als alte Akad), burnout ns, BSI ns zu Bev, rel Verh wenig pos (außer priv Gebet), Transzendenzwahrnehmung (Defin vgl Jacobs –DSE) PAS pos, NAS neg, spir Trockenheit pos zu NAS, Lz neg, (Definition: vgl Jacobs)**

6 Punkte (2,5 sample, 3 Messung, 0,5 stat) **(Stunden)Gebet, Euch, rel spir Bücher lesen, rel Symbole wichtig, Teiln an rel Feiern, Dankb - pos zu Hilfsbereitschaft/Gutes tun versuchen/an Me in Not denken,**

Beck,R/Jessup, R: The multidimensional nature of Quest, in:Journal of Psychology and Theology 32, 283-294, 2004

Stud, christl Uni, P, Batson 12 Item 91 b, Allport I E/ The Christian Orthodoxy Scale (COS; Fullerton & Hunsberger, 1982) 24-item scale (e.g., Jesus was the Son of God, Jesus was resurrected, Jesus performed miracles). Multidimensional Quest orientation scale; Skalen hängen nur schwach zusammen, // gleiche Korrelationen zu exi und rel wb, zu I und zu Orth (zu E pos) : change, universality,rel angst,complexity exi motives neg, (doubt, alle rel gleich, doubt und Angst,abandon; philosophisch kompliziert) tentative, ecumenism explor moralistic(gegen literalism !) ns; Batson Q pos zu allen, eher schwächer pos zu den Items, die ns sind zu Rel und Gl/zwei Arten von Q –relzerstörend vs neutral Tentativeness 1. I believe that the more spiritually mature I become I will discover more questions than answers I am not disturbed by unanswered questions in my religious life. . I believe religious doubts play an important role in spiritual development. . I believe a central part of spiritual maturity is growing comfortable with doubt.

. I am comfortable leaving many of my spiritual questions unanswered.

I feel that spiritually mature people struggle with doubts.

I understand that most of my religious questions cannot be answered.

I don't feel a need to know all the answers to every religious question I may have.

I feel that it is naive to expect definitive answers to deep religious questions.

. My religious questions have led to deeper questions rather than definitive answers.

Section 2: (Sum of items generates Change score). I anticipate dramatically changing my religious beliefs in the future.

I frequently assume that my current religious beliefs may be wrong.

I believe spiritual growth requires consistent change in one's religious beliefs.

I believe that changing one's religious beliefs is a good sign of spiritual development.. I often question if some of my most central religious beliefs are wrong.. Spiritual maturity involves changing one's religious beliefs over time.. I believe that consistently questioning my current religious beliefs will promote spiritual growth.

I think changing one's religious beliefs over time is a sign of spiritual maturity.

. Mostly it is spiritually immature people who hold the same religious beliefs for long periods of time.

3: (Sum of items generates Ecumenism score)

I don't think it really matters what church (e.g. Catholic, Baptist, Methodist, Assemblies of God) a person attends as long as they love and serve God.

There are valuable lessons to be learned from Christian faiths (e.g. Catholic, Baptist, Methodist, Assemblies of God) that are different from my own.

I don't think one Christian faith (e.g. Catholic, Baptist, Methodist, Assemblies of God) is any more correct when compared to the others.. Being a Christian is not about being a member of any one Christian faith (e.g. Catholic, Baptist, Methodist, Assemblies of God). I don't believe God approves of any one Christian church or congregation (e.g. Catholic, Baptist, Methodist, Assemblies of God) over another. I think that the doctrinal differences between Christian churches and congregations (e.g. Catholic, Baptist, Methodist, Assemblies of God) are largely irrelevant in God's eyes.. I feel that I could serve God being a member of many different kinds of Christian churches and congregations (e.g. Catholic, Baptist, Methodist, Assemblies of God).. To me, church affiliation (e.g. Catholic, Baptist, Methodist, Assemblies of God) is an irrelevant issue in determining one's salvation.

Reverse score item 4, then sum of items generates Universality score)

. I think the major world religions (e.g. Christianity, Judaism, Islam, Buddhism) are equally valid ways to seek God.. The major world religions (e.g. Christianity, Judaism, Islam, Buddhism) may take different paths, but each path ultimately leads to God.

. Heaven is open to people of all world religions (e.g. Christianity, Judaism, Islam, Buddhism). I believe that Christianity is the only way to know God and receive salvation as opposed to other world religions (e.g. Judaism, Islam, Buddhism).

Section 5: (Sum of items generates Exploration score)

In my effort to seek after God I have spent a lot of time studying the teachings of religions around the world.

I have spent more time compared with most people I know investigating the foundations of my religious faith.. I consistently explore issues that will deepen my religious faith.

I would characterize my religious life as one of consistent searching and exploration.. I have been placing a lot of effort in exploring religious questions.. I would characterize most of my religious behavior as a "search for truth."

Section 6: (Sum of items generates Moralistic Interpretation score)

I feel that the spiritual meaning of Biblical stories are more important than their historical accuracy.

I feel that reading the Biblical stories in a literal way misses their deeper spiritual meaning.
. I believe much of the truth of the Bible is primarily found in reading its stories allegorically.
A primarily literal reading of the Bible is an overly simplistic way of understanding the meaning of its stories.

A primarily literal reading of the Bible may miss its deeper truths.

A deep understanding of the Bible involves looking past the literal meaning to see the deeper spiritual truth being communicated.

Section Sum of items generates Religious Angst score)

. My religious development has often been filled with doubt and has been troubling at times.

I have often felt lost and alone during my spiritual journey.

I have often felt abandoned by God during my spiritual journey.

. My faith in God is accompanied by anxiety and doubt.

_ I would mostly describe my spiritual journey as a "struggle."

Although I feel joy and peace in my spiritual life, I also frequently experience feelings of anxiety and loneliness.

Section 8: (Reverse score items 2 and 4, then sum of items generates Complexity score)

I would characterize my religious beliefs as very philosophical in nature.

I dislike very philosophical answers to my religious questions.

I feel like most religious questions involve complex answers that take a lifetime to fully understand.

I feel that most things in religion are clear and easy to understand.

. I feel that it takes a lot of time and intensive study to even begin to have an informed opinion about religious issues. It would be hard for me to express my religious views in a short amount of time due to the complexity of the arguments I would give.. I would characterize my religious beliefs as very complex rather than simple and straightforward.. I feel that most religious questions do not have simple, straightforward answers.

Section 9: (Sum of items generates Existential Motives score). My religious journey has primarily been devoted toward finding a meaning or purpose for my life rather than engaging in traditional religious practices. My religious questions have been primarily devoted to exploring my place in the universe rather than about religious doctrines and belief systems. What seems to have primarily motivated my religious development is a search for meaning in a seemingly random universe.. My religious searching has been primarily devoted toward finding a meaning or purpose for my life rather than the traditional focus of developing a relationship with a personal God. My religious journey has more abstract and philosophical than the more traditional religious efforts to develop a relationship with a personal God.

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) 2 Arten von Q (Wandel Zweifel andre Rel wahr, komplex philos Sinnsuche) –neg zu Religiosität, neg zu PAS bzw neutral zu beidem (Wahrheits-Suche, Komplexität, Vorläufigkeit, Fragen offen, doubt ok, gegen Literalismus, ökumenisch)

Beck,R/Taylor,S: The emotional burden of monotheism: Satan, Theodicy, and relationship with God, in: Journal of Psychology and Theology 36, 151-160,2008

Abstract (Artikel nicht zu finden) The thesis of this research was that belief in Satan helps Christian believers attenuate ambivalent feelings about God in the face of painful life events.

Two questions were examined. First, are robust notions of Satan associated with more positive feelings toward God? Second, are robust notions of Satan associated with blaming God less for the pain and suffering inherent in human existence? In study 1 robust notions of Satan did predict more positive experiences with God. In study 2 robust notions of Satan were manifested by participants who were less likely to blame God for the pain and suffering in the

world. These trends were consistent with the experimental predictions suggesting that belief in Satan may be functioning as an attributional category to reduce theodic blame toward God

Strength of satan – battle vs S, er ist mächtig, present, active attacks durchstreift Erde will the people of God besiegen, beeinfl Leute, so dass sie Böses tun, wers nicht glaubt, ist eher sein Opfer, -pos zu rel well being, pos zu ängstl Bindung an Gott (Angst vor abandonment, fürchte er akz mich nicht, wenn ich Böses tue, frage ich mich oft, if he is pleased with me), neg zu avoidant (lieber nicht abh von Gott sein, kein tiefes Bed ihm nahe zu sein),
theodic complaint – ich denke God doesn't care about world, blame God for the amount of pain suffering in world, he has let the world get out of control, er ist verantwo Leid Schmerz in Welt zuzulassen, troubles me dass Gott Leid suffering nicht verhindert, enttäuscht dass er Welt voll pain suffering schuf, seine Schuld so viel p/s zuzulassen// Er kontroll gute und schlechte Lebensumstände –Autounfall God's plan, Gutes das mir passiert God's blessing,
//strength of satan –s.o. – zu theod complaint neg, God control pos,(obwohl T so mächtig ist)
/God control neg zu theod complaint, (obwohl er verantw ist !!)
Bewertung unmöglich(1 sample, 2,5 Messung, Rest unbekannt) **wichtig: Teufelsglaube pos zu rel wb, neg zu avoidant, pos zu anx attachment, Theod-complaint neg, God control pos (trotz Macht des Satans),**
/God control neg zu theod complaint, (obwohl er verantw ist !!)

Becker, G et.al.: Religious belief as a coping strategy, in: Strahlentherapie und Onkologie 5, 270-276, 2006

Strahlentherapie, T 2 3 Wochen, T3 nach Ende von Th., T4 --6 Wochen nach Ende

Have you got a belief giving you comfort ?,

Keine Diff bei side effects der S-th, aber nonbelievers berichten über mehr während der S-th, nach 6 Wochen weniger !//Angst vor solchen- nonbelievers etwas mehr,

vor S-th- nonbelievers mehr analgetics, mehr Schmerzen, Ende von S-th auch, nach 6

Wochen nicht mehr, vorher: believers etwas mehr Alk, weniger Rauchen, während S-th –

believers weniger Alk und Rauchen, //able to enjoy your life – believers 34- nonbel 8, dann

Anstieg während 31/23, end of S-th 20/20, 6 Wochen – 47-57, keine ängstl Person – nonbel

besser, Angst vor Tod dto, (Abbildung andersrum), believers –glauben weniger an Heilung durch S-th, sehen sich mehr als Kämpfer gegen Krebs, wollen in further life was Wichtiges tun,

vor S-th- believers weniger Depr, danach mehr(schwach), mehr happy, danach weniger als

nonbel, soul condition vorher ns, nachher etwas pos, noch später negativ,

(am Ende nur noch 19/14 VP da, relativ mehr nonbelievers als vorher/ letzte Befragung believers schlechter, sonst besser)

5,5 Punkte (0,5 sample, 3,5 Messung, 0,5 stat, **1 Panel**) have you got a belief giving you

comfort -nonbelievers mehr Nebenwirkungen zuerst, **dann weniger**; Angst vor solchen

mehr, mehr analgetics/Schmerzen zuerst, am Ende ns, able to enjoy your life weniger –

am Ende ns; (Todes)**Angst bei nonbelievers weniger (Abbildung anders)**, vorher

believers weniger Depr, **danach etwas mehr**, mehr happy, **danach weniger**//, am Ende

sehr wenig N, believers hier schlechter

Becker,P/Weißer, S: Religiosität, Wertvorstellungen und seelische Gesundheit. Trierer Psychologische Berichte 15, 1988

Verhkontrolle, besonnen vorsichtig, seel Gesundheit: all das Folgende zusammen: Depr, Nervosität, Expansivität Swg, Autonomie vs Abhängigk Hilfesuchen Selbstzentrierung Liebesfähigkeit

Faktoren –rel Faktor 1 –(Gl gibt Sinn, Gott gibt Geborg, Gebet, Kirchl Trauung Beichte gibt Befreiung, 10 Gebote, Einfluss Rel auf Alltag, Gott fordert Gehorsam LnT relig Me wertvoll oft, Sündenlehre von Kirche Gott für alle Me da

Zu Depr ns, N ns, Swg ns Auton neg, Szentriert neg, Liebesfähigk pos seel Gesu ns Verhkontrolle besonnen usw pos,

christli Werte – verzeih friedlich helfen barmh besseres Zusleben tol Selbstkritik, solidarisch gerecht Vertrauen Schuld zugeben.. – Vk ns pos, seel Gesu ns pos, D ns, N ns, Swg pos Liebesf pos stark, Selbstzentr minus, Aut ns

Praxis trad – rel Erz, Kg Kommunion Eltern rel Beichte in Familie über Rel gesprochen Wochenende ohne Rel fehlt was – ns zu allem (Auto minus

Bücher zu Rel rel Weiterbildung RelU rel TV Unterhaltung über Rel mit Freund Fam, pers Problem –rel Rat, Suche Lsinn – Sz minus, Liebesf plus Vk minus Depr plus

Kaum höhere Korrel – nur zu Auto neg, zu Liebesf pos,

seel Gesu – weltlich beeinflusst – Leistung Einfluss Geld Gesundh Erfolg Ansehen sich durchsetzen und Hedon – Freih Unabh Leben genießen Freizeit amüsieren

Gott straft mich, ist streng zu mir, macht mir Angst – neg zu seel Gesu, pos zu Nervös Depr Auto ns Swg

Eigner Faktor unabh von 3 anderen religiösen Faktoren

Globalreligion –(alles zus?): Vk pos seel Gesu ns Depr minus Nervös ns, Swg ns, Aut neg Szentr neg, Liebesf pos

Einzelfaktoren der Rel – suchende Rel und strafende Rel eher neg, intrins rel eher pos, trad rel eher ns, alles zus eher pos, Gewicht der neg Rel nicht ganz so stark

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **rel Faktor –Depr ns, N ns, Swg ns, seel Gesu ns, christl Werte –seel Gesu ns pos, Depr N ns, Swg pos /trad rel Praxis –ns zu allem; Bücher zu Rel/Weiterbildung/RelU, rel TV, Unterhaltung mit Freund usw –rel Rat, Suche Lsinn –Depr pos; Gott straft mich, ist streng zu mir, macht mir Angst –neg zu seel Gesu, Depr pos, nervös pos, Swg ns, Globalrel –seel Gesu ns, Depr neg, nervös ns, Swg ns (rel pos zu Liebesf/Sz neg und dies sind Teil von seel Gesu –dennoch rel kaum pos dazu) R Gl**

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **rel Faktor /christliche Werte/rel Wissen/Rat/Suche /Globalrel –Selbstzentriertheit neg, Liebesfähigkeit pos; trad rel Praxis –Selbstzentriertheit /Liebesf ns, R help**

Beehr, T et.al.: Occupational stress: coping of police and their spouses, in: Journal of Organizational Behavior 16, 3-25, 1995

Unklare Zusammenstellung des samples, wohl Polizistenehepaare, Vignette mit stress-situation (Beruf und dann noch zu Hause, F stress zu Hause und M desinteressiert) –was tut man dann –rely on your faith in God to see through this rough time, think what God would want you to do in this situation, pray or meditate, /stress outcome –assignment satisfaction (Zufu mit current assignment, promotional opportunities) experienced stress Sm-thoughts drinking divorce potential somatic complaints emot exhaustion depersonaliz, (für F nur

assignment, Alc, div, exp stress), rc pos zu problem-focused coping(make a plan of action and follow it, try to figure out what needs to change and do it, try to work out with the other people involved,) emot focused –put the things in perspective so things won't look so bad, look for the silver lining try to look on the bright side of the thing), beide Items wirken bei M vor allem pos, aber rc dort ns! ,

rc bei F- neg zu drinking und stress, div potential ns neg, assign ns pos,/rc bei M –senkt drinking stress exp stress, steigert assignment sat ns pos bei F; rc bei F senkt emot exh div potential exp stress depers bei M, (rc bei F wirkt auf 5 von 8 Items bei M, rc bei M wirkt auf 3 von 4 Items bei F, aber rc von M wirkt bei M nur auf ein Item von 8, bei spouse 3 von 4, z.T nur ns neg)

5 Punkte (1 sample, 3 Messung, 0,5 stat, 0,5 mv)

rel coping von Polizist senkt eigenen Stress kaum, aber drinking, stress bei F und dort pos zu assignment sat (von 4); rc bei F senkt eigenen stress und drinking, div potential ns neg, assign ns pos(von 4) ; und 5mal (ns)neg zu stress bei M (von 8); rc bei F stark pos zu rc bei M, (rc bei F wirkt auf 5 von 8 Items bei M, rc bei M wirkt auf 3 von 4 Items bei F, aber rc von M wirkt bei M nur auf ein Item von 8, rc von F bei F 3 von 4, z.T nur ns neg)

Belavich,T/Pargament, K: The role of attachment in predicting spiritual coping with a loved one in surgery, in: Journal of Adult Development 9, 13-29,2002

Vp waiting for their loved one undergoing a surgery –Kirkpatrick Messung von attachment to God unklarer Inhalt,(s.u. AutoK) Cr bei anx 48, /spir coping – experiencing trusting Gods love, deriving strength from God, looking to God for guidance; good deeds – activities focusing on living a better more religious life; rel discontent –anger distance from God,questioning ones faith Cr 58; rel ss; rel pleading – asking for a miracle, bargaining with God, questioning of God why the event occurred; rel avoidance –divert attention from the problem using spir activities; //rel outcome – spir growth, perceived closeness to God, perceived closeness to the church as a result of coping with a stressful event; general outcome – learned from the event, handled feelings, handled event, felt stronger as a result of the way the event was addressed; stress-related growth –I learned how to reach out and help others, I learned to be open to new information and ideas; -pos changes in personal resources, rel ships, coping skills,

Secure attachment to God – coll defer spir pos, disco neg, deeds, plead, avoid, rel ss ns, selfdir neg; avoid – coll minus, selfdir pos, spir minus, disco pos, good deeds pos, defer ns rel ss ns neg, plead ns,avoid ns; anxambiv – coll, spir rel ss plead good deeds defer ns, disco pos, self dir pos,(mv Ko rel Items) //general outcome –secure anx pos, rel outcome secure pos, anx neg; stress-related growth secure und av pos, GHQ anx av ns pos, //good deeds, plead spir coll alle outcomes pos; rel disco nur GHQ pos; rel ss general und rel outcome pos; defer stress related pos; self dir general outcome pos (einiges unklar: GHQ pos Zahlen mal als pos, mal als neg Korrel bezeichnet; spir evtl neg zu GHQ, coll pos !, rel disco plead pos) /bei general rel und stress growth outcome –secure pos zu pos rc pos zu g.o., anx pos zu neg rc neg zu g.o.;rel outcome –avoid pos zu neg rc neg zu rel outcome; stress related growth anx pos zu neg rc pos ! zu srg; GHQ - secure pos zu pos rc ns zu GHQ, anx pos zu neg rc pos zu GHQ; (unsicher: coping und secure pos zu general rel und stress outcome –alles subj bewusst bewertete Sache, zu GHQ aber ns –; aber : mv coping neg zu GHQ - aber Richtung der Korrel unsicher; auch: anx pos zu outcomes z.T. –also outcomes nicht ganz pos// attachment to God

– secure pos zu pos rc, neg zu neg rc, ambiv pos zu neg rc, (zu self-dir, rel disco; aber plead ns) neg zu pos rc//avoid ähnlich, aber mv nicht,

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat) Secure att –coll defer pos, spir pos, **disco neg**, deeds plead avoid rel ss ns; **selfdir neg**, avoid –coll neg **self dir pos**, spir neg, **disco pos**, **deeds pos**, defer rel ss ns, plead ns, avoid ns; anxambiv –coll spir rel ss plead deeds defer ns, **disco pos**, **self dir pos**
GHQ –att ns, deeds self dir rel ss avoid ns, **disco pos**, **plead pos**, spir neg, **coll pos**, defer neg (starker Kannib)
general outcome –secure anx plead spir coll self dir rel ss pos; rel outcome –secure pos, anx neg, plead, rel ss, spir coll pos, stress related growth –plead coll secure pos;

(R Gesu, Gl, pos) Benjamins,MR et al.:Age-related declines in activity level: the relationship between chronic illness and religious activities, in: Journal of Gerontology,Social Sciences, 58 B, S 377-S385, 2003

EPESE Duke, viele P , 73 J, 1986, 1989, going to religious services or meetings, how often do you watch religious services or religious programs on TV or listen to them on the radio, chronic conditions –doctor told you: broken hip, cancer, diab heart attack, stroke, (baseline und 87,88) /soc intera –saw children, relatives, close friends last month, spoke on telephone, belong to club other assoc /count on family friends in times of trouble, talk about deepest problems with fam/friends, /impairment-can do heavy work,walk up a flight up stairs, walk a half mile, (Korrel Kg-rel TV 0.05 !!)

F Kg und rel TV pos, Ne dto-rel TV stark , age –Kg minus, rel TV plus,
(T 1 Items zu Kg T2: Krankheiten schwach neg, F Ne pos, verh edu pos,. mv aber ns; age neg, soc intera pos, support ns, fu impairment neg, depr neg/ns –(klar nur: age minus, Ne plus, soc intera pos, fu impairm neg Kra sehr schwach) // rel TV –Krankh ns, F pos –mv ns, Ne sehr pos, age pos, mv ns, verh minus, mv ns, edu minus, ss ns/pos mv ns, fu impairment pos, depr pos, mv ns, Klar nur: Ne plus, fu impairm pos, edu neg; wichtig für Umkehrungen) –mv fu imp, Krankheiten, T1 Rel, demogr, ss, Depr;
Jeweils Ko von baseline Kg/rel TV

10 Punkte (3 sample, 2,5 Messung,2,5 mv,bei, 0,5 stat, 1,5 Panel) Korrel mit T 2 Kg: T 1 conditions neg, hip heart dis stroke neg, cancer diab ns, soc intera pos, perceived support pos, fu impaired neg, /mv –conditions ns, hip,cancer,stroke neg, soc intera pos, fu impairment neg, depr ns/ Intera: Gesunde in T1 –cancer dazu –Kg sinkt, mit condition in T1 –cancer dazu (oder neue andere Kra) –Kg steigt;
Korrel mit T2 rel TV: T1 –conditions ns, cancer neg, hip/diab/heart dis/stroke ns; fu impaired pos, mv alles ns; R Gesu

9 Punkte (3 sample, 1,5 Messung, 2,5 mv, 0,5 stat, 1,5 Panel) Depr T1 neg zu Kg T2, **pos zu rel TV T2**, mv ns, R Gl

10 Punkte (3 sample, 2,5 Messung, 2,5 mv, 0,5 stat, 1,5 Panel) Soc intera/perceived support T1 pos zu Kg T2, mv soc intera pos, perc support ns
T 1 soc intera pos zu rel TV, perceived support ns; mv soc intera/perc supp ns
Edu, verh –Kg pos, rel Tv minus, mv –edu ns, verh ns zu Kg, edu zu rel Tv neg, verh ns Rpos

Benson,P/Spilka, B: God Image as a function of self-esteem and locus of control, in: JfSSR 12, 297-310, 1973

Frequency of devotions at home, of rel discussions at home, hours spent per month in church (related activities), loving God.: reject-accept, loving hating, damning saving unforgiving forgiving, approving disapp, controlling God: demanding –not d, freeing-restricting,controlling –unco, strict –lenient permissive rigid, (Cr 60), aus 64 Items – vindictive (wrath avenging damning) stern father – unyielding punishing restricting, allness-infinite absolute unchanging power wisdom, /inaccessible distant/ supreme ruler majestic sovereign God, kindly father mercy forgive patience(Cr 51-77)

Swg Coopersmith – devotion ns pos, discussions pos, church hours ns pos (LoCI alle drei pos), loving God pos, control vindictive stern allness distant supreme ruler neg, kindly father pos, (richtige Ableitung und neg evtl: supreme ruler, allness – Rest falsche A), loving God (ähnl kindly father) negative zu allness, distant, controlling stern vindictive; ns zu supreme ruler ! (d.h. loving und supreme können passen) pos zu devot discuss churchhours (ähnl kindly father)

Rel insgesamt eher pos zu Swg (und zu LoCI- und dieser neg zu neg Gottesbildern, pos zu positiven wie Swg auch) – daraus folgt: neg Gottesbilder überwiegen nicht, schaden auch nicht so sehr, korrel neg mit positiven

Ko von rel Items (devotion,disc hours) – Gottesbilder wirken noch, etwas schwächer, bei LoC ns;

(unter 5) Swg –devotion nspos, rel discussions at home pos, hours spent in church nspos, loving God pos, **controlling (not freeing, demanding, restricting),vindictive stern allness distant supreme ruler neg**, kindly father pos, /loving God ns zu supreme ruler, aber neg zu allness, controlling;

(R GI, Gesu, Krim, pos, help) Benson,P/Scales,P/Sesma,A/Roehlkepartain,E: Adolescent spirituality, in: **Moore, K/Lippman, L:** What do children need to flourish. NY 2005, 25-40

Search Institute Profiles of student life: attitudes and Behaviors Survey, ca 217000 VPs 6.-12. Klasse, during an average week, how many hours do you spend going to groups, programs, or services at a church.; how important is each of the following to you in your life: being religious or spiritual, //alc drunk once or more letzte 2 Wochen, use illicit drugs three or more times last year, sex three or more times a lifetime, depr/SmV, three or more incidents of fighting, hitting, injuring a person, carrying using a weapon, threatening physical harm in past year, has gambled 3mal, mehr past year, betrunken gefahren/bei Betrunkenem mitgefahren 3 mal, mehr, skipped zwei oder mehr letzten Monat und oder schlechte Note,helps friends or neighbors one or more hours per week, high importance on getting to know people from other racial ethnic groups, gesunde Ernährung/exercise, avoids doing dangerous things, save money for something special, ability to navigate through hardship, leader of a group, gute Noten -Kg und impo richtig bei allem, schwach bei Depr/SmV, gambling, overcoming adversity// impo evtl mehr Wirkung; bei F und M gleich, bei Native Am und Asian schwächer, white Hisp black stärker,

Signifikanz unbekannt

6,5 Punkte (3 sample, 2,5 Messung, 1 bei) **Kg/impo neg zu betrunken sein, illicit drug use, pos zu gesunde Ernährung exercise** R Gesu

7,5 Punkte (3 sample, 3,5 Messung, 1 bei) **Kg/impo neg zu sex, skipped school, schlechte Noten, pos zu gute Noten, pro Menschen anderer ethn Gruppen Rassen kennenlernen, avoids doing dangerous things save money, leader of a group** R pos

6,5 Punkte (3 sample, 2,5 Messung, 1 bei) **Kg/impo neg zu violence, drunken driving, gambling (schwach)** R Krim

5,5 Punkte (3 sample, 1,5 Messung, 1 bei) **Kg/impo neg schwach zu Depr/SmV(ein Item) ability to navigate through hardship(schwach)** R Gl

5,5 Punkte (3 sample, 1,5 Messung, 1 bei) **Kg/impo pos zu help friends neighbors** R help

Berg, G et.al.: The impact of religious faith and practice on patients suffering from a major affective disorder: a cost analysis, in: Journal of Pastoral Care 49, 359-363, 1995

Vp mit diagnosis major affective disorder (ohne Vp mit gleicher Diag und alc, COPD, terminal condition) 35 M, 2 F, 41 % div, /Rel Index: how often do you attend religious services during the year, aside from how often you attend regular rel services, do you consider yourself –against religion, ... deeply rel; how much is religion and or God a source of strength and comfort to you, prayer, bible or devotional literature reading, viewing listening to rel programming on TV radio, SIS –spir injuries –guilt, anger resentment, sadness grief, lack of meaning purpose in life, feeling life or God is unfair, worry over rel doubt or disbelief, fear of death, /length of stay –während der zweieinhalb Jahre der study period,

(unter 5) **mv rel Index und SIS (eher areligiös) : nur SIS wirkt auf length of stay in hospital, rel nicht, -lack of meaning, unfairness of life (SIS wirkt als Ganzes schwächer als die beiden Items !!) Kg wirkt aber auch neg**

(R Gl, Gesu) Berges, I.-M et.al.: Religious involvement and physical functioning among older Mexican Americans, in: Hallym International Journal of Aging 12, 1-10, 2010

Hispanic Established Population for the Epidemiologic Study of the Elderly (HEPESE), 87 % K, über 65, T 1 Vp ohne ADL, Mexican Americans Texas, California, Colorado, New Mexico, Arizona// ADL: assistance of others or special devices to carry out the following activities: walking across a small room, bathing, grooming, dressing, eating, getting from a bed to a chair, and using the toilet. //Physical mobility timed repetitive chair stands, timed 8-foot walk across a small room, and standing balance. doctor had ever told them that they had a stroke, diabetes, heart disease, hip fracture, arthritis

10 Punkte (2,5 sample, 3,5 Messung, 2 mv, 0,5 stat, **1,5 Panel**) **Kg: stroke minus, diab minus, heart dis plus hip fracture ns arthritis ns, phys mobility pos, //Kg T1 neg zu ADL nach 7 J (mv demogr, physical mobility Krankheiten, depr , diese auch time-varying kontrolliert, also Anstieg usw)** R Gesu

(unter 5) **Kg ns zu Depr** R Gl

(R pos, Gl) Bergin, A et.al.: Religiousness and mental health reconsidered: a study of an intrinsically religious sample, in: Journal of Counseling Psychology 34, 197-204, 1987

33-78 LDS- Vp, students, I neg zu Angst, pos zu selfcontrol, sociability, sense of wellbeing, selfacceptance ns, responsibility pos, tolerance pos good impression pos intellectual efficiency pos, flexib ns, achievement pos dom ns, Ex eher umgekehrt,

32 former missionaries Depr ns, irrat beliefs ns, catastrophizing externalizing ns minus, obsessing ns, dependency, perfectionism ns plus,

3,5 Punkte (1 sample, 2,5 Messung) **I neg zu Angst, pos zu sense of well-being, self-acceptance ns, catastrophizing externalizing ns neg, obsessing ns, R Gl**

4 Punkte (1 sample, 3 Messung) **I pos zu selfcontrol, sociability, responsibility, tolerance good impression intellectual efficiency, achievement; zu dom/flexib ns, irrat beliefs ns, dependency/perfectionism ns pos; R pos**

Bergin, A/Payne, I/Jenkins, P/Cornwall, M: Religion and mental health: Mormons and other groups, in: Cornwall, M et.al.: Contemporary Mormonism. Urbana. Chicago 1994, 138-158

NSFH 1, LDS VP, (wie Heaton, aber weniger N) 94 M 161 F, 10 wellbeing-Items similar to depr-Items, J no mehr Depr, // M –LDS cP wenig Depr, lib mod P und K etwas mehr, J no mehr; F – lib mod P wenig, dann K, LDS cons P, dann bapt no J,

4 Punkte (2,5 sample, 1 Messung, 0,5 bei) **J no mehr Depr, bei M LDS cP weniger, lib P mod P K etwas mehr, bei F lib mod P besser, dann K, LDS, cP, dann Bapt schlechter,**

Berry, D/York, K: Depression and religiosity and/or spirituality in college: a longitudinal survey of student in the USA, in: Nursing and Health Sciences 13, 76-83, 2011

70 % F, students, T 6 nach 6 Monaten, (jeden Monat Messung), DIS –cogn vulnerability – 12 neg events und appraisals dazu –fight mit room mate- bedeutet das that you are flawed in some way ?; spir meaning – my spir beliefs give meaning to my life's joy and sorrows, Intr Hoge (my faith involves all of my life)/beliefs about God/higher power – I believe that God is always good to me; / T 1: Depr – spir meaning neg, I ns neg, rel coping neg, rel behavior (pray etc) ns neg, beliefs about God neg, /stress – nur rc neg, Rest ns neg, cogn vulnerab –spir meaning, rc, beliefs neg, I und rel behave ns neg, /T 1 zu T 2 –rel ändert sich nicht, /T 1 coping, I, spir meaning, rel behavior, beliefs about God alle neg zu T2-T6 depr stress neg (z.T. nicht in T3), /Keine Intera von rel mit stress/cogn vulnerab bei Korrel mit Depr,

6 Punkte (1 sample, 3,5 Messung, 0,5 stat, **1 Panel**) **spir meaning, I, rc, rel behavior, beliefs about God in Panel neg zu Depr und stress; Korrel Panel leicht stärker als cross-sectional, in cross-section rel auch neg zu cogn vulnerability**

(Rpos, Gl, help) Berthold, A/Ruch, W: Satisfaction with life and character strengths of non-religious and religious people: It's practicing one's religion that makes the difference, in: Frontiers in Psychology 5, Article 876, 1-9, 2014

Deutsche Schweizer Österreicher, 70 % F, viel single, viel edu, 26 no aff, 30 % practice rel, 44 nicht, Values in Action Inventory of Strengths 240 items 24 character strengths (10 items per strength) have voluntarily helped a neighbor in the last month.”(kindness),“I never miss group meetings or team practices.”(teamwork),“I try to respond with understanding when someone treats me badly.”(forgiveness)//OTH Orientations to happiness - Life of Pleasure, Life of Engagement, Life of Meaning, 18 Items “Regardless of what I am doing, time passes very quickly.”

(Engagement)

7 Punkte (3,5 sample, 3 Messung, 0,5 stat) **Practicing Vp vs rest: mehr curiosity, persistence, teamwork, leadership, forgiveness, prudence, self-regulation, appreciation of beauty, gratitude, modesty (keine Diff nonpracticing-no aff); Kreat openminded perspective bravery love of learning, humor ns R pos**

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 stat) **Practicing Vp vs rest –mehr hope, zest (keine Diff nonpracticing-no aff): Lz Diener pos, (no practice vs no aff ns pos), orientations to happiness - pleasure minus, engagement ns pos, meaning pos (Messung unklar) R Gl**

7 Punkte (3,5 sample, 3 Messung, 0,5 stat) **Practicing Vp vs rest -mehr love, kindness, fairness (keine Diff nonpracticing-no aff) honesty, social intelligence ns pos R help**

Bickel,C et.al.: Perceived stress, religious coping styles,and depressive affect,in: Journal of Psychology and Christianity 17, 33-42, 1998

Pargament 36 Items rel coping styles,

Depr – collab ns minus, defer ns, selfdir pos,//perceived stress – alle drei ns,

Mv: coll neg zu Depr (bei Ko von stress), Intera: Wirkung v.a. bei high stress; self dir pos (v.a. bei high stress), defer ns

(unter 5) **coll neg zu Depr mv, v.a. bei high stress, self-dir pos**

Bickerton,G et.al.: Spiritual resources and work engagement among religious workers: a three-wave longitudinal study, in: Journal of Occupational and Organizational Psychology 87, 370-391, 2014

Rel workers –unklar welche Rel/T 1 Sep 10, T 2 Juni 11, T 3 März 12/ 40 % attr/ Secure attachment to God was measured by 5 items from the Avoidance subscale (e.g., ‘I prefer not to depend too much on God’) and 4 items from the Anxiety subscale (e.g., ‘I crave reassurance that God loves me’) of the Attachment to God Inventory (Umkehrung)/ Calling 4-item -‘I was drawn by something beyond myself to pursue my current line of work’.

Work Engagement three dimensions, each measured with three items: Vigour (e.g., ‘At my job, I feel strong and vigorous’), Dedication (e.g., ‘My job inspires me’) and Absorption (e.g., ‘I feel happy when I am working intensely’). Spir resources (avoid anx umgek, collab coping, calling zus) pos zu work engagement und job resources –halb so stark (autonomy, supervisory support, developmental opportunity) jeweils T1-T3 zu T 1-T3//dann Modelle –kompliz Erörterung (auch wegen: job res, spir und work engag miteinander kombiniert) ,fitness-Fragen, Hinzufügen von Pfaden, Bevorzugung von sparsameren,aber gleichfitten Modellen – nicht nachvollziehbar/Ergebnis –nicht reziprok, nicht reverse causality, nicht causality, sondern: spir res T 1 pos zu work engag T 2, T2 job res neg zu spir res T3; work engag indirekt neg zu spir: via pos Korr zu job res , die neg zu spir res ist, aber auch pos –s.o.) keine Zushänge T1-T1 T 2 –T2, T 3-T3 spir,job,work (inhaltlicher Sinn?) (auch: biv alles ganz

anders, in Model nur T1-T2 spir Wirkung, nicht zu T3 w.e.; //Leute produz mehr job res (weltlich) –die senken Notwendigkeit/Nutzung von spir res ? aber nur spir res stärken work engagement, job res nicht//biv –spir res pos zu job res und work engag, Modell: T1 spir –zu T2 work pos, T 2 spir zu T3 work ns, T1 spir nicht zu job res, job res T1 ns zu spir T2, Job res T 2 neg zu spir T3, keine cross-sectional Korrel;

(unter 5) **Panel** –attachm, collab coping calling als ein Faktor –pos zu work engagement in T2, undurchsichtig/dubios - biv ganz anders als im Modell, biv –spir res pos zu job res und work engag, T1 –T1/2/3//Modell: T1 spir –zu T2 work pos, T 2 spir zu T3 work ns, T1 spir nicht zu job res, job res T1 ns zu spir T2, Job res T 2 neg zu spir T3, keine cross-sectional Korrel;

Bienenfeld,D et.al.: Psychosocial predictors of mental health in a population of elderly women, in: American Journal of Geriatric Psychiatry 5, 43-53, 1997

Catholic sisters retired,

IADL(instrumental activities of daily living), und physical self-maintenance, Lz Neugarten,GHQ –Angst Depr somatiz, rel: Gebet und close to God u.a.;

Ganze Gruppe mehr LZ als Neugartens community sample, GHQ niedriger als bei Skalen-erfindern,

rel –fu status ns minus, Lz pos, distress minus,depression minus, mastery plus

zu Lz auch mv(mastery, ss, IADL), zu distress mv ns, Depr neg mv

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat)) **retired sisters –Lz pos, GHQ neg vs Bev, Lz pos, distress neg, depr neg, auch mv**

(unter 5) **fu status –nsneg zu rel R Gesu**

Bierman,A : Does religion buffer the effects of discrimination on mental health ? Differing effects by race, in: JfSSR 45, 551-565, 2006

National survey of midlife development in the US –MIDUS; NAS –so sad nothing could cheer up, nervous, restless or fidgety, hopeless, worthless, everything an effort; PAS –cheerful, extremely happy, calm and peaceful, satisfied,full of life,in good spirits, /how often do you usually attend religious or spiritual services ?, /when you have problems or difficulties in your family, work,or personal life, how often do you seek comfort through religious or spiritual means, such as praying, meditating, attending a religious or spiritual service, or talking to a religious or spiritual advisor ? /Diskr –tägl Erfahrung treated with less courtesy /respect als andere, receive poorer service in restaurant/store, Leute handeln als ob you were not smart, as if they were afraid of you, as if they think you are dishonest, not as good as they are, you are called names or insulted, threatened or harrassed; (9-24 –weiße 12, Neger 18)/no aff 9; Kg- NAS neg, PAS pos, discr ns, /rel comfort –beides ns, discr pos; /mv demogr viel, NAS – Kg neg, discr pos, comfort ns, PAS- Kg pos, comfort ns, discr neg; Intera –Kg puffert NAS gegen Wirkung von discr; Wirkung bei NAS nur bei Negern, rel co ns;

7 Punkte (3 sample, 2 Messung, 1,5 mv, Intera, 0,5stat) **Kg neg zu NAS, pos zu PAS und Intera: Puffer bei Diskrim-wirkung bei Ne auf NAS (nicht bei PAS/white), rel comfort nicht; Kg ns zu discr, comfort pos;**

(Info) Biersdorf,J/Johnson,J: Religion and physical disability, in: Rehabilitation Record 7, 1-4,1966

(unter 5) 98 patients, 58 sagen: nun mehr Interesse an Rel als vor disability, nur 4 sagen: weniger; zwei Drittel sagen: Rel hilft bei Rehabilitation, atheists/agnostics sehr verbittert, zwei von sieben mit Smideen,

Biggar,H et.al.: Women who are HIV infected: the role of religious activity in psychosocial adjustment, in: AIDS care 11, 195-199, 1999

How important is prayer/would prayer be in dealing with a chronic illness ? Kontrollgruppe – weniger Gebet , mehr Wichtigkeit von Gebet bei Krankh, Kg gleich
mv HIV vs Kogruppe mehr Depr, weniger Optim, /Häufigk von Gebet pos zu Optimismus, ns wohl zu Depr (aber in Tabelle sign Wirkung von Rel da – unklar was für eine)
(unter 5) **pos zu PAS, ns zu NAS (unsicher)**

Bishop,L et.al.:Religious life of individuals with affective disorders, in: Southern Medical Journal 80, 1083-1086, 1987

Depr inpatients, 64 % M; control group, /pat –mother/father absent, Alkoholismus da, SES und div geringer; Kg/pray/bible reading Eltern ns; Kranke: mehr decline in rel interest in adol, dann wieder zurück(narcotic: abandon rel life; alcs –bleiben in undifferenzierter Rel ihrer Jugend) /jetzige Rel: bible reading saying grace at meals pos, publicly communicating about ones faith neg;
5,5 Punkte (1 sample, 3 Messung, 1 Kogruppe, 0,5 stat) **Depr haben wenig Missionsneigung, aber mehr bible reading/say grace; haben in adol rel Interesse verloren, nun aber mehr, Elternrel ns; (narcotic –rel abandoned, alc –hat schon keine echte)**

Bivens,A et.al.:Death concern and religious beliefs among gays and bisexuals of variable proximity to AIDS, in: Omega 30,105-120, 1994/95

Shepherd scale – 2 teilig – I have told others that I serve Jesus Christ (vertical) und - I work for Christians without expecting recognition or appreciation (horiz)

AIDS Leute und Betreuer von solchen mehr Religiosität –I, sh-scale,

Todesangst – I ns minus, Ext ns plus, horiz ns minus, vertical ns, strength of conviction in God ns pos, Kg ns , literal ns pos, same rel wie in Kindh ns neg (pos bei Rel: autopsy um zu schauen ob man tot ist, dying process; stark neg: fear of the unknown – end of existence, fear there is no afterlife !)

Bei AIDSnahe lit pos

Death Threat (rating per Adjektive VP himself and his own death, pos und neg Aspekte von Tod)- I neg, shep vert neg, horiz ns neg, Ext ns pos, God conviction neg, Kg neg lit ns

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Todesangst meist ns, Death Threat neg zu rel Items**

Bjoernskov, C et.al.: Cross-country determinants of life satisfaction: exploring different determinants across groups in society, in: Social Choice and welfare 30, 119-173, 2008 (oder eher: pdf August 2006)

WVS, 70 Länder, , Lz Indiv -Bmus ns minus, **Muslim minus**, K ns, P ns minus, **orth minus**, no denom minus, **Jew minus, Hindu minus**, cons ideol pos, Kg ns pos, Glaube an supreme being ns, //Aggregat dazu: K pos, P pos, (Indiv nun: **K minus, P minus** Hindu ns, cohab pos Kg pos, (und massenweise andere Items kontrolliert)

Seltsam, Aggr dazu -Kg wirkt pos; **kollektiv K P pos, indiv neg**, Überko -verh, coh, Kinder, cons, trust, Glaube Kg und Denom und Aggr Denom

7,5 Punkte (3 sample, 2 Messung, 2 mv, 0,5 stat) **Überko, Kannib, Kg pos (nur bei Zugabe von Aggregat), Denom unklar -indiv P K ns, Aggr P K pos -dann aber indiv K P neg (viele andere denom neg, orth no denom stark; kein Basiswert da), belief superior being ns (Messung unklar) nicht bewertet -zu erratisch**

Bjorck, J/Thurman, J: Negative life events, patterns of positive and negative religious coping, and psychosocial functioning, in: JfSSR 46, 159-167, 2007

RCOPE 14 - benevolent reappr, collab coping seeking spir support, spir connection, rel purification, seeking help from clergy/members relhelping, rel forgiving// punitive rel appr, demonic rel appr, reappr of Gods power, spir discontent self directing rc, interpersonal rel discontent; pos rc- 4,0, neg 1,6 /neg rc - CESD pos, LzDiener neg, pos rc jeweils ns, hierarchical canonical analysis - dto und pos rc pos zu Lz, neg zu Depr (Ko von neg life events, Kg)/und Puffer: bei hohem pos rc wirken neg life events nicht so stark auf Depr,

Korrel von neg rc zu neg life events größer als pos rc -d.h.kommt neg life event, steigt neg rc stärker an,

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) **neg rc -Depr pos, Lz neg, pos rc -Depr neg, Lz pos, /bei hohem pos rc: neg life events weniger stark neg zu Depr, Korrel von neg rc zu neg life events größer als pos rc -d.h.kommt neg life event, steigt neg rc stärker an, (neg rc wenig, punitive, demonic, Gods power, spir disco, self directing, interspers disco)**

Blaine, B/Crocker, J: Religiousness, Race, and psychological well-being: exploring social psychological mediators, in: Personality and Social Psychology Bulletin 21, 1031-1041, 1995
59 whites, 66 blacks, 19 others students 18 other or no affil

Whites: 13 P, 31 K 9 other, 26 M 33 F Neger: 27 M 39 F 39 P 11 K 6 other 10 Jewish !

Rel - sowas wie I - King/Hunt - cogn salience (incl beliefs geben Sinn, häufig aware of God in a personal way)//Gott liebt mich/bin wertvoll für ihn usw. ,Gott controls alles, Gott gibt Sinn, Neger frömmen in allen Items, bei LZ (Diener) Swg hopeless ns, mehr Depr,

4,5 Punkte (1 sample, 2,5 Messung, 0,5 bei, 0,5 stat) **bei Weißen alle Korrel von I und Kg ns zu wellbeing, bei Negern Swg Lz pos, Depr minus hopeless minus zu I und Kg, rel beliefs auch pos zu kollektivem Swg bei Negern ,bei whites ns,**

Blaine, B et.al.: Religious belief and the self-concept: evaluating the implications for psychological adjustment, in: Personality and Social Psychology Bulletin 24, 1040-1059, 1998

Selfconcept – S beschreibung, daraus pos attribute vs negative, allgemein und rel/spir/moral self, belief salience –(I-artig: lie behind.., rel bel provide meaning purpose, aware of God frequ in a personal way, rel influences life, being a rel person is impo) zu Swg pos, Depr minus, Lz pos hopelessness minus, Intr – Swg ns pos, Depr ns neg, Lz pos, hopeless neg, Extr ns,

Rel sal – zu acad selfconcept ns, interpers positivity pos, certainty ns;// zu Summenindex Lz usw –pos, auch bei Ko von positivity of self-concept; (Teilmediation)

Study 2 Psychoth –patienten, -selbe Korrel wie oben, (auch Mediation),bei I schwächer, hopeless ns, rel zu self concept profess work pos, interpers ns pos,

God control ns pos zu Summenindex (rely on God to help me control my life, can succeed with Gods help, by placing myself in Gods hands all things are possible, my course of life is directed by God, if I really want something I pray to God to bring it to me)

5 Punkte(1,5 sample, 3 Messung, 0,5 mv) **belief salience –Swg pos, Depr neg, Lz pos, hopelessness neg, interpers positivity pos, self–concept pos, (bei Patienten dto, aber schwächer) Intr –Swg nspos Depr nsneg, Lz pos, hopeless neg,/Extr ns; God control – nspos zu Lz**

Blalock,S et.al.: The relationship between coping and psychological well-being among people with osteoarthritis: a problem-specific approach, in: Annals of Behavioral Medicine 17, 107-115, 1995

PANAS- PAS-enthusiasm, pride, determination; NAS –fear nervousness guilt /phy disability wegen Arthritis –Hände Finger Laufen Arm self care household tasks mobility /pain – Häufigkeit, morning stiffness; intensity, /dealing with problems – household, leisure, pain, other people,-turning to rel (z.B. putting trust in God)

T 2 - 6 Monate, rc korrel mit cogn restructuring, ss ns pos, wishful thinking, problem solving ns pos/ T1 zu T2 PAS –(Ko von T1 PAS, phys functioning und pain, demogr, problem area und 10 coping strategies) –rel ns/ NAS –rel neg/ Depr –rel ns (ss schädlich, withdrawal auch)

7 Punkte (1 sample, 2 Messung, 0,5 stat, 2 mv, **1,5 Panel**) **rel bei NAS wirksam, bei PAS und Depr ns, Ko von weltlichem coping**

Blazer,D/Palmore,E: Religion and Aging in a longitudinal panel, in: The Gerontologist 16, 82-85, 1976

Kg/Telev/read Bible devot books,pray; rel attitudes - rel great comfort/most important thing to me usw, Perso adjustment – social und emot adj, Interviewereinschätzung,

T1 und T 7: rel attitudes- happy ns, feelings of usefulness pos, adjustment pos,

Rel activity: happy pos, usefulness pos, adj pos, // 3-4 Punkte, pos Gl, ns Lz (vorher pos)

(unter 5) **rel attitudes –happy ns, feeling useful pos, adjustment pos, rel activitiy –alle drei pos, T1 und T 7**

Bleak,J/Frederick,C: Superstitious behavior in sport: levels of effectiveness and determinants of use in three collegiate sports, in: Journal of Sport Behavior 21, 1-15, 1998

Superst beliefs – auch emot Dinge dabei (Aussehen in Spiegel, dress well to feel better prepared, Essen Musik vorher, Kaugummi, cheerleader, aber viel anderes,Maskottchen, gleiches Verhalten vor Kampf, /pray for success, luck will run out if no prayer, team has team prayer, impo to pray together, coach pro prayer)Gebet wird stark als effektiv eingeschätzt

Rituals used – ns pos zu somatic anx, ns neg zu worry, ns zu rel

(unter 5) **nur subj effectiveness bei prayer erfragt, rituals ns zu Angst**

Blume,M.: Lehrt nur Not beten ? Zum komplexen Zusammenhang von Religion und Glück, in:Mitteilungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte 32, 1-12, 2011

Relmonitor Bertelsmann -Deutschland, Indien, Israel, Marokko, Russland, Südkorea, Türkei und die USA. In jedem dieser Länder wurden im Sommer 2007 zwischen 800 und 1.000 Personen, die für sich Religiosität und Spiritualität nicht völlig ausschlossen, befragt, wie häufig sie bestimmte Erfahrungen „mit Gott oder dem Göttlichen“ machten. Erfreuliche Erf -Befreiung von Schuld - Liebe - Dankbarkeit ; unerfreuliche Erfahrungen Schuld Angst Verzweiflung /d.h.:wer bei Erf mit Gott Liebe usw erfährt -davon in allen Ländern mehr da (Durchschnittsdiff 0,8)); bei Hochreligiösen (mit mehr privater und öffentlicher religiöser Praxis und Zustimmung zu Glaubensinhalten) ist Diff pos-neg größer (1,15) , Diff hochrel-niedrigrel in rel Ländern gleich hoch wie in weniger rel Ländern (Marokko Türkei Indien vs Old Russland Israel)

(unter 5) **pos rel Erf mehr als negative, bei hochrel Vp mehr –unabh von Religiosität der Länder**

(R Gl,Gesu) Blumenthal,J et.al.: Spirituality, religious and clinical outcomes in patients recovering from an acute myocardial infarction, in: Psychosomatic Medicine 69, 501-508, 2007

Enhancing Recovery In Coronary Heart Disease (ENRICHD) randomized clinical trial in which 503 patients with acute myocardial infarction (AMI) at increased risk by virtue of their being depressed or having low social support received either a special psychosocial intervention or usual care.//60 J, 21 Ne; 3 no aff, 45 % F ; DSE -16 Items - I find strength in my religion or spirituality,” “I feel thankful for my blessings,” and “I ask for God’s help in the midst of daily

activities.//I pray or meditate privately// I go to religious services.” “never or almost never” to “at least once a week.

follow-up time 561 days, Of the 503 participants who completed the DSE questionnaire at T1 -61 (12%) participants either died or sustained a second AMI (*N* 32) during follow-up

Tod oder Herzinfarkt –Kg Zahlen unklar, in Table falsch, in Text anders,

wohl: never mehr als bis several times a year, dann mehr bei once/twice a month, dann weniger bei at least weekly, ns weil *N* klein- several 4 VP//Prayer never am wenigsten, ziemlich linear – mehr als einmal am Tag am meisten, auch ns; DSE eher pos, Trog, ns; mv mit Depr und ss (und demogr, medical risk score) –keine Änderung;

Depr T1-T1 : Kg neg linear sign; pray (nur mehr als einmal pro Tag) pos; DSE neg sign (ss –Kg pos sign, pray DSE ns)

6 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5 stat, **1 Panel**) **Kg pray DSE ns zu Tod/Herzinfarkt in T2 (Kg ns neg, pray ns pos, DSE nspos; N sehr klein R Gesu**

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **Kg DSE neg zu Depr, pray –nur:mehr als einmal pro Tag –ns pos R Gl**

Bohannon, J: Religiosity related to grief levels of bereaved mothers, in: Omega 23,153-159, 1991

Mitgl von compassionate friends (vgl. Maton), 143 Mütter , 129 Väter die Kind verloren letzte 18 Monate, 10 no affil, 229 P, 33 K, high Kg –mehr als zweimal pro Monat, viel Kg da, auch bei M,

5,5 Punkte (1 sample, 3 Messung, 1 mv, sE, 0,5 stat) **Kg wenig – mehr anger, guilt, Todesangst –M und F, Rest nur F mehr: rumination, loss of control depersonalization somatization, despair M immer auch Trend, aber schwach, ns: social isolation, vigor, physical strength, Kontrolle von soz Erwünschtheit !**

Bohrnsted, G/Borgatta, E: Religious affiliation, religiosity, and MMPI scores, in: JfSSR 7, 255-258, 1968

Students 1851 M 1815 F, MMPI ; Rel- jeder sollte believe und practice a rel, org rel beste Methode für moral development v civilization, greater observance of Sabbath nötig, vs divine guidance von Welt, allmächtiger Gott wacht über uns es gibt LnT

Diff K/P zu no rel – Depr (auch hier rel Items drin –sie senken Depr) Hysteria, psychopathic deviate, Question/ Lie (F nicht), no rel mehr; validity (Diff in Antworten vs andere VP – da aber rel Items drin !) auch Diff da, paranoia Rel besser, alle Werte im Normbereich,

5,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **Korrel mit Religiosität – Depr minus, Hy minus, Psy dev minus, validity minus, paranoia/Schizo minus**

Bonanno,G et.al.:Resilience to loss and chronic grief: a prospective study from preloss to 18-month postloss, in: JPSP 83, 1150-1164, 2002

T 1 vor Verwitwung, T 2 - 6 Monate danach (36 Monate nach T 1), T3 -18, 90 % F, Kurzversion CES D, 9 Items; grief –yearning, despair, Angst, shock, intrusive thoughts, //low

Depr in T1 - common grief –nach 6 Mon grief, nach 18 weg, resilient –no change, /(delayed grief – nach 18 Mon grief) chronic grief -6 und 18 grief; high Depr in T1 – chronic 6 und 12 depr, improved –nach 6 und 18 besser, (delayed-improved –erst mit 18 besser,) (improved-relapsed -6 besser, 18 schlechter)//rel devotion – impo of rel or spir beliefs in day to day life, Kg,seek spir comfort support bei Problemen difficulties in work, family personal life, bei Entscheidungen –ask what God want you to do, //rel conservatism – born again, try to encourage people to believe in Jesus and to accept him as savior, bible actual word of God, is to be taken literally, //devotion – common grief, res, depr improved pos, chronic grief/depr neg, /rel cons -chronic depr minus –alle ns,
 5 Punkte (1 sample, 2 Messung, 0,5 stat, **1,5 Panel**) **Panel vor und nach loss: rel pos zu common grief, resilience, depr improved, zu chronic grief/depr neg, rel cons –chronic depr neg; alles ns;**

(R Gl, Allgemeines)Boomsma,D et.al.:A religious upbringing reduces the influence of genetic factors on disinhibition: evidence for interaction between genotype and environment on personality, in: Twin Research 2, 115-125, 1999

Erblichkeit stark größer 40 –smoking alc use,Cholesterin, heart rate, sports participation , problem behavior externalizing internalizing thrill adventures seeking disinh N experience seeking anx depr boredom susceptibility//

active particip in rel activities none, I am not religious, /religious,not participating/active member of a church//rel upbringing und denom –alle drei keine Erblichkeit, Vp unter 18, //unklar: Anx depr N somatic complaints anger –rel upbringing 4 von 20 neg; (father son mother daughter), religious -9 von 20 neg, rel practice -8 von 20 neg, Rest ns; insgesamt: bei N 4 von 12, bei Depr 8 von 12, bei anx 5,somatic complaints 3, anger 1; (nicht sicher)//SSS – upbringing 10 von 16, religious -14 von 16, rel practice 15 von 16, (thrill adv seeking, exp seek, boredom susc, stark: disinh –I like wild uninhibited parties, I feel best after taking a couple of drinks,I like to have new and exciting experiences and sensations even if they are a little unconventional or illegal, a person should have considerable sexual experiences before marriage) ohne rel upbringing –Gene wirken mehr auf disinh

7 Punkte (3 sample, 3 Messung, 1 Intera) **Erblichkeiten s.o., bei nichtreligiösen disinhibition erblich, bei Rel nicht; Rel neg zu NAS (unsicher, Depr stärker), neg zu SSS, klar**

Bormann,J /Gifford,A/Shively,M/Smith,T et. al.: Effects of spiritual mantram repetition on HIV outcomes: a randomized controlled trial, in:Journal of Behavioral Medicine, 29, 359-376, 2006

Pre interve –week 1, mid interve week 5, post interve week 10, follow up week 22
 5 weekly sessions, 4 phone calls, final session, /Exp gruppe: choose a mantra, aus Mantram Handbook, weekly reading, course manual, Beispiele für Mantren aus versch Traditionen (Christlich: Lord have mercy), in session: Fragen, sharing strategies for mantram repetition, reporting on homework assignments, instruction for homework, exercises zur Illustration der mantram practice, Med in nonstressful times, wrist counters zählt mit, /co group –attention auf videotapes zu HIV, Gruppendiskussionen/ intrusive thoughts, perceived stress, Lqual – sat with physical health, mood, social relship/exi spir wb –meaning peace(I feel peaceful, I have a reason for living) spir faith: I find comfort in my faith or spir beliefs, I know whatever

happens with my illness things will be ok, /spir connectedness – I feel connected to other people or God Higher power, I feel compassion for others and the difficulties they are facing, 46 in M-gruppe, 32 bei week 10 und follow up, attr: lost, kommt nicht, disruptive asked to leave, /Kogruppe mehr intrusive thoughts, years with HIV, nonemployed, nonsmoker; 37 no affil, 50 % gay, //Wirkung: intrusive thoughts allg und HIV-bezogen ns, perceived stress ns neg, Anx ns neg, anger neg, depr ns pos-bei co mehr ,Lqual Lz pos (Tabelle nicht),spir faith und spir connect pos, //

Mehr M-use: mehr spir faith Verbesserung, weniger anger-Verbesserung ! und dann: pos bei fast allem ! (nur nicht bei anger, dort wo Gruppe Verbesserung hat !),-(zwei Messungen von M-use(Frage oder wrist counter - korrel nicht !),

5,5 Punkte(0,5 sample, 3 Messung, 1 bei, **1 Interve**) als Gruppe kaum Wirkung, nur Lz Lqual pos zu spir faith, ns zu anx, stress, intr thoughts, depr; mehr Medit –alles pos außer anger; Messung von medit auf zwei Arten –korrel nicht, **nicht bewertbar –rel unsicher und Wirkung auch**

Bormann,J/Liu,L/Thorp,S/Lang,A: Spiritual well-being mediates PTSD change in Veterans with military –related PTSD, in: International Journal of Behavioral Medicine 19, 496-502, 2012

control condition consisted of case management defined as one 60-min meeting every 1 to 2 months to monitor mental health care, provide general support, and encourage adherence to medication regimens, if applicable/Ko-gruppe ähnelt Vps stark,

The mantram intervention -6 Wochen - consisted of skills training using a mantram (sacred word) as the focus of attention during non-stressful periods throughout the day and before sleep every night. Mantram repetition was taught as a daily practice to enable emotional self-regulation and relaxation,particularly at the moment of a stressful event. Other supporting skills included intentionally slowing down one'space of life by prioritizing activities and practicing one-pointed attention or mindfulness such as doing one thing at a time while ignoring interruptions.The mantram intervention was delivered in six weekly classes (90-min per week) with homework exercises in addition to usual care described above. Participants were given a list of mantrams representing several spiritual traditions from which to choose, the book Strength for the Storm and a course manual. Each class session covered questions and answers, discussion of homework experiences, and 5 min of silent group mantram repetition or writing.(kein christliches M nur –auch buddh, muslim, Indianer –vgl. Bormann pdf Mantras (depr und Quality of Life Enjoyment and Satisfaction verbesserten sich auch)

Functional Assessment of Chronic Illness Therapy Spiritual Wellbeing (FACIT-SWB) 12 items two subscales level of experiencing peace and meaning in life and having faith or assurance “that things will be okay//nach 6 Wochen sinkt PTSD, steigt Spwb bei Mantra-Gruppe, Zahl der class-Besuche ns zu Besserung(Ceiling)/Mediator: Mantra steigert Spwb senkt PTSD; andre Behandlungsmethoden konstant gehalten(Arznei, keine Psychoth);

5 Punkte (1 sample, 1,5 Messung, 0,5 Mediat, 0,5 stat, **1,5 Interve/Panel**) **Mantra-Intervention (nicht christenspezifisch) steigert exi wb(Mediat), senkt PTSD, Ko gruppe da (Verbesserung von depr und quality of life enjoyment und satisf auch da) ,Besuche der Klasse ns zu Besserung (ceiling) nicht bewertet –unsicher wie christlich**

Bormann,J/Oman,D/Walter,K/Johnson,B: Mindful attention increases and mediates psychological outcomes following Mantram repetition practice in veterans with posttraumatic stress disorder, in: Medical Care 52, 13-18, 2014

Wieder etwas andere Anwendung, selbes Veteran-sample,

Week 1 What is PTSD? What is a mantram? How to choose and use a mantram Signs and symptoms of PTSD; history and origin of mantram repetition; list of mantrams to choose from; how to use mantram

Week 2 Using and tracking mantram repetition When to use and not use mantram; mantram for sleep; instruction on wrist counters and daily logs to keep track of daily mantra practice sets

Week 3 The stress response and mantram repetition Stress response and its relation to PTSD; using mantram repetition to manage stress and PTSD symptoms Mantram practice log from prior week

Week 4 Slowing down and mantram repetition Slowing down internal thinking and setting priorities; using mantram to slow down emotional and behavioral reactivity Mantram practice log from prior Week Brief Symptom Inventory-daraus

Week 5 1-pointed attention and mantram repetition 1-pointed attention practice on the mantram internally and on tasks externally; 1-pointed attention versus multitasking Mantram practice log from prior week

Week 6 Putting it all together Synergy of mantram repetition, slowing down, and 1-pointed attention working together for symptom management; ways to keep daily practice going Mantram practice log from prior week

6-item scale for depression Mental Health Component Summary from the Health Survey Short Form-12 brief version of the SF-36

5 Punkte (1 sample, 2 Messung, 0,5 stat, 0,5 Mediat, **1 Intervall**) **Mindfulness Attention**

Awareness Scale mediiert Korrel Mantramedit zu depr, PTSD zweimal, mental health (heißt auch: Medit neg zu depr, PTSD, pos zu mh) /Menge der Medit pos zu Mindfulness-Steigerung, 7 % dropout s.o.

Bormann,J/Thorp,S/Wetherell, J/Golshan,S: A Spiritually Based Group Intervention for Combat Veterans With Posttraumatic Stress Disorder, in: Journal of Holistic Nursing 26, 109-116, 2008

Combat veterans mit combat related PTSD, Intervall 14 Vp, control 15, 56 J, Vietnam Korea

1. Golfkrieg, The 6-week (90 min/week) mantram intervention consisted of education on PTSD symptoms and skills on how to choose and silently repeat a mantram—a word or phrase with spiritual associations chosen by the participant from a provided list—throughout the day, as often as possible, to train attention A mantram list was provided for research purposes to insure that participants were actually repeating the traditional, ancient mantram words rather than affirmations or any other type of cognitions. The list represented all the major spiritual traditions from the East, the West, and also from Native American culture. Participants were instructed to choose a mantram that fit with any of their preexisting beliefs or philosophy or that were suggestive of something they longed to experience such as “Om Shanti” for peace, or “RamaRama” for joy. They were also encouraged to choose mantrams that were “neutral” without negative associations. Rationale for choosing these so-called sacred words is based on the definition that mantrams have been repeated by great sages and wise men throughout the ages, and therefore, are hallowed. Veterans were also taught the concepts of slowing down and one-pointed attention. Slowing down relates to the thinking process and setting priorities. By using mantram repetition as a “pause button” for the mind, veterans were taught how to decrease reactivity to stress and anger. One-pointed attention or mindfulness was taught by practicing mantram repetition as a focusing tool and then transferring that focus to other activities. The participants in the usual care delayed-treatment control group continued with their usual medical care, which

included either weekly or monthly case manager and/or primary care provider visits. They also continued any medication management if applicable. They did not, however, have any group meetings during the 6-week intervention period
 Week 1: Orientation to PTSD, history, and symptoms
 Week 2: Choosing, using, and tracking Mantram practice
 Week 3: Using the Mantram to manage PTSD symptoms
 Week 4: Using the Mantram for slowing down thoughts and reactions
 Week 5: Using the Mantram for training attention and one-pointedness
 Week 6: Putting it all together

(unter 5) **Bei Interven (Mantra plus Begleitendes/Schulung): PTSD minus (self-report stärker als clinician-assessed), psy distress (BSI 18) minus, anger expression minus, quality of life (enjoyment satisfaction) pos,**

((Bormann,J/Thorp,S/Wetherell,J/Golshan,S/Lang,A: Meditation-based Mantram-Intervention for Veterans with posttraumatic stress disorder: a randomized trial, in: Psychological Trauma: Theory, Research, Practice and Policy 5, 259-267, 2013

Selbes sample, aus abstract: A total of 136 veterans (66 in MRP + TAU; 70 in TAU) completed posttreatment assessments. An intent-to-treat analysis indicated significantly greater symptom reductions in self-reported and clinician-rated **PTSD symptoms** in the MRP + TAU compared with TAU alone. At posttreatment, 24% of MRP + TAU subjects, compared with 12% TAU subjects, had clinically meaningful improvements in PTSD symptom severity. MRP + TAU subjects also reported significant improvements in **depression, mental health status, and existential spiritual well-being** compared with TAU subjects. There was a 7% dropout rate in both treatment conditions)// concentrative meditation, is silently repeating a word or a phrase called a mantram. A mantram is a sacred, powerful word or phrase (e.g., Ave Maria, Shalom, So Hum, my God and my all, O Wakan Tanka, Ribono Shel Olam) to be repeated silently throughout the day as a means of training attention and raising awareness slowing down, thinking or acting deliberately, intentionally, and carefully. Slowing down allows time for self-reflection, raising awareness, and setting one-pointed attention, the opposite of multitasking. involves the awareness of having a choice to purposefully concentrate on one thing or do one thing at a time. One-pointed attention is first practiced internally by focusing on a mantram and then later applied to focusing externally on one thing (i.e., listening to others, doing a chore, completing paper work, eating a meal). Similar to mindfulness, one-pointed attention, slowing down and repeating a mantram allow time to pause and one to be aware or mindful of the present without judgment. In the first class, facilitators gave an overview of PTSD, and instructions on how to choose and use a mantram to train attention. In the second class, subjects shared experiences and facilitators highlighted ways to repeat a mantram to manage PTSD symptoms. Tracking diaries, for adherence, were distributed. In the third class, the stress response and ways to use mantram to slow down and to interrupt emotional reactivity were outlined. The fourth class introduced one-pointed attention for routine tasks and one-pointed listening to improve relationships. The fifth and sixth classes reviewed how to use all tools synergistically, how to maintain practice, and how to make mantram repetition a habit)).

Bornstein, P et.al.: The depression of widowhood after thirteen months, in British Journal of Psychiatry 122, 561-566, 1973

109 Verwitwete – T 2 ca 13 Monate später 92 noch da, 65 F, 27 M 39 % K 52 % P in T 2 17 F und 19 M % depressed, insgesamt 35 % zwischen T1 und T 2 depr, T1 36 % der F und 33 % der M depr, ein Monat nach Tod, **keine Rel-differenz bei Depr 50 % der depressed had never attended Church before the death –vs 17 bei nondepr group,**

5 Punkte, pos panelartig

Borooah,V: How much happiness is there in the world ? A cross-country study, in: Applied Economics Letters 13,483-486, 2006

80 Länder, 113 000 Vp, Values survey,/unhappy: China, Iran, Zimbabwe und Ost-europa, mv (demogr,Gesu, spend time with others (incl church)belong to volu org (incl church) live in bad neighborhood) rel impo plus,
8 Punkte (4 sample, 1 Messung, 2,5 mv, 0,5 stat) **rel impo pos zu happy mv, Welt-sample**

Bosworth,H et.al.: The impact of religious practice and religious coping on geriatric depression,in: International Journal of Geriatric Psychiatry 18, 905-914,2003

T 2 nach 6 Monaten

Public rel – Kg other rel activities at places of worship, // pray meditate privately, watch listen to rel programming, read Bible other rel or inspirational lit,

Coping –think about hom my life is part of a larger spir force, work together with God as partners, look for God for strength support guidance, 8,2 (range 3-12)//feel God is punishing me for my sins or lack of spirituality wonder whether God has abandoned me , try to make sense of the situation and decide what to do without relying on God; -Cr 38/55, 4,3 (range 3-12) / pos rc stark zu Kg/private rel, neg rc neg mittel; pos rc stark neg zu neg rc

–Depr – public rel neg (mv –ss, depr vorher age edu MF) private rel neg, pos rc neg, neg rc pos, / Panel bei Ko von T1 Depr –public rel private rel ns neg(hohe Zahlen, aber doch ns) pos rc neg, neg rc ns //rc pos zu ss nach drei Monaten

7 Punkte (1 sample, 2,5 Messung,1,5 mv, 0,5 stat, **1,5 Panel**) **Panel pos rc neg zu Depr, neg rc ns, public private rel nsneg (Kannib), neg rc neg zu pos rc/public/private; Cr schlecht, kaum da**

(R Gl Krim help pos) Bouchard, T et.al.: Intrinsic and extrinsic religiousness: genetic and environmental influences and personality correlates, in: Twin Research 2, 88-98, 1999

Twins reared apart,72 oder 144 oder 253 oder 195 /I und E erblich zu ca 0,40, assortative mating bei I mehr als bei E; E ns zu I, Cr bei E 66, /

I –RWA pos, CPI:sociability ns, self acceptance nsneg, (E minus) independence ns (E minus) empathy ns(E minus) responsibility pos (E ns), self-control pos(ns) socialization pos, good impression pos(ns)wellbeing tolerance ns, social desirab ns, /MPQ – wellbeing ns, social closeness ns, stress reaction ns, alien ns, agg neg, (ns) control nspos, harm avoid ns, trad pos(ns) abso ns, pos/neg emot ns, sE ns;

(unter 5) **I ns zu self acc (E neg), wellbeing ns, alienation ns, stress reaction ns, pos/neg emot ns RGl**

2 Punkte (1 sample, 1 Messung, 0,5 stat) **I/E ns zu sE , erblich tolerance ns R pos**

2,5 Punkte (1 sample, 1, Messung, 0,5 stat) **I ns zu empathy, pos zu responsib R help**

4 Punkte (1 sample, 2,5 Messung,0,5 stat) **I pos zu selfcontrol, socializ, good impression, responsib ,neg zu aggr, ns zu alien, stress reaction R Krim**

(R pos, fert, Gl, Krim, help, div) Bowen,K: Christians in a secular world. The Canadian Experience. Montreal/London 2004

Very committed –attend services/meetings weekly Sbez religious oder rel important, Gebet/ read Bible other rel material mindestens einmal die Woche, /less committed –Kg 1-3 mal Monat, rel impo (plus 1%: Kg weekly, rel not impo) weniger bible/pray, seekers –Sbez religious oder rel impo, Kg selten/nie, /nonrel –rarely never Kg, rel not impo//Quebec –glaubt weniger als mP, ist s Sonderfall) nonrel beinhaltet zu 10-20 % Gläubige) /

inc: allg –non rel –less comm -seekers –very comm., bzw bei committed –(Kg monthly/mehr) K Rest –no –mP- cP- K Quebec; bei 40-59: less comm. –very comm.- nonrel –seekers bzw bei committed K Quebec/mP – K rest – no –cP;(uneinheitlich, eher neg)

edu (ohne fulltime students) –less comm und seekers ns, no etwas pos, very comm etwas neg, bei 32-51: very comm pos, less comm ns, seekers /nonrel neg, bei committed denom: K Quebec minus, Rest gleich, bei 32-51 – ns

life priorities –very comm.: self fulfillment minus, fun enjoyment minus, self respect ns sense of accomplishment minus, freedom pos, rewarding career neg, security neg, being well respected ns, success in what you do ns, recognition neg (alles ns) sense of belonging pos, warm relationships pos, forgiveness pos, If someone harms me I try to get even –commi minus, -denom ns; If the actions of a drunken driver resulted in the death of a member of my family, I would eventually forgive that person –commi pos, cP pos, If a guest in my house was to steal something from my house, I would forbid that person from entering again commi neg, cP neg,

persuade friends relatives fellow workers to share your strongly held opinions –commi ns ,feel a serious responsibility to make the world a better place so I am constantly trying to change things – nonrel neg,

e-sex always wrong –commi plus, linear, unabh von age, nur cP pos /happy sexual relship very impo to a successful marriage ns, engage in sex weekly ns, cP ns; (Ko von age)

more important to understand my inner self than to be rich and successful –commi pos, cP/K Qu pos// want to live a spir life more than I want to be rich, commi pos –cP pos-K rest mP –dann K Q) /ss Kg –seen parents, phoned written parents, seen brothers sisters ns, phoned pos, number of relatives to whom feel close pos, very confident having a relative/a friend to depend on to spend a lot of time in an emergency ns, very confident could borrow several hundred dollars from a relative/friend in an emergency ns, cP allg etwas weniger, bei Zahl von relatives feel close to/friend mit Zeit/ mehr, borrow ns, Zahl von close friends –commi pos, cP pos ,K Qu neg, socialize a few times a month/more mit friends außerh von neighborhood ns cP pos, weekly/mehr contact mit neighbors –commi pos, cP pos,

8,5 Punkte (4 sample, 4 Messung, 0,5 stat) **zu committed rel (meist auch cP) edu inc eher ns, Werte: selbstbezogen, materiell neg, forgive pos, wenig missionarisch, vs e-sex, sex-Häufigkeit ns, ss pos, z.T. ns R pos**

(Aufschrieb) 1975 Bibby –Sbez committed to Christianity ns zu Lz/happy /GSS 85 Kg weekly mehr very satisfied with life, z.T. andersrum vs no rel, GSS Clark –weekly pos, mv very satisfied with life in general, commi pos, K Qu neg; completely sat dto, extremely happy – commi pos, K Qu pos !, very happy commi ns, K Q pos, /not worry about not having enough money in the future –commi pos, K Qu neg, worry a lot –commi neg, K Qu pos !, how satisfied are you with your life in general –NSVGP 97 –very committed bei Ko von age/edu/inc/region (Ausn Quebec:ns !) Ehestand immer besser (auch bei div; bei hohem Eink edu ein wenig schwächer),

beyond every demands of my existence, I live my life with a sense of purpose –comm pos, bei co
denom: K Qu und cP pos, disagree deep down I really dont know what life is all about –comm
plus, cP plus,

9 Punkte (4 sample, 2,5 Messung, 2 mv, 0,5 stat) **very committed rel pos zu happy/not worry,
mv zu Lz, pos zu Sinn; K in Qu Ausnahme R Gl**

8 Punkte (4 sample, 1,5 Messung, 2 mv, bei, 0,5 stat) **srh nicht ganz linear, aber nonrel fast
immer am wenigsten, einzelne Kontrolle/mv health, inc, mar status age edu rural
employment sex –Rel sign, Gesu stark, dann inc mar stat und rel, dann age edu rural, dann
employm sex; R Gesu**

life priorities –very commi friendliness, honesty, kindness generosity concern for others alle pos
human nature is fundamentally perverse and corrupt –commi pos, cP pos, world basically filled
with sin and evil pos, cP pos, aber auch: much goodness in the world that hints at Gods goodness
pos, cP nspos, people can be generally trusted to do what is right ns, RestK und mP pos, it isn't
just wise to trust people these days ns – K Qu pos, Rest minus, it is best to trust people even if
they sometimes betray you pos, denom ns; (sin usw 30-40 %, Goodness über 90, trust 60) in small
group meeting regularly and providing support care for Teilnehmer –commi pos, cP pos, K Q
neg//, % member /participant/affiliated in community org, volu last year, doing any volu work -
commit alles pos linear, mP cP mehr als K; hours volunteered -nur commi mehr, cP pos, K Q pos
!, ever served on a committee cP mP pos, //volu und hours volu –commi pos unabh von age, inc,
edu,gender, in labor force, children, //like to work on community projects commi pos, volu and
charitable orgs play a major role in making our communities better places ns pos, feel its impo to
be very involved in the community you live in pos,(Zustimmung über 90) donating time to volu
orgs is waste of time ns, volu work tut man nur,wenn im Leben nix los ist ns neg, //commi wirkt
unabh von edu,inc,children,time reside in community sex, employed age married community size;
Rel stärkster Prädiktor, gleich dann edu; /

sec –volu- cultural recreational, social services (Kinder, Jugend, Familie, handicapped, elderly,
poor, refugees homeless) edu, Gesu, advocacy pol , Umwelt (1 %) nonrel –machen Null volu in
rel bodies, 2 % der nonrel volus volu in rel orgs, 41 Std pro year in rel bodies (commi 153); 1 %
aller volu hours in rel bodies; commi machen: volu in sec bodies 35 (sec 25), in rel 26 (1), 73 %
der commi volus volu auch in sec orgs (99 % der nonrel volus volu in sec orgs), in rel orgs 55 %,
Stundenzahl der commi volu in sec orgs 158 –der nonrel volus 131; sec volus erbringen nur 33 %
der sec volu hours, religiöse den Rest, -oder: very committed volus erbringen 89 % der rel volu
hours und 27 % der sec, less committed 8/13, seeker 2 /27, nonrel 1/33 (insgesamt volu in rel
bodies 7 %, in sec bodies 28, 189 Mio Stunden vs 859 Mio sec Stunden//denom –K Qu volu in rel
3, in sec 28; mP 33/44, cP 39/38, Stundenzahl der volus in sec –K Q 188 –Rest ca 135;/cP wie
commi- mehr volu/volu hours in rel, mehr volu/volu hours als sec in sec !

Mot für volu –cause in which you believe ns pos, personally affected by cause pos, friends
volunteer, use skills/experiences ns, explore own strengths ns pos, improve job opportunities neg,
fulfill religious obligations/beliefs stark pos,

Made charitable donation last year (financial giving to charities/nonprofit orgs –incl rel charities)
– commi pos, mean donation pos, 20 % geben die Hälfte der donations, 40 % sec geben 18 %,
commi geben pro Kopf 518 vs 89, /median giving 50 –commi und reich: 458, cP 266, university
349, Quebec 71,)

mv inc age edu employed community size time in community MF verh –rel am stärksten, //geben
an rel org –nonrel kaum (mean donation 13 \$), an sec org gibt commi zu 78 %, non rel zu 68 (143
vs 73 \$) , nonrel (40 %) geben 5 % von Gaben an rel org und 31 von Gaben an sec org, commi (20
%) 70/30; 63 % der Kanadier geben nix an rel,

mP gibt mehr an rel und sec, cP viel mehr an rel, viel an sec (weniger als mP, mehr als sec) ,K
geben weit mehr an sec als an rel, /was macht rel mit Geld –soziales: alt behindert arm homeless,

Flüchtling, Gefangene, Nothilfe (für alle) justice advocacy; Gebäude (auch für andre da)
Personal, social workers, Priester macht Seelsorge Krankenbesuch, nicht nur Gottesdienst/sorgt
für Zusammenhalt, arbeitet in lokalen Org mit, nicht nur die Frommen profitieren,(Kasualien für
alle, Nothilfe für alle) Gründe für giving - personally affected by cause –commi pos, feel owing
s.th.to community commi pos,

12,5 Punkte (4 sample, 6 Messung, 2 mv, 0,5 stat) **rel und cP bei rel und sec volu/give mehr als
sec !, volu give mv pos zu very committed, friendly honesty pos, trust ns pos, Welt voller
Sünde und voll Gutem, religiöse statt egoist Mot für help, R help**

absolute clear guidelines on what is good and evil (vs sit, vs persönl Sache) –commit plus cP plus,
K Qu neg, not justified –claim gov benefits to which not entitled –commi schwach pos,
Schwarzfahren pos, cheat on tax if you have the chance pos, buying something you know was
stolen pos, accepting a bribe –schwach pos, lying in own interest pos, alles zus stärker pos, unabh
von age,

8,5 Punkte (4 sample, 4 Messung, 0,5 mv, 0,5 stat) **very committed neg zu schwacher Krim R
Krim**

7 Punkte (4 sample, 2 Messung, 1 mv) **Children ever raised/children in household –Kg weekly
pos, unabh von age, cP pos bei Jüngeren, bei Alten K ähnlich; R fert**

4,5 Punkte (3 sample ? 1,5 Messung,) **Sep div among ever married - 4 Untersuchungen, Kg
neg, unabh von age, edu, GSS, cP pos ! (mP weniger vs div, weniger div, cP umgekehrt R
div**

Bowie,J et.al.:The relationship between religious coping style and anxiety over breast cancer
in African American women,in:Journal of Religion and Health 40, 411-422, 2001

Physiol responses,fears, feelings associated with breast cancer and mammography screening
(nur eine M-Frage: when I get a m, I don't worry as much about breast cancer), /rc –defer –
rather than trying to come up with the right solution to a problem myself, I let God decide
how to deal with it, self dir – after going through a rough time, I try to make sense of it
without relying on God, collab –when it comes to deciding how to solve a problem, God and I
work together as partners; /mv breast cancer anx (Ko von allg anx !!) –Kg ns,denom ns, coll
ns, self dir ns, defer neg ! Ki lehrt: ill health is Gods will neg, eigne Akz dieser Lehre ns,
Lehre: your health is your own responsibility neg, eigene Akz ns, Lehre divine healing – ns,
Akz dieser Lehre neg (d.h.wer in Ki ist, die divine healing lehrt und es selber akz –hat
weniger Angst vor Brustkrebs und Mammogr)

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat) **Rel (divine healing, defer, Denom pro div
healing, ill health Gods will) neg zu Brustkrebsangst (mv Angst allg), Kg ns, denom ns,
coll ns, self dir ns,**

Bowman, N: Exploring a hidden form of minority status: college students' religious affiliation
and well-being, in: Journal of College Student Development 53, 491-509, 2012
Spirituality in Higher Education Project, T 2 nach 3 J- aber nur 40 % von T2 VP(ca 36000 von
112 000) // T1 und T2 - hedonic wb Cr 67-self-rated emot health, felt that your life is filled with
stress anx// feeling overwhelmed by all I had to do /depressed, //T 1 und T 2 eudaimonic wb Cr 59
–social und intellectual self confidence, understanding of others, cooperativeness;

rel nur T2!—read sacred texts, attend rel service, pray zweimal, pray/meditate, rel singing/chanting, other reading on rel /spir, attend a class, workshop, retreat on rel spir matters, go to church temple other house of worship , //nur T2 ! -faculty support for relspir development – (professors) encouraged discussion of rel spir matters, encouraged personal expression of spir, acted as spir models, encourage exploration of questions of meaning purpose/discussion of ethical issues, //T 1 -ecumenical worldview (der Universität) –strong connection to humanity, improving human condition, belief goodness of all people, all life is interconnected, improve understanding of other countries cultures, love root of all great religions, (weniger hohe Ladung: interest in diff rel trads, we are all spir beings, accept others as they are, understand others, nonrel can lead moral lives so wie rel, most people can grow spiritually without being rel),//double rel minority –Bu, orth, Hi, Mu, Jew, LDS, Quaker, SDA, Unit, other rel,

9 Punkte (3 sample, 2,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **hedonic wb in T2 –(mv –ecum worldview, university, institutional selectivity, demogr, parental edu, GPA highschool, hedonic wb T1) rel affiliated institution ns, double rel minority neg/ns, born again ns pos, no aff neg, faculty support ns, rel engage pos, (eudaim wb- rel affil institution pos, ecum worldview pos, rel minority ns pos, born again nsneg, no aff ns, faculty support ns, rel engage pos)**

((auch in R Gesu) Boyatzis,C et.al.: Experimental evidence that theistic-religious body affirmations improve women's body image, in: JfSSR 46, 553-564, 2007

13 % ath agno (extremely nonrel weggelassen) /body esteem scale – how feel about appearance und weight, 3 Gruppen – control (lesen statements über Uni), rel group – statements mit body affirmation, biblische Zitate –Körper Tempel, perfekt, body blessed, was ich esse gibt mir healing energy, divine perfection of body, love my body unconditionally, niemand soll mein Trink Essverh beurteilen, Körper und Seele, nicht dem Fleisch entsprechend leben, gekleidet in goodness of God usw,(übertrieben pos, Körper nicht nur gut, hier nur positive statements, in Chrtum aber auch neg da), spir group – spirit of life is expressed in my body , love my body –sehe ihn als perfect an, heavenly und earthly bodies da –Korinther, will perfekten Körper haben, dank für food – gibt healing energy, body informs the soul, wir sind spir beings die Zeit in body verbringen (nicht wirklich spir –z.T. rel, z.T. pos Denken), dann sehen Vp Fotos mit thin models,/ body appearance bei controls sinkend, bei spir steigend, bei rel noch mehr, aber ns ansteigend, /bei weight ns, (spir besser) (unter 5) **nicht signifikante Körperbildverbesserung durch schlecht gemessene rel Körperbeurteilung)) nicht bewertet**

Braam,A: Religion and depression in later life. An empirical approach. Diss Utrecht 1999

, I.Sassenheim, impo of strong rel faith (bei domains of life) –Depr ns minus, no den 2, P 2,1, K 1,8; mv: salience neg, v.a. bei Vp mit chronic disease, (unter 5) **impo neg zu Depr, Denom evtl K besser**

II obiges sample, K low orth (LnT, Himmel, Fegefeuer, Hölle,Teufel, Adam und Eva, Bibel Gottes Wort, Gebet sinnvoll) -8,2 –high 4,8 CESD; P 12,5 -8; no 9 (unter 5) **orth besser als no, K insgesamt besser (K orth 4,8, P orth 8, K low orth 8,2, no 9, P low orth 12,5)**

III Longitudinal Aging Study Amsterdam –CESD-K NeoC ref Calvi DRC weniger als no, other P (Lu Ba Menno Penteco) mehr (mv demogr ns)//kleineres Sample –Swg –Calvi neg, K pos, /Depr- Calvi K minus, gave up denom plus, mv demogr, fu limit, ss, mastery Swg, Kg (selber neg)

No –Anteil an Depr und v.a. major Depr höher,/bei Depressiven –Calvi mehr veget symptoms (auch: agitation inhibition plus, Schuld plus, depr affect minus, Konzprobleme minus Todesgedanken plus) NAS und PAS ns; bei nicht depr K und Calvi mehr PAS (hopeful, happy enjoy life),weniger veget sy, NAS ns;

6,5 Punkte (3 sample, 2 Messung, 1mv, 0,5 stat) **mv: no denom/gave up denom plus zu Depr; Calvi K neg; Kg neg// Swg-Calvi neg, K pos; bei Depressiven Calvi mehr veget symptoms; bei Nichtdepr –denom pos zu PAS, neg zu veget; ns zu NAS//other P und no mehr Depr als K NeoC DRC;**

IV Aggregat –Amsterdam arel und Genemuiden kleine Calvi-Partei hohe Depr, mehr vote for CDA –weniger Depr, mv (ss, demogr, network size) att/strength of rel involvement neg zu Depr, CDAWahl neg, kleine Calvipartei ns

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat)

Rel involvement neg zu Depr mv, Aggregat Calvi-Partei und Amsterdam mehr Depr (mv Calvi ns) CDA Wahl neg;

V 14 Forschungsgruppen, 11 Länder, Aggregat-Kg neg, K ns minus, P ns plus, Aggr orth (LnT soul heaven hell sin devil) ns neg, Kg neg, devotion (being a rel person, belief in God, conf strength from rel taking moments of prayer/medit,impo of God) ns neg, //6 Zentren – Dublin –Kg neg, Liverpool neg, London ns neg, Netherlands neg, Berlin ns neg, Äthari Finnl neg, (denom erratisch), (Bln London kleines N)

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Aggregatrel nsneg/neg zu Depr (Kg, orth, devotion), indiv Kg neg in 4 von 6 Zentren, denom unklar,**

VI 5 Punkte (1 sample, 1,5 Messung, 2 mv/bei, 0,5 stat) **rel involvement (Kg, strength of church affil) neg zu Depr, mv Gesu ss, stärkere Wirkung bei low mastery, Älteren, small network**

VII Sassenheim, impo to strong faith als domain unter anderen ausgewählt, T 2 nach 1 Jahr, ca 25 % attr, /no rel sal –mehr incidence von Depr innerh eines Jahres (2.6, aber ns), bestehende Depr bleibt (chronic course) (nur F- aber N 24 !), bei chronic diseases/fu limit stärkere Chronizität bei weniger rel sal, mv demogr Gesu pain;

5,5 Punkte (1 sample, 1 Messung, 2 mv, Intera 0,5 stat, **1 Panel**) **no rel impo –mehr Erkrankungen an Depr, mv Panel; bestehende D ns, Intera: bei chronic disease/fu limit –weniger impo ergibt mehr D;**

Braam,A/Beekman,A/Deeg,D/Smit, J/van Tilburg,W: Religiosity as a protective or prognostic factor of depression in later life; results from a community survey in The Netherlands, in: Acta Psychiatrica Scandinavia 96, 199-205, 1997

T 1 Auswahl important domain of life -3 von 8 - wenn a strong faith dabei, dann rel salience, T1 drei Monate später –Depr messung, noch vier Mal, bis 1 Jahr später

hier T1 plus drei follow ups verwendet, baseline Depr anders gemessen, weggelassen,

Rel pos zu chronic diseases, ns zu pain, fu limit,

5 Punkte (1,5 sample, 1 Messung, 1 mv, 0,5 stat, **1 Panel**) wer keine rel salience (strong faith important) hat – entwickelt ns plus stark neue Depr innerh eines Jahres, behält seine Depr sign (nur bei F, M ns- aber N 24) mv pain fu limit chronic dis,

Braam,A/Beekman, A/Knipscheer,C/Deeg, D/van den Eenden,P/van Tilburg,W:

Religious denomination and depression in older Dutch citizens, in: Journal of Aging and Health 9,483-503, 1998

Longitudinal Aging Study Amsterdam, CES-D,

Other P (liberal; Luth Ba Menno Old Catholic Penteco Free evangelical, full evangelical; in zweitem sample wenig Kg, im ersten unverh urban älter) mehr Depr als Rest (mv Diff zu no ns), andre P –drei Gruppen –und K 6,9-7,7, no 8,8

2.Sample, wer rel aufgab (in Vergleich zu second generation no – social network size minus, instrum/emot support minus, mastery selfesteem ns (K und P mehr network/support, Swg – Calvi minus, K plus,

Zu Depr: Calvi minus, K minus, other P ns, given up plus, mv fu limit, demogr, network support mastery selfesteem,/ und Kg minus zusätzlich zu denom, K nun ns, Calvi immer noch minus

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Depr –other P (lib) (Ko von demogr: ns) –no –DRC 3x,/K; (2. Sample ns), Swg –Calvi neg, K pos; Depr –Calvi neg, K neg, other P ns, rel given up pos (mehr als no stabil) Kg neg,**

Braam,A/Beekman,A/van Tilburg,T/Deeg,D/van Tilburg,W: Religious involvement and depression in older Dutch citizens, in: Social Psychiatry and Psychiatric Epidemiology 32, 284-291, 1997

LASA, Kg und strength of affil ist rel involvement- s.o., Rel ns zu mastery (control über Dinge die mir passieren), Swg, pos zu network ss emot und instrum, ns zu fu limit, chronic diseases

Interaktion: Rel hilft bei low mastery und wenig network mehr, aber auch bei Gegenteil wirkend, Rel wirkt bei 55-74 schwächer als bei 75ff

involvement neg zu Depr, auch mv –chronic diseases, fu limit, netw, ss,

(unter 5) **rel involvement (Kg strength of affil) neg zu Depr, bei wenig network/low mastery/über 75 J mehr,**

Braam,A/Beekman,A/van Tilburg,T/Deeg,D/van Tilburg, W: Religious climate and geographical distribution of depressive symptoms in older Dutch citizens, in: Journal of Affective Disorders 54, 149-159, 1999

LASA, CES-D, Kg und strength of affil zu einem Item: church involvement, Aggregat: Wahl christlicher Parteien, Wahl von Calvi-Partei

Aggregat: biv - areligious – mehr Depr, streng Calvi auch (viel Calvi-Parteiwahl) //Teil von Calvi und einmal K: weniger D (viel Wahl von christl Partei)

(Diff zu Durchschnitt bleibt bei Ko von u.a. church involvement, rel denomin, social integr)

Depr – church involvement minus, CDA-Wahl minus, CalviPartei ns ! (trotz einem Kreis, wo viel diese P. wählen und viel D ist), mv fu limit network support emot/instrum, dann Calvi Aggr pos

5,5 Punkte (3 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **Depr – church involvement neg, Aggregat: CDA-Wahl neg, Calvi-Partei ns (mv); Depr – Aggr areligious und Calvi-Partei pos (Widerspruch) biv;**

Braam, A/Deeg,D/ Poppelaars,J/Beekman,A/van Tilburg,W:Prayer and depressive symptoms in a period of secularization: Patterns among older adults in the Netherlands, in: American Journal of Geriatric Psychiatry 15, 273-281, 2007

LASA, T 3 nach 6 Jahren, T 4 nach 9 Jahren, /How often do you pray or meditate ? Do you think praying makes sense for you ? rel salience -5 Items, When I take important decisions, my rel faith plays a considerable role, (attr- keine Diff in rel affil, aber sonst viele) nur 36 no aff (15 % pray daily, 25 % prayer sinnvoll), Gebet: fu limit pos, cogn functioning neg, chronic dis ns, depr ns; (auch ns zu change of depr in T4), /Intera –pray und affil: pray steigert bei nonaffil Depr; bei affil ns; ähnl: pray bei nonaff widow steigert Depr, bei aff ns; (Intera mit salience da, angebl ns; Kg –Multikolli, keine Intera fu limit, chronic dis, verh) /pray bei 3-6 Jahre Verwitweten pos zu Depr, größer 6 Jahre –ns; (alles T3-T3; zu T4 alles ns.-bei Ko von Depr T3); mv (Ko von Gesu und demogr) //Depr messung mit high scores nur: no aff /no aff Witwen vor allem und pray- Depr pos,

7,5 Punkte (2,5 sample, 1,5 Messung, 1,5 mv, Intera, bei, 0,5 stat, **1,5 Panel**) **pray or meditate ns zu Depr T3-T3 und T3-T4 (Ko von Depr T3), Intera: bei no aff steigert pray or meditate Depr, vor allem bei no aff Witwen,**

Braam,A/Hein,E/Deeg,D/Twisk,J/Beekman,T/van Tilburg,W: Religious involvement and 6-year course of depressive symptoms in older Dutch citizens, in: Journal of aging and health 16, 467-489, 2004

Longitudinal Aging study Amsterdam , T 2 -6 Jahre, Kg-anstieg T1-T3, orthodoxy in T2 – LnT, heaven, purgatory, hell, devil, actual existence of Adam and Eva, Bible God' s word, /salience T2 – 5 Items, when I make important decisions, my rel faith plays a considerable role, GEE –zur Analyse von Panels; Depr – Kg minus, K/P minus (demogr dazu ns), Ko: chronic diseases fu limit urb selfesteem network size mastery instrum emot support alc //Kg - 2-3 mal Monat etwas besser als weekly, monthly negativer als several times a year; //orth und salience ns,/Intera – bei Vp ohne fu limit: Kg wirkt schwächer als bei Vp mit, orth dto, bei verh mit wenig orth mehr Depr, bei nichtverh-lower orth etwas weniger Depr, /decrease of Kg und occasional Kg –pos zu Steigen der Depr,

9,5 Punkte (3 sample, 2,5 Messung, 2 mv/Intera, 0,5 stat, **1,5 Panel**) **Panel, Kg (nicht linear) neg zu Depr, orth, sal, Denom nicht; Intera: bei fu limit wirkt Kg besser (orth auch), Sinken von Kg-Depr steigt, bei Verh und wenig Orth –mehr Depr, bei nicht-verh und wenig O weniger Depr, Sinken von Kg –Steigen von Depr**

Braam,A/Mooi,B/Schaap-Jonker,J/van Tilburg, W/Deeg,D: God image and Five-Factor-Model personality characteristics in later life: a study among inhabitants of Sasssenheim in the Netherlands, in: MHR+C11, 547-559, 2008a

rr 42, nur 3 % no aff –weggelassen, Dutch NEOPRI für Alte, 120 Items, //feelings about God –positiv 14, anx 6, discontent 12; supportive actions of God, passivity of God, God as ruling/punishing, /Pers zu positiv ns (A ns pos), anx – N pos, Rest ns minus, disco – N plus, E ns minus, supportive –A pos, 0 ns minus, passive –ns (A ns minus), ruling/punishing – O minus, Kg –ns (A ns pos), pray –A pos, 0 ns minus, /Depr – anx, disco //

(unter 5) **N pos zu neg feelings und Gottesvorstellungen, A pos zu pos; A ns pos Kg, pos Gebet, N stärker als A; Depr –anx disco pos, ruling/punishing ns**

Braam, A/Mooi,B/Schaap-Jonker,H/van Tilburg,W/Deeg,D: God image and mood in old age: Results from a community-based pilot study in the Netherlands, in: MHR+C 11,221-237, 2008b

Selbes Sample wie 2008a, Messungen auch z.T., God image scale –acceptance und challenge (laden z.T auf selbem Faktor) Brief RCOPE 10 Items, /positive feelings 14-67: 43; anx -6-25 -10; disco 12-36 : 18,5; supportive God 12-60: 44; passive 7-24: 15, ruling punishing 5-20: 12, pos rc 5-20: 12, punishment reappr 1-4: 1,5; neg rc -4-11: 6;//positiv –hopeless ns neg, Depr ns, feeling guilty pos; supportive – hopeless ns neg, Depr ns, guilty ns pos; ruling punishing und punishment – hopeless ns neg, guilt pos, Depr ns; alle pos zu guilt, nur anx disco pos zu Depr (vor allem bei P), guilty und Depr 1992 !, feeling guilty -0-2: 0,2 /mv fu limit,demogr

5,5 Punkte (0,5 sample, 3 Messung, 0,5 stat, 1 mv, **0,5 Panel**) **Positives mehr da als Negatives; positive and supportive and ruling/punishing punishing appraisal –hopeless nsneg, Depr ns, guilt pos/nspos, Korrel jetzige rel zu NAS 13 J vorher**

Braam,A/Schaap-Jonker,H/van der Horst,M/Steunenbergh,B/Beekman,A/von Tilburg,W/Deeg,D: Twelve-Year History of Late-Life Depression and subsequent feelings to God, in: American Journal of Geriatric Psychiatry 22, 1272-1281, 2014

LASA-Longitudinal aging study Amsterdam, Teilsample nach 12 Jahren von Vp mit/ohne Depr ; when I think of God I experience –thankfulness, proximity,trust, security,love; fear of being not good enough, fear of being punished, uncertainty, guilt, shame, /feeling wronged by God –disappointment, anger, oppression, loneliness, need of more freedom, dissatisfaction, desolation; /pos rc –work together with God as partners, look to God for strength, support guidance, try to find lesson from God,confess my sins,focus on rel to stop worrying, /neg rc – wonder whether God has abandoned me, question whether God exists, express anger at God, question Gods love for me, (I feel stressful situations are Gods way of punishing me for my sins or lack of spirituality, -lädt nicht auf neg rc!),

Seit 12 J - 51 minor depr, 9 major; pos feelings -0,43, pos rc 0,34, fear of God 0,14, wronged 0,2, neg rc 0,14, (oder pos feelings 16, fear 9, wronged 12, pos rc 11, neg 6 –hier doppelt, oben dreifach) /

never Depr- mehr pos feelings, weniger fear, weniger wronged, (einmal minor Depr oder past remitted -wenig Diff/ mehrmals minor einmal major D negativer; recently remitted, persistent –recent und current, oder neue D –negativer), Depr ns zu pos rc, neg rc –Depr pos, /jetzt low Depr –mehr pos feelings, fear/wronged minus; /stark negative Items: when I think of God I feel uncertainty, desolation; und neg rc Item: abandoned;

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1 Panel**) **neg rel weniger da als pos; stärkere Depr oder wiederholte minor Depr oder D in letzter Zeit, D jetzt existent neg zu pos feelings toward God, pos zu fear, feeling wronged by God, neg rc; ns zu pos rc; Panel andersrum- von Depr zu Rel starke Wirkung auf: abandoned, feel uncertainty, desolation,**

Braam,A/Sonnenberg,C/Beekman,A/Deeg,D/van Tilburg,W: Religious denomination as a symptom-formation factor of depression in older Dutch citizens, in: International Journal of Geriatric Psychiatry 15, 458-466, 2000

LASA T 1, Kath ns, Calvi minus, no denom plus (CESD und DIS –major depr),/bei Depressiven –Calvi (auch mit Calvi-Elternteil) hat mehr veget Symptoms (everything an effort, could not get going, talked less) als K/no;/NAS PAS ns; bei nicht depr –Calvi und Kath mehr PAS, weniger veget, ns NAS //Diff zu no aff bei major depr-symptoms: Calvi – depr affect minus, inhibition plus sign, worthless guilt Todesgedanken appétit ns plus, K: guilt; tired minus;

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Calvi neg zu Depr, Kath ns, no plus; Art der Depr bei Calvi –weniger affect, mehr körperliches (vs no), bei K: mehr guilt; bei Nichtdepr: K und Calvi weniger veget symptoms, mehr PAS, NAS ns,**

Braam,A/van den Eenden,P/Prince,dM/Beekman,A et.al. Religion as a cross-cultural determinant of depression in elderly Europeans: results from the EURODEP collaboration, in: Psychologica. Medicine 31, 803-814, 2001

Study 1:

6 centers –Dublin, Liverpool, London, Netherlands, Berlin, Ahtari, mv (age mar stat edu) Depr – Kg neg – sign in Dublin Ahtari Liverpool Netherlands (Liv und Neth bei Ko von denom) , ns neg London Berlin (Ko hier gleichz von Denom, die ns sind, N hier gering), in Liverpool Kath mehr;

Bei K: Dublin Liverpool Neth neg, London ns neg, Rest keine K; bei P: Ahtari neg, Liv nsneg, London Ndl Berlin ns pos,

Study 2: 13 centers, Depr: depr affect, pessimism, wishing death, guilt, sleep,interest, irritability, appetite, fatigue, concentration, enjoyment, tearfulness

Indiv Depr – Kath ns neg, P ns pos, Kg neg, orthodoxy (LnT, soul, hell, heaven, devil, sin) ns neg, rel devotion (being a rel person, belief in God, comfort und strength from rel, taking moments of prayer and meditation, impo of God) ns neg, (alles Aggregat-messungen)

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Depr –Kg neg (4 sign, 2 nsneg), bei K: 3 neg, 1 nsneg; bei P: 1 nsneg, 1 neg, 3 nspos)/Aggregat –K nsneg, P nspos, Kg neg, orth nsneg, rel devotion nsneg,**

Bradley, R et.al.: Posttraumatic Stress Disorder Symptoms Among Low-Income, African American Women With a History of Intimate Partner Violence and Suicidal Behaviors: Self-Esteem, Social Support, and Religious Coping, in: Journal of Traumatic Stress 18, 685-696, 2005

Brief RCOPE 14, Childhood -sexual, physical and emotional abuse, and emotional and physical neglect//spouse abuse - physical violence (e.g., my partner beats me so badly that I must seek medical help) and nonphysical violence(e.g., my partner is jealous and suspicious of my friends//pos rc: PTSD ns, spouse abuse/childhood abuse ns, Swg pos, ss ns pos, neg rc ns; neg rc: ns zu spouse abuse !, Rest wie gewohnt; //mv PTSD – child abuse pos, spousal abuse pos, Swg minus neg rc pos; ss ns; Mediator: abuse beide –pos zu neg rc –pos zu PTSD; oder : abuse führt zu PTSD führt zu neg rc !,

(unter 5) **pos rc ns zu PTSD, abuse spouse/Kindheit, pos zu Swg, /neg rc pos zu child abuse, spouse ns; PTSD pos, Swg minus;**

Bradshaw,M/Ellison,C: Financial hardship and psychological distress: exploring the buffering effects of religion, in:Social Science and Religion 71,196-204, 2010

GSS 98, “In the past 30 days, about how often did you feel: so sad nothing could cheer you up, nervous, restless or fidgety, hopeless, that everything was an effort, and worthless /Do you think your income is (1) far below average, (2) below average, (3) average, (4) above average, or (5) far above average?”

Within your religious or spiritual tradition, how often do you meditate?”

Psy distress biv ns zu pray, Kg, meditate, LnT//mv (demogr und obj unterste inc-Gruppe – und subj finance hardship)–Kg minus, Gebet ns pos, LnT medit ns; // obj fh –alle ns; sub fh: Kg neg; Intera –von 8 sind 5 sign: bei höherem Kg (zweimal) medit (1), LnT (2) fh ns zu distress, bei geringerem Kg pos, (oder : bei viel fh und viel Kg –wenig di; wenig Kg –viel di; bei wenig fh und viel Kg oder wenig Kg: distress gleich)

6,5 Punkte (3 sample, 2 Messung, 1,5 mv,bei, 0,5 stat) **Kg neg zu NAS, pray, meditate, LnT ns - mv (demogr, fin hardship), Intera: bei höherem Kg wirkt fh ns zu distress, bei geringerem pos –Text; oder bei viel fh und viel Kg –wenig di, - wenig Kg - viel di; wenig fh und viel Kg oder wenig Kg- distress gleich**

Bradshaw,M/Ellison,C/Fang,Q/Mueller,C: Listening to religious music and mental health in later life, in: Gerontologist 55, 1-12, 2014

Krause-sample, rr 62, T 2 nach 3 Jahren, attr ca. ein Drittel, psy distress “I felt I could not shake off the blues even with the help of my family and friends.” “I felt depressed.” I had crying spells.” “I felt sad.”“I did not feel like eating, my appetite was poor.” “I felt that everything I did was an effort.”“My sleep was restless.” and “I could not get going.”/ “I find

it hard to face up to the fact that I will die.” (2) “Thinking about death makes me feel uneasy.” (3) “I do not feel prepared to face my own death.” and (4) “I am disturbed by the shortness of life.”/

Lz -These are the best years of my life.”“As I look back on my life, I am fairly well satisfied.” I would not change the past even if I could.” and “Now please think about your life as a whole. How satisfied are you with it.” Swg -“I feel I am a person of worth, or at least on an equal plane with others.” “I feel I have a number of good qualities.” and “I take a positive attitude toward myself./ “How often do you listen to religious music outside church—like when you are home or driving in your car?”: “Now I have some questions about gospel music only. How often do you listen to gospel music?” (hat Zusammenhänge wie rel – Ne, F, edu minus, financial problems)

/listen to rel music/to gospel music- T-angst neg, Swg pos, Lz pos, sense of control pos (“I have a lot of influence over most things that happen in my life.”“I can do just about anything I really set my mind to.” “When I make plans, I’m almost certain to make them work.” and “When I encounter problems, I don’t give up until I solve them)

(rel –distress ns, gospel eher pos) jewels in T1 und T2/

/mv (demogr, srh,financial strain, pos Item) T 1 zu T2: Kg –distress minus, control plus; pray –T-angst minus, Swg plus, rel music –T-angst minus, Lz plus, Swg plus co plus; listen to gospel music –nur T angst neg, co plus; //bei F, Ne, financial hardship edu –gleiche Wirkung

10,5 Punkte (2,5 sample, 3,5 Messung, 2,5 mv,bei, 0,5 stat, **1,5 Panel**) T 1-T2 Anhören von rel music außerhalb Godi –pos zu Swg, Lz, control (eher can do) neg zu T-angst; gospel –nur T-angst minus, co plus (biv distress ns pos/pos,); Kg –distress minus, co plus, pray T-angst minus Swg plus T 1 –T2 biv/mv Gesu, financial probl, demogr, T1 Item,

Zwei Beurteilungen (R Gl, Krim Gesu) Bradshaw,M/Ellison,C/Flannelly,K: Prayer, God Imagery, and symptoms of psychopathology, in: JfSSR 47, 644-659, 2008

Spirituality and Health 2004 National Study of Religion and Health; rr 22, no aff 13,

Symptoms assessment Questionnaire, SA 45 –aus SCL 90,) s.u.

God loving, forgiving, approving (7 bei 0-9); remote (0,8 von 0-3); ath – God nonexistent describes completely my belief, biv: pray ns zu allen Items, loving God und Kg schwach neg, ath ns zu allen Psycho-Items (auch zu edu, inc urban south verh ! seltsam): mv - prayer pos, loving God neg (mv demogr, Kg, ath, ss; pray und loving)/ Intera: bei depr und interp sensitivity: bei mehr loving God Korrel pray zu depr /interp sens ns, bei weniger pos; ähnlich: pray pos, remote pos, /Intera: wer viel remote hat – pray wirkt stärker pro Psycho-Items, bei wenig remote: pray senkt Psycho-Items (bei allen)

8 Punkte (2,5 sample, 3,5 Messung, 1,5 bei, mv 0,5 stat), **Biv: Kg loving God nsneg zu NAS, pray ns; remote God (selten) pos, mv –pray pos, loving God neg (ÜberKo/Kannib) mehr loving God –pray ns zu depr/interpers sens, weniger: pray pos/mehr remote God –pray pos zu NAS, wenig remote: pray neg zu NAS; (Gebet bei falscher Ableitung neg) Ath ns zu allen Items (auch zu demogr!), R Gl**

Bradshaw,M/Ellison,C/Flannelly,K: Prayer, God Imagery, and Symptoms of Psychopathology, in: JfSSR 47, 644-659, 2008

rr 22 No aff 13, Spirituality and Health (Zeitschrift, macht 2004 National Study of Religion and Health, online, //symptom assessment questionnaire, Anxiety items (fearfulness, panic, tension, and restlessness. / depression feeling lonely, hopeless, and worthless. a loss of interest in things feeling blue. hostility scale having uncontrollable temper outbursts, getting into frequent arguments, and feeling urges to harm others or break things. interpersonal sensitivity scale (α =feeling self-conscious around others, feeling that others are unsympathetic or

unfriendly, and feeling uneasy when talking or being with others. paranoid ideation (others cannot be trusted, are responsible for the respondent's problems, will take advantage of the respondent, and will fail to give the respondent credit for his or her achievements. The obsessive-compulsive scale difficulty in concentrating or making decisions, repetitive checking or doing tasks slowly to ensure correctness, and problems with one's mind "going blank." Phobic anxiety experiences with fear or uneasiness when being in open crowds or spaces, using public transportation, or leaving home. Avoidance of specific places, things, and activities is also assessed in this scale somatization vague physical symptoms such as hot or cold spells, numbness, soreness, tingling, and heaviness in the body.

"How often do you pray?" "How strongly do you agree or disagree with the following characterizations of God: loving, forgiving, approving, and remote"/ atheism -nonexistence of God "describes completely" their beliefs//loving God 7 bei 0-9; remote God -0,8 bei 0-3//

mv (Ko von demogr, ath, Kg, ss) – pray pos, loving God neg, remote God pos/ 2 von 8 möglichen Intera: wenig pray und viel loving God –Depr/interpe etwas weniger als bei wenig pray und wenig loving God; viel pray und viel loving God viel weniger Depr als viel pray und wenig loving God; /Intera - 6 von 8 – mehr pray und mehr remote –mehr NAS, mehr pray und wenig remote –weniger NAS; wenig pray und mehr remote –weniger host ?

8 Punkte (2,5 sample, 3,5 Messung, 1,5 mv, Intera, 0,5 stat) biv: alle NAS-Items –pray ns, loving God nsneg, remote God nspos/pos ?, Kg nsneg, ath ns; mv (**Kannib –pray und loving God/ÜberKo –Kg, ath, ss!**) **pray pos zu NAS, loving God neg, remote God pos, Intera: bei viel loving God –Korrel pray –Depr/interp sensit ns, sonst pos; viel remote God –Korrel pray –NAS Items stärker pos, wenig remote God –Korrel pray-NAS neg!**

6 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, 1,5 bei, mv) **hostility biv ns, mv pray pos, remote pos, loving God neg; Intera –viel remote God –Korrel pray-hostility pos, sonst neg** R Krim

6 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, 1,5 mv, bei) **somatiz –biv ns, mv pray pos, remote God ns, loving God neg//Intera: viel remote God –Korrel pray-somatiz pos, sonst neg** R Gesu

Bradshaw, M/Ellison, C/Marcum, J: Attachment to God, images of God, and psychological distress in a Nation-wide sample of Presbyterians, in: International Journal for the Psychology of Religion 20, 130-147, 2010

Active elders, active members /rr members 53, During the past 30 days, how much of the time did you feel : so sad nothing could cheer you up; nervous; restless or fidgety; hopeless; that everything was an effort; and worthless?" / a) God seems impersonal to me (reverse coded). (b) God seems to have little or no interest in my personal problems (reverse coded). (c) God seems to have little or no interest in my personal affairs (reverse coded). (d) I have a warm relationship with God. (e) God knows when I need support. and (f) I feel that God is generally responsive to me." Anxious attachment to God,

"(a) God sometimes seems responsive to my needs, but sometimes not. (b) God's reactions to me seem to be inconsistent. and (c) God sometimes seems very warm and other times very cold to me./imagery - God is Loving, Approving, Forgiving, and Remote//

biv – psy di- secure att neg, loving God ns, anx att pos, remote God pos, (Sign unklar) /mv (demogr, stressful life event, Kg und pray) –Kg minus, Gebet ns, secure neg, loving ns, remote pos, anx pos (bei Zugabe von sec att/loving usw –pray pos !) 28 Intera –keine bei Bonf sign, /1-7: secu 5,9 –anx 2,6; loving 6,3 remote 2,6

7 Punkte (1,5 sample, 3 Messung, 1,5 mv, bei, 1 stat) **secure att weit mehr da, neg zu distress, anx weniger –pos; loving God ns, remote pos; Kg neg, pray pos bei Zugabe von att etc**

Bradshaw, M/Kent, B: Prayer, Attachment to God, and Changes in Psychological Well-Being in Later Life, in: Journal of Aging and Health 30, 667-691, 2018

Krause-sample, 19 % K, 73 P, T 2 nach 3 Jahren, Swg wie üblich; optim - I'm optimistic about my future"; "In uncertain times, I usually expect the best"; "I feel confident the rest of my life will turn out well."// As I look back on my life, I am fairly well satisfied"; "I would not change the past even if I could"; "Now please think about your life as a whole. How satisfied are you with it?"/secure att - I have a close personal relationship with God"; (b) "I feel that God is right here with me in everyday life"; (c) "When I talk to God, I know he listens to me"; (d) "God protects me"; (e) "I look to God for strength in a crisis"; and (f) "I look to God for guidance when difficult times arise."

Korrel zu T2: T1 Lz Swg opti; secure –Lz ns pos, Swg ns pos, opti pos; Kg –opti pos, pray ns, affil ns minus bei Opti Lz (mv demogr, fin strain, srh) (Kannib) //Intera: wenig pray und viel oder wenig secure ns zu Opti Lz Swg (evtl sogar: wenig pray und viel secu -weniger O Lz Swg) ; mehr pray und wenig secure –weniger O/Lz/Swg, mehr pray und viel secure –mehr O/Lz/Swg;

9 Punkte (2,5 sample, 3 Messung, 1,5 mv, Intera, 0,5 stat, **1,5 Panel**)

Swg –Kg/denom/pray ns, secure att pos; Optim –Kg pos, P pos, pray ns, secure att pos, Lz –alles ns (bei Ko von T1 Item, Kannib) /bei viel secure att –viel Gebet pos zu Optim, Lz, Swg, wenig secure und viel Gebet –Swg nsneg, Opti neg, Lz ns

Brady, M et.al.: A case for including spirituality in quality of life measurement in oncology, in: Psycho-Oncology 8, 417-428, 1999

Functional assessment of Cancer Therapy General – physical, functional, social emot wellbeing, /aus FACIT-spir – comfort and strength derived from one's faith,

Faith zu I am content with the quality of my life right now, und mit FACT-G, auch mv (Meaning, phys und emot wb, demographics)

I am able to enjoy life – faith wirkt unabh von pain oder fatigue level pos,

5,5 Punkte (2 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **comfort strength derived from faith pos zu Zufr mit Lqualität/enjoy life**

(R pos, Gl, help) Brandt, M/Henry, P: Psychological defensiveness as a mechanism explaining the relationship between low socioeconomic status and religiosity, in: International Journal for the psychology of religion 22, 321-332, 2012

3.-5.wave EVS/WVS ca 216000 VP, 1995-2008, 90 Länder/ psychological defensiveness –most people can be trusted or you need to be very careful in dealing with people, /how impo is God in

your life /how satisfied are you with the financial situation of your household //inc edu trust neg zu impo (Ko von financial sat, age gender), in poor countries inc/edu schwächer neg(edu eher ns) trust immer neg zu impo-egal ob armes oder reiches Land/financial sat –pos zu impo.

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, Med, 0,5 stat) **inc edu neg zu impo of God, in reichen Ländern stärker R pos**

6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv, Med, 0,5 stat) **trust neg zu impo of God,unabh ob reiches Land R help**

5 Punkte (3,5 sample, 1 Messung, 0,5 stat) **financial satisfaction pos zu impo of God R Gl**

(R Krim, Gl) Bremner,R et.al.: „Pray for those who mistreat you“: effects of prayer on anger and aggression, in: Personality and Social Psychology Bulletin 37, 830-837, 2011

1 –US-students, first: POMS - anger (7 items), fatigue (6 items), depression (8 items), vigor (5 items), and tension (6 items). Next, participants were given 5 min to write an essay about an event that made them feel very angry. While the essay was given to their ostensible partner for evaluation (whom they were told they would never meet), participants evaluated the “partner’s” essay. All participants received negative ratings on several rating dimensions (e.g., organization, writing style). There was also a handwritten comment stating: “This is one of the worst essays I’ve ever read

Dann: Vps read a newspaper story about a student named Maureen who had become very ill with neuroblastoma, a rare form of cancer that affects the nervous system. To induce empathy, participants were asked to imagine how Maureen feels about what happened and how it affected her life. Participants were randomly assigned to either pray for or think about Maureen for 5 min; dann nochmal POMS;

5,5 Punkte (0,5 sample, 3 Messung, 0,5 bei, 0,5 stat, 1 Interve) **anger nach anger-priming: bei Gebet geringer als bei think about Krebskranke (Kg affil prayer frequency did not affect the results –unklar, was das heißt), pray ohne effect auf tension depr fatigue vigor R Gl**

2 –US-students, wie oben, essay, partner bewertet es negativ, oder positiv; pray for partner, Dann competitive reaction time task Participants were told that the task would give them an impression of what their partner was like in a competitive situation. Participants were told that they and their “partner” would have to press a button as fast as possible on each of 25 trials and that whoever was slower would receive a blast of noise through headphones. In advance of each trial, participants set the level of noise their “partner” would receive, from 60 dB (Level 1) to 105 dB A nonaggressive no-noise option (Level 0) was also provided. They could also control how long their “partner” suffered by setting the noise duration from 0 to 2.5 s. The “partner” set random noise levels throughout the task

4 Punkte (0,5 sample, 1 Messung, 0,5 bei, 0,5 stat, 1,5 Interve) **Aggr (Bestrafung per noise) gegen provocative partner (bzw nach anger-priming) bei Gebet für Partner geringer als bei think about partner;**

R Krim

3- Ndl, students, Vp wrote about a situation that made them very angry and then received criticism from a “trained psychologist” about the way they had written the essay. To induce rumination, they were directed to focus their attention on thoughts that were emotion- and self-focused (e.g., “Why do people respond to you the way they do?”); In the no-provocation condition, participants wrote about an

enjoyable meal and then received praise from a "trained psychologist" about the way they had written the essay. They reflected on their concrete experiences (e.g., "The air that you're breathing";. Dann Vp spent 5 min praying for or thinking about a person they knew who could use some extra help or support. Dann: "estimating likelihoods" of each of 10 life events (5 negative, 5 positive) Half of the events result of personal agency (e.g., "You miss an important flight because of a careless cab driver"); result of situational factors (e.g., "You lose most of your money because of an economic recession").

difference von personal und impersonal attributions ist anger-related appraisal attr style ! –(anger auch bei pos event ? egal welche Art von event ? kein Ärger bei situativem event ??)

(unter 5) **Interve**) Gebet (vs thinking) senkt anger-related appraisal bei Provokation, (aber in Kontrollbedingung ist prayer pos zu diesem appraisal –angeblich ns) R Krim/Gl

Brennan,M: Spirituality and religiousness predict adaptation to vision loss in middle-aged and older adults, in: International Journal for the psychology of religion 14, 193-214, 2004

SAS -28 Item spir scale –purpose and meaning, inner resources, interconnectedness
transcendenc – ohne references to the sacred/God, //adaptation to vision loss –acceptance,
attitude toward rehab training att toward social activities, 18 % Jew-bei Alten 27 %
Adapt – I(modified um Andersgläubige einzubeziehen – synagogue mosque) ns neg, E neg,
spir pos alle 4 Items (I pos zu spir –ns pos/inner resources pos)//self-rated health und ADL– I
neg E neg//SEM –rel ns zu adapt, spir, ss, health /E neg zu ad. Spir pos
(unter 5) **I ns neg , E neg zu adaptation to vision loss, spir (ohne Referenz zu Gott, aber Sinn/transc dabei) pos**

Brinkerhoff,M/Mackie,M: Casting off the bond of organized religion: a religious-careers approach to the study of apostasy, in: RRR 34, 235-258, 1993

Stalwarts no change over time; remain today in the denomination in which they were raised. Converts are people brought up outside of an organized religion as "religious nones" who now identify with some denomination. Apostates identified with a particular denomination as children but currently do not feel part of any denomination. Switchers currently identify with denominations different from those in which they were raised// apo -In what religious faith were you raised?" followed by (2) "Do you presently feel a part of some religious group//stalwarts sind auch stabile nones, converts sind frömmers als stalwarts;
Apo –Lz minus, Swg minus (besser als convert), general happiness minus (conv mehr, nur 10 VP) Religiosität switcher mehr als stalwart –Lz happy Swg auch, (ohne conv linear apo – stalw –switcher in Lz Swg happy und rel)// "Persistence of Religious Belief' extent to which you still hold beliefs taught you in church when you were growing up" –pos zu Lz, happy, Swg schwächer/ Life Satisfaction scale is a replication of the semantic differential, employing nine pairs of bi-polar opposite adjectives to describe "my present life", formulated by Campbell et al. (1976)? Self-esteem was measured by 15 different pairs of bipolar adjectives with which respondents described "myself"

5 Punkte (1,5 sample, 2 Messung, 1 bei, 0,5 stat) **apostates_neg zu Lz, Swg, happiness –vs Religiöse (linear)**

Brinkerhoff,M/Jacob,J: Quasi-religious meaning systems, official religion, and quality of life in an alternative lifestyle: a survey from the back-to-land-movement, in: JfSSR 26, 63-80, 1987

Lz aus Campbell et al 76, present life – happy-sad, interesting-boring –so 9 Items,

Lz- denomin pos, Kg neg, rel mindedness neg, //happiness – denom pos, Kg rel minded ns pos,(72 % relminded, aber nur 42 % in der Kirche)

mv:Kg pos, rel minded neg, denom pos,

5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Lz –denomin pos, Kg neg (mv pos) , rel mindedness neg, happiness –denom pos, Kg/rel mindedness ns;**

Brinkerhoff,M/Jacob,J: Mindfulness and quasi-religious meaning systems: an empirical exploration within the context of ecological sustainability and deep ecology, in: JfSSR 38, 524-542, 1999

Spiritually minded, sat with relationships with partner,family life,neighbors, //sat with housing,area where you live, financial sit, family life, neighbors; //sat with employment,housing, area, public schools, finances

Korrel zu spir mindedness – Kg plus, denomin plus, happy on farm/general happiness/ drei sat-Messungen ns, time for self neg,

Korrel zu Kg: happy ns pos, zwei sat pos, employ sat ns, time for self ns

mv spir mindedness –kein PAS-Item wirkt, Kg Kath mp pos

4 von 6 Items bei Kg besser als bei spir minded (da auch weniger Kinder)//edu ns zu spir Kg;

mv Kg: Kinder zu Hause, Kinderzahl, spir minded, denom pos, Zufr mit relations pos, Rest ns 5,5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **pos, Kg schwach, aber besser als spir,**

(R Gl, Krim, pos) Brody,G et.al.: Parental religiosity, family processes, and youth competence in rural, two-parent African American Families, in: Developmental Psychology 32, 696-706, 1996

Ne-Familien mit 9-12jährigen Kindern, Kg und impo von Kg= rel; /family cohesion – beobachtet-harmony oder conflict, engagement- viel Intera miteinander; interparental conflict –Streiten vorm Kind;Elternbeurteilung von Kind selfcontrol –denkt voraus über Konsequenzen seines Verhaltens, plant vor dem Tun, aufmerksam beim Tun,works toward goals, bleibt bei dem was er tut auch wenns lang dauert, beendet es; //externalizing -conduct disorder –fights, disruptive annoys bothers others, argues quarrels tries to dominate bullies threatens, deliberately cruel; antisocial –gets into arguments fights, talks out of turn, interrupts others, trouble keeping promises to improve his actions (Fremdbeurteilung parents Lehrer)// Eltern-rel – inc ns pos, interp conflict nsneg (Mutter) /neg, cohesion pos, selfregulation ns, acad competence ns pos, externalizing neg, Depr (Fremdb) neg (Mutter neg) /mv inc)

(unter 5) **parents rel pos zu Familienzusammenhalt/Harmonie/Engagement, ns zu acad competence; ns pos inc, ns selfregulation Rpos**

(unter 5) **parents Kg/impo of Kg -neg zu Depr(Lehrer, Elternbeurteilung) R Gl**

3,5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5stat) **parents rel neg zu externalizing (Aggr, antisozial) (Fremdbeurt Lehrer Eltern) R Krim**

(R Gl, help)Bronner, K et.al.: Effects of religiosity and spirituality on depressive symptoms and prosocial behaviors, in: : **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003 189-205

Kg meetings besuchen, private rel – Gebet, auch zu spezif Items, spir -16 Items,-feel Gods presence, deep inner peace, harmony desire to be closer to God or in union with him (M mehr spir und private rel – oder public rel !! gender ns zu Depr

Prosocial: kleines helping (Bleistift leihen, Weg zeigen, target erfährt nicht ob man hilft) mit ziemlich neg Konsequenzen- not having a medical claim filed by a physician oder being evaluated as lower intellectual capacity –würde helfen,

Depr –Kg neg, private rel ns, spir ns minus; prosoc –Kg und private ns, spir pos

rel Items mv – Kg neg zu Depr, private pos, spir ns minus

Prosoc – Kg ns minus ,privat ns minus, spir pos

(unter 5) **Depr –Kg neg, private rel ns, spir nsneg R Gl**

(unter 5) **prosoc –Kg nsneg, private rel nsneg, spir pos R help**

Brown,D/Gary,L: Religious involvement and health status among African-American males, in: Journal of the National Medical Association 86, 825-831, 1994

Rel- partic in services, other activities, beliefs, attitudes values practices –praying with family, church helps bei getting ahead in life, listen to rel radio, watch rel TV-10 Items; Kg, affil und religiosity ns zu srh, hypertension(religiosity ns pos, affil ns neg !Kg ns pos), smoke alle drei minus, daily drinking auch, //CESD- rel, affil, denom neg; mv –denom und Kg wirken, dann demogr dazu –nur noch denom wirkend; //smoke,drink –mv: nur Kg wirkt, demogr dazu- Kg stark;

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv) **religiosity, Kg, affil neg zu Depr mv; Neger M R Gl**

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv) **religiosity Kg affil ns zu srh, hypertension, neg zu smoke daily alc mv R Gesu**

Brown,G/Prudo, R: Psychiatric disorder in a rural and an urban population: 1. Aetiology of depression, in: Psychological Medicine 11, 581-599,1981

Depr –(onset und caseness –längerfr) zu Kg more or less regularly on a weekly basis –neg sign, unabh von dwelling unit

Nichtkirchgänger haben nicht mehr past episodes of psy disorder , aber mehr Depr –desh Kg führt zu Depr minus, nicht Depr führt zu Kg minus,?

health problems bei Kg ns, aber nonhealth problems weit weniger – illegit child, daughter leaving husband, best friend moving away, husband starts working on oil rigs son drinking heavily//fehl Kg ist vulnerability factor – zus mit provoking agent (Problemen) stärkere Depr –Intera – als beide allein,

Camberwell –Kg ns zu Depr – aber Kg dort nur 14 vs 63 %

(unter 5) **Kg neg zu Depr (Neue Hebriden), in Camberwell/London ns;**

((Brown,K/Ryan,R: The benefits of being present: mindfulness and its role in psychological well-being, in: JPSP 84, 822-848, 2003

Mindfulness attention awareness scale –negativ formuliert: zerbreche spill Dinge wegen carelessness, unaufmerksam, gehe schnell zum Ziel ohne auf das was unterwegs ist zu schauen, erlebe emotion und bemerke es erst später, höre andern nur mit einem Ohr zu, tue Dinge automatisch, ohne awareness, fahre autopilot und wundere mich dann, bemerke körperl Spannung discomfort erst wenn sie stark sind, mache Dinge ohne really attentive zu sein, Zielkonz blendet aus,was ich jetzt tue, schwierig to stay focused on what s happening in the present, esse ohne es zu bemerken, tue dinge ohne paying attention, bin preoccupied mit past future, vergesse Namen von Leuten schnell, (einiges sinnvoll, einiges schlecht –Driften im Jetzt vs Konz auf wesentliches) –korrel: N neg, Swg pos, Optim pos, Depr Angs neg, pleasant affect pos, unpleasant affect neg, PAS pos, NAS neg, Lz vitality pos selfactualiz pos,autonomy pos, competence pos,relatedness pos, phys symptoms neg, somatiz neg, unaabh von sE)

(unter 5) **mindfulness , neg scale mit lauter pos Korrel, spir ohne rel, linkslib**

Idealperson, nicht bewertet

Brown,P/Tierney,B: Religion and subjective well-being among the elderly in China, in: Journal of Socio-Economics 38, 310-319, 2009

How do you rate your life at present?" "very bad," "bad," "so-so," "good," and "very good Participate in religious activities at present, VP älter als 80, 17 % participate überhaupt, 4 daily// mv: demogr, disabilities and limitations on activities of daily living, any loss in cognition; married or lives with family members; the frequency of visits by non-resident children; own source of income; able to meet financial needs through all sources of funding; eats meat or fish; exercises or smokes cigarettes; plays cards with friends or watches television; lives in a coastal (rich), central (middle income) or western (poor) province; and lives in a city, town, or village// never und daily participate pos (seltsam: TV pos, verh neg, edu ns, älter als Hundert pos)

6,5 Punkte (2,5 sample, 1 Messung, 2,5 mv/bei, 0,5 stat) **mv China particip kurvi –never und daily pos –zu life rating**

Brown, Scott/Westman,A: Relationships between religious orientations and flow experiences: an exploratory study, in: Archive for the Psychology of Religion 30, 235-240, 2008

11 % agno ath, 7 no rel/none //flow – I am so involved in what I am doing .I don't see myself as separate from what I am doing, I get direct clues as to how well I am doing I feel I can handle the demands of the situation, /wo hat man flow erlebt (auch in indiv rel activity), E – neg zu intensity of flow exp, ns zu frequency of flow exp, pos zu flow in public rel exp, (Kg prayer), ns zu flow in private rel exp(pers prayer/medit)
 I neg zu intensity of flow in secular events, ns zu frequency of flow , zu flow in rel exp, Kg neg zu flow exp // (Ext evtl) Czik: flow –clear sense of what has to be done moment by moment, immediate feedback as to how well one is doing, intense concentration of attention, balance between opportunities for action –challenges – and capacity to act(skills),exclusion of irrelevant content from consciousness, sense of control over the activity, distortion of sense of time, feeling the activity is intrinsically rewarding, worth doing for its own sake, -passt nicht zu Rel oder rel Verh
 (unter 5) **flow passt nicht zu Rel oder zu rel Verh (I neg/ns, Kg neg), Religiöser Mensch tut kein Verhalten wegen dessen Wert an sich, sondern für Gott, auch rel Verh ist nicht Selbstzweck**

Brown,Stephanie/Nesse,R/House,J/Utz, R: Religion and emotional compensation: results from a prospective study of widowhood, in: Personality and social psychology bulletin 30, 1165-1174, 2004

Spouse stirbt, Kogruppe da, Interview 6, 18, 24 Monate nach Tod (je andere Kogruppe) How impo are rel or spir beliefs in your day-to-day life//grief – yearning, loss-related anx, anger, shock,despair, intrusive thoughts, /insecure – the idea of losing a close friend is terrifying to me, I tend to imagine the worst if a loved one doesn't arrive when expected, O –Cr 51, E 53 Widowed – impo steigt in T1, dann Sinken/ Kg steigt T1 und T2 , T3 Sinken//wessen impo anstieg –dessen grief ist in T1-3 niedriger, sinkt etwas schneller, bei Kg keine Wirkung auf grief –Sinken bei incr und nicht incr gleich, bei Angst Depr und wellbeing Bradburn PAS keine Wirkung von increase in impo/Kg// baseline – insecurity ns pos zu impo, Kg ns,keine Steigerung von Rel wegen insecc, //bei high insecc –increase von impo senkt grief, bei low insecc nicht, Ko von demogr, Gesu, Pers bei Test auf Steigen der Rel
 9 Punkte (1 sample, 3,5 Messung, 2 mv,Intera, 0,5 stat, **1 Panel) Panel, nur Wirkung bei grief (nicht PAS, Depr Angst) - nur impo, Kg nicht; zeitweilige Steigerung von Kg impo; bei high insecc –impo steigt, grief sinkt,**

(R Gl, pos, help) Bryant,A: The effects of involvement in campus religious communities on college student adjustment and development, in: Journal of College and Character 8, 1-25, 2007

freshmen, T 1 fall, T 2 spring, /Participate in religious clubs/groups in T 2/self-assessed change in knowledge of others from different races/cultures, success in developing a network of friends on campus (social integration), Academic success - a high college GPA. adjusting to the academic demands of college, understanding academic expectations, developing effective study skills, passing all courses, managing time effectively, self-rated academic ability.// Emotional well-being - felt depressed, lonely or homesick, worried about meeting new people, isolated from campus life,unmotivated (reverse coded) plus self-rated emotional health, spirituality included the importance of the goal to integrate spirituality into life and self-rated spirituality compared to peers.

Teiln an club group T2 – K minus, T 1 casual sex minus, student type hedonist an high school minus, volu work in high school plus (auch mv demogr, rel Items Kg, integrate spir, pray,

Abtr, discuss rel; lib) (marij legaliz neg, ns bei taxation of the wealthy, affirmative action, racial discrimination, evtl auch T1-nicht gezeigt)

Knowledge change – J K pos, mv unsicher (evtl s.o und discuss pol, group disc in class, socialized with diff race) , biv rel club pos, mv ns, Kg minus, discuss rel plus, pray medit plus, (club ns wenn discuss da)

Success bei network – (anderes mv –plan to live on campus, socialize with friends, prefer free time alone, join frat/sor, commute, sport teiln, usw) –Kg club ns, pray discuss rel pos; (club und Kg korrel –beide da beide ns)

Acad success – biv club pos; mv(Überko, Kannib – GPA high school, self rated ac ability hs, slip class, tutor, tutored, family support for ac goal, study hours, stud type hedo, TV job frißt Zeit commute spoke in class bored in class usw) –Kg discuss pray ns;

Emot wb – (Ko depr hs, emot health hs, success network, neg pressure from friends, commute, prefer being alone, Geld/roommate/rom partner problems friends support success in uni nur bei break mit Eltern usw) –Kg ns, discuss neg, pray pos club ns (biv pos zu self rated emot health, ns zu depr)

Beleg für Wirkung von_Kannib

8 Punkte (2,5sample, 3,5 Messung, 0,5 stat, 0,5 mv, **1 Panel**) **Wenig klar, Überko/Kannib, T1 oder T2 Messung; T2 Teiln an rel club org –K minus, T 1 casual sex minus, student type hedonist, taxation of wealthy racial discrim affirmat action ns ; knowledge change other race/culture pos (Kg minus rel disc pos, pray medit pos mv, club ns wenn discuss da), success bei network –Kg club ns pray discuss rel pos, (Kg und club da –beide ns), acad success –biv club pos, mv ns, Kg discuss pray ns R pos**

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, 0,5 mv, **0,5 Panel**) **T2 Teiln an rel club/org –T 1 high school volu pos, R help**

5,5 Punkte (2,5 sample, 2 Messung, 0,5 stat, 0,5 mv, **0,5 panelartig**) **Emot wellbeing (Ko von depr/sr emot health in high school) –Prot und independent institution neg, K –institution ns, discussed religion neg, pray/medit pos, Kg ns, rel club ns, Kannib/ÜberKo, unsicher ob Panel /depr ns zu participants, emot wb pos (keine Zahlen)**

Bryant,A/Astin,H: The correlates of spiritual struggle during the college years, in: Journal of Higher Education 79, 1-27, 2008

Cooperative Institutional Research Program (CIRP), und 3 J später Teile davon wieder befragt, rr32, 12 no aff./acceptance of people with different rel/spir views, / spir und religousness verglichen mit Anfang vom Studium, /rel affil of college, discussing rel/spirituality with friends/in class, converting to another rel, inclinations to social activism /Ko von T1 Swg, psy distress, srh://sp struggle –questioned my rel/spir beliefs, felt unsettled about spir/rel matters, struggled to understand evil, suffering and death, felt angry with God, felt disillusioned with my rel upbringing Cr 65, ca 20 % frequently evil, questioned beliefs, 16 unsettled to a great extent, disill -10 great extent;

sp str –orth pos, F pos, evang/kath institution pos, psychology student pos, converted pos, discussed rel spir pos, rel engagement ns (mv neg, weil da discuss rel und quest kontroll werden),spir quest pos, God divine mystery pos, teacher pos, beloved neg, universal spirit pos, protector part of me neg; discussed politics, charitable involvem pos, compassionate self concept pos(mv neg) ,

Psy distress- kath pos, nonsectarian institution neg; spir str stark pos; /controls unbekannt oder evtl all das obige ?, und T1 distress) /srh –spir str neg, (Ko von T1 srh), Prot pos,/Swg –sp str neg; kath minus, //acceptance of people with different rel/spir views grown –Jew minus, discussed rel spir

with friends pos, faculty encourages discuss rel spir pos; spir str pos; spir growth(sp stronger als zu Studiumsanfang) –sp str ns, mv neg, evangelical pos, none neg, ev institution pos, cath instit pos, rel engag pos, pray pos, medit pos faculty encourage discuss rel spir pos, //rel stronger –none neg, evangelical pos, ev institution pos, rel engage pray discussed rel spir faculty.. pos, spir str neg,

8 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat, 1,5 Panel) **Sp struggle –orth ev/kath Uni, psy stud pos, rel engage ns, discuss rel/spir pos, spir quest pos, God divine mystery, universal spirit, teacher pos, God beloved, part of me, protector neg, charitable involvem/compassionate self concept (mv neg) pos, converted pos, acceptance of people with different rel spir pos, rel stronger neg, spir growth ns (pos zu evangelical, none neg ev kath institution pos, rel engag/pray medit faculty encourage discuss rel pos) , rel growth neg, /rel stronger –none neg, ev/ev instit pos, rel engage/pray/discussed rel faculty pos, spir str neg; sp str –psy distress pos, Swg neg (beides auch bei Ko von T1 Swg, distress, mv; evtl: Kath neg zu Swg, pos zu distress, (sp struggle eher antirel, kaum pos zu echter Rel) R Gl**

7 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat, 1,5 Panel) **srh –sp str neg, Prot pos, auch bei Ko von T1 srh, mv R Gesu**

Bryner,J: Survey reveals most satisfying jobs, in: www.livescience.com, April 17, 2007

GSS 2006, very satisfied with job –clergy 87 %, firefighters, physical therapist, authors, (special education)teachers, education administrators painters/sculptors psychologists (67%)//wenig - Laborers, except construction.. Apparel salespersons Handpackers and packagers. Food preparers Roofers ,Cashiers. Furniture and home-furnishing salespersons Bartenders. Freight, stock and material handlers Waiters and servers. (21-26 %)

overall happiness (very happy) -clergy, firefighters and special education teachers vorn, . high on the happiness scale Clergy Architects Firefighters Mechanics and repairers Transportation ticket and reservation agents Special Education Teachers Housekeepers and butlers Actors and Directors Hardware/building supplies salespersons Science technicians
am wenigsten: roofers, garage and service station attendants and molding and casting machine operators.

(unter 5) **clergy am meisten job satisfaction und very happy**

Büssing, A/Baumann,K/Jacobs,C/Frick,E : Spiritual dryness in Catholic priests: internal resources as possible buffers, Internet poster 2015

Feelings of spiritual dryness experienced occasionally by 46%, **often or regularly by 12%**, 36% seldom and 6% not at all. 38% were inspired by the experienced phases of spiritual struggles “all the more to help others” (30% rather not, 32% sometimes), 38% perceived “greater spiritual serenity and depth” later on (22% rather not, 40% sometimes).

Korrel: Depr, Angst stress pos stark, ss minus, loneliness (inability to be alone, lack of social contact) plus, SoC minus, self-efficacy minus, DSE minus stark;
DSE –alle Korrel umgekehrt, etwas schwächer; Sp dry mv: DSE, SoC, Depr, burnout, schwächer: lonely beide, stress Angst (unklar, neg, Kannib) /Depr von priest: stress perception 33% of variance, low sense of coherence, loneliness and burnout symptoms, further 14% of variance spiritual dryness, (low) transcendence perception and social support (adding 1% of explained variance) (Kannib)

6,5 Punkte (2,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **spir dryness –neg zu DSE, pos zu NAS; DSE neg zu NAS (alles stark)//z.T. pos Folgen von dryness;**

(auch in Rhelp) Büssing, A/Franczak,K/Surzykiewicz,J: Frequency of spiritual/religious practices in Polish patients with chronic diseases: Validation of the Polish Version of the SpREUK-P Questionnaire, in: religions 5, 459-476, 2014
ethical sensitivity “react when someone is being hurt”, “care about other people’s situations”/Lz hier mit 10 Items // pray (for myself, for others) go to church religious symbols are important in private area perform distinct rituals read religious/spiritual books participate in religious events –rel Teil des SpREUK-P, rel zu help/try schwächer/gratit stark pos; zu ethical sensitivity pos; Lz ns pos; rel und spir/rel und nicht spir vs nicht rel/spir nicht rel nicht spir –pos zu help,
help others consider the needs of others to do good thoughts are with those in need // try to get insight (also into myself) reflect upon the meaning of life work on my self-realization: try to achieve a higher level of consciousness//
feeling of great gratitude have learned to experience and experience and value beauty feeling of wondering awe)
3 Punkte (1 sample, 2 Messung, 0,5 stat,) **rel –auch ohne spir -pos zu help, sich kümmern/empathy**
(unter 5) **rel ns pos zu Lz**

Büssing,A/Frick,E/Jacobs,C/ Baumann,K: Health and life satisfaction of Roman Catholic Pastoral Workers: private prayer has a greater impact than public prayer, in: Pastoral Psychology 65, 89-102, 2016a

Baumann-Untersuchung Priester//Tw ist DSE auf deutsch: feeling God’s presence; feeling close to God, finding strength in my faith (religion); feeling deep inner peace; feeling God’s love; and being touched by the beauty of creation//Gebet schwach zu Euch, Stundengebet, Beichte spir exercises, DSE etwas stärker, Gebet stark zu DSE,/
pastoral workers – Euch: Depr Angst somatiz stress Lz ns (Priests: nur stress ns; nonordained pw –alles ns), Stundengebet –D/A/som stress minus, Lz plus (priest dto, nonord ns), own confession – ns/Lz pos (priest: Depr minus, Lz pos/nonord: Depr pos) spir exercises –D/A str minus, Lz pos (priest: D/som/str minus, Lz pos; nonord ns) private prayer -som ns, Rest passt (priest alle passen, nonord –Depr minus, str minus Lz plus), DSE alles passt bei allen drei stark, /**prie 26 von 30 sign, past workers 18 von 30 sign, nonord 8 von 30 sign** (die machen auch kaum Euch, conf, Stundengebet; mehr pray und DSE –dort auch Wirkung; /Korrel zu DSE: Lz, Gebet, conf, Depr minus, Stundengebet, somat stress Euch (priest deacon), pray, Lz StG stress conf bei nonord; (mv) Lz und Gebet weit stärker als Rest,

9 Punkte (2,5 sample, 4,5 Messung, 1,5 mv bei, 0,5 stat) **rel Items pos/neg zu PAS und NAS, mv auch, bei Priestern stärker, DSE private prayer stark**

Büssing, A/Frick,E/Jacobs,C/Baumann,K: Spiritual dryness in non-ordained Catholic pastoral workers, in: religions 7, 141-149, 2016b

Pastoral und Gemeindereferenten (78 % F) SoC-Do you have the feeling that you really don't care about what is going on around you?", "Has it happened that people whom you counted on disappointed you?", "Until now your life has had: no clear goals—very clear goals and purpose",

"Do you have the feeling that you are in an unfamiliar situation and don't know what to do?",

"Does it happen that you experience feelings that you would rather not have to endure?",

"How often do you have the feeling that there is little meaning in the things you do in your daily life/Faktorstruktur comprehensibility(5 items), manageability (4 items), and meaningfulness (4 items) unreproduzierbar, M gleich F, bei DSE F mehr; Feelings of spiritual dryness were experienced occasionally by 50% , often by 10% regularly by 3%,32% seldom 6% not at all, being spiritually "empty" 31% occasionally, 7% often, 1%regularly. God is distant (despite one's own quest) occasionally 15%, often or even regularly by 3%, be abandoned by God occasionally by 11%, and often or even regularly by 2%.(eher weniger als 10 %), Korrel: Depr Angst stress pos, ss minus, SoC minus, selfefficacy minus, DSE stark minus; mv: DSE stark, SoC mittel, Depr stress schwach, ss self eff ns,

6,5 Punkte (2,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **spir dryness –neg zu DSE, pos zu NAS stark**

Büssing, A/Günther,A/Baumann,K/Frick,E/Jacobs,C: Spiritual dryness as a measure of a specific spiritual crisis in Catholic Priests: associations with symptoms of burnout distress, in: Evidence-Based and Complementary Alternative Medicine Article ID 246797, 10 pages, 2013

Rr 43, priests, have the feeling that God is distant from me, regardless of my efforts to draw close to him. I have the feeling that God has abandoned me completely. : I experience times of "spiritual dryness." I have the feeling that I am "spiritually empty I have the feeling that my prayers go unanswered. I know the feeling of not being able to give anymore

:These feelings inspire me all the more to help others. I have found ways to deal with these feelings. After these phases of "spiritual dryness" or "abandonment by God," I experience a greater spiritual serenity and depth.

(BSI-18), a short form of the symptom check list

(SCL-90-R). three scales with 6 items somatization, depression and anxiety.worthlessness, loneliness,and being down, no interest in things, hopelessness about future, pains in heart and chest, nausea or upset stomach, nervousness,restlessness, scared for no reason, spells of terror or panic.// In uncertain times, I usually expect the best," "If something can go wrong for me, it will,""I'm always optimistic about my future," "I rarely count on good things happening to me. LOT; SoC- comprehensibility, manageability meaning - Do you have the feeling that you really do not care about what is going on around you?", "Has it happened that people whom you counted on disappointed you?", "Until now your life has had: no clear goals—very clear goals and purpose," "Do you have the feeling that you are in an unfamiliar situation and do not know what to do?," "Does it happen that you experience feelings that you would rather not have to endure?," "How often do you have the feeling that there is little meaning in the things you do in your daily life?// self-efficacy : If someone opposes me, I can find means and ways to get what I want," "When I am confronted with a problem, I can usually find several solutions," "I am confident that I could deal efficiently with unexpected events,""No matter what comes my way, I am usually able to handle it."//work engagement I am enthusiastic about my job," "At my work, I feel bursting with energy," "At my job, I feel strong and

vigorous,” “I am proud of the work that I do,” “I am immersed in my work,”//BSI erhöht, Burnout normal, SoC ns minus, self eff minus, work engagem ns, Lz plus (vs Bev von NRW-Vp aus Paderborn) /dry fairly often, regularly- 5-16 %; help others 16 fairly/reg –vs 22 not at all rarely; found way to deal 33-9, danach greater spir serenity 20-15, (nur 60% antworten) /dryness –DSE stark minus(feel God’s presence, God’s love, desire to be closer to God (union), find strength/comfort in God, and touched by beauty of creation), rel practice SprEUK(Messe, Stundengebet, christl medit, rel events symbols) minus, help minus; mv: DSE und rel practice neg (Ko von Depr stress burnout SoC work engage effc)

6,5 Punkte (1 sample, 4 Messung, 0,5 stat, 1 mv) **spir dryness neg zu Lz optim, pos zu burnout, distress somatiz, depr anx, pessim stress; neg zu DSE/rel activity mv/ sample vs Bev –BSI pos, burnout ns, Lz pos;**

Büssing,A/Hirdes, A/Baumann,K/ Hvidt,N/Heusser,P: Aspects of spirituality in medical doctors and their relation to specific views of illness and dealing with their patients’ individual situation, in: Evidence Based Complementary and Alternative Medicine Vol 2013, Article ID 734392, 10 pages

8 Items Lz, ASP, rel pos zu try to develop compassion/try to practice generosity, Lz ns pos; illness as meaningless interruption of life minus, ob Pat Sinn in Kra sieht ist irrelev für Heilung minus, Chance mit dem Leben bewusster umzugehen pos;//nicht auf Pat eingehen – ns neg/neg (I have no time to busy myself with patients’ individual situation” “If I had also to deal with patients’ individual situation, it would unnecessarily cost time and nerves” “whether a patient may understand the profound causes of illness or not, is irrelevant for the process of recovery” “often it is simply a matter of fate or chance whether a patient becomes healthy again or not.” “for diagnosis and finding an adequate treatment,patients’ own opinion about what may have caused their illness is not of importance”)

(unter 5) **rel ns pos zu Lz R Gl**

(unter 5) **rel pos zu compassion,try to practice generosity, Zuwendung zu Patienten R help**

Büssing,A/Lötzke,D/Glückler,M/Heusser,P: Influence of spirituality on cool down reactions, work engagement, and life satisfaction in anthroposophic health care professionals, in: Evidence-based complementary and alternative medicine Volume 2015, ID 754814 ,9 pages

Anthropos- Ärzte Schwestern Therapeuten (incl EurhyKunst) 31 no aff, 44 Christengem 9 items address the perception of emotional exhaustion when caring for the patients —their personal problems and worries often simply become too much for me;—I myself increasingly go short; increasingly think how nice it would be to pack it all in;—some of them simply annoy me), subsequent reactions of emotional withdrawal I have to withdraw with increasing frequency to protect myself; I simply must stop letting everything get to me to such an extent; I often no longer have the patience to listen to them; I largely don’t care what they think of me, I increasingly “work to rule”). All items were introduced by the sentence “In dealing with the people I look after (therapeutically), I notice that. . .”/ “I am enthusiastic about my job,” “At my work, I feel bursting with energy,” “At my job, I feel strong and vigorous,” “I am proud of the work that I do,” “I am immersed in my work,” Brief Multidimensional Life

Satisfaction Scale -intrinsic (myself and life in general), social (friendships and family life), external (work situation and where I live), and prospective dimensions(financial situation and future prospects) of life satisfaction and also satisfaction with the abilities to manage daily life concerns and satisfaction with the health situation. Each of these 10 items was introduced by the phrase “I would describe my level of satisfaction as. . .,” //aspects of spirituality religious orientation: prayer/trust in God (9 items;religious views, pray, guided and sheltered, trust in God turn to God spir orient in life, distinct rituals reading spir/rel books),(2) search for insight/wisdom (7 items; philosophical/existential views - develop wisdom, beauty goodness frankness, wideness of spir, broad awareness),(3) conscious interactions (5 items;; relational views, conscious intera with others, environment, selfcompassion generosity,),(4) transcendence conviction (4 items; transcendent spiritual views- existence of higher beings, rebirth of man/soul, soul origins in higher dimensions man is spir being).

(vgl: **Büssing,A/Pilchowska,I/Baumann,K:** Aspects of spirituality in German and Polish adolescents and young adults –Factorial structure of the ASP students‘ questionnnaire, in: religions 45, 109-125, 2014

Zur Info: ASP

Religious Orientation: Prayer/Trust in God Praying for myself and own concerns
Trust in and turn to God Praying for others Trying to express the Divine in the Creation
Feeling guided and sheltered Having a spiritual orientation in life Reading religious or spiritual books Do not feel alone, even when no one is with me Performing distinct rituals

2. Search for Insight/Wisdom

Aspiring to insight („Erkenntnis“) and truth Aspiring to broad awareness Trying to develop wisdom Life is a search and question forAnswers Searching for deep insight (“Einsicht”) in fabric of lifes Trying to achieve frankness/widenessof the spirit Aspiring to beauty and goodness

3. Transcendence conviction Convinced of a rebirth of man (or his soul) Convinced of existence of higher powers and beings Soul has his origin in a higher dimension
Convinced that man is a spiritual being

4. Conscious interactions/Compassion

Trying to develop compassion
Trying to practice generosity Conscious interaction with myself Conscious interaction with others Conscious interaction with environment

Rel orient –cool down ns minus, work burden ns minus, work engag plus, Lz plus//search for insight dto, conscious intera –cool down minus, work burden minus, work engage Lz plus; transc convi –ns minus/ns minus/ plus / Lz ns, (mv Überko Lz work burden cool down –rel orient pos zu cool down, transc neg zu Lz)

(unter 5) rel biv pos zu Lz, work engagement, burnout-artiges ns minus, transc (Inhalt eher spir als rel) ns zu Lz, ns neg zu burnout-artigem, mv neg Wirkung von rel und transc (Überko)

(RGI,Gesu)**Büssing,A/Michalsen,A/Balzat,HJ/Grünther,R/Ostermann,T/Neugebauer,E/Matthiessen,P:** Are spirituality and religiosity resources for patients with chronic pain conditions, in: Pain Medicine 10, 327-339, 2009

80 % F, 14 % none, aber 50 % not religious,SpREUK - Search for Meaningful Support/Access represents a spiritual quest orientation, which is founded on a willingness to question complex ideas; the persons are open to the exploration of existential questions and new information and doubts

Trust in Higher Source – intrinsic religiosity, religion as an end in itself. Positive Interpretation of Disease /

Support of Life Through Spirituality/Religiosity -deeper connection with others and the world around, conscious management of life ,promotion of inner strength, feeling of inner peace, and health-related issues, better coping with illness, restoration of mental and physical health// SpREUK-P (P—practices) Questionnaire, 1) Conventional Religious Practice/Gratitude (which includes praying, church attendance, etc.); 2) Existentialistic Practice (personal insight and development, but also an orientation to nature); 3) SpiritualMind–Body Practices (such as meditation, rituals, etc.); and 4) Humanistic Practice (turning to and caring for others, etc.). adaptive coping: Trust in God's Help nonorganized intrinsic religiosity, Conscious and Healthy Way of Living, Positive Attitudes, active, cognitive–behavioral styles as a response to deal with illness. Trust in Medical Help pharmaceutical, technical, and the social dimensions of medicine, while Search for Information/Alternative Help search for additional information and ways of healing in a social context. Reappraisal: Illness as Chance // Escape from illness, (i.e., “fear what illness will bring,” “would like to run away from illness,” “when I wake up, don't know how to face the day“// Interpretation of Illness Scale (IIS) includes positive interpretations (i.e., challenge, value), strategy-associated interpretations (i.e., relieving break of life, illness as a call for help), but also guilt-associated interpretations (i.e., punishment, weakness) and fatalistic negative interpretations (i.e., threat/enemy, irreparable loss/interruption of life). Lz- family life, friendships, work, myself, where I live, overall life, financial situation, and future perspectives.

6 Punkte (1 sample, 4 Messung, 0,5 mv, 0,5 stat)

rel spir vs beides nicht- neg Deutung neg, pos Deutung pos, pos reinterpr/ illness chance pos, escape ns, Lz ns ,Lz –family friends ns minus, work financial sit where I live ns, myself overall ns pos future persp pos (ganz anders als Büssing reliance s.o.), Trust in higher source/search support –pos zu pos interpr of disease, ns zu escape, pos zu illness as chance, ns zu neg illness-Deutung (threat, enemy, loss punishment weakness), pos zu pos illness Deutung (challenge value call for help)// Trust in Gods help/conv rel/grat –pos reinterpretation of disease pos,

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **trust in higher source und search support ns zu trust in medical help, pos zu conscious and healthy way of living pos; rel/spir vs beides nicht-ns zu trust in medical help, pos zu healthy way;**

Büssing,A/Mundle, G: Reliance on God's help in patients with depressive and addictive disorders ist not associated with their depressive symptoms, in: religions 3, 2012, 455-466 No aff 31,

Whatever may happen, I trust in a higher power which carries me through ,I have strong belief that God will help me. My faith is a strong hold, even in hard times ,I pray to become healthy again. I try to live in accordance with my religious convictions. Brief Multidimensional Life Satisfaction Scale 8-item intrinsic (myself, overall life), social (friendships, family life), external (work, where I live) (financial situation, future Prospects (oben 10 Items !), edu plus No aff mehr Depr, //5 rel Items –ns neg zu Depr, pos zu Lz, neg zu escape from illness(avoidance from depr) adaptive coping: illness as a chance pos, conscious healthy living pos (stark) pos attitudes (coping) pos, (s.u.zu Inhalt: Bü 2010)(mv Überko: escape chance pos att consc living – Lz ns pos, Depr ns zu reliance)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5stat) **no aff mehr Depr, reliance on Gods help ns minus zu Depr, pos zu Lz, neg zu escape-Ideen, pos zu pos coping –Chance, bewusst leben, pos Haltung)**

(R Gl,Gesu) Büssing, A/Ostermann,T/Matthiessen,P: Reliance on God's help, depression and fatigue in female cancer patients, in: International Journal of Psychiatry in Medicine 38, 357-372, 2008

Vp Brustkrebssupportgroups-Tagung Magdeburg,

31 % no aff, faith is a strong hold even in hard times; trust in a higher power which carries through;strong belief that God will help; pray to become healthy again; live in accordance with religious convictions)// physical, cognitive and affective fatigue - cancer fatigue scale (CFS-D) //Physical and mental health related quality of life - Medical Outcomes Study Short-Form HealthSurvey SF-12// Lz – family life, friendships, , myself, where I live, overall life, financial situation future perspectives./ESCAPE –scale fear what illness will bring; would like to run away from illness; when I wake up, I don't know how to face the day//

6,5 Punkte (1 sample, 4,5 Messung, 0,5 mv, 0,5 stat) **no aff –Lz minus; reliance on Gods help –Lz plus, asymm Trog, high rel mehr; anx depr ns, escape pos oder ns, mental health Trog, asymm, no reliance mehr (bei Ko von Krankh-dauer ns) / affective fatigue ns/conscious living/positive attitudes, trust in medical help, illness as chance pos; Lz-family life/work/myself ns, where I live friendships ns pos, overall life, financial sit future perspectives pos (Rel pos zu Angst vor Zuk und pos zu Zuk-perspektiven) R Gl**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **reliance on Gods help – phys health ns, fatigue (physical cognitive affective) ns R Gesu**

Büssing,A/Ostermann,T/Neugebauer,E/Heusser,P .: Adaptive coping strategies in patients with chronic pain conditions and their interpretations of disease, in: BMC Public Health 10,507-517, 2010

13 no aff, trust in a higher power which carries through; strong belief that God will help; faith is a strong hold, even in hard times; pray to become healthy again; live in accordance with religious convictions,

Escape from illness - fear what illness will bring; would like to run away from illness; when I wake up, I don't know how to face the day//Positive Attitudes realization of shelved dreams and wishes; resolving cumbering situations of the past; take life in own hands; doing all that what pleases; positive thinking; avoiding thinking at illness// Illness as Chance reflect on what is essential in life; illness has meaning; illness as a chance for development;appreciation of life because of illness,// conscious way of living -healthy diet; physical fitness; living consciously; keep away harmful influences; change life to get well)// 8 Item Lz// divine help –trust in medical help, pos attitude, consc way of living, illness as chance pos, Lz pos, escape ns, Kra-deutung: weakness/failure,punishment,loss/interruption, enemy threat ns, relieving break ns pos, call for help /strategy pos, value pos, challenge pos; mv divine help ns zu Lz (Überko: pos att,consc, chance, medical, chall value-alle korr mit Rel)

(unter 5) **divine help/trust – pos zu Lz, pos Haltungen zu Krankh, pos Deutungen von Krankh, ns zu neg Deutungen (punishment/failure/weakness, escape usw)**

Burke,L/Holland,J/Dennard,S/Oliver,L/Shear,K: Inventory of complicated spiritual grief: development and validation of a new measure, in: Death Studies 38, 239-250, 2014
 82 % F, 55 % Ne, Integration of Stressful Life Experiences Scale (ISLES;
 the extent to which a loss makes sense and allows for a hopeful, purposeful future for the bereaved individual. “I have made sense of this event” “My previous goals and hopes for the future don’t make sense anymore since this event.” Inventory of co sp gr

1. I don’t understand why God has made it so hard for me.
 2. I have withdrawn from my fellowship with other believers.
 3. I go out of my way to avoid spiritual=religious activities (e.g., prayer, worship, Bible reading).
 4. I no longer feel safe and protected by God.
 5. I find that spiritual=religious activities are not very fulfilling (e.g., prayer, worship, Bible reading)
 6. I find it impossible to pray.
 7. I struggle with accepting how a good God allows bad things to happen.
 8. I find it difficult to surrender my life to God.
 9. I don’t feel as comforted by church fellowship as I used to.
 10. I can’t help feeling angry with God.
 11. I don’t feel very much like joining in fellowship to praise God or to glorify Him.
 12. The strong guiding light of my faith has grown dim and I feel lost.
 13. I’m confused as to why God would let this happen.
 14. I have lost my desire to worship.
 15. I find it impossible to worship.
 16. I feel my loss is unfair.
 17. I sense the absence of God more than I do the presence of God.
 18. I am a faithful believer, so I don’t understand why God did not protect me.
- F 1 -1,4, 7,10, 13, 16, 18, insecurity with God, Rest: disruption in rel practice;

Korrel: complic grief plus, pos rc minus, neg rc plus, spir based coping, good deeds interspers rel ss rel avoidance neg, disco plus plead plus, integration of stressful life experience minus; pos zu loss per homicide, accident, Sm und zu Verlust von nahem Angehörigen

(unter 5) **complic spir grief –pos zu leidvollerem bereavement, zu säk co grief, zu neg rc, neg zu Sinngebung für Verlust, pos rc neg, spir based coping good deeds interspers rel ss, avoidance neg, disco plead pos, starkes Leid pos, falsche Ableitungen**

Burke,L/Neimeyer,R: Complicated spiritual grief I: relation to complicated grief symptomatology following violent death bereavement, in: Death Studies 38, 259-267, 2014

41 Ne, 82 F, Complicated grief “Memories of _____ upset me”; and “I think about _____ so much that it can be hard for me to do the things I normally do.”/ discontent: Felt angry with or distant from God,” “Felt angry with or distant from members of the church,” and “Questioned my religious beliefs and faith.” und Brief RCOPE; /pos rc bei violently bereaved und andern gleich -14, neg rc bei viol 5,6 –andre 2,7 ! (0-21) (hoch bei Mord, Sm, v.a. Unfall) disco 1,3 -2,0 (0-9)/ca die Hälfte stimmt einem neg Item zu; /12 bzw 15 % mit erhöhten neg rc-Werten, / complicated grief ns zu pos rc, pos zu neg rc und discontent (auch mv demogr, violent vs nonv death, contact zu Totem) //pos zu neg rc ns; Einzelitems alle pos zu co grief –religiöse auch: **felt punished for lack of devotion, wondered what I did for**

God to punish me; decided the devil made this happen; /co grief longing yearning Item ns zu neg rc/discontent/
(unter 5) **Mehr Leiden –mehr neg rc (violent death/Unfall), rel Items –neg rc (viele Items) pos zu complic grief, pos rc ns; neg rc nicht oft da; 12 % erhöhte Werte; pos zu neg rc ns;**

Burke,L/Neimeyer,R/McDevitt-Murphy,M/Ippolito,M/Roberts, M: Faith in the wake of homicide: religious coping and bereavement distress in an African American sample, in: International Journal for the psychology of religion 21, 289-307, 2011

46 Vp,T 2 6 Monate, Brief RCOPE, complicated grief, pos rc 18, neg rc 5; pos rc ns zu neg rc,in T2 negativ; neg rc pos zu cgrief, pos rc ns zu cg (T2 pos rc ns neg zu T 2 cg), // (mv Kontakt vor Tod, time since loss),//T1 cg korrel mit neg rc in T2 bei Ko von T 1 neg rc;(korrel mit Item: wondering what he/she did to receive God's punishment ,questioning God's love ,feeling abandoned by the church community total model questioning the power of God), umgekehrt nicht so: neg rc T 1 führt nicht zu cg T2, //nur ein Item aus cg-scale pos zu neg rc Items -longing/yearning for the deceased pos zu:what he or she did to receive God's punishment (questioning God's love (and feeling abandoned by the church community ; not in questioning the power of God //Item 7 von cg- feeling angry about the death, approached significance in terms of predicting questioning the power of God
Neg rc Werte der Nicht-cgVp sinken um 55 % mehr als die der cgVP, (Sinnverlust und Untröstbarkeit wegen cg führt zu Anstieg von neg rc ?)
6,5 Punkte (0,5 sample, 2 Messung, 1 mv, 0,5 stat,**2,5 Panel**) **complicated grief Ursache für neg rc, nicht umgekehrt, v.a. Bezug zu arel Items/pos rc 18, neg 5; ns zueinander/pos rc ns;**

(R Gesu, Gl) Burker,E et.al.:Religious and non-religious coping in lung transplant candidates: does adding God to the picture tell us more ?, in: Journal of Behavioral Medicine 28, 513-526, 2005

rr54, coping 9 scales mit je 5 Items- benevolent rel reappr, punishing god collaborative rc passive rel deferral (waiting for God to control the sit) self directing, seek spir support (search for comfort and reassurance through Gods love and care) spir disco –confusion dissatisfy with relship with God, seek support from clergy/members, interpers disco –confusion diss with relship with clergy/members, /sickness impact-disability fu status in daily activity (auch emot behavior, social intera, alertness, recreation, mobility body care sleep eat) /punish disco zweimal - 6 bei 5 -14/16/20; /Depr /anx/sickness impact–benev ns pos, coll self dir seek spir und clergy support turn to rel ns, interp/spir disco punish passive deferral pos, (pos rc wohl ns zu neg rc) /alc drug use als coping –turn to rel neg, self dir pos, coll/ seek spir supp ns neg, mv (nur biv sign scales, rel und nonrel coping) –Depr anx disability –nur punish pos, (auch weltliches pos coping kaum wirksam, negatives stark; weltl neg coping relativ mehr da als neg rc)

weltliches pos coping auch kaum pos, weltl negatives stark (dieses ist relativ zu rel etwas mehr da als neg rc dort

(unter 5) **pos rc ns, neg rc pos zu Depr, anx, mv nur punish pos (punish/spir disco/interp disco passive def kaum da) pos rc ns zu neg rc,/alc drug use als coping –neg zu turn to rel/self dir pos, coll/seek spir support nsneg; weltlich neg coping mehr als neg rc R Gl**

3,5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat) **pos rc ns, neg rc pos zu disability wegen Krankheit, pos rc ns/ neg zu alc drug coping, selfdir pos R Gesu**

Burris, C et.al.: „What a friend..“: Loneliness as a motivator of intrinsic religion, in: JfSSR 33, 326-334, 1994

Experiment – Vp schreiben Text über past experience that left them feeling lonely, rejected, neglected, sollen die Emotionen nochmal erleben dabei, vs writing über Lieblingsessen, Frage how lonely the writing task made them feel, -funktioniert, VP fühlen mehr loneliness, -die die das tun haben dann in Befragung mehr I und Q, (die andern weniger I und mehr Q), loneliness resolved – emotionslose Berichte, put behind exp, Bericht ends mit positive note // unresolved – discomfort, ohne pos Ende, not yet concluded // resolved wenig I-Änderung, unresolved viel – man braucht Rel mehr

4,5 Punkte (1 sample, 2 Messung, 0,5 stat, **1 Interve**) **Experiment – loneliness erzeugt – danach mehr Rel (I und Q) loneliness resolved – danach weniger rel; (allg aber : Rel neg zu lonely)**

(R Krim, help, Gl) Burris, C/ Tapley, W: Religion as being: preliminary validation of the immanence scale, in: Journal of Research in Personality 32, 55-79, 1998

Immanence – Idee: Haltung zu rel - transcend intra und interspers boundaries, Erfahrung, hier und jetzt/, real evtl nur: antiorth (eher unklar was I ist)

Being rel is accepting life as it is, meine rel ist eher Sache der Erfahrung, es gibt keine Sünde, nur ignorance of God, die eigene dark or sinful side kennenlernen ist wesentlich zu spir growth, was meine Rel falsch nennt, ist Missverständnis, Herz der Rel: being in touch with present moment, oft muss ich meine rel beliefs suspend um needs of others klar wahrzunehmen, evil must be embraced before it could be changed, jeder Moment ist heilig, faith can be an obstacle to true rel understanding, all rel have some value, um Gott zu kennen muss man eigne Erf kennen, silent medit besser als prayer, (neg) all of Gods knowledge can be found in one rel,

I neg, Q stark pos, E stark pos, K und lib P pos, J noch mehr, agno auch pos, ath, etwas weniger als lib P; dissociated exp pos, LoC chance powerful others pos, Macchiav neg, sE ns neg, // **Intr – sE ns pos, Macch pos !**, powerful others neg, chance ns neg, dissoc exp neg,

Q – internal, chance und powerful others pos !, dissoc pos,

Text – Demut, Akz von Gottes Autorität und Gehorsam gegenüber seinem Willen sind Tugenden // Communities, die moral values und loving emot support anbieten sollten weniger emot und soz pathology und physical disease haben; oder ath: self-acceptance kann man so haben, ohne Gott oder human law; - würde man so jemanden kompetent finden, Kurs bei ihm machen, petition für ihn unterschreiben, Gehalt erhöhen, sich bei ihm im Kurs wohlfühlen,

Immanence ns dazu – Trend vs rel, pro zwei andere, I ns pro rel und ath !!

Extr ns- neg zu rel; Q ns vs rel, pro zwei andere;

Zu Schwartz: I – selfdir neg, univ ns, benevol pos, trad pos, conform pos, security ns, power minus, achievem hedon stimul minus,

Q – univ benevol stimul selfdir pos, conform secure power neg

Im– self dir univ Hedo stimul pos, benev ns, trad conform sec power neg, diffuse Skala (eher antirel), Q eher neg (dissoc), I pos zu Macc ? zu sE ns (unter 5) I zu univ pos/ns, benevolence pos/ns; Q zu beidem pos R help 4 Punkte (1,5 sample, 1 Messung, 0,5 stat, 1 mv) I pos zu Macch, R Krim 4 Punkte (1,5 sample, 1 Messung, 0,5 stat, 1 mv) I neg zu dissoc, ns zu sE , Q pos zu dissoc/internal/chance und powerful others, I neg zu powerful others/chance, R Gl

Bush,E et.al.: Religious coping with chronic pain,in: Applied Psychophysiology and Biofeedback 24, 249-260, 1999

Pos rc –looked for God for strength and support, for to be with me, for an opportunity to grow spiritually, for Gods greater purpose in my suffering, sought comfort from God, asked God to strengthen me, thought about God instead of my sit, tried to see how god might be trying to stenghten me, focused on rel rather than on my problems, tried to find a lesson from god in my sit, tried to place more impo on rel in my life, thanked Lord for other blessings –auch einige Items ohne hohe Ladung mit neg Inhalt: prayed to god for a miracle (lädt ebenso auf neg rc) used rel to keep myself occupied prayer for a reawakening of rel feeling, repeated prayers to keep me busy; //neg rc –God punishes for past, wondered what I did to make God punish me, feel punished by God for my failings, for lack of devotion, felt my sins have caught up with us, - und plead, bargain, miracle –passt auch hier nicht klar dazu//neg rc absent God –does he truly care for me, has abandoned me?, angry for him deserting me, he may not care about my problems, question his love for me, angeblich keine Korrel der drei copingscales 1 not at all -4 quite a bit –punish 1,22-1,48, außer plead und miracle), absent 1,09-1,19 ganz wenig// pain outcome – chronic pain has adversely affected life –I am involved in activities with friends or others /I enjoy life /I work well at my job –even though I have pain,//rel outcome grown spiritually, grown closer to God, I am satisfied with my rel life, Rel outcome –NAS neg, PAS pos, pos rc pos, // mv Ko von pain level demogr, pain specific appraisals, active coping, -zu PAS: pos rc pos, punish absent ns, NAS: absent God ns pos; pain outcome – coping ns; rel outcome – pos rc stark pos, /hier neg rc in beiden Formen ns !

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **pos rc pos zu PAS, ns zu NAS/pain outcome, mv säk coping, neg rc ns/ sehr gering**

Buttner, M et.al.: Multi-site evaluation of a complementary , spiritually-based intervention for veterans: the Mantra, repetition program, in: Complementary Therapies in Clinical Practice 22, 74-79, 2016, nur in Teilen im Inet, Rest Aufschriebe, abstract

Functional Assessment of Chronic Illness Therapy-SpiritualWell-Being 12 items (FACIT12-Sp), existential spiritual wellbeing. sense of peace and harmony, i.e., “I feel peaceful,” meaning and purpose in life, i.e., “I have a reason for living,” faith/assurance, i.e., “I know that whatever happens with my illness, things will be okay.” BSI –somatiz, depr anx, In this naturalistic study, we analyzed outcomes from **273 Veterans** who participated in MRP(Mantram Repetition Program) at six sites and explored outcomes based on facilitator training methods. Measures included satisfaction and symptoms of anxiety, depression, and somatization using the Brief Symptom Inventory-18; Functional Assessment of Chronic Illness

Therapy-Spiritual Well-being questionnaire; and the Mindfulness Attention Awareness Scale. - significant improvements in all outcomes (p 's < .001) regardless of how facilitators were trained.

Somatiz minus, Depr minus, anx minus, FACIT peace, meaning, faith plus
(unter 5)

Byrd, K et.al. Mysticism as a predictor of subjective well-being, in: International Journal for the psychology of religion 10, 259-269, 2000

7 % nones, Sat – 4 Items –how dissatisfied or satisfied are you with your life ? How disappointing or rewarding is your life ?, /purpose in life – I feel a sense of wellbeing about the direction my life is headed, I believe there is some real purpose for my life, NAS – depr sad lonely tense fearful, /rel satisf –selbe Items wie oben, mit rel life als Angabe, /prayer experience – how often during the past year have you felt a strong presence of God during prayer, how often...received what you regarded as a definite answer to a specific prayer request ?

Lz – rel sat pos, my –rel interpr pos, introv pos, extro ns pos, prayer exp pos, prayer frequ pos, I pos Kg pos/Sinn: rel interpr pos, extro ns pos, Rest ns//NAS – alles ns; Kg ns minus, Intro und extro ns zu I, Kg, Gebet; rel interpr pos(My scale hat einen Teil Rel drin)
5 Punkte(1 sample, 3,5 Messung, 0,5 stat,) **rel allg/Teil von My pos zu PAS, ns zu NAS, Sinn ns !, (Cr 64)**

Calhoun, L et.al.: A correlational test of the relationship between posttraumatic growth, religion, and cognitive processing, in: Journal of Traumatic Stress 13, 521-527, 2000

Vp mit Trauma, rumination – intrusive thoughts, absichtl dran denken to make sense out of it, to make something good come out of the struggle with the event, try to see benefits, nachdenken über Sinn, Kg überhaupt, wie oft, rel impo, PTSG Tedeschi /Calhoun –positive changes in struggle with major life crises, -z.B. increase in a feeling of selfreliance, a sense of closeness to others, /PTSG –rel partic ns neg, Quest readiness pos, Quest doubt ns, Quest openness to religious change pos; mv Quest open pos, rumination pos, //rel neg zu rumination, pos zu Q doubt !

(unter 5) **Kg impo ns neg, Q ns/ pos zu PTSG, rel neg zu rumination,**

Cameron, P et.al.: The life satisfaction of nonnormal persons, in: Journal of Consulting and Clinical Psychology 41, 207-214, 1973

Physically defective persons, how much do you like people in general, how much do you think people in general like you ? these days my life is just great -..just miserable; mood – happy neutral sad, life so far –very difficult –very easy, how do you expect life to be in future, ever contemplated suicide, do you find life frustrating, how much do you look forward to next month, to me religion is very important.. very unimportant, Handicapped mehr pro rel, ((bei Lz keine Diff))

Bei handicapped Korrel rel – liking the generalized other pos, be liked by gen other pos, Lz unklar, happy ns pos, appraised ease of life ns neg, expected ease of life ns neg, ever

contemplated Sm neg, contempl Sm last month ns, life frustrating ns, look forward to next month ns pos; bei normals: liking gen other pos, be liked pos, Lz pos, happy pos, ease of life ns pos zweimal, Sm contempl ever pos ?, in past month ns neg, frustr neg ns, look forward pos

6 Punkte (1,5 sample, 3 Messung, 0,5 stat, bei 1) **Lz happy pos, ease of life nspos, frustr nsneg, look forward pos, bei handicapped kaum Wirkung, aber mehr Rel da**

(R Krim, Gesu, Gl, pos) Caputo, R: Parent religiosity, family processes, and adolescent outcomes, in: Families in society: the journal of contemporary social services 85, 495-505, 2004

National Longitudinal Survey of Youth, T 1 - 12-16 J - 1997, T2 2000, parents religiosity (Einschätzung Vp und parent) Cr 60; rel agreement- Vp und parent affil gleich; denom von VP,

Deli- run away from home, carry a gun, stolen something worth 50 D more, sold or helped to sell drugs; substance abuse – ever having smoked a cig, drunk an alc beverage, used marij;

mental health - been a very nervous person, felt calm and peaceful, felt downhearted and blue, been a happy person felt so down in the dumps that nothing could cheer you up//

T 1 rel zu T2 deli bei Ko von T1 deli – (Model D ist full model mit viel Überko - father figure in household, poverty, 3 rel Items, parental style, quality time, peer Kg, belong to gang, did volu work, used illegal drugs, cut classes, turn to with emot problems: father peer usw, Baptist reference vs cons P reference, other und other P da vs nur other da; Zahlen von Model D vorn und hinten zT. verschieden, auch Sign hinten ja, vorne nein !, in full model table 2 z.T. andere als in full model in Appendix)

Deli - religiosity neg, denom (auch no) ns; agree affil ns); Substance abuse – (ohne T1 subst abuse) dto; (other neg - unklar ob other rel oder other P; cons P nsneg), health status – rel pos, other deno pos/ns pos (oder other P? cons P nspos), agree affil ns (bei Ko von health status, taking medication T1); mh – rel pos, denom/agree ns; (K nsneg) (keine Ko von T1 mh)//edu – rel pos, K pos, consP nspos, agree ns; Ko von T1 mother edu//für Autor ist deli und mh ns, aber selbst in D-Model hinten ist noch Sign da, bei Model A sowieso; er behauptet auch, cons P hätte weniger edu als K und mehr subst abuse als other –real keine Diff da

Einiges stimmt nicht mit Zahlen/Deutungen von Autor, viel Überko da, aber auch andere Models gezeigt, mal Ko von T1 Item, mal nicht

7,5 Punkte (2 sample, 2 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **Religiosity von parents neg zu Deli von adol, mv, Panel bei Ko von T 1 Deli; denom von adol/agree with parents affil ns** R Krim

8 Punkte (2 sample, 2,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **Religiosity von parents pos zu srh, neg zu substance abuse von adol (cP no aff ns, Kg nsneg), mv, Panel bei Ko von T1 srh// denom von adol/agree with parents affil ns//viel ÜberKo/Unklarheiten** R Gesu

7 Punkte (2 sample, 2 Messung, 1,5 mv, 0,5 stat, **1 Panel**) **Religiosity von parents pos zu mental health von adol, mv, Panel ohne Ko von T1 mh, denom von adol/agree with parents affil ns R Gl**

7,5 Punkte (2 sample, 2 Messung, 1,5 mv, 0,5stat, **1,5 Panel**) **Religiosity von parents pos zu edu von adol,mv,Panel mit Ko von edu mother T1, denom von adol/agree with parents affil ns R pos**

Cardella,L/Friedlander,M: The relationship between religious coping and psychological distress in parents of children with cancer, in: Journal of Psychosocial Oncology 22, 19-37, 2004

rr 36, 7 % no aff, collab coping(worked together with God to relieve my worries) 8,95, plead (prayed for a miracle) 7,1 , passive deferral 1,35, active rel surrender 8,27, self dir; 2,95 //coll zu active 0,6 ,zu plead 0.31, //GSI (Vp mit mehr als Bev) aff ns; mv: coll neg, plead pos, Rest ns pos; /coll- Kath P mehr als no,K mehr plead, (unter 5) **coll neg zu GSI, passive deferral ns, active rel surrender ns, self dir ns, plead pos mv**

((Carmody,J/Baer,R: Relationship between mindfulness practice and levels of mindfulness, medical and psychological symptoms and well-being in a mindfulness.-based stress reduction program, in: Journal of Behavioral Medicine 31, 23-33, 2008

15 % attrition, 63 % schon in Psychotherapie, Orientierungssession dann 8-week group, Tagebuch über MBSR (body scan, mindful yoga, sitting medit,-Übungen ausgefüllt, abgegeben, mindfulness: observe describe act with awareness nonjudge nonreact/medical symptoms Messung nicht auf validity und reliab getestet, aber schon oft bei KabatZinn verwendet, //Ryff Psy wb – self acceptance, pos relations with others (warm satisfying trusting) autonomy(indep, ability to resist social pressures, follow own standards) competence in managing lifes demands, purpose in life pers growth view of self as growing and developing, openness to new exp; //T 1 zu T2: mindfulness plus, Ryff plus, perceived stress minus, medical symptoms neg, BSI neg, alles sign, // zwei Drittel geben Zahlen zu home practice –jeden Tag eine halbe Stunde//Veränderungen hängen nur in 10 von 18 Fällen sign mit formal practice –body scan, Yoga sitting medit zus, V ohne MBSR-Items: 7 von 13, (Depr hostility OCD somat paranoia medical symptoms ns, //body scan 2 von 13, Yoga – 7 von 13, medit 1 von 13 !, //informal mindfulness (doing routine activities mindfully) ns zu allem //mindfulness activity ns zu pretreatment scores von mindfulness Items,stress wellbeing psy symptoms (die beeinfl mindfulnessPraxis nicht, ist unwahrscheinlich) Mediation: practice time führt zu mehr mindfulness führt zu stress minus, BSI minus, Ryff pos (da auch pr time noch selber wirkend) –bei Mf ein Item weggelassen,

6,5 Punkte(1 sample,2,5 Messung, 1 Mediation, 1 stat, **1 Panel**)

Keine Kogruppe, ziemlich attrition, Zusammenhang Übungszeit und pos Folgen (v.a. Yoga, body scan und Medit ns, aber Verbesserungen trotzdem da –nicht durch MBSR wohl) mindfulness, Mf ist Mediator zwischen Übungszeit und Nutzen , Wirkung auf NAS und Ryff –lib verdreht, informal practice ns))

R Gl, Krim, pos) Carothers,S et.al.: Religiosity and the socioemotional adjustment of adolescent mothers and their children, in: Journal of Family Psychology 19, 263-275, 2005

136 adol mothers mit 17 befragt, 67 Ne, arm, rel erfragt prenatal und nach 3,5,8 J –korreliert zu Items nach 10 J, /closeness to church community, phys emot support received from ch comm; Kg, und/oder ? frequency of contact and dependence on church members/leaders; 46 low rel, 45 high, Rest inconsistent T1-T5; Eltern- und Lehrerbeurteilung: Kind internalizing –depr anx; extern – aggr deli; //child adaptive behav 297 Items, communication daily living skills, socialization, motor skills; /63 % der high rel Mütter consistent 8 J lang, 43 der low rel; //mv maternal intelligence cognitive readiness to engage in parenting tasks socioeconomic status stress grandmother support –Ergebnisse ziemlich gleich; **early –prenatal - rel involvement wirksamer als späteres (gegens Kontrolle –sagt das was aus ?)**

7 Punkte (1 sample, 3 Messung, 1 mv, 0,5stat, **1,5 Panel**) T 1-4 Rel zu T5 Swg pos, Depr nsneg, Anx nsneg, child depression –nspos, anx nspos, internalizing neg (parent, teacher) R Gl

6 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) T 1-4 rel zu T 5 Child externalizing neg (parent;teacher ns), maladapt behavior ns neg; R Krim

5,5 Punkte (1 sample, 1,5 Messung ,0,5 stat, 1 mv, **1,5 Panel**) Rel T1-4 zu T 5 occ status educ attainment pos R pos

Carp, F: Short-term and long-term prediction of adjustment to a new environment, in: Journal of Gerontology 29, 444-453, 1974

Alte VP die in apartment umziehen, T2 8 Jahre später, (in früherer Untersuchung Kg auch wirksam T 2 18 Monate)

Happiness aus Havighurst Burgess Cavan attitude survey, Beziehungen zu Nachbarn, staff Beurteilung von adj,

27 Prädiktoren, mv (desire for organized activity, informal acti, Zuk-feelings, close friends, friends in youth), Bez zu parents – happiness Kg nicht dabei, acceptance among peers – Kg auch nicht dabei, adjustment rated by administrators – Kg dabei, pos,

4,5 Punkte(1 sample, 2 Messung, 0,5 stat, **1 Panel**) Panel, pos z.T., ÜberKo

Carr,L/Hauser,W: Anomie and religiosity: an empirical re-examination, in: JfSSR 15, 69-74, 1976

Rel – active in church activities , denom – welche Kirche besuchen VP, die moderately active in church sind, sE –never intensely disliked anyone, never deliberately said something that hurt someones feelings, almost never felt the urge to tell someone off, never resent being asked to return a favor, nur males

Anomie Srole ns zu rel, auch bei Ko von sE, K weniger Anomie,

(unter 5) **ns zu Anomie**

Carr,D/Sharp, S: Do afterlife beliefs affect psychological adjustment to late-life spousal loss ?, in : Journal of Gerontology B Psy Soc Sc 69, 103-112, 2014

Baseline und dann follow up nach Tod –nach 6 und 18 Monaten, felt depressed; felt everything was an effort; sleep was restless; felt lonely; people were unfriendly; did not feel like eating; felt sad; felt that people disliked me; could not get going.//anx: nervousness; trembling; feeling suddenly scared for no reason; feeling fearful; heart pounding or racing; feeling tense and keyed up; spells of terror and panic; feeling so restless you couldn't sit still; feeling that something bad is going to happen to you; and thoughts and images of a frightening nature.(SCL)

anger ($\alpha = .68$) In the past month, have you felt: resentful or bitter about the death; the death was unfair; and felt angry at God, yearning: four items: have you: found yourself longing to have your spouse with you; had painful waves of missing your spouse; experienced feelings of intense pain or grief over the loss of your spouse; and experienced feelings of grief, loneliness, or missing your spouse ; intrusive thoughts ($\alpha = .66$) three items: have you: had difficulty falling asleep because thoughts of him/her kept coming into your mind; tried to block out memories or thoughts of him/her; and been unable to get thoughts about him/her out of your head// Do you believe that people stop existing after death or that there is an afterlife?". Individuals who say "yes" then indicate their level of agreement with two statements: "In the afterlife, you will be reunited with your loved ones"; "People who suffer unjustly in this life will be rewarded in the afterlife."//rc - : In general, how important are religious or spiritual beliefs in your day-to-day life; when you have problems or difficulties in your family, work, or personal life, how often do you seek spiritual comfort or support; and when you have decisions to make in your everyday life, how often do you ask yourself what God would want you to do//68 belief in LnT-19 no, 13 weiß nicht, davon: 94 % reunion, 77 Ausgleich für diess unjust suffering; //

6 Monate nach Tod:anx und yearning ns; intr thoughts –LnT plus, rc minus; reunited minus und plus; Depr –reunited in LnT minus rc minus, /anger – dto; (mv demogr, Depr anx T1 srh T1) (5 Items -3 LnT Items und rc -20 Möglichkeiten, nur 7 da)/18 Monate nach Tod –Depr reunited minus, rc minus; anger –LnT minus, rc minus, intr thoughts –LnT plus, reunited minus und plus, rc ns(Kannib) (6 von 20)/reunited heißt: LnT ja und reunited vs nicht; //intr thoughts –reunited und LnT z.T. pos und neg , (bei)unabh von dating; (vielleicht pos thoughts ?)

7 Punkte (1sample, 3 Messung, 0,5 stat, 1,5 mv,bei, **1,5 Panel**) LnT-Glaube an reunion wirkt bei intrusive thoughts neg **und pos, LnT allg eher pos**, bei depr und anger beide neg, rc neg mv dreimal (demogr, T1 Depr Anx) Panel,

Carson, V: Prayer, meditation, exercise, and special diets: behaviors of the hardy person with HIV/AIDS , in: Journal of the association of nurses in AIDS care 4, 18-28, 1993

Drei Viertel schwul

Hardiness –commitment, control (Cr 59), challenge

Participation in prayer, meditation, use of imagery or visualization, reading rel literature, spir retreats, church services (Mischmessung), imagery und medit fast so viel wie prayer,

Hardiness – spir health pos, prayer pos, meditation pos, (imag, lit, retreat Kg ns), alle spir/rel Items zus –pos, unklar: imagery evtl auch wirksam

(unter 5) **Gebet medit pos zu hardiness, Kg reading rel lit, spir retreat ns**

((**Carter, M et.al.:** Personality and attitude toward Christianity among committed Christians, in: Personality and Individual Differences 20, 265-266, 1996

EPQ 92, short form, 107 auf Francis-scale vs 80 bei Stud,

alle 4 Pers eigensch M gleich F, Francis zu N ns minus (fast sign), P minus, E ns plus, Lie ns minus (mv mit sex und 4 Pers –eigensch)

(unter 5) **Francis Scale –N nsneg, E nspos, Lie nsneg))**

Cartwright, A: Is religion a help around time of death ?, in: Public Health 105, 79-87, 1991

Befragung nach Tod – hat der Glaube den Sterbenden geholfen – 32 % unklar, vom Rest 63 helped (bei strong faith des Toten 91 %, bei some faith 36 – 55 nicht)

Glaube an LnT (some sort of) – faith helped 78 % vs 12, Akz von Tod –strong faith plus, LnT glaube ns, unsicher neg; discussed death – strong faith mehr, LnT mehr, ,

Befragte die strong faith haben: war ihr Glaube a help to them over the bereavement – 93 %, some faith 48 , sie haben bessere Beziehung zum Verstorbenen gehabt, /haben sie LnT –auch bessere Beziehung; (evtl kein Einfluss auf loneliness nach Tod, missing the dead, looking forward wie üblich, come to terms with death of other- Formulierung unklar), etwas mehr things now are going reasonable, bei LnT: lonely weniger,

(unter 5) **Glaube subj pos –hilft - bei Sterbenden, bei bereaved teilweise;**

Carver, C et.al.: Assessing coping strategies: a theoretically based approach, in: JPSP 56, 267-283, 1989

I seek God's help, I put my trust in God, I try to find comfort in my religion I pray more than usual, rel hier negativ – zu denial pos, zu acc ns, zu pos: active coping, planning, restraint coping pos reinterpret, rel aber lädt bei Fanalyse auf keinem Faktor,

Korrel rel zu optim pos, control ns (was tun können bei stress), self-esteem ns, LoCI ns hardiness ns Type A ns minus, monitoring plus (Infosuche bei stress vs distraction) , Angst ns plus, soc desirability nsplus,

3.Studie – Rel pos zu denial sign, minus zu Alk, pos ns zu active coping, planning, ss-seeking, acceptance, //pos reinterpr pos;

(unter 5) **rc –denial nspos/pos, acceptance ns/pos, active coping, planning restraint coping, seek social support, pos reinterpret pos, optimism pos, control ns, self-esteem ns, hardiness ns, Angst nspos, soc desirability ns,**

Carver, C et.al.: How coping mediates the effect of optimism on distress: a study of women with early stage breast cancer, in: JPSP 65, 375-390, 1993

Messung vor nach OP; 3, 6 12 Monate , rel sinkt da, hängt mit pos coping zus: active c. planning restraint ss pos reframing acceptance; ist aber ns zu Optimismus/distress zu allen Zeiten (obwohl die c-Items mit denen Rel zusammenhängt pos zu O/neg zu di sind), kaum prospectives – von vor OP zu nach OP, von 3 zu 6, von 6 zu 12 Monaten (acceptance und denial v.a.) Vp 59

(unter 5) **rel pos zu active coping, ns zu optimism/distress, Panel**

Chamberlain, K/Zika, S: Religiosity, meaning in life, and psychological well-being, in: J. F. Schumaker (Ed.), Religion and Mental Health 1992, 138-148

Study 1 -188 Mütter, 137 elderly, Affectometer zur Messung von Affekten, Lz von Andrews Withey, Sinn Purpose in Life Test, rel -King Hunt Messung orientation to growth and striving und salience:cognition Rel pos zu Lz mothers, zu Lz und PAS elderly, ns zu NAS, rel pos zu PIL; meaning Mediator von Korrel Rel -wellbeing, rel wirkt fast nicht, oder Wirkung wird substantiell abgeschwächt,

4 Punkte (1 sample, 2 Messung, 0,5 Mediation, 0,5stat) **rel pos zu Lz/PAS, ns zu NAS, pos zu Sinn (der mediiert Korrel zu Lz)**

Study 2 99 Kath 112 Penteco -Bible study group Mitglieder, P gleich K bei Lz, Sinn, (nur etwas mehr PAS bei P), Affectometer und Lz Diener, Pe mehr orthodoxy, impo, church involvement,

impo, c.i. und orth pos zu Sinn, bei K: impo, ci orth pos zu Lz und PAS, ns zu NAS, bei Pe alle drei rel Items pos, Mediator Sinn, Rel bringt negligible Beitrag zur Varianz bei Ko von Sinn, jede association wird effectively removed (trotzdem noch ein halbes Prozent Varianz da durch Rel) -alles nicht mit Zahlen gezeigt

5 Punkte (1 sample, 3 Messung, 0,5 bei, Mediat, 0,5 stat) **impo church involvement orthodoxy pos zu Lz/PAS, bei K ns zu NAS, bei Pe neg; Mediator Sinn;**

Chamberlain, K/Zika, S: Religiosity, life meaning and wellbeing: some relationships in a sample of women, in: JfSSR 27, 411-420, 1988

Life Regard Index – life goals haben und sind sie erfüllt ? PIL; sense of coherence – comprehensibility –Welt sensible, ordered predictable, manageability – resources adequate to meet demands, meaningfulness Welt macht emot Sinn, problems are worthy of commitment, challenges accepted, rel –orientation to growth and striving, salience:cognition -11 Items ein Faktor,

Life sat Andrews Whitey, und PAS NAS Affectometer

Rel pos zu PIL, LRI, SOC Teil 3 meaning, Lz; pos ns zu PAS, ns zu NAS,

Rel zu Lz bei Ko von Sinn (LRI, PIL, SOC) – ns (Mediator)

(unter 5) **rel orientation to growth and striving/salience cognition –PIL Life Regard Index, SOC meaning, Lz pos, affectometer PAS nspos, NAS ns; Sinn mediiert Korrel Lz-Rel;**

(R Gl/pos) Chan, M et.al.: Changes in religiosity across the transition to young adulthood, in: Journal of Youth and Adolescence 44, 1555-1566, 2015

12. Klasse, rr 60, nach 2 J attr 29 %, nach 4 J 25 %, Vp hier: 78 % von T1 die an T2 und/oder T3 teilnahmen, 27 % Latino, 39 Asiaten, 15 European (17 Juden, 44 no !, Latino no 28, Asian

48, other 39), attr –mehr depr//I have a strong sense of belonging to my own religion, I feel a strong attachment towards my own rel, /attend rel services/ attend any other special activities –youth group, choir, bible class; Sinn Steger 10 Item – I have discovered a satisfying life purpose, I understand my life's meaning /etwas unklar: Durchschnittswerte von affil, id und Kg zu Sinn pos bei allen zus; einzeln alles ns, Depr ns neg zu aff, ns zu id, neg zu Kg;/T1-T2/3 – ns, außer: bei Latino id pos zu steigendem Sinn; bei other: aff und Kg pos zu Depr, F negativer zu Depr,

5 Punkte (1 sample, 2 Messung, 1 bei, 0,5 stat, **0,5 Panel**) **undurchsichtig bei Panel und sample-Zusammensetzung; cross-sect –Rel pos zu Sinn, zu Depr - aff ns neg, id ns, Kg neg; bei: Latino id pos zu steig Sinn, bei other –aff und Kg pos zu Depr; F negativer zu Depr;**

Chang,B-H/Noonan,A/Tennstedt,S: The role of religion/spirituality in coping with caregiving for disabled elders, in: Gerontologist 38, 463-470, 1998

My religion or spiritual beliefs have helped me handle this whole experience, -75 % eher ja, //felt depressed, enjoyed life, had crying spells, felt that people disliked them, felt happy, rc pos zu quality of relship mit dem Gepflegten und bei Ko von diesem Item: rc ns zu Depr/role submersion (Überwältigtwerden von cg-role) (biv Korr unklar) – quality of r. ist Mediator, /rc ns zu meal preparation, housework ,personal care, climbing stairs, dressing/ns zu cognitive impairment ns, zu problem behavior ns (unter 5) **pos zu quality of relship mit dem Gepflegten, bei Ko dieses Items ns zu Depr/role submersion, biv unklar**

Chang,B-H/Skinner,K/Boehmer,U: Religion and mental health among women veterans with sexual assault experience, in: International Journal of psychiatry in medicine 31, 77-95, 2001

Did you ever have an experience where someone used force or the threat of force to have sexual relations with you against your will while in the military ? 23 % (Vp receive ambulatory care- sind also Pat) //to what extent are your religious beliefs a source of strength or comfort to you ? /SF 36 mental health, CES D

Assaulted – Kg minus, strength and comfort ns minus, //mv: Kg neg zu Depr, pos zu mh SF36 (Ko von sex assault,demogr,ss)-aber Intera bei mh und Depr: Kg wirkt bei denen mit sex ass stärker, bei denen ohne nur wenig, //strength – pos zu mh, neg zu Depr (bei denen mit und ohne s-a gleich),//rel pos zu ss;

7 Punkte(2,5 sample, 2 Messung, 2 mv/Intera, 0,5 stat) **rel pos zu mh, neg zu Depr mv,Intera –Kg wirkt bei denen mit sex ass stärker,**

Chang,B-H/Skinner,K/Zhou,C: The relationship between sexual assault, religiosity, and mental health among male veterans, in: International Journal of Psychiatry in Medicine 33, 223-239, 2003

Patients receiving ambulatory care ,Did anyone ever make you have sex by using force or threatening to harm you ? This includes any type of unwanted sexual activities.

Rel, mh , Depr Chang 2001, sex ass 4 %, (Verwirrung: 36 % derer, die in T1 s-a haben, sagen in T2 habe nicht; T2-T3 33 %, reliability von s-a gering// bei s-a: Kg etwas weniger, strength ns, //mv –Ko s.o. – Kg pos mh, neg Depr, strength ns pos/ns neg; /Intera- Kg bei s.a.stärker, bei no s.a. kaum pos zu mh, (bei Depr in Table 2 auch Intera, aber in Text nicht, keine Figure dazu) /Intera bei strength –ohne s-a ns, bei s-a wirksam bei Depr, senkt sie, /Ko s.o.

7 Punkte(2,5 sample, 2 Messung, 2 mv/Intera 0,5 stat,)**Kg/strength pos zu mh, neg zu Depr mv, Intera –Kg bei sex ass stärker, v.a. bei mh, strength bei sex ass stärker, neg zu Depr;**

Chang,W: Religious attendance and subjective well-being in an Eastern culture country: Empirical evidence from Taiwan, in: Marburg Journal of Religion 14, 1-30, 2009

Taken all together, how would you say things are these days –would you say that you are very happy –Do you have any worries these days?

What do you think about your financial condition these days?

Do you have any problem with getting along with people these days?

What do you think that your health condition in the next three to five years will be?

What do you think that your marriage condition in the next three to five years will be?

Kg –happy pos, worry financial ns pos, get along health marriage pos

Rel giving (amount) –happy, Geld , Gesu pos, Rest ns; nur 8 % Christen, Rest folk beliefs, Bu, Tao,

Bei eastern rel – giving: happy Geld Gesu (western ns), Kg –happy pos, worry ns pos, financial ns, get along Western pos, Gesu eastern pos, marriage beide pos, // Bu Folk Prot –zu Lz –erratisch, z.T. pos; pos Wirkung von Kg erst ab 3-4mal pro Monat mv demogr und 2 rel Items

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv,bei, 0,5 stat) **Kg und rel giving pos zu happy meist, bei westl und östl Rel nicht bewertet –Sample kaum mit Christen**

(R Gl,Gesu) Chatters,L et.al.: Religious participation and DSM-IV disorders among older African Americans: findings from the National Survey of American Life, in: American Journal of Geriatric Psychiatry 16, 957-965, 2008

Ne, über 55, 1 any lifetime mental disorder, 2) a mood disorder (major depressive disorder, dysthymia, bipolar I & II disorders 3) any anxiety disorder (panic disorder, agoraphobia, social phobia, generalized anxiety disorder, obsessive-compulsive disorder, posttraumatic stress disorder) 4) substance disorder, (alcohol abuse, alcohol dependence, drug abuse, drug dependence). fifth variable - number of reported disorders

Other than for weddings or funerals - “How often do you usually attend religious services?”

//reading religious books or other religious materials, watching religious programs on TV, listening to religious programs on the radio, praying, and asking someone to pray for you//

importance of religion while growing up, importance of parents taking or sending their children to religious services, importance of religion in the respondent's life, and self-reported religiosity.

(mv: demogr, homeowner, nativity, functional status –self care, mobility, doctor-diagnosed physical conditions)

6,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5 stat) **Kg –mood disorder minus, anx ns minus, (Zahl der disorders/any disorder minus) ; nonorg rel – mood ns Trog, anx nspos, (Zahl der disorders und any disorder nsminus) subj rel – mood ns minus, anx ns minus, (Zahl/any nsminus) //mv: mood –Kg minus, impo nsminus; anx –impo nsminus,Zahl und any – Kg und impo minus; R Gl**

6 Punkte (1 sample, 2,5 Messung, 2 mv, 0,5 stat) **substance use Kg minus, nonorg rel –minus; subj rel minus, mv alle drei nsminus; R Gesu**

R help, Gl) Chau,L et.al.: Intrinsic and extrinsic religiosity as related to conscience, adjustment, and altruism,in: Personality and Individual Differences 11, 397-400, 1990

univ students von Hawaii/Missouri /amount of negative self regard persons say they would feel following behaviors involving violations or role reciprocity (guilt) 15 Items, behaviors that would lead to status incongruity (shame) 15 Items, altruism -56 Items, I have delayed an elevator and held the door open for a stranger, I have save someone's life (from drowning, fire) I have shared credit for an accomplishment when I easily could have taken it all, meist vs strangers/acquaintances, how often done, importance of helping; (Hawaii –I stark pos zu E, Missouri ns/ P eher pos ! Extr eher pos zu P) Give help -I pos bei HawaiiM Missouri F/M, ns bei HawaiiF; Extr –3ns ,HawaiiF neg/ importance of helping –I pos bei HawaiiM/MissouriM, HawaiiF fehlt, MissouriF ns, Extr –alle ns(MissouriM nspos) (unter 5) **I meist pos zu give help/importance of help, Extri ns R help** Intrinsic –guilt pos bei Hawaii F, Missouri M, Rest ns; shame –alle ns, Extrav -1 pos, 1nsneg, 2 nspos; N -2neg, 1nsneg, 1 nspos; Extri –guilt 1 nsneg/1neg,/2ns; shame 3nspos/1pos, N 3nspos, 1 pos; Extrav -2 ns, 1nspos, 1nsneg, (unter 5) **Intrinsic –guilt pos, shame ns, Extrav leicht pos, N neg, Extri –guilt nsneg/ns, shame pos, E ns, N pos R Gl**

(R Gl, Gesu, help) Chen,Ying/Kim,E/VanderWeele,T: Religious-service attendance and subsequent health and well-being throughout adulthood: evidence from three prospective cohorts, in: International Journal of Epidemiology,1–11, 2020, published 13.8.20,

<https://doi.org/10.1093/ije/dyaa120>

three cohorts of young, middle-aged and older adults including (i) the Growing Up Today Study (GUTS, mean baseline age 23.0 years), 27 (ii) the Nurses' Health Study II (NHSII, mean age 46.8 - years) 28 and (iii) the Health and Retirement Study (HRS) September 2020 mean age 69.3 years. Of note, GUTS participants are the children of a subset of NHSII participants and some GUTS participants are siblings.

Data on religious-service attendance - from the GUTS 2007 questionnaire, the NHSII 2001 Trauma Exposure and Post-traumatic Stress Supplementary Survey and the HRS 2008/2010 questionnaires; baseline years for this study. Data on the outcome variables were taken from the most recent questionnaire waves wherein the relevant outcomes were assessed (i.e. the GUTS 2010 or 2013 wave, NHSII 2008, 2009 or 2013 wave and HRS 2014/2016 wave). The total sample sizes for this study were 9862 participants in GUTS, 68 376 in NHSII and 13 770 in HRS.

GUTS: All models controlled for participants' age, sex, race/ethnicity, marital status, geographic region, maternal attachment, childhood-abuse victimization, their mother's report of socio-economic

status (SES) (i.e. subjective SES, household income, census tract college education rate and census tract median income), participants' prior religious-service attendance, prior health status or prior health behaviours (i.e. prior depressive symptoms, hopelessness, loneliness, binge eating, overweight/obesity, smoking, heavy drinking, marijuana use, use of other illicit drugs, prescription-drug misuse, history of sexually transmitted infections, preventive-healthcare use, frequency of volunteering and voting-registration status). NHSII: All models controlled for participants' age, race/ethnicity, marital status, geographic region, employment status, night-shift schedule, perceived stress, subjective SES, pre-tax household income, census tract college education rate, census tract median income, childhood-abuse victimization and prior health status or prior health behaviours (i.e. prior positive affect, hopelessness, community engagement, number of close friends, depressive symptoms, preventive-healthcare use, dietary quality, heavy drinking, current smoking, frequent physical activity, number of physical-health problems: overweight/obesity, type 2 diabetes, stroke, heart disease, cancer. HRS: All models controlled for participants' age, sex, race/ethnicity, marital status, geographic region, income, level of education, wealth, employment status, health insurance, childhood abuse, prior religious-service attendance and prior health status or prior health behaviours (i.e. prior positive affect, purpose in life, life satisfaction, optimism, perceived mastery, depressive symptoms, loneliness, hopelessness, negative affect, social integration, heavy drinking, current smoking, exercise and number of physical-health problems: overweight/obesity, type 2 diabetes, stroke, heart disease, hypertension, cancer).

Kg – prior (vor Messung von Kg oder gleichzeitig ?) depr neg alle drei surveys; (HRS –symptoms/diagnosis of depr neg) NSH II prior pos affect nspos, hopelessness nsneg; HRS –pos affect pos, purpose in life pos, Lz pos, optimism nspos, loneliness nsneg, hopelessness neg, NAS ns //perceived stress –NSH II ns,

Kg T1-T2 mv: depr diagnosis –HRS nsneg, Rest und zusammen neg, depressive symptoms –alle neg; anxiety symptoms neg, HRS nicht erhoben; hopelessness zusammen neg (einzeln: NSH II neg), loneliness alle neg; PAS alle pos, Lz pos (NSH II nicht erhoben), purpose of life HRS nspos, NSH II pos;

13,5 Punkte (4 sample, 4,5 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **Kg –depr neg, pos affect pos, hopelessness nsneg, purpose in life pos, Lz pos, optimism nspos, loneliness nsneg, NAS ns, perceived stress ns; Kg T1-Item T2 (Ko von T 1 Kg, Gesu,Gl): depr neg, anxiety und hopelessness nsneg/neg/, loneliness neg, PAS pos, Lz pos, purpose of life pos R Gl**

GUTS –prior (vor Messung von Kg oder gleichzeitig) binge eating neg/marij/other illicit drugs, prescription drugs neg, sexually transmitted diseases neg, BMI: GUTS neg, NSH II nsneg, HRS ns pos; alle: cigarette/heavy drinking neg; NSH II physical activity nspos, short sleep nsneg, physical health problems ns; HRS phys activity pos, phys health problems ns;

Kg T1-T2 mv: mortality – NSH II/HRS neg, GUTS nicht erhoben; physical health problems – GUTS nsneg, NSH II neg, HRS nsneg –zusammen neg; diab/hypertension/stroke/heart disease ns, cancer GUTS neg, zusammen neg, overweight ns, heavy drinking – HRS nsneg, Rest und zusammen neg, cigarette –HRS nsneg, Rest/zusammen neg, (HRS z.T. schwächer)

14,5 Punkte (4 sample, 5,5 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **prior binge eating neg, drugs neg, sexually transmitted diseases neg, BMI nsneg/nspos, cigarette/heavy drinking neg, physical activity nspos,pos; short sleep nsneg, physical health problems ns zu Kg//Kg T1-zu Items T 2 (Ko von T1 Kg/GesuGl usw): mortality neg, physical health problems neg, diab/hypert/stroke/heart disease ns, cancer neg, overweight ns, heavy drinking neg cigarette neg, R Gesu**

5 Punkte (4 sample, 1 Messung,) **GUTS: volunteering pos, community engagement pos zu Kg , R help**

(R Gl, Gesu, help, pos) Chen, Ying/VanderWeele, T: Associations of Religious Upbringing With Subsequent Health and Well-Being From Adolescence to Young Adulthood: An Outcome-Wide Analysis, in: American Journal of Epidemiology 187, 2355-2364, 2018 (plus Dateien)

NHS II was initiated in 1989, it enrolled 116,430 nurses aged 25–42 years. In 1996, NHS II participants with children between 9 and 14 years of age were invited to have their children participate in another cohort of GUTS. 16,882 children , NHSII and GUTS participants continue to be followed up with mailed or Web-based questionnaires annually or biennially/

Religious participation was first assessed in the GUTS 1999 questionnaire wave; this year was considered as baseline for the present study. outcome variables were assessed in the most recent waves, either the 2010 wave (for participants aged 23–30 years) or the 2013 or 2007 wave (if data were not available in the 2010 wave). respondents to the 1999 questionnaire (n = 12,410) missing data weg –that yielded samples of 5,689–7,458 individuals (up to 1,329 were siblings) for analyses on service attendance and 5,681–7,448 individuals (up to 1,325 were siblings) for analyses on prayer or meditation, Compared with participants who were lost to follow-up in the 2010 questionnaire wave, those who remained in the cohort were older and healthier, had a higher socioeconomic status, and were more likely to report frequent religious participation at baseline; in addition, a higher percentage was female

Vp 15 J, ca 93 % white

prior values of the outcome variables assessed in wave 1998 or 1999 were used as a covariate whenever available. “How often do you go to religious meetings or services?”. “How often do you pray or meditate?”

mv - controlled - age, race, sex, geographic region, prior health status or prior health behaviors (prior depressive symptoms, overweight/obesity, smoking, drinking, marijuana use, other drug use, prescription drug misuse, number of sexual partners, early sexual initiation, history of sexually transmitted infections, history of teen pregnancy), mother’s age, race, marital status, socioeconomic status (subjective socioeconomic status, household income, census tract college education rate, and census tract median income), depression, and smoking.

Kg – maternal smoking neg, prior (T1-T1): overweight ns, cigarette neg, drink alc neg, marij neg, other drug neg, prescription drug neg, sexually transmitted disease neg,

Kg T1-Item T2: physical health problems ns, cigarette binge drinking marij other illicit drug prescription drug STI neg; overweight ns, T 1 pray zu T2 Item: physical health problem pos, overweight ns, cigarette neg, binge drinking nsneg, marij other illicit drug prescription drug STI neg;

11,5 Punkte (2,5 sample, 4 Messung, 2,5 mv, 1 stat, **1,5 Panel) T 1 Kg und pray –neg zu maternal smoking, cigarette smoking, drink alc, marij other drug prescription drug sexually transmitted disease; nsneg zu overweight// Kg T1 neg zu Item T 2: cigarette smoking, marij other illicit drug prescription drug STI; overweight , binge drinking, physical health problems ns, T1 pray zu T2 Item: physical health problems ,overweight, cigarette binge drinking ns, marij other illicit drugs prescription drugs neg, STI neg (16 pos, 8 ns) R Gesu**

Kg –prior (T1-T1) depression neg, maternal depr neg asymm (kurvi,Buckel);

Kg T1 –Item T 2: Lz pos, pos affect pos, Swg ns, depr neg anxiety ns, probable PTSD neg; T1 pray – T 2 Item: Lz pos, pos affect pos, Swg pos, depr neg, anxiety ns, probable PTSD ns;

11,5 Punkte (2,5 sample, 4 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **T 1-T1: Kg und pray: depression neg, maternal depr neg (kurvi,Buckel); Kg T1 –Item T 2: Lz pos, pos affect pos, Swg ns, depr neg anxiety nsneg, probable PTSD neg; / T1 pray –T 2 Item: Lz pos, pos affect pos, Swg pos, depr neg/nsneg, anxiety ns, probable PTSD ns; (12 pos, 2 nspos, 3 ns) R Gl**

Kg und pray -teen pregnancy neg, (life time sex partners neg, early sexual initiation neg); Kg T1-Item T2: forgiveness pos, teen pregnancy ns, life time sex partners pos, early sexual initiation neg, T 1 pray-Item T2: –forgiveness pos, lifetime sex partners neg, early sex initiation neg, teen pregn nsneg

10 Punkte (2,5 sample, 2,5 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **Kg und pray –teen pregnancy neg, (life time sex partners neg, early sexual initiation neg); Kg T1-Item T2: forgiveness pos, teen pregnancy ns, (life time sex partners pos, early sexual initiation neg) T 1 pray-Item T2: –forgiveness pos,(lifetime sex partners neg, early sex initiation neg), teen pregn nsneg R pos**

8 Punkte (2,5 sample, 1 Messung, 2,5 mv, 1 stat, **1 Panel**) **Kg/pray T1 –volu T2 pos R help**

Chen, Yung: Written emotional expression and religion: effects on PTSD symptoms, in: International Journal of Psychiatry in Medicine 35, 273-286, 2005
Asian/pacific islanders 19 %

Write about most traumatic experience in life, vs dasselbe aus rel or spir perspective that best reflected their own beliefs about God, rel, or spir, drei sessions in einer Woche, T 2 ein Monat nach session 3, PTSD messung: intrusion und hyperarousal, nicht avoidance, org rel und private rel –unklar wieviel und welche Items außer Kg und Gebet, Vp in rel Bedingung nutzen mehr rel Worte (24%), Kg Gebet pos,/T 1 Kg Gebet ns zu PTSD und Depr, /PTSD in T 2 –rel writing gleich conv writing, beide senken PTSD,/Intera –low severity of trauma und high severity –rel writing selbes PTSD, conv writing –bei high severity mehr PTSD

6,5 Punkte (1 sample, 2,5 Messung, 1,5 mv bei, **1,5 Interve/Panel**) **Interve zu PTSD – ebenso nützlich wie conv Interve, Kg Gebet ns**

Chen, Yunsong/Williams, M: Subjective well-being in the new China: religion, social capital, and social status, in: British Journal of Sociology 67, 719-746, 2016

Chinese General Social Surveys, 2010-2012 //13 % any rel –davon: 37 Bu, 23 Chinese folk rel, 21 Islam, 15 P, Dao 2, K 1,5; ((vgl Daten aus 2005 Wikipedia - 150–200 Mio.

Buddhisten, 25–35 Mio. Protestantische Christen, 11–18 Mio. Muslime, 8,5–13 Mio.

Katholiken und 5,5 Mio. Daoisten. Die chinesische Volksreligion hat ungefähr 130 Mio.

Anhänger - Christen mehr als Mu, über 70 % Bu,)) Religiöse-rural, edu leicht neg, kein Parteimitglied, social status nspos, inc nsneg, soziale Beziehungen pos,

‘Generally speaking, how happy do you feel about your life?’srr-religious vs nonreligious// how often do you take part in activities at religious sites or with religious organizations?’

‘how often do you go to religious sites for religious reasons?’how often do you pray ?

Religious –very happy pos, happy neg, so-so/(very) unhappy ns; health ns;

mv (age, MF, Han-Chinese, Parteimitglied, inc, edu, marital status, Gesu, work status, urban)-rel pos zu happiness; Ko von soz Beziehungen –rel pos; Ko von subj soc status –rel nspos (weil rel pos zu subj social status ist; rel und soc status in Gleichung –beide wirken, erst bei

Zugabe von anderen Items als controls ist rel nur nspos); rel wirkt stärker als arbeitslos; auch mv: visit rel sites/involvement in rel orgs ns, pray pos (unabh von anderen rel Items und subj status, soz Beziehungen)

historische Daten über Zahl der religiösen Stätten in den Provinzen korrel auch mit happiness (in Table etwas unklar)

mv denom –Bu und P pos (wie oben religiosity), folk rel Islam nspos und other (Dao, K, orth, other Chr) nsneg,

8 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat, **0,5 panelartig**) **happiness –srr und pray pos, visit rel sites/rel org-Teiln ns, Bu und P pos, folk rel, Islam nspos, historische Daten zu rel Stätten in Provinzen pos**

Cheston,S/Piedmont,R: Changes in clients' images of God over the course of outpatient therapy, in: Counseling and Values 47, 96-108, 2003

Treatment (23 F, 7M, 13 attrition !!) vs control group (53-15) , psychotherapy

Adj checklist BigFive zur Beurteilung Gottes, Therapeuten schätzen Vp ein wie krank sie sind(psychiatric symptoms), wieviel Besserung es gibt –emot spir growth, treatment –T 1 nach 4 Wochen counseling, T 2 nach 6 Mon oder Behandlungsende, /controls –T 2 ca 4 Monate,/co und Vp gleiche religiousness; Sinken von God-N, Steigen von God A bei treatment group, co hat stabil: N minus, A plus (A: wenig anger, viel forgive, love ,care)

–Psychiater rating Sy-change anstieg pos zu C ! (competitive, goal oriented controlling) emot growth in T2(Psy-bewertung) –N minus, E minus, Aplus, //bei spir change –ähnlich, aber ns

(unter 5) **Symptomverbesserung eher Gott mit N-Persönlichkeit weniger, mit A Pers mehr; C unklar, change zu change- U-W-unklar**

(R div, Gl) Chi,S/Houseknecht,S: Protestant fundamentalism and marital success, in: Sociology and Social Research 69, 351-373, 1983

GSS 72-80,Fundam –alle Baptisten, keine Lutheraner, keine Mormonen, keine small P groups,/taking all things together –how would you describe your marriage - ..very happy..

Nicht nachvollziehbare Tabelle 1 und 2 –Fundis mehr pro intol vs other ideologies, autoritärer in Bezug auf family, traditionellere sex roles (M-F, achiever –housewife, hier Fundi, K und nonFu P gleich vs Jew no)vs pre- und extramarital sex,

Number of marrieds who feel their marriages are not too happy for every 100 who feel their marr are happy (Messung aber very ,pretty not too) –bei spouses mit congruent affil weniger (außer K F), bei Fu Diff congruent-noncongr viel größer und Zahl der not too happy 2,6 M – nonFu P 2,0/ K 1,6 (unklar was Zahl heißt) angebl sign; (Differenzen werden durch

Verhältnisberechnung evtl höher) bei incongruents sind Fu viel weniger happy, bei congr Diff ns ! (congr stärkt Fu-Ehe Glück nicht, inco schwächt es aber)

Fu mit nonFu Partner negativer als nonFu mit Fupartner als nonFu mit nonFu partner (M, bei F letzte beide gleich)

Conformity –gleiche Rel jetzt wie in Kindheit – vs convert : div sep weniger, bei Fu, nonFu und Kath auch – dh. Converts viel mehr divsep ./, bei F stärker,//Fu conformists und nonFu P conf gleich,kath confo weniger divsep,(bei convert M kath eher mehr), auch hier seltsame Berechnung : number of ever married persons who have ever experienced marital dissolution for every 100 who have never exp. mar diss

(unter 5) **Fu leiden mehr unter Heterog und Homog nutzt ihnen nicht mehr, seltsame Berechnungen (Fu unsicher und Heterog auch –nicht bewertet)**

Childs, E: Religious attendance and happiness: examining gaps in the current literature – a research note, in: JfSSR 49, 550-560, 2010

How happy would you say you are; GSS 98, pers relship with God –I look to God for strength ,support, guidance; I believe in a God who watches over me, I feel Gods love for me, directly or through others, about how often do you pray, I know God really exists and I have no doubts about it, /soc cohesion:if you were ill, how much would the people in your congregation help you out , if you had a problem or were faced with a difficult situation, how much comfort would the people in your congreg be willing to give you? /general sociability – spend social evenings with relatives neighbors friends parents siblings at a bar//no aff 2 % /mv -Kg pos (Gesu, demogr, denom, sociability)(denom: mP, ev P, kath J other pos, black P neg –alle ns),Zugabe von relship with God –Kg ns pos, Zugabe von soc cohesion –Kg ns pos; Zugabe von beidem: Kg soc cohesion ns pos, rel ship stark pos, Study 2: NSFH, 1987/88-1992/94 SEM , taking all things together,how would you say things are these days – very happy usw, / bei Ko (von demogr, Gesu,sociability, denom, change inc und mar stat) Kg T1 pos zu happy T2, happy T1 ns pos zu Kg T2, bei Ko von happiness und Kg in T1; Rel zu happiness in jeder denom gleich stark; happiness zu rel –bei other stärker als bei J;

8,5 Punkte (3,5 sample, 2 Messung, 2,5 mv, 0,5 stat) **Kg mv pos zu happiness, (auch pers Beziehung mit Gott/Glaube und rel ss), bei Kannib: relship with God am stärksten**

11 Punkte (3,5 sample, 1,5 Messung, 3 mv, bei, 0,5 stat, **2,5 Panel**) **Kg auch bei Panel mv; Umkehrung happy zu Kg schwächer; Kg innerhalb jeder Denom gleich wirkend**

Chiriboga, D: Consistency in adult functioning: the influence of social stress, in: Aging and Society 2, 7-29, 1982

High school seniors, newlyweds, middleaged parents, Vp facing retirement, 69/70 T1 –dann nach 2,5, 7, 11 Jahren reinterviewt, /Bradburn – feeling on top of the world, excited or interested in something, pleased, proud; feeling lonely, depressed, bored,restless, angry, couldn't get going, too busy, vaguely uneasy without knowing why, Initial Kg bei M ns zu symptoms in T 5, F ns minus; //bei Bradburn –Kg bei M mit neg Vorzeichen (–ist –wie aus andern Items ablesbar –z.B. pos life events mit neg Vorzeichen, inText als pos zu happiness gesehen, symptoms pos – wirken aber neg) F mit ns neg Vorzeichen;

6 Punkte(1,5 sample, 1,5 Messung, 1,5 bei,mv, 0,5 stat ,**1 Panel**) **Kg pos zu Bradburn, ns neg zu symptoms,(mal M stärker, mal F), (unsichere Polung)**

(**(R Gl, Gesu) Chliaoutakis,J et.al.:** Greek Christian orthodox ecclesiastical lifestyle: could it become a pattern of health-related behavior ?, in: Preventive Medicine 34, 428-435, 2002

Vp 20-65, Athen area, orthodox religiousness –praising God, making the sign of the cross, calling upon God, scripture reading, attending rel speeches, praying attending church every Sunday fasting during Lent periods, partic in Sacrament of confession und Holy communion - 0-40, 0-15 unconcerned, 16-29 conventional, über 30 religious;
 mv demogr, current health –chronic disease, recent disease medication consumption
 Religious –healthful nutrition , physical activity , personal hygiene alle pos//chronic disease, recent disease, medication –ns zu nutrition/activity/Hygiene(Lz und relax) und zu rel (Gesuv pos, Gesu ns !), (orth –Ursache der Mittelmeerernährung –wenig fast food, Fasten, self-restraint/Körper Tempel der Seele, inseparable instrument and collaborator of the soul in struggle for blessedness,godliness, body is of great worth, each organ its condition and physiol function has particular spir meaning; Griechen sehr gesund –ceiling ?)

6,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5stat) **orth religiosity –pos zu Gesuv (Ernährung, exercise, Hygiene), ns zu Krankheit R Gesu**

5 Punkte (1 sample, 1,5 Messung, 2 mv, 0,5stat) **orthodox religiosity –relaxation pos, life satisfaction pos R Gl))**

Chu,C/Klein,H: Psychosocial and environmental variables in outcome of black schizophrenics, in: Journal of the National Medical Association 77, 793-796, 1985

Black Schizos,

Rehospitaliz mehr bei Gebet mehr als einmal pro Tag, weniger bei Gebet einmal pro Tag, family encouraged them to continue rel worship in hospital –weniger rehosp, mehr re –no affil , weniger Kath,

(unter 5) **rehospitaliz von black Schizos –Gebet mehr als einmal pro Tag pos, einmal neg, family encouraged to continue worship neg, no aff pos, K**

Ciarrocchi,J/Brelsford,G: Spirituality, religion and substance coping as regulators of emotions and meaning making: different effects on pain and joy, in: Journal of Addictions and Offender Counseling 30, 24-36, 2009

71 % F, 10 ath/agno, IPIP NEO 50 Item, Goldberg, substance use: Vp coping with lifes challenges through alcohol and drug use, PAS- u.a. satisfied, extremely happy; NAS – u.a. restless fidgety,worthless //rel Items z.T. aus Fetzer// PIL –spir disco (abandoning or punishing God) neg, Faith Mat vert pos, private rel (reading Bible rel lit) pos, org rel pos, rel person pos, spir person pos, DSE pos;

Lz Diener: private rel, rel person ns, Rest wie oben; PAS – wie oben; NAS – spir disco pos, FMat neg, private rel neg,org rel neg, rel person ns, spir person ns, DSE neg; //mv –age gender, pers, subst use, dann rel Items dazu: PIL –spir disco/FMat/Kg/spir und rel person/private rel/DSE wirken alle noch; Lz – nur spir disco wirkt, Rest ns; NAS – nur spir disco wirkt; PAS – spir disco, FMat , Kg private rel, DSE wirken, (unsicher ob Kannibalisierung – in Table 2 scheint jedes rel Item einzeln eingegeben zu werden, in Table 3 alle miteinander; Überko subst use),

8 Punkte (1 sample, 4,5 Messung, 2 mv Pers , 0,5 stat) **spir disco -2,39 bei Skala von 2-8/ Lz - private rel, rel person ns, Faith Mat vert pos, org rel pos, DSE pos, spir disco neg; NAS Faith Mat vert neg, private rel/org rel neg, relspir person ns; DSE neg, spir disco pos; PAS –spir disco neg, FMat vert, Kg private rel, DSE pos; mv Lz –spir disco neg, Rest ns; NAS –spir disco pos; PAS –spir disco neg, FMat pos, Kg private rel DSE pos, N –spir disco pos, FMat DSE org private rel neg, rel person/spir person ns; Spir disco neg unabh von N; Überko subst use)**

Ciarrocchi, J/Deneke, E: Happiness and the varieties of religious experience: religious support, practices, and spirituality as predictors of well-being, in: Research in the social scientific study of religion 15, 211-233, 2004

7 ath/agno, 6 Items – felt during past 30 days – nervous, hopeless /cheerful, full of life; Lz Diener, / 80 Items BigFive bipolar adjectives, public rel 2 Items, congreg benefits and problems –if you are ill, how much would the people in your congreg help you out 4, daily spir exp 6, (closeness, desired relship with God – I feel Gods presence), DSE – N neg, E AC pos, pos rel ss –dt(schwächer) , org rel dto (schwächer)/DSE –PAS pos, NAS neg, Lz pos,/ pos rel ss –PAS pos, NAS neg, Lz ns, org rel dto; / DSE mv mit rel support (und org rel ?- Text nein, Table 6 ja) age gender und BigFive– NAS ns, PAS pos, Lz pos; (mv:A ns, C nur bei Lz, E nicht bei Lz)
7,5 Punkte (1,5 sample, 3,5 Messung, 2 mv, 0,5 stat) **DSE pos zu PAS/Lz , NAS ns, mv Pers !, DSE/pos rel ss, org rel –N neg, E AC pos, //pos rel ss –PAS pos, NAS neg, Lz ns, org rel dto,**

Ciarrocchi,J/Deneke,E: Hope, optimism, pessimism, and spirituality as predictors of well-being controlling for personality, in: Research in the social scientific study of religion 16, 162-183, 2006

Big Five,Bipolar Adjective Scale 80 Items, 5 ath agno

DSE zu NAS neg, PAS und Lz Diener pos bei Ko von age gender ; bei Ko von age gender Pers – NAS ns, PAS und Lz pos; Ko von age gender pers opti hope –nur noch PAS pos,

5,5 Punkte (1 sample, 2 Messung, **2 mv Pers**, 0,5 stat) **DSE pos zu Lz PAS, ns zu NAS bei Ko von Pers**

Ciarrocchi,J/Dy-Liacco,G/Deneke,E.: Gods or rituals ? Relational faith, spiritual discontent, and religious practices as predictors of hope and optimism,in: Journal of Positive Psychology 3,120-136, 2008

Bipolar adj rating 80 Item Big Five, hope agency- at the present time, I am energetically pursuing current goals, pathways –I can think of many ways to reach my current goals , If I should find myself in a jam, I could think of many ways to get out of it ((eher : can do efficacy)) Fetzer private rel –pray, meditation,rel involvement, rel reading, praying at home;congreg support -2 pos, 2 neg Items-criticism making too many demands, org rel –Kg und attend other rel activities at place of worship,/pos coping –working with God, looking to God for guidance and support, /neg rc –abandon punishment,values/beliefs –belief in a God who watches over me,feel a deep sense of responsibility for reducing pain and suffering in the

world, Cr 42 /meaning –whether events unfold according to a divine or greater plan, have a sense of calling/mission in life,
 N neg zu fast allen rel Items, EACO pos zu fast allen (außer neg rc, Kg, co support, rel person); neg rc neg zu allen rel Items !, /optim –pos zu allem (horiz vertical FM, DSE, values beliefs,private rel, pos rc,neg rc, spir person) außer Kg, co support rel person,/ pessim neg dto;
 hope agency pos, pathways hope ns pos/pos rc 12, neg rc 4;(Cr 65)//
 agency hope mv Ko von Pers – Fmvert, FM horiz, DSE, Values/beliefs, meaning, Rest ns;
 pathways hope alle ns außer private rel neg !,(biv ns) /optimism –FM vert und horiz, DSE;
 pessimism – neg rc pos, rel person neg; //mv bei F: agency hope FMvert, values beliefs pos;
 pathways –horiz neg !, optim- ns, pessimi –ns; M: agency –FM vert neg, pathways –ns, optim –DSE pos, pessi –neg rc pos;
 (biv - alles wirkt; Ko von Pers – 5 wirken bei agency hope (alle pos),eines bei pathway (neg), 3 bei opti pos, 2 bei pessi (eines neg), Aufteilung M –F: agency nur noch 2 –Fmvert und values, eines neg !; pathways –eines neg, aber ein anderes !, opti –nur noch eines - pos; pessi –nur noch eines pos; (hier auch AC ns meist) (Einzel-Zugabe von rel Items wahrscheinlich)
 Pathway hope schwächer zu Lz als agency,

7,5 Punkte (1 sample, 4 Messung, 2 mv, bei, 0,5 stat) **rel (7 Items) pos zu optim, hope agency, pessimism neg, hope pathway nspos, rel (4 Items) mv Pers pos zu hope agency und optim, kaum zu pessi und pathways hope (eher efficacy), bei M-F wieder anders (weniger Wirkung) neg rc neg zu rel; //pos rc 12, neg rc 4;**
N neg zu rel Items,

Ciarrochi,J/Heaven,P: Religious values and the development of trait hope and self-esteem in adolescents, in: JfSSR 51, 676-688, 2012

High school Australien, T 1 11.Klasse, T 2 12.Klasse, P Cr 73 !, IPIP 50 Items, hope -3 Items agency (I think the things I have done in the past will help me in the future.), 3 pathways,(when I have a problem, I can come up with lots of ways to solve it), being saved from your sins and at peace with God, being at one with God or the universe , following your religious faith conscientiously //rel T1 zu T 1 und T2: – P minus, A plus, C plus, N E O ns, hope pos, Swg pos (T 2 ns pos),//
 SEM -rel T1 zu hope T 2 pos, hope T1 zu Rel T2 ns bei Ko von hope und rel in T1 (auch bei Ko von Pers !//O neg zu T2 rel/alle drei rel Items wirken) bei Swg ns; Pers T1 ns zu Rel T2 außer O;

6,5 Punkte (1 sample, 2 Messung, 0,5stat, 1 mv **Pers, 2 Panel**) **Rel T1 pos zu hope T2 (alle drei Items) bei Ko von Pers, hope T1 ns zu rel T2; bei Swg rel Items ns; Pers T1 ns zu Rel T2 außer O !, biv: rel pos zu Swg T1 und T2, rel –P neg, A C pos, NEO ns,**

Clark,A/Lelkes,O.: Deliver us from evil: religion as insurance, Papers on economics of religion, University of Granada, 2005

European Social Survey 2002/2003 22 countries, 29375 in the regression sample//rel und Lz wie unten, /Lz –mv (alos, Gesu, demogr): pray, Kg, denom pos (other –orth Mu etc ns), Puffer bei alos –K P other; bei sep: K P; bei div –P, aber Kg und K negativ, senken Lz bei div; widow –eher ns (K neg), prayer ns,

British Household Panel Survey (BHPS), 10 000 Vp, How often, if at all, do you attend religious services or meetings?, How much difference would you say religious beliefs make to your life/

bei M alle Interactions (Ausn widow neg), F sep und alos pos, evtl auch widow, div neg; (dh: Kg senkt Lz bei div)- ob das Panel ist, ist unklar; / changes in relations zu adverse life exp / rel weniger alos, K weniger div, nicht mehr sep, //P und Kg –Lz stabiler, bei impo nicht so,

9,5 Punkte (3,5 sample, 2 Messung, 2,5 mv Interact, bei, 0,5 stat, **1 Panel**) **Kg pray denom (orth ns) pos zu Lz mv, K P puffern bei alos/sep, P bei div, Kg und K senken Lz bei div (bei F; K hat weniger div), bei widow ns; belief /church member bei Puffer ns; aber keine Änderung der Religiosität bei adverse life exp –div, alos, sep, widowed, Panel**

(R Gl/help) Clark,A/Lelkes,O.: Let us pray: religious interactions in life satisfaction: Working Paper Paris School of Economics 2009

European Social Survey, 30 nations, 2003-2007, ca 86000, Do you consider yourself as belonging to any particular religion or denomination ? “Apart from special occasions such as weddings and funerals, about how often do you attend religious services nowadays –never vs Rest (on special occasions, less usw) Apart from when you are at religious services, how often, if at all, do you pray?, All things considered, how satisfied are you with your life as a whole nowadays ?//

30 % der no rel sind churchgoers, prayers, pray yes –church no 27, pray no - church yes 16//K P other (orth, Jew, Muslim) Kg pray alle pos zu Lz mv (demogr Gesu), Einzelregression –mit pray, mit Kg, mit Denom; //spillover: other rel in region (274 regionen) –ns; no rel in region –senkt Lz bei K P other; K in region steigert Lz bei K P no, /P in region steigert Lz bei P other no, //churchgoer in region –steigert Lz bei cg und noncg, Gebet steigert Lz bei Beter und Nicht-Beter; gilt für M und F, unabh von crime rate dominante rel in region K –mehr Lz bei K P no; dom rel P –mehr Lz bei P und no; (ist andere Interact als sonst: Aggr rel steigert Lz auch bei Arel !)

Kg denom pray pos zu social contacts help others participate in organizations donation voluntary work –alles mehr ,

in rel – Kg, pray, denom region sagen indiv Vp weniger sie seien victim of crime//auch bei Ko dieser Items (incl crime rate und trust) ist Kg pos zu Lz der NichtKgVP (Gebet dto) //Resultate gelten auch für happiness,

10 Punkte(3,5 sample, 2,5 Messung, 3,5 mv,Interact, 0,5 stat) **Kg denom pray mv pos zu Lz/happiness, Aggr KgGebet denom steigert Lz bei no rel VP, spillover**

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **Aggr rel –weniger crime victims**

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv,0,5 stat) **help donate volu participate in orgs trust pos zu Kg denom pray, nur behauptet**

(Zwei Bewertungen) R Gl, Gesu, help) Clark,K et.al.: A longitudinal study of religiosity and mortality risk, in: Journal of Health Psychology 4, 381-391, 1999

Terman, 1921f begonnen, geboren 1910, white middle class,856 M,672 F, gifted, IQ über 135,/ 1950 religiosity erhoben, bis 1991 517 leben noch, 403 gestorben//to what extent are you religiously inclined /

psy wb –tendency toward nervousness, worry, special anx, nervous breakdown plus Info von parents spouses – cope well with everyday problems, typical in emot make-up vs feelings of inferiority, inadequacy anx emot conflicts, aber Vp sind functional, vs marked symptoms of anx depr maladj psychopathic personality, nervous breakdown, //1922 –teacher rating - prudence, forethought, conscientiousness, generosity, unselfishness/1928 –parents rating – freedom from vanity,egotism, sympathy tenderness; 1950-selfrating: happiness of temperament, conforming to authority self-confidence, 1977 –lifetime satisf with religion, present level of happiness; / religiosity –bei F 16 % lower mortality, M ns, /Korrel: rel zu –phys health, psych wb, verh !, ns; rel –drinking smoking neg, (alc hier auch moderate ns zu mort), rel M weniger smoke/alc,/F –bei Ko von org member Rel wirkt noch, bei alc auch, bei smoke ns, aber 16 % besser wie bei biv (N !), rel nicht verschieden korreliert zu Todesursachen; Zushg 1922 -prud forethought generous unselfish (1928 sympathetic tender pos, freedom of vanity/egotism ns) zu rel bei F 1950 pos, C ns, bei M alles ns, 1950: rel F- happy temp pos(M ns) conform to auth, lack self confid (M auch) not as easy to get on with (M ns) 1972:rel F –expect to enjoy upcoming years, greater sat with rel in life (M auch) , happier (M ns), 6,5 Punkte (1 sample, 2,5 Messung, 1,5 implizit mv, 0,5 stat, **1 Panel**)
Bei F senkt rel die Sterblichkeit (1950-91, geboren 1910) bei Ko von org member sign, von smoke ns (Wert derselbe, aber N) , alc sign; keine Diff bei Todesursachen; ns zu phys health, neg zu smoke, alc (auch bei rel M) R Gesu

5,5 Punkte (1 sample, 3 Messung, 1 implizit mv, 0,5 stat) **Rel ns zu psy wb (eher NAS) (T1-T1); 1950 –rel pos zu happy bei F(M ns), selfconfid neg (M auch), 72 –rel F pos zu Zuk (M auch), sat with rel in life (M auch), happier (M ns) –zu PAS: 6 pos, 2 ns, 2 neg; zu NAS -1 ns; R Gl**

(unter 5) **F (prudence forethought) generous unselfish/sympathetic tender als Kind - pos zu rel mit 50 bei F (U-W?), freedom from vanity/egoism ns, R help**

(unter 5) **prudence forethought /C unegoistisch ns; M immer ns; R pos**

(rel F –leben länger, sind glücklicher eher, help unklar), Sample kontrolliert SES, edu, nur white, rel M nur wenig –nur alc smoke minus;

(R Gesu,Gl,fert, div) Clark,W: Religious observance. Marriage and Family. Canadian Social Trends, Statistics Canada, Autumn 1998

Canada General Social Survey,

8,5 Punkte (3,5 sample, 3,5 Messung, 1 bei, 0,5 stat) **Valid reasons for divorce: abusive behavior(Diff nur : 92-96) , lack of love/respect , partner drinks too much - neg zu Kg, unfaithful behavior ns,/would remain married for the sake of the children Kg pos; Kg pos zu Importance to happiness of... a lasting relationship , being married//Kg weekly vs not at all- längere Ehedauer, Heirat in 50 erJahren –wenig Diff, 80er viel; R div**

5,5 Punkte (3,5 sample, 1 Messung, 0,5 bei, 0,5stat) **Kg -Importance to happiness of having at least one child – pos R fert**

7,5 Punkte (3,5 sample, 2 Messung, 1,5 mv, bei, 0,5 stat) **GSS 96: mv demogr, family structure, employed – Kg pos zu very satisfied, neg zu very stressful life, 'pos zu very happy marital relationship (mv s.o.) R Gl**

6 Punkte (3,5 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **Unter 35J-Kg pos zu srh, neg zu smoking, ältere ns, R Gesu**

(R Gl, Gesu) Clarke, S et.al.: Religiosity, afterlife beliefs, and bereavement adjustment in adulthood, in: **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003 207-225

Feelings und behaviors nach Tod eines loved one//presently feeling vs the deceased

Bereavement reactions – anger guilt stigma meaningfulness isolation depersonalize

Symptoms –somatiz, obsessive compulsory interpers sensititivity depr anx

mh – self rated emot health, depr lack of energy eating sleeping Probleme agitation Konz probl Interessenmangel worthlessness-ideen, Anomie Sm ideen Angst helpseeking wegen emot probl DrogenAlk zur Bewältigung

consider yourself a rel person, LnT – to what extent do you believe in life after death – neutrale Antwort ausgelassen,

rel – feelings nach Tod ns plus, bereavement reactions ns minus, ABS ns, symptoms ns minus, phys health plus, mh ns minus (Polung unsicher),

LnT – unklar, evtl ns zu bereavement indices

(unter 5) **srr (LnT ?) –ns/nsneg zu bereavement items, ABS mh symptoms**

(unter 5) **srr –phys health pos**

(R Gl, Krim) Clear, T et.al.: Does involvement in religion help prisoners adjust to prison ? in: Focus, National Council of Crime and delinquency 1-7, Nov 1992

Nur M, 42 % Ne, 8 Mu, 15 no, rel pos zu adjustment, neg zu institutional infractions (Straftaten imKnast ?), prior record neg, Teilnahme an prison programs pos, Swg pos, mastery pos, depr neg; //mv depr mastery Swg race age –dann rel ns zu adj (Überko) /rel neg zu infractions bei Ko von pot (?) theft, age, prior record, person (?), deal with guilt, find another way of life, gibt peace trotz Unfreiheit, Weltabwendung; //(Rel schützt vor andern Knackis, bringt materielle Vorteile (chaplain bringt Essen, ermöglicht per Programme Außenkontakte/Anrufe; Frauen kommen in Godi,

Rel nutzt im Knast –Schutz, Außenweltkontakt, Frauenkontakt, Materielles; hilft gegen guilt, gibt Perspektive, peace/

5 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5 stat) **Rel pos zu adjustment, Swg, mastery, neg zu depr (mv zu adj –ns bei Überko Depr mastery Swg) R Gl**

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **Rel neg zu institutional infractions mv, prior record, Teiln an Programmen R Krim**

Clemente, F/Sauer, W: Life satisfaction in the United States, in: Social Forces 54, 621-631, 1967

GSS 1973, 1347 VP, satisf with place of residence, family life, friendships activities, zusammengezählt, Kg pos, inc Gesu race stärker, edu ähnlich, mv: Kg sign bei Ko von age, sex, race, edu, inc marital status perceived health vote- edu inc nun ns,

7 Punkte (3 sample, 1,5 Messung, 2 mv, 0,5 stat) **Summe aus sat with place of residence/family life/friendship activities pos zu Kg;**

(R Gl, pos, Krim,Gesu) Cochran,J/Wood,P/Arneklev,B: Is the religiosity-delinquency relationship spurious ? A test of arousal and social control theories, in: Journal of Research in Crime and Delin-quency 31, 92-123, 1994

15-21 J, high school Klasse 9-12, Oklahoma, rr 17-63 %, 30 % Indianer/Deli -5 Items, assault robbery, property theft (larceny auto theft) property damage (vandalism, arson,burglary), skip class, illicit drug use (marij, hard drugs) , legalized drugs – tobacco, alc use und misuse) /rel important in my life /thrill-seeking (kick, risky, excitement, going against the rules,) impulsivity/self-control CPI/physicality-(eher physical als mental was tun, on the move vs sitting, do statt read think, need for activity)

ev/Fu-denom: assault ns, theft neg, vandalism ns, illicit/legal drugs neg, truancy neg, //Kg und impo alle neg,(Kg impo neg zu impulsivity/thrill seeking, ev/Fu neg zu thrill)
mv assault (Ko von age male black Indian rural) dto, Ko von thrill/impuls/physicality(oder von self-esteem, socialization, broken home, parental supervision, school attachment, av grades-ÜberKo) –impo nsneg, Kg/denom ns; //mv property theft dto, /property damage – Kg gleich ns; impo nsneg, ev Fu ns, /illicit drug – ev Fu/Kg/impo neg, Ko von thrill usw –weiterhin neg, Ko von self-esteem etc (und thrill dazu) – evFu neg, impo nsneg// legal drugs – ev Fu ns, Kg/impo immer sign, //truancy –Ko von thrill etc –Kg impo neg, von selfesteem thrill – impo neg,

7 Punkte (2 sample, 3 Messung, 1,5 mv, 0,5 stat) **ev/Fu-denom: assault ns, theft neg, vandalism ns, illicit/legal drugs neg, truancy neg, //Kg und impo alle neg//mv (viel ÜberKo) –bei Ko von impuls/self-control/Swg socializ school att etc bei assault, prop theft/damage ns (impo nsneg), illicit drug –evFu immer neg, legal drug –Kg impo immer neg, truancy –impo immer neg**

5,5 Punkte (2 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **illicit/legal drugs neg, mv illicit drug – evFu immer neg, legal drug –Kg impo immer neg R Gesu**

Swg – I take a positive attitude toward myself, I am reliable, I feel I do not have much to be proud of, I am trustworthy, on the whole I am satisfied with myself, when I do a job, I do it well,

4 Punkte (2 sample, 1,5 Messung, 0,5 stat) **ev/Fu-denomin ns, Kg impo pos zu Swg R Gl**

Going to school –enjoyable, doing well in school impo for getting good job, like school , schoolwork is meaningful/important, courses are interesting, how impo do you think the things you are learning in school are going to be for your later life ?) ev/Fu-denomin ns, Kg impo pos, Average grades –ev/Fu-denom neg, Kg impo pos

4,5 Punkte (2 sample, 2 Messung, 0,5 stat) **ev/Fu-denom pos zu school attachment, neg zu average grades, Kg impo pos zu beidem R pos**

Cohen,A: The importance of spirituality in well-being for Jews and Christians, in: Journal of Happiness Studies 3, 287-310, 2002
GSS 98

Happy zu help from people in congreg bei illness, difficult sit –ns pos K, ns neg J, pos P
Belief in a God who watches over me und LnT –pos K, ns pos J, ns P; // spir - feeling Gods presence, finding strength and comfort in rel, feeling deep inner peace or harmony, desire to be closer to God feeling Gods love directly or through others, spir touched by beauty of creation, -pos K, ns J, pos P; -reliance on God bei Problemen – think about how own life is part of a larger spir force or plan, working together with God as partners, looking to God for strength, support or guidance , trying to make sense of the situation and deciding to do without relying on God –pos K, ns J, pos P, Kg/attend rel activities –pos, J ns pos (J zuwenig) (bei Ko von age und edu) bei K 4 von 5 sign, eines ns pos; P dto

Study 2 –Lz Diener, Delighted-Terrible -overall impression of life, wieder support, belief, spir, coping, public practice – bei K alle pos (pp ns) P alle pos, J 6 pos, 4 ns, Ko von N optim pessim – bei J pp und support pos,(Diener, DT rel ns), P –belief und spir pos (Diener) spir bei DT pos; K – Kg pos Diener, spir DT// gleichviel Juden wie K –Korrel aber schwächer/ns z.T.

Study 3 – happy und Diener – alle (6) rel Items bei K und bei P pos (außer Wissen; neu: impo of faith als Teil der Identität, um dich als Person zu verstehen, wie wichtig ist your rel ?, anders als oben: belief 15 Items –Gott offenbarte sich in Jesus, practice 16 Items, (Kg spouse Christian importance, impo of children receiving rel education), wie oben: support coping spir,

10,5 Punkte (3 sample, 5 Messung, 2 mv, bei, 0,5 stat) **help in Congr, belief in God/LnT /spir/reliance on God bei Problemen/Kg/attend rel activities –pos zu happy, Lz Diener, delighted-terrible -bei K und P, J nicht, -2 samples//happy und Diener –rel Items bei K/P pos (außer Wissen) help,spir, reliance und neu:impo of faith als Teil von Identität, belief, practice),**

Cohen,A/ Pierce,J/Chambers,J/Meade,R/Gorvine,B/Koenig,H: Intrinsic and extrinsic religiosity, belief in the afterlife, death anxiety, and life satisfaction in young Catholics and Protestants, in: Journal of Research in Personality 39, 307-324, 2005

LnT –Humans die in the sense of no longer existing 10 Items,/Templer death anx 15 Items, /T angst – E pos, I –K ns, P minus, LnT –beide minus, (K –I minus, E plus, Korrel E –I pos, P neg,Korrel LnT -E ns, P minus; I zu LnT bei K schwächer –K weniger rel), Lz – E ns, I ns, LnT pos,

5 Punkte (1 sample, 2,5 Messung, 1 bei, 0,5 stat) **I bei K ns zu Tangst, bei P minus (E pos) LnT bei beiden minus; E/I ns zu Lz, LnT pos**

Cohen,L et.al.: Preoperative coping strategies and distress predict postoperative pain and morphine consumption in women undergoing abdominal gynecologic surgery, in: Journal of Psychosomatic Research 58,201-209, 2005

Vor OP, 48 Stunden danach, 4 Wochen danach, coping mit kommender OP (aber Korrelationen dann mit Nach-OP/ Mental Health Inventory 18-item-anxiety, depression, loss of behavioral/emotional control, positive affect, and interpersonal ties/ Impact of Events Scale (IES) 15-item, cognitive responses to stressful events: intrusion (intrusively experienced ideas,images, feelings, or bad dreams) and avoidance (consciously recognized avoidance of certain ideas, feelings, or situations;) rel based coping ("I've been trying to find comfort in my

religion or spiritual beliefs...I've been praying or meditating').-MHI ns, IES pos, stress ns pos, pain pos, morphine consumption pos, (auch mv bei Ko von MHI IES coping) keine Ko von pain vorher , ein Drittel attrition

5,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **0,5 Panel**) **rc pos zu pain/Morphium, ns NAS, stress, pos zu IES (intrusive, avoidance)**

Cohen,P et.al.:Community stressors, mediating conditions and wellbeing in urban neighborhoods, in: Journal of Community Psychology 10, 377-390, 1982

Feeling good – excited pleased darüber was man tut, tat, Problem das man löste; , impo things in life are going my way,happy satisfy pleased with pers. Life, have a lot of friends you can count on vs feeling bad: nervous,tense; restless irritated, downhearted depr, concerned worried wegen Gesu, guilty, schlaflos, mind arbeitet nicht wie es soll, miserable discouraged zu Zuk; rel(efficacy of prayer, impo of belief inGod, miracles LnT) ns dazu (good ns, bad ns minus, beide zus - wellbeing -ns plus)

mv religiousness pos zu wellbeing(demogr, stressors ss anomie hope)

5 Punkte (1 sample, 2,5 Messung,1 mv,0,5 stat) **rel biv nspos zu wellbeing, mv pos**

Cohen-Zada,D/Sander, W: Religious participation versus shopping: what makes people happier ?, in: Journal of Law and Economics 54, 889-906, 2011(und pdf.Datei Kg vs shopping)

GSS 73-98/bei happiness bis 2004 /respondents who live either in states where there was a discrete, clear, and significant change in the prohibition of retail activity on Sundays (repeal of blue laws) for the 1973–98 period or where there was no change at all. respondents from 16 states: 10 states with policy changes (Indiana, Minnesota, North Dakota, Tennessee, Texas, Virginia, and Vermont) and six states that serve as controls since policy did not change there during this period (Florida, Iowa, Kansas, Ohio, Utah, and Washington) nur K und P /attend religious services more than once a week are about twice as likely to say that they are very happy -47 zu 26 –vs never; the percentage of respondents who say they are not happy decreases from 17 percent for respondents with no religious participation to 9 percent for respondents with high levels of participation (attending services nearly weekly or more often). Kg pos zu edu inc (auch mv –demogr viel, K FundamP, state:Neger, foreign born, alos, inc)/ Signifikanz für full sample klar, (OLS),dann aber basic sample (two stage least squares) – unklar was das ist, ns pos, dann Placebo time F –alles sign

// repeal senkt happiness durch Senkung des Kirchgangs (kausal-behauptung ohne Panel) –bei denen ohne Senkung des Kgs happy stabil (M, white F, F ohne Kg) , bei denen mit Kg senkung sinkt happy (Kg-F) / Ausschlussmethode: Arbeit am Sonntag irrelevant –job sat bleibt gleich, bei working und nonworking F keine happy-Änderung, /bei Eltern mit teens auch nicht (evtl: die wollen nicht mehr in Ki, sind zuviel in malls, zuviel risk Verh) We also provide direct evidence that religious participation has a positive causal effect on happiness, using repeal as an instrumental variable for church attendance.(instrumental variable-Methode unklar)

7,5 Punkte (3,5 sample, 1 Messung, 2,5 mv, 0,5 stat)**Kg mv pos zu happiness, edu, inc; Zahlen in Vor-Form nicht dieselben wie in Veröff, aber Kg wirkung bei beiden gleich; Behauptung: Kg-senkung durch Aufhebung des retail activity-Verbots an Sonntagen**

verursacht und Ursache für happiness-Senkung (kein Panel, nur Argumente, Vergleiche –kein Sinken von Kg- happy stabil, sinkt Kg –sinkt happiness; unklar was basic sample vs full sample ist, Sign unsicher); VorForm –mit der Zeit -Happiness sinkt, Kg in Gleichung dazu (state clusters) –Sinken ns; nur bei F; undurchsichtig zum Teil (IV-Methode um Kausalität festzustellen, Samplezusammensetzung), aber wichtig

Coke, M: Correlates of life satisfaction among elderly African Americans, in: Journal of Gerontology 47, 316-320, 1992

Lz Diener pos zu average hours per week of participation in church-related activities und I am a religious individual auch mv (Gesu, demogr) bei M und F: sign nun rel individual; M gleich F;

5,5 Punkte (1 sample, 2 Messung, 2 mv, bei, 0,5 stat) **church activities, srr pos zu LzD, mv**

Cole, B et.al.: Assessing spiritual growth and decline following a diagnosis of cancer: reliability and validity of the spiritual transformation scale, in: Psychooncology 17, 112-121, 2008

rr ca 62, 78 % F, religious affiliation, attendance at religious services, frequency of prayer/meditation,

self-reported religiousness, and self-reported spirituality/Intr Hoge 10 Items; /

Spir growth ns zu sp decline, Kg, pray/medit, selfreported relness/self rep spir pos; mv (demogr, Kg sbez spir): zu PAS pos, NAS neg, Depr neg (bei Ko von I, pos rc, neg rc), //DSE -I pos, neg rc ns, PTG pos My rel Deutung pos; Depr ns, PAS pos NAS ns/ sp decline –Kg minus, self rep rel/spir neg, kath neg, P pos, DSE I minus, pos rc ns, neg rc pos, mystic ns, PTSG ns; Depr pos, PAS neg, NAS pos, //

interrater Self-others reliab low bei decline //neg rc pos zu NAS Depr

5 Punkte (1 sample, 3 Messung, 0,5 stat, 0,5 mv) **spir growth –spir decline ns, Kg srr srsp Gebet pos, Depr neg, PAS pos, NAS neg/DSE - I pos, pos rc pos, neg rc ns, PTSG pos, My rel Deutung pos, Depr ns, PAS pos, NAS ns, **sp decline(Arel eher) –Kg srr srspir kath DSE I neg, P pos, mystic ns, PTSG ns Depr pos, PAS neg, NAS pos, neg rc pos/** /interrater self-others reliab low bei decline**

Cole, B et.al.: A randomized clinical trial of the effects of spiritually focused meditation for people with metastatic melanoma, in: MHR+C 15, 161-174, 2012

Spir focused medit (29) , secular medit (27), control (27) , mehr M, edu plus, rel plus; attr 53 (23 gestorben) VP!, T2 post-intervention, T3 zwei Monate, T4 vier Monate, 5 Interventionen nach T1 -23 % gehen nicht hin, 36 gehen zu allen 5, rel –affil, selfreported rel /spir/McGill Lqual illness-bezogen, phy health, psychol symptoms, support, exi wb, /Interve - 5 sessions, reden über Sit, Beratung etc, plus –SpM –rel history, /Sec –relaxation exercises, zur stress reduction; Atmen, Muskelentspannung; SpM –medit, , 5 Themen, Beginn mit deep breathing; Time of meaning medit (recall a previous time of spir meaning) ,healing light med –sich Licht vorstellen als representative of the sacred, imagine breathing in this light,

experience it as a source of wholeness, completion harmony oneness with the sacred, focus on what you most hunger for spiritually; heart medit –breathe in listening to heart, breath out smiling on your heart; letting go med –envision the presence of the sacred, what do I most need to let go of –dann let go feel bathed in a circle of white light, feeling acceptance, peace harmony; spir transfo medit –envision greatest source of compassion, breathe in that source, visualize it, transform it in a way most desired und breathe it out as a gift to the world, -z.B. transform self to have more acceptance or a deeper sense of walking with God; dann täglich praktizieren/

Wandel –bei Depr SpM Null, Rest plus; PAS (strong enthusiastic inspired) –SpM ns, Rest neg, NAS – alle minus, SpM stärker, (bei Depr und PAS wirkt SpM auch mv) LQual körperlich- stabil, Rest sinkend, Angst vor Trennung bei Tod – SpM und sec M sinkend, LQual-psychol distress(nervous, sad, fear) sinkend (ist negativ !), Rest steigend, existential (life complete, meaningful, worthwhile, achieving life goals) stärker sinkend, support (world as a caring place, supported by others) –wie sec M sinkend, (mv mit Optim age gender metastatic site –sinnlos bei solchem N- nur 30 VP am Ende/ähnlich mv home practice- kaum Korrel da) 78% pro spir programs, ns zu how helpful Interve ist, /Lebenserwartung ns zu Gruppenmitgliedschaft,/

5 Punkte (0,5 sample, 2 Messung, 0,5 stat, 0,5 mv, **1 Panel**) spir medit (wenig christlich, mehr sE/pos Gefühle betonend) neg zu Depr/NAS/Trennungsangst bei Tod, pos zu PAS ?, körperli Gesu, etwas besser als sec medit/control /unsicher: distress steigernd ? exi wb senkend ?ss ns, /home practice ns (aber mv bei N 30), attr 53 von 83; (falls wichtig:nachprüfen auf Papier) **nicht bewertet**

(Auch in R Gesu) Coleman, P et.al.: Spiritual belief, social support, physical functioning and depression among older people in Bulgaria and Romania, in: Aging and Mental Health .15,327-33, 2011

Dörfer Bulg Rum,

HAD-D; Royal Free Interview for rel and spir beliefs, person's confidence in belief in a transcendent power which relates to the individual, the society and the world.additional questions on prayer and attendance at communal religious worship. //

Medical Outcomes Study Social Support Survey (MOS SSS) 19 item four subscales: emotional/informational support, tangible support, affectionate support and positive social interaction.//strength of belief zu pray pos, zu Kg z.T. ns, //

Depr – strength of belief ns/ns minus; Gebet – ns plus, ns minus, plus; Kg –ns minus, ns,ns plus; / limited phys fu/chronic ill –Kg minus Gebet plus z.T. ; Depr mv (demogr, Krankh, ss) rel Items ns (außer Bulg: strength of rel belief neg zu Depr) / ein Jahr später Bulgaren noch mal (36 %) andre Rel-Messung –beliefs and values (auch King) –pos zu limited function und Depr (andere Messung) /rc Fetzer T2 – pos zu T1 Depr, ns zu T2 Depr, /sinkende Depr seit T1 –mehr strength in belief in T1 //Aggregat: Rumänen weit weniger Depr und weit mehr Rel;

6 Punkte (1,5 sample, 2 Messung, 0,5 stat, 1 mv, **1,5 Panel**) rel (King/Kg/Gebet) ns zu Depr (auch mv Überko ss, strength einmal sign neg) Aggregat: Rum wenig D viel Rel vs Bulg umgek; T 2 rc pos zu T1 Depr, ns zu T2 Depr, /sinkende Depr –mehr strength of belief in T 1,

3 Punkte (1,5 sample, 1 Messung, 0,5 stat,) Kg neg zu fu limit/chron ill, pray pos, strength pos

Connor,P: Balm for the soul: immigrant religion and emotional well-being,in: International Migration 50, 130-157,2012

Immigrants, 3 surveys Europa ESS, Australien Longit survey of Immigrants, USA –New Immigrant Survey, CESD Europa, GHQ Austr (emot mental health- appetite sleep anx) USA- during past 12 months was there ever a time when you felt sad, blue, depressed for two weeks or more in a row? /rel salience prayer ns zu emot wb, weggelassen, ähnl rel objects in home; /Kg –monthly or more vs Rest; Teilnahme an nichtrel Org-verschieden gemessen(USA-vor Einwandung, Austr nicht umfangreich) eher active particip, emot wb – (wohl mv – denom, demogr, birth region, employed, Gesu, duration in country, Aggregat: rel concentration –ESS pos, rel pluralism –ESS Austr pos, USA neg, Kg host society neg Austr, USA) - rel partic pos (Austr ns pos). other org part only –ESS Aust ns neg, USA neg,/Kombin rel und other besser als rel (ESS), Austr und USA–reine rel part besser, reine welt part immer negativer, //

Denom –erratisch, mal in Europa besser, mal in Austr oder USA, no rel ns neg/eastern eher pos, (in ESS 35 % PK, 20 Mu, 30 no; in Austr 33,13,15; in USA 53,8,13)/Kombin: bei P religious only am besten,(USA both rel und other zusammen besser), bei Kath: dto(in ESS both besser), Ortho-dto (in ESS both besser), Muslim –both 2mal, einmal nur rel; eastern –rel only zweimal, einmal other only (einmal von 15 other only knapp besser)

Austr: T1 6 Monate nach Immigr, T2 2 Jahre danach, (viele Intera da –wo rel bei best Gruppen besser wirkt –nicht klar gezeigt, wohl aber nirgends rel neg)/- nur rel part pos zu emot wb, other ns neg, P/K besser als andre/no, (Aggr rel conc plur Kg host soc neg ns)

9 Punkte (2,5 sample,2,5 Messung, 2,5 mv,bei, 0,5 stat, **1 Panel**) **rel particip neg zu NAS mv, weltl particip in org nspos, pos, neg//part in rel org only-2 neg, 1 nsneg, part in other only -2 nspos, 1 pos; part in rel und other org -1 neg, 2 ns//denom ns, je nach sample anders, Aggr: rel conc –in Europa neg, sonst ns; pluralism –ns neg/ns pos; Kg host society –USA pos, Rest ns; (Intera mit denom –passt bei orth am besten, dann K, P ambiv) Panel (nur Australien) rel part nsneg, other nspos, rel only neg; denom ns, Aggr rel ns pos;**

R Gl, Gesu) Contrada,R/Boulifard,D/Hekler,E et.al. : Psychosocial factors in heart surgery: presurgical vulnerability and postsurgical recovery, in: Health Psychology 27, 309-319,2008

74 % M, rr 63, Interview 5 Tage vor OP, coronary artery bypass graft surgery (CABG), valve surgery, and other forms of heart surgery, daily devotional activities (6 items), including private prayer, bible reading, saying grace before meals; beliefs (7 items) in the existence of a divine being, an afterlife, in the role of faith in everyday activities; sense of purpose (3 items), or the belief that life has a purpose, that personal beliefs give meaning to life, and that one has a clear philosophy of life.Ko von 20 medizinischen Items (Krankh, Behandlung, Art der OP) und 23 Nach-OP-events,

6,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5 stat) **daily dev/beliefs –anger neg (belief ns) optim pos Sinn pos, Depr anx ns, ss pos mv (anger, optim, purpose, Medizinisches vor OP) R Gl**

6 Punkte (1 sample, 1,5 Messung, 2 mv, 0,5 stat, **1 Panel**) **dev/beliefs gemessen vor OP nsneg zu length of stay; mv (s.o., Medizinisches nach OP –sehr viel Items) rel ns, R Gesu**

(R Gl, Gesu, Krim) Contrada,R/Goyal,T/Cather,C et.al.: Psychosocial factors in outcomes of heart surgery: the impact of religious involvement and depressive symptoms, in: Health Psychology 23, 227-238, 2004

81 % M, edu plus, mehr K, Privately pray or meditate, /I believe in a divine being who watches over me and to whom I am accountable, I believe in life after death, I feel responsibility for reducing pain and suffering in the world, I strongly adhere to doctrines and teachings, faith shapes my actions every day;

Kg-Depr ns minus, optim ns, ss pos trait hostility/anger ns neg, /pray –Depr/opti ns, ss ns pos, hostility ns neg, /beliefs –Depr neg, opti pos, ss pos, hostility neg; /rel ns zu anesthesia time, surgical urgency, history of cardiac surgery, leftmain stenosis, comorbidity, //length of hospitalization –(mv demogr, anesth usw, Depr opti ss, hostility, denomin) –Kg pos, pray ns, beliefs minus (kürzere hospit) /postoperative complications – Kg pray ns, beliefs neg; //complications sind Mediatoren für Wirkung von rel beliefs auf length of hospit, /pos Korrr Kg-length of hosp –stärker bei F, neg Korrr beliefs-length of hosp –stärker bei F (unsicher ob bei M noch sign) /beliefs zu complic –bei älteren ns stärker;

additional analysis in which the two religiousness measures were entered separately into the regression model for LOS, rather than simultaneously as they had been in the main analysis. Results indicated that associations linking religious beliefs and attendance to LOS were in evidence only when both predictors were in the model, that is, when each variable was residualized with respect to the other. This means that the association between attendance and LOS reflected longer hospital LOSs in individuals whose frequency of religious attendance exceeded that predicted by the strength of their religious beliefs relative to those whose attendance was less frequent than would be expected on the basis of their beliefs. Similarly, religious beliefs predicted shorter hospital LOSs in individuals whose beliefs were strong relative to their attendance by comparison with those in whom beliefs were not as strong as would be predicted from their attendance. For higher attendance rates to predict greater LOS only when residualized for beliefs suggests that attendance had a negative health effect when it was motivated by factors other than religious faith. This possibility is reminiscent of Gordon Allport's notion of an extrinsic (vs. intrinsic) religious orientation (Allport & Ross, 1967). Similarly, shorter hospital stays associated with the residualized belief measure may have reflected effects of intrinsic religiousness, that is, patients' private, personal religiousness, independent of their public practice of religion

Korrel bei Kg mehr als nach Zusammenhang mit belief zu erwarten ist –pos; Korrel bei belief mehr als nach Zusammenhang mit Kg zu erwarten ist -neg (Gründe E/I ?) unklare Deutung von mv Kannib, was heißt residualized ? eher wohl: Multikolli –Korrel 0,49

6,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, bei, 0,5stat, **1 Panel**) **Kg pos zu length of hospitaliz, ns zu complications; pray ns; beliefs neg/neg mv, (Überko rel, Kg beliefs einzeln mv –beide ns ! komplexe Deutung) bei F stärker als bei M (unsicher ob bei M sign), complic ist Mediator –rel zu co zu length, R Gesu**

(unter 5) **Kg nsneg zu Depr, ns zu optim; pray ns zu Depr/optim, beliefs neg/pos, R Gl**

2 Punkte (1 sample, 1 Messung), **Kg pray nsneg zu hostility/anger, beliefs neg R Krim**
(Korrektur: Bewertung geändert bei Kg nsneg zu Depr, Kg pray nsneg zu hostility/anger//Kannib da –rel Items alle drei in Gleichung, nicht einzeln mv –Irrtum)

Conway,F/Siegelman, J: Information disease. Have cults created a new mental illness, In: Science Digest 86-92, 1982

Ex cult members, 48 Kulte, 400 VP, Kultleben furchtbar – Dauerbewegung, erschöpfendes Programm rund um die Uhr fundraising recruiting duties endless ritual devout activities 40-70 Stunden), drei Viertel celibacy, Schläge, Anbinden, einsperren, viel Geld geben, alle haben neg Nachwirkungen, HK und Scientology am schlimmsten –aber Sc mit halb so viel ritual indoctrin wie HK, drei Viertel deprogrammed, 40 % entführt – depro ist godsend !

