(R Krim, pos, Gesu) Abbott-Chapman,J/Denholm,C: Adolescents' risk activities, risk hierarchies and the influence of religiosity, in: Journal of Youth Studies 4, 279-297, 2001

Year 11 und 12 students –Regierungsschule, kath Schule, christl Schule /religiosity – belief, Kg, church group membership multiplied with strength of rel attachment /rel bei 24 von 26 risk behaviors weniger –nur bei starving/slimming und sunbaking ohne sunscreen ns

6,5 Punkte (1,5 sample, 4,5 Messung, 0,5 stat) **Inject heroin, share needles, snort cocaine speed ecstasy drunk driving sniff glue smoke marijuana smoke cigarettes binge drinking drink alc alles neg zu rel; Praxis bei Drogen (bis zu glue) aber sehr gering, Diff deshalb auch** R Gesu

5 Punkte (1,5 sample, 3 Messung 0,5 stat) **Sex ohne well known partner, sex no condom/pill, Weglaufen von Zuhause, drop out of school,wagging classes neg** R pos

(unter 5) **Driving no licence, speeding, shoplifting, internet porn, gambling, R/X videos neg** R Krim

(R Gl, Krim) Abbotts,J et.al.: 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; 11J alt, Lehrer/parent beurteilen Kind – happy contented vs unhappy, anx worried, copes easily with new situations or people, sociable friendly vs solitary withdrawn; (parent Cr60), depr - too tired to do things, trouble going to sleep stay asleep, unhappy, sad depressed, hopeless about future, nervous tense, worried too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;

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv,bei 0,5 stat) **Kg bei K pos zu PAS/neg zu NAS, bei CoS ns/ns neg;** R Gl

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

Adamczyk, A: Understanding delinquency with friendship group religious context, in: Social Science Quarterly 93, 482-505, 2012
Add Health wave 1 und 2, spezielles sample daraus, ein Jahr Differenz, Vp mit in-school friends shoplifting stealing something über 50 D/unter 50 D, going into a house or building to steal something.

Violent offenses - getting into a serious physical fight;(2) serious injuring someone, (threaten to use someone with a weapon, taking part in a group fight //private rel –impo/pray//
T 1 born again Vp –neg zu T2 property offenses (b.a. friends ns), parental rel neg, (mv sociability mit friends, college aspir, grades, parental closeness, freedom to choose friends, parental inc/edu, two parents , parents know friends/friends' parents, F race age, friends deli) ; T1 private rel –Vp neg zu T2 property offenses, p.r. friends ns (mv s.o.) /Intera: friends private rel wirkt stärker wenn indiv private rel stärker ist,
T 1 born again Vp –nsneg zu violent offenses, b.a. friends neg, mv (s.o.) –Vp b.a. ns neg, friends b.a. ns; Vp private rel neg, friends p.r. ns, mv beide ns, (ÜberKo, Kannib)

7 Punkte (2,5 sample, 2 Messung, 1,5 mv, Intera 0,5 stat, **1 Panel) T1 born again/pray und impo/parental rel neg zu T 2 property offenses (auch mv), neg zu T 2 violent offenses (mv ns, ÜberKo, Kannib), Intera: friends pray/impo wirkt stärker neg bei mehr pray/impo von Vp**

Albrecht,S et.al.: Religiosity and deviance: application of an attitude-behavior contingent consistency model, in: JfSSR 16, 263-274, 1977
LDS -6 congreg, rural, mittelgroße Stadt(Umfeld auch LDS) LA-suburbs, rr 60, teenagers; deli –smoked, drank beer, drank hard liquor, smoked marij,taken LSD similar drugs, petted on a date, p-sex relations, stole things worth more than 2 D, shoplifted, started fights,(unklar was victimless/victim dev ist, es gibt auch noch dritte Kategorie im Text –sex-deviance, die mit Rel zu tun hat) /how often attend Sunday school, att at Sacrament Meeting, partic in other church activities/orgs, prayed, //rel attitudes –belief in God, Jesus, Bible, devil;
victimless dev –M: rel attitudes/behavior neg, F: att nsneg, behavior neg; victim dev –M att/behave nsneg, F beide neg;

(unter 5) **victimless dev (Drogen v.a.) –M: rel attitudes/behavior neg, F: att nsneg, behavior neg; victim dev (stole, shoplift,fight) –M att/behave nsneg, F beide neg**

Allen,D/Sandhu,H: A comparative study of delinquents and non-delinquents: family affect, religion, and personal income, in: Social Forces 46, 263-269, 1967

delinquents (convicted institutionalized) vs non-delinquents, gleich in age, sex, family inc, race,
16-18 J, deli: 21 Ne, 14 % K, 22 % nonparticipant, controls: 25 % Ne, K 21, 18 nonpart, //Deli-questionnaire für controls –three misdemeanors, theft, assault, vandalism /bei delinquents –seriousness und frequency of offense, post-release plans; alienation –norm-,powerlessness, estrangement, isolation; Hedonism –impulsive fun-seeking, preoccupation with short-run pleasure; vision –goals in distant future, willingness to work toward these goals, /

delinquents vs controls–denom und regular participation in church activities ns, strength of rel feelings neg,
bei delinquents –regular partic ns zu deli-index (mv inc, love given an parents/got from parents) Autoren schwach pos;
bei controls: regular part pos zu deli-index (mv s.o.) (Zahlen zeigen das nicht)
rel feelings zu hedon/alienation neg bei deli/controls, pos zu vision –Autoren bestreiten das

(unter 5) **delinquents- weniger rel feelings als controls, denom/regular particip in church activities ns vs controls, bei delinquents und controls: regular partic ns zu deli-Messung (Autoren: bei delinqu neg, bei controls pos), rel feelings neg zu alien/hedon, pos zu pos Zuk-haltung (Autoren bestreiten das)**

Alleyne,P et.al.: Measuring ethical perceptions and intentions among undergraduate students in Barbados, in: Journal of American Academy of Business, Cambridge 15, 319-326, 2010
undergrad, 65 % F, 1. I enjoy reading about my religion.2. It doesn't matter what I believe so long as I am good.3. It is important to me to spend time in private thought and prayer.4. I have often had a strong sense of God's presence.5. I try hard to live all my life according to my religious beliefs.6. Although I am religious, I don't let it affect my daily life.7. My whole approach to life is based on my religion.8. Although I believe in my religion, many other things are more important in life
Scenario 1: Chris works for an auditing firm and conducted an annual audit of a machinery manufacturer that was about to go public. During the audit, Chris discovered that the firm had received a large loan from the local savings and loan association. It was illegal for a savings and loan association to make a loan to a manufacturing firm they were restricted by law to mortgages based on residential real estate. Chris took the working papers and a copy of the ledger showing the loan to the boss, the partner in charge of the auditing office. The boss listened to Chris, and then told Chris, "Iwill take care of this privately. We simply cannot afford to lose a client of this status. You put the papers you have through the shedder." If Chris were to shred the paper, this would be a direct violation of the principle 'integrity" of the AICPA's Code of Professional Conduct and Bylaws.**Action**: Chris shreds the papers.
Scenario 2A young man, recently hired as a salesman for a local retail store, has been working very hard to favourably impress his boss with his selling ability. At times, this young man, anxious for an order, has been a little overeager. To get the order, he exaggerates the value of the item or withholds relevant information concerning the product he is trying to sell. No fraud or deceit is intended by his actions; he is simply overeager.**Action**: The owner of the retail store is aware of this salesman's actions but has done nothing to stop such practice.
Scenario 3: As a result of completing a financial audit of a company, an auditor determines that the company substantially overstated its operating results.The adjustment required to restate the company's operating result properly will cause the company manager's bonus to be substantially reduced.The auditor learns that the financial controller was told to overstate the operating results by the company's manager. **Action:** The auditor does not report the cause of the overstatement.

(unter 5) **ethical problem – I pos zu Item 2, zu andern zwei ns, /act ethically .-I pos zu Item 2 und 3, zu Item 1 nspos,**

Amato,F: The relationship of violence to gender role conflict and conformity to masculine norms in a forensic sample, in: Journal of Men's Studies 20, 187-208, 2012
prisoners, detainees, 56 wh, 15 Ne, 14 Latinos, Prison inmate inventory, violence subscale (PII),(tendency of an inmate to use physical force to injure, damage or destroy, and identifies inmates who are dangerous to self and others" Vp dangerous and at greatest risk to harm others or themselves 21 Items -- neg zu rel affiliation, mv: race, edu, marital status, conformity to masculine norms, gender role conflict scale, family history of crime
(unter 5) **prison inmate violence neg zu rel affil**

Antonaccio,O et.al.: The correlates of crime and deviance: additional evidence, in: Journal of Research in Crime and Delinquency 47, 297-328, 2010
Sample wie Botchkovar 2009, past crime/deviance –s.dort plus distort the truth to get something you want; religiosity anders: Kg, make financial sacrifices for religious purposes, how rel are you, how rel were you five years ago;
rel zu: peer deviance/dev violence/dev property/fraud Uk neg, Ru/Gr ns;
rel zu: deviance neg, violence dev –Ru nsneg, Uk Gr neg, property neg, fraud –Ru ns, Uk Gr neg;
mv (gender age SES mar stat peer dev) –dev Gr/Uk neg, Ru ns, violence –dto, property – alle drei nsneg, fraud –Gr neg, Rest ns; (biv Rel stärker, ÜberKo peer ?),
(unter 5) **religiosity neg zu deviance gesamt, violent/property/fraud-dev, Ru schwach, mv ns; Uk und Gr neg**

Ashton,M/Lee,K: Honesty-humility, the Big Five, and the Five-factor Model, in: Journal of Personality 73, 1321-1353, 2005

HH –Korrel zu Big Five A plus N minus ,C ns (oben pos) E leicht minus //HH zu A-facet straightforward modesty compliance altruism größer 0.32, tender minded und trust etwas schwächer, /oder : altruism, compl, tenderminded trust –schwächere Korrel, straightforw modesty stärker, /HH ist Aufteilung von A -altruism/angryminus, warmth, compliance tenderminded trust undHH: sincerity greed avoidance modesty fairness und von A: straightforward modesty))

((Info, auch für R help Krim) : Ashton,M/Lee,K: Empirical, theoretical, and practical advantages of the HEXACO model of personality structure, in: Personality and Social Psychology Review 11, 150-166, 2007

Honesty humility –beinhaltet Altr –Items ähnlich wie A, /HEXACO-A: patient tolerant peaceful, mild agreeable lenient gentle forgiveness flexibility vs ill-tempered, quarrelsome anger, stubborn choleric; honest humility-sincere, honest, faithful loyal modest unassuming fair minded integrity –**vs sly, greedy pretentious hypocritical boastful (prahlerisch) pompous entitled macchiavellism manipulativeness, egotism secuctiveness**//altr-Items –laden auf A und HH –sympathetic, softhearted, generous compassionate /HH neg zu sex harassment, pos zu overt integrity,ethical business practices //Big Five A-straightforward und modesty stärker zu HH als zu A-Big Five;

A und HH –zu prosozialem Verhalten, HH zu Krim antisozialem; Bescheidenh – Glück ? vgl Wikipedia

The dark triad of personality consists of psychopathy, Machiavellianism and narcissism. Psychopathy is identified by characteristics such as manipulation, deceit, and selfishness. Machiavellianism is considered to be selfishness, in that one will focus on their own needs, even when it includes manipulating others. Narcissism can also be defined as selfishness, but is different as this person would consider themselves of a higher importance than those around them.[16] However, these constructs are said to be not fully represented in common five-factor models of personality. The Dark Triad can be conceptualized as being on the opposite pole of Honesty-Humility (Sincere, Faithful, Loyal etc.), which would mean that low levels of Honesty-Humility corresponds to higher levels of psychopathy, Machiavellianism and/or narcissism//honest weniger revenge, A mehr forgive;HH –mehr Treue in Ehe, mehr Sex mit Bindung, weniger social dominance orientation, weniger SSS, , Honesty-Humility is also strongly negatively correlated with workplace delinquency (e.g. stealing from your employer, vandalism, absenteeism, alcohol use at work). It is also strongly positively correlated with the Employee Integrity Index, which is a measure of attitudes about and admissions to theft.[9] People high in Honesty-Humility have strict, negative views about theft/thieves, and also report that they have stolen lesser amounts of money than their low Honesty-Humility counterparts.

HH-Sincerity - this subscale measures a person's (un)willingness to **be manipulative or dishonest** in their dealings with other people in order to achieve a desired outcome. High scorers are unwilling to be dishonest or manipulative towards others.

Fairness - this subscale measures **(un)willingness to cheat or steal in order to get ahead, as well as people's tendency to use fraud, be corrupt, or take advantage of others.** High scorers have integrity and behave in a manner that treats all parties fairly and equitably.

Greed Avoidance - this scale measures the **value a person places on things like wealth, status, and expensive "toys". Low scorers wish to display their money and luxury, whereas high scorers are less concerned with obtaining wealth and status**.

Modesty - this scale measures a person's beliefs about him/herself in relation to others—high scorers see themselves as **"no better" than anyone else, whereas low scorers feel they deserve special treatment and more respect than others**.

Ashton,M/Lee,K: The prediction of honesty-humility-related criteria by the HEXACO and Five-Factor models of personality, in: Journal of Research in Personality 42, 1216-1228, 2008

Delinquency –vandalism,impaired driving, workplace safety violations, cheating on exams, zu schnell fahren, stealing from employers, /business ethics –pollution, Kampfsportübertragung steigert violence,Nahrungsmittel mit Suchtstoffen, Holzeinschlaggesetze –Verstoß dagegen, Handel mit Land, das Merechte nicht achtet, Bestechung,/sexual unethisches –sexual favors für Beförderung (F bietet das an), oder man selber kann dadurch was gewinnen, dasselbe bei: Firma will Regierungsauftrag –Vp vergibt ihn oder will ihn –gibt/verlangt sexual favors; //deli –BigFive A C minus; HEX-HH, A C Emot neg, /sex unethical –A C minus, HH C emot minus (bei Fremdbeurteilung C stärker, A schwächer) / business ethic –O (NW-Inhalte), A C neg; HH emot A O neg,/HEX erklärt Items etwas besser als BigFive,
4 Punkte (1 sample, 3 Messung,) **HH wirkt wie C/A –neg auf Krim/unethisches, etwas stärker**

Ashton,M/Lee,K/Goldberg, L .: A six-factor structure of personality-descriptive adjectives: solutions from psycholexical studies in seven languages, in: JPSP 86, 356-366, 2004

Einzeladjektive für alle 6 Faktoren in 7 Sprachen –nicht englisch aus 8 Studien – für HH (zusätzlich zu oben): vs swaggering, conceited, snobbish ostentatious complacent arrogant cunning/loyal frank genuine, lying, untruthful immature treacherous, impolite pretention mean human truthloving, trustworthy, corrupt, power mad, secret keeping generous altruistic calculating avaricious, available betraying flattering helpful unselfish compassionate noble suspicious envious egoistic selfish vindictive mercenary malicious megalomanic.. –unklar, welche dann später zu Operationalisierung genommen werden
7.Faktor überall anders –nicht rel

Asthon,M/Lee,K/Perugini,M et.al.: A hierarchical analysis of 1710 English personality-descriptive adjectives, in: JPSP 87, 707-721, 2004

Adjektive mit Ladung 0,43 -0,34 auf HH. sly, slick, cunning, affected, courtly unpretentious, sugary posed unsophisticated, crafty, undevious suave heroic foxy deceptive pompous
Wenn man Fanalyse nicht umfangreich macht, dann taucht HH z.T.nicht auf oder ist mit A verschmolzen, /bei Fanalyse taucht als **siebter Faktor religiosity** auf –heißt wohl:
Zusammenhang mit Pers ist nicht eng;

(R pos, Krim) Atkinson,Q/Bourrat, P: Beliefs about God, the afterlife and morality support the role of supernatural policing in human cooperation, in: Evolution and Human Behavior 32, 41-49, 2011
WVS 81-2008, 87 Länder, ca 26 000 bis 204000, meist unter 100000, ‚Justified ? -Claiming government benefits to which you arenot entitled Avoiding a fare on public transportCheating on taxes if you have a chanceSomeone accepting a bribe in the course of their dutiesTaking and driving away a car belonging tosomeone else (joyriding)Lying in your own interestMarried men/women having an affairThrowing away litter in a public placeDriving under influence of alcoholPaying cash for services to avoid taxesSpeeding over the limit in built-up areasSex under the legal age of consentBuying something you knew was stolenFailing to report damage you've doneaccidentally to a parked vehiclebelieve in hell or heaven vs no hell or heaven, //Personal God''Spirit or Life Force'Don't know what to think'No spirit God or life force'//Apart from weddings, funerals and christenings,about how often do you attend religious services these days
biv: belief in God, in personal God vs spirit life force, in heaven/hell –zu allen Items neg; mv country/denom/edu –Kg neg (13 neg) , und heaven/hell neg meist(7 neg, 5 nsneg, 2 nspos) und belief God (13) (Kannib) ; belief God vs spirit life force neg (11) und Kg neg (13) (Kannib), kein Item pos sign, 4 nspos von 70, 57 neg; 9 nsneg; schwächer: damage an Auto ‚litter, buy stolen goods;

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **rel (belief, Kg, heaven/hell, pers God vs spirit life force) neg zu e-sex, sex under age, mv** R pos

9 Punkte (3,5 sample, 4 Messung, 1 mv, 0,5 stat) **rel (belief, Kg, heaven/hell, pers God vs spirit life force) neg zu Deli/Krim-Items –Schwarzf, claim benefit, cheat on taxes,lying, betrunken fahren, joyriding, zu schnell fahren, Gestohlenes kaufen, Autobeschädigung nicht melden, litter in public place barzahlen vs Steuer** R Krim

Baier,D et.al.: Kinder und Jugendliche in Deutschland: Gewalterfahrungen, Integration, Medienkonsum. 2. Bericht zum gemeinsamen Forschungsprojekt des Bundesministeriums des Innern und des KFN. Forschungsbericht Nr. 109, 2010

9.Klasse, 14-16 J, Religiosität wohl –vgl Kopie : Gebet, Besuch von Gotteshaus, Religion ist wichtig im Leben, in familiärer Erziehung
mindestens eine Gewalttat –Kath -SU, Ita, Jugo pos, Polen ns, dt nsneg, ev SU pos, orth pos, Islam pos (Schia, Sunna, Alevit, türk Jugo Arab/Nordafr gleich), konfessionslos West pos, Ost ns (seltsam: z.B. W 14, 0 12, konf-los zusammen 15 !) mind fünf Gewalttaten –dto, Jugo-Islam/Schia mehr, mindestens ein Ladendiebstahl –dto, Polen kath pos, orth ns, Schia Sunna neg, alevit pos, Jugo Islam pos, Türk Islam neg, Nafrika ns, konfessionslos pos, W und O; mindestens fünf –dto, orth pos, Schia Alevit pos, Sunna neg, Türk Nafrika neg, Jugo pos, Konf-los pos, W pos, O ns; Sachbeschädigung –kath alle pos außer dt; ev –SU pos, dt Ost neg, orth neg, Schia pos Sunna neg, alev ns, türk Jugo ns, Nafr neg, konfessionslos pos, W pos, Ost nspos; fünf Sachb –K dto, ev –SU ev pos, Ost-ev neg, orth pos, alle Islam pos, Konfessionslos –W pos, Ost neg;
(meist kleine Diff, dt kath neg, dt ev neg, SU Kath/ev pos, Polen Ita Jugo (5:1) pos, orth 5:1 pos, Schia alev JugoIslam dto, Sunna türk Islam 3:3, Nafrika 4:2; //dt konfessionslos West vs ev

West/Kath West -6:0 pos, dt konfessionslos Ost vs ev Ost -4:2 pos; aber: konfessionslos besser als SU ev/kath, Polen, Ita, Jugo Kath, orth, Islam bei Gewalt, LadenD/Sachb ns)
Mindestens eine/fünf Gewalttaten –Religiosität bei K und ev im Westen neg (mit denom ohne Religiosität schwach mehr Gewalt als konfessionslos) , im Osten erratisch/kurvi Trog (Ausreißer: sehr rel, sonst würde es passen)
mv edu, MF, abh von staatl Leistungen –im W: mindestens fünf Gewalttaten, K neg, ev nsneg(vs K'lose) Religiosität neg, Religiosität bei ev/K neg; W: bei LadenD/SachB (mind 5) –ev/K weniger als Konfessionlose; bei ev/K –Religiosität neg;
O: mindestens 5 Gewalttaten -ev nsneg vs K'lose; Religiosität nsneg, bei ev: nsneg/ns zu SachB, nsneg zu LadenD (keine Zahlen), (Ost: 2166 Vp gesamt, 422 ev, ohne Sachsen, sehr wenig sehr religiöse –evtl ca 30)
von Eltern „mit Gegenstand geschlagen", „mit Faust geschlagen/getreten"
„geprügelt/zusammengeschlagen –K neg, ev ns vs K'lose, Religiosität neg;
häufiger Konsum von Gewaltspielen (Ego-/Third-Person-Shooter sowie Prügelspiele) und Gewaltfilme - (Horrorfilme, Actionfilme, Thriller) –K/ev neg , Religiosität neg bei beiden, dto mehrals 5 delinquente Freunde(mit Raub, Körperverletzung, Ladendiebstahl, Sachbeschädigung oder Drogenverkauf –mindestens ein Delikt) /
mv zu mind 5 Gewalttaten –W (MF, edu, abh von staatl Leistungen) –Religiosität neg bei ev und K, bei Ko von elterl Gewalt/Männlichkeitsnormen/Gewaltmedienkonsum/delinqu Freunden –Religiosität ns neg bei ev/bei K z.T. sign; bloße Zugehörigkeit zu Rel wirkt nicht/eher pos auf Krim;
West: Migranten christlich vs islamisch –mindestens eine Gewalttat/mindestens 5- Mu mehr als Chr,Mi, (mv edu, MF, abh von staatl Leistungen), Religiosität bei Mu ns, bei Chr, Mi neg; (bei Ko von elterl Gewalt/Männlichknorm/Gewaltmedien/delinqu Freunden wirkt Religiosität und denom nicht mehr –ÜberKo bzw Mediatoren)
elterl Gewalt Mu pos (vs Chr,Mi), Gewaltspiele ns, deli Freunde Mu pos , Religiosität –zu elterl Gewalt bei Mu nspos, Gewaltspiele –Chr,Mi neg, Mu pos, deli friends –Mu nspos, Chr, Mi neg;
Wenn eine Frau ihren Mann betrügt, darf der Mann sie schlagen –Mu und Religiosität bei Mu pos, bei Chr, Mi pos schwach, bei Chr,einh ns;
Die Schüler sollten sich vorstellen, dass sie erwachsen wären und eine 13jährige Tochter hätten, die nicht wie vereinbart, um 20 Uhr nach Hause kommt, sondern erst um Mitternacht.
Erziehungsmaßnahmen Verprügeln, (vs Ohrfeigen, Hausarrest geben, Ausschimpfen, Gespräch führen) Mu pos, Chr,Mi/einh neg, Religiosität bei Mu pos, Chr,einh ns, Chr, Mi nspos,
bei Migranten, nichtdt, W: mind 5 Gewalttaten – Religiosität bei Ita K minus, Jugosl K/SU ev nsminus, alevit, sunnit, Jugo Islam nspos, Rest ns; (1 neg, 2nsneg, 3 nspos, 6 ns)
mind 5 LadenD -Jugo K nsminus, Polen K, Schia Sunna Türkei Isl Nafrika orth minus, alevit ns pos (6 neg, 3 nsneg, 1 nspos, 2 ns)
mind 5 SachB: JugoK, SU ev, orth, Jugo Islam neg, alevi pos, N afr, Türk Islam Sunnit Schiit Polen K ns, SU K Ita K nsneg, – (4 neg, 2 nsneg, 5 ns, 1 pos)-
Religiosität bei LadenD eher neg, SachB etwas, Gewalt ns;
Männlichkeitsnorm (incl: Mann darf Frau schlagen, wenn sie ihn betrügt, starker durchsetzungfähiger M, der Familie beschützt) –Chr nsneg/neg, Islam pos; Gewaltmedien –Chr neg, Islam ns/pos, deli friends –Chr ns/neg, Islam ns/nspos;

(Mu und Gewalt: Männerbild –aggressiv Familie beschützen, Gewaltspiele, elterl Gewalt , schwach pos, Chr neg; aber auch deli friends da// bei Gewalt: islam F wie Chr,Mi)

8,5 Punkte (1,5 sample, 5 Messung, 1,5 mv,bei, 0,5 stat) **Gewalttaten/LadenD/SachB –K/ev neg, Religiosität bei Chr,Mi, Chr einh neg, (Ost nsneg –Zahlen fehlen, N 30); Ausreißer: Kath aus SU, Polen, Ita, Jugo, ev SU, orth pos (Religiosität bei diesen neg) , Islam –(vor allem Schia) pos (Religiosität eher ns)/Religiosität bei Gewalt wenig neg//elterliche Gewalt/Konsum von Gewaltspielen/filmen/mehr als 5 Deli-Freunde –Mu mehr als Chr (außer Deli-Freunde)K ev neg, Religiosität neg /Mann darf Frau die ihn betrügt schlagen - (Religiosität) bei Mu pos, bei Chr,Mi schwach pos, bei Chr einh ns; 13 jährige Tochter spät nach Hause –Gewalt –Mu pos, Chr,Mi/einh neg, Religiosität bei Mu pos, bei Chr,einh/Mi ns; Islam Männlichkeitsnorm (dubios) pos, Chr ns/neg,**

.

Häufiger Alk-konsum bei Neuntklässlern , 14-16 J –Konfessionslose West/OstDld/SU-kath - K/ev leicht neg, orth neg, Islam klar neg, im W: ev/K ns, bei ev/K: Religiosität neg; Ost bei ev: Religiosität neg, Ost: 2166 Vp gesamt, 422 ev, ca 30 sehr rel); Religiosität bei Migranten zu alc: 7 neg, 1 ns, 4 nsneg; R Gesu

(R Gesu, pos, Krim) Baier, D: The influence of religiosity on violent behavior of adolescents: Comparison of Christian and Muslim religiosity, in: Journal of Interpersonal Violence 29, 102-127, 2014

9. Klasse, rr 61, nur Jungs, rel affil - adolescents who had a missing value on their own affiliation were attributed the affiliation given for the mother or, if none was given for the mother, that given for the father, nur K/P und Mu; How frequently have you prayed during the last 12 months? How frequently have you visited a place of worship (such as a church, a mosque, or a synagogue) during … How important is religion for you personally in your everyday life –selfcontrol -"I enjoy taking risks because it's fun." "I like to test myself every now and then by doing something a little risky." "I sometimes find it exciting to do things for which I might get in trouble." "Excitement and adventure are more important to me than security." mother/father finds violent behavior "not at all bad" to "very bad". Cr 66,

"I like going to school." and "I really like my school." Cr 49

"to go to the bar, disco, cinema, events": one item for schooldays and one item for weekends Cr 41

norms of masculinity - "A real man is prepared to strike out if someone speaks badly of his family." "If a woman cheats on her partner, he is allowed to beat her." "Being father, a man is the family's head and in case of need, he is allowed to assert himself violently." "A man who is not willing to answer back insults violently is a wimp."Cr 70,

Violent behavior- minor bodily harm, grievous bodily harm and robbery in last 12 months

Mu: violent beh pos, religiosity pos, norms of masculinity pos, selfcontrol ns, parental disappr of violence ns, viol compu games neg, deli friends pos (bei Mu: edu/arbeitslos, wenig edu, Wohlfahrt - ns zu violence)

religiosity bei Chr/Mu –norms of masculinity neg/pos, self-control pos/ns, parental disapproval of violence pos/ns, violent compu games neg/pos, deli friends neg/pos//violent behavior neg/ns; mv zu violence –bei Chr religiosity ns, bei Mu pos –anders als biv ! (ÜberKo: mascul, parental disappr, school comm., leisure selfcontrol, leisure bars, compu games deli friends alc edu arblos/wenig edu/Wohlfahrt) /Mediatoren bei Chr: mascul, school comm., parental disappr; bei Mu: alc masculinity, /Mu-religiosity mv pos –wegen suppressor-effect von alc, wegen Intera (?) : bei no alc Mu-religosity schwach pos zu viol, bei wenig alc (viel alc bei Mu gibts nicht) –Mu-religiosity stark pos zu viol, Chr jeweils neg;
(warum Mu/Mu-rel pro viol eher: masculinity (eher pro-viol-Messung) pos**, selfco** nicht pos, disapproval of viol nicht neg (auch eher pro-viol-Messung) , compu games pos, **deli friends** nicht neg, **edu/inc nicht neg**/anti-crime nur: leisure time neg, alc neg stark, weil Mu sehr wenig alc trinken, schon bei wenig alc –religiosity bei Mu stark pos zu viol)

8 Punkte (2,5 sample, 3 Messung, 2 mv,Intera, bei, 0,5 stat**) Mu mehr violence als Chr, religiosity bei Mu ns zu violence (Intera: bei etwas alc –pos zu violence; Chr neg), bei Chr neg (mv ÜberKo: bei Mu pos, bei Chr ns), Mu und religiosity bei Mu –pos zu Items mit Gewaltakz –masculinity, disapproval of viol, viol computer games, deli friends, /Chr und religiosity bei Chr neg; Mu ns zu self-control, Chr pos, Mu pro viol –wegen wenig self-control, mehr deli f riends, edu/inc nicht neg, Gewalthaltung pos** R Krim

4,5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat) **Mu: school commitment ns, leisure time in bars clubs pos,**
religiosity bei Chr/Mu –school commitment pos/pos, leisure time neg/pos, R pos

4 Punkte (2,5 sample, 1 Messung, 0,5 stat) **Mu: alc minus, Chr/Mu –religiosity alc minus** R Gesu

Bainbridge, W: Crime, delinquency, and religion, in: **Schumaker,J:** Religion and mental health. Oxford 1992, 199-210

Unveröff, Studenten, Seattle (wenig rel)

(unter 5) **stolen things of value, destroyed property, broke into a building , arrested by police ns zu religiousness (Zahlen fehlen), Drive under influence of alc, sold illegal drugs, used marij/cocaine neg zu Kg, bei M/F**

(unter 5) **Picked up by police –adults –neg zu Kg (6 % vs 22)**

75 large American metropolitan areas, zu church membership (mv moved homes in past five years, % families in poverty, Ne, div) : murder ns, rape neg (mv nsminus), assault neg, robbery –biv ns, mv neg, burglary neg, larceny neg, (bei Ko nur von moved home –nur larceny sign!!)

(unter 5) **Aggregat church membership –murder ns, rape assault neg, robbery ns (mv neg), burglary larceny neg**

(R Sm, Krim) Bainbridge,W/Stark,R: Suicide, homicide, and religion: Durkheim reassessed, in: Annual Review of the Social Sciences of Religion 4, 33-56, 1981
United States Bureau of the Census, 1926, data zu 232 000 churches, 212 denomi, 54 Mio Mitgl, church membership rates for large cities, ohne Juden, Vp age 13 f, 78 cities über 100 000,
Anteil der K an church members evtl irreführend –weil die mehr Junge als Mitgl zählen als Rest haben sie scheinbar mehr Mitgl,

(unter 5) **Homicide –ns zu church members, neg zu Anteil der K an church members (bei Ko von percent black ns, dazu noch Bev wachstum –völlig ns)** R Krim

(unter 5) **1906, 1916, 1926 Sm neg zu church members klar (auch bei Einzelkontrolle von MF,Bev-wachstum,foreign born, born in the state/other states), ns zu Anteil der K an church members**, R Sm

((R Krim, Gesu, Gl pos))Barber,B: Political violence, social integration, and youth functioning: Palestinian youth from the Intifada, in: Journal of Commuity 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, likeschool, macht viel homework höhere Erwartungen an Schule pos, family monitoring(Eltern wissen wo Kind ist, wofür esGeld ausgibt,welche Freunde es hat) pos, peers(die rauchen stehlen weglaufen) neg, elterliche Psychokontrolle (wollen DenkenGefühle 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 neigbhorhood auf antisoz ; antisoz neigborhood 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 Ges

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))

(R Krim,Gesu)Barnes,G et.al.: Family influences on alcohol abuse and other problem behaviors among black and white adolescents in a general population sample,in: Journal of Research on Adolescence 4, 183-201, 1994
T 2 nach einem Jahr, 6 % attr, white 52 % K; 15 bzw 16 Jahre alt; Ne weniger deviance/drink !, 5 or more drinks beer wine liquor –days in year, having gotten drunk/very high from alc, 20 Item deviant acts – argue with parents, stay out later than par allowed, sex relations, assault, breaking into house, business, car, run away from home,marij other illicit drugs, /rel –impo of belonging to rel youths program, getting rel counsel when facing a problem believe in God pray when facing a personal problem, //rel T1 neg zu frequent heavy drinking/drunkenness/deviance T2 (mv demogr, denom, parents subst abuse, family structure, evtl auch: parental support, monitoring, communication, peer drink/deviance) , Intera: P blacks weniger heavy drink als andre/no, auch bei Ko von T1 drink;

5,5 Punkte (1 sample, 2 Messung, 1,5 mv, bei, 0,5 stat, **1 Panel) rel T1 neg zu frequent heavy drinking/drunkenness in T2, Intera: P blacks weniger heavy drink als andre/no, auch bei Ko von T1 drink;** R Gesu

5 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat, 1 Panel) **rel T1 neg zu deviance T2 (incl deli, aber auch drugs)** R Krim

(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 Swgminus,accepted likes 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

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 neg, discussing rel ns, arguing about rel z.T. pos zu internalizing problems, sad lonely anx bei Kind,- Eltern Lehrer beurteilen mv** 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 pos, Krim, Gl, 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 eignem church attendance ("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 naturechurch 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?"; responses range from never par ticipate 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 Gl

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

Beller,J/Kröger,C: Religiosity, religious fundamentalism, and perceived threat as predictors of Muslim support for extremist violence, in: Psychology of Religion and Spirituality 2017 advance online publication

Pew survey "The World's Muslims, nur Albania, Bosnia and Herzegovina, Egypt, Indonesia, Kazakhstan, Kosovo, Malaysia, and Russia

Fundamentalism "Which one of these comes closest to your opinion, It is not necessary to believe in God in order to be moral and have good values. Islam is the one, true faith leading to eternal life in heaven," Many religions can lead to eternal life in heaven.". "There is only ONE true way to interpret the teachings of my religion." There is MORE than one true way to interpret the teachings of my religion

"How important is religion in your life— "People practice their religion in different ways. Outside of attending religious services, do you pray

"Please tell me how often you read or listen to the Quran.

"On average, how often do you attend the mosque for salah and Jum'ah Prayer?

Religious Suppression

"In our country, how free are you to practice your religion?

Intrafaith tension "How big of a problem, if at all, are tensions between Muslims who are very religious and Muslims who are not very religious in our country

"In your opinion, how many Christians in our country are hostile toward Muslims

Support extremist violence

"Some people think that suicide bombing and other forms of violence against civilian targets are justified in order to defend Islam from its enemies. Other people believe that, no matter what the reason, this kind of violence is never justified.

support for extr violence –impo, pray, Moscheebesuch, Koranlesen, Fu, perceived rel suppression, intrafaith tension perceived interfaith hostility alle pos,

mv demogr/Kannib: impo minus, Moschee plus, Koran ns, Fu minus, perc suppression pos, intrafaith tension pos, interfaith hostility pos (andre Methoden: nur Ko von demogr: impo ns, pray pos, Koran

pos; Fu minus; Ko ohne suppr/tension /hostility –impo minus, pray ns, Koran ns –unsicher also: Koran impo pray, Rest immer gleich)
8 Punkte (3 sample, 3 Messung, 1,5 mv, 0,5 stat) **bei Muslims: suicide bombing/other violence to defend Islam –biv alle rel Items pos (impo, pray, Fu, Koran lesen, Moscheebesuch,perceived rel suppression, intrafaith tension, perceived interfaith hostility) mv –impo Koran pray unsicher/ns, Rest bleibt, Fu minus !**

(R Gesu, pos, Krim) Benda,B: The effect or religion on adolescent delinquency revisited,in: Journal of Research in Crime and Delinquency 32, 446-466, 1995

public high school students 9.-12.Kl, 36 Ne, 16 J **(vgl B/Corwyn 97, selbes sample, z.T. andere Messung/Ergebnisse)**) 42 % Ba, nondenom 12, K 7, no 13, /crime vs property - illegally broken into a place that is locked, stolen something from a kid's locker, stolen worth unter 5, 5-50, über 50; vs persons –beat up other kids or adults just for the heck of it, particip in gang fights, used force to get money from another person, /status offenses –gives teacher a fake excuse for being absent, run away from home, skipped school without excuse// (heavy)alc use, marij, amphetamine, / religiosity –Kg, time in prayer, study Bible, activity in church, financial contribution,share you and problems of rel life, talk about religion with family/friends, try to convert someone;// beliefs –it is right to sneak into a movie or ball game without paying, pay for all things taken from a store, steal a bicycle if you can do it without getting caught, important to try to follow rules and obey laws (etwas andere Formulierung als in B/C 97 !!), // expectation of level of schooling/desired job//parental monitoring//attachment to parents//
religiosity –attachment MF pos, expectation pos, beliefs pos, monitoring pos, property neg, person crime ns, status neg, marij (heavy) alc neg, amphetamines ns; (auch bei Ko von residence, age, family structure, race gender father's edu), Ko von attachment/expectation/ beliefs/monitoring) –marij amphet ns, (heavy) alc, status/property und nun auch person crime neg !, **vgl B/Corwyn 97, selbes sample, z.T. andere Messung/Ergebnisse)**)

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **religiosity neg zu property/person crime (erst bei mv), status deli, marij (heavy) alc, amphetamines ns, pos zu antikrim beliefs** R Krim

3 Punkte (1 sample, 1,5 Messung, 0,5 stat**) Attachment to parents, expectation of level of schooling/desired job, parental monitoring – pos zu religiosity** R pos

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **religiosity neg zu marij, (heavy) alc use, ns zu amphetamine use;** R Gesu

R pos, Gesu, Krim) Benda,B: Religion and violent offenders in boot camp: a structural equation model, in: Journal of Research in Crime and Delinquency 39, 92-121, 2002

Sample wie B/T 2000, in boot camp: military training, alc/other drug edu, edu, work detail (cleaning along highways), indiv/group counseling; Alter nun 20 !, sonst alles gleich !!
10 % K, 8 % no aff, //violence -attacked someone for the purpose of causing severe injury, taken anything from someone by force or the threat of force, obstructed a law official or resisted arrest, been in gang fights, used a weapon on someone causing physical injure to the point the person had to be hospitalized//sexual assault –rape, forced sexual intercourse with date, giving a drug to someone without their awareness to have sex;
/Kg, church activity/involvement, Sunday school; rel expressions – prayer, Bible study, financial contrib., talk to family friends about joys and tribulations of being religious, share faith in God with others, try to convert someone to a personal relship with God /forgiveness –all offenses are to be forgiven so God can forgive us, I forgive others who hurt me, forgiveness is necessary for getting rid of ill feelings toward others, //
Beliefs (–it is right to sneak into a movie or ball game without paying, important to obey rules laws, wrong to damage others property, impo to pay for all things taken from a store) und dazu violence norms –force sexual intercourse is okay if you can avoid being caught, okay to beat up someone who makes you angry, fighting in a gang is necessary to be a loyal member, using a weapon is generally necessary these days to life on the streets
physical abuse –severe cuts, bruises, welts, other marks that took a few days to disappear, concussions, breaking bones, scalding, burns, /sexual abuse –touching of genitals, oral/anal interc//drug use körperl Abhängigkeit - (barbiturates, amphetamine,opiates), drug use psych Abh–cocaine, hallucinogens, solvents (Lösungsmittel)/carry a gun most of the time, have loaded gun available all times, show a gun to get what they want, carry a knife for protection, carry brass knuckles, chains, shanks, clubs other weapons for protection, //peer assoc –close friends been picked up by police, use illegal drugs, drink three or more beers glasses of liquor wine in a day regularly, steal regularly, have used a weapon on someone; -friends think less of a person who gets into trouble, think troublemaking is fun, laws are good and should be obeyed, not afraid to break the law, put down someone who gets into trouble, //length of gang involvement, gang is family, would lay down life for gang, would do whatever is asked by gang, spend most of time with gang members, (gang ist Gruppe mit Name, Org, Zeichen)
Korrel (angeblich auch Umkehrung messbar): rel zu beliefs pos, Umkehrung ns; rel zu peer ass neg, Umkehrung ns; rel to carry weapons neg, Umkehrung ns; rel to selling drugs – neg, Umkehrung ns (Tab 5 neg); rel to use drugs –neg, Umkehrung sign, rel to violence – neg, Umkehrung sign, aber viel schwächer; (unklar: keine Zahlen angegeben: rel zu gang, abuse)

7 Punkte (1 sample, 4,5 Messung, 1 mv?SEM, 0,5 stat) **rel (incl forgiveness) neg zu anti-gesetzlichen beliefs/violence norms , Freunden mit krim Verh/Ansichten, carry weapons, selling drugs, using drug, violence (starke Messung), Umkehrung angeblich, aber schwach nur bei violence, use drugs** R Krim

3,5 Punkte (1 sample, 1 Messung, 1 mv/SEM, 0,5 stat) **Attachment –how much do you like to be with, how close do you feel to, how much do you want to be like, Korrel (angeblich auch Umkehrung messbar): rel ns zu family att, aber f.a. pos zu rel** R pos

4 Punkte (1 sample, 1,5 Messung, 1 mv/SEM, 0,5 stat**) drug use -körperl Abhängigkeit - (barbiturates, amphetamine,opiates), drug use psych Abh–cocaine, hallucinogens, solvents (Lösungsmittel): rel to drug use –neg, Umkehrung sign** R Gesu

(R Krim,Gesu) Benda,B/Corwyn,R: Religion and delinquency: the relationship after considering family and peer influences, in: JfSSR 36, 81-92, 1997a

public high school students , 9.-12.Klasse,
status offenses –running away, fake excuses for absence from school, skipping school (und alc use, heavy alc consumption) Faktor 2: property crime –breaking/entering, theft from locker, stealing 3 different amounts; person crime - gang fights, robbery by force, other fighting; use of cocaine, opiates,barbiturates,amphetamines, marij-jeweils in past two months, /Kg –church att, Sunday school att, activity in church; religiosity –time in prayer, Bible study,financial contributions, /evangelism –talking about religion with family/friends, sharing joys and problems of religious life, trying to convert someone;
mv (demogr, biol family) status offenses –Kg/religiosity neg, evangelism ns (Kannib), (rel Items ns neg bei ÜberKo –attachment to parents,commitment to school, involvement in school, Ablehnung von steal/pro obey rules usw, friends deli/kriminell, Vorbilder bei Krim/Deli, deli-stealing harms no one usw)
mv (s.o.) crime – evangelism neg, Kg/religiosity nsneg, ev auch bei allen controls neg !

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **status offenses (Schule, alc abuse) – Kg/religiosity neg, evangelism ns; crime (Diebstahl, fights, robbery, drugs) – Kg/religiosity ns, evangelism neg; (Kannib)**
4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **Kg/religiosity neg, evangelism ns zu Faktor incl alc abuse, evangelism neg, Kg/religiosity ns zu Faktor incl drugs**, R Gesu

(R Krim, Gesu, Sm) Benda,B/Corwyn,R: A test of a model with reciprocal effects between religiosity and various forms of delinquency using 2-stage least squares regression, in: Journal of Social Service Research 22, 27-52, 1997b

(vgl. B 1995, selbes sample, z.T. andere Messung,Ergebnisse) Public high school students, 9.-12.Kl, 36 Ne, 16 J, /heavy alc use –number of days Vp consumed at least a six-pack of beer or four drinks of hard liquor/wine; //criminal behavior –breaking and entering, theft from kid's locker, steal something unter 5D, 5-50, über 50, gang fights, armed robbery, beat up someone for the heck of it//religiosity –Kg, time in prayer, study Bible, activity in church, financial contribution,share you and problems of rel life, talk about religion with family/friends, try to convert someone; /two stages least squares als Methode, um reziproke Korrel festzustellen –dubios; beliefs –it is right to sneak into a movie or ball game without

paying, pay for all things steal obey rules laws//excuses –I believe drinking alc/using other drugs/stealing sex before marriage harms no one, this behaviors are fine since most people do them;
Rel –pos zu antikrim beliefs ,
Rel ns zu (heavy) alc use,(mv expectation of level of schooling/desired job; time spent on school work/school activities; attachment to mother/father, my friends think less of a person who gets in trouble, they get into trouble, think laws are good should be obeyed,not afraid of breaking the law, put down someone who gets into trouble; beliefs), aber (heavy) alc use neg zu rel/
Rel ns zu marij use, marij use neg zu rel;
Rel neg zu crime und crim neg zu rel,

(unter 5) **rel ns zu (heavy) alc und marij use, diese aber neg zu rel (dubiose Methode), rel neg zu crime und crime neg zu rel, Rel pos zu antikrim beliefs, ÜberKo** R Krim

3 Punkte (1 sample, 1 Messung, 0,5 mv, 0,5 stat) **How often do you think about committing suicide ? Rel ns zu Sm und Sm neg zu rel, mv s.o.; ÜberKo** R Sm

heavy alc use –number of days Vp consumed at least a six-pack of beer or four drinks of hard liquor/wine;
Rel – ns zu (heavy) alc use, aber (heavy) alc use neg zu rel; Rel ns zu marij use, marij use neg zu rel; mv –s.o.
3,5 Punkte (1 sample 1,5 Messung, 0,5 mv, 0,5 stat) **rel ns zu (heavy) alc use, marij use , diese aber neg zu rel, ÜberKo** R Gesu

(R Gesu, Krim) Benda,B/Corwyn,R: Are the effects of religion on crime mediated, moderated, and misrepresented by inappropriate measures, in: Journal of Social Service Research 27, 57-86, 2001

public high schools, inner city, East coast, und rural high schools in impoverished state in South,
16 J, K -4/7 %, no rel -16/12, Ne 15/48,
steal unter 5D, 5-50, über 50, steal from school lockers, steal vehicles,intentionally damaging other's property// violence –gang fights, beat up someone to physically hurt him, used weapon to get money from someone, /Kg und Sunday school att; religiosity –private prayer, Bible study, discuss faith in God, talk about religion with others, try to convert someone to faith in God, //peer assoc –values: my friends think less of a person who gets into trouble with the law, put down persons who value most laws, value having fun more than obeying the law; norms –respect is gained from my friends by breaking the law, it is normal for my friends to get into trouble at home, in school, with the law; you are branded as a chicken if you don't get into trouble with the law in my friendship group; drug use körperl

Abhängigkeit - (barbiturates, amphetamine,opiates), drug use psych Abh–cocaine, hallucinogens, solvents (Lösungsmittel),
peer assoc –Kg und religiosity neg, drug use –religiosity neg, Kg nsneg;
crime –Kg und religiosity neg (rel neg auch bei Ko von peer ass, drug use, gender, race father's edu, age, parental supervision, urban-rural high school, Kg nicht), keine Reziprozität,

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat**) Kg (schwach) und religiosity neg zu crime (Diebstahl, violence), trotz ÜberKo, beide neg zu peers pro Krim, Kg nsneg zu drug use, religiosity neg (beide zus neg)**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **drug use körperl Abhängigkeit - (barbiturates, amphetamine,opiates), drug use psych Abh–cocaine, hallucinogens, solvents (Lösungmittel) -–religiosity neg, Kg nsneg (beide zus neg),**

Benda,B/Toombs,N: Religiosity and violence. Are they related after considering the strongest predictors ?, in: Journal of Criminal Justice 28, 483-496, 2000

600 M in boot camp,selbstgewählt (statt prison), first time referral to correctional system, no recorded violent offenses in corr system,(Vp aber : 44 % mit mehr als 5 Taten vs Personen, nur 20 % keine solchen Taten) Strafe unter 10 J, IQ über 70, no physical/psycho problem, 25 J, 55 % Ne, 60 % gang members, 89 % drug users, //attacked someone for the purpose of causing severe injury, taken anything from someone by force or the threat of force, obstructed a law official or resisted arrest, been in gang fights, used a weapon on someone causing physical injure to the point the person had to be hospitalized//religiosity – prayer, Bible study, church activity/involvement, talk about rel, try to convert someone; violence –neg zu religiosity, Kg ns neg; bei viel Kg wirkt rel besser; auch bei Ko von: demogr, family structure, father's edu, attachment to father /mother, beliefs(–it is right to sneak into a movie or ball game without paying, important to obey rules laws, wrong to damage others property, impo to pay for all things taken from a store) self-esteem, physical/sexual abuse, frustration (lose temper easily, irritated by small things, hold grudges, verbally attack others, physically attack others) SmV, feelings of alienation, deli friends, diese als Vorbild, reward von alc drugs stealing größer als costs, excuses (alc drugs steal tut niemand weh oder jeder/die meisten tun es; length of gang membership, drug use, sell drugs, carry weapon)

5 Punkte (1 sample, 2 Messung, 1,5 mv,Intera, 0,5 stat) **religiosity neg zu (starker) violence, Kg ns, bei viel Kg wirkt rel stärker (trotz starker ÜberKo)**

(R Gesu/Krim) Benda,B/Toombs,N: Religiosity and drug use among inmates in boot camp: testing a theoretical model with reciprocal relationships,in: Journal of Offender Rehabilitation 35, 161-183, 2002

M 15-24, boot camp is an option to prison, -Vp Ersttäter, sentenced bis zu 10 J, no recorded violent offenses as adult, no serious drug-addiction,
(rel –Kg, pray, church involvement, talk about religion, try to convert someone neg zu close friends, die had been picked up by police,use illegal drugs/drink über 3 Bier/glasses of liquor/wine a day ,regularly,steal regularly, have used a weapon on someone, (angeblich reziproke Korrel, unklar wie das messbar sein soll)/mv –abused vor 12, attachment –how much do you like to be with ,how close do you feel to, how much do you want to be like mother/father, beliefs –it is ok to sneak into a movie or ball game without paying, impo to obey rules/laws, wrong to damage others' property, impo to pay for all things taken from a store)
(unter 5) **Index Kg/pray/church involv/talk about rel/try to convert neg zu Faktor: friends, die von Polizei aufgegriffen werden/illegal drugs/Alk viel zu sich nehmen, regelm stehlen, Waffe vs jemand benutzen**

Benda,B et.al.: Discriminators of types of recidivism among boot camp graduates in a five-year follow-up study, in: Journal of Criminal Justice 31, 539-551, 2003

Sample wie B/T 2000, aber hier 51 Ne, /arrest or parole violations in five year follow up, die meisten haben Bewährung für fünf Jahre, viel Überwachung (weekly/monthly contact, drug screens, unangekündigte Besuche), keine Info über Taten außerh von Arkansas, 4 % no info über follow up,/62 % rückfällig –begehen felony (41 %), parole violation wegen drugs und andre Gründe (unerlaubte Reise, failure to report to parole officer), religiosity –Kg, pray, Bible study, financial contrib to religious orgs, talk about rel with others try to convert someone to faith in God, //rel neg zu recidivism allg, nicht spezifisch zu felony oder technical parole viol,
(unter 5, **1 Panel, rel neg zu recidivism nach 5 Jahren**

(R Gesu, Krim) Benda,B et.al.: Church attendance or religiousness: their relationship to adolescents' use of alcohol, other drugs, and delinquency, in: Alcoholism Treatment Quarterly 24, 75-l87, 2006

7.-9.Klasse, Southern state, rural 24 % Ne, urban 32; how often 5 or more drinks of alc (liquor, wine, beer), how often used marij, uppers downers tranquilizers, crack/cocaine,LSD, anabolic steroids heroin; deli – started a fight, taken something from a store without paying, damaged or marked up public/private property, stolen something from another person, stayed out all night without permission skipped school without permission –jeweils letzte 6 Monate; /religiousness –how rel are you, how rel is your family, how rel do you wish your family would be, how impo is rel in your life, do you believe in God; (mv –close to caregiver, supervision, commitment to school, future expectation –chances graduating from high school going to college having a well-paying job, happy family life, staying in good health; friends alc consumption; age gender race fathers edu welfare region)

Religiosity/Kg –alc drugs deli neg; mv religiosity –alc drugs deli neg; Kg nsneg; Intera: bei F wirkt religiousness stärker;

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv,bei, 0,5 stat) **Kg/religiosity neg zu deli, mv nur religiosity (trotz Über Ko, Kannib) (dasselbe zu alc drugs) –Korrel zu deli nicht anders als zu alc/drugs** R Krim

6,5 Punkte (2,5 sample, 2 Messung, 1,5 mv,bei, 0,5 stat) **Kg/religiosity neg zu alc drugs,mv nur religiosity (trotz ÜberKo, Kannib)** R Gesu

((Ben-David,S/Weller,L: Religiosity, criminality and types of offenses of Jewish male prisoners, in: Medicine and Law 14, 509-519, 1995
all religious male prisoners in all the men's prisons in Israel 1989 //Rabbi sagt, Vp ist rel – wenn sie observed Sabbath in prison, raucht nicht, betet jeden Morgen with phylacteries (tefillin –Gebetsriemen/kapseln) usually goes to the prison synagogue, Vater und Sohn bei Besucht trägt head covering, 4 % in Gefängnis -20 % in Bevölkerung/religiöse Gefangene mehr Sexualdelikte, sonst gleich;
(unter 5) **religiöse (orth?) J –Anteil von 4 % an Gefängnispopul, Anteil von 20 % an Bev))**

R Krim/ Gesu) Benson,P/Donahue,M: Ten-Year trends in at risk-behaviors: a national study of black adolescents, in: Journal of Adolescence Research 4, 125-139, 1989

Monitoring the Future, aber: nur Städter, Ne-M antworten nicht so oft, unweighted, Ne mit weniger von diesem Verh !!, 76,, 85; truancy- how many days of school missed in the last thirty days because you skipped or cut, how often gone to school but skipped a class last month; predictor for: Zig use, binge drinking, marijuana 30 days, cocaine lifetime, truancy –rel impo neg, /mv –demogr, parents edu,school type, father present, maternal employment college plans

6 Punkte Ne, 7 whites (2 sample, 2 Messung, 0,5 stat, 1,5 mv, bei) **rel impo mv neg zu binge drink Zig use marij cocaine, Ne/wh** R Gesu

5 Punkte (2 sample, 1 Messung, 0,5 stat, 1,5 mv,bei) **rel impo neg zu truancy** mv R Krim

(R Gl, Gesu, Krim, pos, help) Benson,P et.al.: 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

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

7,5 Punkte (3 sample, 3,5 Messung, 1 bei) **Kg/impo neg zu sex, 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, skipped school, 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

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

(R Krim, Gesu) Bernburg,J/Thorlindsson,T: Adolescent violence, social control, and the subculture of delinquency: Factors related to violent behavior and nonviolent delinquency, in: Youth and Society 30, 445-460, 1999

Island, alle Zehntklässler, rr 87, , Violence –punched, kicked, slapped,head-butted or threatened someone with a weapon//illegal activities -stolen something under 5000 Kronen/70D, über.., committed a burglary to steal , vandalized, used cannabis;
I could get strength from God if I needed, have received strength from God when I needed it, I believe the story of the Bible about birth, life, resurrection of Christ, believe Christ is only son of God and savior of humankind, religion is of great impo to me, I am religious

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **religiosity (viele Items) – violence neg (auch mv: gender, parents' edu/monitoring/rule setting/support, school performance, relativity of rules, peer –mental/material support,drug use, victimization) , illegal activities neg (auch mv), alc (been drunk) neg** R Krim

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **religiosity (viele Items) –alc (been drunk) neg (mv, s.o.), cigarette smoking neg K(mv s.o)** R Gesu

Beyerlein,K/Hipp,J: Social capital. Too much of a good thing? American religious traditions and community crime, in: Social Forces 84, 995-1013, 2005

counties, murder, aggravated assault kombiniert mit robbery, burglary,/ev P adherents, mP adherents, K-adherents, number of congreg per 100 000 –ev P,K,mP, (ohne J, Ne, Chr Sc, LDS Unitarier, Eastern, J) mv popul density,southern residence, racial composition SES im Aggregat; percent single parent family,length of time residents have lived in current home, unemployment, other adh/congr)
(keine Multikollin obwohl z.B. evP adherents mit evP congr 0,77 korreliert !!),

assault/robbery –adherents: ev P pos,mP neg, K neg (z.B. 1 % mehr evP -0,8 % mehr assault/robbery); congregations –ev Pns; mP/K neg; adh plus congr: ev P adh pos, congr neg; mP congr und adh neg; K congr neg, adh ns;
burglary – dto, kath adh neg, murder –dto, K adh ns; /auch bei Ko von voluntary orgs in county und percentage voting in presidential elections,/nicht mehr evP hingezogen in high crime county, K und evP mobility gleich; (aber mP viel weniger mobil, nicht hingezogen in low crime area) nicht ev P-converts mehr in high crime areas;
(ev P –ihr bonding gives rise to network structures that make communities as a whole more vulnerable to crime ! -aber ev P congreg wirkt gegen crime, weil alle congr was für community tun ! –bonding adherents schaden, bonding congr nutzen, sind dieselben Leute//ev P gleich bonding –unbelegt; bonding und crime –unbelegt; bonding: wenig ties with others in wider community –hinders flow of communication and collective action efforts in communities, -sehr oberflächlich und nicht belegt; county gleich community ? schlägt mP Brücken übers ganze county ? wirkt solche lockere größere Vernetzung gegen Krim ?? oder viele kleinere enge Vernetzungen ? ist county die Kontroll-Einheit gegen Krim? Bonding und bridging nicht gemessen, nicht für K-mP-ev P gemessen)

6 Punkte (2 sample, 2,5 Messung, 1 mv, 0,5 stat) **Aggr ev P adherents pos zu Aggr assault/robbery, burglary, murder, mP K adh neg ; Aggr ev P congreg ns/neg zu diesen Items, mP und K congreg neg**

(R pos, Krim) Bjarnason, T: Parents, religion and perceived social coherence: A Durkheimian Framework of adolescent anomie, in: JfSSR 37, 742-754, 1998

alle isländischen Zehntklässler, rr 87,
Parental rule-setting - My parents set definite rules about what I can do at ,My parents set definite rules about what I can do outside /Parental support - I can easily get warmth and caring from my mother and/or father I can easily get mental support from my mother and/or father/ Religious participation - Frequency of attending church or religious service, Other religious participation Religious orthodoxy I believe the description in the Bible of the birth, life and resurrection of Christ I believe that Christ is the son of God and the Savior of mankind/ Divine support I could receive strength from God if I needed it I have received strength from God when I needed it//

constraint -You can break most rules if they don't seem to apply I follow whatever rule I want to follow

5,5 Punkte (3 sample, 1,5 Messung, 0,5 bei, 0,5 stat**) rel particip/rel orthodox/divine support neg zu break rules, I follow whatever rule I want to follow MF** R Krim

6 Punkte (3 sample, 2 Messung, 0,5 bei, 0,5stat**) rel particip –parental rule setting pos, parental support pos, rel orth –parental rule setting ns, parental support pos, divine support – parental rule setting pos, parental support pos MF** R pos

(R Krim, help) Blogowska,J et.al.: Religious prosociality and aggression: it's real, in: JfSSR 52, 524-536, 2013

Experiment 1 – 59 psy stud,21 no aff,Participants were met "accidentally"by our collaborator (a Master's student, a 40-year-old woman) on the underground floor of the department building after exiting, individually, a lab room where they had finished participating in another study the collaborator was unfamiliar to the participants, She introduced herself as a Master's student in psychology who needed participants to carry out the empirical research for her Master's thesis. She requested participants to fill in a questionnaire, which would take approximately 30 minutes. She did not offer any compensation.Participants then either agreed or declined to help her. Then, the collaborator informed them that their response (agreement or refusal) was indeed the unique objective of the study and asked them to note on a piece of paper the reasons why they either agreed or refused to help her. - availability (being available or not), empathy (mentioning or not the fact that the request came from a person in need), reciprocity(mentioning or not the possibility of oneself being in the same position of need a few years later during the Master's), and kindness (willingness to be kind) versus lack of it (evoking dislike for the task or being indifferent toward the person who made the request). Afterwards, the four categories were combined into one, - prosocial justifications. Each participant was attributed a score of 1 (caring for others and reciprocity), 0 (no prosocial justifications or only availability-related justifications provided), or –1 (being unkind)
In the previous study, before participants had exited the lab and "accidentally" met our collaborator, participants were administered a measure of personal religiosity –impo of God, impo of rel in life, pray; and index of importance of spirituality in life. //rel und spir pos zu helping, mv age gender//rel und spir geben prosoc Begründungen; bei Nichthelfern mit unkind (vs availability,lack of prosoc) Begründung-weniger rel/spir;
Exp 2 -130 Vp ,15 M; 42 nonbelief/ath, Text (bei control Lob für techn progress) "For me, the greatest progress is undoubtedly obtaining more rights for gay people! Sexual orientation is not a taboo subject anymore and people now have the courage to speak openly about it. Gays and lesbians have fought to get legitimate rights concerning marriage or adoption. They are not afraid to protest against discrimination and I hopeto see more and more movements such as Gay Pride. With gay rights, it should only become easier for gay people toadopt children and become more visible in society. As a homosexual person I have a lot of appreciation for the progress society has made in last decades."After reading the text, participants in both conditions were informed that the author of the text would participate in another part of the study dedicated to taste preferences. They were askedto allocate a quantity of sauce the other person would consume. It was specified that the sauce they would allocate was (allegedly) either hot or sweet, but that the experimenter was blind to

the kind of sauce each participant received. In fact, participants were given only hot sauce toallocate. We chose the "Xtra Hot Sauce" produced by the company Santa Maria.. In order for participants of Experiment 2 to know which kind ofsauce they would allocate, they were asked to taste a minimal quantity of the sauce with a smallplastic spoon. Afterwards, they were given a chocolate to remove the taste of the sauce. They also received a short questionnaire allegedly filled in by the other participant, specifying his/her various taste preferences (sweet, spicy, sour, and salty). The questionnaire indicated that the other participant does not like spicy food. Afterward, participants were left alone in the room with a considerable quantity of (hot) sauce, a big plastic spoon, and a plastic cup. It was specifiedthat they could allocate as much of the sauce as they wanted and put it in the cup. Participants placed the cup filled with the sauce in a small metal box and covered it, since they were informedthat the experimenter should be blind to the amount of the sauce. After a few minutes, the experimenter came back and collected the metal box containing the cup filled with the hot sauce The weight (in grams) of hot sauce they chose to allocate constituted the dependent measure of aggression./To what degree would you like a homosexual person to be your neighbor?"; and (2) "To what degree would you like a homosexual person to be your political representative?"/in gay Bedingung selbsteingeschätzte Aggr , F und anti-Homo-prejudice pos zu mehr sauce; religiosity pos zu mehr sauce bei gay; (und allg: mehr sauce vs gay, rel mehr sauce an sich)
(unter 5) **Interve rel und spir pos zu etwas zeitaufwendigem Helfen, neg zu unkind-Begründungen** R help
(unter 5) **rel pos zu indirekter Aggr vs angeblichen Verfasser von gay-ideologischem Text** R Krim

Bock,D/Warren,N: Religious belief as a factor in obedience to destructive commands, in: Review of Religious Research 13, 185-191, 1972
17 M, 13 F von local college, Inventory of Religious belief, 15 Items, Religious attitude inventory -58 Items –zwei Faktoren: Fundamentalism –Humanism (!), nearness to God; Vp was joined by second subject –Sinn von experiment: effort to judge effects of punishment on human learning, Vp
als teacher, shock generator, learner wird strapped to a chair, connected to electrodes for receiving shocks, was out of view, in Hörweite, complained nervously of a heart condition, asked to be reassured concerning punishment, experimenter: shocks may be painful, but not dangerous,wenn learner Fehler macht: teacher was instructed to administer increasingly elevated voltage as punishment, learner gibt dann agonized screams appropriate to shock level, Vp darf nur aufhören after a clear break was made with the experimenter's repeated demands to continue, (nachher: most subjects were greatly relieved)/
einige Vp-F weinen, es gibt anger gegen experimenter,nervous fumbling stalling before administering shock,
highest shock level administered –bei Inv of rel belief: moderates, extreme nonbelievers, extreme believers; bei Fu-Hum: moderates, extreme Fu, extreme hum, nearness to God – moderates, extreme near/fern –Diff ns; (M gleich F),
(unter 5) **1 Interve Milgram-Experiment neu: moderate rel gehorchen am meisten, Arel und stark rel ungehorsamer**

(R allg, Gesu, Krim) Bogg,T/Roberts,B: Conscientiousness and health-related behaviors: a meta-analysis of the leading behavioral contributors to mortality, in: Psychological Bulletin 130, 887-919, 2004

6 facets von C –industriounsness, order, responsibility, self-control, traditionalism virtue; (weitere C-Items: follow socially prescribed norms for impulse control, task-und goal directed, planful, delay gratification, follow norms und rules, /impulsivity neg, dishinhibition neg; conventionality, pragmatic, lacks purpose neg, (P, rigidity ?) discipline, achievement via conformance, endurance, lability neg, socialization,constraint

Korrelationen zu GesuV (194 Studien) alle sign zu exercise/fitness level, heavy drinking, marij opiate heroin use, food selection/((obesity/BMI ns !)) smoke,

speeding/hazardous driving/accidents, number of partners/protected/risky acts partners; Sm(V),

aggr delinquent acts, convictions/incarceration/detention aggression sexual aggression; drunk driving/riding,

C pos zu Lebenserwartung, zu Gesundheitsverhalten/Risikoverh, neg zu Krim –wichtig für Faktorenkontrolle;

Botchkovar,E et.al.: General strain theory: additional evidence using cross-cultural data, in: Criminology 47, 131-176, 2009

Lviv, Ukraine, Nizhni Novgorod,Russia, Athen; /obj strain –fail to achieve some goal impo to you,… some goal that because of hard work, an agreement, principles of justice, you deserve to achieve, something you highly valued is lost to you, bad things have been happening to you, experiencing bad conditions, not doing as well at things as some other people (Beispiele da), subj strain –feeling stressed/pressured, //anger –how frequently have recently experienced anger/criminal projections –how likely would you be to commit each of the following acts if you had a strong desire or need and the opportunity to do - take money property from others unter 5 D, 5-50, über 50, hit another person on purpose in an emotional outburst, physically harm another person on purpose, use violence or threat of v to accomplish some personal goal; (dasselbe auch: letzte 5 Jahre) ((homicide in Russia - 20/100000, Uk 10, Gr 1)//religiosity –jetzt und vor 5 J,very rel ..not rel at all,//self-control - 23 Items Grasmick, F-analyse passt in Russland nicht,
Religiosity –self control ns, (anger Gr pos, Russia ns, Uk neg; subj strain –Gr pos, Rest ns), past theft –Gr ns, Ru/Uk neg, past violence –Gr Rus ns, UK neg; future theft –Gr neg, Rus ns, Uk neg, future violence –Gr neg, Rus ns, Uk neg (Gr 2malneg, 2mal ns//Russia 1malneg, 3mal ns//Uk -4mal neg),
mv (obj strain, F, self-control, age, past violence, past theft) –rel ns (Gr/Russ/Uk) zu projected violence/theft;
(strain wirkt nur in Uk, self-control bei allen drei)

(unter 5) **biv religiosity ns zu self-control, in Gr 2 von 4 neg zu past/future violence/theft, in Russia 1mal, in Uk 4mal, mv ÜberKo ns**

Bottenberg,E/Gareis,B: Straffällige Jugendliche. Düsseldorf 1980
Straffällige aus Jugendstrafvollzug, M, Kontrollgruppe: Soldaten, gleiches Alter Schulbildung, Faktor religiös-ethisch-weltanschauliche Thematik -23 Items, 2 Faktoren, F 1: Desinteresse Zweifel an (institutionellen) religiösen Vorstellungen und Verhaltensformen (kein Interesse an Godi,Zweifel an Wert des Gebets,ob es Gott wirklich gibt, mein Wissen sprach gegen Rel,keine Beziehung Rel –Leben gesehen,meine früheren Glauben verloren, andre rel Vorstellungen als Eltern, rel Glaube erschüttert, Glaube, der von meiner Kirche abwich, /F 2 –machte mir Gedanken über Himmel und Hölle, LnT,suchte etwas woran ich glauben konnte, fragte mich was gut und böse sei, wollte Gott irgendwie nahe sein,grübelte oft über Sinn des Lebens nach, war erstaunt über geringen Glauben bei den meisten Menschen war in Glaubensdingen unsicher; /Straffällige mehr Desinteresse, mehr Suche;
(unter 5) **Straffällige haben mehr rel Desinteresse/fehlenden Glauben und Suche nach Glauben als Soldaten-Kontrollgruppe**

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;

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

(R pos, fert, Gl, Krim, help, div, Gesu) 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

(R Gl, Krim Gesu) Bradshaw,M et.al.: 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.o.
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, 0,5 stat, 1,5 bei, mv) **biv: Kg loving God nsneg zu NAS, pray ns; remote God (selten) pos, Gott fern und nonloving: pray pos zu NAS; Gott nicht fern –pray neg zu NAS, bei loving God–ns; mv , Ath ns zu allen Items** R Gl

6 Punkte (2,5 sample, 1,5 Messung, 0,5stat, 1,5 bei,mv) **biv pray ns, loving God neg, remote pos, Kg ns, ath ns zu hostility; pray und remote: pos, pray und loving: neg** R Krim
6 Punkte (2,5 sample, 1,5 Messung, 0,5 stat, 1,5 mv,bei) **dassselbe zu somatization** R Gesu

(R pos, Krim) Brauer,J et.al.: Does religion suppress, socialize, soothe, or support ? Exploring religiosity's influence on crime, in: JfSSR 52, 753-774, 2013

Vp Dhaka, Bangla Desh, Lviv-region Ukraine -30 % orth Kiew, 51 UK Catholic, orth other 7, ZJ 5, physically harm another person on purpose; use violence or threat of violence to

accomplish a goal, take money or property worth less than $5; take money or property worth more than $5 accept a bribe; offer a bribe//
religiosity: attendance at religious services , the extent to which the respondent considers him/herself to be a religious person , make financial sacrifices for religious purposes//
Religious social support - how often people at their church or place of worship provide (a) expressions of emotional sympathy or (b) spiritual or material help (r = .62).
Informal social control: sensitivity to informal sanctions, six items extent to which respondents would be concerned about what others would think if they were to commit each of the following acts - use tobacco, eat without concern for health, cross streets against stop lights, make debts without knowing they could be repaid, arrive late for work or appointments, and engage in risky sexual encounters, plus: social bond -number of current relationships with parents and siblings, friends, neighbors known by name, co-workers or fellow students, and fellow members of organizations, such as local sports clubs or religious communities, plus strength of (or commitment to or emotional attachment to) their relationships with others from each of the five groups plus most common basis for their relationships with others from each of the five groups. by no choice or obligation (=1); economic or social advantage (=2); and emotional feelings (=3).
Self-control 23 items from Grasmick and colleagues' (1993) cognitive-based scale of self-control "I often act on the spur of the moment without stopping to think" and "I like to test myself every now and then by doing something risky"
moral acceptability of each of the six different criminal acts under consideration
Negative Emotions 11 questions (e.g., sad, lonely, angry toward self, angry toward others)
Controls: sex, age, marital status, number of children, socioeconomic status, and employment history, urbanness of childhood residence, childhood household (family structure- two biol parents usw, socioeconomic status; punitiveness; supportiveness) and other childhood characteristics -negative emotionality; criminal influences.
Current socioeconomic status (SES) is an index measuring whether or not the respondent can afford groceries, medications, clothing, renovations, traveling for leisure, or owning a home or apartment on his or her income.. Caregiver discipline how often punished in the childhood household and how often their caregivers responded to misbehavior with punishment or disapproval. Caregiver support -how often their caregivers showed love or affection and how often others in the childhood household either expressed sympathy or helped them. Negative emotionality in childhood s.o., Criminal influences in childhood six items asking respondents about the likelihood of talking to three people who committed or approved of six criminal acts when they were growing up (i.e., two indicators each concerning theft, bribery, and assault).
religiosity –crime neg beide, self-control pos beide, informal social control –B plus, U nspos; moral acceptability pos beide, (NAS –ns beide, mv B-Islam pos, B other rel ns, U other rel ns), mv (demogr, childhood items s.o. ÜberKo) religiosity neg in Gesamtsample zu crime, pos zu self-control, informal social control, moral beliefs (ns zu NAS), Islam neg, B-other rel neg, U other rel ns;
rel social support – biv: crime neg beide, selfcontrol –B ns, U pos; informal soc control pos beide, moral acc –B pos, U ns, (NAS- nur U neg),

mv models: bei controls rel nsneg zu crime in B, U neg; bei U: bei Einzelkontrolle von selfcontrol, informal social control NAS rel soc support - rel neg zu crime, nur bei Ko von moral acc und allen zusammen ns; (Gesamtsample -rel neg, nur wenn alle Kontrollitems auf einmal kommen –nsneg)
7 Punkte (1,5 sample, 3 Messung, 2 mv, bei, 0,5 stat) **Kg/srr/rel giving (und biv material spir help- emot sympathy at place of worship//und Islam, other rel in B - neg) neg zu future crime (theft, bribe, violence), Dhaka (Bangla Desh),Lviv Ukraine, in religiöse-rem Umfeld (bei Islam) weniger Wirkung (Islam wirkt aber neg)/rel pos zu self-control, moral inacceptability of crime** R Krim

4,5 Punkte (1 sample, 2 Messung, 1 mv, bei, 0,5 stat) **religiosity - informal social control – B plus, U nspos (biv), self-control beide pos, mv nur U (ÜberKo)**
rel social support – selfcontrol –B ns, U pos; informal soc control pos beide R pos

Brechon,P: Politisierung, Institutionenvertrauen und Bürgersinn, in: **Köcher,R/Schild,J:** Wertewandel in Deutschland und Frankreich. Opladen 1998, 229-244

EVS 81 und 1990, Dld W/O, Fr
Bürgermoral: Sozialleistungen in Anspruch nehmen, auf die man kein Anrecht hat, kein Fahrgeld in öffentlichen Verkehrsmitteln bezahlen/schwarzfahren, Steuern hinterziehen, wenn man die Möglichkeit dazu hat, etwas kaufen,von dem man weiß, dass es gestohlen ist – niemals gerechtfertigt,
Dld W 1981: regelm praktizierender K/P –unregelm praktiz K/P –nicht praktiz P/überzeugter Atheist –ohne Religionszugehörigkeit –nicht prakt K; 1990 dto, Ath unklar//Frankreich –regelm prakt K-unregelm praktiz K –nicht prakt K -1981: überzeugter Ath –ohne Relzugehörigkeit, 1990: ohne Relzugehörigkeit –überzeugter Ath; Dld –O 1990: regelm prakt K/P unregelm prakt K/P nicht prakt K gleich, -nicht prakt P/ohne Relzugehörigk/überzeugter Ath minimal weniger 84-89 vs 77-81;
5 Punkte (3 sample, 2 Messung) **Kg und aff pos (nichtpraktiz K wie ohne Relzugehörigkeit/Ath 81, nichtpr P wie ohne Relzugeh, Ath unklar) zu Ablehnung von Index Sozialleistungsbetrug/Steuerhinterz/Gestohlenes kaufen /Schwarzfahren, Fr DldW, in Dld 0 ganz schwach pos**

(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 ns), tension depr fatigue vigor bleiben gleich** 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

(unter 5) **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) **1 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,K et.al.: Are religious people nice people ? Religiosity, race, interview dynamics, and perceived cooperativeness, in: Sociological Inquiry 71, 129-144, 2001

GSS 1983, 88,93, 45 J, Frage an Interviewer: In general, what was the respondent's attitude toward the interview ? –friendly/interested, cooperative, but not particularly interested, inpatient/restless, hostile, /would you call yourself a strong …(denom) –vs no rel
mv für jedes rel Item einzeln - demogr, happiness –friendly etc –pray pos, Kg pos (nur every week/more), strength pos

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat**) friendly vs hostile in interview – pray/Kg/strength of denom(vs no rel) pos** R Krim

Bretfeld,S: Zur Institutionalisierung des Buddhismus und der Suspendierung der ethischen Norm der Gewaltlosigkeit in Sri Lanka, in: Zeitschrift für Religionswissenschaft 11, 149-165, 2003

Abstract –budd Idealstaat, Ges ist verpflichtet, diesen auch gewaltsam zu verteidigen,kollektives Wohl wichtiger,-in Krisenzeit: Inkaufnahme indiv neg Karmas durch Töten zum Nutzen des Gemeinswohls – Fortbestand des Bu; solche neg Taten müssen aber ausgeglichen werden durch gute !

