

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

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

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

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **I pos zu prosoc, auch mv, E pers dasselbe, E soc ns /I neg zu Macchiavellism, narcissism, psychopathic, pos zu honest/hum (fair pos greed avoid modesty ns) , R help**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **I und E pers ns zu E O, ACN pos; R pos**

(unter 5) **I E pers ns zu happiness, pos zu N R Gl))**

Ahmed,A/Salas,O: In the back of your mind: subliminal influences of religious concepts on prosocial behavior. Working papers in Economics 331. Universität Göteborg 2008

university students, 71 % M, scrambled sentence paradigm Half received a prime with religious concepts -Aufgabe: to construct coherent and grammatically correct four-word sentences out of ten sets of five words presented in random order by eliminating one of the words. For example, “ate I food Canada the” would become “I ate the food” by eliminating “Canada.” For those in prime condition, 5 of the 10 scrambled sentences contained words that were associated with religion, (spiritual, divine, holy, God, and prophet),paired with another person in the experiment. Participants were then asked to choose between Alternatives A and B- If both of you choose A, then both of you will receive CLP 10 000. If both of you choose B, then both of you will receive CLP 8 000. If you fail to coordinate, then the one who chooses Alternative A will receive CLP 5 000, and the one who chooses Alternative B will receive CLP 12 000. Alternative A is the cooperative strategy, and Alternative B is the defecting strategy. Joint income is maximized if both players choose Alternative A; however, each player also has an incentive to choose Alternative B. For example, given that Player 1 chooses Alternative A, Player 2 can increase income from CLP 10 000 to CLP 12 000 by free-riding off Player 1. This game also reflects how much players trust each other. Choosing Alternative B minimizes the players’ vulnerability to the decision of their co-players, since by choosing Alternative B, players avoid the possibility of earning CLP 5 000.

srr –religious person vs nonrel/convinced ath;

Immortality- What do you believe about immortality? Afterlife - What do you feel will probably happen to you after death? God - What do you believe about God? Jesus -What do you believe about Jesus? Influence What do you believe about the idea that God has and continues to act in the history of man? Prayer Which of the following comes closest to expressing your conception of prayer? Sin Which of the following statements comes closest to expressing your conception of sin? Bible What is your view of the Bible?

Incidence Have you ever had an experience, which at that time, you thought of as a religious experience? If so, which of the following comes closest to expressing the dominant character of your experience? Closeness There are particular moments in my life when I feel "close" to the Divine. Sinner I know what it feels like to repent and experience forgiveness of sin. Forgiven I have experienced the joy and peace that comes from recognizing that one is a forgiven sinner. Worship How often do you attend Sabbath worship services? Member Do you presently belong to a church? Funding Do you contribute funds to church? Use How would you describe your use of the Bible? Affiliation In how many religious affiliated organizations, groups, or activities do you participate?

F-analyse -4 Faktoren (vgl Tan -anders mit selben Items, auch dort dubios) -1 belief: Immort, afterlife (beide auch auf 3), God Jesus influence (unter 50), pray sin bible; 2 -experience -incidence (auch auf 1 und 4, unter 50) close sinner forgive (exp !), (sin woanders als sinner), 3 -practice 1 - member funding; 4 practice 2 -worship (unter 50) use affil
dictator game -srr ns, 4 rel Faktoren ns, prime wirkt bei rel und nonrel pos;
prisoners dilemma -Wahl der koop Strategie A -srr nspos, 4 rel Faktoren ns, prime wirkt bei rel und nonrel pos,
6 Punkte (1 sample, 2 Messung, 1 mv, bei, 0,5 stat, **1,5 Intervall**) **dictator game -srr ns, 4 rel Faktoren o(dubios) ns, rel prime wirkt bei rel und nonrel pos; prisoners dilemma -Wahl der koop Strategie A -srr nspos, 4 rel Faktoren (dubios) ns, rel prime wirkt bei rel und nonrel pos,**

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

No pref 8, ath 3

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

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

(e.g., giving money to charity, donating blood, volunteering)

spir support Ai et.al. 2005 prayer coping -aber in Bezug auf Hurricane, plus 4.Item: praying with others to cope with hurricane

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

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

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

Alscher, M et.al.: Bericht zur Lage und zu den Perspektiven des bürgerschaftlichen Engagements in Deutschland. Wissenschaftszentrum Berlin. Bundesministerium für Familie, Senioren, Frauen und Jugend Berlin 2009

Freiw-survey: Engagierte -1999 und 2004 mehr in der Kirche als Bev-durchschnitt (74 vs 62),

Freiw-survey 2004: Vp mit Konfession spenden zu 66 -Vp ohne zu 34 %; mit Kirchenbindung stark - 81, mittel - 69, schwach - 56;

Bewertung vgl Freiw-surveys

Amato, P: Personality and social networks involvement as predictors of helping behavior in everyday life, in: Social Psychology Quarterly 53, 31-43, 1990

Study 3 –psychology stud, 71% F, adults –friends/family members, 27 J,

Formal Planned Helping

1. Donated money to a charitable organization that gives assistance to needy people 2. Donated time to a charitable organization that gives assistance to needy people 3. Donated money to a nonprofit organization that does socially useful work, such as a school, museum, public television or radio station 4. Donated time to a nonprofit organization that does socially useful work 5. Served as a volunteer counselor through an organization or agency 6. Gave old clothes or household articles to a charitable organization 7. Worked with a group that engages in community service activities 8. Offered the use of your home for a meeting of some work group or committee 9. Wrote a letter to an editor, elected official, or government agency about an issue that was not motivated entirely by self-interest 10. Donated blood or any other medical item 11. Volunteered to be a subject in a research project 12. Helped to organize a public forum, rally, or demonstration concerning an issue which you believe in strongly 13. Returned bottles, cans, or newspapers to a recycling center

Informal Planned Helping

14. Bought a present for someone for no formal reason (for example, it was not their birthday, anniversary, or Christmas) 15. Brought food you made or grew to someone 16. Looked after a sick friend or relative 17. Visited a sick friend or relative at home or in the hospital 18. Helped someone move into a house 19. Helped someone make repairs or improvements on his/her house 20. Purchased or picked up an item in town for a person who was not able to pick it up him/herself 21. Had a talk with a friend or relative about a personal problem he or she was experiencing 22. Gave advice or information to a friend or relative about some practical matter 23. Loaned money to a friend or relative 24. Kept an eye on a neighbor's house or property while they were away 25. Looked after a person's plans, mail, or pets while they were away 26. Gave a ride to a friend or relative because they were without transportation 27. Spent time teaching a friend or relative a skill that you possess, such as playing a musical instrument, speaking a language, or cooking 28. Visited a person you thought might be lonely 29. Took someone out for a meal with the intention of paying the bill 30. Lent a possession, such as a book, record, or car, to a friend or relative 31. Looked after a friend's or relative's children

Spontaneous Helping

32. Gave directions to a stranger 33. Gave someone change for a large coin or bill 34. Opened a door for a someone who had his or her arms full 35. Gave a stranger some spare change after he or she asked for money 36. Helped a stranger with a stalled car by providing jumper cables or calling for assistance 37. Gave information over the telephone to a caller who reached the wrong number 38. Gave a ride to a hitchhiker 39. Gave assistance to an animal that was lost or in distress 40. Returned money to a cashier after being overpaid 41. Gave the time of day or the date to someone 42. Helped someone pick up items that he or she dropped 43. Provided assistance to a stranger who had fallen over or appeared to be ill 44. Allowed someone to go ahead of you in line 45. Offered your seat on a bus or in public place to an elderly person 46. Delayed an elevator or held the elevator door open for someone who wanted to get in
bei students: Kg pos zu formal planned helping, ns zu Rest, bei adults: Kg pos zu formal planned helping, ns zu informal planned helping, neg zu spontaneous helping ((empathy, Macchiav, LoC I, trust ns !, bei adults: alles ns, social responsib, sE, helping efficacy auch; number of friends nearby, neighbors known help received pos; von 19 Items nur help received sign zu spontan, nicht zu planned; friends neighbors relatives attendance at meetings pos –soziale Bindungen führen zu help, rezi A))

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Kg pos zu formal planned helping bei students/adults, ns zu informal planned helping bei beiden, neg zu spontaneous helping bei adults, stud ns,**

Ammermann, N: Pillars of Faith. Berkeley, L.A., NY 2005

Befragung von cong, sie machen: Glaubensvermittlung/Godi, versuchen, eine Glaubensgemeinschaft aufzubauen, bei kleineren ist es auch die cong, bei größeren sind es viele Untergruppen, enjoy and care for each other, life-stage, MF, Fz-aktivitäten unter Dach der Kirche –**je frömmere die cong, desto weniger; gegens Hilfe –meist informell bei kleinen cong, bei größeren spezielle Gruppen,** /Id der cong mit ihrer denom nicht stark, eher moderat, // **outreach goals –mP serve the community/the needy 55, cP/bP 32/37, K 45; spread the faith (change of heart)–cP 75, bP 57, mP 12 K 6; change the world /defend morality/bridge differences -1-15 %; (diversity, activism kleine laute Minderheit) eher lokal konzentriert, evangelicals lokal und internat –v.a. faith mission, /17% serve und spread (Neger 32), 22 weder noch, 27/33 je eins davon,/mP macht kaum Mission –und wenn eher Entwicklungshilfe, nicht convert, sondern help,**

per edu study discuss learn BW-bildung und action –moralische Mahnung, fundraising, (mP mehr service und issue groups, cP mehr missionary support groups/local evangelism groups;) größere cong –mehr service groups,

das meiste was co tut ist zusammen mit/durch andre orgs (nicht durch eigene Programme, wie Chaves es misst) –channeled through other rel or sec service providers, organized relief

programs –eher bei urban/larger cong, andere: informal help; 16 % der co mit formally organized program, das aber meist klein ist –Leute Geld sind Mangelware, (relief program 16, informal help 21, pol/social activism –kaum 2, cultural events 13, day care 9, education/tutoring 10;

connections between cong und community (and beyond ?) service orgs –connections mP –K- cP/bP (Durchschnitt 4,7); kaum Diff bei at least one community connection, % providing volus to at least one org –mP 86, Rest 70-76, average number of orgs to which volus are sent –mP 3,7, cP 2,5, K 2,9, bP 2,1; provide space to one org –mP/K –bP –cP, number of orgs to which space is provided –mP 3,1 K 2,3 cP 1,3, bP 1,2 /donate material goods to at least one org –mP 50, Rest 23-29; average number of orgs to which material goods are sent –mP 0,9, K 0,6, cP 0,4 bP 0,3// % donating money to at least one org –K/mP 91, cP bP 83/82, av number of orgs to which money is donated –mP 4,3, K 2,7, cP 1,9, bP 1,6 –aber: total contrib. to service orgs –K 3701 –mP 2913 –cP 2255 –bP 642 (inc !, cP nicht so wenig/allg: cP weniger, bei donate besser als bei Räumen, bei mindestens eins –kaum Diff, aber bei Menge der orgs schon; man muss Geld Gebäude volus haben um das zu machen; in Stadt gibt es mehr andere Orgs; auf Land eher informelle Hilfe) Zählung konservativ-unterschätzt das Ganze eher, nimmt bei keiner Info an, dass Wert Null ist;

service partners, mindestens einer –**human service** (provide food, clothing shelter) mP 89, Rest 54-66; **policy advocacy** (affect legislation, change public policies, Verbindung zu Pol) –K 31, mP 20, cP/bP 9/8; **community benefit** –neighborhood/civic groups, betterment of communities –K 65 –mP 55, bP 42, cP 28;

Health culture youth edu –mP 81, K 71, cP 58, bP 54, **self help growth** –mP 54 K 38, cP 26, bP 16 (K/mP immer mehr als cP/bP; auch hier Geld Ressourcen- edu, Größe urban wichtig; Teile von mP Vorteilen rühren daher; bei advocacy eher liberale agenda, social change –außer Abtr/morality; community auch viel lib, Habitat for Hum nicht ganz so lib, auch für cons möglich; auch Samaritans Purse//World Vision –relief development, aber cons; culture –vgl klassische Elitenkultur, Fz Sport Weight Watchers - und self-help auch lib eher, kaum rural (AA, ;Gesu auch AIDS, youth -Scouts, aber auch Campus Crusade,

(Aufschrieb) Ammermann,N: Connecting mainline Protestant churches with public life, in: Wuthnow,R/Evans,J: The quiet hand of God: faith-based activism and the public role of mainline Protestantism. 2002, 129-158,

mP aus A-Buch,

connections to outside org pos, volu for outside org pos,(mP -K-evP-bP), space for outside org pos, material goods an outside org pos, Geld an outside org pos, /Summe des Gelds: K -evP-mP-bP,/Verbindung zu: human services (auch internat, Kleider Nahrung Wohnung) pos, community benefit (block watch Nachbarorg, civic clubs Wohnungen) mP gleich K, civil service (Wahlhelfer) ns, Gesu/edu/Kultur/Jugend -pos, self-help/growth pos(AA -Verbindung: Räume geben, Weight Watchers, parenting, Behinderte, Transvestiten, promise keepers Steptanz Zen Sport Aikido Gebetsgruppen -rel und arel !), policy/advocacy (ai, Öko, Gay Pride, interfaith alliance) -K mehr als mP,

immer mP mehr als evP,/bP, nicht immer wie K (es sind aber auch viele arel Items dabei),

Koop mit informal coalition ev P und mP ns, K neg; **rel nonprofit** -mP pos, ev P neg, K neg,

secular nonprofit mP pos, ev P neg K pos, **Regierung** -mP pos, K pos (Schule Polizei),

Differenzierung charity säk vs rel kaum möglich, vieles hat rel Ursprünge, religiöses mit säk Inhalten (Nächstenliebe), in säk Orgs arbeiten Leute mit rel Mot,

Zusammenarbeit via informal coalitions und government orgs (alle ziemlich gleich, bei gov: Zus-arbeit mit police, welfare, prisons,schools parks)

via rel nonprofit -mP cP K bP; (Lutheran Social Service, Catholic Charity, Salvation Army),**via**

secular nonprofit -mP/K -bP-cP (Ziele: exchange of goods, therapeutic, personal growth)**via**

denomin -bei K wichtig; bP kaum (wenig denom Überbau, viel cong) /**human**

service/community betterment -ein Drittel durch sec nonprofits; **self-help/edu culture**

dominiert von sec nonpr, //cons advocacy -Abtr, Zusammenarbeit mit K; es gibt local

Crisis Pregnancy Centers, Prison Fellowship Ministries -cons,

caring -durch cong, mit weltlichen Org zus, mit denom zus, durch Ermahnung der Mitglieder,

mit parachurch orgs, /**mP -mehr Koop mit säk org, mehr diesseitige materielle Hilfe (und**

Psychologie), auch für jene die nicht in mP-cong sind, immediate relief und pol change,

Fz, und elitär -Hochkultur, definieren needy anders, /Mission in USA zuerst: untrennbar -

conversion, democracy, material well-being, freedom to form voluntary assoc, edu (und

Kapitalismus); woman's mission to woman -edu und liberation als Konsequenz von conversion,

/dringlich: evangelisation of the world in this generation und dann Endzeit, -a) Glaube muss

verbreitet werden , literal preaching Gospel vs b)durch Mission -als Sozialarbeit eher - ist Reich

Gottes machbar -edu, health, economic development, human rights,/60 er J ff -mP lib P als

denom kaum noch Mission, aber die Gläubigen wollens noch, dagegen SBC AoG wachsen stark

bei Mission,

(unklar: Kath halten Mission nicht für wichtig, machen aber viel, - auch kulturangepasst,

justice and peace, benevolence, social change; nur nicht in cong, eher durch

Mönche/Nonnen, mP geben viel für Mission, kaum weniger als cP, jedenfalls via denom;

bei nondenom activity cP viel mehr Ausgaben, Unterstützung/Geld für Missions-Projekte,

/Ne -reden von Mission, bringing people to Christ, wollen aber eher social justice,

anfangs Koop weiße und NegerF bei Mission !

Epi -doppelt so viele members wie SDA -aber ein Zehntel des overseas personnel von

SDA, ein Zehntel der development grants, cP geben mehr material aid to overseas als mP !

SDA gibt viel mehr aus für relief and development als Epi //parachurch orgs machen viel Mission, sind oft cons, /give for mission –mP 2640 to denom, 278 parachurch, cP -2854 denom, 1687 parachurch,

mP säkularer, serve the community/needy, materiell, politisch, psychol, stark vernetzt, in Eliten, Hilfe für lib –säk (auch help-Irrelevante) Items; mP Vorteile wegen Größe, Reichtum, Räumen, urban -dort mehr säk Koop-partner, mehr Hilfsbedürftige, mehr advocacy/lib pol Agenda, self-help-psychology, Elitenkultur, Sport human service civic groups Bildung// mP Mission früher social gospel/conversion zu democracy Kap Frauenbegr Bildung –evangelisation der Welt –Mission als Moral/Sozial/Politarbeit –so macht man Reich Gottes //

Kath z.T.auch–mehr Koop mit säk/bridging,

bei Koop mit community, cP –change of heart/spread faith, bei Mission cP pos, auch materiell mehr als mP to overseas/ cP eher informelle Hilfe statt Programm , rural, andre Defin von needy, evangelical gründet mP-analoges, auch advocacy, Abtr zus mit K/ cP z.T. kaum weniger als mP bei donate volu in community, aber wenig Vernetzung, bP eher serve plus spread Ne kaum Mission, bring people to Christ ist eher social justice;

(kleine laute Minderh lib –activism/change world);

keine klare Diff säk –rel –vgl: Nächstenliebe rel und säk; rel Ursprünge für charities, in säk Org arbeiten rel Leute //

help oft gemeinsam mit anderen orgs (zB. government/ informal coalitions)/; K machen viel Mission –auch lib, social change –via Mönche Nonnen, //vs Chaves –nicht Programme zentral sondern Zusammenarbeit mit community/service orgs,

Anderson,L/Mellor,J: Religion and cooperation in a public goods experiment, in: Economics Letters 105, 58-60, 2009

64 Vp, 37 P, 18 K, 6 no, über 50, spielen 10 Runden public goods experiment in 8 groups of 8, Each subject was given 10 tokens to divide between a private account and a public account. Tokens contributed to the private account earned \$1 for the individual and tokens contributed to the group account earned \$0.25 for all 8 members of the group. The Nash equilibrium is for subjects to contribute nothing to the group account, Subjects received feedback about others' decisions after each round. After 10 rounds, one round was randomly selected for payment. Subjects earned \$14.05 on average and were paid in cash after the session

No aff geben 5,08, K 4,04, P 5,24; Kg –more than four times a month 5,66, four times -4,3, 2-3 times a month 5,01, once a month 4,47, not attend 5,15, Diff ns, (keiner mit Kg weniger als ein Monat !),

K und P: Gaben über die Runden stabil, bei no aff sinkend, Kg mehr als 4mal –steigend, 4mal ns, 2-3 mal ns, 1 mal steigend, keinmal leicht sinkend;

Ko von race gender inc –P nspos, K nsneg, Kg 1mal nsneg, 2-3 mal ns, 4mal nsneg, mehr als 4mal nspos; contribution in round 10 vs round 1 –P pos, K nspos, Kg mehr als 4mal nspos, 2-3 mal und 1 mal nspos, 4mal nsneg;

(unter 5) **0,5 Interve - public goods experiment –K P no aff gleich in Gabe, Kg über viermal pro Monat nspos, sonst erratisch, Gaben über die Runden stabil (Zeichen für Koop ?) bei P/K , no aff neg, Kg nspos**

Anderson, L et.al.: Did the devil make them do it? 'The effects of religion in public goods and trust games, in: Kyklos 63, 163-175, 2010

Undergrads, trust 96, public goods 48;

how many times in a typical month they participated in organized religious services.

The public goods experiment Each person in a group of eight was given ten tokens to divide between a private account and a group account (i.e., the public good). The private account earned a return of \$1 to the individual, while each token contributed to the group account earned \$0.25 for all eight members of the group. Consequently, it is individually rational to contribute all tokens in the private account (since $1 > 0.25$), but socially inefficient to do so (since $8 \times 0.25 = \$2 > \$1$). We also conducted 12 sessions of Berg, Dickhaut and McCabe's (1995) investment game (a.k.a., the trust game). In this bilateral trust experiment, all subjects were endowed with \$10, and then randomly paired off, with half of the subjects designated as first movers, and their partners designated as second movers. Within each pair, the first mover had the chance to pass some, all or none of their endowment to his anonymous partner. Any money passed was then tripled before being received by the second mover. Finally, the second mover was allowed to return to the first mover some, all or none of the money received. At the conclusion of each round of paired play, subjects were randomly re-assigned new partners (although the subjects remained in the role of first or second mover throughout the experiment). Rational: no money will be passed in the first stage (since second movers have no incentive to return money in the second stage) The public goods and trust experiments share one other important feature; in some sessions of both experiments, we varied the fixed show-up payment given to subjects. This was done in order to induce heterogeneity among the subjects in these sessions

Each session was divided into three blocks of ten rounds. Each block represented a different distribution of fixed show-up payments, although the average fixed payment was \$7.50 in each block. Because of this aspect of the experiments, our subsequent regression analysis will control for the amount of the fixed payment received by each subject; in addition, we also test whether religion and religiosity have different effects in the sessions with induced inequality, versus the control sessions (in which all subjects were given the same show-up payment). The variation in fixed payments to subjects of the experiments allows us to test whether the association between religion and either public goods contributions or trust is conditioned on the artificially egalitarian environment of the experimental lab (show up – gleiche, ungleiche Bezahlung für Erscheinen bei Experiment, drei Varianten – gleich, skewed und symmetric – zwischen letzteren ist kein Unterschied, deshalb dann gleich vs Rest genommen)

mv – race gender fixed payment, unequal vs equal fixed payment distribution, order of blocks in session – public goods: group account contributions – rel affil ns (K nsneg, P nspos) Kg ns (aber klare Diff pos, doch sign !?), tokens sent – affil nsneg, Kg wenig -0,5 viel -0,15, mittel +0,02, /return ratio – Kg nspos, affil ns;

(unter 5) 0,5 **Interve public goods: group account contributions – rel affil ns (K nsneg, P nspos) Kg ns (aber klare Diff pos, evtl. sign !?), tokens sent – affil nsneg, Kg nsneg, return ratio – Kg nspos, affil ns;**

Annis, L : Study of values as a predictor of helping behavior, in: Psychological Reports 37, 717-718, 1975

Annis 76 identisch? (helping etwas anders, aber N fast gleich 33-35)) students asked by professor to volunteer to participate in a graduate student's research project in exchange for

academic credit, Vp sitzt in Zimmer, F mit Latzhose geht durch Raum, trägt tool box und Leiter, Tür zu, dann F shoved ladder loudly against the wall nearest –wenn Vp nach 90 Sekunden Tür öffnet –gilt es als helping response

keine Diff bei rel values (Allport-Messung)

(unter 5) **0,5 Interve, rel values ns zu: Reaktion auf F, die im Nebenzimmer Leiter laut an Wand schiebt (helping)**

Annis,L: Emergency helping and religious behavior, in: Psychological Reports 39, 151-158, 1976

Annis 75 identisch ? rr 64 ?, (helping etwas anders),students, drei Viertel P /scriptural literalism -16 Items !, /Vp im Zimmer, wartet, weil angeblich Gerät für Experiment kaputt ist, F geht durch in anderes Zimmer mit Leiter, shoved ladder against a sheet of plywood which was resting against the wall nearest the subject, then simultaneously tossed a metal pan onto the floor, producing a loud and not easily identifiable noise, groaned (stöhnte) loudly enough to be heard (4 nonhelpers sagen, sie hörten nichts –bleiben im sample, weil Versuchsleiter es hört)

71 Vp (33-38), 48 % helfen, literalism ns, religious values (Allport) ns, Kg pray jetzt/in Kindheit ns (keine Zahlen),

(unter 5) **0,5 Interve, rel values, literalism, Kg/pray jetzt/in Kindheit ns zu Reaktion auf Leiter an Wand/metal pan auf Boden, Stöhnen (helping)**

Aquino, K et.al.: Testing a social-cognitive model of moral behavior: the interactive influence of situations and moral identity centrality, in: JPSP 97, 123-141, 2009

Study 1 undergrad business students,

control condition: "Please list the 5 largest cities in the United States."moral prime: "Please list as many of the 10 commandments as you can." Each general knowledge item was followed by the brief visual presentation of a list of correct responses. The self-generated recall and subsequent viewing of the Ten Commandments served as the moral priming manipulation

Centrality of moral identity. read a list of nine characteristics that might describe a person (i.e., caring, compassionate, fair, friendly, generous, helpful, hardworking, honest, and kind) and then to visualize "the kind of person who has these characteristics [and] imagine how that person would think, feel, and act.").. After being asked to think about someone who possesses these traits, participants were presented with the five items: (a) "It would make me feel good to be a person who has these characteristics"; (b) "Being someone who has these characteristics is an important part of who I am"; c "I would be ashamed to be a person who had these characteristics"; (d) "Having these characteristics is not really important to me"; and (e) "I strongly desire to have these characteristics."

Accessibility of moral identity within the working self-concept. "rank the items listed on this screen in terms of who you are at the present moment" from "1 most reflect how you see yourself" to "5 least reflect how you see yourself." The moral identity option was "a moral person." The four additional identities were "a successful person," "a family member," "an independent person," and "a student."

Intention to enact a moral behavior.:

Please imagine that you are the brand manager for a breakfast cereal company. Recently, you were approached by the American Cancer Society (ACS) to initiate a cause-related marketing program.

Specifically, ACS would like you to donate 25 cents to a special fund for cancer prevention each time one of your products is purchased. According to your research department, adoption of the program is likely to cost more than it earns through an incremental sales increase. Consequently, IF YOU CHOOSE TO INITIATE THE PROGRAM, YOU WOULD BE LESS LIKELY TO EARN A YEAR-END BONUS. (a) "What is the percentage chance that you would choose to initiate the cause-related marketing program? (0 to 100%)" and (b) "How likely are you to initiate the cause-related program?".

rel prime pos zu accessibility of moral identity (nur wenn centrality of moral identity low ist) , und accessibility pos zu initiate the program, rel prime nicht direkt pos zu initiate, indirekte Wirkung: nur bei low centrality of moral identity pos, bei high moral acc ns; Ko von gender; unklar ob biv rel Wirkung da ware –wenn sie mit centrality of moral identity korrelieren würde

(unter 5) **rel prime pos zu accessibility of moral identity (nur wenn centrality of moral identity low ist) , und accessibility pos zu initiate the program, das Krebsprävention unterstützt, aber Vp selber Bonus kostet (gleich mv untersucht, evtl ÜberKo)**

Argyle,M: The social psychology of leisure. London 1996

Eigene Umfrage –students, young adults, several hundred leisure groups in the Oxford area -/how their relationships with other club members compared with their other friendships –allg 11 % closer, bei churches 37, volu work 29; social support received –volu work/churches am meisten, vor social groups//mutual acceptance and integration of people from different classes –a lot: 67 –churches 69

Church groups engere Bindung, mehr social support, integr verschiedener Gruppen ns
Bewertung unmöglich

(zur Info, Quellen unklar) **Argyle, M:** Psychology and Religion. London New York 2000

Britain –rel very impo –gave 23,75 Pfund a month –die Hälfte an Kirchen, not impo -7,94 (ca 11-12 der Religiösen an säk ist mehr als Nichtrel an rel gibt, plus 30 % der Gaben an Rel sind auch sozial –ergibt 15,6), USA –weekly attenders give away 3,8 % of inc, occas 1,5, non-att 0,8, LDS 5,5, AoG 3,3, SBC 2,6, K 0,9, Epi 0,8, Me 1,1, ((church members give less wenn congr groß ist, andre Eink-quellen hat, viele rich members da sind)) /über 1 % an churches, 1 % to non-rel causes, (Korrel zu inc bei rel giving: Trog),/70% der Gaben an Rel –für deren Funktionieren, ähnlich wie Beitrag, aber bei tithing/(reichen) Vielgebern viel mehr als Beitrag (most generous quarter of American millionaires geben 136 000 D)

(R help/allg) 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, straightforward modesty stärker, /HH ist Aufteilung von A -altruism/angry minus, warmth, compliance tenderminded trust und HH: sincerity greed avoidance modesty fairness und von A: straightforward modesty))

(R help Krim allg) : 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 machiavellism 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**.

(R help/allg) 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 Menschenrechte 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**

(R help,allg) 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 megalomaniac.. –unklar, welche dann später zu Operationalisierung genommen werden
7.Faktor überall anders –nicht rel

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

College Students' Beliefs and Values (CSBV) Survey, ca 98000 Vp so weighted dass für first-time,full-time students attending baccalaureate colleges and universities across the country repräs
spir - believing in the sacredness of life, seeking out opportunities to grow spiritually, and believing that we are all spiritual beings.. **Religious Commitment** includes following religious teachings in

everyday life, finding religion to be personally helpful, and gaining personal strength by trusting in a higher power. **Religious Engagement** involves attending religious services, praying, and reading sacred texts. **Religious Struggle** indicates feeling unsettled about religious matters, feeling distant from God, and questioning religious beliefs. **Spiritual Quest** reflects interest in the meaning/purpose of life, finding answers to the mysteries of life, and developing a meaningful philosophy of life. **Charitable Involvement** assesses behaviors such as participating in community service, donating money to charity, and helping friends with personal problems. **Compassionate Self-Concept** reflects self-ratings on qualities such as compassion, kindness, generosity, and forgiveness. **Ethic of Caring** measures degree of commitment to values such as helping others in difficulty, reducing pain and suffering in the world, and making the world a better place. **Psy wb** -1) rate themselves at least "above average" on emotional health relative to their peers, (2) report that they feel "overwhelmed" or "depressed" only occasionally or not at all, and (3) report that their life is *not* "filled with stress and anxiety." // **Equanimity** involves feeling at peace/centered, being able to find meaning in times of hardship, and feeling a strong connection to all of humanity

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

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

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

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

(R pos, help) Bassett,R et.al.: Reconsidering intrinsic religion as as source of universal compassion, in: Journal of Psychology and Theology 30, 131-143, 2002 (aus Aufschrieb, nicht im Inet zu bekommen)

Evtl 69 Vp, Christen, Kg einmal pro Woche, Chr lib arts college, If I was living in a college dormitory I would request to be moved off the floor if I knew that on the floor lived a -celibate Hs (Christ; not claim to be Christian, lives his life as a sexually nonpracticing person) vs sex practicing in a committed relship, loving monogamous -Christ/nicht Christ; 20 % mit viel sE werden ausgeschlossen, Hilfsverh -Zahlen auf Blatt einkreisen, bringt Ticket für Gewinn von 30 Dollar gift certificate, jedes Kreisen eine Chance, wenig Leute bei Verlosung, discloser sagt Vp; ist an Uni, einsam zuerst , nun Freunde vs Angst vor Uni weil practicing Hs, sage ich nicht jedem vs dasselbe, aber acting on my Hs tendencies is wrong, choose to be celibate, /Teilung von Zeit bei circling für discloser oder anderen Studenten -/discloser schreibt noch einen Brief- will an gay rally teilnehmen, braucht Geld oder Großelternbesuch, /Frage: accept gay, wichtig für ihn: sexual desires ausdrücken in Beziehung

vs nicht angemessen, dies auszudrücken vs akz auch wenn ich nicht mit Verh einverstanden bin vs akz nicht, weil Verh falsch ist//

Intr -akz Person, aber nicht express their behavior in same sex Beziehung; //4 Sit -active gay - Großeltern vs active gay rally vs celi gay Großeltern vs not Hs Großeltern -unklare Aufschriebe/wohl auch unklare Untersuchung: rally bekommt bei allen -Q, I, E -weniger circles, not gay und Großeltern bei allen besser; celi gay vs active gay Großeltern -bei I einmal gleich, einmal celi besser, bei Q auch celi besser, /selectively accepting -Akz von gay als Person, Ablehnung von Verh -zu selten da !, /evtl accept Hs people aber es ist nicht angemessen für sie, to express their sexual desires in same sex relships -anscheinend ns zu help, aber pos zu I und I pos zu help für celi ?!, /

5 Punkte (0,5 sample, 2,5 Messung, 0,5 bei/Vergleich, 0,5 stat, **1 exp**) /**Batson: I helfen**

gay/Großeltern und gay rally gleich wenig, hier : gay rally am wenigsten, gay Großeltern/gay celi mehr -aber weniger als no gay//unsicher

Batson,D: Religion as Prosocial: Agent or Double Agent?, in: JfSSR 15,29-45, 1976

67 students Princeton Theological Seminary,

principal component analysis von 6 Skalen (I, E, external internal interact doctr orth) -means: extr pos, intr neg, external pos, internal ns; interact ns, doc orth neg, /end -extr ns, I pos, external pos, internal pos, interact ns, doc orth pos, Q -external neg, orth nsneg !, interact pos; /orth -neg zu ext, pos zu Intr, kaum neg zu Q (s.u. Q hat einiges Fromme)

Religious Life Inventory This questionnaire includes some commonly heard statements about one's religious life. They are very diverse. Your task is to rate your agreement or disagreement with each statement on a 9-point scale ranging from strongly disagree (1) to strongly agree (9). Try to rate each of the statements, not leaving any blank. If you find a statement particularly difficult to rate or ambiguous, please circle your response and explain the difficulty in the margin. Work fairly rapidly, not brooding over any one statement too long. There is no consensus about right or wrong answers; some people will agree and others will disagree with each of the statements.

External 1. The church has been very important for my religious development. 2. My minister (or youth director, camp counselor, etc.) has had a profound influence on my personal religious development.) Rb

3. On religious issues, I find the opinions of others irrelevant. 4. A major factor in my religious development has been the importance of religion for my parents. 5. My religion serves to satisfy needs for fellowship and security. R 6. My religion is a personal matter, independent of the influence of organized religion. 7. Certain people have served as "models" for my religious development. 8. It is important for me to learn about religion from those who know more about it than I do. R 9. Outside forces (other persons, churches, etc.) have been relatively unimportant in my religious development.

Internal 10. My religious development is a natural response to the innate need of man for devotion to God. 11. God's will should shape my life. 12. It is necessary for me to have a religious belief. 13. When it comes to religious questions, I feel driven to know the truth. R 14. Religion is something I have never felt personally compelled to consider. R 15. Whether I turn out to be religious or not doesn't make much difference to me. 16. I have found it essential to have faith. 17. I find it impossible to conceive of myself not being religious. R 18. For me, religion has not been a "must."

Interactional R 19. Worldly events cannot affect the etemal truths of my religion. 20. It might be said that I value my religious doubts and uncertainties. 21. I find my everday experiences severely test my religious convictions. R 22. I do not expect my religious convictions to change in the next few years. 23. I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world. 24. My religious development has emerged out of my growing sense of personal identity. 25. God wasn't very important for me until I began to ask questions about the meaning

of my own life. 26. The "me" of a few years back would be surprised at my present religious stance. 27. Questions are far more central to my religious experience than are answers. **(kein echtes Q)**

Doctrinal Orthodoxy Scale Each of the following statements expresses a belief. As on the previous statements, indicate your agreement or disagreement with the belief stated. If you are unclear as to the meaning of any statement, please raise your hand and I will attempt to clarify it. Again, there are no right or wrong responses, except as you do or do not accurately represent your own beliefs. 1. I believe in the existence of a just and merciful personal God. 2. I believe God created the universe. 3. I believe God has a plan for the universe. 4. I believe Jesus Christ is the Divine Son of God. 5. I believe Jesus Christ was resurrected (raised from the dead). 6. I believe Jesus Christ is the Messiah promised in the Old Testament. 7. I believe one must accept Jesus Christ as Lord and Savior to be saved from sin. 8. I believe in the "second coming" (that Jesus Christ will one day return to judge and rule the world). 9. I believe in "original sin" (man is born a sinner). 10. I believe in life after death. 11. I believe there is a transcendent realm (an "other" world, not just this world in which we live). 12. I believe the Bible is the unique authority for God's will.

Study 1: 42 Princeton Theological Seminary Vp's, Harding and Schuman's (unpublished) Social Problems Questionnaire - anti-Negro, anti-Jewish, and anti-other (Orientals, Mexicans, and Puerto Ricans) sentiments; six items from Gilbert and Levinson's (1956) Custodial Mental Illness Ideology Scale, a scale measuring stereotyping and rejection of mental patients;

Korrel: Anti-Negro - Intr neg, Internal ns, ends nspos, doc orth ns; interact/Q pos; antiJ -Intr neg, internal neg, end ns, interact /Q pos , doc orth ns; anti other - I neg internal neg, ends ns, interact Q pos, mental illness -I pos, internal pos, ends pos, interact ns, Q pos doc orth pos

(Q mehr Vorurteile als I, ends -zusammengesetzt aus I internal -beide neg -dennoch ends ns)

(unter 5) **I neg zu AntiNegro, Anti-Jew, anti-other Vorurteile, ends ns, Q pos, bei mental illness -I pos, ends pos, Q pos; Sign unklar**

Study 2: Zahlen aus Darley/Batson -persistent (Kategorie 5) vs other helpers - orth -I/internal/external -interac -extri/end -means -Q//tentative -orth -interac -I/Internal/external -extri/Q -means -end (end wieder anders als Summe seiner Teile!!), statist Diff nur zwischen orth und interac, zwischen Q und end/Intr nicht; aber zwischen Korrel Q zu persistent vs end zu persistent (wie geht das ??)

(Q sind angeblich die besseren, weil sie responsive to the victims own definition of need sind, victim will in Ruhe gelassen werden -aber leidet offensichtlich//vgl D/B//I dagegen sind persistent helpers rigid und orthodox - orth auch bei tentative am meisten helfend/ persistent form of helping - attempt to carry through what appeared to be a predetermined plan (e.g., taking the victim for a cup of coffee or revealing to him the strength to be found in Christ (Bindung, grundlegende Hilfe, nicht nur situativ, oberflächlich)) and did not allow information from the victim to change that plan, this kind of helping might be labeled rigid. This interpretation is supported by its association with extremely high scores on doctrinal orthodoxy (mean = 99.4; maximum possible score = 108) ((orth auch am meisten tentative -also dann flexibel !!, Q wohl kaum sign mehr als I bei tentative; 60 vs 56)). Such persistence might also seem inappropriate, for the victim had assured all helpers he was all right and wished to be left alone.. this style of helping seemed to be directed toward presumed underlying needs of the victim ((kann ja sein, dass victim erlösungsbedürftig oder unglücklich ist)) and was little modified by his comments about what he needed. Persons offering this kind of help seemed quickly to place a particular interpretation on the situation ("he needs drying out," "he needs salvation," etc.), and their helping response followed naturally from this interpretation. In contrast, other helpers seemed more tentative and more responsive to the victim's statement of his need.

((letztlich: Nichthelfen ist besser als Helfen..))

3,5 Punkte ?(0,5 sample, 2 Messung, 0,5 stat ?, **0,5 Intervall**) sample aus Darley/Batson –persistent helpers (Kategorie 5) –orth –Intr/internal –interactional –extr; end pos, Q neg ; tentative helpers (alle ändern Kat ?) –orth –interac –intr/internal ; Q pos, end nsneg; Q angeblich am besten, weil tentativ und orth negativ weil persistent gleich rigid –nur: orth auch bei tentative mehr als Q ! und Q sicher da auch nur ns mehr als I, internal;

Batson, D/Denton,D/Vollmecke,J: Quest religion, anti-fundamentalism, and limited versus universal compassion, in: JfSSR 47, 135-145, 2008

60 psychology students, 36 M, 21 P, 25 K, 14 Christen ohne current rel affil, wie Batson 99/01, Goldfried/Miner 02;

The first note - religious closed-mindedness. Typed instructions at the top of the page said: "Discloser's First Note: Please write a brief note to the Recipient telling the most intimate, personal information about your adjustment to college that you feel comfortable disclosing under these circumstances." In the fundamentalist conditions, the note read: I'm supposed to tell you something really personal and revealing-something I wouldn't usually tell somebody unless I knew them really well. Well, at least writing a note is better than face-to-face. I guess one thing like that is how scared I was about coming to KU; it just seemed so huge. I'm a freshman and my high school was pretty big, but nothing like this. I was really afraid I would just get lost in the crowd and wouldn't be able to make any real friends. To be really honest, I had a special reason for being worried. The reason is, I'm a very religious person and I believe my religion is the only true religion that holds the fundamental truth about the world. I believe that I have a special relationship with God, as I practice my religious beliefs just as they have been practiced in the past and I'm aware of the evil that always has to be fought. So religion is a very important part of my everyday life. I didn't know how I'd be treated at KU. Shortly after starting though I was feeling more at ease. Now I like it here. I've met a lot of people and have some really good friends. The section beginning "To be really honest" and ending "religion is a very important part of my everyday life" was exactly the same text that Goldfried and Miner (2002) used to create their fundamentalist conditions. In the nonfundamentalist condition, the note was identical except that the five sentences starting with "To be really honest" and ending with "I didn't know how I'd be treated at KU" were omitted. The experimenter was unaware of which version of the note each participant received.

The Discloser's second note revealed what Jerry (Jenny) planned to do with the \$30, should he (she) win a gift certificate. This information provided the manipulation of whether helping the Discloser promoted religious closed-mindedness. Typed instructions at the top of the page said: "Discloser's Second Note: Now please write a brief note to the Recipient disclosing your personal thoughts and feelings about the consequences for the tasks that the Recipient will perform." In the fundamentalist/rally condition, the handwritten note (written by the same person who wrote the first note) read: I was hoping at least one of the two tasks would have consequences for me because I could really use \$30 right now. I've been saving every penny I can for weeks to try to get enough money to take a trip to Dallas. There's going to be a "God's Truth" rally and I want to be there. God's Truth is an organization that proclaims THE Truth-the only truth-about religion. I wasn't sure I'd be able to save enough in time to go, but \$30 would sure help out a lot! I really want to go. The money would be great! In the nonfundamentalist/grandparents and fundamentalist/grandparents conditions, the note was exactly the same except that the reason Jerry (Jenny) was saving for a trip to Dallas was: "My grandparents live there and I want to visit them.". The experimenter was not aware which second note the participant received.

Tasks A and B - two minutes - working from left to right, line by line, down a page of random numbers, circling all occurrences of the digit combinations 13 and 47. (Of the total number of correct combinations a participant circled, the proportion that was on Task A, the task that provided raffle tickets to the Discloser, was our measure of helping the Discloser)

Batson et al.'s (1993) 12-item Quest Scale, Altemeyer and Hunsberger's (1992) Balanced Quest Scale, and Altemeyer and Hunsberger's (1992) Fundamentalism). Hunsberger und Batson Q korrel 0,5, Hunsb zu Fu -81, Batson Q nur -41, deshalb wird Batson Q genommen, weil Q antiFu ist (kann das ein Grund sein?),

high Q – neutral/grandparents 72 , Fundi/grandparents 92 ! , Fundi/rally 52; (Diff 72-52 ns !)

low Q – neutral/grandparents 73, Fundi/grandparents 71, Fundi/rally 76

mit Hunsberger Q-scale: ähnliches Ergebnis, aber considerable weaker –nicht gezeigt

(dh: low Q ist universal compassionate, Toleranz für alles !; high Q ist pro Fundi als Person ! und weniger pro neutral/rally ! /Vergleich: high Q bei Fundi/antigay/gay und Großeltern –mal mehr, zweimal gleichviel, mal weniger –G/M -wie neutral, rally dreimal neg; insgesamt dubios und erratisch

3,5Punkte ?(0,5 sample, 1,5 Messung, 0,5 stat ?, 1 Interve) **high Q hilft Fundi, der zu grandparents will, mehr als neutraler Vp, (Grund?), weit weniger wenn Fu rally machen will,(anders als B 99), low Q ist universell tolerant ! -dubios, erratisch, Sign zweifelhaft, Hunsberger –Q scale nicht genommen, weil zu sehr vs Fu; angeblich ähnliches Ergebnis, nicht gezeigt;**

Batson,D/Eidelman,S/Higley,S/Russell,S: “And who ist my neighbor?” II: Quest religion as a source of universal compassion, in:JfSSR 40, 39-51, 2001

60 female students, 23 P, 28 K, 9 Christian no denom,

Design wie Batson 99,

andres disclosing -I'm supposed to tell you something really personal and revealing about adjusting to college life--something I wouldn 't tell somebody unless I knew them really well. Well, at least writing a note is better than face-to-face. Here goes. I was pretty worried about coming to KU, it just seemed so huge. It still does. I'm a freshman and my high school was pretty big, but nothing like this. I was afraid I would just get lost in the crowd and wouldn 't be able to make any real friends. To be really honest, I had another reason for being worried. I had heard that there were a lot of gays in Lawrence. Just the thought of homosexuality really disgusts me. So when I came to KU, I felt like I had to be on guard. You can never tell who s who. I was pretty lonely at first, maybe because I was so scared. I didn 't make many friends. After a couple of weeks though, I started feeling a bit more at home. Now I really like it here. I 've met a lot of cool people and have some really good friends

. In the not-intolerant condition, the note was identical except that the five sentences starting with "To be really honest" and ending with "You can never tell who's who" were omitted, eliminating any suggestion that Amy was intolerant of homosexuals. The experimenter was unaware of which version of the note each participant received.

Discloser's Second Note: Manipulation of Whether Helping the Discloser Would Promote Intolerance experimenter gave them (a) a form that told them the consequences for each of their two tasks and (b) a sealed envelope with the discloser's second note. The experimenter left them alone to read first the form, then the note. On the form, all participants read that Task A would have consequences for the discloser; Task B would have consequences for another, unknown student. Participants would be given two minutes to work on the tasks. "You can divide this time between the two tasks in any way you choose. You can spend all of your time on Task A, all on Task B, or you can spend some time on each." Each

correct response on Task A would provide the discloser with one raffle ticket for a \$30 gift certificate; each correct response on Task B would provide the unknown student with one raffle ticket. The discloser's second note revealed what Amy planned to do with the \$30, should she win a gift certificate. This information provided the manipulation of whether helping her would promote intolerance. Instructions at the top of the page said, "Discloser's Second Note: Now please write a brief note to the Recipient disclosing your personal thoughts and feelings about the consequences for the tasks that the Recipient will perform." In the intolerant/rally condition, the note read: I was hoping at least one of the two tasks would have consequences for me because I could really use \$30 right now. I've been saving every penny I can for weeks to try to get enough money to take a trip to Santa Fe. There s going to be a Stand Up STRAIGHT rally-we're a straight pride group opposed to giving jobs to gays. I wasn't sure I'd be able to save enough in time to go, but \$30 would sure help out a lot! I really want to go. The money would be great!

In the not-intolerant/grandparents and intolerant/grandparents conditions, the note was exactly the same except that the reason Amy was saving for a trip to Santa Fe was that, "My grandparents live there and I want to visit them." Thus, participants in the intolerant/grandparents condition could help the anti-gay discloser in a way that was quite irrelevant to her intolerance, but if participants in the intolerant/rally condition helped the discloser, they would also be helping promote intolerance. The experimenter was not aware which second note the participant received.

Dependent Measure: Helping the Discloser After participants read Amy's second note, the experimenter returned, placed Tasks A and B on the table, and left participants alone for two minutes while they worked on the tasks. Each task involved working from left to right, line by line, down a page of random numbers circling all occurrences of 13 and 47. (The numbers on the two pages differed to prevent copying.) The proportion of correct combinations a participant circled that were on Task A, the task that provided raffle tickets to the discloser, was our measure of helping the discloser.

((auch hier sollte man dem Intoleranten nur bei Reise zu Großeltern helfen, wenn man ihn auch für Intol kritisiert –sonst stärkt man ihn und damit seine Meinung; auch: kein Christ, der gegen Homos ist, ist automatisch dafür, ihnen keine Jobs zu geben))

high Q –not intol/grandparents 79, intol/grandparents 73, intol rally 8, low Q: 82 -47 -20; Extr high -87 -61 -23; Extr low -77-62 -16; I high -82 -58 -13, I low -86 -67 -14 **((alle gleich außer Q high; keine Diff high –low I/E; I stark vs rally gegen gays !!, Q nur gegen Sünde intol , nicht gegen Sünder; I macht das aber eher auch -aber in Batson 99 macht es low I/low E, nicht aber Q; I in 99 gegen gay, hier gegen Intol gegen gay))**

3,5 Punkte (0,5 sample, 2 Messung, 0,5 stat, **0.5 Intervall**) **Q hilft gay-intolerant discloser bei Besuch bei grandparents, nicht bei anti-gay-rally (sehr wenig), I high/low, E high low, Q low –helfen gay-intolerant auch bei grandparents weniger; Sünder vs Sünde –Batson 99: low E/low I !, nicht Q; hier alle, nur high Q etwas mehr, I-E-Q Messung mit median, nicht Durchschnitt, kein mv der drei, unsicher ob Q überhaupt selber wirkt; sympathy vs gay nicht gemessen, evtl hat Q mehr) universalistisch ist nun Sünder vs Sünde, nicht wie in 99 allen helfen (gleichzeitig dort auch Sünder vs Sünde universalistisch)**

Batson,D/Flory,J: Goal-relevant cognitions associated with helping by individuals high on intrinsic, end religion, in: JfSSR 29, 346-360, 1990

38 female introductory psychology Christian background (26 Protestant, 11 Catholic, 1 no affiliation)

Stroop procedure involves having research participants name as quickly as possible the color of the ink in which a word appears. If the word is associated with a salient cognition, this will interfere with the color-naming task, producing a longer latency

Type of word (reward-relevant, punishment-relevant, victim-relevant, and neutral)

16 stimulus words in the Stroop procedure, four of each of the four types. Across type, words were matched for length (one four-letter word, two five-letter words, one six-letter word) and for approximate frequency of appearance in American English. It was necessary, of course, that the victim-relevant words reflect the particular need situation. Our person in need was a young woman whose parents had been tragically killed and who was struggling to support her younger brother and sister, lest she have to put them up for adoption- victim-relevant words - CARE, NEEDY, ADOPT, TRAGIC. The reward-relevant words were NICE, MERIT, HONOR, PRAISE; the punishment-relevant words were DUTY, GUILT, SHAME, PUNISH; and the neutral words were PAIR, CLEAN, EXTRA, SMOOTH.. Each of the 16 words was stenciled using letters 0.5 cm high on four different white index cards (once in red ink, once in blue, once in green, and once in brown), producing 64 cards. These cards were then arranged into four sets. Each word appeared in each card set, but in a different color. Moreover, within each card set, a word of each type and a word of each color appeared in the first four words presented, also in the next four, and so on, with no repetition of specific word-color pairing or order across card sets. Five buffer cards were added to the front of each set. The first four buffer cards presented a row of X's in one of the four colors; the fifth presented a neutral word, added because pretesting had revealed an atypically long latency on the first word following the X's. In the experiment, each subject was presented with one of the four counterbalanced card sets. Cards were presented by having subjects look into a dark chamber from one end. Each card in turn was then placed in a slot at the other end of the chamber, approximately 35.5 cm away from the subject. When a button was pressed by the experimenter, two small incandescent bulbs illuminated the card for one second; this button also started a digital millisecond timer. The timer was stopped by the electrical impulse from a Grayson- Stadler E7300A-1 voice-operated relay, which was activated by input from a throat microphone as subjects named as quickly as possible the color in which the X's or words were printed. The 21 cards in the set were presented at five-second intervals.

Vp sagt man: pilot testing new programs for the university radio station. Subjects would listen to pilot tapes for each of two proposed programs: Bulletin Board a program announcing campus activities and events, and News From the Personal Side, a program attempting to go beyond the facts of local news events "to report how these events affect the lives of individuals involved." Reactions to the broadcasts would be obtained using (a) questionnaires to assess emotional and evaluative responses and (b) a reaction-time measure to assess the effect of each broadcast on thought processes. It was explained that although the pilot broadcasts would not be aired, the programs were based on real events.

After the introduction, the subjects read a written description of the reaction-time measure. This measure involved looking at a series of words; some of the words would be relevant to possible thoughts after listening to the broadcast; others would not. Different words would appear in different colors. For each word, participants assigned to the "test group" would say as quickly as possible whether the word was relevant to their thoughts; participants assigned to the "control group" would say as quickly as possible the color in which the word was printed. The written description explained, "Responses of people in the control group will provide a baseline needed to interpret the responses of people in the test group. Therefore, it is important that you do your best no matter to which group you have been assigned." Once subjects had read this information, the experimenter consulted a chart and informed each subject that she had (ostensibly randomly) been assigned to the control group, so her task would be to name the color (red, blue, green, or brown) in which each word appeared. (Inclusion of the fictional

test group in the cover story made it plausible that the reaction-time measure be taken and that some of the words be relevant to thoughts evoked by the broadcast.)

Listening to the "Bulletin Board" broadcast und Stroop-test-Probe, dann News From the Personal Side" broadcast, which presented an interview with Katie Banks, a senior at the University. Katie's parents and one of her sisters had recently been killed in a tragic automobile accident. Katie was desperately struggling to support herself and her surviving younger sister and brother while she finished her last year of college. If she did not finish, she would have to put her brother and sister up for adoption.,dann bekommt Vp Briefe -first letter was from the professor in charge of the research. he explained that it had occurred to him that some participants might want to help Katie, so he had encouraged her to write a letter telling what they could do to help, if they wished. Moreover, he wanted them to have a chance to think about the possibility of helping for a few minutes before deciding. To that end, no response form was provided at this point; it was to be provided later. The second letter was handwritten, ostensibly by Katie. It outlined her need and presented a range of possible ways subjects could help: They could sit with her younger brother and sister while she attended her night classes, help fix things around the house, provide transportation, make telephone calls, or stuff envelopes for a money-raising project. Measurement of color-naming latencies for reward-, punishment-, and victim-relevant words. Once subjects had read both letters, the experimenter returned and administered one of the four counterbalanced Stroop card sets. As before, subjects were instructed to name as quickly as possible the color of ink in which each word appeared.

Measurement of desire to help Katie. The experimenter then gave subjects (a) a brief response form on which they could indicate how many hours, if any, they wished to volunteer to help Katie; subtracting each subject's average latency to the neutral words from her average latency to the reward-, punishment-, and victim-relevant words. These adjusted averages served as our measures of color-naming latency for the three types of words. These measures were, in turn, our index of the degree to which our subjects were thinking about each of the three possible goals: gaining rewards, avoiding punishments, and relieving the victim's need. Higher latency would indicate greater salience of the goal-relevant cognitions related to a given word type

end, internal, external, intrinsic, orth -Katie's need great, Q interact ext ns,

68 % bieten Hilfe an, I pos, Q interact pos, means/extr neg (alle ns)

victim-relevant words/relieving victim's need - CARE, NEEDY, ADOPT, TRAGIC (? wenig relieving, mehr distress-empathy//auch: man kann durchaus reward empfinden und victims need beachten) Korrel der drei Typen -0,48-0,64, desh (dennoch !) mv (bei 19 Vp!) gemacht !

wenig end/I -reward ns, punishment ns, victim nsneg; viel end/I -reward pos, punishment ns (mv neg sign) victim nspos 0,36 ns, (wenig end und victim neg -0,4 ns ! punishment -0,42 sign !), gesenkt bei mv auf 0,24 (bei I 0,34 -0,33) / Q bei allem ns -bei victim nspos, (also ist Q eher weniger altr als Intr ! B gibt das nicht zu),

5? Punkte (0,5 sample, 2,5 Messung, 1 mv, bei 0,5 stat ? **0,5 Interve**) **Hilfe für Studentin in Not -Q interact I pos, means/extr neg (alle ns), her needs great -end internal external intr orth pos, Q interact ns; Stroop-Test latency von Wörtern zu victim relief (need care adopt tragic; eher empathy distress) -Korrel mit helping bei end/Intr nspos (bei viel end: Korrel 0,36, bei wenig - 0,23) (bei viel Q 0,24 - schwächer), punishment-Wörter ns/neg, reward -Wörter pos, (praise honor nice merit)/ Deutung: ends hilft aus Egoismus, weil reward latency pos zu help; aber victim latency auch! -die gilt als altr -korreliert bei ends mehr als bei Q, //mv bei 19 Vp mit Multikolli !, intr/end sehen Katie's need als größer an als Q, (latency -Ursache für Verzögerung: pro Wort oder anti-Wort ?)**

Batson,D/Floyd,R/Meyer,J/Winner,A: .: "And who is my neighbor?:"-Intrinsic religion as a source of universal compassion, in: JfSSR 38, 445-457, 1999

psychology students, 38 P, 36 K, 16 Christian, no specific denom, keine Diff in religiosity MF,

On arrival at the laboratory, each participant was escorted to an individual research cubicle and left alone to read a written introduction. The introduction stated that the study concerned "the effects of one person's disclosure of intimate, personal information about him or herself to another person on the other person's performance of tasks that either do or do not have consequences for the discloser." The introduction continued: To assist us in trying to understand these effects, you and another introductory psychology student have been asked to take part in this study (although you are the only one present at this time). There are two of you participating in the study because there are two roles: the Discloser and the disclosure Recipient. You have been randomly assigned to be the Recipient. The other participant, as Discloser, was asked at an earlier session to write two notes disclosing the most intimate, personal information he or she felt comfortable disclosing under the circumstances. (No one is asked to disclose more than he or she feels comfortable disclosing.) One note was for a general disclosure and the other for disclosure of thoughts and feelings about the tasks that you (the Receiver) will perform. The Discloser was asked to sign only his or her first name to the notes, to assure anonymity. After reading the Discloser's notes, the participant was to be given two paper-and- pencil tasks (A and B) to perform in a brief time period (2 minutes). Each task would have consequences for either (a) the Discloser or (b) a student other than the Discloser (an introductory psychology student chosen at random from those not in the study). Ostensibly, varying the consequences in this way allowed us to assess the effects of self-disclosure on performance of tasks that either did or did not have consequences for the Discloser. The introduction also explained: The Discloser was informed about the consequences for each of your tasks only after writing the first disclosure note and before writing the second. Similarly, you will be informed about the consequences for each of your tasks only after you read the first disclosure note and before reading the second. Consequences were in the form of raffle tickets, each good for one chance at winning a \$30.00 gift certificate, which the winner could use however he or she chose. Each correct response on a task with consequences for the Discloser would provide him or her with one raffle ticket; each correct response on a task with consequences for the unknown student would provide that student with one raffle ticket. The participant, as Recipient, would receive no consequences for performance of either type of task. The introduction emphasized, "Only a relatively small number of people take part in each raffle, so if - as a result of your efforts - the Discloser or the other student receives a number of tickets, then he or she has a good chance of winning a \$30.00 gift certificate

the Discloser's first note - participants read the note and (b) complete a brief questionnaire on initial impressions of the Discloser. The first note provided the manipulation of outgroup membership. Men read a note written by a man and signed "Jerry"; women read a note with exactly the same content written by a woman and signed "Jenny." Instructions at the top of the page said, "Discloser's First Note: Please write a brief note to the Recipient telling the most intimate, personal information you feel comfortable disclosing under these circumstances." In the gay conditions, the note read:

I'm supposed to tell you something really personal and revealing - something I wouldn't tell somebody unless I knew them really well. Well, at least writing a note is better than face-to-face. I guess one thing like that is how I was about coming to KU, it just seemed so huge. I'm a freshman and my high school was pretty big, but nothing like this. I was really afraid I would just get lost in the crowd and wouldn't be able to make any real friends.

To be really honest, I had a special reason for being worried. The reason is I'm gay. Last year I couldn't have told anyone that, now I can. Before coming to KU, I didn't know how gays were treated in Lawrence. I was pretty lonely at first, maybe because I was so scared. I didn't make many friends. After a couple of weeks though, I started feeling a bit more at ease. Now I really like it here. I've met a lot of cool people and have some really good friends.

In the not-gay condition, the note was identical except that the four sentences starting with "To be really honest" and ending with "I didn't know how gays were treated in Lawrence" were omitted. The experimenter was unaware of which version of the note each participant received.

Discloser's Second Note: Manipulation of Whether Helping the Discloser Promoted Homosexuality Once participants had completed the impressions questionnaire, the experimenter returned, gave them (a) a form that told them the consequences for each of their two tasks and (b) a sealed envelope with the Discloser's second note. –**Task A** would have consequences for the Discloser; **Task B** would have consequences for another, unknown student. Participants would be given 2 minutes to work on the tasks. "You can divide this time between the two tasks in any way you choose. You can spend all of your time on Task A, all on Task B, or you can spend some time on each." Each correct response on Task A would provide the Discloser with one raffle ticket for a \$30.00 gift certificate; each correct response on Task B would provide the unknown student with one raffle ticket. The Discloser's second note revealed what Jerry (Jenny) planned to do with the \$30.00 gift certificate, should he (she) win. Instructions at the top of the page said, "Discloser's Second Note: Now please write a brief note to the Recipient disclosing your personal thoughts and feelings about the consequences for the tasks that the Recipient will perform." In the gay/rally condition, the note read: I was hoping at least one of the two tasks would have consequences for me because I could really use \$30 right now. I've been saving every penny I can for weeks to try to get enough money to take a trip to San Francisco. There's going to be a gay pride rally and I want to be there. I wasn't sure I'd be able to save enough in time to go, but \$30 would sure help out a lot! I really want to go. The money would be great! In the not-gay/grandparents and gay/grandparents conditions, the note was exactly the same except that Jerry (Jenny) was saving for a trip to "Santa Fe" and the next sentence explained, "My grandparents live there and I want to visit them."

Dependent Measure: Helping the Discloser After participants read Jerry's (Jenny's) second note, the experimenter returned, placed Tasks A and B on the table, and left participants alone for 2 minutes while they worked on the tasks. Each task involved working from left to right, line by line, down a page of random numbers circling all occurrences of 13 and 47. (The numbers on the two pages differed to prevent copying.) The proportion of correct combinations a participant circled that were on Task A, the task that provided raffle tickets to the Discloser, was our measure of helping the Discloser.

(Ankreuzen der Kombinationen –da kann man auch Fehler machen; proportions correctly circled Vp helfen dem discloser zu 81 % ? von 11,6 richtig eingerahmten Zahlen im Durchschnitt beider Aufgaben)

Diff: viel Intr –not gay 87, gay/grandparents 71, gay rally 70; (Diff sign) low I -88/92 !!/75

(Diff nicht sign) –((obwohl Diff 92-75 gleich 17 –71-87 nur gleich 16// Diff an eingerahmten Zahlen bei high I -10,1 vs 8,1 –also grade mal zwei Kombinationen ! //bei I high wäre es ns wenn Wert 72/73 wäre ?)) viel E -87 -73 -76 –Diff ns !(Abstand 14), wenig E -88-90 -71 (Diff sign)((die wenig Religiösen unterscheiden konsequent Person und Sünde !!; und viel E ist wie viel I))

Q –unklar, viel: von 83-87 (genaue Werte nicht angegeben !!) , wenig: 89 -81-64 ((89-81 sicher auch ns)),(Sign erstaunlich –es sind bei high I gay/rally nur 11 Vp)

How did those participants who helped the gay Discloser less justify their action? To answer this question we examined responses to an open-ended question on the task reaction questionnaire. After participants had stated how they divided their time between the two tasks, they were asked why they divided their time in this way.: 49 said that the reason they divided their time as they did was because they knew something about the Discloser and his (her) need; 31 said that they did so because they wanted to be fair and treat the Discloser and the unknown student equally; and 9 gave other reasons (e.g., lost track of time; switched tasks to readjust eyes). Focusing on the 80 participants whose responses were coded as either 1 (knew something about the Discloser and need) or 2 (wanted to be fair), an interesting pattern emerged. The correlation between saying one wanted to be fair and helping the Discloser less was highly significant in each experimental condition, ($r_{pbs} = -.85$ to $-.88$, $p < .0001$).

Those who said they wanted to be fair did indeed seem to act according to this principle; the

mean proportion of their correct combinations that helped the Discloser was .55, which is very close to an equal split. In contrast, the mean proportion for those who said they acted as they did because they knew something about the Discloser was .97. The reasons that participants reported for their actions were reflected in their behavior. These results suggest that most participants who helped the Discloser less after learning that he (she) was gay did not explain their action as a moral stand against homosexuality; they explained it as a moral stand for equality. That is, they used the moral principle of equality to justify their discrimination. Appeal to this justification for helping the gay Discloser less was very common among those scoring high on the Intrinsic scale, **as well as among those scoring low.**

(Was nun ? fair sein vorgeschoben –dann aber von allen unabh von I !, vorgeschoben wäre es nur, wenn die die fair sagen, nur den gay-discloser benachteiligen, es gibt aber auch den nicht-gay discloser –Zusammenhang nicht gezeigt; unklar: equal split ist Gleichbehandlung - (I sollte gay hier nicht helfen –weil er gay-Sein demonstrieren will oder weil er es womöglich auch lebt –beides ist inakzeptabel für I)

3,5 Punkte ? (0,5 sample, 2 Messung, 0,5 stat ?, 0,5 Intervall) I und E helfen gay discloser bei Besuch bei Großeltern/rally pro Homos weniger als non-gay/Großeltern; Q macht keinen Unterschied –aber Signifikanz zweifelhaft, Q nicht klar gezeigt, nonE/nonI machen eher Unterscheidung Sünder – Sünde ! Rechtfertigung für differente Behandlung: equality, nicht anti-gay, Behauptung: das sei vorgeschoben, unbelegt; Vp handeln wie sie sagen –geben dem disc die Hälfte, I ns zu equality !! / I-E-Q Messung mit median, nicht Durchschnitt, kein mv der drei, unsicher ob Q überhaupt selber wirkt, sympathy vs gay nicht gemessen, evtl hat Q mehr) universal compassion mal: Sünder vs Sünde, mal wie Q hier: allen helfen, egal ob Homos-rally oder Opabesuch;

Batson,D/Gray,R: Religious orientation and helping behavior: responding to one's own or to the victim's needs ?, in: JPSP 40, 511-520, 1981

60 F, psychology students, 34 P, 20 K, 6 no rel affil,

per F-analyse aus extr, intr, external, internal, interactional orth drei Faktoren gemacht –means (extr, intr und internal neg), end –intr external internal orth pos, quest –intera pos, orthogonal !

Vp –sieht andere Studentin nicht, sie machen get-acquainted conversation by writing notes, einer ist communicator, der andere listener, drei Runden, comm fängt an, anderer antwortet, listener hat eineinhalb Minuten Zeit zur Antwort, comm geht –listener schreibt seinen Eindruck auf von ihm,/Fragebogen mit trait-Beschreibung –bin helpful, concerned usw; Vp bekommt drei notes, comm ist lonely, felt lost, out of place, hat an Uni keine Freunde, andre scheinen sich alle zu kennen, leben in dorm nicht gut sagt Schwester, nicht möglich –kann nicht aus Zimmer ausziehen;

dealing with problems –Bedingung 1 : high social appropriateness –praying, things not so bad when you face them with God,

Bedingung 2: Abhilfe drinking, things not so bad when you see them through the bottom of a bottle, dann Variante 1 –look forward to getting together with someone –nichts spezielles, nur Kaffee oder Kino., would you be willing to get together a couple of times over the next few weeks ?

Variante 2 –help not wanted –Passage wie eben plus: that would be a cop out (sich drücken), I think what I really need is to get my own head straight about being alone in a new place. If I don't deal with the problem on my own now –I'll just have to face it again later.

dann: Vp rates comm on traits: self-awareness, responsibility, well-adjustedness, social acceptability, maturity

wenn comm ihr Problem mit Gebet bearbeitet wird sie als socially appropriate angesehen (self-aware usw; größte Diff vs drinking bei responsib und maturity),
 tried to help –appropriateness of comm high - wanted help 73, did not wanted help 67, appr low -60 -47;
 Diff ns ! ((73 vs 47 !!, sonst bei dieser Anzahl bei Batson immer sign))(bei high appr –help egal ob wanted oder nicht wanted, bei low appr –schwächer,
 self-rating helpful/concerned –end pos, means quest ns;
 help when wanted – (nicht untersucht: ob comm betet oder trinkt –angeblich gleiche Ergebnisse – pattern of results quite similar, nicht gezeigt) – extr ns, intr external orth ns, internal pos, interact pos, end ns pos, Q pos; ((anders als Batson 76/73 tentative –dort orth –Q –I, internal nicht anders als intr external; dort Orth besser als Q –hilft bei beiden Varianten, hier internal dto –hilft auch bei beiden Varianten, end dto, nur ns, orth dto, einmal ns//gegen ihren Willen helfen ist hier sinnvoll –einmal für betende Christin -solidarisch, das andere Mal für unreife Trinkerin, lebensverändernd; allein fertigwerden mit Einsamkeitsproblem ist für beide ja falsch))
 help not wanted –extr neg, internal pos, intr/external ns, orth pos, Q neg, means neg, end nspos, intera nsneg;
 Deutung: end-Vp helfen wegen internal need to help, need to appear helpful (ohne Beleg), Q weil victim es sagt ((Diff end –Q –unsicher ob sign)) weniger help ist mehr help, Q ist besserer Helfer (weil er Opfer nicht hilft, wenn es das nicht will, -wenn Opfer es will: Q gleich internal –oder in 73 weniger als orth),

4 Punkte ?(0,5 sample, 2,5 Messung, 0,5 stat ?, **0,5 Intervall**) **self-rating: helpful, concerned –end pos, means quest ns; help when wanted (gemessen auch ob Vp angemessenes Verhalten zeigt –bei Einsamkeit betet statt trinkt –dann bei wanted und nonwanted gleich viel Hilfe, bei Trinken weniger bei non-wanted, bei Analyse dann weggelassen) –extr ns, intr ns, external nspos, orth nspos, internal pos, interact Q pos, end nspos; help when not wanted –extr neg, internal orth pos, intr/external ns Q neg means neg, end nspos, interact nsneg, Deutung: Q hilft wenn Opfer es will, nicht wenn es nicht will, internal (und nspos auch Intr, end, orth) hilft immer, ist nicht responsive–wegen need to appear helpful (unbelegt; real eher weil Opfer es braucht, Q drückt sich schnell, gegen Willen helfen ist eher gut –vgl Alk!), desh Q besser //Sign zweifelhaft//Diff zu Batson 73/76; (means/extr ähnlich Q –hilft bei wanted ns, bei not wanted neg,) /internal ist nicht intrinsic, nicht end, nicht orth; interact und Q auch nicht identisch;**

Batson,D/Oleson,K/Weeks,J et.al.: Religious prosocial motivation: is it altruistic or egoistic ? in: JPSP 57,873-884, 1989

Study 1: 46 psy students, 33 P, 13 K,
 Vp soll innovative helping program bewerten –walkathon für Leute, die seltene Krankh haben, die behandelt werden könnte, für die das Geld fehlt, wer mitmacht wird gesponsert von corporation, die bestimmten Betrag per mile zahlt, jeder rennt für best Individuum, muss vorher fitness test machen –stepping up and down an 8 inch stone block as quickly as comfortable,
 Vp bekommt Brief von Witwe mit krankem Sohn Billy, und Brief von professor in charge, der die Möglichkeit zeigt, dass students an walkathon in der Nähe teilnehmen können,
 easy qualifying standard condition -11 M, 14 F;(bei Test bestehen angeblich 60 %) difficult qualifying -14 M, 8 F –(keinerlei Diff in Items MF) –(hier bestehen nur 15 %)
 Möglichkeit für Billy walkathon zu machen -5 miles bringen 500 D, 20 miles 3500,
 dann machen Vp qualifying task –stepping up and down an 8-inch-high stone 30 Sekunden lang,
 helping Billy –bei Vp 59 % (27 von 46), bei 8 andern Vp mit wenig rel Interesse 13 % (einer)

volunteering to help –means/ extr neg, end orth ns pos, intr internal pos, external nspos, interact/quest ns,
 in easy condition –means/extr neg, intr nspos, Rest ns; in difficult condition –means/extr neg; end intr internal orth pos, Q intera ns, ((Deutung: volu machen wollen dort, wo man –weil man Test kaum besteht –nicht in Frage kommen wird; oder Meinung, man schafft das sowieso ?))
 helpers allg machen mehr steps;
 helpers vs nonhelpers (13 vs 11 Vp) bei easy condition –alle außer orth neg (alles ns), bei difficult condition (14 vs 8 Vp) –helpers -means/extr besser (ns), Q intera besser sign, end intr ext sign schlechter, internal ns schlechter (aber auch schon in easy –condition immer schlechter; Q hilft zwar nicht mehr, hat aber altr Motivation, weil bei difficult-condition mehr Leistung ? bei easy aber nicht; Q meldet sich weniger als I, ist unter den Gemeldeten bei easy nsneg, nur bei Gemeldeten bei diff pos//I sagt, will helfen –und sabotiert das dann durch schlechte performance –wer glaubt das ? und warum schlechte Performance nur bei diff condition, wer nicht helfen will, muss sich bei easy condition mehr drücken / I-helpers sind bei difficult condition nur ns ! zu performance ; sind nur bei nonhelpers besser; bei so wenig N kann das auch Diff in Sportlichkeit sein// Diff bei Q ist nur marginally sign -0.10 ; /keine Analyse wer sich am Ende für Hilfe qualifiziert hat –I usw melden sich mehr und durchschnittliche Leistung –aber Q melden sich ns vs stärkere Leistung;

4,5 Punkte ? (0,5 sample, 2,5 Messung, 0,5 bei, 0,5 stat ? 0,5 Interve) **Hilfe für kranken Jungen per walkathon, vorher Qualifizierung, (Vp helfen mehr als 8 nicht rel desinteressierte students); insgesamt : Intr internal pos, orth end nspos, Q ns, extr neg; bei hoher Chance auf Qualif kaum Diff (nur intr nspos, means/extr neg, Rest ns), bei geringer Chance –I ext orth internal pos, Q ns;(melden sich weil sie eh nicht helfen können oder: can do?), performance bei fitness-Test: Diff helper-nonhelper bei hoher Chance–alle rel Items ns neg (helpers leisten weniger), bei geringer Chance –Q leistet mehr, internal ns, intr end neg (extrem wenig Vp, dubiose Deutung (s.o.)**

Study 2: 60 psy students, F,38 P, 19 K, 3 no aff (Christian background)
 pilot testing of programs for university radio, listen to tapes –Bulletin Board –announcing campus activities, News from the personal side –goes beyond the facts of local events to report how these events affect the lives of individuals involved;
 News –Katie, Eltern und Schwester sterben bei Unfall, sie muss Bruder und Schwester durchbringen, wenn sie keinen Abschluss machen kann, wird sie nichts verdienen und Geschwister zur Ado freigeben müssen,
 Brief von professor in charge, einige wollen K helfen, K schreibt wie (zB. Bruder beaufsichtigen, transport), Blatt wo man sich einträgt –low pressure: 2 von 7 haben schon geholfen, high pressure -5 von 7 (warum ist das high –andere machens doch schon)
 50 % wollen helfen, high pressure 57, low 43, (11 zusätzliche rel desinteressierte Studenten –help 27 %), help in high pressure condition –rel Items ns; bei low pressure –extr neg, Q intera pos, end external orth ns, intr internal nspos,
 dann median splits: 4 Möglichkeiten –high Q interac bei low pressure 67, I 43 (das ist altruistic, Rest nicht; ob das sign ist, ist offen ebenso wie ob die Diff 0.28 –I –und 0.36 Q –bei low pressure sign ist//auch: bei 4 Möglichkeiten –high und low I gleich bei low pressure, in Table high mehr 0.28 !, nicht Null; high Q und I bei high pressure und low Q intera I bei high pressure gleich, low Q intera I bei low pressure 20/44; split-Methode: keine Diff bei I –weder in low noch in high pressure –vs Korrel 0.28 in low//low pressure ist hier altr –Q pos, entspricht eher easy condition, die ist angeblich nicht altr –dort Q ns; /was bedeutet: andre helfen schon –man muss auch oder man braucht nicht ?, oder andre helfen nicht –muss man dann oder braucht man nicht ?; vgl: easy –man muss aufpassen, sonst muss man

mitmachen –also lieber dort nicht anmelden, eher bei difficult und dann versagen, aber I versagt z.T. nicht, ist nur ns)

3,5 Punkte ? (0,5 sample, 2,5 Messung, 0,5 stat ?) **Hilfe für Studentin in Not –wenn andre schon sich eingetragen haben –rel Items ns; wenn wenig sich eingetragen haben – Q interac pos, end external orth ns, intr internal nspos (Sign der Diff zu Q sehr unwahrscheinlich, sogar Korrel unwahrscheinlich vs split-Analyse), (Deutung-s.o.-pro Q, aber dubios) /rel Desinteressierte – wollen weniger helfen,**

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

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

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

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

Becker,P/Dhingra,P: Religious involvement and volunteering: Implications for civil society, in: Sociology of Religion 62, 315-335,2001

working class and single parent Vps, state New York, rr 60, mehr white, K; Befragung von volunteers und pastors der cong; /do you volunteer ? in cong ?/attend more than holidays, impo of rel, confide in church members, church members in network, mission orientation –like a family -concentrate on providing members with close and supportive interpersonal relationships; a place of worship, many people choose not to be more involved; community congregations a place where people debate values and issues they care deeply about, cong - leader in the community -congregations, play an active role in local civic life and social activism. (Formulierung unsicher)

volu (mv demogr, confide in neighbor) –bei ganzem sample: attend pos, impo of rel pos,

volu bei Kg'ern: cong members in network, church place of debate pos, rel impo ns; denom ns (nicht gezeigt),

volu in cong (vs other volu) –nur Kg'er: impo of rel ns, confide in fellow church member pos, church place of worship neg, leader neg; church member in network ns,

evangelicals - volunteer because it expresses a spiritual value "If I am to become more Christ-like, I must serve." liberal Protestant or Catholics because we "have an obligation to help others as citizens." "To make society run, you have to put in your time." Catholic and moderate Protestant congregations are equally likely to foster volunteer activities that maintain the congregation (committees, Sunday School or religious education teacher) and activities that reach out beyond the congregation's own four walls (food pantry, rescue mission, pro-life counseling center).

Liberal Protestant congregations provide volunteer activities oriented almost entirely to congregational maintenance. Evangelical congregations have twice as many congregational maintenance activities as they have outreach activities. The social capital generated through volunteering within Catholic, moderate Protestant, and to a lesser extent evangelical churches is not contained solely within the congregation, but is spread throughout the community

6 Punkte (1,5 sample, 3 Messung, 1 mv, 0,5 stat) **volu (mv demogr, confide in neighbor) –bei ganzem sample: attend , impo of rel pos// volu bei Kg'ern: cong members in network, church place of debate pos, rel impo ns; denom ns (nicht gezeigt),**

volu in cong (vs other volu) –nur Kg'er: impo of rel ns, confide in fellow church member pos, church place of worship neg, congr als leader neg; church member in network ns (nicht gezeigt), (lib P –eher cong maintenance, help others as citizens; ev –Nachfolge, become Christ-like, maint und outreach etwas, K mP gleichviel maint und outreach)

Bekkers, R: Giving Time and/or Money: Trade-off or Spill-over? 2002

'Giving in the Netherlands' (GIN) survey, 1997.

mv –(MF age marital status, community size edu inc household size working hours PostMat, Social value orientations were measured with a series of 6 decomposed games, in which people allocate points of hypothetical value to themselves or an 'unknown other'. The more points allocated to the 'unknown other', the more altruistic the respondent)

volu – Kg pos, orth Calvi nspos, volu hours –Kg pos, denom ns; giving to charity (mv incl volunteering !) –Kg ns, K pos, /amount of giving to charity (mv incl volu) –Kg pos, denom ns; number of charitable causes supported (mv incl volu) –Kg pos

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **Kg pos zu volu, volu hours, amount of giving to charity, number of charitable causes supported, ns zu giving to charity; orth Calvi nspos zu volu, K pos zu giving to charity, sonst denom ns;**

(auch Info zu Persönlichkeit, R allg, R pos) Bekkers,R: Participation in voluntary associations: relations with resources, personality, and political values, in: Political Psychology 26, 439-454, 2005
 Ndl, Family Survey, rr 41, Vp und partners, single person households, /(quasi)political assoc –pol parties, labor unions, professional orgs, religious orgs, women’s orgs, advocacy groups, environmental orgs; nonpolitical assoc –sports clubs, hobby clubs, orgs providing human and social services, cultural expression groups, orgs for parents in schools; membership, und wenn: served as unpaid volu worker/Big Five -30 Items Goldberg,
 member in nonpol –mv (age female empathic concern, perspective taking, edu, hourly wages,urbaniz, Postmaterialism, left-right, voting preference –Christian nspos, other /undecided, attitude extremity, political interest) O nspos, C nsneg, Kg ns;
 quasi-political –O ns, C neg, A nsneg, Kg pos (AutoK), Christian party pos (AutoK/ÜberKo, Kannib) beide zusammen: O ns, C neg, E nspos, A N ns Kg pos, Christian party pos (AutoK/ÜberKo, Kannib volu –O nspos, C nsneg, E pos, A/N ns; Kg pos, Christian party pos (AutoK/ÜberKo, Kannib) -wegen AutoK,ÜberKo, Kannib bleibt alles unklar//O hängt mit edu pos zusammen, N neg !, A mit left wing/pol interest/Postmat (neg), wenn A/C/N-Vp mehr hourly wages haben –weniger member/volu;

5,5 Punkte (2,5 sample, 1 Messung, 1,5 mv, 0,5 stat) **Kg und Wahl christlicher Parteien pos zu Mitgl/volu in associations (allg und pol –ist incl rel; nonpol ns) bei Ko von Persönlichkeit, aber nur mv-Korrel da mit ÜberKo, AutoK, Kannib –alles bleibt unsicher;**

Info: O bei nonpol ass pos, sonst ns, C allg neg, A/N ns, E v.a. bei volu pos; O hängt mit edu pos zusammen, N neg; A mit left wing/Postmat/pol interest neg, wenn A/C/N mehr hourly wages haben –weniger member/volu

Bekkers,R: Traditional and health-related philanthropy: the role of resources and personality, in: Social Psychology Quarterly 69, 349-366, 2006

Family Survey of the Dutch Population, rr 41, spouses with partner, zT. auch singles,
 “Some people donate money to charities. Did you donate money in the previous year to voluntary associations, charities or nonprofit organizations? (Please do not include lotteries and membership dues in your response) Postmortem organ donation was measured with several questions on the registration campaign that the government started in 1998. Respondents who had received a registration form indicated whether they had returned it and, if so, which decision they had made. The options were (1) donation of all organs (29.26%); (2) donation of some specific organs but not all (5.07%); (3) giving the choice to donate or not to next of kin (6.37%); and (4) refusal to donate (10.92%). Almost half of the respondents (48.37%) said they had not registered a decision on postmortem organ donation. “Are you registered as a blood donor?”

empathic concern -4 Items -emotional involvement with other people’s misfortune; “I often feel concerned for less fortunate people”

Perspective taking five items tendency to take other people’s perspective -When I am angry with someone, I try to take his or her perspective” (social value orientations - a rank order to four self-other distributions in two tables -degree to which respondents tend to give away points to the unknown other or to keep them for themselves

Big Five 30 adjectives –aber 6 Faktoren: The fifth and sixth factors were subdimensions of agreeableness -5 warmth or friendliness in interpersonal relations; 6 helpfulness (Cr 55). ((empathic concern –warmth, helpful, E N O pos, C ns; persp taking –helpful, C O pos, Rest ns// blood donation –C/O neg, aber mv mit EC/PT/organ donation –full donor: E pos, N neg; partial donors ns, kin decides C pos; refuse donation –C pos/charitable donations –E pos, O N z.T. neg –Summe evtl: E 3pos, N 2 neg, O 2pos, C 1pos, 1 neg, A ns))

mv –demogr, Pers, empathic concern, persp taking, soc value orientation, verbal proficiency srh paid work homeowner – blood donation: Kg denom ns; organ donation –full donors: Kg ns, K ns, DRC, rereformed neg; partial donors –Kg ns, K ns, DRC rereformed nspos; kin decides –alle ns; refuse donation –Kg pos, K ns, DRC ns, reref nsneg; charitable donations probability –Kg denom ns !, amount –Kg pos, alle denom pos;

7 Punkte (1 sample, 3 Messung, 2,5 mv, 0,5 stat) **blood donation –Kg ns, denom ns; organ donation - full donors: Kg ns, K ns, DRC, rereformed neg; partial donors –Kg ns, K ns, DRC rereformed nspos; kin decides –alle ns; refuse donation –Kg pos, K ns, DRC ns, reref nsneg; charitable donations probability –Kg denom ns !, amount –Kg pos, alle denom pos;**

Bekkers, R: Measuring Altruistic Behavior in Surveys: The All-or-Nothing Dictator Game, in: Survey Research Methods 1, 139-144, 2007a

Giving in the Netherlands Panel Survey, By participating, respondents earned a reward, proportional to the amount of time it took them to complete the questionnaire. After the questionnaire was completed, respondents were given several options for payment of their earnings: (a) in the form of vouchers, to be used in national chains of department stores; (b) in the form of “Air miles”; (c) in the form of a donation to one of three charitable causes: “Medecins Sans Frontieres” (Doctors Without Borders, providing emergency health care in developing countries), the Aids Fund (fighting HIV/Aids, mainly through research) or the Queen Wilhelmina Fund (fighting cancer, mainly through medical research).

Philanthropy in the past year - Respondents were first given a list of 25 methods that they may have used to donate money. Respondents indicated whether they donated any money to charities using each of these methods. Next, they were given a list of 9 subsectors (incl religion) in which charities and nonprofits are active, and a category “other”. For each of these subsectors, respondents indicated whether their household had donated money to charities in those sectors, and if so, how much.

Respondents who reported at least one positive amount donated to these sectors were considered as donors

(mv – zuerst: F, age, edu, student, dann dazu: You can’t be too careful in dealing with other people” and “Most people can be trusted, money earned in experiment, number of prosocial allocations of hypothetical endowments in a series of nine single-shot “decomposed games”, inc)
–donated (6%): Kg ns; amount donated to charities in past –Kg pos; (da ist rel dabei)

7 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat, 0,5 Intervall) **erworbenes Geld in Versuch –spenden an drei Org –Ärzte ohne Grenzen, Krebsforschung/bekämpfung, AIDS-Forschung/Bekämpfung: Kg ns; donate money an 9 orgs (incl rel) –Kg pos;**

Bekkers, R: Intergenerational transmission of volunteering, in: Acta Sociologica 50, 99-114, 2007b

Family Survey of the Dutch Population ,rr 41.,

pillarized organizations: political parties, women's organizations, workers' unions and schools/
sec volu - hobby clubs, sports clubs, environmental organizations, organizations defending consumers'
interests, neighbourhood community organizations, musical and theatre groups, and other social groups
Respondents reporting volunteering activities for religious as well as another type of association were
considered as religious volunteers. Respondents volunteering for both pillarized and secular
organizations were considered as pillarized volunteers.

parents were involved as volunteers in church activities when respondents were 15 years of age.
Volunteering for the church by either the mother or the father was labelled as religious volunteering. All
other volunteering activities by parents (for a political party, a workers' union, in school or other
organization) were coded as parental pillarized volunteering. Parents who volunteered for church as
well as other organizations were considered as religious volunteers.

parents were church members at the time they grew up, and, if so, to which denomination they
belonged, how often they attended church and whether praying at dinner and/or reading the bible was
customary when they were 15 years of age.. Most respondents had two Catholic -reference category.
Parents who did not have a religious affiliation or who had different affiliations were put in one category
(n = 556, 35.0 per cent). Other categories were Reformed parents (n = 182, 11.5 per cent), Re-reformed
parents (n = 144, 9.1 per cent) and parents belonging to other religions (n = 49, 3.1 per cent).