Sects hier vor allem christli Fundis –und die wenden mindcontrol an, (gezeigtes Sample keine Chr dabei, aber 262 von 400 – 43 Kulte mit 138 Leuten übrig –sehr dubios

3,5 Punkte (1 sample, 2,5 Messung) **dubios, Kulte sehr negativ, vermischt mit Fu nicht bewertet**

Cook,JA/Wimberley, D: If I should die before I wake: religious commitment and adjustment to the death of a child, in: JfSSR 22, 222-238, 1983

Eltern von an Krebs gestorbenen Kindern, Vp sagen zu 80 % 1 Jahr nach Tod von Kind: receive comfort from my rel belief, helps adjusting to death, 40 % mehr strength of rel, 39 stabil, //adjustment – Frage danach; Messung per grief symptom inventory- 2 Faktoren: eher Psychosom/nervös vs Depr Smideen Schuld Denken an Kind etc, - Korrel zu change in rel beliefs – adj Frage pos ns, Faktor eins und zwei pos (gut) und pos zu perceived helpfulness of rel; Autoren: adj führt zu rel change und helpfulness auch – kann man auch umgekehrt sehen

(unter 5) **retrospektiv: Change in rel beliefs –bei Eltern von an Krebs gestorbenen Kindern –adj pos**

Cook,K et.al.: The complexity of quest in emerging adults' religiosity, well-being and identity, in: JfSSR 53, 73-89, 2014

highly religious emerging adults who were alumni of two Christian liberal arts colleges.

rr 28, 2 samples z.T. mit denselben Vp; 93 % P, 84 Kg jede Woche//Quest 12 Item

Batson/Schönrade 91; I-E Gorsuch/Friesen 42 Items; Chr orthodoxy Fullerton Hunsberger 24 Items //How important a part of your identity is your religion or faith?“If someone wanted to understand who you are as a person, how important is your religion or faith in that?“// rc 4 coping Items COPE Carver, “I try to find comfort in my religion”

Ego Identity Process Questionnaire (EIPQ)identity

16 commitment and 16 exploration items High scores in both areas identity achievement; a low score in commitment but high score in exploration defined identity moratorium, a high score in commitment but low score in exploration defined identity foreclosure ; low score in both areas defined identity diffusion

Perceived Stress Scale (PSS) feelings about stress (e.g., “In the last month, how often have you felt that you were unable to control the important things in your life?“//measure of stressful experiences Brief Stress and Coping Inventory (BSCI) with 10 sections. Five sections measured stress (e.g., life events and recent life changes) and five coping (e.g., health habits and social support health habits“How satisfied are you at present with your life as a whole?“ “How satisfied are you with your faith life at this point?“

I –E neg, Q neg, id commitment pos, explor neg, perc stress neg, stress ns, coping pos, LZ pos, faith sat pos; E –Q pos, id co minus, explor ns, perc str pos, stress ns, coping minus, LZ

ns, faith sat minus; Q: id co neg, explor pos, perc str pos, stress pos, coping neg, Lz neg, faith sat neg; rel identity –I pos, E Q neg, low E und high I noch stärker pro rel id; rc- I pos, E ns, Q neg, /Orth – dto; /Kombin – pure extrinsics, extrinsic questers, indiscriminately pro-religious, and disengaged –N zu wenig; weggelassen; viel pure I (E Q minus) und noch mehr I questers (E minus), etwas high Q (I E minus), wenig prorel questers; PI –IQ –PrQ –Q: linear –orth faith sat, rel id, rc, coping; explore stress umgek, /bei perc stress –Q/PrQ mehr, Lz ns !(einmal I pos zu Lz, einmal ns pos; /PI –z.T. wohl ns – orth plus, id coping ns, commit pos expl minus, perc str minus, stress minus, coping plus, Lz ns pos, faith Lz plus; //Q bei I schwächt I, aber nicht sehr//Q –morat plus, forecl minus; I –forecl plus, morat minus; diff etwas minus; I Q –morat plus, forecl minus/ach alle eher gleich; //I neg zu Q, aber viele mit I haben auch Q,

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Q und E neg (perceived stress pos, coping neg, Lz neg, faith sat neg; rel identity rc orth neg) und I pos (zu Lz einmal pos, einmal ns, stress neg, faith sat pos, coping pos) -aber Koexistenz mit I möglich, mehr als die Hälfte ! (Items bedeuten dann wohl anderes, sehr rel sample) ,**
Identität: alle ähnl in diff und ach, I mehr forecl, Q mehr morat; E ns zu rel orth /rc, neg zu identity; bei sample etliche Vp doppelt drin;

(R Gl, Gesu, Sm) Cooperman, N/Simoni,J: Suicidal ideation and attempted suicide, in: Journal of Behavioral Medicine 28, 149-156, 2005

F mit HIVdiagnose, 44 Ne, 10 white, how often suicidal thoughts since HIV diagnosis ? 17 Items, (78 %), SmV 26 % !(related to HIV diagnosis 86 %) /spirituality –nondenominational –a higher power cares for me, I pray often; -zu : Smideation neg, SmV ns neg, BSI psychiatric symptoms ns neg, substance abuse ns, HIV related ss pos, has children ns neg; /mv Smideat (BSI phy sex abuse ss AIDS diagnosis subst use employed children) –Spir neg; SmV –spir ns neg, (employed has children pos ! drug ss ns),

4 Punkte (1 sample, 1,5 Messung, 0,5 stat, 1 mv) **spir neg zu Smideat, ns neg zu SmV, mv R Sm**

(unter 5) **spir ns neg zu BSI R Gl**

(unter 5) **spir ns zu subst use 30 Tage vorher R Gesu**

(R Gl, Gesu, pos) Corsentino,E et.al.: Religious attendance reduces cognitive decline among older women with high levels of depressive symptoms, in: Journal of Gerontology: Medical Sciences 64, 1283-1289, 2009

Duke-EPESE, 1986/87, 1989/90, 67 % F, 54 % Ne, 73 J, ca 20 oder 30 % attr//how often they go to religious meetings or services //10-item Short Portable Mental Status Questionnaire(SPMSQ) orientation and knowledge, such as the date, current president, and simple arithmetic. if in times of trouble respondents can count on at least some family or friends for support, talk with at least some family or friends about their deepest problems.

physical functioning - unaided ability to do heavy housework, walk up and down stairs, and walk one-half mile //stroke, high blood pressure, cancer, diabetes, and hip fracture -When a condition was present, the respondent was given a score equal to the mean physician severity rating for that condition.

Kg –chronicity of health problems neg, physical functioning pos, cognitive funct pos, mv (demogr, illit, phys fu, chr health depr ss cogn fu T1) –Kg neg; Intera mit Depr/MF –bei F: Kg

puffert –bei viel Depr: viel Kg pos zu cogn fu; bei wenig Depr ns; (bei M anders, aber ns: bei viel Depr –Kg ns !, bei wenig Depr: viel Kg pos zu cogn fu);

10 Punkte (3 sample, 1,5 Messung, 3,5 mv, bei, 0,5 stat, **1,5 Panel**) Kg zu phys functioning pos, chronicity of health problems neg; pos zu cogn functioning Panel, mv, Intera bei F und viel Depr in T1: Kg pos zu cogn fu (Puffer) aber bei wenig Depr ns (bei M ns umgekehrt: Wirkung bei wenig Depr, nicht bei viel) (unsicher ob Kg/Depr und ihr Zusammenhang stabil bleiben) Überko R Gesu

(unter 5) Kg –depr minus R Gl

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) Kg pos zu edu, inc, literate vs illiterate, ss pos R pos

Costa, P et.al.: Personal adjustment to aging: longitudinal prediction from Neuroticism and Extraversion, in: Journal of Gerontology 36, 78-85, 1981

Baltimore Longitudinal Study, As you look back over your life, in general would you call it: very happy..//satisf with accomplishments - feel well-satisfied, reasonably satisfied, dissatisfied, seven Items, agree, disagree oder ? – coding: minus 1 poor attitude, 0 (?), 1 (good attitude) zu rel (heißt das: good attitude zu rel ? in Text positive attitude to rel, prorel attitude – andere Items mit selber Formulierung werden als sat angesehen – also ist es vielleicht Zufr mit Rel), – N: emot health, emot stability, objectivity, friendliness, personal relations; E – general activity, ascendance, sociability; thinking introversion – restraint, thoughtfulness; N- rel neg bei Jungen, ns bei Älteren ; E rel ns concurrent; thinking introversion –rel pos, T2 ca 5 Jahre – N und E ns zu rel; T3 ca 12 Jahre dto
4 Punkte (1 sample, 1,5 Messung, 0,5 stat, **1 Panel**) concurrent: N neg zu rel, E ns; Panel: N und E ns zu rel, unklare Rel-messung (**nicht bewertet**)

(R Gl/Gesu) Cotton, S et.al.: Spirituality and religion in patients with HIV/AIDS, in: Journal of General Internal Medicine 21, 5-13, 2006

86 % M, 50 Ne, 11 no aff, 62 gay bi

Duke Religion Index (DUREL) organized religious activity (frequency of attending religious services), nonorganized religious activity (frequency of praying, meditating, or studying religious text) and intrinsic religiosity (internalization of one's religious practices and beliefs) The FACIT-SpEx is a 23-item measure of spirituality with subscales for meaning and peace (sense of meaning/peace/ purpose in life) and faith (comfort and strength in one's spiritual beliefs). The Brief RCOPE is a 14-item measure adapted from the full RCOPE -positive religious coping strategies (religious forgiveness, seeking spiritual support, collaborative religious coping, spiritual connection, religious purification, and benevolent religious reappraisals) negative religious coping strategies (spiritual discontent, punishing God reappraisals, interpersonal religious discontent, demonic reappraisal, and reappraisals of God's powers), Health status and health concerns-HIV/AIDS-targeted quality of life (HAT-QoL) measure, a 34-item scale addressing 9 domains: overall functioning; sexual dysfunction; disclosure worries; medication worries; health worries; financial worries; HIV mastery, or level of comfort with how the patient contracted HIV; life satisfaction. / pos rc 18, neg 11 -7-28, 7 wäre not at all//

Korrel –org/nonorg/I/FACIT faith/pos rc –alc minus, CD count ns, overall functioning/financial worries ns, HIV mastery ns,

Lz (nonorg ns pos)optim Swg pos, Depr –Kg minus, pos rc,nonorg, I ns minus, faith minus//neg rc immer neg;

3,5 Punkte (1 sample, 2,5 Messung) **org nonorg I faith pos rc neg zu alc, ns zu CD count;**
R Gesu

6 Punkte (1 sample, 4,5 Messung, 0,5 stat) **rel (Kg, pos rc, nonorg rel ,I, faith) pos zu optim,Swg, Lz, Kg faith neg zu Depr, pos rc nonorg I nsneg; ns zu overall functioning, financial worries, HIV mastery; neg rc weniger als pos rc; immer neg R Gl**

Coulthard,P/Fitzgerald, M: In God we trust ? Organised religion and personal beliefs as resources and coping strategies, and their implications for health in parents with a child on the autistic spectrum, in: MHR+C 2, 19-33, 1999

Support from rel orgs (clergyman helpful, rel edu für Kind verfügbar, bin aktiver in Ki seit Kind kam, bei Problemen würde ich Hilfe bei Ki suchen, Ki more supportive als andere agencies, most of my social activities involve members of my church, (Zustimmung unter 10 %!, nur edu 46), und from rel beliefs (pers beliefs have helped me to understand and accept our disabled child,70 sat that our pers beliefs are fulfilling our familys spir needs, having disabled child bringt näher zu Gott und my rel, 39 vs nein 46 , seek comfort through prayer 66, pers beliefs sind Quelle von comfort in coping 73, pers bel source of pers und familial strength 68

Support von org rel –ns zu GHQ, support von beliefs –GHQ neg stark, (Vp –GHQ entspricht Bev-durchschnitt)

(unter 5) **org rel ns, beliefs (z.T. helpful, AutoK) neg zu NAS**

R Gesu/Gl) Cozier, Y et.al.: Religious and Spiritual Coping and Risk of Incident Hypertension in the Black Women's Health Study, in: Annuals of Behavioral Medicine 52, 989-998, 2018

Ne-F, ohne Bd-Vorgeschichte, 21 686 Vp, zu viel edu,
physician-diagnosed hypertension with use of either antihypertensive medications or diuretics 2007-2013,

To what extent is your religion or spirituality involved in understanding or dealing with stressful situations in any way?" "To what extent do you consider yourself a religious or spiritual person?"

"How often do you attend religious services?" How often do you pray?" 2005

mv- Model 2 - perceived stress, education body mass index, packyears of smoking, alcohol consumption, neighborhood SES score , vigorous exercise walking for exercise ,DASH diet score geographic region and history of myocardial infarction, stroke, cancer, or type 2 diabetes, mv 3 –mit rel Items; 5194 hyp-cases;

BMI –coping ns, sp/rel person ns, Kg pos, pray ns; smoke/alc alle neg, vigorous exercise –ns, walking alle nspos, /Blutdruck: coping ns, sp/rel person moderately pos (mv ns), Kg never neg (mv mit rel Items ns), pray –nspos; Intera: coping bei hohem Stress neg;

10 Punkte (2 sample, 4 Messung, 2,5 mv,Intera, **1,5 Panel**) **hypertension –Kg never neg (mv mit rel Items –ÜberKo/Kannib - ns) pray mitttelviel pos, sp/rel person -moderately pos (mv –s.o. - ns), coping neg (nur bei hohem stress, mv s.o.), BMI –coping ns, sp/rel person ns, Kg pos, pray ns; smoke/alc alle neg, vigorous exercise –ns, walking alle nspos, Herzinf stroke diab ns R Gesu**

(unter 5) **perceived stress –coping, Kg, sp/rel person, pray neg; R Gl**

Cranney,S: Do people who believe in God report more meaning in their lives? The existential effects of belief,in: JfSSR 52, 638-646, 2013

In my opinion, life doesn't serve any purpose – strongly disagree ath/agno 49/51 vs belief mit doubts 49/47, higher power 42,5/48, sure belief 59,8/61,1; evtl kurvi ?, /strongly agree/agree/weder noch –athagno 26/11; doubts 18,5/10,7; power -13/8, sure 5/6, /mv (demogr, rel person, happy) strongly disagree vs Rest – no belief, doubts power neg, sure pos Consider myself a rel person –very rel vs not rel pos
7 Punkte(3,5 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Glaube an Gott und rel person strongly disagree zu: Leben hat keinerlei Sinn/bei strongly dis –athagno eher nicht ganz so neg wie doubt und higher power, aber bei Zustimmung/weder noch: ath mehr; (und no rel person auch mehr) nicht bewertet, nur Sinn**

Cranney,S: The Influence of Religiosity/Spirituality on Sex Life Satisfaction and Sexual Frequency, in: Review of Religious Research 62:289–314, 2020

overall, how satisfied are you with your sex life?" "how often would you say you had sex on average in the last 12 months?"

which one statement comes closest to your personal beliefs about the Bible? - "The Bible means exactly what it says. It should be taken literally, word-for-word, on all subjects," "The Bible is perfectly true, but it should not be taken literally, word-for-word. We must interpret its meaning," "The Bible contains some human error," "The Bible is an ancient book of history and legends," "I don't know." how [religious/spiritual] do you consider yourself to be?"/ about how often do you spend time alone praying outside of religious services?" "how often do you attend religious services at a place of worship?

sexual satisfaction –religiosity kurvi asy Trog pos (1,63 -1,56 -1,91), spir dto (2,1 -2 -2,3), prayer dto (2,69 -2,38 -3,22) Kg dto (3,19 -2,68 -3,6) //rel bei very sat und completely sat immer mehr als not at all sat (inc married edu –kurvi Buckel symm)

sat mv –demogr (F pos !), mP bP K nsneg, ev P ns, J no neg; srr pos, srspir pos, Kg pos, lit ns, pray pos, (Kg mit 12 ns, wenn Kg jetzt auch in Gleichung ist), gilt bei Verheirateten und Unverheirateten, jung und alt, Mann und Frau, keine Intera, (sexual frequency(edu white age ns,? inc pos) –denom ns, religiosity ns,Bible true,not literal pos, Rest ns, spir pos, Kg ns, prayer pos, J no –bei gleich viel sex weniger zufrieden, spir pray mehr sex und mehr zufr, Kg bei gleichviel sex nicht mehr zufr//sex frequ bei Unverheirateten –rel ns, spir ns, Kg neg, pray ns mP pos, J nspos no pos, evP ns,)

8 Punkte (3 sample, 3 Messung, 1,5 mv,bei, 0,5 stat) **sexual satisfaction –srr/srspir/pray/Kg pos, lit ns, no aff J neg, bei Verh/Unverh,MF,jung –alt; ein bisschen kurvi z.T./denom srr Kg ns zu sex frequency –pos zu sex sat, lit beides ns, pray srspir beides pos,**

(R Gl, pos) Cranney,S/Stulhofer, A: "Whosoever Looketh on a Person to Lust After Them": Religiosity, the Use of Mainstream and Nonmainstream Sexually Explicit Material, and Sexual Satisfaction in Heterosexual Men and Women, in: Journal of Sex Research 54, 694-705, 2017

Kroaten, 18-60, online, hetero, 43 % M, 35 J vs 29 J- F, edu viel, rel wenig,
 five items -faith in God , a one-item indicator of the frequency of attending religious services (ranging from 1 = Never to 10 = Several times a week or more often), “How many of your close friends are very religious?” During the last six months how often, on average, have you had sexual intercourse?”
 nonmainstream pornography - “Which of the following pornographic genres have you used most often in the past?” B&D and S&M activities, Fetishism, Bestiality (sex with animals), Violent sex (sex that includes coercion and violence), Another very specific, uncommon porn genre, and None of the above, just the usual, standard (mainstream) material. / In the past 12 months, how often did you use pornography?”
 usually felt after using SEM - Extremely negative (e.g., nervous, filled with guilt) - Extremely positive (e.g., relaxed, satisfied)
 Attitudes toward SEM use -five-item indicator (e.g., “Pornography disrupts emotional closeness and intimacy between partners,” “Long-term use of pornography has negative consequences”)

5 Punkte (1,5 sample, 1,5 Messung, 1,5 mv, Intera, 0,5 stat) **religiosity –sexual satisfaction (12 Items) ns, bei F: bei mehr religiosity –mehr porno (normal oder nonmainstream) senkt sexual satisfaction (Intera nicht gezeigt), bei M nicht** R GI

5,5 Punkte (1,5 sample, 2 Messung, 1,5 mv, Mediation, 0,5 stat) **religiosity –use of porno neg, attitudes vs porno pos, feel after porno use neg (alle auch mv demogr; attitudes und feel after - Mediatoren), use of nonmainstream porno neg, R pos**

Crawford, M et.al.: The relationship between religion and mental health/distress, in: RRR 31, 16-22, 1989

Religiosity (I-artig) zu psy distress neg, zu Lz Flanagan pos, zu pos psy adjustment pos
 139 F sign, 86 M ebenso (Werte passen), aber ns
 (unter 5) **religiosity –psy distress neg, Lz pos, psy adjustment pos**

Currier,J/Malott,J/Martinez,T/Sandy,C/Neimeyer,R: Bereavement, religion, and posttraumatic growth: A matched control group investigation, in: Psychology of Religion and Spirituality 5, 69-77, 2013

123 persons who had experienced a loss of a loved one via violent means (accident, suicide, and homicide) in the prior two years, 123 who had experienced a bereavement attributable to nonviolent causes in the previous two years, and 123 persons who had not experienced a bereavement in the two preceding years but reported another stressful experience.//Fetzer – DSE, private rel, Organizational religiousness two items -involvement in a church or other formal religious group; 7 Items - positive and negative religious coping “I look to God for strength, support, and guidance” (positive) and “I feel God is punishing me for my sins or lack of spirituality” (negative)//PTGI-Calhoun - Relating to Others (seven items), New Possibilities (five items), Personal Strength (four items), Spiritual Change (two items), and Appreciation of Life (three items) –(AutoK?) pos zu DSE, private org rel rc rel support, all diese neg zu SCL; SCL ns zu PTGI; /mv demogr, violent death, nonbereaved zu PTGI: DSE , priv rel, forgiveness, rel ss ns, Kg rc pos; psy distress – DSE neg, rel supp neg;

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **Distress ns zu PTGI, viol loss pos zu PTGI, ns zu distress; rel Items pos zu PTGI (AutoK) und neg zu distress, rc gemessen per pos und Umkehrung von neg; mv Kannib;**

Currier, J/Drescher,K/Harris,J: Spiritual functioning among veterans seeking residential treatment for PTSD: a matched-control group study, in: Spirituality in Clinical Practice 1, 3-15, 2014

Nur M, 2 veteran groups (machen residential PTSDprogram)–Vietnam, Irak/Afgh –und 2 control groups (aus GSS) / Vet: mehr div,single, weniger P/K;,, mehr other rel und no rel(Vietnam); mehr other ethnicity, Private religious practices - engagement in prayer and meditation. /,religious doubts common spiritually oriented values (i.e., belief inG-d, concern about alleviating suffering in the world). positive (e.g., seeking spiritual support,collaboration with G-d in solving a specific problem,positive religious appraisals about problem)and negative (e.g., interpersonal religious discontent,questioning G-d's powers, appraisal of the problem as G-d's punishment) religious coping Organizational religiousness involvement in a church and/or other formal religiousgroup considered themselves to be a religious and/or a spiritual person/Vet groups –DSE, priv rel, pos rc spir values (ns eher; ist auch Mischkategorie), org rel stark, Sbez rel alle minus, spir ns minus, neg rc plus; alle neg zu PTSD, z.T bei einer Gruppe ns neg; pos rc ns; neg rc pos, bei Irak schwächer, (combat exposure ns !!)/mv –alle rel Items –forgive neg, einmal Sbez relneg, einmal neg rc pos(Kannib)

5,5 Punkte (1,5 sample, 3 Messung, 0,5 mv 0,5stat,) **Veterans weniger rel (DSE, priv rel, org rel, rc, Sbez rel/spir), diese rel Items –außer pos rc neg zu PTSD,neg rc pos; mv Kannib**

Cutler, S.: Membership in different types of voluntary associations and psychological well-being, in: The Gerontologist 16, 335-339, 1976

Alte aus GSS 74/75

Things –happy, sat aus city place you live in, working activities, family life, friendships

Member in church affiliated groups pos zu beidem, 15 andere memberships in orgs ns (mv inc Gesu edu) – Gew sport fraternal veteran pol youth farm nationality lit art discuss hobby garden profess..

Selbes in American National Election study –membership in church or rel groups wirkt, Rest nicht

5 Punkte 2x (3 sample, 1,5 Messung, 0,5 stat)**_Happiness/sat –city place/working activities, family life, friendships – zu member in church affiliated groups pos, 15 andere memberships in orgs ns, 2 samples**

(auch R Sm, R Gesu) Dalgalarrrondo, P et.al.: Religious affiliation and psychiatric morbidity in Brazil: higher rates among evangelicals and spiritists, in: International Journal of Social Psychiatry 54, 562-574, 2008

Do you consider yourself to be religious; that is, do you feel that way inside?

lack of energy' (six questions); 'somatic symptoms' (four questions); 'depressive mood' (three questions); and 'depressive thoughts' (four questions). open question//spiritists dabei ev Gruppe beinhaltet 18 historical P und 82 ev; no aff -68 % sehen sich als rel an !, //Kg – körperl Kra, psychiatric treatment, Sm ideation, use of tranquilizers ns pos, depr mood pos , depr thoughts, lack of energy, somatiz ns pos, alc probl minus (depr und alc bei Ko von age gender ns) , Sbez rel ns zu allem, /ev und spir negativer als K und no bei allem außer Alk, dort besser; spir bei phys dis, psy treatment, Sm, tranquilizer negativer als ev, depr energy ev negativer, Alk ev besser; ev zweimal sign negativ, spir 4 mal , no einmal –Alc; //mv depr mood -(F, edu, phys dis, psy treatment, verh) –ev pos, bei alc: no plus;

5,5 Punkte(1 sample, 3 Messung, 1 mv, 0,5 stat) **Kg ns pos zu NAS, mv age gender ns; Sbez rel dto, spiritists negativer als ev negativer als K/no (no nicht wirklich no) (ns), ev bei depr plus mv** (ÜberKo) R Gl

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **Kg, ev bei alc besser (ev auch mv), phys Gesu ns neg, Sbez rel ns R Gesu**

2,5 Punkte(1 sample, 1 Messung, 0,5 stat) **Sbez rel ns zu Smideation, ev und Kg ns pos, R Sm**

Danbolt, L: A time to mourn, in: Archiv für Religionspsychologie 22, 252-272, 1997

Parents taught Vp to pray, religious: feel church belonging is important, listen to services radioTV, LnT pray feel the presence of God or something holy, Kg,frequent other meetings, Teiln an holy communion, (nicht genutzt)

Dramatic death – zu früh, plötzlich von spouse oder Kind;

funeral benefit –(felt comfort and hope, interdependence with other participants, texts und words von minister meaningful, hymns music meaningful) –Kg plus (earth burial doppelt so viel benefit, mehr grieving conduct –Sarg, denToten sehen, Zeremonie around the bier, meal nach funeral/schwer funeral zu überstehen, sedatives , viel Nutzung von undertaker – mehr benefit ! (und gr conduct pos zu Kg Religiosität)

Thinking of the deceased, difficult moments of sadness und sorrow, moments of happiness and good emotions- an erstem Weihnachten, Sommer, zweites W, danach – ns zu grieving conduct, pos zu dramatic death

Fear of being alone, of being together with others, allg anxiety unease, psychosom symptoms – essen schlafen Konz Schmerzen – previous life time, erste Tage nach funeral, ein Jahr später –gr conduct minus, dr death plus

Intrusive memories, long for reunion avoid memory see hear the dead, gr con minus, dramatic d plus – Kg viel und no positive

Grief intensity: intrusive, fear und guilt feeling down – pos zu dramatic d, grieving conduct neg, Bei erster Zeit nach funeral: Kg neg, nur radioTV viel, Kg no auch mehr; nach einem Jahr. Kg und no Kg gleich, radioTv neg,

bei mittel und sehr dramatic death – gr conduct stark pos,

(unter 5) **pos, z.T kurvi bei mourning/rel grieving conduct**

Davis, C et.al.: Making sense of loss and benefitting from the experience :two construals of meaning, in: JPSP 75, 561-574, 1998

Preloss 3 Monate vor Tod von Familienangehörigem, 6 und 13 Monate postloss; making sense of death, pos aspects of loss,

Consider oneself rel or have a spir interest (other rel 36 %)

Making sense of loss nach 6 Monaten – pos zu rel in T1 (mv distress/optim age at death at t!)), finding benefit ns (mv selbe) making sense und finding benefit senken distress nach 6 und 13 Monaten unabh von distress in T1; allg hohe attrition Messung sense und benefit z.T inhaltlich ähnlich, (aber angeblich ns korreliert)

4,5 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat, **1 Panel**) rel/spir interest T 1 pos zu making sense of loss in T2, ns benefit finding

DeFrain, J et.al.: The psychosocial effects of miscarriage: implications for health professionals, in: Families, Systems and Health 14, 331-346, 1996

Hilfe per: marriage, 61 % Ehe strengthened, 1,5 div, /nurses, physicians, funeral directors besser als rel personnel, /rel beliefs helpful 73 %, 65 % Kirche nicht helpful (unklar ob ausdrücklich gesagt; z.T. machen Leute es gar nicht öffentlich) /39 % beliefs not changed, 33 strengthened, 5 weakened, 11 changed, weder pos noch neg, 10 ohne beliefs,

(unter 5) retrosp, rel beliefs eher helpful –subj Aussage, Kirche nicht; beliefs eher ns/gestärkt; **nicht bewertet**

(R pos, Gl, Gesu, div) Dehejia, R/DeLeire, T/Luttmer, E/Mitchell, J: The role of religion and social organizations in the lives of disadvantaged youth, in: **Gruber, J:** The Problems of disadvantaged youth: an economic perspective Chicago 2009, 237-274

(Vorform: NBER Working Paper No. 13369 September 2007, JEL No. D10, I30, J62, Z12)

NSFH, 1987/88- ca 13000 Vp und 5600 Kinder 3-19; T2 92/94; T 3 2001/03 –Kinder ca 1900 attr 52 %, 18-34 J; 8 % no aff; census tract Messung 1990 inc poverty rate, //Kg von Eltern zu Items von erwachsenen Kindern,

Kg ns zu: Log Household Income / Poverty Line Household Income Less than 200% of Poverty Line Log Median Household Income in Census Tract Poverty Rate in Census Tract Received Public Assistance in Prior Year

Kg neg zu: Unmarried Parent Marital Breakup Between Wave 1 and Wave 2 Mother Is a High School Dropout, Mother Has High School Education or Less Parent Does Not Expect Child to Graduate from College**Parent Says Focal Child is Difficult to Raise** (Kg ns) Focal Child Repeated a Grade** Composite of Discipline Trouble**(Kg ns) T 3 outcomes –Kg: edu pos, inc etwas pos, nonsmoker, first sex später ,BMI ns, subj happiness pos(Sign ?)

Puffern: rel mindert neg Wirkung von z.B. wenig inc/edu usw auf Zielitems: edu, happy inc usw; rel puffert (in 38 Fällen von 168, das ist signifikant), churchbased social org in 27 (auch sign), community nur in 10; rel puffert v.a. bei Zielitems high school/more, smoke, happiness, nicht BMI first sex college inc; rel puffert v.a. bei Basis-Items repeat grade, mother high school/less, expectations to grad, (BasisItems v.a. inc, div, edu) Kg senkt attr, disadv steigert sie, aber Kg senkt sie bei disadv –also in der Kg-group mehr disadv –das

senkt die Wirkung von Kg (nicht ganz klar), buffering unabh von Aggr-income, demogr, neighborhood-disadvantage/Korrelaten von Kg/rel beliefs/lit; mP und K ns buffering, ev P stark puffernd/

5,5 Punkte (3 sample, 1,5 Messung, 0,5 stat, 0,5 Panel) Kg neg zu unmarried parent, T 1 Kg zu T3 parental marital breakup, R div

9,5 Punkte (3 sample, 3 Messung, 2 mv, bei, 0,5 stat, 1 Panel) Kg ns zu poverty, income, neg zu mother high school dropout/mother nur hs-edu; pos zu Bildungserwartung, neg zu repeat a grade//T 1 Kg zu T3 edu pos, inc etwas pos, first sex später, Kg puffert neg Wirkung von mothers geringer edu auf Kind-edu etwas, (und repeat grade, grad expectations) , bei inc first sex nix R pos

6 Punkte (3 sample, 1,5 Messung, 0,5 bei, 1 Panel) T1 Kg – T 2 nonsmoker, BMI ns, buffering (von Wirkung negativer Vorbedingungen durch Kg) bei smoke öfters da (12 von 14) ; R Gesu

7,5 Punkte (3 sample, 2 Messung, 1,5 bei, 1 Panel) T1-T3_Kg Eltern-subj happiness Kind pos , buffering (s.o.) öfters da (7 von 14) , mv, auch: bei div –buffering von neg Wirkung auf happiness durch Kg und partic in rel orgs (stark bei ev P, unabh von beliefs/lit) R Gl

Dehejia,R/DeLeire,T/Luttmer,E: Insuring consumption and happiness through religious organizations, in: Journal of Public Economics 91, 259-279, 2007

NSFH ca 5700 VP, unter 60 J, –T 1 1987/88, T 2 1992/94 // Next are some questions about how you see yourself and your life. First taking things all together, how would you say things are these days?“very happy..Untersuchung der Wirkung von income-shocks auf happiness //active religious participation buffers about two thirds of the reduction in happiness from a negative income shock(Senkung) –bei Weißen ein Drittel (ns) bei Ne ganz; mv inc, demogr, Kinder, Lebensversicherung, rel affil, Krankenversicherung, year, //bei mehr edu, inc, Vermögen schwächere Wirkung, bei intensiverem Glauben (“The Bible is God's word and everything happened or will happen exactly as it says” “The Bible is the answer to all important human problems) stärkere –aber belief selber puffert nicht; go to a social event at church und active in rel org puffert;

9 Punkte (3 sample, 2 Messung, 2,5 mv, bei, 0,5 stat, 1 Panel) active religious participation buffers about two thirds of the reduction in happiness from a negative income shock(Senkung) –bei Weißen ein Drittel (ns) bei Ne ganz; bei Bible God’s word/answer to all problems wirkt Kg stärker, social event at church/active in rel org puffert auch, bei mehr edu inc schwächere Wirkung

Dember,W/Brooks,J: A new instrument for measuring optimism and pessimism: Test-retest reliability and relations with happiness and religious commitment, in: Bulletin of the Psychonomic Society 27, 365-366, 1989

Optimism und pessimism scale, happiness: 12 Sätze a la My work gives me a lot of pleasure, und 12 Adjektive //to what extent do you have a personal philosophy of life (religious or otherwise), do you belong to or identify with a rel group or org, life philos pos zu optim, ns zu pessim, //belong to.. – pos zu Optim, pessim ns,

(unter 5) **Do you belong to or identify with a rel group or org –pos zu optimism, pessimism ns**

Desai,K/Pargament,K: Predictors of Growth and Decline Following Spiritual Struggles, in: International Journal for the Psychology of Religion, 25:42–56, 2015

Currently, to what extent are you experiencing personal conflict regarding your religious beliefs, doubts about religion, or questions about God.” Divine spiritual struggles -Currently, to what extent are you experiencing any tension in your relationship with God, such as confusion, anxiety, loneliness, frustration, anger, abandonment, or guilt.

.The modified NRCOPE consisted of the Spiritual Dissatisfaction subscale, the Punishing God Appraisals subscale, and 12 additional items to assess for spiritual struggles Eligibility for the current study was determined by an endorsement of 2 (a little bit) or greater on either single item, as well as an endorsement of 2 (a little bit) on at least one item of the modified NRCOPE/so wurden Vp mit spir str aus stud-VP ausgesucht; 69 % haben einen solchen spir str, davon 62 % machen mit; attr ca 10 %; 72 % F; T 2 nach 4-6 Wochen// Struggle severity was assessed by the 15-item Impact of Event Scale -aber verändert: intrusive or avoidant thoughts related to spiritual struggles//5 Items“I take my religion home with me after I leave church” -religious assimilation./ (29 items) from Positive Religious CopingScale (Benevolent Religious Reappraisal, Collaborative Religious Coping, Religious Purification, and Spiritual Connection)./ As a result of my spiritual struggle, I have,” grown, declined, both grown and declined, or neither grown nor declined. //PTGI –secular growth -aber mit Formulierung my spir struggle statt crisis als Auslöser//spiritual growth following the spiritual struggle - “Spiritually, I am like a new person” and “Spirituality has become more important to me”/ “I feel that my spiritual struggle (became worse), (not changed), (been partially resolved), (completely resolved)./ Spiritual decline five items, “I no longer consider myself a spiritual person” “My experience of God has changed in a negative way.”

In T 2: struggle teilw resolved 54, complete 3, no change 40, 2 schlechter, 49 grow, 27 gr und decl, 3 decl, 21 weder noch;

Seltsame Korrel (O.6 ns !): Struggle severity –found meaning from str ns, rel ass/avoid att/ pos rc rel support alle ns, anx att pos, /meaning found (T2 Messung) –rel ass, pos rc ns, rel ss pos;/, rel ass –av/anx att ns pos, avoid –anx ns, rel ss pos, pos rc – anx ns; /mv –alle ns zu global distress(anx depr hostile)// T 1-T2: 4 separate mv’s –sec growth: str severity/meaning pos, dann: att/rel ass ns; dann rel ss ns/dann pos rc pos; spir growth: severity neg, Sinn pos, avoid neg, rel ass pos, relss pos, pos rc pos; /resolution –Sinn, rel ass rel ss pos rc pos, /sp decline –severity pos, Sinn rel ass rel ss pos rc minus, avoid pos; (pos rc immer pos, rel ass und rel ss auch, bei sec gr schwach),

7 Punkte (1 sample, 4 Messung, 0,5 mv, 0,5 stat, **1 Panel**) Nach 4-6 Wochen keine Änderung in sp str 40, teilw resolved 54; 49 grow, 27 grow/decline, 3 decl, 21 weder noch;

struggle severity ns zu avoid att/rel ass/pos rc/meaning found/rel supp, -anx att pos; found meaning in T 2 –rel assim, pos rc ns, rel support pos; rel ass nspos zu av/anx att !; rel support –avoid pos, pos rc –anx ns; rel Items ns zu anx/depr/hostile (global distress)

Bewältigung (spir/sec growth statt decline, resolution) von spr st- sec growth (PTGI) – severity/Sinn/pos rc pos, att/rel ass/rel ss ns; spir growth –Sinn pos rc rel ass rel ss pos, avoid neg; resolution –Sinn, rel ass rel ss pos rc pos//spir decline: severity pos, Sinn rel ass rel ss pos rc neg, avoid pos;

Deusinger,W., Religiöse Orientierung und psychische Gesundheit, in: **Moosbrugger,H et.al. (Hg):** Religiosität, Persönlichkeit und Verhalten. Münster NY 1996

4 Punkte (1 sample, 2 Messung, 0,5 bei, 0,5 stat) **160 Studenten, I – Selbstwert neg, N ns; Ext – S-wert neg, N pos, Einstellung zu Gott/Gottesbild ns; Theologiestud 55 – I – Selbstwert ns, N neg; E pos zu N, neg zu Swert, Einstellung zu Gott neg zu N, pos zu Swg, Gottesbild neg zu N, pos zu Swg, (jeweils: positive Einstellung zu Gott, loving God-Gottesbild) //allgemein Antireligiöse 4,5 N, allg prörel 8, ex 7 Intr 4,7 alle im Normbereich//Theol stud pos**

Dew,R et.al.: A prospective study of religion/spirituality and depressive symptoms among adolescent psychiatric patients, in: Journal of Affective Disorders 120,149-157, 2010

Adolescents, T 2 nach 6 Monaten, 35 % Ne, nones 5 %, 71 % cP / pos rc -4 Items –I look to God for strength, support, guidance, **/neg rc –2 Items - I feel God is punishing me for my sins or lack of spirituality** /pos rel support –2 Items, bei Problem: people in congreg give comfort/**neg rel support –2 Items, -wie oft sind people in congreg critical of the things you do** ?/commitment – I try hard to carry my religious beliefs over into all my other dealings in life /pos rel history –have you ever had a significant gain in your faith/sign loss//self-ranking:to what extent do you consider yourself a spiritual person ?/

T1 Korrel zu Depr: DSE minus, pos rc minus, neg rc plus, pos rel support minus, neg rel support plus, loss of faith plus, Kg minus, self-ranking minus, Gebet, commitment ns minus, pos rel history ns //bei Ko von gender ss substance abuse – neg rc/supp loss of faith pos, pos rel history minus, Kg self ranking DSE, pos rc und support nun ns ! /change in Depr bei Ko von T1 Depr: loss of faith in T1 pos, mv gender ss subst use, (alle andern Items ns),/Korrel von loss of faith zu disagree mit: I believe in a God who watches me ns, no rel auch ns !;

8 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **11 rel Items –cross sect zu Depr -5 neg, 3 pos (punish, neg ss, loss of faith) 2 nsneg, 1 ns, mv 4 neg, 3 pos, 1 ns ? (bei Ko von ss und subst abuse weniger) Panel nur loss of faith pos zu change in Depr (auch mv)**

Dezutter, J/Luyckx,K/Schaap-Jonker,H/ Büssing,A/Corveleyn,J/Hutsebaut,D: God Image and happiness in chronic pain patients: the mediating role of disease interpretation, in: Pain Medicine 11, 765-773, 2010

Rr 54 , 72 % F, Catholics (31%), 24% were Christians without affiliation with the Catholic church, 22% were believers without any church affiliation, 14% were unbelievers, 4% were agnostics, and 5% were others (e.g.,Protestant Christians, spiritual seekers), repräs für Belgien ?!/ pos Gottesbez -closeness, security kindness love warmth), anxiety in the experience of God (e.g., uncertainty),feelings when interacting with God (e.g., anger, dissatisfaction (auch Ath usw füllen diese Skala aus) /pos Kra-deutung- “illness encourages me to get to know myself better”).pos Gottesbild: pain duration pos, severity ns, anger God ns, anx pos, pos Deutung pos, happy pos; anger –pain sev pos, pos interpret neg, happy neg, / anx – pain interpr happy ns; //pos Deutung ist Teil-Mediator zwi pos Gottesbild und happy,

5,5 Punkte (1 sample, 3 Messung, 0,5 stat, 1 Medi) **pos Gottesbild pos zu happiness, Mediator: pos Kra-deutung; ns zu pain severity/ pos zu pain duration; anx to God eher ns, anger vs God neg zu happy, pos interpr, pain severity;**

Dezutter, J/Robertson, L/Luyckx, K/Hutsebaut, D: Life satisfaction in chronic pain patients: The stress-buffering role of centrality of religion, in: JfSSR 49, 507-516, 2010

Vp Mitgl von patients assoc, Centrality – my rel/spirituality/faith influences my behavior in my daily life, my rel/etc is important for my identity; 12 Items, pain severity- level of pain this moment, highest pain level last week, lowest pain level last week; SoC 13 Items, -doing the things you do every day is –a source of deep pleasure and satisf oder a source of pain and boredom;

Centrality- pain duration (how long suffered from pain bisher) ns, pain severity ns, Lz Diener pos, SoC pos, //edu Lz ns, age Lz pos//mv (pain, SoC, age gender) zu Lz –centrality pos /Intera –low centrality und viel pain senkt Lz, high centr nicht,

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **centrality pos zu Lz mv und Puffer high centrality senkt neg Wirkung von pain; ns zu pain**

Dezutter, J/Soenens, B/Hutsebaut, D.: Religiosity and mental health: a further exploration of the relative importance of religious behaviors vs. religious attitudes, in: Personality and Individual Differences 40, 807-818, 2006

Second naivete – orth pos, relativism pos, I sehr pos, E pos, impo Kg pos (stärker zu Kg und impo als orth !, orth schwächer zu ext critique als second naiv./ Ext stark zu Orth, I, Kg impo)

Angst – Orth pos, ext cr pos, second ns, relat ns, I ns, E pos Kg ns impo ns

Depr – Orth pos, ext cr pos, second neg, relat ns, I ns, E ns, Kg ns impo ns

Shame – Orth pos, ext cr /second/relat/I ns, E pos, Rest ns,

Guilt – Orth pos, ext cr ns, second pos, relat ns, I pos, E pos, Kg pos, impo pos

Svw – O neg, ext neg, second ns, relat ns, I ns, E minus, Kg impo ns

Swg – O neg, ext cr neg, E neg, Kg neg, Rest ns

Happiness Oxf – O neg, ext cr neg, sec ns, relat ns, I ns, E neg, Kg impo ns

Sinn – O ns, ext cr neg, second pos, rel ns, I pos, E Kg impo ns

Lz Diener – O ns, ext cr neg, second pos, relat ns, I pos, Rest ns

(seltsam: I nicht vs NAS, kaum zu PAS!, Kg nur pos zu guilt neg zu Swg; impo nur pos zu guilt; nix zu LZ happy, Sinn wie sonst; orth überall negativ ! selbst zu Sinn keine starken Korrr da –ext cr noch stärker –das hieße: die mittelreligiösen sind die besten// zu einigen Items 2 Teile von PCBS pos oder neg, Rest ns, Glaube und Unglaube pos,/neg, neutrales ns und nix neg/pos -völlig seltsam)

Fanalyse ergibt Skala psy distress –Inhalt unklar – Kg imp zus: ns, dazu I ns minus, E pos, dazu Orth pos, ext cr pos, second und relat ns;

Pos wellbeing – Kg imp ns, I pos, E minus, orth minus, ext cr minus (orth funkt völlig falsch)

8 Punkte (1 sample, 5,5 Messung, 1 mv, 0,5 stat,) **orth ganz seltsam, (vgl R allg Duriez)**

/Rest –Kg I impo sehr schwach, ext critique neg stark; Extr neg, ziemlich; (Angst Depr shame guilt Svw Swg Oxford happiness Lz Diener)

Dezutter, J/Wachholtz, A/Corveleyn, J: Prayer and pain: the mediating role of positive re-appraisal, in: Journal of Behavioral Medicine 34, 542-549, 2011

Chronic pain patients, 20 % belief in transc reality ohne church, 13 ath, 4 agno, /pain tolerance – 8 Items, despite my pain condition, I was able to carry out my job/run the house/meet friends/visited my family//pos reappraisal – 4 Items –I learn something from the experience, //prayer – pain severity ns, pain tolerance pos, reappraisal pos, pain duration ns, /reappr ist Mediator von pray zu pain tolerance, //Vp mit rel affil- bei ihnen senkt prayer pain severity und steigert pain tolerance, bei no aff nicht;

5,5 Punkte(1 sample, 2,5 Messung, 1,5 Mediation/bei, 0,5 stat) **pray senkt pain severity/steigert pain tolerance bei religiösen, Mediator pos reappraisal**

Diener,E/Clifton, D: Life satisfaction and religiosity in broad probability samples, in: Psychological Inquiry 13, 206-209, 2002

2 samples –USA-St.Louis und WVS 41 societies, Lz (USA und WVS) und happiness (WVS) pos (bei societies range der Korrel minus 10 bis plus 17 Lz, minus 13 bis plus 17 happiness) – belief in a higher power or God und there is a soul –USA; WVS – impo of God, participation in prayer or medit, Kg, frequ of prayer;

// USA - Level of belief – 1-5, bei 1 Lz 17,4, bei 2 -15,8, bei 5 17,9, wenig Diff(1 nur 14 VP, Stufe 2 12, Stufe 5 839/bei low und high income Korrel zu Lz gleich, bei Negern etwas schwächer als bei Weißen, age unsicher –N zu klein, bei Alten ceiling; prayer stärker zu Lz als belief in soul oder in God; //WVS –Korrel bei P gleich bei K, bei poor nations gleich bei rich, /zu happiness und Lz in communist nations ns, noncommu pos,

9 Punkte (3,5 sample, 3 Messung, 2 bei, 0,5 stat) **Lz zu rel pos, nicht bei Kommu, aber bei reich und arm nations und indiv, nicht klar kurvi, nicht geringer bei höherem Eink, bei Ne etwas schwächer, bei P und K,**

Diener,E/Seligman,M: Very happy people. In: Psychological Science 13, 81-84, 2002

Lz Diener dreimal, affect balance – 8 pos und 16 neg emotions zweimal gemessen, 5 informants rated Vp for affect balance, Vp berichten über affect each day 51 Tage lang, memory recall –pos events past year, lifetime, neg events dto, 2 Minuten recall, trait self-description - happy emotion adjectives vs equally desirable non-emotional positive personality adjectives minus unhappy...; suicidal thoughts, -very happy: 14 F 8 M -10 % Vergleich mit 24 der unhappiest 10 % und middle happy 27 %

E pos, N minus A pos, close friends strong family relships romantic relship pos, time spent alone weniger, C ns, //nicht significant anders als mittlere Gruppe (vgl: diese Gruppe hat 25,7 auf Dienerskala, very happy 29,4, unhappy 15,7; 20 ist neutraler Punkt) bei GPA, physically attractive, use of tobacco alc, time spent exercising participating in religious activities, (unter 5) **very happy nicht mehr rel partic als mittelglückliche (29 -25 -16, neutral 20) nicht bewertet**

Diener,E et.al.: The religion paradox: if religion makes people happy, why are so many dropping out ?, in: JPSP 101,1278-1290, 2011

Gallup Poll, über 350 000 Vp, repräs unklar, / difficult circumstances im state aggregate: low edu inc life expectancy safety (feel safe walking alone at night), basic need fulfillment (sufficient money for food shelter), best possible life for you vs worst possible life / pos feelings a lot of the day yesterday – smile laugh enjoyment/worry sadness depression anger; Cr 64 /Is religion an important part of your daily life ? /state-level Korrel: rel – life eval ns, pos feelings ns minus, neg feelings ns plus, difficult circ plus stark 73/ indiv level: rel –life eval und pos feelings pos, neg feelings ns, diff circumst pos, schwach 0.15/ /mv (age, gender diffic) rel pos zu life eval, pos feeling, neg zu neg feeling (bei Aggregat: Ko von diffic circumst- rel stark pos zu life eval, pos feeling, stark neg zu neg feeling)//

World Poll, repräs 427 000 VP, 153 nations (ohne China) - Is religion an important part of your daily life und have you attended a place of worship or religious service within the last seven days ? (difficulty –plus gehungert letztes Jahr, beklaut assaulted ?/pos feelings Cr 62/rel pos zu diffic –Aggr ca 65, indiv 29, ohne edu: indiv ns/

Aggr –rel stark neg zu life eval, ns zu pos feeling, pos zu neg feeling// indiv – rel neg zu life eval, pos feelings pos, neg feelings auch pos !, trotzdem: bei Ko von diffic Aggr rel pos zu pos feeling, ns life eval, pos zu neg feelings; indiv: rel pos zu life eval, pos feelings, und neg zu neg feelings, /

/in Ländern mit wenig diff –rel neg ns zu life eval, pos zu pos feeling, pos zu neg feeling, in Ländern mit viel diff: rel besser in allen drei Items (life eval ns)

Mediation: in trouble, friends relatives da you can count on to help you whenever you need them; do you feel life has an important purpose or meaning ? und feel respected – pos zu rel; pos zu wb, mediiierend; in Ländern mit wenig diff – rel ns zu ss, aber pos zu Sinn respect, in L mit viel diff rel dreimal pos; //Länder mit wenig diff – ss und respect mehr, Sinn weniger als bei denen mit viel diff; //

Aggregatrel viel – indiv rel pos zu wb alle drei; Aggregatrel wenig – zweimal ns, einmal neg ! /viel Aggr-rel –bei life eval schlechter, bei pos und neg feelings wenig Diff, evtl etwas schlechter// Christen Budd Hindu Islam –funktionieren gleich – diff pos zu Rel, aber: M bei Islam religiöser, Hindu ns, Bu Chr F mehr, age pos bei allen, //mv age, gender, indiv und Aggr circumstances – rel pos zu pos feelings bei allen, neg zu neg feelings bei allen (B mus ns), life eval –Mu ns, Rest pos,

Vergleich actively involved in jede der 4 Religionen (indicating both religious impo und attendance (wurde das oben nicht gemacht ?) mit secular, nonrel, agno, ath no rel – Ko von age, gender, indiv Aggr diffic –alle drei Items rel besser, keine Diff bei Religionen (außer: H'mus bei neg feeling ns, B'mus bei life eval ns)

9,5 Punkte (3,5 sample, 2,5 Messung, 3 mv/Intera/Mediation, bei, 0,5 stat)

USA(klarere Zusammenhänge) und ganzeWelt (biv eher neg) : Rel mv (Ko von difficulty im Leben; Rel im Aggr sehr pos zu diff, indiv schwach) pos zu pos feelings, neg zu neg feelings, pos zu Cantril life eval (ist evtl mehr Glgüter als Gefühl – best possible life) (im Aggregat neg), Aggr –dreimal schlechter als indiv, indiv besser, indiv mv am besten -8 von 9 sign richtig; Aggr -5 ns, 3 neg, 1 pos; Intera: in rel Ländern mehr Zusammenhang, in Ländern mit diff mehr Zusammenhang, in denen ohne kaum;

Mediatoren ss, respect, Sinn (der ist in wenig diff Ländern geringer); Religionen funkt gleich –sind besser als ath agno no rel sec; Länder mit Rel –weniger Cantril, pos und neg feelings kaum Diff; Rel pos zu diff (Glücksgüter) Aggr, indiv wenig bis nix

Dillon,M/Wink,P: Life contingencies and the psychosocial fruits of faith in late adulthood, in: **Plante,T (ed):** Religion, spirituality, and positive psychology. Santa Barbara 2012, 177-193

–zu Wink-sample, Zusammenfassung, anderswo wohl auch da//

rel: self rated und belief in personal God, scripture, church-sanctioned prayers, Kg vs spir – belief in a cosmic power, non-Western spir tenets, focused meditation

Rel –highly satisfied with marriage, **spir –zweimal soviel div**; R div

Rel –social activities, community service, spir: **creative self enhancing knowledge building** activities, R help

Rel spir ns zu: chronic phys illness, srh, incapacity wegen Kra, mortality ns, auch Panel ns, R Gesu

Rel –mehr Lz, Depr ns, Puffer: bei Vp in poor health wirkt rel pos, bei good health ns, rel plus poor health –ebensoviel Lz optim wie arel und good health, unabh von ss, auch Panel: T1(middle adulthood) rel puffert T2(late adulthood) Lz bei Ko von Gesu/Lz inT1; pers Aussagen was wirkt – rel bringt meaning, Geduld, Gott schützt, ist close, illness part of Gods plan, /spir ns zu LzDepr: kein Puffer./T-angst ns zu rel spir, auch zu LnT-Glaube, /kurvi- moderate rel mehr, no und viel –neg zu T-angst, spir ns; rel plus LnT- am wenigsten T-angst, LnT und wenig rel –am meisten T-angst(mehr als nonrel) –auch Panel so, R Gl

(R pos, help,div, Gesu, Gl) Dillon,M/Wink,P: In the course of a lifetime. Berkeley 2007

Berkeley Guidance study, 1928/29 Geborene,Oakland growth study –preteens born 1920/21, IHD Longitudinal study – T1 1934/38 (Oakland) bzw 1943-46 (Berkeley), dann vereint zu IHD - 1958 T2, 1970, 1982, 1997-2000, Beginn mit 319, am Ende 184, wh, edu plus, 63 % mP, 16 K, 6 no, Fragen zu rel oft open-ended, nicht immer gleich –also rating, religious –institutionalized or church-centered rel beliefs practices, spir seeking – noninstitutionalized non church-centered rel beliefs practices, (man kann rel sein ohne Kg – Gebet, Psalmen, strong faith) /Kg, belief in God, afterlife/heaven, pray(read bible, impo of rel angeführt, dann aber rating ohne dieses) -2000 Frage nach Kg/Intr/pray bible study – hohe Korrel mit rating)/spir –interest in spir questions, focused on transcendent/sacred nature of being/ordinary objects, impo of experiencing sacred connections in everyday life –with God, higher power, nature, //Messung: awareness/sense of connectedness with a sacred other –God, higher power, nature und systematic spir practices –medit, partic in experiential or spir groups, Celtic nature centered ritual, shamanic journey, //spir mittlere Korrel mit Kg/Intr/Pray/rel impo 2000//spir pos zu rel -0.26-0.36, /spir entwickelt sich erst mit 50 ff, //(oft Untergruppen –rel, F, krank, rel bei Ko von spir-) Rel stabil über die Jahre –also zwischen Panels wenig Änderung,

4,5 Punkte (1 sample, 2 Messung, **1,5 Panel**) in T5: rel –AC pos, spir –O pos, rest ns; (Calif Adult QsortMessung), (mP mehr O)A –warm, giving protective to others, sympathetic likeable ; C –dependable,responsible, selfcontrolled, productive, ethically consistent, perfectionist, prone to overcontrol, /O – intellectual independence, introspection, interested in cognitive and creative activities, wide interests; T 1 C – pos zu T 5 rel bei Ko von T1 rel, bei M stärker; T1 rel ns zu C T5, //A inT1 pos zu rel in T5, nur F, und Umkehrung –rel in T1 pos zu A in T 5 nur F, //O in T1 – spir in T5, unabh von rel; (rel pos zu RWA, spir neg, /rel stark zu conv-Teil, spir ns;) **C pos zu**

Rel Panel, nicht umgek; F –A pos zu rel Panel und umgekehrt Ko von T1 rel; (gibt es anderswo als Aufsatz?!) O T1 pos zu spir T 5 R pos

6,5 Punkte (1 sample, 3 Messung, 1 bei, **1,5 Panel**) Healthy narcissism –independence autonomy high aspiration for self/ungesunder hypersensitive –thin skinned sensitive to slight ,hostile vs others, //overt - self indulgent condescending vs others; T2 Messung, /psychotherapy in T3 – spir in T5, /hypersensitive N –neg zu rel, ns zu spir, //T 2 healthy narc T 2 pos zu psychoth T 3 pos zu spir T5; rel pos zu LzD, F mehr; ns zu Depr, spir ns;

Rel senkt Depr bei Kranken, bei Gesunden ns; steigert LzD bei Kranken, bei Gesunden ns (Kranke mit rel so viel Lz wie gesunde), mv ss,gender, T5-T5 und bei Depr T 3-T5 mit Ko von T3 Gesu/LzD; rel und spir in poor health –sense of control (personal mastery, perceived constraints) wie bei Gesunden –nur bei F;/belief in a rewarding afterlife –rel stark pos, spir schwächer pos; fear of death, fear of dying ns zu rel, spir, **LnTglaube, K mehr –aber: asy Buckel (low mehr als high –nur bei rel, nicht bei spir;) –gilt für T5-T5 und T 3-T5, Intera: viel rel und LnT- neg, **wenig rel-ness, aber LnT –viel fear**, (aber LnT hier diffus, unsicher), mehr als wenig rel und kein LnT glaube, R Gl**

rel neg zu div(nur zitiert, keine Kopien) R div

5,5 Punkte (1 sample, 3 Messung, **1,5 Panel**) **Rel und spir T 2 und T5 ns zu health T 5 –health status rating, srh, physical functioning, mortality; rel neg zu alc use T 5 und T2-4 zu T 5, /rel ns zu smoking, physical exercise frequency of medical checkups, R Gesu**

5,5 Punkte (1 sample, 3 Messung, **1,5 Panel**) in T5: rel (bei Ko von spir) - social activities (visit family friends neighbors going to concerts plays lectures) pos (spir ns, bei Ko von rel) ; involvement in community service done with a group, performed at home, helping friends and neighbors dto, rel/spir vs no –dto; dasselbe bei Korrel mit T1 und T 2 rel; Generativity –giving orientation to others, broad social perspective facilitating awareness of needs of others individuals/groups, prosocial competence (warmth, sympathy protectiveness sensitive to human needs social equality und Fähigk: dependable, responsible productive), Loyola Generat – altr need to help others, desire to have impact on others, , desire to outlive the self –leave a material or symbolic legacy, creative worthwhile skills knowledge vererben; engage in creative activities, //rel – giving social persp prosocial altr pos; spir- giving ns, soc persp pos, prosocial ns, altr pos, desire impact outlive self creat pos; sign a petition, contribute money, attend a meeting, contact public official, member in activist org, attend a rally –rel : bei homelessness ns pos (spir pos), crime/neighborhood watch pos (spir ns pos) pro life –rel pos, spir ns, womens rights –rel ns spir pos, AIDS civil rights environment antiwar peace dto,

Rel mehr involvem in community service, giving, aware of needs of others, prosocial competence, altr , spir: giving, prosoc competence ns, desire to have impact on others creat Werk hinterlassen pos (ego-altr) Aktivismus AW –rel, NW –spir R help

Dilmaghani,M: Importance of Religion or Spirituality and Mental Health in Canada, in: Journal of Religion and Health 57, 120-135, 2018

Canadian Community Health Survey, ca 20800 Vp, “In general, how important are religious or spiritual beliefs in your daily life?” -“highly religious” -very important 32 %, to them. “secularized” 22% - not at all important in their daily life; remaining 46% -omitted category in the regressions.

In general, would you say your mental health is...-keine Diff; mv: highly rel und sec pos zu excellent und poor mh !! (highly rel minimal besser bei excellent, in Werten bei excellent und poor)
ability to handle day to day demands/unexpected difficult problems –keine Diff (efficacy/Swg-artig ?) (mv highly bei day to day excellent pos, sec auch, bei difficult nur sec pos)

In the past month, how often did you feel that you had something important to contribute to society? 2 In the past month, how often did you feel that you belonged to a community (like a social group, your neighbourhood, your city, or your school)? 3 In the past month, how often did you feel that our society is becoming a better place for people like you? 4 In the past month, how often did you feel that you had experiences that challenge you to grow and become a better person? 5 In the past month, how often did you feel that your life has a sense of direction or meaning to it? –immer: highly rel –moderate –sec, auch mv demogr; (nur Sinn und belong mit Gl-bezug)

7 Punkte (3,5 sample, 2 Messung, 1 mv, 0,5 stat) rel impo asymm Trog nspos zu mh, zu Swg-artigem kurvi Trog symm, feel belonging to society/Sinn –impo pos

(R Gl, Gesu) Doane, M/Elliott, M: Perceptions of discrimination among atheists: Consequences for atheist identification, psychological and physical well-being, in: Psychology of Religion and Spirituality, 7, 130–141, 2015

members of Atheist Alliance International (AAI), an organization that supports education and activism addressing secular issues. AAI has different types of members, including individual members (i.e., people who pay a nominal membership fee) and group members (i.e., a collection of secular organizations). There are also nonmember supporters, such as those who endorse AAI's social media websites.

kein rr !, M pos, 52 % haben Kinder, 66 verh, 56 employed –aber 73 % univ degree/plus, 40 % upper middle class, 2 upper class, 8 racial minority, 79 % member sec org, 18 rural, 5 % weggelassen- sie nennen sich ath, sind aber nicht sicher, ob Gott nicht doch existiert,

Personal discrimination. People generally think I am immoral because I am an atheist .64 2. I am treated no differently because I am an atheist -.63 3. I have felt isolated because I am an atheist .61 4. Being an atheist has not deprived me of any opportunities in my life -.55 5. I have personally experienced anti-atheist prejudice 58/

/group discr - The media portray religious people as superior to atheists in my country .67 2. Anti-atheist prejudice is widespread in my country .55 3. Atheists are treated no differently than religious people in my country -.44 4. Religious people have more opportunities than do atheists in my country .63 5. Atheists are pressured to participate in religious activities in my country .54 6. Atheists have been the victims of hate crimes in my country .55

Atheist identification. Being an atheist is an important part of who I am .94 2. I am committed to being an atheist .41 3. Being an atheist is not a central aspect of my identity -.52 (schwach)

Self-esteem Rosenberg I take a positive attitude toward myself .87 2. On the whole, I am satisfied with myself .78 3. At times, I think I am no good at all .74 4. I feel that I have a number of good qualities .49 5. I am able to do things as well as most other people .57 6. I feel I do not have much to proud of .63 7. I certainly feel useless at times .68 8. I feel that I am a person of worth, at least on an equal plane with others .66 9. I wish I could have more respect for myself .68 10. All in all, I am inclined to feel that I am a failure -77,

Life satisfaction Diener;. Negative affect. The Negative Affect Scale of the Positive and Negative Affect Schedule Short Version (Watson, Clark, & Tellegen, 1988) . Afraid .75 2. Upset .53 3. Hostile .35 4. Ashamed .67 5. Nervous .79

Ath –discr pos (und discr neg zu Lz/Swg, pos zu NAS)

Deutung unklar -Modell: discr - (real, nicht Wahrnehmung ?)-führt zu Steigerung von ath/mehr Identifik mit ath (oder mehr ath nimmt mehr Diskr wahr) und die korrel mit PAS/NAS pos/neg;

Ath –Lz ns, Swg pos, NAS ns, srh pos;

According to the process of rejection and identification, perceiving discrimination may encourage identification as an atheist, which in turn appears to convey benefits for well-being. Given that the direct effects of perceived discrimination on psychological and physical well-being were larger than their total effects (.26 vs. .21, and .13 vs. .10, respectively), and the total effects were statistically significant, atheist identification appears to be helpful in reducing, but not eliminating, discrimination's ill effects on well-being (Diskr taucht auf – und man wird dann ath und das mildert deren Wirkung auf PAS/NAS ??; aber woher kommt D ?)

Identifik verringert neg Wirkung von Diskr –aber hier nicht belegt –man müsste Interaktion testen- bei Vp mit viel vs wenig Id –Diskr zu Glück, und Summe unklar: mehr Diskr erzeugt mehr ath (Panel fehlt aber) und der erzeugt mehr Gl –aber Diskr erzeugt auch Ungl –was ist mehr ? hebt Id Unglück auf ? hier anscheinend nicht,

4,5 Punkte (1,5 sample, 2,5 Messung, 0,5 stat) **Ath –Lz ns, Swg pos, NAS ns, Diskr pos, unsicher-unbelegte Deutung: Diskr steigert id mit ath und das steigert Glück (ath aber nur zu Swg pos), nicht im Rel-vergleich**

3 Punkte (1,5 sample, 1 Messung, 0,5 stat) **ath pos zu srh, nicht im Rel-vergleich**

R Gl, R help) Doebling, C et.al.: Perceiving sacredness in life: correlates and predictors, in: Archive for the Psychology of Religion 31, 55-73, 2009

14 no aff, 60% M, edu plus, / nontheistic: I see the sacred in all of life, I feel reverence for all living things, I sense that there are qualities of life such as love and hope which are everlasting, I see each person, each leaf, each raindrop all of creation harboring a spiritual presence, sacredness shows itself in a variety of ways in my life, find sacredness in the everyday of life, feel that each hour each day each season is a blessing I exp something more sacred in life than simply material existence, see people as having something holy within them, see my life as a sacred journey, feel there is something of me that is sacred, find the sacred in my relships with people, there are things ideas actions in life that I exp as sacred, see each creature as a sacred part of the web of life, //

theistic –exp life as a gift of God, sense that every person is a child of God, in tragic und joyful exp I feel that God is present in the world around me, God has given a sacred purpose to my life, sense that my spirit is part of God's spirit, sense God's presence moving in my relationships with others, perceive the presence of the divine reflected through all creation, see each day good or bad as a gift from God, exp a sense of God's transcendence in my life, exp God's presence in my everyday life, sense a divine spark in living things, exp a connection with God in everything I do, see evidence of God in nature and creation, see God's presence in all of life // existential vacuum scale –misst sense of meaning; relationship questionnaire and self-report attachment style- misst attachment –dismissing: comfortable ohne close relships; preoccupied –uncomfortable without close relships and worrying about this; fearful, secure, / empiricism scale –positivist attitude vs life –seeing is believing, science will be able to answer the important questions of life, / comm service attitude scale –sense of

connectedness/empathy for people in community; helping scale 15 Items –helping behaviors/social responsibility, //pleasant events -26 Items, wie oft und wieviel enjoyment derived from each event, /Impact of most serious negative life event (intrusive thoughts, avoidant behav plus evtl: control over event, deeper meaning from it, helpful or burden) //Korrel theistic-nontheistic 0,89//0,83 zu DSE, 0,72 zu I; Vp haben 42 % theistic God, 35 % panentheistic, 12 % deistic,

Korrel : I hoch, Hood mysticism pos (nonthe mehr) Extri pos schwächer, Q ns; /Kg pray und impo of rel/spir hoch; empiricism neg;

Hohe Korrel theistic-nontheistic sacredness –evtl weil viele Vp seltsames –panenth – Gottesbild haben; God-Items nicht ganz orth –keine gefallene Schöpfung; pos Korrelationen –weil in beiden viel Positives drin steckt –nicht neutral Rel, sondern positive (God ist in allem drin –also ist alles gut usw) bei nonth stärker – love hope ewig, alles ist blessing, reverence für Welt, sogar man selber/Beziehungen sind heilig usw

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) Sinn pos (etwas AutoK), Swg pos, secure att pos (nonth mehr), fearful neg, dismissing neg(nonth ns) preoccupied neg; enjoyment of everyday pleasant events pos (nonth mehr) frequency of everyday pleasant events th ns pos, nonth pos; impact of most neg event –nsneg; R Gl

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) narcissism neg (nonth schwächer) community service attitude pos (nonthe mehr) ,helping –dto, ss nspos, R help

Dörr, Anette: Religiosität und Depression. Weinheim 1987

(Sample religiöser Depr-Patienten und Mitarbeiter von kirchl. Beratungsstellen, Freikirche;

Glaube/rel Einstellung (Jesus –als Opfer für Sünden gekreuzigt, Gott mächtig und stark, Bibel Gottes Wort, bösen Gegenspieler Gottes (Teufel, glaube nicht an Gott, Gl an LnT) gibt es nicht; Heiliger Geist kann von Menschen empfangen werden) rel Verh (Abendmahl, Spende an christl Hilfswerke, gehe so gut wie nie in Godi, viele Anlässe zu beten; nach chr Werten leben, Bibel lesen, kein Interesse über Glaubensfragen reden), kogn rel Potential(Gott lässt nie im Stich, böse Taten bleiben nicht ungestraft ,will das Beste für jeden,in vielen Situationen regiert der Zufall, Gott wird allen Ungerechtigkeiten eines Tages ein Ende machen, Gott verzeiht denen, die ihre Vergehen aufrichtig bereuen, für schlimme Ereignisse lässt sich auch durch den Glauben kein Sinn finden)

emot rel Pot – (geborgen im Glauben, Gott gibt Kraft, das Leben zu meistern, Trost im Glauben, Nähe Gottes durch Glauben erfahren Glaube hilft in schwierigen Lebenslagen nicht zu verzweifeln, Gl hilft, hoffnungsvoll in die Zukunft zu blicken, glaube kaum,dass mir der Glaube in meinen letzten Lebensstunden das Gefühl der Sicherheit geben kann)

soz rel Pot-(in Kirche Leute gefunden, mit denen ich mich gut verstehe, auch privat Treffen mit Kimitgliedern zu Fz-aktivitäten, die unterstützen mich wenn ich Hilfe brauche, es gibt in meiner Ki Leute, mit denen ich über meine Probleme reden kann, fühle mich mitverantwortlich für die Belange meiner Kirche, kenne kaum jemanden in meiner Gemeinde persönlich usw)

Gott-Kontrolle (Gottes Wille entscheidet, ob ich krank werde; er lässt es zu, dass was schieflieft im Leben, wenn ich bekomme,was ich will hat das mit Gottes Führung zu tun, was in meinem Leben passiert hängt von Gott ab, auch Unfälle; von Gott gelenktes bestimmt

Großteil meines Lebens, wenn Gott es fügt, richten sich auch andere Menschen einmal nach meinen Wünschen, weit vorausplanen nicht gut, da Gott Pläne häufig durchkreuzt)

setting life event D-Messung: **soz Pot pos**, emot Pot neg, kogn Pot ns, Gott-Kontrolle ns, Selbstmanag neg, koop coping neg, passiv ns, rel V und rel E ns

setting Alltag D Messung: soz, emot und kogn Pot ns, Gott-Ko ns, Selbstmanag pos, koop ns, passiv pos, rel V und Einst ns

((widersprüchlich –Selbst pos und neg, koop neg und ns, passiv pos und ns, //schräg: pro christl Glaubensinhalte pos, richtig: pos Gef bei Glaube, Halt und Orient; aber emot soz kogn Gott Ko Glaube und Einstellung auch richtig und ns, //rel coping viell wegen Erwähnung von Probl neg ? –allerdings bei VAS auch alle eher neg;

zu Depr – obige Messung: Wichtig von Glauben ns, Gott Lösung für Probl überlassen ns, **Zustimmung zu christl Glaubensinhalten pos**, selbst verantw für das was im Leben passiert neg !, löst ihr Glaube bei Ihnen pos Gefühle aus –neg, Probl selber lösen ohne Gott ns, gibt Glaube Halt und Orientierung neg, koop coping ns, löst **Glaube neg Gef aus –pos**, fühlen sie sich in Kigemeinde wohl ns, Gott verantw was im Leben passiert ns pos

Korrel visuelle Analogskala VAS (0.66 zu D oben)– fühlen Sie sich bedrückt und niedergeschlagen – (hier mehr Korrelationen),

VAS: koop/pass/Selbstmanag-coping ns, **rel coping , rel Einstellung pos**, rel Verh ns, **kogn rel pos**, emot und soz ns, **Denken über Rel und Gott-Kontrolle pos**,

Rel Coping via: in schweren Zeiten Bitte an andere um Gebet, Singen geistl Lieder ermutigt wenn ich in Not bin, Bibelstellen vorsagen geben mir Kraft in schwierigen Sit, Beten allg Hilfe in schwierigen Sit, suche Hilfe und Trost in der Bibel bei Problem, wenn es mir schlecht geht, tut es mir gut, den Godi zu besuchen, usw – (alles immer im Zusammenhang mit: in Schwierigkeiten, in schweren Zeiten, bei Problem , wenn es mir schlecht geht...) Denken über Rel (Gedanken über Gott machen, über rel Dinge nachdenken, es kommen Gedanken über Glauben beim Nachdenken, befassen mit rel Themen, an Gott denke ich nur bei Besuch von kirchl Veranstaltung, die meisten Themen, mit denen ich mich befasse, stammen nicht aus dem rel Bereich);

Bei setting life event: rel ss pos, emot rel Pot neg, Selbstmanagement neg !, koop coping neg, Rest ns,

Pfadmodelle: Selbstmanagement mal pos, mal neg; passives coping pos, koop coping ns/neg 4,5 Punkte (0,5 sample, 4 Messung) **ca 4 neg, 8 pos, 25 ns zu Depr bei religiösen Depressiven**

((**Doktor, T**: Psychological characteristics of members of new religious and parareligious movements, in: Archiv für Religionspsychologie 21, 233-238, 1994

(unter 5) **Zen Yoga Rebirthing TM Tai Chi vs controls: Sinn plus, Narziss minus, Angst ns, Mitgl-dauer pos; bei Sinn: Yoga besser als Tai Chi, religiöse –Yoga Zen vs pararel - Sinn plus, Narz ns; Yoga Rebi viel Narz –aber s.o., bei pararel –Zugehörigk-länge steigert N, religiöse bei Sinn besser, bei Narz nicht (zT. viel davon), keine Christen))**

Dollinger, S/Clancy, S: Identity, self, and personality: II. Glimpses through the autobiographic eye, in: JPSP 64, 1064-1071, 1993

Per Foto sich selbst darstellen, rel als Inhalt – neg zu O-values, ns zu O insgesamt, N neg (v.a. vulnerability),
(unter 5) **nur O values neg, N neg zu rel**

(R pos, Gl, Gesu, Krim, help, Sm) Donahue, M/Benson, P: Religion and well-being, in: Journal of Social Issues 51, 145-160, 1995

RespecTeen, ca 34000 VP, /hours in a week spent attending services, groups or programs at a church or synagogue, frequ of attending religious services at a church or syn; how impo is religion in your life

,//how impo to help other people, help reduce hunger and poverty in the world, help make the world a better place to live pos –altr values; involved in a service project, donated money or time to a charity, spent time helping less fortunate people altr Verh - beide pos zu impo und Kg; über 0.2//

attempted suicide und suicide ideation –neg zu rel activity, Kg, impo; schwach/selfesteem plus 0.08 (unklar mit welchen Items),

binge drinking marijuana use Zigaretten alc use neg größer 0.10 (2 Items)//

had sex intercourse –neg größer 0.10-3 Items//

Deli- being in trouble with the police, fighting, vandalism, gang fighting, physically hurting someone, using a weapon to extort something from a person –neg größer 0.10, 3 Items;//mv – self rating of academic ability, educ aspir, gender grade single-parent family, alle drei rel Items zusammengefasst -: Altr values 16, behave 27, Sm ideat 8, SmV 7, Swg 8, Alc use 13, binge 11, driving intoxicated 13, Marij 10 smoke 10, l sex intercourse 10, violence 9;

3 Items, aber nicht immer alle Korrel dazu angegeben, Messung von pos Items z.T. unklar;

6,5 Punkte(2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel pos zu altr values und behavior, R help**

6,5 Punkte(2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel neg zu SmV, Smideat, R Sm**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **rel pos zu Swg R Gl**

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel neg zu binge drinking, smoke, alc, marij R Gesu**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **Rel neg zu sex intercourse R pos**

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **rel neg zu Deli R Krim**

(R Gesu, Krim, Gl, pos) D'Onofrio, B et.al.: Adolescent religiousness and its influence on substance use: preliminary findings from the Mid-Atlantic school age twin study, in: Twin Research 2, 156-168, 1999

rr 65 Ca 1100 adol twins, rr65, 15 J, I believe smoking cigarettes/marij/drinking alc is a sin; number of times used cigarettes, alcohol, inhalants, chewing tobacco, marijuana, other drugs, were drunk in the past 30 days, the past year, and in lifetime.//externalizing -conduct disorder, oppositional defiant /internalizing –depr anx//Rel Faktor 1: I believe in God, I feel like I can always count on God My faith in God helps me through hard times I ask God to help me make important decisions I try to live how God wants me to live Every day I see evidence that God is active in the world I feel that without God, there would be no purpose in life My faith in God shapes how I think and act every day// I take time for periods of private prayer or meditation (lädt auf F 1 und 2)//F 2 -I often attend religious activities such as Bible study, choir practice, or youth group I go to Sunday school often –I help others with their religious questions and struggles My friends and I often talk about religious matters I like to worship

and pray with others I know I can count on people from my church when I need help I seek out opportunities to help me grow spiritually Being with other people who share my religious views is important to me spiritual experiences are important to me I consider myself to be a very spiritual person//F 3 - Most of my best friends go to church or other religious services Most of my best friends are religious

believe smoking marij drinking alc is a sin – pos zu F1-F3, Fundam/Ba mehr als mP/K, P mehr als no, K nicht ! (mv age gender) /

Erblichkeit- F1 und F2 bei F, F3 bei M (Autoren: nur F 3 sign) /

/F 1 – Zig alc marij M und F neg, peer drug Mns neg; F neg, F 2: neg zu drugs, F 3 –drugs neg, drug use sinful –vs drugs, peer drug neg

F 1 zu conduct disorder: bei F neg, M ns neg, oppositional defiant disorder neg, peer conduct disorder dto; F 2 – ns neg zu conduct, oppos, F 3 - conduct etc zweimal neg, 5 ns neg, 1 ns; drug use sinful –conduct neg, oppos nsneg/neg; peer conduct neg, conduct -2 sign, 4 ns neg; oppos -3 sign, 3 ns neg; F 1 zu conduct usw -6 neg, 2 ns neg; F 2 -8 nsneg; F 3 -2 neg ,1 ns ,5 ns neg;

rel zu SSS- bei M schwach, bei F klar, /drug as sinful-mediiert Korrel F1/F2 zu alc smoke;

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Erblichkeit von Rel (N ca 330) Freunde religiös bei M pos; Theism ns (bei F ns pos), rel spir practices ns (bei F ns pos), bei M Rel kaum neg zu SSS, bei F schon R pos**

auch seltsam: F gleich M in Rel// theism: neg zu Zig alc marij, neg zu conduct, oppositional defiant disorder, depr anx; (conduct bei M, depr bei F ns neg); F 2- practices, growth spir Erf Gem – neg zu drugs, ns neg zu conduct, oppos, anx, depr; F3: Freunde religiös - drugs neg, conduct etc zweimal neg, 5 ns neg, 1 ns//rel zu conduct und oppos stärker als zu anx/depr, dort ns neg; theism wirkt am besten von den drei bei conduct oppos depr anx;

6 Punkte (1 sample, 3,5 Messung, 0,5 stat, 1 bei/mv) **marij, alc, cig use neg zu F1-F3 und drug sinful, bei M etwas schwächer, alle sign //peer drug use – F 3 minus, sinful minus; M 2 nsminus, 1 ns, sinful minus; R Gesu**

6 Punkte (1 sample, 3,5 Messung, 0,5stat, 1 mv,bei) **conduct disorder –M: 3 nsminus, sinful minus; F: 2 minus,1 nsminus, sinful minus/oppos defiant –M 1 minus, 1nsminus 1 ns; sinful nsminus; F 2 minus, 1 nsminus,sinful nsminus; peer conduct –M 1 minus, 1 nsminus, 1 ns, sinful minus; F 2 minus, 1 ns minus, sinful minus; (F 1: 3 von 4 sign bei conduct/opp), 8 neg, 15 nsneg, 1 ns R Krim**

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1mv, bei) **Depr –M -1minus, 2nsminus, sinful ns; F 1 nsminus, 2 ns, sinful ns; Anx-M 1minus, 2 nsminus,sinful nsminus; F 1minus, 2 nsminus, sinful ns; (F1 3 von 4 sign) R Gl**

Dorahy,M. et.al.: A cross-cultural analysis of religion and life satisfaction, in: Mental Health, Religion and Culture 1, 37-43, 1998

Ghana, Nigeria, Nordirland, Swaziland, Theism-Subscale – 12 Items, attitude vs God, God is always watching over us, Lz-Diener, Males dreimal pos, Swaziland ns, F dreimal ns pos, Nigeria ns minus,

(auch Muslims dabei)

5 Punkte (2,5 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **Theism pos zu Lz Diener bei M, Swaziland ns, bei F nspos 3x, 1x nsneg Nigeria**

Downer,S et.al.: Pursuit and practice of complementary therapies by cancer patients receiving conventional treatment, in: -British Medical Journal 309, 86-89,1994

Nutzung 16 %, wichtigste Variante: healing, //Vp sind zufrieden mit Therapie, auch wenn sie den Krebs nicht verändert – feeling calmer, emot stronger, bessres coping, Optim hopeful Atmen besser Energie besser Übelkeit weniger;

(unter 5) **ähnlich wie faith healing: obj Nutzen unklar/keine Heilung, subj Besserung**

Doyle,D/Forehead,M: Life satisfaction and old age, in: Research on Aging 6, 432,448, 1984

Life sat Neugarten, (hier vollständig drin: Dinge gehn im Alter besser als gedacht, more of the breaks in life gehabt als andere, so happy wie als Junger, nun best years of my life, interest pleasing Dinge werden noch kommen, was ich tue ist so interess wie immer, fairly well satisfied im Rückblick, Verga nicht ändern, I make good appearance in Vergleich mit andern, Pläne gemacht, got pretty much what I expected from life, negative dreariest time of life, Leben könnte glücklicher sein als jetzt, meiste Dinge sind boring monoton, feel old und somewhat tired, bekam nicht die wichtigsten Dinge die ich wollte, im Vergleich I get down in the dumps too often, lot of average man is getting worse. mv mit Gesu, lonely, social involvement

(unter 5) **Lz Neugarten -Impo of rel ns plus biv bei ganzem Sample; 40-54 pos (biv und mv), 55-64 ns pos (biv, mv unklar, evtl auch ns pos), 65f ns pos (biv, mv evtl pos) –mv mit Gesu,lonely, social involvement,**

Dudley,M/Kosinski, F: Religiosity and marital satisfaction: a research note, in: RRR 32,78-86, 1990

SDA-Vp, short marital adjustment test,

Congruence mit Partner in religiosity und Kg – mehr mar satisf (gleich adj wohl), family worship und impo, – private rit (Gebet, Bible reading, family worship), intrinsic, rel Erf (close to God) , public rit (Kg, witnessing, financial support) (nur Skala Glaube und rel maturity ganz ns, congruence und I im Vergleich sehr stark, _Heterogame (mit Nicht-SDA verh) viel mehr unhappy marriage

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Homogamie in Rel pos zu marital sat**

Dufton, B/Perlman, D: The association between religiosity and the PIL: Does it reflect purpose or satisfaction ?, Journal of Psychology and Theology 14, 42-48,1986a

232 Students, Kanada 76 nonbeliever, 76 cons believer,(41 % Mennoniten !), 80 noncons believer (39 % Kath), F = M, nonbeliever 69 % no rel preference,

Nonrel – sagen sie sinds, pro: das Übernatürliche, falls es überhaupt existiert, sagt den Leuten nicht, was sie tun sollen, cons believer: Jesus als pers Erlöser, Herr, glauben an guidance of HL Geist, Gebet ist Möglichkeit auf Gottes Führung zu hören, noncons. Folgen moral teachings von Jesus HI Geist ist eine Möglichkeit, Beziehung Gottes zu den Me zu beschreiben, Faktoranalyse von PIL – da sind 7 Items mit LZ-Bezug drin ! Leben wertvoll boring gut, leer, daily task Quelle von pleasure usw. ! 7 Sinn, 6 andere Entscheidungsfreiheit, vorbereitet auf Tod, habe mein Leben unter Kontrolle kein Sm usw. cons rel bei allen drei Faktoren besser, beim dritten am wenigsten,

PIL cons mehr als andere zwei 114 vs 99

(unter 5) **cons believer mehr Sinn als noncons/nonbeliever; PIL –viel Lz-Items drin,**

Duften,B/Perlman, D: Loneliness and religiosity: in the world but not of it, in: Journal of Psychology and Theology 14, 135-146,1986b

232 students, Winnipeg, selbes Sample wie 86a, PIL, keine Diff in loneliness zwischen nonrel, noncons und cons rel, bei self rating noncons mehr, cons immer am wenigsten, Network size cons plus, opportunities for nurturance (being able to care for others) cons plus, noncons mehr als nonrel, reliable alliance (being able to rely on others) and guidance (receiving advice from others) auch cons plus (vs die beiden andern) auch bei attachment intimate closeness, social integration (gleiche Interessen, Verhaltensweisen), reassurance of worth cons besser aber ns, (linear eher),

(unter 5) **lonely –cons ns(?)neg vs noncons/nonrel (network size, opportunity for nurturance, reliable alliance, guidance attachment intimate closeness social integration reassurance of worth nspos/pos, nonrel mehr sE, rel –führen loneliness auf Gott zurück, er wird helfen, nonrel weniger ss, aber nicht viel mehr loneliness**

R Gesu,Gl) Dunn,K et.al.: Everyday spirituality in central city elders, in: Journal of Religious Gerontology 15, 41-59, 2003

Older adults city of Detroit, 75 % F,88 Ne; no aff 4; 48 % ohne high school abschluss, 66% leben allein, everyday spir –feeling God's presence, getting strength and comfort from religion, feeling inner peace and harmony, God's love for me is perceived directly or through others, feeling spiritually touched by the beauty of creation, /private rel –watched listened to rel programs, listen watch gospel music, rel spir programs /org rel –having a place of worship, frequency of attendance, impo of attendance/Krankheiten– arthritis/osteoporosis/fractures, asthma/emphysema/chronic bronchitis, heart problems, stroke, hypertension, cancer diabetes, (viel spir/Telev, nicht so viel Kg); **Korrelationen werden nicht erläutert , Polung etwas unsicher**

SF 12 health is good usw, limit you in moderate activities, limit you in climbing several flights of stairs;accomplish less than you would like due to physical health, limited in work/activities due to phy health, how much has health interfered with social activities//mh: accomplish less than you would like due to emotional problems, limited in work/activities due to emot problems, how much did pain interfere with your normal work, how often feel calm and peaceful, feel you have a lot of energy, feel downhearted and blue;

(unter 5) **mh SF 12 –spir pos, org rel pos, private rel neg R Gl**

(unter 5) **SF 12 phys health – spir ns, org rel pos, private neg/ Krankheiten – spir neg, org rel ns, priv rel neg (nicht ganz sicher), R Gesu**

R Gl, pos, help) Dy-Liacco,G et.al.: Spirituality and religiosity as cross-cultural aspects of human experience,in: Psychology of Religion and Spirituality 1, 35-52, 2009

Filipinos, 69 % F, Faith Maturity – 11 Items, I seek opportunities to help me grow spiritually (vertical), I feel a deep sense of responsibility for reducing pain and suffering in the world (horiz) /religiosity Piedmont: read bible, rel literature, attend rel services pray/Big Five Messung BARS 80 Items, Materialism –focus on immediacy of one's needs and life situation, 24 Items Cr 54; Bradburn PAS NAS Cr 59,64, self actualize Cr 65, Rushton altr behavior / FM vert –rel pos (mehr als zu horiz), N minus, ACE plus, O ns (bei horiz alle pos),altruism pos, Sinn PIL pos, Svw pos, NAS neg PAS pos (observer FM ns) , Lz nspos (horiz ns), Mat minus; Observer FM dto, aber schwächer; religiosity dto, auch Lz PAS pos; //

mv –erst Pers, dann rel/FM dazu, dann rel dazu und gleichz FM, dann FM dazu und gleichz rel; und nur R 2, nicht Korrel; nicht: Pers plus FM oder plus rel !), -altr: horiz FM pos, rel ns; Sinn - vertical und rel pos; Svw/mat dto, NAS – rel neg, PAS vert pos, Lz –FM und rel ns;

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) Biv FM vert N minus, ACE plus, horiz: alle Pers-items pos, observer FM und religiosity dto; R pos

4,5 Punkte (1 sample, 2 Messung, 1 mv, Pers, 0,5 stat) biv FM vert/horiz zu altruism pos, observer FM und religiosity dto, mv (schlecht gemacht und Kannib) horiz FM pos, rel ns; R help

6,5 Punkte (1 sample, 4 Messung, 1 mv, Pers, 0,5 stat) Biv FM vert und horiz - N neg, Sinn PIL pos, Svw pos, NAS neg, PAS pos, Lz (delight-terrible) nspos(horiz ns), observer FM und religiosity dto (außer: religiosity pos zu Lz), mv dubios s.o. –evtl bei Svw beide, bei NAS rel, bei PAS vert, bei Lz keines der Items (aber Kannib) R Gl

Edling,C et.al.: Faith or social foci ? Happiness, Religion, and social networks in Sweden, in: European Sociological Review 30, 615-626, 2014

rr 52, 19 jährige Vp, Elternteil born in Iran, born in former Yugosl, Sweden,/In general I am happy, (Jugo vor Schweden und Iranern), 53 % nonreligious (keine rel Trad, Sbez ath, not at all rel), Iran und Schweden mehr, /rel most important basis for identity /Mu mit weniger Kg/ personal income ns, disposable income pos zu happiness//

WVS-Daten zu Schweden: being religious und attending church services –ns zu happiness 18-60, danach Kg pos, being a rel person ns;

happiness – Mu und Chr pos, Ko von Jugo pos, Iran neg –Korr ns pos; Kg dazu –pos; rel identity ns neg (zusammen mit Swedish affinity eingeführt –Kannib zu Kg; Swedish id - pos – to what extent do you feel an affinity with Swedish culture and traditions – 47 % strong, auch Iraner Jugos); daily contacts, friends , Mitgl in der gleichen Org wie Freunde, rel Freunde (ns) –Kg nun ns pos, (noch mehr Kannib), (angeblich: Mitgl schaft in nonrel orgs bringt mehr Gl als in rel Orgs –aber das wird gar nicht gemessen und Kannib schließt rel Wirkung aus, und es gilt selbst hier nur für eingeb Schweden, Iran Jugo nicht),

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Denom Mu/Chr pos zu happiness, Kg auch (mv, erst ns bei Zugabe von –rel und anderen –Freunden) rel identity ns neg, rel Freunde ns (Kannib) /WVS –attend – pos zu happy ab 60 J, being religious ns;**

Edmonds, V et.al.: Adjustment, conservatism, and marital conventionalization, in: Journal of Marriage and the Family, 34, 96-103, 1972

Mar conv – impossibly good responses bei Ehebewertung, rel: Kg vor und nach Eheschließung MF, Kg in selber Kirche, age at which stopped Sunday School att; hohe Korrel mar conv und mar adj,

Korrel von rel activity bei Ko von mar conv ns zu mar adj, Kg dto, trad family morality (incl rel instruction of children, strict discipline, neat und orderly household, vorehel chastity, keine außerehel affairs, Ausdruck von Liebe vs Partner) pos, premarital sex abstinence pos, allg cons ideology (pro tradition, vs change) neg ! (40 Frauen) (auch bei Kontrolle), ascetic morality ns (incl vorehel sex und außerehel sex)

Ziemlich irreal (mit Rel zusammenhängendes pos, Rel nicht; mit cons zusammenhängendes pos, cons neg !

(unter 5) **rel activity/Kg bei Ko von marital conventionalization ns zu marital adjustment,**

Edmondson, D et.al.: Death without God. Religious struggle, death concerns, and depression in the terminally ill, in: Psychological Science 19, 754-758, 2008

End stage congestive heart failure, Ne mehr, /felt presence of God, found strength or comfort in their rel/spirituality, felt Gods love directly or through other people; (evtl 14 von 18), spir strain Exline 6 Item (incl abandon) (3,4 von 10, 58 % Null) /do you believe there is a life after death ?, /worry about death, the thought of not being able to die the way you want to, how and where you will die;

LnT –Depr ns minus, rel struggle ns, rel comfort pos, death concerns ns; rel comfort –Depr minus, rel struggle minus, death concerns minus, LnT pos, //rel comfort/struggle zu death concerns zu depr (Mediation) –auch bei Ko von LnT;

(unter 5) **LnT ns zu T angst, Depr; rel comfort neg, rel struggle pos, Mediator bei beiden: Tangst; struggle selten –neg zu rel comfort, ns LnT**

Edwards, D: A study on various factors and their relationships to burnout among Seventh-Day-Adventist clergy. Diss Paper 2003; Andrews University

14 % Emot exh, 10 % depers, 38 wenig acco (Mittelkategorie fehlt), self rated spir (nur 13 von 130 !!) pos zu exh, depers ns pos, acco neg;

(unter 5) **spir pos zu burnout (Messung unklar, nur 13 von clergy haben high spir)**

((**Edwards,J/Klemmack,D:** Correlates of Life satisfaction : a re-examination, in: Journals of Gerontology 28, 497-502, 1973

Intensity of involvement in church-related organizations pos zu life satisfaction, auch mv mit Gesundheit Beziehungen zu Freunden, Familie volu org, ca 3,5))

Egeland,J/Hostetter,AM: Amish study I: Affective disorders among the Amish 1976-1980, in: Am J of Psychiatry 140,56-61, 1983

Depr fälle (major affective disorders) in Lancaster County 1 %- **Hälfte des Normalen,**

Kaum Neurose, Psychose, eher M mehr bei Depr, evtl keine Meldung milderer Deprusw weil Leute noch funktionieren //Amish kein Alk und Krim –deshalb mehr Depr ? die die weggehen nicht kränker, Amish Frau muss arbeiten, darf nicht etwas depr sein- nur starke D fällt auf

(unter 5) **Depr bei Amish weniger, eher Psychose, die die weggehen sind nicht kränker, soz Zwang vs outing von D ?**

(zweifache Analyse -Eichhorn,J: Happiness for believers ? Contextualizing the effects of religiosity on life satisfaction, in: European Sociological Review 28, 583-593, 2012

WVS 2000-2007, wave 4 und 5, 43 Länder, ca 74000, All things considered, how satisfied are you with your life as a whole these days?' How important is God in your life?' Institutionally practiced religiosity - those who attend religious services at least monthly and those who attend religious services, but less often than at least once a month with those not attending religious services //aggregate level attitudinal religiosity - the mean of the 'importance of God' responses of the individuals within a particular country. Aggr of practiced religiosity - proportion of respondents attending church services at least once a month within a country, //

Aggr impo/Kg ns, indiv impo/Kg pos, Intera: mehr Aggr impo – indiv impo plus, indiv Kg ns // mehr Aggr Kg – indiv Kg pos, –aber wenn Aggr impo kontroll wird ns; mehr Aggr Kg-indiv impo pos//–indiv nicht unabh von Aggr wirksam, //mv demogr, Osteuropa, Nord-Protestanten Aggr-BSP –Wirkung unklar
mv und Intera seltsam –bei mv wirkt Aggr nicht, bei Intera wirkt indiv nur je nach Aggr, - wirkt Aggr also doch; /zuviel Ko –indiv und Aggr Kg und impo gleichz

7 Punkte(3,5 sample, 1,5 Messung, 2 mv/Intera, 0,5 stat) **Aggr impo Kg ns, indiv impo/Kg pos; mehr Aggr impo –indiv impo pos, Kg ns; mehr Aggr Kg – indiv Kg und impo pos, Ko von Aggr impo – dann indiv Kg ns,/seltsam: mv ist Aggr ns, bei Intera beeinflusst es aber Wirkung von indiv, Kannib, gut wäre nur Messung Aggr impo –indiv impo (Umkehrung: wenig Aggr Kg – indiv Kg und impo ns oder neg ?)**

Eichhorn,J: Happiness for believers ? Contextualizing the effects of religiosity on life satisfaction, in: European Sociological Review 28, 583-593, 2012

WVS 2000-2004 und 2005-2007, aber nur 43 Länder (fast alle christlich) / ausgelassen: Lux Moldawien- es kommen dann andere Resultate heraus – intera von BSP mit indiv rel, und Osteuropa-Wirkung wird sign)./All things considered, how satisfied are you with your life as

a whole these days ?, /How important is God in your life ? Kg – at least monthly – weniger – never; dasselbe für Aggregat – als Summe, /
 mv (Osteuropa, BSP, M, age, edu inc) Aggregat impo ns pos, Aggr Kg stärker ns pos; indiv impo pos; indiv Kg pos (auch zusammen); /
 Intera undurchsichtig – indiv impo wirkt bei Aggr impo, indiv Kg bei Aggr Kg; aber bei Aggr impo oder Aggr Kg wirkt indiv impo, indiv Kg jedoch nicht (beide zusammen da) und bei Aggr impo/Kg wirken indiv impo/Kg nicht (indiv wirkt also nur bei Aggr impo/Kg – ab welchem Wert ? und kann indiv überhaupt unabh von Aggr wirken, wenn das in der Gleichung ist ??// Aggr wirkt ns, wirkt aber auf indiv Korrel zu Lz ?!) /Wirkung von impo abh von Kontext (Aggr Kg/impo), die von Kg nicht ?! –also indiv Kg pos unabh von Aggr gültig ?-weil eben keine Intera da ist//oder: wenn Aggr Kg/impo und indiv Kg impo in Gleichung sind ist Kg indiv ns –Kannib/und was würde das bedeuten ? –bei viel und wenig Aggr Kg/impo ist Kg ns –dann wäre das doch auch bei indiv Kg ohne Ko von Aggr der Fall / (kontrolliert man Northern Prot countries –dann wirkt Aggr Kg pos) /keine Zahlen/Grafik zu Intera –möglich also: Diff bei arel Aggr ns oder schwächer oder neg.

7 Punkte (3 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat) **Kg und impo of God indiv (allein und miteinander) pos zu Lz, Aggr Kg/impo ns//Intera undurchsichtig – bei Aggr impo/Aggr Kg: indiv impo pos (unklar ob ns, schwächer, neg), indiv Kg – keine Intera (obwohl eine da ist, wenn Kg indiv und Kg Aggr genommen werden) oder wegen Intera Kg Wirkung ns (Einfügung von Aggr Kg/impo macht Kg indiv ns –aber wie dann indiv Wirkung möglich ?/Kannib: indiv und Aggr Kg und impo), dubioses: Auslassung von 2 Staaten; Ko von Northern P- Aggr Kg pos zu Lz,**

Eliassen, A et.al.: Subjective religiosity and depression in the transition to adulthood, in: JfSSR 44, 187-199, 2005

Look upon oneself as being religious, turning to their rel or spir beliefs to help deal with daily problems, seeking comfort from their rel in times of difficulty or stress, praying more than usual in times of difficulty or stress,

Depr – religiosity pos ns bei M, kurvi bei F -3,9 – 5,4 -4,3

Auch mv demogr, ss family friends, chronic stress life events life traumas discrim.

Kg und affil ns

6 Punkte (2 sample, 2 Messung, 2 mv) **kurvi asym neg bei F, ns bei M zu Depr**

(R Gl, Krim, div) Elliott, D: The impact of Christian faith on the prevalence and sequelae of sexual abuse, in: Journal of Interpersonal Violence 9, 95-108, 1994

rr 55, professional women, Trauma Symptom checklist –anx, depr, dissoc, sexual abuse trauma index, sexual problems, sleep disturbance; moral rel subscale aus FES –family environment scale, /sexual abuse: sexual contact –from fondling to interc –unter 16 mit 5 Jahre Älterem oder mit weniger als 5 Jahre Älterem gegen Willen von VP, /cons Christian –Sbez Chr und believe in personal salvation based on faith in Jesus Christ; agno/ath –no belief in God or afterlife und rel nonpracticing; nonpractitioner –not involved in any form of rel practice (?), edu sehr hoch, 32,4 % abuse,

3 Punkte (2 sample, 1 Messung,) **cP weniger div R div**

5 Punkte (2 sample, 1,5 Messung, 1 Intera, 0,5 stat) **Elternrel bei abused –agno/ath 39, Rest 32 ns, bei cP: moral rel emphasis/integr of rel in family life –neg zu abuse, bei**

ändern ns; cP ohne moral emphasis 41, agnoath 39, Restrel mit und ohne emphasis 32, cP mit 29 R Krim

6 Punkte (2 sample, 2,5 Messung, 1 bei, 0,5 stat) **bei nonabused –Trauma Symptoms (s.o.) bei jetzt nonpract mehr als bei cons und anderer Rel (evtl cons auch besser als andere Rel); bei extrafam abuse: cons weniger als andre Rel als nonpracticing; bei intrafam abused ns (cons evtl etwas mehr sex Probleme) (MiniN) R Gl**

Elliott,M/Hayward,R: Religion and life satisfaction worldwide: the role of government regulation, in: Sociology of Religion 70, 285-310, 2009

WVS 1999-2004, 4.wave, 65 Länder, 93 142 Vp, All things considered, how satisfied are you with your life as a whole these days ? no rel 20, Bu 1, independent Christian 2,(USA) /independently of whether you go to church or not, would you say you are –a religious person, not a religious person/a convinced atheist (es gab zu wenig ath),/rel affil at country level aus World Christian Database, government regulation bzw freedom of religion, of political rights (Wahl, Parteien), of civil liberties (unabh Medien, protection of private discussion) – Daten von US-Außenministerium zu Rel-freih, Rest Freedom House –Info, //74 % rel person, Kg aber nur on specific holy days,/15 Muslimländer, viel regul; (Vietnam gilt als Budd; China auch dabei/Russland gleicher Kg wie Vietnam, aber 65 vs 39 religious) /Kg/rel in Regulation 3.Quartil am stärksten/ /mv demogr –Kg und Sbez rel pos zu Lz; belong to largest den ns, orth neg, Rest ns (vs no) ,- Aggregat: regulation neg, proportion of popul in largest rel ns; largest rel: orth indep Hi minus, P K no Mu pos, //keine Intera: Mitgl in stärkster Rel im Land und Kg/rel person; Intera: Korrel rel person – bei allen regul-Stufen pos, aber je mehr regul – desto stärkere Korrel; regul mehr –Kg korrel sinkt, bei wenig regul: pos, bei Durchschnitt –schwach, wenn hoch –neg, noch komplexer: wenig regul –sat hoch, Kg steigert sie, Diff bei rel person nicht so hoch, aber pos; mittlere regul – sat geringer, Kg steigert, rel person besser; sehr viel regul – wenig sat, Kg senkt, rel person höher; evtl: no rel person und no Kg vs rel person und Kg – ziemlich gleich bei sehr viel regul, sonst höher; viel regul: China, S-A, Irak (Hussein), Vietnam

9 Punkte (3,5 sample, 3 Messung, 2 mv, Intera, 0,5 stat) **Kg und Sbez rel pos zu Lz mv, Orth neg, Rest ns vs no (Kannib), belong to largest rel ns, Aggregat: gov regul neg, proportion of popul in largest rel ns, largest rel – orth indep Chr Hi neg, P K Mu no ! pos; Intera: regul mehr –Korrel rel person zu Lz positiver, aber immer pos; regul mehr – Kg korrel sinkt, bei wenig regul: pos, bei Durchschnitt – schwach, wenn sehr hoch – neg, evtl: no rel person und no Kg vs rel person und Kg –ziemlich gleich bei sehr viel regul, sonst höher; sehr viel regul: China, S-A, Irak(Hussein), Vietnam /keine Intera Mitgl in stärkster Rel;**

Ellis, L et.al.:Religiosity and fear of death: a three nation comparison, in: MHR+C 16, 179-199, 2013

Convenience sample, Stud Malaysia, Türkei, USA/ fear of death, Sbez - Belief in God (supreme being) Belief in immortality (life after death) Importance of religion to your daily life. Religious fundamentalism. Obey the teachings of a specific religion

Active in religious observances Religious strictness of parents while growing up//Todesangst –Muslim –Buddh –Chr/Hindu –no rel (in Malaysia –am wenigsten Angst - eher etwas rel, in USA nicht)

7 rel Items: Malaysia M und F alle pos 0.25, Türkei 7 von 14 ns -0,17; USA M 6 sign pos, 0,18/F 6 ns gesamt ns; Mal und Tü linear; USA kurvi –Buckel – LnT, belief in God Fundam symmetrisch, impo Kg obey rel besser;

6 Punkte (1 sample, 3 Messung, 1,5 bei/Vergleich, 0,5 stat,) **alle Rel (Chr Hindu schwach, Muslim stark), pos zu TA, no rel neg; rel Items pos zu TA, Türkei Malaysia linear, USA nur bei M, bei F ns und: kurvi Buckel –symmetrisch: LnT, Fundi, belief in God; Vorteil für Rel: Kg impo obey;**

Ellison,CG et.al.: Does religious commitment contribute to life satisfaction, in: Social Forces 68, 100-123, 1989

GSS 83, Indikator: sat mit family life, finances, friendships, health; Denom, strong rel affil, Kg, prayer und close to God,

5 models, Ko von intensity – Kontakte - und affiliation in nonrel volu orgs, alle Denom vs no pos –J und Pres ns pos, strength of affil pos, Kg pos, pray, close pos, alle zusammen: Kg und pray close wirken, Denom ns pos (Baptist pos), strength of aff ns nun;

8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5 stat) **rel aff/Kg/pray/close to God/strong affil – pos zu Lz (family life, finances, friendships, health), Ko von nonrel volu org;**

Ellison,CG: Region, religious commitment, and life satisfaction among black Americans, in: Sociological Quarterly 31, 123-147, 1990

Nat Survey of Black Americans repräs und doch nicht !

Lz –Baptist pos, Meth, Cath, Fu, mP alle besser als no, Ko auch von network size, Häufigkeit der Interaktion, stress –interspers institut encounter und Krankheit; subj family closeness (Überko) biv alle drei rel Items pos,

Southern sample Kg, srr, Gebet ns, jeweils zwei der drei plus Denom in Modell

nonsouthern sample –Kg pos, srr ns, Gebet ns, Kg bei Alten vor allem, srr dort auch sign, jeweils zwei der drei und Denom in Modell

Gesamtsample: Kg immer sign, auch unabh von Denom, andere zwei ns, jeweils zwei der drei plus Denom in Modell

6 Punkte (2 sample, 2,5 Messung, 1 mv, bei, 0,5 stat) **Neger: Kg pos zu Lz, srr Gebet ns; im Süden auch Kg ns, ÜberKo, Kannib, rel affil pos,**

Ellison, CG: Religious involvement and subjective well-being, in: Journal of Health and Social Behavior 32, 80-99, 1991

GSS 88,sat with community life, nonworking activities, family life, friendships, health, und happiness,

Denom, Kg, divine interaction –how close do you feel to God most of the time ? about how often do you pray ? exi certainty – doubts da wegen: evil in the world, conflicts faith – science, life has really no meaning; CR 62 alle rel Items gleichz, Überko volu ass membership,

Lz -cP ns, lib P pos, LDS ZJ pos, nondenom pos, Kg ns, divine intera pos, exi certainty pos, happy –alle denom neg, Kg ns divine ns, exi cert pos, Interaktionen: certainty wirkt besser bei wenig edu,älteren,gestressten, exi cert stärkster Prädiktor bei Lz, bei happy Nr 2, biv alle rel Items pos

7,5 Punkte (3 sample, 3 Messung, 1 mv,bei, 0,5 stat) **Lz cP ns, lib P LDS ZJ nondenom pos, Kg ns, divine interaction pos, existential certainty(Sinn) pos –mv ÜberKo,Kannib, biv alle pos; Intera: exi cert besser bei wenig edu, alt, gestresst; /happy –alle denom neg, Kg ns, divine ns, exi cert pos; (Kannib, ÜberKo)**

Ellison, CG: Race, religious involvement and depressive symptomatology in a southeastern US community, in: Social Science and Medicine 40, 1561-1572, 1995

Piedmont Health Survey

DIS depr symptoms not explained by physical illness, injury or drug use – 77% kein Symptom, nur 2,8 % mehr als 4, pro VP 0,35 symptoms wh, 0,55 Neger

Kg, private rel activities –prayer, meditation, Bible study;

Whites: Depr – no rel ns plus, Kg minus,private rel plus !(Ko von chronic illness, stressful life events, subj social support und demographics),

Neger: no rel plus stark, private rel plus, Kg ns !

Born again, impo of rel, cP –zu obigem dazu – ns

(Dreifachko von rel)

6,5Punkte (2 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Depr –bei whites:no rel nspos, Kg neg, private rel pos, bei Ne: no rel pos, Kg ns, private rel pos; born again/impo of rel, cP –ns; (Kannib)**

Ellison, CG/Boardman,J/Williams,D/Jackson,J: Religious involvement, stress, and mental health: findings from the 1995 Detroit Area Study, in: Social Forces 80, 215-249, 2001

16 % no affil

Distress – sad nothing could cheer up, nervous, restless hopeless everything an effort worthless//Lz- life as a whole; My life is full of joy and satisfaction//selfesteem, mastery – kann alles tun was ich mir vornehme, einige meiner Probleme kann ich nicht lösen,oft hilflos bei dealing with problems of life, was in Zukunft mir passiert hängt von mir ab

Health problems und interference dieser in Alltag, work problems Geld family problems

Distress – Kg minus, Gebet plus, LnT nsminus, bei Zugabe von stressors nur noch Kg minus, //Zugabe von social support auch in congreg und von selfesteem mastery und bei Zugabe von allem –incl demographics –Kg minus, Gebet plus; Lz – Kg pos, Gebet neg, LnT pos, demographics dazu –Gebet ns, stressors dazu dto, ss und selfesteem mastery dazu – Gebet neg, alle dazu dto (??)

Bei NAS Gebet fast so stark wie Kg, bei PAS: LnT und Kg weit mehr als Gebet

Ko von allem – psy distress - Kg pos, Denom: ns; Interaktion active Cath bei distress besser dran;

Lz –Kg pos, Rest ns//Kg und Gebet keine Puffer; LnT mindert neg Wirkung von Gesu Geld auf Lz, senkt neg Wirkung von work stress auf distress,

Rel Wirkung bei PAS, bei NAS schwach; Puffer wenig, keine Verschärfung, cP nicht negativer (aber Überko)

7,5 Punkte (2,5 sample, 2,5 Messung, 2 mv, Intera, 0,5 stat) **Distress –Kg neg, Gebet pos, LnT nsneg (Kannib), Zugabe von stressors (health work family financial) –nur Kg neg, //Lz –Kg pos, Gebet neg, LnT pos, mv demogr –Gebet ns, stressors dazu –dto, active Cath bei distress besser dran, Kg Gebet kein Puffer, LnT-mindert neg Wirkung von Gesu Geld auf Lz, senkt neg Wirkung von work stress auf distress, /Wirkung bei PAS stärker**

Ellison,C/Bradshaw,M/Flannelly,K/Galek,K.: Prayer, Attachment to God, and Symptoms of Anxiety-Related Disorders among U.S.Adults, in: Sociology of Religion 75, 208-233, 2014
Baylor rel survey 2010, rr24

Generalized Anxiety Disorder:Felt nervous, anxious, or on edge Unable to stop or control worrying Worried too much about different things Social Anxiety/Social Phobia:

Feared that you might do something to embarrass yourself in a social situation

Became anxious doing things because people were watching Endured intense anxiety in social or performance situations Obsessions (Obsessive–Compulsive Disorder):

Been plagued by thoughts or images that you cannot get out of your mind Thought too much about things that would not bother other people Thought too much about pointless matters

Compulsions (Obsessive–Compulsive Disorder):

Felt compelled to perform certain actions, for no justifiable reason

Repeated simple actions that realistically did not need to be repeated Been afraid something terrible would happen if you did not perform certain rituals

“About how often to you spend time alone praying, outside of religious services?”/

“I have a warm relationship with God.” “God knows when I need support.” “I feel that God is generally responsive to me.” (“God seems impersonal to me”

(reverse coded). “God seems to have little or no interest in my personal problems”

(reverse coded). (“God seems to have little or no interest in my personal

affairs” (reverse coded). Anxious attachment “God sometimes seems responsive to my needs, but sometimes not.” “God’s reactions to me seem to be inconsistent.” “God sometimes seems

warm and other times verycold to me.”/secure 3,3 anx 2 (1-4);

secure –pray plus, anx minus; pray –anx minus; secure –allg anx soc anx obs compu neg; anx pos, pray ns neg; /mv (demogr) rel salience ns, Kg ns(neg bei allg anx), pray ns, secure ns, anx att neg (ohne dieses Item ist secure sign)

/Intera –wenig pray: secure ns; viel pray –viel secure: neg, wenig secure pos zu NAS/bei anx keine Intera- pray hilft nix;

6,5 Punkte (2 sample, 3 Messung, 1 mv,bei, 0,5 stat) **Secure mehr als anx da//pray –secure plus, anx att minus; secure neg zu NAS, anx att pos, pray nsneg, Intera: secure viel –pray viel –allg/soziale Angst/obs/compulsion neg, secure wenig –pray viel –Angst pos; sec wenig/pray wenig und sec viel pray wenig ns;bei anx keine Intera;**

Ellison,C/Bradshaw,M/Kuyel,N/Marcum,J: Attachment to God, stressful life-events, and changes in psychological distress, in: RRR 53, 493-511, 2012

Active elders und active members Presb, T 1 Jan 2007, T 2 Nov 2008; attr ca 13 %//att to God: secure -God seems impersonal to me, to have little or no interest in my pers problems, little or no interest in my pers affairs, have a warm relship with God, he knows when I need support, feel he is generally responsive to me, /anxious – God sometimes seems responsive to my needs, sometimes not, his reactions to me seem to be inconsistent, sometimes he seems very warm and other times very cold to me/psy distress –so sad nothing could cheer up, nervous, restless fidgety hopeless everything an effort, worthless/
distress T1 und T 2 (keine Diff Panel-cross-section): secure minus, anx plus, Kg minus, Gebet ns, /secure neg zu anx, Kg und Gebet pos zu sec, ns neg zu anx, //distress T 2 (mv di T1, demogr, stressful life events) –Kg ns, pray ns, elder ns, secure neg, anx ns, //secure puffert – wenig sec –hohe Korrel life events zu psy distress, viel sec –life ev ns zu psy di; //viel anx – mehr Korrel life ev zu psy di; (low anx –diese Korrel ns)

9 Punkte (2,5 sample, 2,5 Messung, 2 mv/Intera, 0,5 stat, **1,5 Panel**) **distress –secure att neg, Kg neg, Gebet ns; anx –secure att neg, Kg Gebet ns neg, Kg Gebet –secure att pos, T2 distress (Ko von di T1) –Kg ns, pray ns, secure att neg, wenig sec att –life events pos zu distress, viel sec att –life events ns;**

Ellison,C/Burdette,A/Hill,T: Blessed assurance: religion, anxiety, and tranquility among US adults, in: Social Science Research 38, 656-667, 2009

GSS 96, felt so restless that you couldn't sit long in a chair, felt anxious and tense, felt fearful about something that might happen to you, worried a lot about little things, /tranquility – felt at ease, felt contented, felt calm; /human nature is basically good, human nature is fundamentally perverse and corrupt/anx –mv demogr, soc integr, poor health, financial decline, -Zugabe: Kg minus, Gebet ns; dann alternative Zugabe: do you believe there is a life after death minus, Mensch gut ns; Zugabe alle 4: Kg minus, Gebet ns pos, Mensch gut ns minus, LnT minus, //tranquility mv s.o., Kg pos, Gebet ns, LnT pos, Me gut ns; alle 4 –Kg LnT pos, Gebet Me gut ns; Intera: mehr Gebet /LnT senkt Wirkung von financial decline auf Angst, Gebet senkt auch Wirkung von poor health auf Angst (bei anderen Items und tranqu keine Intera)

8 Punkte (3 sample, 2,5 Messung, 0,5 stat, 2 mv/Intera) **Kg LnT neg zu Angst, pos zu tranquility mv, Gebet Mensch gut ns /Intera: mehr Gebet LnT senkt Wirkung von financial decline auf Angst, Gebet senkt Wirkung von poor health auf Angst;**

Ellison,C/Burdette,A/Wilcox,WB: The couple that prays together: race and ethnicity, religion, and relationship quality among working-age adults, in: Journal of Marriage and the Family 72, 963-975, 2010

National Survey of Religion and Family Life, rr 36, taking all things considered, how would you describe your relationship? Happy .../How happy are you with the love and affection you receive from your partner ? (11 % coh, Rest verh), attend regularly heißt einmal in Woche, /you feel that your partner shares your core religious or spir values; pray or

participate in other rel activities with partner or children at home ohne Tischgebet; /biv – relship sat – Vp und Partner regelm Kg pos, Vp regelm – Partner nicht nsneg; partner regelm, Vp nicht ns (vs beide nicht regelm), partners share affil pos, share similar beliefs pos, family rel activities pos, //mv – (demogr viel), Kg beide regelm pos, Rest ns; share aff pos, share beliefs pos, family rel pos –je einzeln mit demogr; alles zus: family rel pos, share beliefs pos – Rest ns neg; keine Intera mit race, gender; Ko von selfrated rel spir , guidance from faith, rel congreg als Quelle von ss –keine net effects/predictive power;

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) **gemeins Kg, selbe affil, selbe rel spir values, gemeinsames rel Verh in family pos zu relationship happiness, mv demogr, am stärksten: family und values, //beide nicht regelm Kg gleich Vp nicht, Partner schon nsweniger als Vp regelm/Partner nicht –weniger als beide regelm;**

Ellison,C/Fan,D: Daily spiritual experiences and psychological well-being among US adults, in: Social Indicators Research 88, 247-271, 2008

GSS 98 und 2004, psy distress –sad, nervous, restless fidgety, hopeless, everything an effort, worthless, /2004 -how many days during past 30 days was your mental health not good,/do you find life exciting, pretty routine or dull ? /satisfied with myself, /optimistic about the future, /DSE 98 –theistischer Teil: feel gods presence, desire to be closer to God, feel Gods love directly or through others, nichttheist Teil: find strength and comfort in rel, spir touched by beauty of creation, feel deep inner peace or harmony, /2004 -16 Items, 6 oben und ask for Gods help feel guided by god, connection to God lifts daily concern, degree of closeness to god, exp a connection to all of life, feel thankful for blessings, feel selfless caring for others, accept others even when they do things wrong, degree of closeness to God, // mv –distress 98 –Kg neg Gebet pos, DSE (theist und nonth Teil) ns; (bei Zugabe von DSE prayer ns), /zu no distress 2004 –Kg Gebet ns, DSE (beide Teile) pos, zu days in distress ns; /Happiness – Kg pos, Gebet neg, DSE (beide Teile) pos (mv rel und demogr) 2004- Kg Gebet pos, DSE (beide Teile) auch –alle zus nur DSE pos//excitement with life -1998 Kg Gebet pos, DSE auch, alle zus Kg wirkt, Gebet nur z.T. DSE beide Teile) /satisfy with self – Kg ns, DSE beide pos, Gebet neg (bei Zugabe von DSE), /Zuk-optim: Kg pos, Zugabe von DSE –Gebet neg, Kg ns, DSE beide pos, // 3 distress Messungen –DSE einmal gut; 6 PAS Messungen – DSE sechsmal pos beide Teile; Kg -6:3 pos (mv mit Gebet), Gebet -6 ns 1 neg 2 pos zus mit Kg (mit DSE und Kg) dreimal neg; kaum Intera mit demogr, mit stressors, (also kein Puffer) (9 von 80)

10 Punkte (3,5 sample, 4,5 Messung, 1,5 mv Intera/bei, 0,5 stat) **DSE und Kg pos, Gebet neg/pos zu PAS (happy, excitement, satisfied with self, optim) zu distress –DSE neg/ns, Kg neg, Gebet ns, Kannib; kein Puffer, kaum Intera, 2 samples**

Ellison,C/Fang,Q/Flannelly,K/Steckler,R: Spiritual Struggles and Mental Health: Exploring the Moderating Effects of Religious Identity, in: International Journal for the Psychology of Religion, 23:214–229, 2013

survey 2004 by Spirituality and Health magazine and the Research Department of the HealthCare Chaplaincy, rr 22, online, nonwhite 23, je five items. “How much has each problem bothered or distressed you during the past month?” Depression -loss of energy, feeling hopeless, feeling lonely, and low sense of worth. fearfulness, tension, restlessness, and panic. Phobic Anxiety social phobia and agoraphobia, fear of leaving home,

crowded or open places, and public transportation. Somatization scale -numbness, soreness, hot or cold spells, and heaviness in the body

Divine struggle - five items done each of the following when dealing with or coping with stress: (a) I wondered whether God had abandoned me; (b) I felt punished by God for my lack of devotion; (c) I wondered what I did for God to punish me; (d) I questioned God's love for me; (e) I questioned the power of God. Struggles with belief - doubts about their religious faith because of (a) evil in the world and (b) personal suffering.

"How religious are you?" "How often do you attend religious services?" "How often do you pray?"

Stress -15 stressors, "In the past year, which of the following have you experienced?" "lost my job or been demoted," "a serious illness or injury,"

social support five items - have someone to rely on (e.g., "There is someone in my life who cares for and comforts me" or "I always have someone to talk to about my problems"),

divine struggle 3,1 (0-20), doubt 1,3 (0-6), ns zu Kg, pray, srr;

depr -divine struggle pos, doubt pos, pray ns, Kg neg, srr ns; anx -divine struggle pos, doubt pos, pray pos, Kg /srr ns; phobic anx/somatiz -divine struggle pos, doubt pos, Rest ns;

mv -demogr, number of stressors, ss -(ÜberKo, Kannib): depr /anx -pray srr ns, Kg nsneg; doubt divine pos, phobic anx -Kg neg, pray srr ns; divine doubt pos, somatiz -pray pos srr ns, Kg nsneg; divine doubt pos;

Intera: bei viel srr -Korrel divine/doubt zu anx stärker pos (gezeigt in Figure), angeblich: gilt für alle andern Items , gezeigt in Tabelle (8 Fälle) -srr bei divine/doubt und 4 NAS-Items (srr auch in mv eher nspos), nicht gezeigt: Kg pray (16 Fälle, Kg immer nsneg), (vgl Abu-Raiya,2016 -Gegenteil: Rel puffert !),

6,5 Punkte (1,5 sample, 3 Messung, 1,5 mv, Intera, 0,5 stat) **depr, (phobic) anx, somatiz - pray ns, srr ns, Kg 1 neg, 2 ns, divine struggle/doubt pos; //mv (ÜberKo, Kannib) Kg 1 neg, 1nsneg, 2 ns; srr 3 ns, 1 pos, pray 3 ns, 1 pos; divine/doubt pos,**

Intera: bei viel srr -Korrel divine/doubt stärker pos zu 4 Items (nur Tabelle, nicht Figure), gilt angeblich auch für Kg pray („similar“) -nicht gezeigt; struggle wenig, ns zu Kg pray srr,

Ellison,C/Flannely,K: Religious involvement and risk of major depression in a prospective nationwide study of African American adults, in: Journal of Nervous and Mental Disease 197,568-573, 2009

National Survey of Black Americans, 88/89 T1, 92 -T2, Messung von Depr per DSM III, 12 % in T2, /Would you say your religion provides a little or some, quite a bit, a great deal of guidance in your day-to-day living.../congreg ss: number of church members in Vp's social network, Häufigk von Kontakt mit ihnen, helpfulness of support received von ihnen, feelings of closeness to persons in congreg; /biv T 1 zu T 2 Depr: rel guidance neg, Kg ns neg (ceiling -53 % once a week or more; several times a week 24 Vp -gar keine Depr in T2) ; church members in network ns neg, contact with c.m. ns neg, helpfulness of support ns, closeness ns neg, //Ko von Depr in T1 und 1987 -guidance neg zu T2 Depr mv demogr, stressors, self-esteem, personal mastery satisfaction with relationships with friends/family members,

8 Punkte (2 sample, 2,5 Messung, 2 mv, 1,5 Panel) **rel guidance T 1 neg zu Depr T2 mv Depr T1 (und anderes), Kg nsneg (ceiling), congreg ss ns/nsneg,**

Ellison,C/Lee,J: Spiritual struggles and psychological distress: is there a dark side of religion ?, in: Social Indicators Research 98, 501-517, 2010

GSS,1998 , 12 % no aff, so sad nothing could cheer you up, nervous, restless or fidgety, hopeless, everything was an effort, worthless; **//I feel that God is punishing me for my sins or lack of spirituality, I wonder whether God has abandoned me – Cr 55/how often do the people in your congreg make too much demands on you ? how often are the people in your cong critical of you and the things you do? Cr 67; how often have these problems caused doubts about your rel faith –evil in the world, personal pain/suffering;** (Werte 1,2-1,5 –bei Skala 1-3 bzw 1-4) –not at all –a great deal), psy distress – Kg minus, Gebet ns, meditate ns, doubts, congr (schwach), abandon/punish pos /abandon punish – Kg minus, Gebet/medit ns, /congr –alle drei pos; doubts – Kg neg, Gebet medit ns; (doubts und abandon/pu eher neg zu rel, congr critic pos), wenig Zushang der drei neg Items !, /psy distress –mv demogr, Kg minus, Gebet plus, medit ns (Kannib), abandon stark, congr schwach, doubt mittel pos; alle 6 – Wirkung bleibt: Kg minus, Gebet plus, Medit ns, abandon/congr/doubt wirken alle drei pos !,

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **Kg neg, Gebet ns, abandon/punish, congr critic und rel doubts pos mv zu psy distress; (trotz Kannib abandon/punish stark, doubt mittel, congr schwach; 0.4 -0.2 -0.1, aber wenig Vorkommen, abandon/punish –Kg neg, Gebet ns; congr demand –Kg Gebet pos, doubts –Kg neg, Gebet ns;)**

Ellison,C/Musick,M/Henderson,A: Balm in Gilead: racism, religious involvement, and psychological distress among African American adults ,in: JfSSR 47, 291-309, 2008

Neger, NSBA, T 2 4 - Jahre, no cong member 9 %; stress: felt under strain, stress, pressure; in low spirits, moody brooded, felt downhearted and blue, felt depressed, tense high strung, able to relax, bothered by nervousness, restless upset, anxious worried, /rel provides guidance in day to day living; /wie viele in church would help you if help was needed, how helpful would church members be if called to help, satisfied with quality of relship with people in your church,

mv zu T 2 stress bei Ko von T1 stress: Kg neg (several times a week), rel guidance neg, church support neg, not co member neg !, (mv racial disc, self esteem, mastery, family support, fu impairment), /bei Kg viel –racism (in letztem Monat erlebt) weniger pos zu stress, Bei guidance ähnlich- viel guidance, racism wirkt schwächer auf stress; (bei no racism Wirkung von Kg guidance nicht stark), church support nicht so, unabh von racism,

8,5 Punkte (2 sample, 2 Messung, 2,5 mv Intera, 0,5 stat, **1,5 Panel**) **3 rel Items mv neg zu NAS, Panel, Puffer gegen Rassismus –bei viel Kg/guidance: racism weniger pos zu stress,**

Ellison, C/Roalson,L/Guillory,J/Flannelly,K/Marcum,J: Religious resources, spiritual struggles, and mental health in a nationwide sample of PCUSA clergy, in: Pastoral Psychology 59, 287-304, 2010

Clergy, 80 % M, letzte 4 Wochen how often -was a very nervous person, felt so down in the dumps that nothing could cheer Vp up, felt downhearted and blue, felt worn out, felt tired; was a happy person, felt calm and peaceful, had a lot of energy, was full of pep, / pos rc- tried to find a lesson from God in this problem (most recent serious problem), tried to give spir strength to other people, thought about how my life is part of a larger spir force, worked together with God as partners to get through this proble, looked tow God for strength, support, guidance,/Leute in congreg- made you feel loved and cared for, listened to you talk about your private problems and concerns, /antici support –If you were ill, how much would the people in your congregation be willing to help out, if you had a problem or were faced with a difficult sit, how much comfort would the people in your congr be willing to give you, //approach in dealing with most recent major problem –felt this was God's way of punishing me for my sins or lack of spirituality, wondered whether God had abandoned me, questioned whether God really exists, expressed anger at God for letting this problem happen, /how often have people in your congr made too many demands on you ? been critical of you and the things you have done, /doubts caused by –personal suffering, conflicts of faith and science feeling life really has no meaning; //emot supp 2,9, anticip supp 3,6, pos rc 2,9; neg intera 2,1 (1-4), doubt 1,5, neg rc 1,2 (1-3) // psy wb – mv demogr/neg life event –emot supp/antic supp/pos rc pos, neg intera, doubt, neg rc neg, //distress- emot supp ns, antic supp, pos rc neg; neg intera, doubt, neg rc pos, Intera pos rc senkt Wirkung von neg life event auf psywb; negative intera steigert neg Wirkung von neg life event auf psy distress; /pos rel Items wirken mehr auf PAS , negative auf NAS

7,5 Punkte (2 sample, 3,5 Messung, 1,5 mv 0,5 stat) **Rel support und pos rc –pos zu PAS, neg zu NAS; neg rc, neg Intera, doubt neg zu PAS, pos zu NAS, seltener als pos Items da ,Intera nicht ganz so selten, mv; Intera: pos rc senkt Wirkung von neg life event auf PAS, neg intera steigert Wirkung von neg life event auf NAS/pos rel Items wirken mehr auf PAS, negative mehr auf NAS**

Ellison, C/Schieman, S/Bradshaw, M: The association between religiousness and psychological well-being among older adults: is there an educational gradient ? , in **Keister, L/Sherkat, D:** Religion and inequality in America, NY 2014, 263-288

Krause-sample, psy distress –felt could not shake off the blues even with help of family friends, felt depressed had crying spells felt sad did not feel like eating my appetite was poor, felt everything I did was an effort sleep restless could not get going, /T-angst-disturbed by shortness of life, not feel prepared to face my own death, thinking about death makes me uneasy find it hard to face up to the fact I will die, /Lz –these are the best years of my life, as I look back on my life, I am fairly well satisfied I would not change the past even if I could, sat with life as a whole, Swg-I feel I am a person of worth or at least on an equal plane with others, feel I have a number of good qualities, I take a positive attitude tow myself, /optim I always look at the bright side of things, I'm optimistic about my future, in uncertain times I usually expect the best, feel confident that the rest of my life will turn out well, / congr support –emot –let know they love you, talk with you about problems, express interest concern in your wellbeing, /ill-, need someone to talk problems, to help with a problem –jemand aus co würde helfen, /close personal relship with God , Feel God is right here with me in my everyday life, when I talk to God I know he listens to me, Rely on God to help control my life, can succeed with God's help, all things are possible when I work together with God, God always makes sure things turn out for the best good, God protects

me, what happens to me in the future mostly depends on God /pos rc –I look to God for strength in a crisis, I look to God for guidance when difficult times arise, When Im faced with a difficult experience, I try to think about the good things God has given me, I try to realize that God never gives us more than we can handle /Intr – my faith shapes how I think and act each and every day, I try hard to carry my religious beliefs over into all my other dealings in life, My rel beliefs are what lie behind my whole approach to life,

mv demogr, financial strain, srh, Kg, pray

psy distress –Kg neg, pray ns pos, emot supp ns, antic supp ns neg, close ns neg, divine control ns neg, pos rc ns, I neg;

T –angst: Kg neg, pray emot antic supp pos rc ns, close divine control I neg

Lz, Swg, Optim - Kg pray emot anticip (nicht bei Swg) support close divine control pos rc I alle pos

Rel pos in 37 von 48 Möglichkeiten (incl sense of control -5 andere: 29 pos, 3 nspos, 7 ns, 1 nsneg), 29 mit Intera wo rel bei mehr edu weniger Wirkung hat

PAS -31 von 32 pos, NAS: 6 von 16 neg, 1 pos, 9 ns, Kg alle pos, Gebet 4, rel ss 4/3, close 5, div co 5, pos rc 4; I -6; edu 2 pos, 1 neg, 3 ns;

edu - psy distress T-angst ns, Lz ns/neg, Swg pos, optim ns; Kannib,

11 Punkte (2,5 sample, 6 Messung, 2 mv, Intera, 0,5 stat) **rel unabh von edu neg zu NAS schwach, pos zu PAS stark, Intera: viel edu schwächt rel Wirkung, bei hoher edu rel noch wirksam, bei sehr hoher meist nicht mehr (N ?), edu selber wenig pos**

Eurelings-Bontekoe, E et.al.: The association between personality, attachment, psychological distress, church denomination and the God concept among a non-clinical sample, in: MHR+C 8, 141-154, 2005

Penteco und orth-reformed – keine Diff in attachment und SCL 90 –psy distress, P mehr selftranscendent, males mehr cooperative, females mehr reward-dependent ,P mehr pos und weniger neg feelings vs God ,Gods actions mehr supportive, less judging und punitive// P besseres Gottesbild in Autorenaugen, aber SCL gleich ! s.u. punish ns zu personality und attachment und SCL,

ways God is experienced – positive feelings, negative feelings, supportive actions of God, God as dominating/punishing, passivity of God, attachment –secure, fearful, preoccupied, dismissive – Cr alle unzureichend; /Persönlichk -harm avoidance (excessive worrying; pessimism; shyness; and being fearful, doubtful, and easily fatigued, fear of uncertainty), novelty seeking, Cr 66 reward dependence persistence, cooperativeness, self-directedness (autonom responsible, clear goals, vs ziellos, hilflos, poor self acceptance) selftranscendence, //

Korrel: cooperativeness (empathic, agreeable, helpful compassionate vs hostile revengeful)– neg feelings neg, pos pos, supportive pos, passivity neg, punishing ns; (God as punishing ns zu allem) , fearful att – neg plus, pos minus, supportive plus, passivity plus, harm avoidance – neg plus, pos minus, supportive minus, passiv und punish ns; dismissive und preoccupied – ns, secure – neg minus, pos plus, supp plus, passivity minus, Psy distress – neg plus, pos minus, supp minus passivity plus ; punishing ns,

Self directed – neg minus, pos plus, supportive plus, passivity minus (?), // positive feelings zu Gott, supportive God: harm av neg, self dir coop, fearful neg, secure pos, distress neg/neg feelings und passivity of God umgekehrt, (neg Haltung zu Gott – N fearful avoidant att psy distress, secure self dir coop neg/pos Haltung: N neg, fearful att neg, psy distress neg, self dir pos, secure coop pos) R neg also viel N-Sache; R pos Stabilitätssache/C/A,, ,

(unter 5) **neg Gefühle bei Wahrn von Gott/passiver Gott –pos zu N –harm avoidance/distress –und zu neg attachments, pos Gefühle supportive God neg dazu, punishing ns) orth P mehr punishing God –ns zu SCL**

Evans,M/Kelly,J: Australian Economy and society 2002: religion, morality and public policy in international perspective 1984-2002. Syndey 2004, S.44

All in all, how do you feel about your life as a whole? Delighted –very pleased –pleased – mostly sat –mixed feelings – mostly diss –unhappy –terrible –Skala 0-100, Kg sign pos; mv demogr, volu work, denomin (keine Diff K-P usw –aber no rel sign negativer als denom mit no Kg; Diff Kg every week 75 –no Kg 71 – no rel 69

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv , 0,5 stat) **Kg pos zu Lz mv, no rel neg;**

Evers,W/Tomic, W: Burnout among dutch reformed pastors, in: Journal of Psychology and Theology 31, 329-338, 2003

rr 60, 82 % M; emotional exhaustion “I feel empty at the end of a working day.” depersonalization , “I really do not care what will become of my parishioners. personal accomplishment “I have the feeling that I have accomplished many valuable things in this job, // “Other pastors are always ready to substitute for me when I ask them to,” and “If I have a problem, I can always turn to another pastor for advice or help.”Vergleich mit police officers/elderly caretakers/teachers/social workers –EE plus, Dep minus, PA minus//work pressure pos zu burnout, ss durch peer-pastors neg, /members of the evangelical grouping mehr EE/Dep, aber kaum sign; 11 % EE, 3 Dep, 62 acco(viele Stressursachen angegeben)

(unter 5) **pastors etwas mehr EE , weniger Depers, weniger accompl als Vergleichsgruppe aus Lehrern/Polizisten/Pflegenden/Sozialarbeitern; evangelicals mehr exh/depers, nspos; depers kaum da, pastors da besser, exh auch kaum da ;**

Exline,J/Pargament,K/Grubbs,J/Yali,A: The religious and spiritual struggles scale: development and initial validation, in: Psychology of Religion and Spirituality 6, 208-222, 2014

Sp str scale - meaning mehr (oder moral), dann interpers, doubt, moral, dann divine demonic,/ not at all 1 –a little bit 2, somewhat 3, quite a bit 4, a great deal 5 – höchster Wert 2,5, demo 1,6) /religiousness – impo of rel - being a religious person is important to me, 5 Items plus behavior: pray, attend//Erwartung, dass andre sp str kritisch sehen –do things to make me guilty ashamed, suggest it is wrong to have sp str (pos zu allen rss Items) Moral -3 Fragen ohne rel, eine spir/moral//meaning –reine Sinnzweifel, ohne rel; Relness –belief –divine (angry abandon punish let me down, question love; – wenig rel –rel pos zu divine, mehr rel –rel neg, 1,4, 1,6, 1,5)), doubt (worried troubled struggled troubled wegen belief) ns (bei arel: relness pos zu doubt, bei rel: neg; arel 1,8, moderate 1,9, high rel 1,7) , interpers neg (pray att pos), moral/demonic pos, meaning neg, //rss –eher orth Teil ist **demo** (aber wenig da): anger vs God pos, **rel fear guilt pos**, instabile Gottesbindung pos, Sinnsuche pos, doubt neg,

Depr Angst anger lonely pos, Lz Diener minus, Sinn pos, // zu pos Items /mh -demo am schwächsten (aber sign), dann moral, viel: divine/Sinn;
 mv relness und alle 6 sp str-Skalen zu mh (ÜberKo): **dem –anger ns, fear instab depr anx anger schwach pos, Lz schwach neg, lonely ns**; meaning ns, doubt ns; Wirkung auf mh: Sinn neg, div neg, moral ns, interp neg, doubt pos ?, // sp str –ath/agno/none: bei divine mehr als spir/not rel und Jew, dem weniger, interp wie Christen/mehr; moral –weniger/mehr als J/spir not rel, Sinn am meisten, doubt –mehr als J/spir not rel einmal; (ath: viel interp und Sinn, mittel doubt, divine; wenig demo, moral)
 8 Punkte (1,5 sample, 5 Messung, 0,5 Intera, 1 stat) **Sp str mit säk Teilen –Moral, meaning; demo wenig da, echter sp str wenig da; ath z.T. mehr (interpers Sinn), sp str neg zu Lz, pos zu NAS ziemlich –meaning divine stark, -interp –doubt –moral/demonic (die religionsnäheren schwächer)**
Korrel zu religiousness –divine doubt ns, demonic/moral stark pos, meaning/interpers neg,
Werte: divine –Chr –ath/J; demonic –Chr –J-ath; interp –ath –J/Chr, moral –Chr –ath/J, meaning –ath –Chr-J, doubt –Chr/ath –J; -also ath auch viel spir str !

Exline, J/Park, C/Smyth, J/Carey, M: Anger toward God: social-cognitive predictors, prevalence, and links with adjustment to bereavement and cancer, in: JPSP 100, 129-148, 2011

1 - GSS 88, 8 no aff, (antworten auch auf Item) –**feel angry at God** –often 2,5 %, sometimes 62 %, /age neg, edu pos, black minus, /5 Untersuchungen –immer **no aff mehr, ath noch mehr, agno dazwischen**, (Fragen s.u. –als ob Gott exist würde ..) Kath J mehr als P;
 2 – students, ath agno 14, no 10, very harmful/unfair event stieß einem zu – Gott ist Ursache/verhindert es nicht oder gäbe es ihn wärs nicht passiert (Frage für Ungläubige – unklarer Inhalt, feel as if God exists) , **emotions vs God damals – anger rage mistrust frustration blaming vengefulness oder love, closeness, trust respect /attrib -10 negative – Gott wollte mich verletzen, did not care about me, did not respond, betrayed, abandoned, cheated will mich leiden sehen, unglücklich sehen, turned away from me, kann nicht auf ihn zählen/** pos – cared, was fair, try to help me, protect me, was reasonable trustworthy bei mir help me grow hat gute Gründe; auch bei neg event – Vp sehen Gott eher als pos (kind) an und empfinden pos Gefühle mehr als anger/cruel –Deutung;
 3 students –s.o., aber nun jetzige Deutungen/Gefühle, agno 12, ath 7, none 7/ rel belief salience –I allow my rel spir beliefs to influence other areas of my life; divine interve – God sometimes directly intervenes to heal individuals of diseases like cancer /sal und divine interve –God responsible pos, kind pos, cruel neg, anger neg, pos emot wegen event, oft im Leben pos feelings vs God, weniger neg; /anger und cruel–sal interve neg, God responsible pos, Sinn in event neg, harm severity /no aff mehr anger, weniger pos Gef vs God, /neg feelings vs God –hängen mehr mit anger als mit fear guilt sad zusammen, für ath –sich vorstellen, was sie fühlten wenn Gott exist würde
 4 -85 % Frauen, Kg/how strongly religious or spir oriented do you consider yourself to be ?- neg zu neg emot vs God, stark pos zu pos emot vs God, /God responsible for loss –neg emot pos; /distress index (Lz, depr, Impact of events, physical symptoms) – rel ns minus, God responsible for loss pos, neg emot vs God pos, pos emot neg, /loss-verschärfende Items – gerade erst loss, länger krank, jung –ns zu neg emot;
 5 cancer survivors, T 2 nach 1 Jahr, no aff 19, anger at God– interference von Krebs mit Handlungszielen pos (T 1 und T2), violation (Krebs violates: world is fair, Arzt hat control, God hat control, personal control) dto.(AutoK) , neg Deutungen –**how apparent was God's**

angry vengeful nature in your cancer/how consistent is having cancer with your sense of God as being an angry vengeful God (AutoK) dto, sich als victim fühlen dto

/adjustment –SF 12 mental, meaning peace, PAS NAS Lz –neg zu anger at God, violation, interference, neg attrib; /Panel –T 1 anger zu T2 viol/interf/neg attr /victim und T 1 von diesen zu T 2 anger, und: T1 anger zu distress T2 und distress T1 zu anger T2//chronic anger und new anger –T 2 distress plus, resolved anger –di sinkt, no anger –di gering, /adj stabil und gut –anger gering, adj sinkt –anger steigt, adj improved –anger sinkt, adj stabil und schlecht –anger etwas sinkend;

11,5 Punkte (2,5 sample, 4,5 Messung, 1 stat, 1 mv, 2,5 Panel) –Punkte für alles zusammen, Einzelanalysen weniger –

- 1: 4,5 (3 sample, 1 Messung, 0,5 stat)
- 2 –3,5 (1 sample, 1 Messung, 0,5 stat, 1 mv,)
- 3-5,5 (1 sample, 3 Messung, 0,5 stat, 1 mv)
- 4 –5,5 (1 sample, 3 Messung, 0,5 stat, 1 mv)
- 5 –7,5 (1 sample, 2,5 Messung, 0,5 stat, 1 mv 2,5 Panel)

Ath agno mehr anger at God (Messung 2-4 nicht recht klar, aber in 1 auch, gute Messung) und weniger pos Gef vs God, edu K J pos, anger bei start der Untersuchung pos zu anger at God;

/bei neg event sehen Vp Gott als verantwortlich und doch pos, fühlen pos v.a. wenn sie rel salience/pos emot vs God haben; rel sal –neg zu anger/cruel-Deutung von God's interve, // Kg strongly rel –neg zu neg emot vs God, pos zu pos (diese emot pos/neg zu distress) ; Leiden –harm severity –**anger cruel Deutung pos**, (bei loss –verschärfende Items – jung, längere Kra, loss erst gerade –ns zu neg emo), **God responsible for loss – mehr neg emot; distress –rel nsneg, pos emot neg, neg emot pos**, bei Krebs –**interference mit Handlungszielen/Verringerung von control –stark pos zu anger/ allg mehr pos emot vs God als neg (z.T doppelt,z.T. vierfach, anger bei vielen da, aber oft nur 2,5 %//Korrel cross section gleich Panel/Panel: anger zu distress und distress zu anger, anger zu anger und Leid-Items und Leid-Items zu anger und Leid-Items, chronic und new anger steigert distress**, resolved anger senkt; no anger –di gering, und andersrum: adj gut stabil –anger wenig, adj schlecht stabil anger etwas sinkend, adj sinkt –anger steigt, adj besser –anger sinkt, //anger –**wenig rel, eher falsche Ableitung, viel Leid, NAS plus**,

Exline, J/Smyth,J/Gregory,J/Hockemeyer,J/Tulloch,H: Religious framing by individuals with PTSD when writing about traumatic experiences, in: International Journal for the psychology of religion 15, 17-33, 2005

PTSD Vp,15, 7 geschieden, 3 Indianer, schreiben Texte über Traumaerf und tiefste Emotionen dabei, Wirkung von Trauma, was tun dagegen, Einsichten während des Schreibens (3 Sitzungen), davor und danach Gefühlsmessung, level of distress,/in Texten: freiw Erwähnung von Rel – faith mehr, God positiv, rel Gem pos, LnT pos erwartet; /neg – rel made things worse, faith weniger, God neg, rel Gem neg, /und Erwähnung von rel Verh, fast alle erwähnen rel, steigt von T1 zu T3, //T1 wer rel immer nutzt –pleasantness sinkt, T 3 pl steigt bei denen, die rel nicht erwähnen: pleasantness sinkt, pos rel erwähnt – pos mood steigt, distress, arousal bleibt; nur 6 von 43 essays; neg rel erwähnt – 5 von 43 – ns zu pos emot, steigert arousal, ns zu distress; erwähnen von rel Verh –4 von 43 - pos mood steigt, distress sinkt,(andres ns: Nutzung v rel überhaupt, essays die rel enthalten vs nicht, bei distress und arousal keine Wirkung, essay level ns,)

(unter 5) **Experiment, pos Haltung zu rel –pleasant steigt, pos mood steigt, distress/arousal ns oder neg//, neg Haltung: pos emot ns, arousal steigt, distress ns, Nutzung/Erwähnung von rel ns; religiöses Minisample**

Exline, J/Yali,A/Lobel,M : When God disappoints. Difficulty forgiving God and its role in negative emotion, in: Journal of Health Psychology 4, 365-379, 1999

Belief salience – 5 Items, my rel beliefs provide meaning and purpose to life, my rel bel are what really lie behind my whole approach to life, I allow my rel bel to influence other areas of my life, being a rel person is impo to me//rel partic 17 Items – Kg Spenden Gebet discussion of rel topics, Telev,// alienation – difficulty trusting God, feeling that God is far away, diffic believing that God exists, feeling your faith is weak, feeling abandoned by God

3 Items: I sometimes find it diffic to forgive God for things that happen, at times I feel frustrated or disappointed with God, ever found it diffic to forgive God for something, How easy to forgive oneself, /others, //nonbelievers (18) mit mehr difficulty forgiving God Anxious mood – diff forg God, self, others pos, alien from God ns pos, belief sal/partic ns

BDI – diff forg God/self pos others ns pos, alien pos, sal ns, part ns pos

Trait anger – diff alle drei pos, alien pos, sal neg, Kg ns neg

Diff forg God neg zu part/sal; forg self others ns

Pos nur bei anger, Depr Angst ns eher, diff forg God bei nonbelievers mehr, diffic forg others auch ns/ nur NAS

5 Punkte(1 sample, 3,5 Messung, 0,5 stat) **difficulty forgiving God –nonbelief pos, partic salience neg, (scheinbar R neg ist keine Rel)**

Anxious /Depr–belief salience/particip ns, anger –belief sal neg, partic nsneg; diff forgiving God /alienation from God pos

Exline,J /Yali,A/Sanderson, W: Guilt, discord, and alienation: the role of religious strain in depression and suicidality,in: Journal of Clinical Psychology 56, 1481-1496, 2000

F-analyse – rel comfort (forgiven by god, trust God to protect und care, God is close, loved by God, verg Erf mit rel und rel people pos, sich als Teil einer rel Gem fühlen comforted by faith),

alienation – God is far away, feel abandoned, faith is weak, difficulty trusting god, difficulty believing God exists;

fear/guilt – committed a sin too big to be forgiven, fear of evil/devil, sin caused my problems, fear of Gods punishment,

rel rifts – bad memories of past exp mit rel/rel people, disagreement mit family member friend about rel issues, disagr with something rel church teaches, feel lonely/different from others wegen beliefs;

No affil – mehr strain ! –alienat und rifts

Religiosity – intrinsic items und Kg pray rel discussions rel media financial support –(21 Items), rel comfort 1,6/1,2 (Depr/Angstpatienten) –strain 0,7/0,6 (Patienten weniger pos rel)

Depr – religiosity ns pos, rel comfort ns neg, rel strain pos, (alien,), rifts/fear and guilt ns pos,

Suicidality – religiosity ns minus, rel comfort ns minus, strain pos, alien und fear/guilt pos, rifts ns pos, (alien stärker bei Depr, fear und alien eher gleich bei Sm) ,

Wirkung vor allem wegen unforgivable sin, aber auch Unlogik: fear of punishment und dann Sm –da kommt p. ja erst recht, also wohl kein echter Glaube)

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) no aff mehr alienat und rifts (also diese eher Unglaube; auch fear guilt falsche Ableitung/fehlende Balance); Depr –religiosity nspos, rel comfort nsneg, **rel strain pos**, fear/guilt und rift nspos,

Neg Items klärbar (Unglaube, Balance, Umfeld ändern bei rifts), aber positive wirken auch nur ns

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **Suicidality – religiosity ns minus, rel comfort ns minus, strain pos, alien und fear/guilt pos, rifts ns pos, R Sm**

Fabricatore, A et.al.: Personal spirituality as a moderator of the relationship between stressors and subjective well-being, in: Journal of Psychology and Theology, 221-228, 2000

Spir involvement – feel close to God, I go to God for help, (früher: zu Swg ns, selfefficacy pos, somatiz neg, depr neg, hostility neg, / spir –Lz Diener pos, Depr-Happiness scale (12 Items happy, 13 Depr) ns (rel affil -77 % Kath, no aff 5), auch bei Ko von stressors, Intera: bei wenig spir: stressors wirken auf Lz neg, bei viel spir ns, (Puffer)

5 Punkte (1 sample, 2 Messung, 1,5 mv/Intera, 0,5 stat) **spir –Lz Diener pos, Depr/Happiness ns, Swg ns, somatiz/Depr neg; viel spir-stressors ns zu Lz**

Fabricatore, A et.al.: Stress, Religion, and mental health: religious coping in mediating and moderating roles, in: International Journal for the psychology of religion 14, 91-108, 2004

Int –relship with God integrated into everyday thoughts, feelings behaviors decisions, und strength of religiousness zusammen ist religiousness, - korrel neg zu distress (NAS Watson und GHQ) pos zu wellbeing –Lz Diener PAS Watson //rel pos zu collab pos zu Lz, neg zu distress, rel dann nicht mehr pos zu beiden –coll Mediator//deferring nicht gut obwohl path coefficients sign sind, aber Intera: **wenig defer – stressors ns zu PAS, viel defer –stressors neg zu PAS (coll mediator, defer moderator)** –also: stress mehr und defer mehr –PAS sinkt (vielleicht weil stressors schwach /kontrollierbar sind und defer da falsch ist, selber was tun wäre besser oder defer ist LoCE allg, nicht nur vs Gott)

5,5 Punkte (1 sample, 3 Messung, 1 Intera/Mediator, stat 0,5) **religiousness neg zu distress, pos zu well-being, und Mediator coll, neg Intera defer**

(auch R Gesu) Fallot, R/Heckman, J: Religious/spiritual coping among women trauma survivors with mental health and substance disorders, in: Journal of Behavioral Health Services & Research 32, 215-226, 2005

F mit alc drug mh-disorders, physical sexual abuse history, früher jetzt in Behandlung, /how try to understand and deal with major problems in your life to what extent is the following involved in the way you cope? think about how my life is part of a larger spir force, I work together with God as partners, I look to God for strength, support and guidance, /I feel God is punishing me for my sins or lack of spir, **I wonder whether God has abandoned me, try to make sense of my sit and decide what to do without relying on God,** /pos rc doppelt zu neg rc,

/9 bzw 14 % mehr neg als pos rc ! Neger mehr pos rc, neg rc ns, age edu ns, z.T wirkt pos rc bei Negern besser, (BSI, Trauma)

Traumaaerf –childhood abuse mehr neg rc, (Andres ns –lifetime stressors -disaster, bereave, körperl abuse)

Traumasympptome (2 Skalen) –pos rc neg, neg rc pos (stärker) //BSI –dto, drug und alc ns,

(unter 5) **neg rc pos zu NAS, pos rc neg z.T., 9/14 % mehr neg als pos rc, pos wirkt bei Negern besser, pos rc doppelt so viel; neg eher Arel, mehr abuse in Kindheit, ns lifetime stressors**

Falsetti, S et.al.: Changes in religious beliefs following trauma, in: Journal of Traumatic Stress 16, 391-398, 2003

PTSD-Vp, 32 % sexual assault, etwas natural disaster ,Unfall//mehr Traumata –I pos, PTSD – ns zu I; (Tr führt zu I und das verhindert PTSD ?)

70 % no change in rel beliefs, 17 weniger rel, 13 mehr nach erstem traumatic event; most recent trauma –PTSD ns zu rel change/ Trauma früher und PTSD hat -30% weniger rel, 20 % mehr rel, ohne PTSD 6 % weniger, 9 % mehr, //viele Traumata erlebt – 42 no change bei Tr 1 und Tr 2, 31 change bei 1, nicht bei 2; 8% less rel bei 2, 19 mehr rel //jetzige beliefs –never changed 39, not important 38, 20 % change nach erstem Trauma und blieben changed, //56 % beliefs helpful to cope with traumatic event, 24 not helpful, 20 not used,/helpful rel – ns zu PTSD

4.5Punkte (1 sample, 1,5 Messung, 0,5 stat, 1,5 mv) **subj helpful, wer an helpful rel glaubt**

–ns zu PTSD //I –mehr Traumata, aber ns zu PTSD; retrospektiv

Trauma (und dazu PTSD) –rel change pos und neg

Fehr,L/Heintzelman: Personality and attitude correlates of religiosity: a source of controversy, in: Journal of Psychology 95, 63-66, 1977

60 M, 60 F students, Rel values (Allport-Lindzey) und rel orthodoxy (Thouless) – ns zu Angst, ns neg zu Swg, California F Scale ns pos/pos, Humanitarianism pos/ns pos,

(unter 5) **rel values/rel orth ns zu Angst/nsneg zu Swg**

Fei Sun et.al.: Predicting the trajectories of depressive symptoms among southern community dwelling older adults: the role of religiosity,in: Aging and Mental Health 16, 189-198,2012
Baseline und 1999-2003 einmal im Jahr

I: “In my life, I experience the presence of the Divine” (i.e., God); “My religious beliefs are really what lie behind my whole approach to life”; “I try hard to carry my religion over into all other dealings in life.”/baseline: Kg neg, I und Gebet ns; (mv srh ADL MMSE sick days ss demogr und drei rel Items; dh.Kg Zusammenhang nicht wegen Gesu ; Kg ns zu change –d.h. immer weniger D in baseline usw), I senkt Depr schwach, dann stark nach T 3, in T4, mittel und wenig I senkt zuerst auch, steigert dann über viel I hinaus (white und edu pos zu D baseline) unklar ob T 1 Depr kontroll wird

7,5 Punkte(2 sample, 2 Messung, 2 mv, 0,5 stat, **1 Panel**) **Kg senkt stabil Depr, I senkt sie schwach, stärker langfr, für Depr gute Untersuchung**

Feldman,D et.al.: Does religious belief matter for grief and death anxiety ? Experimental philosophy meets psychology of religion, in: JfSSR 55,531-539, 2016

Amazon Mechanical Turk, viel edu, Texas Revised Inventory of Grief 21-item scale measures cognitive, emotional, and behavioral reactions to loss - two subscales, one :recollected past grief at the time of the loss and one assessing present grief. PTGI (Tedeschi and Calhoun 1996) 21 Items -growth in a range of areas, including relating to others, pursuing new life possibilities, increasing personal strength, experiencing spiritual change, appreciating life.// Would you say that you have some form of religious or spiritual belief?"att to God: anxious (seeing God as impersonal,distant, with little interest in one's life), and avoidant , seeing God as inconsistent or fickle—sometimes warm, sometimes not)

Belief: death anx ns, approach acceptance pos, escape/neutral acc ns, death avoidance ns; Present grief neg, past grief ns,PTGI pos, //anx /avoid att to God: fear of death plus, avoid – acc of death neg, anx –grief past present pos; avoid –neg zu PTGI(esc neutr ns, av zu grief ns, anx zu PTGI ns) LnT-(bei Religiösen) fear neg, approach pos, grief ns/minus wenn ganzes Sample genommen wird, PTGI pos,, I -fear minus, approach plus; E: present grief minus, approach plus, //I und E pos zu PTGI;

5 Punkte (1 sample, 3,5 Messung, 0,5 stat,) **Rel Items neg zu death anx, pos zu approach acc of death (ns escape, neutral death, avoid), zu grief neg , zu PTGI pos,**

Feldman,S et.al.: Is “what is good for the goose good for the gander ?” Sex Differences in relations between adolescent coping and adult adaptation, in:Journal of Research on Adolescence 5, 333-359, 1995

T 1 zu T 2 5,8 Jahre, (15,3 -21,8) rr 34, /T 1 coping – pray, go to church, talk to priest or minister, -when a problem arises between you and members of your family how often do you do the following ? (wenig, Rang 6 von 7), Faktorenanalyse ergibt keine klare Struktur, auch für rel nicht, einiges weggelassen

Bindung: secure –easy to get close to others and comfortable depending on them and having them depend on me, don't often worry about being abandoned or about someone getting close to me; preoccupied others are reluctant to get as close as I would like, often worry that my partner doesn't really love me or want to stay with me, want to merge completely with another person, das scares sometimes people away, /dismissing – somewhat uncomfortable being close to others, difficult to trust them completely difficult to allow myself to depend on them, nervous when anyone gets too close, love partners want me to be more intimate than I feel comfortable being

Selfesteem – I feel I am worth as much as other people. I wish I could have more respect for myself, /general wellbeing – during the last month how much of the time have you generally enjoyed the things you do ? /felt downhearted and blue –depr/felt tense and high strung –anx/ (10-11 Items je), sat with rom relationships – all things considered, how happy are you in your present romantic rel ship ?,

Korrel (bei Ko von T1 Werten und 4 anderen coping strategies) von rc zu: Swg wellbeing somatics depression anx ns, interspers problems neg, work sat (how do you feel about your present job, about being in school) pos, //bei self esteem –F mit rc pos, M neg; bei depr und anx – F mit rc –neg, /rc zu Bindung in T 2 –dismissing pos !, (males) //rc zu sat with romantic relships – bei F pos, bei M ns neg, //family religiousness -9 Items , impo of rel und prayer in family life, Kg der Familienmitgl, Vp mit viel family rel und viel rc –weniger sat mit rom

relat , aber bei F: anx depr interpers problems neg, selfesteem und rom relat pos, bei M neg, /rc bei F pos zu well being, self-esteem,work sat, neg zu depr, anx interpers problems

8 Punkte(1 sample, 3 Messung, 1,5 mv,bei, 0,5 stat, **1,5 Panel**) rc pos zu Swg, work sat, interpers problems neg, sat with romantic relships, **nur bei F**, rc neg zu anx depr (nur F) /rc pos zu dismissive att bei M, viel family rel/rc –bei F anx depr interpers problems neg, Swg pos, **M neg**,

Fenix,J et.al.: Religiousness and major depression among bereaved family caregivers: a 13-month follow-up study, in: Journal of Palliative Care 22,286-292 2006

56 % Kath, T 1 kurz vor/nach Tod von Patient, T 2 nach 13 Mon, family caregivers of terminally ill adult cancer patients,15 % attr, /How religious do you consider yourself to be; How much is rel a source of strength and comfort to you, how much do your religious beliefs and activities help you cope with or handle your loved ones loss/illness, belong to a church, how often do you attend ; /Depr in T1 28 %, in T 2 7 (12 Vp) /religiousness- alle 5 Items –neg zu Depr in T2/ auch mv bei Ko von Depr in T1 (und age, caregiver burden, duration of cg, activities in denen cg restricted ist wegen cgiving; etliche Items zur Ko fallen raus,weil ohne Korrel zu Depr z.B. gender edu complicated grief, use of mh-services usw) , Einzelitems – Sbez religious, rel gibt strength, rel hilft coping neg zu Depr in T2, Kg ns neg und affil ns//

8 Punkte(1 sample, 3 Messung, 2 mv, 0,5 stat, **1,5 Panel**) rel gesamt in **Panel** mit und ohne Ko von T1 Depr mv wirksam, Einzelitems: 3 neg, 1 nsneg, 1 ns;

R GI/Gesu) Ferraro,K: Firm believers ? Religion, body weight, and well-being, in: RRR 39, 224-244,1998

Americans' Changing lives, Vp über 25; //my life could be happier than it is now/how satisfied are you with your health; rel practice – attending, read rel books, watch listen rel TVradio, /salience –how impo are rel or spir beliefs in your day to day life; //when you have problems or difficulties in your work, family, personal life,how often do you seek spir comfort and support ? /obese –eine Standardabweichung above mean for sex, thin – less than one standard dev unter mean, Aggregat: obese (wohl mehr als BMI 27,3 F 27,8 M): Staaten mit viel no rel neg, church members ns pos, Baptist pos, Catholic ns neg, black pos,poor nspos southpos; /ACL –SBC 26,25 –Fundi pietistic P nondenom K über 25; J weniger, none etwas weniger; mv –SES black verh age south –Diff ns; alle unter 26: K nondenom SBC J , none am wenigsten;; //obese s.o. –practice, salience, comfort pos, (happy depr dünn und dick);

Gesuzufr neg, Swg neg, SES neg, Neger pos)//(seltsam: fromme Denom ns, aber Frömmigk dick)/mv (demogr) BMI und obese–salience ns neg, comfort ns neg, practice pos; denom ns; //happiness –mv (demogr und Swg obese thin) –salience ns, comfort neg, Kg pos; Depr – salience ns comfort pos, Kg neg, health satisf – sal ns, comfort ns, Kg pos;

6,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 1 mv)**Denom ns zu BMI (mv), aber practice salience comfort pos zu obese (biv), Aggregat obese –no rel neg, Bapt pos, Kath ns neg; survey: church member ns pos (biv), mv: BMI und obese - salience und comfort ns neg, practice pos; denom ns (Fromme pos, fromme Denom ns !)** R Gesu

6,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 1 mv) **Kg pos zu happy, Gesuzufr, neg zu Depr, salience ns, comfort happy neg, Gesuzufr ns, Depr pos R Gl**

Ferriss,A: Religion and the quality of life, in: Journal of Happiness Studies 3, 199-215, 2002

Vier Lebensqualitätsindikatoren Aggregat – harmony . Umweltgiftindex, Smrate Alok,housing mit mehreren Personen pro room inc – pos zu rel adherents in state, wellbeing of children neg ns , Workers QuoL nsneg, stress index neg, security mastery ns minus, autonomy ns plus,

GSS 72-96, linear zu Kg –very happy 26 -46 je nach Kg, no denom neg, lib neg gegenüber ev und Fu und mP(lib kaum besser als none),LnT ns, (world is evil neg zu happy, schwach; Kg pos, pray ns,

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **very happy –Kg pos, no denom neg, lib neg, ev P Fu mP pos, LnT ns, world is evil neg, schwach, pray ns;**

Feuille,M/Pargament,K: Pain, mindfulness,and spirituality: a randomized controlled trial comparing effects of mindfulness and relaxation on pain-related outcomes in migrainers, in: Journal of Health Psychology 20, 1090-1106, 2015

Migräne-Vp, agno none -25 %, 84 pray Thinking about your experience during your daily practice, how often did you feel connected to something transcendent, ultimate or sacred?" "How relaxing did you find your assigned technique to be How helpful did you find your assigned technique to be?" (How well did your assigned technique fit with your spiritual background?"

Hand in 2 Grad kaltes Wasser, Please indicate how painful this task was

Please rate how stressful this task was for you //Toronto Mindfulness Scale - curiosity toward their experience, and decentering, maintain a sense of self as independent of his or her thoughts/experiences./Technik 20 Min pro Tag 2 Wochen, relaxation -"sitting quietly with your eyes closed, relaxing your muscles and calming your mind." let your worries and concerns fall away, and let your mind grow calm." Sec mindfulness (1 M ,20 F) more engaged in your experience in this very moment." focusing on the breath by commenting on its calming rhythm. to dropping underneath the ocean's choppy surface to more peaceful waters below,"where you may find a sense of calm and clarity even in times of stress, and grow closer to who you are." Spir mindfulness- "feeling that you are closer to something within and around you, something more fundamental or sacred." the spiritual background of the technique, connection between breath and spirituality script states that in Christianity the Holy Spirit is sometimes referred to as the breath of God;that in Buddhist traditions the breath can be understood as representing our connection with all living beings/in some languages, the word for breath is the same or similar toword for spirit the word spiritual is derived from the Latin *spiritus*, meaning breath, life, or soul; underneath the oceans surface where we may grow closer to a vast and sometimes wondrous reality that is always with us, even when we are not aware of it./spir mindful- ns mehr Zeit in Wasser, mehr spir connection bei Übungen, weniger stress bei cold pressure(vs relax), mehr state mindfulness, pain ns; Medit-zeit ns zu Ergebnissen ! /state mindf bei relax gleich sec mf-Interve !

(unter 5) **spir mindfulness nicht besser als sec/als relax -nicht in pain, cold pressor time, - (hier spir nur besser als relax), Meditationszeit ns zu Ergebnissen, Interve**

Fiala,W et.al.: The religious support scale: construction, validation, and cross-validation, in: American Journal of Community Psychology 30, 761-786, 2002

Others in my congreg give me the sense that I belong, I have worth in the eyes.. others care about my life and situation, would give me assistance, feel appreciated by, can turn to others for advice, not feel close to others –dasselbe mit God und my church leaders, /hohe Korrr 0,73//church leaders und others , zu God 0.24,

Depr – Kg ns, rel support neg, co supp neg, God supp neg, church leader supp neg, Lz – Kg ns !, rel supp etc pos; /Kg ns zu rel/god support z.T., ns zu soc support, hohe Korrr rel-säk support, //rel support wirkt auf Depr unabh von säk support, nur in einem Sample, auf Lz ns dann, /mv God support besser als andere zwei, Kg evtl ceiling 6 Punkte (1 sample, 3,5 Messung, 1 mv , 0,5 stat) **rel congreg God church leader support wirkt auf Depr/Lz, Kg nicht(ceiling), Kg ns zu rel/God/congr support z.T.; rel hohe Korrel mit säk support, bei Ko von ss –rel support 3mal ns, einmal sign,**

Fidrmuc,J/ Tunali, C: Happiness and religion.CESIFO WORKING PAPER NO. 5437
CATEGORY 13: BEHAVIOURAL ECONOMICS
JULY 2015

European Social Survey 2000 -2008, 30 Länder 4 waves, 0(not at all religious) and 10 (very religious) participation in religious activities// how often respondents pray,

Suspekt: 40 % no denom , in UK 71, Schweden 69, Fr 69 ,Germany 45, Be 55/ nur Paper

K P J Mu other Chr alle pos vs no/other nonChr, Orth ns//Ko von religiosity –denom nun neg (also bloße Mitgliedschaft eher neg), pray auch pos –unabhängig von denom eher, level of religiosity when a member of a particular religion is as happy as a person without a declared religion –K 2,7 for men and 3.7 for women (recall that religiosity takes values from 0 to 10). Prot 0.7 for men and 2 for women, Eastern Orthodox 3.6 for men and 4.6 for women; other Christians 1.3 for men and 3.7 for women; Jews 2.2 for men and 0.1 for women; Muslims 4.6 for men and 4.3 for women.

Gilt für OLS und logit, mv (demogr, ethnic, foreigner, Gesu auch), bei happy allg und bei happy 9 und 10 vs Rest, bei M und F, 8 Punkte(3 sample, 2 Messung, 2,5 mv/bei/Intera., 0,5 stat) **pray und religious pos zu happy mv, (biv denom pos), mv Kannib -neg, ab bestimmtem Wert von rel mehr happy als no denom, sogar Orth**

Filipp,S-H. et.al.: The regulation of subjective well-being in cancer patients: an analysis of coping effectiveness, in: Psychology and Health 4, 305-317, 1990

T 2 ein Jahr, 4 Items search for meaning in rel, wellbeing 28 bipolar scales pos vs neg affective states, rel ns zu wellbeing T1 bis T4, je drei Monate; auch rel T1 zu T2,3,4 wellbeing und T1 wellbeing zu T2 3 4 rel ns,(wellbeing wirkt eher auf rumin als umgek, threat minimization wirkt auf wellbeing eher als umgek,-ist: pos thinking,trust in medical therapy; search for affil langfr ns,

5,5 Punkte (1 sample, 1,5 Messung, 1 stat, **2 Panel**) **search for meaning in rel –ns zu wellbeing bei Krebspat Panel, auch Umkehrung –wellbeing zu rel –ns**

Filsinger, E/Wilson, M: Religiosity, socioeconomic rewards, and family development: Predictors of marital adjustment, in: J of Marriage and the Family 46, 663-670, 1984

208 Paare, Southwest area, P churchgoing, edu plus, rr63 rel DeJong Faulkner Warland Religiosity scale – orthodox vs liberal gepolt, versch Dimensionen, 37 Items, belief experience, ritual Wissen social consequences ; marital adjustment Spanier –pos zu religiosity, rel ns zu children, mv: rel wirkt unabh von SES inc Kinderzahl Länge der Ehe, /Kinderzahl negative ! Kontr von marital conventionality (entspricht sE) rel wirkt immer noch mv,

4 Punkte (1 sample, 1 Messung, 1,5 mv, 0,5 stat) **rel pos zu marital adjustment, mv marital conventionality(sE)**

((**Firebaugh, G/Tach, L:** Income, age, and happiness in America, in: **Marsden, P(ed):** Social Trends in American Life. Findings from the General Social Survey since 1972, 267-287

6 Punkte (3,5 sample, 0 Messung, 2 mv, 0,5 stat) **Eink der peers höher –eigene happiness sinkt; (mv demogr, Gesu, unemployed) ,**

Korrel inc –happiness –sinkt stark wenn man Gesu, F age race edu kontrolliert; 1972-2006: happiness sinkt, Kohorteneffekt –neue K weniger happy, obwohl inc steigt, (vgl auch: Rel sinkt auch via Kohorteneffekt, und verbal intelligence –Alwin, D/Pacheco, J ebd))

Fischer, P et.al.: Coping with terrorism: the impact of increased salience of terrorism on mood and self-efficacy of intrinsically religious and nonreligious people, in: Personality and Social Psychology Bulletin 32, 365-377, 2006

Info für Vp –Geheimdienst sagt: Islamic terrorist attacks very likely vs unlikely to happen in next few weeks, -das bewirkt nix in Bezug auf Intr. // salience of terrorism : wie likely sind ähnl Attacken in near future, wie likely –eigene Betroffenheit, wie oft denken Sie über Drohung durch Terrorism nach //attitude vs Al Quaida und vs terrorism, PAS –lucky, happy, satisfied, confident NAS –sad depressed frustrated anxious, /F mit mehr I- weniger NAS , PAS ns, M ns//

high salience of terror –bei nonrel pos emot sinkt, neg emot steigt, bei I umgekehrt, aber nur bei pos emot sign (bei low terror salience: I mit weniger pos emot und mehr neg emot ns,, bei high terror salience I mehr pos emot, weniger neg emot

Study 2 – high salience -terror attack ein paar Stunden vorbei vs 2 Monate low salience /efficacy- I always manage to solve difficult problems if I try hard enough , thanks to my resourcefulness I know how to handle unforeseen situations; //low und high salience ns zu I; //selbes Ergebnis: bei low salience nonrel eher mehr PAS, weniger NAS, aber ns, bei sal umgekehrt, aber hier nur bei pos emot sign, /self-efficacy ebenso –Diff aber geringer/Wirkung der saliency bei Intr auf emot via Mediator self-efficacy,

(unter 5) Interve/Panel **low terror salience I ns neg zu PAS ns pos zu NAS , mit sal PAS pos, NAS neg,**

Fisher,J: Relating with God contributes to variance in happiness over that from personality and age, in: religions 2013,313-324,
 'Schüler in rel Schule, Stud , Kirchgänger in Australien,
 SHALOM is a 20-item measure, with five items for each of four domains of spiritual well-being, The quality of relationship with God (TRAB) is reflected in the importance of developing 'personal relationship with the Divine/God', 'worship of the Creator', 'oneness with God', 'peace with God', and 'prayer life'. Only the lived experience scores will be used in this paper //F-analyse Oxford -19 von 29 Items funktionieren –drei Faktoren: contentment feel happy, optimistic, satisfied, in control, life is rewarding, pleased, life is good, find beauty, meaning and purpose 'expressions of happiness' (comprising joy/elation, fun with others, cheerful effect, laugh, amused). 'quality of life' (comprising effort, rested, energetic, mentally alert, healthy). Rel pos zu drei Items bei Ko von E (pos) N (neg) P(pos, neg, ns) Lie (pos) (Eysenck) und age,
 6 Punkte (2 sample, 1,5 Messung, 2 mv,Pers, 0,5 stat) **Bindung an Gott pos zu Oxford Happiness mv Persönlichkeit und Lie , Eysenck**

Fitchett,G/Murphy,P/Kim,J/Gibbons,J/Cameron,J/Davis,J: Religious struggle: prevalence, correlates and mental health risks in diabetic, congestive heart failure, and oncology patients, in:International Journal of Psychiatry in Medicine 34, 179-196, 2004

Rel str ist neg rc aus RCOPE, score 2,2; Bev –abandon und punished 5 % quite a bit, a great deal –hier 9 bzw 11; I wondered whether God had abandoned me, I felt punished by God for my lack of devotion, I wondered what I did for God to punish me, I questioned God's love for me, I wondered whether my church had abandoned me, I decided the devil made this happen, I questioned the power of God, -quite a bit und a great deal zus zwischen 3,7 (church abandon) und 13,7 (power), abandon 11, punish 9//not at all: church 92, devil 88, love 82, punish power 79, abandon 76// 52 % gar kein neg rc, 15 % haben quite a bit, a great deal bei 2 und mehr Items), //diabetes-related anger interpers distress frustrate, feeling worried depressed believing one is a burden bei heart pat, FACT-G subscale mood, emot response to illness, Cr 68, mood bei diab –depr, POMS- depr anx hostility//Vp viel Kg, /viel pos rc heart 32, diab 38, cancer 49

Neg rc: heart pat ns pos, jung, M ns, mar stat ns, race ns, edu ns, Kg neg (never mehr als weekly), pos rc ns pos(v.a. ganz viel pos rc – mehr neg rc)//mv: age minus, Kg minus, pos rc pos, heart pat pos, Rest ns,
 Neg rc – psy distress diab, depr diab, emot symptoms, depr, anx hostile bei heart alles pos, Bei Krebs schwächer – depr pos, anx ns pos, hostility ns pos, emot wb neg,

6,5 Punkte(1 sample, 4Messung, 1 mv, 0,5 stat) **bei Krebs weniger (Wirkung), zu neg rc: Kg neg (never mehr als weekly), in Bev weniger neg rc als hier in Pat-sample neg rc (nur 48% habens) –Kg neg, psy distress/depr emot symptoms anx –pos, pos rc nspos zu neg rc;**

R Gesu,Gl) Fitchett,G/Winter-Pfändler,U/Pargament,K: Struggle with the divine in Swiss patients visited by chaplains: Prevalence and correlates, in: Journal of Health Psychology 19, 966–976, 2014

patients in one general hospital , Deutsch-Schweiz, rr 30,

“I wonder whether God has forsaken me.” “I wonder if God let my accident or illness happen because I did something wrong.” Cr 69 1-not at all true -4 completely true

“How would you describe your current health status. Religious well-being. 12-item Functional Assessment of Chronic Illness Therapy–Spiritual Wellbeing (FACIT-Sp) Scale -three FACIT-Sp subscales of Meaning, Peace, and Faith

Anxiety and depression two 4-item scales taken from the Arthritis Impact Measurement (AIM) Scale. //reasons for the hospitalization, length of stay, and type of institution

divine struggle -29 % score 2, 17 % 3 oder 4 !!/divine struggle –age ns, verh ns, MF ns, length of stay pos, srh neg, FACIT meaning peace neg, faith ns; K-P ns; admission unexpected pos; anx depr pos; mv –K P other (unklar wer das ist), meaning peace –dann faith pos (ÜberKo), anx depr pos

Interaktion:

Participants in the high Faith-low Meaning group had the highest levels of divine struggle (65%). In contrast, among participants with high Faith and high Meaning, only 38 percent reported any divine struggle ($\chi^2 = 35.3$, $df = 3$, $p < 0.001$).

high prevalence of divine struggle among these patients (46%), Fitchett et al. (2004) reported that 48 percent of patients with chronic or serious illness (N = 238) reported religious struggle, and Maciejewski et al. (2012) described religious struggle among 43 percent of patients with advanced cancer (N = 345) UK study, Thuné-Boyle et al. (2011) reported some religious struggle among 53 percent of women newly diagnosed with Stage I or II breast cancer (N = 202).

(unter 5) **divine struggle bei Kranken häufig, rel wb -meaning peace neg, faith ns (mv pos bei Zugabe von meaning peace); K P ns; anx depr pos, R Gl**

(unter 5) **divine struggle bei Kranken häufig, srh neg, length of stay pos, R Gesu**

(R Gl,Gesu) Fitchett,G/Rybarczyk,B/DeMarco,G/Nicholas,J: The role of religion in medical rehabilitation outcomes: a longitudinal study, in: Rehabilitation Psychology 44, 333-353,1999

Ohne Vp mit kogn Einschränkungen 20 %, Befragung within 5 days of admission, 4 Monate nach admission,26 Ne, 65 J, 67 % F, meist hip/knee replacement, dann stroke, amputation; 43 % K, public rel –Kg, number of people one knows at place of worship, private rel: srr, strength and comfort from rel, /brief RCOPE-21 Items ? –auf 17 reduziert, neg rc Cr 45 !! /spir injury –(ohne grief und depr) troubled by guilt, resentment disbelief- how often does anger or resentment block your peace of mind ! /acceptance –find meaning in life despite disability, sense that ones value as a person transcended ones physical abilities, though I am disabled or ill, my life is full, depr – Cr57, /somatic autonomy –ADLartig, /mobility control –Inhalt unklar; pos rc 16 von 30; neg rc 1,5 von 21,

(Wandel –Lz depr ns, mobility ADL plus)

Korrel in T1: neg rc neg zu Kg/private/pos rc; Kg/private rel –srh pos, ADL/mobility ns, pos rc –srh nspos, somatic ADL ns pos, neg rc nur pos zu depr,

Korrel in T2: public/private rel –ADL/mobility ns, srh ns pos, pos rc - ADL mobility nsneg, srh nspos, neg rc ns;

Korrel T 1-T2: public rel –mobility ADL ns, srh ns pos; private –mobility neg, ADL ns, srh ns; pos rc –alle ns,neg rc –ADL minus; /alles außer neg rc zu ADL neg ist ns (bei Ko von age race ss admission depr, admi ADL, joint replacement vs other diagnosis), (Hauptwirkung bei Item express

anger at God for letting this happen), Wandel in ADL –ns zu Wandel in rel, mobility control not changed/worsening –mehr pos rc,

6,5 Punkte (0,5 sample, 3 Messung, 0,5 mv, 0,5 stat, **2 Panel**) **3 Arten von Korrel –T1-T1, T2-T2, T1-T2 (controls bei 3 –alles ns, aber nicht gezeigt), Kg private pos rc –zu srh pos/nspos; zu ADL/mobility ns, neg rc neg zu T2 ADL, anger at God to let this happen; Wandel in ADL –ns zu Wandel in rel, mobility control not changed/worsening –mehr pos rc, R Gesu**

Korrel in T1: Kg/private rel - depr nsminus, Lz ns pos; pos rc - depr ns minus, Lz ns; neg rc –depr pos,

Korrel in T2: public/private rel –depr ns minus, Lz plus, pos rc –depr ns, Lz pos; neg rc –depr pos, Lz ns minus

Korrel T1-T2: public/pos rc – Lz pos, depr ns; private Lz nspos, depr ns; neg rc –depr pos, Lz minus,

5 Punkte (0,5 sample, 2,5 Messung, 0,5 mv ?, 0,5 stat, **1 Panel**) **3 Arten von Korrel –T1-T1, T2-T2, T1-T2 (controls bei 3 –alles ns, aber nicht gezeigt) public/private rel–zu Lz ns pos, pos, pos; zu depr –ns, ns neg,ns neg, pos rc –zu Depr 2 ns, 1 nsneg; zu Lz -1 ns, 2 pos; neg rc zu Depr 3pos, zu Lz nsneg/neg (Summe: zu Lz -6 pos, 3 ns; zu Depr: 5 nsneg, 4 ns//Panel: 2 pos, 1 nspos bei Lz, Depr 3mal ns) R Gl**

Flannelly,K/Ellison,C/Galek,K/Koenig,H. Beliefs about life-after-death, psychiatric symptomatology and cognitive theories of psychopathology, in: Journal of Psychology and Theology 36, 94-103, 2008

Rr 22, please rate your belief in the likelihood that life-after-death is: union with God, reunion with loved ones, a life of peace and tranquility, a paradise of pleasures and delights, a life of eternal reward or eternal punishment, a pale shadowy form of life, hardly life at all; reincarnation into another life form, //SA 45 –aus SCL 90,Angst(fearful panic tension restless) Depr (lonely hope-worthless, loss of interest) obsessive-compulsion (Konz probleme, Entscheidungsprobl, checking,), paranoid ideation (andere redder über einen, beob einen, sind schuld an troubles) , phobia anxiety(social und agoraphobia), somatization (vague symptoms –hot cold spells, numbness, soreness, tingling,heaviness in the body), /reincarn schwach neg zu Rest LnT, pale life auch, pos zu reincarn, //union und peace am stärksten neg, dann reunion und paradise,(5, 4, 3 mal sign von 6//eternal reward and punishment 1 malneg, 5 malns neg; reinc 6 mal pos, pale -5 mal pos, 1 mal ns pos; /schwach bei Depr und somat wirkend, stark bei Angst soc phobia; Ko von demogr pray Kg,ss, //eternal rew und punish – neg zu Angst !

7 Punkte (2 sample, 3,5 Messung, 0,5 stat, 1 mv) **LnT neg zu NAS mv, reincarn und pale LnT pos/reincarn pos zu pale LnT, neg zu Rest-LnT; eternal reward and punish –neg zu Angst,**

Flannelly,K/Galek,K/Ellison,C/Koenig,H:Beliefs about God, psychiatric symptoms and evolutionary psychiatry, in: Journal of Religion and Health 49, 240-261, 2010

No aff 9,5, General Anxiety items fearfulness, panic tension, and restlessness.Depression feeling lonely, hopeless, worthless. loss of interest in things and feeling blue. Paranoid Ideation others cannot be trusted, are responsible for the respondent's problems, will take

advantage of the respondent, and will fail to give the respondent credit for his or her achievements. Obsessive-Compulsive -difficulty in concentrating or making decisions, repetitive checking or doing tasks slowly to ensure correctness, and problems with one's mind "going blank." Social Anxiety fear or uneasiness when being in open crowds or spaces, using public transportation or leaving home, avoidance of specific places, things, and activities Somatization -vague physical symptoms such as hot or cold spells, numbness, soreness, tingling, and heaviness in the body.(OCD, somat, soc anx schwaches NAS) / God -Close and Loving (M = 2.4, Approving and Forgiving and Creating and Judging(M = 2.0),//Kg Sbez rel -ss pos; Gottesbilder pos alle drei; mv Ko von demogr und ss: Kg Sbez ns zu allem, außer Kg pos zu somat; //mv demogr, ss, Kg, Sbez -close : Depr Anx paranoid OCD somat soc anx neg, approving - ns neg zu allem(außer soc anx minus) ; create ns;

7,5 Punkte (2 sample, 4 Messung, 1 mv, 0,5 stat) Kg Sbez rel ns zu NAS,(close loving neg, approving forgiving nur ns minus, create/judge ns, mv Kannib Überko

(R Gl, Gesu, pos) Flannelly, L/Inouye,J: Relationships of religion, health status, and socioeconomic status to the quality of life of individuals who are HIV positive,in: Issues in Mental Health Nursing 22, 253-272, 2001

32 % no affil, prayed or put your faith in God, helpful ?, what helped you to cope with the news you were HIV positive ? what helps you cope now ? how do you usually deal with stress, has any rel perspective had an influence on you in dealing with HIV ?

Lqu – importance und satisfaction mit health and functioning, psychological spir wb, SES, Family issues, /

faith und affil pos zu Lqu, mv Gesu SES age sex ethnicity; rel wirkt auch auf alle Teilskalen außer SES, (Text nicht ganz klar evtl nur auf psychospir Teil –der aber nur ein rel Item enthält,

(unter 5) **rc/affil pos zu Lqual, Gesu, family issues**

Flannnelly, K/Koenig,H/Ellison,C/Galek,K/Krause,N.: Belief in life after death and mental health, in: Journal of Nervous and Mental Disease 194, 524-529, 2006

6 scales mit 5 Items – anx depr obsession-compulsion, paranoid ideation phoba anx somatiz Mv mit 4 rel Items ,ss, mar stat; rel fundam – alle Items ns, Kg auch, Gebet pos bis auf depr, LnT neg alle Items, /prayer pos zu stress;

7,5 Punkte(2,5 sample, 3,5 Messung, 0,5 stat,1 mv) LnT neg zu NAS, Kg Fú ns, Gebet pos, Überko

((Florian,V/Kravetz,S: Fear of personal death: attribution, structure, and relation to religious belief, in: JPSP 44, 600-607, 1983

männl. Juden; rel practice scale –zu loss of selffulfillment ns neg, , loss of socialidentity ns neg, , consequences for friendsfamily ns pos, transcendental consequences ns neg,, self annihilation neg, punishment in the hereafter pos, scale insges eher pos –aber alles ns(Vp ns zu Unklarheit über LnT und Angst vor Hölle als religiöse Me ! Konsequenzen von Tod –aber ist das auch Angst davor ?

(unter 5) **ns und dubios zT))**

Florian,V/Mikulincer,M: The impact of death-risk experiences and religiosity on the fear of personal death: the case of Israeli soldiers in Lebanon, in: Omega 26, 101-111, 1993

Soldaten in active combat units, Sbez rel, fear of personal death- fear of loss of self-fulfillment (cessation of creative activities) und selfannihil (decompos of body) , fear of loss of social identity(my absence will not be felt), fear of consequences to family/friends (inability to provide for family), unknown nature of death(uncertainty of what to expect) ,fear of punishment (p in the hereafter) rel bei 4 Items besser, punishment (ns plus) und family ns, bei death-risk experience im Libanon –Differenzen rel-arel größer bei selben 4 Items; death risk exp wirkt verschärfend nur bei Arel

(unter 5) **Rel neg zu Todesangst meist, death-risk vergrößert Diff**

Florian,V/Snowden, L: Fear of personal death and positive life-regard, in: Journal of Cross-Cultural Psychology 20, 64-79, 1989

280 students, 56 F, convenience sample, viele ethn Gruppen –Chinese Vietnamese Neger, White, Jewish, Mexican, 40 P, 61 K 27Jew 15 Budd 137 no rel faith,

Rel: commitment to rel belief, Kg, P und Kath - bei denen wirkt religiosity neg vs Todesangst, 6 Items, (punishment in LnT bei arel mehr !), bei Jew und Budd rel pos zuTangst, alles ns !, aber alles richtig bei P und K (47 und 71 VP)

Life Regard Index Framework –Sinn usw, Fulfillment Ziele erfüllt – Rel pos außer Budd

(unter 5) **rel pos zu Sinn, neg zu Todesangst bei P/K(punishment in LnT bei arel mehr)**
J/Bu rel pos zu T-angst,

Floru, L et.al.: Zeitbedingte Wahninhalte schizophrener Kranker, in: Nervenarzt 50, 387-391, 1979

Schizos 1954/55 vs 1974/75 ; Wahnidee meist gleich viel (Beziehung, Verfolgung-Größen Querulanten Liebeswahn) –Hypocho rel Wahn (nur bei M, F ns, nur bei Älteren, jung ns) Eifersuchtswahn Beeinträchtigungswahn sinken etwas, /Halluz sinken, //Neuroleptika verändern Wahn, //Bez Verfo Beintr viel mehr als Rest da, //

(unter 5) **Struktur bleibt –Inhalte anders bei Schizo, Rel sinkt etwas bei M, Älteren;**

Folkman, S: Positive psychological states and coping with severe stress, in: Social Science and Medicine 45, 1207-1221, 1997

HIV plus caregivers, HIVminus caregivers, HIV plus mit gesundem Partner, HIVplus bereaved caregivers HIV minus caregivers rel: Meditation/prayer helps me to find solutions to my problems believing in a higher self/God gives meaning to my life did personal meditation or prayed, - ns zu Depr, positive states of mind,NAS, pos zu PAS (Bradburn), planful problem-solving, positive reappraisal, //PAS bei VP entspricht Bev, NAS viel mehr, //path analysis(nicht gezeigt) rel pos zu pos appr und das pos zu PAS, rel ns zu PAS

(unter 5) **HIV Vp - Meditation/prayer helps me to find solutions to my problems believing in a higher self/God gives meaning to my life did personal meditation or prayed, - ns zu Depr, positive states of mind,NAS, pos zu PAS (Bradburn),**

Fontana,A/Rosenheck,R: Trauma, change in strength of religious faith, and mental health service use among veterans treated for PTSD, in: Journal of Nervous and Mental Disease 192, 579-584, 2004

In/outpatients, Clinicians beurteilen Trauma, How much was/is religion a source of strength and comfort to you –vor Eintritt ins Militär und jetzt, etwas Anstieg bei no comfort, /Zahl der outpatient sessions nach einem Jahr, /persönlich verantwo für Tötung anderer /failing to prevent death of others/guilt in combat und dies ist für Vp sehr stressig – neg zu Anstieg in comf per rel, rel pos zu close to persons; rel neg zu sessions bei mh services/veteran psychiatric programs,

6 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, **0,5 Panel**) **Anstieg von rel comfort-weniger Psychiaterbesuch (weniger Relanstieg –mehr Krankh , mehr Psychiater oder mehr Relanstieg -keine Psychiatrie nötig, weil weniger Trauma-Tötung usw –oder nur eben abgelehnt ?), weniger Stress wegen Tötung, fail to prevent death anderer, weniger guilt, PTSDns,**

Ford,J/Hill,T: Religiosity and adolescent substance use: evidence from the National Survey on drug use and health, in: Substance Use and Misuse 47, 787-798, 2012

Vp 12-17, Tobacco use - use of cigarettes,cigars, pipes, or smokeless tobacco. Heavy drinking five or more drinks on the same occasion,at the same time or within a couple of hours, on at least one day in the past 30 days. use of prescription medications without a prescription from a doctor or the use of prescription medications solely for the feeling or experience caused bythe drug. Pain relievers tranquilizers stimulants or sedatives Marijuana use other illicit drug cocaine,crack, heroin, hallucinogens, LSD, PCP, ecstasy, inhalants, or methamphetamines.

“During the past12 months, how many times did you attend religious services? Please do not include special occasions such as weddings, funerals, or other special events in your answer.” “your religious beliefs are a very important part of your life.”“your religious beliefs influence how you make decisions in your life.” “During the past 12 months, in how many different kinds of church or faith-based activities, such as clubs, youth groups, Saturday or Sunday school, prayer groups, youth trips, service or volunteer activities have you participated?//

”how they would feel about someone their age smoking one or more packs of cigarettes a day, trying marijuana once or twice,using marijuana monthly, or having one or two drinks of an alcoholic beverage nearly every day. /how their parents/-how their close friends/peers would feel about an adolescent smoking one pack of cigarettes daily, trying marijuana,using marijuana monthly, or having one or two drinks of alcohol a day). experiencing at least//

Depr -five of the following: felt sad, empty, or depressed mostof the day or discouraged; lost interest or pleasure in mostthings; experienced changes in appetite or weight; sleep problems; other noticed you were restless or lethargic; felt tired or low energy nearly every day; felt worthless nearly every day; inability to concentrate or make decisions; any thoughts or plans of suicide.

8,5 Punkte (3 sample, 3 Messung, 2 mv, 0,5 stat) **Religiosity –neg zu peer/Vp-attitude zu Leuten, die drug use machen (mv demogr, parental attitude to drugs) ; neg zu tobacco,**

heavy drink, prescr drugs, marij, other illicit drugs (mv Depr, demogr, eigne ,parental und peer Haltung zu drug users), R Gesu

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Religiosity –neg zu Depr R Gl**

((R Gl, Gesu, pos, help, krim))Forliti,J/Benson,P: Young adolescents: a national study, in: Religious Education 81, 199-224, 1986

Vp -5.-9. Klasse, mit Bezug zu P/K parish, Quelle: youth serving orgs von 13 denom, //6 Fragen (Inhalt unbekannt, helpful considerate kindness sharing ?) –prosocial behavior –pos zu pos attitudes toward the church (church important, help me answer important questions, of the things you want most in life, how much do you want to be part of a church ?) , centrality of rel pos (8 Items unbekannt –rel unimportant peripher vs central important) liberating rel (rel erlebt als freeing, enabling, God accepts you who you are, salvation is gift, not earned) pos, //using alc drugs –commitment to church, centrality of rel neg; (lib ? –unten: neg !) // Swg – centrality, liberating rel pos, //Liberating –Swg pos, racially prejudiced neg, prosoc pos, anti alc drugs, anti deli (vandalism, beating up others, gang fighting –centrality ns bei racism und deli !, //restricting rel (weniger da, –erfahren als supplying limits, control, guidelines, discipline; Jungs mehr davon) -mehr alc drugs, mehr deli ! racial prej sexism,

Unklar church attitudes und orthodoxy erhoben, nicht korreliert

(unter 5) **Messung von allem unklar/nicht gezeigt –evtl: centrality und liberating rel pos zu Swg, pos attitudes tow church ns, R Gl**

(unter 5) **Messung unklar, nicht gezeigt: evtl centrality und church attitudes pos zu prosoc Verhalten R help**

(unter 5) **Messung unklar/nicht gezeigt –evtl centrality of rel und liberating rel neg zu alc/drugs , restricting rel pos R Gesu**

(unter 5) **Messung unklar, nicht gezeigt –evtl liberating rel neg zu deli, centrality von Rel ns, restricting rel pos R Krim**

(unter 5) **Messung unklar, nicht gezeigt –evtl liberating rel neg zu racism sexism, centrality ns, restricting rel pos R pos**

Fowler,D/Hill,H: Social support and spirituality as culturally relevant factors in coping among African American women survivors of partner abuse, in: Violence against women 10, 1267-1282, 2004

Physical abuse auch: pushing, grabbing, social pressure to comply sexually, threats, insults, verbal rage; /Items aus DSE – sense of support from the transcendent in terms of strength and comfort, inspiration/discernment, sense of wholeness and internal integration, //trauma – anxious arousal, intrusive exp, defensive avoidance, dissociation, // Depr PTSD– mv: spir wirkt nicht bei Ko von ss, partner abuse;

(unter 5) **spir (unklar) ns zu Depr PTSD mv, biv unklar nicht bewertet, AutoK ?**

Francis,LJ: Personality and attitude towards religion among adult churchgoers in England, in: Psychological Reports 69, 791-794, 1991

Francis Scale of attitude towards Christianity, alle Kg mindestens at least once a month, meist at least once a week, P Cr 78,,

Ko von sex, F-Scale ns zu E, Lie ns, neg zu P und N sign

3,5 Punkte (1 sample, 2 Messung, 0,5 mv) **wichtig: bei Kirchgängern Francis-Rel neg zu N, Rel ns zu Lie**

Francis, L.J.: Neuroticism and intensity of religious attitudes among clergy in England, in: Journal of Social Psychology 132, 577-580, 1992

Francis Scale of Attitude towards Christianity, Cr psychotic 0,48 clergy

Fscale –E ns, Lie pos, P neg, N neg klar sign,

(unter 5) **bei clergy Francis-Rel neg zu N, Lie pos**

Francis, L./Hills, P./Schludermann, E./Schludermann, S.: Religion, psychological well-being, and personality: a study among undergraduate students in Canada, in: Research in the social scientific study of religion 19, 1-16, 2008

Francis Attitude Kurzform 7 Items (I know that Jesus helps me; I think the bible is out of date) /NEO-PI 60 Items, Francis zu Lz Diener: F 0.08 ns, M 0.13 sign, /Ko von Pers/gender – Tabelle verschoben, fehlerhaft –rel ns zu Lz, (0,6 % R 2 Zuwachs evtl), rel zu E pos, N ns, O neg; AC pos;

4,5 Punkte (1 sample, 1 Messung, 2 mv, bei, 0,5 stat) **Francis-Rel bei mv Pers ns zu Lz Diener, biv pos**

Francis, L./Jackson, C.: Eysenck's dimensional model of personality and religion: are religious people more neurotic ?, in: MHR+C 6, 87-100, 2003

Francis Scale of attitude towards Christianity – ns zu Eysenck N (140 Items, EPP) –Swg ns, unhappy neg, anx ns, dependency ns, hypochondriasis ns, guilt pos, obsessiveness ns; (mv gender),

5 Punkte (1 sample, 3 Messung, , 0,5 mv, 0,5 stat) **N und Teil-Items Swg, anx, obs, depend, hypocho ns zu Francis, guilt pos, unhappy neg**

Francis, L.J./Jones, S./Jackson, C./Robbins, M.: The feminine personality profile of male Anglican clergy in Britain and Ireland: a study employing the Eysenck personality profiler, in: RRR 43, 14-23, 2001

Eysenck personality profiler –E activity, sociability expressiveness assertiveness achievement orient, dogmat aggr//N low Swg, unhappy, Angst Abhä Hypocho guilt obsessive, P – risk taking, impulsive irresponsible manipul sensation seeking masculinity unreflective

Male clergy –bei P in allen Items neg vs Bev, //E- in allem außer dogm neg !, N –obsessive minus, guilt plus, Hypocho ns, dependent plus, Angstplus, unhappy ns, self-esteem minus; Lie plus

(unter 5) **male Anglican clergy –P neg, E neg, N –obsessive neg, guilt pos, Hypcho ns, dependent pos, Angst pos, unhappy ns, self-esteem neg, Lie pos**

Francis, LJ/Jones, S/Robbins, M/Jackson, C.: The personality profile of female Anglican clergy in Britain and Ireland, in: Archiv für Religionspsychologie 25, 222-231, 2003

Female clergy –P alle Items neg vs BevF, E auch(sogar dogm), N –self esteem minus, unhappy minus (anders als M) Angstminus (anders) dependent minus (anders), hypocho ns, guilt ns (anders als M) obsessive minus // s.o. E (andre Messung, eher neg), N besser als BevF, F und M s.o. bei N gleich,

(unter 5) **female Anglican clergy –P neg, E neg, N –self-esteem neg, unhappy neg, Angst neg, dependent neg, hypocho ns, guilt ns obsessive neg (viel besser als M)**

Francis, LJ /Jones, S/Wilcox, C: Religiosity and happiness: during adolescence, young adulthood, and later life, in: Journal of Psychology and Christianity 19 245-257, 2000

Oxford Happiness, Francis attitude toward Christianity, EPQ

Rel pos zu happiness, mv unabhängig von N, E, P, Lie, in drei Altersklassen –Schüler, Stud, Erwachsene, England, Wales

6,5 Punkte (3 sample, 1 Messung, 2 mv, 0,5 stat) **Francis Attitude pos zu Oxford Happiness, mv lie, Pers**

Francis, LJ/Kaldor, P: The relationship between psychological well-being and Christian Faith and practice in an Australian Sample, in: JfSSR 41, 179-184, 2002

Bradburn, PAS pos zu Kg, belief in God, prayer, NAS neg dazu, alle 6 sign ! Ko von age sex – NAS ns neg,

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **pos, mv NAS nsneg**

(R pos, Gl, Gesu, Krim, Sm) Francis, L/Kay, W: Teenage religion and values. Leominster 1994

13-15, Staatsschule, 13 000 VP, Kg –happy at school pos, often worry about my school work neg, school is boring neg, worried about my exams at school pos, worried about being bullied at school pos, teachers do a good job pos, my school is helping to prepare me for life pos, like the people I go to school with ns (theist vs agno vs ath linear, Diff klein) /Kg weekly vs never vs agno vs ath – happy at school -78 67 70 60; //Kg -I feel my life has a sense of purpose

pos/I find life worth living/I feel I am not worth much as a person/I often feel depressed ns; I have sometimes considered taking my own life neg, I tend to be a lonely person ns; theist vs agno/ath dto, außer: depressed –theist mehr ! Sm alle ns; life worth living pos; (Kg weekly vs never vs agno vs ath – Sinn 68 49 49 42; life worth living -72 69 69 66; not worth 11-14-12-14, depr -53-52 54 48, Sm 23 28 26 30, lonely ns; /Religiöse like to live in their area -80-74-77-70; aber bei Kritik an area –vandalism crime violence Alosigk drugs eher kritischer, //Kg viel concerns –risk of nuclear war, poverty 3. Welt, too much violence in TV pollution porno, //

Sex außer der Ehe wrong– 25 (FreeChurch 30) 10 10 9, div 27 -19 17 18; Abtr -50 35 34 32, Homosex – 37 -43 -40 44 !!/allg agno oft unsicher (bei Sinn 44 %; Swg 26 depr 20,35 Abtr), ath mehr als theists//nothing wrong in shoplifting (bottom) -3-9-7 -13; Schwarzfahren 11-23-19 29, playing truant from school – 10 22-19 -27, graffiti wherever you like -10 19 15 -24, Zig under legal age -16-31-28 36; Alk dto -27-44-40 50; Freikirche hier immer besser, kath schlechter, //Drogen –wrong sniff glue, use marijuana, become drunk, smoke, heroin –Kg vs agno vs never vs ath, Free church besser,

7 Punkte(3 sample, 4 Messung) Gl
5 Punkte (3 sample, 2 Messung) Sm
5 Punkte (3 sample, 2 Messung) EhebruchAbtr R pos
5 Punkte (3 sample, 2 Messung) Krim
5 Punkte (3 sample, 2 Messung) Drogen Gesu

Kg mehr happy at school/like to live in area als Kg never /agno als ath; mehr Zufr mit Schule, aber worry wegen bully-Gefahr/exams, Sinn pos, Swg nspos, life worth living pos zu Kg/theist vs ath/agno, lonely ns, bei Depr ath weniger (die Hälfte depr, 20 % Smideen !!) denom –K, Angl, FreeChurch keine klare Tendenz; Religiöse mit mehr concerns (Atomkrieg, Umwelt, Armut usw), sex außerh von Ehe neg, allg meist: Kg weekly besser als theist als agno als never als ath// agno unsicher (ein Viertel bis 44 %), Kg/theism sicher; auch bei Krim, drugs/dort Freikirche besser, Kath schlechter

((Francis,L/Katz,Y: The relationship between personality and religiosity in an Israeli sample, in: JfSSR 31, 153-162, 1992

EPQ, nur F, Katz scale of religiosity –Sabbath obs, dietary laws, obs of mourning days, fast days, Tischgebet am Sabbat Tabernacle festival obs, giving of tithes, biblical miracles, rabbinical authority reward and punishment indiv supervision by God Auferst creation ex nihilo, oral law messianic era divine law prophecy// P Cr 51, rel – E ns N ns minus, P minus, Lie pos, //Lie –N und P neg, N und P pos, (unter 5) rel ns neg zu N, ns zu E, Lie pos))

Francis,L/Lester,D: Religion, Personality and happiness, in: Journal of Contemporary Religion 12, 81-86, 1997

Oxford Happiness Inventory, EPQ, Francis Scale of attitude towards Christianity (affective responses to God, Jesus, Bible, church, prayer),

Christ ns zu Lie, pos zu happy, ns zu E, ns zu N, neg zu P, happy zu Lie pos

mv Chr bei Ko von ENP und Lie und sex pos zu Oxf.

5 Punkte (1 sample, 1,5 Messung, 2 mv, 0,5 stat) **Francis attitude towards Christianity –ns zu lie, pos zu happy, EN ns, P neg, bei Ko von ENP und lie/sex pos zu happy,**

Francis,LJ/Louden, S/Robbins, M/Rutledge, S: Unmasking the clerical persona: interpreting the correlation between neuroticism and lie scale scores among Roman Catholic and male and female Anglican clergy, in: MHR+C 3, 133-141, 2000

K weniger E, mehr N ,P ns, Lie plus als Anglicans

(unter 5) **K mehr N und Lie als Anglican clergy**

Francis,L/Pearson,P/Kay, W: Are religious children bigger liars ?, in: Psychological Reports 52, 551-554, 1983

Junior Eysenck Personality Inventory , Lie - attitude towards religion (Francis) pos, N neg , E neg, /

(unter 5) **Lie pos zu rel, neg zu N und E**

Francis,L/Pearson,P/Kay,W: Religiosity and Lie scores: a question of interpretation ? in: Social Behavior and Personality 16, 91-95, 1988

Francis scale of attitude towards Christianity , Junior Eysenck Personality Questionnaire, Rel – Lie pos, N ns, E pos, L neg zu N und E

4 Punkte (1,5 sample, 1,5 Messung, 0,5 Methode, 0,5 stat) **Francis-rel pos zu Lie, N ns, E pos**

Francis,L/Robbins,M/Lewis,C/Quigley,C/Wheeler,C: Religiosity and general health among undergraduate students: a response to O'Connor, Cobb, and O'Connor (2003), in: Personality and Individual Differences 37, 485-494,2004

Francis Scale of Attitude toward Christianity, /GHQ -30 Items, been able to concentrate on whatever you're doing, been nervous and strung-up all the time, finding it easy to get on with people, -jeweils: better than usual –much less than usual, /Kg Francis M=F, F mehr pray, //GHQ –Francis, Kg, pray neg, /mv: Francis sign, Kg und pray ns

(unter 5) **neg zu GHQ, mv**

Francis,LJ/Turton, D:Are charismatic clergy more satisfied with their ministry ? A study among male parochial clergy in the Church of England, in: MHR+C 5, 135-142, 2002

Review – charismatics in Anglican Church – charism experience E pos, P ns, N ns/neg ; bei Laien, Kath und evangelicals –attraction to charismatic movement –E pos, P ns, zweimal N neg, einmal ns,

Ministerial job sat –E pos N neg, P ns, Lie ns, charismatic pos// mv – E pos N minus P minus, Lie ns, charism pos

Charismatic – E pos, N minus, P pos, Lie ns

7 Punkte(1,5 sample, 3 Messung, 2 mv, bei, **Pers, 0,5 stat) charismatic bei Laien, K, evangelicals pos zu ministerial job sat, Lie ns, N neg**

((**Francis,L/Yablon,Y/Robbins,M**:Religion and happiness: a study among female undergraduate students in Israel, in: International Journal of Jewish Education Research 7, 71-92, 2014

12 sec J, Oxf Happiness, 29 Items

The respondents are asked to 'pick out the one statement in each group which best describes the way you have been feeling over the past week, including today.' An example item reads: 'I don't feel life is particularly rewarding' (unhappy or mildly depressed), 'I feel life is rewarding' (a low level of happiness), 'I feel that life is very rewarding' (a high level of happiness), and 'I feel that life is overflowing with rewards (mania).Francis attitude vs Judaism, -, 24 Items affective response toward God, Bible, prayer, synagogue and the Jewish religion.: 'I know that my religion helps me a lot' and 'God means a lot to me'. /EPQR-short form 48 Items extraversion 'Are you a talkative person?' 'Can you easily get some life into a rather dull party?'neuroticism : 'Does your mood often go up and down?' 'Are you a worrier?'psychoticism : 'Do you prefer to go your own way rather than act by the rules?' 'Do you enjoy co-operating with others?'.lie : 'Have you ever blamed someonefor doing something you knew was really your fault?' and 'Have you evertaken advantage of someone?'Lie Cr 66, P 42/rel –happy pos, Lie ns, N minus, E ns, /mv E N lie rel wirkt noch; Noch 2 andere Judenuntersuchungen da- auch dort wirkt rel unabh von Pers auf Oxf, review von 6 anderen Studien Oxf –Francis rel pos unabh von Pers Eysenck

5,5 Punkte (1 sample, 1,5 Messung, 2,5 mv,Pers,sE, 0,5 stat) **Francis jüd Rel pos zu Oxf bei Ko von Pers, ns zu Lie, neg zu N, E ns))**

Frank/Moosbrugger/ Zwingmann: Einstellung zu Tod und Sterben,in: **Moosbrugger,H et.al. (Hg):** Religiosität, Persönlichkeit und Verhalten. Münster NY 1996

371 VP 269 aktive K 166 aktive P zwei Drittel drei Viertel Frauen,

Einstellungen zu Tod und Sterben-Fragebogen, K und P keine Diff, kirchl stärker Gebundene ns, Kg pos zu Akzeptanz von Tod und Sterben, Bibellesen – Akz pos, Angst vor eigenem Sterben minus, Angst vor Verlust nahestehender Menschen minus, Intrinsic – pos zu Akz, neg zu Angst vor eigenem Tod, Sterben anderer, vor eigenem Sterben, Zustimmung zu 18 Inhalten von Glaubensbekenntnis und Akz pos, Angst vor eigenem Tod – neg zu ew Leben/Auferstehung von den Toten (aber nur =.19/21).

4,5 Punkte (1 sample, 3,5Messung) **Einstellung zu Tod/Sterben –K/P gleich, kirchl Gebundene ns/zu Akzeptanz von Tod und Sterben-Kg pos, Bibellesen pos/Angst vor eigenem Sterben, Angst vor Verlust nahestender Menschen beide neg; I –Akz pos, Angst vor eigenem Tod/Sterben anderer/eigenem Sterben neg/pro Glaubensbek –Akz pos, Angst vor eigenem Tod neg zu Auferstehung von den Toten**

Frankel,BG/Hewitt,WE: Religion and well-being among Canadian University students: the role of faith groups on campus, in: JfSSR 33,62-173, 1994

Christian clubs/faith groups vs Vp ohne solche affil,

Satisfaction mit community friendships hobbies family life faith ! health educ achievem
financial circumstances, //use of health services und perceived health –bei rel Gruppe besser,
PAS plus, NAS minus (Bradburn), selfesteem plus, mastery ns,

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **Mitglieder in Christian clubs/faith groups –PAS
pos, NAS neg, satisfaction (community, friendships hobbies family life faith! health edu
achievement, financial circumstances) pos, Swg ns R Gl**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Mitglieder in Christian clubs/faith groups –srh
pos, emergency room visits/physician visits/walk in clinic visits/dentist visits/days in
hospital neg R Gesu**

(R Gl, Gesu, help, pos) Franzini,L et.al.: Religion, sociodemographic and personal
characteristics, and self-reported

(R Gl, Gesu, pos) Franzini,L et.al.: Religion, sociodemographic and personal characteristics, and
self-reported health in whites, blacks, and Hispanics living in low-socioeconomic status
neighborhoods, in: Ethnicity and Disease 15, 469-484, 2005

13 low status neighborhoods Houston Brownsville, nonHiwhite, Hi, Ne; bei Ne 53 % other affil ?!
(auch P) SF 12 mh/physical health;

why do you think it is important to be a member of religious organizations –to participate in worship
services, to do volu work to help others, to get help with food or clothes, to get help in finding a job,
to influence politicians, to make friends, because it is part of our heritage; /

org rel –Kg, take part in other activities in the place of worship, nonorg: pray, impo of rel or spir
beliefs to everyday life/as a source of meaning in life, /perceived racism -8 Items –personal, family
friends experiences of racial ethnic prej, attitudes vs prej, /General social trust –do you think most
people can be trusted or you cant be too careful about dealing with people (people in USA, Mexico,
neighborhood, ethnic group, police bank personnel store clerks immigration officials)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Umkehrung: Korrel z u org rel: ss pos,
perceived racism ns ,/ ss ns, perceived racism pos zu nonorg rel,,(mv demogr, ss, trust,personal
opportunity, perceived racism fear of victimization, unklar ob da Überko existiert –demogr und
racism, trust –victimiz usw) , Umkehrung: Korrel zu org rel: trust ns, zu nonorg –trust ns
(mv s.o.) R pos**

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Korrel zu physical health (SF 12): org rel pos,
nonorg neg (mv demogr), zu srh: org rel pos, nonorg neg (mv demogr und physical/mental
health, ÜberKo;Kannib) R Gesu**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **Korrel zu mental health (SF 12) : org rel pos,
nonorg neg (mv demogr) Kannib R Gl**

(auch in Rpos) Frazier, P/Tennen,H/Gavian,M/Park,C/Tomich,P/Tashiro,T: Does self-reported posttraumatic growth reflect genuine positive change ? , in: Psychological Science 20, 919-919, 2009

T 2 nach 8 Wochen, 85 % F, Vp erleben zwischen T 1 und T 2 Trauma, beantw dazu PTGI – have changed in positive ways wegen Traumaereignis -für letzte zwei Wochen, in Relating to Others (7 items; „I have a greater sense of closeness with others”), Personal Strength (4 items; „I have a greater feeling of self-reliance”), New Possibilities (5 items; „I am able to do better things with my life”), Appreciation of Life (3 items; „I can better appreciate each day”), and Spiritual Change (2 items; „I have a stronger religious faith), //state PTG -over the past 2 weeks „I have had a sense of closeness with others,” „I have had a feeling of self-reliance,” „I have been able to do good things with my life,” „I have appreciated each day,” „I have had a strong religious faith”) zum Vergleich, erhoben T 1 und T 2, //andre Messung der 5 Teile des PTGI zum Vergleich T1 und T 2,-relationship quality,from Ryff (‘I enjoy personal and mutual conversations with family members or friends’). Meaningful -Presence of Meaning subscale(e.g., „I have a good sense of what makes my life meaningful”) Meaning in Life Questionnaire, life satisfaction –Diener; gratitude (e.g., „I have so much in lifeto be thankful for”) Both life satisfaction and gratitude were chosen to reflect the PTG domain of greater life appreciation. religiosity-spirituality,was assessed using the five-item Religious Commitment Inventory (Worthington et al., 2003; e.g., „I have spent time trying to grow in understanding of my faith”//

Wandel T1 –T2: state PTGI, pos relations, grat, rel, distress(Depr Angst stress) ns, Sinn und Lz steigen,// Veränderung von relship,meaning,Lz ,Dankbark ns zu PTGI in T2,/pos zu PTGI in T2: : PTG state change und rel change T1 zu T 2, //seltsam: spir change in PTGI ns zu spir change in PTGstate, aber pos zu wirklichem rel change !, //Korrel zu change in distress- PTGI pos, PTG state change ns, relship usw change neg, rel change pos !//PTGI in T2 nur schwach zu Differenz PTGstate T1 und T2, -misst aber dasselbe !, PTGI/perceived change pos zu positive reinterpretation coping, realer change nicht,(es gibt realen Wandel, aber PTGI misst ihn nicht), perception of change und rel change pos zu change in distress und zu pos reinterpret, //spir change PTG T2 zu Lz gratitude Sinn T 2 pos !, aber spir change PTG T1 zu T2 –ns zu change in Lz grat Sinn, pos zu rel change;change in rel gemessen auf PTGI T2 –ns zu Diff PTG T1-T2 in rel und pos zu Diff rel T1 vs T2 //

Pos reinterpret aus Carver: "I look for something good in what is happening"; {b} "I try to see it in a different light, to make it seem more positive"; (c) "I learn something from the experience"; and [d] "I try to grow as a person as a result of the experience."

(unter 5) **allg kein rel und distress Wandel da, nur Sinn/Lz wandeln sich, state PTG, pos relat grat distress nicht; state PTG T 2 spir change –wohl eher spir jetzt - pos zu Lz Sinn gratitude T 2, aber spir change in PTGI T2 ns zu change in Lz gratSinn,pos zu realem rel change; PTGI (relate to others, pers strength, new possibilities, apprec of life) schwach/ns zu anderen Messungen desselben durch analoge Items (Lz pos relships, Sinn grat)per T1-T2 –Differenz – PTGI misst reale – pos -Veränderung nicht –und er hängt pos mit DeprAngst stress zusammen und die analogen Items neg //spir change in PTGI –ns zu change in diesen Items, pos zu rel change; current Messung von PTGI pos zu PTGI in T2 –schwach; /**

Anstieg von rel commitment –pos zu Anstieg von distress und pos zu pos reinterpret (deshalb wohl pos zu PTGI, der auch pos zu stress ist und pos zu pos reinterpret)

(R help, Gl, pos) Frazier, P/Kaler,M: Assessing the validity of self-reported stress-related growth, in: Journal of Consulting and Counseling Psychology 74, 859-869, 2006

Study 1 Brustkrebspat aus MIDUS –Vergleich mit Kontrollgruppe, implizite Annahme: Bk-Vp haben mehr SRG (nicht gemessen) –aber bei Einzelitems die auch in SRG drin sind, aber hier anders gemessen werden keine Diff (Lz, relship quality, life priorities- helping, self worth, caring/wise/knowledgeable), /BK-Vp – pray, Kg, rel guidance ns, impo of spir pos; Study 2: For the most distressing event a yes–no question regarding whether anything positive came out of the event –vs Kogruppe, wo nix Positives herauskam; 82 % F; /Diff: Lz grat relationships, Sinn, purpose(eher effic), Swg pos, empathy neg, Sbez rel spir Kg ns; volu ns //PBS (ist wohl SRG) 30 Items, Family Closeness “I am more aware of how much my family means to me;” Lifestyle “My priorities in life are different;”rel “I have a greater faith in God;” Self-Efficacy “I am a stronger person;” Compassion “I am more sensitive to the needs of others;”//life priorities –purpose, meaning; gratitude; -Swg –Environmental Mastery, Autonomy, and Self-Acceptance//

Gruppe mit perceived benefits –ns mehr Swg, Lz, family relship, grat friendship Sinn /empathy nsneg, rel ns//Kg, Sbez rel/spir –Sinn pos, empathic concern pos, family relships ns; Swg nspos (control: PAS !) /PBS scales zu ihren Entsprechungen(die aber z.:T. gar nicht recht entsprechen) etwas stärker (ns) korreliert als zu anderen pos Items (bei Rel stark) //Folgerung der Autoren: validity fehlt, (irreal)

(unter 5) zu validity von PTGI ähnlichem SRG –misst Veränderung,misst Positives, aber schwach/rel pos zu empathic concern, Sinn purpose, Swg nspos /zu family relships ns /Brustkrebs vs andere –Lz Swg relships ns, impo of spir pos; Gruppe mit growth – keine Diff in rel, Swg Lz family relship grat friendship Sinn nspos;

French, S/Joseph,S: Religiosity and its association with happiness, purpose of life, and self-actualisation,in: MHR+C 2, 117-120, 1999

Index of selfactualiz – CR 20

Francis scale- Depr Happiness pos, Oxford Happiness pos, PIL pos, Index pos, auch mv Ko von age sex, Kontrolle von scores on thePIL (unklar wie – sind diese Items auch auf Francis oder Oxf Depr H ? –bei Oxf nur eines von 29) – Francis ns zu Oxf und DeprHappy,

(unter 5) **Francis Scale pos zu Oxford, PIL, Mediator Sinn ?**

Froehlich,J et.al.: Spiritual maturity and social support in a national study of a male religious order, in: Pastoral Psychology 54, 465-478, 2006

NEO-Five Factor Inventory 60-item/being loved, valued, and esteemed by provincial fraternity, friends, and others.//spiritual maturity –health pos, ss pos, N minus, EOAC pos, Lz pos (hohe Korr),/sample: N etwas minus, E O ns, C etwas plus, A plus vs Bev; SMI- wie laity adults, weniger als Baptist seminarians/pastors, weniger als noncath seminarians; Lz Diener 25,7//SMI –mv pos zu ss(Pers, demogr, fraternity size, ordained) und zu Lz , most valued relship inside the fraternity pos zu Lz (bei Ko von obigem)

(unter 5, mv Pers) **Spiritual Maturity (AutoK?) pos zu Lz bei Ordensleuten mv Pers/Vp etwas weniger N, mehr C/A als Bev,**

Fry,PS: A factor analytic investigation of home-bound elderly individuals' concerns about death and dying and their coping responses, in: Journal of Clinical Psychology 46, 737-748,1990

Coping factor (dealing with fears anx about death, was tut man wenn man afraid ist,—pray phone a prayer line, listen to rel and sacred music watch rel programs on TV read holy books) pos zu allen Todesangst –Faktoren, **aber auch alle andern Faktoren pos (auch ss, pos Denken/Entspannung; wenig Ausnahmen –z.B. Ablenkung per snack, TV lang aufbleiben um schlafen zu können hilft zweimal !!) –evtl auch: was tut man wenn man T-angst hat ?**

(unter 5) **neg, dubiose Fragestellung und Ergebnisse –keine Bewertung, unklar ob Nutzen von pray da ist, Faktoren unrein**

Fry,P: The unique contribution of key existential factors to the prediction of psychological well-being of older adults following spousal loss, in: The Gerontologist 41, 69-81, 2001

Bereaved in letzten 2 Jahren, depr/anxious/happy/autonomy/selfesteem/adaptation to widowhood –alles zusammen ein Item psy wb,// personal meaning: life purpose(life goals, mission in life, sense of direction), will to meaning (sense of order, reason for existence,clear sense of identity) future meaning (future potentialities, fulfillment positive expectations zu ones future life) /

/impo of rel in daily life, / particip in org rel - Kg, intensity of rel involvement in church, in formal rel services– TV radio sing hymns or church music read the Bible, //comfort derived from rel in times of suffering and distress, /how easy is it to get the help of your pastor.rel mentor members -. in a time of need,

Spir – purpose of life, inner resources, inner-connectedness, Transcendence (personal contemplation private prayer connectedness with self and a power higher than oneself)

Korrel zu psy wb: particip in org rel pos, spir beliefs/practices pos, impo of rel, comfort from rel pos (M ns pos), accessibility to rel support pos,

mv –(demogr, neg life events, Gesu, ss, optimism,) org rel ns, spir pos,(M ns) impo of rel pos, comfort from rel pos,(M ns) accessibility ns pos (M ns)

8 Punkte (1 sample, 3,5 Messung, 3 mv, bei, 0,5 stat) **psy wb –partic in org rel, spir beliefs/practices impo comfort accessibility to rel support pos, mv stark**

(R Gl, Gesu, div, pos) Fuchs,J et.al.: Health risk factors among the Amish: Results of a survey, in: Health Education Quarterly 17, 197-211, 1990

400 Amish verglichen mit 773 nonA die im selben –Holmes-County leben// A –HausF plus, verh plus, div Null, never married F plus, keine high school oder mehr, M selfemployed plus, hypertension neg (mv MF, age) (Amish mit Hyp – low salt ns, watch weight neg, avoid stress ns, exercise neg) add salt to food at the table neg, obese (120 % von ideal body weight) –M ns, F pos (18-24 minus) /wer obese ist bei A –weniger try to lose weight; feeling depressed or

low always/nearly always/sometimes M ns, F pos, /anx or nervousnes interfere your ability to carry on your regular activities always/nearly always/sometimes M/F pos

5 Punkte (1,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **Amish weniger Hypertonie (mv age MF), add salt to food (mit Hyp: watch weight exercise neg), bei obese M ns, F pos (18-24 minus) wer obese ist: weniger try to lose weight R Gesu**

(unter 5) **Amish depr M ns, avoid stress ns, F pos, anx interferes in regular activities beide pos R Gl**

2,5 Punkte (1,5 sample, 1 Messung) **div Null R div**

2,5 Punkte (1,5 sample, 1 Messung) **edu keine high school oder mehr R pos**

Fujimori, H: Besonderheiten oder Eigentümlichkeiten der schizophrenen Wahnthematik in Japan im Wandel der Zeit – eine transkulturell vergleichende Untersuchung, in: Fortschritte der Neurologie und Psychiatrie 49, 313-330, 1981

5 Perioden, 1901-1905,..1961-65, rel Wahn -2,9-1,2 zurückgehend N unter 10 (vor Krieg bei F, danach bei M mehr), Versündigung bleibt gleich (ist nur zwischen Menschen); Besessenheit sinkt –von Tieren ! Fuchs -von Shinto-Göttern/ von Ahnen, niedre Bildung,F) Größenw auch (ich bin Tenno/Gott) ; Beeinträchtigung Beziehung Verfolgung Hypocho steigen, //Beeintr –früher Elektriz, nun elektr Wellen, Abhörapparate, Röntgen, TV Radioaktivität,Telegraphie../Abstammungswahn da, Eifersucht,Liebeswahn, Verarmung //Verfolgung durch Transzendentes sinkt auch; V durch Menschen steigt; (Großstadt –mehr Menschenprobleme; Moderne –mehr Technikdinge; (unter 5) **Wandel : weniger rel in Schizo drin – Japan, soziales mehr; Schizo-strukturen sind Gefäß –eingefüllt wird je Verschiedenes**

((**Galanter, M:** The „relief effect“: a sociobiological model for neurotic distress and large-group therapy, in: Am J of Psychiatry 135,588-591, 1978

Group von Indian Guru, neurotic stress (Angst Depr Smideation Verh und emot Probleme) 2 Monate vor und nach entry, Senkung, und dann stabil 21 Monate lang, (retrospektiv wohl)

Symptomsenkung pos zu Gruppenbezug - emot support von allen Gruppenmitgl./ Seeing 10 members die man am besten kennt conforming to group norms,/enjoy particip in activities der 10 Mitgl die man am besten kennt/ suspicious of nonmembers

(unter 5) **entry senkt neurotic stress, stabil, Gruppenbezug pos dazu;))**

((**Galanter, M:** Psychological induction into the large-group : findings from a modern religious sect, in: Am J of Psychiatry 137, 1574-1579, 1980

Unification Church

Mitglieder weniger wellbeing als Kontrollgruppe, joiners noch mal weniger (später mehr ??))

((Galanter, M: Unification Church “Moonie” dropouts: psychological readjustment after leaving a charismatic religious group, in: Am J Psychiatry 140, 984-989, 1983

Former members – General Wellbeing mehr als active members als workshop Teilnehmer (gleich zu nonmembers), social cohesion –active mehr als former als workshop

Nach leaving 36 % serious emot problems, jetzt noch care for Mitglieder

Jetzige religiosity allg und Unific-Glaubensitems– niedriger als bei Mitgliedschaft, niedriger als actives, drug use wenig, vor entry viel Probleme – Drugs, distress,interspers dislocation;

religiosity – my rel beliefs give me comfort, feel a close connection with God, -pos zu General Wellbeing; (Mun Glaube: Reich Gottes auf Erden machbar, wenn alle Gottes desire for man erfüllen) Haltung zu Sekte – auch einiges Gute dort erfahren (89 %), 61 Mun mit neg Wirkung, 53 Leute sollen Sekte verlassen,

Austrittsgründe – the way orders were carried out, recruitment fundraising techniques, Ehe prospects, workschool prospects, lebensbedingungen, Mun-theology/10 von 57 deprogrammed

(unter 5) General wellbeing –former member –active member –workshop Teilnehmer/nonmember, religiosity pos//nach exit 36 % serious emot problems,//former member vor entry viel Probleme –distress;))

((Galanter,M: „Moonies“ get married: a psychiatric follow-up study of a charismatic religious sect, in: Am J of Psychiatry 143, 1245 -1249, 1986

Von Mun zusammengestellte Paare(1979, T 1 Befragung, dann 1982 Massenhochzeit, hier Befragung 1 Jahr danach) social cohesiveness –I like being part of their (the sects) activities, /religiosity –z.B. my religious beliefs give me comfort; /marital adjustment ns im Vergleich zu Normsample, exiter 83 unterschieden sich 1980 nicht von Rest in rel, assessment of spouse, cohesiveness vs group, General wellbeing, /selbst wer selber einen andern Verlobten hatte als Moon dann entschied – kein exit, /social adj to work etwas disturbed, weniger Genreal Wellbeing als age/sex-entsprechende Gruppe - / auch schon 1980, wer jetzt sich trennen will von SektePartner –weniger wellbeing jetzt, 1980 nicht, Korrel zu wellbeing (religiosity und cohesiveness –aber nicht gezeigt in Korr/Inhalten) – my daily prayer sometimes leaves me unfulfilled neg, I care for all members the world over pos, kaum exit trotz: Begrenzung von cohab, Trennung vor der Ehe für church projects, Heirat mit von Mun vorgeschriebenem Partner,

(unter 5) weniger general wellbeing als controls,marital adj ns, my daily prayer sometimes leaves me unfulfilled neg zu wb, I care for all members the world over pos,))

((Galanter, M/Buckley, P: Evangelical religion and meditation: psychotherapeutic effects, in: Journal of Nervous and Mental Disease 166, 685-691, 1978

Divine Light Mission, Guru Maharaj Ji,

nach joining Angst, Depr, Smideen anomia Verh problem allg emot maladaption und Drogen weit weniger, medit und felt cared for pos zu Sinken,

(unter 5) joining von Sekten –Angst Depr anomia emot maladaption sinkt, Korrel mit Sinken: medit, felt cared for))

Galanter,M/Dermatis,H/Post,S/Sampson,C: Spirituality-based recovery from drug addiction in the twelve-step fellowship of Narcotics Anonymous, in: Journal of Addiction Medicine 7, 189-195, 2013

Vp aus 10 NA-groups, craving for drugs/alcohol, depr per Brief Symptom Inventory, 39 J, 6 J ohne drugs, 72 % M, spiritual but not religious (65%), spiritual and religious (28, feel God's presence, many times a day (25%), every day (29%), most days (18%), some days (14%), once in a while (8%), and never or almost never (6%). 84 % experienced a spiritual awakening, of those reporting a spiritual awakening, 89% reported that it made abstinence easier. church attendance, 25% reported attending at least once a month, 40% less often and 35% not at all.(jeden Tag Gottes Präsenz, fast alle mit spir awakening, aber kaum Kg !),
feel Gods presence daily –years abstinent pos, NA meetings/beliefs/affil pos, craving for substance –drug alc neg, Kg: years abstinent ns pos, NA meetings ns neg, NA beliefs pos affil ns craving ns; mv zu craving –spir awakening neg (Ko von abstinence, NA affil, served as a sponsor, plus ?) **12.step von NA –had a spiritual awakening, 2 Untersuchungen zeigen, dass das bei Entzug hilft; 2:2 Studien: spir Teil von AA hilft**

5 Punkte (1 sample, 3 Messung, 0,5 mv, 0,5 stat) **Subj: spir awakening made abstinence easier; feel Gods presence neg zu: craving, pos zu years abstinent, NA meeting/belief/affil; Kg - years abstinent ns pos, beliefs pos, Rest ns,/ spir awakening mv neg zu craving, /sample mehr spir, weniger rel, weniger Kg, mehr feel presence of God, mehr spir awakening als Bev, R Gesu**

(unter 5) **Depr –feeling Gods presence daily neg, Kg ns R Gl**

Galanter, M /Rabkin,R/Rabkin,J/Deutsch,A: The „Moonies“: A psychological study of conversion and membership in a contemporary religious sect, in: Am J of Psychiatry 136, 165-169, 1979

Neurotic distress vor contact mit church höher, nach conversion niedriger (steigt religiosity stärker- sinkt N stärker) , längere Zeit; aber controls mehr wellbeing als Mitglieder; religiosity pos zu wellbeing bei Mitgl, nicht bewertet, dasselbe wie oben Galanter 83

Galea, M et.al.: Child abuse, personality and spirituality as predictors of happiness in Maltese college students, in: Research in the social scientific study of religion 18, 141-154, 2007

Kg Gebet zus –neg zu childhood abuse, PAS ns, NAS neg,Lz pos; zu STS pos, //bei Ko von Pers und childhood abuse –rel ns zu allem;

(unter 5) **biv rel zu PAS ns, NAS neg, Lz pos,mv Pers und childhood abuse ns, rel neg zu childhood abuse**

8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv,bei, Zeit 0,5 stat) **Rel mv neg zu Depr**

Galek, K et.al.:Religious doubt and mental health across the life span, in: Journal of Adult Development 14, 16-25, 2007

No aff 13, **how often they had doubts about their religious faith because of (1) evil in the world, or (2) personal suffering.**// The Symptom Assessment- 45 (SA-45) Questionnaire -it was developed from the SCL-90 Anxiety- fearfulness,panic, tension, and restlessness. depression feelinglonely, hopeless, and worthless. a loss of interest in things feeling blue. Hostility having uncontrollable temper outbursts, getting into frequent arguments, and feeling urges to harm others or break things. Interpersonal sensitivity feelings feeling self-conscious around others, feeling that others are unsympathetic or unfriendly, and feeling uneasy when talking or being with others, paranoid ideation others cannot be trusted, are responsiblefor the respondent's problems, will take advantage of the respondent, and will fail to give the respondent credit for his or her achievements. OCD - difficulty in concentrating or making decisions, repetitive checking or doing tasks slowly to ensure correctness, and problems with one's mind "going blank." Phobic anxiety or uneasiness when being in open crowds or spaces, using public transportation,or leaving home. Avoidance of specific places, things, andactivities, somatization vague physical symptoms such as hot or cold spells, numbness,soreness, tingling, and heaviness in the body.// pray und Kg ns zu doubt; pray –Depr ns pos, Angst pos, interpers ns pos, phobic pos, OCD ns pos, somat pos, paranoid pos, hostile ns; Kg –Depr ns minus, Angst ns, interpers ns, phobic ns minus, OCD ns, somat minus, paranoid ns minus, host ns; doubt in allem pos (mv Kannib/demogr) – bei Jungen ca 0,32, bei Alten ca 0.13//im Alter auch doubt weniger

7,5 Punkte (3 sample, 3 Messung, 1 mv/bei, 0,5 stat) **pray und Kg ns zu doubt; Kg 4 nsneg,1 neg, 3 ns zu NAS, pray 4 pos, 3 nspos, 1 ns; (Kannib), doubt in 8 Items pos zu NAS, im Alter weit schwächer und weniger doubt im Alter da/spezif Art von doubt – Theodizeeverursacht**

(R pos/GI) Galen,L: Profiles of the Godless, in: Free Inquiry 29, 41-45, 2009

An e-mail request was sent to the membership of Center for Inquiry/Transnational. Some of the respondents referred the researchers to other nonreligious groups and individuals via a "snowball sampling" method. 5,831 Vp , meist USA, **74 M, verh minus, 41 coll grad, inc 31 % mehr als 100000 –Elite der Säk; frei gewählte Defin –ath 77, hum 63, agno 29, spir 3; term that best described Vp -57ath, 24 hum, 10 agno, 2 spir,/bei Entscheidungszwang –Hälfte der agno nennt sich ath; oft : hum sieht sich als ath und umgek; spir –M ns (Rest pos), nonfamily confidant pos (Rest moderate), Lz minus, Agreeable plus, N pos; agno: Lz moderate, A minus,N pos; ath –age minus, Lz moderate, A minus,N moderate; humanist – Lz moderate, A moderate,N neg plus (ath und hum sicher, dass Gott nicht exist, agno spir nicht so sehr) , **Behauptung: überzeugte nonbelievers mehr Lz –nicht gezeigt durch Zahlen (und Vergleich nur innerhalb der arel)****

5 Punkte (2,5 sample, 2,5 Messung) R pos, R GI **Info, nicht bewertet**

Galen,L/Kloet,J: Mental well-being in the religious and the nonreligious: evidence for a curvilinear relationship, in: MHR+C 14, 673-689,2011a

Secular humanist group vs church members, Center for Inquiry –global federation committed to science, reason, free inquiry, secularism planetary ethics, /Wesleyan und nondenom church, rr 13, 64 %M vs 30 %, N aus IPIP-Goldberg, /social provisions –perceived ss; non-family confidants (how many people have you discussed important personal issues in letzten 6 Monaten), soc contact –how many people have you socialized with on a regular basis in past 6 months, Kg, how often do you attend events for non-religious organizations such as freethought, atheist, humanist groups, /sec –absol certain God not exists -31, mostly somewhat 44, 14 unsure, 4 mostly somewhat certain God exists, 4 absolute ; Ki mitgl- 95 absol certain, 3 mostly somewhat, 2 not sure, Sdefin –sec : ath 48, 22 humanist, 12 agno, 7 spir, 11 other don't know, /Ki- 31 religious, 30 theist, 30 spir, 9 other don't know (??)/ sec –group att, confide, soc co, ss minus, Lz Diener ns neg (24,2- 25,1) , N plus; /Lz –absol certain no God –24,6 , somewhat certain 24,8 –not sure 22,9 –somewhat certain God 21,2 –absolut certain 25,2 ; (in sec Gruppe mehr unsichere, aber auch Gläubige! ?), /emot stab -35,5 -35,0 -31,9 -33,9 ? -35,8 (oben andere Einteilung: mostly somewhat), mv demogr/ss confidant contact group att –belief certainty wirkt bei emot stab, Lz ns;

Study 2: sec –CFI VP, rr 26, 40 absolute God not exist, 45 mostly somewhat sure not, 7 unsure, 4 mostly somewhat sure God ex, 4 absolutely sure; Sbez: ath 61, hum 26, agno 11 spir 2/Lz –absol not -24,5 –not sure 22,9 –absol exi 24,6; emot stab –not sure 32,5 –andre keine Zahlen !, Lz –agno 22,4, spir 24, ath 24,3, hum 24,5 //emot stab –spir 32,6, agno 33, ath 34,9, hum 35,1,

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Belief certainty ns zu Lz, pos zu emot stab mv group att/confidant, ath hum besser als agno spir, absol sichere Nichtgl und Gläubige besser als unsure, somewhat mostly dazwischen, es gibt viel mehr absol sichere Gläubige hier//arel - ss soc co confid neg, Lz ns neg, N pos, (z.T. unvergleichbare Einteilung, Zahlen fehlen, in sec Gruppe auch Gläubige, in rel - spir –Bedeutung unklar)**

Galen, L/Kloet, J: Personality and social integration factors distinguishing nonreligious from religious groups: The importance of controlling for attendance and demographics, in: Archive for the Psychology of Religion 33, 205-228, 2011b

Selbes Sample wie Galen 2011b /sec – open plus, C minus (theist 39,4, rel 39,2, spir 38,8, ath 37,5, hum 36,1, agno 35,6, kaum kurvi), E ns, A minus (nicht kurvi; ath 39,5, agno 41,1, hum 40,7, rel 43, spir 42,8, theist 42,8), N plus//sec attend -25 never, 12 less than once a year, 17 -1-2mal im Jahr, 20 several times a year, 10 einmal Monat, 11 -2-3mal Monat, 4 weekly more; Kimitgl never 1, 0,3 less than once a year, 2 1-2 mal Jahr, 3 several times a year, 3 einmal Mo, 13 2-3 mal Mo, 78 weekly more, /mv demogr – A pos, O neg zu church unabh von group att; ss usw ns;

(unter 5) **Bei glücksbezogenen Pers-item A und C keine/kaum Kurvilinearität; sec mehr O, N, weniger A/C//religiöse viel mehr attendance; weniger O/ A pos, O neg zu church group unabh von group att, ss ns**

(R GI/Gesu) Gall, T: Relationship with God and the quality of life of prostate cancer survivors, in: Quality of life research 13, 1357-1368, 2004

Sample mehr Kg und weniger Glaube als Bev.

Causal attr of life events - illness ? (nicht ganz klar) God's will/purpose, God's love/reward, God's anger/punishment, causal attr to a spiritual force, /

benevolence – God's loving nature; providence – God's control, /

God wrathful – controlling, punishing, demanding; kindly – comfort loving just; distant – inaccessible, distant impersonal

SF 36, physical functioning, general mental health, role limitations due to emot problems, social functioning, general health perceptions, (benevolence doppelt so viel wie provid; God's anger 1,58 von 5, will purpose 2,82, /wrathful 2,25, Kindly 4,36, distant 2,03//

Benevolence – zu SF36 alle fünf pos; providence ns/ns neg; //causal attributions God's anger/spir force stark neg, God's will ns neg, God's love stärker neg, z.T. ns, wrathful ns neg, kindly pos/ns, distant neg ns,

Kra als God's will – positive change in phys health letztes Jahr//

zu health control (illness management, self mastery, self blame, illn prevention)– benev minus, provid ns pos, God's will, love, anger spir –alle pos, wrath und distant auch, kindly schwach; //alle ns zu optimism (kindly benev ns pos),//mv role functioning –anger neg, benev spir force ns neg, social functioning – anger neg, benevo und kindly ns pos, /emot funct – alle ns außer anger, //

pos Gottesbild pos zu Gesu, mh; aber neg zu control über Krankh; benev pos zu Gesu, neg zu control –co eher neg ? blame !; God's anger immer neg außer bei control

(unter 5) **Physical functioning** –benevol nspos, provid ns, God's will/love/spir force ns, **God's anger nsneg**, wrathful nspos, kindly ns, **distant nsneg**; God's will pos change in phys health;

General health –benev pos, prov ns, God's will/love/spir force nsneg, **anger neg**, wrathful nsneg, kindly pos, distant nsneg; health control –benev nsneg/**neg**, prov ns, God's will pos/nspos, love pos, **anger** spir pos, wrathful nspos, kindly ns, **distant pos** R Gesu

(unter 5) **Gods anger/punishment/spir force als Grund für Krankheit –wenig da**, God's will/purpose mehr, God wrathful/distant selten, kindly viel; benevolence doppelt soviel wie providence,

mh –benevolence pos, providence ns, **anger/spir force neg**, will ns, **love neg /ns?**, wrathful nsneg, kindly pos/ns, distant nsneg, /optimism und emot functioning alle Items ns außer **anger neg** (auch vs social und role functioning) R Gl

Gall, T/Basque,U/Damasceno-Scott,M /Vardy,G: Spirituality and the current adjustment of adult survivors of childhood sexual abuse, in: JfSSR 46, 1.1-117, 2007

Child sexual abuse -18 % M, 11 % no aff, 40 % kein Kg,Beginn mit 6 -7 Jahre lang, 60 % close family member, 14 family member, 24 nonfamily –teacher usw, //God image – benevolent/loving, provident –having control in the relationship /Korrelationen unabh von denom –bei no aff Korr Gottesbeziehung zu andern Items gleich wie bei rel;

Kg –depr , anx , angry ns minus, pers growth (post traumatic growth inventory) ns, resolution pos (think about current life in general und impact of CSA –rate how resolved you feel your history of abuse is)//rel impo alles ns, resol ns pos; spir impo (Messung unklar) –depr neg,

anx angry ns, pers growth pos, resolution pos, // type of abuse(sex und phys), age of onset, duration of abuse, impact on life as a child, impact on adult life number of perpetrators ns zu benevolent und provident God, //type of abuse wirkt neg –hope,depr anx anger self acc, restl Items nicht; //benev God –angry anx depr neg, pers growth pos, resolution pos, self blame neg ns, God blame ns, hope pos, self acc pos,Provident – angry ns minus, anx ns, depr minus, growth pos, resol ns pos; self blame ns, God blame ns, hope pos, self acc pos, //mv: (demogr, type of abuse, hope self acc) benev und provid neg zu Depr,(anx angry ähnl), pos zu growth und resolution//Mediat –benev God wirkt via hope und selfacc auf Depr und resol, bei growth keine Mediat, //

7 Punkte(1 sample, 4 Messung, 2 mv,Mediat , 0.5 stat) /Kg zu **depr anx nsneg, pers growth ns, resolution pos//rel impo ns, // spir impo (Messung unklar) –depr neg, anx ns, pers growth pos, resolution pos, benevolent/provident God –impact on child/adult life ns,/benevol God –anx depr neg, pers growth pos, resolution pos, self-blame nsneg,God blame ns, hope pos, self acc pos, provident God –anx ns, depr neg, growth pos, resol nspos, self blame ns, God blame ns, hope pos, self acc pos, mv benev/provid neg zu Depr anx,growth /resolution pos, Mediat: benev God wirkt via hope/self –acc auf Depr/resol, ÜberKo,**

Gall,T/Kristjansson,E/Charbonneau,C/Florack,P: A longitudinal study on the role of spirituality in response to the diagnosis and treatment of breast cancer,in: Journal of Behavioral Medicine 32, 174-186, 2009

T 1 vor biopsy-results, T 2 - 6 Monate nach OP, T 3 - 12 Monate, rel: Kg, impo of rel, impo of spirituality in one's life, God image –benevolent , provident/in control /kindly –comforting, loving, just/ wrathful - controlling demanding punishing/ passive distant impersonal –benev provid kindly –F 1; wrathful passive –F2 / FACT-B –health related Lqu –social functional physical emotional, /depr –helpless, unhappy worthless hopeless/anx –tense nervous anxious/anger –angry resentful grouchy/ T 1 –positive God: rel salience ns, emot distress (Depr,Angst,Anger) ns, hope/optim pos, social wb ns; zu T 2 –emot distress ns, opti hope pos, soci wb ns; zu T 3: emot distress ns;// negative God: emot distress pos (T 1-T 3), opti hope neg, soc wb neg (T 1 und T 2) , rel salience – alles ns, //T 2 pos God –T 2 opti hope pos, soc wb ns; emot di ns (auch T3), //neg God –emot di ns (auch T3), opti hope neg, soc wb neg; //rel salience ns zu pos neg God !!, pos God minus zu neg God stark//path (willkürlich,nicht gemessen) T1: rel sal hier pos zu opti/hope, neg zu distress, ns soc wb; //path T2:/(willkürlich, nicht gemessen) rel sal ns, pos God zu distress pos, soc wb neg,, opti hope ns; //path Panel –aber mit Vorannahme: opti hope und soc wb als Mediatoren in T2, wertlos, viele Items weggelassen (rel sal pos zu distr, und via opti hope neg; neg God auch, pos God via opti soc wb-aber neg !) biv andere (umgekehrte) Ergebnisse als mv ;

5,5 Punkte (1 sample, 2,5 Messung, 0,5 stat, **1,5 Panel**) **pos God image –opti hope pos, auch Panel, distress-Angst Ärger Depr ns; Panel wie cross-section; neg God image –distress pos/ns, opti hope neg, soc wb neg, Panel wie cross-section, rel salience ns (auch zu pos/neg God image!), dubiose Methode**

Gall,T/Miguez de Renart,kR/Boonstra,B: Religious resources in long-term adjustment to breast cancer, in: Journal of Psychosocial Oncology 18, 21-37, 2000

God Image –belonging (presence), interaction with the world (challenge), self-acceptance(acc), God's accepting nature (benevolence), ability to influence God (infl) God's control over the individual (providence)

BSI –Kg ns pos, acc ns neg, benevol neg, challenge influence providence ns, presence neg, coping –avoidance good deeds rel support ns, disco plead pos, spiritual ns minus; indiscr prrel ns minus, //Lz Campbell versch domains – Kg acc benev chall infl avoid good deeds spir ns, presence support ns pos, providence pos, prrel neg !, disco plead neg /Optimism – Kg benev infl presence provid av good deeds spir pos, acc support chall ns pos, disco , prrel neg, plead ns neg; //control internal – Kg acc chall infl disco ns; Kg benev pres prov plead supp ns pos, spir av good deeds pos, prrel neg; /Swg – prov pos, Kg chall ns, acc benevol infl pres av good deeds spir supp ns pos, prrel neg//
disco stark neg, pro rel plead auch; Kg schwach (ceiling) pos, acc chall infl ns, presence benevo provid pos, av spir supp deeds meist ns pos/pos, //mv BSI – benev neg unabh von Opti esteem acc disco !//Lz – disco neg (inc opti esteem plead), //Opti – viele Items stark, aber disco am stärksten; bei esteem auch, //control ns/
5,5 Punkte(0,5 sample, 4 Messung, 1 stat) **rel zu PAS nspos/ pos (Swg und Lz schwach, Opti stark), zu NAS ns neg, indiscr rel, plead disco wirken neg,**

Gallemore, J et.al.: The religious life of patients with affective disorders, in: Diseases of the nervous system 30, 483-486, 1969

Patienten (manisch-depr, unklar) vs control group (rel Erz gleich, beide doubts in adol), pat haben mehr salvation/conversion exp (wenn pat well ist, elated ist, nicht in illness) Pat: illness had no effect on rel life –aber auch doubts stärker; in mania rel Erf stärker, -love, awe// werden Areligiöse depr suchen sie z.T. nach Hilfe in Rel,,

Bezug Rel - Krankheit unsicher, alles da: wenn gesund mehr rel, wenn elated mehr, wenn depr - Suche nach Rel und Zweifel an ihr,

(unter 5) **Patienten mehr conversion, doubts stärker, mania love awe stärker, bei Depr Suche nach Rel –also: krank und gesund kann mehr an Rel bringen und Krankheit beeinflusst Rel**

(R help, Gesu, Gl, Sm, Krim) Gallup,G/Lindsay,M: Surveying the religious landscape. Harrisburg 1999

5 Punkte (3 sample , 2Messung) **Born again –alc zig drinking/gambling a problem in family neg, R Gesu**

(Astrol fortune teller reincarn ns ! pro channeling – allowing a spirit being to temporarily assume control of human being bei trance)

6 Punkte (3 sample ?, 3 Messung) Beten: 95 % -petitions answered, Art der Antwort: **feel more peaceful, hopeful, 96/94;** get what prayed for 62, divine inspire, being led by God, /wenn man sich discouraged or depressed fühlt –was tut man und wie effective ist es: **spend more time in prayer, medit or reading the Bible –tun 5, effective Rang 1, seek out pastor rel leader 9-5;** (more exercising 6 -2),(more time alone, hobby TV reading music -1 -6; seek out friends to talk with 2-3; family -3-4; eat more/less 4 -12;) **when faced with a problem or crisis, to which of the following kinds of support turn to help –prayer Nr.2, 80 %, read bible/inspired lit –Nr 5 (64), rel counselor 6 (40),**(family 1 -87, close friends 4 -73, work on own 80, /rel stark beteiligt an small groups –Bev 40, Kg 62, member 52) (gibt Räume, Themen, supervision durch clergy,

materials, Mitglieder), **–die geben emot support, feel better about oneself, feel like you are not alone, give encouragement when you are feeling down (72-92)**, help with emot crisis, financially, provide child care 40, meist zweimal im Monat, mehr als eine Stunde, schon 3-4 Jahre, **Tell me whether you frequently or occasionally do the following when you feel discouraged or depressed and how you rate its effectiveness – spend more time in prayer/medit reading the Bible -48, somewhat effective 94 ,Nr.1** (vgl mehr Hobby seek out friends family members 77-66, Nr 3,4,6/ exercise 40, Nr.2; **seek out pastor rel leader -27/Nr 5**; Rel nicht so oft –Rang 5/9 –Wirksamkeit 1 und 5; **when you are faced with a problem or crisis, to which of the following kinds of support would you likely turn for help – share with family, dann prayer, work it through on your own, share with friends, read bible or inspired literature, rel counselor R Gl**

Rel Wissen der Amis: erstes Buch der Bibel -49, wer regiert zur Zeit Jesu 35, was feiert man an Ostern 75 !, was ist Holy Trinity 40, who delivered Sermon on the Mount -34, wo wurde Jesus geboren 64, Mutter Jesu 95 !,

6,5 Punkte (3 sample ?, 3,5 Messung) **Please tell me if you yourself have done the following: contributed food, clothing, or other property –church member 78 non-member 66, made non-church monetary contrib. 73-64; made church charity monetary contr -77-24, served as an unpaid volunteer worker 46 -32/ people directly helped: needy relatives 57-47, needy friend 54-51, needy neighbor 53_42, homeless street person 37-33, /people who benefitted from direct or indirect help – poor homeless 64-59, elderly 68-50, young children 62-58, sick-59-43, victims of crime/abuse/disaster 42-37 wer betet –denkt seine Gebete machen ihn zu einer besseren person 86 % Mitgl in small groups –s.u. – spurred by them to serve outside the group 55 % R help**

4,5 Punkte (3 sample ?, 1,5 Messung) **gegen physician assisted suicide -31, rel faith most important influence in my life 68 (not impo 11) my life belongs to god/higher power -46-13, born again 50-19, wer an LnT glaubt weniger pro R Sm**

4 Punkte (3 sample, 1 Messung) **are you in favor of the death penalty for a person convicted of murder –rel very impo pro 75, fairly impo 84, not very 69 R Krim**

Garcia-Alandete,J/Valero,G:Religious orientation and psychological well-being among Spanish undergraduates, in: Accion Psicologica 10,133-148, 2013((Datei Rel Quest..)