(R Krim, Gesu, div, pos) Brettfeld,K: Schuf Gott am 8.Tag Gewalt ? Berlin 2009

Pilotstudie –vgl Wetzels/Brettfeld 03, Islam: elterliche Gewalt erlebt nspos (Chr ns), ok pos (ns), Eltern vs Gewalt ns (pos) supervision ns(pos),trad Geschlechtsrolle pos(ns), gewaltlegitimierende Männlichkeitsnormen pos (ns), pos zu Religiosität bei Mu, Gewaltbefürwortung (expressive G,Mittel zur männl Selbstdefin, Konfliktregelung per G, G führt zu soz Fo) –nspos(Chr neg), bei gleichstarker trad Geschlechtsrollenbefürwortung: Religiosität neg zu Gewalt (Mu/andere), /Gewalttaten –s.03 – Mu mehr, Rel neg bei allen/bei Mu ist trad G-rolle eher mit Gewalt verbunden/Mu mehr Opfer elterl Misshandlungen, pos zu Rel (Zahlen fehlen), bei Chr ns; Vp selber würde bei Sohn gehorcht nicht zu Hause/Tochter kommt ohne Absprache nachts nicht nach Hause –mit Gewalt –verprügeln ohrfeigen reagieren,- bei Mu mehr, pos zu Rel, /Gewalt als Mittel der Konfliktlösung als Elterneinstellung –bei Chr neg zu Rel, bei Mu ns, /elterl Kontrolle Mu gleich Rest, nur bei Chr pos zu Rel,
Studie 1(vgl Brettfeld/Wetzels 2011) : Hannover, Osnabrück,Delmenhorst, LK Friesland, 9.Klasse, rr 50 ,75% Chr, 11 Mu, 15 keine Rel, 15 J,
Religiosität –Gotteshausbesuch, Beten, Glaube (Selbstdefin gläubig), Zentralität –Religion wichtig im Alltag, richte mich im Alltag immer nach Regeln meiner Religion//meine Rel ist die einzig wahre Rel, andere Religionen haben ihre Berechtigung und sind zu achten (ns zueinander), pos zu Rel, Studie 2 -9. 10. Klasse, Hbg Köln Augsburg, 30K, 25 P,19 Mu, 15 keine, 7 andre 3 orth, 16 J, /(Religiosität M gleich F), 6 Cluster –aus Fu (Pflicht andre zu missionieren –Islam, bemühen bei Christen, Regeln/Gesetz befolgen, Modernis zerstört Glauben), orth (Islam: Essregeln, Gesetz einhalten-Paradies, Koran wahr; Chrtum –Werke bringen Himmel, nie Scheidung,Fasten an Aschermittwoch !),Wichtigkeit, Abwertung andere Rel, Aufwertung der eigenen zusammengestellt – Fu, bigott (viel Ab/Aufwertung, wenig rel), lib –wenig Ab/Aufw, wenig rel; rigide –wichtig, orth etwas fundam; nicht rel, exkludierend – viel Abwertung; (Abwertung bei Fu geringer als bei bigott und exkl, Auf- und Abwertung nicht klar mit Rel korreliert) /Mu –Fu, rigide, Chr: bigott, exkludierend, beide lib;
trad Geschl-rolle: für F genügt es HausF und Mutter zu sein, gute Berufsausbildung für sie nicht so wichtig, F sollte auch ohne ihren M in Kneipe gehen dürfen,M muss stark sein,seine Fam vor Schlechtem beschützen, F muss sich um Kinder kümmern, muss sparsam und

anständig sein, Unterhalt der Fam –in erster Linie M-sache, Haush Sache der F,M sollte nicht weinen; (klare Diff nur bei einh Chr –neg, Mu pos)
Gewaltbefürwortung –ein bisschen G gehört einfach dazu, um Spaß zu haben, man muss zur G greifen, weil man nur so beachtet wird,wenn jemand mich angreift, dann schlage ich auch zu, der Stärkere muss sich durchsetzen, sonst gibt es keinen Fortschritt, wenn ich zeigen muss,was ich draufhabe, würde ich auch G anwenden, ohne G wäre alles viel langweiliger,, wenn mich jemand provoziert, werde ich schnell g-tätig, über G schaffen Jugendliche klare Verhältnisse, Erwachsene reden doch nur, es ist völlig normal wenn Männer sich im körperlichen Kampf mit anderen selbst beweisen wollen, Auge um Auge Zahn um Zahn so ist nun mal das Leben, wenn ich richtig gut drauf bin, beteilige ich mich auch schon mal daran, andere aufzumischen –Mu –Migr-Chri –einh Chri MF; Zentralität ns; Religiosität b e i Mu nsneg, bei Chr neg; meine Rel wahr bei allen pos, andre Rel berechtigt –Mu ns, Chr neg; Cluster (aus 2. Studie): bei Mu fund bigott rigide pos, bei MigrChri –Fu minus, bigott pos, bei einh Chri Fund ns, bigott rigide exkludierend pos; arel ns(einh Chr neg), (Religiosität unabh von diesen neg oder ns ? Cluster zus mit Religiosität mal wirksam, mal nicht),
Korrel zu personaler Gewalt: Mu MigrChr pos, einh Chr weniger, Religiosität neg (mv gender edu, G-rolle), qualifiz Diebstahl , Schwarzfahren dto, Sachbeschädigung/Fahren ohne Führerschein –denom ns, Religiosität neg, Ladendiebstahl –Mu ns, Migr-Chri pos, Religiosität neg; (Religiosität immer neg, Mu pos bei Gewalt, Diebstahl,Schwarzf, ns Ladend,Sachbesch FoF)(Mehrfach /Intensivtäter -12 % machen 77% aller Delikte, Swg ns, Konfliktkompetenz und Empathiefähigkeit neg)
Intensivtäter Gewalt –Mu pos, Migr-Chri pos, Religiosität neg, eigne Rel wahr/andre berechtigt ns; evtl Mu auch bei Intensivtätern allg pos; Studie 2 –Mu ns zu Intensivtätern, Religiosität zu Mehrfachtätern bei fund/rigid/lib/exkl/arel/bigott jeweils bei Mu Chr -ns oder nsneg, Mu Migr Chri mehr, /bei Gewalttätern –Religiosität neg, Migr Chr und Mu pos,

7 Punkte (2,5 sample, 3,5 Messung, 0,5 mv,bei, 0,5 stat) **Islam: (elterl) Gewalt, gewaltlegitimierende Männlichkeitsnormen, eher Misshandlungen, Gewaltbefürwortung eher legitim im Islam , Religiosität nsneg (bei Chr neg), meine Rel ist wahr pos, andre Rel berechtigt bei Mu ns, Chr neg; Cluster –fund (bei Islam) bigott rigide unrel-exkludierend pos, bei Chr Fu ns/minus, arel bei einh Chr neg (aber dubios/unklar), Wichtigk von Rel ns,/zu Mehrfach/Intensivtäter –Mu pos in einer Studie, in der andern nicht, Religiosität neg, eigne Rel wahr/andre berechtigt ns; Kombin Cluster –Religiosität –Religion zu Gewaltbefürwortung/Gewalttaten/Mehrfachtätern widersprüchlich, mal wirkt Religiosität oder Cluster, mal nicht (vgl Brettfeld/Wetzels 2011 –eine Studie hier ist dieselbe wie dort, ich habe dort einiges von hier reingeschrieben/Wetzels/Brettfeld 03 –hier wird nochmal diese Pilotstudie referiert, z.T. mit neuen Infos**) R Krim

Selbstkontrolle –manchmal finde ich es aufregend, Dinge zu tun, die mich in Gefahr bringen können,gehe gern Risiko ein,einfach weil es Spaß macht, teste gern meine Grenzen indem ich was Gefährliches mache,Aufregung Abenteuer wichtiger als Sicherheit, tue oft, was mir im Moment Spaß macht, auch wenn es mir langfristig schadet, handle oft aus augenblicklicher Laune heraus, oft spontan ohne nachzudenken, wenn ich mit jemandem Streit habe, kann ich

schwer ruhig bleiben, bei einer ernsten Meinungsverschiedenheit ist es normalerweise schwer für mich ruhig darüber zu reden, ohne mich aufzuregen, ich verliere ziemlich schnell die Beherrschung, wenn ich echt wütend bin gehen mir die Anderen besser aus dem Weg,wenn ich mich über andere ärgere, habe ich oft mehr Lust sie zu verletzen als mit ihnen darüber zu reden –bei Chr neg, bei Mu ns zu Religiosität, meine Rel wahr ns, andre Rel berechtigt –neg;
5 Punkte (2,5 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **Fehlende Selbstkontrolle (eher Impulsivität/Risikoneigung) - bei Chr neg, bei Mu ns zu Religiosität, meine Rel wahr ns, andre Rel berechtigt –neg;** R pos

3,5 Punkte (2,5 sample, 1 Messung) **Scheidung/Trennung der Eltern –Mu 15, Migr –Chr 25, einh Chri 29, nichtrel 42** R div

Bei Mu : nur eigne Rel wahr –Drogen pos, Alk ns, Tabak pos, andre Rel berechtigt –alle ns;(mv Mu nur eigne Rel wahr - Drogen Alk Tabak ns, andre Rel berechtigt ns, Migr-Chri –nur eigne Rel wahr –ns, andre berechtigt ns; einh Chri –nur eigne Rel wahr –ns, andre berechtigt Drogen ns, Alk Tabak neg / jeweils Religiosität neg,
6 Punkte (2,5 sample, 2 Messung, 1 mv, bei, 0,5 stat) **nur eigne Rel wahr –bei Mu pos zuDrogen/Tabak, Alk ns; bei Migr Chri –ns, bei einh Chri –ns; andre Rel berechtigt –bei Mu ns, bei Migr Chri ns, bei einh Chri neg zu Alk, Tabak,** R Gesu

(R Krim, pos) Brettfeld, K/Wetzels,P: Muslime in Deutschland - Integration, Integrationsbarrieren, Religion sowie Einstellungen zu Demokratie, Rechtsstaat und politisch-religiös motivierter Gewalt Ergebnisse von Befragungen im Rahmen einer multizentrischen Studie in städtischen Lebensräumen. Texte zur inneren Sicherheit. Bundesministerium des Innern. Hamburg 2007

Bevölkerung, Muslime –(Interview bei 43 % auf deutsch), rr35, 59 % M, 39 J, 60 % keine dt Staatsbürgerschaft, drei Viertel Türken, 5 % Mischehen, // wie gläubig sind Sie ? Wie oft beten Sie ? Wie oft besuchen Sie eine Moschee oder einen Gebetsraum ? (**nicht gläubig ca 13, nie Gebet 28, nie Moschee 32)**, sehr rel: sehr stark gläubig, täglich beten, mehrmals die Woche/täglich Moschee, (17, pos zu edu) -**nicht rel: absolut nicht gläubig, Gebet/Moschee nie (9)** Cr 75//Zentralität: Wie wichtig ist für sie persönlich ihre Religion in Ihrem Alltagsleben? Sehr wichtig 50 % -völlig unwichtig 6 Mein Glaube ist Richtschnur für alle meine Entscheidungen im Alltag –stimme völlig zu 40 %, stimme gar nicht zu 17
Orthodoxie: Cr 85 Wie oft trinken sie Alkohol? Nie 62 Wie oft essen sie Schweinefleisch nie 88, Für mich ist es wichtig, die Fastenregeln genau zu beachten. Stimme völlig zu 62, Ich achte darauf, nur Fleisch von Tieren zu essen, die nach den Regeln des Islam geschlachtet worden sind. 48, Wenn ich als rechtsschaffender Muslim gelebt habe, komme ich ins Paradies. **51 !** Ich glaube, dass der Koran die wahre Offenbarung Gottes ist 80
Fundamentale Orientierung **(Skala ohne 2 und 5, passen nicht; sehr hoch 6, eher hoch 22, Cr 65)** -Wer die Regeln des Korans nicht wörtlich befolgt ist kein echter Moslem. 21, stimme

eher zu -11, Ich finde es wichtig, dass die Lehre des Islam an die Bedingungen der modernen Welt angepasst wird 12,9 Menschen,die den Islam modernisieren, zerstören die wahre Lehre.26,18 Ich glaube, dass jeder gute Moslem dazu verpflichtet ist, Ungläubige zum Islam zu bekehren.26 ,21 Es sollte verboten sein, Moslems dazu zu bringen, ihre Religion zu wechseln 23,7. Nichtmuslime sind von Allah verflucht 8,7
Aufwertung des Islam –Cr 85 Der Islam ist die einzig wahre Religion 53,12 Nur der Islam ist in der Lage, die Probleme unserer Zeit zu lösen 26, 19 . Auf lange Sicht wird sich der Islam in der ganzen Weltdurchsetzen 27,23
Abwertung anderer -in Deutschland kann man deutlich sehen, dass die christlichen Religionen nicht in der Lage sind, die Moral zu sichern. 32/24 Die Sexualmoral der westlichen Gesellschaften ist völlig verkommen 45/26, (**starke Abgrenzung, mehr als Fu-%e)**
Cluster: orth rel (22) –viel Orth, Zentr, Religiosität, wenig Fu, Auf/Abwertung; geringe rel –alles minus (19) Fundam (40 %)–alles plus, trad kons (19)–viel Orth, Zentr, Abwertung, wenig Religiosität, Fu, Aufw (unklar, extr rituell, abgrenzend? sehr wenig pro Kopftuch)
Einteilung nur nach Religiosität erklärt weniger, z.:B. für Ab/Aufwertung/Fundam,
61 Vp –viel Ab/Aufwertung/Fundam,
Gewaltlegit: Die Bedrohung des Islam durch die westliche Welt rechtfertigt, dass Muslime sich mit Gewalt verteidigen. 18/20,
Gewalt ist gerechtfertigt, wenn es um dieVerbreitung und Durchsetzung des Islam geht. 2/3
Wenn es der islamischen Gemeinschaft dient , bin ich bereit, körperliche Gewalt gegen Ungläubige anzuwenden. 3/4
Muslime, die im bewaffneten Kampf für den Glauben sterben, kommen ins Paradies. 31/14
Selbstmordattentate sind feige und schadender Sache des Islam. Stimme eher/gar nicht zu 6/3 –vs 84; Terroristische Handlungen im Namen Allahs stellen eine schlimme Sünde und eine Beleidigung Gottes dar. 5/3 -85, Wer junge Muslime auffordert oder dazu anleitet, Selbstmordattentate zu begehen, ist ein gottloser Krimineller. 6/3 -80, Kein Moslem ist berechtigt, im Namen Allahs andere Menschen zu töten. 4/2-90
Gewaltlegit (alle obigen Items ? verschiedene Qualität) –Religiosität pos, //gering rel neg, trad-kons und orth stärker/gleich –fundam mehr, (einzelne Gewaltitems werden von etlichen befürwortet)
islamismusaffin –Distanz zu Demokratie und Rechtsstaat sowie ausgeprägten Formen der Aufwertung des Islam und der Abwertung des Westens –eher pro pol-rel motivierte Gewalt (bei islamismusaffinen 20 %, allg: 6 % Gewaltlegit) -eine Gruppe: sozial bildungsmäßig benachteiligt , schlechte Integr, - andere: Wahrnehmung von individueller Diskriminierung und Ablehnung durch die Aufnahmegesellschaft, Wahrnehmung einer kollektiven Marginalisierung der Muslime in der deutschen Gesellschaft eine relevante Rolle. Nicht durch Segregation, nicht durch einen überproportionalen Rückzug auf rein islamisch geprägte soziale Kontexte und auch nicht durch extrem schlechte Bildungsvoraussetzungen gekennzeichnet , heterogen, auch Gebildete;
6 Punkte (2 sample, 3,5 Messung, 0,5 stat**) Legit von proislamischer Gewalt (kleine Minderh, bei Bedrohung mehr, Paradies bei Tod bei bewaffn Kampf Mehrheit) –Religiosität pos, trad-kons, orth pos, fundam stärker pos, islamismusaffine (Demokr-distanz –schlechte**

Messung –Aufwertung Islam/Abwertung des Westens, Benachteiligte und Ideologen) stark pos R Krim

Schülerbefragung (Hamburg, Köln, Augsburg) –rr ca 80, 9./10.Klasse, 16 J, Muslime vs nichtmuslimische Migranten (fast gleich starke Rel !) vs Einheimische (ohne no aff), Mu-schüler religiöser als Erwachsene s.o., **Mu –edu ns, nichtmu Mi –edu neg, einh –edu pos** !/Items Faktoren s.o**., trad-kons: so wenig religiös wie gering religiöse, viel Orth, viel Auf/Abwertung (extr, rituell, exklusiv, Abgrenzung vs Westen, selber wenig rel)**
Gewaltlegit -Ein bisschen Gewalt gehört einfachdazu, um Spaß zu haben. Man muss zu Gewalt greifen, weil man nur so beachtet wird. Wenn jemand mich angreift, dann schlage ich auch zu. Der Stärkere muss sich durchsetzen, sonst gibt es keinen Fortschritt. Wenn ich zeigen muss, was ich drauf habe , würde ich auch Gewalt anwenden. Ohne Gewalt wäre alles viel langweiliger. Wenn mich jemand provoziert, dann werde ich schnell gewalttätig Über Gewalt schaffen Jugendliche klare Verhältnisse, Erwachsene reden doch nur rum. Es ist völlig normal, wenn Männer sich im körperlichen Kampf mit anderen selbst beweisen wollen. Auge um Auge, Zahn um Zahn, so ist nun mal das Leben. Wenn ich richtig gut drauf bin, würdeich mich auch schon mal daran beteiligen, andere aufzumischen.
Mu mehr als NiMu-Migr schwach mehr als einh; (auch mv Alok/Sozialhilfe, edu, MF); orth und fundam mittel, wenig rel wenig, trad-kons viel !, viel Auf/Abwertung –am meisten, // bei Mu –Religiosität nsneg zu Gewaltlegit (stärker bei F) , bei NiMu-Migr und einh klar neg; mindestens einmal letztes Jahr - Raub, Körperverletzung ohne Waffen, Bedrohung einer anderen Person mit einer Waffe, Erpressung) --bei Mu –Religiosität ns, bei NiMu-Migr und einh neg; //Legit proislamische Gewalt –mehr Zustimmung als bei Erwachsenen (doppelt so hoch) s.o (eigne Gewalt 20 %!), "Für die Verbreitung und Durchsetzung des Evangeliums darf man auch Gewalt anwenden“ –vs Gewalt ist gerechtfertigt, wenn es um die Verbreitung und Durchsetzung des Islam geht –Mu 21, NiMu-Migr/einh 4, religiöse Mu -26, NiMu-Migr 3/einh 3; hier fundam weit mehr, dann trad-kons, orth nspos (mv edu, age, gender, Alok) ,Religiosität steigert schwache Befürwortung, starke nicht;
(**Legit proislamische Gewalt: schlechter sprachlich-sozialer Integration segregationsorientierte Integr-einstellungen, geringe Bildung, M, fundam, trad-kons, hohe Demokratiedistanz (schlecht gemessen, eher prorel Idee von Staat) religiösen Vorurteilen v.a. antisemitische, Diskrim –eigne und von Mu auf der Welt)**

8 Punkte (1,5 sample, 4,5 Messung, 1,5 mv,bei, 0,5 stat) **Legit von Gewalt –Mu mehr als NiMu-Migr schwach mehr als Einheimische, orth/fundam mittel, trad-kons (wenig Religiosität, viel Auf/Abwertung nach außen, viel Riten, wenig Zentralität) viel, bei Mu: Religiosität ns, bei NiMu-Migr und Einh neg; Raub/KV/Bedrohung mit Waffe/Erpressung –bei Mu Religiosität ns, NiMu-Migr und Einh neg, Legit proislam Gewalt vs prochristl Gewalt –Mu weit mehr (religiöse noch etwas mehr), fundam viel, dann trad-kons, orth nspos/M, Demokr-distanz (schlechte Messung),Antisem, Diskrim eigne/Mu in der Welt, edu neg, vs Integr,** R Krim

Studentenbefragung (Hamburg, Köln, Augsburg, Berlin) , Mu und andere Ausländer; rr 28, 26 J, unter den Mu: nur 56 % Türken, 57 Sunniten,/Mu-stud etwas mehr Glaube, Gebet, **viel weniger**

Moscheebesuch, nur 9% enge Bindung an Moschee(Gemeinde), weniger rel als Schüler und Bev, v.a. wenig gegen Modernisierung, weniger Aufwertung, weniger fundam/trad-kons, mehr unreligiöse; mehr Demokratieakz (heißt: weniger islamische Gesellschaft) (**auch die wenig Religiösen werten Moral von Christentum/Westen ab)// trad –kons: wenig Zentralität, Religiosität, viel Abwertung/Aufwertung, Orth/Fundam schwach pos)** ((**fundam –mehr Diskr-erfahrungen, mehr Leiden an Lage der Mu in Nahem Osten, immer verdächtig bei Anschlag, USA; Segregation und Akzeptanzforderung statt Anpassung bei Integration**) / Legit von islamischer Gewalt –viel weniger(Problemgruppe: - 16 % - Demokratiedistanz, rel Vorurteile/Legit islam Gewalt –fundam und trad-kons, nicht orth/wenig rel, M, internat Diskr von Mu, nur zum Studium in Dld)
"In den letzten Jahren ist es in Europa mehrfach zu Bombenanschlägen und Attentaten durch Islamisten gekommen. So wurden in London am 7. Juli 2005 durch Anhänger islamistischer Gruppen Bomben in U-Bahnstationen und einem Bus zurDetonation gebracht. Dadurch wurden 54 Menschen getötet und viele weitere verletzt. Wie ist Ihre Meinung zu diesem Attentat in London?" "In Israel hat das Militär mehrfach gezielte Aktionen zur Tötung palästinensischer Führer durchgeführt,bei denen zahlreicheMenschen getötet und verletzt wurden. Sowurde am 22. Juli 2002 in Gaza durch die israelische Luftwaffe eine Bombe abgeworfen, um einen Anführer der palästinensischen Hamas zu töten. Durch diese Bombe kamen weitere 13 Menschen zu Tode.
Wie ist Ihre Meinung zu dieser Vorgehensweise des Militärs?" gar nicht legitimierbar'bis ‚gut legitimierbar', 'überhaupt nicht nachempfinden' bis ‚völlig nachempfinden', 'überhaupt nicht erklärlich' bis 'gut erklärlich'.
London –Mu gleich andre, legitimierbar 3 %, nachempfinden 22, erklärbar 29
Israel –Mu weniger legit -4/9, nachempfinden 20/26, erklären 21/36;
Legit von islam Gewalt allg/von London-Attentat –pos Korrel zu Legit/Nachempfinden/Erklären von Israel-Gewalt,((Stud mit viel höherer subj Diskr-erfahrung als Schüler/Bev, selber in Dld, Mu international))
(unter 5) **trad-kons ganz wenig Religiosität/Zentralität, viel Abgrenzung, etwas Riten; nichtreligiöse auch mit Abgrenzung;, Stud lib-rel: Frömmigk weniger, lib Ansichten stark, viel internat und eigne Diskrerfahrung//proislam Gewaltlegit bei Stud wenig, trad-kons und fundam; Problemgruppe-(Demokratiedistanz –schlechte Messung, eher pro islam Staat; rel Vorurteile, Legit islam Gewalt, M, internat Diskr von Mu, nur zum Studium in Dld 16 %) /Legit von Bombenanschlag in London vs Israelische Militäraktion –Mu nur wenig Diff zu andern Ausländer-Studenten (meist Christen), beide können zu 20 % nachempfinden, 30 % erklären, Mu (und Chr) die London legit/erklären/nachempf können können auch Israel legit usw** R Krim

(Schülerbefragung) Auch andere Religionen haben ihre Berechtigung und sind zu achten. (Mu,NiMu-Migr, einh ns)
Menschen jüdischen Glaubens sind überheblich und geldgierig. (Mu –NiMu-Migr –einh)
Christen sind intolerant und gewalttätig -Muslime sind intolerant und gewalttätig. –Mu wenig vs Chr, NiMu-Migr (einh nicht so stark) stärker vs Mu, /das zusammen misst rel Vorurteile: einh weniger als Rest, (schlechte Messung), andre Messung und Ko von edu: Mu weniger als NiMu-Migr,

Bei Mu: fundam und trad-kons mehr Vorurteile, orth weniger, nicht gläubig noch weniger;
Mu und Nicht–Mu-stud stark pro: andre Rel achten, Mu weit mehr antisemitisch, weniger gegen Christen, (ausländ) Chr weniger antisem, mehr gegen Mu, (bei Mu: fundam und trad eher mit Vorurteil)
6 Punkte (3 sample, 2 Messung, 0,5 mv, 0,5 stat) **Mu (fundam und trad-kons –hat weniger an Rel) andere Rel achten ns, Antisemitismus pos, Chr sind intol/gewalttätig wenig, /Chr: Mu sind intol/gewalttätig viel; Ko von edu: Mu weniger als NiMu-Migr** R pos

(R Krim/Gesu) Brettfeld,K/Wetzels,P: Religionszugehörigkeit, Religiosität und delinquentes Verhalten Jugendlicher, in: Monatsschrift für Kriminologie und Strafrechtsreform 94, 409-430, 2011

Schüler, Niedersachsen, 9.Kl, einheimische Christen 68 %, Chr mit Mi-Hi 20, Mu 13, nicht religiös –Sbez absolut nicht gläubig/Beten nie/Besuch von Gotteshaus nie -vs sehr rel: sehr stark gläubig, täglich betend, Kg mehrmals/täglich (4 stufig)/meine Religion ist die einzig wahre Religion, andere Religionen haben ihre Berechtigung und sind zu achten, -hängen nicht zusammen, korrel beide mit Religiosität, (Mu bei beidem –Achtung und Exklusivität-am meisten) /Körperverletzung Raub Erpressung Bedrohung mit einer Waffe (personale Gewalt), Einbruchsdiebstahl, Diebstahl aus Kfz, Diebstahl von Fahrzeugen (qualifiz Diebstahl), Sachbeschädigung -Vandalismus Sprühen von Graffiti, /Cannabis, Heroin, Kokain, Ecstasy, Speed LSD Schnüffelstoffe, Tabak/Zig, Bier Wein Schnaps//tradit Geschlechtsrollenorientierung - 9 Items, Funktionen im Haushalt,Erziehung und Erwerbsleben, trad Sitte/Anstand, Umgang mit Gefühlen) (mv –Geschlecht Bildung elterl Kontrolle Bindung an Eltern Schule, erlebte Elterngewalt, deli peers, Wahrnehmung elterlicher/peer-Einstellungen zu Gewalt)
Religiosität –Taten lebenslang (?): bei Mu ns minus zu allem außer Alk, da neg (Brettfeld 09: bei pers Gewalt/qual Diebst neg, Taten 12 Monate ?) bei Mi-Chr: ns minus zu Alk,Tabak (Brettf 09: neg) personale Gewalt, qualif Diebstahl, neg zu Sachbeschädigung (Brettf 09: ns) , Ladendiebstahl, Schwarzfahren Fahren ohne Fahrerlaubnis ,Drogen, einh Chr: alles neg, außer Schwarzf ns (Brettf 09: neg) ;
Ko von Bi/Geschlecht/trad Geschlechtsrolle –bei Mu nun qualifiz Diebst und Ladend sign, bei Mi-Chr Tabak (dafür Sachb ns minus), einh Chr Fahren ohne F ns minus;
personale Gewalt letzte 12 Monate (Ko von Geschl/Bi/Rolle): Mu neg, Mi-Chr ns, einh Chr neg, (biv auch Mi-Chr fast sign)/Alk letzte 12 Monate –alle drei neg (auch Mi-Chr, trad Rolle hier irrelev),
personale Gewalt mv edu/gender –bei Mu: Religiosität neg, Exklusivität pos, Achtung anderer Rel ns (dazu Elternbindung, Schulbindung, supervision, Wahrn norm Einst Eltern und peers Elterngewalt, deli peers –dto)/ Mi-Chr: Religiosität neg, Exkl pos, Achtung neg (mv –nur noch Exkl pos), einh Chr: Rel und Achtung neg, Exkl ns (mv nur Rel neg), -Brettf 09: Mu -Religiosität bei allen Items neg, eigne Rel wahr pos (außer FoF), andre Rel berechtigt ns; Migr Chri –Religiosität 2 neg, eigne Rel wahr 1 pos, andre Rel berechtigt 1 neg; Rest ns; einh Chri –Religiosität 3 neg, 1 pos, eigne Rel wahr 1 pos, 1 neg, andre Rel berechtigt alle ns;

9,5 Punkte (3 sample, 4,5 Messung, 1,5 mv, bei, 0,5 stat) **Rel bei Mu nsminus zu personaler Gewalt/qualifiz Diebstahl/Ladendiebstahl/Sachb/Schwarzfahren/Fahren ohne Führerschein, Drogen, Tabak/Zig, neg zu Alk, bei Mi-Chr neg zu Sachb, Ladend, Schwarzf, FoF, Drogen, Rest ns minus, bei einh Chr: neg zu allen Items außer Schwarzf, Ko von trad Geschlechtsrolle ändert kaum was/personale Gewalt und Alk letzte 12 Mon –alle drei biv neg/ mv Religiosität zu 6 krim Items neg bei Mu ,schwächer bei Chr, Exklusivität pos bei Mu, kaum bei Chr, Achtung anderer Rel ns bei allen drei (ÜberKo, Kannib, vgl Brettfeld 09)** R Krim

7 Punkte (3 sample, 2 Messung, 1,5 mv, bei, 0,5 stat) **Rel bei Mu einh Chr neg zu Alk, bei Mi-Chr und einh Chr neg zu Drogen, bei einh Chr neg zu Tabak/Zig(Mu Mi-Chr ns), Alk letzte 12 Monate –alle drei neg;** R Gesu

Brinkerhoff,M et.al.: Religious involvement and spousal violence: the Canadian case, in: JfSSR 31, 15-31, 1992

Ever-married, cohabiting Vp, rr 73, violence: threw object at other, pushed, grabbed or shoved the other, slapped the other, kicked bit hit with fist, hit, tried to hit, beat up threatened with a knife or gun, used knife or gun on the other; how often committed against partner in response to conflict,
Vp mit affil – how often do you attend services at a church/syn/temple; ((F mehr als M, edu kurvi Buckel M , eher pos F, authoritarianism –M neg, F pos, feminism ns, selfesteem neg, marital sat M ns, F neg; starker Zusammenhang: verbal aggr – swore at, yelled at, said something to spite - und symbolic aggr cried, walked out sulked))
viol – M: K mP cP weniger als none (gering), Kg –kurvilinear Buckel - less than monthly/1-3 times a month mehr; no gleich weekly, F: cP –none –mP- K; Kg: never -1-3 times a month – special occasion – less than monthly – (more than)weekly;
mv (verbal aggr, marital conflict, marital sat, authoritarianism, symbolic aggr self esteem) – denom und Kg ns,
6,5 Punkte (3 sample, 2 Messung, 1 mv,bei, 0,5 stat) **spousal violence bei M: none mehr, bei F cP mehr, dann none; Kg –bei M kurvi Buckel, bei F neg (Ausreißer 1-3 times a month bei M/F),**

(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, deliberatively 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)

4 Punkte (0,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **parents rel pos zu Familienzu-sammenhalt/Harmonie/Engagement, ns zu acad competence; ns pos inc, ns selfregulation** Rpos

3 Punkte (0,5 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **parents rel neg zu Depr(Lehrer, Elternbeurteilung)** R Gl

(unter 5) **parents rel neg zu externalizing (Aggr, antisozial**) (**Fremdbeurt Lehrer Eltern)** R Krim

Brown,J et.al.: A longitudinal analysis of risk factors for child maltreatment: findings from a 17-year prospective study of officially recorded and self-reported child abuse and neglect, in: Child Abuse and Neglect 22, 1065-1078, 1998

NY counties, families with children 1-10 J, 1975 (Kind 6 J) -1991/93, rr/attr unbekannt; Zentralregister zu abuse und Befragung 1992 –during childhood, anyone they lived with ever hurt them physically so that they were still injured or bruised the next day, could not go to school as a result or needed medical attention, had been left overnight or longer without an adult caretaker before age 10, any older person (not boy/girlfriend) ever touched them or played with them sexually or forced them to touch the older person before age 18, - mehr als zweimal,
39 risk factors ! -22 sign !(z.B.: div, viele Kinder, parental conflict, diss mit marriage, anger, Swg, sociopathy, hostility to child,low warmth,involvement, difficult temperament,/arm, wenig elterliches involvement, Wärme, schlechte Ehe, Unzufr mit Kind, Ne,single parent, early separation from mother,Swg alienation –mother, schwere Geburt Krankh der Mutter, stepfather low IQ harsh punishment) –einer: low frequency of church attendance T1; /58 Vp -29 phys abuse, 18 sexual, 16 neglect(selbst gesagt) , 46 Fälle -20 phys, 7 sexual, 37 neglect – offizielle Statistik, 48 selbstberichter abuse nicht in Statistik, 27 Statistik nicht in Selbstbericht,
mv (?, evtl nur für gender ?) phys abuse (Summe von Statistik und Selbstbericht –(passen aber nicht zusammen)–Kg low, neglect und sexual abuse Kg ns //any child abuse/neglect by either report –Kg low;
5 Punkte (1 sample, 1,5 Messung, 1 mv ?, 0,5 stat, **1 Panel) low Kg –mehr phys abuse und Gesamtabuse, ns zu sexual abuse und neglect, mv unklar, (self report ganz anders als official report)**

Brutz,J/Allen,C: Religious commitment, peace activism, and marital violence in Quaker families,in: Journal of Marriage and the Family 48, 491-502, 1986

Vp verh, in Lake Erie Yearly Meeting, rr 55, edu occ hoch, inc nicht so sehr, 50 % associated with Qu for 20 years,/att at Meeting for Worship, att at Monhtly Meeting for Business, service on committees within Monthly Meeting, /rating of commitment to the Society of Friends,/peace activism –support of: use of militaty weapons, military registration, payment of war taxes, acting out of conscience, /communication violence –insulted swore at spouse, sulked (schmollen) or refused to talk to spouse, stomped (stampfen) out, did or said something to spite (ärgern) spouse, threatened to hit or to throw something at spouse, //physical violence –throw something at spouse, pushing grabbing shoving spouse,slapping spouse; annual frequency; ((F mehr comm./phys violence, schwach), communication viol- neg zu rel partic MF, commitment MF, peace activism F neg, M pos; phys viol – neg zu rel partic MF; commitment –F neg, M pos, peace activism –F neg, M pos; partic 4mal neg; commitment -3 neg, 1 pos (M, physical), peace activism -2 neg, 2 pos (M comm/phys) /Kombination (peace und partic) : bei comm violence – bei high peace activism wirkt partic neg, bei low ns,MF /bei phy viol –part immer neg, unabh von peace activism; peace activism –mehr viol 5 mal(4mal M), 3mal weniger (nur bei F), partic 6mal neg, 2 ns; Kombin 2 (peace und commitment) : commitment (bei Ko von peace act) -6 mal neg, bei F low peace act und M low peace act pos; peace activism- 4 mal mehr viol(dreimal M) , einmal ns (M), dreimal neg (nur F),
(unter 5**) communication violence –rel partic/commitment neg, peace activism bei F neg, bei M pos/(schwache) phys violence – rel partic neg, commitment F neg, M pos, peace activism –F neg, M pos; (peace act bei M bei communic und phys viol pos, unabh von part/commitment)**

(R Gesu, Krim) Burkett,S/White,M: Hellfire and deliquency: another look,in: JfSSR 13, 455-462, 1974

Senior class students, 3 Pacific Northwest high schools
Morality scale –Ablehnung von “Suckers deserve to be taken advantage of;" "To get ahead sometimes you have to do things that are not right." Worldly Authority Scale: "I have a lot of respect for the local police;" "It is all right to get around the law if you can get away with it." Supernatural Sanction Scale:, "There is a life beyond death;" "The devil actually exists.", during the past year, "Taken little things (worth less than $2) that did not belong to you?;" "Taken things of some value (worth between $2 and $50) that did not belong to you?;" "Taken things of some large value (worth over $50) that did not belong to you?;") "Taken a car for a ride without the owner's permission?"; "Purposefully damaged something that did not belong to you?"; "Not counting fights you may have had with a brother or sister, have you ever started a fight where someone was beaten up or hurt?"
(mv MF,white vs blue collar) Kg –morality pos, authority pos, deli neg(schwach), beer use neg, marij use neg (stärker),//LnT, devil exists - morality pos, authority ns, deli neg (klarer),

beer neg, marij nsneg; alc und marij use sinful –Kg pos (mv sex/class)), LnT/devil pos (female white collar ns, sonst mv unabh von sex/class)
5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat**) Kg LnT/devil neg zu deli (Diebstahl, damage things, fight, Spritztour), schwach , pos zu Respekt vor Polizei/Gesetz, andre Übervorteilen/nicht richtiges tun to get ahead neg**

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat**) Kg –beer use neg, marij use neg; LnT/devil –beer use neg, marij ns, mv white vs blue collar/MF //alc und marij use sinful –Kg pos (mv sex/class), LnT/devil pos (female white collar ns, sonst mv unabh von sex/class)** R Gesu

Burris,C/Jackson,L: Hate the sin/love the sinner, or love the hater ? Intrinsic religion and responses to partner abuse, in: JfSSr 38, 160-174, 1999

66 F, 23 M, undergrad, 16 agno, 18 other, Canada, (I pos zu Quest !, I bei agno/other ?), vignettes –F die Opfer of abusive act ist by male partner als sie sein marriage proposal ablehnt, 3 Ablehnungsgründe –she was not sure that she should marry outside her faith, really loves him, might be a lesbian, (**3 Gruppen, davon dann I vs Nicht-I –N !! und noch Analyse mit Ko von affil –die wirkt angeblich kaum**) er reagiert per: quickly rose, without a word flung a glass of ice water into her face, stormed out of restaurant, /Fragen- Vp like her/him ? good or bad reason für Ablehnung, Grund warum er das tat, war das gut was er tat,
Wenn victim rel Gründe hat – I pos zu liking victim/victims reason good, perpetrators reason bad, like perpretrator ns /bei Liebesgründen –nur Ablehnung von Täter, keine Sympathie für Opfer/Lesbe –like victim ns, victims und perpr Gründe ns, liking perpretator pos; /anders dargestellt – liking victim I –wenn rel Grund, sonst nicht; like perpetr –wenn Lesbe als Grund pos, bei Liebe neg, like victims Grund –bei rel pos, love ns, Lesbe ns; like perpetr Grund –neg bei rel, Rest ns;
(passend: victim mit rel Grund –bei like victim/victims reason/perpetr Grund, ns like perpetr; love –unklar, erratisch; Lesbe –passend like perpetr, 3 andre unpassend) Extr –neg zu victim liking bei rel ! aber nicht pro perpetrator, (sonst kaum sign, also auch nicht gegen abuse),
Deutung: Täter tut es weil er provoziert wurde (angry frustrated humiliated) weil er wounded war (hurt, despairing rejected) oder shortsighted –selfish immature, lacking understanding)
I bei rel Grund: provoked minus, shortsighted plus, wounded ns, /bei love –provoked; bei Lesbe –wounded pos, shortsighted /provoked ns, (passt halb: bei rel Grund müsste wounded neg sein, bei Lesbe shortsighted pos)
I mag rel Opfer und dessen Begründung, mag antirel Täterbegründung nicht, sieht neg Motive, aber ns zu antirel Täter, bei antirel Opfer unklar/pos zu abuse (I mag Täter, Begründung und Opferablehnung ns, Tätermot pos) –heißt das auch: Nicht-I umgekehrt ?

(vgl E neg zu rel victim)–jeder mag Opfer, das seine Überzeugung hat und lehnt Täter mit anderer Überzeugung ab

(unter 5) **Intr neg Haltung zu jemand (und seinen Gründen, Motiven), der Frau nach Ablehnung von Heiratsantrag Eiswassser ins Gesicht schüttet und pos Haltung zu Frau –wenn Frau aus rel Gründen ablehnt, bei Abl aus Liebe ns/(gegen Täter), Abl weil sie lesbisch zu sein meint –Sympathie mit Täter (begrenzt, nicht zu Gründen/Mot), ns zu Opfer**

(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 interpers 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

Bushman,B et.al.: When God sanctions killing, in: Psychological Science 18, 204-207,2007

Study 1: students, LDS;
participants reported their religious affiliation, whether they believed in God (yes/no), and whether they believed in the Bible (yes/no). Next, they read a passage. Half were told that the passage was taken from the Book of Judges in the Old Testament (Chapters 19–21,
The other half were told it was taken from a scroll discovered in ancient ruins near Wadi Al-Murabba'ah during a 1984 archaeological expedition headed by Professor William Deyer.
The story took place among the 12 tribes of Israel in the land of Canaan It began with a man and his concubine (wife of second rank), both from the Israelite tribe of Ephraim, traveling in the land of Benjamin, The couple reached the city of Gibeah and searched for a place to stay. An old man offered to let the couple stay with him. While they were enjoying a meal together, a mob pounded on the old man's door and said, ''Bring out your guest, that we may abuse him.'' The old man said no, but the mob took the woman, raped and beat her all night, and then left her dead body on the old man's doorstep in the morning. The man put his concubine's corpse on a donkey and went home. He called an assembly of Israelites to decide what action should be taken against the mob from Gibeah. The people from the other tribes of Israel were outraged by what the mob had done to the woman.
For half the participants, the following two sentences were inserted: The assembly fasted and prayed before the LORD and asked ''What shall be done about the sins of our brothers in Benjamin?''; and the LORD answered them, saying that no such abomination could stand among his people. The LORD commanded Israel to take arms against their brothers and chasten them before the LORD. Thus, half the participants read that God commanded a violent retaliation for the murder of the man's concubine
These sentences were missing from the story for the other half of the participants. The story continued, saying that the Israelites assembled an army to fight against the Benjamites in Gibeah. The casualties were heavy on both sides, with tens of thousands of soldiers killed. In the end, however, the Israelite army not only destroyed the city of Gibeah, but also destroyed several other Benjamite cities, killing everything they could get their hands on: men, women, children, and animals. After reading the story, participants completed a competitive reaction time task presumably as part of a separate study. Participants were told that they and their ostensible partners 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 a pair of headphones. In advance, participants set the level of noise their partners would receive. Noise levels ranged from 60 dB (Level 1) to 105 dB (Level 10, about the same volume as a smoke or fire alarm). A nonaggressive no-noise option (Level 0) was also provided. The ''partners'' set random noise levels throughout the task.
Messung der Aggr: number of times Vp selects highest noise levels,
wer hört, dass Passage aus der Bibel ist –mehr Aggr (Sign 0.04), wer hört, dass God sanctioned the violence -mehr Aggr (Sign 0.09)
study 2: Dutch students, 40 % no aff, 18 K, 11 P, 12 Mu, 8 Christian
wer hört, dass God sanctioned violence –mehr Aggr, belief in God/in Bible mehr Aggr (0,08) belief in God/Bible und God sanctioned –Aggr pos (10), belief und no mention of God – weniger Aggr(5, no belief in God/Bible und God sanctioned (6,5) –Aggr auch pos, etwas

schwächer; no belief und no mention –weniger Aggr(wie bei belief (5) –also: God sanctioned wirkt auch bei no belief,//Intera (nearly sign 0.06): passage from Bible –dann Aggr mehr wenn Gott erwähnt wird; passage from ancient scroll –Aggr gleich, egal ob Gott erwähnt wird(oder: God wirkt nur bei Bibel als Quelle verstärkend) -unabh von belief in God;
bei M: wenn God sanctioned –mehr Aggr,

6 Punkte (1 sample, 2 Messung, 1 mv,bei, 0,5 stat**, 1,5 Interve)** **Gewalt-Passage (Phineas)aus Bibel (vs ancient scroll) und Gott pro Gewalt (vs Nichterwähnung Gottes) –mehr Aggr (noise level bei Strafe) bei competition, auch bei Nichtgläubigen// belief in God/Bible- mehr Aggr, Intera: belief in God ohne Erwähnung, dass Gott Gewalt sanktioniert –wenig Aggr, belief und no belief mit Erwähnung viel/unabh von belief: Passage stammt aus Bibel –mehr Aggr, wenn Gott erwähnt wird, passage aus ancient scroll –Aggr gleich,unabh von Erwähnung Gottes, /bei M: wenn God sanctioned –mehr Aggr**

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,carrry 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

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 prenatally 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 spätres (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

(R help/Krim) Carpenter,T/Marshall,M: An Examination of Religious Priming and Intrinsic Religious Motivation in the Moral Hypocrisy Paradigm, in: JfSSR 48,386-393, 2009

Christian undergrad, 22 % M, 51 % did not indicate a denom,
Participants were led into a room with an inconspicuous surveillance camera. This camera transmitted wirelessly to a television in an adjacent room. The experimenter gathered informed consent, handed participants a printed instruction sheet, and left the room. Participants were told that they had been paired up with another participant, although in reality, no such participant existed. The study was described as an investigation of "task consequences and religious attitudes on feelings and reactions." Participants were told that there were two task conditions: positive consequences (a ticket for a $30

raffle award), and neutral consequences (no ticket). They were told that they would be in one of the two conditions, and the other participant would be in the other condition. In the no-prime condition, the instruction sheet concluded: "Please knock on the door to let the experimenter know you are ready." In the religious-prime condition, participants were directed to briefly read through an attached sheet of nine Bible verses. The verses were selected to prime intrinsic religious motivation, addressing themes such as love for God and God's love for humanity. Neutral filler verses were also included. Passages were screened to prevent accidental simultaneous priming of extrinsic motivation (e.g., themes of divine reward or punishment). At the end of the list, participants were instructed to knock on the door and summon the experimenter to continue. Next, the experimenter returned and handed participants a manila folder containing the materials for the next portion of the study, and left the room. Taped to the inside of the folder was a plastic bag containing a quarter, marked with a red sticker with the words "SELF to POS" on one side and a green sticker with the words "OTHER to POS" on the other The folder also contained an instruction sheet and a task assignment sheet. The sheet informed participants that it was their responsibility to choose who would receive the positive or neutral consequences for the task, and described how, if they wanted, they could flip the coin to randomly assign the task consequences. They were also informed that the other participant would not know that they had assigned the task consequences. While participants assigned the tasks, the experimenter observed and coded their decision-making behavior (e.g., coin flipping) via the television monitor in the adjacent room. The color coding of the coin allowed the experimenter to easily ascertain whether the participant won or lost the coin flip. When the participants were finished assigning the tasks, the experimenter returned to collect the folder and left a "pre-task" questionnaire packet to fill out. Participants were told that this packet would provide a point of comparison for a later post-task measure; in actuality, this was the final measure. Participants were asked the open-ended question: "In your opinion, what was the most morally right way to assign the task consequences?" This was used to assess their moral attitudes, so that we could determine if they had actually acted in accordance with them. Following this were some filler items about social dominance..

14-item scale -intrinsic factors, personal extrinsic (Ep) factors, such as desiring comfort and solace, and social extrinsic (Es) factors, such as desiring friendship and group support. eight intrinsic items (a = .82), three social extrinsic items (a = .68), three personal extrinsic items (a = .58 intrinsic items include "My whole approach to life is based on my religion" and "I try hard to live all my life according to my religious beliefs." social extrinsic item "I go to church mainly because I enjoy seeing the people I know there"; personal extrinsic item "What religion offers me most is comfort in times of trouble and sorrow." (keine gender –Diff in rel !),

There were 191 initial participants, but 49 were excluded from analysis. seven flipped the coin out of view of the camera, three acted outside the experimental protocol (e.g., flipped own coin), six did not fully comprehend the study or complete the survey packet (e.g., participants for whom English was a second language). 14 provided amoral (e.g., no morally right way), ambiguous,(deutungsoffen) or blank responses to the open-ended item asking how to most morally assign the task consequences. Exclusion of this last group was necessary to ensure meaningful moral attitude-behavior comparisons. Also excluded were seven participants who, when probed during debriefing, reported noticing the camera, and nine who expressed doubt about the cover story.

One hundred three participants said that the most moral way to assign the task consequences was to **flip the coin** or use another fair method,(welche?) whereas 39 participants said it was most moral to **give the positive-consequences task to the other participant**. Approximately twice as many participants chose to flip the coin (n = 92) as to not (n = 50). Of those who did flip the coin, 44 won the toss for themselves and 48 lost. A binomial test confirms that the coin was fair (z = .42, p = .66).

Seventeen of the participants who lost the coin toss (35.4 percent) proceeded to rig it (e.g., reflipping the coin until it produced a favorable outcome). **Moral congruence** between participants'

attitudes and behaviors was assessed by comparing their answers about the most moral way to assign the tasks with their actual task-assignment behaviors/outcomes. Participants who wrote that giving away the positive-consequences task was the most moral were considered morally congruent (i.e., nonhypocritical) if the other person received the positive-consequences task. **Participants who wrote that flipping a coin or using another fair method was most moral were classified as morally congruent if they either (a) used a fair method and followed through with it or (b) voluntarily gave away the positive-consequences task.** We eliminated from further analysis all participants who took the positive-consequences task after winning it fairly (n = 38), as moral congruence for these participants was conveniently self-serving. In other words, although keeping the positive consequences after winning the coin toss was technically "morally congruent," it came at no personal cost to them and thus was not comparable to the behavior of participants who lost the coin toss and gave the positive consequences away fairly, or who willingly opted to give them away in keeping with their moral standard.
Of the final 104 participants considered in the main analysis, 63 were classified as morally congruent and 41 as morally hypocritical.
rel prime vs no prime Gruppe gleich in religiosity, age ethnicity gender;
/moral congruence vs hypocrisy: wenn Vp sagt: weggeben is morally right way und es weggibt oder Münze werfen, verlieren/andere faire Methode ist richtig und weggeben (die die Münze sagen und bei Münze gewinnen und nicht weggeben ausgeschlossen –hypocr nicht messbar),
keine main effects von prime und I (aber Korrel 0.24/0.29), aber Intera: I neg zu hypocrisy bei rel prime (low I ns pos zu hypocr bei prime), E ns,
morally congruent – I nspos, rel prime nspos; Intera: high I control 1,5, low I control 1,65, high I –rel prime 1,9, low I –rel prime 1,48 (abgelesen, ca)

(unter 5) **1 Interve I sind moralisch konsequent: tun was sie für moralisch erklären, wenn sie rel prime bekommen /E ns;**

Chadwick,B/Top,B: Religiosity and delinquency among LDS adolescents, in: JfSSR 32, 51-67, 1993

14-19 J, edu pos, 95 % white, Teilnehmer an rel instruction classes, deli vs others – beat, fight, aber auch being loud, suspended from school, attack mit knife, Drohung, defied a teacher, curse, hit parent, Zwang zu sex activity //victimless crime - harte Drogen, Alk, Zig, sex, skip school ran away Porno cheat on test//deli property – stole, broke into car building, purposely damaged things, Spritztour, unbefugtes Betreten//
beliefs – Jesus Gottes Sohn, God lives/is real, LDS-Items – Smith saw God, Book of Mormon/Bibel Gottes Wort, Satan exists, LnT, God answers prayers, LDS president is prophet//spir Erf- spirit gibt Führung bei Problem/Entscheidung, repent-forgiven, felt the Holy Ghost//private rel –read scripture/pray/read church magazines//attend sacrament meeting, Sunday school, priesthood meeting/young womens's meeting, bear my testimony in church //family reads scr together, holds family home evening, has family prayer/ I seem to fit in very well with the people in my ward, be well liked dort, feel like outsider in church//(schwache Faktoren – deli vs others –bei M 6 bei F 7 Items (von 15) Ladung unter

0.5; victimless –je 2 (von 13), property – 1 von 10/1 von 9; rel Items dagegen alle über 0.6 (2 von 54 Ausreißer),
Victimless aus anderer Untersuchung: Zig, beer, hard liquor, marij, LSD, petting premar sex//victim crime- steal things more than 2D, shoplift, starting fights, /rel behavior –att at Sunday school, at sacrament meeting/other meetings prayer; attitudes –existence of God, Jesus Christ, devil, bible Gods word;
Korrel in high moral climate (Südkalif, Nord Idaho, central Utah) – victim crime: bei Jungs attitudes und behavior ns neg, bei girls neg; in low moral climate (Delaware,NY,North C, Pennsyl,Virg WashDC West Virginia): alle 4 neg,
High moral vs low moral -177-204, victim crime vs victimless -152/229 (Korrel-summe; ohne boys high moral victim: –high moral vs low -161/154; victim crime – victimless 136/161;
mv (friends pressure, friends deli, friends deterrence, family size, SES, quality parents marriage close to mother , parents deterrence, family structure, parents marital happiness, maternal employment, 6 rel Items) – deli vs others bei boys: private rel neg, rel integr neg; bei girls: private rel neg, spir exp neg; property offenses –boys: private rel neg, rel beliefs pos, rel integr neg; girls: spir exp neg; victimless offense – boys und girls: private rel neg, Kg neg (Kannib, Rest jeweils ns oder nicht erhoben)

9 Punkte (2,5 sample, 4 Messung, 2 mv,bei, 0,5 stat) **Korrel victim crime/victimless crime in high/low moral climate(viel vs wenig LDS) neg zu rel attitudes/behavior, high moral climate kaum anders als low, eher schwächer; victim crime ein bisschen schwächer als victimless; deli vs others/propery offenses/victimless offense neg zu private rel, z.T. auch neg zu Einbindung in congr, spir experience; Kg neg nur bei victimless**

Delinquent Acts Against Others

Physically beat up other kids
Picked a fight with other kids
Openly defied a teacher or leader at school
Created a disturbance by being loud, unruly, or disorderly at school or in some other public place
Openly defied a teacher or leader at church
Threatened or attacked someone with a gun, knife, or other weapon
Been in a gang fight
Cursed or swore at one of your parents
Hurt someone badly enough that they needed a doctor
Been suspended or expelled from school
Called someone on the telephone to threaten or bother them
Purposely picked on other kids, made fun of, or called them names
Took money or other things by using force or threats
Pushed, shoved, or hit one of your parents
Forced or pressured someone to engage in sexual activities

Victimless Delinquency Behavior

Drank alcoholic beverages (beer, wine, liquor)
Used marijuana ("grass," "pot")

Been involved in heavy petting
Smoked cigarettes
Read sexually explicit or pornographic books or magazin
Watched sexually explicit or porno movies, videos, or TV
Used "smokeless" or chewing tobacco
Had sexual intercourse
Used other drugs (heroin, LSD, amphetamines, etc.)
Skipped school without a legitimate excuse
Used cocaine ("crack," "coke")
Cheated on a test
Ran away from home

Delinquency Against Property

Stole anything worth between $5 and $50
Stole anything worth less than $5
Took something from a store without paying for it
Stole from someone else's desk, locker, purse, etc.
Purposely ruined or damaged someone else's property
Broke into a car, building, or home
Purposely damaged or destroyed things at school, store,
Stole anything worth more than $50
Threw things at cars, people, or buildings
Went on someone's property without permission
Took a car or other motor vehicle without permission

Religious Beliefs

Jesus Christ is the divine Son of God
The president of the LDS Church is a prophet of God
God lives and is real
Joseph Smith actually saw God the Father and Jesus Christ
The Book of Mormon is the word of God
The Bible is the word of God
The Lord guides the Church today through revelations to Church Leaders
There is a life after death
God really does answer prayers
Satan actually exists
Even in this life, God blesses individuals for their righteousness

Spiritual Experiences

I have been guided by the Spirit with some of my problems or decisions
I know what it feels like to repent and be forgiven
There have been times in my life when I felt the Holy Ghost

Private Religious Behavior

I read the scriptures
I pray privately
I read church magazines and books

Attendance/Public Behavior

I attend Sacrament Meeting
I attend Sunday School
I attend Priesthood Meeting or Young Women's Meeting on Sunday
I bear my testimony in church

Family Religious Activities

My family reads the scriptures together
My family holds Family Home Evening
My family has family prayer

Integration in Congregation

I seem to fit in very well with the people in my ward
I am well liked by members of my ward
I sometimes feel like an outsider in the Church

Chaves,M/Garland,D: The prevalence of clergy sexual advances toward adults in their congregations, in: JfSSR 48, 817-824, 2009

GSS, rr 74, Now think about church, syn or other rel settings. Since you turned 18, have you ever found yourself the object of sexual advances or propositions from a minister, priest,

rabbi or other clergyperson or religious leader, who was not your spouse or significant other ?
((bei sign other ok ? was spricht gegen advances –z.B. unter Unverheirateten ? nix Illegales))
advance came from leader in congr die Vp besucht,
1,1 %, (at work: 27 % !!), 45 F, 5 M –also nur F weiteranalysiert, -3,1 % von F die Kg monthly haben (31 von 932 F ,3,3 % real) 2,2 % (23 von 932 F -2,5 % real) von married(bei K unmarried) rel leader did not lead to openly acknowledged rel-ship, //ns: region, rel trad, mar status,age// edu schwach neg; Ne pos – allg passiert: 1,7-9,2 , wenn sie kein Paar werden 1,4-5,3//11 von 669 white Vp, 18 von 180 black allg, 10 -669, 11 -180 kein Paar-sign !), mv –Ne sign, edu nicht,
do you know close friends/family members who experienced a sexual advance by a clergyperson/leader in their own congr –wh 3,7 –Ne 8,5; bei whites nicht mehr Antwortverweigerungen da,
5 Punkte (3 sample, 1 Messung, 0,5 mv, bei, 0,5 stat) **sexual advances in congreg durch rel (married) leaders (unsicher wie negativ) viel viel seltener als at work, bei Ne sign häufiger**

Chen,Y-J/Tang,T L-P: ? The bright and dark sides of religiosity among university students: Do gender, college major, and income matter in: Journal of Business Ethics 115, 531-552, 2013
undergrad , I (Allp/Ross 67 in T1, Intrinsic Religiosity I enjoy reading about religion. It is important for me to spend time in private thought and prayer. It doesn't much matter what I believe so long as I am good. I have often had a strong sense of God's presence. I try hard to live all my life according to my religious beliefs.Although I am religious, I don't let it affect my daily life. My whole approach to life is based on my religion.. Although I believe in my religion, many other things are more important in my life.
Extrinsic Religiosity (Social) I go to religious services because it helps me to make friends. . I go to religious services mostly to spend time with my friends. . I go to religious service mainly because I enjoy seeing people I know there.
Extrinsic Religiosity (Personal). I pray mainly to gain relief and protection. What religion offers me the most is comfort in times of trouble and sorrow. Prayer is for peace and happiness.
T 2 nach 4 Wochen: Macchiavellism, PUB –drei Teile: Abuse the company expense accounts and falsify accounting records; reveal company secrets for several million dollars; accept money, gifts, and kickbacks from others; and give customers "discounts" first and then secretively charge them more money later (bait & switch).
I –neg zu Macch/theft/corruption/deception, E soc pos, E pers zu Macch ns, theft/corr pos, dec nspos;
(verschiedene SEM's –I neg, E beide pos zu PUB, ohne Macch; oder I neg zu Macch, der pos zu PUB, E soc pos zu Macch und zu PUB, E pers –Macch ns, PUB pos; bei M: I gleich, E soc ns zu Macch, pos zu PUB, E pers pos zu Macch, ns zu PUB; bei F –E soc pos zu Macch, ns zu PUB, E pers neg zu Macch, ns zu PUB; bei Psychologie-studenten –I ns minus zu Macch/PUB; E soc –pos zu Macch, ns zu PUB; E pers –ns; business students –I neg zu Macch, ns zu PUB; E soc –

Macch ns, PUB pos; E pers –ns; high income –alle ns, außer E pers neg zu PUB; low inc – I neg Macch/PUB, E soc –Macch pos, PUB pos, E pers –Macch ns, PUB pos (E soc -4 pos, 3 ns zu Macch, 4 pos, 3 ns zu PUB; E pers zu Macch -1 pos, 1 neg, 5 ns, zu PUB 2 pos, 1 neg,4 ns; I -5 minus, 2 ns zu Macch, 1 minus, 6 ns(meist nsneg) zu PUB; also: I neg zu Macch, nsneg zu PUB, E soc eher pos zu Macch/PUB, E pers ns)
5,5 Punkte (1 sample, 2,5 Messung, 1 bei, 0,5 stat**, 0,5 Panel**) **I neg zu Macch/theft/corruption/deception in Geschäft, E soc pos, E pers zu Macch ns, theft/corr pos, dec nspos/SEM's: allg und bei MF, business-psychology students, high low income: I neg zu Macch, nsneg zu PUB, E soc eher pos zu Macch/PUB, E pers ns)**

(R help,Krim) Christenson,J: Religious involvement, values, and social compassion,in: Sociological Analysis 37, 218-227, 1976

North Carolina, rr 70, 87% P, 3 K, 3 no,/community problem –serious ? –poor, unemployed, retarded/handicapped, old,/should government allocate more public funds to assistance for old/poor, job training for adults, special education for retardet/handicapped,
6 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat) **Kg pos zu value: helping others (auch bei Einzelko inc, age, cons-lib)/ community problem (old,poor, handicapped,unemployed) serious–Kg ns, außer unemployment neg,/Staatshilfe dafür -ns** R help

(unter 5) **Kg pos zu value moral integrity (honesty), (auch bei Einzelko inc, age, cons-lib**) R Krim

(R Gesu/Krim) Chu, D: Religiosity and desistance from drug use, in: Criminal Justice and Behavior 34, 661-679, 2007
National Youth Survey,24 J, Kg rel impo in own life, Relmessung wave 7, marij/hard drug wave 5-7/how wrong: cheat on income tax, destroy property, use marijuana, steal something, hit someone, break into vehicle, sell hard drugs, use prescription-type drugs nonmedically.
Kg T 7 pos zu nonuser/desisters bei marij/hard drugs (T 5-7), impo –pos zu nonuser marij/hard drug (T 5-7) ,zeitlich unklar; mv age sex race, Kannib, rel T 7 pos zu conv values T7, mv zu T 5-7 conv values –nur Kg pos

(unter 5) **Kg impo pos zu nonuser/desister bei marij/hard drugs biv, zeitlich unsicher, evtl Drogen vorher; Kg impo pos zu Ablehnung von deli (incl drugs)** R Gesu/Krim

Clark,J/Dawson,L: Personal religiousness and ethical judgements: an empirical analysis, in: Journal of Business Ethics 15, 359-372, 1996

business students, Scenarios 1 Failure to honor a warranty* A person bought a new car from a franchised automobile dealership. Eight months after the car was purchased, he began having problems with the transmission, he took the car back to the dealer, and some minor adjustments

were made. During the next few months he continually had a similar problem with the transmission slipping. Each time the dealer made only minor adjustments to the car. Again, during the thirteenth month after the car was bought, the man returned to the dealership because the transmission was not functioning properly. At this time the transmission was completely overhauled. ACTION: Since the warranty was for one year (12 months after the date of purchase), the dealer charged the full price for parts and labor.

Scen2: The over-eager salesperson and the do-nothing boss* A young man, recently hired as a salesman for a local retail store, has been working very hard to impress his boss with his selling ability. At times, this young man, anxious for an order, has been a little over-eager. To get the order, he exaggerates the value of the item or withholds relevant information pertaining to the product he is trying to sell. **No fraud of deceit is intended by his actions.** He is simply over-eager. ACTION: His boss, the owner of the retail store, is aware of the salesman's actions, but has done nothing to stop such a practice.

Scen3: Taking kickbacks* An automobile salesman and his customer have agreed upon the price of a new car. At that point, the customer offers to pay the salesman $100 in cash if he can get the price reduced by another $300. ACTION: The salesman is successful in getting the sales manager to accept the $300 reduction and takes the cash. Beurteilung per:
FAIR JUST CULTURALLY ACCEPTABLE VIOLATE AN UNWRITTEN CONTRACT TRADITIONALLY ACCEPTABLE MORALLY RIGHT VIOLATES AN UNSPOKEN PROMISE ACCEPTABLE TO MY FAMILY UNFAIR UNJUST CULTURALLY UNACCEPTABLE DOES NOT VIOLATE AN UNWRITTEN CONTRACT TRADITIONALLY UNACCEPTABLE NOT MORALLY RIGHT DOES NOT VIOLATE AN UNSPOKEN PROMISE UNACCEPTABLE TO MY FAMILY
Faktorenanalyse: E I oder Es und Ep und I, dann Cluster-Analyse - I E indiscr prorel noE/no I – Inhalte unklar; I bei Scenario 1 und 2 –beurteilt Verh weniger als unethisch als no/no, bei Sc 3 andersrum, /Scenario auch unklar –1 und 2 evtl nicht so klar unmoralisch, Betrugsabsichten nicht klar, bei 3 schon, E und no da mehr; Messung von eth Beurteilung unklar –anscheinend ist Sc 3 nicht so unmoralisch für alle

(unter 5) **unklare Messungen von I etc und unmoralischem Verhalten/dessen Bewertungsmaßstab –I mehr Akz von wirtschaftlich unmoralischen Verh (unsicher, kann auch evtl akzeptabel sein) in zwei Fällen(identisch mit E) , im dritten Nichtakz –vs noE/no I //nicht in Bewertung aufgenommen –zu unklar**

(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 im Knast ?), 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, 2,5 Messung, 1 mv, 0,5 stat) **Rel pos zu adjustment, Swg, mastery,neg zu depr ,(mv zu adj –ns bei Überko Depr mastery Swg)** R Gl
(unter 5) **Rel neg zu institutional infractions mv, prior record, Teiln an Programmen** R Krim

(R Krim, Gesu) Cochran,J: Another look at delinquency and religiosity, in: Sociological Spectrum 9, 147-162, 1989
Midwest, 7.-12. Klasse, rr67,
deli: p-sex, vandalism, auto theft, assault, (threatening) weapon use, theft 2-50 D, theft über 50 D;
stimulants, depressants psychedelics narcotics marij beer wine liquor; /how religious a person are you ? check the importance to you of the church group activities in which you participate or would like to participate; (mv age race sex SES)
mv(demogr): vandalism –srr ns, salience neg, auto theft/theft 2-50/über 50 –srr/sal neg, assault –srr neg, sal ns; weapon –srr/sal neg, (strongly rel vs weakly rel mehr als never: vandal 30-66(Diff bei never 35) auto theft -5-16(11), assault -8-24(15), weapon -7-20(12), minor theft -21-62(42), major theft -1-11(8) (beide rel Items zusammen wirken stärker – unsicher belegt)
stimulants/depressants/psychedelics/narcotics/marij/beer/liquor –srr/sal neg, wine –srr ns, sal neg;(Diff strongly vs weakly rel bei never : stimulants 31, depr 18, psychedelics 14, narcotics -5(strongly rel Null), marij 53, beer 27, wine 15, liquor 35) beide rel Items zusammen wirken stärker (unsicher belegt), (ascetic crime – Drogen/Alk -korrel kaum anders zu rel als Rest; evtl auto und major theft/weapon/assault weniger Korrel als vandal/minor theft
8 Punkte (2,5 sample, 4 Messung, 1 mv, 0,5 stat) **srr/impo of partic in church activities(und beide zusammen evtl stärker) neg zu deli (vandalism, Diebstahl, weapon use, assault, alc, drugs), Korrel zu schweren Delikten -auto/major theft,weapon assault geringer als zu minor theft/vandalism** R Krim
5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat**) srr/impo of partic in church activities (und beide zusammen evtl stärker) neg zu alc/drugs** R Gesu

(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

Collier,P/Hoeffler,A: On the incidence of civil war in Africa, in: Journal of conflict resolution 46, 13-28, 2002
a global panel data set for 161 countries (developing regions) for eight 5-year periods: 1960-1964, 1965-1969, . . ., 1995-1999. large-scale civil conflict - 1,000 combat-related deaths -

will be initiated in each 5-year period 750 observations from 125 different countries. Of these observations, 46 were characterized by an outbreak of civil war.
social fractionalization (ethnic and religious) neg zu civil war start (mv GDP, primary commodity exports, ethnic dominance, peace duration, population, geographic dispersion, Subsahara, French subsahara) -Zersplitterung der Ethnien verhindert Zusammenschluss zum Kämpfen, wenn eine Ethnie dominiert: conflict stärker;
(unter 5) **social fractionalization (ethnic and religious) neg zu civil war start**
Nicht in Bewertung aufgenommen, zu unklar (Mischitem)

Conroy,S/Emerson, T: Business ethics and religion, in: Journal of Business Ethics 50, 383-396, 2004
students, 76 % white, 25 vignettes (acceptability) vgl Emerson et.al. 2007
mv (age gender race IQ business major father completed college) –Kg 7mal neg, 1 mal pos (M -) 6 nsminus, 11 ns; (kaum Diff zwischen echt unmoralischen –vgl Emerson et al. 2007 –und kaum/gar nicht - 4 neg/2 nsneg/6 ns –vs 3 neg, 4 nsneg, 5 ns, 1 pos;

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat**) Kg 7mal neg, 1 mal pos (M -) 6 nsminus, 11 ns zu 25 Vignetten acceptability von Unmoral in Wirtschaft , kaum Diff zwischen echt unmoralischen –vgl Emerson et al. 2007 –und kaum/gar nicht**

(R Gl, Gesu, Krim) Contrada,R 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),-egal ob rel vor oder nach Depr in Gleichung ist (keine Mediat) /postoperative complications – Kg pray ns, beliefs neg; //complications sind Mediatoren für rel beliefs Wirkung auf length of hospit, /pos Korr Kg-length of hosp –stärker bei F, neg Korr beliefs-length of hosp –stärker bei F(unsicher ob bei M noch sign) /beliefs zu complic –bei älteren ns stärker;
Kg und beliefs einzeln in mv-Gleichung: jeweils ns,(Addition von beiden Items nicht gemacht) Deutung: Kg wirkt nur bei denen, deren Kg exceeded that (Kg) predicted by the strength of their religious beliefs relative to those whose Kg was less frequent than would be expected on the basis of their beliefs /und: rel beliefs predicted shorter hosp length 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 /Kg wirkt neg weil noch von was

anderem beeinflussts als von belief (extr ?), beliefs wirkt pos weil ncoh von was andrem beeinflusst (I ?) –(unklar, spekulativ)

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

2,5 Punkte (1 sample, 1,5 Messung), **Kg pray ns zu Depr/optim, beliefs neg/pos**, R Gl

(unter 5) **Kg pray ns zu hostility/anger, beliefs neg** R Krim

(Info: Cooper,M et.al.: Personality and the predisposition to engage in risky or problem behaviors during adolescence, in: JPSP 84, 390-410, 2003
Impulsivity (act hastily without thought inability to resist urges and cravings) pos zu sex partners, alc use, drugs used, tobacco use, violent crime, property crime, truant acts, poor grades NAS thrill seeking; Imp ist C minus ungefähr –also C wichtig bei crime drugs)

Corcoran,K et.al.: Religion and the acceptability of white-collar crime: a cross-national analysis, in: JfSSR 51, 542-567, 2012

WVS, wave 4, 51 Länder (Albanien,Bangladesh,Belarus,Bosnia,Bulg, India,Japan, Kirgisien, Tanzania, Vietnam) /can always be justified usw -–claiming government benefits to which you are not entitled, cheating on taxes if you have a chance, someone accepting a bribe in the course of their duties,
how impo is God in your life/shared beliefs: confidence in churches, churches in country are giving adequate answers to moral problems, to the needs of the individual and the social problems facing our country today, //rel social relships -Kg how much time Vp spends with members of his church, //belong to a rel org//Aggregat – moral community zwei Messungen -country Kg, percent largest rel group in country (ns, deshalb weggelassen, Aggr der 4 Items taucht in Gleichung auf, wird nicht erklärt, eher pos ?) / Aggregat – impersonal God (eher orth) – Belarus, Bulg Griech Japan Vietnam Russl Moldawien Mazedonien Rumänien (Polen, Ungarn, Lettl Litauen Slowenien Slowakei nicht dabei –auch Ex-KP, nicht orth)// Crime – impo of God neg, rel social relships nsneg, rel org ns, shared rel beliefs neg, alle Religionen (P orth Mu J K Hi) und no aff neg vs Bu, impersonal God ns, (mv Mitgl in sec orgs, Aggr inequality, percent F, ethnolinguistic homog, economic development –BSP/L-erwartung/urb, Kind, age sex verh edu , political beliefs left-right, employment inc)
Intera: in Ländern mit impersonal God – Korrel der rel Items mit crime pos, in Ländern mit personal God neg; (orth Rel indiv neg zu crime, aber in orth Ländern impo of God pos zu crime ?? orth rel hat impersonal God ?? impersonal God im Aggr ns, aber bei Intera wirkend) (trotz Kannib, ÜberKo)

9 Punkte (3,5 sample, 3,5 Messung, 1,5 mv, Intera, 0,5 stat) **impo of God/shared rel beliefs neg zu justification von claim/cheat on taxes/bribe// belong to rel org/Kg, time spend with church members ns (mv ÜberKo, Kannib), Intera: in Ländern mit impersonal God (? –Griech Rum Bulg Russl Moldawien Mazed; Japan Vietnam ja) wirken 4 rel Items pos zu justific(orth rel indiv neg zu crime, im Aggregat: impersonal rel -fast identisch mit orth -ns) //Bu mehr justific als alle andern rel (incl no aff); rel homog und Aggr Kg ns (Kannib, ÜberKo)**

Cota-McKinley,A et.al.: Vengeance: effects of gender, age, and religious background, in: Aggressive Behavior 27, 343-350, 2001
psychology students ,33% M, 20 J, 8 Szenarios, die offensive enough sind um vengeful behavior zu inspirieren, you are at work, train an employee, ihr werdet good friends, you take unpaid hours to help him become more integrated and successful at work, Kündigungen drohen, Vp ist lange Zeit in Firma hat immer good reviews, hat also secure job, management sagt: hat decreased performance bei Vp festgestellt –deshalb they have to let you go, new friend hat den supervisors gesagt dass your performance had recently become poor so that he would not be laid off, how vengeful would you be in this situation ? (die, die Rache herausfordern –romantic partner,friend, stranger, coworker, -je zwei Szenarios)/plus: vengeance scale, Stuckless/Goranson 20 Items attitudes to v., und dazu Frage -how many times have you been vengeful in past few months, how many people would you get back if you could ? –pos zu v-scale rel conservatism scale/literalism (Bensko)
Szenarios –mv-Analyse (gender, age, environment raised in-urban, rural, suburban) –rel cons ns; vengeance scale pos zu 8 Szenarios, mv Korrel zu vengeance scale –rel cons pos (unter 5) **rel cons /literalism ns zu being vengeful in Szenarios, die Rache herausfordern, pos zu vengeance scale (Inhalt unklar)**

(R Krim, pos) Cretacci,M: Religion and social control: an application of a modified social bond on violence, in: Criminal Justice Review 28,254-277, 2003

Add Health, Untersample aus Untersample des ganzen Samples, maternal attachment –warm, satisf, care, close; school att –part of, happy at, close, teachers care/fair, peer att –friends care, school commitm –trouble with homework, Noten, will auf college; family comm-shop sport Kg talk discuss Kino mit Dad Mum, peer comm –Tel Treffen Zeit verbringen discuss problem,/rel impo, attend, Teiln an youth group, Bible class, choir; pray; rel vs no rel –zusammen rel commitment; Holy Scripture of your rel is word of God completely without mistakes –rel belief;
How often did you (a) engage/get in a serious physical fight; (b) hurt/injure someone badly enough to need bandages or medical care /care from a doctor/nurse; (c) use or threaten to use a weapon to get something from someone (d) take part in a fight where a group of your friends was against another group?/pull a knife or a gun on someone/, shoot or stab someone,//deli peers – smoke, drink, smoke pot
rel commitment: violence neg, peer deli neg; rel belief –violence ns, peer deli neg;

mv (att/commitment, deli peers, demogr) –rel co und belief ns
7 Punkte (3 sample, 3 Messung, 0,5 mv, 0,5 stat) **rel commitment (pray,Kg,impo,no denom,youth group): violence neg, peer deli neg; rel belief (lit) –violence ns, peer deli neg, mv ns (ÜberKo/Kannib)** R Krim

rel commitment: mat att pos, school att pos, peer att pos, family commitment pos, school commitment pos, peer commitment ns, rel belief: mat att pos, school att/comm pos, peer und family att ns, peer commit neg
6,5 Punkte (3 sample, 3 Messung, 0,5 stat) rel commitment ((**pray,Kg,impo,no denom,youth group) pos zu mat/school/peer att, family/school commitment, peer comm ns; rel belief (lit) – mat/school/family att pos, peer/family att ns, peer comm neg** R pos

(R Krim, Gesu, pos) Cretacci, M: Is there any relation between religious participation and criminal delinquency. Leviston/Queenston Lampeter 2010
Aufschriebe(Korrelationen aus Fotokopien)
National Longitudinal Study of Adolescent Health, 7.-12., Kl, 15 J; 25 % Ne, T 1 94/95, T2 – ein Jahr später, aus 90 000 Schülern bleiben ca 16 000 –core sample, C kauft Datenset mit 6500 Vp –nat repräs (?) (bei biv 6500, bei mv 4000, bei Panel 3000 !!)// how often attended rel services past year, participated in activities such as youth groups, Bible classes or choir, how often pray, what religion are you –no vs rel, how impo is rel to you //rel belief –Holy scriptures of your rel are the word of God and completely without mistakes//property crime –paint graffiti on property/in public place, damage fremdes Eigentum take something without paying, steal unter/über 50 D, steal a car, burglarize a building// drugs –marij, other drugs, been high on drugs while at school, sold drugs letztes Jahr//violent –injure someone who needs bandages/care from doctor,nurse; get into serious physical fight, were in a group fight, pull knife/gun to s.o., shoot stab s.o., use a weapon in a fight;
((Korrel violence zu drug/property Null !!))
biv –rel belief: property/drug/violence ns, Gesamt-crime (ohne pull shoot) neg, deli peer att neg, rel commitment – property/drug/violence/Gesamt-crime/deli peer att neg,
mv (sex urbanity race age class und : mat/school/peer att, deli peer att, family school peer commit, adult status (smoke drink drive car) –die meisten wirken neg auf crime) –rel commitment ns, rel belief bei prop nsneg, drug neg, viol ns, Gesamt-crime nsneg (starke ÜberKo, Kannib)
mv T1 rel zu T 2 crime bei Ko von T1 crime –rel commitment zu property/drug /Gesamt ns, violence neg; rel beliefs –zu property ns, violence ns pos, zu drug nsneg, Gesamt ns,
(uneinheitlich: biv rel co stärker, mv rel beliefs stärker, Panel rel co stärker)
8 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat, **1,5 Panel) rel commitment(Kg, andre Gruppen, pray, impo) neg zu property/drug (incl Autofahren)/violent crime/deli peer attachment, eigene Rel wahr ns; mv meist ns (2 nsneg, 1 neg von 8), Panel auch (ÜberKo, Kannib)**R Krim

school, maternal, peer attachment, school commitment (Noten) –rel commitment/beliefs pos// family commitment(was zusammen machen, talk über vieles, Film Sport gone to rel service !) –rel comm./beliefs ns !, peer commitment –Treffen usw –neg !,
5 Punkte (2,5 sample, 2,5 Messung) **rel commitment/eigne Rel wahr –pos zu school, maternal, peer attachment, school commitment, ns family commitment, neg zu peer Kontakten** R pos

7 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat**, 1,5 Panel) rel commitment/eigne Rel wahr neg zu drugs, alc, smoke; mv rel comm ns, Rel wahr neg, Panel nsneg** R Gesu

Cullen,J et.al.: Cross-national differences in managers' willingness to justify ethical suspect behaviors: a testof institutional anomie theory, in: Academy of Management Journal 47, 411-421, 2004
managers WVS, 43 nations; Aggregat: Austria, Belgium, Britain, Bulgaria, Canada, China, Denmark, France, Germany, Hungary, Iceland, India, Italy, Ireland, Japan, Mexico, The Netherlands, Nigeria, Norway, Portugal, Romania, The Russian Federation, South Korea, Spain, Sweden, Switzerland, Turkey, and the United States.
extent to which 7 ethically suspect behaviors were justifiable -, such as "claiming government benefits which you are not entitled to," "cheating on taxes if you have the chance," and "Accepting bribes in the course of your duty."
universalism - testifying truthfully regarding the driving speed of a friend involved in an accident (the universalistic choice). -whether a journalist should write a positive review for a friend's restaurant (the particularistic choice)
5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **Kg der manager neg zu ethically suspect behaviors/pos zu Aggregat universalism (Ehrlichkeit)**

(R Gesu, Krim) Cunradi, C et.al.: Religious affiliation, denominational homogamy, and intimate partner violence among U.S. couples, in: JfSSR 41, 139-151, 2002

National Study of Couples, verh/coh !, Threw something, pushed, grabbed or shoved, slapped, kicked, bit or hit, hit or tried to hit with something, beat up, choked,burned or scalded, forces sex, threatened with knife/gun, used knife /gun; selber begangen/Partner als Täter, /same church , denomin –homogam, (Basis: einer oder zwei no aff), und homogame eingeteilt in lib –Epi Pres Unit UCC) moderate –K, Lu, Me,Disc, Fu –AoG,Ba, Church of God, Evangelical, LDS Pe vs both no aff, /alc dependence symptoms,drinking related social consequences (social financial health problem)
Same affil etwas weniger als mixed aff klar weniger als one/both no aff (MF) /MtoFviolence –beide lib P pos –mod –no aff –Fu, /FtoMviolence –beide Fu/no mehr als lib/mod (alles ns), passt nicht zusammen

mv (Ko von race, mar stat, alc problems, approval of marital aggr, childhood violence victim,inc, relship length, Kinderzahl,edu, diff in edu,age, diff in age) – homogam bei M nsneg, bei F ns, /
mv (s.o.) bei homogamen –M: lib P pos, dann mod –no –Fu ns; F: Fu nspos, (coh bei F minus, bei M pos, approve, alc problems stark pos)
nur Vp mit Selbstaussagen ohne Partnerkontrolle –selber Täter: M Kg neg, rel impo ns, F Kg ns, rel impo ns, /Vp Opfer: M Kg neg, impo ns, F: Kg neg, impo ns; (7 von 8 richtige Richtung), mv –(s.o.): alles ns,

6 Punkte (2 sample, 2 Messung, 1,5 mv, bei , 0,5 stat) **verh und coh zusammen ! (coh mehr violence) -denom homog –no aff mehr domestic violence, /M violent vs F –lib P(mv sign)/mod P mehr als no, Fu weniger; F vs M-Fu/no mehr (alles ns), mv homog aff nsnegM, ns F (ÜberKo) , Selbstaussage ohne Partnerkontrolle: M Kg neg, rel impo nsneg, F Kg ns, rel impo ns, /Vp Opfer: M Kg neg, impo ns, F: Kg neg, impo ns; (7 von 8 richtige Richtung), mv ns, (Bewertung: 1 neg, 1 ns)**

4,5 Punkte (2 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **alc-related problems: Kg minus MF, bei M impo neg, bei M: lib P pos –mod P –no aff – Fu** R Gesu

(R Krim, pos, Abtr, Sm, Gesu)Delamontagne,RG: High religiosity and societal dysfunction in the United States during the first decade of the twenty-first century, in: Evolutionary Psychology 8, 617-657, 2010
Aggregatmessungen, US-states, high rel: ev P, absolute certain God exists, Bible literally true, rel very impo, Kg at least weekly, pray at least once a day;
Edu inc und v.a. race wirken stärker, bei Ko dieser drei wandelt sich neg Wirkung von rel meist in ns,
5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Rel zu violent crime rate (Messung nicht in Appendix gezeigt), unklar: ob edu inc race als controls dienen, Rel pos, Beta (mit controls ?) neg, Sign messung einmal pos(Sternchen) einmal ns (p-value), D sagt: ns(wohl: beta ist mv, p ist Sign) Homicides (including negligent manslaughter) per 100,000 population – r pos mit sign-stern, beta neg ohne, p ns,Autor ns; Inmates per 100,000 residents –rel pos, sign nach Stern, ns nach p, Autor: sign (eher falsch)** R Krim

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Pregnancy rates (pregnancies per 1,000) for women aged 15-19 years –ns, Birth rates (births per 1,000) for women aged 15-19 years pos Korrel zu edu inc neg** R pos

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **Abortion rates (abortions per 1,000) for women aged 15-19 years – neg** R Abtr

7,5Punkte (1 sample, 5 Messung, 1 mv, 0,5 stat) **percent of obese adults (2007-2009 BMI) pos, Percentage of State adult populations smoking cigarettes ns, Alcohol consumption rates (total per capita alcohol consumption in gallons of ethanol) neg, overall health ns**

(Overall Health" composite variable obesity, smoking, and binge drinking; occupational fatalities per 100,000 workers, infectious disease per 100,000 population, air pollution percent of children in poverty; "percent of the population without health insurance, immunization coverage, and public health funding; "Clinical Care," such as prenatal care, preventable hospitalization, and number of primary care physicians per 100,000 population; and the "Health Outcomes" of premature death ("years lost per 100,000 population"), poor physical health days ("in the previous 30 days"), infant mortality, poor mental health days, cancer deaths, and cardiovascular deaths, each calculated per 100,000 population), Number **of infant deaths (aged 0-1 year) per 1,000 live births ns, Average life expectancies from birth ns,** R Gesu

3,5 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat) **Suicides per 100,000 population ns** R Sm

Department of Corrections, Virginia Evaluation Unit,Preliminary Evaluation of VADOC faith based programs, 2017
GraceInside –chaplain service und faith-based program,
41 program graduates and 24 participants who did not graduate, because they were transferred to another program, moved to a new facility, were dismissed from the program for violating that program's requirements. Vp matched to a control group of 65 non-participating offenders in gender, race, same crime type and release type (direct or mandatory parole) difference in their ages at release no more than four years. Their sentences were within 18 months of each other. Their total number of SR incarcerations was within one incarceration, 80 % Ne,
nach 3 Jahren –rearrest Vp –controls: nach 6 Monaten 8-20 %, nach 24 Monaten -43 51; re-conviction nach 12 Monaten -15 -28, reincarceration 36 Monate gleichviel;
program graduates vs nongrad –re-arrest: 6 Mon: 7-8; 28 Mon -32-63, reconviction -7-29, reincarceration 12-33 sign,
program grad vs ihre controls: rearrest 7-20, reconviction 7-32, reincarc 12/15,
(24 Differenzen –rearrest nach 6,12,18, 24 Mon, reconv 12, reincarc 112,24,36 –
3 ns, – 10 mal neg, 11 mal nsneg; nach längerer Zeit eher schwächer -4 neg, 6 nsneg, 2 ns; kürzer: 6 neg, 5 nsneg, 1 ns)
5 Punkte (0,5 sample, 1,5 Messung, 1 control, 0,5 stat**, 1,5 Panel) faith-based program bringt etwas weniger recidivism (Vergleich mit Ko-gruppe) , schwach und vor allem zu Beginn der Freiheit, wirkt bei re-arrest besser als bei reincarceration, wer program graduate ist ist besser dran als nongrad, bei Vergleich zu controls weniger Diff;**

Desmond,S et.al.: Congregations and crime: is the spatial distribution of congregations associated with neighborhood crime rates ? , in: JfSSR 49, 37-55, 2010

neighborhoods in Indianapolis, Messung at block group level, homicide, robbery, (aggravated) assault, /vehicle theft, residential burglary, commercial burglary, larceny,

/crime rates per 1000 households, (ohne Ausreißer bei crime rate, ohne blocks mit weniger als 150 households),
number of congr per 1000 people in block group, 5 % kath congr,(aber 32 % Selbstbezeichnung kath!) 52 % evangelical(aber 37% Sbez)
mv downtown, density, racial heterogeneity, residential instability(Umzüge, Mieter, freie Wohnungen) ,disadvantage(poverty, receive public assistance, unemployed, ohne highschool,Ne, female-headed households, Teilzeit), räumliches clustering von crime;
ev P –homicide ns, robbery pos, aggravated assault pos, assault ns; mP/K nspos (außer homicide),
bP ns, civically engaged (eher lib) ns,
ev P –vehicle theft pos, residential burglary ns, commercial burglary pos, larceny pos; mP –vehiclte theft pos, resid burgl nsneg, commercial burgl/larceny pos, bP –vehicle theft pos, resid burgl ns, commercial burgl pos, larceny nspos,K ns(larceny nspos) civically engaged - vehicle theft nsneg, resid burgl nspos, commercial burgl/larceny neg,
(zusammen: ev P -5 pos, 2ns pos, 1 ns; mP -3 pos, 2 nspos, 2 ns, 1 nsneg; bP -2 pos, 1 nspos, 5 ns; K 5 ns pos, 3 ns; civic engaged -2 neg, 1 nsneg, 5 ns//evP,bP,K,mP -10 mal pos, 9 mal nspos, 11 ns, 2 nsneg –also: Krim bei rel mehr)
((evtl: commuter vs residential congr –Leute wohnen nicht da, wo congr ist; größere congr –mehr Einfluss –ganz große wieder nicht –K, Megachurch; congr kooperieren –gemeinsamer Einfluss; congr ziehen um; commuter-da findet in der Woche nix statt was auf neighborhood wirken könnte, evtl mögen dort Wohnende congr nicht, congr schotten sich von krim Umfeld eher ab ?))
(unter 5) **Aggregat Zahl der congreg –evP mP pos zu crime (homicide,robbery,(aggrav) assault, (res/com) burglary larceny vehicle theft), bP etwas pos, K ns, civically engaged (eher lib) etwas neg; (unsicher: K bP ev/mP zusammen eher pos zu crime)**

(R Krim, Gesu) Desmond, S et.al.: Religiosity, peers, and delinquency: does religiosity reduce the effect of peers on delinquency, in: Sociological Spectrum 31, 665-694, 2011

National Youth Survey, rr 73, T 3 und T4, 16 J, rel gemessen in T3, deli in T4 –ein Jahr später, how many times last year used marij or hashish, ..used alcoholic beverages, …had hit another person, /purposely damaged or destroyed property that did not belong to you, stolen –über 50 D, unter 5 D, 5-50 D, broken into a building or vehicle to steal something or just to look around, //peers –attitudes (zB pro marij use, alc use, hit, property),assoc with marij using peers, peer pressure to use marij,/during past year how often did you attend church, syn or other rel services, how impo has religion been in your life, (mv –age sex race, parents edu, welfare status,family structure, parental attachment, school attachment, grades, peer attachment, moral beliefs zu 4 deli-Items, peer attitudes, assoc pressure zu alc marij, peer att ass zu property/hit),
religiosity neg zu peer att/asso/pressure in Bezug auf 4 deli-Items;
marij use –religiosity ns mv(ÜberKo, gezeigt: wenn man moral beliefs und peer-Einflüsse weglässt ist rel sign bei allen deli-Items), Interaktion: low religiosity –Vp mit peers die pro marij sind viel marij use, bei high religiosity –Vp mit peers die pro marij sind –wenig marij

use; low rel –Vp deren peers alle marij rauchen rauchen selber auch mehr, bei high rel – diese Vp rauchen weniger, dasselbe mit peer pressure for marij//
alc wie marij –religiosity ns und 3 Interaktionen,
hitting –religiosity ns, keine Interaktionen;
property –religiosity ns, keine Interaktionen;
zusätzliche Analysen: bei cheating on exams –Intera mit peer attitudes sign, Intera mit peer assoc ns; bei selling hard drugs –Intera mit peer assoc sign, mit peer attitudes ns,

8 Punkte (3 sample, 2,5 Messung, 1 mv, Intera, 0,5 stat, **1 Panel) Kg/impo neg zu peer attitude/association/pressure zu marij alc use hitting property deli, Kg/impo neg zu marij alc hitting property biv, mv ns (ÜberKo, Weglassen von moral beliefs/peer-Items: rel sign), Intera –rel puffert die pos Wirkung von peers att/assoc/pressure – nur bei alc/marij; bei cheating/selling drugs je einmal Intera, einmal nicht (Puffer)** R Krim

6,5 Punkte (3 sample, 1 Messung, 1 mv,Intera, 0,5 stat, 1 Panel)Kg/impo neg zu peer att/assoc/pressure zu marij alc use, Kg/impo neg zu marij alc use, Intera: rel puffert pos Wirkung von peers att/ass/pressure auf alc marij use R Gesu

Döge,P: Männer – die ewigen Gewalttäter ? Gewalt von und gegen Männer in Deutschland. Wiesbaden 2011

(Männerstudie)Gewalthandeln/aktivität –Täter Kg einmal pro Woche neg, Kg einmal pro Monat/nie ns, /Kirche sehr wichtiger Lebensbereich ns, Kirche unwichtig pos, //einmal abgesehen davon, ob Sie in die Kirche gehen oder nicht –würden Sie sagen, dass Sie heute ein religiöser Mensch, kein religiöser Mensch oder ein überzeugter Atheist sind? –Nicht-Täter mehr religiöser Mensch, weniger ath, Täter weniger rel Mensch, mehr ath (M, F ns neg !)
Getreten, gebissen gestoßen, gekratzt, geohrfeigt –bei rel Me/nichtrel Me mehr als bei ath; mit etwas beworfen/mit der flachen Hand geschlagen ns, mit den Fäusten geprügelt, zusammengeschlagen, mit einer Waffe bedroht, mit einer Waffe verletzt –bei ath ns mehr, zu sexuellen Handlungen gezwungen –bei ath mehr, beleidigt beschimpft angeschrien –bei rel /nichtrel mehr als ath, in Handlungen/Aktivitäten kontrolliert –bei ath mehr, verfolgt bedrängt bei ath ns mehr,
Zielpersonen: Partnerin alle gleich, Mutter –arel ns mehr, Vater ath mehr, Sohn/Tochter/Verwandte –ath weniger, Fremde –unrel mehr;
Häufigkeit des Gewalthandelns –bei ath etwas höher;
Korrel zu Täterschaft –Konfession nsneg, Bedeutung Kirche neg, Kg nsneg, Religiosität neg,
5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **bei M: srr neg zu Gewalthandeln, Kirche sehr wichtig neg, Kg nsneg, Häufigkeit und Stärke des Gewalthandelns (und Zwang zu sexuellen Handlungen) bei ath minimal höher,**

Dölling,D/Hermann,D: Werte, Milieus und Kriminalität,in:**Dittmann,V/Jehle,J-M(Hg):** Kriminologie zwischen Grundlagenwissen und Praxis. Mönchengladbach 2003a, 237-261

repräs für Heidelberg/Freiburg, Krim/Werte vgl. H 01, H/D 01; **Normakz –Beurteilung von Verstößen gegen Rechtsnormen: Schwarzf, Alkoholfahrt,Raub, Haschischkonsum, Sachbeschädigung;**
Modell**: trad Werte pos zu Normakz,(modern mat Werte neg, mod idealistische Werte hier ns !) Normakz neg zu Krim**;
Milieu-konstruktion –**religiöses Milieu: starke Orienti an christl Normen,Ablehnung subkultureller materialist Werte(Erfolg, Cleverness, Härte, Macht Einfluss egoist Individualismus Lebensstandard) –bei leichter und schwerer Krim minus, ältere klarer als jüngere Religiöse** (parallel ebenso niedrig: konformistisch gehoben/Arbeitermilieu –akz alle mögliche Werte gleichz ; sonst alle mehr Krim; bei leichter Krim **–oppositionell-säk jung,** avantgardistisch, bei schwerer Krim–avantg jüngere M, hedon jüngere, **opposit-säk junge M**)

Dölling,D/Hermann,D: Wertorientierungen und Kriminalität, in: **Haft,F et.al.(**Hg): Bausteine zu einer Verhaltenstheorie des Rechts. Baden-Baden 2003b, 203-213

Krim/Straftat in Milieu der älteren Religiösen –unter 30 %, bei oppos säk, hedon.-mat Milieu und avantg Milieu junger M–über 60 %, hier egoz Milieu älterer Arbeiter auch wenig Krim, **konformistisches Milieu heißt hier nun konservatives Milieu und hat wenig Krim**

(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

7 Punkte (2,5 sample, 3 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 Faktor 1- belief in God, always count on God, faith helps through hard times, ask God to help bei wichtigen decisions, try to live wie Gott es von mir will, jeden Tag sehe ich wie Gott in der Welt aktiv ist, ohne ihn kein purpose in life, faith shapes how I act and think every day, attend pray medit passen nicht rein/F 2 – attend rel activities –Bible group, Sunday school, help others with their rel struggles questions, talk mit friends über rel matters, like to worship pray with others, can count on people from my church wenn ich Hilfe brauche, suche Möglichkeiten zu spir growth, wichtig mit andern die Glauben teilen zus sein, spir exp wichtig, bin spir person, /F 3 die meisten meiner Freunde sind rel/, gehen in die Ki/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 bei F, 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

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;

6,5 Punkte (2 sample, 3,5 Messung, 0,5 stat, 0,5 bei) **Rel neg zu alc smoke marij , pos zu: drug use is sin (z.T. Mediator), M und F** R Gesu

5,5 Punkte (2 sample, 2,5 Messung, 0,5 stat, 0,5 bei) **Rel neg zu conduct disorder oppositional defiant disorder M und F, 8 neg, 15 nsneg, 1 ns** R Krim

5,5 Punkte (2 sample, 2,5 Messung, 0,5 stat, 0,5 bei**) Rel ns neg zu depr anx** R Gl

(R pos, Gesu, Krim) Donovan,J/Jessor,R: Structure of problem behavior in adolescence and young adulthood, in: Journal of Consulting and Clinical Psychology 53, 890-904, 1985

High school sample – 1969, dann bis 72 viermal befragt, 79 wieder und 81 wieder ; 1970 univ sample, viermal bis 73, dann 79 und 81 /deviant behave - 26 Items, shoplifting, vandalism, lying, truancy, fighting, parental defiance //Korrel in T3 und T4, 1972/73 nicht Panel;
high school M/F,college M/F –Kg zu: times drunk- 5 ns minus, 2 ns, 1 minus; Marijuana - 1ns, 3 ns minus, 4 minus; (sex intercourse – 6 minus, 2 ns minus), general deviance -2 ns, 4 ns minus, 2 minus; school performance - 4 ns, 3 ns pos, 1 pos;

Study 2 – 2600 Vp, 11. 12. Klasse, Kg –Zig minus, drunk –minus, marij minus, illicit drugs minus, deviant (12 Items) minus, school performance pos

Study 3 –Vp 79/81, drunk -1 ns, 5 ns minus, 2 minus; marij 2 ns, 2 ns minus, 4 minus; illicit drugs – 2 ns minus, 6 minus; deviance -2 ns, 2 ns minus, 3 minus ,1 plus
Autoren machen einen common factor mit drugs/deviance

3 Punkte(1 sample, 1,5 Messung, 0,5 stat) **Rel neg zu drunk Marij, schwach**

5 Punkte (2,5 sample, 2 Messung, 0,5 stat**) Rel neg zu Marij drunk illicit drugs, Zig**, R Gesu

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **rel neg zu sex interc/schwach pos zu school performance**

4 Punkte (2,5 sample, 1 Messung, 0,5stat) **rel pos zu school performance** R pos

(unter 5) **Rel neg zu general deviance, marij drugs** R Krim

((Dor-Shav,N et.al.: Identification, prejudice, and aggression,in:Journal of Social Psychology 104, 217-222, 1978

Jüd Studentinnen, 20 rel, 20 sec, 10 rel Opfer, 10 sec Opfer, O unsichtbar; Vorgabe: study die versucht, to ascertain level of knowledge bei rel/irrel Vp, und effects of punishment in stamping out incorrect responses, E-shock bei incorrect answer to help forget mistakes, /sec Vp schocken rel Vp mehr, rel Vp schocken sec Vp ns mehr, /rel Vp geben bei rel Fragen mehr Schocks an sec und rel, sec nicht; rel geben allg keine stärkeren Schocks,

4 Punkte (0,5 sample, 1,5 Messung, 0,5 Vergleich, 0,5 stat, **1 Interve) rel Vp geben den arel nicht stärkere Schocks, sec den Rel schon; rel Vp geben allen –auch rel –bei Fehler bei rel Frage mehr Schock, geben insgesamt keine stärkeren Schocks))**

(R help, pos, Krim) Dowling,E et.al.: Structural relations among spirituality, religiosity, and thriving in adolescence, in: Applied Developmental Science 8, 7-16, 2004

YAP-young adolescents 12 J; 47 Items, 11 rel, 9 spir, 27 thriving; (Begriffe passen kaum), /my rel beliefs affect my actions/my faith helps me when things are bad, impo, how much does your church or syn help you answer questions about life (nicht gut: God has a lot of rules for people, eher ns; I believe God is very strict oft neg; God will punish me if I do wrong, - oft ns; how much do you go to a youth program, eher pos, how long have you gone to religious education class –eher pos,)
Rel 4 gute Items zu: how friendly would you be to a new kid in school – pos; how likely would it be for you to help a woman/a kid in trouble pos; how much do you help others without pay –pos; how important is it for you to find out how to help others –pos, father helps me when I have a problem (und andre: Mu/Va erklären, warum Regeln wichtig sind, erklären why I am wrong auch pos) – pos, how wrong is it to shoplift/to tell a lie – gut, /Lehrer kümmern sich um mich, wie interessant ist Schule für mich, how do you feel about going to school/interracial marr is wrong (ns/neg), I don't trust people of other races, how wrong is racial discrim –schwach neg, -
Sign unklar /gute rel Items s.o. 4 plus Nr.5 –view of God -genommen, andre schwächer pos (God very strict neg, (gute Items neg dazu), punishing nspos//gute Items immer pos, auch Umkehrung (not sure about belief in God) funktioniert –ist neg zu rel und Zielitems;
5,5 Punkte (1,5 sample, 4 Messung) **rel Items -pos zu friendly, help(18 von 18), God very strict -1 neg, 3 nsneg, schwache Items: 3 pos, 5 ns, help without pay 2 von 6 (strict ns, andere auch) ,** R help
4,5 Punkte (1,5 sample, 4 Messung) **rel Items pos zu pos Beziehungen Eltern-Kind, zu Schul-Bindung , schwach neg zu racial discrim** R pos
(unter 5) **rel Items pos zu shoplift/tell a lie is wrong (9 pos, 2 ns, 1 nspos), strict ns andre 5 ns,1 pos** R Krim **(2 neg, 1 ns bewertet)**

Duke,A/Giancola,P: Alcohol reverses religion's prosocial influence on aggression, in: JfSSR 52, 279-292, 2013
14 agno, 7 ath, Healthy social drinkers consuming at least 3–4 drinks per occasion at least twice per month// seven subscales from the BMMRS 23 questions: *DailySpiritual Experiences* (e.g., "I feel deep inner peace or harmony"), *Values/Beliefs* (e.g., "I believe in a God who watches over me"), *Private Religious Practices* (e.g., "Within your religious orspiritual tradition, how often do you meditate?"), *Religious Commitment* (e.g., "I try hard tocarry my religious beliefs over into all my other dealings in life"), *Organizational Religiousness*("How often do you attend religious services?"), *Overall Self-Ranking of Spirituality and Religiosity* (e.g., "To what extent do you consider yourself a spiritual person/ plus faith maturity - spiritual efforts (e.g., "I seek out opportunities to help me grow spiritually"), spiritual outcomes(e.g., "I have a real sense that God is guiding me"), prosociality (e.g., "I give significant portions of my time and money to help other people"). Participants fasted from alcohol for 24 hours, from caffeinated beverages the day of the study, and from food for four hours before consuming beverages, dann Alk oder Placebo, dann Participants competed

against a same-gender ostensible opponent to determine who could respond more quickly, with the winner delivering an electric shock of intensity and time duration of their choosing to their "opponent" on the TAP. All participants were told that their partner was also intoxicated. 5,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **1 Interve) (mv alc gender, edu inc age ohne Wirkung,desh weggelassen;) affil K-P-atheist und rel ns zu Aggr , Intera: bei Alk-gabe steigert Rel Aggr, bei Placebo senkt sie Aggr, (Alk steigert A bei M)**