Respondents also reported their present religious affiliation and frequency of church attendance in
questions formatted in similar fashion to the questions on parental religion.

empathy Cr 68 I often feel concerned for less fortunate people; // Perspective-taking'When I am angry
with someone, I try to take his or her perspective', Big Five -Goldberg (1992

distance to parents. Respondents who had lost at least one of their parents, who had moved more than
once in their lives, and who had left the church in which they were brought vs respondents whose
parents were both still alive, who did not move more than once and still belonged to the same religion as
their parents received the lowest score

rel volu (Vp) /Defin unsicher s.o.,mv demogr distance to parents) -parental rel volu pos,(parental
pillarized volu ns, E pos, O neg), perspective taking neg, empathy pos, rel socializ pos parental denom ns,
Vp no aff neg, Kg pos (dann bei allen controls -empathy persp taking parental rel volu ns, nur Kg/no aff
Vp E pos) (zentral: parental rel volu, no aff/Kg Vp); Intera: mehr Distanz zu parents -schwächere
Wirkung von parental rel volu auf Vp rel volu,

pillarized volu -parental rel volu pos, rel socializ ns, parental denom re-reformed pos, Kg/denom Vp ns,
(nur empathy, rereformed, edu pos bei allen controls) (zentral: rereformed parents vs K pos)

sec volu -parental rel volu pos, rel socializ ns, parents reformed/re-reformed neg (K Basis) Kg no aff Vp
ns, (zentral: rel volu pos, reformed/reref vs K neg)

9 Punkte (2,5 sample, 3,5 Messung, 2,5 mv, Intera, 0,5 stat) **rel volu (vs no volu) - E pos, O neg,**
parental rel volu pos (Intera: mehr Distanz zu parents (incl rel) -schwächere Wirkung von
parental rel volu auf Vp rel volu, bei Zugabe anderer rel Items parental rel ns), (perspective
taking neg, empathy pos ,parental pillarized volu nspos- ÜberKo), rel socializ pos, parental
denom ns, Vp no aff neg, Kg pos; mv ganz: Kg pos, no aff neg, Restrel ns (Kannib)
pillarized (sec)volu (vs no volu): -parental rel volu pos, bei Zugabe anderer rel Items ns (O nspos,
Rest-Pers ns) rel socializ/Kg/denom Vp ns, parental denom re-reformed pos(vs K), reformed
nsneg; bei Vp umgekehrt -ref nspos, re-ref nsneg; no aff parents nsneg, bei Vp ns, pillarized
parents pos, (Kannib)

sec volu (vs no volu) (Pers ns) –parental rel volu pos (immer) , rel socializ ns, parents reformed/re-reformed neg (vs K), Kg Vp ns ,no aff parents/Vp nsneg, pillarized parents pos (Kannib) Pers meist ns

Bekkers,R/Schuyt,T:And who is your neighbor ? Explaining denominational differences in charitable giving and volunteering in the Netherlands, in: RRR 50, 74-96, 2008

Giving in the Netherlands Panel survey, /24 methods that Vps may have used to give –for each method: anything given ?, dann Bereiche/charitable causes –church/religious, health, international charities, environment/wildlife, edu/research,culture/arts, sports and hobby clubs,social benefit, other nonprofits,/gave anything –method/area cues, amount donated to church/rel causes, amount donated to other types,/volu -13 types of unpaid work, involved as a volu with volu assoc –(sports/hobby clubs, health,social or legal assistance, school/edu, culture/arts, community,neighborhood, environment wildlife, politics , union or professional org, internat charities, rel, immigrant, other) –at least one type of volu activity for at least one type of org, rel volu/other volu; /altruism -8 Items on benevolence,/you can't be too careful in dealing with other people, in general, most people can be trusted Cr 59; /prosocial values –Punkte verteilen an sich/andere Person, die man nicht kennt und nie treffen wird- Punkte repräsentieren valuable things in life,/motives for philanthropic donations –intrinsic:imagination, virtue, morality; extr –self interest prestige Cr 65 (12 Items)/ social responsib -we should leave the world in a good state for the following generation, society is endangered because people increasingly care less about each other, the world needs responsible citizens; Cr 62, salience –my faith(world view) has a lot of influence in my life, /how often been asked to contribute money to nonprofit assoc,/in my social environment it is self-evident to do voluntary work, Korrel: donate – no aff minus, Rest gleich, donations to church - no aff 10 Euro, K 73, DRC 240, kons P (rereformed) 452 , other Chr (Lu evangelical) 565, donations to other org –no aff 97, K 125, DRC 187, kons P 205, oC 207, rel volu –no aff Null, K 11, DRC 25, kons P 35, oC 55 volu for other org –no aff 29, K 46, DRC 41, kons P 42, oC 45 intrinsic motives for philanth –no aff minus –K –DRC/kons P, oC; extrinsic –dto, oC gleich DRC/konsP; altruism –no aff minus –K –DRC –kons P-oC; prosoc values –no aff /K –DRC- kons P -oC(zT.schwache Diff) , social trust –nur DRC /oC pos, Rest ns, social responsib –no aff minus – K/oC –DRC/kons P; (requests for contrib –no aff –K –DRC/konsP -oC), social pressure to volu –no aff -K –DRC/oC –kons P;

mv –rel donations -demogr –no aff neg, dann K –DRC –kons P -oC; mv intrinsic/extr motives, altr values, trust, prosoc values, social responsib –denom bleibt, (incl rel salience pos), dazu Kg (pos), requests/social pressure/rel volu (pos) und sec volu –denom bleibt, plus Kg, salience, rel volu; donations to other causes –K gleich no aff, Rest mehr, Diff DRC konsP oC kaum da (bleibt mv), salience of rel pos, Kg ns, rel volu ns, rel volu –no aff/K minus, DRC –kons P-oC; salience pos, Kg pos (mv demogr, altr, trust,prosocial value, social responsib request social pressure) sec volu –alle denom gleich, mehr als no aff; mv altr usw –nur noch K sign, salience ns, **Kg neg**

10 Punkte (3,5 sample, 5 Messung, 1 mv, 0,5 stat) **donations to church –no aff wenig, dann K-DRC-konsP-other Christian(ev, luth), rel salience pos, Kg pos, rel volu pos// donations to other org –no**

aff -K (mv keine Diff) -DRC -konsP/oC (mv wenig Diff), rel salience pos, Kg ns, rel volu ns; //rel volu -no aff -K -DRC -kons P -oC, mv no aff/K minus, DRC -konsP-oC, salience pos, Kg pos; // sec volu -no aff -K/DRC/konsP/oC gleich, mv K pos, **Kg neg(Kannib/ÜberKo)** /intrinsic motives for philanthropy -no aff minus -K -DRC/kons P, oC; extr dto, altruism -dto; social trust -nur DRC/oC etwas mehr; social responsibility -no aff minus -K/oC -DRC/kons P;

Bellamy,J/Leonard,R: Volunteering among Church attenders in Australia. Individual and Collective Dimensions, in: **Hustinx,L et.al.:** Religion and volunteering. Heidelberg 2015, 121-142

National Church Life Survey, church attendees -meist weekly/more, 79 % mit leadership or ministry role (administration, children's ministry, music, teaching), age edu pos,

volu in community: hours of volu work in wider community, number of wider community orgs participated in, number of wider comm orgs for which volu work carried out, having been a spokesperson for a wider comm org /group, your advice was sought on a community issue/ Congr bridging -congr has been efficiently helping people in wider comm, leaders at church keep attendees strongly focused on connecting with people in the wider c, people at church mostly have similar attitudes to actively engaging in comm service, involvement of congr in other comm orgs and events/

congr bonding -number of close friends in congr, ease of making friends in congr, satisfied with friendships at congr, -unity: sense congr is close-knit, willingness to go out of their way to help each other, congr divisions, personal experiences of criticism/extensive demand, trust in people at church, outcomes of conflicts, /congr efficacy -ability of congr leaders to bring people together to make things happen, confidence congr would come together to solve serious problems, willingness of congr to try new things, clear congr vision for its mission, congr will achieve mission,

church involvement -Kg, number of years at congr, number of roles in congr, involvement in special projects, having leadership role, being spokesperson for congr, 4 domains (schools, recreation sport leisure org, community service care welfare activities, social action social justice lobby groups), jewells drei orgs -org associated with local church, other rel orgs, secular orgs;

Motivationen dafür (main reason, very impo reason usw) - : F 2 -use my skills gain more knowledge, grow more as a person, gain career-related experiences, meet new people spend time with people I know, address my own personal needs problems, F 1 meet needs of others/make world a better place, part of living out my Christian values living out my faith, part of God's mission in the world,

volu in community -theol orientation: K evangelical reformed charismatic Pentecostal liberal ns, denom -Anglican K ns uniting pos, other P neg; congr bonding friendships pos, involvement in congr pos, congr bonding unity neg, congr bonding efficacy ns,

volu in community mv -involvem in congr pos, charismatic faith neg, congr bonding -unity neg, traditionalist faith pos, cath faith pos, evangelical faith neg, (Rest ns -uniting church, other P, Anglican, reformed moderate New Age Penteco Fundam lib faith cong bonding friends/efficacy, growth in Christian faith)

(volu in community -uniting church pos, congr bonding friendships pos/ns, efficacy ns, unity neg, involvement in congr pos, charismatic ns/neg, trad faith ? pos, cath faith ns/pos, evangelical faith ns/neg, charism faith ns/neg, uniting church ns, Anglican ns lib faith ns fundam faith ns -mv vs biv - widersprüchlich, z.T. neue Items)

bridging –theol orient: K ev charism ns, reformed neg, Penteco pos, liberal neg, denom: Anglican neg, K uniting other P ns, congr bonding efficacy pos, congr bonding unity pos, congr bonding friendships pos, involvement ns;

bridging mv (edu, age, MF, country of birth) –sehr viele rel Items: congr bonding –efficacy/friendships pos (unity ns), involvement neg !, uniting church pos, reformed/traditional/evangelical faith neg, kath faith nspos (Rest ns –es tauchen andere Items auf –fundamentalist faith, New Age faith, growth in Christian faith, moderate faith, ns auch denom other P, Anglican, K ns-Basis),

(bridging: congr bonding efficacy/friendships/unity pos, reformed lib Anglican neg, Penteco pos, involvement in congr ns oder neg, uniting church ns oder pos, evangelical ns/neg; traditional ? –neg, fundam faith ns, growth in faith ns)

Motivations for volu in 4 sec domains – live out Christian values/part of God’s mission -53-71 % ja, mehr als andere Gründe (außer meet needs),

religiöse Mot ist stärker wenn volu für sport /community service/social action via local church/another rel org gemacht wird als via sec org,

8,5 Punkte (2,5 sample, 4,5 Messung, 1 mv, 0,5 stat) **bridging –Orientierung/involvement in wider community: congr bonding efficacy/friendships/unity pos, involvement in congr ns oder neg, reformed lib Anglican neg oder ns, Penteco pos oder ns, uniting church ns oder pos, evangelical ns/neg; traditional ? –neg, fundam faith ns, charismatic faith ns, growth in faith ns)**

volu in wider community –uniting church pos/ns, congr bonding friendships pos/ns, efficacy ns, unity neg, involvement in congr pos, charismatic ns/neg, trad faith ? pos, cath faith ns/pos, evangelical faith ns/neg, charism faith ns/neg, Anglican lib faith fundam faith ns –mv vs biv – widersprüchlich, z.T. neue Items),

Motivat für volu in säk Bereichen –live out Christian values/part of God’s mission mehr als andere Gründe; denom und theol Richtung: nicht lib pos, cons neg, eher umgekehrt; bridging pos zu bonding, bonding eher ns zu community volu; (z.T. mv-Kannib)

bridging - bonding eff pos, unity pos/ns, friends pos, involvement ns/neg; biv 3 pos, 1 ns

volu in community –bonding eff ns, unity neg, involvement pos, friend ns/pos; biv 2 pos, 1 ns, 1 neg; bridging: ev ns/neg, charism ns, Pe ns/pos, lib ns/neg, Anglican ns/neg, uniting ns/pos, trad neg, Fu ns;

volu in community –ev ns/neg, charism ns/neg, Pe ns, lib ns, Anglican ns, uniting ns/pos, trad ns/pos, Fu ns;

Bennett,M: Religiosity and formal volunteering in global perspective, in: **Hustinx,L et.al.:** Religion and volunteering. Heidelberg 2015, 77-96

Gallup World Poll 2007/2008, 113 Länder, ca 160 000 Vp, volunteered your time to an org, ca ein Drittel keine Christen;(was ist org ? zT in best Ländern verboten für NGOs usw, volu durch andre Kanäle ? oder Zwang –Gew; für andre Zielgruppen –Familie, Verwandte, anderswo volu sozial erwünscht,

mv –age edu MF marital status Aggr: real gross domestic product per capita in purchasing power parity, democracy –Gastil Index –political rights, civil liberties //

attend a place of worship or rel service within the past seven days; religious minority –belong to a rel group that is not the largest group in country, national devoutness –Aggr Kg; rel diversity – Fractionalization Index –Umkehrung von Herfindahl,

volu – alle denom pos vs nonrel (K P orth Mu Hi Bu J), Kg dazu –pos (J Hi ns), rel diversity pos, member of minority rel pos, nat devoutness kurvi –in sec und rel Ländern pos, dazwischen weniger,

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **volu – alle denom pos vs nonrel (K P orth Mu Hi Bu J), Kg dazu –pos (J Hi ns), rel diversity pos, member of minority rel pos, nat devoutness (Aggr Kg) kurvi –in sec und rel Ländern pos, dazwischen weniger**

Bennett,R/Kottasz,R: Emergency fund-raising for disaster relief, in: Disaster Prevention and Management 9, 352-359, 2000

Vp –Leute nahe U-Bahn/in Bahnhof, 44 % F, I am more likely to make a generous donation to an emergency disaster relief appeal wenn –betroffenes Land armes Dritt-Welt-Land ist, charity die Geld will well known ist/mit andern char zus-arbeitet, wenn Land öfters major disasters erlebt, wenn TV/Ztg bestätigt, dass aid agencies schnell und effizient reagieren, oder pitiful disaster victims zeigt, oder zeigt, dass local people sich selber helfen statt auf Hilfe zu warten, Geld für ökon und strukturelle Entw verwendet wird; public support by Government ministers, celebrities, Royal Family –wirkt nicht; irrelev (Antworten mehr als 50 % unentschieden –country's record on human rights, Plünderung crime, civil disorder, disaster man-made, Regierung hilft nicht, Hilfe kommt nicht schnell zu Leuten// less likely to make a generous donation.. –TV/Ztg –aid not distributed fairly in disaster area, wrong kind of aid sent to area, poor communication/bad coordination der Hilfsorg, Trend: Land hat Politik die ich nicht mag, führt Krieg
frequency of donations to major disaster relief appeals – mv (Vp frequently donates to charities in general/spends a lot of time watching TV/has children under age 7, considers himself to be financially better off) –Vp is religious person pos

(unter 5) **frequency of donations to major disaster relief appeals – pos zu Vp is religious person (plus Info zu Spendengründen: arm, gutes Opfer –tut selber was, zuverlässige charity, celebrity-support unwirksam, human rights, civil disorder man-made disaster Regierung hilft nicht ns, Geld für Strukturentwicklung/etwas neg: Land hat Politik, die ich nicht mag, führt Krieg, erlebt oft disasters/TV wichtig-pitiful victims !)**

Benson,P/Dehority,J/Garman,L et.al.: Intrapersonal correlates of nonspontaneous helping behavior, in: Journal of Social Psychology 110, 87-95, 1980

univ students, number of hours a person spent in previous year, giving help or service to people, no pay, credit, remuneration, -tutoring, teaching (free swimming lessons) leadership in youth orgs, counseling, visitation (visit prisoners, aged) giving companionship to persons in need, crisis intervention work, disaster relief, soliciting for charity, doing volu work for orgs which help people, doing errands/handywork for persons in need, acting to reduce social inequalities (promote socially just legislation) raising public consciousness about social inequities (communicate info about poverty, racism, sexism) other things which have positive helpful consequences for others,
how religious do you consider yourself to be ? are you a member of a formal religious church or group ?
biv: helping –I, Kg, impo of rel srr pos (helping –Messung ns zu social desirability) (3 andre Items erhoben, nicht erwähnt in Resultat –cons vs lib, member of formal rel church/group, extr)
mv (7 rel Items, self-esteem, soc desirability (Crowne/Marlowe) dogmatism LoC
internal/external, alienation, social responsibility, life satisfaction, sex age occ Ortsgröße Kinder in Familie) –I, Kg pos

7,5 Punkte (1 sample, 3,5 Messung, 2,5 mv, 0,5 stat) **I Kg impo of rel srr pos zu helping (viele Items) pos, unsicher: cons vs lib, member of church, extr ns; mv I Kg pos (Kannib, ÜberKo)**

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

Search Institute Profiles of student life: attitudes and Behaviors Survey, ca 217000 VPs 6.-12. Klasse, during an average week, how many hours do you spend going to groups, programs, or services at a church.; how important is each of the following to you in your life: being religious or spiritual

alc drunk once or more letzte 2 Wochen, use illicit drugs three or more times last year, sex three or more times a lifetime, depr/SmV, three or more incidents of fighting, hitting, injuring a person, carrying using a weapon, threatening physical harm in past year, has gambled dreimal/mehr past year, betrunken gefahren/bei Betrunkenem mitgefahren dreimal/mehr, skipped zwei oder mehr letzten Monat und oder schlechte Note,

helps friends or neighbors one or more hours per week,

high importance on getting to know people from other racial ethnic groups, gesunde Ernährung/exercise, avoids doing dangerous things, save money for something special, ability to navigate through hardship, leader of a group, gute Noten -Kg und impo richtig bei allem, schwach bei Depr/SmV, gambling, overcoming adversity// impo evtl mehr Wirkung ; bei F und M gleich, bei Native Am und Asian schwächer, white Hisp black stärker,

Signifikanz unbekannt

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

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

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

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

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

Berger,J: The influence of religion on philanthropy in Canada, in: Voluntas 17, 115-132, 2006

Statistics Canada, 2000 National Survey of Giving, Volunteering and participating, /what if any is your rel affiliation -cP -Ba, Pe, ZJ, Prot other; lib P -Anglican, United, Pres, Lu; K; other K -Ukrainian,Eastern Orth, other K, //rel commitment -srr und how often attended rel services or meetings not including funerals, weddings, other special events, ((reasons for giving -personal altruism: personally believe in the cause, feel compassion to others, you/someone you know has personally been affected !/ social, instrumental norms -government gives credit on inc taxes, to fulfill rel obligations !, owe something to the community!; volu -Gründe: personal benefits -to use your skills and experiences, to explore your own strengths; personal altruism -you/someone you know has been personally affected by the cause, to help a cause in which you personally believe, to fulfill rel obligations or beliefs !! -hier rel altr !; because your friends volu, required by school, improve job opportunities//lib P und cP -etwas mehr pro Faktoren mit rel, no ganz wenig; K ns überall, J mal rel, mal nicht))

giving –% of income –cP 1,4, lib P 0,6, K 0,32, J 0,45, no aff 0,19; (% an rel: cP 75, lib P 47, K 40, J 28, no 9)
, total dollars an sec –cP 171, lib P 150, K 87, J 205, no 96; volu –annual hours –cP 75, lib P 64, K 38, J 43,
no 39; volu to rel –cP 46 %, lib P 16, K 13, J 22, no 2; hours volu for sec – cP 41, lib P 53, K 33, J 33, no 33;
% of available hours –cP 8% , Rest unter 1 –unwahrscheinlich -,auch hier no aff am wenigsten (auch bei
Einzel-tätigkeiten cP leicht mehr als lib P, mehr als K, viel mehr als no –canvassing/campaigning,
fundraising, serve as unpaid member of a board, educate influence public opinion, help to organize
activities, consulting executive or office work, teach or coach for an org, provide care or support, incl
counseling, collect serve deliver food other goods, volu driving)
Korrel total giving -mv (Gründe für giving/nongiving –Über/AutoK/total income) –cP pos, Rest denom
ns, religiosity pos, Korrel volu hours –mv (s.o. plus available hours,Über/AutoKo,) –auch cP ns,
religiosity pos, (Mediatoren –Gründe für giving/volu –no aff weicht nur bei den Gründen – Faktoren - ab,
die Rel enthalten –hat dort weniger, deshalb weniger give /volu, bei restlichen Gründen ist no aff
Durchschnitt –außer: will Geld für was andres ausgeben, für Zuk sparen –eher Ausrede; keine
Zeit/Gesuprobleme eher weniger !; Faktoren sind aber unklar s.o., mal no aff bei believe in cause –eher
altr - Durchschnitt, mal weniger, bei personally affected –eher egoist, aber als altr angesehen ! dto// und
religiosity wirkt auch noch)

9 Punkte (3,5 sample, 4 Messung, 1 mv, Mediat, 0,5 stat) **denom (cP, lib,- K J nur bei give) pos zu rel
und sec give/volu vs no aff, cP an sec mehr give als lib P/K, cP mehr volu an sec als K, lib P am
meisten; religiosity pos zu total give/volu hours, Mediatoren –Motive für volu/give –schlechte
Messung –wohl aber: no aff weicht vor allem bei rel Mot ab, sonst etwas egoistischer**

Berghuijs,J et.al.: New Spirituality and Social Engagement,in: JfSSR 52, 775-792, 2013

Ndl -LISS panel of CentERdata in October 2009, rr 60 %, "I am a spiritual person" and "I view myself as
belonging to a religious or spiritual group or a group based on a worldview"

"unaffiliated spirituality" group ("spiritual" and not affiliated to a spiritual or religious group) can be
constructed using the two items of self-determination just cited vs affiliated irrespective of their being
spiritual and, on the other, to nonspiritual, nonaffiliated

F –analyse -new spir (ca 22 %, trad rel 33, no 45) –Items mit Diff: spir transfo, monism, spir knowledge,
syncretism, Quest, neopaganism New Age expectation belief in paranormal reincarn connectedness
nonrel transc exp, paranormal exp self perfectioning pursuit of esot knowledge (trad: mehr als no rel bei
spir transfo, monism, spir knowl Q New Age) (orthodoxy, transc exp, religious, intensity of affil, Kg, pray)

social engagement, philanthropy scale -attitudes of solidarity/ importance of values like being helpful,
forgiving, and loving. //prosocial actions -environment-friendly living donations, memberships,
volunteering, and informal care

As for donations and memberships, we included only those related to: (a) organizations for humanitarian
aid, human rights, minorities, or migrants and (b) organizations for environmental protection, peace, or
animal rights

As for volunteering, we included a larger scope of organizations, volu for rel or sec org;

2 Messungen: rel affil –nonaffil spir - no aff, no spir (Selbstbezeichnung) trad rel –new spir –no spir no
trad rel; (Faktorenanalyse)

prosoc values –affil pos, trad –new spir –no; philanthropy –affil –spir –no, trad/spir –no; environmental
friendly behavior –aff –spir-no; aff/spir –no; donate to org humanit aid,human rights minorities migrants
–aff –spir –no beide; donate to org für enviro prot peace org animal rights –spir –aff –no-beide; member
humanit –aff/spir –no; aff –spir/no; member environm –spir –aff –no, spir –no-aff; volu for rel –aff 18 ,

spir 1, no Null;no Null, spir 2, rel 25; volu for nonrel -aff -spir -no; aff -spir/no; informal care -aff -spir no; aff/spir -no;
zwei Arten von spir

mv 19 Items spir und rel plus demogr /spir transfo 5 mal pos, 1mal neg, 4 ns, reincarn 4 malneg, connected 5 mal pos, 5 ns,(transfo und connect pos zu trad rel !), intensity of affil 3mal pos -Rest wenig bis nichts an Wirkung, unsystematisch, (starker Kannib)

8 Punkte (2,5 sample, 4 Messung, 1 mv, 0,5 stat) **zwei Arten von spir ; prosoc values -trad -spir -no oder spir/no; philanthropy -trad/spir -no oder trad -spir -no; give to humanit aid, human rights minorities migrants -trad -spir -no/member -trad -spir/no, trad/spir-no; give environm peace animal rights -trad/spir -no, member spir -trad/no, spir -trad -no; rel volu klar, volu nonrel org -trad spir no oder trad -spir/no; informal care -trad -spir -no oder trad/spir -no;**

Bernt,F: Being religious and being altruistic: a study of college service volunteers, in: Personality and Individual Differences 10, 663-669, 1989

college students, 90 % K, 3 samples -undergrad; Vp applying to Jesuit Volunteer Corps (working for social justice- for poor/need in edu, youth work, community organizing, social outreach, mental health, shelters) /nonJesuit-no interest in joining a volu service org after graduation (Peace Corps, Jesuit Volu) (I E -kürzere Version von Allport)

undergrad -hours spent doing service volu work -I pos, E Qu ns;

Gruppe, die nach Studium volu machen will -Qu pos, I nspos, E neg, Kg pos, religious ns, (mehr F, GPA)

(unter 5) **hours spent doing service volu work -I pos, Qu E ns; Gruppe, die nach Studium volu (bei Jesuiten) machen will vs Gruppe, die kein volu machen will -Qu pos, I nspos, E neg, Kg pos, religious(Inhalt unklar) ns**

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

Deutsche Schweizer Österreicher, 70 % F, viel single, viel edu, 26 no aff, 30 % practice rel, 44 nicht,

Values in Action Inventory of Strengths 240 items, 24 character strengths (10 items per strength)

have voluntarily helped a neighbor in the last month."(kindness),"I never miss group meetings or team practices."(teamwork),"I try to respond with understanding when someone treats me

badly."(forgiveness).//OTH Orientations to happiness - Life of Pleasure, Life of Engagement, Life of Meaning, 18 Items "Regardless of what I am doing, time passes very quickly."(Engagement)

7 Punkte (3,5 sample, 3 Messung, 0,5 stat) **practicing Vp vs rest: mehr curiosity, persistence,**

teamwork, leadership, forgiveness, prudence, self-regulation, appreciation of beauty,

gratitude, modesty, (keine Diff nonpracticing-no aff); Kreat openminded perspective bravery

love of learning, humor ns R pos

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

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 stat) **practicing Vp vs rest -mehr love, kindness, fairness (keine Diff nonpracticing-no aff) honesty, social intelligence ns pos R help**

Beutel,A/Johnson,M: Gender and prosocial values during adolescence: a research note, in: Sociological Quarterly 45, 379-393, 2004

Giving and Volunteering 1992, 14 J (12-17), how important are personal goals whether or not Vp had actually achieved them - giving time through volunteer work to charitable, religious, or community organizations or other charitable institutions or causes; making financial contributions to charitable, religious, or community organizations or other charitable institutions or causes; making the world a better place, how much personal satisfaction Vp gets from "doing things for people."

mv age, gender, race, parents' volunteer work, had been helped in the past by others, perceived level of social support- could turn to "immediate neighbors," "members of a church or synagogue," "extended family," "classmate at school," and "close personal friends" if they or someone in their family became seriously ill. / Kg regularly/occasionally mehr prosoc values als Kg rarely/never;

5 Punkte (2 sample, 2 Messung, 0,5 mv, 0,5 stat) **Kg regularly/occasionally mehr prosoc values als Kg rarely/never;**

(R help,Gl) Beutel,A/Marini,M: Gender and Values, in: American Sociological Review 60, 436-448, 1995

Monitoring the Future, 77,82,87,91, ca 13000 VP, high school seniors; Compassion -find it hard to be sympathetic toward starving people in foreign lands when there is so much trouble in our own country, maybe some minority groups do get unfair treatment, but that's no business of mine, I get very upset when I see other people treated unfairly, would agree to a good plan to make a better life for the poor, even if it costs me money, its not my problem if others are in trouble and need help; //important: finding purpose and meaning in my life, /(materialism: In the USA, we put too much emphasis on making profits and not enough on human well-being, people are too much concerned with material things these days, there is too much competition in this society//rel(Kg plus impo)-compassion pos, materialism neg, meaning pos (mv ss,gender) keine Intera mit denom,

7 Punkte (3 sample, 2 Messung, 0,5 stat, 1,5 mv,Intera) **Kg/impo pos zu compassion mv, unabh von denom R help**

7 Punkte(3 sample, 2 Messung, 0,5 stat, 1,5 mv/Intera) **Kg/impo pos zu importance of finding purpose and meaning in my life R Gl**

Beyerlein,K: The effects of religion on blood donation in the United States, in: Sociology of Religion 77, 408-435, 2016

Science of Generosity Survey, über 23 J, Internetsample, rr 65, ohne Vp mit "specific condition that prevented them from donating blood (such as a diagnosed medical condition, sexually transmitted disease, not meeting weight requirements, or having visited an at-risk country)."

"How willing or not would you be to give blood if you were able?" "In the past 12 months, have you donated blood for which you did not receive pay?/viel imputation, trad SEM erweitert durch Unklares; mv: if any of the up to five people they nominated as feeling closest to had "asked or encouraged them to give blood in the last 12 months."

"how often in the past 12 months heard messages about the importance of helping other people in need, such as learning to care for others, doing good by being good, paying it forward, the Good Samaritan, the Golden Rule, or Karma." Moral norms - how morally responsible or not respondents personally felt to help others in need / "it is more blessed to give than receive".

Physical health -extent to which respondents' daily activities were limited because of their physical condition (higher scores indicated that they were less limited). "feeling sad or down," "feeling hopeless about things," "feeling tired," or "having little interest or pleasure in doing things" in the last 12 months. extroversion . -"I am talkative," "I tend to be full of energy," "I generate a lot of enthusiasm," and "I have an assertive personality."

"how often people normally attended religious services (not counting weddings, baptisms, and funerals)," / "whether people actively participated in a religious group,". religious salience: "How important is your religious faith in providing guidance in your day-to-day living?.religious ties -nominate up to the five adults to whom they felt the closest in the last 12 months, and then were asked which ones,s, if any, were "religious."

SEM-mv s.o. – rel group involvement –self efficacy –willingness to donate –give blood; rel group involvement –giving more blessed –moral norms –willingness –give blood;rel group involvement/Kg/impo –rel ties –solicited to donate –willingness/give (und moral norms ff)
rel group involvement/rel ties –exposed to help messages –giving more blessed –moral norms ff
impo –giving more blessed ff

rel immer indirekt –self eff, solicited, giving more blessed, helping messages moral norms näher an willing/give dran, aber pos zu rel; gilt auch bei Ko von empathetic concern ("sometimes I don't feel very sorry for other people when they are having problems"; "when I see someone being taken advantage of, I feel somewhat protective towards them"; and "other people's misfortunes do not usually disturb me a great deal.") und Kg while growing up,

30 percent of U.S. congregations in urban areas sponsored a blood drive in the last year

8 Punkte (3 sample, 2 Messung, 2,5 mv, 0,5 stat) **Kg, impo, rel group, rel ties indirekt pos zu (willingness to) give blood, SEM**

Beyerlein,K/Hipp,J: From pews to participation: the effect of congregation activity and context on bridging civic engagement, in: Social Problems 53, 97-117, 2006

American Citizen Participation Study, Verba;

1) cultural(museums and public radio) 2) liberal or conservative political causes; 3) women's issues; promoting the rights and welfare of women 4) nonpartisan or civic; non-partisan or civic groups interested in the political life of communities or the nation; 5) literary or art; discussion and study groups 6) ethnic or racial NAACP; 7) general political causes; 8) social service; 9) organization supporting a candidate; 10) service club or fraternal; 11) senior citizen; 12) youth group; 13) religious; 14) neighborhood association; 15) educational; 16) veterans; 17) hobby or sports; 18) business or professional; 19) labor union; 20) other organization.

number of organization-types providing charitable services to nonmembers in which an individual indicated active participation. (nur 54 % der Orgs machen das, – aber alle werden erfragt, was ist charitable? gilt rel auch als charitable, Korrel Rel mit Orgs – rel drin, AutoK), dann Messung active in charitable Orgs – 78 %! – ist was anderes//

Active in linking Orgs – 26 % second measure was a count of the number of organization-types that provide greater interlinkages for active participants. organization-types that are likely to bring individuals into contact with individuals from different organization-types Creating this variable involved two stages. First, we created a measure of a “linking organization.” This took place in three steps: (1) For each organization-type, we determined the average number of other organization-types in which each member participated. For example, for each respondent who reported belonging to a social service organization, we calculated the number of other organizations in which they participated. Summing these values and dividing by the number of social service organization participants gave us the average number of organizations for a social service organization participant; (2) For each organization-type, we determined the average number of organizations providing charitable services in which each organization member participated. For instance, for all respondents reporting participation in a social service organization, we computed the number of other organizations in which they participated that were described as providing charitable services. We then computed the mean over these social service organization participants. (3) And for each charitable organization, we determined the average number of other organization-types in which each member participated. Thus, for each respondent reporting that the social service organization in which they participated provided charitable services, we computed the number of other organizations they participated in, then the mean over these social service organization participants.

org types with linkage scores above 3.48 were coded as “linking organizations,” ((charity-bezogen oder allg?)) since there was a clear break in the values of this continuous measure at this value. – cultural; general political causes; women; non-partisan or civic; literary or art; ethnic or racial groups, (sehr fraglich – Frauen und Neger – Identitätsgruppen mit meisten links? Pol mit vielen links – nicht parteiisch/abgegrenzt? Literatur – elitär und viel links? Youth, rel, soc service ohne links? Linking kombin mit charity – s.o. 3; antirel gepolt, Frauen Neger, allg Pol, Kultur) erst Defin von linking Orgs, dann Messung ob Vp dort actively participates und in wie vielen ((Festlegung von linking aber per Beteiligung an andern Orgs))

Kg mP gleich evP !!, dann K, dann erst bP !, cong activity – ev P bP mP K

“If you average across the last twelve months, about how many hours per week did you give to church or synagogue work—aside from attending services?” – “for example, participating in educational, charitable, or social activities or in other church affairs.”

in high school, the respondent was active in (1) social groups and (2) school government.

active in linking Orgs – mP – bP – K – ev P (AutoK bP und racial groups !); in charitable Orgs (unklar welche) mP – bP – ev P – K;

linking Orgs – (mv Kinder, length of residence, personal efficacy, active in high school social groups/school gov, ÜberKo) Kg ns, mP K bP mehr als evP, dazu cong activity – pos, Rest gleich, charity Orgs – Kg und cong activity pos, K bP ns, mP pos,

Interaktion: cong activity bei mP K bP pos zu linking, bei ev P ns (bei Null cong activity alle gleich, je mehr hours, desto größere Diff) ; bei charity- bei allen 4 pos (bei Null alle gleich, bei viel cong activity ev P etwas weniger);

Kg – bei mP K bP neg zu linking, bei ev P pos; (bei Null Kg – ev viel weniger, bei viel Kg alle gleich viel linking) ; bei mP K bP ns zu charity, bei ev P pos, (bei Null Kg – ev etwas weniger, bei viel Kg alle gleich) nirgends: bei evP Kg oder cong activity neg zu linking/charity (also nirgends neg zu „bridging“!), Kg pos, cong activity bei charity auch;

Intera : keine cong activity und viel Kg: alle gleich viel linking/charity; - und wenig Kg: ev P weit weniger linking/charity; 5 hours cong activity –und viel Kg –bP/K –mP –ev P bei linking; bP –K/P –evP bei charity, und wenig Kg: bP/K –mP-evP linking; bP –mP-K –ev P charity

7 Punkte (3 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat) **dubiose „bridging“-Messung: linking (Frauen, Neger, Politik, cultural, literary) - bei ev P weniger als mP bP K, Kg ns zu linking, cong activity pos (Neger und bP ! AutoK)// Kg und cong activity pos zu charity orgs (unklar was das ist)– biv mP bP ev P K, mv –mP bP pos, evP gleich K; (etwas ÜberKo)**

Intera: congr activity mehr (bei durchschnittlichem Kg) –alle mehr linking außer evP; bei Null- congr act –alle gleich, bei viel: ev P weniger; Kg mehr (bei durchschnittlicher congr act) –link mehr bei evP, bei andern weniger, bei Null Kg –ev P weniger, bei viel Kg: keine Diff; ev P –kein Sinken von link-bridging bei Kg/congr act-Anstieg (ev P ohne Kg –wenig bridging; ev P ohne congr act –bridging ns; evP mit Kg –mehr bridging; mit congr act nicht; andere: ohne Kg –mehr bridging, mit Kg weniger; ohne congr act –ns bridging, mit congr act –mehr) congr act mehr (bei durchschnittl Kg) –alle mehr charity, mP bP sign mehr als K/ev P; Null congr act –alle gleich, //Kg mehr (bei durchschnittl congr act) –charity mehr bei evP, bei andern ns; NullKg – evP etwas weniger charity, bei viel Kg: keine Diff; cong wirkt bei evP wenig pos, bei andern stärker, Kg umgekehrt (sogar neg bei linking)

Beyerlein,K/Sikkink,D: Sorrow and solidarity: why Americans volunteered for 9/11 relief efforts, in: Social Problems 55, 190-215, 2008

RAPAS –Survey 2002 rr47, done volu work for any group or organization providing direct relief to 9/11 attack victims, their families, or workers (10 %)

(mv –live in NY/NJersey, live 10 miles or less from WTC, number of 9/11 victims known, angry about attacks, sorrow about attacks, personal moral responsibility to help others in need, republican democrat number of patriotic symbols displayed, attend prayer or community vigil about attacks, volu prior to 9/11 -demogr, health, number of children under 19, military service)

Kg pos zu volu –bei allen controls ! ((republican independent pos, democrats neg; Ne pos, edu inc ns)) preliminary results –Kg auch pos zu giving money for 9/11 relief efforts,

7 Punkte (2,5 sample, 1,5 Messung, 2,5 mv, 0,5 stat) **Kg pos zu volu for group/org providing relief to 9/11 attack victims, preliminary: Kg pos zu giving money for 9/11 relief**

Bielefeld,W et.al.: How do need, capacity, geography and politics influence giving ? , in: **Brooks,A(Hg):** Gifts of time and money in America's Communities. London 2005, 127-157

cross-sectional, national sample collected in the fall 2001 by the Center on Philanthropy at Indiana University. Research participants completed one of five different surveys of varying lengths, all designed to assess household charitable giving.

religiosity pos zu religious und nonrel giving, probability und amount, alles undefiniert, (mv demogr, Aggregat: poverty, top tax rate, state expenditure –total, health, edu, human services, caring index, % rep in House/Senate, moralistic –individualistic –traditionalistic culture, active nonprofits, state inc per capita, inc gap bottom –top)

7,5 Punkte (3 sample, 2 Messung, 2 mv, 0,5 stat) **religiosity pos zu religious und nonrel giving, probability und amount, alles undefiniert, viele (v.a. Aggregat)controls**

(R Krim, help) Blogowska,J/Lambert,C/Saroglou,V: 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 hope to see more and more movements such as Gay Pride. With gay rights, it should only become easier for gay people to adopt 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 asked to 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 to allocate. We chose the “Xtra Hot Sauce” produced by the company Santa Maria.. In order for participants of Experiment 2 to know which kind of sauce they would allocate, they were asked to taste a minimal quantity of the sauce with a small plastic 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 specified that 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 informed that 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

Blogowska, J/Saroglou, V: Religious fundamentalism and limited prosociality as a function of the target, in: JfSSR 50, 44-60, 2011

polnische Stud, 20 J, 90 % Kath,

Participants were randomly assigned to two conditions: (a) experimental (threat to religious values) condition and (b) control (neutral) condition. In the control condition, participants read a short text presenting the case of a female student who participates in many after-class activities as well as prepares for her exams. After having fallen asleep on a bus, she was robbed of her bag containing all of her books and notes. As a consequence, she cannot successfully prepare for one of the exams, and in spite of her explanations to the professor, she fails. In the experimental condition, participants were given exactly the same story, but with the additional information that the student is a feminist activist and writes articles for a feminist magazine // prosociality: Empathy "I feel sorry for what happened to this person"; (b) "The situation of this person is completely indifferent to me" (reverse scored); (c) "I know how bad I would feel if I were in her shoes"; (d) "It is really sad what happened to her." Willingness to help (a = .54): (a) "I would help her prepare for the exam if she asked me"; (b) "I would surely lend her my books if she were my classmate"; (c) "If I knew she is a good student, I would sign a petition to defend her"; and (d) "If she were my classmate, I would try to plead for her to the teacher who failed her." Moral judgment (a = .64): (a) "It is her fault; she should have prepared well before for the exam" (reverse scored); (b) "This should teach her a lesson; she should have paid more attention to her things" (reverse scored); (c) "This kind of situation could happen to anybody"; (d) "It doesn't surprise me that she failed; she should concentrate more on her studies" (reverse scored).

11 Item RWA, 12 Item Fu short version (Altem/Hu)/religiosity –impo of God, rel, pray //

positive and negative emotions attributed to the target - how often the female student of the story feels each of these emotions in her everyday life, -positive emotions (hope, courage, admiration, contentment, surprise, kindness), negative emotions (disappointment, despair, fear, rage, melancholy, fright); The two components, positive and negative emotions, were importantly interrelated ($r = -.53$).

negativity –pos emot reversed plus neg emot;

in feminist condition –weniger Fu, negativity of emotions, neg emotions, mehr pos emotions, positive moral judgement weniger;

in nonfeminist condition –religiosity und Fu pos zu empathy, willingness to help, moral judgement, (Fu noch: pos emotion) /in feminist condition –religiosity und Fu ns, Fu mehr neg emotions, weniger positive; (Fu und religiosity korrel 0,75, dennoch kein Multikolli-problem! bei mv-Korrel zu helping – RWA ns, Fu ns, religiosity pos)

(unter 5) **bei nonfeminist victim –religiosity und Fu pos zu empathy, willingness to help, moral judgement/feminist victim–religiosity und Fu ns zu empathy, willingness to help, moral judgement,**

Study 2: polnische Studenten, 21 J, all Catholic or had received Cath edu, two conditions: helping a friend, helping an unknown person. written description of eight, short, hypothetical situations of everyday life, Four of these situations were about a person in need: (a) when trying to catch a train, a person's suitcase opens and the contents scatter; (b) a person needs to be taken somewhere by car; (c) a person asks to go first in line since he/she has only one item to buy; and (d) a person asks to make a phone call that is necessary to resolve a problem. Depending on the condition, the target in each of the four situations was either a friend or an unknown person. helping would imply some cost, respectively: (a) being in a hurry oneself, (b) the target needs to go in the opposite direction, (c) losing one's own place in line and thus losing time, and (d) the phone call is to be made to somebody we do not like. four distracting situations -(a) misidentifying someone in the street; (b) forgetting the birthday of a friend; (c) noticing that somebody is wearing the same clothes at a party; (d) being the only one in a movie theater who started to laugh out loud when watching a movie likelihood with which they would help the person

A global score of willingness to help was computed by summing the four answers, universal altruism - (a) "If somebody asks me for help, it does not matter to me if it is a member of my family, a friend, or a person I do not know"; (b) "I think that people should help each other regardless of the degree of closeness or blood relationship"; (c) "Definitely, a difficult situation for a person close to me would be much more important to me than a difficult situation for somebody I do not know at all" (reverse); and (d) "When an unknown person asks me for help, I feel as responsible towards this person as I would toward a member of my family or a friend.

condition: helping a friend –religiosity und Fu pos zu willingness to help und universal altruism, condition helping an unknown person –religiosity und Fu ns zu willingness to help, pos zu universal altruism (mv Korrel RWA neg, Fu und rel ns) /rel und Fu: sagen sie würden universal helfen, tuns aber nicht

(unter 5) **in Bedingung helping a friend: religiosity und Fu pos zu willingness to help/universal altruism, in Bedingung helping an unknown person –beide ns/pos zu universal altruism; rel und Fu: sagen sie würden universal helfen, wollen aber nur friend helfen (merken den Widerspruch nicht !)**

(R help, Abl) Blogowska,J/Saroglou,V: For better or worse: Fundamentalists' attitudes toward outgroups as a function of exposure to authoritative religious texts; in : International Journal for the Psychology of Religion 23, 103-125, 2013

Study 1: 21 J, students v.a., Belgien, 95 Vp, 64 F, 67 kath, 25 ath, nonbelievers; eine Gruppe liest - Antisocial biblical text: Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. The son of the Israelite woman blasphemed the Name with a curse. (: :) They put him in custody until the will of the Lord should be made clear to them. Then the Lord said to Moses: "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Anyone who curses their God will be held responsible; anyone who blasphemes the name of the Lord is to be put to death. The entire assembly must stone them" (Leviticus 24:10–16, NIV).

Afterward, participants in both conditions were presented with nine hypothetical situations - unknown person in need: (a) when trying to catch a train, a person's suitcase opens and the contents scatter; (b) a person needs to be taken somewhere by car; (c) a person asks to go first in line since

he/she has only one item to buy; (d) a person asks for help moving out; and (e) a person asks to make a phone call that is necessary in order to resolve a problem. The situations were constructed in such a way that helping would imply some cost, respectively: (a) being in a hurry oneself, (b) the target needs to go in the opposite direction, (c) and (d) losing one's own priority and/or time, and (e) the phone call is to be made to somebody we do not like. Four distracting situations to divert attention from the fact that prosociality was the construct being measured: misidentifying someone in the street, forgetting the birthday of a friend, noticing that somebody is wearing the same clothes at a party, being the only person in a movie theater to laugh out loud when watching a movie. /bei help-Sit Frage nach help, sonst nicht (distracting wirkt so wohl kaum)

Right-Wing Authoritarianism scale (Funke, 2005; a 12-item French adaptation), 12-item Religious Fundamentalism scale (Altemeyer & Hunsberger, 2004) und Index importance of God, importance of religion in the participant's personal life, frequency of prayer.

Random-Verteilung von VP –Fu, rel und help in beiden Gruppen gleich (irreal), N für Fu unklar (vgl. nur 67 Gläubige, in 2 Gruppen!), Kontrollgruppe: Fu ns pos, rel pos zu help (Fu, rel und aut mal pos, mal ns, mal neg zu help in jeweiligen Kogruppen!), in Expgruppe: Fu neg, rel ns (autoritative rel violence aus AT! gegen bedrohliche outgroup, senkt prosoz. Haltung gegenüber Fremden allg. bei kath. Fu; mv. gender –gleiche Wirkung (control bei Mini-N), Intera bei religiosity ns; noch mehr mv: Fu neg, aut ns, religiosity pos zu help bei neutraler und nspos bei violent condition, (unter 5) 0,5 exp **Fu neg zu help wenn primed durch AT-Blasphemiebestrafungstext, religiosity ns/(in Kogruppe: Fu nspos, rel pos zu help, mv in viol group nspos) ; violent prime selber ns, nur Intera mit Fu wirksam; einiges irreal, nicht machbar (mv, Gruppen –N!, in den drei Untersuchungen Fu, rel, aut mal pos, mal ns, mal neg in Ko-gruppe)**

Study 2: 87% F, Polen, 7% ath/nonbelievers, Text: Be merciful, just as your Father is merciful. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you" (Luke 6:36–38, NIV)

(a) a person asks for help preparing a presentation, but this person is well known for spending more time partying than studying; (b) a person asks for help moving out of his/her apartment at the last minute even though she/he could have done so earlier; and (c) a person had promised something but then forgot to maintain that promise; later, she/he needs help also

the same four distracters as in the first study in order not to emphasize the fact that prosociality was the construct measured, and thus to diminish the risk of social desirability in the answers.

Fu und rel helfen nicht in neutraler Bedingung, mit Text: Fu pos, rel ns; beide Gruppen gleich in F help (trotz help-priming!), aut (und rel mv) plus prosoc prime –weniger help!, mv: Fu pos, rel neg, aut neg!

(unter 5) 0,5 exp **Fu pos zu help wenn primed mit prosoc text, sonst neg; religiosity ohne prime: neg, mit prosoc prime ns! (mv mit aut/Fu sogar neg, Kannib), aut sogar: ohne prime ns, mit neg!! (hier Erklärung: Multikolli –aber nur dafür!!) /prosoc prime bewirkt selber nix, keine Diff zu control**

Study 3: Polen, 87% F, students, (a) exposure to two short biblical excerpts where God legitimizes violence and to two short neutral excerpts that served as distracters, (b) exposure to two excerpts where God commands prosociality and to the same two neutral excerpts as in the first condition, and (c) exposure only to the two neutral excerpts.-

Antisocial biblical excerpts: Anyone who injures their neighbor is to be injured in the same manner: fracture for fracture, eye for eye, tooth for tooth. The one who has inflicted the injury must suffer the same injury (Leviticus 24:19–20); and You will pursue your enemies, and they will fall by the sword before you. Five of you will chase a hundred, and a hundred of you will chase ten thousand, and your

enemies will fall by the sword before you (Leviticus 26:7–8, NIV). Prosocial Do good (: : :), and lend (: : :) without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked (Luke 6:35); and Be merciful, just as your Father is merciful. Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you (Luke 6:36–38, NIV).

Imagine the following situation: Your neighbor is knocking on your door and says that while on the bus s/he was robbed of her/his bag containing documents, a mobile phone, money, a credit card :Moreover, today s/he is leaving for a conference organized by an association of atheists. S/he is in charge of the conference, cannot abandon it, and, taking into account this difficult situation, asks you for help because there is no one to whom s/he could turn.//

It would not be a problem for me to lend my mobile to this person to make a phone call if s/he asked me, I could look after her/his apartment in her/his absence if it was necessary, and I could lend a modest sum of money to this person if it was necessary.

For empathy toward the person, the questions were as follows: I feel sorry for what happened to this person, I know how bad I would feel if I were in her/his shoes, and The situation of this person is completely indifferent to me (reverse scored). mediators (submissiveness to religious teachings and perceived threat to traditional values) The tenets of my religion very often guide me in deciding how to behave, I always live my life in accordance to my religion, What my religion teaches is irrefutable to me, The tenets of my religion are always true –/threat- Those who proclaim new currents in thinking undermine fundamentals of our culture, The lack of values which characterize some groups of people harms what is the most important for our country, People who have different religions and conceptions of life have a lot more in common than we used to think (reversed), We shouldn't be afraid of people who think in a different manner than ourselves (reversed), The more and more diffuse different points of view are, the greater the threat to our country's homogeneity

Help for ath-keine Diff prime violent, prosocial, neutral, //keine Diff bei primes in Fu, Q, rel, rel subm, threat, //neutral condition biv –Fu rel ns, Q pos; viol prime –Fu minus, rel ns, Q pos; prosoc prime –Fu pos, rel pos, Q pos//mv –neutral: Fu rel ns, aut minus; viol prime –Fu minus, rel pos, aut minus; prosoc –Fu ns, rel pos, aut minus/bei prosoc prime: mediator submissive to rel teachings bei Fu, bei rel nicht; mediator threat to values bei prime viol und Fu,

5,5 Punkte (1 sample, 2 Messung, 0,5 stat, 1 mv, bei, Mediat, 1 exp), **keine allg Wirkung von violent –prosoc –no prime; Help for ath: neutral condition –Fu rel ns (mv –Kannib -dto) Q pos; viol prime –Fu minus (mv mit aut: ns), rel ns (mv pos), Q pos; prosoc –Fu pos, mv ns, rel pos (auch mv), Q pos (Q nicht mv, biv hilft Q immer, aut nie –ist mehr vs ath als Fu), (rel bei viol prime mv pos, ohne prime ns!) / (mv mit Aut Fu rel) und dann noch Mediatoranalyse - subm to rel teachings mediert Korrel Fu zu prosoc bei prosoc prime, keine Diff bei prime in Fu rel Q help (viele unwahrsch)**

Borgonovi, F: Divided we stand, united we fall: religious pluralism, giving, and volunteering, in: American Sociological Review 73, 105-128, 2008

Social Capital Community Benchmark Survey, community sample davon -41 communities across 29 states, rr 29 oder 42, nicht repräs,

Volu for rel causes -40, for nonrel 53, donate money for rel causes -76 %, for nonrel 46 (mv –Kannib, ÜberKo – demogr, health, pol cons-lib, rely on fewer than 5 close friends, trust in people, member in nonrel org, (Vp cons 45 zu lib 25, rel cons P 25 zu rel lib P 25 !)/Aggregat county –Gini, percent inc under poverty line, density, county edu, percentage white non-Hi residents, mean county inc, area with Cath or cP or lib P majority, devoutness-percentage belonging to congreg –aber nicht kontinuierlich, probability: meet a person and she is to 30 % or 50 % or 75 % religious; rel heterogeneity-Herfindahl, Daten für Aggr -aus Rel congreg and membership study –die ist ohne large Ne-denom)

Korrel zu Kg: Herfindahl ns, devoutness pos, K-Anteil neg, cP-Anteil ns, rel volu –member in nonrel org pos, cons pos, lib ns, cons P neg, K neg, Kg pos (Aggr:Herfindahl pluralism pos, devoutness pos, dominance lib/cP/K ns,, rel give: cons pos, lib neg, member in nonrel org pos,cP/K ns, Kg pos /Aggr: Herfindahl ns, devoutness pos, dominance K neg, cP/libP ns; sec volu – cons ns, lib pos, member in nonrel org pos, cP ns K neg, Kg pos, Aggr-Items: pluralism , dominance, devoutness ns; sec give –cons/lib ns, member in nonrel org pos, cP neg, K neg, Kg pos, devoutness pos, Herfindahl/dom ns; 8,5 Punkte (2,5 sample, 3,5 Messung, 2 mv, 0,5 stat) **rel volu –cP/K neg (gegenüber lib P, no aff nicht da) !, Kg pos , dann Aggr pluralism, % belong to congr pos, dominance von denom ns//rel give –, cP/ K ns, Kg pos, dann Aggr pluralism ns, belong to congr pos, dominance K neg, //sec volu - cP ns, K neg (?), Kg pos, dann Aggr pluralism dominance belong ns; sec give - cP /K neg (?),Kg pos, dann Aggr belong to pos, pluralism dominance ns// Kg immer pos, cP –rel und sec give neg (?) volu ns; K –neg (?); plur nur einmal pos –rel volu; %belong to dreimal pos, sec volu nicht, //(Kannib) bei sec volu -1 neg, 1 pos, 4 ns; bei sec give -2 neg, 2 pos, 2 ns; rel volu 3pos, 2 neg , 1 ns; rel give -2 pos, 3 ns, 1 neg; neg heißt nur: cP/K negativer als lib P)**

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

Twins reared apart,72 oder 144 oder 253 oder 195 /**I und E erblich zu ca 0,40**, assortative mating bei I mehr als bei E; E ns zu I, Cr bei E 66, I –RWA pos, CPI: sociability ns, self acceptance nsneg, (E minus) independence ns (E minus) empathy ns (E minus) responsibility pos (E ns), self-control pos (ns) socialization pos, good impression pos (ns) wellbeing tolerance ns, social desirab ns, /MPQ – wellbeing ns, social closeness ns, stress reaction ns, alien ns, agg neg, (ns) control nspos, harm avoid ns, trad pos(ns) abso ns, pos/neg emot ns, sE ns;

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

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

(unter 5) **I ns zu empathy, pos zu responsib (E ns) socialization pos, sociability (?) ns, R help**

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

Bowen, K: Religion, participation, and charitable giving: a report. Canadian Centre for Philanthropy 1999

“1997 National Survey of Giving, Volunteering, and Participating,” over 18,000 Vp

lumped together those professing no religion (25 per cent) with those who claim a religious connection but say they never attend (17 per cent). Together these “religious inactives” amount to 42 per cent of Canadians over the age of 15, who are the sample population. (bei weekly Kg –cP mehr als mP, had donated their unpaid labour during the previous 12 months to any group or organization. To clarify the question, the survey asked whether they had donated their free labour in a variety of ways. - fundraising, serving as a committee member, organizing an activity, consulting, teaching, counselling, providing health care, delivering food, driving, maintaining buildings, or generally giving of their time to one or more group or organization. survey asked the volunteers to specify the types of groups or organizations to which they had donated their time and energy. 12 different types of nonprofit organization were identified

volunteering/ hours volunteered –Kg weekly 47/197, monthly 36/126, rarely 28/123, never 26/ 135; bei allen Altersgruppen/MF, Regionen, inc, edu, (actives vs inactives: monthly/more vs never) /mP/cP ca 60, K 37 bei weekly; cP am meisten volu hours

actives –volu for culture/recreat/sport 16-11, health/edu 10-6, soc services ((for children, youth, families, the handicapped, the elderly, the poor, refugees, the homeless, etc.) 12-8, other 7-7; non-rel 34-25, rel 19-1, alle zus: actives volu zu 43 %, inactives zu 26;

actives (32 % der Bev) machen 40 % der volu hours in sec orgs, inactives (42 % der Bev) nur 38

actives –hours in culture neg, health/soc service ns, other neg, insgesamt in nonrel 111 –inactives 132, in rel 61-1; zus 175-135;

actives machen nonrel volu zu 34 % /111 Stunden -3774 ; active K 31, 135,-4185; mP 45 -99, 4455; cP 37 -87 -3219; (Kanadier 28 % -120 Stunden -3360) inactives machen zu 25 % - 132 Stunden-3300

Stunden; actives machen mehr nonrel volu in % und Stunden (bis auf cP-actives –Stunden ns) (bei sec: cP mehr volu, aber weniger volu hours als andre actives, K weniger volu, mehr volu hours; aber: bei cP gibt es 67 % actives, bei K 39, mP 34)),

gesamt (sec und volu): 31 % der Kanadier machen rel und sec volu –machen 136 Stunden-4619; 26 % der inactives machen 135 Stunden -3510; 43 der actives machen 175 Stunden -7525, K 31, 164 -5740; mP 9280, cP 11600,

donate –weekly 90%/551 D, monthly 86 -221, rarely 81 -144, never 70 -126; (49590 vs 8820)

unabh von age/MF/region/inc/, edu, % und amount; cP –mP –K (% gleich, amount differiert, K geben weniger als Durchschnitt

active -give an culture/recr ns, health/edu pos, soc services pos, other nonrel pos, nonrel pos, alles auch bei amount; active bei nonrel 77 % -133 D -10241,(weekly 77 -154 -11858) inactive 67 -104 -6968, bei K 9048; mP 14790, cP 10878;

active bei rel 70-296 -20720;(weekly 75 -393 -29475), K 8763; mP 25721; cP 55300; inactive bei rel 9 -17; 153 !!,

actives -32 % der Bev –geben an sec 42 % der sec gifts, 42 % inactives geben 34 %;

10 Punkte (3,5 sample, 5 Messung, 1,5 mv, bei) **volu (hours)allg pos zu Kg (actives –Kg mehr als monthly) bei demogr (cP am meisten); säk volu (culture, sport, health edu soc services,) –Kg pos/ volu hours – in culture neg, health/soc services ns , hours gesamt in nonrel -111 – inactives 132; in rel 61: 1; active K –mP –cP; bei säk: actives bei cP weniger hours als andre actives, K weniger volu, mehr hours, aber cP hat doppelt so viel actives –insgesamt am meisten volu hours;**

rel plus sec volu: Beteiligung mal Stunden -inactives 3510, actives 7525, K 5740, mP 9280, cP 11600;

give -Kg pos amount/%; cP -mP-K; actives -nonrel pos, -an culture/recr ns, health edu soc service other nonrel pos, amount dto, Kg weekly- 77% -154 D, inactive 67 -104; mP -cP -K; weekly bei rel giving -75 -393, inactive -9 -17 ! -153 - cP 55300, m P 25271, K 8763;

(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**

Brañas-Garza P/Espin,A/Neuman,S: Religious Pro-Sociality? Experimental Evidence from a Sample of 766 Spaniards, in: PLoS ONE 9, 1-11, 2014 e104685.

Vp aus Granada, 62 % K, 31 no aff, Mu 2, evangelical 0,8, other 4,3 38 J, 36 % verh,

Vp bekommt reales Geld, alles bleibt anonym, dictator game (DG), the ultimatum game (UG) the trust game (TG: genuine altruism, strategic altruism, sense of fairness, trust, and positive reciprocity.

DG, subjects had to split a “pie” of 20 Euro between themselves and an anonymous participant. Subjects decided which share of the 20 Euro they wanted to transfer to the other participant.

genuine altruism/generosity.

UG, proposers made an offer (also from a pie of 20 Euro) to the responder, but implementation was upon acceptance of the offer by the randomly matched responder. In case of rejection neither participant earned anything. For the role of the responder we used the strategy method, in which subjects have to state their willingness to accept or reject each of the proposals. Since low offers in the UG might be rejected, we consider proposers’ generous offers as strategic altruism.

The subjects' minimum acceptable offer (MAO) as responders in the UG – that is, the minimum amount of money that the subject would accept – reflects a sense of self-centred fairness (negative reciprocity against unfair treatment or aversion to inequality, at least to disadvantageous inequality).

In the TG the trustor (1st mover) had to decide whether to pass 10 Euro or 0 euros to the trustee (2nd mover). In case of passing nothing, the trustor earned 10 Euro and the trustee nothing. If she/he passed the 10Euro, the trustee would receive 40 Euro(the amount of money was quadrupled). In the second step: the trustee, conditional on the trustor having passed the money, had to decide whether to send back 22 Euro, and keep 18 Euro for himself, or keep all 40 Euro without sending anything back, in which case the trustor would not earn anything. Hence, a trustor passing the money in this binary TG reflects confidence in the trustworthiness of the trustee, while the trustee returning a positive amount of money indicates positive reciprocity since she/he could keep the whole pie.

As far as your religious denomination/beliefs are concerned, do you classify yourself as: No religion (31.3%, NR hereafter), Catholic (61.6%), Muslim (2%), Evangelical (0.8%), other religion (4.3%)” “How often do you go to church (place of worship)? Have you ever changed your religious denomination/beliefs? Yes (16.2%), No (83.8%)”. Individuals who changed denomination were then asked: “Before changing your denomination/beliefs, you identified your denomination/beliefs as No religion (0%), Catholic (98.3%), Muslim (0%), Evangelical (0%), other religion (1.7%)

Impatience corresponds to the number of impatient choices the subject made in an inter-temporal choice task and captures preference for sooner-smaller rewards over larger but more delayed rewards.

Risk 1, risk 2 and risk 3 refer to the subject's attitudes toward financial risk 1 means that the subject chose the risky option, and 0 if chose the non-risky option. , Risk 1: 1 if option b, 0 if option a in the question: “We flip a coin. Choose one of the following options: a. Take 1.000 Euros no matter if it is heads or tails; b. Take 2.000 Euros if it is heads and nothing if it is tails”. Risk 2: 1 if option a, 0 if option b in the question: “Choose one of the following options: a. Take a lottery ticket with 80% chance of winning 45 Euros and 20% chance of winning nothing; b. Take 30 Euros”. Risk 3: 1 if ‘Yes’, 0 if ‘No’ in the question: “Would you accept the following deal? We flip a coin. If it is heads you win 1,500 Euros and if it is tails you lose 1,000 Euros”. Note that risk 1 captures “risk-loving” in the domain of gains when both the risky and the non-risky option have the same expected value. Risk 2 captures risk-loving in the gains domain as well, but in a question where the risky option yields a higher expected value than the non-risky one. Finally, risk 3 captures risk loving when the risky option involves possible losses.

Cogn skills refers to cognitive skills measured by the number of correct answers in a five-question mathematical test ,

“there are too many immigrants in Spain”; Do you think that the public sector in Spain is too large?.

mv –demogr, unemployed, impatience, risk, cogn skills, gegen immigrants, public sector too large – Kath zu DG ns pos, UG ns, UG MAO pos(akz nur höhere Beträge; wer niedere akz –nimmt der alles was er bekommen kann oder denkt er, der andre braucht mehr ? wer niedere nicht akz –ist der für mehr equality/fairness oder gierig ?) , trust game –give/give back ns;

no aff : DG neg, UG neg, UG MAO neg, trust give(back) ns;

K mit Kg mehr als einmal im Monat vs andre K –DG pos, UG MAO neg, (wenn MAO niedrig und DG pos zusammenkommen, dann ist es altr Mot ?!)

conversion into a religion that is different from the one educated/raised -94 Vp die früher K waren und nun no sind vs die die schon immer no waren-ns zu allen Spielen;

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat, Intervale) **Kath zu DG (echter Altr) nspos, UG (strategic altr) ns, TG give(back)(trust, rezi Altr) ns; no aff –DG neg, UG neg, TG ns; K mit Kg mehr als einmal Monat –DG pos, Rest ns; Vp die früher K waren vs die die immer no aff hatten –ns; UG-MAO (self-centered fairness) –Deutung umstritten/unsicher (K pos, K Kg neg, no aff neg)**

R pos, Gl, help) Brandt,M/Henry,P: Psychological defensiveness as a mechanism explaining the relationship between low socioeconomic status and religiosity, in: International Journal for the psychology of religion 22, 321-332, 2012

3.-5.wave EVS/WVS ca 216000 VP ,1995-2008 ,90 Länder,/psychological defensiveness –most people can be trusted or you need to be very careful in dealing with people, /how impo is God in your life, /how satisfied are you with the financial situation of your household, //inc edu trust neg zu impo,(Ko von financial sat, age gender) in poor countries inc/edu schwächer neg(edu eher ns) trust immer neg zu impo-egal ob armes oder reiches Land/financial sat –pos zu impo.

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, Med, 0,5 stat) **inc edu neg zu impo of God,in reichen Ländern stärker R pos**

6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv, bei, 0,5 stat) **trust neg zu impo of God,unabh ob armes oder reiches Land R help**

5 Punkte (3,5 sample, 1 Messung, 0,5 stat) **financial satisfaction pos zu impo of God R Gl**

Brendgens,U/Braun,J: Freiwilliges Engagement älterer Menschen, in: **Picot,S:** Freiwilliges Engagement in Deutschland –Freiwilligensurvey 1999. Band 3, 209-303

(unter 5) **engagierte Senioren (aktiv und Aufgabe/Funktion übernommen) –Bindung an Religion groß 36, /aktiv beteiligte Senioren –Bindung an Rel groß 24, nicht engag Senioren –Bindung an Rel groß 21,**

(R Gl, help)Bronner, K et.al.: Effects of religiosity and spirituality on depressive symptoms and prosocial behaviors, in: **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003 189-205

Kg meetings besuchen, private rel – Gebet, auch zu spezif Items, spir -16 Items,-feel Gods presence, deep inner peace, harmony desire to be closer to God or in union with him (M mehr spir und private rel – oder public rel !! gender ns zu Depr

Prosocial: kleines helping (Bleistift leihen, Weg zeigen, target erfährt nicht ob man hilft) mit ziemlich neg Konsequenzen- not having a medical claim filed by a physician oder being evaluated as lower intellectual capacity –würde helfen,

Depr –Kg neg, private rel ns, spir ns minus; prosoc –Kg und private ns, spir pos

Rel Items mv – Kg neg zu Depr, private pos, spir ns minus

Prosoc – Kg ns minus ,privat ns minus, spir pos

(unter 5) **Depr –Kg neg, private rel ns, spir nsneg R Gl**

(unter 5) **prosoc –Kg nsneg, private rel nsneg, spir pos R help**

Brooks,A: Religious faith and charitable giving, in: Policy Review 121, 39-50, 2003a

Social Capital Community Benchmark Survey 2000/ religious –Kg every week or more, secular: Kg less than a few times per year or have no rel, (keine Diff in inc/edu !), give/volunteered to religious causes or non-rel charities -81 % gave, 57 % volu, //religious - give 91 % (unabh von denom), sec 66, religious - volu 67-sec volu 44,/mv-political beliefs, inc, edu, gender, age, race marital status area of residence –Diff bleibt; rel liberals/cons –more give als sec lib/cons
 annual giving –rel 2210, sec 642, volu 12 mal vs 6 mal im Jahr, (Diff mv -1388 Dollars, 6,5 mal volu)
 give to nonrel causes –rel 71, sec 61 %, volu 60-39, (rel 7% mehr volu for neighborhood/civic groups, 20 % mehr help poor/elderly 26 % mehr school/youth programs),
 Bureau of Labor Standards 1999 – wer formally gibt, gibt auch informally (family friends) mehr,
 sec –mehr pro public spending for social programs (auch wenn das mehr Steuern heißt)

8 Punkte (3 sample, 3 Messung, 1,5 mv, 0,5 stat) **Kg every week/more vs a few times a year/no rel – give/volu für rel und sec charities/causes pos,**

Brooks,A: Charitable giving to humanitarian organizations in Spain, in: Hacienda Publica Espanola/Revista de Economia Publica 165, 9-24, 2003b

CIRES (Centro de Investigaciones Sobre la Realidad Social) survey 1992
 «In the last few months, many humanitarian organizations have sought support for people affected by hunger, war, or natural disasters. Have you made a personal contribution to any of these campaigns?» 1. Yes, I have contributed.(45 % !!), 2. No, I don't believe this type of aid helps to solve the problem. 3. No, I don't believe that the aid actually reaches the affected population. 4. No, I cannot afford to give. 5. No, I did not know how to give. 6. No, I never heard about these campaigns./Vp practices no religion// giving neg zu practices no rel (mv demogr, political conservative -pos; tax price –wieviel kann man absetzen bei Steuer), Ablehnungsgründe: no –doesn't help, doesn't reach the affected;
 (unter 5) **giving neg zu practices no rel, Ablehnungsgründe: no –doesn't help, doesn't reach the affected; cannot afford never heard ns**

Brooks,A: Compassion, religion and politics, in: Public Interest 157, 57-66, 2004

GSS 2002, having tender ,concerned feelings for the less fortunate –Kg (nearly every week/more) pos (vs less than once a year/never), (mv age, race, edu,sex, marital status,inc) ;Kg P mehr als Kg K (die aber mehr als wenig Kg), sec liberals/cons neg, rel cons und rel lib pos (rel conservatives 6%, secular liberals 6 %, rel liberals 2,(Ne) sec cons 4);
 had done volunteer work for a charity, given money to a charity/give every month –Kg pos stark, ohne Quelle (past studies ?) : rel people give money or food to a homeless person/give blood voluntarily returning extra change received from a cashier –mehr;
 (mv) Kg mit compassion (tender...) –mehr give/volu at least once a year, give every month, give/volu each year –rel lib, rel cons, sec lib, sec cons,(wer compassion fühlt –mehr give/volu each year), government is spending too little money on welfare –Kg ns !,
 5,5 Punkte (1 sample, 3 Messung, 1 mv , 0,5 stat) **Kg/rel cons und rel lib (vs sec cons/lib) pos zu having tender concerned feelings for the less fortunate, given money to a charity/give every**

month/done volu work for charity; Kg mit compassion (rel lib/cons mehr als sec lib/cons) –give (every month)/volu last year// government is spending too little money on welfare Kg ns;

Brooks,A: Does social capital make you generous ?, in: Social Science Quarterly 86, 1-15, 2005

Social Capital Community Benchmark Survey 2000/ Eighty-one percent of households give to charity each year, average donation about \$1,300. gives to secular charities 68 %, to religious ones 65 %, average annual donation level to religious causes is higher (\$858 to \$502).

mv –(involvement in civic and charitable organizations devoted to activities in Religion;Health;Youth; the poor or the elderly the arts and culture; and the respondent's neighborhood.//Social trust -Trust in neighbors; co-workers, shop clerks, co-religionists, police, people of other races, people can be trusted in general vs you can't be too careful,//politics -Belonging to a group taking local action for reform;Attending a political meeting or rally;Signing a petition;Participating in a political group; Participating in a demonstration /demogr,tax price –Abzugsmöglichkeit bei Steuer, family size, cons –lib, Kannib/AutoKo,ÜberKo./)/

give to sec charities –involvement/trust pos (incl rel invo,trust), Kg weekly/more neg, Kg less than a few times a year or has no rel –neg !, conservative ns, lib ns;

give to rel charities –involvement trust pos, Kg weekly/more pos, less than a few times a year/no rel neg !, cons pos lib neg;

7,5 Punkte (3,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **give to sec charities –Kg weekly/more neg, Kg less than a few times a year/no rel –neg; (involvement/trust-incl rel invo/trust –pos; cons ns, lib ns), give to rel charities –Kg weekly/more pos, less than a few times a year/no rel stark neg;(involvement, trust pos, cons pos, lib neg) (ÜberKo)**

Brown,E: College, social capital, and charitable giving, in: **Brooks,A(Hg):** Gifts of time and money in America's Communities. London 2005, 185-204

Social Capital Community Benchmark Survey 2000, über 30J, mv demogr, kids at home, US citizen networks social capital(trust, friendships, org member, pol Beteiligung reside over 5 years, - religiosity –strongly agree rel personally very important;

making a charitable donation to a rel cause – religiosity pos,mv; to a sec cause –religiosity pos, bei Zugabe von soc capital ns; (ÜberKo-rel pos zu soc capital)

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **making a charitable donation to a rel cause – religiosity pos, mv; to a sec cause –religiosity pos, bei Zugabe von soc capital ns; (ÜberKo-rel pos zu soc capital)**

Brown,E/Ferris,J: Social capital and philanthropy: an analysis of the impact of social capital on individual giving and volunteering, in: Nonprofit and Voluntary Sector Quarterly 36, 85-99, 2007

Social Capital Community Benchmark Survey 2000 –ca 29 000 Vp , 47 J, nicht repräs, rr 29

contributions of money, property or other assets for a wide variety of charitable purposes for rel causes, for all non-religious charities, organizations, or causes/volu –any unpaid work you've done to help people besides your family and friends or people you work with,

religiosity –rel important in my life,

rel giving pos zu sec giving/volunteering

mv demogr,kids,years in residence, US citizen, - religiosity pos zu rel und sec giving und volu (bei Ko von social trust, interracial trust, electoral politics,protest politics,civic leadership, associational involvement, informal socializing diversity of friendships –religiosity pos zu rel giving/volu, neg zu sec giving – ÜberKo)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel giving pos zu sec giving/volunteering; religiosity pos zu rel und sec giving und volu, mv ÜberKo –religiosity neg zu sec giving;**

(R help, Gesu; keine Relmessung da) Brown,S et.al.: Providing social support may be more beneficial than receiving it: results from a prospective study of mortality, in: Psychological Science 14, 320-327, 2003

Verh über 65, 5 J, given instrum support to friends, neighbors, relatives –transportation child care housework other, receive –If you and your husband needed extra help with general housework or home maintenance, how much could you count on friends or family members to help you ? /make spouse feel loved and cared for, willing to listen if spouse needed to talk (Cr 51), receiving –spouse make you feel loved/is willing to.. ;

Giving help/emot support –senkt mort, receiving ns, mv srh fu health demogr social contact smoke drink exercise depr well being anx LoC Swg Big Five autonomy ss, (srh stärker als fu health, smoke drink ex ns, depr anx ns, well being pos ! Big Five ns ??)

8,5 Punkte (1 sample, 1,5 Messung, 4 mv, 0,5 stat, **1,5 Panel**) **give instrum und emot help senkt mort, receive help ns**

(R Gl, pos, help) Bryant,A: The effects of involvement in campus religious communities on college student adjustment and development, in: Journal of College and Character 8, 1-25, 2007

freshmen, T 1 fall, T 2 spring, /Participate in religious clubs/groups in T 2/ spirituality included the importance of the goal to integrate spirituality into life and self-rated spirituality compared to peers self-assessed change in knowledge of others from different races/cultures, success in developing a network of friends on campus (social integration), Academic success - a high college GPA. , adjusting to the academic demands of college, understanding academic expectations, developing effective study skills, passing all courses, managing time effectively, self-rated academic ability.// Emotional well-being - felt depressed, lonely or homesick, worried about meeting new people, isolated from campus life,unmotivated (reverse coded) plus self-rated emotional health,

Teiln an club group T2 – K minus, T 1 casual sex minus , student type hedonist an high school minus, volu work in high school plus (auch mv demogr, rel Items Kg, integrate spir, pray, Abtr, discuss rel; lib) (marij legaliz neg, ns bei taxation of the wealthy, affirmative action, racial discrimination, evtl auch T1-nicht gezeigt)

Knowledge change – J K pos, mv unsicher (evtl s.o und discuss pol, group disc in class, socialized with diff race) , biv rel club pos, mv ns, Kg minus, discuss rel plus, pray medit plus, (club ns wenn discuss da)

Success bei network – (anderes mv –plan to live on campus, socialize with friends, prefer free time alone, join frat/sor, commute, sport teiln, usw) –Kg club ns, pray discuss rel pos; (club und Kg korrel –beide da beide ns)

Acad success – biv club pos; mv(Überko, Kannib – GPA high school, self rated ac ability hs, slip class, tutor, tutored, family support for ac goal, study hours, stud type hedo, TV job frißt Zeit commute spoke in class bored in class usw) –Kg discuss pray ns;

Emoti wb – (Ko depr hs, emot health hs, success network, neg pressure from friends, commute, prefer being alone, Geld/roommate/rom partner problems friends support success in uni nur bei break mit Eltern usw) –Kg ns, discuss neg, pray pos club ns (biv pos zu self rated emot health, ns zu depr)

Beleg für Wirkung von Kannib

8 Punkte (2,5sample, 3,5 Messung, 0,5 stat, 0,5 mv, **1 Panel**) **Wenig klar, Überko/Kannib, T1 oder T2 Messung; T2 Teiln an rel club org –K minus, T 1 casual sex minus, student type hedonist, taxation of wealthy racial discrim affirma action ns ; knowledge change other race/culture pos (Kg minus pol disc pos, pray medit pos mv, club ns wenn discuss da), success bei network –Kg club ns pray discuss rel pos, (Kg und club da –beide ns), acad success –biv club pos, mv ns, Kg discuss pray ns R pos**

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, 0,5 mv, **0,5 Panel**) **T2 Teiln an rel club/org –T 1 high school volu pos, taxation of the wealthy ns R help**

5,5 Punkte (2,5 sample, 2 Messung, 0,5 stat, 0,5 mv, **0,5 panelartig**) **Emot wellbeing (Ko von depr/sr emot health in high school) –Prot und independent institution neg, K –institution ns, discussed religion neg, pray/medit pos, Kg ns, rel club ns, Kannib/ÜberKo, unsicher ob Panel /depr ns zu participants, emot wb pos (keine Zahlen)**

Bühlmann,M/Freitag,M: Individuelle und kontextuelle Determinanten der Teilhabe an Sozialkapital, in: KZSS 56, 326-349, 2004

Schweiz, „In wie vielen Vereinen, Clubs oder anderen Organisationen sind Sie insgesamt Mitglied?“ alle sozialen Organisationen mit Ausnahme der politischen Parteien

(mv Vertrauen in Mitmenschen, ins lokale pol System,Hilfsbereitschaft, ideologische Einstellung, edu, Berufsstand, Hausbesitz, Haushaltsgröße, Erwerbstätigkeit,Ortsansässigkeit, Nachbarschaftsbindung MF Alter,Kontext: Klassenhomogenität, Sozioök Homog, Alterszusammensetzung, Arbeitslosenquote Gemeinde, Wohlstand Kanton, Gemeindegröße, Wohndichte, Bildungsausgaben/Sozialausgaben Kanton, direkte Demokratie, Mehrheits-Wahlsystem, Größe der Exekutive, kommunale Autonomie, Deutschsprachige, Linkspartei/Mittepartei in Gemeinderegierung) –Kirchenbindung pos, Konfession ns, Katholikenanteil pos,

8 Punkte (3 sample, 1,5 Messung, 3 mv, 0,5 stat) **Mitglied in Vereinen,Clubs,Orgs – Kirchenbindung pos, Katholikenanteil (Aggr) pos, Konfession ns**

Bühlmann,M/Freitag, M:Freiwilligentätigkeit als Sozialkapital : Eine empirische Analyse zu den Rahmenbedingungen bürgerschaftlichen Vereinsengagements, in: Kölner Zeitschrift für Soziologie und Sozialpsychologie, Sonderheft. 47,163-182, 2007

Schweizer Arbeitskräfteerhebung, informelle Freiwilligkeit -Haben Sie in den letzten 4 Wochen andere unbezahlte Arbeiten wie zB. Fremde Kinder hüten, Nachbarschaftshilfe, Transportdienste usw ausgeführt ?

Anteil Konfessionslose im Kanton, /ehrenamtliche oder freiwillige Tätigkeiten, die Vp für einen Verein, für eine Organisation oder eine öffentliche Institution ausübt –in letzten 4 Wochen -:

mv –informelle Freiwilligkeit, edu, occ, Zivilstand, Haushaltsgröße, Kinder, Wohndauer MF Alter

dazu Aggregat Kantone - Anteil Deutschsprechende den meisten Menschen kann man vertrauen.- dann Anteil Konfessionslose neg;

(noch dazu: Volkseinkommen,Anteil tertiärer Bildungsabschlüsse, Hauseigentümerquote, Anteil Pendler, Zu/Abwanderung, Anteil an Einpersonenhaushalten, ländlich-agrarische Struktur, Sozialausgaben, Bildungsausgaben, direktdemokratische Mitsprache, Gemeindeautonomie, steuerliche Spendenregeln - dann Anteil K'lose nspos, ÜberKo)

6 Punkte (3 sample, 1 Messung, 1,5 mv, 0,5 stat) **Anteil Konfessionsloser im Kanton neg zu freiwilliger Tätigkeit für Verein/Org/öffentliche Institution, (Ko auch von informelles fE), nach Aggr-ÜberKo ns**

(auch in Rhelp)Büssing, A/Franczak,K/Surzykiewicz,J: Frequency of spiritual/religious practices in Polish patients with chronic diseases: Validation of the Polish Version of the SpREUK-P Questionnaire, in: religions 5, 459-476, 2014

ethical sensitivity “react when someone is being hurt”, “care about other people’s situations”,/Lz hier mit 10 Items // pray (for myself, for others) go to church religious symbols are important in private area perform distinct rituals read religious/spiritual books participate in religious events –rel Teil des SpREUK-P, rel zu help/try schwächer/gratit stark pos; zu ethical sensitivity pos; Lz ns pos; rel und spir/rel und nicht spir vs nicht rel/spir nicht relnicht spir –pos zu help,

(help others consider the needs of others to do good , thoughts are with those in need // try to get insight (also into myself) reflect upon the meaning of life work on my self-realization: try to achieve a higher level of consciousness//

feeling of great gratitude have learned to experience and experience and value beauty feeling of wondering awe)

(unter 5) **rel –auch vs spir -pos zu help, sich kümmern/empathy**

(unter 5) **rel ns pos zu Lz**

Büssing,A/Hirdes, A/Baumann,K/ Hvidt,N/Heusser,P: Aspects of spirituality in medical doctors and their relation to specific views of illness and dealing with their patients’ individual situation, in: Evidence Based Complementary and Alternative Medicine Vol 2013, Article ID 734392, 10 pages

8 Items Lz, ASP, rel pos zu try to develop compassion/try to practice generosity, Lz ns pos; illness als meaningless interruption of life minus, ob Pat Sinn in Kra sieht ist irrelev für Heilung minus, Chance mit dem Leben bewusster umzugehen pos//nicht auf Pat eingehen – nsneg/neg (I have no time to busy myself with patients’ individual situation” “If I had also to

deal with patients' individual situation, it would unnecessarily cost time and nerves" "whether a patient may understand the profound causes of illness or not, is irrelevant for the process of recovery" "often it is simply a matter of fate or chance whether a patient becomes healthy again or not." "for diagnosis and finding an adequate treatment, patients' own opinion about what may have caused their illness is not of importance")

(unter 5) **rel ns pos zu Lz R Gl**

(unter 5) **rel pos zu compassion, try to practice generosity, Zuwendung zu Patienten R help**

Bulbulia,J/Mahoney,A: Religious solidarity: the hand grenade experiment, in : Journal of Cognition and Culture 8, 295-320, 2008

To represent the starting values in the game, NZ\$5 was placed on the "New Zealand" corner of the table while the "Canada" corner remained empty. Five separate dollar coins were then moved toward the Canada corner to demonstrate that the Canadian Christian would be offered NZ\$5. The participant was then asked to choose a random number between zero and five, and it was pretended that this number was the amount of money the Canadian Christian decided to accept. For example, if the participant chose the number "three", 3 NZ\$ dollar coins would be placed on the Canada corner to indicate the Canadian opted to accept NZ\$3. An additional 3 NZ\$ dollar coins would then be placed alongside these coins to demonstrate that this money was doubled. Then 3 NZ\$ dollar coins would be moved to the New Zealand corner, to illustrate that the participant would receive half of the doubled amount. This would bring the participant's total funds to NZ\$8 and the Canadian Christian's funds to NZ\$3. Thus, the first part of the game would conclude. Following this exchange, we illustrated the second part of the game, in which our participant would have the opportunity to gift money back to the Canadian (as desired). Again, the participant was asked to choose a random number between zero and the amount on her side of the table. This amount was then selected to represent the amount of money gifted back to the Canadian Christian. For example, if the participant chose the number "four", 4 NZ\$ dollar coins would be moved from the New Zealand corner to the Canada corner, indicating that the participant would have gifted this money back to the Canadian Christian. It was then explained to the participant that both players would retain the money with which they completed the second part of the game. In this instance, the participant would retain NZ\$4, whereas the Canadian Christian would retain NZ\$7. Furthermore, we indicated that the Canadian Christian had been presented with one true and one false piece of information about the New Zealand Christian participant: the participant was in New Zealand (true) and was not a Christian (false). Kanadier ist aber angeblich ein Christ,

One minute would then pass before the computer returned the message: "The Canadian player has decided to accept NZ\$0 because the New Zealand player is not a Christian- experimenter would inform the participant that because of this decision, neither she (the New Zealand Christian) nor the Christian would receive any additional money. The experimenter would remind the participant that the NZ\$5 she had been given belonged to her, but informed her that it was permitted that she could gift any amount of a whole dollar sum between 0 and NZ\$5 back to the Canadian Christian. The experimenter advised that once she had made a final decision, a message would be sent through to the Canadian Christian stating what this decision was, and stating that the New Zealand player was "really a Christian"

zweite Versuchsreihe -The outcome of the first interaction was always the same. A note would appear indicating that: The player in Auckland has decided to accept NZ\$0 because the Wellington player is not a New Zealand Citizen". The researchers would act surprised, and inform our participants that the NZ\$5 was still theirs to keep, but that they could return any portion. No matter what amount, if any, they

returned, a standard message would accompany the return: The Wellington player really is a New Zealand citizen and has decided to give (x) dollars”.