Ryff: Self-acceptance(positive attitudes toward oneself), Positive Relations(warm, trusting interpersonal relations and strong feelings of empathy and affection),Autonomy (self-determination, independence,internal locus of control, individuation, and internalregulation of behaviour), EnvironmentalMastery (ability to choose or create environmentssuitable to his or her psychic conditions),Personal Growth (continuing ability todevelop one’s potential, to grow and expand asa person), and Purpose in Life (clear comprehensionof life’s purpose, sense of directedness,and intentionality) (

Biv: I –self acc pos, pos relations ns pos, autonomy ns, environm mastery pos, pers growth pos, Sinn ns pos, //Q – self acc minus, pos relations ns minus, autonomy ns minus, environm mastery ns minus,personal growth ns plus, Sinn ns minus, //mv –self acc I pos, Q minus, pos relat I ns pos,autonomy I ns pos, Q ns, environm –I pos Q ns minus, pers growth I pos,Q ns, Sinn I pos, Q minus,

3,5 Punkte (1 sample, 1,5 Messung, 0,5 stat, 0,5 mv) **I pos zu Ryff, Q nsneg**

Gauthier,K et.al.: Religiosity, religious doubt, and the need for cognition: their interactive relationship with life satisfaction, in: Journal of Happiness Studies 7, 139-154, 2006

9 von 192 ath agno; 65 M, /Belief salience – 5 Items, my rel beliefs provide meaning and purpose to life, being a religious person is important to me, /rel doubts – feeling that rel didn't really make people better, people who went to church were still unkind, cheated on others, pretended they were better, feeling overall the religious teachings are contradictory or don't make very much sense, /need for cognition – I really enjoy a task that involves coming up with new solutions to problems, Its enough for me that something gets the job done, I don't care how or why it works, /sE Lie-artig, //Lz – religiosity pos, rel doubts neg, /rel zu rel doubt -0,64; M mehr doubt, weniger rel; /Intera – bei M wirkt rel ns zu Lz, bei F pos (N !); doubt zu Lz bei M negativer, bei F kaum neg; /bei high need for cogn: high doubt bei high rel – Lz geringer als bei low rel und high doubt;(low doubt – high rel mehr Lz), bei low need for cogn: high doubt bei high rel kaum weniger Lz, low rel bei high und low doubt weniger Lz, (also: dreimal high rel mehr Lz, nur bei high doubt und high need for cogn negative), need for cogn pos zu Lz/Ko auch von sE

5 Punkte(1 sample, 1,5 Messung, 2 mv,bei, 0,5 stat) **rel pos zu Lz, rel doubt neg (anders als Q, anders als bei ath ?) Intera –rel bei M ns (N),bei F pos, doubt bei F eher ns, bei M stark neg; bei viel need of cogn und high rel und viel doubt –Lz etwas weniger (high rel und viel doubt ohne need for cogn –rel pos) sonst immer –dreimal - rel mehr Lz, unabh von doubt/need for cognition(und doubt neg zu rel, -es gibt also sehr wenig Vp mit high rel/high doubt und need for cogn)**
sE ns zu rel;

Gebauer,J /Nehrlich,A/Sedikides,C/Neberich,W: The psychological benefits of income are contingent on individual-level and culture-level religiosity, in: Social Psychology and Personality Science 4, 569-578, 2012

187,957 individuals (eDarling data set -online dating site; 11 europ Länder,(incl Russland, Türkei) nicht repräs, “My personal religious beliefs are important to me”, auch als Aggr-messung; Trait Psychological Adjustment Scale -How well does each of the following generally describe you?” adaptable, calm, cheerful, content, energetic, healthy, optimistic, positive, resilient, and stable

Performance Self-Esteem (“I am proud of my educational background,” “I catch on to things quickly,” “I can handle a lot of information,” and “I am good at analyzing problems,”) 4-item Social Self-Esteem (“How skilled do you perceive yourself in . . .” “. . . social situations,” “. . .making new friends,” “. . . socializing,” “It is easy for me to engage in conversations with people I have just met”); 4-item Appearance Self-Esteem (“I am satisfied with my physical appearance,” “How well does the following describe your physical appearance: . . .” “. . . stylish,” “. . .attractive,” and “. . . sexy;)” rel pos zu psy adj (Schweden ns), zu allen drei Swg-Skalen (Schweden bei social self-esteem schwach)

mv (Ko inc) rel pos zu psy adj, und zu allen drei Swg-Skalen/Korrel inc-psy adj in religiösen Ländern schwächer, bei stark religiösen Vp schwächer, in rel Ländern sogar umgekehrt; kompliz Intera: rel dreimal pos zu psy adj, unabh von Aggr rel und inc, einmal anders: in low rel Ländern bei hohem Eink rel ns zu psy adj,(bei niedrigem Eink dort rel pos, bei hohem und niedrigem Eink in rel Ländern rel pos),// religiöse anti-wealth norms – helfen den armen Gläubigen glücklicher zu sein, senken aber den Nutzen hohen Einkommens für Gläubige; dies

aber nur in arel Ländern, (oder Eink wirkt dort als Rel-ersatz) //bei Swg social und appearance keine Intera inc-rel; bei performance wie bei psy adj Intera da,

8 Punkte (3 sample, 2 Messung, 2 mv/Intera, 1 stat) **rel pos zu psy adj/Swg 3 teilig, mv, aber: in Schweden ns/schwach; unabh von Aggr rel und inc –außer: in low rel Ländern bei hohem Eink rel ns zu psy adj und Swg performance, bei niedrigem Eink dort rel pos, bei hohem und niedrigem Eink in rel Ländern rel pos; bei Swg social und appearance keine Intera,**

Gebauer, J/Sedikides, C/Neberich, W: Religiosity, social self-esteem and psychological adjustment: on the cross-cultural specificity of the psychological benefits of religiosity, in: Psychological Science 23, 158-160, 2012

eDarling sample s.Gebauer/Nehrlich et al; My personal religious beliefs are important to me"/ psy adj - adaptable, calm, cheerful, content, energetic, healthy, optimistic, positive, resilient, and stable, / 4-item Social Self-Esteem subscale ("How skilled do you perceive yourself in . . ." "... social situations," "... making new friends," "... socializing," "It is easy for me to engage in conversations with people I have just met"//Aggr rel: Durchschnitt von indiv rel, interest in church involvement, und "no" to: "Does religion occupy an important place in your life?"

rel pos zu social self-esteem (alle pos, evtl Schweden ns pos) und psy adjustment (Schweden, Ndl Schweiz ns), in religiöseren Ländern ist Zusammenhang höher, in arel schwächer, aber nur bei 1 (Schweden Swg) und 3 (Schw Ndl Schw) ns,

6 Punkte (3 sample, 1,5 Messung, 1 Intera, 0,5 stat) **rel pos zu soc self esteem und psy adj (schwache Messung), in religiöseren Ländern ist Zusammenhang höher, in arel geringer, aber da, außer: in Schweden Ndl Schweiz psy adj ns, Schweden Swg ns**

;

Gebauer, J/Wagner, J/Sedikides, C/Neberich, W: Agency-communion and self-esteem relations are moderated by culture, religiosity, age and sex: evidence for the "self-centrality breeds self-enhancement principle" in: Journal of Personality 81, 261-275, 2013

((Objective: Who has high self-esteem? Is it ambitious, competitive, outgoing people—agentic personalities? Or is it caring, honest, understanding people—communal personalities? The literature on agency-communion and self-esteem is sparse, indirect, and inconsistent. Based on William James's theorizing, we propose the "self-centrality breeds self-enhancement" principle. Accordingly, agency will be linked to self-esteem, if agency is self-central. Conversely, communion will be linked to self-esteem, if communion is self-central. But what determines the self-centrality of agency and communion? The literature suggests that agency is self-central in agentic cultures, as well as among **nonreligious** individuals, men, and younger adults. Communion is self-central in communal cultures, as well as among religious individuals, women, and older adults. **Method:** This study examined 187,957 people (47% female; mean age = 37.49 years, SD = 12.22) from 11 cultures. The large sample size afforded us the opportunity to test simultaneously the effect of all four moderators in a single two-level model (participants nested in cultures). **Results:** Results supported the unique moderating effect of culture, religiosity, age, and sex on the relation between agency-communion and self-esteem. **Conclusions:** Agentic and communal people can both have high self-esteem, depending on self-centrality of agency and Communion)).

eDarling sample, 10 agentic items - adventuresome, ambitious, bossy, clever, competitive, dominant, leader, outgoing, rational, wise; $a = .78$, 10 communal items - affectionate, caring, compassionate, faithful, honest, kind, patient, sensitive, trusting, understanding; Swg -12 Items - "I perceive myself as skilled in social situations," "I am proud of my educational background, "I am satisfied with my physical appearance //

my personal religious beliefs are important to me – pos zu agency, communion; pos zu Swg bei Ko von agency/co/gender/age; Intera: agency auf Swg schwächer wenn rel steigt; communion auf Swg stärker, wenn rel steigt; (heißt auch: bei weniger rel wirkt ag stärker auf Swg; bei weniger rel wirkt comm schwächer auf Swg),

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, Intera, 0,5 stat) **rel impo pos zu Swg mv, Intera: : agency wirkt auf Swg schwächer wenn rel steigt; communion auf Swg stärker, wenn rel steigt, Wirkung immer pos R Gl**

Gee, E/Veevers, J: Religious involvement and Life satisfaction in Canada, in: Sociological Analysis 51, 387-394, 1990

GSS Vp 25-59, 6621, no affil, affil –Kg weniger als 1mal pro Woche plus affil, actively affil – affil plus Kg at least once a week, satisfy 1-5, dichotomy very vs Rest, Life, job, housing, finances friendship family relationship sat – alle pos zu actively affil, linear, bei M und F, , Gesu zufr nur bei M pos, F nsneg, 13 sign pos,

In Ontario: 1154 M, 1218 F life family housing M und F sign, job nur F, M Trendpos, finances Trend pos, Gesu M pos, F Trendneg, friendship M pos, F Trendpos, -9 mal pos sign, 4 Trendpos, 1x Trend neg;

British Columbia **386 M, 383 F** – allg attachment to org rel very low

3 sign falsch herum ! (allg M job M, friendship M, 1 sign richtig rum, F job, 6 mal Trend richtig, 3 mal Trend falsch, (insgesamt eher ns !! – aber nur wegen Männern, bei F stimmen alle,

8,5 Punkte (3 sample, 4 Messung, 1 bei, 0,5 stat) GSS – **very sat vs Rest, life, job, housing, finances friendship family relationship sat – alle pos zu actively affil, linear, bei M und F, Gesu zufr nur bei M pos, F nsneg, 13 sign pos**

7 Punkte (2,5 sample, 3 Messung, 1 bei, 0,5 stat) Ontario - **life family housing sat -bei M und F sign, job nur F, M Trendpos, finances Trend pos, Gesu M pos, F Trendneg, friendship M pos, F Trendpos, -9 mal pos sign, 4 Trendpos, 1x Trend neg;**

5,5 Punkte (1 sample, 3 Messung, 1 bei, 0,5 stat) BC –**wenig N, bei M erratisch, 3 neg, bei F passt es;**

Genia, V: I, E, Quest and Fundamentalism as predictors of psychological and spiritual well-being, in: JfSSR 35,56-64,1996

5,5 Punkte (1 sample, 2 Messung, 2 mv, sE, 0,5 stat) **Depr –I neg, E ns, Q pos, rel well-being neg, Fu Altemeyer nsneg; Swg –I ns pos, Q neg, E nsneg, Fu ns, rel well-being nspos; mv sE ändert nichts, Korr zu sE: E pos, I ns, Q minus, Fu plus rel well-being ns plus**

Geisser, M et.al.: The coping strategies questionnaire and chronic pain adjustment: a conceptual and empirical reanalysis, in: Clinical Journal of Pain 10, 98-106, 1994

Pat in Anesthesiology/Clinical Psychology Pain Clinic, how often use strategy to cope with pain – praying or hoping, /F analyse – ein Faktor pray hope und diverting attention, -Mv: pos zu interference of pain, pain severity, nicht affective distress(biv schon), (sec pos coping ns zu pain)

(unter 5) **praying hoping und diverting attention als coping pos zu pain Items**

Gensicke, T: Wertorientierungen, Befinden und Problembewältigung, in: Shell Deutschland (Hg.) Jugend 2010, Ffm 2010, 187-243

Zufriedenheit, Wertorientierung: wichtig – an Gott glauben mv pos (Ko von Schicht, arbeitslos, Ausländer, Haushaltgröße, F, andere Wertorient Probleme Lebenseinstellungen – sozial Benachteiligten helfen, hoher Lebensstandard, sich polit engagieren, wissen was man will, gesellschaftliches Interesse usw)

7 Punkte (3 sample, 1,5 Messung, 2 mv, 0,5 stat) **Wichtig: an Gott glauben – pos zu Zufriedenheit, mv,**

Getz, G et.al.: Frequency and severity of religious delusions in Christian patients with psychosis, in: Psychiatry Research 103, 87-91, 2001

33 no aff, Schizo, schizoaffective, affective psychosis, rel activity prior to admission in hospital wegen psychosis (Kg, rel study groups, church groups), rel delusions – false beliefs, rel thoughts that do not normally occur in rel active person, //P mit mehr rel del, no aff gleich K – beide weniger als P, / severity der rel del ns zu Gruppen / amount of rel practice pos zu rel delusions oder zu deren severity / ihrem Inhalt – Text widerspricht sich,
(unter 5) **P mehr rel del, K gleich no aff, Zusammenhang zu rel Verh evtl pos (zu Zahl oder zu Stärke unsicher)**

((Ghorbani, N et.al.: Muslim attitudes towards religion scale: factors, validity and complexity of relationships with mental health in Iran, in: Mental Health, Religion and Culture 3, 125-132, 2000

Korrel einer Muslim att tow rel scale mit Angst, Depr OCD Psychoticism somatiz – ns, Moslem world view (learn about Allah, er hilft den Menschen, Koran relevant und heute anwendbar, Allah hört Gebete, Moh Vorbild) eher pos/ns, Moslem practices eher ns; Islam Allah hilft eher ns pos;

(unter 5) **Mu – attitude toward rel – Angst Depr OCD Psychotizism somatiz – ns,**

Muslim world view eher ns pos, Moslem practices ns, Islam Allah hilft eher ns pos; wenig Diff zu Christen

Gibbs, HW/Achterberg-Lawlis, J: Spiritual values and death anxiety: Implications for counseling with terminal cancer patients, in: Journal of Counseling Psychology 25, 563-569
1,5 Punkte (0,5 sample, 1 Messung) **16 Vp Krebspatienten, Tod steht bevor, Rel neg zu T-angst,**

(R help, Gl,div, Gesu) Gill,R:Altruism and religious culture in the West, in: **Habito,R/Inaba,K:** The practice of altruism. Cambridge 2006, 79-98

British Household Panel Survey/British Social Attitudes –member of community or voluntary group Vp 35-59 –evtl 1954 und 1994 –Kg pos, never und no rel gleich neg;

(BHPS) Weekly Kg plus Bible is Gods word and every word in it is true (strongly agree) vs Kg plus : weder agree noch disagree/disagree/strongly disagree – das sind mehr !!) vs Bev – div is better than unhappy marriage 50-64-78; ; coh is wrong –73-25-12; live as couple -0,7, 2,9, 8,2//children should care for elderly parents –61-37-35; qualities which best prepare children for life –help others 58/61/53; , (obey parents/think for self/work hard/man should be head of household: lit vs Rest), active in voluntary service group -9/11/5; suffer from anx/depr -10/7/6; smoker 8/12/28;

Nicht beurteilbar-sample unklar, keine Angaben zu Sign; Messung interessant –Kg mit lit weniger als ohne lit !,

(unter 5) **volu Kg never gleich wenig wie no rel; children should care for elderly parents Kg/lit mehr als Kg/nonlit/Bev; help others und active in volu service group: KgLit/non lit mehr als Bev; R help**

(unter 5)**suffer from anx/depr –Kg plus lit nspos vs Kg ohne lit vs Bev R Gl nicht bewertet**

(unter 5) **coh lit besser als nonlit als Bev; div besser als unglückl Ehe –dto R div**

(unter 5) **smoker Kg plus lit –Kg und nonlit- Bev R Gesu**

Glenn, N/Weaver, C: A note on family situation and global happiness, in: Social Forces 57, 960-967, 1979

GSS 1972-75, white, 18-59, mv Kg pos zu happiness Bradburn, M und F, GSS, white, 18-59
6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **mv Kg pos zu happiness Bradburn,**

R Gl, Krim) Gillum,T et.al.: The importance of spirituality in the lives of domestic violence survivors, in: Violence against Women 12,240-250, 2006

Battered women, bei Hilfsorg gefunden, 38Ne, How important is God or spirituality as a source of strength or comfort for you?“ (97 % ,keine Varianz!, aber 31 % kein Kg letztes Jahr) How often did you attend religious services during the year? How much is your involvement in your place of worship a source of strength and comfort for you?

Rel involvement(letzte 2 Items) –Depr ns minus, Lz Andrews ns, physical abuse ns, psychological abuse ns, Kinderzahl ns Swg ns, ss pos; /mv (phys und psych abuse, Kinder, race) – rel involve neg zu Depr, pos zu Lz,(rel nur bei Ne pos zu ss)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg/strength durch involvem –neg zu Depr, pos zu Lz ,ns zu Swg , nur mv (abuse, Kinder,race) , nicht biv R Gl**

3 Punkte (1 sample, 1,5 Messung, 0,5stat) **Kg/strength durch involvement –ns zu physical und psychological abuse R Krim**

Glenn,N/McLanahan, S: The effects of offspring on the psychological well-being of older adults, in: Journal of Marriage and the Family 43, 138-150, 1981

GSS 73-78, global happiness, Kg mv pos M/F, Vp über 50, white

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **global happiness, Kg mv pos M/F**

Glenn, N: Interreligious marriage in the United States: patterns and recent trends, in: Journal of Marriage and the Family 44, 555-566, 1982

GSS, Heterog steigt, no rel am meisten Mischehe, K mit K, P mit P ,J mit J (zus ca 4300)mehr marital sat als no mit no (114)/no mit andern(185) , mv Wirkung auf Eheglück – Mische neg, Kg pos (bei M), Kg und Mische bei F ns pos (790 VP) whites

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **homog Ehe no-no –weniger marital sat als K/K oder P/P oder J/J, mv Mischehe neg, Kg pos**

Glik, D: Psychosocial wellness among spiritual healing participants, in: Social Science and Medicine 22,579-586, 1986

Sample wie Glik 1, healing groups vs Patienten (utilizers of primary care) New Age Leute nur 49 % Christen, illness severity Ch und NA besser als Pat, bei Gesu NA am besten; General Wellbeing, BSI (neurotic) und illness wellness behavior Ch besser (unsicher ob signifikant); allg: healing groups besser als Patienten auch mv (BSI, körperli Gesu, wellbeing und wellness behavior) –age verh illness severity, sex, intrinsic rel, salience of rel ; healing groups mehr religiosity da

3,5 Punkte (1 sample, 1,5 Messung, 1 bei) **Christen und New Age healing groups in well-being/BSI besser R Gl**

3,5 Punkte (1 sample, 1,5 Messung, 1 bei) **Christen und New Age healing groups in Gesu besser R Gesu**

Glik, D: The redefinition of the situation: the social construction of spiritual healing experiences, in: Sociology of Health and Illness 12,151-168, 1990;

160 VP aus spir healing groups

keine klare Korrelation zwischen gemessenem Wandel der Gesu und claims of healing, evtl. health problem redefinition und dann healing behauptet– nicht gezeigt, eher behauptet (also Idee: Leute erleben keine Veränderung, behaupten aber eine) bessere Untersuchung wäre: T1 und T2 Veränderung in m.h./Gesu in Bezug zu Glaube/Teilnahme an healing-Gruppen, subj claims zu healing sind unzuverlässig

Aber: qualit Aussagen zu healing schildern Lz pos Zustände – müssten in Messungen auftauchen

Keine Diff bei healing zwischen New Age und christl Gruppen

Glik, D: Participation in spiritual healing, religiosity, and mental health, Sociological Inquiry 60; 158-176, 1990

Mitgl von Charismatic healing groups vs New Age healing groups vs medical patients – 83/93/137 VP

rel salience (Gebet, Nähe, Sinn) besser als mystic und ideation (spir, LnT, universe no chance) bei PAS (wellbeing) und NAS – BSI, Depr, Angst, hostility, paranoid ideation;

mv salience schwächer, die beiden anderen ns (age, sex, verh, krank)

(unter 5) **rel salience besser als mystic/ideation zu PAS und NAS**

(auch in R pos) Glik, D: Beliefs, practices, and experiences of spiritual healing adherents in an American city, in: Jahrbuch für transkulturelle Medizin und Psychotherapie 3, 199-223, 1992

Healing groups, treffen sich for purpose of healing rituals, charism or fundam, metaphysical New Age human potential groups, dreimal in 6 Mon interviewt, control group medical patients, /index of behavioral wellbeing – adherence to sick or well roles; 44 % (almost) completely healed, 28 partially 14 slightly, 6 very slightly 8 not at all, (not at all zu kleine Gruppe 13 VP vs 147), illness severity, phys wellbeing, behavioral wellbeing pos bei healed, Lz (Campbell) und BSI ns, (Deutung: Gesunde berichten mehr healing) dann andre Analyse – healed ns zu allem (evtl einmal healed in T 2 und T 3 zu T 2 und T 3, anderes Mal Korrel zu change scores in Items), keine Änderungen in 5 Items über T1 – T3,

Health problems – (psycho)somatic, psychological, religious, situational, moral GesuV social problems, /am Ende wird auch was geheilt, das am Anfang nicht als Problem da war, wer Problem umdefiniert, sagt eher, er sei geheilt, redefined problem – chronischer, weniger medical, taucht neu auf,

keine Korrel von 2 Gruppen mit obigem – mit Problemtypen, redefin, degree healings are claimed,

5,5 Punkte (1 sample, 3 Messung, 0,5 stat, **1 Panel**) **Panel dubios, subj healing korrel nicht/doch mit subj Gesu (Gesu-änderung) /mh R Gesu/Gl**

Gösslbauer, J/von Edlinger, V: Kirchlicher Konservatismus und Angst, in: Archiv für Religionspsychologie 14, 92-121, 1980

(unter 5) **Kons (eher: richtiger kath) Glaube neg zu Angst, Kg auch, unabh von Offenheit (zugeben – von Angst zB.) , die ist ns zu kons Glaube,**

Goldbeck, L. et al.: Adaptation von Eltern an eine chronische Erkrankung ihres Kindes nach der Diagnosestellung, in: Psychotherapie, Psychosomatik und medizinische Psychologie 51, 62-67, 2001

T1 1 -2 Wochen nach Diagnose, T 2 2-3 Monate später, Anwendung von Coping-strategie mit dem Ziel der Bewältigung der mit Krankheit des Kindes verbundenen Belastungen-Suche nach Halt in der Religion – zu: psych Befinden und Belastung der Eltern neg, Zufr mit der familiären Sit ns neg, Svw neg, körperl Befinden der Eltern ns, Beschwerdefreiheit der Eltern pos, Sorgenfreiheit Eltern ns minus, globale Lqual des Kindes(körperl Leistungsfähigk, Aktivitätsniveau, körperl und seel Befinden Allgemeinbefinden) neg,

auch T1 zu T2 Rel neg –alles aber ns (Besch freiheit und Sorgenfreiheit ns pos)

dagegen: rel coping hilfreich knapp 2 von 5 (wie Suche nach soz Einbindung /Info, Bedrohungsabwehr 3,5, wirkt aber nicht)-Vergleich zu anderen Patienten –weniger coping,

5,5 Punkte (0,5 sample , 3 Messung, 0,5 stat, **1 Panel**) **Suche nach Halt in Rel 3 Items neg, 2 nsneg, 1 pos, 1 ns, Glaube, dass rel coping hilft 40 %,**

Golden, J et.al.: Spirituality and burnout: an incremental study, in: Journal of Psychology and Theology 32, 115-125, 2004

UMC clergy, /situational shift – in the past six month – my prayer and devot life has greatly decreased –greatly increased, feelings of closeness to God, enthusiasm for worship, number of hours I have worked, job responsibilities, thoughts of a job change, commitment to the ministry, study of scripture, weekly days off, time with family and friends enthusiasm for church work time spent each week in sermon preparation, -das und Lz Diener und Maslach zusammen ist burnout-Messung! (AutoK)/occ stress –role overload, insufficiency, ambiguity, boundary und responsibility / role boundary norm, role overload, ambig resp mehr, insuffic weniger, /Maslach eher pos, Lz norm,

burnout – (N pos, EAC neg) roles –pos, univ neg, PF neg, connect neg, //STS –N eher minus, E pos, O ns, A C pos, STS (nur PF) wirkt noch auf burnout wenn Pers demog und occ roles kontroll werden,

5 Punkte (1 sample, 1 Messung, 2,5 mv, 0,5 stat), **PF neg zu burnout (dubiose Messung), mv Pers**

(R Gl, Gesu, Krim, pos) Good, M/Willoughby, T: The Role of Spirituality Versus Religiosity in Adolescent Psychosocial Adjustment, in: Journal of Youth and Adolescence 35 41–55, 2006

Kanadische Schüler, Well-being - a composite of CES-D/social anxiety-related symptoms assessed using items from Ginsburg et al. (1998);/ self-esteem Rosenberg, /daily hassles -the frequency of experiencing 25 potential life stressors/hassles including finances, friends and peers, school work, and self-image;/ life satisfaction, (e.g., "I am happy with my life")

Spirituality –I believe in God or a higher power,

Two hundred and eight students (3.1% of 6758) were classified as the no spirituality/high church (NSHC) group. 1109 students (16.4% of 6758) comprised the high spirituality/high church (HSHC) group. Four-hundred and forty students (6.5% of 6758) no spirituality/no church attendance (NSNC) group. Finally, 2,686 (39.7% of 6758) were classified as the high spirituality and no church attendance (HSNC) group. The remaining 2,315 (34.3% of 6758) students reported low to moderate levels of spirituality and/or low to moderate levels of church attendance and were not included in the analyses

High spir high church vs no spir no church –wellbeing pos, academic orientation pos (typical school grades, educational aspirations, frequency of planning ahead, frequency of being bored at school, and the perceived importance of doing well at school), parental relship pos (Paternal and maternal attachment parental knowledge was assessed using items related to how much one's parents/guardians really know about how the respondent spends his/her free time; parental involvement frequency of talking with parents and having fun with parents) parental monitoring pos, friendship quality pos (Friendship quality was a composite of two scale scores.

Items relating to the quality of companionship, support, security, closeness, and conflict with one's "best friend;" the second scale items relating to attachment to one's friends), risk attitudes neg (composite score based on 5 scales: attitudes concerning how wrong it is to engage in unconventional and antisocial behaviors, cognitive evaluations of how risky the respondent believed it was for them to engage in various behaviors (such as drinking alcohol and smoking cigarettes) and how risky the respondent believed it was for other people their own age to engage in these behaviors; perceived social approval of involvement in risk behaviors - how upset one's parents friends would be by one's involvement with problem behaviors)

Alk smoke marijuana neg, hard drugs ns, sex activity neg (frequency of sexual touching, oral sex, and intercourse), minor deli neg (minor delinquency, sneaking out at night, joyriding, shoplifting, and wrecking other's property) major deli ns (joining a gang, carrying a gun as a weapon, and carrying a knife as a weapon)

aggr direct (z.B. pushed and shoved someone) neg, aggr indirect (spread rumors and untrue stories) ns, spir macht kaum Diff, spir und no Kg kaum anders als no spir und no Kg//Kg ist entscheidend,

high club Teilnahme und no Kg vs keine Clubteilnahme und Kg – (nur Club vs nur Kg) – wenig Diff: Kg –wb ns, acad orient neg, parental monit pos, par relship ns pos, friendship quality ns, risk att neg, alc neg, smoke ns, marij neg, hard drugs ns, sex neg, Deli Aggr ns //anderer Vergleich: Club und Kg vs Club ohne Kg –viel besser in fast allen Items (außer major Deli, hard drugs, indirect aggr) / kein Club und Kg vs beides nicht wirkt ähnlich – mit Kg ists besser;

7,5 Punkte (3 sample, 1,5 Messung, 2 mv, 1 stat) **Kg mv (auch club-Bindung) pos zu well-being, Glaube an Gott nicht/kaum, R Gl**

8 Punkte (3 sample, 2 Messung, 2 mv, 1 stat) **Kg mv (auch Club-Bindung) neg zu alc marijuana, hard drugs ns, smoke neg, Glaube an Gott nicht/kaum R Gesu**

8 Punkte (3 sample, 2 Messung, 2 mv, 1 stat) **Kg mv (auch Club-Bindung) pos zu parental involvment, par monitoring, friendships, Glaube an Gott nicht/kaum R pos**

8 Punkte (3 sample, 2 Messung, 2 mv, 1 stat) **Kg mv (Club –Bindung auch) minor deli neg, major deli ns, aggr direct neg, aggr indirect ns, Glaube an Gott nicht/kaum R Krim**

R Gesu, Gl, pos) Good, M/Willoughby, T/Fritjers, J: Just Another Club? The Distinctiveness of the Relation Between Religious Service Attendance and Adolescent Psychosocial Adjustment, in: Journal of Youth and Adolescence 38:1153–1171, 2009

T 1 9. Klasse, rr 83, 14 J, T 2 -11. Klasse, T 3 12. Klasse, Vp mit Messung T 1 –T2 –T3 -attr 63 %; andre noch dabei: Messung T 1 –T2, T1 –T3; Jeweils mv gender parental edu, Kg und club in selber Gleichung, frequency of attendance in the past month using a 5-point scale ranging from never to every day. Club involvement - frequency of attendance in the past month, using a 5-point scale ranging from never to every day, for (a) school clubs, and (b) community clubs.

Intrapersonal well-being -five scales. (CES-D) scale (20 items (e.g., ‘I felt that I was just as good as other people’)) Social anxiety-related symptoms 14 items, ‘I only talk to other people my age that I know really well’). Self-esteem Rosenberg ‘I feel that I have a number of good qualities’) Daily hassles - experiencing 25 life stressors including finances, friends/ peers, school work, and self-image; and life satisfaction, ‘How often does it bother you to have problems with peers?’). Life satisfaction (‘I am happy with my life’) - club attendance ns, Kg in grade 9 pos, in grade 11 nsneg, und in 12 neg; sustained involvement in clubs – pos, sustained rel ns;

4,5 Punkte (2 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **well-being (Depr, social anxiety Swg daily hassles ! happiness) club attendance ns, Kg in grade 9 pos, in grade 11 nsneg, in 12 neg, sustained involvement in clubs pos, in rel ns, ÜberKo R Gl**

Friendship quality 18-items, ‘think about your friends and answer the following questions.’ My friends understand me’-club pos, Kg neg; sustained club involvement pos (Kg ns) Parental relationship - 17 items., My mother trusts my judgment’; ‘My father can tell when I’m upset about something) –club ns, Kg in grade 9 pos, in 11 und 12 schwach neg, sustained involvement in clubs/Kg ns;

5 Punkte (2 sample, 2 Messung, 0,5 mv, 0,5 stat) **friendship quality –Kg neg, club attendance pos, sustained club att –pos, Kg ns; parental relationship –club ns, Kg in grade 9 pos, in 11 und 12 schwach neg; sustained club/Kg ns/Kg pos zu grades R pos**

substance abuse: typical frequency of alcohol use, average consumption per drinking, Smoking - typical number of cigarettes smoked each day. Marijuana - typical frequency of use in the past year. – club ns, Kg neg; sustained involvement in clubs neg; sustained Kg neg;

(unter 5) **substance abuse – club attendance ns, Kg neg, sustained club att neg, sustained Kg neg**
R Gesu

Gotay, C: Why me? Attributions and adjustment by cancer patients and their mates at two stages in the disease process, in: Social Science and Medicine 20, 825-831, 1985

why me –offene Frage: in frühem Stadium Gods will 5 %, später 19, (Partner 5),chance (kann jedem passieren) 24/13, komme nicht zu einer Antwort 14/26, , stelle Frage nicht 24/23 ,past behavior 14/10;

geschlossen Frage:chance zwei Drittel, Umwelt 10-17, selber Rest

ABS entspricht Bev, stress größer als medical students, soc adjustment ns,

mv -impo of rel –ABS ns pos, stress neg, wieviel Aufwand nötig für coping with illness

neg(weniger ?) soc adj ns pos (Chance kaum neg wirkend)

(unter 5) **impo of rel –ABS nspos, stress neg, soc adj nspos, Deutung why me interessant**

Graham,C/Crown,C: Religion and well-being around the world: social purpose, social time, or social insurance ? , in: International Journal of Well-Being 4, 1-27, 2014

Gallup World Poll, 2005-2011; 160 Länder, meist 800000 bis 1 Mio Beobachtungen, nonrel 6 %, 51 Chr, 31 Mu (?); Freunde usw nur 250000, Cantril, Did you experience happiness yesterday? Is religion an important part of your daily life Did you attend a religious service in the past seven days outside a wedding or other ceremony? //mv demogr, religion, (N 260 000 – 290 000) –Kg pos zu happy und Cantril, impo nur zu happy, (rel: Chr /P pos, K pos/ns, O pos/minus; Mu pos/ns, Shia pos/minus, Sunni pos/minus, druze pos , Hi pos/ns, Bu pos,ns, J pos (bei Cantril Zusammenhang schwächer) / Vp ca 80 000; Ko von Zeit mit Freunden/Familie –ändert nix an Rel-Korrelationen; Intera unsicher:bei wenig Zeit –Rel steigert Wirkung von Zeit, bei viel Zeit senkt sie; bei christl Mehrheit im Land (125000-150000) selbe Wirkung wie bei nichtchr; Diff: Kg bei nichtchr stärker, bei chr impo und bei denom P anders: in nichtchr ns; Mu Hi Bu besser in nichtchr Ländern), 3 Aggr-einkommensgruppen (50 -150000) – in den reichsten Ländern wirkt impo schwächer, Kg mal schwächer, mal unklar; P arm und reich pos, K v.a. arm, Mu Hi bei mittelreich pos; /Einteilung nach Stärke des Glücks Cantril (290000): impo bei den glücklicheren, Kg bei allen pos, inc bei den weniger Glücklichen stärker,

10 Punkte (4 sample, 2,5 Messung, 3 mv/bei, 0,5 stat) **Kg zu Cantril und happy, impo nur happy, mv, P/J pos, K orth nur bei happy pos, Korr zu Cantril schwächer;(Kannib) unabh von Christian majority/minority im Land (denom ändert sich nicht, außer: P etwas schwächer bei minority; Kg stärker), in Ländern mit höherem Eink impo schwächer, Kg mal schwächer, mal unklar, denom Christian stärker, P gleich, K bei Armen pos, bei Glücklicheren impo stärker, Kg gleich, (Christian K orth gleich, P etwa stärker)**
bei viel Zeit mit Freunden/Familie eher deren Wirkung senkend, neg Wirkung von wenig Zusammensein puffernd;

Gray, R: Adolescent response to the death of a parent, in : Journal of Youth and Adolescence 16, 511-525, 1987

Any beliefs that were religious or spiritual in nature, BDI bei rel beliefs sign niedriger, haben auch weniger major depr sign

(unter 5) **rel spir beliefs neg zu Depr**

(R pos, fert, Krim, Gesu, Gl, div) Greeley,A/Hout,M: The truth about conservative Christians. Chicago/London 2006

Quelle GSS, 72-04 ? ca 15000 Vp cP sind: ZJ LDS Pe nondenom interdenom auch

5 Punkte (4 sample, 1 Messung)**Div: K J etwas weniger, bP mehr, cP 19(und am meisten remarried) , no 21 (die haben viel mehr never marrieds, sind jünger) R div**

6 Punkte (4 sample, 2 Messung) **Children ever born –cP 2,01, bP 2,44, mP 1,83, K 1,85,J 1,51, no 1,21 (age !) ; siblings – cP 3,92, bP 5,4 mP 3,27,K 3,88 J 2,47, no 3,31 (K früher mehr, no auch,)/Graphik: CEB/TFR immer mehr als mP -1900: 4,1 , 30er Jahre 3, 1950 -65 3,3, 1975 -2; Diff zu mP immer weniger; R fert**

7,5 Punkte (4 sample, 3,5 Messung) **College/mehr – cP 34, bP 28, mP 49, K 46, J 81, no 51/labor force part – cP: F nicht anders als andere, /bei occM ns vs no (bP minus, Rest pos) ; bei occF weniger profess (wie eben); family inc M/F –cP ns neg vs no(wie eben); house single family mehr als no, cP nur ein sex partner letztes Jahr -95 % M, 98 % F –andere ebenso (no 95/97) no more than 3 sex partners lifetime –cP M/F kaum Diff zu mP (69-65, 46-40) R pos**

6 Punkte (4 sample, 1,5 Messung,0,5 stat) **Smoking – cP vs no -ns (außer vs bP minus) drink minus R Gesu**

9 Punkte (4 sample, 3 Messung, 1,5 mv,bei, 0,5stat) **GSS 98/2000 – very happy: cP mP K gleich, J etwas weniger, no **bP weniger**; auch mv verh,region,urban, MF racial ancestry; Kg dazu –denom diff verschwindet (heißt: denom ohne Kg ist so gut wie no) ; Kg wirkt stark, unabh von denom, unabh von spend a social evening with friends; belief in God biv kurvi-Vp who believe sometimes but not at other times weniger happy als believers, ath, agno; (bei Kg feelings wohl nicht so)mv Kg belief rel feelings (close to God/church/find strength and comfort in rel) –Kg weniger stark, feelings pos, belief ns
Literalism bei cP –pos zu happy(mv demogr,Kg), bP dto,/cP mit literalism –glücklicher als cP ohne, als andere denom; Kombin Kg weekly und lit macht cP zu some of the happiest people in the USA; cP nicht lit und wenig Kg –weniger happy als mP/K nicht lit/wenig Kg;/bP unsicher – Table hohe Korrel,Text ns, Ne mit rel mehr happy, lit und Kg wirken bei ihnen schlechter als bei Rest(andere Aussage: Kg wirkt bei allen den gleich) /
GSS 2002 –nach 9/11 –no rel Steigerung von unhappy 10-18, bei rel: 11-12; Happiness by year – 72-04: Graphik –very happy –alle: 38-31; -bP 20-30; no 21-21, K 31-31, 40-34, cP 40 -37,(rel immer besser als no, am Ende sogar bP) /Kg once,a few times a year,less -30-25, Kg monthly minus 2, Kg mehr kein Rückgang; R Gl**

5 Punkte (4 sample, 1 Messung) **Gun owning cP mP mehr als andere, cP mehr fishing hunting R Krim**

(R Gl,Gesu) Green,M/Elliott,M: Religion, Health, and Psychological Well-Being in: Journal of Religion and Health 49, 149-163, 2010

GSS 2006, srh 1000 Vp,not too happy –very happy, ca 1900 Vp,denom: Christian, K, other rel, no rel ; fu vs lib: literal, atheism vs no doubt God, violation of Gods rules would require punishment, Sbz fu mod lib; /identity –carry my rel beliefs over into my everyday life, strength of identity as rel person –not rel at all –very rel, strength of id with preferred rel /no

rel –mean value for strength of identity (?), activity –Kg, pray, participate in rel activities outside of services, //srh –denom ns, Fu neg, rel identity pos, rel activities nspos(mv demogr, happy marriage, job satisf, social relations, perceived financial status –relatives, neighbors, friends bar –Überko) –wenn rel id und rel act einzeln korrel werden –beide sign pos, // happy –dto, Fu aber pos,

hohe Korrel rel activity-identity(0,71), einzeln wirken beide mv, zusammen nur eines, angeblich aber keine Probleme mit Multikollinearität ! –daraus folgt: Multikoll-Messung ist für ÜberKo/Kannib-Wirkung irrelevant

7,5 Punkte (3 sample, 2,5 Messung, 1,5 mv, 0,5stat) **srh –Fu-Glaube neg, denom ns, rel activity, rel identity pos, ÜberKo, Kannib, R Gesu**

8,5 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **happiness –Fu Glaube pos, denom ns, rel activity rel identity pos, ÜberKo, Kannib R Gl**

Greene, K/Yoon, B: Religiosity, economics and life satisfaction, in: Review of Social Economy 62, 245-261, 2004

Eurobarometer, 1975-1992, Westeuropa, 19 Länder, 27 000 Vp//satisfied with the life you lead, mv(alos, BSP, Gini, inflation ? Kind, denom, demogr, pol Diskussion, links unglückl, rechts ns), Denom ns, Kg once a week pos, mehr noch stärker, bei P, K, other, orth; (bei Links und rechts VP etwas schwächer, bei neutral/Mitte stärker), Gini schwach neg; bei Linken mehr;

8 Punkte (3,5 sample, 1,5 Messung, 2,5 mv bei, 0,5 stat) **Kg pos zu Lz mv (einmal Woche und mehr als einmal noch stärker), bei Linken, Mitte, Rechten auch, denom ns, aber Kg bei denom pos (Kannib)**

social identity as an explaining factor for associations between more frequent formal religious participation and psychological well-being, in: International Journal for the Psychology of Religion 17, 245-259, 2007a

MIDUS, how frequently in the last 30 days they felt so sad nothing could cheer them up, nervous, restless or fidgety, hopeless, that everything was an effort, and worthless. /PAS -cheerful, in good spirits, extremely happy, calm and peaceful, satisfied, and full of life.

"Using a scale from 0 to 10 where 0 means 'the worst possible life overall' and 10 means 'the best possible life overall.' how would you rate your life overall these days?"

Frequency "usually attend religious or spiritual services.

How closely do you identify with being a member of your religious group?"// (mv-demogr srh) PAS -Kg pos, close dazu pos, beide zus: close bleibt; Lz –dto, beide zus –beide bleiben; NAS - Kg neg, close dazu –close bleibt; hoher Zushg close-Kg (Kannib)

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5stat) **Kg pos zu PAS und Lz, neg zu NAS; strenght of rel id auch, mv; beide in Gleichung: Kg ns (außer bei Lz) Kannib (hoher Zushg von beiden)**

R Gl,Gesu,help) Greenfield, E/Marks,N : Continuous participation in volunteer groups, in: Journal of Gerontology: Social Sciences 62B , S60-S68, 2007

National Survey of Families and Households, T1 1987/88, T 2 1992/93, über 35, ohne fu limitations, personal growth - “For me, life has been a continuous process of learning, changing, and growth,” “I gave up trying to make big improvements or changes in my life a long time ago,” “I think it is important to have new experiences that challenge how I think about myself and the world.”//fu limit - “Do you have a physical or mental condition that limits your ability to care for personal needs, such as dressing, eating or going to the bathroom; move about inside the house; do day-to-day household tasks; climb a flight of stairs; walk six blocks? //recreational groups, at least monthly participation in sports, hobby or garden groups, or discussion groups at both T1 and T2 continuous participation in religious groups, at least monthly participation in church-affiliated groups (with the measure specifying that the respondents were not to consider participation in religious services for this item) at both T1 and T2. continuous participation in civic groups, at least monthly participation in service clubs, fraternal groups, or political groups at both T1 and T2.

10 Punkte (3,5 sample, 1,5 Messung, 3 mv,Intera, 0,5 stat, **1,5 Panel**) **Continuous rel volu –Depr T 1 und T2 ns minus, personal growth ns pos, //mv zu Depr T2 –(demogr, fu limit, Depr T1, Kinder, volu civic, recreat) –volu rel neg; mv zu pers growth T2 (mv dto) –volu rel pos; Entwicklung von fu limit –T1 und T2 rel volu: ns zu pers growth; kein T2 rel volu –pers growth sinkt (Text, Table umgekehrt) R Gl**

6 Punkte (3,5 sample, 1 Messung, 0,5 stat, **1 Panel**) **Continuous rel volu –T2 fu limit ns; R Gesu**

5 Punkte (3,5sample, 1 Messung, 0,5 stat) **Continuous rel volu – recreat volu pos, civic volu ns pos, R help**

Greenfield, E/Vaillant,G/Marks,N: Do formal religious participation and spiritual perceptions have independent linkages with diverse dimensions of psychological well-being ? ,in: Journal of Health and Social Behavior 50, 196-212, 2009

Nat survey of midlife, MIDUS 2005, viel weighting- weil oversample Alte, attrition, nonresponse, PAS - extremely happy, full of joy; Ryff – pers growth for me life has been a continuous process of learning, changing, and growth; purpose in life, self-acc – I like most aspects of my personality, pos relations with others – most people see me as loving and affectionate, environm mastery – In general, I feel I am in charge of the situation in which I live, autonomy –my decisions are not usually influenced by what everybody else is doing, //2 Items – attend religious or spiritual services, participate in church/temple activities (dinners, volu work, church-related orgs), spir: 5 Items – feeling of inner peace harmony, deeply moved by beauty of life, strong connection to all life, sense of deep appreciation, profound sense of caring for others, (Korrel 0.34 zu rel, 0.46 zu Sbez spir),/extraversion –outgoing, friendly; openness to exp – creative imaginative (angeblich pos zu wellbeing) //mv (spir und rel): rel NAS ns, PAS ns, pers growth ns, Sinn pos, pos relations ns, self-acc ns, envi mastery ns, autonomy neg, (spir bei allem pos; Überko)/rel allein in mv: PAS pos, pos relations with others pos, bei Jungen pers growth (oder bei Alten –unklar); //bei PAS, Sinn, selfacc – Intera: spir wirkt bei F stärker; /mv Ko auch von parental status, rel denomin, E und O, fu limit mar status,

7 Punkte(2,5 sample, 2 Messung, 2 mv bei, 0,5 stat) **rel pos zu PAS, Sinn, pos relations; bei Jungen: pers growth pos; rel pos zu "spir"- inner peace harmony moved by beauty of life, connection to all life, deep apprec profound caring**

((Greeson,J et.al.: Changes in spirituality partly explain health-related quality of life outcomes after Mindfulness-based stress reduction, in: Journal of Behavioral Medicine 34, 508-518, 2011

75 % F, attr 35, 95 % college, 37 no aff, 48 Christen, DSE –Messung per higher power; wollen improve mh, help manage stress, pers growth, Vp bei SF mh negativ, bei Gesu ns zu Bev, 57 % Erfahrung mit medit, mindful contempl prayer, /nach MBSR –SF mh mehr, DSE mehr, SF Gesu ns,

Korrel DSE: practice von MBSR plus, expectations plus, T 1 und T 2 mindfulness(attention, present moment focus, awareness,acceptance nonjudgement) plus, SF Gesu ns, SF mh pos//, weder expectancy noch practice pos zu SF ! aber pos zu spir und mindfulness// changes in mindfulness und changes in spir pos zu SF mh change, aber spir kein Mediator für mindfulness;

MBSR -practice –pos zu DSE, aber nicht zu mindfulness, nicht zu mh/Gesu !

(unter 5) **nach MBSR-practice: SF Gesu ns/DSE pos zu MBSR-practice, expectations, T 1T2 DSE –zu mindfulness pos T1/T2, zu Gesu ns, mindfulness dto, DSE change ns zu Gesu-change; mindfulness change dto; expectation pos zu DSE/mf; medit-practice ns; practice/exp ns zu Gesu R Gesu**

(unter 5) **T 1/T2 DSE –mindfulness pos T1/T 2; zu mh pos T1/T 2, mindfulness dto; DSE-change pos zu mh-change direkt und via pos Korrel zu mf-change (Umkehrung nicht ! –mf wirkt nicht auf DSE) , expectation pos zu DSE/mf; medit-practice ns; practice und exp ns zu mh R Gl))**

Griffith,E et al.: Psychological Benefits of spiritual Baptist „mourning,” II:L An empirical assessment, in : Am J of Psychiatry 143, 226-229, 1986

Panel -West Indian sect called Spir Baptists, 7 M, 9 F, mourning macht man weil man spir strength sucht, Gott näher sein will etc – keine Trauersache, Ritual das ca 10 Tage dauert – Fasten, Beten Erf von Visionen –nach mourning Verbesserung in SCL- Global und einzeln: Somatiz ns, Rest sign – OCD, Depr Angst Feindlichk, paranoid ideation, Pschoticism , interspers sensitivity., VP self-selected , machen mourning freiwillig, keine Kontrollgruppe

(unter 5) **mourning-ritual neg zu NAS(SCL)**

Griffith;E et.al.: An Analysis of the therapeutic elements in a black church service, in: Hospital and Community Psychiatry 35, 464-469, 1984

20 Vp Neger 12 F (rel und emot) Erf im Godi, testimony, possession, dancing speaking in tongues – **pos Gefühle –good happy light warm**

(unter 5)

(R Gesu, Gl, fert, help, pos) Grözing, G/Matiaske, W: The direct and indirect impact of religion on well-being in Germany, in: Social Indicators Research 116, 373-387, 2014
SOEP, 31 % no denom, All things considered, how satisfied are you with your life as a whole nowadays//Do you belong to any particular religion or denomination?' Kg weekly monthly vs rarely, //

9 Punkte (3,5 sample, 2 Messung, 3 mv, bei, 0,5 stat) indiv Kg/Christians in region beide pos zu Lz) /mv (demogr, alos, disab, volu, partner, children, sociab, Ost) –Kg pos zu Lz (auch: nur im Westen, bei Kath, bei P); Christians in region biv pos, bei Ko von Kg neg !, bei Zugabe von urb aber ns (urb pos, nur bei P –Berlin Bremen Hbg v.a.) ;K/P –beide ns, verändert nix, R Gl

5 Punkte (3,5 sample, 1,5 Messung) Kg /Christians in region –disability ns R Gesu

5 Punkte (3,5 sample, 1,5 Messung) Kg /Christians in region –children plus R fert

5,5 Punkte (3,5 sample, 2 Messung) Kg –edu ns, inc plus, Christians in region edu minus, inc plus, political interest pos (mv) R pos

5 Punkte (3,5 sample, 1,5 Messung) Kg/ Christians in region volu plus (indiv Korrel Kg –volu -0.07, Aggr Christians zu volu Aggr 0.61) R help

Grubbs, J /Wilt, J/Stauner, N/Exline, J/Pargament, K: Self, struggle, and soul: linking personality, self-concept, and religious/spiritual struggle, in: Personality and Individual Differences 101, 144-152, 2016

BigFive 44 Items -“I have an active imagination” (openness), “I do a thorough job” (conscientiousness), “I am talkative” (extraversion), “I have a forgiving nature” (agreeableness), “I worry a lot” (neuroticism).

3 stud-samples, 1 Amazon Mechanical Turk –T2 nach 4 Wochen, attr 50 % !/ath agno no aff-37/25/2/47 % Self-Compassion 12-Items “When something upsets me, I try to keep my emotions in balance Psychological Entitlement 9-item measure,, “If I were on the Titanic, I would deserve to be on the first life boat!” Religious and Spiritual Struggles Scale (RSS; Exline et al., 2014 “Over the past few months I have...” 26 items tapping six domains of struggle: Divine (“felt angry at God”), Demonic (“felt attacked by the devil or evil spirits”), Interpersonal (“felt angry at organized religion”), Moral (“felt torn between what I wanted and what I knew was morally right”), Ultimate Meaning ., “felt as though my life had no deeper meaning”) Doubt , “felt confused about my religious/spiritual beliefs”) Werte: 1 bis 7 -1,3 -2,9: viel: moral, dann ultimate meaning, dann doubt/interpers, dann demo/div, Religious Belief Salience Scale (Blaine & Crocker, 1995) 5-item measure “Being a religious/spiritual person is important to me”/ Religious participation 5- item measure (Exline et al., 2000). Participants indicated weekly frequency of religious activities such as prayer and reading of sacred texts //

(entitle allg schwach), divine –C A Swg sc minus, N plus; demonic –dto, (aber schwach, z.T. ns,) moral doubt dto, interpers –O pos, sonst gleich; ult meaning –O etwas pos, E minus, Rest gleich; //bei Ko von relness und particip –ANC Swg wirken, aber schwächer, //Varianzklärung meaning, moral divine mehr, demonic weniger, //T 1 Pers zu T2 struggle bei Ko von T 1 struggle und part/belief –A, O(Sinn, doubt pos) und Swg wirken,

9 Punkte (3,5 sample, 3,5 Messung, 0,5 stat, **1,5 Panel**) **spir struggle neg zu A C, Swg, pos zu N,z.T. O, demonic divine wenig da, moral und Sinn viel; demo wenig Korrel zu Pers; A neg, O pos, Swg neg Panel,**

Grubbs,J/Exline,J/Campbell,W: I deserve better and God knows it ! Psychological entitlement as a robust predictor of anger at God, in: Psychology of Religion and Spirituality 5, 192-200, 2013

25 % Asian/Pacific Islander, 2.sample aus Website, die sich mit anger at God und ath befasst (viel mehr anger at God, prot/ev hier weit weniger anger als no aff)
General anger toward God - Anger/Disappointment subscale of Attitudes Toward God Scale//situation-specific anger toward God reflect on a recent stressful event and type a brief description of the event After reflection, participants then responded to the prompt, "At this moment, when I think about the incident involving suffering that I described earlier, it makes me feel _____ toward God 17 single-word items, Five of these items (anger, disappointment, mistrust, frustration, and resentment) sind anger
narcissistic entitlement - "I find it easy to manipulate people vs "I don't like it when I find myself manipulating people") psychol entitlement - "If I were on the Titanic, I would deserve to be on the first lifeboat!" "People like me deserve an extra break every now and then. // specific und general anger at God -psy entitlement pos, narcissistic ent pos, O neg/ns neg, E ns/neg, C A minus, trait anger pos, N pos (sit specific einmal ns pos)
(zu entitlement - O unsicher, N ns, E eher pos, AC neg, trait anger pos klar; // general und specific anger mv: sample zwei N plus, eins: A minus; narci und psy ent beide in beiden samples stark (alle zus: nur psy sign), trait anger pos sample 1,
When entitled individuals are unable to receive something that they believe is their right, blaming God for that denial could be a natural response.
perceived divine injustice, sense of deservingness eher wichtig als aggressive, socially dominant, disagreeable, or exploitative behavior, was auch zu Narz gehört; pervasive sense that he deserves "special treatment" or "more things" despite their ideas of deservingness, entitled individuals are likely to experience circumstances in which they are not given what they perceive as rightfully theirs. When such violations occur, negative reactions are possible. highly entitled individuals tend to be angry, aggressive, and demanding of those individuals around them, and they have difficulty forgiving others for perceived slights
Entitled individuals should be more likely to construe events as evidence of divine injustice than nonentitled individuals.//allg Narzismus neg zu Rel

5,5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Anger at God hängt mit C/A neg, mit trait anger, N, psych und narc entitlement (am stärksten, andere verlieren bei Zugabe von psy entitlement v.a. ihre Wirkung) pos mv zusammen, Beschreibung von entitlement /Narz neg zu Rel (Literatur) und zu P/evangelical hier**

(R Gesu,Gl) Gruner, LeRoy: Heroin, Hashish, and Hallelujah: the search for meaning, in: RRR 26, 176-186, 1984

Teen Challenge Program, Messung von purpose in life in teen ch Centers in Indien, Holland Dld France Guam Hawaii, T2 6 Monate, T3 ein Jahr, 128 Vp, 32 attrition Sinn steigt von 82

auf 116, Inhalt von Programm: Leben ohne Jesus sinnlos, Drogensucht deviancy ist Zeichen von fehlendem Sinn, Vp eher über 20, Ziel in Programm: pers Erfahrung von Jesus, PIL – Werte um 80 sind krankhaft, psychose neurose, 120 Obergrenze in USA 70-84 % ohne Rückfall 7 Jahre nach Behandlung, teen ch. stammt von AoG

3 Punkte (1 sample, 1 Messung, **1 Panel**) **teen challenge program steigert PIL –Sinn, senkt Rückfallquote**

(R Gl, pos, Gesu) Gundlach,E/Opfinger,M: Religiosity as a determinant of happiness, in: Review of Development Economics 17, 523-539, 2013

Für rel und happiness: 82 Länder, 11 in allen waves dabei , 191 observations (andere Tables - 93 Länder, 231 observations, Tansania/Vietnam einmal, China zweimal ausgelassen-outliers) //average national happiness, generated by ordered probit regression with country fixed effects from individual answers to the World Values Survey question: “Taking all things together, would you say you are: very happy; quite happy; not very happy; not at all happy?” 1982, 1990, 1995, 2000, 2005// average national life satisfaction, generated by ordered probit regression with country fixed effects from individual answers to “All things considered, how satisfied are you with your life as a whole these days?” 1982, 1990, 1995, 2000, and 2005. Index of civil liberties, Index of political rights income Natural logarithm of GDP per capita, measured in 1990 international Geary–Khamis dollars,.life expectancy Years of life expectancy at birth-Source: World Bank In inflation Natural logarithm of the rate of inflation.misery Arithmetic average of unemployment rate and inflation.//participation Arithmetic average of civil liberties and political rights., religiosity 14 Items, vgl Paldam/Gundlach 2013;

7 Punkte (2,5 sampleAggr, 3,5 Messung, 0,5 mv, 0,5 stat)**Aggr: rel pos zu Inflation, Arbeitslosigkeit, neg zu civil liberties, political rights; Ko von happiness R pos**

6,5 Punkte (2,5 sample, 3 Messung, 0,5 mv, 0,5 stat)**Aggr: rel neg zu Lebenserwartung R Gesu**

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat)**Aggr: rel pos zu happiness/(Lz dto) mv L erw, misery, part, R Gl**

Guy,RF: Religion, physical disabilities, and life satisfaction in older age cohorts, in: International Journal of Aging and Human Development 15, 225-232, 1982

Life Sat index Neugarten, - zest for life, resolve and fortitude, perceived congruence between aspired and achieved goals, self-image, emot morale

Früher weniger Kg/gleichviel; – Lz pos, never am wenigsten (**linear**),**Kg jetzt fast linear** – 1mal Monat weniger als never, aber weniger als 1malMo mehr !, mit Alter Kg sinkt – auch Nichtbehinderte gehen weniger

Never Kg und church contact – wenig Lzzuwachs, mittelviel Kg – contact hilft etwas, (v.a. bei denen, die physically nicht ganz behindert sind),

(unter 5) **Kg pos zu Lz, church contact hilft erst bei mittelviel Kg**

(R Gesu, pos, Krim, div, Gl) Haber,J et.al.: Alcohol milestones, risk factors, and religion/spirituality in young adult women, in: Journal of Studies on Alcohol and Drugs 73, 34-43,2012

Missouri adolescent female twin study, 16 J –follow up nach 6 J, Mütter mehr edu !! no aff 18, raised 6-13 mit rel affil -53 % ! religious motivation -4 Items -How important is it to you to be able to rely on your religious beliefs as a guide for day-to-day living?))four religious well-being items from the Spiritual Well-BeingScale I feel most fulfilled when I'm in close communication withGod); and How strongly religious or spiritually oriented do you consider yourself to be?). Family endorsement that their religious affiliation had religious rules against any alcohol use //denom nach Passung gegenüber der Gesellschaft –in Items wie such as evolution, the return of Jesus Christ, and healing through prayer behaviors gambling, dancing, and censorship, biblical cons fundamental –accomodating: Me Lu Pres, differentiating –Ba CoC, K ist diff und acc, attention-deficit/hyperactivity disorder (ADHD), oppositional defiant disorder (ODD), conduct disorder (CD), and major depressive disorder (MDD). Stressful life events a life-threatening accident; a disaster; witnessing a killing; being raped; being molested; being physically attacked, physically abused, or neglected; or being threatened with a weapon or kidnapped inconsistent parental rule enforcement, frequent parent–child arguments, or parental divorce or separation //(a) ever drank a full drink of alcohol, (b) ever intoxicated,(c) ever a regular drinker (one drink per month for 6 months or one drink per week for 8 weeks), (d) ever a heavy drinker (e) ever alcohol dependent. Heavy: above the median on a heaviness-of-use factor scorebased on maximum drinks ever consumed in a 24-hour period, number of days in the past year that five or more drinks were consumed, quantity–frequency score duringthe heaviest period of drinking, and number of days intoxicated in the heaviest drinking year. Ko von paternal and maternal education, high-income, low-income, and offspring age

rel mot/Kg weekly/rel rules vs alc/childhood rel/differentiating affil –neg zu alc onset, intoxic, regular use,heavy use, alc dependence; accommodation aff -2 pos, 2 nspos, alc dep ns; K(stärker als no !) –alles pos, alc dep ns, no dto//mv (Ko von demogr, ADHD ODD CD depr trauma parenting inconsistencies arguments div/sep exi wb; ÜberKo und Kannib –diff, rules biv neg, acco kleiner als no –nun no besser/gleich !!) –alc onset Kg weekly minus, acco K plus, Rest –rules, childhood, diff rel mot und no ns; //alc intoxic –Kg rel mot childhood minus, K pos no ns; heavy use –dto, acco pos; dependence –Kg minus,diff plus !!!
7,5 Punkte (2,5 sample, 2,5 Messung, 2 mv, 0,5 stat) **zu regular use, überhaupt use, intoxic ever –Kg rel mot, antialc rules von rel, ges-ferne denom neg, ges-angepasste und no pos, K stark pos; gefährlicher Alk –heavy use: Kg relmot childhood rel diff rel neg, K und no pos; alc dependence –Kg rel mot neg, Rest ns R Gesu**

6 Punkte (2,5 sample, 3 Messung, 0,5 stat) **ODD-rel mot, Kg weekly neg, rel rules pos, childhood rel ns, differentiating ns, accomodat/K neg, no pos; CD –rel mot, Kg weekly neg, rel rules/childhood rel/ diff ns, accomod/K neg,no pos R Krim**

6 Punkte (2,5 sample, 3 Messung, 0,5 stat) **Depr – rel mot ns, Kg weekly neg, childhood rel pos, rel rules ns, diff affil ns, accomodating aff nsneg, K neg, no pos (2 pos, 3 ns, 1 neg) R Gl**

5,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **Parenting inconsistencies –rel mot/Kg neg, rel rules ns, childhood relneg, diff neg, accom K ns, no pos /parent-child arguments –rel mot/Kg neg, Rest ns, no pos; 'R pos**

5,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **Parental div/sep –rel mot/Kg neg, Rest ns, K neg, no pos R div**

(R Gesu, Gl, help) Hackett,C. et.al.: Pew Research Center, “Religion’s Relationship to Happiness, Civic Engagement and Health Around the World”, 2019

26 Länder WVS (Gesu, Gl, org member), 19 ISSP (drink smoke obese exercise) WVS plus ISSP:
USA, Taiwan, Südkorea, Ndl, Slowenien, Spanien, Deutschland, Australien, Russland Argentina
Australia Belarus Belgium Brazil Chile China Colombia Czech Republic Ecuador Estonia France
Germany Hong Kong Japan Kazakhstan Mexico Netherlands New Zealand Norway Peru Poland
Russia Singapore Slovakia Slovenia South Africa South Korea Spain Switzerland Taiwan
Ukraine United Kingdom United States Uruguay

actively religious -identify with a religion and attend religious services at least once per month.

inactively religious - identify with a religion but attend less than once per month. religiously

unaffiliated - do not identify with a religion

There are some religiously unaffiliated survey respondents who report that they attend religious services monthly or more. **They are counted as unaffiliated and grouped with the rest of the unaffiliated who attend infrequently or never.** In Ecuador, (s.u.) 124 of the 282 unaffiliated respondents report that they attend monthly or more, and in South Africa, 145 of the 542 unaffiliated respondents report this level of religious attendance; insgesamt selten, **weniger als 100 pro Land**; logistic regressions - the predicted probabilities assume all other covariates are fixed at their means for a given level of analysis (where the mean represents either the average for all the survey respondents from all countries pooled together in the pooled analysis, or the average for survey respondents from a particular country for the country-specific analysis)//

Rel in Ländern –Ndl Taiwan Skorea Germany Singap Mexiko USA Nseeland Uruguay pos,
Slowenien Spanien Polen Norwegen Ecuador Tschechien ns/neg // mv age, gender, education, income and marital status//

mv steigert Korrel ! no aff unzuverlässig gemessen

kaum Diff zwischen no aff und inactives -24/26 ns bei happiness, drink 15/19, srh 23/26, org member 20/26, smoke 12/19 –inactives 7 pos; obese 4/15 (no aff besser) exercise 3/19;

6 Punkte (3,5sample, 1 Messung, 1 mv, 0,5 stat) **actively religious (affil plus Kg monthly) vs Rest zu very happy - biv 13 pos, 13 ns (Belarus, Ecuador, Hongkong, Japan, Taiwan, Slowenien, Ukraine/ Kolu, Chile, Peru Argent S-afr Sp), mv dto, //actively rel vs no aff: 12 pos, 8 nspos, 4 ns, 2 nsneg (Ecuador, Spanien) R Gl**

in very good health –actively vs Rest: biv 2 pos, 5 neg, 19 ns, mv 3 pos, 23 ns, //actively vs no aff: 2 pos (USA, Taiwan), 6 neg, 1 nsneg, 17 ns; mv age and other factors: 23 von 25 ns, 2 pos Taiwan, Mexiko), **USA - 30 datasets – Diff zwischen actively rel und inactives/no aff bei srh- 12 mal sign pos; 18 ns; (actively rel vs no aff - 4 mal pos, 26 ns)**

drink less than several times a week –actively vs Rest: biv 11 pos, 8 ns, mv: 8 pos, 1 neg, 10 ns , //actively vs no aff: -9 pos, 4 nspos, 1 nsneg (Tschechien), 1 neg (Taiwan) 4 ns;

actively vs Rest: do not currently smoke biv 18 pos, 1 ns, mv 16 pos, 3 ns; actively vs no aff:-17 pos, 1 nspos (Tschechien), 1 ns (Polen),

actively vs Rest: not obese –biv 6 neg, 13 ns, mv alle ns, actively vs no aff– 7 ns, 7 nsneg, 5 neg (Tschechien, Spanien Frankreich Polen) ;

actively vs Rest: exercise several times a week – biv 1 pos, 2 neg, 16 ns, mv 1 pos, 18 ns/ actively vs no aff: 6 ns, 5 neg (Polen, Slowenien Spanien), 4 nsneg, 3 nspos, 1 pos;

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **actively religious (affil plus Kg monthly) vs Rest – pos zu drink less alc, mv, 8 Länder pos, 10 ns, 1 neg; actively vs no aff minimal besser /don't smoke, mv, 16 pos, 3 ns; actively vs no aff minimal besser//not obese ns (vs no aff minimal schlechter), exercise –ns, vs no aff etwas schlechter), srh –ns; vs no aff ähnlich, USA besser, exercise/srh ns (biv und bei anderer Messung –actively vs no aff –einiges schlechter; Spanien, Tschechien, Frankreich, Polen Slowenien teilweise schlechter; R Gesu**

belong to at least one nonrel org (sport or recreational; art, music or educational; labor union, political party or environmental; professional association; humanitarian or charitable; consumer; self-help group; other group) – actively vs Rest: biv 12 pos, 14 ns, mv 14 pos, 12 ns, actively vs no aff -10 pos, 4 nspos, 4 nsneg (Kasachstan, Argentinien, Ecuador Spanien), 8 ns;

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **belong to at least one nonrel org –pos zu actively rel (affil plus Kg monthly) vs Rest mv, in 14 Ländern pos, in 12 ns, actively vs no aff ähnlich R help**

Hadaway,CK: Life satisfaction and religion: a reanalysis, in: Social Forces 51, 636-643, 1978

Reanalyse von Campbell et.al, dort Rel neg hier pos, selbe Daten, 2164 Vp, religious minded (not at all) linear, zu subj control over life positiv, wellbeing –neun Items incl overall sat und rating life between opposites, klar pos zu rel-minded linear , //Kg impo of faith und rel mindedness zu Lz Index und allg und life rewarding vs disappointing – 12 mal sign pos,

8 Punkte (3 sample, 4,5 Messung, 0,5 stat) **religious minded pos zu subj control over life, pos zu wellbeing –neun Items incl overall sat und rating life between opposites, //Kg impo of faith und rel mindedness zu Lz Index und allg und life rewarding vs disappointing – 12 mal sign pos**

Hadaway,C: Identifying American Apostates: a cluster analysis, in: JfSSR 28,201-215, 1989

GSS 6 Jahrgänge, 401 white apo, d.h. Ausgetretene ; 5 Typen, Typ 1 2 und 5 weniger very happy als stayers; life exciting 3 und 4 mehr als stay; Typ 1 2 4 5 mehr fair amount to no satisfaction aus family life; /Typ 3 –mehr verh/widowed, Typ 4 für mehr als fünf Kinder/so viel man will; LnT wie stay, 3 auch viel LnT, Rest ganz wenig, 4 gegen gun control, M, reared as Cath eher, Militärausgaben zu hoch/3 und 4 nicht so sehr pro Marij, not sat at all mit financial sit -5 wenig, 3 etwas mehr, 4 ns, Rest ja; only fair amount to no sat with health –nur 2 und 5 schlechter als stay, 3 und 4 ns/alle weniger pro laws vs rass Mischehe vs stayers, 3 eher viel pro Abtr, 4 weniger; //alle mehr im Westen lebend, Buch gegen rel verbieten minus, //unsicher: evtl 3 und 4 eher noch rel Restbestände (vgl. LnT) –deshalb glücklicher; (5 genausoviel gegen speak vs rel wie stayer)

(unter 5) **apostates –Ausgetretene – uneinheitlich, Clusteranalyse, evtl. die Ausgetretenen, die weniger arel sind –glücklicher (aber auch als stayers),**

Hadaway,CK/Roof, WC: Religious commitment and the quality of life in American society, in: RRR 19, 295-307, 1978

Wieder Campbell sample, rr80 importance of faith zu life worthwhile vs useless – pos, auch mv (age, health ,inc race edu marital status number of friends)

Korrel zu Kimitglschaft pos, zu Kg auch (not at all), auch mv , lineare Korrelationen

Zusammenhang bei Neger schwächer, bei Juden ns, unabh von inc oder MF

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat) **life worthwhile vs useless –impo of faith, Kirchenmitglied, Kg pos, bei Ne schwächer, bei J ns,**

Hällström,T/Persson,G: The relationship of social setting to major depression, in: Acta Psychiatrica Scandinavica 70, 327-336,1984

Vergleich no depr – depr bei F, neg zu belief in God mv age, marital st, class, pray ns, Kg ns (suspekt, sieht eher nach Korr aus), nur 60 Depressive

6 Punkte (1,5 sample, 3 Messung, 1 mv, 0,5 stat) **belief in God neg zu Depr**

Halama, P: On the relationship between religiosity and life meaningfulness, in: Archiv für Religionspsychologie 24, 218-233, 2003

Personal meaning index (Reker), Life Meaningfulness Scale (Halama),- understanding life, having a mission and direction in life, having goals, being engaged in goals, values, feeling satisfied happy fulfilled !,

PMI – Intr pos, Ex Qu ns, rel maturity ns, orth pos, rel salience pos,

LMS – I pos, orth und sal pos, Ex Qu ns,

(I pos zu Qu Orth sal hoch, sal und orth ns zu mat !! Qu und mat Cr 0.4 und 0.2

(unter 5) **rel Items pos zu Sinn**

Halama, P/Halamova, J: Process of religious conversion in the Catholic Charismatic Movement: a qualitative analysis, in: Archiv für Religionspsychologie 27, 69-93, 2005

Vor Konversion- die Hälfte mit Glaubensprobl, etliche mit emot Probl -neg Gef, Sünde und etwas Suche, ; nach Konve –intensives rel Leben, Probleme und Sünden weg,Gott hilft wellbeing steigt, social virtues auch, Deutung: Konv emot Sache eher als Glaubenssache,weil vorher wenig Suche ?

(unter 5) **vorher Probl- nachher nicht mehr**

(R Gl pos) Halama,P/Lacna,M: Personality change following religious conversion: perceptions of converts and their close acquaintances, in: MHR+C 14, 757-768, 2011

60 Vp, rr 50 %, 40 M, 5 J seit Konversion; vorher: Ten of them did not believe in God before conversion, 18 believed in “something higher,” 22 believed in God, but their faith was passive, and 9 believed in God and were actively searching for deeper knowledge of God//raters (family

friends) (39) of the raters defined themselves as believers in a personal God, 18 as believers with passive faith, and 2 were non-believers./

BigFive messung 30 Items, McCrae Terracciano, Cr A/O z.T. unter 50; life as meaningful, goal-directed, and fulfilling while a low score reflects the absence of meaningfulness and goals in life.

4,5 Punkte (0,5 sample, 2,5 Messung, 0,5 stat, **1 panelartig, retrosp**) Diff vor –nach Konversion: N minus, E plus, AC plus, O ns (selfrating und fremdrating)); Änderungen korrel nicht mit rel vor der Konv, Mitgl in Kirche vorher/nachher/Änderungen korrel nicht mit rel der rater; R pos/Gl

(unter 5) **panelartig, retrosp**) Diff vor –nach Konversion Swg plus, meaning plus (selfrating und fremdrating) Änderungen korrel nicht mit rel vor der Konv, Mitgl in Kirche vorher/nachher//rater –Kimitglied/srr/pos Sicht von Konversion –mehr pos Änderungen bei Sinn/Swg gesehen R Gl

Halama,P/Martos,T/Adamovova,L: Religiosity and wellbeing in Slovak and Hungarian student samples: the role of personality traits, in: Studia Psychologica 52, 101-115, 2010

Francis Scale of attitude toward Christianity //Ungarn zu Lz Diener pos, Oxf pos, PILpos, MLQ (meaning) presence pos, search ns; Swg ns/Slovak – alles ns außer PIL MLQ Sinn, keine Moderation durch personality; unzuverlässiges sample –z.T. keine Korrel rel-Pers, Slovak weniger Lz als in andern Analysen, wenig Korrel zu rel, 5,5 Punkte (1 sample, 2,5 Messung, 1,5mv Pers/bei, 0,5 stat,) **in Sloakei rel ns zu Lz happy Swg , nur zu Sinn pos,(sample dubios) in Ungarn pos(nicht Swg) Pers kein Moderator , ns zu Rel z.T.**

Hale,A: Religious beliefs about suffering: measure validation and relationships with well-being. Diss 2014 Univ of Connecticut

MTurk is a crowdsourcing marketplace that allows “requesters” to post tasks to be fulfilled by online users (“workers”), 111 agno/ath dabei – 55 % spir (Study 2 -70 %), higher power/sometimes und immer Glaube 30 % (47 %)/overcoming pos zu sE Paulhus;

study 2 senior citizens, 75 % F; T 2 nach 3 Monaten, attr 27 % /DASS- depression, anxiety and stress, and has “I found it hard to wind down,” “I felt that I had nothing to lookforward to,”“I was intolerant of anything that kept me from getting on with what I wasdoing.” PSOMS seven mental states ability to focus, be productive, care for one’s self or another person, relax, share with others, and experience positive sensual nonsexual and sexual pleasures SF 12 – physical functioning, physical role fulfillment, bodily pain and vitality, und -social functioning, emotional role fulfillment, and mental health. During the past 4 weeks, how much did pain interfere with your normal work (including both work outside the home and housework)?”

“How much of the time during the past 4 weeks have you felt calm and peaceful?” Attitudes vs God- Trust God to protect and care for you” (Positive Attitudes subscale) and “Feel that God has let you down” (Disappointment and Anger with God subscale).

Selfranked rel sinkt in T2, selbsteingeschätzer gain in faith 32, loss 5 !

T 1 Korrel: Belief in God und stärker pos att to God: Depr ns minus, Angst ns, stress ns minus, SF phys ns, SF mental ns pos, PSOMS ns pos; selfranked rel und spir ns, **neg att – Angst ns pos, Depr pos, stress pos, phys SFns, mental ns neg, PSOMS neg;**
VOSS-Items: alle relnahn ns, retrib D,A,S pos, *random ns*, limited knowl NAS ns pos, PAS ns minus, unorth –DAS pos, mh neg, phy ns; Optimism –unorth, retrib,limited neg, *suffering God pos*; //change in belief ns zu NAS/PAS in T2, change kaum da; bei VOSS-change kaum Wirkung auf PAS etc;
9 von 60 Korrel T1 zu T2 sign, viel Depr T1-viel retrib/overco T 2;viel anx –retrib pos; wenig PSOMS –viel retrib/limited; wenig Gesu –viel enco/overcome,
Limited plus –PSOMS minus, *div resp plus –stress plus*, suffering God plus –PSOMS minus; (evtl: mh wirkt auf rel fernere Items stärker, und die wieder stärker auf mh), life stressors ns zu VOSS,/Anstieg von *div resp/providence/overcoming –senkt pos rc* ! T 1 random –T 2 PTGI neg; T 1 div resp, prov, enco, overco, suff God soul building –pos zu T 2 PTGI, /Anstieg von retrib und prov –T 2 PTGI neg;

. VOSS (richtig abgeleitet keines, zu undifferenziert, evtl soul building, provid, enco, divine respo/empirisch: Zushang auch mit suffering God, overcome –auch mit chr Orth, belief in God)
nicht unorthodox, random,
Unorthodox ... believe in God/a higher power, but not divine omnipotence or omnibenevolence
God could prevent evil and/or suffering from happening, but God chooses not to because God isn't entirely good.
God allows suffering because God is not all-loving.
We know that God is not all-good because there is suffering in the world.
Random ... think suffering happens randomly, without divine involvement or human control
No one knows why bad things happen to good people; it's all pretty random.Suffering happens randomly, not because of anything people have done wrong.
Suffering just happens without purpose or underlying reason.
Retribution ... think individuals get what they deserve, believe in karma Individuals suffer because of their deeds in the past.Karma is the best explanation for individuals' suffering.
Individuals experience suffering as a result of their past wrongdoing.
Divine Responsibility
... ascribe to Augustinian theology or Islamic perspective in which suffering is a reflection of human sin vs. God's power or goodness God is all-powerful and can change situations to alleviate suffering.When we suffer, God does God's best within chosen boundaries.
God is all-good and all-powerful, but God is not obligated to relieve suffering.
LimitedKnowledge
... ascribe to an Open Theist theology in which God is seen as good and omnipotent but chooses to limit knowledge about the future
The main obstacle to God preventing suffering is that God doesn't know when it will happen. God cares about people who are suffering, but can't protect them because God doesn't know in advance what will happen.The main impediment to God protecting people from suffering is that God doesn't know when or how it will happen.
Providence ... believe that God exerts control and plans for every detail of individuals' lives.
Everything that we experience – including suffering – is planned in detail by God.
We shouldn't resist suffering because God has planned every detail of our experiences – even the bad ones.There's no need to strive against suffering because God will ultimately control everything we experience.

Overcoming ... ascribe to a "Health & Wealth" or "Prosperity Gospel" in which obedience to God always results in success, prosperity, and freedom from suffering. By praying and having faith we can take control over suffering. God will stop our suffering if we pray and have faith. People can stop or get out of their experiences of suffering by praying.

Encounter ... believe that the process of dealing with suffering is more important than the reason for it. The most important thing when we experience hard things is to keep asking God questions, even if we don't understand the answers.

The most important thing to remember about human suffering is that God is above and beyond it all; we might never get answers to our questions. Suffering is a way to encounter a God who is above and beyond human experience and comprehension.

Suffering God ... believe that God is both good and suffers with people. When we suffer, God is suffering along with us. We know God is good in the midst of pain because God suffers with us. God's primary role when we encounter suffering is to experience it with us.

Soul-Building ... believe that suffering is a way to build human character and become spiritually stronger. Suffering is intended by God to be a source of personal growth. We suffer because God wants us to become a better people through experiencing hard things. God intends suffering to be a catalyst for growth.

7 Punkte (1 sample, 3,5 Messung, 0,5 stat, 1,5 Panel,) Rel Items (belief besser als srr/spir, **disappointment anger vs God negativ**) ns (neg/pos) zu NAS, PAS; rel nähere VOSS-Items (keines wirklich gut; pos zu belief und orth, aber GI-wirkungen oft seltsam; Zusammenhänge der Items in Study 1 anders als in 2) –ns zu PAS/NAS; rel fernere neg/pos; Panel –9 von 60 überhaupt Wirkung, VOSS-Items ns (außer zu PTGI), kaum belief change überhaupt da, eher von NAS/PAS zu VOSS,

Hale-Smith; A et.al.: Measuring beliefs about suffering: development of the views of suffering scale, in: Psychological Assessment 24, 855-866, 2012

Entwi von VOSS mit 2 samples 20/27 % ath/agno; Korrel: belief in God, benevolent God/challenge/control God (seltene Messung) und christian orthodoxy –unorth neg, random neg, retribution ns/pos, limited knowledge pos !, suffering God overcoming providence encounter divine responsibility, soul building pos, //image management ns, self deceptive enhancement pos zu allem außer random, overcoming und providence, enger Zusammenhang der religiösen Items (retribu und limited Knowl unsicher)

4 Punkte (1 sample, 2 Messung, 1 stat) VOSS –**einige Items neg zu rel, aber auch falsch Abgeleitetes pos - limited, overcoming, suffering God// unsicher ob richtig abgeleitet: encounter, providence**

Haller, M/Hadler, M: How social relations and structures can produce happiness and unhappiness: an international comparative analysis 75, 169-216, 2006

Taking all things together, would you say you are very happy/ all things considered, how satisfied are you with your life as a whole, WVS 95-97, z.T. nur Regionen oder Städte erhoben, die fürs ganze Land stehen ! 41 Länder – oder 34, ursprünglich 70 !/ ca 46 000 VP/biv –Kg pos zu beidem, K pos, none neg, P pos, Orth neg, Jew pos, Muslim happy pos, Lz neg, other (Bu Hi v.a.) pos; /mv happiness/Lz –(demogr –age sex verh edu, decision freedom Gesu, work particip, inc, occ, financial sat !, subj class, no chance escape poverty, denom, volu membership, think about meaning of life, pol freedom, BSP, Gini, social expenditure) – none K orth Jew Muslim other gleich, P pos; Kg pos (bei Lz stärker) Mitgl in volu assoc ns !

9 Punkte (3 sample, 2 Messung, 3,5 mv, 0,5 stat) **Kg pos zu Lz Happiness mv viel (sogar Kannib, Überko), none neg, orth neg, K P J other (Bu Hi usw) pos, Mu happy pos, Lz neg,**

Halsall, A: The identity of young Anglicans: the feminization of the Anglican Church, in: **Francis,L/Robbins,M/Astley,J:** Religion, Education and adolescence. Cardiff 2005, 70-92

13-15 J, ca 34000, Anglican girls/boys –happy at school pos, worry about exams/being bullied at school, attractiveness beim anderen Geschlecht , about going out alone at night pos //nothing wrong in shoplifting buying alc drinks under legal age neg, police do a good job pos; wrong to smoke cig, use marij/hash heroin pos, /too much violence inTV pos, concerned about the poverty of the third world pos, nothing I can do to help solve the worlds problems neg;

5,5 Punkte (3 sample, 1 Messung, 1 bei, 0,5 stat) **Anglican mehr happy und mehr worry vs no R Gl**

6 Punkte (3 sample, 1,5 Messung, 1 bei, 0,5 stat) **Anglican weniger alc smoke marih heroin als no R Gesu**

5,5 Punkte (3 sample,1 Messung, 1 bei, 0,5 stat) **shoplifting neg police bei Anglican vs no R Krim**

5,5 Punkte (3 sample, 1 Messung, 1 bei, 0,5 stat) **Anglican mehr concern über poverty, Hilfe ist machbar als no R help**

(R Gl Gesu) Hank,K/Schaan,B: Cross-national variations in the correlation between frequency of prayer and health among older Europeans, in: Research on Aging 30, 36-54, 2008

SHARE, Vp über 50, Schweden, Dän,Dld,Ndl, Schweiz Öst Ita Sp Griech; rr 62; ca 14500 Vp./srh –very good vs Rest; zwei oder mehr chronic conditions vs Rest, eine oder mehr limitations bei daily living(problems with eating, bathing, dressing housework shopping preparing meals) /(mv -family social resources –live with partner, hat lebende Kinder; GesuV –BMI, phys activities- how often do you engage in vigorous physical activity, such as sports, heavy housework, or job that involves physical labor;//thinking about the present , how often do you pray ? (almost)daily –srh neg, chronic conditions , functional limitations (beide schwach) depr pos ! weniger oft vs never ns, (smoke und mehr als zwei Gläser Alk ns!)/Länder mit viel Gebet-(Griech Ita Sp) vs mittel (Öst, Dld, Schweiz) vs low (Ndl Schweden Dän) (Schweiz wie Spanien, Ndl wie Dld Öst –schlechte Einteilung) – srh –alle drei sign pos/ chronic conditions bei mittel rel neg, bei viel rel pos, bei wenig rel ns, funct limit –bei low rel pos, andre 2 Gruppen ns, bei Depr 3mal ns; bei Aufteilung (jeweils immer noch 4200-5300 VP) – 5 pos, 1 neg, 6 ns, - nicht mehr klar; (Depr ganz ns)

7,5 Punkte (3 sample, 2 Messung, 2 mv,bei, 0,5 stat) **pray schwach pos zu Krankheit (srh, chronic condition, fu limit) mv, Aufteilung in Aggr-rel(zweifelh) –nur noch 5 pos, 1 neg, 3 ns(N noch hoch) /smoke alc ns zu Gesu (seltsam) R Gesu**

7 Punkte (3 sample, 1 Messung, 2,5 mv,bei , 0,5 stat) **pray schwach pos zu Depr mv, Aufteilung in Aggr-rel(zweifelh) -3 mal ns (N noch hoch) R Gl**

(R Gl Gesu) Hannay,D: Religion and Health, in: Social Science and Medicine 14A, 683-685, 1980

Patients von Health Center Glasgow, 8 Items mental symptoms from psychiatric screening questionnaire, 4 Items social symptoms, 44 Items physical symptoms, /active rel –taking part at least once a month in some religious service/activity, 2 % none ath agno, mv age sex,

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Active rel –physical symptoms neg, auch bei mv age sex R Gesu**

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Active rel –mental symptoms neg, auch bei mv age sex R Gl**

Hao,L/Johnson, R: Economic, cultural, and social origins of emotional well-being: comparison of immigrants and natives at midlife, in: Research on Aging 22, 599-629, 2000

Health and Retirement study, 51-61 J, ca 9200 VP, 614 immigr,

Cogn: sat mit housing, neighborhood, Gesu/phys condition, financial friendships marr family life way in which problems are handled; /intrapers –depr, happiness loneliness enjoying life sadness,/interpers –people unfriendly, disliked VP/somatic –everything an effort, restless sleep, couldn not get going poor appetite lot of energy tired restless//medical diagnosis -having ever been told by a doctor that they had emotional, nervous, or psychiatric problems any emotional, nervous, or psychological problems in the past 12 months receiving psychiatric or psychological treatment currently using tranquilizers, antidepressants, or pills for nerves

(mv demogr, wealth, phys health problems, decline in phy health, denom, Kinder, kin network(size, age, econ stable coresident) age at arrival, years of residence) –cogn: P K pos, Kg pos; J neg; intrap –P pos, J minus, Kg pos; K ns pos; interp ns, somatic –P minus K nsminus Kg minus; medical P minus, K minus Kg ns; /bei Immigrants mehr Wirkung von Kg, bei Asian und Mexican nix, bei Kuba und white nun sogar bei interp und medical; (N bei Immigr gering –kleiner 250)

9 Punkte (3 sample, 3,5 Messung, 2 mv,bei, 0,5 stat) **Kg (meist auch P/K; J neg) pos zu Zufr mit Lebensbereichen, PAS, NAS, somatic/depr, ns zu mh-medical diagnosis (P K neg) und people unfriendly/disliked mv, bei Immigrants stärker, bei Asian und Mexican Kg ns (N, Überko)**

Hark,H: Neurose und Religion,in: Archiv für Religionspsychologie 17, 21-73, 1985

Patienten vs Studenten/Psychosozialberufe,

rel – rel Erz, fromme Eltern, Beten vor Essen, kirchl Trauung, Kg, Sbez rel, Teufel, im Glauben geborgen usw

N – seel Probl, Schuldgef, hin- und hergerissen abkapseln isoliert Gewissen lästig Tagträume Zweifel, schwer festlegen,

Ko gruppe gleiche Rel, weniger N, Korrel Rel –N negativ, bei Patienten ist Zusammenhang stärker, auch neg, bei Pat: rel absteigend bei : zwanghaft, hysterisch, schizoid narz, depr

Neurotisch s.o. – absteigend: depr, ...zwanghaft

(unter 5) **Rel neg zu N bei Pat/controls, bei Pat stärker**

Harker,K: Immigrant Generation, assimilation, and adolescent psychological well-being, in: Social Forces 79, 969-1004, 2001

Nat Longitudinal Study of Adolescent Health –Add Health

Psy disorder – Depr, Angst, nervös, miss school wegen Kra/emot problem, cry, fear, tired, moody, lonely, Leben nicht lebenswert, Leute dislike you, bothered, unkonz,

Psy wb- you felt you were as good as other people, hopeful about future, happy enjoyed life,

Nur Leute mit rel affil – Kg, impo, Gebet

Viele Items mv (demogr, language, ethnic background, Einwanderergeneration..) –parental supervision close to parents Konflikt Eltern-Kind, soc support –trotzdem wirkt Kg noch vs Depr (auch bei first generation sample), impo und pray ns

Psy wellbeing – Gebet pos, Kg impo ns (bei ebenso viel controls),(bei first generation Gebet ns plus Kg ns plus)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Depr –Kg neg, impo pray ns (Über Ko), psy wellbeing- Gebet pos, Kg impo ns (ÜberKo)**

Harley,S: Marital satisfaction among clergy wives, in: RRR 19, 178-191, 1978

rr 37, AmBa, Disciples, LCA, Epi, UMC Pres

in 9 Bereichen could be better /disappointing -5-18 und 0,5 -4,5; enthusiastic,couldn't be better 18/ sharing household tasks -57 love and affection, 40 sex sat, Korrel zu rel belief (God, Jesus, biblical miracles, salvation)– time spent alone together, sex sat, shared activities pos (5 andere ns), rel practice (Gebet, Bible reading, Tischgebet)- time spent, mutual intellectual interests, ability to communicate, shared act, share household tasks, love und affection pos, bei decision making und sharing parental responsib beide rel Items ns, 9 Bereiche zus: beliefs ns, practices pos, clergy wives have a call ns, own fulfillment comes through husband pos, would participate in church if husband were not a clergyman ns, family of orientation active in rel pos husbands enthusiasm for his work pos, own talents utilized in church-activities ns, Rollenverständnis –associate pastor und wife mother besser als individualistic self-development role –

5,5 Punkte(1 sample, 3 Messung, 1 mv 0,5 stat) **marital sat - 4 bzw 7 von 9 Items pos zu beliefs/practices, zu 9 Bereichen zusammen – rel Items 3 pos, 3 ns**

Harris,J/Erbes,C/Engdahl,B/Ogden,H/Olson,R et.al.: Religious distress and coping with stressful life events: a longitudinal study, in: Journal of Clinical Psychology 68, 1276-1286, 2012

T 2 ein Jahr, 43 % noch da, /rel comfort,(28 von 49) alienation from God,(6 von 35), rel fear guilt,(6 von 28) rel rifts (13 von 35)/brief RCOPE, (pos 13,3 neg 3,8 T1, 13,7- 2,9

T2)//prayer providing acceptance, assistance, calm and focus, help with deferring/avoiding (alle weit über Mittelwert)/rel strain factor –neg rc, alien from God, rel fear/guilt vor allem//zu Trauma T 1 und T2 (kaum Diff) – rel strain pos, pos rc ns plus, neg rc plus, acc/assist/calm ns, defer plus, rel comfort minus, alien from God /fear guilt/rifts plus, //T 1 PTSD pos zu T2 PTSD und via Mediator rel strain T1 nochmal //rel comfort neg zu allen neg rc-Items

7 Punkte(1 sample, 3,5 Messung, 0,5 Mediation, 0,5 stat, 1,5 Panel) **Trauma T1/T2 rel strain pos, pos rc nspos, neg rc pos, prayer providing acceptance usw ns, defer pos, rel comfort neg, alien from God/fear guilt/rift pos, rel comfort neg zu neg rc, dieses wenig da; PTSD T 1 pos zu rel strain T1 und dieser pos zu PTSD T 2,**

Harris,J/Erbes,B/Engdahl,B/Olson,R/Winskowski,A/Mahill,J: Christian religious functioning and trauma outcomes, in: Journal of Clinical Psychology 64, 17-29, 2008

PTGI –relating to others, new possibilities, personal strength, spiritual change, appreciation of life, /rel comfort, rel strains: alienation from God, fear and guilt, religious rifts, /Prayer functions scale –provides acceptance (seeking peace with stressful circumstances, seeking gods will,),provides calm and focus –asking for help to stay calm or using meditative practices; deferring/avoiding (asking God to change the situation or otherwise take action independently of the individual praying); provides assistance –requesting specific assistance such as forgiving others, maintaining strength; /pos rc 13,3 neg rc 3,8; /acceptance 62,7 – avoid 14; /PTSD – rel alien pos, fear guilt pos, rifts ns pos, pos rc ns, neg rc pos, pray –alle ns außer avoid pos, /PTGI – rel alien fear guilt rifts ns, pos rc pos, neg rc ns, prayer alle pos, auch avoid !; rel comfort ausgelassen !//prayer pos –alien neg, guilt ns , rifts ns; pos rc zu neg rc ns, alien ns, rifts ns, guilt pos; PTSD zu PTGI ns ! (Faktor 1 aus pos rc und prayer 4 –ohne rel comfort –und Faktor 2 rel rift,alien,guilt neg rc –mv: trauma exposure, ss –bei PTSD wirkt F 2, bei PTGI wirkt F 1;

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **pos rel Items –sinnvolles Gebet, pos rc – ns zu PTSD (Ausnahme: defer/avoid –Gott soll Sit ändern), pos zu PTGI (auch defer/avoid), //neg rel Items –neg rc, rel strain(alienation,fear/guilt; rel rifts ns) pos zu PTSD, ns zu PTGI//PTGI ns zu PTSD; Faktor aus pos rel Items –ns bei PTSD, pos zu PTGI, Faktor aus neg rel Items –pos bei PTSD, ns bei PTGI//pos rc 4mal so viel wie neg rc; /pos prayer –alienation neg, guilt/rifts ns, // pos rc ns zu neg rc, alien rifts ns, guilt pos;**

Harris,J /Erbes, B/Engdahl,B/Thuras,P/Murray-Swank, N et.al.:The effectiveness of a trauma focused spiritually integrated intervention for veterans exposed to trauma, in: Journal of Clinical Psychology 67, 1-14, 2011

Interve – Building spiritual strength –29 control group, 26 Interve; Vp an spir interessiert; Session one seeks to establish group rapport by sharing military and religious histories, define group norms, and identify individual spiritual development goals. During session one, participants are given the BSS workbook, as well as group rules, and are invited to document their individual spiritual goal for the intervention in their workbook.

Sessions two and three involve experiential and written prayer exercises designed to establish open communication with a Higher Power; these sessions introduce the concept of keeping a “prayer log” that participants are asked to maintain for the duration of the interventionFor participants with nontheistic spiritualities, a meditation log is substituted for the prayer log, and a discussion of meditation experiences is substituted for the experiential prayer exercise. The experiential exercise involves veterans “praying” (or, for nontheists, sharing meditations) out loud with the group, and allowing group members and leaders to respond with their perceptions of how a Higher Power (or Tao, Universe, or equivalent

concept for non-theists) might respond to the prayer/ meditation. The prayer log allows for practice of a similar exercise on an individual basis; the participant writes about one prayer/meditation concern, and after deliberate contemplation, writes his or her discernment of a Higher Power/Tao/Universe response. All subsequent sessions provide time to process the content of individuals' prayer logs, and participants are strongly encouraged to bring distressing or "stuck points" in their prayer logs to group for discussion. The prayer exercises provide leaders with information on the nature of each participant's relationship with a Higher Power and provide opportunities for intervention should there be evidence that trauma-related pathologies (for example, hypervigilance to potential threat) are causing strain in the relationship with the Higher Power. Session four incorporates a discussion of theodicy (i.e., explaining the existence of evil), helping to resolve conflicts between beliefs in a benevolent, omnipotent Higher Power/spiritual universe and the very existence of trauma. Session content includes discussion of theodicies from many different faith groups, allowing participants to identify areas of agreement and disagreement with each as they develop their individual theodicy. Session five promotes individual prayer/meditation development (how participants learned to pray or meditate) and prayer/meditation practices (i.e., coping strategies involved in the practice) by presenting results of the literature on prayer and spiritual coping, thus emphasizing the effectiveness of active (vs. avoidant) spiritual coping. Participants are then asked to evaluate their own prayer/spiritual coping by reviewing the content of their prayer/meditation logs. Sessions six and seven address forgiveness and facilitate conflict resolution: with self, others, and one's Higher Power. In these sessions forgiveness is discussed as an ongoing process of maintaining an appropriate relationship with one in need of forgiveness, rather than a "forgive and forget" approach to resolving conflict. Session eight includes discussion of termination issues, self-evaluation of progress on individual spiritual goals, and planning for continued personal spiritual development.

Kogruppe etwas mehr Trauma, weniger F, other rel mehr,
BSS senkt PTSD (mv race, in treatment-Arznei/Psychiater) unabh von T1 PTSD, (auch bei denen aus Kogruppe, die später eine Interven machen) evtl bei Ne bessere Wirkung

5 Punkte (0,5 sample, 1 Messung, 1,5 mv, Intera, 1 stat, **1,5 Interven/Panel**) spir Interven senkt PTSD mv unabh von T1 PTSD

Harris, J/Schonemann, S/Carrera, S: Approaches to religiosity related to anxiety among college students, in: MHR+C 5, 253-265, 2002

Prayer functions – provides assistance, acceptance, calm-focus, deferring/avoiding (wenig da); rel commitment McCullough 20 Items, /trait anx –acceptance, assistance minus, calm focus ns minus, defer ns pos, literalism ns minus, Fowler rel attitudes ns, rel comm. neg, pray neg, Kg ns neg; F-analyse der rel Items – acc ass calm rel co Kg pray lit, Fowler neg –dieser Faktor ist klar neg zu Angst;
5,5 Punkte (1 sample, 4 Messung, 0,5 stat) **viele rel Items 4 neg , 4 nsneg, 1 nspos, 1 ns zu anx, guter Summenfaktor klar neg – Modell für Relmessung**

(R GI Gesu) Harris, R et.al.: The role of religion in heart-transplant recipients' long-term health and well-being, in: Journal of Religion and Health 34, 17-32, 1995

40 Vp, T 1 zwei, T2 sieben, T3 12 Mon./religious beliefs influence my life, I consult God when I have important decisions to make, I pray privately in places other than church/syn,I have attended rel services in the past month, level of activity in rel congreg, I currently make financial contributions to a rel org, I have used prayer to cope with specific health problems since the transplant, (beliefs, consult pray to cope /sinken, pray contribute activity ns, Kg mehr; SCL anger anx, //worries ruminations about health interfered with daily activities, Korrel zu Gesu T1 T3: phys functioning – 2 sign pos, 3 ns pos, 1 ns; phys impairment -4 ns neg, 1 ns pos, 1 ns; anx -2 neg, 2 ns neg, 2 ns; anger -5 ns neg, 1 ns; self-esteem 2 neg, 4 ns pos, health worries 2 neg, 3 ns neg, 1 ns; difficulty mit health regimen -4 minus 2 ns minus; am stärksten: beliefs, Kg consult, Spenden am wenigsten, /beliefs affected by health experience -57 strengthened, 43 gleich (war schon stark)

5,5 Punkte (0,5 sample, 3,5 Messung, 0,5 stat, **1 Panel**) rel Items pos zu phys functioning/ns neg zu impairment (Karnofsky), difficulty with health regimen neg, R Gesu

6 Punkte (0,5 sample, 4 Messung, 0,5 stat, **1 Panel**) rel Items neg zu anx, anger (ns neg), health worries, pos zu Swg - 8 richtig, 16 nsrichtig, 4 ns, 2 falsch R Gl

Harvey,CDH et.al.: Correlates of morale among Canadian widowed persons, in: Social Psychiatry 22, 65-72, 1987

Happiness, Bradburn PAS und NAS, 11071 VP älter als 40, rel importance (very,fairly, little or no) pos zu happiness mv (age, mar stat, MF und inc), PAS – rel pos bei low income, bei high inc ns pos, impo zu NAS -bei low income F neg, //low inc M und high inc – jeweils ns neg(richtig)

Bradburn: feeling pleased, feeling excited or interested in something, feeling on top of the world, feeling that things are going your way, feeling proud; NAS. Feeling restless, lonely, worried, depressed upset

6 Punkte (2,5 sample, 1,5 Messung, 1,5 mv, Intera, 0,5 stat) rel impo –pos zu PAS (bei high inc nspos), ns zu NAS//impo zu NAS bei low inc F neg, low inc M und high inc F nsneg,

(R Gl, pos) Hater,J et.al.: Influence of family and religion on long-term outcomes among opioid addicts, in: Advances in alcohol and substance abuse 4, 29-40, 1984

Clients from treatment agencies,rr 65, opioid addicts –daily use of natural or synthetic opiate vor Behandlung,59 black, follow up 6 Jahre nach admission, 4 nach Behandlungsende, //how have you been feeling in general during the past year –in very low spirits –excellent spirits, /productive activities –employed, attend school, engaged in homemaking, /composite outcome –opioid use, andre drugs, alc use, productive act und crime index//rel commitment – not counting membership or attendance at rel services , how religious do you consider yourself to be ? /(mv drugs T1, criminal history T1, demogr, childhood family disruption, family support,conflict,contact, free time with family und 4 rel Items) –Kg Kindheit/jetzt/membership/srr –ns zu composite, / rel commitment pos zu well-being; kein Panel ! –Rel und family Items in T 2 erhoben /unsicher: wohl Überko sec und rel

7 Punkte (2,5 sample, 2 Messung, 0,5 stat, 2 mv) srr mv pos zu wellbeing bei Ex-Junkies

R Gl

6,5 Punkte (2,5 sample, 2 Messung, 0,5 stat, 1,5 mv) **srr mv ns zu composite aus: opioid use, andre drugs, alc, arbeitend/zur Schulegehend/Haushalt machend, crime** R pos

Hathaway,W/Pargament, K: Intrinsic religiousness, religious coping , and psychosocial competence: a covariance structure analysis, in: JfSSR 29, 423-441, 1990

Pres und AoG Kg'er , BAPC – Behavioral attitudes of psychosocial competence – coll coping ns pos, deferring ns, I ns, indiscriminate prorel pos,

Rosenberg Swg – I ns pos, indisc pos, coll und defer ns//trust – coll defer ns, I ns, indisc ns

Marlowe –I ns pos, indisc pro pos stark, coll und defer pos;

(unter 5) **Marlowe -I nspos, coll und deferring coping pos, Swg –I nspos coll/defer ns;**

Hay,D/Morisy,A: Reports of ecstatic, paranormal, or religious experience in Great Britain and the United States – a comparison of trends, in: JfSSR 17, 255-268, 1978

Frage nach rel Erf –Hardy und Greeley – pos zu wellbeing, Hardy . aware of, or influenced by a presence or power, whether referred to as God or not, which is different from your everyday self; Greeley –felt as though you were very close to a powerful spiritual force that seemed to lift you out of yourself,

Ca 1600-1800 Vp agno ath erleben das auch zu einem Viertel, -

4 Punkte (2,5 sample, 1,5 Messung) **rel Erf –pos zu wellbeing (agno ath haben auch rel Erf)**

Hayo, B.: Happiness in transition: an empirical study on eastern Europe, in: Economic Systems 31, 204–221, 2007

Austria Czech Slovak Slovenia Hungary Poland Romania Bulgaria, über 8000Vp- used nur 5592, ohne Österreich; Slovak unter 300,

On the whole, are you very satisfied, not very satisfied, or not at all satisfied with the life you lead?

Biv: Kg kurvi –never pos, every week etwas pos, Rest neg; K pos P ns pos, orth minus, nonbeliever pos(unsicher,ob da Österreich dabei ist)

Mv –(demogr, Land) Kg pos, Denom ns; gilt auch für alle Länder einzeln

6,5Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Kg pos, denom ns zu Lz mv, biv kurvi Trog, orth neg, K pos P nspos, Osteuropa**

(R Gesu,Gl, help) Hays,J et.al.: The spiritual history scale in four dimensions (SHS-4): validity and reliability,in: The Gerontologist 41, 239-249, 2001

Subsample von Duke-EPESE, 1996, 70 Items ,F-analyse, F 1: God has helped me this far through my life,some of the good things that have happened to me were blessings from God,when I was about 60, I looked for Gods guidance in my daily life,overall God has answered my prayers, I

have trusted God to take care of me through the years, through the years I have prayed for my health or for the health of others, overall my rel life has taught me to have a positive attitude, overall..has helped me to reduce stress, ..has helped me to persevere,go on when life gets hard, I have lived this long because Gods time for me to die has not yet come;

F 2: for most of my life my social life has revolved around the church, ,for..I have known many of the people in my church well, an important part of my religious life has been inviting and taking people to my church, when I was 50, I was very involved in the church,

F 3: when I was a child, I was very involved in the church, when..the church was life family to me, ..rel was a natural part of my life,my parents left my rel up to me, when I was a young child, I had a religious or spir role model, my family passed down their rel to me;

F 4 –at times, my rel life has caused conflict between myself and other people, at times my .caused me stress, I have suffered physically because of my rel/(1,8 von 12; F1 35 von 40) /-verh

plus,edu ns,inc plus, Kg private rel nspos/pos, God involved in daily life ns, regular rel practices ns, rel turning points pos, rel regrets nspos, neg rel influence pos, Fundam mP nsneg, K/J nspos,

6,5 Punkte(1 sample, 4 Messung, 1 mv, 0,5 stat) **Kg zu (Ko von 4 Faktoren und demogr) – chronicl medical conditions neg, impaired physical performance neg (F 4 pos) , impaired gross mobility neg (F 1 und 2pos) , Impaired IADL neg (F 2 pos), srh pos (F 1 neg) , alc – nsneg (F1 und 2 neg), smoke- Kg ns (F 2 neg),**

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg zu (Ko von 4 Faktoren und demogr) instrumental help given pos R help**

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg zu (Ko von 4 Faktoren und demogr) depr ns neg, F 4 pos, R Gl**

Hayward,D/Elliott, M: Cross-national analysis of the influence of cultural norms and government restrictions on the relationship between religion and well-being, in: RRR 56, 23-43, 2014

EVS/WVS combined, 190 surveys, 86 countries, taking all things together, would you say you are happy; how would you describe your state of health these days; /how impo is God in your life, /rel person- not a rel person, convinced atheist, //

Freedom House political rights and civil liberties-freedom of restriction by government – elections, pol pluralism,functioning government, freedom of expression and (rel) belief, rule of law, pers autonomy, associational rights, //

happy – Kg, impo, rel person pos, //Aggregat Kg ns, rel person neg (mehr happy wenn weniger Sbez rel da ist im Agg), impo of God pos, governm restriction neg (Relfrei auch weniger)

/Interaktionen (nur Dreiwegsintera gezeigt ! Kg und KgAgg, impo mal impo Aggr pos, identity und identity Agg neg): Kg pos dort wo restriction low ist und wo AggKg high ist –also auch: viel restriction und viel AggKg- indiv Kg pos; in highly restricted countries und low AggKg ist indiv Kg neg zu happy, (Text alle threeway-Intera sign, andere schwachsign); impo – low restr und low impo –impo ns neg; high restr low impo –impo neg; high restr/low restr und high impo –impo pos; (bei Agg viel Rel –indiv rel besser), high restr und low identityAgg –indiv identity neg (auch hier: Agg viel Rel –indiv besser//restriction nicht so wirksam wie AggRel)

Gesu – Kg pos, rel person ns pos, impo neg; restriction neg, Aggr Kgns, impo pos, id neg; weniger Intera –(Kg bei viel Kg neg, id auch, impo pos//restr und Rel –neg) restr und Aggrel

ns;//DreiwegsIntera-Kg wie oben: nur bei high restr und low Kg neg, /impo –high und low restr und high impo pos, beides und low impo neg; id –high restr und low id neg, high restr und high id

pos, low restr und high id ns, anders; low restr low id eher pos –anders; //high restr und low rel – exKP-ChinaVietnamBelarus Serbia Montenegro//low restr –high rel besser als low restr low rel- Kg, impo ja, id nein bei happy, bei Gesu: low restr –low Kg/Id besser, low restr –high impo besser,

9 Punkte (3,5 sample, 3 Messung, 2 mv/bei, 0,5 stat) **Kg impo srr mv pos zu happy, Aggr impo pos, srr neg, Kg ns;**

high restr und wenig Aggr rel –China Vietnam Belarus Serbien Montenegro; bei high restr und low att –indiv Kg neg, Rest –low re/high att, high re/high att/low-low: indiv Kg pos; am besten: low re-high att//high re-low impo –indiv impo neg; high re-high impo und low re/high impo –impo pos; low re/low impo –indiv impo ns; am besten: low re –high impo; high re –low srr –indiv srr neg, high re/high srr und low re /high srr –indiv srr pos, low re – low srr –ns (aber am meisten !) R Gl

9 Punkte (3,5 sample, 3 Messung, 2 mv, bei, 0,5 stat) **srh –Kg pos, srr nspos, impo neg; Aggr Kg ns, impo pos, srr neg; –high re –low Kg –indiv Kg neg; Rest pos; high re –low impo –indiv impo neg; high re –high impo –indiv impo pos; low re –high impo –ns ! (aber am meisten), low re –low impo –indiv impo neg; high re –low srr –indiv srr neg; high re –high srr –indiv srr pos; low re –high srr –indiv srr ns, low re –low srr –indiv srr pos (low low und high low besser !!) R Gesu**

(RGesu, Gl) Hayward,R/Krause,N/Ironson,G/Pargament,K: Externalizing religious health beliefs and health and well-being outcomes,in: Journal of Behavioral Medicine 39, 887-895, 2016

Landmark Spirituality and Health Survey, 19 Hi 15 Ne,rel activity - attendance at religious services, prayer outside of services, Bible reading.// belief in miraculous healing - Real miracles of healing from God occur today. God sometimes directly intervenes to heal individuals with diseases like cancer. c God has healed me or someone I know personally. //divine health deferral - Rather than trying to come up with the right solution to a health problem myself, I let God decide how to deal with it.In carrying out solutions to health problems, I wait for God to take control and know somehow He'll work it out. I do not think about solutions to my health problems because God provides them for me. //14 chronic health conditions// General physical symptoms (e.g., frequent headaches, constant coughing or frequent chest colds) Lz- I am satisfied with my life. The conditions of my life are excellent. In most ways, my life is close to my ideal.

Healing belief besser, weil man selber noch was tun kann, def : Gott tut alles//SEM-Analyse, biv nicht alles angegeben;

mv age gender race evangelical denom

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv,Med, 0,5 stat) **Gesu –rel act ns, mv: rel act pos, divine health deferral neg, (Kannib) (def pos zu healing belief) R Gesu**

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv,Med, 0,5 stat) **Lz –rel act pos, mv: rel act pos, belief in healing miracles pos (Kannib) R Gl**

(R pos, Gl, Gesu, help) Hayward,R/Krause,N/ Ironson,G/ Hill,P/ Emmons,R: Health and well-being among the nonreligious: atheist, agnostics, and no preference compared with religious group members, in: Journal of Religion and Health 55, 1024-1037, 2016

Landmark Spirituality and Health Survey, ca 3000 VP, none 20 – no religious preference -11 “agnostic 6,3 (not sure if there is a God), “atheist (there is no God) 2,8 % (83 VP). Vergleich

dieser drei mit Rest (any rel –incl 11 % other rel)//ath agno vs rel - jünger, M, edu plus, white –/no aff hier ohne Diff zu rel// Subjective health a self-rating of overall health (poor, fair, good, or excellent), and two items gauging health relative to others of a similar age to the respondent and to the respondent one year earlier/ Number of chronic health conditions -14-item checklist (e.g. arthritis, hypertension).//General symptoms of disease 11-item checklist (e.g., frequent cramps in legs, frequent headaches). ADL impairment 15-item checklist of activities with which respondents reported having difficulty (e.g., bathing yourself, reaching over your head); Positive affect 5 Items - experienced an affective state in the previous month (sample item: inspired) Composite happiness was assessed using a 3-item scale (sample item: In general I consider myself ...) Life satisfaction 3-item scale (sample item: the conditions of my life are excellent), Self-esteem 3-item scale (: I feel I am a person of worth, or at least on an equal plane with others) Symptoms of depression in the past week 7-item version of CES-D (I felt that everything I did was an effort) general anxiety 7-item scale (example item: being so restless it is hard to sit still) Death anxiety - I find it hard to face up to the fact that I will die) Gratitude 4 Items (sample item: I have much in life to be thankful for. Optimism 4-item scale (sample item: In uncertain time, I usually expect the best) Sense of meaning in life 6-item scale (sample item: I have a philosophy of life that helps me understand who I am). Humility 3-item scale (sample item: I know that I can learn from other people. 5-item scale (sample item: when I see someone in a difficult situation I try to imagine how they feel) (“I have forgiven those who hurt me”) (“I have forgiven myself for things I have done wrong”) Religious gratitude 3-item instrument (sample item: when I think of all the good in my life it makes me want to thank God

emotional support received 3-item scale (sample item: how often do your family members and friends let them know they love and care for you

emotional support given to others 3-item scale (sample item: how often do you let your family members and friends know you love and care for them?), Cr 82. Loneliness 3-item scale (sample item: how often do you feel left out?) average days per week of moderate (e.g., fast walking, bicycling) and strenuous (e.g., jogging, soccer) exercise

rel zu ath agno –Gesundheit minus, wellbeing positiv, positiv psychologisch plus, stress plus, rauchen/alkohol/exercise positiv; rel zu no wenig Diff –Gesundheit minus, wellbeing negativ, Rest positiv, Zahlenverhältnis: no aff besser als ath agno, /ath –bei Gesundheit positiv (Zustand) und neg (Verh), well-being neg, help ambiv –schlechter als no aff; kaum Diff zu agno

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat)mv demogr: subj health ns/**BMI ath neg, chronic conditions rel pos, disease symptoms no pref nsminus, ADL - ath agno minus, smoke –rel minus, alc –rel minus, illicit drugs ns, exercise ns, R Gesu**

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **Pos affect ns, happiness –ath agno minus, rel/no pref pos; Lz –agno minus, no nsminus, Swg –ath agno nsminus, Depr –ath agno nspos, anx –ath agno plus; T-angst- agno plus; optimism –ath agno minus, Sinn –rel pos, Rest minus, lonely –agno ath ns pos, R Gl**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Gratitude - rel pos, Rest neg, forgiveness of others agno minus, R pos**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Humility ns, compassion –rel pos, Rest (no, ath, agno) minus, emot support given rel pos, Rest minus R help**

Hayward,D/Owen,A/Koenig,H/Steffens,D/Payne,M: Longitudinal relationships of religion with posttreatment depression severity in older psychiatric patients: evidence of direct and indirect effects, in: Depression Research and Treatment 2012, 8 Seiten Article ID 745970, 8 pages
doi:10.1155/2012/745970

Neurocognitive Outcomes of Depression in the Elderly (NCODE) study; 7 no aff, Vp in Behandlung wegen Depr, Frequency of worship attendance Frequency of viewing/listening to religious television or Frequency of private religious practice—including prayer, meditation, and Bible study—Subjective religiosity personal religious importance / T 2 nach 3 Monaten, /Depr T 1 –subj rel pos, Kg minus, rel media Gebet ns; zu T 2 alle ns; SEM (Zusammenhänge in T1 –nicht gemessen, sondern vorausgesetzt –zwischen rel und ss/stress/Depr T1) : zu T2 Depr – T1 Depr ns !, subj rel ns, Kg ns, prayer minus, media ns; (alle rel Items pos zu prayer; Kg pos zu ss –neg zu Depr; neg zu stress pos zu Depr, neg zu Depr T1, /subj rel pos zu Depr T1, //indir Wirkung von impo –pos zu pray, aber auch zu stress/T1 Depr , /mv demogr, vascular health, denom)

6 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5 stat, 1 Panel) biv rel zu Depr T1 –Kg neg, **impo pos**, pray/media ns; SEM –pray neg zu Depr T2, Kg wirkt indirekt neg (via stress neg, ss pos, T1 Depr neg –aber das ist nicht gemessen, sondern angenommen), subj rel pos via pray, neg via stress/T1 Depr,

(R Gesu, Gl, div) Headey,B/Hoehne,G/Wagner,G: Does religion make you healthier and longer lived ? Evidence for Germany, in: Social Indicators Research 119, 1335-1361, 2014

German Socioeconomic Panel, incl Osis, 1990-2010, 3000-134000 person-years; attendance at religious services or activities – every week, every month, seldom, never; seit 1990, gemessen high vs seldom/never, //health satisfaction, srh, SF 12 –: srh, how much did pain interfere with your normal work, does your health now limit you in these activities –moving a table, pushing a vacuum cleaner climbing several flights of stairs//number of doctor visits, /grip strength – squeezing a dynamometer,(nur 2006 und 2008 gemessen) //2005 2009 Big Five short form, mv demogr, Big Five, years in panel, alos-

Kg: health satisf pos, srh pos, SF 12 physical pos (nur random effects, nicht fixed effects), doctor visits ns, grip strength ns; (N –alles neg, doctor pos; E leicht pos, O ns, agreeable –ns, C pos; grip –Zeichen für Lebenserwartung: N minus, E ns, O pos/ns, A minus, C ns) (FE kann Pers nicht kontrollieren//satisfaction(job leisure household inc household work)

Kg zu Gesu (bei Ko von satisfaction composite) M: health sat pos(RE), SF 12 (RE), nicht srh RE/FE, health sat FE SF FE; bei F: health sat pos RE, FE nicht; srh RE, FE nicht, SF RE FE nicht;

Korrel zu mort nach 2,4,6,8 J: health sat, srh, SF 12 neg, doctor visits pos, grip neg;

Mort nach 8 Jahren (Vp über 52 J) -1990-98, 1991-99..2002-2010- mv s.o., (M Model 1 24737 person years, Model 4 -2237; F 28617 -2421) plus age father/mother died (viel imputed; N sinkt) und SF 12 –Kg bei M und F neg, (C und O minus !),

Kg –smoke neg, risk averse pos, health risk averse pos, exercise pos,

SEM –Kg neg zu smoke, pos zu Lz, exercise T1-T2, T2 –T3 (dreimal: 2002-2004-2006 und 2004-2006-2008 und 2006 -2008-2010), und smoke/ex/Lz korrel mit SF 12 –so: Kg indirekt pos zu SF 12//Kg wirkt durch ex/Lz/smoke –kontrolliert man die, ist Kg ns zu mort (nicht gezeigt !!)

15 Punkte (3,5 sample, 4,5 Messung, 4,5 mv, Pers, Erbe!, bei 0,5 stat, **2 Panel**) **Kg pos zu srh, health sat, SF 12, ns zu grip strength/doctor visits, neg zu smoke, (health) risk, pos zu exercise; subj Gesu-items besser zu mort als obj; Ko von sat senkt Korrel zu Gesu items z.T. auf ns,**

Kg MF neg zu mort, mv Pers, Erbe; smoke Lz exercise mediiieren Korrel zu mort und SF 12 (nicht recht ersichtlich)

4,5 Punkte (3,5 sample, 1 Messung) **Kg – being partnered pos, div neg, R div**

9 Punkte (3,5 sample, 1,5 Messung, 2 mv, Pers, 0,5 stat, **1,5 Panel**) **Job leisure household income household work satisfaction –pos zu Kg,**

Kg T1 zu Lz T2 und T2 zu Lz T3 (dreimal: 2002-2004-2006 und 2004-2006-2008 und 2006 - 2008-2010) pos mv age, edu, inc, Big Five, years in panel, R Gl

Headey,B /Schupp,J/Tucci,I/Wagner,G: Authentic happiness theory supported by impact of religion on life satisfaction: a longitudinal analysis with data for Germany, in: Journal of Positive Psychology 5, 73-82, 2010

SOEP, Panel 1500 Vp, sonst 12000-20 000 – Daten zu Lz und religiosity 1990-2005, totally dissatisfied –vs totally satisfied, 94, 98, 99- impo of rel in life, 90 - 2005 elfmal: Kg or engage in other rel activities, 2005: Lz - Kg impo Prot Kath pos, non-religious neg, //mv 1999: impo Kg pos bei Ko von N E demogr health disability foreign born; auch bei F und M, Ost und West, Muslims, //change in rel activities 90/94 zu 2001/2005 zu change in Lz selber Zeitraum bei Ko von Lz in T1 und N /E/demogr pos, (Big Five aber nur N E genommen), bei 30-69 ebenso wie bei andrem Alter, //auch jährliche Veränderung –Kg wirkt (mv health,demogr), /fixed effects (Einflüsse auf Vp, deren Wirkung sich nicht ändert) –zum Ausschluss nicht gemessener Variablen –auch dann wirkt Kg ;

11,5 Punkte (4 sample, 1,5 Messung, 3,5 mv Pers, bei 0,5 stat, **2 Panel**) **Kg pos zu Lz mv Pers/bei Panel, cross-section: Kg impo P K pos, nonrel neg, mv Pers, Ost auch**

(R div, fert, pos, Gl, Gesu, Krim) Heaton,T/Goodman,K/Holman,T: In search of a peculiar people: are Mormon families really different ?, in: **Cornwall,M et.al.:** Contemporary Mormonism. Urbana.Chicago 1994, 87-117

NSFH 1s.o.; Vergleich LDS 169 M,236 (nicht repräs) F vs -Rest, edu gleich, inc etwas weniger, status M gleich, mehr activity in church, Kg plus, verh ns plus, div ns, Kinder/ideale Kinderzahl plus,Erzwerte be independent ns, do as asked ns plus, Zeit mit Kindern ns, praise hug child M ns plus,vs partners should overlook adultery ns, coh neg, sex intercourse ns , kons Frolle –(M arbeiten, F Haushalt, arbeitende Mutter für Kind nicht gut, Kind unter 3 in day care) plus, Unabh bei Töchtern ebenso wichtig, partners must have indiv freedom, arbeiten beide –teilen von Hausarb, marital sat alles ns, verh besser als single plus, working ns, arguments that get physical ns minus, Beziehung zu Verwandten ns neg; /very happy ns, excellent health ns pos, drug alc problem ns !, I do things well M ns pos, feel like a person of worth/on equal plane with others M ns pos, satisf with self ns neg, sat with job M ns neg, F ns, Depr M ns minus, F ns plus, //viel ns –N gering bei LDS//

3,5 Punkte(2 sample, 1 Messung, 0,5 stat) **LDS div ns**

3,5 Punkte (2 sample, 1 Messung, 0,5 stat) **LDS mehr Kinder(wunsch) R fert**
 5,5 Punkte(2 sample, 3 Messung, 0,5 stat) **LDS: parental involvem pos, Erzwerte indep ns, do as asked ns, coh neg, intercourse ns, kons F rolle pos, Teilen von Hausarb ns, verh besser als single R pos**
 5 Punkte (2 sample, 2,5 Messung, 0,5 stat) **LDS marital sat, very happy sat mit job, Swg Depr ns, R Gl**
 3,5 Punkte(2 sample, 1 Messung, 0,5 stat) **LDS health ns pos, drug alc problem ns minus R Gesu**
 3,5 Punkte(2 sample, 1 Messung, 0,5 stat) **LDS arguments get physical ns minus R Krim**

Heaton, T/Pratt, E: The effects of religious homogamy on marital satisfaction, in: Journal of Family Issues 11, 191-207, 1990

N ca 5400 -6000

National Survey of Families and Households , repräs rr74, marriage – very happy(7) fast 50 % ! - , vs Rest (1-6), chances that you und your husband/wife will separate/divorce, -very low code 1 77 % vs Rest (bis 5) no rel 6 F 10 M, homogame besser dran (keine Prozentzahlen, sondern Zahl derer, die very happy sind for every hundred ,die less happy sind/Zahl derer die very low risk für Scheidung sehen für jeden einen der mehr an risk sieht), und homogame Religiöse besser dran als homogame no rel (Ausnahme moderate P – schlechter als no-no bei Ehezufriedenheit; bei Scheidungsabsicht alle Rel besser, unsicher ob auch heterogame Religiöse besser dran sind – Durchschnitte lib P mod P Kath entsprechen no- sind aber evtl nicht so häufig;// bei Kg homogame und heterogame Vielkirchgänger besser dran bei Zufr und Scheidung, Bibeldeutung ebenso

Loglinear model: Wirkung auf Eheglück und Stabilität – Mann: Kg und literalism klar, Kath und cP pos, no neg, mod P neg ; Frau: Bibeldeutung klar auf beides, Kg nur auf Stablität, bei Glück unklar, Denom klar außer Kath, /bei Den – Baptist negativ M und F, Kath bei F neg, bei M pos,

Loglinear model zu Homog usw: Denomin homogamy wirkt stärker als Kg-Homogamie (dort eher wenn Frau mehr geht oder Kg ähnlich ist mehr Stabilität, bei Glück kaum Einfluss) und Bibeldeutung Homogamie wirkt nicht

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, bei, 0,5 stat) **zu marital happiness: no rel neg, K bei M pos, bei F ns, Ba neg, lib P mod P nondenom P ns; cP pos; Kg M pos, Kg F ns; lit (Bibel enthält Antworten auf alle wichtigen Fragen) bei M/F pos; denomin homog pos, homog plus Kg pos, similar Kg pos, homog und lit ns, similar lit ns;**

(zwei Bewertungen, mehr Info -Heaven,P/Ciarrocchi, J: Personality and religious values among adolescents: a three-wave longitudinal analysis, in :British Journal of Psychology 98, 681-694, 2007

Schüler, T3 nach 2 Jahren, T2 unbekannt; Messung T 3: being saved from your sins and at peace with God, being at one with God or the universe, following your religious faith conscientiously, /psy acceptance –its ok for me to have thoughts that I don't like, /mindfulness – I notice when my feelings begin to change, Ziel verfolgen, auch wenn es unangenehm ist/Korrel von T1 und T2 P und C –neg und pos zu rel in T3, Wandel T1 –T2 in P/C – bei Jungs mehr P-weniger rel, bei girls mehr C –mehr rel (boys ns pos) //T 3 – rel zu ss, hope ,selfesteem, mindfulness ,psy acceptance, joviality pos (girls), rel zu ss ns, hope pos, self esteem ns, mindfulness pos, acc pos, joviality pos; //diese Korrel bei Ko von change (P bei Jungs,C bei Mädels) : bei Jungs ns, bei girls pos;

7 Punkte (1 sample, 2,5 Messung, 1,5 mv Pers/bei, 0,5 stat, **1,5 Panel**) **Panel Pers change ändert Rel, bei Jungs anders als bei Mädels (mehr P –Jungs weniger rel, mehr C – Mädels mehr rel); P in T 1 neg zu rel in T3, C in T 1 pos zu Rel in T3; rel pos zu hope self esteem, satisfaction with social support und unklaren Items mindful, jovial, psy acc cross section, bei Ko von pers change bei Jungs ns, bei Mädels sign**

(R pos,Gl) Heaven,P/Ciarrocchi,J: Personality and religious values among adolescents: a three-wave longitudinal analysis, in: British Journal of Psychology 98, 681-694, 2007

High school, Australien, T 1 -13 J, attr 29 %, T 2 nach 2 J, T3 ?

P -12 Item revision of Junior Psychoticism scale, C -14 Item –I am a well organised person, I pay attention to school, /religiosity –being saved from your sins and at peace with God, being at one with God or the universe, following your rel faith conscientiously –reject this as a guiding principle – accept this as of greatest importance; psychological acceptance -15 Items, acceptance of unpleasant thoughts/feelings, willing to strive toward one's goals even when feeling unpleasant, -It's ok for me to have thoughts and feelings I don't like; /mindfulness 14 Items –I notice when my feelings begin to change,

7,5 Punkte (1 sample, 3 Messung, 1,5 bei, 0,5 stat, **1,5 Panel**) **T 1/T 2 P –neg zu T3 rel (MF), T 1/T2 C –pos zu T3 rel (MF) /change in P –rel neg bei M, nsneg bei F; change in C –rel pos bei F, nspos bei M, cross-section T3-T3: rel –bei F: ss/Zufriedenh mit ss pos, hope (Synder,agency, pathways, 6 Items) pos, Swg (Rosenberg) pos, mindful pos, acceptance pos, joviality (aus PANAS) pos, bei Ko von P/C-change –bei M alles ns, bei F alles pos außer Swg nspos; (wer als Junge mehr P hat mit der Zeit, für den hängen rel und Gl nicht zusammen?)**

Hebert, R et.al.: Religious beliefs and practices are associated with better mental health in family caregivers of patients with dementia: findings from the REACH study,in: American Journal of geriatric psychiatry 15, 292-300, 2007

T 1 nach 6 Mon, T2 12, T 3- 18, frequency of prayer/meditation, subj rel –impo of rel faith/spirituality, no denom 3,5; (wohl bei anderen mitgerechnet) //Kg, prayer, impo (alle drei auf einmal in Regression reinetan) neg zu Depr during caregiving, (at follow up), Kg vor Tod des Gepflegten neg zu Depr during bereavement , impo/pray ns neg(Ko von Depr in T1, Gesu, ss, cg-burden), /complicated grief –Kg neg, impo/pray ns neg, //nach Tod- Kg steigt, ss- Zufr auch, steigender Kg senkt grief, Depr nicht,

8 Punkte(1,5 sample, 2 Messung, 2 mv,0,5 stat, **2 Panel**) **Kg prayer impo neg zu Depr during caregiving, Kg zu Depr during bereavement neg, impo pray nsneg, Kg neg zu complicated grief, impo pray nsneg, /nach Tod: Kg steigt, senkt grief, Depr nicht,**

(R Gl, Gesu) Hebert,R et.al.: Positive and negative religious coping and well-being in women with breast cancer, in: Journal of Palliative Medicine 12, 537-545, 2009

T 2 –nach 8-12 Monaten, Vp viel edu und rel, cope God 75 moderate amount /a lot, cope anger 15 at least a little; early stage vs late stage –rc ns, mh pos ns, Depr ns, Lz minus/N –Messung 5 Items Goldberg ,

rel How often do you attend religious services, How often do you pray/meditate in places other than religious buildings, To what extent do you consider yourself to be a religious/spiritual person?//rc I've been working together with God as partners to get through this problem I've been looking to God for strength, support, and guidance , **Negative religious coping I've been wondering if God has abandoned me, I've been expressing anger at God for letting this happen to me**//phys und mental wb SF 36,

religiosity –N minus, hostile minus, cope anger minus, phys health ns, mh ns pos, Depr neg, Lz pos //cope God –alles ns; cope anger – mh neg, Depr pos, Lz minus, N plus, hostile plus //Korrel in T1: (mv –Ko von ss, N, hostile- ÜberKo) phys health alle ns (außer cancer stage), mh/Depr/Lz –cope anger wirkt (religiosity und cope God nicht; rel bei Lz ns plus) //Korrel T1 –T2 phy/mh/Depr/Lz bei Ko von N, ss,demogr, religiosity, coping, T 1 wellbeing –nix mehr übrig für rel/ns, -change in cope anger neg zu changes in mh/Lz/pos zu Depr (jeweils T 1-T2),

7 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat, **1,5 Panel**) religiosity neg zu cope anger/abandon, neg zu Depr, pos zu Lz, SF mh ns pos; hostility neg, N neg, mv (ÜberKo) ns, pos rc –alles ns; **cope anger neg, wirkt mv T1-T1 , //change in cope anger zu change in LzDepr mh neg (ÜberKo, auch N), cope anger ein Fünftel von cope God** R Gl

4 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat, **0,5 Panel**) religiosity und cope God /cope anger ns zu phy health SF 36/T1 und T1-T2 R Gesu

Heijboer, A: Entrepreneurship and religion. Differences in entrepreneurship participation among religions. Masters Thesis Univ Rotterdam 2013 Ca 8000 Vp LISS panel data Ndl, employment sat – with inc, working hours, work type, atmosphere colleagues, career, current job; Kg attending at least once a week a rel meeting//self-employed –no 10, K 9, P 11, ns, Kg neg; mv auch ns (Zugabe von risk attitude –Kg neg, P pos Kg neg zu risk)// zu sat: nonrel –inc neg, work type neg, working hours ns, atmosphere ns neg, career neg, job neg; P K ns; Kg alle pos außer atmosph ns pos; nonrel parents alle neg, atmosph ns neg, Prot parents ns pos, Kath parents ns; Kg mv nicht untersucht)

Risk attitude pos zu no rel, neg KP (auch parents) Kg;

7,5 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) selfemployed ns zu rel, neg zu Kg; rel –Kg, denom (auch parents) neg zu risk attitude, R pos

6,5 Punkte (3 sample, 3 Messung, 0,5 stat) K P (auch parents) ns zu inc work type working hours, atmosphere, career job –Zufriedenheit, non denom(und parents) neg dazu, Kg pos dazu R Gl

Helliwell,J: How is life ? Combining individual and national variables to explain subjective well-being, in: Economic Modelling 20, 331-360, 2003

WVS first wave 1980–1982, second 1990–1991, third in 1995–1997.

87 806 observations 46 different first wave 18 industrial countries, members of the OECD.

1990–1991 38 countries,1995–1997 30 countries, excluding many of the previously surveyed OECD countries. The second and third waves, especially the third up to 15 countries or regions from Eastern Europe and the former Soviet Union

General sat with life – (least squares Methode) (mv ? – Regionen, Gesu, no cheat bei taxes, trust, demogr, säk org member, auch Aggr: säk org member, trust, inc edu Kg gov quality no cheat) - pos zu Kg, impo of God,(gilt in allen major faiths) Aggr Kg//Osteuropa neg, Skandin und Lateinam pos, //strengere Methode -equation by survey ordered probit with robust standard errors –Kg und impo bleiben sign; Aggr Kg ns

8,5 Punkte(3,5 sample, 2 Messung, 2,5 mv/bei, 0,5 stat) **Kg und impo of God pos zu Lz mv, bei allen faiths; Aggr Kg unsicher, evtl pos**

(auch in R Sm) Helliwell, J: Well-being, social capital, and public policy –what’s new ?
NBER Working paper 11807 , 2005

Aggregatdaten, WVS 117 bzw. 136 nations (bei Pers 72): belief in God pos zu Lz, neg zu Sm-raten, mv(memberships, trust, div, alos, Extrov, srh, life expectancy), bei Ko von E sinkt
Korrel von Rel zu Sm stark, N ist ns !/Sign unklar

7 Punkte (3 sample, 1,5 Messung, 2,5 mv) **belief in God pos zu Lz mv Aggregat R Gl**

6 Punkte (3 sample, 1 Messung, 2 mv) **belief in God neg zu Sm mv Aggregat R Sm**

(auch in R Sm) Helliwell,J: Well-being and social capital: does suicide pose a puzzle ? in:
Social Indicators Research 81, 455-496, 2007

Sm-raten 50 Länder, (M 26, F 8) Finnland Russland viel mehr als früher, insgesamt Verdopplung in 100 Jahren, Aggregat mv (member in nonrel org, trust, div, inc, latitude, gute Regierung, Skandinavien, frühere SU, Sm approval, gun ownership Gini) -proportion of the population that goes to church once a week or more and the number who say that god is very important to their lives neg zu Sm, (Multikolli –God und Kg, und div und Kg –so sinkt Kg wirkung scheinbar),God wirkt stärker bei Älteren, bei M; D//Kg pos, impo neg zu traffic fatalities; //belief in God pos zu Lz; Zugabe von div –Kg wird ns;
Sweden - very high values for quality of government, high divorce rates and low belief in God-deshalb:very high life satisfaction only average suicide rates.

6,5 Punkte (2 sample, 1,5 Messung, 2,5 mv/bei, 0,5 stat) **Aggr Kg impo (oder belief in God) pos zu Lz mv**

6,5 Punkte auch bei Sm; **Kg impo neg zu Sm mv, ns bei traffic fatalities**

Helliwell,J: Life satisfaction and quality of development, in:NBER Working Paper 14507, 2008

1999/2000 WVS ca. 100000 Vp,75 Länder, 29 OECD, impo of rel und Kg pos zu Lz (Kg OECD ns pos) ,- impo Aggregat ns, (mv demogr, trust allg – auch Aggr, trust in police,) /WVS und Gallup 120 und 73 nations -Aggr impo und Kg – pos zu Lz (mv trust, BSP, corruption, food water adequate. someone to count on)

8 Punkte (3,5 sample, 2 Messung, 2 mv, 0,5 stat) **Kg und impo pos zu Lz, mv, Aggr impo ns/pos**

Helliwell,J/Barrington-Leigh,C/Harris,A/Huang, H: International evidence on the social context of well-being, NBER Working Paper 14720, Vorform von **Helliwell, J et.al.:** International Evidence on the Social Context of Well-Being’, in: **E. Diener, D. Kahneman**

and J.F. Helliwell, eds., International Differences in Well-Being, London: Oxford University Press, 2010, 291-324

Versch samples – 116 Länder, ca 140 000 Vp, 80 Länder ca 50 000, Is religion an important part of your daily life? Have you attended a place of worship or religious service within the last seven days? mv: count on friends, can afford food, corruption, Zufu mit freedom to choose, donate money to charity, helped a stranger; all das auch Aggr//Cantril ladder – Werte eher kurvi, in Mitte viel; Lz nach rechts verschoben –höhere Werte viel;
Cantril –Kg indiv und Aggr pos, impo beides ns; Lz –impo plus, Kg ns, Aggr Kg plus;
bei Regionen –nur Cantril – Kg Asien, Lateinam pos, impo –Afrika pos, Aggr impo –Ost, Westeuropa, USA Nseel etc pos, Lateinam und Persien/ Israel neg, Kg Lateinam pos//; nur Aggr-items - Kg alles pos, impo ns neg;//Cantril –Kg stärker, Lz impo//

8,5 Punkte (3,5 sample, 2 Messung, 2,5 mv bei, 0,5 stat) **Kg pos zu Cantril (indiv und Aggr), impo ns; Lz - Kg indiv ns, Aggr pos, impo indiv pos; in Regionen –nur Cantril: mal Kg, mal impo pos, auch Aggr, mv viel Überko (incl ss)**

Helliwell,J/Huang,H: Comparing the happiness effect of real and online-friends, in: PLoS ONE 8, 1-17, 2013

ESS (2002, 2004, 2006, 2008) 34 Länder, 125000, happiness und Lz, Taking all things together, how happy would you say you are?''All things considered, how satisfied are you with your life as a whole nowadays?''//happiness und Lz –mv (meet friends, trust, demographics, Gesu, alos) –Kg pos; auch bei verh/civiled und Rest;
8 Punkte (3,5 sample, 1,5 Messung, 2,5 mv, bei, 0,5 stat) **Kg pos zu Lz und happiness, mv (auch friends)**

(auch in R Gesu) Helliwell,J/Putnam,R: The social context of well-being, in: Philosophical Transactions of the Royal Society of London 359, 1435-1446, 2004

WVS 1-3, ca 80-95, ca 80000, ESC Kanada -7500, Benchmark 28000, linear estimation – unklar was das ist; scheint mv zu sein (edu ns –wegen inc usw –im Text erläutert//dann aber : Aggr und 2 indiv rel Items kontroll und Aggr membership, governance, trust, income; auch indiv membership ! und srh, trust in police), impo of God/rel (welches ?) – WVS pos, ESC ns pos zu Lz, WVS Benchmark pos zu happiness; Kg – WVS und ESC Lz ns pos, WVS und Benchmark happy pos; //Aggregat-Impo WVS happy und Lz pos; Benchmark happy ns, ESC Lz ns pos,(Aggr unsicher, indiv eher klar, alle pos, 5 sign) // health status –WVS ESC ns Benchmark impo neg, Kg pos; Aggr impo –WVS ESC stark pos, Benchmark ns;
(Schweden viel Sm, viel Lz; Grund: Rel wirkt stärker auf Sm und fehlt in Schw, governance stärker auf Lz und viel da in Schw)

8,5 Punkte (4 sample, 2 Messung, 2 mv ?, 0,5 stat) **Kg und impo pos zu Lz/happy, Aggr unklar, pos/nspos/ns, mv unsicher/zuviel**

7,5 Punkte (4 sample, 1,5 Messung, 1,5 mv ?, 0,5 stat) **Kg 2 ns, 1 pos, impo 2ns/1neg zu health status, Aggr impo 2pos, 1 ns, mv unsicher/zuviel**

(R pos, Gl) Helliwell, J/Wang,S: Trust and well-being, in: International Journal of well-being 1, 42-78, 2011

Please imagine a ladder with steps numbered from zero at the bottom to ten at the top. Suppose we say that the top of the ladder represents the best possible life for you and the bottom of the ladder represents the worst possible. If the top step is 10 and the bottom step is 0, on which step of the ladder do you feel you personally stand at the present time/ Is religion an important part of your daily life? Have you attended a place of worship or religious service within the last seven days?

Kg und impo ns zu Cantril; Gallup 40 -50000, (Ko von life choice freedom, friends count on, donation to charity, volunteering, helped stranger, Vertrauen –Mitgl in rel Org –V steigt s.u.; corruption)

Belong to religious group zu Lz pos–Kanasample (15000), zu trust allg, trust zu Fremden, dass fremder Nachbar wallet zurückbringt pos /Vertr zu Nachbar coworker ns (belong to nonrel group auch pos; Ko auch von nonrel Orgmitgliedschaft) (mv belong to nonrel group, belonging to community, province, Canada, seeing friends close friends, dto relatives, Vertrauen aus Heimatland mitgebracht, control over things, ability to change things, Aggregat demogr, years living in neighborhood, ethnic diversity visible minority popul density,)

7,5 Punkte (3 sample, 2 Messung, 2 mv, 0,5stat) **Kg und impo ns zu Lz, belong to rel group pos, ÜberKo stark; R Gl**

7,5 Punkte (3 sample, 2 Messung, 2 mv, 0,5 stat) **belong to rel group pos zu trust allg, stranger, return wallet/neighbor/stranger, ns zu neighbor/coworker mv, ÜberKo Rpos**

Hellmeister et al. :Religiosität, magisches Denken und Affinität zu Sekten bei Jugendlichen in den neuen Bundesländern, in: **Moosbrugger,H et.al. (Hg):** Religiosität, Persönlichkeit und Verhalten. Münster NY 1996, 59 f

1367 VP Schüler Thüringen 54 % Mädchen, 68 % keine Konfession 18 ev 12 K 4 Cluster – Areligiöse (39 % nur),exklusive Christen (Glaube und Quest, magisches Denken und Sektenneigung minus) 21, Synkretisten (alles pos) 16 , Okkultgläubige (Magie viel, Rest ns) 23 Cluster nicht sehr klar; Arel – N, Depr, Schizotypie gering, LZ pos, Gewaltbereitsch ns Xenophobie etwas pos,

Christen – ähnlich, weniger Gewalt, pro Ausländer; Synkr – Depr Schizo viel, LZ wenig, Gewalt Xeno plus, , Okkult: etwas mehr Depr Schizo N Lz Gewalt X ns eher,

(unter 5) **Christen wie Areligiöse bei Depr/Schizotypie/N neg, Lz pos, Synkretisten/Okkultgläubige Depr Schizo Npos,Lz neg**

(R Gl, Gesu) Helm,H et.al.: Does private religious activity prolong survival ? A six-year follow-up study of 3851 older adults, in: Journal of Gerontology, Medical Sciences 55A, M 400-405, 2000

Duke EPESE, Piedmont Area,59 % Ba, 1 K, 1 no, how often do you spend time in private religious activities ,such as prayer, meditation, or bible study ? any vs no (plus rarely?) , 1137 sterben innerh von 6 J, chronic conditions –cancer stroke heart attack diab hip fracture fract of other bones, current angina p bronchitis cardiac glycoside use antihypertensive use cogn impairment, Bd, srh,

ss –immediate soc network, personal contacts, sat with supportive confidant , with social intera, support given received from family friends, depr

Private rel –insgesamt neg zu mort; Ko von known risks of mortality –dann ns(Inhalt wahrsch alle 5 Gruppen von controls) ; bei denen mit ADL impaired neg, mv demogr ns, plus health variables/health practices, ss, rel variables: ns, bei unimpaired stärker neg, mv demogr/health variables/health practices, ss, rel variables –neg sign bleibt,
Private rel –, impaired function chronic health ns, alc smoke minus BMI pos,

10 Punkte (3 sample, 2 Messung, 3 mv, bei, 0,5 stat, **1,5 Panel**) **pray meditate read Bible –neg zu mort biv, mv Aufteilung: bei Vp unimpaired - stärker neg (bei allen controls), ns neg bei Vp impaired (schon bei demogr), unklar: was ist mit mv demogr usw bei ganzer Gruppe ?**
//pray etc - impaired function chronic health ns, alc smoke minus BMI pos R Gesu

(unter 5) **Private rel –depr ns R Gl**

(auch in R Gesu) Henderson, A: The long arm of religion: childhood adversity, religion and self-perception among Black Americans, in :JfSSR 55, 324-348, 2016

National Survey of American Life, Neger(incl Black Carribeans) 12 items adapted from the Rosenberg self-esteem scale (1965), including: (a) I feel that I'm a person of worth, at least on an equal basis with others; (b) I feel I do not have much to be proud of; and (c) I feel that I have a number of good qualities, self-mastery, belief in one's capabilities to organize and execute action required to manage life events, seven items: There is really no way I can solve some of the problems I have; I have little control over the things that happen to me; I can do just about anything I really set my mind to; What happens to me in the future mostly depends on me/"Did your family ever receive public assistance when you were growing up (prior to 18)?/ "I look to God for strength, support and guidance." How important was religion in your home while you were growing up//

Kg und impo: Swg pos, mastery pos, Gesu in Kindh ns, econ adversity neg, edu von mother neg./strength dto, außer ns zu mastery,/mv (demogr, south, foreign born, srh) –alle drei rel Items pos zu Swg, Kg und impo zu mastery;

3 von 9 Intera bei Swg sign –Kindhkrankh mehr –dann senkt mehr strength neg Wirkung von Kra auf Swg, wenn gesund –kaum Wirkung von strength (Puffer) //econ advers -impo ns neg, bei Fehlen von ec adv –impo pos zu Swg; //viel edu von Mutter –Kg ns eher, wenig edu –Kg steigert Swg (Puffer), /bei mastery 4 Intera – Gesu und Kg –ns, Kra und Kg pos; impo bei Gesu etwas pos; econ adv –bei no adv Kg impo plus, bei edu Kg Puffer; (7 von 15 möglichen Intera sign, 3 bei Kg, 3 impo, eine strength; strength kann 3 Intera haben, Rest 6 – Rest ist linear: also 3 Kg, 3 impo, 2 strength) (uneinheitliche Wirkung –mal Puffer, mal nicht, vielleicht sogar zweimal minimal neg; Sinn ? Rel mal bei adversity (oder nichtadv) pos, mal neg minimal, mal ns; auch: edu und econ adv wirken nicht neg auf Swg/mastery mv !!)

7,5 Punkte (3 sample, 2 Messung, 2 mv, Intera, 0,5 stat) **Kg impo strength pos zu Swg, mv, Intera (3 von 9 möglichen) : bei Kindhkrankh -mehr strength senkt neg Wirkung von Kindhkrankh auf Swg; wenig econ adversity –impo pos zu Swg, viel ec adv –impo ns; wenig edu von Mutter –Kg pos zu Swg, viel edu –Kg ns; Rel neg zu Kindh-public assistance, ns zu Kindh-Gesu**

Hertsgaard, D et.al.: Anxiety, depression, and hostility in rural women, Psychological Reports 55, 673-674, 1984

760 Vp, 44 J 97 % verh, 3 Kinder, 25 % employed und 93 % arbeiten auf Farm mit, Multiple Affect Adjective Check List

Kg neg zu Angst und Depr, p .0001 mv. Kath mehr als Luth mehr als other faiths (Kinderzahl, involved in decision making auf Farm, visit friends often, husbands edu, eigne edu, Alter, Denom, employment years married att at meetings) alle: 5,91 Angst, 6,69 hostile, 10,85 depr, Kath 6,5, 11,64; Luth 6,14, 11,36, other 4,99 und 6 !!! Norms 6,7 und 11,5 d.h. selbst Luth und Kath eher Durchschnitt,

5 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5 stat) **Kg neg zu Angst/Depr; K Lu Durchschnitt, other faiths weniger;**

Hettler,T/Cohen,L: Intrinsic religiousness as a stress-moderator for adult Protestant churchgoers, in: Journal of Community Psychology 26, 597-609

rr 28, T2 - 34 übrig, T 2 nach 8 Monaten, Pres Ba und small ev denom –cons, Luth Meth lib; cons religiöser, aber mehr Depr, lib älter, mehr Kinder,

Depr T1 und T2 – I ns neg, Kg rel impo Gebet ns

mv –lib cons, age gender, T1 Depr, I, neg life events – I ns, //Interaktion: bei lib –wenig I/Kg/rel impo/prayer plus mehr neg life events – mehr Depr, (Deutung: nur bei lib wegen ceiling effect: cons haben alle viel I)

7 Punkte(1 sample, 2,5 Messung, 1,5 mv bei, 0,5 stat, **1,5 Panel**) **I nsneg (mv ns), Kg rel impo Gebet ns zu Depr /wenig rel bei lib (I Kg pray rel impo) und mehr neg life events – mehr Depr (ceiling I bei cons)**

(R pos/GI) Hicks,J/King,L: Religious commitment and positive mood as information about meaning in life, in: Journal of Research in Personality 42, 43-57, 2008

happy,” “joy,” “self-confident,” “pleased,” “satisfied,” “enjoyment/fun”/ “My religious beliefs lie behind my whole approach to life,” “I spend time trying to grow by understanding my faith,” “It is important for me to spend periods of time in private religious thought and reflection,” “Religious beliefs influence all of my dealings in life,” “Religion is especially important to me because it answers many questions about the meaning of life,” “I often read books and magazines about my faith,” “I enjoy working in the activities of my religious organization,” “I enjoy spending time with others of my religious affiliation,” “I keep well informed about my local religious group and have some influence on its decisions,” and “I make financial contributions to my religious organization.”/

rel co- Lz Diener pos, PAS pos, Sinn (In life, I have very clear goals and aims,”

“My personal existence is very purposeful and meaningful,” “I have a clear goals and a satisfying purpose in life,” and “I regard my ability to find a meaning, purpose, or mission in life as be very great.)” pos,

Intera: bei pos affect –low rel steigert Sinn mehr als high rel – hat beide Male höheren Sinn /mood induction per Musikstück –dann Sinnrating, hier steigert pos Gef nur bei low rel Sinn, high rel bleibt gleich (ceiling?) , ist in pos mood sit gleich mit low/bei Lz keine Intera- PAS und rel steigern Lz unabh voneinander//rel zu PA- kompletter Mediator Sinn; (mood induction sample 51 von 61 F)

Study 2 –priming (80 % F)- Kreuz , beurteilen ob rechts oder links, drumrum Wörter .

Himmel Gott Erlösung vs Satan Hölle Verdammnis) /rel pos zu Sinn, ns pos zu PAS, /prime wirkt bei heaven nicht pos auf Sinn, bei hell und nix schon (Emotionen ersetzen Wirkung von Rel auf Sinn)/prime hell bei rel co –Sinn bleibt, prime heaven –Sinn steigt; neutral prime – Sinn steigt mit rel co;

(unter 5) **Rel pos zu Lz, PAS, Sinn; bei Lz keine Interaktion –PAS und rel steigern Lz**
Interve R Gl

(unter 5) **Intera: PAS dazu –steigert nur bei low rel und hell-prime Sinn (bei Lz keine**
Intera-PAS und Rel steigern Lz), bei heaven prime nicht, /hell prime und mehr rel –Sinn
ns; heaven prime und neutral prime und mehr rel- Sinn steigt; R pos

Higgins, M: Parental bereavement and religious factors, in: Omega 45, 187-207, 2002

American Changing Lives wave 1, 1986,

Vp die ein Kind verloren, aus CES-D: I did not feel like eating, felt everything I did was an effort, my sleep was restless, could not get going, felt depressed, felt lonely, felt people disliked me, people were unfriendly, enjoyed life, was happy, felt sad

LnT- people stop existing after death or is there an afterlife ?

LnT –Depr neg mv, bei F stärker (Ko demogr und death of child, dieser ist bei Vollkontrolle ns), Kg –Depr minus (M=F), ,

7 Punkte (3 sample, 1,5 Messung, 2 mv, bei, 0,5 stat,) **LnT/Kg neg zu Depr mv**

Higgins,N et.al.:Relationship between religion-related factors and obsessive compulsive disorder, in: Current Psychology: Research and Reviews 11, 79-85, 1992

86 OCD patients, 73 panic disorder, 292 other, nicht anx,psychosis,

Experiences rel conflict doubt – OCD 53 –panic 43 –Rest 33, participates in organized religious activity, father religious, mother rel ns, (OCD 5-8 % mehr) P mehr panic, K mehr OCD

(unter 5) **OCD mehr rel conflict doubt, part in org rel/father religious mother religious ns, Vergleich von Patienten, unbrauchbar**

Hills, P/Argyle, M: Positive moods derived from leisure and their relationship to happiness and personality,in: Personality and Individual Differences 25, 523-535, 1998

Wirr, unklar ob church members oder members of church leisure groups; pos affect bei Ki mitgl vs no –mehr da; aber bei Oxf scores ns (gilt auch für Sport, Musik TVsoaps – auch dort: mehr pos affect da gegenüber den Nichtmitgl, aber zu Oxf ns), F analyse von Oxf-Kimitgl ns zu Oxf ganz, neg zu Teil cheerful und selfesteem, pos zu sociability outlook; pos Affekte bei Kimitgl – dto und pos zu empathy, ns zu O gesamt

N und P zu Kimitgl neg, zu pos affect der Kimitgl ns, P beide Male minus

(unter 5) **unsicher ob church members oder members of church leisure group –PAS pos, Oxford ns (zu cheerful selfesteem-Teil von Oxf neg, zu sociability-Teil pos); N P neg,**

Hills,P/Francis,L: Global and differential work satisfaction among newly ordained Anglican clergy: demographic factors, personality variables and theological orientation, in: Journal of empirical theology 18, 187-204,2005

Satisfaction with aspects of ministry Inventory-sat from roles: evangelist, leader in community, leader of public worship,parish administration,pastor and counselor, preacher,sacraments,spirit director, teacher, visitor)/Eysenck Personality Profiler

Korrel zu sat –mv : verh minus (F ns minus) , stipendiary(bezahlt) minus (F ns minus) , E pos, N minus P minus, L ns, theol. Orientation -catholic vs evangelical neg (F ns neg) –d.h. ev neg !, lib-cons ns pos ,

Faktoren zu sat: pastor/counselor, visitor, sacram, spir dir leader of worship – N ns minus, cath-ev minus, dogmatic neg, sociable expressive plus, manipulative neg, tough practical minus//teacher preacher evangelist –cath-ev pos, active, assertive, ambitious dogm, N minus //administer leader of local community cath ev minus, N ns, //lib cons –pos zu teacher etc. Rest ns, (ev unzufr mit ritueller Volkski, zufr mit Verkünden etc)

5,5 Punkte (1,5 sample, 1,5 Messung, 2 mv, 0,5 stat) **kath-artig mehr sat, zufr mit rituell, Volkski, ev –neg –zufr mit Verkündigung (nur M), vs sacram, leader of community, //cons ns pos/**

R help, Krim, Gl, pos) Hills, P/Francis, L/Argyle, M/Jackson, C: Primary personality trait correlates of religious practice and orientation, in: Personality and Individual Differences 36, 61-73, 2004

Students, edu/humanities, 72 % F, 33 % no aff, EPP (suspekt: risk empathy sens seeking laden auf P und E, tough obsessive nicht auf NEP !!) –je 7 traits E, N, P; und Lie; je 20 Items pro trait, /Ex Intr Q aus Batson; /E –Kg, pray, E, I Q ns; N –E und Q pos, P- alle rel Items neg, Lie –E pos, //primary factors –bei E: ambitious pos zu rel, assertive aggressive eher neg, dogmatic pos zu I und Q !, //Q –unsociable, ambitious, dogmatic, inferiority unhappy anxious dependent hypochondriacal, guilt, obsessive pos !, risk-taking minus, irresponsible minus, sens seeking minus, toughminded minus reflective plus,), Extri sehr ähnlich Q; N –happy Kg pray pos, I ns; guilt obsessive alle pos; risktaking, adventurous alle neg, impulsive kaum neg, responsible pos, empathic nur Kg pray pos, toughminded und practical neg; **(Ko von Lie ! gender age)**

7,5 Punkte (1 sample, 4,5 Messung, 1,5 mv, lie ,0,5 stat) **Rel zu Pers: E ns, N ns zu Kg I pray, pos zu Extri und Q; zu P, risk taking, sensation seeking vs unadventurous ,irresponsible alle 5 neg; zu guilt obsessive alle pos, F analyse mit sign Pers-korrelaten von rel: 3teilig- Gl, N, P ungefähr und Rel eigener 4. Faktor, Q pos zu dogmatic, Lie: Kg pray Q I ns, E pos; R pos**

6,5 Punkte (1 sample, 3,5 Messung, 1,5 mv, lie ,0,5 stat), **Q und E - N pos, inferiority/unhappy/anxious/dependent/hypocho/guilt/obsessive pos; Kg –happy , **guilt pos**, pray dto und **obs pos**, I **guilt obsession pos**, R Gl**

6,5 Punkte (1 sample, 3,5 Messung, 1,5 mv, lie ,0,5 stat) **Krim-items: aggressive Kg pray neg; responsible pos, tough neg, impulsive Kg pray neg; R Krim**

6,5 Punkte (1 sample, 3,5 Messung, 1,5 mv, lie ,0,5 stat) **Help-Items: rel -sociable ns (E/Q neg), responsible pos, empathic Kg pray I pos , Q E ns; tough pray/Q neg, Rest ns, ; R help**

Hills, P/Francis, L/Rutledge, C: The factor-structure of a measure of burnout specific to clergy, and its trial application with respect to some individual personal differences, in: RRR 46, 27-42, 2004

Anglican parochial clergy, /EPQ-R 85

Clergy bei depers und exhaustion unter dem midpoint der scales, bei accomplishment darüber –also kaum burnout,/Korrel zu exhaustion: (depers,achievem) N pos,E minus, Lie pos verh pos, //depers – Lie pos, (Text neg), P pos, //achievem – E pos, N minus Lie pos /berufl Items ns – Zeit für ministry, Gemeindglieder, Tauf-Heirats Beerdigungszahl finanz Sit von Gemeinde)

(unter 5) **wohl wenig burnout bei Anglican clergy, Lie pro und anti-burnout ?**

(R Gl, pos, help) Hilty,D et.al.: King and Hunt revisited: dimensions of religious involvement, in: JfSSR 23, 252-266,1984

F analyse von King/Hunt Rel-messung –pers faith: pray (auch: wichtig und satisfying) talk about rel decisions auf Gott hören, read bible, ask God for forgiveness, try to convert, grow in understanding my faith, time in privat rel thought; //intol –zwei Arten von F. pure und bad, von Leuten: weak and strong, honest crooked, /worship is patriotic duty, Sinn von Gebet: secure happy peaceful life, White race best, only one right way of doing something, being church member to establish a person in community/ orthodoxy –eternal life, Christ is living reality, word of God revealed in the Scripture, Gott offenbart sich in Jesus, I know how it feels to repent and experience forgiveness of sin, I have some unusual experiences; //soc conscience – nur für Blacks and z.T. other minorities rights, economic wellbeing, vs injustice, Aufgabe der Kirche, sponsor von Projekten, Vorausgehen, support/life purpose- life full of joy and satisf, oder meaningless, ohne purpose, empty filled with despair, life new and exciting, clear purpose da, life out of control, daily tasks pleasure, life been worthwhile, Furcht vor Tod, Wunsch never been born zufr mit rel life, live in right relship with God,/church involvem –spenden 5mal, Zeit in Ki, aktiv, friends, Kg// life purpose – pers faith, orth, church involvem stark pos, rel Wissen neg; //soc consc – alles ns; //church involvement (incl spenden): faith pos, orth pos, Wissen neg, Sinn Gl pos; /Rel Wissen – faith, orth, involve neg, soc consc ns, SinnGl neg, Kg/Spenden neg;

3 Punkte(1 sample, 2 Messung,) **_rel (viele items) pos zu Sinn/Glück/rel Wissen neg R Gl**

2 Punkte(1 sample, 1 Messung) **rel ns zu polit Hilfe für Neger, rel Wissen ns R help**

3 Punkte(1 sample, 2 Messung) **rel ns zu Vorurteilen/Rassism/Extrinsic/dichot Denken, rel Wissen pos, neg zu faith, orth, Kg/Spenden/aktive in Ki, friends dort R pos**

Hine, V: Pentecostal Glossolalia: toward a functional interpretation, in: JfSSR 8,211-226, 1969

Argumente und Litverweise und Beobachtungen der Autorin, dass G-Leute nicht psychisch krank sind,Glossolaliker – sehen sich als anders an nach G-Erfahrung: love mehr, joy mehr, auch körperlich besser,

Hintikka,J et.al.:Religious attendance and life satisfaction in the Finnish General Population, in: Journal of Psychology and Theology 29,158-164, 2001

How interesting is life, happy, life easy, lonely at present pos zu Kg, //Kg'er haben 70 %mehr Wahrscheinlichkeit for being not very dissatisfied with their life vs never Kg, unabh von soc support,(Zahlen fehlen)

(unter 5) **life happy –pos zu Kg**

Ho,SC et.al.: Life satisfaction and associated factors in older Hong Kong Chinese, in: Journal of the American Geriatrics Society 43, 252-255, 1995

Lz –very sat ..very dissat 10 Punkte, Wichtigkeit von Bereichen für LZ- Gesu, living expenses, caring relatives friends hobbies occup community activities, biv: belief in Christianity pos, ; neg : no partic in rel group activities (dieses Item auch mv pos – bei Ko von vielen Items: Living expenses, Verwa, edu Depr Zufr mit living arrangement, exercise, class disab mar stat Schmerzen sleeping problems Gesu, usw)

5,5 Punkte (1,5 sample, 1,5 Messung, 2 mv, 0,5 stat) **Lz pos zu belief in Christianity, neg zu no partic in rel group activities**

Hoelter,J/Epley,R: Religious correlates of fear of death, in: JfSSR 18, 404-411,1979

Fear of dying process,,premature death (Ziele nicht erreicht), signif others,conscious death,(bewusst während burial) being destroyed,for body after death (decomposition) , of the unknown, (ultimate question of existence)

Kg jetzt –eher ns, außer: unknown neg, being destroyed (human destruction of the body kurz nach Tod) neg, Templers T-angst ns, Boyars T-angst ns, Trait Anx ns

Kg Kindheit alles ns außer destroyed pos !

How religious - Templer Boyar Trait ns, unknown neg, body destroyed premature for sign others fear of the dead alles pos !

Belief in a supreme being –unknown neg, sign others pos Rest ns

Rel orthodoxy – unknown Templer,Boyar Trait ns, body conscious destroyed sign others pos,
Viel Furcht in Rel vor destroy und body nach Tod (verbrennen?) und für sign others, (ist wohl eher was Positives –sich kümmern !)

5 Punkte(1 sample, 3,5 Messung, 0,5 stat) **viel ns /versch rel Items mit versch Wirkung, Kg am meisten neg, how religious –pos und neg, belief in supreme being –neg/pos, meist ns, orthodoxy –meist ns, zT. pos(human destruction of the body kurz nach Tod, for signif others), neg: fear of unknown**

Hofner,M/Michalak,J: Die Rolle sozialer Unterstützung, Religiosität und Achtsamkeit im Rahmen der Krankheitsverarbeitung bei Brustkrebspatientinnen, in: Zeitschrift für klinische Psychologie und Psychotherapie 42, 127-136, 2013

30 % mit Medit-Vorerfahrung, T 1 kurz nach Diagnose, T 2 nach 8 Wochen; 8 % no aff, Achtsamkeit -Subskalen BEO-IN und BEO-AU aufmerksam wahrnehmen- internale Stimuli, körperliche Empfindungen und Gedanken(„Ich achte auf meine Empfindungen, wie zum Beispiel Wind in meinem Haar oder Sonnenschein auf meinem Gesicht.“),externale Stimuli -Gerüche und Geräusche : „Ich bemerke visuelle Elemente sowohl in der Kunst als auch in der Natur, zum

Beispiel Farben, Formen, Struktur oder Muster aus Licht und Schatten.“), BES erfasst das verbale Beschreiben von persönlichen Erfahrungen : „Ich habe Schwierigkeiten, die richtigen Worte zu finden, um meine Gefühle auszudrücken.“, MAH mit ungeteilter Aufmerksamkeit augenblicklichen Tätigkeiten widmen (Wenn ich etwas tue, dann bin ich davon völlig eingenommen und denke an nichts anderes mehr.“. AOB nicht-wertend und nicht-beurteilend mit gegenwärtigen Erfahrungen umgehen: „Ich sage mir, dass ich nicht so denken sollte, wie ich denke.“, Cr für alle unzureichend //Erfahrung von Körperbewusstheit,,Im Alltagsstress vergesse ich meinen Körper)Wertschätzung der Körperbewusstheit“ („ „Für mich ist es eine Bereicherung, wenn ich meinen Körper bewusst erlebe.. fortwährenden und aktiven Kontakt mit dem eigenen Körper und körperlichen Empfindungen. Der zweite Faktor beinhaltet die individuelle Einschätzung, inwieweit eine Person den Kontakt zu ihrem Körper als positiv erfahren und wertschätzen kann

5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat, **1,5 Panel**) **Zentralität von Religion (zu Achtsamk: BES MAH BEO IN Wertschätzung der Körperachtsamkeit ns pos, BEO AU pos, Erfahrung von Körperachts/AOB ns) - Depr T1 ns minus, Depr T2 minus, mv Depr T2 (Ko von T1 Depr, soz Unterstützung) –Zentralität ns (Überko, Zentr stark pos zu soz Unterstützung//Achtsamk ns mv und biv)**

Hoge, D/Shields,J/Griffin,G: Changes in satisfaction and institutional attitudes of Catholic Priests, 1970-1993, in: Sociology of Religion 56, 195-213, 1995

70, 85, 93 Priesterumfragen, Taking all things together, how would you say things are these days –would you say you are very happy.. -27, 35, 38, -1990/91 college edu men -38 very happy, ältere mehr, associate priests weniger,

5 Punkte (3 Sample, 1 Messung, 1 mv) **priests ns vs college men,**

(R Gl, help, pos, fert) Hoge,D/Polk,D: A test of theories of Protestant church participation and commitment, in: RRR 21, 315-329, 1980

3 %Ne; lib P –Me(31 %), United Church of Canada, (16%), United Church of Christ; organiz particip : number of memberships in local church organizations, number of leadership positions in local church organizations, number of meetings of local church organizations attended per month, and number of hours per month given to the local church. amount of money contributed to the church during the past year. percentage of family income contributed to the church. The median was 2.3 percent

Creedal Assent Index seven items., "I believe in eternal life" and "I believe in God as a Heavenly Father who watches over me and to whom I am accountable. The Orientation to Growth and Striving Index - two items . "I try hard to grow in understanding of what it means to live as a child of God," and "I try hard to carry my religion over into all my other dealings in life." "I frequently try to find out what God wants me to do before making decisions in my everyday life." The church is important to me as a place where I get strength and courage for dealing with the trials and problems of life "Giving money to the church is an expression of a person's faith." "The more I support the church financially, the closer I feel to it and to God

"I have discovered satisfying goals and a clear purpose in life," "Facing my daily tasks is usually a source of pleasure and satisfaction to me," "Most of the time my life seems to be out of control"

(score reversed), and "My personal existence often seems meaningless and without purpose" (score reversed)

7,5 Punkte (2,5 sample, 3 Messung, 1,5 mv, 0,5 stat) **Kg: edu ns pos(mv demogr pos) inc ns occ ns;// org part in church –edu inc occ pos (auch mv)//give pos zu edu, inc, occ , give in % edu pos, inc neg, occ ns (auch mv) R pos**

6,5 Punkte (2,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **Kg –org part in church - presence of children ns/ give to church (auch in %) pos zu presence..(auch mv) R fert**

10 Punkte (2,5 sample, 5 Messung, 2 mv, bei 0,5 stat) **Kg –Mitgl in community orgs, leader dort ns , org part in church , give -pos zu community..(auch mv) , give in % ns// Kg –pos zu giving money to church als Glaubensausdruck, führt zu feel closer to God pos; dto org part ,give und give %, (mv auch) //org part give und give % –pos zu creedal assent, orientation to growth, "I frequently try to find out what God wants me to do before making decisions in my everyday// oder : org part/give, give % -purpose, satisf, NASminus, Mitgl/leader in community(nicht %), Kinder (nicht org part), creedal assent, growth im Glauben, find out, get strength in life, support führt zu close, give money drückt Glauben aus//bei lib/weniger creedal assent korrel inc stärker mit giving (rel motiviert giving hier nicht so sehr) R help**

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **Kg, org part in church, give to church, auch in % (auch mv) pos zu purpose in life , life full of joy and satisfaction pos, often wish I had never been born minus, "The church is important to me as a place where I get strength and courage for dealing with the trials and problems of life - R Gl**

Bei Korrel zu Kg und org particip –fast nur rel Items (creedal, growth, 4 Items) wirken mv(bei lib stärker) , bei Korrel zu give wirkt auch inc edu occ/demogr plus Kind verh

Holcomb, L: Role concepts and self-esteem in church women with implications for pastoral counseling, in: Journal of Psychology and Theology 3, 119-126, 1975

Drei churches – doctrinaire vs F(Epi!), nondocr –Congreg, moderat UMC,(so Einschätzung – später: UMC am meisten doct, kons F bild, Swg minus –rural edu minus usw)

Feelings about oneself as person –Tennessee Self concept scale,

Swg –keine Diff zwischen den churches, Korrel zu centrality of rel ns, centrality mit konservativeren role concepts,

(unter 5) **centrality of rel/ kons F-bild in denomin -ns zu Swg**

Holder, M et.al.: Spirituality, religiousness, and happiness in children, in: Journal of Happiness Studies 11,131-150, 2010

rr ca 66; Zehnjährige, Oxford 8 Item, Cr 62, Compared to most of my peers, I consider myself:" 1 (less happy) to 7 (more happy),

faces scale is a single-item measure, depicting seven simple drawings of faces, arranged in a horizontal line, that represent participants' response options to the question: "Overall, how do you usually feel?" Participants marked the face that best represented feelings ranging from "very unhappy" (depicted by a very down-turned mouth) to "very happy" (depicted by a very up-turned mouth)/

viermal fünf Items, Emotionality (e.g., “tends to be somewhat emotional”), activity (e.g., “is always on the go”), sociability (e.g., “prefers playing with others rather than alone”) shyness (e.g., “tends to be shy”)//

“I desire to be closer to or in union with God” was changed to “I desire to be closer to a higher power”). “I find strength and comfort in my religion/spirituality” ‘How often do you go to a place of worship such as a church?’ ‘How often do you pray or meditate privately outside of church or other place of worship?’ ‘I read religious or spiritual books or magazines.’ belief in a higher power: “I feel a higher power’s presence” ‘I believe in a higher power who watches over me’ “I feel a higher power’s love for me” “I desire to be closer to a higher power.’

’ Three items “How often do you find strength and comfort in your religion or spirituality?” When you are worried or have a problem, how often do you depend on your religion or spirituality to help you?” “I try hard to use my religious or spiritual beliefs in all parts of my life.” ‘Do you think of yourself as a religious or spiritual person?’

SWBQ spiritual well-being -personal (meaning and value in one’s own life); communal (quality and depth of inter-personal relationships); environmental (sense of awe for nature); and transcendental (faith in and relationship with someone or something beyond the human level)// rel zu happy Oxf, faces Kind, faces Eltern, Vergleich –alles ns pos; (Text sagt pos –unklar) transc faith pos, /mv Pers demogr – rel ns, transc ns;

6 Punkte (1 sample, 2,5 Messung, **1,5 mv/Pers 1 stat,**) **rel (eher spir, higher power) ns pos zu happiness 4 Messungen, transc faith (dubios) pos, mv Pers beide ns**

Hole, G : Der Glaube bei Depressiven. Stuttgart 1977

Relskala von Hark, dazu rel Erf – ohne Glaube Leben sinnlos, durch Glauben Nähe Gottes erfahren, Gl hilft in schwierigen Lebenslagen nicht zu verzweifeln, allein Rel gibt in letzten Lebensstunden Sicherheit, Rel-auf Dinge hoffen vertritt die nicht sichtbar sind, I nach Allport – aber Items, die ich von dort nicht so kenne – Bibelgruppe besser, Gebete für mich gesprochen genauso wichtig wie im Godi, lese Bücher über Glauben/Kirche wenn es geht –Godibesuch, Glaube gibt Sinnantworten..., //Gottesbild –annehmend ablehnend, hassend liebend, verdammend erlösend nicht vergebend vergebend anerkennend zurückweisend (solchen Gott gibt’s nicht), Depr Zerssen –Unruhe, Anspannung auch drin, Patienten-, Gemeinde-,Kogruppe

Extr ns pos zu Depr

Hark/rel Erf bei Depr –sinkt, letzte Stufe aber wieder mehr als vorherige; 9,8-7,4-9,8 wenig D: 13,3)

Depr bei Hark/rel Erf – sinkt mit Rel-stufe, mittlere Stufe 18, höchste -8,5, niedrigste 15

Rel Erf bei Depr – sinkt, letzte Stufe mehr-3,2 vs 2,1/2,7 vorher , Depr 1 -3,74 rel Erf)

Intrinsisch bei Depr – sinkt, letzte Stufe wieder mehr als vorletzte (3,4-2,9 -4,3; wenig Depr - I 6,32

Kurvi so, dass viel Rel noch sehr klar vs D ist, nur D bei H/rE etwas stärker kurvi,

Rel bei Depressiven –viel Depr –mittel viel Rel –mittel Depr wenig Rel –wenig Depr viel Rel

Depr bei Religiösen –viel Rel –wenig Depr -mittel Rel viel Depr, wenig Rel –mittel Depr (unter 5)

Holland, J/Neimeyer,R: Reducing the risk of burnout in end-of-life care settings: the role of daily spiritual experiences and training, in: Palliative and Supportive Care 3, 173-181, 2005

Vp die mit bereaved und terminally ill arbeiten; Shirom-Melamed burnout measure – physical fatigue, emot exhaustion,(not sensitive compassionate empathetic at work – feel emotionally drained), cognitive weariness,(being overwhelmed by and unable to meet the cognitive demands of work- I am too tired to think clearly, I have difficulty concentrating,) 16 Items DSE – fatigue, cogn weary, emot exhaust neg, /auch mv (age, edu, training received for trauma, loss, grief)
(unter 5) **DSE neg zu burnout-andere Messung**

(R Gl,Gesu) Holt,C et.al.: Role of religious involvement and spirituality in functioning among African Americans with cancer: testing a mediational model, in: Journal of Behavioral Medicine 34, 437-448, 2011

100 Ne mit Krebs, 50 M, rel beliefs –feeling the presence of God in ones life, perceiving a personal relship with God, Kg/involvem in other church activities -5 Items; FACIT-Sp –meaning and peace und faith –I find strength in my faith or spir beliefs; /meaning – 4teilig –values-I have a system of values and beliefs that guide my daily activities, purpose –In terms of my life, I see a reason for my being here, goals –In my life,I have clear goals and aims, reflection on the past: I feel good when I think about what I have done in the past) SF 12 -8 Items phys health functioning- ability to do moderate activities, limitations in work or activities, 4 emot funct – accomplished less than desired as result of emot problems, did work or activities less carefully than usual due to emot problems, //rel beliefs –meaning pos, NAS ns, PAS pos (Watson), neg rc ns, pos rc pos, SF beide ns; Kg/act –meaning pos, PAS pos, NAS ns, pos rc pos, neg rc neg, SF physical ns, mental emot pos, //pos rc –meaning pos, SF ns, PAS/NAS ns; neg rc –meaning ns, NAS pos, PASns,SF phy ns, emot neg; pos ns zu neg rc;

4 Punkte (0,5 sample, 3 Messung, 0,5 stat) **Rel beliefs (relship with God u.a.; ns zu neg rc) – meaning pos, NAS ns, PAS pos, SF emot functioning ns; Kg/act –meaning pos, NASns, PAS pos, SF emot pos; neg rc –Kg neg, meaning PAS ns, NAS pos; pos rc meaning pos, Rest ns R Gl**

2,5 Punkte (0,5 sample, 2 Messung, 0,5 stat) **Rel beliefs (rel ship with God) und Kg/act –SF physical ,pos/neg rc ns R Gesu**

Hong,S-M/ Giannakopoulos,E: The relationship of satisfaction with life to personality characteristics, in: Journal of Psychology 128,1 547-558, 1994

Australien –religiosity Mol – Lz pos, psycho reactance (reagieren gegen Freiheits/Autonomie-Bedrohung) neg, Swg pos,trait anger minus, LoCI pos, Depr minus, mv wirkt rel auch bei Ko von Swg,Depr, LoC, anger, react age

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **Rel pos zu Lz, Swg pos, anger neg, Depr neg, Australien, mv**

Hood, RW: Psychological strength and the report of intense religious experience, in: JfSSR 13, 65-71, 1974

Barron Ego Strength, incl 6 Fundi-Items -Jesus machte Wasser zu Wein (pos oder neg ?), Stark psychic inadequacy – I tend to go to pieces in a crisis, I worry a lot..., zu Hoods REEM (intense rel exp) scale – 15 relig Erfahrungen, neg wenn Fundi-Items drin sind, ohne sie nsminus, zu Stark pos ! (auch MMPI hat rel Items und sieht sie als negativ an)

(unter 5) **Korrel zu Barron Ego Strength (die ist kontaminiert mit rel Items, die als Ego-Schwäche gelten) –mit rel Items hoch zu rel Erf, ohne ns; rel Erf pos zu Starks Messung von ego strength per Umkehrung von psychic inadequacy**

Wichtig für Messung

((**zweite Bewertung stimmt eher**) Hood,R/ Ghorbani,N/Watson,P et.al. Dimensions of the mysticism scale: confirming the three-factor structure in the United States and Iran, in: JfSSR 40, 691-705,2001

4 Faktoren von My-scale – introv (absorbed in was Größeres, time-spacelessness, ineffability) zu somatiz Angst Depr psychoticism obsessive-compulsive pos in USA und Iran,

extrovertive(eins mit allenDingen, alle Dinge haben Bewusstsein) – ns, Iran ns minus; interpretation‘(all was perfection at that time, sacred exp, new view of reality revealed), –ns, Iran ns minus, gesamte Skala: Angst Depr Psychotiz ns pos, Iran ns minus eher;

(unter 5) **My-scale –introv Teil: somatiz Angst Depr psychoticism OCD pos, extrovertive ns, interpretation –ns, gesamt: Angst Depr Psychotiz ns pos USA, Iran eher nsneg;**

Hood,R/Ghorbani,N/Watson,P et.al. Dimensions of the mysticism scale: confirming the three-factor structure in the United States and Iran,in: JfSSR 40, 691-705, 2001

Mysticism scale – 8 mal 4 Items (immer: eine Erfahrung gemacht,die..) interpretative: – positive affect (felt that all was perfection) ,holiness (had an exp I knew to be sacred), noetic (had an exp in which a new view of reality was revealed to me),/extrovertive – unity in diversity (realized the oneness of myself with all things) inner subjectivity (all things seemed to be conscious), //introvertive – unity (something greater than myself seemed to absorb me), timelessness/spacelessness – exp that was timeless spaceless, ineffability –exp impossible to communicate, (bei Faktoren: ineff funkt nicht recht)

Students in Teheran (vs USA) –etwas religiöser, Angst, Depr, OCD Psychoticism interspers sensitivity somatiz z.T. viel mehr,

Korrel My : rel interest zu interpr pos, alle drei zu I pos(interpr stärker) , Extri – interpr neg, in USA: introv Angst ns pos,somatiz pos, Depr pos, intersperssens ns,psychot pos,OCD pos (Iran ähnlich) , Extrov ns, interpret in USA ns,in Iran neg zu allen Items,(auch extrov eher neg), auch mv

6 Punkte(1 sample, 3 Messung, mv/bei 1,5 mv,bei, 0,5 stat,) (**wohl: unity, timeless, ineff --- pos zu NAS; extrov (unity in div, inner subj) ns, interpret –pos affect, noetic, rel – pos(AutoK z.T., nur Iran), stärker zu Intr, religiöser Teil von My besser (evtl : Schia neg ? –students religiöser und mehr NAS)**

Hood,R/Morris,R: Theory of death transcendence, in: JfSSR 22, 353-365,1983

342 students, verschiedene Arten von death transcendence – rel mode: 2x neg, einmal ns, andere modes – mysticism biosocial creative nature eher ns/pos, creative neg,

105 VP students, eher allg Todes-einstellungen – LnTreward, indifference,Verlassen von Angehörigen, pain, failure, unknown courage natural end – Intrinsic immer schwächer als rel mode, mystic und nature ns, biosocial und creative eher negativ, extr neg, I pos zu rel mode

Ex ns zu rel mode ! dasselbe nochmal mit adults 30 F 9M open ended questions

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **rel mode of death transc –pos Todeseinstellung, mysticism biosocial nature nsneg, creative neg; zu andern Todesitems –rel mode pos, my ns, biosocial pos/neg, creative neg, nature ns, I eher pos, E neg;**

((Hood,R et.al.:Maintenance of religious fundamentalism, in: Psychological Reports 59, 547-559, 1986

Bei Messung: es gibt MMPI items –Christ performed miracles such as changing water into wine –, subscales von MMPI –Barron ego strength –enthält rel Items und korrel deshalb mit rel, ohne diese ns, // F scale – every person should have complete faith in some supernatural power whose decisions he obeys without question;

Problem: warum persistiert Fu schon so lange,

Sozwiss. Logik: Fu-Glaube ist falsch – also sind die, die ihn vertreten im Denken verdreht, aut, dogm, dumm, Hinterwäldler usw, (oder –s.o. –krank) Forscher haben Angst, dass Fu zu cons social policies (Fu aber wenig für liberal-kapitalistisches) führt, (desh auch Anklage: Vorurteile durch Fu, wobei V. oft lib defin werden) -viel Vorurteile **gegen** Fu, aber wenig Empirie, Fu sind auch intrinsic –also echt rel (Soz wissler meinen: rel dient immer einem Zweck, ist immer extr) Fu ist einfach ein anderes Paradigma, das boundary maintenance macht, in sich logisch ist,

Früher auf dem Land entstanden –passte besser dazu (wenig edu, noncosmopol Denken),- deshalb mit Land-Abqualifizierenden Stereotypen bedacht, nun aber lib Denken weniger akz – Fu wird attraktiver (nach 1970 ca) ((heute wieder anders)) **Argumentations-paper**

(R Gl, help) Hoof,M: Freiwilligenarbeit und Religiosität. Berlin 2010

Hospizarbeit, Kirche –vielfältige Tätigkeiten, nicht klar sozial (CVJM, Posaunenchor, Kirchencafe, Obdachlosentreff, Frauengruppe, Creative Kirche, Jugendarbeit, Hilfsprojekt Brasilien, Telefonseelsorge) ; säkular Engagierte (Tafel, DRK, Straffälligenhilfe –kirchlich getragen, Feuerwehr, Sport, Verdi, Tiere in Not SPD) , Nichtengagierte/28 % M, edu pos, 72 % rotgrün, Sinnkrise: Nichtengag –Säk -Kirche Hospiz ns; Sinnerfüllung –fE gleich NE oder auch nicht: Hospiz pos, dann Kirche/Säk –NE;

Allg Bedeutung der Rel (evtl: srr, Teiln an rel Zusammenkünften, Eingebundensein in rel Gem, Wichtigkeit von Rel) –Ki –Hospiz –NE-säk; explizite Rel –Hospiz/Ki –NE-säk; Spir –Hospiz Ki/NE –Säk; vertikale Selbsttranszendenz –Hospiz –Ki –NE –säk; Intrinsic –Hospiz –Ki –NE-säk, Quest –Hospiz –Ki –säk –NE, extrinsic –Ki –Hospiz –NE-säk (meist ns)

I zu E 0,59, Q und I 0,34;

wieviel Zeit wenden Sie für Ihre ehrenamtliche Tätigkeit auf –allg Bedeutung der Religion ns, explizite Rel ns (Vp ohne säk !), I ns, Q E nsneg, //mv(Wir/Wohlgefühl, Ordnung, Svw, horiz vertikal Selbsttransz Sinnerfüllung Sinnkrise) –bei allen fE – nur I pos, Q neg, E allg Rel explizite Rel ns (Kannib ÜberKo), bei Kirche: allg Rel pos explizite neg !, bei Hospiz: I pos, ,Q neg, Text anders; bei säk wirkt Rel ns)

alle fE -Wie lange arbeiten Sie schon mit –allg Religiosität pos, explizite Rel pos, bei Ki dto, vertikale Selbsttranszendenz, I pos, Q E ns,

alle fE -wie oft engagieren Sie sich in anderen Gruppen –dto, bei Ki ns, bei Hospiz allg Rel und I pos, vertikale Selbsttransz pos, I E Q pos,

fE: allg Rel/explizite Rel –pos zu Soziale Verantwortung als Mot für fE

5 Punkte (1 sample, 2,5 Messung, 1 mv, bei, 0,5 stat) **viele Messungen, aber dubiose F-analysen bei rel Items (in Unterlagen nicht da), Zeitaufwand für EA –allg Bedeutung der Rel/explicite Rel I ns, Q E ns neg , ohne säk Vp (mv ÜberKo/Kannib, alle Vp -I pos Q neg; bei Kirche: allg Rel pos, expl neg, bei Hospiz: I pos Q neg, Text anders; bei säk wirkt rel nicht; wie lange arbeiten Sie schon mit –allg Rel/explicite Rel pos, (bei Ki dto; bei Hospiz allg Rel /I pos), vertikale Selbsttransz (explizit und Spir) pos, I pos, Q E ns; - wie oft engagieren Sie sich in anderen Gruppen –allg Rel/expl Rel pos, bei Ki ns, bei Hospiz allg Rel und I pos, vertikale Selbsttransz pos, I E Q pos, Ki Hospiz –allg rel explicite rel I E spir vertikale Selbsttransz mehr als NE mehr als säk Eng; fE: allg Rel/explicite Rel –pos zu Soziale Verantwortung als Mot für fE**

5 Punkte (1 sample, 2,5 Messung, 1 mv, bei, 0,5 stat) **dubiose Rel-faktoren E Q I pos zu Sinnerfüllung nur bei Hospiz und Kirche, Q pos zu Sinnkrise nur bei säk fE/NE, Zufriedenheit mit Tätigkeit –bei Ki: allg Bedeutung der Rel (evtl: srr, Teiln an rel Zusammenkünften, Eingebundensein in rel Gem, Wichtigkeit von Rel), explicite Rel, vertikale Selbsttransz –pos; I E Q ns, bei Ki I pos, /Zufr mv (s.o.) –allg Rel /explicite Rel ns, Q neg, bei Ki: I pos, Q neg, allg Rel pos, bei Hospiz/säk ns, R Gl**

(R help,Gl) Hoof,M/Schnell,T: Sinn-volles Engagement, in: Wege zum Menschen 61, 405-422, 2009

freiwillig Engagierte, Hospiz, in Kirchengemeinden/Diakonie , DRK Tafel, Straffälligenhilfe,Freiwillige Feuerwehr, AWO, 74 % F, /Vergleich Bev-umfrage, rr 67, mv Alter MF; fE gegenüber Bev (und Hospiz/Gemeinde vs säk) –vertikale Selbsttranszendenz (persönliche Gottesbeziehung und Spiritualität –idiosynkratische Orientierung an anderer Wirklichkeit (unklare Messung) pos, Hospiz –mehr Spiritualität als Gemeinde, die hat gleichviel Spir wie säk, /Hospiz gleichviel persönliche Gottesbez wie Gemeinde, (unter 5) **frei Engagierte allg (vs Bev)/in Hospiz/Gemeinde vs in säk Bereich –persönliche Gottesbeziehung/ Spiritualität(unklarer Inhalt) pos, Hospiz mehr Spir/gleichviel Gottesbez wie Gemeinde, säk und Gemeinde: gleichviel Spir**

Ausmaß, in dem das eigene Leben als sinnerfüllt wahrgenommen wird -bei Kirche/Diak persönliche Gottesbeziehung, bei Hospiz: Gottesbeziehung und Spiritualität (idiosynkratische Orientierung an anderer Wirklichkeit) , bei säkularen fE nur Spir pos, fE 5 % Sinnkrise –wie Bev, 4 Vp in Ki/Diak, 3 in Hospiz,

(unter 5) **Ausmaß, in dem das eigene Leben als sinnerfüllt wahrgenommen -bei Kirche/Diak persönliche Gottesbeziehung, bei Hospiz: Gottesbeziehung und Spiritualität (idiosynkratische Orientierung an anderer Wirklichkeit) , bei säkularen fE nur Spir R Gl**

R Gl, pos, Gesu) Horning,S et.al.: Atheistic, agnostic, and religious older adults on well-being and coping behaviors, in: Journal of Aging Studies 25, 177-188, 2011
recruited via two internet websites in order to get a diverse sample of individuals: the University of Colorado at Colorado Springs' (UCCS) Psychology Research Sign-UpSystem and the Richard Dawkins website (RichardDawkins.net). Older adult participants were also recruited via the UCCS

Gerontological Research Participation Registry.

67 % M,/(ath 85 %) 66 J, religiosity: first asked to self-identify as a believer in God, worded as someone who believes in God or a higher power, an atheist, or an agnostic individual. Participants were then asked to indicate the extent to which they hold a belief in God or a higher power and to indicate the extent to which they believe in a personal God. Religiosity - calculated as a summation of these two items (??/) rel activity -take part in religious activities, including praying, attending religious ceremonies, participating in religious-oriented activities, watching or listening to religious television or radio programming, and reading religious-oriented material, such as the Bible or the Koran.

level of satisfaction with the amount of available support in a particular domain und number of individual supports, such as family members or friends, available for each of the domains indicated in the six items. The six domains: people who totally accept you, people you can always count on, people who help you feel better when you're feeling down, people that console you when you are upset, people you count on to distract you from your worries, and people that help you relax, The scale has two total scores: overall satisfaction with available support and number of supports.

Rel: LzD ns pos, number of supports pos, social sat ns, meaning presence pos, meaning search pos, /Intr- wellbeing ns neg, support ns, soc sat ns, Sinn pos, Sinnsuche ns pos /rel activity –alles ns, Sinn nspos//Gruppendiff mv age sex edu: ath –agno- high- low rel (defin via I und activity): wellbeing ns (ath 23,5, agno 22,2, low rel 23,6 high 25,2), Sinn linear, Sinnsuche ns (13-19) sat mit soc supports ns, Zahl der supports pos //coping –alles ns außer substance (alc drug) use ath mehr, -aber emot support pos reframing weniger, selfblame mehr (ath nicht besser als agno, low rel ähnlich)

keine klaren Diff ath-agno-low rel; Untersuchung von Dawkins-Foundation for Reason and Science gefördert

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Ath agno wenig religiosity (rel activity wenig wirksam, Glaube eher, schlechte Definitionen) - weniger gute social supports (linear) aber gleich zufrieden mit diesen, ath agno wenig rel weniger Sinn/Suche, trotzdem nicht weniger LzD (ns angeblich –aber eher doch high rel mehr), weniger Sinn (linear), Sinnsuche ns weniger (linear) //also: arel weniger ss, gleichviel Zufr damit, gleichviel Lz trotzdem, weniger Sinn, gleichviel/weniger Suche – brauchen also keinen Sinn/ss zu Lz (aber: Sinn und ss hängen stark zusammen mit Lz !) /coping - emot support, pos reframing bei ath weniger, self-blame mehr R Gl/R pos**

(unter 5) coping per substance use (drug, alc) bei ath pos, R Gesu

Horowitz,J/Garber, J: Relation of intelligence and religiosity to depressive disorders in offspring of depressed and nondepressed mothers, in: Journal of the American Academy of child and adolescent psychiatry 42, 578-587, 2003

Mütter mit Depr-Geschichte vs ohne, Kinder dazu, 6.-12.Klasse- T 1 und 6 follow ups -T 7 nach 6 Jahren

How often do they go to a place of worship to pray?

How important is religion to them? The religion questions were completed

by mothers when the children were in 6th grade and by both mothers and adolescents when the children were in 12th grade

elterl Depr zwischen T2 und T 7: – von Mutter eingeschätzter Kg T 1 und T 7(des adol ?) neg, impo ns; von adol eingeschätzter Kg T7 neg, impo ns; adol Depr: T 7 von adol eingesch Kg und impo neg; T 1 und T 7 von Mutter eingesch Kg ns neg;

Depr von adol in T 2-T6 neg zu adol Kg in T7 bei Ko von Kg und mütterl Depr in T 1;
 Kg von adol T1 neg zu Depr adol T 2-7 bei Ko von Depr T1 –knapp sign (0,07), imo ns;
 IQ ns zu imo, ns pos zu Kg;
 7 Punkte (1 sample, 2 Messung, 0,5 stat, 1 mv, **2,5 Panel**) **bidirectional :Kg senkt Depr und Depr senkt Kg, bei imo beides ns, mv Panel; cross-section auch Kg neg, imo ns;**

(R Sm,Gl) Hourani,L et.al.: Influence of spirituality on depression, posttraumatic stress disorder, and suicidality in active duty military personnel, in: Depression Research and Treatment, Volume 2012, Article ID 425463, 9 pages doi:10.1155/2012/425463

DoD Survey of Health Related Behaviors Among Active Duty Military Personnel (2008 HRB Survey) 5,927 Army, 6,637 Navy, 5,117 Marine Corps, 7,009 Air Force, ca 24000 // My religious/spiritual beliefs are a very important part of my life” and “My religious/spiritual beliefs influence how I make decisions in my life,/ bothered by PTSD symptoms during the previous 30 days-17 Items / occurrence of suicidal thoughts within the past year.

Relspir –Depr neg, PTSD neg, SmV ns, Smid neg, // mv demogr, active/avoid coping, combat exposure –alle drei ns; Intera: nicht eingesetzt –relspir pos zu D, combat –neg; PTSD – nicht eingesetzt pos, no exposure pos, high exp ns pos, low mod exposure neg; suicidality –nicht eingesetzt eher pos, Rest ns;

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **biv relspir neg zu Smid, ns SmV, mv ns, Intera: nicht eingesetzt eher pos** R Sm

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **biv relspir neg zu Depr, PTSD, mv ns, (ÜberKo) Intera: nicht eingesetzt –relspir pos zu Depr/PTSD; bei combat exposure – relspir bei Depr neg, bei PTSD –no exposure pos, low mod exp neg, high exp ns pos;** R Gl

Hout,M/Greeley,A: Religion and happiness, in: **Marsden,P(ed):** Social trends in American life, Princeton 2012, 288-314

GSS 2000-2006, ca 6300, Taken altogether, how would you say things are these days –would you say that you are very happy, pretty happy, or not too happy? Vp 25-74, Which answer comes closest to how often you do the following things –spend a social evening with friends who live outside your neighborhood,

/belief- I don't believe in God, I don't know whether there is a God and I don't believe there is any way to find out, I don't believe in a personal God, but I do believe in a Higher Power of some kind, I find myself believing in God some of the time but not at others, While I have doubts, I do feel I believe in God, I know God really exists, and I have no doubts about it; I don't know//

the following questions deal with possible daily spiritual experiences – I feel God's presence, I find strength and comfort in my religion, I feel deep inner peace and harmony, I desire to be closer to or in union with God, I feel God's love for me directly or through others, I am spiritually touched by the beauty of creation//

(Analyse-counterfactual - von: wenn man denen mit affil ihre affil wegnimmt –Glück?

Wieviel glücklicher sind die mit affil im Vergleich dazu, wenn sie ohne affil wären/ wieviel glücklicher wären die ohne affil wenn sie eine hätten? –statistisch, unklar wie) /

cP und mP mehr very happy, K Durchschnitt, Ne/ J kleiner Durchschnitt, no noch kleiner (very minus not too -27, 28, 24, 17, 17, 13) –sign Diff rel –no rel; /mv demogr (F, Ne, Latino, verh usw, edu, inc, region decade of birth) –J hier ns pos, /Kg dazu- Denom ns Beispiel: K Kg never 23, weekly 42 very happy; //

Wirkung von: den Religiösen Rel wegnehmen 0,55, den Arel Rel geben 0,33 auf Happiness – stärker;/finding a rel macht die Arel glücklicher, aber nicht so gl wie die Religiösen, /Verlieren der Rel macht die Religiösen unglücklich- unglücklicher als die Areligiösen (Berechnungsmethode unklar) –aber: denom ohne Kg ns in happiness zu no rel, nicht neg // bei cP/mP Korrel Kg-happy wie Durchschnitt, bei JNe stärker, bei K no schwächer, aber immer pos sign (bei no schwach sign, aber pos) //Kontrolle von socializing und verh –Kg bleibt (keine Intera); auch bei verh vs single –Kg wirkt; belief in God und DSE dazu –Kg ns, DSE stark (Sample nur 653) /belief- sometimes believing negativer als ath agno believers, Kurvi; (Gebet erklärt nicht alle Diff von denom vs no denom mv –nur erwähnt, nicht gezeigt) //time trend – GSS 72 -06: abgelesen in Tab –cP 42-37, Ne 23-31, mP -42-35,K 33-32, J 36-33, no 28-26; Kg-never 29-21; yearly -31-27, sometimes -30-30, monthly -37-32, weekly -42-42, daily -44-46;

International Social Survey Programme –If you were to consider your life in general these days, how happy or unhappy would you say you are –very, fairly, not very, not at all, can't choose; 30 national populations with vs without a rel – 9 Länder pos sign (Irl, Nordirl, USA, GB, Schweden, Ostld, Chile, Brasilien, Italien), (Zypern Philippinen keine ohne Rel da) , Öst neg sign,(Slowenien nicht sichtbar, erwähnt als neg sign, dubios), 10 nspos: Neuseeland, Australien, Ndl,Norw ,Westld, Bu, Russl, Sp Fr Tschechien, 3 nsneg: Ungarn, Japan Lettland), 4 ns -Dän, Schweiz Portugal,Slowakei ns, (vieles schwer erkennbar)

Kg in 11 Ländern sign pos, in 11 ns pos, kein Land wo NichtKg sign mehr Gl hat; ns neg: Schweden, Russland; / Länder wo weder Kg noch aff sign wirken: Öst, Slow Westld, Schweiz Portu Slowak Sp Rußl Fr Ungarn (nicht Schweden, Tschechien Ostld Dän, Norw), völlig ns: Slowak,

8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv,bei, 0,5 stat) mv denom vs no den pos zu happiness, Kg dazu –den ns (den ohne Kg wie no den); dubiose Berechnung: den Religiösen Rel (denom) wegnehmen, senkt Gl stärker als den Arel Rel (Den) geben; //Kg wirkt innerhalb jeder denom pos, bei mPcP durchschnittlich, bei K weniger, bei Ne J mehr; sogar bei no; cP mP mehr Glück; Ko von verh socializing –Kg bleibt, keine Intera; Kg wirkt auch bei verh; DSE stärker als Kg (bei Ko von belief, demogr, verh socialize) –N klein; belief in God kurvi (Kg linear) –sometimes believing negativer als belief und ath agno//evtl. 1972 Diff vs no rel größer; Kg Diff wird größer;

4,5 Punkte(2,5 sample, 1,5 Messung, 0,5 stat) ISSP –with vs without rel -9 von 30 pos, zwei neg ?, 4 ns, 10 nspos, 3 ns neg; Kg –weekly vs never: 11 pos sign, 11 ns pos, 2 ns, 2 ns neg Schweden/Russland, keines sign neg; (Ostld ns, Slowenien ns, (Dän Norw Schw Tschech Kg oder aff wirken; **Slow neg sign**/ns; weder Kg noch aff sign: WestDld, Schweiz Port Sp Ungarn Rußl Öst Fr Slowak- anders als sonst; Ost Dld pos)

Hout, M/Hastings,O: Recession, religion and happiness, in: Keister,L/Sherkat,D: Religion and inequality in America, NY 2014,311-333

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) GSS 2006/2008/2010 Panel sample, aber keine Panelberechnung–happiness –any rel ns, Kg pos.(mv married out of work income race gender edu age)

Hovemyr, M: Forms and degrees of religious commitment: intrinsic orientation in a Swedish context, in: Journal of Psychology and Theology 24, 301-312, 1996

Psy und Theolstud, I E Q scales mit schwedischen Ergänzungen – I: I like to tell my acquaintances about my rel conviction, Beten ist way to seek stillness and presence of God, not primarily an opportunity to ask for something, als Mitgl in church ist es wichtig, dass man an das was man tut glaubt and dare to stand up for it,

Bei Q: I would probably try to reach a rel conviction even if there were no hope for a life hereafter, (ähnlich E: probably good to baptize infants even if there is no certainty about a life hereafter), I do not want to influence the rest of my family with my rel convictions, but I hope they will seek the answers themselves/ plus: Fragen wichtiger als Antwo in my rel exp, growing awareness of tensions and disagreements in the world and in my own life made me start asking rel questions, value my rel doubts ((Mischung Trend zu rel und arel))

Theolstud mehr I, weniger E, gleichviel Q, I pos zu Q, (Rel impo to me-gibt Antwort auf many of most important questions in life; my rel development has come about and continued out of a growing insight into my own identity korrelieren) E neg ! (bei Thstud sehr stark neg)

Konstruktion von Intr-dogmatic (wenig Q) und I-reflective (mit viel Q) – Korrel zu Kons (nationalization of private companies – ist kons !, decreased soc welfare, control of foreigners, use of pesticides hard measures vs criminals)

ID – bei allem mehr, (aber bei Korrel nur: Q neg, I und E ns) Swg weniger als IR,

Swg – I neg, E Q ns,

(unter 5) **I und I – dogmatic neg zu Swg, E Q ns, I pos zu Q; E neg !!**

Hoverd, W/Sibly, C: Religion, deprivation and subjective well-being: testing a religious buffering hypothesis, in: International Journal of Wellbeing 3, 182-196, 2013

New Zealand Attitudes and Values Survey, rr 17, 55 not religious, Neuseeland Depriv Index für Aggregat - proportion of adults received a means-tested Government supplied welfare benefit, household income, proportion not owning their own home, proportion single-parent families, proportion unemployed, proportion lacking qualifications, proportion household crowding, proportion with no telephone access, and proportion with no car access.

Do you identify with a religion and/or spiritual group? satisfaction with: standard of living, health, personal relationships, future security.

6 Punkte (3 sample, 1 Messung, 1,5 mv, bei, 0,5 stat) **Subj wb – rel aff pos, aber nur in high Depriv-Bezirk, in low Depr-Bezirk ns (mv Depriv index, gender, age, edu, ethnicity, romantic involvement, employed) Bayesian regression (unklar was das ist)**

Hughes, M/Demo, D: Self-perceptions of black Americans: self-esteem and personal efficacy, in: American Journal of Sociology 95, 132-159, 1989

NSBA ,2107 I feel that I am a person of worth, I feel I do not have much to be proud of, I feel I can't do anything right I feel that my life is not very useful, I am a useful person to have around, as a person I do a good job these days, personal efficacy ungefähr: lohnt es sich vor auszuplanen, bei Planung. Carry out things as expected ?, life works out the way you want to, run life pretty much the way you want to, racial selfesteem most black people – keep trying, love their families, are ashamed, lazy, neglect their families are lying and trifling,

hardworking do for others give up easily weak proud of themselves honest selfish strong -
//Kg, how religious, read rel books/other rel materials,

Racial self-esteem- rel ns (black id, sep, sy blame interracial contact plus) , pers efficacy – rel plus, pers selfesteem –rel stark plus (auch mv –job sat, system blame, black identity separatism family friendship – Überko)

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **self-esteem bei Ne pos zu Kg religious read rel books; racial self-esteem ns**

Huguelet, P et.al.: Spirituality and religious practices among outpatients with schizophrenia and their clinicians, in: Psychiatric Services 57, 366-372, 2006

drei Viertel M, outpatients, group rel activities –pat und clinicians mehr never als Bev, bei viel eher gleich; indiv rel practices –pat mehr als Bev als clinicians; impo of spir in daily life –dto, no aff –clin viel; trad Chr –Bev viel; Rest gleich; other rel (esot, spiritism, Chr Science, Scientol, Ufology) und Penteco pat mehr, //psychotic symptoms mit rel Bezug -16 % /bei diesen: use von rel für coping minus, Arznei ns, reden mit Arzt über Rel neg//Ärzte nurses soc workers wissen nicht viel über Rel der VP,(unabh von ihrer eignen Rel),

(unter 5) **eher nur Info – soziale Rel bei Pat und Arzt weniger, indiv- pat mehr als Bev mehr als Arzt, Arzt mehr no aff, / erratische Rel bei Pat mehr –eso, spir, Ufo Scientol ,und Penteco, //bei Vp mit rel symptoms –use of rel for coping neg,Arznei ns, reden über Rel neg;**

(R Gesu,Gl, pos) Hui,C et.al.: “Faith maturity scale” for Chinese: a revision and construct validation, in: International Journal for the Psychology of Religion 21, 308-322, 2011

Ca 2000 Vp, Hongkong, China, Macao, Christen Internetsample 1. I help others with their religious questions and struggles.2. I seek opportunities to help me spiritually 3. I feel a sense of responsibility for reducing pain and suffering in the world.4. I give significant portions of time and money to help other people.5. I feel God’s presence in my relationships with other people.6. I feel my life is filled with meaning and purpose.7. I care a great deal about reducing poverty in my country and throughout the world.8. I apply my faith to political and social issues.9. The things I do reflect a commitment to Jesus Christ.10. I talk with other people about my faith.11. I have a real sense that God is guiding me. 12. I am spiritually moved by the beauty of God’s creation. (nur 10 Items gelten, Nr 1 nicht und ?) // 50 Item IPIP BigFive //social cynicism (negative assessment of human nature and social events), religiosity (belief in the presence of supernatural influences on the world and that religions are good), and fate control (belief in the presence of impersonal forces influencing social events) The 28-item Hong Kong Chinese version of World Health Organization Quality of Life Measures provides indices on Physical Health, Psychological Health (culturally adjusted for Hong Kong), Social Relationships, and Environment Health, Overall quality of life and overall health were indicated by one item each. //Four Items religiosity- during the past year read two or more religious books, talked to others about their faith, attended mission-related activities, and made financial contributions to missionary work. previous month participants had attended or served in various church activities. frequency of Bible study and prayer during the past week,frequency of watching/listening to religious broadcast// M mehr horiz, F mehr vert, Korrel vert-horiz 0.47, rel Items mehr pos zu vert als zu horiz//, mv demogr, years of having become a Christian und dann BigFive , dann vert – mv: phys health

ns/overall health pos, psych health pos(vert nur) soc relships vert pos, horiz neg, environm dto, Lqual FM pos;

8 Punkte (2,5 sample, 3 Messung, 2 mvPers, 0,5stat) **FM vert (horiz dto, weit schwächer) und religiosity (belief) : Big Five (emot stab) alle pos, social cynicism neg, social relships pos, environmental Lqu ,overall Lqu, psy health pos, bei Ko von Pers: psy health/soc relship/envIRONm Lqu–vert pos, horiz neg; overall Lqu vert pos, horiz ns; rel Items mehr pos zu vert, R pos**

8 Punkte (2,5 sample, 2,5 Messung, 2,5 mvPers, 0,5 stat) **FM vert (horiz dto, weit schwächer) und religiosity (belief) phys health pos, overall health pos, bei Ko von Pers FM pos zu overall health/ns zu phys health, R Gesu**

7,5 Punkte (2,5 sample, 2 Messung, 2,5 mv,Pers, 0,5stat) **FM vert (horiz dto, weit schwächer) und religiosity (belief) psychological health pos, auch bei Ko von Pers (nur vert) R Gl**

Hunsberger, B: A re-examination of the antecedents of apostasy, in: RRR 21, 158-170, 1980

51 apo (raised in a religious denomination, but had changed their religious orientation to "none."), 51 controls –age, gender, denom, How happy or unhappy would you say your life is at present? Personal Adjustment: How would you presently describe yourself in terms of your own personal adjustment – controls jeweils ns pos;

(unter 5) **apostates ns neg zu adj/happiness**

Hunsberger, B: Apostasy: a social learning perspective, in: RRR 25, 21-38, 1983

78 apo -78 controls, happiness und adj ns neg bei apo

(unter 5) **apostates ns neg zu adj/happiness**

Hunsberger,B: Religion, age, life satisfaction, and perceived sources of religiousness: a study of older persons, in: Journal of Gerontology 40, 615-620, 1985

Happiness, personal adjustment (selbsteingeschätzt) health, life exciting, Kg pos zu happy, adj, health und exciting, impo of belief dto, agree with beliefs taught dto, rel Erz dto, orthodoxy nur zu happy und adj pos,

4 Punkte (0,5 sample, 3,5 Messung) **Kg impo of belief, agree with belief taught, rel Erz – pos zu happy, personal adjustment, life exciting, orth –happy adj pos**

(R Gl, pos) Hunsberger,B/Altemeyer,B: Atheists. A groundbreaking study of America's nonbelievers. Amherst NY 2006

Buch, Aufschriebe, Vp-belong to atheist clubs in SF Bay Area Alabama Idaho Canada (nicht in Clubs) rr ca 42, 253 Vp, alt, zu viel edu, im Vergleich zu GSS-Ath(eher repräs) / versch

Befragungen-versch Ath-arten: 14,15,16 17 J edu, 42, 48,57,58 J, 42/57 verh /meist drei samples – SF, Alabama/Idaho (N 28) Manitoba (N 38-51 –Fu 48-Manitoba immer“besser“,

vs andre Ath-Messungen: Manitoba-sample -don't believe God exists, oder: believe in a supernatural power, a deity –who is thinking, self-aware being, nicht nur physical force, allmächtig, ewig, schuf Universum for its own purpose constantly aware of indiv lifes/hears our prayers, all loving, all good, will judge us after we die –send some to heaven,others to hell –I am an atheist, do not believe in the existence of this traditional God, believe it doesn't exist, agno: don't believe nor do I disbelieve in it; /inactive believer –ein bisschen belief, Kg never,/ agno –ähnlich ath in edu, age,doubts, rel Erz, Dogmat,// Regular Kg –, weniger als Fu /

Kg/inactive active believers agno Fu – all das nur aus Manitoba, Fu dort 20 Einheiten mehr RF, ath dort immer „besser“ als SF, //regular Kg zu ath/agno –Dogm 91/SF 88;Ma 65/58; kein belief change trotz Beweis -60/61/38, (SF 64) nothing can change belief about God -88,.47,57,51//tell questioning teen belief wrong -37/8/2/62!, want teen to have their belief -75/35/13/ 22

Try to convert teen raised children to have same beliefs - ath agno weniger, Kg mehr, /bei Thermometer Mani ganz anders –geben allen 50 außer Fu; Manitoba Ethnoc -75 64 72 ; law teaching ath in school –M Null, SF 22 (Kg 51)

Dogmatism von Ath geringer als von Fu-(gemessen mit RFu), /Dogm-Messung –unchangeable unjustified certainty –all clear-headed rational people would agree with you, wer ehrlich Wahr sucht, wird das glauben was ich glaube, niemand sollte absolut sicher sein über seine beliefs was ich glaube is completely true –vs kein system of beliefs das alles zu meiner Zufr erklärt, open für alle Möglichkeiten, reevaluate all my beliefs, flexible –virtue oder Wort für Wischiwaschi, open minded führt zu falschen conclusions meine Ideen absolute sicher keine Fakten können meine Ideen über Wichtigstes im Leben 'ändern (komplex: neue Ideologie ist postmodern –glaubt an flexible, open, tol, -denkt dabei wie hier: wer clear headed ist, wird open sein...; ist nicht open für Möglichkeit von Wahrheit)

((Homophobe Stud – bleiben so, wenn man sagt: sex orient hat to some extent biol roots –das ist Zeichen von Dogm (eher: sie haben recht, grade bei some extent –fW dagegen möglich))

Hypoth Entdeckung von Aufschrieben, die alle NT-Aussagen zu Jesus bestätigen- 64 % der ath: das ändert meinen Ath nicht, agno 38 Kg 60, /die Hälfte sagt: es gibt absolut nix, was ihre Ansicht ändern könnte,(oder nur Hälfte findet irgendwas –meist Blödes –wenn ich seinen Bart kämmen könnte –das sie von Ath abbringen könnte)

(Ath bei Dogm scale zwischen 20 und 180 SF 88 (unter Durchschnitt, Fu 120,) trotzdem mehr als die Hälfte völlig dogm s.u. (SF; Manitoba ath und agno 61/59) inactive believer 69, mostly active bel -75, regular Kg 85, Ich 109, Atlanta/Idaho 87,

ähnlich: scrolls mit Jesus Geschichte, anderer Name, andre Rel, datiert per Radiokarbon weit früher – 93 % der Fu ändern Fu nicht (Geschichte ist auch wenig überzeugend)

nothing can change beliefs about God – Manitoba ath 57 agno 46, regular Kg 88,

Missionsgesinnung – teen kommt mit questions about rel –SF ath zu 60-75 % advice: apostasy (Mani kaum), (Fu –teen raised nonrel –nun Zweifel -88-98: er soll rel werden) Ziel: teen soll das glauben was ath Vp glaubt 35-53 %, try to lead the teen to share your beliefs –16-42,

bei Kindererz –eigenen Standpunkt betonen, sie sollen ihn annehmen -4-22, selber entscheiden, aber Rel nicht so wichtig 56-86 (s.o. advice ! –selber entsch-viell: Kind merkt es selber –weil mans selber auch merkte), selber entsch –ernsth auseinandersetzen mit rel -10-21,

in Schule Ath lehren –das wäre schlechtes Gesetz, no particular kind of religious beliefs should be taught in public schools (doppeldeutige Antwort: vs ath, aber auch vs Rel), SF 78 % -Manitoba Null ! -aber auch SF 75 % pro: teen zu apo bringen – also unglaublich) Fu pro Gesetz (84% - RWA nur 48 !!, Kg 51), das Glauben lehren an Schule vorgibt,

„rel ethnocentrism“- einiges richtig, aber als ethno angesehen- unchristli Rel haben oft weird beliefs, will mich nicht mit Leuten aus anderen Rel zusammentun, keine gemeins Godis, Nutzung von Kirchen durch andre Rel, Kinder in youth group anderer Rel, /einiges falsch –andre rel ebenso moralisch gut wie wir, alle guten Leute kommen in den Himmel /warum sollte man ath Politiker wählen, unser Land soll christl Land sein, Zus-arbeiten mit ath, Freunde der Kinder ath-warum soll das gut sein ? -16-144, Mitte 80, Christen Manitoba 58, Fu 102;

An ath- egal ob Kind devoutly rel teachers hat, will nicht associate with people whose views are quite different , egal wenn alle Freunde meines Sohns highly rel sind, nicht wählen:deeply rel Politiker, Kinder Besuch von rel youth group (wenn die nicht fromm ist ?) in job lieber mit Leuten arbeiten, die selbe Ansichten über rel haben (Diff eher zu rel an sich, ath mögen eher Islam, Bu usw), oben Christen vs andre) 6-48 (angeblich 54)-SF 33, Fundis mit ähnl Skala -38 angebl sign Diff (beide über Durchschnitt)

Feeling thermometer –SF ath: für ath 90 –oder 60(Manit), für christl Fu 10(30) bzw Null !, für muslim Fu Null, Bu 50 (s.o.), fundamentalist atheist 40,

Fundis –ath 30, Fu 80 (also besser als ath)

vs Homos –ath 23, agno 32, Kg 46, Fu 70 auf Skala, Durchschnitt 60, (v.a. vs Homoehe, abomination in the sight of God, right to their lifestyle- vs Glauben, aber auch:

Zwangsumerziehung, AIDS verdient, should be locked up)

Manitoba Ethnocentrism –too many people from wrong sorts of places, mehr Flüchtlinge aufnehmen fleeing pol persecution, Asiaten übernehmen unsre Wi, Sikh dürfen Turban tragen, gut in Land mit so vielen minorities, foreign rel genauso gut wie Christentum, aboriginals bestimmte races foul usw, Blacks violent primitive by nature, Juden trauen, Inder bringen Seuchen Japaner cruel und ambitious... 20-180, 100 Durchschnitt-ath 61, Fu 81, //Fu intol weil viel RWA (ath 53, Fu 133), bei Ko von RWA keine prej mehr da (nicht gezeigt) Autoritäre gehen zur Rel, weil die Werte gibt und Aut erlaubt (RWA 20 –NW, antirel und aut, schlechte Messung)

6,5 Punkte (1 sample, 5 Messung, 0,5 mv) **Dogmatism; Manitoba ethnoc, kein belief change trotz Beweis - keine Diff ath agno vs regular Kg; nothing can change belief - Kg mehr; Kindererziehung – Kg mehr; als Kg rel beibringen vs als ath ath beibringen mehr, Gesetz für rel vs ath als Lehre in der Schule - ath wollen das weniger; sozialer Kontakt mit Andersgläubigen – ath kaum weniger Probleme als Fu, feeling Thermometer – SF negativer sogar als Fu, Manit ganz anders// teach rel/ath at school –Kg pos; (irreal: Manit ath alle dagegen, aber SF 60 plus, Manit 35 pro teen rel beibringen) Homo -2 christli Items –Fu viel neg, Kg nicht viel schlechter als agno/ath (Fu immer negativer/ schlechte Messungen – Ergebnisse nicht aussagekräftig: RWA, rel ethnocentrism, R Fu, z.T. auch Homo, Dogm /erratisches kleines Sample der Manitoba-ath mit andren Resultaten als SF) , bei Ko von RWA angeblich keine prej mehr da (Zahlen fehlen)**

To what extent do traditional rel beliefs bring you happiness,joy and comfort- 16 Antworten, - they tell me the purpose of life, help me deal with pain and suffering, Fundis bei 0-96 : 82, 16 Items -8 analog zu rel, 8 anders –to what extent bring logic and science happiness, joy and comfort to you - (purpose, surest path to truth, deal with suffering, enable to work out own beliefs/philosophy of life, take away fear of dying, enable search for truth, tell me what is right or wrong, serve as check to own biases wrong ideas, anchor in life vs go astray, explain mysteries of life, help control evil impulses satisfying answers to all questions in life, make me feel safe, bring joy of discovery reveal how I can live a happy life, satisf of knowing my beliefs are based on objective fact and logic statt faith, -Fu 12, ath 56

2,5 Punkte (1 sample, 1,5 Messung) **Fu bejahen Frage ob ihnen Glaube Glück bringt viel stärker als Ath ob ihnen logic und science Gl bringen R Gl**

_(R pos, Gl, fert, div) Hunsberger,B/Pratt,M/Pancer,M: Religious versus nonreligious socialization: does religious background have implications for adjustment ?, in: International Journal for the Psychology of Religion 11, 105-128, 2001

Raised in no rel (42 VP) vs raised in Chr rel – GPA high school mark dogmatism ns, RWA neg; cP (19 VP) mehr Dogm, bessere marks und GPA !,

Vergleich cP, mP, K, no - Depr – no pos (einmal, andere Messung: K mehr), college hassles – pos, Bez zu parents ns, optimism minus, stress ns (pos vs cP), student adj to college –neg (K schlechter), social provisions/ss neg, Swg –cP und K weniger als mP/no; alles ns // no vs alle andern: hassles mehr, optim weniger, ss weniger (sign)
Emphasis on rel in childhood ns zu allem, current rel auch ns,

4,5 Punkte (0,5 sample, 3,5 Messung, 0,5 stat) **no aff –mehr Depr, college hassles, adjustment to college neg, optimism neg, stress ns, Swg mehr (vs cP mP K), emphasis on rel in childhood und current rel ns;**

study 2 – cP 51, no 71,

3 Punkte (1,5 sample, 1 Messung, 0,5 stat) **no mit 1,46 siblings, K 1,9, cP 1,71, mP 1,67 R fert**

inc –cP am wenigsten, dann no, K weniger ed als no, cP nicht, average mark cP am besten, Eltern div – mP und K mehr als no als cP,
raised in no rel – bei Ko von current rel keine Diff zu anderen bei Optim selfesteem depr ss; aber current rel (how religious) pos bei diesen 4 Items (oder nur bei Opti und ss –unklar) bei family warmth strictness und family assessment device (family functioning) wirkt current rel auch, no nicht // no vs die andern drei – alles ns; rel emphasis in Kindheit ns,
current rel /Kg – ss pos, optim pos, depr Swg ns, family assessment pos,
no in Tabelle: Depr – K mehr, dann no; Swg – K etwas weniger, Rest gleich; Optim –K etwas weniger, dann no; ss no mehr, parenting warmth - K weniger, dann no, strict – K weniger, cP mehr, family assessment – cP und mP mehr als K und no; (hier K fast immer neg),
6 Punkte (1,5 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **current rel/Kg –optim pos, self-esteem pos/ns, depr neg/ns, no und K schlechter als mP cP R Gl**

Hunt,R/King,M: Religiosity and marriage, in: JfSSR 17, 399-406, 1978

Verh Paare, Korrel zu marital adjustment: literal vs mythological neg , devotionism ns, Kg ns pos, organizat activity in church pos, salience behave/cognition ns, creedal assent pos, financial supp of church ns pos, Extr pos !, agreement der Partner in rel matters pos,
Happiness und Zufr dto, M z.T. religiöser
5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **(2 ns, 1 neg ? 2 nspos, 4 pos, Extr pos !) zu mar sat/adj, (z.T. seltsam)**

Hutchinson, G et.al.: Personality predictors of religious orientation among Protestant, Catholic, and non-religious college students, in: *Personality and Individual Differences* 24, 145-151, 1998

20 % nonrel, hassles/uplifts –pos und neg stress in domains of living; /Padua obsessive inventory –proneness to obs-compulsive cognitions/behaviors –impulses, ruminations, precision; /P und K mehr N, depr- no rel M mehr, F weniger, /impulses –no M mehr, F weniger/rumin –no M und F weniger, /precision – MF no weniger/ I 0.31 zu E/ I bei no: N, Depr, impulses rumin ns pos, precision ns; (E depr N ns, impulse pos, rumin pos) // I bei K: N ns pos, Depr ns, impulse pos, rumin pos, precision ns pos, /I bei P: N ns pos, depr ns minus, impulse rumin ns minus, precision minus, E ns; (seltsam: I bei N und depr mehr als Ex!)/was ist Intrinsic bei no rel ? I stark pos zu E)

5,5 Punkte (1 sample, 2,5 Messung, 1,5 bei, 0,5 stat) **vieles seltsam: no weniger N, P und K mehr, depr bei no rel F weniger, bei no rel M mehr/impulses –no M mehr, F weniger, rumin –no M/F weniger, precision –dto, (I bei no ?!: N Depr impulses rumin nspos, precision ns; I bei K –N nspos, Depr ns, impulse pos, rumin pos, precision nspos; I bei P: N nspos, depr impulse rumin ns neg, precision neg; E ns; I bei N und depr mehr als E; I sehr pos zu E;**

(R pos/GI) Hutsebaut, D: Identity statuses, ego-integration, God representation and religious cognitive styles, in: *Journal of Empirical Theology* 10, 39-54, 1997

Achievement – commitment nach explor/nachdenken, flexible open to new ideas und exp, Foreclosure – clear choices und positions, ohne deliberation der alternatives übernommen – auf Basis von authority, more dogmatic less flexible; moratorium –noch exploring uncertain ambiv; diffusion – nicht exploring, ohne Festlegung, //integr – es war ein gutes Leben,man hat Chancen darin wahrgenommen, kein Neubeginn nötig, orthodoxy – sure, jede rel Frage hat klare Antwort, sustained by rel authorities, /external critique – disbelief, Kritik an belief; historical relativism –believer, something transcendent da, every proposition about this transc is relative / God representation – person, impersonal power pos force or name für etwas das man nicht erklären kann, creator personal oder impersonal ground of existence, Diffusion – orth ns, ext critique pos, hist relativism neg, God as person neg, creator neg, force und power ns, maternal und paternal qualities of God neg, Moratorium orth ns, ext cr pos hist rel pos, Godperson/force/power/creator pos, mat pat ns Foreclosure – orth pos, ext neg, hist pos, person pos, power ns, force pos, creator pos, mat und pat pos; achievem – orth ns, ext ns, hist rel pos, person pos, power force ns creator pos, mat und pat pos, Ego integrity – orth pos, ext cr ns, hist rel ns/pos(anderes sample), mat und pat pos, God person/power/force/creator pos, nonintegr – orth pos ??,(vgl:integr zu non-integr ns !), ext cr pos, hist rel ns/pos(anderes sample) ; mat und pat schwächer pos, God person schwach pos, force creator power stark pos, orth pos zu maternal und paternal God, ext cr neg zu beidem, hist rel –pos zu beidem, schwach;

Rel zu achievem z.T.. ns, zu foreclosure stärker, zu integrity pos (dubios: auch pos zu non-integ, int zu nonint ns !);

5 Punkte(1,5 sample, 3Messung, stat 0,5) pos zu id. R pos

(unter 5) **Ego integrity-ähnelt Zufriedenheit –pos zu orth, maternal/paternal God pos, God person/power/force/creator pos, aber nonintegr (ns zu integrity) auch: mat pat pos, God person/force/creator/power pos, orth pos, dubious**

Hutsebaut, D: Theodicy models religious coping strategies, self-image and post-critical belief, in Archiv für Religionspsychologie 24, 75-84, 2003

Pos self image – zu theodicy compassionate God pos, plan-paedagogical God ns pos, retributive God ns minus, apathetic God ns, def und coll ns plus, self dir ns; zu post critical belief: orth pos ns, external critique neg, relativism ns pos, second naivite,

Neg self-image -comp ns minus, plan ns, retr pos, apa ns pos, orth ns, ext cr pos, relat ns, /second naivite - post cr ns plus, defer coll ns selfdir ns plus

(post cr bel – orth neg zu ext cr, pos zu post cr; ext neg zu post cr)

Ext cr –arel – pos zu apath und retrib God,vs plan und compass; stark neg zu coll defer pos zu sdir, neg zu pos self und pos zu neg self;

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **pos, theodicy z.T. pos zu self-image, def und coll nspos, self dir ns;orth nspos/ext critique neg//retributive God evtl neg,**

(R Gl, help, pos, Krim) Huuskes,L et.al.: Is belief in God related to differences in adolescents' psychological functioning, in: JfSSR 55, 40-53, 2016

Catholic Australian high schools, 14 J, 42, 12 ath (I do not believe there is a God), agno 42 (I am not sure if God exists or not), 3 (I firmly believe in the existence of God). 12-item SWB scale reflects participants' satisfaction with life, psychological functioning, social functioning//how frequently in the past month experienced three indicators of emotional well-being, four indicators of psychological well-being, and five indicators of social well-being. "General Health Questionnaire (Goldberg and Hillier 1979) - psychiatric illness. "Been feeling unhappy and depressed," and "Been losing confidence in yourself

Basic Empathy Scale 20-item affective (experiencing another's emotions) and cognitive (understanding another's emotions) empathy. 21-item scale indicates parent (teacher, and friend) support - parents "Give me good advice" or "Praise me when I do a good job." Aggressive/Rule-Breaking Behavior 31 questions aggression and rule-breaking - "I tease others a lot" (aggression), and "I hang around with kids who get in trouble" (rule-breaking)// mv school, gender, as well as parents' marital and employment status

Allg: ath negativer als agno

7,5 Punkte (2,5 sample, 2,5 Punkte, 2 mv, bei, Mediat, 0,5 stat) **Ath/agno bei: Swg, wellbeing, hope GHQ neg; Intera female ath bei hope wellbeing negativer, bei Swg, hope GHQ – parental ss mediiert; bei Gläubigen wellbeing höher als Swg, bei ath agno andersrum R Gl**

6 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Ath agno bei affective empathy neg, cognitive empathy nsminus; ath relativ weniger aff empathy, mehr cogn emp, agno und believers mehr aff emp, weniger cogn emp, R help**

6 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Ath agno bei parental/teacher support neg, friend support ath minus, agno ns minus; female ath bei parental ss negativer R pos**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **Ath agno bei aggr /rule breaking pos R Krim**

(R Gesu, pos, GI) Hybels,C et.al.: The complex association between religious activities and functional limitations in older adults, in: Gerontologist 52, 676-685, 2012

Duke EPESE, 54 % Ne, follow up 3 -6-10 J, 1 % no aff, About how often do you go to religious meetings or services?, " religious media " About how often do you watch religious services or religious programs on TV or listen to them on the radio?, " private religious activities " How often do you spend time in private religious activities, such as prayer, meditation , or Bible study? "ADL - needed help with five tasks: bathing, dressing, eating, toileting , and getting from the bed to a chair/ IADL - inability to perform five tasks without help: driving a car or traveling alone, shopping for groceries/ clothes alone, preparing meals, doing own housework , and handling money Mobility ability to do heavy work, walk up and down stairs, and walk one half mile/ Health Status presence and impact of heart problems, hypertension, diabetes, stroke, and cancer ; Perceived social support felt they could (count on and talk about their deepest problems with family members and friends

No aff -57 % rel TV, private rel 29 %, aber enger Zusammenhang zwischen rel Items,

T 1: Kg –ADL IADL neg, mobility pos, cogn impairment neg, chronic co neg, srh pos, rel TVradio –ADL IADL pos, mobility neg, cogn impairment ns, chronic co ns, srh minus, Private rel –ADL mobility IADL ns, cogn impairment neg, chronic co ns, srh ns, Change in Item mv (demogr, Item T1, cogn impairment Depr Gesu srh ss)-Kg neg zu IADL ADL mobility-Verlust, private rel ns; rel TVradio –biv (incl T1 Item) ADL ns, mobility und IADL pos, mv ns, regardless of functional status at the index wave, those who attended services once a month or more had fewer limitations 3 – 4 years later than those who attended less frequently. –das geschieht dreimal –vgl.: Kg T1 zu Item nach 3 J, Kg nach 3 J –zu Item nach 6 J, Kg nach 6 J zu Item nach 10;

12 Punkte (3 sample, 4 Messung, 2,5 mv, 0,5 stat, **2 Panel**) Kg neg zu diff mit IADL ADL, cogn impairment, chronic condition, srh mobility pos, auch change/Panel, 3 Messzeitpunkte/ **rel TVradio pos zu IADL/ADL, mobility neg, cogn impair/chronic co ns, srh neg/Panel mv ns, private rel ns (cogn impair neg)**_R Gesu

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **Depr –Kg minus, rel TVradio pos, private rel ns** R GI

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **ss –Kg pos, rel TV ns, private pos** R pos

(R pos, Gesu,GI) Idler,E: Religious involvement and the health of the elderly: some hypotheses and an initial test, in: Social Forces 66, 226-238, 1987

New Haven,

Public rel –Kg plus number of congreg members known, /private rel –be deeply rel fairly rel only slightly rel not at all rel und how much is rel a source of strength and comfort to you,

/alc –volume times frequency of beer, wine, liquor , phys activity- engage in active sports,taking walks working in garden ,exercising; /social contacts –seen regularly –friends, relatives children;

/even though I don't always understand why things happen, I have faith that they will turn out all right/I have always had a sense that I belong , that I was a part of things Cr 56, fatalism –many things that happened to me are the result of luck, when I look back I fell my life has had no plan or order to it, I feel completely helpless, Cr 51 ns zu opti/

6 Punkte (3 sample, 2,5 Messung, 0,5 stat) **Public rel –edu inc ns, private rel –edu inc neg, public/private - soc contact pos(private F ns) , confidant pos,(MF) R pos**

9,5 Punkte (3 sample, 3,5 Messung, 2,5 mv, bei, Intera, 0,5 stat) **Public rel –BMI nspos(private rel F pos) , phys act pos (private: M pos, F ns) , alc ns (private minus) , smoke neg (private neg) , chronic conditions nsneg(private ns) , funct disab neg (private ns)(MF) /fu disab mv(demogr, BMI,activity,alc, smoke,contact,confidant, verh, opti fatali chronic condition) – public neg, private ns MF, Intera: comfort from rel puffert Wirkung von chronic illness auf fu disab, 98 der 358 F, die sehr disabled sind(Hilfe bei Zimmerdurchquerung, feeding themselves bathing)–gehn regelm in Kirche_R Gesu**

8,5 Punkte (3 sample, 2,5 Messung, 2,5 mv,bei, Intera, 0,5 stat) **public rel –optim pos, fatalism ns, Depr neg (MF)/private rel –optim ns, fatalism ns, depr F ns minus, M minus; //Depr mv – M: public/private neg, F: public; Ko von Gesu-Items: bei M ns, bei F public neg, Intera: private rel bei M puffert Wirkung von fu disab auf Depr R Gl**

(R Gl, Gesu) Idler,E: Religious observance and health: Theory and research, in : **Schaie,K et.al.:** Religious influences on health and well-being in the elderly, NY 2004, 20-44

4 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat, **panelartig ? 0,5**) **499 Vp die 12 Monate vor ihrem Tod interviewt wurden, mv health status, wer in letzten 6 Monaten seines Lebens ist, hat weniger Kg als 6 Mon vorher (im Vergleich zu Ko-gruppe) , subj rel ns pos R Gesu**

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **wer im letzten Lebensjahr viel Kg hat –sieht mehr Freunde, hat weniger Depr, dto: bei deeply religious, bei great deal of comfort from rel (Depr schwach) (mv SES, health status), R Gl**

(R Gl, Gesu) Idler,E/Kasl,S: Religion, disability, depression, and the timing of death, in: American Journal of Sociology 97, 1052-1079, 1992

New Haven, über 65, 2812 Vp, 53 % K, befragt 82,83,84,85 zu fu disab(activities of daily living, physical performance) 82 und 85 zu depr, mort 82-89, 1037 Tote, T1 Gesu: chronic conditions-myocardial infarction, stroke, cancer, diab, cirrhosis,broken hip, broken bones,arthritis, Parkinson, amputation /angina, intermittent claudication, bronchitis,hospital nursing home admission, Bd,Medikamente,

Public rel –Kg plus number of congreg members known, /private rel –be deeply rel fairly rel only slightly rel not at all rel und how much is rel a source of strength and comfort to you.

Fu disab 1983/84/85 zu T1 82 public rel (mv private rel,denom, chronic conditions,hospitalized,nursing home medication pain Bd demogr BMI exercise alc smoke soc contacts close friends relatives verh optim und fu disab T1 –Überko,Kannib) neg, private rel ns, denom ns,/1985 –bei K: public wirkt stärker, J schwach wenn Gesu-Items dabei sind, bP ns wenn Gesu-Items dabei sind, white P ns, /Wirkung mehr auf improvement of disab als auf prevention, Public/private rel ns zu mort mv, bei F: control von health status –rel neg zu mort, Ko von demogr –ns; 30 Tage vor Weihn –weniger Tote bei Kath (P ns) , bei J ns(bei ihren eigenen Feiertagen M Tod mehr danach, F ns, more observant mehr danach) , Ostern ns neg; (egal ob more oder less observant) ; nicht death peak nach Feiertag sondern Tal vorher (Vergleich mit andern Monaten)

10 Punkte (3 sample, 2,5 Messung, 2,5 mv, bei, 0,5 stat, **1,5 Panel**) **Public rel neg zu fu disab** **prospektiv(mehr pro improvements als pro prevention), private ns (Kannib), mv, ns bei white/black P, neg bei K, public und private rel ns zu mort, (bei F bei control von health, demogr dazu – ns; keine Zahlen), bei K und P 30 Tage vor Weihn/Ostern weniger Tote, bei observant J vor Feiertagen, Überko, Kannib R Gesu**

8,5 Punkte (3 sample, 1,5 Messung, 2 mv, Intera, 0,5 stat, **1,5 Panel**) **Depr 85 –public rel nsneg/private ns, J neg (auch mv, hier noch fu disab dabei ! und T1 Depr) Intera –private rel protects M mit worsening disab vor depr, Überko, Kannib R Gl**

(R Gl,Gesu)Idler,E/Kasl;S: Religion among disabled and nondisabled persons I: Cross-sectional patterns in health practices, social activities, and well-being, in: Journal of Gerontology: Social Sciences 52 B, 294-305, 1997

New Haven site von EPESE (Established Populations for the Epidemiologic Study of the Elderly), jährlich 82-89, dann 1994, 21 Ne, 37 verh, Alte, 40 % Kg (mehr als) einmal die Woche, //subj rel –how deeply religious a Vp feels und how much strength and comfort Vp receives from rel, (37 deeply rel –aber 71 great deal of strength !),/15 Items functional disability,/phys activity- gardening, exercise sports walking, ab BMI ca 28 obese; /PAS – feeling as good as other people, feeling hopeful about the future, being happy, enjoying life; NAS –having the blues, feeling depressed, feeling lonely, crying, sad; /somatic distress – loss of appetite, everything is an effort, can't get going/Interpers problems –people are unfriendly, dislike me, /optim –having faith that things will turn out all right, feeling part of things, (NAS Cr 81, Rest 65/56,57 59)/NegerP Kg pos, subj rel ns !;//disab zu (d.h. GesuItems – Arznei,congestive, cogn function und disab, demogr Items, subj rel, denom -mv zu Kg/subj rel) - white P neg, black P pos (Sache der race, nicht der Rel-so Text) , J neg, other/none neg; (K Basis),Kg neg, subj rel pos kurvi: severe disab und no disab sehr rel –und Medik cong heart failure cogn fu ns zu Kg; Medik pos zu subj rel// Kg (bei Ko von fu dis, denom subj rel, Gesu, demogr) –zu phys activity pos, BMI ns, Alc use neg, smoke minus;subj rel -phys act ns, BMI pos, alc ns minus, smoke minus; /phys act –denom ns, other no pos vs K; BMI J minus, Rest ns, alc J minus, smoke J other no minus !; (other/no passt nicht bei Alk smoke,hat auch unklaren Inhalt)//Kg (mv diabetes, broken bones, cogn impairment,denom,subj rel demogr disab) pos zu leisure activities (sports,TV,Kino,volu !hobbies etc) , number of close kin (ns pos), number close friends, number kin contacts, number friends contacts,celebrate holidays zus/subj rel –close kin, kin contacts pos, friends/fr contacts ns pos, leisure/holidays zus ns, (K weniger leisure, mehr kin) //Kg mv (denom subj rel disab stroke diab Arznei congestive hf angina cogn fu demogr) –srh ns, Depr neg, PAS pos, NAS ns, somatic neg, optimism ns, subj rel –alles ns, Depr ns neg, PAS ns pos, bP pos; //Intera: Kg wirkt auf Opti PAS celebration und friends contact nur bei disabled -

10 Punkte (3 sample, 4,5 Messung, 2 mv,bei, 0,5 stat) R Gesu

9 Punkte (3 sample, 3,5 Messung, 2 mv,bei, 0,5 stat) R Gl

Unsicher: umgekehrte Korrel –Gesu , denom, subj rel oder Kg und demogr als Kontrollen (mv) - dann fu disab neg zu Kg, kurvi zu subj rel –severe und no disab viel subj rel; Denom other/no –Inhalt unklar, Korrelate seltsam; /Kg –phys act pos, Alc Rauchen neg, BMI ns; subj rel –phys act ns, alc ns minus, smoke minus, BMI pos (mv Überko –Denom Kg und subj rel und fu disab) Kg –leisure act, kin close/contact, friends close/contact, celebrate holidays pos, subj rel –v.a. kin, etwas friends –unabh von disab !, //Kg zu srh ns, Depr neg, PAS pos, NAS ns, somatic neg, optim ns, subj rel alles ns, Depr ns neg, PAS ns pos (Überko rel und fu dis/Gesu) bP pos; Kg wirkt auf Opti/PAS /celebration of holidays/friends contact nur bei disabled

Inglehart, R/Rabier, J.-R.: Aspirations adapt to situations – but why are the Belgians so much happier than the French ?, in: **Andrews, F(ed):** Research on the Quality of life. Ann Arbor 1986, 1-56

10 Nationen – GB, Ita, Fr, WestDld, Ndl, Belg Lux Dän Irl Greece

Satisfied with the life you lead, how are things these days – would you say you are very happy etc , Lz bei Kg mehr, sat und very sat// dto very happy, religious vs not rel vs convinced ath, (not rel bei Lz gleich zu religious)

mv combined samples – rel orientation (Sbez?) bei Lz Nr 8 (nation, change in finance sit, inc, occ, age, Ortsgröße sex values edu), bei happy Nr.4

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Kg/srr (vs ath) pos zu Lz/happiness,**

(R help, Gesu, Gl) Ironson, G/Solomon, G/Balbin, E/O’Cleirigh, C et.al.: The Ironson-Woods spirituality/religiousness index is associated with long survival, health behaviors, less distress, and low cortisol in people with HIV/AIDS, in: Annals of Behavioral Medicine 24, 34-48, 2002
Long-term survivors of AIDS (4 J statt ca 18-20 Monate) , Vergleichsgruppe HIV-positiv, ohne cancer, Vp on medication mit steroids propranolol, taken street drugs past month psychotic suicidal alc drug dependence; -75 % M, ca ein Drittel Ne, wh, Hi, ca 58 homosex./do you consider yourself to be religious, spir, both or neither, Ironson Wood: F 1: my beliefs give me a sense of peace, help me to know everything will be fine, -give meaning in life, -help me to be relaxed, -feel protected, -feel I am not alone, -have a relship or a connection with a higher form of being; -be less afraid of death, I believe my soul will live on in some form after my body dies//F 2 – believe God created all things in universe, he will not turn his back on me no matter what I do, when I am ill, God gives me courage to cope with my illness, when –God will answer my prayers for a recovery, when-my faith gives me optimism that I will recover, /F 3 –attend services, participate in rel rituals, pray or meditate to get in touch with God, discuss my beliefs with others who share my belief, my beliefs give me a set of rule I must obey, /F 4: my beliefs teach me to help other people who are in need, help me feel compassion/love/respect for others, have responsib to help others, my beliefs increase my acceptance and tolerance of others, feel I am connected to all humanity **(einige Ladungen unter 60, auf versch Faktoren, F 1 und 2 AutoK; Kg ns zu F1, F2 und F4; F 1 und F4 angeblich spir) // dubios –noch eine Faktoranalyse mit andern Vp und andern unbekannten Items, anderer Faktor 4 –letzte 3 Items s.o. und –F 5 (oder nur zwei Faktoren !)** -some people will go to hell when this life is over, only those who believe what I believe will go to heaven when they die, God will condemn those who do wrong someday, God will judge me harshly one day) -
nonorg –pray medit Bible study, turning to rel to cope -4 Items, /have you been practicing safe sex/have you been using condoms; do your past and current partner know your HIV status, //spir not rel 50 %,

Ironson-Woods –alc (F 3 ns) smoke minus (F 4 ns) safe sex pos, medication adherence ns, cortisol F1, F2 neg, Rest nsneg/longterm survivors –IW gesamt pos, F1 ns, F2-4 pos, F 5 neg (3 J später zu 21 Vp, die very long term survivors sind) (mv edu employment route of infection); Kg pray letzter Monat pos, meditate nspos, Mediator für IW zu survivors –cortisol, helping others with HIV(volle Mediat, auch mv s.o.) /20 Vp werden sick mit AIDSsymptom –keine Reländerung, /aber: longterm survivors sind vor contracting HIV religiöser, wenn sie HIVpositiv werden –Rel steigt, getting AIDS –keine Veränderung (20 vs 23)

5,5 Punkte (1 sample, 2,5 Messung, 1 mv, **1 panelartig**) Kg Gebet, F2 und 3 s.o.(andre Faktoren dubios, AutoK,) neg zu alc, smoke, pos: safe sex, medic adherence ns, mort (long term survivors)neg (F 1-F 4 neg; pray Kg neg; mv edu employed; F 5 judgement Items pos); Mediat: IW zu cortisol/help others with HIV zu mort, survivors vor HIV religiöser, bei Krankwerden steigt Rel, bei AIDS Ausbruch nicht mehr, zu viele Korrel, R Gesu

(unter 5) IronsonWoods –perceived stress minus (F 2 ns), hopeless minus, optim pos, anx minus, depr minus(jeweils alle Faktoren und Gesamt-Skala, mv ss und s.o.), zuviel Korrel R Gl

3 Punkte (1 sample, 2 Messung, 0,5 stat) Ironson-Woods F4 (compassion): Kg ns, nonorg rel pos, I pos, coping pos, belief in God pos, /help others with HIV –F1-4 pos, R help

(R Gl, Gesu) Ironson,G/Stuetzle,R/Ironson,D/Balbin,E et.al.: View of God as benevolent and forgiving or punishing and judgemental predicts HIV disease progression, in: Journal of Behavioral Medicine 34, 414-425, 2011

Vp HIV positive, alle 6 Monate für 4 J befragt, ohne drug dementia psychosis,63 % M, 39 Ne, 27 Hi, 49 hetero,/Pos view –(Ladung über 55): merciful forgiving(God is all forgiving, vergibt mir-4mal, merciful 2mal)//neg view (Ladung über 45 !) –harsh judgemental punishing (some people will go to hell when this life is over; God will condemn those who do wrong someday,God will judge me harshly zweimal,God is a harsh judge, God will punish me for what I have done); neg Korrel -0,21// pos 25, neg 14,5; pos view zu neg rc, pos zu pos rc; neg view ns zu pos rc, pos zu neg rc; //sexual risk behavior –not sex active –active und safer sex immer, manchmal ,nie;

Pos view of God –pos zu CD 4,neg zu viral load in T2 , neg view umgekehrt, (mv CD 4 und viral load T 1 demogr, dann einzeln: Kg, nonadherence, sexual risk behave,alc cocaine optimism depr hopelessness avoidant, proactive coping, ss und antiretroviral medication), Kg pos zu CD4, ns zu viral load (mv age gender race edu, baseline CD4/viral load, medication), neg view mehr cocaine use,

7 Punkte (0,5 sample, 2,5 Messung, 2 mv, 0,5 stat, **1,5 Panel**) Pos view of God- pos zu CD4, neg zu viral load in T2, neg view umgekehrt, Kg pos zu CD4, ns zu viral load T2, neg view mehr cocaine use R Gesu

2,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat) Pos view –hopelessness neg, /**neg view –optimism neg, depr pos**, R Gl

Irwin,H: A study of paranormal belief , psychological adjustment, and fantasy proneness, in: Journal oft he American society for psychical research 85, 317-331, 1991

Langner mental health –psychiatric symptoms// revised pnb

pnb pos zu symptoms – trad rel psi spiritualism precognition ns pos, superstition ns, witchcraft pos,vor allem strong pnb believers mit neg Folgen, fantasy prone – mh sinkt,

(unter 5) rel ns zu NAS, pnb pos

Irwin, H: Paranormal belief and proneness to dissociation, in: Psychological Reports 75, 1344-1346, 1994

Proneness to dissociation /Tobacyk Paranormal beliefs scale – psi,witchcraft,superstition spiritualism extraordinary life forms precognition alle pos(Hexen und Abergl ns pos), trad rel ns

(unter 5) **rel ns zu dissociation , paranormal pos**

Jackson, PB: Role occupancy and minority mental health, in: Journal of Health and Social Behavior 38, 237-255, 1997

NSFH Nat Survey of Families and Households,

12 Items aus CESD , taking things altogether, how would you say things are these days – very happy../ participate in church-affiliated groups at least once a month,

Churchgoer zu Depr -whites minus, Puerto Rican ns minus; Neger Mex Am ns) , happiness pos – whites, Af Americans, Mexican Americans, ns: Puerto Ricans (N gering), (Ko auch von health problems),(org member mehr Depr)

6 Punkte (3 sample, 1,5 Messung, 1 mv, bei, 0,5 stat) **churchgoer zu Depr -whites minus, Puerto Rican ns minus; Neger Mex Am ns, happiness pos – whites, Af Americans, Mexican Americans, ns: Puerto Ricans (N gering),**

Jackson,L/Coursey,R: The relationship of God control and internal locus of control to intrinsic religious motivation, coping and purpose in life, in: JfSSR 27, 399-410, 1988

God as a controlling agent in daily events –pos zu LoCI , I neg zu LoCI ?, God control ns zu effective coping (active, initiativ, realistic goal setting, substantial planning, Wachsen an Erfolg und Misserfolg –diffus), purpose in life: Kg pos, God control ns pos,

(unter 5) **purpose in life: Kg pos, God control ns pos,**

Jacobs, C: Salutogenese. Eine pastoralpsychologische Studie zur seelischen Gesundheit, Ressourcen und Umgang mit Belastungen bei Seelsorgern. Würzburg 2000

kath Priester,Messung von Gesu –Trierer Persfragebogen -Verh kontrolle(sorglos impulsiv Abwechslung pos, vorsichtig besonnen zurückhaltend neg), Swg (5 mal da) , Bewältigungsfähigk, Lz, durchsetzungsfähig (mehrmals), Leben sinnvoll, selbstsicher,sorglos, fühlt sich gesund, dominant, trifft Entscheidungen gern allein !

samples unrepr, rr gering, auch Bev-vergleichsgruppe so, -Priester meist unter 50 –Standard, (antirel gepolt –Demut, mit andern zus arb, S-kritik, nicht selber für Gl vernantw.,

Akzeptieren, alles neg, autonom, self-directed, fordernd, dom gut//bei coping rel coping ausgelassen, keine rel Hoffnung da; Begriffe nicht defin, unklar z.T.wer Norm ist, SoC kaum da) , in 4 Items negativer als BevM ohne niedere Berufe, eines ns neg, 3 ns; zu ledig, jung,ohne niedere Berufe –eines pos, zwei ns pos, zwei ns, eines ns minus, zwei minus,// alte Priester entsprechen fast Bev,

ev Pfarrer mehr Kohärenz, /Koh ns zu TPF, alte Priester mehr Koh und seel Gesu//Koh – Verstehbarkeit, Gestaltbarkeit, Bedeutsamkeit der Welt,//Priester bei Koh normal,

(und Untersuchung zu psych kranken Prie –Therapieverlauf//zu Priesteramtskandidaten eher besser als norm)

(unter 5) wertend undurchsichtig, evtl ns (neg), ev Pfarrer mehr Kohärenz/seel Gesu, **Priester Kohärenz ns, nicht bewertet**

Jacobs,C et.al.: Überraschend zufrieden bei knappen Ressourcen und die Kraft der Spiritualität, in : Herderkorrespondenz 69, 294-298, 2015

rr 42, Lz höher als in Bev, vergleichbar Akademikern, Arb zufr leicht höher als Bev,Kohärenzgef ns zu Bev, Spir schwach pos, ns zu Pers, außer N mehr zu spir dryness, geringe Wahrn des Transz im Leben (sie schützt nicht vor burnout), weniger burnout wie Ärzte, Sozialarbeiter, Lehrer,//soz Unterstützung mehr als Bev, tägliche Transzwahrnehmung –ich spüre Gottes Gegenwart, ich finde Kraft in meinem Glauben, ich fühle inneren Frieden, fühle mich Gott nah, spüre Gottes Liebe, bin berührt von der Schöpfung-Diak mehr als Prie) Zufr Gesu Stress Engagement Id mit Lebensform pos, (Beichte jährlich seltener über die Hälfte)/Euch,Stundengebet, priv Gebet, Beichte Exerzi –häufig oder wichtig: ns zu Depr Angst Streß Lz//spir Trockenheit (**ich habe das Gefühl, von Gott ganz und gar verlassen zu sein, ich habe das Gefühl, dass mein Beten ganz ohne Antwort bleibt, ich habe das G ,dass ,Gott mir fern ist, wie sehr ich mich auch um ihn bemühe, erlebe Zeiten geistlicher Trockenheit, ,das Gefühl geistig leer zu sein, kenne das Gefühl ,nicht mehr viel geben zu können –häufig regelm ca 8-9))** –Transzwahrn neg, N pos, Depr pos, SoC neg,emot Erschöpfung pos, Angst pos, Unfähigk alleine zu sein pos (vgl Baumann –Bewertung dort)

Jagodzinski,W: Economic, social and cultural determinants of life evaluation, in: Social Indicators Research 87, 85-104, 2010

European Value Study 99, 32 Länder,(30 000 VP) Asia Barometer 2004-06, 29 Länder, 25 000 Vp

Proud of being a citizen of –jeweiligem country,/Europa Kg, Asien – praying/meditation, Aggr Kg ns zu dissatisfaction,(Schaubild eher neg) Asien- Aggr pray/med neg zu diss, mv (L standard, nat pride, GDP, Aggr pride/pray): pray/meditate pos zu Lz, Aggr pray auch; Europa: Kg pos, Aggr Kg ns,

7 Punkte (4 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Kg pos zu Lz mv (Aggr Kg ns), pray/med in Asien pos (Aggr pray auch)**

Jagodzinski,W: Autonomy, religiosity and national identification as determinants of life satisfaction : a theoretical and empirical model and its application to Japan, in: Contemporary Japan 23, 93-127, 2011

WVS 2009, how often they currently attend religious services, apart from weddings and funerals, biv zu Lz (10erSkala) -27 Länder pos sign, 11 pos ns, 6 neg ns, 2 neg –Spanien (Ko von age: ns) Vietnam; China ns neg (1469 von 2015 machen k.A. bei Kg), HDI neg zu Kg Aggr, mv HDI national pride autonomy (Aggr) Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means “no choice at all” and 10 means “a great deal of choice”to indicate how much freedom of choice and control

you feel you have over the way your life turns out –dann Kg Aggr ns pos (0.05, 45 Länder) – weil rel neg zu HDI und evtl aut ist und pos zu pride;

5 Punkte(3 sample, 1,5 Messung, 0,5 stat) **Kg indiv pos zu Lz, (27 pos, 11 ns pos, 6 ns neg, 2 neg –Spanien wegen age, Vietnam; Aggr Kg mv autonomy HDI nat pride ns,**

((Jamal, M/Badawi, J: Job stress among Muslim immigrants in North America: moderating effects of religiosity, in: Stress Medicine 9, 145-151, 1993

Degree of religiousness pos zu happiness, job satisf, neg zu psychosom problems,
Interaktion: Vp mit mehr rel –leiden weniger an Wirkung von job stress auf Items – v.a. job sat

5,5 Punkte (1 sample, 2 Messung, 2 mv, Intera, 0,5 stat) **religiousness –happy pos, job sat pos, psychosom problem neg; Intera: mehr rel –weniger Leiden an Wirkung von job stress auf Items))**

James,A/Wells,A: Death beliefs, superstitious beliefs and health anxiety, in: British Journal of Clinical Psychology 41, 43-53, 2002

106 K, 197 Ath(aus Orgs) -95 % non/belief in God, Sicherheit K 75, Ath 82; Spilka Death Perspective scale -death as pain and loneliness; death as an afterlife of reward; indifference towards death; death as unknown; death as forsaking dependants plus guilt; death as courage; death as failure and death as a natural end// Death beliefs -11 items – 2 Faktoren (1) beliefs about negative experiences after death (e.g. When I am dead I will be aware of being trapped in my dead body forever) and superstitious beliefs about illness and death (e.g. Thinking in a certain way will in itself have the power to protect me from illness or death)/ Symptom Interpretation Questionnaire 13common somatic symptoms each followed by a response addressing the likelihood of physical causation, psychological causation or environmental/normalizing causation/'health worry and preoccupation' subscale, which comprises eight items - negative thinking/catastrophization and preoccupation with health; Somatosensory Amplification Scale - attentive to and amplify various visceral and somatic sensations, most of which are not the pathological symptoms of serious disease, excessive bodily awareness/bodily monitoring//EPQR Eysenck, 48 Items,

K vs ath: health worry, N und somatosensory –ns, //Korrel zu health worry -2 sign pos Korrel bei K, 6 sign pos bei Ath, superstitious bei beiden pos; //mv zu health worry bei Kath (demogr, Pers und alle Death-Items) – courage minus, superstitious plus;(N ns !) bei Ath: N natural end superst plus

(unter 5) **K vs ath –health worry, N und Hypocho ns, bei K –Todesangst-items nicht so viele zu Gesu-worrying wie bei ath, superstitions wirkt bei ath auch,**

James,D et.al.:Changes in parental attitudes and practices following a religiously oriented parent-education program, in: Family Perspective 20, 45-59, 1986,

Vp nehmen an seminar teil Parenting by Grace, soll helfen Kinder zu spir und moral maturity zu führen per affirmation, guidance, discipline unconditional love, /hope the training will assist you, /rel resources –study bible privately, seeking to understand it and let it speak to me, Tischgebet, we have family devotional periods, when I am tempted to do wrong, I ask God for strength to do right, ask God for forgiveness, share my burdens with my Christian friends, bei Entscheidungen ask what God would have me to do, Kg, close to God,/parental sat –Zufr mit role as parent mit Verh von Kind, /rel ns zu parental sat, pos zu Swg Rosenberg, (ns zu Zufriedenheit mit Programm, pos zu Hoffnug dass Pr hilft; ns perceived change,

(unter 5) **Rel pos zu Swg , ns zu parental sat und zu Zufriedenheit mit Programm, pos zu Hoffnug dass Pr hilft; ns perceived change,**

(R Krim, pos, Gesu, Gl) Jang,S: Gender differences in strain, negative emotions, and coping behaviors: a general strain theory approach, in: Justice Quarterly 24, 523-553, 2007

National Survey of Black Americans, von 1980, ca 2100 VP , mit serious personal problems”that had come up not only in a respondent’s life but also in the lives of their significant others.(“Thinking about the last time you [had a personal problem you couldn’t handle by yourself], ... during [the]time [you were having trouble with that problem], how often did you ...” (1) fought and argued with other people, (2) drank alcohol or got high in other ways, (3) tried to put it out of their mind, (4) kept busy by doing other things like watching TV, reading books, and going places, and (5) prayed or got someone to pray for them. Thinking about the last time you [had a personal problem you couldn’t handle by yourself], ... during [the]time [you were having trouble with that problem], how often did you feel lonely? ... did you feel that you just couldn’t get going? (were you depressed? were you jumpy or jittery? (did you cry easily or have crying spells? did you feel like not eating or have a poor appetite? did you have restless sleep or trouble getting to sleep ... did you actually feel physically sick? anxiety // Anger ... did you lose your temper? // I am a useful person to have around. I feel that I’m a person of worth. I feel that I can’t do anything right. I feel that my life is not very useful. I feel I do not have much to be proud of. As a person I do a good job these days “How often do you usually attend religious services?” “ ... how often do you take part in other activities at your place of worship?” “How often do you read religious book or other religious materials?”How often do you watch or listen to religious programs on T.V. or radio?” “How often do you pray? How often do you ask someone to pray for you?” “How religious would you say you are (“How important is going to church or a place of worship to you?” had a list of problems in life during a month prior to the survey and, if the respondent reported they did, then how much the problem upset them –ein Drittel ohne Problem

6,5 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, 0,5 kausal?) rel –ns zu allen strains (Gesu, Beziehung, finanziell, job, racial, criminal victimization) bis auf housework strain, mv demogr, Swg, self-efficacy, ss, strains und depr; relational strain pos zu pray-coping R pos

6,5 Punkte (2,5 sample, 1,5 Messung, 1,5 mv,Intera, 0,5 stat, 0,5 kausal?) rel –ns zu depr/anx wegen strain, mv, rel senkt pos Wirkung von depr auf pray coping bei F, Depr/anx wegen strain –steigert pray-coping R Gl

7 Punkte (2,5 sample, 2 Messung, 1,5 mv,Intera, 0,5 stat, 0,5 kausal?) rel –neg zu anger wegen strain, ns zu fighting arguing als coping-Verhalten,mv; rel senkt pos Wirkung von anger

/Depr anx auf fighting coping bei F, Swg steigert pray-coping bei F wenn sie angry wegen strain sind / anger ns zu rel coping R Krim

6,5 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat), **0,5 kausal?** rel neg zu coping per alcohol mv s.o.; Gesu-strain ns zu pray-coping/zu rel R Gesu

(R Krim, pos, Gl) Jang, S/Franzen, A: Is being “spiritual” enough without being religious ? A study of violent and property crimes among emerging adults, in: Criminology 51, 595-627, 2013

Add Health, Wave 3 2001–2002 , Vp 18–28 years of age. 1,507 partners of the original sample were added, resulting in a sample size of 15,197. To what extent are you a religious person?” “To what extent are you a spiritual person?”) religious involvement -religious service attendance, participation in nonservice religious activities, perceived importance of religious faith, frequency of prayer low self-control (Gottfredson and Hirschi, 1990) was measured by two items asking about the respondent’s tendency of risk-taking and little thought for the future// attachment to parents - three indicators: feeling close to parents, parents being warm and loving, and enjoying doing things with parents

negative emotions with six items of state depression -depressive mood and malaise

violent crime armed robbery, physical fights, and assault, Cr 44 !, property crime -vandalism, theft (two items involving something worth more than \$50 and less than \$50), burglary

no aff –spir,but not rel pos und not sp/rel pos, unknown aff –spir,not rel pos, gegenüber allem (rel and spir, rel , not spir, weder rel noch spir), /rel involvement –rel and spir pos, rel not spir pos, not rel/not spir neg (gegenüber spir/not rel, also: rel invo eher noch pos zu spir not rel als zu weder noch) SBNR - more likely than RAS and RBNS to report affiliations other than Christian denominations as their “present religion,” such as Islam, Eastern religion, paganism, or New Age spirituality, less likely to be Protestant or Catholic. more likely to have “unknown” religion as well as being “none,”atheistic,or agnostic than their “religious” counterparts, no difference zu Jewish and Mormon . SBNR were more likely to have “other” (.053) or “unknown” religion (.032) than the NRNS, less likely to be “none” (–.063)/neither spir nor rel –evangelical 14 %, Kath 24 % !