((Eisner,M/Ghuneim,L: Honor killing attitudes amongst adolescents in Amman, Jordan, in: Aggressive Behavior 39, 405-417, 2013
Neuntklässler, 15 J, 9 % Christen, 90 Mu, "People differ in their views about when it might be justified to take the life of another person. I would like to ask you about your personal view. When do you think it might be okay to kill another person?" It is okay for a man to kill his daughter if she has dishonored her family It is okay for a man to kill his sister if she has dishonored her family It is okay for a man to kill his wife if she has dishonored her family It is okay to kill for honor//religiosity -7 Items - "I consider myself to be a religious person" or "my religious beliefs are what lies behind my whole approach to life."
16 items neutralization of violence. Only a coward would ever walk away from a fight,""You should hurt people first, before they hurt you" and "some kids get bullied because they deserve it."
How often the parent "shouted at,""slapped," or "hit" the respondent –harsh discipline
Muslim –honor killing pos, moral neutraliz pos, harsh discipline Mutter/Vater ns//religiosity –honor killing pos, moral neutraliz neg, harsh discipline neg,
mv (sex edu family size breadwinner) –Mu pos zu honor killing; mv (noch dazu: pol trad, female chastity norms, moral neutralization of violence , harsh discipline Mutter/Vater –korrel alle mit religiosity und mit honor killing) –religiosity ns und Mu auch ns,/(evtl Mu/religiosity bei Jungs pos, females ns,)(Patriarchal trad female chastity Gewaltneigung oder Mu pro honor killing – eher: Mu hängt mit patr usw zusammen)
(unter 5) **Muslime vs Christen und Muslim religiosity pos zu honor killing, Muslim zu Gewaltakzeptanz, harsh discipline pos, religiosity –neg zu beidem)) Bewertung bei Mu: pos und neg,**

(R Krim, Gesu, pos) Elifson,K et.al.: Religiosity and delinquency, in: Criminology 21, 505-527, 1983

Students, 9.-12. Klasse, high schools, DeKalbcounty Nähe Atlanta, white, suburban, edu/inc pos,/deli weighted for seriousness –in trouble mit police, hurt someone badly, steal über D50, use knife/gun to get something, steal car(4 Punkte) serious fighting, steal unter 50 D, set fire to property, get something through threat, run away from home, hit instructor/supervisor, hit father, steal expensive part of car, hit mother,(2) trespass,argue or fight with parents, damage school property on purpose, steal from store, take part in gang

fight, steal inexpensive part of car (1) (Reihenfolge/Bewertung passt z.T. nicht) /aggr scale – serious fight,fight with parents, hurt someone badly,hit instructor/supervisor/father/mother, gang fighting use weapon set fire threaten; theft – steal unter über 50 D, from store, car, (in)expensive part of car,/
status offense –run away, argue fight with parents, nonstatus-Rest; /denom –lib: Unit Pres Epi UCC, moderate –Me Lu Christian Church, Wesleyan Disciples) cons –SBC, Ba; K; /all in all how important would you say your religion is in influencing the way you live ?/God answers prayers, /orthodoxy –LnT, God answers prayers, God really exists, Jesus divine Son of God, devil actually exists, Jesus born of a virgin,/how close do you feel to your mother /female guardian, how much do you want to be like the kind of person your mother(female guardian) is, Vp believes parents approved of their friends/
Deli –Kg parents/Vp schwach neg, impo, LnT, pray, orth neg; Teildimension Aggr und theft - impo LnT pray orth neg, keine Diff bei Korrel mit status vs nonstatus offenses, höhere Korr als bei Aggr/theft obwohl selbe Items,nur anders aufgeteilt !; alc marij use alle rel Items klar neg, mv MF; Korrel zu deli weighted nach seriousness stärker;
Impo –friends smoke marij, neg, children should obey all the rules their parents make for them pos, hier impo nur schwach neg zu deli –mv (friends marij, parents att to friends, MF, high school GPA, close to mother, obey all parents rules) ns, aber bei K und lib P: impo stark auch mv,

6 Punkte (1 sample, 3,5 Messung, 1 mv,bei, 0,5 stat) **Status offenses nicht mit höherer Korrel (alc marij höher), bei Teildimensionen Aggr/theft Kg ns; more serious deli – neg Korrel höher (Kg Vp,parents,impo,LnT, God answers prayers, orth), impo mv ÜberKo ns (bei K und lib P pos, Ko MF pos) ; impo neg zu friends smoke marij, children should obey all rules parents make**, R Krim

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **alc use, marij use –neg zu Kg parents/Vp, impo of rel, LnT, pray, orth; impo –friends smoke marij neg,** R Gesu

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **impo - parents approve friends pos, close to mother pos, high school GPA schwach pos,** R pos

Ellingsen,T: Toward a revival of religion and religious clashes ?, in: Terrorism and Political Violence 17, 305-332, 2005

armed intrastate conflict (more than 25 battle-related deaths) /religious differences – country is split between two or more rel denominations, /level of national religiosity, mv regime type, SES level, growth, population,natural resource dependence mountaineous terrain, peace years,
5 Punkte (2 sample, 1 Messung, 1,5 mv, 0,5 stat) **armed intrastate conflict -1979-88: ns zu Aggregat rel differences, nspos zu level of religiosity; 1989-98: beide nspos; (religiosity weniger pos wenn peace years und splines –unklar was das ist - kontrolliert werden)**

(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; agnoath –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 andern ns; cP ohne moral emphasis 41, agno ath 39, Restrel mit und ohne emphasis 32, cP mit 29** R Krim

7 Punkte (2 sample, 3,5 Messung, 1 bei, 0,5 stat) **bei nonabused –Trauma Symptoms (s.o.) bei jetzt nonpract mehr als bei cons und andrer 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

Ellis,L/Peterson, J: Crime and religion: an international comparison among thirteen industrial nations, in: Personality and Individual Differences 20, 761-768, 1996

Belief in God –don't , don't know, don't believe way to find out, don't know,but believe in Higher Power, some of the time, have doubts feel I believe, know God really exists , no doubts// there is a God who concerns himself with every human being personally/how close do you feel to God most of the time/churches and rel orgs in this country have too much power / do you believe in an afterlife, heaven, hell, felt as though you were really in touch with someone who had died, felt as though you were close to a powerful, spiritual force that seemed to lift you out of yourself, mit 11/12 –how often did you attend rel services, describe as extremely rel –extremely nonrel,
Korrel crime rates je Land zu proportion of adults in country who agreed with rel Items - aber Länder nicht gezeigt (Vp gesamt ca 17000) –nur Gesamtkorrel –z.b. homicide zu 11 rel belief Items// zu 13 crime-Items –143 Möglichkeiten -davon 4 sign ! (Sign muss 0,58 sein weil nur 13 Länder da);
alle crime Items zus –neg zu belief in God, God cares, close to God, hell, heaven miracles (30-54); /force, contact mit dead church powerful LnT kaum;
activity -78 Möglichkeiten, davon 10 sign; (church member, Kg, pray), Konversion srr ns;
andersrum: zu homicide rape robbery drugs assault eher pos !, sex offenses eher neg, total und aggrav theft break klar, auto theft fraud counterfeiting eher neg,
Ko von urban/GDP – Korr muss hier nun wegen missing values über 0,71 sein !! -trotzdem mehr Korrel da !!-beliefs 11 sign, activity 11 (überzufällig)(gute Items: 27 pos, 45 neg) -

miracles conversion und srr force kaum, Rest über 0,55 bei allen crime-Items zusammen; (obwohl einzeln die meisten crimes pos zu rel sind) //homicide sex offenses rape assault robbery break counterfeiting fraud pos, aggr theft/theft drug neg,
5,5 Punkte (1 sample, 4 Messung, 0,5 mv) **Aggr rel zu Aggr crime –bei Ko von GDP/urban: Gesamtkrim 15 von 16 neg (aber Einzel-crime anders, viel pos -suspekt: rel nur klar neg zu theft/aggrav theft, pos zu rape, robbery,assault, sex offenses; bei guten Items 27 pos, 45 neg; ohne Ko –Einzel-items negativer, Gesamtkrim weniger neg), sinnvoll erscheinend: church member, Kg, pray, heaven, belief in God, God cares, close to God hell neg, contact mit dead, conversion srr church powerful LnT schwach), dubios**

Ellis,L/Thompson,R: Relating religion, crime, arousal and boredom, in: Sociology and Social Research 73, 132-139, 1989

Undergrad, 22 J,rel –was letzte 3-4 Jahre true war, not as things may stand at the present time –certain of the existence of a supreme being (or some form of a supernatural spirit), certain that a supreme being has been taking a personal interest in you /your actions(as opposed to merely instigating and maintaining the overall workings of the universe),felt that prayer can be used to influence worldly events, certain of personal immortality/life after death, certain people's wrongful acts will be punished hereafter (the more seriously wrong the act, the worse the punishment),certain a guardian angel is constantly watching over you, rel important for giving your life direction and meaning, compared to most people, to what extent have you attended church services, compared to most people, estimate your average yearly number of church services attended, //found church services a source of comfort and security, boring compared to most other people,
51 criminal/delinquent acts- 17 serious crimes (11 property, 6 violent) 16 deli –status offenses, 10 drug offenses (3 drinking purchasing alc under legal age, 4 use of illegal drugs,2 go to school/drive a vehicle while drunk/high, sale illegal drugs), 6 school family offenses – defiance of parents school authorities , 5 extent of official contacts with police/criminal justice personnel, /
Rel Items pos zu comforting, neg zu boring, stark: rel impo, prayer works;
Korrel comfort zu official contacts M neg, F ns, serious crimes –M neg, F nsneg, deli/drug/family MFneg; boring –M immer pos, F bei official contact/serious crime ns, sonst neg !
M –supreme being nur zu drug neg, pers interest –dto(official nsneg), pray 4mal neg, nur family nsneg; LnT-ns, punishment –official/serious nsneg(klar), deli/drug neg, family nsneg, Schutzengel –official/deli/family klar nsneg, serious crime/drug neg, rel impo 5 neg, Kg-vergleich –official und drug neg, Rest nsnegklar, Zahl der Kg –serious/drug neg, Rest nsneg klar;christian orthodoxy (Inhalt ?) –official, deli, drug neg, serious/family nsneg klar (stark: impo, pray, punish, Kg/ Korr zu drug stark, deli/official gleich, serious, family) ; (Ko von boredom/comfort –kaum noch Sign da- ÜberKo),

F: supreme being –drug neg, serious nsneg; pers Interesse –official drug family neg; pray –deli/drug neg, Rest nsnseg klar, LnT-drug deli neg; punishment –deli family, drug nsneg, impo –neg (serious nsneg klar),Schutzengel –official serious drug neg, orth –serious drug deli neg, official nsneg, Kg Vergleich drug deli family, Kg zahl nur drug ! (anders als M: zwar deli drug am meisten, aber alle schwächer; auch rel Items alle schwächer –impo Kg , dann aber Schutzengel, pray, personal interest)
(Korrel zu serious/official –nur gute rel Items: 10 neg, 9 nsneg, 5 ns//Summe für alles -46 von 90 sign neg, 29 nsneg, 15 ns)
8 Punkte (1 sample, 6 Messung, 0,5 bei, 0,5 stat**) Korrel zu official contact mit Strafverfolgungsbehörden/serious crime –gute rel Items 10 neg, 9 nsneg, 5 ns (Kg impo pray Schutzengel punishment in LnT; kaum: LnT Gottesbild –schlechte Messung), Korrel zu serious crime, official contact, drug off, deli, family offense mit allen Items -46 neg,29 nsneg, 15 ns; dieselben mit guten rel Items: 32 neg, 22 nsneg, 6 ns) Korr zu drug/deli höher; bei M stärker,**

(R pos, help, Krim) Ellison,C: An eye for an eye ? A note on the Southern subculture of violence thesis, in: Social Forces 69, 1223-1239, 1991

(feudal spirit, chivalry –Gewalt gegen Böses ,Ehre verteidigen, männlich)
Would you approve of a man punching an adult male stranger if the stranger had hit the man's child after the child accidentally damaged the stranger's car ?, ..approve of (violence –punching ?) if the adult male stranger was beating up a woman and the man saw it ? ..if the adult male stranger had broken into the man's house ? Cr 58 !! ,eher: legitime Gewalt, beschützend, strenge Strafe/Vergeltung
/(Korrel inc edu pos, native South pos, Opfer von violence white pos) God as master, king, judge, father –hierarchisch geordnet (?)
Viol –denomin (auch Fu) ns, pray/nearness to God ns// Kg ns neg, God images ns (Sign hier nicht angegeben,geschätzt) /Intera (mv demogr, informal soc interaction, TV, Opfer von violence als Kind/adult –Kg neg) –im Süden wirkt Kg/God image pos
5,5 Punkte (3 sample, 1 Messung, 1 mv/Intera, 0,5 stat**) würde man Fremden schlagen (punch) wenn der eignes Kind/eine Frau schlägt/in eigne Wohnung eingebrochen ist –Kg neg, God image hierarchisch ns, im Süden beide pos, denom (auch Fu)/pray /near to God ns,**

3,5 Punkte (3 sample, 0,5 Messung) **Anzahl der voluntary assoc memberships –Kg pos, God images ns**, R help

4 Punkte (3 sample, 1 Messung) **soz Interak mit relatives –Kg pos, God images pos, friends/neighbors –Kg/God images ns;** R pos

(R Krim/help) Ellison,C: Are religious people nice people ? Evidence from the National Survey of Black Americans, in: Social Forces 71, 411-430, 1992

Natinonal Survey of Black Americans, rr 67, how much did the interviewer like the interview, Beschreibung von demeanor of respondent –interested –bored; respondent –friendly –hostile, open –suspicious, / private rel - read rel books/materials, watch rel TV/listen to rel radio shows, prayer; //public rel –Kg, partic in other church-related activities, /what is the most important thing religion gives you or does for you ? –provides moral guidance(teach learn to do what is right, learn to live better/in a righteous way, teach you love your neighbor/to do for/to help others), existential certainty (rel understanding and faith, knowledge of God, understanding of the world, meaning of life, faith in the afterlife, prepared me for the Lord), emot well-being (general good feelings, gives me a peace of mind, keeps me from feeling depressed/tense, sustains strengthens me, gives me self-confidence) instrumental – (forum for cultivation of social contacts, source of psychological comfort in times of difficulty) Befragung dauert im Durchschnitt 141 Minuten, Koop dabei ist prosoz

interviewer enjoyment –(mv demogr, government aid, skin tone, physical unattractiveness, self-esteem) –rel devotion von Vp pos, rel as moral guide pos, /respondent's boredom –rel devotion nsneg, rel as moral guide neg, respondent suspicious –rel devotion neg, rel as moral guide neg, Kg jeweils ns, existential certainty/emot well-being/instrumental rel ns, (Interview mit whites – Vp was cooperative and friendly –pos zu rel –Ellison/Sherkat 92)
7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **rel devotion/rel as moral guide pos zu interviewer enjoyment, neg zu Vp boredom, suspicion; Kg rel als existential certainty/emot wellbeing instrumental rel ns,** R help

6 Punkte (2,5 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **respondent friendly vs hostile –rel devotion neg, rel as moral guide neg (mv s.o.); Kg ns,existential certainty/emot well-being/instrumental rel ns,** R Krim

Ellison,C/Anderson, K: Religious involvement and domestic violence among U.S. couples, in: JfSSR 40, 269-286, 2001

vgl Ellison et.al. 99, National Survey of Families and Households, wave 1, verh/coh, , whether any of their arguments during preceding year became physical –ja, -dann: during the past year how many fights with your partner resulted in you hitting,shoving (schubsen) , throwing things at him, Analyse mit Ja, violence vs Nein, keine,/MF die viol begehen, selbstberichtet/Partnerbericht: Kg neg (mv –Ne Hi inc women's earning share,edu, edu diff, coh,unemployed), bei Partnerbericht etwas schwächere Korrel, /Kg-korrel bei Ko von social support (nonresident social network members Vp can turn to in emergency/bei depr) etwas höher, bei Ko von jeweils social integration (spend social evening with friends usw auch), Swg, depr, substance abuse problem
keine Intera mit cP/mod P, lib P, K no; violence –self weniger als partner, eher 5-6 % -vs Ellison im selben sample s.o.,

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv,bei,Intera, 0,5 stat) **Kg neg zu domestic violence,Vp und Partnerbericht**

Ellison,C et.al.: Are there religious variations in domestic violence ?, in: Journal of Family Issues 20, 87-113, 1999
NSFH, wave 1,68 % P, N für both unaffil M ca 60, MF attend more -80/ Vp married/coh, whether any of their arguments during preceding year became physical –ja, -dann: during the past year how many fights with your partner resulted in you hitting,shoving (schubsen) , throwing things at him, Analyse mit Ja, violence vs Nein, keine, weil Vp kaum mehrere Arten von v. machen
/cP –SBC,independent Ba, Church of Christ,/of God,AoG, Pe,LDS ZJ other Fu/ev/charism), mod P-Me ELCA Disciples; lib P –Epi Pres Unit) /pure homog –Partner gleiche denom, oder homo in obigen deno-families, /theol cons –Bible Gods word everything happened will happen exactly as it says, Bible answer to all human problems,(und Diff-messung bei Kg/theol cons)
Violence M 3,3 F 4, same att ca 54, same theol ca 29, mixed in denom -31,
Biv-viol (nur wenig prevalence, Diff desh schwach, nur 2 vs 10 %, evtl erratisch; auch: provoziert der Partner, schlägt er auch ?) : M :lib P –mod P- K/cP –no mehr; F: lib P/K –cP –mod P-no mehr; /Kg neg/, theol beliefs M: cP/lib –mod; F –lib –cP –mod; /denom homog pure –neg/, denom families bei M: –both lib/mod P –both cP/K/no, mixed mehr; bei F: lib P/K –cP/mod P –mixed –no; Kg –M much more pos, F somewhat more pos,theol: MF much more cons pos,

Viel: no aff MF, Kg einmal pro JahrF, beide partner no aff F, mixed faith denom MF, M attends much more, F attends somewhat more, M much more cons, F much more cons,
wenig: Kg once a week/more MF, both mod P, both lib P, ident affil, cons theol M, partners Kg same (unsicher: gleich viel oder wenig) , theol - partners same; //no aff pos, wenig Kg M/F pos, both no M ns, F pos,/(dh: no, mixed, Kg und theol cons mehr als Partner pos/viel, Kg theol cons und homog Kg/theol cons, both mod/lib, cons theol M)

mv (Ne –pos, Hi age inc women's earning share –pos, bei F nicht, edu, edu diff coh !,unemployment) –M: lib P pos !, no aff ns pos (anders als biv), Kg neg, theol beliefs ns (anders) , homog, families –alle nsneg vs mixed, no ns pos (anders) ; attend-Diff ns (anders) , theol cons Diff –M mehr cons: pos;
F –denom ns, Kg neg, theol beliefs ns, both cP/K neg vs mixed (Diff weg, wenn Kg kontrolliert wird), both mod/lib/K/no ! ns neg vs mixed, Kg/theol Diff ns,

8,5 Punkte (3,5 sample, 3 Messung, 1,5 mv, 0,5 stat) **domestic violence –Kg neg, no aff pos, kons Theol bei M neg, mixed faith Ehe pos, M (und F schwächer) attends more/ist theol konservativer pos, homogame Ehe in denom/Theologie/Kg neg/ mv fast alles ns außer Kg (lib P pos, M mehr theol cons pos), incl coh !**

Ellison,C et.al.: The enduring puzzle of Southern homicide, in: Homicide Studies 7, 326-352, 2003
Metropolitan Statistical Areas,(Ballungsgebiete) 247 von 381 oder 374 oder 392 ! (wikipedia), Daten von 1980, wegen confounding durch spätere homicides wegen crack cocaine epidemic
Homicide rates for MSAs, murder, manslaughter (Totschlag) nonnegligent (nichtfahrlässig) death offenses, outliers da, und kurvilinear zu cP –deshalb ! tranformation of the homicide rate by the natural logarithm
number of members of conservative Protestant denominations (Statistik nur für counties – umgerechnet !; Zahlen von Kirchenleitungen, unterschätzt: smaller rel bodies, nondenom churches, Ne-denom); church membership –number of persons belonging to a rel denomin, /mv resource depriv index (number of Blacks/Hi; families below poverty line, children in households), popul composition index (popul size, young adult male popul (15-24)), disruption index: popul change, div (bei mv: collinearity da - deshalb Konstruktion von 3 Indizes !; auch zwischen South und cP viel collinearity da –trotzdem in selber Gleichung)
((South fast doppelt so viel homicide, mehr als doppelt so viel minority, mehr family poverty, div, pop change, young males ns; church membership ns, cP dreifach))
Homicide –church membership neg, cP pos (bei Ko von church membership) mv (Ko auch von region; Diff von Süd vs Rest sinkt, ist aber noch stark)
im Süden: church membership schwächer neg, aber sign; cP stärker; non-South: church membership stärker, cP ns!,
((Deutung: cP in South: culturally politically more conservative, more exclusionary punitive; vielleicht v.a. whites ?, Fundis sehen crime deviance negativer, mehr pro punitive responses to crime, moral failure eher Urs als Situation –das müsste eher zu anti-crime führen !//Intol Todesstrafe pro , distrust, AT –God of action, jugdgemental and merciful, strafend –also ist defensive Gewalt Vergeltung ok, aber unmotivierte Aggr wird abgelehnt, -spricht alles eher für legitime Gewalt))
(unter 5) **) Aggregat: homicide –church membership neg, cP-membership pos (allg und im Süden, im Rest: cP ns), biv zu cP kurvi, dann andere Messung genommen !, mv dubios (Bewertung ein halb ns, ein halb neg)**

Ellison,C et.al.: Race/ethnicity, religious involvement, and domestic violence, in: Violence against women 13, 1094-1112, 2007
subsample of the NSFH-1 verh oder cohabitating,//whether any of their arguments during the preceding year "became physical, wer bejaht: During the past year how many fights with your [partner] resulted in you hitting, shoving, or throwing things at him/her, und Frage ob Partner so was machte, wenn nur einer das sagt, gilt es als wahr; (selber violent –MF 8 %, selber Opfer – M 9, F 7!;

M violent –Kg neg (mv race edu age unemployment cohabiting), bei Ne, Hi, white (Ne Hi selber stark pos)
6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv, bei, 0,5 stat) **Kg neg zu domestic violence von M vs F, bei Ne Hi stärker**

(R Gl, Krim) Ellison,C et.al.: Does conservative Protestantism moderate the association between corporal punishment and child outcomes ?, in: Journal of Marriage and Family 73, 946-961, 2011
National Survey of Family and Households ,1987/88 und 1992/94 –focal child in T1 2-4 J, in T2 7-10, ca 13000 bzw 10000; nur Mütter befragt, /antisocial –child cheats,tells lies, bullies,is cruel mean to others, does not seem to feel sorry after misbehaving ,disobedient at school, trouble getting along with teachers, /emot problems – feels or complains that no one loves him, suddenchanges in mood feeling, feels worthless inferior, is unhappy sad depressed , withdrawn not involved with others; //spanked slapped child letzte Woche, T 1 -10 5 mehr als dreimal, T2 -1 %; spanked slapped in T1 und T2, nur T1, not; cP –per denom, per: Bible is Gods word and everything happened or will happen exactly as it says, Bible has the answer to all important human problems, (Kg gemessen, aber wirkungslos)
T1 control: child bullies, is cruel mean to others, does what you ask –antisoz; is cheerful happy –emot problems; Mutter –hugging, cuddling praising (T 1), gave hug kiss, work on homework project doing leisure having private talk with child (T 2)/
Korrel zu T2 antisocial behavior –(Ko von T1 antisoc behav, mothers depr, unhappiness child, nurturance, T2 affection) –spanking T1 ns, bei Zugabe von sp T2 neg, sp T2 und spT1 und T2 beide pos, sp nur T1 ns; cP theol cons ns, //emot problems – spank T1 ns, sp T2 pos, T1 und T2 pos, T1 nur ns; cP ns, theol cons neg (gleiche controls) //
Intera .-bei cP spank T1 und T2 schwächer zu antisocial, T1 neg zu emot problems (T2 spank nicht), spank T1 only, spank T 1 und T2 –auch schwächer zu antisocial/emot problems, /bei cP: spank T1 neg zu antisocial, at T2 ns; at T1 und T2 ns, at T1 only neg (bei noncP z.T. pos !), spank T1 neg zu emot, T 1 only neg, (T 1 und T2, T2 nur ns) –other dreimal pos; allg: sp in T2 negativer; auch bei noncP-spanking T1 only ns; spanking bei cP akzeptiert, Theol gibt Rat wie es gemacht wird –rational, bei best Delikten, erklärt, caring betont

7 Punkte (1 sample, 2,5 Messung, 1,5 bei, 0,5 stat, **1,5 Panel) spanking in T1 only bei cP denom (nicht theol belief) neg zu antisocial behavior, –bei others spanking z.T. pos; cP denom ns; mv Panel** R Krim

7 Punkte (1 sample, 2,5 Messung, 1,5 bei, 0,5 stat, **1,5 Panel) Spanking in T1 only bei cP denom (nicht theol belief) neg zu emot problems –bei others spanking z.T. pos; emot problems –theol cons neg; cP denom ns; mv Panel** R Gl (**Bewertung ein halb neg)**

Emerson,T et.al.: Ethical attitudes of accountants: recent evidence from a Practitioners Survey, in: Journal of Business Ethics 71, 73-87, 2007

Accountants/accountant practicioners –rr 10, und students, convenience sample,
Acceptable ? -An executive earning $100,000 a year padded his expense account by about $3000 a year B In order to increase profits of the firm, a general manager used a production process that exceeded legal limits for environmental pollution C Because of pressure from his brokerage firm, a stockbroker recommended a type of stock that he did not consider to be a good investment D A small business received one-fourth of its gross revenue in the form of cash. The owner reported only onehalf of the cash receipts for income tax purposesE A company paid a $350,000 ‘‘consulting’’ fee to an official of a foreign country. In return, the official promised assistance in obtaining a contract that will produce $10 million profit for the contracting companyF A company president found that a competitor had made an important scientific discovery that would sharply reduce the profits of his own company. He then hired a key employee of the competitor in an attempt to learn the details of the discoveryG A highway-building contractor deplored the chaotic bidding situation and cutthroat competition in his industry. He therefore, reached an understanding with other major contractors to permit bidding which would provide them with a reasonable profitH A company president recognized that sending expensive Christmas gifts to purchasing agents might compromise their positions. However, he continued the policy since it was common practice and changing it might result in a loss of business I A corporate director learned that his company intended to announce a stock split and increase its dividend. On the basis of this information, he bought additional shares and then following the announcement sold themfor a gainJ A corporate executive promoted a loyal friend and competent manager to the position of divisional vice president in preference to a better-qualified manager with whom he had no close personal tiesK An engineer discovered what he perceived to be a product design flaw that constituted a safety hazard. His company declined to correct the flaw. The engineer decided to keep quiet, rather than taking his complaint outside the companyL A comptroller selected a legal method of financial reporting which concealed some embarrassing financial facts that would otherwise have become public knowledgeM An employer received applications for a supervisor’s position from two equally qualified applicants but hired the male applicant because he thought that some employees might resent being supervised by a femaleN As part of the marketing strategy for a product, the producer changed its color and marketed it as ‘‘new and improved,’’ even though its other characteristics were unchangedO Facing large clean-up costs, a mining company that produces arsenic as a by-product of its regular operations hired research consultants to show that the safe level of arsenic in drinking water is higher than previously believedP An owner of a small business firm obtained a free copy of a copyrighted computer software program from a business friend rather than spending $500 to obtain his own program from the software dealerQ Jack is a used car salesman who was under pressure from his boss to increase sales in order for the company to survive. In response, he began rolling back odometers and using high-pressure sales tacticsR Lester is editor of the Daily Paper, which was running an expose article about defective products being sold by local businesses. One of the owners of these businesses, Shoes, Inc., called Lester and threatened to pull out his advertising in the Daily Paper if the expose mentioned his story by name. Lester agreed to remove the ‘‘Shoes, Inc.’’ name from the articleS Pears, Inc., a large computer manufacturer recently introduced a new line of computers that made their existing line functionally obsolete. Pears, Inc. decided to donate the obsolete computer inventory to a local school district and in so doing, Pears, Inc. received a tax break and

improved its image on social responsibilityT Dean is a purchasing agent who has the final say on which suppliers his firm will buy from. Dean let it be known that when price and other things were equal, his purchasing decisions could be swayed by receipt of an ‘‘appropriate’’ giftU Martha is a new sales representative who is taking over a sales territory in which her firm has been unsuccessful in landing a very large client, Giant, Inc. Determined to make the sale, Martha decided to violate company policy and pay for a gift to Giant, Inc.’s managerV The board of directors of TTT, Inc., recently approved a policy earmarking 7.5% of its profits for corporate giving. The funds will come directly out of retained earnings and thereby reduce the payout of dividends to the stockholders of the firmW The design department of XYZ Child Corporation recently developed a new, lighter weight baby carrier. The new design is less expensive to manufacture, but has a slightly higher risk of handle collapse which could cause injury to children. XYZ decided to produce and market the carrier anywayX An electricity producer decided not to upgrade a smokestack scrubber since its releases are still within the legal limits and the upgrade would reduce profits by 10%Y A factory that makes very loud noise during production located next to a residential neighborhood, because land costs were lower there
Zu diesen Vignetten: Kg 12 sign, rel affil(unklare Messung) 5, rel fervor (Messung unklar, evtl rel impo –vgl Emerson et.al. 2007) 15 von 25 sign, Einzelkorrel nicht gezeigt;
Mv (practitioner, MF, race, age) weekly prayer -12 neg, 10 nsneg, 3 ns (V X –nicht unethisch, M –männerfreundlich, aber auch pragmatisch) /schwach nsneg –S nicht unethisch, G unklarer Inhalt, F evtl unethisch/strittig), nsneg –Insiderhandel, Vetternwirtschaft bei Beförderung, bei echter Unmoral –Bestechung Steuerbetrug Rücksichtslosigkeit, Betrug, Gesundheitsgefährdung – pray klar neg, ca: A B C D I J K P R T U W , evtl noch N O Q Y stärker unmoralisch ; wenig: E F G H L S V X M(?),
5,5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **pray weekly – 12 mal neg zu Unmoral in Wirtschaft –Bestechung (Steuer)Betrug, Rücksichtslosigkeit, Gesundheitsgefährdung, ns neg zu Insiderhandel Vetternwirtschaft usw (10 mal) ns zu schlechter Ethik-Messung/Verhalten nicht unethisch ; zu echt Unmoralischem: 9 neg, 3 nsneg; zu wenig/kaum/nicht Umoralischem: 3 neg, 3 nsneg, 6 ns (Kg auch 12 mal neg, rel fervor 15 mal, -aber unklar zu welchen Items)**

Emerson,T/McKinney,J: Importance of religious beliefs to ethical attitudes in business, in: Journal of Religion and Business Ethics 1, Issue 2, Article 5, 15 Seiten, 2010
business professionals/leaders 1993/2001, 85 % M, viel rel impo, rr 12/19; Vignettes A-P**, s. Emerson et.al. 2007;** mv (age male size of business, survey year) –Christian dreimal neg, 2 nsneg, 2 nspos, 9 ns; rel impo neg zu allen 16 (Betrug, Bestechung, Steuerbetrug, Gefährdung Mensch/Umwelt, Insidergeschäft Vetternwirtschaft bei Beförderung, M vor F vorgezogen, –aber auch Fälle, die nicht klar unmoralisch sind, legale Tricks)(**Motivationen –eher Spekul: stewardship, witness, calling, relationship to Holy God,, reliability/trustworthiness/created in image of God –desh respect for humans)**

6 Punkte (2 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel impo neg zu 16 Items acceptability von Unmoral in der Wirtschaft (Betrug, Bestechung, Steuerbetrug, Gefährdung Mensch/Umwelt, Insidergeschäft Vetternwirtschaft bei Beförderung, M vor F vorgezogen,**

–aber auch Fälle, die nicht klar unmoralisch sind, legale Tricks) Christian nur 3 neg, Rest ns(nicht gezeigt)

Entorf,H/Sieger,P: Unzureichende Bildung: Folgekosten durch Kriminalität. Bertelsmann-Stiftung 2010

Sample aus Bev, Kontrollgruppe zu Gefängnisinsassen mit denselben Merkmalen, Krim - schon einmal von einem Gericht verurteilt (mv edu, Vorstrafe im Elternhaus, Eltern getrennt/geschieden; verh, ausländ Staatsbürger, Vereinsmitglied, Alk/Drogenabh, Überschuldung, Ost-West) –Konfessionslose pos, Muslime ns pos, (Verurteilung wegen Eigentumsdelikten und sonstigen Delikten:Konfessionslose ns, Gewaltdelikte und Kaufhausdiebstahl pos – N -43 Eigentum, 53 sonstige, 19 Gewalt, Kaufhaus 175; ohne Auslä, Verein, Alk Schulden Ost) //
5,5 Punkte (2 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **Konfessionslose pos zu schon mal von einem Gericht verurteilt , Muslime nspos, bei Eigentum/sonstigen Delikten ns, Gewalt Kaufhausdiebstahl pos,**

Eshuys,D/Smallbone, S: Religious affiliation among adult sexual offenders, in: Sex abuse 18, 279-288, 2006
Australien , 111 adult males serving prison sentences for sexual offenses and who had been accepted into a specialized treatment program for sexual offenders"What was the religious, spiritual and ethnic/cultural background of your family?"; "Did your family participate in spiritual or religious practices? If so how often?"; "What Church or spiritual group did your family belong to?";and "How important was religion in your family." // religious behavior and experience in adulthood Do you belong to a church?; If so,what denomination"; "Have you been Born Again?"; "Do you believe in a hell where people are punished forever for their sins?," "Do you feel that you have lived by the principles of your faith? If not, what principles have you not lived by?," and "In what way does your religion guide your sexual activities?."daraus: stayers (immer rel) dropouts, converts, atheists (immer arel)
(Ko von age: stayers älter) stayers –mehr Opfer, jüngere Opfer, Rest ns; zur Zeit des Urteils: älter,//previous sex offense –dropout mehr, convert weniger (%); previous nonsex offense –ath pos, Rest minus (%), mehr number of nonsex offenses –convert ns pos, mehr number of sex offenses - stayers pos; 2 Vp converts –haben vorherige Taten, aber 16 converts haben 9 sex-Taten und 21 nonsex Taten jetzt ! (pro Vp 0,14 Taten vs 2)
(unter 5) **sex offenses -stayers –mehr Opfer, jüngere Opfer, vorherige Sex-Taten überhaupt (?) –dropout mehr, convert weniger, stayer gleich ath, vorherige andere Taten/Taten überhaupt – ath pos, /mehr Anzahl von Sex- Taten – stayers pos, mehr Anzahl von nonsex Taten –converts nspos ! dubios, (evtl religiöse sind eher Pädo, krank, viel jüngere Opfer) /(Bewertung: je ein halb pos und neg)**

Evans,D et.al.: Religion, social bonds, and delinquency, in: Deviant Behavior 17, 43-70, 1996

students in public high school, Kl.10-12, 16 J, Midwestern city suburb, /general deli -57 Items, smoke, cheat, skip,vandalism, Schwarzf, drunk in public place bought liquor suspended from school ran away stehlen 7mal, illegal kopieren/gambling, damaged car, obscene telephone calls, bezahlt worden für sex, loud rowdy, öffentl uriniert sold marij/hard drugs, drunken driving carry hidden weapon used force to get money 3mal, hit/threatened to hit 3mal, sexual relations against other's will, attack with idea of killing Brandstiftung alc Drogen 6mal//
antiascetic scale –smoke bought liquor drunk in public place gambled illegally paid for sexual relations drunken driving obscene telephone calls Drogen 4 mal, alc;
rel activities –Kg, attend social events at church, /salience –rel impo part of my life, following God's commands impo to me, in times of personal trouble, I turn to religion for guidance, there is life after death, God knows everything a person does wrong//hellfire – After I do something wrong I fear of Gods punishment, people who are evil in this world will eventually suffer in hell, in the end,God punishes all those who have sinned, many people with diseases like AIDS are being punished by God for their sinfulness, //
mv –attachment to parents, to peers, to teachers, commitment to school, stake in conformity –my chances for getting a good education would be hurt if I were arrested for committing a crime, I would have a lot to lose by getting into trouble with the law; conventional beliefs –I have a lot of respect for the police, to get ahead, you have to do some things that are not right, most things people call delinquency really don't hurt anyone, it is alright to get around the law if you can get away with it//
general delinquency – religiosity neg, Kg der 5 besten Freunde neg (mv age gender class race), mv zusätzlich mit: attachment 3mal, school commitment, stake in conf, Freizeit, conventional beliefs) religiosity/friends rel ns neg, (Kannib, ÜberKo),
antiascetic deli –friends rel neg, religiosity nsneg (rel acts hellfire salience alle nsneg) auch bei Ko von att usw//general deli –rel acts hellfire salience ns, friends rel nsneg; //keine Intera von religiosity mit friends Kg (als Messung von moral community)

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat) **religiosity und Kg der besten 5 Freunde neg zu general deli und antiascetic deli; (bei ÜberKo Kannib nur Kg der Freunde neg bei antiascetic deli, bei general deli nsneg) rel Teilskalen bei ÜberKo/Kannib ns bei general deli, nsneg bei antiascetic deli //keine Intera von religiosity mit friends Kg (als Messung von moral community)**

Evans,T et.al.: Religion and crime reexamined: the impact of religion, secular controls, and social ecology on adult criminality, in: Criminology 33, 195-217, 1995

Midwestern urban, nur whites, rr 61 (nonwhite 19), how many times during past 12months committed 43 criminal acts (unklar welche, angeblicher Appendix fehlt), weighting Prozedur, unklar wie-damit minor offenses nicht so viel Gewicht erhalten, //rel activity –att at rel services and social events, read rel material, listen to rel broadcasts,//salience –extent to which rel beliefs have impacts on daily behavior, degree to which one refers to a set of rel beliefs or to a rel community in daily life,//hellfire –evil people will suffer in hell, God

punishes those who have sinned, God is omniscient, personal fear of Gods punishment for wrongdoing LnT, AIDS sufferers are being punished for sins, //networks –how many among closest five friends and family members attend church regularly, number of neighbors who attend regularly, most of the people in my neighborhood are religious, //secular constraints –respect for father /mother, quality of relships with parents, probability friends would intervene to keep one from breaking the law, /legal deterrents –fear of detection, apprehension, sanctioning by the law, /soc integr –organiz, order, civility of neighborhood, mv (age sex inc) General crime – religiosity (act,sal,hellfire) neg, denom cons nsneg, legal deterrents/social constr dazu: rel nsneg, rel network friends/neighbors nsneg, (Ko noch von soc integr/female headed households, percent renter –Aggregatitems) /Aufspaltung –rel activities sign bei allen Items (sal hellfire nicht)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel activity neg zu crime index (Inhalt unklar), salience, hellfire, cons denom rel network friends/neighbors nsneg mv(ÜberKo und Kannib**)

(R Krim Info, Gesu) Feigelman,W et.al.: Problem gamblers, problem substance users, and dual-problem individuals: an epidemiological study, in: American Journal of Public Health 88, 467-470, 1998

Texas adults, rr 67, lifetime pathological and problem gambling, Inventory of Substance Use Patterns, basierend auf DSM (substance abuse/dependency) –alc drug problem;
Vp mit gambling problem –K pos, P minus, no aff ns ; substance problem –K pos, P minus, no pos, dual problem –K ns, P minus, no pos, (dual problem vs Rest –K/P weniger als other/no; dual problem vs gamble oder drugs –dto; aber unklar wer other ist; ever gotten in trouble with the law because of your drinking or gambling problems –dual plus
(unter 5) , **K/no ns zu gambling problem, P neg; K pos, P minus, no pos zu alc/drug problem, dual problem: K ns, P minus, no pos; dual hat zu einem Drittel Probleme mit Gesetz**

Fergusson,D et.al.: Factors associated with reports of wife assault in New Zealand, in: Journal of Marriage and the Family 48, 407-412, 1986

Christchurch Child Development Study , 11 % attr, –each year during childs second to seventh years mothers were asked whether their husband (legal or de facto) had assaulted them during previous year at least one time, ((coh, unplanned pregnant, nonwhite))
Kg von F/M neg zu assault, auch mv(length of marriage, planning of pregnancy eduF SES husbands age , wahrscheinlich auch: husbands edu/MF ethnic status coh family size) –Kg F neg (M unklar, aber biv so stark wie F; Text: family attend church regularly)
(unter 5) **Kg neg zu assault vs wife**

(R Krim, pos, Gesu) Fernquist,R: A research note on the association between religion and delinquency, in: Deviant Behavior 16, 169-175, 1995
college students, 25 J, 75 % LDS, smoking, marij getting drunk –victimless deli; breaking into a home or building, stealing something worth more than 20 D/religiosity –Kg pray// how often have friends committed victim(less) crime,

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **religiosity –victim(less) deli neg, friends victim(less) deli neg; mv (attachm mother/father, gender friends association) – victim(less) deli trotz ÜberKo neg, (victimless: smoke,marij drunk), (victim –steal, break into**) R Krim

attachment to mother –able to talk to mother, had fun with mother/att to father –he is a friend, is there for Vp while he was growing up;
2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **religiosity ns zu attachment father/mother** R pos

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **religiosity (Kg/pray) smoking, marij getting drunk neg, friends, die dassselbe tun neg; mv (attachm mother/father, gender friends association) –dto** R Gesu

Finke,R/Adamczyk,A: Cross-national moral beliefs: the influence of national context, in: Sociological Quarterly 49, 617-652, 2008
1998 International Social Survey Program (ISSP) "Religion" module 29 Länder, ca 35000 VP, 1997 World Values Survey 46 Länder, 63000, aber ungenau –sample und measurement problems, Moral ISS: not reporting all of one's income to pay less taxes ,giving the government incorrect information to get benefits that one is not entitled/WVS - cheating on taxes, accepting a bribe, buying stolen goods, giving the government false information, avoiding a public transportation fare //ISSP -Belief in God1=I don't believe in God to 6=I know God really exists and I don't have any doubts about it und srr,Kg; WVS Kg, rel important//'Aggregatrel – ISSP: rel impo plus Kg,WVS rel impo; rel concentration –Herfindahl//((sexual morality –divAbtr homo vorehel sex coh prostit –neg zu rel, neg zuAggr rel, bei vielen Rel in Land neg;Aggr rel mehr – indiv Kg stärker neg))
false info an state, mv, demogr –Kg impo neg, P no neg, orth ns(Aggr pos) Aggrrel ns, Herfi neg; /WVS –Kg impo neg, orth pos, Hi P neg ,no ns, Aggrrel ns, Herfi ns (Ko demogr, corruption pos – state dort corrupt, auch in orth Ländern !),

9,5 Punkte (3,5 sample, 4 Messung, 1,5 mv, 0,5 stat) **Kg impo neg zu Steuerbetrug, falsche Angaben bei benefits not entitled, bribe, buying stolen goods Schwarzf; Aggr rel ns, no mal gleich,mal besser als K, orth indiv ns/pos, im Aggr neg, P besser, Herfi neg/ns; sample nicht nur Christen (bei sex moral –Aggr rel neg, in rel Ländern neg Korrel stärker, in rel heterog Ländern negativer)(Kannib)**

Fowler,P et.al.: Community violence and externalizing problems: Moderating effects of race and religiosity in emerging adulthood, in: Journal of Community Psychology 36, 835-850, 2008

At risk youth –waren mal homeless, low income, 50 % Ne, rel -21 Items; Faktor 1: private religiosity, extent to which religious beliefs provide personal meaning. belief in a higher power, frequency of private prayer, perceived efficacy of private prayer. Faktor 2: public religiosity, value individuals held in membership to a religious institution. feelings toward the extent of stability and support one received from church, identification with one's church, and involvement in various church activities,F 1 zu F2 ns !//Diagnostic Interview Schedule - sections pertaining to conduct problems ,alcohol marij other substance abuse/ dependence,

F 1 und F 2 ns zu deviancy/substance abuse bei Ne/white, mv (stressful life events, gender, previously homeless, community violence, beide rel Items) ns bis auf: bei white –public rel neg zu substance abuse; Interaktionen: mehr community violence –bei low religiosity(zweimal private, einmal public, etwas unsicher; dreimal nix) : mehr substance abuse(Ne, white) , mehr deviance (nur Ne)

(unter 5) **rel ns zu deviancy(unklare Messung) und substance abuse, z.T. puffert rel den Zusammenhang exposure to violence und substance abuse/deviancy**

(R pos/Krim) Fox,J: The salience of religious issues in ethnic conflicts: a large-N study, in: Nationalism and Ethnic Politics 3, 1-19, 1997

Ethnic-rel minorities -80 % der Gruppe haben different rel denomination als die dominante ethnic group,-nur ethnic minorities in conflict, nicht alle, die es gibt , 105 minorities - 40 Islam (35 Sunna, 4 Schia, 1 Ahmadi) 29 Christian -7 K, 7 P, 15 other Christian/sect (orth, groups mit members of several Chr denom ? cases where it was difficult to determine the minority denomin !!), 36 other -19 animist, 6 Hindu, 4 Bu 4 minorities mit mehr als einer Rel (?), Sikh, Bahai, Druze; majority -25 Sunna, 8 Schia, 2 other Islamic sect (unklar welche Sekte herrscht), 48 Chr -12 K, 7 P, 29 other !, 11 Bu, 6 India –Hindu, 3 China, 2 Israel; //no rel grievances, discrim, rel issues irrelevant to conflict (Anteil an ethnic conflicts: 10 %) –rel issues marginally relevant (Eindruck von coder !) (14 %), rel di/gr da, aber geringer als di/gr wegen pol ök cultural autonomy issues(10) –rel di/gr mindestens so stark wie andere di/gr (4, Anteil an rel-ethnic conflicts 11)

/rel discr –level of social and official restrictions on rel practices, /rel grievances –gr expressed by minority group over rel issues allg/speziell (z.B. public observance, worship place, fremde rel laws, rel schools, access to clergy, maintain formal rel orgs, rel laws concerning personal status)

ethnic minority mit verschiedener rel vs ethnic minority mit selber Rel wie dominant group –ec discr ns(gemessen per Armut !!), econ griev(griev ist immer: nach Meinung der Minderheit !) pos, pol di/gri pos,cultural di/gri pos, autonomy gri pos,protest ns, rebellion ns, autocracy nspos, democracy ns;

relevance of rel issues to conflict(heißt: rel di/grievances da) –econ discr pos, ec griev neg, pol discr pos, griev ns, cultural di pos, cultural gr neg, autonomy gri neg, protest ns, rebellion pos, autocracy pos, democr neg,
unsicher: rel issues pos zu pol/cultural discr, ns zu economic discr bei Ko von autocracy ? (nicht democr; auch autocr steht nicht in Table drin)

(unter 5) **Anteil an ethn Konflikten: Konflikt, in dem rel issues mindestens so wichtig wie andere sind - 4 % (an rel-ethn Konfl: 11) relevance of rel to conflict –ns zu protest/rebellion pos, verschiedene Rel von Ethnien –ns zu protest rebellion** R Krim

4 Punkte (1 sample, 2 Messung, 0,5 mv, 0,5 stat) **ethnic minority mit verschiedener rel vs ethnic minority mit gleicher Rel wie dominant group: econ discr (Armut der Minderh) ns, econ grievance (defin durch Minderh !) pos, pol/cultural/autonomy (gri) di/gri pos,//rel issues mindestens so wichtig wie andere – econ pol cultural discr da, ec/pol/cultural/autonomy gr neg, autocracy pos, democ neg,unsicher: rel issues pos zu pol/cultural discr,(andre discr, griev ??) ns zu economic discr bei Ko von autocracy ? (nicht Ko von democracy) (Christenbeteiligung unklar, nur ethnic minorities in conflict, nicht alle)** R pos

Fox,J: Do religious institutions support violence or the status quo ? , in: Studies in Conflict and Terrorism 22, 119-139, 1999

Sample Fox 97, nur ethnic minorities in conflict; Rel grievances –expressed by minority group, vgl Fox 97; presence of rel institutions –no rel inst da, informal inst, formally ordained clergy aber no established houses of worship, formal houses of worship but not organized under formal unified ecclesiastical structure, formal houses of worship under such structure; /rebellion –militant illegal organizations da, support for these, //
presence of rel instit –ns zu rebellion, /Intera ?-(Table fraglich/unklar): wenn rel griev are high –presence of rel instit neg zu rebellion, when rel gri low: rel inst pos zu rebellion, when pol discrim und griev over autonomy are high –rel instit pos zu rebellion, when pol discr low –rel inst neg zu rebellion, when autonomy gri low –rel inst ns zu rebellion (ergibt wenig Sinn)
((–presence of rel inst: wenn rel relevant für Konflikt ist –ns zu protest orgs/support for these, wenn irrelevant: neg; wenn rel legitimate ist in pol discourse – presence -ns zu protest; wenig legit –presence -mehr protest; wenn rel grievances da –presence -mehr protest; wenn pol discr da –presence weniger protest))
(unter 5) **presence of religious institutions –ns zu rebellion(militante orgs/support für diese), Intera ? –bei viel rel griev: presence neg, wenig griev –presence pos, bei pol discr/autonomy griev –presence pos, pol discr low –presence neg, autonomy griev low –presence ns (ergibt wenig Sinn; unsicher auch: Rebellion berechtigt/Christenbeteiligung, nicht alle ethnic minorities)**

(R Krim, pos) Fox,J: Is Islam more conflict prone than other religions ? A cross-sectional study of ethnoreligious conflict, in: Nationalism and Ethnic Politics 6, 1-24, 2000
Daten wie Fox 1997, 105 ethnorel minorities (verschieden in Rel zu majority) - 40 Islam (35 Sunna, 4 Schia, 1 Ahmadi) 29 Christian -7 K, 7 P, 15 other Christian/sect (orth, groups mit members of several Chr denom ? cases where it was difficult to determine the minority denomin !!), 36 other -19 animist, 6 Hindu, 4 Bu 4 minorities mit mehr als einer Rel (?), Sikh, Bahai, Druze; majority -25 Sunna, 8 Schia, 2 other Islamic sect (unklar welche Sekte herrscht), 48 Chr -12 K, 7 P, 29 other !, 11 Bu, 6 India –Hindu, 3 China, 2 Israel; /rel discr – bekannte Items –public observance usw; und: general prejudice in society und Staat versucht das auszuhebeln, ist neutral dazu, unterstützt es, forciert es; /rel demands –group will privileged status –which offends rel convictions of dominant rel, will eigne rel ideology impos on dom rel, will ideol hegemony was dom rel stark beeinflusst; /rel relevance- ohne Bezug zu Konflikt, genutzt zur Legit von säk Forderungen, rel issues significant aber less impo als nonrel issues, rel one of several sign issues die gleich wichtig sind, rel primary issue, andere auch da, rel only issue; /ec discr –(poverty der minority, tut state was dagegen), ec griev –selbstdefin durch minority,/cultural discr/griev –incl rel als Punkt !!, rel griev –other, I, Chr; rel discr –Chr, other , I; rel demands –I, other, Chr; rel relevance –I, Chr –other, /rel legitim in der Pol –I Chr other; econ griev –other, I, Chr; econ discr –Chr other I, pol griev –other I Chr, pol discr –Chr other I, autonomy griev –I other Chr, cultural griev –other Chr I, cultural discr –other, Chr , I, //democracy –Chr I other, autocracy – Chr other I, protest –I other Chr; rebellion –other I Chr, protest orgs/support –other I Chr, rebellion orgs/support –I other Chr,
(Islam: pol, ec, rel, cultural griev und discr weniger, /demands, relevance, protest, rebellion orgs, Polit-rel viel, protest orgs und rebellion mittel; Chr: rel econ pol discr viel, griev mittel, autocracy democr viel, rel demands protest rebellion auch orgs wenig, rel legit/relevance mittel)
Majority groups – rel discr –I other Chr, rel legit –I other Chr; rel relevance –I other Chr; econ discr –other Chr I, pol discr –other I Chr, cultural discr-I –other –Chr, democr –Chr other I, autocracy –I –other –Chr; (Islam: mehr rel cultural discr, rel relevance für conflict, Polit-Rel, autocracy, mittel pol discr !, wenig econ discr ?,wenig democr; Christen: rel pol cultural discr rel relevance Politrel autocracy am wenigsten, econ discr mittel) Islam –als Minderheit wenig Opfer,aber renitent, als Mehrheit autokratisch, ziemlich diskrimierend ,Christen –als Minderheit viel Diskr-opfer, wenig rebellierend, als Mehrheit demokr, wenig diskriminie-rend
wenn Mehrh und Minderh islamisch sind –mehr rel discr ,griev, demands, relevance, legit da, wenn Mehrh und Minderh christlich sind – immer weniger da, (nicht erfasst: violence zwischen säk und rel Moslems die in selber ethnic group sind)

(unter 5) **Islam als Minderheit –relevance of rel für conflict mehr, protest/rebellion orgs mehr, protest orgs/rebellion mittel, Christen bei allem am wenigsten, obwohl mehr diskrim als Islam** R Krim

5 Punkte (1 sample, 4 Messung) **Islam als Minderheit –weniger diskriminiert, mehr Forderungen, Christen mehr diskriminiert, weniger Forderungen, Islam als Mehrheit –mehr diskriminierend, autocracy, Christen als Mehrheit –weniger diskr, mehr Demokr; Konfliktparteien Mehrh/Minderh beide islamisch –mehr discr, demands da, beide christlich –weniger** R pos
Islam als Minderheit: wenig Opfer, aber renitent, als Mehrheit autokratisch, ziemlich diskriminierend, Christen als Minderheit Opfer, wenig renitent, als Mehrheit demokr, wenig diskriminierend

Fox,J: The rise of religious nationalism and conflict: ethnic conflict and revolutionary wars 1945-2001, in: Journal of Peace Research 41, 715-731, 2004

337 ethnic minorities – suffers benefits from systematic discriminatory treatment im Staat, was the focus of political mobilization and action in defense or promotion of its self-defined interests (kein Vergleich mit nicht –aktiven) (also nicht alle ethnic minorities), rel identity-no difference - maj und minority belong to different denominations of same rel - belong to different religions; /rebellion –political banditry/sporadic terrorism, campaigns of terrorism, local rebellions, armed attempts to seize power in a locale, small scale guerilla activity intermediate scale large scale.., protracted civil war; //
anderes data set zu state failure –Fox 2007; revolution and ethnic wars (nicht genocide/politicide/adverse regime change), Defin von ethnic wars beinhaltet : national, ethnic, religious or communal minorities !!, cases –wenn viele Gruppen gegen einen Staat kämpfen sind das viele Fälle, 683 J ethnic wars, 436 J revol war, 1955-2001, oder 1999, verwendet nur 971 statt 1119(Fox 2007 -722 /439) –rel conflict hier: rel identity s.o. und conflict wird beschrieben von coder als religious,/rel homogeneity –seven largest rel groups in Bev –sum of squared popul fractions (??)
ethnic minorities –über die Hälfte keine Diff in rel/denom, versch denom 10, versch Rel 35, cold war gleich wie 2000, level der rebellion –keine Diff nach same vs not same denom/rel (rel minority nicht mehr rebellion) /bei separatist conflicts –dto, nur 1995-2000 different rel/denom mehr (auch mv: repression, contagion of rebellion,diffusion of reb, democr, number of militant orgs GDP birth mortality)
state failure -1955-2001 oder 1965-96 ? –von 1975-1994 different rel mehr ; 1955-64 diff rel weniger; rel homog neg, (mv ethnic homog,infant mort, contagion, democr), sehr wenig Varianz erklärt,
(unter 5) **same rel/denom –bei konfliktgeladenen ethnic minorities weniger als die Hälfte, level der rebellion ns, bei separatist conflicts dto, Ausn: 1995-2000, bei state failure diff rel 1955-64 weniger, 1975-94 mehr, dann ns (AutoK z.T.) (Christen ? Rel als Issue? Rebellion berechtigt ? nicht alle ethnic minorities)**

Fox,J: The increasing role of religion in state failure: 1960 to 2004, in: Terrorism and Political Violence 19, 395-414, 2007

State failure –zB. Somalia, Bosnia, Liberia, Demokr Rep of Kongo,- types: ethnic wars (722 J), (Defin von ethnic wars beinhaltet: national, ethnic, religious or communal minorities !!, vgl Fox 2004; dort 683 ethnic wars, 436 revol wars) genocides/politicides,(263 J), revolutionary wars (439 J) (ein type weggelassen-adverse regime change), coding: ongoing conflicts jedes Jahr wieder aufgenommen, ein Staat kann mehrere state failures haben – wenn es mehrere rebelling groups gibt, state taucht in mehreren Kategorien auf;
Rel conflict –rel identity conflict :two groups involved in conflict belong to diff religions/denominations(nur Minderheit hat rel als major issue, Rest ein bisschen rel als Streitpunkt), rel war –belong to same rel und rel ist issue in conflict –challenges by rel fundamentalists to more secular states;
Graphik (und Zahlen in Graphik/Tabelle unsicher -25 oder 50 Konflikte, bei Christen 50 oder 200 1990, nur rel identity ohne rel als issue; Tabelle 1500 Konflikte nur zwischen Rel ?):
1960-1990 nonrel state failures viel mehr als rel, dann bis 2000 gleichviel ?,
1991/92 18 neue state failures -11 rel (6 in former Soviet states),2002-2004 rel state failures mehr,
(allermeist: rel identity conflict, also eher kein rel Grund), Christen ebensoviel oder mehr state failures als Muslims, bei Ko von popul size: ab 1980 Mu mehr (es gibt mehr Chr/mehr Staaten mit chr majority), nonChr/nonMu rel - weniger state failure,/meist Chri kämpfen gegen Chr, Mu gegen Mu, other gegen Chr Null, gegen Mu mehr,
conflict wo Mu teilnimmt (vs Christ/other) –mehr, 1985 f –Mu bei dreiviertel der rel state failures beteiligt, 1996 90 %, 2003/2004 100 % (bei jedem rel state failure Mu dabei (Urs: Iran-Revol und 9/11 und SU-Zerfall)
(unter 5) **state failure –(ethnic war, revol war, genocide/politicide) (dubiose Messung) –ab 1990 gleichviel rel wie nonrel, 2002/2004 rel mehr, bei Ko von popul Mu mehr, Mu bei immer mehr Konflikten beteiligt, 2002 f bei 100 %; mehr Mu vs Mu als Mu vs Chr; beide mehr als other, bei Beteiligung: other kaum anders als Chr, Mu viel mehr; (Iran-Revol, 9/11, Sowjet-Zerfall)**

((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

3,5 Punkte (2,5 sample, 1 Messung**) Messung von allem unklar/nicht gezeigt –evtl: centrality und liberating rel pos zu Swg** R Gl

3,5 Punkte (2,5 sample, 1 Messung) **Messung unklar, nicht gezeigt: evtl centrality und church attitudes pos zu prosoc Verhalten** R help

3,5 Punkte (2,5 sample, 1 Messung) **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

3,,5 Punkte (2,5 sample, 1 Messung) **Messung unklar, nicht gezeigt –evtl liberating rel neg zu racism sexism, centrality ns, restricting pos** R pos

(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/Ifeel 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 als Kg never /agno als ath; Zufr mit Schule, aber worry wegen bully-Gefahr/exams; denom –K, Angl, FreeChurch keine klare Tendenz;

Sinn pos zu Kg/theist vs ath/agno, (Sinn happy u n d worry Depr ? Swg bottom ? die Hälfte depr, 20 % Smideen !!), 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 (einViertel bis 44 %), Kg/theism sicher ; auch bei Krim, drugs/dort Freikirche besser, kath schlechter

Free,M: Religious affiliation, religiosity, and impulsive and intentional deviance, in: Sociological Focus 25, 77-91, 1992
students an zwei Universitäten, 19 J, 95 % white,60 F,/proscriptive P –Ba,Me, sectlike P; Rest nonproscr,

Religiosity (1) How often do you attend worship services? (2) Do you ever make a point of listening to or watching religious services on radio or television? (3) In an average week, how many evenings do you spend in church or synagogue, including meetings such as study groups which may not actually meet in the church or synagogue building? (4) How often, if at all, are table prayers or grace said before or after meals in your home? ((5) All in all, how important would you say that religion is to you? (6) How often do you pray privately (7) How often do you ask forgiveness for your sins? (8) How important is prayer in your life? (9) How often do you read the Bible at home?.

Intentional deviance (first 9 items are serious intentional deviance; last 4 items are minor intentional deviance) - done any of the following: (1) Sold something you had stolen youself. (2) Broken into a house, store, school or other building and taken money, stereo equipment, guns, or something else you wanted. (3) Broken into a locked car (other than your own) to get something from it. (4) Taken hubcaps, wheels, the battery, or some other expensive part of a car without the owner's permission. (5) Taken things worth between $10 and $50 from a store without paying for them. (6) Taken a tape deck or a CB radio from a car. (7) Taken things of large value (worth more than $50) from a store without paying for them. (8) Taken a bicycle belonging to someone you didn't know with no intention of returning it. (9) Tried to pass a check by signing someone else's name. (10) Taken little things (worth less than $2) from a store without paying for them. (11) Taken things you weren't supposed to take from a desk or locker at school. (12) Kept money for yourself that you collected for a team, a charity (like the March of Dimes), or someone else's paper route. (13) Taken mail from someone else's mailbox and opened it.

Impulsive deviance (first 6 items are serious impulsive deviance; last 4 items are minor impulsive deviance) done any of the following: (1) Pulled a knife, gun, or some other weapon on someone just to let them know you meant business. (2) Beat someone up so badly they probably needed a doctor. (3) Hit a teacher or some other school official. (4) Picked a fight with someone you didn't know just for the hell of it. (5) Jumped or helped jump somebody and then beat them up. 6 Hit one of your parents. (7) Stayed away from school when your parents thought you were there. (8) Gone out at night when your parents told you that you couldn't go. (9) Cursed or threatened an adult in a loud and mean way just to let them know who was boss. (10) Runaway from home and stayed overnight.
(mv –gender, family structure, like school, care what teachers thought, time spend doing homework, extracurr activities –in high school)

mv: total deviance –Kg/religiosity neg; mv bei proscriptive (in Bezug auf Alkohol) P und K: religiosity neg zu deviance, bei nonproscr –ns neg, //
rel zu (serious und minor) intentional deviance,(serious and minor) impulsive deviance neg,//rel zu serious intentional deviance bei (non)proscr P/K nsneg (N!), minor intentional dev bei proscr und K neg, bei nonproscr ns; //rel zu serious impulsive dev bei proscr P neg, nonpro P und K nsneg; zu minor impulsive dev –proscr P neg, nonpro P ns, K nsneg; (evtl rel bei serious nicht so stark wirkend wie bei minor, schwach)
6,5 Punkte (1 sample, 3,5 Messung, 1,5 mv,bei, 0,5 stat**) Kg/religiosity neg zu deviance; religiosity –bei proscriptive P und Kath neg zu dev, nonproscr P nsneg; rel zu (serious/minor)intentional und (serious/minor) impulsive dev neg; stärker bei proscr P, etwas bei K, kaum bei nonproscr P (N?)**

(R Krim, pos) Free,M: Religiosity, religious conservatism, bonds to school, and juvenile delinquency among three categories of drug users, in: Deviant Behavior 15, 151-170, 1994

sample vgl Free 92, students, 19 J, 60 % F, white 96 %, ohne Vp, die in one-parent family leben//religiosity –vgl ebd; cP –wie proscriptive ebd –Ba LDS Pe evangelicals; lib – nonproscr P -Lu Pres Epi K J; moderate –UMC, //mv –like school/care what teachers thought; time spent on homework/partic in extracurr activities; truancy; parental employment, father's edu, /deli -22 minor (theft under 2 D, vandalism, fighting) 23 serious (theft ov er 50 D, assault, rape, breaking and entering) acts, /underage alc use, marij, other illicit drug (barbit,LSD, heroin, cocaine methedrine etc),
path analysis, mv (undurchsichtig)
(unter 5) **religiosity neg zu minor deli, cP ns;(bei path analysis der Korrelate zu alc use, marij use, illicit drug use), rel ns zu serious deli (indirekt: rel wirkt via minor deli auf serious deli) cP ns**; R Krim
4,5 Punkte (1 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **religiosity neg zu alc marij illicit drug use, cP dto;** R Gesu

(R Gesu, Rpos, R Krim) Freeman, R: Who escapes ? The relation of churchgoing and other background factors to the socioeconomic performance of black male youths from inner –city tracts, in: **Freeman,R/Holzer,H:** The black youth employment crisis. Chicago 1986, 353-376

Zeitbudget, was tun Jungs 24 Stunden am Tag, im Monat, Haupt-,Nebentätigkeiten, the 1979-80 NBER-Mathematica Survey of Inner-City Black Youth, and from the1979-81 National Longitudinal Surveys of young men (NLS). Inner city eher benachteiligt,weniger Kg; productive time" includes the following activities: working,searching for work, traveling to work, going to school, doing housework,and reading (***Productive hours*** - work, search for job, work travel, in school, study/do homework, watch children keep house, read books/magazines/etc. "Nonproductive time" includes "hanging out, playing games, watching TV/movies, going to parties, listening to music, getting high." monthly calculations productive time - months spent on a job, in training, or in school,(***Productive months*** regular work, casual work, training, and

school.) nonproductive time months spent in jail, unemployed, and so forth / **mv welfare gang member, public housing parents present, demogr –rel Wirkung bleib**t, //How strong a role does religion play in your life?"

9,5 Punkte(3 sample, 4 Messung, 2 mv,bei, 0,5 stat) **Kg pos zu productive time use –bei allenVP, bei out of school Vp und out of school nonemployedVP pos; auch mv//bei allen VP: in school pos,// bei out of school youths: employed ns pos, wage ns, months weeks worked nspos; annual income ns, (je NBER, NLS black und white) /Korr schwach; rel attitude ns (Kannib); Korrel zu Kg: parents present pos, adult working ns, public housing neg, welfare neg, edu pos** R pos

6,5Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat)**Kg –inc aus illegal activities neg, auch mv/(je NBER, NLS black und white) Korr schwach; rel attitude ns(Kannib)// Korrel zu Kg: gang member neg,** R Krim

6,5 Punkte (3 sample, 1,5 Messung ,1,5 mv 0,5 stat**) Kg- drug alc use neg, auch mv(je NBER, NLS black und white) Korr schwach, rel attitude ns (Kannib)** R Gesu

Funderburk,C: Religion, political legitimacy and civil violence: a survey of children and adolescents, in: Sociological Focus 19, 289-298, 1986

Key Largo, Florida, 4.-12 Klasse, / pol violence -activities people may take to express their opinions –approve ? –engage in disruptive activities by means of mass demo, take over of buildings, fighting with police, to bring their cause to the attention of the government; rioting,if necessary to get public officials to correct political wrongs, protesting gov action by taking up arms in preparation for fights with gov authorities such as the police and National Guard//
/compliance –most laws in the country are fair, there are times when it almost seems better for the citizens to take the law into their own hands rather than wait for the gov to act, if you don't particularly agree with a law, it is all right to break it if you are careful not to get caught, even though one might strongly disagree with a law after it has been passed, one ought to obey, its ok to cheat on income tax if you don't get caught, /legit of police: on the whole, the police deserve a great deal of respect, most policemen would be willing to take a bribe, most policemen are unnecessarily violent when arresting people who represent what they personally dislike, /do you consider yourself to be very rel..//
(unter 5) **srr –pos zu compliance/legit of police (bei Älteren stärker), neg zu pol violence (bis 7.Kl nsneg, dann klar),**

(R help, Gesu, Gl, Sm, Krim)Gallup,G/Lindsay,M: Surveying the religious landscape. Harrisburg 1999
4,5 Punkte (3 sample, 1,5 Messung) **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 moreless 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,l close friends 4 -73, work on own 80, /rel stark beteiligt an small groups –Bev 40, Kg 62, member 52)- (gibt Räume, Themen, supervison 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 moretime 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

Gannon,T: Religious control and deliquent behavior, in: Sociology and Social Research 51, 418-431, 1967

Officially labeled aber nicht eingesperrte delinquents, eher serious offenders; Catholic boys among those processed by the Intake Department of the juvenile detention home, officially judged delinquent, aber nicht formally placed in a correctional setting, meist haben sie mindestens drei Polizeikontakte, are processed by the Intake Department zu 43 %, ein Drittel experience in correctional institution, 14-16 J, die Hälfte geht nachher in detention, Vp suchen seldom advice info to rel from parents, denken kaum über Rel nach, kein need to question or discuss it, //delinquents –once or twice a month Kg mehr als parents, every Sunday wie fathers, weniger als mothers, (77 % meinen, sie sollten jeden So gehen, 25 tuns), ca 40 % pray often, communion alle 2-3 Monate , at home not taught to pray –über die Hälfte (aber Eltern pro: Vp soll in Kirche gehen) , Null: initial idea of God as a person, one who is personally interested in them individually, aber strong rel attitude zu God/definite recognition of God affecting conduct, slightly affected by idea of God –insges 70% (vs noncommittal, agnostic denial ath) , aber gesamte Gruppe slightly affected by God (in Table nur 17 %), 64 % agree with churchs regulation on sex, 60 % sind gegen Masturb und 60 % machens, 54 % hatten sex mindestens zweimal,// von denen,die disapprove of stealing – 69 % stehlen, 59 % Auto "borgen"ok, schon gemacht/ Gruppe neutral zu Kg,ist ihr egal; gang fight ok wenn zur Verteidigung //If the fellows wanted you to go along with them in doing something wrong, would you refuse –usually/always 71, if the fellows wanted you to go stealing with them would you refuse -26; if ..wanted you to go fighting with them –ja, always/usually 80 %; (Autoren: persönliche Beziehung zu Gott fehlt, es ist nur nominale Rel, nicht internalisiert; deshalb wirkt alles andere nicht; Ursachen: wenig ambiv elterl Vorbild, wenig kath edu; Kath: Glauben kennen wichtig, Verh/Leben des Glaubens nicht so – Vergebung leicht; man tut was Falsches und weiß dass es falsch ist –wie N; Vermutung: teens denken, sie seien keiner pers Beziehung mit Gott würdig,seine demands zeigen nur ihre Unvollkommenheit, können nicht gehorchen, ohne Belege)
(unter 5) **delinquents eher nicht so wenig Rel, evtl nur nominal, kath Deli-Vp lehnen Krim ab und begehen krim Taten, unsichere Messung, dennoch interessant**

Gareis,B: Die religiöse Begriffswelt bei der straffälligen Jugend, in: Archiv für Religionspsychologie 10, 179-191, 1971

Jugendl Straftäter, schon länger einsitzend und Neuzugänge, 11 rel Worte, Bewertungen dazu, -sind positiv (Gott Glaube Pfarrer Kirche Religion Beichte, Gewissen Gebet Gebote), Sünde und Schuld nicht, //länger einsitzend:Gewissen plus, Pfarrer ns, Gebote plus, Glaube minus, Schuld minus, Gebet minus, Kirche minus, Sühne minus, Religion minus, Beichte plus, Sünde plus, Gott ns/Korrel von Gott mit: Liebe Vater Mutter Pfarrer Gebet Ehrlichkeit Arbeit Wohnung Beruf Kirche Gewissen Religion Beichte Verzicht Glaube Gebote Eigentum Kleidung Geld Besitz Arbeitsplatz –negativ mit Sünde Strafvollzug Wachtmeister Schuld Hass Einsamkeit;//
(unter 5) **Straftäter mit positivem Bild von Glaube Gott Rel, außer Sünde Schuld, Gott hängt mit Positivem zusammen (Liebe Vater Mutter); länger einsitzend: Glaube Schuld Gebet Kirche Sühne Rel minus, Gewissen Gebote plus**

(R Krim, help, pos) Gensicke, T: Jugend und Religiosität, in: **Hurrelmann, K** et.al.: Jugend 2006 – Eine pragmatische Generation unter Druck. Shell Jugenstudie Frankfurt/Main 2006, 203-239

Glaube an persönlichen Gott vs überirdische Macht vs weiß nicht vs weder Gott noch Macht –sozial Benachteiligten und gesellschaftlichen Randgruppen helfen pos, (bei kirchennahen Gläubigen mehr Zusammenhang mit Glauben als mit gutes Familienleben /gute Freunde haben, bei kirchenfernen wenig Gläubigen wirkt Glaube auch stärker) kirchennah Gläubige West und gottesgläubige Migranten vs Glaubensferne West/Ost pos

(unter 5) **sozial Benachteiligten und gesellschaftlichen Randgruppen helfen pos zu Glaube an Gott, kirchennah Gläubige West und gottesgläubige Migranten vs Glaubensferne West/Ost pos** R help

Glaube an persönlichen Gott vs überirdische Macht vs weiß nicht vs weder Gott noch Macht –sich an Gesetz und Ordnung halten pos ((bei kirchennahen Gläubigen weniger Zusammenhang mit Glauben als mit gutes Familienleben /gute Freunde haben, bei kirchenfernen wenig Gläubigen wirkt Glaube gar nicht) kirchennah Gläubige West mehr als Gottesgläubige Migranten/Glaubensferne Ost mehr als Glaubensferne West
(unter 5) **Wert Gesetz und Ordnung –pos zu Glaube an Gott, kirchennah Gläubige West mehr als gottesgläubige Migranten/Glaubensferne Ost mehr als Glaubensferne West** R Krim

Glaube an persönlichen Gott vs überirdische Macht vs weiß nicht vs weder Gott noch Macht –auch Meinungen tolerieren, denen man eigentlich nicht zustimmen kann pos, kirchennah Gläubige West mehr als Gottesgläubige Migranten/Glaubensferne Ost mehr als Glaubensferne West,Diff ns;
4 Punkte ? (2,5 sample ?, 1,5 Messung) **auch Meinungen tolerieren, denen man eigentlich nicht zustimmen kann –pos zu Glaube an Gott, , kirchennah Gläubige West mehr als Gottesgläubige Migranten/Glaubensferne Ost mehr als Glaubensferne West,Diff ns;** R pos

(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 isGod 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 ofworship a source of strength and comfort for you?
Rel involvement(letzte 2 Items) –Depr nsminus, 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** R Gl
(unter 5) **Kg/strength durch involvement –ns zu physical und psychological abuse** R Krim

(R pos, Krim) Ginges,J et.al.: Religion and support for suicide attacks, in: Psychological Science 20, 224-230, 2009
study 1 – Palestinian Mu-adults, 34 J, how often do you pray (69 % 5mal am Tag), how often do you go to mosque, /do you support martyrdom attacks ? 23 % ja, how impo is rel in your life -75 very, (Ko von gender age edu refugee status standard of living support for the rule of Palestine by Sharia, support for Oslo peace process)
support for suicide attacks – mosque pos, pray ns (mosque ns zu impo bei Ko von pray)
5,5 Punkte (2.5 sample, 1,5 Messung, 1 mv, 0,5 stat) **support for suicide attacks –mosque pos, pray ns** R Krim

study 2 – Palestinian univ students, how often do you pray to Allah (85 % 5 mal am Tag), mosque –more than once a day 32 %, In your opinion, what is the position of Islam regarding the bomber who kills himself with the aim of killing his enemies as some Palestinians do ?- do you believe that Islam forbids, allows , encourages or requires such acts in defense of Islam and of the Palestinian people ? -59 allows, 24 encourages, 13 requires ! (Ko von age gender identific mit Hamas oder PIJ, location –West Bank vs Gaza, inc , dehumanize of Israeli – two uniquely human emotions –care and compassion for the family und pain at the death of a loved one –typical of Israelis ? –ca 26/19 atypical)
mv –mosque pos zu Islam requires, pray ns, (ÜberKo,Kannib)
4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **mv(ÜberKo, Kannib) –mosque pos zu Islam requires suicide attacks, pray ns, nur 4 %: Islam forbids suicide attacks** R Krim

study 3 –Jews living in West Bank/Gaza, 34 J, prime 1 –Frage nach frequency of att at syn, prime 2 –frequ of praying to God, dann: Frage nach Sm-attack: Goldstein –starb als er 29 Mu tötete at prayer in the Cave of the Patriarchs (heilig für Mu und J) –war das extremely heroic ?
syn prime -23, no prime 15, prayer prime 6
3,5 Punkte (1 sample, 1,5 Messung, 0,5 stat, **0,5 Interve)** **Jews - syn prime -23, no prime 15, prayer prime 6 pro: Sm-attack von B Goldstein war extremely heroic** R Krim

study 4 – Indonesian Muslims, Mexican Catholics, British Protestants, Russian Orthodox, Israeli J, Indian Hindu, //pray regularly, I regularly attend an organized rel service//I would be willing to die for my God/beliefs, I blame people of other religions for much of the trouble in this world, je 9 %, /rel devotion –I have always believed in God, God judges my actions and the way I live my life, God created the universe, God could prevent suffering if He wanted, I don't believe death is the end, I find it hard to believe in God when there is so much suffering, the world would be a more peaceful place if people didn't believe in God, religion is a cloak for politics (mv age gender SES-status, my God/beliefs is the only true God/beliefs, national human development) (prayer stärker pos zu rel devotion als Kg)
willing to die/blame other rel –pray ns (bei J pos, Orth ns pos, bei Hindu, Indo-Mu und British P nsneg) , Kg pos bei Hindu, Orth, J, (mv, Kannib) – bei Indonesian Mu nspos, British P ns, Mexican Catho ns; /nur J pray und Kg pos, Orth ähnlich, Hi Kg pos, pray nsneg, Indo Mu British P, Mex K –pray nsneg, Kg nspos)

6 Punkte (3 sample, 1,5 Messung, 1 mv,bei, 0,5 stat) **pray ns/Kg pos zu willing to die for my God/beliefs, other rel schuld an much of trouble in world: J und orth pray und Kg pos, Hi Kg pos, pray nsneg, Indo Mu/British P/Mexican K –pray nsneg, Kg nspos** R pos

Giordano,P et.al.: A life-course perspective on spirituality and desistance from crime, in: Criminology 46, 99-132, 2008

OLS, 1982 –youth in state-level juvenile correctional institutions, for delinquents; 16 J, 38 Ne, T2 1995, T 3 2003, attr 40 %, /self-reported/partner crime - damaged property on purpose, stole something unter 5 D/über 50 D(auch : at work), drank alcohol, got drunk in public, used drugs to get high, carried a hidden weapon other than a plain pocket knife,hit or threatened to hit, stole/tried to steal automobile, involved in gang fights, attacked someone with intention to seriously hurt him, used force or threatened to get money or other things, sold marij /hash, sold hard drugs, hat sexual relations with someone against their will, broke into vehicle/building(tried) to steal something or just look around, //friend crime –used marij, hard drugs, stole unter 5D/über 50 D, broke into building, sold drugs, gotten drunk, been paid to have sex with someone, hit, suggested you do something against law; /desister –kein frequent/serious offending, not incarcerated in T2/3, persisters –frequ/serious off/incarc in T 2/3, unstable –Rest, //religiosity in T2 –how close do you feel to God most of the time ? //
T2 –close/Kg neg zu crime in 12 Monaten vorher, T3 Kg/close ns; //mv (age male Ne 1982 deli partner/friends crime, marital happiness occ prestige -ÜberKo) – desistance vs persistence (T 2 und T 3 kein crime vs zweimal crime; heißt: einmal cross-section, einmal Panel, Ko von crime vorher in adol, nicht von Rel vorher) zu T 2 Kg/close to God nsneg, desistance vs unstable -T 2 Kg ns, close nsneg, unstable vs persistence –Kg ns, close ns pos (Text: auch biv keine Korrel –obwohl vorher in Text 1995 Korrel da)/ns auch: consistent rel (T2 und T3) ns zu crime T 3, rel nur zu T3 crime ns, dann: T1-T1, T2-T2 und T3-T3 Korrel Kg–crime da (also: einmal biv ns, einmal biv 1995 neg, einmal T1-T3 alle neg zu Kg), keine Korrel von rel mit change in crime(alles außer mv nicht gezeigt !)