(unter 5) **1 Interve Christen geben in DG viel mehr als controls (an Neuseeländer) an vorgeblichen anderen Christen, obwohl der andere durch sein neg Verhalten die Summe, die beide hätten haben können, verringert, Christen blamiert hat; obwohl er nichts zurückgeben kann, obwohl Geld das an ihn gegeben wird, weg ist;**

(R Gesu, help) Burke,A et.al.: Re-examining religiosity as a protective factor: Comparing alcohol use by self-identified religious, spiritual, and secular college students, in: Journal of Religion and Health 53, 305-316,2014

rr 9,5 %, undergrad, San Francisco State Univ, 60 % F, 40 % white, 27 % agno, 15 ath -42 secular; religious, spiritual, agnostic, atheist. The choices agnostic and atheist included additional descriptive information, for example, “Agnostic (divinity uncertain/incapable of being known).” importance of following religious teachings //importance of personal religious/spiritual beliefs. postmodern - individuality, self-expression, aesthetic experience,environmentalism,a preference for natural products, spirituality, multiculturalism, a reduced significance of traditional institutions and fixed ideologies

drinks per week -rel vs spir/sec, days drank past month -rel -spir -sec; heavy episodic drinking (5 or more drinks in one sitting) dto, days tobacco past month -rel vs rest, marij -dto; (spir immer linear -aber z.T. ns), perceived personal harm bei heavy epi drink -rel -spir-sec; friends would disapprove -1-5 drinks/heavy epi drink -rel -spir-sec; mv(GPA age gender race peer approval dreimal, perceived campus use Greek particip family relations intramural sports spir sec; ÜberKo, Kannib) -Kg neg zu average weekly use, ns neg zu heavy episodic use two weeks;

6,5 Punkte (1,5 sample, 3 Messung, 1,5 mv, 0,5 stat) **Sbez religious vs spir vs ath/agno -meist linear neg zu alc use/heavy episodic alc use, pers harm bei heavy drink, friends approve (heavy) drink, tobacco, marijuana, mv Kg auch neg zu drinks per week/heavy episodic use R Gesu**

(unter 5) **rel und spir mehr pro community service als sec R help**

(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 inters 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**

Butrica,B et.al.: Volunteer dynamics of older Americans, in: Journals of Gerontology Series B 64, 644-655, 2009

HRS, a large, nationally representative survey of older Americans conducted by the Survey Research Center at the University of Michigan for the National Institute on Aging, began in 1992 with a sample of adults aged 51 – 61 (born between 1931 and 1941) and their spouses, reinterviewed every 2 years. In 1996, the first year of our analysis, these adults were 55 – 65 years old. The most recent data available when we completed the study were collected in 2004, ca 11 % attr; kein Panel was rel betrifft, formal volunteering - any volunteer work for religious, educational, health-related, or other charitable organizations in the past 12 months. Parent care -any assistance to parents or parents-in-law of at least 100 hr over the past two years. Spouse care - assistance in the past month (or the past 3 months of life for a recently deceased spouse). Child care - care of a child living in the household or grandchild care of at least 100 hr over the past two years.

mv –demogr, assets, past volu, moved, spouse volunteering, parent spouse child care, work for pay, srh, depr/depr onset, IADL/stop volunteering zwischen 1996 und 2004 –rel impo neg; bei MF;

starting to volu –rel very impo, somewhat nicht; bei MF;

8,5 Punkte (3 sample, 1,5 Messung, 3 mv, bei, 0,5 stat, **0,5 panelartig**) **rel impo neg zu Aufhören mit volu, pos zu Beginnen mit volu, mv**

Campbell,D/Yonish,S: Religion and volunteering in America, in: **Smidt,C:** Religion as social capital. Waco 2003, 87-106

Giving and Volunteering, Gallup-Umfrage 89-95, /ev P –SBC, AmBa, Nat Ba, other Ba, LCMS, mP –Epi Lu Mu Pres UCC Disc, /informal volu –help a neighbor friend org on an ad hoc basis spending time caring for an elderly person or baby sitting children for a friend, /nonrel volu –Gesu, edu human services recreation arts culture humanities work-related, youth development, private und community foundations, internat/foreign; //advocacy –pol, Umwelt, civil rights, community and social action minority women's equity community improvement science technol techn assistance voluntarism philanthr charity Verbraucherorg nuclear freeze anti poverty.

any volu –mP ev P K bP/no, /(mP mehr rel volu als ev P) nonrel volu –mP –K/evP –no –bP (Kg überall pos) /informal volu –mP –evP –K –no –bP; advocacy –mP –no/K/ev P –bP;

no aff –rel volu 4, nonrel 29, mP -33,44; ev P 29, 36; bP 24/24; K 25/39;

mv –(demogr, length of residence, job status, has children, financial worry, survey year) Korrel Kg zu volu (any, informal, advoc, nonrel) unabh von denom

Panel-artig: (mv s.o.) –in Jugend: active in religious group –pos zu rel volu, ns zu Rest;

time spent last month volunteering in rel/sec/informal/advocacy –korrel pos, dh auch : wer in rel volu Zeit verbringt verbringt auch Zeit in sec volu,

angeblich: bei volus –Kg neg zu volu hours für säk –gilt aber nur bei informal/advocacy schwach, bei nonrel volu Kg pos, (also bei Bev Kg pos zu säk volu, bei volu-Vp auch bei rel/nonrel, nur bei informal/advoc (links, vs rel Inhalte zT.) leicht neg;

dann mv s.o. (plus denom, nur bei volunteers, gezeigt bei ev P –unklar für andere denom)(Widerspruch zu biv)

why not volu more – Kg pos zu: my personal schedule is full, I already volu as much as I can, meeting attendance (member of an array of volu assoc, how often attend meetings held by this orgs -soll analog zu Kg sein, ist es aber nicht -Kg ist nicht member von vielen orgs und besucht auch nicht meetings von vielen orgs) zu time spent volunteering bei volunteers (nicht Korrel zu volu an sich und auch noch mv mit Kg,ÜberKo !) – bei Bev: meeting att stärker pos zu nonrel volu als Kg (Kg aber pos !), schwächer zu rel volu, /bei volunteers meeting pos zu nonrel, Kg neg; meeting neg zu rel, Kg pos; (bei Kg vs NichtKg –da ist meeting att bei NichtKg schon drin oder meeting att korrel sowieso mit Kg)

9,5 Punkte (3,5 sample, 3,5 Messung, 1,5 mv, 0,5 stat, **0,5 panelartig**) denom und Kg in jeder denom pos zu any, nonrel, informal, advocacy volu, **(bP weniger als no);** in Jugend aktiv in rel Gruppe –nur pos zu rel volu; bei volunteers –Kg pos zu nonrel volu hours, **neg zu informal/advocacy hours, schwach** (in Bev Kg pos, **bei volunteers neg zT.**) , **mv neg bei ev P (biv nicht),**

why not volu more –Kg pos zu my personal schedule is full, I already volu as much as I can, ((meeting attendance zu time spent volunteering bei Bev stärker pos zu nonrel volu als Kg (Kg auch pos) schwächer zu rel volu, bei volunteers –meeting pos zu nonrel, **Kg neg; meeting neg zu rel volu**, Kg pos (ÜberKo))

pos Korrel rel –sec-informal-advoc volu (also rel volu pos zu sec volu)

Caputo,R: Religious capital and intergenerational transmission of volunteering as correlates of civic engagement, in: Nonprofit and Voluntary Sector Quarterly 38, 983-1002, 2009

National Longitudinal Survey of Youth 1997 –T1, T 9 -2005, Vp ca 23-25 J; 57 % derer aus T 9 sind hier das sample, /civic engagement –did unpaid volu work, attended a meeting or event for political, environmental or community group, Vp die beides tun (mixed), nix davon tun, nur pol (exclusively activist) nur volu (exclusively volu) tun,/parents denom und Vp T9 denom: cP –SDA,Ba,Penteco,LDS,

Holiness) , lib/moderate –Anglican, Epi,Pres Unit UCC ,Christian, Luth, Me, nondenom, reformed (lib 69, insges 703 !, lib-mod also eher mP) /T 1 parents und T 9 Vp pray (devotion), /Fundam –I do not need rel to have good values, Bible/Koran/sacred texts should be obeyed exactly as written in every situation, I often ask God to help me make decisions, God has nothing to do with what happens to me personally, I pray more than once a day, /att at grade/high school, /peer related Kg,/parents volu –they or their spouses volu within past 3 years to help at school or in classroom, /switched –rel pref T9 anders als die der parents in T1, incl rel pref jetzt, parents no, vs rel aff T1 gleich T9 u n d no aff inT9, parents mit aff !; ((Vp: exclusive activist –no rel/lib-mod P pos, cP/K ns; devotion ns; elterl affil – lib-mod P pos, Rest ns; devotion ns, switched nsneg; Vp und parent Fundam neg, Kg pos, peers Kg pos; mv –parental devotion pos ! –sonst nix)

(mv: parents volu, demogr, poverty status, work status, trust und rel Items) ,

Exclusive volu –Vp: no aff neg, devotion neg, parents: no aff neg, lib-mod pos, cP nsneg, devotion nspos, switched nspos, Vp und parents:Fundam neg, Kg –(unklar: jetzt oder in Kindheit) pos,/ peers Kg pos, Vp rel private school ns//

mv –Vp Kg pos, peers Kg pos, parent Fundi neg, libmod P pos,

mixed –lib-mod P pos, Rest ns, devotion pos, parents aff K/cP nsneg, devotion ns, switched ns; Fundam neg, Kg pos (auch parents) peers Kg pos,

mv: Vp Kg pos, peers Kg pos ,Vp rel private school ns,

non-civic minded –Vp no aff pos, devotion neg, parents aff lib-mod neg, devotion neg switched ns; rel private school neg;

8 Punkte (2,5 sample, 3 Messung, 1,5 mv, 0,5 stat, **0,5 retrosp**) **did unpaid vol work – Vp und Eltern: Kg pos, no aff neg, K cP mP pos, devotion pos (Eltern ns); rel school pos, switched nspos, Fu pos (parents ns), peers Kg pos; mv (Ko von parent volu,schlecht gemessen, demogr, trust//Kannib) – Vp Kg pos, peers Kg pos, parent Fundi neg, lib-mod P pos,**

Carabain,C/Bekkers, R: Explaining Differences in Philanthropic Behavior Between Christians, Muslims, and Hindus in the Netherlands, in: RRR 53, 419-440, 2012

immigrant study of the Giving in the Netherlands Panel Survey 2008 , native Dutch immigrants of Antillean, Moroccan, Turkish, Surinamese, and Afghan descent,

gave to religious institutions, such as a church, mosque, or temple und –

amount donated to religious institutions in the previous year.

secular giving -gave to charitable organizations in other sectors, all the reported contributions to organizations other than religious organizations

amount donated to secular organizations in the previous year.

volunteered for religious institutions, such as church, mosque, or temple.

secular volunteering - volunteered to organizations in other than religious sectors,

"Do you adhere to a religion?" "What is your religion?"- Roman Catholic, Protestant, Muslim, Hindu,

Other religion, and No religion/not willing to answer. /bei Kg - non-religious are included in the category "never."

rel giving –Mu, P, K, Hi, no; sec giving –K,Hi,P,no, Mu; sec und rel giving zusammen: P 139, K 120, Mu 126, Hi 101, no 80;

rel volu –P,Mu, K, Hi und no nix; sec volu –P/no, Mu, Hi, K/sec und rel volu zusammen –P 47, K 23 , Mu 36, Hi 26, sec 34;

amount given to church bei givers –Mu, P, no, K, Hi(no nur 5 % givers), amount given to other org bei givers –P, K,Hi, no, Mu; amount given to sec/rel bei givers –P 558, Mu 412, no 316, K 310, Hi 230,

(no -bei sec giving nicht Nr.1, bei rel giving 5 % vs 13 -61 %; give zusammen -Nr.5; volu zusammen- K Hi weniger als no; bei sec volu no Nr.1 mit P; eigne Berechnung: pro Kopf Gabe von sec: an rel 7,45, an sec 125 -zusammen 133; P -133, 277 -410; K 33, 185 -228; P und K geben an sec mehr als no aff),
 Kg bei Christians - pos zu rel giving, amount of sec giving, pos zu rel volu, ns zu sec volu;
 (mv been asked to give during rel services, been asked to give outside rel institutions, demogr, homemaker, welfare, Rentner, knowlegde Dutch)
 rel giving -P pos, K neg/nsneg bei Ko von Kg, no neg, Kg pos;
 secular giving -Kg ns, K nspos, P ns, no aff nsneg;
 amount given to church bei givers -K neg, P pos, no aff ns, Kg pos, //amount given to sec bei givers -P ns, Kg ns, no aff neg;
 rel volu -K neg,P pos, Kg pos (no aff Null); sec volu -K neg, Kg no aff ns;

8 Punkte (1 sample, 5 Messung, 1,5 mv, 0,5 stat) **rel giving -P -K- no, Kg pos; amount given to church -P -no(10 Vp, 5 %) -K, Kg pos;**
sec giving -denom, Kg ns; amount given to sec -no aff neg, denom ns; Kg ns;
sec und rel giving zusammen -P- K -no (amount P -K/no)/
/berechnet: proKopf Gabe von sec an rel 7,45, an sec 125; P 133 -277; K 33 -185; no bei sec giving nicht Nr.1, bei give zusammen Letzter;
rel volu P -K -no Null, Kg pos, sec volu -P/no -K, Kg ns; sec und rel volu zusammen -P no K;
sec bei sec volu Nr 1 mit P, bei amount weniger, bei sec give nicht am meisten; bei Gesamt-give am wenigsten; P und K geben mehr an sec als sec;

(R help/Krim) Carpenter,T/Marshall,M: An Examination of Religious Priming and Intrinsic Religious Motivation in the Moral Hypocrisy Paradigm, in: JfSSR Journal for the Scientific Study of Religion 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 ($\alpha = .82$), three social extrinsic items ($\alpha = .68$), three personal extrinsic items ($\alpha = .58$ 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. (fragwürdig, sie heucheln auch nicht, denn sie würfeln ja, tun was sie sagten)

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, fragwürdig),

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; Messung z.T. dubios**

(R help, Gl) Chau,L et.al.: Intrinsic and extrinsic religiosity as related to conscience, adjustment, and altruism,in: Personality and Individual Differences 11, 397-400, 1990

univ students von Hawaii/Missouri /amount of negative self regard persons say they would feel following behaviors involving violations or role reciprocity (guilt) 15 Items, oder behaviors that would lead to status incongruity (shame) 15 Items,

altruism -56 Items (aus **Johnson,R et.al.:** Cross-cultural assessment of altruism and its correlates, in: Personality and Individual Differences 10, 855-868,1989

help to stranger (directions, change, given money,carry his belongings, restart car, delayed elevator, given lift in my car, Hingefallenen aufgehoben, Parkplatz überlassen) donated goods/money to charity, to charity, done volu for charity donated blood, paid little more für Kaufmann, ders braucht, pet für Nachbar hüten, offered help for handicapped/elderly stranger across a street, Bekanntem bei Umzug geholfen/bei obtaining job, place to live, was Falsches getan um jemandem in trouble zu helfen,/bei Arbeit blame für Fehler anderer auf sich genommen, Überstunden gemacht to help someone make a productive quota, neuen Mitarbeiter unter Zeitaufwand eingearbeitet, nurse einen Bekannten, der krank war, neighbor bei Ernte geholfen, Unbekannten vor physical harm geschützt, I have bent the rules to help someone I didn't know that well , deceived someone when I felt it was for their own good, Auto an friends neighbors ausgeliehen, walked a stranger through a dangerous area, angehalten für Reifenwechsel, on occasion stretched the truth to help someone out of an embarrassing sit, bei Arbeit: zugesprochene Verantwortung einem mit besserer Qualif geben, saved someones life, bei Umfrage mitgemacht, volunteered to work in a hospital, contributed my time and labor to community improvement activities, jemanden ängstlichen erregten beruhigt, worked on a committee of a legal but unpopular minority, anderen Vorfahrt geben mit Zeitverlust,(viele kleine Taten, ein paar große) how often done, importance of helping;

(Hawaii –I stark pos zu E, Missouri ns/ P eher pos ! Extr eher pos zu P)

Give help -I pos bei HawaiiM Missouri F/M, ns bei HawaiiF; Extr –3ns ,HawaiiF neg/

importance of helping –I pos bei HawaiiM/MissouriM, HawaiiF fehlt, MissouriF ns, Extr –alle ns(MissouriM nspos)

(unter 5) **I meist pos zu give help/importance of help, Extri ns R help**

Intrinsic –guilt pos bei Hawaii F, Missouri M, Rest ns; shame –alle ns, Extrav -1 pos, 1nsneg, 2 nspos; N - 2neg, 1nsneg, 1 nspos; Extri –guilt 1 nsneg/1neg,/2ns; shame 3nspos/1pos, N 3nspos, 1 pos; Extrav -2 ns, 1nspos, 1nsneg,
(unter 5) **Intrinsic –guilt pos, shame ns, Extrav leicht pos, N neg, Extri –guilt nsneg/ns, shame pos, E ns, N pos** R Gl

(Aufschrieb) Chaves,M: Congregations in America. Cambridge,Mass/London 2004

57 % der cong Teilnahme an social service program, **75 % der Kg'er machen was** –food 50, housing shelter 32, für Kinder Schüler 26, clothing 18, homeless 16, M oder F 16, Habitat for Humanity 13, sick 13, edu allg 10, Alte 10, to needy 10, Gesu 10, Gefängnis 3, recreation 3, Einwanderer 2, substance abuse 3, soc pol activity 3, family support 4; (cong immer viel weniger), **Vergleich zu noncharity orgs pos (dort weniger als 57 %), zu charity orgs neg**, größere cong machen weit mehr, **mP /lib P K J mehr als ev P, Ne ns; wenig rel in programs (nicht erlaubt ?), 38 % der Programme Koop mit sec org (nicht almost always –vgl Chaves 2007 !), cP evP -50 % any program, Rest 74, bei allem weniger**, auch bei Programm für Kinder, Kranke, Alte, family; short term fleeting contact 30/50, long term 7/17, programs nicht ganzheitlicher, viel flüchtiger Kontakt;

Chaves,M: What congregations do ? The significance of Christian congregations to American life, in: Word and World 27, 295-304, 2007

National Congregations Study,1998, angeblich repräs (umstritten, vgl Wu), social service- very small-scale and informal,focused on short-term, emergency needs for food, clothing, and shelter. 57% of congregations reported some sort of social service activity/ Full-time clergy spend fifteen hours per week in worship or preparing for worship; one to two hours weekly working with community or civic groups//**42 % machen pol activity, 5 % involved in health programs, 2 %in substance abuse prevention programs, 1 % in employment-related programs. 6 %of congregations have a staff person working at least quarter-time on social services.** median (warum median ?) congregation doing social services mentions just **two programs. The median amount of money those congregations spend on social services is \$1,200, which is 2 to 3 percent of the median budget.** median congregation is doing social services reports **ten volunteers** involved in these activities. These are almost always done in collaboration with secular nonprofits and with government, nicht alleine, /cong macht eher artistic practice -making, seeing, or listening to music, dance, drama, dance, poetry,and objects for display// **beyond core activities of worship and religious education, facilitate art, more intensively than they dispense charity or pursue justice, mehr Leute im Chor als bei Sozialem;**(in jedem Gottesdienst gibts Musik –Leute hören und machen in Kirche weit mehr Musik als sonstwo) 55 % of Catholics are in parishes with schools, compared to 14 % cP, 3 %o lib P; organize or participate in efforts to lobby elected officials (23 % of Catholics are in parishes that do this, 10 % mainline Protestants, 6 % cP). organize or participate in a demonstration or march concerning public policy (42 percent of Catholics are in parishes that report this activity, 12 % mP, 14 % cP, **(K politischer)**)

Chaves, M/Higgins, L: Comparing the community involvement of black and white congregations, in: JfSSR 31, 425-440, 1992

rr 44, sample 1529 white, 58 black congreg

Diff bei activity of congregations –black mehr meal service, civil rights and social justice, community development, public educ on disease oder housing shelter for homeless (unklar), whites mehr recreation/camp programs for youth, right to life, refugee related programs; keine Diff bei elementary/secondary educ, day care, housing for seniors, family counseling, promoting friendly international relations, relief abroad, internat educ, internat health assistance, cultural programs, environmental quality protection institut health care, programmatic health care; family planning abortion, -meist 30-40 % der co machen das, family counsel, recreation s.o., relief abroad über 70, / 5 Punkte (3 sample, 2 Messung) **congreg machen viel (meal, cr, community devel Abtr Umw Ehilfe Jugend Bildung Gesu refugee homeless poor day care housing, family counseling Kultur etc) –von 22 Items 18-78 %; Neger mehr cr/soc justice, meal service community dev, wh right to life, refugee Fz Jugendl**

Chen,D/Lind,T: Religion, Welfare Politics, and church-state separation, in: Journal of Ecumenical Studies, 42, 42-58, 2007

GSS -We are faced with many problems in this country, none of which can be solved easily or inexpensively. Are we spending too much money, too little money, or about the right amount on welfare , WVS - “Do you think what the government is doing for poverty in this country is about right, too much, or too little?

GSS -support for welfare(unsicher: too little oder auch about right ?) –Kg never 0.22, about a month 0.19, 2-3 times a month 0.23, nearly every week 0.18, every week 0.17 several times a week 18 (Diff minimal) Kg neg, mv (year, race, gender, income, age, age-squared, completed schooling, and regional fixed effects); social conservatism (support for prayer in public schools, for making abortion illegal, for the idea that women should stay at home, for holding that premarital sex is always wrong, and for fundamentalism(??)) auch neg;

support for welfare state -WVS –(wieder: too little oder about right ? in Text rel attendance, in Figure 2 rel beliefs ! , neg Korrel unsicher wie hoch 0.01 -0.03 ?) 13 Länder größer/gleich 0.01, 10 Länder kleiner(wohl ns) 8 Länder pos!,

If you were ill, how much would people in your congregation help you out? -Kg pos, evP pos, mP nspos, K J ns;

pro-welfare –LDS nsneg, ev P/K ns; mP nsneg; belong to a state church pos, Kg in state church pos (bei 5 Ausprägungen von Kg –belong to state church weniger welfare-Befürwortung, nur bei more than once a week mehr ! –eher Gegenteil von Autoren-Aussage) ;

(ohne state church: Australia, Brazil, Chile, East Germany, Estonia, Germany, India, Latvia, Lithuania, Mexico, Nigeria, Russia, South Korea, Sweden, Taiwan, Turkey, the U.S.A., West Germany, and Uruguay ((Dld und Ost –Dld und West –Dld !, Schweden Staatskirche bis 1999, Russland keine Staatskirche ?, alles fragwürdig)

Staatskirche –Argentina (laut Wikipedia nicht), Armenia, Azerbaijan, Belarus, Bulgaria, Finland (unsicher), Georgia, Moldova, Norway, Peru, Spain, Ukraine, and Venezuela

7 Punkte (3,5 sample, 2 Messung, 1 mv, Intera, 0,5 stat) **spend not too much money on welfare /Regierung soll mehr tun vs poverty–Kg neg (Figure kaum so, bei Ländern: 8 pos, 10 wohl ns, 13 neg), social conservatism (Schulgebet, Abtr verbieten F zu Hause, p-sex neg, Fu) neg, LDS nsneg, ev P/K /J ns, mP nsneg; belong to a state church pos, Kg in state church pos (dubios, nur bei more than once a week mehr als nonstate, sonst neg; Defin von Staatskirche fragwürdig),**

cong helps if ill –Kg pos, evP pos, mP nspos, K J ns;
dubiose Messungen und Interpretationen,
(Bewertung: ein halb pos,ein halb ns)

(R Gl, Gesu, help) Chen,Ying /Kim,E/VanderWeele,T: Religious-service attendance and subsequent health and well-being throughout adulthood: evidence from three prospective cohorts, in: International Journal of Epidemiology,1–11,2020, published 13.8.20, <https://doi.org/10.1093/ije/dyaa120>

three cohorts of young, middle-aged and older adults including (i) the Growing Up Today Study (GUTS, mean baseline age 23.0 years),²⁷ (ii) the Nurses' Health Study II (NHSII, mean age 46.8 - years)²⁸ and (iii) the Health and Retirement Study (HRS) September 2020 mean age 69.3 years). Of note, GUTS participants are the children of a subset of NHSII participants and some GUTS participants are siblings. Data on religious-service attendance - from the GUTS 2007 questionnaire, the NHSII 2001 Trauma Exposure and Post-traumatic Stress Supplementary Survey and the HRS 2008/2010 questionnaires ; baseline years for this study. Data on the outcome variables were taken from the most recent questionnaire waves wherein the relevant outcomes were assessed (i.e. the GUTS 2010 or 2013 wave, NHSII 2008, 2009 or 2013 wave and HRS 2014/2016 wave). The total sample sizes for this study were 9862 participants in GUTS, 68 376 in NHSII and 13 770 in HRS.

GUTS: All models controlled for participants' age, sex, race/ethnicity, marital status, geographic region, maternal attachment, childhood-abuse victimization, their mother's report of socio-economic status (SES) (i.e. subjective SES, household income, census tract college education rate and census tract median income), participants' prior religious-service attendance, prior health status or prior health behaviours (i.e. prior depressive symptoms, hopelessness, loneliness, binge eating, overweight/obesity, smoking, heavy drinking, marijuana use, use of other illicit drugs, prescription-drug misuse, history of sexually transmitted infections, preventive-healthcare use, frequency of volunteering and voting-registration status). NHSII: All models controlled for participants' age, race/ethnicity, marital status, geographic region, employment status, night-shift schedule, perceived stress, subjective SES, pre-tax household income, census tract college education rate, census tract median income, childhood-abuse victimization and prior health status or prior health behaviours (i.e. prior positive affect, hopelessness, community engagement, number of close friends, depressive symptoms, preventive-healthcare use, dietary quality, heavy drinking, current smoking, frequent physical activity, number of physical-health problems: overweight/obesity, type 2 diabetes, stroke, heart disease, cancer). HRS: All models controlled for participants' age, sex, race/ethnicity, marital status, geographic region, income, level of education, wealth, employment status, health insurance, childhood abuse, prior religious-service attendance and prior health status or prior health behaviours (i.e. prior positive affect, purpose in life, life satisfaction, optimism, perceived mastery, depressive symptoms, loneliness, hopelessness, negative affect, social integration, heavy drinking, current smoking, exercise and number of physical-health problems: overweight/obesity, type 2 diabetes, stroke, heart disease, hypertension, cancer).

Kg –prior (vor Messung von Kg oder gleichzeitig ?) depr neg alle drei surveys; (HRS – symptoms/diagnosis of depr neg) NSH II prior pos affect nspos, hopelessness nsneg; HRS –pos affect pos, purpose in life pos, Lz pos, optimism nspos, loneliness nsneg, hopelessness neg, NAS ns //perceived stress –NSH II ns,

Kg T1-T2 mv : depr diagnosis –HRS nsneg, Rest und zusammen neg, depressive symptoms –alle neg; anxiety symptoms neg, HRS nicht erhoben; hopelessness zusammen neg (einzeln: NSH II neg), loneliness alle neg; PAS alle pos, Lz pos (NSH II nicht erhoben), purpose of life HRS nspos, NSH II pos;

13,5 Punkte (4 sample, 4,5 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **Kg -depr neg, pos affect pos, hopelessness nsneg, purpose in life pos, Lz pos, optimism nspos, loneliness nsneg, NASns, perceived stress ns; Kg T1-Item T2 (Ko von T 1 Kg, Gesu,Gl): depr neg, anxiety und hopelessness nsneg/neg/, loneliness neg, PAS pos, Lz pos, purpose of life pos R Gl**

GUTS -prior (vor Messung von Kg oder gleichzeitig) binge eating neg/marij/other illicit drugs, prescription drugs neg, sexually transmitted diseases neg, BMI: GUTS neg, NSH II nsneg, HRS ns pos; alle: cigarette/heavy drinking neg; NSH II physical activity nspos, short sleep nsneg, physical health problems ns; HRS phys activity pos, phy health problems ns;
Kg T1-T2 mv: mortality -NSH II/HRS neg, GUTS nicht erhoben; physical health problems -GUTS nsneg, NSH II neg, HRS nsneg -zusammen neg; diab/hypertension/stroke/heart disease ns, cancer GUTS neg, zusammen neg, overweight ns, heavy drinking -HRS nsneg, Rest und zusammen neg, cigarette -HRS nsneg, Rest/zusammen neg, (HRS z.T. schwächer)

14,5 Punkte (4 sample, 5,5 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **prior binge eating neg, drugs neg, sexually transmitted diseases neg, BMI neg/nsneg/nspos, cigarette/heavy drinking neg, physical activity nspos,pos; short sleep nsneg, physical health problems ns zu Kg//Kg T1-zu Items T 2 (Ko von T1 Kg/GesuGl usw): mortality neg, physical health problems neg, diab/hypert/stroke/heart disease ns, cancer neg, overweight ns, heavy drinking neg cigarette neg, R Gesu**

5 Punkte (4 sample, 1 Messung,) **GUTS : volunteering pos, community engagement pos zu Kg , R help**

(R Gl, Gesu, help, pos) Chen, Ying /VanderWeele, T: Associations of Religious Upbringing With Subsequent Health and Well-Being From Adolescence to Young Adulthood: An Outcome-Wide Analysis, in: American Journal of Epidemiology 187, 2355-2364, 2018 (plus Dateien)

NHS II was initiated in 1989, it enrolled 116,430 nurses aged 25–42 years. In 1996, NHS II participants with children between 9 and 14 years of age were invited to have their children participate in another cohort of GUTS. 16,882 children , NHSII and GUTS participants continue to be followed up with mailed or Web-based questionnaires annually or biennially/

Religious participation was first assessed in the GUTS 1999 questionnaire wave; this year was considered as baseline for the present study. outcome variables were assessed in the most recent waves, either the 2010 wave (for participants aged 23–30 years) or the 2013 or 2007 wave (if data were not available in the 2010 wave). respondents to the 1999 questionnaire (n = 12,410) missing data weg -that yielded samples of 5,689–7,458 individuals (up to 1,329 were siblings) for analyses on service attendance and 5,681–7,448 individuals (up to 1,325 were siblings) for analyses on prayer or meditation, Compared with participants who were lost to follow-up in the 2010 questionnaire wave, those who remained in the cohort were older and healthier, had a higher socioeconomic status, and were more likely to report frequent religious participation at baseline; in addition, a higher percentage was female

Vp 15 J, ca 93 % white

prior values of the outcome variables assessed in wave 1998 or 1999 were used as a covariate whenever available. “How often do you go to religious meetings or services?”. “How often do you pray or meditate?” mv - controlled - age, race, sex, geographic region, prior health status or prior health behaviors (prior depressive symptoms, overweight/obesity, smoking, drinking, marijuana use, other drug use, prescription drug misuse, number of sexual partners, early sexual initiation, history of sexually

transmitted infections, history of teen pregnancy), mother's age, race, marital status, socioeconomic status (subjective socioeconomic status, household income, census tract college education rate, and census tract median income), depression, and smoking.

Kg – maternal smoking neg, prior (T1-T1): overweight ns, cigarette neg, drink alc neg, marij neg, other drug neg, prescription drug neg, sexually transmitted disease neg,

Kg T1-Item T2: physical health problems ns, cigarette binge drinking marij other illicit drug prescription drug STI neg; overweight ns, T 1 pray zu T2 Item: physical health problem pos, overweight ns, cigarette neg, binge drinking nsneg, marij other illicit drug prescription drug STI neg;

11,5 Punkte (2,5 sample, 4 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **T 1Kg und pray –neg zu maternal smoking, cigarette smoking, drink alc, marij other drug prescription drug sexually transmitted disease; nsneg zu overweight// Kg T1 neg zu Item T 2: cigarette smoking, marij other illicit drug prescription drug STI; overweight , binge drinking, physical health problems ns, T1 pray zu T2 Item: physical health problems ,overweight, cigarette binge drinking ns, marij other illicit drugs prescription drugs neg, STI neg (16 pos, 8 ns) R Gesu**

Kg –prior (T1-T1) depression neg, maternal depr neg asymm (kurvi,Buckel);

Kg T1 –Item T 2: Lz pos, pos affect pos, Swg ns, depr neg anxiety ns, probable PTSD neg; T1 pray –T 2 Item: Lz pos, pos affect pos, Swg pos, depr neg, anxiety ns, probable PTSD ns;

11,5 Punkte (2,5 sample, 4 Messung, 2,5 mv, 1 stat, **1,5 Panel**) **T 1-T1: Kg und pray: depression neg, maternal depr neg (kurvi,Buckel); Kg T1 –Item T 2: Lz pos, pos affect pos, Swg ns, depr neg anxiety nsneg, probable PTSD neg; / T1 pray –T 2 Item: Lz pos, pos affect pos, Swg pos, depr neg/nsneg, anxiety ns, probable PTSD ns; (12 pos, 2 nspos, 3 ns) R Gl**

Kg und pray -teen pregnancy neg, (life time sex partners neg, early sexual initiation neg); Kg T1-Item T2: forgiveness pos, teen pregnancy ns, life time sex partners pos, early sexual initiation neg,

T 1 pray-Item T2: –forgiveness pos, lifetime sex partners neg, early sex inititation neg, teen pregn nsneg

10 Punkte (2,5 sample, 2,5Messung, 2,5 mv, 1 stat,**1,5 Panel**) **Kg und pray –teen pregnancy neg, (life time sex partners neg, early sexual initiation neg); Kg T1-Item T2: forgiveness pos, teen pregnancy ns, (life time sex partners pos, early sexual initiation neg)**
T 1 pray-Item T2: –forgiveness pos,(lifetime sex partners neg, early sex inititation neg), teen pregn nsneg R pos

8 Punkte (2,5 sample, 1 Messung, 2,5 mv, 1 stat, **1 Panel**) **Kg/pray T1 –volu T2 pos R help**

Choi, N/Di Nitto, D: Predictors of time volunteering, religious giving and secular giving: implications for nonprofit organizations, in: Journal of Sociology and Social Welfare 29, 93-120, 2012

Midlife Development in the United States T 2 , 2004/2006; (1701 Vp von 7189 in T1 1995/96) 30-84 J, On average, about how many hours per month do you spend doing formal volunteer work of any of the following types: (1) hospital, nursing home, or other healthcare-oriented work; (2) school or other youth-related work; (3) political organizations or causes; and (4) any other organization, cause, or charity?" "On average, about how many dollars per month do you or your family living with you contribute to each of the following people or organizations (if you contribute food, clothing, or other

goods, include their dollar value): (1) religious groups; (2) political organizations or causes; and (3) any other organization, cause, or charity (including donations made through monthly payroll deductions)? Donations to "political organizations or causes" and "any other organization, cause, or charity" were counted as secular giving.

Generativity - (1) Others would say that you have made unique contributions to society; (2) you have important skills you can pass along to others; (3) many people come to you for advice; (4) you feel that other people need you; (5) you have had a good influence on the lives of many people; and (6) you like to teach things to

(1) How religious are you? (2) how important is religion in your life? (3) how important is it for you-or would it be if you had children now-to send your children for religious or spiritual services or instruction? (4) how closely do you identify with being a member of your religious group? (5) how much do you prefer to be with other people who are the same religion as you? (6) how important do you think it is for people of your religion to marry other people who are of the same religion? and (7) how important is it for you to celebrate or practice religious holidays with your family, friends, or members of your religious community

Social integration. (1) I do not feel I belong to anything that I'd call a community (reverse-coded); (2) I feel close to other people in my community(3) my community is a source of support.

Number of monthly meetings attended. First, the total number of meetings of union/professional groups, sports/social groups, and all other groups was calculated. Second, in order to include respondents (n = 76) who refused to provide information on meeting attendance, a categorical variable, the number of monthly meetings attended

rel identific –sec giving ns, volu hours, rel giving, generativity, soc integr, number of meetings pos; rel giving –volu hours, sec giving, generativity, soc integr, number of meetings alle pos

mv – demogr, generativity !, soc integr !, meeting attendance ! – volu hours ns zu rel identific; sec giving dto; (seltsam: rel giving mv neg zu generativity, biv pos; inc neg zu volu hours, soc integr ns zu sec giving) (ÜberKo), vgl Okun/Michel 2006, MIDUS -über 60jährige –Kg mv pos zu volu, Kg fehlt hier)

6 Punkte (2 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel identification –pos zu volu hours, rel giving, generativity, ns zu sec giving, mv ns zu volu hours/sec giving (ÜberKo) /biv –rel giving pos zu volu hours, sec giving, generativity**

(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 retarded/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**

4,5 Punkte (2,5 sample, 0,5 Messung, 1 mv, 0,5 stat) **Kg pos zu value moral integrity (honesty), (auch bei Einzelko inc, age, cons-lib) R Krim**

Ciarrocchi, J et.al.: Love thy neighbor: spirituality and personality as predictors of prosocial behavior in men and women, in: Research in the social scientific study of religion 14, 61-75, 2003

undergrad, 21 % M, 46 % K, 11 orth, 34 P, Faith Maturity Scale, davon 8 Items vertical factor, I have a real sense that God is guiding me, I seek out opportunities to help me grow spiritually, prosocial behavior inventory –drei Teile –volunteerism, compassion, fiscal responsibility –I volunteered to donate blood, I stopped what I was doing to help others in an emergency, I have bought food or drink for a person who didn't have the money without the expectation of being repaid, (Big Five rating of God: N neg, E, 0 ns, A pos, C pos;) (bei M wirkt faith mat stärker, bei F Pers); prosocial behavior –faith mat pos, M und F, mv (personality of Vp, Pers-Einschätzung Gottes) –dto; 5 Punkte (1 sample, 1 Messung, 2,5 mv, bei 0,5 stat) **faith maturity pos zu prosocial behavior, MF, auch bei Ko von indiv Persönlichkeit/Einschätzung von Gottes Persönlichkeit**

(R GI/help) Clark, A/Lelkes, O.: Let us pray: religious interactions in life satisfaction: Working Paper Paris School of Economics 2009
European Social Survey, 30 nations, 2003-2007, ca 86000, Do you consider yourself as belonging to any particular religion or denomination ? “Apart from special occasions such as weddings and funerals, about how often do you attend religious services nowadays –never vs Rest (on special occasions, less usw) Apart from when you are at religious services, how often, if at all, do you pray”?, “All things considered, how satisfied are you with your life as a whole nowadays”?// 30 % der no rel sind churchgoers, prayers, pray yes –church no 27, pray no- church yes 16//K P other (orth, Jew, Muslim) Kg pray alle pos zu Lz mv (demogr Gesu), Einzelregression –mit pray, mit Kg, mit Denom; //spillover: other rel in region (274 regionen) –ns; no rel in region –senkt Lz bei K P other; K in region steigert Lz bei K P no, /P in region steigert Lz bei P other no, //churchgoer in region –steigert Lz bei cg und noncg, Gebet steigert Lz bei Beter und Nicht-Beter; gilt für M und F, unabh von crime rate dominante rel in region K –mehr Lz bei K P no; dom rel P –mehr Lz bei P und no; (ist andere Intera als sonst: Aggr rel steigert Lz auch bei Arel !)
Kg denom pray pos zu social contacts help others participate in organizations donation voluntary work –alles mehr ,
in rel –Kg, pray, denom region sagen indiv Vp weniger sie seien victim of crime//auch bei Ko dieser Items (incl crime rate und trust) ist Kg pos zu Lz der NichtKgVP (Gebet dto)
//Resultate gelten auch für happiness,

10 Punkte(3,5 sample, 2,5 Messung, 3,5 mv, Intera, 0,5 stat) **Kg denom pray mv pos zu Lz/happiness, Aggr Kg Gebet denom steigert Lz bei no relVP, spillover**

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **Aggr rel –weniger crime victims**

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **help donate volu participate in orgs trust pos zu Kg denom pray, nur behauptet**

(R Gl, Gesu, help) Clark, K et.al.: A longitudinal study of religiosity and mortality risk, in: Journal of Health Psychology 4, 381-391, 1999

Terman, 1921f begonnen, geboren 1910, white middle class, 856 M, 672 F, gifted, IQ über 135, / 1950 religiosity erhoben, bis 1991 517 leben noch, 403 gestorben // to what extent are you religiously inclined /

psy wb –tendency toward nervousness, worry, special anx, nervous breakdown plus Info von parents spouses – cope well with everyday problems, typical in emot make-up vs feelings of inferiority, inadequacy anx emot conflicts, aber Vp sind functional, vs marked symptoms of anx depr maladj psychopathic personality, nervous breakdown, // 1922 –teacher rating –prudence, forethought, conscientiousness, generosity, unselfishness / 1928 –parents rating –freedom from vanity, egotism, sympathy tenderness; 1950 –self-rating: happiness of temperament, conforming to authority self-confidence, 1977 –lifetime satisf with religion, present level of happiness;

/religiosity –bei F 16 % lower mortality, M ns, /Korrel: rel zu –phys health, psych wb, verh !, ns; rel –drinking smoking neg, (alc hier auch moderate ns zu mort), rel M weniger smoke/alc, /F –bei Ko von org member Rel wirkt noch, bei alc auch, bei smoke ns, aber 16 % besser wie bei biv (N !), rel nicht verschieden korreliert zu Todesursachen; Zushg 1922 –prudence forethought generous unselfish (1928 sympathetic tender pos, freedom of vanity/egotism ns) zu rel bei F 1950 pos, C ns, bei M alles ns, 1950: rel F –happy temp pos, (M ns) conform to auth, lack self confid (M auch) not as easy to get on with (M ns) 1972: rel F –expect to enjoy upcoming years, greater sat with rel in life (M auch), happier (M ns),

6,5 Punkte (1 sample, 2,5 Messung, 1,5 bei, mv, 0,5 stat, **1 Panel**)

Bei F senkt rel die Sterblichkeit (1950-91, geboren 1910) bei Ko von org member sign, von smoke ns (Wert derselbe, aber N), von alc sign; keine Diff bei Todesursachen; ns zu phys health, neg zu smoke, alc (auch bei rel M) R Gesu

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

Rel ns zu psy wb (eher NAS) (T1-T1); 1950 –rel pos zu happy bei F (M ns), selfconfid neg (M auch), 72 –rel F pos zu Zuk (M auch), sat with rel in life (M auch), happier (M ns) –zu PAS: 6 pos, 2 ns, 2 neg; zu NAS -1 ns; R Gl

(unter 5) **generous unselfish/sympathetic tender als Kind - pos zu rel mit 50 –nur bei F (U-W?), freedom from vanity/egoism ns, R help**

(unter 5) **prudence forethought /C unegoistisch ns; M immer ns; R pos**

(rel F –leben länger, sind glücklicher eher, help unklar), Sample kontrolliert SES, edu, nur white, ; rel M nur wenig –nur alc smoke minus;

((R pos, help) Clobert, M/Saroglou, V: Intercultural non-conscious influences: prosocial effects of Buddhist priming on Westerners of Christian tradition, in: International Journal of Intercultural relations 37, 459-466, 2013

104 Belgier, 33 ath, 12 agno, 90 % F, In the Buddhist priming condition, three color photos depicting, respectively, a Buddhist individual in meditation, a collective Buddhist meditation, and a Buddhist statue, were inserted into three posters that were hung on the wall. The Islamic priming condition consisted of three color photos of the same size as those in the Buddhist priming condition (also inserted into three posters of the same size), which depicted similar themes (private Islamic prayer, collective Islamic prayer, and a Islamic mosque). The IAT

consisted of five blocks. The targets categories used were Walloon and Flemish, whereas the attributes categories were positive and negative words. The associated stimuli for targets were 10 Walloon and 10 Flemish first names and stimuli for attributes were 10 positive and 10 negative words. Each of the discrimination tasks (Blocks 1, 2, and 4) consisted of a total of 20 trials. Each of the combined tasks (Blocks 3 and 5) comprised 40 trials with targets and attributes presented in a random order. In each trial, the participant had to focus on a blank screen for 395 ms, at which point a target or an attribute appeared on the screen for 10,000 ms, a time during which participants had to press the key corresponding to the correct category. Feedback followed the response, indicating the participants' accuracy and response times. Participants were then allowed to make some classification errors. The critical comparison between the prejudice-congruent sorting task (Block 3: Walloon firstnames + positive words/Flemish first names + negative words) and the prejudice-incongruent sorting task (Block 5: Walloon first names + negative words/Flemish first names + positive words), provided us with a measure of prejudice against Flemish people. Participants needed more time to classify first names in a prejudice inconsistent manner (non-compatible task) than in a prejudice consistent manner (compatible task). In other words, Walloon participants showed prejudice toward Flemish targets. // priming und religiosity ns zu prej write down what they would do if they won 100,000 euros, specifying each expenditure and the percentage of money they would allocate for each one. The percentage of money participants allocated to others (e.g., family, friends, and charities) and not to themselves was coded as a measure of prosociality for the analyses. // three-item index measuring importance of God in life, importance of religion in life, frequency of prayer Buddh priming mehr prosoc, Islamic ns vs control, religiosity pos (mv universalism, priming condition) 4,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat, 1 mv, **1 experiment/priming) Buddh/ Islamic priming, religiosity -ns zu prej** R pos

(unter 5) **1 experiment/priming) Buddh priming und religiosity mehr prosoc, Islamic priming ns; priming wirkt unabh von religiosity -auch auf arel !** R help

(R pos,help) Clobert,M/Saroglou,V/Hwang,K-K: Buddhist concepts as implicitly reducing prejudice and increasing prosociality, in: Personality and Social Psychology Bulletin 41, 513-525, 2015

Experiment 1 -belg/frz Buddhisten Participants, randomly assigned to two conditions, were asked to complete a word-search puzzle, which served as a priming manipulation. Depending on the condition, the 10 words hidden in the puzzle were either Buddhist-related or non-religious // Prej: ethnic (Americans and Africans), religious (Christians, Hindus, and Muslims), convictional (non-believers), and moral (gays and single mothers) Would you like to have this person as a neighbor, political representative, husband/wife ?

6 Punkte (0,5 sample, 3,5 Messung, 0,5 stat, 0,5 mv, 1 exp priming) **Buddh prime und id mit Buddh- prej weniger (alle Items),** R pos

exp 2: stud, 88 F, 43 M, 8,5 agno, 45 K, Belgier; lexical decision task, prime christlich, Buddh; IAT - Caucasian vs African, Christian vs Muslim, (Gesichter, christl musl Vornamen), prosoc -Geldgewinn verteilen;

5 Punkte (0,5 sample, 2,5 Messung, 0,5 stat, 0,5 Intera, **1 exp priming**) **keine Diff bei prej zwi Bu neutral christl priming; (Intera: Bu wirkt bei low aut -RWA ! - und high univ vs prej) religiosity ns(Zahlen fehlen)** R pos

(unter 5) **priming prosoc -bei Analyse 1 ns, dann eben anders analysiert -Bu dann pos, chr nicht ! compassion -Bu evtl nspos; religiosity ns(Zahlen fehlen)** R help

exp 3:

Taiwan students, folk believers 47, ath 32, 8,5 Bu; prime s.o., IAT, prej Asian vs African, Bu vs Muslim, (Christian priming für Nichtchristen),

5,5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 0,5 Intera, 1 exp prime) **Bu weniger prej vs African, bei Mu ns(Intera: bei low aut RWA wirkt Bu neg)** R pos

(unter 5) priming **Bu und Chr mehr prosoc compassion ns, (Christl priming bewirkt bei Christen nichts an prosoc (Exp 2) , aber bei Nichtchristen !)** R help

((R pos/help) Clobert,M/Saroglou,V/Hwang,K-K/Soong,W-L: East Asian religious tolerance –a myth or a reality ? in: Journal of Cross-Cultural Psychology 45, 1515-1533, 2014

Study 1: ISSP 2008, Südkorea, Japan, Taiwan Anti-gay prejudice: “Are sexual relations between two adults of the same sex wrong or not? Interreligious prejudice “Would you accept a person from a different religion or with a very different religious view from yours marrying a relative of yours , being a candidate of the political party you prefer?” *Religious practice* frequency of prayer, religious attendance, and visitation to holy places

6,5 Punkte (3 sample, 2,5 Messung, 0,5 bei, 0,5 stat) **Interrel prej -srr: Bu minus, Tao minus, K nspos, P pos; practice: Bu T ns, K P pos; Hs -srr: Bu pos, T ns, K nspos, P pos; practice -Bu T K ns, P pos; (Bu: 2 ns, 1 pos, 1 neg; T -3 ns, 1 neg; K -3 ns, 1 pos; P 4 pos) (nicht so klar, East rel eher ns als neg; prej-Messung dubios)** R pos

Study 2: 64 % F, Taiwan-students, 38 % ath/agno, Bu/Folk believers, Christians, Jews, Muslims, Ycto (a fictive religious group), and atheists. For each of the five targets, participants answered three questions commonly used in international surveys: “Would you like to have this person as a (a) neighbor, (b) political representative, (c) husband/wife?”

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **religiosity Taiwan -neg zu prej vs Christen, Jew, Muslim (pos bei ath), RFu Altem ns ! RWA ns !**

RWA ergibt hier keine drei Subfaktoren, evtl convent und subm pos zu rel, aut aggr neg, R pos

Study 3: students, Bu folk believers, 27 ath, agno, IAT Bu/Mu related words sortieren mit neg/pos words, Asian vs African faces sortieren...measure of prejudice: incompatible task response time minus the compatible task response time divided by its associated pooled-trial standard deviation// Indeed, participants needed more time to classify religious words and faces in a prejudice inconsistent manner (non-compatible task)//..if they won 100,000 euros, specifying the percentage of money they would allocate to each expenditure. The percentage of money participants spontaneously allocated to other (e.g., family, friends, charities) and not to themselves ist prosociality
4 Punkte (1 sample, 1,5 Messung, 1 mv, Med, 0,5 stat,) **Rel (Gebet, impo of God/rel) -prej (IAT) vs Mu/Afr neg, Fu: Mu neg, Afr ns; RWA ns; mv Fu ns, rel neg, RWA ns /prosoc mediiert Korrel rel-prej vs Muslims(nicht bei Afr) ; prosoc ist neg zu prej vs Mu** R pos

4 Punkte (1 sample, 2 Messung, 0,5 Med, 0,5 stat) **Prosociality –rel pos, Fu pos, RWA ns, ath stark neg; prosoc mediiert Korrel rel-prej vs Muslims;nicht zu Afr; prosoc ist neg zu prej vs Mu R help))**

Clydesdale,T: Soul-winning and social work: giving and caring in the evangelical tradition, in:
Wuthnow,R/Hodgkinson,V: Faith and philanthropy in America. San Francisco/Oxford 1990, 187-211,

evangelical –belief in divinity of Christ, made a commitment to Jesus Christ, believes in life after death, in Bible to be the inspired and inerrant word of God, prays to God, would invite others to join his denomin/church (F, South, older,verh, edu/inc ns; rel impo 84-42, Kg weekly 60-20)/ involved in any charity or social service activities, such as helping the poor, the sick, the elderly pos, donated time to help someone, other than a family member, who was sick or in need, volunteer work for a community org other than a church, such as activitiy group or charity –pos (auch bei Ko von Kg weekly/rel very impo), involved in civic, social, and other charitable activities in community or neighborhood pos, give und volu an charity/rel org (auch mv demogr) (counting out religious give/volu –ev ns)//goals –give time through volu work to charitable and rel orgs pos, make contributions to charities, institutions, rel orgs, or causes you agree with pos, ca ein Drittel der ev: social justice Sache der churches, wichtig (aber help indiv grow spiritually, evangelism/missionary work wichtiger), gegen: gov spends too much money on programs to help the poor, gov should guarantee that every citizen has enough to eat and a place to live,gov und indiv have special responsibilities to spend money helping the poor in other countries,,ca 3-6 % gov spends too much/vs basic responsib, Rest mittel, denkt eher: Armut was Individuelles, nicht Unterdrückung/Wi/Ungerechtigk,/ev spenden an Moral Majority, TVradio, /ev Stiftungen-Mission (8-10) Bildung(9) –Bible colleges, seminaries, und human welfare (poor relief, development social services -8 von 12, pol lobby 2, local community 4)

8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5 stat) **evangelicals –involved in any charity/social services/charitable activities - civic, social ,other –in community/for community org other than rel - pos, donated time to help sick/in need pos//volu und give pos (counting out religious give/volu–dann ns),**
Prioritäten für Kirche: help indiv grow spiritually 85, evangelism/mission 50, working for social justice 21,
ein Drittel: Regierung soll genug zu essen/Wohnung garantieren, Reg/Indiv hat Verantwo Geld für helping poor im Ausland zu geben (47); 3-6 % gov spends too much/vs basic responsib; Rest (ca 60 %) eher indiv help/Ursachen für Armut, nicht Unterdrückung/Ungere; einige Stiftungen da, die Soziales machen

Clydesdale,T : Toward Understanding the Role of Bible Beliefs and Higher Education in American Attitudes toward Eradicating Poverty, 1964-1996,in: JfSSR 38 103-118, 1999

GSS -too little money is being spent in this country on assistance to the poor, the government in Washington should do everything possible "to improve the living standards of all poor Americans," the "government in Washington ought to reduce the income differences between the rich and poor, perhaps by raising taxes on wealthy families or by giving income assistance to the poor." NES "the government

in Washington should see to it that every person has a job and a good standard of living." asked in 1964, 1968, and throughout the 1980s.//the Bible is the word of God and is to be taken literally, word for word, -is the word of God but not everything in it should be taken literally, word for word, is an ancient book of fables, legends, history, and moral precepts recorded by men, (in NES: Bible is God's word and all it says is true, was written by men inspired by God, but it contains some human errors, is a good book because it was written by men, but God had nothing to do with it, or Bible was written by men who lived so long ago that it is worth very little today,

lit pos -Diff bei Frage living standard im Durchschnitt ca 6 Punkte, assistance Diff 32-43 Punkte, raise taxes -minus 2 (einmal), bis plus 17(8 mal), job for everyone - minus 7(einmal) plus 16, plus 8, plus 1, plus 2 dreimal;

mv dto (demographics, year of survey, pol conservatism), Kg ns;

Intera: college educated lit -neg zu Items, non-college -pos ! /denom ns,

7,5 Punkte (3,5 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat) **Staatsinterve für die Armen -Kg ns, lit pos (Kannib) , Intera: bei college-edu lit neg, bei non-college lit pos, denom ns;**

Cnaan,R et.al.: Religious people, religious congregations, and volunteerism in human services: is there a link ?, in: Nonprofit and Voluntary Sector Quarterly 22, 33-51, 1993

volunteers vs nonvolunteers (matched on gender/age, friends der volu) -last six month provided at least one hour of direct service at least once every other week in human service orgs -nursing homes, programs for frail elderly, mental health facilities, homes of children, women's shelters, friendly visitors in prison (keine pol) usw,

volu mehr P als K; I ns, /volu hours -I ns, /bei volu in congreg human service -mehr I als bei volu für sec human service,

(unter 5) **volu -P mehr als K, I ns; volu hours -I ns; bei volu in congreg human service -mehr I als bei volu für sec human service,**

Cnaan,R/Boddie,S: Philadelphia Census of Congregations and their involvement in social service delivery, in : Social Service Review 75, 559-580, 2001

1376 cong, die Hälfte mit weniger als 100 Mitgl(gleich Besuchern), 55 % Neger-cong, durchschnittlich 50 Jahre da, 63 % mit at least one full-time paid clergy, bieten 3316 Programme an, the first-ever congregational census (Autoren klappern ganze Stadt ab) in any American city revealed that the combined yellow pages and City Property Tax files identified only 1,218 of the 2,095 known existing congregations (58 percent).

a cohesive group of people with a shared identity; a group that meets regularly on an ongoing basis; a group that comes together primarily for worship and has accepted teachings, rituals, and practices; a group that meets and worships at a designated place; a group that gathers for worship outside the regular purposes and location of a living or work space; a group with an identified religious leader; and a group with an official name and some formal structure that conveys its purpose and identity.

keine cong - retirees who spend their winters in the South and attend worship services in a local hotel while there, sportsrelated prayers, convents, prison ministries, religious study groups, social ministries, campus fellowship groups affiliated with a congregation. religious crusades and revivals, which have neither a cohesive group of people nor regular ongoing meetings in a particular place. family devotions, Bible-study groups, regional or national headquarters of religious denominations, yearly meetings,

assemblies, religious-based homeless shelters and hospices, religious chautauquas (Erwachsenenbildung), and convocations

social program: organized activity to help people in need that the congregation discussed and in which it decided to assist, can be provided solely by the congregation or in collaboration with others, can be carried out on the congregation premises or elsewhere, can be a social program hosted by the congregation. - caring for the needs of others regardless of their faith tradition or affiliation with the congregation, activities that congregations engage in to serve their members or the community –im letzten Jahr;

Leute wissen nicht genau, was sie als program haben –desh Liste mit 215 Möglichkeiten;

(88 percent at least one organized social program, ca 2,4 programs per cong, es werden nicht alle Programme erfragt –bottom) ,programs können rel gefärbt sein, sind aber nicht rein rel/frömmigkeitsbezogen, kein rel Training/worship,

% der cong die Programm anbieten : Drug and alcohol prevention 14.1 Neighborhood cleanup 14.1

Blood drives 14.2 Job counseling and placement 14.3 Street outreach to the homeless 14.3

Mentoring/rites of passage 14.8 Computer training (for youth) 15.4 Health screening 15.4 Crime watch

15.4 Parenting skills 15.8 Scout troops 16.5 Health education 16.9 Interfaith collaboration 17.0

Premarriage counseling 17.5 Day care (preschool) 17.6 Shelter for homeless people 17.9 Marriage

encounters (retreats) 17.9 Recreational programs for seniors 18.3 Community bazaars and fairs 19.2

Neighborhood associations 20.3 After school care 20.4 Programs for gang members 20.9 Choral groups

20.9 Prison ministry 21.2 Visitation/buddy program 21.8 International relief 22.3 Educational tutoring

24.0 Soup kitchens 24.1 Music performances 26.2 Summer programs for teens 27.4 Clothing closets 33.8

Recreational programs for teens 35.0 Recreational program for children 35.5 Summer day camp 38.2

Food pantries 46,8;

plus health care: HIV/AIDS (11.3 percent), AA (13.2 percent), sex education (7.9 percent), immunization

(5.4 percent), and sickle-cell anemia education and support groups (3.8 percent). In the field of child

care: latchkey programs (13.4 percent) and nursery schools (10.8 percent). In the field of education:

operating schools (7.1 percent), tutoring for children (10.1 percent), computer training for children

(15.1), sites for Head Start programs (2.3 percent), adult literacy programs (12 percent), preparation for

the General Education Development test (high school equivalency) (12.3 percent), and computer training

for adults (14.5 percent). In the area of advocacy and social change: organizing against drug trafficking

(8.3 percent), poverty/welfare rights advocacy (13.7 percent), school choice (9.7 percent), civil rights

(11.7 percent), affirmative action (8.6 percent), social justice (15 percent), and voter registration (16.2

percent). Finally, in the area of community economic development: credit union (3.5 percent), job

training (12.2 percent), recruitment of new business (10.2 percent), commercial ventures (2.4 percent),

business incubation (3.7 percent), investment clubs (2.9 percent), new building initiatives (7.1 percent),

and housing rehabilitation (9.8 percent).

(das ist unwahrscheinlich –bald 800-900 % der cong bieten program an –aber nur 2,4 pro cong, also höchstens 240 % möglich)

wer ist Nutznießer - served children (49.5 percent), youth (43.6 percent), and the community at large

(48.6 percent). Families (42.1 percent) and people with low incomes (38.1 percent) . elderly (26.1

percent, people with addictions (16.9 percent) people with disabilities (16.1 percent).

plus informelle Hilfe –für Leute in Not, Armut, ohne Obdach,

each congregation-sponsored program serves 39 members of the congregation as well as 63

people residing in the community who are not members of the congregation organization members

are faith-based// On average, 16 members of each congregation (paid staff as well as volunteers) are

involved in social service delivery, joined by nine volunteers who are not members of the congregation.

keine Nutzung von charitable choice –Koop mit government, 61 % würdents aber prinzipiell tun, 39 nicht –gov ist neg, man darf Rel nicht einbringen, zu klein; 14 % gemeins worship mit anderen cong, Zus-arbeit bei community service mit anderen faith-based orgs 36, mit sec orgs 40% müsste Staat das ersetzen was cong tun –würde es 200 Mio pro Jahr kosten,(10 000 pro Monat, 2000 cong)

What percentage of the annual operating budget is earmarked for social services?” 957 congregations answered -**23.2 percent of congregation’s annual budget (excluding capital campaigns and schools) is designated to contribute to the quality of life of people in the community and in the city beyond the cost of maintaining the congregation property and staff.**

Bewertung unklar –viele cong, aber nur an einem Ort, Angebot 2,4 pro cong, 88 % machen mindestens ein Programm, aber bald 800 % bieten was an –wäre 8 pro cong; viele Programme nicht klar abgrenzbar ob viel wenig keine Rel drin steckt –das ist aber grade auch sonst das Problem, was ist soziale Art von sec statt egoistische ? und Klientel –community ist Ort wo auch cong ist –also Programm für eigne Leute ? –sponsored program serves 39 members und 63 nonmembers -erscheint etwas viel, weil co meist kaum 100 Mitgl haben) , es gibt auch andere Org-formen zusätzlich zu congr; 23 % vom Budget für Lebensqualität der Leute in community (viel mehr als Chaves)

Cnaan, R/Pessi,A/Zrinscak,S et.al.: Student Values, Religiosity, and Pro-Social Behaviour: A Cross-National Perspective, in: Diaconia, 3(1), 2-25, 2012

Australia, Belgium, Canada, China, Croatia, England, Finland, India, Israel, Japan, Korea, the Netherlands, New Zealand and the United States,

university students, Impo of rel faith,

Five items were related to volunteering habits (e.g. in which kinds of organisations, frequency of volunteering and average hours of volunteering) and another five items covered volunteering through school or university. We also asked about donating practices

importance of life goals - altruistic values (helping people in need and making the world a better place).

impo of rel faith pos zu altr values,

impo of rel faith –volu allg ((nach Ländern: in Ndl Be Japan Indien ns, GB nspos, China pos !) pos, zu areas of volunteering: rel pos, human services/health org pos, cultural/sports ns, arts environment community org pos, on-line volu pos, student club/university org ns, neighborhood local activist org pos, mentoring tutoring coaching counseling pos; donating pos (Indien Japan ns, Kroatien GB ns),

mv –demogr, Länder, Studienfach, altr materialism -: impo of rel faith pos zu volu und donations

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **impo of rel faith –pos zu helping people/making the world a better place, volu allg (ns in Ndl Be, Japan Indien), donations (ns in Japan Indien Kroatien GB), areas: rel pos, human services/health org pos, cultural/sports ns, arts environment community org pos, on-line volu pos, student club/university org ns, neighborhood local activist org pos, mentoring tutoring coaching counseling pos;**

Colasanto,D: Voluntarism. Americans show commitment to helping those in need, in: Gallup Report 290, 17-24, 1989

Gallup-Umfrage,

do you happen to be involved in any charity or social service activities, such as helping the poor, the sick or the elderly ? –K 43, P 41, no 36; rel impo –very 50, fairly 30, not very 20; church members –almost half, nonmember a third (keine Zahlen)

during the past 12 months have you contributed money to any charitable organization or other group, not including your church, that used your donation to help other people ? –K 72, P 71, no 66; impo –very 70, fairly 71, not very 67; 9 von 10 church members vs 7 von 10 nonmembers (keine Zahlen)

in the past 30 days, roughly how many hours, if any, did you spend on volunteer activities ? –P 23, no aff 6; impo of rel –very 27, fairly 20, not very 6;

people help other people in ways besides giving money, giving time or other things to organized groups. Sometimes people help the needy directly. During the past 12 months did you give money, food or clothing to any of the following types of people ? –homeless/street people P 33, K 38 no 40 !, impo –very 38, fairly 35, not very 32; a needy neighbor -54/45/38, impo -56/55/32; a needy relative -56/59/33, impo -60/46/44; a needy friend -54/52/51; impo -57/50/45; another needy person -39/35/34; impo -44/31/25; gave food etc –church members 8 von 10, nonmembers zwei Drittel (keine Zahlen)

which of the following types of people have been helped by either your volunteer work or your donations of money or property in past 12 months –the handicapped -52/50/39; impo -54/49/40; sick people -57/53/41; impo -61/48/36; children -59/66/61; impo -62/62/52; teenager/young adults -49/52/39; impo -51/49/43; the elderly -64/65/46; impo 69/54/52; poor/homeless people -59/69/69; impo -65/62/57; victims of crime/abuse/disaster -38/42/38; impo -41/42/33;

8 Punkte (3sample, 5 Messung) **no aff: weniger involved in charity/social service activities, weniger volu hours klar; (schwach) weniger give to sec charity, etwas mehr für homeless, weniger für needy neighbor, relative, handicapped, sick, teenager, elderly klar, weniger für needy friend/other person schwach, ns children, crime/disaster victims//gave food –weniger //-church member –mehr charity activity/donation (keine Zahlen)//rel impo –schwach pos bei give to sec charity, sonst bei allen Items pos**

Crystal,D/DeBell,M: Sources of civic orientation among American youth: trust, religious valuation, and attributions of responsibility, in: Political Psychology 23, 113-131, 2002

Schüler 6.,8.,10.Klasse, Wash DC,San Francisco Bay,7 Asian, 4 Ne, 73 white,41 %J, K 17, P 14, no 17, how important is religion to you ?/feelings of effective community service –I felt that I made a contribution to the organization, adults treated me with respect, I was able to express important values, I felt I made a difference in at least one person's life; /importance of behavior for being a good citizen – public –getting involved in community projects, telling public officials what you think, serving in community orgs or neighborhood groups; private – coming to work on time, helping your neighbor, spending time with your family, being a good citizen is important; /run for student government office/wie oft;

Korrel (mv LoC, trust, indiv oder kollektive Lösungen für gesellsch Probleme, sex, grade, school requires community service, SF/Wash, Schulklasse), rel impo –effective service pos, public citizenship pos, private citizenship pos, student gov ns; Jewish ns zu diesen Items,

(unter 5) **rel impo pos zu being a good citizen in:public service (getting involved in community projects, telling public officials what you think, serving in community orgs/neighborhood groups), private service (coming to work on time, helping your neighbor, spending time with your family, being a good citizen)**

Curtis,J et.al.: Nations of joiners: explaining voluntary association membership in democratic societies, in: American Sociological Review 66, 783-805, 2001

WVS 91 -93, 33 nations (samples z.T. klein)/16 types of voluntary orgs and activities –which of any do you belong to –social welfare services for elderly, handicapped, or deprived people, churches /rel orgs, edu arts music cultural activities, trade unions, political parties or groups, local community action – concerning poverty,employment, housing, racial equality; human rights Third World development, conservative environment ecology, professional assoc, youth work –scouts,guides youth clubs, sports recreation, women’s groups, peace movement, animal rights, health, other, /working member –which if any are you currently doing unpaid work for ?/Länderrel –mainly (over 70 %)P –GB !, Dän Fin Iceland Norway Sweden, mainly K –Arg Öst Be Bras Chile Fr Ungarn Irl ITa Litauen Mexico Port Sp; mixed – Kanada Ostldd, Ndl, N-Irl, USA Westldd, others: Bulg Estl Jap Lettl Rum Russ S-korea)

Länder –Differenzen sind groß/ bei total und working memberships –Vp-denomin -P und others pos, Orth/no neg (ohne Zahlen)

total membership (und ohne Gew/ohne rel) –country level mixed Chr/P /K pos, other ns; working membership –mixed pos, Rest ns; bei beiden memberships: rel affil bei Vp –pos, außer: bei member in orgs ohne rel ns (keine Zahlen); (no aff unklar)// mv social democracy/liberal democracy/eastern bloc ,BSP und years of democracy(und indiv: edu, rel affil, age, MF, mar status)–dann bei total membership nur mixed pos, bei working member ns,(aber Länder-Items in 4 von 6 Modellen –zu total memberships/ohne Gew/ohne Rel, zu working memberships/ohne Gew/ohne Rel –sign, mixed pos)

5,5 Punkte (2 sample, 2 Messung, 1 mv, 0,5 stat) **bei total und working memberships (unsicher ob auch ohne Rel) –Vp-denomin P und others (unklar wer das ist) pos, Orth und nones neg (ohne Zahlen)//bei Ko von Aggregat(mv/rel) –indiv rel aff pos (member allg, ohne Gew, working member allg, ohne Gew, ohne rel) außer bei member ohne rel (keine Zahlen)/Aggregat-affil – mixed Christian/P/K vs other (orth, Japan Skorea, no ?) pos zu memberships; zu working memberships –mixed pos; mv Aggregatitems dazu -nur mixed pos (ÜberKo) bei membership, bei working member ns,**

Dahl,G/Ransom,M: Does where you stand depend on where you sit ? Tithing donations and self-serving beliefs, in: American Economic Review 89, 703-727, 1999

LDS, rr 40, mehr Kinder, mehr verh, Schätzung: regelm Kg –zwei Drittel machen tithing, attend sacrament meeting, attends LDS church social activities, not including Sunday meetings, served full-time mission for LDS church, currently holds volunteer calling in LDS church, //bestimmte Situationen und Frage danach, ob man von diessem Einkommen (Erbe von Onkel –mal hat der immer tithing gemacht, mal nicht, Erbe von Land der Familie, das man nun selber bebaut, 700 000 D, Verkauf dieses Landes, Weihnachtsgeschenk –Geld/Sofa, Gewinn bei Hausverkauf – Geld in neues Haus gesteckt, oder behalten, Gewinn bei Aktien, die man kauft,um Tochter Studium zu ermöglichen; Verlust bei Aktien –Abziehen von Betrag, für den man tithing macht, Erwerbsunfähigkeitsrente, Einzahlung in Rentenversicherung, Arbeitslosengeld, Abziehen von Krankenversicherung oder Gabe an Missionar vom Einkommen,) tithing macht,//Fragen zu all diesen Items (finanzielles self-interest) –ob man schon mal Geld bekam, geerbt hat, Haus besitzt, Aktien hat usw –wer das hat, antwortet auf tithing-Frage ebenso wie wers nicht hat, Diff sind minimal (außer bei home owning –weniger tithing)/ self-serving bias -finanzielles self-interest führt dazu, dass man tithable income senkt, um weniger geben zu müssen –existiert bei den Frommen weniger:

Vp mit und ohne Item (financial incentive –z.B. Haus) –Diff bei Bejahung von tithing bei Kg'ern geringer – oder Kg'er mehr tithing auch wenn sie Item haben (Kg'er der ein Geschenk bekam, würde mehr tithing bei Geschenk machen, low Kg weniger)

Kg'er bei 10 Fragen: mehr tithing, /generosity –Index (10 Fragen wohl, immer pro: diese Art von Eink/Vermögen fällt unter tithing) (mv demogr, number of children) –Kg pos, attend social activities pos, served mission pos, hold calling pos, //uncertainty (neg zu generosity) –Kg neg, Rest ns,

6,5 Punkte (2 sample, 2,5 Messung, 1,5mv, Intera, 0,5 stat) **bei LDS: Kg'er würden mehr tithing machen auch wenn sie das betreffende Item selber besitzen (Kg'er, der schon mal ein Geschenk bekam, der geerbt hat usw -würde mehr tithing bei Geschenk/Erbe machen, low Kg weniger; finanzielles self-interest führt bei Kg viel nicht dazu, dass man weniger tithing machen würde), allg pro mehr tithing/mehr Eink, das unter tithing fällt-Kg, attend social activities, served mission, hold calling in church**

Darley,J/Batson,D: „From Jerusalem to Jericho”: a study of situational and dispositional variables in helping behavior, in: JPSP 27, 100-108, 1973

67 students at Princeton Theological Seminary, **nur 47 konnten per Telefon erreicht werden, 7 davon ausgeschlossen —3 because of contamination of the experimental procedures during their testing and 4 due to suspicion of the experimental situation.**

(a) a doctrinal orthodoxy (D-O) scale patterned after that used by Clock and Stark (1966), scaling agreement with classic doctrines of Protestant theology; (b) the Allport-Ross extrinsic (AR-E) scale, measuring the use of religion as a means to an end rather than as an end in itself; (c) the Allport-Ross intrinsic (AR-I) scale, measuring the use of religion as an end in itself; (d) the extrinsic external scale of Batson's Religious Life Inventory (RELI-EE), designed to measure the influence of significant others and situations in generating one's religiosity; (e) the extrinsic internal scale of the Religious Life Inventory (RELI-EI), designed to measure the degree of "driveness" in one's religiosity; and (/) the intrinsic scale of the Religious Life Inventory (RELI-I), designed to measure the degree to which one's religiosity involves a questioning of the meaning of life arising out of one's interactions with his social environment -a principal-component analysis of the total scale scores and individual items for the 67 seminarians produced a theoretically meaningful, orthogonally rotated three-component structure with the following loadings:

Religion as means received a single very high loading from AR-E (.903) and therefore was defined by Allport and Ross's (1967) conception of this scale as measuring religiosity as a means to other ends. This component also received moderate negative loadings from D-O (-.400) and AR-I (-.372) and a moderate positive loading from RELI-EE (.301).

Religion as end received high loadings from RELI-EI (.874), **RELI-EE (.725)**, AR-I (.768), and D-O (.704).

Religion as quest received a single very high loading from **RELI-I (.945)** and **a moderate loading from RELI-EE (.75).**

(I ist auch E, Q ist auch E ! Analyse mit 67 Vp-Anwendung für 40 s.u.)

Following Batson, this component was conceived to involve religiosity emerging out of an individual's search for meaning in his personal and social world.

Since the incident requiring a helping response was staged outdoors, the entire experimental study was run in 3 days, December 14-16, 1970, between 10 A.M. and 4 P.M. Within days the subjects were randomly assigned to experimental conditions

When a subject appeared for the experiment, an assistant (who was blind with respect to the personality scores) asked him to read a brief statement which explained that he was participating in a study of the vocational careers of seminary students. After developing the rationale for the study, the statement read:

What we have called you in for today is to provide us with some additional material which will give us a clearer picture of how you think than does the questionnaire material we have gathered thus far.

Questionnaires are helpful, but tend to be somewhat oversimplified. Therefore, we would like to record a 3-5-minute talk you give based on the following passage. . . .

Variable 1- Message -In the task-relevant condition the passage read: With increasing frequency the question is being asked: What jobs or professions do seminary students subsequently enjoy most, and in what jobs are they most effective? The answer to this question used to be so obvious that the question was not even asked. Seminary students were being trained for the ministry, and since both society at large and the seminary student himself had a relatively clear understanding of what made a "good" minister, there was no need even to raise the question of for what other jobs seminary experience seems to be an asset. Today, however, neither society nor many seminaries have a very clearly defined conception of what a "good" minister is or of what sorts of jobs and professions are the best context in which to minister. Many seminary students, apparently genuinely concerned with "ministering," seem to feel that it is impossible to minister in the professional clergy. Other students, no less concerned, find the clergy the most viable profession for ministry. But are there other jobs and/or professions for which seminary experience is an asset? And, indeed, how much of an asset is it for the professional ministry? Or, even more broadly, can one minister through an "establishment" job at all?

In the helping-relevant condition, the subject was given the parable of the Good Samaritan exactly as printed earlier in this article.

Next, regardless of condition, all subjects were told, You can say whatever you wish based on the passage. Because we are interested in how you think on your feet, you will not be allowed to use notes in giving the talk. Do you understand what you are to do? If not, the assistant will be glad to answer questions. After a few minutes the assistant returned, asked if there were any questions, and then said: Since they're rather tight on space in this building, we're using a free office in the building next door for recording the talks. Let me show you how to get there [draws and explains map on 3 X 5 card]. This is where Professor Steiner's laboratory is. If you go in this door [points at map], there's a secretary right here, and she'll direct you to the office we're using for recording. Another of Professor Steiner's assistants will set you up for recording your talk. Is the map clear?

Variable 2: Hurry. In the high-hurry condition the assistant then looked at his watch and said, "Oh, you're late. They were expecting you a few minutes ago. We'd better get moving. The assistant should be waiting for you so you'd better hurry. It shouldn't take but just a minute." In the intermediate-hurry condition he said, "The assistant is ready for you, so please go right over." In the low-hurry condition he said, "It'll be a few minutes before they're ready for you, but you might as well head on over. If you have to wait over there, it shouldn't be long."

The incident. When the subject passed through the alley, the victim was sitting slumped (zusammengesackt) in a doorway, head down, eyes closed, not moving. As the subject went by, the victim coughed twice and groaned (ächzte) keeping his head down. If the subject stopped and asked if something was wrong or offered to help, the victim, startled and somewhat groggy, said, "Oh, thank you [cough]. . . . No, it's all right. [Pause] I've got this respiratory condition [cough]. . . . The doctor's given me these pills to take, and I just took one. . . . If I just sit and rest for a few minutes I'll be O.K. . . . Thanks very much for stopping though [smiles weakly]." If the subject persisted, insisting on taking the victim inside the building, the victim allowed him to do so and thanked him.

Helping ratings. The victim rated each subject on a scale of helping behavior as follows: 0 = failed to notice the victim as possibly in need at all; 1 = perceived the victim as possibly in need but did not offer aid; 2 = did not stop but helped indirectly (e.g., by telling Steiner's assistant about the victim); 3 — stopped and asked if victim needed help; 4 = after stopping, insisted on taking the victim inside and then left him.; 5 — after stopping, refused to leave the victim (after 3-5 minutes) and/or insisted on taking him somewhere outside experimental context (e.g., for coffee or to the infirmary). (In some cases it was

necessary to distinguish Category 0 from Category 1 by the postexperimental questionnaire and Category 2 from Category 1 on the report of the experimental assistant.) This 6-point scale of helping behavior and a description of the victim were given to a panel of 10 judges (unacquainted with the research) who were asked to rank order the (unnumbered) categories in terms of "the amount of helping behavior displayed toward the person in the doorway." Of the 10, 1 judge reversed the order of Categories 0 and 1. Otherwise there was complete agreement with the ranking implied in the presentation of the scale above. **(Folgerung ?)**

The speech. After passing through the alley and entering the door marked on the map, the subject entered a secretary's office. She introduced him to the assistant who gave the subject time to prepare and privately record his talk.

Helping behavior questionnaire. After recording the talk, the subject was sent to another experimenter, who administered "an exploratory questionnaire on personal and social ethics." The questionnaire contained several initial questions about the interrelationship between social and personal ethics, and then asked three key questions: (a) "When was the last time you saw a person who seemed to be in need of help?" (b) "When was the last time you stopped to help someone in need?" (c) "Have you had experience helping persons in need? If so, outline briefly." These data were collected as a check on the victim's ratings of whether subjects who did not stop perceived the situation in the alley as one possibly involving need or not. When he returned, the experimenter reviewed the subject's questionnaire, and, if no mention was made of the situation in the alley, probed for reactions to it and then phased into an elaborate debriefing and discussion session.

(5 Bedingungen bei 40 VP! -help bzw task jeweils zu low medium high hurry)

Diff bei hurry 2,3 (3 vs 1,8 vs 0,7) bei help vs task -0,9,/ 2,2 -1,3)/wohl Interaktion: bei wenig hurry ist Diff help-task größer;

Of the 40 subjects, 16 (40%) offered some form of direct or indirect aid to the victim (Messung 2-5) The percentages of subjects who offered aid by situational variable were, for low hurry, 63% offered help, intermediate hurry 45%, and high hurry 10%; for helping-relevant message 53%, task-relevant message 29 % -nur hurry sign **(dubiose Sign bei 16 Vp/ eher pos Wirkung von Parabel -vgl:**

Greenwald,A: Does the Good Samaritan parable increase helping ? A comment on Darley and Batson's no-effect conclusion, in: JPSP 32, 578-583, 1975

vgl zu Design Darley/Batson 73; **hier Zahlen, die dort nicht angegeben waren -message von Good Samaritan: low hurry -80 % helfen(4 von 5), medium hurry 50 (5 von 10), high hurry 25 (einer von 4) zusammen 53 % (10 von 19), task: low hurry 33(einer von 3), medium 42 %(5 von 12), high hurry Null (von 6) -zusammen 29 %; Bayesian analysis-anders, unverständlich, posterior odds favor hypothesis 1(50 % mehr helping bei message-Bedingung) vs Nullhypothese 4,86:1; wären es statt 40 Vp 120 -wäre es 17,3:1 (Zusatzwirkung range of reasonable hypotheses -zwischen 4 % plus bis zu 730 % plus), /data actually more favorable to an alternate hypothesis of at least moderate effect, /substantial confidence in the belief that the helping-relevant message increased helping by more than a trivial amount. The nonsignificant effect of D/B's message variation does not indicate support for the hypothesis that that variation had no effect.**

Our seminarians in a hurry noticed the victim in that in the postexperiment interview almost all mentioned him as, on reflection, possibly in need of help// According to the reflections of some of the subjects, it would be inaccurate to say that they realized the victim's possible distress, then chose to ignore it; instead, because of the time pressures, they did not perceive the scene in the alley as an occasion for an ethical decision.// Why were the seminarians hurrying? Because the experimenter, whom the subject was helping, was depending on him to get to a particular place quickly. In other words,

he was in conflict between stopping to help the victim and continuing on his way to help the experimenter. –Wahl zwischen Hilfe für A und B))

mv - 2 Arten von Ergebnissen –alle 5 Items (hurry, message, rel as means, quest, end) in Gleichung: nur hurry sign, Beginn mit hurry –Zugabe von message, diese pos, Zugabe von means –diese neg; Zugabe von quest –diese neg;

dann aber doch: quest neg als sign gewertet (means auch –nicht erwähnt !), dann Umdeutung: low Q macht mehr help in Kategorie 5 -. The victim's response to persistent offers of help was to assure the helper he was all right, had taken his medicine, just needed to rest for a minute or so, and, if ultimately necessary, to request the helper to leave. But the super helpers in this added category often would not leave until the final appeal was repeated several times by the victim (who was growing increasingly panicky at the possibility of the arrival of the next subject). Since it usually involved the subject's attempting to carry through a preset plan (e.g., taking the subject for a cup of coffee or revealing to him the strength to be found in Christ), and did not allow information from the victim to change that plan, we originally labeled this kind of helping as rigid—an interpretation supported by its increased likelihood among highly doctrinal orthodox subjects ((warum rigid ? –dem womöglich obdachlosen Kranken wirklich helfen statt nur andern zu sagen, sie sollen nach ihm schauen, ihn nur zu fragen ob er Hilfe braucht –sonst nix, oder ihn ins Gebäude bringen - ist eher das Beste)) (wieviel Fälle von Nr5 es wohl gibt bei 16 Helfern !!), das erklärt Q-neg aber nicht –Q macht auch andere Hilfe nicht am meisten, weniger als orth, ns mehr als I; nicht nur 5; vgl Batson 76;

3 Punkte ?(0,5 sample, 1,5 Messung, 0,5 stat ?, **0,5 Intervall**) **krank scheinender dasitzender Mann – wer in Eile ist kümmert sich nicht so, wer Vortrag über barmh Samariter halten soll – kümmert sich zu 53 vs 29 % !, angeblich ns -sehr dubios, vgl Greenwald –sign !)** /evtl Intera: bei wenig hurry wirkt barmh Sam stärker;

manche kümmern sich sehr/grundlegend –wird als falsch angesehen Q (und means) kümmert sich weniger (end ns, mv bei 40 Vp/16 Vp, Kannib) –angeblich ist das besser (nicht belegt), (d.h. da Q neg ist muss neg pos sein oder da Q wenig Nr. 5 hat muss Nr 5 schlecht sein –Batson 76 –Q auch 1-4 nicht am meisten;

sich nicht Kümmernde sehen z.T. keine Not/haben Konflikt: help the experimenter –pünktlich sein –vs help the victim; Operationalis von Q I E dubios, von Kümmern auch ! (Kategorie 2 besser als 3, 4 besser gleich wie 5)

Davidson,J/Pyle,R: Passing the plate in affluent churches: why some members give more than others, in: RRR 36, 181-197, 1994

affluent cong , rr 51, total dollars given, Vp geben 3% !,

belief orientation -Vertical (beliefs about the supernatural), Certainty (certainty of one's faith), Truth (unquestioned beliefs)//

benefit orientation - Solidarity (social cohesion in one's congregation), Unique Church (belief that one's congregation has a unique mission), Pastoral Leadership (its effectiveness), Lay Leadership (its effectiveness)//

Intrinsic - Salience (extent to which religion is important in one's life), Challenge (faith's challenge to serve others), Communal (beliefs about human interdependence), Horizontal (beliefs about doing good for others), and Agentic (belief that one is God's instrument)//particip- Kg, partic in rel edu courses/Sunday school, read Bible at home, pray privately, involved in social or fellowship activities which your cong sponsors, get together socially with people from your cong outside of formal church functions, five closest friends belong to cong)

Episcopalians, Presbyterians, and members of the United Church of Christ least demanding, United Methodists, Disciples, American Baptists, and members of the Lutheran Church in America, American Lutheran Church (later merged into the Evangelical Lutheran Church of America) Kath, moderately demanding, Southern Baptists Missouri Synod Lutherans Brethren -most demanding category.

giving –cong size neg, demanding churches pos, intrinsic, benefit, belief orientation, particip pos (pray close friends etwas schwächer) (part und I stark, hängen auch stark zus),

6,5 Punkte (2,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **giving in affluent cong –cong size neg, demanding churches pos, intrinsic, benefit, belief orientation, particip pos (pray close friends etwas schwächer) (part und I stark, hängen auch stark zus)**

(R pos, help) Davis, D et.al.: Relational spirituality and the development of the similarity of the offender's spirituality scale, in: Psychology of Religion and Spirituality 4, 249-262, 2009
Study 1 Undergrad, 16 Ne, 13 As, 16 ath agno none, In dealing with the harm done to you, for each statement, please indicate the degree to which you would disagree or agree whether it has played a part in your relationship to the transgressor. spir simil -1. Our beliefs overlap in important ways. 2. I thought about how similar my basic religious beliefs were to his/hers. 3. I thought we are basically committed to the same belief system. 4. I recalled how similar we were in fundamental values. 5. I believe that he/she is a similar spiritual person to me. Human simil -6. I thought to myself that this person was a brother/sister human. 7. Even though our bond as humans was broken, I knew we were both the same under the skin. 8. I reminded myself that I was no better as a person than the one who hurt me. 9. I said to myself that he/she was no worse as a person than I am. 6 Items avoidant attachment to God (e.g., "God seems impersonal to me"); 3 Items anxious attachment to God (e.g., "God sometimes seems responsive to my needs, but sometimes not"). // 10 Item trait forgiveness –I am a forgiving person, // forgiveness scale 15 Items "I have compassion for the person who wronged me") / bei Skalenbildung von Spir simil – einiges ausgelassen, das auf Faktoren lädt (sacred engagement)

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat) **rel commitment Worthi –spir simil pos, human simil nspos, avoid att to God neg, anx att to God ns, desecr/loss ns; (desec nicht so neg, avoid att to God neg, anx ns) forgiveness/forgiveness – spir simil pos, human simil pos, avoid att ns, anx att ns, desecr/loss minus/ns minus; empathy mediates Korrel spir/human simil zu forgiveness, mv hurtfulness time since offense relship closeness rel commitment desecr loss attachment –danach noch spir simil/human simil pos zu forgiveness R pos**

5 Punkte (1 sample, 2 Messung, 1,5 mv, Med, 0,5 stat) **empathy –spir simil pos, human simil pos, desecr ns, sacred loss nspos; anxious/avoid att to God nspos/nsneg; empathy mediates Korrel spir/human simil zu forgiveness, R help**

study 2 – 70% F, 24 Ne 15 As, 15 ath agno none, andre forgiveness-Messung –revenge, avoid, benevolence (TRIM);

3,5 Punkte (1 sample, 1,5 Messung, 0,5 stat, **0.5 exp**) **bei offense durch spir most similar person (vs most spir different) ist spir similar scale höher; offense aber mehr hurtful/unforgiveness revenge/avoidance –spir/human similar minus, benevolence pos; R pos**

(R Gesu, help) Deaton,A: Aging, religion and health, in: **Wise, D(ed):** Explorations in the Economics of Aging 2011, 237-262

Gallup World Poll, 2006-08, 14 Länder, ohne China, meist random, 1000 Vp, ca 330000 Vp("Is religion an important part of your daily life?") and religious observance -"Have you attended a place of worship or religious service within the last seven days

Ca 50 von 130 Länder inc pos zu rel, edu high school dto;

did you experience the following feelings during a lot of the day yesterday - How about physical pain?" "did you have enough energy to get things done yesterday?,

"are you satisfied or dissatisfied with your personal health?", "do you have any health problems that prevent you from doing any of the things that people your age can normally do?" -religiosity nsneg zu pain (53 von 142 Ländern neg), pos zu health sat (63-142), energy (72/92) ; ns zu disability (54/142); Intera: rel M immer gesünder, F: religiöse mehr disabled, mehr energy, pain/health sat ns; rel M –smoke minus(70 von 85 Ländern-Text, Table 82/85) trust health medical system plus (101 von 132 Text –Table anders,77/132), bei F Korrel schwächer; //"if you were in trouble, do you have relatives or friends you can count on to help you whenever you need them?"- rel pos(60/141), "Approximately, how many hours did you spend, socially, with friends or family yesterday?" nur bei F rel pos;(47/86) //rel M weniger pain bei low income; bei high ns; mehr energy/health sat bei low inc(high noch etwas mehr) , smoking unab von inc; Rest keine Intera, age auch nicht;

8 Punkte (3,5 sample, 3 Messung, 1,5 bei) **rel nsneg zu pain, pos zu energy, health sat (2:1 pos vs neg Korrel; wohl viel ns), ns zu disab, neg zu smoke unabh von age, (pain F ns, M neg; energy beide pos, health sat –M pos, F ns; disab –M ns, F pos), bei low inc –pain neg, energy health pos zu rel, bei high inc ns; bei age keine Intera R Gesu**

(unter 5) **Rel pos zu trust in health system, friends to count on, social time with friends (nur bei F pos) R help**

de Hart,J/Dekker,P: Churches as voluntary associations: their contribution to democracy as a public voice and source of social and political involvement, in: **Roßteutscher,S (ed):** Democracy and the role of associations –Political, organizational and social contexts. London New York 2005, 168-196

'Religion' module , of 1998 International Social Survey Project (ISSP). Ndl, Schweden, Dän, Dld, Öst, GB, Irl, Fr Ita Sp Por USA

Have you done any voluntary activity in the past 12 months in any of the following areas?

(Political activities (helping political parties, political movements, election campaigns, etc.)

Charitable activities (helping the sick, elderly, poor, etc.) Religious and church-related activities

(helping churches and religious groups) Any other kind of voluntary activities

Voluntary activity is unpaid work, not just belonging to an organisation or group. It should be of service or benefit to other people or the community and not only to one's family or personal friends

volu –denom: Ndl no neg, P pos; GB/Dld P/K pos, no neg, Fr K pos, no neg; Schw/Öst/Irl no neg, P/K pos schwach, Dän It Sp ns, Port no aff mehr; Kg immer pos (auch Schw Dän) , Sp Öst schwach;

(Daten aus God in Nederland, Dekker et.al.) Ndl – is a member of: political party or political organization –no/K neg, P pos, Kg K/P pos; choir, musical, theatre or hobby club - no neg, K/P pos, Kg K/P pos, women's association or union dto, sports club –no/K pos, P und Kg neg; youth association or club house –nur NeoC pos, KgP pos, Rest ns;

Volunteers for: politics, action and advocacy groups – denom ns, Kg P pos, professional, trade, etc. organization – denom ns, Kg K pos; leisure, sport, hobby, amateur arts –no neg, K P pos, Kg K/P pos, schools, organisations for children – no neg, K P pos, Kg ns; women's group, association or union – K/no neg, P pos, Kg K/P pos, organised advice and assistance –no neg, K P pos, Kg P pos,

Informal help –no neg, K P pos, Kg K/P pos,

(K teilw wie no aff, aber Kg K meist mehr; kein Kg bei K meist wie no, P etwas mehr)

(sample Civil Society and Volunteering, Messung unklar) secular volu –P –K –no; church involvement (Kg und involvement in other church activities) pos, F age edu dazu –church involvement pos, denom ns; church related volu dazu –große pos Wirkung, denom ns, viel church involvement weniger volu als moderates, kein church involvement auch weniger als moderates (Kannib)

church involvement pos zu sec volu auch bei Ko von Neighbourhood contacts ,Association membership ,Willingness to make sacrifices Positive attitude towards other people

82% of those who do voluntary work for a church also perform secular voluntary work; only 19% of those who do not perform church-related voluntary work are involved in

9 Punkte (3,5 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **volu in 12 Ländern(auch Dän, Schweden) pos zu Kg, meist pos (zT schwach) zu denom vs no,**

Ndl –member/volu in säk Org (Pol, Chor/Kunst, Frauen Jugendorg, professional, Fz/Sport, Schulorg,organised advice/assistance,informal help) –ca: Kg bei K 7 pos,2 ns, 1 neg; Kg bei P -8 pos, 2 ns, 1 neg; no aff 8 neg, 1 pos, 1 ns; P 9 pos, 3 ns, 1 neg; K 7 pos, 2 neg, 3 ns (Kg bei K besser als K; kein Kg bei K meist wie no, bei P mehr)

sec volu –P –K –no (mv ns); Kg und involvem in other church act pos, church related volu stark pos, (82 % derer mit rel volu auch sec volu)

(R help/Info) Dekker,P: Freiwillige Arbeit in der niederländischen Zivilgesellschaft, in: **Kistler,E et.al.:** Perspektiven gesellschaftlichen Zusammenhalts. Berlin 1999, 171-190

Zeitbudgetstudie Ndl, 1980/1995,(vgl van Ingen/Dekker 2011) eine Herbstwoche lang pro Viertelstunde Aktivitäten angekreuzt,

Anzahl der Freiwilligen 1980 – kein Kirchengmitglied 25 (ohne freiwillige Arbeit für Kirche, Rel und Weltanschauung: 25), nominelles Mitglied 27(27), Kirchgänger 51 (38), //1995 – 23(23), 34(30), 57(40), -dh. Kg macht auch mehr freiw Arbeit unabh von Kirche (gilt auch unabh von relevanten Personenmerkmalen –Alter !); Zahl der freiwilligen Stunden pro Woche –Kg mehr als nominell als kein Mitglied (keine Zahlen zu: unabh von Kirche),

Zeit der Freiwilligen in % ihrer Freizeit: selbe Reihenfolge (7,3 -9,1 % 1980, 8,7 -10,8 1995)
(1963 -1995 –Frauenorg minus, Chöre/Musik/Theatervereine plus, Hobbyvereine plus, Sport plus, Pol/Kirche ns, Arbeitgeber/nehmerverbände ns,

(unter 5) **freiwillige Arbeit –Kg vs nominell vs kein Mitglied pos, auch ohne freiw Arbeit für Kirche,Rel,Weltanschauung (volu hours –Kg –nominell –no, unklar ob mit freiw Arb für Kirche)**
Messung per Zeitbudget-Aufschrieb

Info: 1963 -1995 –Frauenorg minus, Chöre/Musik/Theatervereine plus, Hobbyvereine plus, Sport plus, Pol/Kirche ns, Arbeitgeber/nehmerverbände ns,

(zur Info) Diakonisches Werk der Evangelische Kirche in Deutschland(Hg): Freiwilliges Engagement in Einrichtungen und Diensten der Diakonie. Eine repräsentative Studie 2012

(2010 -**700 000 freiw Engagierte arbeiten dort**, warum engag Sie sich freiw –Sinnvolles Nützliches tun, Spaß, werde hier gebraucht , um in meinem Umfeld zu helfen, mit andern Me zusammensein, **dann erst aus rel Überzeugung**,/zum fE gekommen –Eigeninitiative, Freunde/Bekannte, Werbung der Diak, dann erst Kirchengemeinde;)

Wie wichtig ist Ihre Religiosität/ Spiritualität bei der Ausübung Ihrer Tätigkeit für Sie? – (sehr)große Rolle -37%, /ev 58, K 20, Freiki 4, konfessionslos 17 !)