(no/no areligiöser, unknown aff eher spir, not rel, rel involvement pos zu rel und spir/rel ohne spir/spir, not rel vs no/no –also ist spir,not rel religiöser als no/no)

low self-control –spir,not rel pos, no pos, violent crime –spir,not rel pos vs rel und spir, sonst ns; property crime –spir,not rel mehr als alle andern (rel und/ohne spir, auch no/no) (spir,not rel also am schlechtesten),

violent crime (mv race age gender, edu verh denom –LDS neg, Rest ns, self-control, attachment to parents, criminal victimization, depression –ÜberKo, Kannib) rel und spir neg gegenüber spir,not rel, Rest gleich: spir not rel, rel not spir, weder spir noch rel; dh rel und spir neg zu violence gegenüber allen andern Items; rel involvement ns; (bei Zugabe von rel involvement und low self-control sinkt Korrel von rel und spir etwas,)

property crime –spir, but not rel –mehr als Rest (rel and spir, rel not spir, weder rel noch spir!), rel involvement nsneg,

unsicher: rel als continuous measure und spir als continuous measure ns zu crime, //alternative2×2typology of religious/spiritual identity - reclassifying “slightly religious” and “slightly spiritual” as “religious” and “spiritual” rather than not, coding only the “not at all” category as “not religious” and “not spiritual.” hier keine Diff spir, not rel vs andere,(etwas andere Messung und schon verschwindet Korrel !?)

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat) **rel and spir neg zu violent crime (vs rel,not spir/spir not rel/weder spir noch rel), spir not rel pos zu property crime (rel and spir, rel not spir u n d weder spir noch rel neg gegenüber spir not rel), spir,not rel und weder noch pos zu low self-control, rel involvement neg, dubios/unsicher: bei anderer Messung von Rel alles ns,/ÜberKo, Kannib) R Krim**

4,5 Punkte (3 sample, 1 Messung, 0,5 stat) **attachment to parents –rel und spir/rel not spir pos, Rest ns;rel involvement pos R pos**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **state depression –spir, not rel mehr als alle andern (rel und/ohne spir, no/no), rel involvement ns R Gl**

(R Gesu, Krim, pos, Gl) Jang,S/Johnson,B: Strain, Negative Emotions, and deviant coping among African Americans, in: Journal of Quantitative Criminology 19, 79-105, 2003

National Survey of Black Americans (NSBA), Cross-Section Study, rr 67,

personal problem you couldn't handle by yourself],?"(1) poor or declining financial status,.(2) moved to or lives in poor (worse) house/apartmentor neighborhood, dislocation or relocation, theftor destruction to house/apartment, etc.(3) problems finding a job, quit job, laid off,unemployed.(4) negative events related to school, (5) legal, involved in court action/lawsuit/legal action,arrested/convicted of crime/violation of law, legalaspects of divorce, custody of children, etc.(6) trouble with family/spouse/child(ren)/parent(s)/inlaw(s)/relative(s) friend(s), (unwanted) pregnancy,(7) death of someone close, death of pet, etc.(8) violence/crime victimization(9) poor health or sickness, acute physical illness,chronic condition or disability, other health-relatedproblems, etc. (10) accident or injury

"During [the] time [you were having trouble with that (1) did you feel lonely? (2) did you feel that you just couldn't get going? (3) were you depressed? 4) were you jumpy or jittery? (5) did you cry easily or have crying spells? (6) did you feel like not eating or have a poor appetite? (7) did you have restless sleep or trouble getting to sleep? 8) did you actually feel physically sick? Outer-directed did you lose your temper?

During [the] time [you were having trouble with that problem], did you drink alcohol or get high in other ways? Fight/Argue did you fight and argue with other people?

Organizational (1) "How often do you usually attend religious services?"(2) "Are you an official member of a church or other place of worship? (3) "Besides regular service, how often do you take part in other activities at your place of worship?" (4) "How many church clubs or organizations do you belong to or participate in?" (5) "Do you hold any positions or offices in your church or place of worship?" "How often do you ...? (1) read religious books or other religious materials (2) watch or listen to religious programs on TV or radio (3) pray (4) ask someone to pray for you Subjective "How important ...?" was religion in your home while you were growing up (2) is it for Black parents to send or take their children to religious services (3) "How religious would you say you are?"

Self-esteem - "how often it is true for you?(1) I am a useful person to have around. (2) I feel that I'm a person of worth. (3) I feel that I can't do anything right.(4) I feel that my life is not very useful.(5) I feel I do not have much to be proud of.(6) As a person I do a good job these days.

Self-efficacy -Do you think it better to plan your life a good ways ahead, or would you say life is too much a matter of luck to plan ahead very far?" (2) "When you do make plans ahead, do you usually get to carry out things the way you expected, or do things usually come up to make you change your plans?"(3) "Have you usually felt pretty sure your life would work out the way you want it to, or have there been times when you haven't been sure about it?" (4) "Some people feel they can run their lives pretty much the way they want to, others feel the problems of life are

sometimes too big for them. Which one are you most like?" Attachment "Would you say your family members are ... in their among family feelings to each other?" not close at all; Close friends "Think of the friends, not including relatives, that you feel free to talk with about your problems—would you say that you have . . . like that?" (1=none;

5,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **religiosity(Summe aus 12 Items) –family attachment pos, Zahl der close friends pos** R pos

8 Punkte (2,5 sample, 3 Messung, 2 mv, Intera, 0,5 stat) **religiosity(Summe aus 12 Items) –self-esteem pos, strain ns, (wenn strain: als Reaktion inner-directed emotions nspos, NAS neg), (mv demogr, family att, friends, Swg, self-efficacy strain outer directed emot dto), Intera: rel senkt NAS-Wirkung auf deviant coping (drug, fight) R Gl**

7,5 Punkte (2,5 sample, 2,5 Messung, 2 mv, 0,5 stat) **religiosity (Summe aus 12 Items) –wenn strain, outer-directed emotions neg (lose temper) (mv s.o. plus inner-directed emot), fight argue neg (mv s.o. –plus NAS drug use, inner/outer-directed emot, dann fight argue ns, starke ÜberKo), Intera: rel senkt NAS-Wirkung auf deviant coping (drug, fight) R Krim**

7 Punkte Punkte (2,5 sample, 2 Messung, 2 mv, 0,5stat) **religiosity (Summe aus 12 Items) –wenn strain: drink alc/get high neg (mv s.o. plus NAS, fight argue) R Gesu**

Jang,SJ/Johnson, B.: Explaining religious effects on distress among African Americans, in: JfSSR 43, 239-260, 2004

National Survey of Black Americans, Faktoren –rel:Kg/activities, read pray Telev,Sbez religious, rel gibt guidance

Lz happy depr Angst (state distress), Lz happy und Depr Aggr Lonely Psychosom wegen jetziger Probleme etc ist situational distress

Religiöse VP mit mehr support, auch wenn man rel support rausrechnet; rel pos zu control: (wer nicht well tut ist selber schuld, Pläne klappen für gewöhnlich Leben entwi sich wie ich will) (vgl. J/J 05)

Rel neg zu state distress (bei Ko von support und sense of control ns; rel pos zu beiden) und neg zu situat distress

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **Rel (Kg/activities, read/prayTelev srr rel gibt guidance) neg zu Lz happy depr Angst (state distress) und dasselbe (plus lonely psychosom) wegen jetziger Probleme (situat distress) –neg**

(R Gl, Krim) Jang,S/Johnson,B: Gender, religiosity, and reactions to strain among African Americans, in: Sociological Quarterly 46, 323-357, 2005

National Survey of Black Americans, T 4 davon genommen, 68 % F, serious "personal problems" that came up not only in a respondent's life, but also in the lives of his or her significant others. – wer bejaht- how often fought and argued with other people during the time having those problems//

state distress - "During the past month, how much of the time - "Depression - have you been in low or very low spirits? been moody or brooded about things? felt downhearted and blue? feel

depressed during the past month? Anxiety did you feel you were under strain, stress, or pressure? have you felt tense or high strung? have you been bothered by nervousness or your nerves? have you felt restless and upset? have you been anxious or worried?

Situational distress - "Problems often come up in life. Sometimes they are personal problems. Since the last time we talked with you . . . , was there a time when you felt: you were about at the point of a nervous breakdown; so nervous you couldn't do much of anything; [or] down and depressed, so low that you felt like you just couldn't get going? . . . did you have a serious personal problem you could not handle by yourself? . . . did you have what you thought was a serious personal problem that you tried to handle by yourself? .

Self-directed emotional distress - did you feel lonely? did you feel that you just couldn't get going? were you depressed? were you jumpy or jittery? did you cry easily or have crying spells?

Other-directed Emotional distress - did you lose your temper? did you get angrier than you were willing to admit did you boil inside, but did not show it? Physical distress - did you feel like not eating or have a poor appetite , did you have restless sleep or trouble getting to sleep? did you actually feel physically sick?

"In general, how satisfied are you with your life as a whole these days? "Now I would like to ask you a few questions about how you are feeling these days. Taking all things together, how would you say things are these days—would you say you are very happy ?

How often do you see, write, or talk on the telephone with members of your church (or place of worship)?" "How many people in your church (or place of worship) would help you out if you needed help?" "[When people in your church (or place of worship) help you out,] [h]ow much help are they/would they be do you?" "Would you say people in your church (or place of worship) are very close (= 4) in their feelings toward each other, fairly close (= 3), not too close (= 2), or not close at all "How satisfied are you with the quality of the relationship you have with the people in your church (or place of worship)" "How often do you usually attend religious services?" "Besides regular service, how often do you take part in other activities at your place of worship?" "Non-organizational religiosity" "How often do you read religious books or other religious materials .religious would you say you are?" "Would you say your religion provides some guidance in your day-to-day living;

you had money problems you had job problems you had family or marriage problems you had problems with people outside your family you had problems with your children you or your family been the victim of a crime you had problems with the police you had problems with your love life you or your family been treated badly because of your race "Please tell me whether a doctor has told you since the last time we talked with you that you have.. arthritis or rheumatism ulcers cancers hypertension or "high blood pressure" diabetes or "sugar" a liver problem a kidney problem a stroke a blood circulation problem or "hardening of the arteries" sickle cell anemia heart trouble or heart attack - How much does this keep you from working or carrying out your daily tasks?" In general, how satisfied are you with your health?" Self-rated health "How would you rate your health at the present time? Aggr- how often they fought and argued with other people during the time that they were having those problems

7 Punkte (1 sample, 4,5 Messung, 1 mv, bei, 0,5 stat) **Rel - viele Items –neg zu situational distress (self dir, other directed physical distress, Lz happy), state distress (depr anx) (bei Ko von expressiveness- auf NAS und PAS hohe Werte), self-efficacy pos, ss pos (rel friends family ss) R Gl**

5 Punkte (1 sample, 2 Messung, 1 mv, bei, 0,5 stat) **Rel - viele Items zu aggr ns minus (bei Überko von ss, s-eff)//Rel als Puffer bei F sit distress zu interspers aggr, nicht M, nicht state (aber Überko und Kannib): bei high rel –weniger aggr, vor allem bei high distress /bei low rel - aggr höher, v.a. bei high distress; bei high rel –egal welcher distress- aggr niedriger R Krim**

R Krim, pos, help, Gl) Jang,S/Johnson,B/Hays,J/Hallett,M/Duwe,G: Existential and virtuous effects of religiosity on mental health and aggressiveness among offenders,in: Religions 9, 1-19, 2018 three maximum-security all-male prisons inTexas,rr 67, 9 % no aff, 43 J, 49 Ne, 36 Hi; nur M

How close do you feel to God most of time? How often do you currently attend religious services at a place of worship? About how often do you currently pray outside of religious services? In general, how important is religion to you? Outside of attending religious services, about how often do you currently spend private time reading the Bible, Koran, Torah, or other sacred book?

Intended aggression

It's Sunday afternoon. Mike is watching an National Football League (NFL) football game in the prison day room with other inmates. During a half time break, Mike goes to the restroom. To reserve his seat, he asks a friend to "hold it down" for him. When Mike comes back, Joe is in his seat. Mike asks Joe to leave because it is his seat. Joe says he can sit anywhere he wants. Mike asks Joe to leave one more time. This time Joe ignores Mike. Meanwhile, everyone is watching what's going on. Feeling not only dissed but also that he is right, Mike gets into an argument with Joe.

Presence of meaning

We would like you to take a moment to think about what makes your life feel important to you. I understand my life's meaning. My life has a clear sense of purpose. I have a good sense of what makes my life meaningful. I have discovered a satisfying life purpose.

Compassion

I feel compelled to help someone even when doing so requires me to go out of my way.

It's not enough to feel sorry for someone who is in trouble. Whenever it is possible, I must also do something to help them. I feel sorry for someone who is in trouble even when they caused the problem that faces them. I feel sorry for someone even when they've something that hurts me.

1. I have forgiven those who hurt me.(in Text zwei Items, unklar welche)

Gratitude

If had to list everything that I felt grateful for, it would be a very long list. I am grateful to a wide variety of people. As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history. (in Table 1 anders als in Appendix)

God's purpose in life

God put me in this life for a purpose. God has a specific plan for my life. God has reason for everything that happens to me.

Gratitude to God I am grateful to God for all He has done for me. I am grateful to God for all He has done for my family members and close friends. (in Table 1 anders als in Appendix)

State depression

During the past week, how often have you felt or experienced the following? I felt I could not shake off the blues, even with the help of others. I felt depressed. I felt sad. I did not feel like eating, and my appetite was poor. I felt that everything I did was an effort. My sleep was restless. I could not get going. I felt suicidal.

State anxiety

Over the last 2 weeks, how often have you been bothered by any of the following problems?. Feeling nervous, anxious Not being able to stop or control worrying Trouble relaxing Being so restless that it is hard to sit still Worrying too much about different things. Becoming easily annoyed or irritable Feeling afraid as if something awful might happen

(Mediatoren: compassion, meaning, forgiveness, gratitude (to God), meist völlige Mediation (bei allen drei Items),

5 Punkte (1 sample, 2 Messung, 1,5 mv, Mediation, 0,5 stat) **religiosity –(biv, mv age race offenses edu length of sentence denom) depr anx neg; presence of meaning pos; meist völlige Mediation durch compassion, meaning, forgiveness, gratitude (to God) R Gl**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **religiosity –compassion pos R help**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **religiosity –forgiveness pos, gratitude (to God) pos, R pos**

4 Punkte (1 sample, 1 Messung, 1,5 mv, Mediat, 0,5 stat) **religiosity –intended aggr neg R Krim**

(R help, Gl) Jansen, J: The civic and community engagement of religiously active Americans.
<http://pewinternet.org/Reports/2011/Social-side-of-religious.aspx>

rr 11-16, 40% of adults say they are active in church groups or other religious or spiritual organizations (24/22 –sport, consumer, charitable volu) ; Vergleich rel act vs not rel act –F Ne age edu inc pos, Hi minus cons/republican, rural pos, actives –mehr trust (“Generally speaking, would you say that most people can be trusted or that you can’t be too careful in dealing with people?”) (Kg auch; Diff active in rel vs in nonrel org ns, v.a. Diff zu gar nicht aktiven groß; aber : in nonrel org ja auch religiöse mehr drin) mehr activity (6 hours a week/more), Overall, how much impact do you think people like you can have in making your community a better place to live—pos (Kg auch); involved with a high number of orgs (Kg weekly und monthly pos) , in 26 von 27 möglichen orgs sind rel actives mehr involved als Rest, (Ausn: gaming, viel: SportFz, charitable volu consumer community/neighborhood, support illness/pers sit, profess trade, hobby, youth, literary discuss , older adults, Parteien, performance art, parent; weniger: Fangruppen, Sports fantasy group Gew Umwelt//Kg: mehr attend meetings, contribute money, volu time, take leadership role in group you are active,

6 ,5Punkte (3 sample, 3,5 Messung) **active in church groups/orgs –auch in allen andern (27 von 28) orgs aktiver als Rest (charitable volu, consumer, community/neighborhood, Partei, art, support illness profess hobby youth parent stärker, Gew Umw Fangruppen schwächer) mit Kg noch mehr; trust pos (nicht mehr als die, die in nonrel org active sind, -dort auch religiöse drin; mehr als inactives), impact making community better place pos, Kg auch; Kg zu trust attend meetings contribute money volu take leadership role in org pos; actives –Ne F inc edu rural, R help**

(unter 5) **impact people like you can have making your community a better place to live –rel active /Kg pos; R Gl nicht bewertet**

Janssen, F et.al.: Religion and mental health, in: Archiv für Religionspsychologie 27, 19-44, 2005

Second naivete – bible holds a deeper truth, which can only be revealed by personal reflection, orth – God had been defined for once and for all and therefore is immutable, ext

critique faith is more of a dream which turns out to be an illusion when one is confronted with the harshness of life, ,relativism – each statement about God is a result of the time in which it was made,

Restraint – suppression of aggr, impulse control ,consideration of others, responsibility,

Shame – embarrassed and feeling ridiculous; mild guilt, worry about injuring someone,

Impo – Depr ns minus, Angst nsminus, guilt ns, shame nsminus,Swg pos,Svw(SAI) pos, Sinn (PIL) pos, happiness Oxf pos, Lz Diener pos, Open ns, restraint pos, pos mh (Svw, Swg,Sinn, happy Lz, open restraint) pos, neg mh neg ns

Kg – Depr ns minus, Angst neg, guilt shame ns, Swg ns, Svw ns, happy ns pos, Lz ns pos, open ns neg, restraint ns pos, /pos mh ns pos, neg mh ns neg

Intr – Depr minus, Angst ns minus, guilt shame ns, Swg ns pos, Svw pos, Sinn pos, happy ns pos, Lz pos, open ns, restraint pos, / pos mh pos, neg ns neg,

Ex ns ,Inclusion vs exclusion of transc – Depr Angst ns minus, Sinn pos, open minus, restraint pos, /pos mh ns pos,neg ns neg

Literal vs symbolic(sy ist der pos Teil) –Depr minus, Swg pos, Sinn pos, Svw ns pos, happy pos, Lz ns, open pos, pos mh pos, neg ns minus

(am besten: impo, I, symbolic-inclusion of tr pos zu PAS, literal-exclusion pos zu NAS; lit – incl /symbolic excl ns;

Korrel zu pos mh – impo I und postcritical scale mv edu sex age –wirken

7,5 Punkte(1 sample, 1 mv, 5 Messung,0,5 stat) viele rel Items (impo am besten) pos zu PAS, ns/nsneg/neg zu NAS /symbolic-inclusion PAS pos, literal-exclusion NAS pos,

Jegindo,E et.al.: Expectations contribute to reduced pain levels during prayer in highly religious participants, in: Journal of Behavioral Medicine 36, 413-426, 2013

20 religiöse, 20 nonrel VP

Religious Prayer condition -internal personal prayer to God, at least once include the phrase “Dear God, I pray that you will help to relieve the pain and give me good health”.

secular Prayer an Mr.Hansen (kein realer Mr.H) /schmerzhaftes Stimulation/ Messung von Schmerz und unpleasantness von Erf, How certain are you of God’s existence?” frequency

of prayer How certain are you that God hears and answers your prayers when you need his support?” (“Did you feel that God heard your prayers?”; “Did you feel that Mr. Hansen

heard your prayers?”, “Did you feel the presence of God during the prayers?”Did you feel the presence of Mr. Hansen during the prayers?” What do you expect your level of

pain intensity to be during the electrical stimulation “How strong is your desire for pain relief?” “How anxious are you about the pain you may experience during this session?”

rel Vp: Gebet an Hansen unnatürlich, Kontakt Presence kaum, arel:Gebet an Hansen und an Gott unnatürlich, Kontakt presence kaum;

religious Vp -reduction in mean pain intensity and unpleasantness in the Religious Prayer condition compared to the Secular Prayer and the Pain-only conditions, nonrel nicht, Mean ratings of expected pain scores and anxiety were lower and desire for pain relief was higher in the religious group in the Religious Prayer condition compared to the Secular Prayer and the Pain-only conditions, whereas this was not the case for the non-religious participants.(3

Bedingungen –je 2 trials –also: rel Vp mit Hansen, Gott, nix je zweimal und arel auch) // bei pain intensity und unpleasantness: bei rel Vp mit rel Gebet weniger, mit Hansen mehr;

arel: Gebet und Hansen gleich; rel Vp ohne Gebet gleich wie arel in unpleasant, intensity, pain expectancy, anx, nur mit Gebet besser//desire und anx ns zu pain, expectation pos,

//körperl Reaktionen ns !- systolic or diastolic blood pressure, total peripheral resistance,

baroreceptorreflex sensitivity, or any of the heart rate variability measures (bei rel Vp respire rates besser) bei Gebet erwarten rel Vp weniger pain, und wünschen sich weniger pain –wer das tut hat dann auch weniger pain, //auch bei Placebo-Wirkungen ist expect und desire wirksam//desire ist Wunsch nach Bestätigung,dass Gebet wirkt ?

5 Punkte (0,5 sample, 2 Messung, 1 stat, **Interve 1,5**) bei Religiösen wirkt Gebet gegen **pain intensity/unpleasantness,vor allem via expectancy/anxiety und desire vs Schmerz – wie bei Placebo; bei Nichtrel keine Wirkung; auch: Religiöse an sich vs Arel ns, nur bei Gebet besser; körperl Reakt kaum, außer respiration minus bei rel, //secular prayer an Mr.Hansen eher neg/als unreal wahrgenommen,**

Jendro,B: Wohlbefinden in Lebenskrisen. Diss. FFM 2013

Selbsthilfegruppen –MS, Hospiz, Epilepsie Diab Fibromyalgie Kirchenchor Lehrer anthrop Schule Parteiortsvorsitzende, /Wohlbefinden –bereichsspezifische Lz und allgemeine Lz (Gesichter die das ausdrücken, was man fühlt) und Selbsteinschätzung seelische Gesundheit minus Belastungsempfinden;// Es macht mich froh, Gott bzw einer höheren Wirklichkeit zu danken, wenn ich mich an Gott bzw. wende, empfinde ich Dank und Verehrung –T1 pos zu Lz, T 2 ns pos, Ich frage mich, warum mir manchmal schlimme Dinge zustoßen, obwohl ich mich um das Gute bemühe; Item 3: Wäre ich plötzlich schwer krank oder behindert, so würde ich Gott bzw. eine höhere Wirklichkeit fragen: „Warum gerade ich?“). –neg zu Wohlbefinden T1 und T2 Hilf dir selbst, dann hilft dir Gott ... Ich muss selbst handeln, damit mich Gott ... unterstützen kann. –pos T1 und T2, mein rel Glaube bestärkt mich darin, anderen gegenüber hilfsbereit zu sein, Mein rel Glaube ist für mich ein wichtiger Grund die Rechte anderer auch zu respektieren –T1 pos, T 2 ns, mv mit Überko/Kannib –nur „frage mich“ noch da –negativ, 5 Punkte (1 sample, 3 Messung, 0,5 mv, 0,5 stat) **dreimal zwei rel Items pos zu Wohlbefinden, einmal zwei rel Items neg**

Jenkins, R/Pargament, K: Cognitive appraisals in cancer patients, in: Social Science and Medicine 26, 625-633,1988

(unter 5) **62 VP Krebspatienten, rr55 , 2/3 F God control over cancer – pos zu Swg Rosenberg, neg zu Adjustmentproblemen , ns zu pos adjustment, Kontrolle von edu und lie; mv ns**

Johnson, D/Mullins,L: Subjective and social dimensions of religiosity and loneliness among the well elderly, in: RRR 31, 3-15, 1989

Kimitglied, Kg, social involvement with friends from rel group (ein Faktor), pray, rel impo (6 Items) –ein Faktor; lonely neg zu F 1, ns neg zu F 2 /jeweils unabh von soz Bez(Familie, Nachbarn, Freunde), evtl mv bei Rel !

(unter 5) **Kimitglied/Kg/involvement with friends in rel group/pray neg zu lonely, pray/rel impo nsneg;**

Johnson, E: Personality traits of workers in the field of religion, in: Religious Education 38, 325-329, 1943

Bernreuther Personality Inventory, theol students vs successful insurance salesmen : emotional instability/neurotic tendencies minus, self-sufficiency plus, dominance ns, introv plus (unsicher),

(unter 5) bei Theol-studenten N weniger als bei erfolgreichenVersicherungsvertretern

Johnson,K et.al.: Which Domains of Spirituality are Associated with Anxiety and Depression in Patients with Advanced Illness?, in: Journal of General Internal Medicine 26:751–758, 2011

Pathways, a prospective cohort study of 210 patients living with advanced illness, estimated 50% one-year survival for patients with Stage IV cancer (also stage IIb lung cancer), NYHA Stage III or IV Congestive Heart Failure, COPD with hypercapnea , 59 % M, 67 J, 39 % nonwhite,

Spiritual History Scale (SHS),—God Helped (ten items, past help-seeking -, prayed, trusted, looked for - and instrumental support received (e.g., blessing, guidance) from the divine or from religious practices// Lifetime Religious Social Support 4 Items, adult religious participation and involvement (in community) in midlife/(/ Cost of Religiousness - presence of physical, emotional, and interpersonal losses and difficulties associated with one's past religious life.

Functional Assessment of Chronic Illness Therapy Spiritual Well-Being Scale (FACIT-Sp). Faith subscale (four items) assesses the role of faith in illness. The FACIT Meaning/Peace Subscale (eight items) assesses meaning, peace, and purpose in life.

brief Profile of Mood States' anxiety sub-scale (POMS) ten-item CES-D;

frequency of attendance at religious services, frequency of religious devotion, and self-rated spirituality or religiousness.

disease severity -cross-product of number of bed-days and self-rated health,“During the past three months, about how many days did you spend most of your time in bed or on a chair/couch

cost of religiousness- age, race, marital status, edu, disease severity ! ns, M pos, Kg pos, devotion ns, srr/srsp –kurvi Trog; God helped und rel support –Kg devotion srr/srsp pos; meaning/peace –Kg pos, devotion ns, srr/srsp pos;

mv (demogr, disease category/severity) anxiety –God helped, Kg, devot, srr/srsp, rel support ns; cost of rel pos, faith neg; depr –dto;

6,5 Punkte (1 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **cost of religiousness –(disease severity ns), Kg pos, devotion ns, srr/srsp kurvi Trog, anxiety –God helped, Kg, devot, srr/srsp, rel support ns, cost of rel pos, faith neg; depr –dto,(Kannib) meaning/peace –Kg pos, devotion ns, srr/srsp pos**

(R Krim,Gl) Johnson,M/Morris,R: The moderating effects of religiosity on the relationship between stressful life events and delinquent behavior, in: Journal of Criminal Justice 36, 486-493, 2008

National Longitudinal Study of Adolescent Health, deli in T2 nach 1 J, shot or stabbed someone; pulled a knife or gun on someone; got into a serious fight; used or threatened to use a weapon; and took part in a groupfight// property: shoplifted; stole something worth more than \$50; burglarized

a building; and stole something worth less than \$50 //rel –Kg pray impo to Vp, attend rel youth activities, (no aff wird mit niedrigstem Wert einbezogen)//

Religiosity –neg zu violence T1/T2, property T 1/T2; mv (school problems, ss, Depr, Swg, exposure to violence –rel neg zu school pr, Depr, exposure, pos zu Swg; - gender age race T1 violence/property) –religiosity neg zu violence bei F, bei M ns, bei property ns;

8 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **Rel T1 neg zu T2 (1 J) violence /property crime, mv nur bei F, viol (ÜberKo) R Krim**

Religiosity pos zu Swg, neg zu Depr; Swg:have lots of good qualities; are physically fit; have a lot to be proud of; likes self as is; do everything right; feels socially accepted; and feels loved and wanted.

Depr: bothered by things; had the blues; felt just as good as other people hadtrouble keeping mind focused; felt depressed; too tired to do things; felt happy enjoyed life; felt sad; and felt disliked by people

(unter 5) **religiosity neg zu Depr, pos zu Swg R Gl**

(R Gl, Gesu) Johnstone,B et.al.: Relationships among spirituality, religious practices, personality factors , and health for five different faith traditions, in: Journal of Religion and Health 51, 1017-1041, 2012

Buddhists 40, Catholics 41, Jews (= 22) from the local Reform synagogue, Muslims 26, and Protestants 31 from a local Methodist church. Viel edu, 65 F, /rel Items –bezogen auf higher power, 6 Items Daily spiritual experience connection with a higher power in daily life (e.g., “I feel the presence of a higher power,” “I desire to be closer to or in union with a higher power.”). 2 Items -sense of purpose or meaning in life (e.g., “The events in my life unfold according to a divine or greater plan,” “I have a sense of mission or calling in my own life.”). 2Items -religious values and beliefs (e.g., “I feel a deep sense of responsibility for reducing pain and suffering in the world,” “I believe in a higher power who watches over me.” 3 Items -Forgiveness forgive others, degree of belief in the forgiveness of a higher power (e.g., “I have forgiven those who hurt me,” “I know that I am forgiven by a higher power.”). 7 Items Religious/spiritual coping (e.g., “I work together with a higher power as partners,” “I look to a higher power for strength, support, and guidance.”). 5 Items Private religious practices “Within your religious or spiritual tradition, how often do you meditate?” “How often do you watch or listen to religious programs on TV or radio?”). 2 Items Organizational religiousness “How often do you go to religious service?” “Besides religious service, how often do you take part in other activities at a place of worship?” 4 Items Religious support local congregations providing help, support, and comfort (e.g., “If you had a problem or were faced with a difficult situation, how much comfort would the people in your congregation be willing to give you?”).

General health perception 5 Items (physically healthy versus sick, with expectations for improving or declining health;

General mental health (5 items, happiness, peace, nervousness, and sadness.

NeoFFI 60 Items, Rel zu Big Five – in table DSE pos zu N, in Text neg (obwohl Polung hin zu mehr N ist) –evtl: DSE spir coping E AC pos, N neg, Kg ns, co supp N minus;

Rel zu Pers : DSE –N minus, E plus, O ns, A plus, C nsplus; Sinn – N neg, E plus, O neg, A/C pos; values –dto, forgive –N neg, EAC pos, O neg, spir coping dto, private –O neg, Kg - E pos, rel ss - N neg;

SF 36 Gesu - DSE pos, spir coping pos, private rel ns pos, Kgns, co supp ns; // mv demogr personality und alle rel Items (incl forgive meaning values/beliefs) –Kg und private rel pos zu Gesu

mh: DSE pos, spir coping pos, private rel pos, Kg co supp ns;; //bei mh rel ns (forgive pos, private und coping ns pos)

Je nach Reihenfolge der Eingabe: Pers zuerst –bei Gesu: 16 vs 8 rel; rel zuerst: rel 10, pers 13; bei mh – pers zuerst: 37:4, rel zuerst: 10:32; (und anderes Item wirkt - values/beliefs - Values/beliefs I feel a deep sense of responsibility for reducing pain and suffering in the world,” “I believe in a higher power who watches over me.”)

Verschiedene Religionen zusammen analysiert

5 Punkte (0,5 sample, 4 Messung, 0,5 stat) **Zu Pers: DSE Sinn forgive values spir coping rel ss –neg zu N, pos zu ACE, neg /ns zu O; Kg private –mal O neg, mal E pos, mal N neg, Rest ns; R pos**

7,5 Punkte (0,5 sample, 4,5 Messung, 2 mv, Pers, 0,5 stat) **N-denom ns (Bu J nsmehr), DSE neg, values/beliefs neg, (forgive neg) spir coping neg, private/org rel ns, rel ss neg//GMH–ns zu denom, DSE pos, values nspos, spir coping pos, (forgive ns) Kg ns, private rel pos; rel ss ns; mv demogr Pers –denom ns, forg pos, DSE Kg rel ss ns, values rel coping private rel nspos (Kannib) Reihenfolge der Eingabe wichtig –rel zuerst –dann stärker; DSE rel Sinn forgive values spir coping ss –neg zu N R Gl**

6 Punkte (0,5 sample, 3 Messung, 2 mv, Pers, 0,5 stat) **GHP –DSE pos, values/beliefs/spir coping private rel nspos, Kg rel denom ns, mv (Pers, ÜberKo) DSE values/beliefs coping rel ss ns, private rel und Kg pos (Kannib) Reihenfolge der Eingabe wichtig –rel zuerst: dann stärker R Gesu**

((Johnstone,J/Tiliopoulos,N: Exploring the relationship between schizotypal personality traits and religious attitude in an International Muslim sample, in: Archive for the psychology of religion 30, 241-253, 2008

SPQ –schizotypal personality questionnaire neg zu Moscheebesuch, Gebet, Sahin-Francis scale of attitude toward Islam, bei Ko von age und Lie neg etwas schwächer (Lie ns zu allem)

(unter 5) **Rel neg zu Schizotypy Muslims))**

Jonas,E/Fischer,P: Terror management and religion: evidence that intrinsic religiousness mitigates worldview defense following mortality salience, in: JPSP 91, 553-567, 2006

Selbes sample wie in Fischer,06; T2 2 Monate; Terror in Istanbul, auch in BRD möglich ? dann Kurztexte lesen die für oder gegen Idee sind: T kann auch in BRD passieren, -beurteilen. Text credible, important, ist er pro Idee, dass sowas auch in BRD passieren kann ? –das ist worldview defense –in T1 nonrel mehr, I weniger solche defense, nach 2 Monaten keine Diff,

(Theorie:mortality salience führt zu world view Verteidigung, hier: I braucht das nicht, hat selber Weltanschauung, die dann aktiviert wird //Vp fragen,wie sie auf Istanbulterror reagierten –I mehr prayer, Kg mehr, believing in God helped them to cope with the fear of terrorist attacks, weltl coping –avoid thinking, talk to other people, Medienkonsum ns

Study 2 – welcher Satz kommt Vp in den Sinn,wenn sie über eignen Tod nachdenkt, Weltbildverteidigung: München ist tolle Stadt, /nach mort sal Interve (nur dann) –I macht keine world view defense, aber nur wenn I den eignen Glauben bekräftigt hat durch Fragebogen ausfüllen; wenig I –viel defense

Study 3 –mortality salience, dann Suche nach todbezogenen Wörtern –wer wenig I hat, dem fallen da mehr ein, /nur wenn ms da ist ist low I pos zu solchen Wörtern; I neg zu Swg, /Swg kein Mediator

Terrormanagement – Rel machts per defense von Rel –oder: affirm of rel macht defense unnötig, klappt aber nur bei I,

5,5 Punkte(1,5 sample, 1,5 Messung, 1 mv,bei, 0,5 stat, **1 Interve.) I bei Aktivierung von Todesangst -:braucht keine Weltbildverteidigung, macht relig Verhalten, managt so Todesangst/Reaktion auf Terror –I –mehr prayer/Kg, belief in God helped to cope; I neg zu Swg,**

(R Gl, pos) Jordan,W et.al.: How students invest their time out of school, in: Social Psychology of Education 3, 217-243, 1999

National Education Longitudinal Study, 1990/92 (T2 und T3), 10./12.Klasse

How often do you come to class WITHOUT these things."a. Pencil and paper Books Your homework done"// Think about how you see your future. What are the chances that..."a. You will have graduated from high school? b. You will go to college?c. You will have a job that pays well?d. You will be able to own your own home?e. You will have a job that you enjoy doing? f. You will have a happy family life? g.You will stay in good health most of the time? h. You will be able to live wherever you want in the country? 1. You will be respected in your community? j. You will have friends you can count on? k. Life will turn out better for you than it has for your parents? l. Your children will have a better life than you had?//

How often do you spend time on the following activities?Attending religious activities Among friends you hang out with, how important is it to...participate in religious activities?.In the past year, about how often have you attended religious services? Do you think of yourself as a religious person?

8 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat, **1 Panel) Rel pos zu prepared for class, auch T2 rel zu T3 prepared mv (demogr, selfconcept, school-Items size Zus-setzung, T2 reading test, structured activities, hang out with peers, time spent alone/with adults, work for pay) pos, Mt science grades –biv pos, mv T 2-T3 ns R pos**

8 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat, **1 Panel) Rel pos zu Zuk-sicht optimistisch T 2 rel zu T3 mv s.o. pos R Gl**

Joseph,S et.al.: Religious orientation and its association with personality, schizotypal traits and manic-depressive experiences, in: MHR+C 5, 73-81, 2002

Batson rel life inventory External Internal Quest)(Cr 60), F analyse -5 Faktoren !, dann forced twofactor solution –E plus I (4 Faktoren Ladung unter 54; 5 von 15 mit hoher Ladung) vs Q (nur ein Item über 70),/I und E aus Batson –P minus, zu Rest ns//Q aus Batson – P pos, N pos, schizotypal pos, borderline pos, manisch-depr pos, (Q: value my rel doubts and uncertainties, do not expect my rel convictions to change in the next few years neg; growing awareness of tensions in my world and in my relations to my world have driven me to ask rel questions, my rel development has emerged out of my growing sense of personal identity, god was not very impo to me until I started to ask questions about the meaning of my own life, questions are far more central to my rel experience than are answers), mv wirkt Q nur auf schizotypal,

(unter 5) **Q negativ – Schizotypal, N, borderline, P, manisch-depr biv, mv nur Schizo, Messung schlecht**

Joshanloo, M/Weijers,D: Religiosity's quadratic moderation effect on the relationship between inequality and subjective well-being across the globe. Draft ! 2013
WVS,EVS 1999-2010, 84 nations, how impo is God in your life ? personal rel –pos zu Lz (1 Item), quadratic auch pos,(heißt kurvi-unklar wie) Aggr impo ns, quadr auch ns; Rel puffert – nat gender inequality bei indiv rel weniger neg zu Lz , Korrel personal rel und Lz in religiöseren Ländern stärker (unklar ob in low rel nur schwächer oder neg),
Study 2 impo of rel in daily life, 127 Länder, national rel kurvi, hier nur mittelstarke rel Puffer zw gender inequ und Lz, Gender Inequality Index (GII) —captures the loss of achievement due to gender inequality in three dimensions: reproductive health, empowerment and labour market participation(eher Scheindiskr),

6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv/Intera, 0,5 stat) **rel impo pos (kurvi ?) (Aggregat ns) zu Lz, in rel Ländern mehr, gender inequality (dubios) bei indiv rel weniger neg zu Lz, Korrel personal rel und Lz in religiöseren Ländern stärker,**

Joshanloo,M/Weijers,D: Religiosity moderates the relationship between income inequality and life satisfaction across the globe, in: Social Indicators Research 128, 731-750, 2016

WVS EVS 1999-2010, 85 nations, impo of God in life, apart from weddings,funerals and christenings../affil –aber Kontrast zu other und no !; inc inequ: Gini –“measure of the deviation of the distribution of income (or consumption)among individuals or households within a country from a perfectly equal distribution//mv (demogr und..)–P ,Schia pos, orth neg, ev Hi Mu K ns, impo und Kg pos, Gini ns pos,/bei mehr impo –Anstieg von Gini steigert Lz, bei weniger impo –Gini senkt Lz(bei Religiösen steigert Ungleichh Lz, bei Arel senkt sie sie)

Study 2 –Europ social survey 2012, 27 nations, “Regardless of whether you belong to a particular religion, how religious would you say you are

Apart from special occasions such as weddings and funerals, about howoften do you attend religious services nowadays Apart from when you are at religious services, how often, if at all, do you pray? Lz-Juden plus, Islam neg, orth P K ns vs other/no; religiosity pos, Kg pos, prayer neg; Gini ns neg, (mv Zufr mit Haush- income ! edu, nat prosperity demogr, //Intera-bei höherer religiosity senkt Gini Lz nicht so sehr wie bei wenig rel (hier Gini senkend, oben steigend) Kg und impo moderieren nicht;

9 Punkte (3,5 sample, 3 Messung, 2 mv/Intera, 0,5 stat) **Kg impo religiosity mv pos zu Lz, prayer neg(rel mv), Intera: bei mehr impo –Anstieg von Ungleichheit/Gini steigert Lz, bei weniger –Gini senkt Lz; mehr srr –Gini senkt Lz nicht so sehr wie bei wenig ! //orth neg;**

Jung, J: Childhood Adversity, Religion, and Change in Adult Mental Health, Research on Aging 40, 155–179, 2018

MIDUS, rr 61, T 2 nach 10 Jahren, ca 40 % attr, NAS - hopeless,” “nervous,” “restless or fidgety,” “so sad nothing could cheer you up,” “that everything was an effort,” and “worthless/PAS - calm and peaceful,” “cheerful,” “extremely happy,” “full of life,” “in good spirits,” and “satisfied.”/adversity - 14 indicators include physical abuse at the hands of a mother, father, siblings, or other person; emotional abuse by any of the same parties; parental divorce; lack of a male in the household; death of a parent; receipt of welfare; report of being “worse off” than other families; and less than a high school education for father (or mother in households where father was not present). – eingeteilt in: abuse (both physical and emotional maltreatment), family instability (divorce, lack of male in household, and parental death), and financial strain (welfare, worse off than others, and low education for father or mother). “How often do you usually attend religious or spiritual services?” religious salience 6 items: (a) “How religious are you?” (b) “How important is religion in your life?” (c) “How important is it for you—or would it be if you had children now—to send your children to religious or spiritual services for instruction?” (d) “How closely do you identify with being a member of your religion?” (e) “How much do you prefer to be with other people who are the same religion as you?” (f) “How important do you think it is for people of your religion to marry people who are the same religion?” spirituality 2 items: (a) “How spiritual are you?” (b) “How important is spirituality in your life?”// Adv in Kindheit, erhoben in T1 - zu T2 NAS ns, rel auch; (Ko von T1 NAS, Kannib) / Kindh -abuse neg zu PAS in T2 –Interaktion: spir und salience, nicht Kg mildern Wirkung –d.h. wer in Kindheit missbraucht wurde, hat jetzt weniger PAS, wenn er jetzt religiös ist, dann gleicht die das aus –weniger rel: mehr Wirkung von abuse auf PAS

8 Punkte (3 sample, 2,5 Messung, 0,5 stat, 1,5 mv, Intera, **1 Panel**) **Rel T 1 puffert Wirkung von Kindheitsabuse auf PAS in T 2, nicht auf NAS, spir und salience, nicht Kg/nicht bei financial strain/family instability;**

Jung,J: Belief in Supernatural Evil and Mental Health: Do Secure Attachment to God and Gender Matter?, in: JfSSR 59, 141-160, 2020

BRS 2010, rr24, ohne atheists,

Now thinking about your mental health, which includes stress, depression, and problems with emotions, for how many days during the past 30 days was your mental health not good”

General anxiety - four items: “Over the past month, how often have you . . . ” (1) “felt nervous, anxious, or on edge,” (2) “not been able to stop or control worrying,” and (3) “worried too much about

different things.” “During the past 30 days, for about how many days have you felt worried, tense, or anxious?”

social anxiety -: “Over the past month, how often have you . . . ” (1) “feared that you might do something to embarrass yourself in a social situation,” (2) “endured intense anxiety in social or performance situations,” and (3) “became anxious doing things because people were watching.”, paranoia “Over the past month, how often have you . . . ” (1) “felt that it is not safe to trust anyone,” (2) “felt that people were taking advantage of you,” and (3) “felt like you were being watched or talked about by others.”.”

“In your opinion, does each of the following exist?” devil/satan, demons.

Secure attachment to God six items. (1) “I have a warm relationship with God.” (2) “God knows when I need support.” (3) “I feel that God is generally responsive to me.” (4) “God seems impersonal to me” (reverse coded). (5) “God seems to have little or no interest in my personal problems” (reverse coded). (6) “God seems to have little or no interest in my personal affairs” (reverse coded)

I adjust for: “How often do you attend religious services at a place of worship?” “About how often do you spend time alone praying outside of religious services?”: “How religious do you consider yourself to be?”

general mental health problems –Teufel/Dämonen ns, secure attachment neg, Kg neg, pray ns, srr neg; general anx –T/D ns, sec att neg, Kg neg, pray ns, srr neg; social anx –T/D ns, secure att neg Kg neg pray srr ns; paranoia –T/D pos, sec att neg Kg neg srr neg, pray ns;

T/D stark pos zu Kg/sec att/pray/srr, /

mv demogr/employment – Kg sec att bleiben; srr –ns, bei mh-problems pos, pray –bei mh-problems/general anx pos; ev P/bP/mP bei mh-problems neg (vs no aff), sonst ns, D/T pos zu mh-problems/general anx (starker Kannib)

Intera: bei wenig T/D –sec att ns zu general anx/social anx/paranoia, viel T/D –sec att neg (oder wenig sec att –viel anx etc), v.a. bei F;

8 Punkte (2,5 sample, 3,5 Messung, 1,5 mv, Intera, 0,5 stat) **general mental health**

problems/general anx/social anx/paranoia - Kg neg, secure attachment to God neg, pray ns, srr neg, Teufel/Dämonen –ns, paranoia pos; mv demogr/alle rel Items !/denom –Kg 3 neg, 1ns; pray 2pos, 2 ns, srr -1 pos, 3 ns; sec att -4 neg; ev P 1 neg, 1 nsneg, 2 ns; mP -1 neg, 3 ns; bP -1 neg, 3 ns; K/J 1nsneg/3 ns; T/D -2 pos, 2 ns; (Wirkung nur bei general mh, bei general anx noch z.T. nsneg, sonst ns außer Kg/att), Intera –bei wenig T/D –sec att ns zu general anx/social anx/paranoia, viel T/D –sec att neg (wenig sec att-viel anx etc), v.a. bei F //TD –pos zu rel Items

Kahnemann,D/Deaton,A: High income improves evaluations of life but not emotional well-being, in: Proceedings of the National Academy of Sciences of the USA 107,1 16489-16493, 2010

Gallup Poll, USA, 2008/9, 450 000 Vp

Life evaluation - Cantril’s Self-Anchoring Scale, current life on a ladder scale 0 is “the worst possible life for you” and 10 is “the best possible life for you.” //religion is an important part of his or her daily life// PAS -happiness, enjoyment, smile/ laughed a lot, “blue affect”—the average of worry and sadness. Did you experience a lot of stress yesterday?, (Korrel ladder, PAS NAS stress meist ca 0.3 wenig)/USA –bei PAS viel, aber auch bei NAS –stress/worry sad; /Vergleich zu Wirkung von high income –rel bei PAS und stress besser, NAS ns, Cantril pos, schwächer als inc,

6 Punkte (3,5 sample, 2,5 Messung) **rel impo pos zu PAS, Cantril, ns zu NAS, neg zu stress**

Kahoe, RD/Dunn, RF: The fear of death and religious attitudes and behavior, in: JfSSR 14,379-382, 1975

Concern with rel affairs, regularity of rel activities K BA Meth

(unter 5) **Death concern oder fear –Intr neg (bei Meth ns)E ns plus, rel activity neg(Meth ns) concern with rel affairs ns neg bei K BA, neg bei Meth**

Kalbheim, B et.al.: Christlicher Glaube und Glück, in: Archiv für Religionspsychologie 25, 43-61, 2003

Oxford Happiness – glücklich, optimistisch zufrieden Leben unter Kontrolle, Leben lohnt , zufr mit mir selbst, guter Einfluss auf Ereignisse, komme im Leben zurecht/liebe es, interessiere mich für andere, einfach Entscheid zu treffen, fähig zur Arbeit, Energie, Schönheit der Dinge, geistig aufgeweckt, gesund, herzliche Gefühle f andere, Vergangenh glücklich, Zustand von Freude Begeisterung tat immer was ich wollte, Leben perfekt organisiert kann tun was ich will, mit andern Spaß, fröhliche Wirkung auf andere, Sinn im Leben, engagiere mich, es geht mich was an, Welt ist gut, bin immer am Lachen, sehe attraktiv aus, freue ich über alles (immer von neg zu sehr pos),

Francis Attitude..

Bibel zuhören ist langweilig, weiß: Jesus hilft mir, meine Gebete helfen, Ki sehr wichtig, in Ki gehen ist Zeitverschwendung, möchte Jesus lieben, Godi langweilig, Betende sind dumm, Gott hilft mir besseres Leben zu führen, möchte gerne was über ihn lernen, er bedeutet mir viel, glaube er hilft den Me, Jesus ist mir nahe, Beten hilft mir sehr, ist eine gute Sache, Bibel nicht aktuell, Gott hört Gebete, Jesus bedeutet mir nichts, Gott ist für mich sehr real, Beten führt zu nichts, Gottesidee bedeutet mir viel, Jesus hilft auch jetzt den Menschen, weiß dass Gott mir hilft, schwer an Gott zu glauben.

Lie Cr 63 P 42; M mehr N, P gleich, F nicht religiöser, Francis ns pos zu P, ns zu E und N

Glück – Lie pos, Francis pos, (unabh von Pers, weil Pers ns zu Francis ist), aber bei Ko von Lie, P, N, E und Geschlecht ns pos nur (warum, wenn doch Pers ns zu Rel ist und nur Pers kontroll wird – ist Geschlecht die Ursache ?? oder Lie – sonst Korrel dazu da, hier aber nicht)

6 Punkte (1,5 sample, 2 Messung, 2 mv, Pers, 0,5 stat) **Francis scale pos zu Oxford happiness, aber mv mit Pers ns pos, obwohl ns zu Pers,**

Kaldjian, L et.al.: End-of-life decisions in HIV-positive patients: the role of spiritual beliefs, in: AIDS 12, 103-107, 1998

Neger, 62 %, z.T. ist Gott der purpose in life, HIV ist punishment durch Gott bei einigen,

belief in God helps when thinking about death 82 %, 48 God sometimes punishes them, 81 forgiveness , at peace with God -76 angry at God 7,

fear of death, - HIV als punishment (rel und säk da !) plus, God as part of ones purpose in life neg, daily weekly reading of Bible und Kg neg,

possess a living will – Gebet pos, God helps when thinking about death,

pray mit Arzt, sprechen über spir Bed mit ihm für die Hälfte wichtig

(unter 5) **read Bible, Kg, God as part of purpose in life neg zu T-angst z.T., HIV als punishment (auch säkulare Idee) mehr T-angst (angry at God 7)**

Kanagy,C et.al.: Anomia and religiosity: data from a panel study of middle-aged subjects, in: JfSSR 29, 226-235, 1990

5 neg, 5ns, 2 pos Zusammenhang rel –anomia

Srole: the sense that leaders are detached from and indifferent to my needs, social world is unpredictable ,hence planning for future goals is futile, life is retrogressing or worsening, future is so bleak that life itself is meaningless, immediate personal relships are untrustworthy und unreliable,

Rel: I know there is a God, He knows our every thought and movement, He controls everything that happens everywhere , rel faith is better than logic for solving life's important problems, **edu neg zu beliefs, pos zu Kg, beliefs pos zu Kg,**

Beliefs pos zu anomia, Kg ns,

(unter 5) **beliefs pos zu anomia, Kg ns**

((keine Rel, R Gl,Gesu)Kaptchuck,T/Kelley,J/Conboy,L/Davis,R et.al.: Components of placebo effect: randomised controlled trial in patients with irritable bowel syndrome, in: British Medical Journal 336, 999-1003, 2008

76 % F, Warteliste vs placebo acupuncture vs pl acupuncture und warmth empathy friendly active listening,attention of, confidence in practitioner, -Verbesserung bei global improvement und adequate relief of symptoms linear, bei change in symptom severity und Lqualität 1=2, 3 besser,

(unter 5) **1 Interve Warteliste vs placebo acupuncture vs dieses plus zugewandter Arzt – lineare Senkung von Symptomen(zwei Messungen), einmal 1=2, 3 besser R Gesu**

(unter 5) **1 Interve) s.o., bei quality of life 1=2, 3 besser R Gl**

((R Gl, pos, fert, help, div, Krim) Kark,J et.al.: Psychosocial factors among members of religious and secular kibbutzim,in: Israel Journal of Medical Sciences 32, 185-194, 1996

je 5 der 11 sec/rel kibbuze analysiert, rr 76, support received from up to 5 people – info, rely on person, person makes me feel good about myself, sharing interests, hobbies, /support da wenn man ihn braucht -13 Items, companionship assistance love affection /frequ of visits with relatives social contact with people from work visit friends volu /work stress –Arbeit fordert bis an Grenzen, stayed with you in Fz, very pressed for time, uncertain uncomfortable dissat with how well you are doing, work under pressure, Cr 54/62, /generally to what extent are you satisfied with yourself ? Kibbuze gleich in age, edu, country of birth, /rel mehr Kinder, weniger div,

4 Punkte (1 sample, 2 Messung, 0,5 bei, 0,5 stat) **rel Kibbuz: SOC –M 35-49, F über 50 pos, Rest ns, insgesamt pos, work related stress – F über 50 sec weniger, sonst rel weniger (M 35f, 50 f, F 35 f) , sat with self –unter 50 M rel ns, F neg, über 50 –rel pos (7 pos, 3 ns, 2 neg) R Gl**

3 Punkte (1 sample, 1 Messung, 0,5 bei, 0,5 stat) **rel Kibbuz –hostility neg R Krim**

3,5 Punkte (1 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **rel Kibbuz – social support F unter 50 sec pos, M 35 f ns, M über 50 rel pos, F über 50 rel pos, soc supp 2 –unter 50 sec pos, über 50 ns, social contact ns R pos**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **rel Kibbuz –volu work for other people pos, R help**

2 Punkte (1 sample, 1 Messung) **rel Kibbuz –div minus R div**

2 Punkte (1 sample, 1 Messung) **rel Kibbuz –Kinder plus R fert))**

Kasen,S/Wickramaratne,M/Gameroff,M/Weissmann, M: Religiosity and resilience in persons at high risk for major depression, in: Psychological Medicine 42, 509-519, 2012

T1 1982, T2 nach 10 J, T3 nach 20 J, attr 16/17; Kinder mit depr Eltern (aus 91 Familien 185 Kinder) (Kg impo minus) vs ohne, zwei Drittel K, T 2 - How often, if at all, do you attend church, synagogue, or other religious or spiritual services? How important to you is religion or spirituality//Kinder mit depr Eltern –Depr vor T2, mood disorder, psychiatric disorder, Depr nach T2, //rel zu disorders T2 bis T3 : (8 von 12 ns neg) Kg und impo bei depr und nicht depr Eltern bei depr mood disorder psy disorder alle ns; eines sign: Kg bei Kind von nondepr Eltern neg zu psychiatric disorder; Vp ohne vorherige Depr –Kg senkt mood, impo und Kg senken psych disorder, /Kind mit depr Eltern –bei viel neg life events:Kg und impo senken depr, mood, psy disorder; (Wirkung mal bei Eltern ohne D, mal bei Eltern mit, erratisch)(15 von 24 Möglichkeiten ns neg;- mit depr Eltern, selber mit/ohne Depr, mit ohne neg life events –jeweils zu Kg und impo), andre Untersuchung: bei stabilen K und P senkt impo Kg Depr bei Kindern von depr Eltern,

5 Punkte (1 sample, 1,5 Messung, , 1 bei; 0,5 stat, **1,5 Panel**) **Kinder von depr Eltern – weniger impo/Kg; bei ihnen: Kg impo puffern neg life events in ihrer Wirkung auf NAS, aber nicht prior Depr; bei nicht depr Eltern –Kg neg zu psy disorder, sonst Kg/impo ns zu mood, depr, psy disorder bei Kind mit/ohne depr Eltern, 23 von 36 Möglichkeiten ns neg, aber fast nix sign, (Rel wirkt kaum gegen ererbte Deprneigung, aber gegen anderes das damit zusammenhängt, und bei Vp ohne sowas)**

Kashdan,T/Nezlek,J: Whether, when, and how is spirituality related to well-being ? Moving beyond single occasion questionnaires to understanding daily process, in: Personality and Social Psychology Bulletin 38, 1523-1535, 2012

80 % F, stud, 7 ath, spir- I have a personal relship with a power greater than myself, I solve my problems without using spir resources, tägl Messung von spir (the spir part of my life was very impo to me; my personal relship with a power greater than myself was impo to me), Swg(I feel like a failure, I felt like I had many good qualities, I thought I was no good at all, on the whole, I was satisfied with myself), meaning in life,(how meaningful did you feel your life was today, how much did you feel your life had purpose today ?), neg aff (nervous, embarrassed, upset,disappointed, bored,sad), pos aff – enthusiastic,excited,happy,calm, satisfied, relaxed), / spir –Swg, meaning, PAS pos, NAS ns; Mediator meaning für Korrr spir Swg PAS; andere Mediat auch da- Spir via Swg zu meaning und PAS; spir via PAS zu meaning und Swg, //How strong was Gods presence in your life; to what extent did your rel principles guide

your behavior ?/ spir und rel zus: spir zu Swg meaning pos, PAS ns; rel – Swg ns, meaning und PAS pos,/trait spir – pos zu meaning , Swg, neg zu NAS, ns zu PAS, /Intera - wer wenig trait spir hat –bei dem korrel daily spir ns zu Swg/meaning , wer viel hat –pos Korrel; (unabh von der Menge der tägl spir Erf //Tag 1 spir (bei Ko von meaning) zu Tag 2 meaning pos, Tag 1 meaning (bei Ko von spir) zu Tag 2 spir ns; bei ‘Swg nix davon; /spir zu affects ns; affects to spir moderated by trait spir –wer Tag 1 viel trait spir hat –steigt neg aff steigt spir Tag 2, bei low trait spir –neg aff-Änderung ns, /Tag 1 viel trait spir – sinkt pos aff – steigt spir; bei wenig trait spir –sinkt pos aff –sinkt spir

7 Punkte (1 sample, 2,5 Messung, 1,5 mv, Mediator/Intera, **2 Panel**) **cross –section rel, spir trait und spir täglich pos/ns zu PAS meaning Swg, ns/neg zu NAS; gegenseit Mediation, Intera –viel trait spir- stärkere Korrel spir –Swg, meaning; Panel –spir zu meaning pos, umgekehrt ns, Swg nix, spir zu affects ns, affects zu spir nur bei Intera mit trait spir – wer Tag 1 viel trait spir hat –wenn da neg aff steigt, steigt spir in Tag 2, wers wenig hat –ns/Tag 1 viel trait spir –sinkt pos affect –steigt spir; Tag 1 wenig trait spir –sinkt pos aff-sinkt spir (erratisch)**

(R Gl, Gesu) Kass,J et.al.: Health outcomes and a new index of spiritual experience, in: JfSSR 30, 203-211, 1991

Outpatients –cancer, muskokeletal disorder, chronic pain, hypertension, gastrointestinal diso, 40 % J, 37 K, 46 J, viel edu, Vp meditieren mit relax response; T 2 nach 10 Wochen; INSPIRIT – Sbez rel spir, spend time on rel or spir practices, felt as though you were very close to a powerful spir force that seemed to lift you outside yourself, -higher power that we often call God –close to God, experience that convinced that God exists, God dwells within you, experiences die von Gods existence überzeugen –exp seiner energy presence, exp of great spir figure Jesus Mary Elia Buddha, exp of angels guiding spirits, Komm mit Toten, meet listen to spir master, overwhelming exp of love, inner peace, complete joy ecstasy miraculous event healing of own body mind, unity with earth NDE//

Medical Symptom checklist -25 symptoms, positive psy attitudes -30 Items, life purpose und sat, self confidence in stress sit,

INSPIRIT – pos zu längerer Medit, F; zu Intrinsic,

T 1/T2 ! INSP zu purpose and satisf pos , ns zu stress durch medical symptoms, ns zu self confidence in stress sit , in T2 bei Ko von Gesu T1,gender age edu, belief in God ns pos zu sat

5,5 Punkte (0,5 sample, 2 Messung, 1 mv, 0,5 stat, **1Panel**) **INSPIRIT T1 plus T2 –(dubios, AutoK) –pos zu T 2 purpose/sat, ns zu confidence im stress/stress durch medical symptoms, belief in God ns pos zu sat R Gl nicht bewertet**

5,5 Punkte (0,5 sample, 1,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **T 1 plus T2 INSPIRIT (dubios) zu T 2 Häufigkeit von medical symptoms neg, ns zu interference von symptoms in T2 bei Ko von Gesu T1,gender age edu, // belief in God ns neg zu frequency of symptoms; R Gesu**

(R Gl,pos) Kastenmüller,A et.al.: In the face of terrorism: evidence that belief in literal immortality reduces prejudice under terrorism threat, in: JfSSR 50,604-614, 2011

Study 1 – München, faked scientific articles mentioned the investigation by Kastenbaum (1986) showing that people who had near-death experiences perceived themselves walking through a dark tunnel with a light at the end of it. In the high literal immortality belief condition (LIBC), the article claimed that this was proof that life after death really exists. In the low LIBC, it was

claimed that this was proof that literal immortality does not exist. word fragment completion measure to assess the accessibility of death-related thoughts -21 word fragments were shown, of which three could be completed as death-related words (e.g., GRA_ to GRAB [German word for grave]) or neutral words (e.g., GRA_ to GRAS [German word for grass] prejudices against Muslims "Muslims are a danger to Germany" "Muslims are a threat to world peace"// asked to watch black-and-white pictures on two pages (with four to five pictures per page): high terrorism condition, terrorism pictures were shown (e.g., the attacks in Madrid and New York) low terrorism condition, neutral pictures were presented (e.g., a basket, a spoon).//

(unter 5) **Interve**, low lit immortal –mehr T-angst, terrorism threat ns, bei low lit immortal – reminder of terrorism (2 Methoden –Bilder und ?) : T-Angst steigt, bei high immortal nicht so; R Gl

4 Punkte (0,5 sample, 1,5 Messung, 1 Mediat/Intera, **1 Interve**) Low lit immortal –weniger prej vs Muslims, terrorism threat ns, bei low immortal –reminder of terr: prej vs Mu steigt, bei high immortal nicht so (sinkt eher), T-angst mediiert Wirkung von reminder of terr bei low/high immortal auf prej, R pos

study 2 – z.T. wie oben, plus: terrorism anxiety : "The threat of terrorism is omnipresent" Discrimination against immigrants is no problem in Germany" and "Immigrants have too much codetermination in Germany"Cr 60,

5 Punkte (0,5 sample, 2 Messung, 0,5 stat, 1 Intera, **1 Interve**) PAS- low immortal neg, Intera: bei low immortal plus terror threat –mehr PAS als bei high immortal, NAS –immortal ns, Intera (einmal): low immo plus terror threat –mehr NAS, /T-angst – immortal ns, Intera: low immo plus terror threat –mehr T-angst –(Text anders als Tabelle) /Terrorangst omnipresent –low immortal mehr, /Intera-low immortal plus Terrorbilder –mehr Terrorangst; R Gl

4,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat, 1 Mediat/Intera, 1 Interve) Prej vs immigrants – low immortal pos (Text andersrum als Tab und Schaubild) Intera: low immortal plus Terror threat –mehr prej, mediiert durch T-angst, R pos

Kay,W/Francis,L: Drift from the churches: Attitude toward Christianity during childhood and adolescence. Cardiff 1996

(Skala aus: gambling, drinking alc, drunkenness, stealing, drug-taking, sexual intercourse before marriage, abortion, artificial birth control , suicide divorce (10 Items) –zu experience of God (his presence, his help, anything else) ,belief in God, personal prayer, Kg, attitude toward Christianity pos; //(P K Schüler)

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **empathy –attitudes toward Chr pos (mv age, F)** R help

4,5 Punkte (2,5 sample, 1 Messung, 1 mv,) **Openness biv neg zu attitude towards Chr, Ko von aff, sex age –att pos zu openness, R pos)**

(unter 5) **zweimal mv sex -Korrel pos selfconcept pos zu att/ einmal Oxford Happiness zu att pos/ nur Kurzbeschreibung da R Gl**

Keefe,F et.al.: Living with rheumatoid arthritis: the role of daily spirituality and daily religious and spiritual coping, in: Journal of Pain 2, 101-110, 2001

Vp führen 30 Tage Tagebuch, DSE –God or higher power,-felt Gods presence, found strength and comfort in my rel, felt deep inner peace and harmony, desired to be closer to or in union with God, felt Gods love for me,directly or through others, felt spiritually touched by the beauty of creation/

Coping salience - today, to what extent was your religion involved in understanding or dealing with your arthritis pain in any way; /

Coping -life part of a larger spir force, worked together with God as partners, looked to God for strength, support, and guidance, felt that God was punishing me for my sins or lack of spirituality, wonder whether God had abandoned me

/coping efficacy-extent rel or spir coping allowed me to control my pain today or decrease my pain //

pain intensity /tenderness an 12 single joints und 8 joint groups, /daily neg mood –depr anx hostility,/daily pos mood –elation, composure, agreeableness, /

use of pos coping- somewhat/quite a bit, neg rc –not at all/somewhat; DSE –some of the day, a good bit of the day, Control von pain –somewhat, salience –not very,somewhat /tägliche Variation bis zu 32 %-bei salience of rel for coping, //

Korrel within persons: neg rc ns zu DSE, pos rc, salience of rel for coping, coping efficacy, //täglicher Zusammenhang: joint pain – DSE ns minus, pos/neg rc ns, salience for coping ns, coping efficacy neg; pos mood – DSE pos, pos rc pos, neg rc neg, salience ns, coping eff pos,neg mood –DSE neg, coping eff neg, //Korr zu 6 ss Items –DSE alle pos, pos rc -4 ns pos, 2 pos, neg rc –ns, salience -6 pos, coping eff -3 pos, 3 ns pos//(hier nicht pos rc ns, neg rc stark) Rel nicht wenig, ändert sich täglich, Varianz 80 % zwischen Vp, 20 intern, //kein Zusammenhang zu pain, aber zu mood pos,

(unter 5) **DSE, pos rc, salience of coping zu pain ns, zu pos mood pos, zu neg mood –DSE neg/neg rc wenig da, nur neg pos mood, ns zu pos rc, DSE, salience of rel for coping/**

Kelley,B/Miller,L: Life satisfaction and spirituality in adolescents, in: Research in the Social Scientific Study of Religion 18, 233-262 , 2007

The purpose of this chapter is to investigate in a sample of adolescents the association between life satisfaction (LS) and a range of dimensions of religiosity and spirituality (R/S) shown to have salutary effects, including personally experienced spirituality, forgiveness, religious social/congregational support, and religious coping. The association between life satisfaction and dimensions of religiosity/spirituality was explored in an ethnically and denominationally diverse sample of 615 adolescents using the satisfaction with life scale and the Brief Multidimensional Measure of Religiousness/ Spirituality (BMMRS). Results indicate that most dimensions of religiosity and spirituality are associated with life satisfaction, but that Daily Spiritual Experiences accounts for the largest amount of variance in the models, and attenuates the relationship of other dimensions with life satisfaction when entered into simultaneous regressions. Dimensions of the BMMRS were more predictive than single-item measures of religious service attendance, frequency of prayer, or degree of religiousness/spirituality.

Auf Zettel: Lz – DSE pos, pos rc pos, degree of spir pos, degree of religiosity pos, congreg benefits pos, congreg problems neg, Gebet pos, Kg pos, Asian 18, Hi 15, Ne 15, agno ath 11, 18 K,28 P// Lz –P/J –K-agno-ath; congr problems –DSE pos rc congr benefit pos, srr/srsp pray Kg ns

7 Punkte (1 sample,4 Messung, 1,5 mv,bei, 0,5 stat) **rel Items pos zu Lz, ongr problems neg, mv DSE am stärksten,**

Kelley, MW: The incidence of hospitalized mental illness among religious sisters in the United States, in: Am J of Psychiatry 115, 72-75, 1958

Cloistered nuns mehr hospitalized for mental problems als non-cloistered; sisters vs F in Bev – mehr Psychose – Schizo und mehr psychoneurotic reactions, Anstieg der hospitaliz von sisters von 1935 -1956 (weniger Alk, mental deficiency als BevF), BevF mehr hospitaliz als sisters, ns mehr Schizo, Diff sisters F in Bev im Vergleich zu 1935 weniger, Diff cloistered –active auch weniger, hospit bei cl sinkt, active sisters in domestic work viel mehr hosp als andere (unter 5) **sisters vs F in Bev –Psychose pos, hospitaliz neg, Schizo ns, cloistered sisters mehr hospitalized for mental problems als non-cloistered, hospit bei cloistered sinkt, active sisters in domestic work mehr hosp**

(R Gl, Gesu, pos) Kendler,K/Gardner, C/Prescott,C: Religion, psychopathology, and substance use and abuse: a multimeasure, genetic-epidemiologic study, in: American Journal of Psychiatry 154, 322-329. 1997

Weibliche Zwillingspaare, Virginia Twin Registry, lifetime diagnoses, Vp erst 30, Messung von Items nicht zur selben Zeit z.T. /institutional cons –denom –Fundip, Baptist, catholic, mP, other/none, //personal devotion – imo of rel spir beliefs in daily life, Kg, consciousness of rel purpose, seeking spir comfort bei Problemen, privat prayer, neg: dissat with spir life; personal conservatism –belief in God, belief that God rewards and punishes, born again, literal belief in Bible; (Erblichkeit -29 bzw 12: pers devotion und institute cons, nicht pers cons; //

Korrel: depr –devot minus, pers und inst cons ns; alle ns bei panic phobia, somatiz insomnia (SCL, jetzt);

zu lifetime: major depr –instit cons neg, andere zwei ns; generalized anx disorder, panic ,phobia ns, (9 von 11 ns minus)/ bei Ko von age edu –mehr pers devot senkt neg Wirkung von neg life events auf Depr, (andre zwei nicht, dubios: rel jetzt predicts Wirkung von life events vor 5 Jahren !),

Alc use und Zig use(Menge) –devot pers insti cons neg; bulimia ns, alcoholism –instit neg, 2 andre ns neg; problem drinking alle drei neg, nicotine dependence – pers devo neg, 2 andere ns neg; // T1-T2 Kg zu alc pos und T1 T2 alc zu Kg pos, aber Kg wirkung stärker als alc-Wirkung(5 Jahre)

3,5 Punkte (2 sample, 1 Messung, 0,5 stat) **Erblichkeit von Rel –personal devotion 29, family 24, pers conservatism (born again, literalism, God rewards and punishes) nicht, institu cons (Mitgl in cons denom) 12, family 51; Rpos**

7 Punkte (2 sample, 3,5 Messung, 1 mv, Intera, 0,5 stat) **rel zu panic phobia sleep somatiz ns, allg Angst panic phobia ns neg, depr z.T. neg, devot –senkt neg Wirkung von neg life events auf Depr (dubios) R Gl**

7,5 Punkte (2 sample, 2,5 Messung, 0,5 stat, 0,5 mv, **2 Panel**) **bulimia ns neg; alcohol drinking, alcoholism, problem drinking nicotine dependency neg, alc T1 nicht so stark zu Kg T2 wie Kg T1 zu alc T2; R Gesu**

(R GI, Gesu,help)Kendler,K/Gardner,C/Prescott,C: Clarifying the relationship between religiosity and psychiatric illness: the impact of covariates and the specificity of buffering effects, in: Twin Research 2, 137-144, 1999

Sample, Messung Kendler 97, (Messung von Zielitems nicht zur selben Zeit wie Rel z.T)
Korrel devotion –N minus, E ns, LoC ns, mastery ns, dispositional optimism pos, altruism pos, self-esteem ns, interpers dependency pos, /pers cons – N E LoC ns, mastery neg, optim ns, altruism pos, Swg ns, interp dep neg, /institut cons- nur Swg minus, Rest ns;

Analyse umgekehrt: N etc mv z u rel ! /

drinks neg zu allen drei, Zig und depr nur zu devot, somatiz panic phobia sleep ns zu allem (wie oben)- Ko von N und anderen Items: keine Änderung, /lifetime –general anx, major depr panic phobia – 5 ns pos, 5 ns neg, 1 neg ,1 pos(anders als oben –aber selbes sample, selbe Items; Ko age ,edu) –Ko von N etc – 5 ns pos, 4 ns minus, 2 minus 1 pos (besser), Puffer von Rel bei Depr –nur bei einigen life events (criminal victim, Gesuproblems, death in network, job loss, -devot; Verschlimmerung der Depr durch Rel bei cons –crim, Eheprobl, Geld probl, ; instit cons –loss of confidant, Eheprobl, housing, (unklar: life events vor 5 Jahren oder vor 2 Monaten),

bulimia ns, alc nicotine –alles neg, 4 sign von 9 (oben 5); Ko von N,E,LoC,mastery optim altr selfesteem interpers dep ändert nix/ altruism pos,interpers dep pos/neg (Inhalt unklar) und umgekehrte Richtung: alle Items mv hin zu rel, 5,5 Punkte (2 sample, 2,5 Messung, 0,5 stat, 0,5 mv) R Gesu

4,5 Punkte (2 sample, 1,5 Messung, 0,5 stat, 0,5 mv) altru pos zu devot pers cons, ns inst cons R help

7 Punkte (2 sample, 3,5 Messung, 0,5 stat, 1 mv) bei depr Angst eher wie oben(neg), Angst somatic sleep ns, bei lifetime depr anx meist auch ns, mehr ns pos (anders als oben, aber selbes sample), (rel neg/ns zu N, zu E LoC ns, optim ns/pos, Swg ns/neg, --- devotion –N neg, optim pos, Swg ns/pers cons –N ns, optim ns, Swg ns; instit cons –Swg neg; evtl. Intera-bei einigen Items puffert rel, bei einigen verschlimmert sie Wirkung von neg life events(unklar wann die waren –viell vor 5 J !) RGI

(R GI Gesu Krim) Kendler,K/Liu, X-Q/Gardner,C/McCullough,M/Larson,D/ Prescott,C: Dimensions of religiosity and their relationship to lifetime psychiatric and substance use disorders, in: American Journal of Psychiatry 160,496-503, 2003

Twin sample Virginia (F sample und ein anderes mit MF) 1999 wieder befragt–rr 36 !,
phobia- irrat fear with objective behavioral impact –judged by interviewer; panic –spontane Attacken mit 2 und mehr Symptomen; thankful – 2 Dankitems, anger at God for letting terrible things happen, wonder whether he abandoned me;//allg Religiosität -30 Items !! –ohne Gott kein Sinn, Bitte um Hilfe bei wichtigen Entsch, Glaube trägt durch harte Zeiten, kann immer auf Gott zählen, spir exp wichtig, bin sehr spir person, will spir wachsen, zufr mit spir life, feel Gods presence, pray , bei Probl spir comfort suchen, strength and comfort in rel, andern bei rel Probl Fragen helfen, versuche so zu leben wie Gott es will,sehe Gott aktiv in Welt, Zeit für Gebet/Medit, seine Liebe umgibt mich, rel spir beliefs wichtig im Leben, rel Ziel gibt direction, -deep inner peace harmony spir touched by creation, work together with God as partners, self dir !!, try to find lesson, stress understanding dealing – mit rel , leben Teil von spir force, feel his love for me, auch durch andre, Sünden bekennen (etwas Autok, viel coping spir) //social rel – can count on people from my church, wichtig: bei Leuten sein, die share my rel beliefs, oft mit Freunden über rel reden, beste Fr sind rel, like to worship pray with others, Sunday school, Kg church activities –Bible group choir, marij drink smoke Zig is

a sin !! (AutoK, weggelassen) //involved God –belief in God/universal spirit, he loves me wie ich bin, er antwortet auf Gebete, ist sehr interessiert an Alltagsleben, //judge- he has a lot of rules wie man leben soll, belohnt Gutes, bestraft Böses, believe he is very strict, will punish me if I do something wrong, (universal spirit) stressful sit ist punishment, literalism//edu ns minus zu allg rel, ns zu social rel, neg zu involved God/God as judge, /Kontrolle unklar –evtl da für age, edu sex;

Allg rel: Depr, Angst, phobia, bulimia ns, panic pos, nicotin/alc/drug dependence neg, antisoz Verh neg; social rel: Depr Angst phobia neg, panic bulimia ns neg, dependence alle neg, antisoz neg, //involved God –depr anx phobia panic bulimia ns, dependence neg, antisoz neg, //judge –ns bis auf alc drug, antisoz ns neg; //

7,5 Punkte (2,5 sample, 4 Messung, 0,5 mv, 0,5 stat) **allg rel ns zu NAS, social rel neg, involved God und God as judge wahrsch mv ns R Gl (weggelassen –dreimal selbes sample)**

7,5 Punkte (2,5 sample, 4 Messung, 0,5 stat, 0,5 mv) **allg rel/social rel/god involved und zT. God judge neg zu alc nicotine drug dependency, wahrsch mv R Gesu**

6 Punkte (2,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **allg rel, social rel, God involved neg zu antisoz Verh (Inhalt unklar), judge ns neg wahrsch mv R Krim**

Kennedy,G: Religion and Depression, in: **Koenig, Harold** : Handbook of Religion and Mental Health. San Diego 1998, 129-145

Norwood Aging Study, 40 % Juden, 48 Kath, Juden mehr Depr als K, 21 vs 10 %, Kg neg zu Depr, bei J ns neg; edu plus ! ss plus, Juden und no Kg mv pos zu Depr (Ko von Gesu, ADL, live alone, F ss edu CVD conditions)

T2 2 Jahre später – Depr emerged . Juden no Kg, Depr persisted dto, Depr never vs emerged: ADL krank Jude edu cogn impairment ADL T1, Depr in T1 und remission –J no Kg ns, bei Juden: aus Osteuropa mehr D, Holocaust-Leute ns,

5,5 Punkte (1,5 sample, 1,5 Messung, 1 mv, 0,5 stat, **1 Panel**) **Kg neg zu Depr (K und andere), bei J ns neg, emerging Depr in T2 –J no Kg pos, Depr persisted –J no Kg pos, Depr in T1 und remission –J no Kg ns, Holocaust-Vp nicht mehr Depr;**

Kennedy,J /Davis,R/Taylor,B: Changes in spirituality and well-being among victims of sexual assault, in: JfSSR 37, 322-328, 1998

9-24 Monate nach assault, 66 % Neger, experience since crime – my overall sat has..., amount of time I spend feeling happy has.. , spend feeling calm, peaceful cheerful, lighthearted nervous depressed blue guilt shamed //Änderung in spir: belief that there is a divine plan for the world, search for spir meaning, desire to understand events in spir terms, it is important to follow a spir path base my actions on guidance from a higher power.//I –jetzt, nicht Änderung: try hard..., keenly aware of presence of God or of the divine being, really lie behind, rel especially impo –answers many questions about meaning of life, read lit on my faith, impo to me to spend periods of time in private rel thought and medit.

Spir steigt (71 bei Negern, 38 bei whites !), wellbeing auch, change in wellbeing pos zu change in spir, mv //I pos zu change in wellbeing (0,28) und spir (0,67),

(unter 5) **panelartig, retrospektiv: change in wellbeing pos zu change in spir, I pos zu change in beidem, retrospektiv**

Kennedy, J/Kanthamani, H: An exploratory study of the effects of paranormal and spiritual experience on peoples' lives and well-being, in: Journal of the American Society for psychical research 89, 249-264, 1995

Vp –Interessierte an Paranormalem,

Paranormal exp – psychic, out of body, healing miracles, communic mit Toten, apparitions, Transc exp –my/spir exp, //Wirkungen: mehr LnT, rel spir para-Interesse, Wille höheres BW zu erreichen/happiness, connection with others optim zu Zuk, Angst Depr worry zu Zuk T-angst sinkt, Glaube higher power, Sinn desire to help others tol express love steigt, keine klare Faktorenstruktur,(auch 45 % very afraid bei para phenomenon, hilft bei Entscheidungen ein Drittel,/changes pos zu jetzigem wellbeing (connection,happy optim, Depr Angst lonely minus), spir, Sinn (bei Ko von früherem wellbeingetc)

2,5 Punkte(1 sample, 1,5 Messung) **Folgen von paranormaler Erf pos, happiness/optim mehr, NAS weniger, Interessiertensample**

(R Gl, Gesu, help)Kennedy,J/Kanthamani,H/Palmer,J: Psychic and spiritual experiences, health, well-being, and meaning in life, in: Journal of Parapsychology 58, 353-383, 1994

rr 21, Felt cheerful, lighthearted, very nervous, down in the dumps nothing could cheer you up,calm and peaceful, downhearted and blue,happy//

have you ever had a transcendent or spiritual experience (overwhelming feeling of peace and unity with the entire creation, or profound inner sense of Divine presence) 42 %– effect – valuable, enhanced understanding, appreciation of life vs disruptive detrimental; have you ever had a psychic experience (ESP; precognition, telepathy, mind over matter) or out of body experience 41 % //

healthy lifestyle –exercise, watch diet, eat low fat food, smoke, overweight und: do people make you angry or very irritated on most days?//found purpose and meaning for your life, Wunsch dass man greater sense of meaning and purpose for your life hat und evtl: 10 Items, die dem Leben meaning und purpose geben//temporal lobe symptoms 32 %– auf Objekt starren und es wird größer, ruhig sitzen und unplifting sensations haben wie beim schnellen Fahren over rolling road, meine Erf in Zeit 0-4 Uhr sind manchmal sehr meaningful, Geruchshalluz, feel as if things are not real, feel as if I were somewhere else, dreams of floating flying through the air//absorption 51 %-Tellegen-involved in film-alles vergessen, Gedanken kommen von alleine, weiß oft schon was ein anderer sagt vorher, kann mir vorstellen mein Körper ist schwer und unbeweglich, Flammen inspirieren zu imagin, Farben haben Bedeutung, manchmal step outside of usual self and experience entirely different state of being, Dinge die andern sinnlos erscheinen make sense to me, Musik erinnert an bewegte Farben, Bilder; Sound von Stimme faszinierend, kann nicht aufhören zu lauschen,fühle manchmal presence von jemand der nicht da ist, Gerüche haben Farben, nach Schwimmen sich fühlen als ob man noch im Wasser ist, sunset moves deeply//

Transc Erf –NAS PAS srh healthy lifestyle ns, Sinn pos, psychic exp dto, außer: neg zu healthy lifestyle //Lebenssinn in observe spir or rel belief –transc pos ,psychic ns, temporal lobe ns, absor pos, mh ns srh ns, healthy lifestyle pos, Sinn in providing service to others pos, work on social or humanitarians causes pos, Sinn und Zufr mit Sinn pos, obtain status neg

(transc psychic abso temporal alle pos zueinander//war transc exp valuable –pos 91, psychic exp -46 (51 no effect) (temporal lobe: mehr NAS, weniger srh, healthy lifestyle; abso: dto, aber Sinn pos;)

(unter 5) **transc exp ns zu NAS PAS, pos zu Sinn, psychic exp dto; Sinn in rel/spir –mh ns, Sinn pos R Gl**

(unter 5) **transc exp ns zu srh healthy lifestyle, psychic exp srh ns, healthy life style neg. Sinn in rel/spir –srh ns, healthy lifestyle pos R Gesu**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Sinn in rel spir –pos zu providing service to others, work on social humanitarian causes, R help**

(R Krim, Gl) Kerley,K et.al.:Participation in Operation Starting Line, experience of negative emotions, and incidence of negative behavior, in: International Journal of Offender Therapy and Comparative Criminology 49, 410-426,2005

inmates at the Mississippi State Penitentiary in Parchman, Mississippi , rr 45,

The event is a daylong chance for program organizers,staff, and volunteers to interact with inmates and to share a message of faith and hope. A typical event is held on a large stage overseeing an open-air area of the prison facility. On this stage, inmates who attend will witness an entertainment based event that typically includes musicians, comedians, professional athletes,and other entertainers. Although the outward focus is on entertainment and a temporary reprieve from the rigors of day-to-day prison life, interspersed throughout the entertainment is an evangelical message for the attendees. Following the formal presentation, inmates are given a chance to interact one-on-one and in small groups with program volunteers. These interactions take many forms from basic conversations about life to prayer for conversion. At the end of the event, volunteers typically distribute several types of religious literature and encourage inmates to join prison-based scripture study and prayer groups.Based on our reading of the organization's official literature, the OSL event is not intended to be a 1-day answer for the all of the inmates'problems. In fact, program volunteers distribute to inmates a brochure titled Running the Race: A One-Week Introduction to the Christian Life, in which they draw a parallel between running an athletic race and living a life that is influenced by faith A starting line is just that—the start of a marathon run through life. Through OSL,prisoners learn to come under a new “coach”—the Lord and Savior Jesus Christ—who alone can transform their hearts and set them free from bondage to sin and crime. (OSL, 2002, n.p.) Thus, as the name of the event implies, program organizers sought to create a starting point from which inmates might change their attitudes and behaviors inthe prison context. The OSL event was designed to begin a process (race) toward a different way of life.

attend OSL – kaum Diff in race, edu, inc, marital status, children, arrests pos, times in prison pos, Mord minus, sex crime/rape minus, rob pos, burglary minus, drugs pos, length of sentence minus;

(unter 5) **0,5 Interve ca 9 Monate nach OSL (vs im Jahr vor OSL) –sadness fear worry anger stress depr bitterness coldness weniger oft erlebt, R Gl**

3,5 Punkte (1 sample, 1,5 Messung, 0,5 stat, **0,5 Interve**) **ca 9 Monate nach OSL (vs im Jahr vor OSL) –arguments with inmates, fights with inmates, arguments with staff, punished by staff weniger, fights with staff ns; R Krim**

((Khan,Z et.al.: Islamic religious coping, perceived stress, and mental well-being in Pakistanis, in: Archive for the psychology of religion 34, 137-147, 2012

Pos rc –punishing Allah pos, perceived stress ns, mental wb pos, I pos, Ep pos, Es ns;

Islamic identity – punishing Allah pos, stress minus, mental wbpos, I Ep pos
 Extra prayer commitment – punishing pos, stress minus, mental wb pos, I Ep pos, Es pos
Punishing Allah – stress ns, wb ns, I ns, E ns; Intr – punish ns, stress ns, wb pos,
 Anders als bei uns: punishing nicht neg, I nicht so pos, pos rc positive/m wb: “I’ve been
 feeling optimistic about the future” and “I’ve been feeling close to other people”
 Extra Prayer Commitment 3 items “Except in prayers, how often do you read or listen to the
 Holy Qur’ān”. Five items Islamic Identity factor (e.g., “I pray because I find it satisfying”)
 6 items reflecting Positive Islamic Coping (e.g., “When I face a problem in life, I look for a
 stronger connection with Allah”). Punishing Allah Reappraisal **“When I face a problem
 in life, I believe that I am being punished by Allah for bad actions I did”**.
 5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **punish anders als bei uns, ns zu PAS/NAS, pos
 rc positiver))**

Khullar, GS/Reynolds, B: Correlates of religious participation and life satisfaction, in: Free
 Inquiry 13, 57-59, 1985

124 Vp, Arkansas, Lz gesamt – ns neg zu Kg; Lz – Gesu, place of living, hobbies, family,
 friendship perceived econ condition zu Kg negativ, nicht bei whites, stärker bei unverh, nur
 bei wenig inc, perceived job insecurity, // econ status same/worse pos !, college ns, Kath ns,
 (passt nicht zusammen)

(unter 5) Lz gesamt ns neg zu Kg, ns bei MF, race (Ne ns neg), age, marital status, family
 inc, P/K, Bapt/others, **neg bei job insecurity, economic status getting better than that of
 parents / (same or worse ns pos !)** **high school edu;**

Kilbourne, B: The Conway and Siegelman claims against religious cults: an assessment of
 their data, in: JfSSR 22, 380-385, 1983

Korrel mit den Daten aus C/S – length of time ns pos zu Folgen (info disease), Zeit in ritual
 process – 2 mal neg sign, einmal pos sign, Rest eher neg ns, und noch falsche Korrel – Teile
 von info disease korrel neg miteinander !

(unter 5) **kein Schaden eher selbst bei C/S**

Kim, S et.al.: Religiosity/Spirituality and Life Satisfaction in Korean American Adolescents,
 in: Psychology of Religion and Spirituality, 5, 33-40, 2017

rr38, alle kath, Daily Spiritual Experiences, (feeling God’s presence), Forgiveness (having
 forgiven oneself and others), Private Religious Practices (praying in private),
 Positive Religious Coping (thinking about one’s life as part of a larger spiritual force),
 Negative Religious Coping (feeling punished by God) Cr 47; Congregational Support (,
 people in one’s congregation helping one), Congregational Problems (people in one’s
 congregation making too many demands), and Organizational Religiousness (frequency of
 religious service attendance). BMSLSS (rate his/her level of life satisfaction scale, ranging
 from (1) *Terrible* to (7) *Delighted*.: Five items assess the level of satisfaction in five domains
 (family, friends, self, school, and living environment), and one global item
 assesses the overall life satisfaction level. //

Lz – Kg ns pos, neg rc ns, co support pos, co problems ns, pos rc pos, priv rel pos, DSE pos,
 mv (sex, grade, edu mother) dasselbe // pos rc 2,7 – neg 2,2; co supp 3,05 – co probl 2,25, pos
 zu neg rc ns; Kg priv ns zu neg rc

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **neg rc ns zu Lz, relativ viel da, ns zu pos rc/Kg/priv rel; rel Items –DSE, pos rc, co support priv rel pos, Kg ns, co problems und neg rc ns zu Lz (auch mv)**

(auch in R Gesu) Kim,Y/Seidlitz,L: Spirituality moderates the effect of stress on emotional and physical adjustment, in: Personality and Individual Differences 32, 1377-1390, 2002

T 2 nach 4 Wochen, 48 % no aff, spir transcendence subjective experience of the sacred that affects one's self-perception, feelings, goals, and ability to transcend difficulties. it refers specifically to "God" in one subset of four items (e.g. "I experience a deep communion with God") and to "spirituality" or "spiritual" in another subset of four items (e.g. "My spirituality gives me a feeling of fulfillment") STI ns zu PAS NAS phys symptoms T1 und T2, /mv (daily stress T 1 und T 2/säk coping) STI –ns neg zu T 2 PAS, neg zu NAS,ns zu phys sy, rel affil pos zu NAS, ns pos zu PAS; Intera: mehr stress-mehr STI- NAS steigt schwächer (Puffer), vor allem bei denen mit rel aff; phys symptoms dto, unabh von affil, Ko von T1 und T2 stress;

5,5 Punkte (1 sample, 1,5 Messung, 0,5 stat, 1,5 mv/Intera, **1,5 Panel**) **biv STI ns zu NAS/PAS/Gesu, T1 und T2, mv neg zu NAS, Puffer: senkt Wirkung von Stress auf NAS (bei Vp mit aff, Text anders), auf phy symptoms (bei allen), rel aff pos zu NAS, nspos zu PAS,**

King,D et.al.: Religious involvement and depressive symptoms in primary care elders, in: Psychological Medicine 37, 1807-1815, 2007

T 2 nach 1 Jahr, how often do you attend church or other religious meetings, How often do you spend time in private religious activities such as prayer, meditation or bible study, /I –in my life I experience the presence of the divine, my religious beliefs are what really lie behind my whole approach to life, I try hard to carry my religion over into all other dealings in life; att 40,5, (dropout mehr Depr weniger private rel/I)/T1-T1: mv Krankheiten, age/gender, ss/unklar: (87 VP mit Depr, 12 %) Kg pos zu D(kurvi-Behauptung, real eher Anstieg) , I auch, pray neg; T 1-T2 bei Ko von T1 Depr: private kurvi –viel und wenig Gebet etc viel Depr, aber am wenigsten private-am meisten D,asymmetrisch, Kg und I ns; (attr grade bei I und private!, privat und I T1 –T1 anders als Panel)

5,5 Punkte (1 sample, 2 Messung, 0,5 stat, 1 mv, **1 Panel**) **T1-T1 I pos, private rel neg zu Depr, Kg kurvi ?; T1-T2 mv –private kurvi (asymmetrisch, Rel besser), Kg I ns (attr hoch und viel I, private und viel Depr) (Überko,Kannib)**

(R pos,Gl, help)King,M/Hunt,R: Measuring the religious variable: national replication, in: JfSSR 14, 13-22, 1975

13 Faktoren – creedal assent –Gott offenbarte sich in Jesus, himml Vater watches over me I am accountable to him, Word of God revealed in the Scriptures, Jesus ist lebendige Realität etc orth/devot –pray forgive bei Entscheidung Gott fragen, Gebet satisfying, close to God//rel despair –personal existence often meaningless/ohne purpose, life empty, wish I never had been born, glaube manchmal an Gott, manchmal nicht, Leben out of control, Abendmahl

worship ohne Bedeutung für mich// growth- read the bible, lit, Versuch Glauben zu verstehen, try hard to carry my rel into all my other dealings in life, //salience –andere bekehren, mit ihnen über Glauben reden, bei social problems –guidance bei Gott suchen, visited someone in need, //salience cognition – Rel impo weil Sinnfrage beantwortend, beliefs are what really lie behind.., close to God, joy weil man Vergebung hat, God fragen bei decisions in everyday life, //Kg und spenden// spenden allein//entweder –oder s.o., ohne Extr/racism, //Spenden (5 Fragen)- creedal assent, devout, Kg, org activity, growth, salience zweimal, Kg/spenden pos (AutoK), // purpose in life (eher Gl: daily tasks pleasure sat, life full of joy sat, satisfying goals clear purpose in life da, life new and exciting, worthwhile) alle pos außer bloßer Kg; //Leben leer, meaningless ohne purpose wish never been born life out of control – neg alle außer Kg/Kg spenden; //alle neg zu rel despair (fehl Sinn, Unglaube) //entw-oder: creedal devout Kg salience pos, org act rel despair ns,

5,5 Punkte(1 sample, 4,5 Messung,) **7 rel Faktoren pos zu sat/joy(Ausn:Kg), Leben leer sinnlos –dto, umgek; alle neg zu rel despair** R Gl

5 Punkte(1sample, 4 Messung) **zu entweder-oder Denken -5 pos, 2 ns; R pos**

5,5 Punkte (1 sample, 4,5 Messung) **zu 5 Items spenden –7 rel Faktoren pos außer rel despair gute Messungen, sehr hohe Korrel, R help**

(auch in R Gesu) King,M/Marston,L/McManus,S/Brugha,T/Meltzer,H/Bebbington,P:
Religion, spirituality and mental health: results from a national study of English households, in: British Journal of Psychiatry 202, 68-73, 2013

National Psychiatric Morbidity survey, rr 56 rel und spir edu plus; By religion, we mean the actual practice of a faith, e.g. going to a temple, mosque, church or synagogue. Some people do not follow a religion but do have spiritual beliefs or experiences. Some people make sense of their lives without any religious or spiritual belief'. Would you say that you have a religious or spiritual understanding of your life?' If religious or spiritual, how strongly they held to their understanding of life and how important practice of their faith (for example private meditation, religious services) rel bei beiden mehr; /spir ist spir ohne rel; how often attended services, prayer meetings or places of worship.

Depr, generalized anx disorder, panic di, phobias(social, agora, simple) OCD, Alcohol Use Disorders Identification Test (AUDIT) questionnaire 10 questions about use of, and attitudes to, alcohol consumption, in this instance over the preceding 12 months.

Rel: drug use minus, cannabis dependence neg, harzardous drinker minus, eating disorders minus, /PTSD, panic, GAD, problem gambling, OCD, phobias in counseling/therapy receive psychotropic treatment und happy ns, psychosis ns pos, Depr ns minus, neurotic di ns minus, /spir mehr drugs, cannabis, neurotic di, bei harzardous drinker zwischen rel und säk// mv Ko von ss, demogr – drug/hazard drink rel weniger, spir mehr als säk, gamble PTSD happy Depr OCD panic ns, eating GAD phobia neurotic psychotropic treatment spir mehr als Rest, /Stärke von rel gemessen, aber Korrel nicht gezeigt; unklar was practice heißt, spir immer vs rel ? PTSD psychotic counselling therapy happy GAD anx/depr OCD keine Diff; phobia N – spir mehr; Depr –rel weniger als Rest, psychotropic treatment –spir –rel –no; mv –spir mehr GAD, phobia, N, psychotr treatment;

8,5 Punkte (3 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **rel –dubios- ns zu NAS (viele Items) happy, spir –dubios - eher pos (vs no), mv (mit ss) R Gl**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **rel –s.o. –neg zu drugs, alc, eating disorder, ns problem gambling, mv(mit ss) R Gesu**

King, M/Schafer,W: Religiosity and perceived stress: a community survey, in: Sociological Analysis 53, 37-47, 1992

Rel rebirth – Jesus Christ has entered life through a conversion experience –are you a born again Christian, -fast jeder hat stress in seinem Leben manche mehr, wie oft do you feel under great stress,(feel stress oder erlebt stress ?) taking all things together how satisfied do you feel with your life ?

Impo, born again, preference und Kg –alle ns , auch zusammen ns; born again und impo – mehr stress, not born again und impo weniger stress, very impo und Kg –kurvi: never 3,36, mittel 2,7/2,5, once a week more 3,05; somewhat/not very impo -2,6 -3; Multiple Classific Analysis adjusted for demographics (age und mar stat – –Kg mehr stress, andre Items nicht).

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, bei , 0,5 stat) **impo, Kg, born again ns zu stress, Intera very impo und Kg –asy Trog neg, Kg mv pos,**

(R Gl, Gesu) King,M /Speck,P/Thomas,A: Spiritual and religious beliefs in acute illness –is this a feasible area for study ? –in: Social Science and Medicine 38, 611-636, 1994

Patients, T 2 nach 6 Monaten, General Health Questionnaire –psy distress, / strength of rel and or spir beliefs: I need to understand why things happen to me, my belief helps me during illness, illness is a result of lack of spir belief (14 %, - 5 % predestin , 3 % punishment - ns zu rel/spir or philosophical belief) my belief is weaker than it used to be, recently my beliefs have strengthened, faith in a power outside of oneself is important in healing, recently I have become less sure of what I believe, without God I would not have come through my last crisis, Rel and spir –(Frage unklar, vs spir not rel, vs philosophical vs no belief), zwei Drittel Christen - 57 % CoE, 39 K //follow up unsicher – angeblich 70 % der rel spir contacted antworten, 162 Vp – aber es sind nur 172 Vp vorher (auch andre Antwort-Zahlen usw passen überhaupt nicht, attr evtl 25 %)

strength of rel and or ! spir, form of rel faith (rel spir ? unklar) –ns zu GHQ (mv demogr, MF, medical diagnosis, live alone) , strenght T1 auch ns zu GHQ T2 (unter 5) **rel ns zu GHQ (NAS), Panel R Gl**

Strength of rel and or ! spir –ns zu medical diagnosis, rel and spir ns zu life threatening conditions, follow up: health outcome ns zu diagnosis !, form of life view (rel spir ?) ns, aber **strength of rel and or spir neg zu outcomes –illness result of lack of spir beliefs, recently my beliefs have strengthened, without God I would not have come through my last crisis neg !!** /wer in T2 did well hat Anstieg von strength of beliefs ! (belief senkt Gesu, Anstieg von belief steigert sie-oder auch: Anstieg von belief und Anstieg von Gesu korrelieren –U-W -unklar)

(unter 5) **1,5 Panel, rel ns zu medical diagnosis, **oder neg zu outcomes**, aber steigender belief pos zu mehr Gesu in T2 R Gesu**

(R Gl/div, pos) King,V: The influence of religion on fathers' relationships with their children, in: Journal of Marriage and the Family 65, 382-395, 2003

National Survey of Midlife Development-MIDUS – rr 61, none ath agno 9, nur M mindestens ein Kind, verh, div,/
rating of current/future relship with children –best-worst /amount of thought effort father puts into relship, obligation father feels to call write visit adult children regularly, /family life with children more negative than most people's, problems mit children caused shame embarrassment,/ giving emot support –comfort listen to problems give advice to Enkel, children; unpaid assistance –help around the house, transportation child care to grown children Enkeln, Geld geben, /
how religious spiritual is f, how impo sind rel spir für f, //seek rel or spir means bei Problemen in fam,work, personal life, asks what his rel spir beliefs suggest to do bei decisions in daily life, /attend rel or spir services,/ identify with being a member of rel group, / impo to send children for rel spir services or instruction //
mv demogr, Gesu, Kinderzahl volu !, (noch mehr mv: trad attitudes to family, marr, tasks, marital quality-Überko) –relship quality jetzt/Zu, rel ship effort, contact oblig zu religiosity/comfort/Kg/identify/impo/cP K other P vs no –alles pos (comfort attend etwas schwächer) /neg life with children ns- dto außer cP pos; emot support (alle über 90 –ceiling) – biv pos, mv nur noch ns pos alle rel Items, unpaid ass- dto, financial ass- ns, cP neg, /rel fathers pro: sharing housework childcare with wives, marital quality pos (rating of marr jetzt – worst –best, future, control over marr, thought and effort f puts into marr, marr poor – excellent) /keine Intera- gilt für verh und div /cP (nur 15 % da, auch Ba dabei) nicht besser als andere

8 Punkte (1 sample, 5 Messung, 0,5 stat, 1,5 mv) **rel pos zu father involvement with children (6 rel Items zu je 6 Items pos, zu 2 ns –financial assistance, Probleme mit Kindern), cP nicht besser (Messung incl Ba) R pos**

(unter 5) **rel pos zu marital quality R div/Gl**

Kinney,J et.al.: Coping with the uncontrollable: the use of general and religious coping by caregivers to spouses with dementia, in: **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003171-188

Most signif hassle, used coping strategy for coping with this, collab mehr als defer als self dir,/collab und defer pos zu problem focused coping, weniger zu emot focused coping (problem focused ns zu Depr ! emotion focused stark pos), selfdir ns zu collab und defer pos !

mv T1 coping zu T2 Depr bei Ko vonT1 Depr– nur problem-focused neg, emotion und coll pos !, (biv anders als mv –problem nun stark neg, coll immer noch pos; coll stark zu problem foc –erklärt mv, aber nicht biv)

5,5 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **collab coping pos zu Depr, Panel (self-directed ns zu collab, pos zu defer !)**

((Kirbis,A/Flere,S: Conventional religiosity and New Age beliefs as predictors of subjective well-being in Europe. Konferenzpapier 2012, EVS 2008

20 EU-Demokr, 9 osteurop, 6 post-Jugosl, Slowenien, happiness plus Lz plus srh zus ist subj wb

Belief in personal God vs spirit or life force, ath nix davon /es gibt nur eine wahre rel vs es gibt eine wahre rel, aber andere enthalten auch some basic truths, es gibt no one true rel, aber

great world religions contain some basic truths, // Slowenia –ath ns, **sonst ath am schlechtesten bei 35 von 36 Ländern;** (sign unklar))

Kirk,K et.al.: Self-transcendence as a measure of spirituality in a sample of older Australian twins, in: Twin Research 2, 81-87, 1999

Self-transcendence – flashes of insight while relaxing,(wenig) strong spir or emot connection with all people around me, part of the spir force on which all life depends,(viel), liebe blühende Blumen in Frühling so wie seeing an old friend again (wenig) , connected mit nature so dass alles Teil von living organism erscheint, habe sechsten Sinn, der erlaubt zu wissen was passieren wird (wenig) , part of something ohne Grenzen in Raum und Zeit (viel), spir conn to other people mit Worten unerklärbar (viel), my life directed by spir force größer als Mensch (viel) flow, made personal sacrifice um Welt zu verbessern –gegen Krieg, Armut Ungerechtig,(wenig) contact with divine and wonderful spir power, (viel) Momente großer Freude –eins mit allem(viel), alles Leben hängt von spir order power ab, manchmal sehe ich was wie zum ersten Mal,- einige Items mit wenig Zusammenhang
Self tr –Kg pos, Gesu ns, Optim pos E pos, N ns F, pos M, P F pos, M ns, Lie F minus, fatigue pos, distress F pos, Angst pos, Depr pos, div pos F, evangelical pos, no neg,(spir bei ev anders als bei „spirituellen“)
Erblichkeit bei self-tr stark, bei Kg nur bei F !

6 Punkte (2,5 sample, 3 Messung, 0,5 stat) **spir –self transcendence –Kg pos, Optim pos, E pos, N bei M pos, F ns, P bei F pos, bei M ns, fatigue pos, distress F pos, Angst pos, Depr pos, evangelical pos, no neg, erblich, Kg nur bei F**

Kirkpatrick,L: A longitudinal study of changes in religious belief and behavior as a function of individual differences in adult attachment style, in: JfSSR 36, 207-217, 1997

T1 1987, T 2 - 51 months later; nur F, I am antireligious vs rel is the most important thing in my life;

(pos zu secure vs anxious or avoidant att - es ist leicht andern nahe zu sein und von ihnen abh zu sein, kein worry wegen abandon or too close/ vs too close, trust, depend, //andre geben nicht so viel Nähe wie ich will, oft Idee partner liebt mich nicht, bleibt nicht, will große Nähe), T 2: changed churches, changed denom/faith, had a rel experience/conversion, been borg again spoken in tongues found a relship with God lost faith in God

Avoidant – wenig change churches/denomin, rel exp born again tongues gleich secure und wenig, found new rel ship with God viel , lost faith mittel;

Anxious – changed churches und denom mehr, had rel exp born again tongues viel, new relship viel, lost faith viel !

Secure – changed church denom mehr, sonst bei allem wenig Änderung

Bei Ko von rel impo – rel exp sign Änderung bei anxious, new rel ship – av und anx mehr als secure, evtl born again und tongues auch bei anxious mehr,

(Deutung: anxious sucht Sicherh in Rel)

7 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat, **1,5 Panel) Bindungs-Angst pos zu rel, sucht rel ?, z.T. weg von ihr, secure wenig change, avoidant dto**

Kirkpatrick,L: God as a substitute attachment figure: a longitudinal study of adult attachment style and religious change in college students, in: Personality and Social Psychology Bulletin 24, 961-973, 1998

74 % attr; Att –fearful avoidant –Nähe schwierig, will das, kann aber andern nicht vertrauen
Comfortable without close relships, unabh sein zentral (dismissing)

Preoccupied anx ambiv – will Nähe, andere nicht,

Secure – emot closeness is easy comfortable bei Abhäng von anderen und deren Abh von mir
(pos self – secure und dismiss, pos other preocc und secure (obwohl preocc andere neg sieht))

T 1 fall semester T 2 spring //loving God –forgiving, loving, caring, comforting,accepting),
(scale wrathful, controlling, restricting funktioniert nicht – Cr 63, korrel mit andern Items
Null- weggelassen// responsive, distant unavailable impersonal, // do you feel you have a
personal relationship with God/Jesus Christ,

God – living personal being interested involved in human affairs lives; abstract impersonal
force in universe, don't believe in God;

Secure – pos zu loving, pers relship, living being, neg zu distant God

Rest negativer, wenig interne Diff

T1 att zu T 2 rel –aber adjusted att(unklar wie), preoccupied und fearful model of self–Rel
steigt-loving God , relship – bei distant God und personal God ns; bei model of others –
umgekehrt: secure und dismiss mehr Rel, (preocc- neg model of self und pos of others –
deshalb mehr rel change – aber Messung anders) Zahlen nicht gezeigt

Biv anders als mv – fearful und preocc neg zu Rel, bei Wandel pos (sie müssten sich früher
auch schon pro Rel entwi haben –oder verlieren sie es wieder ?

7 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat, **1 Panel**) **secure pro Wandel etwas, secure
religiöser – auch in T2//fearful und preoccupied weniger Rel - mehr Wandel hin zu ihr
bei model of self, bei model of others –secure/dismiss pos Wandel, fragwürdig**

Kirkpatrick,L/Shaver, P: An attachment-theoretical approach to romantic love and religious
belief, in: Personality and social psychology bulletin 18, 266-275, 1992

2,8 ath, 14,2 agno, Att –in loving rel ships//distant God –distant close, personal –impersonal,
comforting –not co. , available not av. ,responsive- not resp//Korrelate – secure att: I, E,
personal God ns, Kg ns pos, pers relship with God ns pos; loving God pos, controlling neg,
distant neg, commitment pos, //distant God –av, atheist –ambiv pos , secure gleich av !, agno
–av, secure ns minus, anx ns pos; Glosso –ambiv; /antireligious – anx pos, //

Att to God – he is warm, responsive, weiß immer wann er supportive und protective zu sein
hat, wann er mich meine Fehler machen lässt, rel ship immer comfortable, very happy sat
with it (AutoK), av - impersonal, distant, little no interest in my personal affairs problems,
doesn't care very much about me, might not like me//amb anx –inconsistent in his reactions to
me, sometimes very warm and responsive to my needs, sometimes not, sure he loves me cares
for me sometimes he seems to show it in ways I don't really understand //Korrel adult att zu
God att schwach, nur bei denen stärker, die in Kindh unsichere Mutterbindung hatten.

Att to God – lonely depr secure minus(vs beide andern) Angst –av und secure besser, physical illness –secure besser, Lz –secure besser (unabh von adult attachment //andre Skalen und Items wenig Korrel -loving god Lz pos, controlling und distant neg, lonely –controlling pos, loving neg;

5 Punkte (1 sample, 3,5 Messung 0,5 stat) **secure att –lonely depr neg, Angst neg (av auch), Lz pos, //loving God –Lz pos, controlling/distant neg, lonely –controlling God pos, loving neg;**

secure att: I, E, personal God ns, Kg ns pos, pers relship with God ns pos, loving God pos, controlling neg, distant neg, commitment pos, ath ns, agno neg, Glosso neg //ath –av/secure weniger als anx; agno –av mehr als anx/secure , glosso am meisten anx,

Klaf,F/Hamilton,J: Schizophrenia- a hundred years ago and today, in: Journal of Mental Science 107,819-827, 1961

Vergleich von admissions in einem hospital 1853-62 vs 1950-1960, akute Fälle, 100 F und M jeweils, thought disorder, Sprache wirr; delusions halluc; starker Rückgang von rel preoccupations (60 -21 M), Zunahme von sex preocc(22-38 M), fast alle P, etwas mehr K 1950f, none nicht da

19 Jh 40 %Kg,

(unter 5) **Inhalte der Schizo sind nicht ihre Ursachen- rel Inhalt im 19 Jh dreimal soviel, unrepr,**

Klauer, T et.al.: Zur Spezifität der Bewältigung schwerer körperlicher Erkrankungen: Eine vergleichende Analyse dreier diagnostischer Gruppen, in: Zeitschrift für klinische Psychologie 18, 144-158, 1989

Krebspat, Rheumapat, HIVpat, Bewältigung per :Suche nach Halt in der Religion, -ich betete und suchte Trost im Glauben und 2 andere Items, (bei HIV Cr 66)//alles in allem glaube ich dass ich mit meiner Krankheit gut zurechtkomme //insgesamt glaube ich, dass es mich sehr viel Energie kosten wird, mich an die Umstände meiner Krankheit anzupassen//alles in allem betrachtet komme ich im Vergleich zu anderen Patienten mit meiner Erkrankung zurecht –alle ns zu rel coping

(unter 5) **Bewältigung von Krankheit -ns zu rc (Haltsuche)**

R GI Gesu) Klemmack,D et.al.: A cluster analysis typology of religiousness/spirituality among older adults, in: Research on Aging 29, 163-183, 2007

Viel Ne rural, NORA- spent time in prayer medit Bible study; I – In my life, I experience the presence of the Divine (i.e.God), my religious beliefs are really what lie behind my whole approach to life, I try hard to carry my rel over into all other dealings in life, /clusters – strongly rel: Kg pray I plus 529; moderat rel –etwas weniger Kg/pray/I 82 ; minimally rel (alle drei minus -26 VP), nur I -62, pray/I pos, Kgminus -123, pray I pos, Kg mittel 157;; ; (nicht Kg ohne I oder pray, nicht pray ohne Kg I usw) //Vergleich nach: how impo is your rel faith or spir to you –strong mehr als moderate/pray I mod und wenig Kg mehr als nur I mehr als minimal; // smoke, use alc neg, SF 12 health –kurvi Trog: viel und wenig identisch; srh – pray I pos, strong ziemlich gleich minimal (in Text anders: strong und minimal pos) ADL

strong weniger, dann Buckel, minimal aber etwas mehr; IADL –kurvi Buckel; life space mobility strong klar pos, physical performance klar pos, Depr kurvi Buckel, strong gleich minimal; moderate rel wenig Diff zu strong und minimal; nicht gezeigt: pain 3mal, hospitaliz comorbidity ns

7 Punkte (1 sample, 5,5 Messung, 0,5 stat) **Graduierte Rel-messung (Kg pray I viel vs wenig davon) –smoke use alc minus, SF health kurvi Trog, viel gleich wenig; srh –kurvi Buckel (Text: strong gleich minimal, beide gut, also Trog), ADL –strong besser, Buckel, minimal negativer als strong; IADL –kurvi Buckel, minimal gleich strong; life space mobility und physical performance strong klar pos //z.T. strong rel gleich minimal rel, dazwischen negativer (3 mal), 5 mal strong besser; Zusammenhänge meist ns ! moderate kaum anders als strong; minimal 26 Vp ns comorbidity, hospitaliz pain 3 mal R Gesu**

(unter 5) **graduierte Relmessung zu Depr (zu mh SF 12 analog) kurvi Buckel, strong und moderate rel (bei pray I Kg) gleich minimal rel (wenig pray I Kg) minimal 26 Vp, andre (pray, I und wenig Kg, pray I und kaum Kg, pray Kg kaum, I pos) mehr Depr; -stark und schwach gleich, Mischverhalten neg, R Gl**

Klosinski, G: Warum Bhagwan ? München 1985

Probleme in Pubertät mit sich/andern zwei Drittel, sind **rel Suchende** mit myst Erf, vor **Erstkontakt nur ein Drittel in Krise, aber depressiv – Änderung nach Beitritt: Depr sinkt, Hochstimmung kommt, soz Potenz und Resonanz(beliebt sein) steigt, aufgeschlossener offener Geborgenh Auserwähltsein ; exit: Depr wieder mehr, zurück zu Normwerten**, Gießen-Test: soziale Resonanz, Durchsetzungsvermögen –dominierend – gefügig; über-unterkontrolliert, psychische Gestimmtheit (manisch oder depr), aufgeschlossen –verschlossen, gesellig –ungesellig,

Bh öfter Auseinandersetzungen, eigensinnig, Schauspieler, koop-unfähig, unstetig, unordentlich, bequem ausgelassen treiben lassen spontan im Hier und Jetzt, keine Sorgen um andere, //ein Drittel Bh psychisch unauffällig, ein Drittel hinter ! Euphorie Depr, ZwangsN bei TM –Männern, viel, 7 von 30 Hysterie,

8 von 30 Bh Probleme – völliger soz Ausstieg, Abhäng von Meister, unsicher planlos, **16 positive Wirkungen** – Depr sinkt, Andersartigkeitsidee auch, Drogen weg, Mwg weg (starker Meister) Poona als zeitweiliger Schonraum,

Therapieähnlichkeit: Bi an Helfer, Erklärung für Probleme, Abhilfeinfo, Hoffnung der Helfer kann helfen, Erfolgserlebnisse, Gefühlsausdruck ermutigen, Meister und Gem, heile Großfam, für Nichtverheiratete attraktiv,

TM und Bh – aufgeschl, unkontroll soz potent dominierend vs Norm,

Bh Wandel zu business und Therapieszene, Institutionalisierung –Lehre Priester Riten

(unter 5) **Bhagwan nicht so stark pos wie sonst, unangenehme Leute, entry pos, exit neg, therapieartig, (nicht bewertet)**

Klug, A.: Einstellungen zu Sterben, Tod und Danach. 1977

Bedeutung der religiösen Überzeugung für das Handeln/Intrinsisch – gedankl Beschäftigung mit Sterben/Tod/Danach pos, allg Furcht vor dem St ns, Furcht vor körperl Leiden beim St

neg, vor Einsamk beim St ns pos, vor Abhä Würdeverlust beim St ns, pos Einstellung zum St/Tod pos, allg neg Erwartungen auf St ns, allg neg Reak auf Tod ns, Furcht vor vorzeitigem Tod neg, Tod als Ende psych Erlebens neg, als Erlösung ns, Akz des T als natürl Ende pos, Furcht vor dem Danach ns, Rechenschaft ablegen pos, den Leichnam zur Verfügung stellen neg, Sorge um Angehörige pos; Furcht vor Kontakt mit Sterbenden/Kompetenzerwartung im Kontakt mit St, Vermeidung St ns, Furcht vor Toten pos, Furcht vor Verlassenwerden ns, neg Einstellung zu Suizid/Jens glaube pos//
 Jenseitsglaube(stark pos gepolt) ns zu all neg Reakt auf Tod,mit Skalen zu Furcht vor Sterben Tod; pos Einstellungen zu St/Tod pos, Denken anTod pos, Furcht vor Danach pos, ns zu STAI-Angst (pos Einstellung zu St/Tod/Rechensch ablegen nach Tod/vs Suizid pos zu Rel – ns zu Angst), //
 seel Gesu (Trier – autonom, aktiv, tatkräftig, optim lebenszufr) –Jensglaube ns, pos Einst/Rechensch ns; Sm ablehnung pos; Swg –Jens glaube ns, pos Einst/Rechensch ns pos, Smabl pos; Sinnerfülltheit – Jensglaube ns, Rech neg, pos Einst ns; //Jensglaube –sichere Bindung ns neg, vermeidend ns pos, ängstlich ns pos, pos Einstellung/Rechensch neg zu sicher;//Jens glaube: allg Kompetenzerwartung, Internalität ns (pos Einst zu Tod bei M neg zu Intern, bei F pos –schräg)//vorsichtiges normangepasstes präventives GesuV –Jensglaube pos, Todesfurcht mehr; gesunde Ernährung Bewegung –Jens glaube ns pos, Entspannung Erholung ns//Jenseitsglaube ns zu Furcht vor Sterben Tod neg Reakt auf Tod, neg Erwartungen zu Sterben, pos zu pos Einstellung zu TodSterben, //Liebesfähigkeit –Jensglaube ns pos

5,5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **I/Bedeutung der rel Überzeugung für Handeln ns zu Sterbens/T-angst, pos zu pos Einstellung zu Tod/Sterben,(7 gut, 2 schlecht, 9 ns) //Jenseitsglaube –gut gemessen –ns zu Tangst, pos zu Einstellung zu T/S, ns zu seel Gesu, Angst, Swg, Sinn, Bindung (eher neg) GesuV präventiv pos, Bewegung Essen Erholung ns, Liebesfähigkeit ns pos (dubios, dass Jensglaube immer ns ist)**

Knölker, U.:Zwangssyndrome im Kindes- und Jugendalter. Göttingen 1987

Nur 52Vp, Zwangspatienten, 5-18 J, ein Drittel mit strengen rel Eltern, Eltern/Fam viele zwangsgestört –Vererbung !,extrem viele Ängste, Depr Sm-ideen, nur ein Drittel rel Ängste, zT. ns zu andern Ängsten ; **pos Korrel Rel –Zwangssymptome – U-W ?**

(unter 5) **Info eher, Vererbung von Zwangsverh, nur ein Drittel rel Ängste, die ns zu andern Ängsten**

Koteskey,RL et.al.: Adolescent identity and depression, in: Journal of Psychology and Christianity 10, 48-53, 1991

Rel identity – my church gives stability to my life, my church helps me know who I am etc. –neg zu Depr BDI sign

(unter 5)

Koenig,H: Religious behaviors and death anxiety in later life, in: Hospice Journal 4,3-24, 1988

Facing a difficult sit, how likely to use prayer to help to deal with the sit., most stressful experience recent months – use rel beliefs in coping ? (81 %), actively involved in rel community activities,

Feelings about death – fearful anxious, - no fear anx, - neg zu pray/beliefs in coping, involvement in.; -in 60-74 und 75-94, M und F, bei jüngeren und M schwächer (F mehr rel und mehr Nutzen davon, insges selbe Tangst wie M –weniger Rel, weniger Nutzen davon) mehr pray/belief für coping – mehr subj ability to handle stress

(unter 5) **Feelings about death –fearful anxious –use of praying, use of beliefs in coping. involvement in rel community activities neg, bei jüngeren/M schwächer,**

(R Gesu,Gl) Koenig,H: Use of acute hospital services and mortality among religious and non-religious copers with medical illness, in: Journal of Religious Gerontology 9,1-21, 1995a

Follow-up 14 Monate; M unter 40 und über 64, ss frequency of interaction, size of support network, sat with support Cr 57!, open ended question how Vp coped with his illness; visual analogue scale –extent to which Vp found rel beliefs/activities helpful in coping with sit (most important thing that keeps me going) , interviewer rating –how much Vp appeared to use rel as a coping behavior (in Diskussion how rel is helpful bei coping, Erfahrungen mit ihr in this regard, in spontanen Aussagen zu Item 1 und 2), rel copers: spontane rel Antwort, 9,5 von 10 auf scale, 9 or 10 rater Beurteilung; /health care utilize nach Aufnahme bis letztem Klinikbesuch-length of initial hospitaliz, number of days hospitalized in follow up, number of admissions in dieser Zeit;/outpatient clinic attendance -nur bei 52 Vp –appointments die nicht wahrgenommen und nicht abgesagt werden –no shows;
Survival time –first day of admission bis Tod; if survival status is unknown –last clinic visit (?)

Rel copers –alc use minus, diagnosis of cancer nspos, ADL ns, severe medical illness –ns, cognitive status ns, hospital days ns neg, admissions neg, hospital days neg (mv demogr.past psychiatry, alc, ss, ADL cognitive status,cancer, depr) , lost to follow up neg, no show neg, mort ns, (24,7 –vs 23 % -ca 24 vs 27 Vp sterben, mv nur 238 Vp –von 1011 ?-ns; es wirken nur cancer und cogn status, edu verh occ inc live alone ss alc ADL depr alle ohne Wirkung !) evtl gehen die nonrel copers woanders hin zur Behandlung (vgl no show) und sterben dort

8,5 Punkte (1 sample, 3,5 Messung, 2 mv, 0,5 stat, 1,5 Panel) **rel coping ns zu mort, alc minus, illness ns, cogn status ns, hospital days neg, R Gesu**

(unter 5) **Rel copers –depr minus (unter 40, über 65), R Gl**

R Gl, Gesu, Krim) Koenig,H: Religion and older men in prison, in: International Journal of Geriatric Psychiatry 10,219-230, 1995b

57 J, (viel drug charges, 8 J Strafe, 70% white, 37 % psychiatric problem, jeder hat 3 chronic medical problems, 24 % depr, 3 % raised none, jetzt 8, rel very impo für mother 64, father 33, 82 % switch, mP plus, Ba minus) how often do you attend church or other rel meetings, spend time in private religious activities –pray/medit/Bible study, ever had a rel experience that changed your life ,/coping-Frage nach most impo factor that enables Vp to cope –wenn rel Antwort: 10 Punkte, rate extent to which rel has been helpful in coping, und Interviewer –rating extent to which inmate uses rel as a coping behavior

(78 % Jesus Gottes Sohn, entspricht Vergleichsgruppe alter Patienten, Intr/coping ist etwas geringer, E etwas mehr, 32 % rel Erf/Gebet jeden Tag; 76 %-exp helped to cope, 100 % pos Einfluss auf Leben; Kg entspricht M in surround, Gebet ist mehr; switching doppelt so viel wie Bev)

Korrel (kaum was sign, weil N zu klein, desh angegeben von mir) security level –belief in God neg, Kg neg, pray sign neg, I neg, rc ns, /more than one charges –belief pos sign, Kg ns, pray ns, I neg, coping neg, (rel Items pos zu robbery/theft, neg zu drug), prior prison terms –belief neg sign, Kg, pray, I, rc alle neg, /length of sentence –belief nspos, Kg pos, pray neg sign, I neg, rc neg; months previously imprisoned – alle außer rc(ns) neg, I sign, violation of parole –belief neg, Kg nsneg, pray pos, I nsneg, rc ns, disciplinary actions –belief ns, Kg neg, pray neg, I neg, rc neg;

4,5 Punkte (0,5 sample, 3,5 Messung, 0,5 stat) **rel Items meist passend neg (aber ns weil N zu klein, 2 pos, 3 ns pos, 5 ns, 21 nsneg, 4 neg) zu: security level, more than one charges, prior prison terms, length of sentence, months previously imprisoned, violation of parole, disciplinary actions R Krim**

3 Punkte (0,5 sample, 2 Messung, 0,5 stat) **Number of physical symptoms –ns, außer: Kg neg, severity of chronic medical illness alle ns, severity of medical illness pray pos, R Gesu**

(unter 5) **Depr –no aff pos, raised by caretakers with no aff, Pe minus, raised by Pe caretakers minus, impo of rel for caretaker neg, belief neg, Kg neg, pray nsneg, I neg, rc nsneg, R Gl**

Koenig, H: Religion and remission of depression in medical inpatients with heart failure/pulmonary disease, in: Journal of Nervous and Mental Disease 195, 389-395, 2007a

How often do you attend religious services typically when not acutely ill, participate in other rel group activities (adult Sunday school Bible study prayer groups), //pray privately other than at mealtimes, read Bible other rel literature, // listen watch rel programs on radio TV// Panel – 6, 12, 18, 24 Wochen; Messung: time to remission, /remission time: no rel (4,5) ns(nondenom P länger), spir not rel (19) ns, Kg kürzer (mv selbst bei Ko von demogr, Gesu, stressors, history of depr, treatment, comorbid psych disorder, ss), private rel biv ns, bei Ko von demo und Gesu etc kürzer, /Telev und Intr auch so, //hochrel Gruppe: Kg weekly/more, Gebet daily/more, Bible reading mehrmals in Woche, und hohes I –stark verkürzte Remissionszeit auch mv bei allem; //Gruppenbildung: die zwei Gruppen mit der höchsten Religiosität (14 und 16 %) profitieren vs andere stark, dann die restlichen 6 Gruppen mit kaum einem Unterschied, Kg wirkt unabh von ss –bloße Gruppenzugehörigk o.ä. unwirksam

10 Punkte (2 sample, 3,5 Messung, 3 mv, 0,5 stat, **1 Panel**) **schnellere Erholung von Depr – Kg private rel Telev I pos, affil ns; Panel**

Koenig, H: Religion and depression in older medical inpatients, in: American Journal of Geriatric Psychiatry 15, 282-291, 2007b

Sample wie 2007a, spir not rel, rel not spir, beides (nicht), Kg partic Telev pray s.o., Vergleichssample ohne Depr, Patienten; Diff: Depr – none plus, Prot ns, reformation

P(Epi,Luth,Pres) ns, pietistic P (Me Ba Christian) plus, NeoFu –(CoG, Penteco SBC) minus, K ns, spir not rel plus, rel not spir plus, both minus, neither ns, Kg v.a. major D minus, group activity major D minus, prayer minus, read Bible minus, Televradio minus, I ns, Mv –(Ko age gender race edu medical illness severity level of physical functioning, ss) –no pos, piet pos, NeoFu neg, spir not rel pos, sp und rel neg, Kg neg –bei ss Ko ns, other act ns, pray minus, read Bible minus, rel TV minus, I minus (ss –ns) /bei major vs minor depr wirkt rel nicht, /Wirkung in Bezug auf severity of D (alle rel Items zusammen) : attend und activity, pray und Bible, (denom nun ns/anders) rel TV und I etwas, (selbst bei Ko von Gesu,psychiatric –Behandlung , vorher schon D – ss Items)
 8,5 Punkte(2 sample, 3,5 Messung, 2,5 mv, 0,5 stat) **Depr –no aff pos, pietistic P (Me Ba Christian) pos NeoFu CoG Penteco SBC neg, spir not rel pos, rel not spir pos, both neg, neither ns, Kg group activity (mv ns) pray read Bible Telev neg, I ns/neg; ns bei Diff major –minor D, Stärke der D –die meisten wirken;**

Koenig, H/Cohen,H/Blazer,D/Kudler,M/Krishnan,R/Sidler,T.: Religious coping and cognitive symptoms of depression in elderly medical patients, in: Psychosomatics 36, 369-375, 1995

Sample aus Koenig 92 medical ill men, rc- how do you cope with stress (offene Frage) , extent to which religion helps to cope (little/not at all- most important factor that keeps me going), observer rating how much he thinks Vp uses rel to cope
 mv race ADL, psychiatric history – 11 Depr items self-rated (GDS) bei high copers weniger (19 Items ns – eher PAS –happy, satisfied hopeful worry life exciting.-insgesamt 24 von 30 besser), //Depr observer rated – SADS und Hamilton – 4 Items dto, (22 ns –viele psychosom, Gewicht Schlaf Magen müde hypocho..) F analyse -2 Faktoren: cognitive und somatic –rel neg zu cogn, ns neg zu somatic,
 5 Punkte(1 sample, 2,5 Messung, 1 mv, 0,5 stat) **rc korrel mit kogn Depr-teil neg, somatic-Teil nsneg, zu 30 Items von Depr -11 neg, 19 ns, (insgesamt 24 von 30 besser), zu SADS/Hamilton Items 22 ns,**

Koenig,H /Cohen,H/Blazer,D/Pieper,C et.al. : Religious coping and depression among elderly, hospitalized medically ill men, in: Am J of Psychiatry 149,1693- 1700, 1992

850 VP , 70 J, 28 % Neger, ein Viertel psychiatr Probleme ein Fünftel ca Depr/Krebs, CVD, viel cP und black P, 2 % no, offene coping Frage: ein Fünftel spontan rel was a primary factor, biv: Depr –no rel pos, moderate P eher neg, bP auch, cP Fu K nontrad Chr lib ns/unklar, allg: alle Denom zus eher ns minus, no rel pref plus , mv Ko von age race ss history of psychiatric problems, alc, cogn und functional status medical diagnoses, rel coping neg zu Depr, bei schlechterem funct status stärker, andere Depr messung rel coping wirkt auch, und alle affiliations (auch cP , außer ev/Fu P unspecified lib P) – mod P K cP nontrad Chr, b P

Nach 6 Monaten im Durchschnitt 256 VP readmitted , va. Krebs; Wandel von rc ohne Bezug zu Wandel von Depr ; 202 rc T1 zu Depr in T2 bei Ko von Depr T1 wirkt neg auf Depr (mv s.o.)

Korrel rc zu Religiosität, Denom : cP ns ! ev/Fu plus, Kath minus, mod lib ns minus alc minus ns zu funct status Neger plus ss plus

7 Punkte (1 sample, 2 Messung, 2 mv, 0,5 stat, **1,5 Panel**) **Depr –no aff pos, mod P/bP neg, cPFu lib P ns/unklar, rel coping (offene Frage, Fremdrating, selbstbeurteilt) neg; auch T1 –T2 bei Ko von T1 depr**

rc –mod lib nsneg, cP Religiosität ns, K neg, ev/Fu pos

(R Gl, Gesu) Koenig,H/George,L/Blazer,D/Pritchett,J/Meador,K: The relationship between religion and anxiety in a sample of community-dwelling older adults, in: Journal of Geriatric Psychiatry 26, 65-93, 1993

Wave II, NIMH Epidemiologic Catchment Area survey Piedmont area NC, Alte über 60, 62 % cP, 69 born again, 88 % rel very impo, simple phobia, social phobia, OCD, panic disorder, agoraphobia, PTSD, generalized anx disorder, (summary ohne allg Angst und PTSD) /go to religious meetings or services, spend time in private rel activities –prayer, meditation, Bible study; watch rel services rel programs on TV listen to them on the radio, how impo is rel to you, are you a born again Christian/have you ever had any rel experience that changed your life;

/Kg –ns zu parent home unstable; alc dependence neg, chronic health problems/impaired function(ADL) neg, (alc –pray neg, TV/impo/born again ns; Gesuprobleme –pray/TV/impo plus !, born again ns pos) /

Angst Summe –Kg neg, TV pos, pray ns, impo ns pos, born again ns pos, Pe ns pos, cP ns pos, /mv age sex race parental stab SES residence location –dasselbe, alle rel Items außer Kg stärker ns; //ss verh dazu –Kg ns neg, ; auch wenn nur chronic ill dazu ohne ss –Kg nun ns neg; /neg life events, alc, chron krank dazu alles komplett ns, //in Tabelle 4 anders (auch Text anders –born again pos, Pe cP pos) –TV ns neg, pray ns pos, impo, born again ns pos, cP mehr Angst als mP, Pe sogar sign mehr; //Korrel zu lifetime anx nicht anders //Summenindex Kg/pray/TV/impo –(4-24: low ist 4-15 !) ns zu anx,

6 Punkte(2,5 sample, 3 Messung, 0,5 stat) **Kg neg zu alc dependence, Krankh; pray TVradio rel impo pos, born again ns pos zu Kra, pray neg zu Alk, impo born again Tv ns R Gesu**

7,5 Punkte (2,5 sample, 3 Messung, 1,5 mv, 0,5 stat,) **Kg neg zu anx mv, (bei Ko von Gesu oder ss ns neg), TVradio rel pos(ns schon bei demogr), Rest pray impo born again, mv ns –auch Pe, cP, /andere Methode: Pe born again pos; TVrel nsneg- einiges unklar), Summenindex rel -4 Items ns zu Summe von Angst (nicht mv untersucht; ceiling -88 % very impo) Kg anders als andere Items –auch ns zu SES, impo,TV,born again neg**

(Rhelf,Gesu,Gl) Koenig,H/George,L/Titus,: Religion, spirituality, and health in medically ill hospitalized older patients, in: Journal of the American Geriatrics Society 52, 554-562, 2004

rr 67(aber vorher schon viele nicht dabei, zu krank oder nicht mehr aufgetaucht) ; Level of cooperativeness –von research nurse beurteilt, ADL- personal care, ambulation,household

tasks recreational activities, observers rating of severity of illness, cumulative illness rating-severity of impairment of 12 major organsystems observer, /

ORA-Kg und particip an rel group activities –Sunday school, Bible study groups, prayer groups, /NORA-pray, read Bible or other rel lit, /spir –selfrated, self rated rel not spir/spir not rel/rel und spir (88%) , keines von beiden//observer rated spir –reliab 0,39, rel -0,47; mv demogr/ss – rel aff ORA NORA I self rated spir/rel spir und rel,observer spir/rel DSE pos, rel TV,rel not spir ns, spir not rel neg, weder spir noch rel neg, //

Depr –ORA NORA I self rated spir , observer rel DSE neg, Rest ns und: weder sp noch rel pos, //cogn function –NORA observer spir/rel DSE pos, Rest ns,selfrated rel neg, //cooperation –rel aff,ORA,NORA,rel TV I observer spir/relDSE pos, Rest ns//(öfters wirkend: DSE observer rel/spir, ORA NORA (I), wenig: rel TV, self rated rel, rel not spir, spir not rel,spir and rel, neg: weder noch;

ADL –Kg , relnot spir pos,I TV spir und rel neg, //srh –rel not spir pos, weder noch neg; //observer rated illness- Kg relnot spir observer spir/rel pos, weder nochneg; cumulative illness –Kg pos; comorbidity –TV weder noch pos, observer relspir neg; //Wirkung hier: ORA rel not spir, Rest kaum, weder noch neg; (Gesamtwirkung: **ORA, observer rel spir DSE NORA ; weder noch neg;**

8 Punkte (1 sample, 5 Messung, 1 mv, 1 stat) **rel Items zu cogn fu pos 6 ns, 4 pos, 1 neg), ADL (7 ns, 2 pos, 2 neg), srh -10 ns, 1 pos; observer rated health – 7 ns, 4neg; cumulative illness-10 ns, 1 neg; comorbidity –ns; (Korrel zu bekannten guten Items: ORA NORA I spir und rel vs weder noch, DSE – cogn fu: 2 von 5; ADL -1 pos, 2 minus; srh -1; observer rated health -2 pos; cumulative ill -1 pos, comorbidity 1 pos) (zus: 40 ns, 7 pos, 7 neg) –Kannib R Gesu**

6 Punkte (1 sample, 3 Messung, 1 mv, 1 stat) **rel Items zu Depr: aff ns, weder spir noch rel pos, /Kg nonorg I rspsir observer rel DSE neg, observer spir nsneg, srr nsneg (7 Items, alle 5 bekannten) (1 ns, 2 nsneg, 6 neg) (trotz Kannib) R Gl**

7 Punkte (1 sample, 4 Messung, 1 mv, 1 stat) **viele rel Items pos zu ss (10, rel TV ns) und cooperation mit Interviewer(8) R help**

(R Gesu,Gl) Koenig,H/Hays,J/George,L/Blazer,D/Larson,D/Landerman,L: Modeling the cross-sectional relationships between religion, physical health, social support, and depressive symptoms, in: American Journal of Geriatric Psychiatry 5, 131-144, 1997

Duke EPESE

Gebet, meditation, Bible study (ein Item), watching rel TV/listening to rel radio,

Subj health, ADL, Krankheiten (Herzprobl, Hypertonie, Diab stroke Krebs;

soci network –Friends, contacts; instrum support (practical help received von family friends), subj ss-support is satisfying adequate,

CESD -4 Teile somatic, wellbeing/PAS, depr, interpers sensitivity,

Rel Tv zu Kg ns, zu Gebet 0.19

Rel –good health (3 Items) pos, Depr ns ,ss pos,

Kg –good h. pos, Depr minus, ss ns

Gebet bible –Gesu minus, Depr ns ss pos

Rel TV –Gesu minus Depr plus, ss ns (alles mv age sex race)

Kg zu Depr –mv obiges und Gesu ss – Wirkung bleibt; selbe controls: Gebet ns minus, rel Tv ns plus,

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat) **Depr –Kg neg, Gebet/Bible ns, rel TV pos (mv Kg pos, Gebet nsneg, rel TV nspos R Gl**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Gesu –Kg pos, Gebet neg, rel TV neg R Gesu**

Koenig,H/Ford,S/George,H/Meador,K.: Religion and anxiety disorder: an examination and comparison of associations in young, middle-aged and elderly adults,in: Journal of Anxiety Disorders 7, 321-342, 1993

NIMH Piedmont, jung 18-39, middle 40-59, alt 60-97

Kg zu any disorder (letzte 6 Monate, lifetime) neg, (jung sign, Rest ns neg),Bible,pray meditate ns pos !,rel TV pos/neg/ns (lifetime eher ns pos alle), importance of rel ns pos, no affiliation pos , bei Alten neg (ca 26 VP Null Angst) (Penteco z.T. auch viel,mP weniger als cP), born again neg ns, bei Alten pos ns; Ko von SES, sex,chronic illness, life events //denom wird in T1 gemessen , Angst in T2- ein Jahr Diff,

Any ist Summe aus Agora, PTSD,Generalized Anx ,OCD,Panik, simple phobia, social phobia somatiz disorder,(PTSD OCD Panik somatiz social phobia wenig – kleiner 2 %, phobia agoraph und allg Angst mehr, keine Besonderheiten in Einzelangst)

8 Punkte (2,5 Sample, 3 Messung, 2 mv, 0,5 stat) **zu Angst: neg –Kg und affil (bei Alten anders), ns/ns pos (auch Pentec, devotion rel TV – zu erwarten, aber auch impo und z.T. born again))**

Koenig,H /George,L/Blazer,P/Meador,K/Dyck,P:Religious affiliation and psychiatric disorder among Protestant baby boomers, in: Hospital and Community Psychiatry 45, 586-596, 1994

Epidemiological Catchment Area survey Piedmont , nur P, Alte weniger life-time disorders als Junge, Ko von sex age race Gesu, SES – bei Jungen:Pe mehr depr und any anx, alc ns; bei Alten alc mehr(depr anx ns), cP weniger Kg als mP/Pe (bei Jungen, bei Alten Pe mehr als cP als mP) cP und mP ns; //viel Kg bei: Pe (N ca 25-30) –depr mehr (nur Junge ,8 ns neg, 2 ns pos cP; 2 pos Pe), anx –jung: Pe ns/neg, cP ns neg, mP ns neg, alt: alle drei Kg ns neg (2 ns mP,Pe; , 9 ns neg, 1 neg)//

Alc -9 ns neg, 3 neg (alle Pe), //bei mP wirkt Kg -11 ns neg, 1 ns; cP -2 ns pos, 10 ns neg; Pe - 2 pos, 4 neg, 1 ns pos, 5 ns neg,)(seltsam: Pe alt mehr alc –aber bei Kg nix davon;) made outpatient mh visits(Minizahlen) –mP mehr, (jung undKg: Pe mehr), mP gehn auch ohne disorder,Pe mit psy disorder mit Kg geht eher zu mh-visit, bei low Kg und disorder geht gar keiner;

7 Punkte (2,5 sample,3 Messung, 1 mv, bei, 0,5 stat) **nur innerh P: junge Pe mehr depr/anx, alte mehr alc, depr/anx ns;// cP weniger Kg !, Pe mit Kg –depr mehr (N zu klein) alc weniger; Kg wirkt bei allen drei neg auf anx, aber ns; outpatient visits mh – mP pos, jung und Kg: Pe mehr, mP gehen auch ohne disorder, Pe mit disorder und Kg – gehen, wenig Kg und disorder –niemand geht**

Koenig,H/George,L/Peterson,B: Religiosity and remission of depression in medically ill older patients, in: Am J of Psychiatry 155, 536-542, 1998

Patienten in Hospital, älter als 60 mit Depr alle drei Monate (4 mal)

Abfrage von Symptomen 94 Vp, 4 sterben zwei drop out – 87 in erstem follow up insges durchschnittlich 47 Wochen follow up, 87 Vp mit mindestens einem follow up, 67 mit allen 4,

Korrel zu time to remission – I neg, Kg schwächer posTrend, private rel act ns, mv (Ko von Lqualität, Wandel in fu status, family psychiatric history, number of medical diagnoses, ss, Behandlung mit Anitdepressiva) – Intr wirkt, stärker bei denen deren phys functioning sich verschlechtert/ns bleibt, Frage was enabled to cope with stress – 33 % spontan Rel zwei Drittel verwenden Rel zu coping in a large extent,

treatment ns zu remission !!

6 Punkte (0,5 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat, **1 Panel**) time to remission –Kg I neg, private rel ns; I wirkt mehr bei denen, deren phys functioning sich verschlechtert/gleich bleibt;

(R pos Gl Gesu) Koenig,H/Hays, J/Larson,D/George, L/Cohen,H/McCullough, M/Meador,K/Blazer, D:: Does religious attendance prolong survival ? A six-year follow-up study of 3968 older adults, in: Journal of Gerontology Medical Sciences 54A, M 370-376, 1999

Vp über 65, EPESE Duke site, s.o., T 2 nach 6 J, 3968 Vp, 1177 sterben; zwei Drittel cP, about how often do you go to religious meetings or services, physical ADL –bathing dressig eating getting from bed to chair toilet use; instrumental ADL –traveling shopping preparing meals, doing housework managing finances; strength/endurance ADL – able to do heavy work around house, walk up and down a flight of stairs, walk half a mile, chronic conditions – broken hip, cancer diab hearing problem vision problem Hyp, shortness of breath stroke) /alc –how often beer or ale ,wine, liquor; -20 drinking occasions vs weniger;

6 Punkte (3,5 sample, 2 Messung, 0,5 stat) Kg –edu pos, social network pos, supportive confidants pos satisfaction with support ns help received ns neg, R pos

13 Punkte (3,5 sample, 3,5 Messung, 4 mv, bei, 0,5 stat, **1,5 Panel**) Kg – impaired function ADLs neg, chronic conditions neg, srh –pos, smoking neg alc neg, weight ns, mort minus (mv age edu ethnicity gender, health conditions –incl depr; social connections verh, health practices) bei F stärker, M auch sign R Gesu

5 Punkte (3,5 sample, 1 Messung, 0,5 stat) Kg –depr neg R Gl

Koenig,H/Kvale,J/Ferrell, C: Religion and well-being in later life, in: The Gerontologist 28, 18-28, 1988

836 Vp rr 74, - geriatric clinic 95, lunch program 318 Teilnehmer, cP-Alte, 224, Jewish lunch program, 16 Dominikaner und Franziskanerinnen, 183 viel mehr Frauen

Philadelphia Geriatric Center Morale Scale – wellbeing, viele missing items da – zT. Durch Durchschnitte ersetzt, bei Intr ebenso, bei Kg Gebet/Lesen Telev nicht so, coping: I handle tension in my life very well, //Kg non org rel Intr pos zu PGCMS –gesamt und Teilskalen(agitation, attitude vs own aging loney dissatisfy) und zu coping / Wirkung ebenso

bei M und F(nonorg schwächer, I auch – aber N viel kleiner), jung vs alt, krank und gesund, Ko von ss Gesu und financial status (egal ob rel zuerst oder zuletzt in Gleichung reinkommt) Gesu ns zu Rel Kg pos zu financial status

6 Punkte (1 sample, 2,5 Messung, 2 mv, 0,5 stat) **Kg nonorg rel Intr pos zu well-being (PGCMS), bei MF, mv**

(R Gl, Gesu) Koenig,H/Moberg,D/Kvale,J: Religious activities and attitudes of older adults in a geriatric assessment clinic,in: Journal of the American Geriatrics Society 36, 362-374, 1988

Adults seen by physicians in geriatric assessment clinic, 5 % no aff, F 72, age 74, (mehr obj als subj health excellent) (org rel – Kg, adult Sunday school, Bible study, prayer group, /nonorg – pray, read rel lit, rel TVradio /health – physician assessment, medical chart of Vp, medications, /illnesses- hypert (160/90 plus oder Arznei), cancer (letzte 10 J oder jetzt) dementia, history of psychiatric illness –letzte 2 J mit psy diagnosis,/ recognition of old testament prophets no errors on 3 of 6 names - 34 % (wenig) (nichts ist so wichtig wie serving God as best as I know now, try hard to carry my rel over into all my other dealings in life, -aber auch: obwohl ich rel person bin, I refuse to let rel considerations influence my everyday affairs 42 % !, it doesn't matter so much what I believe as long as I lead a moral life 48) (N unter 100, nur 7 Demente 8 Krebs - desh Sign gering) viel coping Glaube – rely on rel bei dealing with stress, pray helps bei coping mit stress, God source of strength support (70 %)

5,5 Punkte (0,5 sample, 4,5 Messung, 0,5 stat) **Org rel –srh nspos, obj health ns, cancer minus, hypert ns minus, dementia nspos, smoke alc neg;**

Nonorg – srh ns neg, obj health neg, cancer neg, hypert ns, dementia nspos, smoke alc neg, I – srh nsneg, obj health nsneg, cancer nsneg, hypert nsneg, dementia ns pos, smoke alc neg
R Gesu

3,5 Punkte (0,5 sample, 2,5 Messung,0,5 stat) **Relationship with God helps prevent loneliness - 81 %, feel most fulfilled when in close communion with God 85 % Org rel/nonorg rel/I – chronic anx nsneg, depr ns neg R Gl**

(R Gl Gesu help) Koenig,H/Pargament,K/Nielsen,J: Religious coping and health status in medically ill hospitalized older adults, in: Journal of Nervous and Mental Disease 186, 513-521, 1998

Patients, rr73, 38 % Ne, how often do you attend church or other religious meetings, how often do you spend time in private rel activities such as prayer, meditation or Bible study, other than going to religious meetings, how important is religion to you ? pos rc –u.a. incl collab, rel helping active rel surrender, rel purification seeking rel direction rel conversion rel distraction (unklare Inhalte), neg rc –u.a. self directing, passive rel deferral, marking rel boundaries//quality of life –general activity, functioning, ss, health, psychological functioning/spir growth- I have grown closer to God, I have grown closer to my church, I have grown spiritually;

Pos rc - 4,6-7,9 (O-9), neg rc 0,7-2,5 außer marking rel boundaries 3,6, plead 4,9) / mv demogr -pos rc kaum zu illness severity, subject health, ADL, cogn function, 4 pos zu medical diagnoses; (6 von 60 sign) neg rc -15 von 45 neg, Rest ns; punishing –decide God was punishing me for my sins, wondered what I did for god to punish me, felt punished by God

for my lack of devotion /spir disco –abandon, question Gods love anger at God und prayed for miracle, bargained, pleaded/ /Kg –medical diagnoses, illness severity neg, subj health pos, ADL neg, cogn fu ns, (Gebet und impo ns) (auch weltl coping ns- active ss planning growth !!),

mh (mv demogr und medical illness severity) –Depr –benev reap; collab; seek support from clergy church members; rel helping (Fürbitte spir help for others) neg; rel forgiveness seeking rel direction pos (Inhalt?), neg rc 8 von 9 pos; Kg minus; Gebet und impo ns//Lqual- seek support, rel helping seek spir connection pos, 6 andere ns; neg rc 6 von 9 neg, Kg pos, impo/private ns; stress-related growth (Park) pos rc alle pos, demonic deferral marking rel boundaries plead pos, reappr of God's power, self directing neg, Kg impo private pos//spir growth –alle pos rc pos, neg: demonic deferral marking plead pos, interspers rel disco (church abandoned me..), self dir, reappr power of God neg; Kg impo private pos; (neg rc mit pos Wirkung hier häufiger) Interviewer rated cooperativeness –Kg impo privat pos, pos rc alle pos, neg rc: demonic marking plead pos, selfdir neg;

wohl kein Kannib, pos rc -4,6-7,9 von 9, neg rc 0,7-4,9; punish 1,5 demonic ns 2,5, reappr Gods power 1,1, passive rel deferral 2,1, self dir 1,6, spir disco 0,7, marking rel boundary 3,6, interspers rel disco 1,1, plead for direct interce 4,9

7,5 Punkte (1 sample, 5 Messung, 1 mv, 0,5 stat) **medical diagnoses, illness severity subj health ADL, cogn fu – pos rc bei Gesu 7 von 60 neg (active rel surrender, rel distraction, schwächer: rel purific, forgiveness; Rest ns; neg rc bei Gesu -15 von 45 neg, Rest ns; Kg 4 pos, 1 ns (co fu), impo of rel/private rel activities je 5 ns; spir disco, punishing reappr plead for direct intercession stärker neg, R Gesu**

7 Punkte (1 sample, 4 Messung, 1,5 mv, 0,5 stat) **zu Depr: 4 von 12 pos rc neg; 2 pos !, 8 von 9 neg rc pos, Kg neg, impo/private rel ns; Lqualität -3 von 9 pos rc pos, neg rc 6 von 9 neg, private rel und impo ns, Kg pos; stress-related growth –pos rc alle pos, neg rc 4 pos, 2 neg; spir growth –pos rc alle pos, neg rc 4 pos, 3 neg, (Selbsttäuschung –pos rc Items wenig neg zu Depr/wenig pos zu Lqu- aber alle pos zu growth; nur Kg ist realistisch//pos rc -7 von 24 richtig (benev, coll, seek support bei clergy/church member, seek spir connection, rel helping//seek spir support ns, seek rel direction falsch), Rest ns/2 falsch; (punish demonic interspers disco klar neg, plead schwach, spir disco self dir klar neg; mv demogr, illness severity R G1**

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **cooperativeness pos zu pos rc, alle, zu neg rc z.T., impo Kg private rel R help**

Koenig,H/Siegler,I/Meador,K/George,L: Religious coping and personality in later life, in: International Journal of Geriatric Psychiatry 5, 121-131, 1990

How coped with made it through worst event in whole life/past 10 years, present, nur spontane Äußerungen 45 %, zwei bis vier Jahre vor dieser Frage 16 PF -/rel copers submissive humble vs dom aggr, sensitive tenderminded vs tough, /enthusiastic ns minus, conscientious ns pos, controlled compulsive ns pos, (ns:tense frustrated, guilt prone, suspicious warmhearted, ego strength/, shrewd ambitious, worldly vs forthright trusting/T1 – T2 6 Jahre – bei M controlled weniger bei rel copers, bei F weniger frustration tense/, sonst Pers änderung ns zu coping jetzt und früher

/psychosom symptoms – dizzy, aches pains, muscle twitches, trembling, nervous tense rapid heartbeat, sleepless, appetite loss constipation –ns zu coping (nicht Panel)

5,5 Punkte (1 sample, 3 5 Messung, 0,5 stat, 1 mv, bei, **1 Panel ?) coping 45 %, eher ns zu Pers (humble, tender, consc, control/compulsive – suspicious ego strength shrewd ns)**

mit Glücksbezug auch (enthusiastic, conscientious, tense frustrated), guilt prone, warmhearted Pers vor rel gemessen, ns zu psychosom, kein Panel

(R Gesu,Gl,pos) Koenig,L/Vaillant,G: A prospective study of church attendance and health over the lifespan, in: Health Psychology 28, 117-124, 2009

456 M aus Glueck-Studie, mit 14 zum ersten Mal befragt, most recent assessment mit 79, 59 % K, 8 % no, /Kg mit 47 –never occas monthly weekly/plays an important role; Tod mit 70;

Arzbeurteilte Gesu-im Bett/Heim/needs help with self-care, chronic illness/disability, chronic ill ohne dis(hyp), minor problems (glaucoma obesity) excellent health – plus ADL plus years of disability zusammen ein Faktor, /

sat with work, children, friends,marriage und best score von community service,hobby or sport satisf; /controls für 1945 –edu class physical health ! (disability, chronic illness, minor illness. excellent health) mood –Befrager-rating very content/no complaint, good basically content/occas compl; fair moody ups and downs, poor depressed blocked;

Gesu-korrel ohne die, die gestorben sind, unklar wie viele (vielleicht 175, N in Analysen 131-417)

Korrel zu Items im Alter von 70 - Kg 47: ADL neg, years of disab neg, physical health neg/Kg 32 –ADL minus, subj health minus, Kg 14 –ADL minus; (Polung unsicher, mal phys health, mal subj health da, phys health hier neg, in Table pos)//

Kg –smoke ns, alc abuse/dependence minus(Ausn 14), phys health mit 45 –ns, //obj phys health nspos/47 pos,subj phy health 14 ns, 32/47 pos;//mort ns (obwohl alc, edu class Gesu pos zu rel und neg zu mort sind), mv (health age 45, class edu depr mood alc smoke) –Kg 47 zu obj health mit 70 pos, bei Ko von 45 health pos, bei allen controls ns //Kg 47 zu subj health mit 70 –bei Ko von health 45 pos, bei allen controls ns

8,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5 stat, **2 Panel**)

Kg mit 47: ADL neg, disab neg, phys health neg ?(evtl Irrtum) mit 32: ADLneg, subj health neg ?(evlt Irrtum) , mit 14 ADL neg, dann Summenindex daraus -nun obj phys health mit 70: –ns pos zu Kg 14/32, pos 47, subj health 70–mit 14 ns, 32 und 47 pos; phys health ns; zu alc abuse neg, smoke nsneg; zu mort ns (obwohl: alc neg, Gesu pos, edu class pos) , mv Panel Kg pos zu obj und subj health, bei Ko von Gesu 45, nspos bei Ko von Gesu, class,edu mood alc smoke (ÜberKo) , R Gesu

8 Punkte (1 sample, 2 Messung, 2,5 mv, 0,5 stat, **2 Panel**) **Depr mood –Kg minus (14,32,47), Zufr mit 70- zu Kg 14,32 ns ,zu Kg 47 pos //mv (s.o.) dto, R Gl**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Kg –social class und edu pos R pos**

Kojetin,B et.al.: Quest: constructive search or religious conflict, in: JfSSR 26, 111-115, 1987

4 Samples - Q zu I ns, Ex zweimal pos, zweimal ns, rel conflict (ich sollte meine Rel nicht in Frage stellen, tue es aber doch, Frage mich manchmal what life is about and why we are here, edu hat dazu geführt, some techings of my church in Fragezustellen, versuche aktiv festzustellen was die Wahrheit ist about rel) pos 4mal, zu Angst zwei versch Messungen je 4 mal pos; neues (mit 4 conflict Items) und altes Q (5 Items) gleich,

Q mit Cr 21-57,

(unter 5) **Q schlechte Messungen, eher pos zu Extr, pos zu rel conflict, Angst**

Kooistra,W/Pargament,K: Religious doubting in parochial school adolescents, in: Journal of Psychology and Theology 27, 33-42, 1999

Level of certainty bei 10 christl doctrin topics (God exists, Schöpfung, Bibel Gottes Wort, LnT, second coming etc), und wondered last year about truth of these topics, /undesirable life events having a negative effect on Vp life, /78 % haben rel doubts !

Doubts – adverse life event pos, authoritarianism pos,harsh discipline ns, insincere low commitment bei Elternrel pos, emancip from parents pos/ns pos, disharmony dto, conflictual rel ship mother pos, father ns, (bei Kath: nur discipline und insincere rel der Eltern wirksam, Rest ns !, bei dutch reformed alles wirksam)..aber K haben viel mehr rel doubts, weniger Kg,Intrinsic und elterlichen Kg, und insincere rel; //wondering –anx und neg affect pos, uncertainty ns pos (bei K ns, bei dutch ref pos),

4,5 Punkte(1 sample, 2,5 Messung, 0,5 stat, 0,5 bei) rel doubt pos zu NAS, bei Kath weniger/Korrel zu doubt: adverse life event, aut, insincere low rel commitment bei parents, emancip from parents, disharmony, conflictual relship, harsh discipline ns, bei K nur discipline, insincere, bei DRCalles; K mit mehr doubts,

(auch R Gesu) Kortt,M et.al.: Religion and life satisfaction down under, in :Journal of Happiness Studies 16, 1-17, 2014

Household, Income and Labour Dynamics in Australia (HILDA) survey, 2004, 2007, 2010, ca 29 000 VP ,Panel ca 5900/All things considered, how satisfied are you with your life?’’
// ‘‘How often do you attend religious services? Please do not include ceremonies like weddings or funerals.’’/‘‘I seem to have a lot of friends’’. ‘‘How often do you get together socially with friends/relatives not living with you?’’/controls –demogr, neg life events, srh, alos; /no aff 30,

mv – K Anglican other Chr pos, nonChr ns, demogr neg life events srh alos dazu –nur noch Anglican pos, K oC ns pos(in Dld K und P pos hier noch) ; Kg (pos) dazu –aff ns, friends/gatherings dazu –Kg wirkt noch; (edu inc neg !, in Dld nicht), „Panel“ mit fixed effects –man nimmt dieselben Leute 2004, 2007, 2010 -5900 Vp –mit und ohne andre controls(friends gatherings sowieso dabei) Kg wirkt; (bei random wirkt Anglican auch sign), hier auch Hausman-Test pro FE; Kg pos zu srh –aber nicht in Panel-Analysis (anders als Dld),

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv,bei, 0,5 stat) Kg pos zu Lz mv (auch friends gatherings), K other Chr Anglican schwach pos (Kg dazu –denom ns); auch bei fixed effects (Panel ?) Kg pos (trotz vieler controls), N entspricht Ost-Dld; bei random wirkt Kg auch;

6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv, bei, 0,5 stat) Kg pos zu srh –aber nicht in Panel-Anaylsis, anders als Dld (Sinnewe)

(R Sm, Gl) Kralovec,K et.al.: Religion and suicidal risk in Lesbian, Gay and bisexual Austrians,in: Journal of Religion and Health 53, 413-423, 2014

67% M, Kogruppe gleich in age, edu, sex; 39 % der Hs no aff- hetero 19; ; sense of belonging to rel neg,

in your sexual fantasies there are... ?" and "You would like to have sex with... ?" (only women, mostly women, men and women, mostly men, only men) "How do you describe yourself?" (heterosexual, mostly heterosexual, bisexual, mostly homosexual, homosexual, transsexual, not sure). bisexual if answered all three items not on the exclusive heterosexual or homosexual end. "Do you feel a sense of belonging to your religious community

Suicidal ideation during the last 12 months death wish ("Have you ever wished you were dead [for instance that you could get to sleep and not wake up]?"), suicide ideation ("Have you ever thought of taking your life, even if you would not really do it?") serious suicide ideation ("Have you ever reached the point, where you seriously considered taking your life, or perhaps made plans how you would go about doing it?"). Current suicidal ideation - "Do you think that you will make a suicide attempt in the near future?" //"Have you ever made a suicide attempt?"

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **Hs: SmV 14 % vs 1, Smid pos// bei Hs: affil –SmV neg, Smideat ns// belonging to rel – SmV ns, Smideat neg (ss, talk about Hs in family, reaction to coming out neg zu belonging, affil pos –Rel also wenig pro Hs z.T., aber trotzdem vs Sm bei Hs) /bei Hetero alles (Sm zu aff/belong) ns (SmV nur 3 Fälle, 2 no aff) R Sm**

(unter 5) **Hs: Depr hopeless pos, violent experiences ns, //bei Hs: Depr hopeless ns zu affil und belonging, /bei Hetero alles ns R Gl**

(R Krim, Gesu, Gl) Kraus, D: Mystische Erfahrungen und Psychoanalyse, in: Wege zum Menschen 54, 254-257, 2002

Hood Mysticism auf deutsch übersetzt, Korrel mit Freiburger Pers-inventar ns (Lebenszufr, Aggressivität, körperliche Beschwerden, Gesundheitssorgen, Emotionalität)

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Hood Mysticism ns zu Gesu-sorgen, körperl Beschwerden R Gesu**

(unter 5) **Hood Mysticism ns zu Lz, Emotionalität R Gl**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Hood Mysticism ns zu Aggressivität R Krim**

Krause, N: Measuring religiosity in later life, in: Research on Aging 15, 170-197, 1993

Org rel – belong to church, volu work for church, Kg

Subj rel – a rel person, not a rel pers, a convinced atheist, impo of God in life, get comfort and strength from rel,

Gebote: do they apply fully – keine andern Götter, name in vain, keep Sabbath holy,

Restliche Gebote, //Glaube an devil hell sin.

Lz –Life as a whole, where would you rate yourself vor 5 Jahren, where do you expect you will be in 5 Jahren,

Korrel zu Lz: Org rel ns, subj rel pos, Gebote je ns, Teufel ns,

edu neg zu subj rel, Gebote 1 neg, Kg Gebote 2 und Teufel ns ! edu ns zu LZ

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Lz –org rel ns, subj rel (srr, impo, comfort) pos, Gebote gottbezogen/menschbezogen ns, Teufel hell sin ns, mv Kannib**

(R Gl Gesu) Krause,N: Church-based social support and health in old age: exploring variations by race, in: Journal of Gerontology Social Sciences 57B, S 332-347, 2002

Krause sample, 54 % Ne, 74 J, 62 F, congr cohesiveness- I feel my beliefs and values are shared by most of the people in my congregation, most of the p. in my congr have similar ideas about where our church should be headed in future, most..tend to have the same outlook on life, /spir support – unabh von Bible study group/prayer gr/church services, how often does someone in your co share their own rel experiences with you ? ..help you find solutions to your problems in the Bible, ..help you to lead a better rel life ?, //emot supp –other than your minister /pastor priest – how often does someone in your co let you know they love and care for you ?, how often does someone.. talk with you about your private problems and concerns, express interest and concern in your well-being, /close pers relship with God, feel that God is right here with me in everyday life, when I talk to God I know he listens to me,/optim –I feel confident the rest of my life will turn out well,I m optimistic about my future, In uncertain times, I usually expect the best, Rel Items hängen alle zus,

nur 3 von 20 Korrel bei whites anders als bei Ne, Kg zu close to God bei Ne ns,

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **mv demogr und rel Items: Optimism –Kg ns, cohesiveness pos, spir support ns, emot support ns, close to God pos (und Kg pos zu cohesive, spir emot supp close to God, wirkt durch andre Items; Krause-Methode) Kg bei Ne pos zu opti, bei whites nsneg, R Gl**

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **mv demogr, optim, rel Items –srh: Kg pos, cohesive pos, spir/emot supp connect ns, optim pos (Kg wirkt durch andre Items s.o) R Gesu**

Krause,N: Exploring race differences in the relationship between social interaction with the clergy and feelings of self-worth in late life, in: Sociology of Religion 64, 183-205, 2003a

Krause-sample, nur Kirchgänger mehr als ein zweimal im Jahr, minister redet privat über problems, concerns, zeigt Interesse concern für wb, besucht fam/Vp in Kr haus, zuhause bei Krankh, /neg: minister critical of VP/things she does, disagree über Geldverwendung in Ki, gibt keinen support wenn man auf ihn zählen können sollte, //try think about good things God gave me wenn ich in schwieriger Sit bin, look to God for strength in crisis, for guidance in diff time, try to realize dass Gott mir nicht mehr zu tragen gibt als ich kann; /take pos attitude towards self, feel I have a number of good qualities, feel I am a person of worth or at least on an equal plane with others, /pos Intera -8,8/9,6 (4-16) (entspricht Mitte zwischen selten und ziemlich oft) vs 3,2/3,4 (3-12) –entspricht minimal mehr als never (wh/Ne)
Swg –Kg pos, pray pos, support pos (nur bei Ne sign), neg Intera ns (bei Vp ohne pos rc negativ, hat man mehr pos rc wirkt neg Intera ns auf Swg), pos rc pos,

7 Punkte (2,5 sample, 2,5 Messung, 1,5 Intera, mv, bei, 0,5 stat) **Kg pray support durch clergy pos rc pos zu Swg, mv; support nur bei Ne pos, neg Intera ns (sehr selten da), bei Vp ohne pos rc negativ**

Krause, N: Religious meaning and subjective well-being in late life, in: Journal of Gerontology 58, 160-170, 2003b

Krause sample, God put me in this life for a purpose, God has a specific plan for my life, God has a reason for everything that happens to me, my faith gives me a sense of direction in my life, my faith helps me better understand myself, my faith helps me better understand other people,

Ne mehr rel meaning, unabh von Kg/prayer,

Lz –Kg pray pos, bei Ko von rel meaning nur diese sign, rel meaning wirkt bei Ne mehr als bei wh, wh noch sign, dasselbe bei Swg (Pray ns pos, Kg bleibt), optim (pray ns pos, Kg bleibt),

8 Punkte(3 sample, 3 Messung, 1,5 mv,bei, 0,5 stat) **Kg pray (nspos) und rel meaning pos zu Lz, Swg, optimism, bei Ne mehr ,**

Krause, N: Assessing the relationships among prayer expectancies, race, and self-esteem in late life, in: JfSSR 43,395-408, 2004a

Krause-sample 2001, trustbased prayer expectancies – Learning to wait for Gods answer to my prayers is an impo part of my faith, when I pray, God does not always give me what I ask for because only He knows what is best; /I feel I am a person of worth; or at least on an equal plane with others, I feel I have a number of good qualities, I take a positive attitude toward myself; Ne mehr trustbased pr, /Swg – mv(demogr,) Kg pos, private prayer ns, trustbased pr pos/Intera prayer exp wirkt bei Ne stärker als bei Weißen (dort aber auch noch sign) ,

6 Punkte (2 sample, 2 Messung, 1,5 mv,bei , 0,5 stat) **gut abgeleitetes Gebet pos zu Swg mv, Intera: bei Ne mehr da und stärker wirkend, Wirkung auch bei Weißén; Kg pos, pray ns, prayer expectancy (gut abgeleitet) pos,**

Krause, N: Common facets of religion, unique facets of religion, and life satisfaction among older African Americans, in: Journals of Gerontology B, Psychol Sciences and Social Sciences 59, 109-117, 2004b

Sample s.o., nur Kirchgänger ein /zweimal im Jahr/mehr, nur Ne;

Other than your minister, pastor, or priest, how often does someone in your congregation let you know they love and care for you? How often does someone in your congregation talk with you about your private problems and concerns?

How often does someone in your congregation express interest and concern in your well-being?

The church has sustained Black people in the face of racial injustice.

The church provides hope that the struggles of Black people will someday be over.

I find strength knowing the church sustained Blacks during slavery.. Lz: As I look back on my life, I am fairly well satisfied.I would not change the past even if I could.

Now please think about your life as a whole. How satisfied are you with it?//Lz mv –Kg ns pos, emot support pos, church sustains blacks pos (emot supp pos zu Kg und zu sustain) (also: sustain und supp mediieren Kg)

5,5 Punkte (2 sample, 2 Messung, 1 mv, Mediat, 0,5 stat) **Kg pos zu Lz (via emot support, church sustains blacks), mv**

Krause,N: God-mediated control and psychological well-being, in: Research on Aging 27, 136-164, 2005

Krause-sample, /I rely on God to help me control my life, I can succeed with Gods help, All things are possible when I work together with God, Lz, Swg, Optim s.o., /I find it hard to face up to the fact that I will die, thinking about death makes me feel uneasy, I do not feel prepared to face my own death,

God co – Kg schwach pos, prayer mehr,

Lz- God co pos, Kg pos, Gebet ns (mv), Intera:Wirkung von God co bei Ne mehr, wh aber noch sign; dasselbe bei Swg, Opti, bei Tangst Intera : wh ns,

edu – Lz ns, Swg pos, Opti pos,(Ne haben mehr God co und sie wirkt stärker bei ihnen)

Wirkung von Kg und God co –bei Lz kleiner Swg kleiner Opti

8,5 Punkte (3 sample, 3,5 Messung, 1,5 mv, bei, 0,5 stat) Kg, God co pos, Gebet ns zu Lz, Swg, Optimism, Todesangst; alle wirken bei Ne mehr, edu Opti Swg stärker als Lz –ns -, Kg und God co auch

Krause,N: Religious doubt and psychological well-being. A longitudinal investigation, in: RRR 47, 287-302, 2006

Krause sample ältere, 748 wh 752 Ne, aber verwendet werden viel weniger, weighting usw, T 2 nach 3 Jahren,-doubt – how often: doubts wegen rel spir beliefs, things been taught in church, solutions for problems can be found in Bible, prayers make a difference in life, God is directly involved in my daily life; /Lz- as I look back on my life, I am fairly satisfied, I would not change the past even if I could, life as a whole –sat/ Swg – I feel I am a person of worth, or at least on an equal plane with others, I feel I have a number of good qualities, I take a positive attitude toward myself/Optim –I always look at the bright side of things, I am optimistic about my future, in uncertain times,I usually expect the best/

Doubt –Lz minus self-esteem minus, optim minus (bei Ko von T1 Lz, Swg, Optim und demogr), attrition ohne Rel und Lz etc Bezug, Intera: bei Vp mit viel edu: doubt senkt Lz, Swg, optim nicht, bei wenig edu stärker, /immer wenn ich doubts über rel habe I try to put them out of my head –bei edu weniger, I feel it is wrong to question my rel beliefs –edu weniger, /edu mehr doubt

8 Punkte (2,5 sample, 2 Messung, 1,5 mv,bei, 0,5 stat, 1,5 Panel) rel doubt neg zu PAS; Panel, Intera: viel edu –doubt senkt Lz/Swg, optim nicht, edu mehr doubt; weniger Verdrängung, nicht gegen doubt

Krause,N: Church-based social relationships and change in self-esteem over time, in: JfSSR 48, 756-773, 2009a

Krause-sample, T 1 2001, T 2 2004, T 3 2007; hier T 2 und 3; ohne low Kg

Emot supp von fellow church members – let you know they love and care for you, talk with you about private problems/concerns, express interest and concern in your well being//dasselbe von sec –friends, family members, Swg –Krause Messung (person of worth, good qualities, pos attitude vs myself), close pers relship with God, feel God is right here with me in everyday life, when I talk to God I know he listens to me;

Attrition durch Tod –auch: wer weniger betet // Korrel zu close to God – Kg, Gebet stark (mv Kannib) / zu church support: Kg pos, Gebet stärker pos (Kannib) /zu sec support – Kg ns, Gebet pos (Kannib)// self esteem T 2: Kg ns, Gebet ns minus, close to God pos, church support ns, sec support pos (mv), (biv: church support pos zu Swg), self-esteem T 3: Kg ns, Gebet ns, close pos, church support ns, sec support ns, Swg T 2 pos schwach,

sec support pos zu rel support, beide ns zu Swg, also rel supp nicht besser

6,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **Swg - close to God pos, Kg ns, Gebet ns/nsneg, church support und sec support ns, Kg ns zu sec support, Gebet pos (Kannib), sec support pos zu rel support,**

Krause, N: Religious involvement, gratitude and change in depressive symptoms over time, in: International Journal for the Psychology of Religion 19, 155-172, 2009b

Sample wie Krause/Hayward 2012, 2005, 2007 Depressed Affect - Wave 5 and Wave 6 I felt like I could not shake off the blues, even with the help of my family and friends. I felt depressed. I felt sad. I had crying spells.

Gratitude - Wave 5 and Wave 6 I have much to be thankful for. If I had to list everything that I feel grateful for, it would be a very long list. I stop and count my blessings nearly every day

Chronic Financial Strain - Wave 5 How much difficulty do you have meeting the monthly payments on our bills?. In general, how would you say your finances usually work out at the end of the month?. How would you rate your financial situation these days

God-Mediated Control Wave 5 I rely on God to help me control my life. I can succeed with God's help, ((grat –Intera mit financial strain: wenig grat –fs steigert Depr, viel grat-fs ns zu depr, aber grat selber senkt Depr nicht mv)

6 Punkte (1,5 sample, 1,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **Depr in T2: T1 Kg neg, pray ns, Ko von demogr, T1 Depr, financial strain, grat; R Gl**

6 Punkte (1,5 sample, 1,5 Messung, 1 mv, 0,5 stat, 1,5 Panel) **Grat in T2: T1 Kg und God mediated control pos, Ko von demogr, T1 grat; R pos**

Krause, N: Religion and depressive symptoms in late life, in: **Ellison, C/Hummer, R:** Religion, Families, and Health. New Brunswick/London 2010, 229-247

Krause-Umfrage, emot support -.in congreg let you know they love care for you, talk with you about your private problems/concerns, express interest and concern in your well being; spir support – share their own rel experiences with you, help you find solutions to your problems in the Bible, help you lead a better rel life//rel meaning –God put me in this life for a purpose, has a specific plan for my life, has a reason for everything that happens to me, my faith gives me a sense of direction in my life, my faith helps me better understand myself/other people; //I felt I couldn't shake off the blues even with the help of my family friends, I felt depressed, sad; /Depr- Kg minus, spir supp ns, emot supp ns, rel meaning minus;

(unter 5) **Kg und rel meaning neg zu Depr; emot und spir support in congreg ns, Kannib**

(R Gesu, Gl) Krause, N/Bastida, E: Church-based social relationships, belonging, and health among older Mexican Americans, in: JfSSR 50, 397-409, 2011

MexAm 73 J, Kg mehr als zweimal im Jahr, 61 % F, 77 K, Texas Col Ariz NMex Kalif
Church-Based Emotional Support

A. Other than your minister, pastor, or priest, how often has someone in your congregation let you know they love and care for you

B. How often does someone in your congregation talk with you about your private problems and concerns

C. How often does someone in your congregation express interest and concern in your well-being?

3. Sense of Belonging in the Congregation

- A. I feel like I really belong in my congregation.
- B. Being a member of my congregation is an important part of who I am.
- C. I feel welcomed in my congregation.
- D. I feel I am accepted by the people in my congregation.

4. Feelings of Personal Control

- A. I can do just about anything I really set my mind to.
- B. When I make plans, I am almost certain to make them work.
- C. When I encounter problems, I don't give up until I solve them.

5. Self-Rated Health

- A. How would you rate your overall health at the present time?
- B. Would you say your health is better, about the same, or worse than most people your age?
- C. In general, how satisfied are you with your health?

Kg – Kath neg !, emot supp pos (Kath neg dazu) belonging pos(emot supp pos) , pers co pos(belong pos, emot supp ns), srh ns(pers co pos, Kath neg)//direkte und indirekte Effekte: srh – Kg nspos, emot supp ns, belong pos, /und Kg auf pers co , belong to pers co,

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg nspos zu srh, emot support ns, belonging ns, Kath neg, mv Kannib R Gesu**

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg und belong pos zu pers control (Swg) mv, trotz Kannib R Gl**

R Gl, Gesu, help) Krause,N/Bruce,D/Hayward,D/Woolever,C: Gratitude to God, Self-Rated Health, and Depressive Symptoms, in: JfSSR 53, 341-355, 2014

U.S. Congregational Life Survey, über 50000 Vps, daraus aber nur 833 genommen; regularly participate in community service, social justice, or advocacy activities through their congregation How often do you go to worship services at this congregation Do you currently take part in any activities of this congregation that reach out to the wider community? Yes, in community service, social justice, or advocacy for this congregation.

Congr ss Do you have any close friends in this congregation? Please think about the people in your congregation other than you minister, pastor,priest, or rabbi. Over the past year, how often have people in this congregation let you know they love and care for you? How often have people in this congregation talked with you about your private problems and concerns? How often have the people in this congregation expressed interest and concern in your well-being? Gratitude to God I am grateful for all God has done for me.. If I were to make a list of all the things that God has done for me, it would be a very long list. As I look back on my life, I feel I have been richly blessed by God

.How would you rate your overall health at the present time? Depr I could not shake off the blues, even with the help of family and friends. I felt depressed. I had crying spells. I felt sad.//Krause-Methode (Überko) –immer Ko von demogr; Kg –volu pos; friends at church (Ko: volu) pos, emot support (Ko volu friends) pos, grateful to God –Kg ns, emot supp pos(volu friends ns) , srh –grateful to God (Kg emot supp volu friends ns), Depr grateful neg (Ko dto),

5 Punkte (1 sample, 2,5Messung, 1 mv, 0,5 stat) **volu: Kg friends at church emot supp pos; emot support –Kg volu friends gratitude to God pos R help**

(unter 5) **grat to God pos zu srh R Gesu**

(unter 5) **grat to God neg zu depr, R Gl**

Krause, N/Ellison, CG: Forgiveness by God, forgiveness by others, and psychological well-being in late life, in: JfSSR 42, 77-93, 2003

Krause-Survey, alte Weiße/Neger halb halb,

Forgive others - How often do you feel resentful toward others for things they have done?
How often do you hold a grudge? How often do you forgive others for things they have done?

Forgiveness by God - I believe God has forgiven me for the things I've done wrong

Acts of Contrition - Before I can forgive others, they must apologize to me for the things they have done. Before I can forgive others, they must promise not to do the same thing again.

Before I can forgive others, they must repay me or compensate me for what they have done
(20 % brauchen keinerlei contrition)

contr zu Kg plus, Gebet ns, forg God stark neg (wer selber nur konditional vergibt glaubt das auch bei Gott)

Depr –I felt like I could not shake off the blues –auch nicht mit Hilfe von family friends; felt depressed, felt sad

Somatic – wenig Appetit, alles an effort, unruhiger Schlaf, could not get going,

Lz –As I look back on my life, I am fairly well satisfied, I would not change the past, Zufr mit life as a whole;

Depr: Gebet ns, Kg minus, forg others minus, forg God minus, **contrition plus**

Somatic: Gebet plus, Kg minus, forg others minus, forg God ns, **contrition plus**

Lz – Gebet plus, Kg plus, forg others plus, forg God plus, **contrition minus**,

Todesangst – Gebet ns, Kg minus, forg others minus, forg God nsminus, **contr plus**

((contr zu stark ? evtl etwas zu viel Rachegesinnung/Vergeltungsgesinnung//evtl auch: wer contr will leidet unter Bösem, das andere ihm antaten –also: NAS führt zu contrition //wo bleibt Gerechtigkeit ?))

7 Punkte (2 sample, 3,5 Messung, 1 mv, 0,5 stat) **Depr –Gebet ns, Kg neg, forgive others neg, forgiven by God neg, contrition pos //somatic –Gebet pos, Kg neg, forgive others neg, forgiven by God ns, contrition pos**

Lz –Gebet pos, Kg pos, forgive others pos, forgiven by God pos, contrition neg

Todesangst –Gebet ns, Kg neg, forgive others neg, forgiven by God nsneg, contrition pos (Kannib pray Kg und contrition)

Krause, N/Ellison, C: Parental religious socialization practices and self-esteem in late life, in: RRR 49, 109-127, 2007

Krause-sample, wave 3, 2007; mother father talk with you about religious principles and teachings, encourage you to go to church, encourage you to pray when you were at home, encourage you to read the Bible or other rel material /my faith shapes how I think and act each and every day, I try hard to carry my religious beliefs over into all my other dealings in life, my rel beliefs are what lie behind my whole approach to life//Swg –I feel I am a person of worth, or at least on an equal plane with others, I feel I have a number of good qualities, I take a positive attitude toward myself, /mv self esteem – parental soci pos, Kg pos, prayer neg, rel commitment pos,

5,5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg elterl rel Sozialisation I 'pos, pray neg zu Swg (auch rel mv)**

Krause, N/Ellison,C/Wulff,K: Church-based emotional support, negative interaction, and psychological well-being: findings from a national sample of Presbyterians, in: JfSSR 37, 725-741, 1998

Presb sample, clergy, elders, members

Emot support – feel loved and cared for, talk about private problems concerns mit people in congreg, too many demands ,critical of you

NAS – very nervous, down in the dumps, nothing could cheer up, wornout, tired downhearted blue, PAS – full of pep, felt calm and peaceful, lot of energy, be a happy person,(SF36), clergy mehr neg Intera als elders als members, elders mehr emot support als cl als members

Zu NAS –clergy neg, elders neg; zu pos affect – cl und elders ns, neg Interaktion pos zu NAS, neg zu PAS, emot support – neg zu NAS pos zu PAS, Interaktion: neg Int wirkt bei cl pos auf NAS, neg auf PAS, bei elders auch (vs members), Intera: emot support wirkt bei cl stärker neg auf NAS, stärker pos auf PAS,

neg Intera 4,2 3,4,2,8//emot support 5,7, 6,1, 5,4

cl: viel neg Intera, wirkt stärker als bei andern; mittel emot supp – wirkt stärker als bei andern (insges ist neg Int weniger, members mit bester Bilanz)

bei cl: neg Intera stark neg, pos Intera mittel/stark pos; elders – neg Intera stark neg, pos Intera wenig pos; members – neg Intera ns Wirkung pos z.T. auch,

7 Punkte (2,5 Sample, 2,5 Messung, 1,5 mv, 0,5 stat) NAS –clergy/elders neg, members ns; PAS – clergy elders ns, /neg Intera –pos zu NAS, neg zu PAS; emot support umgekehrt, bei clergy neg Intera stark neg, pos Intera stark pos, elders –neg Intera stark neg, pos schwächer pos, , members –neg Intera ns; clergy hat mehr neg Intera als elders als members, elders/cl mehr als members,

(R pos/ Gesu,help) Krause,N/Hayward,R: Religion, meaning in life, and change in physical functioning during late adulthood, in: Journal of Adult Development 19, 158-169, 2012

T 2 nach 2 J, Vp 79 J, 1. Functional disability—Wave 5 and Wave 6

Difficulty shopping for personal items, such as toilet items and medicineUsing the telephone

Bathing yourself Climbing 2–3 flights of stairsWalking about 1/4 mile. Doing heavy work around the house, such as shoveling snow or washing walls Taking a bus or train by yourselfStanding or being on your feet for about 2 Stopping, crouching, or kneeling Reaching over your head. Using your fingers to grasp or handle. Lifting or carrying something as heavy as 25 pounds Dressing or undressing yourself. Feeding yourself. Getting in or out of bed

Wave 5 I have a close personal relationship with God I feel that God is right here with me in everyday life When I talk to God, I know He listens to me

Emotional support provided to others— How often have you comforted someone by showing them physical affection How often have you listened to someone talk about their private feelings and concerns? How often have you expressed interest and concern in someone's well-being?. How often have you been right there with someone (physically) in a stressful situation

Meaning in life—Wave 5 and Wave 6 - Values. I have a system of values and beliefs that guide my daily activities. I have a philosophy of life that helps me understand who I am. Purpose- I feel like I am living fully I feel like I have found a really significant meaning in my life Goals In my life, I have goals and aims I have a sense of direction and purpose in life.. Reflections on the past - I feel good when I think about what I have accomplished in life I am at peace with my past Krause-Methode –mv demogr; Kg und close to God –emot supp pos; Kg/close/e-ss pos zu Sinn T1, // zu phys fu T1 –Kg pos, close neg, emot ss ns, Sinn T1 pos; //Sinn T2 : Sinn T1, Kg pos, close ns, e-ss pos; phys fu T2: phy fu T1, Sinn T2 pos, Kg close e-ss SinnT1 ns (Überko)//

7,5 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **T1 Kg pos zu Sinn T1 und T2 (Ko von Sinn T1), close to God /emot ss -T1 pos, T2 ns mv zu Sinn, Überko (indirekte und direkte Wirkung –wurde wegkontrolliert und dann wieder ausgerechnet: pos); (drei von 8 Items bei Sinn AutoK-peace, feel good, living fully) R pos/Gl**

7,5Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **T 1 Kg zu phys fu T1 pos, close neg(Überko) ; zu phys fu T2 ns (Überko) R Gesu**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **T1 Kg und close to God pos zu T1 emot ss;**
R help

Krause,N/Hayward,R: Prayer beliefs and change in life satisfaction over time, in: Journal of Religion and Health 52, 674-694, 2013

Krausesample, ohne NichtKg und Nicht-Beter, 59 % cP,

How often do you participate in prayer groups that are not part of regular worship services or Bible study groups/

spir support -**A.** Not counting Bible study groups, prayer groups, or church services, how often does someone in your congregation share their own religious experiences with you? **B.** Not counting ..how often does someone in your congregation help you find solutions to your problems in the Bible? **C.** Not counting how often do the examples set by others in your congregation help you lead a more religious life? **D.** Not counting how often does someone in your congregation help you to know God better? **E.** Not counting how often does someone in your congregation help you live according to your religious beliefs?//

Learning to wait for God's answer to my prayers is an important part of my faith.

B. When I pray, God does not always give me what I ask for because only He knows what is best.

Life Satisfaction

A. These are the best years of my life.

B. As I look back on my life, I am fairly well satisfied.d

C. Now please think about your life as a whole. How satisfied are you with it?

cP –Kg, pr group, sp supp pos, prayer beliefs ns (bei Ko von sp supp und pr group-Kannib); Lz T1 –Kg sp supp pray beliefs pos, pr group ns, cP ns(Kannib), Lz T2 –Lz T1 pos, pr beliefs T2 pos/T 1 ns, cP minus(Kg pr group supp pr belief T1 ns-Kannib) (es fehlt: biv T 1 zu T2 von supp pr group /belief,Kg cP zu Lz) –führt in die Irre –cP am Ende neg !, (cP angeblich ns zu pr beliefs –nur weil Mediatoren eingeschoben worden: sp supp und pr group –pos zu cP und zu pr beliefs;) pr beliefs T1 ns zu Lz T2; dann wieder : cP pos zu trust prayer direct plus indirect sign am Ende; aber zu Lz?

6 Punkte (1 sample, 2,5 Messung, 0,5 mv, 0,5 stat, **1,5 Panel**) **Theol richtige prayer beliefs pos zu cP (mediat durch sp supp/pr group), spir supp, prayer-group Teiln und zu Lz in T1 und wohl (über Lz T1) zu Lz T2 //Kg sp supp pos zu Lz T1-T1//unsicher: T1 cP, prayer belief, sp supp, pr group, Kg pos zu T 2 Lz**

Krause,N/Ingersoll-Dayton,B/Ellison,C/Wulff,K: Aging, religious doubt, and psychological well-being, in: Gerontologist 39, 525-533, 1999

Presby sample, fall 96, February 97 rr 63 bzw 73, attr 25/21 %, (nur Kg und demogr von T1) members und elders, Religious Doubt (Wave 2 survey only)

How often have the following problems caused doubts about your religious faith? A. evil in the world B. personal suffering C. the feeling that life really has no meaning

Depressed Affect (Wave 2 survey only)

How much of the time during the past four weeks have you felt so down in the dumps that nothing could cheer you up? have you felt downhearted and blue? C. did you feel worn out? did you feel tired?

Positive Affect (Wave 2 survey only)How much of the time during the past four weeks did you feel full of pep?. have you felt calm and peaceful? did you have a lot of energy?. have you been a happy person?

Church Attendance(Wave 1 survey only)How often do you attend your congregation's Sunday worship services?. Prayed (Wave 2 survey only) how often do you pray

Doubt -3-9: 4,3 (65 % mit doubt)

Depr aff – Kg neg, doubt pos, pray ns; pos aff –Kg pos, pray pos, doubt neg; (mv demogr und alle rel Items) /Intera bei depr –bei Jungen bis 60 starke Korrel doubt –depr, bei Alten ab 80 ns; bei pos aff keine Intera; doubt neg zu pray, ns zu Kg; Alte mit weniger doubt;

6 Punkte (2 sample, 2,5 Messung, 1 mv, 0,5 stat, **1 Panel**) **Kg T1 neg zu depr aff, pray T 2 ns, doubt T 2 pos; pos aff T 2–Kg T 1 pos, pray pos, doubt neg; Kg ns zu doubt, pray neg; Intera: bei Alten wirkt doubt nicht pro depr; sie haben auch weniger,**

(R help, Gl, allg) Krause,N/Ironson,G/Hill,P: Religious involvement and happiness: assessing the mediation role of compassion and helping others, in: Journal of Social Psychology 158, 256-270, 2018

Landmark Spirituality and Health Survey , rr 50, 51 J, 12 % no aff, 4 agno, 2 ath, religious commitment -my faith shapes how I think and act each and every day, I try hard to carry my religious beliefs over into all my other dealings in life, my religious beliefs are what lie behind my whole approach to life,

compassion –When I see someone in a difficult situation I try to imagine how they feel, I feel compelled to help someone even when doing so requires me to go out of my way, It's not enough to feel sorry for someone who is in trouble: whenever it is possible I must do something to help them, I feel sorry for someone who is in trouble even when they caused the problem that faces them,

How often do you let your family members and friends know you love and care for them, How often do you talk with family members and friends about their private problems and concerns, How often do you express interest and concern in the well-being of family members and friends

I am a very happy person, Compared to the most of my peers, I consider myself more happy,

Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **mv –(age, sex,edu, marital status)**

compassion/providing support zu Kg ns, religious commitment pos R help

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **happiness: Kg pos, rel commitment pos (Ko von demogr und compassion, providing support) R Gl**

Krause,N/Pargament,K/Ironson,G::In the shadow of death. Religious hope as a moderator of the effects of age on death anxiety. Journal of Gerontology B, Sci Soc Sci, 73, 696–703, 2018

Landmark spirituality and health study, Death anxiety

A. I find it hard to face up to the fact that I will die.B. I do not feel prepared to face my own death.C. I am disturbed by the shortness of life.

2. Religious hope

A. My religious or spiritual beliefs help me see that things will turn out well in the future.

B. My religious or spiritual beliefs help me see that the future will bring opportunities for a better life.C. My religious or spiritual beliefs help me see that the future looks bright for me.

3. General hope

A. I always look at the bright side of things. B. I'm optimistic about my future.

C. In uncertain times I usually expect the best. D. I feel confident the rest of my life will work out well.

T-angst: mv Kannib :Kg ns, pray ns, rel hope minus (Korrel steigt mit Alter stark an)/Kg pray neg zu T-angst biv; general hope senkt Tangst auch, aber nicht in Intera mit Alter,

7 Punkte (3 sample, 2 Messung, 1,5 bei mv, 0,5 stat) **Kg pray rel hope biv neg zu T-angst, rel hope auch mv, mit dem Alter stärker werdend**

Krause,N/ van Tran,T: Stress and religious involvement among older blacks, in: Journal of Gerontology 44, 4-13, 1989

NSBA,über 55,org rel – Ki mitgl, Kg, Wichtigk von Kg , vs nonorg pray, Wichtigk für blacks Kinder in Godi zu schicken, srr (Faktoren unrein – Wichtigk mal 1, mal 2, Korrel kleiner 0.4 z.T:.) –org rel zu selfesteem (alle neg gemessen) pos, ns zu mastery, nonorg ns minus zu selfesteem, pos zu mastery – (Planen nutzt nix, gemachte Pläne funktionieren, Leben läuft wie geplant)-(mv (stress, d.h. Rel wirkt unabh von Stress- also kein Puffer) mv bei Rel,

5 Punkte (2 sample, 1,5 Messung, 1 mv, 0,5 stat) **self-esteem – org rel pos, nonorg rel nsneg, mv stress**

Kremer, R: Der Einfluss der Religiosität auf die Folgen des Schlaganfalls, **Henning, C/Nestler, E (Hg):** Konversion. Zur Aktualität eines Jahrhundertthemas. FFM 2002
191-213,

Intr, extr, Qu, rel Bewältigung –Feilschen mit Gott, Angst vor seinem Zorn, Gl an seine Güte, Leben nach Gottes Plan nötig, sein gnadenhafter Zuspruch/Wohlempfinden, Hoffen auf Wunder

Bei M Rel neg zu phys Befinden, bei F pos zu Symptomatik, bei beiden pos zu Depr, bei F zu psychosoz Befinden neg ,zu Lqual neg; gnadenh Zuspruch pos,Glaube an Gottes Güte neg zu

phys Gesu, Angst vor Zorn neg –phys und psych, //drei Monate nachher –Güte/Plan pos zu Lqualität, psychosoz Befinden bei Frauen, Feilschen Angst neg;

(unter 5) Rel (Messung?) **pos zu Depr, bei F neg zu psychosoz Befinden, zu Lqualität neg, gnadenhafter Zuspruch pos, Angst vor Zorn neg, drei Monate nachher: Güte/Plan pos zu Lqualität, psychosoz Befinden bei F/neg zu Feilschen/Angst, einiges fehlt, (nicht bewertbar)**

Kristeller, J et.al.: Oncologist assisted spiritual intervention study (OASIS): patient acceptability and initial evidence of effects, in: International Journal for the Psychiatry in medicine 35, 329-347, 2005

Nachfrage bei Pat nach coping via spir rel, pos Wirkung von rel, möglicher Wirkung, negative Wirkung Abwehr von Thema, finding meaning in Erf, ss-resources, Angebot von assistance, Fragebogen, danach Befragung, dann 3 Wochen später /FACT-G – phys social family emot functional wellbeing, FACIT-Sp meaning and peace, faith,

T1 rel ns zu FACT-G, Depr, //T2 kurz nach Fragebogenanwendung –Depr neg, //zu T3: Depr neg, FACT-G pos, spir wb ns, Duke rel – ns, /mv wirkt Interven auch auf Depr und FACT-G; Wirkung auf fu wb v.a. bei denen mit low spir wb

6 Punkte(1 sample, 1,5 Messung, 1,5 mv, Intera, 0,5 stat, **1 Interven**) **Frage nach pos Wirkung von rel (plus Sinnfindung usw)–ns zu Depr/fu wb in T1, T 2 Depr neg, T 3 Depr neg, fu wb pos(v.a. bei denen mit low spir wb)**

Krueger, A et.al.: National Time accounting: the currency of life.

aus: **ders.:** Measuring the Subjective Well-Being of Nations: National Accounts of Time Use and Well-Being 2009, S 9-86

Day Reconstruction Method (DRM). DRM is a paper- and- pencil questionnaire that first collects time diary information from individuals for the preceding day. The diaries can list personal details, as they are not collected. Then, for each indicated episode, individuals indicate the nature of the activity, who was present, and the extent to which various emotions were present or absent. Princeton Affect and Time Survey (PATS). PATS is a telephone survey patterned after the American Time Use Survey. After individuals report the activities of the preceding day (who with, what doing, where, when started and ended), three fifteen-minute intervals are randomly sampled and respondents are asked the extent to which various emotions were present or absent during that time. Diff PATS-DRM, aber Rang von prayer gleich;

Texas, Columbus, Rekonstruktion der Tagesaktivitäten und wie happy man dabei ist – PATS –prayer/worship Nr 2 von 14, U-index stress sad pain zu happy interested –Tätigkeiten religious/prayer am besten !- 2006 Untersuchung 46 Verhaltensweisen, weighted by frequency(rel –worship and rel acts selten) -bei Summe der Affekte 9 besser, bei happy 9, bei tired 2 besser, bei stress 11, sad 28, interested 1 besser, pain 8 besser, Vergleich Rennes – Columbus: U index –prayer in USA Rang 7 von 21 (pos), in Fr 15 von 21 (neg) USA 1,7 % der Zeit, Fr 0,25 %

5,5 Punkte(1.5 sample, 3 Messung, 1 bei) **andere Messung als sonst, ohne Thematis des Themas, wie happy ist man bei Tagesaktivitäten –prayer/worship Nr.2, Index NAS-PAS –Nr.1, in USA besser,**

Zwei Bewertungen/zusätzliche Quelle -Krumrei,E/Mahoney,A/Pargament,K: Spiritual stress and coping model of divorce: a longitudinal study, in: Journal of Family Psychology 25, 973-985, 2011a

18 no aff, Geschiedene, T1 div, T 2 nach einem Jahr, div als sacred loss/desecr - theistic (e.g., "Something sacred that came from God was dishonored") and nontheistic (e.g., "Something that gave sacred meaning to my life is now missing").RCOPE 1 year following divorce (T2) religious coping methods participants had used during the previous year in response to divorce. Twenty-six items positive religious coping, benevolent religious reappraisal (e.g., "Tried to find a lesson from God in the event"), collaborative religious coping(e.g., "Worked together with God to relieve my worries"),seeking religious direction (e.g., "Looked to God for a newdirection in life"), seeking spiritual support (e.g., "Soughtcomfort from God"), religious focus (e.g., "Prayed to getmy mind off of my problems"), and seeking support from clergy or members of their spiritual community (e.g.,"Asked others to pray for me"). Twenty-four items negative religious coping - punishing God reappraisal (e.g., "Decided that God was punishing me for my sins"), reappraisal of God's powers(e.g., "Questioned the power of God"), passive religious deferral (e.g., "Didn't try to do much; just assumed God would handle it"), pleading for direct intercession (e.g.,"Bargained with God to make things better"), spiritual discontent(e.g., "Wondered whether God had abandoned me"), and interpersonal religious discontent (e.g., "Felt dissatisfaction with the clergy"). Posttraumatic Growth Inventory(PTGI; Tedeschi & Calhoun, 1996) 19 items used at the time of the divorce (T1) and 1 year later (T2)- personal change that participants had experienced as a result of their divorces across four domains: relating to others(e.g., "A sense of closeness with others"), new possibilities (e.g., "I developed new interests"), personal strength (e.g., "A feeling of self-reliance"), and appreciation for life (e.g.,"Appreciating each day"). Participants were asked to rate the changes they had experienced as a result of their divorce

allg rel (self-rated religiousness and spirituality,frequency of religious service attendance and prayer) - sacred loss pos, Depr ns, neg conflict tactics ns PTG ns pos;

Depr T1 und T2 –sacred loss pos, pos rc ns, neg rc plus;

sacred loss –pos rc/neg rc pos, PTG ns; Depr pos, rel pos;

pos rc: neg rc pos, PTG pos; Depr ns, (sacred loss negativ bei Depr und pos zu rel, pos rc/ aber allg rel ns zu Depr)

Sacred loss –bei Ko von relness und T1 Depr usw –pos zu T2 Depr/dysfu conflict, ns PTG – hier :neg rc voller Mediator –Ko von neg rc: sacred loss ns zu Depr T2

Neg rc –selbe Methode, pos zu Depr T2, ns dysfu, ns PTG

Pos rc –selbe Methode, ns, ns, pos zu PTG (jeweils Ko von nonrel coping noch dazu)

7 Punkte (0,5 sample,3 Messung, 0,5 stat, 1,5 Intera, **1,5 Panel**) rel-ness ns zu Depr T2, aber **sacred loss und neg rc pos, pos rc ns (bei Ko von Depr T1), rel pos zu sacred loss und rel coping; sacred loss pos zu dysfu tactics, (neg rc ns), ns PTG; pos rc pos zu PTG (bei Ko von nonrel coping), ns zu dysfu (Teile von rel neg, aber insgesamt ns)//pos und neg rc pos zu sacred loss, rel-ness ns zu neg rc; neg rc mediiert Korrel sacred loss –Depr;**

wer sacred loss hat, bei dem wirkt neg rc stärker –nur auf Depr; PTG neg zu Depr, neg rc wenig da, pos zu pos rc;

Krumrei,E et.al.: Spiritual stress and coping model of divorce: a longitudinal study, in: Journal of Family Psychology 25, 973-985, 2011a

89 Vp, 18 % no aff, Geschiedene zur Zeit der Scheidung, 1 Jahr später, sacred loss/desecration –(something sacred that came from God was dishonored, something that

gave sacred meaning to my life is now missing), in T1; rc in T2, 26 Items pos rc –benevolent rel reappr (tried to find lesson), collab coping, seek rel direction(looked to God for a new direction in life), seek spir support (sought comfort from God),rel focus (prayed to get my mind off of my problems) seek support from clergy/spir community (ask others to pray for me) /neg, -decided God was punishing me for my sins, question power of God, didn't try too much,just assumed God would handle it, bargained with God to make things better, wondered abandon, felt dissat with clergy,
 pos rc 65 (33-126) neg rc 26 (17-58), pos rc stark pos zu neg rc //PTG –a sense of closeness to others, developed new interests, feeling of selfreliance, appreciating each day) ;
 PTG neg zu Depr //
 sacred loss- pos rc/neg rc plus, Depr pos, dysfunct conflict tactics T2 pos, T 1 ns, PTG ns, relness (srr, srspir,pray Kg) pos, //
 Depr –sacred loss pos, pos rc ns, neg rc pos, relness ns, //T1 sacred loss zu T 2 Depr/conflict tactics pos bei Ko von T1 Depr, relness,demogr; ns zu PTG,//ähnlich: T1 neg rc zu T 2 Depr pos, confl ns (Ko auch von pos rc), pos rc pos zu PTG – bei Ko von T 1 Depr/relness und nonrel coping, //
 neg rc ist Mediator von Korrel sacred loss und Depr, /wer sacred loss hat –bei dem wirkt neg rc stärker auf Depr, nicht so bei Korrel pos rc/neg rc zu PTG, conflict; pos rc zu Depr;

7 Punkte (0,5 sample, 3 Messung, 1,5 mv,med,intera, 0,5 stat, **1,5 Panel**) **T1 neg coping (erfragt T2), sacred loss pos zu T2 Depr, Ko von T1 Depr; (sacred loss auch pos zu dysfu conflict tactics), pos rc/relness ns zu Depr, pos rc plus zu T2 PTG, relness neg rc ns, /neg rc mediiert Korrel sacred loss –Depr; wer sacred loss hat, bei dem wirkt neg rc stärker – nur auf Depr; PTG neg zu Depr, neg rc wenig da , pos zu pos rc;**

Krumrei,E: A longitudinal analysis of the role of religious appraisals and religious coping in adults' adjustment to divorce. Diss 2009

**Zusätzliche Info zu obigem Aufsatz, selbes sample usw; /demoniz div -3-15 : 5,9; self -8-31 :10; ex-spouse 8-38 :14; manifest of God in div -9-45: 20 //Werte moderate/high T1 (T 2 weniger): loss -33, dem div 27, dem self 6, dem ex 20, manif 31, pos rc 43, neg rc 22; Korrel relness- schwächer pos zu neg rc, loss, dem self, viel zu pos rc manif spir growth dem div!./dem of div stark pos zu manif, pos rc; sonst pos rel Items schwächer zu neg rel Items; Distress Depr anger –loss, demon(z.T.ns) neg rc plus, manif pos rc ns; PTG –pos rc manif pos,/ spir growth und pos spir emotions zu allem pos !, /manif, pos rc: PTG pos, conflict tactics pos !, co-parenting neg !, spir gr pos , spir emot pos; //pos rc auch pos zu neg spir emot !, //manif T2 retrosp und pos rc zu T2 sp growth, pos spir emot plus bei Ko von T1 sp gr/pos spir emot;
 auch Positives (manif, pos rc, relness) pos zu Negativem (etwas schwächer meist) und nur ns zu Positivem, scheinbar Positives –sp growth, pos spir emot –korrel mit Negativem; unsicher wie pos PTG ist;**

Desecr sacred loss

- 1 This event involved losing a gift from God.
2. I suffered the loss of something that was given to me by God.
3. A part of my life that God made sacred was attacked.
4. Something that gave sacred meaning to my life is now missing.
5. I lost something I thought God wanted for me.
6. A violation of something spiritual occurred.
7. In this event, something central to my spirituality was lost
8. Something from God was torn out of my life.

9. The Divine in my life was intentionally harmed through this event.
10. Something of sacred importance in my life disappeared when this event took place
11. Something evil ruined a blessing in my life.
12. Something symbolic of God was purposely damaged.
13. A source of spirituality became absent in my life.
14. Something sacred that came from God was dishonored.
15. Something that connected me to God is gone.
16. A sacred part of my life was violated.
17. My life lacks something that once gave me a sense of spiritual fulfillment.
18. Something symbolic of God has left my life.
19. The event was a sinful act involving something meaningful in This event ruined a blessing from God
21. Something that was sacred to me was destroyed.
22. This event was an immoral act against something I value.
23. A part of my life in which I experienced God's love is now absent.
24. Something that contained God is now empty.
25. This event was a transgression of something sacred.
26. Something I held sacred is no longer present in my life
27. This event was both an offense against me and against God
28. Part of the pain of this event involved the loss of a blessing

1 The devil played a role in my divorce

2. My divorce reflects what the devil wants.
3. The devil is a motivating force behind my divorce

The following statements could potentially be used to describe any person in any situation. With regards to the process of getting divorced, how much does each statement apply to YOUR EX-SPOUSE?

1. The devil has been at work in my ex-spouse's actions.

2. My ex-spouse has been on the devil's side.
3. The devil seduced my ex-spouse into doing his will.
4. My ex-spouse worked for the devil.
5. The devil used my ex-spouse for his purposes.
6. My ex-spouse has given his/her soul to the devil.
7. My ex-spouse has been captured by the devil without realizing it.
8. My ex-spouse has been confusing God's work with the devil's work.

The devil has been at work in my actions

2. I have been on the devil's side
3. The devil seduced me into doing his will.
4. I worked for the devil.
5. The devil used me for his purposes.
6. I have given my soul to the devil
7. I have been captured by the devil without realizing it.
8. I have been confusing God's work with the devil's work

1 God has played a role in my divorce

2. My divorce has reflected what God wants.
3. God has been a guiding force in my divorce.
4. I have experienced God through my divorce.
5. I have sensed God's presence in the process of getting divorce
6. In sometimes mysterious ways, God has touched my divorce.
7. My divorce has been influenced by God's actions in my life.
8. There have been moments when I have felt a strong connection with God in the process of my divorce.

9. I have felt God at work in my divorce

PTG -How much has each of the following things changed as a result of your divorce? As a result of my divorce, I have experienced a change in this area...

1. My priorities about what is important in life
2. An appreciation for the value of my own life
3. I developed new interests
4. A feeling of self-reliance
5. Knowing that I can count on people in times of trouble
6. I established a new path for my life
7. A sense of closeness with others
8. A willingness to express my emotions
9. Knowing I can handle difficulties
10. I'm able to do better things with my life
11. Being able to accept the way things work out
12. Appreciating each day
13. New opportunities are available which wouldn't have been otherwise
14. Having compassion for others
15. Putting effort into my relationships
16. I'm more likely to try to change things which need changing
17. I discovered that I'm stronger than I thought I was
18. I learned a great deal about how wonderful people are
19. I accept needing others

Spir growth -How much has each of the following things changed as a result of your divorce? As a result of my divorce, I have experienced a change in this area...

1. I feel a stronger sense of spiritual closeness with others.
2. I have grown spiritually.
3. I feel a stronger sense of powerful spiritual forces in the universe.
4. I have grown closer to my church.
5. I believe more strongly that people can transcend their personal suffering through their faith.
6. I have grown closer to God.
7. I have experienced a spiritual or religious awakening.
8. I place a greater priority on spirituality.

Pos,neg spir emotions

How much have you experienced the following feelings as a result of your divorce?

1. like screaming out in anger at God
2. forgiven in the eyes of God
3. a sense peace beyond all understanding
4. spiritually lost or empty
5. spiritually uplifted or inspired
6. a deep sadness in my soul
7. loved by an unseen presence
8. unworthy in the eyes of God
9. overcome by awe
10. guilt about my spiritual failures
11. fully accepted by God
12. fear of divine punishment
13. unforgivable in the sight of God
14. an intense sense of gratitude toward a higher

Krumrei,E/Mahoney,A/Pargament,K: :Demonization of divorce: prevalence rates and links to postdivorce adjustment, in: Family relations 60, 90-103, 2011b

100 Geschiedene, sich gerade Scheidende, rr 16 % ?, devil directly manifest in div (spielt dabei eine Rolle), ex spouses Verh von devil beeinfl, eignes Verh vom Teufel beeinfl, 29 (19-78), dem of div 5,7(3-15), of self 10,2 (8-31), of ex-spouse 13,8 (8-38),//not at all -52 %, somewhat 46, very much 2 %/ oder : ca 8-21 % stark pro demon/ pos spir emot –awe, peace, grat inspir acc/love from God 18,5 (7-35) neg – guilt, spir lost/empty, anger at God,fear of divine punishment 13 (7-33), //Korrel: demon pos zu Depr, IES(posttr stress), anger about div (angry, irritated, annoyed, mad, furious), pos spir emot pos, neg spir emot stärker pos; religiousness stark pos, /Gruppenvergleich: no denom vs high klar, low demon z.T. negativer als high (bei depr anger bei demon of div und of self), bei demon of spouse hat low demon weniger depr anger als no demon; /high demon –mehr pos spir emot,

5 Punkte (1 sample, 3 Messung, 0,5 Vergleich, 0,5 stat) **Demon of div wenig da, pos spir emot mehr als neg da, demon pos zu NAS (Depr, IES, anger), z.T. nicht linear (low demon negativer) pos zu relness, pos zu pos und neg spir emot;**

R Gl, Gesu) Krupski,T et.al.:Spirituality influences health related quality of life in men with prostate cancer, in: Psycho-Oncology 15, 121-131, 2006

SF 12 physical mental health, prostate cancer Lqu –urinary sexual bowel function, incontinence proctitis erectile dysfu, troubled wegen symptoms, /fear of recurrence of cancer/Depr, affective disorders, anx disorders/symptom distress from 10 cancer symptoms, FACIT SP -4 Items faith, 8 peace meaning; mv bei Ko von peace meaning(demogr, Behandlungsitens) –faith ns zu allem

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **bei Ko von peace meaning (ÜberKo) faith aus SF 12 ns zu mh, trouble wegen symptoms, Angst vor Wiederkehr, NAS, symptom distress R Gl**

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **bei Ko von peace meaning faith aus SF 12 ns zu physical symptoms/phys functioning R Gesu**

(R help, Gl, Gesu, pos) Kuh,G/Gonyea,R: Spirituality, liberal learning, and college student engagement, in: Liberal Education 92, 40-47, 2006

NSSE survey, ca 149000 students, In your experience at this institution, how often have you participated in activities to enhance your spirituality (worship, meditation, prayer, etc.)? In your experience at this institution, how often have you had serious conversations with students who are very different from you in terms oftheir religious beliefs, political opinions, or personal values?

Deep learning How often have you:Worked on a paper or project that required integrating ideas or information from varioussources, or included diverse perspectives (different races, religions, genders, political beliefs,etc.) in class discussions or writing assignments? Put together ideas or concepts from different courses when completing assignments or duringclass discussions?

Discussed ideas from your readings or classes with faculty members outside of class? Discussed ideas from your readings or classes with others outside of class (students, familymembers, co-workers, etc.)?Synthesized and organized ideas, information, or experiences into new, more

complex interpretations and relationships? Analyzed the basic elements of an idea, experience, or theory, such as examining a particular case or situation in depth and considering its components? Made judgments about the value of information, arguments, or methods, such as examining how others gathered and interpreted data and assessing the soundness of their conclusions? Applied theories or concepts to practical problems or in new situations? overall satisfaction with the college experience (two items). progress since starting college in: deepened sense of spirituality// general education (—thinking, writing and speaking clearly, and acquiring a broad general education); personal social development (eight items such as self understanding, developing a personal code of ethics, and understanding people from other backgrounds); practical competence (acquiring job or work-related knowledge and skills, using computing and information technology, and analyzing quantitative problems)

6,5 Punkte (3 sample, 3 Messung, 0,5 stat) **Spir practices – deep learning, pers social development ns, deepened spir – deep learning pos; faith based uni (5 %, Fundi) –pers devel pos, pract competence neg, general edu neg, deep learning neg R pos**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Spir practices –community service/volunteerism pos, deepened sense zu commun ns, R help**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Spir practices –exercising pos , deepened sense ns; R Gesu**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Spir practices/deepened spir –sat with college exp pos, R Gl**

Kuner, W: Jugendsekten – Ein Sammelbecken für Verrückte ?, in : Psychologie heute 8, 53-61, 1981

Vereinigungskirche, Kinder Gottes, (beide christlich-biblisch orientiert), Ananda Marga; MMPI; - weiß nicht Skala, Lie, validitätswert – Abweichung vom normalen Antworten, K: ausweichende Antworten geben, normalen Eindruck vortäuschen, Umsicht Problemlösungsfähigk! / Psychopathie – soziale Fehlanpassung, Fehlen tiefen gefühlshaften Reagierens, Psychasthenie – phobisch zwanghaft ungewöhnliche Ängste Entscheidungsunfähigk, Hypomanie- Manie,

keine sE, alle Skalen im Normbereich (etwas sorgenfreier, weniger psych Druck, Mun und Studenten in Persönlichkeit ähnlich, / Pathologie im Vergleich zu Studenten ns –unter 10 %)

Zugehörigkeitsdauer ns zu Skalen,

(unter 5) **Mun eher pos, ns zu sE**

Kvale, J et.al.: Life satisfaction of the Aging woman religious, in: Journal of Religion and Aging 5, 59-71, 1989

Philadelphia Geriatric Center Morale Scale – worry, bother, afraid, mad, take things hard upset easily// Haltung zum Altern – so glückl wie früher, things get worse, as much pep as last year usefulness sinkt, // lonely, life nicht lebenswert, life is hard, zufr mit life, have a lot to be sad about// tension, deal with tension – eigner und anderer// Gesu; financially comfortable

(unter 5) **Nonnen im Vergleich zu alten M/F - bei Angst eher ns, pos Haltung pos, lonely neg, tension ns, Gesu neg, Finanzen pos,**

La Barbera, P/Gürhan,Z: The role of materialism, religiosity, and demographics in subjective well-being, in: Psychology and Marketing 14, 71-97, 1997

Campbell (etwas anders -10 Items –boring-interesting, enjoyable/miserable, easy/hard, useless/worthwhile, friendly/lonely, full/empty, discourageing-hopeful. Tied down-free, disappointing rewarding brings the best inme/doesn't give me much chance, -Fanalyse – easyhard und tied down free –stress; Rest: general affect

Materialism – 2 scales, nongenerosity, possessiveness(CR 49 –nicht genommen)

envy,(dubios –bei Reisen viele Fotos machen, will keinen in meinem Haus haben, wenn ich fort bin, vieles umgekehrt formuliert –enjoy donating things to charities, less likely to lock things up, hänge an Dingen,Kaufen besser als borgen, don't know anyone dessen spouse ich gern für mich hätte, bei Diebstahl very upset – Angst, Nostalgie, Vergeltung, außereheliches... Neid am besten gemessen)

Geld bringt Gl,Traum teure Dinge zu besitzen, Leute beurteilen andere anhand der Dinge die sie haben, kaufe was, das andre beeindruckt soll, bei Jobauswahl ist Geld zentral, andere beurteilen mich anhand der Marken und Produkte die ich habe, have you ever made a personal commitment to Jesus Christ that is still important in your life today ? when I die I will go to heaven because I have accepted Jesus Christ as my personal savior,

general aff – Kg pos, born again pos, rel impo pos//mv – Kg pos, bei mehr Kg stärkere Korrel, impo ns pos; (Ko von mat und demogr),

stress –Kg neg ,impo neg , born again ns,mv alles ns, **((hohe edu/inc und hoher Mat – general aff pos)**

rel neg zu Mat envy nongenerous

bei born again – inc neg zu gen aff, bei andern pos, nongenerosity neg, bei andern pos, bei stress- born again und envy neg, bei andern pos

6 Punkte (1 sample, 2,5 Messung, 1,5 mv Intera, 0,5 stat) **Kg born again rel impo zu general pos affect pos, /stress –Kg neg, impo neg, born again ns, Intera mit Mat neg, Intera –bei born again –inc neg zu general aff, nongenerosity neg, bei andern rel Items pos,**

R Gesu, help, pos, Gl) LaCour,P et.al.:Religion and survival in a secular region. A twenty year follow-up of 734 Danish adults born in 1914, in: Social Science and Medicine 62, 157-164, 2006

1984 –als 70jährige –T 2 2004, impo of rel affil –does this mean something for you, do you attend services at church, listen to rel services on the radio or TV, Kg never vs rare often; / fu disab – tired wenn transfer, walk outdoors in poor/nice weather, go outdoors, climb stairs,arztuntersucht: stroke epilepsy arteriostenosis in lower limbs, Herzinf bronchitis hyp diab osteoarthritis, /depr anx,/social contact –with child grandchild friends, /taken care of others sewed for others made repair for others helped others with house work /receive help from friends children, from public system /more than 14 units of alc a week vs rest, /

Korrel –rel affil impo –ADL ns minus, srh ns, chronic condi ns neg, smoke neg, alc neg, BMI ns neg; Kg –AdL nsneg, srh ns pos, chronic cond ns neg, smoke ns neg, alc ns , BMI neg;

Rel radio/TV – ADL ns pos, srh nsneg, chronic cond ns pos, smoke nsneg, alc neg BMI ns pos;

Mort –bei Ko von gender edu: impo of affil neg, (F , M nsneg) Kg neg (dto) , rel Tv ns; bei Ko von phys health und mh –Kg F neg, Kg M/rel impo MF und rel TV F ns neg; Ko von gender/edu, Gesu, mh, soc support und Gesu V –Kg F neg, Kg M rel impo MF rel Tv F -alle ns neg;

10,5 Punkte (1 sample, 4,5 Messung, 3 mv, bei, 0,5 stat, **1,5 Panel**) rel affil impo/Kg/rel TV zu impaired/srh/chronic cond/smoke/alc/BMI -3 pos, 7 nspos, 6 ns, 2 nsneg, Kg –rel impo – Telev in Stärke

mort: impo –biv F neg, M nsneg; gender edu dazu –F neg, phys/mental health dazu/ss dazu/Gesu V dazu –nsneg; Kg –F immer neg; M biv neg, sonst nsneg; Telev –F nsneg, M nspos, immer; R Gesu

(unter 5) Depr (feel content cheerful, tired in morning, all through the day, content with your life) –rel affil impo nspos, Kg neg, rel TV radio ns pos; anx (suffer from anx attacks, afraid to be alone during daytime)– rel aff impo ns pos, Kg ns pos, rel TV radio nspos R Gl

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) Given help to others – rel affil ns pos, Kg pos, rel Tv ns pos R help

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) Social contact –alle drei mehr R pos

Ladd, K/Spilka, B: Inward, outward, upward prayer: scale reliability and validation, in: JfSSR 45, 233-251, 2006

Lz Diener radical plus; rel wb – interc, examin, rest sacram pos, exi wb – interc exam radical pos; death reward – alle außer petition tears; courage –interc suffering examin; natural –alle pos, unknown rest sacr pos !, pain –interc minus, rest plus, radical plus, failure –interc minus, rest plus, radical plus, guilt –suffering plus rest plus, radical tears petition plus//

Leichtgläubigk- powers radical pos, omens beings ns reine und astrol sacram pos, //I – interc, examin rest radical petition//E alle außer interc, self dir interc minus, rest plus; Q suffering, examin rest radical; //collab zu allem pos (diese Korrel sind alle bei Ko von I E Q !)

intercession prayer on behalf of someone's difficulties, suffering prayer to share another's pain, agonizing with others, examination prayer to evaluate one's spiritual status, examining myself, . rest searching for stillness quietude,, sacrament encountering tradition engaging rituals , and tears misery experiencing personal turmoil), ("asking for things I need," radical assertiveness seeking to be revolutionary, and petitionary material requests asking for things I need

5,5 Punkte (1 sample, 4 Messung, 0,5 stat) Lz –I pos E Q ns, srr pos, exi wb –I pos, Q neg, E ns, srr pos, /death reward –I pos, srr pos, pain –I srr neg, E Q pos; failure –I srr nsneg, E Q pos, guilt –I srr nsneg, E Q pos/natural alle ns; indifferent –I srr neg, EQ pos, unknown dto, E ns, courage E Q pos;

Prayer-Items zu Lz exi wb (Ko von I E Q srr!) –kaum was Sinnvolles (nur 4 von 16 Items sign) Interc korrel mit I, collab, exi wb und Todesangst richtig, evtl noch examin , Rest nicht; (rest suffering tears nicht so gut)

Zweite Deutung:

Ladd, K/Spilka, B: Inward, outward, upward prayer: scale reliability and validation, in: JfSSR 45, 233-251, 2006

Degree to which you think about each of the following words or phrases during your own prayers,

Schematicity – consider self a rel person, your stance on rel issues is important to you, is it likely that other people may view you as a very rel individual /paranormal – powers – telepathy, omens breaking mirror is bad luck beings – Big Foot, reincarn, astrology, intercession prayer on behalf of someone's difficulties, suffering prayer to share another's pain, examination (prayer to evaluate one's spiritual status).. rest: searching for stillness, sacrament encountering tradition/rituals, and tears (experiencing personal turmoil) radical - (assertiveness, boldness, radical approaching – wen ?, seek to be revolutionary – pos zu I !!), petitionary (material requests) viele neg Items: sadness, agonizing with others, misery, grieving, /Stille per Gebet ?, explore sacraments, committing – zu was ? accepting pain of others //Q pos zu selfdirecting, Lz Diener ns, rel wb neg, exiwb neg, death attitudes: reward ns neg, courage pos, indiff pos, unknown pos, pain pos, failure pos, guilt pos, para: alles pos; I: Lz pos, rel exiwb pos, reward pos, indiff unknown, pain, failure, guilt neg, para neg außer powers; //E ns zu Lz, Tod eher neg Einstellung, para pos//schematicity - Lz pos, rel exi wb pos, reward pos, indiff unknown failure guilt pain neg '(ns), para neg; // Korrel zu Gebetsteilen – aber Ko von I, E, Q, schemat ! --I –interc, examin, rest, radical petition; schemat ns zu allen; E pos zu allen außer interc, Q 4 pos ! (also sind Gebetsteile eher nicht orth!), Lz- radical pos, Rest ns !, rel wb – interc, examin, rest sacrament pos, exi wb: interc, examin, radical, /(evtl: interc exam orthodox und pos zu wb?), zu para ns;

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) Gebetseinteilung undurchsichtig, dubios bei Korrel zu rel Items, /I pos zu Lz, pos Haltung zu Tod, E ns/neg, Q Lz ns, rel wb exi wb neg, Tod-neg, paranormales pos, religiosity-Lz pos, rel exi wb pos, Tod-pos)

(R Gesu Gl) Laird, S et.al.: Measuring private prayer: development, validation, and clinical application of the multidimensional prayer inventory, in: International Journal for the psychology of religion 14, 251-272, 2004

2 samples, undergrad, 61 % M, arthritis patients -22% M, Now, using the scale provided below, please answer the following questions according to how often during the past month your prayers included each of the activities described below. For example, if you circle the number “4”, this indicates that “About half the time” your prayers during the past month included the described activity 4. I made specific requests. 5. I offered thanks for specific things. 6. I tried to be open to receiving new understanding of my problems. 7. I worshiped God. 8. I admitted inappropriate thoughts, feelings, and behaviors. 9. I expressed my appreciation for my circumstances. 10. I tried to be receptive to wisdom and guidance. 11. I made various requests of God. 12. I confessed things that I had done wrong. 13. I praised God. 14. I opened myself up to God for insight into my problems. 15. I thanked God for things occurring in my life. 16. I asked for assistance with my daily problems. 17. I acknowledged faults and misbehavior. 18. I devoted time to honoring the positive qualities of God. 5 Teile – adoration, confession, thanksgiving, supplication, reception, Faith: Please rate the degree to which prayers have an effect I believe that my prayers have an effect on my life. I believe that my prayers have an effect on other people's lives.

Arthritis Impact Measurement Scales (AIMS) -measures functional status: lower extremity function, upper extremity function, affect (including depression and anxiety items), symptom (i.e., pain), social interaction 45 questions, und four-item experimental health perception scale and a single item to measure how well people are doing relative to the way their arthritis affects them (Subjective Impact).

hope- ns zu Gebetshäufigk, Arten des G. (confess ns pos, adoration und reception ns pos/pos; Dank dto), Wirkungsglaube ns pos; /I –pos zu allen Gebetsitems außer supplication ; E ns; mv ? zu AIMS –inc, heart disease, diabetes, Blutdruck – (viele Korrel, bei undergrad und zwei Krankheitsgruppen -, Prädiktoren: frequency per week, frequency per day, duration, faith, the five

qualitative prayer types, and the Qualitative Prayer Scale total. Income / zu 5 AIMS Items, health perception, subj impact, dreimal , unklar ob MPI als Gesamtindex dabei ist ! –und wenn, dann immer ns; dann auch noch mv MPI bei Ko von I und hope –pos zu upper extremity function, subj impact, zu Rest –d.h. bei fünf Items, 4 aus AIMS und health perceptions - ns) –Wirkung von Gebet –interaction/affect pos; reception –impact pos, interaction pos; frequency –health concern minus, affect pos, intera pos; confession –health concern minus; thanksgiving –impact minus

Supplication hat schwächere Korrel mit Häufigk von Gebet und Arten von Gebet, ns zu I, restliche Gebetsitems pos zu I , ns zu E, sehr starker Kannib,

5 Punkte (1 sample, 3,5 Messung, 0,5 mv,) **pray-Messungen - bei vielleicht über Hundert Korrel (nicht gezeigt) 9 mal sign zu Gesundheit (Bedeutung der Messungen unklar) bei Arthritis pos; Wirkung von Gebet , reception confession Dank wirken noch am ehesten, supplic nicht; Gesamtindex mv bei 2 von 7 wirksam, R Gesu**

(unter 5) **pray zu hope ns (confess, reception, Dank und Glaube an Wirkung von Gebet z.T. ns pos/ pos); Wirkungsglaube bei Gebet, Häufigkeit von Gebet pos zu affect bei Krankheit; Dank reception Häufigk von Gebet wirken auf intera, concerns zu Gesundheit, well-being bei Krankh –aber selten (ca 8 von 48 mal) R Gl**

(zur Info - R Gl, Gesu) Lalive D'Epinay,C/Spini,D: Commentary: Religion and Health: a European perspective, in: Schaie,K et.al.: Religious influences on health and well-being in the elderly. NY 2004, 44-59

Alte –alpine, semirural, very rel canton Valais vs modern urban cosmopolitan Geneva, Bauersfrauen am meisten depressiv, qualitative Analyse, hartes Leben und rel Druck/control, Männerherrschaft, gestützt von Kirche; M trinkt, schlägt F, Kirche gegen beides, aber pro M, F muss gehorchen; Tochter in Genf –lässt sich scheiden, eine Sünde, Höllengefahr (auch bei Ideen, Mann gerne loszuhaben) aber sie hat bessres Leben (falsche Ableitung; Trost aus Rel /LnT wäre möglich; Korrel usw nicht gezeigt) R Gl (vgl alte These: Rel hält Leute in Unglücksehe fest)

6 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5 stat, **1 Panel**) Schweizer Alte –T 2 fünf Jahre –Korrel pray/Teiln an church service persönlich/per mass media –pos zu **Lebenserwartung** unabh von K/P und Kanton (Valais vs Genf) ; bei zweiter Kohorte ns(andre Messung von Tod, nur 3 Jahre Abstand) , N nur 340 (**Aufschrieb: 180 Tote; mort –K nsminus, P ns pos, Kg minus, Gebet ns minus,**) Ko von fu health, Depr; 376 R Gesu

Lam,PY/Rotolo, T: Reexamining the relationship between religiosity and life satisfaction, in: Research in the social scientific study of religion 11, 133-153, 2000

GSS 1993 6 domains –sat mit finances family life friendships health city nonwork activities, Zufr mit finances (Ko von trauma, org membership) (Denom meist ns pos) –J ns minus, SBC ns plus, Pres ns plus, Meth plus , dazu strength of aff ns pos, Kg pos /family life – K SBC LuMe pos, Pres Epi ns pos, Kg und strength ns pos;

Friendships – K SBC Me pos, strength pos Kg ns pos, //Gesu J minus, SBCpos , strength ns, Kg pos/ city – Epi pos, strength pos, Kg ns/ nonworking activities – außer Epi und Me alle ns neg, strength und Kg ns

8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5 stat) **Zufr mit finances –J nsneg, SBC/Pres nspos, Meth pos, strength of aff nspos, Kg pos/family life –SBC K Lu Me pos, Pres Epi nspos, Kg strength nspos; friendships –K SBC Me pos, strength pos Kg nspos; Gesu –J neg, SBC pos, strength ns, Kg pos; city –Epi pos, strength kpos Kg ns/nonworking activities –Epi Me ns, Rest nsneg, strength Kg ns; Kannib**

Lang, M: Geistige Behinderung – Bewältigung und religiöser Glaube. Ffm 1999

Litreview Weisner –entw-verzögertes Kind – hochrel Eltern: ehel Zufr ns, ehel Zushalt pos, familiärer Zushalt pos, elterl Verantwo für Kind pos, Gelegen zu Hilfe pos,

Warum – 24 Glaubensantwort (Gott kennt sie, später klarer 14 von Gott gewollte Prüfung 12, Auslöser zu verstärkter Hinwendung zum Glauben 5, vom ,Warum zum Wozu ?, Dank dass Kind nicht schlimmer ist 3 Gem mit behind Kind ist Geschenk Gottes Freude 2), 13 andre (Schicksal, Vorherbestimmung 5, Annahme des Unabänderlichen 3, viele andere trifft auch 2, Auslöser sich für behind andere zu engag 1, pos Entwi von Kind 1, Behin als Teil der unvollkommenen Natur 1) 7 keine, (nicht alle leiden an Fehlen von Antwort)

21 keine Schuld, 6 andere Schuld, 15 eigne Schuld –rel und arel, zu jung, zu alt, kein Wunschkind, Sex vor Ehe, selber behind Kind beschimpft;

Leben von Kind hat weltlichen Sinn –für Familie, für Kind, für menschl Gesellschaft für Betreuer, /und religiöser Sinn da

Glaube hilfreich für Verarbeitung 43 von 47, (24 pers Gott), gibt Sinn, Lösung für Warum – Frage (24) 12 Auferstehungsglaube, jeder ist Sünder -8, Kind wird erlöst kommt in Himmel, Gott liebt Kranke/ Glaube gibt Dankbarkeit, Kraft Halt Hilfe Trost -36, Hadern mit Gott –z.T. hilfreich 9, zT. nicht –aber überwunden,/Glaube gibt Normen,-Tol und Offenh, Vp wollen nicht ganz fromm fanatisch sein, Kg und Glaubensinhalte weniger wichtig als Tol Liebe/rel Vorbilder da, Freiheit von menschlicher Abhängigkeit durch Bindung an Gott /gemeins gelebter Glaube mit Partner,

eher religiöses sample (25 regeln Kg) aber Glaubensinhalte wenig orth, 18 stille Zeit- aber 9 nur Sündentodglaube,

Kontakt zu Pfarrer hilfreich 31, 4 nicht, 11 beides,

42 pos Verarbeitung, 5 nicht,

Glaube wird stärker 12, mit Krisen stärker 10, führt zu Glauben 4, Zweifel 2 gleich geblieben 16, irrelev 3,/Konfirm war hilfreich 14, nicht 2

5 Punkte (0,5 sample, 4,5 Messung) **Rel subj pos bei Leben mit behindertem Kind, christliche Deutungen**

(R Gl, div) Larsen, A/Olson, D: Predicting marital satisfaction using PREPARE: A replication study, in: Journal of Marital and Family Therapy 15, 311-322, 1989

Married couples, machen PREPARE Fragebogen vor der Ehe, nach der Eheschließung T2 nach 2 J, Larsen und Fowers nur ein Drittel happily married !, 40-50 sepdiv/keine Eheschließung, /rel orientation ist ein Teil von PREPARE,

(unter 5) **rel orient sinkt linear von happily married zu unhappily married –cancelled/delayed marr –sep/div und Diff sign zwischen happy und sep/div; bei ähnlicher Studie Fowers/Olson, 3 J Panel, PREPARE vor Ehe –auch: Diff sign zwischen happy und sep/div bei rel orient; unsicher: Inhalt der Skalen, positive Sicht und oder Gemeinsamkeit dieser pos Sicht ? R Gl/div**

((Latkin, C et.al.: Who lives in Utopia ? A brief report on the Rajneeshpuram research project, in: Sociological Analysis 48, 73-81, 1987

Fragebogen von Bh-coordinator ausgegeben, eingesammelt, keinerlei Diff zwischen Erst- und Zweitbefragung (Identifik durch Bh-Leute per Nummern – Anonymität von 1 nun weg – seltsam, nicht mal zufällige Abweichungen)

74 % verh, spouse auch in Bh, 64 % Univ, 2 % cons, 62 lib,

perceived stress minus, ss pos, CESD minus, Swg plus

Bh-Ideologie betont pos elements of life,

Früher extremely sat best ever 5 % -nun 82 % suspekt

(unter 5) **total pos, irrational**)

((Latkin, C: The self-concept of Rajneeshpuram commune members, in: JfSSR 29,91-98, 1990

Messung von self-consciousness- private, public, social anxiety - F-analyse passt aber nicht,

Bh- weniger soc anx, public weniger, (was andere denken von einem) private mehr (angeblich was Gutes – Selbstreflexion) als Norm, (aber Bh ist besondere Gruppe – nicht

Bevdurchschnitt), Swg mehr, Subsample mehr Depr als Bev !! normalerweise alle drei Items neg zu Swg, hier private ns

(unter 5) **Swg pos, Angst Depr vielleicht auch pos, aber Messungen z.T. dubios**)

((Latkin, C: Coping after the fall: the mental health of former members of the Rajneeshpuram Commune, in: International Journal for the Psychology of Religion 3, 97-109, 1993

Nach 7 Monaten nach Auflösung von Kommune leben viele noch mit Kleidung, Namen, anderen zusammen, ,anders: inc viel mehr, verh viel weniger,

Bh viel Lie (mehr als controls – alumni), unabh von Lie F weniger Angst M ns, F mehr somatiz, M weniger als controls,

M mehr Depr als nat sample, F weniger

mv zu Depr Angst Somatiz zus- Jahre in movement, Zeit in Rajneeshpuram, Nachdenken über Rajneesh, Kontakt mit andern, Name –ns; neg dazu: time spent thinking about R-puram; Lz ns zu affil mit R-movement,

suspekt: Autor deutet eigne Ergebnisse z.T. um, sehr verschiedene Samplegröße

(unter 5) **nicht mehr so pos, Depr pos M, somatiz F pos, M neg, Lz ns, Jahre in movement zu Depr/Angst/somatiz ns, suspekt**))

(auch in R Gesu) Laudet, A et.al.: The role of social supports, spirituality, religiousness, life meaning and affiliation with 12-step-fellowships in quality of life satisfaction among individuals in recovery from Alcohol and Drug Problems, in: Alcohol Treatment Quarterly 24, 33-73, 2006

62 % Ne, fulfilling for a year or longer the DSM-IVR criteria for substance abuse or dependence of any illicit drug, (2) self-reported abstinence for at least one month, and (3) not being enrolled in residential treatment/Dependence severity - Lifetime Non-alcohol

Psychoactive Substance Use Disorders subscale of the The Mini International Neuropsychiatric Interview (M.I.N.I.), thinking about God; prayer or meditation; attending worship services; reading/studying scriptures or holy writings; having a direct experience with God/ Overall, how satisfied are you with your life right now?"

Rel wb("I don't get much personal strength and support from God/my Higher Power" and "I have a personally meaningful relationship with God/my Higher Power.)- clean time pos, dependency ns, stress neg, recovery ss/ss pos, exi wb pos, 12 step involvem pos//rel act pos, Lz pos//rel activities: clean time pos, dep pos, stress minus,recov ss/ss pos, exi wb pos 12 step involvem pos

(unter 5) **rel activities und rel wb pos zu Lz,neg zu stress**

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **rel activities und rel wb pos zu clean time, 12 step Teiln, recovery ss, R Gesu**

(R Gl, Gesu, fert, div, pos) Laumann,E et.al.: The social organization of sexuality. Chicago/London 1994

National Health and Social Life survey, ca 3400 Vp/Masturb not at all –no weniger als mP cP K(MF) Schuldgefühle danach –bei F no ns, bei M no weniger, Rest gleich; Häufigk von Sex – ns; had always orgasm VP/partner –no ns minus bei F,M ns; extremely physically satisfied with partner –no ns neg, extremely emot sat with partner –no ns neg, Dauer von sex –no etwas mehr, find practice very appealing – no oral sex/, watch other people do sexual things/ Gruppensex vibrator/dildo/ sex with stranger/same sex – alles no plus, (oft sehr wenig da – kleiner 10, nicht immer linear zu cP), number of sex partners in einem Jahr /fünf Jahren/seit 18 - -zwei plus –no plus; (Asian 8-Ne 27, aber Ne nicht mehr sex im Jahr)/neg partners letztes Jahr/seit 18 –sexual acitivit guided by religion minus (Hälfte) (mv demogr, coh, ever in jail, virgin mit 18)/same gender sex partners –last year/past 5 years/seit 18 neg zu Kg; (1-4 % allg)/Homo-identity attraction appeal desire –Kg neg, (forced to sex –Hälfte von jemand den man liebt) forced F –viele Partner,oral anal group sex/touched in Kindheit – mehr sex partner, homo, oral sex, group sex, force F to sex; use of contraception no ns; outcomes of conception – no live birth weniger, miscarriage abortion mehr, cP umgek (F), M dto, aber abortion mehr als no, K mP weniger,

(happy –number of sex partners neg und no partner neg; mehr sex besser, ab zwei bis dreimal Monat besser, mehr bringt nix mehr dazu, oral ns neg, Länge von sex ns, orgasmus Häufigkeit ns pos M, pos F, viel Denken anSex ns pos; masturb neg, Homo neg, sex toys sex aids (movies magazines) ns; ein Partner verh bringt am meisten physical und emot pleasure, mehr pos feelings,weniger negative, coh weniger, mehrere Partner weniger,

/pain bei sex no ns minus, F plus; sex not pleasurable M cP ns pos, F no ns pos, unable to orgasm ns, lacked interest in sex M no ns pos, F cP ns pos; anx bei performance M cP ns plus, F no ns plus; climax too early M cP ns pos, F' no ns pos; unable to keep an erection ns, all diese Items neg zu happy;

Rel und Sex –Info 9,5 Punkte (3 sample, 6 Messung , 0,5 mv) **ungewöhl sex practices rel neg, Häufigk/Orgasmus ns(pos), weniger Partner, weniger Homo, use of contraception ns, Abtr nur bei F besser**

5,5Punkte (3 sample, 2,5 Messung) **no rel Schuldgef bei Mast ns, emot/phys zufr mit Partner no ns neg, sex not pleasurable M-cP nspos, F no nspos; anx bei performance –M cP nspos, F no nspos; R Gl**

4 Punkte (3 sample, 1 Messung) **srh –cP neg, Rest ns; R Gesu**

4,5 Punkte (3 sample, 1 Messung, 0,5 bei) **children ever born – Null vs mehr als drei: no 45 -19, mP 29-26; cP 18-40, K 32 -27 (F); M –no 51-17, mP 41-19, cP 40 -21, K 41- 22; R fert**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **marital dissolution –M: K cP ns, Kg minus, differ in rel preference plus/F –dto (mv demogr, cohort, div parents, different ethnicity coh vorehel sex) rel guides sex behavior neg, R div**

(auch in Rpos) Laurencelle, R et.al.: The relation between intrinsic religious faith and psychological well-being, in: International Journal for the psychology of religion 12, 109-123, 2002

Strength of belief in God -35 Items, I know that God loves me, God has the best answers to everything, strength of mental relship with God – I am close to God, God has always been there for me when I needed him/her !, Situationen –Flugvorbereitung mit Anzeichen für Gefahr , viele Abstürze in letzter Zeit, F hat große Angst, Pilot redet verdächtig usw – was tut VP: beten für crew, eigne Sicherheit vs weltliche Lösungen //ego strength –(Barron scale ohne 7 Items die antirel sind) 16 PF ego strength –emot stability, calm collected, not worrying, /G und Q3 aus 16 PF – gewissenhaft, persistent, moralistic, bzw controlled, compulsive, driven by willpower socially precise, /splitting –andere sind entweder nur gut oder nur böse//individuation –separation – unfähig allein zu sein, trust minus, //immature defenses – projection, schizoid fantasy, hypoch, passive aggr, dissoc, acting out, //pathol – somatiz, obsessive compulsive , interpers sensitivity, anx,depr, // rel (ANOVAs) – ego strength pos (Barron ns und MMPI sign –Table unklar), Q 3 pos, G gar nicht da; splitting – neg, separate-individ – neg (ist gut), immature defenses neg, anx ns, depr minus, interpers sens neg, //Korrelationen schwächer – Barron ns, ego strength 16 PF pos, G und Q 3 pos, splitting pos, indivi ns, defenses ns, anx depr interpers ns,

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **rel pos zu mh/neg zu NAS-Items, Korrel schwächer als MANOVA/group differences –seltsam**

Lavric,M/Flere,S: The role of culture in the relationship between religiosity and well-being, in: Journal of Religion and Health 47, 164-175, 2008

Maribor, Sarajewo, Nis, Auburn, Sendai –Japan (K, Mu, Orth, P, Bu)–zwei Faktoren bei STAI-T –trait anx, PAS und NAS, keine eigentliche Angstmessung ! 10 Items daraus – feel relaxed, good, I am happy and satisfied, calm and concentrated, feel safe; I miss many opportunities because I cannot make up my mind on time, I wish I could be as happy as other people seem to be, I feel like crying, I worry too much about things that arent really important I lack self-confidence /I –E Gorsuch 89; quest –Maltby 99, I hier: often strong sense of divine presence, impo to me to spend time in private thought and prayer, try hard to live all my life according to my rel beliefs; E: go to church mostly to spend time with my friends, mainly because I enjoy seeing people I know there; it helps me to make friends / as I grow and change, I expect my rel also to grow and change, I expect my rel convictions to change in the next few years, there are many rel issues on which my views are still changing (Angst, I-E Q nicht interkulturell verwendbar –nur die obigen Items;

Kg zu Q: Japan pos, sonst minus, slow ns minus; I überall pos zu E; I pos, neg, ns zu Q;
 Gebet –Q eher neg;
 PAS –I ns Japan, Serbien, Slowenien, USA Bosn pos;
 zu NAS: Japan, USA Bosn ns, Serb Slow pos; (Serb Jap Slow E entspricht I, USA Bo ganz
 anders); Q ns neg zu PAS, pos zu NAS alle !,
 Kg –Japan Slow ns, Serb NAS pos; US und Bo: PAS pos, NAS neg,
 Gebet: Slow Jap ns, Serb NAS pos; USA Bo –PAS pos, NAS ns minus; /
 Zusammenfassung- I,Kg pray zu NAS/PAS –Slow ns, Bo pos,Serb neg, USA pos, Japan ns

5,5 Punkte (1,5 sample, 3 Messung, 0,5 stat, 0,5 bei) **dubios - Japan, Slowenien –Rel kaum
 mit Wirkung, **Serbien neg**, USA Bosnien normal-(zu PAS pos, zu NAS neg - I und
 Kg/pray vs E/Q- umgekehrt//I immer pos zu E, neg zu Q USA Bo; Rest ns/pos//Kg zu Q
 dto- USA Bo neg, sonst ns/pos; Serb Slow Jap –E verhält sich wie I Q –Gebet neg, Kg
 pos in Japan, sonst neg, ns neg zu PAS, pos zu NAS immer, zu I pos, neg, ns;**

Lavric,M/Flere, S: Trait anxiety and measures of religiosity in four cultural settings, in:
 MHR+C 13, 667-682, 2010

Stud, Maribor, Sarajewo, Nis, Auburn; I Gorsuch, Q MaltbyDay
 Ganzes Sample: trait anx Spielb – I minus, Ep plus, Es ns plus, Q plus Kg minus Gebet
 minus;/E pos zu Q 0.2, I zu Ep 0,46, Q –Kg ns pray pos, I pos
 Muslime Saraj –rel Korrel dto, E ns, I Kg pray neg zu Q
 Serbien anders: alle rel Items pos ! Kg ns pos; Q ns zu Kg pray I
 Slowenien –Kg pray I ns; alle pos zu Q
 USA –passt: I Kg pray stark neg, I neg zu Q, Q ns zu Kg pray
 Serbien und Slow halb so rel wie USA Saraj

Q stark pos zu Angst (wo viel Korrel mit I Kg pray und wo wenig rel insges –rel pos zu Angst –
 Slow und Serbien)

5,5 Punkte (1,5 sample, 2,5 Messung, 1 bei, 0,5 stat) **in rel Ländern –USA Saraj (Muslim) –
 Kg pray I - neg zu Angst, in Slow ns, **in Serbien pos**, Q –in Saraj neg zu rel, USA ns/neg;
 Slowenien –Q pos, Serbien Q ns; Q stark pos zu Angst;**

Law,R/Sbarra,D: The effects of church attendance and marital status on the longitudinal
 trajectories of depressed mood among older adults, in: Journal of Aging and Health 21, 803-
 823, 2009

Australian Longitudinal Study of Aging, T1 92/93, T 3 94/95, T 6 99/2000/no rel 11, /Kg T 3
 und T6, how often have you attended religious services or meetings, /consistent goers (in T3
 und 6) in T 3 etwas weniger Depr ns,(dann wieder : nongoer am wenigsten, Schaubild eher
 consi und non gleich) nongoers Depr steigt von T3 zu T 6 stärker als bei consi und inconsi;
 (mv demogr Gesu)Intera –T3:male nongoer und consistent goer gleich, am niedrigsten; dann
 male inconsistent, female consistent/nongoer, am meisten female inconsistent; T 6 – male
 consistent wenig, dann male no, male inconsistent, dann female consi und inconsi, dann
 female no; Steigerung: male und female no am stärksten, dann male inconsi, dann female
 inconsi, dann consi; /female co goer mehr Steigerung als male consi goer,(zu Anfang no und
 consi go gleich, dann aber Änderung: no mehr Depr) inconsi –unklar ob in T3 oder T 6 no Kg
 –für Depr wichtig;

6,5 Punkte (1,5 sample, 1,5 Messung, 2 mv/bei, 0,5 stat, **1 Panel**) **Kg zuerst ns zu Depr (unsicher, inconsistent Kg bei F negativ), über die Zeit steigt D bei no-goers stärker an, mv**

(R Gl, Gesu, help, pos) Lawler,K/Younger,J: Theobiology: an analysis of spirituality, cardiovascular responses, stress, mood, and physical health, in: Journal of Religion and Health 41, 347-368, 2002

75 % F, 8 K, 13 no/ath, 15 new age, 12 step, agno, course in miracles; //RestQ -general stress, emotional stress, social stress, conflict/pressure, fatigue and time pressure, lack of energy or inability to concentrate, and somatic complaints.und five restorative scales - success such as pleasure at work, social relaxation, somatic recovery such as fitness, general well-being and sleep quality/POMS-anxiety, depression, anger, vigor, fatigue-inertia and confusion bewilderment. Items: "sad," "forgetful," and "angry" give ss -I am one of the first people to lend an ear when someone I know needs to talk, " and "I offer to pick up mail, water plants, and feed pets for others when they go on vacation."30 items, - giving to others, support through stress relief, emotional support, practical assistance and tangible assistance. Stanford Spir experiences -16 questions, such as "I find strength and comfort in my religion or my spirituality" and "I feel God's presence."//spir exp ohne Inhaltsklärung SEI

after an initial blood pressure measurement, a 10 minute rest period was begun.

asked to recall a time when he or she had been hurt or betrayed by a relationship partner, questions about the event itself: how long ago and who involved, describe the event, severity, response to event, what hurt the most, and justice or revenge taken. 10 questions about the offender: brief description, quality of relationship, importance of relationship now, reason for betrayal, contact now, forgiveness and rationale, apology/restitution, remaining negative feelings and requirements for healing. state forgiveness regarding the event described. what does forgiveness mean to you, why do you forgive, are there any unforgiveable acts?

diastolic blood pressure (DBP), systolic blood pressure (SBP) and heart rate (HR). Readings were obtained during minutes 5, 7, and 9 of the baseline period, every minute of the interview sections, and every minute of the recovery period; mean arterial pressure (MAP), an average which more accurately reflects total average pressure, and rate pressure product (RPP; $SBP * HR$) which reflects sympathetic drive to the heart.

(Q –Swb rel pos !, E pos, I ns; E –Swb E pos !, Q pos, I ns;)

6 Punkte (0,5 sample, 4 Messung, 0,5 mv, 1 stat) **SBP, DBP, MAP, HR and RPP zu SEI, Stanford, I E Q rel spir wb/exi wb (absoluter Kannib) –nur: DBP und MAP –neg zu rel spir wb; Stanford neg; I neg, (mv F) chronic illness/symptoms/medications ns zu I EQ, nsneg (außer illness) zu Stanf SEI; no aff –MAP pos, Kg MAP minus, SBP neg, symptoms ns// R Gesu**

6 Punkte (0,5 sample, 4,5 Messung, 1 stat) **POMS – Stanford neg, SEI rel spir wb I -ns/neg, E Q ns; (Stanf, SEI rel wb I -10 neg, 10 nsneg, 3 nspos, 1 pos) perceived stress –Stanf minus, SEI rel spir wb nsneg I nspos; E Q ns; zu Rest Q : bei neg Teilen/stress -Stanford neg, SEI ,rel spir wb neg meist; I ns/nspos/pos !, bei pos Teilen umgekehrt; (ca 20 pos, 11 nspos, 8 ns, 6 nsneg, 3 neg) R Gl**

3 Punkte (0,5 sample, 2 Messung, 0,5 stat) **Forgiveness –Stanford, SEI pos, subj rel wb und I ns pos, E Q ns R pos**

3 Punkte (0,5 sample, 2 Messung, 0,5 stat), **Give to others -stress relief emot supp (practical, tangible ns) –pos zu SEI Stanford, rel spir wb I , E Q ns; R help**

(R pos, Gl, Gesu) Lawler-Row,K/Piferi,R.: The forgiving personality: describing a life well lived ?, in: Personality and Individual Differences 41, 1009-1020, 2006

Vp 60 J, Forgiving Personality Inventory -33 Items, I tend to be a forgiving person, I tend to hold grudges; Health -40 ailments, symptoms /stress – general, emot, social, conflicts/pressure, fatigue, sleep; Ryff-environmental mastery,selfacceptance, purpose in life, autonomy, pers growth pos relations with others; /health behavior – maintaining enhancing wellbeing, avoid minimize effects of accidents, risktaking avoid substances die ungesund sind, //Kg pos zu forgiveness, neg zu depr, zu Rest ns; //forgiveness –Lz Diener pos, ailments ns, Depr neg, stress neg, Ryff pos (alle Einzelskalen auch), healthy behaviors pos, ss pos, rel wellbeing pos, //rel wellbeing –forg health behavior ss pos, phys symptoms ns, Depr neg Lz pos, Ryff pos, stress minus;

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Rel wellbeing ns zu physical symptoms/ailments, pos zu health behavior, forgiving auch R Gesu**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Kg rel wellbeing pos zu forgiveness, forg pos zu GesuV und Gl R pos**

(unter 5) **rel wellbeing pos zu Lz, Ryff, neg zu stress, depr; Kg neg zu depr, R Gl**

Le,T et.al.: Religiousness and depressive symptoms in five ethnic adolescent groups, in: International Journal for the psychology of religion 17, 209-2323, 2007

Nat Longitudinal study of adolescent health, 1995 20000 Vp, 1996 15000 Vp, internal rel – impo, pray, external: Kg, particip in youth activities in church –Bible class choir usw, -zu einer scale zusammengenommen, /school attachment –feel close to people at your school,happy to be at your school, feel safe at your school; //

rel zu Depr T 1 und T2: neg bei Hi,europ Am, Af Am, ns Asian Am ; ns T1, neg T2 bei native Am, /zu self esteem – bei Hi, europ,Afr,Asian pos, native ns; /zu school attachment – dto; /bei M und F: rel neg zu Depr T1,T2, pos zu Swg, school att; //

SEM –relness T1 zu Depr T2 bei Ko von Depr T1, school att und Swg ! – bei Ne und native Am pos !, bei Rest ns; wenn Mediation von Depr und religiousness durch Swg und school att angenommen wird – rel bei europ neg, bei Ne pos, und indirekt bei europ und Ne neg via Swg; ((je nach Methode immer was anderes –ohne Ko: Asian pos, Rest neg, mit Ko Depr: Ne und native pos; Rest ns, mit Mediat: Ne pos und neg, europ neg und neg, native, Hi und As ns /und MF: rel pos zu Depr bei F, ns bei M und via Swg neg, /keine demogr controls

9 Punkte (3 sample, 2 Messung, 2 mv/bei/Mediation, 0,5 stat, **1,5 Panel) Panel: rel T1 neg zu Depr T1 und T2 (Hi, europ, Af,native/ Asian ns), bei M und F; erratisch bei Ko von Depr T1 (change-Messung) und Mediation via Swg/school att //Panel: rel pos zu Swg, school attachment (Ausn: native)**

Leak,G/Fish,S: Religious orientation, impression management, and self-deception: toward a clarification of the link between religiosity and social desirability, in: JfSSR 28, 355-359, 1989

Quest Cr 44, E 67, balanced inventory of desirable responding BIDR Paulhus –impression management und selfdeception subscale, -beide pos zu I, ns zu E und Q, subscales korrel 0.64 –messen also eher das Gleiche, Messung von rel relevancy -36 Vp –und korrel zu I ns –also keine Kontaminierung ?!

(unter 5) **sE Messung unkontaminiert (?)pos zu I Selbttäuschung und Täuschung anderer**

Leak,G/Loucks,A/Bowlin, P: Development and initial validation of an objective measure of faith development, in: International Journal for the psychology of religion 9,105-124, 1999

Faith mat – disagree mit my church over numerous aspects of my faith,other religions can also provide many rel insights, sehr wichtig, my rel beliefs to examine , rel orient kommt aus eignen Bemühungen Gott zu verstehen,expose to other rel nicht schlimm my rel growth führt zu Konflikten mit family friends, nicht wesentlich ob faith mit family faith übereinstimmt rel traditions mit denen man aufwuchs immer weniger wichtig

Q pos, E neg, I neg, pro change in church, Fowler stages pos,rel orth stark neg, soc desir ns rel activities ns pos(Tel ev, pray , say grace, church acti outside formal rel services, rel hilft bei search for meaning ns pos, O pos, A ns N ns minus,C ns

(unter 5) **Fowler ist wie Q, angeblich mature, real Arel eher**

Lechner, S/Carver,C/Antoni,M/Weaver,K/Phillips,K: Curvilinear associations between benefit finding and psychosocial adjustment to breast cancer, in: Journal of Consulting and Clinical Psychology 74, 828-840, 2006

Krebskranke T 2 5-8 Jahre/benefit finding in der Krankheit, Lqual –ob home life, work life interesting, challenging, enjoyable fulfilling sind, (terrible –delighted scale, Andrews –ist sonst anders),distress – depr, anx, anger, //wenig und viel (62) benefit finding pos zu Lqu, PAS;: bei NAS Depr social disruption (in T 1, inT2) bf neg ; Panel –kurvi schwächer, (kurvi aber : viel benefit mehr als wenig), /rel coping pos zu high benefit und zu low benefit (gilt für T1 und T2), 2 Panels mit demselben Ergebnis –

5,5 Punkte (1 sample, 3 Messung, 0,5 stat, **1 Panel**) **benefit finding pos zu PAS, neg zu NAS Panel –und rel coping pos zu bf (cross-section), Panel asymm Trog pos in zwei Studien**
Nicht bewertet, zu indirekt

Lechner,C/Leopold,T: Religious attendance buffers the impact of unemployment on life satisfaction: longitudinal evidence from Germany, in: JfSSR 54, 166-174, 2015

SOEP 20806 Vp, TO vor unemployment, dann T 1 unempl - bis zu 3 Jahre unempl, dann neue Arbeit /how frequently attended religious services and events, gemessen in T O oder T1; (66 % kein Kg), how satisfied are you with your life, all things considered ?,

Wer arbeitslos wird und Kg weekly hat: Lz sinkt weniger stark und erholt sich früher, Kg monthly etwas schwächer ähnlich, ohne Erholung; Kg rarely/seltener und Kg never beide gleich schlecht, mv (change in mar status, historical period, age bei unempl, migration,region)

8,5 Punkte (4 sample, 1 Messung, 1,5 mv, bei 0,5 stat, **1,5 Panel**) **Kg puffert Wirkung von Arbeitslosigkeit auf Lz, (Korrel zu change) mv -weniger Lz-senkung und schnellere Erholung, fast linear (weekly, monthly, rarely never)**

Lechner, C/Tomasik, M/Silbereisen, R/Wasilewski, J: Exploring the stress-buffering effects of religiousness in relation to social and economic change: evidence from Poland, in: Psychology of Religion and Spirituality 5, 145-156, 2013

Subj rel -nonbeliever, having doubts in matters of faith, believer, or deep believer/ depressive symptoms - feeling hopeless, worthless, blue, lonely; feeling no interest in things; having thoughts of suicide// how satisfied at present with their life/(work) in general

Kg belief –Depr neg, Lz pos, work sat pos, mv (demogr, workrelate demands) dto; Intera -3 von 6 – bei wenig work-related demands: Kg und belief ns zu Depr; bei vielen –Kg belief senkt Depr; bei Lz –wrd wenig –Kg pos zu Lz, wrd viel –Kg schwächer pos zu Lz (ns ?), wrd When considering the past five years . . . it has become more difficult to plan my career path. . . today, I have to be prepared more for the possibility of reluctantly only working part time instead of full time.. . the risk of losing my job has increased. . . my career plans were often hindered by unforeseen events and circumstances. 3 . . it is now more likely that I will be forced to accept a job requiring lower qualifications than those I have. . . there are currently fewer job opportunities for me.. . I have to be prepared for the possibility of looking for a job abroad.. . I have to be prepared for the possibility of taking a job in “gray sector.”

6 Punkte (2 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat) **Kg belief neg zu Depr, pos zu Lz, work sat (auch mv), 3 von 6 Intera –zweimal rel Puffer (bei viel work-related demands Kg belief senkt Depr, bei wenig ns; Kg bei wenig wrd pos zu Lz, bei viel ns)**

Lee, G/Clyde, R: Religion, socioeconomic status, and anomie, in: JfSSR 13,35-47, 1974

Lutheran, Catholics –Dean scale the end often justifies the means, peoples ideas change so much that I wonder if we will ever have anything to depend on, everything is relative, and there just aren't any definite rules to live by, I often wonder what the meaning of life really is, the only thing one can be sure of today is that he can be sure of nothing, with so many religions abroad, one doesn't really know which to believe, Cr 62, Sbz rel neg zu normlessness, mv denom, residence SES, MF
(unter 5) **neg zu Anomie**

(R Gesu, Gl, help) Lee, K/Ishii-Kuntz, M: Social interaction, loneliness, and emotional well-being among the elderly, in: Research on Aging 9,459-482, 1987

Gesu – 2 subj Items

Morale – nothing ever turns out for me the way I want it to, this is the dreariest time of my life, das meiste was ich tue is boring monotonous, things just keep getting worse for me as I get older, on the whole, life gives me a lot of pleasure, compared to other people, I get down on the dumps too often, I have a lot to be sad about,

Lonely – werde nicht so oft eingeladen wie ich will, Leute sollten mir mehr schreiben anrufen
Freunde finden serious problem, feeling lonely serious pr –Cr 66

Kg zu: (edu pos)Gesu ns posF, pos M; Bez zu family,Nachbarn friends pos,(häufig), number
of volu orgs belonging to pos, confidants M ns pos, F pos, lonely M ns minus, F minus,
morale pos,

mv Kg ns zu lonely,morale(Überko stark, Ergebnis wertlos)

(unter 5) **Kg –Gesu nsposF, pos M; R Gesu**

5 Punkte (2,5 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **Kg –lonely M nsneg, F neg, morale
pos R Gl**

(unter 5) **number of volu orgs belonging to pos zu Kg R help**

Lehman,D et.al.: Positive and negative life changes following bereavement and their
relations to adjustment,in: Journal of Social and Clinical Psychology 12, 90-112, 1993

Bereaved (4-7Jahre)–lost spouse oder Kind, Frage nach life changes –increased
religiosity/faith 15, decreased loss of faith 5, (andres mit Rel bezug – acc of mortality, appreci
for life, emphasis on family, openness concern for others) pos 148, neg 67//pos changes ns zu
SCL,neg changes pos, dasselbe zu PAS Bradburn !