(unter 5) **<u>1 Panel</u> biv Kg neg zu crime dreimal, Kg/close to God nur 1995 neg, oder beide ns; mv nsneg oder ns (desistance vs persistence//desistance vs unstable), Zahlen fehlen**

(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 frequencyof experiencing 25 potential life stressors/hassles including finances, friends and peers, school work, andself-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 respondentspends 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'sparents 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

Grasmick,H/Bursik, R/Cochran,J: "Render unto Caesar what is Caesars": religiosity and taxpayers' inclinations to cheat, in: Sociological Quarterly 32, 251-266, 1991
Oklahoma City Survey, 13 % no, 48 % Fu, (Grasmick Denom : 14/53)
in the future will you ever fail to report certain income or claim an undeserved deduction on your income tax return//religion is a very important part of my life, I would describe myself as very religious, religion should influence how I live my life, religion should influence how decisions are made in my family, //generally in most situations I would feel guilty if I failed to report certain income or claimed an undeserved deduction on my income tax return, /would most of the people whose opinions you value lose respect for you if you failed to report certain income or claimed an undeserved deduction on your income tax return, /rel salience/Kg –tax cheat neg, Schuld/lose respect pos// mv –(pol cons, SES,age,white,male) dto (Ausn: rel salience ns zu lose respect), /mv Ko von lose respect: rel sal neg, Kg ns, Ko von Schuld –beide ns; Ko von lose respect/Schuld –beide ns, unabh von denom,

(unter 5) **rel salience/Kg neg zu cheat on tax, Schuldgefühl dabei/lose respect anderer deswegen, Mediation durch diese Items**

Grasmick,H/Kinsey,K/Cochran, J: Denomination, religiosity and compliance with the law: a study of adults, in: JfSSR 30, 99-107, 1991

Oklahoma City Survey, 14 % no aff, 53 Fu, (Grasmick Render 13/(48) fail to report certain income or claimed an undeserved deduction on income tax returns, took something worth less than 20 D that did not belong to you littered highways streets public recreation areas, - würde Vp das in Zukunft tun ? –
Steuer: (mv age male white SES) –Fu neg, no aff ns (klein) pos, lib/mod P ns, Kg neg/theft –Fu nsminus, no ns pos, lib/mod P ns, Kg ns minus; litter –Fu nsminus, no aff ns minus, lib/mod P ns, Kg minus;
(unter 5) **Steuerbetrug –Fu neg, no aff ns(N), Kg neg; theft –Fu nsminus, no nspos, Kg nsminus, litter –Fu nsminus, no aff ns minus, Kg minus ;Kannib**

(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 auch5 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 nsneg 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

5 Punkte (4 sample, 1 Messung) **Smoking – ns (außer vs bP minus) drink minus** R Gesu

10 Punkte (4 sample, 3,5 Messung, 2 mv,bei, 0,5stat) **Taken altogether , how would you say things are these days –would you say that you are very happy../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

Greer,T et.al.: We are a religious people; we are a vengeful people, in: JfSSR 44, 45-57, 2005

undergrad, 71 % F, 58 % wh, 20 J, 88 % Chr, Kg 33 % weekly, 24 % more than weekly,
Vp darf 5 D oder 1 D an zwei andere verteilen, bei denen der Störer dabei ist; /vengeance scale Stuckless/Goranson, 20 Items, infliction of harm in return for perceived wrong/church activities –music ministry, youth ministry, preside at service; /donate money to a church; Age Universal Rel Orient –Gorsuch/V, Cr 66 bei E, 73 bei I, /Quest-revised 12 Items//sE – Balanced Inventory of desirable responding Paulhus, (Cr unklar),(vengeance-scale korrel mit BIDS, desh dort kontrolliert),

Taylor Aggression Paradigm, administer shock to an increasingly provocative fictitious opponent during competitive reaction time task,- compete mit anderem, schneller den Finger von reaction-time key heben, der langsamere bekommt einen Schock vom andern (Schock 10 war unangenehm, es gibt noch Schock 20 –severe), Vp verliert die Hälfte, bekommt Schocks, /Schocks werden vorher angesagt, Kontrahent will 20er Schock machen –aber Vp gewinnt da immer,
retaliation-Messung: geplanter Schock in den zwei trials nach dem trial, wo der andere 20 verabreichen wollte, 20er Schocks als 11 gewertet, wegen Extremwerten,
money allocation to a disruptive confederate during a stressful mirror-tracing performance task, being inconvenienced while attempting to attain a goal; Vp would be timed when they traced a complex pattern –labyrinth – using a reversed image of the pattern in the mirror, Geld für den schnellsten, dann kommen zwei andre zu angeblich anderem experiment - einer: talking on cell phone,ringing a bell on a desk, talking, leaning over shoulder of Vp,commenting on his task performance, dann: Vp soll 5 oder 1 D an die beiden andern geben, egal an welchen, in order to get them ready for the next phase of the study where they will be able to buy stuff;
((Qu –Kg neg, donate neg, I nsneg, Ext pos, active nsneg/Ext ns zu rel Items))
Shock neg zu money, beide ns zu vengeance ! (misst also was andres)
Shock –attend/active/I/E ns, donate pos, Q neg; mv (mal mit att/act/donate, mal mit I E Q, plus age,gender) dto;
money –alle ns, außer Q pos; mv dto;
vengeance –attend active I neg, donate Qu ns, E pos, //mv anders: attend ns, active neg, donate pos, I neg, E pos, Q ns;
sE –attend active pos, donate I E Q ns;
(warum sollte man dem Störer mehr geben ? wo ist die Rache -gehören die 5 D/1D dem Störer ??; und wenn –warum sollte man negatives Verhalten nicht sanktionieren ? selbst Schock: sich wehren Notwehr ist ok, der andere fängt ja mit 20 an; unklar wieviel Q da sind; vengeance in Fragebogen was ganz andres als experimentelle vengeance, nur zwei Durchgänge von 28 entscheidend//geht es um Strafe;Gerechtigkeit oder Rache ??)
5,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat**, 1 Interve)** **Verabreichung von Schock nach Provokation –donate to rel pos, Q neg, attend/active/I E ns; weniger Geld an Störer geben-alle ns, Q gibt mehr; Korrel mit vengeance-scale –attend active I neg, donate Q ns, E pos (alle drei Rache-Messungen messen keine Rache, korrel kaum!), sE –attend active pos, donate I E Q ns /donate –Q neg, active/attend und I pos**

(R Krim, pos, help) Guiso,L. et.al.: People's opium ? Religion and economic attitudes, in: Journal of Monetary Economics 50, 225-282, 2003
WVS 81-84 (22 Länder), 90-93(42) 95-97(54) , kaum Afrika Asien, Nahost, ca 149000 Vp oder eher 52 000 bis 95 000 je nach Frage; 41 K, 20 P, 5 Mu !, no aff in Schweden Null, no belief in God 40, no aff Polen 2, Dän 3, Schweiz 5, Island null;
Were you brought up religiously at home?''Apart from weddings, funerals and christenings, about how often do you attend religious services these days?'' ''Do you believe in God?' –no (ath) // ''Generally speaking, would you say that most people can be trusted or that you can't

be too careful in dealing with people?: ‘‘On this list are various groups of people. Could you please sort out any that you would not like to have as neighbors?‘‘(people of a different race; Variable 3: the immigrants.) I am going to name a number of organizations. For each one, could you tell me how much confidence you have in them government, the police and the armed forces, legal system. ‘
‘Please tell me for each of the following statements whether you think it can always be justified, never be justified, or something inbetween, using this card.’’ Claiming government benefits to which you are not entitled’’ ‘‘Avoiding a fare on public transport’’ ‘‘Cheating on taxes if you have a chance’’ ‘‘Buying something you knew was stolen’’‘‘Accepting a bribe in the course of their duties’’.
Now I’d like you to tell me your views on various issues. We need larger income differences as incentives for individual effort’’ ; ‘‘Private ownership of business and industry should be increased’’ ‘‘Competition is good. It stimulates to work hard and develop new ideas’’ ; People should take more responsibility to provide for themselves ; ‘‘In the long run hard work usually brings a better life’’ ‘‘Wealth can grow so there is enough for everybody’’ .
Here is a list of qualities that children can be encouraged to learn at home. Which, if any, do you consider to be especially important‘‘Thrift, saving money and things’’. Why, in your opinion, are there people in this country who live in need? ‘‘They are poor because of laziness and lack of will power’’ and zero the answer ‘‘They are poor because society treats them unfairly’’. Panel E reports the demographic characteristics of the respondents.
‘‘Health’‘All in all, how would you describe your state of health these days? (//im folgenden: mv demogr, health und rel Items: ath, Kg mindestens einmal pro Jahr, mindestens einmal pro Woche, rel upbringing und diese drei zusammen;
10 Punkte (3,5 sample, 3,5 Messung, 2,5 mv,bei , 0,5 stat) **trust people –ath, Kg, raised rel pos; trust gov/police/army/legal system -ath minus, Kg beide und raised pos;**
Kath: trust –raised minus, Kg beide plus (andre Rel ns/Hi minus) , trust gov –Kg beide pos (Mu Hi pos), trust legal system drei pos (andre Rel ns)
P: trust –raised ns, Kg beide plus; trust gov –raised, Kg viel ns, Kg wenig pos, trust legal system drei pos, , unabh von dominant rel/postconcilium (wirkt selber wie K Kg usw) s.u.(trust zu gov/legal system –P und K in Mu-ländern neg
(trust allg rel und ath pos, trust spezifisch ath minus, rel pos; andre Rel eher ns)
mehr private ownership, inco diff als incentive, competition good, Sparsamkeit, für sich selber sorgen, hard work better life wealth can grow –jeder hat was davon, poor weil faul (vs Ges ist schuld–Rel pos, ath neg; s.u.) R help

11 Punkte (3,5 sample, 4,5 Messung, 2,5 mv,bei, 0,5 stat) **intol (nicht als Nachbar) vs other races –ath ns, raised/Kg pos, vs immigrants –ath pos, Kg wenig pos, Kg viel ns, raised pos;**
Kath - intol race/immigr –raised ns, Kg wenig plus, Kgviel ns (Mu Bu plus) ,K in K-Land intoleranter
P –intol raised ns, Kg wenig plus, Kg viel ns; P in P-Land intoleranter
larger income diff incentive–ath minus , raised minus, Kg wenig ns, Kg viel pos; pro private ownership –ath, raised minus, Kg beide plus; competition good –ath minus, raised/Kg viel ns, Kg wenig pos; Kind soll Sparsamk lernen – ath minus, raised und wenig Kg plus, viel Kg minus, /provide for oneself –ath minus, raised ns, Kg beide plus; hard work bringt better life –ath minus, raised Kg beide pos, /wealth can grow so dass für jeden was da ist –ath minus, raised ns, Kg beide plus; poor weil faul/ohne will power(vs Ges behandelt sie unfair) –ath ns, Rest pos;
Kath : inc inequality ns (Mu plus) private ownership raised ns, Kg plus (Mu neg, Hi pos) , competition - raised plus (Bu minus) , thrift –wenig Kg plus, viel ns(Mu minus) , poor lazy –raised minus, wenig Kg plus (Hi minus) ;

P: inc inequ –Kg viel plus ; private ownership –raised pos; competition raised pos ;thrift –Kg wenig plus, Kg viel minus; poor lazy –raised, viel Kg plus,
(Intol eher kurvi/ns; andre Rel mehr; Wi items –eher pro Kapitalismus –inc diff, private owner,competition, sparsam –unsicher, provide for oneself, hard work bringts poor faul, andre Rel nicht so; ath neg, bei intol nicht besser) R pos

9,5 Punkte (3,5 sample, 3,5 Messung, 2 mv,bei, 0,5 stat) **claim gov benefit /Schwarzfahren/bribe –ath pos, Kg weekly minus, weniger Kg ns, raised neg,/cheat on taxes/buy stolen object –ath pos, Kg beide neg, raised neg;**
Kath: taxes –raised, beide Kg minus (Mu ns, Rest minus), bribe –raised minus, beide Kg minus; (Mu Hi ns, Bu minus) ;
P: taxes –raised, beide Kg minus; bribe –raised ns, Kg beide minus
(ath neg, Rel pos) R Krim

Kath nach Konzil – weniger intol, crime trust allg ns, Kapit neg, Institvertrauen neg; Dominante Religion - mit 6 rel Items und anderen mv (alle Religionen) –raised Kg zweimal plus raised in dominant rel, Kg beide in dom rel – **erratische Korrel** – Kg viel allg vs in dom rel, raised allg vs in dom rel, Kg wenig allg vs in dom rel –mit jeweils umgekehrtenVorzeichen ! bei Krim Items z.B. wenig Kg allg plus, viel Kg allg minus, **wenig Kg dom rel minus, viel Kg dom rel plus;** //Kg viel –bleibt bei trust gov usw claim, indiv responsib hard work lazypoor, **bei Schwarzf taxes stolen object bribe –Kg allg neg, Kg dom rel pos !**
Korrel für denom wenn sie dom vs nicht dom ist in Land –kaum Differenzen (außer: K in K-Land intoleranter, P in P Land)

(R help, krim, pos) Gunnoe,M et.al.: Parental religiosity, parenting style, and adolescent social responsibility, in: Journal of Early Adolescence 19, 199-225, 1999

NSE –nondivorced families, mindestens 2 Kinder gleichen Geschlechts, 10-18 J, ohne twins-dort funkt Fam anders, 64 P 8 ath agno, ca 400 Väter, 400 Kinder, 400 Mütter, 400 Kinder

Parent rel-self report; parenting styles –observers, adolesc self report und von parents spouse, /rel –my rel makes me feel better about myself, comforts me during difficult times, I enjoy my rel, my rel beliefs influence way I interact with my spouse, influence any difficult decisions I make, try to provide my children with rel in the home,my social activities involve my church/its members, I talk about my rel beliefs in my social interactions with my friends/my family /ath agno als never eingestuft –keine Änderung von Ergebnis wenn man sie separat einbezieht, //autoritativ –affectionate involved responsive zum Kind und reasonable controls/welldefined rules und supportive consistent in discipline, reasonable high expectations für mature Verh, firm control, resists coercive child behave, Kind darf mitreden. //autoritär –betont firm limits, controls ,little verbal give and take, few reasons explanations, punitive orientation obedience sehr wichtig, wenig encouraging independence individuality, negative manipulative not supportive keine Akz von reasonable demands von Kind, betonen von punishment, wenig Erlaubnis für Kind to explore make mistakes, //adol soc responsib von eltern beurteilt –honesty perseverance empathy trustworthy self control obedience to parent teacher police, eigne Fehler zugeben,//soc respo von adol beurteilt –concern

for right/wrong, take responsibility truancy excessive use of alc//authoritative parenting- rel pos bei M/F, autoritär –neg (M ns) mv demogr; //rel zu: social respo (adol report) pos, soc resp(spouse report) F ns pos, M pos, (rel pos zu edu) , auch mv(direct und indirect via authoritative parenting)

5,5 Punkte (2 sample, 2 Messung, 0,5 stat, 1 mv) **rel pos zu autoritativer Erziehung, neg zu autoritärer Erz mv, observer-rating** R pos

5,5 Punkte (2 sample, 2 Messung, 0,5 stat, 1 mv**) rel pos zu social responsibility – ehrlich, perseverance, empathy trustworthy selfcontrol obedience kein truancy saufen** R help/Krim

(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 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-Being Scale Ifeel most fulfilled when I'm in close communication withGod); and How stronglyreligious 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, orneglected; 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-hourperiod, number of days in the past year that fi ve or moredrinks 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**

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

5,5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **Depr – rel mot ns, Kg weekly neg, Rest ns bis auf: K neg, no pos** 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 pos, Krim) Hagen,T: Religiosity Reduces Sexual Aggression and Coercion in a Longitudinal Cohort of College Men: Mediating Roles of Peer Norms, Promiscuity, and Pornography, in: JfSSR 57, 95-108, 2018

univ students, T1 erstes Studienjahr, T3, T4 – drittes/viertes; males; attr 36 % (Kg neg, promis pos)
Religiosity - frequency of church attendance before coming to college, frequency of church attendance in the first year of college, and participation in religious groups on campus during the first year of college (e.g., "In general, how often have you attended religious services or participated in religious activities since coming to [university name]?"
Peer norms supportive of forced sex were assessed with the mean of six items at Wave 3 measuring peer approval of and pressure for using alcohol, deception, or force to obtain sex (e.g., "To what extent would your current set of friends approve of: Forcing a woman to have sex,"),
in T 2 (nach 3 J) : "In the past year, about how many hours per week have you looked at sexually explicit material in magazines or on the Internet?" (13 % none)
Promiscuity T 2 (nach 3 J) "How many people have you had vaginal or anal sex with since the age of 14?"
Messung SA T 3 (nach 4 J): SES 35-items - seven behaviorally specific questions, and within each question, five items assessing strategies for engaging in that behavior. Five items assess for unwanted sexual contact, 12 items for sexual coercion, nine items for attempted rape, and nine items for completed rape. (e.g., "I had oral sex with a woman or had a woman perform oral sex on me without her consent by: . . . c. Taking advantage when she was too drunk or out of it to stop what was happening[;] d. Threatening to physically harm her or someone close to her . . . "),
TBC - technology-based sexually coercive behaviors T3 (nach 4 J) asked a person to talk about sex, share sexual information, or do something sexual online when the person "did not want to" (e.g., "In the last 12 months, how many times have you done the following on the Internet: Asked anyone online for sexual information about themselves when that person did not want to tell

religiosity T 1 –neg zu peer norms of forced sex T2, sexual aggression, ns zu TBC T3,
rel zu SA –peer norms, promisc mediieren, porno nicht;

5,5 Punkte (1 sample, 2,5 Messung, 0,5 mediat, 0,5 stat, **1 Panel) religiosity T 1 –neg zu peer norms of forced sex T2, sexual aggression T 3, ns zu technologically based sexually coercive behavior T3, rel zu SA –peer norms, promisc mediieren, porno nicht;** R Krim

4 Punkte (1 sample, 1,5 Messung, 0,5 stat, **1 Panel) religiosity T1 neg zu porno, promiscuity T 2** R pos

Halsall, A: The identity of young Anglicans: the feminization of the Anglican Church, in: **Francis,L et.al**.: Religion, Education and adolescence. Cardiff 2005
70-92
Selbes sample, 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 help,Krim) Hardy,S et.al.: Religiosity and adolescent empathy and aggression: the mediating role of moral identity, in: Psychology of Religion and Spirituality 4, 237-248, 2012

Adol, 18 Hi, 42 % LDS, 11 no, rel commitment –rel especially impo to me because it answers many questions about the meaning of life, my rel beliefs lie behind my whole approach to life, influence all my dealings inlife, I spend time trying to grow in understanding of my faith//, rel involvem- how often do you pray or meditate about spiritual or religious topics ? rel reading, rel services rel youth groups or activities//20 Items –moral traits (honest, respectful, caring) –how well describes this the type of person you really want to be, /empathic concern –I often have tender, concerned feelings for people less fortunate than me; sometimes I don't feel very sorry for other people when they are having problems; when I see someone being taken advantage of,) fell kind of protective toward them, other peoples misfortunes do not usually disturb me a great deal; when I see someone being treated unfairly, I sometimes do not feel very much pity for them; I amoften quite touchesd by things that happen, I would describe myself as a pretty soft-herated person//Aggr -23 items,how often have you yelled at others when they have annoyed you, had fights with others to show who was on top //rel co/rel involvem: aggr neg, empathy pos; moral id pos,/rel co –

Mediator moral identity (zu Aggr/emp), rel invo ns (Kannib); /Intera –rel co zu moral id stärker bei mehr rel involvem, und rel invo zu moral id stärker bei mehr rel co;

5,5 Punkte (1 sample, 3 Messung, 1 Intera/Mediat, 0,5 stat) **rel co/involvem biv pos zu empathy, moral identity (honest respectful caring) ; Intera: rel co zu moral id stärker bei mehr rel invo, rel invo stärker zu moral id bei mehr rel co; rel co via Mediator moral id pos zu empathy, rel invo ns(Kannib)** R help
(unter 5) **Rel co/involvem biv neg zu Aggr, rel co via Mediator moral id neg zu Aggr, rel invo ns(Kannib**) R Krim

(R Krim, pos, Gesu) Harris,M: Religiosity and perceived future ascetic deviance and deliquency among Mormon adolescents: testing the „this-worldly" supernatural sanctions thesis, in: Sociological Inquiry 73, 28-51, 2003

Chadwick/Top-sample (1993), LDS Delaware, NY,Pennsylv, West Virginia NC Virg, Wash DC, rr 67, subjectively perceived future ascetic deviance/deli –felt that would engage in acts before Vp graduates from high school –drink alc, smoke cig, use smokeless or chewing tobacco, use marij(asc dev)/ take something from a store without paying it, steal anything über/unter 20D, take a car/motor vehicle without owner's permission, break into a car/building house, purposely ruin or damaged someone's property or possessions, take something from someone by using force threats, throw things –rocks bottles –at cars, people buildings; physically beat up other kids,shove hit parent, be in a gang fight,
prior deli –ever engaged in acts –obiges plus hurt someone badly enough that they needed to go to a doctor, threatened/attacked someone with a gun knife other weapon, purposely damaged destroyed things at school, store, stole anders: weniger als 5D, 5-50, über 50, stole something from someone else's desk, locker purse,
this worldly supernat sanctions –even in this life, God punishes individuals for their sins, God blesses indiv for their righteousness; (Cr 59), hellfire –there is a life after death, Satan actually exists, rel social bonding –attend Sacrament meeting, Sunday school, youth group meeting,feel that there are things more impo than rel in life,/parental att -8 Items –can talk bei problems,feel secure, parents there when needed,do fun things together; school commitment –grades als Messung, conventional belief –fighting stealing vandalism using drugs drink alc morally wrong,
biv: ascetic deviance –hellfire neg, rel sanctions neg, rel social bonding neg ; conventional beliefs –alle drei pos, deli peers alle drei neg, prior deli –alle drei neg, deli future –alle drei neg
mv (age,male, parents' edu; parental att, school commit conv belief deli peers prior deli!)
future asc deviance –hellfire ns, rel sanctions neg, rel soc bonding neg, //future deli –dto; (trotz ÜberKo,Kannib)
7,5 Punkte (2 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **God punishes/blesses und Kg/impo neg zu deli /deviance früher/in Zukunft/bei peers, pos zu conv beliefs (deli devi wrong), hellfire(LnT, Satan exists) ns; LDS (this worldly sanction wirkt besser als**

hellfire-Messung, die ist keine klare Sanktion, Korrel nur wenig schwächer bei deli vs devi; Wirkung trotz ÜberKo,Kannib) R Krim

4 Punkte (2 sample, 1,5 Messung, 0,5 stat) **biv: parental attachment /school commitment pos zu hellfire, rel sanctions, rel social bonding, LDS** R pos

4 Punkte (2 sample, 1,5 Messung, 0,5 stat) **biv: ascetic deviance (Alk Tabak marij)– hellfire neg, rel sanctions neg, rel social bonding neg, LDS** R Gesu

(R div, fert, pos, Gl, Gesu, Krim)Heaton,T et.al.: 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
5,5 Punkte (2 sample, 3 Messung, 0,5 stat) **LDS marital sat, very happy sat mit job, Swg ns**, R Gl
3,5 Punkte(2 sample, 1 Messung, 0,5 stat) LDS **health ns pos, drug alc problem ns minus** R Gesu
(unter 5) **LDS arguments get physical ns minus** R Krim

Henderson,E: Culture or contiguity. Ethnic Conflict, the Similarity of States, and the Onset of War, 1820-1989, in: Journal of Conflict Resolution 41, 649-668, 1997
onset of interstate war, states within 400 miles by sea, rel similarity –shared rel groups comprising either 2 % of population or 100 000 persons, 60 religious groups,
war onset –rel similarity neg, (mv ethnic simil, contiguity, Korea/Wk 1 /2),/heißt: rel dissim pos ? **–(Beispiele von wenig simil -: Mexican-AmericanWar, Russo-Finnish war –keine rel sim, Schleswig Holstein war dto -5 Nahostkriege wenig sim; (aber : Juden –Araber**

als Rel ?) Russland-Türkei/Krim/Griechen vs Türken, Vietnam, Indien-Pakistan, Zypern –rel Diff, aber rel Inhalt ?)
4 Punkte (2 sample, 1 Messung, 0,5 mv, 0,5 stat) **war onset –rel similarity neg (heißt: rel dissim pos ?),**

Hermann,D: Religiöse Werte, Moral und Kriminalität, in: **Allmendinger,J**(Hg): Gute Gesellschaft ? Verhandlungen des 30. Kongresses der Deutschen Gesellschaft für Soziologie in Köln. Opladen 2001,802 -822
repräs für Heidelberg/Freiburg,/**Krim** –Leistungserschleichung (Schwarzf), Sachbeschädigung, Körperverletzung, Drogenmissbrauch, Diebstahl, Einbruch, Trunkenheitsfahrt (vgl Hermann/Dölling 01)
Wichtigkeit von Dingen/Lebenseinstellungen, was Sie in Ihrem Leben eigentlich anstreben –rel Werte im weitesten Sinn: an Gott glauben, ein gutes Gewissen haben, das Leben nach christlichen Normen und Werten ausrichten, so leben, dass der Mitmensch nicht geschädigt wird, innere Ruhe und Harmonie;
trad Werte (s. H/D 01 incl Rel gleich: Glaube/Normen) **neg zu Krim, aber andere Zahlenwerte wie in H/D 2001, (mod idealist Werte** –Freundschaft Kontaktfreude Partnersch Kreativität Hilfsbereitsch innere Ruhe UmweltBW Gesundheit Emotionalität Unabhängigkeit polit Engag Tol Eigenverantw –**pos zu Krim, in D/H 03 ns –wegen Normakz?**), Gewissen, nicht schädigen nicht mehr dabei, Ruhe bei anderem Faktor!
Moralentwicklung nach Kohlberg –nicht sinnvoll messbar, große Widersprüche bei Vergleich zweier Geschichten –und ns zu Krim

Hermann,D: Werte und Kriminalität. Wiesbaden 2003

Pilotuntersuchung, 94 Vp,Polen,Ost-WestDeutsche, Gefängnisinsassen, BewährungsVp, Krim - Schwarzf, fremde Sachen absichtlich beschädigt/zerstört, jem absichtlich geschlagen/verprügelt, Haschisch/andre Drogen genommen, ein Auto aufgebrochen/in eine Wohnung eingestiegen, um etwas zu stehlen, etwas gestohlen/Sachen mitgenommen, die ihnen nicht gehören, betrunken Auto gefahren **// rel Orientierung** (Bedeutung der moral Grundsätze und Werte des NT, Kirchenmitglied, Kg, gläubiges Mitgl der Ki ?) –**neg zu Krim in Verga/in Zuk;**
Heidelberg/Freiburg-Untersuchung:
Pfadmodell zu leichter Krim (Schwarzf, Hasch,betrunken Autofahren) –**rel Orientierung (an Gott glauben, christli Normen) pos zu Normakz und die neg zu Krim; zu schwerer Krim (Sachb,KV,Einbruch,Diebstahl) –Rel nicht dabei/wohl ns; zu Krim-bereitschaft –Rel pos zu Normakz neg zu K-bereitsch;**
andre Milieus –nun: rel bei **kons Milieu** dabei(trad Werte, modern-idealist W, normen-und leitungsorientiert, kommunikativ-integrativ orient,kons-konformistisch orient an subkult und materialist Werten ökologisch-alternativ religiös) –**höchste Normakz, geringste Krim (höchste bei oppos Milieu –Ablehnung trad Werte, normen-/leistungsindifferente Orient, progressiv-individualistische Or, ökologisch indiff, säkulare Or)**
Rückfallbereitschaft –wie Krim: trad Werte pos zu Normakz-neg zu Rf (erneut kriminell handeln),
Monitoring the Future –high school –Absolventen,Daten von 1977-97 genommen, Veränderungen angeguckt –kein Panel, sondern Aggregatdaten, Drogen Sachb Eigentumsdelikte KV,

je mehr familiale Werte (vs berufstätige F) desto weniger KV, je mehr subkulturelle-risikoorientierte Werte (gerne an eigne Grenzen gehen, gerne riskante Dinge tun)–desto mehr KV, pos zu Summe aus Sachb/Eigentumsdelikte/KV, ns zu Drogen, rel ziemlich/sehr wichtig ns,
mod materialist Werte (Erfolg, Cleverness Härte Macht und Einflusss egoists Individualismus Lebensstandard Vergnügen Hedonismus Aufregung Komfort) und oppos-säk Milieu: normen-/leistungsindifferente , progressiv-individualistische, ökologisch indiff, Ablehnung bürgerlicher Werte,säkulare Orientierung pos zu Krim,
–((normorientierte Leistungsethik (Gesetzesakzeptanz/Sicherheit/konventionelle Leistungsethik), Konformismus/Konservatismus, Religiosität/christliche Norm(Glaube an Gott, Ausrichtung des Lebens nach christlichen Normen und Werten)) neg zu Krim

7 Punkte (3 sample, 3 Messung, 0,5 mv, 0,5 stat) **Wichtigkeit von an Gott glauben/christlichen Normen und Werten als Lebensziele, als Milieu(als Teil von trad Wertorientierung) –neg zu Krim ((Schwarzf, Sachbeschädigung, Körperverletzung, Drogenmissbrauch, Diebstahl, Einbruch, Trunkenheitsfahrt, mal auch ns zu schwerer Krim) –auch in Zukunft, pos zu Ablehnung dieser Taten(Normakz), neg zu Anzeigen, Verurteilungen, Rückfall, säk/hedon/egoist/avantg Milieu pos,**

(Hermann,D/Dölling,D: Kriminalprävention und Wertorientierungen in komplexen Gesellschaften. Mainz 2001
Heidelberg/Freiburg
Krim – Schwarzf, fremde Sachen absichtlich beschädigt/zerstört, jem absichtlich geschlagen/verprügelt, Haschisch/andre Drogen genommen, ein Auto aufgebrochen/in eine Wohnung eingestiegen, um etwas zu stehlen, etwas gestohlen/Sachen mitgenommen, die ihnen nicht gehören, betrunken Auto gefahren(über 0,8 Promille),

Traditionelle Werte –((normorientierte Leistungsethik (Gesetzesakzeptanz/Sicherheit/konventionelle Leistungsethik), Konformismus/Konservatismus, Religiosität/christliche Norm(Glaube an Gott, Ausrichtung des Lebens nach christlichen Normen und Werten)) –**neg zu Krim,** mv Geschlecht Alter Familienstand Schulabschluss, mod materialist Werte (Erfolg, Cleverness Härte Macht und Einflusss egoists Individualismus Lebensstandard Vergnügen Hedonismus Aufregung Komfort)
rel Orientierung –Krim und Anzeigen bei Polizei/Verurteilungen durch Strafgerichte niedrig, -besser als alle andern Gruppen(oppositionell und säkular orientierte und sozial orient Avantgardisten –hohe Deli, mittlere Anzeigen /hedon –materialistisch/subkulturell am meisten Krim, egoz Orientierte mittel, konformistisch Orientierte wenig Krim, viel Anzeigen)

Hermann,D et.al.: Wertrationale Handlungsorientierungen und Kriminalität, in: Trauma und Gewalt 4, 6-17, 2010
((Heidelberger Haupt/Förderschulen, 5.-9.Klasse, alle, anderen Menschen helfen, an Gott glauben, ein aufregendes Leben führen, nach Gesetz und Ordnung handeln,
wie oft hast Du in diesem Schuljahr schon einmal eine Mitschülerin/Mitschüler geschlagen ?, wie oft..einer Mitschülerin/Mitschüler mit Gewalt oder Drohung etwas weggenommen ?, ein bisschen

Gewalt gehört einfach dazu, um Spaß zu haben, durch Gewalt kann man anderen Kindern und Jugendlichen zeigen, wo es langgeht, Gewalt ist schlecht, es reizt mich, in der Schule etwas Verbotenes zu tun, -Kombin von andern Menschen helfen und nach Gesetz und Ordnung handeln (so was wie Normakz ?) neg zu Deli/Gewaltbereitschaft**, Rel nicht erwähnt))**
(referiert –Woll-Studie, Hermann-Erwachsenen –Studie -Heidelberg/Freiburg –hier posttrad Werte (nur anderer Name, selber Inhalt, incl Rel) pos zu Normakz (Bewertung von 5 Delilkten) neg zu Krim (7 Delikte)
Kinder, Jugendl, Erwachsene –Werte (incl Rel) neg zu Krim, mit Alter steigende Wirkung)

Herrenkohl, T et.al.: Protective factors against serious violent behavior in adolescence: a prospective study of aggressive children, in: Social Work Research 27, 179-191, 2003

Seattle Social Development Project, Beginn mit 10, dann 15, 18, mit viel Aggr in T1- 64 % boys, 49 Ne (sample gesamt: 24) (teacher-Befragung: argues a lot, is cruel, bullies, is mean to others,doesn't get along with other kids, gets in many fights,physically attacks people, has explosive or unpredictable behavior, swears or uses obscene language, has temper tantrums or has a hot temper, threatens people, is defiant or talks back to staff) , attr 6 % !, /mit 18- picked a fight, hit someone with the intent of hurting him, threatened someone with a weapon, used force or threats of force to get things from others, beat someone so badly he or she required medical attention, hit a parent,
Kg mit 15 zu violence mit 18 –neg,
(unter 5) **1,5 Panel Kg mit 15 bei Vp, die mit 10 aggr sind neg zu violence mit 18**

Hetherington,E/Feldman,S: College cheating as a function of subject and situational variables, in: Journal of Educational Psychology 55. 212-218, 1964

students, beobachtet von 5 anderen students,
Sit 1: first-hour examination of semester, Prof tut unaufmerksam, crib notes, copying, permitting others to copy, dann: Vp benoten eignen test (der schon benotet ist), dann Test: essay, Frage vorher bekannt, Vp bringen booklet mit vorgefertigter Antwort mit ?, dann mündliche Prüfung extrem schwere Fragen, Prof muss rausgehen –Text wo Fragen herkommen sichtbar auf Tisch, (moved opened wird bemerkt weil Prof Position genau weiß), //cheat heißt auch: andere abschreiben lassen !
59 % cheating, in Sit 3 weniger, 64% cheaten zweimal, 24 immer,Kg stark pos, ((sociability pos, GPA minus, M, first born, achievement via conformity neg, socialization neg, responsib neg, score before cheating neg, first born pos stark ? –passt nicht so zu Kg)) Kg cheats v.a. bei Sit 3 –unconventional, poorly socialized, impulsive MMPI Pd –psychopathic deviate (conflict, struggle, anger, respect for society's rules),Hs -Hypochondriasis–passt auch nicht,
(unter 5) **0,5 Interve- Kg pos zu cheating, Verhaltensmessung, (Kg passt nicht zu andern Korrelaten)**

Higgins,P/Albrecht,G: Hellfire and delinquency revisited, in: Social Forces 55, 952-958, 1977

10.Klasse, Atlanta, how often do you attend church or rel services , just about never –once a week or more, Haltung zu juvenile court system: how do you feel /how do you think your friends feel toward police/probation officers/juvenile court judges, juvenile court;
Kg zu deli gesamt neg, zu 17 Items –immer neg (-21 bis -51) –driving car without licence, skipped school, carried a knife/razor etc, run away from home, reckless/fast driving, taken things worth over 10 D, used force to get money from someone, fight, car theft, bought alc beverage, drank alc bev, sold narcotics, used narcotics, sniffed glue, destroyed property worth over 10 D, hard to handle at home, come home later than midnight; (auch starke deli –knife, klauen, force fight sold narcotics destroy)
Kg pos zu juvenile court system (nicht bei nonwhite F) neg zu deli (schwach bei nonwhite F), Kg neg zu deli bei allen 4 Gruppen: white/nonwhite MF (also auch bei nonwhite F), (Items aus Hirschi/Stark –take things worth 10 D plus, car theft, take part in fight –hier neg, dort ns zu Kg; respect for police dort ns zu Kg)
5,5 Punkte (1 sample, 3 Messung, 1 bei, 0,5 stat) **Kg neg zu deli (17 Items), pos zu respect toward police/probation officers)juvenile court judges, juvenile court**

Hill,K et.al.: Childhood risk factors for adolescent gang membership: Results from the Seattle social development project, in: Journal of Research in Crime and Delinquency 36, 300-322, 1999

Jährlich von 10-18 befragt, ab 13 gang-Mitgliedschaft gemessen, 24 Ne, 21 Asian Am, "Do you belong to a gang?" followed by"What is the name of the gang? –erfragt mit 13-18; /Kg –gemessen mit 10-12, /22 % M, 9 %F Mitglied, 26 % Ne, 12 Asian Am, 10 European Am, 20 % Indianer, Kg ns zu belonging to a gang,

(unter 5) **1 Panel) Kg 10-12 ns zu belonging to a gang 13-18**

(R help, Krim, Gl, pos) Hills,P et.al.: 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(suspect: 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, dogmativ pos zu I und Q !!, //Q –unsociable, ambitious,dogmatic, inferiority unhappy anxious dependent hypochondriacal, guilt, obsessive pos !, risktaking 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** R pos

6,5 Punkte (1 sample, 3,5 Messung, 1,5 mv,lie ,0,5 stat) **Gl-items: guilt pos, obsessive pos, happy pos (Q E nicht), Swg ns, anx ns(Q E pos) N ns** 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: sociable ns (E/Q neg), responsible pos, empathic Kg pray pos; tough neg**; R help

(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: -sociable Kg pray I ns (E/Q neg), responsible Kg pray I Qu pos, E nspos, empathic Kg pray I pos , Q E ns; tough Kg ns, pray neg, E/I ns, /Q neg, Rest ns,** R help

Hirschi,T/Stark,R: Hellfire and delinquency, in: Social Problems 17, 202-213, 1969

public junior/senior high school, Calif, rr 74, deli: taken little things unter 2 D/2-50/over 50 that did not belong to you, ever taken a car for a ride without the owner's permission,

banged up (demoliert beschädigt) something that did not belong to you on purpose ? ever beaten up up on anyone or hurt anyone on purpose (ohne sister,brother),
offenses known to police over three years before examination (nur 0,27 zu Fragebogen)
Kg zu to get ahead, you have to do some things that are not right –white boys nsneg, Ne-boys ns, white girls nsneg, Ne-girls neg// suckers (Einfältige, Simpel) deserve to be taken advantage of - ns bei allen,// it is all right to get around the law if you can get away with it – white boys neg, Ne-boys nsneg, white girls nsneg (6 vs 3 %), Ne-girls neg; //I have a lot of respect for the local police – white und Ne boys pos, white und Ne girls nspos; (5 neg sign, 10 nsneg, 1 ns),
There is a life beyond death, The devil actually exists –bei Ne-girls neg zu Kg !!, Kg hardly ever weniger als never !!
(suckers, get ahead –schwach zu deli, around the law, respect for local police –stärker)
Deli zwei oder mehr acts –LnT/devil ns, offenses dto (bei boys// zu girls keine Daten),
Deli zwei oder mehr acts –Kg neg bei white/Ne-boys, white girls; Ne-girls kurvi Buckel, /offenses –Kg neg, schwach, (alle ns laut Autoren, aber teilw: Diff in Zahlen wie bei suckers, get ahead around law ,police –dort angeblich sign, hier nicht)
6 Punkte (2,5 sample, 3 Messung, 0,5 bei) **Kg neg zu Unmoral/Polizeiakz, neg (unsicher ob ns, Sign dubios) zu deli (Diebstahl, vandalism, beat), registrierte offenses, LnT/devil exists ns zu beidem, bei Ne-girls neg zu Kg, Kg hardly ever weniger als never;**

Hoffman, B: Terrorismus –der unerklärte Krieg. Frankfurt/Main 2006

Jüd Terrororg vor Unabhängigkeit,), Zeloten (gegen Rom, polit Morde, in der Öffentlichkeit, auch an jüd Rom-freunden, Autor rechnet sie zu rel motiviert –aber hier komplex**: Rel ist Volk !**)
FLN Algerien Islam,IRA, PLO, Ulster Freedom Fighters/Ulster Volunteer Force, **der politische Aspekt(ethno-nationalistisch) dominiert ;(IRA glaubt nicht, dass Gott an ihrem Kampf teilnimmt)**
Rel dominiert bei : al Kaida, Hamas, Hisbollah, Aum, (IS) Thug (Hindu, Ritualmörder –rituelle Tötung Unschuldiger für Kali, eine Million Opfer) , Assassinen (1090-1272, schiit Ismaeliten, vs Christen, Beschleunigung des heraufkommenden neuen Zeitalters, wer dabei ums Leben kommt, kommt sofort in den Himmel, rituelle Selbstvergiftung vor Attentat)
Terror früher rel Sache, –dann Anarchisten/Nihilisten, Marxisten, ethno-nationalistisch/separatistisch ideologisch, **1968: 11 aktive Terrororg –alle säk, 1980: 64 Gruppen –zwei rel (al Dawa, Komitee zum Schutz der islam Revol),1992 -11 rel Gruppen, ethno weniger –machen zu Hause Bürgerkrieg, aber Linksideol bleibt, 1995 –rel Gruppen 26 von 65, 2004: 52 rel -42 % (48 ?) , 32 –links, 24 ethno, /rel Gruppen-nicht so viele Anschläge, aber viele Opfer,**
USA –McVeigh, Anschlag von Oklahoma City,Rechtsextremist, Rache für Waco –FBI-angriff; glaubt(wie Milizen): Regierung will alle Privatwaffen beschlagnahmen, Kontakt zu Bürgermilizen (gabs in Revol auch) Mischung Antistaat, Waffenbesitz, vs Steuern und pseudochristlichem, er ist „inspiriert“ von:

American Christian Patriots –weiße Vorherrschaft, antisemitisch, rassistisch, Freiheit gegen Regierung verteidigen, Steuer verweigern, gegen Juden Nichtweiße – Kinder Satans,rel und rassische Reinigung der USA Juden kontrollieren Regierung Banken Medien, zionistische Besatzungsregierung, Basis: Christian Identity Bewegung (war pazifistisch)–aus Anglo-Israelitentum entwickelt: die zehn verlorenen Stämme Israels bestanden aus Angelsachsen /Jesus war kein Jude, sondern Arier, verlorene Stämme auch Arier, weiße Angelsachsen sind das auserwählte Volk, USA Gelobtes Land, Juden Schwindler/zwei Samen –zwei Rassen: göttliche und satanische, weiße Angelsachsen –Juden, Nichtweiße (Papiergeld ist Fälschung, common law –Magna Charta, US-Verf); Aryan Nation –antisemit, neonazistisch**, heiliger Krieg für die Rasse, Bibel rechtfertigt das, arische Rasse ist das wahre Israel, Gott will diese Rassenation erhalten, es wird Tag der Abrechnung geben, für immer Gerechtigkeit schaffen auf Erden, Säuberung der USA, alle Nichtweißen vernichten, vs Vermischung, Bastardi-sierung, Pflicht, weiße Nation aufzubauen –Bibel fordert dies, Wehe jenen, die dem arischen Moloch (!!) im Wege stehen, Geistlicher gründet Aryan N, ein anderer eine militante Miliz,** einige der Milizionäre wurden bei wahrscheinlicher Terrorvorb erwischt, Umsturzpläne, Giftvorräte, Sprengstoff, (**aber außer McVeigh nix an Attentaten),/Apok –Vorb auf kommenden Krieg, letzten Holocaust, christliche Überlebenskämpfer, Lager als Arche für Volk Gottes (Org: The covenant, the sword and the arm of the Lord),/Dominion-Theologie: durch aktive Mitarbeit (führerloser Widerstand, Autor behauptet Terror –Belege fehlen), die Rückkehr des Messias Jesus Christus gewährleisten, so Erlösung vorantreiben und Leiden der christlichen weißen Menschen beenden, dann kommt 1000jährige Christenherrschaft, dann kommt Jesus wieder,**
Phineas Priesthood - 4.Ms 25 –Phineas ermordet midianitische Frau, die Sex mit einem israelitischen Liebhaber hatte (und diesen auch) Phineas reinigt intern –bereitet Weg für heiligen Krieg gegen Kanaaniter (tötet die beiden im Zelt der Begegnung !!), -Deutung: Gebot gegen Rassenmischung (eher wohl: Glaubens-mischung); weitere Gebote: Verbot der Ehe zwischen versch Rassen, Homosex, Abtreibung(keine Gruppe, sondern ideol verbundene Einzeltäter (1996 nur vier, dann später Einzeltäter,die sich z.T. auf PP berufen -wikipedia: Beschießung von Gebäuden, Bombenanschläge, Bankraub, Versuch der Brandstiftung –vs FBI Zeitung Abtr-klinik als Ziele; man findet am Tatort Dokument, das Rache an Heiden Strafe vfür Volk Könige Edle Wucherer androht); oder: abgeleitet aus: Attentäter hatten Buch von Hoskins, der über Phineas schrieb
1994 Fundi-Geistlicher erschießt Klinikdirektor –Berufung auf Phineas, die bestrafen, die Gottes Gesetz missachten, Ermordung von drei Kunden in Homo-buchhandllung –gerechtf von Christian Patriots durch Priesthood (unklar, was sagen Täter/Gericht ?), Eric Rudolph –tötet zwei Menschen, Attentat in Schwulenclub, auf Abtr-klinik, Army of God übernimmt Verantw für Bombenanschläge in Atlanta –vor Abtrklinik, vor Nachtklub von Homos (vgl R Anekd)
Bhagwan-Leute kontaminieren Salatbars von Restaurants mit Salmonellen um lokale Wahl zugunsten von Bhagwan zu beeinflussen, Plan Wasserversorgung zu vergiften !
Islamische Selbstmordattentäter –Angehörige gewinnen an Status, Geld, Materielles, spirit Unterstützung/Märtyrer lebt in nächster Nähe zu Allah, Jungfrauen erwarten M im Paradies,

alle Sünden vergeben, keine Angst vor Gericht, Fürsprecher für Familie, M sind Helden, opfern sich für Gem, altruistisch, auch Leistung: nicht jeder kann das; die die im Kampf für Allah getötet werden sind nicht tot, sie leben und Gott sieht nach ihnen,/Khomeini: kein für Muslime verbindlicheres Gebot als das, sein Leben und sein Eigentum für die Verteidigung des Islam zu opfern/Tod als (notwendiger) Teil des Kampfes –stärker als Verbot von Sm im Koran (weil Sm schlechte Motive hat – Ungeduld Verzweiflung, sich seiner oder Allahs überdrüssig sein)

Huesmann,LR et al.: Childhood predictors of adult criminality: are all risk factors reflected in childhood aggressiveness, in: Criminal Behaviour and Mental Health, 12, 185–208, 2002
Columbia county (NY) Longitudinal study, T1 1960 –Vp 8 J, T 2 1981 –M mit criminal records, (1) number of arrests, (2) number of convictions, (3) number of days served in prison, (4) ever arrested, (5) ever convicted, (6) ever arrested for a violent crime, and the total seriousness score for the person's arrests for violent crimes, violent crime - one involving physical force.
child mit 8 - Peer-nominated aggression - aggr -"an act whose goal response is injury to another object" 10 Items –physical (e.g., "who pushes and shoves other children?"), verbal (e.g., "who says mean things?"), acquisitive (e.g., "who takes other children's things without asking?"), and indirect (e.g., "who makes up stories and lies to get other children into trouble?") aggressive acts.
((20 % arrested, 13 % convicted, 6 % in prison))
parents' Kg wenn Kind 8 ist - zu child aggr mit 8 (anders als 2011) ns; //(mv –Kinder in family, parental edu, value of family housing, parental deli/F scale/interaction, disharmony endorsement of child punishment, child confessing to parents/express guilt, discrepancy parent-child self-images, IQ, peer nominated aggr/popularity) parents Kg - arrested bis 30 J mv neg, number of arrests mv neg, violent crime (N 25 !) mv neg, seriousness of viol crime biv neg, mv nsneg, arrested and convicted vs arrested/not convicted –biv neg, mv nsneg; Zahl der convictions/Gefängnisaufenthalte mv neg;
7.5 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat**, <u>1,5 Panel)</u> parents' Kg wenn Kind 8 ist –ns zu child aggr mit 8, zu Items mit 30: arrested neg, number of arrests neg, (seriousness of) violent crime neg, arrested and convicted neg, Zahl der convictions/Gefängnisaufenthalte neg, meist mv bei Ko von child aggr,**

Huesmann, LR: The effect of religious participation on aggression over one's lifetime and across generations. in: **Forgas, J et.al.: (Eds**.), Social Conflict and Aggression: The 13th Sydney Symposium on Social Psychology. London 2011, 299-320,
Columbia county (NY) Longitudinal study, 856 8-year-olds in the third grade T 1- 1960 , T2 – 4: ages 19, 30, and 48 , da noch 61 % da plus deren Kinder, 96 % white
Peer-nominated aggression at ages 8 and 19 aggr -"an act whose goal response is injury to another object" 10 Items –physical (e.g., "who pushes and shoves other children?"), verbal (e.g., "who says mean things?"), acquisitive (e.g., "who takes other children's things without asking?"), and indirect (e.g., "who makes up stories and lies to get other children into trouble?") aggressive

acts. The score represents the proportion of times the child was nominated by classmates on the 10 items out of the times the child could have been nominated// Kinder T4 –Selbstauskunft, selbe Items;
Severe physical aggression - ages 19, 30, and 48 and for the child of the subject in wave 4 how often in the last year they engaged in (1) choked someone; (2) slapped or kicked someone; (3) punched or beaten someone; (4) knifed or shot at someone or threatened to do it
Aggressive personality ages 19, 30, and 48 and among children of the subjects who were 13 or older in wave 4 by taking the sum of scales 4, 9, and F –MMPI//normative beliefs/approval of aggression, -"suppose a man says something bad to another man, John. Do you think it is OK for John to hit him?
Religiosity in wave 4, subjects /offspring –Kg: religious preference; To what extent do you consider yourself a spiritual or religious person// praying (". in wave 1-parents: Kg, religious preference, wave 2 -Kg;
Kg der Eltern –Vp aggr mit 8 neg, mit 19/48 nsneg, approve aggr mit 48 ns, Kind von Vp aggr /approve aggr neg,
Kg von Vp mit 19 – Vp aggr mit 8 ns, mit 19 neg, mit 48 nsneg, approve aggr minus; Kind von Vp (48) aggr minus, approve nsneg
Kg von Vp mit 48 –Vp aggr mit 8 ns, mit 19 neg, mit 48 neg, approve aggr neg, Kind von Vp(48) aggr nsneg, approve neg,
Kg Kind von Vp(48) –Vp Kg mit 8 ns, mit 19/48 neg, approve neg, Kind aggr/approve neg;
(cross-section neg 19/48; parents –Wirkung auf Kind mit 8 und Enkel, nicht auf Kind mit 19/48; Vp mit 19 auf Vp mit 48 nsneg/approve neg, auf Kind mit 48 –nsneg, approve neg –d.h. Kg der Vp mit 19 wirkt auf Aggr des Kindes der Vp, wenn die 48 ist ! so stark wie auf Vp mit 48 selber; Kg mit 48 wirkt auf aggr von Kind nsneg, approve neg, /Kind von Vp mit 48 –seine Rel korrel mit Vp aggr mit 19/48 und eigner aggr –einiges seltsam, /klar zeitlich: parents auf Vp 8 und Kind von Vp, aber auf 19/48 ns, Kg Vp 19 –auf 48 ns/neg, Kg 48 auf Kind –ns/neg; (approve passt besser) unklar: Kg von Kind der 48 jährigen neg zu deren Aggr)
T1 parents Kg und T2 Vp Kg bei Ko von T1/T2 Vp aggr zu Vp aggr T 4 (mv gender IQ parental edu) ns, Intera: bei low A in youth –high rel senkt Aggr mit 48; bei high aggr in youth –high rel steigert Aggr (mv)

6,5 Punkte (1 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat, **1,5 Panel) cross-section Kg neg zu Aggr (mit 19/48/Kind von Vp zu Kind von Vp) Panel: Kg Eltern neg zu Aggr Kind mit 8, nicht mit 19/48, neg zu Enkel-Aggr, Vp Kg mit 19 zu Aggr mit 48 ns/neg, Vp Kg mit 48 neg zu Aggr von Kind, bei approve of aggr passen Korrel besser ; T1 parents Kg und T2 Vp Kg bei Ko von T1/T2 Vp aggr zu Vp aggr T 4 ns, Intera: bei low A in youth (T1 und T2)–high rel (parents rel T1, Vp rel T2) senkt Aggr mit 48; bei high aggr in youth –high rel steigert Aggr, schwächer, (gibt's viele mit high aggr und high rel ?)**

Hull,B/Bold,T: Preaching matters: replication and extension, in: Journal of Economic Behavior and Organisation 27, 143-149, 1995
Church adherents in county (2977) , offenses per 100000, TOTAL CRIME: Total rate of serious crimes. VIOLENT CRIME: Murder, forcible rape,

robbery, and aggravated assault. PROPERTY CRIME: Burglary, larceny-theft, and motor vehicle theft. //total crime, violent crime, property crime –church adh neg zu allen drei; Ko von Herfindahl, Alok-rate, urban popul, pers inc, police spending popul density white poverty/Grenznutzen: Steigerung von Kimitgliedschaft bringt immer weniger vs Krim
5,5 Punkte (2 sample, 2 Messung, 1 mv, 0,5 stat) **Aggr church membership counties neg zu total,violent,property crime rates, Grenznutzen**

(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 agno, 12 ath, 1 (I do not believe there is a God), 2 (I am not sure if God exists or not) agno, 3 (I firmly believe in the existence of God). 12-item SWBscale reflects participants' satisfactionwith life, psychological functioning, social functioning. Participants rated how frequently in the past month they experienced three indicators of emotional well-being, four indicators of psychological well-being, and five indicators of social well-being.
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."General Health Questionnaire (Goldberg and Hillier 1979) -psychiatric illness. "Been feeling unhappy and depressed," and "Been losing confidence in yourself." 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

Ibrahim,N et.al.: The relationship between religiousness and corporate social responsibility orientation: are there differences between business managers and students, in: Journal of Business Ethics 78, 165-174, 2008

undergrad stud, business managers (76 % M), / "I am very religious," "my religion is very important to me," and "I believe in God / corporate social responsibility allocate up to ten points among four statements in each of several sets of statements.-20 such statements. corporate social responsibility consists of four distinct components: economic, legal, ethical, and discretionary concerns. first component requires management to maximize profits for the owners and shareholders by efficiently providing a supply of goods and services to meet market demands. Legal responsibility requires management to operate within the legal framework. To be ethical, a decision maker should act with fairness, equity, and impartiality. philanthropic activities are purely voluntary; they are guided by management's desire to make social or philanthropic contributions not required by economics, law, or ethics

(unter 5) **rel (srr, impo, belief in God) –economic concerns minus, ethical plus, legal/phil ns bei students, bei managers alles ns**;

(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 inother ways, (3) tried to put it out of their mind, (4) kept busy by doing otherthings 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 tosleep … 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 yourplace of worship?" "How often do you read religious book or other religiousmaterials?"How often do you watch or listen to religious programson 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, mv ns zu fighting arguing als coping-Verhalten; 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

Jang,S: Religiosity, crime, and drug use among juvenile offenders: a latent growth-modeling approach, in: Journal of Quantitative Criminology 35, 27-60, 2019, authors personal copy vom 19.10.2017, published online

11 waves of panel data were drawn from the Pathways to Desistance study (Mulvey 2013). A total of 1354 adjudicated youths from the juvenile and adult court systems in Maricopa County (Phoenix), Arizona, (n = 608) and Philadelphia County, Pennsylvania, (n =681) were followed from 2000 to 2010

87 % M, 44 Ne, 35 Hi, (15 % leben mit biol Eltern, wenig IQ), 16-23 J,

Baseline interviews were conducted within 75 days of the youth's adjudication hearing and, for youths in the adult system, within 90 days of either the decertification hearing in Philadelphia or the adult arraignment hearing in Phoenix between November 2000 and January 2003. They were interviewed 10 more times, beginning at 6 months after their initial interview, with the first six follow-ups being conducted every 6 months and the last four every 12 months, ending at 84 months past the first interview. 864 youths completing all 10 interviews.

subjective religiosity (''How important has religion been in your life?'';,''I experience God's love and caring on a regular basis.''; ''I experience a close personal relationship to God.''; ''Religion helps me to deal with my problems.''

non-drug offending 11 aggressive (e.g., ''Taken something from another person by force.'') and eight income offending items (e.g., ''Used checks or credit cards illegally.'' / binge drinking (''five or more drinks at a time''), marij use,

moral disengagement_1. It is alright to fight to protect your friends. 2. Slapping and shoving someone is just a way of joking. 3. Damaging some property is no big deal when you consider that others are beating people up. 4. A kid in a gang should not be blamed for the trouble the gang causes. 5. If kids are living under bad conditions they cannot be blamed for behaving aggressively. 6. It is okay to tell small lies because they don't really do any harm. 7. Some people deserve to be treated like animals. 8. If kids fight and misbehave in school, it is their teacher's fault. 9. It is alright to beat someone who bad mouths your family. 10. To hit obnoxious

classmates is just giving them ‘‘a lesson.’’ 11. Stealing some money is not too serious compared to those who steal a lot of money. 12. A kid who only suggests breaking rules should not be blamed if other kids go ahead and do it. 13. If kids are not disciplined they should not be blamed for misbehaving. 14. Children do not mind being teased because it shows interest in them. 15. It is okay to treat badly somebody who behaved like a ‘‘worm.’’ 16. If people are careless where they leave their things it is their own fault if they get stolen. 17. It is alright to fight when your group’s honor is threatened. 18. Taking someone’s bicycle without their permission is just ‘‘borrowing it.’’ 19. It is okay to insult a classmate because beating him/her is worse. 20. If a group decides together to do something harmful it is unfair to blame any kid in the group for it. 21. Kids cannot be blamed for using bad words when all their friends do it. 22. Teasing someone does not really hurt them. 23. Someone who is obnoxious does not deserve to be treated like a human being. 24. Kids who get mistreated usually do things that deserve it. 25. It is alright to lie to keep your friends out of trouble. 26. It is not a bad thing to ‘‘get high’’ once in a while. 27. Compared to the illegal things people do, taking some things from a store without paying for them is not very serious. 28. It is unfair to blame a child who had only a small part in the harm caused by a group. 29. Kids cannot be blamed for misbehaving if their friends pressured them to do it. 30. Insults among children do not hurt anyone. 31. Some people have to be treated roughly because they lack feelings that can be hurt. 32. Children are not at fault for misbehaving if their parents force them too much

items correspond to the various mechanisms of moral disengagement. Moral justification: 1, 9, 17,25. Euphemistic language: 2, 10, 18, 26. Advantageous comparison: 3, 11, 19,27. Displacement of responsibility: 5, 13, 21, 29. Diffusion of responsibility: 4, 12, 20, 28. Distorting consequences: 6, 14, 22, 30. Attribution of blame: 8, 16, 24, 32. Dehumanization: 7, 15, 23, 31

legal cynicism -general values about the normative basis of law and social norms 5 Items (e.g., ‘‘Laws are made to be broken’’; 8-item impulse control measure (e.g., ‘‘I say the first thing that comes into my mind without thinking enough about it,’’ reverse scored), 7-item suppression of aggression (e.g., ‘‘People who get me angry better watch out,’’ reverse scored).

(mv M Ne Hi age parental edu intact family IQ) –subj rel: nondrug offending neg, binge drinking neg marij neg, Kg: nondrug offending ns, binge drinking neg, marij neg, (eher cross-section, unklar)

//Kg und subj rel –keine Diff in change of nondrug offending(binge drinking, marij) /wenn subj rel ansteigt –nondrug offending steigt langsamer/sinkt schneller (Kg /binge/marij ns)/ offender mit high rel in T1 –weniger Anstieg von Rel, off mit low rel in T1 –Anstieg, /T 1 Kg/subj rel ns zu change in binge/marij//off mit Anstieg in Kg –decelerate /desist marij, binge ns; Anstieg von subj rel –marij ,binge drinking neg;

Kg/subj rel neg zu moral disengagement, legal cynicism, suppression of aggression, pos zu impulse control –und diese Items sind Mediatoren für Korrel von rel mit crime,

8 Punkte (1,5 sample, 3 Messung, 1,5 mv, Mediat, 0,5 stat**, 1,5 Panel) T1-T1 (?): subj rel neg zu nondrug offending/binge drinking/marij use bei juvenile offenders, Kg bei drink/marij neg, Kg/subj rel T1 ns zu change in nondrug/binge/marij// Anstieg von subj rel –nondrug steigt langsamer/sinkt schneller, binge/marij auch, Kg-Anstieg: marij-Senkung, binge ns/offender mit viel Rel in T1 –weniger Anstieg von Rel; Kg/subj rel neg zu moral disengagement, legal**

cynicism, suppression of aggression, pos zu impulse control –und diese Items sind Mediatoren für Korrel von rel mit crime,

7 Punkte (1,5 sample, 2 Messung, 1,5 mv,Mediat, 0,5 stat, **1,5 Panel) s.o. subj rel/Kg neg zu binge drinking/marij cross-sectional, Panel rel ns zu change, Anstieg von rel –marij/binge sinkt, Mediatoren moral disengage, legal cynicism, suppression of aggr, impulse control**
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,3 whereas that of attachment to parents, one of two social bonding variables (Hirschi, 1969), was operationalized by 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/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 agnostict 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 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)**

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

4,5 Punkte (3 sample, 1 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

(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? (5) have you been anxious or worried? SITUATIONALDISTRESS"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 , 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 youare feeling these days. Taking all things together, howwould 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 interpers 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**

Jang,S/Johnson,B/Hays,J/Duwe,G/Hallett,M: Images of God, religious involvement, and prison misconduct among inmates, in: Corrections 3, 288-308, 2018, publishe online 31.10.2017
Main Prison of the Louisiana State Penitentiary, 45 J, 62 % Ne, nur M,
disciplinary convictions during the last 2 years prior to our survey (**Korrel jetzige Rel zu vergangenen Taten)**
God's engagement, he is "concerned with the well-being of the world," (2) "directly involved in what happens in the world,"(3) "concerned with my personal well-being," and (4) "directly involved in what happens to me" God's judgment, (1) "angered by my sins" and (2) "angered by human sins." how well the words (3) "critical," (4) "punishing," (5)"wrathful," and (6) "severe" described God in "their opinion," how well the word forgiving described God in their opinion.
religious practice/feeling How often do you currently attend religious services at a place of worship? About how often do you currently pray outside of religious services Outside of attending religious services, about how often do you currently spend private time reading the Bible, Koran, Torah, or other sacred book? How close do you feel to God most of time? In general, how important is religion to you
Conversion narrative? 1. I have a new identity that replaces the label of prisoner. 2. My experience of imprisonment led me to find new meaning purpose in life. .3. I have been empowered by becoming an agent of God. .4. I can explain how I have been forgiven for my past. .5. I have a sense of control over an unknown future. . 6. I seek out opportunities to help me change.

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat**) disciplinary conviction –(mv demogr, Teiln an prison programs, length of sentence, prison offending, years in this prison) –God's forgiveness neg, God's engagement neg, God's judgement ns, denom dazu: no rel pos, forgive neg, engage ns neg,judgement ns; alles zusammen: rel practice/feelings ns, no nspos, conversion narrative neg, God's forgiveness/engage/judgement ns; (Kannib)**

(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 hiseat. 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

(unter 5) **religiosity – intended aggr neg** R Krim

(R Sm,Krim) Jensen,G: Religious cosmologies and homicide rates among nations, in: Journal of Religion and Society 8, 1-14, 2006

WVS 90-93, 95-97, WHO Messung homicide,suicide, 92-98, 41-46 nations,
God Important Religion Important Believe in the DevilBelieve in Hell Believe in God Believe in Heaven Attend Services pos zu homicide; belong to a rel ns; Rel /God impo, hell, devil stärker pos als Kg heaven God; rel mv –devil/hell und impo God/rel pos, God heaven neg /Kg belong ns, angeblich keine Probleme mit Multikollinerarität –ridge regression prüft das, /andre Zusammenstellung – viel belief in God und devil und belief eher high und devil mittel –viel homicide, wenig belief in God und devil und viel belief in God und wenig devil –wenig homicide; wieder andere Kombin: passionate dualism –devil hell, impo of God Rel und dualism (ration God-devil) pos, benevolence (God heaven) neg bei Ko von Gini und welfare spending oder mv mit LatinAmerica, new government, civil war, multicultural,
7 Punkte (1,5 sample, 4 Messung, 0,5 stat, 1 mv) **rel pos zu homicide, mv Teile von rel –Kg belong God heaven nicht, andre mehr –devil hell impo of Rel God/ viel belief in God und wenig devil –wenig homicide, -und viel /mittel devil –viel homicide, God heaven neg/Krim im Aggregat** R Krim

(R Gesu, Krim) Jensen,G/Erickson,M: The religious factor and delinquency: another look at the hellfire hypotheses, in: **Wuthnow,R(ed):** The religious dimension. New directions in Quantitative Research. NY 1979, 157-177
High school students, Southern Arizona (small towns) und Tucson, rr 70, 48% K, 30 P,/during the last month , how many times would you guess you have taken part in a church activity for young people, do you believe there is a life after death, do you believe the devil actually exists,/committed the act last year/
Kg –marijuana, drugs neg, defiance ns, truancy neg, fighting neg, runaway nsneg, shoplifting nsneg, petty theft , vandalism, assault, breaking/entering robbery grand theft neg, auto/joyriding und armed robbery ns; (Krim 9 neg, 1 nsneg, 2 ns); church activities – truancy neg, defiance ns, marijuana drugs neg, fighting neg (3 neg, 7 nsneg, 2 nspos) /LnT – marij, shoplifting, petty theft, breaking/entering, grand theft neg (5 neg, 1 nsneg, 6 ns) /devil –marij drinking drunkenness, breaking/entering (2 neg, Rest ns, kein Item pos), (immer sign: drinking, drunkenness, marij,)
Keine Korrel-steigerung wenn Tat ernster ist (aber : Kg stärker neg zu ernsteren Taten als zu geringeren – assault, break/enter, (armed)robbery, grand theft vs fight, shoplift petty theft vandalism)

denomin: truancy –P LDS K, marij–K –P-LDS, drugs –P –K-LDS, /fighting, vandalism –K-P-LDS, shoplifting/breaking entering, robbery –K-P/LDS, petty theft –LDS-K-P, joyriding ns, grand theft –LDS/K –P, armed robbery –LDS –P/K, (LDS nicht immer am besten!, in Stadt mehr Krim, auf Land nicht; K nicht immer am meisten Krim, auf dem Land eher),(mv father edu, LDS weniger als Anglo P/K teilweise; K Anglo oder Chicano –mehr; bei small town sind Korrel größer), Kg bei K konstant neg, bei P –bei robbery joyriding armed robbery ns; bei LDS joyriding pos, Rest neg, /rel Items bringen zusätzl Erklärung, steigern R 2 (v .a. bei LDS) –gegenüber secular activities (Teiln an interscholastic sports, school club memberships, partic in outside clubs, partic in scouts), gegenüber Akz von law/police, gegenüber attachment to school(good grades wichtig, going to school makes me a better person, Lehrer als Vorbild, care what teachers think of me), gegenüber close to father/mother, don't get along with f/m;

8 Punkte (1 sample, 5 Messung, 1,5 mv, bei, 0,5 stat) **Kg stark (bei LDS und K klarer), church activity mittel, LnT schwach –neg zu Krim (marij, drugs, fighting, shoplifting, petty/grand theft,vandalism, assault breaking (armed)robbery joyriding), devil exists kaum, LDS in Stadt weit schlechter als auf Land, K ähnlich, Rel wirkt unabh von sec activities, Kg stärker neg zu ernsteren Taten, allg Rel gleich stark serious vs weniger serious delicts,** R Krim

Hirschi-Stark sample, Richmond Youth study, white male, Kg neg zu drinking, smoking, truancy,
ns zu theft, vandalism fighting joyriding, //bei low disapproval of gambling (Lu Pres Epi) –Kg ns zu fight/vandalism/theft 2D/50D, bei Ba Me other P (high disapproval) –alles (theft bis 2, bis 50D, über 50 D, truancy, joyriding, vandalism, fighting) klar neg; bei K (auch low disappr) –fight vandalism theft bis/über 50 ns, Rest neg, Kg wirkt eher bei ascetic denom evtl.
(unter 5) **Kg neg zu vandalism, fighting joyriding, theft ns, bei asket denom stärker (?)** R Krim (als halb und halb gewertet)

Kg und activities–smoking,drinking, drunkenness, marijuana, drugs neg/LnT –smoking, drinking drunkenness marij neg, drugs ns,// devil –marij drinking drunkenness neg, smoking drugs ns
Alle 4 rel items neg zu drinking drunkenness marij (ns: drugs smoking) /
drinking/drunkenness, marij–K –P-LDS, drugs –P –K-LDS, K vs P vs LDS –smoke pos//
drinking/drunkenness, marij–K –P-LDS, drugs –P –K-LDS, Chicano K/AngloK/AngloP mehr als AngloLDS; LDS auf Land –zu smoking,drinking, drunkenness, marij drugs neg, in Stadt bei drugs marij ns
Hirschi-Stark sample, Richmond Youth study, white male, Kg neg zu drinking, smoking,
bei denom mit high disapproval von gambling (Ba Me other P) –Kg neg zu drink, smoke; bei low disappr(Lu Pres Epi K) dto,
6 Punkte (1 sample, 3,5 Messung, 1 bei, 0,5 stat**) Kg (bei low/high asket denom) und church activities –neg zu smoke, drink/drunkenness/marij/drugs, LnT dto(drugs ns) ,devil dto, (drugs/smoke ns), LDS rural klarer neg, K –P-LDS meist** R Gesu

(R pos, Krim) Jessor,R et.al.: Risk and protection in successful outcomes among disadvantaged adolescents, in: Applied Developmental Science 2, 194-208, 1998

urban area, Rocky Mountains, middle/high schools, Kl 7-9, rr T1 67/49, genommen: T3 und T4 Messung (nach 2/3 Jahren), attr 25 %, T 4 40 % Hi, 23 Ne, /mv sex, race, grades; disadvantaged -parental edu/occ/family structure (absence von einem Elternteil oder single parent), risk factors –low expectation of achieving valued life goals,Swg,depr/alienation, friends'/parents' influence/parents akz friends; friends models for alc smoke marij sexual intercourse// protection -7 Faktoren –intol of deviance,pos orientation to health, religiosity 4 Items –impo of rel teachings and beliefs,/pos relations with adults, perceived social controls, friends as models of conventional behavior,prosocial activities, /deli –problem drinking , use of marij/illicit drugs; deli-10 Items –theft, phys aggr; nur referiert, nicht gezeigt: jeder Teilfaktor von protect –also auch rel –neg zu deli, mv aber (mit allen Items –demogr, disadv, 5 risk und 7 protection factors, Interaktionen) rel nicht als sign erwähnt/extreme ÜberKo
(unter 5) **religiosity (impo und?) neg zu deli-Index (problem drinking, Drogen, deli – theft phys aggr), mv extreme ÜberKo, R Krim**

nur referiert, nicht gezeigt: jeder Teilfaktor von protect –also auch rel –pos zu school engagement –stay in school impo for my future, having thought of/talked seriously about dropping out/having stopped attending in past; usual grades// mv aber (mit allen Items – demogr, disadv, 5 risk und 7 protection factors, Interaktionen) rel nicht als sign erwähnt

4,5 Punkte (2 sample, 1 Messung, 1 mv, 0,5 stat) **religiosity (impo und ?) pos zu school engagement, mv extreme ÜberKo**, R pos

((Jewe,R: Faith and ethics: religiousness and prayer as predictors of ethical attitudes among undergraduate business students at Christian universities. Diss 2008
561 undergrad students, Messung per A-P, vgl Longenecker bzw Emerson et.al. 2007, **I und prayer neg, E pos** –evtl(unter 5))

Johnson,B et.al.: Religious programs, institutional adjustment, and recidivism among former inmates in prison fellowship programs, in: Justice Quarterly 14, 145-166, 1997

Four prisons, NY state, Prison Fellowship Program, männl Teilnehmer, vs matched group (entlassen 1992 bis 1.4. 1993) –matched in denom, verh, race, age, edu, county, military discharge,minimum sentence, security classification, (bei beiden samples: K pos, Mu pos ((Ne pos Hi pos), PF: in prison seminars (introduce unchurched into faith, then teaching,

discipling) , Life Plan Seminars –Vorb fürs Leben draußen; von PF Trainierte machen das; Bible studies –grow in the Lord, fellowship, sharing, scripture study, praise, worship; PF volunteers aus local churches,mit PF training;) viele besuchen Seminar, nur 34 % mehr als einmal bible study, //committed (serious) infraction (Vergehen); recidivism –any arrest during one year post release period
PF-Vp vs controls –(serious) infractions ns, arrest nach release ns,//Bible study (high partic -mehr als 10 mal pro Jahr -22 Vp, die die 25 mal gehen -10 Vp –ohne Rückfall) –infractions nsneg, serious infr nsneg (viel Kg mit mehr serious infr als wenig Kg, aber weniger als controls), arrested (Rückfall) neg (unabh von risk für Rückfall –previous record of violence, previous adult convictions, disciplinary record – und unabh von Hi, unter 31, aber N zu klein)

6 Punkte (1 sample, 2,5 Messung, 1 mv, bei, 0,5 stat, **1 Panel) inmates, die an PF-Programm teilnehmen –(serious) infractions/Rückfall (nach einem Jahr) ns vs Ko-gruppe, Programmteil Bible study nsneg zu(serious) infr, neg zu Rückfall**

(R Gesu/Krim) Johnson,B et.al.: Escaping from the crime of inner cities: church attendance and religious salience among disadvantaged youth,in: Justice Quarterly 17, 377-391, 2000

National Bureau of Economic Research (NBER) survey , black males 18-24, in armen Großstadt-Gegenden, Drug use –used marij or other illegal drugs; drug dealing –sold marij/drugs during last four weeks, /nondrug crime –done any illegal activity innerh letzten Jahres –illegal gambling, sold stolen goods, burglary, shoplifted/stole from cars, mugging (Überfall) or purse snatching, robbery, cashed/forged stolen checks, con game (a dishonest trick that is done to get someone's money) swindle or fraud //rel salience –how strong a role does religion play in your life ?
mv (Methode nicht ganz klar - age edu both parents at 14, household size, public housing, if you work hard,get a good edu –you will get ahead; impo of being able to find steady work/of working at a job; Anteil der Stunden am Tag, die produktiv sind –Arbeit, Suche nach ihr, Weg zu ihr, Schule, Lesen, Kinder beaufsichtigen; gang membership , ÜberKo stark, Kannib etwas) - Kg –nondrug crime, drug use, drug dealing neg; salience ns;

5,5 Punkte (2 sample, 2 Messung, 1 mv, 0,5 stat) **black males 16-24 –Kg neg zu nondrug crime, drug use, drug dealing (trotz ÜberKo, Kannib)**, **rel salience ns** R Krim

4,5 Punkte (2 sample, 1 Messung, 1 mv, 0,5 stat) **black males 16-24 –Kg neg zu use of marij/other drugs, rel salience ns (ÜberKo, Kannib**) R Gesu

Johnson,B et.al.: Does adolescent religious commitment matter ? A reexamination of the effects of religiosity on delinquency, in: Journal of Research in Crime and Delinquency 38, 22-44, 2001

National Youth Survey, 11-17 J in T1, hier T3-5 , Kg past year, on the weekends, how much time have you generally spent on community-based religious activities, how impo has rel been in your life, how impo have the community-based rel activities been to you ?//
beliefs -how wrong is it for you or someone your age to purposely damage or destroy property that does not belong to you, steal something worth unter 5 D, über 50 D, hit or threaten to hit someone without any reason,
deli friends (how many of your close friends have done this)//
deli -35 Items –index crimes:Autodiebst, steal über 50 D, aggravated assault, gang fights, sexual assault, strong-armed students/teachers/others ? (unter Druck setzen oder schwer bewaffnet) broke into building/vehicle; nonindex crimes –damaged property,run away, buy stolen goods, carry hidden weapon,hit parent/teacher/students,obscene calls,schwänzen,sold marij/harddrugs,prostit, stole, joyride,public drunken,sexual intercourse,hitchhiked illegally, disorderly conduct)
biv: Rel T3 pos zu T 3/T4/T5 beliefs, neg zu T 3/4/5 deli friends/ deli //Rel T4 –pos zu T4/5 beliefs, neg zu deli friends/deli T4/5; T 5 rel –pos zu T5 beliefs/neg zu T5 deli friends/deli; rel auch mv (nonwhite, age,urbanity,inc,family disruption) neg zu deli/delifriends/pos zu beliefs (mit mv beliefs/deli-friends/deli), (Ausn: einmal rel zu deli friends pos) –unsicher, evtl. nur jeweils contemporaneus-Korrel Text vs Table
// T3 deli neg zu T4/5 rel, T 3 beliefs pos zu T4/5 rel; T 3 deli friends –neg zu rel T 4/5; mv schwächer/erratisch: Deli zu Rel pos/neg, deli friends –neg/ns; belief –ns/pos;

10 Punkte oder 8 (2,5 sample, 4 Messung, 1 mv, 0,5 stat, **2 Panel ?) rel (Kg, activities,impo of rel/activities) pos zu Ablehnung von damage, steal hit und neg zu friends die das tun, neg zu deli (Gewalt, Diebst, Drogenhandel, aber auch obscene calls, disorderly conduct public drunken), biv, mv Panel unsicher: Table 1 ja, Text und Figure 2 nein, Deli/deli friends/beliefs in Panel -3 richtig, 2ns, 1 falsch; deli neg zu rel, rel neg zu deli**

(R help, Krim, pos) Johnson,D: God's punishment and public goods. A test of the supernatural punishment hypothesis in 186 world cultures, in: Human Nature 16, 410-446, 2005

Standard Cross-Cultural Sample, 186 human societies (aus sample von 1267, nonrandom ausgewählt um repräs zu sein, keine contagion, nicht Vorläufer und Spätere –z.B. Fr und Quebec,) //high Gods –(spiritual being who is believed to have created all reality and/or to be its ultimate governor,even though his sole act was to create other spirits, who, in turn, created or control the natural world) –absent/not reported –present but not active in human affairs –present and active in human affairs but not supportive of human morality –present, active, specifically supportive of human morality; (steht für supernatural punishment for transgressors –nicht sehr sicher; not all high gods strafen alle transgressions, nicht jede übernat Strafe kommt von high God) (high Gods pos zu cultural complexity,neg zu classical rel –Christen, Islam, Hindu, Budd!) /Bonferroni-Kontrolle, Ko von classical rel/region)

3,5 Punkte (1 sample, 1 Messung, 0,5 mv, 1 stat)**Korrel high Gods – compliance of individuals with community norms ns, loyalty to the local community ns, loyalty to the wider society ns,** R pos

(unter 5) **High Gods - police pos, enforcement specialists (police, tax collectors) ns, jurisdictional hierarchy beyond local community pos, formal sanctions and enforcement for community**

decisions nspos, internal warfare –ns/pos/ns, frequ of violent conflict/internal violent conflict ns (5 Items, eines mit 6 Unteritems) (Strafen da, aber deshalb auch Koop ?) R help ?/Krim

(unter 5) **High Gods -sharing of food ns**, R help

(R Krim,help, pos) Johnson,K et.al.: Friends in high places: the influence of authoritarian and benevolent God-concepts on social attitudes and behaviors, in: Psychology of Religion and Spirituality 5, 15-22, 2013
Study 1 Stud, Hälfte K, imagine themselves at a party at which a same-sex student carelessly spills a drink on them without apologizing. likelihood engaging in eight aggressive behaviors toward this person(e.g., push this person, insult this person to his or her face;Cr .79). God is loving," "God is kind," "God is merciful," - benevol; "God is angry," "God is vindictive," and "God punishes bad people."authoritarian; ns zueinander,// benev neg zu aggr, aut pos;
Study 2 –stud, volunteered for a church, medical, social, or othertype of organization how likely - in comparison with the average college student, to help package blankets for natural disaster victims in Israel (who presumably would be thought of as being mostly Jewish).God - Benevolent(loving, forgiving, compassionate, and caring; .94) or Authoritarian (wrathful, punishing, severe, and critical; .81). God concepts ns zueinander, benev –volu und help pos, auth –volu ns, help neg;
Study 3- undergrad, view images of an Authoritarian God Jesus symbols of the Spirit or abstract art(control) Inpilot tests (*n* _ 70), 89% of Christians described the representativeAuthoritarian God image as punishing or angry,(Michelangelo Gottvater), 73% described a representative image from the Benevolent God (Jesus) condition as loving, compassionate, forgiving, or Spirit; 84% described theBenevolent God (Spirit) image (Taube mit Licht) as a spirit or as being "within."Aggr messung s.o. party, forgiveness - a friend offers, but then carelessly fails, to deliver an important package to the post office, resulting in the lossof a job for the willingness to forgive, forget, and help the friend in the future (e.g., how likely would you be forgive your friend;70).willingness to conserve water when taking showers, willingness to sign up immediately after the survey to package personal hygiene items for distribution to natural disaster victims, willingness to ship blankets to natural disaster victims in Israel (a religious outgroup).
Bei K alle Korrel ns, bei nonK –Aggr: aut pos, co neg; forgive –Jesus pos, auto und co neg; water –aut minus, co pos; volu –aut minus spir und co pos, help –spir pos, aut minus; **Priming wenig klar, K ns –die sind bilderfahren –da müsste es mehr wirken; und bei andern auch mal co pos, benev Jesus schwach, spirit –rel Bezug unsicher –stärker;**

(unter 5) **pos God neg zu Aggr, neg God pos; Priming: K ns, nonK: Aggr aut pos, controls neg, Rest ns neg;** R Krim **(Bewertung halb –halb)**

5 Punkte (2 sample, 2,5 Messung, 0,5 stat) **pos God zu zwei Items help pos, aut zu einem ns, zu einem neg; Priming: K ns; nonK: volu –aut minus, spir und co pos, benev Jesus ns pos; help: spir pos, aut minus, (benev Jesus/co ns pos),** R help

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **priming forgiveness –aut und co neg, benev Jesus pos, spir ns pos** R pos

5 Punkte (1,5 sample, 3 Messung, 0,5 stat) **God important Religion important believe in the devil believe in Hell believe in God believe in Heaven attend services belong to a religion neg zu suicide, keine Stärkediff** R Sm

(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 onsomeone; 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 niedrigestem 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; arephysically 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
4,5 Punkte (2,5 sample, 1,5 Messung, 0,5 stat) **religiosity neg zu Depr, pos zu Swg** R Gl

Junger,M/Polder,W: Religiosity, religious climate, and delinquency among ethnic groups in the Netherlands, in: British Journal of Criminology 33, 416-435, 1993
Marokkanische, türkische, niederländische, Surinamer(Hindustani, Creoles, Javanese) boys 12-17,
not pay for public transport, steal anything at school/from a car/a bicycle/motorcycle/something at home, joy-riding,sell drugs, buy something which was probably stolen, threaten to assault anybody using knife or gun, actually beat or hit anybody, carry a gun, force a girl to have sex, destroy something which did not belong to you, //in a shop –steal anything worth 10 guilders, 10-100, more than 100 guilders, // religiosity –Kg Vp und parents, do your parents have a religion, how often do they pray, /mv (unsicher ob angewendet) –supervision, family arguments, emotional bond, importance of school, general evaluation of family life, violence in family, attitudes towards position of women, high school dropout, SES father, unemployed father, raised by both parents, length of stay in Ndl,

moral community –leben nah beieinander, interagieren mehr mit andern Marokk usw – Verwa, friends, neighbors usw, viele orgs, die Marokk usw vertreten, ethn homogam, /M und T Muslim, /Surinamer :Hindustani –Hindu, Creoles –Christen v.a., Java –Islam und Christen, //Religiosität und F-rolle: T/M –Surinam –Ndl,
religiosity zu deli ever – bei M Javanese Ndl neg, bei Turk Hindustani Creoles ns; zu police contacts (info from police records/Judicial Documentation Centre –number of arrests) –bei M, Creoles Javanese neg, Hindustani ns neg, Turk Ndl ns; (6 neg, 5 ns, 1 nsneg; M und Javanese je 2 neg, Creole/Ndl je 1 neg, 1 ns, Turk ns, Hindustani 1 ns, 1 nsneg)
(Autoren: Beleg gegen moral community –weil bei Ndl –die in secu community leben –Korrel da ist und bei Türken, die in rel moral comm leben keine// auch vs Tittle Welch –dort wo wenig Krim ist, also viel soz Integr –Korrel von Rel sollte ns sein zu Krim – passt nicht für Ndl, dort wo viel Krim ist sollte wenig Korrel sein –M und C passt nicht)
Moral communities (M und T) nicht mit weniger Krim – Aggregatkorrel passt nicht – M und T viel Rel und viel deli, Ndl Gegenteil (auch Ndl und Hindu gleiche Krim, andre Rel), Aggregat –bei M (T ähnlich) viel rel –viel Krim, Ndl –wenig rel –wenig Krim; Creole/Java wenig rel –viel Krim (police contacts) dennoch: Krim innerhalb dieser Aggregate neg zu Rel

(unter 5) **religiosity (eher von parents als von Vp) bei Marokkanern und Surinam-Javanesen (Mu/Christen) neg zu deli/Krim und police contacts, bei Niederländern und Surinam-Kreolen (eher Christen) z.T., bei Türken und Hindustani-Surinamern ns, /Marokkaner im Aggregat mehr rel und mehr krim, individuell mehr rel –weniger krim; Ndl im Aggregat weniger rel –weniger Krim, indiv: mehr rel –weniger Krim; Surinamer Kreolen/Javanesen –wenig rel –viel Krim, indiv: mehr rel-weniger Krim; moral community pos oder neg zu Krim passt beides nicht**

((R Gl, pos, fert, help, div, Krim; Vergleich ideol vs rel Gem) 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 hier 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,** 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))

Kay, W: Religious experience and its explications for religious education, in: **Francis,L/Robbins,M/Astley,J:** Religion, Education and adolescence. Cardiff 2005,107-127,
13-15 J, ca 34000 , There is nothing wrong in playing truant from school, in shoplifting, buying cig/ alc under legal age, travellingwithout a ticket, cycling after dark without lights, writing graffiti –neg zu rel experience with rel membership, und zu relmembership ohne rel exp, /rel exp ohne rel membership ns(something you would describe as a rel exp)
5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **rel membership wirkt auf Haltung zu Klauen/illegal alc smoke Schwarzf graffiti neg, rel exp nur, wenn innerhalb von membership**
R Krim

((Kedem,C/Cohen,D: The effects of religious education on moral judgement, in: Journal of Psychology and Judaism 11, 4-14, 1987

Two elementary public schools –one religious,one secular,SES similar, 7-8 J, 11-12 J, 7 Bilder, moral dilemma für Abgebildete, -stealing, cheating on a test, loss of property,damage of property, aggression against a smaller child, -decide what Abgebildeter would do, dann vier Gründe für Verhalten des A (vier Stufen von moral development nach Bull)
(unter 5) **in zweiter Klasse : Vp in rel Schule -ns pos bei moral judgement/moral behavior, in 6. Klasse pos))**

(R Gl Gesu Krim) Kendler,K et.al.: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, strenght 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 Go das 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 manleben 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
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,E/Lawton,L: Religiousness and business ethics, in: Journal of Business Ethics 17, 163-175, 1998

K, evangelical, public schools, students; Christian conservatism/ orthodoxy -Putney and Middleton's 15-item scale "I believe there is a supernatural being, the Devil, who continually tries to lead people into sin"
six items measuring fundamentalism - 'born-again' or salvation experience, encouragement of others to accept Jesus Christ through such an experience, and a belief in the literal interpret-tation and absolute authority of Bible,
We used three business situations -five variations on each of the three business
John Mayer, company President, must decide whether or not to bribe a local businessman to facilitate selling his company's bicycles in a foreign country.
Mike Fox, Vice President of Operations, must decide whether or not to release pollutants into the air in order to manufacture a new and better flour Mark Simpson, President of GLC, must decide whether or not to market a high-profit product that will cause a higher than expected incidence of injuries to consumers; reinforcement value of the gain and the expectancy of the gain were set at high levels in each of the three scenarios. In addition, the expectancy of censure

was set low for all three scenarios extent to which students are willing to attribute unethical behavior or intent to a business manager.
willingness to be unethical –Vp an evangelical schools neg, an kath/public ns; I neg, Fundam neg, Christian cons neg, E ns (unabh von school; Vp an kath school nicht religiöser),

(unter 5) **willingness to be unethical –Vp an evangelical schools neg, an kath/public ns; I neg, Fundam neg, Christian cons neg, E ns (unabh von school)**

Kerley,K/Matthews,T/Blanchard,T: Religiosity, religious participation, and negative prison behaviors, in: JfSSR 44, 443-457, 2005

Inmates, Mississippi State Penitentiary, rr 45 %, 386 Vp von 4313 Insassen, 67 Ne (viel rel: 32 % conversion, 94 higher power, 77 pro God's laws, 39 % Kg weekly/more) //engaged in arguments with other inmates that involved yelling and screaming, got into fights with other inmates that involved punching, kicking, stabbing, (one or more times a month vs less) /experienced a conversion, believe in existence of a higher power or spirit such as God or Allah, Right and wrong should be based on God's laws; how often attend religious services in prison,(formal meetings, scripture studies, prayer groups), Besuch von Operation Starting Line –prison ministry program, one-day evangelical event –Musik, professional athletes, comedians speakers etc//
Arguing –neg zu conversion, higher power, God's laws, Kg (nsneg) starting line; fighting – conversion ns, higher power neg, God's laws neg, Kg nspos !, starting line ns;
mv (how many times arrested, how many times in prison,length of sentence, prison security classification, age, race, edu) arguing –conversion nsneg, higher power neg, God's laws neg, Kg neg, starting line neg, //fighting –conversion nsneg, higher power ns , God's laws neg, Kg nsneg, starting line nsneg(auch bei Ko von arguing)(ÜberKo, Kannib)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat**) conversion/belief/right wrong -God's laws/Kg/Teiln an Evangelisation neg zu arguing (scream/yelling), higher power/God's laws neg, Rest nsneg zu fighting**

(R Krim, Gl) Kerley,K/Matthews,T/Schulz, J: 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 andhope. A typical event is held on a large stage overseeing an open-air area of theprison facility. On this stage, inmates who attend will witness an entertainmentbasedevent that typically includes musicians, comedians, professional athletes,and other entertainers. Although the outward focus is on entertainment and a temporaryreprieve from

the rigors of day-to-day prison life, interspersed throughoutthe entertainment is an evangelical message for the attendees. Following the formalpresentation, inmates are given a chance to interact one-on-one and in smallgroups with program volunteers. These interactions take many forms from basicconversations about life to prayer for conversion. At the end of the event, volunteerstypically distribute several types of religious literature and encourageinmates to join prison-based scripture study and prayer groups.Based on our reading of the organization's official literature, the OSL event isnot intended to be a 1-day answer for the all of the inmates'problems. In fact, programvolunteers distribute to inmates a brochure titled *Running the Race: A One-Week Introduction to the Christian Life*, in which they draw a parallel betweenrunning an athletic race and living a life that is influenced by faithA 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;

3,5 Punkte (1 sample, 1,5 Messung, 0,5stat, **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

(unter 5) **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

Kerley,K et.al.: Examining the relationships between religiosity and self control as predictors of prison deviance, in: International Journal of Offender Therapy and Comaprative Criminology 55, 1251-1271, 2011

male parolees residing in work-release facilities in a midwestern state. rr 43 (aber von Gesamtzahl dieser parolees der letzten 6 Monate)
male felons who had been released from state prison within the previous 6 months and who were serving conditional parole sentences (i.e., work-release), "While you were in prison, how often did you: (1) destroy prison property, (2) get in physical fights with other prisoners, (3) carry, possess, or have a weapon stored nearby(4) spend time in the disciplinary unit?"// 1) prayed privately, (2) watched a religious broadcast on television, (3) attended a religious class or group.//self control : Impulsivity - act on the spur of the moment, (b) put forth little effort in preparation for the future, (c) have a "here and now" orientation, (d) are concerned with short-term versus long-term goals. Simple Tasks (a) avoided difficult projects, (b) withdrew from complicated situations, (c) thought easier things in life brought them more pleasure, (d) disliked tasks that stretch their abilities. Risk-Seeking Behavior doing something a little risky, (b) taking a risk just for the fun of it, (c) finding it exciting to do things for which they might get in trouble, and (d) believing that

adventure and excitement were more important than security. Physical Activity (a) prefer physical activities over mental activities, (b) be on the move versus sitting and thinking, (c) prefer getting out and doing things versus reading and contemplating ideas, and (d) have more energy and the need for more activity than others their age. Self-Centeredness dimension -looked out for themselves versus someone else; (b) sympathy for the problems of others; (c) if things they do upset others, whether it was their problem or that of others; and (d) getting what they want even if this causes problems for others. Volatile a) lose their temper easily, (b) hurt people when mad versus talking out a problem, (c) get along well with others when they are angry, and (d) think calmly through a situation that upsets them. Rel-messung: past month, average month, deviance –während Vp in Gefängnis war (passt zeitlich)

Zu prison deviance -3 rel Items (pray, attend, rel TV) miteinander, alle neg ; mv criminal history (onset age, prior arrest, wieviel arrest), age race edu –dann rel TV nsneg; self control dazu –rel class neg, rel TV/pray nsneg, //self-control pos zu 3 rel Items,
5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **pray/attend/rel TV neg zu deviance in prison(fights, weapon, Diszi, destroy property) pos zu self-control (Mediator)**

Kerner, HJ et.al.: Erziehung, Religion und Wertorientierungen bei jungen Gefangenen, in: Zeitschrift für Jugendkriminalrecht und Jugendhilfe 3, 233-240, 2003
Jugendstrafanstalt Adelsheim –rr 74, 54 % Christen, 18 Mu, 27 andre/keine; Neustrelitz -93 % keine Konfession/k.A., rr 73,
Adelsheim: srr/Rel spielt wichtige Rolle in Leben –Mu –K -ev gleich andre/keine; zu einem rel Me gehört –Gebote halten–Mu –no/ev –K ! , gehört –an Gott glauben –no – ev/Mu –K, rel Erziehung Kindheit –Mu –no –ev-K; (strenge Erziehung/Bestrafung/Schläge Kindheit –no –K/P –Mu !)
bei Gott denke ich an: Angst –alle ca ein Viertel; Hass –no –P –K –Mu; Rache dto, Erlösung –ca ein Viertel alle, Ermutigung –Mu 12, Rest ca 30; wichtige Werte – an Gott glauben ganz wichtig 30, ganz unwichtig 19, Leben nach christlichen Werten ausrichten 10 % /20%
(unter 5) **Insassen von Jugendstrafanstalt –wenig Religiosität, Muslime mehr, Konfessionslose/andre nicht klar weniger als Rest (bei Gott denke ich an Hass Rache mehr, Mu weniger; alle gleich viel Angst/Erlösung),**

Klanjsek,R et.al.: Religious orientation, low self-control, and deviance: Muslims, Catholics, Eastern Orthodox, and „Bible Belt" Christians, in: Journal of Adolescence 35, 671-682, 2012

students, 20J, Bosnien/Herzegowina (no aff 3, Muslime 89) Serbien(no aff 4, Orth 93) , Slowenien,(no aff 13, 77 Kath), USA –Alabama (65 % P, no aff 5) ,60-66 % F, USA 51; deviance –theft, substance use, interpersonal violence, property damage, truancy, cheating on school tests –(11 Items aus 55), I (5 Items)Extrinsic social (3 Items) aus Gorsuch/Venable; low self-control -9 Items aus 24 (Grasmick)

Korrel zu low self-control : -in Bosnien/H : I neg, E ns; Serbian –I neg, E pos; Slowenien –I nsneg, E pos, USA –I neg, E pos;
mv (sex age community size, family structure ,family SES low self-control) zu deviance – Bosnien/H: I neg,Serbien I ns (aber bei Intera sign !), Slowenien I ns, (Slow E neg, aber biv pos) USA I neg,/Intera bei B/H, Serbien USA –bei viel low self-control wirkt I stärker vs deviance (aber nur wenig, auf allen levels von selfcontrol I neg), (Mediation: I zu low self control zu deviance -1 mal B/H, Rest nsneg)
5,5 Punkte (2 sample, 1,5 Messung, 1,5 mv, Intera/Mediat, 0,5 stat) **I neg zu deviance/low self control (incl auch substance use) in Bosnien/H (Muslime), Serbien (orth), USA (P), nicht in Slowenien/E z.T. pos, I wirkt etwas stärker bei low self-control, keine Mediation von I durch self-control (?)**

Knotts,T et.al.: Ethical judgements of college students: an empirical analysis, in: Journal of education for business 75, 158-163, 2000
(under)grad students , 45 % Baptist, 19 K, 10 Me, 4 no; 9 Items –bribe, not informing auto manufacturer about faulty component part, (gifts to purchasing agents) blame innocent co-worker, claim credit for s.o. else's work, authorize subordinate to violate rules of company, violate privacy during marketing research study, gifts to customer to increase sales (ask buyers for info about competitor) –ist das morally right, ethical, fair, just ? //I Gorsuch/McPherson 89 –enjoy reading about my rel , doesn't matter what I believe so long I am good, impo to me to spend time in private thought and prayer, strong sense of Gods presence, try hard to live all my life according to my rel beliefs, although I am religious I don't let it affect all my daily life, whole approach to life based on my rel although I believe in my religion, many other things are more impo in life;
(unter 5) **I neg (not morally right, ethical, fair, just)zu unmoral Verhalten, denom ns;**

Koch,J/Ramirez,I: Religiosity, christian fundamentalism, and intimate partner violence among US college students, in RRR 51, 402-410, 2010
undergrad, 2 univ in Southwest, 88 % dating, 6 % engaged, 6 % verh, 20 J, 44 % Latino, a measure of social desirability Following Reynolds' (1982) guide lines, our sample's mean social desirability score of 34 was deemed an acceptable indicator of truth-telling among our respondents.
Violence Approval -Family 1) It is sometimes necessary to discipline a child with a good hard spanking. 2) It can think of a situation when I would approve of a wife slapping a husband's face. 3) It can think of a situation when I would approve of a husband slapping a wife's face. 4) It is sometimes necessary for parents to slap a teen who talks back or is getting into trouble.
Male Violence 5) When a boy is growing up, it's important for him to have a few fist fights. 6) A man should not walk away from a physical fight with another man. 7) A boy who is hit by another boy should hit back.
Sexual Aggression 8) A woman who has been raped probably asked for it. 9) If a wife refuses to have sex, there are times when it may be okay to make her do it. 10) Once sex gets past a certain point, a man can't stop himself until he is satisfied.