Dillon,M et.al.: Is spirituality detrimental to generativity ? in: JfSSR 42, 427-442, 2003

Intergenerational Studies, babies in Berkeley 1928/29, preadolescents 10-12 J 1931, untersucht mit 30, 50/Anfang 60, late 60/mid-to-late 70; evtl 40 % attr, 73 % P-homes, 16 K, in T 3 - 58 %P, 16 K, whites,

Religiousness and spirituality coded by two raters using discrete segments on religion from transcripts of interviews conducted with the participants at three times in adulthood. -individual's beliefs about God and the afterlife, their religious practices, and the importance of religion in everyday life. A high score indicated that institutionalized religion or tradition-centered religious beliefs and practices played a central role in the respondent's life indicated by belief in God, heaven, and prayer, and/or frequent (once a week or more) attendance at a traditional place of worship

Spirituality - noninstitutionalized religion or nontradition-centered religious beliefs and practices played a central role in the individual's life. The person typically reported an awareness of a sense of connectedness with a sacred Other (e.g., God, higher power, nature, other individuals) and systematically engaged in intentional spiritual practices on a regular basis (e.g., participation in a theosophical discussion group, involvement in Eastern meditation practices, undertaking a shamanistic journey, engagement in centering or contemplative prayer) relation between religiousness and spirituality - 0.26 in early adulthood, 0.28 in late-middle adulthood, and 0.30 in late adulthood,

The Loyola Generativity Scale –Altruism Cr 64 subscale -five items assessing generative concerns that reflect feelings of responsibility for one's neighborhood, commitment to different groups and organizations, a desire to work as a teacher, and to adopt children. The Impact on Others subscale -eight items reflecting a belief that the person has had a positive (unique) effect on others, is needed by others, and has worthwhile skills and knowledge to pass onto others. ((The Outliving the Self subscale three

items reflecting the belief that the individual's contribution will exist and be remembered by others after death. The Creative Endeavor subscale two items indicating a desire to be creative and the belief that the person's creative endeavor has made an impact on others –gehören zu LGS, passen aber nicht zu help))
 The California Adult Q-set Generativity Scale (the CAQ-GS) - 13 items, observer-based measure of the realization of an individual's generative potential -three subscales Givingness (five items, e.g., "behaves in a giving way toward others" and "is protective of those close to him/her") Prosocial Competence and Productivity (three items, e.g., "is productive" and "behaves in an ethically consistent way") (Cr 65)
 ((Social Perspective (four items, e.g., "is incisive and socially perceptive," "able to see to the heart of important problems," and "is philosophically minded")). zu diesen Items –vgl: **Wink,P/Dillon,M**: Do generative adolescents become healthy older adults, **in: Post, S** (ed): Altruism and health: Perspectives from empirical research, New York 2007, 43-54

givingness: behaves in a giving way toward others (regardless of motivation involved), behaves in a sympathetic or considerate manner, is protective of those close to him, has warmth, is compassionate, is turned to for advice and reassurance; anders als oben, aber als CAQ dort bezeichnet: prosoc comp –is productive, gets things done, tends to offer advice, is a genuinely dependable and responsible person; soc persp –is socially perceptive of a wide range of interpersonal cues, is concerned with philosophical problems, e.g. religion, values, the meaning of life, has a wide range of interests;

Korrel in T3: rel –altruism pos, impact on others nspos,(CAQ-GS pos), givingness pos, prosocial competence pos,

spir - altr pos, impact on others pos, (CAQ-GS), givingness ns, prosocial competence ns,

mv (gender, cohort social class) und rel/spir –rel:, altr pos, impact on others ns pos, (CAQ-GS pos)

givingness pos, prosociality pos, spir: altr pos, givingness ns, prosociality ns,

mv T1 rel/spir zu T 2 Items: rel -Altr pos, impact on others pos, (spir ns !), givingness, prosociality pos,

(spir neg, nsneg) ,zu T3 Items: rel –altr pos, impact on others nspos, givingness prosociality pos, spir:

altr pos, impact on others pos; givingness/prosoc nsneg,

(spir bei Items mit Kreat, nach Tod überdauern –Selbstaussage, social perspective –klarsehend,

philosophisch besser; bei altr gleich, bei givingness, prosoc competence ns)

6 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat, 1 Panel) spir und rel pos zu altruism cross-sectional in T3 und Panel T1-T2/T3; rel pos zu givingness und prosocial competence (Fremdbeurteilung) , spir ns(Panel neg/ns/nsneg) , auch cross-sect/Panel, (spir pos zu Items zu Kreativität, Überdauern der eigenen Werke, Klarsicht, philosophisches Denken –gilt als generativity)

(R pos, help,div, Gesu, Gl) Dillon,M/Wink,P: In the course of a lifetime. Berkeley 2007

Berkeley Guidance study, 1928/29 Geborene, Oakland growth study –preteens born 1920/21, IHD Longitudinal study – T1 1934/38 (Oakland) bzw 1943-46 (Berkeley), dann vereint zu IHD - 1958 T2, 1970, 1982, 1997-2000, Beginn mit 319, am Ende 184, wh, edu plus, 63 % mP, 16 K, 6 no, Fragen zu rel oft open-ended, nicht immer gleich –also rating, religious –institutionalized or church-centered rel beliefs practices, spir seeking – noninstitutionalized non church-centered rel beliefs practices, (man kann rel sein ohne Kg –Gebet, Psalmen, strong faith) /Kg, belief in God, afterlife/heaven,pray(read bible, impo of rel angeführt, dann aber rating ohne dieses) -2000 Frage nach Kg/Intr/pray bible study –hohe Korrel mit rating)/spir –interest in spir questions, focused on transcendent/sacred nature of being/ordinary objects, impo of experiencing sacred connections in everyday life –with God, higher power, nature, //Messung: awareness/sense of connectedness with a sacred other –God, higher power, nature und systematic spir practices –medit, partic in experiential or

spir groups, Celtic nature centered ritual, shamanic journey, //spir mittlere Korrel mit Kg/Intr/Pray/rel impo 2000//spir pos zu rel -0.26-0.36, /spir entwickelt sich erst mit 50 ff, //(oft Untergruppen -rel, F, krank, rel bei Ko von spir-) Rel stabil über die Jahre -also zwischen Panels wenig Änderung,

4,5 Punkte (1 sample, 2 Messung, **1,5 Panel**) in T5: rel -AC pos, spir -O pos, rest ns; (Calif Adult QsortMessung), (mP mehr O)A -warm, giving protective to others, sympathetic likeable ; C -dependable,responsible, selfcontrolled, productive, ethically consistent, perfectionist, prone to overcontrol, /O - intellectual independence, introspection, interested in cognitive and creative activities, wide interests; T 1 C - pos zu T 5 rel bei Ko von T1 rel, bei M stärker; T1 rel ns zu C T5, //A inT1 pos zu rel in T5, nur F, und Umkehrung -rel in T1 pos zu A in T 5 nur F, //O in T1 -spir in T5, unabh von rel; (rel pos zu RWA, spir neg, /rel stark zu conv-Teil, spir ns;) **C pos zu Rel Panel, nicht umgek; F -A pos zu rel Panel und umgekehrt Ko von T1 rel; (gibt es andeswo als Aufsatz?!)** **O T1 pos zu spir T 5 R** pos

6,5 Punkte (1 sample, 3 Messung, 1 bei, **1,5 Panel**) Healthy narcissism -independence autonomy high aspiration for self/ungesunder hypersensitive -thin skinned sensitive to slight ,hostile vs others, //overt - self indulgent condescending vs others; T2 Messung, /psychotherapy in T3 - spir in T5, /**hypersensitive N -neg zu rel, ns zu spir, //T 2 healthy narc T 2 pos zu psychoth T 3 pos zu spir T5; rel pos zu LzD, F mehr; ns zu Depr, spir ns; Rel senkt Depr bei Kranken, bei Gesunden ns; steigert LzD bei Kranken,bei Gesunden ns (Kranke mit rel so viel Lz wie gesunde), mv ss,gender, T5-T5 und bei Depr T 3-T5 mit Ko von T3 Gesu/LzD; rel und spir in poor health -sense of control (personal mastery, perceived constraints) wie bei Gesunden -nur bei F;/belief in a rewarding afterlife -rel stark pos,spir schwächer pos; fear of death, fear of dying ns zu rel, spir, **LnTglaube, K mehr -aber: asy Buckel(low mehr als high -nur bei rel, nicht bei spir;) -gilt für T5-T5 und T 3-T5, Intera: viel rel und LnT- neg, wenig rel-ness,aber LnT -viel fear** (aber LnT hier diffus, unsicher), mehr als wenig rel und kein LnT glaube, R Gl**

rel neg zu div(nur zitiert,keine Kopien) R div

5,5 Punkte (1 sample, 3 Messung, **1,5 Panel**) **Rel und spir T 2 und T5 ns zu health T 5 -health status rating, srh, physical functioning, mortality; rel neg zu alc use T 5 und T2-4 zu T 5, /rel ns zu smoking, physical exercise, frequency of medical checkups, R Gesu**

5,5 Punkte (1 sample, 3 Messung, **1,5 Panel**) in T5: rel (bei Ko von spir) - social activities (visit family friends neighbors going to concerts plays lectures) pos (spir ns, bei Ko von rel) ; involvement in community service done with a group, performed at home, helping friends and neighbors dto, rel/spir vs no -dto; dasselbe bei Korrel mit T1 und T 2 rel; Generativity -giving orientation to others, broad social perspective facilitating awareness of needs of others individuals/groups, prosocial competence (warmth, sympathy protectiveness sensitive to human needs social equality und Fähigk: dependable, responsible productive), Loyola Generat -altr need to help others, desire to have impact on others, desire to outlive the self -leave a material or symbolic legacy, creative worthwhile skills knowledge vererben; engage in creative activities, //rel - giving social persp prosocial altr pos; spir- giving ns, soc persp pos, prosocial ns, altr pos, desire impact outlive self creat pos; sign a petition, contribute money, attend a meeting, contact public official, member in activist org, attend a rally -rel : bei homelessness ns pos (spir pos), crime/neighborhood watch pos (spir ns pos) pro life -rel pos, spir ns, womens rights -rel ns spir pos, AIDS civil rights environment antiwar peace dto, **Rel mehr involvem in community service with group, helping friends/neighbors, generativity - giving orientation, aware of needs of others, prosocial competence, altr pos//**

**spir: giving, prosoc competence ns, awareness pos, altr pos - desire to have impact on others
creat, Werk hinterlassen pos (ego-altr)/ Aktivismus -rel bei crime/neighborhood watch pro life
pos, homelessness nspos; spir -homeless pos, crime nspos, pro life ns, womens rights pos (rel ns)
AIDS cr Umw antiwar rel ns, spir pos, R help**

**R Gl, R help) Doebling, C et.al.: Perceiving sacredness in life : correlates and predictors, in:
Archive for the psychology of religion 31, 55-73, 2009**

14 no aff, 60% M, edu plus, / nontheistic: I see the sacred in all of life, I feel reverence for all living things, I sense that there are qualities of life such as love and hope which are everlasting, I see each person, each leaf, each raindrop all of creation harboring a spiritual presence, sacredness shows itself in a variety of ways in my life, find sacredness in the everyday of life, feel that each hour each day each season is a blessing I exp something more sacred in life than simply material existence, see people as having something holy within them, see my life as a sacred journey, feel there is something of me that is sacred, find the sacred in my relships with people, there are things ideas actions in life that I exp as sacred, see each creature as a sacred part of the web of life, //

theistic –exp life as a gift of God, sense that every person is a child of God, in tragic und joyful exp I feel that God is present in the world around me, God has given a sacred purpose to my life, sense that my spirit is part of Gods spirit, sense God's presence moving in my relationships with others, perceive the presence of the divine reflected through all creation, see each day good or bad as a gift from God, exp a sense of Gods transcendence in my life, exp Gods presence in my everyday life, sense a divine spark in living things, exp a connection with God in everything I do, see evidence of God in natur and creation, see God's presence in all of life, //

existential vacuum scale –misst sense of meaning; relationship questionnaire and self-report attachment style- misst attachment –dismissing: comfortable ohne close relships; preoccupied –uncomfortable without close relships and worrying about this; fearful, secure, /empiricism scale –positivist attitude vs life –seeing is believing, science will be able to answer the important questions of life, /comm service attitude scale –sense of connectedness/empathy for people in community; helping scale 15 Items –helping behaviors/social responsibility, //pleasant events -26 Items, wie oft und wieviel enjoyment derived from each event, /Impact of most serious negative life event (intrusive thoughts, avoidant behav plus evtl: control over event, deeper meaning from it, helpful or burden) //Korrel theistic-nontheistic 0,89//0,83 zu DSE, 0.72 zu I; Vp haben 42 % theistic God, 35 % panentheistic, 12 % deistic, Korrel : I hoch, Hood mysticism pos (nonthe mehr) Extri pos schwächer, Q ns; /Kg pray und impo of rel/spir hoch; empiricism neg;

Hohe Korrel theistic-nontheistic sacredness –evtl weil viele Vp seltsames –panenth – Gottesbild haben; God-Items nicht ganz orth –keine gefallene Schöpfung; pos Korrelationen –weil in beiden viel Positives drin steckt –nicht neutral Rel, sondern positive (God ist in allem drin –also ist alles gut usw) bei north stärker – love hope ewig, alles ist blessing, reverence für Welt, sogar man selber/Beziehungen sind heilig usw

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) Sinn pos (etwas AutoK), Swg pos, secure att pos (north mehr), fearful neg, dismissing neg (north ns) preoccupied neg; enjoyment of everyday pleasant events pos (north mehr) frequency of everyday pleasant events th ns pos, north pos; impact of most neg event –nsneg; R Gl

(unter 5) **theistic -narcissism neg (nonth schwächer), community service attitude pos (nonth mehr), helping -dto, ss nspos, R help**

Donahue,M: Correlates of religious giving in six Protestant denominations, in: RRR 36, 149-157, 1994

National Study of Protestant Congregations –6 denom: Disciples of Christ, ELCA, Presby,USA, SBC, UCC, United Methodist Church; je 150 congr ausgewählt –rr 45-77, pro congr 418-849 Vp, 92-97% white, laity, eher Engagierte, ohne members of congregation's rel edu staff,/

belief in existence and nature of God, commitment to Jesus Christ, private devotion, born again, number of years Vp attended that church/church schools, religiousness of friends, // Faith Maturity Scale –I help others with their religious questions and struggles, I seek out opportunities to help me grow spiritually,I feel a deep sense of responsibility for reducing pain and suffering in the world, I give significant portions of time and money to help other people, I feel God's presence in my relationships with other people, my life is filled with meaning and purpose, I care a great deal about reducing poverty in the USA and throughout the world, I try to apply my faith to political and social issues, my life is committed to Jesus Christ, I talk with other people about my faith, I have a real sense that God is guiding me, I am spiritually moved by the beauty of God's creation (AutoK z..T),

During 1987, how much money did you contribute to –my church, other rel groups or rel orgs, to a TV evangelist, to charities or social service orgs, to peace or social justice groups;

give to Telev-5-8 %, to peace etc -8-24 (SBC vs UCC),

give % of inc to my church –SBC –Disciples –Me –Pres –ELCA –UCC (3-5,6 %) to other rel groups –Pres –UCC/Me/Disc –ELCA/SBC (0,2-0,5 %), to charities/social services –UCC –Me/Pres/Disc –ELCA –SBC (0,3-0,6) (zusammen: SBC 6,1, Disc 5,1, Me/Pres 4,5, UCC 3,9, ELCA 3,8)

Korrel mit give to 3 groups/Dollars und inc % -93 Variablen, viel Multikolli –v.a. zwischen Faith Maturity, devotionism, impo of rel/ Autoren nehmen einfach FM!

–denom/congreg loyalty, climate, place of doubt/dissent in life of good Christian, impo of gender/ethnic inclusiveness usw und andre -alle ns; (nicht gezeigt)

Korrel mit % inc –bei to my church(church involvement (Kg, attend programs or events, give volu time) pos, religiousness of spouse pos, Faith Mat pos; to other rel –schwach, to charities schwächer

mv inc % --(Items bleiben drin, wenn sie total R 2 um p 0.01 erhöhen; church involvement bei to my church weggelassen –zu eng korreliert !) –selbe Items sign: age edu inc, bei to my church: religiousness of spouse/Faith Mat, bei to other rel –beide pos, church involvement ns, bei charities –nur Faith Mat pos,

7 Punkte (3 sample, ,2,5 Messung, 1 mv, 0,5 stat) **großer Anteil give to my church –SBC Nr.1(5,6 %) , UCC Nr.6 (3 %) (nur 5-15 % Gabe an charities/soc service, UCC Nr.1-0,6 % -20 %, SBC Nr 6 –0,3% -5 %)/**

Korrel zu give to my church, 93 Items, dubiose Auswahl, Multikolli, (Dollars und) % of inc –church involvement, religiousness of spouse, Faith Maturity (AutoK),give to other rel orgs/groups –dto, schwach, to charities/social service schwächer; denom climate/quality/loyalty ns (andre auch – nicht gezeigt) ,mv –church involvem ns, relness of spouse zu church/other rel groups pos, FM zu allen drei (AutoK)//give to Telev -5-8 %, to peace social justice 8-24 (SBC vs UCC)

(R pos, Gl, Gesu, Krim, help, Sm) Donahue, M/Benson, P: Religion and well-being, in: Journal of Social Issues 51, 145-160, 1995

RespectTeen, ca 34000 VP, /hours in a week spent attending services, groups or programs at a church or synagogue, frequ of attending religious services at a church or syn; how impo is religion in your life how impo to help other people, help reduce hunger and poverty in the world, help make the world a better place to live pos –altr values; involved in a service project, donated money or time to a charity, spent time helping less fortunate people altr Verh - beide pos zu impo und Kg; über 0.2//attempted suicide und suicide ideation –neg zu rel activity, Kg, impo; schwach/selfesteem plus 0.08 (unklar mit welchen Items), binge drinking marijuana use Zigaretten alc use neg größer 0.10 (2 Items)//had sex intercourse –neg größer 0.10-3 Items//Deli- being in trouble with the police, fighting, vandalism, gang fighting, physically hurting someone, using a weapon to extort something from a person –neg größer 0.10, 3 Items; //mv –self rating of academic ability, educ aspir, gender grade single-parent family, alle drei rel Items zusammengefasst -: Altr values 16, behave 27, Sm ideat 8, SmV 7, Swg 8, Alc use 13, binge 11, driving intoxicated 13, Marij 10 smoke 10, l sex intercourse 10, violence 9; 3 Items, aber nicht immer alle Korrel dazu angegeben, Messung von pos Items z.T. unklar;

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel pos zu altr values und behavior**, R help

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel neg zu SmV, Smideat**, R Sm

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **rel pos zu Swg** R Gl

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel neg zu binge drinking, smoke, alc, marij** R Ges

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 pos, help) Donough, P et.al.: Democratization and participation: comparing Spain, Brazil, and Korea, in: L Journal of Politics 60, 919-953, 1998

große Diff member in volu ass –belong to volu ass : no –Sp 64, S-korea 13, Brazil 34, volu ass verschieden –alle haben Umw, pol party, Gew, athletic group, rel (Br Basisgemeinden, Skorea religious, Sp charity?/parish groups), consumer profess neighborhood nur zweimal, mutual society Br, S-korea mutual assistance, cooperative, local development, PTA, social movement, Freizeit, fraternal ass; Sp –student religiosity, mv demogr, pol interest, newspaper reading TV viewing employed –pos zu volu ass member in Brazil S-korea, ns in Spanien (! trotz parish groups, charity ! in Sp religiosity auch neg zu pol partic, sonst pos) bei Wende in Sp hält K sich nun aus Pol heraus

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **religiosity pos zu member in volu ass (incl rel) in Brasilien und Südkorea, ns in Spanien (schlechte Messung)** R help

6,5 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **close relations with neighbors - religiosity (Kombin aus denom und Kg) pos, mv s.o. , alle drei Länder** R pos

Dougherty,K/Whitehead,A: A place to belong: small group involvement in religious congregations, in: Sociology of Religion 72, 91-111, 2011

2001 U.S. Congregational Life Survey (US CLS). Vp, die in GSS Kg haben, nennen ihre cong
-die antworten zu 33%, 122,404 individuals in 424 congregations. attendee survey was administered to all congregants present at worship services held on April 29, 2001. A knowledgeable church leader also completed a survey for each congregation that supplied details about the congregation such as denominational affiliation, size, and history. 78474, 401 cong (anders als in Whitehead 2015 –ca 83 000, 408 cong, auch: dort 48 % ev P, 30 mP, 10 K, 3 bP, hier 28 -40 -23 -5 !!, Scheitle/Finke ev P 28, K 24

“How often do you go to worship services at this congregation 1, “Hardly ever,” to 6, “More than once a week,” dropping first-time visitors

“About how much do you give financially to this congregation? Prozente,
involved in “prayer, discussion, or Bible study groups”

how long the respondent has attended the congregation ,congregational-level control variables -region (1, South; 0, other), congregation size (i.e., average weekly attendance), year founded, and religious tradition

CTM –evangelical nondenom, 2000 Besucher, Umfrage rr 51 der Besucher,

“I feel connected to others at [Central Texas Megachurch] (a sense of belonging) and to the church vision.”. “On average how often do you attend Sunday services at [Central Texas Megachurch]?” “Tithing (giving 10% of my income) to [Central Texas Megachurch] is a consistent part of my worship.” small group involvement. how often they typically attend a small group.

mv demogr, giving –small group pos, Kg pos, length of att pos, congr size neg, mP neg, bP pos, K neg, ev P ns

5,5 Punkte (2 sample, 2 Messung, 1 mv, 0,5 stat) **giving to cong–small group pos, Kg pos, length of att pos, congr size neg, mP neg, bP pos, K neg, ev P ns (Kannib)**

(unter 5) **Central Texas Megachurch–giving to cong–(viel Kg, giving, small gr –ceiling) small gr ns, Kg pos, length of attendance pos,**

Dow,W et.al.: An information sourcebook for community organizations on volunteering and donating in Quebec. November 2004a

National Survey of Giving, Volunteering and Participating (NSGVP) Canada, 1997/2000, Vp ab 15 J, “formal” volunteering - service given without payment through any nonprofit group or organization (including community organizations, churches, sporting or social clubs, and trade, labour, and political associations) Social Service ,Service Clubs , other Rec ., Health Religion Education & Research Housing & Development Sports , Arts & Culture , Law, Advocacy, Politics, Environment & Animal, Foundations, Volunteer Ctrs., Biz. Or Prof. Assoc., Unions , International, Other / NEC

1997, very religious volunteered 44 %, somewhat 34, not very 26, not at all 26; slightly over 200 hours among the very religious volunteers, versus 138 hours among the not-very

2000-volu rate –very rel 37 % (200 hours), somewhat rel -30 (163), not very 24 (145), not at all 21 (149)

volu rate for sec orgs/rel orgs –very religious: 1997 33/24, 2000 28/18; somewhat rel- 1997 30/7;

2000: 27/7; not very rel -1997 25/1, 2000: 23/1, not at all -1997: 26/1, 2000: 21/1; (religiöse auch bei

sec volu mehr)/ 2000 –for arts culture very rel 6, Rest 9; for education/research 7/5, social services 10/7; volu hours for nonrel orgs 2000 –Kg weekly 123(79 rel) monthly 141(13) , rarely 138 (8), never 146(2);

‘direct,’ ‘formal’ financial donations, gifts of either actual money or certain major assets which could be readily converted to cash (such as stocks or bonds, or appraised art) which were given directly to charitable or nonprofit organizations, with no material benefit to the donors (apart from the receipts, which can offset how much income tax the donors owe if their gifts went to registered charities).

überdurchschnittliche Geber –Kanada- attend not at all 321 -one/two times a year 306, 3-4mal im Jahr 382 –monthly 431- weekly 813, no aff 313, K 358, P 728; Atlantic Canada/Ontario/Prärie/British Columbia –dto, Quebec –Kg pos, denom ns

Quebec: % überdurchschn Geber :Kg weekly 50 % (341 D), -monthly 43 (236), 3-4mal im Jahr -27 (238), not attend 18 (293), //Kanada –no aff 30 %, K 37, P 56; Kg not at all 29, 1-2mal -32, 3-4mal 39, monthly 54, weekly 63; Atlantic Canada, Ontario, Prärie British Columbia P –K –no, Kg klar pos, Quebec –denom ns, Kg pos;

8,5 Punkte (3,5 sample, 3,5 Messung. 1 bei, 0,5 stat) **Kanada: religiosity pos zu rel und säk volu; Kg zu volu hours nsneg/überdurchschnittliche Geber /Gaben (charitable/nonprofit), weniger no-givers, weniger low givers –Kg pos, P –K- no; auch in Ontario, Prärie, British Columbia (K gleich no) Atlantic Canada, in Quebec Kg pos (amount kurvi asy pos) , denom ns,**

Dow, WP et.al.:Strategic Information for Community Organizations on Volunteering and Donating in Atlantic Canada , Nov 2004b

2000 National Surveys of Giving, Volunteering and Participating (NSGVP) Canada,Vp ab 15 J, Atlantic region,

volunteered time to charitable and voluntary organizations and directly to individuals;

participated in organizations by becoming members, over the course of the previous year.

members of or participated in, donating to or volunteering for -: cultural, education, or hobby organizations; neighbourhood, civic or community associations or school groups; political organizations; religiously affiliated groups; service clubs or fraternal associations; sports or recreation organizations; work-related organizations such as unions or professional associations.

informal, unpaid help people to others, including friends, neighbours, and even relatives (but excluding those living in the person’s own household) – doing or providing: housework such as cooking or cleaning; yard or maintenance work such as gardening, painting or snow shovelling; shopping, or driving someone to appointments or stores; care or support to the sick or elderly; visits to the elderly; babysitting; teaching or coaching; or helping others to write letters, solve problems, find information or fill out forms; operate a business or farm; or help in some other way, not counting financial help.

gave money and other resources to individuals and to charitable and non-profit organizations oder made donations of money to a charitable or non-profit organization

5,5 Punkte (3,5 sample, 1,5 Messung, 0,5 stat) **larger donors/upper half of givers – 41 % der K sind larger donors, geben -375 D; P -49 %, 455 D, no aff - 23%, 328 D, Kg not at all (apart form special occasions such as weddings/funerals) –larger donors 25 % -303 D; attend once or twice a year - 24 %/215 D; three/four times a year -36 %/313 D; monthly -57 %/343 D; attend weekly -63 %/602 D,**

Dow,W et.al.: Strategic Information for Community Organizations on Volunteering and Donating in the Canadian Prairies., for Volunteer Canada, Statistics Canada and Carleton University November, 2004c

NSGVP,Canada, Prairie region, made donations of money to a charitable or non-profit organization

analyses by Reed and Selbee. They noticed that those who donated below the national median in 2000 (\$73) contributed just 5.4% of the total amount of direct financial donations in Canada, altogether, for an average of \$22, each. The other half, the larger donors (those giving \$73 or more), accounted for nearly ninety-five percent of the net donations that year, and averaged \$489 each. Similarly, in the Prairie region, the larger (above the national median) donors made up 48% of its donor base, and contributed 94% of the amount of its donations, for an average of almost \$430, each.

5 Punkte (3,5 sample, 1,5 Messung) **The 'larger donor rate' for Catholics in the Prairie region was 57%, \$392, 58% of the Prairie region's Protestants were larger donors, \$898, 30% of Prairie residents who said they had no religious affiliation were among the upper half of Canada's donors. \$308, //34% of Prairie residents who do not attend church at all (apart from special occasions such as weddings or funerals) were larger donors, averaging \$305, 43% of Prairie residents who attended religious services once or twice a year were larger donors: averaging \$466, 51% of those who attended three or four times a year gave above the median, averaging \$515, 53% of Prairie residents attending church monthly were larger donors in 2000: averaging \$502, 74% of the region's weekly church attenders gave above the median: averaging \$1,068,**

(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**

Driskell, R et.al.: Civic engagement and religious activities: examining the influence of religious tradition and participation,in: Sociological Spectrum 28, 578-601, 2008

Baylor Religion Survey, rr62, involvement in orgs –belong, contribute, volunteer, hold a leadership position –arts cultural org, elementary middle high school (?), charitable org/group, civic or service group, ethnic or racial org, internet-based club, group, chat-room, neighborhood group or assoc, political party,club,assoc/ school fraternities,sororities, alumni assoc/ sports, hobby leisure club/group; therapeutic or counseling group, trade union or professional assoc, youth groups or orgs, other group/org;

rel activities –how often did you participate in the following religious activities last month –rel edu programs, such as Bible study or Sunday school, choir practice/other musical programs, church-sponsored counseling programs, community or missionary outreach program, church upkeep and maintenance, prayer meetings, committee or administrative work at your church, small group or discipleship, witnessing/sharing your faith with friends, witnessing/sharing your faith with strangers; Cr 64, /please indicate your current level of involvement (belong, contribute,volunteer, hold leadership position) with the following orgs –church or religious org;

(evangelical –SDA SBC, LCMS, AoG,Brethren,Holiness,Presby Church of America, Naz, Christian Reformed, Mennonite, nondenom usw),mP –AmBA, Cong, Disciples of Christ, Epi, ELCA, Presby USA, Quaker,Reformed Church of America/Dutch Reformed, Me, UCC (other: ZJ LDS Unitarian Chr Science Orth Budd Hindu./reference group other und no !.)

(civic engagement -83 %, belong 64 %, contribute 55 %, volu 34, lead 18;)

civic engagement –allg: J –mP –K –ev P-bP; belong –J –K-mP-ev P-bP; contribute –mP-J –bP- K-evP; volu – J –mP-K-evP-bP, lead –J –mP-K –bP-evP;

mv(demogr, employed,children) civic engagement allg –J pos, mP pos, K pos, evP/bP ns, other und no zusammen ns; dazu Kg pos (Änderung: K ns, mP ns, other/no ns, J pos, bP neg, ev P neg), dazu rel activities pos, rel involvement pos, dann Kg neg, denom bleibt; (biv: civic engagement –Kg 0.24, rel activities 0.26, rel involvement 0.57 –d.h. Kg neg und evP/bP neg ist Resultat von Kannib)

mv belong/contribute/volu/lead –Kg neg, rel activities pos, rel involvement pos (s.o. Kannib),l denom: K bei contribute/lead pos, ev P bei lead nspos, sonst neg, mP contribute/lead pos, J immer pos, bP –belong neg, bei lead nspos;

7,5 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **civic engagement (ohne rel) allg und Teile:belong, contribute, volu, lead –Kg pos, rel activities pos, involvement in rel org pos, J mP K pos, bP/evP ns, no /other ns;**

(R pos, help) Duriez,B: A research note on the relation between religiosity and racism: the importance of the way in which religion contents are being processed, in: International Journal for the Psychology of Religion 14, 177-191, 2004a

3 samples, Belgien, kath, pupils 16J, Stud -18 J, 70 %F, adults; Post-Critical Belief -Exclusion versus Inclusion of Transcendence and Literal versus Symbolic. 9 Item racism /xenophobia- “We have to keep

our race pure and fight mixture with other races." In general, immigrants are not to be trusted." Perspective Taking scale measures the tendency to adopt the viewpoint of other people in everyday life. The Empathic Concern scale measures the tendency to experience compassion and concern for other people

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Inclusion of tr –RWA SDO pos, racism ns/pos/ns, / symbolic –racism RWA SDO neg, (heißt auch: lit plus incl/lit plus excl pos zu racism, symbolic plus incl/excl neg), mv (RWA, SDO, empathy) –incl ns, **lit pos**; (Transzendenz egal !, Wörtlichkeit zentral –wörtliche Rel und wörtliche Arel neg, symbol rel und Arel pos) R pos**

5.5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Inclusion of tr –empathy ns/pos/nspos; symbolic – empathy pos/(**lit plus incl/ lit plus excl neg zu empathy**, symbolic plus incl/excl pos (Deutung s.o.) R help**

Duriez, B: Are religious people nicer people ?, in: MHR+C 7, 249-254, 2004b

belgische psy-students, 80 % F, Post-Critical Beliefs Scale –komplizierte Erstellung: a level of acquiescence estimation was subtracted from the raw scores, after which a Principal Component Analysis (PCA) was carried out. A scree test pointed to a two-componential solution. However, since PCA allows freedom of rotation, the componential structures obtained in different samples cannot be compared straightforwardly. Therefore, this structure was subjected to an orthogonal Procrustes rotation towards the average structure reported by Fontaine and colleagues (in press).

empathy - Interpersonal Reactivity Index (IRI; Davis, 1983; 28 items) -4 Teile –fantasy -tendency to transpose oneself into feelings and actions of fictive characters in books and movies. Perspective Taking - tendency to adopt the viewpoint of other people in everyday life. Personal own feelings of unease and discomfort in reaction to other people's emotions. Empathic -tendency to experience compassion and concern for other people.(letzte drei nur Cr 70) A high score on Exclusion versus Inclusion of Transcendence indicates a tendency to include transcendence. A high score on Literal versus Symbolic indicates a tendency to deal with religion in a symbolic way.-dennoch deutet D die Korrel so, dass ex/inclusion rel misst und lit vs symbolic nichts mit Rel zu tun hat !

empathy gesamt /fantasy/persp taking, empathic concern –ex/inclusion of transc ns, literal vs symbolic pos, personal distress ns; Ko von sE Crowne-Marlowe;

3 Punkte (1 sample, 1 Messung, 0,5 mv, 0,5 stat) **unklar: empathy pos zu literal vs symbolic bei Post Critical Belief Scale, Ko von sE Crowne/Marlowe,(ohne Einfluss), empathy ns zu ex/inclusion of transcendence –Deutung: ns zu Rel (was ist symbolic –Neigung, Weltanschauung symbolisch zu deuten –egal ob religiöse oder weltliche ?//Skala ist unbrauchbar –vgl Datei 2014)**

Keine Bewertung

R Gl, pos, help) Dy-Liacco,G et.al.: Spirituality and religiosity as cross-cultural aspects of human experience, in: Psychology of Religion and Spirituality 1, 35-52, 2009

Filipinos, 69 % F, Faith Maturity – 11 Items, I seek opportunities to help me grow spiritually (vertical), I feel a deep sense of responsibility for reducing pain and suffering in the world (horiz) /religiosity Piedmont: read bible, rel literature, attend rel services pray/Big Five Messung BARS 80

Items, Materialism –focus on immediacy of one's needs and life situation, 24 Items Cr 54; Bradburn PAS NAS Cr 59,64, self actualize Cr 65, Rushton altr behavior /

FM vert –rel pos (mehr als zu horiz), N minus, ACE plus, O ns (bei horiz alle pos), altruism pos, Sinn PIL pos, Svw pos, NAS neg PAS pos (observer FM ns) , Lz nspos (horiz ns), Mat minus; Observer FM dto, aber schwächer; religiosity dto, auch Lz PAS pos; //

mv –erst Pers, dann rel/FM dazu, dann rel dazu und gleichz FM, dann FM dazu und gleichz rel; und nur R 2, nicht Korrel; nicht: Pers plus FM oder plus rel !), -altr: horiz FM pos, rel ns; Sinn - vertical und rel pos; Svw/mat dto, NAS – rel neg, PAS vert pos, Lz –FM und rel ns; 3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **biv FM vert N minus, ACE plus, horiz: alle Pers-items pos, observer FM und religiosity dto; R pos**

4,5 Punkte (1 sample, 2 Messung, **1 mv.Pers.** 0,5 stat) **biv FM vert/horiz zu altruism pos, observer FM und religiosity dto, mv (schlecht gemacht und Kannib) horiz FM pos, rel ns; R help**

6,5 Punkte (1 sample, 4 Messung, **1 mv,Pers.** 0,5 stat) **biv FM vert und horiz - N neg, Sinn PIL pos, Svw pos, NAS neg, PAS pos, Lz (delight-terrible) nspos(horiz ns) , observer FM und religiosity dto (außer: religiosity pos zu Lz), mv dubios s.o. –evtl bei Svw beide, bei NAS rel, bei PAS vert, bei Lz keines der Items (aber Kannib) ; R Gl**

(zur Info) Ebaugh,H et.al.: Where's the religion ? Distinguishing faith-based from secular social service agencies, in: JfSSR 42, 411-426, 2003

survey an executive directors von agencies for homeless Houston/Harris county, 32 faith-based orgs vs 53 sec orgs –bieten selbe Dienste an, haben selbe Klienten, rr 52, nicht ganz so deutlich nach außen: religiöser Impetus, wegen Angst, dass government dann kein Geld mehr gibt, **weniger paid staff, mehr volu (bei managers, executives, program supervisors professionals kaum Diff, eher bei miscellaneous staff) ,** funding sources –FBO: government neg, secular orgs neg, rel congr pos,/FBO -leaders sollen rel sein (nicht bei allen), bei Personal rel als Einstellungskriterium für die Hälfte wichtig, decision-making per rel sources, Mitarbeiter mögen FBO weil sie rel Basis hat, arbeiten gern dort (70 -90 %), clients aber kommen nur zu 30 % aus rel Gründen, **Verh zu clients wie bei sec orgs auch, FBO akz auch secular expertise and input in decision making, versuchen auch business people anzuwerben,**

Eckel,C/Grossman,P: Giving to secular causes by the religious and nonreligious: an experimental test of the responsiveness of giving to subsidies, in: Nonprofit and Voluntary Sector Quarterly 33, 271-289, 2004

univ students, 23 J, 56 % M, dictator game –a charity (10 zur Auswahl) as recipient, Geld kommt von Univ/12 allocation decision problems –verschiedene Beträge, Bedingungen –for every token you pass to the charity the charity will receive one token, .. –the experimenter will refund you one-half token/one-quarter token/one-fifth token, will match it with one-third additional token, one additional token, one fourth additional token,/man bekommt 40 -60 -75-100 tokens), es gibt cost to the Vp of contributing 1 D -1 D, 0,8 D, 0,75 D, 0,5 Dd) und reduction in cost per rebate (20, 25 , 50 %) of a portion of any contribution oder matching of any contribution(25, 33, 100) /charities –protect natural resources/public health; Ärzte ohne Grenzen (medical care to civilian victims of war /disasters), African Christian Relief –

live-saving medicine, supplies, food, clothing agro seeds –self reliance, humanitarian edu programs, Feed the Children –food clothing medical care edu emergency relief für Kinder in USA/overseas, AIDS outreach center –serves AIDS-Kranken, educates the public, pol advocacy, American Red Cross, Cancer Care Services –financial, emot, social assistance to cancer patients, /Women's Haven –emergency shelter supportive counseling for children women victims of family violence, YMCA –youth sports, aquatics, summer camp, parent/child programs, I have a dream foundation –encourage local at –risk yout to stay in school,

self-reported altr Rushton et al 81 –Kg nspos,

keine Diff in contribution to charities –bei 12 Entscheidungen hat Kg (attend rel services regularly) bei 10 mehr und insgesamt mehr, aber minimale Summe //Kg'er –geben seltener an AIDS/Ärzte ohne Grenzen/YMCA!, Women's Haven, viel mehr für Feed the Children, African Christian Relief, ((insgesamt bekommen am meisten: Kinder, Krebs, Ärzte/Dream))/Durchschnittsgabe –Kg'er geben in 7:3 Fällen höhere Summen, deutlich mehr bei Ärzte!, African Christian Relief, Women's Haven!, Dream, weniger bei AIDS Feed children Krebs!, alles wohl ns;

income elasticity –steigt endowment (Geld das Versuchsleiter den Vp gibt), steigt bei Kg giving stärker an als bei nonKg, /price elasticity (Rabatt/Zuschlag bei giving) ns, (trotzdem: bei price of giving von 0,8 –rel giver gibt 4 % of inc, price of giving 0,75 –er gibt 6 % of inc)

wer acknowledgement seiner Gabe sucht –Kg nspos;

6 Punkte (1 sample, 3 Messung, 1 Intera, 0,5 stat, **0,5 Interve**) **Kg –nspos zu giving in dictator game an charities zusammen; nspos zu altruism Rushton; Gabe an: Red cross Umw Cancer ns, Ärzte AIDS YMCA F neg, Africa feed dream pos; amount –Red Cross, Umw, Ärzte, YMCA, Africa, F dream pos, Cancer AIDS feed neg; Multiplik: Red Cross ns, Umw Africa feed dream pos, Ärzte AIDS Cancer YMCA F neg;**

Intera: mehr Geld von V-leiter - bei Kg steigt giving stärker, mehr Rabatt –mehr % von inc gegeben ns

Eckert,R/Lester,D: Altruism and religiosity, in: Psychological Reports 81, 562, 1997

(unter 5) **Francis self-report rel, self-report altruism (Khanna,Singh,Rushton 93), Korrel 0,28, bei Ko von age, sex –ns, undergraduates**

Ecklund,E/Park,J: Religious diversity and community volunteerism among Asian Americans, in: JfSSR 46, 233-244, 2007

Social Capital Community Benchmark Survey 2000, rr 29, Asian Americans, 20 %P, 24 K, 29 no aff, 11 Bu, 9 Hi, volunteered for any of following orgs –health care, fighting particular diseases, school youth programs, help the poor elderly, arts or cultural orgs, neighborhood/civic groups, plus: worked on a community project,

rel participation aside from worship, amount Vp contributed to his local church/other rel causes, /rel group membership such as a church, temple, mosque-member in rel org; member in rel org outside congreg;

volu for at least one org – P –K –no aff/Hi –Bu; rel giving –K –P/Bu –Hi –no nix; rel volu –P –K –Hi-Bu –no nix, / mv (age gender inc edu) community volu –P pos, Bu neg, Hi/K ns, Kg almost weekly bis once/twice a month mehr als weekly/more, rel org partic (oder partic aside from worship) pos, rel giving pos, rel org member pos, member/partic in rel org outside Congr pos, rel volu pos,

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat) **rel giving –K-P/Bu –Hi –no nix(nicht gemessen ?), rel volu –P –K-Hi-Bu- no nix; community volu (sec volu) –P pos, Bu neg, Hi/K ns, Kg mehrmals im Monat pos, weekly nspos, rel org partic/part outside worship/rel giving, rel org member, member in rel org outside congr, rel volu pos;**

(R fert, help)Eggebeen,D: The social and civic consequences of parenthood for adults, in:
Kaufmann,E/Wilcox,WB: Wither the child ? Causes, consequences and responses to low fertility.
Boulder 2012,29-47

WVS 2005, USA 1999, Vp mit Kindern –active in church/religious organization (USA unpaid volunteer, Rest active member of org) –Britain neg, Spain ns, Sweden nsneg, Poland nspos, USA pos; (humanitarian –human rights groups,charities,youth orgs – alle ns neg, außer USA pos; gesamt ohne rel: 24 nsneg, 10 nspos) (Ko von age gender health edu Kg !! mar status)
6 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Korrel Kinder haben und active in church/rel org mal ns,mal pos, mal neg je nach Land, (Kinder haben -active in humanitarian org –nsneg, Ausn USA pos)**

Civic involvement –active member (in USA volu): in sports recreation, art music, educ orgs, labor unions, political parties, environmental, professional, charitable/humanitarian, consumer, other orgs (USA plus health peace movement womens groups youth work) mv (age, MF; health edu mar stat Kinderzahl) –Kg pos, alle 5 Länder (Schweden!)
5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Kg pos zu civic engagement (ohne church org), auch in Schweden**

((R fert, help,pos) Ehrenberg,R: Household allocation of time and religiosity: replication and extension, in: Journal of Political Economy 85, 415-422, 1977

1965 National Fertility Survey, (Ryder Westoff zu 65, 1971), 5600 F, bei FuP, Ba, Lu, Epi, Me, Pres,K, J, LDS; Korrel zu Kg: spouse same rel pos, inc pos(außer Me,LDS),

5,5 Punkte (3 sample, 1 Messung, 1,5 mv bei) **inc pos zu Kg, mv R pos**

evtl: Kinder pos/neg zu Kg bei denominations – bei Epi Pres K J pos, bei Fu Ba Lu neg //unklar, mv ? R fert

National Jewish Population Survey, 7500 families, nur 2427 verwendet –both spouses da, both mit Kg, contributions),
Korrel children 0-18 zu: (mv demogr und: keeps kosher home, observes Sabbath, Religiosität: father/mother active in Jewish life/believe in Jewish rel/believe in one God/pray/know rel teachings; orth-cons-reform denom,)-Kg MF pos, member Jewish clubs ns MF; syn member ns, family contrib –Kind bis 5 pos, 6-18 neg;
5,5 Punkte (2,5 sample, 2 Messung, 1 mv) **Korrel Kinderzahl zu syn att pos, member Jewish club/syn member ns, family contrib pos/neg R fert**
edu ns zu Kg,clubs, syn member, neg zu family contribM; bei F pos zu Kg , clubs; income – Kg neg MF, clubs pos MF, syn member pos, fam contrib. ns;
6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **edu inc- pos/ns/neg zu rel R pos**

Korrel zu family contrib. –orth denom mehr als reform mehr als cons mehr als other type of synagogue; observe Sabbath pos, kosher home neg, Religiosität ns,
5,5 Punkte (2,5 sample, 2 Messung, 1 mv) **(orth)denom pos zu family contrib, observe sabbath pos, kosher home neg, Religiosität ns (Kannib) R help))**

(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/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

National Survey of Black Americans, rr 67, how much did the interviewer like the interview, Beschreibung von demeanor of respondent –interested –bored; –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)

6,5 Punkte (2,5 sample, 2 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, CG/Xu, X: Religion, race/ethnicity, and norms of intergenerational assistance among older adults, in: Religions 7, 1-17, 2016

National Survey of Families and Households 1992/93, Vp über 55, 68 J, 16 Ne, mit mindestens einem Kind; "Parents ought to provide financial help to their adult children when the children are having financial difficulty"; (2) "Parents ought to let their adult children live with them when the children are having problems"; (3) "Children ought to provide financial help to aging parents when their parents are having financial difficulty"; (4) "Children ought to let aging parents live with them when the parents can no longer live by themselves//

mP -34, cP 34 no 4- Mainline Protestant (Episcopal, Lutheran (except Missouri Synod and Wisconsin Synod), Methodist, Presbyterian (except Presbyterian Church in America), Congregationalist, Conservative Protestant (Baptist (except American or Northern Baptist), Church of Christ, Church of God, Assemblies of God, Pentecostal and/or Holiness churches, Apostolic, Christian Alliance, other fundamentalist and evangelical churches). Theological cons -

"The Bible is God's Word and everything happened or will happen exactly as it says"; (2) "The Bible is the answer to all important human problems."

mv -number of adult children , proximity to the nearest adult child, physical impairment -ADL (1) "care for personal needs, such as dressing, eating, or going to the bathroom"; (2) "move about inside the house"; (3) "do day-to-day household tasks"; (4) "climb a flight of stairs"; (5) "walk six blocks." has at least one living parent;

parents ought to provide financial care –denom ns, Kg ns, theol cons pos, Intera: bei Ne wirkt theol cons stärker,

parents ought to provide residence –dto, ohne Intera; children ought to provide financial aid –Kg, theol cons pos, bei Ne stärker, children ought to provide residence dto, und K, LDS/cP pos,

8,5 Punkte (2,5 sample, 3 Messung, 2,5 mv, Intera, 0,5 stat) **Kinder bzw Eltern sollen Kinder bzw Eltern finanziell/per Wohnenlassen bei sich unterstützen –theol cons (lit 2 Items) pos, bei Ne stärker, Kg ns bei Eltern, pos bei children, denom einmal pos bei children residence : LDS cP K;**

Evans, V et.al.: Volunteering among Latter-Day Saints, in: JfSSR 52, 827-841, 2013

Fragebogen an LDS-Kirchgänger verteilt - LDS from southeastern Pennsylvania and New Jersey 19.6 %, Michigan 13.7 , California 35.6 Utah 31 (50 J, 5 % div, 84 % mit Kindern –je 3; hohes Eink, nur 11 % ohne college, Frage nach over 200 different possible volunteer activities, the LDS (including nonvolunteers) in our sample spent a mean of 430.3 hours on volunteering. 35.9 hours monthly or 8.3 hours weekly, darin enthalten Missionsvolu; (ein volunteer in USA macht monatlich 4 Stunden volu, unklar wieviel ein religiöser volu macht –LDS volus hier machen 37; sind auch pos Auswahl in Richtung volu: edu inc verh pos; viele Vorgaben erleichtern das Erinnern, erhöhen volu-Zahl)

:volunteering for religious purposes, volunteering for social causes within the ward, volunteering for social causes within the community through the ward, and secular volunteering.

volunteering for religious purposes (Vp macht das zu 95 %; insgesamt sind 57 % von volu hours rel volu; ohne Missionare 49 %,- activities that were purely religious purposes, administrative volunteering, and ambiguous volunteering. For example, spent 10 hours last year filling out reports or processing donations volunteered with 12- to 18-year-old youths, but did not specify the activity, categorized as volunteering for religious purposes.

"volunteering for social purposes within the ward" (Vp macht es zu 94 % -22 % der volu, ohne Missionare 28 %) -activities designed to enhance the well-being of fellow congregants on a nonspiritual level.- making a meal for a sick member of the ward, helping at a youth campout, helping a fellow member move into a new home,.

"volunteering for social purposes within the community through the ward"(65% -13 %,/ 11 %)

"community" refers to the social world beyond the congregation, regardless of religious affiliation.

Activities such as participating in a ward-sponsored blood drive, helping clean up a local park with fellow ward members, or running an addiction recovery program through the church

"secular volunteering" (62 % -8%, -11 %) volunteering explicitly not coordinated through the church - volunteering for a local nonprofit organization, helping a neighbor in need, political volunteering, participating in a blood drive or leading a Boy Scout troop could be sorted into different categories, depending on whether the church connected the volunteer with the activity.

(sec volu hier entspricht der Stundenzahl, die Amis, die volu machen, ableisten –in diesen sind aber viele rel volu –Stunden enthalten)

6 Punkte (3 sample, 3 Messung) **LDS Kirchgänger (edu inc verh –wirkt auch pos auf volu) –sehr viel volu, die Hälfte für rel Zwecke (incl Missionare), die andere sozial: ein Viertel für Soziales in ward/cong, ein Achtel congr/ward macht Soziales in community, ein Achtel: Vp macht säk help (Stundenzahl –säk -hier so hoch wie die Gesamtstunden von Amis, die volu machen, dort auch rel volu drin, also machen hier Religiöse mehr volu für säk als Säkulare allg, und dazu noch Soziales in ward/mit ward in community -4fach)**

Ehrhardt,J: Ehrenamt. Formen, Dauer und kulturelle Grundlagen des Engagements. FFM/NY 2009

SOEP, Nun einige Fragen zu ihrer Freizeit: Geben Sie bitte zu jeder Tätigkeit an, wie oft Sie das machen – ehrenamtliche Tätigkeiten in Vereinen, Verbänden, oder sozialen Diensten West und Ost : 1994-1999 –Kg pos (mindestens monatlich, und seltener auch noch überdurchschnittlich), Wichtigkeit der Religion (oder Bedeutung der Rel für die Lebenszufriedenheit ?) 1994/1998/99 –pos, Konfessionslose -1996 – neg;

Kg steigert auch die Aufnahme einer ehrenamtlichen Tätigkeit, und senkt Aufhören damit, Ost und West (mv edu, Alter MF Alter jüngstes Kind Erwerbsstatus (jeweils 1994/95, 95/96, 96/97, 97/98, 98/99, über 2 Jahre)

9 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, bei 0,5 stat, **1 Panel**) **ehrenamtliche Tätigkeiten -pos zu Kg/Konfession/Bedeutung der Rel für Lebenszufriedenheit cross-section, Panel -Zugang pos, Abgang neg, West und Ost**

(zur Info: Fagin-Jones,S/Midlarsky,E: Courageous altruism: personal and situational correlates of rescue during the Holocaust, in: Journal of Positive Psychology 2, 136-147, 2007

79 verified non-Jewish rescuers and 73 non-Jewish bystanders who resided in Europe during World War II, were not perpetrators, and did not help Jews or members of other persecuted groups.

rescuers - (1) helped, and in most instances, saved the lives of one or more Jews; (2) at great risk/cost to themselves; (3) with no expectation of extrinsic reward; and (4) had never been previously recognized or honored by Yad Vashem, Bystanders were defined as individuals who resided in very close proximity to the rescuers and the rescued survivors while in Europe but were known by the rescued survivors to have "stayed out" of rescue activities.

bystanders -41 % P, 53 K; rescuers-57 % P, 30 K; bei Oliner mehr K; Erfahrung mit J hier ns (Oliner pos) perceived marginality -ns/Oliner auch; andre Studien pos; **Bitte um Hilfe pos, Sehen von NS-brutality pos, risk taking pos**, jetzige edu ns, damalige pos, **eigne history/awareness of persecution (jemand um den man sich kümmert von NS misshandelt/Missh von J durch NS gesehen) pos, empathy pos, social responsib** 8 Item - "Every person should give some time for the good of the town or the country," and "It is **the duty** of each person to do the best he/she can -pos; **altruistic moral reasoning** -kein Beispiel da - most advanced stage of moral reasoning as the basis for a protagonist's decisionmaking - fear of authority/punishment (level 1), hedonistic (level 2), needs-oriented/non-hedonistic pragmatism (level 3), approval-oriented/stereotyped (level 4), self-reflective/empathic orientation (level 5), and abstract/internalized reasoning (level 6) -pos, Living with own family Opportunity to help Age in 1939 Homemaker pos, **identification with the Jews on political, theological, and socioeconomic grounds** (Midlarsky, 2005). For example, 96% of the Jewish population was successfully rescued in Denmark, where strong identification with Jews by the non-Jewish Danes had already developed; this marked the largest proportion of Jews rescued in a Nazi-occupied country. In contrast, in Poland and Lithuania where prewar political and theological differences between Jews and non-Jews were particularly pronounced, and where less than 0.5% of the Jewish population was rescued, the absence of identification may have contributed significantly to the annihilation.))

(Id mit J -pol theol socioec, selber Opfer, Bitte, Sehen von NS-brutality,risk taking,empathy,social responsib, altr moral reasoning, age, homemaker, edu ?, mehr P)

Fehr,E et.al.: A Nation-wide laboratory. Examining trust and trustworthiness by integrating behavioral experiments into representative surveys, in: Schmollers Jahrbuch. Zeitschrift für Wirtschafts- und Sozialwissenschaften 122, 519-542, 2002

First mover: sagt wieviel Geld er an second mover geben will, und sagt, wieviel er zurück erwartet; second mover sagt wieviel er zurückgeben will, nachdem er Gabe des first movers gesehen hat, /trust ist:

Gabe des first movers, trustworthiness/fairness ist Gabe des second movers –er gibt tatsächlich was zurück/er ist fair; /je höhere Rückgabe first mover erwartet, desto mehr gibt er,
 Korrel zu first movers transfer(trust) (mv age, M/F,single child, foreign citizen Ost edu household size high qualification/profession inc arbeitslos unverh rural sep/div worries about own economic sit, worries much about crime good health Parteipräferenz) –Kath pos, P ns,Kg ns (alles ns außer age neg, high qualify neg !foreign citizen pos ! Haush-größe neg)
 /Korrel zu second movers Gabe (Ko von first movers Gabe) –denom/Kg ns, (viele andere nun wirksam – foreign neg, alos neg,sep div neg,worry crime pos !, Gesu pos,kein Parteipräf neg, CDU pos)
 5,5 Punkte (1 sample, 1,5 Messung, 2 mv, 0,5 stat, **0,5 Interve**) **trust, erhoben per trust game (misst evtl Neigung zu giving) –Kath pos, P ns, Kg ns (ÜberKo), Zurückgeben (fairness/trustworthiness) –denom/Kg ns; (nicht bewertet –ÜberKo und: ist kein klares help)**

(R help, pos, Gesu) Ferraro,K/Albrecht-Jensen,C: Does religion influence adult health, in: JfSSR 30, 193-202, 1991

GSS 84/87, rel practice –pray, attend, call yourself a strong –preference; member of a (church affiliated)group /how close do you feel to God most of the time ,/srh, satisfaction got from your health and physical condition; hospitalization or disability last five years, /number of secular groups or orgs you belong to;

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **Health status –stable rel affil (Kindheit, jetzt) ns neg, conservative denom –neg, practice pos /(stärker als denom) , close to God ns, LnT ns neg; (mv demogr, employed trauma memberships und alle rel Items –Kannib Überko) R Gesu**

7 Punkte (3,5 sample, 2 Messung, 1 mv, 0,5stat) **Edu –practice pos, close neg, LnT pos; inc – close minus, Kg LnT ns, R pos**

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Sec org member – rel practice pos, close LnT ns, R help (nicht bewertet)**

Finke,R et.al.: Toward explaining congregational giving, in: Social Science Research 35, 620-641, 2006

American Congregational Giving Study (Hoge), 125 congr von 5 denomin –SBC ELCA AoG K Pres, je 30 Vp –lay members, rr 61, – in 570 congr und Auskünfte vom Pastor//
 per household giving rate by congr – dividing total number of receipts (last fiscal year –how much money came from the following, regular offerings or pledges, special offerings, denominational or diocesan appeals, other special appeals) by by total number of households in congr
 congr involvement -Kg/particip in church events/programs other than worship services, time spent volunteering –teach, lead, serve on a committee, help with some program, event, task; //congr involvement opportunities –congr sponsors regularly: Children/Youth/adult Sunday school or rel edu, prayer/study groups –at church, in homes, Single's Men's women's senior adults' youth children's groups, music programs other than chancel choir, //congr requirements -emphasis of congr with regard to biblical standard of tithing –proportionate giving not emph –tithe nur ein Ideal, not obligatory, tithe belongs to God and is due to God, does your congr teach that Christian life should be safeguarded

through abstinence from alc/tobacco, gambling, movies nightclubs dancing; /beliefs –only followers of Jesus Christ can be saved, my whole approach to life is based on rel, // approach der congr to interpreting and teaching biblical meaning of Christian faith and the Church –one best or true interpretation and our congr or denom comes closest to teaching it, oder no church can legitimately claim to be closer to it than another, probably many interpretations which are really valid, so many churches may be correctly teaching Christian faith//

giving –congr involvement pos, involvem opportunities, congr requirements, true belief ns, congr size neg, (pos auch only followers of Jesus Christ can be saved, my whole approach..), AoG/SBC /Pres/ELCA pos, K ns,

Modell nur für P: s.o, belief gemessen mit true interpret/approach/only followers –pos;

6,5 Punkte (3 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **rel giving (per household giving rate by congr)–congr involvement, involvem opportunities, congr requirements alle pos, true belief ns, congr size neg, only followers of Jesus Christ can be saved, my whole approach, AoG/SBC /Pres/ELCA alle pos, K ns (Kannib)**

(R pos, help) Fischer,C: Bowling alone: what's the score ?, in: Social Networks 27, 155-167, 2005 (Book review)

GSS 1972–2000 (1) Trust: whether the respondent reported trusting “most” people Organizations: the number of organization types the respondent reported belonging to, how many types of organizations, out of 13 (including informal giving and “other” giving), the respondent reported giving money to in 1995

6 Punkte (4 sample, 1 Messung, 1 mv) **mv age edu race marital status –Kg: belong to org pos, give to orgs pos, R help**

7 Punkte (4 sample, 2 Messung, 1 mv) **mv age edu race marital status –Kg : got together with neighbors pos, with friends pos, trust pos R pos**

Fitch,R: Characteristics and motivations of college students volunteering for community service, in: Journal of College Student Personnel 28, 424-431, 1987

members of registered student orgs-Ziele: service for community –zb. Fundraising for American Cancer Society, Big Brother/Sister program, adopt-a-grandparent program, volu ca 5-10 Stunden/pro Woche, 78 % F, ((89 % schon vor college volu comm service, 37 % in elementary school, 78 % der Eltern auch schon)), /rel important in my everyday life, /drei wichtigste Gründe für volu - I am involved in community service volunteer work because –it gives me a good feeling or sense of satisfaction to help others (sat), I am concerned about those less fortunate than me (altr), of the people I meet and friendships I make with other volunteers (affil)

(unter 5) **religiosity –sat ns, affiliative nspos, altruistic pos, (aber bei Motivationen für volu –It is an integral part of my religious beliefs and/or practices –Rang 14 unter 20)**

Forbes,G et.al.: Willingness to help strangers as a function of liberal, conservative or Catholic Church membership: a field study with the lost-letter technique, in: Psychological Reports 28, 947-949, 1971

10 liberal und 10 cons churches, definiert nach denom, die niedrige/hohe Werte auf Glocks orthodoxy-index haben, /55 letters left at liberal churches, 48 at cons, 50 at Cath churches,/letters were sealed, unstamped, hand addressed at Mr/Mrs Fred.,Guthrie, ohne return address, return rates gleich (36-42 %), postage due (Porto – 6 cents -nicht bezahlt !)–cons 58, lib 13 cath 11 (6 wurden direct an Adresse gebracht von 4 lib, 2 K)
(unter 5) **0,5 Interve** letters lost vor churches –Rückgabe lib cons P K gleich, **aber cons zahlen Porto (6 cents) weit weniger**

Forbes,K/Zampelli,E: Religious giving by individuals: a cross denominational study, in: American Journal of Economics and Sociology 56, 17-30, 1997

1992 Survey on Giving and Volunteering, Independent Sector ,Gallup
Households monthly rel contributions, (mv tax deduction, household inc, verh,household size,age, edu, making a lot of money is an absolutely essential personal goal, giving back to society some of the benefits Vp enjoys is a major factor in motivating charitable contrib., individuals can do little to alleviate suffering in the world)
household tries to give a certain percentage of income to charity -Intera mit income; (unsichere Bedeutung, evtl nur: tithe, ohne Bezug zu inc)
Meeting religious beliefs or commitments is major factor in motivating charitable contributions, confidence in rel orgs,
P geben mehr als K, absolut und in % des Einkommens,
rel contrib bei givers –bei P und K: Intera ? tithing/inc pos,(aber contrib sinken mit steigendem Eink)
meeting commitment nspos, confidence nspos bei P, Kg bei K pos, P nspos,(Text anders –beide pos)
rel contrib bei givers plus nongivers: identisch (Tobit –Analyse –tithing bei P nspos, Kg bei K pos, (Text-bei beiden), commitment bei P nspos, confidence bei K pos, P ns;(evtl: Eink steigert giving-Betrag bei K mehr, tithing mehr bei P) //undurchsichtige Tabellen
7 Punkte (3 sample, 2 Messung, 1,5 mv,Intera, bei, 0,5 stat)
Rel contrib –P mehr als K (% von inc) , gleichviel givers,tithing pos (aber mit steig Eink sinkt giving) ; P mehr tithing; bei P:meeting rel beliefs/commitments ns, confidence in rel orgs ns, Kg nspos , K dto, außer:Kg bei K pos, (Kannib)

((R Gl, Gesu, pos, help, krim)) Forliti,J/Benson,P: Young adolescents: a national study, in: Religious Education 81, 199-224, 1986

Vp -5.-9. Klasse, mit Bezug zu P/K parish, Quelle: youth serving orgs von 13 denom,//6 Fragen (Inhalt unbekannt, helpful considerate kindness sharing ?)–prosocial behavior –pos zu pos attitudes toward the church (church important,help me answer important questions, of the things you want most in life, how much do you want to be part of a church ?) , centrality of rel pos(8 Items unbekannt –rel unimportant peripher vs central important) liberating rel (rel erlebt als freeing, enabling,God accepts you who you are, salvation is gift, not earned) pos, //using alc drugs –commitment to church, centrality of rel neg; (lib

? –unten: neg !) // Swg –centrality, liberating rel pos, //Liberating –Swg pos, racially prejudiced neg, prosoc pos, anti alc drugs, anti deli (vandalism, beating up others, gang fighting –centrality ns bei racism und deli !, //restricting rel (weniger da, –erfahren als supplying limits, control, guidelines, discipline; Jungs mehr davon) -mehr alc drugs, mehr deli ! racial prej sexism,

Unklar church attitudes und orthodoxy erhoben, nicht korreliert

(unter 5) **Messung von allem unklar/nicht gezeigt –evtl: centrality und liberating rel pos zu Swg, pos attitudes tow church ns, R Gl**

(unter 5) **Messung unklar, nicht gezeigt: evtl centrality, liberating rel, church attitudes pos zu prosoc Verhalten, restricting rel ns R help**

(unter 5) **Messung unklar/nicht gezeigt –evtl centrality of rel und liberating rel neg zu alc/drugs , restricting rel pos R Gesu**

(unter 5) **Messung unklar, nicht gezeigt –evtl liberating rel neg zu deli, centrality von Rel ns, restricting rel pos R Krim**

(unter 5) **Messung unklar, nicht gezeigt –evtl liberating rel neg zu racism sexism, centrality ns, restricting rel pos R pos**

(R pos, help) Francis,L/Croft,J/Pyke, A: Religious diversity, empathy, and God images: perspectives from the psychology of religion shaping a study among adolescents in the UK, in: Journal of Beliefs and Values 33, 293-307, 2012 (Vorform)

Young People's Attitude to Religious Diversity Project, year-nine and year-ten students attending state-maintained schools in England, Northern Ireland, Scotland, Wales, and London. half of the pupils were recruited from schools with a religious character (Anglican, Catholic, or joint Anglican and Catholic) and half from schools without a religious character

empathy scale of the Junior Eysenck Impulsiveness 23 empathy-related items developed aus Mehrabian and Epstein (1972), God images three positive images (God of mercy) and three negative images (God of justice) I think of God as loving forgiving accepting - strict disapproving demanding

Apart from special occasions (like weddings) how often do you attend a religious worship service (e.g. in a church, mosque or synagogue)?

(N: God image pos, Kg pos, Christian/Muslim vs no ns/ E –Muslim neg, Rest ns; P –God image Kg Christian neg, Mu ns; Lie: God image pos, Kg ns, Christian/Mu ns;)((Mu empathy ns, P ns))

empathy –God image pos, Kg pos, Christian pos, Mu ns;

mv (sex, school year Pers) –empathy: God image pos, Kg pos, Christian/Muslim ns, (N pos, E pos, P neg, Lie ns)

7 Punkte (2,5 sample, 2 Messung, 2 mv, 0,5 stat) **empathy –God image pos, Kg pos, Christian pos, Mu ns (vs no aff), bei Ko von E N P L –dto, außer Christian ns; ((Mu: empathy P ns; N pos zu christl Rel; Lie –God image pos, Kg ns, Christian Mu ns))**

(R help, Gl, pos) Frazier, P/Kaler,M: Assessing the validity of self-reported stress-related growth, in: Journal of Consulting and Counseling Psychology 74, 859-869, 2006

Study 1 Brustkrebspat aus MIDUS –Vergleich mit Kontrollgruppe, implizite Annahme: Bk-Vp haben mehr SRG (nicht gemessen) –aber bei Einzelitems die auch in SRG drin sind, aber hier anders gemessen werden keine Diff (Lz, relship quality, life priorities- helping, self worth, caring/wise/knowledgeable), /BK-Vp – pray , Kg, rel guidance ns,, impo of spir pos; Study 2: For the most distressing event a yes–no question regarding whether anything positive came out of the event –vs Kogruppe, wo nix Positives herauskam; 82 % F; /Diff: Lz grat relationships, Sinn, purpose(eher effic), Swg pos, empathy neg, Sbez rel spir Kg ns; volu ns //PBS (ist wohl SRG) 30 Items, Family Closeness “I am more aware of how much my family means to me;” Lifestyle “My priorities in life are different;”rel “I have a greater faith in God;” Self-Efficacy “I am a stronger person;” Compassion “I am more sensitive to the needs of others;”/life priorities –purpose, meaning; gratitude; -Swg –Environmental Mastery, Autonomy, and Self-Acceptance//Gruppe mit perceived benefits –ns mehr Swg, Lz, family relship, grat friendship Sinn /empathy nsneg, rel ns//Kg, Sbez rel/spir –Sinn pos, empathic concern pos, family relships ns; Swg nspos (control: PAS !) /PBS scales zu ihren Entsprechungen(die aber z.:T. gar nicht recht entsprechen) etwas stärker (ns) korreliert als zu anderen pos Items (bei Rel stark) //Folgerung der Autoren: validity fehlt, (irreal)

(unter 5) zu validity von PTGI ähnlichem SRG –misst Veränderung,misst Positives, aber schwach/rel pos zu empathic concern, Sinn purpose, Swg nspos /zu family relships ns /Brustkrebs vs andere –Lz Swg relships ns, impo of spir pos; Gruppe mit growth – keine Diff in rel, Swg Lz family relship grat friendship Sinn nspos;

Francis,L/Pearson,P: Empathic development during adolescence: religiosity, the missing link ?, in: Personality and Individual Differences 8, 145-148, 1987

Vp 11-17, Roman Catholic voluntary aided secondary school,

(unter 5) **Empathy (23 Items, für adol, Eysenck entwickelt sie aus Mehrabian/Epsteins empathy scale) pos zu Francis Scale of attitude towards religion,**

(R pos, help) Freitag, M/Traunmüller,R: Sozialkapitalwelten in Deutschland, in: Zeitschrift für vergleichende Politikwissenschaft 2, 221-256, 2008

SOEP 2003, 2005, 97 Raumordnungsregionen, zwischen Regierungsbezirken und Ländern, Mobilität:L Anteil der Auspendler an Beschäftigten in %

Aggregat: Was ist Ihre Meinung zu den folgenden drei Aussagen? Im Allgemeinen kann man den Menschen vertrauen. Heutzutage kann man sich auf niemanden mehr verlassen. Wenn man mit Fremden zu tun hat, ist es besser, vorsichtig zu sein, bevor man ihnen vertraut. Glauben Sie, dass die meisten Leute... ..Sie ausnützen würden, falls sie die Möglichkeit dazu hätten... ..oder versuchen würden, Ihnen gegenüber fair zu sein? Würden Sie sagen, dass die Leute die meiste Zeit... ..versuchen hilfsbereit zu sein... ..oder nur ihre eigenen Interessen verfolgen?“. Reziprozitätsnormen Wenn mir jemand einen Gefallen tut, bin ich bereit, dies zu erwidern. Ich strenge mich besonders an, um jemandem zu helfen, der mir früher schon mal geholfen hat. Ich bin bereit, Kosten auf mich zu nehmen, um jemandem zu helfen, der mir früher einmal geholfen hat.

SOEP 2003 u. 2005 Nun einige Fragen zu Ihrer Freizeit. Geben Sie bitte zu jeder Tätigkeit an, wie oft Sie das machen: Beteiligungen in Parteien, in der Kommunalpolitik, Bürgerinitiativen. Ehrenamtliche Tätigkeiten in Vereinen, Verbänden oder sozialen Diensten.. SOEP 2003 Sind Sie Mitglied in einer der folgenden Organisationen bzw. Verbände? In einer Gewerkschaft? In einem Berufsverband? Im Betriebs- oder Personalrat der Firma oder Behörde, in der Sie arbeiten? In einer Gruppe oder Organisation, die sich für die Erhaltung und den Schutz von Umwelt und Natur einsetzt? In einem Verein oder einer sonstigen Organisation?. Informelle soziale Netzwerke SOEP 2005 Welche der folgenden Tätigkeiten üben Sie in Ihrer freien Zeit aus? Geselligkeit mit Freunden, Verwandten oder Nachbarn. Mithelfen, wenn bei Freunden, Verwandten oder Nachbarn etwas zu tun ist.

Faktorenanalyse –Netzwerke (nicht alle erfragten Items in F-analyse dabei , Pol, Kommunalpol, andere Vereine fehlen) : -unter 50: Geselligk mit Verw usw, Umwelt, Bürgerinitiative Betriebsrat, Gew; /Vertrauen –mit Fremden vorsichtig passt gar nicht rein; Reziprozität –Mithelfen passt gar nicht rein; Faktoren hängen schwach zus –kein klares einheitliche Sozialkapital; (Vertrauen ns zu Rezi/Netzwerken)

Korrel dazu –mv sozialistische Vergangenheit, BSP/Kopf, Urbanität, Mobilität, jeweils Vertr/Rezi/Netzwerk –Protestantenanteil –Netzwerke ns, Vertrauen pos, Reziprozi pos;

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **Aggregat: Protestantenanteil pos zu Vertrauen und Reziprozitätsverhalten, ns zu Netzwerken; Faktorenanalyse zu den drei Items dubios**

Friedrichs,R: Alter vs ego: an exploratory assessment of altruism, in: American Sociological Review 25, 496-508, 1960

Columbia University social fraternity members /altruism –Erklärung für Vp: general degree to which an individual tends to inhibit or control his own impulses and desires in order to make it possible for others to express or satisfy theirs, -unselfish, self-denying, selfless, self-sacrificing (gegen selfish, self-indulgent, self-seeking, egotistic, self-centered,

Fragebogen -16 Situationen, 3 mögliche Antworten-altr, utilitaristisch, egoistisch –Vp, müde, in entertainment program, alte F kommt und muss stehen,-offer her a seat, wenn sie keinen Platz bekommt –den eigenen für die zweite Hälfte der Aufführung anbieten, trust that someone less tired than you will offer her a seat, /das ergibt keine gute Skala –schwache Korrel von Einzelitems, korrel kaum mit Fremdbeurteilung von altr/Ausfüllen von Fragebogen –all members of one chapter, all but one of another, all but two others, and 65 out of 74 the last !?

self-rated altr –Kg ns pos, theism (Thurstone attitude towards God) nspos

rating von altr by others –Kg ns, theism pos;

Fragebogen-Altr: Kg und theism pos,

(unter 5) **self-rated altr –Kg nspos, theism nspos, other-rated altr –Kg ns, theism pos, Fragebogen-altr: Kg/theism pos**

(R Gl, help) Furrow,J et.al.: Religion and positive youth development: identity, meaning, and prosocial concerns, in: Applied Developmental Science 8, 17-26, 2004

public high school students, LA area, 16 J, 61 % Latino, 13 white, 9 Ne,9 Asian,9 mixed, 58 % K, 23 % P; 11 no,/Life Regard Index -28 Items, Framework (kognitiv) –view life with sense of purpose, I need to find something that I can really be committed to(neg), Fulfillment(affective) –I feel that I am living fully; rel identity –(Item very much like me usw –undurchsichtig: urspr 3 Faktoren –hier 5 –aber dann wieder auf 3 zurückgestutzt –zwei anders eingeordnet, vier weggelassen-devout, devoted, ritualistic, lives by

principles; enthält viel unreligiöses –im Faktor traditional –respects authority, disciplined, lives life guided by rules, dedicated, conservative, moral, law abiding ethical, traditional, honest
 Faktor committed –committed, strong beliefs, faithful, higher power;
 Faktor devotion –like to worship, prays often, goes to church, depends on God, knows a lot about rel, spiritual, active in church devoted to my rel read rel scriptures tries to know and please God)
 prosocial personality battery -56 Items, empathic concern, perspective taking, personal distress, other oriented moral reasoning –best interest of others; mutual concerns –interest of all involved in making a moral decision, taking responsibility for own actions, past involvement in helping others, commitment/trad/devotion – zu allen pos: empathic concern, persp taking, other oriented moral reasoning, mutual concerns, past helpfulness, personal responsib, distress schwach pos,
 (unter 5) **rel Identitäts-Faktoren devotion (am stärksten) und commitment pos zu prosoz Items: empathic concern, persp taking, other oriented moral reasoning, mutual concerns, past helpfulness, personal responsib, distress schwach pos, bei MF, freshman –seniors R help**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **Sinn –framework und fulfillment : pos zu rel identity– commitment, devotion R pos**

Gaiser,W/de Rijke,J: Kirchlich-religiöse Orientierungen und Engagementbereitschaft Jugendlicher, in : **Hobelsberger,H et.al.:** Engagement und Religion im Leben von Jugendlichen. Odenthal-Altenberg o.J., 46-68

DJI –Jugendsurvey 97, 16-29, Kirchlichkeit: konfessionslos –Randmitglieder (kein/seltener Kg) –Kg'er – mehrmals im Monat/öfter –Kirchengruppenaktive (Mitglied in kirchl Verein, Verband, gelegentlich regelm dort aktiv, Kg muss nicht sein – 29 % davon im W Kg nie/selten, 23 im O),
 wenn jemand in der Familie oder im Freundeskreis Hilfe braucht, setze ich mich für ihn ein –W: Kg gleich Rand, Ki-gruppe pos, k'los neg (schwach), Ost: nur Ki gruppe mehr; /
 Ich setze mich für Menschen ein, die in Not geraten sind, auch wenn sie nicht zu meinem Freundes/Bekanntenkreis gehören –(W) K'los/Rand –Kg –Kigruppe; Ost –Rand –k'los –Kigruppe-Kg(stark),
 ich bin bereit, mich in sozialen Orgs für andere zu engagieren – k'los/Rand -Kg –Kigruppe, //
 Aktivität in neuen soz Bewegungen (Umweltschutz, Selbsthilfe, Menschenrechte, Nachbarschaftsgruppe, Frauen/Männergruppe, Friedens/Dritte Welt AntiAKW Gruppe) –k'los/Rand –Kg-Kigruppe,

5,5 Punkte (3 sample, 2,5 Messung) **Hilfe für Leute in Fam/Freunde –Mitgl in kirchl Verein/Verband minimal mehr als Kg, -dieser kaum mehr als Rand/k'los (O und W)//Hilfe für notleidende Nichtfreunde/Bekannte –Kg/Mitgl in kirchl Verein mehr als Rand gleich k'los; Engag für andre in soz Org –kirchl Verein mehr, Kg schwach mehr als Rand/k'los; aktiv in neuen soz Bewegungen – kirchl Verein –Kg –Rand/k'los**

Gaiser,W/de Rijke,J: Gesellschaftliche und politische Beteiligung, in: **Gille,M et.al.:** Jugendliche und jugendliche Erwachsene in Deutschland. Wiesbaden 2006, 213-275

16-29 J, DJI-Jugendsurvey 2003, in unserer Ges gibt es neben Organisationen mit fester Mitgliedschaft auch weniger fest organisierte Gruppen oder Bewegungen, die man gut finden und in denen man auch mitarbeiten kann –aktiv: finde gut, arbeite mit oder finde gut, besuche ab und zu Treffen (Umweltschutz,

Frieden, Anti-AKW-Initiativen, Selbsthilfe-, Frauen-/Männergruppen, Dritte Welt Initiativen
Menschenrechtsgruppen Stadtteil/Nachbarschaft/regionale Initiativen, Globalisierungskritiker;
Aktivität in Bewegungen/Initiativen – keine Diff konfessionslos, Randmitglied, Kirchgänger, auch mv ns;
Aktivität in Vereinen – Kg/Randmitglieder mehr als Konfessionslose, mv bei Vereinen – polit aktive
Freunde, Anzahl Freunde, pol Int, MF, W/O, Alter, edu arbeitslos – religiöse Einbindung pos,

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg – Randmitglied – Konfessionslose – pos zu aktiv in Verein, ns zu aktiv bei NW-Bewegungen/Initiativen**

(R pos, help) Galen, L/Sharp, M/McNulty, A: New religious group factors versus religious belief in the prediction of prosociality, in: Social Indicators Research 122, 411-432, 2015

members of secular and church groups, located in and around a major metropolitan area in a southern US state. nonreligious participants were drawn from email lists, meetup.com sites, and Facebook pages from a coalition of atheist and free thinking groups. (Activities in such groups ranged from purely non-participatory information via email to attendance at educational lectures and social or community events.) Similarly, church members (of the United Methodist denomination) from the same area were also solicited via email list.

rr bei sec -31 %, bei rel 11, N bei rel bei Erhebung 328 -58 mit fehlenden Daten – in Untersuchung aber nur 240 Vp (statt 270), rel – mehr verheiratet, mehr F, mehr inc edu, weniger Kinder im Haus !!

.Secular group members were differentiated from nonaffiliates by an affirmative response to the item "... attends at least one event per month, or who is currently eligible to vote within an organization" (as opposed to: "only subscribes to an organization's mailing list or newsletter, or is a member of an organization's meetup.com site or website

Group attendance frequency - how often do you attend events associated with either a religious group (e.g., a church) or a secular/nonreligious group (e.g., a secular member organization

// number of group social contacts - "have you formed social relationships and friendships within your religious or secular group or as a result of group functions?" . "number of confidants - number of "non-family members with whom you had discussed important issues in the past 6 months" Frequency of Socialization - "how many people have you socialized with on a regular basis in the past 6 months?" .

Perceived social support was measured by the item "there are people I can depend on to help if I really need it

Group att frequency/group social contacts – sec group gleich rel, no aff neg (was ist mit rel nonaff ?) ;

social support – rel mehr als Rest, frequency of socialization – sec group gleich rel, no aff neg; number of confidants – Rel ns pos; belief in God – pos zu social contact, ss, socializ confidants//mv – belief zu:

confidants/ss pos, frequency of soc ns//mv incl group attendance – enthält Kg – ns; mv auch incl group social contacts – in church und sec org – frequ of socializ confidants pos, ss ns,

4,5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat) **group att frequency/group social contacts – sec group gleich rel, no aff neg; social support – rel mehr als Rest, frequency of socialization – sec group gleich rel, no aff neg; number of confidants – Rel ns pos;**

belief in God – pos zu social contact, ss, socializ confidants//mv – belief zu: confidants/ss pos, frequency of soc ns (ÜberKo group att incl Kg/soc contact in church/sec org/demogr) //, (rel auch bei Vergleich mit sec groups mehr socializing) R pos

Interpersonal trust "In general, most people can be trusted " Group donations - "how much do you donate per year to your church or secular group". Non-group donations - "approximately how much

money do you donate per year to charitable causes NOT part of your church or secular group". subjective importance of volunteering "please indicate the importance of the following activities to you in general" followed by several possible activities- "volunteering in my community". Actual volunteering hours in the community "About how many hours per month do you spend in community-related organizations interpersonal trust –rel members mehr als sec group/no aff; group donations –Rel mehr als sec group mehr als no aff, nongroup donations –Rel mehr als Rest, impo of volu –dto, volu hours dto; belief in God auch pos, mv belief in God (ÜberKo) –interpers trust ns, group donations/nongroup donations/ impo of volu pos, volu hours nspos; mv incl group attendance –enthält Kg und sec att –trust ns, group donations pos, nongroup donations ns, impo of volu pos, volu hours pos; mv auch incl group social contacts – in church und sec org –trust impo of volu group und nongroup donations volu hours pos

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **trust –rel members mehr als sec group/no aff, group donations –rel members mehr als sec group mehr als no aff; impo of volu nongroup donations volu hours rel mehr als Rest; belief in God zu allem pos, mv: zu allem pos trotz ÜberKo (group att incl Kg, soc contacts incl church und soc org) group att –pos zu volu(hours), group donations, nongroup don ns; soc contacts alle 4 Items pos mv !, trust nur contacts pos; R help**

Gallup Editors: Most Americans Practice Charitable Giving, Volunteerism, 13.12. 2013
<https://news.gallup.com/poll/166250/americans-practice-charitable-giving-volunteerism.aspx>

Gallup-Umfrage Dez 2013, donated money to rel org –P/other Chr 67, K 55, none 15, Kg weekly 83, Kg less than monthly/never 26; donate to other charitable cause –P/other Chr 74, K 72, none 75, Kg weekly 78, less than monthly never 74; volunteer for rel group/org –P/other Chr 54, K 41, none 16, Kg weekly 77, Kg less 19; volu for other charitable cause –P/other Chr 47, K 47, none 50, Kg weekly 53, less -47; 6 Punkte (3 sample, 3 Messung) **Kg weekly macht minimal mehr sec volu/give als none/Kg less than monthly/never, denom ns;**

(R help, Gesu, Gl, Sm, Krim) Gallup,G/Lindsay,M: Surveying the religious landscape. Harrisburg 1999

5 Punkte (3 sample, 2Messung) **Born again –alc zig drinking/gambling a problem in family neg, R Gesu**
 (Astrol fortune teller reincarn ns ! pro channeling – allowing a spirit being to temporarily assume control of human being bei trance)

6 Punkte (3 sample ?, 3 Messung) Beten: 95 % -petitions answered, Art der Antwort: **feel more peaceful, hopeful, 96/94;** get what prayed for 62, divine inspire, being led by God, /wenn man sich discouraged or depressed fühlt –was tut man und wie effective ist es: **spend more time in prayer, medit or reading the Bible –tun 5, effective Rang 1, seek out pastor rel leader 9-5;** (more exercising 6 -2),(more time alone, hobby TV reading music -1 -6; seek out friends to talk with 2-3; family -3-4; eat 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, 1 close friends 4 -73, work on own 80, /rel stark beteiligt an small groups –Bev 40, Kg 62, member 52)- (gibt Räume, Themen, supervision durch clergy, materials, Mitglieder), –die geben emot support, feel better about oneself, feel like you are not alone, give encouragement when you are feeling down (72-92), help with emot crisis, financially, provide child care 40, meist zweimal im Monat, mehr als eine Stunde, schon 3-4 Jahre, Tell me whether you frequently or occasionally do the following when you feel discouraged or depressed and how you rate its effectiveness – spend more time in prayer/meditation 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

4,5 Punkte (3 sample ?, 1,5 Messung) **Gegen physician assisted suicide -31, rel faith most important influence in my life 68 (not impto 11) my life belongs to God/higher power - 46-13, born again 50-19, wer an LnT glaubt weniger pro R Sm**

are you in favor of the death penalty for a person convicted of murder –rel very impto pro 75, fairly impto 84, not very 69,

4 Punkte (3 sample, 1 Messung) **Todesstrafe eher kurvi Buckel ns –pro: very impto 75, fairly 84, not very 69 R Krim**

((Geiss,S/Gensicke,T: Freiwilliges Engagement von Migrantinnen und Migranten, in: Gensicke, T. et.al.: Freiwilliges Engagement in Deutschland 1999–2004. München 2005,347-404

auch bei Migranten(keine Türken): fE pos zu Ki-bindung (mv s.o., keine genauen Angaben) Staatsbürgerschaft (Deutsch: ja/nein), in Deutschland oder im Ausland geboren. Geburtsland gefragt und anschließend, in welchem Jahr der Zuzug nach Deutschland erfolgte. Eltern (ein Elternteil oder beide) in Deutschland oder im Ausland geboren wurden, 69 % Deutsche, geboren in SU v.a. und Osteuropa, gleich starkes fE in Kirche/Rel wie Einheimische

2 Punkte (1 sample, 1 Messung) **fE pos zu Ki-bindung (mv vgl Gensicke, 2005; keine genauen Angaben), fE in Kirche/Rel ns vs Einheimische))**

Gensicke, T: Freiwilliges Engagement in den neuen und alten Ländern, in: **Braun, J/Klages,H(Hrsg)** Freiwilliges Engagement in Deutschland -Freiwilligensurvey 1999 –Band 2: Zugangswege zum freiwilligen Engagement und Engagementpotenzial in den neuen und alten Bundesländern. Stuttgart, Berlin, Köln 2001, 22-113

bei starker Kirchenbindung mehr Engagierte, bei mittlerer etwas mehr als Bev-durchschnitt, wenig Kirchenbindung und Konfessionslosigkeit gleich viel Engag, weniger als Bev-durchschnitt, „Nicht-Aktive“ und „nicht freiwillig Engagierte“ vs „Aktive, aber nicht freiwillig Engagierte“ vs „Aktive und zusätzlich freiwillig Engagierte“ –mv (Größe Freundes-/Bekanntenkreis Haushaltseinkommen Entfaltungs-/Engagementwerte Politisches Interesse Haushaltsgröße Bildung Ortsgröße Alter Einstufung der eigenen finanziellen Situation, Kind im Haushalt, Wohnortzugehörigkeit, Nicht gern im Ort Hedonistische und materielle Werte Neue Länder Ausländer Konventionswerte Mann) –kirchliche Bindung pos

Wichtigkeit des freiwilligen Engagements im Leben –mv (83 relevante Größen! -Tätigkeit macht Spaß,Tätigkeitsanforderung: Hohe Einsatzbereitschaft,Tätigkeit soll Kenntnisse/Erfahrungen erweitern ,Alter ,Engagementbereich: Soziales Hedonistische und materielle Werte) –Engagementbereich

Kirche/Religion pos,

7 Punkte (3 sample, 1,5 Messung, 2 mv, 0,5 stat) **starke/mittlere Kirchenbindung pos zu freiwilligem Engagement, schwache gleich Konfessionslosigkeit,beide neg; Wichtigkeit des fE – Engagementbereich Kirche/Rel pos**

Gensicke, T: Hauptbericht, in: **Gensicke, T. et.al.:** Freiwilliges Engagement in Deutschland 1999–2004. München 2005

15 -200

Gehören Sie einer Konfession oder Religionsgemeinschaft an, Wie sehr fühlen Sie sich dieser Kirche oder Religionsgemeinschaft verbunden?