(unter 5) **subj pos changes korrel nicht mit SCL, PAS, neg schon**

Lelkes, O: Tasting freedom. Happiness, religion and economic transition, Vorform von
Artikel in: Journal of Economic Behavior and Organization 59, 173- 194, 2006

1992 und 1998, how satisfied are you with your life so far, the course of your life ?

Participation in a rel service at least once a month, //religious (wohl Kg) mehr Lz, K P no ns,
believers vs nonbelievers –(personal faith) –ns (in 98 ns pos); //mv (demogr) –religious pos zu
Lz, beide Samples, faith ns; Rel wirkt in 92 so stark wie in 98, keine Verstärkung –(Ungarn –
Rel freier) //bei den Religiösen: ökon Items weniger wichtig für Lz –inc schwächer, alos und
disability pensioner ns,/age ns; inactive und edu mehr wirkend,

8 Punkte (3,5 sample, 1,5 Messung, 2,5 mv,bei/Zeit, 0,5 stat) **Kg mv pos zu Lz Ungarn,
belief ns, bei den Religiösen –viele, v.a. ökon Items beeinflusst Lz nicht (Puffer)**

Leman, J et.al.: Secure attachment to God uniquely linked to psychological health in a national
random sample of Americana adults,in:International Journal for the Psychology of Religion 28, 162-
173, 2018

Study 1 –Vp Glaube an Gott/higher power; online, Mech Turk, 38 J, edu pos, /attachment to God –
avoid: feel God is generally responsive to me, seems to have little/no interest in my personal
problems, anx: Gods reactions to me seem inconsistent,

14 Items, God image, How well do you feel that each of the following words describe God?” Loving,”
“Critical,” “Punishing,” “Severe,” “Wrathful,” “Angered by human sin,” “Angered by my sins,”
“Distant,” “Ever-present,” “Removed from worldly affairs,” “Concerned with the well-being of the
world,” “Concerned with my personal well-being,” “Directly involved in worldly affairs,” and
“Directly involved in my affairs.- 2 Faktoren, wrathful und forgiving

Depression, Anxiety, and Stress Scale (DASS-21; Henry & Crawford) “I found it hard to wind down,” “I felt I wasn’t worth much as a person,” and “I was aware of the action of my heart in the absence of physical exertion.”

General religiosity “How religious or spiritual do you consider yourself to be” “How often do you attend services at a church or other place of worship?” “How often do you read the Bible, Koran, Torah, or other sacred book/text?” “About how often do you pray or meditate outside of religious services?”

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **mv gender age edu race –religiosity ns, forgiving God neg, wrathful God ns, avoiding att to God pos anxious att pos zu depr/anx/stress**

Study 2:

2010 wave Baylor Religion Survey (BRS), Vp nur belief in God or a higher power, 50 J, 34 evP, 26 mP, 6 no, 24 K, 3 bP,

“How well do you feel that each of the following words describe God in your opinion?” forgiving, just, fatherly, and absolute as well as critical, punishing, wrathful, and severe. First four items -factor Forgiving, next four items Wrathful.

For how many days during the past 30 days (a) was your mental health not good (reverse-keyed); (b) have you felt sad/blue/depressed (reverse-keyed); (c) have you felt worried/tense/anxious (reverse-keyed); (d) have you felt very healthy and full of energy; and (e) in general, how happy are you with your life as a whole these days

PAS –avoid anx neg, forgive wrath ns; mv (age sex edu marital status race) –Kg pos, pray ns, forgive/wrath ns, avoid/anx neg;

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **PAS –avoidant attachment to God und anxious attachment neg, Gottesbild :forgive wrath ns; mv (age sex edu marital status race) –Kg pos, pray ns, forgive/wrath ns, avoid/anx neg;**

Leming, Michael: Religion and death: a test of Homan’s Thesis, in: Omega 10, 347-364, 1980

372 Vp, FaulknerdeJong Rel, Leming death fear scale, 62 % F, rural und sehr gebildet, 72 P, 12 other oder no pref,

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **kurvi: wenig rel 50 – etwas mehr 52,6 – noch mehr 49 – am meisten 43 – ähnlich: rel Erfahrung rel ritual und rel belief, mv Schicht und Alter, bei P klarer,**

((Leondari,A/Gialamas,V: Religiosity and psychological well-being, in: International Journal of Psychology 44, 241-248, 2009

Drei Viertel F, meist stud,griech orth, how often do you usually attend religious services ? how often do you practice personal prayer ? In general, how important is religion for you ? (46 % God is a living, personal being who is interested and involved in human lives and affairs; God is an abstract and /or impersonal force in the universe -51 vs don’t believe in God 3%)CESD,Diener,BeckAnxiety, UCLA loneliness, /impo – Anx ns, depr ns, lonely ns, Lz pos, /Kg –dto, Gebet- anx pos, Lz ns pos, /belief in God –ns zu pos Items, /mv –sex und dann alle drei rel Items dazu –Gebet pos zu anx, Kg pos zu Lz

5,5 Punkte (1 sample, 3,5 Messung, 0,5 stat, 0,5 mv) **Orthodoxe – belief in God ns zu PAS, impo/Kg –anx depr lonely ns, pray pos zu anx, Kg impo pos zu Lz biv(pray nspos) mv(Kannib) nur pray und Kg sign))**

Leurent,B et.al.: Spiritual and religious beliefs as risk-factors for the onset of major depression: an international cohort study, in: Psychological Medicine 43, 2109-2120, 2013
Patienten – primäre care, general practices; in UK, Slowenien, Spanien, Estland, Ndl, Lissabon, Chile, rr 44-80; Vp ohne Depr in T1,
Rel wie King 2013, etwas anders formuliert: Some people do not follow a religion but do have spiritual beliefs or experiences. For example, they believe that there is some power or force other than themselves, which might influence their life. Some people think of this as God or Gods, others do not. Some people make sense of their lives without any religious or spiritual belief'. On the basis of this statement, respondents were asked to indicate whether their understanding of life was primarily religious, spiritual, or neither religious nor spiritual
self-report version of the Royal Free Interview for Spiritual and Religious Beliefs/how strongly did they hold their life view; T 2 nach 6, T 3 nach 12 Monaten, past history of depr – rel 54, spir 58, no 50 (Text:spir am wenigsten// sehr viel Depr -unrepr)/ rel arblos, edu minus; Depr nach 12 Monaten: spir und rel mehr als no (10:7; K etwas weniger 9,8 als P/other rel 11,5) ; biv rel und spir pos; mv rel ns, spir pos; UK –rel ns pos, spir pos; Spanien –rel und spir ns pos; Slow –rel ns minus, spir ns; Estland Chile spir rel ns, Ndl rel ns minus, sp ns; Po rel und spir ns pos; mv –Ko von ss, past history of depr; //strength of belief -7,4/6,2 vs 11,7/12,5 mehr Depr; Sign unsicher/Anstieg von strength of belief T1 –T 2 zu Depr in T 3 bei Ko von strength in T1 mv –Anstieg senkt Depr !, Sign unklar; /Change in belief 27 % innerh 6 Monaten !! –Wandel hin zu rel pos zu Depr, weg von rel neg; belief kein Puffer bei neg life event-Wirkung auf Depr; rel mehr ss,

8 Punkte (2,5 sample, 1,5 Messung, 2 mv, Intera, bei, 0,5 stat, **1,5 Panel ?**) **dubiose Rel und spir – pos zu Depr in T3 biv, mv rel ns, spir pos, nur in UK spir sign, sonst - 6 andre Länder- rel ns/ns pos/ns neg, spir eher ns pos meist) strength of belief pos, Sign unsicher, Anstieg von strength neg ! Sign unsicher/hin zu mehr rel – pos ns zu Depr, mehr spir ns zu Depr!, belief kein Puffer für life event (hier keine Länderaufschlüsselung),//spir pos, mehr spir nicht, strength pos, mehr strength neg/vorher über 50 % mit Depr, jetzt keine!**

((Levav, I et.al.: Vulnerability of Jews to affective disorders, in: Am J of Psychiatry 154, 941-947, 1997

ECA epidemiological catchment area study LA (7 % Orth) New Haven (10 % Orth)

Jews mehr Depr als P;K;no bei period prevalence (K P sign neg, no ns neg); bei lifetime prev nur K weniger, P ns minus, no wie Jew mehr, (bei F: no mehr als Juden) J weniger alc abuse/dependence,

Los Angeles Kg degree of religiosity – mv ns zu Depr, (mehr no rel, mehr other –die sind eher neg bei Depr – da) J bei Dysthymia mehr als K und P, Mania – ns, bipolar I disorder ns, bipolar II disorder J weniger, no meist ns zu J, //J vor allem bei M Depr,

(unter 5) Kg degree of rel –ns zu Depr mv, J mehr Depr als K, z.T. als P, ns zu no))

Levin,J: God, love, and health: findings from a clinical study, in: RRR 42, 277-293, 2001

Vgl Levin 2002; srh –rel love pos, Kg pray srr ns pos, /mv srh –rel love pos, dann: Kg pos, pray srel ns; ss dazu dto, Swg mastery dazu –rel love pos, Kg ns pos, activity disease enerv dazu –dto, demogr dazu: rel love und Kg pos, pray srr ns;

6,5 Punkte (1 sample, 2,5 Messung, 2,5 mv, 0,5 stat) **Kg und rel love pos zu srh mv, pray srr ns (biv ns pos), (Kannib) /activity limit –rel love neg, Rest ns, chronic disease –alle ns;**

(unter 5) **Kg rel love pos zu Swg, srr pray nspos;**

((R Gl Gesu) Levin,J: Is depressed affect a function of one's relationship with God?: findings from a study of primary care patients, in: International Journal of Psychiatry in Medicine 323, 379-393, 2002

Outpatients of academic medical-center-based family practice clinic, 79 F, 44 Ne, // I love God, God loves all living beings, I feel loved by God (or a higher power), when I experience God's love, I feel perfect contentment (?) God's love never fails, God's love helps me feel part of something bigger than myself, God always helps me when I help myself, (?) God's love is eternal; /felt so sad hopeless discouraged had so many problems that you wondered if anything was worthwhile, have you been under or felt you were under any strain stress pressure, been anxious worried upset, downhearted blue, /does bad health sickness pain stop you from doing the things you would have liked to be doing, /enervation –been waking up fresh and rested, felt tired worn out used up exhausted, how much energy pep vitality you felt; //Depr –rel love Kg minus, self-rated rel pray ns minus, (sat with support from family friends ns) Swg –rel love Kg pos, self-rated pray ns pos, mastery, rel love pos; activity limit –rel love minus, chronic disease alle ns, enervation Kg pos //Depr mv –biv: rel love neg; dann: alle rel Items: rel love Kg minus, pray srel ns; ss dazu –dto, Swg mastery dazu dto, aber ns; health items/demogr dazu –rel love neg,

6,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5 stat) **God's love –neg zu Depr mv, pos zu Swg, mastery vitality, biv auch Kg so, self-rated rel, pray ns pos zu Swg, ns neg zu Depr; R Gl**

(unter 5) **rel love neg zu activity limitation, ns zu chronic disease, Kg pray srel ns zu beidem R Gesu**

((Levin,J: Religion and psychological well-being and distress in Israeli Jews: Findings from the Gallup world Poll, in: Israel Journal of Psychiatry and related sciences 48, 252-261, 2011

Samples 2006-2010 /Is religion an important part of your daily life? "Have you attended a place of worship or religious service within the last seven days?" "Do you believe God is directly involved in things that happen in the world, or not?"

religious harmony scale "I always treat people of other religious faiths with respect:" "Most religious faiths make a positive contribution to society:" "I would not object to a person of a different religious faith moving next door:" "People of other religious faiths always treat me with respect:" and, «In the past year, I have learned something from someone of another religious faith:'.

Haredi means more or less what it does elsewhere: religious Jews subscribing to ultra-Orthodox life styles. *Dati* would be closer to the more strictly Torah-observant side of the diaspora's Modern Orthodox, but is culturally, socioeconomically, and politically distinct from *haredi*. Israelis who self-identify as *masorti* are traditionally religious Jews of non-Ashkenazi origin; there is also a small *Masorti* (Conservative) movement in Israel, but that means something quite different. Finally, *hiloni* Jews, while institutionally unaffiliated or non-religious, nonetheless may be considerably more observant in some ways than liberal affiliated Jews in the diaspora. 4/14/33/48// Cr 52 !

Were you treated with respect all day yesterday, Did you feel well rested yesterday, Did you smile or laugh a lot yesterday?:' "Did you learn or do something interesting yesterday?:' and, "Did you experience the following feelings during a lot of the day yesterday? How about enjoyment?"; *psychological distress scale* ($\alpha = .56$) "Did you experience the following feelings during a lot of the day yesterday? How about physical pain?:' "How about worry?:' "How about sadness?:' "How about depression?:' and, "How about anger?") /satisfied with personal health/ Hiloni -56 % God directly involved , attendance 10;

psy wb –haredi pos, Rest linear weniger; psy distress- haredi minus, Rest gleich; health sat alle gleich, haredi weniger rel harmony; //

mv demogr, health sat : zu psy wb: imo plus (nur bei dati), att plus (einzeln ns), God invo – ns, rel harmony plus (bei allen),

Psy distress – rel harmo neg (alle, haredi ns minus), att –dati minus, har ns minus, hiloni plus; imo –har da ns minus, Hi ns plus (God invo kann bei haredi nicht analys werden alle sind pro/ auch imo -98 und att -89 ähnlich)

8 Punkte (3 sample, 3 Messung, 1,5 mv, bei, 0,5 stat) **Haredi besser bei psy distress und psy wb, health sat ns; haredi bei God involved att imo ceiling, keine/kaum Varianz, weniger rel harmony/ mv imo att plus, God invo ns, harmony plus (z.T. AutoK-respect learned bei beidem drin) bei psy wb (bei haredi z T unklärbar –ceiling), bei distress nur harmo neg, (att bei dati ,bei hiloni plus, imo ähnl)**

((R Gl, Gesu,pos) Levin,J: Religious observance and well-being among Israeli Jewish adults. Findings from the Israel Social Survey, Religions 4, 469-484, 2015

Isr Social Survey, ca 6000 Juden,

self-rated health ("How is your health, overall?"; functional health "Do you have any physical or health problem [that has lasted six months or more]" "Does this problem interfere with your day-to-day functioning?"; and life satisfaction ("Overall, how satisfied are you with your life

Jewish religious knowledge ("How do you assess your level of knowledge on religion and tradition?"; preserving Jewish religious tradition ("To what extent do you preserve your (Jewish) religious tradition?"; of synagogue attendance (combination of responses to "In the past year, did you go to synagogue?" "How often do you go to synagogue?"; Importance of Jewish Observance Scale ($\alpha = 0.92$ "Is it important that you or your family do the following things?"; circumcision, aliyah laTorah [reading the Torah] at your bar mitzvah ceremony, a wedding ceremony performed by a rabbi, a religious burial ceremony, and following shiv'ah [mourning] ritual, "Do you consider yourself as being:" 1 = non-religious, secular (lo dati, hiloni), 2 = traditional but not so religious (masortilo kol kach dati), 3 = traditional but religious (masorti dati), 4 = religious (dati), 5 = ultra – Orthodox(haredi)

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **Rel Wissen/trad/syn att/ imo of Jewish observance –pos zu srh, fu health; srh –nur haredi mehr, fu health –kurvi Trog;**

mv(demogr) –srh 4 rel Items: Wissen pos att pos, trad obs ns, Jewish id neg; fu health - dto R Gesu

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **Rel Wissen/trad/syn att/ impo of Jewish observance –pos zu Lz; dati und haredi pos; mv –Wissen, trad, att pos (bei demogr Ko ns), id obs ns; R Gl**

4,5 Punkte (3,5 sample, 1 Messung) **Rel identity kurvi Trog zu edu R pos))**

(R Gl Gesu) Levin,J/Chatters,L: Religion, health and psychological well-being in older adults,in: Journal of Aging and Health 10, 504-531, 1998

Myth and Reality of aging survey,Quality of American Life survey, Americans' changing lives,

Defin : org rel – Kg oder Kg plus having rel aff, plus received rel instruction when growing up; oder Kg, having rel aff, rel volu work; subj rel – impo, religiousness, receiving spir comfort from rel, /nonorg –read rel books, watch rel programs, / health –how much of a problem presents health, subj srh, health satisf, presence of health problem und activity limitation, fu health chronic diseases; psy wb – ABS Life sat index, PAS/NAS aus ABS, Gesu – org rel 2pos, 1 ns; nonorg rel -1 pos (mv ns) ; subj rel -1 minus, 1 ns, 1 ns minus (mv: 1 pos,1 ns pos, 1 ns) –biv: 3 pos,2 ns, 1 minus, 1 ns minus; mv: 3 pos,3 ns, 1 ns pos

Psy wb: org rel -2 ns pos, 1 ns (mv 1ns pos , 1 pos, 1 ns); nonorg rel –ns minus(ns), subj rel -1 ns pos, 2 ns(1 pos, 1 ns pos, 1 ns) biv: 3 ns pos, 3 ns, 1 ns minus; mv: 2 pos, 3 ns, 2 ns pos// org -5 pos, 3 ns pos, 4 ns; nonorg -1 pos, 1ns pos, 1 ns minus, 1 ns; subj rel – 2 pos, 1 neg, 3 ns pos ,1 ns neg, 5 ns (nur mv: org -3 pos, 1 ns pos, 2 ns; nonorg 1 ns, 1 ns pos; subj rel -2 pos, 2 ns pos, 2 ns; alle zus: 5 pos, 4 ns pos, 5 ns)

8 Punkte (4 sample, 2,5 Messung, 0,5 stat, 1 mv) **Gesu-summenitem zu org rel/subj rel (in drei samples), nonorg rel in einem – biv: 3 pos,2 ns, 1 minus, 1 ns minus; mv: 3 pos,1 nspos,3 ns, R Gesu**

8 Punkte (4 sample, 2,5 Messung, 0,5stat, 1 mv) **psy wb zu org rel, subj rel, nonorg rel; -3 nspos, 3 ns, 1 nsneg; mv 2 pos, 2 nspos, 3 ns; R Gl**

Bei Gesu und psy wb ziemlich gleich (biv schlechter als mv) –pos und ns pos zusammen mehr als ns (Gesu), gleich (psy wb), kein neg; org (6 pos, 3 nspos, 3 ns) insgesamt besser als nonorg (1 pos,1 nspos, 1ns, 1 nsneg) /subj rel (2 pos, 3 nspos, 5 ns, 1 nsneg) –zus- 9 pos, 7 nspos, 11 ns, 2 nsneg; mv demogr, Kannib;

(R Gl, Gesu) Levin,J/Markides,K: Religion and Health in Mexican Americans, in: Journal of Religion and Health 24, 60-69, 1985

Mex Am mit Kind, das Kind hat, das verh ist, 74 -49-26 J /activity restriction wegen bad health, sickness, pain, /days spent in bed in previous year wegen sickness/injury/physician visits, worry over health,/Phys symptoms –headache, colds, asthma, breathing difficulties, stomach problems, diarr, muscle ache backache shakiness trembling eyesight problems usw /chronic dis – hypertension, heart dis, diab, arthritis kidney dis cancer liver disease,

(3 Generationen, MF) Kg –srh pos Generation 1 MF, G2/3 ns; activity restriction –ns (Ausn: M Gen 3 neg), bed disability –G1 neg (nur F), Rest 3 ns, 4 nsneg, 1nspos; physician visits/worry about health ns, physical symptoms –G3 neg, Rest ns

Srr –srh, worry, phys symptoms ns, activity restriction –G 1 pos(M), G 3 M minus; bed disability –G 2 M pos, physician visits –G3 pos, (72 Items -8 mal sign) 7 chronic diseases –nur G1 genug Vp –kidney dis neg zu Kg, hypertension pos zu srr (von mindestens 14 Möglichkeiten) 5,5 Punkte (1 sample, 4 Messung, 0,5 bei) **Kg srr meist ns zu Gesu (ca 76 von 86 Möglichkeiten), kein Bonferroni R Gesu**

(unter 5) **(3 Generationen, MF) Kg und srr –Depr ns (12 mal), kein Bonferroni R Gl**

Levin,J/Chatters,L/Taylor,R.: Religious effects on health status and life satisfaction among black Americans, in: Journal of Gerontology 50, 154-163, 1995

NSBA

Org rel: Kg, member of church, belong to church clubs/orgs, other activities at place of worship, hold positions offices in your church

Nonorg rel: read rel books..., listen to rel programs TVradio, pray, ask s.o. to pray for you,

Subj rel – srr, impo or rel in home when growing up, impo for Black parents to send children to rel services

Lz- life as a whole, how would you say things are these days, have you gotten mostly what you hoped for out of life,

Org rel zu Gesu biv pos, mv ns, nonorg zu Gesu neg/ns neg, subj rel –zu Gesu ns minus/ns

org rel zu Lz –biv und mv pos, nonorg rel zu Lz ns minus/ns plus, subj rel zu Lz pos/ns pos, (ziemliche Diff biv mv – age gender edu employed region rural mar stat und health ?-unklar)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Lz –org rel pos, nonorg rel nspos/nsneg; subj rel –pos/nspos; R Gl**

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Gesu –org rel pos, nonorg neg, subj rel ns, mv alle ns R Gesu**

(R Gl, Gesu) Levin,J/Jenkins,C/Rose,R: Religion, Type A Behavior, and Health, in: Journal of Religion and Health 27, 267-278, 1988

Air Traffic Controller Health Change Study, white, males, T 2 nach 3 J /Jenkins Activity Survey –zur Typ A Messung, /physical illness incidence -14 Krankheiten, monatlich gemessen, health-promotive behavior - Kaffee, eating breakfast, regular meals, snacking, cola, vitamins, milk, sleep smoke; /subj distress (Inhalt unklar)

(unter 5) **Typ A- Kg nsminus, ath/agno nspos, Kg/rel –physical illness/Bd ns, Gesu-Verh- Kg ns, P mehr als K/ath/agno; alc Kg minus (bei P und K), ath plus, R Gesu**

(unter 5) **subj distress (Inhalt unklar) – keine Diff ath/agno –PK Kg, R Gl**

Levin,J/Taylor, R: Panel analyses of religious involvement and well-being in African-Americans: contemporaneous vs. longitudinal effects, in: JfSSR 37, 695-709,1998

NSBA, Lz with your life as a whole these days, how would you say things are these days – happy, distress- nervous, depr moody gestresst entspannt bothered anxious worried.restless,T1 79/80 T4 1994

T1 alle Items pos zu Lz/happy/ neg zu distress; auch mv Gesu-zufr, demogr: Kg, Kimitgl, church activity, rel books, rel TV Gebet asking for prayer, subj rel; Lz – Kg pos, Kimitgl ns, church activity pos, rel books ns, rel TVradio pos, Gebet pos, asking for prayer pos, subj rel pos

T 4 -Lz 6 von 8 pos, happy 7 von 8, distress 4 von 8, bei Ko Gesuzufr ! und demogr - nur noch 2/4/3), bei distress hier schwächer, T 1 nicht

T1 zu T4 Lz (8 pos) happy (5 pos, nicht member Telev asking)– bei Ko von Gesu-zufriedenheit/Lz happy T1, T4 religion alle ns, demogr dazu-ns; (und auch demogr danach) alle ns, /ÜberKo

Kaum Wandel da –Korrel damit wenig möglich, 70 % attrition, v.a.unglückliche und areligiöse, Korrel rel in T1(15 J vorher) zu Lz happy in T 4 these days,

10 Punkte (2,5 Sample, 5 Messung, 1 mv, **1,5 Panel**) pos, **T 2 schwächer !, Panel, PAS - T 2 stärker, Kannib/ÜberKo,**

(R Gesu,Gl, pos) Levine,E et.al.: The benefits of prayer on mood and well-being of breast-cancer survivors, in: Supportive Care Cancer 17, 295-306, 2009

F 18% no rel, edu plus, –diagnosed and treated not more than 4 years previously;Quality of life was measured using the FunctionalAssessment of Chronic Illness Therapy-Breast - 28 items physical well-being, social/family well-being, emotional well-being, and functional well-being, with separate additional subscales for different cancers that pertain to specific symptoms of each type of cancer. Spirituality - Functional Assessmentof Chronic Illness Therapy-Spiritual (FACIT-Sp) 22 items meaning and purpose, a sense of harmony and peace, and closeness to God or a higher being. three subscales: faith/spiritual beliefs,meaning and peace, and additional spiritual concerns -e.g., love, hope, etc.). Profile of Mood States 65 items six subscales: tension-anxiety, depression-dejection, anger-hostility, fatigue-inertia, confusion-bewilderment,and vigor, with a combined total mood score.the Benefit FindingScale.17-item perceived benefits as a result of having an illness (e.g., cancer)// bei not pray die Hälfte mit spir practice; bei no rel beten einViertel, Asian/Pacific mehr Gebet als Latina/white /Zielitems oft hoch/ceiling

2 Punkte (1 sample, 1 Messung) **pray zu srh nsneg, phys wellbeing ns //faith/assurance –phys wb ns R Gesu**

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Pray weniger NAS bei POMS außer vigor/fatigue – klare Diff, aber ns, emot wellbeing ns,(social family ns) /benefit finding pos, meaning peace ns, faith/assurance –Inhalt unklar –emot wb pos, benefit pos, anx depr confusion nsneg, vigor/fatigue ns R Gl**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Pray –ss und viele soz Kontakte haben ns; R pos**

Levine,S/Salter,N: Youth and contemporary religious movements: psychosocial findings, in: Canadian Psychiatric Association Journal 21, 411-420, 1976

Entry –weil lonely sad rejected drifting life no meaning, personal family sit neg, bei
Psychiater, und: Treffen von beeindruckenden Leuten – missionierend und glücklich, stay –
wegen pos Erf –nicht so sehr rel, sondern security self confidence calm healthy happy Sw
pers growth bessere Beziehungen, weniger drugs,
(unter 5) **NRM pos**

Lewis, A/Maltby, J: Religiosity and personality among US adults, in: Personality and Individual Differences 18, 293-295, 1995a

Francis Scale, revised EPQ 92 F mehr N ; P Cr 48

(unter 5) **Francis – P minus, E und N ns, Lie M ns minus, F plus**

Lewis, C/Maltby, J: Religious attitude and practice: the relationship with obsessionality, in: Personality and Individual Differences 19, 105-108, 1995b

Kg pos zu obs, Francis scale auch, /zu obsess symptoms ns ,
Francis attitude -, Sandler –Hazari Obsessionality Inventory misst obs traits und symptoms,
CR obs 0,7 ca, Francis mehr als 0,95, Sample eins: F mehr obs, sample 2 M !! Hohe Korrel
Fr-SH trait bei F, Null bei M !, keine Korrel SH symptoms –Fr (2 samples M und F),
drittes sample: obs traits bei F pos zu Kg, pray Bible reading, bei M ns, obs symptoms pos zu
pray , ns pos zu Kg Bible bei M !, bei F ns (Widersprüche: mal M ns, mal nicht, mal alle ns
bei symptoms, mal M pos F ns, //M und F hier ns bei obs (in Sample eins M weniger, in 2 F
weniger)

5,5 Punkte(2 sample, 2,5 Messung, , 1 bei , 0,5 stat) **2 samples OCD –Francis ns, ein
sample bei F –Kg pray Bible reading pos, bei M ns oder umgekehrt, bei obs symptoms
anders als bei obs traits,**

Lewis, C /Maltby, J/Burkinshaw, S : Religion and happiness: still no association, in: Journal of Beliefs and Values 21, 232-236, 2000

Anglican priests und members, short form von Francis – 7 Items, Depr Happiness – 12 Items
PAS – I felt happy, 13 Items NAS I felt sad, (also Mischung),

Priests mehr Francis und DH, //Korrel Francis – DH bei priests pos ns, bei members ns neg,

(unter 5) **Francis ns pos zu DH-scale bei Anglican priests, ns neg bei members**

Lewis, C /Maltby, J/Day, L.: Religious orientation, religious coping and happiness among UK adults, in: Personality and Individual Differences 38, 1193-1202, 2005

Depr-Happiness Scale – 12 Items pos feelings (I felt happy), 13 neg(I felt sad) , past seven
days, /Oxf Happiness scale – 8 Items I feel life is very rewarding, I am well satisfied with
everything in my life, I feel fully mentally alert, Brief cope 14 Items, (pos rc 0.94 neg rc 0.78,
Oxf 0,74 Cr)(pos rc 11- neg 8 bei M, 11-9 bei F!)/ DH – zu allem ns; Oxf –I pos, E ns, pos rc
pos, neg rc ns, //pos zu neg rc 0.6; I zu E 0.6 M mehr happy, rel ns //DH zu Oxf 0,76 (mv age

sex) /seltsames/ Oxf eher allg, DH jetzt ? review: DH dreimal ns, zweimal pos, Oxf 10 pos, 1 ns
5 Punkte(1 sample, 2,5 Messung, 1 mv, 0,5 stat,) **Oxf I und pos rc pos, E ns, neg rc ns, DH ns , obwohl Oxf zu DH sehr pos ist, Lit: DH 2 pos, 3 ns, Oxf 10 pos, 1 ns/viel neg rc, pos rc hoch pos zu neg rc, I zu E auch;**

Lewis,J/Bromley,D: The cult withdrawal syndrome: a case of misattribution of cause ?, in: JfSSR 26, 508-522, 1987

Conway/S behaupten: Exmitgl haben durch Gehirnwäsche hours spent in cult ritual and indoctrination in Sekte Schäden – information disease //

Vergleich pre und post involvement period in: floating/alterd states, nightmares, amnesia, hallucinations/delusions, inability to break mental rhythms, violent outbursts, suicidal/self-destructive tendencies – wer davon mehr hat jetzt als früher -das korreliert zu no exit counseling (die Hälfte), voluntary exit (ist eher nicht volu –Eltern puschen das) , involu exit ; -4 Jahre Mitglied, vor 5 J ausgetreten,

Korrel der Symptome zu mind control rituals in Sekte ns pos, zu Länge der Mitgliedschaft ns neg eher, wer ohne counseling austritt hat kaum Symptome, die andern haben sehr viele,(Korrel 0.27-0,53)time spent in cult ritual and indoctrination zu post involvement recovery ns pos (bei volu/involu viel stärker)

(unter 5) **Symptome –ns neg zu Länge der Mitgliedschaft, ns pos zu mind control rituals in sect, exit ohne counseling kaum Symptome, mit viele; //post involvement recovery – time spent in cult ritual/indoctrination nspos,**

Li,L/Bond,M: Does Individual Secularism Promote Life Satisfaction? The Moderating Role of Societal Development, in: Social Indicators Research 99, 443-453, 2010

All things considered, how satisfied are you with your life as a whole these days?

Human development index (HDI), including life expectancy, educational development, and GDP,

Ingleharts trad-sec-Index - It is more important for a child to learn obedience and religious faith than independence and determination 2. God is very important in respondent's life 3. Respondent favors more respect for authority - 4. Respondent has strong sense of national pride 5. Respondent gives priority to self-expression and quality-of-life over economic and physical security

WVS 84-2004, 16, 36, 47, and 43 nations in Waves 1, 2, 3 and 4, respectively, 34 out of 72 countries and regions countries were European, and more secular in values; in contrast, only three countries were from Africa and only 14 countries were from Asia

Korrel secularity to happiness - = -0.07; r = -0.07; r = 0.02; r = 0.01 –alle sign, Umkehrung der Richtung, Intera: Wave 1 und 2 : high HDI –Korrel sec-happiness schwächer neg; Wave 3 und 4: high HDI –Korrel sec-happiness pos, low HDI –neg; (bei low HDI immer neg)

(Deutung: HDI steht für individualistic values, Konsonanz mit ihnen –Lz steigt)

5 Punkte (3 sample, 1 Messung, 0,5 mv, 0,5 stat) **Ingleharts trad-sec (zwei von fünf Items rel) pos zu happiness nur in Ländern mit low HDI (edu, Lebenserw, GDP), bei high HDI zuerst schwächer pos, dann neg**

(R Gesu,Gl) Li, S: Religious service attendance and lower depression among women - a prospective cohort study, in: Annals of Behavioral Medicine 50, 876-884, 2016

Nurses Health Study, biannual, 48,984 Vp, 53 % P, 41 K; 58 years in 1996 (baseline) and followed up to 2008.

religious services attendance was self-reported in the 1992, 1996, 2000, 2004, and 2008 “How often in the past year do you attend religious services?”

For the service attendance outcome in these analyses, we used the information reported in 2004 and 2008 questionnaires

2000, 2004, and 2008 self-reported physician-diagnosed depression. Beginning in 1996 they reported biennially whether they had regular use of antidepressants. 2004, participants were given the 10-item version of the Center for Epidemiologic Studies Depression scale (CESD-10 As a secondary analysis, depression in 2008 was measured using the Geriatric Depression scale (GDS-15)

association between depression and subsequent religious service attendance, the depression exposure was defined as self-reported physician or clinician-diagnosed depression or Mental Health Index ≥ 52 , which was available in the Nurses' Health Study in 1996 and 2000.

From 1996 to 2004, 6,432 women developed incident depression; ohne Vp mit Depr at baseline,

Women who attended religious services often had higher mental health index scores (i.e., fewer depressive symptoms) and lower prevalence of self-reported physician or clinician-diagnosed depression

mv age, baseline depressive symptom in 1992, baseline religious service attendance in 1992 live alone, not employed in the past 2 years marital status, nurses' education level, husband education level, postmenopausal hormone use, race/ethnic groups, geographic region, census tract level, median family income, height, family history of myocardial infarction, family history of cancer, family history of diabetes, body mass index, weight change since age 18, physical activity hypertension, hypercholesterolemia, diabetes, diet quality (Alternative Healthy Eating Index 2010), alcohol consumption number of close friends, have someone close to talk to, smoking status physical/functional limitations

Kg 1996 zu Depr 2000/2004, Kg 2000 zu 2004 (Ko von Kg 1992, mv für 96 aus 92, für 2000 aus 1996) neg (3 Depr-messungen –self reported physician clinician diagnosed depr/use of antidepressants, CES-D binär/continuous) –unklar: in einer Tabelle Kg 1996 ns, nur 2000 sign, ist das mv Kannib ?; Veränderung –Kg weniger als weekly 96 und dann Kg weniger als weekly/weekly 2000 – depr neg, Kg weniger als weekly 96 und Kg weekly plus 2000 ns, Kg weekly/mehr 1996 und weekly/mehr 2000 neg- (auch wenig Kg neg !)(Kg-steigerung 2000 bei wenig Kg 1996 –mehr Depr, Kg-steigerung 2000 bei viel Kg –Depr neg)

Depr 96 ns zu Kg 2004/2008, Depr 2000 zu Kg 2004/2008 neg (auch hier: Kannib Depr 1996/2000 gleichzeitig in Gleichung?)

11,5 Punkte (3 sample, 2,5 Messung, 3 mv, bei, 0,5 stat, **2,5 Panel**) **Kg T1 neg zu Depr T1, pos zu mental health; Kg T1 neg zu Depr T2/T3 (drei Messungen) auch ohne Depressive in T1, Kg T2 neg zu Depr T3, bei P und K//Depr T1 (schwach)/T 2 neg zu Kg T2/T3, stabil viel Kg 96/2000 – Depr neg; Kg stark sinkend pos, mittel sinkend ns; schwacher Anstieg neg, starker ns;_R Gl**

6 Punkte (3 sample, 3 Messung) **Kg -physical activity neg, healthy eating index ns, hypertension, diabetes BMI fu limit Cholesterin ns, alc smoke neg; R Gesu**

(R Gl, Gesu, pos) Li,S/Stampfer,M/Williams,D/van der Weele,T: Association of religious service attendance with mortality among women, in: JAMA Intern Med 176, 777-785, 2016

Nurse's Health Study, 1996 T1, T 2 -2012, ohne Vp mit CVD oder Krebs vor 1996, 61 J, 74 534 Vp, alle 2 J, how often do you go to rel meetings or services, 13537 sterben, no aff keine da ? Kg (more than) once a week ca 60 %!, white, gesundh-bewusst, Kg zu: diab ns, hypertension minus, Chole ns pos, physical examination letzte 2 J pos, BMI ns, physical activity ns, smokers neg, no physical function limitation pos, multivitamin use pos, alc use neg, healthy eating pos, /diese gelten als Faktoren; Mediatoren –später gemessen – smoking 98 minus, alc 98 minus, (depr, soc integr 2000, public anx, verh), Kg zu mort: more than once a week 0,67, weekly 0,74, less than weekly 0,87, Kg 96 at least once a week und 2000 more than once a week 0,55, and once per week 0,61 (Steigerung und Sinken nicht sehr klar, Stabilität stärker wirkend), (Cox Messung und marginal structural model to address potential feedback and reverse causation, mit updated confounders -unklar), gilt auch bei Vp die nicht in nursing home leben, never smokers, with no physical/fu limit, no medical comorbidities (depr) , gilt mv mit obigen Faktoren plus demogr und Kg 92 Mort less than once a week –ns neg zu CVD, cancer, weekly 0,80/86, more than weekly 0,73/0,79 mv; (ns bei ischemic heart dis, sign bei colorectal und breast, sonst nicht; Kg aber ns zu incidence of breast cancer und CVD) , bei white und Ne, P und K, Mediators: depr, smoke, soc integr optimism –alc anx diet irrelev/ohne death events in ersten 4 J dasselbe Ergebnis, 14,5 Punkte (2,5 sample, 5,5 Messung, 4 mv, bei, 0,5 stat, **2 Panel**) Kg (stabil noch stärker) neg zu mort, mv, zu hyp smoke fu limit alc neg, Chole, diab phys act BMI ns, healthy eating pos, /bei Ne wh P K nonsmoker, ohne Tote in ersten 4 J (Selektion), Todesurs -CVD und cancer gleich neg, Mediatoren depr smoke soc integr optim; alc diet nicht; sample F, religiös, nurses R Gesu 5,5 Punkte (2,5 sample, 2 Messung, **1 Panel**) Kg 96 –depr 96 neg, 2000 neg (?), optimism 2004 pos, public anxiety 2004 ns R Gl

5,5 Punkte (2,5 sample, 2 Messung, **1 Panel**) Kg 96 –edu minus, soc integr 2000 (mari stat, other group partic, close friends, close relatives –have/seen, live alone) ns , verh 2000 pos R pos

(R Gl, help) Li,Y/Ferraro,K: Volunteering and depression in later life: social benefit or selection process, in: Journal of Health and Social Behavior 46, 68-84, 2005
Americans' Changing Lives ,T1 86, T2 89, T 3 94, viel attr, verzerrt Ergebnis,
“I felt depressed,” (2) “I felt sad,” (3) “I could not get going,” (4) “I did not feel like eating,” (5) “everything was an effort,” and (6) “my sleep was restless. volunteering in (1) church, synagogue, or other religious organization; (2) school or educational organization; (3) political group or labor union; (4) senior citizen group; and (5) other national or local organization. // help the respondents gave to friends, neighbors, or relatives in the last 12 months -(1) providing transportation, shopping, or running errands; (2) helping with housework; (3) doing child-care without pay; (4) doing any other things, // in a typical week the respondent talks on the telephone with friends, neighbors, or relatives; and (2) how often the respondent gets together with friends, relatives, or neighbors.
Kg zu volu formal/informal pos, Depr neg T1-T1, (mv demogr, informal social integr, fu impairment) // T 1 rel zu T2 Depr ns, formal volu pos, informal ns (bei Ko von Depr formal informal volu T1 –Überko), T1 rel zu T3 Depr/volu ns bei Ko von volu/depr T1 und T2; ((formal

volu pos zu informal volu, nicht umgek; formal volu neg zu depr, informal nicht, informal –inc ns, ss pos)

7,5 Punkte (2,5 sample, 1,5 Messung, 2 mv, **1,5 Panel**) Kg pos zu formal und informal volu (incl rel volu), incl volu-times; bei Panel nur in T2 zu formal volu, (Überko soc integr, fu imp, jeweils T 1/T2 formal/informal volu, Depr) R help

6 Punkte (2,5 sample, 1 Messung, 1 mv, **1,5 Panel**) Kg neg zu Depr, mv, nur T1, aber T2 T3 Überko R Gl

Lichtenthal, W/Burke,L/Neimeyer,R: Religious coping and meaning making following the loss of a loved one, in: Counseling and Spirituality 30, 113-136, 2011

Vp . Burke/Neimeyer (Teil davon), 80 % F, 61 % Ne, viel edu, Brief RCOPE 14 Items, /Integration of stressful life exp -16 Item, Sinngebung; pos rc 15, neg rc 2,7, time since loss ns zu coping /pos rc ns pos zu Sinngebung, neg rc neg sign, (mv Ko von Beziehung zum Toten, beim Auffinden dabei, violent vs nonv, Alter)/ prolonged grief (ns zu Zeit seit loss !) –ns zu pos rc (Ko s.o. und number of losses, edu), pos zu neg rc , Mediator: neg rc zu Sinn zu grief; //Korrel pos rc –Sinn auch nicht da, wenn viel Zeit verging,

(unter 5) Zeit seit loss ns zu coping; Korrel pos rc ns zu Sinnfindung/prolonged grief (unabh von Zeit seit loss, violent oder nonviol, Nähe zu Totem) , **neg rc pos zu grief, neg zu Sinn, evtl ceiling//wenig neg rc;**

Lichtenthal,W/Currier,J/Neimeyer,R/ Keesee,N: Sense and significance: a mixed methods examination of meaning making after the loss of one's child, in: Journal of Clinical Psychology 66, 791-812, 2010

81 % F, 93 white//Have there been any ways in which you have been able to make sense of the loss of your child? If so, please, in a brief paragraph, describe that experience (45 % kein sense, 14 versch Sinnitems) Despite the loss, have you been able to find any benefit from your experience of the loss? If so, please, in a brief paragraph, describe the benefits you have found (21 no benefit, 18 versch benefits) /complicated grief preoccupation with thoughts of the deceased, hallucinations, feelings of being shocked and overwhelmed, numb, out of control, anxious, and unsafe, and, in addition to avoidance behaviors, sense of purposelessness about the future and disturbances in sleep.

Bereavement – no sense pos, irgendein sense neg (keine Diff zwischen Items, God's will, biol medizin Erklärung child suffers nicht mehr - ns minus) no benefit pos, benefit ns (change in priorities neg, enhanced spir ns neg) /co grief –no sense, no benefit pos (benefit und sense neg), changes in priorities neg, God's will, child no longer suffers, enhanced spir neg; //prolonged grief case ("often" or "always" experienced at least one symptom of separation distress (Criterion B), at least four cognitive, emotional, and behavioral symptoms (Criterion C), and at least one type of functional impairment (Criterion E) –(no)sense/(no)benefit wie oben, God's will, enhanced_spir, helped others mit loss, changed priorities, child no longer suffer, (ns: Weltliches – empathy compassion, appreciation of life, personal improvement, Beziehungen verbessert fate Glaube zu menschlicher Existenz, kurzes Leben, imperfection of world)

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv) **religiöse sense-und benefit-Finden/mehr spir senkt nicht-normatives krankhaftes Trauerverh, normatives ns;**

Lim, C: Religion and subjective well-being across religious traditions: evidence from 1,3 million Americans, in: JfSSR 54, 684-701, 2015

None 15, other Christian 26, P 28 !, 63 kinderlos, Vp rate their life on a scale from 0 ("the worst possible life for you") to 10 ("the best possible life for you") in response to the following question: "On which step of the ladder would you say you personally feel you stand at this time?" Did you smile or laugh a lot yesterday?

Did you experience the following feelings during a lot of the day yesterday? How about . . . enjoyment, happiness, worry, sadness, stress, anger –daraus affect balance –pos minus neg Gefühle (0,39 zu Lz), //mv demogr, - Kg pos, P und LDS besser als Rest (alle gleich, auch no, **bei Ko von Kg: no und J pos, P ns, K LDS neg**); Kg wirkt stärker als edu (inc ?), bei affect stärker als alos, //bei allen Denom (und no) –Kg never vs weekly negativer; Lz bei Kg never –LDS other Chr/other nonC/Mu/P und K/ no rel/ J; affect bei Kg never – other C, Mu/LDS J/other nonC P und K/ no rel; d.h.: denom ohne Kg –die meisten schlechter als no den ohne Kg, aber no rel nirgends besser als den mit Kg weekly (Mu unklar), /unklar: den und wenig Kg zu no den und kein Kg ?//no religion attend religious services "never" (72.4 percent) or "seldom" (22.15 percent), but a small minority attend "about once a month" (2.4 percent) or even "at least once a week" (2.3 percent or 3,707 respondents) /no rel und Kg weekly –ähnl Lz aff wie den und Kg weekly !

"Is religion an important part of your life? Intera- slope of attendance on well-being is steeper among people who consider religion an important part of life, the negative "main effect" of the importance of religion suggests that nonattendees who consider religion important report lower level of subjective well-being than nonattendees who do not.(rel impo da bei Kg – stärkere Korrel von Kg zu Lz; rel impo bei noKg- Lz neg;)

8,5 Punkte (3 sample, 2,5 Messung, 2,5 mv Intera,bei, 0,5 stat) **klare Wirkung von Kg (sogar bei no aff !)** mv auf Lz/affect balance, **Ko von Kg –no aff pos zu Lz (J dto, K LDS neg, P ns)** Intera: rel impo plus Kg –stärkere Korrel Kg –Lz, **rel impo bei Kg no –Lz neg // Lz bei Kg never –J –no –PK –other Christian-LDS (am wenigsten)**, bei Kg weekly –P –no/J/LDS/other Chr –**K**; aff balance –Kg never –no –P/K –LDS/J –other Chr (am wenigsten), Kg weekly –P –K/other Chr/ -LDS –no –J ; **no aff ohne Kg besser als einige denom ohne Kg, no aff mit Kg –zT besser als denom mit Kg**

Lim,C/Putnam,R: Religion, social networks, and life satisfaction, in: American Sociological Review 75, 914-933, 2010

Faith Matters Study, rr53, T 2 nach einem Jahr; attr 38; how satisfied with life as a whole - number of close friends, social involvem –visit family members, have friends visit at home, visit neighbors home; civic invo –attends club meeting, work to solve community problems, number of volu group memberships, served as officer in volu group; five closest friends have same rel; close friends in congr /

rel is very important to your sense of who you are /impo of rel in daily life/impo of rel in making decisions regarding career, family,health, /sure that you believe in life after

death/heaven/God, scripture is the actual word of God vs an ancient book of fables, legends, history and moral precepts recorded by men; 2 Panel-Methoden: ANCOVA –T1 Lz als control; change score Methode –Differenz in Lz T1-T2 zu Differenz rel in T1-T2// Lz –(mv demogr, srh,) K, ev P, bP, LDS pos (mP J non/other Chr ns) Kg dazu –Den ns pos (außer mP; keine Intera Kg-denom), soc invo civic invo close friends dazu –Kg wirkt noch; number of close friends in congr –Kg nun ns (friends erklären 84 % von Kg-‘wirkung), dafür number pos; (friends sind nicht zentral, sondern rel friends), rel identity dazu –Kg nun ns, id und co-friends sign, /five friends same rel (ist ja in co fr schon impliziert) –ns, id und co fr bleiben; (Vp die in co keine Freunde haben –weniger sat als no Kg/no congreg; unsicher was sonst da alles kontroll wird; Kg id Glaube müsste auch wirken)

Wer rel als impo for own sense of who you are ansieht –number of friends in co wirkt stärker pos auf Lz; bei keinem Freund wirkt id nicht pos, bei keiner id wirkt friends schwach,

T1-T2 wenig rel Änderung, /Kg T1 pos zu Lz T2 bei Ko von Lz T1, und Kg steigerung pos zu Lz in T2, pos zu Lz-steigerung (kaum sign), number of friends T1 zu Lz T2 bei Ko von Lz T1 und number-Steigerung pos zu Lz in T2 und zu Lz-change sign, Kg nun ns; //andere rel Items –Ko von Kg, number, id und demogr, srh, den –alle ns (id und number dagegen sign), pray, read scripture ns neg, say grace/talk rel/rel impo in daily life/rel in decision making, rel service at home, strong believer in rel, belief in God, in afterlife, in heaven, exp God’s presence, feel God’s judgement, born again ns, feel God’s love sign (bei Bonf nicht), inerrancy of scr Zahl hoch –angebl ns;

12 Punkte (3 sample, 3,5 Messung, 2,5 mv Intera, 1 stat, **2 Panel**) (es muss Glaubensgem/Glaubensfreunde sein, nicht einfach Gem/Freunde, nicht einfach Glauben) Kg pos zu Lz (mv, auch denom, weltl Freunde, civic involvem, soc involvem), close friends in congreg (pos) dazu –Kg ns (Mediation) (K ev P bP LDS pos, mP J ns) Intera mit rel id (impo of rel for who you are- wirkt selber unabh von Kg friends pos) wichtig: allein wirken friends schwach, id nicht, zusammen stark; (ohne friends co-Mitgl ns/neg evtl)// (Vp ohne friends in co –weniger sat als no Kg/no congr –dubios) nur soziale Relitems wirken –aber Kannib stark; nicht recht vergleichbar - nötig wäre: Kg und Item, nicht Kg und id/number und Item); //Panel: bei Ko von T1 Lz wirkt Kg auf Lz T2 bzw change Kg wirkt auf change Lz, bei Ko von number –Kg ns, aber number wirkt bei beiden Methoden/viele andere Items getestet –dubios, ns

Lindenthal, J et.al. Mental status and religious behavior, in: JfSSR 9,143-149, 1970

938 Vp –Vorgängeruntersuchung –vgl. Williams;

rr 86, psych impairment Gurin-Messung (Angst Depr)– neg zu affil und Kg, (not affiliated und attend –starke pos Wirkung) mv Einzelkontrolle – bei SES, sex, verh, age, race, rel (und deren Einzelkategorien) -21 mal getestet, 17 mal stimmte, bei 60-69 ns, bei Neger/ class 1 -2 moderately impaired mehr affil und Kg als unimpaired, mod impaired Jews weniger Kg als very impaired, very impaired – senkt bei neg life event Kg, steigert aber prayer,

5,5 Punkte (1 sample, 1,5 Messung, 2,5 mv, bei, 0,5 stat) **affil/Kg neg zu Depr/Angst,**

R Gl, pos, help, fert) EKD/Liskowsky, A: Engagement und Indifferenz. Kirchenmitgliedschaft als soziale Praxis. V. EKD-Erhebung über Kirchenmitgliedschaft. 2014

Intensive Mitgliedschaftspraxis -häufiger Gottesdienstbesuch, mindestens einmal im Monat, persönlicher Kontakt zu einer Pfarrerin bzw. einem Pfarrer im Laufe des letzten Jahres, aktive

Beteiligung am kirchlichen Leben außerhalb des Gottesdienstes, etwa durch Übernahme einer Leitungsaufgabe im Kirchenvorstand, in einer kirchlichen Gruppe, durch Mitarbeit beim Gemeindebrief, im Besuchsdienst, durch Mitwirkung in Chören oder Musikgruppen (ns zu literalism, viel Kg, Gotteserfahrung, Gebet) –pos zu Oberschicht/obere Mittelschicht,

5 Punkte (3 sample, 2 Messung) **Kg Gebet pos zu Kinderzahl, intensive M-praxis ns (Kinderlose weniger)**, R fert

8 Punkte (3 sample 4,5 Messung, 0,5 bei) **aktive Beteiligung /passive Mitgliedschaft in: Partei/Interessenverband, Schülervertretung –Klose minus (Ost/West) (ca 8) Hilfsorg – THW DBK ASB –dto (ca 8); Verein (Feuerwehr Sport Kultur) (ca 19) –Klose W mehr, Ost weniger; nichtstaatl Org (ca 6) -Klose minus; rel –K lose Null, Rel 30 %, (Rel bei rel Engag viel und säk Engag mehr als Klose - 43/37 West bzw 43/34 Ost) ev –nur zivilges engag 16, nur rel 13, beide 11// Einmal generell gesprochen, glauben Sie, dass man den meisten Menschen vertrauen kann und V in Menschen die man zum 1.Mal trifft –Klose klar minus; V in Me anderer Religionen gleich hoch wie die in Christen (ev W/0), V in pol Parteien – Klose minus, für andere da sein pos, sich pol/gesellschaftlich einsetzen pos /bei ev –edu inc ns zu kirchl engag, pos zu zivilges engag, bei Klosen –edu pos zu zivilges engag, R help**

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **Engagement in rel Gruppe –jede Rel hat Stärken und Schwächen pos, ich meine, dass feste Glaubensüberzeugungen intolerant machen pos, Christentum ist für mich die einzig wahre Religion pos, alle rel Gruppen sollen die gleichen Rechte haben ns R pos**

5 Punkte (3 sample, 2 Messung) **Lebenszufr - Klose weniger (7,73 vs 7,53, srr hochrel -8,34 – gar nicht rel 7,22) wirtschaftliche Lage (sehr) gut vs schlecht –Klose weniger, R Gl**

Löckenhoff, C et.al.: Five-factor model personality traits, spirituality/religiousness, and mental health among people living with HIV, in: Journal of Personality 77, 1411-1436, 2009

Big Five NEOPIR 240 Items, Ironson-Wood-Spir/relness scale 25 Items, 9: sense of peace, 5 compassionate view of others, (Tol, compassion, feeling of connectedness with humanity), 6 faith in God und his role in aiding recovery from illness, 5 rel behavior partic in rel rituals and services, /spir – C und O pos, A ns pos, rel – AC pos, (rel behave N minus, E ns pos; faith O pos – aesthetics ideas), (Korrel zu C sehr hoch)//mv (demogr und Gesustatus): faith in God und rel behavior - Depr minus(behave ns minus), hopelessness minus, state anx minus, perceived stress minus, Optim pos,//Openness stark pos zu mh !, //2 mvAnalysen-Persönlichkeit vorher eingegeben – 4 rel/spir scales (einzeln?) ns pos zu mh-Summenindikator;(R2 5, pers 35) spir rel zuerst eingegeben – R2 25 ! Pers 19//Rel als Mediator zwischen Pers und mh – bei O A (volle Mediat) C faith in God, bei C auch rel behavior

7 Punkte(1 sample, 3 Messung, 2,5 mv, Mediat, 0,5 stat) **faith und behav neg zu NAS, pos zu Optim ; mv Pers –je nach Eingabe ns pos, stark pos (als Summenindex mit AutoK spir) /faith als Mediator zwischen Pers und mh/O eigenartig –stark pos zu mh, pos zu faith,**

Loewenthal,K/MacLeod,A/Goldblatt,V/Lubitsh,G/Valentine, J: Comfort and joy?
Religion, cognition , and mood in Protestants and Jews under stress, in: Cognition and Emotion 14, 355-374, 2000

J mehr stress in family, P bei Geld/employment, Kg Gebet rel study I E Q alles zus ist rel, Cr 75 ! /most severe event/difficulty was all for the best, extent to which VP now thinks the stressor is all for the best; warum passierte neg event –God ist Ursache, rel support scale – rel faith has not been central to my coping usw;(Maton) NAS –Watson plus 7 Depr und 7 Angst Items, //internal global stable attributions ns zu rel, //God control – good consequences ns, pos mood pos, distress ns neg, intrusive unpleasant thoughts pos, all for the best pos, //religiosity – good consequences ns pos, all for the best pos, pos mood pos, distress ns, intrusive unpl thoughts pos, //rel support – all for the best ns pos, pos consequ ns pos, pos mood pos, distress ns, intrusive th pos,
5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **pos zu PAS, ns zu NAS (intrusive thoughts pos')**

Loewenthal,K/Cinnirella,M/Evdoka,G/Murphy,P: Faith conquers all ? Beliefs about the role of religious factors in coping with depression among different cultural-religious groups in the UK, in: British Journal of Medical Psychology 74, 293-303, 2001

Sample weniger als die Hälfte Christen, J/Mu/Hi/no; Wer an efficacy of religious coping glaubt(s.u) , hat mehr intention to seek professional help, social support und religious help(Chr Hi J auch im Vergleich zu no, Mu ns) -also: Religiöse suchen nicht rel Hilfe s t a t t anderer;/M gleich F in Depr, Rel helpful bei Depr –ever depressed und F weniger, /Nutzen bei coping mit Depr–Rel Rang 16 und weniger;/ overall belief in the efficacy of religious coping (six items)intentions to use medical or mental health service professionals if suffering from depression (five items,), intentions to seek help from friends and family (social support) (three items), intentions to seek help from a religious leader or chaplain, a religious group, prayer, or having others praying for oneself (religious help) (four items-).

(unter 5) **Rel vs no und wer an efficacy von rel coping glaubt –mehr intention to seek profess help/social support/rel help (nicht rel Hilfe statt..), Nutzen von rel bei Religiösen nur Rang 16, bei ever-depressed und F: weniger Glaube an rel Nutzen.**

R G I Krim) Lonczak,H et.al.:Religious coping and psychological functioning in a correctional population, in: MHR+C 9, 171-192, 2006

Project choices, minimum security facility –incarcerated sind Vp mit Alk/Drogendelikten, Vp sind volunteers für Ko-und Untersuchungsgruppe, 80% M, 61 white,/what rel were you brought up with /rc 27 Pargam Items, F analyse -4 Faktoren ! –found a lesson from God, took control over what I could and gave the rest up to God, experienced Gods love care, was guided by God, /2 –good deeds-Kg als coping; 3 –pleading, 4 disco –felt angry with or distant from the members of the church, //BSI –depr, anx (tense fearful nervous)somatiz, hostility,(easily annoyed irritated, urges to break smash things get into frequent arguments) //no formal rel upbringing 23 %, //

Depr –rel upbringing neg, coping 1,2 ns, 3, 4 pos; Anx –upbringing ns; - 1 pos, 2 ns, 3,4 pos, /somatiz –upbringing ns, 1,2 ns, 3,4 pos, /hostility –upbringing neg, 1,2 ns, 3,4 pos; (upbringing zu allen rc pos)

Mv (demogr, stressful life events, alle rel Items auf einmal !), depr: upbringing neg, 1 ns, 2 neg, 3 und 4 pos; //anx – 1-3 ns, disco pos; somatiz –dto; hostility –upbringing neg, disco pos, plead pos, (disco bei F stärker wirkend)

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv, bei) **rel upbringing neg zu depr, anx/somatiz ns; neg rc (rel discontent mit denom ?, bei Frauen vor allem) – depr anx somatiz pos** R Gl

4 Punkte (1 sample, 1,5 Messung, 0,5 stat, 1 mv, bei) **rel upbringing neg zu hostility, rel disco (nur bei F) plead pos,** R Krim

Louden, S/Franc is, L: The personality profile of Roman Catholic parochial secular priests in England and Wales, in: RRR 41, 65-79, 1999

Kath parochial secular priests in England und Wales, rr40

Vergleich mit male 30-69 population norms – E minus, N plus schwach, P plus, Lie minus schwach

EPQ 90 Items, bei P Cr 80,

(unter 5) **kath Priester weniger E, mehr N etwas, weniger Lie etwas, unsicher**

Lovekin, A/Malony, HN: Religious Glossolalia: a longitudinal study of Personality Changes, in: JfSSR 16, 383-393, 1977

Salience of rel –in Selbstaussage und aufgewendeten Stunden für rel activities – Angst Depr ns, hostility ns minus, ego strength ns/plus, guilt – pos/ns minus, problems ns/minus, aufgew Stunden immer besser (neg zu Depr, hostile, pos ego strength, neg guilt, problems, Angst pos und neg), Vp machen Seminar – wer dabei Glossolalia lernt – Angst minus, wer schon G hatte –weniger Angst, wer keine G hat –Angst minus; alle: trait anx problems ego strength sinken, T1 Beginn von Seminar, T 2 eine Woche nach baptism in spirit, T 3 nach drei Monaten

Gl gelernt – depr hostile kein Sinken, Angst sinkt- aber bei andern auch, keine Diff bei ego strength problems// pos Änderungen in Angst, ego strength, problems, nicht in Depr hostile guilt,

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, **1 Panel**) **salience of rel –trait anx ns, state anx ns, guilt nspos; aufgewendete Zeit für rel –trait anx ns neg, state anx ns pos, guilt nsneg; depr jeweils ns; Seminar: new tongues (gelernt) und no tongues –trait Angst sinkt, old tongues –trait Angst ns/schon niedriger; Depr –no tongues mehr als die andern am Ende,**

Lowe, M/Braaten, R: Differences in religious attitudes in mental illness, in: JfSSR 5, 435-445, 1966

Psychiatric patients, Kg Bible reading, prayer ns zu Diagnosen, versch Länge der hospitaliz, open vs closed wards, //Kg und Gebet der Pat weniger als Bev, Sicherh dass Gott existiert – je länger drin –desto weniger; psychotic und closed ward (N Gegenteil) – God ist weiter weg (nicht here with me, available if needed) God is judge –N plus, father N plus, creator Schizo plus, exceptional rel experience when God seemed especially real to you – ns zu Diagnosen, Gebet bei Neuaufnahmen bei Problemen, bei längerem Aufenthalt – Bezug zu unhappiness, und Lesen von Bibel wegen literarischem Wert, // God forgives my sins ns zu Diagn. God

loves me – open ward und kurz in Klinik mehr, caring about myself is more important than caring about my neighbor – länger dort pos, //Gods help in my life – essential und important bei kurz (und N/affective vs Schizo) mehr als God nur useful, of little help, of no use;

Kath Prot rel knowledge, degree of rel background ? ns zu Pat-items (kurz, open, Diagn)

Länger dort – unsicher ob God exists, keine Liebe, er hilft nicht im Leben, concern mehr mit eigenem Leben als mit N-liebe, pray weil sehr unhappy, Bibel literarisch interess,

Dauerpat werden kindisch, Gefühlsverflachung (v.a. Schizos) isol emot und sozial, aber Kg Gebet Bibellesen gleich rel Wissen rel background auch

7 Punkte(1 sample, 4,5 Messung, 1 mv, 0,5 stat) **länger Patient (werden kindisch Gefühlsverflachung emot und soz isoliert, caring about me wichtiger als caring about neighbor) –God exists neg, keine Liebe, er hilft nicht im Leben, pray weil sehr unhappy, Bibel literarisch interessant, Kg Gebet Bibellesen rel background Wissen ns; //K P rel knowledge degree of rel background Kg Bible reading pray rel experience God forgives my sins ns zu Diagnosen/Länge der hospitaliz/open –closed wards; psychotic /closed ward –Gott weiter weg/God as judge –N pos, Gods help in my life –N mehr als Schizo (Umkehrung)**

Lubin, B et.al.: Affects, demographic variables, and health, in: Journal of Clinical Psychology 44, 131-141, 1988

MAACL – Depr Angst hostility und PAS incl SSS, (pos: pleased good happy joyful warm; SSS- enthusiastic, energetic, adventurous, merry active daring vs mild tame quiet), Cr 09 !!, dubiose Skala - acquiescence test zu hohe Interkorrel der Teilskalen usw

Depr mehr bei J, hostility mehr bei Greek Orthodox, (low N) , PAS low bei no religion vs rel, Keine Auskunft zu Angst SSS; Summenskalen Dysphoria und PASS (pos affect und SSS zus.)

(unter 5) **no rel neg bei PAS (dubios) J mehr Depr,**

Lukatis, I/Lukatis, W: Dogmatismus bei Theologiestudenten –Zusammenhänge mit anderen Persönlichkeitsmerkmalen, Umweltwahrnehmung und Zukunftsvorstellungen, in: **Daiber, K.-F./Josuttis, M (Hg.):** Dogmatismus. München 1985, 119-181

Dogm: zweiteilig (zushängend) - an große Sache glauben, sinnvolles Leben erst wenn man sich einem Ideal widmet, (Idealismus) und Antipluralismus (Gruppe mit zu vielen Meinungsverschied besteht nicht lange, Meinungsfreiheit anzustreben, aber Freih best pol Gruppen einschränken, vs Kompromiss mit pol Gegnern, er ist Verrat an eigener Sache, Freunde Bekannte wählen, die gleiche Überzeugungen haben, sehr übel, öffentlich Leute anzugreifen, die an dasselbe wie VP glauben, meiste heutige Gedanken nix wert, kein Sinn: Geld für Ztg, die nur Propaganda enthält), ((eher Glaubensgem als Dogm; z. T. wahr))

Fu – 5 Items Fu Christus kommt am Jüngsten Tag zum Richten – unveräußerlicher Bestand von Glauben, wortwörtlich; vs 8 Items nicht Fu – Sünde ist Metapher für Selbstentfremdung von Me, /

Glaubenserf- durch den Gl habe ich schon oft Nähe Gottes erfahren, Gl hilft in schwierigen Sit nicht zu verzweifeln/ Kirchlichk- wenn möglich jeden So Godi, ohne Ki Rel Leben leer; /Fr-praxis – Kg Gebet Abmahl Bibellesen Losungen

Anomie: unmöglich sicher zu sein ob Handlung Recht/Unrecht ist; Widerstand gegen Manipul von UBW unmöglich//Relativismus ((Wahrh ist das was eine Gruppe von Me für wahr hält)

Angst, Anomie ns zu Dogmatismus (Antipluralismus)// Beschäftigung mit Sinnfragen (Lebenssinn, Gott und Leid, Leben und Tod, Möglichk bessren Lebens) pos zu Anomie und Angst, neg zu Dogmatismus, neg zu Kirchlichkeit, Glaubenserfahrung, Fundamentalismus /gespol Progressivismus (pro Sozialismus, Ausbeutung der Arb) –ns zu Angst Anomie, neg zu rel, Relativismus, Extreme nicht mit mehr Angst –li und Fu; Fu neg zu Angst und Anomie, Dogmat und Pfarrerbild: pol und soz Engag neg, (Id ns) Hilfe zur Glaubensfindung pos, Glaubensweckung/stärkung pos

Korrel Kirchlichkeit zu Dogm pos, Frömmigkeitspraxis ns zu D-Teil Idealismus, pos zu D-Teil Antipluralismus, Bewertung von Glaubenserfahrung beide Teile pos, Fundamentalismus Id ns, Antiplus (Korrel, Zahlen sehen nicht klar aus), Beschäftigung mit Sinnfragen ns/minus,

(unter 5) **Fundamentalismus neg zu Angst Anomie**

Lun,V/Bond,M: Examining the relation of religion and spirituality to subjective well-being across national cultures, in: Psychology of Religion and Spirituality 5, 304-315, 2013

WVS 2005-2008, Nr. 5, 42 Länder,(33 christlich) generally speaking, do you think that the religious authorities in your country are giving adequate answers to the moral problems and needs of the individual, the problems of family life, peoples spiritual needs, the social problems facing our society /how important is God (are the Gods) in your life ?, for each of the following, indicate how important it is in your life -religion-/spir practice – do you take some moments of prayer, meditation, or contemplation or anything like that ?/ apart from weddings and funerals about..(ohne christenings s.o.), /rel identity -not belonging to any church or rel org, being an inactive member, being an active member,(etwas andere Operat/Formulierung – aber auch WVS), HDI-inc, edu, longevity; social hostility vs religions per violence intimidation, /qualities children can be encouraged to learn at home –impo: rel faith, //Aggregat: Lz –belief in rel authorities, God impo, rel impo, support for rel socializ neg, bei happy alle ns neg (Lz zu happy indiv 0.48, Agg 0.78); individuell: Lz – belief in rel auth ns, God impo neg, rel impo neg, spir practice neg, rel identity pos, //happiness – belief in rel auth pos, impo God ns, impo rel pos, spir practice ns, rel identity pos; (**Zushang der rel Items 6 mal unter 0.3**) mv (demogr, HDI, support for rel socializ, soc hostility vs rel) – belief in auth, impo God, impo rel active in church pos, spir practice, Kg ns pos; support for rel soc ns,/Intera: spir practice und viel support rel soc – mehr Lz, wenig supp – spir ns neg, belief in rel auth und viel soc hostility –steigert Lz stärker//happy – belief in auth, impo rel, active pos, spir Kg impo God ns, support ns, selbe Intera/

9 Punkte (3 sample, 3 Messung, 2,5 mv/Intera, 0,5 stat) biv indiv rel **3 neg**, 4 pos, 3 ns, (**niedrige Korrel**) //Aggregat **4 neg** Lz (sehr hohe Korrel), 4 ns happy; mv 8 pos, 6 ns zu Lz und happiness; spir/Kg/rel socializ ns; rel auth/value God/rel, belong to rel org pos, Intera: bei viel support for rel soc Aggr –spir pos,/belief in rel auth und viel soc hostility vs rel –Lz pos,

Lund, D et.al.: A comparison of bereavement adjustments between Mormon and Non-Mormon older adults, in: Journal of Religion and Aging 5, 75-92, 1988

T1 3-4 Wochen nach bereavement, T 2 1 Jahr, T3 2 Jahre

LDS mehr networksize und Kontakt, mehr rel activity, LnT, religiosity (Messung unklar)

Gesuitens mhitens LDS vs andere (incl no!) ns; (LnT hängt mit zwei andern schwach zus)

Korrel rel Items -3 – zu mh/Gesu – fast alles ns (von 216 Möglichkeiten nur 7 sign) – religiosity neg zu angerguiltconfusion, LnT und Depr pos, helplessnessavoidance neg zu religiosity, grief resolution behaviors pos zu rel activity undLnT (nicht gezeigt in Zahlen)

(unter 5) –**mh bei bereavement (anger, guilt, confusion, helplessness-avoidance grief resolution behaviors usw) –ns zu rel activity, LnT, religiosity, Panel**

Lundh,L.-G./ Radon, V: Death anxiety as a function of belief in an afterlife, in: Personality and Individual Differences 25, 487-494, 1998

Nur in Teilen zu bekommen – abstract : Three groups with different kinds of beliefs about life after death (religious believers, atheists, and agnostics) were compared on a questionnaire measure of death anxiety and a Stroop task with death-related words. Although the religious believers reported less death anxiety than the atheists and the agnostics on the questionnaire measure, they did not differ from the other two groups on the Stroop measure. (mein Aufschrieb: stroop ns zu Death Depr scale, (get depr when think about death, hearing the word death makes me sad) d.h. stroop misst Tangst nicht; ath und agno haben mehr von DDS; Stroop –Farbbenennung –bei todbezognen Wörtern latency, ath bei todbez und pos Wörtern pos, agno neg

(unter 5) **unsicher: Befragung ath agno mehr death depression, stroop-Test gleichviel oder mehr ?**

(R pos, Gl, Gesu) Lutgendorf,S et.al.: Religious participation, Interleukin-6, and mortality in older adults, in: Health Psychology 23, 465-475, 2004

EPESE Iowa, über 65, rural, 1982-1992, 557 Vp , 111 sterben, in T1 –ADL, chronic illness (diab cancer heart attack stroke hip fracture) , Medikamente, /smoke in T1 und nach 6 J, alc nach 5 J, BMI sleep nach 6 J,/how often do you attend rel services or other rel meetings,

Social club partic –number belong to, number group meetings attended, number offices held, lebende Kinder, close relatives, close friends can count on children close relatives friends in emergency,

9,5 Punkte (1 sample, 4 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **Kg never vs 1-2mal year vs every few month -1-2mal month weekly more than weekly linear neg zu mort, alc ns, BMI ns,cancer ns, CVD neg, Diab ns, cogn impairment neg, phys illness neg, sleep problems ns, smoke neg, /Kg 1982 neg zu Interleukin 88 pos zu mort 94 (mv –demogr, C-reactive protein, BMI phys illness depr network size CVD) –völlige Mediation R Gesu**

(unter 5) **Kg –Depr nsminus T1, minusT2, loneliness neg, R Gl**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Kg –club involvement pos, network size ns, soc support pos, edu inc pos, R pos**

(R help, Gl) Luyten,P et.al.: The relationship between religiosity and mental health: distinguishing between shame and guilt, in: Mental Health, Religion and Culture 1, 165-184, 1998

Test of self-conscious affect -15 Szenarios, Reaktion darauf mit shame guilt; /Vp asked if they believed or not(egal an was),rel involvement –srr, feel connected with the church, rel influences your daily behavior, attend;/Hutsebaut – orthodoxy(Cr 63), symbolic belief, relativism (Cr 40), external critique; /rel belief /involvement –empathy pos, shame ns guilt pos, anx trait/state ns, anger trait state ns, depr ns; //orth –Depr pos/ns, state anger pos/ns, anx ns, guilt/shame ns; empathy ns!; symbolic belief –guilt pos, shame pos/ns, empathy pos; relativism –guilt pos/ns, empathy ns; external critique-Depr pos, Rest ns; Gleichviele Korrel zu constructive und maladaptive guilt

5,5 Punkte (1,5 sample, 3,5 Messung, 0,5 stat) **rel involvement, belief an irgendwas –shame ns/pos; guilt pos; anx/anger state/trait und depr ns; orth –depr/state anger pos/ns, anx shame guilt ns, (kaum orth da, Cr schlecht); symbolic belief –guilt pos, shame pos/ns, relativism (Cr ganz schlecht) –guilt pos/ns; ext critique –Depr pos; insgesamt: rel pos zu guilt(gleichviel zu constructive oder maladapt guilt; R Gl**

(unter 5) **rel involvement, belief an irgendwas –empathy pos; orthodoxy/relativism/ext critique ns zu empathy, symbolic belief pos, R help**

MacDonald,C/Luckett,J: Religious affiliation and psychiatric diagnoses, in:JfSSR 22, 15-37, 1983

Vp entlassene Psychiatriepatienten –no rel preference 43 % !

no weniger Neurosen/OCD/anx/marital maladj, etwas Schizo, hostile (wegen alc/drug) nonmP –Depr OCD pos, als Kind unadjusted, alc neg (Amish alc pos, Menno neg, Menno OCD pos) mP –marital maladj (Pres Epi) hysterical ,alc neg; K –OCD pos,alc neg;

6 Punkte (3 sample, 3 Messung) **no pref mehr psy Behandlung/Krankheit, eher aggr/P/alc, Rel eher depr/N;**

MacDonald, D: Spirituality: description, measurement, and relation to the Five Factor Model of Personality, in: Journal of Personality 68, 153-197, 2000

F analyse aus vielen Skalen – Spir, I, My, peak exp, paranormal..

Faktoren – experiential/phenomenol – My peak spir orient sacred life Transc transpers, etwas pos zu Rel

Cogn aff orient to spir - spir orient(mission in life, idealism, Sinn, altruism, sacred life, innerness, interconnected//,pos zu Intr ,zu exi wellbeing, self satisf -stark pos zu rel,

Paranormal occult -Psi, Hexen Hellsehen Extraord life forms Abergl psychokinesis// (ns zu Rel, zu exi wellb, self sat, Marlowe ns, desirable resp ns, optim pos)

Religiousness core spir exp, trad beliefs pnb, I My-rel quality meaning purpose

Exi wellbeing –purpose meaning, unifying transc innerness

Cogn, exp/ph und rel neg zu no affil, pos zu rel activity, exi wb und para ns zu affil, exi pos zu rel activity, para neg, (bei active no aff nicht drin) (evtl: no aff weniger para und mehr exiwb als inactive rel)

Spir experience zu 4 Skalen pos (auch zu rel), exiwb ns

Zu Big Five: rel N ns, E pos, 0 ns, A C pos; cogn dto und O pos; exp-ph-E O pos, exi wb – N minus, E A C plus, para – O plus,

Rel pos zu Marlowe C (ep ns), zu desirable responding und selfdeceptive enhancement ns – da nur ewb pos,

Rel zu exi wellbeing pos, (aus Spir well being scale, zu obigem Faktor nicht/ zu : optim ns, self satisfaction pos (aus Moberg spir scale)

Differenzierung Rel –Spir nicht gut machbar – exi wb gehört nicht dazu, exp und cogn hängen mit Rel zus, und Gl-messungen zu wenig/unklar definiert

4 Punkte (1,5 sample, 2 Messung, 0,5 Stat) pos ?

(unter 5) **Paranormal occult –Marlowe ns, self-satisfied pos, optimism pos, exi wb neg; exi wb –no aff ns, rel activity pos, spir experience ns, /rel –N ns, E pos, O ns, AC pos, //rel pos zu Marlowe, zu desirable responding, self-deceptive enhancement ns,**

((MacPhillamy, D: Some personality effects of long-term Zen monasticism and religious understanding, in: JfSSR 25, 304 -319, 1986

Leute in Zen-Kloster USA, T2 nach 5 Jahren, MMPI T 1 55 VP, T 2 31

Alle clinical scales verbessern sich, (Gesurgen Depr, somatic rebellious anger, distrust rigid rationality Angst obsessive Schizo –delusion, isol, poor selfconcept, excitement self importance overactivity // Verbesserung in independence und ego strength, bei Erleuchtungserf mehr Verbesserung allg, (unsicher: Werte der klin Skalen von 63 auf 58 , beides zu hoch ?)

MMPI wird oft für Voraussage success in rel life benutzt, - aber ob seine Kriterien das überhaupt voraussagen ist unbelegt, religiöse haben mehr Pathol bei MMPI –wenn man psychiatric interpret nimmt (weil evtl diese nicht stimmt)

4,5 Punkte (0,5 sample, 2,5 Messung, 0,5 stat, **1 Panel**) Zen wirkt, etwas Daten zu MMPI))

Maddi, S et.al.: Relationships of hardiness and religiousness to depression and anger, in: Consulting Psychology Journal: Practice and Research 58, 148-161, 2006

Military college, alle college, SES pos, How often do you spend time in private religious activities, such as prayer, meditation or Bible study?“ intrinsic religiosity - example is “In my life, I experience the presence of the Divine (i.e., God). Regardless of how often you attend religious services, how religious do you consider yourself to be?“ “Circle the number that best reflects how important you feel religion is in your life.“// hardiness (-commitment, “Most days, life is really interesting and exciting for me“; control, “What happens to me tomorrow depends on what I do today“; challenge, “I like a lot of variety in my work.“// Summenfaktor rel zu Hardiness –commitment, control, challenge (ns pos) pos und Gesamt-hardiness pos, /rel zu anger ns minus, zu Depr minus (CES-D) ; zu strain (Common cold or flu, ““General

aches and pains," "Trouble sleeping," and "Difficulty concentrating.") neg, zu transformational coping ("When I experience a stressful event, I concentrate my efforts on doing something about it," and "When I experience a stressful event, I make a plan of action,) ns pos, regressive coping neg (When I experience a stressful event, I say to myself that it isn't real," "When I experience a stressful event, I turn to some other activity to distract myself)/work support ("At work, my peers really back each other," "At work, people subtly compete with each other") ns, private ss (in my life, most people make me feel worthwhile," and "I have to be careful what I say at home.") ns, //mv -(Ko von hardiness, demogr) -rel zu Depr ns minus; bei anger ns, bei strain, work und private ss, transfo und regressive coping ns //Intera -bei low hardy -rel neg zu Depr, bei mittel hardy ns neg, bei high hardy ns pos; bei zwei anger-Items ähnlich: wenig hardy -rel neg zu depr, viel eher ns pos; ähnlich strain, bei private ss und regr coping in Tabelle ja, in Text nein;

6 Punkte (1 sample, 3 Messung, 1,5 mv/bei, 0,5 stat) **religiosity pos zu hardiness, neg zu NAS, pos säk coping pos; neg säk coping neg; mv hardy stärker, rel ns, Intera: Rel bei low hardiness neg zu Depr/anger -bei viel hardiness ns;**

(R Gl, Gesu) Maes, H et.al.: Assortative mating for major psychiatric diagnoses in two population-based samples, in: Psychological Medicine 28, 1389-1401, 1998

Eltern von twin-Analysen Virginia, Partner ähneln sich in Diagnosen- asso mating ?

Kg zu: (jeweils lifetime) Alcoholism neg, generalized anx ns minus, (M und F), major depr M minus, F ns minus (Sample 1), M ns minus, F minus (sample 2), panic ähnlich: Sample 1 M minus, F ns minus, sample 2 umgek; phobias -3 von 4 minus, einmal ns minus;

7,5 Punkte (3,5 sample, 3 Messung, 0,5 bei, 0,5 stat) **Kg -7 mal ns neg, 7 mal neg zu NAS (unter 5) Kg neg zu alcoholism R Gesu**

(R Krim, Gesu, Gl) Mahoney, A/Pargament, K/Ano, G/Lynn, Q et.al.: The devil made them do it ? Desecration and demonization and the 9/11-attacks, Working paper 02-10, Bowling Green State Univ, Center for Family and Demographic Research

(This research is based on a symposium presentation delivered at the American Psychological Association's Annual Convention, Chicago, August 24, 2002.)

2 stud samples NovDez 01, AprMai 02, 14 Items desecr -attacks as having violated or desecrated an aspect of their life that they viewed sacred or connected to God. This event was an immoral act against something I value" (83% OH, 70% NY); "This event was a sinful act involving something meaningful in my life" (55% OH, 32% NY); "This event was both an offense against me & against God" (57% OH, 49% NY); "Something sacred that came from God was dishonored" (34% OH, 30% NY). -insges low to moderate Zustimmung, //eight questions - terrorists had intentionally done the devil's work, devil had manipulated the terrorists.: "The devil is at work in these people's actions" (64% OH, 49% NY); "These people are confusing God's work with the devil's work" (60% OH, 56% NY); "These people are on the devil's side" (55%, OH; 42%, NY); "The devil is using these people for his purposes." (52% OH; 35% NY).

Mod to high Zustimmung // desecr ns zu demo !! in sample 2 z.T. mehr demoniz- Äußerung als Glaube an Teufel !,

(unter 5) **Desecr -posttraumatic sympt -IES pos, depr pos, psy growth (PTGI) pos, spir growth pos, demoniz dto -außer: depr ns, //desecr etwas stärker als dem, zweites sample R Gl**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Desecr pos zu phys symptoms, visit Arzt ns, miss work pos, zweites sample ns, demoniz -phys symptoms ns, visit und miss pos, zweites sample ns R Gesu**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **extreme retaliation pos (no punishment too extreme for these people, these people should suffer for all eternity; "these people should be tracked down and assassinated),/demoniz dto R Krim**

(R Gl, div) Mahoney, A/Pargament,K/Jewell,T/Swank,A et.al.: Marriage and the spiritual realm: the role of proximal and distal religious constructs in marital functioning, in: Journal of Family Psychology 13, 321-338, 1999

Religiousness –Kg, Gebet, selfrating religious, selfrating spiritual //joint rel activity- pray together, talk about how to live Gods will, discuss personal spir issues or Gods role in marriage, Kg , rel edu, rituals celebrate holidays, attend retreats together,

Sanctification of marriage – Ehe ist: heavenly, religious, spiritual holy, blessed (vs cursed usw),/Manifestation of God – God present in marr, marr influenced by Gods actions ,symbolic of God and what I believe about him, follows Bible, church teachings, God part of marr, marr expression of religiousness

Joint rel – global mar adj pos, personal benefits from m pos, mar conflict neg, problem solving: collab pos, verbal aggr neg, stalemate neg, avoidance ns neg;

Perceived sacredness – dto am stärksten, , manifest of God –wie joint; homogamy – ns , richtige Richtung meist; religiousness – global mar adj pos, pers benefits pos, conflict und problem solving ns,

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat) **joint rel/sacredness/manifestation of God in marr/relness –pos zu marital adjustment, benefits from marr, conflict neg, homog nspos**

((Majumdar, M et.al.: Does mindfulness meditation contribute to health ? Outcome evaluation of a German sample, in: Journal of Alternative and Complementary Medicine 8, 719-730, 2002

Pos Beschreibung des Programms bei Anwerbung der Vp,(Forschungsergebnisse), 21 Vp chronic diseases 12, 6 gesund, 5 ExAlks, 18 vorher Psychotherapie, 12 jetzt, **16 Erfahrung mit Medit Yoga, 3 praktizieren gerade, 17 F**, edu hoch/pre, post(nach 8 Wochen), follow up -3 Monate, //2,5 hours a week session, ein Tag in 6. Woche mit 7 Stunden practice in silence, homework 30 Min a day, versch medit und yoga exercises nonjudgemental awareness of mental states, auch im Alltag, //Lz -33 Items, 8 Lzdimensions, 8 Gesudimensions, Ergebnis: physical complaints sinken, momentary wellbeing stark sinkend, dann etwas steigend, SoC ns pos, GSI ebenso, sign, Lz-Gesuitems dto, (Messwerte Text und Tabelle anders) /Praxis 5mal pro Woche 32 Min, nach Interve machen 19 weiter, /nach 3 Mon: 19 in Behandlung –psychoth, phycial th, Homöop, physioth,

massage, Akupunktur, MBSR ist gute Ergänzung, (große Verbesserung – aber Leute sind immer noch in Behandlung!)

(unter 5) **MBSR pos zu PAS, neg zu NAS, dubiose Wiedergabe, Kogruppe fehlt, Parallelbehandlung, Korrel Praxis-Wirkung ? Interessierte/Erfahrene, alle danach immer noch in Behandlung**

Maltby, J: Church attendance and anxiety change, in: Journal of Social Psychology 138, 537-538, 1998

Ausfüllen von Trait Anx Spielb 30 Min vor und nach Godi, /how anxious while preparing for church that day, -sign Sinken von anx unabh von prepare-anx,
(unter 5) **nach Gottesdienstbesuch weniger Angst als vorher**

Maltby, J: Religious orientation and Eysenck's personality dimensions: the use of the amended religious orientation scale to examine the relationship between religiosity, psychoticism, neuroticism and extraversion, in: Personality and Individual Differences 26, 79-84, 1999

Revised Eysenck Personality Questionnaire, Cr P 63/64,

(unter 5) **I – P neg, E ns pos, N ns, Lie ns (F ns pos) , Ex –N ns pos, P ns pos**

Maltby, J/Day, L: Depressive symptoms and religious orientation: examining the relationship between religiosity and depression within the context of other correlates of depression, in: Personality and Individual Differences 28, 383-393, 2000

Intr – Depr minus, optimismus ns, Neurotiz ns, Angst ns, Swg pos ns (F sign), pos und neg coping Items ns, coping per turning to rel ns ! Extr : Depr pos, N/Angst ns (bei F pos !), Swg neg, auch mv

Turning to rel bei coping ns zu Depr Optim N Angst Swg

Ext –Depr pos, N/Angst ns (bei F pos) Swg neg,

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **I –Depr neg, optimism ns, Neurotiz ns, Angst ns, Swg nspos (F pos),**

coping per turning to rel –Depr optim N Angst Swg ns; Extr-Depr pos, N/Angst ns (bei F pos) Swg neg;

R Gesu, Gl) Maltby, J/Lewis, C/Freeman, A/Day, L/Cruise, S/Breslin, M: Religion and health: the application of a cognitive-behavioral framework, in: MHR+C 13, 749-759, 2010

Mitgl der anglik Kirche,

Colloquial Prayer (6 items): Talking to God in own words, asking for guidance, blessings, forgiveness, lessening world suffering, and telling God how much he is loved. Petitional Prayer (2 items): Asking for material things for oneself and for friends or relatives. Ritual Prayer (2 items): Frequency of reading a book of prayer and reciting prayers that the individual has memorized

Meditative Prayer (5 items): “Feeling” God, thinking quietly about God, spending time worshipping God, reflecting on the Bible, and listening to God for his answer to prayers. Prayer Experience (5 items): Being inspired or led by God, receiving a deeper insight into spiritual or biblical truth, receiving a definitive answer to a prayer request, feeling a strong presence of God, experiencing a deep sense of peace and well-being. Frequency of Prayer (1 item): On average how often do you pray? Pray with others (1 item): On average how often do you meet others to pray?/rc –Brief RCOPE/I -12 Item-version von Gorsuch/Venables, SF-36 -36 items eight multi-item scales -Factor 1 role limitations due to physical health problems, Bodily Pain, Physical Functioning, and General Health //Factor 2 – Mental Health (psy distress, wellbeing), role limitations due to emotional problems, - nicht so ganz passend: Vitality (energy fatigue), and Social Functioning

Wichtig:

Pos rc 18,5, neg rc 8; M mehr pray (with others) !,

pos rc: I pos, E pers pos, alle pray Items pos, neg rc ns

neg rc –I minus, E ns, pos rc ns; colloqu neg, petit pos, ritual ns, medit neg, frequency neg, pray with others ns, pray exp neg;

I – neg rc minus, pos rc pos; petit pray ns, Rest pos;

neg rc –I neg, pos rc ns, colloquial, medit, frequency, pray exp neg, ritual ns, with others ns, petit pos (neg rc wenig orth)

6,5 Punkte (1 sample, 4,5 Messung, 0,5 mv, 0,5 stat) **phys health: I pos, E minus, pos rc ns, neg rc minus, petit und ritual ns, sonst pos (collo, medit, frequ, with others, pray exp) /mv alle rel Items: I pos, medit pray pos, pray exp pos R Gesu**

5,5 Punkte (1 sample, 3,5 Messung, 0,5mv, 0,5 stat) **mental health: I pos, E ns, pos rc plus, neg rc minus, alle Gebetsitems pos/mv alle rel Items –I pos, medit pos; R Gl**

Mannheimer,A/Hill,T: Deviating from religious norms and the mental health of conservative Protestants, in: Journal of Religion and Health 54,1826-1838, 2015

Survey of Texas Adults, daraus cP; psy distress -how often in the past 30 days they felt sad, hopeless, nervous, worthless, restless, and that everything was an effort.//anx ist:restless nervous, depr ist Rest, /rel deviance –wer für cP unterdurchschnittlichen Kg hat –weniger als 1-3mal/Monat, scripture reading read the Bible or other religious scripture to themselves or with a small group –Durchschnitt “once or more a week,”/pray once a day –Durchschnitt; Kg scripture deviance neg zu Angst Depr distress; prayer dev ns, //auch mv demogr//bei Kath nicht so - neg Abweichung vom Durchschnitt ns zu anx depr distress; //Deutung: Vp die unterdurchschnittlich fromm sind –fühlen sich inadäquat, werden kritisiert,haben kogn Disso,Schuldgef –weil sie Norm (Durchschnitt) verletzen, (aber wenig Religiöse lehnen Norm eher ab) , bei prayer müsste das dann auch wirken (es geht auch: wer unterdurchschnittlich rel ist-hat eben mehr Angst deshalb und nicht wegen soz Erwünschtheit)

4,5 Punkte (1 sample, 2 Messung, 1 bei, 0,5 stat) **bei cP –wer überdurchschn Kg scripture reading hat –NAS neg; (unterdurchschnittlich –pos) pray ns, bei Kath nicht so, keine Diff**

Manning-Walsh,J: Spiritual struggle. Effect on quality of life and life satisfaction in women with breast cancer, in: Journal of Holistic Nursing 23, 120-140, 2005

Internet sample; spir struggle ist neg rc aus RCOPE, 7 Items (junge doppelt so viel wie Alte)
./Lqu-FACT-B (Brustkrebs; phys wellbeing, social family wb, emot wb functional wb) und
FACT-SP(spir wellbeing, feel a sense of harmony within myself, my life has meaning and
purpose) –kombiniert !, //feel about life as a whole right now –delighted-terrible, //neg rc –
physical ns, socialfamily ns neg, emot neg, funct ns neg, breast specific nsneg, spir wb neg,
Lz neg,(dies auch mv age),
(unter 5) **neg rc neg zu wb/PAS**

Markides, K: Aging, religiosity, and adjustment: a longitudinal analysis, in: Journal of
Gerontology 38, 621-625, 1983

Kg prayer selfrated rel, zu Life SatisfactionIndex Neugarten T1 76 T 2 80, mv mit sex age
mar status edu health, in T1 bei Mexican Am Kg pos zu Lz, rel und pray ns plus, bei Anglos
alle drei pos(mv), in T2 Kg bei beiden pos,pray bei Mex pos, bei Anglosns pos, rel ns pos bei
beiden

5 Punkte (1 sample, 2,5 Messung, 1 mv,bei, 0,5 stat) **Lz Neugarten-Kg pos bei Mexican
Am/Anglos; T1 und T2; pray und srr schwächer, z.T. ns,**

Markides,K et al.:Religion, Aging, and life satisfaction: an eight-year, three-wave
longitudinal study, in: The Gerontologist 27, 660-665, 1987

Selbes Sample wie 1983, nun noch T3 1984 (50 % noch übrig)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Vp present bei Messung T1, T2, T3 -4
pos, 4 nspos, 1 nsneg (srr, Kg, pray) zu Lz;**

Marques,S et.al.: The role of hope, spirituality and religious practice in adolescents' life
satisfaction: longitudinal findings, in: Journal of Happiness Studies 14, 251-261, 2013

T 2 nach 6 Monaten, T 3 nach einem Jahr, attr 35, hope –pathways-I can think of many ways
to get the things in life that are most important to me/agency –I am doing just as well as other
kids of my age, /how important is spirituality to your life ?/how often do you go to a place of
worship such as a church, 7 Items Lz –my life is better than most kids,//spir T1 zu Lz
T1/T2/T3 pos, zu hope pos, //rel practice dto; /kein sign change in rel spir hope Lz T1-T3;
//mv –hope spir zu Lz , rel ns T1-T1/ Lz hope T1 zu Lz T2, spir rel ns; //Lz hope spir T1 zu
Lz T3, rel ns/(Kannib, Überko)

5,5 Punkte (1 sample, 2 Messung, 0,5 stat, 0,5 mv, **1,5 Panel**) biv: **T1 rel/spir impo pos zu
hope/Lz T1-T3; mv (ÜberKo hope, Kannib rel und spir und Lz) –nur T1 spir impo pos
zu Lz T1 und T3, Kg ns;**

(R Sm, Gl, Gesu, pos) Martin,T et.al.: Antecedents of adult well-being: adolescent religiosity
and health, in: Journal of Managerial Psychology 18, 453-470, 2003

Marl, 16 J ,technical secondary comprehensive grammar schools, no aff 6,5 (Kg no 87); 51 K; 9
Muslim; // physical ailments, exhaustion, gastric complaints, pains in limbs, circulatory problems,
cold symptoms; social problems -8 anx depr Items, 16 Items introversion, perfectionism, guilt

prone to emotional problems, self-image –self-satisfaction, number of friends, self –rejection, self-importance),educ threat –number of times school changed, having to repeat a school year; //bei

Kg auch Muslim dabei

3 Punkte (1,5 sample, 1 Messung, 0,5 stat) **have you ever wished to be dead – ns, R Sm**

4 Punkte (1,5 sample, 2 Messung, 0,5 stat) **Physical exercise –Kg ns pos; smoking –Kg neg; addiction –ns; physical ailments pos; R Gesu**

3,5 Punkte (1,5 sample, 1,5 Messung, 0,5 stat) **Kg -selfimage –ns; anx depr ns, social problems pos (Cr 69) R Gl**

4 Punkte (1,5 sample, 2 Messung, 0,5 stat) **paternal acceptance ns pos, maternal rejection neg; mathematical competence pos, linguistic competence pos, educ threat neg R pos**

R Gl, Gesu) Maselko,J/Buka,S: Religious activity and lifetime prevalence of psychiatric disorder, in: Social Psychiatry and Psychiatric Epidemiology 43, 18-24, 2008

61 % M, 63% K, Providence,Rhode Island, study site of the National Collaborative Perinatal Project (NCP), major depressive episode - depressed mood, loss of interest or pleasure, weight or appetite changes, fatigue, guilt, trouble concentrating, and suicidality.//generalized anxiety disorder - excessive anxiety and worry, restlessness or feeling on edge, being easily fatigued,difficulty concentrating, irritability, muscle tension, and sleep disturbance. alcohol abuse -alcohol use resulting in failure to meet major role obligations, use in physically hazardous ways, alcohol related legal problems, and use despite social/interpersonal problems, abuse, increased alcohol tolerance, withdrawal, unsuccessful efforts to cut down use, and continued use despite awareness of problem

Do you go to church or temple or other place of worship?’’ If the participant said yes, a second question inquired, ‘‘How often do you go to church or temple, or other place of worship, once in a while or regularly?’’ These questions were asked twice, once in reference to the present time and again in reference to while ‘growing up.’ For the purpose of the analysis, respondents who reported going to a place of worship once in a while or regularly were treated as religiously active. Combining questions on religious activity during both the present time, and while growing up allowed for the creation of four distinct variables representing three different attendance patterns. **Always active** refers to individuals who reported being religiously active both while growing up and as adults; **changed** refers to both who stopped being active (were active while growing up, but were no longer active as adults) and started being active (were not active while growing up, but are active as adults); and **never active** refers to those who were not active while growing up, and remain religiously inactive presently as adults.

//immer attend 5 minus, changed (vor allem Sinken von Rel) 4 plus//no 6 besser vs immer attend//never attend F 19, M 37 Vp // srr –keine sign Korrelationen mit NAS alc / bei mv vieles schwächer/ns;

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Currently attend –anx neg (mv demogr, learning disability, SES family of origin) nur bei F// depr ns, mv F ns neg, M pos ! /anx –MF immer attend - minus, changed plus, never attend schwächer plus; mv M ns, F minus; Depr: M immer attend und no -mehr, changed weniger; F: immer att weniger, no mehr, changed noch mehr,/mv M dto, F ns; R Gl**

4,5 Punkte (1 sample, 1,5 Messung, 1,5 mv, bei,0,5stat) **Currently attend –alc neg , mv dto, nur bei F//M - immer attend - changed –never; F : immer –never –changed; F immer/no minus, changed plus; mv M ns, F immer/no minus, changed plus, R Gesu**

Maselko,J/Gilman,S/Buka,S: Religious service attendance and spiritual well-being are differentially associated with risk of major depression, in: Psychological Medicine 39, 1009-1017, 2009

Verdächtiges Sample, adult offspring of participants in the National Collaborative Perinatal Project (NCPP) Screening questionnaires were mailed to 4579 of the 15 721 Boston and Providence NCPP offspring –davon am Ende 918 übrig !/ Kg : Do you go to a church or temple or other place of worship (regular vs once in a while ns zu Depr !!) , major depr episode: presence of at least five of the following symptoms during the same 2-week period, at least one of which is depressed mood or loss of interest: depressed mood, loss of interest or pleasure, weight or appetite changes, sleep problems, feeling agitated or lethargic, fatigue, guilt, trouble concentrating, and suicidality. F 34, M21 %!/Depr – mv demogr: Kg neg, rel wb ns ! (mittelviel eher mehr),
(unter 5) **Kg überhaupt neg zu Depr (Kg viel vs wenig ns) rel wb ns (schwach kurvi – mittel mehr D)**

Maselko,J/Hayward,RD/Hanlon,A/Buka,S/Meador,K: Religious service attendance and major depression: a case of reverse causation, in: American Journal of Epidemiology 175, 576-583, 2012

Verdächtiges Sample, zwei Drittel K, 3 independently drawn subsamples of children from the initial National Collaborative Perinatal Project, teilw mehrere VP aus derselben Familie, z.T. gleiche Vp mehrere Male dabei; Depr und Kg wie M 2009, 27 % Depr, //bei F: Kg bei Depr 34 bzw 46, bei no D 54; bei M: 47/42, bei no 42 (ns),(N 216 vs 351)

Behauptung: frühe Depr –Kg sinkt (nur bei F, Sinken 56 vs 45 bei Depr die später beginnt, belegt nix, Zeitpunkt von Sinken oder Depr ist unbekannt)

5,5 Punkte (2 sample, 1,5 Messung, 0,5 stat, 1,5 bei, mv) **bei M Kg ns zu Depr, bei F neg,**

Maselko,J/Kubzansky,L: Gender differences in religious practices, spiritual experiences and health: results from the US General Social Survey,in: Social Science and Medicine 62, 2848-2860, 2006

GSS 1998, no aff F 11, M 17, Kg plus:other activities –rel events prayer meetings Bible study choir practice adult fellowship meetings;/pray privately in places other than at church; how often have you read the Bible last year, within your religious or spiritual tradition, how often do you meditate ? /experience –feel Gods love directly or through others, feel inner peace, feel Gods presence, feel touched by the beauty of creation,

/If you were to consider your life in general these days, how happy or unhappy would you say you are/psy distress- feel nothing could cheer you up, fidgety, nervous, hopeless, worthless, everything an effort; //

(mv demogr 5 Items) public rel –srh happy pos, distress neg; private rel und exp –happy pos, Rest ns(außer: M srh privat ns pos, F srh exp ns pos) jeweils M und F; public rel –bei K M dreimal richtig, bei F 2 ns, psy distress pos !, bei ev P –M dreimal richtig, F ns richtig; mP –srh F ns pos, M ns, distress minus, happy ns pos;

6,5 Punkte (2,5 sample, 2 Messung, 1,5 mv, bei, 0,5 stat) **public rel pos zu srh M und F, (bei K F ns, bei ev mP F ns pos) , private rel ns, rel exp ns (mv), R Gesu**

7,5 Punkte (2,5 sample, 2,5 Messung, 2 mv, bei, 0,5 stat) **public rel pos zu happy, neg zu distress; private rel und rel exp pos zu happy; bei M: public rel bei K ev P happy pos, distress neg, mP distress neg, happy ns pos; bei F bei K distress pos !, happy ns, mP distress neg, happy ns pos, evP distress ns neg, happy ns pos; (F schwächer, z.T. ns oder einmal auch neg) R Gl**

R pos, Krim, help, Gl, Gesu) Masters, K/Knestel, A: Religious motivation and cardiovascular reactivity among middle aged adults: is being proreligious really that good for you ?, in: Journal of Behavioral Medicine 34, 449-461, 2011

70 % F, 34 % nonrel, 24 no aff, keine extrinsics dabei !, 27 Items, hostility – cynicism, hostile attributions, hostile affect aggressive responding social avoidance, // Aggr – 29 Items, -physical A, hostility verbal A anger, // I feel compassion for others in the difficulties they are facing, I feel love for others, I feel loved, I feel connected to other people, // Sense of coherence – 29 Items – life is under control, has meaning, part of a great plan, comprehensible, manageable, / Subtraktionsaufgabe, schnell arbeiten, performance wird aufgenommen und mit andern verglichen, dann role play confrontation mit insurance adjustor, der Bezahlung für Knochenmarkstranspl abgelehnt hat mit Vorwand eher für wichtige Bezugsperson, Keine Blutdruckdiff I-prorel (E plus I) - nonrel, / stress – prorel weniger reactivity bei Bd und heart rate, kaum sign //

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **I – N minus, E plus, O ns, A plus, C ns, nonrel – N plus (prorel gleich), E minus (prorel gleich), A minus, R pos**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **I - hostile minus, aggr minus, nonrel - hostile plus (prorel dto) aggr – plus, R Krim**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **I - compassion – plus, nonrel - compassion minus (prorel gleich) R help**

(unter 5) **I - sense of coherence plus, nonrel sense of coherence minus (prorel gleich), I – N neg, nonrel – N pos, prorel ns, R Gl**

(unter 5) **Blutdruck und Herzratensteigerung als Reaktion auf Stress – prorel besser, I mehr srh, I prorel nonrel bei Basis gleich evtl prorel nehmen Aufgabe nicht ernst, kommen nicht zu Terminen, sind nie erreichbar – Wurstigkeit, desh weniger Stress (nicht belegt in Untersuchung), R Gesu**

Maton, Kenneth: Spiritual support: cross-sectional and prospective investigations, in: JfSSR 28, 310-323, 1989

VP Mitgl von compassionate friends (bereaved parents) mutual help groups, 81 – rr80 62 F white,

spir support ist: close personal rel ship with God, Erf von Gods love and caring regelmäßig, rel faith not central to my coping; und ss – erhalten von Gruppe, gegeben in Gruppe, und

Freunde in Gruppe – alle 4 Items neg zu Depr, pos zu Swg, (fünfmal sign), bei high stress VP (- Kind innerhalb von 2 Jahren gestorben) – Wirkung stärker, bei low stress Depr ns minus, mv: age sex SES, stress, - dann spir support neg zu Depr, ns zu Swg, group support provided neg zu Depr, pos zu Swg, Rest ns

4,5 Punkte (0,5 sample, 2,5 Messung, 1 mv, Intera, 0,5 stat) **close to God/exp of Gods love/caring, rel faith central to coping, group social support –neg zu Depr, pos zu Swg, bei high stress stärker,**

2. Sample high school graduates kurz vor und dann in Studium befragt – Diff 5 Monate, 68 Vp attrition 25 %, T2 college adjustment emot und social zu T1 Kg ns, spir support ns pos, bei high life stress spir support ns pos/pos Kg ns pos, bei high stress mv Ko von demographics (sex age race SES high school rank) und precollege Depr – spir support pos zu emot adjustment

5 Punkte (0,5 sample, 1,5 Messung, 1 mv, 0,5 stat, 1,5 Panel) **T1 Kg zu T2 emot/social adjustment ns, T1 spir support bei Ko von preT1 depr – pos zu adjustment;**

Maton, Kenneth: Community settings as buffers of life stress ? Highly supportive churches, mutual help groups, and senior centers, in: American Journal of Community Psychology 17, 203 -231, 1989

103 nondenom fellowship,, 34 AoG, 25 Church of Christ, 57 F, support received -1 und 2 mehr, // Lz (Andrews Whitey) pos zu congregat involvement, -(auch mv – occ age sex Kinder econ stress,) ns pos zu Mitgl in 1/2 vs 3 (Interaktion econ stress und 1/2 vs 3 – diese puffern) ,

4,5 Punkte (1 sample, 2 Messung, 1 mv, Intera, 0,5 stat) **Lz pos zu congreg involvement, ns pos zu Mitglied in nondenom fellowship/AoG vs Church of Christ, nond/AoG puffern vs econ stress**

Mayer, J.-F.: Tödliche Hoffnung, in: **Gasper, H/Valentin, F.** (Hg) Endzeitfieber. Freiburg Basel Wien 1997, 131-152

Zu Sonnentemplern – machen Sm, Rosenkreuzernah, Spiritismus, Heiler, Logenartig, Tricks, Betrugereien, ungedeckte Schecks, Alchemie Kabbala, Astrol, ätherische Übermenschen Apok ideen, man kann ihr entkommen, Umweltzerstörung dramatisch, Spir vs Mat usw Verschwinden Reise zum Sirius, - 74 Tote bei Mord (Verräter) und Sm,

Pseudorel neg

Mayo, C et.al.: MMPI-correlates of religiosity in late adolescent college students, in: Journal of Nervous and Mental disease 149, 381-385, 1969

166 students white alle, religious ist Selbstbezeichnung und Ki mitgliedschaft,

rel F 78 nonrel F 21, rel M 45 nonrel M 22 validity (M), Depr M, Hy eher ns, Psy dev M minus, Paranoia M nsminus, Schizo M minus, F Trend, ego strength eher minus, Angst M minus Trend F plus Trend

(hier andere MMPI Items – repression Angst ego strength weggelassen Question), Diff v.a. bei M

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Depr M, Hy eher ns, Psy dev M minus, Paranoia M nsminus, Schizo M minus, F Trend, ego strength eher minus, Angst M minus Trend, F plus Trend**

McAllister, E : The self-concept structure of evangelical/fundamentalist ministers, in: Journal of Psychology and Christianity 1, 14-20, 1982

Mainline middle class evangelical/fundamentalist ministers (Sbez fundam 6, evangelical 31, orthodox 1, penteco 2) , Tennessee Self Concept Scale – u.a. selfesteem – identity, selfsatisf, behavior, physical self, moral-ethical self personal self family self social self

Bei allen 9 scales –ministers mehr als Normsample (phy und family nicht so stark pos)

Andere scales(auch aus Tennessee SCS) vs Norm –personality integration pos, Neurosis neg, personality disorders neg, psychosis ns, general maladjustment neg, defense positive/, conflict, / selfcriticism –overdenying von neg attributes (evtl pos Auswahl ,erfolgreiche Kirchen

(unter 5) **mP/evP/Fu ministers Swg pos**

(R Gesu/GI) McClain,C et.al.: Effect of spiritual well-being on end-of-life despair in terminally-ill cancer patients, in: Lancet 361, 1603-1607, 2003

Todkranke, Lebenserwartung 3 Monate, FACIT-SWB –inner harmony, feel at peace; find comfort and strength in rel belief,

Comfort – hopelessness neg, desire for hastened death neg, suicide ideation neg, Depr neg, physical functioning ns, number of symptoms neg,

mv zu hopelessness (Ko von Depr, meaning und peace, ss symptoms phys functioning) – comfort neg, desire for hastened death ns, suicidal ideation ns neg,

(unter 5) **find comfort/strength in rel belief - neg zu NAS)**

(unter 5) **find comfort/strength in rel belief ns zu physical functioning, neg zu symptoms**
R Gesu

McClain-Jacobson, C et.al.: Belief in an afterlife, spiritual well-being and end-of-life despair in patients with advanced cancer, in: General Hospital Psychiatry 26, 484-486, 2004

Terminally ill cancer pat,

Do you believe in an afterlife ? Are your beliefs about an afterlife distressing to you ?/comforting to you ? / 68 % find comfort in beliefs, 20 nicht, 11 unsicher/8 beliefs

distressing, 84 not, 8 unsicher, jung mehr LnT, race gender ns, J weniger,/

LnT -FACITSpwb (faith und meaning/peace) plus, Depr ns pos, Angst ns, hopeless neg, desire for hastened death minus, Sm ideation neg, //no schlechter als unsure !

(unter 5) **zu NAS ns, zu meaning/peace pos, zu hopeless Smideen neg, no schlechter als unsure**

McConnell,R et.al.: Examining the links between spiritual struggles and symptoms of psychopathology in a national sample, in: Journal of Clinical Psychology 62, 1469-1484, 2006

Sample und Messung s.o., Spirituality and Health 2004 National Study of Religion and Health. 13 % none, rr22 subscales von Symptom Assessment- 45 Questionnaire (Davison et al., 1997), Anxiety subscale fearfulness, panic, tension, and restlessness, Depression subscale (loneliness, hopelessness, and worthlessness. Obsessive–Compulsive difficulty concentrating or making decisions and repetitive checking behaviors. Paranoid Ideation subscale to which they feel others cannot be trusted, fail to give them credit for their achievements, and talk about them. Phobic Anxiety fear in places such as crowds and when using public transportation. Somatization hot and cold spells, numbness, and soreness.// experienced each of a variety of stressors in the past year - stressors included “a serious illness or injury myself.”/neg rc -0-20 -3,8; / neg rc (Brief RCOPE): age minus, edu minus, gender ns, race ns, inc minus verh minus, selfrated rel ns, Kg ns, pray ns, ss minus;/ edu –Kg pos, inc pray neg, Sbez rel ns, / /neg rc pos zu allen 6 NAS-Items, bei anx und phobic anx: Intera –wer illness hat: neg rc verstärkt Angst mehr (schwach, für 4 andere ns) Kg ns zu allen, pray –anx phobic anx somat pos, Depr OCD paranoid ns;

8 Punkte (2,5 sample, 3,5 Messung, 1,5 mv, Intera, 0,5 stat) **neg rc - ns zu Kg, Sbez rel, pray), age/edu/inc/verh minus; race gender ns,/edu –Kg pos, inc pray minus, self rated rel ns; neg rc pos zu 6 NAS Items, mv demogr/Kg/Gebet; Kg ns zu NAS, Pray - anx phobic anx somat pos (mv, Kg und pray drin und ss/illness; Kannib), Intera: bei illness wirkt neg rc stärker pro Angst phobic anx;**

McCrae,R/Costa,P: Social desirability scales: more substance than style,in: Journal of Consulting and Clinical Psychology 51, 882-888, 1983

Augmented Baltimore Longitudinal Study of Aging, CrMarlowe und Lie 0,55, Korrel spouse ratings und selfratings von E N O hoch, bei Ko von CrM und Lie z.T. geringer -vgl. bei N - 58 -49; Zusammenhang müsste bei Kontrolle von CrM höher werden statt niedriger, es würde ja soz Erwünschtheit rausgerechnet, (unklar – Fremdbeurteiler kann sich ja auch irren, dann wird Korrel nicht höher),CrM- zu N stark neg, E ns pos, O ns minus,/selbe Korrel für spouse rating von NEO und Vp selber mit CrM- das kann dann nicht social desirability sein, sondern ist echter Inhalt von CrM /

(unter 5) **CrMarlowe und Lie messen nicht soz Erwünschtheit; CrM neg zu N /self-rating und spouse rating bei NEO–Kontrolle von CrM/Lie –Zusammenhang müsste nach Kontrolle von CrM geringer sein, wenn self-rating verzerrt ist, selbe Korrel für spouse rating von NEO und Vp selber mit CrM- das kann dann nicht social desirability sein, sondern ist echter Inhalt von CrM /**

Zwei Bewertungen (Rpos, fert, Gl, Gesu, help) Mc Cullough,M/ Friedman, H/Enders,C/Martin, L: Does devoutness delay death ? Psychological investment in religion and its association with longevity in the Terman sample, in: JPSP 97, 866-882, 2009

Sample von 1940 (30 J alt), 1343, 56 % M, 45 % P, 3 K, 5 J, 45 no, rater-Defin von Rel –alle Aussagen der Vp aus versch Zeiten beurteilt -1940,1950, 1960, 1977, 1986, 1991, O actively antireligious, lack of personal religious interest/ inclination, total lack of life satisfaction gained from religion,some degree of hostility/suspicion regarding religion or religious beliefs und religion has no importance in subject's life, no religious interest, no religious inclinations, total lack of life satisfaction gained from religion; 1 religion has slight importance in subject's life, slight interest in religion,slight religious inclination, or slight degree of life satisfaction gained from religion; 2 religion has moderate importance in subject's life, average interest in religion, moderatereligious inclination, or moderate degree of life satisfactiongained from religion; 3 religion has above-average importancein subject's life, above-average interest in religion,above average religious inclination, or high degree of life satisfaction gained from religion; 4 religion has very high importance in subject's life, very high interest inreligion, very high religious inclination, or very high degree of life satisfaction gained from religion. T 4-6 –nur noch values von 54, 51,34 %; 2005, 1,271 of the 1,528 Vp dead, leaving 257 potentially alive, 136 had responded at all since 1991./Pers –C 7 Items, E 7,(je Cr 65) A 11, N 17,// married in 1940 ,number of professional/business organizations involved in 1940, the number of offices held in organizations in 1940, number of avocational activities participated in 1940, number of service activities participated in 1940, lived with someone in 1940, psychological adjustment “general adjustment” (0 satisfactory, 1 some difficulty, and 2 considerable difficulty. 4-point rating of seriousnessof any stressful life events having recently experienced . 4-point rating extent of nervous symptoms suffered as a result of the recent life event (none to 3 nervous breakdown). 3 rel trajectories –flach, arel 39 %; highly rel, Anstieg und Abflachung 16 %, und mittelrel kurvi, Buckel,45 %, (**Unpassendes: E mehr rel, N mehr rel, rel mehr maladj, srh ns, verh neg, N neg zu mort, srh kaum neg// bei rel Gruppen: N zweimal neg zu mort, C einmal, Kinder zweimal, alc zweimal, srh einmal, maladj nix,**

4 Punkte (1,5 sample, 2 Messung, 0,5 stat) **C ns, E A N pos, verh minus zu highly rel traj, Umkehrung R pos**

(unter 5) **psy maladjustment 1940 und 1945/60 pos, N ns/nspos zu highly rel traj (Text pos, Zahlen dubios) (Umkehrung) R Gl**

8,5 Punkte (1,5 sample, 2 Messung, 3 mv, bei, 0,5 stat, **1,5 Panel**), **highly rel – BMI ns (Umkehrung), alc minus srh ns (Umkehrung und parallel), //mort minus bei F (highly und mittel vs low rel, bei mv personality, srh, member BMI psy maladj verh alc 1940 –mittel neg, highly ns neg, /dazu noch: verh, Kinder, alc, srh psy maladj später –beide nsneg (Überko) R Gesu**

3 Punkte (1,5 sample, 1 Messung, 0,5 stat.) **highly rel –Kinder lifetime pos, R fert**

2,5 Punkte (1,5sample, 1 Messung, 0,5 stat) **service activities pos, offices held, avocational activity ns zu highly rel traj, Umkehrung R help**

R Gl fert Gesu pos) McCullough,M et.al.: Does devoutness delay death ? Psychological investment in religion and its association with longevity in the Terman sample, in: JPSP 97, 866-882, 2009

Terman, Daten von 1940,born 1910, Tod 2005, white edu IQ plus, 45 P, 45 no aff, rel von rater beurteilt nach Angaben in 6 waves -1940-1991,actively antirel – kein personal rel interest, keine rel inclination, keine life sat gained from rel, hostility suspicion vs rel/rel beliefs und dasselbe ohne suspicion, dann slight interest,inclin,sat, dann average moderate ,

dann above average und high sat, dann very high interest inclin sat; 1977 54 % ,86 -51, 91 -34 % Angaben zur rel; //2005 leben noch 257 evtl –nur 136 antworten, /psycho maladj – Beurteilung ob Vp generally adjusted ist plus seriousness of any recent stressful life event und extent of nervous symptoms Vp suffered as a result of recent life event//3 trajectories –highly rel,(16 %) steigt, erst spät kein Anstieg mehr; kurvi Buckel(45), low minimal sinkend (39) ; zu 1: C ns, A E pos,N ns pos, verh ns, BMI ns, alc abuse minus, srh ns, maladj ns 1940, mehr Kinder lifetime pos, service activities pos//Kurvi-rel: E ns, A pos, N ns, verh plus, service plus, BMI ns, alc minus, srh ns, maladj ns, Kinder plus;/mortality –high (59)und Buckel(70) besser als low rel bei F, bei M ns; zu mort -mv 14 Items (Pers, verh, profess memberships, offices held, avocational activities, service active(volu), live with someone, srh, alc abuse, BMI, psy maladj) –high rel ns neg, kurvi sign neg !; dazu noch ever married, Kinder, alc psy maladj srh später gemessen – high und kurvi ns neg; //

Wirkung innerhalb von rel –Pers ns (evtl N neg); Kinderzahl neg, innerh von low rel – M ns! (kann kaum stimmen), suspekt /highly rel weniger N, desh evtl mort nur ns neg bei mv/trotz AutoK ist rel eher pos zu maladj !

7 Punkte (1,5 sample, 1 Messung ,3 mvPers, 0,5 stat, **1 panelartig**) **Zwei rel trajectories vs unrel traj – T 1 A pos, E/N ns/pos, C ns zu rel, mv; nur Einfluss von A auf Rel, Rest nicht R pos**

8,5 Punkte (1,5 sample, 2,5 Messung, 3 mv Pers, 0,5 stat, **1 panelartig**) **Zwei rel trajectories vs unrel traj – T 1 BMI ns, alc minus, srh ns ; (kein Einfluss von Gesu auf Rel, außer alc) rel – beide traj -zu mortality minus, auch mv, nur bei F R Gesu**

7 Punkte (1,5 sample, 1 Messung ,3 mv Pers, 0,5 stat, **1 panelartig**) **Zwei rel trajectories vs unrel traj – Kinder lifetime pos zu rel, mv R fert**

7 Punkte (1,5 sample, 1 Messung ,3 mv Pers, 0,5 stat, **1 panelartig**) **Zwei rel trajectories vs unrel traj – T 1 maladj/NAS 1940 ns, maladj 1945-1960 pos zu rel, N ns/nspos (Text pos, Zahlen dubios) R Gl**

R help, Gl, Gesu) McDougale, L et.al.: Health outcomes and volunteering: the moderating role of religiosity, in: Social Indicators Research 117, 337-351, 2014

National Survey of Midlife Development in the United States (MIDUS II). Ca 1800, 57 J!, In general, would you say your physical health is excellent etc, In general, would you say your mental or emotional health is excellent, how many hours in the past year they spent volunteering each month in four different areas (a) hospital, nursing home, or other health care oriented volunteer work; (b) school or youth-related volunteer work; (c) volunteer work for political organizations or causes; and, (d) volunteer work for any other organization, cause or charity. –mehr als eine Stunde pro Monat ist volu; Public religiosity- frequency of religious or spiritual service attendance, frequency of participation in religious or spiritual activities. the importance of religion in life, degree to which felt religious /Private religiosity prayed in private, meditated or chanted, read the Bible or other religious literature, importance of spirituality in life and the extent felt spiritual.

Biv: public rel –srh ns, srmh ns, volu pos; private rel –srh neg, srmh neg, volu pos
Srh –mv, volu pos, dann demogr/fu limit, dazu public rel pos, private rel neg, Intera: bei volu –public rel pos zu srh und srmh, bei nonvolu ns pos; private rel neg zu srh nicht so stark wie bei nonvolu; bei srmh nicht gezeigt; (dann Behauptung; ns –aber in Table vorher neg; private rel –mal pos Intera bei srh –also srh besser bei volu mit private rel –zweimal gesagt, dann in Table aber neg, nur eben schwächer)

3,5 Punkte (1,5 sample, 1,5 Messung, 0,5 stat) **public und private rel pos zu säk (?) volu, R help**

4,5 Punkte (1,5 sample, 1,5 Messung, 0,5 stat, 1 mv,bei) **biv public rel ns zu srh, private neg; mv Intera –public rel bei voluVp pos, bei nonvolu ns pos; private unsicher, evtl weniger neg, evtl pos** R Gesu

4,5 Punkte (1,5 sample, 1,5 Messung, 0,5 stat, 1 mv,bei) **biv public rel ns zu srmh, private neg; mv public pos, private neg, Intera public –bei volu pos, bei nonvolu ns pos zu srmh; unklar bei private –evtl pos, evtl weniger neg schwach,** R Gl

McFarland,M: Religion and mental health among older adults: do the effects of religious involvement vary by gender ?, in: Journal of Gerontology B, Psychological Sciences/Social Science 65, 621-630, 2010

Krause-sample, 2001 und 2004, ca 30% attr,(alt unverh wenig edu M) org rel –adult Sunday school/Bible group, prayer group, Kg/ nonorg –pray, read Bible at home, watch formal church services on TV or listen to it in radio, /

/Depr –couldn't shake off the blues, auch nicht mit Hilfe von family friends, felt depressed,sad, not feel like eating,poor appetite, alles effort, sleep restless, /T-angst –denken über Tod makes me feel uneasy, do not feel prepared to face my own death, disturbed by shortness of life; optim: always look at the bright side of things, optimistic about future, in uncertain times usually expect the best,/ Swg – feel I am a person of worth or at least on an equal plane with others, I feel I have a number of good qualities. I take a positive attitude toward myself functional limitations 16-items from Wave 2 -difficulty when performing activities of daily living such as walking, dressing, bathing, and so forth.

9 Punkte (1 sample, 3 Messung, 2,5 mv, bei, 0,5 stat, **2 Panel**) **T1 zu T2 bei Ko von T1 Item(und demogr, srh, fu limit, beide rel Items drin -Kannib): Depr – F ns; M org rel minus, nonorg ns; T-angst: F Kg pos, nonorg neg; M: Kg minus (Buckel) nonorg minus; optimism-F-Kg ns, nonorg pos, M –Kg pos, nonorg ns; Swg –F –Kg ns, nonorg ns pos; M-Kg pos, nonorg ns pos; (insgesamt -8 pos, 3 nspos, 3 ns, **2 neg** - /7,2,6,1) bei M wirkt Kg viermal (und linear, z.T. no und wenig rel gleich) bei F nicht**

McFarland, M et.al.: The role of religion in shaping sexual frequency and satisfaction: evidence from married and unmarried older adults, in: Journal of Sex Research 48, 297-308, 2011

National Social Life, Health and Aging Project, an Verheiratete: In what month and year did you most recently have sexual activity with spouse/partner ? –wenn innerh von 12 Mon – during last 12 month, about how often did you have sex with./unmarried –sex last year ?/.nur insgesamt 6 % antw nicht,/how physically pleasurable did you find your relship with .. to be /how emotionally satisfying did you ..; / -rel integr -I try hard to carry my religious beliefs over into all my other dealings in life; /

rel integr - zu pos/neg spousal support (being open möglich, rely bei worries problems; critical ,demanding) ,rel ship happiness(current relship is happy), frequ of sex, pleasure, emot satisfy –alles ns;

Kg –pos support plus, neg support ns, rel ship happiness pos, frequ of sex pos/pleasure/emot sat ns; //frequ of sex bei Verh- mv demogr gesund,friends, denom ns, Kg ns pos(fast sign), rel

integr ns(Kannib), //pleasure – mv s.o. –rel integr pos, kath other weniger als evangelical ns; /emot sat – K minus vs ev, Kg integr ns pos, //sex last year bei unverh –Kg neg, rel integr neg(M und F, aber M haben viel mehr Sex als F –gläubige M mehr als ungläubige F),mv – Gesu, friends denom (K –F minus, K –und mP M plus) nsKg ns minus, rel integ minus bei F, bei M ns(obwohl große Diff –Table 5), has rom partner; //

8 Punkte (2,5 sample, 3 Messung, 2 mv, bei, 0,5 stat) **Kg zu relship happiness/pos support pos, frequ of sex pos, pleasure/emot sat aus Partnersch ns, mv (Kannib)- frequency of sex -Kg fast sign pos,rel integr ns//pleasure - rel integr pos, kath other weniger als ev, /emot sat ev mehr als K; Kg integr nspos, /sex unverh rel minus M und F /rel integr –ns zu sex frequ/pleasure, emotional satisf/relship happiness**

McGloshen,T/O'Bryant,S: The psychological well-being of older, recent widows, in: Psychology of Women Quarterly 12, 99-116, 1988

Kg particip in other rel activities – part zu health pos, Kg ns, beide: emot support pos,support from siblings ns, neighbor support pos, housing/neighbor sat ns, //PAS – Kg und part pos, mv incl Gesu,support, NAS: Kg part ns,(Arbeitende F unglücklicher, Zeit seit Verlust von Mann ns zu PAS/NAS,

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Kg housing/neighbor sat ns, PAS pos, NAS ns; particip in other rel activities –housing/neighbor sat ns, PAS pos, NAS ns**

McIllmurray, M et.al.: Psychosocial needs in cancer patients related to religious belief, in: Palliative Medicine 17, 49-54,2003

Needs von cancer patients – do you have a religious faith -83 %, needs der Gläubigen – Ärztevertrauen,info,respect,time to discuss issues, listen/ Info, help with transport, support from care professionals,help in maintaining independence in face of illness alles weniger; mehr: Gelegenheiten für personal prayer,support from people of my faith support from a spiritual advisor, /help with any feeling of guilt, in considering my sexual needs weniger,(mv age,demogr, illness Items) (13 weniger, 3 mehr), keine Diff bei hope for future, help with fears, unpredictability//Summe der unmet needs –faith weniger(in 17 von 48) ,Diff nicht hoch, aber immer in eine Richtung (Arztfragen, Info,advice,support from care professionals, independence sense of control support bei dealing with Körperveränderung, sense of who I am, the way others see me, help bei guilt, bei dealing with unpredictability of future)

(unter 5) **wichtig: No faith – mehr needs und mehr unbefriedigte needs**

(auch in R help) McIntosh, B/Danigelis,N: Race, gender and the relevance of productive activity for elder's affect, in: Journal of Gerontology Soc Sci 50 B, 229-239, 1995

Americans' Changing Lives Panel, positive affect -enjoyed life, were happy, and felt that there were people who really understood them., negative affect, feel depressed, feel sad, feel lonely, feel everything they did was an effort, and could not get going/ religious volunteering "Did you do volunteer work in the last year for achurch, synagogue, or other religious organization?" nonreligious volunteering similar questions regarding other kinds of organizations

rel volu –pos zu PAS, neg zu NAS (bei Ne, wh, F,M; mv demogr Gesu -day-to-day activities like bathing, climbing stairs, taking walks, and lifting heavy objects - schwächer)
nonrel volu fast ebenso stark –Neger bei PAS ns, bei NAS stark, informal volu help to friends, neighbors, or family not living in respondent's household wirkt etwas stärker; (bei allen VP keine Diff, aber bei Aufteilung in Ne wh M F-Gruppen klein)

6,5 Punkte (2,5 sample, 2 Messung, 0,5 stat, 1,5 mv) **volu wirkt pos zu PAS, neg zu NAS, säk, rel und informal, mv weit schwächer, oft nur nspos**

(R Gl, Gesu) McIntosh,D /Poulin,M/Silver,R/Holman,E: The distinct roles of spirituality and religiosity in physical and mental health after collective trauma: a national longitudinal study of responses to the 9/11 attacks, in: Journal of Behavioral Medicine 334,497-507, 2011
Survey 2000 -9.9.2001 -Has a medical doctor ever diagnosed you as suffering from any of the following ailments?' - 35 physical and mental health ailments//In November and December of 2001, survey 1,643 adults from the KN panel; 1,382 completed it (84% participation rate). This sample consisted of a random subsample of the national KN sample (n = 933), as well as an oversample of respondents from cities that had experienced recent community traumas (n = 449), In March and April 2002 (Wave 2), in September and November of 2002 (Wave 3), this sample was re-surveyed. A total of 1,141 (90% participation rate) completed Wave 2 and 1,098 (79% participation rate) completed Wave 3. Three more surveys were administered to this subsample in March and April of 2003 (Wave 4, N = 667, 79% participation rate), September and October of 2003 (Wave 5, N = 639, 76% participation rate), and September to November of 2004 (Wave 6, N = 695, 84% participation rate; approximately 50% of the Wave 1 sample). //Annual health surveys, patterned after the pre-9/11 health assessment, were administered. The first was fielded October-December, 2002 (N = 711, 77% participation rate), the second October, 2003-March, 2004 (N = 646 70% participation rate), and the final one during September– November, 2004 (N = 843, 81% participation rate).((1 survey, dann 6 Folgesurveys plus 3 andere ? Vp zahlen in Table höher als oben erwähnt bei mh, bei Gesu unklar) PAS -(affection, joy, love, happiness, contentment, caring, pride, and fondness) within the past week, ICD-9-based categories of infectious (e.g., physician-diagnosed hepatitis or herpes), musculoskeletal (e.g., physician-diagnosed arthritis or back pain), and cardiovascular (e.g., physician-diagnosed hypertension or heart problems) ailments were created. "Before the events of September 11th, how often did you attend services or meetings of a spiritual or religious organization?" spir : My whole approach to life is shaped by my spiritual or religious beliefs" and "I try hard to live all my life according to my religious or spiritual beliefs"

sample 1 –no aff 14;

8 Punkte (2 sample, 2,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **over 36 months nach 9/11 –mv (demogr, mental ailments vor 9/11) rel T1 zu new onset mental ailments (Depr Angst) neg, PAS pos, cogn intrusions (IES oder PTSD-Messung, control 9/11 exposure) neg, spir zu new onset ns, PAS pos, intrusions T 2 pos, aber decline stärker !! (Kannib -0,6 zu Kg), R Gl**

8,5 Punkte (2 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **Over 36 months physical ailments infectious T 1 rel ns, spir neg; cardiovascular ns, musculoskeletal rel neg, spir ns (bei Ko von!: vor 9/11 3 phys ailments, demogr, new onset mental ailment, smoking, BMI total past year phys diagnoses somatization) R Gesu**

McIntosh, D/Silver, R/Wortman, C: Religion's role in adjustment to a negative life event: coping with the loss of a child, in: JPSP 65,812-821,1993

Michigan, Illinois Eltern mit Kind das plötzlichen infant death starb, T1 15-30 Tage nach Tod, T 2 18 Monate, rr 81, 172 Mütter, 56 Väter (rr66), T 2: 124 Eltern (54 %), attrition ns zu Items

124 VP – 98 F, Hälfte Neger, Hälfte verh ! 45 % Bapt, 37 % Kath keine no,

Kg zu well-being T1 pos, T2 ns, zu distress ns minus, ns; importance of rel – wellbeing pos/ns, distress ns minus/ns, rel zu ss/finding meaning pos, finding meaning und ss stärker als rel pos zu wellbeing neg zu distress, (meaning nur in T 1 wirkend/ auch wellbeing T1 zu T 2 pos trotzdem rel nicht pos in T2) Path model –rel nur mit indirektem Einfluss

4,5 Punkte (1 sample, 2 Messung, 0,5 stat, **1 Panel**) **Kg/impo of rel T1-T1 pos zu well-being, T1-T2 ns; zu distress ns neg/ns; rel zu finding meaning pos,**

McNamara, P/St. George, A: Blessure are the downtrodden ? An empirical test, in: Sociological Analysis 39, 303-320, 1978

Campbell et al sample ? 1971 ,national repräs ? rel – religious minded, importance of strong faith, satisfaction got from own rel, religiosity leicht neg zu income, Kg pos, (51:3 passend) // religiosity – pos zu favorableness of one's life (bei verh/Kind usw; inc, schooling, urban), Kg dto – außer bei div //life carefree – dto (Ausn: widow, verh ohne Kinder über 30, älter als 65 bei religiosity, Kg nur bei widow klar neg),(relig 12:6; Kg 13:4) happiness –Zahlen suspect z..T. aber pos; 36:4, sense of wellbeing – 53:1;

Korrel bei: urban, Familienstand/age/Kind, race, inc edu – nicht: bei wenig oder viel davon anders, eher erratisch/gleich

7 Punkte (2,5 sample, 3 Punkte, 1 mv, bei, 0,5 stat) **religiosity/Kg –favorableness of one's life, life carefree happiness sense of wellbeing pos,**

MDG Medien-Dienstleistung GmbH, München (Hg.): MDG-Trendmonitor Religiöse Kommunikation 2010, Kommentarband I

Kath - Bin gläubiges Mitglied meiner Kirche, fühle mich ihr eng verbunden – fühle mich der Ki verbunden auch wenn ich in vielen Dingen ihr kritisch gegenüberstehe, fühle mich als Christ, aber Kirche bedeutet mir nicht viel, bin religiös, fühle mich nicht als Christ, fühle mich unsicher, ich weiß nicht, was ich glauben soll, ich brauche keine Rel- sagt jemand dieser Mensch ist sehr glücklich –hat er Recht -45-37 -31- 33-24 ! 31 (unsicher negativer als arel), nicht recht -3 6 7 7 18 ! 10; Kennen Sie das, dass einem das Leben oft sinnlos vorkommt ? – nein -62 -51 -51 – 44 – 38 ! 50; Glaubensunsichere - jung, wenig edu, Kg (fast) jeden So Null, nur ab und zu/seltener, Sbez rel Mensch 13 %; kein rel Me und unentsch/K.A. ca 40; arel –mehr Ath/arel)

(unter 5) **Ki- verbundene glücklicher, unsichere (jung, wenig edu) negativer als –brauche keine Rel**

Meertens, V: Depressive symptoms in the general population. Diss Nijmegen 2004

9 nat surveys, 75-96, Ndl, are you worried, is s.th. bothering or depressing you, do you feel life is pointless sometimes do you feel lonely sometimes, level of sec –Prozentsatz Vp not member of a church per province (period) und dasselbe für Vp als sie 12 war; beide biv pos zu Depr, //alle surveys –Depr: Kg minus (bei F stärker), never church member ns, apo von K/P (M stärker) pos, von NeoC ns, sec hier dazu: ns (Kannib) (keine Diff zwischen Denomin) //Andres sample, mv demogr –Depr (GHQ und CESD Messung) : Kg neg, no church member ns, Zugabe von (chronic illness, economic mobility social position stressors) recent apostates ns minus, less recent apo ns change in Kg ns (nun Kg auch ns minus)
 9,5 Punkte (4 sample, 2,5 Messung, 2 mv, bei, 0,5 stat, **0,5 panelartig**) **Kg neg zu Depr (bei M und F), never church member pos, apo aus K/P pos, aus NeoC ns; no church member, apostate change in Kg ns (Kannib/ÜberKo)**

Meertens, V et.al.: Depressive symptoms in the Netherlands 1975-1996, in: Sociology of Health and Illness 25, 208-231, 2003

9 repräs samples in dieser Zeit, 17283 VP,

The following aspects are about your mood during the past week? 1 Are you very worried? 2 Is something bothering or depressing you?

3 Do you feel life is pointless sometimes? 4 Do you feel lonely sometimes?

Please tell me how often you felt this way during the past week? 1 I was worried by things that

usually don't worry me 2 I felt depressed 3 I thought my life had been a failure

4 I felt lonely

been brought up in a religious way. still considered her/himself to be a church member., about the denomination to which the respondent

felt s/he belonged or which s/he had left: people who had never been members of a church, people who were still church members and apostates. //

6,5 Punkte (4 sample, 1 Messung, 1 mv, 0,5 stat) **mv (demogr, cohort, viele rel Items) –Kg minus, never church member und church member ns, apostates from K und DRC pos, von NeoC ns; (unklar ob Kg never auch never church members umfasst, aber er ist wohl besser als Ki mitgl schafft an sich und die ist gleich never member) M gleich F ; von 75-96 keine Wirkungsänderung**

Mehnert, A/Koch, U: Religiosität und psychische Befindlichkeit – Überprüfung von Instrumenten zur Erfassung von Religiosität, in: Zeitschrift für medizinische Psychologie 10, 171-182, 2001

rr 20/47, Lqual – subjektiv bei körperl Gesu, psych Befinden, soz Beziehungen Umwelt, 76 Items von rel Skalen –I E spir wb spir exp index Genia, collab-defer-selfdir, - 2 Faktoren – rel Verbundenheit- Glaube steuert Lebenseinstellung, ist wichtiger Teil meiner Pers, -Items aus coping und Genia, F 2 –Mischung aus allg Lz und religiöse (Un)zufr, Bev – Kg Kimitgl rel Verbundenheit ns zu Depr, Angst Lqualität Stressverarbeitung Tumopat beten mehr, haben mehr F2, F1 ns, 5,5 Punkte (1,5 sample, 3,5 Messung, 0,5 stat) **rel Verbundenheit Kg Kirchenmitglied ns zu –Depr Angst Stressverarbeitung Lqualität**

Mehnert,A/Rieß,S/Koch,U: Die Rolle religiöser Glaubensüberzeugungen bei der Krankheitsbewältigung maligner Melanome, in: Verhaltenstherapie und Verhaltensmedizin 24, 147-166, 2003

SBI-Kurzform- Rel spielt eine wichtige Rolle in meinem Alltagsleben, Gebete oder Meditation haben mir in Zeiten von Krankheit geholfen, mit meiner Sit zurechtzukommen, mein Glaube ist eine Quelle der Hoffnung, Ich glaube, dass Gott mich vor Schaden schützt, das Leben und der Tod von Menschen wird von Gottes Plan bestimmt, ich glaube so an Gott wie es meine Rel lehrt, ich glaube an irgendeine Form von Leben nach dem Tod (AutoK, unorth)//POMS – Müdigkeit, Tatkraft, Missmut, Spannung, Verwirrung,Niedergeschlagenheit; Impact of events –intrusion avoidance, SBI- ss ns, BSI ns, POMS ns,coping pos (aktiv -kognitiv pos, aktiv verh und vermeidung ns) intrusion avoid ns,
(unter 5) **SBI ns zu NAS –BSI, POMS, intrusion avoidance**

R Gl, Gesu) Meisenhelder,J: Gender differences in religiosity and functional health in the elderly, in: Geriatric Nursing 24, 344-347, 2003

Viel edu, viel health (ceiling) SF 36 –mh: pray pos M, ns pos F; impo of faith M ns pos, F pos, Häufigkeit von rel coping M ns pos, F pos; (mv age edu und rel Items) 7 health outcomes zu 3 rel Items –bei M nur : schlechteres phys functioning –mehr rc, bei F: emot limitations to role functioning minus; mehr pain-mehr rc, völlig ns:, general health, vitality, social functioning,

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **pray, rc, impo ns zu Gesu (phys fu, general health, social functioning, vitality, role funct), rc pos zu pain, neg zu phys fu, R Gesu**
(unter 5) **pray (M) impo (F) rc (F) pos zu mh, alle drei ns pos sonst, mv R Gl**

(R Gl, Gesu) Meisenhelder,J/Chandler,E: Frequency of prayer and functional health in Presbyterian pastors,in: JfSSR 40,323-330,2002

80 % M, 17% beten einmal am Tag, 10 2-3 mal Woche, 95 % health good/very good/excellent; SF –short form medical outcomes study (Ware)-phys funct- able to engage in walking climbing stairs,lifting exercise,/ role functioning physical –eng in desired work or leisure activities ohne Gesu-begrenzung, /bodily pain –pain limits normal work,degree of pain; /general health –srh, /vitality-feels energetic versus fatigued, /social functioning –eng in normal social activities ohne Begrenzung durch Gesu/emot probleme, /role funct –emot –eng in desired work leisure ohne Begr durch emot problems ,/mh –general –lack of depr, anx, general feeling of well-being,

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **Gebet zu phys funct, role funct phys, pain, social functioning ns, zu self rated general health pos (auch evtl Zusammenhang GImessngdh Gebet eher ns zu Gesu) (auch mv gender age)ceiling R Gesu**

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Gebet pos zu vitality, mh /social functioning und role funct emot ns, (auch mv gender age)/ceiling R Gl**

(R Gl/Krim) Meltzer,I et.al.: Religiosity and mental health of adolescents in Great Britain,in: MHR+C 14, 703-713, 2011

Nat survey of development and wellbeing of children, Vp 11-19, 58 % ohne rel denom, 33 mit (davon 8 K, 14 P, other Chr 6 -von P haben 43 % kein rel spir understanding , von K 30 %)–Rest unklar; P mehr als K, Table 1 umgekehrt, sample ca 4400, Table 1 –ca 1000 mit Rel, passt nicht) strength of rel beliefs, impto of practicing ones rel, attendance at services or prayer meetings or go to a place of worship (Selbstauskunft der Kinder) /parent child teacher Daten zu emot disorders (separation anxiety, specific phobias, social phobia, panic, agoraphobia, PTSD, OCD general anx, depr), conduct disorder (oppositional defiant disorder, conduct disorder –aggr, antisocial disruptive)

(unter 5) **Emot disorders – beliefs ns (adjusted for age sex tenure religion –obwohl in beliefs no rel drin ist), weakly held beliefs pos, impto –dto, not very impto pos, attendance -mv nsneg (no rel nsneg zweimal, Kg nsneg einmal)**

(unter 5) **Conduct disorder –strength of beliefs, Kg, impto neg, (adj: impto ns); R Krim**

((Mendonca,D et.al.: Spirituality and God attachment as predictors of subjective well-being for seminarians and nuns in India, in: Research in the social scientific study of religion 18,121-140, 2007

121 Catholic religious women, 200 Jesuit seminarians in India. Faith maturity vertical and positive God image(near, supporting, acceptance vs **displeasure absence**) contributed significant independent (von Pers) variance in predicting increased positive affect and Lz Diener. . Negative God-image -positive affect, Lz minus, NAS pos; Analysis by gender indicated that spirituality and God image predict differentially to subjective well-being components for men and women./

Faith Mat vertical – neg zu N, pos zu Rest, Lz pos, NAS neg, PAS pos (Watson), //mv mit BigFive –FMv- pos zu Lz und PAS, ns zu NAS; pos Gottesbild – dto; neg Gottesbild –neg zu Lz, pos zu NAS, neg zu PAS; ((A und C schwach, O pos zu PAS und Lz) //bei F wirkt FM nicht ! und pos God nur bei Lz (Pers stark) – bei M wirkt alle(sogar FM bei NAS)/nur bei einem Item –PAS bei F wirkt rel nicht; bei 5 wirkt sie; ;

7 Punkte (1 sample, 3 Messung, 2,5 mv,bei, 0,5 stat) **Faith Mat vert –pos zu PAS, neg zu NAS/N, pos zu Lz –bei M mv bei Ko von Pers, bei F schwach (Faith Mat ns, pos God pos zu Lz, neg God neg zu PAS) pos Gottesbild pos, **neg Gottesbild neg zu Lz, PAS, pos zu NAS, bei F nur neg zu NAS,****

(R Gl, Gesu) Menec,V:The Relation Between Everyday Activities and Successful Aging: A 6-Year Longitudinal Study, in: Journal of Gerontology, Social Sciences , 58B, No. 2, S74–S82, 2003

Aging in Manitoba 1990, 1996, morbidity - heart and circulation problems, high blood pressure,heart attack, stroke, arthritis or rheumatism, palsy, eye trouble not relieved by glasses, ear trouble, dental problems, chest problems (e.g., asthma), stomach trouble, kidney trouble, diabetes, foot trouble, nerve trouble, or cancer. //Have you participated in this activity within the past week?"1 von 18 :church related activities, /Lz Neugarten, Would you describe yourself as being

usually . . .'' happy and interested in life?// functional limit- ADL IADL cogn impairment physical difficulty (interviewer rating)

8,5 Punkte (2,5 sample, 1,5 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **church related activities (mv demogr, IADL ADL cogn imp phys diff, srh, morbidity, Lz) –fu limit neg, mort neg, R Gesu**

8,5 Punkte (2,5 sample, 1,5 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **church related activities (mv demogr, IADL ADL cogn imp phys diff, srh, morbidity, Lz) –happiness Lz ns, R Gl**

Merrill, R/Read, C/LeCheminant, A :The influence of religiosity on positive and negative outcomes associated with stress among college students, in: MHR+C12, 501-511, 2009
Santa Clara Strength of religious faith 10 Items, (my relship with God impo, my faith an impo part of who I am as a person, faith extremely impo to me, look to my faith as providing meaning and purpose in my life, faith impacts many of my decisions, consider myself active in my faith or church, look to my faith as a source of comfort, as a source of inspiration, pray daily, enjoy being around others who share my faith, -pos zu hours of church att/service per week -Durchschnitt 4,8 ! bei Santa Clara über 80 strongly agree bei jeder Frage, disagree/strongly – ca 2-8 %
perceived stress scale -2 Faktoren, letzten Monat -neg: been angered because of things that happened outside of your control, been upset because of something that happened unexpectedly, could not cope with all the things you had to do, felt that your were unable to control the important things in your life, felt difficulties were piling up so high that you could not overcome them, felt nervous and stressed – bei drei Items (angered, upset, control) –Kg neg, Rest ns /pos: felt confident about your ability to handle your personal problems - Kg pos, Rest ns (effectively coping mit changes in life, able to control irritations in your life, things were going your way, were on top of things)//mv –(demogr, class in school, hours of studying) –Kg sign (unklar ob zu ganzen Faktoren oder nur obigen Items-4 von 11); Santa Clara- anger neg, confident pos, Rest wohl ns !,

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat) **Kg bei 4 von 11 Items (oder ganzem Faktor) pos bei perc stress und dessen pos Bewältigung, Santa Clara nur bei 2 pos, Rest ns (ceiling –sehr religiöses sample) mv**

(R Gl Gesu div) Merrill, R/Thygerson, A: Religious preference, church activity, and physical exercise, in: Preventive Medicine 33, 38-45, 2001

Utah Health Status Survey, rr 66/mh –during past 12 months, did you seek help from a therapist, counselor, or other mh-professional for any personal or emotional problems, //do you vigorously exercise for 20 minutes at least three times a week /div sep –active LDS und active others (P/K, andere rel) weniger als inactive und none, //nondrinker vs mehr als 60 drinks per month dto, smoking –dto, seek prof help dto, srh –active LDS besser, inactive/active other/inactive other und no alle gleich und schlechter;//exercising – mehr als 5 Jahre das gemacht –Kg/deno ns; jetzt (in Utah doppelt so viel wie in USA) - active others, inactive others, no rel, active LDS , inactive LDS , -sign nur LDS inactive weniger; mv age, edu, verh, srh, smoking (jeweils einzeln), mv alle miteinander – others mehr,

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **exercise-active (Kg) other, inactive other, no aff, active LDS, inactive LDS, -nur inactive LDS sign minus, Rest gleich; mv; // drink,**

smoke –active LDS/active others besser als inactive LDS, other/none; srh –nur active LDS besser, Rest gleich

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Seek profess help wegen personal emot problems –active LDS/others vs inactive LDS/others/none, R Gl (nicht bewertet)**

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **div –active LDS/others vs inactive/no R div**

Meulemann, Heiner: Religiosität, Anpassungsbereitschaft und Lebenszufriedenheit, in: Zeitschrift für die Soziologie der Erziehung 2, 227-242, 2001

Kohorte von Gymnasiasten in T 0 10.Klasse, mit 16

T1 mit 30, T 2 mit 43 Zufr mit berufl Entwicklung und berufl Leben, mit privater Entw/Leben, Leben alles in allem,

Das Leben hat für mich nur eine Bedeutung, weil es einen Gott gibt, Das Leben hat einen Sinn,weil es nach dem Tod noch etwas gibt, ich glaube, dass die menschliche Existenz einen klaren Sinn hat und nach einem bestimmten Plan verläuft, L hat nur Sinn wenn man ihm selber einen gibt, man kann schwer sagen, ob das L einen S hat, L hat wenig Sinn ;

Kg siebenstufig –letzte Stufe Konfessionslosigkeit, Wichtigkeit von Rel und Kirche

Korrel Lz –Sinn/Kg/Wichtigkeit in T1 und T2 alle sign pos, (bei allg Lz stärker, bei Beruf etwas schwächer), pos Items nicht so stark wie neg Items (bei Sinn) mv allg Lz -bei Ko von hartnäck Zielverfolgung, flexibler Zielanpassung –auch Verzicht ok, Unangenehmem etwas abgewinnen, das Beste draus machen (Rel pos dazu) Glück als Erfolgsursache, alos, Berufsprestige, inc edu Partner Ehe Kind Mann – Kg und Sinn wirken gleichz

8 Punkte (3 Sample, 3 Messung, 1,5 mv, 0,5 stat) **Kg religiöser Sinn Wichtigkeit von Rel pos sign zu Lz,**

Meulemann,H: Lebenszufriedenheit, Lebensbereiche und Religiosität, in: **Nollmann,G(Hg):** Sozialstruktur und Gesellschaftsanalyse. Wiesbaden 2007, 261-277

Wohlfahrtssurvey, 84, 88, 93, 98 Was meinen Sie, wie zufrieden sind Sie –alles in allem – heute mit Ihrem Leben ?, mit Ihrer Ausbildung (Schule, Beruf) ,Ihrem Lebensstandard, Ihrem Familienleben; Freizeit; an Kimitgl: wie oft gehen Sie im allgemeinen zur Kirche ? ..bis selten/nie, letzte Kategorie dann Nichtmitglied, /aus Lit: Kg pos zu Gebet, impo, Selbsteinschätzung(63-70 – ESS 2002), rel Selbsteinsch, impo, rel Zufr (46-57) Index aus Gebet/Nähe zu Gott(55),

Kg pos zu Lz allg, zu Zufr Fz, Lstandard (etwas stärker), Familie, (Bildung ns) mv K-P ns, demogr, Zahl der Freunde, Häufigk von Kontakt, Vereinsmitglied, Leben zu kompliziert, Kind im Haushalt, keine Freude an der Arbeit, alos –Kg pos zu allg Lz,

8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv, 0,5 stat) **Kg pos zu allg Lz mv, zu Bereichszufr Fam, L-standard, Fz biv**

Meulemann,H: Self-concern, self-transcendence, and well-being, in: European Sociological Review 26, 385-399, 2010

European Social Survey 2002, ca 42000 Vp, und 2004 –ca 46 000, 23 bzw 25 Länder,/Kg prayer und self-identific with rel ist religiosity, auch im Aggr /impo of rel belief/percentage without denom –Aggr, /mv (ca 86000 VP– demogr, soc contact achievement value, benevolence value, trust, hedon value, Gesu, denom –P plus, **Orth minus**, nonChr ns, //religious pos, impo of rel value - sat pos, happy ns pos,/Aggr rel und no denom ns //Analyse mit Aggr-Daten –mv (HDI, Gini, years of democracy, -Prot ns !, (Ko von HDI ist Urs dafür) **Orth minus bei happy**, religious pos,

8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv, 0,5 stat) **Kg pray Sbez rel zus und impo of rel belief (bei happy ns pos) pos zu Lz happiness mv viele Items; P pos, orth neg; Aggr rel und no denom ns; P bei HDI usw ns, orth auch/Kannib –religiosity und impo und denom; Kannib ÜberKo**

Miller,H/Wilson, W: Relation of sexual behaviors, values and conflict to avowed happiness and personal adjustment, in: Psychological Reports 23,1075-1086, 1968

68 M 64 F, students, Ohio, rel s. Miller 65 –pos zu happy s.o.neg zu maladjustment (nur bei F) anscheinend ns, liberale sex attitudes und viele Arten von sex Verh ns dazu

3,5 Punkte (1 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **rel pos zu happy, neg zu maladjustment (bei F), M ns**

((**Miller,J et.al.:**Three-year follow-up and clinical implications of a mindfulness meditation-based stress reduction intervention in the treatment of Anxiety Disorders, in: General Hospital Psychiatry 17, 192-200, 1995

24 medical patients mit Generalized Anx oder Panik, Interve hatte Erfolg auch im 3 monatigen follow up, nun nach 3 Jahren 18 Vp(eher 13-17),/58 nonstudy Vp- bekamen selbe Behandlung mit Erfolg . wurden aber nicht in Studie einbezogen (warum ? Ergebnisse also unprüfbar eher) -39 von ihnen befragt, pretreatment- posttreatment-nach 3 Jahren –Angst sinkt und bleibt dann(Hamilton), sinkt stark und steigt nach 3 J wieder (Beck),Furcht sinkt zweimal, mobility bei agoraphobia sinkt und bleibt eher, Panik –dto, Zahl und severity der P-attacken sinkt, bleibt, /(Beck Angst sinkt viel stärker), Depr –sinkt kontinuierlich, (meist: nach 3 J gleich zu nach 3 Monaten)//39 Vp –SCL GSI und Anx –sinkt, dann stabil, /von den 18 –vier hören mit psyth Behandlung auf, zwei machen zusätzli Behandlung (unklar), 8 machen keine Behandlung; wer Benzos (mal 11, mal 3)oder Antidepressiva nimmt –Wirkung dieselbe, /10 machen noch mindfulness ,16 machen awareness of breathing in daily life, /16 MBSR hat lasting value für ihr Leben
4 Punkte (0,5 sample, 2 Messung, 0,5 stat, 1 Interve/Panel,) **MBSR-Wirkung (Senkung verschiedener Ängste, Depr)hält nach 3 Jahren an, keine Kogruppe, 24-18 Vp, unabh von Benzos/Antidepressiva))**

Miller, L/Warner, V/Wickramaratne, P/Weissman, M: Religiosity and depression: ten-year follow-up of depressed mothers and offspring, in: Journal of the American Academy of child and adolescent psychiatry 36, 1416-1425, 1997

T 1 1982, T 2 1984 T3 1992, Kg und impo Messung in T3, denom in T1, DeprMessung SADSL,

In T3 –impo (gemessen in T3) neg zu Depr bei Ko von T1 Depr, Kg ns, Kath in T1 - neg(auch bei mv div, ethnicity, social functioning) – bei Müttern; bei offspring alle rel Items ns, // elterliche impo neg zu Depr bei Kind (nur Töchter), elterlicher Kath neg zu Depr bei Söhnen, wenn Mutter und Kind gleiche hohe impo haben – Depr bei Tochter ns plus, Sohn ns minus,

gleicher Kg beide ns minus, beide Kath – minus,

T 1 Depr ns zu T3 Rel,

5,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **1 Panel**) bei Müttern **K Panel neg, cross-sectional: Kg ns, impo neg bei Müttern, ns bei Kindern, elterl impo neg zu Depr bei Tochter, elterl K –neg zu Depr bei Sohn, T 1 Depr ns zu T3 Rel, gleicher Kg Mu/Kind – ns neg zu Kind-Depr, gleiche impo –Depr Sohn nsneg, Tochter nspos, beide Kath –neg**

Miller, L/Weissman, M/Gur, M/Greenwald, S: Adult religiousness and history of childhood depression: eleven-year follow-up study, in: Journal of Nervous and Mental Disease 190, 86-93, 2002

Follow up 92-96 von Vp mit und ohne damalige Depr, die 1977 und 1985 zu ersten Mal assessed wurden, follow up time 12 J (also nicht von 77/85 an ?)

Depr in Kindh – damals keine Kg Diff(evtl M mit keiner D etwas weniger),jetzt: impo bei F plus, bei M minus (vs VP die damals keine D hatten), Kg jetzt ns, (also: keine Wirkung von D auf Rel)//Depr jetzt – bei Vp mit früherer D: impo pos (F, M ns pos) ,Kg ns pos, Kindheits-Kg ns F, ns pos M, /bei Vp ohne frühere D: impo neg,Kg neg, Kg als Kindneg bei F, bei M ns neg; /Kindh depr und jetzt Rel wichtig: D mehr; keine Kindhdepr und jetzt Rel wichtig –D weniger, F stärker als M, Kindhdepr und damals Kg –ähnlich, //gleichgebliebener Kg – ns zu jetziger Depr, Gleichbleiben bei Depr damals schwächer//Kg damals zu D jetzt –bei D damals ns(pos), wenn keine D damals –neg //Kg damals zu D damals ns,D damals –Kg impo jetzt ns, D damals zu D jetzt ns eher,

7,5 Punkte (1 sample, 2 Messung, 0,5 stat, 1,5 mv bei,**2,5 Panel**) **kompliziertes Panel (verschieden auch bei M und F, N zu klein) unklare Ergebnisse – bei damaliger Depr – jetzige Rel z.T. pos zu jetziger D, damalige ns, damals Kg ns zu D, bei Fehlen von damaliger D –jetzige Rel und damalige neg, bei M schwach, damalige D zu jetziger D ns, damalige Rel zu jetziger Rel ns (neg bei damaliger D), damalige D –jetzige Rel ns/gleichgebliebener Kg –ns zu jetziger D, Kg damals zu D jetzt –wenn damals keine D – neg; wenn damals D –Kg jetzt ns; Kg damals zu D damals ns, D damals –Kg impo jetzt ns, (Erbe –Neigung zur D?)**

Miller, L/Wickramaratne, P/Gameroff, M/Sage, M/Tenke, C/Weissman, M: Religiosity and major depression in adults at high-risk: a ten-year prospective study, in : Am J Psy 169, 89-94, 2012

T 10 und T 20, vgl Miller 1997/2002//attrition mehr D und Kg, (178 -114 VP), “How important to you is religion or spirituality , How often, if at all, do you attend church, synagogue, or other religious or spiritual services?” “How would you describe your current religious beliefs? Is there a particular denomination or religious organization that you are part of?” nur P und K genommen, /Vp mit Eltern mit Depr –T 10 impo Kg minus, T 20 impo Kg ns; Depr bei dieser Gruppe mehr in T 10 und 20 (schwächer) ; //Kg (ns neg) und impo in T 10 neg zu Depr in T 20 (mv sex age risk status-Elterndepr, history of depr, inc edu mar stat parental clinical status), K ns pos, // impo bei Vp mit Elterndepr wirksam, bei andern ns ! und Intera impo-risk group ns !! (mv pos, bei –ns, Intera ns –passt nicht zusammen)

6,5 Punkte (1 sample, 2 Messung, 2 mv, bei, 0,5 stat, **1 Panel**) **impo neg zu Depr Panel (Kg ns), mv –Ko von risk group (Elterndepr) aber bei low risk group ns, bei high risk group impo neg, aber Intera impo-risk group ns, bei Elterndepr –impo Kg neg in T 10, beide ns in T 20, bei risk group mehr Depr in T10 und T 20 (Erbe ?)**

Miner, M: The impact of child-parent attachment, attachment to God and religious orientation on psychological adjustment, in: Journal of Psychology and Theology 37, 114-124, 2009

I found it relatively easy to get close to my parents (closeness); I often worried that my parents did not really love me (anxiety); and My parents were never there when I needed them (dependence). God Attachment Measure

18 items I find it relatively easy to get close to God (closeness); I often worry that God will not want to stay with me (anxiety); and I find it difficult to allow myself to depend on God (dependence). Anx und exi wb –parental att und god att neg; (Kannib)/Kombin: par att und God att am besten, dann par att ohne God att, dann (gleich)am schlechtesten (bei anx ex wb) : weder par noch God att und par att minus, God att plus; /God att –I pos, Q neg, (Q ns zu anx exi wb) /I ist mediator von Korrel God att –exi wb anx

(unter 5) **att to God wirkt unabh von parental att pos auf exi wb, neg auf anx, I auch neg zu anx, exi wb, Mediator von God att/secure att to parents und Gott am besten, Rest neg (secure par –insecure God ns besser als insecure parents –secure God ns besser als beide insecure)**

Miner, M: Burnout in the first year of ministry: Personality and belief style as important predictors, in: MHR+C 10, 17-29, 2007

23 % F, Austral graduating theol students; T 2 nach einem Jahr-da sind sie minister /open to change of rel beliefs – Most of my Christian beliefs are open to change, few are really firm;, active examining beliefs, /orientation to demands of ministry ODM --29 Items, sat mit spir practice –I am frustrated with the lack of effect my spir practice has in my life, autonomy –I feel pulled around by different peoples expectations, competence: I feel out of my depth in areas of my, ministry//NEOFFI -60 Items, /burnout und anx –ns zu normative samples (other occ groups/working adults), depr weit weniger als Studenten, N ns zu adult norms, E O pos, C minus !/open to change zu T 2 Depr ns, anx ns pos, exh pos, depers pos, acc ns pos, zu Pers T1 ns;/ mv (Pers items –nur die, die biv korrelierten und orient to demands of ministry) emot exh –Open to ch pos, depers –open to ch pos, acc/anx/depr –open to change ns,

5,5 Punkte (0,5 sample, 2,5 Messung, 0,5 stat, 1 mv Pers, **1 Panel**) **Theol-stud burnout und anx ns zu normative samples; Studenten allg mehr Depr; N wie adult norms, C neg, E O pos// Open to change (ns zu Pers) in rel beliefs/Messung von sec –pos zu exh/depers, ns zu accompl/Depr anx ns, auch bei Ko von ODM z.T. und Persönlichkeit (nicht alle, da einige ns waren biv) T 1-T2; ns zu anx depr pers acco,**

Miner,M et.al.: Ministry orientation and ministry outcomes: evaluation of a new multidimensional model of clergy burnout and job satisfaction, in: Journal of Occupational and Organizational Psychology 83, 167-188, 2010

Ministers, 89 % M,/internal orient to ministry/spir- frustrated with the lack of effect my privat spir practices have in the rest of my life(rev) sat mit privat devot practice- Gebet,bible reading medit; spend time in devot –pray med bible reading; with work pressures here I find it hard to maintain personal spiri practices(rev), /autonomy-auch ohne Lob Ermutigung durch andere arbeiten, annoyed wenn andre einem nicht als Autorität behandeln, die man als minister haben sollte, pulled around durch Erwartungen anderer, unrest in parish –eigner Friede fehlt, /competence –wenn ich was will, I think I can make it happen, ähnl achieve, wenn something comes in the way of a goal –can overcome, can easily do the tasks of ministry die meine Rolle hier ausmachen, //exh –drained, fatigue, irrit, invaded by sadness, /depers –zyn Humor, ungeduldig, wenig Zeit mit Kgleuten, unflexibel mit ihnen, /acc worthwhile things, pos influence on peoples lives/faith, / sat in ministry - gain a lot of personal sat from working with people here, feel very positive about my ministry here, really glad having entered min, min gives real meaning purpose to life, gain a lot of pers sat from fulfilling functions here,

Faktoranalysen- Faktor spir, auto, competence depers pers acc schwach, mit niedrigen Ladungen, sat mit ministry exh am besten, // spir –exh neg, aut comp pos, depers neg, acco pos schwach, sat ministry pos (Item 2 und 3 am besten, 3 am meisten rel-nah –zufr mit devot und devot allg) Faktorenkorrel – spir : aut, comp acco pos, exh depers neg, sat pos,

6 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 0,5 mv) (**Zufr mit**) **devotion mv pos zu sat in ministry, neg zu burnout, pos zu competence autonomy//spir Faktor –pos zu aut/comp, neg zu burnout, pos zu sat;**

Mirola,W: A refuge for some: gender differences in the relationship between religious involvement and depression, in: Sociology of Religion 60, 419-437, 1999

Verh und divorced, BSI-Depr, chronic role strain- stress experienced in employment, parenting, school, finances family, how religious or spiritual, hold an office or have responsibilities in church, prays to cope with strain

Depr – Kg minus (auch:nonattenders vs attenders MF mehr), hold office/rel/pray M ns minus, F minus,

Strain – alles ns minus

5,5 Punkte(2 sample, 2 Messung, 1 mv, bei, 0,5 stat) **pos, schwächere Wirkung bei M**

Mischo,J: Okkultismus bei Jugendlichen. Mainz 1991

4 Gruppen – Wissen, Praxis, es hat mir Angst gemacht; W P ohne Angst, /W, kein P, Angst/kein W keine P

Außersinnl Wahrn, Psychokinese, Psi/Telekinese, Hellseher, übersinnl Kräfte, Telepathie, Astrologie, auch heute noch Hexen, von manchen Orten geht mag Kraft aus, Menschen können durch geheime Formeln Übernatürliches bewirken, durch mag Beschwörung andern Böses antun/ Seele in anderem Lebewesen wiedergeboren, jenseitige Welt da- Verbindung möglich, Hypnose – in früheres Leben zurückversetzen, Medien Kontakt mit Toten

Rel – Gott, Teufel, Himmel Hölle Seele lebt bis zum Jüngsten Gericht

Alternativrel: Glauben ohne Kg, heutige Kirchen beantwo meine wichtigsten Frage nicht, in jeder Rel Wege zu Gott, rel Erf am besten im Gem, ohne kirchl Zwänge,

SS expseeking boredom disinhibition – Wellenreiten, Motordrachen Großcomputer anzapfen Dinge tun, die etwas Angst machen, Rocker Grufties als Freunde, Rockmusik Metal hören und Punk; ausgeflippte Sachen machen, Langeweile..., mag ausgelassene Feten, gerissene und clevere Typen, gewagte Liebesszenen gerne mit frisiertem Moped fahren

N: Teilnahmslosigk Leere, nervös, angespannt matt erschöpft unbestimmte Angst, traurig niedergedrückt zu Zeiten,

Lz- im Leben vieles das Freude macht, was Sorgen macht, in Welt wird sich alles im großen und ganzen zum guten wenden, Me-heit in tiefer Krise – Umwelt Atom(PAS und NAS und Pol)

sE – häßliche Bemerkungen über andere Me gemacht, hin und wieder ein wenig schadenfroh, gebe hin und wieder ein bisschen an, erzähle ab und zu mal eine Lüge, spreche manchmal über Dinge von denen ich nix verstehe –(keine Diff zwischen Gruppen)

Gruppe 1(10 %, drei Viertel Mädchen –N gleich zu Jungs, Rel mehr, altern Rel Jungs mehr, Lz eher gleich neg, außergew Erf und Lw Jungs plus): mag irrat Denken, N , Astrol, Langew, Rel, altern Rel, alle pos, Lz minus,

Gr 2: mag irrat pos, N ns, Erfsuche, Lw, pos, Rel ns altern Rel etwas, Astrol pos, Lz ns minus

Gruppe 3 –mag irr neg, Lw neg, trad Rel etwas neg, altern rel dto, Astrol neg, Lz pos N ns minus (60 %), Gr 4 fehlt !,

5,5 Punkte (2 sample. 2,5 Messung, 0,5 mv, sE, 0,5 Stat) **rel pos zu Okk/Eso/magisch– irrat/N/Angst bei Okk, neg zu Lz, nicht direkt per Korrel, sondern parallele Korrel zu Okkult-Gruppen; dubios**

Mitchell, J et.al.: A multidimensional examination of depression among the elderly, in: Research on Aging 15, 198-219, 1993

ADL –get in out of bed, take a shower, use toilet eat dress

IADL –able to walk, drive a car, walk up und down a flight of stairs, kneel crouch to pick up small objects pull push large objects,

Rel interve in illness (7 Items) – been cured of an illness through prayer, belief in rel miracles how strongly believe prayer will heal illness

Lz- sat with life, wonderful to be alive now, in good spirits most of the time,

Depr – empty bored hopeless worthless helpless andere besser dran, etwas Schlimmes wird passieren

Withdrawal – lieber zu Hause bleiben als ausgehen und neue Dinge tun, full of energy dropped many activities interests,

rel ns zu Lz, neg zu withdr, pos zu Depr (?), viel Überko –Gesu, social contacts, social support plus noch Intera – bei low ADL und rel – Depr mehr (Leute sind krank, glauben an rel Hilfe, die kommt nicht –self-blame entsteht –aber bloße Spekulation; und: in Tabelle andre Vorzeichen –unklar) (soc contacts pos,ss neg !)

4,5 Punkte (1,5 sample, 1,5 Messung, 1 mv, Intera, 0,5 stat) **rel ns zu Lz, neg zu withdrawal, pos zu Depr, bei low ADL –rel pos zu Depr /ÜberKo**

Mitchell,J/Weatherly,D: Beyond church attendance: religiosity and mental health among rural older adults, in: Journal of Cross-Cultural Gerontology 15, 37-54, 2000

2 samples (30 % Neger)-1: Kg ja -63, rel impo in daily life - most impo thing 30, very impo 51 !,

Study 2 -3 Faktoren – F 1-Kg,church related activities, donate to church//

F 2 Kranke brauchen nicht zu beten bevor sie zum Doktor gehn, God works through medical doctors to cure sickness//

F 3 belief prayer will heal sickness, God acts through rel healers, believe in rel miracles, Gods will is most impo factor ob man gesund wird, (mit geringerer Ladung: Sbez deeply rel – against rel; Telev, rely on rel when times are rough)

Rating of mental or emotional health – excellent good fair poor, m or emot health now better als vor 5 Jahren, gleich,schlechter ?

Self-rated mh mv - Kg plus,(bei Ko von srh, ADL, chronic illness interference ns) F 1 plus,, impo ns, F 2 neg, F3 ns,

Depression –Kg neg (auch bei Ko von Gesu..) F 1 neg, impo ns, F 2 pos(auch bei Ko von Gesu) , F3 ns /(F 2 hängt neg mit Kg zus

7,5 Punkte(2,5 sample, 3 Messung, 1,5 mv, 0,5 stat) **mental health –Kg pos, F1 pos, F2 neg (Gott heilt via Ärzte, Gebet unnötig), F 3 ns (prayer will heal/God acts through rel healers) impo ns; depr –Kg neg, F 1 neg, impo ns, F 2 pos, F 3 ns; (Kannib, F2 falsche Ableitung)**

Moberg,D/Taves,M: Church participation and adjustment in old age, wohl in:

Rose,A/Peterson,W (ed): Older People and their social world: the sub-culture of aging. Philadelphia 1965, S.113-124

Officers and committeemen in church/other rel orgs, other church members, nonmembers,

Adj ist: happy, enjoyment, sat from health, friendships, employment status religion, feeling of usefulness, family, general orientation toward or happiness in the later years of life,

Adj: officers –Mitgl –nonmember –biv//Einzelkontrolle: age, sex, mar status, home owner, bei fully employed eher schwach/nspos (N 55), partic in civic social prof orgs und Selbstbez gesund alle linear pos (Ausnahme: jetzt mehr active in nonrel orgs als in jüngeren Jahren –bei nonmembers -21 Vp – besser als jetzt mehr active in rel orgs –vgl. aber: Teiln an weltl orgs – adj dreimal geringer) (40 Vergleiche - 37 mal officers besser) 42 Vergleiche Mitgl – nonmember – 39 mal besser

(unter 5) **aber wichtig für ath, rel pos zu adjustment**

Teilnehmer an weltlichen Organisationen mit weniger adjustment als Teilnehmer an kirchlichen Organisationen

Mochon,D/Norton,M/Ariely,D:.Getting off the hedonic treadmill, one step at a time: the impact of regular religious practice and exercise on well-being, in: Journal of Economic Psychology 29, 632-642, 2008

Frage an Leute (Bahai, Unitarier, greek orth auch) vor und nach (andere VP, viele; nicht dieselben vor und nach) dem Gottesdienst –how do you feel right now ?
How satisfied are you with your life in general?“ ‘How satisfied are you with your spiritual and religious life/wie oft im letzten Monat im Godi ? –bei allen Gefühl (alle drei Items zusammen) nach Godi besser – sign: K, Quäker, greek orth, Epi, Ba , Me; ns pos: LDS Unit Congr Christian Bahai//mehr Kg letzten Mo –mehr wb; /vor Godi schon viel wb –also nicht: danach relief dass es vorbei ist; auch nicht: Unglückliche kommen um gl zu werden (auch vor und nach Besuch von gym oder yoga class funkt so, und mehr Besuche –mehr wb) Vp aber viel weniger;

5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, Pseudo-Panel 0,5) **Panelartig: vor Kg Vp befragt, nach Kg andere Vp befragt –sat höher (auch bei Gym/yoga-Besuch, N über 2000 vs 224), sign: K Quäker, greek orth, Epi Ba Me, nspos:Lu LDS Cong Christian Bahai, Unit; und mehr Kg- mehr sat//nicht relief, vor Godi schon viel wb,**

Mochon,D/Norton,M/Ariely,D: Who benefits from religion ? Social Indicators Research 101, 1-15, 2011

Bu, Hi, spiritual, Wiccan, Pagan, orth, Unitarian, Islam dabei, 133 agno 68 ath, 593 no, 6465 VP, zu wenig P 43 %, K 21 %

Life satisfaction Hopelessness Depression Self esteem /rate on a 1–100 scale “How do you feel right now?”; “How satisfied are you with your life in general?”; “How satisfied are you with your spiritual and religious life?”/Summenindex von wb (alle 7) (AutoK) –most vs least religious – pos mv demogr, republican/democrat, denomin (unabh von Sbez rel: Ba/Meth minus,fast alle rel ns minus, ath agno spir ns plus, no rel ns minus/was heißt Ba ohne vs mit Sbez rel ? most rel und Ba vs nonBa weniger, least rel und Ba vs nonBa weniger?)

We converted our continuous religiosity variable into a categorical one by rounding the scores to the nearest integer ‘(unklar was das heißt), dann: rel adherents mit 1-7 religiosity –, 1 2 4 besser als no rel und agno, 3 schlechter als alle, 5 gleich ath, 6 und 7 besser (ab 4 besser als agno und no(mv ?) // ein halb der rel adherents weniger wb als ath, 21 % weniger als agno, 14 % weniger als no aff,

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **erst ab starker rel (Stufe 4 bzw 6 von 7) haben religiöse (Sbez rel) mehr wb mv als no rel agno ath (AutoK, ÜberKo, Kannib denom?)**

Stufe 1 –rel größer agno/no, kleiner ath; 2 wie no rel, 3 –kleiner alle; 4 –gleich agno, größer no, kleiner ath, 5 gleich ath, größer agno, no, 6/7 –größer alle, (Werte von agno ath no –unsicher ob für religiosity kontrolliert)

Möller, A/Reimann,S: Religiöse Einstellung und Zukunftssicht in einer studentischen Untersuchungsgruppe, in: Psychotherapie, Psychosomatik, medizinische Psychologie 54, 383-386, 2004

Medizinstud, 68 % Ostldd, persönliche bedeutungsvolle Beziehung zu Gott – 22 ja, Ost gleich West ! M gleich F/rel wb ns zu exi wb, dt Übersetzung: nicht viel Befriedigung im privaten Gebet zu Gott, „glaube Gott liebt mich „sorgt für mich, „glaube dass Gott unpersönlich und

nicht an meinem Leben interessiert ist, habe pers., bekomme nicht viel persönl Hilfe/Stärke von Gott, bin sicher Gott ist von meinen Problemen berührt, meine Bez zu Gott hilft mir, mich nicht alleine zu fühlen, fühle diemeiste Erfüllung in enger Gem mit Gott, meineBez zuGott trägt zu meinem Wohlbefinden bei; /exi wb – weiß nicht woher ich komme,wohin ich gehe, Leben ist eine pos Erfahrung, unruhig in Bezug auf meine Zuk, mein Leben reich und befriedigend, bin zufr mit Richtung, in die mein Leben geht, genieße nicht viel vom Leben, fühle mich bezügl meiner Zuk gut, empfinde Leben voll von Konflikten Unglück ; Leben hat nicht viel Bedeutung, glaube, dass mein Leben einen wahren Sinn hat

(unter 5) **exi wb ns zu rel wb, Ost gleich West, M gleich F in Rel –irreal**

Moen,P et.al.: Caregiving and women's well-being: a life-course approach, in: Journal of Health and Social Behavior 36, 259-273, 1995

T 1 1956, T 2 1986, wellbeing: mastery, selfesteem depr Lz (disappointed about the way things have turned out, feeling happy, feeling sat with life), role conflict (zwei Verpfl für husband vs parents, interesting social life und care of home)

Caregiving ns zu wellbeing,

Kg mehr als einmal Monat 1956 – wer das hat, ist jetzt 1986 als caregiver weniger depr und hat mehr Swg (LZ mastery role conflict ns ?)/ auch : wer 1956 Kg hatte und jetzt nicht cg ist – weniger Depr, (sonst ns –Lz Swg mastery role conflict)

Rel in 1956 und irgendwann cg - Depr minus, Lz plus,

5 Punkte (1 sample, 1,5 Messung, 1 bei, 0,5 stat, **1 Panel**) **Kg T1 und jetzt caregiver: Depr T 2 neg, Swg T 2 pos, Lz ?, Kg T1 und jetzt nicht caregiver –Depr neg, Kg T1 irgendwann caregiver –T 2 Depr neg, Lz pos;**

Mohr,S/Borras,L/Betrissey,C/Brand,P-Y/Gillieron,C/Huguelet,P: Delusions with religious content in patients with psychosis: How they interact with spiritual coping, in: Psychiatry: Interpersonal and Biological Processes 73, 158-172, 2010

Schizo outpat aus Genf und Trois-Rivieres Quebec, visual analogue scale ranging from 0 “very unhappy” to 10“very happy.” our semi-structured interview explored the spiritual and religious history of patients, their beliefs, their private and their communal religious activities, the importance of religion in their daily lives, the importance of religion as a means of coping with their illness and its consequences, the synergy versus incompatibility of religion with somatic and psychiatric care, and their ease in speaking about religion.

salience of religiousness (i.e., the frequency of religious activities and the subjective importance of religion in daily life), religious coping, and synergy with psychiatric care were auto-evaluated by means of a visual analogue scale//

16 % rel delusions, - haben: div ns minus, live with family ns plus, nicotine dependency pos, SmV ns pos, sub Lqual ns, pos symptoms/worse functioning –vs die ohne delusions, gleich mit denen mit unrel delu, neg symptoms ns, minority rel movements pos, no rel ns, F 1 frequencies of religious activities alone, subjective importance of religion in day-to-day life, in attributing meaning to life and the illness, in coping with the illness, in gaining control and comfort) pos, F 2 frequencies of religious activities with other people and support from the religious community) neg, F 3, antagonism between religion, medication, and consultations with a psychiatrist, and the ease with which patients could speak to a psychiatrist about rel reverses) pos, pos rc neg, neg rc pos (Positive religious coping means that religion provides a positive sense of self and helps to reduce the symptomatology. .

Negative religious coping means that religion contributes to a negative sense of self and increases symptomatology. (andere 2 Gruppen doppelt so viel pos rc, 84 % zu 45; aber auch bei rel delu-Vp hilft rel bei der Hälfte) //pos rc –mehr delu influence persec, neg –mehr grandiose; guilt sin/ Anteil an delu –persec 9/38, grandiose 14, infl 8

(unter 5) Vp mit rel delusions (16 %) SmV ns pos, div minus, nicotine dependency pos, subj Lqual ns, worse functioning gegenüber denen ohne delusions, aber gleich mit denen mit delusions, //minority rel movements pos, no rel ns !, subj rel impo für life/Sinn in Leben /illness, coping, gain comfort pos; öffentliche (mit andern, in Gemeinde) weniger, Kra-bezogene (Arznei, Arztbeziehung) negativer, mehr neg rc, weniger pos, aber auch: Rel hilft bei der Hälfte; Rel hilft vs rel del ! // neg rc mehr grandiose und guilt sin-delusions, pos rc mehr influence persecution, /Defin von pos rc: Abhilfe vs symptoms,neg rc -Verstärkung

Mohr, S/Brandt,P-Y/Borras,L/Gillieron,C/Huguelet,P: Toward an integration of spirituality and religiousness into the psychosocial dimension of schizophrenia,in: Am J Psy 163, 1952-1959, 2006

115 VP

Pos coping 71 % – rel gibt positive sense of self or spiritual sense of their illness that helped them accept it and mobilize their rel resources to cope, hope, comfort meaning, enjoyment of life, love compassion,self-respect/confidence, neg coping 14 % rel gibt negative sense of self, despair suffering or: spir sense of the illness inducing fear, anger, guilt,

12 % der Pat: esoterism,spiritism,Chr science, Scientology UFOlogy, 30 % practice 1mal Monat (Symptome hindern daran –Teufel kommt etc) 20 % great 10 % some support from rel community (60 % haben keine), any rel practice allein am Tag mehr als die Hälfte, rel impo 85, rel most impo element in life 45, impo to daily life 78, 67 gives meaning to life, 59 to illness (grace, gift, test for growing, spir acc of suffering), punishment pos – diese Deutung gibt der Kra Sinn, so ist sie weniger ungerecht//Kra wegen bösen Geistern –diese Erklärung senkt Angst) 60 helps coping with illness,53 helps gain control über illness, 63 give comfort,(Fälle: Bibel hilft gegen persecution Ideen, schützt, Gott ist Liebe –hilft bei Problemen mit Beziehungen, voices die man hört sind nicht ewig –Hoffnung, Gebet senkt Angst, gibt Kraft, Glaube gibt Selbstkontrolle, Gedanke an Gott hemmt Sm Wirkung von rel bei pos rc: (82 VP) Symptomschwere minus, ns zu Arznei nehmen, gibt Sinn, pos Wirkung auf self, steigert soz Kontakt

Wirkung von rel bei neg coping (16 VP): neg Wirkung auf self, keine rel community da, steigert soc isol, Sm-ideen, Drogen (etwas) (Fall: ausprobieren wie LnT ist), gegen Arznei/, healing bei Chr Sc klappt nicht- die schicken VP fort, Bibellesen – man meint man sei der Teufel, healing is a lie, God is cruel, Jesus hilft nicht, Gott will mich töten, es kam im TV, /illness schon länger, happiness minus (auch vs no coping)

Noncoper (wenig da) -mehr substance abuse, more neg symptoms, sonst keine Diff rel Items: ns zu subj Lebensqual, Global assessment of functioning, //bei pos rc centrality von rel -neg zu pos und neg syndrome scale, //rel practices in community/support from community neg zu syndrome; impo von rel in gaining control –pos zu Lqualität; //rel Items – practice und impo in 6 Bereichen – ns zu syndrome/functioning;

bei neg rc: centrality pos zu symptoms, impo of rel in daily life –neg zu functioning, pos zu Syndrom, impo in coping/give meaning to life /to illness – pos zu (Teilen von syndrome) die mit rel delusion -16 –haben keinen Gemeindekontakt

mehr private Rel,weniger öffentliche, viel pos rc da, wenig neg rc, Rel wirkt bei pos rc pos, z.:T. auch ns, bei neg rc neg,

Korrelationen unklar: pos rc schon mit pos Inhalten, dann: **bei** pos rc Wirkung von Rel (welcher, Messung?) pos, bei Table 3 sieben von 10 Korrel ns; (6 davon impo of rel für...) viele VP aus Pseudorel; viel rc; Vergleich zu no coping kaum da; (komplex: Stimmen hören –in Kirche gehen, Maria beschützt, Stimmen weg, Marienerscheinung da – Rel oder delusion?)

6 Punkte(1 sample, 3,5 Messung, 1 bei, 0,5 stat,) **symptoms prevent rel practice, 30 % support from rel community, pos coping –Symptomschwere neg, compliance ns, Sinn pos, soz Kontakt pos, self pos; rel wichtig/gibt Sinn, punishment –Kr weniger ungerecht, Dämonendeutung senkt Angst, hilft bei coping, rel gibt comfort; / Wirkung von rel bei neg rc (wenig da) –self neg, community neg, soc isol pos, Sm-ideen, gegen Arznei, happy neg; rel –Lqual ns, functioning ns, centrality bei pos rc -neg zu pos/neg symptoms, bei neg rc: centrality of rel -symptoms pos, impo neg zu functioning /mit rel del –kein Gemeindekontakt, mehr private rel, viel pos rc; /Defin rel oder rel del schwer z.T.(Marienerscheinung) /Rel mit falscher Ableitung wichtig/zentral –dann neg Ergebnisse**

Mohr,S/Gillieron,C/Borras,L/Brandt,P-Y/Huguelet,P: The assessment of spirituality and religiousness in Schizophrenia, in: Journal of Nervous and Mental Disease 195, 247-253, 2007

70 % M, wohl sample Huguelet;

Our clinical interview

1. What helps you to cope with your illness?

Scoring: 10, if the patient mentions religion spontaneously, 0 otherwise

2. Religious/Spiritual history

2.1. In which religious tradition were you raised?

2.2. When you were a child, what kind of religious practices did you have?

2.2.1. If the subject had religious practices: How often?

2.3. When you were a teenager, did you experience changes in your religious beliefs or religious practices?

2.3.1. If yes, which ones?

2.4. In your adult life, have you experienced changes in your religious beliefs or practices?

2.4.1. If yes, which ones?

2.5. Since your illness began, have you experienced changes in your religious beliefs or practices?

2.5.1. If yes, which ones?

3. Present spiritual/religious beliefs and practices

3.1. What are your spiritual or religious beliefs today?

3.2. At the present time, what is your religious preference?

3.3. Do you have religious or spiritual practices with other people?

3.3.1. If yes: which ones and how often?

(anchored points: last day, last week, last month, last year, never this year)

3.4. Do you have private religious or spiritual practices?

3.4.1. If yes: which ones and how often?

(anchored points: last day, last week, last month, last year, never this year)

Scoring for section 4 to 6:

Quantification:

Visual analogue Scale from 0 to 10 with 5 anchored points: no, some, middle, very, essential (0 to 10):

0 I _____ I _____ I _____ I _____ I 10

no some middle very essential

4. Subjective importance of religion in life

4.1. In general, how important are your religious or spiritual beliefs in your day-to-day life?

In which ways?

4.2. To what extent do your religious or spiritual beliefs give meaning to your life? (

In which ways?

5. Subjective importance of religion to cope with the illness

5.1. To what extent do your religious or spiritual beliefs give meaning to your illness?

In which ways?

5.2. To what extent do your religious or spiritual beliefs help you to cope with your illness?

In which ways?

5.3. To what extent do your religious or spiritual beliefs help you to gain control over your illness?

In which ways?

5.4. To what extent are your religious or spiritual beliefs a source of strength and comfort for you in face of this illness?

In which ways?

5.5. If the subject has spiritual or religious practices with other people:

To what extent do they help you to cope with your illness?

In which ways?

6. Synergy of religion with psychiatric care

6.1. To what extent are your religious or spiritual beliefs in conflict with your medication? In which ways?

6.2. To what extent, are your religious or spiritual beliefs in conflict with consulting a psychiatrist?

In which ways?

6.3. To what extent, do you feel at ease to talk about your religious or spiritual beliefs with your psychiatrist?

In which way?

Bei denen, wo sich Rel mit Psychopathologie mischt vs andere: aff ns, centrality ns, synergy rel –treatment ns, ease speaking about rel mit Psychiater ns, mehr pos symptoms, keine practice in rel communitiy,

Vp ohne mix – centrality neg symptoms minus, /subj rel – pos symptplus, neg minus, group rel –symptoms minus, rel bei schizoaff wichtiger

(unter 5) **Rel gemixt mit Psychopath (15 %) –nicht religiöser, keine practice/synergy rel und treatment ns; rel gibt meaning to life/illness 60%, cope/gain control/comfort ca 45 %, antagonism to medication ns; rel central –eher bei schizoaffektiven Pat als bei Schizophrenen**

Vp with no link rel-psychop –bei denen: Rel ns zu Lqualität , subj Rel –pos symptoms pos, neg neg, group rel - general symptoms neg,

Mohr,S/Perroud,N/Gillieron,C/Brandt,P-Y/Rieben,I/Borras,L/Huguelet,P: Spirituality and religiousness as predictive factors of outcome in schizophrenia and schizo-affective disorder, in: Psychiatry Research 186, 177-182, 2011

Vp schon lange Patienten, behandelt; Rating – (76) helpful use of religion for coping with existential and symptomatic issues (i.e. religion provided patients with a positive sense of self or a spiritual sense of their illness that helped them accept it and mobilize their religious resources to cope), 2—(13) harmful use of religion (i.e. religion contributed to a negative sense of self, in terms of despair and suffering or a spiritual sense of the illness including fear, anger, or guilt) and 3—(3) no use of religion (i.e. patients without spiritual beliefs or religious practices or if their religion was not mobilized to cope with their illness in any way). 3 Jahre, 20 % attrition, neg coping kränker, sign unglücklicher, //15 % no aff, 46 % rel most important element in life, aber gemeinschaftl Praxis nicht so oft; individuell eher; 35 rel resource for coping, //nach 3 Jahren –Krankhwerte etwas gesunken bei helpful use (ns bei Ko von baseline score) (auch Global assessment und subj quality of life ns) helpful plus impo of rel giving meaning – neg symptoms sinken . Lqual besser, //impo of rel in coping with symptoms – global function besser (einige Items der Rel wirken auf einige der Krankheit- aber viele andre – rel practice mit andern, support from rel community -nicht: 6 Kra Items da, unklare Zahl von rel Items; Wirkung nur bei helpful Gruppe)

7 Punkte(0,5 sample, 3,5 Messung, 1mv, 0,5 stat, **1,5 Panel**) **Helpful use of rel (76%)-1 pos, 1 ns, 4 nspos, 1 nsneg (gegenüber harmful use 13 %), nach drei Jahren –helpful bei Symptomen neg, harmful stabil (Text ns, evtl bei Ko von T1 symptoms; bei 5 andern Items –ns –Text) bei helpful –impo of rel/impo of rel für Sinn/coping –neg zu symptoms, pos zu Lqu, functioning, von 18 Möglichkeiten)**

(R pos, fert, Krim, div, Gl) Mol, H: Religion in Australia. A sociological investigation. Melbourne 1971

Orthodox believers (Kg regularly, pray daily believe ohne doubts) vs private (dto, Kg not regularly) –public (dto, not pray daily) believers vs believing secularists (believe ohne doubts, Kg pray neg)– vacillating sec (Glaube manchmal, Rest neg) – consistent sec (159 deist – higher power of some kind; 96 agno –don't know und no way to find out; 32 ath; kein regular Kg/pray): small job on the side und does not declare it for income tax 56:21; takes too much change when the shop assistant has made a mistake - 94-71,

4,5 Punkte (3 sample, 1,5 Messung) **Steuerbetrug/Wechselgeldbetrug –neg zu rel R Krim**

4 Punkte (3 sample, 1 Messung) **Rel pro: more impo to try to get ahead than to be satisfied with what one has R Gl**

vs gambling heavily 83-53, gegen person, die gegen any Asians migrating to Australia ist – 75 - 63 (nonlinear) !, most impo for child to learn to obey rather than to think for himself - 46-28 (nonlinear) more impo to try to get ahead than to be satisfied with what one has 59-68-68-70, 72 - 72), feel friendly and at ease with a Jew -74 -55 (nonlinear), with a Japanese (nonlinear) - 58-44, adultery 90-69 (atheists) – sexual relations neben Ehe/Reaktion auf: Engländer, Dutchman, Italian, Japanese, Katholik Jew alcoholic teetotaler orth positiv (friendly at ease) Gefühle mehr als consistent sec (die haben viel neutral feeling) ath und communist umgek, //zu Juden – wenig Kg/weniger Glaube an Gott ohne doubts/weniger pray daily (schwach), often acts on the advice of the stars, had an experience of being afraid of God, mehr close friends in local church ! (unlinear, Vp zu wenig bei ganz unfriendly) – weniger friendly at ease, pro Legalis von Prostitution – Kg neg,

6,5 Punkte (3 sample, 3,5 Messung) **rel vs gambling, Legalis von Prostitution, adultery, Antisem, Vorurteile vs Völker, Denom, Alki; Astrol neg Gotteserf pos, mehr close friends in church pos ?, rel pro obey größer think for oneself R pos**

(unter 5) **0-4 year old children F über 15 – 1891: Anglican Meth Pres mehr als K, 1933ff K mehr, bei verh F schon 1901 mehr, Homogamie K-K und CoE-CoE (schwach) vs K-CoE mehr Kinder R fert**

4 Punkte (3 sample, 1 Messung) **divorced persons per number of people married – 1961 – Zensus Angl 1,96, K 1,47, Meth 1,25, Pres 1,36, no rel 3,84, Verhältnis gilt für 1947, 33, 21, 11, 01,1891; R div**

(R Gl, Sm) Molock,S et.al.: Relationship between religious coping and suicidal behaviors among African American Adolescents, in: Journal of Black Psychology 32, 366-389, 2006

High school students, 16 J, Reasons for Living Inventory-Adolescent version

32-item teens' potential reasons for not completing suicide. future optimism, suicide-related concerns, family alliance, peer acceptance and support, and self acceptance, rc 36 Items, //“How active are you in church?” and “How often do you attend church//39 % Sm ideation, 18 SmV !///

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **self-dir neg zu Kg/activity//Depr – Kg ns neg; active in church ns, /(Text: active neg zu Depr) collab ns, self dir pos, defer ns; hopeless – active in church ns neg, Kg neg, collab neg, self dir pos, defer ns; mv hopelessness/Depr – self dir pos, defer/coll ns; R Gl**

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Smideat SmV ns zu Kg, active in church, /mv (gender) self dir pos zu SmV, alle ns zu Smideat, reasons for living mv (gender) coll coping pos, self dir/defer ns; //biv –Kg active in church ns/unklar, collab defer pos, self dir neg; R Sm**

Mookherjee,H: Effects of religiosity and selected variables on the perception of well-being, in: Journal of Social Psychology 134, 403-405, 1994

GSS 88

Sat- 7 Fragen zu Bereichszufr – pos zu Kimitgl, Kg, (beide stark) Bible reading, devot intensity praying

Mv Kg und Kimitgl wirken (incl social participation –soc interaction with friends relatives, neighbors)

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg Kimitgl Bible reading devot intensity praying pos zu 7 Bereichszufriedenheiten**

(R pos, Gl) Mooney,M: Religion, college grades, and satisfaction among students at elite colleges and universities, in: Sociology of Religion 71, 197-215, 2010

National Longitudinal Survey of Freshmen , selective/elite universities, 24 Ne, 24 Latino, 24 Asian, Panel – T1 -fall freshman, spring freshman, sophomore, junior senior, // Messung in fall semester of the students' junior year, satisfaction with intellectual development in college, with social life, with overall college experience // grades aus allen 4 Jahren, // Rel erhoben in T1 – Kg und how observant they are of their religion's customs, ceremonies, and traditions, attended religious services during their senior year of highschool // time spent attending class and studying , extracurricular activities at college such as clubs and volunteering. amount of time students spent attending parties across the three waves //

8,5 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **Kg T1 mv (demogr, denom, foreign born, zwei Partner da, welfare, elterl edu, Noten an high school, acad extracurr/partying- Überko) pos zu grades T5, Jew auch, no ns, rel observance ns/ Kg rel observance extracurr pos, religious observance increased time spent on academic activities /Kg minus zu time spent partying, religious observance ns(mv unklar) R pos**

8 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat, **1 Panel**) **/Kg rel observance –college satisfaction pos, mv (s.o., ohne acad, extra, party) R Gl**

Moore,J/Leach,M: Dogmatism and mental health: a comparison of the religious and secular, in: Psychology of Religion and Spirituality 8,58-64, 2016

rr ? 62, Vp aus Internetforen zu ath agno Islam J Christentum: jung, viel M, 78 white, 37 % ath, 19 agno, 11 Christen, 10 spir nonrel, 3 Bu , 1 J, Mu Hi others nonresponders !// Altemeyer DOG scale, absolutely certain God exists, mostly certain, somewhat certain, Gods existence/nonexistence is unknowable, unsure about whether God exists or not, somewhat certain God doesn't exist, mostly certain God doesn't exist, absolutely certain God doesn't exist, /Regarding Gods existence/nonexistence my beliefs are correct and represent truth, I consider my beliefs to be strong, there is nothing that could convince me differently, -vier Items: God, correct, strong, convince zusammen sind exi dogm –high anchor rel und unrel vs low anchor -sicher unsicher agno, misst also rel/ath vs agno /religiousness –impo to develop a personal relationship with the divine/God, one's prayer life, -6 Items /gratitude –level of gr, appreciation, thankfulness;

social support sat –Chr –spir –ath-agn; Grat –Chr plus, agno ath wenig; Lz Diener – Chr, spir non rel plus –ath - agno minus, hope –Chr etwas pos, spir non rel ähnl, PAS –nur agno wenig, Chr pos, schwach; NAS – ath Chr wenig, agno plus, (agno am schlechtesten, ath besser, bei hope PAS NAS wenig Diff) somewhat certain God exists und God not exists am schlechtesten bei Lz hope PAS und NAS;

// Korrel: relness- ss satisf pos, grat Lz hope PAS pos, NAS ns; Exi dogm (s.o. –Mischung aus rel Inhalt und bloßem Dogmat) –ss-sat, grat, Lz, hope PAS pos, NAS neg, relness pos; (Altem dog: grat minus, Lz pos, NAS minus, PAS hope ns) //

Vergleich der exi absolut sicheren Gottgläubigen mit absol sicheren Ath – (B mus J Mu Hi usw auch drin ?) bei Ko von ss-sat, recruitment channel, demogr: grat –God pos, Rest minus (auch ath), Lz –dto, hope kurvi-ath gleich God, PAS –ähnlich, rel minimal besser, NAS –ath minimal besser; (echter Glaube - absol und mostly vs Rest – Rel besser bei grat, Lz PAS; NAS und hope ns;) (durch Hochsetzen von Signlevel und Ko von ss-sat ist nur grat sign)/ SEM bei Ko demogr –exi dogm und relness und ss-sat wirken beide auf mh (ohne NAS), und wirken auf ss-sat,

8 Punkte (2 sample, 3,5 Messung, 1,5 mv, bei, 1 stat) **Dankbark Lz pos zu Christen, hope PAS etwas pos, NAS ath Chr neg, agno pos (agno am schlechtesten, ath besser);**

religiousness –Lz PAS hope grat pos, NAS ns; exi dogm (absolut sichere rel/ath) –Lz PAS hope grat pos, NAS neg; absol sicherer ath vs absolut sicherer Glaube –ath besser als agno/als somewhat certain in rel/arel // absol sichere ath vs absol sichere Gottgläubige (andere Religionen auch da, 4 % Bu, 1,6 J) –grat und Lz rel besser, hope PAS gleich, NAS ath nsneg ?; absol und mostly certain God exists –besser als Rest bei grat, Lz PAS, bei NAS hope ns; relness, exi dogm und soc support sat wirken unabhängig, biv und mv (SEM) pos auf mh (ohne NAS)

Moore, TV: Insanity in priests and religious, Part 1 und 2 in: American Ecclesiastical Review 485-498 und 601-613, 1936

Admissions bei Priest 122, sisters 124, brothers 70 pro 100 000, bei Navy 357, bei Army 740, (incidence – bei Pr 446, sisters 485, brothers 418; total insane Bev ca 600 /100000, sec priests 504, rel priests 287, active sisters 428, cloistered sisters 1034, (48 von 4600), brothers in community 295, lay brothers 499, alles wenige Leute von sehr vielen – z.B. 30 Brüder von 7408,

Evtl bei contemplative sisters viele präpsychotische drin –gehn dahin und werden dann richtig verrückt, dementia praecox bei sisters plus, (cloistered fünffach) bei M vor allem mehr Alk, manisch depr (sisters nicht), paranoia,

6 Punkte –(3 Sample, 3 Messung) **Priester Mönche Nonnen –weniger Geistesranke als Bev, Navy, Army**

Morris, P: The effect of pilgrimage on anxiety, depression and religious attitude, in: Psychological Medicine 12, 291-294, 1982

Nottingham Pilger, sick, 11 M 13 F, 60 J, die Hälfte noch nie gepilgert, T1 vor Pilgern, T2 nach Rückkehr, T 3 10 Monate später, Angst sinkt, trait und state, Depr stark sinkend, BDI, Vp schon vorher nicht depr,

3 Punkte (0,5 sample, 1,5 Messung, 1 Interve) **nach Pilgern weniger Angst/Depr**

(R Gl, Gesu, help) Morrow-Howell, N et.al.: Effects of Volunteering on the Well-Being of Older Adults, in: Journal of Gerontology, Social Sciences, 58B, S137–S145, 2003

Americans' Changing Lives, 1986, 1989, 1994, ca 45 % attr !,

7,5 Punkte (1 sample, 1,5 Messung, 3 mv, 0,5 stat, 1,5 Panel) **Ko von demogr, ss, fu limit Depr srh T1, volu hours, volu for pol org, edu, senior group other –rel volu neg zu fu limit, ns zu srh (Überko) R Gesu**

7 Punkte (1 sample, 1 Messung, 3 mv, 0,5 stat, 1,5 Panel) **Ko von demogr, ss, fu limit Depr srh T1, volu hours, volu for pol org, edu, senior group other –rel volu ns neg zu Depr T2 (Überko) R Gl**

Mosher,J/Handal, P: The relationship between religion and psychological distress in adolescents, in: Journal of Psychology and Theology 25, 449-457, 1997

Vp kath highschool, rr 44, Rel -Gebet, Kg, church activity, Glaube an Gott, LnT, close to God, perceived congruence zwischen rel beliefs und social moral attitudes, rel ideas influence philosophy/way of life, influence der Beziehung mit Gott auf Verhalten, affect, cognition,

Distress – Langner symptom survey, GHQ General Health Questionnaire //BSI Brief Symptom Inventory-daraus GSI Global Severity Index, // allg Lz, Bereichszufr -12 -z.B. Fz, material wellbeing, Gesu, Bez zu relatives, intell development pers growth Bez zu anderem Geschlecht help others, socializing..

3 Skalen ns – LnT, Glaube, way of life//

5,5 Punkte (1 sample, 4 Messung, 0,5 stat) **Korrel zu Lz, GHQ, LSS (distress) -LnT, Glaube, rel ideas influence philosophy/way of life ns (12 ns), close und influence auf Verh je 4 pos, congruence 3 pos (sat Bereiche ns), ritual att 3 pos (ohne GHQ), pray 3 pos (ohne LSS), nonrit church act nur sat pos; 19 von 24 pos, Rest nicht gezeigt, wohl ns; Korrel zu GSI –bei M 3 (close, influ, LnT), bei F eine(LnT)–von möglichen 18; (gute Messungen besser, NAS eher schwach)**

.(R Gl,Gesu) Mull,C et.al.:Religion's role in the health and well-being of well elders, in: Public Health Nursing 4, 151-159, 1987

Residents in units for senior citizens, über 60,76 % F 34 Ne/srh, do you think your health is better or worse than that of most people your own age, selfmanagement-manage routine activities –bathing, grocery shopping, banking) symptom index –tired upset,insomnia incontinence depr loss of appetite usw; /general wellbeing schedule -33 Items Fazio; Summenindex:Kg, pray or meditation, reading of rel literature, watching or listening to rel programs, LnT impo of rel beliefs; Kg –srh pos, health comparison neg, health status (Kombin von 1 und 2)-pos, wellbeing pos, selfmanagement pos, symptom index neg, health problems neg; Gebet –srh, health status,self manag neg, problems/symptoms pos; wb/health comparison ns; rel TVradio –srh neg, self manag neg, symptom pos; health comparison/status wb self manag problems ns; impo of rel beliefs –srh neg, health status neg, well being neg, symptom pos, problems selfmanag health comparison ns; LnT –health comparison pos, symptoms pos problems pos, Rest ns; reading of lit ns zu allem; symptoms zu allen rel Items pos außer Kg; wellbeing nur impo neg, Kg pos; Summenskala rel ns zu allem außer symptoms plus; mv Korrel (pos Zielitems erklären rel Items, umgekehrt wie sonst- religiosity ns, LnT-symptoms; Gebet ns, Kg –selfmanag, rel TV symptoms, rel lit –self manag; zu wellbeing alle ns;

5,5 Punkte (1 sample, 3 Messung, 1 mv , 0,5 stat) **Kg pos zu wellbeing, Gebet, relTVradio, LnT, reading of lit ns, impo neg, Summenindex ns, mv alle ns;Umkehrung von Richtung bei Erklärung) z.T. bei rel Items ceiling**

7 Punkte (1 sample, 4,5 Messung, 1 mv, 0,5 stat) **Kg pos zu Gesu, ADL, symptoms, problems mit Gesu, Gebet/TVradiorel, rel impo LnT neg zu Teilen –v.a. symptoms; Kg**

pos zu edu inc; andre rel Items neg; Summenindex ns; mv (Umkehrung) –meist neg/ns zu Gesu außer bei Kg; z.T. bei rel Items ceiling

Mullen, P et.al.: Sense of coherence as a mediator of stress for cancer patients and spouses, in: Journal of Psychosocial Oncology 11, 23-46, 1993
Chemotherapiekranke und ihre Ehepartner, psychologische Belastung und körperliche Belastungssubskalen des Occupational Stress Inventory, „Ich bin sehr irritiert/ Ich habe mich Sorgen gemacht, bin depressiv, müde.“
Biv nur sense of coherence neg zu stress; pathanalyse – I ns zu family strengths, ns neg zu stress (patienten), pos zu sense of coh, ns neg (unklar-Text pos) zu family strength, ns pos zu stress, pos zu sense of coh (Ehepartner),
(unter 5) **I ns zu stress**

(R GI/help/pos) Murken, S: Religiosität, Kontrollüberzeugung und seelische Gesundheit bei Anonymen Alkoholikern. FFM 1994
Zwei Drittel M, ein Drittel no aff (Bev 8), Ich würde mich als Christ bezeichnen, bin mit meinem chr. Glauben voll zufrieden, lese regelm in der Bibel, Gott ist in Jesus erkennbar, würde mich kirchlich trauen lassen, glaube daran, dass es den Teufel gibt, besuche regelm einen Gottesdienst/ Seel Jesu TPF –weiß genau was ich will wenn was Wichtiges zu entscheiden ist, fühle mich dem Leben/Schwierigkeiten gewachsen, anderen Me unterlegen, gut in der Lage meine Interessen zu vertreten, erfolgreich in Beruf/ privat, leicht von andern beeinflussbar, Teilnahmslosigk, Zuversicht, vertraue auf Fähigk, voll Energie, Tatkraft, unbeholfen, Mwg, Stimmung gut, gute körperl seel Verfassung, kann mich nicht aussetzen, gelingt mir meine Bed zu befriedigen, bin für mein Glück selber verantwo, unkonz, leicht einzuschüchtern;(eher Dom Swg),
Sinn vs Depr –einsam, Langeweile, vieles falsch gemacht, Sachen gehen schief, Ohnmacht Hilflosigk, andere nicht an dem interess was ich sage, bei Thema so empfindlich dass ich nicht darüber reden kann, andere kritis mich mehr als loben, mißverstanden von andern, Gedanke Leben sinnlos, mangelnde Beschäftigung-Grund darüber zu klagen, Versager,(eher N, Opferhaltung, nicht Sinn) / Swg –man kann mich sehr mögen, bin unbeschwert, gut aufgelegt, finde mich sympathisch, wunschlos glücklich im Einklang mit Umwelt, unbekümmert sorglos, ruhig ausgeglichen offen für Kritik an mir, schiefgelaufenes renkt sich ein, stolz auf meinen Körper, meine Art kommt bei andern gut an, die meisten mögen mich gern, werde schnell mit innerl Erregung aus dem Gleichgewicht kommen fertig(Einbildung, PAS) //Liebesfähigk –bemerke wenn Nahestehender bedrückt ist sofort, meine Gedanken kreisen um mich-schwer auf andere zuzugehen, Freude andern behilflich zu sein, kann mich in andere gut einfühlen, viel Liebe geben, schwer: Gefühl von Zuneigung Zärtlichkeit schwer deutlich zu zeigen, nehme regen Anteil am Leben von Freunden, Schwächen Fehler verzeihen schwer, Gedanken wie man Me, den man gerne mag Freude machen kann, auf Gefühle anderer Rücks nehmen, andere vertrauen mir Probl an-ich hab Wunsch zu helfen, // Spir – halte mich für rel Me, bete oft, würde Kinder rel erziehen lassen, kann auf Gott verzichten, fühle mich in meinem Glauben geborgen, rel Feste wichtig, neben physikal Dimension gibt's noch eine spirituelle irgendeiner Art, Me hat ew Leben, nach Tod existiert er in irgendeiner Form weiter, alles hat Bedeutung, nix Zufall, tiefere Absicht auch hinter Bösem, unsterbl Seele, höhere Macht auf der alles beruht, ohne Glauben Leben sinnlos (Mischung Rel – Diffuses)

mv Alter Beruf Geschlecht – Christlichkeit: seel Gesu ns, Sinn ns, Swg –pos, Liebesfähigk pos//spir –seel Gesu ns pos/kurvi Buckel, Sinn ns, Swg pos, Liebesfäh ns, //mv (Alkoholismus,involviert in AA, spir, Christlichk, LoCI und E Fatalismus Alter Geschlecht) Rel/spir zu seelGesu/Sinn ns, zu Swg spir pos, zu Liebesfähigk Christlichk pos,(Alk ns !),

(Spekulation: -5 Punkte - 1 sample, 2 Messung, 1,5 mv, 0,5 stat) **Christlichkeit –seel Gesu (dubios) ns, Swg pos, mv, spir –seel Gesu kurvi Buckel nspos, Swg pos R Gl(pos)**

(unter 5) –**Christlichkeit pos zu Liebesfähigkeit, spir ns R help**

(unter 5) **Christlichkeit ns zu Sinn, spir dto, mv, schlechte Messung R pos**

Murken, Sebastian: Gottesbeziehung und psychische Gesundheit. Münster etc. 1998

Patienten, -v.a. Angst, Depr, etwas Adipositas, funktionelle Störung, psychisch verursacht.

Rel Gem(Unterstützung – Hilfe, alle Gefühle zeigen, verlassen auf sie Sorgen Ängste mitteilen ,Gefühl der Zugehörigkeit hilft mit Krankh zurechtzukommen; wenn man krank ist, einsam, Sorgen Angst hat Hilfe braucht Beratung in kompliz Welt auf rel Führer verlassen um zu wissenwie es weitergeht),

Hilfe durch Gebet/Medit – durch GM Hoffnung erfahren/half in Zeiten der Krankh, bringt innere Ruhe, Gott gibt mir Kraft, unterstützt mich bei Problemen, Bez zu ihm wirkt vs Einsamk, in Zeiten von Kra gebetet meditiert, geborgen im Glauben durch GM erfährt man Willen Gottes, er ist eher fern, halte mich für einen rel Me, durch Glauben Nähe Gottes erf)

Intr –lese gern Schriften über meine Rel, es ist mir zieml egal woran ich glaube, solange ich ein guter Me bin, wichtig Zeit für eigene Gedanken Gebete haben, oft deutlich Gottes Gegenw gespürt bemühe mich sehr in Einklang mit meinen rel Überzu zu leben, bin zwar rel, aber das spielt in meinem Alltag keine große Rolle, meine ganze Weltansch gründet sich auf meinen Glauben, obwohl ich gläubig bin gibt es andere Dinge in meinem Leben, die mir mehr bedeuten (Zeit und Gegenw passen nicht, lesen eher auch nicht zu Wichtigk idee)

Ex p – bete vor allem, um Erleichterung Schutz zu erhalten, was ich vom Glauben habe ist Trost bei Kummer und Sorgen, Beten verhilft zu Frieden und Glück

Ex s – gehe in Ki weil es mir hilft, Leute kennenzulernen, um mit Freunden zus zu sein, weil ich meine Bekannten dort gern sehe

Spir – (Me hat unsterbl Seele, wenn erstirbt existiert er in irgendeiner Form weiter, er hat das ew Leben, es gibt höhere Macht auf der alles beruht, alle was passiert hat Bedeutung,auch hinter Bösem tiefe Absicht, Gott ist in Jesus erkennbar),

neg Gef vs Gott – Furcht vor Ablehnung, unsicher, Furcht vor Strafe/nicht zu genügen, einsam, unzufr, verlassen, Enge, Enttäuschung, Schuld Wut Abhä Ferne Haß Gleichgü

Gott herrscht bestraft löst Katastr aus, übt Macht aus, schickt zur Hölle, beobachtet ist unberechenbar

Gott passiv – überlässt Menschen sich selbst, allem seinen Lauf,mischt sich nicht ein greift nicht ein hat kein Interesse anWelt

Seel Gesu - eher Swg, Dom LoCI, Erfolg, Self directing)

Glaube an Gott(schlechte Messung –nicht die sicher Gläubigen genommen –einViertel – sondern unsichere höh Wesen manchmal – fast 70 %): Swg ns, Depr ns plus, Lz ns plus, Emotionalität ns, Angst minus, seel Gesu ns,

soz Unterstützung: pos Gef vs Gott pos, neg neg, Herrschen ns, passiv neg, rel Gem pos, I pos; soz Belastung nur neg Gef vs Gott sign mehr

Swg – neg Gef gegenGott neg, Rest (pos Gef, Herrschen, passiv, Intr)ns

Depr: alles(posneg Gef vs Gott, er ist hilfreich, herrschend, passiv, Intr, Spir, Gebet/Medit) ns (Ausn: bei Frauen neg Gef vs Gott pos),

Lz- dto ! (neg Gef bei M und F neg)(auch pos Gef zu Gott/hilfreicher Gott neg ns !!)

Emotionalität/Angst/seel Gesu – dto (neg Gef pos)(rel Gem : Depr ns minus, Lz ns plus, emot ns minus, Angst ns minus, seel Gesu (eher Swg, Dom LoCI, Erfolg, Self directing) ns plus – Richtung richtig, aber nur bei M !)

(in **Trends** passend: Hilfe durch GM, I bei M, rel Gem, herrschen neg, neg Gef neg, Spir neg, passiv neg, //pos Gef und hilfr Gott falsch;

Items z.T. Mischung aus Richtig und Falsch/unpassend – v.a. Gebet Medit und Spir, neg Gef ,herrscht passiv falsche Abl//Unglaube, ähnlich Dörr: Patientensample, (aber ca ein Drittel ungläubig), Kirchlichk skala und orth Glaubensskala, Gebet oft nicht genutzt; Glaube falsch gemessen, sehr hohe Korrel Lz und Negatives Depr Angst Emot//Einfluss von Konfession auf Gottesbeziehung ns ! Klose wie andere, Intr passt nicht zu Wichtigkidee, F analyse unrein/Ladung auch auf E pers)

Glaube an Gott – Swg ns, Depr nspos, Lz nspos, Emotionalität ns, Angst neg, seel Gesu ns, //Swg –neg Gef gegenüber Gott neg, pos Gef/er herrscht/ist passiv ns, I ns//Depr und Lz –alles ns (Gef vs Gott, er ist hilfreich, herrscht, passiv; I, spir, Gebet/Medit) (Ausn: neg Gef vs Gott neg) //Emotionalität/Angst/seel Gesu –dto (nur neg Gef vs Gott neg), //rel Gem –Depr nsneg, Lz nspos, Emotionalität nsneg, Angst nsneg, seel Gesu nspos (Richtung bei M richtig),

Murken, S/Namini,S: Selbstgewählte Mitgliedschaft in religiösen Gemeinschaften: Ein Versuch der Lebensbewältigung, in: **Zwingmann, C/Moosbrugger, H(Hg):** Religiosität: Messverfahren und Studien zu Gesundheit und Lebensbewältigung. Münster NY etc 2004 299-316

Pfingstler NAK ZJ

Zufr /Glück ein Jahr vor näherem Kontak mit Gem und jetzt, //in Gem erfahre ich Liebe und Verständnis, kann Dinge auf meine Weise tun und bekomme Hilfe wenn ich sie brauche; erlebe Gott in der Beziehung zu mir als liebend, weiß dass er mir beisteht, wenn ich seine Hilfe brauche,

mein Glaube gibt mir Vertrauen, dass es auf alle Fragen in meinem Leben Antwort gibt, dass ich alle aktuellen/zuk Ereignisse Erf als Herausfo annehmen kann/damit umgehen kann, dass es sich lohnt sich auch in schwierigen Sit anzustrengen (bedeutsam)(rel Kohärenz nach Antonovsky)

Lz vorher unter Bevdurchschnitt,(aber nur bei 35% -bei denen belastende Beziehungserf da; 21 % suchen desh Nähe von Glaubensgem)

Lz jetzt höher, wie Bev durchschnitt

Depr – sichre Bi an Gott/Gem, verstehbar,handhabbar,bedeutsamer Glaube –alles neg

Subj geht's 56 % besser –also nicht nur denen mit vorheriger Belastung (vgl auch : Standard - Konversionserzählung passt nur für ein Drittel)

5,5 Punkte (1 sample, 3 Messung, 0,5 stat, **1 Panel**) **Panel –Lz vor einem Jahr unter Durchschnitt, jetzt höher, Depr –sichere Bindung an Gott/Gem neg, bedeutsamer Glaube neg,**

Murken, S/Namini, S: Psychosoziale Konflikte im Prozess des selbstgewählten Beitritts zu neuen religiösen Gemeinschaften, in: Zeitschrift für Religionswissenschaft 12, 141-187, 2004
Pfungstler, NAK, ZJ, VP treten gerade bei oder sind neu in Gem,

Lz glücklich häufig Schwierigkeiten mit Menschen, die mir nahe standen -ein Jahr vor Kontakt und jetzt //jetzt auch: es kommt oft vor, dass ich ein schlechtes Gewissen habe, wenn ich Glaubensgrundsätze nicht beachte, manchmal Schwierigk die Lehren und Grundsätze meiner Glaubensgem in Übereinstimmung mit meinen eigenen Erfahrungen zu bringen, es kommt vor, dass ich von Glaubensgeschw (oder Ältesten) wegen Verhaltensweisen, die nicht den Grundsätzen der Ggem entsprechen angesprochen werde, wie oft Konflikte aufgrund des Glaubens im Beriche Beruf, Familie/Freunde, Freizeit//wieviel Zeit verbringen mit Glaubensausübung – Gebet, Lesen selber , in Familie, in Ggem , sonstiges –Chor Verkündigung..)

Lz vorher 5 ! dann 7,5, Bev 7,7; vorher 39 (ziemlich) unglück –dann 8 wie Bev. Lz und Gl vorher pos zu Schwierigkeiten vorher; (subj: kann besser Entscheidungen treffen, Fam funkt besser, //schle Gewissen –Pfi mehr als ZJ als NAK, Pfi ziemlich, NAK wenig (gar nicht bis sehr) (gar nicht/wenig -28, ziemlich/sehr 29; Pfi 4-12, ZJ 9-10, NAK 15-7)

Übereinst Lehre –Erf: 51-4; //angesprochen von Ggeschw – 64-6; (davon 4 Pfi), angespro Älteste -66-5 //Konflikte mit außen –ZJ und Pfi vs NAK, FamilieFreunde mehr, alle selten Glaubenspraxis – NAK 7, Pfi 14, ZJ 18 Stunden pro Woche, NAK v.a. privat weniger, mehr Gpraxis- mehr Konfl mit außen,

5 Punkte (1,5 sample, 2,5 Messung, 0,5 stat, panelartig retrosp 0,5) **Eintritt in**

ZJ/Penteco/NAK –Lz steigt, schlechtes Gewissen sinkt, Fam funkt besser, kann besser Entscheidungen treffen

R Gl,Gesu) Murken,S et.al.: Geschlechtsspezifische Unterschiede in der Bewältigung einer Darmkrebserkrankung –empirische Befunde unter besonderer Berücksichtigung religiösen copings, in: Rehabilitation 49, 95-104, 2010

Aufschrieb: no aff 12 F 17 M; 56 % M; eher Anstieg der Rel durch Krankheit (21 % F, 13 M)

Mein Glaube gibt mir Sicherheit, wenn ich mich entscheiden muss, wie ich mich verhalten soll – pos rc(F 18,M 16) ; neg rc(F 11, M 9// hochreligiöse F weniger neg rc als mittel, mehr als wenig religiöse; M linear) : Ich frage Gott immer wieder, warum gerade mir soviel Leid geschieht –bei Frage nach Umgang mit der Krankheit; (6 Items ?) Zentralität – kogn Interesse an rel Fragen, rel Ideol, Gebet, rel Erf, Godi (wie hoch ist Ihrer Ansicht nach die Wahrscheinlichkeit dass Gott wirklich existiert und nicht nur eine menschliche Idee ist ? wie wichtig ist Ihnen die Teilnahme am Gottesdienst ?) /Functional Assessment of cancer –colorectal –Krankhspezifisches Wohlbefinden –körperlich seelisch funktionell, auf Dkrebs bezogenes Wohlergehen, Verhältnis zu Freunden Bekannten Familie// wie würden sie insgesamt ihren Gesuzustand/Lqual während der letzten Woche einschätzen//(aktiv problemorientiertes coping bei F ns zu Gesu, Lqual, Angst Depr FACT-C !, bei M eher richtig)

4,5 Punkte (1 sample, 2,5 Messung, 0,5 bei, 0,5 stat) **Pos rc –F Lqu pos, FACT-C pos, Depr nsminus, Angst minus/M – Lqu pos, FACT-C nspos, Depr minus, Angst ns; neg rc-F alles neg; M –Lqu ns, R Gl**

3,5 Punkte (1 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **pos rc MF: Gesu nspos , neg rc: Gesu neg bei F, ns bei M R Gesu**

Murphy,P/Ciarrocchi,J/Piedmont,R/Cheston,S: The relation of religious belief and practices, depression, and hopelessness in persons with clinical depression, in: Journal of Consulting and Clinical Psychology 68,1102-1106, 2000

Depr patients, 14 % none/gleich (auch rel) mv (demog, live alone, works verh): Depr – beliefs neg (rwb), Kg ns, spend time on spiritual or rel practices ns, //hopeless – dto;

Path analyse –rel belief neg zu hopeless pos zu Depr, und rel belief pos zu Depr (obwohl in mv rel belief neg zu Depr klar)

5 Punkte(1 sample, 2,5 Messung, 1 mv, 0,5 stat) **rwb neg zu Depr hopelessness mv, Kg spend time on spir or rel practices ns;**

Murphy,P/Fitchett,G: Belief in a concerned God predicts response to treatment for adults with clinical depression, in: Journal of Clinical Psychology 65, 1000-1008, 2009

T 2 nach 8 Wochen, 74 % F, 50 % attr, 15 % no aff, caring God gemessen per 10 Item RWB –I believe that God is concerned about my problems, (Kg pray rel aff ns in früherer

Untersuchung, s.o.), klinische Depr

response to treatment (Besserung von 50 % bei Symptomen) zwischen T1 und T2 – rwb pos, hopelessness neg,(auch mv, incl white) /,

5 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat, **1 Panel**) **Besserung bei klin Depr durch rwb, mv**

Murphy, S et.al.: Finding meaning in a child's violent death: a five-year prospective analysis of parents' personal narratives and empirical data, in: Death Studies 27, 381-404, 2003

T 2 -5 Jahre, how have you searched for meaning in your child's death as well as in your own life ?/rel coping – turning to rel COPE Carver – I seek Gods help I put my trust in God I try to find comfort in my rel I pray more than usual, 57 % haben nach 5 J meaning gefunden, Find meaning –use of rel coping, attend support group (mv self esteem ns, preventability of death neg, homicide neg),/find meaning – mental distress BSI neg, PTSD ns neg, acc of death ns pos, marital sat pos, physical health pos,

6 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv, **1 Panel**) **rc pos zu meaning pos zu PAS/neg zu NAS/pos zu Gesu**

Murray, K/ Ciarrocchi, J: The dark side of religion, spirituality and the moral emotions: shame, guilt and negative religiosity as markers for life dissatisfaction, in: Journal of Pastoral Counseling 42, 22-41, 2007

72 % F, 8 ath agno, Brief Multidimensional Scale of Religion and Spirituality (BMSRS)

Fetzer –s.o. öfters benutzt; DSE: feel God's presence", "I feel a deep inner peace or harmony", and "I am spiritually touched by the beauty of creation." Religiosity "How often do you go to religious services?", and "Besides religious services, how often do you take part in activities at a place of worship?" Spiritual struggles **"I feel God is punishing me for my sins or lack of spirituality" and "I wonder whether God has abandoned me."**/Big Five – adj checklist Goldberg; 50 Items/O Cr 74; shame/guilt –N pos; DSE – N minus, A plus, PAS plus, NAS minus, Lz plus,sh/gui ns; Private rel – PAS plus, NAS ns, Lz ns, sh/gu ns; E minus, A plus// Kg – PAS plus, NAS ns, Lz ns pos, co support A plus; co conflict – E minus, NAS plus, Lz minus, Sh/gu pos; spir struggle – N pos, PAS minus, NAS plus; Lz minus, sh/gu plus, DSE Kg private rel co su ns (co confl eher mit Rel zusammenhängend und neg, spir str eher relfern und negativer, auch pos zu N; normale Rel ns zu shame guilt) /DSE stark zu Kg, mittel zu andern Rel-Items;

Mv (unklar: Text: sp str wirkt unabh von age, pers und shame (z.T. auch guilt) auf alle drei Items, in Tabelle nur bei PAS so (dort wirken auch DSE private rel Kg co supp –unklar bei welchen controls)) nochmal anders Tab 3(am besten) NAS Ko von Pers: – co co und sp str pos; , Ko von pers und shame ns; Ko von pers und guilt –sp str pos; //PAS Ko von Pers: DSE pos, priv rel pos, Kg ns pos, co supp pos, co co ns, sp str minus – Ko von pers und shame oder guilt:sp str minus, Rest ns; //Lz – Ko von Pers: Kg DSE co supp private rel ns pos, co co neg, sp str neg; Ko von pers und sh oder gu –alle ns;

7,5 Punkte (1 sample, 4,5 Messung, 1,5 mv,Pers, 0,5 stat) **DSE private rel Kg cong support –pos zu PAS, zu NAS/N ns/neg, Lz pos/nspos; shame/guilt ns, cong conflict –NAS pos, N ns, Lz neg, shame/guilt pos, spir struggle (ns zu DSE, Kg, private rel, co support, pos zu co conflict) –N pos, PAS neg, NAS pos, Lz neg, shame/guilt pos, //congr conflict stärker pos zu rel, schwächer in neg Wirkung wie sp struggle mv Pers (und Kannib) –NAS –cong conflict, spi str; PAS –DSE/private rel/co support pos, sp str neg; Lz –cong conflict spi str neg**

Musick, M: Theodicy and life satisfaction among black and white Americans, in: Sociology of Religion 61, 267-287, 2000

1987 GSS, Lz –several items zu domain sat, theodicy – the world is basically filled with evil and sin,-there is much goodness in the world that hints at Gods goodness, // human nature is basically good – human nature is fundamentally perverse and corrupt, (zu radikale Ableitung,)//neg life events, financial strain //

do you think most people would try to take advantage of you if they got a chance or would they try to be fair; most of the time people try to be helpful or are mostly looking out for themselves, generally most people can be trusted –can't be too careful in dealing with people, Lz- white -theod neg (Neger ns), Kg pos, cP minus (Ne ns), Prayer pos(ns pos), LnT pos,(ns pos)// theod –Kg ns,cP pos(Ne ns pos), Gebet ns, LnT ns neg

mv(demogr, financial strain, life events, trust) zu Lz –Kg pos, theod neg, cP ns (Neger: Kg pos, cP/theod ns,)

Interaktion bei wh: neg effect von th am stärksten bei weniger Kg, bei viel Kg keine Wirkung, (und bei mehr neg life events mehr Wirkung)

8 Punkte (3sample, 3 Messung, 1,5 mv, 0,5 stat) **Lz –theodicy (verdorbene Welt/Me) neg, (theod bei white bei viel Kg keine Wirkung, nur bei wenig; Ne ns), Kg pos, cP neg (Ne ns), pray pos, LnT pos (Ne kaum sign außer Kg), mv white -Kg pos, theod neg, cP ns (Ne -Kg pos, Rest ns), (also: theod ns bei Ne, bei wh nur bei wenig Kg) /ÜberKo, Kannib**

(R Gl, Gesu) Musick,M/Blazer,D/Hays,J: Religious activity, alcohol use, and depression in a sample of elderly Baptists, in; Research on Aging 22,91-116, 2000

EPESSE, North Carolina, rr 80, attr ca 27 %, 86-89, repräs für 5countyGebiet,/alc use bei Baptisten, -Denom ist gegen alc use//watch rel services or rel programs on TV or listen to them on the radio, spend time in private rel activities, -prayer medit Bible study; Vp nur Baptisten, alt,

Kg und devotion neg zu alc use T 1 und T2, TV ns (mv demogr, ss, social intera functional impairment, //Korrel T1 rel zu T2 Depr(mv Depr T1, alc und demogr/ss/social intera/fu imp, alle drei rel Items) –Kg urban neg, rural ns; TV pos !, devot ns; (alc ns !), /Intera – alc wirkt auf Depr bei Vp rural bei wenig Kg, bei viel Kg nicht; und: bei abstainers wirkt Kg nicht auf Depr

8 Punkte (2,5 sample, 2 Messung, 2 mv, 0,5 stat, **1 Panel**) **Kg devotion neg zu alc use bei alten Ba, TVradiorel ns, auch Panel, mv (Überko)) R Gesu**

8,5 Punkte (2,5 sample, 2 Messung, 2 mv, bei, 0,5 stat, **1,5 Panel**) **Kg T1 urban neg zu Depr in T2, rural nicht, devot ns, TVradiorel pos, mv Überko/Kannib, Intera: alc wirkt pos auf Depr bei rural Vp bei wenig Kg, bei viel Kg nicht, /bei abstainers –Kg ns zu Depr , auch urban, passt nicht zu obigem) R Gl**

Musick,M/Koenig,H/Hays,J/Cohen,H: Religious activity and depression among community-dwelling elderly persons with cancer: the moderating effect of race, in: Journal of Gerontology 53, 218-227, 1998

EPESSE North Carolina, CES D -4 Teile – somatisches schlechter Appetit, did not feel like eating, could not get going; depressed lonely; hopeful happy enjoyed life; Leute sind unfreundlich,mögen mich nicht;

rel devotion: private rel activities prayer medit Bible study, soc interaction – auch Mitgl in church einbezogen (Kinder Verwandte Freunde Telefon Org)

8,5 Punkte (3 sample, 3 Messung, 0,5 bei , 0,5 stat, **2 Panel**) **T1 –T2 (3 Jahre)- Krebspat vs andere Pat vs no pat – Rel in T1 ns, in T2 bei Negern: Kg sinkt bei Krebspat, devotion und rel media steigt, //bei Krebspat: nur bei Negern nur Kg neg zu somatic, depr, ns interpersonal, pos affect pos; rel devotion auch so, viel schwächer – nur einmal sign, pos aff,//media schwächer; bei weißen Krebspat null, bei Ko von T1 Depr;**

(R Gl help) Musick,M/Wilson,J: Volunteering and depression: the role of psychological and social resources in different age groups, in: Social Science and Medicine 56, 259-269, 2003

Americans' Changing Lives, 1986, 1989, 1994, über 25,attr 35,done any volu work in area: church,rel org; school edu org, pol group labor union, senior citizen group, other national or local

org ; secular: Vp ohne rel volu, rel: rel oder rel und sec; Rest no volu; sustained volu –any volu vs no; /volu for church – Depr T1 und T 3 minus, self esteem pos, attendance at meetings of clubs/groups, informal intera-talk on tel with friends relatives, get together with them, pos, functional impairment neg, life threatening conditions –heart attack, stroke, lung disease, diabetes, cancer pos !, worked in garden, engaged in exercise active sports took walks pos, Kg pos zu sec volu only, //rel volu zu Depr T3 neg nur bei über 65 J, unter nicht - bei Ko von Swg, depr T1, demogr fu impairment informal soc intera, meeting att, Gesu activity Kg; (Überko, Kannib) , church volu steigern volu von T1-T3, sind konstant; sec kaum;

8 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **T1 church volu self-esteem pos, neg zu T1/ T3 depr bei Ko von T1 depr mv (Überko, Kannib), nur über 65jährige, Dauer-volu besser, rel volu etwas besser, R Gl**

4 Punkte (3 sample, 1 Messung) **Kg pos zu sec volu** R help

Muthny, F et.al.: Laienätiologien und Krankheitsverarbeitung bei schweren körperlichen Erkrankungen, in: Psychotherapie, Psychosomatik und medizinische Psychologie 42, 41-53, 1992

F -Chronische Niereninsuffizienz, koronare Herzkrankheit, MS, Krebs

//Krankheitsverarbeitung –Trost in Rel suchen –ca 13 von 35 oder zwei von sechs //coping

effektivität: Trost in der Rel Nr.2//Korrel zu Lqual –Religiosität und Sinnsuche –Lz (14

Bereichszufriedenheiten) ns, Depr ns, Beschwerden pos, Versorgungsbedarf pos, /mv –Rel und Sinnsuche pos zu Lz (Ko von depr, active, ablenkend bagatellisierendes coping, LoCI, Deutung der Kr-ursachen) zu Depr und Bedarf an psychosoz Versorgung ns,

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **Religiosität und Sinnsuche biv ns zu Lz, Depr, Beschwerden pos, mv zu Lz pos, Depr ns; subj hilfreich**

Namini, S/ Appel, C/ Jürgensen, R/ Murken, S: How is well-being related to membership in new religious movements ? An application of Person-environment fit theory, in: Applied Psychology 59, 181-201, 2010

Penteco, NAK, ZJ, Mitgl nicht länger als 2 Jahre, –T 1 spring 2003, T 3 –summer 2004, 16 % attr, needs and supplies – Möglichk to go and find ones own way to God innerh von faith community, Möglk to decide for oneself how to lead ones rel life within the context of the faith comm., /feel welcome and integrated in com, feel very close connected with sisters in faith, experience oneself as valuable in fc, feel appreciated in fc just as one is, (Frage: ist das personally desirable und ist es available) /autonomy und selfesteem/relatedness, /how satisfied would you say you are currently, all in all, with your life ? How sat...with your faith community ?/mh Trierer Pers-fragebogen –I am able to look after my own interests; / centr –autonomy ns pos, relatedness pos, Lz ns pos, rel Zufu pos, mh ns pos, anx ns neg, depr neg; //autonomy ns eher (außer auto supply zu rel Lz, mh), relatedness supply- zufr mit rel pos, Lz ns pos, mh ns pos, anx ns neg, depr neg, /related stärkeres Bed als aut, (needs stark pos zu supplies-Erfüllung) unklare Darstellung –Deutung: – je mehr Passung zwischen Bed nach auto und relatedness und Erfüllung –mehr zufr mit rel, weniger Depr, mehr mh, nicht so bei Lz und anx, /zuviel Erfüllung –wellbeing sinkt, z.T. sinkt wb schon vor völliger Erfüllung,

(unter 5) **centrality –relatedness pos, autonomy ns pos; Lz ns pos, rel Zufr pos, mh ns pos, anx ns neg, depr neg,**

Namini,S/Murken,S: Self-chosen involvement in new religious movements(NRMs): well-being and mental health from a longitudinal perspective, in: MHR+C 12, 561-585, 2009' Penteco, NAK,ZJ –nicht länger als 2 J drin, T 1 March to June 2003, T 2: November 2003 to January 2004; T 3 -May to August 2004; T 4 -May to July 2006, attr 16 %, 59 Vp, 9 leavers – alle Pe, How satisfied would you say you are currently, all in all, with your life?'' When you think of the year before you came into closer contact with your faith community: How satisfied would you say you were at that time, all in all, with your life?''/rel SoC - ''My faith gives me the trust that there are and will be answers to all questions in my life'' (comprehensibility);''My faith gives me the trust that I can accept all current and future occurrences and experiences as challenges or that I at least can somehow handle them'' (manageability);''My faith gives me the trust that it is worthwhile to continue my efforts and commitment even in the most difficult situations''(meaning), ''I experience God's relationship with me as loving. I know that he backs me when I need his help.'''// feeling secure in the parish; meeting with refusals (reverse); finding support; feeling abandoned (reverse); and having people to talk to about problems
'Sometimes it is difficult to reconcile one's faith or affiliation with one's religious community with other areas of life. This can lead to conflicts. What about your life? – How often do you experience conflicts because of your faith in the area of . . .? (1) job, (2) family/friends, (3) leisure time.'''//It often happens that I have a bad conscience when I disregard principles of faith''//

leavers –haben vor entry, während Mitgliedschaft und nach exit weniger Lz, mehr Depr, Angst; bei entry Lz stark angestiegen; //stayers – Lz vor Kontakt (retrospektiv) geringer (sign weniger als Bev) während Ko leicht ansteigend, keine Diff zu Bev, Depr Angst während Ko leicht sinkend; weniger D/A als Vergleichsgruppe (deren Zussetzung ist unklar) //leavers haben vorher weniger Lz als stayers,(sign) in group auch, danach auch(ns), Angst Depr mehr, aber ns zu Vergleichsgruppe, Depr steigt etwas nach exit//Korrel T1 Item zu T1-T4: rel SoC- Lz ns, Depr Angst neg; secure att –dto, sat with community –dto, conflict mit Umwelt –D ns pos, Angst pos, v.a. T4; schle Gewissen –etwas Angst pos,

7 Punkte (1 sample, 3 Messung, 1 bei, 1 stat, **1 Panel**); **wer neg life events berichtet, berichtet auch low sat –passt, ist keine Verdrehung, keine Verklärung;**
Leavers (alle Pe) vor entry, in, nach exit weniger Lz (als stayer, als Bev ?) mehr Depr/Angst (ns zu Vergleichsgruppe), bei entry steigt Lz,/stayers –vor entry Lz weniger als Bev, in –wie Bev, Depr Angst sinkt leicht in, ist weniger als Ko-gruppe (unbekannt), rel SoC/secure att/sat with community –Lz ns, Depr Angst neg/conflict mit Umwelt – Depr ns, Angst pos; schlechtes Gewissen –Angst etwas pos,

Nanistova, E/Halamova, J: Relationships as sources of forming self in the religious groups, in: Archiv für Religionspsychologie 24, 202,217, 2003

Swg zu inner aspects of faith, transfer faith into everyday life, exp Gods presence in life seeking and doing God's will in life, impo of pers prayer pos, Kg ns pos, regelm Bibellesen ns pos, regelm Gebet ich/family ns pos, read other spir lit ns pos, read Bible together as family

ns pos, abstract God (unpersönlich) neg, mystical God (intuitive repres of God) pos, God as protector and source of just order pos God as creator ns pos,

6 Punkte (1 sample, 4,5 Messung, 0,5 stat) **Swg –viele rel Items: 5 pos, 7 nspos**

Neeleman, J/Lewis, G: Religious identity and comfort beliefs in three groups of psychiatric patients and a group of medical controls, in: International Journal of social psychiatry 40, 124-134, 1994

Psych outpatients, depr; deliberate self harm (beide viel Depr) , chronic schizo, nonpsychiatric controls,(patients at fracture clinic)

16 rel Items, 8 ns (bei rel Verh 5 von 7, bei Glauben 3 von 9) (member, Kg, private practice, preach öffentlich, pers rel exp, kommuniz mit Gott, Nahrungstabu, Sbez rel, Leben ohne rel mit wenig meaning, Gott sorgt dafür, dass das Beste entsteht, auch Leiden ist sein Plan, LnT-Glaube hilft gegen suffering...)(psychotic bei Rel immer am höchsten, controls am niedrigsten, die beiden andern wechseln sich ab , Glaubensdiff höher als Verhaltensdiff,(da controls und self-harm gleich eher)

Psychotic –viele F, fast alle arbeitslos,

belief attitude Items (9) – ns zu Depr, Alkproblems, //Ko gruppe unrepräs eher, (M, gebi, SES plus)

6,5 Punkte(1 sample, 4 Messung, 0,5 stat, 1 mv, bei) **viele rel Items bei psychotic am höchsten, dann depr outpatients/delib self-harm –dann controls (bei rel Verh letztere gleich)**

Neff,J/ Hoppe,S: Race/ethnicity, acculturation, and psychological distress: fatalism and religiosity as cultural resources, in: Journal of Community Psychology 21, 3-20, 1993

Religiosity- selfrated, Kg, influence of rel in own life, Gebet, talks with priest, minister, rel officials

Kombin fatalism –religiosity –low fat high rel –eher am besten zu Depr –bei versch Gruppen: M Anglo, Neger,Mexican Am in drei versch Akkulturationen und F dasselbe – 10

Zusammenhänge, low high in 6 am besten, low low 3mal, high high einmal; am höchsten high fat low rel,high high auch ziemlich hoch, //Korrel rel neg sign, fat pos;

Mv (incl fat, acculturation,) rel ns, und wilde Interaktionen drei/vierfach// andre Berechnung –continuous fat und rel –rel wirkt,

(unter 5) **rel neg zu Depr**

(zur Info) Neighbors, H et.al.: Stress, coping, and black mental health: Preliminary findings from a national study, in: Prevention in Human Services 2, 5-29, 1982

Für Neger national repräs, rr70 2107 Vp National Survey of Black Americans

Problem severity – nervous breakdown, extreme nervous, depression, personal problem could not handle/tried to handle, dazu Verh das make your problem easier to bear 60 % haben

Problem, Hälfte davon nervous breakdown, **prayer helped most 44 % 25 % hilft facing problem; more serious problems – more prayer, facing problem doing s.th. about it –**

sinkt mir Ernsthaftigkeit von Problem, prayer am meisten angewendet bei allem wenig inc und jung –weniger prayer

(R Gl, Gesu, pos) Neighbors, H et.al.: The African Minister as a Source of Help for Serious Personal Crises: Bridge or Barrier to mental health care ?, in: Health Education and Behavior 25, 759-777, 1998

National Survey of Black Americans, rr 67, when problems have come up, has there ever been a time when you were about at the point of a nervous breakdown ? –no –dann: has there ever been a time when you had a personal problem where you felt so nervous that you couldn't do much of anything, no –has there...when you felt down and depressed so low that you felt you just couldn't get going – no –ever had a personal problem you couldn't handle yourself – no –ever had what you thought was a serious personal problem that you tried to handle by yourself ? /wer problem hat – was war es für eines –physical health, interpersonal, emot adjustment, death of loved one , economic diff, dann: list of places a person might go to get help with a problem like the one you had –hospital emergency room, medical clinic, social service/welfare agency, mental health center, private therapist, doctors office, minister lawyer police school employment agency, /What did the person you saw do to try to help you with your problem, Would you go back again if you needed help ?

Seek help bei clergy –F mehr, age verh employed edu inc ns; weniger bei economic, mehr bei death of loved one, ns bei Gesu, emotional interpersonal, bei breakdown mehr, Rest (schwächere Probleme) ns (auch mv demogr, Art und Schwere des Problems, außer: F ns, interpersonal pos zu clergy

Wer help from clergy sucht, sucht mehr help from other org/oder eher nur von clergy; gleichz aber: wer zuerst zu cl geht, geht nicht so oft zu anderen –v.a. bei death, health, emotional, nicht econ/interpers; stark bei breakdown, felt nervous depressed/couldnt handle could handle ns; Clergy help: pray read Bible told to pray, listened/let me talk, general advice, gibt medicine treatment, comfort sympathy consolation;

Zufr mit clergy help und would refer others mit ähnlichem Problem to clergy –wer nur bei cl war –mehr davon als wer nur woanders war, wer bei cl und anderswo war: satisfaction mit cl besser, refer ns, //50 % suchen Hilfe, davon gehen 21 % zuerst zu cl,

6,5 Punkte (3 sample, 2 Messung, 0,5 stat, 1 mv) **Ne gehen bei Problemen (mh, death of loved one, ns ökonomisch, interpers,) mehr zu clergy, (bei Gesu ns) danach nicht mehr so viel zu andern(auch bei Gesu) , sind zufriedener mit cl als andere mit ihren Helfern, 21 % der Hilfesuchenden gehen zu cl zuerst, nicht bewertet**

Neimeyer, R/ Currier, J/ Coleman, R/ Tomer, A/ Samuel, E: Confronting suffering and death at the end of life: the impact of religiosity, psychological factors, and life regret among hospice patients, in: Death Studies 35, 777-800, 2011

22 % no aff, DAP-R death attitude profile revised fear of death (e.g., “The prospect of my own death arouses anxiety in me”). death avoidance (e.g., “Whenever the thought of death enters my mind I try to push it away”). positive attitudes toward death, including

approach acceptance ("I look forward to a reunion with my loved ones when I die")
 escape acceptance ("I view death as a relief from earthly suffering") aus WHO-Liqu
 messing: . patients'
 quality of social support and personal relationships und psychological well-being//past
 regret "I regret that I have wasted too much time on things that are unimportant –regret
 scale; und future related regret –fear of premature death "I am afraid that I will not live
 long enough to enjoy the future I had hoped for, "I regret that I may never see my
 children, grandchildren, or loved ones grow
 up, andre Items unklar; //Intrinsic –Swg, ss, psy wb escape und approach acc of death
 pos, death avoid, fear of death, future regret, past regret minus, // mv demogr, ss, Swg
 past future regret (ÜberKo) –death avoid I neg, fear of death ns neg, approach escape
 pos, psy wb ns pos

5 Punkte (1 sample, 3 Messung, , 1 mv 0,5 stat) I **neg zu todbezogenem NAS, pos zu PAS, mv meist auch (ÜberKo)**

Neimeyer,R/Burke,L: Complicated grief in the aftermath of homicide: spiritual crisis and distress in an African American sample, Religions 2, 145-164, 2011

Ne,89 % F, (Teilsample aus Burke/Neimeyer) aus Org Victims to Victory, faith based
 /pos rc ca 17, neg rc ca 5; T 2 nach 6 Monaten /complic grief -I feel that I have trouble
 accepting the death or Ever since ___ died I feel like I have lost the ability to care about
 other people or I feel distant from people I care about./PTSD-Messung -Being "super-
 alert" or watchful or on guard? reexperiencing the trauma, emotional numbing,
 avoidance of trauma-related reminders, heightened arousal.//Brief RCOPE 21 Items;
 pos rc ns zu allem, auch zu neg rc; neg rc T1 –co gr/PTSD/Depr T2 pos und umgekehrt:
 Depr T1/PTSD T1/co gr T1 pos zu neg rc T2; (NAS zu neg rc stärker als umgekehrt)
 PTSD T1 steigert pos rc in T2 (Ko von T1 pos rc) //mv bei Ko von T1 Depr/PTSD/co gr –
 neg rc T1 ns zu Depr PTSD/co gr in T2, /Umkehrung –nur co gr wirkt auf T 2 neg rc;
 /pos rc ns neg zu time since loss, neg rc ns; neg rc sinkt ein bisschen

5,5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat, **2 Panel**) **neg rc T1 –pos zu NAS T2 und umgekehrt; Ko von T1 NAS bzw T 1 neg rc –alles ns außer: co grief steigert neg rc; PTSD T 1 steigert pos rc in T2 (bei Ko von T1 pos rc); Zeit seit loss ohne Einfluss auf coping !, pos rc dreifach neg rc; pos ns zu neg rc;**

Nelson,LD/Cantrell;CH: Religiosity and death anxiety: a multidimensional analysis, in:RRR 21, 148-157, 1980

Belief – God divine Jesus,LnT real, Himmel, Hölle,Teufel,infalibility of Bible

Rel Erf –been in the presence of God, being saved in Christ been punished by God for an offense //privat prayers, importance of prayer,

Alles kurvilinear – 4 Items Tangst zu 4 Items rel, Rel steigt, Tangst steigt bis zu gewissem Punkt, dann sinkt sie wieder, Kg und devo stärker als orth, exp ns, mv age inc edu ethnicity rural

6 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **belief, pray, Kg –kurvilinear Buckel zu Todesangst, rel Erf ns,**

(R Gesu, Gl pos) Nelson, L/Padilla-Walker, L/Carroll, J: "I believe it is wrong but I still do it": A comparison of religious young men who do versus do not use pornography, in: Psychology of Religion and Spirituality 2, 136-147, 2010

M 21 J, rel univ, Viewing pornographic material (such as magazines, movies, and/or Internet sites) is an acceptable way to express one's sexuality. "During the past 12 months, on how many days did you view pornographic materials (such as magazines, movies, and/or Internet sites), use ist: mind einmal im Monat,

religious faith 10 Items (e.g., "My religious faith is extremely important to me," "I look to my faith as providing meaning and purpose in my life") personal religious practices while growing up (e.g., "While growing up, how often did you offer personal prayers?" "While growing up, how often did you personally study the scriptures?"; recent personal religious practices (e.g., "During the past 12 months, how often have you offered personal prayers?" and "During the past 12 months, how often have you studied the scriptures?"; family religious practices while growing up (e.g., "While growing up, how often did you have family prayer?" and "While growing up, how often did your family study the scriptures together?

Identity 20 statements commitment and exploration on various aspects of identity, including religion, values, family, and dating. , "I have considered adopting different kinds of religious beliefs," "There has never been a need to question my values," "I have evaluated many ways in which I fit into my family structure," and "I am not quite sure about what type of dating relationship is best for me." Drank alcohol, engaged in binge drinking, used marijuana used other illegal drugs (e.g., cocaine, heroin, crystal meth, and mushrooms).

5,5 Punkte (1 sample, 3,5 Messung, 0,5 stat, 0,5 retrospect) **Alle: Porno inakzeptabel, 35 % trotzdem use, bei use keine Diff in beliefs –in Text zweimal so, einmal anders, nicht in Table ! //family rel/past und recent rel neg zu use/acceptance; pos zu relship quality zu Eltern, close to father /mother; //rel identity (sicher über eigne Rel) ns zu Porno acc/use, pos zu family relship, close to V/M, rel id nur pos zu recent rel ! R pos**

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Past/family rel zu identity ns, recent rel: rel id, value id pos, dating family id ns, /past family rel zu Swg ns, Depr ns, //recent rel Swg pos, Depr neg//rel identity –pos zu dating family value id, neg zu Depr, pos zu Swg R Gl**

4 Punkte (1 sample, 2 Messung, 0,5 stat, 0,5 retrospect) **Past/family/recent rel/rel id –ns zu drug ! R Gesu**

Nelson, PB: Ethnic differences in intrinsic/extrinsic religious orientation and depression in the elderly, in: Archives of Psychiatric Nursing 3, 199-204, 1989

68 elderly VP, 50 % Neger, 78 % F, viel Kg, Vp mit Depr früher weggelassen,

Neger mehr Intr, extr gleich, black mehr Depr, Depr neg zu Intr, ns zu Kg und Ex, Swg neg zu Intr und ns neg zu Kg, ns zu Ex

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Depr –I neg, Kg ns, Ex ns/Swg –I neg, Kg nsneg, Ex ns**

Nelson, PB: Intrinsic/extrinsic religious orientation of the elderly, in: Journal of Gerontological Nursing 16, 29-35, 1990

//Swg Rosenberg, Depr: Geriatric Depr Scale;

I – Depr neg, Swg pos, // E Swg und Depr ns // Kg – Depr ns, Swg ns pos Edu pos zu I, Kg
(unter 5) **Depr –I neg, E ns, Kg ns; Swg –I pos, E ns, Kg ns;**

Neto, F: Predictors of satisfaction with life among second generation migrants

Social Indicators Research 35, 93-116, 1995

Diener, sat with life scale, 519 junge Portugiesen in Paris, Eltern Port, VP in Fr geboren, catholic practising mehr LZ als nonpractising, biv, 22,7 vs 20,1 mv Rel und: gender, Mitgl in association, frz. Zeitungslektüre, Portug. friends, ethnic identity lonely health LoC housing, racism social anxiety

4,5 Punkte (1 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Catholic practicing mehr Lz**

(R Gl pos Gesu) Newport, F et.al.: Religious Americans enjoy higher well-being. Gallup Internet 16.2. 2012 // <https://news.gallup.com/poll/152723/religious-americans-enjoy-higher-wellbeing.aspx>

676,000 Gallup-Healthways Well-Being Index interviews conducted in 2011 and 2010, mv demogr, childbearing status, Very religious -- Religion is an important part of daily life, church/synagogue/mosque attendance occurs at least every week or almost every week. 41% of the adult population. Moderately religious -- All others who do not fall into the very religious or nonreligious groups but who gave valid responses on both religion questions. This group comprises 28.3% of the adult population. Nonreligious -- Religion is **not** an important part of daily life and church/synagogue/mosque attendance occurs seldom or never. 30.7% of the adult population. –wellbeing 69,2 -63,7 -65,3 // besteht aus 6 Teilindices, life evaluation – Trog; emotional health/work environment very besser als moderate/non; physical health – Trog, asymmetrisch, Vorteil non (sign?) healthy behavior –smoking, gesund essen- rel ganz pos; basic access Trog (Inhalt ?)

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg/impo pos zu life evaluation (asy Trog), emotional health –very besser als Rest (dort auch rel drin wohl, desh Trog) R Gl**

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg/impo –physical health ns Trog, health behavior (smoke, Ernährung) linear pos; R Gesu**

Gallup-Healthways Well-Being Index Domain Scores, by Religiosity

Controlling for age, gender, race and ethnicity, region and state of the country, socio-economic status, marital status, and child-bearing status

	Very religious	Moderately religious	Nonreligious	Difference between very religious and nonreligious	Difference between very religious and moderately religious
Life Evaluation Index	53.3	44.8	48.6	4.7	8.5
Emotional Health Index	81.9	76.3	77.6	4.3	5.6
Physical Health Index	77.5	74.2	78.1	-0.6	3.3
Healthy Behaviors Index	68.3	61.5	59.1	9.2	6.8
Work Environment Index	50.6	45.8	45.8	4.8	4.8
Basic Access Index	83.5	79.6	82.7	0.8	3.9

Gallup-Healthways Well-Being Index

Jan. 2, 2010-Dec. 30, 2011

GALLUP®

Neyrinck,B et.al.: Cognitive, affective and behavioral correlates of internalization of regulations for religious activities, in: Motivation and Emotion 30, 323-334, 2006

Katholiken, Gründe für rel Verh – identified –it connects well with what I want in life, is in harmony with my way of life, corresponds well with how I approach other things in life, is in accordance with my vision of life, is a meaningful activity to me, find it personally valuable, fully endorse it//introjected – would feel bad/guilty/ashamed if I don't, feel I am expected supposed to do, /external – feel pushed by others, others put me under pressure, /id –pos zu introj, neg zu ext; ext und introj pos, /3 Punkte für id, -1 für introj, -2 für ext, ergibt relative internalize index /Postcritical beliefs –F analyse -2 Faktoren – exclusion vs inclusion of transcendence und literal vs symbolic approach,- Items nicht gezeigt /Svw –it is better to be yourself than to be popular, /Swg –I nearly always have a highly positive opinion of myself, /Identity integr – how often do you feel very certain about what you want in life /

Relative internalize –Lz Diener pos, Swg pos, identity integr pos Svw pos, Gebet pos, Kg ns pos, symbolic und transc pos, //identified –alles pos stark (auch zu Kg), introj – Kg Lz pos, Svw minus, ext neg/neg ns zu allem, (Swg –rel intern,identif pos, intro ns, extns minus//Lz –rel intern id und intro pos, ext ns neg)

Intr (schlecht gemessen, F analysen zweifelhaft –einige Items unpassend; egozentrisch – Rel passt zu meinem Leben /Wünschen statt mein Leben passt zu Rel, wird von dort her bestimmt) pos zu symbolic und transcendence –flexible open minded nonrigid rel, (Items unklar), je wichtiger rel –desto flexibler; je literaler –desto weniger intr ! Sample mit viel Kg und viel symbolic,(Leute aus Seminar zu Relpsy, Rel lehrer,

Weltjugendtagvorbereiter, Mitgl von youth groups) Flexibler Standpunkt führt zu full endorsement statt halbherzigem !

(unter 5) **andere Intr-messung (dubios) /relativ und identified allein –Lz pos, Swg pos, identity integr pos, SvW pos, (Gebet pos, Kgns) symbolic und inclusion of transc pos, external –alle neg /lib verdreht –wichtig/full endorsement und nicht lit, sondern flexibel, viel Kg und viel symbolic,**

Nicholi,A: A new dimension of the youth culture,in: Am J of Psychiatry 131,396-401, 1974

Vp mit rel conversion als undergraduates, vorher drug use(drugs nicht pos zu spir interest, umgekehrt) Unruhe, Unzufr, lonely guilt Sinnsuche, exi despair/emptiness nachher: drugs weg,Alk Zig auch, strength, hope, open, tolerant,loving spirit Vergebung statt self hatred Eltern misstrauen neuem Glauben, kaum noch Sex, joy mehr, despair hopelessness weniger, Studium weniger wichtig, helping professions als Ziel,

andre Zusammenfassung: 17 students mit religious conversion, 3 mit church/denom affil, vorher drugs, outwardly successful socially, unzufrieden mit sich und Beziehungen, lonely, sexual relationship bringen keine closeness, vague restlessness,confusion über Sinn,existential despair, distance from family Leere Danach: kein alc, cig,drugs mehr,/spir resources give strength hope tolerance loving spirit, forgiveness statt self-hatred, bessere Partnerbeziehung, Eltern sind misstrauisch gegen Rel der Kinder, aber die bekehren zT. Eltern, auch Partner denken bei Sex anders –chastity/Treue fremd,/sense of joy, hopeless/despair weniger, bessere Studienfähigkeit und: andre Prioritäten: Gott,Nächster, Studium, Todesangst weniger,

(unter 5) **conversion -17 Vp, Christen –vorher NAS, nachher PAS stark, viele positive Veränderungen (Drogen, Sinn, Helfen)**

Nie, F/Olson, D: Demonic influence: the negative mental health effects of belief in demons, in: JfSSR 55, 498-515, 2016

National Study of Youth and Religion, adolescents ca 33 % attr; Denom-Erhebung unklar- 72 % bP , mehr als 100 % , Däm-glaube steigt mit Alter, Restreligion sinkt, F mit weniger D// T2 -2 Jahre, T 3 -2-3 Jahre, feelings of depression and sadness, (2) feeling alone and misunderstood, (3) feeling that life is meaningless, (4) feeling loved and accepted, and (5) feeling invisible and unnoticed./

do you believe in the existence of demons or evil spirits?"

about how often do you usually attend religious services?" how often, if ever, do you read from to your self alone?" "how often, if ever, do you pray by yourself alone "how important or unimportant is religious faith in shaping how you live your daily life ? believe in the existence of angels. belief in an afterlife and belief in miracles. "how distant or close do you

feel to God most of the time. 1 = God is personal being involved in lives of people, God

created the world, but is not involved in the world, 3 = God is not personal, like a cosmic life

force, and 4 = none of these views“ do you believe that there will come a judgment day when God will reward some and punish others?