Psychological Aggression (1) Insulted or swore at my partner 2) Shouted or yelled at my partner 3) Stomped out of the room or house or yard during a disagreement. 4) Said something to spite my partner. 5) Called my partner fat or ugly 6) Destroyed something belonging to my partner 7) Accused my partner of being a lousy lover 8) Threatened to hit or throw something at my partner.
Intimate Partner Violence 1) Threw something at partner 2) Twisted arm or hair 3) Pushed or shoved 4) Grabbed 5) Slapped 6) Used knife or gun on partner 7) Punched or hit 8) Choked 9) Slammed against wall 10) Beat up 11) Burned or scalded 12) Kicked
Religiosity: 1) How often do you attend a place of worship (church, synagogue, etc.) now? 2) In general, would you consider your religious faith to be? 1) Non-existent 2) Very weak 3) Moderately weak 4) Moderately strong 5) Very strong
About how often do you pray? 4) Beliefs about God? 1) I don't believe in God 2) I don't believe in a personal God, but I believe in a higher power of some kind. 3) I find myself believing in God some of the time, but not at other times. 4) While I have some doubts, I feel that I do believe in God. 5) I know that God really exists and I have no doubts about it
Christian Fundamentalism 1) I am sure the Bible contains no errors or contradictions. 2) It is very important for true Christians to believe that the Bible is the infallible Word of God. 3) The Bible is the final and complete guide to morality; it contains God's answers to all important questions about right and wrong. 4) Christians should not let themselves be influenced by worldly ideas. 5) Christians must try hard to know and defend the true teachings of God's word. 6) The best education for a Christian child is in a Christian school with Christian teachers.

mv (ethnicity, gender, SES, relationship length, sexual activity, age, social desirability) –violence approval (family, male, sexual)–religiosity ns, Fu pos; psychological aggr –religiosity/Fu ns; intimate partner violence –rel ns, Fu pos (schwach) ;(**ÜberKo, Kannib) ((relationship length und sexual activity pos, F gleich M bei aggr/intimate viol !))**
(unter 5) **religiosity ns zu violence approval (family, male, sexual), psychological aggr, intimate partner violence; Fundamentalism –pos zu approval/intimate violence (schwach) ns zu psycho aggr, (ÜberKo,Kannib, schlechte Messung von approval)** (halb-halb gewertet)

(R Gl, Gesu, Krim) Koenig,H: Religion and older men in prison, in: International Journal of Geriatric Psychiatry 10,219-230, 1995

57 J, (viel drug charges, 8 J Strafe, 70% white, 37 % psychiatric problem, jeder hat 3 chronical 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 previous 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;

(unter 5) **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**
3 Punkte (0,5 sample, 2 Messung, 0,5 stat) **Number of physical symptoms –ns, außer: Kg neg, severity of chronical medical illness alle ns, severity of medical illness pray pos,** R Gesu

3 Punkte (0,5 sample, 2 Messung, 0,5 stat) **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

Zwei Bewertungen (R help, Krim) Koenig,L et.al.: Religiousness, antisocial behavior, and altruism: genetic and environmental mediation, in: Journal of Personality 75, 265-290, 2007

nur males, 33 J, number of pairs where both twins had scores for all four scales was 165 MZ pairs and 100 DZ pairs,
antisocial behavior -27 Items, Taten ab 17 J, theft, illegal behavior with drugs and alcohol, force, and miscellaneous vice //altr -45 Items, Teile aus Rushton; religiousness currently and while growing up - nine items, plus religious affiliation. frequency of prayer, frequency of attending religious services, membership in youth/ study groups, and importance of religion in daily life, etc
(rel did not differ by zygosity –ist also nicht erblich; aber MZ-DZ Diff da, bei current rel klar –Erblichkeit bei retrosp 13 %, bei current 41 %; DZ mehr antisocial als MZ, weggeredet als sample fluctuation)
Rel pos zu altr, neg zu antisoc (bei MZ twins retrosp rel und current rel gleich, bei DZ retrosp ns pos zu altr, ns neg zu antisoc, current rel ns !),
gibt man zuerst retrosp rel ein, ist current rel ns, gibt man zuerst current rel ein, ist retrosp ns;
Korrel rel zu antisoc und altr –genetisch (stärker) und shared environmental;
genetischer Einfluss auf altr 10 % -davon 73 % shared with rel; shared envir-Einfluss 28 % -50 % davon shared with Rel,nonshared envi 4,7 %
genetischer Einfluss auf antisoc -40 % -zu 100 % shared with rel, shared envir -7 % -zu 100 % shared with rel, nonshared envi -1,1 %
((**genet Drittfaktor beeinflusst antisoc/altr und rel ?, //nonshared envi kaum parallel/kein Einfluss ?// was wäre ein Drittfaktor bei shared environment ?- shared envi und nonshared envi –rel Erziehung/Sozialisation in Familie/Gemeinde ? -nicht: Rel ohne eigene Wirkung -))**
the genetic effect on antisocial behavior was shared entirely with the genetic effects on religiousness. The same was true for the small shared environmental effect on antisocial behavior. // religiousness was related to antisocial and altruistic behavior through both genetic and shared environmental mechanisms.

Antisocial behavior, moderately genetic in origin, shared all of its genetic influence with religiousness, as seen by a near-perfect negative genetic multiple correlation between antisocial behavior and religiousness and the genetic variance in antisocial behavior being attributable entirely to genetic variance in religiousness. The shared environmental component of antisocial behavior, though small, was also highly related to shared environmental effects on religiousness
Genetic and shared environmental influences also contributed to the relationship between religiousness and altruistic behavior, the variance shared between religiousness and the adult antisocial or altruistic behavior was due to both genetic and shared environmental influences.
the relationship between religiousness and antisocial behavior was due to both genetic and shared environmental effects, altruistic behavior also shared most of its genetic influence, but only half of its shared environmental influence with religiousness

Erblichkeit von antisoc –ca 40 % hier und auch anderswo; altr –hier 9 %, anderswo 27-42-50 -60 ! . rel –childhood 12 %, adult 44 –oder Kg 20-30 %, religiousness 40-50 %; hier 13/40

2,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat) **rel pos zu altr (bei MZ stärker), genet Teil von Rel und shared environment-Teil von Rel korrel (is partly shared with) mit genet/shared envir-Teil von altr (Ursache genet und Umwelt-Drittfaktoren?),nonshared environm –ein wenig rel Einfluss** R help
(unter 5) **rel neg zu antisoc behavior(bei DZ ns) , genet Teil von Rel und shared environment-Teil von Rel is completely shared with genet/shared envir-Teil von antisoc behavior (Ursache genet und Umwelt -Drittfaktoren?)/nonshared environm –ein wenig rel Einfluss** R Krim

Koenig,L et.al.: Religiousness, antisocial behavior, and altruism: genetic and environmental mediation, in: Journal of Personality 75, 265-289, 2007

(childhood rel: erblich 0,12, adults -0.44, -Koenig; Kg 0.2-0.3, religiousness 0.4-0.5; antisocial behavior ca. 0.4 erblich; prosoziales Verh auch erblich; hier 0.10 !, bei andern: 0.50 -0.42 -0.27 -0.6)
Sample used von Koenig (Erblichk von religiousness) und Krueger (Erblichkeit der Korrel antisoz-altrusitic behavior) Minnesota Twin Registry –Daten auf allen Skalen: 165 MZ pairs, 100 DZ pairs, M; 33 J, antisoc behavior after age 17, 27 Items, theft illegal behavior with drugs and alc, force , miscellaneous vice; altruism -45 Items, -vs friends, acquaintances, strangers, organizations, /religiousness -9 Items –pray, Kg, member in youth/study group, impo of rel in daily life, currently und while growing up,
Rel current und retrospective –altruism pos, antisoc behavior neg, ((schwache neg Korrel antisoz-altr))
Korrel rel –antisoc behavior bei MZ stärker als bei DZ, Korrel rel –altr auch, aber schwächer, /rel erblich retrospektiv 0.13, current 0.41(s.o.),/wenn man current oder retrosp rel in Gleichung zuerst bringt, wirken sie und das jeweils andere Item nicht, deshalb Kombination von beiden //Korrel ist bei MZ-Twins stärker –also erblich
Korrel von rel zu antisoz behavior–wegen gemeinsamen genet und shared environmental influences; dieselben Gene und dieselbe shared envi wirken auf rel und antisoz behavior gleichzeitig, bei altruism ähnlich, aber schwächer: nur Teile des genet (75 %)/shared envi-

Einflusses (50 %) auf altr sind dem Altr und der Rel gemeinsam, es gibt noch andere genet/shared envi-Einflüsse auf altr;
(unter 5) **religiousness pos zu altruism, neg zu antisoz Verhalten, diese Korrel ist vielleicht Schein, durch Drittfaktoren verursacht: die gleichen Gene/die gleiche geteilte Umwelt beeinflussen Rel und antisoz/altr Verh (bei Altr schwächer: 75 % des genet und 50 % des Umweltanteils) //(Korrel Rel –antisoz/altr ist bei MZ stärker) es gibt noch nonshared envi –bei Verhalten oder bei Korrel ? - wird von Rel kaum beeinflusst**

Körner,M/Stratmann,H: Steuermoral. Das Spannungsfeld von Freiwilligkeit der Steuerzahlung und Regelverstoß durch Steuerhinterziehung. Tübingen 2006

EVS 1999-2001 –Religion für mein Leben sehr/ziemlich wichtig (vs weniger /gar nicht)– pos zu Index hohe Steuermoral (Dld),

pos zu Steuerhinterziehung in keinem Fall in Ordnung (Öst, Be,Kanada,Dän Fin Fr Dld Isl Irl Ita Ndl Polen Sp, Schweden GB USA, Japan; ns pos Lux Griech) , auch mv (EU/OECD-Länder) – Ko von occ, indiv Freiheit über die Lebensgestaltung da, gute Bezahlung im Beruf wichtig, inc, edu, marital status, age, MF, Anordnungen befolgen (nur wenn man überzeugt ist) Identifikation mit der Nationalität/Staatsbürgerschaft, fairness des Steuerzahlverhaltens der anderen, Einzelstaaten//Vertrauen in Parlament, Mitmenschen, Aggregat:Anteil der Steurern/Sozialversicherungabgaben an BSP; BSP pro Kopf, Anteil von Steuereinnahmen von Kommunen/Ländern an Gesamtsteuern, Index für direkte Demokratie, Relation aus dem Äquivalenzeinkommen der Haushalte des oberen und unteren Einkommensquintils) . in Dld ns ! (biv pos) –(Ko von fairness, O-W, Vertr in Parl, in Mitme, Identifik, Anordnungen, age, MF, mar stat edu inc occ Zufr mit pol System, Freih für Lebensgestaltung, mater Werte Indiv soll mehr Eigenverantwo übernehmen)
7 Punkte (4 sample, 1 Messung, 1,5 mv, 0,5stat**) rel impo –pos zu Ablehnung von Steuerhinterziehung (und zu Index hohe Steuermoral Dld), OECD/EU, mv (Dld mv ns, ÜberKo)**

Koervers,HJ: Jugendkriminalität und Religiosität. Weinheim 1988
Häftlinge 14-21 J, M, zwei Drittel K, 27 P, 4 k-los, //50 % sprachen nie über religiöse Dinge im Elternhaus (Vergleichsgruppe Hauptschüler: 20 %), Bezugspersonen 54 % nichtrel (28), rel Erziehung lasch 46, keine 15; rel Erz weniger wichtig 48, nicht wichtig 17;70 % Erstkommunion/Konfi (HS alle), Kg häufig –in Kindheit 38, jetzt 2; manchmal (Vp sagen, sie gehen nicht aus innerer Einstellung persönl Bedürfnis hin, sondern weil Kg Freigang ist – Abwechslung, vor Haft meist nie im Godi) - 44/46, nie 17/52; (bei HS sinkt Kg auch, schwächer), gut dass es die Kirche gibt 63 (HS 25)
Beten früher/heute –häufig 38/13, manchmal 34/48, nie 27/38, (sinkt auch bei HS), Abmeldung vom RelU 20 %, RelU wichtig ein Drittel, HS mehr, rel Wissen viel 11, einiges 44, /Jesus Gottes Sohn 27, guter Mensch 50, Märchen 23, Bedeutung von Jesus: viel 21, aus

biblischen Texten heute noch viel zu lernen 35 (HS 75), Gottesglaube Ja 27, schwankend 48, nein 25 (HS über 50 Ja)

5 Punkte (0,5 sample, 4 Messung, 0,5 mv/Kogruppe) **Häftlinge weniger Rel als Hauptschüler –in Erziehung/Kindheit, jetzt –Glaube, Bedeutung von Jesus, Rückgang seit Kindheit in Beten/Kg mehr als HS, mehr: gut dass es die Kirche gibt**

((**Kollmar-Paulenz, K:** Der Buddhismus als Garant von „Frieden und Ruhe", in: Zeitschrift für Religionswissenschaft 11, 185-207, 2003
Abstract da – tibet-buddh Missionierung der Mongolen, aggressiv, Verfolgung einheimischer Schamanen durch Bu und verbündete Fürsten, auch phys Gewalt, -ideale buddh Gesellschaft, in der der Staat die besten möglichen Bedingungen für den spir Heilserwerb zur Verfügung stellt, und Tibeter sind bessere Budd –legit Gewalt))

Koopmans,R: Religious fundamentalism and hostility against out-groups: a comparison of Muslims and Christians in Western Europe, in: Journal of Ethnic and Migration Studies 41, 33-57, 2015

people of Turkish origin und native stock in six West European countries. In Germany, France, the Netherlands and Belgium also people of Moroccan origin were interviewed; in Austria and Sweden nicht; Muslims of immigrant origin - mention Islam as their religion, born abroad or have at least one parent born abroad. Christians of native stock -say they adhere to Christianity, both themselves native-born and have two native-born parents. (67 % K, 28 mP). The Moroccan ethnics -40% of Muslims all Sunnite Islam, Turkish sample includes both Sunnites (54%) and Alevites (5%), non-Alevite Shiites (1%) rel identific - To what extent do you feel Christian [Muslim]? To what extent do you feel connected to Christians [Muslims]? To what extent are you proud of being a Christian [Muslim
Can you tell me how often you feel discriminated in [survey country] because of your origin or religion?' ever felt discriminated 'when looking for a job or at work', 'when looking for housing', 'when going out in clubs and cafes', 'in school', 'by the police' or 'by a public service institution, social service or the municipality'.
Fundamentalism -Christians [Muslims] should return to the roots of Christianity [Islam]There is only one interpretation of the Bible [the Quran] and every Christian [Muslim] must stick to that
The rules of the Bible [the Quran] are more important to me than the laws of [survey country] –
Chr pro alle drei -4 % -Mu 44, Aleviten 15, nonmainstream P 12; strongly rel bei Chr -8 %, bei Aleviten 22, Sunniten 50; mv (demogr, home owner, perceived discr) –Ndl Schweden Dld minus, Be Fr Öst plus, religious id bei Chr pos, bei Mu stark pos zu Fu (discr ns), Mu viel mehr Fu,
outgroup hostility -I don't want to have homosexuals as friends/ Jews cannot be trusted
/Muslims aim to destroy Western culture [for natives] Western countries aim to destroy Islam [for persons of Turkish or Moroccan origin]
pro alle drei Items –Chr 1,6, Mu 26; outgroup hostility (mv s.o., und Länder) –mP andre P K ns, Mu pos -Aleviten, türk/marokkan Mu, //bei Chr: Fu pos, rel id ns (Kannib), bei Mu: Fu pos (viel stärker als bei Chr), rel id pos und türk Sunniten/Alev mehr als marokkanische (Kannib),

very rel Fu Christen -58 %Mu-Bedrohung, very rel Fu Mu -72; vs J -20 -70; vs Hs -30-70, (Islam mehr Fu und Fu mehr hostility
6 Punkte (2 sample, 2 Messung, 1,5 mv,bei, 0,5 stat) **(Mu viel mehr Fu als Chr, Aleviten und nonmainstream Chr gleich, rel identific bei Chr ns, bei Mu stark pos zu Fu, perceived discr ns; strongly rel –nur eine Minderheit ist Fu)**
outgroup hostility(dubios, eher Vorurteil als Aggr) –Fu pos, Mu pos, mP K andre P ns//bei Chr: Fu pos, rel id ns; bei Mu: Fu pos stark, rel id pos, türk Mu –auch Aleviten –mehr als marokkanische /very rel Fu bei Mu: über 70 % vs Juden/Hs,

Koster,F et.al.:Shame and punishment. An international comparative study on the effects of religious affiliation and religiosity on attitudes to offending, in: European Journal of Criminology 6, 481-495, 2009
WVS -128 000 Vp, 70 Länder, no affil 25 %, Christians 58, Islam 15, claiming government benefits to which one is not entitled', 'accepting a bribe in the course of professional duties', 'cheating on taxes', 'avoiding paying the fare on public transport'-justifiable ? –Islamic –Christian –no aff; religiosity neg;
7 Punkte (3,5 sample, 2 Messung, 1 mv, 0,5 stat**) religiosity und rel affil (vs no aff) neg zu claim gov benefits, cheat on tax, accept bribe, avoid paying fare**

Kposowa,A et.al.: Reassessing the structural covariates of violent and property crimes in the USA: a county level analysis, in: British Journal of Sociology 46, 79-105, 1995

3076 counties, indices of property (burglary, larceny and motor vehicle theft) violent crime (aggravated assault, rape, robbery), homicide , mv - region (a dummy variable for the Confederate South), urban, black, per cent below the poverty level, Gini coefficient of income inequality, per cent church membership, divorce rate, migrants, , population change, popul density, unemployed, high school graduates, professional workers, Hispanic, Native American, age, young people age 5-17. Four other variables, median family income, infant mortality, female headed households, births to mothers under 20,
Urban counties -408/rural counties 1618 –mv: church membership ns zu homicide (Zahlen gezeigt) neg zu violent crime rural, urban ns; neg zu property crime urban, rural ns, (keine Zahlen gezeigt)
alle counties – church membership mv neg zu violence, homicide, property crime; (auch bei Weglassen von Mini-counties –instabile Zahlen)
(in South mehr homicide, weniger violence; in Southern counties –zu homicide -church membership nsneg, Ne poverty pos, white neg !! Hi Native Am pos !, in counties mit mehr Ne –church membership nsneg; poverty urban wirken; county-N klein)

7 Punkte (2,5 sample, 2 Messung, 2 mv,bei, 0,5 stat) **church membership mv neg zu violence, homicide, property crime in allen counties; in Untersamples –rural, urban, South, blacks –nsneg, neg, Aggregatmessung**

(R Krim,Gl, Gesu) 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, Gesundheitssorgern, Emotionalität)
3 Punkte(1 sample, 1,5 Messung, 0,5 stat) **Hood Mysticism ns zu Gesu-sorgen, körperl Beschwerden** R Gesu
3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **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

Kurpis,L et.al.: The effects of commitment to moral self-improvement and religiosity on ethics of business students, in: Journal of Business Ethics 80, 447-463, 2008

small private rel affiliated univ, Pacific Northwest, undergrad, 57 M, 57 Kath, agno 7, ath 5, commitment to moral self –improvement:
I would like to become a more ethical and moral individual (0.781). 2. I would like to receive more ethics instruction as part of my university education (0.669). 3. I think that I could benefit from receiving more ethics education while I study in a university (0.618). 4. I think that it is my obligation to continue improving my moral self throughout my life (0.777). 5. No matter how highly moral you are, there is always opportunity for improvement (0.633

Scenario 1 (Failure to honor warranty) A person bought a new car from a franchised automobile dealership in the local area. Eight months after the car was purchased, he began having problems with the transmission. He took the car back to the dealer, and some minor adjustments were made. During the next few months he con tinuaUy had a simdar problem with the transmission sUpping. Each time the dealer made only minor adjustments on the car. During the 13th month after the car had been bought, the man returned to the dealer because the transmission was again not func tioning properly. At this time, the transmission was completely overhauled. Action: Since the warranty was for only 1 year (12 months from the date of purchase), the dealer charged the full price for parts and labor.
Scenario 2 (Over-eager salesman) A young man, recently hired as a salesman for a local retail store, has been working very hard to favorably impress his boss with his selling abiHty. At times, this young man, anxious for an order, has been a little over eager. To get the order, he exaggerates the value of the item or withholds relevant information concerning the product he is trying to sell. No fraud or deceit is in tended by his actions, he is simply over-eager. Action: His boss, the owner of the retail store, is aware of this salesman's actions, but he has done nothing to stop such practice.
Scenario 3 (Taking advantage of underprivileged consumers) A retail grocery chain operates several stores throughout the area including one in the city's inner city (the so-called "ghetto") area. Independent studies have shown that prices do tend to be higher and there is less of a selection of products in this particular store than in the other locations. Action: On the day welfare checks are received in this area of the city, the retailer increases prices on all of his merchandise.
Scenario 4 (Withholding information from consumers) Sets of a well-known brand of "good" china dinnerware are advertised on sale at a considerable discount by a local retailer. Several patterns of a typical 45-piece service for eight are listed. The customer may also buy

any "odd" pieces which are available in stock (for instance, a butter dish, a gravy bowl, etc.). The advertisement does not indicate, however, that these patterns have been discontinued by the manufacturer. Action: The retailer offers this information only if a customer directly asks if the merchandise is discontinued.
Fragen dazu: situation involves ethical problem ? wären Sie diese Person in dieser Sit, würden Sie dasselbe tun ?
Perceived importance of ethics –social responsibility and profitability, long term gains (being ethical and socially responsible is the most impo thing a firm can do; business has social responsibility beyond making profit), short term gains (the most impo concern for a firm is making a profit, even if it means bending or breaking the rules, efficiency is much mor impo to a firm than whether or not the firm is seen as ethical or socially responsible) ;
How important are religious beliefs in your life?,(ceiling) (Kg ns zu ethical problem recognition/ethical behavior intentions; nicht gezeigt), Impo pos zu commitment to moral self-improvement; ns zu perceived impo of ethics ! (obwohl moral self impr pos zu impo of ethics !)/rel impo ns zu problem recognition bei scenarios ; impo zu uneth Verh -2malneg (mediation: rel pos zu commitment neg zu Verh), 2mal nsneg ;

(unter 5) **rel impo pos zu commitment to moral self-improvement, ns zu perceived impo of ethics (unklarer Inhalt), ns zu: unmoral Verh erkannt als moral Problem, neg/nsneg zu: Vp würde auch unmoral/unehrlich handeln**

Kvaraceus,W: Delinquent behavior and church attendance, in: Sociology and Social Research 28, 284-289, 1944

delinquents MF, referred to the Passaic (Ort nahe NY) Children's Bureau,
denom : K 68, P 23, J 2 (in Bev 6) no 8 (girls15 !), Bev hat church membership von 57 %, delinquents 92//regular attending –Kg, fulfilled his rel duties (unklar welche) went to Sunday school vs attend nur on certain occasions, not yet completed church duties (Sunday school ?) –irregular, seldom never present at church or Sunday school, none of rel duties erfüllt –never//die Hälfte attends regularly (M gleich F), kein Bev-vergleich//

(unter 5) **delinquents mehr church membership als Bev des Staats (NY ?), (census zu rel –unklar ob überhaupt existent) J in Bev mehr als bei deli**

Laird,R et.al.: Religiosity, self-control , and antisocial behavior: religiosity as a promotive and protective factor, in: Journal of Applied Developmental Psychology 32, 78-85, 2011
adol,13 J, 45 % Ne, impo of rel in daily life; Kg; self-control Grasmick, -impulsiveness, simple tasks, risk seeking, physical activity, self-centeredness, temper//Problem Behavior Frequency Scale Farrell, 26 Items, physical/nonphys aggr, deli, drug use; 1 Jahr vorher und jetzt, /mother –frequency of adol rule breaking behavior –Teen Conflict Survey ,6 Items, child rel impo –self control pos, previous antisoc behav ns neg, current antisoc beh neg, rule breaking previos/current ns; child Kg –alles ns, self control nspos;

mother rel impo –alles ns, außer self-control nspos; Kg mother –alles ns; self-control kein Mediator von impo zu antisoc behavior; bei high impo wirkt fehlende self-co weniger neg als bei low impo; Path-Model mit mv previous antisoc/rule-breaking, demogr
5,5 Punkte (1 sample, 3 Messung, 1 mv? Intera/Mediat, 0,5 stat) **child rel impo –self control pos, previous antisoc behav ns neg, current antisoc beh neg, rule breaking previous/current ns; child Kg –alles ns, self control nspos; mother rel impo –alles ns, außer self-control nspos; Kg mother –alles ns; self-control kein Mediator von impo zu antisoc behavior; bei high impo wirkt fehlende self-co weniger neg als bei low impo; sonst keine Intera/Med,**

((Landau,S et.al.: The effect of religiosity and ethnic origin on direct and indirect aggression among males and females: Some Israeli findings, in: Aggressive Behavior 28, 281-298, 2002

Jüd. Kinder 8,11,15 J aus secular und rel schools, direct (physical, verbal) und indirect (social manipulation) aggr, same-sex peer estimated data (boys rating boys..) , Bei girls: religiosity – phys aggr nsneg, verbal aggr ns, indirct aggr neg; bei boys: phys und verbal aggr nsneg, indirect aggr neg, jüngere sec boys mehr aggr als ältere rel boys
3 Punkte (1 sample, 1 Messung, 0,5 Intera, 0,5 stat**) bei boys und girls: Besucher von rel schools ns neg zu physical/verbal aggr, neg zu indirect (social manipul) aggr))**

(R pos, Krim) Langehough,S.et.al.:Spirituality and Religiosity as Factors in Adolescents' Risk for Anti-Social Behaviors and Use of Resilient Behaviors. PUB DATE1997-11-00NOTE 9p.; Paper presented at the Annual Conference of the NCFR Fatherhood and Motherhood in a Diverse and Changing World(59th, Arlington, VA, November 7-10, 1997)
Stud, 72 % F
Rohrbaugh-Jessor Religiosity Measure "Ritual" participation in religious rituals and observances (How often have you attended religious service this year?. "Consequential" concern for and awareness of moral issues and standards for appropriate conduct (When you have serious personal problems how often do you take religious advice or teaching into consideration? "Ideological" I question God's existence, I do believe in God and believe God knows of me as a person. I don't know if there is a personal God, but I do believe in a higher power of some kind. I don't know if there is a personal God or a higher power of some kind, and I don't know if I will ever know. I don't believe in a personal God or in a higher power). "Experiential" During the past year, how often have you experienced a feeling of religious reverence or devotion?
The Asset/Deficit subscale of -prosocial activities, positive interpersonal and familial relationships, substance abuse, negative interpersonal and familial relationships, high risk behaviors. "At school I try as hard as I can to do my best work,"
The 22 item anti-social "During the last 12 months, how many times have you...damaged property just for fun? "
Resiliency behaviors and attitudes 4 Items "I take an active approach toward solving life's problems".

religiosity und Intr - antisocial behaviors neg; assets, resiliency pos/ I (mv Ko von resiliency, abuse, age, ethnicity) ns zu antisoc behaviors, religiosity (mv asssets gender) neg zu antisoc behav

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Rel neg zu antisocial behavior** R Krim

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Rel pos zu assets, prosocial positive interpersonal familial relships, pos zu resiliency** R pos

((Laub,J/Vaillant,G: Delinquency and mortality: a 50-year follow-up study of 1000 delinquent and nondelinquent boys, in: American Journal of Psychiatry 157, 96-102, 2000

500 Jungs aus Glueck-Studie, mit 11-16 delinquent, 3,5 convictions, vs 500 controls matched in age ethnicirty IQ high crime low income neighborhoods ,42 % der Deli mit 65 tot, 27 % der nondeli,Tod durch: Homicide Alk Unfälle Infektionen Herz ; Krebs Sm ns, mehr unentdeckte unofficial deli –mehr Tote; IQ als Kind ns, aber edu neg zu mort, /Ursachen: unoff deli, dysfunct upbringing, edu minus, alc plus, adult crime plus,))

Leach,M et.al.: Religious activities, religious orientation, and aggressive behavior, in: JfSSR 47, 311-319, 2008

45 F, 17 M, students an Southern univ, 20 J, 39 % Ne, alle P, Taylor Aggr Paradigm – scheinbare competition mit opponent, Schock für den, wenn er gewinnt (schneller reagiert), Vp bekommt auch shock, wenn sie langsamer ist, scheinbar vom Opponenten, dessen Schocklevels steigen an, man kann auch wählen, keinen Schock zu geben, Schock 10 ist einer, der einem wehtut, very unpleasant ist; 20 wäre einer, der sehr weh tun würde, der Gegner droht ihn an //aggr Disposition –hostile cognition, affect, physical und verbal aggr, /Gorsuch/McPh I –E scale, (Ep-I pray mainly to get relief and protection, Es- I go to church mainly to spend time with my friends); Cr Ex 69, Spir Transc Scale –universality, prayer fulfillment, connectedness; Cr z.T. 65; Vp –lesen Text aus Bibel, der - makes them feel closer to God(wählen Text selber aus) oder meditate and get connected with your higher power and your place in the world (beide Gruppen fühlen sich dann Gott näher), read popular magazine –je 5 Min,

Vp mit Bibeltext/Medit und I, Es, STS –shock level ns; Ep mehr/zu aggr Disposition –Es ns, Ep pos, I neg, STS ns; Ne geben höhere Schocks, mv fehlt,
(unter 5) **1 Interve Vp mit Interve Bibeltext/Medit (danach näher zu Gott) und I, Es, STS –ns zu shock level bei Interve; Ep mehr//Korrel zu aggr Disposition –Es ns, Ep pos, I neg, STS ns; (Ne geben höhere Schocks –mv fehlt//defensive Aggr; EP ?)**

Lederman,D et.al.: Violent crime: does social capital matter ?,in: Economic Development and Cultural Change 50, 509-539, 2002

WVS und süd/mittelamerikanische Länder, unklar: average von 1982 -84 und 1990-93 oder 1980-94, 10 Länder Osten, 5 Länder andre, 32 Länder christlich in Appendix (zusammen 48, in Text 39) 1982f 24 Länder, 1990 f 43
homicide data are taken from the World Health Organization (WHO), which in turn gathers the data from national public health records. a homicide is defined as a death purposefully inflicted by another person, as determined by an accredited public health official. The homicide rate per country is the annual average over the period 1980–94/Aggregat rel impo in life, Kg
homicide –impo nsneg, Kg nspos, mv (Gini,per capita GDP growth) dto -31 Länder (unklar welche) , oder 25 (20 christlich, 2 anders, 3 orth) –hier Rel völlig ns /bei Ko von phones per capita/region (Latin America, transition economy, OECD) –rel nsminus, Kg nspos (31) oder (25) –religiosity nsneg, Kg neg !
(unter 5) **Aggregat Kg/impo 2ns, 5nspos, 6 nsneg, einmal neg zu Aggr homicide, dubios: bei versch samples und versch controls (instruments) verschieden**

(R allg, help, Krim) Lee,K et.al.: Personality traits beyond the Big Five: Are they within the HEXACO space ?, in: Journal of Personality 73, 1437-1463, 2005

192 Items, honesty-humility(sincerity, fairness, greed-avoidance, modesty),emotionality(fearfulness, anx, dependence, sentimentality, wenig bravery, toughness, self-assurance, fearlessness), Extrav (expressiveness, social boldness, sociability, liveliness), agreeableness(forgiveness, gentleness, flexibity, patience), conscientiousness(organization, diligence, perfectionism, prudence), openness to exp (aesthetic appreciation, inquisitiveness, creativity, unconventionality),(honesty korrel 0.3 mit A –(hier IPIP Messung, bei NEOPI starker Zusammenehang) und C; emot zu A BigFive 0,38 !, N 0,51; //SPI –Faktor religiosity/conventionality –nur zu A/C Big Five etwas, Rest ns; /religiosity SPI –A C Big Five pos, HEXACO –honestyhumility stärker pos, , A Emot C leicht pos,//honesty –seductiveness neg, manipulativeness neg, integrity pos, egotism neg, rel schwach pos; (Narzism psychopathy Macciavellism neg)
3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **rel zu honesty/humility ähnlich wie zu A/C Big Five, A pos zu HH, HH –psychopathy neg, Macch neg, manipulativeness neg, egotism neg, secuctiveness neg, Narzism neg**

Lee,M: The religious institutional base and violent crime in rural areas, in: JfSSR 45, 309-324, 2006
(vgl. Lee/Bartkowski 2004) Counties mit weniger als 25 000 Einwohnern und mehr als 2000, mit guter Statistik, /violent crime –homicide, robbery, aggravated assault (schwere KV) /number of churches in county per 1000, total adherence rate, proportion of adhering to evangelical/fundamentalists, adhering to civically engaged denomin,
Korrel viol crime –churches neg, adherence rate neg, ev/Fu pos, civically engaged adh neg, auch mv (poverty, unemployment, female headed households high school dropouts percent black age 15-24, popul turnover ethnic homogeneity popul size, South) (aber ev/Fu pos zu adh rate/churches rate; cP nicht einzeln, sondern mit adh in Gleichung(Kannib, evtl auch ÜberKo)

in Midwest –churches neg, Rest ns (Trend wie oben), in South –churches neg, adh ns(unpassend) civically engaged ns pos(unpassend), ev/Fu nspos; West –churches nsneg, adh ns pos (unpassend), ev/Fu nspos, civic nsneg; (ev/Fu immer nspassend),
5 Punkte (1 sample, 2 Messung, 1,5 mv, bei, 0,5 stat) **Aggregat churches pro 1000/adherents rate/adherents to civically engaged (lib eher) neg zu homicide/robbery/aggravated assault, ev/Fu pos (in Regionen meist ns, churches per 1000 klar, ev/Fu Trend auch, adh/adh civically engaged unsicher)**

Lee,M/Bartkowski,J: Civic Participation, regional subcultures, and violence, in: Homicide Studies 8, 5-39, 2004a

Counties, homicide rates, Täter unter/über 18, ohne die mit mehreren Tätern/Opfern, / /number of social and civic orgs/100 000 und Wahlbeteiligung ergibt secular civic partic // ,/religious civic engagement –proportion adhering to religious denom identified as civically engaged (unklar, vgl Lee/Bartkowski in SF 2004: solche, deren Mitglieder im GSS-sample above-average number of volu assoc membership haben –fraternal org, service clubs, labour unions, sports clubs/teams, hobby/garden clubs, profess/trade assoc…- African Meth Epi Zion, AmBa, Church of Christ, Congr, Disciples, Epi, J, LDS, Lu, Me, Pres Unit) und dazu: number of churches per 100 000 –ergibt Faktor rel civic particip//
//mv Ne, poverty concentration in best Gebiet, 15-29 J, div, South vs West//
Homicide unter 18 – ((Ne, poverty,div, Bev-anteil der Jungen)) –rel civic partic neg, secular part nspos; homicide über 18 –rel und sec civic part neg,(Korrel bleiben bei Einzelko von female headed households, unemployment,high school dropouts, adjacent to urban areas, population turnover, median income, public assistance, county-Größe, dissimilarity- race based residential segreg; keine Ko von urban –vgl Lee/B 2004 SF, evtl dort juvenile homicide ns ?, edu !)

5,5 Punkte (2 sample, 1 Messung, 2 mv, 0,5 stat**) Aggregat -Anteil adherents to civically engaged denom(unklar, eher lib) /number of churches in county neg zu homicide in county, unabh von Zahl der soc/civic orgs plus Wahlbeteiligung (rel wirkt unabh von sec engag) /ÜberKo**

Lee, M/Bartkowski,J: Love thy neighbor ? Moral communities, civic engagement, and juvenile homicide in rural areas, in: Social Forces 82, 1001-1035, 2004b

(vgl Lee 2004) Counties mit weniger als 20000 Einwohnern, und mit über 100 000, juvenile homicide Täter unter 18, nur Einzeltäter/-opfer; //proportion adhering to civically engaged denominations (solche, deren Mitglieder im GSS-sample above-average number of volu assoc membership haben –fraternal org, service clubs, labour unions, sports clubs/teams, hobby/garden clubs, profess/trade assoc…- African Meth Epi Zion, AmBa, Church of Christ, Congr, Disciples, Epi, J, LDS, Lu, Me, Pres Unit)

mv: disadvantage –poverty, unemployed, over 25 ohne high school, Ne, female headed households, spatial concentration of poor Vp; juvenile popul, div, 15-29 J, cP, juvenile arrests for possession of cocaine/opiates, South vs Rest, homicide rate 10 J zuvor;
civically engaged denom –neg zu homicide nur rural, auch dort nur zu family homicide, ns neg zu acaquaintance homicide, ns zu stranger homicide (cP ns) , urban homicide gesamt/einzeln ns; (cP in county bei family homicide pos) (die rural-Korrel civic eng zu family homicide rural bleibt bei Einzelko von adjacent urban, public assistance, population turnover,percent adhering to churches, churches per 1000, voter turnout, social/civic orgs,
(unter 5) **Aggregat -civically engaged denom (lib eher) –neg zu juvenile family homicide rural, nicht acquaintance/stranger, nicht urban, cP ns (bei urban family homicide pos), ÜberKo**

(R Krim, Sm) Lester,D: Religion and personal violence(homicide and suicide) in the USA, in: Psychological Reports 62, 618, 1988

2,5 Punkte (0,5 sample, 1 Messung, 0,5 mv, 0,5 stat) **48 US-Staaten –Sm-raten neg zu Aggr-Kg(Ko von race), neg zu Aggr-Kath,** R Sm

(unter 5) **48 US-Staaten –homicide-rates neg zu Aggr-Kg, ns zu Aggr- K(Ko von race unsicher)** R Krim

Li,S : Testing mediation using multiple regression and structural equation modeling analyses in secondary data, in: Evaluation Review 35, 240-268, 2011

National Youth Survey, T 3-5, //rel –Kg/how impo has rel been in your life//Vp friend destroyed property, stole worth less 5D, more 50D, hit/threatened to hit someone/wrong to engage in destroying prop, steal less 5D, (threaten to)hit someone, steal more than 50 D;
/deli -9 index crimes(evtl: willful homicide, forcible rape, robbery, burglary, aggravated assault, larceny over $50, motor vehicle theft, and arson), 26 non-index crimes,
biv –religiosity T3 –friends deli T 3 neg, T 4 religiosity -deli wrong T 4 pos, deli T 5 neg,
//Kg/impo T 3- wrong T 4 pos, friends deli T4 neg; deli T 5 neg; Kg impo T 4 –friends deli T4 neg, deli wrong T 4 pos, deli T 5 neg;
SEM- rel T 3 wirkt via friends deli T4, via deli wrong T4, via community activities, via rel T4 auf deli T5,
8 Punkte (2,5 sample, 2,5 Messung, 1 mv, Mediat, 0,5 stat, **1 Panel) religiosity (Kg/impo) T 3 wirkt neg auf deli T 5 (Mediat: via deli wrong, deli friends, community activities, rel T4)**

Lifton, Robert: Terror für die Unsterblichkeit. München 2000

Info zu Aum: Mischung Pseudorel und Pseudowiss, Wissenschaft (aber eher Pseudo –Hirnwellen Astral Teleporter) beweist Religion, Mord bringt Opfer höhere Wiedergeburt, Gewalt (Aum macht

Inititalzündung) erlöst die Welt, Übrigbleibende erschaffen Neues, es gibt im Budd auch Geschichten von legitimer Gewalt, Tötung bei der man Karma des Opfers auf sich nimmt, Tötung hilft Opfer und Täter auf dem Weg zur Unsterblichkeit, (kann auf Welt angewendet werden) beseitigt schlechtes Karma
Welt ist eh am Untergehen, auch wegen Ozonschicht Erdbeben,
Quälen von Patienten mit Pseudokuren und Zwang zu Geldspenden

(R Krim, pos, Gesu) Litchfield,A et.al.: Dimensions of religiosity as mediators of the relations between parenting and adolescent deviant behavior ,in: Journal of Adolescent Research 12, 199-226, 1997

Study 1: LDS M, T1 12-18, T2 nach 9 J, attr 40 %, sehr rel –ceiling; /attendance at sacrament meeting, at priesthood meeting,// study scriptures by yourself, pray privately, try to live a Christian life// will you go on a mission, will you get married in the temple, will you be active in church //ever drink beer, smoke cig, read pornographic books/magazines (auch hier kaum Varianz, Vp tun das kaum) –alle drei rel Skalen neg zu deviance (T1 –T1, T 2 –T2 und T1 –T 2, /bei denen, die in Mission gehen sinkt deviance, bei andern steigt sie,

4,5 Punkte (1 sample,2 Messung, 0,5 stat**,1 Panel**) **rel Skalen (public, private, rel plans) neg zu deviance (drink, smoke, read porno) Panel** R Gesu/pos

Study 2: LDS 11-15, spring 1989, Fall 1990, spring 1992, Fall 1993; in T2 wird sample vergrößert, attr unklar-aber wohl ca 50 %, /behavioral regulation –go to mall without adult, go to movie without permission, leave after dark,/autonomy –mother respects feelings, accepts me, considers my point,//connection with mother
/family rel – family prayer, read scriptures together, family council; public rel –attend sacrament meeting, attend young men/women meeting, attend weekly activity night; private rel –read scripture, pray think about rel; plans –to be active in church, go to temple,graduate seminary /predeviant behavior –hit someone, take little things, skip school, lie to parents; deviance –tobacco, alc, pot, sex fight steal vandalism vulgar talk jokes film//
Korrel: T 1 family rel –predeviance T1/deviance T4 neg, public rel/private rel T2 und rel plans T 3(s.o.)neg zu dev T4, family rel –pos zu connection with mother; mv-Modell (regulation, connection, predev, autonomy, rel Items) -:family rel neg zu predev,private rel T2 und rel plans T 3 neg zu deviance T4 //connection/regulation pos zu family rel T1; regul T1 pos zu public rel T2, zu plans T3, connection T1 pos zu public/private rel T2 und plans T3, deviant T1 neg zu family rel T1 und zu private rel T2, predev T1 pos zu dev T4;

6,5 Punkte (1,5 sample, 3 Messung, **2 Panel) family rel T 1 neg zu T 1 predeviance (hit, lie, skip, take little things), neg zu deviance (tobacco, alc, pot, sex fight steal vandalism vulgar talk jokes film) T4, pos zu connection to mother/regulation //public und private rel T2 und rel plans T 3 neg zu deviance T4 /Umkehrungen: behavioral regul/connection T1 pos zu public rel T2, zu plans T3/predeviant beh T1 neg zu public/private rel/plans T 2/3; deviation T1 (anders) pos zu dev T4** R Krim/Gesu

(R Gl, 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/Drogen-delikten, 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 ubringing 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

(unter 5) **rel upbringing neg zu hostility, rel disco (nur bei F) plead pos,** R Krim

Longenecker,J et.al.: Religious intensity, evangelical Christianity, and business ethics: an empirical study, in: Journal of Business Ethics 55, 373-386, 2004
businesspersons, rr 12 (vgl Emerson/Mc Kinney), 10 no aff, evangelical: accept Bible as inspired authoritative and reliable as a guide, recognizing Jesus Christ as Lord of all business activities, Vignettes A-P; K-P no ns; impo of rel interests (no aff nicht einbezogen), meine Signifikanzbe-rechnung: 9 neg, 2 nsneg, 5 ns,(bei klar Unmoralischem 5 neg, 3 ns; bei kaum Unmoralischem -4 neg, 2 nsneg, 2 ns –keine Diff) , Autoren 8 neg, 4 bei klar Unmoralischem; evangelical besser als Rest -11 neg, 5 ns (5:3 vs 6:2) –meine Berechnung; evangelicals vs Rest wenn beide mit high/moderate impo of rel interests - 9 neg, 7 ns (3:5 vs 6:2 –also ev bei kaum Unmoralischem besser),
5 Punkte (1,5 sample, 2,5 Messung, 0,5 bei, 0,5 stat) **Unmoralisches Verhalten in der Wirtschaft –Konfession ns, impo of rel interests neg, evangelical neg (auch unabh von impo)**

Lyerly,R/Skipper,J: Differential rates of rural-urban delinquency, in: Criminology 19, 385-399, 1981

urban (aus Stadt mit 108 000)/rural teenagers (Dörfer unter 2500) in Juvenile Detention Centers, Virginia, white males, commitment to family, school, church, peers, formal authority –Summenindex,/deli –skipping school, running away from home, drink alc outside home, defy parental authority smoke marij theft unter 5 D, use hard drugs, -serious offense: theft over 5 D, sale of illegal drugs, car theft, malicious vandalism, battery
commitment neg zu deli/serious offenses, alle Teile von commitment außer family wirken, am stärksten commitment to school und to legal authority; (rel dann wohl schwächer)
((rural mit weniger deli/off, rural mehr commitment bei peers church school, nicht bei family/formal authority, insgesamt ns pos;))
commitment und urban-rural wirken beide;
(unter 5) **bei Delinquenten wirkt commitment-Index (incl commitment to church) neg zu deli/serious offense, rural und urban**

MacDonald,J et.al.: The relationship between life satisfaction, risk-taking behaviors, and youth violence, in: Journal of Interpersonal Violence 20, 1495-1518, 2005
1997 South Carolina Youth Risk Behavior Survey, 15 J, 44 Ne, high school
During the past 30 days, on how many days did you carry a weapon such as a gun, knife, or club? on how many days did you carry a gun? on how many days did you carry a weapon, such as agun, knife, or club on school property? During the past 12 months, how many times were you in a physical fight?
number of times the youth reported attending church or other religious activities in the past 30 days
mv (Lz, two parents, work for pay, smoking, drug use, alc use, sex partners,driving under influence race gender age)-Kg ns zu allen 4 Items

5,5 Punkte (2,5 sample, 2 Messung, 0,5 mv, 0,5 stat) **Kg ns zu carry weapon/being in a physical fight mv, ÜberKo stark**

(R Krim, Gesu,Gl) Mahoney,A et.al.: The devil made them do it ? Desecration and demonization ant 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 !.
4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **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

(unter 5) **desecr demoniz pos zu extreme retaliation (no punishment too extreme for these people, these people should suffer for all eternity; "these people should be tracked down and assassinated)** R Krim

(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 Knochemarkstranspl 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, 0,5stat) **I –N minus, E plus, O ns, A plus, C ns, nonrel –N plus (prorel gleich), E minus(prorel gleich), A minus,** R pos

(unter 5) **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

2,5 Punkte (1 sample, 1 Messung, 0,5stat**) I - sense of coherence plus, nonrel sense of coherence minus (prorel gleich),** R Gl

5 Punkte (1 sample, 2 Messung, 0,5 stat, 1,5 exp) **I srr plus vs prorel, ns zu nonrel; Blutdruck und Herzratensteigerung als Reaktion auf Stress –prorel besser, 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

Mazar, N et.al.: The Dishonesty of Honest People: A Theory of Self-Concept Maintenance., in: Journal of Marketing Research, 45, 633–644, 2008
first task, we asked respondents to write down either the names of ten books they had read in high school (no moral reminder) or the Ten Commandments (moral reminder second, ostensibly separate task consisted of two sheets of paper: a test sheet and an answer sheet. The test sheet consisted of 20 matrices, each based on a set of 12 three-digit numbers. Participants had four minutes to find two numbers per matrix that added up to 10, Vp dürfen erfolgreiche Lösung aufschreiben und Blatt dann zerreißen, (aber wie weiß Versuchsleiter, ob sie betrogen haben ?)
bei 10 Gebote-reminder: Null cheating ! Rest 7%, // Vp remembered 4.3 of the Ten Commandments, no significant correlation between the number of commandments recalled and the number of matrices Vp claimed to have solved correctly, // A separate set of students (n = 75) correctly anticipated that participants would cheat when given the opportunity to do so, but they anticipated that the level of cheating would be higher than what it really was, and they anticipated that reminding participants of the Ten Commandments **would not significantly decrease cheating** (unter 5) **1 Interve) reminder of Ten Commandments –senkt cheating auf Null, Zahl der erinnerten Gebote ns !, Leute glauben nicht, das reminder of TC wirkt**

(R help, Krim) Mazereeuw-van der Duijn Schouten, C et.al.: Religiosity, CSR attitudes, and CSR behavior: an empirical study of executives' religiosity and CSR, in: Journal of Business Ethics 123, 437-459, 2014

executive members of three largest non-sector specific Dutch employers' organizations, rr 19, 49 J, 95 %M, K 18, P 48, evangelical 14, 11 no
Religiosity Who or what determines good and evil? (Prevailing morality, autonomous man, God, other namely ...) 2. Are human beings inclined to do good or evil? (Only good, mainly good, both good and evil, mainly evil, only evil) 3. Is life of human beings predestined? 4. Is there a life after death? 5. Do your actions at work influence your eternal destiny
Intrinsic rel: I enjoy reading about my religion - It doesn't matter what believe as long as I am good. 3. It is important to me to spent time in private thought and prayer. 4. I have often had a strong sense of God's presence. 5. I try hard to live all my life according to my religious beliefs. 6. Although I am religious I don't let it affect my daily life. 7. My whole approach to life is based on my religion. 8. Although I believe in my religion many other things are more important in life.
Extrinsic Religious Motivation
I go to church because it helps me to make friends. 2. I pray mainly to gain relief and protection. 3. What religion offers me most is comfort in times of trouble and sorrow. 4. Prayer is for peace and happiness. 5. I go to church mostly to spend time with my friends. 6. I go to church mainly because I enjoy seeing people I know there.
Behavioral Aspects of Religiosity.

How often do you visit the regular meetings of your religious community? 3. How often do you participate in meetings of your religious community besides the regular meetings? 5. How often do you pray? 6. How often do you pray for your work in particular? 7. How often do you meditate?
dann Summenskala I –alle Items ohne Extr;
aus CSR Items (attitudes) –vier Faktoren: financial, legal, ethical und philanthropic orientation;
Attitudes to CSR
It is important to perform in a manner consistent with
... expectations of maximizing earnings per share. B. ... expectations of government and the law. C. ... the philanthropic and charitable expectations of society. D. ... expectations of societal mores and ethical norms.
It is important to monitor new opportunities that can enhance the organization's .. A. . . . moral and ethical image in society. B. ... compliance with local, state, and federal statutes. C. ... financial health. D. ... ability to solve social problems.
3. It is important that good corporate citizenship be defined as . . . A. . . . doing what the law expects. B. ... providing voluntary assistance to charities and community. C. ...doing what is expected morally and ethically. D. . . . being as profitable as possible.
4. It is important to be committed to . . . A. . . . being as profitable as possible. B. ... voluntary and charitable activities. C. . . . abiding by laws and regulations. D. . . . moral and ethical behavior.
5. It is important to ...A. . . . assist voluntarily those projects that enhance a community's quality of life. B. ... provide goods and services that at least meet minimal legal requirements. C. . . . avoid compromising societal norms and ethics to achieve goals. D. . . . allocate organizational resources as efficiently as possible.
CSR Behavior -How often do you personally **contribute more than required by law within your organization with respect to each of the different items** 2. Safety and health of employees. 3. Training and development of employees. 4. Preventing abuses on the work floor. 5. Showing respect to suppliers. 6. Showing respect to customers. 7. Showing respect to competitors. 8. Offering equal opportunities to women. 9. Offering equal opportunities to immigrants. 10. Reintegration of disabled persons outside the company. 11. Increasing employee awareness of environmental sustainability. 12. Reduction of waste and/or pollution within your company 13 support of social projects in your local environment, 15 support for social projects in the third world//F-analyse -5 Faktoren: internal stakeholders –safety,training, abuses/external stakeholders – suppliers,customers,competitors//diversity –immigrants,women//Umwelt –attention, pollution zweimal// charity (Cr 59) –local/third world//

Intrinsic rel –internal stakeholder neg, external stakeholder ns, diversity neg, natural environment neg, charity pos**;(mehr tun bei div Umw Arbeitsschutz usw nicht nötig)** financial responsib neg, legal responsib ns, ethical responsib pos, philanthropic respo pos, / extr ((E stark pos zu I), –alles ns außer: charity pos; financial respo neg, philanthropic pos,

mv (mv age gender inc director owner, CEO,small org, type of industry -manufacturing construction,) –financial respo –I neg, E nsneg; legal –beide ns, ethical –I pos, E ns, philanthropy –I ns, E pos (! –s.u.);
mv financial/ethical/philanthr und s.o. –I zu internal stakeholder ns, external ns, diversity neg, Umwelt nsneg, charity pos, Extr –alles ns (s.o.), (mal E pos zu charity, mal I)

(unter 5) **rel Faktor und Extrinsic ns zu Wichtigkeit von Gesetzesbefolgung in Unternehmen** R Krim

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel Faktor pos zu mehr tun für charity als Gesetz es verlangt, ethical und philanthropic (volu,charity) responsibility ; Extr zu charity/philanthropic pos,** R help

McKay,R et.al.: Wrath of God: religious primes and punishment, in: Proceedings of the Royal Society B. Biological Sciences 278, 1858-1863, 2011

students, 22 J, 35 P, 29 K, 36 other/no,
participants were randomly assigned the role of either player A or player B and played a two-stage punishment game with a player of the opposite type. Between the two stages of the game, participants underwent a subliminal priming episode, and after the completion of the second stage they undertook a systematic test of prime visibility.
Punishment game - first stage,:player A chose an allocation of proposed payoffs to herself and player B. Allocations were presented in points (1 point -0.28 CHF). Two options were presented on the computer screen for player A to choose between: a fair option (150,150) and an unfair option (590,60). In each option the values on the left and right indicated the shares of players A and B, respectively. In the second stage of the game, player B was informed of the two options that were available to player A in the first stage, but did not learn the specific choice that player A made, player B was, for each option, given the opportunity to spend points out of her allocation share in order to reduce player A's payoff in that case—i.e. to punish player A. In each case, the choice was binding, provided that the relevant option was actually chosen by player A. Previous work has shown that participants' qualitative behavioural patterns are unaffected by the use of this method as opposed to the 'direct-response' method, in which player B learns the specific choice made by player A and then chooses a response Player B could spend a maximum of 50 points (and minimum of 0) to punish player A, i.e. player B entered a number between 0 and 50 for each of the two options. A 1 : 3 punishment ratio was employed, such that each point spent by player B reduced the payoff of player A by three points—provided that the relevant choice was actually made by player A. Hence, if player A chose the allocation (xA,xB) and player B punished her with 0p50 points for that choice, player A's payoff was xA 2 3p and player B's payoff was xB 2 p.
priming treatments:
(i) religion (primes: divine, holy, pious, religious); (ii) punishment (primes: revenge, punish, penalty, retribution); (iii) religion–punishment (primes: divine, revenge, pious, punish); and (iv) control (primes: northeast, acoustic, tractor, carton)
The priming episode comprised 20 priming trials. The sequence of events for each trial was as follows: fixation point for 500 ms, forward mask for 500 ms, prime for 40 ms then backward mask for 500 ms. As soon as the priming episode concluded, the second stage of the punishment game began, and once this stage was complete participants underwent a systematic test for prime visibility. We excluded any participants who performed significantly above chance on this test.

In the past year, did you donate to a religious organization?'.
I often think about God 2. I often attend religious services (apart from weddings, funerals and christenings) 3. I often pray outside of religious services 4. I often read or study religious texts outside of religious services 5. I believe in God 6. I believe in life after death 7. I believe God knows everything we do or think 8. I believe in heaven 9. I believe in hell 10. I believe God will punish sinners 11. I believe God will reward believers
Punishment for unfair choice –rel prime ns, punishment prime nspos, rel –punishment prime ns, rel donations ns, religiosity ns, Interaktion rel donations mit rel prime pos

5 Punkte (1 sample, 2 Messung, 0,5 mv, 0,5 stat, **1 Interve) punishment game –wer an rel Org gespendet hat und rel prime erfährt bestraft eher (fairness..)//rel prime, religiosity, rel-punishment prime, donate to rel org ns, nicht in Bewertung**

McNichols,C/Zimmerer,T: Situational ethics: an empirical study of differentiators of student attitudes, in: Journal of Business Ethics 4, 175-180, 1985
undergrad,
(1) A theft of money left in an unlocked car committed by an unemployed individual with a sick child. (2) Providing a female companion for a recently divorced business client who is about to award a big advertising contract. (3) Hinting that a competitor for a promotion has had a drinking problem. (4) Creating a phony church to avoid income taxes. (5) Failing to call overcharges paid by a customer to the customer's attention. (6) Using company time, materials, and equipment to prepare a church bulletin. (7) Situation 7: David works at a factory that uses a time clock. Each and every person is required to punch in and out. Employees are not allowed to punch in more than 10 minutes before 8:00 AM, the starting time. On Friday, he arrives a half-hour early, but doesn't punch in until 8:00 AM.Quitting time is 5:00PM but he wants to leave early to begin his weekend. David knows that it is a company violation to have someone 'punch you out,' but he feels that by 4:30 PM, he has already put in an 8 hour day. David convinces Ralph to punch him out at 5:00 PM, knowing that both of them could lose their jobs if Ralph is caught punching him out.: (8) Using the company WATS line to make personal telephone calls. (9) Admitting under-age teenagers into an X-rated drive-in movie theater. (10) An athlete endorsing a real estate development that is know to be a 'rip-off'.
Each respondent was asked to provide three opinions about the acceptability of the behavior described in the situation: What is your opinion about this person's behavior in this situation? What is your opinion about how our society would judge this person's behavior? What is your opinion about how business would judge this situation? –
Strength of rel beliefs –Beurteilung von person: 8 von 10 negativ, 2 nsneg, /von Meinung der Gesellschaft/business -2 neg, 1 pos, 17 ns;
(unter 5) **Strength of rel beliefs –Betrug/Diebstahl -Beurteilung von person: 8 von 10 negativ, 2 nsneg, /von Meinung der Gesellschaft/Meinung von business -2 neg, 1 pos, 17 ns**

McVeigh,R: Structural influences on activism and crime: identifying the social structure of discontent, in: American Journal of Sociology 112, 510-566, 2006
2221 counties, rel heterogeneity –adherents in denom,

Crime rate- pos zu rel het (mv popul density, income inequality,edu inequality,ethnic het, inc edu residential mobility F in labor force foreign born region manufacturing unemployment age state capital voter turnout democratic voting not owner occupied,
Einzel-Delikte: rel het ns bei murder/assault, burglary,sign bei rape, robbery, larceny,vehicle theft,arson (auch mv)
5 Punkte (2 sample, 1,5 Messung, 1 mv, 0,5 stat) **county rel heterogeneity pos zu crime rate, auch einzeln: rape robbery larceny, vehicle theft, arson, nicht murder/assault,burglary**

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, impo 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 agora phobia 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, impo –dto, not very impo pos, attendance -mv nsneg (no rel nsneg zweimal, Kg nsneg einmal)**
(unter 5**) Conduct disorder –strength of beliefs, Kg, impo neg, (adj: impo ns);** R Krim

(R Sm, Abtr,Gesu,Krim) Meulemann,H: Moralische Striktheit und Religiosität in Ost –und Westdeutschland 1990-1994, in: **Pollack,D/Pickel,G (Hg):** Religiöser und kirchlicher Wandel in Ostdeutschland: 1989-1999. Opladen 2000, 105-139
4 Stichproben, 1990/1994 West/Ost, WVS/Allensbach,
mv (unklar: edu, fünf ?Variablen der soz Bindung –Alter, Famstand, Kinderzahl Beruf Ortsgröße MF, -drei der rel Bindung) –unter keinen Umständen in Ordnung –auf jeden Fall in Ordnung

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **Kg zu Selbstmord –alle vier pos,** R Sm

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **Kg zu Abtreibung –alle vier pos,** R Abtr

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg zu Euthanasie –alle vier pos, Kg zu Drogen –W pos, O 90 neg, 94 ns;** R Gesu

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat**) Kg zu Eigentum (Spritztour, Fahrerflucht, Behalten von gefundenem Geld ,Gestohlenes kaufen) –W pos, O ns; Gemeineigentum (passive Bestechung, Schwarzfahren, Sozialleistungsmissbrauch, Steuerhinterziehung, Lügen) –W pos, O ns,** R Krim

Middleton,W/Fay,P: Attitudes of delinquent and non-delinquent girls toward Sunday observance, the bible, and war, in: Journal of educatioal psychology 32, 555-558, 1941

high school girls 8.-10.Kl, Vergleichsgruppe –normale vs institutionalized delinquent girls, ((Eltern div/sep -54:9 % !!, Eltern edu minus, rural minus, home owner minus; father /mother living minus)) //irreal: 54 % geschiedene/getrennte Eltern, SES minus,kaum Pfadfinder, aber mehr Kimitglied/read Bible, pro Kg;
Deli –church member pos (67:49 !), own a Bible nsneg, read Bible more, been Girl Scouts stark neg; attitude vs Sunday observance pos, att vs Bible nspos,
(unter 5) **deli eher –Ki-mitglied, read Bible, pro Sunday att/reading Bible, own Bible nsneg, been Girl Scout neg (Eltern zu 54 % div/sep, Kinder rel)**

(R Krim, Gesu, pos) Middleton,R/Putney,S: Religion, normative standards, and behavior, in: Sociometry 25, 141-152, 1962

Students , P v.a, wenn man best Verh praktiz –feel being violating own ethical principles –(believe actions are morally wrong –Fragewortlaut unklar)/belief in a personal God vs atheist agno deist; Kg –at least once in two weeks vs occas/never; religion is one of the most important things in my life; /

believers – gambling on sports /at cards –rel M weniger, rel F mehr, heavy petting – beide weniger, (alles ns) nonmarital sex intercourse –beide weniger sign, looking at pornographic pictures –rel M weniger, rel F mehr, ns;

smoking –rel M ns, rel F weniger (ns), drinking relM weniger, rel F weniger sign,

/shoplifting –rel M mehr, rel F weniger ns; stealing towels etc from hotels –rel Mns, rel F mehr (ns) striking a person in anger –rel M mehr, rel F ns; lying to teacher –beide mehr; theft from an individual rel M mehr, rel F weniger(sign) cheat on exams rel mehr, blame another unjustly –M ns, F weniger,(5 von 28 sign)/

dasselbe believers vs nonbelievers -ethically wrong -24 von 28 (sign 13) mehr; nicht wrong: blaming, cheating striking stealing -! (eth wrong: 4 schlechter als arel- alle ns, im Verhalten -11 schlechter als arel, sign nur 1) /Vp die action für falsch halten und sie doch tun- 13 rel, 10 arel,5 ns; bei antisoz: rel 8, antirel 3 –nur 2 Vergleiche sign; einer pro, einer vs rel;

Kg –antiascetic: 8 pos , 4 ns pos, 2 ns; belief – 3 pos, 7 ns pos, 3 ns neg; 1 ns; impo -7 pos , 4 ns pos, 2 ns neg ,1 ns//antisozial Kg: 2 pos, 7 ns pos, 1 ns neg, 4 ns; belief – 1 neg, 1 pos, 7 ns neg, 4 ns; impo – 1 neg, 6 ns pos, 4 ns neg, 3 ns –dh.Kg und impo sind besser als belief;

F die an pers Gott glauben vs ath agno deist– mehr gambling at dice/cards/sports ! schauen mehr Pornobilder an; (smoke F minus, Mns, drink M ns, F minus) rel M mehr shoplifting, striking a person in anger,! rel F mehr Stehlen von Handtüchern, alle ns, lying to teacher beide mehr , theft from an individual rel M mehr ns, rel F weniger, cheat on exams rel mehr, blaming another unjustly –M ns, F weniger (5 von 28 sign –nonmarital sex, drink, theft gut, cheat schlecht), //nicht ethically wrong bei rel (aber bei arel): blaming, cheating, striking in anger, stealing towels; aber: all das negative der Rel ist bis auf ein Item (cheat rel M) ns, 4 positive sign (im Verh 14 besser, 4 sign, 11 schlechter, in Werten: 24 besser, 13 sign, 4

schlechter ns)//antisoziales: ethic -9 besser,davon 2 sign, 3 schlechter ns,2 ns//Taten- 3 besser, davon1 sign, 8 schlechter, davon 1 sign, 3 ns) was tun das man für eth falsch hält: rel 13, arel 10, bei antisoz rel 8, arel 3; nur 2 Vergleiche sign –einer pro, einer vs rel; /Zusammenhänge bei Kg und impo besser als bei belief !,

5 Punkte (1 sample, 3 Messung, 0,5 bei, 0,5 stat) **Pornobilder schauen –rel(belief)/Kg F ns pos, rel M ns neg; Pornobilder schauen ethically wrong pos zu belief; für falsch halten und doch tun –rel M ns neg, F ns** R pos

5 Punkte (1 sample, 3 Messung, 0,5 bei, 0,5 stat) **smoke/drink –Kg belief impo neg; Wertung neg, für falsch halten und doch tun –belief bei M ns pos, bei F neg ns** R Gesu

6,5 Punkte (1 sample, 4,5 Messung, 0,5 bei, 0,5 stat) **shoplifting, steal, strike in anger, lying to teacher, cheat, theft, blame another unjustly –alle drei rel Items zus –eher ns; Kg eher pos bei Taten /bei Werten große Zustimmung, bei Taten wenig positiv, für falsch halten und doch tun –belief mehr als nonbelief;** R Krim

Mitchell,J/Dodder,R: Neutralization and delinquency, in: Adolescence 98, 487-497, 1990

694 students in social science classes at Pan American University (where 268 Mexican-American respondents were obtained) and at Oklahoma State University.
Neutraliz: Sykes and Matza (1957, p. 666). **denial of responsibility**: "the delinquent defines himself as lacking responsibility for his deviant acts." **denial of injury:** "the delinquent feels that his acts cause no great harm, even though they are illegal." **denial that there is a victim**: the delinquent insists that "the injury involved in his deviant acts is not wrong in light of the circumstances." The injury to the victim is seen as rightful retaliation. **condemnation of the condemners:** "the delinquent represses the wrongfulness of his own behavior through claims that his condemners are hypocrites, deviants in disguise, impelled by personal spite, and so on." **appeal to higher loyalties**: "the delinquent perceives himself as caught up in a dilemma that must be resolved at the expense of the dominant normative system." This appeal consists of sacrificing societal demands to those of smaller membership groups.

To measure the respondents' tendency to neutralize, a moral absolute statement, a situational ethic statement, a neutralization statement, and a rebellious absolute statement were constructed for: disobeying parents, speeding, driving without a license, drunkenness, truancy, stealing inexpensive things, vandalizing, fighting, running away from home, taking by force, automobile theft, check forgery, and murder. For example, for fighting: I believe it is wrong to fight (moral absolute); I believe it is O.K. to fight back if someone hits me first (situational ethic); I believe it is O.K. to fight if someone calls me a dirty name (neutralization--denial of a victim); I believe it is O.K. to fight whenever I have an opportunity (rebellious absolute).

Association with delinquent peers - how many times their friends had been picked up by the police.

(unter 5) **Kg –delinquency (vgl 13 Items) neg, assoc with deli peers neg (nur bei F, schwächer bei Mexican Am, aber unsicher: path analysis); neutralizing neg,**

(R Krim, Gesu, Sm) Mocan,N/Tekin,E: Catholic schools and bad behavior: a propensity score matching analysis, in: Contributions to Economic Analysis and Policy 5, 1-36, 2006
Add Health, adol 7.-12.Klasse, in cath and public schools (460 K vs 11000 public school VP) urban, //damaging property, robbery, burglary, participating in a gang fight, running away from home, selling drugs, or stealing something worth more than fifty dollars, ever used illicit drugs such as marijuana, cocaine, hard drugs (heroin, LSD, ecstasy, mushrooms, etc.), or ever injected illegal drugs with a needle.//

6 Punkte (2 sample, 2 Messung, 1,5 mv, bei, 0,5 stat)**Vp an kath Schulen: Kokain, Marij, hard drugs, injected drugs pos, mv (demogr,parent on welfare, kath parent edu parents) M dto, F ns (Kokain neg)** R Gesu

7,5 Punkte (2 sample, 3,5 Messung, 1,5mv, bei, 0,5 stat) **Vp an kath Schulen: damaged property, sold drugs, burglary pos,// gang fight, ran away from home, theft, robbery ns//mv M (außer burglary, sold drugs - pos) und F ns** R Krim

5 Punkte (2 sample, 1 Messung, 1,5mv bei, 0,5 stat)**Vp an kath Schulen- SmV ns , mv auch, M und F** R Sm

((Muslime, R Krim, pos, help) Mogahed, D: Beyond Multiculturalism vs assimilation. Special Report. Muslim World. Princeton 2007
Alles dubios
57 % of London Muslims said they identified strongly with their country, 48% of the general public
Haltung der Mu zu FundiChr 44 pos, 3 neg, zu K 40:4 neg, public zu FundiChr 60: 7 !(??)) London Muslims - confidence in UK institutions - national government (64% vs. 36%), judicial system (67% vs. 55%), honesty of elections (73% vs. 60%), local police (78% vs. 69%).(??) (nötig für **Integr** –mastering language –etwas weniger; better edu, find a job (eher Forderung), Teilnahme an Politik, celebration of national holidays –**Mu mehr !** – volunteer to serve public **– Mu mehr ! (??)**
morally acceptable - sex outside of marr –Mu acceptable 11 – public 82 -having an affair -5/18 **(??)** Mu vs Abtr, Homosex,Sm, view porn;
London Muslims consider Muslims loyal to the United Kingdom (74%) respectful of other religions (82%) general public - 45% of the general public: Muslims living in the United Kingdom are loyal to the nation, 55% Muslims are respectful of other religions (**wer hat recht ?)** general public (62%) minorities must be more flexible to blend in with the majority, London Muslims (54%) believe majority should do more to accommodate minorities' religious customs.

(Mu wollen sich nicht anpassen eher) Mu klagen mehr über Diskr, dass sie zuwenig Respekt bekommen,
If you could live in any neighborhood in this country, which comes closest to describing the one you would prefer- mixed Mu 63 , Bev 58, mostly share your background -25/35; (??),

6 Punkte (2,5 sample, 3,5 Messung) **Londoner Muslime im Vergleich zu Bev: mehr Id mit country, Institutionenvertrauen, selbe Meinung zu Integrationsvoraussetzungen; meinen selber: mehr Respekt für andere Rel (Bev glaubt das nicht), fordern Respekt, klagen über Diskr, wollen sich weniger integrieren oder mehr (ist z.T. sehr unwahrscheinlich; auch: Bev stark pos zu FundiChr, alle wollen eher in mixed Wohngegend leben als bei ähnlichen Leuten, Mu mehr pro celebration of nat holidays); Mu vs Abtr, Homosex, Sm, view porn** R pos
Have you done any of the following in the past month?
A. Donated money to an organization B. Volunteered your time to an organization C. Helped a stranger or someone you didn't know who needed help D. Voiced your opinion to a public official
By this definition, 22% of the public and 27% of London Muslims are "involved."(??)

3,5 Punkte (2,5 sample, 1 Messung) **Mu mehr:donate money/volu/helped stranger/voiced opinion to official** R help

There are many acts some people may do in life morally justified...
violence for a noble Cause -not justified –London Muslims 81 %, public 72;
Attacks that target civilians not justified - London Muslims 88/public 92;
no correl extremism-religiosity (nicht gezeigt) ; (indonesische Muslime) pro 9/11-Attentat: –nur **politische G**ründe, keine islamischen –z.B. The U.S. government is too controlling toward other countries, seems like colonizing." "The U.S. has helped the Zionist country, Israel, to attack Palestine."(das grade ist islamisch !)// what the West can do to improve relations with the Muslim world: stop thinking of Muslims as inferior and to respect Islam." und calls for changes in economic and political policies toward Muslim nations (nicht: moral decay aufhalten, weniger liberal sein) . /**Mu gegen USA/GB, nicht gegen Fr, Dld,Kanada,**
morally acceptable –**death penalty Mu weniger !,** honor killing/crimes of passion 3 % ! (Bev 1/ 2 %)
(unter 5) **Mu ns zu: violence for noble cause, attacks that target civilians, weniger pro Todesstrafe, kaum honor killing/crimes of passion** R Krim))

(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, Gesu, pos, Krim) Moon,H: Prevalence of adolescent behavior problems, smoking and delinquency, in: Journal of Korean Home Economics Association, English Edition 1, 37-58, 2000
National Longitudinal Survey of Youth, Mütter und adol Kinder, 28 items -problem such as antisocial, anxious/depressed,headstrong, hyperactive, dependent, and peer conflict/withdrawal behavior // Deli: (a) stayed out later than your parent(s)said you should, (b) hurt someone badly enough to need bandaged or a doctor, (c) lied to your parent(s) about something important, (d) taken something from a store without paying for it, (e) damaged school property on purpose, (f) gotten drunk, (g) had to bring your parent(s) to school because of something you did wrong, (h) skipped a day of school without permission, (I) stayed out at least one night without permission //child mother interaction

gone out to dinner last month, (b) gone shopping to get somethingfor you last month? (c) gone out an outing together, like to a museum or sporting event lastmonth?, (d) gone to church or religious services together last week?, (e) worked on schoolwork together last week?, (f) played game or sport last week //How close do you feel toyour mother?father // peer pressure -(a) try a cigarette, (b) try marijuana or other drugs, (c) drink beer, wine or liquor, (d) skip school, (e)commit crime, or do something violent.//pos attitudes vs school - most of the teachers are willing to help with personal problems, (b)most of my classes are not boring, (c) I feel safe at this school, (d) most of my teachers know their subjects well, (e) you can not get away almost anything at this school, (f) my schoolwork requires me to think to the best of my abilities

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Kg –child-parent interaction neg, father/mother-child closeness, peer pressure, childs cogn competence, pos attitude vs school alle ns**; R pos

(unter 5) **smoking Kg gesamt neg, Kg bei wh/Ne ns !** R Gesu

(unter 5) **behavior problems und Deli - Kg neg bei Ne, bei wh nur Deli neg, mv ÜberKo ns** R Krim

Morewedge,C/Clear, M: Anthropomorphic God concepts engender moral judgements, in: Social Cognition 26, 182-189, 2008

Forty–three attendees at Christian youth group meetings in Boston, MA (16 females; 21.4, undergraduate students, eher fromm, viel Kg, 7% K, 40 % Christ, no denom,
Theological God Concept considered God to be free of human–like constraints and adhere to the Christian Biblical depiction of God (e.g., "God can occupy space without in any way distorting it" "God can do any number of things at the same time.", "God knows everything""God can read minds" Anthropomorphic God Concept, accepting, caring, comforting,controlling, distant (reverse scored), forgiving, judging, loving, impersonal(reversed scored), responsive, unavailable (reversed scored), and wrathful// ten vignettes, each describing an instance in which a person performed an action prohibited by one of the Ten Commandments Paul has a golden idol in the shape of a small man that he keeps on the mantel in his living room at home. Each day after work, Paul makes the idol an offering of brandy and prays to it, thanking the idol for good fortune and spiritual guidance.""One day, on his way home from work, Sam got stuck in a large traffic jam. As he attempted to change lanes, the car behind him pulled out quickly and cut him off. Sam exclaimed loudly, "God!" and proceeded to wait for another opening in the traffic."" Molly entered a department store with the hope of buying a new watch.When she realized that she did not have enough money to get the watch she wanted, Molly placed it in her purse and walked out of the store undetected." behavior - "violate the rules of their religion bzw behavior was "morally wrong

(unter 5) **Theol und anthrop God concept –gegen 10 Gebote handeln ist morally wrong, (anthr als Mediator, stärker als TGC), violates rules of religion (TGC und AGC gleich stark)**

(R help, Krim) Morgan, SP: A research note on religion and morality: are religious people nice people ?, in: Social Forces 61, 683-692, 1983

National Opinion Research Center,
when I see a child crying, I usually stop and comfort him,
no matter whom I am talking to, I am always a good listener,
I don't find it particularly difficult to get along with loud mouthed obnoxious people,
-pray pos (mv age sex; Kg, edu und urban ns zu pray)
Interviewerbefragung –In general, what was the respondent's attitude toward the interview ? friendly and interested –cooperative but not particularly friendly, indifferent and bored –pray pos,
5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **pray pos zu Kind trösten, zuhören können, pos Umgang mit schwierigen Leuten, freundlich beim Interview** R help

there have been occasions when I felt like smashing things , I sometimes feel resentful when I don't get my way, I like to gossip at times –pray neg, I have never intensely disliked anyone,-pray pos (mv s.o.)
(unter 5) **pray neg zu sometimes felt like smashing things, resentful when not get my way, gossip** R Krim

(R Gesu, Krim, Sm, pos) Neumark-Sztainer,D et.al.: Psychosocial correlates of health compromising behaviors among adolescents, in: Health Education Research 12, 37-52, 1997

Minnesota Student Survey, ca 123000 VP, 6.9.12.Klasse, unhealthy weight loss behavior –laxative use, water pills, diet pills vomiting; cig, alc, marij frequency; deli-damaged or destroy property, hit or beat up another person, taken something form a store without paying, sex: ever intercourse, number of partners, birth control;//Kg impo of rel in life zusammen: Korrel zu Smideat/SmV neg, substance use neg, deli neg, unhealthy weight loss schwach neg, sexual activity neg; M und F; (drug am stärksten, dann deli/Sm) (mv mit sehr viel Überko –wellbeing, selfesteem risk taking, sexual abuse, school connection physical abuse, family connection, family structure,) : Sm neg, substance use, deli sexual activity –in 6.9. und 12 Klasse jeweils//

7 Punkte (3 sample, 1,5 Messung, 2 mv, bei0,5 stat) **Kg/impo zus neg zu SmV/Smideation,mv** R Sm
7,5 Punkte(3 sample, 2 Messung, 2 mv,bei 0,5 stat) **Kg/impo neg zu alc/cig/marij und zu unhealthy weight loss behavior (schwach**) mv R Gesu
7 Punkte (3 sample, 1,5 Messung, 2 mv,bei 0,5 stat) **Kg/impo neg zu frühem sex/vielen Partnern/birthcontrol,mv** R pos
7 Punkte (3 sample, 1,5 Messung, 2 mv, bei 0,5 stat) **Kg/impo neg zu delinquency, mv** R Krim

(R Krim, Gesu, pos, allg) Newcomb,M/McGee,L: Influence of sensation seeking on general deviance and specific problem behaviors from adolescence to young adulthood, in: JPSP 61, 614-628, 1991

1979 -10.-12 Klasse, 1980, 1984, licit drugs –alc cig, illicit -cannabis, hard drugs, /which describes you most of the time –rel person, believe in rel/Bible –vs in science, feel prayers are answered vs are a waste, rel outdated; Law abidance –return incorrect change, might use a false ID, might shoplift, goodie-goodie honest type; deviance T1: got in trouble with law, stole something valuable, got into trouble in school, /criminal activities –confrontational acts, - serious fights, got into gang fights, caused serious injury, used deadly weapon, ; stealing – shoplift, stole unter 50 ,über 50; property damage- vandalism in school, work, arson trespassed; /T 1 rel zu: law abidance pos, licit illicit drug neg, deviance F minus,M ns, ((SS pos zu deviance, drugs, neg zu law abidance)/T 2 –dto, rel ns neg zu deviance bei M/F; ns neg zu confront acts, stole, property M, F ganz ns, /T 3: dto, rel ns neg zu confro, stole, property M und F, //SSS –neg zu rel (disinhib stärker, boredom, TAS, exp seeking), pos zu licit illicit drugs, deviance, neg zu law abidance, //Rel Teil von Faktor general deviance (drug, law,deviance/Krim, sex Verh)
SSS evtl Faktor –neg zu Rel, pos zu drugs, deli/Krim R pos
(unter 5) **rel neg zu alc cig und hard drugs/cannabis** R Gesu
(unter 5) **rel pos zu law abidance, ns neg zu deviance/Krim** RKrim

(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

Olson, J: Crime and religion: a denominational and community analysis, in: JfSSR 29, 395-403, 1990
1568 Counties West Midwest Northeast, church membership –Quelle Glenmary Research Center, lib P-AmBa, ALC, Disciples, Church of Brethren , Epi. LCA, Pres, Reformed ,Quaker ,Me, UCC Unit//cP –AoG, Christian Reformed, Churches of Christ, conservative Baptist Association , LDS, Naz, Free Metho, Foursquare G, LCMS, Mennonite, SalvationArmy SDA SBC Wisconsin Luth Synod
Uniform Crime Report vom Zensusbüro –in West: neg zu church member, K ns, lib P ns, cP neg; Midwest: church member neg, K ns, lib P neg, cP neg; northeast –church member ns, K pos, lib P neg, cP neg, mv (urban, nonwhite, edu poverty born in state) –northeast: church member ns, Einzelzugabe von cP/lib P neg, K pos (dann church member neg); Midwest - church member neg, cP/lib P neg, K pos, //West –church member neg, cP ns, lib P nsneg, K ns; ((K –mehr urb, lib P mehr rural !!, K mehr nonwhite !, urb und nonwhite mehr crime),

(unter 5) **church membership in county neg zu crime rate (West, Midwest; in Northeast ns), lib P –ns in West, sonst neg; cP –immer neg, K ns, in Northeast pos,**

Parboteeah,P et.al.: Ethics and religion:empirical test of a multidimensional model, in: Journal of Business Ethics 80, 387-398, 2008
WVS 2000, 44 Länder, ca 63 000 Vp, ca 23 christliche, 15 orth, 6 andere, Claiming government benefits which you are not entitled to,'' ''Avoiding a fare on public transport,'' ''Cheating on taxes if you have the chance,'' and ''Someone accepting a bribe.'' belief in (1) an after-life, (2) in hell, and (3) heaven. church authorities were providing adequate answers to ''The moral problems and needs of the individual,'' ''The problems of family life,'' ''Peoples spiritual needs,'' ''The social problems facing our countries.' // God was important in their lives and (2) the importance of religion in their life ; attended religious services/ prayed to God outside of religious services
7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **justification of ethically suspect behaviors – Glaube ns church authorities neg, impo rel/God neg, Kg /pray neg, mv (age edu gender inc) dto, (Einfluss der Staaten rausgerechnet –unklar wie)**

(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, incarc, juv mort, gono syph, Abtr adol pregn, Ehedauer, Gini, Armut, resource exploit; Dän Schw No Ndl am besten; fractionaliz 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 polices 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 diskrim die andern, Rel gibt ök Vorteile (aber besser dran heißt auch: bessere Lebensbedingungen produz- nicht nur Glück; und wenn das passiert wäre rel 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 Krim, help, pos, Gesu) Paunonen, S: Hierarchical organization of personality and prediction of behavior, in: JPSP 74, 538-556, 1998
Smoking –A/C minus, N O plus (oder:E plus, N minus, O plus) ; traffic violations O pos(oder E minus A minus); honesty –A ns pos;(oder O minus),
2 Untersuchungen, 2 versch Ergebnisse und anders als oben bei srel, honesty smoking
Items zu Persönlichkeit und die ist damit –wenn sie mit Rel zusammenhängt –ein Faktor)
Religiosity –N pos oder O
3 Punkte (1 sample, 1 Messung, 0,5 mv, 0,5 stat**) smoking O pos, sonst widersprüch-lich**, R Gesu
3 Punkte (1 sample, 1 Messung, 0,5 mv,O,5 stat**) traffic violations O pos (oder A minus, E minus)** R Krim
3 Punkte(1 sample, 1 Messung, O,5 mv, 0,5 stat**) honesty –A ns pos, oder O minus** R help

((R Krim, help, Gesu, pos) Paunonen,S: Big Five Factors of personality and replicated predictions of behavior, in: JPSP 84, 411-424, 2003
religiosity A plus/ns,
Korrel Alc- E pos, C minus; honesty – A/C plus, tobacco –A minus; routinely exercises – E pos; N minus/ns, traffic violations –C minus/ns, dieting –A minus/ns,driving fast – A minus; tobacco –E pos/ns
3,5 Punkte (1 sample, 2,5 Messung) **alc –E pos, tobacco –E pos/ns oder A minus; routinely exercises E pos; dieting Aminus/ns** R Gesu
2 Punkte (1 sample, 1 Messung) **honesty A/C** plus R help
2 Punkte(1 sample, 1 Messung) **traffic violations –C minus/ns** R Krim

Pearce,L/Haynie,D: Intergenerational religious dynamics and adolescent delinquency, in: Social Forces 82, 1553-1572, 2004

National Longitudinal Study of Adolescent Health, Kl 7-12, 7 % no aff, 15 J, 1995 und 1996, //rel-deli-Korrel cross-sectional 1995 stärker als in Panel, /painted graffiti, damaged other's property, shoplifted, stole –unter 50/über 50, burglarized, borrowed a car without owners permission, sold drugs, involved in physical fight, seriously injured another, used/threatened to use weapon, partic in group fight, pulled knife/gun on someone, shot/stabbed someone, (48 % nicht in letztem Jahr) /religiosity -Kg, how impo is rel to you(Vp mit affil) //mv –demogr, two parents; had serious argument with mother last week, mother feels: she can relly trust child, close family (care, understand, fun together, pays attention), und deli 1995
Deli 1996 –mothers religiosity/childs religiosity neg, denom ns/Kombin: Kind und Mutter viel rel –deli stark neg; aber: Kind mit wenig rel plus Mutter viel rel und Mutter wenig rel plus Kind viel rel - viel deli; und Kind/Mutter mit wenig rel –deli mittel, nicht am meisten; bei Mutter mit rel 0/1 –Kind mit mehr rel mehr deli; bei Mutter mit rel 3/4 –Kind mit viel rel weniger deli; bei Kind mit rel 0/1 –Mutter mit viel rel Kind mehr deli; bei Kind mit rel 3/4 – Mutter mit viel rel –Kind weniger deli;
8,5 Punkte (3 sample, 2,5 Messung, 1,5 mv,bei, 0,5 stat, **1 Panel) mothers und childs religiosity(Kg impo) neg zu Krim (gute Messung), Intera: beide rel –neg, Mutter oder Kind mehr rel –pos; beide arel –mittel**

(Rpos, Krim) Pearce,M et.al.: The protective effects of religiousness and parent involvement on the development of conduct problems among youth exposed to violence, in: Child Development 74, 1682-1696, 2003
urban public schools, Northeast, USA,6./8.Klasse, 13,5 J, 61 Ne, 27 Hi, 12 white; economically disadvantaged,
conduct problems -7 Items –fighting, shoplifting, vandalism, theft, lying , skipping school, stay out all night without permission/how often attend rel services and other rel activities at a place of worship /private rel –prayer in places other than rel institution, watch/listen to

rel programs TVradio, read rel lit (4 Items), daily spir exp -7 Items –I find strength and comfort in my rel, I feel close to God, //consider oneself a rel or spir person,
conduct problems 2000 und 2001 –neg zu attend, private rel, daily spir exp, srr
conduct problems 2001 (mv age gender Ne Hi low SES family structure, conduct 2000, witness victimization, parent involvement) –attend ns, private rel neg, daily spir exp ns, srr ns,
Intera: bei viel witnessing of violence –private rel und srr wirkt stärker neg, daily spir wirkt pos,
7 Punkte (2 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat, **1,5 Panel) attend/private rel/daily spir exp, srr neg zu conduct problems 2000/2001; Panel mv –private rel neg, Rest ns zu T 2 conduct problems, Intera: private rel/srr wirkt stärker neg bei viel witnessing of violence, daily spir da pos, (ÜberKo, Kannib)** R Krim

Parent involvement - 6 Items, parent asks about Vps life, encourages interest in different things, gives good advice, spends free time with Vp, is interested in Vps friends, spends time on activities at school) – pos zu attend, private rel, daily spir exp, srr
4,5 Punkte (2 sample, 2 Messung, 0,5 stat) **parent involvement pos zu attend, private rel, daily spir exp, srr** R pos

Pearce,S: Religious rage: a quantitative analysis oft he intensity of religious conflicts, in: Terorism and Political Violence 17, 333-352, 2005

278 territorial conflict phases 1946-2001, interstate/intrastate, Omagh bomb in Nordirland drin ebenso wie sudanesischer Bürgerkrieg,(Sinn Fein: will remove British control und creating a Marxist state), rel conflict: wenn Religion beteiligt ist (nicht: wenn es um religiöse Inhalte geht), 80 der Bev von Territorium differs from 80 % of the state with which the territory is in dispute, beachtet dabei auch relevance of rel –proximity and awareness of the parties of their religious identity in relation to the other party, parties' appeals based on that identity; intensity of conflict –number of deaths, duration of conflict, (Messung z.B. per Indien ist Hindu !, Russland orth)
211 rel conflicts -67 nonrel ! –intensity ns (Autor: leicht pos; vgl: somewhat high intensity/high intensity arel 24, rel 20; low/somewhat low 54 -46, moderate 22 -34)
wenn rel relevant ist für conflict –(somewhat) high –arel 25 –rel 21 , (somewhat) low 38 -43; eher: the less relevant rel is, the more likely a rel conflict will be more intense than a nonrel conflict !,
intensity nach Religionen – alle gleich außer J –sehr viel moderate,
(unter 5) **religiöse territoriale conflict phases intra/interstate –nicht mehr Tote als bei nichtreligiösen, vor allem wenn rel nicht nur Aggr-Konfession (z,.B. Indien als Hindu) ist sondern auch inhaltlich für Konflikt relevant, viele rel Konflikte (dubios)**

(R help,Krim) Pearson,P et.al.: Impulsivity and religiosity, in: Personality and Individual Differences 7, 89-94, 1986
Vp attend Catholic school; 11-17, Franics Scale of attitude towards religion; Impulsivity –doing and saying things without thinking, act on the spur of the moment, without /being aware of the risk involved,/venturesome –sensation-seeking/risk-taking/empathy //
Rel pos zu empathy (Messung unklar), neg zu imp/vent (risk taking neg, sensation seeking ns, weil:Eysenck-SS ist anders –misst nur Thrill and adventure, Zuckerman-SS enthält risk-taking), mv age,sex
(unter 5) **Francis Scale of attitude towards rel pos zu empathy (Messung unklar, Mehrabian und Epstein 72)**
(unter 5) **Francis scale neg zu impulsivity/venturesome, risktaking neg, sensation seeking ns; R Krim**

Peek,C et.al.: Religiosity and delinquency over time: deviance deterrence and deviance amplification, in: Social Science Quarterly 66, 120-131, 1985

Youth in Transition (Bachman), male high school sophomores 1966, juniors 1968, seniors 1969, attr bei deli mehr, Ausschluss Vp mit missing data -776 Vp, 206 nonwhites –von 2213 1966 bleiben 817 übrig, /rating –Is this a good thing for people to do - very good/bad –being devout in one's rel faith, always attending rel services regularly and faithfully, always living one's religion in daily life, encouraging others to attend services and lead rel lives, /Ba/Me vs Pres Lu Epi vs K, /26 deli-acts (daraus Teilskalen –serious, aggressive, school, family total deli, theft-vandalism) wie oft -T1: seit drei Jahren, T2 T3 seit letzter Befragung,(Ko von anomie, Swg, family intactness, deli 66 und 68, demogr),
1966 und 1968 religiosity neg zu deli total und Teilskalen (12 mal), mv 1966 rel zu deli 1969 –neg zu total,school deli, ns neg zu Rest; (mv pos total, serious,aggr,theft/vandalism, nspos school deli, family deli,) pos effect bei Ba/Me stärker,
genauer: Veränderung in deli 1966 -1969 bei high rel 66 -high rel 1969: ns/Sinken/nspos; –high 66 low 69 –Anstieg von deli (5mal, einmal schwächeres Sinken), low 66 –low 69 –Sinken von deli (5mal),etwas mehr Sinken als high-high, low 66 –high 69 – stärkeres Sinken als low-low; //high high immer weniger als low low, high low mehr als low-low, low–high stärkstes Sinken, 69 ähnlich wie high high, /Reihenfolge : sowohl 66 als auch 69 –high besser als low//Sinken von Rel wirkt negativer als Bleiben bei low rel, aber Steigerung von rel wirkt auch besser als Bleiben bei high rel,
1968 rel zu deli 1969 –neg zu allen Items außer family deli, (mv total aggr theft/v, school, family serious ns neg), (rel Wirkung nimmt ab von 1966 cross-section zu 68/69 zu 66/69)

7 Punkte (1 sample, 2,5 Messung, 1 mv, bei, 0,5 stat, **2 Panel) rel (rating von being devout/attend/live rel/encourage others) neg zu deli/Krim, cross-sect und Panel bei Ko von deli T1/T2, detailliert; Sinken von Rel negativer als Bleiben bei wenig Rel, Steigen von Rel besser als Bleiben bei viel Rel**

Perrin,R: Religiosity and honesty: continuing the search for the consequential dimension, in: RRR 41, 534-544, 2000

undergrad, Western univ,/Kg, how often do you take part in religious activities other than attending services (Bible study, devotionals, prayer groups), pray,LnT- no afterlife, heaven is a divine reward for those who earn it by their good life; the only hope for heaven is through personal faith in Jesus Christ, do you consider yourself a born again Christian/ a strong Christian, how often have you felt as though you were very close to a powerful, spiritual force that seemed to lift you out of yourself ?
quizzes werden benotet, -assistant gibt jedem student one extra point, Prof sagt: error might have been made in grading the quizzes, only one point, no re-collection, rather –students regraded their quizzes in class –sollen honest dabei sein about whether they had been given an extra point, sollen auf ein assignment draufschreiben –quiz graded correctly, you owe me a point, I owe you a point (das ist ehrlich), student behält quiz, kann also nicht entdeckt werden,
32 % ehrlich, (andre sagen: vorher gab es bad questions –deshalb dishonesty gerechtfertigt), alle rel Items neg zu cheat -4 sign, Rest auch klar (Gebet 23-39, strong Chr 24 -36, close -22 -40; Kg 13-45) , auch bei Ko von gender,

6 Punkte (1 sample, 3 Messung, 0,5 mv, 0,5 stat, **1 Interve) rel Items neg zu cheating (praktizierter Unehrlichkeit bei Bewertung von Test)**

(R Gesu, Krim) Petee,T et.al.: Levels of social integration in group contexts and the effects of informal sanction threat on deviance, in: Criminology 323, 85-106, 1994
Notre Dame Study of Catholic Parish Life, rr 59, cheating on one's income taxes (Tax Evasion) to making personal use of an employer's equipment (Personal Use) and alcohol abuse (Excessive Drinking)
likelihood that they would commit the act tomorrow if placed in a situation where they had an extremely strong need to do so.// Informal Sanction imagine that they were to commit the three deviant acts described earlier and to imagine that some people in the parish found out. how difficult it would be "to get along in the parish once these people knew what you did." //social integration within a parish -how strongly the parishioner was attached to the parish, how upsetting it would be if he or she had to move and was forced to leave the parish, how much feeling of community the respondent felt existed in the parish, and how many of the respondent's closest friends were members of their parish.// "morally wrong it is for someone to do . . . " each of the three deviant acts we described earlier.
informal sanction threat bei alc/tax/use neg zu alc/tax/use in Zuk/Vergangenheit, Aggregat social integr –neg zu tax/use in Zuk/Verga; indiv social integr –neg zu tax/use/alc, stärker als Aggr, //tax alc use morally wrong –Aggr soc integr ns, social integr indiv pos, informal sanction pos

//(mv –race gender age occ prestige inc moral judgement past crime) informal sanction threat – in Zuk alc ns neg, tax/use neg, Aggregat social integra –alle 3 neg, indiv level soc integr nsneg (Kannib), informal sanction wirkt bei viel soc integra negativer auf Zuk-Krim (tax, use),

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) **soz Kontrolle (bei tax/use) und soz Integration (indiv und Aggregat) im kath parish –neg zu tax evasion, use of employers equipment in Verga/Zuk, pos zu tax/use morally wrong (Aggr soc integr ns) Intera: informal sanction wirkt bei viel soc integra negativer auf Zuk-Krim (tax, use),**

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **soz Kontrolle (vs alc abuse) im kath parish –neg zu alc abuse in Zuk/Verga, soz Integr (indiv und Aggregat) ns, Aggregat soc integr ns zu alc abuse morally wrong, soc integr indiv pos, soz Kontrolle pos** R Gesu

Peterson,P et.al.: Effects of nationality, gender, and religiosity on business related ethicality, in: Journal of Business Ethics 96, 573-587, 2010

undergrad business students, 36 Länder, je Land ca 53 Vp, an 1-2 Unis (Zahlen stimmen nicht –eher 97 pro Land, Tabelle andere Zahlen als Text) 25 westlich-christlich, 1 Ungarn, 10 andre –Islam, China, Vietnam..US sample ca 2900, Do you consider yourself to be 'very religious', 'somewhat religious', or 'notvery religious.''