Es gibt vielfältige Möglichkeiten, außerhalb von Beruf und Familie irgendwo mitzumachen, beispielsweise in einem Verein, einer Initiative, einem Projekt oder einer Selbsthilfegruppe. Ich nenne Ihnen verschiedene Bereiche, die dafür in Frage kommen. Bitte sagen Sie mir, ob Sie sich in einem oder mehreren dieser Bereiche aktiv beteiligen. Sind Sie irgendwo aktiv –(1) im Bereich Sport und Bewegung z.B. in einem Sportverein oder in einer Bewegungsgruppe? (2) im Bereich Kultur und Musik z.B. einer Theater- oder Musikgruppe, einem Gesangsverein, einer kulturellen Vereinigung oder einem Förderkreis? (3) im Bereich Freizeit und Geselligkeit z.B. in einem Verein, einer Jugendgruppe oder einem Seniorenclub (4) im sozialen Bereich z.B. in einem Wohlfahrtsverband oder einer anderen Hilfsorganisation, in der Nachbarschaftshilfe oder einer Selbsthilfegruppe (5) im Gesundheitsbereich z.B. als Helfer in der Krankenpflege oder bei Besuchsdiensten, in einem Verband oder einer Selbsthilfegruppe (6) im Bereich Schule oder Kindergarten z.B. in der Elternvertretung, der Schülervvertretung oder einem Förderkreis (7) in der außerschulischen Jugendarbeit oder der Bildungsarbeit für Erwachsene z.B. Kinder- oder Jugendgruppen betreuen oder Bildungsveranstaltungen durchführen (8) im Bereich Umwelt, Naturschutz oder Tierschutz z.B. in einem entsprechenden Verband oder Projekt (9) im Bereich Politik und politische Interessenvertretung z.B. in einer Partei, im Gemeinderat oder Stadtrat, in politischen Initiativen oder Solidaritätsprojekten (10) im Bereich der beruflichen Interessenvertretung außerhalb des Betriebes z.B. in einer Gewerkschaft, einem Berufsverband, einer Arbeitsloseninitiative (12) im kirchlichen oder religiösen Bereich z.B. in der Kirchengemeinde, einer kirchlichen Organisation oder einer religiösen Gemeinschaft (13) im Bereich der Justiz und der Kriminalitätsprobleme z.B. als Schöffe oder Ehrenrichter, in der

Betreuung von Straffälligen oder Verbrechenopfern (14) im Unfall- oder Rettungsdienst oder in der freiwilligen Feuerwehr (15) im Bereich sonstiger bürgerschaftlicher Aktivität an Ihrem Wohnort z.B. in Bürgerinitiativen oder Arbeitskreisen zur Orts- und Verkehrsentwicklung, aber auch Bürgerclubs und sonstiges, das bisher nicht genannt wurde

Uns interessiert nun, ob Sie in den Bereichen, in denen Sie aktiv sind, auch ehrenamtliche Tätigkeiten ausüben oder in Vereinen, Initiativen, Projekten oder Selbsthilfegruppen engagiert sind. Es geht um freiwillig übernommene Aufgaben und Arbeiten, die man unbezahlt oder gegen geringe Aufwandsentschädigung ausübt –plus noch genaue Nachfragen, wo aktiv, was macht man

mv (inc Haush-größe, edu age MF West dt Staatsangehörigkeit erwerbstätig Größe des Freundes/Bekanntenzirkels, Sammelvariable Kreativität, Toleranz, soziale Hilfsbereitschaft und politisches Engagement, Sammelvariable Respekt vor Gesetz und Ordnung, Sicherheit Fleiß und Ehrgeiz, Hilft gelegentlich Personen außerhalb des Haushaltes Politisches Interesse Kenntnis Kontakt- und Beratungsstellen für freiwilliges Engagement) -nicht gemeinschaftsaktiv“, „nur gemeinschaftsaktiv“ „freiwillig engagiert –Kirchenbindung pos 1999/2004, (AutoK –aber rel ist nur einer von 14 Bereichen, Beteiligung daran 6 % , ca Rang 4, 5 oder 6;

Ich will durch mein Engagement die Gesellschaft zumindest im Kleinen mitgestalten –Ki bindung pos, Rest ns - Mein Engagement ist auch eine Form von politischem Engagement
Mein Engagement ist eine Aufgabe, die gemacht werden muss und für die sich jedoch schwer jemand findet Ich will durch mein Engagement vor allem mit anderen Menschen zusammenkommen

Gemeinwohlorientierung (Etwas für das Gemeinwohl tun , Anderen Menschen helfen) –im Bereich Ki/Rel mehr,

Geselligkeitsorientierung (Spaß an der Tätigkeit haben Sympathische Menschen kennen lernen) weniger, Interessenorientierung (Berechtigte eigene Interessen vertreten Eigene Probleme lösen Nutzen auch für den Beruf) weniger,

(oder: Gwohl –Soziales, Schule/KiGa, Pol/Interessen, Ki/Rel; Geselligk –Sport/Bewegung, Ku/Mu, Jugendarb; Interessen -Schule/KiGa, Jugendarb/Bi, Umwelt/Tierschutz berufl Interessen Pol Int/alle drei Feuerwehr/Rettung//jede Orientierung ca je ein Drittel)

(Ki –regelm terminliche Verpflichtung pos, zeitlich unbegrenztes Engag ns, Häufigkeit der Ausübung ns, Sport Ku Mu mehr; Tätigkeit meist ohne Vergütung, Ki pos, Pol neg, berufl Interessenvertr neg; Kostenerstattung möglich 40 %, Ki ns, Jugend/berufl Interessenvertr pos)

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **freiwilliges Engagement pos zu Kirchenbindung stark vs mittel schwach konfessionslos; durch fE Ges mitgestalten –Ki bindung pos,(fE Form von pol Engag, muss gemacht werden, mit anderen Menschen zusammenkommen ns), etwas für das Gemeinwohl tun/anderen Menschen helfen –im Bereich Ki/Rel mehr, Geselligkeits- und Interessenorientierung ns; Tätigkeit meist ohne Vergütung, regelm terminliche Verpflichtung –Kibindung pos, Kostenerstattung , zeitlich unbegrenztes Engagement/Häufigkeit der Ausübung ns (Gwohlorientierung-Soziales,Schule/KiGa, Pol/Interessen, Ki; Geselligkeit –Sport, Ku/Mu, Jugendarb; Interessen –Schule/KiGa, Jugendarb, Umwelt ! berufl Interessen Pol), 1999/2004**

(R Krim, help, pos) Gensicke, T: Jugend und Religiosität, in: **Hurrelmann, K et.al.:** Jugend 2006 – Eine pragmatische Generation unter Druck. Shell Jugendstudie 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

4 Punkte ? (2,5 sample ?, 1,5 Messung) **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 pos, help) Ghorbani,N et.al.: Religious commitment in Iran: correlates and factors of quest and extrinsic religious orientations, in: Archive for the psychology of religion 29, 245-257, 2007

24 % M; Quest bei Batson -12 Items, drei Teile –ready to face exi questions ohne ihre Komplexität zu reduzieren, self criticism/perception of rel doubt as positive, openness to change; -aber Analysen bringen z.T. vier Faktoren; hier: eine F-analyse : ein Faktor mit einem statt vier Items, ein Item fällt raus –also andre Analyse, auch da Zweifel angebracht –z.T. nur zwei Items pro Teil-faktor, 4 Faktoren statt drei; Ladungen mal 0,43, 0.6.)empathy – emp concern -emot sympathy for others, persp taking –see things form anothers point of view, pers distress –negative emot reactions to difficulties of others; Korrel: Q- I pos, E nspos, constructive thinking (so was wie emot intelligence) ns, empathic concern pos, perspective taking pos, pers distress ns, openness to exp pos, need for cognition pos, //E –constr thinking neg, emp concern ns, persp taking ns, pers distress pos, open ns, need for cogn neg; I: E ns; constr thinking pos, emp concern pos, persp taking pos, distress ns, open pos, need for cogn pos;

(unter 5) **I und Q pos zu guten Teilen von empathy –emp concern und persp taking, ns zu neg Teil pers distress; E ns zu pos Teilen, pos zu distress** R help

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **I pos zu constructive thinking, open to experience, need for cognition, Q nur zu letzten zwei pos; E neg** R pos))

Gibson, T: Religion and civic engagement among America's youth, in: Social Science Journal 45, 504-514, 2008

National Study of Youth and Religion, T1 July 2002 bis April 2004, Vp 13-17;

theol cons –personally committed to God, attend church weekly, believe in a final divine judgement, in the need to convert others, in a personal God, that only one religion is true,
Volunteered in community at all/ frequently in past 12 months-Kg pos, Kg plus theol cons pos//
had helped anyone on their own initiative (not through any organization) at all/frequently last year –Kg ns, Kg plus theol cons ns;

mv (edu, inc, work hours F parent volunteering white) –dto, außer: helped anyone frequently –Kg pos theol cons pos;

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Faktor pers commitment to God/Kg weekly/belief in judgement/ need to convert others/, personal God/, only one rel is true pos zu volu in community at all mv pos, Kg dto, mit Ko von parent volu (auch pos); biv Kg pos, Kg plus Faktor etwas mehr pos; /frequently helped anyone on own initiative –biv Faktor /Kg ns; mv Kg bzw Faktor pos, (bei Ko von parent volu, welches ns ist)**

Gill, A: Religiöse Dynamik und Demokratie in Lateinamerika, in: Politische Vierteljahresschrift, Sonderheft 33, Politik und Religion, 478-494, 2002
WVS 1990, Mexiko, Argentinien Brasilien Chile

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **Mitwirkung in nichtreligiösen Gruppen, (mv –MF Alter Alter bei Schulende Eink Ortsgröße Sozialisierung der Eltern ?, unterbeschäftigt, qualifiziert) – religiös erzogen ns, Gebet pos (Arg stärker), Glaubensrichtung neg (Inhalt unklar); Kg –Mexiko Arg ns, Bras Chile pos, P ns, Wichtigkeit von Religion/Gottes ns (Kannib)**

Gill,A/Lundsgaarde,E: State welfare spending and religiosity, in: Rationality and Society 16, 399-436, 2004

WVS , Eurobarometer, Nonrel: no rel, no interest in rel, secularist, materialist, agno (Statistik – World Christian Encyclopedia) welfare: social welfare expenditures divided by GDP, per capita; rel regulation –state interference in rel market/pluralism –denominations per 1 Mio people, Umkehrung: welfare exp minus zu Kg (22 Länder) (Ko von regul, plur, urban, literacy TV Latin America; bei Ko von K –ns minus) ; Irland Philippinen outliers, zuviel Kg in Verhältnis zu welfare, /soc welf pos zu nonrel rate (33 Länder), neg zu comfort in rel (16 Länder)(auch bei Ko von K),

5,5 Punkte (1,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **Aggregat social welfare expenditures pos zu nonrel rate, neg zu comfort in rel (auch bei Ko von K) neg zu Kg (Ko von rel regulation/denom pluralism -Kannib), bei Ko von K nsneg; Irland Philippinen outliers,**

(R help, Gl,div, Gesu) Gill,R: Altruism and religious culture in the West, in: **Habito,R/Inaba,K:** The practice of altruism. Cambridge 2006, 79-98

British Household Panel Survey/British Social Attitudes –member of community or voluntary group Vp 35-59 –evtl 1954 und 1994 –Kg pos, never und no rel gleich neg;

(BHPS) Weekly Kg plus Bible is God's word and every word in it is true (strongly agree) vs Kg plus : weder agree noch disagree/disagree/strongly disagree – das sind mehr !!) vs Bev –div is better than

unhappy marriage 50-64-78; ; coh is wrong -73-25-12; live as couple -0,7, 2,9, 8,2//children should care for elderly parents -61-37-35; qualities which best prepare children for life -help others 58/61/53; , (obey parents/think for self/work hard/man should be head of household: lit vs Rest), active in voluntary service group -9/11/5; suffer from anx/depr -10/7/6; smoker 8/12/28;

Nicht beurteilbar-sample unklar, keine Angaben zu Sign; Messung interessant -Kg mit lit weniger als ohne lit !,

(unter 5) **volu Kg never gleich wenig wie no rel; children should care for elderly parents Kg/lit mehr als Kg/nonlit/Bev; help others und active in volu service group: KgLit/non lit mehr als Bev; R help**

(unter 5)**suffer from anx/depr -Kg plus lit nspos vs Kg ohne lit vs Bev R Gl**

(unter 5) **coh lit besser als nonlit als Bev; div besser als unglückl Ehe -dto R div**

(unter 5) **smoker Kg plus lit -Kg und nonlit- Bev R Gesu**

Gillum,F/Masters,K: Religiousness and blood donation, in: Journal of Health Psychology 15, 163-172, 2010

2002/2003, Vp 18-44, in what religion were you raised, if any, unter 25 J: When you were 14, about how often did you usually attend religious services ? What religion are you now, if any, /currently, how impo is religion in your daily life ?

Since March 1985 have you ever donated blood at the Red Cross, at a bloodmobile, at a blood drive or at other blood banks ? -

bei F: religion raised in: no rel 30 %, mP 39 %,(incl other P, P unspecified denom) Kath ca 32 ?, Baptist (incl fundam P)ca 30(nur Table, keine Angaben im Text) current rel affil pos, Kg in 2002 pos bei Ko von age/ethnicity; rel very impo weniger, aber bei Ko von age/ethn ns (nicht gezeigt), mv bei F (age, ethnicity, US born, edu, poverty -inc unter pov limit, verh, Ortsgröße, public assistance, in labor force) -dann mP nspos (Sign 0.07) , K nspos,

bei M: rel raised in ns (bei 18-34, 35 -44: K pos, Ba pos, Kg at ages 18-24 und 35 -44 ns bei Ko von ethnicity, bei 25 -34 pos, impo of rel ns nach Ko von age/ethnicity;

(current rel bei M unklar, Kg mit 14 bei MF unklar -gemessen, aber nichts dazu gesagt; current rel bei F pos -mv nicht analysiert)

6 Punkte (2,5 sample, 1,5 Messung, 1,5mv,bei , 0,5 stat) **Blutspende -bei F: raised as mP pos, K/Ba/no ns ?, current affil pos, Kg in 2002 pos, impo ns, bei M: rel raised in ns, Intera: bei 35-44: K pos, Ba pos; Kg bei 25-34 pos, impo ns, einiges dubios**

Glaeser, E/Laibson,P/Scheinkman,J/Soutter,C: Measuring trust, in: Quarterly Journal of Economics 115, 811-846, 2000

GSS 1972-1994, generally speaking, would you say that most people can be trusted or that you can't be too careful in dealing with people ? -mv age edu Ne M verh Ortsgröße - Signifikanz unklar: K nspos, J nsneg, no rel nsneg, Ba neg, Me pos, Lu pos, Pres pos, Epi pos;

membership in nonprofessional orgs - K nsneg, J pos, no stark neg, Ba neg, Me pos Lu pos Pres pos Epi pos

6 Punkte (3,5 sample, 1,5 Messung, 1 mv) **trust -K J no eher ns, Ba neg, Me Lu Pres Epi pos; member in nonprof orgs -K ns, J pos, no neg stark, Ba neg, Me Pre Epi pos**

(nicht bewertet –nur member)

(R help, pos) Glaeser,E/Sacerdote,B:Education and Religion, in: Journal of Human Capital 2, 188-215, 2008

GSS Vp geboren nach 45, 1972-2004 alle zwei Jahre: edu pos zu Kg, mv inc (inc bei Ko von edu denom ns) , demogr, denom (ca 40000 VP), beliefs(heaven, miracles,devil, lit,(ca 1000 VP), /aber: (denom-Aggregat edu neg zu denom Aggr Kg –zb. Epi weniger Kg als other P; linear z.T. –nicht bei K Me Lu – sie sind gleich in edu, ungleich in Kg,/ Pres other P zu viel Kg im Vergleich zu edu) //Kg pos zu beliefs und zu edu, aber beliefs neg zu edu, /auch in Großstadt-Aggregat edu neg zu Großstadt-Aggr Kg, kontrolliert man bei Aggr beliefs, dann ist edu ns zu Kg; England mehr edu in denom –weniger Kg; Dld Schweiz –K weniger edu, mehr Kg als P,

8 Punkte(3,5 sample, 3 Messung, 1 mv, 0,5 stat) **Indiv: edu pos zu Kg, zu Aggr denom (nur z.T. linear) und Aggr Stadt neg (bei Ko vonAggr beliefs ns, indiv nicht) ; inc ns zu Kg; beliefs neg zu edu (schwach, nur lit klar) , auch Aggr, bei Ko von denom - miracle devil ns, heaven lit neg) /indiv: edu ns zu pray, feel Gods presence; R pos**

7,5 Punkte (4 sample, 1,5 Messung, 1,5 mv,bei, 0,5 stat) **edu pos zu member in church group, mv demogr; edu und number of secular memberships pos zu Kg(mv demogr) (anders gesagt: Kg pos zu sec memberships bei Ko von edu) /bei Vp ohne sec memberships Kg schwächer pos zu edu; R help (nicht bewertet –nur member)**

Glazier, R: The Diferential Impact of Religion on Political Activity and Community Engagement, in: RRR 62, 1-26, 2020

Little Rock Congregations Study

18 places of worship received surveys while at worship services four Evangelical (18.62%), four Black Protestant (26.37%), three Catholic (29.06%), and three Mainline Protestant congregations (16.84%). One congregation of the Church of Jesus Christ of Latter-day Saints (Mormon, 2.40%), one Jewish temple (1.03%), one Muslim mosque (2.87%), and one congregation of the Unitarian Universalist church (2.81%) were also included in the sample. Little Rock congregations -Black Protestant (about 31%), Evangelical Protestant (about 43%), and Mainline Protestant (about 18%).

rr 21, 55 J, 34 nonwhite

community engagement - I do things to make the community a better place I am aware of important needs in the community Becoming involved in political or social issues is a good way to improve the community I rarely talk with my friends and/or family about community problems (reversed) I often participate in activities and groups in this congregation.

Combination of: How often do you pray? How often do you read Holy Scripture?

Providentiality “God has a plan and I have a part to play in it “Would you say your religion provides some guidance in your day-to-day life,

in the past year, how often have you heard worship service messages by your religious leader that:

Encouraged you to get involved in a local political cause or issue? Encouraged you to get involved in a national political cause or issue? Urged you to register to vote

pol topics : Spoke about abortion Spoke about same-sex marriage Spoke about religious freedom

comm service sermon - Encouraged members to serve or volunteer in the community? Encouraged you to help those less fortunate in your own community? Encouraged you to help those less fortunate around the world?

cong size -What is the approximate average weekly attendance at all worship services? 1 if attendance is less or equal than hundred- 4 for greater than 500

(How would you compare your views with other congregation members' on political issues?

Mean congregation political activity average of the 11-item traditional political activity battery, excluding the respondent's score)

Average of the 6-item community-engaged political activity battery, excluding the respondent's score

mv (age male; pol cons und edu -neg zu community engag ! nonwhite pol efficacy cares about election pol activity) community engagement -Kg ns, congr partic neg, scripture reading/pray ns, providentiality pos, pol activity sermon pos, pol topic sermon (Abtr usw) ns, community service sermon ns, congr size pos, political views wie congr ns, mean pol activity ns, mean community engagement pos, J/Mu pos, Rest der denom ns;

bei bP -Diff: provid ns, pol activity sermon ns, pol topics neg, mean comm engagement ns (weniger sign Items, nur cong size pos, pol topics neg, cong part neg)

6 Punkte (1,5 sample, 3 Messung, 1 mv, 0,5 stat) **community engagement --Kg ns, congr partic neg, scripture reading/pray ns, providentiality pos, pol activity sermon pos, pol topic sermon (Abtr usw) ns, community service sermon ns, congr size (Zahl der Kg'er) pos, political views wie congr ns, mean pol activity der cong ns, mean community engagement der cong pos, J/Mu pos, Rest der denom ns (pol activity 11 Items -meist anders als community engage -Kg pos, cong part ns, read pray ns, provid neg, pol act/topics sermon pos, co size ns, pol views similar neg !, pol active der co pos, LDS pos J neg cares election pos, pol effc pos, cons neg,) Kannib**

Goldfried,J/Miner,M: Quest religion and the problem of limited compassion, in: JfSSR 41, 685-695, 2002

72 F- psychology students, 18 M, 52 Christians, 14 other rel, 24 no aff,
vgl Batson 99/2001// first introduction - "To assist the current research project in understanding the relationship between decision making and helping behaviour, you and another introductory psychology student have been randomly paired as there are two roles to each participatory condition." the two roles are that of a discloser and that of a recipient, Vp ist recipient, Your pair (as Discloser) has been asked at a separate session to write two notes disclosing the most intimate personal information she/he felt comfortable disclosing under the circumstances. One of these notes is for a general self-disclosure and the other for disclosure of thoughts about the tasks that you (the Recipient) will perform. The introduction explained that the discloser has been informed as to the consequences for each of the recipient's tasks only after writing the first note and before writing the second. Participants are informed that likewise, they (as recipients) will be informed as to the consequences of their actions only after having read the first disclosure note and before reading the second. After reading the discloser's notes, the participant was given two digit-circling tasks (A and B) to perform in a two-minute period. Each task would have consequences for either (A) the discloser or (B) a student other than the discloser chosen at random.. each correct answer on the tasks equaled a ticket for one chance to win a \$50 cash prize. Correct responses on task A equaled tickets for the discloser and correct responses on task B equaled tickets for the random student

Discloser's First Note: I'm supposed to tell you something really personal and revealing-something I wouldn't generally tell anybody if I didn't know them but because I won't meet you, or at least we wouldn't know that it was each other if we did I can write it to you now. I guess one thing like that is how I was about coming to U.W.S. It seemed like such a big change from school and generally all my other encounters. I was a little nervous about getting lost and also a bit nervous about meeting lots of new people and making new friends. To be really honest, I had a special reason for being worried. The reason is, I'm a very religious person and I believe my religion is the only true religion that holds the fundamental truth about the world. I believe I have a special relationship with God, as I practice my religious beliefs just as they've been practiced in the past and I'm aware of the evil that always has to be fought. So religion is a very important part of my everyday life. I didn't know how I'd be treated at uni. Shortly after starting at U.W.S. though I was feeling at ease. Now I like it here. I've met a lot of people and have some really good friends. In the neutral condition, the note was identical except that the sentences between and including "To be really honest" and ending with "So religion is a very important part of my everyday life" were omitted, eliminating any suggestion that the discloser held a religious fundamentalist belief style.

Discloser's Second Note: (1) the second introduction sheet that informed participants of the consequences for each of their two tasks and (2) a sealed envelope containing the discloser's second note. The second introduction sheet informed the participants that Task A would have consequences for the discloser while Task B would have consequences for a random student. Participants were informed that they would be given two minutes to work on the tasks. The second introduction sheet continued. "You can divide this time between the two tasks as you please. You can spend all of your time on Task A, all on Task B, or you can spend some time on each." Participants were informed that each correct response on Task A would provide the discloser with one raffle ticket while each correct response on Task B would provide the unknown student with one raffle ticket. The discloser's second note revealed what the discloser planned to do with the \$50 cash prize if he won. In the value violation/plus promotion of value-violating behavior condition, the note read: I was hoping at least one of the tasks would have consequences for me because I could really use that \$50 right now. I've been involved in a local Fred Nile project and we're attempting to stop a shopping centre from operating on Sundays. I'd donate that \$50 to help out that extra bit that I can. We're in dire need of funds. The money would be great! In the neutral/neutral and the value violation/neutral condition the note read: I was hoping at least one of the tasks would have consequences for me because I could really use that \$50 right now. A friend of mine is having a dinner party this week. We're in dire need of funds. The money would be great! . Dependent Measure Each task involved circling all the occurrences of 38 and 67. The proportion of numbers that a participant correctly circled on Task A (the task that provided raffle tickets to the discloser) compared to Task B was the measure of helping the discloser.

Q gemessen per Altemeyer/Hunsberger Q-scale;

high Q –neutral/dinner party 77, rel Fundi/dinner party 49, rel Fu/promoting F Nile 32

low Q –neutral/dinner party 72, rel Fundi/dinner party 55, rel Fu/promoting F Nile 74

high Q –disfavors Fundi/Fundi promoting F Nile stark, Selbstaussage,

3 Punkte (0,5 sample, 1,5 Messung, 0,5 stat, 0,5 Intervall) Q hilft Fundamentalist bei dinner party weniger, bei Geld für promoting Fred Nile/stop shopping centre from operating on Sundays noch weniger, Selbstaussage ähnlich –klar gegen Fundi (nicht vs Sünde, pro Sünder Batson 01 oder universell pro help Batson 99)

((Goldstein,A: New roles,new commitments ? Jewish women's involvement in the community's organizational structure, , in: **Schmelz,U/Della Pergola,S:** Papers in Jewish Demography 1989. Jerusalem 1993, 185-203;
 1987 Rhode Island survey, memberships in Jewish/non Jewish orgs, volunteer activity; ritual observance –lighting Sabbath candles, buying kosher meat, using separate dishes for meat and dairy,lighting Hanukkah candles;
 Ritual obs –member in J-org pos alle Alter, nonJ org –kurvi 40 -46 -35; (25 -34 und über 65 neg, 35 - 44 pos), volu hours Jewish –pos alle Alter, volu nonJ -25 -24 -20 (25-34 und über 65 neg, 55-64 pos) Kg –Jewish org pos, non Jorg –pos schwach(55-64 und 25 -34 neg) , volu Jewish –pos alle Alter, nonJ – pos schwach(bis 44 neg),
 Jewish edu –pos zu allem: Jewish und non J org/volu, alle Alter
 mv (edu, mari stat children, VzTzarbeit,nonJ-member) –Jewish org: J-edu pos, ritual observance pos, attendance pos , //nonJ-org: J-edu, att pos, ritual obs neg; (Kannib)
 mv volu J –Jewish edu pos, ritual observ pos, att pos(number of nonJvolu hours)//volu nonJ –Jewish edu pos, ritual obs neg, att ns,
 number of nonJ volu hours pos zu J-volu hours/dto number of nonJ memberships pos zu Jmemberships –rel Engag pos zu säk Engag; (oder E ?)
 7,5 Punkte (2 sample, 3,5 Messung,1,5 mv, 0,5 stat) **ritual obs/att/Jewish edu pos zu member in J-org/volu hours für J; zu nonJ member :J-edu pos, att und ritual neg bei jung und alt, dazwischen pos; zu nonJ volu –J-edu pos, ritual neg bei jung und alt, mittel pos, att schwach pos), mv Kannib –bei non J member att pos, ritual neg; nonJ volu –ritual neg, att ns; nonJvolu/member pos zu Jmember/volu))**

Gore, R et.al.: “Good Without God? Connecting Religiosity, Affiliation and Pro-sociality Using World Values Survey Data and Agent-based Simulation.” SocArXiv Papers, April 7.
 doi:10.31235/osf.io/jnpe9, 2019 (evtl nicht peer reviewed)
 longitudinal data analysis includes 10,088 individuals from 31 different countries (N klein, repräs ?)
 keine Messung von active prosociality (volunteerism) drin
 two waves of the WVS (Wave 2; 1990-1994 und Wave 4: 1999-2004) reflects individuals who were only surveyed a single time 15,784 individuals in 10 different countries
 worldview: (1) Do you believe in God?, (2) Do you believe in heaven?, and (3) Do you believe in hell?
 If an individual answers Yes to any of those three questions their worldview is supernatural. If the individual answers No to all three of those questions then their worldview is natural. Any individual who does not fit the criteria (i.e. responded Don't know to a question(s) in such a way that neither definition applied) is excluded from the analysis. (unklar: eine übernat Frage ist übernat, wieso nicht alle ?; alle übernat verneint –natural, wieso nicht: eine verneint ?//not fit als Beispiel nur: don't know ! –nicht 1 oder 2 verneint oder 2 oder 3 bejaht)
 WVS –prosocial -volu acts associated with orgs: –tribal (pro church), ideological –labor union, profess org, pol org, local community ; universal –social welfare, youth work, sports/recreation, arts/music, women, peace movement, third world human rights, conservation/environment animal health (kann alles egoistisch sein, pro Frauen kann nicht universal sein, arts ist nicht sozial, peace usw ist links, gegen Westen, profess local unideologisch, church ist auch sozial, health für eigne Krankheiten..).
 Tribal pro-social actions are performed directly for the supernatural worldview club to which an individual is affiliated. Ideological pro-social actions are performed without direct consideration for an individual's worldview but taken on behalf of the individual to help themselves and others like

them. Universal pro-social actions are performed without direct consideration for one's worldview or one's self

passive pro-sociality : Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people (es fehlt spezifisches Vertrauen) tolerance dimension of passive pro-sociality - Would you prefer to not have these people as neighbors: (1) people of a different race and (2) immigrants/foreign workers? (keine ausgewogene Frage- vgl Tol vs Fundis z.B.)

affiliation with a supernatural worldview club: - Apart from weddings, funerals and christenings, about how often do you attend religious services? If an individual with a supernatural worldview responds more than once a week, once a week or once a month to the question then s/he is affiliated with a supernatural worldview club. It is important to note that we do not attempt to identify individuals who are affiliated with a natural worldview club -lack of suitable questions affiliated with supernat wv-club: mehr volu (auch wenn man tribal prosoc -also church volu - weglässt) ; 44:21 bzw 30:22 //supernat world view -pos zu volu, ns zu säk volu (32:26, 26:26) (simul jeweils dto),

Ursache(entnommen aus Simul, nicht mit Zahlen belegt !, auch für trust/tol): because unaffiliated individuals with a supernatural worldview are the least pro-socially active group compared to affiliated individuals and individuals with a natural worldview (Glaube ohne Kg nix, aber was ist mit Kg ohne Glaube ?). The lack of active pro-sociality in unaffiliated individuals occurs because the group has higher outgroup suspicion than individuals with a natural worldview. This higher outgroup suspicion value limits the size of the online and offline social networks unaffiliated individuals have (fraglich-diese networks sind zwar kleiner als bei no aff, aber größer als bei Kg plus Glaube; no aff plus Glaube hat v.a. weniger rel network//Zusammenhang network-prosoz nicht gezeigt)

all three groups accept pro-social action opportunities at the same rate. However, the figure also shows significantly fewer opportunities are generated for unaffiliated individuals with a supernatural worldview, because these individuals lack a supernatural worldview club social network and they have smaller online and offline social networks relative to unaffiliated individuals with a natural worldview (wegen Misstrauen) . The result is that unaffiliated individuals with a supernatural worldview are the least pro-socially active group

((Simulation --//We use an established agent-based simulation, The Artificial Society Analytics Platform (ASAP), to create an artificial society where agents have worldviews, can be affiliated with worldview clubs, have attributes reflecting trust and tolerance and can perform pro-social actions [10]. ASAP is a model mimicking the conditions and mechanisms leading to structural, social, and cultural interactions between majorities and minorities in western societies., Beispiel zu prosociality: Specifically, for an agent to be given a tribal pro-social action opportunity the agent must be in a supernatural worldview club and a random number drawn by the agent must be above a specified threshold. For ideological and universal pro-social actions the simulation generates opportunities based on the agent's involvement in all their social networks. This includes: (1) if the agent has a job, (2) if the agent is in a supernatural worldview club, (3) if the agent is married, (4) the relative size of the agent's offline social network and (5) the relative size of the agent's online social network. In each of these cases a stochastic process is used to determine if an ideological or universal pro-social action opportunity is generated for the agent. However, the likelihood that opportunity is generated for the agent is increased based on how many different social networks the agent has and how big the agent's online and offline social networks are.//alles Annahmen -wie begründet ? unklar, dubiose Messungen, unverständlich, wie sie funktioniert

Simulation -als Erklärung herangezogen: supernat worldview Vp haben mehr Möglichkeiten zum Engagement, weil sie eine affil mehr haben als andere: die religiöse, Akzeptanz der Möglichkeiten bei

supernat und anderen gleich; Within the simulation agents in supernatural worldview clubs are more likely to have more pro-social actions of all types generated for them because these agents have an additional social network, their supernatural worldview club. Having an additional social network to interact with regularly creates a dynamic where affiliated agents receive more pro-social action opportunities of each type. Thus even though affiliated and unaffiliated agents accept pro-social action opportunities at the same rate, affiliated agents are more regularly presented with pro-social action opportunities resulting in a higher rate of performing all types of pro-social actions//warum haben andere kein eigenes network, das ihnen Möglichkeiten zum Engag gibt ? rel network gibt Engag-Möglichkeit in säk Bereichen und säk Gesinnung nicht ? Religiöse haben ein Engagement mehr und deshalb haben sie mehr Engagement !)

((Simul: Vp mit Glaube ohne Kg -viel outgroup suspicion))

passive prosoc - gemessen als trust /tolerance -supernat affil (Kg) mehr als andere ns, andere mehr als supernat affil pos ! (WVS -26 vs 28 %//91 vs 93 %, gilt auch in Simul; aber dort andere Messung von trust -per social network-Größe - und tol) /belief -neg zu trust (26:37), Simul dto (zu tol mal neg, mal ns)//outgroup suspicion steigt mit Dauer des Kg's (obwohl Diff bei trust ns ist !)

7,5 Punkte (3,5 sample, 2 Messung, 0,5 stat, **1 Panel, 0.5 Interve**) Kg pos zu volu allg/säk volu, ns zu general trust(plus tol -beide zusammen definiert als passive prosociality; in Simul: trust - Größe von Netzwerk, Tol -wenig Misstrauen vs outgroup, andre Messung)

belief (dubios gemessen) pos zu volu allg, ns zu säk volu, neg zu trust (tol), WVS und Simulation (dubios) //Sinken/Steigen von belief mit der Zeit -ns zu trust (steigt Tol -sinkt belief und umgekehrt)/mehr trust -Sinken von Kg, weniger trust -Steigen von Kg (Tol ns)(Simul dto)

Simul: belief plus unaffil -(gleich: wenig Kg) -weniger prosoz als no belief,(keine Zahlen, nicht in WVS//Argument: Zusammenwerfen von no aff mit ath/no belief erbringt Vorteile für aff plus belief -aber belief ohne affil ist kein echter , Analyse zu no belief plus Kg fehlt, no belief enthält auch Rel als Kg)

Greeley,A: Coleman revisited. Religious structures as a source of social capital, in: American Behavioral Scientist 40, 587-594, 1997a

Hodgkinson, Independent Sector -28 % machen volu für rel org, (edu 16, youth 14, Gesu 13, human services 12), how did you first learn about the volunteer activities you have been involved in for the past 12 months - through participation in an organization -church, oder asked by someone at my church -bei allen: 34 % (32 % bei youth sample), 95(32) bei rel volu, 50 (75) bei informal/alone-volu, political/youth 33(14/43), 35(19) edu, 26 (25)Gesu, 29(31) human services, 20(52) work related, 5 (8) internat,foreign , 14/37 arts culture humanities, 13 (34) recreation, 16(40) public society benefit , 12(41) Umwelt

(unter 5) **am meisten volu für rel orgs //first learned about volu activities, die man macht - durch partic in church/asked by someone at church -bei vielen weltlichen volu-types ist das die Motivation (informal, pol youth edu Gesu human services; wenig bei public society benefit, arts culture humanities Umwelt recreation-bei adult)// bei young -pol/youth, informal public soc/Umw arts recreat work mehr, edu weniger,**

Greeley,A: The Tocqueville Files: the other civic America, in : American Prospect 19.12. 2001(Internet)
oder : The other civic America, in: American Prospect 32, 68-73, 1997b

EVS 1991, 14 Länder, belong to or are currently doing unpaid voluntary work for any of the following organizations: social welfare services for elderly, handicapped, or deprived people religious or church organizations education, arts, music, or cultural activities trade unions political parties or groups local community action on issues like poverty, employment, house, and racial equality Third World development or human rights conservation, the environment, ecology professional associations youth work (for example, scouts, guides, youth clubs, etc.) sports or recreation women's groups peace movement animal rights voluntary organizations concerned with health other groups
volu -Kg , membership in church organizations pos, in 13 Ländern, auch in Skandinavien, in Irland ceiling effect, (mv age, sex, income, education secular organizational membership)

Kg membership -pos zu allg volu: 0.16/0.32, zu sec volu 0.09/0.19;

In 1992 and 1994, Independent Sector, a third of the purely secular volunteers (those who did not volunteer for specifically religious activities) also related their service to the influence of a relationship based in their religion, patterns in the teenage sample were similar

(ohne Rel: volu USA 34, Canada 38, Schweden 38, Norwegen 34, Island 35, Ndl 33, mit Rel USA 47, Skandiv/Ndl -ca 30-40),

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kg member in church org – pos zu volu incl rel, volu ohne rel, EVS 13 Länder (incl Skandinavien), Irland Kg ceiling; mv sec org member; volu for sec –auch zu einem Drittel von Rel beeinflusst, mit rel volu USA am meisten volu, ohne rel Kanada Schweden, Norw Ndl Island gleich mit USA)**

(R Gl,Gesu,help) Greenfield, E/Marks,N : Continuous participation in volunteer groups, in: Journal of Gerontology : Social Sciences 62B , S60-S68, 2007

National Survey of Families and Households, T1 1987/88, T 2 1992/93, über 35, ohne fu limitations, personal growth - “For me, life has been a continuous process of learning, changing, and growth,” “I gave up trying to make big improvements or changes in my life a long time ago,” “I think it is important to have new experiences that challenge how I think about myself and the world.”//fu limit - “Do you have a physical or mental condition that limits your ability to care for personal needs, such as dressing, eating or going to the bathroom; move about inside the house; do day-to-day household tasks; climb a flight of stairs; walk six blocks? //recreational groups, at least monthly participation in sports, hobby or garden groups, or discussion groups at both T1 and T2, continuous participation in religious groups, at least monthly participation in church-affiliated groups (with the measure specifying that the respondents were not to consider participation in religious services for this item) at both T1 and T2. continuous participation in civic groups, at least monthly participation in service clubs, fraternal groups, or political groups at both T1 and T2.

10 Punkte (3,5 sample, 1,5 Messung, 3 mv,Intera, 0,5 stat, **1,5 Panel**) **Continuous part in rel groups – Depr T 1 und T2 ns minus, personal growth ns pos, //mv zu Depr T2 –(demogr, fu limit, Depr T1, Kinder, partic civic, recreat) –continuous partic in rel groups neg; mv zu pers growth T2 (mv dto) –rel groups pos; Entwicklung von fu limit –T1 und T2 rel groups ns zu pers growth; kein T2 rel group part–pers growth sinkt (Text , Table umgekehrt) R Gl**

6 Punkte (3,5 sample, 1 Messung, 0,5 stat, **1 Panel**) **Continuous partic in rel groups –T2 fu limit ns; R Gesu**

5 Punkte (3,5sample, 1 Messung, 0,5 stat) **Continuous partic in rel groups – continuous part in recreat groups pos, in civic groups ns** , R help

Greenway,T et.al.: Can Prayer Increase Charitable Giving? Examining the Effects of Intercessory Prayer, Moral Intuitions, and Theological Orientation on Generous Behavior, in: International Journal for the Psychology of Religion, 28, 3-18, 2018

vgl Shepherd 2019; Vp christl Kirchen/Org-mitglieder, kaum kath, 38 % other Chr, 56 P, two experimental variables: type of activity (prayer or reflection) and target of activity (ingroup or outgroup members). Participants were assigned to pray for the ingroup (n = 77;), pray for the outgroup (n = 76; as presented in a similar vignette), reflect on the ingroup (n = 77), or reflect on the outgroup (n = 83). Participants were randomly assigned to one of the conditions upon consenting to the study and completing the pretest. Each condition required reading one of two vignettes Vignettes were identical except for the group on which the vignette focused. One vignette described Christians (ingroup members) in a scary international crisis, and the other described Muslims (outgroup members) in the same situation. Vignettes described real situations affecting Christians and Muslims in Myanmar (both groups were persecuted religious minorities at the time of the study), and pretesting of the vignettes suggested they were engaging and believable. Participants read either the Muslim or Christian version of the vignette and then were instructed to either reflect on the people within the vignette or pray for the people three times a week for 2 weeks. Those in the prayer conditions spent 10 min praying for those individuals depicted in the vignette and then recorded their prayers. Those in the reflection conditions spent 10 min imagining themselves as a reporter for a U.S. newspaper and listing up to 20 questions they might ask if they were writing a report. Participants received surveys for the reflective activities every 2 days via e-mail and typed their reflections or prayers within the surveys. Typed responses to the prayer and reflection prompts provided researchers with a measure of engagement with the activities. Vignette: In the small country of Myanmar, formerly named Burma, [Christians/Muslims] are a marginalized people group. Over 80% of the population is Buddhist. While the Myanmar constitution includes freedom of religion, [Christians/Muslims] still meet great persecution at the hands of the predominant group. It is nearly impossible for [Christians/ Muslims] to get government jobs or join the army, preventing them from ever being able to improve their position. The military has used their unwavering power to oppress [Christians/Muslims] and other ethnic groups for many years. Many [Christians/Muslims] have lost their homes and their jobs. Women have been raped and killed at the hands of the military due to their faith. Human trafficking of both women and children has also increased. Persecution has been especially rampant in Eastern Myanmar where 3,000 villages have been destroyed over a 10-year period of time. The Myanmar government has made great strides of progress in recent years as they have transitioned from a dictatorship to a democracy. However, [Christians/Muslims] have been excluded from the country's newfound freedom as they experience brutal policies and unfair treatment as a minority group. The U.S. State Department has ranked Myanmar as being one of the worst violators of human rights around the world. Moral foundations: When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking?" harm/care, "whether or not someone was harmed"; authority/respect, "whether or not someone showed a lack of respect for legitimate authority"; ingroup/loyalty, "whether or not someone did something to betray his/her team"; fairness/reciprocity, "whether or not someone acted unfairly"; and purity/sanctity, "whether or not someone did something disgusting."

12 item revised Fu Altem; At the end of 2 weeks, participants received \$20 and, as a measure of generosity, provided an opportunity to donate any amount of the \$20 to six predetermined charities (limit of two charities per participant) serving those individuals described in the vignettes. Two of the charities were ingroup charities, two were outgroup charities, and two were secular charities (i.e., part of neither the ingroup nor the outgroup). Fu trad God gemessen in T1, pray ist Interve,

5 Punkte (1 sample, 2 Messung, 0,5 mv, 0,5 stat, **0.5 Panel, 0.5 Interve**) give -Fu ns, trad God concept (vgl Shepherd) ns, //give mv(target, foundations, words, ÜberKo, Kannib) -pray neg, trad God pos (egal ob Gabe an Mu oder Chr), Fu nsneg; reflectives beten auch -Gebet außerhalb von Interve ns zu give,

Gribbins,T/Vandenberg,B: Religious Fundamentalism, the need for cognitive closure, and helping, in: International Journal for the Psychology of Religion 21, 106-114, 2011

undergrad, 72 F, 27 M, 32 Ne, four pairs of vignettes -Verteilen von 100 000 D zwischen rel homogeneous ingroup -New Orleans Theol Seminary, gibt quality, affordable theol edu to as many ministers as possible, rel heterogeneous outgroup-American Interfaith Network , viele rel orgs committed to building communication, mutual understanding among diverse rel groups in USA; nonrel homog ingroup -American's second Harvest -ending hunger in USA, nonrel het outgroup -World Food Program -end hunger throughout the World, /Fu -12 Item Altem/Hu, /need for cognitive closure -42 Items, I think that having clear rules and order at work is essential for success, I feel uncomfortable, when I don't understand the reason why an event occurred in my life, /Marlow-Crowne -13 Items von urspr 33, -I am sometimes irritated by people who ask favors for me, there have been times when I was quite jealous of the good fortune of others, (schlechte Messung)

Fu ns zu need for cc; difference in funding rel groups (homog vs het) korrel nicht mit diff in funding nonrel groups, Fu pos zu diff in funding rel groups (mehr help for rel ingroup) , Fu ns zu help for nonrel groups (oder for diff in funding nonrel groups ?)

Intera: bei low Fu -need for cc pos zu diff, bei high Fu -need for cc neg zu diff (diff ist: help for homogeneous ingroup -oder : bei Null cc -high Fu pos zu diff, low Fu neg; bei viel cc -high/low gleich zu diff,

(unter 5) **Fu ns zu need for closure, pos zu help for rel homogeneous ingroup vs rel het outgroup (Theol Seminary vs Interfaith Network), ns bei help für nonrel groups (oder ns zu diff in funding bei nonrel groups?)// bei low Fu: need for closure pos zu help für homogeneous group, bei high Fu -need for closure neg, oder : bei Null cc -high Fu pos zu diff, low Fu neg; bei viel cc -high/low gleich zu diff (unklar was das bedeutet, vielleicht: bei viel cc macht Fu keinen Unterschied beim Helfen? bei viel Fu wirkt cc anders als bei wenig ? viel Fu und viel cc universaler ?? aber Fu ns zu cc)**

(R Gesu, Gl, fert, help, pos) Grözinger,G/Matiaske,W: The direct and indirect impact of religion on well-being in Germany, in: Social Indicators Research 116, 373-387, 2014

SOEP, 31 % no denom, All things considered, how satisfied are you with your life as a whole nowadays//Do you belong to any particular religion or denomination?'Kg weekly monthly vs rarely,

9 Punkte (3,5 sample, 2 Messung, 3 mv, bei, 0,5 stat) **indiv Kg/Christians in region beide pos zu Lz) /mv (demogr, alos, disab, volu, partner, children, sociab ,Ost) –Kg pos zu Lz (auch: nur im Westen, bei Kath , bei P) ; Christians in region biv pos, bei Ko von Kg neg !, bei Zugabe von urb aber ns (urb pos, nur bei P –Berlin Bremen Hbg v.a.) ;K/P –beide ns, verändert nix, R Gl**

5 Punkte (3,5 sample, 1,5 Messung) **Kg /Christians in region –disability ns** R Gesu

5 Punkte (3,5 sample, 1,5 Messung) **Kg /Christians in region –children plus** R fert

5,5 Punkte (3,5 sample, 2 Messung) **Kg –edu ns, inc plus, Christians in region edu minus, inc plus, political interest pos (mv)** R pos

5 Punkte (3,5 sample, 1,5 Messung) **Kg/ Christians in region volu plus (indiv Korrel Kg –volu 0.07, Aggr Christians zu volu Aggr 0.61)** R help

(Info) Grom,B: Aktivierung und Neutralisierung des sozialen Ethos der Religion, in : **Kerber, W (Hg):** Religion und prosoziales Verhalten. München 1995, 179-198, Diskussion 199-218

Rel muss aktiviert werden –Beziehung zu Gott und Übereinstimmenwollen mit ihm, intensiv erlebt, Pflicht-, Sinnerfüllung, Gottesbeziehung nicht nur egoistisch-Schutz Selbstbestätigung Trost, sondern auch Ruf zu Engagement für andere, Umsetzung der allgemeinen Norm Nächstenliebe in konkretes Handeln; **Hindernisse: Mangel an sozialer Sensibilität, Empathie, (Rel ist kogn Appell –er muss emotional werden), Angst Narzissmus Machtstreben Habgier muss weg, per Erziehung; Welt ist komplexer –wie wem helfen wird unklarer** (Kirche kann da helfen, ist kompetent, vertrauenswürdig, stärkt Helfen als soziale Norm, mit Vorbildern, kann gut zureden, fragen, ob man helfen will, etwas Druck machen, Prestige geben, Helfen interessant machen), es herrscht aber z.T. eher Misstrauen vs Kirche, vs Vorbilder, Individualismus,

(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/well-defined 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) **parental 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) **parental rel pos zu social responsibility – ehrlich, perseverance, empathy trustworthy selfcontrol obedience eigne Fehler zugeben, kein truancy saufen R help/Krim/pos**

(R Gesu, Gl, help) Hackett,C. et.al.: Pew Research Center, “Religion’s Relationship to Happiness, Civic Engagement and Health Around the World”, 2019

26 Länder WVS (Gesu, Gl, org member), 19 ISSP (drink smoke obese exercise) WVS plus ISSP: USA, Taiwan, Südkorea, Ndl, Slowenien, Spanien, Deutschland, Australien, Russland Argentina Australia Belarus Belgium Brazil Chile China Colombia Czech Republic Ecuador Estonia France Germany Hong Kong Japan Kazakhstan Mexico Netherlands New Zealand Norway Peru Poland Russia Singapore Slovakia Slovenia South Africa South Korea Spain Switzerland Taiwan Ukraine United Kingdom United States Uruguay

actively religious -identify with a religion and attend religious services at least once per month.
inactively religious - identify with a religion but attend less than once per month. religiously unaffiliated - do not identify with a religion

There are some religiously unaffiliated survey respondents who report that they attend religious services monthly or more. **They are counted as unaffiliated and grouped with the rest of the unaffiliated who attend infrequently or never.** In Ecuador, (s.u.) 124 of the 282 unaffiliated respondents report that they attend monthly or more, and in South Africa, **145 of the 542** unaffiliated respondents report this level of religious attendance; insgesamt selten, **weniger als 100 pro Land**; logistic regressions - the predicted probabilities assume all other covariates are fixed at their means for a given level of analysis (where the mean represents either the average for all the survey respondents from all countries pooled together in the pooled analysis, or the average for survey respondents from a particular country for the country-specific analysis)//

Rel in Ländern –Ndl Taiwan Skorea Germany Singap Mexiko USA Nseeland Uruguay pos, Slowenien Spanien Polen Norwegen Ecuador Tschechien ns/neg // mv age, gender, education, income and marital status//

mv steigert Korrel ! no aff unzuverlässig gemessen

kaum Diff zwischen no aff und inactives -24/26 ns bei happiness, drink 15/19, srh 23/26, org member 20/26, smoke 12/19 –inactives 7 pos; obese 4/15 (no aff besser) exercise 3/19;

6 Punkte (3,5sample, 1 Messung, 1 mv, 0,5 stat) **actively religious (affil plus Kg monthly) vs Rest zu very happy - biv 13 pos, 13 ns (Belarus, Ecuador, Hongkong, Japan, Taiwan, Slowenien, Ukraine/**

Kolu, Chile, Peru Argent S-afr Sp), mv dto, //actively rel vs no aff: 12 pos, 8 nspos, 4 ns, 2 nsneg (Ecuador, Spanien) R Gl

in very good health –actively vs Rest: biv 2 pos, 5 neg, 19 ns, mv 3 pos, 23 ns, //actively vs no aff: 2 pos (USA, Taiwan), 6 neg, 1 nsneg, 17 ns; mv age and other factors: 23 von 25 ns, 2 pos Taiwan, Mexiko), **USA - 30 datasets – Diff zwischen actively rel und inactives/no aff bei srh- 12 mal sign pos; 18 ns;**

(actively rel vs no aff - 4 mal pos, 26 ns)

drink less than several times a week –actively vs Rest: biv 11 pos, 8 ns, mv: 8 pos, 1 neg, 10 ns , //actively vs no aff: -9 pos, 4 nspos, 1 nsneg (Tschechien), 1 neg (Taiwan) 4 ns;

actively vs Rest: do not currently smoke biv 18 pos, 1 ns, mv 16 pos, 3 ns; actively vs no aff:-17 pos, 1 nspos (Tschechien), 1 ns (Polen),

actively vs Rest: not obese –biv 6 neg, 13 ns, mv alle ns, actively vs no aff– 7 ns, 7 nsneg, 5 neg (Tschechien, Spanien Frankreich Polen) ;

actively vs Rest: exercise several times a week – biv 1 pos, 2 neg, 16 ns, mv 1 pos, 18 ns/ actively vs no aff: 6 ns, 5 neg (Polen, Slowenien Spanien), 4 nsneg, 3 nspos, 1 pos;

8 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) **actively religious (affil plus Kg monthly) vs Rest – pos zu drink less alc, mv, 8 Länder pos, 10 ns, 1 neg; actively vs no aff minimal besser /don't smoke, mv, 16 pos, 3 ns; actively vs no aff minimal besser) //not obese ns (vs no aff minimal schlechter), exercise –ns, vs no aff etwas schlechter), srh –ns; vs no aff ähnlich, USA besser, exercise/srh ns (biv und bei anderer Messung –actively vs no aff –einiges schlechter; Spanien, Tschechien, Frankreich, Polen Slowenien teilweise schlechter; R Gesu**

belong to at least one nonrel org (sport or recreational; art, music or educational; labor union, political party or environmental; professional association; humanitarian or charitable; consumer; self-help group; other group) – actively vs Rest: biv 12 pos, 14 ns, mv 14 pos, 12 ns, actively vs no aff -10 pos, 4 nspos, 4 nsneg (Kasachstan, Argentinien, Ecuador Spanien), 8 ns;

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **belong to at least one nonrel org –pos zu actively rel (affil plus Kg monthly) vs Rest mv, in 14 Ländern pos, in 12 ns, actively vs no aff ähnlich R help**

Hadnes, M/Schumacher, H: The Gods are watching: An Experimental Study of Religion and Traditional Belief in Burkina Faso, in: JfSSR 51, 689-704, 2012

microentrepreneurs from 18 randomly selected villages in the environs of Ouagadougou.

qualitative semistructured interviews as priming instrument. Priming refers to the temporary activation of an individual's mental representations (in our case, religious ideas) and the effect of this activation on behavior in an unrelated subsequent task.

first question - icebreaker to the conversation - talking about business second question jealousy among entrepreneurs. many entrepreneurs fear the spiritual threat of envious peers. Rumors about entrepreneurs using magic to increase their profit are common. third topic traditional rules of good conduct, the moral code of the village and the family. supernatural punishment salient to participants. Questions on ancestral rites were intended to give further insights into the traditional rules of the village and to find out how deeply traditional routines were rooted in the participants' lives. In the control group, we asked participants about (1) their business, (2) the problems encountered in the informal economy, (3) the business they wish to work in, and (4) their plans for the future.

Trust Game. - there were first and second movers that we called A-players and B-players. Each participant was either an A- or a B-player. All participants received an initial endowment of 1,000 Fcfa. A-players took a binary decision. They chose between sending the endowment of 1,000 Fcfa to the B-player or not. If A-players decided to send the money, the amount was doubled before reaching the B-player. B-players chose which amount x of the 3,000 Fcfa to send back to the A-player, where $x \in \{0; 500; 1,000; \dots; 3,000\}$. If A-players decided not to send the money, both participants remained with their initial endowments. In this case, the B-player's decision remained without value. Bplayers could choose their decision by the strategy method, i.e., both A- and B-players chose simultaneously and B-players took their decision under the assumption that A-players decided to send the money. A-players who decided to send the money faced the risk of exploitation by their counterpart. If all participants were purely selfish and rational, Bplayers would return nothing and, by anticipation, A-players would decide not to send anything.

open question on their belief in punishment after dishonest behavior. questions on specific traditional beliefs persisting in the Mossi culture. - (1) ancestors exert influence on the participants' worldly life, (2) charms could protect from misfortunes, (3) some people were endowed with supernatural forces, and (4) whether they believed in the existence of spirits.

(50-86 % -56 % K, 35 Mu, von den polygam Verheirateten sind 29 % K)

mv -village size/friendships, F age trust polygam employee - primed Vp als A geben mehr, K/Muslim ns, religiosity ns, primed Vp als B geben mehr zurück; (Vp kennen aus Erfahrung übernat Strafe für misbehavior/dishonesty, illness accidents death,), (wer erfolgreich ist weckt Neid, ist es weil witch doctors ihm helfen, Neid führt zu Schadenszauber)

(unter 5) **0.5 Interve) primed (mit traditionellem Glauben, dort übernat Strafen da) Vp als A und B in trust game geben mehr, K ns, Mu ns, religiosity ns;**

Hall,M/Knighton,T/Reed,P et.al.: Caring Canadians, involved Canadians: highlights from the 1997 National Survey of Giving, Volunteering, and Participation. Statistics Canada 1998

(vgl Hall 2007)Vp über 15 J,

rel affil/srr -very religious/Kg : donate und amount pos (Kg 551-148), volu/hours pos (bei volu/hours affil schwach), hours Kg -197 -136, very rel vs Rest 203-137/active in rel org in youth -volu pos// member und attend meeting in orgs -unions/profess, sports recreat, rel affiliated, community school related, cultural edu hobby service clubs/fraternal pol -srr pos;

7 Punkte (3,5 sample, 3,5 Messung) **rel affil/srr-very religious/Kg -pos zu donate/amount; volu/hours; active in rel org in youth -volu pos, member und attend meeting in orgs -srr pos;**

Hall,M/Lasby,D/Ayer,S/Gibbons,W: Caring Canadians, involved Canadians: highlights from the 2007 Canadian Survey of Giving, Volunteering and participating. Statistics Canada 2009

ab 15 J;

average amount donated by donors to charitable and other nonprofit organizations //average number of hours volunteers gave of their time on behalf of charitable and other nonprofit organizations

Donor rate- percentage of a given population that made at least one donation of money to a charitable or other nonprofit organization //informal help -having helped people on their own, that is, not through a group or organization - includes help given directly to friends, neighbours and relatives, but excludes help given to anyone living in their household (60% helped with work at someone's home, including cooking, cleaning, gardening, maintenance, painting and shoveling snow; 53% provided someone with

health-related or personal care, including emotional support, counseling, visiting, providing advice, and unpaid babysitting; 47% helped by assisting with shopping or by driving someone to a store or appointment; 29% helped with paperwork tasks such as writing letters, doing taxes, filling out forms, banking, paying bills, and searching for information; 16% helped someone with unpaid teaching, coaching, tutoring, or assisted with reading; and 25% provided help directly to someone in some other way.// volunteered -performed a service without pay, on behalf of a charitable or other nonprofit organization, Volunteer rate - percentage of a given population that performed a service without pay, on behalf of a charity or other nonprofit organization

Canada's top donors – the 25% who donated at least \$364 and accounted for 82% of all donated dollars – weekly attendance at religious services or meetings - 49% of weekly attendees are top donors - 15% those who do not attend weekly. -8% of the population, contribute 39% of all donations//in youth active in rel orgs –donate pos, 665 D vs 305;

Kg pos zu donate (2004/2007), 1038 -295 (2007) //religious organizations are defined as congregations or groups of congregations. Religiously inspired organizations that operate in other areas such as social services or health are not classified as religious organizations

--rel orgs bekommen 46 % der donations,

nonrel orgs bekommen 20 % ihrer Gaben von weekly Kg (17 % der Bev machen weekly Kg), rel org 74;

Top volunteers – the 25% of volunteers who volunteered 171 hours or more annually and accounted for 78% of all volunteer hours –attending religious services at least once a week (23% were top volunteers vs. 9% of those who did not attend weekly) /been active in rel org in youth –volu pos;

Kg pos zu volu, hours (232 -142), unab von Regionen; (17 % der Kanadier mit weekly Kg –machen 35 % der volu hours)

informal help –Kg ns, (auch bei demogr kaum Diff)

((**mandatory volu** - been required to volunteer for the organization to which they contributed the most hours. Just 7% said that they were required to do so. This community service provided a minimum of approximately 119 million volunteer hours or close **to 6%** of the total hours contributed to nonprofit and charitable organizations in 2007. Almost half of those who provided mandatory community service said they were required to do so by the organization for which they volunteered (46%). Just under a third (32%) said their school required them to do so, 6% cited their employer and 16% some other authority Mandatory community service is most common among young Canadians and those with lower levels of educational attainment. Thirteen percent of 15 to 24 year olds provided mandatory community service (compared to 7% overall) with 61% of them doing so because their school required it. The likelihood of being required to provide community service generally declined with age, educational attainment and household income))

8 Punkte (3,5 sample, 4 Messung, 0,5 mv) **Kg –pos zu donate, amount, top donors, schwach pos zu donate an nonrel org (Kg weekly 17 %, Anteil an donate an nonrel 20 %) , pos zu volu, volu hours, top volu//in youth active in rel org –volu und donate/amount pos, Kg ns zu informal help,**

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

13-15 J, ca 34000, Anglican girls/boys –happy at school pos, worry about exams/being bullied at school, attractiveness beim anderen Geschlecht , about going out alone at night pos //nothing wrong in shoplifting buying alc drinks under legal age neg, police do a good job pos; wrong to smoke cig, use

marij/hash heroin pos, /too much violence in TV 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**

6,5 Punkte (3 sample, 2 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 Punkte (3 sample, 1 Messung, 0,5 bei, 0,5 stat) **Anglican mehr concern über poverty, Hilfe ist machbar mehr als no R help**

Hansen,D et.al.: The effects of religious orientation on spontaneous and nonspontaneous helping behaviors, in : Personality and Individual Differences 19, 101-104, 1995

Psychologiestudenten,

ROS. a 20-item- I/E dimensions (Allport & Ross. 1967).. Batson's Quest (interactional) Scale. six-item self-report measure

Marlowe--Crowne Social Desirability Scale 33-item

Nonspontaneous helping - Any helping behavior associated with a variety of organized charities or unpaid service organizations, approximate number of hours involved in each helping behavior listed, none of which were church sponsored activities (adapted from Benson et al., 1980). The total number of volunteer hours during the past year was used as the measure of nonspontaneous helping

Spontaneous helping- during the administration of the self-report measures. a confederate in the study who entered the room and requested help with an unrelated experiment. Ss were not asked to indicate overtly their desire to help the confederate (in order to avoid the possibility of biasing Ss' responses through modeling), but were asked to meet the confederate in another room following their completion of the self-reports. The confederate also informed Ss that even a minimal amount of help, in terms of time, would be beneficial. Upon entering the room, the confederate requested each S to grade as many Scantrons (multiple choice, computer-read answer sheets), by hand. as possible. The rationale provided for this request was that due to the cancellation of many of her own Ss, the confederate needed help scoring forms that were not possible to score by computer, Each Scantron had 50 lines. with one answer marked (A-E) per line. Grading consisted of assigning different numerical values for each letter (i.e. A = 1, B = 2, C = 3. etc.) and then totalling this amount over the 50 lines. Ss graded as many Scantrons as they wished without prompting or encouragement from the confederate. The number of Scantrons graded during the session formed the dependent measure of spontaneous help.

nonspontaneous helping -I pos, E Q ns; spontanes Helfen -Q pos, I und E ns; ((I zu E neg, Q zu I und E ns; alle drei ns zu sE, auch E !), auch bei Ko von sE,

3,5 Punkte (0,5 sample 2 Messung, 0,5 mv, 0,5 stat) **nonspontaneous helping -I pos, E Q ns; spontanes Helfen -Q pos, I und E ns; auch bei Ko von sE, (Korrel I-E-Q ungewöhnlich) , rel Items ns zu sE**

Hardy,S/Carlo, G: Religiosity and prosocial behaviors in adolescence: the mediating role of prosocial values, in: Journal of Moral Education 34, 231-249, 2005

high school students, 17 J, 18 no aff,

Religiosity. 7 items How important is religion in your life? How often do you go to church? How often do you attend church related activities (such as youth activities) other than worship services? I am a spiritual person; I practise my religion; My faith never deserts me during hard times; My faith makes me who I am, 10-item kindness subscale of the Values in Action Inventory of Strengths for Youth (VIA-Youth, Peterson & Seligman, 2004: I enjoy being kind to others

Prosocial Tendencies Measure six types of prosocial behaviour (compliant, public, anonymous, dire, emotional and altruistic). 2 items for compliant prosocial behaviour - sample item: When people ask me to help them, I don't hesitate, 4 items for public prosocial behaviour - sample item: I can help others best when people are watching me, 5 items for anonymous prosocial behaviour - sample item: I think that helping others without them knowing is the best type of situation, 3 items for dire prosocial behaviour - sample item: I tend to help people who are in a real crisis or need, 5 items for emotional prosocial behaviour -sample item: I respond to helping others best when the situation is highly emotional, 6 items for altruistic prosocial behavior- I often help even if I don't think I will get anything out of helping
Korrel –religiosity –kindness pos, prosoc behavior: compliant pos, public prosoc behavior ns, anonymous pos, dire ns, emotional pos, altruistic pos; kindness Teil-Mediator von Korrel rel – compliant/anonymous/emotional/altruistic behave,

5 Punkte (1 sample, 3 Messung, 0,5 Mediat, 0,5 stat) **religiosity pos zu kindness, compliant/anonymous/altruistic prosoc behavior, dabei ist kindness teilweise Mediator, religiosity ns zu public prosoc behavior (vor ändern), emotional –(wenn Sit emot ist) pos, dire – wenn Leute in wirklicher Krise sind ns**

R help,Krim) Hardy,S/Walker,J/Rackham,D/Olsen,J: 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 in life, 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, feel kind of protective toward them, other people's 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 am often quite touched by things that happen, I would describe myself as a pretty soft-hearted 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 Punkte (1 sample, 2,5 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

4 Punkte (1 sample, 2 Messung, 0,5 Intera, 0,5 stat) **Rel co/involver biv neg zu Aggr, rel co via Mediator moral id neg zu Aggr, rel invo ns(Kannib) R Krim**

Harrell,A: Do religious cognitions promote prosociality ?, in: Rationality and Society 24, 463-482, 2012

undergrad, Religious/reward-related: heaven, salvation, miracle, saved, afterlife (?!), 2.

Religious/reward-unrelated: cross, covenant, hymn, pilgrimage, (alle pos eher !) temple 3.

Secular/reward-related: admire, applause, popular, friends, appreciate 4. Secular/reward-unrelated: balance(?), song, tree, ocean, charm (37 Vp stellen das fest),

Computerized directions described the task as a test of participants' visual ability and speed. Participants were told that they would see a string of Xs on their screen, followed by a letter sequence. They were instructed to press the Y key if the sequence was an English word and the N key if the sequence was not an English word, and to do so as quickly and accurately as possible. -a string of Xs appeared as a fixation point, directing participants where to look on the screen. A priming word (determined by the participant's condition) then appeared for 15 milliseconds, and was immediately overwritten by another string of Xs. The short exposure time and string of Xs were used to ensure that participants could not see the prime. The letter sequence appeared next. After appearing for 500 milliseconds, it was overwritten by a line prompting participants to indicate 'yes' or 'no.' After the participant made his or her choice, the string of Xs appeared again, and the process repeated. Each of the five prime words per condition was used four times, for a total of 20 trials.

dictator game -8 D haben, kann weitergegeben werden, Rest gehört Vp, man kennt Empfänger nicht, der kennt einen auch nicht,

DG -primed with reward pos, primed with rel vs sec ns, (rel reward 3,12, sec rew 2,88; rel nonrew -2,3, sec nonrew 2,08 -d.h. auch rel wirkt pos, nur schwächer, 0,22/0,24 vs 0,8/0,82); srr pos mv gender/condition; (unlinear ca -1,8 -2,1 -3,4 -2,75 -2,9) ((reward prime ns zu PAS, rel leicht neg))

Deutung: nur reward-Teile von Rel wirken pos auf giving; ((aber gleichzeitig wirkt srr !!//und rel gibt eigne Art von reward))

(unter 5) **1 Interve Dictator game -rel prime ns (pos) bei Ko von reward (z.B. heaven, rel mit reward vs temple, rel ohne),srr pos mv,**

R Gesu, help) Harris,A et.al.: Volunteering is associated with delayed mortality in older people: analysis of the Longitudinal Study of Aging, in: Journal of Health Psychology 10, 739-752, 2005

1984, 1986, 1988, 1991, über 70 J, ca 7500, 2866 sterben, presently did any volu work such as helping in charity work, working in a shop for a non-profit organization, working in a hospital or nursing home without pay, doing community work without pay -how often ?

Went to church or temple in the last 2 weeks - mort neg

Mort mv -volu neg, Kg neg(unabh von volu, demogr, chronic conditions, no limitations of activities, difficult walking 0,25 mile, srh, regular exercise routine self a lot more active than peers, lives alone,uses senior center, visit friends/neighbors last 2 weeks, visit family movies sporting events)/ (Intera: bei attenders wirkt volu neg, bei nonatt nicht)

10 Punkte (3 sample, 1 Messung, 4 mv, Intera, 0,5 stat, **1.5 Panel**) **Kg neg zu mort, mv, bei attenders wirkt volu neg zu mort, bei nonatt nicht (rel volu besser ?)** R Gesu

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Went to church or temple in the last 2 weeks –pos zu volu** R help

(R Gesu, Gl, help) Hays, J/ Meador, K/ Branch, P/ George, L: The spiritual history scale in four dimensions (SHS-4): validity and reliability, in: The Gerontologist 41, 239-249, 2001

Subsample von Duke-EPESE, 1996, 70 Items ,F-analyse,

F 1: God has helped me this far through my life, some of the good things that have happened to me were blessings from God, when I was about 60, I looked for God's guidance in my daily life, overall God has answered my prayers, I have trusted God to take care of me through the years, through the years I have prayed for my health or for the health of others, overall my rel life has taught me to have a positive attitude, overall..has helped me to reduce stress, ..has helped me to persevere, go on when life gets hard, I have lived this long because God's time for me to die has not yet come;

F 2: for most of my life my social life has revolved around the church, ,for..I have known many of the people in my church well, an important part of my religious life has been inviting and taking people to my church, when I was 50, I was very involved in the church,

F 3: when I was a child, I was very involved in the church, when..the church was like family to me, ..rel was a natural part of my life, my parents left my rel up to me, when I was a young child, I had a religious or spir role model, my family passed down their rel to me;

F 4 –at times, my rel life has caused conflict between myself and other people, at times my ..caused me stress, I have suffered physically because of my rel//**(1,8 von 12; F1 35 von 40) /-verh plus, edu ns, inc plus, Kg private rel nspos/pos, God involved in daily life ns, regular rel practices ns, rel turning points pos, rel regrets nspos, neg rel influence pos, Fundam mP nsneg, K/J nspos,**

6,5 Punkte (1 sample, 4 Messung, 1 mv, 0,5 stat) **Kg zu (Ko von 4 Faktoren und demogr) –chronical medical conditions neg, impaired physical performance neg (F 4 pos) , impaired gross mobility neg (F 1 und 2 pos) , Impaired IADL neg (F 2 pos), srh pos (F 1 neg) , alc –nsneg (F1 und 2 neg), smoke- Kg ns (F 2 neg),** R Gesu

(unter 5) **Kg zu (Ko von 4 Faktoren und demogr) instrumental help given pos** R help

(unter 5) **Kg zu (Ko von 4 Faktoren und demogr) depr ns neg, F 4 pos,** R Gl

Hayward, D/Krause, N: Humility, compassion and gratitude to God: assessing the relationship among key religious virtues, in: Psychology of Religion and Spirituality, 7, 192-204, 2015

Gratitude to God I am grateful to God for all He has done for me. If I were to make a list of all the things God has done for me, it would be a very long list.

Religious Commitment My faith shapes how I think and act each and every day. I try hard to carry my religious beliefs over into all my other dealings in life.. My religious beliefs are what lie behind my whole approach to life

Humility. I always admit when I am wrong.. I am always humble about the good things that happen to me. I do not act as if I am a special person.. I am honest with myself when I assess

my own faults and limitations.. I am honest with myself when I assess my own abilities and achievement. Other people have talents, abilities, and accomplishments that are just as important as mine.

Compassion for Family Members and Friends When I see a family member or close friend in a difficult situation I try to imagine how they feel. I feel compelled to help a family member or close friend even when doing so requires me to go out of my way. Its not enough to feel sorry for a family member or close friend who is in trouble: Whenever possible, I must do something to help them. I feel sorry for a family member or close friend who is in trouble even when they caused the problem that faces them. I feel sorry for family member or close friend even when they've done something that hurt me.

Emotional Support for Family Members and Close Friends How often do you let family members or friends know you love and care for them. How often have you talked with family members or friends about things that are troubling them? How often have you expressed interest in the well-being of a family member or friend?

Religious Meaning. God put me in this life for a purpose. God has a specific plan for my life.. God has a reason for everything that happens to me.

Kg –rel co pos, humi neg, comp ns, emot supp pos, rel meaning pos, grat pos/ rel com –zu allem pos, rel meaning zu grat pos, /Dank –rel meaning, Kg, rel co, emot supp pos, hum co ns; // humble - rel co pos, Kg und meaning neg, Dank ns//humble pos zu compassion for strangers ; emotional support to strangers ns zu religious meaning in life und neg zu grat to God; //comp –Kg rel meaning Dank an Gott ns, rel co pos; emot supp –alle 4 pos

7 Punkte (2 sample, 3 Messung, 1 mv, 0,5 stat) **Krause-Methode, Kannib; humility –Kg, rel meaning neg, rel co pos, Dank ns (biv pos); compassion –Kg/meaning/Dank ns, rel co pos; emot support –alle 4 pos, // rel meaning ns zu comp for strangers, emot supp for stranger neg zu grat to God –nicht gezeigt**

(R pos, Gl, Gesu, help) Hayward,R/Krause,N/ Ironson,G/ Hill,P/ Emmons,R: Health and well-being among the nonreligious: atheist, agnostics, and no preference compared with religious group members, in: Journal of Religion and Health 55, 1024-1037, 2016

Landmark Spirituality and Health Survey, ca 3000 VP, none 20 – no religious preference -11
“agnostic 6,3 (not sure if there is a God), “atheist (there is no God) 2,8 % (83 VP). Vergleich dieser drei mit Rest (any rel –incl 11 % other rel)//ath agno vs rel - jünger, M, edu plus, white –/no aff hier ohne Diff zu rel// Subjective health a self-rating of overall health (poor, fair, good, or excellent), and two items gauging health relative to others of a similar age to the respondent and to the respondent one year earlier/ Number of chronic health conditions -14-item checklist (e.g. arthritis, hypertension). //General symptoms of disease 11-item checklist (e.g., frequent cramps in legs, frequent headaches). ADL impairment 15-item checklist of activities with which respondents reported having difficulty (e.g., bathing yourself, reaching over your head); Positive affect 5 Items - experienced an affective state in the previous month (sample item: inspired) Composite happiness was assessed using a 3-item scale (sample item: In general I consider myself ...) Life satisfaction 3-item scale (sample item: the conditions of my life are excellent), Selfesteem 3-item scale (: I feel I am a person of worth, or at least on an equal plane with others) Symptoms of depression in the past week 7-item version of CES-D (I felt that everything I did was an effort) general anxiety 7-item scale (example item: being so restless it is hard to sit still) Death anxiety - I find it hard to face up to the fact that I will die) Gratitude 4 Items (sample item: I have much in life to be thankful for. Optimism 4-item

scale (sample item: In uncertain time, I usually expect the best) Sense of meaning in life 6-item scale (sample item: I have a philosophy of life that helps me understand who I am). Humility 3-item scale (sample item: I know that I can learn from other people. 5-item scale (sample item: when I see someone in a difficult situation I try to imagine how they feel) ("I have forgiven those who hurt me") ("I have forgiven myself for things I have done wrong") Religious gratitude 3-item instrument (sample item: when I think of all the good in my life it makes me want to thank God emotional support received 3-item scale (sample item: how often do your family members and friends let them know they love and care for you

emotional support given to others 3-item scale (sample item: how often do you let your family members and friends know you love and care for them?), Cr 82. Loneliness 3-item scale (sample item: how often do you feel left out?) average days per week of moderate (e.g., fast walking, bicycling) and strenuous (e.g., jogging, soccer) exercise

rel zu ath agno –Gesu ns minus, wellbeing pos, pos psy plus, ss plus, smoke/alc/exercise pos; rel zu no wenig Diff –Gesu nsminus, wellbeing nspos, Rest pos, Zahlenverhältnis: no aff besser als ath agno, /ath –bei Gesu pos (Zustand) und neg (Verh), well-being neg, help ambiv –schlechter als no aff; kaum Diff zu agno

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **mv demogr: subj health ns/BMI ath neg, chronic conditions rel pos, disease symptoms no pref nsminus, ADL - ath agno minus, smoke –rel minus, alc –rel minus, illicit drugs ns, exercise ns, R Gesu**

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **Pos affect ns, happiness –ath agno minus, rel/no pref pos; Lz –agno minus, no nsminus, Swg –ath agno nsminus, Depr –ath agno nspos, anx –ath agno plus; T-angst- agno plus; optimism –ath agno minus, Sinn –rel pos, Rest minus, lonely –agno ath ns pos, R Gl**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Gratitude - rel pos, Rest neg, forgiveness of others agno minus, R pos**

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Humility ns, compassion –rel pos, Rest (no, ath, agno) minus, emot support given rel pos, Rest minus R help**

Healy,K: Embedded altruism: blood collection regimes and the European Union's Donor population, in: American Journal of Sociology 105, 1633-1657, 2000

Eurobarometer, GB,Fr, Irl, Be, Lux, Ndl, Dld,Dän,No Ita Gri Sp Por, ca 19000 Vp –in Table 4 – nur 6500 !!, 1994

Kg-never attend 0 –attend daily 4; (mv F, age, edu, inc, contacts with transfusion recipients/selber einer, ((M pos,age neg, edu inc ns!, bei ever given blood –inc edu pos; ns zu volu !)

has given blood in the last year – Kg 4mal pos(in Red Cross Ländern –Be Lux Ndl Dld), 4 nspos, 1 nsneg, 4 ns,(in Red Cross-Ländern: volu pos zu given blood, sonst ns/neg; contacts with transfusion recipients pos, sonst ns)

ever given blood –auch hier: in Red Cross-Ländern Kg pos, in blood bank-Ländern und bei staatl Org ns, ((staatl Org –in Norden besser,in Süden nicht ?, Red Cross –mehr regelmäßige Geber, pro Jahr, Staat mehr ever given; evtl:wo Blutplasma verkauft werden kann –weniger Spender))

6 Punkte (3 sample, 1 Messung, 1,5 mv,bei, 0,5 stat) **Kg pos zu given blood last year/ever –nur in Ländern, wo Red Cross Blut einsammelt (Be Ne Lux Dld), sonst 4 nspos, 1 nsneg, 4 ns (Staat,**

Blutbanken), Staatssystem: mehr giver, aber unregelmäßig, halbfreiwillig, Red Cross regelm, aber weniger, pos zu volu,/wo Blut verkauft werden kann –weniger Spender

Heineck,G: Love thy neighbor –religion and prosociality, in: International Journal of Social Economics 44, 869-883, 2017, Vorform. SOEP papers on Multidisciplinary Panel Data Research 704, 2014, 27 S

SOEP 2007 religious affiliation and religious participation,/2008 - importance of “helping others” and “to be socially and politically active”. frequency of “volunteering /2010 - “Imagine that you unexpectedly received a gift of 10,000 euros. How would you use this money? How much would you save, how much would you give away, and how much would you spend?”

” // 2010 donating “money for social, church, cultural, community, and charitable aims, without receiving any direct compensation in return” in the year prior to the interview, and if they did, how much they were giving. //“have [...] donated blood in the last 10 years” prior to the interview, and conditional on a positive response,- did so in the “last year, that is, in 2009

mv- gender, age, also squared, marital status, foreign citizenship, educational attainment, vocational qualification, labor market status, monthly net household income, number of dependent children, smoker status, body height, disability status, size of the community, West –Ost;

blood donation –no rel/P/K –other Chr –Mu, Kg 0.116 -0,151 -0,14-0,13// 0,6 -0.88 -0,77 -0,64 (asy neg Buckel)

donate –K/P -other -no –Mu; 50 -43- -33-27; Kg pos 68 -32 %, Summe: K P ca 250, other C 828 –no 198 –Mu 178, Kg 524-191; give away –K 2200, P 2400, no 2013, oC 1975, Mu 1666, Kg 3085 -2040;

importance of helping others –W: K P oC Mu pos, Ost -oC pos, K P no ns; Kg every week/month/less pos 0 und W; W: K/P/oC/Mu mit und ohne Kg pos, Ost: P/oC mit Kg pos, Rest ns;

(Ost ohne Mu) volu- alle denom pos, Kg pos, W: P /K mit und ohne Kg pos, o C Mu nur mit; Ost: oC/K nur mit, P mit und ohne Kg pos,

(Ost ohne Mu) charitable giving –alle den pos, Kg pos, alle den mit und ohne Kg pos außer oC nur mit; West und Ost

blood donation last ten years –denom ns, Kg pos, West stärker, K mit ohne Kg ns, P mit pos, oC mit ns, ohne neg, Mu ohne neg; Ost nur P mit pos;

blood donation last year –K P pos, Kg pos, W stärker, W K und P mit Kg pos, Mu oC ohne Kg neg, Ost alles ns;

Betrag gegeben: denom pos, Kg pos, den mit und ohne Kg pos, außer oC ohne Kg ns –in W; sonst W=0;

hypothetischer Betrag nach Gewinn –denom pos, Kg pos, K P mit und ohne Kg pos, oC Mu nur mit –W; K mit und ohne pos, P oC nur mit –Ost;

11,5 Punkte (3,5 sample, 4 Messung, 2,5 mv, Intera, bei, 0,5 stat, **1 Panel) Blutspenden –other Chr**

(ohne Kg)/Mu weniger als no/K/P biv, Kg asy neg Buckel, mv last 10 years: W –denom ns, Kg pos, P Kg pos oC Kg neg, Rest ns; Ost Kg pos –nur Kg P; mv last year: W –K P pos,Kg pos, bei P und K; Ost denom ns, Kg pos; bei denom ns; mv Kg pos, W stärker, K/P mit Kg pos , Mu other Chr ohne Kg neg, mit ns; Ost nur P mit Kg pos (nur last ten years, sonst Ost ns),

importance of helping others –West:K P oC Mu mit und ohne Kg pos, Kg pos; Ost Kg pos, P/oC nur mit Kg pos;

volu –denom pos, Kg pos, W: P/K mit und ohne Kg pos, Mu oC nur mit; Ost: oc/K nur mit, P mit und ohne;

charitable giving –denom pos, Kg pos, alle denom mit und ohne Kg pos außer oC nur mit (W/O);

gegebener Betrag –denom pos, Kg pos, denom mit und ohne Kg pos (O W), außer oC ohne Kg ns

(nur W), hypothet Gabe nach Gewinn –denom pos, Kg pos, K P mit und ohne Kg pos, oC Mu nur mit –W; K mit und ohne Kg pos, P oC nur mit (Ost),

Helms,S/Thornton, J: The Influence of Religiosity on Charitable Behavior: A COPPS Investigation, in: Journal of Socio-Economics 41, 373-383, 2012 (evtl nicht original, sondern Vorform)
2001, 2003, and 2005 waves of the Center on Philanthropy Panel Study (COPPS) add-on to the Panel Study of Income Dynamics (PSID)

“Devoted” households -We first identified the ‘most religious’ year for the household, that is, the year in which the household reported attending religious services most frequently. Then, using this measure, we identified households as devoted when the household reported attending religious services at least twice per month.

Did you make any donations specifically for religious purposes or spiritual development, for example to a church, synagogue, mosque, TV or radio ministry? Please do not include donations to schools, hospitals, and other charities run by religious organizations

gives to rel org –nonrel household 18 %, 112 D; rel household 74 %, 1581 D; to sec org –nonrel 49 %, 386 D, rel 61 -466 D; (nonrel ist nur: weniger Kg als zweimal im Monat)

((Religious households giving to religious causes have the smallest statistically significant price elasticity (-0.076), followed by religious households giving to secular causes (- 0.096), followed by secular households giving to secular causes (-0.124//religious households have lower tax-price elasticities compared to secular households and the gifts to religious causes are relatively insensitive to tax-price, relative to secular gifts./nonrel give überhaupt 53, rel 82;

5,5 Punkte (3,5 sample, 2 Messung) nonrel household (Kg weniger als zweimal im Monat) gibt weniger an rel und an sec org, % probability und amount !, rel households mehr tax-price elasticity –weniger anfällig bei Steuererhöhungen für Spendenrückgang

Hill,J: Substitution or symbiosis ? Assessing the relationship between religious and secular giving, in: Social Forces 90, 157-180, 2011

2001/2003/2005 Center of Philanthropy Panel Study, give to: edu orgs, health care or medical research orgs, org that provide food shelter other basic necessities, org that serve a combination of (non-rel)

purposes, /rel giving –donate to orgs for rel purposes/spir development

giving to nonrel orgs (mv inc, year, number of children mar status, employed,retired, disabled, edu) –rel giving pos, Kg pos, Intera: rel giving bei Ba /Pe stärker zu sec giving, bei K Lu Me Pres Epi J weniger stark, bei LDS neg;

giving to einzelnen nonrel orgs –rel giving immer pos, Kg ns pos, bei edu nsneg, rel giving bei Ba immer am stärksten, bei LDS neg –bei needy, edu, nicht bei combined/health; bei Epi immer schwächer als bei Ba, Lu Me K wenig Diff zu Ba, Pe ns zu Ba;

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) rel giving pos zu sec giving gesamt (edu, health care/medical research, food shelter basic necessities, combination) und einzelnen Typen, Kg pos zu gesamt, einzeln nspos, bei edu nsneg; rel giving wirkt bei Ba Pe Lu Me K am stärksten, bei Epi schwächer, bei LDS neg bei needy/edu/nicht bei combined/health;

Hill,J/den Dulk,K: Religion, volunteering, and educational setting: the effect of youth schooling type on civic engagement, in: JfSSR 52, 179-197, 2013

National Study of Youth and Religion, T1 July 2002 bis April 2004, Vp 13-17; T 3 2007 and 2008, 18 and 23; attr 23 %, /T 1 -“In the last year, how much, if at all, have you done organized volunteer work or community service?” / identify the adolescent’s predominant setting for secondary schooling- public, Catholic, Protestant, private nonreligious, homeschooled, and other.

religious tradition T 1 (e.g., Catholic, mainline Protestant, evangelical Protestant, Jewish), parental and youth worship attendance (for youth, at Waves 1 and 3), youth’s religious salience and private devotionism (e.g., self-report of religion’s importance and frequency of prayer and scripture reading) at Wave 1 and Wave 3, the frequency of talk about religious subjects at home, and whether or not the adolescent belongs to a religious youth group.

amount of volunteering through a religious organization (measured at Wave 1), attending religiously affiliated college and universities

volunteering through a religious organization (measured at Wave1), religious and nonreligious organized activities the respondent is involved in (Wave 3).

Volu T1/T3 –secondary schooling: K/P mehr als public/private nonrel/homeschooling; K mehr involuntary, private nonrel in T1 mehr als in T2;

Vp in T3, die in T1 schon volu hatten - predicting voluntary volunteering at age 18–23 among respondents who volunteered at age 13–17 –(also: was hält volu stabil ?)

(mv race, Female Age Parents’ income Parents’ education Parent politically conservative, , Parent encourages teen to volunteer Important to parent that teen volunteers Parent volunteers, Volunteering required –wirkt negativ !! Parent thinks teen’s friends good influence, T 3: Elite postsecondary schooling ,Other 4-year university or college Associate’s degree granting school Some college, not currently enrolled Earned bachelor’s degree or higher Living with parents Employed Cares about racial equality Cares about needs of elderly Cares about needs of poor Locus of control # of org. activities run by NR org. Percentage of close friends who volunteer)

--Wave 1 measures (age 13–17) Secondary schooling - Catholic nspos, Protestant pos, Private nonrel neg, Homeschool neg, public school Basis, Religious tradition Mainline Protestant pos, Catholic pos Black Protestant pos, Jewish pos, LDS ns, not religious ns, ev P Basis, Parent worship service attendance, Parent importance of faith . Frequency of religious talk in home Youth worship service attendance Youth importance of faith Youth frequency of prayer alle ns; Youth frequency of scripture reading pos, Attends a religious youth group pos ,volunteering through rel org ns,

Wave 3 measures (age 18–23) Religion Worship service attendance pos, Attends rel. gp. other than worship pos, Importance of faith Frequency of prayer Frequency of scripture reading alle ns, Religious postsecondary schooling pos, org activities run by rel org pos (religious organized activities the respondent is involved in)

9,5 Punkte (2,5 sample, 3,5 Messung, 2 mv, 0,5 stat, **1 Panel**) **Stabilität von volu von 13-17 bis 18-23 (also: Rel T1 zu volu T2 bei Ko von volu T1, aber ohne Null-volu T1//VP in T3, die in T1 volu hatten) Items aus T 1 - P und K school pos, nonrel private neg, public ns, homeschooling neg, mP/bP/K pos, J pos LDS ns, not rel/ev P ns, elterl Kg/impo rel talk at home ,youth Kg/impo/pray ns, youth scripture reading/attend rel youth group pos (T1), Items aus T 3: Kg attend rel group pos, impo pray scripture ns, rel postsecondary schooling pos, involved in rel organized activities pos;**

Besucher von K/P-Schulen mehr volu, K mehr involuntary volu;(viel Kannib)

(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**

(R Gl, pos, help) Hilty,D et.al.: King and Hunt revisited: dimensions of religious involvement, in: JfSSR 23, 252-266,1984

F analyse von King/Hunt Rel-messung –pers faith: pray (auch: wichtig und satisfying) talk about rel decisions auf Gott hören, read bible, ask God for forgiveness, try to convert, grow in understanding my faith, time in privat rel thought;//intol –zwei Arten von F. pure und bad, von Leuten:weak and strong, honest crooked, /worship is patriotic duty, Sinn von Gebet: secure happy peaceful life, White race best, only one right way of doing something, being church member to establish a person in community/ orthodoxy –eternal life, Christ is living reality, word of God revealed in the Scripture, Gott offenbart sich in Jesus, I know how it feels to repent and experience forgiveness of sin, I have some unusual experiences; //soc conscience – nur für Blacks and z.T. other minorities rights, economic wellbeing, vs injustice, Aufgabe der Kirche, sponsor von Projekten, Vorausgehen, support/life purpose- life full of joy and satisf, oder meaningless, ohne purpose, empty filled with despair, life new and exciting, clear purpose da, life out of control, daily tasks pleasure, life been worthwhile, Furcht vor Tod, Wunsch never been born zufr mit rel life, live in right relship with God,/church involvem –spenden 5mal, Zeit in Ki, aktiv, friends, Kg// life purpose – pers faith, orth, church involvem stark pos, rel Wissen neg; //soc consc – alles ns; //church involvement (incl spenden): faith pos, orth pos, Wissen neg, Sinn Gl pos; /Rel Wissen – faith, orth, involve neg, soc consc ns, SinnGl neg, Kg/Spenden neg;

3 Punkte(1 sample, 2 Messung,) **rel (viele items) pos zu Sinn/Glück/rel Wissen neg R Gl**

2 Punkte(1 sample, 1 Messung) **rel ns zu polit Hilfe für Neger, rel Wissen ns R help**

3 Punkte(1 sample, 2 Messung) **rel ns zu Vorurteilen/Rassism/Extrinsic/dichot Denken, rel Wissen pos, neg zu faith, orth, Kg/Spenden/aktive in Ki, friends dort R pos**

Hodginkson,V: Congregations expenditures: A national view, in: **Chaves,M/Miller,S:** Financing American Religion. Walnut Creek 1999, 79-87

Ausgaben: für salaries benefits professional fees -44 %, property construction, capital improvements, occupancy costs 27, other current operating costs 12, donations within denom 10, donations to nondenom orgs,direct assistance to individuals 4 (sind ca 2 Mrd/Jahr) , savings 4;
(d.h.: anders als Cnaan bei volu: Geldverwendung vor allem für Eigenbetrieb)

Hodgkinson,V/Weitzman,M: Giving and volunteering in the United States. Washington 1988

contributed to charity –Frage, an welchen Bereich Haushalte geben und wieviel

Arts. Culture, and Humanities—Architecture, design; performing arts; cultural/ethnic awareness groups, other cultural groups; historical preservation; humanistic societies; museums; art exhibits; operas; symphony orchestras; photography; theater.

Education (formal and informal)—Elementary, secondary, or higher education (public or private, which may be churchaffiliated or nonsectarian); libraries; research at educational institutions; adult education; informal education; educational fund drives for educational associations. Environment (including animals)—

Environmental quality protection, beautification; animal-related activities (exhibitions, public education, animal population control); protection and welfare; humane societies, wildlife and animal sanctuaries.

Health (including mental health)—General and rehabilitation, including institutions and organizations for mental health and mental retardation and developmentally disabled; substance abuse; diseases (research and public education, etc.); hospitals, nursing homes, hospices, clinics, etc., crisis counseling, hotlines, etc.; fund drives of private health associations, such as American Cancer Society, American Heart Association.

Human Services—Day care centers; foster care services; family counseling; consumer protection; legal aid; crime and delinquency prevention; employment/jobs; food; housing/ shelter; public safety, emergency preparedness and relief; recreation, sports, athletics; Red Cross, YMCA, and other similar multiservice organizations; United Way, Catholic Charities, and other combined multipurpose charity drives.

International Foreign (in U.S. and abroad)—International education; health abroad; international peace or security; refugee-related activities; relief abroad; other social services; student exchange and aid; cultural exchange; economic \3 development, technical assistance; promotion of friendly relations among nations; United Nations and its associations.

Private and Community Foundations—Ford Foundation, Rockefeller Foundation, Carnegie Foundation, etc.; San Francisco Foundation, New York Community Trust, Boston Foundation, Cleveland Foundation, Fund for the City of New York, etc.

Public and Societal Benefit—Civil rights, social action, advocacy (includes minority and women's equity issues); community improvement, community capacity planning; science; technology; technical assistance; voluntarism; philanthropy; charity

Religion-related, spiritual development (includes giving to churches, synagogues, monasteries, convents, seminaries, etc.. but not giving to church-affiliated schools offering broad educational curricula, nursing homes, Catholic charities, Jewish federations, etc.).

Youth Development—Boy and Girl Scouts; Camp Fire Groups; 4-H Clubs; youth groups with religious affiliations, such as Catholic Youth Organizations

volu für :

Arts, Culture, and Humanities—Theaters, operas, symphony orchestras, dance groups, public TV, historical preservation societies, art galleries and museums, zoos, botanical gardens, etc.

Civic, Social, and Fraternal Associations—Boy and Girl Scouts, 4-H Clubs, and other youth organizations; citizens' unions; Veterans' organizations and auxiliaries; animal humane societies; etc. Community Action—Antipoverty boards; environmental groups; consumer organizations; advocacy organizations, such as nuclear freeze, and save-the-whales groups.

Education—Elementary and secondary schools, colleges and universities; libraries; information centers; auxiliary organizations, such as PTAs, alumni groups.

Fundraising for Education—Campaigns of such groups as the United Negro College Fund. Fundraising for health—Fundraising campaigns of the major health associations, such as the American Heart Association, American Cancer Society, March of Dimes, etc.

Fundraising for Multipurpose Human Welfare Services—Major fundraising campaigns by such organizations as United Way, Catholic Charities, Protestant Welfare Agencies, United Jewish Appeal, etc.

Health—Hospitals, rescue squads, mental health clinics, blood donation stations, nursing and personal care facilities, visiting nurse associations, crisis counseling, hotlines, etc.

Informal—Helping a neighbor, friend, or organization on an ad hoc basis.

International, Foreign (in U.S. and abroad)—Education; health; peace or security; refugee-related; relief abroad; student exchange and aid; cultural exchange; economic development, technical assistance; promotion of friendly relations among nations; United Nations and its associations.

Other Fundraising. Fundraising not included in fundraising for education, health, or multipurpose human welfare services.

Political Organizations—Political party clubs (Democratic, Republican, other).

Private and Community Foundations—Ford Foundation, Rockefeller Foundation, Carnegie Foundation, etc.; New York Community Trust, Boston Foundation, California Community Foundation, etc.