T 3-T3 wellbeing(5 Items) – demon minus, Kg angels LnT close to God pos, impo God judges minus, pray Bibellesen miracles pers God denom ns (trauma minus srh plus) (Kannib),//Glaube an demons –Kg impo pray miracle pers God ns, Bibellesen angels stark, LnT judge pos, close bP J F ! minus, //

Korrel zu T 2 mh (bei Ko T 1 mh): alles ns, auch demon, außer impo (und demogr); zu T 2 demon (Ko von demon T1) : mh ns, cP Kg angels Bibel LnT judge pos, F minus, //T3 mh: demon minus, Rest alles ns (Ko von T2 mh), T 3 demon: mh ns, Kg angel LnT miracle judge pos, bP plus, J minus//

10,5 Punkte (2,5 sample, 4,5 Messung, 0,5 mv, 0,5 stat, **2,5 Panel**)

Cross-sectional mv: rel Items pos/ns/neg zu wellbeing (eher NAS) (Kg angels LnT close; demon, impo judge minus, pray Bibel miracles pers God denom ns; Kannib), Panel nicht (T1 zu T2 keines außer impo neg !, T 2 zu T3 nur demon neg; bei Ko von T1/T2 mh, Kannib), Umkehrung: mh ns zu demon in T2/3, bP pos //zu demon: F neg, cP Bibel angels LnT judge pos, Kg impo pray miracle pers God ns close God minus;

Nielsen, M: An assessment of religious conflicts and their resolutions, in: JfSSR 37, 181-190,1998

Lit review: I neg zu (value) rel ,conflict, E und Q pos,

Conflicts in a rel setting/with rel overtones (über Ideen, mit Leuten -häufiger), wie resolved (eher durch Selbstveränderung), wie wichtig, damals ,jetzt,

65 % hatten einen, literal vs mythological(symbolic, metaphorical, open –gleichz: God is an anthropomorphic way of viewing creative processes und miracles are initiated by God using natural processes) vs antilit -

Mythol pos zu conflict, lit und antilit ns//lit –Kg Gebet plus, antilit minus, /lit –confl wichtig plus, //myth –Gebet Kg minus,

(unter 5) **lib mit mehr rel conflicts, I vs conflict, E Q pos;**

Nielsen, M/Stevens, R: Descriptions of religious experience among U. S. Christians and Malaysian Muslims,in: North American Journal of Psychology 3, 77-90, 2001

Emotionen: high intensity pos –enthusiastic, excited, joyful, stimulated, zestful; high intensity neg: afraid, aggravated, distressed, frustrated,miserable; low intensity pos – at ease, calm, content, relaxed, satisfied; low intensity neg: bored discontent, dejected gloomy tense

How well describe these adjectives die feelings, die Vp während important rel experience hatte, und how impo is the word for describing rel experiences,

Rel Erf –eher high intensity, eher high intensity neg als low intensity neg, Rest unklar – ob Vp rel exp eher als pos beschreiben (und ob man solch pos exp öfters haben will, ob sie wichtig sind) –behauptet, nicht gezeigt; //bei rel exp empfunden: N minus, A und C plus (auch erste Untersuchung von Nielsen findet das) –N gemessen per high strung, insecure, nervous, worrying, low N at ease, calm relaxed secure; A –forgiving, Good natured, soft hearted, sympathetic, vs callous, irritable, ruthless, vengeful; C –careful, conscientious reliable wellorganized, vs careless, disorganized, negligent undependable,

Bei Muslims – N lower in rel exp als in spiritual exp, open mehr in rel als in spir exp, E mehr in rel als in spir exp, A mehr in rel als in spir, und pos elements der rel Erf emphasized wie bei US Christen

(unter 5) **unklar, Behauptung: rel exp wird als pos, mehr AC, weniger N beschrieben bei Christen und Muslims, rel exp besser als spir exp**

(R div, Gl, fert, pos, Abtr) Noelle, E (Hg): Jahrbuch der öffentlichen Meinung, 1. 1947/55(1956); 2. 1957, 3. 1958/64(65), 4. 1965/67, 5. 1968/73(74), dann: **Institut für Demoskopie, Allensbach (Hg):** Allensbacher Jahrbuch der Demoskopie 6.(1974/76), 7. 1976/77, 8. 1978/83, 9. 1984/92(93), 10. 1993/97(97), 11. 1998/2002(2002), (Hg Renate Köcher) 12. 2003/2009(2009),
4,5 Punkte (3,5 sample, 1 Messung) **bei Schwangerschaftsabbruch in den ersten Monaten –da wird ein Mensch getötet: Bev 50, P 40, K 62, Grüne 28 (9) R Abtr**

Frage an Verh/mit Partner zusammen Lebende –sind Sie im allgemeinen mit Ihrer Ehe/Partnerschaft –zufrieden (1993: 82, 2006 -77, 2007 -79), wünsche mir manches anders -16,19, 18; (AJD 12)/

Glauben Sie, dass die meisten Ehen heute in Deutschland glücklich verlaufen –Verheiratete 1949 F/M 12/17 –(1952 -16), 1963 24/34, 1978 29/36; 1996 -27, ca über 40 gleichgültig, unglücklich: 24/22, 10/5, 6/7, 1996: 14 (Anstieg von Glück 50er Jahre, Sinken 90 er Jahre) (12) ,
Verheiratete –selber –glücklich F ca 67, M mehr als 70, sehr/ besonders glücklich -40-50 % (1957 und 1972) (sehr) unglücklich 1-2 %, 1972 (5), Ehe sehr unglücklich/scheiden -1 %, abfinden, aber Schwierigkeiten, über die ich sehr ungl bin 7 (1957) –sehr/besonders gl sinkt zwischen 1957 und 1978/1986, unglücklich steigt minimal (8)

Sind Sie mit Ihrer Ehe zufrieden –ja,sehr sinkt von 49 bis 76 von 45 auf 32 (7 und 8) ;

Selben Partner nochmal heiraten -1963 mehr als 1949 (3),

(3,5 sample, keine Rel-items, zur Info **(nach Krieg bis Anfang 50er J-Ehen weniger glücklich , dann besser, 70er J ff wieder negativer- gegen These: div ist Befreiung –früher –vor 70er Jahren - waren die Ehen - weil man keine div-Möglichkeit hatte -unglücklicher, eigne Ehe ganz anders beurteilt als Ehen aller allgemein, vieles kurvilinear wie in Wertewandel) R div/Gl**

Treue in der Ehe –Muss wird weniger, aber Eifersucht mehr (8 ?),neben der Ehe intime Beziehung haben –Billigung 1949 pos, 63 minus, 76 pos; hatte sexuelle Beziehung neben der Ehe – Nein 1949 F 87,M 68, 1963: 88 -76, 1976 85/67 (kurvi)(8) /

Prostitution –nützliche Einrichtung -49: M 25, F 14, 1987 29/22, notw Übel steigt, Gefahr sinkt; (9)

(3,5 sample..—zur Info) –e-sex kurvilinear in Haltung und Tat, Prostit auch nützlich R pos

(zur Info 3,5 sample-keine Rel-items **allg Info zu Glück: Wenn jemand sagen würde dieser Mensch ist sehr glücklich -1954-1991 gleich, dann etwas plus; (Einsamkeit 71-01 ns(11), (viele sehr glücklich, glücklich, aber 25 % manchmal oft einsam, 50 % eher schlechte/schlechte Stimmung, 27 % schon länger her dass ich laut gelacht habe), selber sehr glücklich weit mehr als : die meisten in Dld sehr glücklich (10) im allgemeinen mit meinem jetzigen Leben zufrieden-1958 weniger(45) 1967-79 mehr(fast 60) 1987-96 weniger(55) (11), R Gl**

(zur Info 3,5 sample.-keine Rel-items)Wenn jemand sagen würde: Dieser Mensch ist sehr glücklich –junge Singles wie junge Paare ohne Kind –weniger als junge Fam /Fam mit älteren Kindern, alte Singles weit weniger; (AJD 12),

im allgemeinen mit jetzigem Leben sehr zufrieden Ehepartner mit Kindern mehr als coh mit Kindern als Alleinerziehende (2001),

ideale Familiengröße -1950 2,2, 1966 2,4, 69-2,3, 72 -2,1,
(mit Kind glücklicher) R fert /R Gl

Noelle-Neumann, E: Lebensfreude – kein Thema für die Kirche? In: Herder-Korrespondenz 28, 41-47, 1974

Glücksmessung per Interviewer-Beobachtung (Blick, Mundwinkel, Bewegung, Haltung, insgesamt fröhlich aussehend) –hängt mit Bradburn und Glücksmessung zusammen, mittel, Kath jeden So Kg vs selten/nie sehen unglücklicher aus, bei K Zusammenhang stärker, P insgesamt glücklicher – auch bei ihnen Kg-er weniger glücklich aussehend,(aber Diff sehr gering) M/F, unter 30 nicht, einige Werte seltsam(unter 30 743 über 50 - 437) , Sample unbekannt, P Gesamtdiff 90 bei M und F Diff 33/39 !

3,5 Punkte ? (2 ? sample, 1,5 Messung) **Glücksmessung durch Interviewer-Beobachtung – Kg K und Kg P neg,Diff gering,**

(R Gl, Gesu, Krim, pos, Sm)Nonnemaker,J et.al.: Public and private domains of religiosity and adolescent health risk behaviorss: evidence from the National Longitudinal Study of adolescent health, in: Social Science and Medicine 57, 2049-2054, 2003

Ca 16000, 7.-12. Klasse, Add Health , ohne no aff, /Kg und : attend special activities for teens –youth groups, Bible classes, choir /private rel –impo und pray/Alk any –ever got drunk or very high on alc 2-3malMonat; /distress –depr, lonely,sad fearful, moody, cried ,poor appetite-17 Items; /threatened to use a weapon to get something from someone, pulled a knife or gun to someone, shot or stabbed someone, used a weapon in a fight, hurt someone badly enough to need bandages or medical care; /Kg und private gleich stark –Zig Alc minus(any use und problem use bei usern, nicht allg), marij –nur any use neg, regular/more than 3 times ns neg, //ever had sex –neg, effective birth control at first sex Kg ns, privat pos, dasselbe last sex –beide ns, ever pregnant – Kg minus, privat ns; //distress – Kg minus, privat ns minus; Sm ideation –Kg ns, private neg, SmV –dto, violence – Kg ns , private neg; mv demogr, **Private rel eher mehr Korrel als Kg**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Kg neg zu distress, impo/pray ns neg R Gl**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Kg ns zu SmV/ideation, private rel neg R Sm**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Kg ns neg, private rel neg zu weapon-related violence R Krim**

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **Kg und private neg zu Zig, Alk, Marij, Kg neg zu problem use (private ns) R Gesu**

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg private neg zu ever had sex, ns zu birth control jetzt/beim ersten Mal(private da neg), ever pregnant –Kg neg; R pos**

(R Gl, Gesu) Nooney,J/Woodrum, E: Religious coping and church-based social support as predictors of mental health outcomes: testing a conceptual model, in: JfSSR 41, 359-368,2002

GSS 98,pos church support – congr would help out in pers illness give comfort bei problem, make too many demands und criticize , Cr50, how understand and deal with major problems –life as part of a larger spir force, work together with God as partners look to God for strength and support, //feel like God is punishing me for my sins, wondering whether God has abandoned me, try to make sense of problem without relying on God, (drei letzte neg gepolt) nur affiliates,

Depr: Gebet ns support neg coping neg, Fu pos, Kg ns minus,

Subj health –Gebet ns, support pos, coping ns, Fu minus Kg ns

Pos und neg Teile von support und coping ca 2:1 – lib etwas mehr neg, Fu etwas mehr pos (also nicht mehr neg rc)

pos ss – neg zu Depr, neg ss pos; pos rc ns zu Depr, neg rc pos

(neg coping ist zweimal arel),

Fu pos zu Gebet,Kg, coping, rel ss ns –trotzdem pos zuDepr;

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Depr –pray ns, church based support neg, coping neg, Fu (denomin) pos, Kg ns; (Fu schwach pos zu Gebet, church based support) R Gl**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **srh –Gebet ns, church based support pos, coping ns, Fu neg, Kg ns R Gesu**

Norton, M/Singh,A/Skoog,I/Corcoran,C et.al. Church Attendance and New Episodes of Major Depression in a Community Study of Older Adults: The Cache County Study, in: Journal of Gerontology B Psychol Sci Soc Sci. 63, 129-137, 2008

No aff weggelassen, LDS 92 %, attr 26 (wenig edu, Kg, krank, Depr ns) T2 nach drei Jahren in your lifetime, have you ever had a period of 2 weeks or more when, nearly every day you...,” “felt sad, blue, or depressed,” “lost all interest and pleasure in the things that you usually cared about or enjoyed,” and “felt unusually cross or irritable”Participants endorsing at least one of these were also asked about appetite or weight change, sleep or concentration difficulties, restlessness, diminished energy level, guilt, or suicidal ideation.

Depr nach 3 Jahren: Kg minus (ab einmal Woche), LDS plus (vs K, P, other); Kg wirkt auch bei F, bei LDS, bei other rel; (mehr attrition) (mv demogr, Arznei, ADL, Kreislaufkr, ss, Depr T1)

9 Punkte (3 sample, 1,5 Messung, 0,5 stat, 2,5 mv/bei, **1,5 Panel**) **LDS pos zu Depr in T2 (N, attr?), Kg neg bei LDS und other, mv Gesu ss demogr Depr T1,keine Diff M-F – s.u./mehr neue Depr da als unten Depr 7 % //Ko von ss- ns minus nur noch, knapp**

(auch in R Gesu) Norton,M/Skoog,I/Franklink,L/Corcoran,C et.al.:Gender differences in the association between religious involvement and depression: The Cache County (Utah) study, in: Journal of Gerontology B 61, 129-136, 2006

92 % LDS, Depr -in your lifetime, have you ever had a period of 2 weeks or more when, nearly every day you...,“felt sad, blue, or depressed,” “lost all interest and pleasure in the things that you usually cared about or enjoyed,” and “felt unusually cross or irritable”Participants endorsing at least one of these were also asked about appetite or weight change, sleep or concentration difficulties, restlessness, diminished energy level, guilt, or suicidal ideation.

rel compliance –Kg weekly, nonsmoker, nonalc, ss social gatherings with family and friends and participation in social clubs and volunteering./ church attendance - weekly or more often - more likely to be married (70% vs 61%), more frequent social network contact (56% vs 49%), higher education (13.5 vs 12.7 years)fewer ADL problems (1.6 vs 2.1) fewer vascular health problems (1.2 vs 1.4), but a comparable number of medications (5.0 vs 5.1), Kg LDS weekly plus 76 vs 34

biv M: 2 % Depr vs 6, F 3-13; compliant -3/4 M, 3,5/9 F,

Kg zu Depr 1-2 monthly, weekly, mehr als weekly neg (sample größer –breitere Wirkung von Kg vs 2008) aber: F sehr sign, M mehr Depr bei Kg !; LDS pos; compliance –bei F ns neg, bei M ns//smoker 2,5, drinker 4 % -zu wenig da für Varianz, bei Kg zuviel; bei Depr zu wenig;

(mv - mv demogr,Arznei, ADL, Kreislaufkr, ss,)

bei Ko von ss –ns minus/plus)

7,5 Punkte (3 sample, 1,5 Messung, 2,5 mv,bei, 0,5 stat) **Kg –edu plus, Kg neg zu Depr bei F, pos bei M;** (mv denom, Gesu, demogr, ss; Ko von ss –ns minus/plus) rel compliance – Kg viel, kein Alk, nonsmoker –neg ns zu Depr bei F, M ns;**LDS pos;** ceiling/bottom bei compl, Kg, Depr, ÜberKo, Kannib, s.o. M gleich F

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **ADL minus, vascular health problems minus, medications ns;**

(R Gesu,GI) Oates,G: Enhanced religiosity following illness ? Assessing Evidence of Religious Consolation Among Black and White Americans, in: RRR 55, 597-613, 2013

874 Black 1,906 White participants in both the first (1986) and second (1989) waves of the

Americans’ Changing Lives (ACL) . Public religiosity- attendance at religious services

Volunteering during past year for a church, synagogue or other religious organization// subjective religiosity - importance of religious beliefs in day-to-day life, seeking spiritual support and comfort when faced with work-/family-/personal life-related problems //

Chronic illnesses Arthritis or rheumatism, lung disease, hypertension, heart trouble,diabetes or high blood sugar or medication for such, cancer or any malignant tumor,foot problems (e.g., circulation-, corn- or callous-related), stroke, broken or fractured bones, and urine-control problems.// Impaired functioning- current health, health issues impede daily activities und functional health measure //,//unhealthy behaviors -the actual number of alcoholic drinks over the past month and cigarettes consumed daily

mastery -I can do just about anything I really set my mind to do” “Sometimes I feel that I am being pushed around in life;” and “There is no way I can solve the problems I

have”//psychological distress eleven items from CES-D -felt depressed, felt that everything was an effort, endured sleep that was restless.

Zu T2 public und subj rel (Ko von rel Items T1, mastery ns, ss ns, financial stress –white public rel neg; ungesundes Verh ns, white F rel plus, age ns, employed Ne plus, SES ns-außer Ne subj rel minus) –T1 chronic illness ns (auch change von chr ill ns), impaired functioning ns(außer public rel bei white minus, change: bei Ne public minus, bei white subj plus) psycho distress ns (außer

Ne subj rel plus) (vier von 20 sign; evtl etwas neg Wirkung von impairment auf Kg; bei 32 Intera nur 4 sign –subj rel in T1 –impairment/chronic ill dazu –subj rel sinkt;

9 Punkte (3 sample, 2 Messung, 2 mv, bei, 0,5 stat, **1,5 Panel**) **T 1 Krankheit, fu limit –senken public/subj rel in T 2 kaum (3 von 16 Möglichkeiten, auch pos Wirkungen da –F, employed Ne, functioning white, Intera 4 von 32 Möglichkeiten –subj rel in T1 –impairment/chronic ill dazu –subj rel sinkt; evtl public rel sinkt bei impaired functioning –zwei von vier) R Gesu**

8,5 Punkte (3 sample, 1,5 Messung, 2 mv, bei, 0,5 stat, **1,5 Panel**) **T 1 psy distress ns zu T2 public rel/subj rel (bei Ne change in psy distress –subj rel steigt; Rest –dreimal –ns) R Gl**

O'Brien; M: Religious faith and adjustment to long-term hemodialysis, in: Journal of Religion and Health 21, 68-80, 1982

126 Vp in Alter und sex repräs für Dialyse-Patienten USA, 20 K, 69 P 5 no aff (%), T 2 drei Jahre später, 63 Vp noch da, T 2 –drei Viertel Neger, 50 VP P, 10 K, no Null, Zufr mit soz Interaktion no affil weniger, Kg pos zu mehr Interaktion und mehr Zufr mit Interaktion, weniger alienation, powerlessness, normlessness, social isolation; alienation Juden mehr als no, powerless auch, normless no aff mehr, soc isolation J mehr, dann no aff, compliance – K mehr, no am wenigsten, Kg mehr – mehr compliance (K mehr Kg als P in T2 40 % rel wichtiger positiver für Krankhewältigung als in T1, 16 % negativer Kg gleichviel mehr und weniger (Hälfte davon kann nicht mehr),

R Gl, Gesu) O'Connell, K/Skevington, S.: Spiritual, religious and personal beliefs are important and distinctive when assessing quality of life in health: a comparison of theoretical models, in: British Journal of Health Psychology 15, 729-748, 2010

Sample 50 % Kranke, rr37, Forty-one per cent reported being spiritual (but not religious-gibts als Fragekategorie nicht), 39% religious,, and 20% atheist (oder : ath 20, rel 39, agno 41). Christianity was the largest religious sub-group (76% von den religious). Buddhists 9, other 15 -, Jehovah's witnesses, shamans, pagans, Children of God./moderately strong und mehr rel beliefs 82 !, mod-strong rel person 52, belong to rel community moderately und mehr 34, (unklare Zahlen, % von allen oder von Religiösen) rural environmental design association, a 'positive living' support group for chronic pain patients, former psychiatric patients living in the community, neurological patients with epilepsy, Parkinson's disease, and multiple sclerosis. Members of 'alternative' religious movements. A cross-section of health and social care professionals from formal settings and alternative practices; doctors, nurses, pharmacists, counselling psychologists, psychotherapists, aromatherapists, acupuncturists, shiatsu practitioners, herbalists, kinesiologists, reflexologists, and social workers. Spiritual occupations included the clergy. We approached an organization for the lay scientific community, and community members –Messungen unklar; Wichtigkeit: Sinn, hope/optim, awe, wholeness/integr inner peace für ath/agno weniger wichtig //ath agno vs rel – pain discomfort ns, energy fatigue ns minus, sleep rest ns pos, pos feelings ns minus, self esteem ns, neg feelings ns minus (Text umgek) Body image ns neg,

ADL ns, dependence on medication ns, working capacity ns, mobility ath mehr, personal relations ns neg, ss ns neg, safety/security ns minus, health soc care ns, financial resources agno minus, meaning of life minus, awe/wonder minus, wholeness/integr minus, inner peace minus hope optim minus;

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **rel (nicht alle Christen) vs ath/agno pos/z.T. ns zu PAS, ns/ns neg zu NAS, pos zu ss/personal relations, Sinn pos, wholeness inner peace hope optim pos, den arel ist inner peace, Sinn hope/optimism/inner peace wholeness nicht so wichtig R Gl**

(unter 5) **rel (nicht alle Christen) vs ath/agno –ns zu health R Gesu**

O'Connor, BP/Vallerand,RJ: Religious motivation in the elderly: a French-Canadian replication and an extension, in: Journal of Social Psychology 130,53-59, 1990

Why do you go to church, Why do you pray why do you practice religion -I don't see what it does for me, because I am supposed to do it, I choose to do it for my own good, for the pleasure of doing it (c und d hängen 0.39 zus) Korrel zu Depr LzDiener Swg Rosenberg Sinn bei Depr erste zwei plus, Rest minus, bei anderen drei umgek- erste zwei minus, Rest plus

(unter 5) **Warum Kg/pray/rel practice –sehe nicht, was es bringt/I am supposed to do vs tue es for my own good, for the pleasure of doing it –Depr pos, Lz Diener Swg Rosenberg Sinn neg**

Okebukola, P: Relationships among anxiety, belief system, and creativity, in: Journal of Psychology 126, 815-818, 1986

(unter 5) **Traditional cosmology – belief in superstitions and taboos –pos zu Angst,**

Okulicz-Kozaryn, A: Religiosity and life satisfaction across nations, in: MHR+C 13, 155-169, 2010

WVS 97-2004, spend time with people at your church,(how often do you do certain things..), list of voluntary organizations and activities –belong to religious or church organization, /apart from weddings, funerals and christenings, about how often do you attend religious services these days; /which, if any, of the following do you believe in ? –God; scale mit 0-10 –indicate importance of God, /do you belong to a rel denomin ? please say, for each of the following,how important it is in your life –religion, /independently of whether you go to church or not, would you say, you are –a religious person; //

All things considered, how satisfied are you with your life as a whole these days ? /79

Länder,54 christlich

Alle Korrel ns !!, (Kg, belong to den/org, time with people at church, belief in God, rel person, atheist,God impo,-impo or rel fehlt)// correspondence analysis -God very impo –sehr zufr und sehr unzuf ! rel very impo –very sat und very dissat, rel not impo – Lz 7 und 8(zufr), dto Kg; bei Glaube an Gott -5 % mehr very dissat da als bei Unglaube, //bei rel person versus atheist –rel mehr Lz insges, aber weniger quite satisf und mehr very dissat (und mehr very sat-**sieht man, sagt er nicht**);

mv –inc,feeling of freedom, edu, health, time with friends, unemployed, F, div, community involvement, belong to a cultural org, belong to a recreational org,(**später teilw nicht drin in Tables, dafür div, verh**) und Aggregat: GDP, misery index – infl,alos; Life expectancy, governance – (pol stability, gov effectiveness, regulatory quality, rule of law, control of corruption)

mv mit Aggregat und age, inc, edu, verh, div, unemployed (**Rest fehlt**) – Kg, belong to rel org time with people at church nun alle drei pos sign !! / religious, rel impo God impo pos, belong to denom ns, believe in God neg ! – mv ohne Kg usw, aber Aggregat usw; alles zusammen (Kg usw, indiv rel usw, Aggregat, indiv controls): belong to den neg, Glaube an Gott neg; rel impo, God impo Kg belong to rel org time with people in church alle pos (5 pos, 2 neg, 1 ns – aber: Glaube und denom neg, Kg und God impo pos ist absurd) // **Interaktionen (für Kg, denom, org, time with, religious nicht gemacht oder nix da –unklar):** Leute die an Gott glauben sind less happy (obwohl er Lz misst), aber in Ländern, wo viel Glaube ist, sind sie viel mehr happy (God impo und rel impo auch in religiösen Ländern mehr wirkend) // in reichen Ländern und in armen: belong to rel org, denom und religious pos; Intera: rel bewirkt bei unemployed in rich countries mehr Lz, in armen Ländern ns;

9 Punkte (3 sample, 3 Messung, 2,5 mv/bei, 0,5 stat) **biv alles ns, z.T. – bei Glaube, God impo –kurvi Trog; mv 5 rel Items pos, 2 neg (irreal: Kg pos, God impo pos –aber Glaube an Gott/Kimitgl neg), in reichen und armen Ländern, 54 von 79 christlich, Intera belief, rel/God impo in rel Ländern stärker; Rel puffert in reichen Ländern unemployment//rel person vs atheist: mehr very sat, weniger quite sat/mehr very dissat (ergibt insgesamt mehr sat), mv ÜberKo; dubiose Tabellen,** dubios, unklare Messung, Glaube neg, aber rel person besser als ath; Bewertung 9, aber unglaubliche Ergebnisse, kurvi bei mv nicht mehr da; rel impo pos, correspondence analysis -God very impo –sehr zufr und sehr unzuf ! rel very impo –very sat und very dissat, rel not impo – Lz 7 und 8(zufr), dto Kg; bei Glaube an Gott -5 % mehr very dissat da als bei Unglaube, //bei rel person versus atheist –rel mehr Lz insges, aber weniger quite satisf und mehr very dissat (und mehr very sat-**sieht man sagt er nicht**); mv –inc, feeling of freedom, edu, health, time with friends, unemployed, F, div, community involvement, belong to a cultural org, belong to a recreational org, (**später teilw nicht drin in Tables, dafür div, verh**) und Aggregat: GDP, misery index – infl, alos; Life expectancy, governance – (pol stability, gov effectiveness, regulatory quality, rule of law, control of corruption)

mv mit Aggregat und age, inc, edu, verh div unemployed (**Rest fehlt**) – Kg ,belong to rel org time with people at church nun alle drei pos sign !!, /religious, rel impo, God impo pos, belong to denom ns, believe in God neg ! –mv ohne Kg usw, aber Aggregat usw; alles zusammen (Kg usw, indiv rel usw, Aggregat, indiv controls): belong to den neg, Glaube an Gott neg; rel impo, God impo Kg belong to rel org time with people in church alle pos (5 pos, 2 neg, 1 ns –aber: Glaube und denom neg, aber Kg und God impo pos ist absurd

dubios: Glaube an Gott negativ zu Lz, religious person vs convinced ath pos, biv aber alles ns! (und correspondence analysis –rel Items meist very sat und very dissat mehr als Rest) mv 6 Items pos, 1ns, 1neg (teilw Kannib, ÜberKo), rel impo, God impo und belief in God –in Ländern mit jeweils mehr rel impo/god impo/belief in God positiv, sonst (ns)neg –aber in Table vorher rel und god impo pos ! 5 andere Intera nicht getestet (rel macht manual workers unzuf, professionals zufrieden

(R Gl, Gesu) Oleckno, W/Blacconi, M: Relationship of religiosity to wellness and other health-related behaviors and outcomes, in: Psychological Reports 68, 819-826, 1991

Studenten, 55 K, 17 P, Health-promoting lifestyle profile – Svw, health responsibility, exercise, nutrition, interpersonal support, stress management ; alc –number of drinks consumed per week, frequency of intoxication, how often do you use drugs or medication to alter your mood or to help

you relax or gain energy, sought medical attention for illness, injuries, rel: Kg –never, sometimes - often -routinely ! und : very –somewhat –not religious,

7 Punkte (2,5 sample, 4 Messung, 0,5 stat) **Religiosity –smoke minus, drink minus, seat belt use pos, injuries ns, illnesses ns (Autoren: pos) drug use neg, health responsibility M pos, F ns,(Autoren: ges pos, schwach) exercise pos, nutrition pos (bei GesuV besser als bei Gesu) R Gesu**

(unter 5) **Religiosity –Svw pos, stress management (Inhalt?) M pos, (Autoren: ges pos, schwach) R Gl**

((**Oman,D et.al.:** Meditation lowers stress and supports forgiveness among college students: a randomize controlled trial, in: Annals of Behavioral Medicine Supplement S074, Symposium 10 A, 2006

8 Wochen, 12 Stunden Training, control group, Easwaran Eight Point program oder Mindfulness Based Stress Reduction , 80% F, 49 % K, 42 % no, pretest, posttest ,8 week follow up, keine Diff zwischen EPP und MBSR, beide besser als controls in stress reduction, forgiveness plus,rumination ns neg, anx hope wohl ns

(unter 5) **Interve -Medit EPP und MBSR senken stress rumination**

(0,5 sample, 1 Messung, 0,5 stat) **Medit EPP und MBSR steigern forgiveness))**

R Gl,pos) Oman,D/Shapiro,S/Thoresen,C/Plante,T/Flinders,T: Meditation lowers stress and supports forgiveness among college students: a randomized trial, in: Journal of American College Health 56, 569-578, 2008

Students, MBSR ($n = 15$) and EPP modified , rel Inhalt unklar ($n = 14$) training groups and a wait-list control group ($n = 15$). T2 nach 8 Wochen, T 3 wieder nach 8 Wochen, K und no aff 42%, 80 % F, In the last month,how often have you felt that you were unable to control the important things in your life?“ and “...felt difficulties were piling up so high that you could not overcome them? Rumin -“I don’t waste time rethinking things that are over and done with” (reversed) and “Sometimes it is hard for me to shut off thoughts about myself/forgive-“I continue to be hard on others who have hurt me” (reversed)and “When someone disappoints me, I can eventually move past it,”

3 Punkte (0,5 sample, 1 Messung, 0,5stat, 0,5 mv, **1 Interve**) **EPP wirkt so gut wie MBSR, Diff ns, /Diff beider zu controls: forgive pos, Ko von sE R pos**

(unter 5) **Interve EPP und MBSR senken stress, zu rumin und hope ns; Ko von sE; R Gl**

(R Gesu, Gl) Oman,D/Bormann,J: Mantram repetition fosters self-efficacy in veterans for managing PTSD: a randomized trial, in: Psychology of Religion and Spirituality 7,34-45, 2015

Veterans mit militärischem Trauma,(Kogruppe bekommt nur case management wie Vp, trifft sich aber nicht regelm) sessions taught the foundational practice of mantram repetition, additional attention regulation tools – Slowing down, thinking or acting deliberately, intentionally, and carefully; One-pointed attention, viewed as the opposite of multitasking, and involving the

awareness of having a choice to purposefully concentrate on one thing or do one thing at a time choose a mantram from a spiritual tradition. clinician-based measure of PTSD symptoms, self-reported measures of PTSD symptoms, depression -6-item subscale of the 18-item Brief Symptom Inventory(BSI-18), Overall mental health functioning -Mental Health Component Summary from the 12-item Health SurveyShort Form (SF-12, version 2) (Spiritual well-being was measured with the 12-item FACIT-Sp, Satisfaction with physical health was measured with a single 5-point response item from the Quality of Life Enjoyment and Satisfaction Questionnaire Self efficacy ("Rate your ability to manage PTSD symptoms on a scale of 1–10," jede Woche und nach 12 Wochen gemessen, wb nur nach der Interve (6 Wochen) //

6 Punkte (1 sample, 3 Messung, 0,5 stat, 0,5 Mediat, **1 Interve**) **self-eff nach 6 und 12 Wochen sign besser, mediiert Korrel Interve –PTSD, depr-jeweils neg, mh spir wb pos, // spir wb mediiert auch –bei PTSD depr mh (also wirkt Mantra auch darauf) R Gl**

4 Punkte (1 sample, 1 Messung, 0,5 stat, 0,5 Mediat, **1 Interve**) **self-eff mediiert Korrel Interve - phys health sat (also wirkt Mantra auch darauf) R Gesu**

(R pos, Gesu,Gl) Oman,D/Kurata,J/Strawbridge,W/Cohen,R: Religious attendance and cause of death over 31 years, in: International Journal of psychiatry in medicine 32, 69-89, 2002 Alameda, 1965 (über 21 J) , 74, 83, 96 ; 6335 T1 -2485 T4, 1532 sterben, Kg less than weekly vs weekly, Lib reformed P 52, Fu 3, K 27, no 11, /diab cancer stroke heart trouble liver disease asthma chronic bronchitis shortness of breath –during past year ; number of days sick in bed past year, /phys act s.o., heavy alc dto, /number of close friends/relatives, nonrel group activities (work related children community service sociability recreation) eating breakfast everyday als Messung von habit regularity(C?)/Messung von predictors: in 65 –gilt bis 72, dann neue Messung gilt bis...;

Korrel T1-T1: Kg (mv age gender ethn birthplace edu inc nonwestern rel) –diab nspos, cancer nsneg, stroke heart trouble hyp ns, bronchitis nsneg, asthma ns, short breath neg, mobility ns, bed days neg, srh pos, breakfast pos, exercise pos, smoke neg, alc neg,

Kg (mv demogr, health, soc connections health behavior) neg zu mort all causes, circulatory, digestive respiratory/ external und other causes ns neg, cancer –nur bei Ko von demogr sign, /ischemic heart dis ns neg, cerebrovascular neg, other circulatory neg(außer letztes mv), /digestive cancer neg, respire und other ns, Ko von regularity ändert nix, Intera: bei mv mit a l l e n Items: M über 70 ns, M unter 70 besser als F unter 70, F über 70 am besten, (Überko)

14 Punkte (3 sample, 5,5 Messung, 3,5 mv, Intera, 0,5 stat, **1,5 Panel**) **Kg neg zu mort all causes CVD digestive respiratory -mv, pos zu GesuV, z.T. pos zu Gesu R Gesu**

6 Punkte (3 sample, 1 Messung, 1,5 mv, 0,5stat)**Korrel T1-T1: Kg –depr neg (mv age gender ethn birthplace edu inc nonwestern rel) R Gl**

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Korrel T1-T1: Kg (mv age gender ethn birthplace edu inc nonwestern rel) –close relatives friends group member pos, R pos**

(R Gl,help,Gesu) Oman,D/Reed,D: Religion and mortality among the community-dwelling elderly, in: American Journal of Public Health 88, 1469-1475, 1998

Marin county, über 55, affluent, white T2 nach 5 J, 454 Tote, mv /health status –stroke, hypert diab Herzinf cancer arthr kurzatmig tiring easily recent hospitaliz ever surgery srh worried about health, physical functioning-laufen, balancieren, fähig zu housework leg problems, gestürzt, vision difficulty, hearing diff, incontinence/ exercise, sleep hours, take central nervous system medic, alc, BMI, health insurance availability of medical care, living alone, part in social activities (concert play sport event, museum movie dance card bingo club auction, social isolation, part in rel group activities, having confidant, sat with marriage, doing volu work, give ss, having a rel or charitable group, do grocery shopping or housekeeping for respondent, driving status, lack of access to public transpo, Gesu von spouse, days out of house per week, nights out.. depr, fearfulness memory test !!, -alle getestet auf Zusammenhang mit rel und dann verwendet –s.u. //also: Kg wirkt auch unabh von soc isol/activities –die sind ns zu Kg, desh unten nicht kontroll
 Korrel Kg –mort neg(MF, age), wenig Diff weekly-occas, mehr vs never;
 Kg zu chronic disease bei M pos, balance diffic M neg, exercise ns, smoke minus, alc minus, overweight pos,

Kg (attend vs nonattend) mv neg zu mort, Ko von age sex unmarried chronic diseases lower body disability balance difficulties exercise currently smokes drinks alc underweight, days not out of house volunteering depr; (Intera mit ss und M ns, eher noch: bei viel ss wirkt rel stärker,

11 Punkte (2,5 sample, 2 Messung, 4 mv, bei, 0,5 stat, **2 Panel**) **Kg neg zu mort, sehr viele controls, Intera MF/ss ns, eher: bei viel ss wirkt rel stärker; Kg –exercise ns smoke minus alc minus overweight plus, bei M zu chronic disease pos, balance diffic neg;**

4,5 Punkte (2,5 sample, 1 Messung, 0,5 bei, 0,5 stat) **Kg bei M neg zu Depr, bei F nspos, R Gl**

4,5 Punkte (2,5 sample, 1 Messung, 0,5 bei, 0,5 stat) **Kg pos zu volu work MF R help**

(R help, Gl, Gesu) Omoto, A/Schlehofer, M: Volunteerism, religiousness, spirituality and the health outcomes of older adults, in: **Post, S:** Altruism and Health. Oxford 2007, 394-409
 Residents from retirement communities, 70 % F, 80 J, viel edu, T2 nach 6 Mon, rel identity -3 Items --my rel faith defines who I am as a person, spir id 3 Items –I consider spir a driving force in my life /nonorg rel 4 Items;/numbers of hours a week volunteering, /how active in 10 orgs –dann church or faith based orgs vs rest, LzD, age-related anx –concerns problems associated with aging, /health problems -15 Items und functional problems 9 Items; /comparison -volu hours dichotomisch -org rel, rel spir id pos, nonorg ns pos; linear –schwächer, nur spir sign, dichotomisch bei volunteers – org rel spir id nonorg pos, rel id ns, correl analysis alle 4 rel Items pos ! /Korrel gilt nur für volu in rel, nicht in other orgs – dort rel ns;
 Rel id T 1 pos zu LzD, depr anx neg T2, spir id dto plus Swg pos; org rel LzD pos, anx neg; nonorg –LzD pos, depr neg, Korrel zu phys health alle ns bis auf: spir id pos zu health; volu in church –Lz pos, Depr minus;

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **Org nonorg rel, rel spir id pos zu rel volunteering, ns zu other volu R help**

6,5 Punkte (1 sample, 4 Messung, 0,5 stat, **1 Panel**), **Rel id T 1 pos zu LzD, depr anx neg T2, spir id dto plus Swg pos; org rel LzD pos, anx neg; nonorg –LzD pos, depr neg// church volu –Depr neg, Lz pos; sec volu ns; R Gl**

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 Panel) **Rel id (srr) org nonorg rel church volu ns zu phys health, spir id pos R Gesu**

Oomens, S: The social context of mental illness. Diss 2005

Short mental health Inventory -- felt so down in the dumps nothing could cheer me up, felt downhearted and blue, have been a very nervous person, felt calm and peaceful, have been a happy person, umgekehrte Polung ! Big Five Goldberg 30 Items, 0 –resourcefulness, E-reserved, withdrawn, quit talkative bashful, introverted, A –coop, pleasant, agreeable kind sympathetic helpful, C –stoppy organized systematic careful neat thorough, N high strung, anxious, fearful, touchy irritable nervous; 0 –artistic imaginative innovative deep creative complex (E C ns zu mh, A ns pos) /62 no aff, Glaube –Gott will unser Gott sein, Leben sinnvoll wegen Gott, LnT, Glaube can bear a lot of pain, Gutes in Welt von Gott, Gott sichert dass Gutes Böses besiegen wird, God concerned with indiv, / salience rel: beliefs influence daily life, bei Entscheidungen pol attitudes, ohne Glauben leben anders, großes Interesse an Gl/ sal weltlich–worldview influences etc; //innerworldly beliefs –selber Leben Sinn geben, Sinn ist das Beste draus machen, Tod Teil von Leben/Ruhe, Mensch macht gut und böse, cope –selber, Leid Teil von Leben, /

mh: Geref pos, K/ref minus, no minus, Kg ns, no spir exp ns pos, den von Partner: no den minus, rel upbringing ns, Kg Kindh ns, den von Eltern no minus, best friends rel ns, steigender Kg eher ns minus, gave up Kimitglsch vor weniger als 10 J minus, länger pos, Gebet minus, belief ns, salience ns, // Pers, psychiatric history, disability, mastery neg life events dazu (E C ns, 0 A pos, N neg): Gebet ns, Kimitgl aufgegeben ns,

8 Punkte (1 sample, 5 Messung, 1,5 mv **Pers**, 0,5 stat) **mh -mv-Analyse -1: Geref pos, ref/K/no neg, Kg ns, Gebet neg, spir exp ns neg; 2: dazu –partner nonmember neg, rel heterog ns, best friend rel ns, 3 dazu Kindh both parents nonmember neg, upbringing ns, 4: given up church membership neg, 5 –dazu noch Pers, demogr, psychiatric history, childhood adversity, neg life event, phys disability resourcefulness mastery innerworldly beliefs–und Chr beliefs ns, rel salience ns (und nun nur noch K/nonmember neg, Kg increased neg;**

O'Reilly, C: Religious practice and personal adjustment of older people, in: Sociology and Social Research 43, 119-121, 1957

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 Panel) **Kg/K in T1 pos zu (Zufr) mit Interaktion, alien/powerlessness/normlessness, social isolation neg, J z.T. negativer als no, rel wird wichtiger für Krankheitsbewältigung, active Catholics weniger lonely ns, Happiness pos – evtl ns, keine Sign-aussage**

Ortega, S et.al.: Race differences in elderly personal well-being, in: Research on Aging 5, 101-118, 1983

Lz, happy, current life relative to worst possible –best possible Vp can imagine,

Church-related friendship pos zu Lz allg, und zu happy, current life; (mv) Neger haben mehr und sind desh zufriedener, bei Ko von c-r-friendships verschwindet Korrel von race mit Lz, nur Kontakte mit church friends wirken da, mit kin und anderen friends keine Mediator-wirkung

6 Punkte (2,5 sample, 2 Messung, 1,5 mv) **pos, wichtig: Ki-freunde mediieren (wirken) besser als weltliche**

Ortega, S et.al.: Religious homogamy and marital happiness, in: Journal of Family Issues 9, 224-239, 1988

276 verh K, 794 verh K, repräs Sample of adults residing in Nebraska

Marriage very happy pretty not too happy, Ehe K-K ebenso glücklich wie K-P, P-P auch gleich wie P-K, (mv age Kg inc edu gender Kinder wife employed edu/age Differenzen homogamy via conversion), Homog per conversion – gleiches Eheglück wie vorher schon homogam, innerP – Bapt Calvi Fundam Luth Meth verh mit anderer Denom eher weniger Glück, aber Diff gering

3,5 Punkte (1 sample, 1,5 Messung, 1 mv) **K-K/P-P ns bei marriage happy vs K-P; heterog Ba Calvi Fu Lu Me –Glück nsweniger**

Paloutzian,RF: Purpose in life and value changes following conversion, in: JPSP 41, 1153-1160, 1981

Converts vs nonconverts – PIL plus, Einzelitems: life exciting , every day is new pos, life filled with good things, life worthwhile , see reason why I exist, world meaningful, prepared unafraid zu Tod, facing daily tasks is pleasure alle pos bei converts, stärker bei conversion vor 1 Woche, dann Sinken, dann conv vor 6 Monaten wieder mehr, aber Statistik unsicher

5 Punkte (1 sample, 2 Messung, 1 bei, 0,5 stat ?,0,5 panelartig), **converts –PIL pos,viele Lz-Einzelitems da drin und positive als bei Ko-gruppen**

Pardini,D et.al.: Religious faith and spirituality in substance abuse recovery. Determining the mental health benefits, in :Journal of Substance Abuse Treatment 19, 347-354, 2000

Vp recovering from alc drug addiction, 26 no aff, do you consider yourself a spiritual person, -mehr da/do you consider yourself a rel person, (0,45 zueinander) /Santa Clara strength of rel faith - –I pray daily, my faith impacts many of my decisions, my relship with God is extremely impo to me , hardiness- commitment, control challenge, //faith – optim, hardiness pos, trait anx neg, sE pos; spir dto; rel –optim pos, anx ns neg, hardi pos, //mv –(Ko von sE)-optim: faith ns, spir pos, /anx – faith ns minus, spir minus; hardiness – faith pos, spir ns; (Kannib)(zu ss: mv –spir stärker)

5 Punkte (1 sample,2,5 Messung, 1 mv sE, 0,5 stat) **rel person/spir person und faith pos zu hardiness und optim, neg zu anx; bei Ko von sE: faith –optim ns, anx nsneg, hardiness pos, /spir –optim pos, anx neg, hardiness ns; rel Items pos zu sE**

Pargament,K/ Cole,B/Vandecreek,L/Belavich,T/Brant,C/Perez,L: The vigil: religion and the search for control in the hospital waiting room, in: Journal of Health Psychology 4,327-341, 1999

Vp warten auf Verwandten, der operiert wird (bypass), 8% no congreg, plead –pray for miracles, bargain with God for direct intercession in the event/ nonrel coping – plan, suppress, instrum ss, focus on and venting of emotion, mental disengag, /nach event –learned from the event, how well handled the event und feelings, feel better about oneself, /rel outcome-change in spir growth, close to God, close to church//coll plead und defer korrel mit allen 5 sec coping-Items pos, self dir schwach pos, Coping outcomes – Gebet Kg self-rated rel pos, coll defer plead pos, plan usw auch; (zu rel outcomes dto, auch sec coping pos zu rel outcome, //depr zwei Tage vor Befragung– pray pos, Kg self-rated rel ns, coll defer plead pos, sec coping pos, //Angst – dto, //mv zu coping outcome: coll, pray, plan, Rest ns, //rel outcomes: coll, Kg, pray, self-rated rel pos, plan, vent pos, //Angst – self dir, coll, plead pray vent pos, disengage pos, //depr – self dir, coll, plead pray vent disengage pos, //Idee: Angst und Depr vor 2 Tagen verursachen rc (und pray, nicht Kg und selfrated) und dann ist rc pos zu sec und rel outcomes (aber ob Depr Angst nun weg sind wird nicht gezeigt –und OP ist noch nicht vorbei)

7 Punkte(1 sample, 4 Messung, 1,5 mv , 0,5 stat) **coping outcomes nach event –Kg Gebet srr coll defer plead pos, (mv coll pray pos)/sec coping pos zu rel outcomes, Depr /Angst vor event -pray pos, Kg srr ns, self-dir, coll plead pos // unklare Deutung: NAS führt zu rc und pray, rc führt zu pos sec/rel outcome// rc wirkt unabh von sec co**

Pargament,K /Ensing,D/Falgout,K/Olsen,H/Reilly,B/van Haitsma,K/Warren,R: God help me: (I): Religious coping efforts as predictors of the outcomes to significant negative life events, in: American Journal of Community Psychology 18, 793-824, 1990

VP aus 10 churches, rr65, 586 , 66 F, underrepr of M und wenig Kg, repr für die jeweiligen churches bei für und Jahre der Kimitzlschaft

Neg life events und Reaktion darauf - appraisal, 31 rc-activities, 6 scales – spiritually based, good deeds, discontent, rel support, plead, rel avoidance; General Health Questionnaire – mood, selfconfidence, sleeping, tension, concentration, General outcome – was gelernt, jetzt stronger better feeling about oneself, how handled event/feelings usw.

Korrel zu GHQ und GO– indiscriminate prorerel pos, God's will ns, Gods punishment neg, rel coping : spir based pos, good deeds pos, rel support pos, discontent neg, plead ns, rel avoidance pos, (rel purposes –unklar was das ist – eher ns)deferring coping /collab pos, selfdirected neg,

intrinsic pos, ext ns/pos, Quest ns, loving God pos, rel experience pos, Kg/pray ns/pos, (mv ! – letzte Items zuletzt eingegeben).

Nonrel coping wirkt auch pos – focus on positive, problem solving, interspers support ns/pos, avoid neg, **wenn zuerst nonrel coping kommt – stärker als rc, das danach kommt , weil: rc und nonrc coping hängen stark zusammen – spir based, good deeds, rel avoid mit focus on positive, problem solving, (rel avoid - Inhalt: Konz auf LnT, let God solve my problems, pray read Bible als Ablenkung) /discontent ist die am wenigsten genutzte coping-Haltung**

7 Punkte (1 sample, 5,5 Messung, 0,5 stat) **zu GHQ - indiscriminate prorerel pos, God's will ns, Gods punishment neg, coping: spir based pos, good deeds pos, rel support pos,**

discontent (wenig da) neg, plead ns, rel avoidance pos, deferring/collab pos, self-directed neg, I pos, ext ns, Q ns, loving God pos, rel experience pos, Kg/pray ns/pos(mv)

Pargament,K/Ishler,K/Dubow,E/Stanik,P/Rouiller,R/Crowe,P/Cullman,E/Albert,M/Royster,B: Methods of religious coping with the Gulf War: cross-sectional and longitudinal analyses, in: JfSSR 33, 347-361, 1994

Students, rr weniger als 70, 215, T1 zwei Monate nach Luftkriegsanfang, T2 nach Sieg – ca drei Wochen später, 67 Frage nach use von coping Verh dealing mit Gulf War letzten Monat, Korrel zu PAS und NAS und GHQ – Ko von edu und gender - Intrinsic ns, spir based eher pos aber schwach, good deeds neg und pos, discontent neg, rel support pos, plead neg, stärker, rel avoidance eher pos, aber ns, //nonrel coping –active behavioral/cognitive pos zu rel coping//**Panel –rc zu T2 distress bei Ko von T1 distress – spir based und rel support eher pos, plead auch, rel avoid nun eher neg, disco und deeds ns, nonrel coping auch schwach –active cogn eher pos, Rest ns**

7,5 Punkte (1 sample, 4 Messung, 0,5 mv, 0,5 stat, **1,5 Panel**) **PAS: rel support pos, NAS – good deeds pos, disco pos, plead pos; GHQ –plead neg; Panel: PAS –good deeds pos, NAS: spir based neg; GHQ –rel support pos, rel avoid neg; neg: disco; passend, aber ns: spir based, rel support; bei Panel anders: spir based, disco, plead, avoidance; mv ÜberKo**

Pargament, K/Koenig,H/Perez,L: The many methods of religious coping: development and initial validation of the RCOPE, in: Journal of Clinical Psychology 56, 519-543, 2000

21 Faktoren mit 5 Items, Frage nach method dealing with the most serious negative event experienced in past three years, GHQ – 12 Items, psychosomatic symptoms, Schlafprobleme, able to enjoy normal day to day activities, emot distress kurz nach event und jetzt –Angst anger sadness /stress related growth – learned to find more meaning in life, learned to reach out and help others, /rel – pos rel changes – grow closer to God /the church,

F analyse – 17 Faktoren, neg 7 – 0,61 ; 10 pos- 1,09 bejaht (oder 0,7 -1,3); öfters niedrige Ladungen da, benevolent reappr, coll coping, rel purific/forgiveness/ marking rel boundaries, spir connection// F-analyse andres Sample 14 Faktoren

Neg rc –pos zu stress-related growth, z.T. zu rel change, neg zu Gesu, ns/pos zu GHQ, distress bei event neg und pos, distress now – pos, (stark neg: reappr of Gods powers, spir discontent, punishing God reappr, demonic reap eher pos ! , passive deferral ns, interpers disco ns, plead for direct intercession pos und neg,

Pos rc – zu growth und rel outcome pos, zu GHQ, Gesu, distress ns !

Punish: Gott straft wegen Sünden, lässt event passieren desh, punish wegen lack of devotion/faith, Frage warum er mich bestraft, (0,5 von 3), discontent –abandon anger kümmert sich nicht..

6 Punkte (1,5 sample, 4 Messung, 0,5 stat) **neg rc –stress-related growth (learned to find more meaning in life/to reach out and help others) pos, distress bei event neg und pos,/distress now pos, GHQ ns/pos(Psychosom, NAS) stark neg: reappr of Gods powers, spir discontent(abandon, anger, kümmert sich nicht) , punishing God//demonic reappr eher pos, /passive deferral ns, interpers disco ns, plead for direct intercession pos und**

neg; //neg rc wenig, z.T pos Wirkung/ns, z.T. falsche Ableitung; **Problem punishing God, plead zT.**

Pos rc (10 Items) – zu growth, pos rel changes pos, zu GHQ, distress ns

(R Gl, Gesu) Pargament,K/Koenig,H/Tarakeshwar,N/Hahn,J:Religious coping methods as predictors of psychological, physical and spiritual outcomes among medically ill elderly patients: a two-year longitudinal study, in: Journal of Health Psychology 9, 713-730, 2004

cP Bapt mP, hospitalized, attr 55 % ! RCOPE 63 Items, 23 scales, pos: benevol reappr, (lesson), collab (partners) seek spir supp (sought Gods love and care) seek supp from clergy/church members, (asked others to pray for me) rel helping (try to give spir strength to others) active rel surrender (Did what I could put the rest in Gods hands) rel purific –confessed my sins, seek spir connection –my life part of a larger spir force, rel forgiveness-asked God to help me overcome my bitterness, seek rel direction –prayed to find a new reason to live, rel conversion –looked for a total spir reawakening, rel distraction – focus on rel to stop worrying;

neg rc –punish-wondered what I did for God to punish me; demonic reappr- believed the devil was responsible, reappr of God's power – some things are beyond God's control, passive rel deferral - tat nicht viel, warte dass Gott Problem löst, selfdirecting, deal with feelings ohne Gott, spir disco – questioned God's love for me, marking rel boundaries – avoid advice that was inconsistent with my faith, interpers rel disco –wonder church abandoned me, plead – pleaded with God to make things turn out ok, //Lqual- general activity, functioning, ss, health, psycho functioning, spir outcome: change in close to God, to church, spir growth/

brief RCOPE pos rc 15,5 neg rc 2,1/T 1 coping zu T2: pos rc zu spir outcome pos, punish spir disco ns, demonic deferral marking plead pos, interpers self dir reappr neg, (religiösere Items pos), zu stress related growth – pos rc pos, demonic passive ns pos, plead boundary pos, self dir reappr neg; Lqualität – pos rc ns (neg: forgive, conversion), neg: punish reappr demon spir disco interpers neg, passive plead self dir marking ns, /depr – conversion pos, spir disco/interp disco pos, Rest ns, /ADL –forgive seek conversion pos, punish demonic spir disco marking plead pos, /cogn functioning – pos rc ns, punish reappr passive plead neg; Summe: pos rc pos zu spir outcome, stress growth pos, Lqual Depr ADL cogn ns; neg rc - : neg zu spir gr/stress gr,Lz, ADL pos, Rest ns; (Brief RCOPE T 2-T2: neg klarer neg) /mv Ko auch von T1 mh/Gesu – Lqual- 3 minus-vorher 7(conv, demonic, spir disco), Depr -5 pos (vorher 3) – conv purific spir disco interp disco plead pos), ADL 8 pos; cogn 2 pos (vorher 4 neg) /

4 Gruppen – neg rc T1, nicht T2, neg rc T2, nicht T1, neg rc beide Male, kein neg rc – mv demogr, T1 Depr Lqu ADL, nur chronic neg rc neg zu Lqu, pos zu Depr ADL, pos rc siebenmal so viel da wie neg rc,

7,5 Punkte (1 sample, 3,5 Messung, 0,5 stat, 1 mv, 1,5 Panel) T1 zu T2: zu Lqualität pos rc 10 ns, 2 neg; neg rc 5 von 9 neg; Depr –18 von 21 ns, pos rc 1 pos, neg rc 2 pos; , spir outcome/stress related growth pos zu pos rc, neg rc: spir outcome -4 pos, 3 neg; growth 2 pos, 2 neg; //zu Lqu/Depr –insgesamt pos rc 3 neg, neg rc 7 neg –von 42!//Summenindizes: T 1 (Ko von T1 –Items, demogr) pos rc/neg rc –spir -pos/neg; stress pos/neg, Lqu ns; Depr ns, //nur chronisches neg rc wirkt neg auf Depr Lqu, neg rc nur in T 1 oder T2 ns, R Gl

5,5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1,5 Panel) ADL –pos rc -3 mal pos(von 12) , neg rc 5 von 9 pos, cogn functioning pos rc ns, neg 4 von 9 neg;/

Summe: T1 (Ko von T1-Item, demogr) –pos rc ns zu ADL, neg rc pos, zu cogn fu ns; nur chronisches neg rc wirkt neg auf ADL, neg rc nur in T 1 oder T2 ns, R Gesu

(R Gl Gesu)Pargament,K/Magyar,G/Benore,E/Mahoney,A: Sacrilege: a study of sacred loss and desecration and their implications for health and well-being in a community sample, in: JfSSR 44, 59-78, 2005

Edu plus, relness/spirituality –Kg, Gebet, selfrated:religious, selfrated: spiritual/ rr 23/most significant negative life event in past two years/

sacred loss -11 Items klar, 2 laden auch auf desecr (something central to my spir was lost, something that contained God is now empty) – something from God was torn out of my life, s.th. that gave sacred meaning to my life is now missing, s.th. of sacred importance in my life disappeared when this event took place, part of my life in which I experienced Gods love is now absent, lost: s.th. that gave me a sense of spir fulfillment, loss of s.th. that was given to me by God, lost a gift from God, s.th that connected me to God is gone, source of spirituality became absent//

desecration –event was immoral act gegen was das ich für wertvoll halte, was sinful act betreffend was, was meaningful in my life war, offense against me/God, something evil ruined a blessing in my life, a blessing from God, something sacred from God was dishonored (7 Items, 3 auf beiden Skalen –trotzdem alle genommen, auch: mehrere F-analysen bis 2 Faktoren rauskommen)//

anx-Messung: nervous, tense, worried, upset, strained; /Gesu- physical symptoms, Arznei , Doktorbesuche, missed days in school, work, /spir change since event –I have grown closer to God, to my church, spiritually, /pos rc 26 Items, 15 neg; how frequently Vp engages in rel methods of coping after the experience of event, //pos rc 27 von 68, neg rc 4 von 25 -40 % vs ca 16) pos zu neg stärker pos /event als loss -50, als sacred loss to some degree 38;

Global rel –sacred loss ns pos, desecr pos, neg rc pos, intrusive thoughts pos, avoidant behave ns pos, anger anx depr ns pos, neg health ns, medication ns, doctor visit pos, days absent ns pos, PTG pos spir change pos, //sacred loss –pos und neg rc pos, intrusive avoid anger anx depr pos, Gesu ns, PTG pos, spir growth pos, //pos rc – intrusive, depr pos, avoid anger anx ns, Gesu ns neg; PTG spir change pos//neg rc als Mediator –loss Idee führt zu neg rc führt zu neg Folgen ? (oder : neg rc –Neigung führt zu loss-Idee)

6 Punkte (1 sample, 4,5 Punkte, 0,5 stat) **Global rel und pos rc –zu NAS (anger anx depr) ns pos, intrusive pos, avoid nspos, aber gleichz PTG/spir growth pos sacred loss und desecr – intrusive/avoid pos, NAS pos, loss zu PTG pos neg rc (wenig da, pos zu global rel/pos rc) - avoid intrusion NAS pos, PTG pos ! / desecr und sacred loss –pos zu rel, pos rc, PTG/spir growth, neg rc stark (die neg rel Items korrelieren miteinander, viel stärker mit NAS als mit pos rc/rel, da z.T. ns pos, aber nicht neg !) /PTG eher kein Zeichen für pos (ebenso: pos spir change pos zu neg rc sacred loss !)** R Gl

5,5 Punkte (1 sample, 4 Punkte, 0,5 stat) **Global rel, pos und neg rc, descr, sacred loss –alle ns zu health symptoms (neg rc mehr), medication use, doctor visits (global rel pos) , Tage krank in Beruf Schule** R Gesu

Pargament, K/Smith,B/Koenig,H/Perez,L: Patterns of positive and negative religious coping with major life stressors, in: JfSSR 37, 709-724, 1998

3 samples, Entwicklung von Brief RCOPE 14 Items, degree to which types of rel coping were involved in dealing with most serious life event experienced in last three years/ extent to which VP used particular rel methods of coping with negative life event bombing - (oder illness bei Patienten) experienced (neg: **wonder if God abandoned me, felt punished by God for my lack of devotion, wondered what I did for God to punish me, questioned his love for me, wondered whether my church has abandoned me, decided the devil made this happen, questioned the power of God-** letzte drei laden unter 0.4// pos müssten eigentl pos wirken – looked for stronger connection with God, sought his love und care, sought help from God in letting go my anger, try to put my plans into action together with God, tried to see how God might be trying to strengthen me, asked forgiveness of sins, focus on rel to stop worrying - **aber es ist immer Anzeige von was Fehlendem –connection Sünde Zusarb, Love und care fehlt, anger da0, worry God tries/I try zus mit ihm,**

Vp mit Krankh, neg life event, OK bombing-Erfahrung, PTSD, stress-related growth, pos rel changes – growing closer to God/the church (**pos rc ns zu neg rc/ pos 1,5, neg 0,08 ! Durchschnittswert per Item**)

Erstes sample pos und neg rc: pos zu PTSD stress-related gr., nur pos rc mit pos rel outcome//zweites: 1,3 -0,4; pos pos zu neg; Pos: emot distress ns, growth pos, Gesu ns, GHQ minus, rel gr pos; neg emot di pos, growth pos, GHQ pos, rel gr ns;

3.Sample 2,15 -0,37; pos pos zu neg; pos: number of med diagnoses pos, illness severity ns, fu status pos, cogn status minus, subj health ns, growth pos, depr ns, L qual ns, rel gr pos; neg – alles neg, rel gr und stress-related pos;

5 Punkte (1,5 sample, 3 Messung, 0,5 stat) **Pos rc ns/pos zu neg rc, pos rc mehr da als neg rc// pos rc –PTSD stress related growth, pos rel change pos, emot distress ns, GHQ neg, depr ns, L Qual ns, /neg rc –emot distress pos, growth pos, GHQ pos, pos rel change ns;**

Pargament, K/Tarakeshwar,N/Ellison,CG/Wulff,K: Religious coping among the religious: the relationships between religious coping and well-being in a national sample of Presbyterian clergy, elders and members, in: JfSSR 40, 497-513, 2001

3 Samples – members, lay leaders, clergy von Presbyt, pos rc (thought about how my life is part of a spiritual force!) 13, neg rc (felt God punishes me for sins, lack of spirituality/abandon, anger, Frage ob Gott überh existiert), 4,5 ca -Skala 3-27; // angeblich: clergy mehr pos rc als elders als members; mehr neg rc als elders, gleich zu members (Diff sind minimal)// elders besser bei PAS (feeling full of pep usw) und Depr – (downhearted and blue usw) aus SF 36

Types of coping methods involved in dealing with most recent problem faced

Korrel zu PAS –Gebet ns, Bible reading, pos rc pos, neg rc neg; zu Depr Gebet ns, Bible reading neg, pos rc ns, neg rc pos, //zu satisf with prayer life- Gebet plus, Bible reading ns, pos rc pos,neg rc ns

Pos rc senkt bei cl Depr mehr, steigert rel sat mehr, neg rc bei clergy senkt PAS mehr, steigert Depr mehr (pos rc wirkt bei allen drei pos auf PAS und rel sat, neg rc bei allen auf alle drei Items).

6,5 Punkte (3 sample, 3 Messung, 0,5 bei, 0,5 stat) neg rc wenig, clergy mehr pos/neg rc als lay leaders, members//clergy PAS pos, Depr neg; PAS: Gebet ns, Bible reading, pos rc pos, neg rc neg, Depr: Gebet ns, Bible reading neg, pos rc ns, neg rc pos, clergy mehr pos rc, wirkt stärker auf PAS/Depr, gleichviel neg rc, wirkt stärker;

Pargament, K / Zinnbauer, B/Scott, A/Butter, E/Zerowin, J/Stanik, P: Red flags and religious coping: identifying some religious warning signs among people in crisis, in: Journal of Clinical Psychology 54, 77-89, 1998

Frage how VP had coped with stressor

Korrel zu BAPC – active purposeful problem solving skills, rel outcome – changes in closeness to God/the church/spir growth, /general outcome (learned, how well handled feelings, handled the event, felt about oneself after the event)

Viele R neg scales,

self neglect (devote all my time to rel, own desires egal, Hauptsache: get to heaven, sacrifice own interests and live only for God, stop taking care of myself focus only on what God wants for me, Welt nicht wichtig spend all my energies serving God)(etwas zu radikal)

Self-worship – turn away from God, life live for myself alone, nothing in world counts but me, not God, look out for myself – morality egal, caring about me not God reject my rel beliefs – pleasures wichtiger(antirel),

Rel apathy – lost interest in God, other people, myself, everything else, Gott zeigt mir dass life pointless ist – also I give up trying, became fed up with God, the world stopped caring what happens, stopped caring after God showed me how futile life is, stopped caring about God church myself(antirel)

Gods punishment – my lack of spir responsible for event, I deserved to be punished by God for my bad thoughts or actions, event was God's way of telling me that I had failed him, God would not let this happen unless I created caused it, believed God was punishing me for sins(denkbar)

Rel passivity- nix was ich tun kann macht difference – also surrender to Gods will, warte auf Zeichen von Gott, was ich tun soll, let church handle problem, wenn ich lange genug warte hilft Gott, ohne ihn bin ich total hilflos,(zu passiv, Teile denkbar)

Rel vengeance – God will punish true sinners, asked God to make others hurt, prayed God soll punish real sinners, God will have his vengeance on those who sin, (falsche Abl)

Rel denial – nicht upset, event bringt mich Gott näher, es gibt Gutes in allem, es war God's will/ er hat seinen eigenen Plan - desh nicht bothered,

interspers rel conflict – family friends – Streit wegen faith rel God, Ki hilft mir nicht in need, angry dass church members das nicht tun

conflict mit church dogma – disagree mit clergy über Glaube God rel, wie Sit behandelt werden soll, gegen churchs view: accept suffering as part of faith, disagree über Deutung warum event mir passiert,

anger at God -er hört Gebete nicht, lässt guten Leuten böses geschehen, ist cruel, unfair, kann gott nicht vergeben (antirel)

rel doubts – exist Gott, rel approach in confusion, difficulty gaining comfort von rel, doubts zu rel beliefs/faith (antirel)

4 Kategorien – meist 1,04 -1,35, mehr: self-neglect, passivity, denial, doubts, -also ganz wenig bejaht,

Swg – self worship minus, punishment minus apathy minus, passivity/vengeance ns minus, denial pos, interspers ns minus, conflict dogma minus, anger minus, doubts minus

Angst – ähnlich (self neglect ns minus, punishment pos, apathy pos, pass/veng ns, denial minus, interpers pos, dogma co –ns pos, anger pos, doubts pos;

NAS – self worship pos, apathy pos, punish pos, passiv ns vengeance pos, denial minus, conflict pos, anger doubt pos,

Areligiöse Items: self worship neg (NAS) (rel outcome /allg outcome neg), apathy klar neg,(bei allem) anger doubts klar neg(bei allem)

Halb arel/unsicher:

interspers rel conflict neg, (auch allg und rel outcome neg) (Cr 39,61, 79)

passivity, vengeance ns und neg eher(bei allg und rel outcome pos

conflict with clergy usw bei Bewältigung (unklar wie rel) neg, (allg und rel outc neg)

rel Items – punishment neg stark, self neglect eher ns pos, (bei allg und rel outcome pos)
denial –rel gemäße pos Deutung: stark pos, überall

(Problematisch: punishment, -ist orthodox und neg; conflict beide, - was messen die ?),

6 Punkte (1,5 sample, 4 Messung, 0.5 stat) **R neg Skalen und Korrel, pos und neg**

Park,C: Religiousness and religious coping as determinants of stress-related growth, in: Archiv für Religionspsychologie 28, 287-302, 2006a

I/E Gorsuch, how often they are involved in their church or place of worship/rc 4 Items COPE Carver, “I try to find comfort in my religious or spiritual beliefs”), SRGS - 50 items assessing positive changes the respondent has experienced because of or following the particular stressor identified by the respondent/T 1 E/I und problem; T 2 nach einem Monat - rc und SRGS, /SRGS –I pos, worship ns pos, E ns pos, rc pos, (I also zu T 2 pos) /I pos zu rc pos zu SRGS (Mediator rc) /

study 2 –drei Viertel F, Korrel wie oben, nur hier E auch pos zu SRGS (mv mit I zus –nur E wirkt) , Mediator rc bei I und E

study 3 –drei Viertel F, stress hier bereavement//hope –agency pathways; Belief in Afterlife Scale (Osarchuk & Tatz, 1973) ten items “There must be an afterlife of some sort”).(in allen Studien –I sehr hoch zu E)/hope- ns zu I E rc LnT SRGS; SRGS –hope ns, rc ns !, I ns, LnT ns, E pos !;

5 Punkte (1 sample, 2 Messung, 0,5 Mediat, 0,5 stat, **1 Panel**) **seltsam: I zweimal pos, einmal ns zu SRGS, E zweimal pos, einmal ns pos, stärker als I, I sehr hoch zu E, hope ns zu rel Items, rc mal pos, mal ns zu SRGS, Kg ns zu SRGS,/rc mal Mediator von E/I zu SRGS, mal nicht; LnT nutzt nix bei bereavement**

R Gl, Gesu) Park,C: Exploring relations among religiousness, meaning and adjustment to lifetime and current stressful encounters in later life, in: Anxiety, stress and coping 19, 33-45, 2006

Viel P, drei Viertel F, I –Gorsuch; How involved are you in your church, synagogue, or other place of worship and its activities?” rc -extent to which they typically use religious methods of coping with life problems (e.g., “ I try to find comfort in my religious or spiritual beliefs//

a stressful event or situation you are currently dealing with or challenged by, or something you are concerned with.”

Appraised meaning of a current life stressor was assessed with threat, challenge, and controllability subscales of the Stress Appraisal Measure along with a number of single appraisal items. SAM - three subscales jewells four items -threat, challenge, and controllability are "Will the outcome of this situation be negative?", "To what extent could I become a stronger person because of this problem?", "Was this problem unresolvable?" (reverse scored), The single appraisal items asked participants, "How stressful is your current stressful situation for you?", "How much does this get in the way of things that are important to you?", "How much has this affected your life in negativeways?", "How much has this affected your life in positive ways?", and "How helpful/influential has coping with [most stressful life event] been in coping with your present stressful situation of [current stressor]?" // stress-related growth-50 Items, SF 36 srh,

T 2 nach 1 Monat, ein Sechstel attr,

jetziges stressful event: I, Kg, rc –stressfulness of stressor ns, coping effic ns pos, threat, control ns, challenge pos, coping mit schlimmstem event nutzt - jetzt pos, /schlimmstes str event im Leben (3 rel Items)– resolution neg/ns neg; learned something pos - pos, meaning made pos, view of event changed over time pos;

T 1 3 rel Items zu T2 growth durch most stressful event pos, Depr minus, growth bei current stress pos, srh ns pos/pos (bei Ko von T1 Depr srh) /rel neg zu: event resolved;

5,5 Punkte (1 sample, 2,5 Messung, 0,5 stat, **1,5 Panel**) **Rel wichtiger bei pos appraisal (Sinnfindung) von most stressful event als von jetzigem stress; T1 rel Items neg zu T2 Depr, pos zu growth T2 durch current/most stressful event; rel neg zu event resolved** R Gl

5 Punkte (1 sample, 2 Messung, 0,5 stat, **1,5 Panel**) **T 1 I Kg rc zu T2 srh pos/ns pos bei Ko von T1 srh** R Gesu

Park,C/Cohen,L/Herb,L: Intrinsic religiousness and religious coping as life stress mediators for catholics versus protestants, in: JPSP 59,562-574,1990

Study 1: 83 students, 19 M 25 F kath, 19 M 20 F P (lib P), Intr pos zu Angst Depr bei K, ns bei P, Ex bei P neg, bei K pos, coping (used rel to deal with the event) eher ns minus, bei K und controllable neg life events – viele solche events coping nutzt, bei P schadet (Angst Depr) und anderes noch spezifischeres (bei so wenig N, mal nutzt Rel bei P, mal bei K)

Study 2: K - 17 M 28 F, P -18 M 20 F, students, I nun bei K neg zu Depr Angst, bei P pos (rel coping ebenso),

mal I bei P besser, mal bei K, mal rel coping ns, mal wirksam, mal bei kontrollierbaren events wieder anders.

3 Punkte (1 sample, 2 Messung) **I –Angst Depr bei K pos**, bei P ns, Ex bei P neg, bei K pos, coping ns/neg/neg bei K, **bei P pos**, oder I neg zu Depr Angst bei K, **pos bei P**

Park,C/Cohen,L: Religious and nonreligious coping with the death of a friend, in: Cognitive Therapy and Research 17, 561-577, 1993

96 students, 73 % F, 46 % Kath, 54 % P, I 0,49 zu E -, Korrel zu Depr: I und coping (rel support, deeds, discontent, spir based, plead, rel avoidance –Pargament) ns, distress – plead pos, personal growth – rel coping, deeds spir based purposeful God pos

Dann path-models – Intr wirkt via instrumental ss auf Depr, plead wirkt direct neg, indirect, (Kannib), distress – I direkt pos, indirekt neg via spir based und purposeful God, orthodoxy neg via spir based, personal growth – I indirect via loving God

(unter 5) **Depr –I und coping(rel support, deeds, discontent, spir based, plead, rel avoid) ns, distress –plead pos; personal growth –deeds spir based purposeful God pos;**

Park,C/Cohen,L/Murch,R: Assessment and prediction of stress-related growth, in: Journal of Personality 64, 71-105, 1996

Stressrelated growth : personal growth items as they pertained to past year's most stressful event. -positive changes in social relationships (e.g., "I started a deep, meaningful relationship with another"; "I learned to respect others' feelings and beliefs"; "A prior relationship with another person became more meaningful"), personal resources, (e.g., "I rethought how I want to live my life"; "I learned to be open to new information and ideas"; "I learned that I want to have some impact on the world") coping skills (e.g., "I learned better ways to express my feelings"; "I learned not to let hassles bother me the way they used to";

"I learned to work through problems and not just give up"). 50 Items, pos zu stressfulness von events früher und jetzt (zwei andre Studien ns) ; zu IES –intrusive, avoid –pos;

Study 2 –Selbst- und Fremdbeurteilung von SRG –hängen pos zusammen, success in coping /resolution of neg event ns zu SRG !

Study 3 –T 2 nach 6 Monaten, attr 43 % /SRG T 1 und T 2 –stressfulness ns, success in coping ns resolution ns, optim pos, PAS pos, NAS ns minus , ss pos, IES pos, rc in T2 pos; pos reinterpr T 2 pos,(sehr stark –Items s.o.), /SRG T2 – intrinsic T 1 pos (mv –ss, demogr, stressfulness, pos reinterpr, PAS, NAS, optim) , SRG zeitlich stabil –evtl Pers-eigenschaft

5,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, 1 Panel) **I T1 pos zu SRG T 2 mv; stress-related growth z.T. pos (PAS optim, NAS ns neg, pos reinterpr), z.T. neg (IES pos), z.T. ns (stressfulness, success in coping),**

Park,C/Edmondsson,D/Blank,T: Religious and non-religious pathways to stress-related growth in cancer survivors, in: Applied Psychology: Health and well-beign 1, 321-335, 2009

Rr ca 40, attr ca ein Drittel, T 2 nach 1 Jahr, 19 no aff, mehr Kath, //hope agency -six items (e.g. "I meet the goals that I set for myself") How much control do you feel God has over the cancer?", rc –prayed or meditated; /active coping -Concentrated my efforts on doing something about the situation I'm in", personal control -How much control do you feel you have over the cancer//

rel person – hope ns, pers co/active co ns, perceived benefits pos; God control – hope ns, pers co pos act co ns, perc benef pos; rc –hope/pers co/act co/benef pos; //benefit –hope pers co act co ns, rel person, god co, rc pos; SEM- rc zu benefit, God co, rel person hope act co pos zu rc; (aber nur benefit in T2 gemessen, Zusammenhänge zwischen anderen Items in T1 –eher greuten)

(unter 5) zwar **Panel**, aber nicht gezeigt !, rel Items pos zu perceived benefits, ns zu hope agency, wenig zu pers control und active coping, /rc pos zu hope, pers co, act co; God control pos zu personal control

(auch in Rpos, R Gesu) Park,C/Lim,H/Newlon,M/Suresh,D/Bliss,D: Dimensions of religiousness and spirituality as predictors of well-being in advanced chronic heart failure patients, in: Journal of Religion and Health 53, 579-590, 2014

T 2 nach 3 Monaten, 39 % Ne, 9 % no aff, CHF patients, phys impairment –CHF kept Vp from living as you wanted during last month- making you tired, fatigued, low on energy /SF 12 - physical health (pain fatigue fu limit wegen phys problem) und mh – vitality mood fu limit wegen mental problem /Death and dying –worry about death, about the thought of not being able to die the way you would want to, about how and where you will die,/spir strain –angry at God, abandoned by God, Gods actions unfair, he has let you down, is unkind, disapproves of you, /DSE 8 Items –felt presence of God, found strength comfort in rel; there is a life after death, consider self a rel person, congreg would help bei illness, andern Problemen, /Kg other activities at place of worship, pos rc –work with God as partners, (forgiveness – by God, forg others, forg self –DSE rel person pos rc pos, rel supp/Kg ns pos) /Korrel zu T 2:

DSE –fu limit neg, Gesu ns, SF mh ns neg (Polung unklar, Text widersprüchlich, evtl depr-artig) , depr ns neg, Lz Diener pos, T angst neg, spir strain neg; LnT –SF mh neg, Lz Tangst ns, spir str neg, /rel person – Depr ns neg, Lz pos, sp str neg, rel ss –depr ns neg, Lz pos, sp str neg, Kg –Depr und T angst ns neg, Lz ns pos, sp str neg, pos rc –Lz ns pos, Tangst ns neg, sp str neg, (Lz: DSE, rel person, rel ss pos, Kg und pos rc ns pos, nur LnT ns; T angst – DSE minus, pos rc, rel ss, Kg ns neg; alle neg zu sp strain, alle ns neg zu Depr –LnT pos rc ns; zu Gesu ns alle außer DSE fu limit) //mv (demogr) und alle rel Items zusammen und pos Items T1 kontrolliert – zu T 2 Gesu-items ns; LnT neg zu SF mh; DSE neg zu Tangst, spir strain neg, (Rest alles ns –viele rel Items zu T angst, sp str, Lz Depr)(age gender ns zu allen rel Items), (Vp sehr krank-da wirken nur noch körperl Items ?)

8,5 Punkte(1 sample, 4.5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) im Panel: rel Items zu T2 Lz - 3 pos, 2 nspos, 1 ns; zu Tangst -1 neg, 2 ns, 3 nsneg; zu Depr -4 nsneg, 2 ns (**zu spir strain alle rel Items neg**), Ko von allen rel Items und T1 pos Items und demogr –nix mehr an Korrel übrig außer:DSE zu sp str,T angst, LnT zu SF mh; R Gl

7 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat, **1,5 Panel**) viele rel Items ns zu fu limit (DSE neg) und Gesu zustand ((Urs: Leute sind schon sehr krank ?) R Gesu

3,5 Punkte (1 sample, 2 Messung, 0,5stat) **forgive self, other, by God –pos zu rel: DSE,rel person, pos rc, LnT, rel ss Kg ns pos R pos**

(R Gl,Gesu) Park, C/Malone,M/Suresh,D/Bliss,D/Rosen,R: Coping, meaning in life, and quality of life in congestive heart failure patients, in: Quality of Life Research 17, 21-26, 2008

95 % M, having had a hospital admission with a diagnosis of left-sided, systolic CHF past year/T 2 nach 6 Monaten, rc COPE, attr 19, 36 item Medical Outcomes Study Short Form –health status questionnaire mental health vitality, social functioning, mental health,and role-emotional physical health physical functioning, bodily pain, role-physical, general health).

5 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat, **1,5 Panel**) rc T1 (bei Ko von meaning, illness severity andre coping-Arten T1) –T 2 Sinn pos, T2 mental health ns, (mh verändert sich nicht T1-T2) R Gl **nicht bewertet, sagt nix aus**
(unter 5) **Panel**) rc T1 mv s.o. –T 2 physical health ns; (phys health verändert sich nicht T1-T2) R Gesu

R Gesu, Gl) Park,C/Wortman,J/Edmondson,D: Religious struggle as a predictor of subsequent mental and physical well-being in advanced heart failure patients, in: Journal of Behavioral Medicine 34, 426-436, 2011

39 %Ne, 9 no aff, T 2 nach 3 Monaten, feel angry at God, feel abandoned by God, see God's actions as unfair, feel God has let you down, view God as unkind, believe that God disapproves of you, /rel comfort –felt the presence of God, found strength and comfort in rel/spir, felt Gods love directly or through other people, SF 12 –physical: pain, fatigue, funct limitations, mental: vitality, mood, funct limit due to mental problems, //
rel struggle – age minus, edu inc race gender ns, comorbidities pos, Lz minus, depr plus, SF mental ns, SF physical ns, phys impairment wegen Herz ns, nights hospitalized nspos(T2 pos) / rel struggle T1 -mv age edu comorb) –zu T2 Lz neg, Depr pos, SF mh ns (bei Ko von T1 Lz Depr mh –rel str ns), SF physical –ns, phys impairment ns, nights hospit pos (bei Ko von T1 wellbeing: nights hosp noch pos) /rel str rel comfort srr und wellbeing T1 zu impairment T2 –nur str wirkt, bei nights hospitalized –srr pos, str und comfort ns(Kannib und Überko) Intera: bei denen mit viel srr: struggle steigert nights hospitalized;

7,5 Punkte (1 sample, 3 Messung, 1,5 mv, bei, 0,5 stat, **1,5 Panel**) **rel struggle ns zu SF physical, nights hospitalized, phys impairment wegen Herz, comorbidities pos, biv, T1-T2, T1-T2 mit Ko von T1 Item (dann zu nights hosp pos, //Kannib/ÜberKo –rel str pos zu impairment, srr rel comfort ns; nights –srr pos, str/comfort ns; Intera: bei denen mit viel srr steigert struggle nights mehr //** R Gesu

6 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **rel struggle (eher antirel) pos zu comorbidities, neg zu Lz, pos zu Depr, ns zu SF mh, biv, T1-T2, bei Ko von T1 Item rel str ns** R Gl

Park, J et.al.:Religiosity and spirituality: an exploratory analysis using the CPI 3-vector model, in: Journal of Social Behavior and Personality 13, 541-552, 1998

CPI self-realization(self-doubting low self-esteem vulnerability stress vs competence , fulfillment und selfactualiz) zu intr pos, extr ns, spir wb pos, religiosity-salience-cognition King/Hunt (Wichtigk von Rel) pos, index of core spir exp-exp which convinced Vp of Gods existence , close feelings to God –pos, committed rel pos,/ consensual rel neg (Extr)(scale auch mit flexib, rigid, closeminded)

(unter 5)viele rel Items pos zu Svw

Parker, M et.al.: Religiosity and mental health in Southern, community-dwelling older adults, in: Aging and Mental Health 7,390-397, 2003

I –In my life, I experience the presence of the divine, my rel beliefs are really what lie behind my whole approach to life, I try hard to carry my religion over into all other dealings in life, Depr (GDS) –high on no dimension mehr als high on three dimensions sign,, aber high on two dimensions schlechter als one und drei dimensions, besser als no, //viel I und Gebet und wenig Kg so schlecht wie nix, wenig I und Kg, viel Gebet und wenig I und viel Kg/Gebet schlecht, //nur viel I oder viel Kg –gut//Summe: Kg und I wichtig, Gebet eher neg falls ohne die beiden andern; //bei mh (SF 12 Messung) aber anders !! Gebet besser ! –low alle vs high alle passt, eine Dimension besser als zwei passt auch, aber : Kg allein schlecht, Gebet allein am besten, I allein auch gut; zwei Dim: alle Kombin neg, //mv –Kg bei Depr sign, bei mh nicht, Rest ns; //eine Dimension besser als zwei !, //ceiling – 40 % haben bei allen drei höchsten Wert (pray more than weekly, weekly or more Kg), besondere Art von kurvi: 2 Kurven –aber nirgends negativer als no höchstens gleich

5 Punkte(1 sample, 2,5 Messung, 1 mv, 0,5 stat,) bei NAS: Kg und I neg, Gebet eher pos; bei mh –SF 12 –Gebet Kg I pos, Kombinationen komplex –high I/pray –low Kg neg bei NAS; bei mh –nur eine Dimension high schlechter als zwei, Null vs drei jeweils klar (, mv Kg bei Depr sign, bei mh nicht, Rest ns; ceiling

Patrick, J: Personal faith and the fear of death among divergent religious populations, in: JfSSR 18, 298-305, 1979

4 von Spilkas death perspective scales –death as afterlife reward, as unknown, as pain und loneliness, indifference vs death; –daraus oder aus ganzem Spilka Skala mit pos und neg Todesoutlook hergestellt// Templers Fear of Death scale,

Bu wenig I, viel neg Todesansicht, wenig positive, mehr Tangst

I zu Spilka pos: pos, Sp neg neg, Templer ns; E ns pos, pos zu neg, Templer pos,

bei Bu dto, bei Baptist dto, Cong ns, ns pos, ns minus !(N 16),

(unter 5) **Spilka pos death perspectives : I pos, E nspos, neg persp – I neg, E pos; Templer Fear of Death Scale I ns, E pos; Baptist wie I, Cong ns;**

Patrick, J/Kinney, J: Why believe ? The effects of religious beliefs on emotional well-being, in: : **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003 153-170,

Belief: Gott hilft denen, die sich selbst helfen, Glaube wichtigste Quelle von comfort, Gott will, dass wir zufrieden sind mit dem, was er uns gibt, kein rel Zweifel, Leiden hier –Lohn im Himmel, //org rel –Kg, Spenden, Orgmitglied, rel meetings. PAS: happy interested content warmhearted energetic

Belief ns neg zu Depr CESD und ns pos zu PAS, Kg neg zu Depr, pos zu PAS

(unter 5) **belief nsneg zu Depr, ns pos zu PAS, Kg neg/pos;**

(R pos Gl) Patterson,R/Price,J: Pornography, religion, and the happiness gap: Does pornography impact the actively religious differently ? , in: JfSSR 51, 79-89,. 2012

GSS 73-2008(minus 4 Jahre), ca 29000 Vp, Kg at least once a month; view an X-rated movie last year (nicht wieviel !),-Kg minus, ev P Basis: bei M bP ns; mP pos, K mehr, gleich no, J mehr; F: mP bP ns K pos, no mehr, J noch mehr;/

Porno-use: M: alle mehr als evP/bP, K gleich no, J am meisten; bei F: alle mehr als ev/bP/mP; K weniger als no, J am meisten; Kg minus MF; mv demogr,Kinder; //Kg wirkt bei Porno-Guckern schwächer auf very happy M, F ganz schwach;(bei wenig Porno wirkt Kg mehr) und Pornogucken wirkt bei Kirchgängern stärker neg auf happiness (bei wenig Kg macht Porno wenig für Glück aus), Porno should be illegal/leads to a breakdown in morals –J und no wenig, K hier mehr gegen Porno als bP oder no,-aber K bei Nutzung mehr als bP; stärkere Glücksreduktion bei ev/mP(etwas K, J eher umgekehrt: Kg mit P-use mehr happy ns) wenn Kirchgänger dort Pornouse haben

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Ev P/bP weniger Pornouse, J viel; no weniger als J, z.T.gleich K; Kg neg, Wertung von Porno bei K negativer als bP – Nutzung mehr; R pos**

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, bei, 0,5stat) **Kg wirkt bei Po-guckern schwächer pos zu very happy (F sehr schwach), Pornogucken wirkt bei Kirchgängern stärker neg auf very happy, bei wenig Kg macht Pogucken kaum was aus; Kg bei allen denom pos zu very happy, wenn evP/mP Kirchgänger Porno-use haben –stärkere Glücksreduktion /Kg evP am wenigsten P-use, am stärksten (neben mP) Reduktion von Kgwirkung auf Glück bei evP-P-usern R Gl**

(R Gl, fert, pos, Abtr, Gesu,Sm, Krim, div) Paul,G: The chronic dependence of popular religiosity upon dysfunctional psycho-sociological conditions, in: Evolutionary Psychology 7, 398-441, 2009
ISSP 98,

Sweden Japan Denmark France Germany Great Britain Norway Holland Australia New Zealand Canada Spain Switzerland Austria Italy Ireland United States

Rel vs sec – absolutely believe in God, afterlife (unsicher: in Appendix ja, in Text nein: heaven, hell) /lit, Kg, pray, agno ath, acc of human descent from animals;

Bei Krim nur Mord genommen, andere Items – auch von Interpol - angeblich ungenau (dort Schweden negativ !), illegal drug use angeblich auch so (da hätte rel auch Vorteile), Sm auch unzuverlässig, aber doch einbezogen; alc zuverlässig, causes of death auch nicht erhoben (Begründung unverständlich: leads to an arbitrary competition between the myriad lethal mistakes humans are err to) /gonorr syphilis –nur 7/6 von 17 Ländern mit Daten, Abtr 8; **Ehe bringt keine Vorteile;** Daten meist aus WHO, OECD, Büchern mit Statistiken, Messung unsicher, Rel messung evtl noch am besten

Erste Zahl: mit USA, zweite ohne; Korrel zu sec:

(unter 5) Homicides -0.611, -0.262 (ns) Incarceration -0.606, -0.273 (ns) (homicide anders) R Krim

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Suicides 15-24 year old neg, Suicides all age pos/nspos (anders) R Sm**

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **Under 5 mortality -0.835 -0.746 Life expectancy pos/ns;(anders) Gonorrhea infections 15-19 year old -0.937 -0.676, Gonorrhea infections all age - 0.938 -0.643 Syphilis infections 15-19 year old neg/ ns , Syphilis infections all age - 0.856, pos; alcohol consumption ns, -0.345 (alc und mort anders) R Gesu**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Abortions 15-19 year old -0.938 -0.825 (Abtr anders) R Abtr**

5,5 Punkte (1 sample, 4 Messung, 0,5 stat) **Births 15-17 year old -0.716 -0.443 Corruption indices ns/neg; adjusted per capita income neg/ns, GINI income inequality -0.813 -0.707 Human poverty index -0.682 -0.572 Employment levels ns/pos; average hours worked neg/ns; Resource exploitation base ns/ns (teen births anders, employment statt Alok gemessen, resource exploit- ecol footprint-Messung unklar, Italien am besten !) //mehr inc und viel mehr poverty ! R pos**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Fertility beide ns (fert ohne USA höher !) (anders) R fert**

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **Marriages -0.310, ns; Marriage duration at divorce ns/neg; divorces among married couples ns/pos, R div**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Life satisfaction -0.202, -0.233 ns (anders) R Gl**

USA bei 14 von 25 Faktoren letzter Platz, v.a. homicide, incarceration, juvenile mortality, gonorrhea, syphilis, abortion, adolescent pregnancy, inequality, poverty, resource exploitation; Dän Schw No Ndl am besten; fractionalization und foreign borns neg zu Rangfolge successful nations , von Autor weggedeutet (mehr Multikulti – mehr neg Folgen) /Urs angeblich(meist unempirisch): fehlende reduction of socioeconomic disparity and competition via targeted tax and welfare strategies, handgun control, anti-corporal punishment and anti-bullying policies, protection for women in abusive relationships, intensive sex education that emphasizes condom use, rehabilitative incarceration, increased leisure time that can be dedicated to family needs, and perhaps most importantly job security and universal health care that make it difficult for ordinary citizens to suffer catastrophic financial failure./Amis haben Rel weils ihnen so schlecht geht, und Rel sorgt fürs Schlechtgehen weil sie für Kap ist, und private Hilfe funkt nicht so gut wie Staat, verhindert medizin Versorgung, macht mehr homicide, Körperstrafe für Jugendliche produz Erwachsenen-Gewalt, Bibel fördert Gewaltlösungen, the testaments justify the use of extreme personal and mass violence to address various problems, and can produce “honor cultures” that demand extreme retribution for even trivial slights/prej, vs gun control, patriarchal nature of traditional evangelical marriage may contribute to high levels of violence and instability, and conservative religious values do not appear to suppress uses of pornography to levels as low as those with more liberal views (Extensive research including this study indicates that the Biblically inspired abstinence only sex education programs are not as efficacious in reducing adverse consequences of sexual activity to the degree seen in better educated Euro youth/auch lib Rel hilft nix ! - Although liberal and moderate, pro-evolution churches tend to support progressive social policies and values that converge with those of secularists (Weisman and Cooperman, 2006), it is probably not possible for a socially healthy nation to be highly religious in a nonconservative, science friendly manner because improving social conditions and economic security degrades religiosity from liberal to conservative. Religiöse Gem sind schlechter dran, aber innerhalb religiöser Gem sind die Religiösen besser dran (s.o.

andersrum erzählt) – sie diskriminieren die anderen, Rel gibt ökonomische Vorteile (aber besser dran heißt auch: bessere Lebensbedingungen produzieren nicht nur Glück; und wenn das passiert wäre relativ Ges auch besser dran)

Aus Jensen R Krim, hinter Paul.: Paul lässt weg: Netherlands, Belgium, Denmark, Sweden, Germany, and seven other nations have higher burglary rates than the United States (based on Interpol and United Nations data). The United States ranks ninth in cirrhosis death rates with at least four of the secular nations, including Japan, Denmark, France, and Germany exhibiting higher rates. The United States ranks thirteenth in suicide rates, seventh in estimates of daily consumption of narcotic drugs (Interpol estimates), and fourteenth in estimates of net annual alcohol consumption (Interpol estimates). Dort auch: WS Gini ns zu homicide, // US Diff zu Rest v.a. homicide, crime nicht so sehr

(R Gl, Gesu, Sm) Pawlikowski, J et.al.: Religious service attendance, health behaviors and well-being—an outcome-wide longitudinal analysis, in: European Journal of Public Health, 29, 1177–1183, 2019

biennial Polish household panel study (2009, 2011 and 2015)— 2009, the study covered 26 243, ab 16 J, 49 J, attrition 25–30% but the sample was replenished every year with new panel members On an average, how often in a month do you take part in a church service or other religious meetings?: never, sometimes (1–3 times a month), weekly (4 times a month), very often (>4 times a month), T 1 -2011; all analyses also controlled for prior levels attendance 2009 mv (gemessen 2009)- gender age, marital status, education level, baseline financial situation (labor market status, equivalized household income, satisfaction with income, experiencing financial problems), voting in the last parliamentary elections, frequency of watching TV, participation in the cultural and social life and satisfaction with leisure time and baseline health conditions (having certificate of disability, being seriously ill in the last year, experiencing activity limitations owing to health problems). Additionally, each model is controlled for set of baseline outcomes investigated in other models (?)

Self-reported health: How satisfied are you with your health? Psychosomatic symptoms in the month preceding the survey measured using the Patient Health Questionnaire (PHQ-15 - 2, I suffered at least for one half of the month: 1. Strong headaches; 2. Stomach pains or flatulence; 3. Pain or tension in the neck or arm muscles; 4. Chest or heart pains; 5. Dry mouth or throat; 6. Attacks of excessive sweating; 7. Shortness of breath; 8. Pain in your arms, legs, or joints (knees, hips, etc.); 9. Accelerated heartbeat (palpitation); 10. Shivers or convulsions; 11. Pressure on the bladder and more frequent urinating; 12. A feeling tiredness not associated with work; 13. Constipation; 14. Nose bleeds; 15. Sudden changes of blood pressure. Not being worried about health conditions Sleeping well Not feeling tired, Happiness: How would you assess your current life? 4 = very happy etc. Life satisfaction: To what extent are you satisfied with your life achievements Life perception: How do you perceive your entire life? 7 = delightful, 1 = terrible Considering all, do you think the last year was a good one for you? Being full of energy) Having visited a psychologist or a psychiatrist in the last year Having thoughts about suicide in the recent months due to feeling depressed At present, how strong is your willingness to live? Do you feel lonely? Generally, do you believe that you can trust most people? To what extent are you satisfied with your relations with friends) Smoking tobacco products everyday Drinking too much alcohol in the last year, Practicing sport Kg -1-3mal, weekly, mehr (mehr als weekly meist etwas schlechter als weekly)

Kg T 1-Item T2: satisfaction with health pos, PHQ ns, not being worried about health conditions ns, sleeping well ns, not feeling tired ns, happiness Lz life perception pos, full of energy ns, visited a psychologist/psychiatrist –weekly neg, Rest ns; feeling lonely neg, last year was a good year for you pos, satisf with relationships with friends weekly pos, Rest ns;

13 Punkte (3,5 sample, 5 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **Kg T1-Item T2 (Ko von financial/leisure time sat) : satisf with health/Lz/happy/pos life perception/ last year good year pos, Psychosom ns, worried about health conditions ns, sleep well ns, not feeling tired ns, full of energy ns, visited psychologist/psychiatrist weekly neg, Rest ns; feel lonely neg, satisf with relationships with friends weekly pos, Rest ns R Gl**

Kg – certificate of disability ns, seriously ill last year pos, activity limitation owing to health problems pos //Kg T1 –Item T 2: smoke neg, too much alc –weekly neg, Rest ns; practicing sport/other phys activity –weekly plus mehr;

10,5 Punkte (3,5 sample, 2,5 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **Kg –disability ns, seriously ill pos, activity limitation wegen Gesu pos, Kg T1-Item T2 (Ko von T 1 Items): smoke neg, too much alc neg (nur weekly) , practicing sport/other physical activity weekly plus mehr, R Gesu**

9 Punkte (3,5 sample, 1,5 Messung, 2,5 mv, 0,5 stat; **1 Panel**) **Kg T1 –Item T 2: willingness to live –weekly pos, Rest ns; thought about suicide in recent months due to feeling depressed – weekly neg, Rest ns; R Sm**

(R Gl pos) Paxton,A/Turner,E: Self-actualization and sexual permissiveness, satisfaction, prudishness, and drive among female undergraduates, in: Journal of Sex Research 14, 65-80, 1978

White single female undergrad, /POI –Svw –inner directed , time competence (150 Items), scale entwickelt aus Eysencks Inventory of attitudes to sex (158 Items) – sexual satisf –all in all I am satisfied with my sex life, sexual feelings are sometimes unpleasant to me, I feel sexually less competent than my friends; sexual libido –I think only rarely about sex, I like to look at pictures of nudes, I get excited sexually very easily,/prudishness –sex jokes disgust me, the naked body is a pleasing sight, I don't like to be kissed; Permissiveness – virginity is a girls most valuable possession, The pill should be universally available, prostitution should be legally permitted, //Kg und impo sind religiosity: time competence ns, inner direction neg, permiss neg, prud pos, sex sat ns, libido neg, grade ns; (permissive pos, prudish neg zu sat, libido ns) //mv (grade, on off campus age Svw) –rel: permissive neg, sex sat ns, prudish pos, libido neg;

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **Kg/impo neg zu permissive, libido, pos zu prudish R pos**

(unter 5) **Kg/impo neg zu Svw (POI), ns zu sexual satisfaction (dubios) R Gl**

(R Gesu/Gl)Payman,V/George,K/Ryburn,B: Religiosity of depressed elderly inpatients, in: International Journal of Geriatric Psychiatry 23, 16-21, 2008

Australien, Duke Rel –Kg ,pray meditate Bible reading, Intrinsic–rel beliefs lie behind approach to life, carry religion over into life ,I experience presence of the divine, Kg –ss ns pos, Depr ns pos, past psy episodes ns minus, cogn fu ns, chronic illness ns , strokes ns, pain severity ns pos, ADL ns pos, club soc function att ns pos/Gebet etc-ss ns pos,Depr ns minus, pastpsy episodes ns pos, cogn fu ns, chronic illness ns pos, strokes ns pos, painseverity ns pos, ADL pos,club ns Intr: ss pos,Depr ns minus,past psy ns, cogn fu ns, chronic ill ns, strokes pos, painseverity ns pos, ADL pos, club ns

mv Kg ss ns pos, disab ns pos; pray –disab pos, ss ns pos, chronic ill ns, I –ss pos ADL pos
chronic ill ns

(unter 5) **Kg Gebet I - ns zu Depr, pain severity, past psychiatric episodes, R Gl**
(unter 5) **rel Items zu cogn fu ns, chronic illness ns, strokes /ADL z.T. pos (I, Gebet) R**
Gesu

Payman,V/Ryburn,B: Religiousness and recovery from inpatient geriatric depression:
findings from the PEJAMA study, in: Australian and New Zealand Journal of Psychiatry 44,
560-567, 2010

Alte Depr-patienten, 15 item Geriatric depr rating scale, Messung nach 6,12,24 Monaten, attr
40 % -rel depr ns, aber Krankh und längere Depr mehr da, //Items Payman.2008/

Korrel mit Depr – T 1-4: Kg ns minus, private ns minus, I (s.o) T1 und T 3 ns minus, T 2 und
T 4 minus,/T1 zu T4 mv (stroke, Depr T1, exercise, ss, partner, att at club/social function
sign, andre biv Items ohne Sign bei mv ausgelassen) –I neg !

7 Punkte (1 sample, 2 Messung, 0,5 stat, 2 mv, **1,5 Panel,**) **Intrinsic rel T1 neg zu Depr in**
T2/4, T 1/3 nsneg, mv; Kg Gebet nsneg,

Peacock, J/Poloma, M: Religiosity and life satisfaction across the life course, in: Social
Indicators Research 48, 321-345, 1999

Ritual prayer, conversional prayer, meditative prayer petitionary prayer

Close to God; prayer exp – felt divinely inspired or led by God to perform specific action,
received deeper insight into a spir or biblical truth, received a definitive answer to specific
prayer request, felt the strong presence of God, exp deep sense of peace and wellbeing !

Sat with life 1-7, biv pos zu close, prayer exp, colloquial , meditative, ritual , Kg Kimitgl,
Petitionary ns, ((edu neg zu close, petit, medit, Rest ns,Kg pos)

Korrel in versch Altersgruppen – close immer pos(6 von 7 Gruppen sign) Kg immer ns pos,
66 und 76 f ns, colloquial – 18 und 46f pos, 26 f neg, medit eher ns minus, 36f minus –
wahrscheinlich Ko aller rel Items,

8,5 Punkte (3 sample, 4 Messung, 1 mv,bei, 0,5 stat)**Lz –close to God, prayer experience,**
Kg, Kirchenmitglied, colloquial meditational ritual prayer pos, petitionary prayer ns;
mv in Altersgruppen Kannib –close pos, Kg nspos, colloqu medit ns(1x neg)

Pearce,M et.al.: Religiousness and depressive symptoms among adolescents, in: Journal of
Clinical Child and Adolescent Psychology 32, 267-276, 2003

10 no aff, 12-14 Jahre alt, CDI –modific von Beck für Kinder/adol//Teile von Fetzer: consider
self a rel person, a spir person, Private practice - prayer in places other than a religious
institution, meditation, watching or listening to religious programs on the TV or radio, and
reading religious literature, such as the Bible, how often they attend religious services and
other activities at a place of worship; Positive Interpersonal Religious Experience -
anticipated support provided to the teen by their religious congregation -i.e.,degree
congregation would help out if teen was sick degree of comfort that would be given if faced

with a difficult situation. frequency congregation makes demands on teen and is critical of the things he or she does) (Alter grade pos zu Depr) /rel Items 0.1-0.2 zu demands etc// Depr –Kg minus, self-ranking minus, pos congreg minus, neg co plus, pray ns//mv demogr grade – Kg pray self-ranking ns, pos co neg, neg co pos (Kannib) Vp: 71 pos co, 10 % neg co;

5,5 Punkte (1 sample, 3 Messung, 0,5 stat, 1 mv) **Kg srr co support neg, co critic pos, pray ns zu Depr, mv Kannib –co supp neg und co critic pos //rel Items schwach pos zu co critic**

Pearson, P/Francis, L: The dual nature of the Eysenckian lie scales: are religious adolescents more truthful ?, in: Personality and Individual Differences 10, 1041-1048, 1989

Francis Scale of attitude towards Christianity pos zu 3 verschiedenen Lie-Scales, F-analyse aller Items der drei Skalen ergibt zwei neue Skalen – (Korrel 0.6) –eine korrel mit Rel, die andere nicht; die die mit Rel korreliert: E minus, N minus/ns minus, P minus; die die ns zu Rel ist –E ns, N minus, P minus (Behauptung: Skala A enthält mehr was für well behaved socially conforming und christl VPs –jemals Lügen Stehlen, jede Nacht beten, immer sorry sagen, nie cheat, in Kirche immer mitsingen, all habits good und desirable, Dinge anderer verlieren kaputt machen, bei Steuer betrügen, //aufschieben, Fehler immer zugeben, immer gehorchen, jemals insisted to have your way, anderen was anhängen was man selber tat, immer ruhig wenn andere reden, immer essen was auf Tisch kommt, ever greedy, immer sweets teilen– eher andere Vergehen, nicht so nahe an Geboten. ?// Differenz nicht so klar – Hauptsache ist ja eher die Absolutheit –Immer alles recht machen ist unreal –steckt in beiden Skalen drin.) Behauptung: Introversion, rel und sE gehen Hand in Hand (eher falsch –E ns zu Rel),

(unter 5) **Francis Scale of attitude towards Christianity pos zu 3 verschiedenen Lie-scales; fragwürdige Faktorenanalyse –zwei neue Skalen, eine pos zu Rel, die andere nicht..**

Pedersen, H et.al.: Religious coping and quality of life among severely ill lung patients in a secular society, in: International Journal for the Psychology of Religion 23, 188-203, 2013

Rr23 Functional Assessment of Cancer Therapy Scale - overall QoL.30 items physical, emotional, social, and functional well-being. existential wellbeing FACIT-Sp 12-item sense of meaning, purpose and peace in life, and ability to find comfort in spiritual convictions during illness.

Participants with no belief in either God or a spiritual power coded as “Non-believers.” Unambiguous or little faith (Yes und Maybe) in a spiritual power only coded as “spiritual believers.” Participants having unambiguous or a little faith (Yes und Maybe) in God only und God and a spiritual power were coded as “God-believers.” Patients were also asked to identify themselves as either “a believing person,” “a spiritual person,” “a nonbelieving person,” and “a convinced atheist.” “Nonbelieving” patients and “Atheists” were coded as “nonbelieving patients.” Brief RCOPE (neg rc Cr 60, To what degree do you receive support from your fellow believers, church attendance and/or attendance at other religious meetings. Private religious behavior- the frequency of prayer, meditation, and/or scripture readings.. since their diagnosis experienced more frequent religious thoughts (e.g., thoughts about the existence of God), spiritual thoughts (e.g., thoughts about the existence of a spiritual power),

and/or existential thoughts (e.g., thoughts about finding meaning, purpose and peace), 10-16 % haben das; 85 % Christen, 35 % glauben nicht an Gott, 15 % Kg 1mal Mo, /**pos rc 3,1, neg rc 1,5 (believer 4,1-1,2 nonbeliever 0,04 - 2,8; Diff bei neg rc ns; 5 von 18 nonbel –question Gods love; 2 abandon, punish, einer/zwei pro pos rc Items)/Korrel zu Lqu- belief unklar (vielleicht besser als spir, spir weniger Kg pray co support) Kg biv pos, mv mit andern rel Items ns,(Table anders als Text) neg rc bleibt sign, 5 Punkte(1 sample, 2 Messung, 1 stat, 1 mv) **dubios Text anders als Tabelle, einiges erhoben und nicht verwendet, unklare Verwendung von belief; Kg pos zu Lqual,(co supp pos ?) (bei mv Kannib ns; neg rc neg) ns aber interessant: nonbelievers mehr neg rc –abandon, punish, question Gods love, believers pos rc 4, neg rc 1, nonbelievers 0,04-3;****

Peltzer, K: Religiosity, personal distress and minor psychiatric morbidity among black students in South Africa, in: Social Behavior and Personality 33, 723-734, 2005

Perceived Stress (14 Items) in last month how often have you been upset because of something that happened unexpectedly, //SRQ – unhappy/depr (10 Items), easily frightened,(5), somatic complaints (5) (uncomfortable feelings in stomach)
 Perceived stress – belief in God neg, impo of rel –somewhat impo mehr als very und not very; born again –neg, dependence upon larger power –ns (uncertain mehr), belief in heaven /hell – pos, in LnT – pos, spiritual – somewhat pos, meaning and direction pos, Kg –never 15 ,einmal im Monat 27, more than once a week 6, Gebet pos,
 SRQ –belief in God uncertain weniger, impo of rel –somewhat impo weniger, born again 6-7-5; dep on larger power -6,2-6,9-6,0,ns, belief in heaven,hell – pos, LnT -6,4 -5,6- 6,7; very spir ns minus, meaning and direction –neg, Kg neg, Gebet -6,3 -9,2 -5,6 (mal pos, mal neg, mal kurvi, mal ns, mal Mittelkategorie pos mal neg, //Vergleich der beiden Messungen ganz versch Korrelationen; z.B. meaning mal viel, mal wenig stress ! somewhat spir mal pos,mal neg, Skalen hängen kaum zus//zusammen: 4 pos, 4 neg, 7 kurvi)//overall religiosity alle Items zus – ns zu beiden Skalen,
 coll coping – stress minus und plus, Depr plus, Angst plus,somatic compl ns, self-directing – stress minus, Depr plus Angst somatic ns, deferring –stress minus, Rest ns, /self –dir besser als coll, //alle rel Items pos zu having pretty clear sense of meaning and direction in my life, (außer belief in God)
 6 Punkte (1,5 sample, 4 Messung, 0,5 stat) **stress/ depr –meist kurvi, erratisch, pos und neg; stress und Depr hängen nicht zus, overall religiosity ns zu beidem; coll coping pos zu Depr Angst, stress neg, selfdirecting –stress neg, Depr pos, Angst ns, defer –stress neg,**

R pos, div, fert, help, Gl) Pennings, Ray et.al.: (2011). Cardus education survey: Do the motivations for private religious Catholic and Protestant schooling in North America align with graduate outcomes? 2011 Hamilton, Ontario,

web-based surveys. Science of Generosity Survey participants were asked what type of high school they attend - public, Catholic, conservative Protestant or “Christian school,” other Christian, non-Christian religious, nonreligious private, or homeschool.(dann aber nur K,P, nonrel private,homeschooling gezeigt) we limited the sample to respondents aged 23-49 who indicated that they had graduated from high school.
 second survey -23 and 40 J, graduated from high school

Ko von age, race, gender, parental characteristics such as educational attainment, religious service attendance, academic push from parents, religious affiliation, family structure
 public schools Basis -feelings of moral obligation to give at least 10 percent of their income to religious organizations or charitable causes –P pos, K ns, nonrel neg,
 charitable donations allg – P pos, K ns, nonrel neg,
 char donations to congr –P pos, K ns, nonrel ns,
 char donations to rel causes outside congr –P pos, K nsneg, nonrel neg, ;
 I would be very unhappy with myself if I thought I was not a generous person –P pos, K ns, nonrel stark neg,
 volunteer hours within church congregation –P pos, K neg, nonrel neg,
 church related mission trips –P pos, K ns, mv pos, nonrel ns,
 church related evangelism trips –P pos, K nsneg/mv nspos, nonrel mv nspos, church related relief and development trips –P pos, K/nonrel pos ((kath Schulen –akademisch pos, Glaube und rel/moral/soziales Verhalten nicht anders als public schools, P akademisch schlechter, Glaube Verh besser)
 8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5 stat) **tithing-Pflicht/charitable donations allg/to congr/to rel causes outside congr/would be very unhappy with myself if I thought I was not a generous person –prot Schule pos, kath ns, nonrel neg, Basis public school, /volu hours within church congr –K neg, P pos, nonrel neg; church related mission/evangelism trips –P pos, K ns, nonrel ns; relief and development trips –P pos, K/nonrel pos; R help**

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **helplessness in dealing with life's problems – Schultypen: K ns, P neg, nonrel ns, feelings of unclarity regarding life goals or sense of direction K neg, P neg, nonrel ns Basis public school R Gl**

5 Punkte (3 sample, 0,5 Messung, 1 mv, 0,5 stat) **number of children –Schultyp: K neg, P pos, nonrel neg; Basis public school, R fert**

5 Punkte (3 sample, 0,5 Messung, 1 mv, 0,5 stat) **divorce –Schultyp –K P nonrel neg (vs Basis public school) R div**

feelings of gratefulness for income and possessions, however limited they may be –Schultypen -K neg, P pos, , nonrel ns

Catholic schools report placing more students in an elite (ranked in top 20) university als P, mean SAT scores of the admitted students in the universities our graduates attended –K/P ns, nonrel pos, Zugang zu open-admission univ (leichter) –K und nonrel neg, P pos//attend prestigious univ – nonrel/K ns, P neg; attend Univ die nur Bachelor als Abschluss anbietet vs Doktor –P pos, K neg, nonrel ns/pos, years of edu – nonrel –K –P/advanced degree vs college degree –K nonrel ns, P neg;

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **gratefulness pos zu Schultyp P, K neg, P pos, public ns, kath Schulen –Studenten gehen an bessere Unis mit anspruchsvolleren Abschlüssen, haben mehr edu als P, nonrel noch mehr R pos**

Pennington, R et.al.: Cultivating, or alleviating, fear ? How religion and media influence feelings about terrorism, Presented in the Religion and Media Interest group of Association for Education in Journalism and Mass Communication (AEJMC) annual conference, St. Louis, August. 2011

Aufschrieb, in Inet nicht zu bekommen – Angst: developed emergency plans, stockpiled supplies, kauft Dinge um mehr safety zu haben, mehr Info über Terrorism, kopieren von

Dokumenten, reduced travel –air, train, public transportation, vigilant of whats going on around, avoid travel zu best cities, avoid tall buildings, national landmarks –ns zu Kg mv(edu pos, M minus, race inc age party ns Ztg lesen pos, TV minus !)

GSS 2008

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat ?) **Kg ns mv zu Angstverhalten wegen Terrorismus**

Perera,S/Frazier,P: Changes in religiosity and spirituality following traumatic events, in: Counselling Psychology Quarterly 26, 26-38, 2013

T 2 nach 2 Monaten, Vp (85 % F) erlebten da ein potentiell traumatisches Ereignis that caused considerable bis extreme stress –dazu Kontrollgruppe, rc Worthington -5 Items, I have spent time trying to grow in understanding of my faith; Messung von change in spir- I have a better understanding of spir matters, I have a stronger rel faith oder less understanding/weaker faith; TraumaVP –Antwort bezogen auf Trauma event als Urs, Wandel letzte 2 Wochen; KontrollVP –Wandel in letzten 2 Wochen angeben; Wandel –rel co bei controls minus; self reported spir change mehr pos als neg (beide Gruppen) //Korrel reported pos spir change –rel co pos (beide), reported neg spir change ns; Steigerung von meaning presence –rel co steigt bei no trauma(ns); trauma Vp –mehr spir change –weniger Sinn(ns), Anstieg von distress (Depr anx stress) –rel co, pos und neg spir change mehr, Sinn sinkt; bei Kogruppe nur Sinn weniger;

Vp mit trauma events vs controls: Subj Wandel in spir pos, obj ns/neg bei controls; reported pos spir change pos zu realem Anstieg von rel co; reported neg change ns Sinn Steigerung bei trauma ns, bei co pos zu rel co,/ trauma Vp mehr pos spir change – Sinnanstieg ns neg, KontrollVp –pos; neg spir change –trauma ns zu Sinnanstieg, KontrollVp ns neg; distress –Anstieg: rel co, pos und neg spir change Anstieg, Sinn sinkt –nur trauma VP,controls nur Sinn weniger; bei Gesunden: rel co sinkt, steigender Sinn –Anstieg rel co; pos spir change –Sinn steigt ns, neg spir change- Sinn sinkt ns; distress-Anstieg senkt Sinn, ns zu rel co/spir change pos oder neg; bei trauma negativer: Sinnanstieg ns zu rel coAnstieg, pos spir change ns neg zu Sinnanstieg, distress steigert rel co/spir change pos und neg, Sinn sinkt//Relanstieg zu Sinnanstieg ns pos, ns neg, Sinken von Rel –ns/ns neg zu Sinnanstieg; Sinnanstieg zu Relanstieg –ns/pos; NAS zu rel –pos und neg(senkend), nur bei trauma; andersrum unklar

5,5 Punkte (1 sample, 2 Messung, 1 Kogruppe, 0,5 stat, **1 Panel**) **Anstieg von Depr/Angst – pos zu Anstieg von rel commitment, neg spir change, pos spir change, neg change bei meaning –nur bei Trauma-Gruppe, bei controls: nur neg change bei meaning pos zu Depr/Angst-Anstieg /viel zu Sinn**

Perez,J et.al.:Types of prayer and depressive symptoms among cancer patients: the mediating role of rumination and social support, in: Journal of Behavioral Medicine 34, 519-530, 2011

cancer outpatients, no aff 8 %, pray: I asked God to make me healthy, I prayed for God to cure me of cancer;/I asked God for the strength to deal with my cancer, I prayed for help to endure my cancer, /I prayed for the wellbeing of others, I prayed for the welfare of other

people//CES-D ohne fatigue, poor appetite, lack of energy, restless sleep poor concentration – könnte vom Krebs kommen; /Depr – adoration minus, confession ns, reception minus, supplication(petition) ns minus, thanksgiving minus , health ns strength ns, others minus; /pray for others –rumin ns, ss pos//thanksgiving –ss pos rumin neg
(unter 5) **richtige Form von Gebet hilft vs Depr bei cancer**

(R Gl,Gesu) Perkins, HW: Religious commitment, yuppie values, and well-being in post-collegiate life, in: RRR 32,244-251, 1991

Faith fairly, very strong, most impo aspect of my life vs no faith, not impo at all,not very strong; in terms of general happiness and a sense of well-being –how would you usually describe yourself today –fairly bis very unhappy 7 %vs fairly und very happy 93

Yuppie mehr Alk Rauchen eating disorder unhappy

Rel zu: Alc (drinks, drinks at party, neg consequences) minus, smoking M ns plus, Fns minus, potential eating disorder – M ns minus, F ns plus weekly hours of exercise – M ns minus, F ns, unhappy – M ns minus, F ns minus (beide zus neg sign, ceiling Messung s.o.

(unter 5) **faith neg zu alc, smoking -nsneg F, nspos M; potential eating disorder M nsneg, F nspos, , weekly hours of exercise –M nsneg, F ns, R Gesu**

(unter 5) **unhappy –F nsneg, M nsneg, ceiling RGl**

(auch in Rpos) Perry,E et.al.: Toward a typology of unchurched Protestants, in: RRR 21, 388-404, 1980

Unchurched are those persons who were not members of a church or who had not attended in the last six months other than for weddings, funerals or special holidays such as Christmas, Easter

Drei Gruppen-(bei Kath ergaben sich keine klaren Gruppen) estranged (kaum Diff zu Kg'ern, außer:Kg nicht so wichtig), indifferent –weniger Glaube, Impo, rel Erf, commitment to Christ, no aff weniger (aber 57 % Gebet) als die, nominals am wenigsten (sind auch nur 8%), – nennen sich P, glauben aber nix; There are always some people whose ideas are considered bad or dangerous by other people, for instance, somebody who is against all churches and religion. If some people in your community suggested that a book such a person wrote against churches and religion should be taken out of your public library, would you favor removing the book –indiff, nominal, no weniger pro; -Abtr Marijuana außerehel Sex –nominals am meisten,/ I have discovered clear-cut goals and a satisfying life purpose 46 39 29 16 26 Facing my daily tasks is a source of pleasure and satisfaction 47 43 29 24 25 (genau parallel zu Glaube und Kg),

5,5 Punkte (2 sample, 2,5 Messung, 0,5 Vergleich, 0,5 stat) **satisfaction und Sinn parallel zu Kg-abstufungen, no besser als nominals, sind religiöser**

6 Punkte (2 sample, 3 Punkte, 0,5 Vergleich, 0,5 stat) **Zensur plus, außerehel Sex neg, marij neg, Abtr neg,**

(R Gl, pos) Perry,S: From Bad to Worse? Pornography Consumption, Spousal Religiosity, Gender, and Marital Quality, in: Sociological Forum 31, 441-464, 2016

Portraits of American Life Study (PALS), rr 58, no aff 12, nur Verheiratete, All things considered, how would you consider your marriage relationship?" (1) "completely unhappy" (7) "completely happy," how satisfied with "the love and affection you receive from your spouse/partner," "your sex life with your spouse/partner," and "the way that you and your spouse/partner make decisions in your relationship"

In the past 12 months, how often have you viewed pornographic materials?"

"Thinking about your spouse/partner, how important would you say religion or religious faith is to him or her personally?"

Theological conservatism - religious text is "fully inspired by God, partly inspired by God, 3 = not inspired by God, and 4 = I have never heard of the religious text, Messung: fully vs Rest;

marital sat: (-porno viewing neg), spousal rel pos (F mehr), cP pos, mP ns, K ns, J neg, no neg (F ns), scripture inspired pos (F schwächer), Kg M pos, F ns;

mv (demogr, children, previous div) -porno neg, spousal rel pos, denom ns, scripture inspired ns, Kg nsneg, spouses pray/impo/Kg/scripture ns (ÜberKo porno, Kannib)

bei M: porno neg, spousal rel ns, no aff nsneg, scripture inspired pos, Kg ns; bei F: porno nsneg, spousal rel pos, no aff ns, Kg neg, scripture ns; (F hat mehr von einem frommen M als M von einer frommen Frau, bei M wirkt Porno neg, bei F nicht)

Interaktion -bei wenig Porno-use: rel impo pos zu marital sat, bei viel Porno-use: neg; rel not at all important -porno ns, rel very/extremely/most impo -porno neg zu marital sat; aber: bei M porno ns, spousal rel ns, Intera neg; bei F: porno ns, spousal rel pos, Intera ns -passt nicht zu Modell für ganzes sample -wird aber als Figure nicht gezeigt, bleibt unklar, Behauptung: bei M und F gäbe es denselben Effekt wie im ganzen Sample) bei Perry 2019 anders

Zufr mit sex life -(porno neg), spousal rel pos, denom ns(no aff nsneg), Kg scripture inspired ns;

6 Punkte (1,5 sample, 2,5 Messung, 1,5 mv, bei, Intera, 0,5 stat) **marital satisfaction -spousal rel impo pos, cP pos (M und F ns!), K ns, J neg (M und F ns!), no neg(F ns) mP ns, scripture inspired pos(F ns) Kg M pos, F ns; (mv -auch bei Zufu mit sex life, affection -alles außer spousal impo ns, Kg z.T. neg, no nsneg; ÜberKo Porno, Kannib))(F hat mehr von einem frommen Mann als M von einer frommen F),****Interaktion: bei wenig Porno-use: spousal rel impo/Kg/pray/scr reading pos zu marital sat, bei viel Porno-use neg (auch bei Zufu mit sex life/mit affection)) /Intera nur bei M(unklar: scripture inspired pos, nicht auf Intera getestet; v.a. bei M/unklar wie viele Fromme Porno nutzen -weil Korrel fromm-porno neg ist) R Gl**

5 Punkte (1,5 sample, 2 Messung, 1 mv, 0,5 stat) **porno use -spousal rel neg, mP nsneg, K nspos, J nspos, no aff pos, scripture inspired neg, Kg nsneg (mv demogr, biol children in home, div), cP ns; R pos**

Perry,S/Whitehead,A: Only Bad for Believers? Religion, Pornography Use, and Sexual Satisfaction Among American Men, in: Journal of Sex Research 56, 50-61,2019

Baylor Religion Survey 2017, rr 14, Overall, how satisfied are you with your sex life?"

"How often do you use the Internet to: Visit adult websites." "How often do you attend religious services at a place of worship?" "Which one statement comes closest to your personal beliefs about the Bible?" "The Bible means exactly what it says. It should be taken literally, word-for-word, on all subjects"; "The Bible is perfectly true, but it should not be taken literally, wordfor-word. We must interpret its meaning"; "The Bible contains some human error"; "The Bible is an ancient book of history and legends"; and "I don't know." frequency with which participants reported having sex ,whether they were in a relationship with a romantic partner

sexual satisf – (mv sex frequency, romantic partner, porn frequency, child in home, demogr) –Kg pos(bei M ns) , Bible ns (bei M: bible errors, legend, don't know neg) bP/K nsneg,(bei M ns), no/ev P ns , keine Intera bei F (also Kg pos zu sex sat unabh von porno) ; bei M: bei wenig porno –Kg ns zu sex sat; bei viel porno –Kg neg zu sex sat, bei wenig porno –literalists etwas mehr sex sat, bei viel porno neg (anders als Perry 2016)

5,5 Punkte (1,5 sample, 2 Messung, 1,5 mv, Intera, bei, 0,5 stat) **sexual satisfaction biv: Kg pos F, M ns, lit ns F, M inspired pos, ev P pos F, bP neg F, M ns; mv:–Kg pos F, M ns; Bible literalism ns (bei M: pos), bP/K nsneg (bei M ns) no/evP ns (Kannib/ÜberKo porno) keine Intera bei F (also:Kg pos zu sex sat unabh von porno use), bei M: wenig porno –Kg ns, lit pos, viel porno –Kg neg; lit neg; (bei M: porno neg zu sex sat, bei F ns)**

Peters,E et.al.: Delusional ideation in religious and psychotic populations, in: British Journal of Clinical Psychology 38, 83-96, 1999

4 Gruppen, nichtrel (45) ath agno, aff christl, NRM (HK,Druiden), psychiatric deluded - Delusions inventory – non rel, Christen weniger als NRM/deluded //bei distress preocc conviction NRM weniger als deluded, mehr als nonrel/Chr //andere delusion Messung: pat mehr als NRM und die mehr als ath und Chr/(soc desirab –pat am meisten, //Christen gleich Ath Agno, außer sE//NRM viel delusion, aber weniger distress und preoccup, (unter 5) **Patienten am meisten sE, dann Chr –HK/Druiden, dann nonrel; HK und Druiden mehr delusion und etwas mehr distress als Christen/nonrel,**

Petersen, L/Roy, A: Religiosity, anxiety, and meaning and purpose: Religion's consequences for psychological well-being, in: RRR 27, 49-62, 1985

318 Vp, Memphis, rr 75, perceived Health – rel salience(faith für Entscheidung wichtig, gibt Sinn, ist wichtig fürs Leben) rel comfort – Gott greift in Leben ein, mit guter Absicht, Kontrolliert Leben, LnOrientierung, orth –Gott Jesus ist Gott Teufel, Wunder inBibel,

alle 5 neg zu perc Health, ns minus zu Angst, Kg stärker minus, pos zu meaning,

meaning – zu rel Items pos,mv Gesu edu age marital status race;

Angst – zu Rel Items ns außer Kg mv,

5,5 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat) **rel salience, rel comfort, LnT-orientierung, orth–ns neg zu Angst, pos zu meaning, Kg neg zu Angst;**

(R pos, Gl, Gesu,div) Petts,R/Knoester,C: Parents' religious heterogamy and children's well-being,in: JfSSR 46, 373-389, 2007

National Survey of Families and Households, first time married couples T1 mit focal child 5-17, T2 nach 4-6 Jahren,/Kind: on the whole, I am satisfied with myself, I am able to do things as well as most other people, I can do just about anything I set my mind to/taking all things together, on a scale from 0 to 10, where 0 means really bad and 10 means absolutely perfect, how would you say things are for you these days ? /had a drink while underage past month; /same faith marr, across religion marr –diff rel or denom, not P (P-K ??); inter P marr –diff P-denom ; faith none; und transition in eine von diesen; frequency of disagreements with spouse über household tasks, money spend time together, sex, having a(nother) child, in-laws,

children; Kg –maximum value between husbands and wives ?, time spent with children – leisure activity away from home, at home working on a project/playing together, having private talks, helping with reading or homework, /biv – faith none –marital conflict pos, spent time ns, div T1-T2 ns, Kg minus, transition to same faith pos, self esteem, Lz,grades, marij use, drinking ns, /andre het –ns bis auf transition to same faith, //Kg –grades pos, drinking neg, marital conflict neg, Rest ns,//change in Kg ns, transition to faith none ns; /transition to same faith/het across rel oder interP ns; mv (edu, age, earnings) marital conflict – faith none pos, across und inter P ns, /mv selfesteem (edu, earnings,age of parent/child, gender, marital conflict, time spent,div,) –het ns, transition to het/homog ns, (change in) Kg ns, //Lz –across ns neg, Kg ns, change in Kg ns, transition ns;//grades – Kg und change in Kg pos, Rest ns/marij use- across rel pos, Kg neg Rest ns; underage drinking – faith none pos, across pos, Kg minus, transition to inter P pos; //het Ehen –mit weniger Kg (mv age, earnings, edu)

6,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) Faith none heterog Ehe/Kg/homog Ehe und across rel /interP heterog Ehe (vs same faith) und Wandel in diesen Items – ns zu parents spent time with children, grades: Kg und change in Kg pos R pos

6 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) selbe Items (Eltern) ns zu things these days, self esteem (Kind !) ÜberKo R Gl

6,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) (Elternitems zu Kindverhalten) faith none und across rel pos zu underage alc, across rel pos zu marij; Kg neg zu beidem, transition to interP pos zu alc R Gesu

6 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) faith none pos zu marital conflict, across/interP heterog ns mv (vs same faith), parents div between waves ns Kg minus R div

(R fert,help,pos, Gl, Krim) Petts,R: Single mothers' religious participation and early childhood behavior, in: Journal of Marriage and Family 74, 251-268, 2012

FFCW, birth cohort study following 4,898 children born between 1998 and 2000, urban study representative of all non-marital births in cities with populations of over 200,000 when weights are applied. T 1 -shortly after the child's birth, T 2 nach 1 Jahr, T 3 nach 3 Jahren, T4 nach 5 Jahren, T 1 -4,898 mothers 3,830 fathers –davon Vp die in T4 single mother sind ca 1100, mehr Neger, arm, urban/Verh des Kindes – externalizing: Aggressive Behavior 20 items -child boasts, bullies others, destroys things, threatens people, gets into fights, demands a lot of attention, is unusually loud. Delinquency Behavior scale 10 items child cheats, hangs around with others who get into trouble, steals, swears, runs away from home// internalizing - Withdrawn scale -9 Items child would rather be alone, is secretive, shy, unhappy, withdrawn, stares blankly.

Anxious/Depressed 14 items child complains of loneliness, cries a lot, feels inferior, feels guilty, worries, and feels no one loves him or her//

mothers used their religious faith as a guide for the way they treat their family. Strict religious beliefs -mothers agreed with a belief associated with their denomination. Protestants were asked whether they believe that the Bible is the word of God and should be read literally. Catholics were asked whether they believe that the Eucharist is the real body and blood of Jesus Christ//

maternal involvement 13 Items: sing songs or nursery rhymes, hug or show physical affection, tell child that you love him or her, let child help with simple chores, play imaginary games, read stories, tell stories, play inside with toys, tell child that you appreciate something he or she did, visit relatives, go to a restaurant, assist child with eating, and put child to bed; at W3: (a) "Being a parent is harder than I thought it would be," (b) "I feel trapped by my responsibilities as a parent," (c) "Taking care of my child is more work than pleasure," and (d) "I often feel tired/worn out

from raising a family"-parenting stress// Corporal punishment - frequency mother had spanked her child in the month prior to W3. mothers' participation in the following organizations over the previous year: service clubs, political/civic groups, labor unions, community organizations, groups work ing with children, and political demonstrations.

Kg monthly ca 40 %-ist für single mothers –die Kirche nicht will –viel; Parallelgruppe von verh Müttern –selber Kg !

Wertdiff nach Kg –gemessen in allen waves, dh. Korrel ist Panelzusammenhang (Rangfolge nach beliefs/strict –immer nonattend, low +increase, immer moderate, immer monthly, high + increase, immer frequent, so auch Rangfolge bei Korrel) /mv Überko –(denom, demogr, strict, family beliefs, organ involvement, additional children// mat involvement, corporal punishment, parental stress)

8,5 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, Mediat, 0,5 stat, 1,5 Panel) (increasing) Kg– externalizing neg (auch mv), Wertdiff/Korrel, **strict pos, family beliefs nsneg, denomin ns, parental stress und corporal punishment mediieren, (Kannib) R Krim**

8,5 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, Mediat, 0,5 stat, 1,5 Panel) (increasing) Kg – Internalizing (withdrawn/Angst/Depr) neg, Rest (denom, strict, family beliefs)ns (Kannib) Wertdiff/Korrel ,Mediatoren –par stress, mat involvement dazu –ns minus, R Gl

9 Punkte (2,5 sample, 3 Messung, 1,5 mv, 0,5 stat, 1,5 Panel) Kg /Rel Wertdiff/Korrel - Maternal involvement pos, parenting stress neg, edu pos, government assistance nur low incr pos; corporal punishment neg ! (dh nonatt mehr); /mv –maternal involvement pos (ev P minus**, family rel/strict ns), parenting stress neg (denom, belief strict ns) , corporal punishment bei Rel weniger; (**ev P plus**) R pos**

5,5 Punkte (2,5 sample, 1 Messung, 0,5 stat, 1,5 Panel) Kg/rel nur Wertdiff -Organizational involvement pos R help

5,5 Punkte (2,5 sample, 1 Messung, 0,5 stat, 1,5 Panel) Kg/rel –nur Wertdiff, Additional children –high und low increase pos, Rest ns, R fert

(R Gl, pos, div) Pew Forum on Religion and Public Life: U.S.Religious Landscape Survey Religious Beliefs and Practices: Diverse and Politically Relevant June 2008

Ca 29000 Vp,

6,5 Punkte (3,5 sample, 3 Messung) Experience deep sense of spiritual peace and well-being weekly or more –Bev 52, ev P 68, K 47, bP 65, LDS 71,ZJ 77, Orth 45, J 38, ath 28 agno 31, sec unaff 29, rel unaff 44)

satisfied with the way things are going in their personal lives, family life, standard of living – what you can buy or do; personal safety from things like crime terrorism -//very sat mit pers life –bP orth minus**; no aff minus /unabh von denom (K, mP, bP, ev P LDS, J, orth): Kg impo pray absolute belief in God plus, //pers safety –no aff ns , LDS pos, **ZJ, bP minus**; family life –alle denom ns; **Lstandard –bP ZJ minus**, no aff nsminus; R Gl**

5,5 Punkte (3,5 sample, 2 Messung) inc: ev P minus, orth plus, no aff (rel –ein Drittel ! -und sec unaff, ath agno) ns; edu: ev P minus, LDS plus,l orth plus, unaff ns; The government should do more to help needy Americans, even if it means going deeperinto debt vs The government today can't afford to do much more to help the needy –bP pos, LDS minus, no aff ns; (Bev 62 –ev P 57) R pos

4,5 Punkte (3,5 sample, 1 Messung) **div: ev P ns, mP ns, bP plus, K LDS orth minus, ZJ plus, J minus, no ns(viel coh, never married) R div**

((R Krim, pos, Gl) Pew Research Center: Muslim Americans. Middle class and mostly mainstream. 2007

1050 Vp, frömmere sind schwerer zu interviewen, rr evtl 25 %, 65 % foreign born, 20 % Ne, Bevanteil ca 1 %, jünger, eher M, edu inc ns, etwas mehr self-employed und Tz(Kg Gebet rel impo wie Bev) 23 % converts, v.a. Ne,

7,5 Punkte (3 sample, 4,5 Messung) **40 % glauben, dass Araber Täter in 9/11 waren(rel commitment pos 29)(noch weniger in Ägy,Tü,Jord,Nig Indon Pak GB) war on terrorism der USA unehrlich (Islamländer stark), Krieg in Irak Afgh falsch; suicide bombing in defense of Islam never justified 83 - Muslim first statt American first 79 // bombing sometimes often rarely justified –USA 13 –junge Mu 26, Dld 13/22, Paki 22, Tü 26, Indon 28, GB 24 / 35,, Sp 25/29, Fr 35/42, , Ägy 53, Jordanien 57,Nigeria 69), Al Kaida unfavorable view 68 (rel comm 51, native born Ne -36!, Ungebildete 48) Hauptprobleme Diskrim Benachteiligung –Terror irrelevant, R Krim**

4,5 Punkte (3 sample, 1,5 Messung) **WS pos, Demokr (selbst cons Muslims zu 60 % pro Dem) vs Bush, gov soll mehr für morality tun, vs Hs, R pos**

4,5 Punkte (3 sample, 1,5 Messung) **happy –ns zu rel commitment (US-Bevölkerung mehr als Muslims, hat auch etwas mehr rel co -- pray Kg pos, impo minus) (Moschee einmal die Woche, jeden Tag 5 Gebete, rel very impo, :M und jung Moschee pos, Gebet minus, convert minus) R Gl))**

((Pfaff,M et.al.:Schizophrenie und Religiosität –Eine Vergleichsstudie zur Zeit der deutschen Teilung, in: Psychiatrische Praxis 35, 240-246, 2008

1980-85 Ostberlin, 1980-83 Regensburg, paranoide Schizo-Pat./Regensburg –Pat gleich Bev in rel affil, rel Wahn in B 12, R 28, B - 40 nichtchristl Inhalt (Abergl, Magie Metaphysik, andere Rel) R 12, Verwerfung durch Gott B 20 R 5, (Erwählung, Dämon R mehr, Apokalyptik auch, einige Themen tauchen in B nicht auf)
Keine Korrel mit Religiosität erhoben / Rel als Deutungsmittel der Verwirrung, kein Ursymptom der S
(unter 5)) **rel Wahn in DDR –weniger, mehr nichtchr Inhalt, /evtl: rel Wahn –Rel ist da, wird genommen zur Interpr, in DDR fehlt sie; Rel kein Ursymptom ?**

((Pfeifer, S: Neurose und Religiosität, in: Psychotherapie, Psychosomatik und medizinische Psychologie 43, 356-363, 1993

Rel und psych Gesu, Empirie zu Neurose, Rel und Sex im Wandel, Spannung durch rel Themen, nicht Rel ist (Allein-)Ursache, sondern N erschwert rel Sozialisation, gibt Inhalte

für neurot Vorgänge, Rel ist Inhalt des N-Gefäßes, Rel benutzt als Ausdrucksmittel für N((hat Anknüpfungspunkte: Schuld, Buße, Angst ?, Zwang/Riten, Demut Swg, Regeln Abhängigkeit vs Verantwortung/Freiheit, rel Ideal und Realität,))

Pfeifer, S: Belief in demons and exorcism in psychiatric patients in Switzerland, in: British Journal of Medical Psychology 67, 247-258, 1994

Vp Patienten –A glaubt an possible **causation of their psychiatric problems through evil spirits** (in allen Arten von Krankh –davon ein großer Teil: hat ritual prayer of deliverance gemacht oder exorcism, B Pat glaubt nicht an das, -psy Einschätzung: A haben 25 % psychose(mehr) 22 mood disorder 21 Angst disorder 19 personality disorder ,13 adj disorder(**weniger**))

Einschätzung: Dämonen da – bei Schizo. Bizarres Verh Halluz delusions violent

Bei Depr –wenig Interesse an Gott, wenig Freude im Godi , wenig Gotteserf, Glaube verdammt zu sein, Glauben verloren zu haben –Dämonen sind schuld

Bei Angst: distress egodystonic blasphem obsess Gedanken Panik: Attacke von Teufel, unkontrollierbar, lebensbedrohlich Dämon Ursache

Pers disorder –sex conflicts/desires für falsche Partner Perverses–außengelenkt Däm

Wenn Symptome auf Arznei Therapie ansprechen dann Däm deutung falsch (? – vielleicht hat Gott geholfen ?)

Christl Rituale heilen Symptome nicht, **aber subj geht's Pat besser** (dies ist sample, das zu Arzt geht, eh anders),

pos Erf- wenn healer ruhig vorgeht, reassuring, auch andere Erklärungen in Betracht zieht –Arzt/Arznei kombiniert mit spir healing; neg Erf – coercive healer, strongly dogmatic nur auf Däm konz, wiederholte lange Exorzismen emot aufgeladene Atmosph
oft wird den Dämonen zuviel an Symptomen zugeschrieben und so Angst vergrößert

Pfeifer,S/Waelty, U: Psychopathology and religious commitment – a controlled study, in: Psychopathology 28, 70-77, 1995

Religiosity – 9 Items mit Wert 1 – I am a rel person, I believe in God, /5 Items mit Wert 2 – regular Kg, praying before eating, consultation of a Christian counselor, belief in demonic causes of disease,

religiöse Patienten Sonnenhalde-Klinik, v.a. mood disorders, etwas Angst und personality disorders, und Kogruppe mit selber religiosity (und I, E)

bei pat und co rel ns minus zu N und E, (pat 15, co 10) Lz –bei pat und co pos zu rel, (bei pat stärker), conscience sometimes annoying bei Pat ns minus zu rel, bei co ns pos und pos zu N bei Pat (gesunde vs kranke Schuld ?) (rel edu ns pos und neg zu religiosity, pos zu N ??)

childhood fear of God – ns minus zu rel !, bei co pos zu N; anxiety concerning sex – ns zu rel pos zu N bei co; religion can make a person sick – pos zu rel, neg zu N!

rel more burden than support – ns zu N, ns neg bei pat, ns bei co; emot problems make practice of rel difficult – pat: rel pos, N ns; co rel nsneg, N ns pos;

erratisch . nur Lz passt überall (Korrel mal bei co, mal bei pat da;/ rel edu ns zu rel, childhood fear nur bei co pos zu N, nix zu rel; consc annoying – neg zu rel, pos zu N, aber nur bei pat; Angst bei sex –nur bei co pos zu N, rel kann krank machen pro rel und vs N!, rel burden bei co ns, bei pat neg;

in Lit: Sex-angst, Kindheitsangst vor Gott und Gewissen als rel Ursachen für psypath –hier ns zu rel, pos zu N bei co/pat z.T., Rel also nicht Ursache für Krankh ?(steigert auch N nicht),

4,5 Punkte (0,5 sample, 2,5 Messung, 1 mv Kogruppe, 0,5 stat,) **Pat mehr N, gleichviel rel; bei Pat und controls: rel ns zu N; N bei Pat anders als bei controls; (erratisch: rel edu –ns zu rel, bei contr pos zu N; childhood fear of God –ns zu rel) Krankheitszeichen (auch die aus Literatur –Sexangst, Kindh-angst vor Gott/Gewissen) nicht immer pos zu N bei Pat oder allg (childhood fear ns, bei co pos; anx sex dto, rel makes sick –bei P neg zu N!, Rest ns; rel burden eher –ns, emot problems machen rel difficult –nur bei Pat rel pos, N nicht!), nicht pos zu rel; Lz pos zu rel bei pat und co,**

(R Gl, Krim, Sm) Pfeiffer,C/Baier,D: Christliche Religiosität und elterliche Gewalt, in: **Boes, K et.al.**(Hg): Kriminologie –Kriminalpolitik –Strafrecht, Festschrift für Hans-Jürgen Kerner zum 70. Geburtstag, 2013, 173-189

Zwei Studien

Schülerbefragung, 9.Kl, rr 61, W, ca 11 000 P/K, 431 Freiki (edu der Eltern pos ! unklar, was für Fk das sind)

Erwachsene 16-40 J, W, ohne Berlin, je 2600 K/P, Freikirchen 124,
Wie oft in den letzten 12 Monaten gebetet? - Wie oft in den letzten 12 Monaten ein Gotteshaus besucht? - Wie wichtig ist Religion für dich/für sie persönlich in deinem/ihrem Alltag?
religiös - Beten mehrmals pro Monat oder einmal pro Woche bzw. Gotteshausbesuch mehrmals pro Monat bzw. „eher wichtig“ angekreuzt haben. sehr religiös häufiger Beten oder ein Gotteshaus besuchen bzw. die die Religion als „sehr wichtig“ einstufen.

Zusätzlich in der Schülerbefragung erfragt wurde, wie wichtig Religion bei der Erziehung zu Hause ist.

((in der Kindheit (d.h. vor dem zwölften Lebensjahr) bzw. in der Jugend (d.h. in den letzten zwölf Monaten) verschiedene Gewalthandlungen von Seiten der Eltern erfahren haben- als leichte Gewaltformen werden „eine runtergehauen“, „hart angepackt/gestoßen“ und „mit Gegenstand geworfen“ eingestuft, als schwere Gewaltformen „mit Gegenstand geschlagen“, „mit Faust geschlagen/getreten“ und „geprügelt/zusammengeschlagen“ Freikirchen minimal mehr schwere Gewalt, Nichtakademiker-Fk mehr (N ! -60 % von 431 -250 –davon 17 % -ca 40 ! , vs 11 % bei andern//Wichtigkeit von Rel bei Erziehung bei Freikirchen pos zu schwerer Gewalt in Kindheit –bei K/P eher ns; bei Erwachsenensample sehr religiöse Vp mehr schwere Gewalt in Kindheit erfahren, bei K/P ns; (N 124 -40 % (sehr)rel –davon 18 % Gewalt – =10 Leute vs 60 % -davon 8 % = 6 Leute)

)
Schülerbefragung –Gewaltverhalten - einfache bzw. schwere Körperverletzung, Raubtaten, räuberische Erpressung sexuelle Gewaltdelikte erfasst, letzte 12 Monate mindestens eine Tat –bei K/P/FK Religiosität neg zu Gewaltverhalten, bei FK etwas schwächere Korrel, (sehr rel bei K 7, P 6, FK 8 Gewalt –Fk erzeugen durch mehr Gewalt in Erziehung nicht weniger Gewaltverh, aber auch nicht mehr; bei Fk kein Zusammenhang elterl Gewalt –eigene, bei K pos !) Fk etwas weniger Gewalt als P/K,

5,5 Punkte (3 sample, 2 Messung, 0,5 bei) **Gewaltverhalten von Schülern neg zu Religiosität bei K/P/Freikirchen (hier schwächer), (religiösere) FK mehr Gewalt in Erziehung, kein Zusammenhang Gewalt-Erziehung –Gewalttat bei FK, pos bei K,**

Schülerbefragung –bei FK: Rel ns zu sehr zufrieden (Trog), pos zu eher zufr, stark neg zu überh nicht/eher nicht zufrieden; bei K und P: Rel stark pos zu sehr zufr, neg zu eher zufr/nicht zufr; sehr religiös vs nicht religiös –überh nicht/eher nicht zufr –FK 18-8, K /P 16 -10; (K und P mehr sehr zufr, weniger zufr und mehr unzufr; alle drei: Rel pos zu Lz, Fk schwächer

5 Punkte (3 sample, 1,5 Messung, 0,5 bei) **Schüler, Religiosität pos zu Lz, bei Fk schwächer R Gl**

Schülerbefragung - K nicht religiös 41,6 % Selbstmordgedanken, sehr religiös 34,4 % //evangelisch: 42,2 zu 39,5 %. FK - (40,5 zu 42,2 %). (Religiosität senkt bei K Sm-Gedanken, bei P und FK nicht)

5 Punkte (3 sample, 1,5 Messung, 0,5 bei) **Schüler, Religiosität bei K neg zu Selbstmordgedanken, ns neg bei P, ns bei Freikirchen, R Sm**

Phillips, RE et.al.:Self-directed religious coping: a deistic God, abandoning God, or no God at all ?, in: JfSSR 43, 409-418, 2004

2 Skalen zur Deutung von selfdirecting – eine: Gott unterstützt, ist mit mir, gibt Freiheit, gibt Mut zum Handeln, Intelligenz for decisions, kann mir nicht zeigen, was ich tun soll, kann Dinge nicht ändern// er hat mich verlassen, desh mache ich sense out of situation, er ist nicht da für mich, er hat mich verlassen – deshalb handele ich ohne sein involvement, left me alone, refuses to help..

Korrel von self-directing aus Pargament zu Skala eins ns, zu zwei pos, deferring und collab neg zu 2, collab pos zu 1, defer ns; //1 zu: I ns, E pos, Quest pos, selfperceived rel pos self perc spir ns, Gebet ns, Kg ns//2 zu E und Q ns, zu Rest neg//self-directing Skala – pos zu E, ns zu Q, neg zu anderen rel Items, -also: Selfdir eher arel weil abandoning als Thema

1 – selfesteem exi wb ns, pers control Angst Depr Lz rel wellbeing pos ! active problem-solving ns hostile pos

2 – self esteem neg, perso control ns, active problem solving neg, Angst Depr pos, hostile ns pos, Lz rel wellbeing exi wellbeing neg,

Self-direction von Pargament ähnlich, aber schwächer (Angst hostile depr ns, Lz neg rel wellbeing neg, pers control pos, active probl solving ns

deferring und collab – ns zu Depr Angst Swg (coll pos) hostile, pos zu Lz rel wellbeing active problem solving pos, chance control neg pers control neg

defer collab ns zu NAS, pos zu PAS, abandon /(2)neg zu PAS, pos zu NAS, self dir ns zu NAS neg zu PAS, 1 – pos zu PAS und zu NAS

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Self-directing – eher areligiös//religiöseres self-directing –Swg exi wb ns, Angst Depr Lz rel wellbeing pos/arel selfdirecting – Swg neg, Angst Depr pos, Lz rel und exi wellbeing neg; deferring/collab coping –Depr Angst Swg ns (coll pos), Lz rel wellbeing pos**

Phillips,R/Stein,C: God's will, God's punishment, or God's limitations ? Religious coping strategies reported by young adults living with serious mental illness, in: Journal of Clinical Psychology 63, 529-540, 2007

22 Vp Schizo, 26 Vp bipolar, T 2 nach einem Jahr, 5 Vp attr
 benevolent religious reappraisals (2,3) punishing God reappraisals (1,9), reappraisals of
 God's power (1,9)
 Global Symptom Index vom BSI (psy distress), sense of loss of life experiences due to mental
 illness, loss of valued social roles and daily routine, loss of former self, loss of peer
 relationships, and loss of future plans./stress related growth, /Ryff- environmental mastery
 (perceived capacity of individuals to manage their life and surrounding world effectively),
 purpose in life, sense of autonomy//T 1-T1: benevol SRG pos, psy wb ns loss ns GSI ns pos,
 zu T2: ns;// punishing God –SRG ns, pwb minus, loss plus, GSI plus, zu T2: SRG ns, pwb ns,
 loss GSI pos; //power – pwb ns minus, GSI ns pos, zu T2: GSI loss plus; / T2 zu T2: benev -
 SRG pwb pos, punish: pwb ns minus, loss GSI pos; power –dto //((evtl: Umkehrung: T 1 GSI
 loss pos zu punish T2//))/T1 drei coping Items ns zu T 2 Ryff/SRG;(mv age gender denom)
 punish power T1 pos zu loss GSI T2
 4,5 Punkte (0,5 sample, 2 Messung, 0,5 stat, 0,5 mv, **1 Panel**)
**T1-T1: benevol –SRG pos, psy wb ns, loss/GSI ns, T1-T 2 ns; punishing –SRG ns, psy
 wb neg, loss/GSI pos; T1 –T2: SRG ns, psy wb ns, loss/GSI pos; power –psy wb ns,
 loss/GSI ns, T 1-T2 –loss/GSI pos; T 2-T 2: benev zu SRG psy wb pos, loss/GSI ns,
 punish –GSI pos, power dto; pos und neg rc kaum Diff, unabh von denom,**

(R GI/Zusfass) Piedmont,R: Strategies for using the five-factor model of personality in
 religious research, in:Journal of Psychology and Theology 27, 338-350, 1999

Aus andern Studien – I: **N E ns**, O minus, **AC plus**; extr – **N pos**, Rest ns; O ns; rel wb –O
 minus, **AC plus**; Hood Mysticism O plus , evtl E/C plus; **collab –N minus, E AC plus, self
 dir – N plus, E A C minus, defer –N minus, E plus, O minus, C plus**; faith mat – **vertical:
 N minus, E plus, AC plus, horizontal O plus AC plus**; Korrel zu Pers: R2 –nur collab, defer
 und horiz etwas mehr Zusammenhang, Rest unter 10

Info zu Pers und Rel – Glücksrelevanz, aber keine hohen Zusammenhänge

(auch R Gesu, R help) Piedmont, R: Spiritual transcendence and the scientific study of
 spirituality, in: Journal of Rehabilitation 67, 4-14, 2001

STS –connected Cr 64, /F analyse – bei univ 12 von 18 Items korr weniger als O,6; PF- 4 von
 18, connect 5/12//STS – pos zu rel Items (Bible reading, read rel lit, Gebet, union with 'God,
 relship with God,Kg,Faith Mat ; PF viel, connect wenig, univ mittel, //zu Pers – Univ –O
 (ns)pos , A pos, Rest ns; PF – A C (ns)pos, connect – E O A (ns)pos, //Fanalyse – STS unabh
 von Pers, /STS zu Svw, purpose in life, prosoc behavior alle drei Teilskalen pos; Bradburn ns,
 delighted –terrible ns, days ill ns neg, //Ko von Pers – Svw –PF pos, Purpose inLife –PF pos,
 prosoc –connect pos, PAS Bradb –univ pos, NAS ns, delighted terrible PF pos, days ill- univ
 pos, //PF – sense of bliss, happiness, fulfillment in pray/meditate; univ- sense of belonging to
 a larger organic whole, connect – feel a direct sense of relatedness to others,

5,5 Punkte(1 sample, 3 Messung, 0.5 stat, 1 mv) **STS pos zu vielem –auch help, Gesu, PAS,
 nicht NAS –mv Pers, pos zu Rel, wenig pos zu Pers, //prayer fulfillment –religiöser Teil –
 Svw pos, PIL pos, Bradburn ns, delighted terrible pos,**

(R Gl, help) Piedmont, R: Cross-cultural generalizability of the Spiritual Transcendence Scale to the Philippines: Spirituality as a human universal, in: Mental Health, Religion & Culture 10, 89–107, 2007

654 Filipinos, vgl. Study 2 in P et al. 2009; selbes sample, selbe scales; Cr PF 59, conn 42, univ 75 –wieder anders !, PF: delig ns, PAS pos, NAS ns minus, Sinn pos, Svw pos, prosoc pos; observer rating –PF zu allem ns; mv Pers –PF 4mal (PAS, Sinn, prosoc, deli) , univ 8mal, conn 2mal; T2 7 oder 9 Tage –Korrel T1 PF zu T2 prosoc pos bei Ko von Pers
Sinn gemessen per PIL –ist eher Lz/happy,

4 Punkte (1 sample, 1 Messung, 1 mvPers, 0,5 stat, 0,5 Panel) PF zu prosoc Rushton pos, mv Pers dto, T2 7 oder 9 Tage –Korrel T1 PF zu T2 prosoc pos bei Ko von Pers R help

5 Punkte (1 sample, 2 Messung, 1mvPers, 0,5 stat, 0,5 Panel) PF biv zu delig ns, PAS pos, NAS ns minus, Sinn pos, Svw pos, bei obs rating ns;
mv Pers: Korrel PF (Ko auch von univ, conn) pos zu deli, PAS pos, NAS ns, Sinn pos,
T2 7 oder 9 Tage –Korrel T1 STS alle drei zu T2 Sinn –conn pos, Svw univ pos bei Ko von Pers (ÜberKo) R Gl

(R Gl, help) Piedmont, R: A psychometric evaluation of the assessment of spirituality and religious sentiments (ASPIRES) scale: short form, in: Research in the social scientific study of religion 19, 163-182, 2008

2 samples, 67/74 % F, stud, community; mehr K, ASPIRES Kurzscale –13 Items, rel: read the Bible/Torah/Koran/Geeta , read religious literature, pray , attend religious services –und STS /BARS BigFive 80 Items, Cr univ 42 60 61 !, Cr rel ca 90; Gebet Kg laden auf Prayer Fulf; conn hat Teile von PF univ als Ladung; univ hat rel als Ladung, rel pray lädt auf rel weniger als auf PF; observer rating: PF und rel Items ein Faktor; Korrel obs-Vp bei PF und rel viel höher;
PF- hope pos, Svw pos/ns; PAS ns/pos; NAS ns; LzD pos, Swg pos, Optim pos/ns, deli pos;
prosoc neg; //rel: Svw pos/ns, PAS ns, NAS neg/ns, hope ns, Lz ns, Swg ns opti pos/ns, deli ns;

Univ Cr gering, rel Items hoch, PF und rel Items ein Faktor bei observer rating; Korrel obs-Vp bei PF und rel höher –dh rel weit besser gemessen als spir, Faktoren sehr unrein;

Zweimal 4,5 Punkte (1 sample, 3 Messung, 1 mvPers, 0,5 stat) Prayer Fulf(AutoK) –hope Svw PAS Swg LzD optim deli pos, NAS ns; rel: NAS neg, opti pos, Svw pos, PAS hope Lz Swg deli ns (schwache Korrel), mv erst Pers, dann alle A-Items, wirksam dabei –Überko : 8 mal conn, 4 univ, 1 PF, 3 rel -Lz, NAS, optimism; observer: rel bei delighted, sonst nix, PF nix, univ 3, conn 1; biv ok, mv nicht zu beurteilen R Gl

Zweimal 3,5 Punkte (1 sample, 1 Messung, 1 mv, Pers, 0,5 stat) Rel/PF zu prosoc neg ? (Autor sagt: Korrel wie sonst –dort pos; auch: zwei Messungen, nur eine in Regression, mit andrem Namen –prosoc Orientierung statt behavior), bei mv Pers - rel (bei obs –PF) wirkt ;unklar R help

Piedmont, R: The Contribution of Religiousness and Spirituality to Subjective Wellbeing and Satisfaction with Life, in: de Souza, M et al. (eds.), International Handbook of Education for Spirituality, Care and Wellbeing, International Handbooks of Religion and Education 3, 89-105, 2009

72 % F, Assessment of Spirituality and Religious Sentiments (ASPIRES fünfteilig, rel crisis fehlt hier) Universality, a belief in the unity and purpose of life; belief that there is a higher level of existence through which all of life is interconnected. individuals are part of a larger social reality, a community of "oneness" that transcends the many differences we experience in this life.// Prayer fulfillment, an experienced feeling of joy and contentment that results from prayer and/or meditation create personal space that enables one to develop and maintain a relationship to the Transcendent that provides personal joy and contentment; Connectedness, a sense of personal responsibility and connection to others.

Religiosity Index(RI) How often does one pray, How often does one attend religious services und extent to which religious practices and involvements are important.

Self-rating bei conn und univ kaum pos zu observer rating, bei prayer und RI stark; RI pos zu conn univ; // Prayer fulf und RI –hope, LzDiener, PAS Bradburn pos, NAS neg, delighted-terrible pos, Swg pos; mv Pers (und ASPIRES alle 4 Teile, Univ 4mal wirksam;Überko) – hope ns; LzD –PF; PAS –PF, NAS ns; Swg ns, delighted-terrible rel pos

7,5 Punkte (1 sample, 4,5 Messung, **1,5mvPers**, 0,5 stat) **pray/Kg und beide sind wichtig und prayer fulfillment (AutoK?) –pos zu connectedness, universality, hope, LzDiener, PAS NAS neg, Swg pos, delighted terrible pos,(mv Überko: rel zu delighted, prayer fulfillment zu Lz PAS, 3 von 12)**

(R Gl,pos,help) Piedmont,R/Ciarrocchi,J/Dy-Liacco,G/Williams, J: The Empirical and Conceptual Value of the Spiritual Transcendence and Religious Involvement Scales for Personality Research, in: Psychology of Religion and Spirituality 1, 162-179, 2009

70 % F, stud, (rel zu STS 0,7) read the Bible/Torah/Koran/Geeta, read religious literature, pray, attend religious services; BARS BigFive, Svw Jones Crandall, //rel –prosoc behav (s.o.-Verh das prosoc ist und ob mans macht) pos, **purpose PIL pos, Svw pos, N minus, O minus, AC pos; materialism neg; STS dto (E pos); mv Pers plus rel: prosoz pos, Sinn Svw pos, Mat minus; STS dto (Mat ns)**

Study 2: wie oben; Filipinos, Altr-Messung Rushton; Kontrolle von Pers: rel Svw pos, PAS ns, NAS pos, deli terr ns, PIL pos, prosoc pos, Mat minus; spir dto, PAS pos, NAS ns; (observer ratings –BigFive wenig Wirkung, rel ns, spir etwas)
(unter 5)

Zweimal 4,5 Punkte (1 sample, 1,5 Messung, **1,5 mv Pers**, 0,5stat) **rel pos zu prosocial behavior/altruism (2 Messungen) nach Ko von Pers ; Ko von Pers, STS und dann: rel ns; Ko von Pers, rel und dann STS –STS sign (Kannib)R help**

Zweimal 4 Punkte (1 sample, 1,5 Messung, **1mvPers**, 0,5 stat) **rel pos zu AC, Nminus, O minus; //materialism neg mv Pers, observer ratings und Ko von Pers –rel ns; R pos**

(R Gl, pos, help) Piedmont,R/Nelson,R: A psychometric evaluation of the short form of the Faith Maturity Scale, in: Research in the social scientific study of religion 12, 165-183, 2001

73 % F, undergrad, aggregated aus 7 Studien, FM –aber my life is committed to Jesus Christ (Formulierung in Hui: The things I do reflect a commitment to Jesus Christ)weg, dafür My life ist committed to the God of my understanding/ Item 6 lädt auf keinem Faktor, weggelassen, Item 8 lädt auf vert ! ,auch Einfaktorenlösung möglich F mehr horiz, vert ns pos(anders als Hui) //BARS zu BigFive , 80 Items; //STS –universality- belief in the unity and purpose of life; prayer fulfillment – experienced feeling of joy and contentment resulting from prayer/medit; connectedness – sense of

personal responsibility to others that cuts across generations and social strata; prosocial behave 39 Items – Verh wird von Vp beschrieben als being very descriptive of students he believes to be prosocial –und dann frequency with which Vp selber performed each activity; /selfactualiz Jones Crandall -15 Items, Cr 54; Family environment scale -3 Teilskalen –quality of relship: cohesion expressiveness, conflict; personal growth –independence, achievement, orientation, active-recreational orient, moral rel emphasis; system maintenance dimension – organization, control; //vert pos zu lit, neg zu bible as worth little today; horiz ns; /Korrel –cohesion express pos, conflict neg, indep/achievem ns, (intellectual/cultural pos, active pos, moral/rel pos, org pos control ns), //vert –N ns, ACE pos, Ons(horiz pos), prayer fulf pos (connect /univ pos) (vert stärker),(read bible/rel lit/pray/union with God/relship with GodKg pos, vert viel mehr als horiz) /prosoz behave –vert pos, schwächer als horiz(AutoK) ,purpose PIL pos,Svw pos; //Ko von Pers –connect univ prayer fulf –vertical pos; prosoc – horiz pos, Sinn Swv vert pos;

Horiz FMS schwächer pos zu rel Items

5,5 Punkte (2 sample, 3 Messung, 0,5 stat) **FMS pos zu family cohesion, expressiveness, org; conflict neg (vert mehr), indep achievem ns; ACE pos, N O ns (horiz pos), R pos**

5 Punkte (2 sample, 1,5 Messung, 0,5 stat, **1 mvPers**) **FMS pos zu prosocial behavior (horiz mehr, AutoK), auch bei mvPers (nur horiz wirkt) R help**

6 Punkte (2 sample, 2,5 Messung, **1 mvPers**, 0,5 stat) **FMS pos zu Swv, connectedness universality prayer fulfillment purpose PIL, auch bei mv Pers(nur vert); N ns, ACE pos R Gl**

Pieper,J: Religious resources of psychiatric inpatients, in: Archiv für Religionspsychologie 25, 142-154, 2003

Vp eher mit Idee dass Rel pos Wirkung hat, Kath, etwas weniger Kg als Bev, evtl etwas religiöser als Bev

Spir wellbeing – some real purpose to my life, God loves me, cares about me; my relation with God contributes to my sense of wellbeing (!), God is concernd with my problems, feel most fulfilled when I am in close communion with God (?), life is full of conflict /unhappiness, my relship with God helps me not to feel lonely (!), have personal meaningful relship with God, don't enjoy much about life, feel unsettled about my future, don't have personal satisfying relship with God(!), don't get much personal strength support form my God (?), God impersonal not interested in my daily sit, don't find much satisfaction in private prayer with God(!), don't know who I am, where I come from,where I am going, life doesn't have much meaning (auch rel wb viel Autokor-rel)

F analyse drei Faktoren –Rel pos (affili), Rel neg (alien), exi crisis (negativ formuliert)

Pos influence of rel/worldview on mental problems 54 ja, 28 nein; neg influence – 16 ja, 68 nein, - wie: creates meaning, security, I am not on my own, rituals (pray Kg) und fellow believers give support, pastoral counselor,

Neg influence – lost a directive rel, rel pro guilt, humility sacrifice, senkt autonomy, neg outlook on present future life, Angst

Exi wb (meaning fehlt, don't enjoy, feel unsettled, life full of conflict/unhappiness,weiß nicht wer ich bin) - I pos, affil with God pos, alien with God (2 andere Faktoren aus spwb), Beten/Bibellesen pos, Ki mitgl pos, Kg pos, Rel mit pos influence pos (7 Items), mit neg neg

5 Punkte(1 sample, 3,5 Messung, 0,5 stat) **existential wellbeing (nicht gottbezogene Items aus spwb) pos zu vielen rel Items**

Pieper,J /deVries-Schot,M/van Uden,M: Religious and receptive coping importance for the well-being of Christian outpatients and parishioners, in: Archive for the psychology of religion 34, 173-189, 2012

Outpatients (Depr Angst) 82 % F vs parishioners, receptive coping - When I have problems, I trust that a solution will be presented to me /parishioners pos vs neg rc 3,1-1,3; pat 2,72-1,56, neg rc almost never-sometimes; pos rc high moderate high; -Defin RCOPE 14 Items

Par: pos rc ns zu neg rc, pos zu receptive coping; pat –neg rc neg zu pos rc, pos rc pos zu receptive, neg rc neg //bei par –Anx neg zu pos rc, pos zu neg rc schwächer, bei pat viel stärker, ähnlich exi wb

neg rc bei Pat mehr da und negativer (zu pos rc/receptive, zu Angst exi wb)

4 Punkte (1 sample, 1,5 Messung, 1 Eingabe/ bei ,0,5 stat) **pos rc senkt Angst, steigert exi wb, neg rc wirkt bei Pat stärker, steigert Angst, senkt exi wb/mv receptive und neg rc stärker als pos rc, bei Pat neg rc neg zu pos rc, bei parish ns Pat haben mehr neg und weniger pos rc,**

andre Reihenfolge bei Eingabe in Regression–andres R2

Pieper,J/van Uden,M: Unchain my heart...religious coping and well-being in a forensic psychiatric institution, in: Archive for the psychology of religion 29, 289-304, 2007

rr 43, patients of forensic clinic (Maßregelvollzug), males

defer 0,85 zu coll!, neg influence of rel on coping with problems – weil sie humility, servitude and sacrifice betont, guilt betont, shame, Angst macht, neg view of life gibt, autonomy beeinflusst, //pos rc –man kann pastoral counselor besuchen, fellow believers geben support, Bezi zu Gott- nicht allein, Gebet und Medit helfen bei coping mit problem, rel rituals –Gebet Kg –geben etwas an dem man sich festhalten kann, my rel offers security, faith erlaubt, den Dingen Sinn zu geben

exi wb – neg zu neg rc, self dir neg, pos rc ns pos, Intr pos, Angst – neg rc pos (guilt shame v.a.) Angst und exi wb ns zu allg rel Items (private rel, affil, Kg), // longer in Klinik – rel und exi wb neg; //subj – pos influence of rel on coping -50 agree, 21 disagree, neg influence – 8 agree, 62 disagree – trotzdem keine pos rc-Wirkung bei psychiatric inpatients -54 pos, 16 neg; outpatients 39 pos, 36 neg, //zwischen pos und neg Einfluss –Korrel ns,

4 Punkte (1 sample,3 Messung, 0,5stat) **subj stark pos, obj: exi wb –neg rc neg, self dir neg, pos rc nspos, I pos; Angst –neg rc pos, beide ns zu private rel, affil, Kg; longer in Klinik –rel neg,**

Pihlblad,CT/Adams,DL: Widowhood, social participation and life satisfaction, in: Aging and Human Development 3, 323-330, 1972

Reprä für small towns Missouri, 80 % der formal contacts in church,

(unter 5) **church participation pos zu Lz –nonmember besser als low association (dh Mitglied und keine particip), medium und high ass positiv, M und F widow und verh, viel church particip 15/16 Lz, viel friends assoc – 13,5/14,3 ca, assoc mit Kindern 13,**

assoc mit relatives 14/14,5 Messung von part und Lz unklar ! Ki-Teiln besser als andere Teiln

((Pirutinsky, S et.al.: Does negative religious coping accompany, precede, or follow depression among Orthodox Jews, in: Journal of Affective Disorders 132, 401-405, 2011

81 % F, orth J, die Internet nutzen und bei einer Therapie mitmachen, secondary analyses of the control group of a randomized control trial of a spiritually integrated treatment for sub-clinical anxiety among religious Jews. 45 % modern orth, 84 % college degree, "I got mad at G-d", "I questioned whether G-d could really do anything", "I wondered if G-d cares about me", and "I questioned my religious beliefs, faith and practices."
T 2 nach 2 Wochen, T 1 neg rc wirkt auf T 2 depr, T 1 Depr wirkt nicht auf T 2 neg rc, /Depr und neg rc in T1 konstant gehalten; /SEM –nicht recht klar

4 Punkte (0,5 sample, 1 Messung, 0,5 stat, **2 Panel,) neg rc T 1 pos zu Depr T2 , nicht Depr T1 zu neg rc T2 (jeweils Ko des anderen))**

Plante,T/Canchola,E: The association between strength of religious faith and coping with American Terrorism regarding the events of September 11,2001, in: Pastoral Psychology 52, 269-278, 2004

Einige Vp kennen Opfer,/Santa Clara strength of religious faith questionnaire /Impact of events scale – 15 experiences of intrusion (unbidden thoughts , troubled dreams) oder avoidance (trying to forget the event, staying away from reminders of event) associated with 9/11,
stressed wegen attacks –(im Fragenkatalog nicht drin) –pos zu faith impo und Santa Clara (high scores bei faith Santa Clara neg zu how worried – auch nicht in Katalog - , trotzdem andersrum erzählt), (SCL und Marlowe da, aber nix dazu gesagt,

(unter 5) **R neg, aber Messungen dubios, nicht bewertet**

Plante, T/Manuel, G: The Persian Gulf War: Civilian War-related stress and the influence of age, religious faith and war attitudes, in: Journal of Clinical Psychology 48, 178-182, 1992

86 students, 59 F, 51 % Kath, 12 % no affil,

3 Punkte (0,5 sample, 2 Messung, 0,5 stat) **Frage 5 Tage nach Beginn von Golfkrieg, Katholiken mehr gestresst als Nichtkath (SCL – Somatization, Depr, Angst, Hostility) und IES – intrusion, avoidance, distress; strength of rel faith ns zu stress**

Plante,T et.al.: Personality Characteristics of successful applicants to the priesthood, in: Pastoral Psychology 45, 29-40, 1996

21 Vp –Priesteranwärter kath, MMPI 2 –(feminine, overcontrolled hostility, defensive, social responsible//,Angst Depr antisoc behavior, anger, obsessions Type A cynical alle neg, bright imaginative, sensitive emotstable trusting forthright selfassured Test wichtig für Aufnahme in Priesterseminar –desh pos verzerrt ?

(unter 5) **Priesteranwärter pos in MMPI –Angst Depr antisoc behavior anger obsessions cynical alle neg, emot stable self assured**

Pöhls,K et.al.: Non-Religious Identities and Life Satisfaction: Questioning the Universality of a Linear Link between Religiosity and Well-Being, in: Journal of Happiness Studies 21:2327–2353, 2020

wave 6 (2010–2014), WVS/ath über 10 % -Reihenfolge -Hongkong, China/Südkorea, Schweden, Deutschland, Australien/Slowenien/Japan, Ndl (Belarus Indien 5, Rußl 7, Ukr 4 !), 24 Länder, 6 nichtchristlich, 6 Osten, nur ath ohne Gottesglaube, ca 33 800,

“All things considered, how satisfied are you with your life as a whole these days”

“Independently of whether you attend religious services or not, would you say you are: A religious person, not a religious person, an atheist// we combined religious self-identification with an item on the importance of religion in life. Religious individuals who indicated that religion is very or rather important in their lives were categorized as highly religious, while religious individuals who indicated that religion is not very or not at all important in their lives were categorized as weakly religious.

moderator variable social norm of religiosity was operationalized as the share of religious individuals in a country - percentage of individuals per country who indicated on the variable (non-) religious self-identification that they would call themselves a religious person. This reflects the specific descriptive social norm of identifying as religious. The variable was computed before excluding cases with missing data to avoid any bias concerning non-randomly missing data (e.g., data missing on account of lower educational status).

societal development - inequality-adjusted human developmental index (IHDI) which combines the three indicators of the HDI (the average level of life expectancy, years of schooling, and the gross national income per capita in a country) with an adjustment for inequality in a country (United Nations Development Programme 2015).

the countries’ predominant religious denomination (Central Intelligence Agency 2014) was controlled for (with the dummy variables Protestant culture, Catholic culture, Orthodox culture, Muslim culture, eastern religious culture, mixed religious culture, and secular culture). the enforced secularism in the former Soviet countries led to religion being substituted by ideology, so that the collapse of these systems (and the sudden lack of guiding principles) caused a strong decrease in citizens’ levels of well-being in these countries (Inglehart and Klingemann 2000). Thus, countries with a history of enforced secularism might differ from those with voluntary secularism

rel: inc neg, age pos, M neg, employed neg, alos ns, verh pos, edu neg; not rel -46 % in denomin, ath 11, nonrel – belief in God 54 %, aber bei rel Items negativ(er als ath) – Kg pray faith impo for child, active member of rel org;

Lz –highly rel mehr als Rest, ath gleich nonrel gleich weakly rel (mv demogr, IHDI, social norm gleich Aggr religious –ns; predominant rel denom – eastern orth mixed nsneg, enforced sec nsneg –Kannib) – aber Intera rel mit IHDI und Aggr religious (gleichzeitig, sie korrel hoch, ÜberKo?):

weakly religious individuals being more satisfied with life in countries with a high level of development and equality (Intera mit LHDL, aber in Model 3 bleibt weakly rel sign neg trotz Intera, Widerspruch zu Fig 2, Model 4 ns –aber Kannib predom rel denom, sec enforced), Fig 3: Diff zwischen ath und highly rel ist in Ländern mit wenig rel geringer (aber da, keine Umkehrung, ähnlich Diff not religious –highly rel geringer mv, aber nicht wegen Intera, sondern aus unbekannten Gründen !) /Keine Diff Lz ath-nonrel (anders als sonst), weakly negativ,

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **biv srr pos zu Lz D, mv auch, aber Intera anders: ath in rel Ländern weniger Lz –Ko von Aggr srr (selber ns) macht ath ns (so Autoren, real fraglich) ,nonrel Vp mv auch ns (unklar warum), weakly rel neg (etwas Kannib, ÜberKo)**

Pössel, P. et.al.: Bidirectional relations of religious orientation and depressive symptoms in adolescents: a short term longitudinal study, in: Psychology of Religion and Spirituality 3, 24-38, 2011

Vp 15 J, childrens depr inventory, T 2 nach 4 Monaten, T 1 Depr: T 1 Intr neg, T 1 Ep neg; T 2 I ns, T2 Ep ns; T 2 Depr: T 1 I und T 2 I neg, Ep dto, /I hoch zu E// bei Ko von T 1 Depr wirkt I neg auf T2 Depr neg; Ep und Es ns; keine Umkehrung: Depr in T1 bei Ko von I T1 ns zu I in T2, Ep und Es dto; Ko von neg life events und cogn style (attributionen, inferences about self),

7 Punkte (1 sample, 1,5 Messung, 1 stat, 1 mv, **2,5 Panel**) **Intr neg zu Depr Panel (bei Ko von Depr T1), Depr T1 ns zu I T2; Ep stark pos zu I, biv auch neg zu Depr T2, mv Attributionen**

((nicht christlich, R Gesu, GI) Pollack, A et.al.: Limitations of Transcendental meditation in the treatment of essential hypertension, in: Lancet 309, 71-73, 1977

20 Vp mit ess hyp, 9 mit Medikamenten, zwei Einführungslektionen, 4 Tage lernt man Medit-technik, dann Medit 6 Monate lang,

3 Punkte (0,5 sample, 1,5 Messung, **1 Intervall**) **TM -bei syst Bd in ersten 3 Monaten neg, dann ns; bei diast immer ns, Puls in Monat 1,2,4 weniger, sonst ns, plasma-renin activity ns; R Gesu**

(unter 5) **TM: im 6. Monat -14 wollen weitermeditieren –physical wb improved, more relaxed, pos mental state, 6 wollen nicht –depr anx oder keine Zeit für Medit R GI))**

(R GI, pos, Abtr, help, Sm) Pollack, D/Müller, O: Religionsmonitor. Verstehen, was verbindet. Religiosität und Zusammenhalt in Deutschland 2013

Samplegröße/rerpräz unklar, Muslime bei Kg dabei !

4,5 Punkte (2 sample, 2,5 Messung) **Kg –Besuch von Godi, Tempel, Freitagsgebet, spiritueller Rituale oder rel Handlungen !; Lz –Kg pos, srr pos, selfrated spir pos, Synkretismus (ich greife für mich selbst auf Lehren verschiedener religiöser Traditionen zurück) ns, Dogmatismus –(in rel Fragen hat vor allem meine eigene Religion recht und andere eher nicht recht) ns R GI**

;
4,5 Punkte (2 sample, 2,5 Messung) **Edu-Kg Dogm spir ns, Synkr pos srr neg; Schicht alle pos außer dogm; R pos**

3 Punkte (2 sample, 1 Messung) **Eine Schwangersch abzubrechen sollte grundsätzlich möglich sein K 46, P 62, Klos 73 Mu 35; R Abtr**

3 Punkte (2 sample, 1 Messung) **wenn ein unheilbarer Kranker es ausdrücklich wünscht, sollte er das Recht haben, zu sterben K P Klos gleich, Mu weniger R Sm**

5 Punkte (2 sample, 3 Messung) **fiktiver Person ist es wichtig, Menschen in ihrem Umfeld zu helfen und sich um deren Wohl zu kümmern –Vp ihr ähnlich: Religiöse mehr als Konf-lose / Engagement in freiwilligen Funktionen außerhalb von Familie und Beruf –srr pos, K P mehr als Klos und Mu //Vertrauen in andere Me –srr dto; Vertra in Klose –P K mehr als Klose selber, Religiöse vertrauen ihnen mehr als Unreligiöse //Vertrauen in andre Menschen mehr als in religiöse Menschen ! –bei Nichtreligiösen/K losen stark (mehr V zu Klosen) , bei rel aber auch so ! R help**

Pollner, M: Divine relations, social relations, and well-being, in: Journal of Health and Social Behavior 30, 92-104, 1989

8,5 Punkte (3,5 sample, 3,5 Messung, 1 mv, 0,5 stat) **GSS 1983/84, Kg /divine relations(close to God, pray, close to powerful spir force that seemed to lift you out of yourself) –pos zu global happiness, marital happiness, life exciting, sat with city nonworking family life, Gesu; Gottesbilder –rule, relate, Godfriend, remedy –nur pos zu sat**

(R Gesu,GI) Poloma,M/Hoelter,L: The ‘Toronto Blessing’: A holistic model of healing, in: JfSSR 37,257-272, 1998

Types of healing: spiritual healing –becoming closer to God/inner healing –self acceptance/relationships with others, healing of emotions/memories, /mental physical healing -10-32 % sagen: physical healing da, oder healing from emot/psycho problem,
Vp von Toronto Airport Christian Fellowship -20 Länder, 54 % USA, oft nondenom, Pe, Anglican/Epi !, Vineyard,3 Ba 2 K, edu plus, /number of times Vp reported being prayed for by someone at TACF (dabei findet blessing/healing statt),/manifestations of blessing während Zeit bei TACF –speak in tongues, rest in the spirit, roar like a lion,holy laughter,dance in the spirit,jump up and down,drunk in the spirit,deep weeping,birthing,uncontrolled shaking of arm/leg, deep bending from the waist,rolling on the floor,thrashing on the floor,uncontrolled jerking of bodily limbs (bending birthing drunk jerk roll thrash shaking sind T-spezifisch, werden hier als manifestations analysiert; Rest auch anderswo da),/welche Emotion ist verbunden mit der manifestation,die den most lasting impact hat –happiness, satisfied,joy love love for God gratitude peace cleansed humbled forgiveness toward self,strength,compassion//spir healing –received fresh sense of Gods forgiveness,recognized my sinful condition in a new way, experienced deliverance from Satans hold on my life,/91 % -know Father’s love in new ways, 89 % more in love with Jesus than ever before
(spir healing –pos zu PAS, prayed for, manifestations)/ (faith) healing ist was anderes als medizinische Gesu

5 Punkte (1 sample, 3 Messung, 0,5 mv, 0,5 stat) **Positive Emotionen –being prayed for ns, manifestations pos, // I experienced a healing from clinically diagnosed mental health problems 6%; Korrel dazu: prayed for ns, manifestations ns, PAS ns, spir healing pos (mv, Kannib) // inner healing –I experienced an inner or spir(evtl emot?) healing -80 % (Inhalte evtl: falsche Selbstkonzepte weg, Vergebung für andere, hurtful memories weg, healthy love of self and neighbor) // Korrel dazu -prayed for ns, manifestations pos, PAS pos, spir healing pos (mv, Kannib), R Gl**

(unter 5) **I exp a healing of a physical health problem 22 %, /Korrel dazu: prayed for ns pos, manifestations ns, PAS ns pos, spir healing pos (mv, Kannib) R Gesu**

Poloma, M/Pendleton, B: Exploring types of prayer and quality of life: a research note, in: RRR 31, 46-53, 1989

Akron survey, Meditative Prayer How often do you spend time just "feeling" or being in the presence of God? .71 How often do you spend time just quietly thinking about God? .71 Spend time worshipping or adoring God? .55 Spend time reflecting on the Bible? .52 Ask God to speak and then listen for his answer? .45 (Cronbach's alpha=.81) Factor 2: Ritualist Prayer How often do you read from a book of prayers? .72 How often do you recite prayers that you have memorized? .51 (Cr 59) Factor 3: Petitionary Prayer How often do you ask God for material things you may need? .86 Ask for material things your friends or relatives may need? .70 (Cr 78) Factor 4: Colloquial Prayer How often do you ask God to provide guidance in making decisions? .67 Thank God for his blessings .66 Ask God to forgive you your sins? .65 Talk with God in your own words? .57 Ask God to lessen world suffering? .55 Spend time telling God how much you love him? .52

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **meditative prayer –exi wb pos; ritualist prayer –NAS pos, petitionary prayer ns, colloquial prayer Lz exi wb happy pos, NAS ns;**

Poloma, M/Pendleton, B: Religious domains and general well-being, in: Social Indicators Research 22, 255-276, 1990

,Akron sample, prayer exp: How often during the past year have you felt divinely inspired or "led by God" to perform some specific action as a result of prayer? Received what you believed to be a deeper insight into a spiritual or biblical truth? Received what you regarded as a definite answer to a specific prayer request? Felt a strong presence of God during prayer? Experienced a deep sense of peace and well-being during prayer// ,exi wb: I feel a sense of well-being about the direction my life is headed, I believe there is some real purpose for my life

Lz- Which number from 1-7 best describes how miserable or enjoyable your life is these days? how disappointing or rewarding your life is these days? How dissatisfied or satisfied you are with your life? How boring or interesting is it

felt depressed. sad lonely Tense, fear

belief –Teufel, Wunder, LnT –good deeds rewarded, evil deeds punished, Jesus Sohn Gottes,

How active would you rate your involvement in church related work, such as choir, committees, teaching Sunday school, and the like? Church activities such as meetings and committee work are a major source of satisfaction in my life." ?

Church act und prayer exp z.T. Autokorrel;

6,5 Punkte (1 sample, 5 Messung, 0,5 stat) , **Lz/happiness –close to God pos, prayer exp pos, belief orthodoxy ns, Kg pos, born again pos, pray ns, church activities pos; NAS – alle ns; exi wb –alle pos;**

Poloma,M/Pendleton,B: The effects of prayer and prayer experiences on measures of general well-being, in: Journal of Psychology and Theology 19, 71-83, 1991

Akron sample, 11 domains – living in Akron, work, employment, edu friends work at home, religion !, household members marital status standard of living schooling health – bewertet nach: miserable –enjoyable, boring-interesting, disappointing –rewarding dissat-satisfying,

Lz life allg, NAS –sad, lonely,tense,fearful

Prayer types – colloquial (Dank, guidance-Bitte, Vergebung talk with own words love to God er soll Leiden mindern), petitional – ask for material things für ego und andere; ritual – aus Gebetsbuch, auswendig gelernt; meditative – just feeling being in presence of God, quietly thinking about God worshipping adoring reflecting the bible ask God to speak und listen for answer

Zu Lz etc – colloquial und medit pos, Rest ns, z.T. pos zu NAS;

born again, closeness to God, belief (ns zu happy) Kg, Kimitgl Gebet(ns zu happy), pray with others, prayer experiences (being led, answered prayer, increased peace –Auto)– Lz happy existential wellbeing pos, NAS ns;

8 Punkte (1 sample, 6,5 Messung, 0,5 stat) **fast dies, 89/90 zusammen –born again, close to God, Kg, Kirchenmitglied pray with others, prayer experience –pos zu Lz, happiness, exi wellbeing, NAS ns; belief/Gebetshäufigkeit ns zu happy (Rest ?), colloquial und medit pos zu PAS, ritual petitionary ns, z.T. pos zu NAS,**

Weggelassen, dreimal Akron-sample

Poulin, M et.al.: Finding social benefits after a collective trauma perceiving societal changes and well-being following 9/11, in: Journal of Traumatic Stress 22, 81-90, 2009

Some people have reported finding unexpected positive consequences in the wake of the September 11 attacks and their aftermath. Have you, personally, been able to find any positive consequences as a result of them?” /(affection, joy, love, happiness, contentment, caring, pride, and fondness) within the past week/ distress-Hopkins symptom checklist und BSI /Impact of events oder PCL –Posttraumatic Checklist; T 1 –zwei Monate nach 9/11, Intr –perceived benefits von 9/11 pos, Lz Diener pos, pos affect pos, distress ns, PCL pos, /Kg vor 9/11 – benefits, Lz, pos affect pos, distress und PCL ns, //

“prosocial” benefits - increased kindness.e.g., “Most people are kinder and more caring to each other”), increased altruism (e.g., “The outpouring of generosity and support for the rescue efforts and the victims”), increased closeness (e.g., “I think that it has brought people and families closer together”), / dies und rel benefits(“More people praying and attending church”): Vp sagen: andere benehmen sich nun mehr so; T 1 zu T 2 (6-36 Monate später; Ko von T 1 Item Lz pos aff distress PCL, mv: (demogr, psychol diagnoses vor 9/11, stressful life events, perceived ss, benefits prosocial, rel und pol affil, Kg vor 9/11): Intr –Lz pos; //rel benefits –Lz pos, pos aff pos, distress neg, PCL neg; (philos pol security benefits ns,

prosocial einmal neg) //rel benefits – pos zu Kg vor 9/11, republican affil vor 9/11, (und I),
fundamentalism

10 Punkte (3 sample, 3 Messung, 2 mv, 0,5 stat, 1,5 Panel) **I pos zu Lz, pos affect pos, distress/PCL ns; //Kg pos auf Lz, pos affect, ns auf NAS Panel, Panel mv ÜberKo /Kannib–I pos zu Lz (zu Rest ns) Wahrn von rel benefits of 9/11(Kg I Fundi pos) pos zu PAS, neg zu NAS Panel mv,ÜberKo, Kannib**

Pressman,P et.al.: Religious belief, depression , and ambulation status in elderly women with broken hips, in: Am J of Psychiatry 147, 758f, 1990

2,5 Punkte (0,5 sample, 2 Messung,) **30 F, impo/relness S-defin/strength comfort from rel – neg zu Depr unabh von severity of illness, pos zu Meters walked**

Preston,C/Viney,L: Construing God: an exploration of the relationships between reported interaction with God and concurrent emotional experience, in: Journal of Psychology and Theology 14, 319-329, 1986

Australien,Interaktion mit Gott – Solidarity (er hilft) Intimacy (loving close personally satisfying) influence (director controller guide of ones life) shared (talking to God being with him) reactor, initiator (Vp) oder gemeinsam,

Kontakt zu ändern Me- hostility, cogn anxiety pos affect

Mehr Intera mit Gott - hostile minus, guilt ns minus, pos affect plus, // pos affect pos zu solidarity, intimacy,sharing, neg zu influence, guilt neg dazu, hostile ns neg; ns zu cogn anx, Nicht viel influence –wenig anderes; nicht viel anderes wenig influence, z.T wenig influence und wenig anderes –uniting church(lib); Anglican und uniting wenig influence vs Penteco, aber auch wenig anderes vs Penteco, Heilsarmee viel anderes und nicht so viel influence (nur 8 VP)

Mehr Intera mit Gott –guilt nsneg//PAS –Intera, mit Gott, solidarity (Gott hilft) intimacy sharing pos, influence (director controller guide of ones life) neg, /influence – guilt neg, cogn anx ns

Pritt,A: Spiritual correlates of reported sexual abuse among Mormon women, in: JfSSR 37, 273-285, 1998

F die als Kind sexuell missbraucht wurden, v.a. mit 0-8 J, abuser nonfamily family und father je ein Drittel, inner core scale- I am a good person in my most inner self, I feel empty inside, as if some basic part of me is missing, although I am not perfect, I feel deserving Gods love, feel worthless inside,feel connected with my inner self or spiritual core, if people really knew me, they would know how bad I am,I feel connected emotionally , I really feel all my emotions, /Missbrauchte –pessim und hopeless attributions, rel exi wb minus, inner core minus, God involved with mankind ns, wrathful pos, kind minus, distant pos, loving minus, controlling ns, //mv –(verh edu subst use health age inc) –pessimism pos, sp wb neg, inner core ns,wrathful neg, kind neg, distant pos, loving ns, (trad, control ns),

Distant: distant impersonal, inaccessible, mythical /God involved – blessed, creative, firm, important, kingly majestic matchless powerful real righteous, steadfast strong true,
 Vs Gott –er ist Mann und Vater –Mann Vater missbrauchte,
 wrathful God- substance use pos, kind –neg, distant pos, loving neg,
 5,5 Punkte(1 sample, 2,5 Messung, 1 stat, 1 mv) **Umkehrung: neg Wirkung (retrosp) von Missbrauch auf Rel, sie wird negativ verzerrt/schwächer –rel wb neg, wrathful/distant God pos, kind/loving God neg, controlling ns,**

Proeschold-Bell,R et.al.: The glory of God is a human being fully alive: predictors of positive versus negative mental health among clergy, in: JfSSR 54, 702-721, 2015

73 % M, Well-Being Scale /experiencing the presence of God in daily life , presence of God in ministry Positive congregations - Our congregation is like a close-knit family,” “Our congregation is a force for positive change in our community” / (“How often do the people in your congregation make you feel loved and cared for?”) (“If you were ill,how much would the people in your congregation be willing to help out?”) **Congregation demands “During the past year, how often have the people in your congregation made too many demands on you?” or “been critical of you and the things you have done?”** “kept an intentional Sabbath” in the past year(keep Sabbath)Ministerial satisfaction 12 items “At present, what is your level of satisfaction with your” “overall effectiveness as a pastoral leader in this particular congregation,” “current ministry position,” “relations with fellow clergy,” and “salary and benefits Quality of life was 15 items from the Quality of Life Inventory degree of satisfaction with various life aspects, health, self-esteem, recreation, learning, relationships, and community

Presence of God in daily life/in ministry/pos Congr/co support/keep Sabbath –neg zu Depr, Angst, exhaust/depers, (pos zu accompl), ministerial sat pos, Lqual pos; **co demands umgekehrt;**

mv (Kannib, Überko –ss, soc isol, fin stress) God in daily life passt in allen Items, God in ministry burnout minus, Lqu pos; pos co –Lqu pos min sat pos; co supp –burnout neg, min sat Lqu pos; co demands –neg in allem außer acco;

9 Punkte (2 sample, 5 Messung, 1,5 mv, 0,5 stat) **rel Items pos zu PAS, neg zu NAS, mv, ziemlich stark, Congr demands neg zu PAS/pos zu NAS,**

(R pos, Gl, help, div, fert, Krim) Püttmann, A: Gesellschaft ohne Gott. Asslar 2010

Aufschrieb: (meist Allensbach-Umfragen) das darf man unter keinen Umständen tun – Krankengeld, Alo-unterstützung andre soz Vergünstigungen auf die man kein Recht hat, in Anspruch nehmen/ kein Fahrgeld in öffentl Verkehrsmitteln zahlen/Schwarzfahren, Steuern hinterziehen, wenn man die Möglichkeit hat, Schaden, den man an einem parkendenAuto verursacht hat, nicht melden, Auto das einem nicht gehört öffnen und eine Spritztour machen, Geld behalten, das man gefunden hat (mv Alter) – kirchennahe(mehr Kg) Christen – kirchenferne Chr – Konfessionslose// Dass alle die Gesetze achten gehört unbedingt zur Demokr – regeln praktizierende junge Kath mehr als Konf-lose; grundsätzlich für das Gewaltmonopol des Staates – kirchennahe K mehr als Konflo, P ns; // kein politisches Ziel kann Gewalt gegen Personen oder Sachen rechtf, kein Verständnis für Umsägen von Strommasten, Demonstranten dürfen bei

Auseinandersetzung mit Polizisten nicht zurück-schlagen, keine Zerstörung von Baumaschinen auf Baugelände für KKW, einen von Gemeinderat und Geericht genehmigten Fabrikbau als demokrat Entscheidung akz und nicht gewaltsam verhindern, es ist eine Schande, dass man bei uns für eine Kasernenblockade bestraft wird – nein, pro Vermummungsverbot bei Demo, kirchennahe Chr mehr als K-lose; US-Umfrage, zit in Focus (Pü152): zu spät gekommen am Arbeitsplatz, ein bisschen gelogen, Arbeitsplatzausrüstung für private Zwecke verwendet, während Arbeitszeit Privates erledigt –sehr religiöse weniger

8 Punkte (3 sample, 5 Messung) **Rel(Kg, Konfession) neg zu Alltagsdelikten, pro Gesetze achten, keine pol Gewalt, R Krim**

Eigenverantwortung möglichst viel, nicht mehr Staat als nötig pos // ich will nicht fragen, was tut der Staat für mich, sondern was tue ich für den Staat – kirchennahe K mehr als K lose; Glaube, dass man den meisten Me vertrauen kann – kirchennahe Chr mehr als kirchenferne /was empfinden Sie dabei, wenn Sie Steuern zahlen – ich leiste einen Beitrag für die Allge-meinheit – K mehr als K-lose (vs ich muss auf etwas verzichten/man nimmt mir etwas weg), 14-29 J-Religion, feste Glaubensüberzeugung im Leben wichtig – wichtig soziale Gerech-tigkeit, Menschen helfen, die in Not geraten, Verantwortung für andere übernehmen, //gut dass wir Menschen aufeinander angewiesen sind und uns gegenseitig helfen können, Wichtigstes im beruflichen Leben – andern Menschen mit meiner Arbeit helfen - Gottgläubige mehr als Ath//ich bin bereit, mich in sozialen Organisationen für andere zu engagieren – Kg Gott wichtig im Leben pos (Dt Jugendinstitut,Famsurvey 2000)/allg: Christen pro Armenhilfe, Krankenpflege, freiw Engag für Gem //Gut sein ist nötig, weil wir Menschen Vorbilder brauchen und dem Guten gedient werden muss – Gottgläubige mehr als Ath,

7 Punkte (3 sample, 4 Messung) Rel (Kg/Konfession) **pos zu soz Gere, Menschen helfen, sich für sie engagieren, Gemeinwohl Vertrauen R help**

(unter 5) **14-29 J-Religion, feste Glaubensüberzeugung im Leben wichtig –wichtig: Kinder haben, Gläubige: scheitert Ehe, dann sollen die Eltern zusammenbleiben um der Kinder willen, R fert**

4,5 Punkte (3 sample, 1,5 Messung) **Gläubige: Kinder sollten in einer Ehe groß werden; scheitert Ehe, dann sollen die Eltern zusammenbleiben um der Kinder willen, R div**

14-29 J-Religion, feste Glaubensüberzeugung im Leben wichtig – viel leisten pos, gute Bildung, immer etwas Neues lernen, kreativ sein (hohes Eink ns, Abenteuer Spannung Risikobereitsch neg, Unabhängigk Leben selbst bestimmen ns) für die Familie da sein/sich für sie einsetzen pos (aktive Teiln am pol Leben, Naturerfahrung pos, viel über andere Kulturen lernen, Abwechslung neue Erfahrungen ns, Spaß haben Leben genießen neg). Leben genießen, nicht mehr abmühen als nötig, Haupts man hat was vom Leben, man lebt nur einmal vs L als Aufgabe, alle Kräfte dafür einsetzen, möchte was leisten, auch wenn das oft schwer mühsam ist – kirchennahe Chr neg – Klose pos //nicht gerne als Nachbarn – Kg: Rechtsextr ns, oft Betrunkene pos, Drogenabhängige ns, Linksextremisten pos, Vorbestrafte pos, psychisch Kranke neg, Moslems neg, Leute mit AIDS ns, Homos nsneg, Ausländer neg, Leute mit vielen Kindern neg, Hindu neg, Juden neg, Menschen anderer Hautfarbe neg,

bei Nichtwählern weniger aktive Chr (Eilfort), 1992 Republikaner – kirchennahe K/P neg, Klose, kein rel Mensch pro Rep, /DVU auch mehr K-lose, nie an den Soz geglaubt – K/P vs Klose, unsere Gesellschaftsordnung, so wie sie jetzt inder BRD ist, ist wert verteidigt zu werden- K lose weit weniger (K in DDR , bei Wende mehr pro GG,

Freih, Demokr, P pro Reform-Soz, Klage über Mwi// gemeinsame Mahlzeiten sind uns wichtig, in Fam, wir sprechen miteinander, wenn es Streit gegeben hat, gelingt es uns meist recht schnell wieder, uns zu versöhnen, in unserer Familie gibt es viel Wärme und Geborgenheit, man nimmt sich viel Zeit füreinander – rel erzogen und heute rel – rel erzogen und nicht rel – nicht rel erzogen (Diff nicht hoch, aber immer gleich) allg: Chr mit pragmat Einstellung – nicht Verabsol, weder negativ (man selber auch Sünder) noch pos (Paradies auf Erden) Gebt Kaiser was des K ist, Steuern zahlen, Suchet der Stadt Bestes

7 Punkte (3 sample, 4 Messung) **Rel pos zu Familienverh, Leben als Aufgabe, neg zu prejudice/Wahl von rechtsextremen, pos zu Leistung neg zu Spaß, R pos**

Die Welt könnte wesentlich besser sein vs die Welt ist eigentlich nicht schlecht, der Mensch ist das Problem – Christen viel mehr pro Mensch als Problem; was wir als böse erleben ist das Ergebnis ungerechter Systeme, in denen wir leben/das sog Böse sind in Wahrheit Aggressionen, die wir brauchen um uns im Leben behaupten zu können – Ath mehr als Chr, //völlig frei mein Leben bestimmen vs wenig Einfluss darauf haben – K – P- Klose (Ost und West)

5 Punkte (3 sample, 2 Messung) **glücksförderndes Menschenbild pos zu Rel R Gl**

(R Gl, pos, help, Krim) Putnam, R: American Grace. New York 2010

Faith Matters Survey, T 2 nach 9 Monaten, attr 33; religiosity – impo of rel, strong believer, impo of rel for sense of self, Kg, Gebet, belief in God; Fu – lit, world is soon coming to an end, salvation via belief/faith vs actions deeds, Schöpfung letzte 10000 J, one religion is true and others are not;

alle Korrel mit mv demogr, homeowner, length of residence, marital parental status ideology

Rel pos zu spending on poor; on border neg,

religious Amis – more friends mit low SES- via prayer groups, Bible study groups, friends in congreg (Pu-These: rel ist v.a. was Soziales), v.a. bei ev P, die haben congreg, die in class terms (edu inc) diverse sind; religiöse mit low SES – upward bridging etwas da (mv),

Awakenings evangelikal und pro Gleichheit, vs Sklaverei, auch Arbeiter, liberals (Social gospel) und v.a. Populisten reden religiös/sind evangelikal, gegen ökon Ungleichheit, /1920 great reversal – ev Fundis nun kons in ökon/sozial weil Social Gospel links und rel lib ist (man kann als Christ nicht pro links/soc gospel sein, weil das arel ist ?) nicht alle rel basierten movements sind progressive, aber alle progr haben rel roots, /bis 60er Jahre Kg pos zu edu,

nur Weiße: rel neg zu: not everyone has an equal chance, increase government help for poor, gov should reduce income differences, take a bigger role not private charity; who should primarily care for the poor – gov or private charity – LatinoK, bP, no, J, ev P, angloK, mP, LDS;

Kg ns zu income; rel auch wenn mv; bei evP und bP: Kg pos zu edu; bei mP ns;

Attends a racial diverse congreg – K 21, evP 16, bP 13 !, mP 9; edu ns zu diversity, rel ns zu attitudes to race (whites) /GSS- pro law vs interracial marriage – 1973 evP viel, none wenig (Diff ca 22 %), ca 2003-Diff ca 2%, blacks have less inborn ability to learn -1975 Diff evP (und K) zu no 13, 2005 Null (K plus 4),

Feeling thermometer – Amis zu J K mP pos, evP/no LDS Bu Mu neg;

ev P bei J/no unbeliebt, ev P mag aber J, Religiöse mögen Areligiöse mehr als diese sie, evP zu andern vs andere zu evP plus 16, have people ever made negative remarks about your religious beliefs – no rel 24, evP ca 33, LDS 60, Mu Bu Hi Sikh 60, J 38, //Bau von large Christian church

in der Nähe –Bev not bother 55, welcome 37, wenig rel: not bother 87, welcome 5, Budd Tempel - 76/15; bP evP mehr vs Bu, /mosque -35 bothered //have right for speech defending Bin Laden or Al Kaeda – nonKg 62, Kg 56 mv, book that most people disapprove of should be kept out of my local public library -88-73 (evtl Porno gemeint bei Kg?) /Tol vs people against all churches und rel, homos, communists, people, die sagen blacks sind genetically inferior, Militärregime –book, speech, teach at college –Kg immer neg; ath teach in public schools vs Fundi – low rel: vs ath 10, vs Fundi 26, high rel – vs ath 43-vs Fundi 22 (kaum Diff und: ath nicht gefragt, Fu auch nicht) /rel people haben mehr friends

10 Punkte (3 sample, 5 Messung, 1,5 mv, 0,5 stat) **je besser (nicht mit Stouffer) Tol gemessen wird, desto weniger Diff Kg/evP, heute ev/Fu weniger antiNegro; Intol auch vs evP; rel mehr friends, Kg mv ns zu edu, inc, bei evP bP: edu pos zu Kg; Haltung zu Staatsinterve für Arme neg, aber historisch ev/rel pro equality, R pos**

4,5 Punkte (3 sample, 1,5 Messung) **Concealing income from tax authorities –Kg neg, Rel pos zu more spending on crime, R Krim**

8 Punkte (3 sample, 2,5 Messung, 0,5 stat, 1 mv, **1 Panel**) **Religiosity pos zu Lz, mv, //Kg regularly und keine close friends in church –unhappier als Kg no (closest friends from same rel –weniger happy als wenn friends diverse sind, (Zahlen fehlen), theol und denom diff irrelevant, /people who become more religious T2 –become happier, R Gl**

(Bestätigung der Aussagen durch Social Capital Benchmark Survey, Giving and Volu surveys, Panel Study on American Religion and Ethnicity, Pew 2001-07/alle Korrel mit mv demogr, homeowner, length of residence, marital parental status ideology//**vieles aber nur behauptet, nicht mit Zahlen/Sign gezeigt –auch die Bestätigungen durch andere surveys)**

36 % von volu ist rel volu, /sec volu: health care, fighting particular diseases, school youth program, org to help the poor elderly, arts cultural org, any neighborhood/civic group; Religiosity steigert rel und sec volu, (bei allen 5 Gruppen –stark poor elderly youth -arts nspos, mv) ; 45 der Kg'er sec volu- nonKg 26 !, give any money to any charitable or religious cause ?- sec (unterstes Fünftel von religiosity) 32% nix, rel 6, sec 1000, rel 3000 annual household giving, rel 7, sec 1,5 Prozent von Eink; Kg macht mehr rel giving und sec giving als nonKg,(mv) bei religiosity ists nicht so klar –Graphik eher bei sec ns; /Kg pos zu give für: family friends, health, human services, youth, edu, work based, political, art, foundations, adult recreation, international other ; ns bei environment, public benefit(civil rights, community action service clubs) (Indep sector) –v.a. edu, youth, internat; /mehr sec volu/give auch bei Ko von Mitgliedschaft in Orgs (parent youth school groups, hobby sports leisure usw usf) (joiners-Kontrolle),

Panel study of American Rel und ethnicity –Kg pos zu give money to strangers, (give to close family friends neighbors ns, aber helping giving advice to family fr neighb pos) Giving and Volu –Kg pos zu give financial aid to family friends;/

Good deeds pos zu Kg: money to charity, volu work for charity money to homeless person, excess change give back to a shop clerk, donate blood, help someone outside own household with housework, spend time with s.o. who is a bit down, allow stranger to cut in front of them, offer seat to stranger, help someone find a job, (GSS); ns –look after a plant/pet of others while away, carry a strangers belongings, give directions to stranger, let someone borrow an item of some value, lend money to another person, (nie: sec besser) ,/bei Ko von Kg: mP etwas mehr, LDS viel mehr, K etwas weniger, evP etwas mehr bei rel, etwas weniger bei sec, (sogar bei no aff- wer occas in Ki geht –mehr generous),

Religiosity –belong to community org (youth serving, health related, arts leisure, neighborhood civic ass, fraternal service org profess labor groups), served as an officer /committee member, worked together with others to solve a community problem, worked on a community project alle pos (auch: public meetings zu local affairs, vote; Mitgl in org that took any local action for social

and pol reform, took part in protest marches or demonstrations, lib rel eher; unabh von denom, bei ev P unsicher) GSS- Kg pos zu assoc membership, seeing neighbors, voting local president; PS-ARE –Kg pos zu vote, attend public meeting/pol rallye, work for give money to a party/candidate//

Rel social networks (close friends in congr, particip in small groups in co, talking about rel with family friends) –pos zu allen help-Items bei Ko von friends /confidants und religiosity oder Kg; ist Mediator (keine Mediat-analyse, Zahlen) zwischen rel und help Items (volu give for sec, Mitgl in civic groups, work on community problems/for social reform, attend club meetings, serve as org leader, vote, attend public meeting, auch in PS-ARE, - Zahl von closest friends actively involved in church –pos zu give, volu, civic engage, good deeds, Ko von Kg pol ideol, close friends; Giving –socializing with church friends –pos zu sec give volu, being asked by friends from church to volu give –rel und sec volu give steigt; being asked by clergy nur rel give mehr//Behauptung: atheist involved in social life of congr –mehr volu als pray alone (ath in Bible group, talk with friends über rel ?)/nur wichtig für civic “being good neighbor” politisierte Rel –nicht rel volu/give/good deeds//rel belonging, nicht believing wichtig angeblich; (dann aber: Wirkung von rel network wegen rel gleich sozialen Inhalten, und Teiln an networks-mehr Fu !, religiosity, Kg plus, 5 beste Freunde haben selbe denom, aber auch close friends in andern denom)
Zwischen T1 und T2 more closely involved with rel networks – T2 mehr volu, give sec, public meetings, vote, Teiln an community project; gain friends allg oder mehr belief ns;

Kg pos zu trust in neighbors, shop clerks most people u.a.(nur in Anm S. 663) –(Fundam- literalism, end of world is near –neg zu trust bei Ko von Kg; low Fu –Kg pos, aber rarely never Kg auch noch pos zu trust, high Fu: low Kg –trust minus, high Kg –trust pos; feel Gods judgement - trust minus, feel Gods love –trust pos,

Empathy- I am quite touched by things that I see happen, other people’s misfortunes do not disturb me a great deal, personally assisting people in trouble is very impo to me, these days people need to look after themselves and not overly worry about others, -pos zu rel,(auch in Giving Volu survey ähnliche Messung pos zu Kg, own goals first/Leute mit serious problems selber schuld/werde eher irritated als sympathetic wenn ich jemand weinen sehe, Indiv can do little to alleviate suffering in the world),

Sehr viele rel Items alle ns zu help usw wenn man Kg kontrolliert (LnT, hell, heaven, experienced presence of God, feel Gods love/judgement, impo rel, impo for decisions, read scriptures, pray Gericht, strong believer, one true rel, Evol, Glaube statt Werke rel edu, rel family background)

12 Punkte (3 sample, 6 Messung, 1,5 mv, 0,5 stat, **1 Panel**) **Rel, Kg, pos zu rel/sec giving (überhaupt/%) und volunteering, rel friends (überhaupt, active in church, being asked to volu by them) , rel social networks auch, beide medieren bei sec volu/give civic activity, bei good deeds (emot support, informal help, nett sein, z.T. auch ns –lend, borrow, Nachbar-pflanze -aber nie neg), z.T., mv// Ko von Kg –mP LDS pos, ev P nur bei rel, no aff mit occas Kg mehr generous//**

soziale rel/rel belonging zentral (unabh von weltl Sozialbindungen; nicht Gem allein, nicht Glaube allein; Behauptung: atheist involved in social life of congr –mehr volu als pray alone) Glaube/pray und viele Items irrelevant, ns bei Ko von friends/networks/Kg); aber Teiln an networks wegen Glauben Kg Fu, zwischen T1 und T2 mehr involved mit rel network –T2 mehr volu, sec give, civic/community act (vote, assoc member, Posten, Versammlungsbesuch, soz Reform, Demo); gain friends allg oder mehr belief ns; //Teilnahme/ belong/work/protest – in community(org) , lib rel z.T. besser, ev P unsicher) ; rel pos zu empathy, zu meisten good deeds/

trust most people /in neighbors/shop clerks-Fu neg bei Ko von Kg, Kg pos (low Fu –auch no Kg pos; high Fu – nur high Kg pos), feel Gods love pos, feel Gods judgement neg (aber

selten), kaum Denom-Diff, evP evtl mehr rel volu/give; //white ev -Haltung zu Staatsinterve für Arme neg (care for the poor –gov or private charity –LatinoK, bP,no, J, ev P, angloK, mP, LDS)- aber historisch ev/rel pro equality, ev P bridging bei class R help

(R Gl, Ableitung) Quiles,Z/Bybee, J: Chronic and predispositional guilt: relations to mental health, prosocial behavior, and religiosity, in: Journal of Personality assessment 69, 104-126, 1997

Review –guilt ns zu Depr/BDI bei Ko von shame, //Rückzug, rumin resentment anger– schadet soz Bez, oder betont Wichtigkeit der soz Bez, will sie wiederherstellen, empathy plus, aggr minus, trustworthy plus,

principal components analysis –**chronic guilt** (continued sense of guilt beyond immediate circumstances – Vergangenes immer noch da als Schuld), **personal feelings –guilt und shame, /neg sit – withdrawal, global neg appraisal –ich bin incompetent, dumm, unreif(dies gilt als shame, lässt man shame weg bei diesem Faktor wirkt er ebenso)//** vs andre guilt –predispositional – reparation desire to undo the situation self punishment regret selfhatred self-condemnation remorse confession reparation

chronic guilt – Depr pos, hostility pos, SCL pos alle 8 Items, Kg jetzt und Kindheit ns ;important: God, family friends, career school ns; predispos guilt – meist ns, hostility neg, OCD pos, Depr ns pos, Kg pos, God family school pos, friends career ns, (alles bei Ko von sex und sE)

chronic guilt mehr pos zu intropunitive guilt als zu reconciliatory guilt, predispo umgekehrt;(aber beide ziemlich hoch)

selber produzierte scale chronic guilt(z.B. regret as long as I can recall; feel uneasy and can't get rid of this feeling – dauerh guilt), –hoch mit Depr, SCL,hostile, // selber produz predispose guilt (remorse, apologies, selfhatred, feeling of blameworthiness, regret, confession, need for reparation) –nicht so hoch,aber auch 5 mal sign zu SCL, Depr sign, hostile ?; had engaged in volu work pos,(v.a. weniger activist,leadership, mehr rel, choir, special interest, arts), Teiln an rel youth groups pos (beides stärker als chronic guilt), Kg pos, God important, family impo, school impo (chronic alles ns) shame lädt auf chronic guilt factor, der aber wirkt auch unabh von shame gleich

5 Punkte (1 sample, 3,5 Messung, 0,5 stat,) **wichtig zu Rneg -2 Arten von guilt/falsche chronic guilt (mehr shame, intropunitive mehr als reconciliatory, richtige umgekehrt)– Depr pos, hostility pos, SCL pos, Kg ns, God family friends school impo ns, /richtige – hostility neg, OCD pos, Depr nspos, Kg pos, SCL z.T. pos, schwächer, engaged in volu work pos, Teiln an rel youth groups,God family school impo pos (Ko von sE) //falsche weniger pos zu Rel, negativer zu NAS**

Rabins,P et.al.: Emotional adaptation over time in care-givers for chronically ill elderly people, in: Age and Ageing 19, 185-190, 1990

62 Vp Demenz und cancer caregivers, Derogatis Affect Balance – self-reported rel faith neg zu NAS, pos zu PAS mv mit N! guilt anger hostility family cohesion

4,5 Punkte (0,5 Sample, 1,5 Messung, 2 mv, Pers, 0,5 stat) **pos bei Ko von N,**

nicht christlich) Raguram,R et.al.:Traditional community resources for mental health: a report of temple healing from India, in: British Medical Journal 325, 38-40, 2002

T bekannt als place of healing für Vp mit serious psychiatric problems,dort ist Heiler begraben, der per Handauflegen speziell mental illnesses heilte, Kranke nehmen Teil an daily routines in temple –Putzen, Pflanzen gießen, keine speziellen Heilungsriten, nur morning prayers,-Theorie: eine Zeitlang im Tempel bleiben hilft,/refuge, supportive nonthreatening environment /31 Vp, 21 farm labourers, Hindu,23 paranoid Schizo, 6 delusional, 2 bipolar-71 weeks krank, 6 weeks in temple

Psychiatric rating verbessert sich, thinking disturbance,hostile suspiciousness withdrawal retardation, anx depr ns, Vp fühlen sich besser fears weniger, caregivers sagen: 22 improved 3 geheilt,

(unter 5) 1 Interve, **Tempelaufenthalt verbessert Schizo-Symptome))**

(auch in R Gesu) Rapp,S et.al.: Physical function among older adults with knee pain: the role of pain coping skills,in: Arthritis care & research 13, 270-279, 2000

3 Faktorenanalysen, dann Faktor pray pain will stop, worry all the time, pray it won't last, its awful, overwhelms me, never going to get better; (Verzweiflungsgebet, ohne Hoffnung eher ?, andere Art von Gebet auch möglich) (pray etwas Bezug zu F 2: be around other people, do something active, see it as challenge, read, tell self pain cant stand in the way,tell myself to be brave, carry on); // in andern Analysen –catastr nicht auf demselben Faktor wie pray, dort hoping bei pray , hier allein; pray/catastrophize – Krankh schlimmer (Röntgenbefund) pain frequency/intensity pos, ability to decrease pain/ability to control pain minus, distance walked in 6 minutes minus; Faktor 2 –ns zu pain, ability to decrease/to control pos, distance walked pos, //physical function mv (incl Gesu, pain, vision,fractures, control)- praycat neg, (F 2 pos), /walk mv dto,

(unter 5) **rel coping –Faktor mit catastrophizing pray pain will stop, overwhelming(Verzweiflungsgebet/Wundererwartung) pos zu pain, R Gl**

(unter 5) **Faktor s.o. neg zu physical function, distance walked R Gesu**

(R Gesu, Gl, pos, Sm) Rasanen,J et.al.: Religious affiliation and all-cause mortality: a prospective population study in middle-aged men in eastern Finland, in: International Journal of Epidemiology25, 1244-1249, 1996

Männl Einwohner von Kuopio und rural communities drumrum, followup time 6 J, Vp 52 J, ca 1344 Lu, 85 orth, 171 no aff, 98 Tote, 68 Lu, 16 orth(6 Unfälle) , 14 no; ,5 %orth, 11 no, 84 Lu; ohne CHD illness/cancer, ca 900 missing values –Durchschnitt genommen,

Mort –bei Ko von family history of coronary heart disease, ischaemia in exercise EKG –eastern orth und no mehr als Lutheran, /Ko von migration wegen Krieg –dto, SES –dto, depr hopeless quality of relships mari stat org partic –no ns, phys activity alc smoke dto, Chole Leukozyten Triglyceride oxygen uptake BMI plasma fibrinogen dto, alles zus –orth plus, Lu minus, no ns plus; Orth –migrated wegen Krieg, wenig org partic, verh pos, alc smoke plus,(no: verh minus, org part minus, alc smoke plus, depr plus, BMI ns Chole ns phys activity ns)

11 Punkte (2 sample, 3 Messung, 4 mv, 0,5 stat, **1,5 Panel) eastern orth mehr mort als no mehr als Lutheran, mv (Krankh, Werte, GesuV, Depr hopeless, relships, org partic) orth alc**

smoke plus, viele Unfälle, no: alc pos, smoke orth pos, BMI Chole CHD history/Items phys act ns, R Gesu

(unter 5) **orth hopeless pos, Lu/no weniger; depr no pos R Gl**

4 Punkte (2 sample, 1,5 Messung, 0,5 stat) **no aff/orth/Lu: quality of relships ns, edu ns, R pos**

(zitiert: **orth M Sm 74/100000, no aff 51, Lu 42**) R Sm

Rasic,D.: Time trends in the associations of religiousness and depression: findings from the Stirling County study. Masterarbeit 2012

Messung von Depr 1952 und 1992, how often do you attend rel services, how often do you say grace at meals how impo would you say is rel to you /secularism –Kg never, grace never, rel not impo at all; //1952 und 1992 –nonsmokers religiöser, //bei monthly Kg Ausreißer, bei impo schwach, 1992 Umkehrung (Messung very vs somewhat/not), mv: age gender mar status edu smoke medical condition rel affil –Kg zweimal klar, grace 1992 ns minus, impo ns minus/ns plus; secularism –mv pos, aber nur bei Frauen (aber Kg wirkt bei M und F!, wirkt bei medical condition schwächer, aber richtig)

6,5 Punkte (2,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **Depr neg zu Kg mv, 1952 und 1992, impo ns, grace 92 ns minus; secularism(alle drei Items) nur bei F neg,**

Rasic, D/Asbridge,M/Kisely,S/Langille,D: Longitudinal associations of importance of religion and frequency of service attendance with depression risk among adolescents in Nova Scotia, in: Canadian Journal of Psychiatry 58, 291-299, 2013

Adolescent Health Survey, T 2 nach 2 Jahren, attr 38 %, 10. -12.Klasse, CESD, How important is religion in your life? Fairly und very vs not very/not at all; Kg –mehr als einmal im Monat vs Rest //F –keine Depr in T1 –Kg neg zu Depr in T2, impo ns minus; Depr in T1 –Kg ns zu Depr in T2; impo ns neg; M: keine D T1 –Kg ns plus zu Depr T2, impo ns plus(minus bei Ko von age,marks,Zig alc drugs), Depr in T1 –Kg neg zu Depr in T2, impo dto (auch mv) (Summe: 4 ns minus, 2 minus, 3 ns pos)/Umkehrung: Depr T1 zu Kg T2/impo T2 –Kg minus/ns minus, impo minus/ns minus//(nicht analysiert: keine D in T1 und Kg in T2, d.h.Ko von Kg T1 fehlt),

7 Punkte (1 sample, 1,5 Messung, 2 bei, mv, 0,5 stat, **2 Panel**) **bidirectional: Kg impo senken meist (2 neg, 4 nsneg, 3 nspos) Depr in T2 und Depr senkt Kg impo in T2**

R Sm,Gl) Rasic,D/Robinson,J/Bolton,J/Bienvenu,O/Sareen,J: Longitudinal relationships of religious worship attendance and spirituality with major depression, anxiety disorders and suicidal ideation and attempts: findings from the Baltimore epidemiologic catchment area study,in: Journal of Psychiatric Research 45, 848-854, 2011

2 samples, T 1 93-96, T 2 2004/05, no aff 5, attr 44 % -Kg weniger attr; Vp über 30 in Text, in Table 1 50 % unter 30; anx: generalized anx, panic, agoraphobia, social phobia, OCD, //seeking

spir comfort//Kg seek spir comfort ns zu edu, inc; Kg –less than once per month und mehr vs never; seek –almost always bis rarely vs never;

T1 Kg mv (unklar: 3 regressions Text, 2 in Table, erst mit demogr, baseline mood, anx, substance use disorders; und SmV ? dann noch ss/network size ,dann noch chronic phys condition; Signifikanz ändert sich in Gleichungen nicht –so Text, keine klaren Zahlen)

5,5 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **Kg T1 –Smideation T2 nsneg,(5-8), SmVT 2 neg, seek T 1 –Smideat T 2neg, SmV T 2 ns neg 1,3-2,6; Ko von T1 Item R Sm**

5,5 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **Kg T1 -major depr T 2 ns (4-3), anx T 2 nsneg 7-10; (N bei no Kg 4-14 !), seek spir comfort T 1 - major depr T 2 nspos 4,2-1,6, anx T 2ns; Ko von T1 Item R Gl**

Rayburn,C et.al.: Men, women, and religion: stress within leadership roles, in: Journal of Clinical Psychology 42, 540-546, 1986

Priester, Nonnen, brothers ministers seminarians –erleben weniger stress in occupation als normative population; besser bei role insufficiency (Qualif passt zu Arbeit),, role boundary (keine conflicting roles), physical environment ; ns : role overload, role ambiguity, responsibility,

Strain weniger als Bev – interpersonal ns, vocational psychological und physical strain besser,(psy adjustment, pos outlook on job, fewer complaints wegen phys.illness oder poor health habits)

resources besser als Bev – nicht bei recreation, besser: physical coping/selfcare resources, ss, personal resources,weniger (aber ns) rational cognitive coping res.- unsyst approach, weniger priority –Setzung, more distractible, job nicht vergessen wenn man heimkommt, mehr Bindung an job- einzig viable for them;

ministers und seminarians etwas negativer,mehr stress, weniger resources, nuns umgekehrt, (unter 5) **ministers weniger stress in occupation als Bev, psy adjustment pos, pos outlook on job, fewer health complaints, nuns besser als ministers seminarians,**

Reed, K: Strength of religious affiliation and life satisfaction, in: Sociological Analysis 52, 205-210, 1991

GSS 1473, full probability sample, nur P und K, Rest nur 10 %, 59 % F, 85 % white,

Strong rel affiliation – pos zu happiness, family satisfaction, life is exciting vs dull, ns pos zu health satisfaction, (satisfy got from family, from health),Einzelkontrolle allg happiness lower class Trend, under 36 Trend, wenig edu Trend, wenig inc ns, males Trend, P und K sign, (bei jung low edu arm M schwächer !), bei family sat nur alt ungebildet wenig inc (einziges Item andersrum), schwächer, Gesu-sat – alle ns, aber Trend in 9 von 12 richtig, anders: Kath, inc wenig, edu wenig // excited – nur 4 Abweichungen, Rest sign – wenig Eink andersrum, K viel edu alt Trend stimmt

48 Tests, 25 ns, davon aber nur 4 andersrum Trend, also: 23 sign pos, 21 Trend pos

9,5 Punkte (3,5 sample, 2,5 Messung, 3 mv, 0,5 stat) **strong rel affil –pos zu happiness, family sat, life is exciting vs dull, ns pos zu health sat, 48 Einzelkontrollen -23 sign, 21 Trend pos, 4 neg**

Reed, P: Spirituality and well-being in terminally ill hospitalized adults, in: Research in Nursing and Health 10, 335-344, 1987

Hospitalized terminally ill, hosp non-terminally ill, gesund und non-hospit; matched in edu, gender, age, denomin, race, //spir perspective scale –persp on the extent to which spir permeates life und you engage in spir-related interactions, -in talking with your family or friends, how often do you mention spiritual matters /my spir is especially important to me because it answers many questions about meaning of life (Autok),

Campbell Converse Rogers –Index of Wellbeing- 8 mal: my present life is –rewarding – disappointing, discouraging –hopeful usw und 9: allgemeine Lz erfragt,

Terminally ill mehr spir, //spir pos zu wellbeing nur bei terminally ill, bei Pat ns pos, Gesunde ns, Gruppe 1 weniger gesund als 2 als 3,

change of spir –bei 1 und 2 mehr, 89 % davon Steigerung, bei 2 -55 % Stärkung, 26

Schwächung, 3 – 57 Stärkung, 32 Schwächung,

(unter 5) **spir perspective scale pos, nur bei Todkranken, nicht bei Gesunden/andern Patienten; bei (Tod)Kranken mehr change of spir (meist Steigerung)**

(R Gl, pos, Gesu, Krim) Regnerus, M/Elder, G: Religion and vulnerability among low-risk adolescents, in: Social Science Research 32, 633-658, 2003

Add Health, nur 9200, T 2 nach einem Jahr, mv family satisfaction (understand, fun together, attention) pos selfimage –(good qualities, lot of being proud of, like yourself just the way you are, do everything about right, feel soc accepted, loved wanted), personal autonomy, school attachment –(close to people at school, fell part of school, happy to be at school), temper, intergen closure (Eltern kennen Freunde von Kindern) //unklare Methode: per age sex race economic advantage Gruppen bilden: eine -15 % -die viele Risikofaktoren für best Verh und weniger Negatives hat vs wenige Risikof und viel Negatives (aber bei mv 7800 VP, **ohne** die mit hohem risk)

deli: paint graffiti on property of others/in public plane, deliberately damage property of others, lie to parents/guardians about where you had been or about whom you were with, take something from a store ohne zu zahlen, run away from home, drive a car without permission, steal –über/unter 50 \$, go into a house/building to steal something, use or threaten to use a weapon to get something from someone, sell marij other drugs – no aff ns, impo neg, Kg neg (never besser als kleiner 1 mal Monat) /mv: Kg ns, change in Kg ns/pos, impo neg, change in impo neg (Kannib Überko)

7,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat, **1 Panel**) Rel –v.a. impo - neg zu Deli, mv R Krim

Zahl der Tage, an denen Vp alc drank letztes Jahr, no aff pos, rel impo neg, Kg neg (never besser als kleiner 1 mal Monat), mv –Kg impo neg, change in Kg/impo neg; drug use –tried used marij, cocaine, other illegal drug, - no aff pos, impo Kg neg; mv: Kg ns, impo und change impo neg;

6 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, **1 Panel**) Rel neg zu alc/drugs, mv R Gesu

trouble with school –had trouble getting your homework done, getting along with teachers, with other students, with paying attention to school, -no aff pos, Kg impo neg; mv –Kg impo neg; poor grades –no aff pos, Kg impo neg; mv Kg change Kg/impo neg, //rel impo pos zu family

satisfaction , school attachment; Kg pos zu school attachment, ns zu family sat, pos zu intergen closure,

8 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat, **1 Panel**) **Rel pos zu school att/grades/wenig trouble, family sat/closure, R pos**

5 Punkte (2,5 sample, 2 Messung, 0,5 stat) **Kg ns zu self-image –(good qualities,lot of being proud of, like yourself just the way you are, do everything about right, feel soc accepted, loved wanted), impo pos; family sat –Kg ns, impo pos R Gl**

(R Gl, Gesu, Krim)Regnerus,M/Smith,C: Selection effects in studies of religious influence, in: RRR 47, 23-50, 2005

National Longitudinal Study of Adolescent Health , ca 13000 Vp, cP –AoG,Ba,Adv,Holiness, Pe// T 2 nach einem Jahr, How much do you feel that people in your family understand you, feel your family pays attentions to you, family has fun together; theft über/unter 50 \$, going into a house or building with intent to steal; Ladendiebstahl;/ /child has a temper, You like to take risks; motorcycle riding/avoid seatbelt in automobile./strategic thinking -bei Entscheidungen: go with gut feeling, without thinking too much about consequences, bei Problemlösung: zuerst Faktensammeln; think of as many different ways to approach the problem as possible, generally use a systematic method for judging and comparing alternatives, danach: analyze what went right or wrong; sE –strongly agree zu: You never argue with anyone, you never get sad, you never criticize other people, / neg zu rel: has a temper(sagen parents), take risks, risk practice; ns be fearful; strategic behavior pos//Korrel T1 Item zu T2 Kg: temper, risk 2mal neg, strategic pos, sE ns, fearful ns; (mv demogr, intact family, extracurr activities ns, sport/exercise pos, autonomy from parents - weekday curfew, choice of clothing, choice of friends -6 Items –neg, time spent with friends ns// – bei Ko von Kg und schoolmate Kg -T1: nur noch-risk, age, F, Ne, intact family, parents edu, sport/ex)//impo – dto, plus: hot tempered neg, strategic pos, // family sat – Kg ns, impo pos,cP minus (bei Ko von Items, die zu rel führen:erstes Model: Kg impo cP autonomy –Kannib, die nächsten auch noch Überko - temper,aut, risk,fear strategic sE extrac, sport, friends, average Kg impo schoolmates) //srh –Kg impo pos, cP neg; Kg average pos, impo average nsneg,//theft – Kg ns, impo/cP neg; av rel ns// nun noch Item in T1 dazu – impo pos zu srh,family, ns neg zu theft, cP neg zu theft, Intera: salience bei mehr Kg –stärker/sign wirkend auch bei letztem Model,// change in Kg ns zu change in family sat/health/theft; change in impo pos zu change in family, Rest ns; born again –change-ns; Umkehrung: family sat/theft/srh in T1 pos/neg/pos zu Kg/impo in T2, Ko von rel in T1; change in family sat –change in Kg/impo pos; change in srh/theft ns;

Selektion zwar da –Items die Ursache für Rel sind (temper, strategic behavior, risk) – aber nicht wichtig bei Korrel zu Items /bei allen: Kannib und Überko da; sE immer ns/Problem: cP neg zweimal, bei Ko von T1 Item z.T. ns; bei change-Models ns; Umkehrung auch da, change Umkehrung nur bei family sat; Gut: impo wirkt immer, auch bei Ko von T1 Item und Kannib/Überko(Ausn:theft, dort wirkt cP)

12,5 Punkte (3 sample, 3 Messung, 3 mv, bei, 0,5 stat, **3 Panel**) **T1 Impo/Kg pos zu T 2 srh, mv (auch Ko von Items die zu Rel führen, von average rel, von srh T1, dann wirkt nur noch impo); cP neg; average Kg pos, av impo ns neg;Kombin Kg-salience: sal sign auch in letztem Model; change von Kg/impo/born again ns zu change in srh/ Umkehrung -srh**

in T1 pos zu Kg/impö in T2, Ko von rel in T1; change in srh–change in Kg/impö ns; R Gesu

12,5 Punkte (3 sample, 3 Messung, 3 mv, bei, 0,5 stat, **3 Panel**) **T1 Impö neg zu T 2 theft, mv (auch Ko von Items, die zu Rel führen und T1 theft), Kg ns; cP neg; av impö/Kg ns, Kombin Kg-salience: sal in letztem Model ns/change in Kg/impö/born again ns zu change in theft, Umkehrung: theft in T1 neg zu Kg/impö in T2, Ko von rel in T1 / change in theft –change in Kg/impö ns; R Krim**

11,5 Punkte (3 sample, 2,5 Messung, 2,5 mv, bei, 0,5 stat, **3 Panel**) **T1 Impö pos zu T 2 family sat, mv (auch Ko von Items, die zu Rel führen und T1 family sat), Kg ns; cP neg; av impö/Kg der schoolmates ns, Kombin Kg-salience: sal sign auch in letztem Model; change in Kg ns zu change in family sat, change in impö pos, in born again ns; Umkehrung: family sat in T1 pos zu Kg/impö in T2 bei Ko von rel in T1 / change in family sat –change in Kg/impö pos; family sat change –mehr pos zu change in Kg als umgek, family sat change pos zu change in impö und umgekehrt genau so (bidirectional)//sE ns//rel –be fearful ns, T 1 be fearful –T2 Kg ns; R Gl**

(R Gl, pos, help) Reitz,J et.al.: Race, religion and the social integration of new immigrant minorities in Canada, in: International Migration Review 43, 1695-726, 2009
Ethnic diversity survey, ca 39400 Vp, Canadian identity, Canadian citizenship, a sense of belonging in the larger society, life satisfaction , trust in people generally , participation in voluntary activities, voting in the previous federal election, reported discrimination within the past 5 years or since coming to Canada, feelings of discomfort based on ethno-racial background, including language and religion, worry about the possibility of experiencing a hate crime due to ethnoracial background /

Vergleich von whites mit rel und visible minorities mit rel; sehr rel (public, private, impö) – Mu ns, P oC plus, Bu Hi J minus, Sikh plus//visible minorities nur ca 8000 Vp, Rest 32 000

9,5 Punkte (4 sample, 3,5 Messung, 1,5 mv, bei, 0,5 stat) **No rel bei inc am besten(nach J), bei visible minorities nur Hi K besser, other Chr und Mu wenig; discrim – J other Christian , Muslim, no ns; vulnerability- J Mu oC K, Hi, no minus; oC viele Neger ?**
religiosity bei no rel –ns zu allen Items

integr –belonging, citizenship, Canadian identity Wahlbeteiligung – no ns minus, Kns, Pns pos, oC ns pos, Mu minus Bu ns minus Hi ns minus; mv age, length in country –nur bei visible minority –K P Sikh Hi minus, Mu no oC ns (ganz anders) //religiosity bei denom: belong plus (bei Mu ns), id/citizen neg (oC einmal pos), Wahl pos R pos

8,5 Punkte (4 sample, 2 Messung, 2 mv, bei, 0,5 stat) **Lz –no minus, oC ns minus, Bu minus, Hi Sikh plus, K P plus, Mu ns (auch: Quebec, Rest); mv age, length in country –nur bei visible minority –no minus, oC minus, Bu minus, Rest ns; religiosity bei allen zu Lz pos(Mu ns) R Gl**

8,5 Punkte (4 sample, 2 Messung, 2 mv, bei, 0,5 stat) **Trust –K minus, no plus (auch: Quebec, Rest) religiosity neg zu trust , einzeln erratisch: bei oC pos, Bu pos K pos, P minus //volunteering –no minus, K ns minus, P plus, oC ns pos, Mu minus, Bu minus Hi plus (auch**

Quebec,Rest); ; mv age, length in country –nur bei visible minority – no ns minus, Sikh ns minus, P plus Hi plus oC ns plus, Mu Bu ns(anders) ; religiosity bei allen pos, R help

(R Gl, Gesu, Krim, Sm)Resnick,M et.al.: Protecting adolescents from harm, in: Journal of the American Medical Association 278, 823-832, 1997

Add Health, repräs für 7-12 Klasse, emot distress –felt depressed, lonely sad fearful moody cried poor appetite, /Sm- past year seriously thought about committing suicide or attempted, /violence –physical fight, injured someone, was in a group fight, threatened someone with a weapon, used a weapon in a fight, shot stabbed someone, /rel- pray frequently, view self as religious, affiliate with a rel, /mv (demogr, 2 Eltern, poverty,parent-family connectedness(close , feeling loved, satisf mit relship) , activity miteinander, Schulerwartungen der Eltern, SmV in Familie, Bindung an Schule, dropout rate, Lehrerqualifik, attendance in school, Schultyp –auch parochial, selfesteem,GPA, repeat a grade, same sex attraction or behavior, perceived risk of untimely death, paid work u.a.)) –rel danach bei emot distress, violence, Sm nicht mehr dabei als Prädiktor (Überko) /trotz dieser controls –rel neg zu smoke und alc use, marij ab 9.Klasse, age of sexual debut,

5,5 Punkte (3 sample, 0,5 Messung, 1,5 mv, 0,5 stat) **emot distress –rel scheint ns zu sein, taucht nicht als Prädiktor auf, starke Überko R Gl nicht bewertet**

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5stat) **Smideen/SmV –rel scheint ns zu sein, taucht nicht als Prädiktor auf (starke Überko) R Sm**

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **violence –rel scheint ns zu sein, taucht nicht als Prädiktor auf (starke Überko) R Krim**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **rel neg zu smoke alc marijuana mv R Gesu**

((Ressler, W: Jewishness and well-being: specific identification and general psychological adjustment, in: Psychological Reports 81, 515-518-1997

Viele Korrel zu belonging (Defin unklar),

zu optimism – commitment to rel traditions ns pos, holiday celebration pos, personal belief in God pos,(auch: Jewish org activism propinquity pos, antiJewish establishment org activism ns, secular community activism ns)

zu Swg Rosenberg – holiday celebr ns pos, Jewish org act ns pos, commitment to rel trad ns pos, personal belief in God pos

(unter 5) **rel Items pos zu optimism 3 pos, 1 nspos, 1 ns, zu Swg 4 nspos, 1 pos))**

Reyes-Ortiz, C et.al.: Religious activity improves quality of life for ill older adults, in: Journal of the American Geriatrics Society 44, 1139, 1996

Lz Neugarten pos zu Intrinsic (prayer, devot reading) und: used rel as coping acitivity 86 %, (Gebet faith in God read Bible involved with church friends attend church activities)

(unter 5) **pray/devot/reading pos zu Lz**

Richards,A et.al.: Spiritual aspects of loss among partners of men with AIDS:

postbereavement follow-up, in: Death Studies 23, 105-127, 1999

3-4 Jahre nach bereavement, caregivers Homosex, ein Drittel selber HIV, Rel or spir beliefs measure -4 Items –believing in a higher self/God gives meaning to my life, 5 Items Kg or spir services –incl 12 step,

77 % thematis spir – eher self ist spir, Bez zu Gestorbenem, der ist an besserem Platz, growth, spir hilft bei coping, Akz von Tod,

wer spir thematis – phy symptoms pos, Depr nsneg PASBradb ns pos, pos states of mind ns pos, Angst ns neg, anger ns neg, Optim ns pos, religiosity pos,(ns besseres coping – pos reappraisal, problem solving,ss)

5 Punkte (1 sample, 3,5 Messung, stat 0,5) **wer spir (hängt mit rel zusammen, hat aber wenig rel Inhalte) thematisiert -ns pos zu PAS, nsneg zu NAS**

Richards, P: Religious devoutness, impression management, and personality functioning in college students, in: Journal of Research in Personality 28, 14-26, 1994

9 % ath/agno,

Selfmonitoring –aufpassen und Verh an Umfeld ausrichten, selfconsciousness – public sc - schauen auf physical appearance and presentation style, will good public impression machen, privat sc –Beob von inner states of awareness, selfreflectiveness, selfcontrol –adaptive selfregulation to cope with challenges,

I: Crowne M pos, selfmonitoring neg, public sc ns, social anxiety (shy embarrassed nervous in public) ns, private selfc ns, selfesteem ns, self control pos, exi wb pos, rel wb pos//E zu allem ns, Logik: wer sE erzeugen will hat wenig Swg wellbeing –passt nicht,

BIDR ist wie Lie gemacht – mehr sozial erwünschtes Verhalten erfragend,

5 Punkte (1 sample, 3,5 Messung, 0,5 stat,) **I ns/neg zu sE (selfmonitoring, public selfconsciousness, social anxiety, private self-consc), Swg ns, pos zu CrowneM, pos zu exi/rel wb;**

Richardson,V/Balaswamy,S: Coping with bereavement among elderly widowers, in: Omega 43, 129-144,2001

Attendance at social events at church; PAS Cr 69, NAS Cr 64

Mv confidant,friends, dating, neighbors –Kirche mehr NAS bei widower weniger als 500

Tage, PAS ABS ns; bei mehr als 500 Tagen: NAS ns, PAS angeblich neg (Polung aber hin zu wenig und Vorzeichen minus)

(unter 5) **dubios – Text anders als Tabelle, Besuch von Kirchenveranstaltung neg/ns zu PAS, pos/ns zu NAS, ÜberKo nicht bewertet**

Riley, B/Perna,R/Tate,D/Forchheimer,M/Anderson,C/Luera,G: Types of spiritual well-being among persons with chronic illness: their relation to various forms of quality of life, in: Archives of physical medicine and rehabilitation 79,258-264, 1998

FLIC – physical, emotional, sociability, family sit, nausea Lqual; FACT – phys, funct, social, emot, relationship with doctor LQual, Medical Outcome surveyshort form SF 36, Sickness impact profile , F analyse aus Spir WB und FACT-SP (Glaubensteil: find comfort in my faith, strength in my faith, illness has strengthened my faith,) ergibt 3 Cluster –rel, exi, nonspir, Rel wb –(wahrscheinlich: don't find much sat in private prayer with God, believe God cares about me loves me, God is impersonal not interested in my daily situations, personally meaningful relship with God, don't get much personal strength and support from God ,believe God is concerned about my problems, don't have a personally satisfying relship with God, my relship with God helps me not to feel lonely, feel most fulfilled when I am in close communication with God, my relation with God contributes to my sense of wellbeing (AutoK oft)

FACT/FLIC/ – rel und exi gleich,besser als nonspir, SF 36 – exi etwas mehr als rel, beide mehr als nonsp, SIP exi besser als rel als nonsp, LzDiener dto alc use dto

(unter 5) **AutoK eher, rel pos zu SF 36, Sickness impact profile pos, FACT/FLIC – Lqualität pos, Lz Diener pos,**

Riley,J/Best,S/Charlton,B: Religious believers and strong atheists may both be less depressed than existentially-uncertain people, in: QJM: monthly journal of the Association of Physicians 98, 840, December 2005

(unter 3)

Study 1: effect of religious conviction on the Beck Depression Inventory, - 'inverted-U'relationship, the most and least religious groups had fewest depressive symptoms

Study 2: 11-item existential conviction scale as measure of degree of certainty with which an individual feels to understand the basis of human life Fifty-two subjects (24 male, 28 female; age 18–76 years) All 10 of those who rated as depressed 'mild' depression, BDI score 10) were roughly halfway between atheist and theist. There was as ignificant negative relationship between ECS and the BDI-(Spearman rank correlation –0.44)

(RGI/Gesu) Ringdal,G: Religiosity, quality of life, and survival in cancer patients, in: Social Indicators Research 38, 193-211, 1996

I believe in God, have your rel beliefs been of support to you after you became ill from cancer, ns zu physical status/personal functioning , neg zu good prognosis, pos zu allg LZ, quality of life (eher physisch) ns, cogn functioning ns, Angst Depr ns/ns minus, hopelessness ns minus,social functioning plus (auch mv, da hopeless neg, soc fu ns pos)

Tot nach 2 Jahren –(91/92 bis Anfang 94) biv ns, mv fast sign –age, sex ,cancer type, phys functioning

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **belief in God/beliefs are supporting Lz pos, Angst Depr ns/nsneg, hopelessness neg, R Gl ,**

6 Punkte (1 sample, 3,5 Messung ,1 mv, 0,5 stat) **belief in God/beliefs are supporting – phys status/pers functioning ns, good prognosis neg, phys Lqual ns, cogn functioning ns,**

tot nach 2 Jahren –biv ns, mv fast sign (Ko von cancer type, phys functioning age sex) R Gesu

(R Gl, Gesu) Rippentropp, A et.al.: The relationship between religion/spirituality and physical health, mental health, and pain in a chronic pain population, in: Pain 116, 311-321,2005

Patients chronic muskobelatral pain, / 72 % Christian, 8 % no, 15 % no answer; DSE (feel Gods presence, feel comfort in rel, feel inner peace, desire to be closer with God, feel Gods love, touched by creation) values, beliefs –belief in higher power/God who watches over people, sense of personal responsibility for reducing pain and suffering in the world, Cr64 oder 69 (Text vs Table 3) /forgive self, others by God Cr 66 /higher power, private- pray meditate watch listen Televradio, read bible rel materials, rel spir coping –pos God /HP benevolent supportive, oder punishing abandoning, make sense without God Cr 54 oder 51, rel involved in dealing with stressful situations, /rel support –benefits -help with illness, with problems; und problems –critical make demands Cr 64 oder 52, with others in place of worship, Kg/part in rel activities, srr –how religious –oder strength ?, (BMMRS –brief multidimensional measure of rel/spir), (Messungen in Text z.T. etwas anders als in Table, Cr auch) /SF 36, physical functioning, role limitations wegen phys health problems, bodily pain, general health, vitality, social functioning role limit wegen emot problems, mh -2 Faktoren: physical und mental compoment; //interference of pain –in vocation, family/marriage, social/recreational functioning, // **z.T. schlechte Messung grade der neg Items; ungenaue Wiedergabe,**

7 Punkte (1 sample, 4,5 Messung, 1 mv, 0,5 stat) **disability compensation social security – zu rel Items ns neg 7, neg 1(forg), neg rc plus; phys health – 6 nsneg, 2 ns, 1 neg private/ pain intensity(oder total pain) 6 ns, forg neg, neg rc pos; interference due to pain – 7 ns, forg neg, neg rc ns pos; //phys health mv (pain intensity, pain interference, employed age edu) private rel neg; pain intensity mv –(edu, employment, disab/compens, phys health, mental health) neg rc ,forg ns/pain interference –mv (disab/employment, legal status,phys/mental health) forg ns, länger mit pain lebend -5 ns minus, forg support minus (länger pain –weniger forgiving/support oder umgek R Gesu**

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **mental health – 4 pos(rel supp, DSE, forg, srr), 4 ns pos,(values, pos rc, Kg private), 1 neg –neg rc; mental health mv (disab, pain interference/intensity) –forg neg rc rel supp DSE srr ns alle(zusammen sign, Kannib -als Multikoll zugegeben) R Gl**

Ritter,R et.al.: Happy tweets: Christians are happier, more socially connected and less analytical than others on twitter, in: Social Psychological and Personality Science 5, 243-249, 2014 (meine pdf: published online 18.6. 2013 DOI: 10.1177/1948550613492345

those who elected to follow the Twitter feeds of five Christian public figures or five atheist public figures. Pope Benedict XVI(@PopeB XVI), Dinesh D’Souza (@DineshDSouza), Joyce Meyer (@JoyceMeyer), Joel Osteen (@JoelOsteen), and Rick Warren (@RickWarren). The five atheist public figures were Richard Dawkins (@RichardDawkins), Sam Harris (@SamHarrisOrg), Christopher Hitchens (@ChrisHitchens), Monica Salcedo (@Monicks), and Michael Shermer (@MichaelShermer).

7,557 Christian followers (877,537 tweets) and 8,716 atheist followers (1,039,812 tweets Compu-Programm zählt Worte pos emotion-e.g., “love,” “nice”, negative emotion (e.g., “hurt,” “nasty”), happiness pos minus neg emot; social processes (e.g., “mate,” “friend”)

analytic thinking- insight words (e.g., “think,” “consider”). religiöse follower mehr rel in tweets; Korrel von rel Items : happy pos (weil NAS neg), social pos, insight ns (insight neg zu happy); Verwendung von rel Items bei ath: happy neg (PAS minus, NAS plus), insight neg zu happy; Vergleich: chr followers mehr happy (mehr PAS, weniger NAS) als ath, /Teil-Mediatoren: chr pro social und das pro happy; chr weniger insight und das neg zu happy; Chr –insight Worte: know, feel(ing), remember learn; ath –thought, reason, believe, seems idea found, chr mehr certainty, ath mehr tentativeness,

6 Punkte (2,5 sample, 2 Messung, 1 bei, 0,5 stat,) **religiöse Twitterer vs atheistische –PAS pos, NAS neg (Worte), mehr social connection-Worte, weniger insight-Worte (Mediatoren für PAS NAS), Verwendung von rel Items bei ath: PAS minus, NAS plus,/insight neg zu happy (Summe aus NAS und PAS**

Robbins, M et.al.: The personality characteristics of Methodist ministers: feminine men and masculine women ?, in: JfSSR 40, 123-128, 2001

Short form EPQ, Cr P 0,63

Vergleich zu Bev – M: E ns, N ns minus, P minus, lie ns//F: E ns, N minus, P ns minus, Lie plus (M und F bei N gleich)

(unter 5) **meth clergy: M –N nsneg, E ns, P neg; lie ns; F –E ns, N neg, P nsneg, Lie pos**

R Gl, Gesu, Sm) Robinson, J et.al.: Exploring the relationship between religious service attendance, mental disorders, and suicidality among different ethnic groups: results from a national representative survey, in: Depression and Anxiety 29, 983-990, 2012

National Comorbidity Survey Replication, National Survey of American Life, National Latino and Asian American Study –zus ca 20100 VP /WHO-CIDI, Sm ideation: seriously thought about committing suicide, /ever attempted suicide, //mood –depr bipolar dysthymia//anx – social phobia, generalized anx disorder, PTSD, panic; substance –alc drug abuse/dependence//mv demogr – ganzes sample: Kg: Anx disorder minus (18-27); mood disorder ns minus (15-23), substance use disorder –minus, suicidal ideation minus, suicide attempts ns minus (3-6,9) //bei Asiaten (Vietn, Filipino, Chinese usw) –anx disorder ns, mood neg, subst use nsneg (2,5-6,9), Sm ideat ns, SmV ns neg; (2-4) (nur 50-300 Fälle) /Hi –anx neg, mood ns neg (14-18), substance use –nsneg (9-18) Smideat-neg, SmV neg; //Ne –anx neg, mood nsneg (11-16), substance –neg, Sm ideat –nsneg (9-16), SmV ns (3-4,5), /white –anx neg, mood nsneg (16-24), substance –neg, Smideat –neg, SmV nsneg (3-7), (viele nsneg mit klarem Trend, nur 2 von 20 wirklich ns –anx Smideat bei Asiaten)

Seltsam: Differenzen zwischen Ethnien, aber Intera sind alle ns ! (whites mit mehr Problemen)

8,5 Punkte (4 sample, 1,5 Messung, 2 mv, bei, 0,5 stat) **Kg neg zu anx disorder, mood disorder ns neg, bei Asiaten, Hi, Ne, whites R Gl**

8,5 Punkte (4 sample, 2 Messung, 2 mv, bei, 0,5 stat) **Kg neg zu Smideation, SmV, bei Hi, Ne, whites, bei Asiaten kaum R Sm**

8 Punkte (4 sample, 1,5 Messung, 2 mv, bei, 0,5 stat) **Kg neg zu drug alc abuse, dependence bei Hi Ne white Asiaten, R Gesu**

Rodgers, T/Piedmont, R: Assessing the incremental validity of the religious problem-solving scale in the prediction of clergy burnout, in: JfSSR 37, 517-527, 1998

Am Ba pastors, rel problem solving scale- (self dir, defer collab) NEOFFI 60 Items, N und C etwas weniger, E A mehr, O etwas mehr, /zu Maslach –self dir pos, coll/defer neg; schwächer,/coll: N minus, E A C plus, O ns, self dir –N plus, E minus, 0 ns, AC minus; defer N minus, E plus, O minus, A ns, C plus (anders)
mv Pers (und organisation health, sit shift –commitment to ministry prayer devout life feeling close to God enthusiasm for worship -decrease pos zu burnout, N –neg zu coll defer, self dir pos) –EE relns depers rel neg, Accompl rel pos,
5 Punkte (1 sample, 2 Messung, **1,5 mv Pers**, 0,5 stat) **coll defer coping neg zu burnout, self dir pos, Sinken von rel Verh –burnout pos; self –dir: N pos, E neg, AC neg**

Rogalski, S/Paisey, T: Neuroticism versus demographic variables as correlates of self-reported life satisfaction in a sample of older adults, in: Personality and Individual Differences 8, 397-401, 1987

Satisfaction with ageing – Lz-Index A Neugarten – successful ageing pos zu Sbez religious/devoutly religious, mv Angst trait und state, mood disturbance, SES ..

(unter 5) **Sbez (devoutly)religious pos zu Lz Neugarten, mv**

R Gesu, Gl, help, pos, Krim) Rohrbaugh, J/Jessor, R: Religiosity in youth: a control against deviant behavior, in: Journal of Personality 43, 136-155, 1975
High school students, rr 42, T2 nach 3 J, freshman students, T2 nach 2 J; small city Rocky Mountain region, /ritual rel –Kg, pray; // consequential –when you have a serious personal problem how often do you take religious advice or teaching into consideration, how much influence would you say that religion has on the way that you choose to act and the way you choose to spend your time each day//belief –sure that God really exists and that He is active in my life..-sometimes question –higher power –don't know God/higher power –no God/higher power; personal life after death, a soul existing as a specific individual, soul existing after death as a part of a universal spirit, LnT of some kind, unklar what it would be like, don't know ob LnT, don't believe// experiential –experienced a feeling of religious reverence or devotion, rel gives me a great amount of comfort and security in life –**Korrel zwischen den 4 Faktoren 0,7 und mehr –also eher ein Faktor** //rel -20 Korrel in 4 samples –zu fathers/mothers edu/occ, social position index –nur 2 sign; Korrel sind gleich bei high Fundam und low Fundam; (Rel konventionell –wenig indep, social criticism, eher acad achievement etwas, LoC I, vs vorehel sex, political activism, social love affection, Hinwendung zu nondeviant peers, parents und peers mit selber Ansicht zu Vp, parents mit mehr Einfluss)
5 Punkte (1,5 sample, 3 Messung, 0,5 mv, bei, 0,5 stat, **0,5 panelartig**) **Religiosity gesamt –zu 30 Item scale of intolerance of deviance: stealing, lying, cheating on tests, aggr against peers –4 mal pos, deviant behavior –lying stealing cheating aggr –high school MF neg, college MF ns ! (und s.u. –drei Marij-items neg zu rel, Marij senkt Rel)** R Krim

3 Punkte (1,5 sample, 0,5 Messung, 0,5 mv, bei, 0,5 stat) **Religiosity gesamt –value on social love/affection (Inhalt unklar) –F pos, M nspos (college/high school) R help**

3,5 Punkte (1,5 sample, 1 Messung, 0,5 mv, bei, 0,5 stat) **Religiosity gesamt –value on academic achievement (Inhalt unklar) –MF pos in high school, college ns; grade point average –high school M pos, Rest ns; R pos**

(unter 5) **Religiosity gesamt –high school M neg, F ns neg, college MF ns pos zu Swg (Inhalt unklar) R Gl**

5 Punkte (1,5 sample, 2 Messung, 0,5 mv, bei, 0,5 stat, 0,5 panelartig) **Religiosity gesamt – negative functions of marijuana pos 4mal, neg zu peer approval of marij use, neg zu Vp use of marij,/marij use – 2 Jahre keiner: mehr Rel, ein Jahr use –Rel sinkt, zwei Jahre use -Rel sinkt sehr stark, R Gesu**

Rollett, B/Weiß, B: Die Bekehrung als lebensveränderndes Ereignis: Eine empirische Studie, **Zwingmann, C/Moosbrugger, H(Hg):** Religiosität: Messverfahren und Studien zu Gesundheit und Lebensbewältigung. Münster NY etc 2004

317-327

Bericht der VP: größere innere Ausgeglichenheit, Bereitsch zur Nächstenliebe (die Hälfte), freier zielstrebigere selbstbewusster offener optimistischer, bei Bek erlebt man Macht und Liebe Gottes, überwältigend,

Big Five – O neg, Rest ns (im Vergleich zu gläubiger Kogruppe ohne Bek)

(unter 5) **nach Bekehrung subj ausgeglichen, frei selbstbewusster optimistischer**

Roman, R/Lester, D: Religiosity and mental health, in: Psychological Reports 85, 1088, 1999
(unter 5) **Francis Religiosity- E ns, N ns, P minus,**

Rose, B/Sullivan, M: Afterlife beliefs and death anxiety: an exploration of the relationship between afterlife expectations and fear of death in an undergraduate population, in: Omega 45, 229-243, 2002

Templers Todesangstskala 15 Items– It doesn't make me nervous when people talk about death, the sight of a dead body is horrifying to me, /LnT 10 Items – earthly existence is the only existence we have, there is no such thing as life after death, - ns zu gender !//afterlife expectation scale – joy reward – reunited with loved people, peace, better existence, positive, see God, nix passiert, existence vorüber, no afterlife, heaven joy enlightened greater understanding, zus mit wichtigen rel Figuren, werde die Toten sehen (z.T. schlechte Ladung), judgement – purgatory, punished, purged of sins, subjected to judgement, my actions on earth will determine my fate, will regret what I have done in life, will pay for mistakes in my life (Ladungen allg schwach), /earthbased afterlife – komme als Tier zurück soul will be recycled, reincarnation, remain on earth in spirit form soul will wander, begin new cycle on earth, /surreal afterlife – endless sleep, eternal rest, dreamlike, miss life on earth, hazy surreal (niedere Ladungen) extinction – consciousness weg, total reality snuffed out,

Templer Angst – LnT ns, commitment to rel beliefs ns minus, afterlife exp scale alle 5 Teilskalen ns, (selbst joy ns !), /LnT – joy stark pos, judgement schwach pos, earthbased ns, !!), surreal neg, extinction neg,

(unter 5) Skalen z.T. dubios, LnT /commitment to rel beliefs ns zu T-angst (auch afterlife voller joy oder Strafe ns) //LnT-scale ns zu afterlife-Vorstellung komme als Tier zurück, reincarn, soul will wander, remain on earth in spirit form

Rosenberg, M: The dissonant religious context and emotional disturbance, in: American Journal of Sociology 68, 1-10, 1962

Neighborhood where Vp grew up –gleiche Denom/mixed oder andere Denom –wenig Diff, etwas nur bei Kath und Swg, psychosom symptoms, P bei Depr(eher happiness dreimal,good spirits lot of fun und dejected/downcast) , J bei Depr (restliche 5 Bereiche ns) – gleiche Den besser, //wenn fast alle gleiche Den haben –Wirkung genauso wie wenns nur die Hälfte ist, ever teased, left out of things, called names wegen Rel –Mehrh/mixed weniger als Minderh, bei J fast die Hälfte betroffen, K/P 22 %

wer das erfährt – Swg weniger (nicht: J!), psy symptoms alle drei, Depr –nicht J! (J am meisten von Diskr betroffen, am wenigsten Wirkung)

Kath in P vs J-Umfeld verschieden(evtl bei J negativer),; P in J Umfeld neg, J in Kath Umfeld negativer (N aber zT 4-8-9)

5 Punkte (1,5 sample, 3 Messung, 1,5 mv Ko von Aggregat) **Wirkung von Diskrim/rel Umfeld, auf J nicht so,**

Rosenstiel, A/O'Keefe, F: The use of coping strategies in chronic low back pain patients : relationship to patient characteristics and current adjustment, in: Pain 17, 33-44, 1983

42 F 19 M, praying or hoping(und diverting attention – ein Faktor) relativ oft genutzt, ns zu duration of pain, disability status, mv -! (mit drei coping strategies , disability status, Länge von pain, OP's ,somaticization,) - pray hope dann pos zu average pain, ns zu Depr, state anx, functional impairment pos,

3,5 Punkte (0,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **pray/hope/divert attention ns zu pain duration, depr, state anx, mv pos(ÜberKo)**

Rosmarin, D/Bigda-Peyton, J/Kertz, S/Smith, N/Rauch, S: A test of faith in God and treatment: the relationship of belief in God to psychiatric treatment outcomes, in: Journal of Affective Disorders 146, 441-446, 2013

Psychiatry-Vp, 38 % no aff, //kogn Verhtherapie, T 2 –Ende von hospital-Aufenthalt nach 10 Tagen, /to what extent do you believe in God, /emot support from rel/spir community, /belief in God – change in Depr self harm - minus, psy wb plus, treatment expectancy pos, treatment credibility pos, (auch rel affil pos zu tr exp/tr cred, nicht zu change), auch mv age gender (Mediation –nicht cogn reappraisal, suppression, congreg support, treatment exp/cred nur bei

Depr) , belief in God und treatment cred/exp vs nur belief in God –keine Diff in Wirkung auf change –also wirkt belief unabh von tr Glaube; /belief ns zu Anfangs-Depr self harm psy wb

6,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **change in Depr self harm psy wb pos zu belief in God, Panel kurz, treatment expectancy/credibility pos (rel wirkt aber unabh davon) ,rel aff ns,**

Rosmarin,D/Bigda-Peyton,J/Öngur,D/Pargament,K/Björgvinsson,T: Religious coping among psychotic patients: relevance to suicidality and treatment outcomes, in: Psychiatry Research 210, 182-187, 2013

Patients , psychotics, 36 % no aff, pos rc 18, neg rc 17 !, (oder 13-11) Brief RCOPE, 85 % machen rel coping, Korrel pos rc –neg rc 0,49; vor treatment (8 Tage Dauer) -pos rc –Sm id, Depr, Anx ns pos, psy wb ns minus, neg rc stark pos/neg; /pos rc pos zu change in Items während treatment – Depr Anx psy wb, psychosis ns pos, neg rc ns pos;(Depr pos !, bei Ko von pos rc ns) unklar was mit suicidality ist;

5,5 Punkte (0,5 sample, 2 Messung, 1 mv, 1 stat, **1 Panel**) **change in Behandlung (sinkende Depr/Angst, steigende psy wb) pos zu pos rc, ns zu neg rc, vorher pos rc ns plus zu NAS, neg rc plus; Kurzbehandlung, Sm nicht gezeigt, pos rc kaum mehr als neg rc! pos korreliert;**

Rosmarin, D/Krumrei,E/Andersson, G: Religion as a Predictor of Psychological Distress in Two Religious Communities, in: Cognitive Behaviour Therapy 38, 54–64, 2009
34 % Christen, 66 Juden, 36 J, USA, Kanada meist; online, snowball,

Penn State Worry Questionnaire, 16-item, pathological trait worry, 20- item trait anx Spielberger (c) (CES-D 20-item /

religiousness (a) Do you believe in God? ; (b) How religious do you consider yourself to be? (c) How spiritual do you consider yourself to be? (d) How important is being Christian/Jewish to you? and (e) How do you feel about being Christian/Jewish.

rel practices -How often do you speak to God or pray? How often do you attend religious services? How often do you read religious literature or attend a religious sermon or lecture?—How has your level of religious activity changed compared with 5 years ago?—.

Positive and negative religious core beliefs (trust and mistrust in God).: (a) God is omniscient (i.e. has constant regard for all worldly affairs); (b) God is omnipotent (i.e. is the ultimate power in the universe); and (c) God is omnibenevolent (i.e. is merciful, generous, and righteous). trust in God (11 items) and mistrust in God (13 items) -God attends to my needs. God watches over me. God ignores me. God doesn't take notice of my activities. God knows what my needs are. God knows what's harmful for me. God is ignorant of my needs.. God does not know what's best for me. God is in complete control. 1 There are other powers at work in the world aside from God. . Sometimes things happen by chance. . God is not in total control. Nothing can happen without God's assistance. I can't be successful without God's help. . I don't need God. . Bad things happen despite God's will.. God loves me immensely. God cares about my deepest concerns.. God doesn't care about me.. God hates me. No matter how bad things may seem, God's kindness to me never ceases. God is generous to me even when I don't deserve it.. God is unkind to me for no reason.. God treats me unfairly

mistrust –religiousness, rel practices, trust in God stark neg;

bei Angst Depr worry –keine sign Diff bei rel denom (ns Diff: bei worry –Cath mP cons J mehr, evP Yeshiva J weniger; bei anx –hasidic J cons J reform J mehr, ev P Yeshiva weniger; bei Depr – Hasidic J –Cath –cons J mehr –ev P, reform J/Yeshiva J weniger)

biv und mv (use of psychotherapy/psychotropic medication, age) –worry/anx/depr: jeweils einzeln: religiousness/rel practices/trust in God neg, mistrust pos;

5,5 Punkte (1 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **neg rel Item –mistrust in God –stark neg zu religiousness/rel practices/trust in God; Angst Depr worry –religiousness, rel practices trust in God neg, mistrust pos; (nsneg: ev P, Yeshiva J –nspos: hasidic cons J, cath mP reform J)**

Rosmarin,D/Krumrei,E/Pargament,K: Are gratitude and spirituality protective factors against psychopathology, in: International Journal of Existential Psychology and Psychotherapy 3, 1-5, 2010
2 samples, Christen und Juden,

General Religiousness/Spirituality (1) How religious do you consider yourself to be? How spiritual do you consider yourself to be? How important is being Christian/Jewish to you How do you feel about being Christian/Jewish? Very positively, Somewhat Cr .69).