If a manager in a company is discovered to have engaged in unethical behavior that results primarily in personal gain (rather than corporate gain), he or she should be terminated or fired (reverse coded). If a manager in a company is discovered to have engaged in unethical behavior that results primarily in corporate gain (rather than personal gain), he or she should be fired (reverse coded). Top business executives should state in no uncertain terms that unethical behaviors in their companies will not be tolerated (reverse coded). It is important that ethical considerations be taken into account when designing company policies (reverse coded). Within a business firm, the ends justify the means. Business behavior that is legal is ethical.

Cr 66 USA, 58 Rest,

5,5 Punkte (3 sample, 1,5 Messung, 0,5 mv,bei, 0,5 stat) **religiosity –pos zu business-related ethicality (allg, in USA und Rest), kurvi asymmetrisch Trog –27,6 -26,4 -26,7 / mv (gender, nationality) dto;**

(R div, fert, Krim) Pettersson, T: Religion and criminality: structural relationships between church involvement and crime rates in contemporary Sweden, in: JfSSR 30, 279-291, 1991

Police districts, offenses known to police, - violent crime(vs life and health, liberty and peace, inflicting damages, vs public servants), against public order/safety; property –theft stealing fraud dishonesty, falsification, offenses in connection with debt), against morals, driving under alc-influence, /off vs narcotic drugs law,//Aggr -involvement in CoS -average weekly Sunday service att plus invo in free churches –church membership,

rel involvement –violent/public order, safety, property, morals, rape, drunken driving neg, drug ns, mv (popul concentration, age 18-29, div, large families, born in other country, day labor force, agric forestry inc) –viol, public order neg, property/morals ns, rape nspos, drunken driving neg, drug nspos,

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **Aggregat:church involvement (Kg CoS, member free church) neg zu violent, public order,safety, property moral rape drunken driving crime, ns zu narcotic drug crime, mv prop rape morals drug ns (ÜberKo)**

2 Punkte (1 sample, 1 Messung) **div neg zu rel involvement** R div

2 Punkte (1 sample, 1 Messung) **large families pos zu rel involvement** R fert

(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 <u>Panelzusammenhang</u> (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, 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 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

(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- 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, nsneg bei P, ns bei Freikirchen**, R Sm

Pfeiffer,C et.al.: Zur Entwicklung der Gewalt in Deutschland Schwerpunkte: Jugendliche und Flüchtlinge als Täter und Opfer. Gutachten im Auftrag des Bundesministeriums für Familie, Senioren, Frauen und Jugend durch die Zürcher Hochschule für Angewandte Wissenschaften, Institut für Delinquenz und Kriminalprävention 2018

niedersächsische Schülerbefragung, Muslime,
(unter 5) **muslimische Schüler in Niedersachsen: Ich kann mir gut vorstellen, selbst für den Islam zu kämpfen und mein Leben zu riskieren. 29.9 Muslime werden auf der ganzen Welt unterdrückt; dagegen müssen sie sich mit Gewalt zur Wehr setzen.**
19.8 Es ist die Pflicht jedes Muslims, Ungläubige zu bekämpfen und den Islam auf der ganzen Welt zu verbreiten. 18.6 Gegen die Feinde des Islams muss mit aller Härte vorgegangen werden. 17.7 Es ist richtig, dass die Muslime im Nahen Osten versuchen, durch Krieg einen Islamischen Staat (IS) zu gründen. 8.0 Muslimen ist es erlaubt, ihre Ziele notfalls auch mit terroristischen Anschlägen zu erreichen. 3.8 Predigten und Videos, in denen Muslime zu Gewalt gegen Ungläubige aufgerufen werden, finde ich gut. 2,4

(R pos, Krim) Pickel, G: Moralische Vorstellungen und seine religiöse Fundierung im europäischen Vergleich, in: **ders/Krüggeler,M(Hg):** Religion und Moral. Entkoppelt oder verknüpft ? Opladen 2001, 105-135

ISSP 91 und 98, 17 bzw 24 Länder, 16 000 -27000, Aggregatkorrel: persönliche Religiosität und Vertrauen in die Institution Kirche –p-sex überwiegend falsch pos, e-sex falsch- pos, gleichgeschl sex falsch ns/pos (pers Rel, Vertr: pos/pos) , Verschweigen von Einkommen gegenüber dem Staat ns, Erschwindeln von Staatshilfen ns//Kg dto, Staatshilfe 1991 pos; (17 von 30 pos)

Individuelle Korrel: 29 von 30 (3 rel Items, 2 Messungen, 5 Zielitems) pos sign, eine ns; bei Staat –Korrel unter 0.10, ander über 0.20/keine Diff zwischen den Jahren oder den rel Items,

7 Punkte (3,5 sample, 3 Messung, 0,5 stat) **Kg pers rel Vertrauen in Kirche neg zu p-sex, e-sex, homo-sex;** R pos

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 stat**) Kg pers rel Vertrauen in Kirche neg zu Verschweigen von Einkommen, Erschwindeln von Staatshilfen Aggregat hier ns, indiv neg** R Krim

(R krim, pos, help) Pickel,G: Religionsmonitor. Verstehen was verbindet. Religiosität im internationalen Vergleich. 2013
Israel, Türkei, Indien, Südkorea, Kanada, USA, GB, Dld-O/W, Bras, Schweden, Schweiz, Spanien, Fr//ca 14 000 VP, (Brasilien am religiösesten)/ Als wie religiös würden Sie sich selbst bezeichnen? „Einmal abgesehen davon, ob Sie sich selbst als religiöse Person bezeichnen würden: Als wie spirituell würden Sie sich selbst bezeichnen,

Korrel zu: sich um Natur und Umwelt kümmern pos, neue Ideen entwickeln und kreativ sein –nur spir pos, Abenteuer und aufregendes Leben, Spaß haben und sich was gönnen, reich sein und teure Dinge besitzen –jeweils neg; („Ich bin davon überzeugt, dass Religionen eher schädlich sind" –Dld Tü Skorea Bras ca 15, , Schweden 50 %, Rest 30 %; Islam als Bedrohung -30-50 %, Ausn Israel Spanien mehr, Juden als Bedrohung -15-20 Türkei 35, Ath als Bedrohung –Skor 10, Europa 20, Indien Kanada Israel 30, USA Bras Tür 50; Chr in Spa Israel als Bedrohung gleich Ath, //Die zunehmende Vielfalt von religiösen Gruppen in unserer Gesellschaft stellt eine kulturelle Bereicherung dar" und „Die zunehmende Vielfalt von religiösen Gruppen in unserer Gesellschaft ist eine Ursache von Konflikten – beides ca 50-70 %, „Für mich hat jede Religion einen wahren Kern" und „Man sollte allen Rel gegenüber offen sein –ca 70 % „Ich bin davon überzeugt, dass in religiösen Fragen vor allem meine Religion recht hat und andere Religionen eher unrecht haben" und „Ich bin davon überzeugt, dass nur Mitglieder meiner eigenen Religion zum Heil gelangen" -15 -30, 5-20, Tü Isr mehr, /Vertrauen in Me ohne Rel kaum weniger als in alle Me, /Demokr eine gute Regierungsform –ns zu rel, / „Es gibt zu viele Zuwanderer in [Land]" – 9 von 11 Ländern rel etwas pos,

5 Punkte (3 sample, 2 Messung**) srr/srspir –pro Umwelt, neue Ideen, vs Abenteuer,sich was gönnen, reich sein; nur spir pro Neues anfangen/kreativ sein(Vp: Rel eher nicht schädlich, Islam für weniger als die Hälfte Bedrohung, Juden 15-20, Ath 20-30, Vielfalt bringt Bereicherung und gleichz Konflikt, Demokr gute Regierunsform rel ns, zu viele Zuwanderer – rel pos, jede Rel mit wahrem Kern/offen gegen alle vs meine Rel hat recht/führt zum Heil ca 70 zu 20** R pos

4 Punkte (3 sample, 1 Messung) **Menschen im Umfeld helfen und sich kümmern pos zu srr/srspir Vertrauen in Menschen ohne Rel kaum anders als in alle Menschen**, R help

(unter 5) **sich korrekt verhalten/anpassen –pos zu srr/srspir**, R Krim

R pos/Krim) Pickering,L/Vazsonyi,A: Does family process mediate the effect of religiosity on adolescent deviance ?, in: Criminal Justice and Behavior 37, 97-118, 2010
A high school in USA-südost 20 Ne 4,5 Asian, Hi Null /ritualistic-Kg, Bible reading, religious in all dealings inlife//relational –Kombin von Kg und membership, involvement in church programs/activities, pray/family –close, support,monitor,communic, conflict, peer approval/deviance – 8 Items vandalism, 7 alc use; drug use 9 (marij z.B.) school misconduct 7 Items –have you ever been in trouble at school so that your parents received a phone call about it?) , general 11- have you ever shaken/hit a parked car just to turn on the cars alarm ? /theft 7 evers stolen taken tried to take something worth 10 D; assault 6 –ever hit or threatened to hit a person/dev gesamt –Subskalen passen nicht zusammen, covary erlaubt und dabei aber modification indices verwendet –unklar; /**wohl: ritual und relational rel pos zu family items, neg zu deviance scale, mv sex age, keine Mediation von rel zu dev durch family items;**
6 Punkte (1 sample, 3,5 Messung, 0,5 stat, 1 mv) **ritual rel und relational rel pos zu 6 family items, mv** R pos
6 Punkte (1 sample, 3 Messung, 0,5 stat, 1,5 mv,Mediat) **ritual rel und relational rel neg zu deviance (drug, Krim) mv, family items mediieren nicht** R Krim

Pitesa,M/Thau,S: Lack of material resources causes harsher moral judgements, in: Psychological Science 25, 702-710, 2014
WVS 2009 , ca 85 000 Vp, 56 Länder, moral judgments of eight harmful behaviors (e.g., "lying," "cheating on taxes");. higher values represented harsher moral judgments/
Religiosity(Messung unklar) pos zu moral judgements, mv inc inflation edu, occ status, subj social class race;
5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **religiosity (Messung unklar) pos zu moral judgements (lying, stealing, ..?)**

(R Krim, Gesu) Pitt,C: The moderating effects of religiosity and extracurricular involvement on the economic disadvantage-delinquency association. Diss 2015
Add Health, 7.-12. Kl T1 94/95, T2 96, ohne 12.Kl aus T1, attr 29 %, 22 % Ne, 16 Latino, 15 J, 50 % nur mit beiden Eltern,
how many times the respondent used marijuana in the past 30 days , "during the past 12 months, on how many days did you drink alcohol?" In the past 12 months did you (a) shoplift, (b) take an automobile without the owner's permission, (c) steal something worth less than $50, (d) steal something worth more than $50, and (e) commit a burglary?" violence:"How often did you (a) engage in a serious physical fight; (b) hurt someone badly enough to need bandages or medical care; (c) use or threaten to use a weapon to get something from someone and; (d) take part in a fight where a group of your friends was against another group?" in the past 12 months did you (a) pulled a knife or gun on someone; (b) shoot or stab someone; (c) carry a weapon to school, and; (d) use a weapon in a fight?"
Do you think of yourself as a born-again Christian?"/private rel –pray/impo//public rel - Many churches, synagogues, and places of worship have special activities for teenagers, such as youth group, bible classes, or choir. In the last 12 months, how often did you participate in these activities?"
mv economic disadvantage (size of household, dann Eink das nötig ist, damit man keine Nachteile hat, staatl Hilfe, fehlt Geld um Rechnungen zu zahlen ? neighborhood disadv, edu employment of parents), demogr, family structure, support, supervision, talked to parents of childs friends; Item T1 violence T2 –born again nsneg, Kg ns, private rel neg (Ko von ec disadv, Kannib); mv alle ns (ÜberKo) ; Intera: Kg steigert pos Korrel econ disadv –violence; **Berücksichtigung von sample attrition –ns**; zweite Überprüfung von attr- Kg steigert wieder !, dafür senkt private rel und born again die Korrel econ disad –violence; Kg parents neg ! (diese Zugabe schmälert Intera –Deutung: Zwangs-Kg, ((wegen viol ??))
stealing/theft –born again nsneg, Kg ns, private rel neg; auch mv; Intera: born again steigert neg Korrel econ disadv –stealing/theft, bei zweitem Test ns, (kein dritter gemacht)
bei Ne: violence –private rel neg/nsneg; Kg ns, born again nsneg; Hi und white ns;
bei Ne: stealing/theft – born again nsneg, sonst ns; Hi: private rel neg, born again pos, Kg ns,
bei whites: private rel neg, born again neg/nsneg, parents rel impo neg

9,5 Punkte (3 sample, 3 Messung, 1,5 mv, bei, 0,5 stat, **1,5 Panel) violence neg zu private rel (Gesamtsample, bei Ne Hi white nsneg) ,Kg parents neg; public rel und born again ns (white nsneg); public rel steigert pos Korrel econ disadv –violence, bei Berücksichtigung von attr ns, andre Analyse: private rel und born again senkt diese Korrel; stealing/theft –private rel neg, born again nsneg/public rel ns, bei Ne nsneg; bei Hi born again pos, private neg; bei whites**

born again/private neg und parents impo neg , Intera: born again ändert neg Korrel econ disadv –stealing/theft in positive (oder auch ns), R Krim

alc –public rel neg, born again neg, private rel neg/ns, keine Intera//bei Ne: born again neg, public rel neg, Intera: public rel –verstärkt neg Korr ec di zu alc, private schwächt sie ab; Hi –public private neg/nsneg, whites –public rel/born again neg,
marij –public rel, private rel, born again neg, auch mv, keine Intera /bei Ne: public private neg/nsneg, Intera - Hi –private rel neg, Intera private –steigert die neg Korrel ecdi-marij; white –public, private, born again neg;
8,5 Punkte (3 sample, 2 Messung, 1,5 mv,bei, 0,5 stat, **1,5 Panel) alc use marij use neg zu public rel, private rel, born again, bei Ne (alc –nur born again, marij alle drei) Hi (alc/marij nur private) white alc –public/private,marij alle drei) ; bei alc –private schwächer;//bei Ne - public rel verstärkt neg Korrel economic disadvantage -alc/marij use, private rel schwächt sie ab; bei Hi: private rel steigert neg Korrel ec di zu marij** R Gesu

Powell,G: Psychoticism and social deviancy in children, in: Advances in Behaviour Research and Therapy 1, 27-56, 1977

White non-deli children 8,9, 10, 11, 13, 15 J, Durchschnitt 11/ religiosity 8 Items, //55 Items misbehavior, naughtyness, mild deli //teacher's rating scale –psychiatrically disturbed children, A -6 Items antisocial, NT- 4 Items neurotic, P pos zu Gesamtscore, v.a. A-Teil, v.a. Jüngere, /anticocial disorder – gesamter score und antisoc score hoch; pos zu P und misbehavior,low L- ((zu misbehavior: P pos, L neg, E/N nur bei älteren pos//P neg zu rel/cons, pos zu ethnocentrism punitiveness))
misbehavior –rel neg (bei jüngeren etwas schwächer, aber sign), (cons neg, ethnoc pos, punitive pos)
mv - rel wirkt nur bei jungen boys, bei älteren und girls nicht (P L E N cons punitive sex/hedonism ethnoc als controls –ÜberKo)
(Test: P-Vp finden an andern gut: fights with other girls, stays out late, steals , liked by men, disobedient, agree: p-sex, has lot of boyfriends, not strict, likes tough boys, argues a lot; Selbstbild: likes parties, not like a wife, stays out late, not strict, likes tough boys, likes kissing, pro p-sex,disobedient, liked by men, has lots of boyfriends) (antisocial –hängt mit reading retardation zusammen)//
F-analyse -1 –rel ns (P pos, teacher's rating pos, deli ns !), 2 –masculine deviancy –P E pos, L minus, rel minus, ethnoc pos, punitive pos, deli pos, hedo/sex, // 3 –sociability –E Rel pos, ethnoc neg, hedo/sex pos !, deli ns; 4 –conformity –L cons rel pos, hedo sex neg, deli neg, 5 –N P pos, E L minus;
Cluster –solutions –(older girls) 2 cluster: 1 –rel neg, deli pos, 2 –umgekehrt; 4 cluster -1 –rel neg, deli pos,2 umgekehrt, 3 und 4 schwächer so, (older boys keine cluster da) /younger boys -1 –rel pos, deli minus schwach, 2 –und 3 klar, 4 ns//younger girls –zweimal rel wenig, deli viel, einmal rel viel, deli wenig;
((M –eher kriminell, Leseschwäche, ADS, Aggression Dominanz, P, L minus, ethnocentrism, punitive, deli, girls wenn ähnlich, dann auch maskuliner))

(unter 5) **deli-behavior (Messung unklar) neg zu rel (Messung unklar), bei cluster-Lösungen/Faktorenanalysen: wenn rel pos auf Faktor/cluster-deli neg**
Syndrom deli, kriminell, Leseschwäche, ADS, Aggr, Dom, P pos, L minus, ethnocentrism, punitiveness, M; evtl hedo/sex, falls girl ähnlich, dann maskulin;

Powell,K: Correlates of violent and nonviolent behavior among vulnerable inner-city youths, in: Family and Community Health 20, 38-47, 1997

southeast city, 6 Schulen, 5.,7.,9.,11.Klasse, aus area mit viel violence, rr41, 96 % Ne, 62 F, /involved in a physical fight last year und carry a weapon past 30 days //religiosity –Kg, impo of rel in Vps live, /mv –social support durch peers, family, adults, gang membership selber/von friends/family members, particip in extracurricular activities –academic clubs, sports, community orgs, school activities, church, civic act, employment; violence exposure, age MF //
Kg biv neg, mv ns, impo mv neg,
(unter 5) **adol Kg/impo neg zu physical fight/carry weapon**

(Prohl,I: Zur sinnlichen Realität religiöser Praxis in der Aum Shinrikyo und ihrer Bedeutung für die Legitimation religiös begründeter Gewaltanwendungen, in: Zeitschrift für Religionswissenschaft 11, 259-276, 2003
Umdeutung von Normal-Buddhismus –Töten ist Rettung vor Ansammlung von neg Karma –nach poa: Transfo von BW der Toten durch Yogis ins Amitaba-Paradies –bei Asahara ist Töten gleich poa, /apok Angst, Rettung aller Lebewesen, sinnl erfahrbare Erleuchtung, Radikalaskese, Tod bei Medit –dann Mord an Zeugen, aus Paranoia, Entwicklung der Theologie dazu, New Age einfluss ; Drogen, Astrol, holistische Ideol, Yoga nutzt zu Gesu Leistung, Elektroden, Shiva verehrung, Christus ?, Guru über dem Gesetz, gleichgültig vs Welt,
Bmus und Gewalt: Kriege in Tibet, Mystiker die über dem Gesetz stehen, Sri Lanka Myanmar –Bmus als nationale Einheitsklammer, Nation als Vertreter des Ur-Bmus, Japan Samurai kämpfende Sekten, ShaolinMönche,

Püttmann, A: Ziviler Ungehorsam und christliche Bürgerloyalität : Konfession und Staatsgesinnung in der Demokratie des Grundgesetzes . Paderborn 1994

Ziviler Ungehorsam (allg, um den Bau von Atomkraftwerken zu verhindern, zur Verhinderung eines unliebsamen Gesetzes, –bei Juristen: K/P weniger Befürwortung als bei Konfessionslosen),
kein Widerstandsrecht nach GG gegen Nachrüstung –kirchentreue K –kirchentreue P/kirchenferne K/kirchenferne P –andere/ohne Bek, kein Wid lt GG gegen WAA Wackersdorf –prot Kirchennahe/Kath Kirchenferne –kath Kirchennahe/prot Kirchenferne –a/o; wenn GG 20,4 vorher erklärt: kirchennahe K/P –kirchenferne P –kirchenferne K/a/o, Volkszählungsboykott ist Rechtsbruch –Kirchennahe K –kirchennahe P –kirchenferne K/P

/a/o, /Sitzblockade vor Kernkraftwerk oder Kaserne sollte bestraft werden –kirchennahe K –Kirchennahe P –kirchenferne K/P –a/o, /eine Schande, dass man bei uns für Kasernenblockade bestraft wird Nein – kirchennahe K –kirchennahe P –kirchenferne K/P/a/o, Vermummung bei Demos verbieten –kirchennahe K-kirchennahe P –kirchenferne K –kirchenferne P –a/o, Duldung von Hausbesetzung in Hafenstraße verträgt sich nicht mit Rechtsstaat – Kirchennahe K –Rest –a/o, /Durchschnitt der gesetzestreuen Voten – kirchennahe K –kirchennahe P –kirchenferne K/P –a/o, (unter 40/alle)
das darf man unter keinen Umständen tun –Krankengeld/Arbeitslosenunterstützung andere soz Vergünstigungen in Anspruch nehmen, auf die man kein Recht hat –Kirchennahe K/P –Rest; Schwarzfahren –dto, Steuern hinterziehen wenn man die Möglichkeit hat –kirchennahe –kirchenferne –a/o, Geld behalten, das man gefunden hat –kirchennahe –kirchenferne/a/o, Auto das einem nicht gehört öffnen und Spritztour machen –kirchennahe –Rest, Schaden, den man an einem parkenden Auto verursacht hat nicht melden –kirchennahe –kirchenferne –a/o, -gesamt: kirchennahe –kirchenferne –a/o(schwache Diff) , wenn jemand Schmiergelder annimmt –kirchennahe –kirchenferne (a/o fehlt hier),
ungefähr: andere/ohne -16 mal am wenigsten, 11 mal wie Kirchenferne, nie wie Kirchennahe, Kirchennahe besser als Kirchenferne -31 mal, 6 mal ns
Mai 1990 –Ostdld –Schwarzfahren, unberechtigte Sozleistungen,Steuern hinterziehen,Schmiergelder annehmen, gefundenes Geld behalten, Spritztour (kaum),Schaden an fremdem Auto –bei allen sind P/K stärker dagegen als Bev
8,5 Punkte (3,5 sample, 4,5 Messung,0,5 mv) **K/P vs andre/ohne Konf und kirchennahe vs kirchenferne a/o –mehr Ablehnung von Schwarzf, Sozleistung,Steuer,Schmiergeld, Fundunterschalgung, Spritztour, Schaden an fremdem Auto (auch OstDld: K/P vs Restbev), ungefähr: andere/ohne -16 mal am wenigsten, 11 mal wie Kirchenferne, nie wie Kirchennahe, Kirchennahe besser als Kirchenferne -31 mal, 6 mal ns (auch gegen Rechtsbruch –ziviler Ungehorsam, Widerstandsidee, Volkszählungsboykott, Sitzblockade, Vermummung, Hausbesetzung)**

(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 – regelm praktizierende junge Kath mehr als Konf-lose; grundsätzlich für das Gewaltmonopol des Staates – kirchennahe K mehr als Konflose, P ns; // kein politisches Ziel kann Gewalt gegen Personen oder Sachen rechtf , kein Verständnis für Umsägen von Strommasten, Demonstranten dürfen bei Auseinander-setzung 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 verhin-dern, 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-Umfra-ge, 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 Gerechtigkeit, 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 Famile 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 Mitglschaft 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- litera-lism, 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 mediieren 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 –T 2 mehr volu, sec give, civic/community act (vote, assoc member, Posten, Versammlungsbe-such, 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

Pyszczynski,T et.al.:Mortality salience, martyrdom, and military might: the Great Satan versus the axis of evil, in: Personality and Social Psychology Bulletin 32, 525-537, 2006

Study 1: 14 F, 26 M,undergrad Iran, MS induction consisted of two open-ended questions: "Please, briefly describe the emotions that the thought of your own death arouses in you"and"Jot down,as specifically as you can,what you think will happen to you as you physically die." The dental pain control condition, consisted of parallel questions about experiencing dental pain
angeblicher Fragebogen - What do you feel to be the most pressing world issue? Showing the world that deaths in the name of Allah will bring an end to the imperialism practiced in the West. Do you have a life motto? One should treat all other true believers as brothers; everyone else should be considered enemies of Allah. How do you perceive the role of the United States in the Middle East? I believe the United States' presence is wrong.They are invading our holy land and threatening our way of life. Are martyrdom attacks on the United States justified? Yes. The United States represents the world power which Allah wants us to destroy vs
What do you feel to be the most pressing world issue? Convincing others in the world that Islam is a peaceful religion and that Allah loves all men. The world must know that not all Muslims are motivated by the hatred and misguided beliefs that have led to many needless deaths in the name of Allah. Do you have a life motto? One should treat other humans with respect and care, no matter what racial, ethnic, or religious background. How do you perceive the role of the United States in the Middle East? Although I believe the United States'presence is somewhat intrusive,they did remove a tyrannical leader from power in hope of establishing a more democratic system of government. Are martyrdom attacks on the United States justified? No. Universally speaking, human life is too valuable to be used as a means of producing change.
Frage dazu: :How much do you think you would like this person? How much do you agree with this person's opinion? How intelligent do you believe this person to be? To what degree do you respect this person? "Rate the degree to which you would consider joining their cause."
bei mortality salience: support/join promartyrdom pos, bei controls umgekehrt,
(unter 5) **<u>0,5 Interve</u> bei mortality salience: support/join martyrdom attacks/destroy USA pos, bei controls neg, Iran-Muslims** R Krim

Study 2: US undergrad, 25 % M, MS induction, intense physical pain or terrorism salience - "Please describe the emotions that the thought of the terrorist attacks on September 11,

2001, arouses in you" and "Write down as specifically as you can, what happened during the terrorist attacks on September 11, 2001."// It is entirely appropriate to engage in preemptive attacks on countries (e.g., Iran, Syria, North Korea) that may pose a threat to the United States in the future, even if there is no evidence they are planning to attack us right now. 2. If necessary, the United States should use nuclear weapons to defend our interests at home and abroad. 3. If necessary, the United States should use chemical weapons to defend our interests at home and abroad. 4. If we could capture or kill Osama bin Laden we should do it, even if thousands of civilians are injured or killed in the process. 5. The Patriot Act should be strengthened, even if we have to relinquish personal freedoms to make our country more secure.
bei cons: bei mort sal/terror salience –mehr militärische Bekämpfung von Terror/stärker pro Patriot act, bei control viel weniger; bei lib –keine Diff bei mort/terror salience/control ((da verstärkt mort sal Weltbild nicht, sonst müssten die liberaler werden)),
3,5 Punkte (1 sample, 0,5 Messung, 1 bei, 0,5 stat, **0,5 Interve) bei cons: bei mort sal/terror salience –mehr militärische Bekämpfung von Terror/stärker pro Patriot act, bei control viel weniger; bei lib –keine Diff bei mort/terror salience/control**
nicht R Krim, kein Rel-bezug/keine Krim

Randolph-Seng,B/Nielsen,M: Honesty: one effect of primed religious representations, in: International Journal for the psychology of religion 17, 303-315, 2007

Study 1: Undergrad, 44 Vp, ca 30 % M, 27 Ne, 29 % Ba, 20 % Me,none 11, K 9,(denom ns zu honesty),
scrambled sentence tests –religious (heaven bless gospel cross faith prayer salvation saved holy worship) sports und neutral words, korrekte Sätze aus string of words machen,/cheat-test: write specific numbers in small circles while alone in a room with eyes closed, induction to cheat: unrealistisc expectations of performance und extra credit for high performance, ab score of 23 ist es cheating –bei rel prime no cheating, sport 50 %, neutral 44, alle 36;
(unter 5) **0,5 Interve) Vp mit rel prime –kein cheating bei circle-test**

study 2: 49 Vp,undergrad,ca 26 % M, 35 % Ne,20 rel Worte (s.o. plus baptism amen church resurrection commandments communion saint prophet Sabbath preacher), circle test s.o., I-E Gorsuch/McPherson, /rel prime –Aufgabe vigilance test –flashes mit Worten, Vp muss sagen: links oder rechts erscheinend;
rel prime –no cheating, control: 20 %, I ohne Wirkung (Gleichung: I, prime, Intera beider –I ns)
3,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat, 0,5 Intera, **0,5 Interve) Vp mit rel prime –kein cheating, I ohne Wirkung/Intera**

(R pos, Krim) Regnerus, M: Linked lives, faith and behavior: Intergenerational religious influence on adolescent delinquency,in: JfSSR 42, 189-203, 2003a

National Longitudinal Study of Adolescent Health, 7.-12. Klasse, T 2 nach 1 J, /Kg pray impo of rel in life –parents und adol (no aff mit no Kg usw einbezogen), adol noch: Teiln an church youth activities,/deli –paint graffiti on anothers property, damage anothers property, go into a house /building to steal something,shoplift,steal something kleiner 50 D/größer 50 D, use/threaten to use a weapon against someone, take part in group fight, sell marij/other drugs,//family sat –family understands Vp, how much fun had with family, how much felt their family paid attention to Vp,/parent cP –Ba, AoG,Pe, SDA, Holiness, //
Zu deli T1/T2 –Eltern:T1 Kg nsneg (zu T 2 deli neg) ,cP vs other/no neg, rel very impo neg, adol: T 1 Kg neg, rel very impo neg,
Adol rel T1 neg zu deli T2 bei Ko von deli T 1 und parent rel ! (bei jüngeren und älteren neg, bei mittelalten ns) /parent rel T1 zu deli T2 neg, Ko von deli T1 (bei M ns, bei F neg, bei jüngeren und älteren ns in Table 3, in Table 2 pos bei F, in Text pos, neg, ns !!)/ parent cP (am besten beide Partner) T1 neg zu deli T2 (MF und jedes Alter) bei Ko von T1 deli, (mv ÜberKo: adol rel plus parent rel plus cP)
8,5 Punkte (3 sample, 2,5 Messung, 0,5 bei, 0,5 stat**, 2 Panel) adol rel T1 neg zu deli (T1) T2 bei Ko von deli T1, parent cP T1 neg zu deli(T1) T2, parent rel neg zu deli T1/T2(nicht M ?, nicht alle Alter), rel very impo/Kg neg zu deli T1/T2 (parent, adol**) R Krim

(R pos, Krim) Regnerus, M: Moral communities and adolescent delinquency: religious contexts and community social control, in: Sociological Quarterly 44, 523-554, 2003b

National longitudinal study of adolescent health, T 1 -1995, T 2 -1996, /steal something worth more than 50 D, less than 50 D, drive a car without its owner's permission; minor deli –deliberately damage property that didn't belong to you, lie to your parents or guardians about where you had been or whom you were with; take part in a fight where a group of your friends was against another group, become loud, rowdy,unruly in a public place ; / Kg weekly vs Rest (auch not rel) /county level –rel adherents –church members and other regular participants who are not considered communicants, confirmed or full church members; /adherents belonging to cP, nicht members; school level –percentage of students in school that attend church weekly, percentage self-defined born again;
Aggregat county –rel adherents –overall/violent crime rate ns, juvenile crime rate neg; cP adherents alles ns; in Schulen mit mehr Kirchgängern/mehr born agains –Vps haben weniger theft/deli T 1 und T 2; in counties mit mehr rel adherents(eher nsneg)/mehr cP-adherents (stärker): dto;
theft –(mv bio-intact family, M, econ advantaged, age Ne intergenerat closure school att family sat autonomy from parents South und T1 theft) –Kg und born again neg; minor deli –Kg neg, born again nsneg; (ÜberKo, Kannib, und doch Wirkung)
Aggregatkorrel Schulebene –weekly attenders /born again – theft/deli neg, mv (had sex, biointact family Ne school size intergen closure)–born again neg, attenders ns; protestant school ns; Aggregat county (mv female headed household, popul density Ne mit age 5 in same county)–rel adh ns zu theft, nspos zu deli, adherents cP neg zu beiden //

(eigne Deutung) Kombin Aggr school und Indiv zu theft: Kg born again indiv neg, proportion dieser Items an Schule ns, Intera: Kg neg, born again indiv pos, proportion neg /zu deli: Kg neg, mit Intera: nur proportion born again neg, Kg nsneg;
Kombin Aggr county und Indiv zu theft: Kg born again neg, Intera: Kg born again ns, cP adh neg, rel adh nsneg, zu deli –Kg neg, born again nsneg, Intera: cP adh/Kg schwach neg;
Beschreibung durch Autor (an Zahlen nicht abzulesen): viel Aggr-born again/cP –indiv born again negativer zu theft,(Umkehrung: wenig Aggr born again –indiv born again pos oder schwächer zu theft ?) /zu deli –viel Aggr born again –indiv born again negativer, bei Aggr cP nicht so)/etliche Intera fehlen –Aggr Kg/cP/adh und indiv Kg/ indiv born again; Aggr born again und indiv Kg; Intera mit adherents ns,
(Kannib – irreale Ergebnisse -z.B. wirkt adh cP oder proportion born again bei theft gleichzeitig pos und neg ! und bei mP/K nicht und doch auf alle; und indiv born again pos bei gleichz neg Wirkung von proportion born again bei school/theft// Interaktionen nicht klar, nicht gezeigt)

8,5 Punkte (3 sample, 2 Messung, 1,5 mv,Intera, 0,5 stat**, 1,5 Panel) Kg , born again neg zu theft/deli (damage lie fight loud) in T2 bei Ko von T1 deli/theft, im Aggr Schule biv dto, mv Kg ns, born again neg, Protestant school ns; im Aggr county – rel adh ns, cP adh neg, -also: Aggr allg: rel adh und Kg ns, adh cP und born again neg/ Intera indiv und Aggr Schule/county –nicht inhaltlich gezeigt, unklar, erratisch, es fehlen viele Fälle (aber immer ein Item –meist proportion born again/adh cP –neg (Kannib, ÜberKo) /Korrel zu theft stärker meist,** R Krim

family sat –people in your family understand you, you and your family have fun together, your family pays attention to you, /school att –feel close to people at your school, feel like you are part of your school, you are happy to be at your school, intergenerat closure – number of parents of Vp's friends with whom Vp's parent has spoken in past 4 weeks; //
5,5 Punkte (3 sample, 2 Messung, 0,5 stat) **in Schulen mit mehr Kirchgängern/born agains –Vps haben mehr family satisf, school attachment, intergenerational closure, in counties mit mehr rel adherents –ns, mit mehr cP-adh alle drei pos;** R pos

(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, s.o., 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 Risikofaktoren 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 1mal/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 trank letztes Jahr, no aff pos, rel impo neg, Kg neg (never besser als kleiner 1mal 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

4,5 Punkte (2,5 sample, 1,5 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** 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)

11,5 Punkte (3 sample, 2 Messung, 3 mv, bei, 0,5 stat, **3 Panel) T1 Impo/Kg pos zu T 2 srh, mv (bei 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; Intera: sal wirkt bei mehr Kg stärker,sign auch in letztem Model; change von Kg/impo/born again ns zu change in srh/ Umkehrung -srh in T1 pos zu Kg/impo in T2, Ko von rel in T1; change in srh–change in Kg/impo ns**; R Gesu

12 Punkte (3 sample, 2,5 Messung, 3 mv, bei, 0,5 stat, **3 Panel) T1 Impo neg zu T 2 theft, mv (auch Ko von Items, die zu Rel führen und T1 theft), Kg ns; cP neg; av impo/Kg ns, (Kannib) Kombin Kg-salience neg//change in Kg/impo/born again ns zu change in theft, Umkehrung: theft in T1 neg zu Kg/impo in T2, Ko von rel in T1 / change in theft – change in Kg/impo ns;** R Krim

11,5 Punkte (3 sample, 2,5 Messung, 2,5 mv, bei, 0,5 stat**, 3 Panel) T1 Impo pos zu T 2 family sat, mv (auch Ko von Items, die zu Rel führen und T1 family sat) , Kg ns; cP neg; av impo/Kg der schoolmates ns, Kombin Kg-salience: sal sign auch in letztem Model; change in Kg ns zu change in family sat, change in impo pos, in born again ns; Umkehrung: family sat in T1 pos zu Kg/impo in T2 bei Ko von rel in T1 / change in family sat –change in Kg/impo pos; family sat change –mehr pos zu change in Kg als umgek, family sat change pos zu change in impo und umgekehrt genau so (bidirectional)//sE ns//rel –be fearful ns, T 1 be fearful –T2 Kg ns;** R Gl

(Rpos, Krim) Regnerus,M/Uecker,J: Religious influences on sensitive self-reported behaviors: the product of social desirability, deceit, or embarrassment ?, in: Sociology of Religion 68, 145-163, 2007
Add Health, grades 7-12, ca 18000 Vp, (T 2 nach 1 J), keine Interviewer-Interaktion bei sensitive questions–audiocomputerassisted self interview (ACASI), //theft unter und über 50 going into a house or building with the intent to steal, taking something from a store without paying for it; minor deli –painting graffiti or signs on someone elses

property or in a public place, deliberately damaging property that does not belong to you, / have you ever had sexual intercourse ?/sE –you never argue with anyone, you never get sad , you never criticize other people (jeweils strongly agree),Interviewers beurteilen candidness und embarrassment von VP(bei best Fragen/ s.o. ACASI ? –nur bei sensitive qu ?)

Kg impo Frage nicht an no aff gestellt –diese werden desh mit lowest value (missing=0) gewertet (?), **sE-Antwort: Kg Trog, never gleich weekly; impo dto;(ns) bP pos, LDS J mP neg, ev P K no gleich; candid – Kg impo Buckel, ns; bP neg, J pos, Rest gleich; embarrassed – Kg pos, impo ns pos, LDS mehr, bP und evtl no weniger; fast alles ns außer bP//mv –(demogr,two parent) –sE : bP ns minus !, LDS ns minus; no ns pos, mP minus, impo ns pos, Kg und andre den ns (Kannib), //candid – impo und J pos; embarrassed – J nsminus, LDS ns pos, Rest ns; (Ne Asiat Hi pos, F minus**), //theft – Kg ns, impo neg, no neg !, (Kannib –den, Kg, impo), sE embarrassed neg, ändern aber nix an rel Korrel; minor deli – Kg ns, impo neg; K J pos, no neg, sE/emb neg, ändern nix an rel Korr; has had sex – Kg impo neg, bP pos, mP K LDS J no weniger als ev, sE ns, embarr
neg, ändern nix; (sE neg zu theft/deli) //T1 had sex –T2 had no sex –widersprüchlich: sE pos, candid neg, rel Items ns;

8 Punkte (3 sample, 2,5 Messung, 2 mv, 0,5 stat) **Kg ns, impo neg zu theft/minor deli bei Ko von sE/candid/embarrassed, sE ns zu Kg impo denom (biv bP etwas mehr, LDS J mP etwas weniger –aber ns) mv, ev P mehr deli/theft als no(Kannib), sE weniger deli/theft (echt ?), widersprüchlichen Angaben bei had sex –ns zu rel Items**

Reisig,M et.al.: Low self-control and the religiosity-crime relationship, in: Criminal Justice and Behavior 39, 1172-1191, 2012
undergrad –aus criminology/justice courses, 27% Hi, 32 % P, 34 K, 24 no (54 % glauben an LnT), /rel activity –pray/Kg; devotion –My rel beliefs lie behind my whole approach to life, I try hard to carry religion over to all my other dealings in life, /do you believe in a life after death ? (unklar ob folgende Items auch zu religiosity-scale gehören –I have often been keenly aware of the presence of a divine being, prayers said alone are as meaningful as when said during rel service, rel is important for answering questions about life's meaning, I read literature about my faith, private rel thought and meditation is impo to me) (Faktor –LnT prayers und read passen wenig) /Brief Self-control Tangney -13 Items–I say inappropriate things, –I wish I had more self –disci,–I am able to work effectively toward long term goals, I refuse things that are bad to me; I am good at resisting temptation, have a hard time to break bad habits, I am lazy, do certain things that are bad for me, if they are fun, people would say I have iron self-disc, pleasure and fun sometimes keep me from getting work done, have trouble concentrating, sometimes I cant stop myself from doing something, even if I know it is wrong, I often act without thinking through all the alternatives,
illegally disposed of trash/litter, made a lot of noise at night, broke traffic laws, bought something that might be stolen, drank alc in a place where you are not supposed to do, stole –less than 50D, stole worth more than 50 D, used marij or some other drug, sold marij or

some other drug, purposely damaged property without owner's permission, got into a fight with another person with the idea of physically harming them, broke into a motor vehicle without owner's permission,/ascetic offending-alc/marij use; secular off –motor,stole, damage, fight,)
biv – crime zus: LnT , rel gesamt, rel activity, rel devot neg, /ascetic –alle neg; secular –alle neg, schwach, /low self-control –alle rel Items neg (LnT schwach),
mv M Latino racial minority age –religiosity neg zu offending, Ko von selfcontrol: ns; LnT, rel activity, rel devot neg, bei Ko von selfcontrol ns; secular off –religiosity und 3 andre ns bei Ko von selfcontr (auch ohne Ko von selfco –rel Items mit tenuous effect; ascetic –alle neg, trotz Ko von self-co;
5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **religiosity, rel activity, rel devot , LnT neg zu crime ges/secular(stole, fight, damage, broke)/ascetic(alc marij), pos zu self-control, bei Ko von self-co (ohne Ko auch nur tenuous, ns?) ns zu sec crime, neg zu asc (alle Items),**

Repp, Martin: Aum Shinrikyo. Marburg 1997

Genauere Info zu Aum, Macht als Ziel, Lehre Mischung Bu, Hindu und Harmageddon, Aum verhindert Krieg USA-SU (oder führt ihn herbei, Shiva Chaos/Dynamik, Yoga, Mahayana-Bu,reich berühmt glücklich werden für alle, durch Leiden, Tantra, Zweck heiligt die Mittel, gut und böse umkehren, Guru definierts, Erlangen übernat Kräfte, Auflistung der kriminellen Taten , Asahara ist Gott

(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 , feelingloved, 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, samesex 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, 1 Messung, 1 mv, 0,5 stat) **emot distress –rel scheint ns zu sein, taucht nicht als Prädiktor auf, starke Überko** R Gl

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

Resnick, M et.al.:Youth violence perpretation: what protects ? What predicts ? Findings from the National Longitudinal Study of Adolescent Health, in: Journal of Adolescent Health 35, 1-10, 2004

T 2 nach 11 Monaten, Add Health, 7.-11Klasse, attr evtl ein Drittel,

use or threaten to use a weapon to get something from someone, take part in a group fight, pull a knife/gun on someone, shoot/stab someone, get into a serious physical fight, get in a fight where you were injured and had to be treated by a doctor or nurse, hurt someone badly enough to need bandages or care from a doctor or nurse ; valuing/importance of religious observance/personal prayer; sehr komplizierte Analysemethoden –weights, transformation der violence-scale, chunkwise und backward regression, andere Statistik-Bewertung,

biv: religiosity in T1 neg zu violence in T2 MF; mv (alc marij illegal drug SmV, Sm family member/friend, repeated a grade, poor general health emot problems somatic complaints learning problems cut/skip school victim of violence emot distress Fam zusammenhalt mehrere Items; carry weapon to school, connected to adults/school, T1 violence, GPA, feel safe in neighborhood, easy access to gun in home, Swg -11 bzw 12 dieser Faktoren wirken !) rel nicht in Table, wohl ns bei M; bei F neg;

8 Punkte (3 sample, 2 Messung, 1 mv,bei, 0,5 stat, **1,5 Panel) impo of rel observance/personal prayer T 1 neg zu violence T2, biv MF, mv(incl Ko von T 1 violence) nur bei F(ÜberKo)**

Reynal-Querol,M: Ethnicity, political systems, and civil wars, in: Journal of Conflict Resolultion 46, 29-54, 2002

138 countries, 1960-1995, ethnic war (nicht ideological/revolutionary war, nicht coups/revolution) –violent conflict between governments and national, ethnic, religious or other communal minorities, which seek major changes in its status// religious polarization (evtl: zwei starke Gruppen in Land –Polaris; mehr oder schwächere –weniger Polaris, eher fragmentation ?) –Christians: different kinds of Chr, bei Muslims: votes for Muslim political parties,animists –number of followers of animist cults in country (hier: viele Gruppen polarisieren)

(mv edu, GDP, log of population, Exportanteil an GDP, Anteil von Investitionen an GDP, Konsumanteil, democracy level, sub-Sahara, Asien, Latin America, linguistic fragmentation, political system variables –democracy,autocracy,inclusiveness in pol system//unklar: dummy variable for each religion that participates in the construction of the polarization index) ((mittleres democr level mehr Krieg; autocracy weniger))

ethnic (rel) war –animist, Christian und Muslim polariz pos, rel fragmentation (ns)neg (Messung nicht gezeigt),Intera: bei Chr/Mu polariz –wenn inclusive pol sy da ist –polariz

schwächer pos zu war, bei animist ns (dort angeblich majoritarian systems schwächen Korrel zu war, bei polariz tuns consociational systems –Zahlen passen nicht, reduzieren sich auch nicht klar)

(unter 5) **ethnic (incl rel) war –pos zu rel polariz (unklare Messung), neg zu rel fragmentation (unklare Messung), Intera –wenn pol inclusive system da ist –Korrel polariz zu war schwächer (Bewertung halb halb)**

Rhodes,A/Reiss,A: The "religious factor" and delinquent behavior, in: Journal of Research in Crime and Deliquency 7, 83-98, 1970

junior, senior high school students, Nashville und Davidson county, count-recorded delinquency –Vp referred to County Juvenile Court zwischen VPs 12. Geburtstag und ein Jahr nach Fragebogen-Beantwortung, (un)officially adjudged to be a delinquent person,/voluntary truants more than once in Befragungsjahr (records of attendance divisions of city und county school systems)
composite deli-truancy –deli und truancy und break laws/swipe things; /kind of church you usually go to, does your father/mother go to church –yes, to the church I go to/how often do you go to Sunday school, church, or young people's meeting –more than once a week vs once a week/less-vs never, /
mv occ,age, family structure – Korrel court record, white M: no preference pos, J nonFu-P minus, Fu-P/Ba/K ns; Kg neg, both same church neg, different churches pos, one goes,other not/neither parent goes pos; white F: no pref pos, Rest nsneg, Kg schwach neg, parent/child Kg schwach neg; Ne-M: nonFu-P neg, no pos, K mehr pos ! ,Rest ns; Kg ns, both go neg, go diff pos, einer/keiner geht ns, Ne-F: K minus, no pos, Rest ns; Kg ns, keiner geht pos,
truancy record –white M: J nonFu-P K neg, no pref pos/Kg neg/parent –child Kg neg//white F –J neg, K und no pos; Kg neg (mv ns),parent/child Kg neg// Ne-M: no pos, Rest ns, Kg neg, parent/child Kg ns, //Ne-F: K minus, no pos; Kg ns, parent/child Kg neg;
composite: J nonFu-P FuP neg, K pos, no viel pos; Kg stark minus, parent child Kg neg, white F: J nonFu-P neg, no pos, K mehr pos, Kg neg, parent/child Kg neg, //Ne-M:nonFuP,FuP neg, K pos, no pref mehr pos; Kg neg(mv ns), both go neg, different churches und neither pos,//Ne-F: nonFuP K neg, no pref pos, Kg ns, parent child Kg neg; (bei white K: boys meist in parochial schools, girls nicht; boys in parochial schools weniger deli, bei Ne-M diff churches pos, sonst linear, trotz Riesensample NeF nur ca 29 VP, etwas über 100 Ne-M/white F)

7 Punkte (2,5 sample, 3 Messung, 1,5 mv,bei) **court record deli/truancy record/beide plus break law/swipe things –pos zu no preference, neg zu Kg/Kg homogen zwischen Kind und Eltern, (Kath vielleicht anders, aber parochial school z.T. nicht dabei; NegerM –different Kg pos;**

(R Krim,help) Robbins,B/Pettinicchio,D: Social capital, economic development, and homicide: a cross-sectional investigation, in: Social Indicators Research 105, 519-540, 2011
WVS 1999-2004, 52 Länder, 4 ausgelassen –einflussreich/Ausreißer, China, Südafrika, Venezuela, USA !!
ca 21 westlich-christlich, 18 östlich-orth, 13 andre Rel;
total number of secular organizations (14 , ohne rel) of which each individual within a country is a member, sum and divide this value by the sample size of the country //most people can be trusted'' vs ''you need to be very careful in dealing with people'' -then divide by the sample size of the country (''Please tell me for each of the following statements whether you think it can always be justified, never be justified, or something in between… (a) claiming government benefits to which you are not entitled; (b) cheating on taxes if you have a chance; and, (c) someone accepting a bribe in the course of their duties.'' summed and divided by their respective country sample size// sum total of respondents in each country who are members of a church organization that we then divide by the sample size of the country (Church attendance).(sind wohl Aggregat-Messungen, wieviel Leute machen was in Land A)

(unter 5) **Aggregat church org –homicide ns, auch mv(GDP, Ostblockländer, ethnic homogeneity Gini) , civic norms (claim, cheat, bribe) biv neg,** R Krim

2,5 Punkte (1 sample, 1,5 Messung) **church org member 0.65 zu secular org member ! , trust pos,** R help

(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 as 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)
6 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

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

Rollins,B/Oheneba-Sakyi,Y: Physical violence in Utah Households, in: Journal of Family Violence 5, 301-309, 1990

Straus Conflict Tactics Scale –kicking, biting, hitting with a fist, hitting or trying to hit with an object, beating up, using or threatening to use a knife or gun; rr 40 ?
Husband to wife/wife to husband –etwas mehr in Utah als USA, /Utah –husband to wife -F berichten mehr (M weniger), wife to husband –F berichten weniger, M viel mehr (aber beide berichten, dass F mehr violence anwenden !), (Selbstverteidigung –violent wife sagt M ist auch violent, aber M dessen wife violent ist macht kaum violence !)/
violence –ns zu religiosity (Messung unklar) , LDS married in temple (orthodox) –husband-to-wife viol neg, wife-to-husband ns;
violence parent to target child –etwas weniger als in USA**, M gleich F(M weniger involved in Erziehung**), religiosity ns, ((edu pos –v.a. bei part-time/not employed, trad gender orient, keine Vaterbeteiligung an Erziehung; mehr als 4 Kinder pos)),

(unter 5) **STS –in Utah etwas mehr als in USA M vs F, Eltern vs Kind –weniger als USA, LDS married in temple –husband to wife viol neg, wife-to husband ns; religiosity (Messung unklar) ns zu MF und Eltern-Kind-violence, Zahlen fehlen**

(R pos, Krim) Ross,L: Religion and deviance: exploring the impact of social control elements, in: Sociological Spectrum 14, 65-86, 1994

Undergrad, kath Univ, New Jersey, /total religiosity –Kg, pray/religious medit, when having a serious problem, take rel advice or teaching into consideration; influence of rel on way you

choose to act and way choose to spend time each day, sure God really exists, he is active in my life –question his existence some times, do believe in God,he knows of me as a person – don't know if there is a personal God, but believe in higher power of some kind – don't know if there is God /higher power, don't know if I will ever know – don't believe in personal God higher power//believe in personal life after death, a soul existing after death as a specific individual, believe in a soul existing after death as a part of a universal spirit; believe in LnT of some kind, don't know what it would be like, don't know if there is any kind of LnT, don't know if I will ever know, I don't believe in any kind of LnT; /experienced a feeling of religious reverence or devotion, rel gives me a great amount of comfort and security in life,//story of creation in Genesis –literally true, symbolic account no better or worse account than any other account of the beginning, not a valid account of creation, /believe the report of miracles in Bible –occurred through a setting aside of natural laws by a higher power –not believe, not occur oder report inaccurate, erklärbar per Wiss, wenn wir actual facts hätten –weder believe noch disbelieve, evidence fehlt; rel truth is higher than any other form of truth; name of 4 gospels, //deviance –aggr against authority (attacks ?) , damage to property, theft ,
Deviance –Kg nsneg, supernat sanctions ns, total rel nsneg, /mv: moral beliefs, fam att respect for authority(und wohl anderes-Schule peers)-total rel/Kg fügt der Varianz nichts hinzu

(unter 5) **Kg rel Faktor (Jessor) ns neg zu deviance (damage to property, theft, aggr against authority –Messung unklar), supernat sanctions (Hirschi, unklar) ns**; R Krim (Bewertung nsneg ein halb)

3,5 Punkte (1 sample, 2 Messung, 0,5 stat**) Kg – school attachment nspos, family attachment pos, peer att ns, school involvement pos, school commitment ns pos (Messung unklar), Total rel –school att pos, family att pos, peer att nspos, school involvement ns pos, school commitment pos, beliefs in supernatural sanctions (Messung unklar) –ns zu diesen Ite**ms R pos

(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

5 Punkte (1 sample, 3 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

3 Punkte (1 sample, 1,5 Messung, 0,5 stat**) rel belief/practice –pos zu self –confidence, ns zu self rejection, pos zu sociability(zus: Swg)** R Gl

Rossetti,S: Why priests are happy. Notre Dame Indiana 2011

Priest abusers 4 %, Lehrer 5, Bev 8 (M), Anglicans in Austr 3-4,4

Rothschild,Z et.al.: Does peace have a prayer ? The effect of mortality salience, compassionate values, and religious fundamentalism on hostility toward out-groups, in: Journal of Experimental Social Psychology 45, 816-827, 2009
Study 1: 75 % F, undergrad, Colorado, 23 J, 26 % no, nur 54 % Christians; low Fu -17 % Christian, 59 % no aff !)/RWA/Fundam a la Altem/Hu, /MS manipul –describe emotions that the thought of your own death arouses in you, jot down, as specifically as you can, what you think will happen to you as you physically die;
Rules to live by: biblical compassionate -1. ‘‘Be kind and compassionate to one another, forgiving each other, just as Christ forgave you.” – Ephesians 4:32 2. ‘‘Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.” – Matthew7:1–2 3. ‘‘So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.” – Matthew 7:12 4. ‘‘Love your neighbor as yourself. There is no commandment greater. . .” – Mark 12:31
Biblical neutral 1. ‘‘Every good tree bears good fruit, but a bad tree bears bad fruit.” – Mathew 7:172. ‘‘But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation.” – Luke 6:493. ‘‘Lazy hands make a man poor, but diligent hands bring wealth.” – Proverb 10:44. ‘‘A man of knowledge uses words with restraint.” – Proverb 17:27
Non-Biblical neutral 1. ‘‘If a man begins with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties.” – Francis Bacon 2. ‘‘A single conversation across the table with a wise man is worth a month’s study of books.” – Chinese Proverb 3. ‘‘Never regret yesterday. Life is in you today, and you make your tomorrow.” – L. Ron Hubbard 4. ‘‘The man who believes he can do something is probably right. And so is the man who believes he can’t.” – Anonymous
12 items use of extreme force –chemical nuclear weapons to defend American interests, Fundam: pos zu biblical compass/biblical neutral, (controls: gender, political orientation – cons -lib, positive affect, negative affect, agreement with value passages, RWA)
Korrel zu use of force: strength of rel belief ns, mortality salience ns, biblical compass neg, Fu pos (bei Zufügung von RWA ns, in Intera aber wieder pos), Intera: bei low Fu: biblical compass bei high salience pos (nonbiblical und biblical neutral bei high sal neg) , bei high Fu : biblical compass bei high salience neg (nonbiblical und biblical neutral ns bei high sal)

(unter 5) **0,5 Interve Korrel zu use of force (unsicher ob neg) –strength of rel belief ns, Fu pos (ns bei Ko von RWA), Intera: Fu plus biblical compass bei mort sal –neg (nonbiblical und biblical neutral neg), low Fu plus biblical compass bei mort sal pos , nonbiblical und biblical neutral jeweils ns (gibt keinen Sinn) ÜberKo**

Study 2: 75 % F, undergrad, Colorado, 22 J, 67 % Chr, 3 ath 3 agno, 20 no aff, Items s.o., außer: non-biblical compassion ((analog zu Bibel !) -‘‘You should be nice to others and forgive them for their mistakes and misdeeds.‘‘You should not judge and evaluate other people because you do not want other people to judge and evaluate you.’’‘You should always treat others the way that you would like to be treated.’’One of the most important principle is loving other people.”
Korrel zu use of force –strength of rel pos, Fu pos (bei Ko von RWA ns, in Intera wieder pos), Intera wie oben, non-biblical compassion nicht anders als biblical neutral;
(unter 5) **0,5 Interve) –wie oben (strength of rel pos) , nur Ersatz von biblical neutral durch nonbiblical compass –ns**

Study 3: ((shiite Muslim, 22 J, 2 iranische Unis, Fu-score doppelt so hoch wie in USA, Bezeichnung: Islamic values -1. The Holy Koran [4:36] says: do good to parents, kinsfolk, orphans, those in need, neighbors who are near neighbors who are strangers, the companion by your side, the wayfarer(you meet) and what your right hands possess2. The Holy Koran, Ghasas (77) says: do goodness to others because Allah loves those who do good 3. Mohammad, Allah’s messenger says: be kind to others
Bezeichnung general values 1. People in general believe that one should do good to others (e.g., parents, relatives, strangers, etc.) 2. Do goodness to others because people love those who do good
3. People in general believe that it is good to be kind to others//aggressive anti-Western attitudes towards USA/its European allies –The US and its European allies presence in the Middle East is threatening to our Islamic being. We should fight against them; We cannot trust the US and its European allies; they are our enemies)
(Ko von gender, PAS NAS) –antiWestern att: value neg, Fu pos, andere Art von Intera: bei non-rel values: mort salience pos, bei rel values neg (keine Intera mit Fu),
(unter 5) **0,5 Interve antiWestern attitude: rel value neg, Fu pos, andere Art von Intera: bei non-rel values: mort salience pos, bei rel values neg (keine Intera mit Fu)**
(evtl alle drei: Fu muss bei Erinnerung an mortality an compassion erinnert werden, auf religiöse Weise, nicht weltlich; dann friedlich; andre Untersuchungen ohne diese Erinnerung –Fu unfriedlich; Fu-coping vs mortality –fear per Teile der Rel, die aktiviert werden; Terror-management : coping gegen Todesangst per Stärkung eignen Glaubens/eigner Ideologie//aber low Fu gibt keinen Sinn, pos Korrel bei weltlich pos Werten –Iran –oder bei low Fu und biblical compassion)

Rummel,R: Is collective violence correlated with social pluralism,in: Journal of Peace Research 34, 163-175, 1997
162 states, 98 variables, von 1932 -1982 oder von independence an //image factor analysis (violence –aus 28 Messungen 6 Faktoren) –number of local religions: ns zu ethnic violence/overall und frequent violence, guerilla civil war; //pos zu overall violence, popular violence (riots), genocide mass murder(3 von 6 Faktoren) /ns zu purges coups high

emigration; (auch mv political –freedom democr stability usw –und SES/culture –wealth, size, Moslem Animist Asia Latin America, states age, size), regression –rel pos zu riots/overall viol etc (aber keine echte Regr, Größe des Landes als wichtigster Faktor, Korrel von Rel klein), ähnlich canonical analysis (3 Faktoren,anders als 6)

(unter 5) **in 162 Staaten –number of local religions ns oder pos zu violence (bestimmte Form davon ?) (mv/Messung/Statistik dubios**)

Ruppert, H.-J.: Satanismus. Zwischen Religion und Kriminalität Berlin 1998

Vieles völlige Spekulation (Messen, Tier- und Kinderopfer), (vgl. Larson,B/Steigelmann,I: Geht unsere Jugend zum Teufel ? Neuhausen-Stuttgart 1990))

Crowley und Leute in Zeiten der frz Rev -tun auch Böses, sexualmagische Bewusstwerdung des Menschen als Gott, 60er Jahre –symbolischer Sat z.T.//Es gibt Graffiti-Sprühen, Friedhofs/Gräberschändungen (viele, aus selbstberichtetet sat Mot), Brandanschläge auf Kirchen, Millionenschäden Drohungen Aufrufe zum Mord, evtl sind Hells Angels auch sat inspiriert, etliche Morde, meist von Sat- aber nicht als Ritual Mißbrauch in der Kindheit- dubios,//Antisat –Fundi und Feministen, oft eher wahnhaft

In Cliquen: Körperverletzung, Drogen, Drohungen, Gewaltverherrlichung (Lob des Tötens, der Folter,) Beschimpfung von rel Bekenntnissen, Störung der Totenruhe, Kontakt zu Rechtsextremen, Übermensch/Sklaven sollen dienen, Glaube ans Böse, Ausleben von Perversem, sadistische Killersprüche

Fallbeschreibung, Bewertung nicht machbar

(R Krim/help)Rushton,J: Altruism and aggression: the heritability of individual differences, in: JPSP 50, 1192-1198, 1986
573 twin pairs, 70 % F; Altr -20 Verhweisen, I have given direction to a stranger, I have donated blood, //emot empathy –I like to watch people open presents, I find it silly for people to cry out of happiness, 33 –Items; nurturance -16 Items, I often take young people under my wing, I don't like it when friends ask to borrow my possessions, /aggr -23 Items, I try not to give people a hard time, some people think I have a violent temper//assertiveness – 24 Items, I usually say something to a person who I feel has been unfair, I rarely criticize other people//Aggr –assertive pos, altr emp nurt neg; altr –ass nurt emp pos; erblich: FalconerMessung alle -56(altru)-72 (Aggr)/andre Messung: altr 51, emp 51(Fmehr) , nurt 43, aggr 39, ass 53,(corrected for unreliability: 60,65,60, 54,69), shared env 0-2 !!

5,5 Punkte (2 sample, 3 Messung, 0,5 stat) **altr nurturance empathy mehr als 50 erblich, shared env gleich Null** R help
4,5 Punkte (2 sample, 2 Messung, 0,5 stat) **aggr assertiveness mehr als 50 erblich, shared env gleich Null** R Krim

Ryan,J et.al.: African American males in foster care and the risk of delinquency: the value of social bonds and permanence, in: Child Welfare 87, 115-140, 2008

Illinois subsidized guardianship waiver demonstration, /foster care vs Ado/guardianship/home of parent; 11-16 J, /in the past 30 days have you gone to a religious service or church school in a church or other place of worship, ..have you gone to any other events at a church or other place of worship with your family, /Messung von deli (im Verlauf von 2 Jahren nach Befragung): filing of an official delinquency petition in juvenile court, - offenses ranging from court order violations to criminal homicide, meist property related; deli –neg zu rel involvement, auch mv (age, neglect, nonrelative care home, length of stay in foster care, number of previous placement, perception of placement stability, parent-child relationship, monitoring, plans for college, prior suspensions at school, participating in after –school activities),
5,5 Punkte (1 sample, 1,5 Messung, 1,5 mv, 0,5 stat, **1 Panel) Ne-male in foster care –mehr rel involvement –weniger Deli im Zeitraum 2 J danach (offiz Messung)**

(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 drugs, 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 Punkte (3 sample, 3,5 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

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **lifetime depr –disengaged –infrequent – private/regular/devoted gleich; lifetime anx –disengaged –infrequent – private/regular –devoted; mv 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

Salas-Wright,C et.al.: Buffering effects of religiosity on crime : testing the invariance hypothesis across gender and developmental period,in: Criminal Justice and Behavior 41, 673-691, 2014a

National Survey on Drug Use and Health, 2006-2010, 12-17 (15 J) und 18-25 (21 J), (ca 90000 bzw 93700) 19 Hi, 15 Ne, during the past 12 months, how many times have you sold illegal drugs ? /..have you stolen something worth more than 50 D; //your religious beliefs are a very important part of your life, your rel beliefs influence how you make decisions in your life, /how often do you get a real kick out of doing things that are a little dangerous, ..like to test yourself by doing something a little risky?,
bei MF jung/älter –drug selling neg zu Kg und private religiosity -8 mal (mv age race inc depr anx risk propensity) /Intera bei jungen F: wenig risk –low private rel kaum mehr drug selling als high private rel, viel risk –high private rel viel weniger drug selling (7 andere Kombin keine Intera),
theft –dto, außer: junge F nsneg zu Kg (0,93 ns, aber 0,94 bei M älter sign), eine Intera: wie oben, nur bei jungen M;

7,5 Punkte (3,5 sample, 1,5 Messung, 2 mv, Intera, bei, 0,5 stat) **bei 12-17 und 18-25 MF – Kg und private rel neg zu drug selling/theft mehr als 50 D(15 mal, einmal ns neg), Intera je einmal (von 16) : rel wirkt bei low risk-Neigung weniger/ns, bei viel risk Neigung stark; Riesensample**

Salas-Wright,C et.al.:Religiosity and violence among adolescents in the United States: findings from the National Survey on Drug Use and Health 2006-2010, in: Journal of Interpersonal Violence 29, 1178-1200, 2014b

12-17 J (15 J), Hi 19, Ne 15, how many times have you attacked someone with the intent to seriously hurt them, ..have you gotten into a serious fight at school or work, ..taken part in a fight, where a group of your friends fought against another group ? (jeweils during last 12 months, Messung eher: ja –nein als Menge),/Kg –twice weekly or more vs Rest; in how many different kinds of church or faith –based activities such as clubs youth groups

Saturday/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 rel beliefs influence how you make decisions in your life,
High religiosity neg zu violence, (moderate gleich low),
mv (age race, family inc, edu enrollment, recent alc/marij/cocaine/ depr anx risk seeking) –
Kg impo, beliefs influence , partic in rel groups jeweils neg zu fight, group fight, attack;
bei nonHiwhites -8 von 12 sign neg, Rest nsneg(partic ns neg),
bei Ne: 7 von 12 sign neg, Rest nsneg (partic nsneg, beliefs influence bei fight nsneg, impo bei attack nsneg) ;
bei Hi -6 von 12 sign neg, bei attack 2 nsneg, 2 ns, bei group fight 2 nsneg (6 neg, 4 nsneg, 2 ns)(Kg 8 von 9, impo 6 von 9, beliefs influence -6 von 9; particip -1 von 9//insgesamt: 21 neg, 13 nsneg, 2 ns//attack -4 neg, 6 nsneg, 2 ns)
bei M 8 von 12, 4 nsneg, F alle neg, 3mal attack nsneg;
bei income: 32 neg, 15 nsneg, 1ns; Kg 11 von 12, impo 9 von 12, beliefs influence -8 von 12, particip -4 von 12; bei hohem Eink stärker;

9 Punkte (3 sample, 3 Messung, 2,5 mv,bei, 0,5 stat**) Kg, impo, beliefs influence decisions, partic in faith-based activities neg zu (group)fight, attack, bei whites, F, hohem Einkommen stärker/ particip schwächer, Kg stärker**

(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; emot rel: interest in values and a quest for meaning in rel, emotional aspect, personal experiential aspect, community aspect of rel, / 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;

(unter 5) **(emot) rel und spir ns zu benevolence bei Belgiern/Muslimen, bei other: rel neg; univ –bei Mu spir pos, bei other spir und emot rel pos, Ko von sE –bei Be: emot rel pos zu benev, neg zu univ, Rest ns ; nur 4 von 18 Korrel sign** R help

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 pos

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)** R pos

(unter 5) **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

Saroglou, V/Corneille,O/van Capellen,P: „Speak Lord, your servant is listening“: religious priming activates submissive thoughts and behaviors, in: International Journal for the psychology of religion 19, 143-154, 2009
students, 20 J, 17 % M, lexical decision task –letter strings erscheinen auf Bildschirm, Vp muss sagen: das ist word –oder non-word (8 submission words –submission acceptance obedience conformity dependant dominated passive influenced; 8 neutral,8 nonwords), vorher erscheint rel prime (faith, communion, belief, miracle, soul) oder neutral prime, 64 Durchgänge, /Messung von submissiveness –timid, no selfassertiveness as I should, choose own goals, great freedom of thinking, /rel –impo of God in life, impo of rel in life, prayer, kurze response time bei subm words wenn rel prime davor kommt: mehr Zusammenhang rel –submission, -dieser Wert korreliert mit Selbsteinschätzung subm, nicht mit religiosity,Intera: nur bei Vp mit viel Subm hängt Subm mit Rel zusammen,
Study 2:
94 students, 11 % M, 19 J,
the experimenter asked them to write down in 10 min an advertisement for a fictitious bed store. A fictitious name store (with minimal information on opening hours and delivery system) was provided to the participants who were instructed to create an advertisement of 6 to 10 lines for this store. All participants were led to believe that their text would be evaluated by another student who was allegedly completing the same task in another room. Participants were told that they were separated from the other student in order to minimize biases in the evaluation of their text. After 10 min, the experimenter took the advertising text produced by the participant and pretended to bring it to the student in the other room for evaluation. The experimenter returned to the laboratory after a few seconds and informed

the participant that he or she would be asked to complete a short unrelated experiment while the other student would be busy evaluating his or her text. In fact, the experimenter instructed the participant to perform a lexical decision task involving 20 target letter strings presented at the center of a computer screen. These 20 target stimuli always consisted of 10 neutral words and of their respective anagrams. Participants had to respond as fast and accurately as possible whether the target sequence was a word (i.e., I key) or not (i.e., R key). Each trial started with a fixation point appearing for 500 msec on the screen. Immediately after, a control or a religious prime appeared for 15 msec on the computer screen and was immediately overwritten by a mask (a string of Xs) that remained on the screen for 500 msec. After 500 msec, the mask was replaced by a target letter string on which a lexical decision was required. 20 religious primes (e.g., salvation, bless) and 20 neutral primes (e.g., glue, cupboard) We took great care to not include religious primes that referred to institutional aspects of religion or to figures of religious authority. Following to the lexical decision task, the experimenter left again the laboratory, allegedly to collect the evaluation of the participants' advertisement text made by the other student. The experimenter then returned to the laboratory and gave to the participant a short text on which the other student had allegedly reported his or her evaluation of the participants' text. This text was actually always the same and was prepared so as to be overly critical of the participants' writing performance, containing only negative statements such as, "I do not know what to think; The ideas are trivial; The text is not attractive and not convincing at all." After the participant read the evaluation, the experimenter informed him or her that for the next part of the experiment he or she would be asked to select 15 questions from a given list of 45 questions that referred to knowledge about movies. The participant was told that the questions he or she was to select would be asked to the student who had made the evaluation of their text and for whom the experiment would continue. To avoid interferences due to the anticipation of reciprocation expectations, the participant was informed that he or she would not take part in this movie-related study so that no further interaction would follow with the other student. The participant was also told to feel free to select questions for which he or she did not know the answer. The list of questions provided to the participant included three series of 15 questions labeled as "easy," "average," and "difficult." All participants were told that they could base their selection on the latter information. Participants assigned to the revenge condition were further requested by the experimenter to select difficult questions (i.e., "I thought the evaluation of your text made by the other student was overly negative, so I would like you to select difficult questions"). Of interest was whether the religious priming would make participants more likely to conform to this social influence, with the difficulty of the selected questions being higher after a revenge request for participants primed with religious than neutral concepts. Finally, the same measures of religiosity and submissiveness were administered to participants at the end of the experiment. As it was the case for Experiment 1, religiosity led to no significant results and is not discussed further

Korrel zu difficult (revenge) – prime ns, request to revenge pos, Intera: ohne request –prime neg zu revenge, mit request –prime pos, aber nur bei den Submissiven, bei non-subm neg;

(unter 5) **1 Interve Korrel zu Stellen schwieriger Fragen als Rache für schlechte Bewertung –ohne request durch Versuchsleiter: prime neg, mit request –prime pos, aber nur bei Submissiven, bei non-subm neg; religiosity ns (Bewertung: ein halb neg, ns, pos)**

(R Krim, help, pos) Saroglou,V/Pichon,I/Trompette,L/Verschueren,M/Dernette,R: Prosocial behavior and religion: new evidence based on projective measures and peer ratings, in: JfSSR 44, 323-348, 2005

Study 1: Psychologiestudenten, Participants were asked to fill in the punchlines of all the 24 pictures of the Rosenzweig (1948) test presenting frustrating daily life situations. instructions - imagine how you would react in the situations depicted. - (1) kind, polite; (2) neutral or ambiguous about the feelings of the person who answers; or (3) aggressive (impolite, arrogant, insulting, threatening, accusing). Beispiele- in a situation where four friends (two vs. two) are playing cards and one of the partners apologizes to the co-player for having made an important error, the co-player (participant of the study) may answer as follows: "Don't worry about it. We'll win next time" (kind, polite); "Oh well" (neutral, ambiguous); or "You can't even bloody play ... I want to change teams" (aggressive).- in a situation where the protagonist is complaining because the other person has broken a vase belonging to the protagonist's grandmother, the other person (participant of the study) may answer: "Sorry, I'll replace it with a new one" (polite); "Are you sure that she still likes it?" (neutral, ambiguous); or "Oh shut up about your grandmother and her inheritance" (aggressive). /religiosity -importance of God in personal life; importance of religion in personal life; frequency of prayer., 20-item religious fundamentalism scale (Altemeyer and Hunsberger 1992)
religiosity neg zu aggr (bei Ko von gender), Fundam ns, (bei Ko von religiosity Fu nspos zu Aggr),
(unter 5) **religiosity neg zu aggr (bei Ko von gender), Fundam ns** R Krim

Study 2:
Psychologiestudentinnen,
nine hypothetical situations, (4 andere zur Ablenkung von prosoz Inhalt - somebody is wearing the same clothes at a party, you have burnt the meal when inviting people for dinner, nobody else is laughing when watching a movie, you misidentify someone in the street) in five of them a person is clearly in need (asks for help with homework, asks for help during exams, asks to pass first in the queue because only has one item to buy, has an open suitcase when trying to catch the train) or may be forgiven (the protagonist meets the target accidentally a day after the target misbehaved). The hypothetical situations were designed by the authors so as to restrict reaction options: constraints (be in a hurry, have work to do, impossibility of avoiding the target) were designed such that the protagonist could only decide whether to be prosocial Two versions - protagonist in need was presented as a member of the family or a (class or work) colleague or a friend oder prot ist unknown person.
Rating - (1) not prosocial; (2) conditionally prosocial (expressing prosocial intentions but under some conditions such as the low cost of helping, the motives of the person in need); or (3) unconditionally prosocial (people only mentioned their prosocial choice without limiting it by some conditions
religiosity - importance of God in personal life, importance of religion in personal life, frequency of prayer, /emotional rel - interest in emotional-relational aspect, community aspect, meaning-values, and personal experience in religion; importance of spirituality in life,

retrospective descriptions of attachment to parents -three different paragraphs each describing a secure, anxious/ambivalent, or avoidant attachment.
helping für Näherstehende –religiosity (auch bei Ko von attachment), emot rel, spir alle pos, für unknown person – nur spir pos,
2 Punkte (0,5 sample, 1 Messung, 0,5 stat**) secure attachment –religiosity pos, emot rel pos, spir ns,** R pos
4 Punkte (0,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **helping für Näherstehende –religiosity (auch bei Ko von attachment), emot rel, spir alle pos, helping für unknown person – nur spir pos**, R help

Study 3: late adol, young adults, ca 20 J, nur Vp mit zwei Geschwistern, self-reports (29 % M), sibling ratings(44), friend ratings (29 %) derselben Vp, /Altruism Rushton –Taten –I have before being asked, voluntarily looked after a neighbor's pets or children without being paid for it, I have helped carry a stranger's belongings –books parcels etc, I have offered to help a handicapped or elderly stranger across the street,
empathetic concern, tendency to experience compassion and concern for other (unfortunate) people; (b) perspective taking, tendency to spontaneously adopt the viewpoint of other people in everyday life; (c) personal distress, tendency to feel unease and anxiety in tense interpersonal settings; Other people's misfortunes do not usually disturb me a great deal" (reverse; empathy); "Before criticizing somebody, I try to imagine how I would feel if I were in their place" (perspective taking); "When I see someone who badly needs help in an emergency, I go to pieces" (personal distress)
honesty subscale of the 108-item HEXACO - 18 items -fairness, sincerity, and (to some extent) humility, as opposed to slyness, hypocrisy, manipulation of others, breaking laws in the pursuit of selfish gains. "I don't see anything wrong with using flattery to get ahead in life" (reverse); "I wouldn't cheat on an exam, even if I knew that I could get away with it."/ /three-item religiosity index , one-item importance of spirituality index (see Study 2).
(Messungen: sibling hält Vp für weniger empathisch, alle drei Items, weniger altruistisch, weniger honest)
religiosity –altruism pos (self, sibling,friend rating), empathy 8 von 9 Items (3 empathy-Items mal 3 Messungen) ns, spirituality –altruism pos (alle drei), empathy -3 von 9 pos (empathy friends rating, persp taking friends/self rating),
mv (empathy, persp taking, pers distress, honesty, gender) zu altr: religiosity pos (alle drei), spirituality pos
5 Punkte (0,5 sample, 3 Messung, 1 mv, 0,5 stat) **religiosity –altruism pos (self, sibling, friend rating), empathy 8 von 9 Items (3 empathy-Items mal 3 Messungen) ns, spirituality –altruism pos (alle drei), empathy - 3 von 9 pos (empathy friends rating, persp taking friends/self rating), Korrel differieren nicht zwischen ratings** R help

(unter 5) **religiosity –honesty ns (self, sibling, friend rating), spirituality –honesty -self/friend rating ns, sibling rating pos; bei: religious men mehr honesty (self, sibling, friend), bei F uneinheitlich –self rel neg, spir sibling pos, Rest ns (wohl?),** R Krim

Study 4: Belgier, 32 J, ein Drittel recruited bei weekend for pastoral workers, Rest Bekannte, self, friend colleague,
altruism, questionnaire von Krueger, Hicks, and McGue (2001) that extended the Self-Report Altruism Scale of Rushton, Chrisjohn, and Fekken 1981, "I have helped an acquaintance at work finish a project or solve a problem, even though I did not get any credit for the work"; "I have changed my plans so that I could help out a close friend"; "I have delayed the elevator so that a stranger would not be left behind"; "I have done volunteer work for a charity or community service organization// 20 items von 36 Item-

French scale of social desirability I always speak well about others"; "I always listen carefully when others are speaking to me" (impression management); "Sometimes I'm sad"; "Sometimes I doubt my own abilities" (self-deception). (raters mit wenig Diff),
religiosity (Vp) – altruism pos (Einschätzung self, colleague), emotional rel (Vp)–altr pos bei self, nicht colleague/; spirituality (Vp) –altruism pos bei self/colleague, friend immer ns
religiosity/emot rel/spir –zu empathy pos (bei self spir ns, sonst bei self colleague pos, friend ns)/zu persp taking –emot/spir pos, rel ns bei self, sonst –friends colleagues ns; distress alles ns;
von 9 ratings bei altru 5 pos, bei empathy -5 pos, bei persp taking -2 pos, bei distress Null (friends immer Null)
(self ratings 7 von 9 pos, colleague 5, friends Null)
zu social desirability – Vp: rel, emot rel, spir –pos zu IM, ns zu self-deception, /bei self –rel/emot rel/spir –bei Ko von gender/IM/self-deception pos zu altruism, empathy; bei colleague –mit Ko von IM/gender – rel dann nspos zu empathy// IM von Vp –pos Korrel zu Kollegeneinschätzung von empathy/honesty der Vp,
mv zu altr (empathy,persp taking, pers distress,honesty, gender) bei self rating –spir pos, bei friends rating religiosity ns, bei colleague rating rel pos

6,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5 stat**) religiosity, emotional rel, spirituality pos zu altruism (self, colleague-Einschätzung, friend ns), zu empathy (self, colleague) pos, friends ns, persp taking –emot/spir pos bei self, rel emot rel spir pos zu IM, ns zu self-deception, /rel emot rel spir –bei self pos zu altr/empathy auch bei Ko von IM, bei colleague rel dann nspos zu empathy, IM von Vp –pos Korrel zu Kollegeneinschätzung von empathy/honesty der Vp(also ist IM eher real als Täuschung),** R help

religiosity der Vp zu honesty(self/colleague-Einschätzung) pos, emot rel/spir ns (alle drei ratings) (von 9 ratings 2 pos); bei M stärkere Korrel (v.a. bei colleagues 3 ratings pos, insgesamt 4 ratings pos)/bei self rated: rel –ns zu honesty bei Ko von IM, self-deception//bei colleague –Korrel von rel zu honesty nspos wenn IM gender kontrolliert werden
(unter 5) **religiosity der Vp zu honesty(self/colleague-Einschätzung) pos, emot rel/spir ns (alle drei ratings); bei M stärkere Korrel /bei self rated: rel –ns zu honesty bei Ko von IM, self-deception//bei colleague –Korrel von rel zu honesty nspos wenn IM gender kontrolliert werden**
R Krim(Bewertung: 1 ns, ein halb pos)

(R Gl, pos, Krim, help) Schludermann,E et.al.: 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 relnspos, 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

(unter 5) **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
5,5 Punkte (1 sample, 3,5 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

Schmithausen,L: Zum Problem der Gewalt im Buddhismus, in: **Khoury,A et.al.:**Krieg und Gewalt in den Weltreligionen. Freiburg 2003, 83-99

Gewaltlosigkeit geregelt für Mönche, für Laien als Ideal, wenn möglich, bei König Ausnahmen – Staatslehre (bei Theravada) eher indisch: Machterhalt/ausbau/Jagd als Demo von Mut Stärke, Ausgleich durch Spenden/Stiftungen,/Soldat tötet keine Tierchen, aber Feinde die seinen Herrn angriffen/strengere Ideen –Totalpazifismus in jedem Fall auch da, aber selten, noch seltener erfolgreich, Cakravartin – Weltherrscher mit Heer, das aber nicht kämpfen muss -alle unterwerfen sich ihm, Asoka –versucht Gewalt zu verringern, andere: wenn Leute sich nicht freiw unterwerfen wie vorgesehn –dann Gewalt ok, /gerechter König- kein Angriffskrieg, Todesstrafe, aber Verteidigungskrieg, Versuch Feinde nicht zu töten,/zur Verteidigung der buddh Rel sind Waffen erlaubt, gegen Irrlehrer auch –Töten hier ist wie das Baumfällen oder Grasmähen,/in Tibet Vormachtsansprüche per Gewalt durchgesetzt, nicht bei Mission; Tantra –Endzeitkrieg besieht die Muslime und vernichtet sie, /wenn Böse andere töten wollen darf man sie aus Mitleid töten, man rettet so Täter –übernimmt dessen neg Karma aus Mitleid (Boddhisattvas tun das),/evtl ist eher Mahayana pro Gewalt)

(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, nonrestricitive 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 nonrestricive –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

Schumann,K et.al.:Religious magnanimity: reminding people of their religious belief system reduces hostility after threat, in: JPSP 107, 432-453, 2014

Study 1: 65 F, 27 M (92 oder 90 oder 89 !),undergrad, 21J, 52 Christen, Half the participants were randomly assigned to the religious belief system prime, "Which religious belief system do you most identify with?" Half of participants - standard mortality salience threat , described the emotions that thinking of their own death aroused in them and their thoughts about what will happen to their bodies as they physically die //control condition described the emotions that a painful visit to the dentist aroused in them and their thoughts about unpleasant or painful experiences at the dentist//dann word recall test - revenge words (retaliate, hostility, punishing, angry, vengeful, resentful, animosity), forgiveness words (forgiving, compassionate, kind, tolerant, generous, reconcile, merciful), filler words (silky, reservation, watercolor, software, ponder, occupation, succulent//
nur bei mortality salience –Vp die rel prime bekommen –erinnern sich an weniger revenge words (ohne salience –prime pos zu revenge) , forgiveness words nspos(Figure 1, Text ns), srr nsneg zu revenge, ns zu forgiveness, ohne Bezug zu Interaktion; (in allen studies),
(unter 5) **1 Interve) bei mortality salience: Vp erinnert sich nur dann weniger an revenge words, wenn rel prime da ist (forgiveness ns pos), prime ohne ms –revenge nspos;**

study 2: nur F, undergrad, 20 J, 35% Mu, 35 % Christen, 24 % J,
prime/mortality salience wie oben,
Participants were told that the Psychology Department had been asked by the Student Association to distribute a survey to a representative sample of students. Participants read that the Association is responsible for allocating funds to student clubs on campus. Last year, members of the Association noticed an unequal distribution of funds to clubs predominantly comprised of men and clubs predominantly comprised of women, male clubs received a greater proportion of the funds (70%) than female clubs received (30%). Upon discovering the inadvertent injustice, the Association tried to right the wrong by requesting that the male clubs return the extra money. nearly all of the male clubs rejected this request. in light of the unequal distribution that occurred last year, the Association is assigning the decision about how to allocate funds this year to a representative sample of students on campus through the Psychology Department. Participants were asked to select an appropriate distribution of funds between male and female clubs for the current year. Response options ranged from a 50/50 split between female and male clubs to a 100/0 split (increasing in intervals of 5% (e.g., 55/45, 60/40, etc.).
bei mort salience –Vp mit rel prime geben weniger vengeful (gleicher), (bei prime: mit ms –gleicher, ohne ungleicher; bei nonprime: mit ms ungleicher, ohne gleicher),
(unter 5) **1 Interve) bei mortality salience: Vp rächt sich weniger bei Verteilung von Geldern für Ungerechtigkeit wenn sie rel prime hat; prime ohne ms –mehr Rache**

study 3: 39 % M, undergrad, 66 % Chr,
religious belief system prime - “turn the other cheek” - how religious beliefs, such as “turning the other cheek,” are related to personality. “eye for an eye”- how religious beliefs, such as taking “an eye for an eye” after being harmed, are related to personality/ dann mortality salience //.. Vp lesen: commentary on the AIG controversy that had ostensibly been taken from a recent news article. Following a summary of the bonus scandal, participants read about actual reactions from the American public and public officials. bonus recipients had been threatened with death by piano wire and guillotine behavioral economists believe that the impulse for revenge is an “important built-in protection that helps keep social cooperation from breaking down,” and that the widespread rage and desire for revenge against AIG executives might be natural. Vp -support for revenge in the context of the article (e.g., “To what extent do you agree with those advocating for some form of revenge against executives who received bonuses after their company received bailout funds?”; “To what extent do you agree with the New York Times’ conclusion that revenge is an important built-in protection against those who take more than their fair share?”).
no ms: no prime/turn cheek wenig revenge, eye mehr; ms: no prime mehr revenge als eye/cheek (beide gleich), (eye senkt auch revenge !)
(unter 5) **0,5 Interve) bei mortality salience: Vp weniger vergeltungsbereit (attitude) wenn primed mit turn the other cheek und eye for an eye, ohne ms: eye for an eye mehr Vergeltungsbereitschaft**