Recreation—little Leagues; membership clubs in such areas as swimming, boating, skiing, aviation, rifle marksmanship, hunting.

Religious Organizations—Churches, temples, religious community centers, schools operated by religious organizations, convents, monasteries; Church World Service, missionary organizations, etc.

Social Services and Welfare—Community and neighborhood centers, senior citizens centers, Meals on Wheels, day care centers; job counseling and training; homes for the aged; aid for homeless persons; legal aid societies and courts; Red Cross, Salvation Army, Goodwill Industries, lighthouse for the Blind, Alcoholics Anonymous, etc.

Work-Related Organizations—Labor organizations, professional associations (lawyers, medical personnel, engineers, etc.), Chamber of Commerce, industrial standard committees, etc.

Durchschnitt -71 % geben, 562 D, 1,5 % von inc -K 70 %, 341, 1 %; Ba 65 %, 462, 1,6 %, Lu 73 %, 605, 1,6 %, Me 81 %, 462, 1,3 %, Pres 75 %, 739, 2,2 %, other P 74 %, 850, 2,5 %, J 64 %, 689, 1,4 %//

Dagegen: member vs nonmember of a rel congreg -- contributed 79-55; no contrib. 16 -39; to rel only -22-7; to other charities only 9 -36; to both 48-12; volu in past year 51 -33;

Kg pos zu % giving, % of income; volu hours -Kg weekly 3,2, dann 1,9/1,8, dann 2,3/2,5,

pledging erhöht giving bei rel, bei givers to andren charities kaum pledging da;

wer gibt mehr als 2 % des Einkommens -Kg pos,

contributors: give only to rel 551 (2% des Eink) only to other 352 (0,9), to rel and other -796 to rel, (1,9)380 (0,9) to other;

7 Punkte (3,5 sample, 3,5 Messung) **contributed to charity (10 Bereiche, incl Kirche) überhaupt, Betrag, % des Einkommens -K Ba Me J weniger, Lu Pres other P mehr; Kg pos zu %giving/% of income (auch zu: mehr geben als 2%); volu hours -Kg asymmetrisch kurvi pos Trog; pledging erhöht giving bei Religiösen, bei givers to other charity kaum da; / member of cong -contributed pos, to rel only 22-7, to other charity only 9-36, to both 48 -12; no contr -21/45 (oder 16- 39 ?) ; volu 51-33; contributors: give only to rel 551 (2% des Eink) only to other 352 (0,9), to rel and other -796 to rel, (1,9) 380 (0,9) to other; (to rel gesamt: 1347 -to other 732; 3,9 zu 1,8 %)**

Hodgkinson, V/Weitzman,M: Giving and volunteering in the United States. Washington 1992

(household contributions - to rel orgs -1991 -60 %, human services 10 %, Rest unter 10//volu for rel orgs -27%, informal 23, edu 15, health 13, human services 12 -Rest unter 10, Summe 152)

Contributed past year (1991/1989/1987) -rel members geben mehr insgesamt, 1991: an rel allein 13:6; an other charities 14:37; an rel und other -52:15; volu past year -rel members 58:35; % of income der Vp -an rel/other charities -K 0,7/0,6; P 1,4/0,7, none 0,1/0,6; (Rel gibt an other so viel wie none, an Rel mehr) // % of income der givers (rel und säk) -1991: K 1,7, P 2,7, no 0,9; //volunteered - P -K - no, /1992 -giving: all rel households 1,9 %, K 1,4, Ba 2,1, Lu 1,8, Me 1,7, Pres 2,1, other P 2,8, none 0,6; hours volu -all rel households 2,2, K 1,8, Ba 1,9, Lu 2,4, Me 2,2, Pres 3,3, no 1,2 (bei giving households dto) // % von inc/volu hours per week -Kg (nearly)every week -3,2/3,2, once or twice a month 1,6/2,2 , a few times a year 0,8/1,3, not attend 0,6/1,4;

generous contributors (über 3 %) vs non-givers: Kg at least once/twice a month -84/34; meeting rel beliefs/commitments is major motivation for give/volu -69-25, /generous volu (über 4 Stunden die Woche) -Kg 72-41, //both generous giver/volu -Kg 87 -32; meeting rel beliefs/commitments major personal motivation for give/volu -83-40,

6,5 Punkte (3 sample, 3,5 Messung) **give for rel orgs 60 %, volu 27; rel members geben an rel allein mehr, an other charities weniger, an beides viel mehr, machen mehr volu ; geben an rel mehr, an other charities gleichviel wie nones (% von Eink) / volu: P -K -no bzw Pres -Lu-Me -Ba/K -no; give -Ba/Pres -Lu -Me -K -no; Ba bei give weniger als bei volu; Kg mehr give/volu; generous givers-Kg 84 vs 34 !,meeting rel beliefs/commitments als mot -69/25, generous volu 72-41, both generous volu/giver -Kg 87-32, meeting rel beliefs als mot 83-40**

((**motivation** für giving -wer mehr hat, sollte denen die weniger haben, helfen, gaining a sense of personal satisfaction, **meeting rel beliefs/commitments**, give back to society, being asked, Stützung von Institutionen, die mir/meiner Familie nutzen, Beispiel für andere, Steuervorteile, business/community obligation, moral duty to help people who suffer,wenn wir alle was tun können soziale Probleme wie Armut und Hoffnungslosigkeit gelöst werden, feel compassion vs people in need,

enjoy, do something important, feel needed, Verwandte/Freunde profitieren davon, if I help others they will help me, gain new perspective // **Ziele** die man mit helping verfolgt –find cure for diseases, increase opportunities for others, protect environment, teach people to be more self-sufficient, enhance moral basis of society keep taxes/other costs down, promote global peace, change way society works, meine Zeit gut nutzen, materiell helfen, cultural life verbessern, // giving/volu –sah andere helfen, war in youth group, bekam selber Hilfe, sah ganz Arme, träumte reich zu sein, wollte immer schon signif change in society machen, wuchs in Armut auf, war ernstlich krank //)) R Anekdo

Hodgkinson, V/Weitzman, M/Kirsch, A: From commitment to action: how religious involvement affects giving and volunteering, in: **Wuthnow, R/Hodgkinson, V:** Faith and philanthropy in America. San Francisco/Oxford 1990, 93-115;

Umfrage Hodgkinson/Weitzman 1992/Umfrage -4200 congregations und Fragebogen, rr 44, -die Hälfte der donations to rel congr werden für anderes als rel ministry/edu genutzt –für human services oder improvement of environment, intern und given to other orgs, Hälfte der hours von clergy/employees/volus –für human services (welfare, family counseling, relief abroad, public society benefits –community development; health –hospitals, nursing homes, hospices –ca 70 %, arts and culture, edu -43/38; /volu auch : Hälfte nicht für rel programs (human services s.o.), dazu noch food clothing shelter, -das geben congr zu 60 % an community social services, Gebäude zu 60 % auch für noncongr offen, // drei cluster von congr activities – 1-human services/people in need –child abuse, battered women, teen pregnancy, housing for senior citizens, foster care, housing for homeless, day care for elderly, migrant refugee programs, family planning, programmatic assistance for physically mentally disabled, meal services /2 –internat/community –health peace security civil rights social justice nuclear disarmament relief abroad refugee, public edu zu AIDS, community development, Umw, arts, culture hospices clinics, nursing homes; 3 –edu; / aus Ho/Wu –members give to human services 33 (nonmembers 35), health 32 (38), youth development 26/26, rel 88/35; arts 10/14, Umwelt 12/25; average contrib –members gleich viel an edu, health, mehr an human services, youth development, public societal benefit, weniger an Umw/internat, arts; // give to three/more charities (members machen das viel mehr) in % household inc –arts members zweifach, / human service, youth development, public societal benefit internat causes -4 % vs 1,6 bis 2,4 %, health edu Umw -3,1-3,8 vs 1,9-2,5 %, /members –volu in rel 5:1, edu human services 1:2, arts 1:1; // Kg Zahlen anders als in Wu/Ho –Kg once a week -give 2,7% von inc, 2-3 mal Monat -1,4, weniger als einmal Monat 0,8, never/nicht letzte 2 J -1,1; Kg once a week -53 % give to rel/other, Kg never/nicht letzte 2 J -22; bei denen die sagen, contributing to charity is essential –members 4,3, nonmembers 2,9 % von inc gegeben, /members weit mehr active in community; (bei Kath: 1963 2,2 % von inc gespendet, 1984 -1,2)

7 Punkte (3 sample, 3,5 Messung, 0,5 bei) **die Hälfte der donations/volu hours werden bei rel congreg nicht für rel ministry/edu genutzt, viel für human services/people in need, //members give to human services/health/youth development, arts ebensooft wie nonmembers/zT bei amount mehr wie nonmembers, weniger bei Umw/internat, //volu in rel mehr, edu human services arts ns;**

Kg give to rel/other -53, Kg never 22, % von inc pos; bei Vp, die sagen contribute to charity is essential –members mehr giving, /members weit mehr active in community; give bei K 1963 2,2, 1984 1,2 %,

(R pos,help) Höhmann, P/Krech,V: Das weite Feld der Kirchenmitgliedschaft, in: **Huber,W et.al.(Hg):** Kirche in der Vielfalt der Lebensbezüge, Die vierte EKD-Erhebung über Kirchenmitgliedschaft, Gütersloh 2006, 143-203

Typen: Gottesglaube (Messung unklar), Gott führt mich wie ein Vater durchs Leben, ich spüre immer wieder dass Jesus Christus lebt; Verbundenheit mit der Kirche, Austrittsneigung, Kg, Beteiligung am kirchl Leben / Typ 1- Glaube und Verbu, 2 Glaube, wenig V; 3 V, wenig Glaube, 4 mittel G/V, 5 kaum V/G -

Begründung für Engagement - andern Menschen helfen, was Nützliches fürs Gemeinwohl tun: 1 vs 2-4 vs 5, (kirchl engag Junge wenig davon, Ältere viel, weltlich engag wenig), politische Begründung -2 und 3 vs 1/5 (kirchl Engag von Jungen v.a. wegen Pol, weltl Engag allg weniger Pol),

Eigenleistung/Fähigkeiten einbringen, autonomes Motiv -5 vs 2-4 vs 1; autonom und Skepsis, Veränderungen durchzusetzen, 1 und 3, 4 - 5- 2; Junge Engagierte -in Ki engagiert: viel Pol, wenig Helfen, Ältere umgekehrt, Engag in Welt: viel Eigenleistung als Motiv,

Leben ist chaotisch unüberschaubar, heutige Lebensweise macht krank, dunkle Mächte haben schon auf mein Leben eingewirkt - 1 und 3, 4 -2/5

5 ? Punkte (2 sample ?, 3 Messung) **weltlich: egoistische Art des Helfens; lib Rel und Junge-Pol, echte Rel -Hilfsmot mehr; R help**

Aufgabe der Ki sich gegen Fremdenhass/Ausländerfeindlichkeit zu wehren, (91 vs arel 70)

1 -2,4,3 -5; persönliche Konkretion dieses Prinzips im Zusammenleben mit A -3 -1- 4-2-5;

praktiz Tol vs Mu durch uneingeschränkte Zustimmung zu Moscheebau mit Minarett Muezzinruf - nur 2 mehr, alle wenig (17 -10)

4,5 Punkte (2 sample, 2,5 Messung) **(Pro Ausländer -rel mehr als arel, Moscheebau -nur 2 mehr, alle wenig) R pos**

R Gl, help, pos, fert) Hoge,D/Polk,D: A test of theories of Protestant church participation and commitment, in: RRR 21, 315-329, 1980

3 %Ne; ca 50 % lib P -Me(31 %), United Church of Canada, (16%)United Church of Christ; 15 % cP; organiz particip : number of memberships in local church organizations, number of leadership positions in local church organizations, number of meetings of local church organizations attended per month, and number of hours per month given to the local church. amount of money contributed to the church during the past year. percentage of family income contributed to the church. The median was 2.3 percent

Creedal Assent Index seven items., "I believe in eternal life" and "I believe in God as a Heavenly Father who watches over me and to whom I am accountable. The Orientation to Growth and Striving Index - two items . "I try hard to grow in understanding of what it means to live as a child of God," and "I try hard to carry my religion over into all my other dealings in life."

"I frequently try to find out what God wants me to do before making decisions in my everyday life."

The church is important to me as a place where I get strength and courage for dealing with the trials and problems of life

"Giving money to the church is an expression of a person's faith." "The more I support the church financially, the closer I feel to it and to God

"I have discovered satisfying goals and a clear purpose in life," "Facing my daily tasks is usually a source of pleasure and satisfaction to me," "Most of the time my life seems to be out of control" (score reversed), and "My personal existence often seems meaningless and without purpose" (score reversed)

7,5 Punkte (2,5 sample, 3 Messung, 1,5 mv, 0,5 stat) **Kg: edu ns pos(mv demogr pos) inc ns occ ns;// org part in church -edu inc occ pos (auch mv)//give pos zu edu, inc, occ , give in % edu pos, inc neg, occ ns (auch mv) R pos**

6,5 Punkte (2,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **Kg -org part in church - presence of children ns/ give to church (auch in %) pos zu presence..(auch mv) R fert**

9,5 Punkte (2,5 sample, 4,5 Messung, 2 mv, bei 0,5 stat) **bei lib/weniger creedal assent korrel inc stärker mit giving (rel motiviert giving hier nicht so sehr)**

Financial support Ausdruck von Glauben/feel close to God -Kg org part give amount/% pos; //org partic und give amount/% -pos zu creedal assent, growth/striving, decisions, church impo//member oder leader in community club/org -Kg ns, church part pos, give amount pos, give % ns R help

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **Kg, org part in church, give to church, auch in % (auch mv) pos zu purpose in life , life full of joy and satisfaction pos, often wish I had never been born minus, "The church is important to me as a place where I get strength and courage for dealing with the trials and problems of life - R Gl**

Bei Korrel zu Kg und org particip -fast nur rel Items (creedal, growth, 4 Items) wirken mv(bei lib stärker) , bei Korrel zu give wirkt auch inc edu occ/demogr plus Kind verh

Hoge,D/Yang,F: Determinants of religious giving in American Denominations: data from two nationwide surveys, in: RRR 36, 123-148, 1994

GSS 87-89 about how much do you contribute to your religion every year (not including school tuition) - percent of income contrib. to rel -Bev 2, K 1,2 P 2,4, J 0,8, LDS 6, AoG 5, other Ba 3,4 Epi 3 (evtl schlechter), SBC 2,7) (evtl besser), Me 1,8 (evtl schlechter), ELCA 1,6, Pres 1,6, LCMS 1,4 (evtl besser); Korrel mit Kg/pray, LDS unabh davon mehr, /Kg bei K several times a week 6,3, P 6,6, (about) every week -1,8 -4,8; pray -several times a day -bei K 2,5, bei P 4,1, once a day bei K 1,3, P 3,0, LnT -K 1,3, P 2,8, Bible literal word -K 1,6, P 3,5,

GSS 88 - Korrel zu Prozentanteil der Spende am Einkommen -attended Sunday School when young K pos, P ns; how strong is your religion/LnT/pray/feeling close to God pos/, Bible literal word of God /born again/(confidence in organized rel-K ns, P pos; belief in God no doubts/tried to convert someone to Christ/impo of Bible in life decisions/important to believe in God with no doubts/my faith free of doubts/read Bible at home/Impo of church teaching in life decisions, impo to attend church regularly, impo to follow church teachings, church member, participating in other church activities, how often attend, number of close friends in same church alle pos; (stark: Kg, other church act, rel strong, member, church teaching life decision/meist Korrel bei P höher)

mv demogr und rel Items (Kannib)–belief (God, lit, teachings) ns, personal behavior (Pray,close,read Bible) stärker –nur P; impo of church (teachings bei decisions, impo of attending, follow teachings) und church activity schwächer; Kg am stärksten,
 Gallup 1988 –contribute money or other property for charitable purposes (not making a profit, obtaining goods/services) –ten categories, one of this: rel (give to churches, convents, seminaries, not to rel charities !),
 total family philanthropic contrib – Jew -white P -K - black P, /contrib an rel –white P -J -K/bP, //percent of income total –white P-J/K/bP; percent of inc to rel –white P –bP-K-J;
 volunteered for rel –white P –bP –J –K; (bei mP, other P, K –active in community/Kg pos zu volu//give pos zu volu; bei K steigt give mit inc, volu kurvi)
 (Gaben: an philanthr -443 Dollar, an rel 290, % von inc -1,5/1,1; /
 mP (Epi Pres UCC Me ELCA Disciples AmBa) und other P(cons) geben unabh vom Eink mehr an rel / (mP/other P geben bei hohem inc relativ mehr an phil, K geben bei hohem Eink absolut mehr an phil als an rel;// K mit mehr Kindern geben mehr /active in community –K mP other P gleich)

9 Punkte (3 sample, 4 Messung, 1,5 mv, bei, 0,5 stat) **rel giving (% von inc) –viele (über 20) rel Items pos dazu, (stark: Kg, other church activities, rel strong, member, church teaching life decision), Korrel –Kg stark, belief (God, lit,teachings) ns, pray/close/read , impo of church teaching/of attend/follow teachings und church activity schwächer (mv,Kannib) Korrel bei P stärker als bei K, K geben weniger , K machen weniger volu //LDS AoG viel rel giving; Lu K J wenig, Ba SBC Epi mittelviel; white P –bP-K-J; mP other P(cons) geben unabh von inc mehr an rel, mP/ other P bei hohem inc relativ mehr an phil, K bei hohem Eink absolut mehr an phil, rel volu –give, active in community Kg pos, white P-bP-J-K)**

Hoge,D/Zech,C/McNamara,P/Donahue,M: Money matters: Personal Giving in American Churches. Louisville 1996

AoG, SBC, K, ELCA, Pres , congregational profile booklet rr85, lay questionnaire rr 61
 American Congregational Giving Study (Hoge), 125 congr von 5 denomin –je 30 Vp –lay members,

GSS 87-89, Vp attending services at least yearly : giving % -LDS –AoG –SDA –Church of God –Reformed –Nazarene SBC über 3, Church of Christ Pres ZJ black Ba, liberal Ba black Meth UCC –unter 2: LCMS Meth Disciples Epi ELCA K Chr Science Unit,
 (K wenig Spenden, viel Schulausgaben; stewardship –spiritual meaning of how we use God's gifts –nur AoG klar pro, Rest occasional, K kaum; Zehnt nur ideal, keine Pflicht –Lu Pres; wichtig: andre zu Jesus bringen –AoG SBC, change unjust structures –alle kaum, Jesus nachfolgen als Basis für spir growth alle , particip in trad/sacraments –Lu K,
 Kg (more than weekly vs monthly or less) –mehr % of total giving an local cong, weniger an rel causes outside cong (klar SBC AoG, andere schwach), weniger % of total giving to nonrel charities (20-30 % vs 5-10) , total household contrib to cong und denom causes (ohne Schulgeld, capital campaign –unzuverlässige Zahlen) vs giving to nonrel charities/community orgs/social causes –AoG 3820 -141, SBC 3194 -220, K –1346 -220, Lu 1727 -261, Pres 2443 -401; total rel giving in % von Haushaltseink: AoG 9,9, SBC 7,8, K 3,7, Lu 4,4, Pres 4,8:
 volu in church –SBC AoG Pres Lu K; Kg pos zu volu hours in allen denom;

(Leute glauben: wer gibt, bekommt zurück –in dieser Welt: Geld, anderes –Glücksgüter, Glücksgefühle, LnT usw)

((Gründe für giving (unsicher, ob Korrel zu cong giving oder allg giving z.T., ob Aggr cong-Item oder indiv Item, mv von ganz vielen Items, viele fallen weg) –(am stärksten: Kg, whole approach, tithing –wers macht/ wenn cong es lehrt –ns, bei AoG keine Varianz, bei SBC kaum) ,volu hours, bei mv-Analyse weggelassen)

: only followers of Christ are saved –nur Pres pos ([Aufschriebe: pos allg](#)) , primary duty of Christians: help others commit to Christ SBC K pos;([Aufschriebe: Ba Lu Pres pos](#)) enthusiasm for cong programs ns, opportunities for leadership open –ns, number of members neg (AoG ns, Pres pos),number of programs sponsored ns, cong has mortgage debt ns, theol emphasis of cong –impo helping others commit to Christ ns ([Aufschriebe: AoG ns, SBC Lu Pres pos](#)), church has true interpretation SBC pos, church teaches abstinence ns, percent who pledged, church uses canvassing/pledged cards/numbered envelopes/Anrufe, pers Gespräch ns; do typical members of your cong have enough influence in decisions about church money –AoG SBC Lu Pres pos, opportunities to serve in lay leadership in my cong available if one is willing to make a commitment pos, impo discussions in my cong are made with open discussion by church leaders/members pos, approve of decision making process –SBC K pos, [andres unsicher: keine Kopien, Aufschriebe unklar: give zu decision making in parish –je 11 Items –bei K 2 pos, bei SBC 7, klar nur: Möglichkeit zu Laienmitarbeit da pos, accountability/Info über Geld –bei K wichtiger, Behandlung in cong –pos, in denom weniger wichtig; trust handling of funds cong/denom –ns \(ceiling\), budget priorities of cong ok pos, pastor is doing a good job ns, Glaube dass co serious needs hat ns, change congr is loss pos, long time member pos, follow Jesus as basis for spir growth –A ns, Rest neg, particip in trad/sacram bei K pos, Planung des Gebens/tithing –pos, Zahl der Programme der cong pos, pledge card ausgefüllt pos\)\),](#)

Warum K weniger giving –Mitgliederzahl etwas neg, K nicht angry vs leaders, give to nonparish causes nicht mehr, Kind in kath Schule ns, democratic decision making ns, glauben Kirche braucht nix ns, stewardship für K irrelevant (spir meaning how we use God's gifts) aber wenig Wirkung auf give, Haltung zu Gebu-kontrolle ns, zu Abtr pos, evtl: weniger Betonung von giving, tithing ? inc eher mehr, save duty Bibelwahrheit Abstinenz –wenig Diff zu Pres Lu, mehr zu AoG SBC

give to cong –Kg pos, (zB. Pres: more than once a week -3226 –a few times a year 710; dann ist give an nonrel bei Kg mehr obwohl prozentual weniger, weil bei viel Kg total giving viel mehr ist), whole approach to life based on my rel –pos (außer AoG –ceiling)

giving Gallup, bei Ba –agree with denomin teachings zu Abtr pos, self-described homosexuals should be noneligible to ministry in your denom, women should not be eligible to priesthood in denom;

9 Punkte (2,5 sample, 5 Messung, 1 mv, 0,5 stat) (**einiges unklar bei Messung**) bei AoG, SBC, K, Lu, Pres -sehr viele Items korreliert zu allg giving –am stärksten: Kg, tithing, whole approach to life based on my rel, volu hours, number of cong members neg, only followers of Christ are saved/duty to help others bei commitment to Jesus, Wahrheit eignen Glaubens weniger pos, pledged, Beteiligung in cong pos, accountability bei K mehr, Behandlung in cong pos, Id mit cong pos, trust bei Geld pos, pastor doing good job ns, agree mit denom teachings, (Summe: partic pos – bei K nicht so; Glaube pos, identific/Bindung pos, Geld ns, Planung tithing pos)

K weniger give –Ursachen wenig klar, Erwartetes passt nicht (Glaubensdiff, demokr Leitung, Unzufried, kath Schule, Kirche braucht nix, mehr give to nonrel, stewardship –how we use God's gifts unbekannt –aber auch mit wenig Wirkung) –weniger Betonung von tithing, giving, only followers of Christ are saved/duty to help bei commitment, Wahrheit eignen Glaubens etwas weniger; K mehr give bei particip in trad/sacrament pos, Haltung zu Abtr pos, alle 5: Kg gibt mehr an cong, weniger an denom, weniger an nonrel charity/community org/soc causes (prozentual, absolut wohl mehr als Nicht-Kg), (Leute glauben: wer gibt, bekommt zurück – in dieser Welt: Geld, anderes –Glücksgüter, Glücksgefühle, LnT usw);

Kg mehr volu hours ,alle 5

% giving bei Kg überhaupt: cP viel (nicht LCMS), lib mP mittel und z.T. wenig –Unit Chr Science K auch wenig; hier: AoG –SBC –Pres –ELCA -K//stewardship nur bei AoG klar, change unjust structures alle kaum,

Hoge,D/Zech,C/McNamara,P/Donahue,M: The value of volunteers as resources for congregations, in: JfSSR 37, 470-480, 1998

American Congreg Giving Study, 125 congr von 5 denomin –SBC ELCA AoG K Pres, je 30 Vp –lay members rr 61, weighting: 30 lay people aus denom mit mehr Mitgl stärker gewichtet; es sind viele aktive members –also upweighting irregular attenders, how many hours , if any, during the last month have you given volunteer time at your church to teach, lead, serve on a committee or help with some program, event, or task ? –SBC/AoG –Lu/Pres –K; 31 -57 % machen volu; GSS –hours volunteered for 14 other than rel kinds of orgs –Lu (ohne LCMS)/Pres doppelt soviel wie K/SBC, sec volu viel mehr als rel volu,/ rel volu M bei AoG mehr, bei Pres weniger; edu bei allen pos zu volu, inc kurvi Buckel außer Ba, Kg stark pos; partic in church programs pos, self-reported giving pos, (mv Kannib) -my whole approach to life is based on my rel pos, primary duty of Christians is helping others to commit their lives to Jesus schwach pos, my congr has serious financial needs schwach pos, enough info over alloc of funds nspos, high enthusiasm for work and programs of cong pos, I or someone in my family signed a pledge card last year pos, If I had to change the cong I attend, I would feel a great sense of loss pos, opportunities to serve in lay leadership are open to anyone pos, financial decisions in my cong have open discussions neg, one best /true interpretation of Christian truth, my church comes close to it ns, Kg zu volu/attend programs/giving stark pos, attend programs zu volu stark pos, zu give mittel, /give zu volu mittel, //give nicht so stark korreliert mit Rest, Kg –attend programs –volu hängen stärker zusammen, Glaubensinhalte nur schwach,

8 Punkte (3 sample, 4 Messung, 0,5 mv, bei, 0,5 stat) **rel volu –SBC/AoG –Lu/Pres –K; stark pos zu Kg, attend church programs, mittel zu give, schwach zu: whole approach, congr serious financial needs, duty: help others to commit life to Jesus, high enthusiasm for congr programs, signed pledge, change of congr is loss, opportunities to serve in lay leadership open to anyone; neg: financial decisions in cong openly discussed, ns: true interpret of Christian truth –my cong/denom comes close to it, enough info over alloc of funds; give –mittel pos zu volu/attend programs, stärker zu Kg; Kg-attend programs-volu hängen stark zus; volu for 14 other nonrel orgs –Lu(ohne LCMS)/Pres doppelt soviel wie SBC/K (GSS), sec volu viel mehr; M bei AoG mehr, bei Pres weniger, edu pos bei allen, inc Buckel außer Ba, hours volu for rel orgs vs 14 other –SBC 2:6, K 1:6, Lu 2:10, Pres 1:9;**

(Info, z.T.aus Hoge, s.dort) Hoge,D/Zech,C/McNamara,P/Donahue,M: Giving in five denominations, in: **Chaves,M/Miller,S:** Financing American Religion. Walnut Creek 1999, 3-11

Daten aus GSS 1987-89, Vp Kg at least yearly -% of inc given to cong -ca: LDS 7, AoG 5, Church of God 3,5, Reformed 3,2, Nazarene 3,1, SBC 3,1, Church of Christ 2,8, Pres 2,8, ZJ 2,7, Black Ba 2,5, liberal Ba 2,4, black Meth2,2, UCC 2, cons Lu/UMC 1,8, Disciples/Epi 1,7, ELCA 1,5, K 1,3, 75 % der Gaben von 25 % der Geber, die machen auch Diff zwischen denom aus, zu K: weniger giving nicht wegen parish-Größe, angry vs leaders -K nicht mehr angry; giving to nonparish org -K nicht mehr, mehr Kinder in kath Schulen -ja, aber ns zu give; weniger demokr Entscheidungen in parish, -vielleicht, aber ns zu give; Vp less convinced dass Kirche Geld braucht - stimmt nicht, /**wahr**: K-parishes betonen stewardship und indiv giving nicht so, don't use pledge cards, /giving -pos zu inc, active involvement in congr (Kg, volu), planning giving, small denom/trad theology nspos, //denom situation ns -Streit usw, Leute geben an congr, nicht an denom; (giving kaum wegen Programm/Performance der congr, nicht wegen Mitsprache)

(R Gl, help) Hoof,M: Freiwilligenarbeit und Religiosität. Berlin 2010

Hospizarbeit, Kirche -vielfältige Tätigkeiten, nicht klar sozial (CVJM, Posaunenchor, Kirchencafe, Obdachlosentreff, Frauengruppe, Creative Kirche, Jugendarbeit, Hilfsprojekt Brasilien, Telefonseelsorge) säkular Engagierte (Tafel, DRK, Straffälligenhilfe -kirchlich getragen, Feuerwehr, Sport, Verdi, Tiere in Not SPD) , Nichtengagierte/28 % M, edu pos, 72 % rotgrün, Sinnkrise: Nichtengag -Säk -Kirche Hospiz ns; Sinnerfüllung -fE gleich NE oder auch nicht: Hospiz pos, dann Kirche/Säk -NE; Allg Bedeutung der Rel (evtl: srr, Teiln an rel Zusammenkünften, Eingebundensein in rel Gem, Wichtigkeit von Rel) -Ki -Hospiz -NE-säk; explizite Rel -Hospiz/Ki -NE-säk; Spir -Hospiz Ki/NE -Säk; vertikale Selbsttranszendenz -Hospiz -Ki -NE -säk; Intrinsic -Hospiz -Ki -NE-säk, Quest -Hospiz -Ki -säk -NE, extrinsic -Ki -Hospiz -NE-säk (meist ns) I zu E 0,59, Q und I 0,34; wieviel Zeit wenden Sie für Ihre ehrenamtliche Tätigkeit auf -allg Bedeutung der Religion ns, explizite Rel ns (Vp ohne säk !), I ns, Q E nsneg, //mv(Wir/Wohlgefühl, Ordnung, Svw,horiz vertik Selbsttransz Sinnerfüllung Sinnkrise) -bei allen fE - nur I pos, Q neg, E allg Rel explizite Rel ns (Kannib ÜberKo), bei Kirche: allg Rel pos explizite neg !, bei Hospiz: I pos, ,Q neg, Text anders; bei säk wirkt Rel ns)

alle fE -Wie lange arbeiten Sie schon mit -allg Religiosität pos, explizite Rel pos, bei Ki dto, vertikale Selbsttranszendenz, I pos, Q E ns, alle fE -wie oft engagieren Sie sich in anderen Gruppen -dto, bei Ki ns, bei Hospiz allg Rel und I pos, vertikale Selbsttransz pos, I E Q pos, fE: allg Rel/explizite Rel -pos zu Soziale Verantwortung als Mot für fE

5 Punkte (1 sample, 2,5 Messung, 1 mv, bei, 0,5 stat) **viele Messungen, aber dubiose F-analysen bei rel Items (in Unterlagen nicht da),**

Zeitaufwand für EA -allg Bedeutung der Rel/explizite Rel I ns, Q E nsneg , ohne säk Vp (mv ÜberKo/Kannib -I pos Q neg; bei Kirche: allg Rel pos, expl neg, bei Hospiz: I pos Q neg, Text anders; bei säk wirkt rel nicht;

wie lange arbeiten Sie schon mit -allg Rel/explizite Rel pos, (bei Ki dto; bei Hospiz allg Rel /I pos), vertikale Selbsttransz (explizit und Spir) pos, I pos, Q E ns; -

wie oft engagieren Sie sich in anderen Gruppen -allg Rel/expl Rel pos, bei Ki ns, bei Hospiz allg Rel und I pos, vertikale Selbsttransz pos, I E Q pos,

Ki Hospiz -allg rel explizite rel I E spir vertikale Selbsttransz mehr als NE mehr als säk Eng;

fE: allg Rel/explizite Rel –pos zu Soziale Verantwortung als Mot für fE

5 Punkte (1 sample, 2,5 Messung, 1 mv, bei, 0,5 stat) **dubiose Rel-faktoren E Q I pos zu Sinnerfüllung nur bei Hospiz und Kirche, Q pos zu Sinnkrise nur bei säk fE/NE, Zufriedenheit mit Tätigkeit –bei Ki: allg Bedeutung der Rel (evtl: srr, Teiln an rel Zusammenkünften, Eingebundensein in rel Gem, Wichtigkeit von Rel), explizite Rel, vertikale Selbsttransz –pos; I E Q ns, bei Ki I pos, /Zufr mv (s.o.) –allg Rel /explizite Rel ns, Q neg, bei Ki: I pos, Q neg, allg Rel pos, bei Hospiz/säk ns, R Gl**

(R help,Gl) Hoof,M/Schnell,T: Sinn-volles Engagement, in: Wege zum Menschen 61, 405-422, 2009

freiwillig Engagierte, Hospiz, in Kirchengemeinden/Diakonie, DRK Tafel, Straffälligenhilfe,Freiwillige Feuerwehr, AWO, 74 % F, /Vergleich Bev-umfrage, rr 67, mv Alter MF; fE gegenüber Bev (und Hospiz/Gemeinde vs säk) –vertikale Selbsttranszendenz (persönliche Gottesbeziehung und Spiritualität –idiosynkratische Orientierung an anderer Wirklichkeit (unklare Messung) pos, Hospiz –mehr Spiritualität als Gemeinde, die hat gleichviel Spir wie säk /Hospiz gleichviel persönliche Gottesbez wie Gemeinde, (unter 5) **frei Engagierte allg (vs Bev)/in Hospiz/Gemeinde vs in säk Bereich –persönliche Gottesbeziehung/ Spiritualität(unklarer Inhalt) pos, Hospiz mehr Spir/gleichviel Gottesbez wie Gemeinde, säk und Gemeinde: gleichviel Spir**

Ausmaß, in dem das eigene Leben als sinnerfüllt wahrgenommen wird –bei Kirche/Diak persönliche Gottesbeziehung, bei Hospiz: Gottesbeziehung und Spiritualität (idiosynkratische Orientierung an anderer Wirklichkeit) , bei säkularen fE nur Spir pos, fE 5 % Sinnkrise –wie Bev, 4 Vp in Ki/Diak, 3 in Hospiz, (unter 5) **Ausmaß, in dem das eigene Leben als sinnerfüllt wahrgenommen –bei Kirche/Diak persönliche Gottesbeziehung, bei Hospiz: Gottesbeziehung und Spiritualität (idiosynkratische Orientierung an anderer Wirklichkeit) , bei säkularen fE nur Spir R Gl**

Horstmann,M: Studie zu ehrenamtlichen Tätigkeiten. Befragung von Ehrenamtlichen in evangelischen Kirchengemeinden. Hannover 2013

Übernahme einer Aufgabe oder Funktion in der Gemeinde, die nicht-beruflich ausgeübt wird/ehrenamtlich Engagierte in Kirchengemeinden, **ca 1,5 Millionen, ca 4 Aufgaben pro Vp, 14 Stunden im Monat, 56 % über 10 Jahre, //48 % in Vereinen, Verbänden oder sozialen Diensten tätig, (9 %) in Parteien, in der Kommunalpolitik oder in Bürgerinitiativen.** Ehrenamtliche, die sich kirchlich etwas, kaum oder überhaupt nicht verbunden fühlen, engagieren sich in Gemeindefeste / Basare ,Mitarbeit KiJu (inkl. Projekte, Freizeiten), Gemeindl Veranstaltungen / Projekte, Gottesdienst-Gruppe ,Gemeindebrief verteilen ,Gemeindeleitung
Wie sehr spielt Ihr Glaube / Ihre Spiritualität eine Rolle bei Ihrem ehrenamtlichen Engagement?
42 % große Rolle, 26 sehr große, teils teils 24;
Tätigkeit nicht sehr rel geprägt – Verwaltung, Gemeindefest, Besuchsdienst, Seniorenarbeit, Gemeindebriefverteilung, Gemeindediakonie, Küster/Hausmeister, Gemeindliche Projekte, Thematisches, Kirchl Jugend, Öffentlichkeitsarbeit, Gemeindeleitung 41, Chor 62 !,

kulturell geprägt –Chor, Thematisches, Projekte, Gemeindebrief/Öffentlichkeitsarbeit,
sozial geprägt –Diak, Konfi, Jugend, Besuche
3,5 Punkte (2 sample, 1,5 Messung) **viele im kirchl Ehrenamt auch in weltl Ehrenamt, Glaube spielt große Rolle bei Engag, nicht sehr rel geprägt: Gemeindefest, Besuchsdienst, Seniorenarbeit Gemeindediakonie, Gemeindliche Projekte, Thematisches Jugend Öffentlichkeitsarbeit, Gemeindeleitung ! Chor mehr,**

Horton, J et.al.: The online laboratory: conducting experiments in a real labor market, in: Experimental Economics 14, 399-425, 2011

MTurk,

189 subjects to play the same PD game described in the previous section. Subjects were randomly assigned to either the religious prime group (N = 90) or a neutral prime group (N = 99). The religious prime group read a Christian religious passage about the importance of charity (Mark 10:17-23 –reicher Jüngling) before playing the PD. The neutral prime group instead read a passage of equal length describing three species of fish before playing the PD.. The subjects also indicated whether they had ever had an experience which convinced them of the existence of God. age, gender country of residence and religion (0=non-Christian, 1=Christian) as control variables.

no significant main effect of prime ($p = 0.169$) or believer ($p = 0.12$), but a significant positive interaction between the two (coefficient = 2.15, $p = 0.001$). no significant effect of religion ($p = 0.54$).

We demonstrated that the religious prime significantly increases cooperation in the PD, but only among those who believe in God.

(unter 5) **0,5 Interve**) **Koop in prisoners dilemma –rel prime ns, belief in God ns, Intera pos: rel prime pos bei denen, die an Gott glauben (neutral prime und no belief ca 0,69; neutral prime und belief 0,51, rel prime und no belief 0,48, rel prime und belief 0,82 –belief senkt bei neutral prime Koop, steigert sie bei rel prime oder rel prime senkt bei no belief Koop, steigert sie bei belief,**

(R help,pos) Hunsberger, B/Platonow, E: Religion and helping charitable causes, in: Journal of Psychology 120, 517-528, 1986

univ students, white middle class,/responsibility –it is the responsibility of every capable human being to help others in need, at least 10% of my income is given to charitable or religious causes, When asked, I am the kind of person who volunteers for charitable causes that involve a few hours or less of my time, When asked, I am the kind of person who volunteers for things when the need arises at my church, / Experiment 1 –request for volunteers -5 Orgs –Arthritis Society, Diabetes Assoc, Kitchener City Parks and Recreation, Ontario March of Dimes (Gesu), University Liaison office (Austausch) brauchen short und long term volun, das ist worthwhile, abwechslungsreich –clerical work, swimming instruction job counselling conducting university tours usw, Vp kann in booklets nachlesen und “sign up”, wer signed bekommt Anruf, 22 Vp (22 %) signed, 5 tun was,

Christian orthodoxy (Fullerton/Hu) –social responsibility scale (Inhalt unklar) ns, volu church self-report (Frage unklar) pos, volu sec (self-report) ns (Frage unklar), volu experiment for sec ns, responsibility to help pos, give 10% pos, volu for char causes pos, volu for church pos, //

volu sec –orth ns, give 10 % to charity/rel pos, volu for church pos, //

volu exp for sec–volu sec, church ns, give ns;

attitude volu for church: vol sec pos, give 10 % pos, att volu charity pos, responsibility pos

volu for church (Messung unsicher) –att charity/church volu pos

4 Punkte (0,5 sample, 2,5 Messung, 0,5 stat, **0,5 Interve**) **orthodoxy ns zu (exp) sec volu, pos zu responsib for help/give 10 % for charity/rel, attitude volu for charity/ for church ; volu sec -orth ns, give 10 % pos, attitude volu for church pos, (exp volu for sec -volu sec,v olu church give ns) /att volu for church -vol sec pos, give 10% pos, att volu charity pos, responsib pos (also: orth ns zu sec volu, pos zu responsib, give, att volu charity/church; attitude volu for church: vol sec, give, charity responsib pos//Messung von volu for church/volu sec unsicher, Korrel schwächer/Rel auch zu säk pos -orth zu give/responsib/att charity -enthalten etwas säk; att volu for church -pos zu vol sec, give, charity, responsib)**

Experiment 2 - wie oben,
 Christian orth - sec volu ns, church volu ns, experim volu ns, responsib pos, give 10 % pos, volu for charity ns, volu for church pos;
 volu for sec: volu for church ns, exp volu for sec ns, I/E ns,
 (volu for sec ns zu exp volu for sec, I ns zu volu for church !!)
 exp volu for sec (30 % , 80 VP signed up, nur einer macht was) : vol for sec ns, give 10 % ns, volu for church pos, I pos E minus
 att volu for church: exp volu for sec pos, charity pos, give pos, responsib pos,
 volu for church -att charity pos, Rest ns
 I: volu sec ns, exp volu sec pos, responsib pos, give pos, charity pos
(sec volu/church -eine Messung dabei ist schlecht/unklar, Korrelationen unreal, unsicher)

5 Punkte (1 sample, 3 Messung, 0,5 stat, **0,5 Interve**) **orthodoxy -ns zu (experim)sec volu, zu att charity volu; pos zu responsib/give 10% /att church volu //volu for sec: att volu for church ns, exp volu for sec ns !!, I/E ns; exp volu for sec: vol for sec ns, give 10% ns, att volu for church pos, I pos, E minus; att volu for church -exp volu sec, charity,give, responsib pos, /I -volu sec ns, exp volu pos, responsib/give/charity/att church volu pos (also: orth ns zu sec volu, aber pos zu responsib, give, att volu church// att volu for church: auch pos zu sec volu, responsib, charity give//I -dto; att volu to church anders als volu to church -Messung unklar,Rel auch zu Säk pos: att volu for church und I pos zu sec volu, responsib,charity, give -die sind teilw säk; orth auch pro charity responsib give) R help**

4 Punkte (1 sample, 2,5 Messung, 0,5 stat) **Crowne/Marlowe sE (2 samples) -Christian orth ns, volu sec/rel ns, give 10% for charity/rel ns, volu for church pos, extrinsic pos,intrinsic ns R pos**

Hunter,K/Linn,M: Psychosocial differences between elderly volunteers and non-volunteers, in: International Journal of Aging and Human Development 12, 205 -213, 1980/81

(unter 5) **volunteers (service at Veterans Administration Hospital) vs non-volunteers (day centers, out-patients in clinics, senior citizen's housing complex) -degree of rel feeling nspos,**

Hustinx,L et.al.: A cross-national examination of the motivation to volunteer. Religious context, national value patterns, and nonprofit regimes, in: **Hustinx,L et.al.:** Religion and volunteering. Heidelberg 2015, 97-120

18 Länder, second wave WVS 1990, ca 7000 Vp, doing unpaid volu work for 16 org, wer das macht: reasons why - Faktorenanalyse –altr reasons –sense of solidarity with poor and disadvantaged, compassion for those in need, opportunity to repay something, give something back; sense of duty, moral obligation, identify with people who suffer, help give disadvantaged people hope and dignity, /self-interested –time on my hands, wanted something worthwhile to do, purely for personal satisfaction for social reason –to meet people, to gain new skills and useful experience, mv –demogr, postmaterialism political orientation left-right, Aggregat –Kg, impto of rel, postmat, percentage of Civil Society Org work force as share of economically active population; percentage of volunteer share of CSO workforce, percentage of source of CSO revenue -from government vs fees/philanthropy, dominant function of nonprofit sector –service or experience; volunteering in popul, welfare state regime –Osteuropa, liberal, Christian-democratic, unklar, social democratic) altruistic motivation –denom ns, Kg pos, impto of God pos (bei Ko von demogr, postmat, pol orient), Aggr dazu: Aggr Kg ns, Aggr impto ns (andres mv: ohne Aggr Kg –Aggr impto neg, indiv Kg/impto pos) (altr –sozialdemokr System nsneg/neg) self-interest –denom ns, Kg neg, impto ns, Aggr dazu –indiv Kg ns, Aggr Kg/impto ns; (andres mv –ohne Aggr Kg –indiv Kg neg, Aggr impto neg) (Länder: Rumänien weder altr noch self –interest; viel A –wenig S: USA Irl N-Irl GB; wenig A-viel S: Schweden, evtl Finnland West Dld; D-O beides mehr; Linke mehr A, Pmat nicht; lower social spending, large nonprofit sector, wenig Geld von Regierung –mehr A, edu neg) 8 Punkte (3 sample, 2,5 Messung, 2 mv, 0,5 stat) **altruistic motivation für volu –Kg und impto of God pos, denom ns, /Aggregat Kg/impto ns(impto evtl neg),-d.h. in Ländern mit mehr Kg/impto hat Bev nicht mehr altr mot; self-interested mot –denom ns, Kg neg, impto ns; /Aggr Kg/impto ns, (evtl indiv Kg neg, Aggr impto neg) –in Ländern mit mehr Kg/impto hat Bev nicht weniger self-interest mot; ...; Schweden Finnland viel self-interest, wenig altr, sozialdemokr WS-system altr nsneg/neg**

(R Gl, help, pos, Krim) Huuskes,L et.al.: Is belief in God related to differences in adolescents' psychological functioning, in: JfSSR 55, 40-53, 2016

Catholic Australian high schools, 14 J, 42, 12 ath (I do not believe there is a God), agno 42 (I am not sure if God exists or not), 3 (I firmly believe in the existence of God). 12-item SWB scale reflects participants' satisfaction with life, psychological functioning, social functioning. 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. "General Health Questionnaire (Goldberg and Hillier 1979) -psychiatric illness. "Been feeling unhappy and depressed," and "Been losing confidence in yourself

Basic Empathy Scale 20-item affective (experiencing another's emotions) and cognitive (understanding another's emotions) empathy. 21-item scale indicates parent (teacher, and friend) support - parents "Give me good advice" or "Praise me when I do a good job." Aggressive/Rule-Breaking Behavior 31 questions aggression and rule-breaking - "I tease others a lot" (aggression), and "I hang around with kids who get in trouble" (rule-breaking). ././ mv school, gender, as well as parents' marital and employment status

Allg: ath negativer als agno

7,5 Punkte (2,5 sample, 2,5 Punkte, 2 mv, bei, Mediat, 0,5 stat) **Ath/agno bei : Swg, wellbeing, hope GHQ neg; Intera female ath bei hope wellbeing negativer, bei Swg, hope GHQ –parental ss mediiert; bei Gläubigen wellbeing höher als Swg, bei ath agno andersrum** R Gl

6 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Ath agno bei affective empathy neg, cognitive empathy nsminus; ath relativ weniger aff empathy, mehr cogn emp, agno und believers mehr aff emp, weniger cogn emp,** R help

6 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Ath agno bei parental/teacher support neg, friend support ath minus, agno ns minus; female ath bei parental ss negativer** R pos

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **Ath agno bei aggr /rule breaking neg** R Krim

Iannaccone, L: Skewness explained: a rational choice model of religious giving, in: JfSSR 36, 141-157, 1997

GSS 87-89, nur P K J, Kg mindestens einmal im Jahr, single or married to someone of own rel, /about how much do you contribute to your religion every year, not including school tuition, /wenige Großspender geben hohen Anteil des Spendenaufkommens, Erklärung: Intera von religiosity und income, angeblich bewiesen per Korrel zu rate of contributions to attendance (die korrel nur mit inc edu, kath neg) mv (inc, edu, age, sex, black, married//edu pos, inc neg zu Kg) –contributions –K neg, J ns, conserv/sect/LDS pos, belief in afterlife pos, literal truth of Bible pos, mother attend pos, father attend ns, -Kg Vp/partner dazu (beide pos) –K neg, J cons nspos, LDS pos sect ns LnT pos, literal parents attend ns,

7 Punkte (3 sample, 2,5 Messung, 1 mv, Intera, 0,5 stat) **contribute to rel –K neg, cons/sect/LDS pos, moderate und J ns, LnT lit Kg mother/Vp/partner pos (Kannib, mv 1 und 2 –da cons nspos, LDS pos, sect ns, lit parents attend ns Kg Vp partner LnT bleibt) , große Spenden-wegen Intera inc-religiosity (dubios)**

Independent Sector : Giving and volunteering in the United States. Findings from a national survey. Washington 2002a

Survey Giving and Volunteering in USA 2001, Vp 21 J f,

giving to relatives 41 %, friends/neighbors/strangers 26 % gibt es auch –und zu orgs -89% , reason for giving – ((those who have more should give to those who have less (79.5%) owed something to the community (58.3%), being personally asked to contribute (55.9%), to fulfill religious obligations (52.4%), to get an income tax deduction (20.3%) , wer tax/rel sagt –gibt am meisten;

Gründe für volu -Feels compassion toward people in need An opportunity to give back to the community Those who have more should help those with less Important activity to people one respects 83-96, Someone close is involved or benefits To meet new people 67/66))

mehr von denen, die zu rel org gehören, geben// bei Gebern - mehr in Betrag und Prozenten (1989 -878 D, 3,9% vs 1,6),

mehr von denen, die frequent Kg haben, geben, -infrequent und never gleich; mehr in Betrag und Prozent (Gaben von Gebern) -2151 -1069- 867; 4,3 % -1,8 % -1,5 %, in Jugend aktiv in rel org –give pos; bei Gebern: 1974 -1152, 3,8 % -2,2 %;

((mehr von denen, die zu non-religious organizations (e.g., service clubs, alumni organizations, professional associations, labor unions) gehören, geben (Zahl dubious: belong to org bei Bev -30, bei give -33, bei nongive 10 –ergibt zusammen kaum 30; bei Kg –Geber 66 %//auch Religiöse sind Mitglied in nonrel org) Gaben von nonrel-org Geben - 2374 -1234; 3,8 % -2,8 %))
 giving and volu households vs giving only –mehr :reason for giving is rel obligation/belief, mehr member of rel org; member of nonrel org, mehr Kg, active in rel org in youth, // neither giving nor volu –member of rel org, Kg neg; member of nonrel org neg; active in rel org in youth neg,
 mehr von denen, die zu rel org gehören, machen volu, // bei denen die volu machen: Stundenzahl member –nonmember ns; volu hours –Kg frequent 16, infrequ 13, never 14; in Jugend aktiv in rel org – volu pos, volu hours 16 -14, mehr von denen, die zu nonrel org gehören machen volu (43 %), volu hours 16 -14,4;

8,5 Punkte (3 sample, 5,5 Messung) **rel org member(affil) /Kg/in Jugend aktiv in rel org/giving is rel obligation pos zu giving (give, Betrag, Prozente) und zu giving and volu vs giving only Neither give nor volu –rel org member Kg in Jugend aktiv in rel org neg;**
((mehr von denen, die member in nonrel orgs sind –sind auch religiöser - geben/machen volu (nicht so viel wie bei rel org, aber klare Diff zu nonmember)); volu –rel org member pos, volu hours –Kg/in Jugend aktiv in rel org nspos, member in rel org ns,((in nonrel org nspos))

Independent Sector: (Toppe, C et.al.) Faith and Philanthropy. The connection between charitable behavior and giving to religion. Giving and volunteering in the United States. 2002b

zu/aus Survey Giving and Volunteering in USA 2001,Vp 21 J f,

Givers to religion - give time or money to religious congregations such as churches, temples, and mosques.

Secular givers and secular volunteers give time or money to charitable organizations, such as zoos, museums, hospitals, schools, and youth organizations

Givers to both are those who give time or money to both religious congregations and secular organizations.

Charitable organizations:

Religious congregations - houses of worship churches, temples, and mosques. not schools, hospitals, or other charities that may be sponsored by, associated with, or part of a religious body.

Secular organizations are the charities working in a wide variety of areas, such as health, education, youth development, and environment. Included - charities that may be sponsored by, associated with, or part of a religious body, such as Catholic Charities, United Jewish Appeal, or church sponsored hospitals or schools.

A: Arts, Culture, and Humanities—Architecture, design, performing arts; culture/ethnic awareness groups, other cultural groups; historical preservation; humanistic societies; museums; art exhibits; operas; symphony orchestras; photography; theater; public television and radio.

B. Education/Instruction (formal and informal)—Elementary, secondary or higher education (public or private, which may be church-affiliated or nonsectarian); libraries; research at educational institutions; adult education; informal education; educational fund drives for educational associations.

C.Environment (including animals)—Environmental quality protection, beautification; animalrelated activities (exhibitions, public education, animal population control); protection and welfare; humane societies, wildlife and animal sanctuaries.

D. Health (including mental health)—General and rehabilitation, including institutions and organizations for mental health and mental retardation and developmental disabilities; substance abuse; diseases (research and public education); hospitals, nursing homes, hospices and clinics, crisis counseling, hotlines; fund drives of private health associations such as American Cancer Society and American Heart Association.

E. Human Services—Daycare centers; foster care services; family counseling; consumer protection; legal aid; crime and delinquency prevention; aid for the homeless; employment/jobs; food; housing/shelter; public safety, emergency preparedness and relief; recreation, sports, athletics; Red Cross, YMCA, United Way, Catholic Charities, Protestant Welfare Agencies, United Jewish Appeal, and other combined multi-purpose charity drives.

((F. Informal-alone—Helping a neighbor, friend, or organization on an ad hoc basis; spending time caring for elderly person, or babysitting the children of a friend, but not as part of an organized group or for pay))

G. International/Foreign (in the United States and abroad)—International education; health abroad; international peace or security; refugee-related activities; relief abroad; other social services; student exchange and aid; cultural exchange; economic development; technical assistance; promotion of friendly relations among nations; United Nations and its associations.

(H. Political Organizations—Political party clubs (Democratic, Republican, other), nonpartisan political or community groups, and other political causes.)

I. Private and Community Foundations—Such as the Ford Foundation, Rockefeller Foundation, Carnegie Foundation, San Francisco Foundation, New York Community Trust, Boston Foundation, Cleveland Foundation, Fund for the City of New York, etc.

J. Public/Society Benefit—Civil rights, community and social action, advocacy (includes minority and women's equity issues); community improvement, community capacity planning; science; technology; technical assistance; voluntarism; philanthropy; charity, between groups such as the Rotary and Lions; consumer organizations, advocacy organizations, such as nuclear disarmament, antipoverty boards.

K. Recreation (for adults)—Membership clubs in such areas as swimming, boating, skiing, aviation, rifle marksmanship, hunting.

L. Religious Organizations—Religion-related, spiritual development (includes churches, synagogues, monasteries, convents, and seminaries; but not church-affiliated schools offering broad educational curricula, nursing homes, Catholic Charities, Jewish federations).

(M. Work-Related Organizations—Labor unions, credit unions, professional associations (lawyers, medical personnel, engineers), Chambers of Commerce, industrial standards committees.)

N. Youth Development—Boy and Girl Scouts; Camp Fire Groups; 4-H Clubs; youth groups with religious affiliations, such as Catholic Youth Organizations, Little Leagues, and other athletic groups engaged in youth development.

O. Other—(Please specify.)

Give to Religious Congregations Only 9 Give to Both Religious Congregations and Secular Organizations 52 Give to Secular Organizations Only 28 Non-Giver 12

/givers to rel -15 % nur an rel, 85 an Säk und Rel, //give to rel only -1154, give to rel und säk -to rel 1391, to säk 958, give only to säk -623, /unabh von: inc region household own/rents, Give to rel vs give to sec -adult recreation/arts,culture and humanities/Gesu/edu/internat foreign programs/private community foundations/human services/ public social benefits pos, youth development, environment neg,

No volu 58, rel volu only 11 (hours per month: 10), rel und sec volu 23 (für rel 9, für sec 14) sec volu only 23 (14),

givers to rel mit rel volu/sec volu/no volu geben mehr als givers to sec mit sec volu/no volu;

givers to rel vs givers to sec –mehr volu hours (rel volu hours pos, sec volu hours ns)

7 Punkte (3 sample, 3,5 Messung, 0,5 mv) **give to both sec und rel org ist Mehrheit, die meisten rel givers geben an sec org, give to rel only 1154, give to rel und säk –to rel 1391, to säk 958, give only to säk 623 (rel give only plus rel und sec give -2545 D rel plus 958 sec, sec give only 623 D) wer an rel gibt, gibt mehr an die meisten sec org (außer Umwelt, youth development-neg) als wer nur an sec gibt,**

rel volu only plus rel und sec volu -19 hours rel und 14 hours sec, rein sec volu: 14 hours; rel volu 11, rel und sec 23, nur sec 23;

givers to rel mit rel volu/sec volu/no volu geben mehr als givers to sec mit sec volu/no volu;

givers to rel vs givers to sec –mehr volu hours (rel volu hours pos, sec volu hours ns)

Institut für Demoskopie Allensbach: Die Stellung der Freien Wohlfahrtspflege: Kenntnisse, Erwartungen, Engagement der Bundesbürger. Ergebnisse repräsentativer Bevölkerungsumfragen 1962 - 1985. Allensbach 1985

Umfrage 1985: BRD/Bln, tätig in Org –DRK, Diak Werk, Caritasverband, Arbeiterwohlfahrt, andres – Deutscher Paritätischer Wohlfahrtsverband, Zentralwohlfahrtsstelle Juden in Deutschland, -zus ca 10 %, (DRK 3,5 %, Diak 2, Caritas 1,7, AWO 1,5), andere/ohne Konfession 5,6 %, DRK 1,1, Diak 0,9, Caritas 0,8, AWO 1,7 (P 2,2)

Könnten Sie sich vorstellen, dass Sie selbst irgendwie in der Wohlfahrtspflege mitarbeiten, -wenn Sie genügend Zeit hätten –P/K arbeiten eher schon mit als andere/ohne Konf, P/K Kirchenbesucher pos, vs Vp mit geringer kirchl Bindung P/K –andre ohne wie diese; könnte ich mir vorstellen – uneinheitlich, 1979: andre/ohne –P Kg –K Kg –K wenig Kg -P wenig Kg; 1985 : P Kg –andre/ohne –K Kg –P wenig Kg –K wenig Kg;

Für alle Hilfsleistungen auf diesen Karten gibt es ehrenamtliche Helfer, sind da Tätigkeiten dabei, für die Sie sich ganz allgemein interessieren –Einkaufen für ältere Me/Kranke; Bedürftige mit Geld/Sachen unterstützen; Kranke bettlägerige einsame Me besuchen; Babys Kleinkinder beaufsichtigen um Mutter zu entlasten; in Haush helfen wenn jemand krank ist; Kinder/Jugendliche in Ferien betreuen, fremde Kinder bei Hausaufgaben beaufsichtigen/in Kita, Kinderheim mithelfen/in Krankenhaus/Altenheim mithelfen/in Straßensammlungen, Hausammlungen bei Verkauf von Wohlfahrtsmarken helfen/körperlich geistig Behinderte betreuen –P/K Kg/wenig Kg pos vs andere; Menschen in schwierigen Lagen Hilfe Beistand geben/Menschen mit Problemen betreuen/Menschen bei Wohnungssuche helfen/Mitarbeit bei organisatorischem bei Wohlfahrtsverbänden, Vormundschaft übernehmen/bei Bahnmissionsmission mithelfen –ns, der Dritten Welt helfen/in Rechts-und Sozialfragen Auskunft geben, in Selbsthilfegruppe mitarbeiten /sich für politisch Verfolgte einsetzen–andre/ohne mehr als Rest, entlassenen Strafgefangenen helfen – andre/Kg wenig vs Kg viel;

Blut spenden/Jugendliche betreuen –Kg wenig –Kg viel -andere; Gehbehinderte begleiten –Kg viel vs Rest;

Tätigkeiten insgesamt –Kg P –wenig Kg P –Kg K –wenig Kg K –andre/ohne, nichts davon, kein Interesse –andre/ohne –wenig Kg –viel Kg;

Wenn man etwas spendet, kann man ja Geld oder Sachen geben. Sehen Sie sich bitte einmal diese Liste an, hier sind verschiedene Spendenarten aufgeführt, ist etwas auf der Liste, was Sie im letzten halben Jahr gemacht, gespendet haben ? BRD/Bln, ab 16 J, 1973,1979, 1985 –nichts gespendet: Kg jeden So 5-5-8, nie : 39 39 36; fast jeden So und ab und zu gleich, weniger als selten 30/22/18;

Kg –Sachspenden pos (Kleidung Lebensmittel Spielzeug Möbel..), Geldspenden pos - bei Haussammlungen Geld gegeben pos, Geld in Sammelbüchse gesteckt pos, bei einer Lotterie für wohltätige Zwecke mitgemacht ns , Geld für wohltät Zweck überwiesen/weggeschickt –pos, Wohlfahrtsbriefmarken gekauft –ns, einem Verwandten/Bekannten der in Not ist Geld geschenkt – schwach pos, einem Bettler Geld geschenkt –schwach pos, Kindern für eine Schulsammlung Geld mitgegeben –ns; (Summe der Spenden ohne: beim Kirchgang Geld in Opferstock,Klingelbeutel, Opferteller, Kollekte –Kg immer noch pos, linear, z.T. fast jeden So soviel wie jeden So)

Wenn man etwas spendet, kann man ja Geld oder Sachen geben. Sehen Sie sich bitte einmal diese Liste an, hier sind verschiedene Spendenarten aufgeführt, ist etwas auf der Liste, was Sie im letzten halben Jahr gemacht, gespendet haben ? BRD/Bln, ab 16 J, 1979, 1985 –

Nichts gespendet –Kirchenbesucher P 14/18, K -13/11 –Personen mit geringer kirchlicher Bindung - 27/11 K 27/25 –andere /ohne Konfession -26/23; Geldspenden (selbe Items wie oben, ohne Kirchgang-Spende) –P Kg -188/231, K Kg 209/224; P wenig Kg: 156/174; K wenig Kg -164/164, andre/ohne Konf - 179/156; -d.h.: Kg mehr auch bei säk Spende als Vp mit wenig Kg, andere/ohne kaum Diff;

Würden Sie freiwillig Geld spenden für Menschen, die unschuldig in Not geraten sind ? K/P 84 – andere/ohne 76; die an ihrem Elend selber schuld sind -27/29/30;

7,5 Punkte (3 sample, 4,5 Messung) **Konfessionslose weniger tätig in Wohlfahrtsorg; Korrel Kg P/wenig Kg P /Kg –K/wenig Kg K –andere/ohne - zu Interesse an informeller Hilfe bei 14 Items pos, 4 ns; Tätigkeiten gesamt pos, nichts davon neg; andre/ohne –mehr bei Dritte Welt helfen, Rechtsauskunft geben, Selbsthilfegruppe-Mitarbeit, sich für pol Verfolgte einsetzen, entlassenen Strafgefangenen helfen (5),**

Kg pos zu Geld- und Sachspenden(5mal pos, 3 ns, Summe pos, nicht gespendet neg), auch ohne gespendetes Geld bei Kirchgang, andre/ohne kaum Diff zu Kg wenig; Geld für unschuldig in NotGeratene –K/P mehr als andere/ohne; an Elend selber schuld ns

(R pos, help) Intosh,A/Alston,J: Lenski revisited, in: American Journal of Sociology 87, 852-882, 1982

1974, 75, 77 GSS, white P/K, /number of memberships in voluntary associations außer Gew/church pos zu Kg, belong to a church-affiliated group, identify with own rel bei K und P //(edu –Kg pos, member in church neg, rel id ns)/mv (Überko,visit friends, relatives neighbors ,demogr, 10 ethnorel Gruppen- British German Irish Scandinavian Italian JPolish K P; denom Pres Epi Ba Me Lu ns, Kannib) zu volu ass –belong to church aff group pos, Kg, denom, id ns //belong auch pos zu visit relatives, neighbors, ns pos friends; Kg pos zu neighbors (Kannib)

7 Punkte (2,5 sample, 2 Messung, 2 mv,bei, 0,5 stat) **Kg, belong to church-aff group, identify with own rel pos zu member in sec volu ass (bei P/K); mv nur belong, Kannib Überko R help**

6,5 Punkte (2,5 sample, 2 Messung, 1,5 mv, 0,5 stat) **Kg, belong to church aff group pos zu visit relatives, neighbors, friends, nur bei P, mv nur belong (relatives schwach) , Kg bei neighbor, Kannib Überko R pos**

(R help,Gesu,Gl) Ironson,G/Solomon,G/Balbin,E/O’Cleirigh,C et.al.: The Ironson-Woods spirituality/religiousness index is associated with long survival, health behaviors, less distress, and low cortisol in people with HIV/AIDS, in: Annals of Behavioral Medicine 24, 34-48, 2002

Long-term survivors of AIDS (4 J statt ca 18-20 Monate) , Vergleichsgruppe HIV-positiv, ohne cancer, Vp on medication mit steroids propranolol, taken street drugs past month psychotic suicidal alc drug dependence; -75 % M, ca ein Drittel Ne,wh,Hi, ca 58 homosex,/do you consider yourself to be religious, spir, both or neither, Ironson Woods: F 1: my beliefs give me a sense of peace, help me to know everything will be fine, -give meaning in life,-help me to be relaxed, -feel protected, -feel I am not alone, - have a relship or a connection with a higher form of being; -be less afraid of death, I believe my soul will live on in some form after my body dies//F 2 – believe God created all things in universe, he will not turn his back on me no matter what I do, when I am ill, God gives me courage to cope with my illness, when – God will answer my prayers for a recovery, when-my faith gives me optimism that I will recover, /F 3 – attend services, participate in rel rituals, pray or meditate to get in touch with God, discuss my beliefs with others who share my belief,my beliefs give me a set of rule I must obey,/F 4: my beliefs teach me to help other people who are in need, help me feel compassion/love/respect for others, (have responsib to help others, my beliefs increase my acceptance and tolerance of others, feel I am connected to all humanity) **(einige Ladungen unter 60, auf versch Faktoren,F 1 und 2 AutoK; Kg ns zu F1, F2 und F4; F 1 und F4 angeblich spir) // dubios –noch eine Faktoranalyse mit andern Vp und andern unbekannten Items, anderer Faktor 4 –letzte 3 Items s.o. dazu und –F 5 (oder nur zwei Faktoren !)** -some people will go to hell when this life is over, only those who believe what I believe will go to heaven when they die, God will condemn those who do wrong someday, God will judge me harshly one day) - nonorg –pray medit Bible study, turning to rel to cope -4 Items,/have you been practicing safe sex/have you been using condoms; do your past and current partner know your HIV status, //spir not rel 50 %, Ironson-Woods –alc (F 3 ns) smoke minus (F 4 ns) safe sex pos, medication adherence ns, cortisol F1, F2 neg, Rest nsneg/longterm survivors –IW gesamt pos, F1 ns, F2-4 pos, F 5 neg (3 J später zu 21 Vp, die very long term survivors sind) (mv edu employment route of infection); Kg pray letzter Monat pos, meditate nspos, Mediator für IW zu survivors –cortisol, helping others with HIV(volle Mediat, auch mv s.o.) /20 Vp werden sick mit AIDSymptom –keine Reländerung,/aber: longterm survivors sind vor contracting HIV religiöser, wenn sie HIVpositiv werden –Rel steigt, getting AIDS –keine Veränderung (20 vs 23)

5,5 Punkte (1 sample, 2,5 Messung, 1 mv, 1 panelartig) **Kg Gebet, F2 und 3 s.o.(andre Faktoren dubios, AutoK,) neg zu alc, smoke, pos: safe sex, medic adherence ns, mort (long term survivors) neg (F 1-F 4 neg; pray Kg neg; mv edu employed; F 5 judgement Items pos); Mediat: IW zu cortisol/help others with HIV zu mort, survivors vor HIV religiöser, bei Krankwerden steigt Rel, bei AIDS Ausbruch nicht mehr, zu viele Korrel, R Gesu**

(unter 5) **IronsonWoods –perceived stress minus (F 2 ns), hopeless minus, optim pos, anx minus, depr minus(jeweils alle Faktoren und Gesamt-Skala, mv ss und s.o.),zuviel Korrel R Gl**

(unter 5) **Ironson-Woods F4 (compassion) Fassung eins: Kg ns, nonorg rel pos, I pos, coping pos, belief in God ns (unklar ob mv)/help others with HIV –F1-4 pos, R help**

Jackson,E et.al.: Volunteering and charitable giving: do religious and associational ties promote helping behavior, in: Nonprofit and Voluntary Sector Quarterly 24, 59-78, 1995

residents of Indiana, rr 67, involved in any volunteer activities assisting people who need help and if so how much time spent per week in such activities, ohne rel volu (teaching Sunday school o.ä.) /how much family gave last year to charitable or nonprofit agencies, excluding giving to a church, / active member of a group within their church, /extent to which church encouraged Vp to participate in activities that help other people, -86 % der Kg'er /has a favorite religious TV show/ number of different types of orgs Vp belongs to –fraternal, veterans, service youth school service/encouraged by one of this volu assoc to engage in helping activities, volu –(mv edu, employed, age, widowed, soc desirability, volu ass member, assoc encouragement, race gender inc household composition health) Kg ns, rel Tv ns, active in church group pos (Beleg für Kannib: Kg pos zu active in church group), charitable giving (mv s.o.) –active in church group pos, Kg/rel TV ns; 6,5 Punkte (1 sample, 3 Messung, 2 mv, 0,5 stat) **active in church group pos zu sec volu/giving, Kg rel TV ns (Kannib ÜberKo)**

Jackson,L/Esses,V: Of scripture and ascription: the relation between religious fundamentalism and intergroup helping, in: Personality and Social Psychology Bulletin 23, 893-906, 1997

Study 1: undergrad, 20 J, 25 % P, 28 K, 13 J/13 agno ath, 9 % personal rel, 9 % other rel; symbolic beliefs –list values, customs,traditions important to Vp,threatened or promoted by target group (Homos, Native Canadians) –so denkt Vp , dann Text, dass diese Gruppe stärker arbeitslos ist, - Homos/Natives are responsible for their unemployment, unemployment problem is almost always due to forces beyond their control,/it is up to Homos/Natives themselves to solve their unemployment problem, it is up to other people to solve the unemployment problem of H/N; /Lösung nach Brickman aus 32 Items 4 Faktoren –medical –government should provide funding for the creation of jobs for H/N, compensatory –people should help H/N overcome the limitations imposed by them by society; moral – H/N simply need to be more motivated to solve the problem, enlightenment –without proper guidance employment problem will not be solved; hier 3 Faktoren –moral/enlightenment, changing the person/group, /medical –direct assistance (von wem?) Cr 73 , empowerment –compensatory items (Ladungen ab 0,4 genommen) –Inhalt unklar;

Fundam -6 Item short form Altem/Hu –(to lead the best, most meaningful life,one must belong to the one true religion, no single book of rel writings contains all the important truths about life, H threaten Fundi-values, Native Canadians nicht, Fundi attribuieren Verantwortung für Problem an H, nicht an N, threat ist voller Mediator: bei Ko von threat ist Korrel Fu-Verantwortung ns; wer selbst verantwortlich ist –mehr changing the person als direct assistance/empowerment; /aber : Fu nur pos zu personal change bei H, direct assistance/empowerment bei H nspos, bei N –pers change/direct ass ns pos, empowerment ns; 3,5 Punkte (1 sample, 1 Messung, 1 Mediat, bei, 0,5 stat) **Fundis sehen Homos als Bedrohung ihrer Werte an, Native Canadians nicht, sagen zu H: selber verantw für Arbeitslosigkeit und Abhilfe (N nicht), threat ist voller Mediator, Fu sagen H (bei N nspos) müssten mehr eigne Mot aufbringen/man müsste sie besser führen um Problem zu lösen, ns zu Staat soll helfen/Ges soll bei Beseitigung von Diskr helfen (unsicher: Ausrede um nicht zu helfen oder richtige Art des Helfens und keine Ablehnung des staatl/ges Helfens, nur nicht Forcierung; Items unklar, nur die Hälfte sind Christen –dann 2 Gruppen –darunter Fu –unter ca 30 Vp!; Fu müsste pro pers change auch bei N/student sein, ist es auch -0,18/0.25 ns, vs 0.47/0.54 bei H/single mother; oder er sieht Problem als Strafe/Anstoß an, selbstverschuldet; Leute sollen auf andre Art geholfen bekommen – per guidance (bei pers change drin -Items insgesamt unklar) –zur Umkehr, die sie aber selber**

tun müssen ..und dann wird ihnen auch Gott helfen; evtl Fu bei student/N unsicher, nicht pro Staat, aber auch nicht pro Umkehr)

Study 2: students, 21 J, wie oben, nur target jetzt: single mothers vs students; 26 % P/K, Rest agno ath other rel personal rel;

single mothers threaten values, students nicht, single mothers selber verantw für Alok/Abhilfe, volle Mediation von Korrel Fu –responsib durch threat, Fu pro personal change bei single mothers, direct assistance/empowerment ns/nsneg, bei stud pro personal change nspos, direct ass/empowerment ns;

3,5 Punkte (1 sample 1 Messung, 1 Mediat, bei, 0,5 stat) **s.o. dasselbe, nur mit single mothers vs student**

(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 in Texas, rr 67, 9 % no aff, 43 J, 49 Ne, 36 Hi; nur M

How close do you feel to God most of time? How often do you currently attend religious services at a place of worship? About how often do you currently pray outside of religious services? In general, how important is religion to you? Outside of attending religious services, about how often do you currently spend private time reading the Bible, Koran, Torah, or other sacred book?

Intended aggression

It's Sunday afternoon. Mike is watching an National Football League (NFL) football game in the prison day room with other inmates. During a half time break, Mike goes to the restroom. To reserve his seat, he asks a friend to "hold it down" for him. When Mike comes back, Joe is in his seat. Mike asks Joe to leave because it is his seat. Joe says he can sit anywhere he wants. Mike asks Joe to leave one more time. This time Joe ignores Mike. Meanwhile, everyone is watching what's going on. Feeling not only dissed but also that he is right, Mike gets into an argument with Joe.

Presence of meaning

We would like you to take a moment to think about what makes your life feel important to you. I understand my life's meaning. My life has a clear sense of purpose. I have a good sense of what makes my life meaningful. I have discovered a satisfying life purpose.

Compassion

I feel compelled to help someone even when doing so requires me to go out of my way.

It's not enough to feel sorry for someone who is in trouble. Whenever it is possible, I must also do something to help them. I feel sorry for someone who is in trouble even when they caused the problem that faces them. I feel sorry for someone even when they've something that hurts me.

1. I have forgiven those who hurt me. (in Text zwei Items ,unklar welche)

Gratitude

If had to list everything that I felt grateful for, it would be a very long list. I am grateful to a wide variety of people. As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history. (in Table 1 anders als in Appendix)

God's purpose in life

God put me in this life for a purpose. God has a specific plan for my life. God has reason for everything that happens to me.

Gratitude to God I am grateful to God for all He has done for me. I am grateful to God for all He has done for my family members and close friends. (in Table 1 anders als in Appendix)

State depression

During the past week, how often have you felt or experienced the following? I felt I could not shake off the blues, even with the help of others. I felt depressed. . I felt sad. I did not feel like eating, and my appetite was poor. I felt that everything I did was an effort. My sleep was restless. I could not get going. I felt suicidal.

State anxiety

Over the last 2 weeks, how often have you been bothered by any of the following problems?. Feeling nervous, anxious Not being able to stop or control worrying Trouble relaxing Being so restless that it is hard to sit still Worrying too much about different things. Becoming easily annoyed or irritable Feeling afraid as if something awful might happen

(Mediatoren: compassion, meaning, forgiveness, gratitude (to God), meist völlige Mediation (bei allen drei Items),

5 Punkte (1 sample, 2 Messung, 1,5 mv, Mediation, 0,5 stat) **religiosity –(biv, mv age race offenses edu length of sentence denom) depr anx neg; presence of meaning pos; meist völlige Mediation durch compassion, meaning, forgiveness, gratitude (to God), R Gl**

(unter 5) **religiosity –compassion pos R help**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **religiosity –forgiveness pos, gratitude (to God) pos, R pos**

4 Punkte (1 sample, 1 Messung, 1,5 mv, Mediat, 0,5 stat) **religiosity –intended aggr neg R Krim**

Janoski,T et.al.: Being volunteered ? The impact of social participation and pro-social attitudes on volunteering, in: Sociological Focus 13, 495-519, 1998

vgl. Wilson/Janoski 95, Youth Parent Socialization Study,1965 high school Vp, T 2 1973, T 3 1982, volunteered to help solve a community problem since last survey –und 2 Angaben, wo man das machte (oder drei?)

tolerance –speech against churches and rel, gewählter Kommunist darf ins Amt ? US Regierungssystem sollten alle Nationen haben –neg,zweifach gewertet !; efficacy –nur voting als Einfluss, Pol zu kompliziert; Mitgl in volu assoc –säk, what makes a good citizenship –being active, taking responsibilities, voting with adequate information, writing to public officials, join orgs and volunteering (AutoK),trying to improve the country,work to improve, better the nation/community, active in comm affairs, interested in school affairs,helping people, working within the system to change things,try to change unjust laws -1 wenn Vp eines davon wählt, /passive –loyalty to country, respect symbols,not being critical,obey laws, pay taxes,get along with others,mind own business set a good example concerned about home and family ambitious,

4,5 Punkte (1 sample, 1 Messung, 1 mv, 0,5 stat, **1 Panel**) **Kg 1973 nspos zu volu 1973, pos zu volu 1982, mv LISREL (political activity, association participation, political efficacy, tolerance, passive kaum/active citizen stärker - und volu 1965/73, edu inc) zu volu 1973: Kg 1973 pos, zu volu 1982 Kg pos (nur indirekt) (unsicher: s.o. biv Korrel Kg 73 zu volu 82 klar, zu 1973 ns)**

(R help, Gl) Jansen, J: The civic and community engagement of religiously active Americans.

<http://pewinternet.org/Reports/2011/Social-side-of-religious.aspx>

rr 11-16, 40% of adults say they are active in church groups or other religious or spiritual organizations (24/22 –sport, consumer, charitable volu) ; Vergleich rel act vs not rel act –F Ne age edu inc pos, Hi minus cons/republican, rural pos,

“Generally speaking, would you say that most people can be trusted or that you can’t be too careful in dealing with people?” pos;(Kg auch; Diff active in rel vs in nonrel org ns, v.a. Diff zu gar nicht aktiven groß; aber : in nonrel org ja auch religiöse mehr drin) mehr activity (6 hours a week/more), Overall, how much impact do you think people like you can have in making your community a better place to live—pos(Kg auch) ; involved with a high number of orgs (Kg weekly und monthly pos) , in 26 von 27 möglichen orgs sind rel actives mehr involved als Rest, (Ausn: gaming, viel: SportFz, charitable volu consumer community/neighborhood, support illness/pers sit, profess trade, hobby, youth, literary discuss , older adults, Parteien, performance art, parent; weniger: Fangruppen, Sports fantasy group Gew Umwelt//Kg: mehr attend meetings, contribute money, volu time, take leadership role in group you are active,

6,5Punkte (3 sample, 3,5 Messung) **active in church groups/orgs –auch in allen andern (26 von 27) orgs aktiver als Rest (charitable volu, support illness profess hobby youth parent mehr, Gew Umw weniger) mit Kg noch mehr; trust pos (nicht mehr als die, die in nonrel org active sind, -dort auch religiöse drin;mehr als inactives), impact making community better place pos, Kg auch; Kg zu trust attend meetings contribute money volu take leadership role in org pos; actives –Ne F inc edu rural, R help**

4,5 Punkte (3 sample, 1,5 Messung) **impact people like you can have making your community a better place to live –rel active /Kg pos; R Gl**

Ji,C et.al.: Religiosity, altruism, and altruistic hypocrisy: evidence from Protestant adolescents, in: RRR 48, 156-178, 2006

6.-12. Klasse, schools affiliated with cons evangelical church (SDA), 68 % nonwhite,
Altruism –Faktor 1: How important is it to you as a personal goal to help people who are poor or hungry? to show love to other people? to spend time helping people? to help promote social equality?
Faktor 2: In a typical month how many hours do you spend helping non-family members? making your own town a better place to live? helping friends or neighbors with problems? promoting social equality or peace/ .

Faith Maturity –vertical:I have a real sense that God is guiding me.I feel God's presence in my relationships with other people. The things I do reflect a commitment to Jesus Christ. . I feel my life is filled with meaning and purpose. I am spiritually moved by the beauty of God's creation. .I seek opportunities to help me grow spiritually. I talk with other people about my faith.

horizontal: I care a great deal about reducing poverty in my country and throughout the world. - I feel a sense of responsibility for reducing pain and suffering in the world. - I give significant portions of time and money to help other people. -. I help others with their religious questions and struggles. I apply my faith to political and social issue

Doctrinal Orthodoxy 1 Jesus will come back to earth again and take the righteous to heaven. The Ten Commandments still apply to us today. The body is the temple of God, and we are responsible in every

area of life for its care. There is one God: Father, Son, and Spirit a unity of three eternal persons. God, our Heavenly Father, is the source, sustainer, and ruler of the universe. Jesus is truly and eternally God. God, the Holy Spirit, teaches us how much we need Jesus in our lives, draws us to Him. Jesus became truly and fully human. .

Intrinsic Religiosity (Allport Ross 67) 1 I enjoy reading about my religion. I try hard to live all my life according to my religious beliefs. My religion is important because it answers many questions about the meaning of life. My whole approach to life is based on my religion. I have often had a strong sense of God's presence. It is important to me to spend time in private thought and prayer. I would prefer to go to church. Prayers I say when I'm alone are as important to me as those I say in church. I would rather join a Bible study group than a church social group.

Extrinsic Religiosity Factor 1 - Although I am religious, I don't let it affect my daily life. .Sometimes I have to ignore my religious beliefs because of what people might think of me. .It doesn't matter much what I believe so long as I am good. Though I believe in religion, many other things are more important in my life. I pray mainly because I have been taught to pray

F 2 - I go to church mainly to spend time with my friends. I go to church mainly because I enjoy seeing people I know there. I go to church because it helps me make friends.

F 3 -What religion offers me most is comfort in times of trouble and sorrow. Prayer is for peace and happiness I pray mainly to gain relief and protection.

personal devotion -personal prayer, reading the Bible, and watching or listening to religious TV or radio programs, worship attendance at a church

((I FM nicht so viel wie orth/devotion da)),

altr belief (mv MF senior high race Canada region)- personal devotion pos, orth ns (bei Aufteilung von FM und E in Faktoren: devotion ns, orth pos) I pos, E pos, Faith Mat (beide Faktoren) pos,

altr behavior (mit Ko von altr belief !, Kannib und ÜberKo) -pers devotion pos, orth/I neg, E pos FM pos, altr belief pos;

Altr hypocrisy -Differenz altr belief -behavior statt Korrel biv zu beidem und dann Vergleich; (belief - poor hungry helfen, promote social equality, help people, love others -vs behavior -help nonfamily, make town a better place to live, help friends neighbors with problems, promote social equ peace - Heuchelei wäre: ich sag A ist wichtig für mich, tue aber A nicht -hier passen aber belief -Items nicht zu behavior; warum tut man Gesagtes nicht -muss nicht Heuchelei sein, kann auch fehlende Möglichkeit sein usw; belief wird gemessen mit 1 -not at all impo -4 very impo, behavior mit Stunden die man aufwendet -1 -Null -6 -more than 20, andre Maßeinheit/Größe)

I und orth pos zu hypocrisy (biv Korrel zu behavior wird nicht gezeigt), unsicher ob das mv ist; bei low I -low E am wenigsten hypocrisy, (bei high I -low E mehr; aber unverständliche Tabelle und Text)

;hypocrisy -horizontal FM neg, vertical ns, I pos, E minus, orth pos devotion pos -in Table, in Text neg !, (E -also Pseudo-rel -am meisten altruistisch, und horizontal -ist klar AutoK; Korrel E -I 0.7 !!, E pos zu belief und behavior !!)

6 Punkte (2 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat) **altr belief -personal devotion pos, orth ns (oder umgekehrt), I pos, E pos !, Faith Maturity pos (horiz -AutoK und vertical); altr behavior -suspektes mv (mit altr belief/Kannib, ÜberKo) : pers devotion pos, orth /I neg, E pos, FM pos (beide); altr hypocrisy -sehr dubiose Messung -pos zu I, orth, horizontal FM neg, vertical ns, E neg, devotion pos(Text neg)(devotion und vertical pos zu behavior, dennoch hypocrisy ?) , viel Seltsames (E zu I 0,7, E am meisten altruistisch ! -gibt es nirgends;), low E-low I am wenigsten hypocr (obwohl high E neg ist; Tabelle Text unklar) ; SDA-adolescents, viel Kannib; Orth ceiling,**

Johnson, B: Religion and Philanthropy. Paper 2011

Panel Study of Income Dynamics (PSID), heads of households 2005, 70% M, ohne die, die weniger als 25 D geben pro Jahr to charity; Empfänger: religious, combination (like the United Way), those that help the needy, health, education, youth or family services, arts and culture, neighborhood improvement, environment, international aid and world peace, other
give to charity -J -K/P -no; amount -no affil 666, affil 1352;
give -mv age MF children edu volunteer health (nur in Text) inc stock owner -Kg pos K pos, P pos, /bei amount Heckman-Methode-P pos, K ns, Kg nicht dabei!, Tobit-Methode -P K J pos, Kg dabei, aber nicht erklärt (P geben 737 D mehr als no aff, K 523, J 2680) probability of donating to each type of organization (compared to having no religion) -P und K geben an religious und combination, sonst ns vs no; J -an religious ns!, edu cultural combin pos;

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **give to charity -J -K/P -no, mv Kg K P pos; give no 49 -denom 65; amount no aff 666, mit aff 1352; mv P K J pos (P 736, J 2680, K 522 mehr als no) no aff Basis, Kg unklar, P und K geben nur an rel und combination mehr, sonst ns vs no aff (auch bei help needy, youth or family services, dubios), J -an religious ns, an edu cultural combin pos;**

(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**

4 Punkte (1 sample, 1,5 Messung, 0,5 mv, 1 stat) **High Gods - police pos, enforcement specialists (police, tax collectors) ns, jurisdictional hierarchy beyond local community pos, formal sanctions and enforcement for community decisions ns pos, 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 Krim**

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

Johnston, J: Religion and volunteering over the adult life course, in: JfSSR 52, 733-752, 2013

Americans' Changing Lives, 1986, 1989, 1994, 2002, T 1 rr 67, attr -ca 50 %, 64 % white,

Religious institution volunteer "Did you do volunteer work in the last year for a church, synagogue, or other religious organization?" Nonreligious institution volunteer was operationalized by collapsing four different questions about volunteerism into a single dichotomous variable. If individuals answered yes to any of the questions, they were coded as nonreligious institution volunteers. "In the last 12 months, did you do volunteer work for a school or educational organization?" for a political group or labor union "for a senior citizen group or related organization?" 1 for any other national or local organization, including United Fund, hospitals, and the like?"

"In general how important are religious or spiritual beliefs in your day-to-day life?" "How often do you usually attend religious services

Kg – zu rel volu pos (never 2-more than once a week -60%), nonrel volu 20-36; T 2 -2/65, 21/48, T3 -2/72, 21/48; T 4 2/73, 25/50; rel impo –nur bei rel volu pos, bei nonrel volu ns (T1 nsneg, T2 und T3 nspos, T 4 nsneg)

mv Panel –Vp fangen volu an - (inc functional health work part/full time unemployed retired child at home married time) –zu rel volu: rel impo pos, Kg dazu pos –impo dann ns; zu nonrel volu –impo nspos, Kg pos, wenn rel volu dazu –Kg /impo ns; (dasselbe bei M und F, bei F stärker; bei bP auch impo pos zu nonrel volu, bei evP –impo und Kg wirken auf rel volu, impo und rel volu auf nonrel volu; bei K –impo immer ns, mP –bei nonrel nur rel volu wirksam; Kg impo ns)

9 Punkte (3 sample, 2,5 Messung, 2 mv,bei, 0,5 stat, **1 Panel**) **cross-section: Kg pos zu rel/nonrel volu, impo pos/ ns; Panel -Beginn von rel volu: Kg pos, impo pos; Beginn von nonrel volu –Kg pos, impo nspos, rel volu pos, bei F stärker, bei bP auch impo pos zu nonrel volu, bei ev P impo Kg zu rel volu pos, impo zu nonrel volu, K –impo ns, Kg pos, mP –bei nonrel nur rel volu wirksam; (wichtig für nonrel volu –bei bP impo/Kg, bei ev P impo, bei K Kg, bei allen rel volu, bei mP nur rel volu)**

Johnson,K/Cohen,A/Okun, M: Intrinsic Religiosity and Volunteering During Emerging Adulthood: A Comparison of Mormons with Catholics and Non-Catholic Christians, in: JfSSR 52, 842-851, 2013

students, 16 % Hi, God exists -3 oder mehr auf 5er Skala,

organizational volunteering - service performed without compensation for an organization or agency.

how often did you perform volunteer service for the benefit of members of your religious group (e.g., youth group, music ministry, etc.)?" "service for the benefit of members of your family (e.g., coaching Little League)" service that benefited people outside your family or religious group."

Intrinsic and Extrinsic Religiosity Intrinsic religiosity 8 Items, extrinsic religiosity 6 items; Gorsuch and McPherson

(1989) scale. " Due to an experimenter error, one item was omitted from the ER scale ("The purpose of prayer is to secure a happy and peaceful life").

rel volu –LDS –nonK –K; family volu –LDS –nonK/K, secular volu –LDS –K-nonK;

rel volu –mv: K neg, nonK ns, Kg pos, E pos, I stark pos, aber nur bei LDS

family volu –denom ns, Kg pos, E pos, I stark pos, aber nur bei LDS

secular volu –alles ns,

5 Punkte (1 sample, 3 Messung, 0,5 Intera, 0,5 stat) **LDS mehr rel, family und sec volu als K/nonK-Christians, mv (Kannib) –rel volu/family volu: K neg, Kg pos, E pos; I stark pos –aber nur bei LDS; sec volu –alles ns (Kannib)**

Johnson,K/Cohen,A/Okun,M: God is watching you...but also watching over you: the influence of benevolent God representations on secular volunteerism among Christians, in: Psychology of Religion

and Spirituality (2015, July 27) Advance online publication –oder Psychology of Religion and Spirituality 8, 363–374, 2016

undergrad, Hi 20, online survey;

Benevolent God -God is helping, forgiving, merciful, gracious, generous, compassionate, caring, accepting;
Authoritarian God -God is commanding, strict, controlling, restricting, stern, judging, angry, wrathful, punishing;

Benevolent self - imagine a person who was “caring, compassionate, accepting of others, generous, and helpful” — rate the extent to which they agreed with items such as, “I am the sort of person who has these characteristics.”