Religious/Spiritual Practices How has your level of religious activity changed compared to five years ago? (How often do you speak to God or pray? How often do you attend religious services? How often do you read religious literature or attend a religious sermon or lecture?

Trust in God. 11-item measure of core positive beliefs about the Divine

6-item Gratitude Questionnaire (GQ-6 (McCullough, Emmons & Tsang, 2002

Trait Anxiety. Spielberger; Depression. CES-D;

rel/spir, rel spir practices, trust in God –neg zu anx, depr, pos zu grat, bei Christen und –schwächer – bei J; ((grat neg zu anx, depr))

5,5 Punkte (1 sample, 3,5 Messung, 0,5 bei, 0,5 stat) **rel/spir, rel spir practices, trust in God –neg zu anx, depr, pos zu grat, bei Christen und –schwächer –bei J; ((grat neg zu anx, depr))**

((Rosmarin,D/Pargament,K/Krumrei,E/Flannelly,K: Religious coping among Jews: development and initial validation of the JCOPE, in: Journal of Clinical Psychology 65, 670-683, 2009

36 % Orth, “This questionnaire asks about different ways in which you might rely on religion to deal with stress. Choose the number that best describes how often you do the following things when you have a stressful problem,” Seven items - belief in a God who created and guides the universe, belief in the divinity of Jewish law, and trust in God; five items -weekly religious practices such as observance of the Sabbath, Jewish dietary laws and regular prayer; four items - Jewish cultural practices - possessing Jewish books and artwork in the home.

Korrel pos coping (vorläufige Version später geändert)–beliefs, religious und cultural practices plus; **neg coping –minus;**

Study 2 -60 % Orth; Do you believe in God? How religious do you consider yourself to be?; How spiritual do you consider yourself to be How important is being Jewish to you? How do you feel about being Jewish? Neue Version von coping- I ask G-d to forgive me for things I did wrong. I try to be an inspiration to others. I try to see how G-d may be trying

to teach me something. I think about what Judaism has to say about how handle the problem. I do the best I can and know the rest is G-d's will. I look forward to Shabbat. . I talk to my rabbi.. I look for a stronger connectionwith G-d. I pray for the well-being of others. I pray for G-d's love and care. I try to do Mitzvot (good deeds). I try to remember that my life is part of a larger spiritual force.(viele Fanalysen, Items z.T. mit Ladung kleiner 60 -5 mal)

I get mad at G-d I question whether G-d can really do anything.

. I wonder if G-d cares about me. I question my religious beliefs,faith and practices.(klar antireligiös) //rel – neg rc minus, worry minus, anx ns, depr minus; pos rc: neg rc minus, worry/anx /depr minus; neg rc – worry anx depr plus(hier ist kein neg rcItem, das auch Fromme akz würden) mv Ko von rel –pos rc wirkt auf worry anx neg, rel wirkt auch –bei Depr stärker; neg rc wirkt pos auf worry Depr anx, rel neg;

4,5 Punkte (1,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **jüd rc positiver (neg rc klar antirel; neg zu pos rc; pos zu NAS; Itemauswahl ?) , neg zu NAS (und rel auch neg zu NAS)))**

((Rosmarin,D/Pargament,K/Pirutinsky,S/Mahoney,A: A randomized controlled evaluation of a spiritually integrated treatment for subclinical anxiety in the Jewish community, in: Journal of Anxiety Disorders 24, 799–808, 2010

:5.6% Hassidic (n = 7); 26.4% Yeshiva Orthodox (n = 33); 33.6% Modern Orthodox (n = 42); 16.0% Conservative (n = 20); 8.8% Reform (n = 11); and 9.6% other Jewish affiliation (i.e., not Orthodox, Conservative or Reform, n = 12), in T1 demographics gleich, 42 J, 77 % F, progressive muscle relaxation, controls, spir treatment per Internet 14 Tage, täglich, nach 6 Wochen follow-up,

. In the introduction to the program, participants are informed that the purpose of the program is to strengthen the perspective that God is completely knowing, powerful, kind, and loving. Participants are then asked to try to be open to and enjoy the activities even if they seem unfamiliar. (2) In the second segment of the program, participants are first presented with stories adapted from classic Jewish sources and folk tales as well as modern anecdotes. Every 2 days throughout the 2-week treatment period participants are presented with a different story. Participants are also presented with a series of four short passages adapted from the words of Jewish sages and teachers written over the past 2000 years. After each passage, a bulleted summary of the reading is presented and participants are asked to read each line out loud. /dann: picturing a person you trust and trying to imagine they were sent by God as messenger to provide help, think of precious item you value dearly and try to imagine it as a gift from God, think about stressful time in past when things turned out better than expected and contemplate God's role; think about God's role when engaging in daily activities; pray for help in increasing your level of trust in God using words that feel comfortable/meaningful It should be noted that study participants were asked to practice the spiritual exercises throughout their daily life, particularly when feeling anxious

Vp mit spir treatment –höhere Erwartungen, weniger attr, /

stress worry Depr nach treatment weniger, aber gegenüber PMR nur bei worry besser, sonst nur nspos ,gegenüber wait list besser, bei rel Items besser –trust in God/weniger mistrust in God pos, neg coping sinkt, pos coping steigt, unabhängig von orth, keine Intera

6 Punkte (0,5 sample, 2 Messung, 1 mv, control, Intera, 1 stat, **1,5 Interve**) **spir treatment bei J: senkt worry depr stress, nur worry mehr als PMR, steigert trust in God, pos rc, senkt neg rc (mehr als bei PMR), senkt attr, keine Intera mit denom)**

(R Gl, pos, Gesu) Rosmarin,D/Pirutinsky,S/Cohen,A/Galler,Y/Krumrei,E: Grateful God or just plain grateful ? A comparison of religious and general attitude, in: Journal of Positive Psychology 6, 389-396, 2011

25 % orth J, 11 % nonorth J, P 23, K 9,

6 Item Mc Cullough Gratitude; I have so much in life to be thankful for; If I had to list everything that I felt grateful for, it would be a very long list) rel gratitude –selbe Items, nur mit Gott -I have so much in life to be thankful to God for; If I had to list everything that I felt grateful to God for, it would be a very long list) degree of belief in God; importance of religion in general; importance of religious identity; extent to which religious beliefs lie behind approach to life; and extent of carrying over religion into other dealings in life,

religiosity –happiness(Lyubomirsky, 4 Items) pos,. Lz Diener pos, PAS Watson pos, NAS neg, SF 10 Gesu/mental health ns, gratitude pos, rel grat pos; rel gratitude –dto, SF 12 mental health pos völlige Mediation –religiosity führt zu rel grat führt zu allg grat, (bei Juden und Christen) gratitude pos zu well-being-Messungen, rel grat dazu ist ns; Interaktion: bei hoher religiosity korrel rel gratitude mit allen well-being (außer Lz) Messungen unabh von allg gratitude (die auch korreliert)

5 Punkte (1 sample, 3 Messung, 1 bei, Intera, 0,5 stat) **religiosity –pos zu happiness, Lz, PAS, neg zu NAS, ns zu SF 12 mental health; rel gratitude dto, und pos zu mental health ; gratitude pos zu well-being, rel grat dazu ist ns, aber Intera: bei hoher religiosity korrel rel grat pos mit wellbeing (außer Lz) unabh von allg grat R Gl**

3 Punkte (1 sample, 1 Messung, 0,5 mediation, 0,5 stat) **religiosity führt zu rel gratitude führt zu allg gratitude; bei J und Christen R pos**
(unter 5) **religiosity ns zu SF 12 physical health, rel gratitude pos, R Gesu**

Rosmarin,D/Pirutinsky,S/Pargament,K/Krumrei,E: Are religious beliefs relevant to mental health among Jews ?, in: Psychology of Religions and Spirituality 1, 180-190, 2009

40 % orth, davon 80 % modern orth; 12 items belief that God is benevolent (e.g., “God is compassionate toward human suffering”) including 4 reverse-scored items (e.g., “Sometimes God is unkind to me for no reason”). Orth ebensoviel Depr, aber: bei orth Glaube neg zu Depr stärker als bei nonorth;
Study 2 -29 % P dabei, 40 % orth, davon 65 modern orth, Keine Diff in depr und anx bei P,orth,nonorth J, How often do you speak to God or pray? (b) How often do you attend religious services? (c) How often do you read religious literature or attend a religious sermon or lecture How has your level of religious activity changed compared to 5 years ago? P mit mehr beliefs als orth als nonorth, bei practice –orth gleich P größer nonorth; orth J: belief und practice neg zu anx,depr; nonorth – ns; P –belief und practice neg zu Depr , ns neg zu anx,

5 Punkte (1,5 sample, 2,5 Messung, 1 bei, 0,5 stat) **rel wirkt bei orth J stärker vs NAS als bei P, vor allem aber als bei nonorth J(dort ns)**

Ross, C.E.: Religion and psychological distress. JfSSR, 29, 236–245, 1990

Probability sample Illinois, 401, rr 70, Depr/Angst ("In the past past 12 months, how often have you: 1) wondered if anything is worthwhile? 2) been in low spirits? 3) had trouble sleeping (i.e., waking up in the middle of the night and not being able to get back to sleep)? 4) had periods when you could not "get going"? 5) felt that things never turn out

right? 6) had trouble remembering things? 7) felt irritable, fidgety or tense? 8) felt restless? – K(trust in God ns, P auch) schwach pos, J (ohne trust in God) stark pos, other (wenig trust in God) pos, no und P ns, would you call you a strong ...rel preference, neg (kurvi – strong und no belief besser), trust in God (hilft zu success, Gott belohnt die, die ihr Bestes versuchen), nsminus, weak belief pos zu D/A, mv

Religiöse ohne trust in God !, rel Items gleichzeitig in mv, Kannib; ÜberKo I keep my feelings to myself ?

4,5 Punkte (1 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **Depr/Angst –trust in God nsneg, weak belief pos, strong rel preference neg kurvi Buckel, K/J pos, no P ns; Kannib**

mv (mit: I keep my feelings to myself –stark neg Wirkung !) strong religious – 0,5, moderate 0,1, weak 0,7, none - 0,7 –dh: kurvi und none ist besser; none ist no rel, nicht Antwort auf strength-Frage (unklar, was diese Leute auf diese Frage antworten würden) /misst nicht strongly religious sondern strongly Catholic usw !!

(R Gl, Krim) Ross,L: The relationship between religion, self-esteem, and delinquency, in: Journal of Crime and Justice 19, 195-214, 1996

high school students, 58 % F, 48 Ne, 16 J, rel beliefs- beliefs/conceptualizations of God; rel practices –Kg, pray/meditate, /deli -27 Items, -5 Faktoren –serious gang-related activity, profane and abusive language, theft, substance abuse/truancy, disciplinary infractions, (1 sample, 2 Messung, 0,5 mv, 0,5 stat) **rel belief/practice -neg zu allen deli-Faktoren (10 Korrelationen), unsicher: wohl mv: Swg und rel korrel unabh voneinander (keine Intera) mit deli, R Krim**

(unter 5) **rel belief/practice –pos zu self-confidence, ns zu self rejection, pos zu sociability(zus: Swg) R Gl**

((Ross,M: Clinical Profiles of Hare Krishna Devotees, in: Am J of Psychiatry 140, 416-420, 1983

Normal range bei MMPI; Eysenck EPQ, General Health Questionnaire, länger in movement eher positive

Ross, M: Mental health in Hare Krishna devotees: a longitudinal study, in: Am J of Social Psychiatry 4,65-67, 1985

Obige nach 4 Jahren –eher Verbesserung))

(auch in R Gesu) Rossetti, S: Why priests are happy. Notre Dame Indiana 2011

Relship with God –feel God loves me personally directly, feel sense of closeness to God, thankful for my blessings, from time to time I feel a joy that's a grace from God, have a relship to God or Jesus that is nourishing for me, -AutoK -

pos zu: my morale as a priest is good, overall, I am happy as a priest;(90 % (strongly) agree) inner peace pos, lonely unappreciated neg, anger problems neg, have close friends pos,

childhood mh problems (Depr anx Behandlung) neg, diffic feeling forgiven neg, narciss traits neg; theol: prayer und sacr of penance, devotion to Mary, theol reading, annual retreat celibacy ok pos, //rel Items – celib, pray, Mary reading retreat Verhältnis zu bishop, obedience to rel authority – zu peace, happiness pos, lonely minus (retreat ns), anger, childhood mh-problems und narci dto;
 mv EN, zu happy/morale –celib, Mary(minus !), relship to God pos (reading retreat pray nicht drin, biv schon, aber Überko – peace, lonely, friends narciss anger diffic feeling forgiven drin !) BSI (cases 6,3 % -Normsample 10) somat, depr anx GSI neg, burnout PA pos, EE Dep neg, Lz Diener pos,
 Korrel zu relship: Mary,theol reading, private prayer,liturgy of the hours, penance sacrament, obed to rel authority, / mv: NE Mary, th reading, obed to rel auth, penance minus(biv pos) , private prayer pos, liturgy of hours neg (biv pos –Kannib)
 //BSI Normsample –Priester besser; Depr neg zu Gebet;
 Gesu eher neg –BMI 28,5, unhealthy coping/exercise fehlt: celi minus,obed to auth neg, pray Mary reading neg,
 Lz Diener 27,2 -.viel; thinking of leaving priesthood –happy morale minus, rel ship to God minus,Gebet,Mary Bez zu bishop minus, //Gebet/penance –BSI minus,burnout minus,Lz plus, 9 Punkte (2 sample, 5 Messung, 1,5 mvPers, 0,5 stat) **viele rel Items pos zu PAS, neg zu NAS, z.T. etwas AutoK, R Gl**
 5 Punkte (2,5 sample, 2 Messung, 0,5 stat) **Prie bei Gesu ns zu Bev, aber rel Items pos zu Gesu(exercise, BMI, vs unhealthy coping per Essen,Alk) R Gesu**

R Gesu,Gl) Roth,D et.al.:Religious involvement and health over time: predictive effects in a national sample of African Americans, in: JfSSR 55, 417-424, 2016
 Ne, T 2 nach 2,5 Jahren, 61 % attr, //9 Items - religious beliefs (e.g., “I feel the presence of God in my life.”; “I have a close personal relationship with God.”;) and religious behaviors (e.g., church service attendance; involvement in other church activities; talking openly about faith with others; Medical Outcomes Survey 12-item Short Form (Ware) - how much health problems interfere with daily functioning. physical component summary (PCS) and mental component summary (MCS)

7 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **2,5 Panel**) **Rel beliefs T1 pos zu PCS in T2 bei Ko von T1 PCS; rel behavior ns; (mv demogr : belief pos, behave neg, Kannib) // keine Umkehrung –Gesu T1 ns zu Rel (belief, behav) T2 R Gesu**

7 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **2,5 Panel**) **Rel beliefs T1 pos zu MCS in T2 bei Ko von T1 MCS, rel behavior ns (mv demogr –belief pos, behavior neg, Kannib) Keine Umkehrung- mh in T1 ns zu Rel (belief behavior) T2 R Gl**

Rowatt, W/Kirkpatrick,L : Two dimensions of attachment to God and their relation to affect, religiosity, and personality constructs,in:JfSSR 41, 637-651, 2002

Symbolic immortality –unsterbl werden per Nachfahren, earthly creations or endowments, unity with nature, rel commitment, peak experiences//loving God- forgiving, loving,caring vs restricting, controlling unavailable;
 Att to God –avoidance: God seems impersonal, to have little or no interest in my pers problems, /my pers affairs – neg Polung: have a warm relship with God, he knows when I need support, I feel God is generally responsive to me; Angst – God sometimes seems responsive to my needs,

but sometimes not; Gods reactions to me seem inconsistent, God seems sometimes very warm and other times very cold to me

Korrel 0.56, M mehr av, ns bei anx, adult att – preoccupied und fearful minus secure und dismissing (das ist anx), avoid – dismiss und fearful minus secure and preoccupied, - schwache Korrel zu att zu God, Att to God (bei Ko von impression management) – Angst: E minus, A minus C minus, N pos stark, 0 ns; loving God neg, controlling pos(bei stark) , I neg stark, E pos stark, , Q pos, doctrinal orth neg, symbolic immort per rel neg, biol nature ns creative pos experience pos, T angst pos, Angst pos stark, PAS neg NAS pos, selfdeception neg, avoid ähnlich – I stärker, God image stärker, doc orth stärker, religious LnT stärker, selfdec stärker, mv zu PAS: I pos, Orth neg, loving God ns, avoid att ns, anx att neg, sE nsmv NAS – I ns neg, soc des neg, doc orth loving God avoid ns, anx att posmv N- doc orth pos, I loving avoid att ns, anx pos, soc des ns, mv A: soc des pos, I ns, doc orth neg, loving pos, avoid att neg, anx ns, auch wichtig für Rneg- zwei neg Arten –Arel und Ambiv – mit neg Wirkung//Orth auch neg ? (obwohl biv richtig wirkend)

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat) **att to God-(Ko von IM) Angst und avoidant (stärker) : N pos, A neg, loving God I neg, controlling God Extri pos, orth neg, Q pos, symbolic immort per rel neg,**

Røysamb, E., & Nes, R. B. (2018). The genetics of wellbeing. In **E. Diener, S. Oishi, & L. Tay**(Eds.), Handbook of well-being. Salt Lake City, Erbllichkeit -zwischen 32 und 41 , Rest v.a. nonshared envi; Ursache fast ganz Persönlichkeit - anxiety and depression in neuroticism and positive emotions and activity in extraversion

Ryan,K/Fiorito,B: Means-Ends spirituality questionnaire: reliability, validity, and relationships to psychological well-being, in: RRR 45, 130-154, 2003

28 ath agno no,

devot -I attend spiritual services. I engage in spiritual activities (for example, prayer, meditation, spiritual reading). I pray as part of my spiritual practice. I do not experience an absolute trust in God. I feel a deep sense of well being when I am engaged in spiritual activity. I feel the presence of God in my everyday actions. I participate in group prayer. I attend a community of faith as part of my spirituality. I center my intentions around God's principles Lz Swg PA pos, NA ns, anx ns

F 2 I perform works of charity as part of my spiritual practice. I have spiritual experiences where I am overcome with wonder and reverence. I have spiritual experiences where I feel transformed and reborn into a new life. I feel joy when I am in touch with the spiritual side of life. I reflect on the deeper meaning of spiritual principles. I think about spiritual principles. In my spirituality I ponder the meaning and purpose of life. I think about ways of becoming a better person –alles ns außer Swg pos

F 3 -A primary benefit I seek in being spiritual is to achieve eternal peace with God. One motive in my being spiritual is to experience the presence of God. A main objective in my spiritual practice is to align my will with that of God's. In being spiritual I want to feel unconditionally loved by God. A primary purpose in my being spiritual is to know and love God. In being spiritual I want to obtain the knowledge to guide and direct others. In being spiritual I want to influence the lives of others, alles ns, nur PA pos;

F 4: I am spiritual in order to avoid being criticized by my peers. I am spiritual in order to not lose the respect of others. I am spiritual in order to avoid losing social standing in my

community. In being spiritual I want to avoid being disliked by others –PA NA anx pos, Lz Swg neg,

F 5: A primary purpose in my being spiritual is to become a better person. One thing I want to obtain in being spiritual is happiness and fulfillment. One benefit I seek in being spiritual is to feel more positive about myself. One thing I seek in being spiritual is to sort out what is really valuable in life from what is not. One thing I want to achieve in being spiritual is peace of mind. One thing I want to find in being spiritual is meaning and purpose in life. One reason for me to be spiritual is to make the world a better place for my having been here –PA NA pos, Lz ns, anx NA pos

F 6 -One goal for me in being spiritual is to feel less guilty One of my primary motives in being spiritual is to avoid being punished for my sins by God. An important reason for my being spiritual is to avoid eternal damnation. One reason for my being spiritual is to avoid the wrath of God –NA anx pos,

F 7 -In being spiritual I want to avoid the difficulties of life. In being spiritual I want to avoid facing the fundamental questions of life. In being spiritual I want to avoid making decisions – NA anx pos,

Salience - salience or importance of religious or spiritual faith in basing important decisions, one's life in general, and the meaning of life –Lz ns, Swg pos, PA pos, NA ns, anx neg;

7 Punkte (1 sample, 5 Messung, 0,5 stat, 0,5 mv) **religionsnähere Faktoren –pos zu Lz Swg PA, ns/neg zu NA, anx; mehr spirituality –weniger pos, mehr Nutzensuche (emot – Schuld weg, Glück) als Grund-eher neg, Extr und Flucht dto,**

Ryan,R et.al.: Two types of religious internalization and their relations to religious orientations and mental health, in: JPSP 65, 586-596, 1993

Vp von secular univ, Christian college, adult Sunday school, summer evangelical projects.- meist students, Swg – I nearly always have a highly positive opinion of myself, sometimes it is hard for me to believe that the different aspects of my personality can be part of the same person(identity integration), Svw –sehr POInah, I do not feel ashamed of any of my emotions,

Christian Rel Internalization scale CRIS (rel Verh weil man es genießt vs weil andere es fordern) Intr Allp Batson– Angst Depr somatiz soc dysfu neg, Swg pos, identity integr pos Svw pos;

(unter 5) GHQ – **somatic symptoms, Angst Depr social dysfunction, Ko durch Gott – by placing my life in Gods hands, all things are possible,**

(R Krim, Gesu, Gl, pos) Salas-Wright, C et.al.: Religiosity profiles of American Youth in relation to substance use, violence, and delinquency,in: Journal of Youth and Adolescence 41,1560-1575, 2012

2008 National Survey on Drug Use and Health (NSDUH), 15 J, 18 Hi, 14 Ne, /Kg ohne special occasions, during the past 12 months, in how many different kinds of church or faith-based activities, such as clubs, youth groups, Saturday or Sunday school, prayer groups, youth trips, service or volunteer activities have you participated?” “Your religious beliefs are a very important part of your life.” “Your religious beliefs influence how you make decisions in your life.” It is important that your friends share your religious beliefs”.
tobacco, alcohol, marijuana, cocaine/crack, ecstasy, hallucinogens, and inhalants.

violence - fight, group fight, violent attack, deli: truancy, theft, drug selling, and handgun carrying/
mv –school dropout, lifetime depression and anxiety - told by a doctor or medical professional that
they had either of these disorders. (mv : age race gender family inc depr anx drug smoke, violence
und deli-Items; ÜberKo)

5 classes bei rel: devoted 18 % (Kg und activity viel, sonst gleich zu privately rel 7% - in
impo/friends/decisions), regulars 41 –in allem mittel, sporadic 24/disengaged 11–beide wenig
Kg/act, sporadic mehr impo/friends/decisions;

**allermeist nur devoted vs disengaged klare Diff, Rest ns (außer marij, depr –diseng
negativer als alle),**

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **devoted mv– fight neg, group fight/attack ns,
truancy ns(neg zu infrequ), theft neg, drug selling ns, handgun carrying nspos; R Krim**

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **devoted mv –tobacco nsneg, alc neg, marij neg
(all classes) cocaine/crack neg stark, ecstasy ns pos, hallucinogen stark neg, inhalants ns; R
Gesu**

7,5 Punkte (3 sample, 2 Messung, 2 mv, 0,5 stat) **lifetime depr –disengaged –infrequent –
private/regular/devoted gleich; lifetime anx –disengaged –infrequent –private/regular –
devoted; mv (ÜberKo) Depr alle rel Items besser als disengaged, anx alle ns, devoted ns
minus; R Gl**

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **family income –devoted –disengaged –
infrequent/regular –privately rel; mv devoted mehr inc, Rest gleich R pos**

Salsman,J/Brown,T/Brechting,E/Carlson,C: The link between religion and spirituality and
psychological adjustment: the mediating role of optimism and social support, in: Personality
and Social Psychology Bulletin 31, 522-535, 2005

10 % no aff, /BSI gesamt (somat, OCD, interpers sens, depr, anx, hostility, phobic anx,
paranoid ideat, psychoticism) –I neg, Extr ns, universality ns, prayer fulfillment ns, //Lz – I
pos, Ex univ ns, prayer fulf pos, /Optim – I pos, E ns, univ, prayer fulf pos, (I zu univ pos, zu
prayer fulf stärker)/ Optim –voller Mediator von Korrel I –BSI, teilweise bei Lz, teilw bei PF
zu Lz; //ss – dasselbe,

Study 2: no aff 14, BSI – I ns, E ns, univ ns, PF ns/Lz –I pos, E ns, univ pos, PF pos, /Optim –
I pos, E ns pos, univ pos, PF pos (univ hier besser) /Mediator optim und ss –I dann ns zu Lz,
PF auch,

5 Punkte (1 sample, 2,5 Messung, 1 Mediat, 0,5 stat) **I pos zu Optim, Lz, neg/ns zu BSI,
prayer fulfillment BSI ns, Lz Optim pos, Extr ns;**

Salsman,J/Carlson, C: Religious orientation, mature faith, and psychological distress:
elements of positive and negative associations, in: JfSSR 44,201-209, 2005

Faith Maturity vertical und horiz, SCL 90,

I – Somat obs-compulsive interpers sensitivity Depr Angst hostility(neg) phobic anx paranoid
ideation (neg) psychoticism alle ns minus, extr ns plus/ns, Quest – ns plus (v.a. obs ! interpers

Depr paranoid), FMS vert –Depr hostility paranoid und gesamt neg; som obs interp Angst phobic psychot ns minus, FMS horiz – som pos, Rest ns

mv mit rel Items: FMS vert neg, FMS horiz pos, Rest ns (horiz korrel mit E pos, I aber auch; vert und I 0,8 –dasselbe messend)

4 Punkte (1 Sample, 3 Messung, 0,5 mv) **Intr ns zu vielen NAS-Items, vertical FM neg zu NAS meist, horiz ns**

R Gl, help, pos) Sandage, S et.al.: Generativity, relational spirituality, gratitude, and mental health: relationships and pathways, in: International Journal for the Psychology of Religion 21, 1-16, 2011

Evangelical seminary graduate students, 35 J, Messung von strivings -2 von 10 generativity- (a) Benefit Others (e.g., “be as helpful as possible”), (b) Contribute to Society (e.g., “be a responsible citizen”), or (c) Helping Youth and Subordinates (e.g., “trying to guide my children”). (Benefit Others- desire to help those in the participant’s immediate circle of friends and relatives.

Contribute to Society a commitment to benefit society as a whole and as an active citizen. Helping Youth and Subordinates - goal of positively influential relationships with the younger generation, includes bosses, pastors, and teachers who want to have a positive impact on those under their authority)//spir transfo –experience of dramatic spir change, //grat -6 Item McCullough/ Psychiatric Symptoms Checklist Bartone, Ursano, Wright, and Ingraham (1989). 20 different psychiatric Symptoms - “upset stomach,” “headaches,” “difficulty concentrating,” and “depressed mood.”//I –benefit pos, contrib. nspos, youth pos; grat pos, symptoms neg, spir impression management (unklarer Inhalt) pos; E –alles ns, Trend neg; Q –dto, symptoms pos; spir imp man neg; spir transfo ns zu allem; mv: age, I pos, E grat ns, Q neg; Generat ganz –Q E neg, I pos (mv E ns)

(unter 5) **Q mehr mh-sypmtoms (psychosom, depr) , I weniger, E spir transfo ns; R Gl**

4,5 Punkte (1 sample, 1,5 Messung, 1,5 spE mv, 0,5stat) **Q und E ns, I pos zu generativity –help Umfeld, benefit society, pos impact auf Jugendliche, mv Q neg; Generat ganz –Q E neg, I pos (mv E ns), unabh von spir impr manag, age (wenn Q kürzlich spir transfo hatte –hohes und geringes Q neg zu gen, mittleres pos) R help**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Q und E ns zu grat, I pos; spir impression management –I pos, E ns, Q neg R pos**

Sanders, C: A comparison of adult bereavement in the death of a spouse, child and parent, in: Omega 10, 303-319, 1980

76 F, 26 M, rr60/62, 2 Monate seit Tod, 107 controls matched in sex age, rel Kg ethnic background, controls edu und inc plus, bereaved Kg weekly/more vs einmal Monat/weniger 49 zu 53, Kg mehr social desirability, loss of appetite minus, optimism plus, anger ns minus,

3 Punkte (0,5 sample, 2,5 Messung) **Kg –social desirability pos, loss of appetite neg, optimism pos, anger ns neg**

Saroglou, V: Humor appreciation as function of religious dimension, in: Archiv für Religionspsychologie 24, 144-153, 2003

Witz Dimensionen Humor Test Form A Ruch, 35 Witze und cartoons, -incongruity resolution, nonsense, sexual humour, -funny? zu impo of God in life, rel in life, prayer frequ, impo of rel ecu//RFu Altem//Post critical belief – orthodoxy, Cr 62 historical relativism Cr 60(belief in transc, relativistic, symbolic)(, critical attitude vs rel – nur Cr 51, weggelassen),

Biv ns, bei Ko von rel edu RF 3 neg, 1 Trend, orth 2 neg, 2Trend. Historic 1 pos, 1 pos ns, (Ko von rel Items)

aber : alle rel Items nur ns zu sexual humour, religiosity zu allem ns

(unter 5) **rel zu Witzen ns /nicht bewertet**

(R Krim, help, pos, Gl) Saroglou,V/Galand,P: Identities, values, and religion: a study among Muslim, other immigrant, and native Belgian young adults after the 9/11 attacks, in: Identity: An international journal of theory and research 4, 97132, 2004

High school students Belgien, 18 J, native Belgians (16 % mit ausl Müttern), Muslims, other immigrants; identity Messung –in occ, dating, philosophical life style Cr für achievem 70,morat 46, forecl 66, diff 56; Schwartz values -56 Items /sE –36 Item BIDR Fanalyse erbringt nicht impr management und selfdeception- deshalb 20 Items davon genommen,dann gehts; 10 Items religiosity –frühere Analyse 2 Faktoren, nun 4 –und F 2 funkt nicht recht –weggelassen, übrig: impo of God in life, impo of rel in life, pray; interest in values and a quest for meaning in rel, emotional aspect, personal experiential aspect, community aspect of rel, und impo of spir in life; /collective id –define self in terms of identity as citizen of the world, European, Belgian, other; zu 9/11-a muslim cannot be delighted at such attacks because Islam condemns this type of attack; the authors of these attacks cannot consider themselves as Muslims because Islam is a religion of peace and moderation, one can understand that American politics with regard to the Middle East might have exasperated (verärgert) Islamic extremists;//felt a deterioration in the attitudes toward Muslims in Belgium since the attacks in the United States, //Schwartz –Be vor He und sec(Mu: rel pos, morat diff forecl pos, USA auch schuld pos; id mit country of origin am höchsten bei allen drei)/ meist wenig Korrel, wenig klare sinnvolle Korrel –z.b. Table 7: von 228 nur 43 sign; Table 5 -46 von 209),kaum sinnvolle Muster zu erkennen, N zu klein –je ca 70, dann mv;

5 Punkte (1 sample, 3 Messung, 1 mv,) **rel –ach for pos, diff neg (bei Be mor pos), spir - diff neg, ach bei other pos; dasselbe mv sE – Korrel bleiben eher, werden aber ns (5 von 36 sign, biv 17, IM sign 5mal), alle Gruppen zus: rel –ach mor for pos, diff ns, rel 2 –mor fore, spir –mor diff neg; R Gl**

2,5 Punkte (1 sample, 1,5 Messung,) **Rel und spir ns zu benevolence, zu univ – bei Mu spir pos, bei other spir und rel 2 pos, R help**

4 Punkte (1 sample, 2 Messung, 0,5 mv) **sE IM –Belgier und other: rel und spir pos, Muslim ns; selfdec alles ns; Korrel zu world citizen-bei Be: rel spir pos, neg zu Belgian (dh religiöse Belgier id sich nicht mit Belgien), bei Mu rel pos zu other country; ns zu European, Be, world; bei other immigrants –rel pos zu world citizen und etwas other country; (id achievement ns zu allem, IM pos zu world citizen –also: wer Weltbürger sein will, machts weils sozial erwünscht ist, hat keine gescheite Id) R pos**

3,5 Punkte (1 sample, 1,5 Messung, 0,5 mv, 0,5 stat)**Muslim not delighted wegen 9/11- Be: rel pos; Mu ns, other immi- spir pos; Islam ist Friedensrel rel bei Be ns, bei Mu und other pos; USA schuld –rel ns; deterioration –rel bei Be pos, sonst ns; R Krim**

((Sasaki,J et.al.: Religion and well-being: the moderating role of culture and the Oxytocin-receptor (OXTR) Gene, in: Journal of Cross-Cultural Psychology 42, 1394-1405, 2011

Südkoreaner und Amis, Kalif, 47/48 % no aff; rel commitment 10 Items, Worthington -My religious beliefs lie behind my whole approach to life” “I enjoy spending time with others of my religious affiliation//
psy distress –BSI kombiniert mit perc stress scale, Amis mehr GG-Gen, weniger AA ; rel ns zu genotype,
mv: Gen, culture ,rel ns zu psy distress, /Interaktionen: rel bei Koreanern neg zu distress, bei Amis ns pos; dann aber: bei AA und AG Genotyp (Kor ns neg, Ami ns), bei GG: rel bei Ko neg, bei Amis pos; (unklar: gen und culture Intera auch da , nicht erklärt) //GG ist mehr concern über social affil, sensitive parenting, empathy, sep anx;

(unter 5) **Bei sozial sensitiven Koreanern (gemessen per GG-Gen) senkt rel psy distress, bei ebensolchen Amis steigert sie ihn (Deutung:Rel in Korea pro soc affil, in USA nicht, weil Koreaner weniger GG/soc sensitivität haben, rel verstärkt das wenige –aber nur bei den Religiösen; Amis haben schon GG? Aber warum steigert rel dort dann distress – GG: braucht Gem-rel –hat sie aber nur in Korea ?))**

(R GI –nur Info, nicht bewertbar) Schaap-Jonker,H et.al.: Development and validation of the Dutch Questionnaire God Image: effect of mental health and religious culture, in: MHR+C 11, 501-515, 2008

churchgoers and persons who received therapy in mental health-care institutions, 13 % K, 19 % evangelicals/Ba, 27 DRC, 22 DRC-conservatives, 16 % orth reformed,

feelings towards God (“When I think of God, I experience .. .”) and perceptions of God’s behaviour
religious saliency- extent to which religious faith is meaningful to the individual

Wichtig: es sind Gefühle vs Gott, nicht an sich

feelings – F 1:Security Love Affection Thankfulness Closeness Trust Solidarity Satisfaction

Respect//F 2 - Fear of being punished Fear of being not good enough Fear of being rejected

Uncertainty Guilt//F 3 - Anger Disappointment Dissatisfaction

Gottes Verhalten –F1: 2 3 h2 God comforts me, gives me security, guides me, gives me strength

protects me, is unconditionally open to me frees me from my guilt lets me grow 0 has patience with

me is trustworthy /F 2 - God punishes, exerts power rules sends people to hell//F 3 - God leaves

people to their own devices, lets everything take its course

Rule punish –pos feeling supportive God pos, passive God neg, anx pos, anger ns//passive God –pos

feeling neg, anx ns, anger pos, supportive God neg, rulepunish neg;

Anger anx und passiv hängen zusammen, supportive und rule/punish auch !

(F-analyse der Faktoren bei nonclinical Vp –F 1 supportive, pos feeling, passive neg,- rule punish pos;

F 2 –anx anger -rule punish pos ! /bei clinical F1: anger anx passive pos, support, pos feeling neg; F 2

–anx rule punish passive neg; //**rule punish ambivalent bei Normalen, bei Patienten neg)**

Kg –pos feelings pos, anx anger ns, supportive pos, passive neg, rule punish pos,

saliency – dto, außer: anger pos (Text neg)

patients experienced less positive feelings , more anxiety anger towards God, more ruling/punishing

K und DRC –keine Diff;

Tests proved this assumption to be correct for the most part, and showed only a significant difference for passivity ($U = 8180$, $p < 0.001$, $r = -0.19$), which indicated that Roman Catholics perceived God's behaviour more as passive than those who were Mainstream Protestant. Results showed that, in comparison with Roman Catholic and Mainstream Protestant people, Protestant-Conservatives experienced significantly more positive feelings towards God ($U = 20794$, $r = -0.17$) and **more anxiety** ($U = 17463$, $r = -0.28$). They perceived God's behaviour more as supportive ($U = 15510$, $r = -0.33$), less as ruling/punishing ($U = 8486$, $r = -0.55$) and less as passive ($U = 19543$, $r = -0.23$).

Orthodox-Reformed people experienced **more anxiety** ($U = 8428$, $r = -0.46$) and **anger** ($U = 15190$, $r = -0.20$), perceiving God's acting more as ruling/punishing ($U = 3598$, $r = -0.64$) and as less passive ($U = 15491$, $r = -0.18$) than those who were Roman Catholic or Mainstream Protestant. Comparing Evangelicals and Baptists to Roman Catholic and Mainstream Protestant respondents, results showed that the former group experienced more positive feelings towards God ($U = 14326$, $r = -0.29$) and perceived God more as supportive ($U = 9784$, $r = -0.45$), more as ruling/punishing ($U = 10195$, $r = -0.44$) and less as passive ($U = 19452$, $r = -0.11$).

When the Protestant-Conservative group was compared with the Orthodox-Reformed group, the latter turned out to experience less positive feelings ($U = 7535$, $r = -0.24$), more anxiety ($U = 7669$, $r = -0.26$), and more anger ($U = 8040$, $r = -0.23$). They perceived God's behaviour less as supportive ($U = 8202$, $r = -0.20$) and more as ruling/punishing ($U = 7241$, $r = -0.27$).

A comparison between the Protestant-Conservative respondents and those who were Evangelical/Baptist showed that the latter experienced less anxiety towards God ($U = 9752$, $r = -0.19$) and perceived God more as supportive ($U = 8864$, $r = -0.24$).

Those who were Orthodox-Reformed experienced **less positive feelings towards God** ($U = 5185$, $r = -0.36$) and **more anxiety** ($U = 5124$, $r = -0.40$) than the Evangelical/Baptist group. The Orthodox-Reformed respondents perceived God's behaviour as **less supportive** ($U = 5194$, $r = -0.38$) and more as ruling/punishing ($U = 4735$, $r = -0.42$) than the Evangelicals and Baptist

God as a ruler/punisher needs clarification, as the meaning of this image is affected by religious denomination and mental health. God's behaviour is perceived as more dominating by those who **report more positive and less negative feelings towards God and who perceive God's behaviour more as supportive, and by those who are more orthodox or conservative**. Although ruling/punishing behaviour is generally associated with anxiety, this does not apply to those who belong to an Orthodox-Reformed or Evangelical/Baptist denomination. Thus, to these people, the image of God as a judge is not necessarily threatening.. Results of the second-order PCA, showing a relation between both ruling/punishing aspects of God and positive feelings towards God, supports this interpretation. However, the image of God as a judge is related to positive feelings only among non-patients.

unklar –more und less immer mit Minuszeichen, in Figure 1 Minidifferenzen da –Signifikanz ?, Bezug von Gottesbild zu Glück ?, Figure legt z.T. andre Diff nahe –bei orth support eher pos, bei Ev Ba mehr Angst; was ist P-cons und ev Ba in Ndl ??

evtl P-cons und evBa besser als orth (mehr anx anger, aber gleichviel pos feeling, mehr support), DRC, K,

orth negativer ?, rule/punish hängt bei Gesunden mit pos Gefühlen (und mit negativen) /support gegenüber Gott zusammen, und ist ns zu anx anger bei orth/ev Ba; bei psych Kranken mit negativen,

(zur Analyse von neg rc) **orth P eher mit neg Gefühlen/Einstellungen gegenüber Gott, cons P und ev/Ba positiver, God als ruling/punishing ambiv –pos zu pos und neg Gefühlen, bei Pat negativ, bei orth nicht neg zu anx, Pat mehr neg Gefühle/Einstellungen gegenüber Gott, Figure**

zeigt kaum Diff, Text behauptet sie, Kg –pos feelings pos, anx anger ns, supportive pos, passive neg, **rule punish pos**,
salience – dto, außer: anger pos (Text neg)//Keine Korrel zu anx anger pos feelings an sich

Schaefer,C/Gorsuch,RL: Psychological adjustment and religiousness: the multivariate belief-motivation theory of religiousness, in: JfSSR 30, 448-461, 1991

Angst (Spielberger, ASQ- tense, apprehension, emot instability suspiciousness uncontrollability) – zu I: alle neg, Ep eher pos, Es eher ns; benevolent neg, wrathful ns neg, omni neg, guiding neg, false pos, stable neg deistic pos, worthless ns powerful neg/ns neg, condemning ns, caring nsneg/neg, selfdirecting pos, deferring und collab neg,
meist schwach zu apprehension, klar zu emot instability, (wrathful condemning ns ! wrathful zu self dir neg, coll und def pos, condemning ns)

4,5 Punkte (1 sample 3 Messung, 0,5 stat) **Angst (Spielberger, ASQ- tense, apprehension, emot instability suspiciousness uncontrollability) –I neg, Ep ns/pos, Es ns; Gottesbilder: benevolent, omni, guiding, stable neg, powerful ns/neg, false pos, deistic pos, condemning ns, caring neg, coping: selfdir pos, coll/defer neg;**

Schafer,M: Close ties, intercessory prayer, and optimism among American adults: locating God in the social support network, in: JfSSR 52, 35-56, 2013

Enge Freunde - person outside of your home you feel closest to plus 3 andre plus those who reported belonging to a religious congregation or organization were asked to identify up to two additional confidants from this setting, excluding siblings, parents, or children, dann Frage : Have they told you that they have prayed for you”; I feel good about my future, prayer (e.g., grace or thanks) at meals und non-mealtime prayer// importance of God/spirituality// optim mv –network Mitgl prays for Vp pos, imo pos, Gebet ns, mv K pos, bP other P ns pos, J ns minus; (man bekommt Fürbitte ns bei Gesu, Depr, Geld, alos-Problem; wer selber betet, in Ki geht bekommt Fürbitte//selber Beten ns zu Optim, imo pos, Gebet anderer pos) Fürbitte ist seltener als ss allg (help, advice), dieser ss ns zu optim, //auch areligiöse profitieren von Fürbitte-Gebet//Fürbitte durch kin wirkt nicht unabh von nonkin-Fürbitte//Fürbitte würde stärker wirken, wenn nicht neg Gründe für F –Krankh usw –da wären,die gleichz Optim senken

6,5 Punkte (3 sample, 1 Messung, 2 mv, bei,0,5 stat) **Fürbitte anderer für VP pos zu Optimismus mv, imo pos, Gebet ns, K pos, auch für Areligiöse-spillover**

Schafer,W: Religiosity, spirituality, and personal distress among college students, in: Journal of college student development 38, 633-644, 1997

(26 % other rel !)-(N oft Mini –no belief 14, no meaning 19, Kg oft 19)

Distress symptom scale –cogn emot physical behavioral symptoms

Do you believe in the existence of God, imo of rel in my life, rel rebirth –Jesus Christ has entered your life through a conversion experience –born again Christian, I depend upon a power larger than myself for strength and direction, existence of heaven/hell, there is life after

death, how spiritual a person do you consider yourself to be, I have a pretty clear sense of meaning and direction in my life,

Distress – belief in God und no belief mehr als uncertain !, imo plus, born again/depend on larger power /heaven hell, spir person , Kg (z.T. erratisch), Gebet ns plus, LnT ns, P gleich K gleich no, Sinn neg,

Sinn –fast alles ns pos zu rel Items, uncertain hat oft weniger Sinn (und weniger distress!) und no dann wieder mehr –kurvi, z.T. arel zwar mehr als uncertain, aber weniger als rel, z.T. gleich;

5 Punkte(1 sample, 3,5 Messung, 0,5 stat) **belief und no belief mehr distress als uncertain (no bei Sinn und anderswo ? asymmetrisch Trog), imo pos, viele Items ns, P K no – keine Diff, N gering, Sinn nur nspos zu rel, - seltsam; N gering**

Schanowitz,J/Nicassio, P: Predictors of positive psychosocial functioning of older adults in residential care facilities, in: Journal of Behavioral Medicine 29, 191-201, 2006

RCOPE –neg rc mehr als pos rc !,(25 vs 20 –bei 7 Items und 4 Kategorien –Höchstwert 28 ?) generally reacting to stressful circumstances, 7 pos –spir conn, seek spir support, rel forgiveness, collab rc, benevol rel appraisal,rel purific, rel focus; neg -7 Items oder 5 ? –spir discontent, punishing God reappraisal, interpers rel disco, demonic reappr, reappr of Gods power, //NAS Cr 67, Ryff autonomy 67,

pos rc: PAS pos, NAS ns, autonomy (Ryff) ns pos, pos relations with others (Ryff) ns pos, self-acceptance (Ryff) pos, phys functioning ns, active pain management pos, passive pain manag ns, pos reappraisal pos, //neg rc – PAS ns, NAS pos, autonomy ns pos, pos relations ns pos, selfacc pos, phy fu ns pos, pain man, pos reappr ns, //PAS –mv (demogr, pain manag, phy fu pos reappr) pos rc ns pos; bei NAS neg rc pos mv/pos relations – rc ns,/selfacc – rc ns//sec co stärker als rc (reappr –korreliert aber mit rc 0.49)

5 Punkte (1 sample, 2,5 Messung, 1 mv , 0,5 stat,) **pos rc pos zu PAS, ns zu NAS, selfacceptance pos, neg rc: PAS ns, NAS pos, self acc pos**

Schapman,A/Inderbitzen-Nolan,H: The role of religious behavior in adolescent depressive and anxious symptomatology, in: Journal of Adolescence 25, 631-643, 2002

11,5 no affil, //Kg, pray ,read Bible , attend religion class zusammen ist Rel, und Frage: forced zu Kg usw, oder desired Kg etc, (40 % forced, die Hälfte mit low desire) (forced/desired ns zu grade, ethn, rel affil, inc, verh v Eltern,sex)wenig forced und wenig desire-wenig rel; /low rel –Angst(physiol arousal, social concerns, worry/oversensitivity) ns pos, Depr pos, /zwischen forced und desire kaum Diff, eher: bei low forced wirkt desire stärker, bei low desire wirkt forced stärker, /5 subscales von Depr – 8 sign Korrel da von 20 möglichen, Bible reading ns, Neg Mood und neg Swg aus Depr scale ns, // bei Angst 12 Möglichkeiten –nur 2 wirken sign, /forced und desire –nur 3 sign von 32

6,5 Punkte (1 sample, 3,5 Messung, 1,5 bei, , 0,5 stat,) **Interpers distress anhedonia und ineffectiveness –Teilskalen von Depr (enjoy being around other people, get along with other people, no fun, lonely, have friends) korrel mehr mit Rel als neg mood und neg Swg,wenig Wirkungsdiff bei forced vs desired rel Verha bei Adol; Angst ns neg**

Scheier,M et.al.: Distinguishing optimism from neuroticism (and trait anxiety, self-mastery, and self-esteem): a reevaluation of the Life Orientation Test, in: JPSP 67, 1063-1078, 1994

Turning to religion - I seek God's help, I put my trust in God, I try to find comfort in my religion I pray more than usual,. – Optimism pos (auch mv mit allen andern -14 - copingVariablen und Depr symptoms), self-mastery (Leben selbst bestimmen vs being pushed around) ns, trait anx ns, self-esteem ns, N ns, ns zu worry /emotional lability,

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rc –optimism pos, trait anx ns, self-esteem ns, N ns, worry/emot lability ns;**

R Gesu/GI) Schieman,S: The education-contingent association between religiosity and health: the differential effects of self-esteem and the sense of mastery, in: JfSSR 47, 710-724, 2008

Vp 18-55, Toronto, rr 77, 13 no aff; alc –how often did you have –one or two...twenty or more –drinks in a single day during past year, -never bis nearly every day, /how religious are you not at all somewhat quite extremely, /Depr –rel/Kg neg (aber nur bei low edu, bei high edu ns,bei Kg nspos) /rel neg zu mastery bei low edu(Kg immer neg,unabh von edu), rel/Kg pos zu Swg bei low edu,//anx – rel Kg neg, unabh von edu//alc use –rel/Kg neg, bei low edu stärker, bei high edu auch da //srh –rel pos ohne Intera; Kg pos bei low edu stärker(unklar wie bei high edu-Figure fehlt),

6,5 Punkte (2,5 sample, 2,5 Messung, 1bei, mv, 0,5 stat) **srr/Kg neg zu Depr (nicht bei high edu), anx (keine Intera), srr/Kg pos zu Swg bei low edu R GI**

6 Punkte(2,5 sample, 2 Messung, 1bei, mv, 0,5 stat)**srr/Kg pos zu srh (bei Kg Intera –bei low edu stärker, unklar wie), alc neg (bei low edu stärker, bei high auch klar) R Gesu**

Schieman,S/Ellison,C: Religious involvement, beliefs about God, and the sense of mattering among older adults, in: JfSSR 49, 517-533, 2010

4 % no aff,

Sense of mattering(pos zu Swg,neg zuDepr und Sm ideation)- 7 Items, you are important to the people you know, your well being matters to people you know, What you think or feel doesn't seem to make much a difference to anyone, ..people count on you when they are down or blue (oder wenn sie Hilfe Rat brauchen, verstehen wollen was sie grade durchmachen) , people seem to tell you things about themselves that they don't tell other people, ..//divine control –you decide what to do without relying on God, when good or bad things happen, you see it as part of Gods plan,for you, God has decided what your life shall be, you depend on God for help and guidance,

Path analysis –Kg zu contact with friends zu mattering, Kg (moderate und regular) zu divine control zu mattering, Gebet zu divine control zu mattering, direkte Pfade regular Kg minus zu matt (biv aber pos), Gebet ns, moderate Kg ns, //bei Negern (ein bisschen auch bei F wenig edu) divine co zu matter stärker, direct effect von moderate Kg to matter stärker,

5,5 Punkte(2 sample, 2 Messung, 1 bei, 0,5 stat) **Kg/divine control/Gebet pos zu mattering (eher Ansehen) bei Negern (F, low edu schwach) mehr,**

Schieman,S/Pudrovska,T/Pearlin,L/Ellison,C: The sense of divine control and psychological distress: variations across race and socioeconomic status, in: JfSSR 45, 529-549, 2006

Div control – you decide what to do without relying on God, when good or bad things happen, you see it as part of Gods plan for you, God has decided what your life shall be, You depend on God for help and guidance, //div co –Neger pos, SES neg, F plus, div minus belong to place of worship pos, Kg pos, Gebet pos, //Angst – Kg minus, Gebet belong to place of w ns, div co bei Ko von demogr ns; Kg mv auch bei stressors mastery selfesteem wirksam (Intera: bei low SES Neger div co neg, bei low SES wh pos und bei high SES wh und Ne neg zu Angst- bei drei Gruppen neg, bei einer pos)

Depr – div co ns bei demogr, place of worship ns, Kg neg,(ns wenn stressors –unfair treatment, life events, econ hardship neighborhood problems funct limit dazukommen) Gebet ns (Intera wie bei Angst)

7 Punkte(2 sample, 2,5 Messung, 2 mv,Intera , 0,5 stat) **Angst –Kg neg, Gebet, belong to place of worship ns, divine control ns (bei low SES/Ne neg, bei low SES wh pos, bei high SES wh und Ne neg zu Angst) depr –divine control ns, place of worship ns, Kg neg, Gebet ns, Intera wie bei Angst;**

R Gl, pos, Krim, help) Schludermann,E/Schludermann,S/Huynh,C-L:: Religiosity, prosocial values, and adjustment among students in Catholic high schools in Canada, in: Journal of Beliefs and Values 21, 99-115, 2000

high school students, Klasse 9-12, //(vgl Schludermann 2003 zu Messungen)

Family religion –rel involvement of adol family members/ beliefs and practices –7 Items, "Do you believe that Jesus was the divine son of God? "How often do you pray privately at home?"

Religious orientation -8 Items " I think that God is interested in all aspects of my life (e.g., school, family, friendships, entertainment). "I want to become the person God is calling me to be

Function of rel -10 Items,: "Religion -helps people to lead good moral lives. "Religion discourages people from making the best of their abilities and good qualities –/Attitude toward Christianity

(Francis) –religiosity: family rel, function of rel, Francis, beliefs and practices//

personal relation values –family life, forgiveness, working hard, compassion, generosity honesty politeness being loved friendship reliability//

not harm//idealism (Reluctance to harm others - 10-items "The statement describes me:" "I do not care how my actions affect others, as long as I gain something."(-) "I do not believe in taking revenge if someone hurts me."(+)) Cr 63

Idealism/willingness to make sacrifices for the welfare of persons one does not know, 6 Items : "The statement describes me:" "I am going to devote my life to helping others.""There is nothing wrong with putting oneself before others." Cr 49)

–die drei zusammen: prosocial values factor;

Korrel religiosity –compassion M pos, F nspos, generosity Mpos, F nspos, /idealism pos, not harm pos MF, prosoc values pos MF,

personal relations values –family rel, function, beliefs, Francis, orientation alle pos

not harm –dto, family rel nspos

idealism –alle pos

prosoc values factor –pos zu religiosity factor, family rel; M immer stärkere Korrel als F

5,5 Punkte (1 sample, 3,5 Messung, 0,5 bei, 0,5 stat) **religiosity/family rel (schwach), rel function, beliefs/practices, Francis Attitude, rel orientation pos zu not harm, willingness to make sacrifices for welfare of others, compassion, generosity und Summenfaktoren, bei boys stärker R help**

school attitude – pos Haltung zur Schule, 20 Items. "I sometimes don't pay attention in school, because most subjects are too difficult."(-) "I don't care about school and plan to stop as soon as I can."(-) –Korrel zu family rel nspos, function of rel, beliefs practices, Francis, rel orientation, religiosity factor alle pos; M stärker als F

Korrel religiosity –forgiveness pos MF, politeness M pos, F nspos, friendship M pos, F ns, reliability M nspos, F ns, working hard Mpos, F nspos, family life MFpos,

4,5 Punkte (1 sample, 2,5 Messung, 0,5 bei, 0,5 stat) **school attitude –family rel nspos, function of rel, beliefs/practices, Francis Attitude, rel orientation, religiosity factor pos; religiosity-forgiveness, politeness, friendship, reliability working hard family life pos, M stärker R pos**

3 Punkte (1 sample, 1 Messung, 0,5 bei, 0,5 stat) **Korrel religiosity- honesty M pos, F ns R Krim**

family sat, Lz Diener, Swg –Rosenberg, Coopersmith, self-activity (-14-items "How satisfied you are with the following aspects of your family life?" "with how close you feel to the rest of your family?"(+) "with the number of things your family does together?"

Diener Lz - 7-items : "In most ways my life is close to what I really want it to be."(+) "My life is pretty miserable."//

aus dem folgenden wird eine self-esteem-scale:

Rosenberg Self-Esteem Scale, Coopersmith Self-Esteem Inventory -12 Items, Self Activity Inventory 10 Items - social-emotional self esteem of adolescents with a focus on unpleasant emotions (e.g., anger, hurt feelings, nervousness, worry); "I am a person who...:" "is afraid to try something new."(-) "worries about whether other people like him her."(-)

Korrel: self-activity –family rel/function of rel/beliefs practices Francis rel orientation ns,

Coopersmith –family rel nspos, function, beliefs, Francis, orient alle pos

Rosenberg/Lz/family sat dto; /self-esteem factor –religiosity factor pos, family rel ns, Lz –dto, family sat –dto, M immer stärker als F

6 Punkte (1 sample, 4 Messung, 0,5 bei, 0,5 stat) **religiosity (und einzeln - function of rel, beliefs/practices, Francis Attitude, rel orientation) pos zu Swg (Rosenberg, Coopersmith, Summenfaktor), Lz Diener, family sat; family rel nur nspos, M immer stärker, rel ns zu self – activity (eher N) R Gl**

(R Gl, pos, help) Schludermann, E/Schludermann, S/Huynh, C-L: Religiosity, prosocial values, and adjustment among students in Mennonite high schools in Winnipeg, in: Journal of Mennonite Studies 21, 191-213, 2003

students in two Mennonite high schools, Klasse 7-12, 59 % Menno, 10 % no aff/kein Kg

Kg der Eltern;

beliefs and practices –7 Items, "Do you believe that Jesus was the divine son of God? "How often do you pray privately at home?"

Religious orientation -8 Items "I think that God is interested in all aspects of my life (e.g., school, family, friendships, entertainment). "I want to become the person God is calling me to be

Function of rel -10 Items,: "Religion -helps people to lead good moral lives. "Religion discourages people from making the best of their abilities and good qualities –**daraus ein rel Faktor;**

Reluctance to harm others - 10-items "The statement describes me:" "I do not care how my actions affect others, as long as I gain something."(-) "I do not believe in taking revenge if someone hurts me."(+) Cr 63

Idealism/willingness to make sacrifices for the welfare of persons one does not know, 6 Items : "The statement describes me:" "I am going to devote my life to helping others." "There is nothing wrong with putting oneself before others." Cr 49

Personal Relations Values - friendship, being loved, honesty, reliability, working hard, family life, politeness –**diese drei zusammen ergeben prosocial values factor**;

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Alle Stud (Durchschnitt 5) –personal relation values 7,6 (sehr hoch), not harm 6,3, idealism 5,9; Religiosity –personal relation values -zu jedem einzelnen pos, zu Gesamt-scale pos, zu idealism pos, not harm pos, Gesamtfaktor prosoz values pos, (parental Kg pos zu prosoz values factor) andre Untersuchungen ergeben selbe Korrel, tentative rel –Quest/Fowler ns z.T.) R help**

((The interpretation of the positive correlation between religiosity and prosocial values deserves several comments: First, the results from other samples indicate that the significant ($p < .0001$) positive correlation between religious commitment and the endorsement of prosocial values is highly replicable. All studies mentioned below included the 3 Religiosity scales and the 3 Prosocial Values scales used in the present study. The findings can be tabulated as follows: (A) 741 Catholic- schools students, Religiosity Factor (4 scales), Prosocial Values Factor (3 scales) $r = +.41$ (see Schludermann et al., 2000). (B) 485 University of Manitoba students, Committed Religiosity Factor (6 scales), Prosocial Values Factor (5 scales), $s = +.32$ (data from Korchoski, 1999). (C) 507 University of Manitoba students, Religiosity Factor (4 scales), Prosocial Values Factor (3 scales), $r = +.33$ (Schludermann et al., unpublished). (D) 443 students from two Evangelical colleges, Committed Religiosity Factor (5 scales), Prosocial Values Factor (5 scales), $r = +.53$ (Schludermann, Schludermann, Needham & Mulenga, 2001

one may ask as to whether all measures of religiosity are positively correlated with prosocial values. Studies (B) and (D) tried to answer this question, by including at least 10 different religiosity scales and by developing a preliminary typology of religiosity measures through factor analyses. Factor analyses of all the religiosity scales resulted in **2 major factors**: (a) Committed Religiosity (e.g., the three religiosity scales from the present study, Attitude towards Christianity, Christian Orthodoxy, Allport's Intrinsic Religiosity); (b) **Tentative Religiosity (Batson's Religious Quest, Dudley and Cruise's Religious Maturity, items of Fowler's higher stages of religious reasoning)**. Two scales did not fit into the two major factors: Allport's Extrinsic Religiosity (using religion for social benefits) and Unconventional Religiosity (occult beliefs). As has been mentioned above, **Committed Religiosity was always positively correlated with prosocial values. However, Tentative Religiosity (an indicator of religious exploration) was positively correlated with prosocial values among university students ($r = +.20$, $g < .0001$, see Korchoski et al., 2000), but among religious-colleges students the correlation was insignificant ($r = -.10$, ns).** As to Extrinsic Religiosity, the correlation with prosocial values was insignificant among university students ($r = +.05$, ns) and significant and negative among religious-colleges students ($r = -.18$, $g < .0001$)

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **pos Haltung zur Schule, 20 Items. "I sometimes don't pay attention in school, because most subjects are too difficult."(-) "I don't care about school and plan to stop as soon as I can."(-) alle stud -6,6 (Durchschnitt 5)/parental Kg ns zu school attitude, religiosity pos R pos**

14-items "How satisfied you are with the following aspects of your family life?" "with how close you feel to the rest of your family?"(+) "with the number of things your family does together?"

Diener Emmons Lz - 7-items : "In most ways my life is close to what I really want it to be."(+) "My life is pretty miserable."//

aus dem folgenden wird eine self-esteem-scale:

: (a) the Rosenberg Self-Esteem Scale (b) the Coopersmith Self-Esteem Inventory (c) Self Activity Inventory -measures the social-emotional self esteem of adolescents with a focus on unpleasant emotions (e.g., anger, hurt feelings, nervousness, worry); (d)scales of domain-specific self esteem from Offer's OSIQ (Offer, 1989): Impulse Control Emotional Tone Superior Adjustment Mastery Social relation

Self-activity - 10 items "I am a person who...:" "is afraid to try something new."(-) "worries about whether other people like him/her."(-)/

impulse control -10 Items - "The statement describes me:" "I can take criticism without resentment (hurt feelings)."(+) "I get violent, if I don't get my way

Emot tone - Ten-items. "The statement describes me:" "I feel tense most of the time."(-) "I feel relaxed under normal circumstances."(+)

Superior adjustment –Fourteen items "The statement describes me:" "Working closely with another person never gives me pleasure."(-) "Whenever I fail in something, I try to find out what I can do in order to avoid another failure

Mastery - Ten-items "The statement describes me:" "If I put my mind to it, I can learn almost anything."(+)"I find life an endless series of problems without solution in sight."(-)

social relation –Nine Items- The statement describes me:" "I do not mind being corrected, since I can learn from it."(+)"If others disapprove of me, I get terribly upset

(unter 5) alle stud (Durchschnitt 5) –family life sat 5,3, Lz 5,7, Swg alle über 6 (außer self – activity) parental Kg –ns zu family/life sat, Swg // religiosity pos zu family sat,/ zu life sat und Swg ns pos (Sign-messung 0,0001 –viel zu hoch) R Gl

(R Gesu,Gl) Schlundt,D et.al.:Religious affiliation, health behaviors and outcomes: Nashville REACH 2010, in: American Journal of Health Behavior 32, 714-724, 2008

rr ca 52, 36 % Ne, 16 % no aff, rel: Kg, how religious, strength/comfort received from rel/God,

activity –Häufigk Dauer metabolic equivalent, sedentary behavior –read TV Internet driving, /active lifestyle –yard work, shop, child care,housework; barriers to healthy eating –Geld, healthy eating –salad daily,fruit vegetables/problems –overeating poor food choices, attempts to lose weight, frequent snacking,high fat behavior –meat at every meal; large Sunday meals; //chronic problems –obesity, diab,hypert,high Chole)

rel involvement: BMI ns diab hypert Chole neg, chronic problems ns, srh ns,

activity/sedentary/active lifestyle/barrier to healthy eating, ns, healthy eating pos, eating problems snacking emotional eating weight loss efforts ns, high fat pos;

(denom: activity/Ernährung erratisch, ev P, mP nicht so gut, K no minimal besser, //aber mv mit demogr und rel involvement immer ns)

Ko von demogr: dann rel involvement – BMI ns, chronic problems ns, srh pos, SF physical ns, activity index pos, sedentary 2mal ns, active lifestyle behave pos,healthy eating pos, barriers to healthy eating/eating problems/snacking emotional eating weight loss efforts ns, high fat behav pos,

8 Punkte (2,5 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **rel involvement zu BMI ns, chronische Krankh ns (biv: diab hypert Chole neg) , srh pos (biv ns) SF physical ns, phys activity pos, Ernährung meist ns, denom ns R Gesu**

5,5 Punkte (2,5 sample, 1 Messung, 1,5 mv, 0,5 stat) **SF mental health - pos zu rel involvement**
mv R Gl

Schmidt,S et.al.: The effects of religious involvement on short-term psychological reactions to the death of Pope John Paul II: a study on an Italian sample, in: Social Behavior and Personality 35, 417-428, 2007

71 % F, innerhalb 6 Tagen nach Tod,

Appraisal of importance and consequentiality. to what extent the event was important for themselves and to what extent it had consequences for their life. Emotional reactions. when they first learnt about the Pope's death and to rate the intensity with which they felt each of nine emotions (anger, sadness, fear, joy, anxiety, embarrassment, guilt, interest, and boredom) on 11-point scales (0 = *not at all*, 10 = *extremely*). Surprise-expectedness. to what extent they were surprised upon learning of the Pope's death and to what extent they expected this event.

14 % ath, religious –faithful und churchgoer, sie wissen Tag, Stunde, aber nicht Ursache von Tod genauer, (ath gleich low rel), Tod wichtiger für sie (low mehr als ath), mehr Konsequenzen für pers Leben (low schwach mehr als ath), mehr neg emotions /emot: sad – linear, interest, fear, Angst, anger guilt –ath ähnl low, mod und high mehr; boredom – low ath mehr, happiness ath und high vs Rest, embarrassment ns; sad und interest viel – größer 6, happy, embarr, guilt anger boredom not at all –kleiner 1, fear gering Angst etwas mehr (2)

(unter 5) **Tod von rel Figur Papst JP II,was fühlt man da –NAS steigt bei Religiösen an, low rel meist gleich ath, evtl ath und rel gleichviel happy ?, boredom/Tod für ath nicht so wichtig, nicht bewertet**

Schmidtchen,G: Priester in Deutschland. Freiburg 1973

Berufliche Zufr (mit meiner jetzigen Tätigk zufr, sie entspricht meiner Berufung als Prie) – **pos zu vertikalem Amtsverständnis** (haben ca 40 %; von Christus eingesetzt, Reprä Christ, im Amt der Apostel begründet, Teilhabe an Priestertum Christi, unwiderruflich, vs horiz –hat gesliche Funktion, dient Schlichtung von Konflikten, /melichem Zuslebender Gemeinde, Schöpfung der Urgemeinde, bezieht sich allein auf Gemeinde/Aufgabe, primär juridisch,unbibl Anpassung an Herrschstrukturen, Ergebnis von geschichtl Prozess) ,**Lektüre von geistl Schrifttum(klar), theol Fachzeitschriften, theol Bücher (beides schwach), neg zu moderner Priester** (zu große Enge in der Theol, Prie gekleidet wie Umfeld, vs moralistische Ansicht von Botschaft Christi, veraltete kirchl Strukturen, Erneuerung nötig, Teilzeitprie ok), Macht und Hierarchiekonflikt (Lehräußerung v Papst neg, kirchl Gesetze, Zölibatskritik,Versagen von kirchl Establishment, allzu juridisches Kirchenbild) , **Interesse an Partizipation** (Freih in Liturgiegestaltung, Reform ist den Menschen im Umfeld wichtig, Pfarrgemeinderatszusarbeit Prie und Laien, Gemeinde wirkt bei Pfarrerernennung mit) **Identifik mit konkreter Kirche pos, /Unzufriedene – bei Schwierigkeiten mit der Tätigk: mehr Freunde Mit-Priesterkontakt statt Gebet geistli Leben** //Umweg –argument: junge weniger vertikal, mehr Modern, Hierarchiekonflikt, Partizip interesse, weniger pers Bez zu Gott, bei Schwierigk weniger Gebet, geistl Leben, mehr Freunde ,was hilft im geistl Leben – alt: Medit, Schriftlesung, Brevier, Exerzitien, jung: Dienst am Nächsten, geistl Gespräch

(wohl unter 5) **mit 1 bewertet**

Schmied,I et.al.: Todesnäheerfahrungen in Ost- und Westdeutschland. Eine empirische Untersuchung, in: **Knoblauch,H/Soeffner,H-G:** Todesnähe. Wissenschaftliche Zugänge zu einem außergewöhnlichen Phänomen. Konstanz 1999, 217-250

Konfessionslose – wunderbares Gefühl böse Mächte schreckliches Gefühl etwas mehr, himmlische Welt, nicht irdische Wesen ns ! Tunnel mehr, OBE weniger//PAS in NDE – wunderbar, Licht, geistig hellwach himmlische Welt – 192, NAS –schreckl Gefühl, Welt böser Mächte (Tunnel) -94 (Eindruck gestorben zu sein -25) –
(unter 5) **NDE mehr PAS als NAS, Konfessionslose etwas negativere Emotionen**

Schnall,E et.al.: Psychological and social characteristics associated with religiosity in Women's Health Initiative participants, in: Journal of Religion and Health 50, 20-31, 2012

F 50-79, ca 92000, How often have you gone to a religious service or to a church during the past month ? not at all (34 %) vs rest (45 % once a week,more !), 6 Items CESD, 2 DIS, affective behavioral cognitive symptoms, /cynical hostility 13 Items, negative view of others, -unworthy, deceitful, selfish,/LOT optim – 6 Items –perceived control, positive expectations, hopefulness/ Depr –no und weniger als einmal pro Woche plus, once a week/more weniger; cynical host und opti ns; mv –(demogr, srh); Kg –Depr minus, cynical host kurvi –once a week neg, Rest ns, optimism pos,(ss –allg, emot informat, affection, tangible, pos soc intera alle pos, neg ss/strain ns neg;

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat) **Kg neg zu Depr, pos zu optim, ns zu cynical hostility, ss pos, neg ss ns, mv**

(auch in R help) Schnell, T: Spirituality with and without religion – differential relationships with personality, in: Archive for the Psychology of 'Religion 34, 33-61, 2012

85 % F, NEOPIR deutsch; According to your personal definition of religiosity, how religious would you say you are “How spiritual would you say you are (spirituality = belief in the supernatural)?” 26 sources of meaning and an assessment of degrees of experienced meaningfulness and crisis of meaning –Inhalte: Vertical Self-Transcendence: Orientation towards an immaterial, cosmic power , Explicit Religiosity (faith,prayer, and the role of religion in life) and Spirituality -non-orthodox approach to transcendence, relating to a reality beyond the known, sacredness, and fate, horiz self-transc.s.u. ; Self-Actualization: Employing, challenging, and fostering one's capacities; Order: Holding on to values, practicality, decency, and the tried and tested; Well-Being and Relatedness: Cultivating and enjoying life's pleasures in privacy and company//

rel –N neg, A pos , C pos, E ns, O ns;// spir: N ns, E pos, O pos, A pos, C ns; //horiz selftransc taking responsibility for (worldly) affairs beyond one's immediate concerns; - generativity, unison with nature, soc commitment, Gesu, self knowledge - rel und spir pos, Svw beide ns, wb relatedness: community fun love ns harmony pos, comfort ns, attentiveness care pos; /Korrel zu rel: N minus, A plus, horiz S-transz pos, Svw (individualism, challenge, develop, power, freedom, creativity knowledge, achievement) neg, wb ns //spir – O A ns pos, horiz S-transz, Svw ns wb ns/pos, //rel und spir vs spir ohne rel: N minus, E ns O ns, A pos, horiz Svw wb ns; Diff v.a. in explicit rel, vert transc;

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1mv,) **rel neg zu N, pos zu A/C, E/O ns; spir N ns, pos zu A/E/O, C ns; rel allein/spir allein –Svw ns, well-being community, fun, love, comfort ns, harmony pos // rel und spir vs spir ohne rel –N neg, A pos, Rest ns, wb Svw ns;**
 (unter 5) **rel und spir pos zu horiz self-transc (generativity, soc commitment, Gesu) und zu A (altr) andre Reihenfolge bei Eingabe – andres R2 R help**

Schnell,T/Kennan,W: Meaning-Making in an Atheist World, in: Archive for the Psychology of Religion 33, 55-78, 2011

ath –online, 60 % F!, 23 J, fast alle Abi, /repräs sample Dld –(568 !), rr 67, 390 rel (defin per Kirchenmitgliedschaft abzüglich Vp mit Null personal religiosity und belief in supernatural) mehr F, etwas weniger edu,)vs 178 nones (auch ohne Vp mit Null .s.o.) –je 46 J, meaningfulness -I lead a fulfilled life. • I think that there is meaning in what I do. • I have a goal in life. • I feel I belong to something bigger than myself. • I think my life has a deeper meaning.

crisis of meaning • My life seems empty. • I feel pain from finding no purpose in my life. • My life seems meaningless. • When I think about the meaning of my life I find only emptiness. • I don't see any sense in life.

sources of meaning - 1. Selftranscendence: social commitment, explicit religiosity, unison with nature, self-knowledge, health, generativity, spirituality; Commitment to objectives beyond one's immediate needs. A-Vertical selftranscendence: Orientation towards an immaterial, cosmic power (comprising the two scales explicit religiosity and spirituality, of which only spirituality is being used in the present study, since atheism implies the absence of belief in God, hence explicit religiosity);B:. Horizontal selftranscendence –challenge, individualism power development,achievement, freedom, knowledge, creativity : Taking responsibility for (worldly) affairs beyond one's immediate concerns; 2. Selfactualization: Employing, challenging, and fostering one's capacities; 3. Order: tradition practicality, morality, reason, Holding on to values, practicality, decency, and the tried and tested; 4. community, fun, love, comfort, care, attentiveness harmony Well-being and relatedness: Cultivating and enjoying life's pleasures in privacy and company

((Sinnquellen –bei ath pos: selfknowledge, challenge, individualism, freedom, knowledge, comfort, ns: power, development creativity community fun love; weniger: social commitment, unison with nature, health, generativity, achievement tradition practicality, morality, reason, care, attentiveness, harmony//nones anders als ath,.weniger Diff zu religion: unison with nature ns, soc commitment ns, self knowledge ns, health ns, challenge pos, individ ns, developm ns, power nspos, freedom nspos, knowledge nspos, creat nspos, trad nsneg, practic ns, morality nsneg, reason ns, attentive ns, harmony ns;// male atheists -knowledge, self-knowledge, and reason pos, community love neg))

clusters bei ath - 1 (N = 10) is characterised by generally low values, Cluster 2 (N = 58) is marked by the highest values altogether, with special emphasis on well-being and relatedness(etwas mehr spir, rel) third cluster's (N = 34) overall commitment is higher than in Cluster 1, but lower than in Cluster 2; its only distinct commitment is to selfactualization- low commitment, a broad-commitment type, selfactualization type.

mv sex age family status –meaningfulness: religionist –none- ath broad commitment -ath self-act - ath low commit, // crisis of meaning ns (außer ath low commitment viel mehr crisis)

5 Punkte (1 sample, 2,5 Messung 1 mv, 0,5 stat) **ath mit weniger meaningfulness, aber nicht mehr Sinnkrisen/Sinnlosigkeitsideen (Sinnquellen: Wissen, Freih, Indiv/weniger : Gesu Einh mit Natur generativity social commitment trad achievement reason care harmony; nones weniger Diff zu rel**

Schnittker, J: When is faith enough ? The effects of religious involvement on Depression, in: JfSSR 40, 393-411, 2001

Americans' Changing Lives panel T1 86, T 2 89

Depr zu impo of religious spir beliefs in your daytoday life, seeking spiritual comfort or support bei problems/difficulties in family work personal life, Kg how often usually , rel Items in T2 gemessen ! –soll rückwirkend gelten Swg – 2 neg Items,mastery –can do, pushed around, Probleme die man hat unlösbar

Denomin ns minus meist, Fundi ns plus, salience ns, help seeking plus, Kg minus (mv age sex edu inc race mat stat und Ko von rel Items- 3 und Denom), Ko von ss functional health formal soc integr (attend meetings von Gruppen,denen man angehört –alle minus – Kg dann ns, self esteem mastery minus, //bei Ko von allem und Depr T1 – impo minus, help seeking plus, Kg denom ns; impo – no impo viel D, dann weniger, dann bei viel impo wieder mehr, aber nicht soviel wie no impo//Puffer – spir help seeking senkt D mehr bei Geldproblemen und mehr als zwei neg life events, (spir also mal pos, mal neg) impo – bei mehr als zwei events, Kg kein Puffer, Glaube an pos LnT – Depr steigt bei job loss, sinkt bei Geldproblemen(gibt keinen Sinn)

seek support ist Kennzeichen von was Negativem

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, Intera, 0,5 stat) **Depr –denomin nsneg, Fundi nspos, impo neg kurvi Buckel asymm, seek spir comfort/support bei problems pos, Kg neg, /Puffer –spir help seeking senkt D bei Geldproblemen/mehr als zwei neg life events, impo bei mehr als zwei neg life events, Glaube an pos LnT –Depr steigt bei job loss, sinkt bei Geldproblemen !**

Schoenherr,R/Greeley,A: Role commitment processes and the American Catholic priesthood, in: American Sociological Review 39, 407-426, 1974

Diocesan priests, rel exp –felt close to God or Christ; modern values und beliefs – in Bezug auf Gott Jesus Kirche;

Work sat –inner-directedness ns, rel experience pos, modern values ns minus (u.a.)

Decision to continue – inner-directedness neg, rel exp pos, modern values neg, worksat pos

Rel exp – family tension neg, innerdir ns, mod values neg, work sat pos, lonely neg , desire to marry neg dec to continue pos,

Dec to continue – rel erf auch mv wirksam(Ko von obigem) (modern values: innerdir pos, family tensions pos, work sat minus, lonely pos desire to marry pos continue neg sehr, Aggregateinfluss auf continue –kaum da außer: andere wollen auch aufhören/weitermachen,

7 Punkte (2,5 sample, ,2,5 Messung, 1,5 mv, 0,5 stat) **Priester – rel exp: lonely neg, work sat pos, modern values/beliefs –pos, neg; decision to continue –rel exp pos, modern values neg/modern values: family tensions pos, work sat neg, lonely pos, desire to marry pos,**

Schoenrade, P: When I die...Belief in afterlife as a response to mortality, in: Personality and Social Psychology Bulletin 15, 91-100, 1989

I believe in life after death, Spilkas death perspectives – pain loneliness, unknown, reward courage, indifference, forsaking dependents ,natural end,failure -3 Faktoren: neg –pain lonely unknown failure forsaking dep/ pos –reward courage, unknown minus, neutral: natural end courage unknown minus

Experiment: confront mit own death – man hört Dinge über eignen Tod, wie andere drauf reagieren, Todesanzeige Beerd-vorbereitung plötzlicher Tod –danach Fragebögen, //es wirkt – Furcht vivid awareness lonely sad

Viel LnT –pos persp plus, neg persp minus; neutrale persp etwas plus/confront: viel LnT – positive persp stärkererAnstieg, negative persp auch etwas Anstieg bei viel LnT;

Confront steigert LnT-Glaube nicht; LnT Glaube stärkt aber pos und z.T. neg T-perspektive bei confront

5 Punkte(1 sample, 2 Messung, 0,5 bei, 0,5 stat, 1 Interv) **Interve – confront steigert LnT nicht, bei viel LnT –Konfront bewirkt mehr Anstieg von pos perspective, neg persp nur etwas mehr; LnT –pos zu positiver Todesperspektive, neg zu negativer, nspos zu neutraler;**

(R pos, help, Krim, Gl) Schottenbauer,M et.al.: Relationship between family religious behaviors and child well-being among third-grade children, in: MHR+C 10, 191-198,2007

Vp aus Head Start children, Drittklässler, N unklar

parent rel coping use of prayer/meditation und putting trust in a higher power, /family attendance at religious or spiritual events,

Family att zu Kind: health pos, hyperactivity ns mental health problems pos, externalizing ns, internalizing neg, cooperation pos, assertiveness pos, responsibility pos, selfcontrol pos, verbal ability pos, reading pos, math pos, /Eltern verh: nurturance pos, responsive to child input pos, nonrestrictive attitude pos, consistency pos, //prayer/medit – hyperact neg, health/mental health/externalizing ns, internalizing neg, coop/responsib/selfcontrol pos, assertive ns, verbal ability neg, read/math ns, nurturance pos, responsive ns, nonrestrictive neg, consistency pos (besser: hyperact, mental health, schlechter verbal ability/lesen/Mathe, weniger assertive,weniger nonrestrictive –eher gut, nonresponsive eher neg)/trust in higher power – Gesu hyperact mental health internalize ns, extern pos, coop respo self co pos, verbal neg, lesen maths ns, nurturance pos, responsive neg, nonrestrictive neg, consistency pos,(eher schlechter – extern pos, Intell neg, aber: assertive ns, nonrestrictive neg –eher gut, nonresponsive schlecht)

(insgesamt –eigne Bewertung- assertive ns als gut, nonrestrictive neg als gut): family att – 11 pos, 2 ns, 3 neg (assertive, nonrestrictive, m.h.// Gebet – 9 pos, 6 ns 1 neg (verbal)//power – 7 pos, 6 ns, 3 neg (ext, verbal, responsive) 11:5, 9:7, 7:9, (ohne IQ: 8:2:3, 9:4ns, 7: 4:2) von 7neg: 2 IQ, 1 mh, 1 assertive, 1 ext, 1 responsive, 1 nonrestrictive –evtl unsicher) mv Kg pos zu child health, und social skills, neg zu internalizing, (Ko von rel Items und parenting), ext und hyperact– trust in higher power pos, //higher power schlechte Messung

5,5 Punkte (2 sample ?, 2 Messung, 1 mv, 0,5 stat) **rel neg zu internalizing/zu mental health problems pos, ns, neg; R Gl**

6 ? Punkte (2 sample ?, 2,5 Messung, 1 mv, 0,5 stat) **pos bei social skills, Erziehungsverh – consistency pos, responsive meist pos, verbal reading math ability pos R pos**

5,5 ? Punkte (2 sample ?, 2 Messung, 1 mv, 0,5 stat) **rel pos bei cooperation, responsibility, nurturance R help**

5,5 ? Punkte (2 sample ?, 2 Messung, 1 mv, 0,5 stat) **rel pos bei selfcontrol, externalizing ns, R Krim**

Schwalter, M et.al.: Die Integration von Religiosität in die psychotherapeutische Behandlung bei religiösen Patienten – ein Klinikvergleich. In: Zeitschrift für klinische Psychologie, Psychiatrie und Psychotherapie 51, 361-368, 2003

T1 Beginn, T2 Ende der Behandlung, SCL, Lz aus Freiburger Persönlichkeitsinventar (9 Items), rel Erleben – Nähe zu Gott, Selbstakzeptanz und Liebe zu Mitmenschen, Klinik mit expliziter Integr von Rel vs ohne,

Nähe zu Gott: SCL ns, Lz pos, Liebe zu Mitmenschen SCL minus, Lz plus, Selbstakz dto, stärker, // Symptome sinken in T2 (bei beiden Kliniken – also auch ohne Rel einbezogen, aber: in Klinik mit Einbezug sinken bei Hochreligiösen die Symptome ns stärker), Nähe zu Gott Liebe zu MitMe (in Klinik mit Rel) und sich steigt (in beiden Kliniken)

7 Punkte (1 sample, 2,5 Messung, 1,5 bei, Intera, 0,5 stat, **1,5 Panel**) **Symptome sinken in Klinik mit oder ohne Einbezug von Rel, /in Klinik mit Rel-einbezug sinken bei Hochreligiösen die Symptome ns stärker, rel steigt in beiden// Nähe zu Gott -Lz pos, SCL ns**

Schumm, W et.al.: The „marital conventionalization“ argument: implications for the study of religiosity and marital satisfaction, in: Journal of Psychology and Theology 10, 236-241, 1982

Mar conv – übertriebene Art von pos Beschreibung der Ehe pos zu rel, Ko dieser scale-Korrel Rel-Eheadj ns, aber Schumm findet: Korrel mar conv zu Rel eher ns, schlechte Statistik bei mar conv-Vertretern, rel: impo of church and rel to overall und Rangordnung von rel vs anderes in Bezug auf LQual (Autok!),

Rel pos zu mar satisf (rural urban MF), Kontrolle von mar conv – Korrel kaum geringer 9 vs 10 sign Korrel – von 12),

Korrel nur bei low mar conv – alle pos, z.T ns wegen N;

(unter 5) **Rel pos zu marital satisf bei Ko von marital conventionalism (sE-artig)**

Schuster, M et.al.: A national survey of stress reactions after the september 11, 2001, terrorist attacks, in: New England Journal of Medicine 345, 1507-1512, 2001

3-5 Tage nach attack, since Tuesday, have you been bothered by: feeling very upset when something reminds you of what happened ? repeated, disturbing memories, thoughts, or dreams about what happened, having difficulty concentrating, trouble falling or staying asleep feeling irritable or having angry outbursts – mindestens eines davon 44 %//turned to prayer, religion, or spiritual feelings – medium amount 31, a lot 44, Vp mit stärkerer stress-reaction mehr turn to rel – 84 vs 69 %

(unter 5) **mehr stress- mehr turn to rel,**

Schutte, J/Hosch, H: Optimism, religiosity, and neuroticism: a cross-cultural study, in: Personality and Individual Differences 20, 239-244, 1996

LOT, Erfolgserwartung für best Situationen, cognitive religiosity nondenominational, Christianity-free

Rel ns pos zu LOT und Erfolgserw (schwächer), ns pos zu N,

(unter 5) **rel nspos zu Optimism, Erfolgserwartung, Text anders, dubiose Relmessung**

Schwab,R/Petersen, KU: Religiousness: its relation to loneliness, neuroticism, and subjective well-being, in: JfSSR 29, 335-345, 1990

206 VP Hamburg, 115 F, rr 68, Schüler 14 % no confession 67 Lutherans, Kirchgänger, Bekannte der Autoren,

loneliness UCLA-scale – belief in God neg (unabh von N) ns , helpful God dto, wrathful God mehr lonely, active Christian – neg, esteem for church service neg Materialism pos (glaube nur was ich sehe), N pos zu lonely, Rel wirkt unabh davon, N neg zu helpful, active Christian, esteem for ch.service wrath ns, Mat pos, Konf lose ns mehr lonely

6 Punkte (1 sample, 3 Messung, 1,5 mv, Pers, 0,5 stat) **loneliness –belief in God/helpful God neg ns, wrathful God pos, active Christian neg, esteem for church service neg, no aff nspos/zu N- active Christian neg, esteem for church service, wrath ns;**

R Gl, Gesu, help) Schwartz,C et.al.: Altruistic social interest behaviors are associated with better mental health, in: Psychosomatic Medicine 65, 778-785,2003

Presby member, elder /how often made others feel loved and cared for, listened to others' concerns, //congreg made me feel loved and cared for, listened to you talk about private problems, /congr made too many demands on you, has been critical of you and the things you have done,/rc –RCOPE short//mh (eher anx depr) und phys health per SF 36 gemessen, /biv-phys function SF –pos rc pos, neg rc neg, Rest ns, mv ns; /

mh –neg rc neg, pos rc pos, receive help pos, demands neg,((give help pos)) //Korrel zu giving help –prayer activities, read bible privately/with familyfriends, attend bible study groups with other than family friends, pray with one/more people, participate in church social events, satisf with prayer life, pos rc pos, neg rc neg, Kg ns, frequency of prayer pos, //mv –prayer acti pos, sat mit prayer life pos , pos coping pos, neg rc ns !, demands pos !

6,5Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 1 mv) **neg rc neg, pos rc pos, receive help from congr pos, give help (hängt mit rel pos zusammen –s.u.) pos, critic durch congr neg zu mh (depr anx, SF36) mv ÜberKo, R Gl**

7 Punkte (2,5 sample, 3 Messung, 0,5 stat, 1 mv) **pray, prayer activities (zweimal) /sat/frequency/pray with others (zweimal), bible reading, bible group attending, Teiln an church events pos rc pos, Kg ns, neg rc neg zu Kümmern um andere, mv (Zusfass von pray-Items unsicher wie) pray act/sat, pos rc pos; neg rc ns R help**

Sedlar, A et.al.: Spiritual Struggles among Atheists: Links to Psychological Distress and Well-Being, in: Religions 9, 241-262, 2018

Undergraduates, online, I don't believe in God to the question, ". "To what extent do you believe that God exists, 224 atheists , 19 J, 55 % M,
 theists -While I have doubts, I feel I do believe in God or I know that God exists and I have no doubts about it were considered theists.(unklar:Zusammensetzung)
 second sample - adult Internet users -Amazon Mechanical Turk online workforce database (MTurk). I know that no God or Gods exist, and I have no doubts about it - 95 atheists 37 J, 43.1% men, und - theists, Defin s.o. (unklar: Zusammensetzung)
 26-item Religious and Spiritual Struggles Scale (RSS; Exline et al. 2014). R/S struggles in six domains: divine (e.g., "felt as though God was punishing me"), demonic (e.g., "felt attacked by the devil or by evil spirits"), interpersonal (e.g., "felt rejected or misunderstood by religious/spiritual people"), moral (e.g., "felt guilty for not living up to my moral standards"), ultimate meaning (e.g., "had concerns about whether there is any ultimate purpose to life or existence"), and doubt (e.g., "felt confused about my religious/spiritual beliefs").
 spiritual struggle –ath: moral neg, ultimate meaning ns, interpersonal ns, doubt neg, demonic neg, divine neg; (Skala 1-5: ath 1,4/1,3 –rel 1,8/1,7) (nur divine, demonic, doubt klar rel –da auch Diff klar), **agno –mehr ultimate meaning struggles als ath** –also auch als theists;
 Depr –CES-D; Generalized Anxiety Disorder 7-item, Presence subscale of the Meaning in Life Questionnaire Steger; five items/Lz Diener; .
 ath über 90 % keine divine/demonic struggles; **demonic ns zu doubt/divine, schwach zu Rest;**
 bei ath: Depr –interpersonal moral ultimate meaning pos, doubt divine demonic ns;
 anx –dto (doubt bei einem sample pos), Sinn –moral/ultimate neg, Lz –interpers (einmal), moral, ultimate meaning neg;
 Ko von N/gender/ethnicity –Depr sample 1 –moral und ultimate meaning pos, doubt neg; Depr sample 2 –moral pos, ultimate/doubt ns;
 anxiety –moral pos oder sample 2 ultimate meaning pos, /Sinn –ultimate meaning neg, Lz –alle ns;
 (bei Ko von N bleibt nicht mehr viel übrig und N reduziert noch Wirksames stark -96 Items –vor Ko 12 sign, danach noch 8; divine demon immer ns, doubt einmal neg, von 12 -8 ultimate meaning, 3 moral, 1 interp; von 8 -4 ultimate meaning, 3 moral, 1 doubt;

7 Punkte (1 sample, 3,5 Messung, 2 mv, 0,5 stat) **rel/spir struggle bei ath –moral demonic divine doubt weniger, interpersonal und ultimate meaning ns, (Skala 1-5: ath 1,4 –theists 1,8), agno mehr ultimate meaning struggle, (bei ath: Depr, anx, interpers moral ultimate pos, doubt demonic divine ns; Sinn-moral/ultimate neg, Lz –interpers, moral ultimate neg, Rest ns;bei Ko von N –bei Depr anx weniger Korrel, bei Lz alle ns, //96 Items –vor Ko 12 sign (8 meaning, 3 moral, 1 interp), danach 8 (4 meaning, 3 moral,1 doubt) –demonic divine immer ns,**

(R pos/Gl) Selinger,K/Straube,E: Christologie Jugendlicher. Coping-Funktion religiöser Glaubenssysteme, in: **Henning,C/Nestler,E:** Konversion. Zur Aktualität eines Jahrhundertthemas. FFM 2003, 213-256 und: **Dies:** Glaube versetzt Berge. Bei jedem die gleichen ?, in: Wege zum Menschen 54, 205-1220, 2002
 rr 40, viel Osten,F; cluster: Qu(offen für exist Fragen), coll coping, Selbstwert durch Rel / Swert, nicht coll, eher passiv, nicht Q/ alles nicht/1 und 2 pos zu Wichtigk von Glauben, Sbez gläubig; Lz pos, Swg pos, seel Gesu nur in 1 (TPF !), in Gemeinde: Kommunik, Flexib, Nähe, Zufried; Veränderung durch die Gemeinde: mehr Freunde, besserer Umgang mit psych Belastungen, Swg pos, mehr Freude, akz wie ich bin, Antworten auf Fragen des Daseins, 3 neg dazu, //Korrel zu Lz: Nähe in der Gemeinde, Wichtigkeit des Glaubens, (1, 2, Q rel Swg nicht einbezogen, Multikoll) oder -2. Untersuchung: Q ns; 2 ns,

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv) **rel pos zu Lz mv pos, auch zu mehr Freunde in Gemeinde, besserer Umgang mit psych Belastungen, akz wie ich bin, Swg, (AutoK), Sinn, Nähe/Zufr in Gemeinde,**

Sethi, S/Seligman, M: Optimism and Fundamentalism, in: Psychological Science 4, 256-259, 1993

Fu: orth J, Islam, Calvi mod (K cons J Lu Me) Lib – reform J, Unitarier;

Opti ist: internal, stabil globale attributions !

Fu pos, rel influence in daily life – auf Freunde, auf Essverhalten pos, rel involvement – Kg pray pos, Himmel suffering will be rewarded – pos, //Fu wirkt auch unabh von Religiosität 3 Skalen, und influence/Himmel etc wirkt unabh von Fu

Inc sex edu ns zu Fu! Zu Opti

Depr ns zu Fu

Study 2: typische hymnals und prayers und drei sermons, bei Fu mehr opti Inhalte

5 Punkte (1 sample, 2,5 Messung 1 mv, 0,5 stat) **Opti pos zu Fu/rel Items, Depr zu Fu ns, fragw Messung von 0**

(R pos, Gl, Gesu) Shahabi, L et.al.: Correlates of self-perceptions of spirituality in American adults, in: Annals of Behavioral Medicine 24, 59-68, 2002

GSS 1998, To what extent do you consider yourself a spiritual (rel) person ? spir und rel 52, spir only 10, rel only 9, weder noch 29, /spir zu rel 0.63, /

distress –so sad nothing could cheer up, nervous, restless fidgety hopeless everything an effort, worthless; /trust- die meisten try to take advantage, can be trusted, try to be helpful; fatalism –there is little that people can do to change the course of their lives, nihil –in my opinion, life does not serve any purpose, /Tol- speech, teach at college book ; //(mv demogr, rel affil) spir und rel –mehr rel Verh (und spir Erf –medit, spir touched by creation inner peace) als rein rel als rein spir; (spir bei Ko von rel –rel Verh mehr, rel bei Ko von spir –rel Verh weit mehr),

Distress –nono und jaja besser; srh ns, trust - rel spir und spir besser; fatalism ns; nihilism – jaja und rel besser, Tol –jaja und rel weniger Tol (ath, Kommu), racist : jaja weniger !, militarist ns, Homos- nur jaja weniger; /weder noch am wenigsten (zweimal gleich spir), (wo rel dabei ist weniger Tol),

(nono-edu minus !)

7 Punkte (3 sample, 2,5 Messung, 0,5 stat, 1 mv) **rel/spir und rel weniger tol bei Kommu ath; aber: militarist ns (außer nono neg) , homo racist nur jaja weniger –rel nicht; spir und nono mehr, trust –rel spir und spir besser R pos**

6,5 Punkte (3 sample, 2 Messung, 0,5 stat, 1 mv) **Distress - rel/spir und weder/noch besser, nihilism –rel spir und rel besser/fatalism ns, R Gl**

6 Punkte (3 sample, 1,5 Messung, 0,5 stat, 1 mv) **srh ns zu rel/spir R Gesu**

Shapiro,A et.al.: Prognostic correlates of Psychotherapy in psychiatric outpatients, in: Am J of Psychiatry 133, 802-808, 1976

Therapiefortschritt 1 Jahr lang, rating von Patient und Therapeut, religiosity pos bei Th und Pat(stärker), Th ganz andere Bewertungen als Pat, sogar mv wirkt Religion !(laut Pat-Aussage, Th ns)(Ko von MMPI, competent therapist, attractive therapist..)

(unter 5) **religiosity von Therapeut und Patient pos zu Glaube an improvement bei Behandlung, mv !**

Shapiro, D: Adverse effects of meditation: a preliminary investigation of long-term meditators, in: International Journal of Psychosomatics 39, 62-67, 1992

Vp erfahrene Meditierende, ein Drittel Atheisten/agno, Vipassana med, mindestens 10 Stunden am Tag, bare awareness –observing ohne valuating, T1 retrospe vorher, T2 nach einem Monat, T 3 nach 6 Monaten, //adverse effects insgesamt 55 vs 88 pos bzw 39 vs 92; bei geübten Medit -75 /88, 66/92, zwei müssen mit Medit aufhören (von 27)

Adverse –negativity in Denken Verh Emotion, Desorientierung, Sucht, Langeweile, soz Beziehungen leiden/pos: happy joy pos thinking selfconfidence, accepting compassion,relaxed, resilient,effective, //oft Umdeutung: negatives wird aufhören, hat auch Vorteile, man lernt was dabei,
(unter 5) **neg Wirkungen von Medit**

Shariff,A/Aknin,L: The emotional toll of hell: cross-national and experimental evidence for the negative well-being effects of hell beliefs, in: PLOS ONE 9, 1-8, 2014

146 000 VP, 63 Länder, bei mv 52, Lz aus Gallup, 2005-2009, belief in heaven hell aus WVS 1981-2007

Lz ist happiness ! -“How happy are you with your life as a whole these days?” – Cantril [15] scale ladder 0 (worst possible life) to 10 (best possible life) – for both present circumstances and what people expect in the five years time ‘thriving,’ (those who scored 7 or higher on present circumstances, and 8 or higher on future circumstances), ‘suffering’ (those who scored 4 or below on both categories), or ‘struggling’ (those in between the other two categories). The proportion of respondents in each category within a nation was used to determine an overall life satisfaction ranking for that nation.. National rankings were used because overall means were not yet publicly available at time of writing
Daily affect ten questions which asked respondents about their affect and experience during the prior day (example “Did you smile or laugh a lot yesterday?”, “Did you experience sadness during a lot of the day yesterday?” (reverse-scored), “Would you like to have more days just like yesterday?”//

Aggregat; Himmel pos zu happy und daily affect, hell neg (Kannib) mv –Kg ns, God belief ns,(noch mehr Kannib) (mv BSP pos(daily affns), Gini infla stability/absence of violence ns, alok bei happy ns, bei daily aff neg; (seltsam)

study 2 indiv –selbe WVS/EVS Daten, aber nun 250 000 VP, “All things considered, how satisfied are you with your life as a whole these days?

heaven plus, hell minus, Kg plus (mv demogr, impo of family, impo of friends), bei Abraham-Religionen ebenso wie bei andern (Hi Bu),

study 3 – MTurk- 57 % rel believers, Hell condition, participants were asked to write 100–200 words about their conception of Hell, including its purpose and description. In the Heaven condition, participants were similarly asked to write about Heaven, control: schreiben was man gestern tat; happiness, sadness, guilt, security, shame, fear and calmness// happy, sadness, fear pos emot neg emot pos minus neg emot: control und heaven gleich, hell schlechter, (passt nicht: heaven ns)/believers happy pos, NAS neg; bei believers und nonbelievers wirkt hell neg !

Kg bei Aggregat auch pos wenn man ihn einzeln nimmt(mv BSP Gini stability)

Study 1 –7,5 Punkte (3,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **Himmel pos, hell neg zu happy/daily affect, Aggregat, Kg belief ns,**

Study 2 –8 Punkte (3,5 sample, 2 Messung, 2 mv, bei, 0,5 stat) **Himmel und Kg pos, hell neg zu Lz, belief ns, bei abrahamit Rel und HiBu,**

Study 3 -5 Punkte (1 sample, 2 Messung, 0,5 bei, 0,5 stat, 1 Interve)

priming mit hell/heaven –nur hell wirkt neg, heaven gleich controls; believers happy plus, NAS neg, bei bel und nonbel wirkt hell neg ! Kg bei Aggr pos wenn einzeln (mv)

Sharkey,P/Malony,H: Religiosity and emotional disturbance,in: Psychotherapy 23, 640-641, 1986

Klienten von Ellis-Institut rational psychotherapy,

very rel vs atheist (vs Mitte) – problems mit acceptance rel ns minus, frustration rel ns plus, injustice ns, achievement ns minus, selfworth minus, control ns minus, certainty minus catastrophizing ns overall ns minus, **Mittelreligiöse – am wenigsten !**, nur eine Diff-certainty sign,

(unter 5) **interessant weil Ellis und Atheisten dabei –am negativsten, dann very rel , dann mittelrel, nicht klar glücksbezogen**

Shaver,P et.al.: Religiousness, conversion, and subjective well-being: the „healthy-minded“ religion of Modern American Women, in: Am J Psy 137, 1563-1568, 1980

Fragebogen von Leserinnen von Redbook ausgefüllt, aus 65000 Antworten 2500

herausgezogen zu random sample (unklar wie), converts heute sehr rel und evtl kons Rel eher (rel Politiker, Mission, fear God, exclusive Rel, follow leaders), früher nicht so, als Kinder eher weniger happy, mehr lonely (nun weniger lonely als nonconverts), 35 J, edu plus, 96 white, 70 % P, very rel 27, moderately 56, 12 slightly, 4 not at all, 1 antirel – bei Kopfweh, loss of sexual interest, lonely Magenweh crying easily worry und Angst, irrat fears restless sleep feelings of worthlessness feelings of guilt tense od keyed up just cannot go – kurvi: very rel und antirel gleich, slightly am negativsten, moderate und not at all gleich, oft antirel Null ! (N klein 1 % sind 25 VP, 4 % 100 VP), stärkerer Glaube an pos Rel-inhalte – Gott hilft, vergibt, bringt Glück, erhört Gebete vs Versuchung durch Teufel Hölle da etc)

How happy last 6 months – nur 35 % very happy, 47 moderately happy, slightly 5, weder noch 4, unhappy 9 – auch hier slightly am negativsten, evtl very besser als anti (Schaubild),

Evtl sinds lib Religiöse – vs Klerus, pro Gewissen, Gericht nicht Kindern erzählen, Vergleich mit Bev eher weniger rel (66 very important dort) Gott ist überall –in Kirche Natur, Leuten,

Messproblem, Arel kleines N, lib Rel ? Rel mit Schwerpunkt auf Positivem

5 Punkte (2 sample, 3 Messung) **converts (unsicher,wie fromm) –bei NAS/Psychosom wie antirel, kurvi Buckel, bei happy kurvi Trog; weniger lonely als früher,**

Dazu noch: I don't believe in God, I believe in an impersonal supreme being or spiritual force that does not direct individual lives I believe in a personal God who has little or no direct involvement with individual lives I believe in a personal God who directs and controls my life, not sure

Do you believe in life after death – no, I don't believe in any kind of life after this one, I am unsure, Yes, I believe there must be something beyond death, Yes, I have definite beliefs about the afterlife –atheists und agnostics ebenso happy wie members of established churches,

People who do not believe in God und LnT ebenso glücklich (happy) certainty that life has a meaning and direction glücklicher, experienced telepathy precognition (39!), mystical or supernatural experiences (18) peak exp (26) feelings of harmony with the universe nichts davon substantially related to happiness (keine Zahlen),

Mystical und ESP – mehr problems in childhood (nightmares stomach upset), mehr psychosom Symptoms, emot troubles in adulthood (insomnia Angst despair und mehr past current drug use)

Positive Peak exp und harmony – healthier, weniger Angst, weniger tired/lonely weniger prone to crying drugs in past ja, nun weniger als andere mit ESP und my,

(Rel ohne Bezug zu ganz vielen GI-items –mindestens 16- ? Sample groß, aber linksverdreht unrepr)

No belief in God/ath/agno, no belief in LnT –happy ns, telepathy precognition, mystical or supernat exp peak exp feelings of harmony with universe –ns zu happy, ohne Zahlen/mystical/ESP – emot troubles, psychosom Probleme jetzt und in Kindheit, peak exp/harmony –Angst neg, tired lonely prone to crying neg

Shaw,B et.al.: Effects of prayer and religious expression within computer support groups on women with breast cancer, in: Psychooncology 16, 676-687,2007

T2 nach 4 Monaten, 19 % attr, were short of breath, self-conscious about the way they dress, bothered by swollen or tender arms, worried about the effect of stress on their illness, fatigued, change in weight bothered them, hair loss bothered them, their skin bothered them as a result of radiation treatment./NAS -helpless, tense, loved/cared for (reversed), angry, hopeless, worried, supported (reversed), frustrated, sad, anxious //reversed - sad, feel like my life is a failure, nervous, worried about dying, feel like everything is an effort, worried that my illness will get worse.// functional wb - they are able to work (including working inhome), they are able to enjoy life 'in the moment', they are sleeping well, they are enjoying their usual leisure pursuits, their work (including work in home) is fulfilling//health self-efficacy -they are confident they can have a positive effect on their health, they have set some definite goals to improve their health, and they are actively working to improve their health./ they have been trying to see breast cancer in a different light, to make it seem more positive, they have been looking for something good in what is happening.//rel Worte die in Internet-Texten der VP vorkommen – 0,8 % /I've been trying to find comfort in my religion or spiritual beliefs, I've been praying or meditating//

Korrel zu rel words: cancer related concerns ns neg, NAS ns neg, emot wb ns pos, fu wb ns, health related effic ns pos, pos reframing ns pos; //Panel mv (Ko von Item T1 und ethnicity): rel beliefs immer ns; breast related concerns –words ns neg, NAS –words neg, emot wb ns pos, pos reframing ns pos, fu wb pos, health selfeff pos, ss ns pos, (words –pos und negative) angel jewish angels jews bible* lord bless* meditat*catholic* mercy chaplain* methodis*christ minister christian* moral*church* pastor commandment* pope*communion pray*confess* preach*devil* presbyterian*divine* priest*easter protestant*etern* religio*faith* Sacred fundamentalis* saint*god satan*god* sin gods sins gospel* soul heaven* souls hell spirit*holy temple*immortal* testament*jesus theolog*jew worship*

6,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel**) Menge der verwendeten rel Worte –nsneg/neg zu NAS, nspos zu Kra-bewältigung/Alltagsbewält, pos Deutung, PAS; cross-section und Panel, rel beliefs ns,

Shehan,C/Bock, W:/Lee,R: Religious Heterogamy, Religiosity, and marital happiness. The case of Catholics, in: Journal of Marriage and the Family 52, 73-79, 1990

Daten aus GSS, 73-78, 80, 82-85 verh weiße Kath in erster Ehe, ohne converts to Cath, - 412 cath in interfaith unions und 1341 in cath unions

Daten aus Heaton: Kath –Kath bei M mehr Ehezufr, Kath M zu nicht Kath F kaum anders als K-K, kath F zu nicht kath M ebenfalls kaum anders als K-K

Hier: K-K und K-nicht K selbe marital happiness (very vs Rest), aber (Kg) geringer, K-K edu minus etwas, age plus, mv zu Eheglück: heterogamy ns, Kg plus (und doch sind Het-Ehen ebenso glücklich, obwohl sie weniger Kg haben)

evtl Interaktion –aber ns: bei wenig Kg – heterogamy wirkt ns pos, bei viel Kg wirkt het negativ, (aber viel Kg wirkt selber positiv) oder umgekehrt: Kg wirkt pos auf Eheglück vor allem bei Homog, schwach bei Het.(ist eher wahrscheinlich, weil Kg hier beides mal positiv wirkt, was seiner Gesamtwirkung näherkommt, was aber der anderen Wirkung widerspricht, wo Kg bei het negativ wirkt).

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv,bei, 0,5 stat) **marital happiness – bei Kath: heterogamy ns, Kg pos , vielleicht Intera –Kg wirkt bei homog positiv, bei het schwächer pos,**

Sherkat, D/ Reed,M: The effects of religion and social support on self-esteem and depression among the suddenly bereaved, in: Social Indicators Research 26, 259-275, 1992

Angehörige von Unfall und Sm-opfern, rr 62 von solchen Opfern in metropolitan area Südwest-USA, 156 Vp (von 795 Toten – Kontakt gelingt oft nicht), keine no rel, // Korrel zu Depression: mv gender white age verh edu, Gebet ns pos, Kg neg , Kath ns (alle drei Items gleichzeitig reingegeben !); Ko von social integration, quality of support und confiding – Kg ns minus (Überko) Swg – Kg wirkt immer, auch bei Ko von ss usw,

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **Kg pos zu Swg; Depr –Gebet nspos, Kath ns, Kg neg (Kannib)**

Sherman,A/Plante,T/Simonton,S/Latif,U/Anaissie,E: Prospective study of religious coping among patients undergoing autologous stem cell transplantation, in: Journal of Behavioral Medicine 32, 118-128,2009

Vp vor OP, 62 % M, T1 assessment, dann OP, dann 10 Tage nach OP T2 –ist 3,4 Monate nach T 1, Santa Clara strength of rel faith –my faith has an impact on many of my decisions, brief RCOPE, aber verändert, Cr 68; FACT-BMT –misst physical, functional social emot wellbeing bei TransplantationsVP, /pos rc 23, neg rc 7; /Korrel religiousness T1 zu T1 –anx depr ns, phys wb pos, fu wb soc wb emot wb ns pos, transplant related concerns neg, /zu T 2: emot wb pos, fu phy soc ns pos, anx depr ns; neg rc – anx depr pos, wb neg alle T 1 und T2; pos rc – anx depr ns, phy emot wb ns, soc wb ns pos, funct wb pos, T2 : anx pos Rest ns; (**pos rc ist negativer als allg rel**) //T1 zuT1und T2 –neg rc mv stark neg zu allem (außer soc wb) pos rc ns; bei phys wellbeing zu T2: viel pos rc und viel neg rc –stark neg, viel pos und wenig neg am besten, /wer mehr pos rc nutzt –alles ns; wer mehr neg rc nutzt (Ko von baseline neg rc) –depr pos,fu emot phy wb neg, Gesuzustand vor Transpl ns zu mehr pos rc danach, schlechtere Gesu und Depr vorher –neg rc steigt nach Transpl, (bei Ko von baseline coping ns) worsening health –coping ändert sich nicht;

6 Punkte (1 sample, 2 Messung, 0,5 mv, 0,5 stat, **2 Panel**) religiousness T1/T1-T2 –phys wb pos, T 2 ns;functional wb ns, pos rc –phys wb ns, functional wb pos, /**neg rc –phys fu wb neg**; Gesu vor Transpl –ns zu mehr pos rc danach, **neg rc neg**; R Gesu

6,5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, **2 Panel**) pos rc 23, neg rc 7; T1/T1-T2: religiousness –anx depr emot wb soc wb ns; transpl related concern neg, emot wb T2 pos; **neg rc –anx depr pos, soc emot wb neg**, pos rc –anx depr emot wb ns, **zu T2 –anx pos(schlechter als religiousness)** /schlechtere Gesu vor Transpl-pos rc danach ns, **neg rc pos**, worsening von health ns zu **neg rc** danach, R Gl

(R Gl,Gesu) Sherman,A/Simonton,S/Latif,U/Spohn,R/Tricot,G: Religious struggle and religious comfort in response to illness: Health outcomes among stem cell transplant patients, in: Journal of Behavioral Medicine 28,359-367, 2005

213 patients, mit multiple myeloma (Knochenmarkskrebs) (ohne delirium, severe cogn impairment, solitary plasmocytoma, hematological diseases, prior stem cell or bone marrow transpl),60 % M, Santa Clara Strength of religious faith –my rel faith is extremely important to me, RCOPE (adapted ?) /pos rc 19, neg rc 9,

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat)**Korrel: Santa Clara zu Hospital Anx/Depr scale ns, Hamilton Depr nsminus, SF 12 mh ns plus, SF 12 energy nspos, /pos rc ns; mv ns**

Neg rc –HADS depr pos, mh neg, energy neg, (neg rc wirkt unabh von edu gender ethnicity tumor stage und Santa Clara !) R Gl

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) Santa Clara zu: **SF physical functioning ns neg, SF 12 pain nsneg; pos rc - SF phys functioning neg, SF 12 pain neg; mv ns; neg rc - SF 12 phys fu neg, pain neg** (Autoren deuten das andersrum in Text, in Unterschrift zur Tabelle und Text so wie ich) , **neg rc wirkt unabh von edu gender ethnicity tumor stage und Santa Clara !)** R Gesu

((Shmotkin,D: Subjective well-being as a function of age and gender: a multivariate look for differentiated trends, in: Social Indicators Research 23, 201-230, 1990

Cantril Lz (best –worst possible life), Neugarten, ABS (und PAS,NAS) ,Juden, religiosity – secular, traditionalist, observant, selfrated (ca 19 von 447) ns minus zu allen Lzitems –(andre Items funkt richtig)

(unter 5) **Juden-religiosity pos zu Neugarten, ABS, ns neg Lz Cantril))**

(R Gl , help) Sibley,C/Bulbulia,J: Charity explains differences in life satisfaction between religious and secular New Zealanders, in: Religion, Brain and Behavior 5, 91-100, 2015
rr 17, 55 % no aff, “I am satisfied with my life” and “In most ways my life is close to ideal.”
How much money have you donated to charity in the last year?

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5stat) **Aff –pos zu charity giving, mv (demogr, parent, cons-lib,-konservative geben auch mehr; European, employment) R help**

6 Punkte (3 sample, 1 Messung, 1,5 mv, Mediat, 0,5 stat) **Aff –pos zu Lz (schwach) ,
Mediation: rel pos zu charity pos zu Lz (bei Ko von charity ist rel ns zu Lz, Mediation
berechnet per censored mediation model with Monte Carlo estimation.R Gl**

Siddle, R et.al.:Religious delusions in patients admitted to hospital with schizophrenia, in:
Social Psychiatry and psychiatric epidemiology 37, 130-138, 2002

Vp mit Schizop, 68 % rel, 45 von 193 -23 % -weiße 23, Asiaten 14) mit rel delusions, -
persecutory –Teufel, grandiose –Messias, belittlement – unpardonable sin,

Pat mit rel delusions (auch: Gott Teufel hören mit ihm reden ist delusion) : länger Kontakt mit
psy services, brauchen mehr Arznei, religiös ns,(unklar, evtl auch pos), doctrinal orth plus
,(20 % mit rel del haben keine Rel), v.a. Änderung der Religiosität in der Vergangenheit stark
plus, Überzeugung von del höher, ns zu psychotic symptoms, aber dann wieder mehr, allg
Funktionieren – ns neg,

(unter 5) **rel Verwirrte wahrscheinlich schlechter dran, Veränderung in Rel in
Vergangenheit pos zu rel del, Rel evtl mehr rel del (20 % mit rel del haben keine Rel)**

Siegel,JM/Kuykendall,DH: Loss, widowhood, and psychological distress among the elderly,
in: Journal of Consulting and Clinical Psychology 58, 519-524, 1990

Belong to church/temple zu CES-D ns (mv health, loss, mar stat), Interaktionen: loss und
keine Kimitglsch –mehr Depr, widowed und keine Kimitglsch – mehr Depr (aber N z.T
kleiner 10)

(unter 5) **belong to church/temple ns zu depr, loss/widow ohne Kirchenmitgliedschaft –
Depr pos**

(zur Info) Siegel,K/Schrimshaw,E: The perceived benefits of religious and spiritual coping
among older adults living with HIV/AIDS, in: JfSSR 41, 91-102, 2002

Reported benefits from rel und spir beliefs and practices –evokes comforting emotions and
feelings, offers strength empowerment, control, eases the emotional burden of illness, offers
social support, sense of belonging, offers spiritual support through personal relship with God,
facilitates meaning and acceptance of illness, helps preserve health, relieves fear and
uncertainty of death, facilitates selfacceptance and reduces self-blame
(keine Bewertung, nur Info –Vp sehen viele benefits)

Fast alle sagen: rel beliefs practices important and useful resource for coping

Silliman, R et.al.: Breast cancer care, in: Cancer 83, 706-711, 1998

Emot health aus SF 36, breast cancer specific emot health (dealing with feelings of anger fear grief anxiety, worries about your family's ability to manage if you get sicker, worries about who will take care of you if you get sicker, worries about recurrence of cancer, Emot health – Kg pos mv (mar stat, comorbidity, change in health status last year, Arzt fähigkeiten, Möglichkeit mit ihm zu kommunizieren), breast cancer specific emot health –dto, (unter 5) **Kg pos mv**

Silton, N et.al.: Beliefs about God and mental health among American adults, in: Journal of Religion and Health 73, 417-437, 2013

Gallup für Baylor 2010;

Generalized anxiety disorder

Felt nervous, anxious, or on edge

Been unable to stop or control worrying

Worried too much about different things

Social anxiety

Feared that you might do something to embarrass yourself in a social situation

Became anxious doing things because people were watching

Endured intense anxiety in social or performance situations

Paranoia

Felt like you were being watched or talked about by others

Felt that it is not safe to trust anyone.

Felt that people were taking advantage of you

Obsession

Been plagued by thoughts or images that you cannot get out of your mind

Thought too much about things that would not bother other people

Thought too much about pointless matters

Compulsion

Felt compelled to perform certain actions, for no justifiable reason

Repeated simple actions that realistically did not need to be repeated

Been afraid something terrible would happen if you did not perform certain rituals

(eher schwaches NAS)

a deistic God, benevolent God, punishing wrathful //absolute and just// reverse-scored critical and severe God.

Relness-Kombi aus Kg und Sbez religious; belief in God - "I have no doubt God exists," "I believe in God, but with some doubts," "I sometimes believe in God," and "I believe in a higher power or cosmic force" were scored 4 through 1, respectively. The three remaining response options were scored as zero: "I don't know and there is no way to find out," "I am an atheist," or "I have no opinion."

mv (demogr, beide rel Items) religiousness –Angst minus, soc anx ns, paranoia minus, obs und compu ns minus; belief in God ns alle Items, //mv (demogr, relness, belief) benevolent God –anx ns minus, soc anx, paranoia, obs co alle minus; deistic God ns, punitive –gen anx ns plus, soc anx para obs co plus; (Kannib)

7 Punkte (2 sample, 3,5 Messung, 1 mv, 0,5 stat) **rel-ness teilw neg zu NAS, belief in Gods, God not critical severe neg, deistic Gods; absolute/just ns, punitive/wrathful pos, mv (Kannib)**

Simmonds, R: Conversion or addiction , in **Richardson, J:** Conversion careers. Beverly Hills 1978

Jesus People, ihre Religion angeblich Fundam, aber schlechte Messung

(unter 5) **Interessant evtl: T 1 und T 2 zweieinhalb Monate danach keine Änderung in Pos-Items, T 1 ist aber schon nach der Konversion, vorher viel Problem Gesetz, starke Drogensucht, Alk Tabak -nach T1 nix mehr davon – trotzdem keine Verbesserung in Pos-Items (ACL-Checklist/STAI ns Trait negativ)**

Simon, Uwe: Ekklesiogene Neurose. Tübingen 1995

Ev,kath freiki Theolstud (mehr M) vs v.a. Psycholstud (mehr F)

Leibfeindl gesetzl Erziehung –(eher insges neg: Strafe Gottes, er sieht alles, Zwang chr Veranst zu besuchen, S befr schwere Sünde, bei Ungehorsam Höllendrohung, Erz von Verboten geprägt, harte Strafen, Eltern vs Tanz, kein Gespräch über Sexualität, was mir Freude machte galt als bedenklich, Pfarrer wichtig, Ordnung, Lachen verpönt, kann mit Fragen nicht zu Eltern kommen, keine Zärtlichk in Fam, vs enge Körperkontakte, Eltern ohne erfülltes Sexleben, Warnung Geschlechtsteile zu berühren, Eltern vermeiden sich nackt zu zeigen// Vermischung neg Erz und Prüderie) , allg christli Erz –frommer Vater/Mutter, hatte chr Erz, besuchte als Kind chr Veranst; leibf gesetzl Einstellung – (Vorbild, Wahrh sagen, Aggr nach außen vermeiden, nach Vollk streben, Kinder sollen nicht mit Geschlteilen spielen, Sexerziehung wichtige Sache f Eltern, vs Tanzen, Kigo besuch freiw, Sm schwere Sünde ,ehrbare vs nicht ehre Körperteile, ohne Geschlechtliches Nachfolge einfacher, bei geringster Schuld Vergebung suchen, einfache Kleidung, kein Schminken, strafender Gott, Höllendrohung nötig, Intimleben egal wie keine Sünde, „literalism, sex ohne Kinderabsicht neg, Fehlerlosigk anstreben, tägl Beten Bibellesen, Gott sieht alles, - sinnvolle rel Items plus Askese, Schuld, Prüderie, neg Gott (vs sex Lust,Freude, Verzicht auf Triebbetätigung, Sex vor Ehe, vs Nacktheit in Film Kunst, sex Gefühle unnatürlich,nicht selbstv, sex baut nicht Agg ab(kaum Liebe, Vergebung, Freude..)

Ekkl Neurose – unbegründete Schuld, will vollkommener sein, bin sehr korrekt, leide unter Gewissenhaftigk, frage oft ob Gott einen Me wie mich annehmen kann, Aggr vermeiden, fürchte Strafe Gottes (AutoK: Strafe zu Strafe, vollk zu vollk), oft gewünscht tot zu sein, frage mich was ich alles falsch mache, Sex Intimes beängstigend, hindert an Glaubensumsetzung, Vergebung macht Sorgen, Körper unrein, Angst vor körp Nähe, Angst schwere Sünde begangen zu haben, ständige Zweifel, Sorgen nicht alles richtig zu sagen, immer ehrlich,sauber, Gott fordert zu schwere Dinge, alles was Freude macht verbietet er (Autok) harte Skritik Selbstbestrafung Gott will Leistung überfordert einen, muss mich zum Beten überwinden, Angst vor unheil Kra, suche nach Sünden bei mir, andre auf Jesus hinweisen ist Zwang, N plus Arel plus neg Gott,)

Leibf Erz pos zu zu eN, leibf Einstellungen nur bei ev Stud pos zu eN, bei Fk und K ns !, Theol stud mehr leibf Erz und Einst, nicht mehr eN als Kogruppe (K und Fk eher doch) , (K am meisten leibfErz und eN, Fk am meisten leibf Einst, Erz und Sy Nr 2)

Faktor evangelikal, bibeltreu, piet, K ns, fundam, pfingstlerisch, orth ath ns ! vs liberal humanist gespolitisch, schwach pos zu eN,/

Varianzanalyse chr Erz ns zu eN; Chr Erzogene nur eN wenn leibf erzogen

Profess Hilfe in Anspruch genommen wegen seel Probl –rel Orientierung(Begriffe wie Jesus usw haben für mein Leben Bedeutung, beeinfl mein Verh) ns , Fki neg

(unter 5) **Messung schlecht, AutoK, neg Rel; eN –pos zu leibfeindl Erz, zu leibf Einst bei Fk und K ns, bei ev Theolstud pos, Theol stud mehr leibf Erz/Einst –aber eN ns vs Ko gruppe (K/Fk etwas mehr als Kogruppe; K am meisten leibf Erz und eN, Fk am meisten leibf Einst) ,**

evangelikal-Faktor (erratisch –incl orth ath ns) zu eN schwach pos, profess Hilfe wegen seel Probl –Fk am wenigsten, rel Orient ns; Varianzanalyse chr Erz ns zu eN, leibf Erz auch bei Nichtchr pos zu eN, (aber chr Erz pos zu leibf Erz(AutoK) /chr Erzogene nur eN wenn leibfeindlich erzogen;

Simoni,J et.al.: Spirituality and psychological adaptation among women with HIV/AIDS : implications for counseling, in: Journal of Counseling Psychology 49, 139-147, 2002

Used to deal with the effects of HIV/AIDS on health and the life-threatening nature of this illness, --prayed or involved myself in other spir activities, found new faith (AutoK, faith in was ?) , meditated or used relaxation or visualization to help with problem, rediscovered what is important in life, (weder spir noch rel eher)

Spirituality- u.a. my spir provides me with a sense of hope,(AutoK),

Drug use – Kg Ki mitgl spir spir coping neg, //Kg – ss ns, spir und spir coping schwach pos,

Psycho adaption (Depr, Swg, mastery, POMS fatigue, Angst Depr anger confusion vigor negativ) –spir pos (mv drug, edu ethn ss) , spir coping pos (mv, vorheriges und andere coping-strategien), Kg Kimigl ns,

(unter 5) **Kg Kimitgl ns, spir (coping) pos (aber dubiose Messung) zu adaptation (Depr, Swg, fatigue Angst, anger confusion)**

Singh,BK/Williams,JS: Satisfaction with health and physical condition among the elderly, in: Journal of Psychiatric Treatment and Evaluation 4, 403-408, 1982

Über 65 J, Umfragen 73-78, NORC,

6 Punkte (3 sample, 1 Messung, 1,5 mv, 0,5 stat) **how much satisfaction received from health and physical condition- pos zu Kg, /mv (age, race, sex,urban,verh,working,edu,alc use, smoke) –Kg pos, stärkster Prädiktor R Gesu/Gl**

(R Krim, Gl, Gesu, Sm) Sinha,J et.al.: Adolescent risk behaviors and religion: findings from a national study, in:Journal of Adolescence 30, 231-249, 2007

5.-12.Klasse, 11-18 Jahre, 12 rel - nothing in particular; How important is religion in your life today?" to the best of your knowledge, in the past month, how many times has your child attended organized religious worship services? Does your child participate in any organized program

offered by a religious congregation or a religious organization?" During the last four weeks, how many whole days of school have you missed because you skipped or "cut"?; vandalism (How many times in the last year have you purposely damaged or destroyed property belonging to your parents or other family members?); interpersonal violence (How many times in the last year have you hit or threatened to hit anyone else?); sexual activity (Have you ever had sexual intercourse?); marijuana use (Have you ever smoked marijuana?); feeling of depression (During the past 12 months, did you ever feel so sad or hopeless almost every day for two weeks or more in a row that you stopped doing some usual activities?); suicide ideation (During the past 12 months, did you ever seriously consider attempting suicide?); and carrying a weapon (During the past 30 days, on how many days did you carry a weapon such as a knife or club?).

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **alle 3 rel Items – smoking neg, alc neg, marijuana neg, mv demogr Swg –smoking: impo Kg neg, alc –Kg neg, marij –Kg impo neg R Gesu**

7,Punkte (3 sample, 3 Messung,0,5 mv, 0,5 stat) **alle 3 rel Items -truancy neg, vandalism ns(bottom) interspers violence nur impo neg, carry weapon ns, mv demogr, Swg –truancy impo und Kg neg; R Krim**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **depr Kg ns, impo/srr neg, mv (demogr Swg); R Gl**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Smideation-impo neg (bottom), Rest ns R Sm**

(auch R Gesu) Sinnewe,E et.al.: Religion and life satisfaction: evidence from Germany, in: Social Indicators Research 123, 837-855, 2015

SOEP 2003, 2007, 2011, ca 27 000 VP, How satisfied are you currently, all in all, with your life? How often do you attend social gatherings with friends, relatives etc/.How many close friends you have ? Attend church or other religious events//

Lz –P K pos (Ko von demogr, srh, alos, neg life event), Kg (pos) dazu – P,K nun ns, close friends /soc gatherings dazu –Kg bleibt; Analyse mit fixed und random effects –Test: fixed besser; Kontrolle von Persönlichkeit, cognitive ability (und wohl auch gatherings, friends) – im Osten Kg ns pos (random pos), Zahlen größer als im Westen, aber ns;

(vgl: We then took advantage of the panel nature of G-SOEP to control for unobserved individual heterogeneity by estimating the association between life satisfaction and religion using a fixed-effect (FE) regression model to control for time invariant factors (α_i in Eq. 1) such as cognitive ability, personality, and sex, which may influence life satisfaction and, consequently, reduce the influence associated with omitted variable bias.(–es wird aber nicht gezeigt, wie Pers cogn ab gemessen wird; unklar ob das wirklich Panel ist) While our FE analysis controls for unobservable heterogeneity and undoubtedly provides a more stringent empirical assessment of the association between religious involvement and life satisfaction, it is possible that a random effects (RE) specification may be more appropriate. In the RE model, it is assumed that the unobserved effect, α_i , in Eq. (1) is uncorrelated with each independent variable across each time period. To explore this issue further, the results from the RE regression specification are also reported in Table 4 (i.e., Models III and IV in Panels A, B and C). While a conceptual argument can be advanced that a FE specification is preferred to a RE specification on the basis that unobservable variables such as personality are likely to

be highly correlated with our independent variables, we conducted a Hausman specification to empirically test whether our FE specifications (i.e., Models I and II in Panels A, B and C) are favoured to our RE specification (i.e., Models III and IV in Panels A, B and C).

In this statistical test, the null hypothesis (H0) is that the RE specification is the appropriate specification versus the alternative hypothesis (H1) that the FE specification appropriate.

Based on the results from the Hausman test for Germany (Panel A), West Germany (Panel B) and East Germany (Panel C) we rejected the null hypothesis and concluded that the FE model is the appropriate—and hence our preferred—specification. (wenn FE besser ist, warum dann überhaupt RE gebracht? wie stellt man fest per Hausman ob FE besser ist?/eher keine Messung von personality, sondern nur ein Beispiel –FE und Hausman sind nur Berechnungen, die denken, dass es noch andere Faktoren gibt, die Lz beeinflussen)

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **dubios, unklar - Inhalt der stat.**

Methode fixed effect: bestimmte Eigenschaften, die sich nicht verändern –sex, Persönlichkeit race cogn ability–werden kontrolliert, aber ohne Messung!- (fixed besser und dann doch getestet –wie?– und dann besser; fixed nimmt an, dass es Faktoren gibt, die Lz beeinfl und mit Kg zusammenhängen, und macht so eine Berechnung, random glaubt nicht an Zusammenhänge; „Panel“ –man nimmt dieselben Leute in 3 surveys-s.u.) Ost höhere Zahlen, aber ns; bei RE sign; evtl Überko: friends gatherings srh neg life events alos verh und Kannib denom und Kg)

Kg pos zu Lz mv, West, bei fixed Ost nicht, bei random schon; P/K pos zu Lz (mv, bei Ko von Kg ns), Kg pos zu srh und job satisfaction (hier nicht in Panel-analysis)

Bei Australien vgl Kortt –Panel viel weniger Vp als Gesamt, hier Panel gleich Gesamt

Smith, B et.al.: Noah revisited: religious coping by church members and the impact of the 1993 Midwest flood, in: Journal of Community Psychology 28, 169-180, 2000

Nach der Flut –T 1 6 Wochen, T 2 –vier Monate

12 Item GHQ –psy distress; rel outcome – grown closer to God, to church, in spirituality, Deutungen: outcome of flood – wegen Gods anger/punishment, Love/Reward, Will/Purpose; coping – discontent-anger/distance from God; good deeds – living a more rel life; plead – praying for miracles, bargaining with God, rel focus –use of rel as a diversion from a problem, rel support –seek assistance from clergy congreg members, spir based – intimate partnership indiv –God;

GHQ in T1 und 2 (pos ist gute Wirkung) : Kg ns, Gebet pos (T 2), Sbez rel pos ns T2 (pos T1) (jeweils Kg usw before the flood), God's anger ns, love pos, will pos, / discontent neg (T 2 schwächer), good deeds pos, plead ns, rel focus pos, rel support ns, spir based pos (T2 schwächer),

Zu rel outcome – plead ns, disco neg, anger ns, Rest pos

mv rel Items – (und flood exposure, gender edu) God's love pos, anger/punish neg pos coping (spir based, rel focus, good deeds, rel supp) ns, neg auch (disco, plead) zu GHQ

Zu rel outcome nur love und pos rc, mediation: Summe Kg Gebet Sbez rel zu pos rc zu rel outcome und GHQ, flood exp ns zu rel outcome/ rel outcome pos zu GHQ T1 und T 2

8 Punkte (1 sample, 4 Messung, 1,5 mv, Mediation, 0,5 stat, **1 Panel**) **Gebet, srr, rel outcome (God's love/will) good deeds rel focus, spir based pos, (Ausn **discontent neg/God's anger/punishment**/Kg, plead, seek rel support ns) zu GHQ (NAS), Panel**

(R Krim, pos, Gl) Smith, Christian: Christian America ? What evangelicals really want.
Berkeley/LA/London 2000

Gesetze, die folgendes schützen gehen zu weit(mv demogr)- freedom of speech (S bez evangelical pos, Fundam ns cP members ns) , rights of minorities (ev ns, Fundam pos, cP members pos –jeweils schwach) rights of immigrants (Fundam cP pos), welfare of children – ev Fundam cP –aber minimal, rights of women –ev Fundam pos,cP ns, rights of disabled –ev vs zu weit, Rest ns(und wenn, wenig absolute -16-29 %)

//hate crime laws that impose extra penalties on the following are good –people who assault someone on account of victims race,rel,ethnic group ns; whose crimes are directed vs gay men lesbians ns; people who vandalize syn, churches, mosques, cemeteries ns; // groups regarded as having too much influence -gay rights groups –cP member,cP theologically pos, liberals, feminists atheists pos; J Ne white Hi Asian ns, kath Ki rel right Fundam –cP theologically minus, conservatives –cP denom und theol minus; cons P aber nur bei gay mehr als die Hälfte pro zuviel Einfluss (sonst 39-45); andersrum: zu viel Fundam-Einfluss- glaubt Bev eher als zuviel Ne, J, Hi, Asian; femin ath white –deren Einfluss wird als weniger neg erachtet als der von rel right, als gleich neg wie Fundam; // gegen speech/teaching an univ, book in library –homos: ev, Fundi, cPmember 8 von 9 anti,(25-47) against all churches – 3 von 9 anti,(41-50) Rest ns, believes blacks are genetically inferior -3 von 9,(443-50) /pro doing away with elections letting military run the country -4 von 9 anti,(43-62) admit being a communist – 5 von 9 anti (39-54), /insges ohne gay 21 von 36 ns; self identified Fundam überall ns !,

Groups not wanted as neighbors – homos ath cP member/cP theol pos, KathAsian Hi BlackJew Fundi ns; andersrum: Bev lehnt Funachbarn eher ab als: J, Hi,Asian,Kath, gleich:Neger; //

feel far/very far from : homos (beide) ath feminists (nur cP theol), ns zu Muslims, Asians, Hi, J, Kath, Black, /andersrum: Bev mehr vs Fundam/rel right oder Christian Coalition supporters als gegen Black, K,J,Hi, Asian,Feminist groups; Mu nur knapp mehr abgelehnt, //would not vote for a presidential candidate who is atheist homo (beide) Muslim F Kath(13/14) (denom), Asian Hi ns, J black eher pro; umgek: Bev eher vs Fundam als vs J,Black,Hi, Asian,K, Female,//

essential to promote racial religious ethnic understanding and tol ns, Immigrants harm American society by bringing strange customs and beliefs ns, wer östl Rel /Hindu Bu)praktiziert passt into American society ns/neg, wegen ihrer Rel sind Mu in USA weniger patriotic ns, possible for Jew und Christians to live together in peace and harmony ns, they share the same basic moral values ns, now as in the past J are Gods chosen people pos ! Jews must answer for killing Christ ns, Jews more willing to use shady practices to get what they want ns, bei Wahl people –money Jew wählt money ns, Whites dürfen keep blacks out of their neighborhood und blacks should respect that ns, laws against marr black und white ns, object send children to school wo Hälfte blacks sind ns, keiner in Fam brachte black mit zum dinner ns, live in neighborhood ohne blacks ns,

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5stat) **Yells or hits something to vent anger ns, thinks about revenge when angry ns, has ever had mental problems ns**, jeweils nur 6-8 %; R Krim

10,5 Punkte (3 sample, 6 Messung, 1 mv, 0,5 stat) **cP/ev neg zu gay ath (wenig) feminist(teilw) lib, (relativ, selten mehr als 50%) , aber auch vs communist, Militärregime, nicht vs Ne, J, immigrant, Kath, Hi, Asian,Mu// Bev gegen Fu, auch prej ! R pos**

GSS –very happy ev pos, Fu ns, cP denom ns; life is exciting dto, family life/work life very/completely successful ns, marriage very happy ev pos; average number of days in a week Vp feels negative/positive emotions ns, bei calculated means cP mehr happy, success in life, positive emot experiences,
 8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **zu happy cP ev P pos, life exciting (evP pos), marriage happy(ev pos), feel negative emotions ns, feel positive emotions ns (cP pos) family /work life successful ns (cP pos) /Fu all ns, R Gl**

(R Gesu, Krim, help, div, pos, Gl) Smith,Christian/Denton,M: Soul searching. The religious and spiritual lives of American teenagers. Oxford 2005

National Survey of Youth and Religion 2002/3; ca 3200 Vp, 13-17, devoted 8 % Kg weekly/more, faith extremely/very impo in everyday life, feels very/extremely close to God, currently involved in a rel youth group, prays a few times a week/more, reads scripture once twice a month/more; regulars 27 % -Kg 2-3mal Mo/weekly, faith very bis not very impo, Rest variable, weniger als devoted; sporadic -17 % - Kg monthly bis a few times a year, faith somewhat-not very impo, Rest variable; disengaged –never attend –oder attend many times und Sbez not rel, faith somewhat, not very not impo, not involved in rel youth group, pray ein zweimal Monat/weniger, read dto; 37 % passen nicht da rein, mv gender, age, race region parental mar status/edu, family inc;
 7,5 Punkte (3 sample , 3 Messung, 1 mv, 0,5 stat) **smoke neg, drinks alc neg, gotten drunk every few weeks or more neg, marij neg, R Gesu**

8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5 stat) **parents report: teen is fairly/very rebellious neg, parent reports: teen has somewhat/very bad temper (Diff sign regulars/devo vs diseng); used the Internet last year to view Xrated porno web sites neg, average number davon neg, play action video games neg; (dev vs diseng), morals are relative, no definite rights wrongs da neg, bei Unsicherh über right –das tun was einem hilft to get ahead/to feel happy; lied to parents neg, cheated in a test assignment, homework neg, did things they hoped parents wouldn't find out neg R Krim**

9,5 Punkte (3 sample, 5 Messung, 1 mv, 0,5 stat) **Kg –family inc pos (mv demogr ns), parents edu ns; impo inc ns, edu neg; pers commitment to life with God inc ns, edu neg; involved in youth group –inc pos/ns, edu ns; pray alone –inc neg/ns; edu neg/ns; close to God –inc ns; edu neg/ns; /psex als attitude und Verhalten neg, oral sex neg, sex plus, partner dabei plus, cut class in school neg, grades pos, suspended expelled from school 4mal letzte 2 Jahre neg, average evenings/afternoons spent without adult supervision neg, comfortable talking to adults other than parents pos, number of adults Vp can turn for support pos (dev vs dis), close, get along, fun hanging out to mother/father pos, parents understand/love/accept/pay attention; freedom parents give to develop and openly express own views on impo issues pos, nights eating dinner with parents pos, get along with siblings pos (dev und regular vs dis) R pos**

9 Punkte (3 sample, 4,5 Punkte, 1 mv, 0,5 stat) **Personally cares about needs of poor people/elderly people in the US pos, about equality between racial groups pos (dev/reg vs dis), has given more than 20 D of own money to any org or cause pos, volu work or community service (ohne required) überhaupt und wieviel mal pos, helped (ohne org) homeless, needy neighbor, family friends, other need (auch: involved in regular org activities, clubs classes orgs; planned in weltlichen org an event, led a meeting gave a**

presentation; volu mit Kontakt zu diff race, rel, econ class –pos) dev reg vs dis – pos R help

8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5stat) **family structure div Kg neg, impo neg, (auch mv) commitment ns (mv neg), youth group ns/neg, pray neg, close to God ns/neg R div**

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **Feelings about own body/physical appearance happy pos, feel sad/depressed – neg, feel alone misunderstood neg, feels invisible neg, feels cared for pos, feels guilty about things in life neg, thinks about meaning of life pos, life feels meaningless –neg; (dev vs dis) R Gl**

Smith, Christopher et.al.:Self-esteem and religiosity: an analysis of Catholic adolescents from five cultures, in: JfSSR 18, 51-60, 1979

Myself: friendly –unfriendly, good-bad, happy-sad/belief in God, divinity of Christ miracles devil;Kg,confession communion prayer Teiln an rel orgs; Erf: presence of God, communication from God salvation in Christ,tempted by devil; Wissen: Autoren der Evangelien, Apostel, V 2, Western schism date dogma of Assumption/consequential: Gehorsam vs Priester vs tun was man selber will; ca 100-200, Bonn NY StPaul San Juan Merida Sevilla

Summenindex rel zu Swg:MF von 12: 9 sign pos, Merida M nsminus, F ns, SanJuan M ns; (practice genauso, belief auch, experience ähnl, etwas schwächer) autonomy from priest 5 ns neg, 3 neg, Rest ns Wissen 5 mal nsneg,1mal neg, sonst ns,

6 Punkte (1,5 sample, 3 Messung, 1 bei, 0,5 stat) **belief in God/rel practice/experience –pos zu Swg in 6 Städten, MF, consequential –tun was man will vs Gehorsam gegenüber Priester –nsneg/neg, Wissen nsneg/1x neg,Rest ns;**

((Smith,J: Psychotherapeutic effects of transcendental meditation, in: Journal of consulting and clinical psychology 44, 630-637, 1976

TM, Kogruppe (sitting with eyes closed)(T 2 je nach 6 Monaten) attrition über 50 % , no treatment Gruppe, (T 2 dreieinhalb Monate)

TM und sitting –Angst minus, no treatment ns,

Study 2 – sitzen, Augen zu, let the focal word repeat itself in your mind as effortlessly as possible,wenn Gedanken wandern –ohne Aufregung zurückgehen, distractions gehören dazu, sind pos, //oder: sit, Augen zu, kogn Aktivität in pos Richtung – gut desirable interesting, daydream storytelling, listing , shift eyes back and forth,andere Gedanken normal,healthy Attrition 48/30

Beides senkt Angst,/attend to simple stimulus passiv wirkt ebensogut wie produce actively complex stimulus, //Glaube an Wirksamkeit wichtig, - Vleiter tuts, Inhalt Theorie dazu ist glaubwürdig(wissl belegt) , Handeln etwas komplex, Bestätigung in Übungszeit, dass es wirkt

(unter 5) **allg zu Medit, TM nicht besser als Sitzen, focus nicht besser als positives Denken, Vleiter und Vp glauben an Wirksamkeit))**

Smith, J: Personality correlates of continuation and outcome in meditation and erect sittung control treatments, in: Journal of Consulting and Clinical Psychology 46, 272-279, 1978

TM-Meditierende vs Ko-gruppe (denen sagt man, sitting wirkt auch gegen Psychopath), doppelblind – auch Vleiter glaubt daran, dropouts – mehr P, wenig selfcriticism (bei TM), bei Kogruppe – eher Angst, Misstrauen, naiv, gregarious, exacting, calculating, shrewd//bei Wirkung und continuation – völlig verschiedene Faktoren wirken bei TM vs Kogruppe, (evtl weil andre Wirkungsweise vorher angegeben wurde) Medit wirkt nicht pauschal, es gibt Pers-diff
 4 Punkte (1 sample, 0,5 stat, 2,5 Messung) **keine Daten Wirkung, sondern zu: Pers wirkt auf dropping out; Medit wirkt nicht pauschal, es gibt Pers-diff**

(R Krim, Gl) Smokowski, P et.al.: Risk and protective factors across multiple microsystems associated with internalizing symptoms and aggressive behavior in rural adolescents: modeling longitudinal trajectories from the rural adaptation project, in: American Journal of Orthopsychiatry 87, 94-108, 2017

rural, ethnically diverse, economically disadvantaged counties in North Carolina, 23 Ne, 30 Indianer, 8 Latino, 12 mixed 27 white, T nach 2 Jahren, es kommen immer neue Schüler hinzu, Anfangsalter 13; ein county alle Schüler, andres 40 %, Internalizing symptoms seven items from anxiety and depression. “I often feel sad” and “I often feel nervous or tense.” sample. Aggression. 12-item “I get in many fights” “I break rules at home, school, or elsewhere.

three-items - “My religious faith gives me strength” “My religious faith influences the decisions I make.”

mv school hassles, internalizing/aggr, peer rejection, parent-child conflict, demogr, free lunch, two parents school sat, bullying victim, future optim parent support teacher support friend support deli friends, peer pressure school size und school ZusammensetzungsItems

7 Punkte (2,5 sample, 1 Messung, 2 mv, 0,5 stat, **1 Panel**) **Rel ns zu internalizing, mv R Gl**

7 Punkte (2,5 sample, 1 Messung, 2 mv, 0,5 stat, **1 Panel**) **Rel neg zu aggression mv, R Krim**

Snoep, L: Religiousness and happiness in three nations: a research note, in: Journal of Happiness Studies 9, 207-211, 2008

WVS Denmark, Netherlands, USA/how satisfied are you with your life -1-10/spend time with people at your church –Ndl und Dän ns plus, USA plus; belong to a church organization(oder s.u.-religious or church org) / – belong to a rel denomin/ Kg dto; how impo is God in your life – Ndl ns, Dän ns pos, USA pos; have moments of prayer/meditation –alle ns pos; pray to God outside of rel service –ns,/alles linear; keine Diff bei elderly, widows, low edu, unemployed, 8 Punkte (2,5 sample, 3,5 Messung, 0,5 stat, 1,5 bei) **rel (7 Items) pos zu Lz - in Dän und Ndl –säk Ländern –Korrel schwächer als in USA, ns pos dreimal, ns viermal, keine Intera bei elderly, widow, low edu, unemployed,**

Snyder, S et.al.:Demography of psychiatric patients with borderline personality traits, in: Psychopathology 18, 38-49, 1985

Borderline – hostile, anger, unkooperativ, Ablehnung von Autorität, temper, manipulative, use others for own needs, blame others for personal problems, Abwertung anderer, impulsive, emot labil, antisocial –age minus, edu race ns, criminal pos, verh ns/atheists mehr (vierfach, 67 VP), agno unconcerned etwas mehr, moderate rel viel weniger, strongly rel –mehr (doppelt) (rel vs arel besser),
(unter 5) **borderline ath stärker (4fach), und strongly rel stärker (2fach) moderate neg, unconcerned agno etwas stärker**

Soderstrom,D/Wayne Wright,E: Religious orientation and meaning in life, in: J of Clinical Psychology 33, 65-68,1977

427 students, , alle glauben an Gott, PIL, Intrinsic 115, Ex 99 committed rel – pos zu meaning, consensual ns (Messung unklar, Allport –Sache), vertical und horizontal – true believer (Gott und de r Nächste) 112, mainliners – mittel viel von beidem – 107, unbelievers wenig von beidem -102, Fundamentalist – Gott ja, Nächster nein ! -102, humanist –Nächster ja 98

2,5 Punkte (1 sample, 1,5 Messung) **PIL – Intr, committed rel pos, vertical und horizontal (Gott und der Nächste) pos, mittel viel davon –etwas weniger; nichts davon/Nächster Ja(humanist) wenig Sinn**

Somlai, A/Kelly, A/ Kalichman,S et.al. An empirical investigation of the relationship between spirituality , coping and emotional distress in people living with HIV infection and AIDS, in: Journal of Pastoral Care 50, 181-191, 1996

30 Nichtchristen, 25 Christen

Pray, pray to God, Goddess, or a divine being// -altern practices - use indianische oder New age rituals, astrology, alternative body therapy// formal rel : most formal religions provide me with a sense of justice, /with a sense of hope, I wish to become more involved in a formal rel, my spir has been deepened by participating in a formal rel, formal religions help people to clearly see the reality , to move from a life of fear to a life of love, I find rel institutions unnecessary// spir - es gibt LnT, a higher power cares for me, praying increases my happiness, God communicates with me,I believe in miracles, // punishment - AIDS is the result of divine retribution, of sinful behavior, divine punishment for sin,

Prayer – bei Christen pos zu Depr, lonely, trait anx Sm-scale stark (bei pray z.B. 0,9 !!); altern practices –Chr pos zu allem, non Chr (Bu, Mu, Unitarier) ns, formal rel , spir punishment dto, punishment bei nonChr neg !!

HIV pos nonChr weniger formal rel, spir, Gebet, punishment altern gleich

(unter 5) **pray (0.9 !) bei Christen pos zu Depr, lonely, anx (N 25), alternative practices – pos zu Depr lonely anx, formal rel, spir punishment ns dazu, punishment bei non Chr neg !!**

(R Gl, Gesu) Son,J/Wilson,J: Religiosity, psychological resources, and physical health, in: JfSSR 50, 588-603, 2011

MIDUS, 25-74, 1995, 2005; Messung in beiden Jahren: rel: Kg rel meetings activities, religiosity/impo (6 Items), rc –rel healing,rel decision making of daily life matters; physical symptoms -9 Items –headaches lower back aches sweat a lot

Wellbeing –emot –Lz PAS; psy wb –Ryff, nur 1995: home religiosity –how important was religion in your home when you were growing up

SEM Analyse: home rel pos zu psy wb/emot wb 1995 und diese pos zu srh in 2005, home rel zu 1995 srh ns; rel 1995 ns zu srh 1995/2005, srh 1995 ns zu rel 2005, rel 2005 ns zu srh 2005, (home rel via mediator psy/emot wb pos zu srh 2005, sonst rel ns zu srh/srh ns zu rel cross 1995/2005 und Panel, Ko von rel/wb in 95), dasselbe mit physical symptoms –plus: home rel neg zu phys symptoms in 1995 (rel ns cross und Panel und Umkehrung)

Psy und emot wb und rel ns zu ADL chronic medical problems (asthma, diab, stroke arthritis constipation varicose veins usw 29 Items)

10,5 Punkte (3,5 sample, 3 Messung, 1,5 mv, **2,5 Panel**) SEM (home rel via mediator psy/emot wb pos zu srh/neg zu phy symptoms 2005, home rel neg zu phy symptoms,ns zu srh; sonst rel ns zu srh/srh ns zu rel cross 1995/2005 und Panel, Ko von rel/wb in 95, mv demogr), rel ns zu ADL chronic conditions (wb auch),kaum change in Gesu da –desh Korrel ns (?) R Gesu

9,5 Punkte (3,5 sample, 2 Messung, 1,5 mv, **2,5 Panel**) SEM: Home rel (Bezug auf Verga, Messung 95) pos zu psy wb/emot wb 1995, rel 1995 –pos zu psy wb/emot wb 1995, zu psy wb/emot wb 2005 ns; psy wb/emot wb –ns zu rel 2005; in 2005: rel 2005 pos zu psy/emot wb; jeweils mit Ko von rel/wb in 95) mv demogr/physical symptoms/srh und rel Items (Kannib /Rel wirkt nur cross-sectional ?) R Gl

Sorenson,A et.al.: Religious involvement among unmarried adolescent mothers: a source of emotional support ?, in: Sociology of Religion 56, 71-81, 1995

Mütter kurz nach Geburt von Kind, schwangere adolescents, Rel während Schwangerschaft erhoben – (P sind: Anglican,United Church, Pres; other: ZJ,Penteco.) Ontario
Depr – other pos, K pos, no particular faith und P ns (unverh), bei verh: alle weniger als no !,
// Kg pos (unverh), bei verh wenig und viel gleichviel Depr; religious – bei unverh pos, bei verh auch; (seltsam auch bei verh: Denom weniger, Kg kurvi, religious mehr Depr)
mv Kath/other plus Kg –viel Depr, P plus Kg –ns//two parents ns SES ns family support neg (aber ns zu rel !), coh ns (und rel ns zu coh),Intera coh plus Kg –wer coh macht und Kg hat-Depr plus

5,5 Punkte (1 sample, 1,5 Messung,1,5 mv,0,5 stat, **1 Panel**)

Wichtig: Widerspruch Moral –Glück bei Verstoß gegen rel Gebote,

Optimierungsproblem/ rel in doppelter Sündensit –bei coh –Kg negativ, bei unverh stärker neg, /bei evtl strengeren denom –K/ZJ Penteco –Kg steigert Depr, nicht bei P; Schwangere adol –Depr bei unverh: K pos, ZJ Penteco pos, P ns, religious pos, Kg pos,/bei verh: no pos; religious pos, Kg kurvi Trog /ZJ und K plus Kg –Depr mehr, P plus Kg –ns,/family support ns zu rel; wer coh macht und Kg hat –Depr pos, //rel ns zu coh ! (Bewertung unten genommen –oben anders/unklar)

(auch in R Gesu) Sorensen,T et.al.: Is „seeking God’s help“ associated with life satisfactions and disease specific Quality of life in cancer patients ? The HUNT-study, in:Archive for the psychology of religion 34, 191-213, 2012

Krebspat- I seek Gods help when I need strength and solace – Lz ns(life at the moment) biv /mv srh ns, chronic pain ns, comorbidity ns pos, BMI ns pos, smoke minus, hazardous alc use ns, exercise ns, Angst pos, Depr ns, insomnia ns pos, fatigue ns /zu QOL –symptome ns minus, selfimage ns pos, sexuality pos/ns/neg, complaints ns minus/ns plus//M suchen Gottes Hilfe mehr, wenn sie krank werden, Krebspat ebensoviel wie Bev

6,5 Punkte (3 sample, 2 Messung, 0,5 stat, 1 mv) **seeking Gods help when I need strength and solace –ns Depr, Lz, pos Angst R Gl**

8,5 Punkte (3 sample, 4 Messung, 0,5 stat, 1 mv) **seeking Gods help when I need strength and solace –ns zu Gesu/GesuV items R Gesu**

((Sosis,R/Handwerker,W: Psalms and coping with uncertainty: religious Israeli women’s responses tot he 2006 Lebanon war, in: American Anthropologist 113, 40-55, 2011

Krieg Raketenbeschuss, orthodoxe F(ultra-modern-other orth) , Felt nervous calm and peaceful, downhearted and blue,

Happy, so down in the dumps that nothing could cheer you up tense
difficulty concentrating gotten angry quickly difficulty falling asleep/sleeping at night?//Mot für reciting psalms -end the war (and prevent the war from escalating to other regions), (2) end the rockets, (3) provide protection from rockets, (4) preserve the safety of everyone (except Hizbollah fighters), and (5) ensure that the IDF successfully accomplished its mission./Psalm rezitieren –korrel neg mit Angst bei denen,die im Ort bleiben,(und glauben,dass Haus getroffen wird) bei andern ns neg; ultraorth mehr rezit; (demogr, links rechts)

(unter 5) **Psalmen beten neg zu Angst, aber nur bei Vp vor Ort im Kriegsgebiet,nicht bei Umgesiedelten, dort nsneg))**

Sowell, R et.al.: Spiritual activities as a resistance resource for women with human immunodeficiency virus,in: Nursing Research 49, 73-82,2000

Negermütter, emot distress – sad, nervous, ashamed, angry, calm, when thinking about HIVinfection, S bewertung quality of life, //spir -: pray, read Bible, attend church, draw strength from beliefs, take my problems to God, put my problems in Gods hands –fu impairment ns, work impairment ns, HIV symptoms ns, emot distress neg, quality of life pos, evtl auch mv –SEM,

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **rc neg zu distress, pos zu Lqualität bei HIV**

(R Gl Gesu) Soydemir,G et.al.: The impact of religiosity on self-assessments of health and happiness: evidence from the US southwest, in: Applied Economics 36, 665-672, 2004

Mexican Americans über 45, srh –in Tabelle als Lz formuliert –aber mit fair poor usw; do you consider yourself to be happy at the present time , / mv demogr (und srh) Kg neg zu illness (viele Krankheiten), pos zu happiness und srh (Ko auch illness),Wirkung von Kg setzt

ab ein Monat und mehr ein bei happiness; once a week und more than once a week gleich wirksam;

6,5 Punkte (3 sample, 1,5 Messung, 0,5 stat, 1,5 mv) **Kg pos zu srh, neg zu illnesses mv R**
Gesu

6 Punkte (3 sample, 1 Messung, 1,5 mv), 5 stat, **Kg pos zu happiness mv R Gl**

(R Gl/Ableitung) Spanos, N/Moretti, P: Correlates of mystical and diabolical experiences in a sample of female university students, in: JfSSR 27, 105-116, 1988

Diab experience scale – never had exp das evil war, never been tempted by devil, **completely overtaken by an evil spiritual presence**, frightened by what felt like an evil presence, **unexpected help from evil spir being, never been under the control of Satan, exp – I felt all was evil, never received knowledge from Satan or another evil spirit**, in presence of devil, Satan caused me misfortune wegen meiner devotion to God, **never forced to commit sin because of the devil**, evil spirit tempting me, **evil presence seemed to absorb and take hold of me, devil gibt assistance**, close contact, surrounded, **things revealed to me from evil spir being, done things against my will wegen evil sp being**, powerfully convinced of reality of evil, encounter mit satan – danach feeling of terror etc

Anomalous exp- exp of leaving your body, as actually being outside your physical body, 24 %
,heard voice of a spir presence, 4% actually seen a spir being 7 %

Diab exp – suggestibility pos, hypnotizability pos, absorption pos, mysticism pos, N pos, Swg ns, depr ns, psychosom symptoms pos, sE ns, /abso – dieselben Korrel, nur stärker, mysticism auch, (Ausn: psychosom ns), /Hypnose und Sugg – ns zu Depr, psysom, N ns pos, //mv – sugg und N; /anomalous exp – sugg pos, hypno pos, abso ns, mysticism ns minus, diab pos, N pos, Swg ns Depr ns psysom ns sE ns,

(unter 5) **diabol exp – hängt mit N zusammen, mysticism pos, Swg ns, depr ns, psychosom symptoms pos, anomalous exp pos, zu R neg**

Speed, D/Fowler, K: Good for All? Hardly! Attending Church Does Not Benefit Religiously Unaffiliated, in: Journal of Religion and Health 56, 986-1002, 2017

2008 Canadian General Social Survey, nur Ontario, über 20 J, 23 % unaffiliated vs Christen 77 (andre und k.A. ausgelassen),

Prayer/Meditation, perceived Religiosity, Kg,

mv demogr, happiness - religiosity/Kg pos, pray/medit ns (Kannib), unaff ns//bei unaff wirken relig /Kg/pray medit ns – keine Tabelle (dennoch keine Intera affil – Kg usw !?)

Lz -Kg/religiosity pos, pray/medit neg, unaff ns; Intera wie srh,

srh –Kg ns, pray/medit ns neg, relig pos, unaff ns, Intera: bei unaff wirkt Kg neg, pray/relig ns (bei Chr pray ns, rel pos?) bei low Kg –Christians ns, bei high Kg –Christians pos, (bei unaff –mehr Kg –srh sinkt; bei mehr Kg – unaff – srh sinkt)

bei unaff –Kg neg, pray rel ns zu srh, bei allen: Kg ns, rel pos, pray ns neg,

bei unaff –Kg pray rel ns zu happiness, bei allen –Kg pos, rel pos, pray ns;

bei unaff –Kg neg, pray rel ns zu Lz, bei allen: Kg pos, rel pos, pray neg;

(Beleg für Kannib-Wirkung: alle 4 Items da –Kg pray rel anders als bei unaff, unaff aber kontrolliert, ns; Autor: man darf pos Korrel von Kg/usw nicht für ganzes Sample glauben, wenn Sample in sich unterschiedlich ist –vgl.dazu: Kg bei K, P, cP, aber für unaff passt das wenig, da Vp dort kaum viel Kg haben, //das hieße: wenn im Sample no aff ist weiß man nie

ob Kg usw pos ist ? –eher ist dann Kg/Item pos vs no aff, die kaum Kg haben/**oder: bei unaff wirkt Kg usw nicht pos, dafür aber beim Rest mehr wenn insgesamt pos rauskommt;**
mv mit Kg und affil ist nicht mv –bei mv hier ist Kg usw unabh von unaff pos –stimmt aber nicht;

Kg mv vs Kg-bei-Problem, mv –religiöse –Items- Problem : Kg und no pray no religiosity; no aff und pray rel Kg//wird auch als Intera untersucht, Kg bei denom wird auch untersucht, **Kg bei unaff ist eh seltsam, selten, unfreiwillig, nicht mit Glauben unterfüttert und deshalb negativ**

8 Punkte (3 sample, 3 Messung, 1,5 mv, bei, 0,5 stat) **happiness - religiosity/Kg pos, pray/medit ns (Kannib) , unaff ns//bei unaff wirken relig /Kg/praymedit ns, keine Intera Lz -Kg/religiosity pos, pray/medit neg, unaff ns; bei unaff wirken Kg neg, pray religiosity ns; Intera wie srh,**

7 Punkte (3sample, 2 Messung, 1,5 mv,bei, 0,5 stat) **srh – Kg ns, pray/medit nsneg, religiosity pos, unaff ns, Intera: bei unaff wirkt Kg neg, pray/relig ns, bei low Kg – Christians ns, bei high Kg –Christians pos, (bei unaff –mehr Kg –srh sinkt; bei mehr Kg –unaff –srh sinkt)**

R Gesu,pos,Gl) Spence,N et.al.: Religious Service Attendance, Religious Coping, and Risk of Hypertension in Women Participating in the Nurses' Health Study II, in: American Journal of Epidemiology 189, 193-203, 2020

Nurse's Health Study II female nurses from 14 states in the United States, biennial survey, 2001 – rr 76% (n = 68,376) In 2008, a follow-up Supplementary Survey on Trauma Exposure and Posttraumatic Stress was mailed to 60,804 of the original respondents to the 2001 Supplementary Survey who also completed the biennial follow-up questionnaire in 2007, with a response rate of 90% (n = 54,700). Women who self-reported physician-diagnosed hypertension prior to 2001 (n = 9,813) were excluded from the analysis. –am Ende ca 44 000 Vp,T 1 47J, 94 % Weiße,

2001 and 2008 “How often do you go to religious meetings or services?” “I try to find comfort in my religion or spiritual beliefs
self reported physician diagnosis of hypertension past two years in each biennial survey 2001-2013;

mv - Model 1 adjusted for age; questionnaire cycle;//Model 2 dazu noch: all religion and spirituality exposures; demographic covariates income, geographic region of residence in the United States , country of birth (United States/other), race, stress (4-item measure - extent to which situations in a respondent's life are appraised as stressful by querying about how unpredictable, uncontrollable, and overloaded respondents have found their lives in the past month, physical emotional sexual abuse covariate;)myocardial *infarction* , *stroke* , *cancer* , type 2 diabetes , family history of hypertension hypercholesterolemia oral contraceptive use menopausal status and hormone replacement therapy analgesic use, depression); (physical exam BMI, cigarette smoking alcohol), physical activity : Dietary Approaches to Stop Hypertension style diet ; social integration covariates (Berkman-Syme Social Network Index and social-emotional support (no confidant or sees or talks with confidant)

11773 hypertension –Fälle,

coping –Krebs nspos, Chole nspos, analgesic use ns, BMI ns, smoking neg, no alc pos, phys activity nsneg,

Kg: Krebs ns, Chole neg, analgesic use neg, BMI neg, smoke neg, no alc pos, phys activity neg

Kg neg zu hypertension (*Teil-Mediator BMI*), coping ns (mv ändert nichts)

12,5 Punkte (2,5 sample, 4,5 Messung, 3,5 mv, Med, 0,5 stat, 1,5 Panel) **T 1-T1 Kg zu Krebs nsneg, Herzinf, stroke, Diab Bd-Diät ns; Chole nsneg , analgesic use neg, BMI ns , smoke neg, no alc pos, phys activity neg, family hypertension neg; T1 –T2 hypert neg; (Teil-Mediator BMI), rel coping –Herzinf, stroke diab ns, Bd-diet ns, Krebs nspos, Chole ns, analgesic use nsneg, BMI ns, family hyp ns, smoke neg, no alc pos, phys activity nsneg, T 1-T2 hypertension ns, R Gesu**

4 Punkte (2,5 sample, 1,5 Messung) **coping –social network pos, ss pos/Kg –social network pos, ss ns R pos**

4 Punkte (2,5 sample, 1,5 Messung) **coping –Depr neg, stress neg; Kg –stress ns, Depr neg R Gl**

Spencer,J: The mental health of Jehovah's Witnesses, in: British Journal of Psychiatry 126, 556-559, 1975

ZJ Patienten in Australien, Überrepräsentation allg bei inpatient admissions, v.a. viel Schizo dreifach überrepr, allg 1,6fach ca,

(unter 5) **ZJ mehr psy Krankh/Schizo**

Spendlove,D et.al. Risk factors and the prevalence of depression in Mormon women, in: Social Science and Medicine 18, 491-495, 1984

143 LDS, 36 nonLDS, women, 23,8 LDS und 22,2 nonLDS mit Depr, Kg wenig 41,7 % Depr, Kg viel 17,8 ns !! temple att 30 -19, Prayer 37 -20, rel mixed marriage 22-46; , rel motivation Intr 19 –ext 35 (mv edu, caring from spouse, health income), inc sign bei RR (relative risk) 2,2, Kg nicht bei RR 2,3 (!?) LDS antworten nicht mehr sE als andere –getestet per scale (employed eher Depr)

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat) **LDS weniger Depr als nonLDS; Depr – Kg temple attendance prayer Intr neg, mixed marr pos, LDS nicht mehr sE als andere**

Sperry,L/Sperry,J: Psychotherapy and virtue: positive psychology and spiritual well-being,
Plante,T (ed): Religion, spirituality, and positive psychology. Santa Barbara 2012, 145-158

Umdeutung von wellbeing in NW-Ideologie –pos Eigenschaften sind Tol, ästhetische Sensibilität, originality wisdom civility altr spir –nicht rel; eudaimonic well being –purpose in life, pers growth development good relations with others, coherence of personality thriving flourishing integration of body mind spirit usw.

Spilka, B et.al.: Death and personal faith: a psychometric investigation, in: JfSSR 16, 169-178, 1977

Faktoren Einstellung zum Tod – z.T. willkürlich; I neg zu loneliness pain, indifference (irrelevant, egal, Schulterzucken..) , unknown (unsicher mystery Fragezeichen etc), forsaking dependents ns minus, courage plus (Test, refuse humiliation or defeat, accomplishment möglich) failure neg, (defeat end of hopes), natural end ns (final act in harmony with existence part of cycle of life) (unknown hängt mit failure zus, natural end mit unknown indifference, //lonely –forsaking, failure) afterlife of reward – failure neg indiff neg unknown neg courage plus pain neg

(unter 5) **I zu Faktoren der Einstellung zu Tod –loneliness/pain, indifference, unknown neg, forsaking dependents/guilt ns, courage ns, failure neg, natural end ns, afterlife of reward pos, E –lonely indiff failure unknown forsake natural end pos, courage ns, reward ns**

Spreitzer, E/Snyder, E: Correlates of life satisfaction among the aged, in: Journal of Gerontology 29, 454-458, 1974

Happiness Tab 2-Kg ns plus (auch mv) bei unter 65jährigen (N 1323), ÜberKo, völlig ns bei über 65 jährigen (N 224) (income auch 2mal ns !), Tab 1 Kg sign ! biv;

NORC 72 und 73

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Kg pos zu happiness biv, mv ns pos, bei über 65 J ns,**

Spring et al, Kirchlicher Dogmatismus und ekklesiogene Neurosen, in: in: **Moosbrugger, H et.al. (Hg):** Religiosität, Persönlichkeit und Verhalten. Münster NY 1996

Kath aus tradit Gemeinde vs pluralist Gemeinde – 93 (mehr F) und 70 (

M = F) engagierte Gemeindeglieder

Trad hat autorit Unterwürfigkeit, Orthodoxie beide mehr, Erz durch rel Zwang ns mv N Alter bildung Geschlecht,

Gemeindemitgl mehr Depr als Bev, weniger N ! Diff der Gemeinden: trad und plur bei Depr ns, bei rel Angst (vor Hölle Strafe Schuld) trad mehr, (Ko von N etc)

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **trad Gemeinde vs pluralist Gemeinde – Erz durch rel Zwang ns, Depr ns, rel Angst (Hölle Strafe Schuld) pos; Gemeindemitgl mehr Depr als Bev, weniger N;**

Stanley, G: Personality and attitude correlates of religious conversion, in: JfSSR 4, 60-63, 1965,

347 Australische students, Theologie, conversion (abrupt vs graduelle Glaubensentwicklung) – N minus, E plus, Dogmatism (Rokeach) plus Fundam plus, (Literalistisch gemessen), Dogm zu Fu stark plus, Fu zu N ns zu E pos,

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **conversion –N neg, E pos, Fu –N ns**

Stanton,A et.al.:The first year after breast cancer diagnosis: hope and coping strategies as predictors of adjustment, in: Psycho-oncology 11, 93-102, 2002

T 2 nach 3 Monaten, T 3 nach 1 Jahr, //hope –agency: sense of successful goal-directed determination/pathways – ability to generate plans to achieve goals, /aus Carver COPE turning to rel – I try to find comfort in my rel, I put my trust in God, I seek Gods help/POMS -65 Items, -Kombin von anger, depr,tension fatigue confusion zu distress, vigor als pos Item, /prayer Nr 5 beim coping, //Ko von turning to rel (Ko von distress,vigor,fear of rec in T1) zu distress T 2 und 3 ns neg, zu vigor ns pos, zu fear of recurrence ns pos, //Intera: low hope und low turning to rel viel fear, low hope und viel turning wenig fear, viel hope und low turning – wenig fear, viel hope und viel turning –etwas mehr fear, (bei viel hope steigert turning fear etwas, bei wenig hope senkt turning fear klar) (Puffer: rel hilft nur bei wenig hope ?)

6,5 Punkte (1 sample, 2 Messung, 0,5 stat, 1,5 bei, mv, 1,5 Panel) **turning to rel ns neg zu NAS/ns pos zu PAS, Interaktion: bei low hope pos, bei high hope etwas neg ! Panel**

Stark,R: Psychopathology and Religion, in: RRR 12, 165-176, 1971

Mentally ill patients vs controls(selbe Gegend, matched in age,sex,mar st,edu) – mehr no rel affil, mehr rel not at all impo, not belong to a church or congreg mehr, Kg weniger, //psychic indadequacy (worry a lot, lonely, go to pieces in crisis usw) neg zu rel orthodoxy unabh von Denom; Kg dto außer bei mP, mv sex age class, /

/ trust –orth plus, bei mP schwach//Kg lib P K ns, mP cP pos// authoritarianism (F scale !)zu orth –lib mP cP ns, K minus, Kg mP lib P ns, cP minus, K minus –

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **mentally ill –no aff, rel not impo, not belong to church/congr, Kg neg/ psychic indadequacy (Depr) –orth Kg neg; neurotic distrust dto,**

Stark,R/Maier,J:Faith and happiness, in: RRR 50, 120-125,2008

GSS 1972-2002, happiness, Kg weekly – very happy 40; Kg never 25; pretty happy -51-57, not too happy 9 -18, bei M und F, white und Ne, alt und jung, verh div single widow ; PKJ, keine Änderung der Korrel 72 -2002, /belief in God, LnT read Bible pray born again very modestly pos, /how close do you feel to God pos klar, mehr als bei Kg, stärker bei whites, mv Kg und close –beide wirken, unabh von edu inc (bei Ne und whites)
9,5 Punkte (4 sample, 3 Messung, 2 mv, bei 0,5 stat) **Kg und close to God pos zu happiness mv**

Stauner,N et.al.: Bifactor models of religious and spiritual struggles: distinct from religiousness and distress, in: Religions 7, 68, 2016

3 student samples, 2 MTurk samples –eines mit arel - 765 participants, 19% “I know that no God or gods exist, and I have no doubts about it,” 33% “While it is possible that a God or Gods exist, I do not believe in the existence of a God or gods,” 32% “I don’t know whether there is a -God or Gods, and I don’t believe there is any way to find out,” and 17% “I don’t know whether there is a God or Gods, but it may be possible to find out//

Religious Participation -frequencies of eight behaviors (e.g., “prayed or meditated”, “thought about religious/spiritual issues”) in the previous week/

Religious Belief Salience (RBS) [Four statements (e.g., “My religious/spiritual beliefs lie behind my whole approach to life”) the option we ranked lowest (does not apply;I have no religious/spiritual beliefs),

bei christl Univ (Null ath usw- andere samples no/ath/agno 20-40 %) –Korrel belief sal/part schwach zu demonic, ns moral, neg zu Rest / 3 andre samples –div moral dem klar plus, doubt interp etwas, meaning neg// sp str Items zu Depr Anx stress N –moral demon (interp, doubt z.T.) schwach, meaning divine stark

8 Punkte (3,5 sample, 3 Messung, 1 bei, 0,5 stat) **Christlicheres sample –rel Items neg zu sp str –divine doubt meaning interspers problems (außer schwach pos zu dem, ns zu moral), andre samples:rel Items nur zu meaning neg, Rest pos; (sp str-Items pos zu anx depr N stress, moral demon schwach, meaning divide stark //–moral demon pos zu rel, weniger neg zu wb)**

Stavrova,O/Ehlebracht,D/Fetchenhauer,D: Belief in scientific–technological progress and life satisfaction: The role of personal control, in: Personality and Individual Differences 96, 227-236, 2016

Study 1: Longitudinal Internet Studies for the Social Sciences in the Netherlands, 55 J; “Science and technology are making our lives healthier, easier, and more comfortable”, “Because of science and technology, there will be more opportunities for the next generation” “All things considered, would you say that the world is better off, or worse off, because of science and technology (etwas AutoK)

participants indicated how often they attended religious services, apart from weddings and funerals whether they identify themselves as a religious person, a non-religious person or an atheist and whether they believed in God. combined into a scale of religiosity

sense of personal control - “how much freedom of choice and control you feel you have over the way your life turns out”,

Lz Diener; Big Five, 50-item set of the International Personality Item Pool (Goldberg, 1992),. Lz –Fortschrittsglaube pos, religiosity pos, control pos; rel zu control und Fo-glaube neg; zu N ns; (Foglaube und Lz pos zu allen Big Five)

mv mit Big Five/demogr – rel pos, dazu Fo glaupe und control –rel pos, biv Foglaube viel stärker als rel, mv gleich stark, control stärker; (Extrav, stability viel, verh viel, F pos, inc Foglaube rel gleichviel, edu employed ns; control ist Teilmediator für Fo-glaube)

7 Punkte (3 sample, 1,5 Messung, 2,5 mv, 0,5stat) **religiositypos zu LzD mv Persönlichkeit, Fo-glaube (etwas AutoK), Kontrollglaube**

Study 2:

WVS 5 und 6, 72 countries, N = 121,380, 48% men, mean age = 41.78,

Fo-glaube s.o., averaging frequency of attendance of religious services and self-identification as a religious person (measured in the same way as in Study 1; Cr 62 – schlecht; control s.o., “All things considered, how satisfied are you with your life as a whole these days?”),

32 nichtchristl Länder, Korrel rel – Lz: (Korrel in Ländern ohne Ex-Ostblock/nichtchr) -18 pos, 6 nspos, 6 ns, 1 nsneg; 58 % bzw 77 %; negativ: Vietnam, China, Rwanda, Slowenien, Jemen, nsneg Mali) /Korrel rel –Lz -0,03 in allen Ländern, aber in 39 % pos sign, in 6 % sign neg, in 41 von 72 Ländern wirkt Fo-glaube stärker, mv Ko von demogr/control/GDP/Aggr Foglaube (ns) –rel so stark wie Fo-glaube (control ist Teil-Mediator, stärker als Fo-glaube)

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg/srr pos zu Lz mv, biv negativ: Vietnam, China, Rwanda, Slowenien; Fo-glaube (etwas AutoK) /Kontrollglaube pos**

Stavrova,O/Fetchenhauer,D/Schlösser,T: Why are religious people happy ? The effect of the social norm of religiosity across countries, in: Social Science Research 42, 90-105, 2013

EVS 2010, WVS 2005, 64 Länder, ca 101000 Vp, taking all things together, would you say you are not at all happy, not very, quite ,very happy; all things considered, how satisfied are you with your life as a whole these days ?

Apart from weddings and funerals, about how often do you attend religious services these days ?/religious person, nonreligious person, atheist, how important is God/rel in your life; das zusammen ergibt rel scale; /list of qualities that children can be encouraged to learn at home-rel faith- das in jedem Land ist Messung von social desirability of rel; und nationaler Durchschnitt von rel scale; politicians who don't believe in God are unfit for public service, - diese drei zusammen sind country's social norm of religiosity; (Ko demogr, rel denomin, belonging to a minority vs majority rel group; country's largest denomin, religious fractionalization //Korrel impo God/rel, Kg, Sbez rel – Länder: Schweiz 1 pos, Tschech 2 minus; Schweden 3 plus, Dän 1 plus, Norwe 1 plus, Finnl 8 plus, Germany 8 plus, Slowakei 6 minus, Slowenien 1 minus, Spanien 6 minus, Fr Lux ns, Estl 2 minus Litauen 2 minus, Lettland 3 pos Portugal 1 pos, 1 minus USA 8 pos; Sambia 2 neg, (Vietnam 2 neg, ,1 pos (Buddh), Zypern 4 minus 1 plus Islam orth, Griech 1 minus orth) Christli Länder zu happy: Kg 29 pos, 15 ns, 3 neg; impo of God: 18 pos, 3 ns pos, 18 ns, 1 ns neg, 6 neg; pers rel -20 pos, 2 ns pos, 20 ns, 2 neg; impo of rel: 23 pos, 19 ns, 4 neg; zu Lz: Kg 24 pos, 5 ns pos, 17 ns, 1 neg; impo God 20 pos, 2 ns pos, 19 ns, 1 ns neg, 2 neg, Sbez rel- 15 pos, 4 ns pos, 23 ns, 3 neg; impo rel – 21 pos, 2 ns pos, 18 ns, 4 neg//170 pos, 149 ns, 16 ns pos, 2 ns neg, 25 neg; (Zahlen nicht 100%ig, 45-47 christlich nichtorth Länder/Kg mehr als die Hälfte pos, Rest eher nicht, kaum neg da); Orth –Kg weniger, impo of God/rel mehr, sbez rel mehr, J mehr Kg als KP, impo/Sbez weniger; // mv zu happy/Lz - rel pos, orth minus, (evangelical pos bei Lz, bei happy wenn Intera und Aggr items dazukommen), social norm von country minus, (4 rel Items –rel, denom, rel minority und Aggr-rel; bei Model 3 noch rel fractionalize, rel Kultur dazu); Intera von soc norm und pers rel pos (auch noch dazu)//Intera: bei happy: in Ländern mit wenig Aggr rel Korrel pers rel zu happy 0.05, in Ländern mit viel: 0.18;

Study 2: EVS 2007/08, 22 Länder, ca 35 000 VP / rel – Kg und: regardless of whether you belong to a particular religion, how religious would you say you are ?/soc recognition –other people treat them with respect, unfairly, receive appropriate recognition for what they do (wieder Ko von denom, rel minority!) /rel pos zu Lz/happy/soc recogn; (in Irland vs Ostld: happy 0.18 in Irland 0,06 ns in Ostld), soc recognition zu rel: Irl 0.21, Ostld ns; 17 % des religiösen Effekts auf Happy mediated durch soc recogn, 14 bei Lz, -je nach Religiosität des Landes verschieden, /bei happiness: aggr Rel wirkt auf Korrel rel –soc recogn, nicht auf Korrel rel-happy; bei Lz: Aggr rel wirkt auch auf Korrel rel-Lz, -je mehr Aggrel, desto höher Korrel rel-Lz (bei happy nicht so –s.o., da war es so)/ Behauptung: in rel Ländern Leute

teilweise mehr wb wegen soc recogn für religiöse Me, in nichtrel – keine höhere soc recogn –
desh dort little or no difference bei wb (passt nicht zu partieller Mediation, nicht zu: bei
happy kein Einfluss von Aggr auf direkte Korrel rel –happy) Ostld nun negative Korrel rel –
soc recogn –vorher ns; pos; auch: nun bei Lz 17 % des effects von rel auf Lz erklärt per soc
recog, vorher 14, (aber auch das ist nicht das Ganze –dieser Effekt hebt nicht alle rel Wirkung
auf wie behauptet)

10 Punkte (4 sample, 3,5 Messung, 2 mv, Intera, 0,5 stat) **Rel (Kg impo of rel/God/Sbez rel)
pos zu happy und Lz, mv (Kannib), //Einzelitems in Einzelländern – christliche ohne
Orth: Kg sign pos mehr als die Hälfte 53 sign, 5 ns pos, 32 ns, 4 neg//, impo rel/God/Sbez
rel nicht so stark), (gesamt: ca 170 pos sign, 16 ns pos, 2 ns neg, 149 ns, 25
neg)/Länderergebnisse passen nicht – Dld 8 mal sign, Schweden 3, Finn 8, Slowakei 6
minus, Dän No 1 plus, Spanien 6 neg//Intera: Land mit wenig Aggr-rel Korrel rel-happy
schwächer, aber pos, in denen mit viel: stärker; (Lz wohl ebenso, vgl Figur- beide Linien
–viel und wenig Aggr-rel –steigen an mit pers rel)/
/ study 2 –Mediation durch soc recognition für Religion –in rel Ländern mehr davon da
und deshalb haben religiöse Me dort mehr happiness/Lz –ist aber nur kleiner Teil der
Wirkung (0.03/0.04 indirekt, recognition für Lz und happy plus Aggr rel für Lz
zusammen, direkter Effekt 0.15, 0.18)**

Steenwyk, S et.al.: Images of God as they relate to life satisfaction and hopelessness, in:
International Journal for the psychology of religion 20, 85-96, 2010

IE Allport –bei Burris, 9 Items I (my religious beliefs are really what lie behind my whole
approach to life;) 11 Items E (It doesn't matter so much what I believe so long as I lead a
moral life; Qu-Batson/S 91-auch bei Burris 99- 12 Items, I am constantly questioning my rel
beliefs; F analyse von vielen God images –dubios -12, 5, 4, 3 Lösungen ! – loving and
authoritative –loving, forgiving, strength, authority, 37 Items; controlling authoritarian –
restricting, stern, controlling, strict 9 Items; permissive –lenient, not demanding, permissive
(3 Items), /

Korrel: hopeless- Kg neg, I neg, E Q pos, loving neg, controlling ns permissive ns; Lz Diener
I pos, E ns, Q ns, loving pos, contr und perm ns Kg ns)/mv(gender):hopeless- Kg ns neg, I
neg, Q pos, god images ns, Intera: M bei controlling God weniger hopeless, F mehr ; Lz – I
Kg E Q ns, loving pos, controlling neg,

5,5 Punkte (1 sample, 3 Messung, 1 mv; Intera 0,5 stat,) **Hopeless –Kg neg, Q E pos, I neg,
loving God neg, controlling/permissive ns; (mv I neg, Kg ns neg, Q pos, E God images ns)
Intera: bei M controlling God neg zu hopeless, bei F pos; /Lz I pos, Kg Q E ns, loving
pos, controlling neg, (Kannib stark, mv : contr neg, biv nicht, I bei Lz ns, biv pos; Kg ns
–biv neg zu hopeless; loving hopeless ns biv neg...)**

(R Gl, help, div) Steffen, P/Masters, K: Does compassion mediate the intrinsic religion-health
relationship ?, in: Annals of Behavioral Medicine 30, 217-224, 2005

Compassionate attitude -“I feel compassion for others in the difficulties they are facing,” “I feel
love for others,” “I feel loved,” and “I feel connected to others. Compassionate behavior -How often
do you make the people in your congregation feel loved and cared for, How often do you listen to
the people in your congregation talk about their private problems and concerns,” and “How often

do you express interest and concern in the well-being of people you worship with//Kg prayer bible study und in my life, I experience the presence of the Divine[i.e., God]; my religious beliefs are what really lies behind my whole approach to life; I try hard to carry my religion over into all other dealings in life). Study 1 -69 % F, students, religiosity pos zu compass att/behavior (auch in study 2, dort ältere VP), neg zu Depr perceived stress, pos zu ss-satisfaction, in study 2 zu marital adjustment (agreement on relationship issues, amount of conflict, and amount of time spent in joint activities with one's spouse) und marital commitment; compassion ist mediator zwischen Rel und Item - bei depr, stress/support sat study 2, nicht in study 1, marital adj study 2,

(unter 5) **Kg, pray study bible und 3 I-Items –pos zu compassion att/behavior, R help**

5, 5 Punkte (1 sample, 3,5 Messung, 0,5 Mediat, 0,5 stat) **Kg, pray study bible und 3 I-Items neg zu depr, perceived stress, pos zu satisf with ss ; z.T. Mediator compassion R Gl**

(unter 5) **Kg, pray study bible und 3 I-Items pos zu marital adj, marital commitment R div**

Steger, M et.al.: The quest for meaning: Religious Affiliation Differences in the Correlates of Religious Quest and Search for Meaning in Life, in: Psychology of Religion and Spirituality 2, 206-226,2010

Presence of Meaning- appraisals of meaning and purpose in life, (e.g., "I have discovered a satisfying life purpose") Search for Meaning seek out meaning and purpose in life (e.g., "I am seeking a purpose or mission for my life"). Religious commitment -"My religious beliefs lie behind my whole approach to life" "I enjoy working in the activities of my religious organization 10 Items;

Sinn presence: search neg, Q neg, Intr pos, rc pos, paranormal ns, relness pos, unbelief in LnT neg; search: Q pos, paranormal pos, I E relness rc unbelief ns//Lz Diener: Q ns (bei P neg, bei K pos –nur in einer Studie), I pos rc pos, unbelief neg, relness ns, paranormal ns; /paranormal ns zu Q

Presence pos zu Lz, search neg

(unter 5) **Rel pos zu Sinn/ns zu Sinnsuche (Q neg zu Sinn, pos zu Sinnsuche) R pos**

(unter 5) **Q ns zu Lz, I pos, rc pos, unbelief in LnT neg, relness ns, paranormal ns, R Gl**

Steger,M/Frazier,P: Meaning in life: one link in the chain from religiousness to well-being,in: Journal of Counseling Psychology 52, 574-582, 2005

How often do you pray outside of religious services plus Kg, Sbez rel, spir ist : rel ness - pos zu Sinn presence und Lz, Swg, Sinn ist völliger Mediator; /bei Optimismus nur Teil-Mediation

14 Tage lang "Attended a religious service (because I wanted to)" "Engaged in spiritual reading or meditation every day of the diary study kommt zweimal vor, daily positive affect (e.g., happy, love) negative affect (e.g., sad, angry), plus: how was today –terrible –excellent; "How meaningful does your life feel today?" tägl Rel pos zu tägl wb und tägl Sinn; Sinn voller Mediator

6,5 Punkte (1,5 sample, 3,5 Messung, 1 Mediat, 0,5 stat) **rel pos zu Lz Swg, Optimismus, Mediator Sinn, Kg/spir reading/medit every day pos zu daily well-being (PAS/NAS), pos zu daily meaning, meaning Mediator;**

4,5 Punkte (1,5 sample, 1,5 Messung, 1 Mediat, 0,5 stat) **s.o., R pos**

((Steinenbrunner,E /Scharfetter,C: Wahn im Wandel der Geschichte, in: Archiv für Psychiatrie und Nervenkrankheiten 222, 47-60, 1976
Vergleich Anfang 20 Jh mit 70er J –v.a. Schizo 80 % und paranoide Syndrome
70erJ: mehr Kath, weniger P, (Bev ändert sich auch so), Zunahme Hypocho, depr, gehemmtes Verha Stupor, depersonalis, weniger : hysterisch, Größenwahn// über 80 % Verfolgung, rel Wahn 12/14, Liebeswahn 9-4, Eifersucht 8-2, Identitätswandel 8-2, Schuld 2-7, //Größenw drei viertel M, Liebe 8 von 9 F (2 von 4) F Schuld mehr, Beziehungswahn –erst M, dann F, 7 rel Wahn –zuerst M weniger, dann F, zuerst jung mehr, dann ns, //Verfolgung – sexuell weniger, Pol auch, Dämonen Hexen Teufel Geister mehr (5-9 von 84) , Telepathie Spir Hypnose mehr, Strahlen Technik Telefon viel mehr, Vergiftung mehr /Verfolger: Polizei mehr, anonym mehr,
3,5 Punkte (1 sample, 1,5 Messung, 1Vergleich) **Rel sinkt nicht, ist aber gering, Krankh und Technik mehr**))

Steiner,L et.al.: Economics, religion and happiness, in: Zeitschrift für Wirtschafts- und Unternehmensethik 11,9-24,2010

How frequently do you pray apart from at church or within a religious community, mv demogr, how satisfied are you with your life –P und K vs no pos, Ko von Kg (alle Kg Items pos selbst special occasions) : K ns, P pos, Ko von pray (selber schwach pos – erst daily, once a week neg, Rest ns) –K und P pos, /Ko von pray und Kg- P noch pos

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat) **Kg mv pos zu Lz, pray pos, no aff neg,**

Steinitz,L: Religiosity, Well-Being and Weltanschauung among the elderly, in: JfSSR 19, 60-67, 1980

1972-77 Daten aus GSS, 1493 Vp älter als 65, 806 F, 175 Neger, zu happiness, subj health, is life exciting, sat mit city family health – Kg pos (bei Ko von Gesundh wirkt Kg nur bei Kranken), außer zu city bei allen, sign bei family, bei M 2 sign, Rest ns, bei F 6 pos, 1 sign, blacks ns ganz, strength affil nur zu sat city und Gesu, confidence in org rel ns, LnT – exciting city pos, F happy auch;

9 Punkte (3 sample, 4 Messung, 1,5 mv, bei, 0,5 stat) **Kg zu happiness, life exciting, sat with city familiy health –nspos mehr als pos, bei Ne/MF; strength of affil nur zu city/Gesu-sat pos, confidence in org rel ns, LnT –exciting, city sat pos, bei F happiness – insgesamt wenig**

Sternthal,M.et.al.: Religious practices, beliefs ,and mental health: variations across ethnicity, in: Ethnicity and Health 17, 171,185, 2012

religious saliency - extent to which religion carried over into all other dealing in one's life;
Congregational support - level of support provided by other congregants; congregational criticism assessed their level of criticism Interpersonal forgiveness assessed, in two items,

levels of unconditional forgiveness of others). 1 Item: self-forgiveness - whether respondents felt they could make up for past mistakes.

Bei drei Gruppen –white, Neger, Hisp; /anx mv(gender, age, marital status, income, education, physical health and congregational membership)– wh:Kg neg, pray sal spir (how spiritual) ns/Ne –spir neg; Hi –sal pos !; /Major depr disorder – wh: Kg neg, Rest ns(Gebet pos bei depr symptoms); Ne alles ns; Hi Kg neg ns;(sal pos bei symptoms) Kg-messung mit never attend vs Rest: Wirkung auch bei Hi und Ne auf MDD

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv,bei, 0,5 stat) evtl. rel –Kg - neg zu anx, aber Überko, pray sal spir ns(whites), Ne-spir neg, **Hi –sal pos**; Depr – Kg neg, Rest ns (white; **Gebet pos bei symptoms**), Ne Kg neg, Rest ns; Hi Kg neg (**sal pos bei symptoms**)

St.George,A/McNamara,P: Religion, race, and psychological well-being, in: JfSSR 23,351-363, 1984

GSS 72-82, ohne 79 und 81, je ca 1500 VP, nur VP 25-54, Kg und strength of rel preference, mv age edu inc occ prestige, bei: whites M und F: strength pos zu global happiness, excitement in life, sat with friendships/health bei M(F auch noch: sat mit community nonwork activities, family life M nur ns plus), ns zu subj health, white M 1353, white F 1570

Black M 144, black F 188 – black M alle Items pos, 6 sign, 2 ns plus, black F nur happiness pos sign, excitement pos ns,

Kg white M 1853, white F 2024 – M alle pos, sign nur global happy, excitement in life, sat mit community family life friendships, Gesu nonwork ns pos,

White F ähnlich – alle pos nur 3 sign happy community family life,

Ne M 205, F 244 –Kg M : alle pos, nonwork schwach, 5 sign, 3 ns pos; Kg F alle pos, 4 sign, Rest auch pos, eher hoch;

Schwach nur: nonwork M black Kg, white Kg M, 5mal sat bei F strength Neger, subj health dto, white M strength und subj health nonwork act,

Happiness 8 mal sign, 64 Korrelationen – nur eine ns minus, eine ns, 34 sign,

10 Punkte (3,5 sample, 4 Messung, 2 mv,bei, 0,5 stat) **strength of rel preference/Kg pos zu happiness global, excitement in life, sat with friendships/health bei M(bei F noch: sat mit community, nonwork activities, family life –M nur ns pos), strength bei Ne M 6 pos, 2 nspos, Ne F nur happiness pos, excitement nspos; bei white/Ne M F –Kg pos meist;**

((R allg, Gl) Stone,A et.al.: A comparison of coping assessed by ecological momentary assessment and retrospective recall, in: JPSP 74, 1670-1680, 1998

Leute erinnern sich schon nach zwei Tagen schlecht an eignes coping – 29 % wissen nicht, dass sie entsprach coping gemacht haben und 24 % behaupten coping gemacht zu haben und es stimmt nicht (bei rel: sought or found spir comfort - 30 und 6 –d.h. eher weniger Erinnerung statt zuviel) unklar warum- Korrelate zu so einem Verh finden sich nicht bei Depr N demogr stress sE anger...

Erinnerung an rc, daran ob man es gemacht hat,schlecht))

Stones,C: The Jesus people: changes in security and life-style as a function of nonconformist religious influence, in: Journal of Psychology 97, 127-133, 1977

22 Jesus people living for at least 3 months communally und Kogruppe

Selbstbeschreibung in past und jetzt – JP-früher weniger Fundi, mehr ontologically insecure, nun mehr Fu,weniger insecure, **Lie ns**, conversion steigert sociocentrism,(Verh guided by interpersonal commitment und group cohesion), senkt personalism (innerdirected, functions best in a coordinative org structure), ns zu formalistic lifestyle (require direction from authorities) **JP sagen: nach conversion Leben völlig gewandelt, lost lonely insecure weg, nun fulfilled, desire to help others free themselves von drugs sex sin**

(unter 5) **subj Wandel pos**

Stones,C: Personal religious orientation and Frankl's will-to-meaning in four religious communities,in: South African Journal of Psychology 10,50-52, 1980

T2 4 Monate nach entry in group, Jesus People, HK;Maharaj Ji premies und cath priests

T 2 mehr PIL und Intrinsic als in T1 alle Gruppen (nur 18 VP gesamt).seek meaning sinkt

HK sucht vorher mehr nachher weniger Sinn, JP vorher mehr Extr später ns, später weniger Sinn als andere

(unter 5) **pos Änderung in Rel und Sinn, Panel**

Straube,E et.al.: Klinisch-psychologisches Beschwerdespektrum und extreme Belief-Systeme bei Jugendlichen, in: Zeitschrift für Klinische Psychologie 27, 202-204, 1998

Mischo-Glaube an außersinnl Wahrn/Psychokinese, Astrol, Magie, Spiritismus, Reinkarnation (s.o. etwas anders) Schizotypie – mag Denken/Ungewöhnl Wahrn, Beziehungsideen/soz Angst, Misstrauen

Depr und Angst– mag Denken pos Beziehungsideen pos Misstrauen pos, Interesse an sektenähnli Gemeinschaften pos, Astrol pos, PSI pos spiritismus pos, Magie pos,

(unter 5) **pnb-artiges pos zu Angst Depr**

(R Gl pos help div Gesu) Strawbridge,W/Cohen,R/Shema,S/Kaplan,G: Frequent attendance at religious services and mortality over 28 years, in: American Journal of Public Health 87, 957-961, 1997

Alameda, T 1 1965, T 4 1994, (1974 und 1983/Vp 40 J, 13 Ne, (Antworten zu improvements: T2, die Hälfte der VP – 1965er Raucher hörten bis 94 auf, no exercise 65 zu ex 94, BMI nicht mehr in top quintile, weniger alc bei denen, die 65 45 drinks pro Monat haben, mehr friends/relatives contact, mehr nonrel group membership) /frequent att-once a week or more vs rest, denom: K P Fu SDA/LDS others/none, /Gesu: mobility impairment –trouble climbing up stairs, going outdoors; srh,depr, Krankheiten –diab, stroke, cancer,heart disease, bronchitis Hypertonie; /close social contacts –seeing close friends relatives; group memberships –belong to nonrel associated groups, 770 Tote,

12 Punkte (3 sample, 3,5 Messung, 3,5 mv, 0,5 stat, **1,5 Panel**) **T1: Kg – mobility impaired pos, chronic conditions ns, srh ns, exercise ns, smoke neg, alc (mehr als 45 drinks pro Monat) neg, BMI highest quintile pos; Kg T 1 (und T 2, 3 –takes into account changes in attendance**

and adjustment variables reported at each new survey during the follow-up) zu mort T 4 neg –mv age gender ethnicity denom, bei MF; health conditions –(M ns neg), social connections (M ns neg) , GesuV BMI –(M ns neg) /Kg zu T4 improvement: stopped smoking pos, reduced drinking ns pos, increased exercise pos, BMI-Senkung ns pos, R Gesu

(unter 5) Kg zu depr nsneg R Gl

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, 1 Panel) T1 Kg –close social contact (relatives, friends) pos, increased close.. in 1994 pos R pos

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, 1 Panel) T 1 Kg - nonchurch community group membership pos, increased nonchurch in 1994 pos, R help

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, 1 Panel) T 1 Kg ns pos zu verh, pos zu stayed married in 1994 R div

(R div, pos, Gl, Gesu) Strawbridge,W/Shema,S/Cohen,RKaplan,G: Religious attendance increases survival by improving and maintaining good health behaviors, mental health, and social relationships, in: Annals of behavioral medicine 23, 68-74, 2001

Alameda,(incl Berkeley Oakland), T1 65, T2 74, T 3 83, T 4 94, T5 95,/hier: T1-T4, 17-65 J, 52 P,28 K,13 no./phys activity –swim,take long walk, do phys exercise, take part in active sports(eines davon oft –vs sometimes never,/heavy drinking –über 45 drinks in month, medical checkup –go to doctor for general checkup even though Vp feels well and had not been sick, Verh –heiraten und keine Scheidung/verh sein und keine Sch, incl widow,

10,5 Punkte (3 sample, 3,5 Messung, 2 mv,bei, 0,5 stat, 1,5 Panel) 1965 –Kg weekly –smoke minus, phys active ns, drink heavily neg, medical checkup pos, Mv (age gender edu srh !) Wandel T1-T4: quit smoking –Kg F pos, M nspos, became often phys active –F pos, M ns pos, stopped heavy drinking –dto, started annual medical checkups –ns, /started smoking –MF nsneg(OR 0,57/0.59 hohe Zahl), reduced phys activity –ns; started drinking heavily –M nspos, Fns neg(F 0.6), stopped annual medical checkups –M neg, F nsneg, R Gesu

8 Punkte (3 sample, 1 Messung, 2 mv,bei, 0,5 stat, 1,5 Panel) 1965 –Kg weekly ns zu not depressed; mv (age gender edu srh !) Wandel –stopped being depressed T1-T4 –M ns, F pos, became depressed – MF nsneg, R Gl

8,5 Punkte (3 sample, 1,5 Messung, 2 mv,bei, 0,5 stat, 1,5 Panel) 1965 Kg weekly -pos zu sees three or more friends/relatives monthly; mv (age gender edu srh !) Wandel –increased relships –M ns pos(1.61), F pos/ reduced indiv relships –M nsneg(0.56), F neg, R pos

8,5 Punkte (3 sample, 1,5 Messung, 2 mv,bei, 0,5 stat, 1,5 Panel) 1965 Kg weekly –verh ns; mv (age gender edu srh !)- got married and did not divorce M ns, F pos, div/sep –MF neg R div

Strawbridge,W/Shema,S/Cohen,R/Roberts,R/Kaplan,G: Religiosity buffers effects of some stressors on feppression but exacerbates others, in: Journal of Gerontology 53, 118-126, 1998

Alameda County Study, 15 % none, nicht ganz repräs, Kg, take part in other activities besides services at place of worship,

pray, impt of rel or spir beliefs as a source of meaning, impt of..for what you do every day, - Faktoren: Kg/act vs andere,

Edu pro F1, vs F2, wer F1 viel hat hat auch F2 viel, umgek nicht so: viel F2 z.T. nicht viel F1

Stressors: Geld F2 pos, Gesu F1 minus, disability F1 und F2 minus, neighborhood abuse child problems ns, Eheprobleme F2 minus, F1 ns minus; caregiving F2 plus, F1 ns plus(mv)

Depr zu F1 neg, zu F2 ns, (mv age edu mar stat ethnicity gender health disab)

F 2 puffert D bei financial problems, Gesu, disab, verstärkt D bei childproblems Eheproblemen,

Kg puffert bei Geld, neighborhood Gesu disab, verstärkt D bei abuse, Eheprobl caregiving child problems

6,5 Punkte (2,5 sample, 1,5 Messung, 2 mv, Intera, 0,5 stat) **Depr –rel activities neg, private rel ns; private rel puffert bei financial/health/disability problems, verstärkt bei abuse, Eheproblemen, caregiving; rel activity puffert bei money/neighborhood/health/disab problems, verstärkt bei abuse, Eheprobl caregiving child problems**

Sturgeon;R/Hamley,R: Religiosity and anxiety, in: Journal of Social Psychology 108, 137-138, 1979

14 Students, cons P college, hohe Intr werte – 20 VP, niedrige (= extrinsics) 20 VP,

2,5 Punkte (0,5 sample, 2 Messung) **I less anxious existentially, less trait anxiety, mehr LoCI state anx ns**

Straube, E et.al.: Alternative Glaubenssysteme und deren funktionale Bedeutung bei Jugendlichen, dargestellt am Beispiel des Okkultismusinteresses, in:

Henning,C/Nestler,E(Hg): Religionspsychologie heute. FFM 2000, 319-346

Magisch irrt Denken –Psi, Astrol, Hexen/mag Kräfte, Spiritismus/Reinkarn,

Okkult – Gläserücken, Pendeln Schwarze Messen Mag Beschwörungen Geisterschreiben

Praktizierende – 28 % Angst (F mehr), 57 Spaß 12 Lw

Areligiöse – emot stabil, zufrieden, //exklusive Christen –emot stabil; nicht so stark,

Synkretisten – Magie und Rel –Depr, unzufr, schizotyp Realitätsverzerrung //

Okkultgläubige(vs Chrtum)- nur etwas mehr psych Probl

(Motive Neugier, Unterhaltung, Interesse, weniger pers Probleme, es sind Adoleszente)

(unter 5) **Ath emot stabil, Christen nicht so stark, Magie und Rel –Depr, unzufr, schizotyp, Okkultgläubige –etwas mehr psych Probleme**

Streyffeler, L/ McNally, R: Fundamentalists and liberals: personality characteristics of Protestant Christians, in: Personality and Individual Differences 24, 579-580

Fu und lib vs Bev N minus, E plus, O Fu minus, lib plus, C ns pos, A pos,

O diverse experiences ideas, in bezug auf Ideol, moral rel foreign food poetry..

(unter 5) **Fu und lib bei N und E besser als Bev**

Swinyard,W et.al.: Happiness, materialism, and religious experience in the US and Singapore, in: Journal of Happiness Studies 2, 13-32,2001

Andrews Whitey -1-7 delighted vs terrible –feelings with life as a whole

Materialism – evtl. Possession as defining success, acquisition centrality acquisition as pursuit of happiness

12 Item quest USA Lz neg zu Mat, Singapore auch, /USA weniger Mat, mehr Lz, mehr E und I, weniger Q; USA – Lz pos zu I neg zuE ns zu Q; Singapore – LZ pos zu I, ns zu E, ns minus Q (Singap eher nichtchristlich)

(unter 5) **Lz –I pos, E neg, Q ns (USA), Lz –I pos, E ns, Q nsneg (Singapur)**

(R help, Krim, Gl, Gesu, pos) Tamminen, K: Religious development in childhood and youth: Helsinki 1991

Finnenkinder

Belief in God, experiences of Gods presence, prayer – danach eingeteilt: believers

(internalized committed) , rel consensual –positives, superficial or indifferent –neutrals, critical/negative –negatives, students von Klasse 3-11 (9-20 J)/how often does this experience or question occur in your life -// oft keine Zahlen, nur: a little more, no major differences, unklar ob signifikant oder bei allen//

wonder whether life goes on after death, how life started, what is the purpose of life//Furcht vor Schulversagen/Examen,wenig Swg//Angst vor Tod Zuk Krieg//lonely, schwer Freunde zu bekommen, niemand kümmert sich um mich/versteh mich, unsicher bei Zusein mit other sex, I have nowhere to spend my spare time, Furcht dass Freunde sich lustig machen wenn ich scheitere//enjoy good companions, enjoy everything that is nice/beautiful inlife; enjoy home parents, feel my life is happy, would like to be nicer to other people, enjoy school/

/rel –mehr Sinnfragen, fear about future, enjoy life (unsicher) / school enjoyable rel pos, boys schwach, problems concerning school neg, aber I am afraid of failing at school und afraid vor exams –ns/unklar; /loneliness –rel a little more///I am dissatisfied with myself – bei 5 von 10 rel mehr (3.5. 7. 9. 11.Klasse, Jungs /Mädchen), I feel I am worse than other people –ns 8 mal, einiges unklar;// good friends gleichviel

rel bewertet home besser –safe caring cozy stimulating, relship to father mother besser, nice to be at home, love von Eltern pos; success at school –rel pos

best basis for life together is Jesus instruction :love thy neighbor und: causing somebody injury is also an offense against God –rel pos; we should always follow our conscience –rel pos; responsible for my deeds to parents –rel pos,feel guilty more easily than others –rel pos, //prohibitive norms –how bad is this/ideal norms: how important//neg Verh zu peer –look down, hurt feelings forget promise hinter dem Rücken reden –rel neg (findet es bad), breach of school norms –disturb lesson,lazy at school,skip, defy teacher – rel neg; dishonesty –keep something found, Unterschr der Eltern bei Entschuldigung fälschen, cheat in test, Ladendiebst, lie to parents, -rel neg; using beer, smoking, stay away night ohne Erlaubnis, use drugs – rel neg , (meist Diff mit Alter zunehmend, gilt für Jungs und Mädchen); defend someone der mocked wird, being with a shunned lonely companion, bring happiness to sick friend, encourage unhappy companion help friends to get on with one another, -rel pos;

//follow rule of game, stick to common decision keep promise given to friend –rel pos, schwach; follow rules of school, obey instruction by police, strict obedience to traffic sign – rel pos; admit when done something wrong, stick to truth immer, doing school exercises painstakingly, respectful behavior vs Alte, rel pos, /give my money for benefit of refugee childrens school, help the starving in developing countries –rel pos, /restrain my anger, give up my own wishes for benefit of another member of family help mother at home – rel pos//use of alc –rel minus//premarital sex relships –bei rel a little more, almost equal –unklar; had sex intercourse –no major differences –unklar; meist –falls Zahlen da-in 5 Altersstufen, z.:T MF

5 Punkte (1,5 sample, 3 Messung, 0,5 mv) **Kinder, wohl: Zuk-angst pos, Angst vor failing in school /exams ns, guilt pos, lonely nspos, Swg nsneg, enjoy life/school pos, Zahlen fehlen R Gl**

4 Punkte (1,5 sample, 2 Messung, 0,5 mv) **Rel pos zu family/home/Eltern, success at school, ns ever had sex, neg zu premarital sex attitude, Respekt vs Alte, doing school exercises painstakingly, R pos**

3,5 Punkte (1,5 sample, 1,5Messung, 0,5 mv) **rel neg zu alc, smoke, drug attitude und alc use R Gesu**

5 Punkte (1,5 sample, 3 Messung, 0,5 mv) **rel neg zu breach school norms, dishonesty (cheat, Unterschrift fälschen, lie to parents, Fund unterschlagen), jemanden verletzen, pos zu Gewissen, follow rules, Verkehrszeichen beachten, Polizei gehorchen, Schuldgefühl, Vergehen zugeben, Versprechen halten, ehrlich sein, responsible to God, parents R Krim**

5 Punkte (1,5 sample, 3 Messung, 0,5 mv) **rel pos zu pos Verh zu friend/peer, help andern vs mocking, shunning, lonely sickness; respect vs Alte, Geld für Flüchtlinge/Hungernde, eigne Wünsche hintanstellen, anger beherrschen R help**

(R Gl,Gesu) Tanyi,R/Werner,J: Adjustment, spirituality, and health in women on hemodialysis, in: Clinical Nursing Research 12, 229-245, 2003

48 % Ne, 32 % verh, Psychosocial Adjustment to Illness Scale–Self-Report (PAIS-SR), 46 items, domains (PAIS 1) Health Care Orientation, (PAIS 2) Vocational Environment, (PAIS 3) Domestic Environment, (PAIS 4) Sexual Relationships, (PAIS 5) Extended Family Relationship, (PAIS 6) Social Environment, and (PAIS 7) Psychological Distress /What is the general state of your health at the present time?“ “How much have the symptoms of your disease or treatment bothered you during the past week?““How ill do you feel at the present time?“

(unter 5) **Rel wellbeing- exi wb pos, psy distress minus, adjustment to illness 6 Items ns pos R Gl**

(unter 5) **Rel wellbeing –health, bothered by symptoms feel ill ns, R Gesu**

(R Gl, Gesu) Tarakeshwar, N et.al.:Religious coping is associated with the quality of life of patients with advanced cancer, in: Journal of Palliative Medicine 9, 646- 657, 2006

Patients, 34 nonwhite, 54 M, informal unpaid caregiver, rr 64, Lqu-felt phys well-terrible; phys symptoms (pain, tired weak,nausea vomit Schlafprobl atemlos Schwitzen Verstopfung appetitlos, Durchfall) , psycho (depr, nervous worried, sad, afraid), existential (Leben sinnlos, wertlos, no control, Tage sind burden, feel good about myself, life goals nicht erreicht), support - Welt caring responsive, feel supported; //rc –feel God's presence, find strength and comfort in rel, desire to be closer to God, feel his love for me, aks for his help in midst of daily activities, feel guided by God in the midst, während Godi/bei connecting with God-feel joy, lifts me up; /neg –wondering abandon, cancer Strafe, questioning his love, was tat ich dass er mich so straft, church abandon, devil Ursache, question power of God; pos rc – mv (selfefficacy, depr-history,demogr) Lqu pos –phys symptoms pos, physical well ns, psycho ns, exi pos, perceived support pos, (Autok z.T.), neg rc –Lqu neg, physical ns, NAS pos, exist neg, support ns ,

(unter 5) **Pos rc –mehr phys symptoms, phys well ns, Lqu pos, neg rc: physical symptoms/well ns/Lqu neg** R Gesu

(unter 5) **Pos rc –NAS ns, Sinn pos, feel supported pos, neg rc: Sinn neg, NAS pos, support ns** R Gl

Taslimi, C et.al.:Assessment of former members of Shiloh: the adjective check list 17 years later, in: JfSSR 30,306-311, 1991

Ex-Mitgl von Christ Commune Shiloh, Jesus movement,

Check list: nurturance, intraception, aggr, endurance, dominance, counseling readiness, autonomy, heterosexuality affiliation self-cont change exhibition, self-conf pers adj, abasement deference succorance order achiev – in fast allen Items wie Normsample , immer besser als Simmonds-Sample von 71

3 Punkte (1 sample, 2 Messung) –**Norm, also ns, besser als früher, keine gute Messung – kaum Gl, eher Krim/help , nicht bewertet**

Tateyama,M et.al.: Transcultural study of schizophrenic delusions, in: Psychopathology 31, 59-68,1998

Tokio, Wien, Tübingen – injury delusion- Verfolgung injury Vergiftung Eifersucht being stolen from, parasite//grandeur delusion –mission, grandeur,special ability erotomania descent pregnancy resurrection invention// belittlement – Hypocho, dying, guilt, sin, being dead, poverty//Gruppe 1 –ca drei Viertel, Gift in Japan minus, hypocho Wien mehr; guilt sin Wien Tübingen viel mehr, Gruppe 2 ein Viertel; //rel delusions –Wien Tübingen mehr, 20 %; grandeur dabei gleich viel, sin aber große Diff, /being bewitched gleich, caught by devil W/ T mehr (aber nur 3 bzw 4 VP),

4,5 Punkte(1 sample, 2,5 Messung, 1 Vergleich) **viel Ähnliches –guilt sin hypocho Europa mehr, rel delusions dto**

(R allg, Abl, Gl) Taylor, E et.al.: Spiritual conflicts associated with praying about cancer, in: Psycho-Oncology 8, 386-394, 1999

Spir conflicts – unanswered prayer (alles wird beantw –aber anders, später Gott will was anderes, nicht angemessen gebetet, Antwort würde erschrecken), hesitancy – für sich beten ist selfish, für Heilung von Krebs zu groß/unrealistisch, control wollen- aber das ist eigentlich Gottes Sache, man selber weiß nicht was gut ist, Krankh Gott überlassen, Warum ich und nicht böse andere –unfair, keine eigne control –mit Gott darüber reden hilft, /hört Gott, existiert er, ist er mächtig, you can help me if you want to, //handeln mit Gott –want to see family develop, wenn Du mir was nimmst musst Du mir Kraft geben es auszuhalten **Gott gibt Gebet als Gabe und VP hat zu wenig davon bekommen ! ich bete nicht (gut) genug, bin unworthy deshalb kein Wunder,** bessere Art von Gebet –nicht zu lax, zu allgemein, wiederholend, Gebet soll mit reinem Herzen sein, persistent, ernsthaft (unter 5) **coping und Ableitung Rneg**

Taylor,R et.al.: Religious involvement and DSM-IV 12 month and lifetime major depressive disorder among African Americans, in: Journal of Nervous and Mental Disease 200, 856-862, 2012

National Survey of American Life: Coping with Stress in the 21st Century (NSAL); Ne, Hi, Caribbean blacks, hier nur Ne, rr70// major depression (ohne bipolar) CIDI, fünf Symptome müssen da sein, depr mood und loss of interest muss dabei sein –“...during the period of depression lasting two weeks or longer when your depression and other problems were most severe and frequent, which of the following problems did you have most of the day nearly every day” (depressed mood, loss of interest or pleasure, difficulty concentrating, changes in appetite or weight, and sleep, psychomotor agitation or retardation, fatigue or loss of energy, feelings of worthlessness or excessive guilt, suicidal thoughts or behavior)./ attend nearly every day, at least once a week, a few times a month, a few times a year, less than once a year, and (except for weddings and funerals) never attended services since the age of 18 (Basis: less..)/nonorg- reading religious books or other religious materials, watching religious television programs,listening to religious radio programs on the radio, and praying./ How religious would you say you are?” religious coping “How important is prayer when you deal with stressful situations?” “I look to God for strength,support, and guidance.”//

Kg zu major depr erratisch ns:(12 Monate/lifetime) never 6,7/9,7; weniger als 1xJahr 9,6/14; few times a year 4,6/10,6; few times a month 4,3/9,7; at least 1mal woche 4,6, 9,5; nearly everyday 6,7/11,1//

mv(demogr, chronic conditions) –Kg alle weniger als less than once a year, auch never; read (bei 12 Mon pos) watch listen pray self rated rel , impo of prayer bei coping ns; look to God for strength bei 12 Monats-depr minus, lifetime ns; (wahrsch eine Gleichung –Kannib- aber biv ähnlich bei Kg/angeblich keine Multikolli)

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **Neger –rel Items meist ns zu Depr, read rel lit pos, look to God for strength neg, never Kg und einmal Woche besser als selten und jeden Tag, evtl Kannib,**

Teckenberg, W: Die Transformation Mittel-Osteuropas : zwischen sozialistischer Nivellierung und marktwirtschaftlicher Klassenstrukturierung. In: **Clausen, L (Ed.)** ; Deutsche Gesellschaft für Soziologie (DGS) (Ed.): Gesellschaften im Umbruch: Verhandlungen des 27. Kongresses der Deutschen Gesellschaft für Soziologie in Halle an der Saale 1995. Frankfurt am Main : Campus Verl., 1996

Angst vor Verlust des Arbeitsplatzes, und Perspektiven für die weiteren Lebenschancen-
Kg in step 7 bzw 4 ! –wirkt neg bei beiden; (mv Land,-Beruf, cohort, income sector, rural, gender, Privatunternehmen vs Staatsuntern; edu inc Gew supervise, nur Erwerbstätige
(unter 5) **Angst vor Verlust von Arbeitsplatz –Kg neg mv,**

(auch R pos) Teichmann, M et.al.: Spiritual needs and quality of life in Estonia, in: Social Indicators Research 76, 147-163, 2006

3 samples, students, rural, Heim/Krankenhausinsassen, WHOQOL-100 –physical health (energy, fatigue, pain, discomfort sleep rest), psy wb (bodily appearance, neg feelings, pos feelings, Swg, thinking learning memory concentration), level of independence (mobility, activities of daily living, dependence on medicinal substances/medical aids), social relships – personal relships, ss, sexual activity), environm – financial resources, freedom, physical safety security, health social care, home environment, opportunities for acquiring new info and skills), partici in an opportunities for recreation, leisure; physical environm, transport), spirituality (sp s.u.), (für sample 3 –Kurzversion –phys, psycho social relships environm)/Cr für spir 57,61, /

Spir-Faktor stark pos zu Lqu - sample 1 und 2, 3 n.e.; //Items: pers beliefs give meaning to your life, meaningfulness of life, pers beliefs give you the strength to face difficulties, pers bel help you to understand difficulties in life –alle pos zu Lqu gesamt –(2 samples, meaningfulness in sample3),/spir Faktor pos zu allen andern Faktoren(schwächer zu indep und Gesu, stärker zu psy wb, soc relships)/spir Faktor zu Teilfaktoren von psy wb – bodily imge and app pos/ns sample 2, pos feelings pos, neg feelings ns selfesteem pos, thinking learning memory concentration pos,

5 Punkte (2,5 sample, 2 Messung, 0,5 stat) **Estland spir Faktor (eher Sinn/personal beliefs –unklar was das ist) pos zu Lqu allg (alle spir Einzelitems), zu einzelnen Faktoren , stark zu soc relships , psy wb, pos feelings, Swg (nicht NAS)) –eher AutoK//Info zu Lqu**
Nicht bewertet

Tellis-Nayak, V: The transcendental standard: the religious ethos of the rural elderly, in: The Gerontologist 22, 359-363, 1982

GlockMessung rel ideology ritual experience consequence – je 1 Frage, Korrel zu Gesu ns pos, lonely ns minus, Todesangst minus, meaning in life plus, psychic wellbeing minus (oder plus in anderer Tabelle)

(unter 5) **rel –ideology ritual exp consequence –lonely ns neg, Todesangst neg, Sinn pos, psychic wellbeing neg/pos, mv**

(R pos, Gl, fert) ten Kate, J et.al.: The Effect of Religiosity on Life Satisfaction in a Secularized Context: Assessing the Relevance of Believing and Belonging, in: RRR 59, 135-155, 2017

Netherlands Longitudinal Lifecourse Study (NELLS). rr 56%; weighted: 2556 native Dutch individuals, non-natives of Moroccan (1164), Turkish (1137), other Non-Western (226), and Western (229) origin. Vp 14-49;

Diener- 'In most respects, my life is ideal'; 'My living conditions are excellent'; 'Taking all things together, I am satisfied with my life'; and 'I have achieved the most important things I expected from life so far'. /social support - There are enough people to whom I feel closely connected'; 'I have a lot of people who I can trust completely'; and 'There are enough people who I can fall back on in bad times'. loneliness - 'I experience a void around me'; 'I miss people around me'; and 'I often feel abandoned/ : 'People in this neighborhood greet each other'; 'You can trust the people in this neighborhood'; 'In general, the people in the neighborhood get along well'; 'A lot of people know each other in this neighborhood'; 'T
'There is a God'; 'There is a kind of life spirit or force'; 'I don't know what to think'; or 'I do not think there is a spirit or God or life force'. had prayed in the last three months (0 = 'No'; 1 = 'Yes'). had read the Bible or Koran in the past three months

Lz-mv demogr (und cohesive neighborhood, Kinder, Ehe –alle pos zu Kg)–K pos(ns wenn ss –pos zu Kg -und lonely kontroll werden) , P ns, Mu ns; dazu belief in God ns, read Bible/Koran ns, **pray neg (bei Ko von ss und loneliness ns)** , Kg pos,

Kg ns zu loneliness;

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **Lz –K pos, P ns, Mu ns, pray neg, Kg pos, belief in God ns, read Bible/Koran ns (Kannib) Kg ns zu lonely; R Gl**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Kg pos zu cohesive neighborhood, social support R pos**

(unter 5) **Kg pos zu children R fert**

(R Gesu, Gl, Krim,)Tennant-Clark,C et.al.: Occult participation: its impact on adolescent development, in: Adolescence 24, 757-772, 1989

Occult part –(rituals, games, literature, paraphernalia part with magic as it is related to feelings of personal power, involvement in illegal activities drug use peer influence deviant occultism) zu drug use pos,

selfesteem neg, pos feeling vs school neg, self concept neg, pos feelings zu Zuk neg, depr pos ns, Angst pos ns, shy ns, social isol ns pos

tol for deviance pos, anger ns pos, feeling blamed pos, feelings about rel neg, risk taking, sens seeking pos, desire to be considered a good person neg,, -(durch Negatives freakiges auffallen, unabh sein, rebellieren, stark sein –real aber schwach

(unter 5) **occult –self esteem neg, pos feeling vs school neg, self-concept neg, pos feelings zu Zuk neg, depr anger, Angst ns pos R Gl**

(unter 5) **occult partic –drug use pos R Gesu**

Terwey, M: Kirchen und Zukunftsfurcht: in: **Pollack, D/Pickel, G:** Religiöser und kirchlicher Wandel in Ostdeutschland 1989-1999, Opladen 2000, 140-164

Sit der einfachen Leute wird nicht besser sondern schlechter biv Freikir neg, K P ns, no etwas pos (mv Fki ns minus)(unklar was mv ist) Kg minus biv und mv, Gott befasst sich persönlich mit jedem Menschen – biv minus nur im Osten, mv ns; Teufelsglaube ns West minus Ost, Kg biv West, biv und mv Ost,

So wie die Zukunft aussieht kann man es kaum noch verantworten Kinder auf die Welt zu bringen – biv Kath minus, no plus, mv ns, Kg minus biv mv //Gott persönlich befasst mit jedem Me – biv W und O neg, mv ns, Teufelsglaube dto, Kg O und W biv und mv neg

(unter 5) **Sit der einfachen Leute wird schlechter –Freiki neg, KP ns, no pos, Kg neg, so wie die Zukunft aussieht, kann man es kaum noch verantworten, Kinder auf die Welt zu bringen –K neg, no pos, Kg neg, (R fert/GI)**

Testoni, I et.al.: The implicit image of God as reality and psychological well-being, in: JfSSR 55, 174-184, 2016

44 F, 14 M, /(im Versuch nur 39) cancer pat, 46 cath, 4 Items –coping: put my trust in God” and “I try to find comfort in my religion

Altissimo [Almighty], Assoluto [Absolute], Creatore [Creator],

Dio [God], Divinit`a [Divinity], Divino [Divine], Eterno

[Eternal], Iddio [God], Signore [Lord], Supremo [Supreme]

Abstraction words aspirazione [aspiration], desiderio [desire], mito [myth], sogno [dream], speranza [hope]

Reality words concreto [concrete], esistenza [existence], oggettivit`a [objectivity], presenza [presence], realt`a [reality]

Erst: God-abstraction words blue, reality green; dann God-reality green, abstr blue –auf keyboard drücken, response time kürzer-God real o.ä.,/wer mehr Gott real hat –anx minus, (auch mv Kg, cancer stage, gender age) avoidance coping neg/pos rc ns zu anx; Vp sind believers –haben aber eher God abstract-Zusammenhang,

(unter 5) **Interve bei Test /Interve Assoz God und reality -neg zu anx/avoidance coping, pos rc ns zu anx,**

Thalbourne, M: Belief in the paranormal and its relationship to schizophrenia-relevant measures: a confirmatory study, in: British Journal of Clinical Psychology 33, 78-80, 1994

SheepGoatScale –Magical ideation pos, perceptual aberration pos, MMPI Schizo ns pos, (unter 5) **paranormale Ideen –schizonah**

Thalbourne,M: A note on the Greeley measure of mystical experience, in: International Journal for the Psychology of Religion 14, 215-222, 2004

Have you ever felt as though you were close to a powerful, spiritual force that seemed to lift you out of yourself ? (often vs rest –meist ns, desh andere Messung: Greeleys fourlevel measure –never in my life, ein/zweimal, several times, oft – Korrel dann: ABS pos, PAS pos, NAS ns, magical ideation pos,manic-depress scale ns// Rasch-Mystical scale – dieselben Korrel,

(unter 5) **Have you ever felt as though you were close to a powerful, spiritual force that seemed to lift you out of yourself (und My-Frage) -PAS pos, NAS ns,**

Thalbourne, M/Dunbar, K/Delin, P: An investigation into correlates of belief in the paranormal, in: Journal of the American Society for Psychical Research 89, 215-231, 1995

Paranormal beliefs – trad rel belief, psi belief, witchcraft, superstition, spiritualism (mind/body dualism) extraordinary life forms, precognition und: soul continues to exist though the body may die, reincarnation does occur//F analyse repliziert nur 3 von 7 Faktoren oder einen oder zwei !

Magical ideation – causation die bizarr oder invalid ist, parapsy

Extrav – ASGS ns, pnb ns plus, trad rel bel pos, Rest von pnb ns

N – ASGS pos, pnb pos, trad rel pos (anderswo anders), Rest von pnb pos (superst und life forms ns pos)

Dogmatism – ASGS ns, pnb pos, rel pos witchcraft pos, Rest ns

Tol of ambiguity ASGS ns pos, pnb ns, rel neg, Rest ns

Independence of judgement – ASGS pnb ns, Rel neg, spir pos Rest ns

Social desirability Marlowe – pnb ns minus, rel ns, ps life forms precog neg

ASGS – trad rel pos, magical id – trad rel pos, (anderswo anders); LoC ns zu rel

I believe in life after death – E N pos, LoC ns, dogma ns, tol of amb ns, indep of judgement ns soc desi ns

Soul continues.. – rel pos, magic pos, E N pos dogm pos

Reinkarn – ns zu rel affil, magic pos, N pos

Trad rel –pos zu precogn, spirit, witchcraft Psi /superstition ns pos, extraord ns pos, (Prophezeien in rel auch da, Hexen auch- aber in anderem Sinn; Psi sicher nicht,

(rel: magical id, ASGS N dogm intol of ambig pos, indep of judgement neg – alles neg ! – eher unreal: Rel pos zu Magie, ASGS – da ist LnT drin ! – und anderswo anders// soc des ns//

Rel affil ns zu pnb, wenn man trad rel ausnimmt aber trad rel pos zu pnb; soc desir ns zu rel; LnT anders – weniger Korrel bei Dogm tol indep of ju., mag und N anderswo anders// verschi Rel messungen anders, Faktoren inexistent, Autokorr, unklar was trad rel ist, Rel pos zu Aberggl, aber auch LnT pos zu N)

(unter 5) **sE Marlowe –rel ns, LnT ns, pnb ns, N-pnb pos, trad rel pos, LnT pos, soul continues to exist pos, reincarn pos (bei Rel zT. AutoK, anderswo trad rel ns zu N), trad rel pos zu pnb; pnb-Faktoren dubios**

Thalbourne, M/French; C: Paranormal belief, manic-depressiveness, and magical ideation: a replication, in: Personality and Individual Differences 18, 291-292, 1995

Australian SheepGoatscale – ESP, psychokinesis, LnT contact with spirits of the dead// belief in extraordinary phenomena //Magical Ideation

ASGS- pos zu manic experience und Depr exp, // belief- manic ns pos, depr pos//Magical Id pos zu Manic/Depr scale

(unter 5) **pnb pos zu Depr/Mania**

Thearle,M et.al.: Church attendance , religious affiliation and parental responses to sudden infant death, neonatal death and stillbirth, in: Omega 31, 51-58, 1995
Kogruppen, Angst und Depr bei Kogruppe und Vp bei Kg neg,
(unter 5) **pos, unklare Sign**

(R Gl Gesu) Thege,B et.al.: Relationship between religiosity and health: evidence from a Post-communist country, in: International Journal of Behavioral Medicine 20, 477-486, 2013
Ca 12000 Vp, Ungarn, Do you practice any kind of religion and if yes in which way?" -"non-believer", "believer without practicing religion", "practicing religion in my own way", "practicing religion infrequently in religious community", practicing religion regularly in religious community"// "How important is religion in your everyday life?"; "not at all important", "slightly important", very important", and "it influences my every action"// number of days of sick leave, srh, "How would you estimate your current state of working capacity?"(no decline in working capacity, slight decline, middle/strong decline, severe decline, unable to undertake paid work, bound to chair or wheel chair, bedridden).//WHO wellbeing index; shortened Beck Depr,

Regular practice am besten (5mal, einmal ns) impo zwei pos, zwei neg, zwei ns; / Vergleich no –no part –selten-viel rel;
7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **mv age edu MF –rel partic –wellbeing pos (practice in own way neg), depr minus (own way pos, 3 andre minus, regular am wenigsten), anx – no/no practice minus, own way/ rarely pos, regular minus stärker; impo: wellbeing pos, depr anx pos !// rarely –mal besser(wb) , mal schlechter (anx), mal gleich zu no/no part; regular immer am besten (practice in own way negativ, nirgends sonst gemessen, unvergleichbar) R Gl**

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat)**Rel partic (regular zweimal am besten) – srh pos, working capacity ns (own way neg), days on sick leave –regular minus, Rest gleich; impo –srh ns, working cap ns, days in sick leave minus; (etwas unklar: Text sagt cap neg, sick leave ns, Tabelle sagt cap und sick ns; Zahlen sagen: sick muss sign sein -5 Tage weniger) /regular zweimal besser als no/no part, einmal ns, nicht kurvi; own negativer, restliche Items -no, no part, rarely gleich schlecht/ rarely wie no/no part, own negativer//impo unsicher, gleich/besser , nicht kurvi; R Gesu**

(R Gesu, Gl, help) Thoits,P/Hewitt,L: Volunteer work and well-being, in: Journal of Health and Social Behavior 42, 115-131, 2001
Americans' Changing Lives, Ältere, rr67, attr 21(auch Kg wenig) , T 2 nach 3 J, Now let's talk about volunteer work you may have done during the last 12 months. Did you do volunteer work in the last year for a church, synagogue, or other religious organization? for a school or educational organization?for a political group or labor union?for a senior citizens group or related organization?In the last 12 months did you do volunteer work for any *other* national or local organization,including United Fund, hospitals, and the like?" volu ist: mindestens für eine Org volu; Swg At times I think I am no good at all," and "All in all, I am inclined to feel that I am a failure.", "About how many hours did you spend on volunteer work of (this kind/these kinds)during the last 12 months? how often usually attended meetingsor programs of groups, clubs, or organizationsto which Vp belonged/ T 1 -"My life could be happier than it is now."T 2 Taking all things together, how would you say things are these days—would you say you're very happy "Now please think about your life as a whole.How satisfied are you with it—/ how

satisfied with their health in general, rate their health at the present time, (assess the extent to which daily activities are limited in any way by their health or health-related problems, // the past week felt: depressed, sad, happy, lonely, everything was an effort, my sleep was restless, people were unfriendly, I enjoyed life, I did not feel like eating, people disliked me, and I could not get going.

Kg –volu hours pos, orga Teiln pos, happy Lz pos, Swg ns, mastery(Cr 50) ns, Depr minus Gesu pos (T1), Kg T2 –zu happy/Lz T2 pos (Ko von T1 Lz happy, demogr, children, employed;volu T2, orga Teiln)

7 Punkte (3 sample, 1,5 Messung, 0,5 stat, 2 mv) **T 1Kg pos zu T 1volu hours, orga Teiln/ T 2 mv zu volu hours –Ko von T 2 org Teiln, T 1 Swg, Lz, happy mastery phys health Depr –je einzeln) –Kg pos R help**

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **T1: Kg pos zu happy Lz, depr neg, Swg ns// Kg T2 zu T 2 Lz happy pos, Swg Depr T2 ns; (ÜberKo, org attend) R Gl**

6,5 Punkte (3 sample, 2 Messung, 0,5 stat, 1 mv), **T1: Kg pos zu Gesu (sat, rate, fu limit) Kg T2 ns zu Gesu T2 (Ko von volu T2, orga Teiln T2) (ÜberKo) R Gesu**

Thomas,C et.al.: Einfluss verschiedener Dimensionen von Religiosität auf die Schwere und den Verlauf der Depression im Alter, in: **Etzelmüller,I et.al.:** Religion und Krankheit Darmstadt 2009, 283-291

kurz nach der Aufnahme (5. bis 10. Tag, T1), dann nach Ablauf von 4 Wochen

(T 2) und schließlich als katamnestische Untersuchung 8 bis 12 Wochen nach Entlassung aus stationärer Behandlung. Hier Daten der ersten 60 rekrutierten Patienten, 40 Patienten hatten bereits den Zeitpunkt T2 erreicht./ BMMRS 9 Subskalen,

tägliches spirituelles Erleben, Glaubenserfahrungen, Vergebung, private religiöse Praxis, positives und negatives religiöses Coping

positive und negative (z.B. Anforderungen) religiöse Unterstützung, religiöses

Engagement, organisierte Religiosität wie Kirchengang und die Selbsteinschätzung der eigenen Religiosität (sind 11 Skalen eher)//MMRI Grom 2004: (Basis: 8 intrinsische Motive für

Religiosität (moralische Selbstkontrolle, kooperative Kontrolle bedeutsamer

Lebensereignisse, praktische Kontrolle bedeutsamer Lebensereignisse, Vergeltungs- und

gerechtigkeitsorientierte Kontrolle bedeutsamer Lebensereignisse, positives Selbstwertgefühl,

Dank und Verehrung, Prosozialität und weltanschauliche Erkenntnisse – 4 Faktoren: die

Beziehung zu Gott als Quelle von Kraft und Selbstvertrauen (13 Fragen),

gerechtigkeitsorientierte Kontrolle(vier Fragen), kooperative Kontrolle (zwei Fragen) und

prosoziale, religiöse und intellektuelle Verantwortung (8 Fragen).

T 1-T1: Depr –Beteiligung von Rel an coping,(ist keine Skala von oben) pos rc, Glauben,

priv rel Praxis neg, **neg rc pos**; MMRI neg zu Depr –in T1 und in T2, keine Veränderung von MMRI, aber Verbesserung der Depr in T2,

(unter 5) **0,5 Panel**, einige rel Items neg zu Depr in T1 und T2, keine Veränderung von T1 zu T2 in Rel, aber in Depr Verbesserung da,

Thomas, E: The relationship between religiosity/spirituality and mental health in college students mediated by meaning in life, Masters Thesis University of Florida 2012

14 % Asiaten, 72 % F, stud, 12 no, 7 agno, 3 ath, Multisite University Study of Identity and Culture (Schwartz, 2009).ca 6000 Vp aus 10000 Vp ? volunteer study

Rel commitment Worthington, 10 Items, spir/awareness- I have a sense of how God is working in my life”, and “There are times when I feel frustrated with God”.Q 12- As I grow and change, I expect my religion also to grow and change”, “I am constantly questioning my religious beliefs”, and “My life experiences have led me to rethink my religious convictions”./Beck Anx, CESD, SinnSteger, /Depr M gleich F,

rel co pos zu anx und depr, spir-ns;/rel co: Q pos, E stark pos, spir sehr pos, Sinn pos, Anx Depr pos; Q –Sinn pos, Anx Depr neg; Ex –Sinn pos, Anx ns, Depr pos;(sehr dubios),Noch besser: Sinn mediiert Korrel rel co –Depr – ohne Sinn ware die noch größer , bei F: rel co ns zu anx, schwach pos zu Depr, bei M stärker /moderation: viel meaning in life – rel co /Extr -kaum pos zu anx/depr, wenig –stärker;

5,5 Punkte(1,5 sample, 2,5 Messung, 0,5 stat, 1 Mediat/Moderat/bei) **Dubios: Q pos zu Sinn, rel commitment, neg zu anx, depr; E stark zu rel co, pos zu Sinn, ns zu anx, Depr pos, rel co pos zu anx depr, Mediation: ohne Sinnkorrel wäre Korr rel co Dep noch höher, Moderation. Bei viel Sinn kaum Korrel rel co –depr anx; bei F rel co ns zu anx, schwach pos zu Depr, bei M stärker; Deutung: Q ist die bessere reifere internalisierte Rel als rel co (nur äußerlich) (Rel gibt Sinn, aber steigert Depr)**

Thomas,K: Sexualstörungen infolge „ekklesiogener“ Neurosen, in: Sexualmedizin 8, 383-387, 1989

eN – von Kirche verursachte N, in Bereichen mit **pseudo-christlicher moralisierender** Erziehung, vor allem Behauptungen, Einzelfälle verallg, häufig,meist, längst bekannt, **alles ohne Zahlen,und wenn Zahlen, dann alle gerade !**

43 % der Neurotiker ekklesiogen, bei kirchl Amtsträgern als Pat 57 % ekkl N,

N –bei Onanieskrupulanten 97 % eN, Homos 94, devianter sex -80, Sadomaso 80,frigide 90, Impotenz 65, -ZwangsN – 94 % ,Anorexie 90, bloße Behauptung, keine Analyse/Belege,

Homos werden Homos,weil Rel ihnen Kontakt zu Frauen verwehrt, ekklesiogen leibfeindliche am meisten Smgefährdet , N behandeln mit autogenem Training !selbstanalyt Traumtherapie Hypnose

(ein Scharlatan) Null Punkte

Thomas,ME/Holmes,BJ: Determinants of satisfaction for blacks and whites, in: Sociological Quarterly 33, 459-472, 1992

Campbell-sample, rel – Kg, religious mindedness, 11 domain satisfactions zusammen – community,neighborhood, dwelling unit, life in US ,savings, amount of edu, friends, family life,standard ofliving, spare time life as a whole –rel pos dazu, Black starker als white, mv 11 Items – region good neighbors time in dwelling/in community with children living siblings/Parents usw.

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg religious-mindedness pos zu 11 domain satisfactions, Ne stärker,**

Thompson,M/Vardaman,P: The role of religion in coping with the loss of a family member to homicide, in: JfSSR 36,44-51, 1997

150 VP ,rr 66, 90 % Neger, 86 % F, 70 % Baptist, 12 Pentecostal 1 % agno, discontent wenig, Rest viel – mehr als bei Pargament 90), Korrel: discontent neg zu rel support, spir based, ns zu deeds avoidance, pos zu plead; //Posttraumatic stress/distress(BSI- Depr Angst somatiz hostility) – nur rel support neg, avoid spir based deeds schwach pos !plead und disco pos evtl bei einigen Items - spir based avoid und support ceiling da loss im Durchschnitt 3 Jahre vorher, CR disco 65, avoid 61

3.5 Punkte (1 sample, 2,5 Messung) **PT-stress/BSI –rel support neg, avoid spir based deeds leicht pos, plead disco pos, (bei spir based, avoid, support ceiling, Cr niedrig)**

Tisdale,T et.al.: Impact of treatment on God image and personal adjustment, and correlations of God image to personal adjustment and object relations development, in: Journal of Psychology and Theology 25, 227-239, 1997

Evangelical Depr- inpatients, T 1 admission, T 2 discharge, T 3 6 Monate, T 4 12 Monate, Objektbeziehungen – alien(trust empathy intimacy fehlt), insecure attachment,(empfindlich vs rejection,separation loss loneliness) egocentricity(mistrust, Ausnutzung anderer), social incompetence, (Angst shy,inable to make friends, Probleme mit anderem Geschlecht,wenig enge Freunde)

Presence of God (er ist da für mich), challenge – er will dass ich wachse, acceptance – er ist gut und liebt, rel exp – God close loving

Behandlung: Arznei Psychoth spir health, Biblical principles, milieu treatment

Verbesserung bis T4 bei rel exp, presence chall und acc, zwischen T3 und T4 ns, pers adj steigt auch,

rel exp/accept/challenge/presence alle zu–self adequacy pos, alien neg, insecure neg, egoc neg, soc incomp neg(in T 3 am stärksten, aber auch in T1 und T 2 da, jeweils cross-section in Zeiten

(unter 5) **rel pos zu selfadequacy, alien insecure social incomp(Angst, shy, wenig Freunde) neg,**

Tix,A/Frazier, P: The use of religious coping during stressful life events: main effects, moderation, and mediation, in: Journal of Consulting and Clinical Psychology 66, 411-422,1998

T1 drei Monate nach Nierentransp, T 2 1 Jahr,

extent in which used in handling the stresses involved with adjusting to the transplant – sought Gods help in dealing with sit, trusted that God would handle the sit, tried to find the lesson from God in the event, // Depr Angst hostility aus BSI, Lz Diener,

used rc –somewhat often bis much;

rc zu distress T1 und T 2 ns minus, zu Lz plus (Ko von T1 distress/Lz –dann ns/ns pos),gilt nur für P, nicht für K,

rc pos zu cogn restructuring, ss /internal control (ns)plus,

rc wirkt auf Lz in T2 unabh von diesen drei Mediatoren(nur P, nur Lz)

8 Punkte (1,5 sample, 3 Messung, 1,5 mv, 0,5 stat, **1,5 Panel,)** rc zu distress T1 und T 2 ns minus, zu Lz pos (Ko von T1 distress/Lz –dann ns/ns pos), gilt nur für P, nicht für K, mv

Tix,A/Frazier,P: Mediation and moderation of the relationship between intrinsic religiousness and mental health, in: Personality and Social Psychology Bulletin 31, 295- 306, 2005

17 % ath agno, religious spir strivings – increasing knowledge of higher power, develop maintain Beziehung zu ihr, live ones spir beliefs in daily life, integration of individual with humanity nature cosmos, und: andere strivings –sanctific heißt: werden sie verfolgt aus rel spir reasons ?

BSI anx –rel striving neg, I ns, sanctific neg; depr – I rel striving ns, sanct neg, hostility – alle drei neg, /cP mehr I, rel str und sanct als K/mP,(sign) Angst weniger, Depr weniger, hostility weniger (ns) //bei Korrel I-hostility : voller Mediator sanct/Intera: bei K – I pos zu Angst, Depr; bei mP – eher neg, bei cP klar neg, //Kath sind v.a. students, cP Gemeindeglieder

(unter 5) **I ns zu anx depr, neg zu hostile, rel strivings neg zu BSI anx, ns zu depr, sanctific –neg zu anx, depr, Mediat sanc von strivings, Intera - bei cP (Angst Depr neg) wirkt I besser,ist auch mehr da, bei K pos, bei mP leicht neg; K sind- students, cP Gemeindeglieder;**

Tkach,C/Lyubomirsky,S: How do people pursue happiness ? : Relating personality,happiness-increasing strategies, and well-being, in:Journal of Happiness Studies 7, 183-225, 2006

38 % Asian, / a very happy person, more happy than peers, Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you ? , Some people are generally not very happy. Although they are not depressed, they never seem as happy as they might be –to what...

Things that you do to maintain or increase your happiness level – 66 Items – Faktoranalyse - soziales, /partying,/ mental control (cultivate a bright outlook,drugs, be content, nicht an Unglück denken,)/ instrumental goal pursuit ./ passive leisure/ active leisure,/ rel: seek support from faith, perform religious activities/pray etc. ,kein Alk; /direct attempts (act happy ,smile,decide to be happy..) rel bei M Nr 6, bei F Nr 4 von 8

Rel Methode –social pos, party neg, mental control neg, goal pursuit pos, passive und active leisure pos, direct pos

Happiness – rel pos, (mental co neg, passive leisure ns, Rest pos, direct und social am meisten) auch mv mit anderen strategies, auch bei Ko von Big Five (E pos N minus, ACns, biv AC sign)/rel AC plus, Rest ns, //Rel ist mediator von Korrel AC zu happiness, Rel Häufigk Nr 6, Wirkung Nr 6 –aber bei Ko von Pers Nr 4

6 Punkte (1 sample, 2 Messung, 2,5 mv, Med, 0,5 stat) **rel pos zu happiness, unabh von andern strategies und Pers, Mediator von Korrel AC zu happiness; zu Glücksproduktionsmethoden –social goal pursuit, passive and active leisure, direct pos, party neg, mental control neg;**

Tobacyk,J: Paranormal belief and anxiety, in: Psychological Reports 51, 861-862, 1982

Korrel zu Angst Spielberger Trait – rel ns, Psi pos, Hexen ns, spir ns pos,superst ns, extraord ns, precogn ns minus

(unter 5) **rel ns zu Angst, pnb auch**

Tobacyk,J/Milford, G: Belief in paranormal phenomena: assessment instrument development and implications for personality functioning,in: JPSP 44, 1029-1037, 1983

Skalenentwicklung

Trad rel beliefs – soul continues to exist though the body may die; there is a devil, I believe in God,there is a heaven and a hell (neg z.T., soul nicht klar christlich, believe in welchen Gott?)

Psi –Telekinese, mind reading, Hexen – black magic really exists, witches do exist, voodoo is a real method to use paranormal powers, es gibt Todesfälle durch voodoo

Superst –Schwarze Katze bringt Unglück, Spiegelzerbrechen auch, 13 Unglückszahl,

spir – mind soul can leave body and travel, during altered states –sleep, trances – the spirit can leave the body, reincarn does occur, possible to communicate with dead,//extra- Yeti exists, Loch Ness monster Big Foot auch, precogn –dreams can provide info about the future, some people have the ability to predict the future,(viel geglaubt: rel prec psi, wenig Abergl und spir)

Korrel: trad rel – Hexen pos, psi ns, superst ns, spir neg, extra ns, precog pos, LoCI neg ns(pnb allg so), SSS neg ns(Psi spir pos), death threat neg,(pnb ns),Diff ideal-actual self minus (ist: bessere Identität pnb ns minus), uncritical inference neg,spir pos, dogmatism pos (Hexen auch, pnb ganz ns), Irrat beliefs Ellis ns (pnb pos)

(pnb eher: LoCE, dogmat,irrat beliefs, SSS pos, death ns, identity ns, ,,

(unter 5) **Inhalte von pnb/trad rel, rel –Hexen pos, psi superstition, extra ns, spir neg, death threat neg (pnb ns), irrat beliefs Ellis ns (pnb pos),**

Tobacyk,J/Pirttilä-Backman,A.-M:Paranormal beliefs and their implications in university students from Finland and the United States, in: Journal of Cross-Cultural Psychology 23,59-71, 1992

Alien – self and social estrangement, normless,powerless,social isol,//Anomie – estrangement wegen normlessness,

Amis weniger extraord life forms, mehr Hexen superst, trad rel(pnb), sonst ns weniger death threat und death concerns, mehr Anomie, alien ns,//bisher: trad rel neg zu death threat, pnb Rest pos zu alien, death concerns, GPA, irrat beliefs, magical thinking social interest

Trad rel –death threat und death concerns neg in Fi, in USA ns

Psi – alien pos Fi, death concerns USA; Hexen –alien anomie pos Fi, superstition – anomie Fi, death concern/alien/anomie USA, spiritualism –alien anomie Fi, alien USA, extraord – alien anomie Fi, precogn alien anomie pos death concern neg,(USA fünf Korrel, Fi 11 mit pnb)

USA rel mehr pnb eher, ns zu Anomie,Alien, Todesangst; Fi rel neg zu death threat/concern, pnb stark neg, USA schwächer neg,

5,5 Punkte (1,5 sample, 3 Messung, mv 0,5 bei, 0,5 stat) **rel –USA: Anomie, alienation, Todesangst ns, zu pnb pos, Fi: rel –death threat/concern neg,**

Psi Hexen superstition spiritualism extraord precogn –alien pos, death concerns pos und neg, anomie pos,

R Gl,pos) Toburen,T/Meier,B: Priming God-related concepts increase anxiety and task persistence, in: Journal of Social and Clinical Psychology 29, 127-143, 2010

60 Vp, undergrad, ath 12, agno 10, other 7,

scale was a white bar on a computer screen that measured 900 pixels in This scale gave us a 900-point measurement. Participants were asked to use this scale to rate how relaxed (left endpoint) or anxious (right endpoint) they currently felt by clicking the mousebutton asked to use four of five words to form a complete English sentence in 10 trials. neutral prime -none of the scrambled words included God-related concepts(e.g., "treat I today it bought" becomes "I bought it today"). God-related prime - half of the sentences contained a God concept (spirit, divine, God, sacred, prophets) unscramble "dessert divine was fork the" correct -"the dessert was divine." After the priming task, participants completed a stressful anagram task. Participants were told they would be completing a verbal intelligence task, and that their scores would be compared to other students at Gettysburg College. ten anagrams, and participants were told that every anagram was solvable, however, only four of the ten were actually solvable Participants were told they could take as much time as needed to complete the anagram task but could stop at any point to continue on to the remainder of the study. The maximum time given was 20 minutes

Nearness to God Scale, six items God is very real to me; God exists in all of us;). personal faith subscale 14 items -. How often do you pray privately in places other than church?; When you have a decision to make in your everydaylife, how often do you try to find out what God wants you to do?)//Angst nach anagram höher, //God prime wirkt auf ath !

(unter 5) priming -**God prime: mehr Angst, rel affil/religiosity ns, keine Intera mit prime (Angst ns zu persistence) R Gl**

4 Punkte (0,5 sample, 1,5 Messung, 0,5 Intera, 0,5 stat, **1 experiment) God prime: mehr Zeit für Anagram-Lösung/persistence, rel affil/religiosity ns, keine Intera mit prime, Angst ns zu persistence, R pos**

Toh,Y-M./Tan,S-Y: The effectiveness of church-based lay counselors: a controlled outcome study, in: Journal of Psychology and Christianity 16, 260-267, 1997

Kogruppe- ebenf stark rel, wait list /Veränderung nach 10 sessions -10 Wochen (und einen Monat später) , target complaints minus, GSI minus, spir wb pos, global rating of pat adjustment pos (beurteilt durch counselor !), Kogruppe – nur target compl sinken//rating of counseling durch den Beratenen –very good, counselor –Vp machen good bis very good progress/ attrition 9 Vp, Problem weg, zu busy einfach so abgesagt,

(unter 5) **Interve senkt NAS, steigert adj,**

(R Gl, pos) Tomcsanyi, T et.al.: Spiritual transcendence and mental health of psychotherapists and religious professionals in a Hungarian adult sample, in: International Journal for the psychology of religion 23, 1-10, 2013

Rel professionals, psychotherapists, other professionals, 21 % nonrel//rel prof – mehr PF, UN, weniger CN, PIL rel und psy pos, prof weniger; Lz dasselbe ns pos; Depr ns, // PIL – mv (age, gender, Big Five, profession, STS) –rel prof pos, UN pos, PF CN ns, //Lz Diener –rel prof pos, (O neg), Rest ns, /Beck Depr – UN neg, Rest ns,

5,5 Punkte (1,5 sample, 1,5 Messung, 2 mv Pers, bei, 0,5 stat) **rel profess –Lz pos, Depr ns mv Persönlichkeit, PF ns (Überko, Kannib), R Gl**

5 Punkte (1,5 sample, 1 Messung, 2 mv, Pers, bei 0,5 stat) **rel profess –PIL pos mv Persönlichkeit, PF ns; (Über Ko, Kannib) R pos**

Tomic, W et.al.: A question of burnout among reformed Church ministers in The Netherlands, in: MHR+C 7, 225-247, 2004

Reformed hier wohl NeoC

Pressure of work, role problems, (viele versch Anforderungen) social support, motivation, (Beruf gewählt wegen vocation) satisfaction (wäre lieber minister in anderer Denom) und Maslach –E neg/pos, N pos/neg,

Vergleich burnout zu anderen Berufen –minimal besser: dentist, physiotherapist, social workers salvation army, besser: carers for elderly, schlechter: teacher, nurses, schlechter: general practitioners sign, DRC ns,

(unter 5) **NeoC bei burnout im Rahmen der anderen Eliteberufe (besser, gleich, schlechter), nicht negativer als DRC**

R Gl, help, fert, Sm, Abtr, Krim, pos, div) Tomka, M: Expanding religion. Berlin, New York 2011

8 Punkte (3,5 sample, 2 Messung, 2 mv, bei, 0,5 stat) **EVS/WVS 13 Länder, very religious; unklar formuliert: nonreligious weniger satisfied als ath, evtl auch: religious but not very rel ?, in jedem Land, age group, edu level – Kg pos zu sat, Korrel am höchsten bei low und high edu, village und large cities (Land –trad rel pos; Stadt –personal intellectual rel pos), in Mitte von edu urban nicht so stark)**

ISSP 98 Bulg Tsch Estl Lettl Ungarn Slowakei Russl hier Korrel Kg –happy stärker bei jung/urban als bei elderly village (Graphik: monthly rare z.T. wie never, aber never allg weniger, weekly mehr), Diff bei very happy stärker;

Aufbruch surveys 98, 2008 –happy und sat – in jeder sociodemogr Gruppe rel besser, auch bei Ko von Erwartungen zur financial sit – weekly besser (Graphik: rare schlechter als never), Korrel stärker in villages und bei Intellectuals, unabh von urb age edu inc, R Gl

regardless of what the qualities and faults of ones parents are one must always love and respect them vs one does not have the duty to respect and love parents who have not earned it by their behavior and attitudes –rel pos, ath negativer als nonrel, EVS WVS 89-93 94-99 99-04, Kg dto; parents duty is to do their best for their children even at the expense of their own well-being pos zu rel; (unabh von age, edu, soc factors) EVS WVS 1999-2004 (13 Länder): absolute clear guidelines with respect to what is right or wrong, apply to everyone, independent of conditions –vs impossible to lay down clear guidelines about what is right

/wrong, it depends on the given conditions - Kg pos; (only important thing is that one could get along, you must make your own life as pleasant as possible –Kg pos, schwach),
Diff Kg weekly-never: euthanasia, Schwarzfahren, smoking in public places, Abtr, homosex, lying, speeding over limit, having casual sex, suicide adultery throwing away litter sex under legal age of consent prostitution betrunken fahren – alles neg (schwach: Sm, litter, drunken driving, zu schnell); to fully develop your talents, you need to have a job, it is humiliating to receive money without having to work for it, people who don't work turn lazy, work is a duty toward society, work should always come first, even if it means less spare time – rel pos, MF, jedes Land, aber nur mit mehr als primary edu unter 60;

7 Punkte (3 sample, 4 Messung) R pos

4 Punkte (3 sample, 1 Messung) R Abtr

5,5 Punkte (3 sample, 2,5 Messung) R Krim

4 Punkte (3 sample, 1 Messung) R Sm

div- keine Diff bei religiosity in Slow, Est Lettl Slowakei; Polen, Bulg, Litauen Belarus Rum Ung Uk Tsch (Rum Ung schwach) R div

7 Punkte (3 sample, 3 Messung, 1 mv) least religious – neg zu number of people living in the same family with VP –unabh vom Alter,/women, men need children in order to be fulfilled , WVS 89-93, 94-99, how many children ideal for family –religiosity pos –vs nonrel/ath (in every social group), average number of children born – rel pos, unabh von age, edu; in allen Ländern, denom, age, socioecon groups; number of minors living in family 18-39 - village small town rel pos, sonst auch (100-500000 asymm Trog) R fert

9,5 Punkte (3 sample, 4,5 Messung, 1,5 mv, bei, 0,5 stat) EVS/WVS 99-04 concerned about living conditions of elderly und claims to be prepared to do something to improve the conditions of the elderly rel pos; 5 Begründungen für prepared – moral duty (unabh von edu age), sympathise, interest of society return own interest –rel immer pos, concerned about living conditions of unemployed, sick/disabled, claims to be prepared to do something to improve conditions sick/disabled – rel pos, EVSWVS 99-04, unabh von edu, ab 50 bei alosen schwächer;

den Reichen wegnehmen für die Armen, Einkommensdiff reduzieren, jeder gibt etwas ab – dann poverty weg –rel pos //org to support the elderly or underprivileged –worked for such org –rel pos (very unrel am negativsten –öfters so) ISSP 98 – taken part in voluntary and unpaid social work –rel pos (jedes Land, various social and demogr groups, vs very nonrel) , bei denen die es wiederholt tun –rel stärker, /EVSWS 99-04 the most important thing that children have to learn is to share what they have with others, -rel pos /membership in local communities or youth orgs – rel pos unabh von age; concerned about conditions of people in neighborhood/regions/country/claim to be ready to do something to improve conditions of people in neighborhood –rel pos; (mv gender edu) R help

(R Gl, fert) Tomka, M/Zulehner, P: Religion in den Reformländern Ost(Mittel)Europas. Ostfildern 1999

Old-Ost, Kroat, Lit, Pol, Rum, Slowa, Slowe, Ukr, Ung; Tsch
Glücklich -Ganz besonders religiös 3,29 –einigermaßen 3,12 – weder noch 3,03–
einigermaßen nichtrel 3,13, –ganz besonders nicht rel 3; (bei ganz besonders nichtrel - zT. rel –Gott 11 %, Auferst 8, Bibel Gottes Wort 9) dieselbe Struktur bei: zufr mit Familie, mit Arbeit, mit wirtschaftlicher Situation, (s.u.: rel Drittel mit wi Lage weniger zufr als nichtrel

Drittel) bei Zufr mit Freunden – kurvi: ganz besonders rel 4,14, ganz bes nichtrel 4,11, Rest 4,06/, /Summenindikator: glücklich, zufr mit Fam, Arbeit, Verhältnis zu Freunden, wirtsch Sit der Familie – gz bes rel 18, eher rel -0, weder noch -5, eher nicht rel 2, ganz bes nichtrel -8, (weder noch immer schlechter als eher nichtrel, ganz besonders nichtrel am schlechtesten;

6,5 Punkte (3 sample, 3,5 Messung) **Lz/Gl –pos zu Sbez rel, ganz besonders nichtrel am schlechtesten, Zufr mit Freunden kurvi Trog R Gl**

Atheismus neg zu Kinderzahl, sign unklar/vgl unten S.86 selbes Sample Graphik- stark rel mehr Kinder als rel als teils teils als nicht rel als stark nichtrel -linear

Sozioreligiöses –Praxis (Kg, Gebet, Kreuz, Bibelbesitz) Glauben (Gottesbild, eigne Religiosität, Auferstehung hoffe auf Weiterleben Bibel Gotteswort) Rel in der Familie, Sinn nur weil Gott existiert, Einfluss der Rel wichtig für Glück, Land, Demokr Ehe, Spenden für Kirche, rel Erf (dubios; auch in 2000: in einer Regressionsgleichung soziorel drin u n d rel Sinn, Auferstehung !) Ki hilfreich, -all das zusammen zu Kinderzahl: OstDld ns, Litauen ns, Slowakei ns, Ungarn Rum schwach pos, Polen Slowe Tsch Ukraine Kroat pos, (sign unklar; Messung dubious – viel zu viele stark soziorel da - 48% ! -)

4,5 Punkte (3 sample, 1,5 Messung) **rel pos zu fert –Messung unsicher, nicht in OstDld, Litauen, Slowakei; ath neg zu fert –Messung unsicher R fert**

(R Gl, pos, fert) Tomka,M/Zulehner,P: Religion im gesellschaftlichen Kontext

Ost(Mittel)Europas. Ostfildern 2000

Sample vgl dies 1999, Autoritarismus – das wichtigste was Kinder lernen müssen ist Gehorsam, wo strenge Autorität ist, dort ist auch Gerechtigkeit, mitreden/mitentscheiden soll man erst, wenn man durch harte Arbeit eine Position erreicht hat, die viele Freiheit, die heute die jungen Leute haben, ist nicht gut –pos zu soziorel(s.o.) /aut unrel -26, nichtaut rel 26; aut rel 30, nichtaut nichtrel 18 (56 rel, davon 30 aut; 44 unrel davon 26 aut) // Es ist die Pflicht der Eltern, das Beste für ihre Kinder zu tun, Kinder sollten ihre Eltern immerdar lieben und ehren - soziorel pos zu beidem mv (demogr/autoritär, hedon rel Sinn Auferstehung Weltoptimismus ..)

5,5 Punkte (3 sample, 2,5 Messung) **rel pos zu „Aut“, pos zu Eltern pro Kind, Kind pro Eltern-Pflicht R pos**

4,5 Punkte (3 sample, 1 Messung, 0,5 bei) **Kinderzahl: nichtrel autoritär/nichtaut – weniger als relaut und relnichtaut –also: rel pos bei jüngeren und älteren Kohorten R fert**

Allgemeines Lebensglück (Defin unklar, evtl nur eine Frage) –mv (einzelne Zufu-Arbeit wi Lage Fam; Vertrauen in Landsleute Me allgemein Freunde Kinderzahl, Eink ausreichend ,alos, viele Freunde) – soziorel (vgl dies. 1999) wirkt !, sehr schwache rel mehr als schwache weniger als starke weniger als sehr starke s.o., anders als oben: vollatheistisch Stufe 1 besser als Stufe 2-6, gleich Stufe 7, schwächer als sehr stark rel Stufe 8 (soziorel Null anders als Ath ?)