Study 4: 26 % M, 55 % Christen, selbes rel prime a la 1 f, Threat anders –read an extremely difficult statistics passage on LISREL, structural equation modeling formulae and statistical terms Key sentences were deleted to render the passage even more confusing. Participants randomly assigned to the control condition read a straightforward introductory statistics passage from an undergraduate textbook. indicate how much they understood the information in the passage at seven different points (Diff ns –d.h. threat nicht gefühlt), wie oben: bei threat: rel prime mit niedriger revenge-Haltung vs AIG, bei no threat mit höherer; no prime umgekehrt;
(unter 5) **0,5 Interve) bei stress-threat: Vp weniger vergeltungsbereit (attitude) wenn rel primed, ohne threat: rel prime nspos zu Vergeltung;**

study 5: 27 % M, 52 % Chr, rel prime a la 1 f, threat prime wie in 4;
essay pro-Canada .
In this country people have more opportunity for success than in any other and success does not depend on the group belonged to. While there are problems in any country, Canada truly is a great nation and I don’t regret my decision to come here at all.
hostile attitude toward Canada and Canadians, “Canadians are spoiled and lazy and want everything handed to them. Canada is a cold country that is insensitive to the needs and problems of foreigners. Canadians think their country is great, but it is not -5 questions assessing their reaction to the essay and the author (e.g., “I think I would like the person who wrote this essay”; “I agree with this person’s opinion of Canada”).
bei threat –rel prime neg zu anti-Canada, bei no threat: rel prime anti-Canada (no prime umgekehrt),(unklar –evtl auch umgekehrt),

(unter 5) **bei stress-threat: Vp neg zu anti-Canada-Einstellung, bei no threat pos (unklar, ob evtl umgekehrt)**

Study 6: 37 J, 77% Chr, erst rel prime a la 1, dann : the extent to which their religious belief system discourages or encourages "the Golden Rule (do onto others as you would have them do onto you)." extent to which their religious belief system encourages or discourages 14 other behaviors (e.g., "monogamy"; "lying"), some of which were related to magnanimity (e.g., "forgiveness"; "revenge"), dann ms//
how much Vp felt 12 emotions "right now vengeful emotions (angry, resentful, hostile, hateful, vengeful, judging), forgiving emotions (compassionate, loving, caring, generous, merciful, forgiving). magnanimity. Participants read six hypothetical offense scenarios depicting an offending character and a victimized character. For example, one of the scenarios read "Mark is irritable one day and runs into a neighbor. Mark really doesn't feel like talking, so he's very abrupt with him and blows the neighbor off." After each scenario, forgiveness responses -three questions - how they thought the victim should respond (e.g., "Mark's neighbor should . . . be angry with Mark; forgive Mark; get back at Mark") (ms – fühlen nicht mehr distress),
bei mort salience – golden rule pos zu forgiveness/weniger hostile vs offenders, bei no ms – golden rule ns;
(unter 5) **bei mort salience –eigne rel pro golden rule pos zu forgiveness/weniger hostility gegenüber offender, bei no ms: ns**

study 7: undergrad, 53 % Chr,nur F, rel prime, threat prime, Verteilung nach Ungerechtigkeit,
hier keine Wirkung von rel prime, nine items promotion focus (e.g., "I see myself as someone who is primarily trying to reach my 'ideal self'—to fulfill my hopes, wishes, and aspirations"). –bei hohem promotion focus wirkt rel wie sonst, bei niedrigerem –mehr Rache/Ungleichverteilung;
(unter 5) **<u>0,5 Interve)</u> rel prime ns auch bei threat zu Rache bei Verteilung, erst bei Intera mit promotion focus wie sonst, aber bei low promotion focus rel pro Rache;**

Ergebnisse unabh von rel group (zusammengefasst aus verschiedenen Studien), keine Intera mit rel group da –Table 2 zeigt anderes: prime und threat : Islam ath/agno ns zu hostility, Rest rel neg; bei prime ohne threat –alle pos, auch ath , außer Judaism, Chr Islam schwach, //no prime und threat –alle pos, außer ath/agno und Sikh, no prime/no threat - alle neg, außer Bu Hi; //gegenüber ath/agno –rel besser bei prime/threat, gleich bei prime/no threat; schlechter bei no prime/threat, gleich bei no prime/no threat, /prime hat bei ath/agno neg Wirkung, mehr hostility, prime hat bei Rel nur bei threat pos Wirkung, bei no threat eher negative !!),

((z.T.: primes die stress erzeugen sollen, tuns nicht, wirken aber dennoch bei Intera))

(Info) Seat,J et.al.: The prevalence and contributing factors of sexual misconduct among Southern Baptist pastors in six Southern State, in: Journal of Pastoral Care 47, 363-370, 1993

rr 28**, 6% (clinical psychologists/psychiatrists etwas mehr, nurses social workers weniger,zitiert aus Lit, dort auch: 24 % der clergy haben sexual experiences outside marriage, 13 % sexual intercourse mit Person affiliated with their church, nicht eigne Frau**)-**17 Vp** –score über 10 auf sexual misconduct composite **(sexual contact with a church member oder extensive porno use)** -(23 % davon denied any behavior considered inappropriate for a minister) , engagement in sexual behavior judged by indiv pastors as inappropriate -14 %, (für sich ?) counseled a woman who have had sexual contact with a minister 24 %,
Diff no misconduct - misconduct: hours worked pos,stress from marr, family, isolation, sex issues, suspicious spouse,adequacy of training minus,confidence in policy

Setiawan,T: Applicability of the social identity model of collective action in predicting support for interreligious violence in Indonesia, in: Asian Journal of Social Psychology 23, 278–292, 2020

17 to 65 years, 32 J, living for at least 5 years in locations where religious hostilities have been prevalent: Aceh Singkil, South Lampung, Bekasi, Poso, Kupang, and Sampang regions 1,432 Muslims, 563 Christians, dependent variable - support for violent protest against the religious outgroup, six items -to what extent respondents support the damaging of the religious outgroup's property or harming the religious outgroup members (e.g., "I would support harm to persons to enforce the political influence of my religious group" and "I would support the damaging of property to enforce free access to education for my religious group"). . Perceived injustice -nonaffective (e.g., "I think my religious group experiences many unfair treatments") and affective injustice (e.g., "I feel dissatisfied by how my religious group is treated differently from other religious groups").
collective efficacy is operationalized as respondents' belief about their own group's capacity to ameliorate group conditions -four-item "My religious group has the ability to fight back any political power that threatens us"
extent to which respondents view their religious doctrines as the exclusive religious truth (particularism) and the extent to which they view their religious ingroup favourably as well as the religious outgroup unfavourably (religiocentrism) "The truth about God is found only in my religion." For religiocentrism, "Thanks to our religion, most of us are good people" (ingroup positivism) and "Other religions are often the cause of religious conflict" (outgroup negativism),b ased on a total of eight items (three particularism, five religiocentrism) partic bei Mu Cr 66/,frequency of attending religious service/ identify whether they participate in religious rites of passage for religious reasons; that is, weddings funerals / religious salience scale -"My religious beliefs have a great deal of influence on how I make important decisions."
violent protest –bei Mu: Kg ns, rites of passage pos, partic pos, religiocentrism pos, salience neg; bei Chr: Kg ns, rites of passage ns, partic ns, religiocentrism pos, salience neg;
bei Mu: religioc –Kg rites partic sal pos; Chr: Kg rites sal ns, part pos;
perceived injustice –Mu–Kg ns, rites pos, part pos, religioc pos ,sal pos; Chr: Kg ns, rites ns, partic /religioc pos, sal ns;

collective efficacy –bei Mu: Kg ns, Rest pos; bei Chr: part religioc pos sal neg, Kg rites ns;
bei Christen: weniger rel Items pro violence/injustice/ efficacy//
Mu vs Chr: mehr violence , weniger Kg, mehr rites of passage partic religioc, weniger salience, perceived injustice ns, mehr efficacy
(perceived injustice bei Mu Mediator, bei Chr nicht, ns zu violence, /efficacy Mediator bei beiden, bei Mu: rites partic religioc pos zu efficacy, bei Chr part/religioc , aber weit schwächer //–Kg ns ,salience bei Mu ns, bei Chr neg,

7 Punkte (2,5 sample, 3,5 Messung, 0,5 Mediat, 0,5 stat) **Muslime: mehr violent protest (gegen andre rel Gruppe) , (weniger Kg, mehr rites de passage, particularism, religiocentrism, weniger salience, perceived injustice ns, mehr efficacy der eignen rel group) bei Mu –zu violent protest: Kg ns, rites of passage/partic/religioc pos, salience neg; bei Chr: nur religioc pos, salience neg; religioc am stärksten –Zusammenhang mit Kg rites partic sal pos, bei Chr nur part pos; bei Mu mehr Items pos zu viol, mehr Befürwortung dieser Items (und weniger Befürw der neg wirkenden Items Kg sal), und diese wirken stärker, das stärkste –religioc –hängt mehr mit allen andern zus als bei Chr; bei Mu: rel Items pos zu coll effic, bei Chr neg; perceived injustice bei Mu Mediator, bei Chr nicht, efficacy Mediator bei beiden, Korrelationen bei Chr schwächer**

Shalvi,S/Leiser,D: Moral firmness, in: Journal of Economic Behavior and Organization 93, 400-407, 2013
126 university students, nur F; 65 following the special religious BA track 61 following the regular BA track The second experiment -a sub set of these students (N = 87; of which 45 religious)
participants read a description of other people performing the die-under-cup task, received information about: the outcome of the first roll (determining pay), the second roll (non-relevant for pay), and the reported outcome.We provided information about only one extra roll(the second), which is a sufficient manipulation to enable self-serving justifications Each participant evaluated eighteen combinations (6 wahre, 4 justified lie, 4 nonjustified, 4 filler) in total and was asked to answer two questions regarding each of the combinations: (1) to what extent was the report a lie? (2) what is the likelihood that, if you were in the same situation, you would report the same? Participants evaluated three types of combinations: (1) honest reports in which the person rolling reported the outcome observed on the first roll (e.g., 1st roll = 5, 2nd roll = 2, report = 5); (2) "justifiable" lies in which the other person reported rolling a higher outcome than the outcome observed on the first roll determining pay, but equal to the outcome appearing on the second roll which may serve as a justification for the lie (e.g., 1st roll = 2, 2nd roll = 5, report = 5); (3) unjustifiable lies in which the other person reported rolling a higher outcome than the outcome observed on the first roll determining pay, but critically not equal to the outcome appearing on the second roll, thus having no justification for the lie (e.g., 1st roll = 2, 2nd roll = 1, report = 5)
religious Vp –beurteilen/sehen justifiable und unjustifiable lies eher als lies als secular Vp, /secular Vp werten justifiable lies im Vergleich zu nonjustifiable lies nicht so negativ wie religiöse, Diff zwischen justifiable und nonjustifiable lies bei sec größer;

religiöse Vp sind mehr morally firm (heißt: wenn man bei Beurteilung scale nur 1 [not at all a lie] for all honest combinations and ‘6 [very much a lie] for all dishonest combinations) nimmt vs Bewertungen zwischen 1 and 6
would you do the same –rel bei (un)justifiable lies neg;
Participants rolled a die and earned money -earned the number they reported rolling times three in Schekel, We ensured the privacy of the rolls by placing a paper cup upside-down over the die. We asked participants to shake the cup, roll the die, and peek through a small hole at the bottom of the cup to see the result, Prüfung auf cheating per Wahrscheinlichkeit –Vp würfeln angeblich eher 4,5,6;
keine Differenz in dishonesty rel –sec , oder doch ! –Würfeln bei rel entspricht der Wahrscheinlichkeit, bei sec nicht ! –sie betrügen, (ca 48:52 vs 35:65)
(Lit: Leute lügen, wenn sie empathy mit jemand haben, lügen für charity für Krebsforschung),

(unter 5) **0,5 Interve F in rel track von Univ –definieren lies (justifiable und unjustifiable gleich) eher als lies als F in sec Teil der Univ (die neigen zu mehr Akz von justifiable lies), würden lies weniger machen, machen weniger Betrug beim Würfeln**

(zweimal, verschiedene Bewertung - Bewertung eher über 5)
Shariff,A/Norenzayan,A: Mean Gods make good people: different views of God predict cheating behavior, in: International Journal for the psychology of religion 21, 85-96, 2011

Study 1: undergrad, East Asians 31, South Asians 26, Test: math task, techn Problem so dass Antwort gleich erscheint, Vp soll spacebar drücken gleich wenn Frage erscheint, so dass es wirklicher Test ist (Vermeidung von Antwort auf Bildschirm) /view of God (unreligiöse: wie Gott in ihrer Kultur aussieht) –forgiving, loving, compassionate, gentle, kind, comforting, peaceful, /vengeful, harsh fearsome angry punishing jealous terrifying//loving God neg zu negativem Gott, /mv –religion devotion ethnic F (beide cheaten mehr !)-neg God senkt cheating, (visuell anders als Signifikanzzeichen – punishing, vengeful, angry vs vengeful terrifying; harsh kaum), pos God –loving ns, comforting peaceful mehr cheating; cheating ns zu I, belief in God,
pos God more than twice as high as neg God,
5 Punkte (0,5 sample, 2,5 Messung, 1 mv, 0,5 stat, **0,5 Interve) I, belief in God self-described believer ns zu cheating, neg Gottesbild senkt cheating, pos ns/pos,**

study 2: undergrad, 71 % F,EastAsian 46, South Asian 18, ath/agno 36, Bu 8, Mu 5, /s.o. –selber Test,
5,5 Punkte (0,5 sample, 2 Messung, 1,5 mv, 0,5 stat, **0,5 Interve) mv(belief in God, C, ethnicity sex rel affil, guilt shame) : neg God senkt cheating, (Beinahe-Intera strong belief und neg God) , belief in God ns, (weil: Vorstellung von Gott in Kultur bei ath erfragt ?)**

Shariff,A/Norenzayan,A: Mean Gods make good people: different views of God predict cheating, in: International Journal for the Psychology of Religion 21, 85-96, 2011

Study 1: 44 F, 17 M, 20 J, undergrad, East Asians 31, South Asians 26,

calculate the sums of 20 sets of 10 numbers (ranging from 20 to 20) without using scratch paper or a calculator. During this task, the participant was alone in a small room with a closed door. A purported "glitch" in the programming of the task resulted in the answer appearing on screen a few seconds after the question first appeared, provided that participants did not first press the spacebar. Participants were told about the glitch and asked to make sure they "press the spacebar as soon as the question appears in order to honestly simulate a real test-taking experience." The number of items, out of 20, on which a participant did not press the spacebar before the answer appeared, was used as our measure of cheating/View of God - "positive" (forgiving, loving, compassionate, gentle, kind, comforting, and peaceful; "negative" (vengeful, harsh, fearsome, angry, punishing, jealous, and terrifying; ¸-how much each trait applied to conception of their God or Gods, or, if the subject was a nonbeliever, how much they felt each trait applied to their culture's conception of God or Gods.(Vp cheating bei über 10 Fragen -51 %!, mehr F !)
(mv –gender, ethnicity) cheating neg zu neg Gottesbild (Diff neg Gottesbild minus positive; stark: terrifying, vengeful harsh, kaum: jealous,angry), rel devotion ns neg (Messung unklar)/cheat auch: belief in God ns, I ns, believer ns;
4 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat**, 0,5 Interve)** **cheating –neg zu neg Gottesbild (v.a. terrifying, vengeful, harsh, kaum angry), nsneg zu rel devotion (Messung unklar), ns zu belief in God, Intrinsic,**

Study 2: 28 F, 11 M, undergrad, 20 J, East Asians 46, South Asians 18; ath /agno 36, Christians 26, Bu 8, Mu 5, J Hi Sikh other 25; selbes Vorgehen wie oben, nur Frage nach Rel Tage vorher,
cheating –neg Gottesbild neg ,belief in God nsneg, (mv C –ns, gender –hier ns, s.o., ethnicity, rel affil), Intera: bei stärkerem Glauben wirkt neg Gottesbild (Trend) stärker;
bei Einzelitems Diff zu Study 1 –pos Items kaum pos zu cheating, neg: punishing (anders), vengeful neg, angry (anders) neg, harsh ns(anders), fearsome ns(anders), jealous ns;
4 Punkte (0,5 sample, 1 Messung, 1.5 mv, bei, 0,5 stat**, 0,5 Interve) cheating –neg zu neg Gottesbild, nsneg zu belief in God, Intera: bei stärkerem Glauben wirkt neg Gottesbild stärker, mv auch C (ns!), Einzelitems anders als in Study 1**

Shariff,A/Rhemtulla,M: Divergent effects of beliefs in heaven and hell on national crime rates, PLoS one 7, 2012, e 39048

1981–1984, 1990–1993, 1994–1999, 1999–2004, and 2005–2007 waves of the World Values Surveys (WVS) and European Value Surveys, 67 countries (N=143,197; mean N per country=2137). ''Which, if any, of the following do you believe in ?'', ''Heaven,'' ''Hell'' and ''God''./ ''Apart from weddings, funerals, and christenings, about how often do you attend religious services these days?''; A weighted average was computed for each country
Mean standardized crime rates -United Nations Office on Drugs and Crime (UNODC) homicide (N=67 countries), robbery (N=51), rape (N=48), kidnapping (N=46), assault (N=48), theft (N=47), drug crime (N=47), auto theft (N=28), burglary (N=43), and human

trafficking (N=39).. For each individual crime, the annual data from 2003–2008 were averaged to form a single 5year measure, except for homicide data, which were taken from the latest available single year (range 2004–2010).(mv GDP 2007, Gini, L-erw 2011, % urban, population imprisonment, Big Five –C/N/A 56 nations, ca 316 Vp im Schnitt;
Korrel Aggregatreligion zu Aggregat-crime : heaven pos, hell neg (trafficking, kidnap ns), beide in Gleichung; mv (Kontrollitems und heaven, hell, belief in God, Kg, Konfessionen !) heaven pos (trafficking, kidnap,rob burglary ns), hell neg (trafficking, rob ns, kidnap pos, auto theft/burglary nsneg) ; dominant rel: Kath ns, other Chr ns(drug theft pos), Muslim drug pos trafficking neg; Kg –traffick kidnap theft pos, Rest ns; belief in God –assault, theft neg;
(C und N 2 neg, 1 pos, A 1 pos; GDP 3 pos, Gini 1 neg, 1 pos, urb ns –sehr unwahrscheinlich, und rel Items ergeben inhaltlich keinen Sinn: auch andre rel Items zu trafficking pos, neg , ns; zu theft/drug pos/neg, /Kg eher pos, belief eher neg/bei besserer Sign-messung: heaven und hell nur noch 4 von 10 sign !, other Chr nur theft pos; Mu ns, Kg nur trafficking pos, belief in God ns; C N ns, A pos,
wenn Land mehr an Himmel als an Hölle glaubt: mehr crime, (in Asien nicht so, bei other rel –no, asiatische, Hindu Shinto synkretistisch Islam/Christentum und einheimische –nicht so, bei Muslims in Asien –Himmelsglaube gleich Höllenglaube, keine Korrel machbar, aber vorher in Figure 1 doch machbar wenn H gleich H ist)
6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **Aggregat-Messung heaven pos zu Aggr-Messung von 10 crimes, hell neg, mv (ÜberKo, Kannib) Diff noch da, aber viel schwächer (in Asien, bei other nicht), belief in God minimal neg, Kg minimal pos, dominant rel K other Chr ns, inhaltlich kein Sinn bei rel Korrelationen; dubiose Wirkung von controls –C N ns, A pos; urban ns, Gini nur 1 pos; GDP pos**

Sierles,F: Cheating in medical school, in: Journal of Medical Education 55, 124-125, 1980
medical students , in department of psychiatry, /cheating: copying from another student during an examination, copying from a "crib sheet" during examin, previewing an illicitly obtained copy of an examin,having someone else write a paper or homework assignment, plagiarizing a paper, faking results of laboratory experiment,faking results of original research project, asking another student for answers to examination which student had taken and the subject was about to take/in patient care –falsifying info form a history, physical examin, or laboratory report, reporting a finding as normal without obtaining the information,/Zynismus – people who say they have never cheated are hypocrites, everybody steals, cheats, or lies at least once in his lifetime, people have to cheat in this "dog eat dog" world; ((88 % machen das in college, 58 in medical school, M, upperclass, cynical))
ns zu religion, religiosity,
(unter 5) **cheating ns zu religiosity/religion(Messung unbekannt; keine Zahlen)**

Sigfusdottir,I et.al.: Religion: divine support and strain. Vorform von Artikel: Religion: soutien divine et tension psychologique, in: Social Compass 54, 473-492, 2007

Neunt-und Zehntklässler Islands, rr89, experienced severe arguments at home, experienced physical violence at home. I was easily annoyed and irritated, I experienced outbursts of anger that I could not control, I wanted to break or damage things, and I yelled at somebody or threw things

How often do you attend religious services, and how often do you participate in other religious activities. : I would be able to get support from God if I needed it, I have sought support from God when I have needed it, I would be able to get guidance and advice from God if I needed it, I have sought guidance and advice from God when I have needed it, I would be able to get

assistance from God with my projects if I needed it, I have sought assistance from

God with my projects when I have needed it.

stolen something that was worth less than 5000 Icelandic krónur (approximately $70), stolen something that was worth more than 5000 Icelandic krónur, committed a burglary to steal, vandalized and used physical violence.

deli (mv parental edu, family structure/conflict, parental support/monitoring, anger) neg zu rel partic und divine support (bei M: Zugabe von d-s: rel part nsneg; bei F –d-s und rel part neg gleichzeitig, trotz Kannib)

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **deli (Stehlen,burglary, vandalize, physical violence) neg zu rel partic/divine support**

Sikkink, D: Religion at work: conservative Protestantism, religiosity, and ethics in the workplace, ohne Erlaubnis des Autors nicht zitieren

Daten aus Wuthnow Economic values survey 1992 (vgl God and Mammon)

In your work, have you done each of the following any time during the past month? Arrived later than you're supposed to Bent the rules in dealing with someone Used office equipment for personal uses Taken time off from work that you shouldn't Bent the truth a bit in what you told people

oder -(2) bending the rules in dealing with someone, (3) using office equipment for personal use, (4) taking time off work illegitimately, (5) arriving late to work, and (6) bending the truth in dealings with someone -Cr 54 !

importance of religion in daily life, (2) frequency of attendance at religious services, (3) belief that a relation to God is an important part of one's basic sense of worth, and (4) how often the respondent thinks about his or her relationship to God.

Conservative Protestantism -everything in the Bible should be taken literally, the Bible is seen as a book of rules that Christians should follow. identify their religious views on a six-point scale from very conservative to very liberal. conservative Protestant denominational affiliation

ethically-questionable behavior (mv age sex edu occ inc mar stat race) Kg rel conservatism/cons P impo literalism neg;

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **ethical behavior at workplace pos zu Kg cP (denom, lit, ‚Selbsteinschätzung), impo,**

R pos, Krim) Simons,L et.al.: Identifying the mechanisms whereby family religiosity influences the probability of adolescent antisocial behavior, in: Journal of Comparative Family Studies 25, 547-563, 2004

(Iowa und FACHS meist P)
Iowa Youth and Families Project (IYFP) sample of 451 White families --15-item scale - religious participation (e.g., How often do you attend church? How often do you lead religious services? How often do you attended Sunday school or classes on religion?) religious commitment (e.g., How important is it to you to be a religious person? How important are religious or spiritual beliefs to you in your everyday life? When you have difficulties how often do you seek spiritual comfort or support? How often do you read the Bible? How often do you pray?).
parenting: child monitoring, warmth/support, inductive reasoning, communication, and consistent discipline using the videotapes of family interaction.
Conventional Values. how it is for someone their age to do each of 16 deviant acts such as drinking alcohol, shoplifting, skipping school, having a child, hitting someone with the idea of hurting them, using drugs, and cheating on a test. //
Deviant Peer Group. how many of their close friends had engaged in each of 15 delinquent acts. The acts varied from relatively minor offenses such as skipping school to more serious violations such as stealing something worth more than $25//
Delinquent Behavior how often during the preceding year that they had engaged in each of 23 delinquent activities. The acts varied from relatively minor offenses such as skipping school to more serious offenses such as attacking someone with a weapon, selling drugs, or stealing something worth over $25.
the Family and Community Health Study (FACHS). African American children living in small towns and cities. Georgia and Iowa 867 African American children and their primary caregivers. 5 -item scale that asked about the frequency of attending religious services, church sponsored social events, and religious classes and discussion groups//parenting caregivers 14-item parenting scale monitoring (e.g., "How often do you know who your child is with when he/she is away from home?"), consistency of discipline (e.g., "How often do you punish your child for something at one time and then at other times not punish him/her for the same thing?"), inductive reasoning (e.g., "How often do you discipline your child by reasoning, explaining, or talking to him/her?") positive reinforcement (e.g., "When your child has done something you like or approve of, how often do you let him/her know you are pleased about it?).
Conventional values - how often they know the values and beliefs of their parents and try to see things from their parents point of view. They also responded to two items that asked them how they felt about kids their age drinking alcohol and using drugs.
Deviant Peer Group. how many of their close friends had engaged in each of 15 delinquent acts. The acts varied from relatively minor offenses such as skipping school to more serious violations such as stealing something worth more than $25 //
delinquency - The conduct disorder - engaged in various deviant acts such as shoplifting, physical assault, lying, setting fires, cruelty to animals, vandalism, burglary, and robbery

6,5 Punkte (2 sample, 2,5 Messung, 1,5 bei, 0,5 stat) (**MF, Iowa/FACHS; Items verschieden gemessen) parents rel –conv values 3 nspos, 1 pos, childs rel –conv values -4 pos//parents rel –deviant peers 4 ns, childs rel -3 neg, 1 ns; parents rel –deli: 2 ns, 2 neg; childs rel -4 neg**; R Krim

5,5 Punkte (2 sample, 1,5 Messung, 1,5 bei, 0,5 stat**) Iowa und FACHS –parents rel und childs rel –parenting pos (7 von 8 -M bei childs rel FACHS ns)** R pos

(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 lastyear have you hit or threatened to hit anyone else?); sexual activity (Have you ever had sexual lintercourse?); marijuana use (Have you ever smoked marijuana?); feeling of depression (Duringthe 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

7Punkte (3 sample, 3 Messung,0,5 mv, 0,5 stat) **alle 3 rel Items -truancy neg, vandalism ns(bottom) interpers violence nur impo neg, carry weapon ns, mv demogr, Swg – truancy zu impo und Kg neg;** R Krim

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **depr Kg ns, Rest neg, mv demogr Swg – impo/youth group neg;** R Gl

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Smideation-impo neg (bottom), Rest ns** R Sm

R Gesu, Krim) Sloane,D/Potvin,R: Religion and delinquency: cutting through the maze, in: Social Forces 65, 87-105, 1986

13-18 J, adol,/Kg more than once or twice a year, less than weekly (occas) –weekly/more – frequent, rarely /never; how much of an influence would you say religion has on the way you choose to spend your time each day ? no –little-fair amount/great deal; /skipped a day of school without real excuse, run away from home, engaged in sexual intercourse, drunk beer, wine liquor without parents' permission, used marijuana, used any (other) drugs or chemicals to get high or for kicks, gone onto someone's property when you knew you were not supposed to be there, damaged school property on purpose, taken something not belonging to you under 50D, over 50 D; got into a serious fight in school or at work, taken part in a fight where a bunch of your friends are against another bunch,
Kg zu 12 Items -8 neg, 4 nsneg (Ernsteres: damage school prop neg, minor theft neg, major theft/serious/gang fight nsneg, marij/drug use neg) ; rel influence -11 neg, 1 nsneg (major theft),
Andre Methode: alle Korrel sign neg, Methode unklar, odds rations genommen, die sind nicht abhängig von den Werten(marginals) der einzelnen Items, 96 odds ratios –nur 5 über 1,0
Kg und influence als eine Skala –stärkere Wirkung: alles neg sign stark, mv einzeln: sex, age, SES, region,
6,5 Punkte (2 sample, 3 Messung, 1 mv, 0,5 stat) **Kg/influence of rel und Kombin beider : neg zu deli –damage school prop, minor theft, gang fight/fight, marij, drugs (major theft nsneg, truancy trespass alc neg) Methode unsicher** R Krim

Reanalyse von Hirschi/Stark, andre Methode –Richmond Youth data, deli 6 Items (theft unter 2 D, 2-50, über 50, joyriding, vandalism, fighting) ,Kg bei white/nonwhite MF ns, hier: 6 Items einzeln –model 1 ohne Kg-wirkung kein fit, besser: Kg wirkung, außer bei Vandalism, bei joyriding Intera-bei F mehr Wirkung, d.h. Kg wirkt in 5 von 6 Items, mv race/MF,
5,5 Punkte (2 sample, 2 Messung, 1 mv, Intera, 0,5 stat) **Reanalyse Hirschi/Stark –Kg neg zu theft 3 Items, joyriding, fighting neg, Vandalism ns, odds-Methode, bei H/S ns Methode unsicher** R Krim

5 Punkte (2 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg, influence of rel auf time spend each day - neg zu marijuana use, drug use, drunk without permission of parents,** R Gesu

(R help, pos, Krim) Smidt,C et.al.: Pews, Prayers, and Participation. Washington 2008
Religion and membership in civic associations, 69-97

church members mehr membership in volu assoc –National Election Study 96, Civic Involvement, Saguaro Social Capital (laut Appendix bei allen samples church orgs dabei –aber in Text heißt es nonchurch volu ass –also weggelassen ?) Korrel membership in nonchurch volu assoc zu church membership –in allen drei Untersuchungen pos;

church members Mitgl in nonchurch orgs –ns (9 groups), mehr: educational, service, youth); MCA-Analyse, Anteil von church members an anderen assoc –immer mehr als 58 % (Bev-anteil von church members –in Bev sinds 58 % church members, in assoc mehr)

member in volu ass (church ass dabei ?) –in 7 samples –GSS 87, Verba 90, God and Society 96, NES 96, Wuthnow CIS 97, Saguaro 2000, GSS 2004 –gegenüber seculars: ev P 5 pos, 2 ns; mP 7 pos, bP -4 pos, 1 neg, 2 ns, K -5 pos, 2 ns/Mischitem Kg/pray zu volu ass member (6 surveys, ohne CIS): Kg/pray (integrated) vs Kg/no pray(public) vs no Kg/pray(privatized) vs no/no (diminished) **-** diminished vs integrated : neg 7mal, privatized –4 weniger als diminished, 1 mehr, 1 ns;
mv –demogr, 6 surveys –denom pos, Mischitem pos;

Religion, volunteering and philanthropic giving 98-133

samples Giving and Volunteering 1996, Civic Involvement 1997 (CIS), GSS 98, Rel and Politics Survey 2000, Saguaro 2000, Religious and Public Life 2001 –
volu: work in some way to help others for no monetary pay, for a charity, pol org usw; do you do any volu work/activity/donate time to volu work
Kg zu sec volu only –neg, both sec und rel volu –stark pos, rel volu only pos (nicht häufig), Kg – sec volu only wenig Diff zu rel volu only,(Kg rarely –kaum überhaupt rel oder rel und sec volu), no volu –Kg sehr stark neg, (rechnet man –spekulativ –sec volu only und die Hälfte von sec und rel volu zusammen, um so sec volu zu haben, dann macht rarely Kg das weniger in 4 von 6 surveys, 2 ns) /Kg wenig –macht fast kein rel volu/rel und sec volu; Kg viel aber macht einiges an sec volu/rel und sec volu
volu (10 surveys –NES 96, God and Society 96, GSS 98/02/04, Arts and Religion 99, Rel and Politics 2000, Saguaro 2000, Rel and Public Life 2001, NES 04) –diminished und privatized (s.o.) weniger als public weniger als integr, //NES 96, Saguaro 2000 GSS 2002 NES 2004 –mv demogr , membership in volu org –rel denom pos, Kg/pray-Item pos,
donate last year –Ki-mitglied pos (unabh von volu ass member), //
GSS 98, Arts and Rel 99, Saguaro 2000) give for rel (amount of money donated last year to congr/rel causes) –diminished –privatized –public –integrated//
give for sec (amount.. to sec charitable causes/to nonrel charities) –GSS –public –integrated – privatized –diminished; Arts and Rel – privatized –integrated/public –diminished; Saguaro – public –integrated/diminished –privatized –keine klare Reihenfolge: Trend public/integrated mehr; diminished weniger, (diminished to rel vs integrated to sec –neg)
give gesamt bei Ko von inc :Kg/pray pos, // GSS 2002, NES 2004 , Saguaro 2000, NES 1996 –(mv demogr /member in volu ass) –denom pos, integrated pos
(Aufschrieb) –people can be generally trusted –ns zu diminish usw,

10,5 Punkte (4 sample, 5 Messung, 1 mv, 0,5 stat) **volu ass member, nonrel (unsicher) –pos zu church member, Kg/pray, ev P/mP vs K/bP vs no; volunteering –Kg zu sec volu neg, both sec und rel pos, rel pos, Kg rarely –fast kein rel volu, Kg viel –einiges an sec volu//Kg/pray und denom pos zu volu allg; donate –church member pos/give for rel – Kg/pray pos/ give for sec charity –eher ns/unklar, Trend public/integrated mehr//**

diminished giving to rel vs integrated giving to sec weniger//give allg –Kg/pray pos, denom pos, /trust ns zu Kg/pray R help

Religion and civic virtues, 174-207

GSS 2004, allow to teach/book in library/speak –integrated weniger bei anti-religionist, communists, homosexuals, militarists, ns bei racists; (teach –racists unter 50 % allow), definitely not allow to hold public meeting –racists religious extremists revolutionaries - rel expression (diminish usw) ns, (Fragestellung wichtig, Tol begrenzt)
wer sagt: intimate sexual relations between those of the same sex is always wrong –allow Hs to teach/speak/books –diminish pos, 2004 ns (integrated werden toleranter),
wer sagt: people with strong religious beliefs are often intolerant – diminish sind stärker pro: Rel leaders should not influence how people vote, should not influence government decisions – also intoleranter, (GSS)
6 Punkte (3 sample, 3 Messung) **Kg/pray vs Kg/no pray vs no Kg/pray vs no/no –weniger tol bei anti-rel/communist homosexual militarist –teach, speak, book; racist ns; not allow to hold public meeting for racist, rel extremist, revolutionaries –ns; Kg/pray und Hs-Gegner tol vs Hs -neg; Kg/pray und Meinung: religiöse Menschen sind oft intolerant –Tol pos,** R pos

5 Punkte (3 sample ?, 2 Messung **) how impo is it never to evade paying one's taxes –diminish neg; to always obey the laws –dto, tax payer doesn't report all income to pay less taxes –wrong – diminish neg, tax payer provides incorrect info for getting government benefits to which he is not entitled –nsneg;** R Krim

(R Krim, pos, Gl) Smith,C: 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,

6,5 Punkte (3 sample, 2 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) **cP ev meist ns (ns pos) , ev z.T. pos zu happy, life exciting, PAS NAS marriage happy, family /work life successful** R Gl

(R Gesu, Krim, help, div, pos, Gl) Smith,C/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

R Gesu, Krim, help) Smith,C/Faris,R: Religion and American Adolescent Delinquency. Risk behaviors and constructive social activities. A research report of the National Study of Youth and Religion 2002, pdf

Monitoring the Future, 2478 Vp, 12. Klasse, (mv demogr und siblings, mother works, father/male guardian in household) 16 no aff, 15 never Kg;

Smoking – Kg impo years in church youth group neg,(Wirkung fast nur: viel Kg impo youth group, Rest –mittel, wenig, keiner gleich) (Ba LDS J neg, other P, K ns, no pos;

When (if ever) did you first drink enough to feel drunk or very high?" never: Kg impo youth group neg (nur viel davon, s.o.), Ba J LDS neg, other P,K, no gleich;

How often (if ever) do you go to taverns, bars or nightclubs?" dto, LDS weniger, J mehr, Rest gleich;

On the occasions that you drink alcoholic beverages, how often do you drink enough to feel pretty high?"dto, no etwas mehr, J Ba minus, LDS: kaum Trinken, aber wenn, dann am meisten fast immer high, aber mostly high Null;

Sold drugs im letzten Jahr –dto, aber linear, no am meisten; BA K minus, J oP LDS gleich, dann no; used illegal drugs/used hard drugs, used marijuana –dto, nichtlinear-viel rel neg, mittel wenig ns; LDS minus, J Ba, dann oP K, dann no;

"How many times, if any, have you received a ticket (or been stopped and warned) for moving violations, such as speeding, running a stop light, or improper passing?" schwache aber passende Diff, no mehr,/J Ba –K –no,LDS ! oP; wear a seatbelt –dto, bei denom nur J stark pos;

("I get a real kick out of doing things that are a little dangerous I like to test myself every now and then by doing something a little risky." –bei beidem rel etwas schwächer, LDS mehr !),

during last 12 months –hit a teacher –Kg impo youth group viel,mittel, überhaupt besser als nix davon; no Ba ! pos, K J LDS neg, oP ns; gotten into a fight –rel linear, BA J LDS minus, oP, K no mehr; taken a gun to school past 4 weeks – Kg neg, impo youth ns, no Ba plus – oP –K J LDS minus;

Been in trouble with police? Kg impo neg, youth group nsneg (mittel und wenig rel gleich),

Stolen an item worth<$50? Stolen an item worth>$50? Committed arson - dto;

Committed armed robbery? Kg ns neg, impo neg, youth ns neg;

Stolen a car? Kg nsneg, impo neg, youth group nsneg,

Vandalized property? Dto,youth group ns; Trespassed? –youth ns; Kg impo neg,

Denom: arson –J null, Rest ns zu no; stole a car –Ba oP mehr als no, vandalized –oP LDS mehr als no, trespassed –J mehr als no; Rest no mehr;

"During the last 12 months how often have you taken something from a store without paying for it?"Kg impo nsneg klar, youth ns, J minus, Rest kleiner no;

How often did you skip a day of school, or part of a day (without permission) over the past school year?" Kg impo nsneg klar, youth group ns neg, LDSmehr, rest kleiner no;

"Over the past year in school, how often did you get sent to the principal's office or have to stay after school because you misbehaved?" dto, no mehr, auch LDS hier weniger;

Have you ever been suspended or expelled from school?"dto, Ba oP gleich no;

How often do your parents limit the amount of time you can go out with friends on school nights?"dto, Ba gleich no, Rest weniger;

How often have you argued or had a fight with either of your parents? Kg ns neg , impo stärker, youth group ns; J plus, Ba minus, LDS no K oP gleich;

How often do you participate in community affairs or volunteer work?" Kg impo youth group pos, alle denom pos vs no;

How often do you actively participate in sports, athletics or exercise?" Kg impo youth group pos, alle denom pos vs no,

First Cigarette Smokes Regularly First Time Drunk Goes to Bars Drinks to Get Drunk Sold Drugs Tried Any Drug Tried Marijuana Tried Hard Drugs –mv: Kg impo, youth group alle minus (Ausn: youth group sold drugs ns neg); K, oP, Ba 5 von 9 vs no besser, J 6 LDS 7;

MarijuanaUse AlwaysWears Seatbelt TrafficTickets Hit Teacher Been in Fight Brought a Gun to School – Kg: Mari, seat, teacher neg, Rest nsneg; Impo nur gun ns; youth group - Mari neg, gun nspos, Rest nsneg; Ba 2 richtig, 4 ns; oP 1 richtig; K 2 richtig, 4 ns richtig; J 3 richtig, 3 nsfalsch; LDS 1 richtig, 3 nsfalsch;

Trouble with Police Petty Theft Significant Theft Armed Robbery stolen a Car Vandalized Property Arson Trespassed Shoplifted – Kg 5 neg, 4 nsneg; impo 9 neg; youth group ns; Ba 1 minus, 5 nsneg, 1 nspos; oP/K 6 nsminus, 1 nspos, J 1 pos, 7 nspos, 1 nsneg; LDS 3 nsneg, 3 nspos;

Skipped School Sent toDetention Suspended orExpelled Argues WithParents Volunteers In Community Participates in Sports, Athletics or Exercise –Kg 5 richtig, 1nsrichtig; impo 6 richtig; youth group 4 richtig, 1 nsrichtig, 1 nsfalsch; Ba 3 richtig, 3 nsrichtig; oP 3 richtig, 2 nsrichtig, K 4richtig,1 nsrichtig, J 2 richtig, 2 nsrichtig, 2 nsfalsch; LDS 2 richtig, 4 ns richtig.

(z.T. no nicht immer am negativsten bei Vergleich von denom; bei Kg never , not important klarer; z.T. linear, oft auch: nur Kg viel wirkt, mittel und wenig kaum besser als never; z.T. youth group ns/schwach; Kg 17 richtig, 7 ns richtig impo -23; youth -9 richtig, 5 nsrichtig, 10 ns)

9,5 Punkte (3 sample, 4,5 Messung, 1,5 mv, 0,5 stat) **Kg impo Zeit in youth group neg zu Zig, Alk-drunk (K ns, J neg, Ba neg; LDS: kaum Trinken, aber wenn, dann am meisten, fast immer high, mostlyhigh Null), used drugs/Marij,hard drugs, pos zu seatbelt, sports/exercise (no neg), denom allg besser bei drugs** R Gesu

11 Punkte (3 sample, 6 Messung, 1,5mv, 0,5 stat) **impo neg zu Deli/Krim –Rasen, hit,fight,theft,rob,vandalize,arson,shoplift,sold drugs ,school detention/expulsion, argue with parents/Kg immer richtig, z.T. ns; youth group nsneg meist; Ausn: brought gun in school; J LDS nicht so gut, Rest oft nsneg** R Krim

7,5 Punkte (3 sample, 2,5 Messung, 1,5 mv, 0,5 stat**) participate in community affairs or volunteer work -Kg impo youth group pos, alle denom pos vs no;** R help

(R Krim,help) Smith,R et.al.: Faith without works: Jesus people, resistance to temptation, and altruism, in: Journal of Applied Social Psychology 5, 320-330, 1975

undergrad, belief in the existence of God, that one must establish a personal relationship with Jesus Christ to attain salvation, support for the current Jesus Revolution,
Jesus people – diese 3 Items höchster Wert plus: actively involved in Christisan rel groups oriented toward strong personal commitment (Campus Crusade for Christ, Navigators) und at least 15 minutes of involvement in religious activities each day, 18 M, 31 F, rel Vp – strong belief, moderate personal relship Jesus revolu Ja oder Nein; kein Mitgl in Campus usw, aber in conventional rel sects –auch nonChristian !, weniger als 15 Min täglich rel activities, 46 M, 79 F; /nonrel –moderate –low bei attitudes, nicht in rel org, no rel activity, 81 M, 93 F; ath – bei allen drei Items lowest score, no involvement in org/rel activity,

pencil-Test: jeder student darf seinen selber bewerten, instructor sagt: das ist zum Lernen, hängt ab von Vps honesty/moral integrity, er vertraut Vp, es gibt immer welche, die compromise their own integrity aber die meisten respond in terms of their own moral standards when they are given the responsibility for their own behavior, ((Betrug per: wegradieren ?))
(Goldsen zitiert: 92 % der christlichen Stud : cheating is morally wrong –aber 87 %: permissible to cheat if everyone else does it)
did not cheat (warum nicht did cheat ?) –gesamt: ath –rel –Jesus –nonrel; ath F –rel F/Jesus people F –ath/nonrel M –rel M- Jesus people M, nonrel F; (bei M: arel pos; bei F: kurvi –rel und ath F pos), alles ns; //unklar: noncheaters haben höhere religiousness; Jesus people und ath higher true scores, noncheaters higher true scores (desh betrügen cheaters ?)/ magnitude of cheating –ns zu rel (ath weniger), (ath allg ns besser)(Berechnung: Jesus und rel vs nonrel/ath –insgesamt gleich, bei M schlechter, bei F besser)
(unter 5) **0,5 Interve) did not cheat – ns zu rel (bei M rel schlechter, bei F besser)** R Krim
altruism – angeblicher Brief von director of residential treatment center for mentally retarded, sucht volunteers for a new program – viele profoundly retarded children, nonverbal, non-communicative, social stimulation program –close personal contact between children und volunteers, jeder muss 5 one-hour sessions mit Kindern machen, ohne Bezahlung, mit Transport, visitation times werden mit Vp-schedules abgestimmt; most worthy cause, volunteer will do something worthwhile for children who desperately need help, Name und Tel hinterlassen, director wird sich in Verbindung setzen, persönlich, Mitmachen ohne Einfluss auf Noten, 100 Kinder, 500 volu gesucht (? provisions were made to involve students who followed up in an ongoing treatment project at a Seattle area school for mentally retarded children)
altruism –religious –Jesus people –nonreligious –ath; bei M: ath/religious –Jesus/nonrel; bei F: religious –Jesus/nonrel –ath; (rel F –Jesus/nonrel F –rel/ath M –ath F/Jesus M –nonrelM) alles ns;
(religious wohl etwas besser) (Berechnung Jesus/rel vs nonrel/ath –rel besser, bei M gleich, bei F viel besser),
4 Punkte (1 sample, 1,5 Messung, 0,5 bei, 0,5 stat,**0,5 Interve) volunteer zur Betreuung von mental retarded –rel nspos (bei M ns, bei F nspos),** R help

Smith,T et.al.: Yielding to deviant temptation: a quasi-experimental examination of the inhibiting power of intrinsic religious motivation,in: Deviant Behavior 26, 463-481, 2005
undergrad in criminal justice classes, aber 61% majoring in other discipline, 64 Vp, 61 % M, Cath college, Intrinsic Hoge, my faith involves all of my life,one should seek God's guidance when making every important decision,in my life I experience the presence of the Divine, my faith sometimes restricts my actions, nothing is as important to me as serving God as best I know how, I try hard to carry my religion over into all my other dealings in life, my rel beliefs are what really lie behind my whole approach to life,It doesn't matter so much what I believe as long as I lead a moral life,Although I am a religious person, I refuse to let religious

considerations influence my everyday affairs, although I believe in my religion, I feel there are many more important things in life; (75 % high)
multiple choice exam –Versuchsleiter nimmt Blätter, kopiert sie, bewertet auf der Kopie, gibt Original unkorrigiert zurück, sagt er habe keine Zeit, die Tests zu korrigieren –Vp are allowed to mark their own work, bekommt answer key , muss nur Note abgeben, kann ausgefüllten Test behalten, Prof erfährt nicht, welcher student betrogen hat,
47 % cheat, /cheating index – wer z.B. 70 Punkte hat, kann 30 dazuerfinden –index zeigt, welchen Anteil Vp dazu erfunden hat,
Korrel: I neg zu cheated/cheating index, (bei low I –alle cheated !, bei high 29%),unabh von gender/GPA (Methode seltsam, weil Korrel I-cheat sehr hoch ist); several students denken, es ist ein Moral-test, weil Selbstbewertung so ungewöhnlich ist (aber trotzdem cheaten 47 %)
(unter 5) **0,5 Interve) Intrinsic stark neg zu cheating-Interve**

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, advance online publication 15.2.2016 , American Journal of Orthopsychiatrie 87, 94-108,

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 Zusammensetzungs-Items
7,5 Punkte (2 sample, 1,5 Messung, 2,5 mv, 0,5 stat, **1 Panel) Rel ns zu internalizing, mv** R Gl
7,5 Punkte (2 sample, 1,5 Messung, 2,5 mv, 0,5 stat, **1 Panel) Rel neg zu aggression mv,** R Krim

(R pos, Krim) Snell, P: What difference does youth group participation make ? A longitudinal analysis of religious youth group participation outcomes, in: JfSSR 48, 572-587, 2009

National Study of Youth and Religion ,T 2 nach 4 Jahren, T 1 13-17J, attr –ca 21 %
Adult support
Adult talk W1, W2“In general, how comfortable or uncomfortable are you talking to adults other than your parents or relatives?”

Adult support W1, W2"Roughly how many total adults, if any, do you have in your life that you can turn to when you need support, advice, or help—not including your parents
Adult cong support W1,W2[If attends religious services and answered one] "Is this person a part of . . ." and [If attends religious services and answered more than one]"Of those [insert number] adults that you can turn to, how many, if any, of them are part of a religious congregation or other religious group that you are involved in?"
Church connection
Church think W1, W2 Does your [religious congregation] make you think about important things?"
Church boring W1, W2 Is your [religious congregation] boring to you?"
Attend when 25 W2 When you are 25, do you think you will be attending religious services?"
Wish attend W1, W2A combination of reported attendance and responses to the questions: "How much is it up to you whether, and how much, you attend religious services? Is it totally up to you, mostly up to you, somewhat up to you, or not up to you at all?" and [If not up to respondent] "If it was totally up to you, how often would you attend religious services?
Would you attend never, a few times a year, many times a year, once month, 2–3 times a month, once a week, or more than once a week?"e
Moral values
Parents secrets W1, W2"In the last year, how often, if ever, did you do things that you hoped your parent would never find out about
Parents lies W1,W2 "In the last year, how often, if ever, did you lie to a parent?"
Morality God's law W2 "What is morally right or wrong should be based on God's law."
Morality relative W2 "Some people say that morals are relative, that there are no definite rights and wrongs for everybody."
Ok to break morals W2 "Some people believe that it is sometimes okay to break moral rules if it works to your advantage and you can get away with it."
Faith importance W1, W2 "How important or unimportant is religious faith in shaping how you live your daily life?"
Youth group W1/W2 "
Religious service attend W2 "Do you attend religious services more than once or twice a year, not counting weddings, baptisms, and funerals?"
Youth group available W2"Does your [religious congregation have an organized group for young people your age, such as a youth group or college age group? By this we mean an organized group of young people that meets regularly for social time together, prayer, or to learn more about their religious faith.

8 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat, **<u>1 Panel)</u> Korrel youth group T2: mv (demogr elterl inc/edu, breakup, denom,) uncomfortable talking to adults T 2 nsneg, Kg (immer T2) neg, church youth group available T2 ns; bei Ko von T1 uncomfortable - youth group nsneg, Kg bleibt; zu adults support – youth group T 2 pos, Kg pos, LDS pos; zu church adults support –youth group T 2 pos, Kg pos// mv T1 youth group zu T2 uncomfortable nsneg, Kg neg ; adults support, church adults support pos, Kg pos; // Kg pos –aber da kein Panel** ! R pos

8 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat, **<u>1 Panel)</u> Youth group T 2- did things hoped parents not find out T2 –neg (alle controls, T1 hoped nsneg), lied to parents T2 –neg (alle controls incl T 1 lied nsneg), morality God's law T2 pos (ohne T1 control morality); morals relative T2 –neg (ohne T1 control relative) , ok to break moral rules T 2 –neg (ohne control T1 rules);**
things parents not find out –nun youth group ns, auch zu lied to parents ns (bei beiden nach control von Kg pos), morality God's law –pos; morals relative neg, ok to break rules neg (auch bei Ko von Kg) Kg pos, aber da kein Panel; R Krim

Sorenson,S et.al.: Violence and injury in marital arguments: risk patterns and gender differences, in: American Journal of Public Health 86,35-40, 1996

NSFH 1, wie Ellison 99/01 (07),nur verh, dort sample kleiner, obwohl mit coh!,–(end up hitting or throwing things at each other –seldom, sometimes,very often,always zus: M 6,1/F 5,9 /argument became physical –M 4,9, F 6,2; how many fights resulted in you hitting shoving throwing things at partner –eins plus M 2,5, F 3,3; partner hitting usw you –MF 2,9; Reporting physical violence - any marital argument became physical in last year- P vs none neg, K vs none fast signneg (mv –urban, MF,edu,Ne Hi, age, has children 0-4/older,inc)/Diff hit shoved threw things –beide, nur M, nur F vs keiner –rel ns(nicht gezeigt)

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **no aff mehr physical violence bei Streit als P, fast sign auch als K; nur verh**

Stack,S/Kanavy,M: The effect of religion on forcible rape: a structural analysis, in: JfSSR 22, 67-74, 1983
50 states, rape per 100 000, % Kath in state, mv: Alok-rate, inc inequality(Gini), über 65, 18-20 J, male alcoholics per 1000 males, black, urban, prisoners per 100 000, males über 14 mit div, edu, number of immigrants to a state divided by states population; ((urban edu inc alc alos inc inequ pos !)) –Kath anteil neg

3,5 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat) **Kath-anteil an Bev in Bundesstaat neg zu rape per 100 000**

Stack,S/Kposowa,A: The effect of religiosity on tax fraud acceptability: a cross-national analysis, in: JfSSR 45, 325-351, 2006

(5 andre Studien - viermal rel neg zu tax fraud, einmal Aggr-rel neg, indiv rel ns; mv)
WVS 36 Nationen, 1990-93, Wave 2, (incl Belarus, China, Bulg, India, Japan, Moscow, Nigeria Russia, Turkey), /please tell me whether or not you think that tax fraud can always be justified../unabh davon ob Sie in die Kirche gehen –would you say you are a rel person, not a rel person, a convinced atheist, don't know/missing, /do you find that you get comfort and strength from religion ? Aggregat –DurchschnittsKg des Landes, dominante Religion, Bev mit über 50 % rel affil, oder eine Rel, zu der Mehrh der Bev gehört, /mv –verh, employed, confidence in government, perceived financial dissatisfaction, age, gender//
Kg –neg zu tax fraud (mv Aggr Kg, denom, confidence, verh, employed, financial diss, sex age), orth, Mu ,Hi Bu no minus, J K P ns, (Aggr Kg dazu: K pos, Mu Hi ns, Bu no pos ! P ns, aber Aggr Kg ns); ebenso wirkend: rel person vs Rest, comfort (mv auch Aggr rel) –K Bu none hier pos; orth neg, Rest ns; /dominant rel ns; bei church members –Kg stärker neg als bei nonchurch members//
Ausreißer: biv –Nationen ns: Argentinien, Bulgarien, China nspos, Ungarn, Indien, Japan nsneg, Lettland, Moskau, Nigeria nsneg, Polen Portugal Russland; Belarus pos sign) (13,

davon 4 keine Christenländer, 8 KP/Ex-KP) /Korrel moral community (mehr als 50 % des Landes mit affil) sehr hoch zu neg Korrel rel-tax fraud-Ablehnung; mehr als 50 % eher schwächerer Zusammenhang, ebenso mehr als 50 % von einer affil, communist regime auch pos (1990f –Umbruch, alle gegen Steuern für unbeliebten Staat oder Christen gegen Steuern für ihn) –sehr starker Zusammenhang,
Nigeria –mv confidence und andere: neg Korrel rel-tax fraud da (Christen vertrauen Muslim-Regierung nicht), China –srr neg (Kg schwierig, verboten , staatstreu) , Indien –srr neg, schwach, Japan –andre kulturelle Normen senken tax fraud stark, ceiling
(neg: Schweden, Dän, Finnl, Norw, Ost –Dld Fra –auch wenig rel),

9,5 Punkte (3,5 sample, 3,5 Messung, 2 mv,Intera,bei, 0,5 stat**) tax fraud –neg zu Kg, comfort, srr (denom –Kannib: orth minus, K Bu none pos, Mu P Hi ns –aber nur bei Ko von Aggr-Kg/rel, ohne diese: K und no neg einmal, dreimal beide pos), Aggr Kg, dominant rel ns, Intera: bei church members –Kg stärker wirkend,**
Ausreißer (1 pos, 2 nspos, 7 ns, 3 nsneg, 24 neg; - China Moscow ;Belarus pos , Indien Nigeria Lettl Russl Port Polen Arg Japan Ungarn Bulg;
mehr als 50 % des Landes affil –höhere Korrel (mehr als 50 %, mehr als 50 % von einer denom schwächer/ns), Kommunistenland niedrigere Korrel, in China und Indien –Intr neg zu fraud,
(Nigeria (srr wirkt, Kg gefährlich oder staatstreu) –Staat vs Christen, deshalb Chr ns zu tax fraud, Japan –ceiling bei Ablehnung von fraud; Skandinavien Ost-Dld passt (trotz ÜberKo/Kannib)

Stark,R et.al.: Religion and deliquency: the ecology of a „lost" relationship, in: Journal of Research in Crime and Delinquency 19, 3-24, 1982

Beispiele: Provo study (Empey,Erickson), Stadt in Utah, 97 % church members, starke Korrel official deli (number of times a boy was arrested) self-report deli mit Kg, (0,46/0,45)
Seattle -28 % church members, Vp males, recency/incidence of deli acts schwach neg zu Kg/srr(0,08-0,14)
Youth in transition (Bachman), 1966 T1,vgl Elifson; white male high school students, –Is this a good thing for people to do - very good/bad –being devout in one's rel faith, always attending rel services regularly and faithfully, always living one's religion in daily life, encouraging others to attend services and lead rel lives,/
Deli anders als Elifson –frequency of trouble with police/frequ of deli (9 Items, taking things from stores, hit parents..) /amount of deli (Elifson)- neg zu religiosity, how important is rel in your life, Kg; unabh von region !
Rel community gemessen an religiosity der jeweiligen Schulen -60 %/mehr score below mean und no more than 20 % at top of index: das ist sec community(keine im Süden), rel comm ist der Rest (dort gibt es keine sehr rel comm.-alle sind rel) /sec comm.-mehr trouble/frequ/amount of deli –schwach, /Impo korrel in sec community schwächer mit deli(3 Messungen) als in rel comm,
Drei sec Schulen in California (42 VP) –impo ns zu deli (3) (mehr Juden dabei)

6 Punkte (1 sample, 3,5 Messung, 1 bei, 0,5 stat) **in rel Stadt: Kg neg zu deli stärker als Kg/srr in unrel Stadt; in sec community (Aggr religiosity gering) Korrel impo zu deli schwächer (in Calif ns –N 42) als in rel community,**

(R Gesu, Krim) Stark,R: Religion as context: hellfire and delinquency one more time, in: Sociology of Religion 57, 163-173, 1996

The study of High School and Beyond, seniors 1980, I have been in serious trouble with the law –neg zu Kg in East,Midwest,South,Mountain (etwas schwächer), nicht in Pacific Coast,(aber weekly Kg 2,4, monthly 3,9, several times a year 2,7, never 2,7 –neg kurvi Buckel ! , Pacific males/P ns, Pacific females/Kath/whites - neg kurvi Buckel) (in Regionen mit mehr Menschen, die zu einer Kirche gehören/weniger sagen: have no rel –ist Korrel größer)

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat) **Kg neg zu been in serious trouble with law, nicht/kaum in Pacific Coast Region M/P, bei F/K/white kurvi Buckel**

on how many occasions (if any) have you had alcohol to drink (beer, wine, liquor) during the past 30 days ? none –Kg pos(weekly vs Rest) bei P, non-Pacific und Pacific gleich, K ns ! never used marij –Kg neg bei P/non-Pacific P/Pacific P, K,

6 Punkte (3 sample, 1,5 Messung, 1 mv,bei, 0,5 stat) **Kg weekly vs Rest: no alc/no marij bei P, bei K nur : no marij, alc ns**

(R Gesu, Krim) Stark,R: Gods, rituals and the moral order, in: JfSSR 40, 619-636, 2001

24 % der vormodernen Kulturen haben high God, der war.. concerned with human morality, (427 societies, 244 mit high God, der interessiert sich nur in 58 % für Moral) , mehr cultural complexity (dairy herds, domesticated large animals, existence of the state, metal working,weaving,cereal-based agric pottery making) pos zu moral Gods
WVS –justified –buying something you know was stolen, failing to report damage you have done accidentally to a parked car, taking the drug marijuana or hashish –in USA Canada Mexico Brazil Chile Argentina GB Irl N-Irl No Schweden Finnl Dän, Isl, WestGermany Ndl, Be Schweiz Fr Ita Sp Port Polen OstDld Ungarn Slowenien Rumänien-neg zu: how impo is God in your life, (Kg dto, schwächer, Zahlen nur zu USA Canada Mexico Brazil Chile Argentina) (schwache Korrel: Slowenien, Ungarn, OstDld), Bulgarien Russland ns, Weißrussland stolen goods pos, smoke marij pos,(Islam –Türkei –impo neg, Moscheebesuch auch,//Indien –impo neg, temple visit ns; nur scheinbar polyth, Moral wichtig; Japan –impo of God, temple visit, prayer medit ns, eher Riten, keine Moralgötter bzw keine mächtigen Götter, China dto, kein Glaube an einen persönlichen Gott, eher an life force/spirit –impo ns; prayer medit pos !)

6 Punkte (3,5 sample, 2 Messung, 0,5 stat) **impo of God und Kg neg zu buy something you know is stolen, failing to report damage you have done accidentally to a parked car, taking marij/hashish -27 Länder (incl Schweden Slowenien OstDld) Bulgarien Russl ns, Weissrussl ns/pos (Türkei neg,Indien neg, Japan/China impo ns, temple ns,** pray medit China pos**-keine Moralgötter)** R Krim

5 Punkte (3,5 sample, 1 Messung, 0,5 stat) **impo/Kg neg zu taking marij/hashish, s.o. Länder usw,** R Gesu

(Krim, help) Stavrova,O/Siegers,P: Religious prosociality and morality across cultures: how social enforcement of religion shapes the effects of personal religiosity on prosocial and moral attitudes and behaviors, in: Personality and Social Psychology Bulletin 40, 315-333, 2014

ISSP 2008, 38 Länder, ca 46000 Vp,
personal religiosity "How often do you attend religious services und described themselves as religious persons
Intrinsic religious orientation "To me, life is meaningful only because God exists."
social enforcement of religiosity -Politicians who do not believe in God are unfit for public office"-/Türkei/Malaysia/Mali/Jordanien/Irak/Iran/Indonesien/Aserbeidschan/Thailand/Indien/Moldawien/Rumänien,/Marokko –-aber auch Ghana Georgien Trinidad -21 Hi; Brasilien S-afrika Äthiopien 34 % Mu, Guatemala
Study 2: WVS 2005-2008, ca 46 000 Vp, 46 Länder,
being members (active or inactive) of charitable or humanitarian organizations,
identific as a religious person vs a nonrel person/atheist,
mv (GDP per capita, age male employed marital status edu inc Ex-communist country) –charity member: Bev-anteil K/P/orth/Mu/Eastern ns, srr pos, indiv denom: K ns, P pos orth neg, Mu evangelical, eastern no denom/no response ns, enforcement of rel ns, bei viel enforcement (s.o. kaum Christen) –srr schwächer pos
(west-christlich: 18 pos, 2 ns, incl Schweden Finnland Norw, Dld Ost pos;Vietnam neg, Ostländer 3 pos, 6 ns; Sambia Türkei Trinidad Thailand S-korea Burkina Faso Äthiopien Ghana Indonesien Indien Mali ns,Taiwan Ruanda S-afrika Iran pos),

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, Intera, 0,5 stat) **member (active oder inactive) of charitable/humanitarian org –personal rel (srr/Kg)pos, gegen ungläubige Politker ns (bei Intera in Graphik neg, in Table nspos), Bev-anteil der Religionen ns, indiv Rel: K ns P pos, orth neg, Mu/Eastern ns; Intera: mehr gegen ungläubige Politiker/enforcement (Islam eher)–srr schwächer pos, z T ns (Iran Indonesien); westlich-christlich pos –Schweden Finnl Norw Ostdld; Ostländer ns** R help

Study 3: EVS 2008 and 2010, ca 49 000 Vp, 46 countries, lying in one's own interests could always be justified, never be justified, or something in between –mv s.o. –gegen ungläub Politiker ns, srr neg, Anteil K neg, P neg, orth/Mu ns; indiv K ns, P neg, Mu/orth ns; Intera: viel enforcement –srr schwächer neg (Skandinavien Ostdld neg, west-christlich -22 neg, Osten -12 neg 10 ns)

7,5 Punkte (3,5 sample, 2 Messung, 1,5 mv,Intera, 0,5 stat) **lying in one's own interest –gegen ungläub Politiker ns (bei Intera neg, Table und Graphik), srr neg, Anteil K neg, P neg, orth/Mu/no ns, indiv: K ns, P neg, Mu/orth/no ns, Intera: viel gegen ungläubige Politiker –srr schwächer; ganz viel davon –srr ns (Islam), aber enforcement selber neg (westlich –christlich neg, Skandinavien klar, Osten 12 neg, 10ns;** R Krim

Study 4: European Social Survey 2010 ca 43,965 participants, 26 Länder, in the last 5 years done the following: (1) made an exaggerated or false insurance claim, (2) bought something that might be stolen, and (3) committed a traffic offence.
insurance fraud –gegen ungläubige Politiker ns, srr neg (mv ns, in Graphik und Text wirksam, in Table nicht) , Anteil der Religionen ns, indiv: K/P/no ns, Mu neg, orth pos; Intera: bei mehr enforcement –srr schwächer (enforcement pos zu fraud, aber mv ns, Autoren sehen 0.10 noch als sign an, Text/Graphik vs Tabelle)(Länder: West 3 neg, 11 ns; Ost 3 neg, 9 ns; Schweden neg,)
bought stolen goods –enforcement ns pos/mv nsneg (in Graphik pos); srr neg/mv ns; Anteil der Rel ns, K neg, P neg, Mu nsneg, orth ns, Intera: bei mehr enforcement –srr schwächer (West 14 neg, 1 ns; O 5 neg, 6 ns)
traffic offence –enforcement neg, srr neg, Anteil P/orth pos, K ns, P pos Mu neg, orth pos, Intera: bei mehr enforcement –srr schwächer (enforcement neg zu traffic offence; mv; (West 15 neg –Skandinavien, Ostdld; Ost 11 neg, 1 ns)
8,5 Punkte (3,5 sample, 3 Messung, 1,5 mv,Intera, 0,5 stat**) insurance fraud: Aggr gegen ungläub Politiker ns, personal rel (Kg/srr) neg, dann Aggr denom ns, indiv –KP ns orth pos; stolen goods – Aggr ungläub Pol/denom/pers rel dto, indiv K/P neg,/traffic offence –Aggr ungläub Pol neg, pers rel neg, Aggr P/orth pos, indiv P orth pos (alles Kannib),**
Intera: mehr (weniger) Aggr ungläub Politiker–srr schwächer(stärker) bis ns zu drei Items

Storch,E/Storch,J: Intrinsic religiosity and aggression in a sample of intercollegiate athletes, in: Psychological Reports 91, 1041-1042, 2002
intercoll athletes einer Universität, I – 3 Items, my rel beliefs are what really lie behind my whole approach to life/Aggression scale von Personality Assessment Inventory –aggr attitude: my anger never gets out of control, verbal aggr -people would be surprised if I yelled at someone, physical aggr -sometimes I am very violent -18 Items,
I neg zu aggr att/verbal aggr, nsneg zu phys aggr,

(unter 5) **I neg zu aggr attitudes/verbal aggr, nsneg zu phys aggr,**

Stout-Miller,R et.al.: Religiosity and child sexual abuse: a risk factor assessment, in: Journal of Child Sexual Abuse 6, 15 -34, 1997

college freshmen, state university in South,72 % single, 74 lebten mit natural parents zus, unter 4 % K, 8 no practice of rel beliefs in home,//adult acts of intentional touching of breasts/genitals in a sexual manner against the will of the child and or having the child touch the adult in the same manner, (45 % !, ((Täter: acquaintances 48 %, Stiefvater 22 %, Vater

14)), **ohne status offenses –z:B. statuory rape –victim is willing participant in sexual encounter with adult**; (unsicher: dazu noch numerous questions relating to the frequency and severity of legal sexual abuse definitions –aber **Messung dann unabhängig von Häufigkeit oder severity),**
34 % Fu (aber nur 14 % extremely involved in rel, 48 rarely/never) –Ba, SBC, Church of Christ, Church of God, Pe Holiness), 20 lib (Epi Pres), 35 moderate (Me Lu),/religiosity –Kg/practice of rel at home (prayer, Bible studies)
Victims –Fu pos, lib P neg, mod nsneg, K nsneg, no pos, rel ns, //mv (gender, race, income, edu-father/mother, social isolation –very outgoing bis isolated socially) –involvement neg, denom ns(Text sagt: Fu pos-bei Sign von 0.06),/abused by relatives (incl Stiefeltern, Onkeln) –Fu pos, involvement ns; abused by non-relatives –involvement neg, lib/no rel pos,

(unter 5) **victims von child sexual abuse –Fu pos, lib P neg, mod nsneg, K nsneg, no pos, rel involvement ns, mv involvement neg, denom ns, //abused von relatives –Fu pos, involvement ns, abused von non-relatives –lib, no pos, involvement neg (Messung dubios, und victims statt Täter) (nicht bewertet)**

Sturgis,P: Faith behind bars: the social ecology of religion and deviance in the penitentiary. Diss 2008
Survey of inmates, 275 state prisons, ca 11 000 VpM, 2900 VpF, 40 federal prisons –ca 3100 M, 800 F, state sample 34 J, Ne 47, Hi 16, verh 17, 80 % M; federal: 37 J, 37 Ne, 28 Hi, 32 verh, 93 M;
amount of institutional misconduct - drug violation, such as possession, use, or dealing in drugs. alcohol violation, including unauthorized possession, use, or sale. Possession of a weapon, of stolen property, of any other unauthorized substance or item. Verbal assault on a correctional officer or other staff member. Physical assault on a correctional officer or other staff member.
been written up or formally charged with Verbal assault on another inmate.,Physical assault on another inmate. Escape or attempted escape. Any other major violation, including work slowdown, food strikes, setting fires, rioting, etc. Any minor violations relating to facility orderliness and operation, such as use of abusive language, horseplay, failing to follow sanitary regulations, etc. Any other violation, In the past week, have you engaged in any religious activities, such as religious services, private prayer or meditation, or Bible reading or studying" -how much time, in hours and minutes, engaging in these activities
Aggregate religiosity, mean amount of time inmates' spend practicing religion in each correctional facility in the sample.
(mv demogr, length of time the inmate has served on their current sentence, first time offender; recidivist, violent offense ; recidivist, non-violent offense /crowding - number of inmates with which they share sleeping quarters. Aggregat: Security Level of Facility: Geographic Region of Facility, mean crowding - mean number of individuals that sleep in common living areas in each correctional facility in the sample).

rel – violations in state prison neg, in federal prison ns,/Aggregatrel –violations in state und federal pos, /mv individuell - in state/federal prison nsneg; Aggr ns, // in Table unklar, Text sagt: in prisons mit mehr rel ist Korrel rel-violations stärker, aber ns;
F 1 –assault –verbal/physical vs inmates/staff(plus weapons) –mv rel neg bei state, ns bei federal; keine Intera, Aggr ns; F 2 –drugs alc(weapons) –mv rel nsneg bei state/federal, Aggr und Intera ns;

6 Punkte (3,5 sample, 1 Messung, 1 mv,Intera, 0,5 stat**) rel zu violations in state prison neg, in federal ns, im Aggregat pos (unerklärt), mv state/federal -nsneg, Aggr ns /stärkere violations (assault)–rel in state prison neg mv, federal ns, schwächere violations(drug alc) –rel nsneg state/federal, Aggr/Intera ns (vs moral community: in religiöseren Gefängnissen Korrel Rel-viol nicht anders)**

(R Krim, pos, Gesu) Sturgis,P/Baller,R: Religiosity and deviance: an examination of the moral community and antiascetiscism hypotheses among U.S. adults, in: JfSSR 51, 809-820, 2012

GSS 1998/2000/2002; time since 18.birthday –have you ever had sex with a person you paid or who paid you for sex ? ever had sex with someone other than your husband or wife while you were married ?, ever, even once, taken any drugs by injection with a needle (like heroin, cocaine, amphetamines, or steroids), ever once used crack cocaine in chunk or rock form ? Mean attendance of 100 sampling units, mean church adherents dort, mean self-identified religious fundamentalist (vs mod/lib), first friend mentioned is in congreg, how many (out of five) friends in congr,
Biv: drugs –Kg neg, mean Kg neg, Intera Kg-mean Kg neg; mv (demogr, auch region) –Kg neg, mean/Intera/percent adherents/Fundi ns;
7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv,Intera, 0,5 stat) **Kg neg zu drugs (injection, crack), mean Kg/percent adherents/Fundis ns** R Gesu/Krim

Biv: adultery –Kg neg, mean Kg neg, Intera Kg- mean Kg neg; first friend ns, paid for sex dto, friends/Intera attend-friends/first friend –neg zu adultery, ns zu paid for sex,
/mv adultery –Kg neg, mean/Intera/percent adherents/Fundis ns; mv paid for sex dto;
mv adultery mit: Kg neg, first friend/Intera first friend nsneg; oder Kg neg, friends ns neg/Intera ns; mv paid for sex –Kg neg, first friend nsneg, Intera ns; Kg ns, friends nsneg, Intera ns;

8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv,Intera, 0,5 stat) **adultery und paid for sex –neg zu Kg; first friend/friends in congr ns; Intera mit mean Kg, percent church adherents/Fundis ns,** R pos

(R Gesu, Krim) Sussman,S et.al.: Spirituality as a 1-year-prospective predictor of violence perpetration and drug use among youth at continuation high schools, in: Journal of Applied Social Psychology 35, 80-99, 2005
Adol, 17, 49 % Latino, 816 von 1743 interviewed, in T2 noch 501 da, att 37 %
53 % marij, 28 hard drug use letzte 30 Tage, 75% had slapped or punched someone else, 38% had threatened someone with a knife or a gun, 20% had injured someone with a knife or a gun, and 45% had damaged or stolen someone else's property. had carried a knife or a gun in the last 12 months (62% and 53%,respectively,
spir: Prayer or meditation has helped me cope during times of stress. During times of stress, my spirituality beliefs have been strengthened. During times of stress, I feel I can ask for help from a higher power. 1 enjoy attending functions held by my religious or spiritual group.How often do you meditate or pray? How often do you attend religious or spiritual services events? How spiritual of a person do you consider yourself to be?
("How wrong is it to use drugs?" "How guilty would you feel if you used drugs?")//
11 -item to assess 30-day use of cigarettes, alcohol, marijuana, stimulants,hallucinogens, cocaine (crack), inhalants, and other drugs (i.e., depressants, PCP, steroids, or heroin). "How many times have you used each of these drugs (in the last 30 days)?'
how often injured someone with a weapon, threatened someone with a weapon, injured someone without a weapon, or damaged or stole property in the last 12 months ,Two weapon-carrying items were added to indicate how often the participant carried a knife or a gun in the last year,/
biv: T1 spir neg zu T 2 violence/drug use;
T1 morality of drug use pos, violence neg, drug use neg zu T2 spir; anx ns;
Ko von T1 violence, age gender morality of drug use, anx, drug use –dann spir ns zu T2 violence; Ko von T1 drug use, violence, age gender morality anx –dann spir ns zu T 2 drug use
Ko von T1 spir, age gender (M pos) morality pos, anx ns, drug pos,violence pos–zu spir T2,

7 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1 mv, **2 Panel)**; **biv zu T2 drug use: T 1 spir neg/ biv zu T2 spir: T1 drug use wrong pos, drug use neg; mv zu T2 drug use (wrong, spir, anx viol T1 drug use, ÜberKo) – T1 spir ns; mv zu T 2 spir: T 1 morality pos, drug neg**; **gilt für hard drugs und soft drugs (alc tob marij)** R Gesu

6,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, **2 Panel) biv –zu T 2 viol: T1 spir neg (mv ns, ÜberKo); zu T2 spir (ÜberKo) : T1 drug use neg, viol neg, wrong pos; mv ns, Kannib/ÜberKo; –**R Krim

Svensson,I: Fighting with faith. Religion and conflict resolution in civil wars, in: Journal of Conflict Resolution 51, 930-949, 2007

(Lit: rel hindert Beendigung von conflicts -1 ja, 4 nein, Autor meint dennoch ja)

intrastate armed conflict 1989-2003- conflict between a government and a nongovernmental party, mindestens 25 battle deaths, 217 in 73 Ländern, peace settlement 56 (Problem gelöst, Friedensabkommen, keine Kämpfe mehr) , gov siegt 23 rebel siegt 20, other (eine Seite von dritter Seite besiegt, neue Allianz) 22, ongoing 97; (Beendigung: weil man ziemlich besiegt ist, weil Anführer getötet wurden, Amnestie und pol Einfluss..;Konfliktdauer –pro oder vs Einigung ?, Items führen zT. zu Einigung, die aber Niederlage nur besiegelt, bei gerechtem Anliegen sollte weitergekämpft werden, Rel sollte dann pos sein**; settlement ist nicht automatisch gut, Gewaltlosigkeit auch nicht)**

religious incompatibility –Streitpunkt, selbst ausgedrückt durch Kontrahenten,- create a state, region governed by rel laws oder eine rel Trad soll spezielle Rolle bekommen, auch säkulares ist religiös!-z.B.: wenn eine rebel group secular goverance will wo rel trad eine Rolle in government spielt,
rel dissimilarity –Gegner gehören versch rel traditions an,(government –wird definiert via rel tradition der Mehrheit des Staates), müssen keine believers sein,
mv Streit um Territorium, conflict duration, military interve zugunsten von rebel/gov, third party security guarantees, mediation, size of gov army, democracy, inc, intensity-Zahl der Toten,
negotiated settlement –neg zu religious incompatibilities, ns zu rel dissimilarity/
125: no rel diff/no incompat, 43 rel diff, kein rel Inhalt (Nordirland –geht nicht um Rel, aber Pvs K), same rel –aber incompat -24 –seltsam: Algerien–sec Regierung vs Islam//versch Rel /incompat -25 –seltsam: Hindu -LTTE nationalistic, nicht rel, will sec Regierung, gov rel, buddh//**Konflikte mit rel incompat –nur 48 (22 %), (und auch hier Rel z.T. Opfer, von sec bekämpft)** (starke gov –army, democr, intensity ns !)

4 Punkte (1 sample, 1 Messung, 1,5 mv, 0,5 stat) **wenn Rel das Thema des bewaffnenten Konflikts ist(ist auch der Fall, wenn sec gegen Rel kämpft, sec also eher Ursache ist) ist negotiated settlement schwieriger,(Lit sagt ns) rel dissimilarity ns, 22 % der Konflikte mit rel (säk) Thema, (nicht bewertbar- zu ungenau)**

(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/versteht mich, unsicher bei Zussein 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

Tang, T L-P/Liu,H: Love of money and unethical behavior intentions: Does an Authentic Supervisor's Personal Integrity and Character (ASPIRE) Make a Difference? in: Journal of Business Ethics 107, 295-312, 2012
part-time employess, die business students sind,/5 J work experience
Intr (AllpRoss67) –neg zu propensity to engage in unethical behavior (PUB -(If you were in that situation, what is the probability that you would take action as suggested in the item – resource abuse, not whistleblowing, theft, corruption, deception ,neg zu Macchiavellism; (unter 5) **Intr neg zu propensity to engage in unethical behavior, neg zu Macchiavellism**

Tang,T L-P/Tang,T L-N: Finding the lost sheep: a panel study of business students' intrincsic religiosity, Macchiavellianism, and unethical behavior intentions, in: Ethics and Behavior 20, 352-379, 2010
Sample vgl. Tang/Liu 2012L//PUB 15 Items (If you were in that situation, what is the probability that you would take action as suggested in the item) resource abuse, not whistleblowing, theft, corruption, deception (in T4 gemessen, //Time1, Time2, and Time3(1week apart), in the beginning of the semester and then at Time 4, 4 weeks later. Between Time 3 (preintervention) and Time 4 (postintervention), students studied a chapter on social responsibility and managerial ethics for 1 week and completed Quiz 2 that covered four chapters including the ethics chapter./mv ? –demogr, Macch, Love of money; Intrinsic T1 neg zu PUB, T1 –T3/T4; neg zu Macchiavellism T3; Macch ist partieller Mediator, gilt vor und nach der Intervention/bei Vp mit viel PUB –I neg zu Macch neg zu PUB, bei denen mit wenig PUB –I direkt und indirekt via Macch neg zu PUB
(unter 5) **<u>0,5 Panel)</u> Intrinsic T1 neg zu PUB–T3/T4; neg zu Macchiavellism T3; gilt vor und nach ethischer Intervention, bei Vp mit viel PUB –Macch mediiert Korrel I – PUB, bei denen mit wenig: I direkt und mediiert neg zu PUB**

Taub,D/Nelson, L: Satanism in contemporary America, in : Sociological Quarterly 34, 523-541, 1993

Soziologen stellen S als harmlos, Popanz der Fundis dar, rumor-panics, urban legends,Mediensensationalism / hedonism permissive sex, promisk, sadism masoch, materialism, extramar sex, Macchiavellian selfinterest, selber Gott-Satan sein oder ihn verehren oder symbolic Sat. Church of Satan –satanic establishment, law-abiding wenig Drogen Alk; z.T. pro Rache statt Vergebung

Satanic underground Daten: Medienberichte, case histories, exSat, scheinbar sat Morde - Leute defin sich selber als sat, usw – Leute sind eh schon antisozial, child abuse ? Graffiti, vandalism animal mutilations Drohungen mit Gewalt da, wenige Leute , diffuse rituals

(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 neg zu Rel und neg allg (ein halb neg als Bewertung)**

terVoert,M et.al.: The effect of religion on self-interest morality, in: RRR 35, 302-323, 1994

Social and Cultural Developments in the Netherlands,
disapprove of someone not paying radio TV fee, not restoring too much change, claiming more from an insurance company than what is actually lost or stolen, declaring not all income for tax purpose, sell something for too high a price by concealing that there is something wrong with it /church members: honesty is a Christian duty in my life,(ceiling -88 % ja) /54 % no aff, 66 Vp Neo-Calvinists(synodaal gereformeerden), orthodox Calvinists –Gereformeerde Kerk/Bond, Kerken Vrijgemakt usw) -40 Vp,
Belief: there is a God who is concerned with every human being individually, who wants to be God for us, life is only meaningful because there exists a God, death has a meaning only if you believe in God, One can bear a lot of pain during illness, if one believes in God, sorrow and suffering only have a meaning if you believe in God, all the good in the world finally comes from God, God takes care that good will finally overcome evil//
church involvement –parents members of church, previously belonged to church, consider oneself church member, Kg, participate in other church activities –ergibt: second generation unchurched, first generation unchurched, former church member, marginal modal core church member /salience –my Christian religion has much influence on my daily life, If I have to make important decisions my Christian rel plays a major part in it, my Christian rel has much influence on my political ideas, If I had no Christian rel my life would be quite different,Chr rel is something I am very much interested in,
Korrel zu self-interest morality –belief pos (church members, Bev), church involvement pos (members/Bev), bei high salience –K minus, Rest pos, denom: Calvi alle pos, K weniger –no aff noch weniger //honesty as Christian duty –belief pos, involvem pos, K –DRC/NeoC –orth C ns, bei high salience –denom ns //ganzes sample: self-interest morality (mv age sex class edu inc) –church involvement pos (core member), belief pos, //church sample - zu honesty als Christian duty (mv s.o.)- belief pos, church involvement ns, denom ns; zu morality –belief, church involvement, honesty als duty pos, K minus,

7 Punkte (2 sample, 3 Messung, 1,5 mv, bei, 0,5 stat) **belief, church involvement, Calvis vs K vs no, honesty as Christian duty pos zu disapprove of Versicherungs/Steuerbetrug, TV-Gebühr nicht zahlen, zuviel Rausgeld behalten, Kaputtes verkaufen)**

Tittle,C/Welch,M: Religiosity and deviance: toward a contingency theory of constraining effects, in: Social Forces 61, 653-682, 1983

Bev in Iowa,New Jersey,Oregon , If you were in a situation tomorrow where you have an extremely strong desire or need to do each of the following things, what are the chances that you would actually do it
Take something that does not belong to you worth abour 5D/50 D, smoking marij, gambling illegally, physically harming someone on purpose, lying to your sweetheart or spouse, cheating on your income tax , remaining seated during the National Anthem, charging a client more than normal for a service/making personal use of your employer's equipment/cheating on an examination/spending money on yourself that should have been spent for other purposes(an self-employed/employee/student/homemaker) //how morally wrong sind die 9 deviant acts //soc integr : amount of interest community members had in how people like him acted; how many people in the immediate neighborhood Vp know personally, sense of belonging Vp reported feeling towards his area of residence, amount of personal pride felt in regard to US today, marital status, personal identification with present US society as a whole,//perceived conformity –how many people would commit 9 acts given the chance,//rel affil als Messung von aggregate religiosity;// status inequality –Messung per standard deviation von SES// –Aggregat –Prozente von morally wrong, soc integr, conformity, religiosity, status inequality in versch Kontexten
27 Kontexte(K ,J, ev P(Ba Me Disciples Fu sects), mP –Epi Cong Lu Pres UCC Friends Moravian) nondenomP age unter 25, 26-45, 46-65, 66plus; open country, unter 10 000, bis 99999, darüber; verh div widow never married; black, white, SES low medium high, MF, Iowa, Oregon,New Jersey) - in denen korrel Kg mit 9 deli-Items -0.09 –variierend von 0,04 zu -0.30 (237 Korrel)
Je größer der normative Dissens (im Aggregat, Messung per Standardabweichung !) desto stärker senkt Kg deli-Items in 27 Kontexten (Korrel der Korrel von Rel mit deli mit normativem Dissens, aber Korrel der Rel zu deli unbekannt), aber je größer social integr, aggr rel(affil) , conformity –desto kleiner Korrel rel –deli; status inequ wirkt kaum auf Korrel von Rel;
(am stärksten kontextbeeinflusst sind neg Korrel von rel zu deli bei: marij, lie to intimate, tax evasion, nat anthem, role specific deviance; nicht so bei assault theft;
7 Punkte (2,5 sample, 1 Messung, 3 mv, bei, 0,5 stat**) Kg zu deli-Items (Stehlen, Marij,illeg Glücksspiel, phys harming, lying, tax evasion, Nichtaufstehen bei Hymne, Betrug) neg, je nach Kontext stärker (moralischer Dissens) oder schwächer (social integr, Aggr-affil !!, conformity), status inequality ändert nichts an Korrel; Methode dubios, Korrel mit Korrel, nicht alles gezeigt**

(R Gl, help, fert, Sm,Abtr, Krim, pos,div) Tomka,Miklos: Expanding religion. Berlin,New York 2011

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

Torgler,B: The importance of faith.Tax morale and religiosity, in: Journal of Economic Behavior and Organisation 61, 81-109, 2006
WVS 95-97, 32 Länder - Germany (differentiating between West and East Germany), Spain, USA, Australia, Norway, Argentina, Finland,South Korea, Poland, Switzerland, Brazil, Chile, Belarus, India, Slovenia, Bulgaria, Lithuania, Latvia,Estonia, Ukraine, Russia, Peru, Venezuela, Uruguay, Moldova, Azerbaijan, Dominican Republic, Serbia, Montenegro,Macedonia and Bosnia.
Ca 31000 bis 35 000 Vp
Please tell me for each of the following statements whether you think it can always be justified, never be justified, or something in between: (. . .) Cheating on tax if you have the chance Apart from weddings, funerals and christenings, about how often do you attend religious services these days? list of voluntary organizations; active member or not: Church or religious organization, Were you brought up religiously at home (dummy variable)? Independently of whether you go to church or not, would you say you are1. A convinced atheist 2. Not a religious person 3. A religious person how important it is in your life
Religious guidance- There are absolutely clear guidelines about what is good and evil. These always apply to everyone, whatever the circumstances /tell me how much confidence you have in them –the churches
mv demographics/risk averse/financial satisfaction/corruption (**wirkt neg, Staat corrupt-man muss ihm nicht gehorchen**) claiming government benefits to which you are not entitled, avoiding a fare on public transport , buying something you knew was stolen –
–Kg, active in church org, rel upbringing, srr,rel impo, clear guidelines trust church neg zu cheating on tax; (denom : K 6 pos,l 1 neg; P 3 neg, 4 nsneg; orth 7 neg, J nspos, Mu 1 pos, 1 neg, Hi 7 pos, Bu 3 pos, 4 nspos;-Kannib; **Deutung: Orth –Staat eher neg, P denken Staat will zuviel Steuer; Hi –Inder zahlen oft keine Eink—steuer, Zustimmung leichter; Muslims are not always obligated to pay all taxes. If the government engages in activities that are not legitimated, tax evasion might not be immoral)**

Intera: Kg/active in church org b e i K P orth pos (s.o.-P orth eher neg) –d.h. P orth die frömmer sind –eher vs cheating//rel Verh (Kg active) und srr/trust –wirken beide mv,

9 Punkte (3,5 sample, 3 Messung, 2 mv,bei, 0,5 stat**) Kg, active in church org, rel upbringing, srr,rel impo, clear guidelines trust church neg zu cheating on tax; P orth neg, aber Intera: bei P orth wirkt Kg/active pos, (trotz ÜberKo/Kannib)**

Torgler,B/Schneider,F: What shapes attitudes toward paying taxes ? Evidence from Multicultural European countries, in: Social Science Quarterly 88, 443-470, 2007
attitudes toward tax paying - cheating if the chance arises is always justified vs never justified,
Schweiz WVS 1996, Kg neg zu cheating mv (demogr, direct democracy, Sprache, trust in gov, national pride, fine rate, audition probability, indiv tax rate, inc, financial satisf)
EVS Belgien – Kg mv neg zu cheating, mv (Flemish, pro democratic attitudes, nat pride, trust in parliament indiv tax rate, inc)
Spanien WVS 95, Kg ns –mv region, financial sat, demogr;

Dreimal 6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv, 0,5 stat) **Schweiz Belgien –Kg neg zu Rechtf von cheating bei tax paying,mv, Spanien ns**

Travers,J/Davis,R: A study of religious motivation and delinquency, in.Journal of Educational Sociology 34, 205-220, 1961
Deli –Vp(M, white, 10-17, kath, ca. halb deli, halb nicht), aus: Detention school of a Youth Service Board, Guidance Center, Juvenile Division attached to a District Court, training school attached to a Juvenile Court//47 Fälle –Kumpel der Figur in Frage sagt: we're going to the stores in town, and swipe clothes, then we'll bringt them back here and sell them to people cheap –verschiedene Antworten, worüber Figur in Frage nachdenken sollte: wir tun Armen einen Gefallen/könnte reform school bedeuten/wird werden sicher erwischt/ich könnte Geld gebrauchen/ this is a serious sin (oder auch Bezug zu family ? community ?/ awareness of law, family loyalty, peer group loyalty, community loyalty, practical consequences of deli ?),
deli Vp geben weniger rel Antworten (heaven, hell, God, priest, sin) als nondeli,/keine rel Diff bei seriousness of deli,
(unter 5) **kath deli vs nondeli Jungs –weniger rel Antworten bei Fallbeispielen, die deli beinhalten (deli als sin z.B.) /keine rel Diff bei seriousness of deli**

(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 des adolescents; /impo of rel activity, perceptions of relness, 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,

4 Punkte (2,5 sample, 1 Messung, 0,5 stat) **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,** R pos

4 Punkte (2,5 sample, 1 Messung, 0,5 stat) **Rel pos zu noncompulsory volu** , R help

(unter 5) **Rel schwach neg zu Deli, school att problems, drugs** 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

(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, ohne Beleg

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, nicotine dependence** R Gesu

5 Punkte (1 sample, 3 Messung, 1 stat) **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

(unter 5) **rel wb neg zu aggression drug use** R Krim

(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; interpers 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, interpers 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 interpers/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

Ullrich,S/Coid,J: Protective factors for violence among released prisoners –effects over time and interaction with static risk, in: Journal of Consulting and Clinical Psychology 79, 381-390, 2011
UK, Vp -serving a prison sentence of 2 years or more for a sexual or violent principal offense (excluding life sentence prisoners), age 18 years and over, having 1 year left to serve//Involvement in religious activities (including attendance of church/services)–gemessen 9,5 Monate nach Entlassung//
violent reoffending against the Person (committed) plus threats to commit such an offense for England, Wales, and Scotland. In the United Kingdom, robbery is not classified as a violent crime and is listed in a different list (robbery of business property and robbery of personal property). sexual offenses are not listed as violence against the person and were therefore excluded as well,/follow up 5,3 J, 31 J, 82 % white, 67 % reoffend, 30 % violent,

violent reoffending neg zu rel, (3 % ja, 8 % nein, -von Religiösen, Rest unrel ?!), Ko von time-at-risk (length of follow-up in days minus days spent in prison during follow-up) and time between release and second phase interview (in days)/bei Ko von risk for violence (age on release, violent appearances, any convictions for burglaries)–rel 0.058 sign neg,

5,5 Punkte (1,5 sample, 1,5 Messung, 0,5 mv, 0,5 stat, **1,5 Panel) mehr rel involvement – weniger violent reoffending, Ko von risk for violence**

(R Gl, Krim) Van der Jagt-Jelsma,W et.al.: 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-Leher 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)
6 Punkte (2 sample, 2,5 Messung, 1 mv,Intera, 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

6 Punkte (2 sample, 2,5 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 et.al.: 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**. 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.