Moral obligation. “People have a moral obligation to volunteer to help others,” “I personally feel I have a moral obligation to volunteer to help others,” “If a stranger needs help, a person who is able to provide it has a moral obligation to do so,” and “Helping others is an important moral activity.”

Religious obligation.. “God expects people to obey the commandments,” “I have a religious obligation to help others,” “God commands people to help one another” “God expects people to care for the needs of others” “The scriptures command people to help others.”

Volunteer motivations Internal Mot : Integrated (identity as a volunteer, helping is a part of my life) plus Identified (valuing volunteerism)//, Introjected (feeling guilty for not volunteering), Amotivation (helping is useless), .External (volunteering at the behest of others -“I volunteer because God rewards people who help others,” “. . . because I will earn rewards in the afterlife,” “. . . because God is pleased when I volunteer,” and “. . . because I want to avoid being criticized by others in my religious group.”

Secular volunteerism - service performed without compensation for an organization or agency. Examples - churches/religious groups, social service agencies, schools, hospitals, Red Cross, political parties, and environmental conservation groups. “During the past year, how often did you perform volunteer services for an organization that benefited people outside your family or religious group?” Intentions to volunteer. how likely to volunteer over the next 12 months by: “Helping underprivileged youths learn to read,” “Distributing reading materials to hospice patients,” “Helping distribute food at a local food bank,” “Helping build housing for poor families,” and “Delivering food to families whose husbands are in prison”
auth God –benevol self neg, moral oblig ns, rel oblig pos, amotive pos, internal mot/introj ns, ext pos,
benev God –benev self pos, moral oblig pos, rel oblig pos, amotive neg, internal pos introj ns, ext pos
rel oblig –ben self pos, moral oblig pos, amotive ns, internal pos, introj pos, ext pos,
ext – benevol self ns, moral oblig pos, amotive pos, int/introj pos, rel oblig pos
volu intentions –benevol God pos, aut God ns, rel oblig pos, ext pos; sec volu ns alle;

path analysis: benevolent God –moral oblig:people ought to help others –internal mot: helping is part of my life –sec volu; benevol God –benevol self: I am a helping person –helping is part...; /benevolent God – God commands helping ns zu Rest; authoritarian God –I am a helping person neg ../pos zu God commands helping –ns zu Rest; ns zu people ought to help...; /external mot ns;(indirekt und in Pfadanalyse benevol God pos, aut God neg, biv aber ns)

5,5 Punkte (1 sample, 4 Messung, 0,5 stat) **aut God –I am a helping person neg, people ought to help others ns,rel oblig to help pos, helping useless pos, helping is part of my life/help wegen Schuld ns wegen Lohn pos//**

benevolent God –helping person, ought to help,rel oblig pos, help useless neg, help part of my life pos, Schuld ns, Lohn pos;

help rel oblig –helping person pos, ought to help pos, helping part pos, useless ns, Schuld Lohn pos/

Lohn von Gott für helping: helping person ns, ought to help pos, help useless pos (?? –useless und Lohn pos)) helping part pos;

alle ns zu sec volu;

intentions to volu sec –benevolent God pos, aut God ns, rel oblig pos, Schuld/Lohn pos//angeblich (path analysis/indirekte Korrel) –benevolent God pos, aut God neg zu sec volu; biv aber ns,

((Study 2:mechanical Turk Vp; path analysis identisch, Einzelitems auch identisch –nicht gezeigt; nur aut God neg zu volu intention))

(R Krim,help, pos) Johnson,K/Li,Y/Cohen,A/Okun,M: 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 other type 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 representative Authoritarian 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 the Benevolent 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 loss of 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;

4 Punkte (2 sample, 1,5 Messung, 0,5 stat) **pos God neg zu Aggr, neg God pos; Priming: K ns, nonK: Aggr- aut pos, controls neg, Rest –Jesus/spirit ns neg; R Krim**

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

Johnson,K/Memon,R/Alladin,A/Cohen,A/Okun,M: Who helps the Samaritan ? The influence of religious vs secular primes on spontaneous helping of members of religious outgroups, in: Journal of Cognition and Culture 15, 217-231, 2015

undergrad, 23 Hi, 4 Asian,

I -"My whole approach to life is based on my religion," "I try hard to live all my life according to my religious beliefs," and "I have often had a strong sense of God's presence." We did not find that IR affected our results,

Christian participants were recruited for a study ostensibly testing whether memory for famous quotations persists when learned in one room but tested in another. Upon arriving in the lab, registered participants were first individually presented with quotations relevant to the assigned priming condition: "Love your enemies, do good, and lend, expecting nothing in return – Luke 6:35"; "Show care to your opponents and lend to them; at the same time, don't expect anything in return – Abraham Lincoln" or "The greatest barrier to success is the fear of failure – Sven Goran" control; Participants were allowed to study the quotations for four minutes and were told they would be taking a memory test at the end of the study phase. After the study session, participants were instructed to proceed to another room, down a corridor, where they would complete the memory test. On the way, participants encountered a female confederate who "accidentally" dropped a large pile of envelopes near the doorway of the testing room. The confederate was either a slender, dark-haired female wearing a hijab (head covering), or a slender, dark-haired female without the head covering. Whereas, the confederate was blind to the priming condition, she could not be blind to the beneficiary condition (because she would or would not be wearing a hijab). So, to guard against possible confederate biases, three females dropped the envelopes at different times.

control mit Hijab –helped 22%, control ohne Hijab 61 %; Bibelzitat mit Hijab -47 %, ohne 50; sec Zitat Lincoln -51 % mit Hijab, 39 % ohne; (sec –mit Hijab mehr Hilfe !, Bibel –kaum Diff;/ohne 61 -50-39; mit 22 -47 -51) (in jeder Bedingung ca 30 Vp/Hilfe gesamt: control 40 %, Bibel 48, sec 45 ns; Hilfe bei Hijab 40 %, no Hijab 50; bei controls –wearing a Hijab senkt help, bei andern nicht;

5 Punkte (1 sample, 2 Messung, 0,5 stat, **1.5 Interve**) **control mit Hijab –helped 22%, control ohne Hijab 61 %; Bibelzitat mit Hijab - 47 %, ohne 50; sec Zitat Lincoln -51 % mit Hijab, 39 % ohne; (/ohne 61 -50-39; mit 22 -47 -51) Hilfe gesamt: control 40 %, Bibel 48, sec 45 ns; Hilfe bei Hijab 40 %, no Hijab 50; bei controls –wearing a Hijab senkt help, bei andern nicht**

Johnson,M et.al.: Women's community service, 1940-1960: Insights from a cohort of gifted American women, in: Sociological Quarterly 45, 45-66, 2004
Termansample, 1921-1928, gifted, white, (upper)middle class, Northern California, community service -1940, 1950, 1960 und 1945 war-related volu, Vp sind 1940 16-37 J alt, 1960: 36-57, rr 90, sehr hohe edu, viele arbeiten (Bev ganz anders),
volu –service activities, orgs, clubs belonged to (Girl Scout, parent-teacher assoc, hospital auxiliary) ,
(unsicher) -ohne cultural political environmental org aimed at national causes (z.B. American Civil Liberties Union), social clubs (bridge), profess/business org; //leadership positions held;
//religiosity nur 1940 gemessen –amount of religious interest,
community service und leadership positions- (mv c.s./leader 1950/60, edu, mar status, employed, husband professional/semiprof, health, has child unter 6, 6-18, 18f)) –religiosity pos,

6 Punkte (1 sample, 1,5 Messung, 2 mv, 0,5 stat, **1 Panel**) **religiosity 1940 pos zu community service/leadership positions 1940/1950/1960 gesamt** (bei Ko von 1950/60, nicht klar was das heißt), Terman-F,

((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 analysiert, rr 76, support received from up to 5 people –info, rely on person, person makes me feel good about myself, sharing interests, hobbies, /support da wenn man ihn braucht -13 Items, companionship assistance love affection /frequ of visits with relatives social contact with people from work, visit friends, volu /work stress –Arbeit fordert bis an Grenzen, stayed with you in Fz, very pressed for time, uncertain uncomfortable dissat with how well you are doing, work under pressure, Cr 54/62, /generally to what extent are you satisfied with yourself? Kibbuze gleich in age, edu, country of birth, /rel mehr Kinder, weniger div,

4 Punkte (1 sample, 2 Messung, 0,5 bei, 0,5 stat) **rel Kibbuz: SOC –M 35-49, F über 50 pos, Rest ns, insgesamt pos, work related stress – F über 50 sec weniger, sonst rel weniger (M 35f, 50 f, F 35 f) , sat with self –unter 50 M rel ns, F neg, über 50 –rel pos, (7 pos, 3 ns, 2 neg) R Gl**

3 Punkte (1 sample, 1 Messung, 0,5 bei, 0,5 stat) **rel Kibbuz –hostility neg R Krim**

3,5 Punkte (1 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **rel Kibbuz – social support F unter 50 sec pos, M 35 f ns, M über 50 rel pos, F über 50 rel pos, soc supp 2 –unter 50 sec pos, über 50 ns, social contact ns R pos**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **rel Kibbuz –volu work for other people pos, social support F unter 50 sec pos, M 35 f ns, M/F über 50 rel pos, soc supp 2 –unter 50 sec pos, über 50 ns, 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))**

Kauffmann, D et.al.: Religious salience and contributions to a charitable organization, in: Journal of Psychology and Christianity 4, 56-61, 1985

church-affiliated liberal arts college, /pledge cards mit United Way logo-Vp soll amount of money angeben, they would be willing to give, /Vorstellung: United Way is a nonprofit org dedicated to help the needy, wegen federal und state budget cuts und weil Stadt is behind in its United Way contributions compare to last year we are taking pledges, we believe that we as students at a Christian college should help our community when it is in need like this (das ist prime) –would you like to pledge anything?, eine Woche später holen Forscher das Geld ab,

Vp mit prime geben mehr, es geben mehr Vp mit salience (86 vs 59 %),

(unter 5) **1.5 Interve Vp mit rel prime geben eher (86 vs 59 %) und geben mehr**

Kay,W/Francis,L: Drift from the churches: Attitude toward Christianity during childhood and adolescence. Cardiff 1996

(Skala aus: gambling, drinking alc, drunkenness, stealing, drug-taking, sexual intercourse before marriage, abortion, artificial birth control , suicide divorce (10 Items) –zu experience of God (his presence, his help, anything else) ,belief in God, personal prayer, Kg, attitude toward Christianity pos; //(P K Schüler)

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **empathy –attitudes toward Chr pos (mv age, F) R help**

4,5 Punkte (2,5 sample, 1 Messung, 1 mv,) **openness biv neg zu attitude towards Chr, Ko von aff, sex age –att pos zu openness, /R pos)**

(unter 5) **zweimal mv sex -Korrel pos selfconcept pos zu att/ einmal Oxford Happiness zu att pos/ nur Kurzbeschreibung da R Gl**

((eher nur Info)) Kearns,K et.al.: Comparing faith-based and secular community service corporations in Pittsburg and Allegheny County, Pennsylvania, in: Nonprofit and Voluntary Sector Quarterly 34, 206-231, 2005

Community service orgs, ohne churches/rel Verlage/TV, rr 34, v.a. größere Org melden sich, 28 % faith based/related, oft nicht congr/denom-gebunden, /die die Regierungsgeld bekommen sind weniger offensiv rel, /**FBO machen eher: human services, food nutrition, housing shelter, weniger disease disorder, employment, sport, community improvement/capacity building**, /bedienen mehr Leute, geben mehr Geld aus, für F Jugend minority low income Klienten, /mehr full time, part time, **volu Helfer**, //sec vs FBO –Geld von Regierung/Firmen vs von Individuen, fees; beide fast nix von congr/denom, /**Zusammenarbeit: FBO viel mit FBO, aber mehr mit sec als sec mit FBO, /sec mehr mit sec, gov, Firmen; /bei Arbeitsweise/Performance sec gleich FBO**(neue Programme, Datenerhebung, Info über Neues in Profession, flexibel, Rücklagen, visible credible org, compu-Nutzung, Rechtsfragen)))

(R pos, help) Keister,L: Conservative Protestants and wealth, in: American Journal of Sociology 113, 1237-1271, 2008

National Longitudinal Study of Youth, 1985-90, 92,93, 95, 96, 98, 2000 (Vp 1985 20 J alt mindestens); Economic Values Survey 1992 (Wuthnow), labor force Vp, /assets minus debts von Vps adult family, (Aktien, Bar, Haus, Auto Besitz Rentenansprüche), 1979 childhood rel, 2000 adult rel,Basiskategorie: mP/K vs cP, cP mean net worth 85 000, Durchschnitt 200000, // Kindheits-black cP weniger –(bei Ko auch von race !) white cP schwach weniger als K/mP/no, J mehr (Ko von demogr, siblings, single parent,stepparent, father mother worked full time, f/m edu, verh inc occ number of children inheritance), //cP in adulthood(egal ob remained, left oder joined cP)–weniger wealth als K/mP, J mehr, no wie cP !, //cP haben zu Beginn 1985 mehr wealth , akkumulieren dann aber weniger schnell, //econ values (mv demogr und parents financial wellbeing, ohne elterliche edu,working) – I pray about financial decisions, I thank God for financial blessings, the Bible contains important lessons about money, I think a great deal about –what the Bible teaches about money, connection between rel and personal finances, connection between possessions and spir growth, Bibles lessons on work; I obey God in making work decisions, rel affected

my career choice, I agree that money is the root of all evil (?), riches prevent knowing God (?) (s.o Dank für finance blessings), saving for retirement is not important, purpose of church is give money back to God, should give money to my church, church is the most impo charity, should encourage giving; think a great deal about my responsibility to the poor, I was aware of my parents financial strategy, my family prayed about finances, gave last year an church – in allem cP mehr als mP/K und Durchschnitt,(stark: work decision, career choice), black cP ns

9 Punkte (3 sample, 2,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **cP weniger wealth, KindheitscP mv weniger wealth, mv, black cP stärker neg vs no/mP/K (Panelartig);adult cP weniger als mP/K, ns zu no, remained left joined cP gleich (Panel) !!, cP haben in T1 mehr wealth !!-akkumulieren dann weniger; //Werte der cP(vs mP/K, vs Durchschnitt) – Gott Bibel geben Leitlinien zu finances, beeinfl career choice, work decisions (diese am stärksten) ; (auch falsche Ableitung da-Geld Wurzel allen Übels, sparen für Rente not impo) Dank für Geld, Gebet bei Geldentscheidung, mehr gegeben an Ki mv R pos**

7,5 Punkte (2,5 sample, 3 Messung, 1,5 mv, 0,5 stat) **cP mehr pro: purpose of church: give money back to God, man sollte Geld für Ki geben, sie ist die wichtigste charity sie sollte giving ermutigen I think a great deal about my responsibility to the poor, mehr gegeben für church als Durchschnitt/als mP/K –dies nur white cP, black cP ns vs mP/K mv; R help**

Keller, B et.al.: Spendenbereitschaft und Spendenverhalten der Deutschen –Ansätze und Ergebnisse des Deutschen Spendenmonitors, in:**Priller,E/Sommerfeld,J** (Hg): Spenden in Deutschland. Berlin 2010, 115 -132

ca 41-50 % spenden, K und P über 50 %, andere/keine Konfession –ein Drittel;
4000 Vp befragt (unter 5)

(R Gesu,help) Kelley-Moore,J/Ferraro,K:Functional limitations and religious service attendance in later life: barrier and/or benefit mechanism ?, in: Journal of Gerontology, Social Sciences 56B, S 365-S 373, 2001

Americans' Changing Lives, subsample, 70 J, 67 % F, 30 % Ne, 1986-1989, how often do you usually attend rel services ? how impo are religious or spir beliefs in your day-to-day life, /how much are your daily activities limited in any way by your health or h-related problems, restricted to a bed/chair all day, amount of difficulty walking blocks, climbing stairs, /morbidity - had-arthritis, stroke, foot problems, heart attack/trouble, incontinence, diab lung problems hyp broken bones cancer/receive help from another person/agency to get around in community, Kg –zu fu limit T1 pos (mv demogr, depr, krank, need help getting around, live alone, volu assoc meetings- Überko; andre rel Items nicht erhoben), zu fu limit T2 ns mv (Ko von T1 fu limit) , in T1: fu limit hat stärkeren Einfluss auf Kg als Kg auf fu limit(wer in Ki geht hat fu limit, wer aber fu limit hat geht nicht in Ki?) fu limit –zu Kg T1 neg, zu Kg T2 nsneg (mv, Ko von Kg T1)
sample sehr viel Kg –ceiling?

7 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat, **2 Panel**) **T1-T1: Kg pos zu fu limit, aber fu limit neg zu Kg (kann das gleichzeitig sein ??; Autoren: fu limit ist Barriere für Kg, nicht: Kg senkt fu limit; aber grade Panel ist ns ! und wieso nicht Kg wegen fu limit ? auch: ÜberKo) Rätsel !**

T1-T2: Kg ns zu fu limit, fu limit ns zu Kg//Kg ns zu morbidity T1 und T 2; R Gesu

6,5 Punkte (2,5 sample, 0,5 Messung, 1,5 mv, 0,5 stat, **1.5 Panel**) **T 1 - how often do you attend meetings or programs of groups , clubs, or orgs you belong to – pos zu Kg T1 und T2 mv demogr/depr, krank, live alone fu limit, bei T2 noch cP belief salience no denom read rel books, rel TVradio Kg T1 als controls) R help**

R Gl, Gesu,help) Kendler,K/Gardner,C/Prescott,C: Clarifying the relationship between religiosity and psychiatric illness: the impact of covariates and the specificity of buffering effects, in: Twin Research 2, 137-144, 1999

Sample, Messung Kendler 97, (Messung von Zielitems nicht zur selben Zeit wie Rel z.T) Korrel devotion –N minus, E ns, LoC ns, mastery ns, dispositional optimism pos, altruism pos, self-esteem ns, interpers dependency pos, /pers cons – N E LoC ns, mastery neg, optim ns, altruism pos, Swg ns, interp dep neg, /instit cons- nur Swg minus, Rest ns;

Analyse umgekehrt: N etc mv z u rel ! /

drinks neg zu allen drei, Zig und depr nur zu devout, somatiz panic phobia sleep ns zu allem (wie oben)- Ko von N und anderen Items: keine Änderung, /lifetime –general anx, major depr panic phobia – 5 ns pos, 5 ns neg, 1 neg ,1 pos(anders als oben –aber selbes sample, selbe Items; Ko age ,edu) –Ko von N etc – 5 ns pos, 4 ns minus, 2 minus 1 pos (besser), Puffer von Rel bei Depr –nur bei einigen life events (criminal victim, Gesuproblems, death in network, job loss, -devot; Verschlimmerung der Depr durch Rel bei cons –crim, Eheprobl, Geld probl, ; instit cons –loss of confidant, Eheprobl, housing, (unklar: life events vor 5 Jahren oder vor 2 Monaten),

5,5 Punkte (2 sample, 2,5 Messung, 0,5 stat, 0,5 mv) **bulimia ns, alc nicotine –alles neg, 4 sign von 9 (oben 5); Ko von N,E,LoC,mastery optim altr selfesteem interpers dependence ändert nix/ umgekehrte Richtung: alle Items mv hin zu rel, R Gesu**

(unter 5) **altru pos zu devout /pers cons, ns inst cons (denom) R help**

7 Punkte (2 sample, 3,5 Messung, 0,5 stat,,1 mv) **bei depr Angst eher wie oben(neg), Angst somatic sleep ns, bei lifetime depr anx meist auch ns, mehr ns pos (anders als oben, aber selbes sample), ; (rel neg/ns zu N, zu E LoC ns, optim ns/pos, Swg ns/neg, --- devotion –N neg, optim pos, Swg ns/pers cons –N ns, optim ns, Swg ns; instit cons –Swg neg; evtl. Intera-bei einigen Items puffert rel, bei einigen verschlimmert sie Wirkung von neg life events(unklar wann die waren –viell vor 5 J !) RGl**

(R Gl, Gesu, help) Kennedy,J/Kanthamani,H/Palmer,J: Psychic and spiritual experiences, health, well-being, and meaning in life, in: Journal of Parapsychology 58, 353-383, 1994

rr 21, Felt cheerful, lighthearted, very nervous, down in the dumps nothing could cheer you up, calm and peaceful, downhearted and blue,happy//

have you ever had a transcendent or spiritual experience (overwhelming feeling of peace and unity with the entire creation, or profound inner sense of Divine presence) 42 % – effect – valuable, enhanced understanding, appreciation of life vs disruptive detrimental; have you

ever had a psychic experience (ESP; precognition, telepathy, mind over matter) or out of body experience 41 %

healthy lifestyle –exercise, watch diet, eat low fat food, smoke, overweight und: do people make you angry or very irritated on most days?//found purpose and meaning for your life, Wunsch dass man greater sense of meaning and purpose for your life hat und evtl: 10 Items, die dem Leben meaning und purpose geben//temporal lobe symptoms 32 % – auf Objekt starren und es wird größer, ruhig sitzen und unplifting sensations haben wie beim schnellen Fahren over rolling road, meine Erf in Zeit 0-4 Uhr sind manchmal sehr meaningful, Geruchshalluz, feel as if things are not real, feel as if I were somewhere else, dreams of floating flying through the air//absorption 51 %-Tellegen- involved in film- alles vergessen, Gedanken kommen von alleine, weiß oft schon was ein anderer sagt vorher, kann mir vorstellen mein Körper ist schwer und unbeweglich, Flammen inspirieren zu imagin, Farben haben Bedeutung, manchmal step outside of usual self and experience entirely different state of being, Dinge die andern sinnlos erscheinen make sense to me, Musik erinnert an bewegte Farben, Bilder; Sound von Stimme faszinierend, kann nicht aufhören zu lauschen, fühle manchmal presence von jemand der nicht da ist, Gerüche haben Farben, nach Schwimmen sich fühlen als ob man noch im Wasser ist, sunset moves deeply//

Transc Erf –NAS PAS srh healthy lifestyle ns, Sinn pos, psychic exp dto, außer: neg zu healthy lifestyle //Lebenssinn in observe spir or rel belief –transc pos ,psychic ns, temporal lobe ns, absor pos, mh ns srh ns, healthy lifestyle pos, Sinn in providing service to others pos, work on social or humanitarains causes pos, Sinn und Zufr mit Sinn pos, obtain status neg

(transc psychic abso temporal alle pos zueinander//war transc exp valuable –pos 91, psychic exp - 46 (51 no effect) (temporal lobe: mehr NAS, weniger srh, healthy lifestyle; abso: dto, aber Sinn pos;)

(unter 5) transc exp ns zu NAS PAS, pos zu Sinn, psychic exp dto; Sinn in rel/spir –mh ns, Sinn pos R Gl

(unter 5) transc exp ns zu srh healthy lifestyle, psychic exp srh ns, healthy life style neg. Sinn in rel/spir –srh ns, healthy lifestyle pos R Gesu

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Sinn durch observe spir/rel beliefs –pos zu providing service to others, work on social humanitarian causes, R help**

(R Gesu, help) Kerestes,M et.al.: Longitudinal patterns of religious perspective and civic integration, in: Applied Developmental Science 8, 39-46, 2004

High school Vp, mehr K, P no denom, no answer als no rel gewertet, 10 % Unitarier, 7 J, // - rel perspective : I believe that helping others is an important part of my rel beliefs, I have a close relship with God, it is impo for me to share my rel beliefs with others, promoting fairness and justice is a part of my rel beliefs, my faith/spir helps me to answer questions about myself and the world around me, my faith/spir is an important part of who I am; /working on a pol campaign, demonstrating publicly for a cause, boycotting a product/service, writing a letter to a newspaper, petitioning for a cause, /working on the school newspaper/yearbook, school music programs or performing arts, school clubs, school government, /likelihood to perform volu service after high school, /rel Entwicklung sophomore-junior-senior –impo ns, Kg minus, rel perspective ns, /civic engagement und extracurr activities –steigt, /unklar zu rel- (gemessen per perspective) low T1 – low T2 - neg, high high am meisten, aber steigende u n d sinkende Rel pos zu steig c.e.; //volu – steigt, high high am meisten, steig rel- mehr, sinkende und no rel gleich; marijuana –

high high am wenigsten, stabil, andere drei mehr (auch low-high) , (bei engagement steigende und sinkende rel pos, aber rel insges mehr); (steigende und sinkende rel gut, aber stabil hoch insges besser) (evtl: Messung halb lib, halb nicht) /high high am meisten Kg,

(unter 5) **1 Panel** rel perspective (incl helping) –pos zu civic pol engagement, low low neg, high high pos, steigende und sinkende rel auch pos; zu volu -, high high am meisten, steig rel mehr, sinkende und no rel gleich; R help

(unter 5) **1 Panel** rel perspective –neg zu alc/marij, high high am wenigsten, andre Möglichkeiten mehr R Gesu

(R pos, help) Kerkhofs,J: Einstellung der Gläubigen zu prosozialem Verhalten, in: **Kerber, W (Hg):**

Religion und prosoziales Verhalten. München 1995,135-151,

europäische Wertestudie, Irl N-irl GB Ndl Be West-Dld Fr Por Sp Ita; ca 15 000 Vp, Kirchlichkeit – mindestens einmal/Monat, selten in Kirche, nie/fast nie;

15 Org/Gruppen –Mitglied –nein Bev 50, K 54, P 35, /bei sozialen Hilfsdiensten - kirchlich 10-5, rel 8 –

ath 7; Gemeindegarbeit –(Engag in Bereichen wie Armut, Arbeitslosigkeit, Wohnungssuche) keine Diff;

Dritte Welt/Menschenrechte – kirchlich 4 -3, rel 3 –ath 6; Umwelt –kirchlich 4 vs 6, rel 5 –ath 8;

Frauengruppen –kirchlich 6-2, rel –ath 5 -2; Friedensbewegung –ath 4, Rest1/2, Hilfsorg im

Gesundheitsbereich ns, rel/kirchliche Org –ath 2 !,

ehrenamtliche Mitarbeit –keine 73 % K, 69 P; soz Hilfsdienste –Kirchlichk 6-3, rel 5, ath 4;

Gemeindegarbeit –kirchlich 2-1, rel/ath 2, Dritte Welt/Menschenrechte –kirchlich 2-1, rel 1-ath 3, Umwelt

–kirchlich 1-2, rel –ath 1-3; Frauen –kirchlich 2-1, rel –ath 1-2; Frieden –alle 1, ath 2; Hilfsorg im

Gesundheitswesen-kirchlich 3-2, rel-ath 2,

Gründe für ehrenamtliche Mitarbeit –Solidarität mit den Armen –kirchlich pos, rel vs ath pos, Mitleid mit

den Menschen in Not –dto, Möglichkeit etwas zurückzugeben – dto, Pflichtgefühl dto, Mitgefühl für

Menschen die leiden –dto, freie Zeit, wollte was Nützliches tun –ns, einfach weil es mich befriedigt –

kirchlich/rel neg, um zu helfen, benachteiligten Menschen Hoffnung geben –kirchl pos, rel pos, um etwas

für meine Gemeinde zu tun –dto, um sozial und politisch was zu ändern –ath pos, Rest ns, um Kontakte

mit andern zu haben –ns, um Neues zu lernen/nützliche Erfahrungen zu machen –kirchlich neg, rel

gleich ath,

einverstanden mit: Bewegungen für Menschenrechte, Umwelt - kirchlich und rel-ath ns, Anti-

Apartheid/Frieden –ath pos, Frauen –kirchlich neg, ath pos (anders als oben),

7 Punkte (3,5 sample, 3,5 Messung) **Mitglied in weltlichen Gruppen –soziale Hilfsdienste kirchlich**

pos, srr vs ath ns, Gemeindegarbeit ns, Dritte Welt/Menschenrechte ath pos (einverstanden mit

Gruppen: ath kirchlich ns) , Umwelt –kirchlich/srr neg, ath pos (einverstanden: ath kirchl ns),

Frauengruppen –kirchlich/srr pos, (einverstanden: Frauenbewegung –kirchlich neg, ath pos),

Friedensbewegung –ath pos, Hilfsorg in Gesundheitsbereich ns// ehrenamtliche Mitarbeit –soz

Hilfsdienste kirchlich pos, ath ns; Rest - Minidiff, ns (Gemeindegarbeit auch!) ; Motivationsgründe

Solidarität/Mitleid/Mitgefühl/Zurückgeben/Pflicht/Hoffnung geben/für Gemeinde was tun –

kirchl/srr pos –ath neg; freie Zeit/Nützliches tun, Kontakte ns, Neues lernen/nützl

Erfahrung/weil es mich befriedigt - kirchl neg, srr gleich ath pos, um sozial und politisch was zu

ändern –ath pos, Rest ns; R help

unerwünschte Nachbarn –Muslime –K/P/keine Rel/kirchlich/rel-ath ns, Ausländer/Gastarbeiter –ns, Menschen anderer Hautfarbe –ns, Hindus –ns, Juden –ns (Ausländer, Hautfarbe, Hindu –keine Rel/wenig kirchlich/ath –minimale Diff 2%),

Billiet in Flandern –Stimmabgabe für rechtsradikale Partei (Vlaams Blok)/negative Einstellung gegenüber Migranten –kirchl Kath neg, Mitglied der christlichen sozialen Org neg, Ungläubige/ohne Weltanschauung/freisinnig –pos ! //Ndl 1985 -Eisinga et.al. JfSSR 1990, Randkirchliche/Saisonchristen-Glaube pos zu pro nationale in-group, ns zu ethn prejudice, Kernmitglieder –Glaube senkt prejudice, ist ns zu nationaler in-group,(Messung nicht gezeigt)

8 Punkte (3,5 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **K/P/keine Rel/kirchlich/srr-ath ns zu unerwünschten Nachbarn –Ausländer/Gastarb, Muslime, Hindus, Juden, Menschen anderer Hautfarbe; kirchl Kath/Mitglied in christl soz Org neg zu Wahl von Vlaamse Blok; Ungläubige/freisinnig pos, Ndl: Randkirchliche/Saisonchristen –Glaube pos zu nat ingroup,ns zu ethn prej, Kernmitgl –ns zu nat ingroup, neg zu prej; R pos**

Kim,Y-I/Wilcox,WB: Bonding alone: familism, religion, and secular civic participation,in: Social Science Research 42, 31-45, 2013

National Survey of Families and Households (NSFH), 19 J ff,
how often participated in (a) fraternal groups, (b) service clubs, (c) veterans' groups, (d) political groups, (e) labor unions, (f) sports groups, (g) youth groups, (h) school-related groups, (i) hobby or garden clubs, (j) school fraternities or sororities, (k) nationality groups, (l) farm organizations, (m) literary, art, study or discussion groups, (n) professional or academic societies, and (o) church-affiliated groups

primarily secular civic participation -political groups, labor unions, sports groups, school related groups, hobby or garden clubs, cultural groups, and professional or academic societies –Analyse auch von: voluntary associations that can be either secular or religious (e.g., fraternal groups).

We then examined the sensitivity of our results by adding voluntary associations that appear too homogeneous to incorporate into a measure of secular civic participation (e.g., nationality groups). Either secular or religious -Fraternal groups Service clubs Youth groups School fraternities or sororities Clearly secular but too homogeneous Veterans' groups Nationality groups Farm organizations Familism "Marriage is a lifetime relationship and should never be ended except under extreme circumstances;" (b) "It's better for a person to get married than to go through life being single;" (c) "It's better for a person to have a child than to go through life childless." "Women who have a child without getting married;" (e) "A couple with an unhappy marriage getting a divorce if their youngest child is under 5." Cr 60).

Baptist, Assemblies of God, Pentecostal, Missionary Alliance, Christian Reformed, and many fundamentalist and evangelical churches- conservative Protestant/ /Episcopal, Lutheran, Presbyterian, Methodist, or Congregational-mP// African American respondents who identified with Baptist, Methodist, and several conservative churches were coded as black Protestant.

Theological conservatism (a) "The Bible is God's word and everything happened or will happen exactly as it says" and (b) "The Bible is the answer to all important human problems.

How often do you attend religious services? how often participated in church-affiliated groups.

secular civic partic - (primarily, ass die sec oder rel sein können, alle zus incl homogene ohne rel; mv demogr, number of children, familism) – Kg pos, rel group partic pos, cP neg, bP K mP ns, no aff neg, theol cons neg;

(familism neg zu sec civic partic –bei höherem Kg/rel group part stärker neg; aber verh ns, Kinder pos),

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) **secular civic partic –Kg pos, rel group partic pos, cP neg, mP K ns (bP nsneg) no aff neg, theol cons neg, familism neg, stärker bei mehr Kg/rel group partic (ÜberKo, Kannib)**

(R pos, Gl, help) King, M/Hunt, R: Measuring the religious variable: national replication, in: JfSSR 14, 13-22, 1975

13 Faktoren – creedal assent –Gott offenbarte sich in Jesus, himml Vater watches over me I am accountable to him, Word of God revealed in the Scriptures, Jesus ist lebendige Realität etc orth/devot –pray forgive bei Entscheidung Gott fragen, Gebet satisfying, close to God//rel despair –personal existence often meaningless/ohne purpose, life empty, wish I never had been born, glaube manchmal an Gott, manchmal nicht, Leben out of control, Abendmahl worship ohne Bedeutung für mich// growth- read the bible, lit, Versuch Glauben zu verstehen, try hard to carry my rel into all my other dealings in life, //salience –andere bekehren, mit ihnen über Glauben reden, bei social problems –guidance bei Gott suchen, visited someone in need, //salience cognition – Rel impo weil Sinnfrage beantwortend, beliefs are what really lie behind., close to God, joy weil man Vergebung hat, God fragen bei decisions in everyday life, //Kg und spenden// spenden allein//entweder –oder s.o., ohne Extr/racism, //Spenden (5 Fragen)- creedal assent, devot, Kg, org activity, growth, salience zweimal, Kg/spenden pos (AutoK), // purpose in life (eher Gl: daily tasks pleasure sat, life full of joy sat, satisfying goals clear purpose in life da, life new and exciting, worthwhile) alle pos außer bloßer Kg; //Leben leer, meaningless ohne purpose wish never been born life out of control –neg alle außer Kg/Kg spenden; //alle neg zu rel despair (fehl Sinn, Unglaube) //entw-oder: creedal devot Kg salience pos, org act rel despair ns,

5,5 Punkte(1 sample, 4,5 Messung) **7 rel Faktoren pos zu sat/joy(Ausn:Kg), Leben leer sinnlos –dto,umgek; alle neg zu rel despair** R Gl

5 Punkte(1sample, 4 Messung) **zu entweder-oder Denken -5 pos, 2 ns; R pos**

5,5 Punkte (1 sample, 4,5 Messung) **zu 5 Items spenden –7 rel Faktoren pos außer rel despair gute Messungen, sehr hohe Korrel, R help**

(R pos, help) King, P/Furrow, J: Religion as a resource for positive youth development: religion, social capital, and moral outcomes, in: Developmental Psychology 40, 703-713, 2004

one urban public school, LA area, rr 65, students with a significant adult in their life, 16 J, 39 Ne, 39 Latino, 9 mixed, 6 white, //impo of being rel or spir, impo of attending rel activities, trust

Child Altruism Inventory –altr thinking/intentions, I welcome other students to join me while eating, /empathic concern/perspective taking (Davis)

child altruism –pos zu impo of being rel/spir, impo of attending, Kg; perspective taking und concern dto (Ausn: concern und Kg ns); Wirkung von Rel mediiert durch social capital(soc interaction, trust, shared goals, values, beliefs),

5 Punkte (1 sample, 3 Messung, 0,5 mv, 0,5 stat) **impo of being rel or spir/impo of attending/Kg –pos zu child altruism, empathic concern, perspective taking, Mediation: soc interaction/trust/shared goals values** R help

social interaction –mit parent, close friend, close adult –shared activity/conversation (enthält auch ein rel Item), trust –parent/friend/adult (understand me, trust my judgement)/

soc interaction –alle drei Teile pos zu Kg/impo of being rel/spir/impo of attending; trust –alle drei Teile pos zu 3 rel Items;

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) **Kg/impo of Kg/impo of being rel or spir pos zu soc interaction mit parent/friend/close adult (AutoK) und trust** R pos

(R help, pos) King,V/Elder,G: Are religious grandparents more involved grandparents ? , in:Journal of Gerontology: Social Sciences 54, 317-328, 1999

White rurals,/give advice to child, serve as source of wisdom/experience, of family trad, stories history, talk about childhood,/child hat chance to learn your skills, discussed child's plans for future, personal problems, /how much can you help child –get good grades, avoid drug use/drinking, understand and share values, avoid wrong friends, develop his talents, /advice is taken seriously by child, /attend child event, do activities with child in community, work on a project, /see child face to face, provide help when child is sick, /be friend companion to child, be indulgent to child, relship excellent –close- feel being appreciated by child, /know child well, conflict disagreement ? /public rel –led rel service, taught at Sunday school or rel class, attended class or discussion group on rel, /private –read Bible, tuned to rel broadcast, prayed privately, /impo of rel spir beliefs in day to day life, seek spir comfort and support when having problems, seeking sp co helps dealing with problems, rel commitment faith gives events in life meaning purpose, /

14 Items von Großeltern-involvement: Kg 7 pos,public rel part 12!, private devotion 9, rel orient 6, overall relness(bei allen 4 Items viel vs wenig) - 11, mv (–demogr, health resilience depr ADL Lz volu , //familialism, egalitarianism, // family social ties –grandparent-parent, ties to friends relatives) –starke Überko, -biv: 40 von 56 pos, mv 1: 24 von 56, mv 2: 22; mv 3: 9;

8,5 Punkte (1 sample, 5 Messung, 2 mv, 0,5 stat) **Großeltern-involvement bei Enkeln stark pos zu rel, keines neg, mv, 4 rel Items zu 14 Zielitems –40 von 56 sign biv,**

7 Punkte (1 sample, 3,5 Messung, 2 mv, 0,5 stat) **Großeltern helfen Enkeln –alle Items pos zu rel (14 von 16 sign) keines neg, mv ÜberKo 10/9/4** R help

Kitchen, S: 2007-08 Citizenship SurveyVolunteering and Charitable Giving Topic Report.Department for Communities and local government. 2009

Formal volunteering - unpaid help given as part of a group, club or organisation to benefit others or the environment.- zuerst: groups, clubs or organisations (ca 18, auch rel) Vp has taken part in, supported or helped over the last 12 months, then: give unpaid help to any of these groups,

using a showcard listing possible ways of giving unpaid help. Informal volunteering - unpaid help given as an individual to someone who is not a relative.

What is your religion even if you are not currently practising?' Respondents who said that they had a religion were then also asked 'Do you consider that you are actively practising your religion

formal volu –(mv age, F, involved in civic participation, civic activism or civic consultation, meaningful interaction with people from different ethnic and religious groups , occupation , edu, income , had a disability or long-term limiting illness , not born in the UK , did not feel they strongly belonged to the neighbourhood, did not feel they could influence decisions affecting the local area, or did not know, lived in the 20 per cent most deprived areas) -

Hindu, Muslim, Sikh or no religion (compared to Christians) neg, actively practise a religion pos, //Vp 16-25 – Muslims, no religion (compared to Christians), actively practise a religion had given money to charity in the past four weeks (excluding donating goods or prizes) using one or more of the following methods: Door-to-door collection Street collection Sponsorship Collection at church, mosque, other place of worship Shop counter collection Pub collection Collection at work Buying raffle tickets (NOT national lottery) Buying goods from a charity shop or catalogue Direct debit, standing order, covenant or debit from salary Giving to people begging on the street •Other method of giving – (mv s.o. und participated regularly in formal or informal volunteering

No qualifications Economically inactive) - Hindu or no religion (compared to Christians) neg, actively practise a religion,

8 Punkte (3,5 sample, 2,5 Messung, 2 mv, bei 0,5 stat) **formal volu (18 groups) –actively practise rel pos, no rel neg, auch bei 16-25 J; had given money to charity –actively practise rel pos, no aff neg, (zT: Hindu Mu Sikh neg)**

Klages,H/Gensicke,T: Bürgerschaftliches Engagement im Ost-West-Vergleich, in: **dies:** Wertewandel und bürgerschaftliches Engagement an der Schwelle zum 21. Jahrhundert. Speyer 1999, 53-72,

Speyerer Wertesurvey, In welchem Bereich/Bereichen sind Sie ehrenamtlich in einer Organisation, einer Selbsthilfegruppe, in einem Verein, einer anderen Gruppe oder einem Projekt aktiv ? gemeint:

freiwilliges Engagement, unentgeltlich (mit geringer Aufwandsentschädigung), nicht reine Spaß/Erholungsaktivitäten oder passive Vereins-oder Org-mitgliedschaften, öff Ehrenämter (Gemeinderat, Schöffe..) Kirche, Sport Bewegung (Sportwart, Vorstand) Kultur (Organisator, Chorleiter) pol Engag/Interessenvertretung –Partei Gew Bürgerinitiative; Schule Jugend , Umwelt Wohnen – Natur/Umw-gruppe, Dorf Stadtverschönerung, soz Selbsthilfe/Hilfe im Alltag –Betreuung Alter, Kranker Benachteiligter Obdachloser Asylbewerber, Gesundheit –Behinderten-Sucht-Drogenselbsthilfe, Dritte Welt Menschenrechte –AI, DritteWeltLaden, Tierschutz, Feuerwehr; Einteilung in Engagierte, nicht Engag, aber zum Engag Bereite, weder noch,

mv (demogr, Ost, Index Lz jetzt, vor 5 Jahren, in 5 Jahren, aktuelles Glücksempfinden, Zufr mit Lstandard/Haush-eink, Konventionalismus –Gesetz Ordnung, Fleiß Ehrgeiz, Sicherh-streben; HedoMat-hoher Lstandard, Macht und Einfluss Lebensgenuss sich durchsetzen, Selbstentfaltung/Engagement – Phantasie Kreat soziale Hilfsbereitschaft politisches Engag Tol anderer Meinungen) Engagement in Westen: Kg pos, Wichtigkeit des Gottesglaubens neg, im Osten: Kg pos, Wichtigkeit ns,

(Gottesglaube –Engagierte in W pos,(Bereitschaft passt nicht, Engag schon), in O erratisch, aber bei höchster Rel-stufe klar am höchsten, viel mehr als weder –noch, bei zweithöchster geringer als weder – noch,

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, bei 0,5 stat) **freiwilliges Engagement in West und Ost: Kg pos, Wichtigkeit des Gottesglaubens pos (Schaubild 130), Regression: Kg pos in W/O, Wichtigkeit des Glaubens in W neg, in O ns (ÜberKo, Kannib, AutoK)**

Klosinski,G: Religiosität als Chance und Hindernis der Persönlichkeitsentwicklung, in: **Biesinger,A et.al.(Hg)** : Brauchen Kinder Religion ?, Weinheim Basel 2005, 22-35

243 Vp -42 relpäd sample, 201 kriminologisches sample, /meine Eltern haben mich religiös erzogen, waren sich in der rel Erz einig, Großeltern haben mir Bedeutung der Heiligen Tage erklärt, Rel spielt für mich heute eine Rolle, halte mich für einen rel Menschen, fühle mich in meinem Glauben geborgen, ohne Glauben wäre mein Leben sinnlos, Glaube an Gott/Allah hilft mir in schwierigen Lebenslagen nicht zu verzweifeln, - korrel mit : ich versuche nett zu andern Menschen zu sein, ihre Gefühle sind mir wichtig, ich mache mir häufig Sorgen und ich bin hilfsbereit, wenn andere verletzt oder traurig sind

(unter 5) **rel Erz/Glaube 8 Items –pos zu nett sein, Sorgen machen um andere, hilfsbereit sein**

(R help, Gesu, Gl) Koenig,H/George,L/Titus,: Religion, spirituality, and health in medically ill hospitalized older patients, in: Journal of the American Geriatrics Society 52, 554-562, 2004

rr 67(aber vorher schon viele nicht dabei, zu krank oder nicht mehr aufgetaucht); Level of cooperativeness –von research nurse beurteilt, ADL - personal care, ambulation, household tasks recreational activities, observers rating of severity of illness, cumulative illness rating-severity of impairment of 12 major organ systems observer, /

ORA-Kg und particip an rel group activities –Sunday school, Bible study groups, prayer groups /NORA- pray, read Bible or other rel lit, /spir –self-rated, self-rated rel not spir/spir not rel/rel und spir (88%), keines von beiden//observer rated spir –reliab 0,39, rel -0,47; mv demogr//

ss – rel aff ORA NORA I self-rated spir/rel spir und rel,observer spir/rel DSE pos, rel TV, rel not spir ns, spir not rel neg, weder spir noch rel neg, //

Depr –ORA NORA I self-rated spir , observer rel DSE neg, Rest ns und: weder sp noch rel pos, //cogn function –NORA observer spir/rel DSE pos, Rest ns, self-rated rel neg,

//cooperation –rel aff,ORA,NORA, rel TV I observer spir/rel, DSE pos, Rest ns// (öfters wirkend: DSE observer rel/spir, ORA NORA (I), wenig: rel TV, self rated rel, rel not spir, spir not rel,spir and rel, neg: weder noch;

ADL – Kg, rel not spir pos,I TV spir und rel neg, //srh –rel not spir pos, weder noch neg; //observer rated illness - Kg relnot spir observer spir/rel pos, weder noch neg; cumulative illness –Kg pos; comorbidity –TV weder noch pos, observer relspir neg; //Wirkung hier: ORA rel not spir, Rest kaum, weder noch neg; (Gesamtwirkung: **ORA, observer rel spir DSE NORA ; weder noch neg;**

8 Punkte (1 sample, 5 Messung, 1 mv, 1 stat) **rel Items zu cogn fu pos 6 ns, 4 pos, 1 neg), ADL (7 ns, 2 pos, 2 neg), srh -10 ns, 1 pos; ; observer rated health – 7 ns, 4neg;**

cumulative illness-10 ns, 1 neg; comorbidity –ns; (Korrel zu bekannten guten Items: ORA NORA I spir und rel vs weder noch, DSE – cogn fu: 2 von 5; ADL -1 pos, 2 minus; srh -1; observer rated health -2 pos; cumulative ill -1 pos, comorbidity 1 pos) (zus: 40 ns, 7 pos, 7 neg) –Kannib R Gesu

6 Punkte (1 sample, 3 Messung, 1 mv, 1 stat) **rel Items zu Depr: aff ns, weder spir noch rel pos, /Kg nonorg I srspir observer rel DSE neg, observer spir nsneg, srr nsneg (7 Items, alle 5 bekannten) (1 ns, 2 nsneg, 6 neg) (trotz Kannib) R Gl**

7 Punkte (1 sample, 4 Messung, 1 mv, 1 stat) **viele rel Items pos zu ss (10, rel TV ns) und cooperation mit Interviewer(8) R help**

(R Gl Gesu help) Koenig,H/Pargament,K/Nielsen,J: Religious coping and health status in medically ill hospitalized older adults, in: Journal of Nervous and Mental Disease 186, 513-521, 1998

Patients ,rr73, 38 % Ne, how often do you attend church or other religious meetings, how often do you spend time in private rel activities such as prayer, meditation or Bible study, other than going to religious meetings, how important is religion to you ? pos rc –u.a. incl collab, rel helping active rel surrender,rel purification seeking rel direction rel conversion rel distraction (unklare Inhalte), neg rc –u.a. self directing, passive rel deferral, marking rel boundaries//quality of life –general activity, functioning, ss, health, psychological functioning/spir growth- I have grown closer to God, I have grown closer to my church, I have grown spiritually;

Pos rc -4,6-7,9 (O-9), neg rc 0,7-2,5 außer marking rel boundaries 3,6 plead 4,9) / mv demogr -pos rc kaum zu illness severity, subject health, ADL, cogn function, 4 pos zu medical diagnoses;(6 von 60 sign) neg rc -15 von 45 neg, Rest ns;punishing –decide God was punishing me for my sins, wondered what I did for god to punish me, felt punished by God for my lack of devotion /spir disco –abandon, question Gods love anger atGod und prayed for miracle, bargained, pleaded/ /Kg –medical diagnoses, illness severity neg, subj health pos, ADL neg, cogn fu ns,(Gebet und impo ns)(auch weltl coping ns- active ss planning growth !!),

mh (mv demog und medical illness severity) –Depr –benev reap ;collab; seek support from clergy church members; rel helping (Fürbitte spir help for others) neg; rel forgiveness seeking rel direction pos (Inhalt?) ,neg rc 8 von 9 pos; Kg minus; Gebet und impo ns//Lqual- seek support, rel helping seek spir connection pos, 6 andere ns; neg rc 6 von 9 neg, Kg pos, impo/private ns; stressrelated growth (Park) pos rc alle pos, demonic deferral marking rel boundaries plead pos, reappr of Godspower, self directing neg, Kg impo private pos//spir growth –alle pos rc pos, neg: demonic deferral marking plead pos, interspersrel disco(church abandoned me..) ,self dir,reappr power of God neg; Kg impo private pos; (neg rc mit pos Wirkung hier häufiger) Interviewer rated cooperativeness –Kg impo privat pos, pos rc alle ps, neg rc: demonic marking plead pos, selfdir neg;

wohl kein Kannib , pos rc -4,6-7,9 von 9, neg rc 0,7-4,9; punish 1,5 demonic ns 2,5, reappr Gods power 1,1, passive rel deferral 2,1, self dir 1,6, spir disco 0,7, marking rel boundary 3,6, interspers rel disco 1,1, plead for direct interce 4,9

7,5 Punkte (1 sample, 5 Messung, 1 mv, 0,5 stat) **medical diagnoses, illness severity subj health ADL, cogn fu – pos rc bei Gesu 7 von 60 neg (active rel surrender, rel distraction, schwächer: rel purific, forgiveness; Rest ns; neg rc bei Gesu -15 von 45 neg,**

Rest ns; Kg 4 pos, 1 ns (co fu), impo of rel/private rel activities je 5 ns; spir disco, punishing reappr plead for direct intercession stärker neg, R Gesu

7 Punkte (1 sample, 4 Messung, 1,5 mv, 0,5 stat) zu Depr: 4 von 12 pos rc neg; 2 pos !, **8 von 9 neg rc pos, Kg neg, impo/private rel ns; Lqualität -3 von 9 pos rc pos, neg rc 6 von 9 neg, private rel und impo ns, Kg pos; stress-related growth -pos rc alle pos, neg rc 4 pos, 2 neg; spir growth -pos rc alle pos, neg rc 4 pos, 3 neg, (Selbsttäuschung -pos rc Items wenig neg zu Depr/wenig pos zu Lqu-aber alle pos zu growth; nur Kg ist realistisch//pos rc -7 von 24 richtig (benev, coll, seek support bei clergy/church member, seek spir connection, rel helping//seek spir support ns, seek rel direction falsch), Rest ns/2 falsch; (punish demonic interspers disco klar neg, plead schwach, spir disco self dir klar neg; mv demogr, illness severity R Gl**

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) cooperativeness pos zu pos rc, alle, zu neg rc z.T., impo Kg private rel R help

(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 62 %, davon rel 4,7 %

genetischer Einfluss auf antisoc -40 % -zu 100 % shared with rel, shared envir -7 % -zu 100 % shared with rel, nonshared envi -52 %, rel davon 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**

2,5 Punkte (0,5 sample, 1,5 Messung, 0,5 stat) **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**

R Gl, Gesu, help) Krause,N/Bruce,D/Hayward,D/Woolever,C: Gratitude to God, Self-Rated Health, and Depressive Symptoms, in: JfSSR 53, 341-355, 2014

U.S. Congregational Life Survey, über 50000 Vps, daraus aber nur 833 genommen; regularly participate in community service, social justice, or advocacy activities through their congregation How often do you go to worship services at this congregation Do you currently take part in any activities of this congregation that reach out to the wider community? Yes, in community service, social justice, or advocacy for this congregation.

Congr ss Do you have any close friends in this congregation? Please think about the people in your congregation other than you minister, pastor, priest, or rabbi. Over the past year, how often have people in this congregation let you know they love and care for you? How often have people in this congregation talked with you about your private problems and concerns? How often have the people in this congregation expressed interest and concern in your well-being? Gratitude to God I am grateful for all God has done for me.. If I were to make a list of all the things that God has done for me, it would be a very long list. As I look back on my life, I feel I have been richly blessed by God

.How would you rate your overall health at the present time? Depr I could not shake off the blues, even with the help of family and friends. I felt depressed. I had crying spells. I felt sad.//Krause-

Methode (Überko) –immer Ko von demogr; Kg –volu pos; friends at church (Ko: volu) pos, emot support (Ko volu friends) pos, grateful to God –Kg ns, emot supp pos(volu friends ns) , srh –grateful to God (Kg emot supp volu friends ns), Depr grateful neg (Ko dto),

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **volu: Kg friends at church emot supp pos; emot support –Kg volu friends gratitude to God pos R help**

(unter 5) **grat to God pos zu srh R Gesu**

(unter 5) **grat to God neg zu depr, R Gl**

(R pos/ Gesu,help) Krause,N/Hayward,R: Religion, meaning in life, and change in physical functioning during late adulthood, in: Journal of Adult Development 19, 158-169, 2012

T 2 nach 2 J, Vp 79 J, 1. Functional disability—Wave 5 and Wave 6

Difficulty shopping for personal items, such as toilet items and medicine Using the telephone Bathing yourself Climbing 2–3 flights of stairs Walking about 1/4 mile. Doing heavy work around the house, such as shoveling snow or washing walls Taking a bus or train by yourself Standing or being on your feet for about 2 Stooping, crouching, or kneeling Reaching over your head. Using your fingers to grasp or handle. Lifting or carrying something as heavy as 25 pounds Dressing or undressing yourself. Feeding yourself. Getting in or out of bed

Wave 5 I have a close personal relationship with God I feel that God is right here with me in everyday life When I talk to God, I know He listens to me

Emotional support provided to others— How often have you comforted someone by showing them physical affection How often have you listened to someone talk about their private feelings and concerns? How often have you expressed interest and concern in someone's well-being? How often have you been right there with someone (physically) in a stressful situation

Meaning in life—Wave 5 and Wave 6 - Values. I have a system of values and beliefs that guide my daily activities. I have a philosophy of life that helps me understand who I am. Purpose- I feel like I am living fully I feel like I have found a really significant meaning in my life Goals In my life, I have goals and aims I have a sense of direction and purpose in life. Reflections on the past - I feel good when I think about what I have accomplished in life I am at peace with my past

Krause-Methode -mv demogr; Kg und close to God -emot supp pos; Kg/close/e-ss pos zu Sinn T1, // zu phys fu T1 -Kg pos, close neg, emot ss ns, Sinn T1 pos; //Sinn T2 : Sinn T1, Kg pos, close ns, e-ss pos; phys fu T2: phy fu T1, Sinn T2 pos, Kg close e-ss Sinn T1 ns (Überko)//

7,5 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **T1 Kg pos zu Sinn T1 und T2 (Ko von Sinn T1), close to God /emot ss -T1 pos, T2 ns mv zu Sinn, Überko (indirekte und direkte Wirkung -wurde wegkontrolliert und dann wieder ausgerechnet: pos) ; (drei von 8 Items bei Sinn AutoK- peace, feel good, living fully) R pos/Gl**

7,5 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, **1,5 Panel**) **T 1 Kg zu phys fu T1 pos, close neg (Überko/Kannib) ; zu phys fu T2 ns (Überko/Kannib) R Gesu**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **T1 Kg und close to God pos zu T1 emot ss;**
R help

((R Gl help, Gesu)Krause,N/Ingersoll-Dayton,B/Liang,J/Sugisawa,H: Religion, social support, and health among the Japanese elderly, in: Journal of health and social behavior 40, 405-421, 1999

At my home, I pray and offer prayers for my ancestors, read Buddhist scriptures or the Bible in your home, watch or listen to rel programs in TV radio, /how is your health at present time, health better als die der people of your age ? present state of health better als vor einem Jahr? -wenn people close to you wish to talk to you about some worry trouble, listen to them? Selbe people undergo some hardship encourage and comfort them? //Korrel – rel: provides support pos M, F ns pos; health pos,

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **Rel pos zu emot ss mv, F schwächer R help**

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **Rel pos zu Gesu mv R Gesu))**

(R help, Gl) Krause,N/Ironson,G/Hill,P: Religious involvement and happiness: assessing the mediation role of compassion and helping others, in: Journal of Social Psychology 158, 256-270, 2018

Landmark Spirituality and Health Survey , rr 50, 51 J, 12 % no aff, 4 agno, 2 ath,
religious commitment -my faith shapes how I think and act each and every day, I try hard to carry my religious beliefs over into all my other dealings in life, my religious beliefs are what lie behind my whole approach to life,

compassion –When I see someone in a difficult situation I try to imagine how they feel, I feel compelled to help someone even when doing so requires me to go out of my way, It's not enough to feel sorry for someone who is in trouble: whenever it is possible I must do something to help them, I feel sorry for someone who is in trouble even when they caused the problem that faces them,

How often do you let your family members and friends know you love and care for them, How often do you talk with family members and friends about their private problems and concerns, How often do you express interest and concern in the well-being of family members and friends

I am a very happy person, Compared to the most of my peers, I consider myself more happy,
Some people are generally very happy. They enjoy life regardless of what is going on, getting the most out of everything

6 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat) **mv –(age, sex,edu, marital status)**

compassion/providing support zu Kg ns, religious commitment pos (Kannib) R help

5,5 Punkte (2,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **happiness: Kg pos, rel commitment pos,(Ko von demogr und compassion, providing support) R Gl**

Krech, Volkhard: Exklusivität, Bricolage und Dialogbereitschaft, in :**Bertelsmann Stiftung (Hg): Religionsmonitor 2008.** Gütersloh 2007, 33-43

...ob Sie außerhalb von Beruf und Familie ein Ehrenamt ausüben. Es geht um freiwillig übernommene Funktionen, die man regelmäßig unbezahlt oder gegen geringe Aufwandsentschädigung ausübt.

Haben Sie derzeit ein solches Ehrenamt ? hochreligiös (unklar, evtl Zentralität, Rel mit zentraler vs untergeordneter Bedeutung im Leben) 43 –nicht rel 19, ich bin davon überzeugt, dass in religiösen Fragen vor allem meine eigene Religion Recht hat und andere Religionen eher Unrecht haben/Ich bin davon überzeugt,dass vor allem die Mitglieder meiner eigenen Religion zum Heil gelangen –ns (aber pos zu hochrel), wie oft setzen Sie sich kritisch mit religiösen Lehren auseinander, denen Sie grundsätzlich zustimmen ? Wie oft überdenken Sie einzelne Punkte ihrer rel Einstellungen pos (und pos zu hochrel),

5 ? Punkte (3 sample ?, 2 Messung) **Ehrenamt –pos zu hochreligiös, ns zu meine Rel hat Recht/Mitglieder meiner vor allem gelangen zum Heil; pos zu sich kritisch mit rel Lehren auseinandersetzen, denen man grundsätzlich zustimmt**

Kronenberg,C: Die Erklärung sozialen Handelns. Wiesbaden 2011 Kap. 7: Die Rettung der Juden im Zweiten Weltkrieg, 230-304

drei Zonen –je nach Einfluss der Nazis einfacher (Ungarn vs Ndl Dän vs Dt Reich Tschechien Polen –dort schnell Todesstrafe für Hilfe), Helfer –egoistisch: Geld Dinge Taufe/Liebe als Gegenleistung, /Mitmenschlichkeit als Pflicht, antideutsche Gesinnung Autoritäten - Geistliche Freundschaft soziale Unterstützung, Identifikation mit Juden/

wenig Kosten –(Fehleinschätzung von Risiko), Eindruck –face to face Bitte von Familie, die in Lebensgefahr ist, starke Emotion –Kalkulation fehlt, /Angesprochenwerden, Helfen können –Versteck haben, /Bolschewiki habens leichter –Nazis sind klarer Feind, anders als Kons (Obrigkeit, NS pro einige kons Ziele, gegen Bolschewismus)

Oliner –Daten –Retter von Juden (Personen, die in Jad Waschem als Gerechte unter den Völkern definiert wurden –Nichtjuden, die aus humanitären Gründen halfen unter Lebensgefahr, ohne Belohnung; v.a. aus Polen, Ndl, Dld) vs Nichtretter –Ko gruppe Alter Bildung Geschlecht Ort (45 von denen helfen andern, 25 sind im Widerstand – sind 40% Did you do anything out of the ordinary during the war to help other people or resist the Nazis)

abh Variable –Hilfsaktionen (auch aus Ko-gruppe),

Items: Verfügbarkeit von Dachboden, Keller, Haus, Räumen, Geld, Stadt, Beteiligung am Widerstand, wahrgenommenes Risiko,jüd Nachbarn, prosoz Orientierung (I cannot feel good if others around me feel sad, get very upset when I see an animal in pain, get angry when I see someone hurt, if it is worth starting it is worth finishing, it upsets me to see helpless people, the feelings of people in books affect me, I get very involved with my friends problems, seeing people cry upsets me, I feel very bad when I have failed to finish something I promised I would do, the words of a song can deeply move me, every person should give time for the good of the country, I feel I am a person of worth at least on an equal basis with others), Hilfsgesuch –How did you become involved in this first activity, did you initiate it yourself or did someone ask for your help ?

Hilfsverh- Räume pos, viele Nachbarn neg, Geld pos, Widerstand pos, prosoz Orientierung pos, Hilfsgesuch pos, Alter edu pos,Risiko neg, (prosoz wirkt nur bei Hilfsgesuch, Widerstand nur ohne Hg; bei mehr Prosoz –Wid wirkt weniger, Risiko nicht so stark, (keine Korrel mit Rel gemacht)

Korrel zu prosoz Orientierung –mv Alter MF edu, (aufgewachsen in) Stadt, intakte Herkunftsfamilie, Geschwisterzahl, jüngere Geschw, enge Familienbeziehungen, Gefühlte Nähe zu Eltern, laissezfaire Erziehungsstil, klaskenheterogene Freunde, christliche Schule ns, before the war, were you very rel ..not at all rel –pos, K pos, P nspos, aber P/K-Intera mit Religiosität neg -d.h. Religiosität wirkt nur bei no/other rel pos, (nur 6% davon da -17 Vp),

(Hilfsgesuch wirkt, wird aber meist nicht von Hilfsbedürftigen gestellt), Hilfsgesuch –Korrel mit Rel nicht gemacht; (Frau Alter Partner im Haushalt Kontakt zu J Widerstand jüd Bevölkerung pos, in SS-Zone weniger, edu neg, Risikoverh –eher eigeninitiativ,

4 Punkte (1 sample, 1,5 Messung,Intera, 1 mv, 0,5 stat) **Juden in NS-Zeit geholfen vs controls –prosoz Verh (dubiose Messung) pos, nur bei Hilfsgesuch, Religiosität bei no aff /other rel pos zu prosoz, K/P pos, aber Religiosität bei K/P neg, christliche Schule ns, keine Korrel untersucht zu Hilfsverh/Hilfsgesuch, Kannib/ÜberKo, Oliner-sample,**

Küpper,B/Bierhoff,H: Liebe Deinen Nächsten, sei hilfreich..., in: Zeitschrift für Differentielle und Diagnostische Psychologie 20, 217-230, 1999

ehrenamtliche Mitarbeiter kirchlich gebundener und freier Hilfsorg –Kinderschutzbund, amnesty international, Kontaktstelle für psychisch Kranke, kath Sozialdienst Gefangenenbetreuung, ev und kath Jugenarbeit, edu pos, 60 % kinderlos, 56 % nicht berufstätig, 37 ev, 49 K, 9 k'los, 2 nicht-christlich; Wieviel Zeit verwenden Sie für Ihre ehrenamtliche Tätigkeit in Stunden pro Woche, /wie oft gehen Sie in die Kirche/zu religiösen Zusammenkünften, wie eng sind Sie in die Gemeinde eingebunden, als wie religiös würden Sie sich bezeichnen, wie wichtig ist Ihnen die Religion ? /I-E Gorsuch/Mc Ph 89, Qu 12 Items; (I als Faktor klar, Q und E schwach, überlappen z.T.; Q pos zu rel Items/I und E; I pos zu E) ((Kg 29 einmal die Woche, 19 mehr !, 45 selten/nie))

Motivationen (immer mehrere Items)–Wunsch nach abwechslungsreicher Fz-beschäftigung, Möglichkeit Erfahrungen aus erster Hand zu machen/dadurch zu lernen/Auseinandersetzung mit schwierigen Situationen; Gefühl der beruflichen Unausgelastetheit; Wunsch herauszufinden, ob ich für eine solche Tätigkeit geeignet bin, will später vielleicht in diesem Bereich hauptberuflich arbeiten; Wille mich für die Ges nützlich zu machen; Bedürfnis, gesellschaftliche Verantwortung zu bewirken;

Q ns zu allen Faktoren (vs Batson: weder helfen sie mehr noch sind sie altruistischer, I ist das eher)

I –soz Verantw pos, Selbsterf nspos, Rest ns, Extr, Gemeindebindung und srr ! –Fz/Selbsterfahrung pos, Wichtigkeit von Rel/Kg –Fz pos, (soz Verantw- nur I pos, pol Verantw –rel Items nsneg; Selbsterfahrung und Fz –rel Items 8 mal sign pos, 4 mal ns pos)

volu hours –(soz Verantw ns, pol V neg, Fz Selbsterf Beruf Karriere pos !!) –I E pos, Q ns, srr Wichtigkeit Kg Einbindung in Gemeinde pos/ mv mit allen rel Items –Wichtigkeit pos, Rest ns (plus Motivationen – dann Fz und Wichtigkeit pos, Rest ns)

(unter 5) **volu hours (säk und rel volu)–Q ns, I E srr Kg Wichtigkeit von Religion Einbindung in Gemeinde pos, Motivationen erratisch –rel Items pos zu Fz Selbsterfahrung, nur I pos zu soz Verantw - diese ns und pol Verantwo neg zu volu hours (also Mot ns/neg zu Verh, für das es Mot sein sollte) , Fz Beruf Karriere Selbsterf pos, (Q ns zu altr Mot, ns zu help, vs Batson)**

(R help, Gl, Gesu, pos) Kuh,G/Gonyea,R: Spirituality, liberal learning, and college student engagement, in: Liberal Education 92, 40-47, 2006

NSSE survey, ca 149000 students, In your experience at this institution, how often have you participated in activities to enhance your spirituality (worship, meditation, prayer, etc.)? In your experience at this institution, how often have you had serious conversations with students who are very different from you in terms of their religious beliefs, political opinions, or personal values? **Deep**

learning How often have you: Worked on a paper or project that required integrating ideas or information from various sources, or included diverse perspectives (different races, religions, genders, political beliefs, etc.) in class discussions or writing assignments? Put together ideas or concepts from different courses when completing assignments or during class discussions?

Discussed ideas from your readings or classes with faculty members outside of class? Discussed ideas from your readings or classes with others outside of class (students, family members, co-workers, etc.)? Synthesized and organized ideas, information, or experiences into new, more

complex interpretations and relationships? Analyzed the basic elements of an idea, experience, or theory, such as examining a particular case or situation in depth and considering its components? Made judgments about the value of information, arguments, or methods, such as examining how others gathered and interpreted data and assessing the soundness of their conclusions? Applied theories or concepts to practical problems or in new situations?

overall satisfaction with the college experience (two items). progress since starting college in: deepened sense of spirituality// general education (- thinking, writing and speaking clearly, and acquiring a broad general education); personal social development (eight items such as self

understanding, developing a personal code of ethics, and understanding people from other backgrounds); practical competence (acquiring job or work-related knowledge and skills, using computing and information technology, and analyzing quantitative problems)

6,5 Punkte (3 sample, 3 Messung, 0,5 stat) **Spir practices – deep learning, pers social development ns, deepened spir – deep learning pos; faith based uni (5 %, Fundi) –pers devel pos, pract competence neg, general edu neg, deep learning neg R pos**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Spir practices –community service/volunteerism pos, deepened sense zu commun ns, R help**

5 Punkte (3 sample, 1,5 Messung, 0,5stat) **Spir practices –exercising pos , deepened sense - ns; R Gesu**

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Spir practices/deepened spir –sat with college exp pos, R Gl**

(R Gesu, help, pos, Gl) LaCour,P et.al.:Religion and survival in a secular region. A twenty year follow-up of 734 Danish adults born in 1914, in: Social Science and Medicine 62, 157-164, 2006

1984 –als 70jährige –T 2 2004, impo of rel affil –does this mean something for you, do you attend services at church, listen to rel services on the radio or TV, Kg never vs rare often; / fu disab –tired wenn transfer, walk outdoors in poor/nice weather, go outdoors, climb stairs,arztuntersucht: stroke epilepsy arteriostenosis in lower limbs, Herzinf bronchitis hyp diab osteoarthritis, /depr anx,/social contact –with child grandchild friends, /taken care of others sewed for others made repair for others helped others with house work /receive help from friends children, from public system /more than 14 units of alc a week vs rest, /

Korrel –rel affil impo –ADL ns minus, srh ns, chronic condi ns neg, smoke neg, alc neg, BMI ns neg; Kg –AdL nsneg, srh ns pos, chronic cond ns neg, smoke ns neg, alc ns , BMI neg;

Rel radio/TV – ADL ns pos, srh nsneg, chronic cond ns pos, smoke nsneg, alc neg BMI ns pos;

Mort –bei Ko von gender edu: impo of affil neg, (F , M nsneg) Kg neg (dto) , rel Tv ns; bei Ko von phys health und mh –Kg F neg, Kg M/rel impo MF und rel TV F ns neg; Ko von gender/edu, Gesu, mh, soc support und Gesu V –Kg F neg, Kg M rel impo MF rel Tv F -alle ns neg;

10,5 Punkte (1 sample, 4,5 Messung, 3 mv,bei, 0,5 stat, **1,5 Panel**) **rel affil impo/Kg/rel TV zu impaired/srh/chronic cond/smoke/alc/BMI -3 pos, 7 nspos, 6 ns, 2 nsneg, Kg –rel impo –Telev in Stärke**

mort: impo –biv F neg, M nsneg; gender edu dazu –F neg, phys/mental health dazu/ss dazu/Gesu V dazu –nsneg; Kg –F immer neg; M biv neg, sonst nsneg; Telev –F nsneg, M nspos, immer; R Gesu

(unter 5) **Depr (feel content cheerful, tired in morning, all through the day,content with your life) –rel affil impo nspos, Kg neg, rel TVradio ns pos; anx (suffer from anx attacks, afraid to be alone during daytime)– rel aff impo ns pos, Kg ns pos, rel TV radio nspos R Gl**

(unter 5) **Given help to others – rel affil ns pos, Kg pos, rel Tv ns pos R help**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **Social contact –alle drei mehr R pos**

Lam, P-Y: As the flocks gather: how religion affects voluntary association participation, in: JfSSR 41, 405-422, 2002

US adults, being a member of a voluntary association -14 types (Text: als sec bezeichnet–nicht gezeigt) if member, did any volu work, if volu –served on committee/as an officer for that group;/being a member of a religious/church-related org, volu dort, being an officer dort, /rel important part of my life, /P –lib: Anglican, Congr, Epi Quaker Pres Unitarian/Univ UCC; moderate –Brethren, Christian, Lutheran, Meth, nondenom P, Reformed; cons –SDA Alliance Baptist Charismatic Church of Christ Church of God Fundamentalists Holiness ZJ Menno, LDS Penteco;/church should concentrate on social justice vs personal spirituality/rel is impo to my political thinking, /Fundamentalism –feel that through the life death and resurrection of Jesus, God provided a way for the forgiveness of my sins, Bible inspired word of God, Bible God's word, to be taken literally, word for word, committed my life to Christ and consider myself to be a converted Christian, it is very impo to encourage non-Christians to become Christians, volu ass membership –jeweils einige Items plus mv demogr, fulltime employed (trotzdem Kannib-Kg erratisch deshalb) –Kg neg, rel org member pos, rel org volu neg, rel org committee pos; /dann: rel impo nspos, pray pos, rel reading pos; /dann: lib mod cons P K pos, J ns(vs no), P mehr als K/dann church and social justice ns, rel and pol thinking pos/, dann Fu pos
volunteering in volu ass: –Kg neg, rel org member pos, rel org volu pos, rel org committee pos; /rel impo ns, pray pos, rel reading pos; lib mod cons P, K pos, P mehr als K; dann church and social justice ns, rel und pol thinking pos, dann: Fu pos;

serving on a committee: alle ns außer rel org committee

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **member/volu in 14 associations (unsicher: alle weltlich? –vgl Uslaner 13 weltlich, eine rel, selbe Umfrage) –Kg neg, rel org volu (bei member neg, volu pos), Rest pos: rel org member, rel org committee, rel impo z.T. ,pray, rel reading, alle denom (P mehr als K), church pro social justice ns, rel beinfl pol thinking –pos, Fundamentalism im Glauben pos; zu serving on a committee –nur rel org committee pos**

Lam, P-Y: Religion and civic culture: a cross-national study of voluntary associations memberships, in: JfSSR 45, 177-193, 2006

WVS 1990/91, 29 Länder, China Japan, any membership vs no in volu associations -social welfare services for elderly, handicapped, or deprived people; education, arts, music, or cultural activities; political parties or groups; local community action on issues like poverty, employment, housing, racial equality; third-world development or human rights; conservation, the environment, ecology; youth work (e.g., scouts, guides, youth clubs, etc.); sports or recreation; women's groups; peace movement; animal rights; voluntary organizations concerned with health;) other groups.

Aggregat -religious tradition, qualitativ defin (Dld ist P) percent of Protestants, percent of nonchurched - Apart from weddings, funerals, and christenings, about how often do you attend religious services these days?" and I calculate the percentage of respondents in each country who responded "never" or "practically never", overall religiosity "Independently of whether you go to church or not, would you say you are a convinced atheist, a religious person, or not a religious person?"

mv demogr, volu ass member -Aggr K als Tradition neg, P pos, indiv K neg, Rest ns, auch no; keine Intera Aggr overall rel/nonchurched und K; no aff Aggr ns, (obwohl gar nicht definiert, es gibt kein Land mit no-Mehrheit)

6 Punkte (3,5 sample, 1 Messung, 1 mv, 0,5 stat) **volu ass member -Aggr K als Tradition neg, P pos, indiv K neg, P no ns; keine Intera Aggr srr/nonchurched und K; no aff Aggr ns,(obwohl gar nicht definiert, es gibt kein Land mit no-Mehrheit)**

(R pos/help) Lambert,N et.al.:Shifting toward cooperative tendencies and forgiveness: how partner-focused prayer transforms motivation, in: Personal Relationships 20, 184-197, 2013 Study 1 -19 von 29 M, T 2 nach 3 Wochen, stud, pray for the well being of my partner" and "I pray that good things will happen for my partner / 4 Items relship sat -How rewarding is your relationship with your partner?" "I have a warm and comfortable relationship with my partner" After 3 weeks, participants returned to the laboratory with their romantic partner and were directed to a video room. we asked the romantic partners of the participants to: "Please describe something you did in the recent past that you know bothered, upset, or annoyed your partner." We then asked the participant to discuss his or her reaction to their partner's transgression. Five trained coders watched the video data and rated participants on "How would you rate the vengefulness this person demonstrated to the partner during this interaction?"

4,5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat, **1 Panel**) **Pray for partner (als normales Verhalten in T1) neg zu vengefulness in T 2, bei Ko von relship sat und communal strength;**

Study 2 -79 % F, stud, wie oben; Three weeks later, participants returned to the laboratory received the following instructions: "Please think about something your partner did (large or small) that was annoying or upsetting to you over the past 2 weeks. Please describe what happened." Dann-: "Now write a paragraph about your reaction to what you described above." Four trained coders read the narratives and rated them based on the question: "How forgiving was this person toward his/her partner?"

4,5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat, **1 Panel**) **pray for partner (normales Verh in T1) pos zu forgiveness in T2, Ko von relship sat und communal strength**

Study 3 -couples, target (16 % M), 25 % attr, macht pray ("Over the next 4 weeks we would like you to set aside at least one time each day to pray for the well-being of your partner. Keep track of how much time you spend doing this as we will ask you to report it for each day." To help participants understand the type of prayer we had intended them to pray, we provided them with an example prayer and requested that they generate their own partner-focused prayer and report what they prayed about during each online session.: "Dear Lord, thank you for all the things that are going well in my life and in my relationship. Please continue to protect and guide my partner, providing strength and direction every day. I know you are the source of all good things. Please bring those good things to my partner and make me a blessing in my partner's life. Amen.) think (over the next 4 weeks, please set aside at least one time each day to think positive thoughts about your partner. Keep track of how much time you spend doing this as we will ask you to report it for each day.", complete assigned activity every day and keep a log of how many minutes engaged in activity each day. Intervention participants were also required to log on to

an online journal twice a week to report their log and provide written descriptions about their assigned

activity Partner beschreibt seine forgiveness(6 Items - "If my partner is treated unfairly by me,he/she gives me the cold shoulder in T1 und T2(4 Wochen), recount something upsetting or annoying that the participants had done recently and then to rate the severity of this act by asking: "How annoying/upsetting was what your partner did?"

5 Punkte (0,5 sample, 2 Messung, 0,5 mv, 0,5 stat, 1,5 Panel) **Ko von T1 forgiveness/hurtful behavior,- partner der Vp, die für Partner betet –sehen bei dieser VP mehr forgiveness als bei der Vp, die pos denkt ;**

Study 4- stud, On each trial, participants had the option to cooperate with or to antagonize their partner. Participants were shown the point distributions for each turn, which were as follows: 4 points if each person cooperated, -2 points if each person antagonized, and when partners made different choices, -5 points to the person who cooperated and 8 points to the person who antagonized. Participants were instructed to try to earn as many points as possible during the game. The game was programmed so that the "partner" antagonized the participant on trials 1, 7, and 10 and played "tit-for-tat" on the remaining trials. By programming the task in this manner, we created a situation that began with antagonism and remained somewhat antagonistic over the course of the game, allowing multiple opportunities for cooperative and antagonistic responses. This design also had the added benefit of the participant winning the majority of the trials, which we expected would decrease the likelihood of participants antagonizing their partner for purely competitive reasons

Procedure Participants arrived at the lab together with their partner and were put in separate rooms. They each received a blank piece of paper and colored pencils and were told that they had 5 min to draw themselves, a car, a tree, a house, and their partner in a picture. Upon completion, participants learned that the purpose of the drawing was to test creativity and that their partners would rate their drawing). The research assistant took participants' drawings as if to give to the partners to rate. A few minutes later, the research assistant returned with an envelope containing the supposed feedback rating of their partner, and said, "I thought you might be interested to see how your partner rated your picture, it is herein this envelope. I'll let you go ahead and look at your partner's rating of your drawing, and then I need you to do a short task for a different study." Participants were then handed the false rating sheet with the number 1 (not at all creative) ostensibly circled by their partner. They also received instructions for a 3-min activity that varied based on their condition, which they completed after having looked at the rating supposedly from their partner. They were then instructed that the activity they were to participate in was part of a separate, unrelated study.

Partner-focused prayer condition. Participants were instructed to spend 3 min praying for the well-being of their romantic partner. They were provided with an example prayer (the same one as in Study 3) to get them started and then were asked to say a partner-focused prayer in their own words.

Control condition. Participants were instructed to think about the philosophical question: "Does God make rules or break them?" Finally, participants completed the PDG task against their partner.

(unter 5) **1 exp Vp in partner-focused prayer machen mehr coop nach Provokation als die, die nur über Gott nachdenken** R help

Study 5 –stud, 75 % F, partner focused prayer, participants reported how much they have prayed for the well-being of their close friend since their last log, 1 (Prayer is something that I never engage in) to 9 (I prayed for my friend more than once a day with great intensity). An Konflikttagen -Since the last log, I have been cooperative in the way I handle disagreements with my friend”)//, An Konflikttagen “Since the last log, I have been patient and forgiving of my friend// Overall, how satisfied do you feel today about your relationship with your friend?/sacrifice “Since the last log, I gave up something for my friend

(unter 5) **1 exp Daten/Korrel nur für Konflikt-Tage:pray for partner –bei Ko von relship sat und sacrifice –pos zu coop und forgiveness** R pos/help

Lancee,B/Dronkers,J: Ethnic, religious and economic diversity in Dutch

neighborhoods: Explaining Quality of Contact with Neighbours, Trust in the Neighbourhood and Inter-Ethnic Trust, in: Journal of Ethnic and Migration studies 37, 597-618, 2011

Türkei Marokko Surinam Ndl-Antillen; 50 % Mu 28 Chr,First generation- in Ausland geboren, second gen Elternteil dort geboren, The first two are scales to measure the quality of contact with one’s direct neighbours, and trust in one’s neighbourhood, opinions with respect to their neighbours and neighbourhood, and the quality and frequency of contact with their direct neighbours and people in their neighbourhood. Third - measure of social distance or inter-ethnic trust contains two items: opinion on the ethnic background of a hypothetical partner and of the friends of the respondents’ children. (disturbing) /rel diversity Herfindahl –neg zu interethnic trust; zu quality of contact und trust in neighborhood ns; /quality of contact –mv(demogr, Ndlsprachkompetenz, ök eth div, second generation ethnief) –Kg und rel div pos, denom ns; Intera: dutch in rel div Umfeld –contact minus, immigrant pos; //mv trust in neighborhood – dto, //mv interethnic trust –rel div neg, Kg neg, Muslim Hindu neg, Christ no ns; Türken Marokk neg, Suri Ant pos; Ndl in rel div Umfeld neg,

7,5 Punkte (3 sample, 2,5 Messung, 1,5 mv, bei 0,5 stat) **Kg pos zu quality of contact, neighborhood trust, neg zu interethnic trust, //rel diversity zu quality of contact biv ns, mv pos, neighborhood trust ns, internethnic trust neg// denom zu quality of contact/trust ns; interethnic trust –Hi Mu neg, Chr ns; //Intera: dutch in rel div Gegend –neg zu quality of contact/(neighbor/interethnic) trust neg;**

Landis,S: The relation between elevation and self-reported prosocial behavior: Incremental validity over the Five-Factor Model of Personality, in: Journal of Positive Psychology 4, 71-84, 2009

75 % F, stud, NEOPIR 240 Items, 'I feel that on a higher level all of us share a common bond' (Universality), 'I find inner strength and/or peace from my prayers and/or meditations' (Prayer Fulfillment), and 'I have done things in my life because I believed it would please a parent, relative, or friend that had died (Connectedness -Cr 46 !)

Altr Rushton pos zu STS, mv Pers

(unter 5) **Altr Rushton pos zu STS, mv Pers** R help

Langford,B/Langford,C: Review of the polls, in: JfSSR 13, 221-222, 1974

Gallup poll , How often do you feel that you follow your religious beliefs and take concrete action on behalf of others ? - almost always -bei attenders: Ba(white und black) -Me/K/Lu -Pres -Epi, bei nonattenders -Ba black -Lu/Ba white -Epi -K -Me -Pres/J -no aff,(often dazu: fast alle gleich außer no), /attenders vs nonattenders P -61 -32, K 56 -31,

(unter 5) **How often do you feel that you follow your religious beliefs and take concrete action on behalf of others ? -Kg pos, denom Ba Lu mehr als Pres Epi, J no am wenigsten**

Lasby,D/Mclver,D: Where Canadians donate. Donating by type of organization. Canadian Centre for Philanthropy 2004a

National Survey of Giving, Volunteering and Participating (NSGVP) Canada, 2000, Vp ab 15 J,

donation to a charitable and nonprofit organization /

donation rate -no aff neg, weekly attendee vs Rest pos, very religious vs Rest pos; average donation -aff 296 -no aff 146; weekly -not weekly attend -577-176, very religious 618-210,/oberes Viertel der donors-top donors -Kg/aff/very rel pos,

donate to Health organizations -medical clinics and hospitals, psychiatric care, rehabilitation facilities, public health and wellness promotion, and emergency medical services. not medical research -donation rate: no aff neg, Kg pos, very rel ns;

donate to social services - child services and daycare, for the elderly, emergency support and relief (including disaster prevention and relief within Canada), income support and maintenance, other forms of material assistance such as food, clothing, and shelter -donation rate: no aff neg, Kg pos, very rel nspos;

donate to Education and Research - institutions devoted to primary, secondary, and post-secondary education, vocational and technical schools, continuing education programs. research in the natural, physical, and social sciences, and medical research. It should be noted that childcare falls under Social Services -aff, Kg, very rel nspos;

donate to Philanthropic Intermediaries and Voluntarism -public and private foundations, that exist primarily to distribute grants, as well as organizations that promote and/or support voluntarism. lotteries and collective or federated fundraising organizations that support their members (e.g., United Way) -no aff nsneg, Kg/very rel nsneg,

donate to Arts, Culture and Recreation -Culture and Arts - performing arts, historical and literary societies, museums, zoos and aquariums, visual arts and architecture, and media and communications. Sports includes amateur sport and physical fitness. Recreation includes recreation and social clubs, and service clubs such as the Rotary or Kinsmen -no aff/Kg/very rel ns,

7 Punkte (3,5 sample, 3,5 Messung) **Kg weekly, affil, very rel –pos zu donation rate, average donation, Mitglied im oberen Viertel der Geber; donations to health orgs –no aff neg, Kg pos, very rel ns; to social services –no aff neg, Kg pos, very rel nspos; to education/research –alle drei nspos, to philanthropic Intermediaries and voluntarism –no aff nsneg, Kg/very rel nsneg, to Arts,Culture Recreation –ns**

Lasby,D/McIver,D: Where Canadians volunteer. Canadian Centre for Philanthropy 2004b

Quelle National Survey of Giving, Volunteering and Participating (NSGVP) Canada, 2000

6 Punkte (3,5 sample , 2,5 Messung) **Aufschrieb: volu (und volu hours)–Kg pos, no aff nsneg, religious pos//Arts Culture Recreation Kg aff ns, very rel nsneg; Social Service –Kg very rel pos, no aff ns; edu –aff ns, Kg very rel nspos (anders als 2004a)**

(R Gl, Gesu, help, pos) Lawler,K/Younger,J: Theobiology: an analysis of spirituality, cardiovascular responses, stress, mood, and physical health, in: Journal of Religion and Health 41, 347-368, 2002

75 % F, 8 K, 13 no/ath, 15 new age, 12 step, agno, course in miracles; //RestQ -general stress, emotional stress, social stress, conflict/pressure, fatigue and time pressure, lack of energy or inability to concentrate, and somatic complaints und five restorative scales - success such as pleasure at work, social relaxation, somatic recovery such as fitness, general well-being and sleep quality/POMS-anxiety, depression, anger, vigor, fatigue-inertia and confusion bewilderment. Items: "sad," "forgetful," and "angry"/" give ss -I am one of the first people to lend an ear when someone I know needs to talk, " and "I offer to pick up mail, water plants, and feed pets for others when they go on vacation."30 items, - giving to others, support through stress relief, emotional support, practical assistance and tangible assistance. Stanford Spir experiences -16 questions, such as "I find strength and comfort in my religion or my spirituality" and "I feel God's presence."//spir exp ohne Inhaltsklärung SEI

after an initial blood pressure measurement, a 10 minute rest period was begun.

asked to recall a time when he or she had been hurt or betrayed by a relationship partner, questions about the event itself: how long ago and who involved, describe the event, severity, response to event, what hurt the most, and justice or revenge taken. 10 questions about the offender: brief description, quality of relationship, importance of relationship now, reason for betrayal, contact now, forgiveness and rationale, apology/restitution, remaining negative feelings and requirements for healing. state forgiveness regarding the event described. what does forgiveness mean to you, why do you forgive, are there any unforgiveable acts?

diastolic blood pressure (DBP), systolic blood pressure (SBP) and heart rate (HR). Readings were obtained during minutes 5, 7, and 9 of the baseline period, every minute of the interview sections, and every minute of the recovery period; mean arterial pressure (MAP), an average which more accurately reflects total average pressure, and rate pressure product (RPP; $SBP * HR$) which reflects sympathetic drive to the heart.

(Q –Swb rel pos !, E pos, I ns; E –Swb E pos !, Q pos, I ns;)

6 Punkte (0,5 sample, 4 Messung, 0,5 mv, 1 stat) **SBP, DBP, MAP, HR and RPP zu SEI, Stanford, I E Q rel spir wb/exi wb (absoluter Kannib) –nur: DBP und MAP –neg zu rel spir wb; Stanford neg; I**

neg, (mv F) chronic illness/symptoms/medications ns zu I EQ, nsneg (außer illness) zu Stanf SEI; no aff –MAP pos, Kg MAP minus, SBP neg, symptoms ns R Gesu

6 Punkte (0,5 sample, 4,5 Messung, 1 stat) **POMS – Stanford neg, SEI rel spir wb I -ns/neg, E Q ns; (Stanf, SEI rel wb I -10 neg, 10 nsneg, 3 nspos, 1 pos) perceived stress –Stanf minus, SEI rel spir wb nsneg I nspos; E Q ns; zu Rest Q : bei neg Teilen/stress -Stanford neg, SEI , rel spir wb neg meist; I ns/nspos/pos !, bei pos Teilen umgekehrt; (ca 20 pos, 11 nspos, 8 ns, 6 nsneg, 3 neg) R Gl**

3 Punkte (0,5 sample, 2 Messung, 0,5 stat) **Forgiveness –Stanford, SEI pos, subj rel wb und I ns pos, E Q ns R pos**

(unter 5) **Give to others, stress relief, emot supp (practical, tangible ns) –pos zu SEI , Stanford, rel spir wb I , E Q ns; R help**

Lazerwitz,B: Membership in voluntary associations and frequency of church attendance, in: JfSSR 2, 74-84, 1962

national survey 1957, number of organizational memberships/memberships in voluntary associations (incl union membership) –Kg bei P und K pos, J mehr als P/K, no am wenigsten, /Epi –Pres/Lu/J –Meth-Kath -Bawhite-BaNegro –no;

Aggregatkorrelation –Kg der denominations neg zu org membership ! (negative Korrel between a group's ranking on org membership and its rank on church attendance as determined by previous research –Jews und Epi wenig, Ba K viel)

5 Punkte (3 sample, 2 Messung) **Kg pos zu org membership, Epi –Pres/Lu/J –Meth-Kath -Bawhite-BaNegro –no; Aggregat-Kg aus anderer Forschung neg zu org membership der Gruppe, z..B J mit viel org und wenig Kg, Ba viel Kg –wenig org;**

((R help, pos) Lazerwitz,B/Harrison,M: American Jewish denominations: a social and religious profile, in: ASR 44,656-666, 1979

National Jewish Population Survey, rr 79, Jude ist wer sich so nennt und wer jüd Elternteil hat
Childhood home Jewish background- parental religious involvement, their Jewish organizational activities, and home holiday celebrations.// Jewish education-the type and amount received during childhood and adolescence. Religious observance-respondents'synagogue attendance, home religious observances of the Shabbat, annual cycle of religious holidays, observance of the dietary laws. Pietism-observance private prayers and fasting. Jewish ideology-extent to which being Jewish and retaining Jewish values are felt to be desirable and intrinsically worthwhile. Ethnic community involvement-the extent to which a respondent's dating, courtship behavior, friends, family life, and social life have been confined to Jews. Jewish organizational involvement- extent of membership, activity, and leadership in Jewish voluntary associations. Jewish socialization of one's children into Jewish life. Concern for world Jewry-attitudes toward Israel and degree of concern over the fate of Jews in difficult circumstances in the rest of the world//: Membership and participation in general community voluntary associations-

Political orientations-an index of attitudes to such issues as school busing and aid to welfare recipients.. Religious background of spouse -information on the religious and denominational

preference of the wives of male respondents when the couple first met Overall, 86% of the respondents reported a denominational identification.