Lebenszufu – ganz allg glücklich, zufr mit Leben in Familie, zufr mit Arbeit, mit Verhältnis zu Freunden, mit gegenwärtiger wi Situation der Familie – wieder : sehr schwache soziorel mehr als schwache weniger als starke weniger als sehr starke

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **soziorel/sehr rel pos zu Glück(?), mv; Summe Glück/Teilzuf pos zu soziorel, ath kurvi, asy Trog R Gl**

Toussaint, L/Marschall,J/Williams,P: Prospective Associations between Religiousness/Spirituality and Depression and Mediating Effects of Forgiveness in a Nationally Representative Sample of United States Adults, in: Depression Research and Treatment, Volume 2012, Article ID 267820, 10 pages doi:10.1155/2012/267820

Survey of Consumers, T 2- 6 Monate, attr 32, rr ca 70; Forg of self:Cr 67, I often feel that no matter what I do now I will never make up for the mistakes I have made in the past. I find it hard to forgive myself for some of the things I have done wrong
Forgiven by God ($\alpha = .64$)Knowing that I am forgiven for my sins gives me the strength to face my faults and be a better person.I know that God forgives me
Forgiveness of others ($\alpha = .72$)When someone hurts you, how often do you hold resentment or keep it inside?When someone hurts you, how often do you try to get even in some way?When someone hurts you, how often do you try to forgive the other person?I have grudges that I have held on for months or years.I have forgiven those who have hurt me
Seeking forgiveness ($\alpha = .64$)How often do you ask God's forgiveness when the respondent had hurt someone? How often do you ask the other person's forgiveness when the respondent had hurt someone? How often do you pray for someone who had hurt the respondent?
Religiosity-ein Index aus: Kg pray srr srspir/ neg zu Depr T 1,T2; forg of self, others, God,seek forg pos; //T 1 rel (mv demogr, Depr T1) zu Depr T2 –nsminus, dazu: forg self/others neg, God nsneg, seek ns; Obwohl Mediat-voraussetzung fehlt (rel ns zu D)Path analyse –Rel pos zu forg of others neg zu Depr –indirekte Wirkung von Rel auf D da ?,

6 Punkte (1,5 sample, 1,5 Messung, 0,5 stat, 1 mv, **1,5 Panel**) **Religiosität T1 (Gebet,Kg, srr,srspir) neg zu Depr T1 und T2, aber nur nsneg bei Ko von T1 Depr;(trotzdem Media – Rel pos zu forg of others neg zu Depr –rel indirekt neg zu Depr ?), rel pos zu self-forgive, forgive others, forg by God, seek forg; R Gl/pos**

(R Gl, Gesu, pos) Toussaint,L/Williams,D/Musick,M/Everson-Rose,S: Forgiveness and health: age differences in a U.S. probability sample, in: Journal of adult development 8, 249-257, 2001

Nervous, restless or fidgety,hopeless,everything was an effort,worthless, so sad that nothing could cheer Vp up, /forgiven others –when someone hurt you –hold resentment/keep it inside, try to get even in some way, try to forgive; I have grudges that I have held on to for months or years, have forgiven those who have hurt me,/Knowing that I am forgiven from my sins gives me the strength to face my faults and be a better person, I know that God forgives me, /wie oft: ask Gods forgiveness when Vp has hurt someone, ask the other persons forgiveness when Vp has hurt someone, pray for someone who had hurt Vp,/ I often feel that no matter what I do now I will never make up for the mistakes I have made in the past; I find it hard to forgive myself for some of the things I have done wrong//

(mv demogr und forgiveness!) distress –Kg minus, pray ns, how religious ns, how spir ns pos, forgiven others neg, forgiven by God ns neg, ask Gods forg –pos , forgive self neg; Lz- Kg bei jungen neg, bei Alten pos (in Text beides pos), pray bei Jungen neg; forgive self ns/neg, forg others pos, forg by God unklar, forg suchen – pos und neg; srh –Kg pos, rel pos und neg, forg self pos, forg others unklar, forg by God ns, forg suchen unklar;

6 Punkte (3 sample, 2 Messung, 0,5 stat, 0,5 mv)**Forgive-Items schlecht abgeleitet (und mit rel in Gleichung-Überko): forgive others (immer ?) neg zu distress, Gott vergibt mir, hat mir vergeben (immer?) ns neg, andre/Gott um V bitten, für sie beten pos !, werde nicht**

mehr alte Fehler machen – pos; zu Lz erratisch, forg others pos; zu srh – forg self pos, forg others unklar, forg by God ns, forg suchen unklar; /forg Items uneinheitlich –forg self 5 pos, 3 ns, 1 neg; forg others 6 pos, 3 ns; forg by God -7 ns, 2 minus; forg suchen –5 neg, 1 pos, 3 ns; R pos

6,5 Punkte (3 sample, 2,5 Messung, 0,5 stat, 1 mv, bei) Kg neg zu distress, forgiven by God ns neg, ask God's forgiveness pos, pray, srr/spir ns, forgiven others neg; zu Lz: Kg jung neg –Table –oder pos Text; alt pos, pray jung neg, srr/srsp ns, forg by God unklar, for give others pos, ask for forg pos/neg R Gl

6,5 Punkte (3 sample, 2,5 Messung, 0,5 stat, 1 mv, bei) Kg pos zu srh, srr pos und neg (jung vs alt) spir ns; forgiven by God ns, ask for forg/forg others unklar R Gesu

Toussaint, L/Williams, D/Musick, M/Everson-Rose, S : The association of forgiveness and 12-month prevalence of major depressive episode: Gender differences in a probability sample, in: MHR+C 11, 485-500, 2008

Rr 70, CIDI-Depr, forgiven by God (a) Knowing that I am forgiven for my sins gives me the strength to face my faults and be a better person, and (b) I know that God forgives me. forgiveness of others- when someone had hurt them, how often they: hold resentment or keep it inside, try to get even in some way, try to forgive the other person often. I have grudges that I have held on to for months or years, I have forgiven those who have hurt me. //seek forg -ask God's forgiveness when the respondent had hurt someone, ask the other person's forgiveness when the respondent had hurt someone, pray for someone who had hurt the respondent.//

Depr – Kg F ns, M ns minus; Gebet –F pos, M ns pos; how religious –F ns minus, M ns minus, how spiritual –F ns, M ns pos (mv demogr und 4 forgiving items !), forgiven by God F minus, M ns plus; seeking forg F plus, M ns plus; forg self (disagree: I often feel that no matter what I do now, I will never make up for the mistakes I have made in the past, and (b) I find it hard to forgive myself for some of the things I have done wrong. -?) stark neg, forg others F minus, M ns minus;

6,5 Punkte (3 sample, 2,5 Messung, 0,5 mv, 0,5 stat) rel Items- Kg ns zu Depr, Gebet pos, srr ns neg, spir ns pos, aber Kannib und ÜberKo forgive; forgiveness by God –F neg, M ns pos; Erbitten von Vergebung durch Gott /den andern für eigne Tat/Gebet für den Täter pos zu D, andern vergeben-(nicht rel) F neg, Mns neg, sich nicht vergeben können (nicht rel) pos,

Trenholm, P et.al.: Negative religious conflict as a predictor of panic disorder, in: Journal of Clinical Psychology 54, 59-65, 1998

Panic –other psychotherapy – no therapy group/healthy rel conflict –through reading and religious discussion, I sometimes question the teachings of my church/ negative rel co – when my faith in my religion wavers, I feel guilty; //Illness attitude – hypochondriacal beliefs, Thanatophobia, disease phobia; rational behavior inventory – catastrophizing, guilt, perfectionism need for approval blame and punishment projected misfortune; /panic group mehr rel co als therapy/no, therapy zu no ns in rel co; /gleichz: keine Diff zwischen Gruppen bei rel co, bei positive rel co, aber bei neg rel co: panic mehr als Rest, /also neg rel co nur bei Panik wichtig, differenziert nicht zwi Therapiepat und normals,

(unter 5) **neg rel conflict (Schuldgefühl bei Schwächerwerden des Glaubens) mehr bei panic-Patienten, other psychotherapy/no psychoth ns;**

(R Gl,help,krim,pos,Gesu) Trusty,J/Watts,R: Relationship of high school seniors' religious perceptions and behavior to educational, career, and leisure variables, in: Counseling and Values 44,30-39, 1999

National Education Longitudinal study, ca 13 000 Vp//parental involvement und communication zu educ, career, psycho development of adolescent; /impo of rel activity, perceptions of rel-ness, Kg//life career outlook –perc of future bei job, family, friends, general wellbeing/ acad attitudes – impo of school, grades future educ achievement, /drug- drugs bei friends, selber smoke, marij alc//deli –school suspensions, arrests, time spent in juvenile centers, /school att problems –school absences, tardiness, skipped classes/
/rel zu: par involvem pos, life career pos, acad att pos, drug minus (stark), deli minus (schwach), school att problems minus, time spent on homework pos, noncompulsory volu work pos (stark),/mv –(SES gender par involvem) rel zu acad att pos, drug use neg,

(unter 5) **Rel pos zu pos Zukunftssicht (auch auf general wellbeing) R Gl**
6 Punkte (2,5 sample, 2 Messung, 0,5 stat, 1 mv) **Rel pos zu acad attitudes, parental involvement, time on homework, school attendance problems neg R pos**
4 Punkte (2,5 sample, 1 Messung, 0,5 stat) **Rel pos zu noncompulsory volu , R help**
4,5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat) **Rel schwach neg zu Deli, school att problems, R Krim**
4,5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat) **Rel neg zu drugs (smoke marij drugs bei Freunden alc) R Gesu**

Tsevat,J et.al.:The will to live among HIV-infected patients, in: Annals of Internal Medicine 131, 194-198, 1999

Lz- Vergleich mit Leben bevor Vp wusste dass sie HIV hat –compare life now with life then – better worse now about the same,/feeling about life is going now –delighted –pleased- mostly sat –mixed- mostly dissat – unhappy- terrible /overall at the moment –your life is getting better, getting worse, staying about the same, /0 ist as bad as things could be -100 –as good as things could be, /selbes mit: what number would you give for the extent to which you feel at peace with your God and the universe; Gesu-messung – jetzige Gesu oder: Wahl zwischen perfekter Gesu oder Tod,/mv – life now better – pos zu peace with God, (andere drei Fragen zu mh unklar) /Korrel zu Gesu –unklar (viele Messungen, nix erklärt) evtl:Vp mit peace würden etwas mehr ihrer remaining life expectancy in current state of health aufgeben in Austausch mit kürzerem aber gesünderem Leben;

(unter 5) **kaum Wirkung, life now better –pos zu peace with God; unklares mv**

(R Gl, Gesu, pos; Krim) Tsuang,M et.al.:Pilot study of spirituality and mental health in twins, in: American Journal of Psychiatry 159, 486-488, 2002

Vietnam Era Twin Registry, rel wellbeing- MPQ wellbeing ns pos, aggression minus, pos emot –agency und communion ns, negative emotionality ns, alienation ns, /pers disorders – odd eccentric ns minus, dramatic erratic ns minus, anx/fearful ns minus, DSM III –depr ns , dysthymia ns, panic disorders ns minus, alc abuse illicit drug abuse/dependence ns nicotine dependence minus, //spir involvement - strength of own rel or spir orientation self rating und twin rating und Vergleich zu andern, time spent on rel spir practices – ns zu obigem;

Vererblichkeit: spir invo -0,23, rel wb 0,37

4 Punkte (1 sample, 2 Messung, 1 stat) **rel wb neg zu alc abuse, illicit drug abuse (nsneg), nicotine dependence R Gesu**

(unter 5) **rel wb zu wellbeing ns pos, NAS und PAS ns, R Gl**

2 Punkte (1 sample , 1 Messung) **Info: Vererbung von rel 0,23-0.37 R pos**

2 Punkte (1 sample, 1 Messung) **rel wb neg zu hostility R Krim**

Turner,J/Clancy, S: Strategies for coping with chronic low back pain: relationship to pain and disability, in: Pain 24, 355-364, 1986

47 M 27 F, low back pain seit mind 6 Monaten, coping strategy diverting attention/praying and hoping/increasing activity – mv zu average pain pos, ns zu Depr, disability, physical impairment, psychosocial impairment downtime wegen pain, mehr use of pray/hope (ohne diverting/increasing ?) bei Behandlung –weniger pain intensity,

Panel – 8 Wochen , 2 Psychotherapien und eine wait-list

3 Punkte (0,5 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **pray/divert attention/hoping/increasing activity –ns zu Depr, pain pos, psychosoc impairment ns, pray/hope –pain intensity neg;**

Tuttle, D et.al.:Empirical dimensions of coping in chronic pain patients: a factorial analysis, in: Rehabilitation Psychology 36, 179-188, 1991

Pain outpatients, rel coping (use of strategy vs pain): Gebet dass es aufhört, rely on faith in God, faith in doctors , someone will be there and help me, Korrel zu SCL ns (mv, 4 andre coping-Faktoren), zu current pain pos , zu pain interference in Alltag ns

(unter 5) **rc –SCL ns, current pain pos, pain interference im Alltag ns**

(R Krim/Gl) Uecker, J et.al.: Belief in Human Sinfulness, Belief in Experiencing Divine Forgiveness, and Psychiatric Symptoms, in: Review of Religious Research 58, 1-26, 2016

Spirituality & Health 2004 National Study of Religion and Health, rr 22, online-survey
Symptom Assessment-45 (SA-45) Questionnaire was developed from the SCL- 90 – anxiety -Feeling fearful Suddenly scared for no reason Feeling tense or keyed up Spells of terror or panic Feeling so restless I couldn't sit still,
depression, Feeling lonely blue no interest in things hopeless about the future,
worthlessness

hostility, Temper outbursts that you could not control Having urges to beat, injure, or harm someone Having urges to break or smash things Getting into frequent arguments Shouting or throwing things interpersonal sensitivity, Feeling others do not understand me or are unsympathetic Feeling that people are unfriendly or dislike you Feeling inferior to others Feeling uneasy when people are watching

obsession-compulsion, Having to do things very slowly to ensure correctness Having to check and double-check what you do Difficulty making decisions My mind going blank Trouble concentrating paranoid ideation, Feeling others are to blame for most of my troubles Feeling that most people cannot be trusted Feeling that I am watched or talked about by others Others not giving me proper credit for my achievements Feeling that people will take advantage of me if I let them

phobic anxiety -Feeling afraid in open spaces or on the streets Feeling afraid to go out of my house alone Feeling afraid to travel on buses, subways, or trains Having to avoid certain things, places, or activities because they frighten you Feeling uneasy in crowds, such as shopping or at a movie

somatization. Soreness of my muscles Hot or cold spells Numbness or tingling in parts of my body Feeling weak in parts of my body Heavy feelings in my arms or legs

"how bothered or distressed" by Items, (einige Items schwache Messungen)

Human nature is basically evil" and "Human nature is basically good

"How often have you felt that God forgives you ?

Stress -experienced each of a list of 15 stressors during the past year -losing or being demoted from a job, being physically assaulted, being divorced or separated, having a serious illness or injury, having serious legal or financial problems, the death of a spouse, close friend or relative, a motor vehicle accident or other traumatic event usw

mv demogr, stress, ss; anxiety -Kg ns, pray nspos, sinfulness pos, forgiveness neg; phobic anx -dto; interspers sensitivity -pray Kg ns, sinfulness pos, forgive neg, depr dto, somatiz -prayer pos, Kg nsneg, sinful pos, forgive ns, paranoid -pray Kg ns, sinful pos, forgive ns; obsessive -pray Kg ns, sinful pos, forgive neg;

bei viel (many times) forgiveness: sinfulness pos zu interpersonal sensitivity, paranoid ideation; ns pos zu obsessive, depr; ns zu anx, phobic anx, somatiz; (sinful immer pos, forgiven 5mal neg, 61 % felt forgiveness many times //bei wenig forgiveness -starke Wirkung von sinfulness -diese Kombination ist aber selten -nur 14 % erleben wenig forgiveness, bei viel forgiveness -wenig bis keine Wirkung von sinfulness;

bei highest belief in human sinfulness (themselves less than 7 % of the sample), 90 % feel God has forgiven them "many times"(höchster Wert) Less than 1 % of the sample had the strongest belief in human sinfulness and experienced God's forgiveness fewer than "many times. the sin-without-forgiveness combination may have deleterious psychological implications, ist aber extrem selten vgl auch GSS 98 - rate view of the world from 1 (human nature is basically good) to 7 (human nature is fundamentally perverse and corrupt), as well as to identify if they "never," "seldom," "often," or "always" know that God forgives them. Only two individuals (out of 1391) responded that they concurrently believe human nature is totally perverse and that they never know that God forgives them. Even if we are more liberal in our count, only 20 individuals (1.4 % of the population) answered above the median (5-7) on the measure of human nature and also reported that they never or seldom know that God forgives them

8 Punkte (2 sample, 4 Messung, 1,5 mv, Intera,0,5 stat) zu **anx, phobic anx, interspers sensitivity depr somatiz paranoid ideation obsession-compulsion -Kg ns, pray nspos, human nature basically evil pos, forgiven from God neg, Intera: bei viel forgiveness -sinfulness wirkt kaum noch neg, nur bei interspers/paranoid; sehr selten: sinfulness ohne forgiveness,**

5 Punkte (2 sample, 1 Messung, 1,5 mv, Intera, 0,5 stat) **hostility –mv demogr, Kg pray ns, sinfulness pos, forgiveness nsneg; bei viel forgiveness: sinfulness ns zu hostility; R Krim**

Upenieks, L et.al.: Does Childhood Religiosity Delay Death?, in: Journal of Religion and Health 60, 420-443, 2021 National Survey of Midlife Development in the United States (MIDUS), 3032 Vp 25–74, rr 61, edu überrepr, How important was religion in your home when you were growing up?

Adulthood Religiosity -religious attendance., “How important is religion in your life?” Negative Health Behaviors - used “any of the following substances on your own” (i.e., without a medical prescription) within the past year: crack, heroin, LSD, weed, nitrates, sedatives, stimulants, nerve pills, painkillers, Prozac, and inhalants . drinking affected their work/school in the past year, former smoker, or a current smoker Positive Health Behaviors - exercise (range=0–27 days), seen a doctor in the last year for routine medical care high blood pressure, lung problems, heart problems, stroke, diabetes, and cancer (except skin cancer, which is typically non-lethal). Physical and mental health scales ranging from “poor” to “excellent.” (BMI) was measured using a categorical variable ranging from underweight (BMI unter 18,5, to obese class III (BMI $\geq$ 40), with the normal weight range (18.5-25),

. Parental physical abuse -how often each parent “grabbed or showed them, slapped them, or threw something at them “kicked, bit, or hit them with a fist; hit or tried to hit them with something; beat them up, choked them, or burned or scalded them.” extent of warmth in the relationship with parents, parent understood problems and worries, could be confided in, showed love and affection, devoted time and attention to the child, gave effort in their upbringing, and taught them about life, Parental emotional abuse mother and father “insulted or swore at them, sulked or refused to talk to them, stomped out of the room, did or said something to spite them, threatened to hit them, and smashed or kicked something in anger”

586 individuals died during the study period. 21.33% of those raised in highly religious homes (n=285), compared to 18.60% and 16.19% of those coming from homes moderately religious and not religious, respectively (n=204 and n=97).

Biv: rel moderately important am wenigsten mort, dann not at all (nspos) , dann very rel, sign pos, auch mv, mit allen controls (incl Kg –neg –und impo nsneg; Kannib; Kg allein klar sign, cP –mv? –ns; mental health pos, diab pos srh neg div ns BMI underweight pos, overweight male verh M cancer Bd ns !)

Kindheitsrel –drugs current smoker neg, alc mit Einfluss auf work neg, lower risk of several major illnesses , visited a doctor with more regularity

Impo of rel in childhood home -higher self-confidence optimism lower depression

Entwicklung passt immer bis zwei Items: rel impo change –not at all, not at all pos, not at all –somewhat nsneg, not at all very ns, somewhat not at all nspos, somewhat very neg, very not at all pos, very somewhat pos, very very ns (aber Diff zu not at all/not at all sign –neg)

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **Impo of rel in childhood home -higher self-confidence optimism lower depression R Gl**

10,5 Punkte (3 sample, 3,5 Messung, 3,5 mv, 0,5 stat) **impo of rel in childhood pos zu mort, biv und mv, aber: entscheidend ist Entwicklung: als Erwachsener mehr rel –mort neg, weniger rel –mort pos; Kg neg zu mort, rel impo adult nsneg, Kindh-rel neg zu drugs,alc-problems, major illnesses, pos zu visit doctor**

(R pos,Gl) Utsey,S et.al.: Cultural, sociofamilial, and psychological resources that inhibit psychological distress in African Americans exposed to stressful life events and race-related stress, in: Journal of Counseling Psychology 55, 49-62, 2008

Ne, undergrad, BSI subscales- Somatization subscale (six items) heart or chest pain, nausea, or upset stomach). Depression subscale (six item) symptoms of dysphoric mood, anhedonia, disaffection, self-depreciation, hopelessness, and suicidal ideation. Anxiety subscale (six items) symptoms of generalized anxiety disorder panic disorder (e.g., nervousness, tension, and motor disturbances). 22-item race related stress experienced by African Americans in their daily lives. evaluate race-related situations that they or someone close to them experienced and indicate how upset that experience caused them to be Cultural Racism (10 items)-stress related to the denigration of one's culture, Individual Racism (six items)racism experienced interpersonally// rel - beliefs, behaviors, and practices related to church attendance, prayer, rituals, spirituality, and concepts of God as a causal agent. 9 Items//ego resilience – 14 Items

"I quickly get over and recover from being startled").//rel –cultural/indiv racism erlebt pos, family cohesion pos, family adaptability pos, ego resilience pos, optim pos, racial pride pos, somatic ns, depr minus, anx ns minus;

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **Rel 9 Items–family cohesion pos, family adaptability pos racial pride pos, Erleben von racism pos R pos**

5 Punkte (1 sample, 2,5 Messung, 0,5 stat) **Rel 9 Item –pos zu ego resilience, optim, racial pride, somatic ns, anx ns minus, depr minus R Gl**

(R Gl,Gesu,help) Vaillant,G et.al.: The natural history of male mental health: health and religious involvement, in: Social Science and Medicine 6, 221-231,2008

Harvard college sophomores 1940-44, 268 –nur M , ohne phys or mental illness, 1985: 181 P, 20 K, 23 J/adult adjustment mit 50-65 – K 40 % poor !, childhood Kg ns zu adult adjustment 50-65 (occ decline, less than 3 weeks of vacation, more than 5 days of annual sick leave, limited recreation with others, career/retirement dissatisfaction, marital diss, tranquilizer use, psychiatric visits, early retirement), rel involvement (45-75) –Null: mit 45 und 65 kein Kg, mit 55 und 65 personal belief in God und rel services no importance; mit 60 no real involvement with rel last 20 years; mit 70 no involvement in rel services, mit 75 rel particip no importance/does not apply to my life/(mal Kg, mal impo, mal belief !)/viel rel invo –deep, weekly , high; some –monthly, some involvement, shift in involvement) /mit 60f -58 % Null ! mit Alter ansteigend !(haben 15 % belief in universal power/God), viel –LnT 44 !!, Kg weekly 72 % ; /rel involvement (mit 45-75) ns zu mental health (mit psycho soundness mit 21, Rest zeitlich parallel –warm marriage,close to kids, adult adj, N,smoking alc abuse) ,ns zu phys health –obj health mit 45-80,years disabled/dead, still alive in 2007/mortality rate für least und most rel involved identisch (1985 -224 M da, davon mort berechnet bis 2007, nicht gesamt; nur 112 Tote überhaupt, 46 der 90 wenig rel, 25 der 48 most rel -51/52 %; /symptoms of major depr ns/pos(17 VP) number of psychiatric visits ns//percent of income to charity pos stark –nicht im Text erwähnt; I believe that people are born to do good, believe that unselfish love is the best method for securing real peace of mind pos; I have care deeply about someone for 10 or more years ns(Vp 91-93) ss ns;

Elitensample, wenig Rel , Panel, aber nicht als solches genutzt –cross-sectional Korrel da, Kg Kindheit ns zu adjustment(kein klarer Inhalt), Vermischung in Item „miser“ von neg life events und Depr; eigenartige Rel-entwicklung/Messung,

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Rel involvement ns zu mental health -warm marriage/childhood, N mit 68, psycho soundness (mit 18-22) , adult adj 50-65 (occup decline, wenig vacation, viel sick leave, wenig recreation mit andern, career/marital dissat, tranquilizer, psychiatric visits early retirement), ns/pos zu Depr(N 17), number of psychiatric visits feel isolated ns, Kg Kindheit ns zu adjustment 50-65 –Panel ? /P und J viel mehr adj als K R Gl**

(unter 5) **obj health years disabled alc smoke ns zu rel involvement, mortality rate evtl panelartig –ns R Gesu**

(unter 5) **people born to do good, unselfish love best method of securing peace of mind pos, cared deeply for 10 or more years about someone ns ,percent of income to charity pos stark R help**

van Capellen,P et.al.: Religion and well-being: the mediating role of positive emotions, in: Journal of Happiness Studies 17, 485-505, 2016

study 1 –Belgien Befragung an Whit Monday (Pfingstmontag) nach der Messe, rr 44,/ importance of God in life, the importance of religion in life, frequency of prayer –relness, //aus STS Piedmont: universality - I feel that on a higher level, all of us share a common bond,” “All life is interconnected,” “There is a higher plane of consciousness or spirituality that binds all people;”Connectedness: “Although dead, images of some of my relatives continue to influence my current life,” “I am a link in the chain of my family’s heritage, a bridge between past and future,” “I still have a strong emotional ties with someone who has died.”//Cognitive aspect: The mass helps me to understand the truths about faith. The mass helps me to understand the meaning of the Bible. The mass helps in my personal reflection. I particularly appreciate the homily because the ideas developed allow me to think. I particularly appreciate the biblical texts reading because it helps me in my personal reflection.

Social aspect: The mass allows me to be a part of the great family of believers.

During the mass, I feel that I maintain strong bonds with the members of my parish.

During the mass, I feel closer to the other believers. I particularly appreciate the moment when we all say the Our Father because I feel that we all belong to one great family.

I particularly appreciate collective gestures and speeches because they allow me to feel closer to others.

Emotional aspect:

During the mass, I feel gratitude.During the mass, I feel love.During the mass, I feel peace.During the mass, I feel awe.During the mass, I feel pride.During the mass, I feel amusementI particularly appreciate the beauty of the church and the emotions I feel when I contemplate it.

Wellbeing (Lz Diener/optim) : Kg pos, relness pos, cogn emot social pos; (auch pride amusement, /Mediation :rel ness/Kg zu emot/zu soc/zu cogn zu wb, bei emot nur awe,grat,love,peace Mediat, pride und amusement keine Mediatoren,

7,5 Punkte (1,5 sample, 3,5 Messung, 2 mv,Mediat, 0,5 stat) Kg, relness und cogn-emot-(nicht pride amusement) soz Aspekte der Messe pos mv, diese Aspekte sind Mediatoren

Study 2: Uni USA staff/faculty amusement, awe, gratitude, love, pride, and peace in the past day - average of their first week of baseline ratings pos zu wb –s.o. (ohne Relbezug)

3 Punkte (1 sample, 1 Messung, 0,5 stat) **auch ohne Relbezug sind awe grat love peace pos zu wb (AutoK)**

van der Jagt-Jelsma, W/deVries-Schot, M/Jong, R/Hartman, C/Verhulst, F/ Klip, H/van Deurzen, P/Buitelaar, J: Religiosity and mental health of pre-adolescents with psychiatric problems and their parents: The TRAILS study , in: European Psychiatry 30(7):845-851 · October 2015 Abstract

Background This study investigated the association between the religiosity of parents and pre-adolescents, and pre-adolescents' psychiatric problems. Method In a clinic-referred cohort of 543 pre-adolescents at least once referred to a mental health outpatient clinic mental health problems were assessed using self-reports (Youth Self-Report; YSR), parent reports (Child Behavior Checklist; CBCL), and teacher reports (Teacher's Report Form; TRF) of child behavioral and emotional problems. Paternal, maternal, and pre-adolescent religiosity were assessed by self-report. MANCOVAs were performed for internalizing and externalizing problems as dependent variables, with maternal religiosity, paternal religiosity, pre-adolescent religiosity, parental religious harmony, and gender as independent variables, and socioeconomic status and divorce as covariates. Results Internalizing problems. Pre-adolescents of actively religious mothers had more internalizing symptoms than pre-adolescents of nonreligious mothers. Harmony and gender did not significantly affect the association between maternal religiosity and internalizing problems. (anders 2011) Externalizing problems. No associations between religiosity of pre-adolescents, religiosity of mothers, religiosity of fathers and/or harmony of parents and externalizing problem behavior have been found. Discussion and conclusions Overall, associations between mental health and religiosity were modest to absent. Results are discussed in the context of a clinic-referred cohort, the quest phase of internalizing religious beliefs and role modeling of parents.

(R Gl, Krim) van der Jagt-Jelsma, W/deVries/ Schot, M/Jong, R/Verhulst, F/Ormel, J/Veenstra, R/Swinkels ,S/ Buitelaar, J: The relationship between parental religiosity and mental health of pre-adolescents in a community sample: The TRAILS-Study, in : European Child and adolescent psychiatry 20, 253-260, 2011

Tracking Adolescents' Individual Lives Survey (TRAILS), 11 J, NDL, evtl rr 70, parent(mother) - rated Child Behavior Checklist , Youth Self-Report , Teacher checklist of Psychopathology (TCP).-jeweils:Physical somatic complaints, Anxious/depressed, withdrawn depressed, (ist zusammen internalizing) Aggressive Delinquent (externalizing) (Mutter –Kind-Lehrer uneinig)

mother (sie beantw auch Fragen über Vater) considered herself as a religious person, was affiliated with a church or denomination, church attendance 'no religiosity' (no 'yes' answers), 'passive religiosity' (first and second question answered with 'yes', third question answered with '(almost) never') and 'active religiosity' (first and second question answered with 'yes', third question answered with 'monthly' or more). 'religious harmony' comparing the 'religiosity mother' variable with the 'religiosity father' variable, whereas totally similar categorization was considered as parental harmony, (Ko von div und SES)

5,5 Punkte (2 sample, 2 Messung, 1 mv, Intera, bei, 0,5 stat) **bei harmony: Korrel religiosity zu internalizing ns, bei disharmony: passive mütterliche Rel pos zu intern, no und active ns (Figur sieht anders aus –dort auch active mehr intern), harmony vs disharmony ns (passt auch nicht visuell); nur bei Muttereinschätzung (nicht Kind oder Lehrer) und Mutter-Items Korrel da (father rel/harmony ns, keine Intera), active passive rel pos allg, bei depr anx; 2**

Intera –Richtung unklar, rel mother, harmony mother, rel harmony allg ns; (ca 24 Möglichkeiten -3 Skalen, MF, harmony rel, Intera beider – Korrel aber nur ca 4 mal da) R Gl

5,5 Punkte (2 sample, 2 Messung, 1 mv, Intera, 0,5 stat) **externalizing – boys bei harmony neg zu Selbsteinschätzung aggr und deli, Rest alles ns** R Krim

(noch dazu: -anderes sample, auch rel pro intern, aber harmony ns, extern ns; //oder humanistic beliefs pos zu intern und sonst auch alles ns, Panel)

van der Jagt-Jelsma, W/deVries-Schot, M/Scheepers, P/van Deurzen, P/Klip, H/Buitelaar, J: Longitudinal study of religiosity and mental health of adolescents with psychiatric problems. The TRAILS study, in: [European Psychiatry](#) 45, 65-71, 2017

T1-T4 –nach 2, 4, 7 Jahren, att 23, psychiatric outpatients, 10-12 12-14, 14-17, 17-21, religiosity vgl 2011, nur Mutter antwortet, rel von father und 10-12 J fehlt bei 90 Vp (ein Sechstel), /SOCON –Vp füllt selber aus, bekommt aber zT andere Fragen, Mutter antw auch für Vater; Christian rel – for me life only has meaning because of the existence of a God, If you believe in God you can bear a lot of pain during illness; Humanistic beliefs – Good and evil in the world are entirely the work of man, life is merely an evolutionary process; for me God is nothing else than a valuable human, God is not in heaven, but in the hearts of the people, /denial higher power – death is the definite end of everything, sorrow that people experience has no purpose at all, (Korrel: denial higher power zu hum stark pos, christian belief – bei adol pos zu hum, bei Erwa neg;) intern und ext wie oben, /fathers rel und Vp rel ns zu SOCON! Mother rel auch ns bei hum /Ko von div, SES (inc edu occ Eltern) /Bonf sign 0.005 !, Überko, Kannib, zu strenge Sign-kriterien, Messung dubios, Korrel der Rel-items auch, bei normaler Signifikanz noch mindestens 7 Korrel sign, nicht erwähnt, Inhalt nicht klärbar

5 Punkte (1 sample, 2 Messung, 1 mv, Intera, 0,5 stat, **0,5 Panel**) **Internalizing-rel mother/father ns, humanistic beliefs bei female adol pos, bei mother pos, Christian und denial of God und religiosity ns (unklar bei Müttern auch hum pos zu int – später bestritten, (auch hier also fast alles ns) einiges sign schlechter als 0.005 –7mal da**

5 Punkte (1 sample, 2 Messung, 1 mv, Intera, 0,5 stat, **0,5 Panel**) **Externalizing komplett ns in rel, SOCON, Intera, Mutter Vater Kind female male (mindestens 48 Korrel)** R Krim

(R Gl, Gesu, pos, Sm) van der Weele, T/Li, S/Tsai, A/Kawachi, I: Association Between Religious Service Attendance and Lower Suicide Rates Among US Women, in: JAMA Psychiatry 73: 845–851, 2016

Nurses' Health study (NHS), Vp 61 J, T 1: religious service attendance measure in 1996, T 2 –Sm June 2010.

89,708 Vp, 36 total suicides (halb soviel wie bei US-F allg) "How often do you go to religious meetings or services?" attendance in 1992 controlled for as a covariate, age (continuous), employment status (part-time, full-time, unemployed or retired), family history of alcoholism (yes/no), body mass index

mv - Adjusted for age; employment status family history of alcoholism body mass index, physical activity, caffeine intake; alcohol intake; smoking depressive symptoms, history of diabetes, hypertension, cancer or hypercholesterolemia, family income, live alone, geographic region), and religious service attendance in 1992 .

mv Model 2 -aspects of social integration in 1992 - marital status, relative and friends score, relatives and friends frequency index, and social group participation, compared with women who never attended religious services, women who attended once per week or more in 1996 – mv 1 und 2: ratio of HR=0.16 (95% CI: 0.06–0.45. K 0,05, P 0.34; Results were also similar after excluding those who were depressed in 1996, or after excluding those who had a history of cancer or of a cardiovascular condition in 1996 ; Ko von depr alc soc integr 1998/2000 –ändert nichts;

9 Punkte (2,5 sample, 2 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **Kg neg zu Sm, bei P schwächer als bei K, trotz ÜberKo, wenig Fälle R Sm**

4,5 Punkte (2,5 sample, 2 Messung) **Kg zu: close relatives/friends seen pos, Anzahl close relatives/friends pos, social integration (diese vier plus marital status, other group particip) ohne Kg –pos, live alone neg; R pos**

5 Punkte (2,5 sample, 2,5 Messung) **Kg zu: BMI ns, family history of alc nsneg, physical activity ns, alc intake neg, smoking neg, history of hypertension nsneg, Cholesterin ns; R Gesu**

3,5 Punkte (2,5 sample, 1 Messung) **Kg –antidepressant use neg, R Gl**

(R Gesu,Gl) van der Weele, T/Yu,J/Cozier,Y/Wise,L et.al.:Attendance at Religious Services, Prayer, Religious Coping, and Religious/ Spiritual Identity as Predictors of All-Cause Mortality in the Black Women’s Health Study, in: American Journal of Epidemiology 185, 515-522, 2017

T 1 -2005, 43,179 black women., T 2 - December 31, 2013, minus missing data -36613 Vp, ohne Vp mit weniger edu als high school,

T 1- “How often do you attend religious services?,” “How often do you pray?,”: “To what extent is your religion or spirituality involved in understanding or dealing with stressful situations in any way?” “To what extent do you consider yourself a religious or spiritual person?”

All-cause mortality was assessed between the return of the 2005 questionnaire and the end of follow-up (December 31, 2013).

Model 1 controlled for age and questionnaire cycle, Model 2 included the model 1 variables plus body mass index, neighborhood socioeconomic status, vigorous exercise, walking for exercise, DASH Dietary Approaches to Stop Hypertension diet score, education, health insurance, physical examination, smoking, alcohol consumption, immigration status, daily racism, lifetime racism, perceived stress, depression, child abuse, geographic region, prevalent cancer, prevalent myocardial infarction, and prevalent stroke. Model 3 incl aller rel Items;

1393 Tote,

BMI –Kg pos, pray pos, coping ns, rel/spir person ns; smoking –alle neg, alc alle neg, vigorous exercise –pray neg, Rest ns; walking –alle pos, DASH –pray neg, Rest ns; cancer ns pos, myocardial infarction/stroke ns,

mortality –Kg neg mv, alle drei Modelle; pray rarely –model 1 -1.14 -0,89 -1.04; Model 2 -1.23 -0.95 -1.08, Model 3 -1.03 -0.98 -1.28; coping –model 1 neg, 2 nsneg, 3 ns; rel spir person dto

14 Punkte (3 sample, 6 Messung, 3 mv, 0,5 stat, **1,5 Panel**) BMI –Kg pos, pray pos, coping/rel spir person ns, smoking, alc alle neg, vigorous exercise pray neg, Rest ns; walking alle pos, Blutdruckernährung pray neg, Rest ns, cancer ns pos, Herzinf/Schlaganfall ns; mortality –Kg neg mv, pray nsneg(kurvi Trog, pos ? mv Kannib/ ÜberKo bei Modell 3), coping –neg/nsneg/ns, rel spir person dto R Gesu

5,5 Punkte (3 sample, 2 Messung, 0,5 stat) Depression –Kg pray coping rel/spir person neg, perceived stress –pray ns, Rest neg; R Gl

Van Haitsma, K: Intrinsic religious orientation: implications in the study of religiosity and personal adjustment in the aged, in: Journal of Social Psychology 126, 685,687,1986

(unter 5) LzNeugarten pos zu Intrinsic

(R Gesu, pos, Gl) van Ness,P/Kasl,S: Religion and cognitive dysfunction in an elderly cohort, in: Journal of Gerontology, Social Sciences 58 B, S 21-S29, 2003
EPESI New Haven, T1 82, T2 85, T 3 88, Alte, Mehrh K, 14 % J, 19 Ne, Kg once a week or more vs Rest, srr –deeply rel.. against rel, rel source of strength and comfort, deeply rel und greatly comforted vs Rest, //
number of erroneous responses zu Orientierung in VPs temporal, physical, social Umfeld, date of day, day of week ,current most recent president, Tel-nummer, phys activity- sports walking gardening physical exercise,
Kg –alc ns, phy act pos, smoke neg, social engagem pos, fu disab neg, heart disease neg, diab ns neg, hypertension nsneg, stroke neg, /rel identity –alc smoke minus, phys activity ns, diab/stroke/fu disab heart disease hyp ns,
Kg zu cogn function 82/85 pos, 88 ns, rel id 82 ns, 85 88 neg,
bei Ko von cogn function in T1 – Kg zu T2 cogn fu neg, zu T3 ns, none zu 1985 pos (ns) zu 88 neg evtl weil: Kg neg zu mort, cogn impairment pos (edu 1988 ns !!) (mv denom,demogr, smoke, social engagement,depr fu disab hyp stroke) (in 1988 immerhin 9 Items anders !) –die impaired Nicht-Kg'er sterben vor 88 /Kg wirkt bei:Älteren, Frauen, white mehr, /rel id mv ns; Kg neg zu mort T1 82-T3 88,

12,5 Punkte (3 sample, 4 Messung, 3 mv, bei, 0,5 stat, **2 Panel**) T1 Kg kurzfristig (T1,T2) neg zu cogn impairment, bei Älteren, F, white mehr; (T 3 ns), T1 rel identity T1 ns, T2 neg, T3 neg; mv rel id immer ns; P pos, K ns, no T2 nspos (ÜberKo); mv Kg T1 (Ko von T1 cogn imp) - cogn imp T2 neg, T 3 ns, andre cogn imp-Messung Kg immer neg / (Kannib ÜberKo)

Kg neg zu mort //

Kg –alc ns, phys act, social engagem pos, smoke neg, fu disab neg, heart disease neg, diab nsneg, hyp –nsneg, stroke neg, rel identity –alc smoke neg phys act ns, diab/stroke/fu disab heart dis hyp ns) R Gesu

5 Punkte (3 sample, 1,5 Messung, 0,5stat) Kg - depr neg, Rel identity – depr ns neg R Gl

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) Kg –inc edu ns, rel identity - inc edu neg, R pos

R Gl, Gesu, help) Van Olphen, J et.al.: Religious involvement, social support, and health among African-American women on the east side of Detroit, in: Journal of General Internal Medicine 18, 549-557, 2003

Vp NeF care of at least one child under 18 for 5 hours a week mindestens, /how important is your faith or spiritual beliefs as a source of strength in your day-to-day life ?/How often do people in your church or place of worship help you out ?

church members – physical functioning (ADL-artig) ns, sep/div plus, pray ns !, impo ns, srh ns, Depr ns, asthma arthritis plus, Diab hypertension plus, //mv –Kg : depr minus, srh pos, asthma/arthr ns minus, hypert/diab ns minus, church member – depr minus, srh minus, a/a ns pos, diab hyp pos, / prayer –depr minus, Rest ns; faith –a/a minus, Rest ns; (mv: phys functioning, demogr,), /noch dazu: church ss –depr minus, srh pos, Rest ns , /

Kannib //church social support nur bei Ki-mitgl, da andere mv-Zusammensetzung: ohne church member –z.T. andre Korrel pray impo ns zu church member

5 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5stat) bei depr church member Kg pray church social support neg sign, impo of faith ns mv R Gl

6 Punkte (1 samle, 3 Messung, 1,5 mv, 0,5stat) srh –church member neg, Kg church social support pos, pray /impo ns; asthma/arthritis – 1 neg (impo), 4 ns; hypert/diab – 1 pos, 4 ns; mv R Gesu

(unter 5) instrumental rel ss viel da, pos zu Kg R help

R Gl, fert) van Praag, B et.al.: Happiness and financial satisfaction in Israel: Effects of religiosity, ethnicity, and war, in: Journal of Economic Psychology 31, 1008–1020, 2010
nonrel/sec/ath, trad not so rel, trad rel, rel, ultraorth (Arabs: nonrel, not so rel, rel, very rel)

Israel annual social survey,

5 Punkte (3,5 sample, 1,5 Messung)Family size –J linear pos zu rel, Rest Arabs-Christen, Drusen,Muslime – very rel neg (hier sind Religiöse viel älter, andre Generation ? N klein) R fert

8 Punkte (3,5 sample, 1,5 Messung, 2,5 mv, Intera, bei 0,5 stat) Lz mv (demogr, ethn, Ash/Seph, years in Isr, hebrew fluent warzone war days settlement pos) –bei J und Arabs rel pos zu Lz/financial sat; Intera: bei gleicher Kinderzahl sind religiöse J zufriedener,(heißt das: sec ohne Kind besser dran als mit, bis zu Beginn von trad rel – Mehrheit -schadet Kind der Lz, arel und kein Kind mehr Lz als arel und Kind, aber Vergleich zu rel ?) Arabs ns; bei Arabs wirkt rel ohne Intera pos; (employed minus –vs students fulltime religious; settlement –auch relnahe Items pos)//arab Christen mehr Lz als arab Muslime R Gl))

R Gl,pos) van Tongeren, D et.al.: The existential function of intrinsic religiousness: moderation of effects of priming religion on intercultural tolerance and afterlife anxiety, in: JfSSR 52, 508-523, 2013

Exp 1: 32 F, 15 M, stud, 17 no aff, rel prime –veränderter Text Gen 1-2 –ohne tol, salvation affect afterlife, Geschlecht Gottes geändert/removed, /intercultural tol -8 Items, Immigration to my country should be stopped because there are already enough foreigners living here, tol vs differing cultures, akz von value of other countries customs open zu immigration, /I –my whole approach to

life is shaped by my religious or spir beliefs, I try hard to live all my life according to my religious or spir beliefs, //

4 Punkte (0,5sample, 1,5 Messung, 0,5 Intera, 0,5 stat, **1 exp**) **rel prime: bei high I steigt dann Tol, bei low I sinkt sie**, R pos

Exp 2: Vp aus 1 plus 69 aus nearby Christian Church, -14 no, 13 K, //feelings toward dying, own death, aspects related to death,-Not knowing what the next world is like troubles me, (unter 5, **Interve**) **low I hat mehr Angst, die steigt bei rel prime(s.o.), high I hat weniger Angst, die sinkt bei rel prime**; R Gl

Van Uden,M et.al.:Bridge over a troubled water: further results regarding the receptive coping scale, in: Journal of Empirical Theology 17, 101-114, 2004

Untersuchung eins -(*kursives hier nicht erfragt*) People cope with their problems in different ways. Please indicate how often you deal with your problems in the ways described in the following statements.” 1. When I am worried, earlier experiences make me trust that I will be shown a way out.2. After a period of difficulties the deeper significance of my problems will be revealed to me.3. When I find myself in times of trouble I have faith in the eventual revelation of their meaning and purpose.4. *When I have problems, I trust that a solution will be presented to me.*5. When I wonder how to solve a problem, I trust that a solution will be shown to me in due course.6. *In difficult situations I trust that a way out will unfold* 7. In solving my problems I am sometimes struck by the fact that things just fall into place.8. In difficult situations I open myself to solutions that arise.

Cr 64, ‘How religious are you?’, Postcritical Belief scale - orthodoxy,external critique, relativism and second naïveté. commitment to the transcendent -twelve items from the Spirituality Inventory by Luchtmeijer, Verbiest and Wouters (2001

Erikson’s concept of basic trust versus basic mistrust;), Trait Anxiety//

receptivity –religiosity pos, commitment to transc pos, second naïvite pos, relativism pos/ns; orthodoxy ns, external critique neg; (anx neg, trust pos)

Mit 8 Items –Psy stud -19 P/K, 25 andre rel, 4 Christian, 8 agno, 44 unbelief; Theol stud -39 P/K, 28 Christen, 22 andere rel, 11 agno (22 Kg hardly ever/never)

Pargament eigentlich drei Faktoren –hier zwei:

Faktor 1 –coll vs self-dir: When I have a problem, I talk to God about it in my prayers to decide together what it means.When considering a difficult situation, I put it to God in my prayers in order to think of possible solutions together with him.When putting my plans into action, I can work together with God. When I feel anxious or nervous about a problem, I search in my prayers together with God for a way to relieve my worries.When it comes to deciding how to solve a problem, my faith makes it possible that God and I work together as partners.After solving a problem, I work with God to make sense of it.

When thinking about a difficulty, I try to come up with possible solutions without God’s help.I act to solve my problems without God’s help. When I have difficulty, I decide what it means by myself without help from God.When faced with trouble, I deal with my feelings without God’s help. When deciding on a solution, I make a choice independently of God’s input.After I’ve gone through a rough time, I try to make sense of it without relying on God.

Factor 2: Deferring Rather than trying to come up with the right solution to a problem myself, I let God decide how to deal with it.I do not think about different solutions to my problems because God . provides them for me.‘When a situation makes me anxious, I wait for God to take those . feelings away.In carrying out solutions to my problems, I wait for God to take control . and know somehow he’ll work it out.When a troublesome issue arises, I leave it up to God to decide what it .

means for me. I don't spend much time thinking about troubles I've had; God makes sense of them for me.

F analyse –trust struck open –ein Faktor neben dem andern (something revealed by himself vs revealed by agent –dieser Faktor pos zu coll/deferring, anderer ns)

(unter 5) **Korrel: rel –receptivity agent pos, nonagent ns, (beide neg zu anx), transc –pos zu beiden; defer/coll/self-dir –anx ns, defer/coll pos zu agent, zu nonagent ns, selfdir neg zu agent; receptivity 6 Item –religiosity pos, commitment to transc pos, second naivite pos, relativism pos/ns; orthodoxy ns, external critique neg; Theol-stud: def coll agent coping, Psy-stud: self-dir; bei no agent keine Diff R Gl**

Veenhoven, R: Does happiness bind ? , in: **ders:** How harmful is happiness ? Rotterdam 89, S.44-60

5,5 Punkte (ca 2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Happy person, happy life und ABS als ein Index – Kg pos mv (Partner, Gesu, friends conservatism volu work !) cons auch pos mv/Jol -Ndl-Umfrage**

((**Veenhoven, R:** Happiness in society, in: **Allmendinger, J**(Hg): Gute Gesellschaft ? Verhandlungen des 30.Kongresses der Dt.Ges für Soziologie in Köln 2000. Opladen 2001, 1265-1315

Determinants of happiness – Aggregatkorrel (bei individuellen Items sind diese alle nicht dabei !!) –48 Nationen 1990, (meist Europa Amerika Australien)

Abtreibung available –ns, Akz von Homos pos (Ko von affl nspos), Akz von prostit – nspos(ns), Akz Sm –dto, Akz euth –dto, tolerance –pos(ns), trust in people–nspos/ns, trust in instit nspos, gender equality pos/ns, inc pos, malnutrition/no safe water nsneg/nspos !, murder rate neg/nsneg, Staatsausgaben nspos/ns, respect of pol rights nspos, respect of civil rights nspos, edu nspos/ns, individualism pos/ns, Korruption neg Military dominance neg,

(unter 5) **Belief in God pos rel identific rel partic ns pos ! Aggregat, individuelle Korrelate ganz andere als im Aggregat, inc wenig, gender ns,(social ties, partic, occ, edu?, Gesu, Persönlichk, IQ ns ?))**

Verdieck, M et.al.: Role commitment processes revisited: American Catholic priests 1970 and 1985, in: JfSSR 27, 524-535, 1988

Dioc priests, Items vgl Schoenherr/Greeley 74

Rel exp – family tension neg, mod values neg, work sat pos, lonely minus, desire to marry neg, dec to continue pos, // mod values – family tension pos, rel exp neg, work sat ns jetzt, lonely pos, desire to marry pos, dec to continue neg,

Alles wie 70, auch mv rel wirkt;

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **rel exp –work sat pos, lonely neg, family tension neg, decision to continue pos, mod values –family tension pos, work sat ns, lonely pos, continue neg**

Videka-Sherman, L: Coping with the death of a child, in: American Journal of Orthopsychiatry 52, 68-698, 1982

rr ca 15 , T 2 ein Jahr,

coping via turning to rel –Kg, change in Kg seit Tod von Kind, belief that religion offers security in life// change in self – pos change/growth , pos und neg change, no change, neg change, (auch change in belief systems –concerning life death religion, what is meaningful, important in life drin AutoK), Teilnahme an compassionate friends

T 1 rel und T 2 rel neg zu T2 Depr (Hopkins; projektiv gemessene D ns)/ pos und neg zu growth, T 2 religious coping mal pos, mal neg zu Depr, pos zu growth, T1 rel coping ns, (verwirrend: rel zu Depr 1: zweimal neg, einmal pos, einmal ns; zu Depr 2 – dreimal ns, einmal neg; zu growth – dreimal pos, einmal neg)

5 Punkte (1 sample, 1 Messung, 1,5 mv, 0,5 stat, **1 Panel**) rel zu Depr T1 -2 neg, 1 pos, 1 ns; zu T2 Depr 3 ns, 1 neg; zu growth 3 pos, 1 neg, dubious Panel

((Vilchinsky,N/Kravetz,S: How are religious belief and behavior good for you ? An Investigation of Mediators Relating Religion to Mental Health in a Sample of Israeli Jewish Students, in: JfSSR 44, 459-471, 2005

MHI -38 Items –psy wellbeing (during last month;how much of the time did you feel you were a happy person) und psy distress (..feel tense or wound-up) , rel ritual 12 Items, rel belief 6 Items- (belief in the divinity, belief in immortality) life regard index – lives reflect a system of life goals or a worldview und extent to which these goals or worldview are being fulfilled - 28 Item; /death frightens me –wegen loss of self-fulfilment (cessation of creative activities),of social identity (..I will be forgotten), consequences for friends family, /transc consequences (uncertainty of existence after death), self-annihilation, punishment in LnT; / bei Vp mit Sbez religious –psy wellbeing – rel belief pos, rel behavior ns pos; psy distress neg zu beidem, /rel Verh meist neg zu T-angst, belief ns/belief pos zu punishment neg zu distress/pos zu wb !!(bei sec: belief pos zu Tangst, behav ns) path analysis –meaning Mediator bei Korrel belief –di/wb, nicht bei behavior; /Sbez traditional –alles ns: belief ns neg , behav ns pos zu wb, beide ns neg zu di/Sbez sec –belief und behav pos zu wb, belief ns zu di, behav neg; auch hier meaning Mediator bei belief; /sec machen rituals wegen family, trad weil sie es aus Erziehung Familie gewohnt sind;

6 Punkte (1 sample, 3 Messung, 1,5 mv/mediat,bei, 0,5 stat) **bei sec ! und rel (nicht bei trad rel, dort nsneg zu distress/nspos zu wb) –rel pos zu wb, neg zu distress, ns/neg zu Todeseinstellungen (bei sec nspos/ns - seltsam: belief pos zu punishment in LnT und dieses pos zu wb, neg zu di),belief pos zu meaning))**

Virginia,S: Burnout and depression among Roman Catholic secular, religious, and monastic clergy, in: Pastoral Psychology 47, 49-67, 1998

Alle drei Teile –emot exh, depers und pers acc – monastic clergy (Trappisten) im Vorteil,// Vergleich mit normative sample – bei EE Trapp besser , andere ns, unklar//sec 72 % Depr !?, andre 40 !

spir reading bei Depr: – bei sec pos , bei religious order neg, bei Trapp ns; bei burnout Trapp ns/acc ns minus; rel – ns minus (acc ns), sec –ns minus (acc ns minus), voc satisf – Trapp ns minus, sec dto, rel ns

praying the divine office – bei sec ns minus, rel –ns pos, Trapp ns pos; bei burnout –Trapp pos !, sec ns pos,rel ns(acc nsminus) , voc sat –alle ns

utilize ofspir director –sec ns pos, rel –ns, Trapp ns minus/burnout –Trapp neg, rel und sec ns minus, / voc sat –Trapp und rel pos, sec ns

(unter 5) **cath clergy ns zu burnout, sec viel mehr Depr/burnout als Rest;**
Unterstützung von spir director/peers –Depr neg, burnout neg, voc sat pos, read spir lit nsneg,/silence/pray div office ns;

Zwei Beurteilungen (Polung von besorgt unklar) Voll,Peter: Integration durch Differenz – Religion, Werte, und Lebensstile in der Schweiz, in: **Pickel, G/Krüggeler, M(Hg):** Religion und Moral. Entkoppelt oder verknüpft ? Opladen 2001, 135-168

Ko von ästhet Stil – Unterhaltung, Harmonie, Svw, Integration – und von PostMat (und Aggregat: konfess Diversität)

Glücklich vs unglücklich – konfessionslos und reformiert nicht und unregelmäßig praktiz, katholisch unregelm und nicht prakt alle gleich, besser: kath regeln und reformiert regeln und andere (ZJ,Neuapo) an sich;

Besorgt vs sorglos – nur ref regeln ns minus, kath regeln plus, andere neg, Rest ns

Vertrauen in Wirtschaftsverbände, Parteien Umweltverb – deren Einfluss ist gut..

K los neg, kath regeln posn ref regeln ns pos, ref unregelm pos, andere neg,

6 Punkte (3 Sample, 1,5 Messung, 1 mv, 0,5 stat) **kath und ref Kg pos zu Glück, bei NAS nicht**

Voll, P: Integration durch Differenz –Religion, Werte und Lebensstile in der Schweiz, in: **Pickel,G/Krüggeler,M(Hg):** Religion und Moral. Entkoppelt oder verknüpft ? Opladen 2001,135-168

Ca 5000, aber unrepr, 20-50J,(mv –PostMat, ästhethi Stil Unterhaltung, Svw,Harmonie Integration, demogr, konfess Diversität) sich glücklich fühlend – ref nicht Kg, konf los, kath unregelmäßig, kath nie, ref unregelm alle ns, kath regeln, ref regeln pos, //fühlt sich besorgt –alle ns außer Kath regeln pos! /apokryph –NAK und ZJ –Glück pos, Sorge neg sign;

6 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, 1,5 mv,bei) **Kg pos zu glücklich fühlen, bei K Kg pos zu besorgt (bei NAK ZJ neg) ?**

Voltmer,E et.al.: Religiosität, Spiritualität, Gesundheit und berufsbezogene Verhaltensmuster bei Pastoren zweier freikirchlich-protestantischer Denominationen, in: Psychotherapie Psychosomatik Medizinische Psychologie 60, 425—433, 2010
STA rr 97, und FEG rr61, AVE 66 Items -4 Muster: Gesundheit –hohes Arb-engag, hohe Widerstandsfähigk, pos Lgefüh!; Schonung –weniger Engag, gute Belastbark, relativ hohe Zufu, Selbstüberforderung – überhohes Arbeitsengag, niedrige Widerstandsfäh, eingeschränkte Zufu, Erschöpfung burnout –geringes A, hoch resignativ geringe Wid, sehr geringe Zufu,(11 Items , nur eines Lz,-Bedeutsamk der Arb, berufl Ehrgeiz, Perfektionsstreben, distanzierungsfähigk, Resignationstendenz bei Misserfolg, offensive Problembewältigung,Innere Ruhe Ausgeglichenh, Erfolgserleben im Beruf Lz soz Unterstützung – weltl Berufsbewertung !) //SF 12 Gesu- körperl Funktionsfäh, körperl Rollenfunktion,Schmerz, allg Gesuwahrn, Vitalität, emot Rollenfunktion, psych Wohlbefinden//DSE, pos rc 3 Items –Leben Teil einer großen spir Macht, arbeite mit Gott, bei Gott Kraft und Unterstützung neg rc –Gott bestraft mich,hat mich verlassen, entscheide ohne Gott/Rel im Umgang mit Belastungen beteiligt

Gemeinde –Hilfe bei Krankheit, bei Problemen; zu viele Anforderungen, häufige Kritik;
 (Vergleich mit US-Bev- pos rc plus, neg rc ns minus, pos und neg supp plus)
 ca, ein Drittel burnout !, 40 % Schonung, 12 Gesundh !;(schlechter als Ärzte Lehrer)
 (/Vergleich: körperl Gesu – besser als dt Männer, psycho Gesu schlechter !, /AVEM –
 burnout: DSE minus, pos rc minus, neg rc eher pos, Unterstützung Gemeinde pos, Probleme –
 ns pos; neg rc -3,6 pos rc 1,9(Polung andersrum), rel ss 1,7-2,8

5 Punkte (1 sample, 3 Messung, 0,5 Vergleich, 0,5 stat) **STA FEG –viel“burnout“ (ein Drittel, schlechter als Ärzte Lehrer) –korrel neg mit DSE pos rc Unterstü in Gemeinde, pos mit neg rc Problemen in Gemeinde, /beide bessere Gesundh, schlechtes mh als Bev-M; pos rc/ss viel mehr da; (mehr burnout, der neg mit DSE pos rc korrel –haben P davon weniger ?)**

(R Gl, help) von Mitschke-Collande,T: Blicken junge Christen optimistischer in die Zukunft ? Sonderauswertung der online-Umfrage Perspektive Deutschland zumWeltjugendtag. 16-29 jährige Katholiken im Profil

100 000 Nichtk, 40 000 K, repräs, Erwarten Sie, dass in den nächsten Jahren die Situation in Deutschland in den folgenden Bereichen besser oder schlechter wird –junge K mit starker Bi an Kirche (Kg einmal Monat/mehr) besser (als junge K allg als junge Deutsche insgesamt) bei Arbeitsmarkt, Lebensbedingungen für Familien und Kinder Bildung; alles in allem wird man in 5 -10 Jahren in dem Ort oder der Region wo ich wohne/in einem Land wie Deutschland sehr gut leben können –junge K mit KiBi besser, dasselbe : man kann heute in Ort/ Region und Dld sehr gut leben//Summe der Situationen die im Moment Sorgen bereiten (Armut im Alter,Arbeitsplatz verlieren,finanz Lage verschlechtern, Gesu verschl,mit eigenem Wissen nicht mehr mithalten können, vonTerroranschlag betroffen werden) bei jungen K mit KiBi weniger (Ausn Terror/Wissen) //auch wenn ich in der Klemme stecke finde ich immer eine Lösung ns, setze meine Ziele und Erfolgsvorstellungen in die Tat um ns,//fühle mich für die Ges verantwortlich pos, Leben genießen ist mir wichtiger als Erfolg im Beruf zu haben ns, nehme das Leben lieber wie es kommt als alles genau zu planen,/wichtig: Gesetz und Ordnung zu resp –ns pos,Leben in vollen Zügen zu genießen neg, hoher Lstandard ns neg, sozial Benachteiligten und gesellschaftlichen Randgruppen helfen pos, mich und meine Bedürfnisse gegen andere durchsetzen neg, sich polit engagieren pos, /engagieren Sie sich in in –Sport ns pos, FzGeselligk ns pos, Kunst Musik Kultur Trad pos, Jugendarbeit pos, Rettungsdienste ns pos, Hilfe für Bedürftige ns, Schule KiGa pos, Pol/Interessenvertr pos, Umwelt Tierschutz ns, Engag-gesamt pos/Vertrauen in Deutschlands Organisationen und Einrichtungen –pos,

5 Punkte (3 sample, 2 Messung,) **Kg bei jungen Kath pos zu optimistischer**

Lebenseinstellung, gut hier leben können, Sorgen weniger, self-efficacy ns, R Gl

6 Punkte (3 sample, 3 Messung)) **sozial Benacht helfen, nicht gegen andere durchsetzen, Lstandard/Lgenuss nicht so wichtig, ehrenamtliches Engagement in weltl Bereichen auch immer mehr (Jugendarb, Rettungsdienste, Schule KiGa) oder ns (Hilfe für Bedürftige, Sport,Fz,Umw) nie weniger, Vertrauen in Deutschlands Organisationen und Einrichtungen R help**

Wachholtz,A/Pargament,K: Is spirituality a critical ingredient of meditation ? Comparing the effects of spiritual meditation, secular meditation, and relaxation on spiritual,

psychological, cardiac, and pain outcomes, in: Journal of Behavioral Medicine 28, 369-384, 2005

3 Gruppen, spir med, secular med, relaxation, gleich in state anx, close to God, DSE, Gebet/medit, Sbez rel und spir (no mehr in relax, P mehr in sec med)/ca 12 % not rel, sec auch mehr slightly spir, /DSE –auch: I feel deep inner peace, practicing 20 Min am Tag für 2 Wochen, bei drifting unaufgeregt wieder zurück, /spir –God is good, love, peace, joy, //sec –I am content, joyful, good, happy, /relax –not sleep, not think of stressful things, / in T 2 cold pressor test, gemessen: PANAS, Angst state, subjwb, Mysticism) Messung: Heart rate sinkt bei Medit, //subj: keine Diff bei stress bei cp, keine Diff bei Stärke des relaxens bei Übungen, keine Diff in heart rate zwischen den Gruppen/spir med –Angst sinkt stärker, in T 2 auch weniger state anx, mehr PAS, NAS gleich, spwb pos, rel wb pos, exi wb pos, DSE pos steigt an, Mysticism stark pos, close to God steigt an, //heart rate ns, längere Zeit in Eiswasser, //DSE pos zu PAS, (subj gleichviel pain, obj hält spir med doppelt so lange aus)

7,5 Punkte (0,5 sample, 3,5 Messung, 1 mv bei, 0,5 stat, **2 Interve**) **spir Medit besser als sec Medit, steigert rel, senkt Angst, PAS pos, auch bei Verhalten cold pressure besser, subj vs obj: keine Diff in Schmerz/heart rate, aber doppelt so lang ausgehalten /DSE pos zu PAS**

(R Gesu, Gl) Wachholtz, A/Pargament, K: Migraines and meditation: does spirituality matter ? in: Journal of Behavioral Medicine 31, 351-366, 2008

75 F, 8 M, (Beginn mit 92-9 machen nicht richtig mit, haben weniger Migr) 19 J, students, Interessierte, Migränepat, rating durch Vp frequ und severity of Migr-attacken vor Interve, während Interve/Migraine specific quality of life scale –impact, den Mi auf life hat/ to what extent do you consider yourself a rel /spir person, /

pain tolerance –Messung per cold water test,

4 Gruppen –spir medit, internal secular medit, external secu medit progressive muscle relax group,

Keine Diff in gender age race, P mehr als K in Gruppe 3, Gruppe 3 und 4 mehr pray,

religious, spir//Interve: sit in quiet room, bequeme Kleidung, softly repeating medit aloud, dann silently focus on phrase und wie diese is reflected in their lives, verliert man focus –wieder laut –dann leise, /spir med –God is peace, God is joy, God is good God is love, /internal sec –I am content, joyful, good, happy; external secular- grass is green, sand is soft, cotton is fluffy, cloth is smooth, ein Monat, 20 Minuten am Tag

5,5 Punkte (0,5 sample, 3 Messung, 0,5 stat, **1,5 Interve**) **Veränderung pre-post:**

Headache/month –Gruppe 1 weniger, headache severity alle weniger, pain tolerance Gr 1 pos, Migraine quality of life –Gr 1 und 2 ns pos, headache self efficacy –alle pos, nur Gr 3 wenig Anstieg, (DSE –nur Gr 1 pos, rel wb nur Gr 3 wenig, vgl: 3 und 4 sind religiöser), R Gesu

5,5 Punkte (0,5 sample, 3 Messung, 0,5 stat, **1,5 Interve**) **Veränderung pre-post: PAS ns (obwohl Mantra PAS-Inhalt hat), NAS Gr 1 und 4 minus, anx-Gr 1 minus, Gr 2 kaum anders, Depr –alle minus, Gr 4 am meisten, existential wb –Gr 1 pos (relax ns pos) R Gl**

(Gr 1 besser bei : headache-Anzahl, pain tolerance, NAS gleich mit relax; PAS, headache severity ns, anx minimal besser als Gr 2, besser als Rest, migraine quality of life ns pos –wie

Gr 2, self-efficacy gleich mit Gr 3, sonst besser, exi wb –pos, gleich mit relax, immer bei den besten, aber nicht systematisch besser)

Waite,L/Joyner,K: Emotional satisfaction and physical pleasure in sexual unions: time horizon, sexual behavior, and sexual exclusivity, in: Journal of Marriage and the Family 63, 247-264, 2001

NHSLs, nach Frage how sex mit Partner makes you feel kommt: How physically pleasurable do you find your relationship with.., How emotionally satisfying do you find your relationship with..//a married person having sexual relations with someone other than the marr. Partner, //Faktor aus: sex mit mehr als einer Person at a time, seeing other people doing sexual things, having sex mit Unbekanntem//

Emot satisf – Kg pos M klar, F schwach, (Ko von Gesu,cohabit; bei M auch bei Ko von Häufigkeit von Sex/Orgasmus außerehel Sex als Wert/Verh) (männl orgasm irrelevant, weibl wichtig),

physical pleasure – Kg pos M klar (auch bei Ko von Häufigk/Orgasm), bei F schwächer, 5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, bei, 0,5 stat)_emotionale Zufriedenheit mit sex (eher indirekt erfragt) –Kg pos, F schwächer; physical pleasure in relship –dto;

((**Walach, H et.al.:** Empirische Erfassung der Achtsamkeit - die Konstruktion des Freiburger Fragebogens zur Achtsamkeits(FFA) und weitere Validierungsstudien, in: **Heidenreich, T. & Michalak, J.:** Achtsamkeit und Akzeptanz in der Psychotherapie. Ein Handbuch.Tübingen, 2004, 727-770

FFA – 2 Versionen 30 Items, 14 Items, **einige Items der Langversion werden von Nicht-Meditierenden und psych Kranken falsch verstanden, 4 Faktoren da, aber nicht stabil**, Kurzversion: offen für die Erf des Augenblicks, spüre in meinen Körper hinein –beim Essen Kochen etc, wenn ich merke dass ich abwesend war kehre ich sanft zur Erf des Augenblicks zurück,kann mich selbst wertschätzen, achte auf Motive meiner Handlungen,sehe meine Fehler und Schwierigkeiten ohne mich zu verurteilen, bin in Kontakt mit meinen Erfahrungen hier und jetzt, nehme unangenehme Erf an, bin mir selbst gegenüber freundlich wenn Dinge schief laufen, beobachte meine Gefühle ohne mich in ihnen zu verlieren, in schwierigen Sit kann ich innehalten, erlebe Momente innerer Ruhe und Gelassenheit selbst wenn äußerlich Schmerzen und Unruhe da sind, bin ungeduldig mit mir und Mitmenschen,kanndarüber lächeln wenn ich sehe wie ich mir manchmal das Lebensschwer mache, Korrel zu SCL 90 neg, Medit erfahrung pos,private Selbstaufmerks pos, öffentliche ns minus,Dissoziation neg, (unter 5) **nicht rel, nicht spir, Achtsamkeitsfragebogen, SCL Dissoz neg (AutoK stark)**

(R Gesu,Gl, help) Waldegrove,C: Culture and Religion among midlife New Zealanders, in: **Waldegrove,C/Koopman-Boyden,P:** Enhancing well-being in an aging society. Hamilton 2010, 197-214

65 -84 J, Participants' religious affiliation was sought through a standard question , importance of faith (asked firstly if faith was important to them, and if they answered in the affirmative, they were asked how important it was to them), frequency of participants' practice of religion, attendance at services or religious activities.

(unter 5) **impo pos zu Lz, ns zu mental health, (aus SF 12 – unklar welches Item) physical functioning (PF), role physical (RP), bodily pain (BP), general health (GH), vitality (VT), social functioning (SF), role emotional (RE), and mental health (MH).** R GI

(unter 5) **impo ns zu physical health, (SF 12 –unklar, welches Item - physical functioning (PF), role physical (RP), bodily pain (BP), general health (GH), vitality (VT), social functioning (SF), role emotional (RE), and mental health (MH).** R Gesu

spent their leisure time: had actively participated in 13 types of orgs/groups, exercised a leadership role. importance of faith pos zu participation in a community or service organization, a women's organisation participating in choir, drama or music societies. Modest negative neg zu participating in a sports club, an RSA(freiwillige Wohlfahrtsorg, Royal New Zealand Returned and Services 'Association, welfare of service personnel, Militär-Gedenken usw;) or Working Men's club:

impo ns zu : trade union or professional associations; political parties; hobby or leisure time associations; school or kohanga reo organisations; Māori organisations; other ethnic organisations; or clubs, lodges, etc.

4 Punkte (2 sample, 1,5 Messung, 0,5 stat) **partic in community or service org, women's org, choir/drama music pos zu impo of faith, sports RSA Working Men's club neg, ns Gew profess pol hobby school ethnic orgs; R help**

Walinga,P et.al.: Guilt and religion: the influence of orthodox Protestant and orthodox Catholic conception of guilt on guilt experience, in: Archiv für Religionspsychologie 27, 113-135, 2005

Konstruktive Schuld – regret und repairing, improving oneself, reparative behavior, concern for ones who have been hurt, tendency to better oneself /nicht konstruktiv – sadness, feeling a weak badperson, ruminating; kath: Schuld per Werke beseitigen, Beichte und Absol beruhigt, Taufe beseitigt Schuld, Euch beseitigt Sünde, letzte Ölung –Sünde weg, Sicherh der Vergebung; P nicht so, K sehen Me nicht als immer sündig an, Erl nicht nur via Gnade, verneinen was man auch Gutes tut –in Gottes Augen ists nie perfekt, pro gute Taten zählen in gottes augen, per confession Vergebung möglich,

P und K literal und viel Kg - mehr guilt als controls (nonorth P und K)

P und co weniger constructive guilt als K, nonco guilt alle gleich, happy bei P weniger als bei K (Wortbejahung), guilt als Wort K mehr als P als controls,

(unter 5) **constructive guilt vs nonconstructive –K mehr als P/nonorth K;**

nonconstructive guilt –alle haben gleichviel; P und K literal und viel Kg –mehr guilt als nonorth K/P;

Walsh,J et.al.: Spiritual transcendence and religious practices in recovery from pathological gambling, in: Research in the social scientific study of religion 18, 155-175, 2007

100 pathol gamblers, rr 22, rel practices (Bibel, rel Lit lesen, Kg, pray) –Lz ns pos, PAS (Bradburn) ns, NAS ns neg, //prayer fulf –Lz pos, PAS ns, NAS neg, /mv Pers: Rel ns, STS bei Lz pos, sonst ns; /PF und mv Pers: NAS neg, Lz pos, //PF und rel neg zu N//

(unter 5) **rel biv ns pos zu Lz, ns neg zu NAS, mv Pers - ns; PF neg zu NAS, pos zu Lz, ns zu PAS, PF und rel neg zu N**

Walsh, K et.al.: Spiritual beliefs may affect outcome of bereavement: prospective study, in: British Medical Journal 324, 1551-1554, 2002

Angehörige von Hospiz-Insassen, strength of rel and spir beliefs –Royal Free interview,
High spir beliefs in T1 ns weniger Angst/Depr,
Core bereavement scale - 1 Monat – no belief mehr als low als high; nach 9 Monaten – no und low gleich, high besser, nach 14 Monaten no mehr als nach 9 Monaten, low und high spir gleich, (mv age ,sex und Depr/Angst, LoC,soc isolation und Nähe zum Gestorbenen –die letzten beiden senken belief Wirkung auf bereavement)
5,5 Punkte (1 sample, 1,5 Messung, 1,5 mv, Intera, 0,5 stat, **1 Panel**) **T1 –spir beliefs nsneg zu Angst Depr; core bereavement scale –1 Monat –high spir beliefs neg, 9 Monate dto, 14 Monate dto vs no beliefs, ns zu low beliefs, (mv Depr Angst!); nach 14 Monaten haben no rel immer noch viel bereavement, Rest nicht mehr; Intera: soc isol und Nähe zum Gestorbenen –senkt belief-Wirkung; unklar ob Panel**

R Gl, help) Wang,L/Graddy,E: Social capital, volunteering and charitable giving, in: Voluntas 19, 23-42, 2008

2000 Social Capital Community Benchmark Survey (SCCB), 48 J, 16 Ne, 14 Hi,
total dollar amount the household contributed to church or religious causes and non-religious causes in the past 12 months. \$1,141 to religious causes and \$566 to secular causes in 1999.

General interpersonal trust; trust of neighbors, co-workers, fellow congregants, store employees where you shop, local police

Bridging -How many different kinds of personal friends the respondent has from 11 possible types: owns their own business, manual worker, been on welfare, has a vacation home, very religious, white, Latino, Asian, black, gay/lesbian, community leader

Informal social network -How many times in the past 12 months have you played cards or games with others, visited relatives or had them visit you, had friends over to your home, socialized with coworkers outside of work, or hung out with friends in public places?

Civic engagement -Involvement in any of the following 18 groups: any religious org., sports club, youth organization, PTA, veteran's group, neighborhood org., senior citizens' club, charity org., labor union, professional association, fraternal org., civil rights org., political action group, arts group, hobby club, self-help program for specific illnesses, group meeting over the Internet, other kinds of clubs

organized group activism -How many times have you attended community events, club meetings, public meetings that discuss town or school affairs, in the past 12 months?

How many times in the past 12 months have you volunteered?

All things considered, would you say you are very happy

religion is important in their lives

mv –demogr, homeowner (72%), citizenship, length of residence in community, trust, bridging, civic engage, informal network activism hours volunteered, happiness –dann rel impo ns zu sec giving; (pos zu rel giving)

pos zu rel giving –happiness, trust, bridging, civic engagement, informal network ns, activism ns, volu pos,

(sec giving – trust bridging civic engagement activism volu pos, happiness ns, informal network homeowner verh ns, F ,length of residence Asian Black Hi neg)

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **rel impo ns zu sec giving (starke ÜberKo), rel giving –trust bridging civic engagement volu pos, informal network activism ns R help**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **happiness mv s.o. (ÜberKo) pos zu rel giving, ns zu sec giving R Gl**

Warner,H et.al.: When parents break sacred vows: the role of spiritual appraisals, coping, and struggles in young adults' adjustment to parental divorce, in: Psychology of religion and spirituality 1,233-248, 2009

Stud, 73 % F, 17 no aff, erlebten Scheidung der Eltern ab 13 J, global rel/spir –Kg pray outside of church, self identific as rel or spiritual, /sacred loss desecr (28-140 -49; rated somewhat to very much ca 15-30 % je Item) ,adaptive spir coping (div-bezogen) –Teile aus brief und long form RCOPE -27 Items –benev rel reappr, active rel surrender seek spir support spir connection seek support from clergy/members, seek rel direction, rel conversion, rel forgiving (27-108 -48), spir struggle (div-bezogen) -7 Items brief RCOPE neg rc und punishing demonic reappr, reappr of Gods powers, spir discontent interpers rel discontent (15-60 -21), /adj –paternal maternal self blame loss abandonment see life through filter of div, acceptance; /posttraumatic growth index- 19 Items, having compassion for others, willingness to express my emotions, know I can handle difficulties- degree of change experienced in diesen Items;//spir growth –I have grown spiritually I have grown closer to God; //Negatives pos zu rel: relness- sacred loss, spir struggle schwach pos; adaptive coping –sacred loss/desecr spir struggle etwas stärker pos; zu relness stark pos; //relness –ns zu blame, loss, filter avoidant behav depr; pos zu PTG spir growth, intrusive thoughts, /PTG –pos zu filter, intrusive avoidant behavior, Rest ns; spir growth –self blame intrusive pos, Rest ns; (eigentlich pos Items ns/pos zu neg Items)//desecr struggle pos zu NAS (außer maternal blame; self paternal blame, intrusion depr, avoidant loss filter), nspos PTG spir growth (Ko von relness)/adapt coping –self blame filter intrusive avoidant pos, depr loss nspos, PTG sp growth pos; spir str mediiert Korrel desecr zu NAS; time since div senkt NAS nicht (außer intrusive und avoid), steigert growth nicht;

6,5 Punkte (1 sample, 4 Messung, 0,5 stat, 1 mv, Mediat) **rel-ness –schwach pos zu desecr, spir struggle, stark zu adapt coping; ns zu NAS -depr, blame, loss, avoidant behavior, pos zu intrusive, PTG, spir growth// pos rc –desecr spir str pos// PTG spir growth –pos zu filter/avoidant intrusive; desecr struggle pos zu NAS (self paternal blame, intrusion depr avoidant loss filter), nspos PTG spir growth (Ko von relness)// adapt coping pos zu NAS (self blame, filter intrusive avoidant), zu depr loss ns, meist pos zu PTG spi growth; (pos –adaptive -Items –pos rc, sp gr, PTG, adaptive coping - nicht pos); spir str mediiert Korrel desecr zu NAS-Items//desecr pos zu sp growth via adap coping; //15-30 % desecr da;**

Warner, J/ Carter, J: Loneliness, marital adjustment and burnout in pastoral and lay persons, in: Journal of Psychology and Theology 12, 125-131, 1984

Presbyterianer – 33 pastors, 28 wives of pastors, 64 lay males 64 lay females rr 28

2 Punkte (0,5 sample, 1,5 Messung) **Pastors einsamer, Eheadjustment eher ns, burnout eher ns, sE per MMPI K und L Scale ns**

(R Ableitung,Gl) Watson,P/Chen,Z/Sisemore,T: Grace and Christian Psychology –Part 2: Psychometric refinements and relationships with self-compassion, depression, beliefs about

sin, and religious orientation, in: Edification: the transdisciplinary journal of Christian psychology 4, 64-72, 2011

20 % Ne, self-compassion –when I am going through a very hard time, I give myself the caring and tenderness I need, when I see aspects of myself that I do not like, I get down on myself (rev), when I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people; /Gorsuch I E; /
Richmond Grace scale (etliche Items laden geringer als 60, 6 unter 40) –1 mein Glaube über Gnade /Gnadenerfahrung ermöglicht Vergebung für andere, ich kann anderen vergeben, Gnade ist Gottesgabe –ich muss nur bitten, Akz von Gottes Gnade hilft bei Nächste, accept my shortcomings, auch wenn ich falsche attitudes habe kann ich mit Gott reden, I can be forgiven for all the wrongs Ive done, durch Gottes Liebe kann ich andern vergeben; /
2 tun was man will -wer weniger sündigt braucht weniger Gnade, knowing God will forgive lets me do anything I want, mein Verh ist egal da ich Vergeb habe, weil Gott vergibt kann ich live as I please, I can sin knowing God has to forgive when I ask, kann leben wie ich will wenn ich nur am Lebensende Vergebung erbitte, Gottes Gnade für andere da-aber ich hab zuviel gesündigt um sie zu kriegen, keine Schuld, mehr arbeiten –weniger Gnade nötig,(alles Umkehrung –was bedeutet das dann positiv ?) / 3 –verdienen- I feel I need to get things in order before I go to God, I must work hard to experience Gods grace and Verg, the harder I work the more I earn Gods favor, the more obedient I am the more God loves me,(rev alle) //
4 bedingungslos -I need to see remorse before I offer forg, If someone wrongs me they need to make it right, I have difficulty accepting forg from others(passt nicht rein) others must earn my forg(rev !) //
beliefs in sin- help me see my faults so I can correct them and become a better person, knowledge of my personal sinfulness has lifted the burden from my shoulders of trying to be perfect, Knowing that I am sinful helps keep me from being arrogant, my understanding of sin helps me achieve true self insight, /
/ Korrel – self-comp –I pos, E ns, beliefs sin pos, grace pos;
Depr –beliefs sin neg, I neg, E ns, grace neg; Anx – beliefs sin ns, I ns, E pers pos, E soc ns, grace ns; (grace Einzelskalen – tun was man will ns zu D/self co/anx; verdienen –dto, bedingungslose V –comp pos, Depr neg anx neg, //Mediat –grace gesamt und auch nur der erste Faktor mediates Korrel sin-self compassion, grace und erster Faktor mediates partially Korrel sin-Depr,

5 Punkte (1 sample, 2,5 Messung, 1 Mediat , 0,5 stat,) **beliefs about sin/I/grace scale –neg zu Depr, ns Angst, eher bedingungslose Vergebung auch neg zu Depr/Angst, aber Messung reverse-pos Bedeutung unsicher, tun was man will, Vergebung immer da -ns D/anx; Mediation: sin zu Depr durch grace;**

Watson,P/Hood,R/Foster,S/Morris,W: Sin, depression, and narcissism, in: RRR 29, 295-305, 1988

Sin/grace scale, guilt scale, I und E zu Depr und Narcissism – Vp an rel (Penteco) college: I und S/G klar neg zu Narz und Depr, state univ schwächer bei Depr, ns bei Narz, guilt ns minus zu allem/überall,(einmal sign zu Depr), E pos/ns pos,

eher richtig abgeleitete Sünden-scale wirkt besser

(zu Messproblemen, antirel bias)

Watson,P/Hood,R/Morris,R/Hall,J: Religiosity, sin, and self-esteem, in: Journal of Psychology and Theology 13, 116-128, 1985

POI, Rosenberg, Coopersmith Swg messungen zu I/singrace (Cr 44 !!) - POI neg, Rest ns/ns minus, I zu sE ns pos, Rosenberg und Coop sign pos zu sE !

Study 2: Cr für singrace 84, ns zu sE, // POI neg, Rosenb ns, Cooper pos zu I, POI neg zu conv rel, singrace (hier auch pos zu Coopersmith), sE pos zu Rosenb, Cooper, I, singrace ns;

Rausrechnen von POI und neg guilt scale bei andern zwei Swg-Messungen – I singrace nun positiver (in Study 1 nicht so, keine Wirkung), I pos zu guilt und zu singrace und zu Swg –also pos Swg und Sünden-Bewusstsein gleichzeitig da

Zu Messproblemen/antirel bias

Watson,P/Morris,R/Foster,J/Hood,R: Religiosity and social desirability, in: JfSSR 25, 215-232, 1986

4 Studien, Private selfconsciousness – End rel ns(zweimal) , Q pos (zweimal), social anx (Angst vor Ansichten der andern)– End ns, means pos, Teilfaktor von private s. –selfreflectiveness (eher self-bezogen) means rel pos, Q pos,N pos public self consc (self as a social object) – End ns, public, privat und soc anx –N pos, Lie neg zu public s-c; Q und E pos zu N und P,

Marlowe –neg zu public und soc anx (also zu: Bewusstsein und concern wie man vor andern erscheint) , IQ neg, ego strength pos, C pos, tenderminded pos, controlled pos, Misstrauen minus// private –v.a. self refl –, soc anx und public - eher neg auf 16 PF, Marlowe eher pos, End pos zu Marlowe, Q zu selfrefl pos, //Q ns zu 16 PF ganz;(IQ ns neg) End – IQ minus, C plus, submissive, social aware und shrewd pos, Extr- outgoing, ego strength minus, Misstr plus

Marlowe pos zu rel und mh, neg zu public privat soc anx und diese neg zu mh, End eher pos zu mh,

Study 3 –Marlowe zu 4 andern sE-Skalen neg (approval mot, fear of neg evaluation, privat sc,public sc soc anx)

I – Marlowe pos, self refl ns, public pos, soc anx neg, //Orthodoxy pos zu Marlowe,

Q – self refl pos,public neg,

18 von 33 Marlowe -Items sind für Religiöse relevant für eignen Glauben,(I und impo pos dazu, Q ns) wer relevant sagt, hat mehr Marlowe, -also auch: wer rel ist beantwo Marlowe eher pos (relevant gleich pos ?)

Relevante Items – nie andern für eigne wrongdoings bestrafen lassen, meist kein gossip, immer höflich, nie resent gegen returning a favor, probiere immer zu tun, was ich predige, zögere nicht andern zu helfen, möglicherweise in Kino gehen ohne bezahlen, nicht vergeben sondern get even manchmal, jemanden andern übervorteilen/Gefühle verletzen., jemanden intensiv nicht mögen,

(5 Items manchmal usw, 7 nie immer)

zu Q neg, sE Marlowe eher rel-tingiert, neg zu andern sE Messungen, die sind neg zu mh, I ns zu solchen sE, Marlowe Inhalt

5,5 Punkte (2 sample, 4 Messung, 0,5 stat) **I/orth pos zu Marlowe, ns zu andern sE-Messungen, Marlowe enthält rel-bezogene Items,**

Watson,P/Morris,R/Hood,R: Antireligious Humanistic values, guilt, and self-esteem, in: JfSSR 26, 535-546, 1987

Guilt scale mit radikalem aggr Inhalt – Höllenfeuer für Trinker, Mörder, andere die Gottes Gesetze missachten richtig, im Herzen der wilden Livers sollte der Gedanke an Gottes anger Schrecken erzeugen, niemand ist gut, ich schon gar nicht, Gottes Strafe für mich immer richtig, egal wie sie aussieht, Sünder werden im Gericht exposed,

sin/grace scale – Sünde und (etwas viel) Vergebung

Korrel von rel zu humanistisch-antirel verzerrten Selfesteem-Messungen – I eher ns, extr neg, orthodoxy ns, sin/grace ns, guilt minus; die Skala die am negativsten mit Rel korreliert (POI) enthält antirel Elemente (die sind auch pos zu andern Swg-Skalen) und aggr/spontanes; Bereuen unnötig, Selbstkontrolle neg, Ehrlichkeit nicht immer nötig, Betrügen/Lügen zeitweise ok,

nimmt man die antirel Polung raus – Swg nicht mehr neg zu rel Items, Rausrechnen von antirel Items und guilt scale – Korrel von rel Items mit Swg zu zwei Dritteln pos (intr, internal), Problem: Hum Psy: gesund reif mit ego strength ist Me ohne Skritik, SündenBW SchuldBW, mit Dom, ohne Abhängigk, nicht gehorchend, submissiv, er denkt nicht neg, also muss Rel weg, die das vertritt, Gesundheit ist dann Antirel – also baut man in Messung von pos antirel ein,

zu Messproblemen/antirel bias

Watson,P/Morris,R/Hood,R: Sin and self-functioning Part 2: Grace, guilt, and psychological adjustment, in: Journal of Psychology and Theology 16, 270-281, 1988

I, grace, self-guilt und other-guilt – wenig Korrel zu psy adjustment (emotionality, N, Angst, Depr, social anxiety..) grace und I neg zu Depr, self-guilt N, emot, Angst plus, I pos zu grace und guilt,

Study 2: Korrel zu LoCI, hopelessness, general self-efficacy, social self-efficacy N Depr-

I - hopeless minus, general self-eff pos, social self-eff ns pos, Depr ns minus; Rest ns; grace – Hopeless neg, effc ns, N ns, Depr minus, Angst ns plus, self guilt – N ns pos, Angst pos, Depr ns pos, hopelessness pos, other guilt – Angst pos, LoCE pos

(unter 5) **guilt scales eher neg, grace eher pos, I auch – aber schwach zu NAS**

Watson,P /Morris,R/Hood,R: Sin and self-functioning, Part 4: Depression, assertiveness, and religious commitments, in: Journal of Psychology and Theology 17, 44-58, 1989a

I zu: empathic concern pos, persp taking ns, pers distress ns, assertiveness ns, Depr ns minus, Grace: ähnl, distress neg, Depr neg, //other und self-guilt ns zu allem,

6,5 Punkte (3 sample, 3 Messung, 0,5 stat) **8 Studien aus der Reihe sin und... -Korrel I-Depr 8 mal neg, 6 mal sign, mit grace 8 mal neg sign, other guilt ns, Korrel aller 1397 VP der 8 Untersuchungen grace und self guilt und I zu Depr neg, other guilt ns, Extr pos, Ko von grace macht Wirkung von guilt besser und Wirkung von I schwächer, guilt ohne grace neg,**

(R help, pos, allg) Watson,P/Morris,R/Hood,R: Interactional factor correlations with means and end religiosity, in: JfSSR 28, 337-347, 1989b

Interactional scale ns zu attributional complexity, existential confrontation with life, /Ba verwendet statt Skalen Faktoren (die oft unrein sind), implizit: resolution of life difficulties per orth beliefs ist Zeichen für poorly developed cognitive capabilities (aber Glaube kann durchaus Ergebnis von Reflexion sein, ns ist ns, nicht neg) sE Messung per rel Items verzerrt sE weil Religiöse da stärker pro sind; I ohne E –rel, sE und low racism, sE ändert nichts, ist eher Zeichen von convent, soz Anpassung, adjusted forms of psy functioning, Korrel intera-racism unreliable, schnell escape bei Hilfssituation eher Zeichen von Pseudohelfen, evtl eigene psych discomfort per etwas kurz helfen vermindern, rel pro empathy –also weniger Showhelfen; echtes Helfen persistiert, wenn Sit (Äußerung von Empfänger, es nicht zu brauchen) escape leicht erlauben würde, unechtes macht Vorwand: der Empfänger braucht/wills nicht, darf nicht bevormundet werden /wieso Q pos zu help (anders als I) –weil I-Teil da ? dann gleich mit I, ist nicht so; also andre Teile –die aber sind vs empathy, sind E –Showhelfen oder Vorwand-Rückzug, wer hilft obwohl er gehen könnte ist eher empathisch, kein Schauspieler, 9 samples, intera scale F analyse – 3 Faktoren: identity –my rel development has emerged out of my growing sense of personal identity ; I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world, doubt: It might be said that I value my religious doubts and uncertainties, questions are far more central to my religious experience than are answers /dann noch: God wasn't very important to me until I began to ask questions about the meaning of my own life, I do not expect my rel convictions to change in the next few years; identity pos zu orth I internal; doubt neg/ns, God –neg, change ns; Intera-scale enthält pro und antiI/rel Items, E (doubt, change, God) und I-Items, / Korrel id zu: anx ns, depr nsneg, self reflectiveness pos (neg Item) , social anx neg, hopeless Swg ns, N ns, emotional irresponsibility ns, attributional complex pos, empathy fantasy und perspective taking pos, Svw pos / doubt – anx depr pos, assertive pos, self refl (neg Item) pos, emot irresp pos, empathic distress pos, N ns; God – anx depr pos, hopeless pos, Swg emp N Svw ns; change – anx depr ns/pos; N plus, Swg minus, Svw minus, /**Intera scale –Q-Messung: Low Cr, vier Teile –kein einheitlicher Faktor, eher wirr; Argumente zu help, zu sE,**

7,5 Punkte evtl, wichtig für Messungen, Bewertung schwer (2,5 sample, 4,5 Messung, 0,5 stat) **bei Q:**

rel-näherer Faktor identity –eher neg zu anx depr, self-reflectiveness (ist was Negatives) pos, social anx neg, hopeless Swg N emot irresponsib ns, Svw pos; doubt –anx depr pos, assertive pos, self refl pos, emot irresp pos, N ns; God –anx depr hopeless pos, /change –N pos, Swg minus, Svw minus,

5 Punkte evtl, wichtig für Messungen, Bewertung schwer (2,5 sample, 2 Messung, 0,5 stat)**Argument vs help-These von Batson: insistieren ist richtiges Helfen; rel näherer Faktor bei Q: empathy fantasy und persp taking pos, distress empathy neg, doubt/God/change – ns zu guter empathy, pos zu schlechter; R help**

Watson,P/Morris,R/Hood,R: Intrinsicness, self-actualization, and the ideological surround, in: Journal of Psychology and Theology 18, 40-53, 1990a

I pos zu Svw-Messung SISA (entwickelt aus POI-scale, aber als proreligious angesehen, es gibt also prorel Svw, also: Svw ist kein Gegensatz zu Rel - was Humanismus nicht glaubt;-

s.o. für den ist der Mensch erst dann selbstverw, wenn er arel ist// einige davon meiner Meinung nach nicht prorel), Coopersmith Swg pos, Phillips-self-acceptance ns, Rosenberg ns,

Watson,P et.al.: Extrinsic scale factors: correlations and construction of religious orientation types, in: Journal of Psychology and Christianity 9, 35-46, 1990b

Extr –orth neg, intr neg, grace neg, guilt neg, Fundam neg, Angst Depr exploitativeness personal distress pos, dependency minus, empathic concern minus, selfefficacy minus, perspective taking minus, self esteem minus, //extr personal etwas mehr pos zu religiosity, etwas weniger neg zu mh etc.,

Bei maladjustment – Text - I immer besser als Extr, Extr pers nicht so neg wie Extr social, indiscrim antirel am negativsten(Rangfolge: I – Extr pers –Extrsocial/indiscrim antirel (aber keine Zahlen gezeigt –unsicher)

5,5 Punkte(2 sample, 3 Messung, 0,5 stat) **viele Messungen, I gut, E neg, Ep religiöser und weniger neg, indiscr antirel/E social am negativsten,**

Watson,P/Morris,R/Hood,R: Quest and identity within a religious surround, in: Journal of Psychology and Theology 20, 376-388, 1992

Intr beurteilen Q-scale ob sie mit Glauben übereinstimmt, von 10 Items – ganzes Sample: 2 antirel eines rel, Intr beurteilung: 6 anti eines pro, E 4 anti eines pro..

Korrel I: (Erikson-Items) trust pos, autonomy pos, identity pos, intimacy pos, depr neg Angst neg Swg ns

Ex alles umgekehrt; Orthodoxy –ähnl, nur bei Aut und Angst ns, Q neg zu Orth, pos zu E

Qu: trust ns minus, autonomy minus, identity minus, intimacy minus, depr ns anxiety pos, Swg minus, intrinsisch definiertes Quest – pos Folgen,

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Q –trust autonomy identity intimacy neg, depr ns, anx pos, Swg neg, I –trust autonomy identity intimacy pos, depr neg, Angst neg, Swg ns**

Watson,P/Morris,R/Hood,R: Religion and rationality: I. rational-emotive and religious understandings of perfectionism and other irrationalities, in: Journal of Psychology and Christianity 13, 356-384, 1994

IBT scales zweimal – am Ende gefragt, wie sie mit rel beliefs von VP zusammenpassen, 4 von 10 perfect Items sind antirel, 3 prorel, zwei polari, eines balanced,/problem avoidance – 8 prorel, 2 balanced /high self expectations 7 pro 3 antirel, blame-proneness – 3 pro, 3 anti, vier polarized,

Im rel Sinn irrat – perfectionism –I neg, E pos, //problem avoid I neg , E pos/high self-expectations ns minus, blame-proneness ns, /I responsib, selfesteem pos, Angst Depr neg communality pos, E Gegenteil// Ellis scales neg zu respo, Swg, pos zu Angst Depr, vonVp defin Skalen mit selbem Namen klarer als Ellis scales neg hier bzw pos hier;

Methode unklar, /Messung von Irrat durch Ellis selber irrat – seine rat scales korrel nicht oder falsch – pos mit Angst Depr, ns/pos statt neg zu Rel, //bei ihm ist Rel irrat, aber I ist hier neg

zu Angst Depr, //indiscrim antirel – Depr plus//Ellis – less rel more mh. Moral absolutism ist neg, ethical relativism gesund,

(unter 5) **Ellis rat ist irrat ? I neg zu Angst Depr, pos zu selfesteem, (responsib, communality), E Gegenteil; Ellis rat scales –neg zu respo, Swg, pos zu Angst/Depr; ns/pos statt neg zu Rel, antirel gepolte Skalen**

(R pos/allg/Gl) Watson,P/Morris,R/Hood,R/Milliron,J/Stutz,N: Religious orientation, identity, and the quest for meaning in ethics within an ideological surround, in: International Journal for the psychology of religion 8, 149-164, 1998

Stud, 20 J, 9 % K, I –E minus, idealism plus, relativism minus, identity plus (2 Skalen), E: idealism neg, relat plus, identity neg, rel interest neg; Q (5 Skalen) –rel interest minus, I minus, E plus, idealism minus, relativism plus, identity minus; /Bewertung durch Intr: 22 von 33 Qscales sind antirel, 11 neutral (E: 2 antirel, 3 pro, 28 neutral !, indiscr antirel – 2 antirel, 4 pro, 27 neutral !) –v.a. die bei Altem (88%), Batson 1 nur 33; Rest ca 50; Korrel I/rel interest zu Altem Q negativer als zu Batson 1 und andern; von I als antirel bewertet (nonconsistent mit eigenem Glauben):

tion of Quest: from the Initial Batson Scale, “It might be said that I value my religious doubts and uncertainties” (120/87/47); from the Revised Batson Scale, “For me, doubting is an important part of what it means to be religious” (137/61/56); from the Kojetin Scale, “Education has led me to question some teachings of my church” (154/43/57); from the MacFarland Scale, “It is better for a person’s religious belief to be firm and free of doubt” (55/51/148); and from the Altemeyer Scale, “I am glad my religious beliefs are based on faith; it would not mean as much to God, and to me, if these beliefs could be ‘scientifically proven’ beyond a doubt” (35/40/179).

(unter 5) **Wichtig: I und rel interest pos zu identity, Q und E neg dazu; E Q neg zu rel interest und I, E pos zu Q, /Q pos zu relativism, neg zu idealism, (Q ist also unreligiöses Fragen) / zur Methode: Bewertung von Q Skalen: I -66 % der Q-items sind antirel (nicht konsistent mit eigenem Glauben), E 6% !!, v.a. Altemeyer,**

Watson,P/Morris,R/Loy,T/Hamrick,M/Grizzle,S.: Beliefs about sin: adaptive implications in relationships with religious orientation, self-esteem, and measures of the narcissistic, depressed and anxious self, in: Edification: Journal of the Society for Christian Psychology 1, 57-67, 2007

Undergrad , 28 Ne, 6 Kath, moderate interest in rel, positive sin-Ideen -self-improvement,(gut für pos changes, see/correct faults, self control mehr –vs brauche nix zu ändern, sin führt zu pessimism) healthy humility(gegen Arroganz, prej insensitivity vs andere gegen : ich bin gut, sin-Gläubige sind schwach unsicher) , self-reflective functioning(self aware, self insight, obj vs self –vs zuviel sin-Denken statt fun spontan leben) perfectionism avoidance, (Cr 67-76)

6 Punkte (1 sample, 4 Messung, 0,5 mv, 0,5 stat) **alle 4 sin- Skalen: I pos, E minus, Swg pos, Narzismus neg, Depr neg, Angst ns/neg,(bei M und F) //I –Depr anx minus, Swg pos, /mv mit rel/sin Items –healthy hum neg zu Swg pos zu Angst (Kannib, weil: biv ist healthy hum pos)**

Self-Improvement

My beliefs about sin have helped me work on my weaknesses.

If you believe in sin, you will never think you can really improve yourself. (-)

When I discover that I have sinned, I feel motivated to make positive changes in my life.

Beliefs about sin help me see my faults so I can correct them and become a better person.

I refuse to believe in sin because I don't need to change anything about myself. (-)

Belief in sin promotes pessimism and defeats all efforts to make positive changes in life. (-)

Accepting the reality of my own sinfulness has given me a positive sense of self-control.

Perfectionism Avoidance

People who believe in sin are just avoiding their responsibility to achieve perfection. (-)

Beliefs about sin have harmed our ability to realize our destined perfection. (-)

Believing in sin is just an excuse for avoiding the very highest standards of excellence. (-)

By admitting my sinful nature, I have been able to accept my imperfectability as a fact of life.

The purpose of believing in sin is to achieve perfection. (-)

Knowledge of my personal sinfulness has lifted the burden from my shoulders of trying to be perfect.

My beliefs about sin free me from an unhealthy and hopeless attempt to be perfect.

Healthy Humility

Knowing that I am sinful helps keep me from being arrogant.

My awareness of sin helps me maintain an appropriate humility.

I reject all belief in sin because I know I am good.
(-)

My beliefs about sin have helped liberate me from prejudice and insensitivity towards others.

My understanding that all human beings are sinful reminds me that I am not really better than anyone else.

If I allowed myself to believe in sin, I would never achieve the superiority I have over other people.
(-)

People who believe in sin are just insecure and lack

the strength to rise above others. (-)

Self-Reflective Functioning

People who believe in sin needlessly think too much about their own lives. (-)

Believing in sin causes you to think too much and enjoy too little. (-)

My beliefs in sin encourage me to be more self-aware.

My understanding of sin helps me achieve true self-insight.

My beliefs about sin have made it possible for me to be more objective about myself.

If you believe in sin, you think too much when actually all you need to do is to live spontaneously. (-)

I can't worry about sin because I believe you need to just live and have fun. (-)

Webb, A et.al.: Divorce, religious coping, and depressive symptoms in a conservative Protestant religious group, in: Family Relations 59, 544-557, 2010

SDA, Depr 11 Items, did not feel like eating, felt depressed, felt that everything was an effort, experienced restless sleep, was happy, felt lonely, felt that people were unfriendly, enjoyed life, felt sad, felt people disliked me, could not get going; //thinking about how you have tried to understand and deal with major problems in your life to what extent has each of the following been involved in the way you cope ? –collab (worked together with God as partners, tried to make sense of the sit with God, tried to put my plans into action together with God; benev appr –saw my sit as part of Gods plan, tried to find a lesson from God in the event, tried to see how God might be trying to strengthen me in this sit, /seek spir supp from god- looked to God for strength support guidance, sought Gods love and care, trusted that God would be on my side,, /pos rc – plan, partners, strength, lesson confessed my sins asked for Gods forgiveness, /neg rc –**wondered whether God has abandoned, decided God is punishing for sins, felt punished for lack of devotion, questioned whether God really exists, expressed anger at God for letting terrible things happen**, /wenig Depr 1,4 (1-5),4 % div letzte 5 J, pos rc 4,1 (1-5) neg rc 1,4(1-5)//depr(mv div, relness, ss,sE,financial strain, demogr)

– pos rc, coll, benev, sp supp neg, neg rc plus, religiousness (Sbez) neg,/Puffer: bei div –rc in allen Varianten reduziert depr bei Geschiedenen stärker,(4 rc.Items senken Depr, bei div senken sie sie stärker/bei viel rc –div und nondiv gleichviel depr, /neg rc keine Intera !

8,5 Punkte (3 sample,2,5 Messung, **2,5 mv sE**, bei, 0,5 stat) **rel und pos coping neg zu Depr mv (auch sE) und Puffer –rc reduziert depr bei Geschiedenen stärker, neg rc neg, keine Intera; kaum neg rc da,**

(R Krim, GI) Webb,M/Whitmer,K: Abuse history, world assumptions, and religious problem solving, in: JfSSR 40, 445-4543, 2001

Univ affil mit Wesleyan church, 74 % F, 20 J, 32 Item emot phys abuse scale in Kindh plus: I think that in my lifetime I have been physically abused/emotionally abused, /self-

direction, coll, defer von Parg aber kürzer; //self dir pos, coll defer neg zu abuse gemessen per scale und per zwei Zusatzfragen;
3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **selfworth (Messung unklar): self dir neg, coll pos; randomness –self dir pos, Rest neg; R Gl**
3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **emot/phys abuse in lifetime neg zu coll/defer, pos zu self-dir coping R Krim**

(R pos, Gl) Weig, W/Kramer, J: Welchen Einfluss hat Religiosität/Spiritualität auf sexuelle Aktivität und Zufriedenheit in Partnerschaften ?, in: Spiritual Care 2, 51-59, 2012
Daten aus Lubowiecki-Diplomarbeit, Ergebnisse/Faktoren konnten nicht repliziert werden, edu hoch,
(unter 5) **sexuelle Funktionsstörung -1 von 132 mit Konfession (0,9 %), 3 von 32 ohne (9%), konflikthafteres Masturbationserleben bei denen mit Konf, R pos**
(unter 5) **Lebenszufriedenheit bei Konfessionslosen geringer, R Gl**

(R help pos fert Gl) Weisner, T et.al.: Religion and families of children with developmental delays, in: American Journal on Mental Retardation 95, 647-662, 1991

Fam mit Kind, -3-5 Jahre alt, das developmental delays hat, deren Urs unbekannt ist,
rel –church involvement/attendance, sense of spirituality, support from church, influence of rel in decision actions everyday life, 28 highly rel families (29 nonrel) –meist Fundi, plus LDS; ns zu marital sat, mar status, inc edu.; /rel: family connectedness pos, family highly engaged in joint activities, highly companionate couple relships, include child in family activities ns, spouse offer support for one another ns, Haltung zu mothers employment ns !!
Priorität für Kind vs Beruf ns, nurturance pos, selber für Kind –Leben/Zuk –verantwortlich vs Schule Verwandte agencies –pos, Kind ist opportunity to help pos, child a burden neg, /bei support Diff nur in 4 von 26 Items, mehr ss-Personen da, material help from neighbor, friends; pos feedback from professionals, more particip in social activities with friends, (insges nicht mehr support, nicht mehr Zufr mit supp ?), effect von Kind-pos, neg, mixed –ns, rel helps to give meaning pos, use of rel as self-protection pos, ns bei: Akz rejection von Kind, peace of mind in Bezug auf jetzt/Zuk von Kind, concern oder depr oder active interve ns, Enttäuschung über Kind ns, constructive action/sense of hope/attempt to discover meaning pos, arel: professional info und beliefs about therapy, //rel Vp sehen rel als hilfreich an;

coping mit Kind mit Entwicklungsstörung –subj ist rel sehr hilfreich, wird stark genutzt, obj etwas –aber Zahlen fehlen !, ns zu marital sat, mothers employment/Beruf vs Kind (Fundis !), Fam-Bindung pos, nurturance, Kind keine Last, etwas mehr ss, aber ns Akz von Kind peace of mind, concern, sense of hope pos,

(unter 5) **rel ns zu marital sat, peace of mind in Bezug auf Kind, hope pos, Kind keine Last, Möglichkeit zur Hilfe (pos Deutung) rel helps to give meaning, peace of mind ns concern/Enttäuschung ns, R Gl**
2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **rel ns zu mothers employment, Beruf vs Kind, R fert**
3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **rel pos zu Familienbindung R pos**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **rel pos zu Haltung zu behindertem Kind – nurturance, kein burden, aber schwach R help**

((Weiss,AS/Mendoza,RH: Effects of acculturation into the Hare Krishna Movement on mental health and personality,in: JfSSR 29, 173-184, 1990

Acculturation –Integr in HK-Glauben/Verhalten,

Mental Health Inventory –HK wie Bev,

Acc pos zu MHI – LZ, emot ties,allg pos affect psy wellbeing bei M starker, **HK besser als Skalen-Norm bei Lz und PAS))**

Weyel, B: Lebenszufriedenheit und ihre Einflussvariablen, in: **Bedford-Strohm,H** et.al.:Vernetzte Vielfalt. Kirche angesichts von Individualisierung und Säkularisierung. 5.EKD-Erhebung über Kirchenmitgliedschaft. Gütersloh 2015, 302-314

P, 16 Variablen erklären Lz mv bei Evangelischen Wie zufrieden sind sie gegenwärtig alles in allem mit ihrem Leben (mv- welche Lage, werde in meinem Leben noch was Neues beginnen, denke häufig über Lebensende nach, Alter, wach Vielfalt rel Gruppen Urs für Konflikte neg, usw)

Kg pos, ev Ki kann wesentliches zur Lösung von Fragen beitragen (–moral Probl, familiäre Sinn sozial rel) –in Stärke Nr. 6 und 7 //Gottesbilder ns, /Ich halte mich für einen religiösen Menschen –trifft voll zu 8,34, eher zu 7,77, eher nicht zu 7,22, gar nicht zu 7,3 ; in mv ns; // Ki mitgl 7,73, k los 7,53 –sign, 9 Items erklären Lz bei Konfessionslosen –pos Einstellung zu Gottesglauben, Krankh und Gesundheit sind Fügung Gottes, ev Ki als Problemlöser neg, Vertr zu NGOs pos, rel Vielfalt Urs für Konflikt neg,

;

8,5 Punkte (3 sample, 2,5 Messung, 2,5 bei/ mv, 0,5 stat) **Lz -mv Kannib: Kg pos, Sbez rel ns(biv stark) , k-los neg, /bei K-losen –pos Einst zu Gottesglauben, Krankh Gesu Fügung Gottes pos, ev Ki als Problemlöser bei K-losen neg, bei Ki pos, / wach Vielfalt rel Gruppen Urs für Konflikt neg (bei Klosen und Ki) , Vertr in NGO –Greenpeace/AI pos bei K-losen nur**

Wen, Y-H.: Religiosity and death anxiety, in:Journal of Human Resource and adult learning 6, 31-37, 2010

Sehr viel Kg (90 % mind einmal pro Woche) und strength of rel/revised death anx scale (Thorson), Kg und Intr neg zu Todesangst, (unter 5) **Kg I neg zu Todesangst, sehr viel Kg**

Werdel, M et.al.: The unique role of spirituality in the process of growth following stress and trauma, in: Pastoral Psychology 63, 57-71, 2014

75 % F, viel edu, 57 % Christen, **spiritual struggle I feel that God is punishing me for**

my sins or lack of spirituality, I wonder whether God has abandoned me. 50-item IPIP-NEO inventory Goldberg –F mehr A und C (nicht N !), O –Cr 71, /faith mat –stress-related growth pos, PAS, hope, ACEO ss pos, N minus, sp str ns, perceived stress ns/ sp str – SRG ns, PAS hope ACEO minus, perc stress pos, ss minus /(SRG –PAS hope pos, EACO pos stress minus ss pos er misst also Positives) /mv SRG – Pers, stress ns, ss pos, Faith Mat pos, sp str ns; //PAS – N minus, E plus, C plus, SRG ns, ss ns, perc stress minus, FMat plus sp str minus;

6,5 Punkte (1 sample, 3,5 Messung, **1,5 mv Pers**, 0,5 stat) biv Faith Mat pos zu SRG/PAS/hope/ACEO, N neg, stress ns; mv Pers/stress/ss/ –FM pos zu PAS, **sp str neg; sp str: SRG ns, PAS ACEO hope minus, N plus stress plus, ss minus Faith Mat ns zu sp str; SRG –PAS hope EACO pos, stress N neg FM pos –SRG pos !;**

Westman,AS/Brackney,BE: Relationships between indices of neuroticism, attitudes toward and concepts of death, and religiosity, in: Psychological Reports 66, 1039-1043, 1990

Guilt proneness, free-floating anxiety, impulsivity, ego-strength von 16PF

(unter 5) **Religiosity 12 Items unklar -neg zu fear of death, Tod eher natural, portal statt wall, meaningful warmer, more neutral, /rel ns zu guilt/ffanx/imp/ego-str; T-fear ns zu ffa !**

White,J et.al.: Religiosity, psychoticism, and schizotypal traits,in: Personality and Individual Differences 19, 847-851, 1995

Schizotypal – aberrant perceptions/beliefs, cognitive disorg, introvertive anhedonia, asocial behavior,

(Wikipedia: Schizotypal personality disorder (STPD) or schizotypal disorder is a mental disorder characterized by severe social anxiety, thought disorder, paranoid ideation, derealization, transient psychosis, and often unconventional beliefs. People with this disorder feel extreme discomfort with maintaining close relationships with people, mainly because they think that their peers harbor negative thoughts towards them, so they avoid forming them. Peculiar speech mannerisms and odd modes of dress are also symptoms of this disorder. Those with STPD may react oddly in conversations, not respond or talk to themselves.^[1] They frequently interpret situations as being strange or having unusual meaning for them; paranormal and superstitious beliefs are common.

Passt alles nicht zu Rel

F analyse 1 – Faktor 1 N, E minus, F 2 Francis attitude P minus L plus// F analyse 2 –alle Skalen, 4 Faktoren – 1: mag ideation, schizotypal –magical id, paranoid id/suspiciousness, unusual perceptual exp, /F 2 – paranoid neg, borderline neg, E pos, N neg, - social anx und suspicion /F 3 – borderline neg, P neg, Francis pos, /F 4 L /dritte Fanalyse – Mag Id, schizotypal –mag, paran, unusual, borderline ns zu E L Francis, P plus, N plus //schizotypal scales zu Francis ns ! magical bei M pos ! unusual perc ns pos (obwohl Fr bei Fanalyse ganz woanders ist als schizo) Rel neg zu asocial Schizo, ns zu Wahrnehmungen ? (bei magical id –z.T. religiös akzeptables: Wahrträume, Prophez, aber auch viel Unpassendes)

(unter 5) **schizotypal scales ns zu Francis (diese scale ist immer ein anderer separater Faktor), etwas pos weil magical id rel-nahe Wahrnehmungen enthält**

Wiegand, K/Weiss, H: Affective reactions to the thought of „God“: moderating effects of image of God, in: Journal of Happiness Studies 7, 23-40, 2006

Priming: Word search –God und spirit drin vs dog und sport, // feel right now –sad unhappy gloomy cheerful excited glad happy enthusiastic/ Benson Spilka God images, - loving God vs controlling God, /mood –ns zu God prime, loving steigert mood unabh von prime; controlling – bei prime neg zu mood, bei nicht prime ns,

Study 2: Korrel zu Lz Diener – loving ns bei prime, eher pos bei no prime, controlling bei prime neg zu Lz, bei nicht prime ns, (hier Ko per PAS/NAS aus PANAS)

(controlling God neg nur bei God prime, loving mal unabh pos, mal nicht pos) bei loving ceiling –fast alle glauben an loving God / Reihenfolge anders bei Interve: zuerst kommt God prime und mood, dann erst God image – nicht: God prime plus image führt zu mood, sondern mood führt zu God image während God prime?

6 Punkte (1 sample, 2 Messung, 1,5 mv bei, 0,5 stat, **1 Interve**) **PAS –God prime ns, loving God pos, controlling ns, prime plus loving ns, prime plus controlling neg; Lz –loving God nspos, bei prime ns, controlling ns, bei prime neg, ceiling bei loving/Interve-Reihenfolge dubios, U-W unklar**

Wigger, S et.al.: Positive und negative Aspekte religiösen Copings im Trauerprozess, in: Trauma & Gewalt 2, 118-128, 2008

36 % verloren Kind, 25 Ehemann, 17 Mutter/pos rc 11 Items – Mein Glaube hilft mir, auch in scheinbar ausweglosen Situationen einen Sinn zu sehen, neg: Manchmal kommt es mir vor, als würde Gott mich strafen, /kompliz Trauer –intrusive Gedanken und Gefühle, Vermeidung, Fehlschlagen der Anpassung, /PPR Posttraumat pers Reifung –PTGI auf deutsch, Neue Möglichkeiten, Beziehungen zu anderen Persönliche Stärken Wertschätzung des Lebens religiöse Veränderungen, /pos rc 2,58, neg 2,26 !! (ca ein wenig-teilweise), /pos rc- BeckDepr ns minus, Texas grief ns, kompliz Trauer neg, PPR pos, //neg rc –Depr pos, Texas ns, kompliz Trauer pos, pers Reifung ns //mv – Depr –neg rc und Selbstwirksamkeit (optimist Selbstüberzeugungen, internal stabile Attr eigener zukünft Wirksamkeit bei schwierigen Sit)// kompliz Trauer – nur Selbstw, PPR- nur pos rc, 4,5 Punkte(1 sample, 2,5 Messung, 0,5 stat, 0,5 mv) **relativ viel neg rc; pos rc pos zu PPR, nicht neg zu Trauer, neg zu kompliz Trauer, ns neg zu Depr; neg rc pos zu Depr kompliz Trauer (normale T ns) PPR ns, //pos rc stark pos zu PPR, aber zu Rest nicht**

Willemsen, G/Boomsma, D: Religious upbringing and neuroticism in Dutch twin families, in: Twin Research and Human Genetics 10, 327-333, 2007

N-Messung ähnlich wie bei Eysenck, wer rel upbringing hat –weniger N(M und F), Erbllichkeit von N bei Arel stärker und anders: mehr nonadditive; nicht: N führt zu Idee, kein rel upbringing gehabt zu haben – Eltern derer ohne upbringing sind weit areligiöser

5,5 Punkte (3 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **rel upbringing neg zu N**

Wilkening,EA/McGranahan,D: Correlates of subjective well-being in Northern Wisconsin,
In: Social Indicators Research 5,211-234,1978

Sat with life as a whole,

biv und mv Kg pos, (Ko von verh, Kinder, talk to relatives, to friends org member (ns), und demographics Gesu Lstandard alos moved//edu minus, occ plus, inc ns) bei über 65 jährigen Kg nsminus (mv?)

Anderes Sample (Wisconsin state- obiges poor rural, aber groß) Kg pos mv

5 Punkte (1,5 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Kg pos zu Lz, 2 samples, mv**

Wilkes,R et.al.: On the meaning and measurement of religiosity in consumer research, in:
Journal of the Academy of Marketing Science 14, 47-56, 1986

Nur Aufschriebe, Artikel nicht zu bekommen; white P, Ba Me Pres; verh, age edu inc pos, Kg, spir values are more important than material things, If Americans were more religious, this would be a better society, srr, -alle 4 zus: Lz pos, mv age, sex inc, Kg allein, 3 andre Items allein dto;

5 Punkte (1 sample, 2,5Messung, 1 mv, 0,5 stat) **rel 4 Items zus pos zu Lz, mv**

Williams,D et.al. Religion and psychological distress in a community sample, in: Social Science and Medicine 32, 1257-1262, 1991

720 VP in 69, 938 in 1967, , 44 % M 11 Neger, Kg 67 (und 69),– Gesu probleme neg ns, Depr Angst(Gurin distress/impairment) neg,(67 und 69) rel affil 67–ns zu Gesu, evtl. neg zu 69 Angst Depr,

Rel in T1 zu Depr Angst in T2 – mv (age edu verh sex race health problems, life events,) neg, bei Ko von 67 DeprAngst ns pos, (change Messung ns) Doppelko Kg und affil, Test auf Kurvilinearität ns !

Vergleich 67 zu 69 –stabil hoher Kg, Anstieg und Sinken von Kg positiv vs stabil low Kg, moderate Kg eher ns,

Rel puffert – wenig Kg: stress (Gesuprobl und life events) steigert psychostress stärker als bei hohem Kg,

6,5 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **Kg/aff in T1 neg zu Depr/Angst in T2 (mv und bei Ko von Depr/Angst in T1 nspos, biv neg), change-Messung ns, Gesuprobl und life event steigern psychostress bei wenig Kg stärker**

Williams,Robert /Cole, S: Religiosity, generalized anxiety, and apprehension, in: Journal of Social Psychology 75, 111- 117, 1968

High rel 29, intermediate 23, low 24 – students, rel: Kg Gebet Lesen, Sonntagsschule, church related activity,

low rel mehr psychological insecurity(weniger emot adjustment) als intermediate und high,, Perception of death ns, (high rel besser, dann low rel, dann intermediate, high rel besser als low)

2 Punkte (0,5 sample, 1,5 Messung) **rel –Kg Gebet Lesen Sonntagsschule church related activity –pos zu psy security/emot adjustment, perception of death kurvi Trog asymmetrisch pos**

((Williams, Rory/Hunt,K: Psychological distress among British South Asians: the contribution of stressful situations and subcultural differences in the West of Scotland Twenty-07 study,in: Psychological Medicine 27, 1173-1181, 1997

GHQ-Messung von Stress, und psychosom symptoms, //bothered by feeling sad/depressed – Muslims mehr als Bev, (mv , aber ns bei vielen andern Items – no confidant, Absence of parents(in-law), low standard of living, low sat inwork stress in work around house , assaulted), Überko –sat ! und N))

(unter 5) **Muslims neg zu NAS, ÜberKo))**

Willits,F/Crider, D: Religion and well-being: men and women in the middle years, in: RRR 29,281-294, 1988

T1 1947, 2806 sophomores in high schools, T2 1984 1650 reinterviewed (attr 43) feeling zu life as a whole – delighted pleased mostly satisfied mixed, mostly dissat unhappy terrible

community job marital sat; in T1 Rel erfragt: particip (Sunday school church socials), father mother Kg//beliefs – I Know there is a God, er weiß unsere Gedanken und movement, kontrolliert alles, faith besser als Logik zur Lösung von wichtigen Problemen,Leute die zusammenarbeiten können gute Ges ohne Gott machen,

biv zu overall Lz : adol part ns, fathers Kg pos, mothers Kg ns pos, T 2 rel: Kg pos,beliefs pos; //adol Rel wenig pos zu Erwachsenenrel (kleiner 0.2),

community sat – Mu/Va plus, adol part ns pos, Kg belief pos,

job sat – part plus,Kg ns plus, belief plus;

marital sat – T1 ns pos, Kg ns belief pos//bei job sat Intera – bei M Rel pos, bei F nicht

M Vater Kg neg zu mar sat, F pos

8 Punkte (2,5 sample, 4 Messung, 0,5 stat, **1 Panel**) **T1 partic zu T2 terrible-delighted ns, Kg Vater pos, Mutter nspos; T2 Kg/beliefs zu T2 terrible –delighted pos; adol rel zu Erwachsenenrel kleiner 0.2; zu community sat T2 –T1 part nspos, Mu/Va pos, Kg belief T 2 pos, job sat – T1 part pos, Mu/Va ns, Kg nspos, belief pos; Intera zu job sat: adol part bei M pos, F ns; beliefs-bei M pos, bei F ns;**zu marital sat – Va Kg bei M neg, bei F pos****

(R pos, Gl, Gesu, div) Willoughby, M et.al.: An evaluation of the psychometric properties and criterion validity of the religious social support scale, in: JfSSR 47, 147-159, 2008
Family Life Project –Ne 22, rural, fast nur Mütter von Kleinkindern, nur 58 % verh, rel ss scale, sehr hohe Zustimmung (4,5 von 5 bei God, 4,1 congr, 4,2 clergy)

God cares about my life. Worth in the eyes of God. Turn to God for advice. God gives assistance.. I feel appreciated by God. God gives sense that I belong. I do not feel close to God. Turn to congregation for advice.. Church leaders give assistance. Congregation cares about my life. . Worth in eyes of church leaders. Not close to my congregation.-13. Church leadership for advice Congregation sense I belong.. Church leaders care about my life. -16. Appreciated by congregation. Not feel close to church leaders. -Congregation give assistance.- Leaders sense that I belong. . Worth in eyes of congregation.. Appreciated by church leaders

– drei Teile: God support, congreg support, clergy support;
Relationship quality: Conflict Tactics Scale (CTS) (Straus 1990). 19-item intra-family conflict violence. strategies used to resolve conflict –reasoning, verbal aggr violence/ Dimensions of Marital Quality (DMQ) Scale (Johnson et al. 1986). 5 Item (perceptions of relationship instability (thinking about breaking up) discussing breakup with the partner.
Personal Assessment of Intimate Relationships (PAIR) Scale (Schaefer 36-item degree of intimacy that he/she has with another. - Only the six-item emotional intimacy scale is used
Family Resources (FR) Scale (Van Horn, Bellis, and Snyder 2001) assessing the adequacy of resources in households –nur 7 Item subscale regarding time with family and friends verwendet/ Role Overload (ROV) Scale (Reilly 1982). feelings of being overwhelmed by multiple commitments and not having selves. 13 items (e.g., "I can't ever seem to get caught up")

God support –BSI ns neg, relship quality pos, family resources pos, srh ns, congr/clergy support (zweiter Faktor aus dem obigen) alle vier sign; unabhängig von race, rel ss wirkt nicht sign wenn sec ss (from community, friendships, family, intimate rel ships) in Gleichung dabei ist (Überko)

5 Punkte (1,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **God support ns neg zu depr/anx/hostile/somatiz, congr/clergy support neg R Gl**
(unter 5) **God support pos zu relship quality, c/c support auch R div**
(unter 5) **God support pos zu family resources, c/c support auch R pos**
(unter 5) **God support ns zu srh, c/c support pos R Gesu**

Wilson, J/Boden, J.: The effects of personality, social support and religiosity on posttraumatic growth, in: Australasian Journal of Disaster and Trauma Studies 1, 1-19, 2008

77% F, Religious Attitude Questionnaire. 24 statements. affect component “I feel great when I attend church”, cognitive component “I think religious truth is higher than any other kind of truth”, conation component “When I commit an offense to someone, I ask for his or her forgiveness/ Posttraumatic Growth Inventory (Tedeschi & Calhoun, 1996). 21-item New Possibilities, Relating to Others, Personal Strength, Spiritual Change, and Appreciation of Life z.B. I have a greater feeling of self-reliance/ Big Five -NEO Personality Inventory Form S (NEO-PI: Costa & McCrae, 1985) consisting of 60 items //PTG –N ns, rel und Quest (omitted from this study, “Questions are far more central to my spiritual experience than are answers”. in place of the word ‘God’ in the first question, the word ‘spirituality’ was used and in the second question the word ‘religious’ was substituted by ‘spirituality’. Cronbach’s alpha for the current sample was .63.) pos, ss (Anzahl und Zufried mit ss) ns, (auch mv bei Ko von

Big Five so, hier zuerst rel, dann Pers dazugegeben) //rel pos zu A, Q pos zu O und E; //rel –ss ns, Q ns pos, AC pos

4,5 Punkte (1 sample, 1,5 Messung, **1,5 mv Pers**, 0,5 stat) **rel und Q (anders gemessen) pos zu PTG mv Pers**

R help, Gl, pos) Wilson,D/Csikszentmihalyi,M/Drucker,P: Health and the ecology of altruism, in: **Post,S:** Altruism and Health. Oxford 2007, 314-331

Ca 3000 students, plus focal students, Prosoc scale 17 Items – for the job you expect to have in the future, how important is helping people, how often do you spend time volunteering or performing community service outside of school –pos zu religion affects decisions , importance of rel among friends; Kg, thinks is a religious person, (mv gender, impo of having children, feels like a person of worth, energetically pursues goals, neighbors will help teachers care family avoids hurting feelings time on homework out of school, feels hopeful about future , impo of giving own kids opportunities, expects to encounter obstacles impo of partying with friends)
(viel Altr –weniger neg life events, aber wenn die kommen: mehr stress; Erlebnisse in einer Woche: Konzentration plus, live up to expect, happy, active sociable proud involved excited , ns tired, discouraged competitive worried; activity pos –challenge, important, interesting, impo für future goals, best possible out of time gemacht, pain ns angry ns) prosoc –Swg pos, feel sick tired stressed neg,

Es gibt 2 cluster mit low prosoc –eines mit etwas mehr rel (Swg pos, baby only after marr, efficacy, hard work prepared for future bin trustworthy stress minus, relaxed mehr, ss durch teachers, M –Deutung als narzisstisch) andres sehr wenig rel, bei Rel und Geschlecht weniger als Bev, sonst überall Gruppe 1 mehr/besser; (unrel Männer mit can do Swg, wenig stress vs unrel F ohne can do, Swg; viel stress; //es gibt auch zwei Gruppen von prosoc –religiöse (Swg pos, fleißig in Mathe, Eltern begrenzen TV, geben household chores vor, energetically pursue goals pos, can solve problems pos, worry about future minus, neighbors know who Vp is, enough control over life –also: werden mehr kontrolliert und sind damit eher einverstanden) vs unreligiöse (stark arel-mehr als Bev) ; was man in einer Woche day to day in 2 Stunden erlebt –bei low prosoc kaum Diff zwischen halbreel und arel group; bei high prosoc –religiöse besser dran: enjoy what you were doing, live up to expect, happy strong active sociable proud excited clear cooperative, ns: involved worried discouraged tired; bei Bewertung der Aktivität -challenge usw s.o. –ns)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **4 rel Items pos zu prosoc behavior, mv, je 2 Gruppen bei low prosoc (ganz wenig rel vs wenig rel) und high prosoc (viel Rel und ganz wenig rel) R help**

7,5 Punkte (2,5 sample, 4 Messung, 0,5 bei, 0,5 stat) **Low prosoc –zwei Teile, der religiöse Teil davon (weniger rel als Bev, mehr rel als der andre Teil) hat mehr Swg, control, efficacy, stress minus, relaxed, ss durch teachers, pos Zuk-erwartung, tired minus, optim plus; unrel M mit can do wenig stress vs stark unrel F mit wenig can do/viel stress**

High prosoc –der religiöse Teil davon hat mehr: Swg, efficacy optim ss, enjoy what doing, happy strong active sociable proud excited, live up to expectations, //worried discouraged tired ns R Gl

5,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **rel Teil von high und low prosoc – Fleiß, hard work, clear, Eltern begrenzen TV, geben household chores vor, enough control over life, R pos**

Wilson, J/Musick, M: The effects of volunteering on the volunteer, in: Law and Contemporary Problems 62, 1412-168, 1999

(nicht jedes) volunteering pos zu trust, civic mindedness/commitment, pol und gesellschaftlicher Beteiligung, neg zu skip school, use drugs, being arrested, serious illness functional disability ,mortality, pos zu Lz/mh (nicht sicher), occ prestige pos Americans' Changing Lives –rr 68; T 2 nach 8 Jahren; number of orgs for which Vp volunteered, number of hours, number of periods of volu; volu T 1 zu Depr T2 – alle drei volu-Items wirken neg bei Vp älter als 65, bei andern nicht, //volu for rel org wirkt -nur bei älter als 65, bei volu orgs (sec volu ns), bei periods (sec etwas schwächer) (mv srh, demogr, impairment, health conditions, physical activity social interaction und T1 Depr)

8,5 Punkte (3,5 sample, 1,5 Messung, 2 mv, bei, 0,5 stat, **1 Panel**) **Rel volu wirkt besser als sec volu, nur bei 2 von 3 Messungen bei über 65jährigen auf Depr in T2 bei Ko von T1 Depr; Überko**

(keine Rel/R Gl) Wilson, R et.al: Personality and mortality in old age, in: Journal of Gerontology, Psychological Sciences 59B, P 110-P 116, 2004

Religious Orders Study, T1 1994, T2 2003 (aber nur 5 J follow up) , 883 Vp, 75 J, 69 % F, NEO-FFI (Five Factor Inventory), 60 Items (Kurzform von NEO Personality Inventory -240 Items) 707 survived 182 died

Korrel: lower limb function –O E pos, chronic illness (C minus), smoke (C minus) BMI alle ns, alc –O pos, cogn fu alle pos, (survivors –BMI höher , alc use höher)

8 Punkte (1 sample, 2,5 Messung, 2,5 mv, 0,5 stat, **1,5 Panel**) **mort –N pos, Rest minus; Einzelmv –age gender edu –N pos, E C neg, A O ns, mv mit allen Big Five –N pos, andre nicht, Ko von Gesuitems –chronic conditions, cogn function limb function alc smoke BMI –C neg, N pos, E z.T.ns; R Gesu**

(unter 5) **Rel order Vp –weniger N als normative cohort R Gl**

Wilson, W/Larson, D: Religious life of schizophrenics, in: Southern Medical Journal 76, 1096-1100, 1983

72 patients, (M plus, Ne plus) 109 controls //Schizos- single plus, SES minus, broken home ns, Eltern cold vs warm, Baptist pos, mother dominant, sie straft, inconsistent, family devotion neg, zu sex neg, less giving/generous, God punishing harsh-vs loving kind, Rel autoritär weitergegeben statt per Interesse, durch Mutter, Eltern leben nicht was sie predigen, //Anwachsen und Sinken von Rel in adol, salvation exp ns, pray Bible reading communicating faith to others grace at meal neg,

4,5 Punkte (1 sample, 3,5 Messung) **Schizo eltern: cold, autoritär, God punishing, harsh, giving minus, Rel autoritär weitergegeben, nicht per Interesse /Vp –pray bible reading Mission say grace neg, salvation exp ns**

(R pos, help, Gl, Gesu, Krim) Wilson,W: Mental health benefits of religious salvation, in: Diseases of the nervous system 33, 382-386, 1972

Salvation exp: realization of a feeling of harmony with God, accompanied by strong emot tone (love, awe),white P, Me Ba v.a., Erf vor 11 J, Zustand vor/bei Erf: empty, confused, afraid depressed ,(19-44 %) danach: weniger depr/afraid confused angry pained empty ashamed (56-94 %), more awed, joyous, loving relaxed outgoing(82-95), weniger Fluchen, gossiping, denigrating critic, better able to speak in public, communicate with fellow man; Crime keines mehr (vorher 28%), fornication/adultery –vorher 47 nun Null, alc drinking -47 – Null, severe fights arguments minus; usw s.u. polymorph perverser Homo inmitten von perverse act –salvation –hört damit auf, macht Ausbildung, wird businessman und father ...

(unter 5) **Vor Erf von realization of a feeling of harmony with God/salvation exp –NAS ziemlich viel, danach NAS (depr/afraid confused angry pained empty ashamed) fast weg, PAS hoch (awed, joyous, loving relaxed outgoing); enjoyed work more, retrosp R Gl**

3,5 Punkte (0,5 sample, 3 Messung) **Nach Erf von realization of a feeling of harmony with God/salvation exp – Fluchen gossiping denigrating critic minus, breaking the law minus(vorher 28 %), severe fights/arguments minus R Krim**

3,5 Punkte (0,5 sample, 3 Messung) **Nach Erf von realization of a feeling of harmony with God/salvation exp – love plus, helpful to friends neighbors, more money to charities, more good deeds to strangers , more interested in visiting lonely sick people, took a greater part in community affairs, R help**

1,5 Punkte (0,5 sample, 1 Messung)**Nach Erf von realization of a feeling of harmony with God/salvation exp –alc minus R Gesu**

4 Punkte (0,5 sample, 3,5 Messung) **Nach Erf von realization of a feeling of harmony with God/salvation exp- speak in public ,better communication with fellow man plus, have more friends, more diligent, being more promoted at work, more raises; e-sex fornication/adultery minus, R pos**

Wilson,W/Miller,H: Fear, anxiety, and religiousness, in: JfSSR 7, 111, 1968

Self ratings bei rel practices: church att, belief in a supreme being, soul immortality, religious morality – pos zu Angst (Taylor Manifest Anx Scale) und Furcht (disease, fire, accidents animals)

(unter 5) **Kg belief in supreme being, soul immortality, rel morality pos zu NAS**

Wilson,WR: Relation of sexual behaviors, values, and conflicts to avowed happiness, in: Psychological Reports 17, 371-378,1965

101 VP, students, 36 Japaner, 16 Chinesen

Happiness zu religiosity - adhere strongly to my rel (von parents, selber), vs not, vs adhere to no rel, - pos, (kons Sexverh/attitudes eher pos zu happy),

(unter 5) **happiness zu religiosity pos**

Wilt,J /Exline,J/Grubbs,J/Park,C/Pargament,K: God's role in suffering: theodicies, divine struggle, and mental health, in: Psychology of Religion and Spirituality 8, 352-362, 2016

M Turk 14 ath, 18 agno, 9 no aff, Student-sample 3 Unis., ath 4, agno 6, no aff 7 (gleich Wilt 17), 5 Items divine sp str scale - Over the past few months, to what extent have you had each of the experiences listed below?" "felt angry at God," "wondered if God really cares"/ 14 items hedonic well-being ("happy"), social well-being ("that people are basically good"), and psychological well-being ("that your life has a sense of direction or meaning to it/ PSS 10 items difficulties with stress (e.g., "became upset because of something that happened unexpectedly", "felt difficulties were piling up so high that you could not overcome them//zu VOSS

div struggle – limited knowl, retribu, unorth (providence ein sample) pos, rel Items z.T. schwach pos/ns pos; Lz mh neg, Depr Angst stress pos, //Lz und mh: rel Items (div respo, overcome enco suff soul provid) pos, limited ns, retribu ns, unorth neg, random neg/ns//Depr Angst stress – rel Items neg/ns, provid ns minus, limited pos/ns pos; retribu ns/pos, unorth pos random ns/pos//div str mv –benevo VOSS pos, unorth pos, (random retribu limit ns), N pos, relness ns /pos; well-being: benev ns/ pos, limit pos, N minus, retribu ns/minus, unorth/random ns, relness pos, div str neg, //distress – benev lim retribu unorth random ns, N pos, relness pos/ns, div str pos,(Kannib) //biv passt alles –VOSS rel Items ns pos zu sp str, pos zu PAS, neg zu NAS , unrel Items pos zu sp str, neg zu PAS, pos zu NAS, //mv nicht; /relness in diesem sample einmal pro divine sp str, einmal ns, in frommem Sample von christli Univ ns – (Exline) VOSS auch nicht klar orth;

8,5 Punkte (3 sample, 4 Messung, 1 mv Pers, 0,5 stat) **Divine struggle –unorth, retribu, limited knowl pos, Rest von VOSS ns; Lz mh neg, Depr Angst stress pos; Lz mh –unorth lim neg, retribu random z.T., Rest von VOSS ns; Depr anx stress –unorth pos, limited retr random z.T.pos; Rest ns; biv passt es: VOSS rel Items pos zu PAS, neg zu NAS, unrel Items Gegenteil, mv nicht so; mv div str: N pos, religiousness pos/ns (Ko von VOSS)//zu well-being (Lz, mh): religiousness pos, div struggle neg (Ko von N/VOSS), zu distress (Angst Depr stress) –rel pos/ns, div str pos;**

Wilt, J/Grubbs,J/Exline,J/Pargament,K: Personality, religious and spiritual struggles, and well-being, in : Psychology of Religion and Spirituality 8, 341-351, 2016

1047 MTurk, 15 ath, 24 agno, 10 no aff, 39 % struggle/ sample Unis –große Seen zwei, eine im Westen/students – 2, 5, 4; 31% mit spir str -Here is a brief description of a religious/spiritual struggle I've experienced in the past few months .Nur struggleVp analysiert //Big Five 44, John et.al, rel beliefs scale 4 Items ohne Item Glaube an Gott (s.o Wilt) "I believe that in this situation involving struggle, God _____ me" five items reflecting positive attributions (loved, comforted, strengthened, encouraged, and supported) five items reflecting negative attributions (turned away from, betrayed, abandoned, neglected, and abused).a sense of meaning found in the struggle- "When I think about this incident

involving struggles . . .” followed by six statements to assess meaning derived from r/s struggles - I can see some meaning in the struggle.”

/nur bei stud: spiritual growth and decline in response to r/s struggle. Six items spiritual growth (e.g., I have grown spiritually”), and six .spiritual decline (e.g., I feel I’ve lost some important spiritual meaning that I had before”)./

mehr pos als neg attrib to God bei sp str, Sinnfindung im struggle viel, growth mehr als decline, //

Korrel – relness –AC pos, pos God plus, neg God minus, Sinn pos, growth pos, decline pos, Lz Diener pos, Swg pos, Depr Angst neg (Angst einmal ns), pos God dto// neg God : N plus, A minus, Sinn minus, growth ns minus, decline plus, Lz Swg neg, D/A pos; //N –spir growth neg, decline pos, Sinnfindung neg, pos God neg, neg God pos, A umgekehrt, C ähnlich, schwächer; //

mv zu 5 spir str Items (pos neg God, Sinn, growth, decline) –rel passend, N auch, A schwächer (rel unabh von Pers) /

/bei Mturk -Lz mv (Pers) –(O minus) relness plus (pos neg God Sinn dazu –rel ns, die andern auch), bei college: rel auch bei Zugabe (von 5 Items –pos neg God, Sinn, growth und decline) noch sign, //

Swg Mturk rel ness sign bei Pers-Ko, (bei students: ns) ; bei Zugabe ns; bei Depr und Angst rel ns bei Ko von Pers, (M turk und stud), neg att pos (bei Mturk); bei students: neg God, Sinn und decline wirken sign, // believers (people who reported some religious/spiritual affiliation) and “nonbelievers”(people who reported being atheist, agnostic, or having no religious/spiritual affiliation) -- the pattern of correlations between r/s struggles variables and other variables were similar for believers and non-believers.

8 Punkte (3 sample, 3,5Messung, 1 mv,Pers, 0,5 stat) **Sicht von struggle –allg eher pos (pos Gott, neg Gott wenig, spir growth mehr als decline, viel Sinnfindung, 30-40 % struggle da) und Verh von Gott pos**

Relness/pos God attrib-spir growth pos, decline neg (mv Pers) ; Lz Swg Sinn pos, Depr Angst neg, N neg, AC pos; //neg God attr –N pos, A neg, growth nsneg, decline pos, Lz Swg neg, D/A pos;

Spir growth –ns zu Lz, Swg, D/A; spir decline neg/pos, neg God dto, pos God –z.T. richtig; bei Ko von Pers: relness pos zu Lz Swg, ns zu D/A; spir str –pos God/neg God attrib, meaning in struggle, spir growth und decline wirkt noch ein wenig unabh von rel und Pers

N-God less positive, more negative intent in struggle, less meaning in str, mehr spir decline –rel umgekehrt plus mehr spir growth;

Wilt,J/Grubbs,J/Pargament,K/Exline,J: Religious and spiritual struggles, past and present: relations to the Big Five and well-being, in: International Journal for the psychology of religion 27, 51-64, 2017

MTurk-sample, ath 14, agno 18, no aff 9, /student sample –ath 4, agno 6, no aff 7//Big Five Inventory 44 Items, relness- Rel belief scale –impo of rel-being a religious person is important to me, /

Exline rel struggle –looking back over your entire life ,how often have you (hier 13 struggles - 3 divine, 1 dem, 4 interp, 2 moral, 2 doubt, 1 meaning// over the past few months I have ..26 Items –divine (felt angry at God), demonic (felt attacked by the devil/evil spirits) interpersonal (felt angry at organized rel) moral (felt torn between what I wanted and what I

knew was morally right; doubt –felt confused about my rel/spir beliefs, ultimate meaning –felt as though my life had no deeper meaning) –eher ein Faktor als 6; //

wb – past month -14 Items –drei scales –hedonic -happy, social wellbeing-connection with social world –people are basically good; psy wb – confidence, pers growth Sinn –your life has a sense of direction or meaning to it; (lifetime str -0-10 –etwas größer als 3, current -1-5 – 1,7-1,9)/

relness – E A C pos, O ns, N minus; lifetime struggles minus, current str plus ! , hedo, soc, psy pos; /

spr str – ACE minus, N pos, O eher pos(current ns), wb neg; sp str mv: Ens, AC minus, N plus, O plus

//wb –mv Ko von Pers: relness pos;(Ausn: students soc wb ns) current str negativ, lifetime bei hed und psy ns, wirkt nur bei soc wb (geprüft: auch ohne Item Sinn in spr str selbe Korrel)

7,5 Punkte (3,5 sample,2,5 Messung, **mv 1 Pers.**, 0,5stat) **Relness neg/ns zu lifetime struggle, pos zu current struggle, (mv Pers) N neg, EAC pos, O ns; pos zu happy, confidence/Sinn/growth**
sp str: N pos, O pos, E ns, AC neg, happy psy wb neg (mv –E ns, C neg, O pos)
mv Pers: happy und psy wb –rel ness pos, current struggle neg, lifetime struggle ns

Windholz,G/Diamant,L: Some personality traits of believers in extraordinary phenomena, in: Bulletin of the Psychonomic Society 3, 125-126, 1974

Scale of beliefs in extraordinary phenomena, - a person who died may be reborn as another person, dreams do foretell future, one can understand a person's personality by studying his handwriting, /MMPI –Hypochondriasis, Schizop, Hypomania, /psychasthenia psychopathic dev –schwach(depr cheerful ns) reflective pos,impulsive pos, E ns, N pos(accepting tough ns, responsible ns neg)

(unter 5) **belief in extraordinary phenomena - eher N, Schizo impulsive, depr cheerful ns**

(R Gl,help) Wink,P: Dwelling and seeking in late adulthood: the psychosocial implications of two types of religious orientation, in: **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003, 101-117

Berkeley-Sample, relness – impo of trad or institutionalized rel beliefs and practices, belief in God, LnT Kg; spirituality – personal quest for a sense of connectedness with a sacred other/divine being/nature, practices aimed at deriving meaning nurturing a sense of interrelatedness with sacred other –Korrel zu rel 0.34

Zu generativity(selfless concern for welfare of future generations)- rel (other-directed emphasis on giving interspers care) und spir (selfdirected with impact on others leaving legacy that would outlive VP),

rel pos zu wellbeing via positive relations with others, mehr involvement in social activities family friends community service, //spir – pos zu Svw-scale von CPI, pos zu wellbeing via personal growth, involvem in creative und knowledge building activities, ns zu Narzism,- alles concurrent (also VP mit 70 ca) auch per Panel bei rel 40 J vorher, bei spir 15 (spir vorher nicht da)

Rel ns zu Lz Neugarten(concurrent), Gesunde hohe Lz arel und rel, Kranke –mit rel mehr Lz(**auch mit Panel**), spir wirkt da nicht

5 Punkte (1 sample, 2 Messung, 0,5 bei, 0,5 stat, **1 Panel**) rel pos z.T. spir ähnlich zu well-being, ns zu Narzissmus, bei rel auch im Panel, rel ns zu Lz Neugarten concurrent, Rel wirkt bei Kranken pos (auch Panel) bei Gesunden nicht, spir ns;

(unter 5) rel und spir pos zu generativity, rel mehr otherdirected emphasis on giving interspers care (auch Panel) spir mehr selfdirected with impact on others leaving legacy that would outlive VP, auch Panel, rel mehr involvement in social activities/community service R help

Wink,P/Dillon, M: Religious involvement and health outcomes in late adulthood, in:
Plante,T/Sherman,A: Faith and health. Psychological Perspectives. NY London 2001, 75-106

Berkeley sample, born 1928/29, 10-12 J-1931, jetzt 154 Vp -56 born 1920f, 98 -1928f, 2 nonwhite, interview 1958f, 1969 f, 1982, 1997f, /rel impo –abgelesen an Kg/LnT/Gebet/belief in God or centrality of rel in life, /SF 36 (allg Gesu, better now, phys functioning, problem in daily activity/soc activity, pain, vitality), Duke Healthy measure-presence severity of 22 health problems, Interview –health problems, medications doctor visit, Vergleich zu andern, ADL, srh –T 4-T4: alles ns zu rel MF, (F alc minus, health heute besser als vor 1 J) (aber N klein, nspos da bei F: zu srh, vitality, soc funct ; ADL M pos F neg, Rel in T1-3 zu Gesu T4: GH ns, besser als vor 1 J –F pos, phys fu ns, pain M neg, vitality F pos M nsneg, soc functioning F pos, M nsneg, ADL M pos, srh F pos, alc neg; (F 4mal pos ns, 4 mal pos, 3 ns)

7 Punkte (1 sample, 4 Messung, 0,5 bei, 0,5 stat, **1 Panel**) rel impo cross-sect ns, bei Panel bei F 4 pos, 4 nspos, 3 ns, bei M ähnlich, aber schwächer zu health-Items R Gesu

Lz Neugarten- mood –current happiness with oneself, zest –optimistic positive outlook on life in present future, congruence: has attained desired goals,

T 4-T4: mv Gesu, MF, rel bei poor health pos, bei good health ns zu Lz (mood zest; congruence ns); T1-T4 (plus Ko von srh in T2/3)- rel wirkt auch hier nur bei poor health auf Lz gesamt und zest;ego integrity –have come to terms with successes and failures, life meaningful, feel psy integrated, pos relhips with others –degree to which Vp derives a sense of wellbeing from having warm satisfying trusting relships, capacity to maintain a strong sense of affection and intimacy(vs isol mistrust) T4-T4 –rel pos zu relships bei F; ego integrity ns; T 1-3 zuT4 ego integrity F ns pos, M ns; pos relships –nur F pos (auch bei Ko von T1-3 relships)

6 Punkte (1 sample, 2 Messung, 1 mv, bei, 0,5 stat, **1,5 Panel**) rel impo nur bei poor health pos zu Lz, cross-sect und Panel stärker, bei pos relships auch bei Ko von T1-3 pos, nur F; ns zu ego integrity

R Gl

generativity-provide for next generation: teaching, creating things, commitment to others, desire to have a legacy of some kind, community service –involved in helping friends/neighbors/in comm service, T4-T4 –rel zu generativity F nspos, M pos, community service MF pos, T 1-3 zu T4: generativity MF pos, community service MF pos (beides auch bei Ko von gen/comm service in T1-3)

5,5 Punkte (1 sample, 1,5 Messung, 1 mv, bei, 0,5 stat, **1,5 Panel**) rel impo pos zu generativity und community service cross-sect, Panel, bei Ko von T1-3 gen/comm service R help

Wink,P /Dillon,M/Larsen,B: Religion as moderator of the depression-health connection, in:
Research on Aging 27, 197-220, 2005

Berkeley und Oaklandsample, 28/29 und 31, dann 58, 70, 82, 1997-2000 (Alter 10, 30, 40, 50-60,, 60-70)

Religious – belief in God, LnT, prayer, Kg, -1-5, rel : ab Stufe 3, 35 %, //spirituality – awareness of sacred connectedness with God, a Higher Power or nature, engaged in spir practices – meditation, Shamanistic journeying, centering, contemplative prayer) –high score 2,5 (24 %), reliab -56-63, rel 66-72, health – no phys complaints –bis zu: one or more chronic illnesses serious disability threat to life,

Late adulthood – rel und spir - Depr und Gesu ns, rel –ss pos, spir pos//Intera: low rel und good health (1,38) und high rel und bad health (1,37)wenig D, //high rel und good health(1,45) und low rel und bad health (1,58) mehr D, (bei low rel Differenzen zwischen low und high health hoch, bei high rel ns) –bei high rel Gesu ns, bei low wirksam;

Rel vorher – age 50-60 – ns zu Depr jetzt, Rel mit 40 –ähnlich wie bei jetzt, spir jetzt schwach neg, keine Interaktionen, früher zu jetzt ns,

Ko von ss bei mv

6 Punkte (1 sample, 1,5 Messung, 0,5 stat,2 mv, **1 Panel) Panel, rel ns zu Depr; Intera mit Gesu- Puffer bei hoher Rel T1 vs Wirkung von Gesu auf T 2 Depr; keine Intera mit spir, spir nsneg zu Depr**

Wink,P/Scott,J: Does religiousness buffer against the fear of death and dying in late adulthood ? Findings from a longitudinal study, in: Journal of Gerontology 60, 207-214, 2005

Wink-sample: repräs sample infants born in Berkeley 1928/29 und 10-12 jährige Oakland 1931; 4 Interviews – 1958, 1970, 1982, 1997-2000/viel P, edu,

DATA USED

Fear of death

- 8. I find it difficult to face up to the ultimate fact of death.
- 17. I am disturbed when I think of the shortness of life.
- 20. The prospect of my own death arouses anxiety in me.
- 10. I worry about an untimely death.

Fear of dying

- 7. I fear dying a painful death.
 - 14. I fear dying a slow death.
 - 3. I am worried about dying a violent death.
-

which consider of total items assessing the view that death is a passageway to a happy afterlife (e.g., "I see death as a passage to an eternal and blessed place," "I look forward to a life after death," "I believe that I will be in heaven after I die," and "I believe heaven will be a much better place than this world"; Cronbach's $\alpha = .91$). In late adulthood, the

Belief in happy LnT

Religiousness – open end Befragung, rating durch rater; central role von beliefs (God, LnT) und practices (Kg, pray), gemessen in 70 und 97, Todes angst in 97;

In T 2: religiousness asymmetr. kurvi neg zu T-angst (low wenig, middle mehr, viel –weniger als low), ns zu fear of dying; (dasselbe bei T1 -1970) zu T2 (mv mit Lz !, demogr, ss); pos zu Lz Diener (in Tab minus-Vorzeichen), viel rewarding LnT und viel relness – wenig T angst; wenig von beidem –etwas mehr T-Angst, aber weniger als: viel rewarding LnT und wenig relness, (wenig rewarding und viel relness gibt's kaum). Rel stabil von 1970-1997 0.8 !; spirituality ns zu T-angst;

Panel identisch in Wirkung vs cross-section

8 Punkte (1 sample, 3 Messung, 2,5 mv, Intera 0.5 stat, **1 Panel**) rel-ness asymmetrisch kurvi neg zu T-angst, nicht dying-Angst; cross-section identisch mit Panel; mv; viel pos LnT –viel rel: T-angst neg, wenig davon –T angst pos, aber weniger als pos LnT und wenig relness –auch asy; relness biv pos zu Lz, spirituality ns zu T-angst,

Winter, U et.al.: The psychological outcome of religious coping with stressful life events in a Swiss sample of church attendees, in: Psychotherapy and Psychosomatics 78, 240-244, 2009

rr ca 20, 74 % F, K, P, ev/ Sample ausgewählt danach ob man stressful life event hatte, /RCOPE 63 Items in dt übersetzt, Fanalyse, neg rc Faktor Cr 66; centrality - intellectual:

'How interested are you in learning more about religious questions?';

ideological: 'In your opinion, how probable is it that there is life after death?'; devotional:

'How important is personal prayer for you?'; experiential: 'How often do you experience

situations where you have the feeling that God wants to tell you something?';

public religious practice: 'How important is it to you to take part in religious

services?'/Marburg Questionnaire zu wb, //

pos rc –SRG pos, wb ns, anx depr (BSI) ns; neg rc –SRG pos, wb neg, anx depr pos –wirkt nur bei high rel; bei bereavement –neg rc wb minus; bei soc conflicts/disease trauma und

other stressful – SRG pos; (SRG pos trotz wb neg, anx depr pos-bei neg rc) /pos rc 2,6, neg rc 1,3, centr pos zu neg rc auch

(unter 5) Stress-related growth pos zu pos und neg rc// **neg rc neg zu wb, pos zu anx depr;(nur wenn high centrality da ist)** pos rc nur pos zu SRG, wb anx depr ns; centr pos zu neg rc (Defin von rc unklar)

Winterowd, C et.al.: The relationship of spiritual beliefs and involvement with the experience of anger and stress in college students, in: Journal of College Students Development 46, 515-529, 2005

Students, subscales on the SIBS: External/Ritual subscale -one's participation or involvement in spiritual activities or rituals as well as beliefs in a power greater than oneself/pray,

Internal/Fluid subscale assesses one's internal spiritual beliefs and personal growth (e.g., "My spiritual beliefs continue to evolve"). "Internal beliefs-believing in the qualities that reside within the self" personal growth "refers to developing the self, reaching or moving toward maturity, cultivating one's beliefs" The Existential/Meditative subscale reflection on purpose or meaning in life (e.g., "I can find meaning in times of hardship"pray, meditate). Humility/Personal Application subscale assesses one's humility and daily application of spirituality(e.g., "When I am ashamed of something I have done, I tell someone about it"Cr 52//State Anger – how angry people are at a particular moment (e. "I feel like shouting out loud"). Trait Anger feel angry across situations (e.g., "I am a hotheaded person"). Anger Expression-In-anger suppression (e.g., "I keep things in")Anger Expression-Out refers to expressing anger in an outwardly aggressive way (e.g., "I strike out at whatever infuriates me"). Anger Control-one's efforts to calm down or cool off "I try to soothe my angry feelings", Anger Control-Out refers to one's efforts to outwardly control the expression of anger (e.g., "I control my urge to express my angry feelings"). The Anger Expression Index refers to how often people express their anger.

(unter 5) **External/ritual spir - stress pos, state anger plus, trait anger pos, anger exp out pos, anger expr in pos, anger control out/in neg, anger expr pos, (also zu anger pos, zu Kontrolle von anger neg, am stärksten neg: exi meditative spir; auch bei mv Kannib, bei Ko von stress)**

(R Gesu,GI) Wirth,D: The significance of belief and expectancy within the spiritual healing encounter, in: Social Science and Medicine 41, 249-260, 1995

48 Vp, 18 Christian, agno/ath 9, daily medit 26, edu inc pos, profess, F, / T 2 nach drei Wochen; high vs low expectancy von Vp und healer(cure completely, greatly improve innerh von 3 Wochen vs not improve, improve at very slow rate)/ American-born spiritual healer trained in the Philippines.

general wellbeing –anx depr general health Positive Wellbeing self control vitality;mh –ohne vit/gen health/general health perception – current health, health outlook, resistance/susceptibility to illness, health worry/concern, sickness orientation, general health rating –ohne prior, sickness; /spir healing laying on of hands treatment,

Fast alle glauben an spir healing, haben es anderswo schon gemacht, würden es wiederholen und empfehlen, condition wegen der man hingeht –bleibt zu 88%, 12 % geheilt, 53% signif improved, laut medical diagnosis(nur 36 VP) 86 % improved; nur 10 % keine subj Besserung (alle mit low exp), parallel medical treatment bei 15 Vp da –nutzt nix, /Krankheiten –AIDS, cancer, heart disease, pain, mental disorders, Atemprobleme/pos Korrel von Erwartung von healer und patient,

Heilung völlig: asthma/allergy, Schmerz depr migraine chronic kidney infection; Follow up 5 Jahre später -16 F, 7 M –glauben an Effektivität von spir healing, machen es weiter, 10 haben condition immer noch, 8 nicht, 5 unklar, -12 improved(die Hälfte durch OP/Arznei, die andere durch spir medit diet) 2 gleich, 4 worse, fast alle meditieren, fast alle gehen auch zum Schulmediziner, würden meist bei Kra auch zuerst dorthin gehen,

6 Punkte (0,5 sample, 3 Messung, 0,5 bei, 0,5 stat, 1,5 Panel/Interve) **Spir healing wirkt subj, Schulmediziner finden auch Verbesserung; aber Leiden bleibt, (auch in follow up-improvement dort zur Hälfte Schulmedizin) Veränderung: general wellbeing/mh und Einzelitems (anx minus, depr minus, pos wb pos, self control pos, vitality pos) pos, bei allen Items mehr pos Wandlung bei mehr exp von healer/Vp R GI**

6 Punkte (0,5 sample, 3 Messung, 0,5 bei, 0,5 stat, 1,5 Panel/Interve) **Spir healing wirkt subj, Schulmediziner finden auch Verbesserung, aber Leiden bleibt, , (auch in follow up-improvement dort zur Hälfte Schulmedizin) General health pos, gen health rating index und Einzelteile –current health, health outlook resistance health worry sickness orientation -alle besser; bei allen Items mehr pos Wandlung bei mehr exp von healer/Vp R Gesu**

Wittkowski, J: Psychologie des Todes. Darmstadt 1990

Affektive Ablehnung und Abwehr des Todes – Glaube an Gott neg, Kirchliche Kommunikation und Information(Bindung an Pfarrgemeinde,Kontakt mit Gem-mitgl) neg, religiöse Versprechungen neg, öffentl rel Praxis neg, M und F//bei Angst vor eigenem und fremdem Tod/Sterben ns; Angst vor eigenem Sterben – öff rel Praxis und Kirchl Komm neg bei Frauen; Angst vor fremdem Tod und Sterben –Glaube ,kirchl Komm öff Praxis rel Verspr bei M neg,

Akzeptieren von Tod und Sterben (z.T ns zu Angst vor T/S !) – Glaube an Gott pos, kirchl Komm und Infor /öff rel Praxis ,rel Versprechungen ns, Lz ns F, minus M, Swg ns; emot labil pos,

5,5 Punkte (1 sample, 3,5 Messung, 0,5 bei, 0,5 stat) **aff Ablehnung/Abwehr von Tod neg zu rel (4 Items), Angst vor eigenem Tod ns, Angstvor eigenem Sterben rel bei F neg (2 Items) Angst vor fremdem T/S rel bei M neg(4 Items), Akz von T/S –Glaube pos, Rest-Rel ns, Lz ns/neg, Swg ns !**

Wittkowski, J/Baumgartner, I: Religiosität und Einstellung zu Tod und Sterben bei alten Menschen, in: Zeitschrift für Gerontologie 10, 61-68, 1977

37 F, 23 M kath, Altenheimbewohner,

(unter 5) **Einstellungen zu Tod und Sterben –Religiosität 6 Faktoren neg zu Tangst, Angst vorm Sterben, pos zu pos Todesdeutung**

Witzel, L.: Behaviour of the dying patient, in: British Medical Journal 2,81-82, 1975

Beob letzte 24 Stunden, kaum T-angst, viel mehr LnT-Glaube als controls (schwer krank, nicht sterbend) // andre Gruppe, Sterbende einige Zeit vorher – **strong rel belief und no faith wenig T-angst; deterioration of condition –firmness of rel conviction steigt** –keine Zahlen (unter 5)

Wolfradt, U: Dissociative experiences , trait anxiety and paranormal beliefs, in: Personality and Individual Differences 23, 15-19, 1997

Dissoz Erf- loss of awareness during driving, depersonalize, derealiz, (2Faktoren – depers/derealiz vs absorbtion/amnesia) paranormal beliefs scale – trad rel belief, psi belief, witchcraft, superstition spiritualism extraordinary life forms , precognition;

Dep/der – psi ns Hexerei pos, precogn pos, spir pos, superst pos, rel pos !,

Abso –Psi pos, preco pos, superst pos rel und Rest ns

Angst – preco pos, superst pos, rel ns !

Depr und abso pos zu Angst,

(unter 5) **Angst –pos zu precognition, superstition, rel ns, Depr/Derealiz — psi ns**
Hexerei pos, precogn pos, spir pos, superst pos, rel pos !, Aberglaube mehr Angst

Wolfradt,U/Guerra, S: Dissoziative Erfahrungen und paranormale Überzeugungen, in: Zeitschrift für klinische Psychologie, Psychiatrie und Psychopathologie 45, 393-407, 1997
Review: Dissoz – (verzerrte Wahrn , emot labil, Derealiz, Depersonalis, Konversionssymptome Identitätsstörung), pnb – N pos, manisch-depr, Schizotypie, VP Dld und Venez, Hälfte schizo Pat, //dissoz exp – depers(Körper scheint nicht zu mir zu gehören),Derealiz – Dinge Personen sind nicht real, absorption – man kann Schmerzen ignorieren, Amnesie – an Platz wiederfinden ohne zu wissen wie man hin kam
Pat viel mehr Diss, //pnb –Venez mehr (Hexen/Magie, Präkogn, Rel; Rest ns) , Pat gleich Gesunde, //

pnb zu Diss –Psi (Dld) neg, Hexen ns (Ven ns minus), Präkogn Dld pos, Ven neg, spir ns, Abergl Ven neg, außergewöhn Lebensf ns, trad rel – Dld pat neg, sonst ns,
(unter 5) **Rel eher ns/neg zu Diss, pnb auch**

Wolfradt,U/Six,B: Religiosität, Aberglauben, Werte und Zukunftsängstlichkeit vor der Jahrtausendwende, in: **Henning, C/Nestler, E (Hg):** Konversion. Zur Aktualität eines Jahrhundertthemas. FFM 2002

153-173

(unter 5) **Zukunftsängstlichkeit –(Welt steuert auf Untergang zu, Ziele in Zuk nicht erreichbar beunruhigt; 29 Items) – I ns, Qu pos, Aberglaube ns (Steinspalten, Leiter Kleeblatt Freitag 13, Talisman Amulett zerbrechender Spiegel - Unglück Astrol sagt Zuk voraus Schwarze Katze..) (Abergl pos zu I und Qu), Beten und rel Elternhaus ns zu Abergl, bei Gruppe mit Beten/Ehaus – Rel neg zu Zuk angst, bei Gruppe ohne: Abergl und relskeptischer Mensch pos zu Zukangst, spir Mensch neg,**

R Krim, pos, Gl Gesu) Wood,B et.al.: Development, refinement, and psychometric properties of the Attitudes toward God scale (ATGS-9), in: Psychology of religion and spirituality 2, 148-167, 2010

7 Studien, andre rel, 6-24 % atheist !, 9-76 % white, 26-49 M,/trust God to protect and care for you, feel angry at God, feel that God has let you down, view God as unkind, view God as all-powerful and all-knowing, feel loved by God, feel supported by God, feel nurtured or cared for by God, feel abandoned by God; 2 Faktoren – pos und neg; neg korreliert; 29/37 zu 4/7, Hindu 44:23, Ne 44:3, agno 18:11, wh 23:5; no rel 22:8; // **Korrel: belief salience Kg pos zu pos Teil stark, neg zu neg Teil schwächer; bei Ziel-Items neg Faktor stärker –a la rc (außer Lz),**

(unter 5) **Lz Diener zu pos Faktor plus, neg minus, Depr pos Faktor ns, neg pos; optimism pos/neg bzw.ns/ns; pos und neg Faktor korrel neg, neg wenig da, R Gl**

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **Dispositional forgiveness –pos Faktor ns, neg neg; N –neg Faktor pos; C pos/neg, Rest ns, Psychological entitlement (Narzissmus) I honestly feel I am just more deserving than others–pos Faktor ns, neg pos; R pos**

(unter 5) **Physical symptoms –pos Faktor ns, neg pos; R Gesu**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Anger ns zu pos Faktor, pos zu neg Faktor; R Krim**

Wortmann,J et.al.: Spiritual struggle and adjustment to loss in college students: moderation by denomination, in: International Journal for the Psychology of Religion 22, 303-320, 2012

T 2 nach 2 Monaten, 74 % K, spir struggle -14 Items, neg att towards God (his actions were unfair), rel fear and guilt (sin caused your problems), soc strain (fear that rel people will condemn you for your mistakes)/spir comfort -10 Items, pos att tow God(currently trust God to protect and care for you, feel loved by God,) pos aspects of faith –beliefs give a sense of meaning and purpose;

IES –PTSD Messung- unwanted intrusions (thought about it when I didn't mean to), deliberate avoidance (tried not to talk about it), hyperarousal (was jumpy and easily startled) /sp str- ca 22, sp comfort ca 55; Lz Diener 22-24; sp comf zu spr str ns; sp comf: PTSD ns, Depr ns, growth plus, Lz plus; spr str –PTSD pos, Depr pos, growth ns, Lz minus; //mv –K pos zu PTSD und bei K sp str pos zu PTSD, sp str an sich ns; /Depr auch so, aber ns pos nur; T1-T1 und T 2-T2; Stress related growth –spr comfort pos,(nur T1-T1),Lz- spir comf pos, sp str neg –nur T1-T1; (biv K nur mehr PTSD, nicht Lz minus, Depr plus)

6,5 Punkte (1 sample, 3 Messung, 1 Intera, 0,5 stat, **1 Panel**) **Spir comf 5:2 zu sp str; ns zu sp str; spir struggle – PTSD Depr pos, growth ns, Lz neg nur T1;**

Interaktion: sp str wirkt nur bei K pos auf PTSD (T1 und T2), Depr nspos, K biv PTSD pos, Lz/Depr ns

// spir comfort pos zu growth T 1, nicht T2; pos zu Lz in T1Spir comfort –PTSD Depr ns, growth pos, Lz pos (T1 und T 2),

Wright, J: Personal adjustment and its relationship to religious attitudes and certainty, in: Religious Education 54, 521-523, 1959

Naturalistic humanism vs rel orthodoxy , und Sicherheit bei Antworten darauf, rel zu adj – sociability ns, analyt thinking ns, emot stab ns confidence ns pers relations ns home satisf ns, (F, bei M: analy ns minus, sociab plus, pers rel (trust in others o.ä.) neg)

Certainty – F confid plus, analy thi ns plus, M sociab ns plus, pers relations neg

(unter 5) **rel orthodoxy vs naturalistic humanism –emot stab ns, confidence ns, home satisf ns,**

Wright,LS et.al.: Church attendance, meaningfulness of religion and depressive symptomatology among adolescents, in: Journal of Youth and Adolescence 22,559-568, 1993

Kg und Rel is especially important to me because it answers many questions about the meaning of my life, I try hard to carry my rel into my other dealings in life because my rel beliefs are what really lie behind whole approach to life,

Beide Items neg zu Depr, eher gleichstark, bei M und F, beide Items hoch – Depr am niedrigsten, beide niedrig: D am höchsten

(unter 5) **I-artige rel –neg zu Depr;MF,**

Wright,S et.al.: Spiritual support for caregivers of dementia patients, in: Journal of Religion and Health 24, 31-38, 1985

Caregiver burden neg zu spir support, (seek advice from clergy, Kg, Teiln an church activities, faith in God (unter 5)

(R Gl, help) Wuthnow, R: Peak experiences: some empirical tests, in: Journal of Humanistic Psychology 18, 59-75, 1978

5 counties San Francisco-Oakland area, ever had the feeling that you were in close contact with something holy or sacred; exp the beauty of nature in a deeply moving way, feeling that you were in harmony with the universe, (ja, mit bleibendem Einfluss, ohne; nein, hätte sowas gerne; nein, egal, /(lasting -beauty 49, sacred 27, harmo 22, not lasting -23,33,17/ hätte gerne 25,14, 34)/Leben very meaningful –sacred pos, beauty ns, harmony pos, think about purpose a lot –sacred nature pos, spend time meditating about own life mit und ohne Medit-technik – pos, Know purpose of life sacred/nature pos, harmo ns, selfassured (ability to make things, to organize well, intelligence, self confidence) –ns pos, (bei all dem: peak exp letztes Jahr pos, länger her/not lasting weniger, Diff zwischen not lasting und no/egal nicht groß)//neue Kategorien –high peak-alle drei Erfahrungen, lasting –vs none lasting (none oder auch: ja, aber not lasting ??) –wichtig: beautiful home, high paying job, job security, giving great impo to becoming famous neg; having a lot of friends ns, working for social changes pos, help solve social problems (poverty, air pollution) pos, help people in need by giving time pos, Age, employed,verh ns, edu pos, Fpos zu high peak, bei Ko von edu wirkt high peak schwächer;

6 Punkte (2,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **peak exp letztes Jahr (sacred) Natur, Universum) zu Sinn, Nachdenken darüber pos, self-assured pos , (peak exp beauty of nature/harmony with universum z.T. ns) R Gl**

5,5 Punkte (2,5 sample, 2 Messung, 0,5 stat, 0,5 mv) **peak exp(s.o.) zu help others per giving time/work for soc changes/solve soc problems (air pollution, poverty) pos R help**

Wuthnow,R: God and mammon in America. NY 1994

Bei Ko von Kg/Denom- spend a lot of time thinking about one's relationship with God: weniger worry wegen bills, weniger Angst bei Geldentscheidungen, weniger guilt bei purchases, //heard sermons on personal finances or stewardship – weniger Angst Schuldgef about money ,dto: involved in fellowship groups, aber Kg steigert: worrying about financial obligations, feel guilty about purchases, //Dankgebet für financial blessing häufig,

(N gering, mv rel Items) bei Problems stress am Arbeitsplatz Kg etwas pos,

job sat – mehr als 8 von 10 : 58 % vs 45 je nach Kg friends in congreg, Nachdenken über Beziehung faith –work, (mv)//Kg associate with friends in congreg, pray, think a lot about relship with God –weniger serious burnout (mv occ, F arbeitend) praying in the morning helps me have a better day at work (51%, Kg 80 %) Kg weniger TV, mehr mit spouse reden, mehr talk with friends, weniger Alk, weniger keep to oneself, wer calling hat –mehr job satisfaction, (mv mit rel Items)

7 Punkte ? (2 sample, 3,5 Messung, 1 mv, 0,5 stat ?) **viel Nachdenken über**

Gottesbeziehung(unabh von Kg/denom) /involved in fellowship groups - neg zu worry/Angst in Bezug auf Geld, weniger guilt bei purchase/money, **Kg –mehr financial worry/guilty bei purchase, /job sat –Kg/friends in congreg, Nachdenken über Beziehung faith-work, calling -pos//Kg associate with friends in congr/pray/Nachd über Gottesbez – burnout neg, pray in morning helps me have a better day at work,**

(R Gl, help, Krim) Wuthnow, R: God and Mammon in America. New York 1994

Vp labor force; ohne student, retired, arbeitslos, HausF,

Important to your basic sense of worth –helping people in need –labor force 82, weekly Kg - 90,

/bei tough decision to make –welche Prinzipien leiten: weekly Kg vs total labor force -what would benefit you most neg, what would benefit your company/employer ns, whether you would feel good about it ns, what would benefit other people most –nspos(machen mehr bent the rules, bent the truth covered for someone, used office equipment !), what you thought was morally right –nspos, trying to obey God pos, //be in religious fellowship group –pos zu: moral standards are absolutely essential to basic sense of worth as a person, neg zu its ok to bend the rules sometimes at work/bent the rules,

Bewunderung für people who take a lower-paying job in order to help others –Kg ns; people who give a lot of money to charitable causes,

stewardship –unbekannt für viele, Hälfte der Kirchgänger nicht very meaningful, theologisch unklar, -giving ?, wise use of talents, responsible living, God created the world –gratefulness (oder Öko –Kg neg !), churches should encourage people to give more time and money to religious programs –Kg pos;

in the past year, how much have you thought about your responsibility to the poor –Kg pos, church member pos, P/K pos, no aff neg, rel cons pos, rel lib neg, (stewardship, thinking about one's relationship to God, what the Bible teaches about money, being in a fellowship, attend Sunday school auch pos, nicht gezeigt) /Kg –pos zu admire those who work hard but make little money/condition of poor people is extremely serious (mv age inc gender edu occ); ((are we spending too much on welfare –Bev ja, gleichzeitig: are we giving too much assistance to the poor –Bev nein (es geht also um die Methode: per Staat oder nicht, besser: helping per volu, business soll mehr Verantw tragen, policies für ök Wachstum, more people should take an active role in churches –Kg pro volu/churches active, vs government programs; eher nicht :welfare oder work harder), churches do a good job of helping people who are in financial need –Kg, church member, denom, cons rel pos, lib rel neg; no aff neg; aber churches should emphasize providing job training, housing, other services for the poor more –Kg/church member/denom/cons lib rel ns, ((Vp gegen Materialismus, aber viel haben wollen, wenig pol Aktion gegen Armut, System nicht schuld, Verh-änderung besser, ökon Gere weniger als hard work, indiv ability//ök System änderbar glauben eher Nicht-Arme, Leute pro Arme, gegen Reiche –aber auch: Arme faul, Reiche mehr Leistung)) giving von private household 64 % an rel, insgesamt 54 (Firmen !)

persons who gave at least 500 D to rel orgs –inc pos, Kg, rel cons, fellowship group members, particip in Sunday school classes, thinking a lot about the relship between one's faith and one's work, believing one has received a divine calling - alle pos, rel lib neg (mv inc age edu), (neg: making a lot of money is absolutely essential, living comfortable life, being successful, having a beautiful home, other nice things, a high-paying job, wearing expensive clothing, eating in nice restaurants) // wann give more to church –wenn die was doing more to help the needy, if I had fewer economic needs myself, if I understood better what the church does with its money; egal eher: Profit eigner Familie, bessere sermons, weniger –wenn church liberaler bei sexual moral issues wäre, nur P, mehr stands on political issues machte, giving money mehr betonte; (Kirche solls machen, das ist pol neutral, nicht lib; Staat erhöht sonst nur Steuern, verpulvert Geld, Politik ist was Negatives), done volu work at their church in past year –Kg pos, thought about linking faith and work pos, P mehr als K, having friends in congr pos, cons rel pos stark, fellowship members, Sunday class members sehr stark pos, (Vz-arbeitende F ns zu Vz-arb M) (neg: personal freedom, being successful, having a beautiful home, other nice things, traveling for pleasure, high-paying job, wearing expensive clothes, eating in nice restaurants), do you happen to be involved in any charity or social service activities, such as helping the poor, sick, elderly (und Stunden pro Woche) –weekly Kg pos vs total labor force, visited someone in a hospital pos, helped a relative or friend through a personal crisis –ns, donated time to a volu org pos, worked on a community service project pos, given money to a beggar ns, (mv gender age region) involved in charitable activities –thought about relation to God pos, member of fellowship group, deep rel faith, not actively involved in rel org –weniger engaged in charitable activity als die, die beides haben, /Kg several times a year und keine Sunday school class, fellowship group –weniger engaged in charitable or social service activities als die, die beides haben, received financial help from a rel org (4 %) –Kg, church member, in fellowship group, received rel counseling pos, rel cons ns, pray about money pos, discuss finances with church members (low inc, worried about bills a lot, pay for medical expenses, pay cut last year, unverh, Tz-F, Kinder zu Hause), nicht viel nach außerhalb –aber : seldom /never attend –54 % glaubt, can count on members of church for assistance if a family member became ill or needed help, (Ki macht auch: Geld oder scholarship für low-inc family damit die ihre Kinder auf parochial school schicken kann, hospital prison chaplains, funding for urban housing, community development programs, free/at cost facilities –nursery schools, breakfast programs, medical clinics, employment counseling), Schätzung (Quelle unklar) -46 % of donations to rel orgs used to support activities other than rel ministry/edu, such as human services, 90 % der cong report some kind of human service/welfare program, 75 % involved in internat relief, more than half help sponsor community development programs, hospital nursing care, health related programs, Gaben an denom charities/community service agencies; 40 % derer, die Hilfe bekamen von rel org –machen grade charitable activity, 75 % donate to charitable org,

9 Punkte (2,5 sample, 5 Messung, 1 mv, 0,5 stat) **congr machen nicht nur Selbsterhaltung des rel Betriebs, Empfänger von Finanzhilfe der cong –Bedürftige/ nicht nur, aber viel Kirchennahe//volu in weltl charity/volu org –Kg, member rel fellowship, Nachdenken über Gottesbeziehung pos, Kg plus Sunday school/rel org member –pos, Kg ohne ns; Kg zu Krankenhausbesuch, help friend in pers Krise, money to beggar ns; stewardship –unklares, nicht sehr bekanntes Konzept; responsib to poor –Kg church member P K cons rel member rel fellowship Sunday school pos, no aff, lib rel neg, //help –Bev/Kg: nicht Staat/welfare, eher volu, church more active, business-responsib, policies for**

economic growth, /rel giving und volu: Kg, rel cons, member in rel fellowship, Sunday school, think about relship faith-work pos, bei volu: friends in cong, bei give: divine calling; rel lib neg; (ambiv zu Materialism, rich neg/pos, poor dto) R help

experienced serious burnout in their jobs during past year –Kg regularly, associate with friends in congr, pray, think a lot about relationship to God neg (mv employment characteristics/rel affil), Kg pos zu: pray meditate to relieve feelings of stress from job, talk to member of clergy, to friends, discuss stress with spouse, nicht: watch TV, keep it to oneself, drink alc/praying in the morning helps me have a better day at work –Kg stark pos;
14 sources of stress at work (Bezahlung, Arbeitszeit, Bürokratie, conflict work doesn't count, deadlines) –Kg minimal neg /satisfaction with work –Kg pos (58-45) (mv –age, occ, level of employment,gender,edu)

6,5 Punkte (2,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **Kg, associate with friends in cong, pray, think a lot about rel-ship to God neg zu burnout, Kg pos zu coping per Gebet, talk to clergy, mehr to friends, spouse, nicht TV, alc, keep to oneself; Kg etwas neg zu 14 Stressquellen, pos zu sat with work, pray in morning helps me have a better day at work –Kg pos, R Gl**

have an argument with boss –Kg neg; rel very impo oder Kg (auch trying to obey God bei tough decision) –neg /(schwach) zu: unpünktlich sein, covered for someone who had made a mistake, bent the rules in dealing with someone, bent the truth a bit in what you told people, used office equipment for personal uses, taken time off from work you shouldn't, charged for expenses that might not be legitimate(auch mv age gender full-parttime work,occ)//wer pro what would benefit other people most ist –altr –pos zu: bent the rules, bent the truth covered for someone, used office equipment !

be in religious fellowship group –pos zu: moral standards are absolutely essential to basic sense of worth as a person,neg zu its ok to bend the rules sometimes at work/bent the rules,

6 Punkte (2,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **rel very impo/Kg/try to obey God neg schwach zu Lügen (für andere), Zuspätkommen, Betriebseigentum mitnehmern; be in rel fellowship –neg zu Lügen R Krim**

Yanez,B et.al.: Facets of spirituality as predictors of adjustment to cancer: relative contributions of having faith and finding meaning, in: Journal of Consulting and Clinical Psychology 77, 730-741,2009

T 2 nach 6 Monaten, T 3 nach 1 J, Brustkrebs, FACITSp- meaning peace 8 Items, I feel a sense of purpose in my life; faith -4 Items –I find comfort in my faith or spir beliefs; Korr 0.39; IES –distress durch cancer-related intrusive thoughts, avoidance, hyperarousal, /PTG ohne spir-Teil,

Korrel T 1 faith und faith change –T2 und T 3 depr ns, energy/vitality (SF 36), IES thoughts ns, PTG ns, Ausn: faith baseline zu T3 depr minus, zu PTG T2 und T 3 pos; (selbst meaning peace kaum wirksam –vs Depr ja, energy auch, PTG ns, IES ns/pos) //mv zu Depr – Intera: bei low meaning –high faith mehr Depr in T2 (nicht in T3), bei high meaning alle faith-Stärken gleich; bei vitality dto –bei low meaning high faith schlechter, sonst (in T3, bei IES thoughts) nur peace wirkend; bei PTG wirkt faith at baseline pos in T 2 und T 3, (gibt es high faith mit low meaning ?)

2 -10 % no aff, T 2 ein Jahr, Vp hatten vor 4 J Krebs, MCS von SF 12 – emot health status, der daily activities begrenzt, und mh status –how much of the time have you felt downhearted

and blue; benefit finding scale –pos life changes bei Krebspat, **rel strain – to what degree do you currently feel –angry at God, God has let you down, abandoned by God, God is punishing you, his actions are unfair**; /SF 12 – private rel ns, org rel ns, rel struggle neg, faith change pos, /benefit –private rel pos, org pos, rel struggle neg, faith change pos, Intera: bei wenig meaning wirkt faith nun besser!/IES thoughts –alles ns; Intera -:wenig Sinn- faith nun egal !

8 Punkte **zusammen** (1,5 sample, 3 Messung, 0,5stat, 1,5 mv Intera, **1,5 Panel**)

Fast keine Diff cross-sect und Panel, Intera seltsam (wenig Sinn und viel faith pos/ns und neg zu Depr/vitality, viel Sinn und faith ns), rel pos zu benefit finding/PTG, ns zu NAS: Depr, energy fatigue, cancer-related IES, (selbst meaning peace schwach vs Depr, energy, ns PTG/IES) /mh SF 12 –private und org rel ns, **rel struggle neg, faith change pos//benefit finding –private/org rel pos, **rel struggle neg**, faith change pos,**

Yangarber-Hicks,N: Religious coping styles and recovery from serious mental illness, in: Journal of Psychology and Theology 32, 305-317, 2004

Schizo 30, schizoaffective 18, bipolar 15, ..no preference 20,5(aber 95 % belief in God or a similar higher power, 31 % Ne, 69 single/salience – base important decisions in life on religious faith, faith important to my life, faith provides me with meaning, /rel delusions (34 past, 18 jetzt) think I am God, have god-like supernat powers abilities, God told you to harm yourself others, /personal vision of recovery/recovery related activities –unzuverlässig, aber doch genommen ! /Ohio mental health outcomes survey –Lqual (u.a. phys health, medication concern, perception of stigma) //aus SCL 90 15 Items- distress/Angst, //

Lqual –salience pos, Kg ns; //distress beide ns, //empowerment –sal pos, //recovery related activities –Kg sal pos, //mv (sex age race rel delusions)/collab coping pos zu recovery und empowerment, selfdir ns,/neg zu recovery //zu Lqual – coll mv pos, defer pos, selfdir ns (Ko von defer selfdir plead)/plead –mehr distress, (nicht alle Korrel beschrieben – distress mv ? mit vs ohne gegens Ko von coll, defer, selfdir/ coll usw biv ?) bei Ko von coll –defer neg zu recov und plead neg zu empowerment /F analyse – coll defer plead vs selfdir, (anders als Pargament) rel delusion –ns zu Lqual usw, pos zu Rel

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat)

Distress –Kg salience ns, plead pos, empowerment –sal coll pos, self-dir ns, recovery related activities –Kg sal pos, collab pos, self-dir neg, rel delusions –pos zu Rel, Lqual (dubios, Mischung) –salience pos, Kg ns, coll pos defer pos, self dir ns, rel delusions ns ! /Kannib,

Yates, J et al.: Religion in Patients with advanced cancer, in Medical and Pediatric Oncology 9, 121-128, 1981

71 Vp, patients, T2 ein Jahr später – 36 gestorben , 43 F 28 M 28 K 32 P 9 none, religiöses Sample; Lz Campbell Converse Rodgers, happy Bradburn – pos zu rel belief (happy ns pos, PAS ns pos, NAS ns minus) affil mit church – Lz pos, happy pos, NAS/PAS ns, importance of church/rel Lz pos, PAS pos, Rest ns, Kg – Lz PAS pos, NAS ns neg, happy pos, close to God or nature dto, (NAS ns neg), alle rel Items neg zu pain level, neg zu presence of pain (meist ns), eher pos ns zu days before death,

Glaube wandelt sich in Nähe von Tod nicht, Verschlechterung von Karnofsky – etwas weniger Religiosität

6 Punkte (0,5 sample, 4 Messung, 0,5 stat, **1 Panel**) **rel belief/affil mit church/impo of church/rel, Kg close to God/nature –Lz/PAS pos, NAS ns/nsneg; pain presence/level neg, Glaube wandelt sich in Nähe von Tod nicht,**

((R Gl, Gesu-keine Christen) Yeager,D et.al.: Religious involvement and health outcomes among older persons in Taiwan, in: Social Science and Medicine 63, 2228-2241, 2006

Schwer durchschaubare samples, 3800 Vp, über 53 J, 1999 -2003 14 % tot 529, rel: 50 % Taoist/folk rel, 28 Bu, 8 other, 15 no(1993 no ist 1999 zu 49 %mit rel aff !, Taoist 1993 -1999 nur 60 %, Bu 48) rel att –how often go to temple church for worship, /belief: heaven/hell, when a person dies, their spirit is still living, death is just the passage to paradise or heaven not really the end, afterlife will be better than life in this world, /practices –pray burn incense worship Gods or Buddha at home, read scriptures, watch listen rel programs onTVradio, pray to Lord,to gods, or Buddha when meeting difficulty/to help feel more peaceful, ask for guidance from Lord gods Buddha before making important decisions, pray to Lord gods to relieve worry and stress, no aff nicht nach practices aber nach belief gefragt, Srh in 2003 –denom ns, rel attendance pos, rel beliefs ns, rel practices ns (mv demogr), mit GesuV (smoke, Ernährung, exercise, alc) und ss/Orgteiln volu –ns(mit srh 1999 ns), mobility limit –denom ns, rel att neg, belief/practices ns, Ko von GesuVss usw –rel att neg, rel practices pos, mit Ko von mobility T1 ns; cogn impairment –no minus, rel att minus, belief practice ns (mv mit cogn impairment T 1 dto), IL-6 –alles ns(auch andre Items), cortisol –dto, systolic Bd –dto, diastolic Bd –no rel und att nsneg; mort –no nsneg (aber Vergleich absurd –mit Taoist, der keine rel beliefs und practices hat ! –statt mir Normaltaoist –dann no mehr mort) , att neg, rel beliefs nspos, mv demogr, GesuV/ss und srh T1,

keine Christen, Zahlen für no mit falschen Vergleich, no völlig unstabil, Kannib (denom, att, belief, practice), falsche Reihenfolge für mv: statt zuerst ein Rel-item und demogr/Gesu aus T1 kontrolliert man Rel per Kannib und Überko –GesuV-weg und bringt dann T1)

8 Punkte (2 sample, 2,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **rel att pos zu srh, neg zu mobility limit, cogn impairment, mort, ns zu IL6,cortisol,Bd, z.T. bei mv nicht mehr, aber Überko/Kannib))**

7,5 Punkte (2 sample, 1,5 Messung, 2 mv, 0,5 stat, **1,5 Panel**) **depr in 2003 –denom ns, rel att minus, rel practices pos (mv s.o. –auch mit Depr T1 - rel att minus, practice ns) R Gl))**

(R pos, Gl) Yossifova, M/Loewenthal,K: Religion and the judgement of obsessionality, in: MHR+C 2, 145-151, 1999

Vp beurteilen (nach: happy sad, easy going –obsessional, tense relaxed, psychological problems –no pp) 2 Vignetten –identische OCD-Verhaltensweisen (cleanliness, security), einmal bei einem Me mit viel vs wenig rel activity und commitment (belongs to friendly and supportive church attends regularly gives up sweet in Lent, low rel: no pray Kg, gives small change to homeless), Bewertung: religiöse weniger sad ns, mehr obsess, tense ns pos, psycho problems mehr, (durch Bildung von Gruppen kontrolliert: gender of participant, gender of Vignette, nature of OCD symptoms, order of presentation) Beurteiler haben christl Hintergrund, (Vorurteil Rel ist neurot Zwangssache)

5 Punkte (1 sample, 1,5 Messung 1 mv 0,5 stat, **1 Intervall**) – zeigt Vorurteil gegen Rel – sie hat psy Probl und OCD

(R pos, Gl) Young, M et.al.: Correlates of sexual satisfaction in marriage, in: Canadian Journal of Human Sexuality 7, 115-127, 1998

rr17, 75 % F, all things considered, how satisfied are you with your marriage, Sex führt zu eignem/Partner-orgasmus; sexual sat: satisf with spouse as sexual partner, after sex feel fulfilled, relaxed; have satisfying orgasm, foreplay very arousing, good communication with spouse about sex, satisfied with variety of sex positions activities, pleased with frequency of sexual activity, spouse makes me feel sexually desirable, sexually attracted to spouse, spouse makes it clear that I provide him with great deal of sex pleasure/
nonsex sat -spouse and I share with each other goals dreams plans thoughts feelings; great deal of respect for the person who is my spouse, sp is valued companion in recreat activities; Uninhibited –anal, Zunge und Genitalien, masturb, oral; /God intended sex to be only for procreation, in der Ehe Sex solely for pleasure is a sin, God vs oral sex, sex gift of God should be enjoyed reprod nur ein purpose of sex, mutual enjoyment pleasure auch Sinn von Sex, jede sex activity in Ehe ist für Gott ok, neg Antworten kaum da; CR 63, Religiosity (unklarer Inhalt) –sex sat ns, nonsex sat ns !, marital sat ns, orgasm ns, frequ of sex ns, uninhibited ns !, God pro sex neg !; Gott pro sex: sex sat, nonsex sat, marital sat, orgasm alle ns, uninhibited pos; mv –sex sat (frequ, orgasm, marital sat, nonsex sat..): rel und God ns, (M ns zu Gods view) ((sex sat: nonsex pos, marital sat pos, orgasm pos, frequ pos, uninhibited pos)

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **religiosity (dubios) ns orgasm frequ of sex, uninhibited sex (anal, oral mast) Einstellung God pro sex (dubios) pos zu uninhibited, neg zu rel, ns zu sex sat, mv R pos**

(unter 5) **religiosity (dubios) ns zu marital satisfaction, nonsexual Einigkeit, sexual sat//rel neg zu God pro sex, dieses Item zu –sex sat nonsex sat marital sat ns, R Gl**

Zahl, B/Gibson, N: God Representations, Attachment to God, and Satisfaction With Life: A Comparison of Doctrinal and Experiential Representations of God in Christian Young Adults, in: International Journal for the Psychology of Religion, 22:216–230, 2012

USA, GB, stud, 27 adjectives what Vp” should believe that God is like” or what they “personally feel that God is like” positive God -kind, patient, responsive, faithful, unforgiving (reverse scored), unapproachable (reverse scored), unreliable (reverse scored). God as critical, judgemental, demanding, and controlling./ Fourteen items attachment related anxiety and 12 items attachment-related avoidance/six-item short form of the Christian Orthodoxy Scale (Hunsberger, 1989); rel commitment -3 intr Items, Kg, pray; //doctr pos 5,7 –exp 5,2 ,doc critical 3/exp crit 2,9; God pos zu God crit neg, doc zu exp pos; doc und exp God pos zu rel commitment orthodoxy pos, doc und exp critic ns zu orth rel comm.; att anx –doc pos ns, critic pos, exp pos neg, crit pos, orth ns, rel com neg; att avoid – doc/exp pos neg, crit ns, orth und rel co neg;

Swg –doc pos ns, doc crit neg, exp pos pos, exp cri ns neg; orth ns, rel com pos, att anx neg, att avo ns; Lz –doc exp pos –pos; critic ns, orth pos, rel co pos, att minus //Korrel zu Lz (Überko,Kannib): orth rel co ns, Swg ! pos, doc pos/cr ns, exp pos/crit ! pos, att ns, maternal avoid att neg;

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **God wie er erlebt wird vs wie man glauben soll, dass er ist –(beide pos weit mehr als critical, Erleben anders als doctrinal nur bei pos God, critical gleich), God critical ns zu rel commitment/orth, pos God pos; attachment anx –orth ns, rel com neg, critical pos ; avoid –orth und rel co neg, critical ns, //Swg –doc/exp pos ns, doc crit neg, , exp cri ns neg; orth ns, rel com pos, att anx neg, att avo ns; Lz –doc /exp pos –pos; critic ns, orth pos, rel co pos, att minus //exp pos/critical mv pos zu Lz (rel co, orth, doc pos/cr att ns), Kannib Überko**

Zarzycka,B/Zietek,P.: Spiritual Growth or Decline and Meaning-Making as Mediators of Anxiety and Satisfaction with Life During Religious Struggle, in: Journal of Religion and Health 58, 1072-1086, 2019

nur Kath,

spir str 26 items, Exline; Meaning-Making - emotional processing (4 items) and positive reframing (3 items). Spiritual Transformation 40 items intensity of spiritual changes across four domains: world view, life goals, relationships, and sense of self (Cole et al. 2008). spiritual growth (29 items) und spiritual decline (11 items). “Think about the experiences below and say which of them accompanied you when you struggled with the indicated difficult situation or were its result.” //sp str -1,7 (dem div) bis 2,5 doubt; meaning 3,2 bei 1-5; growth 3,5 bei 1-7, decline 2,6;

demonic wenig, ns zu anx, Lz minus; passt wie interp nicht so stark rein in sp str; // meaning ns zu str-Items, /growth zweimal pos zu sp str, 4 mal Lz anx ns; decline -6 pos zu str, Lz minus, anx plus, //anx –dem ns, sp str 5mal pos, meaning growth ns, decline pos; Lz –neg zu sp str 6 mal , Sinn pos, growth pos,

Mediatoren 36 Möglichkeiten –nur 8 mal sign, 5 decline, 2 growth, eines Sinn//growth steigert bei dem pos Wirkung auf Lz; decline senkt sie;

6 Punkte (1 sample, 3,5 Messung, 1 Mediation, 0,5 stat) **spir growth wenig zu sp str, ns zu Lz anx// spir decline pos zu sp str, neg zu Lz, anx pos// demonic schwach passend zu sp str (anx ns, alle andern pos; Lz neg wie alle), zu growth pos, (nur noch moral pos, andere ns) zu decline pos (alle andern auch) // meaning ns zu sp str und Lz anx// sp str neg zu Lz, pos zu anx, //Mediat –demo –growth –sat; demo –decline-anx/Lz neg; moral –growth –sat, moral –decline –anx; interp –decl –sat/anx ; doubt –meaning –sat pos// anx –dem ns, sp str 5mal pos, meaning growth ns, decline pos; Lz –neg zu sp str 6 mal , demonic neg, meaning pos, growth pos, decline neg// wenig spir str, growth etwas mehr als decline,**

(R Gl, Gesu, help) Zembre,S/Kaskutas,L: Helping, spirituality and Alcoholics Anonymous in recovery, in: Journal of Studies on Alcohol 65, 383-391, 2004

Recovering alcs, 60 % AA, 40 % F, 69 % mindestens ein Jahr nüchtern, / -time spent in: recovery helping –help other alcs bei recovery, share experiences, give moral support, encouragement explain program rules; life helping –share exp in dealing with other problems, help find a job, take care of children, /Community helping –fund raising, working at a

homeless shelter soup kitchen, mentoring youth, help out with children's sports; /AA particip –do you now have a sponsor, number of steps worked, //AA involvement -7 Items, AA achievement –completion of the Twelve Steps, sponsoring another AA member, DSE -2 Faktoren –9 Items referring to God/rel; 5 Items –connection with others/universe –feel a selfless caring for others, feel deep inner peace or harmony// psychiatric severity –psy emot problems –depr anx halluc; //length of sobriety pos zu DSE beide Faktoren, //AA involvement/achievement pos zu F1, ns F2; F1 pos zu recovery/life helping, ns zu community helping, F2 pos zu allen drei (AutoK); psychiatric severity ns zu F1, neg zu F2(AutoK),

3,5 Punkte (1 sample, 2 Messung, 0,5 stat)**Length of sobriety/AA involvement/achievement pos zu F1(Theism) von DSE, F 2 (connection/peace) ns zu AA, pos zu sobriety R Gesu**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat)**F1 pos zu recovery help, life help, ns zu community help, F2 zu allen drei pos(AutoK) R help**

(unter 5) **DSE -F1 ns zu psychiatric severity (anx, depr, halluc), F2 neg (AutoK), R Gl**

Zinnbauer,B/Pargament,K: Spiritual conversion: a study of religious change among college students, in: JfSSR 37, 161-180, 1998

40 converts, 40 nonco, die religiöser wurden, 50 stabile, 6 Monate vor change (retrospektiv) und jetzt,

selfesteem, self confidence selfidentity steigen bei ersten beiden, selfreliance (autonom) ns, vor Steigerung von Rel waren die ersten beiden bei diesen Items negativer als die stabilen, danach positiver,

4 Punkte (1 sample, 1,5 Messung, 0,5 bei, **1 Panel**) **converts und Vp, die religiöser werden mehr self-esteem/confiden-ce/identity, autonom ns;**

(R Gl, help, Krim,Gesu) Zinser, H et.al.: Psychologische Aspekte neuer Formen der Religiosität. Tübingen 1997

4 Gruppen – trad rel, neurel (etwas altrel Praxis, neurel Praxis, viel okkult Praxis, gesundheitl-okk auch –vor allem östl Rel) Esoteriker – (wenig trad, mittel neurel Praxis, viel okk Pr und gesu-okk Pr) Nichtrel –nix von allem (Selbsteinschätzung passt bei Neurel nur zu 56 % zu dieser Einsch, Arel 74, Rest über 80// trad rel zu einem Viertel konflos, Nichtrel und Eso 86/80 % (Praxis: Lesen, in Veranstaltungen sein)

(Swg –Eso/Neu mehr als Nichtrel, trad dazwischen), LoCI –EsoNeu mehr, //soz Externalität – trad, nicht, Rest// fatalist Ext (Schicksalsglaube, kein Zufall, nicht vor Pech schützen, Erfolg ist Glück, wenig rat) –trad vor nicht und Eso (Messung schlecht),

Lz (gute Laune, zuversichtl, allg zufrieden, Ehe gut, Beruf zufr, nicht anders gelebt haben wollen rückblickend) trad vor Eso/Neu vor Nicht (ns) //soz Orientierung (hilfsbereit, mitmenschlich, soz Verantwo für andere motiviert zu helfen geht auf Sorgen anderer ein, tröstet pflegt Spende an soz Einrichtungen, Wohlst Konsumkritisch) trad Eso nicht neu –sign; Leistungsorient ns, Gehemmt – ns, erregbar – ruhig gelassen vs empfindlich unbeherrscht reizbar,) –ns (trad am meisten) Aggressivität ns, Beanspruchung (angespannt, überfordert, oft im Streß) Neu und Eso weniger als trad und nicht; körperl Beschwerden /Gesundheitssorgen ns (trad eher mehr) Offenh ns trad eher mehr, (Zugeben von Schwächen, ungeniert, unkonv vs auf guten Eindruck bedacht, an konv Umgangsformen orient) Extrav ns Emotionalität (labil,

empfindlich ängstlich ,viele Probleme, körperl Beschwerden, launisch, reizbar, depr grübeln nervös ns –Nichtrel am meisten;

(Nichtrel: wenig internal, Lz am wenigsten, soz Orient Nr.3, Aggr Nr 3, Beanspr am meisten, körperl Beschw Nr.3, Gesu sorgen am wenigsten, Offen Nr 2, E am wenigsten Emot am meisten –trad besser außer bei Gesu und Aggr)

Bei wichtigen Items – trad vs Rest: Lz pos, soz Orient pos, Beanspr (Eso Neu besser, Nichtrel schlechter) Emot (Eso Neu besser, Nichtrel schlechter) Aggr (ns eher), Gesu (andre besser)

Neurel ist andre Rel eher, Eso etwas pnb, aber eher die pos Seiten

(unter 5) **Nichtrel vs trad rel: Swg neg, Lz neg, angespannt/oft im Stress ns//Emotionalität a la N pos//soziale Orientierung neg,erregbar, aggressiv ns//Gesundheitssorgen ns,bei Stress und N –Eso Neurel besser,**

Znoj,H et.al.: Mehr als nur bewältigen ? Religiosität, Stressreaktionen und coping bei elterlicher Depressivität nach dem Verlust eines Kindes, in: **Zwingmann, C/Moosbrugger, H(Hg):** Religiosität: Messverfahren und Studien zu Gesundheit und Lebensbewältigung. Münster NY etc 2004, 277-297

Ko-gruppe Theologiestudenten, Vp Eltern

Deutung: (Mitleiden) von Gott gestützt, erfahre ihn neu in den guten Dingen, vertraue darauf dass die Zukunft.., spüre,dass Gott mein Leiden mit mir teilt, im Leiden Jesu erfahre ich Gottes Nähe, erfahre eine innere stützende Gegenwart//Gott wird schon seine Gründe haben, das Geschehene ist Teil eines göttl Plans, passt in einen größeren Gesamtrahmen vertraue darauf dass ich den Sinn einmal werde verstehen können (glaube dass mein Kind bei Gott ist)//frage mich ob Ereignis eine Strafe ist, irgendwie das Schicksal herausgefordert Schuld muss gesühnt werden(Arel !), Eltern vs controls: Strafe ns minus ! Plan plus, Mitleiden ns minus, rc minus

rc gekürzter Pargam, (gute Werke, Wunder, selber Verantwo übernehmen und Rest Gott übergeben, Zweifel Pfarrer unterstützt mich –alles ein Faktor)

zu konstruktivem Denken: Strafe minus, Plan/Mitleiden rc ns// pers Wachstum(stress related growth)–Mitleiden/rc pos, //

Depr – Strafe pos (nur Eltern !), Plan neg (contols ns neg) Mitleiden ns neg (co neg) , rc ns (co ns neg)

Depr mv (Ko von konstr Denken, Intrusionen, pers Wachstum): Plan minus, Strafe Mitleiden ns, coping plus ! (Eltern; co – ebenso, coping ns)

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **Depr –Strafe (unklar ob gottbezogen) pos (Eltern), göttlicher Plan neg, Gott leidet mit nsneg, rc ns,**

Zou,J et.al.: The efficacy of religious service attendance in reducing depressive symptoms, in: Social Psychiatry and Psychiatric Epidemiology 49, 911-918, 2014

T 2 nach 3 Jahren, T 3 nach 9 Jahren, T4 nach 20 Jahren, T 1 –Vp 13 J alt, Depr-Hopkins system checklist, mv demogr, life-time trauma, recent neg events; zu allen 4 Zeitpunkten haben KgVp weniger Depr, (dreimal linear),/im Zeitablauf –Depr steigt und sinkt dann wieder –aber KgVp haben zu jedem Zeitpunkt weniger D mv, linear: mehr Kg –weniger D

5 Punkte (1 sample, 1,5 Messung, 1,5 mv, 0,5 stat, 0,5 panelartig) zu 4 Zeitpunkten haben KgVp weniger Depr (linear, mv)

(R Gl, Gesu) Zuckerman,D et.al.: Psychosocial predictors of mortality among the elderly poor,in: American Journal of Epidemiology 119, 410-423, 1984

Vp forced to move from their homes vs controls not moved (matched in neighborhood, age sex race, Bd, CVD, srr; mehr verh, Hausbesitzer, income)// 72 J, 25 % Ne, 52 Kath, wegen urban renewal, eviction, condemned or substandard housing, fire, extreme financial hardship (nicht wegen poor health) mort-Messung nach 2 J, 398 Vp - davon sterben 47 /health –Krankheiten, shortness of breath, sight, hearing, tremors, arthritis, trouble moving part of body
rel –Kg, srr, how much is religion a source of strength and comfort to you/sozial- confidant, see him, friends –close, live here, come to visit, go to visit, Kinder;
Lz , NAS anx depr hostile, anomie, insomnia,depr (Sm feelings, concern about future, being burdened with responsibilities), rating of affect durch Interviewer – happy sad, anx unconcern, anger irritation;
Health index (mit Zushang zu mort): bronchitis, diab, heart attack, stomach pains, shortness of breath bowel urinary problems, problems in moving,

7,5 Punkte (1 sample, 2,5 Messung, 2 mv,bei, 0,5 stat, 1,5 Panel) mv: Rel neg zu mort bei ill MF, bei Gesunden ns, (Ko von sex) Teilitems: Kg nicht so stark, strength stärker neg zu mort, mv health index, sex, number of children nearby – rel hier neg zu mort allg (?), rel ns zu smoking BMI hospitaliz R Gesu

(unter 5) interviewer rating of happy, serious subdued, somewhat unhappy, sad, close to tears, grief stricken –pos zu rel, R Gl

(R fert, Krim, Gl, div) Zulehner,P: Religion im Leben der Österreicher. Wien 1981

6 Punkte (3 sample ? unsicher; 2,5 Messung, 0,5 stat)–**Wichtig für ein glückliches und sinnvolles Leben ist verheiratet zu sein, ist Kinder haben, man lebt vor allem, dass die Kinder etwas erreichen und zufrieden sind, mein Lebensziel ist ein glückliches Familienleben, pos zu starke Kirchenbindung, starke Kirchenorientierung, starke Religiosität; (Defin der rel Items unklar)**
Kinderzahl – Sonntagskirchgänger 1,79, Nichtkirchgänger 1,39 religiöse 1,79, unreligiöse 1,25; R fert

5,5 Punkte (3 sample ?, 2 Messung, 0,5 stat) **Bevor ich zur Messe gehe, versuche ich mich mit Leuten, mit denen ich Streit hatte, auszusöhnen –Kg pos stark; es ist unter allen Umständen besser, die Wahrheit zu sagen, auch wenn man dadurch einen Schaden erleidet –vs man kann nicht überall die W sagen, da es zu viele schlechte Me gibt Kg pos mittel bis schwach; im Wirtschaftsleben ist es nicht möglich, bei der Wahrheit zu bleiben Kg neg, Religion ist für mein Berufsleben belanglos Kg neg schwach; R Krim**

(unter 5) **wichtig für ein glückliches Leben ist im Wohlstand leben –Kg neg, ohne Wohlstand bin ich in meinem Leben nicht zufrieden Kg neg, man muss sich das Leben so angenehm wie nur möglich machen Kg neg, schwach R Gl**

4 Punkte (3 sample, 1 Messung) **Es ist gut, dass die Kirche die Unauflöslichkeit der Ehe verlangt –Kg Religiosität pos stark (81-17), der Glaube hilft über viele Ehekrisen hinweg – Kg Religiosität pos stark (Rel 95:3) R div**

(R Gl, Gesu, pos, fert, Krim, help) Zulehner,P/Denz,H: Wie Europa lebt und glaubt.
Düsseldorf 1993

Sehr großes Sample, mehr als 35000

Kirchlich – menschgewordener Gott und Kg sonntäglich; kulturkirchlich – höheres Wesen, weiß nicht und Kg sonntäglich., religiös menschgewordener Gott und Kg nicht sonntäglich; kulturrel – höh Wesen weiß nicht und nicht sonntäglich, Unglaube – beides nicht.

mv (Land, Familienstand, Geschlecht, Alter, Ortsgröße, Bildung , Einkommen und zwei rel Items)) 0.05 und kleiner: kaum oder so gut wie keinen Einfluss..

Zufriedenheit(Leben allg, häusl Leben, Lebensstandard, Arbeit) Lebensglück (alles in allem sehr gl etc), manisches Lebensgefühl (begeistert, Lob erhalten –gut getan; froh was fertiggebracht, im siebten Himmel gefühlt, alles läuft wie ich es mir wünsche), Depr (unruhig, einsam, Langew, niedergeschl, verstört) neg, Selbstbewusstsein (rechne gewöhnlich mit Erfolg bei dem was ich mache, kann mich gut durchsetzen übernehme gern Verantw bin selten unsicher) (Korrel mit Konfession und KRtyp zusammen –Kannib)

7 Punkte (3,5 sample, 2,5 Messung, 1 mv) **pos Korrel Konf/KRTyp zu Zufu, Lebensglück, depr Lgefühl – zusammen: Konf 0.06, KRtyp 0.09 Lebensglück 12/41; Zufu 52/82, depr 27/26) Zu manisch kreat Lebensgefühl 0.02, 0.04; zu Swg – 0.013, 0.017 ganz schwach, R Gl,**

6 Punkte (3,5 sample, 1,5 Messung, 1 mv) **Gesundheit, Selbstbeschreibung, - Konf/KRtyp beide zus (Kannib) –mv 0.02/0.04 pos R Gesu**

7,5 Punkte (3,5 sample, 3 Messung, 1 mv) **Vertrauen allg, zu Familie, Bewohnern des Landes pos (0.05 bzw. 0.07) Vertr in obrigkeitl Insti (Heer Kirche Polizei) –Ktyp/Konf mv stark pos, (AutoK, aber: kath neg !), restliche Insti (? Unklar welche) schwach 0,03/0,06; soziale Bewegungen 0,03/0,05;**

aber Sign unklar, (Kannib zwei rel Items) Erz-ziele –Selbstlosigkeit –mv kaum Wirkung (0,02/0,03)

Eink-unterschiede verringern/Wohlstand –genug für alle da, nicht W nur auf Kosten anderer, Staat muss versorgen, Wettbewerb ist schädlich, Verstaatlichung, Erfolg Glückssache vs jeder muss für sich Verantwo übernehmen, Privatisierung Wettb bringt Leute auf Ideen und zu harter Arbeit, harte Arb lohnt sich –Krtyp Konf pos zu beiden Faktoren ! aber schwach R help

6 Punkte (3,5 sample, 1,5 Messung, 1 mv) **zu tatsächlicher Kinderzahl – Konf (0,04, 0,05) und KR-Typ (0,085/0.143) mv, R fert**

7,5 Punkte (3,5 sample, 3 Messung, 1 mv) **Ablehnung von Fremden, Devianten (Drogen,Homo, AiDS, betrunken vorbestraft psych krank), pol Extremen als Nachbarn Rel weniger, (0.04/0.05) KRtyp pro Aut: künftig mehr Achtung von Aut**

Konf/Krtyp - Respekt Kind vs Eltern 0,08, 0,1; Lebensanspruch der Eltern 0,02/0,08) - (Erziehung zu Gehorsam betriebliche Anordnungen befolgen)

Sexualität etc (Prost, Homo, Geschlbezi mit Minderjährigen außerehel Bez Sm div Abtr Euth) stark 0,13,0,17 oder 0,1 0,25 R pos

8 Punkte (3,5 sample, 3,5 Messung, 1 mv) **Notwehrtötung, Drogen, Gefundenes zurück Lügen, handgreiflich gegen Polizei, Steuern hinterz, Schwarzfahren, Sozialleistungen Nichtzustehendes nehmen, parkendes Auto Schaden nicht melden, Schmiergeld Hehlerei pol Mord betrunken steuern, Spritztour Arb bedrohen, die nicht streiken wollen– Kirchliche immer besser als Ungläubige, bei Auto beschädigen, Abfall, Streik, pol Mord, Sozialleistung betrunken Spritztour eher ns pos mv Korrel : Staatsitems (Auto, Abfall, Streikbrecher bedrohen, Pol Mord gegen Polizei handgreiflich, Schmiergeld) – Krtyp/Konfession schwach 0.04/0,05, Betrug (Steuer,Hehler,Sozialleistung zu Unrecht) –stärker 0,06,0,09 R Krim**

(R Gl, help, pos) Zulehner, P/Tomka,M/Naletova,I: Religionen und Kirchen in Ost(Mit-tel)Europa: Entwicklungen nach der Wende. Ostfildern 2008

Daten aus Aufbruch 1997 (vgl Tomka, ohne Mold Bu Srb Weißr) und 2007, 14 Länder, Bu D-Ost, Kroat,Lit Mold Po Rum Serb Slowa Slowe Tsch Uk Ung Weißr

Rel: Gottesvorstellung/glaube, Kg, weltanschauliche Selbsteinstufung, Kirchenverbundenheit (ganz besonders rel –einigermaßen rel –weder noch –einigermaßen nichtrel – ganz besonders nichtrel)// Atheisten –glaube nicht an Gott in 3 Fragen- Vollatheist; 2 –Atheist, 1 Atheisierender; - bei einigermaßen nichtrel: 45 % Gläubige, 10 Voll, 10 Ath; bei ganz besonders nichtrel -9 gläubig, 67 Vollath, //atheis –ath-vollath –Ki soll taufen: 42-27-17; ath glauben weniger an Wiss als Gläubige; ath –etwas Gl an Seele, Wunder, Heilung Zukvorhersage) // ath –M, Alter bis 65, untere Mittelschicht, Beruf ohne Abi und etwas Intell, Grundschule und Abi weniger; Verbundenheit, Kg –einstellung, letzter Kg, Kommunion – intensive (viel von allem), gewöhnliche –gelegentliche –seltene

8,5 Punkte (4 sample ?, 3,5 Messung, 1 mv) Lz –wenn sie jetzt ganz allgemein Ihr gesamtes Leben bedenken, würden Sie sagen, sie sind sehr glücklich.., Wenn Sie einmal alles in allem nehmen, wie zufrieden sind Sie insgesamt zurzeit: mit Ihrem Leben in Ihrer Familie (Verwandtschaft), mit Ihrer Arbeit, mit dem Verhältnis zu Ihren Freunden, mit der gegenwärtigen wirtschaftlichen Situation ?

in 14 Ländern regeln Kg vs NichtKg pos 1997/2007, Ausnahme: Tsch 2007 neg, Slowenien 2007 neg; bei 32 Einzeldiff (M-F kombin mit age, edu und Land-Stadt) – besonders religiöse Menschen mehr Lz, schwach: Stadt über 40 M wenig edu; Stadt 18-39 F wenig edu; Stadt 18-39 mittel edu F;dto über 40 neg; nur 6 Diff schwach; bei Uni Diff am stärksten !!), die religiöse Überzeugung ist wichtig zum persönlichen Glück –rel pos 90-10, Glück –_Überhang glücklich über nicht gl –unrel 4,5 einigerm rel 5, beso rel 8,5 (1997), 2007: vier nicht so rel Gruppen -14-16,5 % mehr glücklich, d.h. ganz unrel nicht mehr besser; beso rel -23,5, alle Länder, age,edu; Graphik (4 mal 1997, 4mal 2007 –immer : beso rel mit größerer Diff zu Rest als zwischen Rest)_Zufr mit Wirtschaftssit –asymm Trog 1997, ganz unrel mehr als unrel, Rest mehr 2007// Arbeit –vor allem beso rel pos, Rest minimaler Anstieg 1997, ganz unrel mehr als unrel, 2007 asy Trog) Verhältnis zu Freunden -1997 asy Trog, 2007 ganz unrel mehr als unrel, Rest mehr//Leben in der Familie -1997 asy Trog, 2007 ganz unrel viel mehr als unrel, rest mehr//Calvi orth Muslims weniger Gl als konfessionslos**, K P mehr; **Orth in Rum Moldawien Ukr weniger Gl als andre**, Bulg Srb Weißr mehr, R Gl**

6 Punkte (3,5 sample, 2,5 Messung) **ich bin lieber ein Bürger in..als irgendeines anderen Landes auf der Welt/Die Welt wäre besser, wenn die Menschen in anderen Ländern so wären wie in.. , im Großen und Ganzen ist ..–ein besseres Land als die meisten anderen Länder, jeder sollte sein Land unterstützen selbst wenn sich das Land im Unrecht befindet (D-Ost/Lit/Ung/Srb ganz wenig- vs Uk Mold Rum Bu Weißr) intensive, gewöhnliche mehr, z.T. trogartig, z.T. seltene/gelegentl gleich; Srb ns; allein ohne Freunde zu leben macht wenig Sinn, -alles in allem-insges zur Zeit zufr mit Verhältnis zu Freunden, wichtig gute Bez mit andern Me zu unterhalten, ich halte es für meine Pflicht, meine Stimme bei Wahlen abzugeben/ich glaube, auch ich muss auf der Straße auf die Sauberkeit achten, –rel pos, R pos**

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 mv) **das wichtigste was Kinder lernen müssen, ist das Teilen, Teilen lernt man am besten in der Familie, ohne Familie kann man nicht lernen Konflikte zu lösen –rel pos (ganz bes und einigerm nichtrel gleich) man soll ein offenes Auge für die Sorgen der einen umgebenden Me haben ich habe einfach keine Energie dafür, mich auch noch um die Sorgen und Nöte anderer Menschen zu kümmern, –rel pos mv age (ganz besonders nichtrel und einigermaßen nichtrel ziemlich gleich), nicht Tsch Ungarn, es ist nicht meine Aufgabe , mich um die öffentlichen Angelegenheiten meiner Gemeinde zu kümmern – in allen Ländern außer Tsch, unabh von Alter MF edu (ganz bes unrel entspricht einigerm) man sollte denen, die mehr haben, etwas wegnehmen dürfen,um es an Bedürftige zu verteilen/Eink unterschiede sollen verringert werden/wenn wir auf etwas verzichten würden, gäbe es bald keine Armut mehr – ganz besonders rel (vs ganz bes nichtrel) pos R help**

(R Gesu/GI) Zullig, K et.al.: The association between perceived spirituality, religiosity, and life satisfaction: the mediating role of self-rated health, in: Social Indicators Research 79, 255-274, 2006

Lz I would describe my satisfaction with my overall life as.. terrible, unhappy,mostly dissatisfied, mixed, mostly sat, delighted), /spirituality is very important to me, I am very spiritual, I rely on higher power for guidance,/religion is very impo to me, I am very religious (spir mehr bejaht)

Lz – rel impo pos, very rel pos (stärker als spir), spir impo pos, very spir pos, rely on higher p. pos, //srh – alle pos, rel etwas besser, //hohe Korr rel-spir//srh mediiert Korrel spir –Lz völlig, rel –nur Teilmediation durch srh;

(unter 5) **rel und (etwas schwächer) spir pos zu Lz und srh, srh Vollmediator bei spir, Teil-Med bei rel R Gesu/GI**

Zwingmann,C et.al.: Positive and negative religious coping in German breast cancer patients, in: Journal of Behavioral Medicine 29, 533-547, 2006

11 % no aff, pos rc – support, meaning , solace (I am finding solace and hope in my rel faith); neg –bargaining quarrelling with God, **being punished**, rel doubt (I am asking why God scrutinized me), pos rc 1,95, neg rc -0,88, /neg rc- alteF, edu minus, partnerless F /pos rc pos zu neg rc, /path model: pos rc (total effects, auch indirekte) –Angst neg, Depr neg, /neg rc pos zu beidem, /direct path rc zu DeprAngst ns, rc wirkt via depr coping, volle Mediation

(bei mv sec und rc –sec stärker))/rc nur neg zu depr coping, nicht pos zu active problem focused coping,
 biv: pos rc neg zu depr coping, active coping pos, anx neg, depr neg, //neg rc –depr coping schwach pos, active coping ns, depr anx pos,
 5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **pos rc neg zu NAS, neg rc pos; pos rc pos zu active coping, neg zu depr coping, mv dann ns, pos rc mehr als doppelt so viel wie neg rc, pos rc pos zu neg rc,**

Zwingmann, C et.al.: Religious commitment, religious coping and anxiety: a study in German patients with breast cancer, in: European Journal of Cancer Care 17, 361-370, 2008

10 % ausgetreten, 2 nie dringewesen, centrality of rel -10 Item –interest, ideology, prayer, experience, worship; 18 Items pos rc –search for rel support, meaning, solace in response to disease, (I am seeking help from God in leveraging my resources) neg rc: bargaining quarreling with God, **feelings of punishment by God**, rel doubt, (I am asking myself why God is testing me) pos rc 1,8- neg rc 0,9; K mehr pos, P mehr neg !, HADS-D –anx centrality –neg rc ns, anx ns minus, K plus/anx –Kath minus , P ns, pos rc minus, neg rc plus (mv age edu partner –K und pos rc etwas geringer und ns –Zahlen eher gleich), pos rc ns zu neg rc/mv mit dubioser Methode (und Kannib –pos rc 0.85 zu centr!) –age edu partner, centrality/K/P ns, neg rc pos, pos rc neg, /Intera: low neg rc und viel centr –anx minus (wenig centr –viel anx) , high neg rc und viel centr –viel anx, (wenig cent-wenig anx)

5 Punkte (1 sample, 2 Messung, 1,5 Intera, mv, 0,5 stat) **Sample wie 2006 ?, pos rc ns zu neg rc; doppelt so viel da; centrality –neg rc ns, anx nsneg//anx –K neg, P ns, pos rc neg, neg rc pos, bei low neg rc –centrality senkt anx, bei high neg rc –centrality steigert anx;**

Zusätzliches, nicht in Bewertung

Abu-Raiya, H et.al.: Robust links between religious/spiritual struggles, psychological distress, and well-being in a national sample of American adults, in: American Journal of Orthopsychiatry 85, 565-575, 2015

Vgl. Abu-Raiya 2016, Landmark Spirituality and Health Survey, rr 50, ohne ath/agno (86,5 % -s.u. anders, 5 % ath/agno) experienced life stressor -78 % (s.u. anders) , 2208 Vp, 51 J, 32 % P, 20 % K, other 25 %, agno/ath 6,5 !, s.u. anders und oben ausgeschlossen !; no aff 12, Items s.u. -depr, rel commitment, generalized anxiety, Lz Diener 3 Items, happiness -3 Items -In general, I consider myself a very happy person; N -get nervous easily, I am relaxed, and handle stress well; social isolation -3 Item -how often do you feel left out ?; r/s-struggle -divine 1,28, demonic 1,53, interpers 1,32, meaning 1,54, moral ? -1,57

(rel commitment: demonic pos, interpers/moral/divine ns, meaning neg)

biv: Depr -rel commitment neg, alle rel struggle-Items pos (demonic etwas schwächer) /anxiety und Neurotizismus-dto/Lz -umgekehrt/happiness -dto/social isolation r/s Items pos, rc ns; mv (demogr, N, social isolation !) -rc ns zu Depr/anx, pos zu Lz/happiness; alle r/s-Items wie oben,

7,5 Punkte (2,5 sample, 3,5 Messung, 1 mv, 0,5 stat) **rel commitment: demonic pos, interpers/moral/divine ns, meaning neg/depr/anx/N -rel commitment neg, r/s-Items pos, (demonic etwa schwächer), Lz happiness umgekehrt, social isolation -r/s pos, rel comm ns; neg Rel wirkt unabh von schlecht gemessenem N und rel commitment**

Barna Research Group (1999). Atheists and agnostics invading Christian churches. Ventura, CA: Barna Research Group

Research Releases in Faith & Christianity • June 11, 2007

A new evangelistic movement has emerged in America. Yet this effort does not spring from those loyal to a particular faith or religious view. The new evangelists are atheists. People who have determined there is no God or who doubt his existence (a group commonly known as agnostics) are adopting a more aggressive, intentional effort to discredit the notion that God exists and to critique people of faith. Widely reviewed new books such as *The God Delusion* and *God is Not Great* represent this movement.

Beyond the bestseller lists, however, a new survey shows there is indeed a significant gap between Christians and those Americans who are in the "no-faith" camp. For instance, most atheists and agnostics (56%) agree with the idea that radical Christianity is just as threatening in America as is radical Islam. At the same time, two-thirds of Christians (63%) who have an active faith perceive that the nation is becoming more

hostile and negative toward Christianity. (“Active faith” was defined as simply having gone to church, read the Bible and prayed during the week preceding the survey.)

A new study by The Barna Group examines the numbers, lifestyles and self-perceptions of America’s atheists and agnostics, contrasting the no-faith audience with those who actively participate in the Christian faith. Surprisingly, not every measure shows points of differentiation; there was also some common ground between the two groups who are at opposite ends of the faith spectrum.

Two Worlds...Colliding?

In the study, the no-faith segment was defined as anyone who openly identified themselves as an atheist, an agnostic, or who specifically said they have “no faith.” In total, this group represents a surprisingly small slice of the adult population, about one out of every 11 Americans (9%). However, in a nation of more than 220 million adults, that comprises roughly 20 million people.

Interestingly, only about five million adults unequivocally use the label “atheist” and, when asked to describe the nature of God, staunchly reject the existence of such a being. In other words, most of those who align with the no-faith viewpoint harbor doubts as to the existence or nature of a supreme deity but do not express outright rejection of God.

Atheists and agnostics are distinct demographically from the active-faith segment. The no-faith audience is younger, and more likely to be male and unmarried. They also earn more and are more likely to be college graduates.

Perhaps partly due to the younger nature of the audience, atheists and agnostics are more likely than are active-faith adults to say they are into new technology (64% among no-faith individuals versus 52% among active-faith adults) and to assert that they adapt easily to change (81% versus 66%). Atheists and agnostics are also significantly less likely to say they are convinced they are right about things in life (38% versus 55%).

One of the most fascinating insights from the research is the increasing size of the no-faith segment with each successive generation. The proportion of atheists and agnostics increases from 6% of Elders (ages 61+) and 9% of Boomers (ages 42-60), to 14% of Busters (23-41) and 19% of adult Mosaics (18-22). When adjusted for age and compared to 15 years ago, each generation has changed surprisingly little over the past decade and a half. Each new generation entered adulthood with a certain degree of secular fervor, which appears to stay relatively constant within that generation over time. This contradicts the popular notion that such generational differences are simply a product of people becoming more faith-oriented as they age.

**A Secular, Faith-Resistant Mindset
is More Common among Young Adults**

generation current ages 1992* 2007*

adult Mosaics	18-22	—	19%
Busters	23-41	16%	14%
Boomers	42-60	8%	9%
Elders	61+	4%	6%

* % atheist and agnostic
(Source: The Barna Group, Ventura, CA)

Independent...and Disengaged

One of the most significant differences between active-faith and no-faith Americans is the cultural disengagement and sense of independence exhibited by atheists and agnostics in many areas of life. They are less likely than active-faith Americans to be registered to vote (78% versus 89%), to volunteer to help a non-church-related non-profit (20% versus 30%), to describe themselves as “active in the community” (41% versus 68%), and to personally help or serve a homeless or poor person (41% versus 61%). They are also more likely to be registered to vote as an independent or with a non-mainstream political party.

One of the outcomes of this profile – and one of the least favorable points of comparison for atheist and agnostic adults – is the paltry amount of money they donate to charitable causes. The typical no-faith American donated just \$200 in 2006, which is more than seven times less than the amount contributed by the prototypical active-faith adult (\$1500). Even when church-based giving is subtracted from the equation, active-faith adults donated twice as many dollars last year as did atheists and agnostics. In fact, while just 7% of active-faith adults failed to contribute any personal funds in 2006, that compares with 22% among the no-faith adults.

Lifestyle Gaps...and Common Ground

The study produced a mix of findings when it came to lifestyle and personal priorities. In terms of differences, Christians were more motivated by faith, as expected. Yet, just one-quarter of active-faith adults identified their faith as the primary focus of their life. For their part, atheists and agnostics were more likely than were Christians to be focused on living a comfortable, balanced lifestyle (12% versus 4%) or on acquiring wealth (10% versus 2%). Three-quarters of no-faith adults said they are clear about the meaning and purpose of their life and a surprising one-quarter said the phrase “deeply spiritual” accurately describes them. One of the largest gaps was the perception of being “at peace,” a description less frequently embraced by no-faith adults (67% versus 90%).

Nevertheless, there were a number of areas of commonality between the two audiences. The two groups were equally as likely to think of themselves as good citizens, as placing their family first, as being loyal and reliable individuals, as preferring to be in control, and as being leaders. Each group admitted to experiencing personal difficulties with similar frequency, including being in serious debt (11% versus 10%), dealing with a personal addiction (13% versus 12%), and trying to find a few good friends (41% versus 40%). Christians admit to being overweight with greater frequency (26% of no-faith, compared

with 41% of active-faith), while atheists and agnostics are more likely to feel stressed out (37% versus 26%).

In their interactions with others, the two groups also share common ground. Both audiences were equally likely to say they have discussed political, moral, and spiritual issues with others in the last month. In addition, about one-fifth of both active-faith and no-faith adults said they often try to persuade other people to change their views.

Perspective on the Findings

David Kinnaman, the president of The Barna Group, directed the study of the lifestyles and habits of no-faith adults in America, and pointed out some of the implications of the research. “Neither the 20 million no-faith adults nor the 58 million active-faith Christians are as internally consistent as those who write and speak on behalf of their groups make them out to be. Proponents of secularism suggest that rejecting faith is a simple and intelligent response to what we know today. Yet, most of the Americans who overtly reject faith harbor doubts about whether they are correct in doing so. Many of the most ardent critics of Christianity claim that compassion and generosity do not hinge on faith; yet those who divorce themselves from spiritual commitment are significantly less likely to help others.

“Ironically, however, both atheists and committed Christians share one unusual area of common ground: concern about superficial, inert forms of Christianity in America. There are nearly 130 million American adults who describe themselves as Christians, but who are Christian in name only; their behavior includes little related to experiencing and expressing their alleged faith in Christ.”

Kinnaman addresses some of the realities of increasing hostility toward Christians in a new book that examines Mosaics and Busters, releasing in the fall of 2007, called *unChristian: What a New Generation Really Thinks About Christianity...And Why It Matters*. “It is important for Christians to understand the environment and the perspectives of people who are different from them, especially among young generations whose culture is moving rapidly away from Christianity. Believers have the options of ignoring, rejecting or dealing with the aggressiveness of atheists and those hostile to the Christian faith. By their own admission, Christians have difficulty handling change, admitting when they are uncertain of something, and responding effectively to divergent perspectives. These characteristics make the new challenges facing Christianity even more daunting.”

Additional Readings and Resources

Research Details

This report is based upon a series of nationwide telephone surveys conducted by The Barna Group with random samples of adults, age 18 and older. These surveys were conducted from January 2005 through January 2007. In total, those studies included 1055 adults who identified themselves as atheists or agnostics. The maximum margin of sampling error associated with the aggregate sample of atheists and agnostics is ± 3.2 percentage points at the 95% confidence level. The cumulative sample of active-faith adults was 3011 interviews, accurate to within ± 1.8 percentage points. The minimum number of active-faith adults interviewed in each study was 250 individuals (± 6.5 percentage points), while each study included a minimum of 100 atheists and agnostics

(+10.0 percentage points). Statistical weighting was used to calibrate the sample to known population percentages in relation to demographic variables.

Barna Research Group (1999). Atheists and agnostics invading Christian churches. Ventura, CA: Barna Research Group

Zusammen 1055 ath/agno vs 3011 active faith adults -(having gone to church, read the Bible and prayed during the week preceding the survey.), aber mehrere Studien;

No faith group –ca 20 Mio, davon 5 Mio Atheisten, unter den no-faith Leuten sind 25 % deeply spiritual !

6 Punkte (2 sample, 3,5 Messung, 0,5 stat) to volunteer to help a non-church-related non-profit (20% versus 30%), to describe themselves as “active in the community” (41% versus 68%), and to personally help or serve a homeless or poor person (41% versus 61%). donate to charitable causes -The typical no-faith American donated just \$200 in 2006, active-faith adult (\$1500). when church-based giving is subtracted from the equation, active-faith adults donated twice as many dollars last year as did atheists and agnostics. 7% of active-faith adults failed to contribute any personal funds in 2006, 22% bei no-faith adults. R help

being “at peace,” no-faith adults 67% versus 90%, atheists and agnostics are more likely to feel stressed out (37% versus 26%). R GI

being overweight -26% of no-faith, compared with 41% of active-faith, dealing with a personal addiction (13% versus 12%), R Gesu

one-fifth of both active-faith and no-faith adults said they often try to persuade other people to change their views

Are Believers Happier than Atheists? Well-being Measures in a Sample of Atheists and Believers in Puerto Rico

- **Juan González-Rivera, in Interacciones 5, 51-59, 2019**

Lz Diener rel mehr als ath sign mv demogr, believer in a personal God, 415 rel, 406 ath

Merkmale der Persönlichkeit und Identität in Bevölkerungsumfragen: Ansätze zu ihrer Operationalisierung und Verortung als Erklärungsvariable für Lebenszufriedenheit **Haller, Max; Müller, Bernadette** Veröffentlichungsversion / Published Version Zeitschriftenartikel / journal article Zur Verfügung gestellt in Kooperation mit / provided in cooperation with: GESIS - Leibniz-Institut für Sozialwissenschaften Empfohlene Zitierung / Suggested Citation: Haller, M., & Müller, B. (2006). Merkmale der Persönlichkeit und Identität in

Bevölkerungsumfragen: Ansätze zu ihrer Operationalisierung und Verortung als Erklärungsvariable für Lebenszufriedenheit. ZUMA Nachrichten, 30(59), 9-41.

7 Punkte (3 sample, 1,5 Messung, 2 mv, 0,5 stat) **Religiöse Überzeugung wichtig bei der Beschreibung der eigenen Person mv pos zu Lz bei Ko von E und N, Österreich**

Inglehart,R: Faith and freedom. Traditional and modern ways to happiness, in: **Diener,E et-al.:** International Differences in well-being, Oxford 2010, 351-397

Values Surveys 1995 -2007, 97 Länder, 75 Zusammenhang impo of God in life pos zu happy/Lz, 8 ns (Algerien, Belgien Bulgarien Estland Ungarn Israel Pakistan Vietnam), 14 neg –Belarus China Zypern Ägypten Norwegen Trinidad Moldawien Slowenien Ruanda Mazedonien Portugal Montenegro Irak Albanien –also nur 8 wirklich problematisch, 14 andre Rel/keine//

Aggregatkorrel rel impo zu happy/Lz pos bei Ko von BSP

bei low/middle income –Ex KP neg, Latin America pos; Anstieg von Rel in Ex-KP-Ländern, in Ländern mit wenig happiness, also -? –Unterprivilegierte gehen zu Rel /nonCommunist – unabhängig von BSP rel pos zu happiness, Ex-KP auch, aber schwächer

bei niedrigem und hohem Eink –Rel pos zu Lz, bei hohem sogar mehr –**gegen Ellison**, in ex-KP-Ländern und andern,

nichtkomm/komm Länder high on Lz (Stufe 8-10) –in high inc Ländern –impo gering ca 56(45), impo hoch 65(52), upper middle inc –impo gering 41 (38) -56(41), lower middle inc 32(29) -45(26), low inc -24 (25) -29(21) –in den beiden letzten Gruppen sind sehr arel besser dran –sie bestehen vor allem aus Chinesen und Russen (**andre Rel!**), low inc –vor allem **Vietnamesen Inder** (arel ath anders ?) **Ukrainer**, **//allg fast alles asy kurvi pos; Ausnahmen sind andre Religionen/KP**

Even among low-income countries (as classified by the World Bank in 2001), there is a small group (4 percent of the sample) for whom God **is completely unimportant** (rated “1” on a ten-point scale)—and this group shows a higher level of life satisfaction than those near the middle, ranking only below those at the very top of the scale (asy kurvi pos) –Vietnam 55, Indien 15, Ukraine 10 – die restlichen 20 % verteilen sich auf 14 Länder (Indien rel ohne Gott!, aber bei impo unsicher)

23 lower-middle-income countries -satisfied atheists consist of Chinese (42 percent) and Russians (19 percent). in the 21 upper-middle-income countries, a majority of the satisfied atheists are Czechs (40 percent), Hungarians (14 percent) and Slovaks (8 percent)

Kopecky, Robin, Silvia Boschetti, and Jaroslav Flegr. 2019. “Effect of Being Religious on Wellbeing in a Predominantly Atheist Country: Explorative Study on Wellbeing, Fitness, Physical and Mental Health.” PsyArXiv. April 29. doi:10.31234/osf.io/3kr6n. – preprint –verdächtig, da später nie erschienen,

Internet sample,

wellbeing (quality of physical health, mental health, economic situation, self-attractiveness, and quality of current partnership

Five questions on the presence and intensity of subjectively rated symptoms of impaired mental health (whether and how much the participant suffers from depressions, manias, anxieties, phobias, and obsessively compulsive thoughts and behaviors,

Three questions related on variety of mental health problems (how much or how often does the subject suffer from mental health disorders that have been diagnosed by a physician, how much or how often the subject suffers from mental health disorders that have not been diagnosed by a physician, and the number of items checked on a list of 24 most frequent mental health disorders for which the subject has been diagnosed or self-diagnosed

Five questions related to physical health problems (number of different drugs prescribed by a doctor currently consumed per day; number of drugs, food supplements and vitamins not prescribed by a doctor currently consumed per day; how many times the responder visited his general practitioner physician in the past 365 days; how many times he had to take antibiotics in the past; what number of specialized medical doctors the subject had to regularly attend (not for prevention) at least once in the past five years).

Seven questions related to self reported honesty and altruism (probability of risking one's own life in order to save lives of three other people, probability of returning a found bag containing one million Czech crowns (about \$ 50 thousand), whether the responder has ever cheated during a school examination, whether the responder would prefer to be hit by a car rather than hit somebody else with a car, whether the responder has ever defended a bullied person, whether the responder has ever lied in an important matter, and whether the responder has ever lied in a non-important matter;

Four questions related to inclusive biological fitness (current number of biological children, preferred total number of children, number of biological siblings, total number of biological aunts and uncles)

strength of their religiosity, namely, how strongly they agree with the statement: "My belief in God is extremely important for me." and the statement: "I believe that after death good people will be rewarded and bad people punished." using scale 0-100 anchored with 0- strongly disagree and 100- strongly agree by moving a graphic slider. Later, in a separate question, they were asked to answer what is their denomination by choosing from the list of six items, atheist "I am not believer", no denominations "I am believer but I am not adherent to any church", the three most common denominations in Czechia (Catholic Church, Protestant Church of Czech Brethren, Czechoslovak Hussite Church) and "other, please specify".

Ath Basis -wellbeing: no neg, K ev Hussiten ns, mental health problems -no/K pos, ev Hussites ns; symptoms mental illness -no/K/ev pos, Huss ns; physical health problems -no, K, ev pos, Huss ns (aber s.u.) Kinder -alle Rel pos, honesty/altr alle rel pos,

(wellbeing seltsam -ns; NAS wohl eher Ath neg, Gesu unsicher -keine gute Messung; Kinder und honesty/altr rel pos)

Innerhalb von K/ev -impo of belief -wb pos, phys/mental health problems und symptoms of illness ns, Kinder honesty pos ! (frequency of rel meetings ähnlich, etwas schwächer; ev meist etwas schwächer, aber N gering, desh Sign weniger)

7 Punkte für R Gl(3 sample, 3 Messung, 0,5 mv, 0,5 stat)

5,5 Punkte für R fert, help, Gesu (3 sample, 1,5 Messung, 0,5 mv, 0,5 stat)

Minkov, M. et.al: Cultural Evolution Shifts the Source of Happiness from Religion to Subjective Freedom, in: Journal of Happiness Studies 21, 2873-2888, 2020

large study of culture and personality across all continents in 2015–2016, sponsored by the multinational media agency MediaCom

In 23 von 43 Ländern N unter 1000, China Ägypten Indien Indonesien Israel Japan Malaysia (Nigeria) Russland Ukraine Singapur Südkorea Taiwan Thailand Türkei Vietnam Ukraine -17 von 43 keine Christen

in the economically developed countries, where the samples represent each nation reasonably adequately in terms of gender balance, age distribution, education, occupation, ethnic or racial group, native language, and regional origin. The samples from the developing countries also represent the national census relatively well, except that they consist mostly of respondents with higher education because the online sampling and interviewing method made it difficult to reach less educated respondents. (unrepräs)

Please describe yourself in terms of the personal characteristics below. Each question consists of two opposites. Please choose the one that describes you more accurately. If you think that you are somewhere in between these two opposites, please choose the option in the middle.

1. I am usually happy and in a good mood. 2. I am somewhere here, in between these two. 3. I am rarely in a very good mood. (kein echter Gegensatz –wer 3 verneint, kann 1 bejahen: selten in sehr guter Stimmung passt zu gewöhnlich in guter !)

I am a very religious person. I follow the rules of my religion very strictly. 2. I am somewhere here, in between these two. 3. I rarely observe any religious rules. (very strictly sagen wohl wenige; rarely –warum nicht: very strictly nonrel ?)

1. I feel free to live my life as I wish. 2. I am somewhere here, in between these two. 3. There are all kinds of problems in my life that stop me from living as I wish at the national level our happiness item is not associated with measures of life satisfaction !!

The religiousness item that we use in this study was found to be a key component of the latest measure of national individualism-collectivism, validated through its close correlations with previously reported measures of this dimension or similar constructs (Validierung von Religion nicht per Korrel mit rel Items !!),

we composed a new individualism index, using Schwartz's (2008b) embeddedness scores and Welzel's (2013) obedience-vs-emancipative values;

socio-economic modernization - composite index that summarizes life expectancies, per capita gross domestic products in purchasing power parities, income equality (the inverse of a Gini index), inverse fertility rates, and primary, secondary, and tertiary schooling years, (Modernisierung ist wenig fert !) Effective democracy is a multiplicative combination of inverse grand and petty corruption scores, and scores on electoral democracy, on the other hand, all based on data from the V-Dem Project for 2014 (Coppedge et al. 2018) (unklar)

keine Korrel erhoben zwischen rel und freedom, nur Korrel zwischen Korrel Rel –happiness und freedom-happiness – negativ -0,56 // the two sets of correlations correlate with each other negatively at $r=-0.56$ across the 43 countries in the sample ($P<0.001$). –aus dieser Korrel wird ein Faktor –happiness link –gemacht; where people's happiness depends more strongly on religion, it depends less strongly on freedom, (Graphik weniger klar)

rel zu happiness -26 pos, 4 nspos, 13 ns;

aber: China, Russland, Singapur, Südkorea, Malaysia, Nigeria, Ägypten, Indonesien, Indien Japan Taiwan Thailand Türkei Vietnam alle pos ! (anders als sonst –China, Vietnam, Japan, Islamländer pos// ebenfalls anders: Belgien Chile Tschechien Finnland Frankreich Deutschland Israel Ndl Schweden GB Spanien Rumänien Neuseeland alle ns !; Kanada Peru Portugal nspos, nur Argentinien, Australien Kenia Südafrika Mexiko Polen Philippinen USA Venezuela normal ! (Ndl GB Dld Neuseeland S-amerika sonst pos, Portugal sonst ns)

the cultural shift from collectivism to individualism (unklar, was das ist,s.o., aber viel klarere Korrel als bei Graphik zu Korrel oben) weakens the effect of religiousness on happiness while enhancing the effect of subjective freedom.

Individualism, embeddedness, intellectual autonomy emancipative values democracy modernity –korrelieren positiv mit Korrelation der beiden Korrelationen rel –happiness und freedom –happiness ! (mit dem happiness-link-Faktor); dann mv: Indiv, modernity democracy zusammen – nur Indiv wirkt, heißt: in Ges mit Indiv hängt happiness mehr mit freedom zusammen als mit Religion, mod und democ sind Scheinfaktoren

“cool water” condition - (a) the prevalence of cool seasonal temperatures (b) the continuity of rainfall as well as (c) access to waterways; cool water condition embodies vital existential autonomies, such as autonomy in accessing fresh water and its derivative resources, such as soil of agrarian value. These naturally provided autonomies gave societies a more individualist orientation as far back as in the medieval period (indiv: Schweden, Dld, Ndl, GB, Fi, N-seel, Kanada, Fr, Be, Austr USA Tsch Ungarn Polen Griech Ita –Austr Ita USA cool ? Schw Dld Ungarn Griech indiv ?; nicht indiv –Kenia Nig S-afr Indien Türkei Venezuela ! Peru Philippinen) –bei Ko von diesem Faktor hängt Indiv immer noch mit happiness zusammen, das soll Kausalerklärung sein, so dass Indiv zu happiness-link-Faktor führt,

Because of this backward reach in time, it is certain that the cool water condition measure is a naturally exogenous variable, accounting for cross-cultural differences today. For this reason, we can use it as an instrument to partial out the exogenous variation in individualism. To do so, we model individualism in the first-stage regression as a function of the cool water condition and save the predicted individualism scores from this regression. These predicted scores represent the part of the variation in individualism that is exogenous to the happiness-link-factor, since these scores are predicted by the naturally exogenous cool water condition. We use these exogenized individualism scores in the second-stage regression to explain the happiness-link-factor. As a result, exogenized individualism explains a highly significant 43% of the cross-national variation in the happiness-link-factor. Thus, the effect of individualism on the happiness-link-factor is non-endogenous and, hence, not an artifact of a tautological causal circle.(unverständlich)

mv - individualism significantly weakens the effect of a respondent's religious conformity on happiness (vgl die obigen Korrelationen in den Staaten –

individualistisch (ns): Belgien Chile Tschechien Finnland Frankreich Deutschland Israel Ndl Schweden GB Spanien Rumänien Neuseeland//

kollektivistisch (pos): Argentinien, Australien Kenia Südafrika Brasilien Kolumbien Mexiko Polen Philippinen USA Ita Venezuela(China, Vietn, Tü Thai Tai S-kor, Sing, Mal Jap Indo Indien Ägy Russl)

etwas koll (nspos) Kanada Peru Portugal Ukraine

mv: Aggregat: rel ns, indiv ns, freedom pos, modernity pos, effect of democ neg, individuell: edu neg, rel pos, Interaktion indiv und rel neg –mehr indiv, weniger rel Wirkung auf happiness, freedom pos, Intera indiv und freedom pos; (aber Individualism wirkt individuell selber nicht) //collectivism/embeddedness/obedience/ threat/preventive vs

individualism/autonomy/emancip, opportunity/promotive, modernity –ökon L-erw fert neg, edu, Gini ((vgl: Autonomie ns zu Lz; kons pos –nicht emancip; ÜberKo –fert und Rel))

5,5 Punkte (2 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **dubios, sagt nichts Klares aus, völlig andere Ergebnisse als sonst, aber rel irgendwie doch pos**

Mohr,S et.al.: Die Bedeutung von Religiosität und Spiritualität innerhalb der psychosozialen Dimension von Schizophrenie, in: **Klein,C et.al.**(Hg) Gesundheit –Religion-Spiritualität. Weinheim München 2011, 301-328

Pos rc –Rel verhilft zu mehr Selbstbewusstsein, zur rel Deutung der Krankheit, die die Akz der Kra steigert und rel Bewältigungsressourcen mobilisiert/neg rc –durch Rel kommt mehr Verzweiflung, Leidensdruck, Angst Wut Schuld; (evtl eher AutoK, pos coping defin durch pos Folgen von coping) kein Vergleich zu unrel noncopern,

Vp -9% andre Rel, 12 Eso, Spiritismus Scientol UFOlogie, Christl Wiss, 18 konfessionslos, 61 Christen, 45 % Rel das wichtigste im Leben, 85 % rel wichtig im Leben; 52-63 % % sie hilft bei Kra-bewältigung, Kra-kontrolle, gibt Trost/Rel wichtiger im Leben als bei Bev, aber weniger gemeinschaftliche Rituale, /hin zur Rel –um Heilung zu kriegen oder um mit Schizo zurechtzukommen (5 % vs 54 %)

Pos Wirkung von Rel (defin als pos rc) – bei Religiösen 84% (bei allen: 71%, 14 neg, 15 unrel); der Kra eine pos Bedeutung geben –Swg Trost Hoffnung Sinn in der Kra (Gnade Prüfung; neg: Teufel Dämonen Strafe Gottes –z.T. mit pos Folgen: Strafe gibt dem was passiert Bedeutung; Dämonen als Urs –hilft, sich weniger zu fürchten/sich zu beruhigen !) Lebensfreude..., /Wahnvorst minus/(neg rc plus), Halluz plus, Gewalt plus, Depr ns, Angst plus (aber bei wenigen nur; Text anders als Tabelle; Bibel beschützt vor Gefahr/reduz Gewalt, Gott ist Liebe –also andre lieben, ew Leben –Stimmen werden dort aufhören), soz Kontakte besser (Beten/Bibel hilft bei Angst vor Kontakt; Beten gibt Kraft, Motivation) neg rc kaum in rel Gem, pos rc nur zu 39%, –falls in rel Gem: eher Unterstützung; Rückgang der Praktiken wegen Kra (Abstumpfung, Angst vor Teufel verhindert Kg) /Smideen – neg (an Gott denken hilft, aber auch: Arznei nehmen, um auszuprobieren, wie Sterben ist - pos) Drogen neg/pos, compliance ns (Gott soll Denken bestimmen, nicht Arznei; Gott stellt Arznei/Ärzte bereit, Dämonen sagen: nix nehmen –Priester sagt : Nehmen) //neg rc –Christli Wiss:hilft nicht, Leute dort sagen: schlechter Mensch, desh keine Heilung schlechter Einfluss auf andere; /zuerst ungläubig, dann Bibel lesen –Vp denkt, sie sei sündig, der Teufel; Ki hat nicht gegen Kra geholfen; /unklar: bei pos rc – Symptome zu Rel neg (4 Messungen –Zentralität von Rel, gemeinsame rel Praxis Unterstützung der rel Gem), zu subj Lqual /Global Assessment of functioning ns Global impression ns; bei neg rc –rel Items pos zu Symptomen, Clinical Impression, Global assessment of functioning neg; Vp ohne rc –mehr Drogen, mehr Negativsymptome, neg rc: längere Erkrankung, Glück minus,

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **undurchsichtige Messung und Korrel; kein Vergleich zu no rel (außer: dort mehr Drogen, mehr Negativsymptome), AutoK ?; mehr Rel als Bev, weniger Kg/Gemeindeanbindung, pos rc (neg rc neg) –Swg Trost Sinn pos, Gewalt minus ?, Drogen minus, Sm minus, soz Kontakte plus, compliance ns, Krankheitssymptome: bei pos rc –rel items dazu neg ?, bei neg rc –rel Items dazu pos !, aber viele rel Items ns; interessante Einzelinfo (auch neg rel Zugang nutzt z.T.)**

Mooney,M et.al.: Does believing or belonging have greater protective effect on stressful life events among young adults ?, in: **Keister,L/Sherkat,D:** Religion and inequality in America, NY 2014, 289-310

Aufschriebe: Add Health –wave 1-3, T3 nach 7 J, Stressful life events 12 Monate vor T3 — controllable STD was in physical fight, had criminal conviction was in jail, full time active duty service , ended a rom relship, had a div/coh ended, sex for money, unwanted pregnant Abtr Freigabe von Baby zur Ado SmV – mv (demogr, edu inc parent) : Kg minus, Steigerung von Kgminus, rel activities (Bible classes, retreats youth groups choir) ns, Steigerung von act ns, elterlicher Kg neg, /oder : what seem to be coincidences in my life are not really coincidences –I am being led spiritually(T3) ns, rel impo neg, Steigerung von impo nspos, doubts/atheism ns child more rel als Eltern pos, Eltern mehr rel pos, beide gleich (nicht) rel ns, oder: cP ns, K pos, no rel pos stark LDS minus mP ns,(no rel anders als ath –aber anderer controls, Kannib, //Wave 3 stressful life events und rel Items Kg, group particip, impo zu rel Wave 4 rel -:SLE ns

11 Punkte (3,5 sample, 4 Messung, 1 mv, 0,5 stat, **2 Panel**) rel Items neg zu selbstverursachten stressful life events (incl Krim Abtr div STD sex for money, aber auch ended a rel-ship Adoptionsfreigabe für Baby) mv, Panel, adol

Richardson, J et.al: Conversion to Fundamentalism, in: **Robbins,T/Anthony, D:** In Gods we trust. New Patterns of religious pluralism in America. New Brunswick 1981 127-139,

22 % highly disrupted sit vorher, 34 moderately, 35 not, oft depr upset, 47 % mal bei Psychiater, drugs oft, keine Isol, happy vorher die Hälfte, dann 91 %, bessere Bez zu Eltern, glückl mit Leben in Gem//attracted to group per Wärme Liebe dort, oder es war Gottes Wille;

(unter 5) **vorher neg, nachher pos**

Thorson,J/Powell,F, A revised death anxiety scale, in: **Neimeyer,R:** Death anxiety handbook. Washington 1994, , 31-43,

viel Tangst –wenig I, viel I-wenig T-angst, aber: bei denen mit wenig Tangst –I neg zu Tangst, bei denen mit viel Tangst-I ns zu Tangst, /bei denen mit viel I: I neg zu Tangst, bei denen mit wenig I –I ns zuTangst;

(unter 5) **I meist neg zu T-angst, bei viel T-angst bzw. wenig I –I ns;**

(R Gesu/GI) Trevino,K et.al.: Religious coping and physiological, psychological, social, and spiritual outcomes in patients with HIV/AIDS: cross-sectional and longitudinal findings, in: AIDS and behavior 14, 379-389, 2010

86 % M, 53 Ne, 50 gay 11 bi; 12 no aff, attr 21, T2 zwölf bis 18Monate später; HIV/AIDS-targeted quality of life – overall functioning, Lz, health worries, financial worries, HIV medication worries, HIV mastery (comfort with how HIV was contracted) disclosure worries, provider trust, sexual function, FACIT-Sp-Ex – sense of comfort, harmony peace in life, strength of faith, compassion, gratitude sense of connectedness to others and a higher power; /praying, meditating rel text study, /Brief RCOPE 14 – Werte:pos 17, neg 10; /pos rc – viral load CD 4 ns, Lqua –Lz pos, HIV mastery neg; health financial disclosure worries ns sexual function ns, provider trust ns;

ss ns; HIV symptoms ns, Depr ns, Swg pos; neg rc alles neg (Gesu, Lqual etc) //Korrel pos rc T1 zu T2 Items (ohne Ko von T 1 Items): Lz Swg pos mastery neg; neg rc bei allem neg//rel aff (christli vs nonchr –unsicher ob no dabei): Lz pos, provider trust pos, Depr minus, ss pos, Swg /worries, CD4 viral load mastery symptoms ns//bei Ko von T1 Items – pos rc ns außer zu FACIT (AutoK), rel affil neg zu CD4, neg rc – overall Lqu neg, mastery neg, Depr pos, CD 4 pos; FACIT ns;

7,5 Punkte (1 sample, 4 Messung, 1 mv, **1,5 Panel**) Dreiteilig- biv T1, biv T1-T2, mv T1-T2 mit T1 Item –bei letzterem pos rc ns außer zu FACIT (AutoK), neg rc –overall Lqu neg, mastery neg, Depr pos, FACITns; biv und biv Panel –pos rc Lz plus, mastery neg ?, Swg plus, Depr ns, neg rc bei allem neg, /rel affil – Lz pos, provider trust pos, Depr minus, ss pos Swg ns, /pos rc und rel aff zu worries ns; R Gl

6,5 Punkte (1 sample, 3 Messung, 1 mv, **1,5 Panel**) T 1-T2 bei Ko von T 1 Item: rel affil neg zu CD4, neg rc zu CD4 pos, zu overall function neg (T1 biv, T1-T2 biv,mv); pos rc rel aff ns zu overall function; T1-T1 und biv T1 –T 2 neg rc mehr HIVsymptoms, zu viral load alle ns R Gesu

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The Role of Spirituality and Religiosity in Subjective Well-Being of Individuals With Different Religious Status

Daniela Villani et.al.

267 Vp, Ita, 60 % F, Selbstbezeichnung religious, nonreligious, weder noch – Lz -4,67 -4,3 -4,53; Pos affect -3,12 -2,8 -2,89; neg affect -1,79 -1,71 -1,83; PANAS, LzD, (Sign der Diff unklar) (unter 5)

(R Gesu/Gl) Zhang, J et.al.: Association between Religion and Health in China: Using Propensity Score Matching Method , in . Religions 11, 37, 14 Seiten, 2020
<https://doi.org/10.3390/rel11010037>

Sample wie Liu (der verwendet nur ca 1300 Vp, hier ca 6000) , 2007 Spiritual Life Study of Chinese Residents (SLSC), rel very impo 3, somewhat impo 9, ever pray 11, regular att 3, Prot 2, Bu 17, no 80

Propensity Score Matching (PSM) Method gegen self-selection in religion and health studies and to assess the treatment effects of religion on the health outcome. The propensity score is the probability that an individual belongs to a naturally occurring treatment group, based on the individual's background characteristics. In the present study, the propensity score estimated is the probability of a respondent practicing religion, given his/her demographic and socioeconomic characteristics. The PSM model first estimates a respondent's propensity for

religious practice, then matches the propensity scores of those with a religious affiliation (the treatment group) and those without a religious affiliation (the control group). Based on the matched propensity scores, the effects of religion on health or happiness are estimated by comparing the differences between the respondents with a religion and those without a religion. After matching the propensity scores, the practicing of a religion, the treatment, is randomly assigned. Hence, the religious group (treatment group) and non-religious group (control group) can be considered as being homogeneous with respects of all observable factors except religion. The unobserved, confounding, and selection bias are mitigated in this way. Specifically, we estimate the following model of self-reported health (SRH): $SRH_i = \beta RELIGION_i + \delta X_i + \epsilon_i$ (1) where SRH_i is tested with binary variables of “being very healthy” and “being very happy” respectively. $RELIGION_i$ identifies whether an individual reports to have any religious affiliation, attend religious services, or ever practice praying. X_i is a vector of demographic and socioeconomic characteristics, including gender, age, marital status, economic variables and self-reported happiness. ϵ_i is an error term. For the first step of the estimation, the probability of reporting a religious affiliation, the propensity score, then was estimated and predicted with the control variables contained in Vector X_i . Since the dependent variable, ‘Being very-healthy’, is a dummy variable with value of ‘0’ or ‘1’, we applied a binary logistic model to estimate the propensity score. For the second step, the propensity score matching step, we adopted stratified matching technique, which generally produced unbiased results (Li 2013). The variances were estimated using bootstrapping techniques. To investigate the sensitivity of the model, we also tested matching methods such as nearest neighbor matching and radius matching. All analyses were performed in STATA 14 statistical package (Stata Corp LP, College Station, TX, USA).

‘Do you feel happy about your life overall? How is your overall health these days?’
Regardless of whether you have been to churches or temples, do you believe in a religion?
(don’t believe anything/having no religion als Basis)

Please tell me the importance of the following items in your life. Is it very important, somewhat important, somewhat unimportant, or not at all important?’ Religion

‘Did you worship in a conventional religious setting (regardless of a temple or a church) during the past 12 months?’, then asked about the frequency as ‘regularly or occasionally’. We only identify respondents who have regular religious attendance. The base group is ‘have no or occasional religious attendance’. Do you ever pray? Have you ever tried to communicate with God or a certain supernatural power, asking for blessings and protection?

Very healthy –with rel pos, Bu pos, Prot nspos (bei PSM pos) //andre Modelle: very impo pos, pray Kg ns (mv demogr);

Very happy – with rel ns, Bu ns, Prot pos//andre Modelle: very impo, pray (bei PSM ns) , Kg pos; (mv demogr, health !),

Unklar: The findings by binary probit regression and by the PSM method are consistent overall, and the discrepancy of the size of the effects indicates signs of selection bias. First, the sizes of the estimated effects by PSM are smaller than those by binary probit regression. This phenomenon is because the PSM method helps to control potential self-selection issues, which may inflate the effects of religion estimated by traditional probit model. Second, the coefficients of the Protestantism are insignificant when estimated by the binary probit regression method, however, the average treatment effects (ATEs) of religion on health estimated by the PSM method are highly significant. This discrepancy can be explained by the self-selection issue of practicing Protestantism in China. Protestantism especially reaches out to help the bottom class, people in poverty or disease. Many people in China turn to Protestantism due to social stresses, chronic disease burdens on themselves or family members. Subject to the self-selection bias, the probit regression method reflects the

association of poor health status and Protestantism as a group. However, the PSM method has helped to alleviate the self-selection issue and reports significant effects of Protestantism both on being very health and very happy (neg Selektion !?)

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **Very happy – with rel (vs don't believe anything/having no rel) ns, Bu ns, Prot pos//andre Modelle:very impo, pray (bei PSM ns) , Kg pos; (mv demogr, health !),**

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **Very healthy –with rel pos, Bu pos, Prot nspos (bei PSM pos) //andre Modelle: very impo pos, pray Kg ns (mv demogr);**