Van der Jagt-Jelsma, W et.al.: 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 s.o., 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 ist 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, 2,5 Messung, 1 mv, Intera, 0,5 stat) **Internalizing-rel mother/father ns, humanistic beliefs bei female adol pos, bei mother pos, Rest-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, 2,5 Messung, 1 mv, Intera, 0,5 stat) **Externalizing komplett ns in rel, SOCON, Intera, Mutter Vater Kind female male (mindestens 48 Korrel**) R Krim

(R Krim, pos) Vauclair, C-M./Fischer,D: Do cultural values predict individual's moral attitudes ? A cross-cultural multilevel approach, in: European Journal of Social Psychology 41, 645-657, 201

WVS (1981–1984, 1989–1993, 1994–1998 and 1999–2004) ca 210000, 56 Länder, 46 Christen, 2 Faktoren –Justifiable –F 1: Someone accepting a bribe Claiming government benefits Avoiding a fare on public transport Cheating on taxes F 2: Suicide Euthanasia Prostitution Homosexuality Divorce Abortion //1 God not at all important, 10 God very important –neg zu F 1 (mv age gender inc left right HDI); Intera : rel wirkt bei low HDI stärker neg; bei high HDI auch noch neg;//F 2 –weniger allg abgelehnt als F1, Länderdiff größer (mehr kultureller Einfluss), rel negativer; (bei Kulturen mit egalitarianism mastery –rel stärker als bei harmony hierarchy (dort Zwang da)

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **impo of God neg zu bribe/cheat/claim/Schwarzfahren als ein Faktor, mv, in Ländern mit viel HDI schwächer, aber noch wirkend , wenig Länderdiff in Itemablehnung** R Krim

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat**)impo of God neg zu div,euth, prostit homosex div als ein Faktor, mv, größere Länderdiff in Item-ablehnung** R pos

Vitell,S/Paolillo,J: Consumer ethics: the role of religiosity, in: Journal of Business Ethics 46, 151-162, 2003

consumers, 59 % M, rr 12, (Betrug/Täuschung bei Kauf/Konsum etc) active /Illegal dimension - Changing price tags on merchandise in a retail store. - Drinking a can of soda in a supermarket without paying for it. - Reporting a lost item as "stolen" to an insurance company in order to collect the money. -

Giving misleading price information to a clerk for an unpriced item. - Using a long-distance access code that does not belong to you.
Passive dimension - Getting too much change and not saying anything. - Moving into a new residence, finding the cable TV is still hooked up, and using it rather than signing up and paying for it. - Lying about a child's age in order to get a lower price. - Saying nothing when a waitress miscalculates a bill in your favor.
Active/Legal dimension - Using an expired coupon for merchandise. - Stretching the truth on an income tax return. - Not telling the truth when negotiating the price of a new automobile. - Using a coupon for merchandise you did not buy.
No harm/No foul dimension - Taping a movie off the television. - Copying computer software or games that you did not buy. - "Burning" a CD instead of buying it. - Returning merchandise after trying it and not liking it
(Idealism –nie jemand andern schaden, dignity welfare anderer achten)
A person should make certain that their actions never intentionally harm another even to a small degree. - Risks to another should never be tolerated, irre spective of how small the risks might be. - The existence of potential harm to others is always wrong, irrespective of the benefits to be gained. - One should never psychologically or physically harm another person. - One should not perform an action which might in any way threaten the dignity and welfare of another individual. - If an action could harm an innocent person, then it should not be done. - The dignity and welfare of people should be the most important concern in any society. - It is never necessary to sacrifice the welfare of others.
relativism (Situation, Individuum definiert Moral) - What is ethical varies from one situation and society to another. - Moral standards should be seen as being individu alistic; what one person considers to be moral may be judged to be immoral by another person. - Different types of moralities cannot be compared to "rightness." - Questions of what is ethical for everyone can never be resolved since what is moral or immoral is up to the individual. - Moral standards are simply personal rules that indicate how a person should behave, and are not to be applied in making judgments of others. - Ethical consideration in interpersonal relations are so complex that individuals should be allowed to formulate their own personal codes. - Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment. - No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation. - Whether a lie is judged to be moral or immoral depends up
I go to church regularly. - Spiritual values are more important than material things. - If Americans were more religious, this would be a better country
rel – idealism pos, relativism neg, consumer ethics pos –alle 4 Teilskalen (also gegen obiges Verh), mv (idealism, relativism, consumer alienation, inc age) ns (starke ÜberKo)
(unter 5) **rel neg zu Betrug/Täuschung durch Konsumenten, pos zu idealism (niemanden schaden)**

Vitell,S/Paolillo,J/Singh,J: Religiosity and consumer ethics, in: Journal of Business Ethics 57, 175-181, 2005

undergrad student consumers, consumer ethics vgl. Vitell/Paolillo 03; Cr 59/60/66/77;
I neg zu Teilskalen 1-3, zu 4 nsneg, E ns,
(unter 5) **I neg zu Betrug/Täuschung durch Konsumenten, E ns**

Vitell,S/Paolillo,J/Singh,J: The role of money and religiosity in determining consumer's ethical beliefs, in: Journal of Business Ethics 64, 117-124, 2006
consumers, 73 % M, viel edu/inc; Betrug/Täuschung durch Konsumenten –Messung vgl Vitell/Paolillo 2003;
I neg zu allen 4 Teilskalen (also gegen betrügerisches Konsumentenverhalten) , mv mit money-ethic scale(Tang –money important, motivator, success, ich will reich sein) bei Teilskala vier nsneg, sonst neg (ÜberKo –starker Zusammenhang I –money scale)
(unter 5) **I neg zu Betrug/Täuschung durch Konsumenten**

Vitell,S/Singh,J/Paolillo, J: Consumers' ethical beliefs: the roles of money, religiosity and attitude toward business, in: Journal of Business Ethics 73, 369-379, 2007

consumer sample vgl. Vitell et.al. 2006, money-ethic scale(Tang –money important, motivator, success, ich will reich sein) ,consumer ethics Cr über 75;
Intrinsic dimension I enjoy reading about religion. It is important for me to spend time in private thought and prayer. It doesn't much matter what I believe so long as I am good._I have often had a strong sense of God's presence.I try hard to live all my life according to my religious beliefs.Although I am religious, I don't let it affect my daily life._My whole approach to life is based on my religion.Although I believe in my religion, many other things are more important in my life.
Extrinsic dimensionI go to religious services because it helps me to make friends.I pray mainly to gain relief and protection.What religion offers me the most is comfort in times of trouble and sorrow.Prayer is for peace and happiness.I go to religious services mostly to spend time with my friends.I go to religious service mainly because I enjoy seeing people I know there.

I neg zu Teilskalen 1-4 biv, mv (money ethic, Einstellung zu business, E, age) –I 1-3 neg, 4 nsneg (I korrel stark mit money, etwas mit Einstellung zu business/E -ÜberKo

(unter 5) **I neg zu Betrug/Täuschung durch Konsumenten, E ns**

(R Krim, pos, help) Vitell,S et.al.: Religiosity and moral identity: the mediating role of self-control, in: Journal of Business Ethics 88, 601-613, 2009
undergrad business students, 29 Ba, 13 K, 12 Pres, 13 J, 11 no pref/denom, 17 Christian// Tangney et al. (2004) self-control scale. -''I am good at resisting temptation.''13 Items;
Moral identity - internalization (five items) and symbolization (five items) - nine personal characteristics ''Caring, Compassionate, Fair, Friendly, Generous, Helpful, Hardworking, Honest, Kind''- Vp soll visualize a person who might have those characteristics – then statements such as ''It would make me feel good to be a person who has these characteristics''(measuring the internalization dimension) and ''I am actively involved in activities that communicate to others that I have these characteristics'' (measuring the symbolization dimension).

I –self-control pos, moral identity,internalize pos, symbol pos; E – self-control neg, moral id, internalize neg, symbol ns; SEM –self-control mediiert teilweise Korrel I –moral id, symbol, nicht internalize; self-control mediiert teilweise Korrel E –moral id, internalize;
(unter 5) **I –pos zu moral identity (internalization/symbolization), E – moral id, internalize neg, symbol ns**; R help

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **I pos zu self-control, E neg** R pos/Krim

(R Gesu, R Krim) Wallace,J/Forman,T: Religion's role in promoting health and reducing risk among American Youth, in: Health Education and Behavior 25, 721-741, 1998

Monitoring the Future, high school seniors, 1995/96; 1 = none, 2 = liberal (i.e.,Episcopal, Presbyterian, United Church of Christ, Unitarian, Roman Catholic, Jewish),3 = moderate (i.e., Disciples of Christ, Lutheran, Methodist, Eastern Orthodox), and4 = conservative (i.e., Baptist, Churches of Christ, Other Protestant, Other Religion,Latter Day Saints, Muslim/Moslem, Buddhist) During the past 4 weeks, on how many days (if any) were you carrying a weapon such as a gun, knife, or club toschool? Interpersonalviolence During the past 12 months, how often haveyou gotten into a serious fight in school or at work, taken part in a fight where a group ofyour friends were against another group, or hurt someone badly enough to need bandages or a doctor? When you drive a car, how often do you wear a seat belt, and when you are riding in the front passenger seat of a car, how often do you wear a seat belt? During the past 2 weeks,how many times (if any) have you driven a car, truck, or motorcycle after drinking alcoholand after having five or more drinks in a row? During the past 2 weeks, how many times (if any) have you been a passenger in a car when thedriver had been drinking and when you thought the driver had had five or more drinks? (1) current (i.e.,past month) cigarette use, (2) binge drinking (i.e., five or more drinks in a row in the past 2weeks), (3) annual marijuana use. How frequently have you smoked cigarettes during the past 30 days In the past 2 weeks, how many times have you had five or more drinks in a row?On how many occasions(if any) have you used marijuana during the past 12 months? how often students eat breakfast, green vegetables, and fruit How often do you exercise vigorously, andhow often do you actively participate in sports, athletics, or exercising? How often do you get at least 7 hours of sleep//**cons denom sechsmal am besten, fünfmal nicht, no immer am schlechtesten;(Defin nicht gut), Kg immer passend, impo etwas stärker; mv demogr ändert nichts;**

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **weapon –impo minus; Kg nsminus, lib mod minus,no nspos; interp violence –impo Kg minus, mod minus,no nspos, drive while drinking –impo Kg minus, mod minus, no ns pos; ride while drinking –impo Kg minus, no nspos, cons minus;** R Krim

9 Punkte (3,5 sample, 4 Messung, 1 mv, 0,5 stat) **seat belt use – impo Kg pos, lib mod pos, no minus, cig use –impo Kg minus, cons minus no plus, binge drinking –dto, marij –dto, diet –impo Kg pos, mod lib pos no minus, exercise –Kg impo pos, no minus, sleep –impo Kg pos, cons pos, no minus; Zeitreihe: seat belt 86-96, marij 76-96, diet 79-96 selbe Ergebnisse;** R Gesu

(R Krim, Gl)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) **self-worth (Messung unklar): self dir neg, coll pos; randomness –self dir pos, Rest neg;** R Gl

(unter 5) **emot/phys abuse in lifetime neg zu coll/defer, pos zu self-dir coping** R Krim

(R help, Krim, div, pos, Abtr, fert, Gesu)Weeden,J et.al.: Religious attendance as reproductive support, in: Evolution and Human Behavior 29, 327-339, 2008

GSS ab 1989, 45 J, 13 % no aff, number of biological children ever born(capped at 8 children) pos zu Kg(Ko von number of sexual partners, keine div, age, cohort, MF),
Undergrad sample -4 Univ, 19 J, 61 % F, 22 no aff, how frequently participants attend religious services now and how frequently they expected to attend if they were to have young children.18% presently attending services weekly or more, 51% expected to go with their own children to services weekly or more.
Korrel zu Kg/expected Kg mit own children zu family desire (desire for marriage, desire for children, desire for a long-term mate who wants children, number of children) pos,

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **GSS Kg pos zu CEB, Kg/Kg expected with children pos zu family desire (Ehe, Kinder)** R fert

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat**) Korrel zu Kg: number of sex partners neg (mv keine div, number of biol children, age, cohort MF)** R pos
Korrel zu Kg jetzt/expect with children –past sex partners, immorality of oralsex where the partners are not in a serious relationship with each other or with anyone else) (“Hooking up”); casual sexual intercourse (where the partners are not in a serious relationship with each other or with anyone else) sexual intercourse with a person where one of thepartners is in a serious relationship with someone else(“Cheating sex”) refusing to forgive someone who has done wrong (“Not forgiving”); using curse words in everyday speech (“Cursing”); ns pos zu being demanding and unpleasant with a waiter/waitress or a store clerk and making them feel bad (“Demanding”)

5 Punkte (1 sample, 3,5 Messung, 0,5 stat**) Kg/Kg expected with children neg zu oral/casual/e-sex, not forgiving curse** R pos

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Korrel zu Kg jetzt/expect with children: div initiation if partner behaves unacceptably neg, immorality of getting divorced pos**, R div

2,5 Punkte (1 sample,1 Messung, 0,5 stat**) Korrel zu Kg jetzt/expect with children - times per month Vp typically got drunk neg, immorality of getting drunk , using recreational drugs like marijuana pos,** R Gesu

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Korrel zu Kg jetzt/expect with children –pos zu "-immorality of aborting a recently conceived embryo pos**, R Abtr

Korrel zu Kg jetzt/expect with children – pos zu immorality of shoplifting something inexpensive from a store ("Shoplifting");lying to a friend to spare their feelings about something not very important ("Small lie"); lying to a friend about something important ("Big lie"); lying to one's parents about how one spends one's time ("Lie to parents");disobeying one's parents ("Disobey parents"); cheating on an exam ("Cheat on exam"); teasing someone who does not have many friends and making them feel bad ("Teasing"); disobeying traffic laws like speed limits, requirements to signal when changing lanes, etc. ("Traffic laws") ns pos,
(unter 5) **Kg/Kg expected with children –neg zu shoplift, lying (3), cheat, tease, nsneg zu disobey traffic laws** R Krim

Korrel zu Kg jetzt/expect with children – pos zu immorality of keeping what one has for oneself, when there are people around who have greater needs ("Not sharing"); and telling a friend you cannot help them with something they need when you really could help ("Not helping").
3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Kg/Kg expected with children –neg zu not helping, not sharing** R help

Welch,M et.al.: Religion and deviance among adult Catholics: a test oft he „moral communities" hypothesis, in: JfSSR 30, 159-172, 1991

Notre Dame Study of Catholic Parish Life,nonHiwhite, eher gläubigere K, adults,
If you were in a situation tomorrow where you have an extremely strong desire or need to do each of the following things, what are the chances that you would actually do it ? drink excessively, cheat a little on your income tax, make personal use of an employer's equipment ?,/how often do you do each of the following –read or study the bible on your own ? listen to a religious program on the radio? Watch a religious program on television, pray with friends or members of your family or household, other than grace at meals (auch Aggregat) /mv age sex race,
indiv und aggregate rel neg zu tax evasion/personal use, keine Intera Aggr-indiv –Korrel bleibt gleich in low, moderate und high rel parishes (Messung indiv und aggr rel mit selben Items), ns: Aggr-rel affiliated individuals in county/proportion Cath to all other affiliates in county ns

5,5 Punkte (2 sample, 2 Messung, 1 mv, 0,5 stat) **private rel indiv /Aggregat neg zu tax evasion/use equipment, in weniger rel parish nicht anders als in rel;** R Krim

4,5 Punkte (2 sample, 1 Messung, 1 mv, 0,5 stat) **indiv rel neg zu drinking excessively, aggr rel ns, Aggr-rel affiliated individuals in county/proportion Cath to all other affiliates in county** ns, R Gesu

Welch,M et.al.: Christian religiosity,self-control and social conformity, in: Social Forces 84, 1605-1623, 2006

Oklahoma City Survey, adults 46 J, nicht repräs für OK City, edu/verh/age plus,/F-analyse zu rel Items – eigentlich zwei Faktoren, zu einem zusammengenommen –rel very impo part of my life, believe it is impo to accept Jesus Christ, believe Jesus actually rose from the dead, rel influences how I live my life, believe miracles in the bible actually happened, would describe myself as very rel, believe Bible is actual word of God, believe those who do not accept God are going to hell, pray, Kg//self-control: how often drink beer, wine, liquor, how many drinks on a typical day when you drank, drink usually more than two/three alcoholic beverages over a week, ever had blackout when drinking(couldn't remember next day what you said/did)-ab hier Ladungen 0.19-0.44!! - difficulty stop drinking before you became intoxicated, current marital status, smoke, take medication wenn man has a cold/minor ailment, sometimes get so far in debt that's hard to see how you will get out of it, always use seatbelt in automobile//
will you ever commit illegal gambling, petty theft, driving under influence, assault, tax evasion in the future, (Messung per dasselbe in past bringt ziemlich gleiche Ergebnisse – nicht gezeigt), (mv demogr, family intactness during childhood)
Rel pos zu self-control biv/mv; rel neg zu deviance mv/Ko auch von self-control, (bei Einzeldelikten: rel neg zu gambling, driving, assault, bei petty theft /tax evasion auch neg hohe Zahlen, aber ns, aber Intera rel-selfcontrol wirkt da)

(unter 5) **rel Faktor (impo, Glaube, Kg, pray u.a.) neg zu deli-Faktor (gamble, drive unter Alk,assault, petty theft tax evasion) und einzelnen Delikten (meist), bei Ko von self-control (dubiose Messung)**

Westle,B/Gabriel,O: Sozialkapital. Eine Einführung. Baden-Baden 2008
Befragung 1981, 1990, 1995-98(da mit anderen Formulierungen, führt zu Unvergleichbarkeit –viel mehr Mitgliedschaften angegeben) WVS In best Ländern: Normen (Sozialleistungsbetrug, Schwarzfahren, Gestohlenes kaufen, Schmiergeld) zu Mitgliedschaft in kirchl/rel Org -17 von 34 Möglichkeiten pos, (12:8 81/90, 5:9 95/98) Rest der Org alle weit weniger – selbst Wohlfahrt (12 pos, 1 neg), Sport Fz 12 minus !; Umwelt 3 minus, (neg Länder: Sp Schw DldO, Bul Slow Lett Russ –areligiöse)Korrel zu : an wilden Streiks teilnehmen, Fabriken,Ämter oder andere Gebäude besetzen –Mitarb in kirchl Org -7 neg, 7 ns(Bul Slow Estl Lettll Lit Russ) (Gew Umw pos) Untersuchung 95/98 mit anderer Messung (aktiv-passiv-Nichtmiglied)

(unter 5) **Mitgliedschaft in kirchl Org neg zu wildem Streik/Hausbesetzung und Normen: Sozialleistungsbetrug, Schwarzfahren, Gestohlenes kaufen, Schmiergeld** R Krim

Wetzels,P/Brettfeld,K: Auge um Auge, Zahn um Zahn ? Migration, Religion und Gewalt junger Menschen. Münster 2003
Aufschriebe, z.T. Fotokopien; Schüler Hbg, Hannover,München, Lpz, Landkreis Friesland; 15 J, K 23, ev 33, orth 2, Isl 8 andre 2, keine 31, J 0,3, Religiosität –Gebet, Kg, Wichtigkeit von Religion im Alltag;
gewaltlegitimierende Männlichkeitsnormen (8 Items) –wenn Frau Mann betrügt, darf er sie schlagen; Mann, der nicht bereit ist, sich gegen Beleidigungen mit Gewalt zu wehren ist ein Schwächling –Islam –Aussiedler/Ausländerchristen –einheimische Chr, (bei Islam – Religiosität pos dazu, bei chr Migr ns ?),
Gewaltbefürwortung –Christen weniger als Mu (mv SES edu MF arbeitslos) , Rel b e i MuM ns, bei MuF nspos, bei ausländ Chr ns (kurvi Buckel), Aussiedler Chr neg, einh Chr neg (jeweils MF),
(gewaltaffine Mu: M, edu minus, status ns, sprachl soz Integr ns, supervision minus, Züchtigung pos, Geschlechtsrolle pos, männl Gewaltnorm pos)
Raub, Erpressung, KV, Bedrohung mit Waffen –Islam –auslChri –Aussiedler Chr –einh Chr(MF) (Islam mehr als Chr)/bei M: Religiosität bei Islam, auslChr, einh Chr nsneg zu Gewalttaten; bei hoher elterl Kontrolle ns, bei niedriger wirkt Rel neg;
Mu –mehr Gewaltbefürwortung, Religiosität ns; mehr Gewalttaten –Religiosität nsneg;

7,5 Punkte (3 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Islam mehr (als ausländ Christen, Aussiedlerchristen, einheimische Christen) gewaltlegitimierende Männlichkeitsnormen, Gewaltbefürwortung/ Religiosität bei Islam nsposF, nsM, bei auslä Chri ns kurvi Buckel, Aussiedler Chr und einh Chr neg (MF), Gewalttaten –Islam –auslChr –Aussiedler Chr- einh Chr , Religiosität bei allen nsneg, wirkt v.a. bei niedriger elterlicher Supervision, /Mu mehr Gewaltbefürwortung –Religiosität ns; Gewalttaten –Rel nsneg**

Wetzels,P/Brettfeld,K: Gewalt und Delinquenz junger Menschen in Bremen 2008 -2010. Hamburg 2011

9.Klasse, allgemeinbildende Schulen, /sich zugehörig fühlen -von Christen: 70% dt (529), ex GUS -10 (73), sonstiges Osteuropa 8(62), sonstiges Europa 4 (33), nichteurop -6(44), 21 % K, 74% P, //von Islam -72% Türken(142), 17% nichteurop (33), konfessionslos –dt 72 % (158), 11 % nichteurop (23), GUS 7(15)//religiös -Besuch von Gotteshaus, Häufigk des Betens, gläubig, Wichtigkeit der Religion im Alltag//einh Christen , Migranten-Christen (226 –Migranten aus Türkei, Ex-GUS, Osteuropa, anderes Europa, nicht Europa, unklar), Migranten-Islam (194 -72 % Türken, 17 % nichteurop usw), einh Konfessionslose -158, Migranten konfessionslos 61,
((einh Christen –Rel pos zu edu, Migr –Chr nspos, Muslim neg))
personale Gewalt –MigrIslam –Migrant chr/Migrant k'los –einh k'los –einh Chr (bei Jungs: einh Chr/Migr Chr/einh k'los neg zu Migr Islam/Migr k'los//Mädchen: einh Chr neg, Rest ns)
qualifiz Diebstahl –einh Chr minus, Rest mehr(ohne interne Diff)
Sachbeschädigung –einh k'los –Migr k'los – Migr Islam/Migr chr –einh Chr

Mehrfach/Intensivtäter –Migr k'los - Migr Chr/Migr Islam –einh k'los –einh Chr
(Migr k'los müsste negativer sein als Migr Chr –passt nur zweimal; einh k'los müsste negativer sein als einh Chr –passt viermal; Migr Islam viermal negativer als einh Chr, aber dreimal ns zu Migr Chr)
MF alle ns zu Delibereitschaft (kann sich vorstellen selber so zu handeln) –einh Chr leicht neg vs einh und Migr k'los;
(gemessen per Vignetten – 1 -Streit innerhalb der Schule, der in einem Faustschlag ins Gesicht des Gegners mündet und den Sturz des Gegners mit Riss in der Hose und stark blutender Nase zur Folge hat 2 - Jugendliche in einer größeren und gut gelaunten Gruppe auf der Straße - der Schüler aus einer Laune heraus eine Beule in ein Auto tritt und einen Seitenspiegel abknickt, 3-Ladendiebstahl in einem großen Kaufhaus, der eine CD, eine Hose, ein Parfüm oder ein teures T-Shirt 4- ein jüngerer Schüler wird unter Androhung von Schlägen gezwungen, einen MP3-Player herzugeben. eine Gruppe von Jugendlichen im Park auf einen ‚betrunkenen obdachlosen Penner' trifft, ihn als ‚asozialen Säufer' beschimpft und damit beginnt, ihn zu schubsen und zu schlagen)/Code of the street – Rechte verteidigen, Respekt per Gewalt, um Fairness zu erzeugen, zeigen, dass man nicht schwach ist//expressive G –vs Langeweile, Lust und Laune darauf, aus Spaß, gutes Gefühl dabei, Auge um Auge; instrumentelle G –G um reich zu werden, Geld zu bekommen;
Religiosität allg: ns neg zu pers Gewalt, qualif Diebstahl, Ladendiebstahl, Sachb, Mehrfachtäter (oder auch ganz ns, unklar; Taten nur 70-150 Vp)
Religiosität bei: pers Gewalt –einh Chr neg (bei Ko von edu/MF nsneg) , andre ns; qualif Diebstahl –einh Chr nsneg, Migr k'los nspos, Sachb –ns; Mehrfachtäter –einh Chr/einh k'los ns neg; Deli-bereitschaft –einh Chr neg, Rest ns; Gewaltbefürwortung –expressiv, instrumentell, Code of the street: bei einh Chr –Rel neg, sonst ns;

8 Punkte (2 sample, 4 Messung, 1,5 mv,bei, 0,5 stat) **Religiosität bei einh Chr neg zu pers Gewalt, ns neg zu qualifiz Diebstahl, Sachb ns, Mehrfachtäter nsneg, Ladendiebstahl, Delibereitschaft neg, Gewaltbefürwortung –expressiv, instrumentell, Code of the street neg, bei andern ns; Rel allg –evtl nsneg zu diesen Items, evtl ns; (pG, quD,Sachb, M-täter: Migr k'los müsste negativer sein als Migr Chr –passt in zwei von vier, einh k'los müsste negativer sein als einh Chr –passt viermal; Migr Islam viermal negativer als einh Chr, aber dreimal ns zu Migr Chr)**

(R div, Krim, pos) Wilcox,W: Soft patriarchs, new men. Chicago/London 2004Aufschrieb von Buch: GSS zu Werten; NSFH, Survey of Adults and Youth jeweils verh Väter mit Kindern at home//active rel part –several times a month/more vs once a month or less, /theol cons –Bibel Antwort auf alle wichtigen menschlichen Fragen,/familism –gegen F mit Kind ohne Ehe, div mit Kind unter 5, besser heiraten als lebenslang single sein, Ehe ist lifetime relship, never be ended außer unter extremen Bedingungen, Kinder sollen aging Eltern bei sich leben lassen, wenn die no longer can live by themselves, sollen aging parents Geld geben bei finanz Problemen, besser Kind als kinderlos : active cP –theol cons –active mP –inactive cP –inactive mP –no aff; Kg und denom plus Kg immer pos (auch K) außer J /theol cons wirkt bei K J nicht, stark bei cP /theol cons zu inc ns (mv demogr, familism) ; how often do you spend

time with the children in leisure activities away from home(picnics, sports movies), at home working on a project/playing together having private talks helping with reading or homework – active cP –inactive mP –inactive cP –active mP/theol cons, K J mP ns; Kg bei K ns, J nspos,cP pos,mP minus (bei Ko von familism/gender traditionalism,demogr Kinderzahl –Überko) //wie oft help with homework, attend family gatherings, did volu work together to help other people or improve neigbhorhood, played sports games, read discussed books mit Kind (mv demogr, Kinderzahl) –K pos, cP pos, mP nspos, Kg pos; //Teiln an Jugendaktivitäten als Teiln/advisor/coach/leader –parent teacher org/other school activities rel youth group community youth group team sports youth athletic group (mv –demogr, Kinderz) – active cP – active mP – inactive mP –inactive cP/theol cons//praising hugging child (mv demogr, familism gender trad) –active cP/inactive cP/active mP/theol cons –inactive mP –no aff (K J cP mP pos, Kg pos meist, bei cP/mP wenig) //spank slap child (demogr) – active cP –theol cons/ active und inactive mP –inactive cP; K J ns; Kg und theol cons pos//restrict amount of TV viewing/programs – active cP –theol cons/inactive cP/inactive und active mP –no; yell at child –ns (unklar), Kg eher minus, theol cons ns minus//wenn Kind fort ist –is he supposed to let you know where he is – active cP –theol cons –inactive cP/inactive und active mP; no aff; (Kg pos außer mP), does child has a regular bedtime – active cP /cP und Kg pos, no aff minus; Inactive cP vs no aff(active cP immer besser) : wissen wo Kind ist nspos, TVbegrenzung ns pos, spank ns pos, praise hug pos, involvement von parents in youth activities ns, 1:1 Interaktion pos,

10 Punkte (3,5 sample, 5 Messung, 1 mv, 0,5 stat) **Kg, theol cons und cP pos zu familism, pos zu pos Intera und restricting, zu no aff z.T. unklar** R pos

Inactive cP vs no aff: household work being appreciated F –ns(active cP – active mP –theol cons –inactive cP –inactiv mP (no aff mehr als diese, Kg pos, mv gender role familism) , Zufr mit love/affection from spouse (F) - -active cP -active mP - theol co – inactive mP –inactive cP, (cP pos, Kg pos), mv (familism husband Anteil an Hausarbeit,arbeitende F) //how happy are you with the understanding you receive from your husband –active cP –theol cons –active mP –inactive mP – inactive cP(Kg pos, mv familism husband housework/arbeitende F)//how often did you and your wife spend time alone with each other talking or sharing an activity ? –Kg ns pos, affil pos, (mv familism demogr) //how often did you /your wife spend time together in social activities with friends relatives – active cP –active mP (sign mehr als no aff) inactive mP –inactive cP –theol cons;

8,5 Punkte (3,5 sample, 3,5 Messung, 1 mv, 0,5 stat) **cP Kg theol cons pos zu love appreciation understanding gemeins Tun der Eheleute (no aff z.T. unklar) R div**

In how many of arguments did your husband become physically (an F), in how many arguments did you become physical violent with your wife ? zus: inactive cP –active mP –inactive mP –theol cons –active cP (th co und acP gleich no aff, sign weniger als amP und inactive cP) ; (Kg wirkt verschieden: bei K pos, J cP minus, mP ns pos) mv demogr, Tz-Vz arbeit bei F, Eink-anteil F, Haushaltsarbeit)
7 Punkte (3,5 sample, 2 Messung, 1 mv, 0,5 stat**) active cP theol cons gleich no aff, active mP und inactive cP mehr phys violence /Kg pos bei K** R Krim

Williamson,WP/Assadi,A: Religious orientation, incentive, self-esteem, and gender as predictors of academic dishonesty: an experimental approach, in: Archiv für Religionspsychologie 27, 137-158, 2005

Undergrad, 58 % Bapt,Computertest (Graduate Records Exam) bei dem man betrügen kann, incentive 5 Dollar für wenig Fehler, Intr-Gorsuch/McPh, Swg wird induziert –Rückmeldung nach paper test –Vp habe exceptionally high score,
cheating –bei incentive mehr, niedriges Swg pos, M pos, I-E ns (bei incentive I weniger, bei no incentive E weniger)
(unter 5) **0,5 Interve I E ns zu cheating in Experiment**

(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 …

4,5 Punkte (0,5 sample, 3 Messung,**0,5 panelartig**) **Vor Erf von realization of a feeling of harmony with God/salvation exp –NAS ziemlich viel, danach NAS weg, PAS hoch; enjoyed work more**,
R Gl

(unter 5) **0,5 panelartig) 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**, 0,5 panelartig**) **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

2 Punkte (0,5 sample, 1 Messung, **0,5 panelartig**)**Nach Erf von realization of a feeling of harmony with God/salvation exp –alc minus** R Gesu

4,5 Punkte (0,5 sample, 3,5 Messung**, 0,5 panelartig**) **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

Woll,A: Kriminalität bei Berufsschülern. Berlin 2011

Schüler Heidelberger Berufsschulen, ca 20 % Nichtdeutsche
Handtasche/Einkaufstasche Geldbeutel aus der Hand, vom Arm gerissen, mit Gewalt jemandem Geld oder Sachen abgenommen, gezwungen, sie herauszugeben, mit Waffe andern angegriffen, verletzt/verletzen wollen, jemanden so geschlagen, dass er verletzt wurde, Automat/Münztelefon geknackt und Geld/Waren herausgenommen, Ladendiebstahl, Fahrrad/Mofa/Autoklau/Auto geknackt –was rausgenommen, Schwarzfahren was gekauft verkauft getauscht von dem Vp wusste, dass es gestohlen war; was gestohlen, Einbruch in Gebäude zum Stehlen, fremde Sachen absichtlich beschädigt oder zerstört, betrunken Auto, Mofa Moped Motorrad gefahren /Hasch Cannabis Ecstasy konsumiert//Gewaltbereitschaft –bin bereit, mich mit körperlicher Gewalt gegen Andere durchzusetzen; würde selbst nie G anwenden, aber finde es gut, wenn es Leute gibt, die auf diese Weise für Ordnung sorgen, körperl G gegen andere gehört ganz normal zum menschlichen Verhalten, um sich durchzusetzen, ich bin in bestimmten Situationen durchaus bereit, auch körperliche G anzuwenden, um meine Interessen durchzusetzen, man muss leider zur G greifen, weil man nur so beachtet wird, selber würde ich nie G anwenden, aber es ist schon gut, dass es Leute gibt, die mal ihre Fäuste sprechen lassen wenn es anders nicht mehr weitergeht// Normakzeptanz –vs Schwarzf,Ladend,betrunken fahren,Handtasche entreißen, Drogen Prügeln ohne Not,Telefonzellenscheiben einwerfen, Steuern hinterz, Auto Spritztour Schmiergelder Schaden an parkendem Auto nicht melden, Sozialleistung unberechtigt annehmen//((nichtdeutsche –mehr krim Taten, mehr Gewaltbereitschaft)
an Gott glauben, an rel Normen/Werten orientiert –neg zu Krim (leichte und schwere Delikte dto), ns zu Gewaltbereitschaft, pos zu Normakzeptanz,
((Vergleich zu Hermann 2003 –rel Orientierung dort neg zu Gewaltbereitschaft und Krim, schwach; hier zu G ns, zu Krim viel stärker; zu Normorientierung dort pos, schwach, hier pos stark; normorientierte Leistungsethik gleich –neg, kons Konformismus/hedonist Orient subkulturell materielle Orient anders oft anders//Strukturgleichungsmodell: religiöse Orientierung führt zu zielorientiertem Lebensstil (der führt zu Normakz –die senkt Krim), führt zu idealistischem Lebensstil (der senkt Krim direkt und via Normakz), führt zu Normakz, die Krim senkt;
Referiert in Hermann,D et.al. 2010: Anfängerklassen von Berufsschule in Heidelberg/Weinheim, viermal in halbjährlichem Abstand befragt, Wichtigkeit von Religion und christlichen Normen als Lebensziele,
Panel 2 J –rel Orientierung pos zu Normakz neg zu Krim, (Normakz: wie schlimm ist Sachbeschädigung, Raub, Haschkonsum, Alkoholfahrt, Schwarzfahren) (normorientierte Leistungsethik pos, hedonist Orientierung neg zu Normakz;evtl mv –Strukturgleichungsmodell, Pfadkoeffizienten

6 Punkte (2,5 sample, 2,5 Messung, 0,5 Mediat, 0,5 stat, **1 Panel) an Gott glauben, an rel Normen/Werten orientiert –neg zu Krim (leichte und schwere Delikte gleichstark), ns zu Gewaltbereitschaft, pos zu Normakzeptanz (indirekte Wirkung von Rel via idealist Lebensstil/Normakz auf Krim), Panel: rel Orient pos zu Normakz neg zu Krim**

Wong,H: Religiousness, love of money, and ethical attitudes of Malaysian evangelical Christians in business, in: Journal of Business Ethics 81, 169-191, 2008
3 churches AoG, charismatic, native evangelical, Christian financial seminar –manager in business enterprise, rr 35, 70 % M, viel edu/inc, unmoralisches Verhalten in der Wirtschaft - – vgl Emerson et.al. 2007 Bestechung (Steuer)Betrug, Rücksichtslosigkeit, Gesundheitsgefährdung, ns neg zu Insiderhandel Vetternwirtschaft
Sunday church services Church small group meetings 3 Church Bible studies Church prayer meetings Christian conferences and seminars 6 Fellowship meetings during work week Personal Devotion Pray for business issues, etc. Age as a Christian - length of time in the faith/ reason or motivation for becoming a Christian. Nur Kg und personal devotion(having a personal quiet time to read and study the Bible, to pray and to meditate) als Messung genommen, andre Items zu selten (aber diese sehr häufig –85 % -ceiling//Kg (very)often 97% !)
rel –4 neg, 8 nsneg, 4 ns zu klar Unmoralischem, 2 neg 5 nsneg, 2 nspos zu nicht so klar Unmoralischem, insgesamt 6 neg, 13 ns nsneg, 4 ns, 2 nspos); längere Zeit Christ (über 5 J) –zu klar Unmoralischem -4 neg, 7 nsneg, 3 ns, 2 nspos; zu nicht so klar Unmoralischem -2 neg, 3 nsneg, 3 ns, 1 nspos (gesamt: 6 neg, 10 nsneg, 6 ns, 3 nspos)

(unter 5) **Kg/personal devotion und längere Zeit als Christ bei evangelicals in Malaysia– neg zu unmoralischem Verhalten in der Wirtschaft**

(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 spiritutality 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, Hindu44:23, 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),**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Lz Diener zu pos Faktor plus, neg minus, Depr pos Faktor ns, neg pos; optimism pos/neg bzw.ns/ns;** 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

2,5 Punkte (1 sample,1 Messung, 0,5 stat) **Physical symptoms –pos Faktor ns, neg pos**; R Gesu

(unter 5) **anger ns zu pos Faktor, pos zu neg Faktor**; R Krim

(R Sm, pos, Gesu, Krim) Wright,D/Cox,E: Changes in moral belief among sixth-form boys and girls over a seven-year period in relation to religious belief, age and sex difference, in: British Journal of social and clinical psychology 10, 332-341, 1971
Zwei Umfragen, selbe Schulen, nicht selbe Schüler; 1963 und 1970 (da 32 % weniger Schüler) always wrong usw –gambling, drunkenness, smoking, lying, stealing, suicide,colour bar, taking nonaddictive drugs (marij), taking addictive drugs (heroin) (drugs nur 1970) //confidence in the existence of God,confidence that Christ was the son of God, impo of the issue of life after death and belief in life after death, Kg, pray,/
1963: rel pos zu wrong, außer: belief in God zu smoking ns (boys), colour bar –Kg, belief in God, pray ns (girls)//allg: stärker Religiöse ändern ihre Haltung ebenso wie schwächer Religiöse hin zu mehr Akzeptanz der Items,

6 Punkte (2 sample, 3 Messung, 0,5 bei, 0,5 stat) **Drunkenness (1963/1970) –belief in God/in Christ/impo of LnT, belief in LnT, Kg, pray neg , smoking ns, nonaddictive drugs (1970) –rel Items neg, addictive drugs (1970) 6 von 12 neg; MF** R Gesu

7 Punkte (2 sample, 4 Messung, 0,5 bei, 0,5 stat) **Lying -1963 belief in God/in Christ/impo of LnT, belief in LnT, Kg, pray neg , 1970 boys ns, girls neg, stealing (1963 neg) 6 von 12 neg (1970), MF (und drunkenness,drugs s.o.)** R Krim

5 Punkte (2 sample, 2 Messung, 0,5 bei, 0,5 stat) **gambling –belief in God/in Christ/impo of LnT, belief in LnT, Kg, pray neg ,1963/1970//colour bar (Rassenschranke) -1963 meist und 1970 allermeist ns, MF** R pos

4,5 Punkte (2 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **suicide – belief in God/in Christ/impo of LnT, belief in LnT, Kg, pray neg 1963/1970** R Sm

(zwei Bewertungen) Wuthnow,R: God and mammon in America. NY 1994

Best definition of ethics –always trying to be honest –Kg pos, /ethics –something that applies in the same way to everybody, no matter what the situation vs something that varies depending on the circumstances you are in –Kg pos;
rel impo –done in past month: arrive later than you're supposed to neg, covered for someone who had made a mistake neg, bent the rules in dealing with someone neg, bent the truth a bit in what you told people neg, used office equipment for personal uses neg, taken time off from work that you shouldn't neg, charged for expenses that might not be legitimate neg (meist schwach, aber linear; very impo 2-36, not very -5-45) mv –age gender full/parttime work occ –dann sign: arrive/equipment/truth/time off/rules) /;

suppose you had a tough decision to make at work –major consideration dabei : Kg –what would benefit you the most neg; what would benefit company ns, feel goot about it ns, what would benefit other people most pos, what you thought was morally right –pos, trying to obey God pos;
trying to obey God (immer besser als benefit you/company/other people/feel good)–arrive late ns vs moral/benefit others, covered neg (ns zu morally right), bent the rules neg, bent the truth neg, used equipment neg (ns zu morally right), took time off ns zu moral/benefit others most; charged for expenses ns vs moral
5,5 ? Punkte (2 sample ? , 3 Messung, 0,5 mv) **Kg pos zu Defin von Ethik: always be honest; vs Situationsethik, rel impo neg zu Zuspätkommen, Lügen, bent the rules,unerlaubtes Fehlen, Betriebseigentum nutzen;/bei schwerer Entscheidung –Kg pos zu benefit to other/morally right (vs benefit you/company), try to obey God –bent rules/truth,used equipment neg (allg besser als benefit you/company/other people/feel good)**

(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 acitivities 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;
have an argument with boss –Kg neg; 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 Punkte (2,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat**) Kg, associate with friends in cong, pray, think a lot about relship to God neg zu burnout, coping per Gebet zu stress, talk to clergy, mehr to friends, spouse, nicht TV, alc, keep to oneself; Kg etwas neg zu 14 Stressquellen, pos zu sat with work** R Gl

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 it's 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 mitnehmem; be in rel fellowship –neg zu Lügen** R Krim

Yun,I et.al.: Disentangling the relationship between child maltreatment and violent delinquency: using a nationally representative sample, in: Journal of Interpersonal Violence 26, 88-110, 2011

Add Health, Ne 23, T1 childhood religion, T2 nach einem Jahr –deli : during the 12 months preceding the interview: used or threatened to use a knife or gun to get something from someone; took part in a gang fight; pulled a knife or gun on someone; shot or stabbed somebody; got in a serious physical fight; used a weapon in a fight; hurt someone badly ''How often did you attend religious services?'' ''Many churches, synagogues, and other places of worship have special activities for teens—such as youth groups, Bible classes, or choir. How often did you attend such religious activities?'' private religiosity –impo, pray;
(M und F gleichviel sexual abuse)
public rel –violence (particip, frequency, exclusive viol –überhaupt , Häufigkeit, nur viol, ohne property) neg, private rel –viol dto, mv (any maltreatment, F, inc) –private rel neg zu violence drei Items, public rel ns (probit regression) Kannib
mv(any maltreatment, F, income) –multinomial logit regr –private rel ns neg zu exclusively viol offender, neg zu property offender, neg zu dual offender; public rel ns;
7,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat, **<u>1 Panel)</u> private und public (mv teilw ns) rel –neg zu violence, property offense/dual offense viol/property**

Zaidise,E et.al.: Politics of God or Politics of Man ?, in : Political Studies 55, 499-521, 2007

Jewish and Muslim citizens of Israel,living within the‘Green Line’or in the West Bank and Gaza settlements.Palestinians who are not citizens of the state (i.e. residents of the Palestinian Authority) were not included
Support for political violence: 1.Sending threatening letters to public figures is sometimes necessary to stop dangerous policies.2. In certain situations,there is no option but to use arms to prevent the government from implementing its policies;3.When national disaster is near and all other forms of civil protest have failed, physically injuring politicians is permissible.
subjective deprivation 1.To what degree have you personally experienced discrimination because of your ethnicity? 2.To what degree have you personally experienced discrimination because of your nationality
Religiosity 1.Secular;2.Traditional;3.Religious;4.Very Religious
pol violence – Muslime pos, in jeder Rel-kategorie mehr als J; religiosity –bei Mu kurvi Buckel, leicht neg, bei J trad mehr als säk –rel –very rel;
(SEM –bei Ko von obj depriv (urban, edu, inc) und discrim –J pos zu pol violence, religiosity neg; religiosity ns zu discr, zu obj depr pos (und beide pos zu pol viol)/Mu pos zu obj/subj depriv/ Mu direkt neg zu pol viol,indirekt pos via depriv; religiosity dto);

(unter 5) **pol violence – Muslime pos, in jeder Rel-kategorie mehr als J; religiosity –bei Mu kurvi Buckel, leicht neg, bei J trad mehr als säk –rel –very rel; (SEM anders –Mu direkt neg, indirekt pos via depriv, religiosity dto)**

(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 , Nichtr schlechter) **Aggr (ns eher),** Gesu (andre besser)

Neurel ist andre Rel eher, Eso etwas pnb, aber eher die pos Seiten

4,5 Punkte(1 sample, 3,5 Messung, 0,5 sign)

(R pos, Gesu, Krim) Zrinscak,S/Nikodem,K: Why, at all, do we need religion ? Religion and morality in post-communist Europe, in: **Pickel,G/Müller,O**(Hg): Church and religion in contemporary Europe. Wiesbaden 2009, S.13-25

1999/2000 EVS data from 14 Western and 13 Eastern European societies - Six moral statement, justified ? -- (1) claiming state benefits which you are not entitled to; - (2) cheating on tax if you have a chance; (3) taking the drug marijuana or hashish; (4) married men/women having an affair; (5) homosexuality; (6) abortion. Western Europe: France, Great Britain, Germany, Austria, Italy, Spain, Portugal, Netherlands, Belgium, Denmark, Sweden, Finland, Northern Ireland, and Ireland. Eastern Europe: Estonia, Latvia, Lithuania, Poland, Czech Republic, Slovakia, Hungary, Romania, Bulgaria, Croatia, Russia, Slovenia, and Ukraine.

claim benefit –Kg: West 10 minus, Portugal, Schweden, Dän ns, Ndl nsminus; Ost: 3 minus, 6 ns, 2 nsminus, 2 pos (Polen, Slow); impo –W 10 minus, Ndl Be Dän Schw ns; Ost -5 minus, 4 ns, 2 ns minus, 2 pos (Polen, Slow)

cheat on tax: Kg –W 13 minus, 1 nsminus; O -7 minus, 5 ns, 1 nsminus; impo –W alle minus, O 10 minus, 3 ns; **(Dän Schweden -6 von 16 ns, Finnland alle neg; Rum Bulg je 2 von 8 sign, Russl -1 von 8; nirgends pos//impo –stärker als Kg; claim-Korrel schwächer als cheat als Rest –v.a. im Osten, wenig Rel –viel Wirkung: Ndl, Finnland, viel Rel –viel Wirkung –(N)Irland, viel Rel –wenig Wirkung: Rumänien; wenig Rel –wenig Wirkung: Bulgarien; Skandinavien Dän Schw schwache Wirkung, Finnland stark;**

7 Punkte (3,5 sample, 2,5 Messung, 0,5 bei, 0,5 stat) **claim benefit –Kg neg (West/Ost eher ns), impo (etwas stärker) neg (Ost etwas neg), Schweden Dän ns; Finnland neg; Rum Bulg Russl meist ns, alle Kombin da: wenig/viel Rel –hohe/niedrige Korrel/cheat on tax –klarer: Kg W 13 von 14 neg, 0 7, impo W alle neg,O 10/ take marij/hashish –Kg W 13 minus, 1 ns minus; O -9 minus, 3 ns, 1 nspos; impo –W alle minus, O 11 minus, 2 ns** R Krim

6 Punkte (3,5 sample, 1,5 Messung, 0,5 bei, 0,5 stat)**take marij/hashish –Kg W 13 minus, 1 ns minus; O -9 minus, 3 ns, 1 nspos; impo –W alle minus, O 11 minus, 2 ns**; R Gesu

(3,5 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **married woman/man having an affair –Kg W 13 minus, 1 ns Dän; O -10 minus, 1 ns, 1 ns pos/neg; impo –W 13 minus , 1 nsminus Dän, O -12 minus, 1nsminus;** R pos

(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

4,5 Punkte (3 sample, 1 Messung, 0,5 stat) **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 – menschgewordner Gott und Kg sonntäglich; kulturkirchlich – höheres Wesen, weiß nicht und Kg sonntäglich. , religiös menschgewordener Gott und Kg nicht sonntäglich; kulturrel – höhWesen 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 siebtenHimmel 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 Zufr, Lebensglück, depr Lgefühl – zusammen: Konf 0.06, KRtyp 0.09 Lebensglück 12/41; Zufr 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/O.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, bei 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, Soziallleistung zu Unrecht) –stärker 0,06,0,09** R Krim

(R pos, help, Krim, div, Sm, fert)Zulehner,P/Denz,H/Beham,M/Friesl,C: Vom Untertan zum Freiheitskünstler. Freiburg 1991

Österreicher, Sample unklar
Kirchlich: Wenn es mir nicht gelingt, Gott zu erkennen und zu lieben, ist mein Leben sinnlos; ich glaube, dass es einen Gott gibt, denn irgendjemand muss die Welt erschaffen haben plus Kg sonntäglich; Kulturkirchlich –erkennen schwach, erschaffen stark , Kg sonntäglich; religiös – beide stark, Kg selten/nie; kulturrelgiös –erkennen schwach, erschaffen stark Kg seltennie; unreligiös schwach, schwach, seltennie; (meist: Kirchlich –dann 2 etwas weniger, dann 2 weniger, nicht ganz linear)

4,5 Punkte (3 sample ? 1,5 Messung) **Ideale Kinderzahl -2,72-2,47, 2,31, 2,29, 2,12/wieviele Kinder -2,09, 1,96, 1,56, 1,6, 1,38,** R fert

6,5 Punkte (3 sample ?, 3,5 Messung)Moral –etwas andere Faktoren als oben – **Rücksicht(Spritztour, pol Mord, Streik, park Auto), öffentlich –(Abfall, drunken driving handgreiflich vs Polizei), sozial –(Schwarzf, Steuern hinterz, Sozialleistungen unberechtigt, gefundenes Geld behalten Schmiergeld nehmen, zum Vorteil lügen,)Leben –(div, Leben unheilbar Kranker beenden, in Notwehr töten Sm Abtr) – bei allen fünf Items kirchlich pos linear;**
Bei Rücksicht kaum Diff, öffentlich etwas, soziales etwas/Lebensrel(erst die Rel macht den Me frei und selbstbewusst, wenn es mir nicht gelingt, Gott zu erkennen und zu lieben, ist mein Leben sinnlos,ohne rel verliert man die Hoffnung, für mich ist die Rel ein Trost in den Nöten des Lebens; schwierige Situationen lassen sich ohne Rel überhaupt nicht bewältigen) wirkt bei soziales (unklar ob mv; Kirchenpraxis ns) R Krim

5,5 Punkte (3 sample ?, 2,5 Messung) **Div –Krtyp neg klar Der Glaube hilft über viele Ehekrisen hinweg 88-15; wenn der Glaube in der Ehe fehlt, fehlt auch das gegenseitige Vertrauen 84-22, wenn man kirchlich heiratet fühlt man sich mehr aneinander gebunden 85 -20, es ist gut, dass die Ki die Unauflöslichkeit der Ehe verlangt -66-9 sich scheiden lassen 31-12;** R div

4,5 Punkte (3 sample ? 1,5 Messung) **Sm Euth Krtyp neg klar,** R Sm

5 Punkte (3 sample ?, 2 Messung) **Sexualität –(Homo Prost außerehel Verhältnis,sex zwi Minderjährigen Drogen) –Krtyp neg klar** R pos

5 Punkte (3 sample ?, 2 Messung**) Motive für Mitarbeit in Vereinen –rel Überzeugung, Solidarität mit den Armen und Benachteiligten, Mitleid für Menschen in Not, um zu helfen, benachteiligten Menschen Hoffnung und Selbstachtung zu geben –bei Kirchlichen mehr (angeblich Kirchliche ns in soz Hilfsdiensten für Alte Behinderte sozial Schwache, in privaten Gruppen, die sich mit Armut Alok auseinandersetzen in Öko Umweltgruppen –das heißt Kirchliche arb nicht mehr als unrel in soz Org mit – Zahlen fehlen, Ki selber ist soz Org…) Erziehungsziele – Selbstlosigkeit 24:6; Anständigkeit ns;** R help

Zusätzliches, nicht in Bewertung

Austin,G et.al.: God and war: an audit and an exploration. Bradford 2004
Augustine argued tha**t if Christianity prohibited war, the New Testament would have made that plain, but it does not**. He argued that Christians are called to be peacemakers and that war can be waged to restore peace Aquinas argued that individuals could use proportionate force to defend themselves. The Christian doctrine of just war as it stands is composed of seven rigorous criteria and laid out in a two-fold process of analysis: jus ad bellum (criteria examining the conditions which exist leading up to war) and jus in bello (criteria used to determine how warfare is to be conducted). The jus ad bellum criteria include: **just cause ,competent authority, comparative justice right intention last resort.**Once engaged in warfare, the jus in bello criteria address: **probability of success proportionality**.If any one of the seven criteria is not fulfilled war cannot be justified and, therefore, any military action would be illegal and immoral
Kriterien: religion as a mobiliser religious motivation and discourse by political leaders attacks on symbolic religious targets conversion goals strong support from religious leaders.

73 Kriege der Geschichte -44 ganz ohne Religion, 3 voll von Rel motiviert: Reformation, Arab conquest 632-732, Kreuzzüge; Stufe 2 -9, Stufe 3 -3,(30 J Krieg, Afgh vs SU-Invasion, USA-Invasion in Irak), Stufe 4 -1 –al Kaida, Stufe 3 -5: 7 (es fehlen viele, v.a. Bürgerkriege; Revolutionen, Massaker, auch Opfer autoritärer Regime bei eigener Bevölkerung)
10 % von Rel motiviert, davon einige zweifelhaft/Verteidigung; (Israel-Arab : national; Tschetschenien Iran-Irak national !)
Christl Staaten bekämpfen einander oft, aber s.o. kaum aus rel Mot, Islam –auch arabisch, afghanisch/regional (bei Taliban) motiviert

Bloodgood,J et.al.: The Influence of Ethics Instruction, Religiosity, and Intelligence on Cheating Behavior, in: Journal of Business Ethics 82, 557-571, 2008

ABSTRACT. This study examines the influence of ethics instruction, religiosity, and intelligence on cheating behavior. A sample of 230 upper level, undergraduate business students had the opportunity to increase their chances of winning money in an experimental situation by falsely reporting their task performance. In general, the results indicate that students who attended worship services more frequently were less likely to cheat than those who attended worship services less frequently, but that students who had taken a course in business ethics were no less likely to cheat than students who had not taken such a course. However, the results do indicate that the extent to which taking a business ethics course influenced cheating behavior was moderated by the religiosity and intelligence of the individual student. In particular, while students who were highly religious were unlikely to cheat whether or not they had taken a business ethics course, students who were not highly religious demonstrated less cheating if they had taken a business ethics course. In addition, the extent of cheating among highly intelligent students was significantly reduced if such students had taken a course in business ethics. Likewise, individuals who were highly intelligent displayed significantly less cheating if they were also highly religious.
Ca: 1 sample, 1,5 Messung, 1 Intera, mv, 0,5 stat, 1 Interve

Prisoners weniger Ath, Penteco, viel mehr Muslims, P neg, K ns, Pagan pos, Native rel pos, LDS neg /Urs-Income immigration race ! conversion im Knast häufig, v.a. zu Islam, unaffiliated group wird weniger

Gareis,B: Religion und Kriminalität, in: **Schmitz,E/Dörr,A** (Hg): Religionspsychologie: eine Bestandsaufnahme des gegenwärtigen Forschungsstandes. Göttingen 1992,223-234

Autor referiert über :**Koervers,H-J**: Jugendkriminalität und Religiosität. Weinheim 1988,
Aufschrieb zu diesem Buch: inhaftierte kriminelle Jugendliche, 52 Vp, 14-21 J, edu minus, 90 % HS/Sonderschule; 40 % glückl Kindheit, viel Fremd/Heimerziehung, früh straffällig, Rückfall, bindungslos gefühlsarm, inaktiv, Aggr Sucht unfähig Anstrengungen bis zum Erfolg durchzuhalten, emot abgestumpft, roh, gewissenlos, keine Verantwortung für andre, Verfolgung v.a. egoistischer Triebimpulse, keine Schuldgefühle bei Fehlverhalten, Ablehnung der soz Ordnung, keine Konfessionslosen, strengere rel Erz 5 %, 32 % mittelmäßig, 46 % lasch, 15 keine, /oberflächliche äußerliche Rel, evtl 50 % reden nie über rel Dinge im Elternhaus (Hauptschüler –N auch gering) als Vergleich: 20), kirchl Freizeiten pos, Kg Konfi-U neg, rel Erz durch Eltern neg, keine Erstkommunion/Konfi 30 % (HS null), Kg häufig in Kindheit 38 %, heute 2; nie 17(52) (bei HS sinkt Kg nicht so stark), Kirche –gut dass es sie gibt 66 %, (HS 25), 20 % abgemeldet von RelU, RelU wichtig 33 %, nichts behalten 40 %, einiges 44, viel 12; Beten früher häufig 38, heute 13, manchmal 35/48, nie 27/38, HS größerer Rückgang; /Lebenssinn -40 % ja, zweifelhaft 46, nein 15, Jesus Sohn Gottes 26 %, guter Mensch 50 %, Märchen 23, heute noch lernen aus Jesus-Bibeltexten -33%-HS 75; Bedeutung Jesu viel 21 %, 52 wenig, 27 nichts, Gottesglaube ja 27, schwankend 48, nein 25, (HS Mehrheit ja),
Gareis selber –Pilotstudie –systemat Behandlung/Seelsorge –Wandel in rel Einstellung und in moralischer Selbsteinsicht/sozialer Einstellung,-Änderung in rel Einstellung und Änderung in soz Einstellung beide da, U-W unsicher, parallel, interdependent

Koopmans,R/Kanol, E: 2021. "Gewalt im Namen der Götter? Gewaltlegitimierende Verse in religiösen Schriften steigern die Unterstützung für tödliche religiöse Gewalt," (EconStor Open Access Articles and Book Chapters, ZBW - Leibniz Information Centre for Economics) in: Bundeszentrale für politische Bildung. Dossier: Islamismus. Bonn 2021, 215-223.
Umfrageexperiment unter gut 8.000 christlichen, muslimischen und jüdischen Befragten in sieben Ländern – den Vereinigten Staaten, Deutschland, Zypern, Libanon, Israel, Palästina und Kenia /„Welcher Religion gehören Sie an?" . Die Befragten in der Experimentalgruppe wurden mit einem gewaltlegitimierenden Schriftzitat konfrontiert. Dieses Zitat basierte auf zwei ähnlichen Versen, die in der Bibel und dem Thora-Buch Deuteronomium (Vers 17: 2-5) und im Koran Sure 5, Al Mai'dah (Vers 33) zu finden sind.
Das Zitat (???) lautet folgendermaßen: „Laut dem [für christliche Befragte: Bibel Buch Deuteronomium / für jüdische Befragte: Thora Buch Deuteronomium / für muslimische Befragte: Koran, Sure 5, Al Ma'idah] sollten diejenigen, die in den Augen Gottes Unheil stiften und Böses tun, getötet werden“. (Wenn in deiner Mitte, in einer deiner Städte, die dir der HERR, dein Gott, geben wird, jemand gefunden wird, Mann oder Frau, der da tut, was dem HERRN, deinem Gott, missfällt, dass er seinen Bund übertritt 3 und hingeht und dient andern Göttern und betet sie an, es sei Sonne

oder Mond oder das ganze Heer des Himmels, was ich nicht geboten habe, 4 und es wird dir angezeigt und du hörst es, so sollst du gründlich danach forschen. Und wenn du findest, dass es gewiss wahr ist, dass solch ein Gräuel in Israel geschehen ist, 5 so sollst du den Mann oder die Frau, die eine solche Übeltat begangen haben, zum Tor hinausführen und sollst sie zu Tode steinigen) – Wurde dieses Zitat vorgegeben oder nur behauptet, es sei in der Bibel ? das NT würde das nicht befürworten !! –Christen also auch nicht) //Koran: Der Lohn derjenigen, die Krieg führen gegen Allah und Seinen Gesandten und sich bemühen, auf der Erde Unheil zu stiften, ist indessen (der), daß sie allesamt getötet oder gekreuzigt werden, oder daß ihnen Hände und Füße wechselseitig abgehackt werden, oder daß sie aus dem Land verbannt werden. Das ist für sie eine Schande im Diesseits, und im Jenseits gibt es für sie gewaltige Strafe, 34 -ußer denjenigen, die bereuen, bevor ihr Macht über sie habt. So wisset, daß Allah Allvergebend und Barmherzig ist.(konditionale Gewalt, Gegengewalt gegen Kriegführende)
In der Kontrollgruppe wurden die Befragten nicht auf eine Schriftquelle hingewiesen. Sowohl in der Experimental- als in der Kontrollgruppe wurde dann gefragt: „Was denken Sie persönlich? Sollten Menschen, die in den Augen Gottes Unheil stiften und Böses tun, getötet werden?“ Die Antwortmöglichkeiten reichten auf einer 5-Punkte-Likert-Skala von „stimme überhaupt nicht zu“ bis „stimme voll zu“. Durch den Vergleich der Ergebnisse in den Experimental- und Kontrollgruppen testen wir, ob der Verweis auf eine gewaltlegitimierende Schriftstelle die Unterstützung der Befragten für die Anwendung von religiöser Gewalt erhöht.
as religiöse Wissen wird anhand der Anzahl der richtigen Antworten auf drei Multiple-Choice-Fragen zum Inhalt von Bibel, Thora und Koran gemessen, die eindeutige richtige Antworten haben. Eine davon, der Name des Sohnes, den Gott Abraham zu opfern aufforderte, war allen drei Religionen gemeinsam; die beiden anderen Fragen waren religionsspezifisch. Christen, was an Pfingsten geschah, und Muslime, wo der Mi'raj (Mohammeds Aufstieg in den Himmel) stattfand. Religiöser Fundamentalismus messen wir anhand einer Skala, die sich aus acht bewährten Fragen zusammensetzt. Darunter sind Fragen über die wörtliche Auslegung der heiligen Schriften, die Überlegenheit des eigenen Glaubens und der Vorrang religiöser Vorschriften vor säkularen Gesetzen. (vollständig) zustimmend –Christen controls 9 –prime 12,(Deutschland: 2 /3//mit niedrigem rel Wissen: 11/14, mit hohem 9/12) Juden 3 -7(mit niedrigem rel Wissen 10/11, mit hohem 1/5), Muslime 29 -47 (Deutschland 5 -16; mit niedrigem Wissen 24/36, mit hohem 31/52). Christen nonFu -7/9, Fu 14/19; Juden nonFu 2/5, Fu 10/18?, Mu nonFu 19/32, Fu 39/62
Fundamentalisten - diejenigen, die der Mehrheit der Fundamentalismus-Items zustimmen. 32 Prozent der Christen, 49 Prozent der Muslime und 16 Prozent der Juden in unserer Stichprobe als Fundamentalisten bezeichnet werden. kenianische Muslime 80%), die deutschen Christen (9%).Libanon,Anteil der Fundamentalisten unter den Christen etwas höher als der der Muslime !

Topalli,V et.al.: With God on my side: the paradoxical relationship between religious belief and criminality among hardcore street offenders, in: Theoretical Criminology 17, 149-169, 2013

Atlanta, 48 Vp, alle Ne, 26 J, 6 F, , 44 Christen, 1 Mu, 3 ath,
Kriminelle, via recruiter zum Interview gebracht, beide bekommen 50 D; Geheimhaltung, offenders actively und öfters involved in serious street crime (Drogenhandel,Raub, Einbruch, Autoklau) /(Neutralisierung von crime) Rel der Kriminellen **incomplete -**
Well, you know, what I think about a lot is, I shoulda’ been dead a long time ago. **God has kept me around for a certain reason** you know, viele belief in higher power
LayLow: Yeah, I believe in God. I love God, you know what I mean? I put Him first and foremost [before] anything. Yes indeed I believe in God. I know you looking at me like, how’s that? How’s he

believe in God with all the shit he do? But I do man. I know the Bible, I been to church. I pray on shit all the time. I mean, look around. All this [waving his hands up to the sky and to the surrounding area] didn't just pop outta nothing. If God didn't make it, who did? You?

Smitty (Male, 45, Drug Addict, robber): Yeah, I was going to church. Baptist Church. But then I converted to Islam. I'm a believer man. I believe in all that, in God. Someday I will go to Mecca for the Hajj. I still try to attend two mosques every chance I get. Give my soul the right state of mind. 'Cause I know you can't pray in Hell. See**, I know Allah knows that this is not the life I wanted. I think that it is the graciousness of Allah that I have been protected**."

Vp kennen wenig von Religion/transcendental punishment, "I believe but I **don't read the Bible**. I **don't go to church.** I sit by myself and pray though. I know, shit, I know there is a God up there."

Que: I believe in God and the Bible and stuff. I believe in Christmas, and uh, you know the **commitments** and what not. INT: You mean the Commandments? Que: Yeah that**. I believe in that. INT: Can you name any of them? Que: Ahhh…well, I don't know…like don't steal, and uh, don't cheat and shit like that. Uhmm…I can't remember the rest**. INT: How about the Bible? ue: Yeah I know some of that. You know. Heaven and Hell, **and Jesus fighting with the Devil, but for real, I didn't really go to church enough to know like all the details, just the important shit, like Jesus forgives you for all your bad shit if you donate some money to the church, or pray and say you're sorry//** Interviewer -"transcendental penalty" for murder is eternal damnation (a crime Vp had committed), his response was, "No, no, no, I don't think that is right. I mean, anything can be forgiven**. We live in Hell now and you can do anything [transgression] in Hell. When it all end…we go up there [to Heaven] and the Devil comes down here. Only the Devil lives in Hell forever man all by his self. God has to forgive everyone, even if they don't believe in him."** there is a Heaven and there is a Hell, **but I believe that it is Hell on earth, and we trying to fight to get [there, to Heaven]. Like it's Hell on earth, we already in Hell, you know?"**

Rel der Krim **selective** –es gibt keinen Teufel; Well, you do get punished for doing wrong, but not **if you don't have no choice**. It's like this here. See**, if I go and rob a motherfucker then I'm still going to Heaven because…uhm…it's like, Jesus knows I ain't have no choice, you know**? **He know I got a decent heart. He know I'm stuck in the hood and just doing what I gotta do to survive. But you now, if you [poking interviewer in the chest] rob somebody, then you might get punished** because you going to the Pearly Gates and Jesus going to be like, **why you robbing motherfuckers when I gave you a job and a nice life already?** What's up with that?

The way it work is this. **You go out and do some bad and then you ask for forgiveness and Jesus have to give it to you, and you know wipe the slate clean. So, I always do a quick little prayer right before and then I'm cool with Jesus. Also another thing is this; if you doing some wrong to another bad person, like if I go rob a dope dealer or a molester or something, then it don't count against me because it's like I'm giving punishment to them for Jesus. That's God's will. robber -Why I think that [I'm going to heaven]? Because, I have a good heart. I do, I have a good heart. And I have a good soul.** You know, I mean, some of the things that I do, I mean, I still look out for people, you know what I'm sayin**? And that's one of the biggest things that God looks at, you know, what would you do for your neighbor? [Those that end up in Hell] are the murderers, rapists, child molesters. People with no kind of morals or values about themselves or about other people**

Rel der Krim **paradox** –Rel komplex, vieles deutbar, unsicher, /weil Vp noch nicht erwischt wurde: Gott schützt sie -**permitted or even wanted them to continue their offending**

According to Butter, a 31 year old male robber, "**If God wasn't forgiving, I wouldn't be living….if you're praying to God he's probably protecting you and all that kinda stuff**." **continued**

offending was often viewed as "part of God's plan". He would stop their offending at His, not the offender's, discretion.
New York Red (male, 38, robber): Before I do anything, I pray, right, and to me, it keeps me out there longer**, until it gets to a point where it seems like God says,** "Well, I can't let you get along, I can't let you do this no more." See, I do believe that people can change, **but that has to come from the most high.** When you get that calling, that is it. You know, I have a cliché that I say…I'm getting' high to the day I die. **I'm doing this to the day I die, unless the most high intercedes, that is.**
Other robber: I think [God] is forgiving 'cause you know, what I learned from going to church, you know, sometimes is that like the guys that was on the cross with Jesus, both of 'em did wrong, **and that at the last minute one of them ask God to forgive him…and I figured as long as I be able to ask for forgiveness before I die I'm going to Heaven**, but if somebody shoot me and I don't get no chance to pray, you know, I'm going to Hell**. So, I came up with this great idea, that hey, I ask God in advance if I don't get a chance to pray, to forgive me you know for what I've done and then I feel like God know in my heart that I don't like what I'm doing but that's the only thing I know to do**
Nicht bloße retrospektive Rationalisierung von crime, sondern auch pos Zusammenhang mit zukünftigem Verbrechen, Erleichterung/Motivation// nicht nur lazy and immature thinking style common among offenders, who make little attempt to reconcile blatantly contradictory beliefs and behaviors, **sondern reconcile belief in God with serious predatory offending, Vp frequently employed elaborate and creative rationalizations actively exploit religious doctrine to justify their crime**

MAR. 12, 2015, AT 6:07 AM

Are Prisoners Less Likely To Be Atheists?

By Mona Chalabi

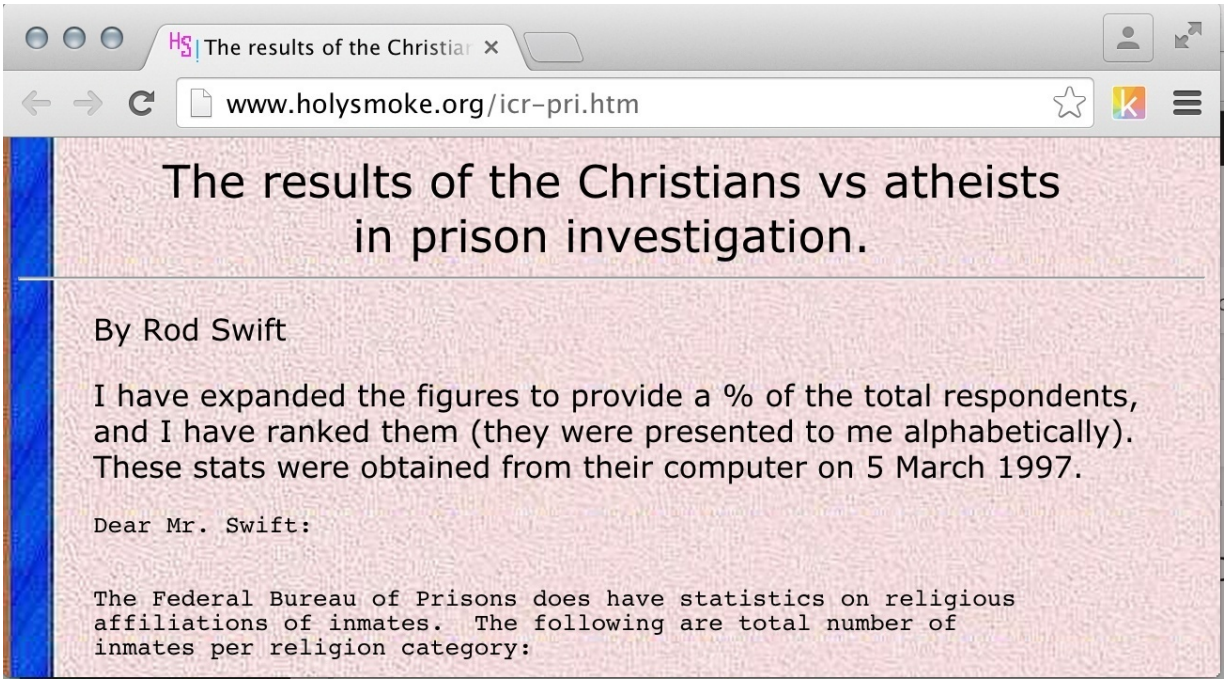
A prisoner takes Communion during a Mass at the Wallkill Correctional Facility in Ulster County on Nov. 24, 2014, in Wallkill, New York.

Dear Mona,
I recently read an article that said most of the prison population is religious while there are very few atheists in prison. Please tell if this is true for the United States.
Caroline, 44, Philadelphia

Dear Caroline,

Data on religion in U.S. prisons is hard to find and usually comes from biased sources. Back in 1997, a blog post appeared on HolySmoke.org, a now-dormant

anti-religion website. Beneath the headline, an author using the name Rod Swift published statistics apparently received from the Federal Bureau of Prisons (BOP) showing the religious affiliations of inmates. One number jumped out at Swift: 0.2 percent of the prison population was atheist.



That number became a routinely cited statistic that wasn't really challenged or updated — until 2013. Hemant Mehta (a writer who, seven years earlier, had become famous for selling his soul on eBay) issued a new Freedom of Information Act request to the Federal Bureau of Prisons asking for updated figures about the religious affiliation of prisoners. Today, those numbers are still the most detailed ones available.

But first, a few caveats. While you may have been interested in the religious affiliation of the 1.4 million Americans being held in state prisons, this data only relates to federal prisoners — of which there were about 216,000 in 2013 (PDF).

The data here is self-reported, so it's also dependent on whether prisoners were willing to disclose their religion. Seventeen percent of inmates listed "no preference" for their religion, but the Bureau of Prisons couldn't clarify how that is different from the 3 percent of prisoners who described themselves as "Other," so I decided to cut it out of the data.

RELIGION	PRISON POP.	GENERAL POP.

RELIGION	PRISON POP.	GENERAL POP.
Protestant	28.7%	44.0%
Catholic	24.0	25.1
Muslim	8.4	0.6
Native American	3.1	0.1
Pagan	2.0	0.1
Jewish	1.7	1.2
Churches of Christ	1.5	0.8
Buddhist	1.0	0.5
Jehovah's Witness	0.7	0.8
Seventh Day Adventist	0.3	0.4
Mormon	0.3	1.4
Eastern Orthodox	0.2	0.4
Apostolic	0.2	0.4
Hindu	0.1	0.3
Atheist	0.1	0.7
Pentecostal	0.1	2.4
Sikh	<0.1	<0.1

To answer your question, I used Census Bureau data from 2008 (it's the most recent we have), but its categories are pretty different from the ones used by the Bureau of Prisons.

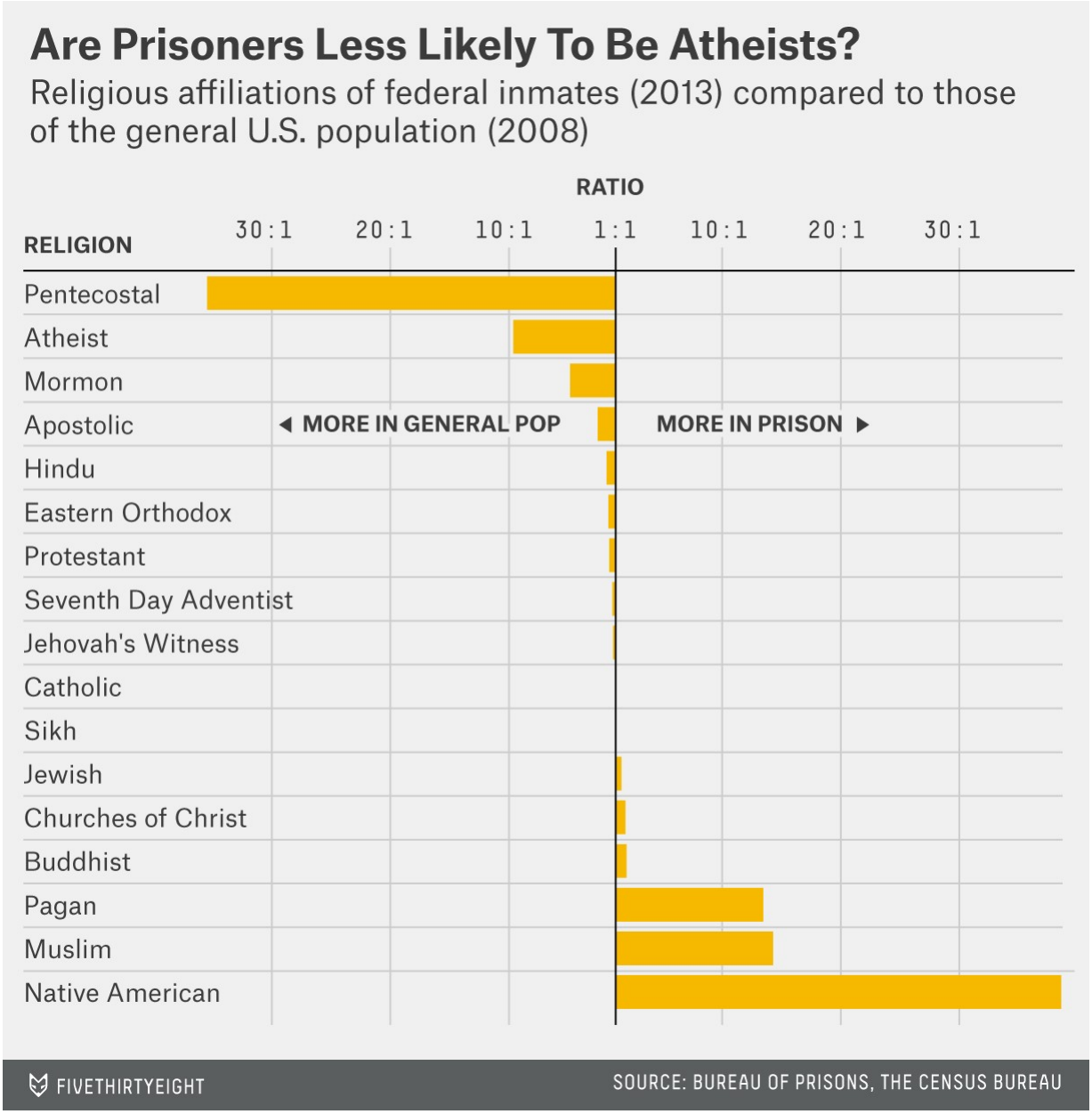
Take Rastafarians for example. According to the BOP, 1.9 percent of federal prisoners identify as Rasta, but the Census Bureau doesn't list Rastafarians as a separate group. Instead, the Census uses one category titled "other religions"

that encompasses a whole range of groups including people who practice Santeria (as 1.2 percent of prisoners say they do), along with Scientologists and Druids.[1]

There are other categories that don't match up. According to the Census Bureau, 0.6 percent of Americans describe themselves as Muslim. In prison, that figure is 5.6 percent. It's already a considerable difference, but an additional 1.8 percent of prisoners identified with the Nation of Islam and another 1.2 percent said they were "Moorish" (which the BOP said should also be considered a variant of Muslim). Altogether, the percentage of Muslims in the prison population is about 14 times higher than that of the general population.

There are other noticeable differences: a prisoner is 39 times more likely than an un-incarcerated person to identify his or her religion as American Indian. Conversely, prisoners are far less likely to be Protestant than the rest of the country.[2]

Most importantly though, Caroline, you appear to be right about religiosity in prison. Overall, almost 1 in every 1,000 prisoners will identify as atheist compared to 1 in every 100 Americans



So what explains these discrepancies between religious affiliation inside prisons and outside them? I'll set out a couple of possible theories.

1. Maybe it's income. We know that Muslims and Americans who identify with historically black Protestant churches tend to have lower incomes than the national average. And we know that 44 percent of federal prisoners earned less than $1,500 in the month prior to their arrest (I'm afraid the last time prisoners' income was surveyed was in 2004, though, and those are 2004 dollars).
2. Maybe it's race. We know that even though African-Americans represented only 13 percent of the U.S. population in 2013, they represented 36 percent of the prison population. And we know that Muslims are almost

twice as likely to be African-American as the U.S. population as a whole. (I think race is also probably relevant when we're thinking about the over-representation of Rastafarians and Santerians in prison too.)

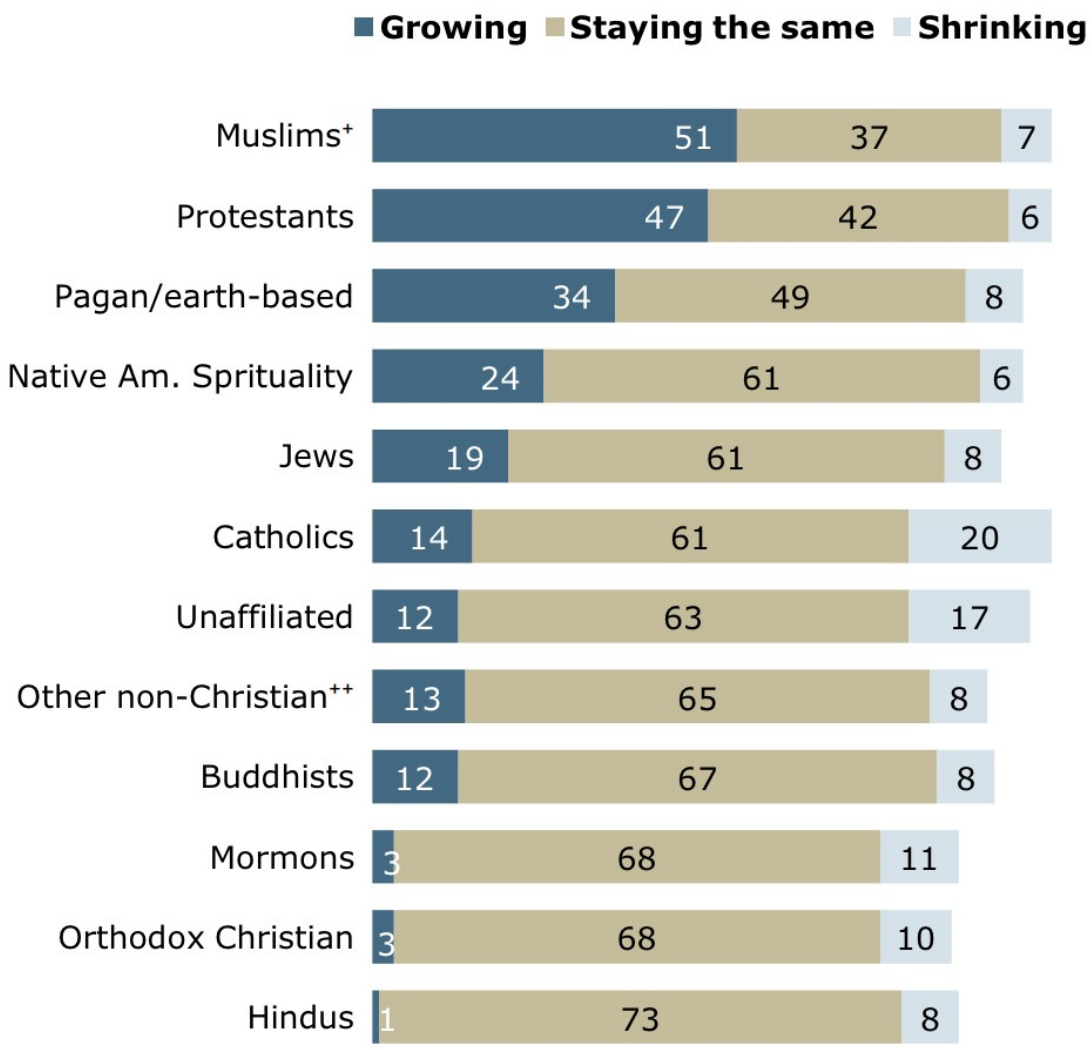
3. Maybe it's immigration. We know that most American Muslims immigrated to the U.S. sometime after 1992. And we know that 12 percent of the federal prison population is described as "non-citizens" (a term that means they're foreign-born and, according to Ed Ross, a spokesman at the Bureau of Prisons, entered the country illegally).
4. Maybe it's conversion. Ross explained that prisons collect information on religious affiliation from inmates as part of the intake screening process. That information gets stored as part of their case management. But, he added, "anywhere along the way, inmates can have their information changed to reflect a change in their religious status. Anyone can find god or lose god while in prison."

Ed got me thinking: If few prisoners bother to change their religious affiliation in the official data, the theories I've described above are more likely to be relevant. But if prisoners are letting officials know about their change of faith (which I'm told by the BOP is relatively easy to do; it can be as simple as mentioning it to the chaplain), then it's possible that prison conversion is influencing these statistics.

In 2012, Pew Research Center conducted a 50-state survey of prison chaplains of various faiths (they're state chaplains though, so they don't work with the federal inmates I've mentioned above — sorry, it's the best data I could find). Three-quarters of the chaplains they spoke to said "religious switching" was common among inmates where they worked. When asked which affiliations were growing, chaplains were most likely to list Islam (51 percent), followed by Protestant and Pagan.

Which Groups Are Growing and Shrinking?

% saying each group is growing, shrinking or staying the same size in the inmate population where they work, due to switching



Q27a-l. Based on all saying there was a lot, some, or not much switching in the prison where they work, N=710. No answer/not sure responses are not shown.

+ Includes followers of the Nation of Islam and the Moorish Science Temple of America.

++ The question listed the following examples: "Baha'is, Rastafarians, practitioners of Santeria, Sikhs and others."

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Though almost all of the state prison chaplains describe spending their time organizing religious programs, many suggest that religious influence is coming

from elsewhere in the system. Seventy-four percent of the chaplains said that efforts by inmates to proselytize or convert other inmates are either very common (31 percent) or somewhat common (43 percent) in the prisons where they work.

Anyway, you're right about religiosity in prison Caroline: Atheists are underrepresented. But not all religious groups are equally over-represented. That's an interesting finding, but it's a limited one because we don't know what percentage of inmates change their faith while in prison and why — without those stats, understanding religiosity in prison is a bit of a guessing game.

Hope the numbers help,

Mona

Sturm verschärft sich: Linksextreme Anschläge auf Lebensschutzinitiativen

MÜNCHEN. In München sind drei christliche Initiativen Ziel von Farbanschlägen geworden. Zu den Anschlägen bekannten sich Abtreibungsbefürworter. Anonym schrieben sie auf der linksextremistischen Plattform „indymedia": „Wir werden euch nicht in Ruhe lassen bis ihr Frauen* in Ruhe lasst. Fundis aufs Maul!". Ein Sprecher einer Lebensschutzbewegung: „Der blinde Hass, der sich in einer solchen Aktion manifestiert, entsetzt und erschüttert immer wieder aufs Neue." Angesichts der seit Wochen andauernden verbalen Eskalation machte er deutlich: „Schmierereien wie diese werden uns nicht aufhalten und nicht daran hindern, immer wieder Schwangeren in Not zu helfen!". Farbanschläge gab es auch auf das Haus mit den Wohn- und Praxisräumen des Arztes Gero Winkelmann. Er leitet die Ärztevereinigung für Lebensrecht „European Pro Life Doctors". Auch der Münchner Sitz der evangelistischen Initiative „Soulsaver" (Seelenretter) wurde mit Steinen beworfen, die Hauswand mit Farbe besprüht und Fenster eingeschmissen