Among synagogue members, 14% identified with Orthodoxy, 49 with Conservative Judaism, 34% with Reform Judaism, and 3% indicated no preference. Among those without a synagogue membership, 7% preferred Orthodoxy, 35% preferred Conservative Judaism, 33% preferred Reform, and 25% had no preference.(ausgelassen: 174 orth, die nicht in synagogue sind) -6 Gruppen: no id und orth –orth member/no nonmember; cons und reform jeweils member/nonmember, reform mehr F;Anfang des Jahrhunderts: EinwandererJ orth und säk, reform –eher gebildet,deutsch; cons später mehr

4,5 Punkte (3 sample, 1,5 Messung) orth und cons nonmember edu/occ/inc minus/Kons eher owners, reform no - eher edu plus, R pos

orth cons member –pol nicht so liberal, frömmer, (Reform-member wenig rel, viel activity)

5 Punkte (3 sample, 2 Messung) Jewish org member/activity/leadership –orth cons ref member viel mehr als cons/ref nonmember/no; (reform member wenig rel-aber aktiv)

Membership and participation in general community voluntary associations- reform member/ reform nonmember/ cons member /orth no id/ cons nonmember –anders als J-org; Beteiligung an beidem addiert: Reformmember – orth/cons member – reformnonmember – no/cons nonmember; R help))

(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, flexibility, 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 Zusammenhang) 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)
(unter 5) 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

(R Gl,Gesu,help) Lee,K/Ishii-Kuntz, M: Social interaction, loneliness, and emotional well-being among the elderly, in: Research on Aging 9,459-482, 1987

Gesu – 2 subj Items

Morale – nothing ever turns out for me the way I want it to, this is the dreariest time of my life, das meiste was ich tue is boring monotonous, things just keep getting worse for me as I get older, on the whole,life gives me a lot of pleasure, compared to other people, I get down on the dumps too often, I have a lot to be sad about,

Lonely – werde nicht so oft eingeladen wie ich will, Leute sollten mir mehr schreiben anrufen
Freunde finden serious problem, feeling lonely serious pr –Cr 66

Kg zu: (edu pos) Gesu ns posF, pos M; Bez zu family, Nachbarn friends pos (häufig),
number of volu orgs belonging to pos, confidants M ns pos, F pos, lonely M ns minus, F
minus, morale pos,

Mv Kg ns zu lonely, morale(Überko stark, Ergebnis wertlos)

(unter 5) **Kg –Gesu nsposF, pos M; R Gesu**

5 Punkte (2,5 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **Kg –lonely M nsneg, F neg, morale
pos R Gl**

(unter 5) **number of volu orgs belonging to pos zu Kg R help**

Leonard,R/Bellamy,J: The relationship between bonding and bridging social capital among Christian denominations across Australia, in: Nonprofit Management and Leadership 20, 445-460, 2010
christliche Kirchgänger, Australien, /denom anders als faith identities (nur bei K Zahlen gleich): Anglican
Uniting Bapt/Church of Christ, Penteco, other –faith id: evangelical/reformed, traditionalist,
charismatic/Pe, moderate lib Fu New Age;
bonding: Frequency of attendance in this congregation Number of years involved in this cong -Friends all
attend church I have my spiritual needs met Encouraged to use my gifts and skills Strong sense of
belonging to the congregation Values small group, helping each other, praying for each other,
communion (a shared ritual) Engages in leadership roles within the congregation Involved in
congregational activities Volunteers in the congregation

bridging - Membership in any of the nineteen types of voluntary orgs listed (all beyond the congregation)
Involved in congregationally based social welfare activities designed to reach out to the community
Values wider community care as part of their church involvement
Involved in welfare groups or social action groups beyond the congregation
Contacted a parliamentarian or councilor on a public issue in last twelve months
Unpaid work in any of the voluntary organizations listed (all beyond the congregation)
Hours of volunteering beyond congregation

mv demogr -bridging –non-English speaking neg, age/edu pos, Uniting Anglican pos, Ba/Church of Christ
weniger –dann Pe –dann K (hat mv mehr –hat viel nonE und wenig bonding); bonding pos zu bridging
bei allen denom und faith identities klar, faith id –lib New Age Mod evangelical/ref Traditionalist no
particular faith mehr – K -other/Fu Charism weniger/ns zu bridging,
7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Kirchgänger -bridging (volu außerh von
denom, in community, welfare, social action Pol) pos zu bonding (Kg, small groups, Bindung an
cong, friends dort) , Uniting Anglican mehr bridging als Ba/Church of Christ mehr als K/Pe; faith
identities- lib New Age Mod evangelical/ref Traditionalist no particular faith mehr – K –other
weniger, /Fu Charism ns zu bridging**

(R Gesu,help) Levin,J/Markides,K: Religious attendance and subjective health, in: JfSSR 25, 31-39,
1986
sample wie 85, aber nur Kath, M ca 90 je Generation, F 200,

Not counting church groups, how many organizations or groups do you belong to ?

About how much of the time does bad health, sickness or pain stop you from doing things you'd like to be doing ?

5 Punkte (1 sample, 2 Messung, 1,5 mv, bei, 0,5 stat) **Kg -srh pos in G1 und G3 bei F, (85 bei M und F in G 1 sign !)** Rest (Kg und srr) 6 nspos, 1 ns, 3 nsneg (also eher pos), phys capacity -2 pos, 3 nspos, 4 nsneg, 2 ns, 1 neg (eher ns), Kg -srh pos in G1 und G3 -bei Ko von org member pos, bei physical capacity ns pos, bei edu/inc -pos, R Gesu

(unter 5) **Sec orgs -Kg/srr -5 pos, 6 ns pos, 1 nsneg**, R help

(unter 5) **subj distress (Inhalt unklar) -keine Diff ath/agno -PK Kg**, R Gl

Lewis,V et.al.: Religion, networks, and neighborliness: the impact of religious social networks on civic engagement, in: Social Science Research 42, 331-346, 2013

Portraits of American Life Study, rr 58, Did volunteer work in last 12 months, donated more than 25 D to a charitable organization other than a religious congregation..., number of types of people Vp helped of (nur in einer Frageformulierung drin: close family) (other) family and friends, neighbors, strangers (nur in einer Frageformulierung drin: acquaintances), number of types of people Vp gave money to of ..., number of types of people Vp gave advice to of ...,

orthodoxy -is God a personal being or a spiritual force, Jesus Christ physically rose from the dead, devils demons evil spirits exist, divinity of Jesus, inspiration of Vp's holy text; /being a good person is more important(to salvation) than beliefs, //hell exists as a place of punishment, /rel network -number of four closest friends involved/ active in a rel congr, is Vps rel congr like a family, has Vp ever discussed major problems with someone in their congr, (Korrel zu Kg 0,59 ! angeblich kein Problem, aber s.u. Mediation bis zu 100 %))

mv demogr, time lived in community, home ownership, parental status, cons pol ideol, political party id, ,how many people you feel close to -number of friends, how many times socialized with coworkers, exercised with friends, visited family, had friends over, played games with others went out in public with friends Cr 70/most important thing is my own happiness

mv -Kg -volu, donating money, informal help/giving, gave advice pos, Zugabe von orth/good person/ belief in heaven/hell -alle ns -Kg pos, außer zu informal give/gave advice; ((cons ideol und republican/democrat ns)) , Zugabe von denom -Kg mit gleicher Wirkung, denom ns; Zugabe von rel network - Kg wird ns, bis auf give money; rel network -volu, informal giving pos, informal help und gave advice ns -: volu -network pos, Kg ns; money -Kg pos, network ns; informal help -Kg/network ns, informal give -Kg ns, network pos, gave advice -Kg/network ns; (Kannib, ÜberKo)

11 Punkte (3 sample, 5,5 Messung, 2 mv, 0,5 stat) **Kg zu volu, donate money to sec, informal help/giving, gave advice pos, Zugabe von orth/good person reicht zur Erlösung, heaven, hell denom (alle ns) Kg bleibt (außer bei advice/informal give), Zugabe von rel network -volu Kg ns, network pos; donate money -Kg pos, network ns; informal help -Kg/network ns, informal give - Kg ns, network pos, gave advice -Kg/network ns; (Kannib, ÜberKo)**

(R Gl, help) Li,Y/Ferraro,K: Volunteering and depression in later life: social benefit or selection process, in: Journal of Health and Social Behavior 46, 68-84, 2005

Americans' Changing Lives ,T1 86, T2 89, T 3 94, viel attr, verzerrt Ergebnis,

"I felt depressed," (2) "I felt sad," (3) "I could not get going," (4) "I did not feel like eating," (5) "everything was an effort,"and (6) "my sleep was restless. volunteering in (1)church, synagogue, or other religious organization;(2) school or educational organization; (3)political group or labor union; (4) senior citizengroup; and (5) other national or local organization.// help the respondents gave to friends, neighbors, or relatives in the last 12 months -(1) providing transportation, shopping, or running errands; (2) helping with housework; (3) doing child-care without pay;(4) doing any other things, //in a typical week the respondent talks on the telephone with friends, neighbors, or relatives; and (2) how often the respondent gets together with friends, relatives, or neighbors.

Kg zu volu formal/informal pos, Depr neg T1-T1, (mv demogr, informal social integr, fu impairment) //T 1 rel zu T2 Depr ns, formal volu pos, informal ns (bei Ko von Depr formal informal volu T1 –Überko), T1 rel zu T3 Depr/volu ns bei Ko von volu/depr T1 und T2; ((formal volu pos zu informal volu, nicht umgeke; formal volu neg zu depr, informal nicht, informal –inc ns, ss pos)

7,5 Punkte (2,5 sample, 1,5 Messung, 2 mv, **1,5 Panel**) **Kg pos zu formal und informal volu (incl rel volu), incl volu-times; bei Panel nur in T2 zu formal volu, (Überko soc integr, fu imp, jeweils T 1/T2 formal/informal volu, Depr) R help**

6 Punkte (2,5 sample, 1 Messung, 1 mv, **1,5 Panel**) **Kg neg zu Depr, mv, nur T1, aber T2 T3 Überko R Gl**

Lim,C/MacGregor,C: Religion and volunteering in context: disentangling the contextual effects of religion on voluntary behavior,in: ASR 77, 747-779, 2012

Study 1 –Gallup World Poll, 373,604 respondents from 138 countries, 40 J, indiv: 32 % Mu, 23 K, 12 P, 4 sec/agno/ath/no, orth 7, 4 Hi, 6 Bu, Christian 8, Juden 1, predominant rel culture –P 11, K 27, Mu 35, orth 10,

"Have you done any of the following in the past month? How about: Volunteered your time to an organization?" "Have you attended a place of worship or religious service within the last seven days?" mv- demogr, Aggr:L-erw, average years edu, gross national inc/capita, democracy score, volu –indiv: Kg pos, P pos, orth neg, Bu pos, K/Hi/Mu/J ns, Christian pos, sec neg, rel culture –orth Mu neg, Rest ns; Aggr Kg –kurvi pos Trog: Land mit viel Kg und wenig Kg mehr volu als bei mittelviel; keine Intera mit indiv Kg, der wirkt überall gleich; (gegen Ruiter /deGraaf 2006 -dort in Ländern mit mehr Kg auch Vp ohne Kg mehr volu)

8,5 Punkte (3,5 sample, 2 Messung, 2,5 mv,Intera, 0,5 stat) **volunteered –Kg pos, no aff neg, orth neg, Christian pos, K Hi Mu J ns, Bu pos, P pos, rel culture –orth Mu neg, Rest ns, Aggr Kg –kurvi pos Trog: Land mit viel Kg und wenig Kg mehr volu; (Kannib),kein spillover –ns**

Study 2: Gallup Daily Poll, 190 000 (rr unter 30), ca 1000 counties (von ca 3144) , 55 J, K 26, P 36, other Chr 19 (?), no 13, percent ev P (2,2) K (2,2) mP(1,9) ??) in county , number of rel/nonrel orgs per 10 000, "Have you done any of the following in the past month? How about volunteered your time to an organization?"

mv demogr, population density, racial diversity, households in poverty , Vp mit college degree, medium household inc; %popul in urban area, -

volu –K neg J pos other Chr neg no neg P ns; indiv Kg pos, Aggr Kg neg, rel org density ns, Anteil evP neg, Anteil mP pos, Anteil K ns; Intera: je mehr Kg im Aggregat, desto weniger machen Nicht –Kg'er volu, Kg occasional auch, Kg weekly unbeeinflusst von Aggr Kg; (Gegenteil von spill-over von Ruiter/de Graaf)

Intera Aggr-Kg mit Aggr ev P und mP neg zu volu, d.h.: wenn viel evP/mP da sind wirkt Aggr Kg negativer

zu volu;) bei weekly Kg: wenn viel ev P da sind –volu weniger, bei Kg never nicht so(seltsam, weltliche sollten bei viel ev P volu eher lassen; (unklar: bei viel ev P mP Aggr Kg neg, bei viel Kg wirkt nur viel ev P neg, mP pos) wenn viel mP da sind –volu mehr bei viel Kg (seltsam,Vp mit viel eher pro evP als pro mP),

7 Punkte (2,5 sample,2 Messung, 2 mv, Intera, 0,5 stat) **volunteered –Kg pos, K other Chr no aff neg, J pos,P ns, Aggr Kg neg, rel org density ns, Anteil evP neg, mP pos, K ns; Intera –je mehr Kg im Aggr, desto weniger machen occas und never Kg volu, bei weekly kein Einfluss; Gegenteil von spillover bei Kg viel –Aggr ev P neg zu volu, bei Kg wenig –nicht so;**

Study 3: Faith Matters Survey 2006, rr53, 2011 Vp von 2006 (attr 46 %) und neue Vp dazu, volunteered in the past 12 months - any unpaid work you've done to help people besides your family and friends or people you work with."

number of rel groups with at least one friend, //no friends with rel –friends only in own rel –fr only in different rel –friends in two or more rel //number of rel groups with at least one regular churchgoing friend (nur 2011), //religiosity -importance of religion in daily life, frequency of church attendance, importance of religion to self-identity, belief in God, and strength of religious affiliation.//

mv --demogr, close friends, /social involvement index - visiting family or relatives, having friends at home, and visiting a neighbor's home/, number of types of volu groups involvement -(1)

hobby/sports/arts/music/other leisure activity group; (2) service/social welfare/ fraternal organization; (3) a youth/parent/school-support organization; (4) professional/trade/farm/ business association; (5) neighborhood/ethnic/political association; and (6) support group/self-help

program//number of racial groups with at least one friend,

volu 2006 (nur Vp mit Kg about once or twice a year) --number of rel groups with at least one friend pos, denom ns, religiosity ns, friends only in own/different rel, two plus rel pos;

volu 2011 (Ko von volu 2006, group involvement 2006, change in group involvement)–religiosity ns,

denom ns; number of rel groups with at least one regular churchgoing friend (2011) pos, change in

number of rel groups with at least one friend pos, Intera: Vp mit wenig Kg und rel friends mehr

volu(spillover funktioniert: wenn unrel Vp rel friends hat –mehr volu , aber unrel Vp in rel Umfeld –weniger volu/ns volu, oder bei Ruiter deGraaf pos; und evtl: nonrel Vp haben in rel Gebieten nicht mehr rel friends –würde nur dann Erklärung sein, wenn sie dort weniger hätten).

8,5Punkte (2,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **volu –religiosity ns, denom ns, number of rel groups with at least one friend pos, friends only in own/different/two plus rel pos (vs no friends in rel), number of rel groups with at least one regular churchgoing friend pos, Panel: religiosity denom ns, change in number of rel groups with at least one friend pos, rel group with friend T2 pos, //bei Vp mit Kg about once/twice a year –spillover-effect –hat Vp mehr rel friends –volu steigt (Kannib, ÜberKo)**

Lin,P et.al.: The prosocial impact of God concept priming on God believers, in: Psychology of Consciousness: Theory, Research and Practice 3, 93-103, 2016

Study 1:

psychology undergrad, 29 % M, Singapur, die Hälfte: belief in existence of God (8 Bu,19 Christen,8 Hindu,13 Mu), in Raum liegt folder, mit cover page Natur of GOD vs Nature of GUB

später –experimenter fragt whether they were willing to volunteer for some community services (z.B. cleaning residential areas) , sollen angeben, wann und wieviele Stunden sie helfen wollen, es ist auch perfectly fine to decline, sollen ihren Namen und Telefonnummern angeben,

Intera: bei nonbelievers wirkt prime nicht, bei believers stark, /bei non-God prime –keine Diff belief-nonbelief; bei God prime –Diff groß;

(unter 5) **1 Interve**): bei nonbelievers wirkt God prime nicht auf Bereitschaft zu volu; bei believers stark, /bei non-God prime –keine Diff belief-nonbelief; bei God prime –Diff groß;

Study 2: psychology undergrad, 50 % nonbelievers, 15 Bu, 19 Chr, 3 Hi 4 Mu 8 theists, how willing to donate blood, bone marrow, skin, kidney heart cornea and liver to strangers upon their death,

Intera: bei nonbelievers wirkt God prime nicht, bei believers stark pro Organspende /bei non-God prime –belief nspos, bei God prime –Diff groß;

(unter 5) **0,5 Interve**) bei nonbelievers wirkt God prime nicht, bei believers stark pro Organspende /bei non-God prime –belief nspos, bei God prime –Diff groß;

Study 3:

psychology undergrad, 50 % nonbelievers, 10 Bu, 10 Chr, 8 Mu, 22 theists, Vp could help the needy by putting their dominant hand into cold water for as long as they could, study is in collaboration with charity org(Ausrichtung erfährt Vp nicht), jede Sekunde im Wasser bringt 10 Cents, die charity bekommt, /wie oben -: bei nonbelievers wirkt God prime nicht, bei believers schon, lassen Hand länger in Eiswasser, /bei non-God prime –belief nspos, bei God prime –Diff da;

insgesamt: rel affil ns

(unter 5) **1 Interve** bei nonbelievers wirkt God prime nicht auf Länge der Zeit, die Vp in Eiswasser lässt für charity, bei believers schon, lassen Hand länger in Eiswasser, /bei non-God prime –belief nspos, bei God prime –Diff da

(Info eher) Lingelbach, G: Spenden und Sammeln. Der westdeutsche Spendenmarkt bis in die 1980er Jahre. Göttingen 2009

aus Broschüre: Brot für die Welt. Eine Materialsammlung 10, 1971, S.C5, -bevorzugte Formen des Spendens laut einer im Auftrag des Diakonischen Werks durchgeführten Meinungsumfrage –ohne Kollekte: **Kirchentreu (Kg mindestens einmal im Monat) bevorzugen insgesamt etwas mehr der angebotenen Varianten** –Fernsehlotterie weniger, Hausammlung mit Namensliste pos, ohne Namensliste schwach pos, Straßensammlung schwach pos, Tütensammlung pos, Bazar/Tombola/Losverkauf etwas weniger, über Konto ns, persönliches Anschreiben ns, Spendenbücher im Haus ns, Kauf von Orangen und Reis schwach pos; selbe Quelle - **Spendenadressaten** –DRK –Kollekte –Müttergenesungswerk –Caritas –Kriegsgräberfürsorge –Brot für die Welt –Misereor –Aktion Sorgenkind –Biafra –Innergemeindlich Belange –Innere Mission –Bethel (**% weltlich vs religiös -126 -123**)

Allensbach-Umfrage 1979 –Wenn man etwas spendet, kann man ja Geld oder Sachen geben. Sehen Sie sich bitte einmal diese Liste an, hier sind verschiedene Spendenarten aufgeführt. Wenn Sie einmal an das letzte halbe Jahr denken: ist etwas auf der Liste, was Sie im letzten halben Jahr gemacht, gespendet haben? –**Geldspenden –Kirchenbesucher K/P mehr als Personen mit geringer kirchlicher Bindung gleich andere/ohne Konfession, plus 14/17 %-punkte(Geldspende während des Kirchgangs –große Diff Kirchenbesucher vs beide andere Gruppen(gleich) -37/48), Sachspenden –Kirchenbesucher mehr als Rest –plus 12/15 %punkte,**

K spenden mehr als P -früher? Misereor nimmt mehr ein als Brot für die Welt (2017 Brot für die Welt Spenden ca 62 Mio, -2018 Misereor ca 60 Mio, es gibt auch viele andere Arten von Einnahmen –vom Staat, aus der Kirchensteuer, aus kirchl Mitteln; Quelle wikipedia)

höhere Pro-Kopf-Spendeneinkommen überkonfessioneller Sammlungsträger in katholisch geprägten Bundesländern (v.a. Bayern ! ?; AWO, 1971) ; südliche Bundesländer mehr an DRK und Müttergenesungswerk, 1982, /Allensbach -72 -Gabe an Aktion Sorgenkind - Einzelspende/Sammelaktionen -P 16/6, K 20/9,

Motivationen für Spenden -Aufgefordert werden, soziale Erwartungen/Ansehen/(hoher Status) , andere schauen zu, kein Misstrauen gegenüber Verwendung, Hoffnung was zurückzubekommen, Nähe zu Betroffenen-räumlich, emotional, offensichtliche Bedürftigkeit -Blinde, nicht selbst schuld sein an Not-keine Trinker, Süchtige, Kriminelle, aber Kinder (Kindchenschema, Beschützerinstinkt), Krebskranke, Mütter, Kriegsgefangene, Waisen,Katastrophenopfer (man selber könnte eines sein,/Dankbarkeit gegenüber CARE-Paketen usw, gegenüber eigener Situation -man hat mehr als andere, genossenschaftliche Hilfe -Zusammentun, um stärker zu sein/Kooperieren -für viele Zwecke: Geld, Sicherheit;Krieg; Wirksamkeitserfahrung -Helfen funktioniert, Schuld/Gewissen, was gutmachen wollen, man selber kann sich als moralisch wertvollen Menschen wahrnehmen, paternalistisch -man bestätigt eigne Dominanzposition, Empathie weil man es selber schon erlebt hat (Krankheit, Flucht) ,Eigennutz-Entwicklungshilfe nützt deutschen Produkten, Fernsehlotterie -nur ein Drittel will helfen, (Bazar charity event Benefizveranstaltung Sponsoring Stifter Mäzene-usw -man hat ein wenig auch selbst was davon, Ansehen,Genuss,Geld,Dinge,Werbung) (vielleicht Religiöse mehr an Rel und gleichviel an Säk?

R Gl, pos, help, fert) EKD/Liskowsky,A: Engagement und Indifferenz. Kirchenmitgliedschaft als soziale Praxis. V. EKD-Erhebung über Kirchenmitgliedschaft. 2014

Intensive Mitgliedschaftspraxis -häufiger Gottesdienstbesuch, mindestens einmal im Monat, persönlicher Kontakt zu einer Pfarrerin bzw. einem Pfarrer im Laufe des letzten Jahres, aktive Beteiligung am kirchlichen Leben außerhalb des Gottesdienstes, etwa durch Übernahme einer Leitungsaufgabe im Kirchenvorstand, in einer kirchlichen Gruppe, durch Mitarbeit beim Gemeindebrief, im Besuchsdienst, durch Mitwirkung in Chören oder Musikgruppen (ns zu literalism,viel Kg, Gotteserfahrung,Gebet) -pos zu Oberschicht/obere Mittelschicht, 5 Punkte (3 sample, 2 Messung) **Kg Gebet pos zu Kinderzahl, intensive M-praxis ns(kinderlose weniger), R fert**

7 Punkte (3 sample 3,5 Messung, 0,5 bei) **aktive Beteiligung /passive Mitgliedschaft in: Partei/Interessenverband,Schülervertretung -Klose minus(Ost/West, schwach), Hilfsorg - THW DBK ASB dto, schwach; Verein (Feuerwehr Sport Kultur), -Klose W mehr, Ost weniger; schwach; nichtstaatl Org -Klose minus schwach; rel -K lose Null, Rel 30 %, (Rel bei rel Engag viel und säk Engag mehr als Klose -43/37 West bzw 43/34 Ost) ev -nur zivilges engag 16, nur rel 13, beide 11// »Einmal generell gesprochen, glauben Sie, dass man den meisten Menschen vertrauen kann und V in Menschen die man zum 1.Mal trifft -Klose klar minus; Klose -V in Menschen nichtchristl Rel/in Christen niedriger als V der Christen in andere Religionen; V in pol Parteien -Klose minus, V in ev/kath Kirche/Diakonie -Klose sehr wenig; für andere da sein pos, sich pol/gesellschaftlich einsetzen/hohes Ansehen in Ges ! - pos zu kirchlichem Engagement , unabh sein neg/Leben genießen neg/bei ev -edu inc ns zu kirchl engag, pos zu zivilges engag, bei Klosen -edu pos zu zivilges engag, R help**

5,5 Punkte (3 sample, 2 Messung, 0,5 stat)**Engagement in rel Gruppe -jede Rel hat Stärken und Schwächen pos, ich meine, dass feste Glaubensüberzeugungen intolerant machen pos,**

Christentum ist für mich die einzig wahre Religion pos, alle rel Gruppen sollen die gleichen Rechte haben ns R pos

5 Punkte (3 sample, 2 Messung) **Lebenszufr - Klose weniger, (7,73 vs 7,53, srr hochrel -8,34 –gar nicht rel 7,22) wirtschaftliche Lage (sehr)gut vs schlecht –Klose weniger, R Gl**

Littlepage,L et.al.: Exemplary volunteers: what is the role of faith, in: International Journal of Volunteer Administration 24, 13-25, 2007

vgl Perry 2008, rr 38, winners of the Daily Point of Light Award and the President's Community Volunteer Award. The Daily Point of Light Award honors individuals and volunteer groups that have made a commitment through service to help meet critical needs in their communities. Each weekday one volunteer or volunteer effort in the country is named a Daily Point of Light. given to those who find innovative ways to meet community needs, efforts that often lead to long-term solutions and impact social problems in their local communities. the nation's highest honor for volunteerism. -engaged in community services that address unmet human service, educational, environmental, and public safety needs.

Religious involvement - membership in a place of worship, education in a religious school ,having family and friends of religious affiliation or faith background

Religious activity attend religious services, pray or read religious texts, practice religious rituals at home, take part in any activities of a place of worship (other than attending services), and take part in any of the activities or groups of a religion or faith service organization (such as Knights of Columbus or Hadassah).. Spirituality - feel close to God when: performing acts of kindness, watching a beautiful sunset, performing religious traditions at home, meditating alone, or participating in a religious community through communal worship, celebration, memorial, or ritual.

formal volunteering (for an organization) and informal volunteering (for example, helping run errands or doing yard work for people not living with you) -total hours dedicated to either informal or formal volunteering, as well as the number of different volunteer activities (either by type of organization for formal volunteering or by type of activity for informal volunteering).(vgl Perry 2008)

Vp: mehr Juden, weniger ath/agno, Kg pos; 70 % volu for rel und nonrel, 20 % nur für nonrel, fast doppelt so viel volu hours wie Bev,

(unter 5) **rel involvement –formal volu pos, hours ns, informal volu pos, hours ns, rel activity –alle 4 pos; close to God (bei acts of kindness/sunset/rel traditions meditating,worship) –alle pos, außer formal volu hours ns,**

Liu,Q et.al.: The influence of local church participation on rural community attachment, in: Rural Sociology 63, 432-450, 1998

Rural Iowa, ca 500-10000 Einwohner, ca 8600 VP, local Kg vs nonlocal und no Kg !, frequency of particip in local church-related groups activities; involvem in local groups/orgs –service, fraternal (Lions,Kiwanis,EasternStar) recreational, political civic (PTA PTO historical groups local develop orgs) job related, Cr 58;about what proportion of all your close personal adult friends live in community, In general, would you say you feel at home in community, suppose that for some reason, you had to move away from comm., how sorry or pleased would you be to leave ?, //part in local church group –Kg pos; part in nonchurch groups – Kg und part in local churchgroup pos,/Local friendships – Kg und part in

church group pos, //community attachment –part in church group, Kg pos, (inc edu pos, friends, nonchurch part length of residence)

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **Local Kg –pos zu partic in local churchgroups, in local nonchurchgroups, local friendships, community attachment; part in local churchgroups – pos zu local nonchurchgroups/friends/community att; (rel pos zu localism, aber dort auch bridging) R help**

Loveland, M et.al.: Private prayer and civic involvement, in: JfSSR 44, 1-14, 2005

God and Society in North America Survey, Angus Reid, member or affiliated with : profess assoc, social service groups for the elderly, poor or disabled, environmental groups, youth work, community-based assoc, health groups, recreation groups, senior citizen groups, veteran's groups, women's groups, political groups, support groups, education arts culture groups,
/how often do you pray outside of formal religious services ? /I feel the Bible is God's word and is to be taken literally, word for word; mP-Anglican, Brethren Christian, Congr Epi Quaker Lu Me nondenomin Pres Reformed Unitarian UCC; cP –SDA Alliance Ba Charismatic Church of Christ Church of God evangelical Fundamentalist Holiness ZJ Mennonite LDS Pe,/not religious –ath agno nothing in particular,/rel important part of your life, Christians should get involved in politics to protect their values, how much confidence do you have in the church or organized religion, belong to religious or church related groups, had served on a committee in the group
mv (demogr, union member, employed, daily newspaper reading, living in low-social capital (nach Putnam -14 Items) states, civic engagement –worked for a candidate or party in an election, contributed money to a party or candidate, contacted a politician or his office, attended a public meeting on town or school affairs)
member/affiliated –pray pos (aber nur wenn man in rel org Mitglied ist, sonst nspos und pray wirkt nur auf Mitgliedschaft in soc service/youth work/community assoc, support groups, in andern Gruppen ns)member in rel org pos, in rel org committee pos, Kg ns, impo of rel nsneg (neg in support groups), confidence in church neg (in soc service groups, nicht bei youth work/community assoc/support groups), use politics to protect Christian values ns, lit neg (in social service groups, ns bei youth work, community assoc, support groups), K/cP nsneg(cP neg bei soc service, youth work, community assoc, ns bei support groups), mP ns (neg bei soc service groups) ,
7, 5 Punkte (3 sample, 3 Messung, 1 mv, Intera, 0,5 stat) **member/affiliated in/with sec volu association –pray pos(nur wenn man Mitgl in rel org ist, nur für soc service, youth work, community assoc, support groups, 9 andre ns –Gesu Fz senior pol vet edu, art profess Umw, F), member in rel org/in committee dort pos, Kg ns, impo of rel nsneg (in support groups neg), confidence in church neg (nur in soc service groups, sonst ns), use politics to protect Christian values ns, lit neg (in soc service groups, sonst ns), K nsneg, cP nsneg (neg bei soc service, youth work, community ass, ns support), mP ns (neg bei soc service) dubios, weil Kannib/ÜberKo (neg v.a. in soc service !?)**

Loveland, M et.al.: Religion and the logic of the civil spheric religious tradition, religious practice, and voluntary association, in: Interdisciplinary Journal of Research on Religion 4, 3-25, 2008
Social Capital Community Benchmark Survey (SCCBS) rr 27, nur forty communities, ohne no aff,

number of group types to which a respondent belongs - sports groups, youth groups, parent teacher associations, veterans groups, neighborhood associations, elderly groups, social service groups, fraternal organizations, ethnic associations, arts and culture groups, hobby groups, and a general —other groups option. It does not include any religious groups to which the respondent belongs

it is possible that some respondents will place religiously affiliated groups into a civic category. For instance, they might identify the evangelical Youth For —if the respondent considers the mission of YFC to be youth activities or the Knights of Columbus to be a source of fraternal bonding, then the decision to refer to participation in these groups as —youth-related or —fraternal suggests that these religiously based civic groups act more as civic than religious groups for the respondent. As a result, even though respondents might belong to the same group, their logics for belonging can differ

Not including weddings and funerals, how often do you attend religious services.

In the past 12 months, have you participated in church activities other than attending services? This might include teaching Sunday school, serving on a committee, attending a choir rehearsal, retreat, etc./member in a rel voluntary group

number of group types –mv demogr, economically satisfied, pol Einstellung, hours worked – member in a rel voluntary group pos, ev P neg, K neg, bP pos, mP ns/Basis, Kg pos; Zugabe von rel particip(pos) –Kg dann ns;

Intera: Kg bei bP/K pos, bei mP/ev P neg; oder: Kg less than yearly –mP mehr, Rest (evP;K,bP) gleich, weekly Kg –bP/K/mP gleich, ev P neg –Kg senkt bei mP/evP, steigert ns ! bei bP/K), (mP ohne Kg viel member, mit Kg Durchschnitt; ev P ohne Kg Durchschnitt,mit Kg wenig, bP/K Durchschnitt immer, Kg ohne Einfluss)

Intera rel partic –bei allen pos; -: nonparticipation –mP mehr als bP mehr als K(ns), ev P wohl wenig, nicht gezeigt; mit viel partic –bP mehr als K (sign?) mehr als mP; (dh part wirkt bei bP K stärker als bei mP) ev P auch pos –nicht gezeigt; (nonpartic –mP mehr, viel partic –bP K mehr)

bei Kg: mP ohne Kg am meisten, mehr als alle mit und ohne; partic –alle mehr mit als ohne; auch evP !

6,5 Punkte (2 sample, 2,5 Messung, 1,5 mv,Intera, 0,5 stat) **number of sec group types Vp belongs to - member in a rel voluntary group pos, Kg pos, Zugabe von rel partic (pos) –Kg ns,**

aber: Intera - Kg bei bP/K pos oder ns, bei mP evP neg, /bei wenig Kg: mP mehr, Rest gleich; weekly Kg –bP/mP/K gleich, evP neg , bedeutet: mP ohne Kg –viel member, mit Kg -Durchschnitt, ev P ohne Kg Durchschnitt,mit Kg wenig member, bP/K immer Durchschnitt, Kg irrelevant), Intera rel partic –bei allen denom pos, nonpartic –mP mehr als bP/K, viel partic –bP mehr als K mehr als mP (part wirkt bei bP K stärker, bei ev P auch pos, aber nicht gezeigt/nonpart –mP mehr, viel part –bP K mehr)

bei Kg: mP ohne Kg am meisten, mehr als alle mit und ohne; partic –alle mehr mit als ohne; auch evP ! (Kannib –denom, member in rel volu group, Kg und partic in rel activities gleichzeitig; nur Intera denom –Kg/partic untersucht, nicht andere Möglichkeiten/Bedeutung: was heißt: partic und volu group konstant, Intera Kg -denom ? no partic –viel Kg, viel partic –no Kg, no Kg no volu group viel part, no partic –no volu –viel Kg etc)

Luidens, D/Nemeth,R: Social Sources of Family Contributions: Giving Patterns in the Reformed Church in America, in: RRR 36, 207-217, 1994

lay members Reformed Church in America, rr 46,

During the past year, what was your family's average weekly contribution to your local cong -, attend Sunday church worship – attend Christian education classes (including Sunday School) How many church-related offices have you held –, important -congregational membership , five closest friends attending, Jesus Christ brings me into a new covenant with God ,I regard the Bible as totally authoritative for my faith.. Humans are by nature sinful. The church should bring Christ to the whole world.. I regard the Bible as totally authoritative for my actions. God is still in charge.. I believe in a divine judgment after death where some shall be rewarded and others punished -alle pos;

In the end, my own behavior will determine whether I will be saved -As God's creation, humans are basically good. Success in this world is a sign of one's salvation. God forgives us our sins, even if we don't ask for forgiveness. I support the Equal Rights Amendment. I support increasing government social programs as a way to deal with social problem –alle neg, read the Bible family devotions held in your home . how important would you say that religion is to you pray privately . how important is prayer in your life–alle pos, (gilt auch mit mv inc/edu)

7,5 Punkte (2,5 sample, 4 Messung, 0,5 mv, 0,5 stat) **17 rel Items pos zu average weekly contrib to local cong -/neg: my behavior will determine whether I will be saved !, success in this world sign of salvation, (unrel Items –alle Me sind gut, Gott vergibt auch wenn wir nicht darum bitten, pro ERA, pro government social programs to deal with social problems neg)**

(R help, fert) Lunn,J et.al.: Relationships among giving, church attendance, and religious belief: the case of the Presbyterian Church (USA), in: JfSSR 40, 763-775, 2001

Presbyt members, elders, rr 64/77/which of the following terms best describes your current stand on theological issues –very cons...very lib, very cons – giving for congregational purposes 3000 D vs very lib 1800 (very lib inc -83 000, very cons 69 000) , give to special campaigns at local congr – dto, give for denominational purposes –ns;give to rel groups or causes outside Presb church –pos, **give to secular charities(Defin unklar) –neg; zusammen -5107 -3435;**

mv (demogr, own home, Kinder,session member) –Kg –for congreg, special, denomin , other pos, sec ns; theological index (cons-lib) –congr und other pos, special ns, denomin/sec neg; /spouse nonmember – alle minus außer other; parents' Kg –congr/other pos, Rest ns, size of church –alle ns außer sec give, /raised Presby –congr ns, special neg, denom ns, other neg, sec ns; session member –congr pos, Rest nspos, sec ns;

7,5Punkte (2,5 sample, 3,5 Messung, 1 mv, 0,5 stat) **Gesamtspenden: very cons 5107, cons 4459, moderate 3644, lib 3484, very lib 3435; theol cons geben mehr für congreg allg/campaigns (mv ns)/rel causes outside, ns zu denomin, **neg zu sec charity**, Kg –alle pos außer sec charity ns, spouse nonmember –alle neg außer rel causes outside ns, parents' Kg –congr/causes outside pos, Rest ns, raised Presby –congr, denom, sec ns, **special und causes outside neg**, session member – congr pos, Rest nspos, sec ns (an sec charity: Kg ns, **theol cons neg**, spouse nonmember neg, parents' att ns, session member ns, raised Presby –ns; other rel/causes outside – Kg pos,theol cons pos, spouse nonmember ns, parents' att pos, session member nspos, **raised Presby –neg; causes outside –evtl gibt man, weil dort eher evangelical aims befriedigt werden, in lib denom wie Pres machen lib Eliten lib Zeug);****

number of children unter 6 –ns zu Kg, 6-12 –pos, 13-17 pos (mv giving, theological index, demogr, spouse member, parents' attendance, session member, size of church, raised Presbyt)
6 Punkte (2,5 sample, 1 Messung, 2 mv, 0,5 stat) **Kg pos zu Kinderzahl 6-17, unter 6 ns** R fert

Luria, G et.al.: Religious Attendance and Volunteering: Testing National Culture as a Boundary Condition, in: JfSSR 56, 577-599, 2017

WVS 2009, Mexico, United States, Canada, Chile, Peru, and Brazil, Bangladesh, India, Japan, Kyrgyzstan, Philippines, and Vietnam, Macedonia, Spain, and Sweden, Uganda South Africa, 40 J, ca 19000 Vp,

doing unpaid work (volunteering) for any of the following: social welfare services for the elderly, handicapped, or deprived people; religious or church organizations; education, arts, music, or cultural activities; labor unions; political parties or groups; political action and human rights groups; environment, conservation, animal rights, and ecology; professional associations; and youth work. volunteered in one or more organizations vs those who did not volunteer at all. focused on volunteering to help those in need versus those engaged in general volunteering: helping those who are clearly in need (elderly, handicapped, deprived people, youth work, and health organizations) vs remaining activities, which may not necessarily help those in need (for example, religious organizations, cultural activities, labor unions, political action, etc.).

How often do you attend religious services?"

At the country level, we used two dimensions of culture that were measured in the World Value Survey. traditional-secular values index : importance of God, national pride, respect for authority, obedience and marriage, disapproval of abortion, etc. The survival values-self-expression values index - priority of security over liberty, nonacceptance of homosexuality, abstinence from political action, distrust in outsiders, and a weak sense of happiness

four culture dimensions (one dimension as control) each dimension comprises four items (a) Individualism—the importance of: “having sufficient time for personal or home life,” (b) PD—“How often, in your experience, are subordinates afraid to contradict their boss (or students their teacher?),” and (c) UA— “Company or organization rules should not be broken—even if the employee thinks breaking a rule would be in the organization’s best interest.” / masculinity—assessing the importance of “chances for promotion

GDP voter turnout in each country ,percentage of the GDP of each sector (services, agriculture, and manufacturing). GINI Index, //

volu help the needy (mv demogr) –Kg pos; ns in Kirgistan, India, Uganda, Philippinen, Mazedonien (33 % Islam) Spanien; Mexico nspos, **Schweden pos**, Vietnam neg (9 pos, 7 ns, 1 neg)

volu other –Kg pos, ns in Bras, India, Kirgi, Vietnam, Philipp Spanien, Uganda; **Schweden pos** !; (10 pos, 7 ns) Aggregat (mv GDP, GINI, services agriculture manuf, voter turnout, power distance, individualism uncertainty avoidance, masculinity survival-expressive values trad-sec values (ns)

aber: mv Aggr und indiv Items/controls und Interaktionen –Kg bei needy ns, bei other pos, trad values neg zu other (in sec cultures mehr rel volu da, nicht mehr nonrel volu !; obwohl bei trad Rel dabei ist!!))

Intera: bei mehr sec values (mehr other volu) –Kg positiv zu other volu, bei wenig sec values ns (Figure pos, Text ns), nichts bei needy; Kg bei viel self-expression values positiver zu volu needy/other; bei wenig self expr (viel survival values) ns (Figure pos, Text ns oder am Ende pos); bei low indiv –Kg pos zu volu needy/other, bei high indiv ns neg (Table, Text ns) // bei low power distance –Kg pos zu volu, bei high

power distance neg; nur needy; (gibt keinen großen Sinn: mal ist Kg in modernen Staaten pos zu volu – sec values, expressive values, low power distance –mal nicht: bei low individualism und ns bei masculinity/uncertainty –beide unmodern/Kg bei Ländern mit sec values pos zu volu other, incl rel// mal rel pos zu needy/other, mal nicht//sec values pos zu volu other –incl rel;

7 Punkte (3 sample, 2 Messung, 1,5 mv, Intera, 0,5 stat) **Kg pos zu volu to help the needy, to other volu (incl rel, Pol), 9/10 Länder pos (auch Schweden), 7ns ((Uganda Philippinen Spanien), 1 neg (Vietnam), Aggr trad-sec ns zu volu (obwohl in trad rel Item drin ist) ;**

Intera –bei mehr sec values –Kg pos zu other volu, bei wenig sec values schwächer (nicht needy)//bei viel self-expression –Kg stärker pos zu other volu/needy-volu; bei low indiv –Kg pos zu other volu/needy volu, bei high indiv –Kg ns; bei low power distance –Kg pos zu needy-volu(nicht other), bei high distance –neg,/bei masculinity/uncertainty ns (These: in mod Ländern –self expr/sec/ low power distance stärkerer Zushang –passt nicht bei indiv/ /masculinity/uncertainty –unmodern und ns) (Intera bei PD verändert Richtung von Korrel) (mv Kannib/ÜberKo, trad-sec values dubios,

(R help, Gl) Luyten,P et.al.: The relationship between religiosity and mental health: distinguishing between shame and guilt, in: Mental Health, Religion and Culture 1, 165-184, 1998

Test of self-conscious affect -15 Szenarios, Reaktion darauf mit shame guilt; /Vp asked if they believed or not(egal an was),rel involvement –srr, feel connected with the church, rel influences your daily behavior, attend;/Hutsebaut – orthodoxy(Cr 63), symbolic belief, relativism (Cr 40), external critique; /rel belief /involvement –empathy pos, shame ns guilt pos, anx trait/state ns, anger trait state ns, depr ns; //orth –Depr pos/ns, state anger pos/ns, anx ns, guilt/shame ns; empathy ns!; symbolic belief –guilt pos, shame pos/ns, empathy pos; relativism –guilt pos/ns, empathy ns; external critique-Depr pos, Rest ns; Gleichviele Korrel zu constructive und maladaptive guilt

5,5 Punkte (1,5 sample, 3,5 Messung, 0,5 stat) **rel involvement, belief an irgendwas –shame ns/pos; guilt pos; anx/anger state/trait und depr ns; orth –depr/state anger pos/ns, anx shame guilt ns, (kaum orth da, Cr schlecht); symbolic belief –guilt pos, shame pos/ns, relativism (Cr ganz schlecht) –guilt pos/ns; ext critique –Depr pos; insgesamt: rel pos zu guilt(gleichviel zu constructive oder maladap guilt; R Gl**

(unter 5) rel involvement, belief an irgendwas –empathy pos; orthodoxy/relativism/ext critique ns zu empathy, symbolic belief pos, R help

Lyons,M/Nivison-Smith, I: Religion and giving in Australia, in: Australian Journal of Social Issues 41, 419-436, 2006

Australian Giving and Volunteering data set, rr 40, nur persönliches Geben, nicht Gabe anderer Haushaltsmitglieder/family business, nicht an Tsunami-Opfer, -made a monetary donation over previous 12 months to any field of activity –z.B. medical research, community or welfare services, arts or cultural

org (mit Beispielen für field –Cancer Council, Salvation Army, scouts, art galleries, pol parties) und wieviel gegeben,

Give -having a religion- pos (schwach), amount pos stark -518 vs 268; Kg –give pos, amount – weekly/more 1097, weekly-monthly 482, monthly-yearly 271, rarely/never 252, no rel 268 (die letzten beiden geben beide zu 83 %),

Kg zu give ohne give to rel - kurvi Buckel (monthly bis yearly mehr als weekly und rarely/never/no rel), zu amount –weekly 388, weekly-monthly 309, monthly to yearly 256, rarely/never 244, not rel 266 (% der giver mal Betrag –weekly –monthly –yearly –not rel –rarely/never),

give an purely secular causes (arts, sport, advocacy/interest groups –environmental groups, political parties, professional assoc) (andere sec causes gelten hier nicht als sec –charities, community and welfare services, schools, health services, international aid –weil Rel sie betreibt, weil Nächstenliebe die Religiösen dazu bringt, dafür zu spenden; Religiöse sehen welfare services schools als Teil ihrer Rel – geben an sie ist supporting rel) – giving: weekly 46 % -weekly/monthly -51, monthly –yearly 56, rarely/never 50, no rel 50; Beträge: weekly -110, weekly-monthly 101, monthly-yearly 115, rarely/never 88, no rel 163 –Diff ns (Beträge mal % giving –no rel –monthly/yearly –weekly/monthly –rarely/never),

volu for rel –bei Kg weekly/more - % giving ohne give to rel ns; Betrag 444 vs 366,

bei Kg weekly/monthly -% giving 89/86, Betrag 461 -289; bei Kg weekly/more -% giving to purely sec causes –pos, Betrag 90 -118, bei Kg weekly/monthly -% giving to purely sec causes mehr, Betrag 123 -98;

mv (F age born in non-English speaking country, university degree, inc , living alone, employed fulltime, believes that people can be trusted) –

give: Kg weekly,monthly, yearly pos (vs rarely/no rel ?) , rel volu pos, //

give ohne give to rel –weekly to monthly, monthly to yearly pos, weekly und rarely/never ns, rel volu ns (nur behauptet, nicht gezeigt),

give to purely sec –weekly neg, monthly to yearly pos, Rest ns, rel volu ns (nur behauptet, nicht gezeigt)

give allg, amount –Kg weekly pos, weekly to monthly pos, volu for rel pos,

give ohne give to rel, amount –Kg weekly pos, volu for rel ns (nicht gezeigt)

9 Punkte (3 sample, 4 Messung, 1,5 mv,0,5 stat) **zu give an sich/Betrag –having a rel pos, Kg pos (no rel immer etwas besser als Kg rarely/never), rel volu pos //zu give ohne give to rel –Kg kurvi Buckel (Kg gesamt pos vs no rel) rel volu ns; zu Betrag –Kg pos bis monthly, rel volu pos (% mal Betrag: Kg linear bis rarely, no rel mehr als rarely, weniger als Kg bis yearly) ; give an purely secular causes (ohne charity, community welfare service schools health service internat aid, nur: arts culture sport, Umwelt, Pol, professional) –Kg monthly to yearly pos, weekly neg schwach, Rest (auch no rel) ns, rel volu ns pos; Betrag –weekly bis yearly gleich, rarely nsneg, no rel nspos, (% mal Betrag: no ns mehr), volu ns / mv –give an sich: Kg rel volu pos; amount –dto; give ohne rel –Kg pos, rel volu ns; amount Kg pos, rel volu ns, give sec –weekly neg, monthly to yearly pos, rel volu ns; (rel volu nicht gezeigt)**

(Rel zu help-nahem säk giving pos, zu help-fernem nsneg)

(R pos,help) Mak,H/Tsang,JA: Separating the “sinner” from the “sin”: religious orientation and prejudiced behavior toward sexual orientation and promiscuous sex, in: JfSSR 47, 379-392, 2008

Participants were run singly. They were told that the study was about the effects of self disclosure of personal information on task performance. It was explained that the participant and another same-sex student were taking part in this study together. Ostensibly, the other

student had been randomly assigned to a Discloser role and the participant had been assigned to a Recipient role. At an earlier session the Discloser wrote two notes disclosing the most intimate, personal information she felt comfortable disclosing under the circumstances. The first note was for general, personal information. The second note was for the Discloser to write about her thoughts and feelings about the tasks that the Recipient would perform. In reality, there was no Discloser, and notes were written in advance. Participants were left with a sealed envelope containing the Discloser's first note. This handwritten note contained hints about the sexual orientation and behavior of the Discloser. In half of the notes, the Discloser revealed that she was gay; the other notes did not mention sexual orientation. This comprised the out-group member manipulation (gay vs. straight). In addition, in half of the notes the Discloser implied that she engaged in sexually promiscuous behavior outside of marriage, whereas in the other notes, the Discloser stated that she was celibate. This comprised the value-violation manipulation (promiscuous vs. celibate). It was assumed that to most students at a religious university, a gay discloser would be perceived as an out-group member. It was further assumed that sexual promiscuity would be more of a value-violation to these students than would sexual abstinence. In the gay/promiscuous condition, the note read: I'm supposed to tell you something really personal and revealing, something I wouldn't tell somebody else unless I knew them really well. I guess writing a note is better than face-to-face. Even though I was excited about coming to [University Name], one thing that worried me was that it seemed so huge. I was really afraid I would just get lost in the crowd and wouldn't be able to get to know anyone well. To be really honest, I had a special reason for being worried. The reason is I'm gay. Last year I couldn't have told anyone that, but now I can. I wasn't sure how accepted my sexual orientation would be among [University] students. I didn't make any friends at first and I was afraid that I would not find love either. I didn't know what to expect of the dating situation when I first got here. I am looking for someone who can understand me, and doesn't mind that I don't want to stay tied down right now. I still think it is important to have an emotional and spiritual relationship with another person, but college is a place for experimenting and for me experimenting is sleeping around with lots of people. I was pretty lonely when I first got here, maybe because I was so scared. After a couple of weeks though, I started feeling a bit more at ease. Now I really like it here. I've met a lot of cool people and have some really great friends. In the straight conditions, the note was identical except that the four sentences starting with "To be really honest" and ending with "I wasn't sure how accepted my sexual orientation would be among [University] students" were omitted, removing any indication that the Discloser was gay. In the celibate conditions, the sentences starting with "I am looking for someone" and ending with "experimenting is sleeping around with lots of people" were omitted and replaced with the following: I am looking for someone who can understand me and doesn't mind that I choose to remain celibate. Even though I have decided to not have sex, I still think it is important to have an emotional and spiritual relationship with another person. The experimenter was kept blind to the contents of the note until after the experimental session was over. After reading the Discloser's first note, the participant completed an impressions questionnaire. This questionnaire included a question that asked participants to rate their perceived similarity to the Discloser on a 1 to 7 scale (1 = not at all similar, 7 = extremely similar). This provided an indirect check of the out-group and value-violation manipulations. Participants then received the task consequences information and the Discloser's second note. They were told that every correct response on the upcoming tasks would earn a ticket good for a raffle with a \$50 prize. One task would earn tickets for the Discloser and the other for a student who was not participating in the study. In the second note, participants learned what the Discloser wanted to do with the money if she were to win the raffle. Participants in all conditions received the same note in which the Discloser revealed she would use the money to visit her grandparents. The note read: I was hoping that at least one of the tasks would have consequences for me because I could really use the \$50

right now. I've been saving every penny I can for weeks, which is hard for college student. I wanted to save enough money so that I can take a trip to New Jersey. My grandparents live there and I want to visit them for their 50th anniversary party. I wasn't sure I'd be able to save enough in time to go, but \$50 would sure help out a lot! I really want to go. The money would be great! This second note functioned to establish a need on the part of the Discloser. After reading the second note, participants were presented with two paper-and-pencil number circling tasks simultaneously for two minutes. Participants were reminded that correct answers on one task would earn raffle tickets for the Discloser, and correct answers on the other task would earn raffle tickets for an unknown student. The tasks involved working from left to right, line by line through rows of numbers and circling all instances of 13 and 47. The numbers on the tasks were different to prevent copying. Participants were given two minutes to complete both tasks and could divide the time however they chose. The participant received no raffle tickets herself for performing either task. The proportion of correct responses the participant earned on the task that benefited the Discloser compared to the total number of correct responses was the dependent variable. Participants were then provided a reaction questionnaire that contained questions regarding thoughts about the task, and religious scale measurements. The religious scales used were the measure of religious interest, Allport and Ross's (1967) measure of intrinsic ($\alpha = 0.87$) and extrinsic ($\alpha = 0.77$) religious orientation, and Batson and Schoenrade's (1991) measure of quest religious orientation ($\alpha = 0.78$).

Help –viel I vs wenig I: gay celibate 73/87; straight celibate 76 /83; gay promisk 62 (86), straight promisk 54(78), (wenig I fast alles gleich, gay etwas mehr; viel I –gay mal mehr, mal weniger; viel I hilft celi mehr; straight celi –gay celi – gay promisk –straight promisk;viel I hilft allg weniger)(Extr sehr ähnlich –viel E hilft weniger, straight celi –gay celi –gay/straight promisk; wenig E –nur gay celi mehr, Rest gleich) Q –gay celi –straight celi –gay promisk –straight promisk; hilft mehr; Differenzen minimal –Sign sehr fraglich, bei Qu angeblich ns, aber Differenzen kaum anders als bei Rest; The mean proportion of combinations correctly circled for the Discloser compared to the total number of circled responses was 0,75 – selbstberichtete Mot für help: man weiß was über Discloser's need und will helfen (und hilft), die andern: man will D und unknown student gleich helfen –tun das, helfen D nicht so viel;

(unter 5) Keine Benachteiligung von gay bei I oder E; evtl: I und E helfen lieber unknown student als D, verteilen gerecht (weil D gay oder promisk ist) Gay celibate wird besser behandelt als promisk gay, und promisk straight auch neg –passt zu Theologie;

(R GI help) MacLean,A et.al.: Transcendence and the moral self: identity integration, religion, and moral life, in: JfSSR 43,429-437, 2004

48 % no aff, 40 Christen, 48 Asiaten, selfreport altruism scale Rushton, Quest 12; How interested in religion are you?"/

Blasi's (Blasi and Milton 1991; Glodis and Blasi 1993) semi-structured "Sense of SelfInterview" was used to assess identity integration (e.g., "Would you say that certain aspects of your self are more true and real than others?"). 1. Social role identity is experienced externally, focusing on behavior and the frequency of behavior, social and family relationships. 2. Transitional mode (mixture of 1 and 3). 3. Identity observed is experienced as an "inner quasi substance," with emotions at the core of identity and values derived from these emotions.

4. Transitional mode (mixture of 4 and 5). Management of identity is marked by emotions being understood as transitory, and a genuine felt responsibility acting consistent with identity. 6. Identity as authenticity moves beyond (5) to include a concern that identity is constructed in relation to universal moral concerns.

Moral Reasoning Participants were asked to recall a moral dilemma they had personally experienced. General stage structure definitions as opposed to content were used in matching interview judgments to Colby and Kohlberg's (1987) criterion judgments (see Walker et al. 1995).

4 Punkte (0,5 sample, 2 Messung, 1 mv, 0,5 stat) **altr- Q E ns, I pos, rel interest ns pos; I auch pos bei Ko von BIDR IM, ns pos bei Ko von BIDR selfdeception (von 0,28 auf 0,25 sign, auf 0.23 ns) I pos zu moral reasoning Kohlberg R help**

2 Punkte (0,5 sample, 1 Messung, 0,5 stat) **I pos zu identity integration (unklar) R Gl**

Malhotra,D: (When) are religious people nicer ? Religious salience and the "Sunday effect" on pro-social behavior, in: Judgment and Decision Making 5, 138-143, 2010

online charity auctions –wenn current bid has been exceeded by a rival bidder –charity focused message: we hope you will continue to support this charity by keeping the bidding alive. Every extra dollar you bid in the auction helps us accomplish our very important mission; competition-focused message – the competition is heating up ! If you hope to win, you will have to bid again. Are you up for the challenge ? 8 Wochen lang abwechselnd gesendet, danach Befragung der Bieter zu Kg regularly vs other –rr 5,5 ! Ko von current bid amount on the item, time remaining in the auction, total number of items in the auction, ohne auctions organized by rel orgs or for rel causes, ohne items that listed a reserve price über 0 Dollar (minimal acceptable bid), appeal to charity löst zusätzliche bids aus bei denen, die mehr religiosity haben –aber nur sonntags (montags und dienstags ein bisschen mehr) , kein Einzeleffekt von Tag, religiosity, message type, /an Werktag –charity appeals wirken bei rel und nonrel Vp gleich, // religiöse bieten am Sonntag öfter, nicht Religiöse weniger als an Werktag; appeals to competition wirken bei religious bidders auch stärker, unabh von Wochentag, (unter 5) **0.5 Interve** appeal to charity löst bei denen mit mehr Kg mehr zusätzliche bids bei charity auction online aus –nur sonntags; Kg und appeal an sich ns; appeal to competition löst bei ihnen auch mehr bids aus, jeden Tag;

(R pos, help) Malka,A et.al.: Religiosity and social welfare: competing influences of cultural conservatism and prosocial value orientation, in: Journal of Personality 79, 763-792, 2011

American National Election Study -1996, 2004-2006, employees von large corporations, 96: rel ist Kg/Pray/impo/rel provides guidance to daily life, //cons culture –abortion, Platz der F in home, protection von Hs vs job discrim, allow Hs to serve in armed forces, // Social welfare - composite of preference regarding government health insurance , preference regarding government domestic spending and services [Government should see to a job and good standard of living] to 7 [Government should let each person get ahead on their own]], federal spending should be increased for aid to the poor, child care, public schools, aid to the homeless, welfare, and Social Security. Prosocial value orientation was measured as a composite of "One should always find ways to help others less fortunate than oneself" "A person should always be concerned about the well-being of others."

Sample 2004/2006 –cons culture s.o. plus Adop-recht für Hs, /prosoc - How important is it to you that you help other people?"

employee: 18% Asian, rel –rel impo, Abtr/same sex marriage; Greater government spending on welfare and public education" ("Raising taxes among the wealthiest Americans"/ prosocial value orientation "To work to make the world a better place" "To help people in need."

6 Punkte (3 sample, 2,5 Messung, 0,5 stat) **Korrel rel: prosoc values pos dreimal, (cons cultural ns zu prosoc) Rel zu soc welfare ns dreimal, R help**

5,5 Punkte (3 sample, 1,5 Messung, 0,5 model, 0,5 stat) **(cons cultural - zu soc welfare neg) rel pos zu cons cultural/Sbez cons (Model –rel via cultural cons/cons allg neg zu soc welfare, via prosoc values pos) R pos**

(zur Info) Manow,P: The good, the bad, and the ugly, in: Kölner Zeitschrift für Soziologie und Sozialpsychologie 54, 203-225, 2002

sozialdemokratische (gut), liberale (böse) und konservative (häßliche) Sozialstaatsregime, -so Esping-Andersen, /**Autor: lutherischer vs freikirchlicher P wichtig, verändert das Bild da die freikirchlichen Sekten und reformierten Strömungen des Protestantismus unter Betonung von gemeinschaftlicher Selbsthilfe, strikter Trennung von Staat und Kirche, innerweltlicher Askese und prudentia eine stark anti-staatliche Programmatik** entwickelt haben, die sich vielfach verzögernd auf die Sozialstaatsentwicklung ausgewirkt hat. ARP in Ndl -**„Souveränität im eigenen Kreis‘, in den der Staat „cannot intervene and cannot command on the basis of its own power „against social legislation and as a government party failed to develop social policy“.** Der erst bei den Liberalen und später bei der Labour Party einflussreiche **Non-Konformismus** hat nachhaltig auf die sozialpolitischen Konzeptionen beider Parteien gewirkt. Die non-konformistische **„emphasis on individual freedom and value encouraged an accent on self-improvement and ... laissez faire attitudes which were far from compatible with an interventionist approach to welfare“** (Der neue, soziale Liberalismus verstand sich in Großbritannien als eine Variante der **„practical Christianity“** die Fürsorge mit Eigeninitiative und Individualprinzip verband. Die protestantische Ethik der persönlichen Verantwortung für die individuelle Schicksalsverbesserung strahlte dabei bis weit in die englischen Arbeiterschichten hinein aus, unter den gelernten Arbeitern vorherrschendes **Ethos verantwortungsvoller Zukunftsvorsorge, thrift, Disziplin.** Die protestantische Ethik vermischte sich schließlich auch im Kampf gegen die staatliche Sozialgesetzgebung mit dem materiellen Interesse an dem Bestandsschutz für die bereits bestehenden Selbsthilfeeinrichtungen (friendly societies)

Schweiz: **Qualifizierte Arbeiter mit stark ausgeprägtem Berufsethos legten die Betonung auf professionellen Status und Zusammenhalt, ein wesentliches Element war hierbei die stark religiös eingefärbte Vorfahrt selbstverantwortlicher Kollektivhilfe untereinander, Reformiert Konservative Partei, später auch die calvinistische Evangelische Volkspartei in Referenden leisten erfolgreich Widerstand gegen die zentrale bundesstaatliche Sozialgesetzgebung.**

Wurzeln des amerikanischen progressive movement im freikirchlichen Protestantismus Neu-Englands gut belegt, eine Reformbewegung, **die gegen die ‚machine politics‘ und die klientelistischen Praktiken bei der Gewährung von Veteranenpensionen Sturm lief und die amerikanische Sozialstaatsgesetzgebung bis zum New Deal verzögerte.** „Christian capitalism that combined equal opportunity with Christian benevolence auch in Neuseeland und Australien. Hier rezipierte die

Arbeiterbewegung nicht Karl Marx, sondern **christlich inspirierte Utopisten wie Henry George oder Edward Bellamy mit ihren Ideen wie der ‚single tax‘, Bodenreform, modernem Städtebau, Abolition, Prohibition, universaler Schulerziehung**. Die herausgehobene Bedeutung progressiver Einkommensbesteuerung zur Finanzierung des Wohlfahrtsstaats in diesen Ländern hat hier ihre ideologischen Wurzeln. **Die Fabians und ihr christlicher Sozialismus** waren insbesondere in Australien einflussreich

lutherische Staatskirche mit wenig freikirchlichem Dissent, in Skandinavien, der fehlende Anspruch auf kirchliche Überordnung über die weltliche Obrigkeit sowie die individualisierte Religion erleichtert die frühe staatliche Verantwortungsübernahme in sozialpolitischen Dingen. Deutschland, dominante lutherische Staatskirche - starke katholische Minderheit – Wohlfahrtsstaat dient der Konsolidierung und Stabilisierung politischer und konfessioneller Lager. Insgesamt hatten dadurch **stärker lutherische bzw. stärker reformierte bzw. freikirchliche Tendenzen des Protestantismus auch entscheidenden Einfluss darauf, wie sehr die Arbeiterbewegung die Übernahme sozialpolitischer Verantwortung durch den Zentralstaat geschlossen befürwortete oder ihr aber gespalten gegenüber stand, wie stark staatliche Modernisierungseliten die Übernahme von zentralstaatlicher Verantwortung in diesem Bereich als geboten oder aber als prekär empfanden, und auf welche Resonanz liberale Parteien mit ihrer auf Freiwilligkeit und Eigenvorsorge zielenden Programmatik auch in den Arbeiterschichten rechnen konnten**. religiöse Spaltungen verhinderten Interessenformierung nach Klassenlinie,. Zum anderen geht es aber auch um einen generellen Einfluss der Konfession auf den ‚gesellschaftlichen Symbolhaushalt‘.

USA Großbritannien -ein religiöser Pluralismus verhinderte, dass die Kirche selbst im Kapital/Arbeit-Konflikt Partei wurde, so konnte Religion ein „major part of the common vocabulary of legitimation“ bleiben. Bei starkem freikirchlich-reformierten Einfluss war dieses ‚gemeinsame Vokabular‘ dann deutlich individualistisch eingefärbt. Akzent **auf freiwilliger Selbsthilfe meist unter dezentraler kirchlicher Beteiligung, und dem Staat war allenfalls im Rahmen einer ‚liberté subsidiée‘ eine Rolle als Organisationshelfer und Sponsor der Selbsthilfe zugewiesen**. Schweiz oder in England, duales Nebeneinander von universaler staatlicher Grundsicherung und freiwilliger privater Zusatzsicherung, das den Anteil öffentlicher Sozialausgaben nachhaltig begrenzte. Dabei kam es in der Schweiz nicht zu einer sozialpolitischen Überbietungskonkurrenz der Lager wegen des starken Föderalismus, in Großbritannien nicht, weil hierzu der Anreiz der Gruppenkonkurrenz zwischen Katholiken, Protestanten und Sozialdemokratie fehlte. Im katholischen Wohlfahrtsstaat Südeuropas hingegen war der Kampf der Arbeiterschaft für ihre Rechte immer zugleich auch ein Kampf gegen den Klerikalismus. Liberale Parteien setzten erste sozialstaatliche Programme im Regelfall zunächst gegen die katholische Kirche durch - was bereits dagegen spricht, für diese Länder pauschal einen dominanten Einfluss der katholischen Soziallehre zu unterstellen. Erst später nutzten christdemokratische Parteien den Wohlfahrtsstaat als klientelistische Ressource auch und gerade, um den politischen Katholizismus von der Kirchenhierarchie unabhängig zu machen . **dort, wo der freikirchliche und reformierte Protestantismus stark vertreten ist (Schweiz, Ndl, USA, Kanada, Neuseeland, GB)wird die sozialstaatliche Entwicklung eher verzögert, während dort, wo die lutherische Staatskirche dominierte, die Übernahme zentralstaatlicher Verantwortung für die ‚soziale Frage‘ als einem neuen Problembereich moderner Gesellschaften weniger problematisch erschien und deswegen relativ früh erfolgte.**

Später - **private, gruppenspezifischen Versicherungen mit einem größeren oder geringeren Ausmaß staatlicher Regulierung und staatlich verliehener Verbindlichkeit auf der einen Seite (prot) und universaler, egalitärer, aber vergleichsweise niedriger staatlicher Versorgung auf der anderen Seite, Sozialversicherungsmodell des konservativ-kontinentalen Typs, staatliche Versorgung der skandinavischen Länder vs prot: staatliche Sicherung der basalen/universalen**

Art mit einer ‚zweiten‘, überwiegend privaten Säule kombiniert/ prot Staaten –kommen später, erweitern weniger;

BSP-Anteil der Sozialausgaben –Alok pos, Gewerkschaftsdichte pos, BSP/Kopf, linke

/christdemokr Parteien in Regierung pos, freikirchlicher/reformierter Prot neg,

Einfluss von Prot freikirchlich/reformiert -Entwicklungsmuster der westlichen

Wohlfahrtsstaaten - verzögerte Einführung staatlicher Sozialversicherungen gegen die sozialen

Risiken, Prominenz des Kapitaldeckungsverfahrens, die progressive Einkommensbesteuerung

als Hauptfinanzierungsquelle des Sozialstaats, das duale Muster der Altersvorsorge mit seiner

Kombination aus universalem ‚christlichen Sozialismus‘ auf basalem Niveau und

eigenverantwortlicher Vorsorge /Prot -religiöse Gründe, die den Staat „auf die Stufe reiner

menschlicher Zweckmäßigkeit hinabdrücken“ während Caritas und Fürsorge in die kollektive

Verantwortung der ‚heiligen Gemeinde‘ gelegt sind, in die individuelle Verantwortung jedoch die

Vorsorge und Berufsaskese, um den sozialen Bedarfsfall überhaupt erst gar nicht entstehen zu lassen.

(prot freikirchl Modell auch akzeptabel/existent)

Marks,H/Jones,S: Community service in the transition: shifts and continuities in participation form high school to college, in: Journal of Higher Education 75, 307-339, 2004

National Educational Longitudinal Study 1988, 6,491 members of the cohort who were enrolled in a two-year or four-year college, public or private, on a full- or part-time basis at the time of the third follow-up (ursprünglich 20 000 Vp)

Students who reported service “rarely or never” were coded 0 for No service senior year; all others were coded 1 for Service during senior year. In a series of third follow-up items, respondents were asked to indicate Yes or No to questions asking whether they did “unpaid volunteer or community service work” in youth organizations, unions or professional organizations, political clubs or organizations, church-related activities, organized volunteer work such as in hospitals, sports teams or clubs, educational organizations, or other groups. If the respondent answered Yes to one or more of the queries on volunteering, Service during college was coded 1; if a respondent answered No to all the queries, Service in college was coded 0, (1)

No community service at either time point; (2) Dropped community service after high school; (3) Began community service in college; (4) Sustained community service in the high school-college transition.

(undurchsichtig, wann ist T 3 ? 1992 ?, nur sample in T 3 befragt –retrospektiv ?

mv mit folgenden Items: Financial sacrifice -amount of money the student has borrowed to finance his or her education./ criteria for college choice. Professional preparation, the first of these, is a factor comprising five components: (1) the availability of specific courses, (2) a good record for job placement, (3) a good record for graduate school placement, (4) the strength of the school’s academic reputation, (5) the importance of finding a job in the respondent’s chosen field. College social environment, the second criterion, (1) the strong reputation of the college’s athletic programs, (2) an active social life at the school, and (3) the chance to live away from home.

Religious commitment (religiosity) –participate in rel activities, Materialism importance “having lots of money.” Expected educational attainment,

Support. The residential choice to live alone rather than with others

curricular areas in which Vp had taken college courses—foreign languages, mathematics, biology,

physics, and chemistry. Science-mathematics concentration -student enrollment in two or more courses in mathematics, physics, and chemistry, Liberal arts enrollment in both foreign languages and biology,

extra- or co-curricular involvements -athletics (varsity, intramural, or other), arts, student government, and social groups. Membership in a fraternity or sorority is a separate indicator, / spend discretionary time—hours spent working for pay and hours spent watching television.

biv: religiosity in T3 –pos zu began community service in college/sustained service in college, neg zu no service, neg zu dropped service after high school,

mv –religiosity in T3 neg zu dropped, pos zu began und sustain comm service in college, (Cath high school –mehr dropped, weniger began, ns sustain; required service in high school –mehr dropout, weniger began)

6,5 Punkte (2 sample, 2 Messung, 1,5 mv, 0,5 stat, **0,5 panelartig**) **religiosity in T3 neg zu dropped, pos zu began und sustain comm service in college, neg zu no comm service (gegenüber high school) Cath high school –mehr drop, weniger began, ns sustain;**

Markstrom,C et.al.: Frameworks of caring and helping in adolescence: are empathy, religiosity and spirituality related constructs ?, in: Youth and Society 42, 59-80, 2010

10. und 11. Klasse, nonurban, 22 % no aff/no answer;

“How often do you attend religious services?” “How important are religious or spiritual beliefs in your day-to-day life?”

Interpersonal Reactivity Index (IRI; Davis, 1980, 1983) - Empathic concern - emotional concern one feels for another (affective dimension), whereas perspective taking indicates the ability to regard the perspective of another person (cognitive dimension)

. “Do you currently do any volunteer work (without pay).

care subscale of the Psychosocial Inventory of Ego Strengths (PIES, Markstrom et al., 1997; Markstrom & Marshall, 2007). The PIES is a 64-item measure of Erikson’s (1964, 1985) eight ego strengths, consists of eight items

biv –Kg –care Mpos, F nspos, empathic concern/persp taking ns; volu F pos, M ns; impo of beliefs –care pos, empathic concern F pos, M nspos, persp taking M pos, F nspos; volu F pos, M ns; (Sign dubios), care und volu –bei Ko von gender –Kg impo of beliefs pos;

(Teil -Mediation –impo of beliefs führt zu care/volu –führt zu empathic concern/persp taking,

Ausnahme: volu zu emp concern; table anders als Text)

5 Punkte (1 sample, 2,5 Messung, 1 mv, Mediat, bei 0,5 stat) **Kg –care Mpos, F nspos; empathic concern/persp taking ns, volu Fpos, M ns; impo of beliefs –care pos, empathic concern F pos, M nspos, persp taking M pos Fnspos, volu F pos, Mns (Sign dubios), care/volu mv gender –Kg impo sign pos !**

Marx, J: Women and human services giving, in: Social Work 45, 27-38, 2000

Gallup 96 für Independent Sector, voluntary contribution with no intention of making a profit or obtaining goods or services -made such a contribution of money or property to human services in 1995, Human services - foster care; family counseling; child care centers; legal aid; consumer protection; crime and delinquency prevention; homeless services; employment and job support; food; housing or shelter; emergency preparedness and relief; recreation; Red Cross, YMCA, United Way, Catholic Charities, Protestant Welfare Agencies, United Jewish Appeal; and other federated campaigns attended a church or synagogue "weekly, or nearly every week,"

(mv –gender, age, inc, race, edu ethnic minority, employment marital status "asked to give" money or other property to charitable organizations. not being "able to afford to give" money "generally, charitable organizations play a major role in making our communities better places to live" "It is in my power to do things that improve the welfare of others." "wanted to make a significant change in society." "spend time, socially, with friends from voluntary or service organizations, volunteered during the preceding 12 months in human services)

give to human services –Kg weekly/more ns (ÜberKo),

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **give to human services –Kg weekly/more ns (starke ÜberKo),**

(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 !, I mehr I als E, prorel: mehr I und mehr E, nonrel –wenig I und E; 27 Items, hostility –cynicism, hostile attributions, hostile affect aggressive responding social avoidance, //Aggr – 29 Items, -physical A, hostility verbal A anger, //I feel compassion for others in the difficulties they are facing, I feel love for others, I feel loved, I feel connected to other people, //Sense of coherence – 29 Items –life is under control, has meaning, part of a great plan, comprehensible, manageable, /Subtraktionsaufgabe ,schnell arbeiten, performance wird aufgenommen und mit andern verglichen, dann role play confrontation mit insurance adjustor, der Bezahlung für Knochenmarkstranspl abgelehnt hat mit Vorwand eher für wichtige Bezugsperson, Keine Blutdruckdiff I-prorel(E plus I) - nonrel,/stress –prorel weniger reactivity bei Bd und heart rate, kaum sign// mv Pers, hostility, aggr, compassion, SoC

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**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **I - hostile minus, aggr minus, nonrel -hostile plus(pro rel dto) aggr –plus, R Krim**

(unter 5) **I - compassion –plus, nonrel -compassion minus (prorel gleich) R help**

(unter 5) **I - sense of coherence plus, nonrel sense of coherence minus (prorel gleich), I –N neg, nonrel –N pos, prorel ns, R Gl**

(unter 5)**Interve - health last month –I/nonrel besser als prorel; Blutdruck und Herzratensteigerung als Reaktion auf Stress –prorel besser,(auch mv ÜberKo), I prorel nonrel bei Basismessung von Bd gleich, evtl prorel nehmen Aufgabe nicht ernst, kommen nicht zu Terminen, sind nie erreichbar –Wurstigkeit, desh weniger Stress (nicht belegt in Untersuchung) R Gesu**

Mattis,J et.al.: Religiosity, volunteerism, and community involvement among African American men: an exploratory analysis, in: Journal of Community Psychology 28, 391-406, 2000

30 J, 78 % never married, M, edu inc plus,/communalism – social obligation, interdependence, I believe that a person has an obligation to work cooperatively with family and friends, / rel socializ -Kg als Kind, Kg von Vater/Mutter als Vp aufwuchs, impo of rel in family als Vp aufwuchs,/subj rel -how rel are you, rel impo in your life, how impo is it for African Americans to take their children to church, /church involvement -member of church, ever held leadership role in church (Sunday school, deacon) presently holding a leadership position in church, member of church-based org or club (choir)/ are you involved in any volunteer activities, how many hours per year do you volu ?/member of a community org –(neighborhood watch)/member of political or social justice org (NAACP Urban League) //

Communalism – rel socializ pos, subj rel pos, church involvement pos
 volu hours –dto; –mv(age edu inc communalism) - early rel/subj rel ns, church involvement pos,
 //volu activity (mv) dto, member of community org (mv)–dto, member of pol/soc justice org (mv) –rel
 Items ns pos; (Kannib, ÜberKo)
 5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **Ne- M: rel socializ, subj rel, church involvment pos zu communalism und volu hours (subj rel nspos bei hours); volunteering/volu hours –mv church involvement pos, rel soc/subj rel ns; (Kannib, ÜberK communalism) member of communit org –dto;**

(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)

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **rel Faktor und Extrinsic ns zu Wichtigkeit von Gesetzesbefolgung in Unternehmen, rel pos zu moral/ethical behavior/norms** R Krim

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **rel Faktor und Extr pos zu mehr tun für charity als Gesetz es verlangt, rel Faktor - pro moral ethical norms und philanthropic (volu,charity, for community) responsibility ; Extr zu philanthropic pos,(vs Profit, Gesetzestreue)** R help

(Rpos, fert, Gl, Gesu, help) McCullough,M/Friedman,H/Enders,C/Martin,L: Does devoutness delay death ? Psychological investment in religion and its association with longevity in the Terman sample, in: JPSP 97, 866-882, 2009

Sample von 1940 (30 J alt), 1343, 56 % M, 45 % P, 3 K, 5 J, 45 no, rater-Defin von Rel –alle Aussagen der Vp aus versch Zeiten beurteilt -1940,1950, 1960, 1977, 1986, 1991, 0 actively antireligious, lack of personal religious interest/ inclination, total lack of life satisfaction gained from religion,some degree of hostility/suspicion regarding religion or religious beliefs und religion has no importance in subject's life, no religious interest, no religious inclinations, total lack of life satisfaction gained from religion; 1 religion has slight importance in subject's life, slight interest in religion,slight religious inclination, or slight degree of life satisfaction gained from religion; 2 religion has moderate importance in subject's life, average interest in religion, moderatereligious inclination, or moderate degree of life satisfactiongained from religion; 3 religion has above-average importancein subject's life, above-average interest in religion,above average religious inclination, or high degree of life satisfaction gained from religion; 4 religion has very high importance in subject's life, very high interest inreligion, very high religious inclination, or very high degree of life satisfaction gained from religion. T 4-6 –nur noch values von 54, 51,34 %; 2005, 1,271 of the 1,528 Vp dead, leaving 257 potentially alive, 136 had responded at all since 1991./Pers –C 7 Items, E 7,(je Cr 65) A 11, N 17,// married in 1940 ,number of professional/business organizations involved in 1940, the number of offices held in organizations in 1940, number of avocational activities participated in 1940, number of service activities participated in 1940, lived with someone in 1940, psychological adjustment “general adjustment” (0 satisfactory, 1 some difficulty, and 2 considerable difficulty. 4-point rating of seriousnessof any stressful life events having recently experienced . 4-point rating extent of nervous symptoms suffered as a result of the recent life event (none to 3 nervous breakdown). 3 rel trajectories –flach, arel 39 %,, highly rel, Anstieg und Abflachung 16 %, und mittelrel kurvi, Buckel,45 %, **(Unpassendes: E mehr rel, N mehr rel, rel mehr maladj, srh ns, verh neg, N neg zu mort, srh kaum neg// bei rel Gruppen: N zweimal neg zu mort, C einmal, Kinder zweimal, alc zweimal, srh einmal, maladj nix,**

4 Punkte (1,5 sample, 2 Messung, 0,5 stat) **C ns, E A N pos, verh minus zu highly rel traj, Umkehrung** R pos

(unter 5) **psy maladjustment 1940 und 1945/60 pos, N ns/nspos zu highly rel traj (Text pos, Zahlen dubios) (Umkehrung)** R Gl

8,5 Punkte (1,5 sample, 2 Messung, 3 mv, bei, 0,5 stat, **1,5 Panel**), **highly rel – BMI ns (Umkehrung), alc minus srh ns (Umkehrung und parallel), //mort minus bei F (highly und mittel vs low rel, bei mv personality, srh, member BMI psy maladj verh alc 1940 –mittel neg, highly ns neg, /dazu noch: verh, Kinder, alc, srh psy maladj später –beide nsneg (Überko) R Gesu**

3 Punkte (1,5 sample, 1 Messung, 0,5 stat.) **highly rel –Kinder lifetime pos, R fert**

2,5 Punkte (1,5sample, 1 Messung, 0,5 stat) **service activities pos, offices held, avocational activity ns zu highly rel traj, Umkehrung R help**

((**Zwei Bewertungen –in 1 fehlt R help//R Gl fert Gesu pos**) McCullough,M et.al.: Does devoutness delay death ? Psychological investment in religion and its association with longevity in the Terman sample, in: JPSP 97, 866-882, 2009

Terman, Daten von 1940,born 1910, Tod 2005, white edu IQ plus, 45 P, 45 no aff, rel von rater beurteilt nach Angaben in 6 waves -1940-1991,actively antirel – kein personal rel interest, keine rel inclination,keine life sat gained from rel, hostility suspicion vs rel/rel beliefs und dasselbe ohne suspicion, dann slight interest,inclin,sat, dann average moderate , dann above average und high sat, dann very high interest inclin sat; 1977 54 % ,86 -51, 91 -34 % Angaben zur rel; //2005 leben noch 257 evtl –nur 136 antworten, /psycho maladj – Beurteilung ob Vp generally adjusted ist plus seriousness of any recent stressful life event und extent of nervous symptoms Vp suffered as a result of recent life event//3 trajectories –highly rel,(16 %) steigt, erst spät kein Anstieg mehr; kurvi Buckel(45), low minimal sinkend (39) ; zu 1: C ns, A E pos,N ns pos, verh ns, BMI ns, alc abuse minus, srh ns, maladj ns 1940, mehr Kinder lifetime pos, service activities pos//Kurvi-rel: E ns, A pos, N ns, verh plus, service plus, BMI ns, alc minus, srh ns, maladj ns, Kinder plus;/mortality –high (59)und Buckel(70) besser als low rel bei F, bei M ns; zu mort -mv 14 Items (Pers, verh, profess memberships, offices held, avocational activities, service active(volu), live with someone, srh, alc abuse, BMI, psy maladj) –high rel ns neg, kurvi sign neg !; dazu noch ever married, Kinder, alc psy maladj srh später gemessen – high und kurvi ns neg; //

Wirkung innerhalb von rel –Pers ns (evtl N neg); Kinderzahl neg, innerh von low rel – M ns! (kann kaum stimmen), suspekt /highly rel weniger N, desh evtl mort nur ns neg bei mv/trotz AutoK ist rel eher pos zu maladj !

7 Punkte (1,5 sample, 1 Messung ,**3 mvPers,1 panelartig**, 0,5 stat) **Zwei rel trajectories vs unrel traj – T 1 A pos, E/N ns/pos, C ns zu rel, mv; nur Einfluss von A auf Rel, Rest nicht R pos**

8,5 Punkte (1,5 sample, 2,5 Messung, **3 mv Pers,1 panelartig**, 0,5 stat) **Zwei rel trajectories vs unrel traj – T 1 BMI ns, alc minus, srh ns ; (kein Einfluss von Gesu auf Rel, außer alc) rel – beide traj -zu mortality minus, auch mv, nur bei F R Gesu**

7 Punkte (1,5 sample, 1 Messung ,**3 mv Pers,1 panelartig**, 0,5 stat) **Zwei rel trajectories vs unrel traj – Kinder lifetime pos zu rel, mv R fert**

7 Punkte (1,5 sample, 1 Messung ,**3 mv Pers, 0,5 stat 1 panelartig**) **Zwei rel trajectories vs unrel traj – T 1 maladj/NAS 1940 ns, maladj 1945-1960 pos zu rel, N ns/nspos (Text pos, Zahlen dubios) R Gl**

(R help, Gesu) McCullough, M/Laurenceau, J-P: Religiousness and the trajectory of self-rated health across adulthood, in: Personality and Social Psychology Bulletin 31, 560-573, 2005

Terman, Vp die 1940 mindestens 20 J alt sind, Befragung 1940, 45, 50, 60, 72, 77, 82, 86, 91, 96, 99, Rel 1940 (P 45, K 3, no 45), rel: interest in rel, like reading the Bible, giving children religious instruction is essential for the successful marriage, number of rel activities Vp is involved, /Messung von N E C A –korrel hoch mit modernen Messungen, alc: never used –alc is a problem, drink periodically steadily, am drunk fairly often attempts to stop unsuccessful; global adjustment difficulties, seriousness of recent life events, nervous symptoms Vp suffers as result of recent stressful life event// profess/business orgs involved in, offices held in orgs, avocational activities, service act, mari stat, live alone;
10,5 Punkte (2,5 sample, 2,5 Messung, 3,5 mv, bei 0,5 stat, **1,5 Panel**) **Religiousness –A E C pos, N ns, BMI ns, alc minus, /mv (sex, Pers, adjustment diff, BMI alc ss/social activity) –rel pos zu srh allg, F mehr (M mv ns, biv evtl pos) Veränderung von srh: mit Alter sinkend (linear und am Ende stärker) –rel mildert das (nur bei F, mv) R Gesu**

5 Punkte (2,5 sample, 2 Messung, 0,5 stat) **Religiousness –involved in profess org ns, offices held in orgs ns, service activities pos** R help

(R help, Gl, Gesu) McDougale, L et al.: Health outcomes and volunteering: the moderating role of religiosity, in: Social Indicators Research 117, 337-351, 2014
National Survey of Midlife Development in the United States (MIDUS II). Ca 1800, 57 J!, In general, would you say your physical health is excellent etc, In general, would you say your mental or emotional health is excellent, how many hours in the past year they spent volunteering each month in four different areas (a) hospital, nursing home, or other health care oriented volunteer work; (b) school or youth-related volunteer work; (c) volunteer work for political organizations or causes; and, (d) volunteer work for any other organization, cause or charity. –mehr als eine Stunde pro Monat ist volu; Public religiosity- frequency of religious or spiritual service attendance, frequency of participation in religious or spiritual activities. the importance of religion in life, degree to which felt religious /Private religiosity prayed in private, meditated or chanted, read the Bible or other religious literature, importance of spirituality in life and the extent felt spiritual.
Biv: public rel –srh ns, srmh ns, volu pos; private rel –srh neg, srmh neg, volu pos
Srh –mv, volu pos, dann demogr/fu limit, dazu public rel pos, private rel neg, Intera: bei volu –public rel pos zu srh und srmh, bei nonvolu ns pos; private rel neg zu srh nicht so stark wie bei nonvolu; bei srmh nicht gezeigt; (dann Behauptung: ns –aber in Table vorher neg; private rel –mal pos Intera bei srh –also srh besser bei volu mit private rel –zweimal gesagt, dann in Table aber neg, nur eben schwächer)

(unter 5) **public und private rel pos zu säk (?) volu**, R help

4,5 Punkte (1,5 sample, 1,5 Messung, 0,5 stat, 1 mv, bei) **biv public rel ns zu srh, private neg; mv Intera –public rel bei volu Vp pos, bei nonvolu ns pos; private unsicher, evtl weniger neg, evtl pos** R Gesu

4,5 Punkte (1,5 sample, 1,5 Messung, 0,5 stat, 1 mv, bei) **biv public rel ns zu srmh, private neg; mv public pos, private neg, Intera public –bei volu pos, bei nonvolu ns pos zu srmh; unklar bei private –evtl pos, evtl weniger neg schwach**, R Gl

McKenna,R: Good samaritanism in rural and urban settings, in: Representative Research in Social Psychology 7, 58-65, 1976

Washington DC urban, Chambersburg rural -17000 Einwohner ! (Pennsylvania) ,rural clergy –rural control, urban clergy –urban control,(62 % F –clergy !) /abends , 2 Frauen rufen an und tun so als ob sie Motorpanne hätten, als ob sie Ralphs Garage anrufen wollten, haben letzten dime verwendet, -Vp ruft Garage an, oder –bin ganz allein, könnten Sie Garage anrufen ? ruft an, oder bietet eigne Hilfe an../ bietet Hilfe an –clergy gleich controls rural und urban,(ceiling: rural 88/91 % Angebot, Stadt 73/75) städtische clergy macht 20 % refusal (ns), ländl clergy macht gar kein refusal (ns) , ruft eher an als controls(ns) clergy in Stadt brauchen viel weniger prods, bis sie helfen, /Leute rufen auch bei Polizei/Telefonges an, das wird nicht eingerechnet, es ist auch unklar,ob clergy oder spouse am Telefon ist;

4 Punkte (1 sample, 1 Messung,0,5 bei, 0,5 stat,**1 Interve**) **Experiment Anrufer braucht angeblich Hilfe, Motorpanne, Vp soll in Werkstatt anrufen –clergy tuts nicht mehr als controls, aber: ceiling, unsicher ob clergy am Apparat ist, clergy braucht weniger Anstöße für Anruf –in der Stadt, ländl clergy keine Weigerung, ruft eher an (ns) nur vorher einhängen ns, städt mehr Weigerung ns, Anrufe bei Telefonges/Polizei werden nicht eingerechnet**

McKittrick,M et.al.: Connected to give: faith communities. Jumpstart Labs: Key findings from the national study of American religious giving. Los Angeles 2013

National Study of American Religious Giving (NSARG) and the National Study of American Jewish Giving (NSAJG)

mv : age, marital status, the number of children living at home, race, ethnicity, region, education, 2012 total household income, and subjective financial situation

household frequently attending if both the respondent and spouse/partner attend once or twice a month or more.

:donations an congregations 41 %, . Religiously identified organizations -RIOs, 32% along with organizations that are not religiously identified (NRIOs) 27 %, , pursue a wide variety of charitable purposes, from basic needs, health care, and education to civic and social advocacy.

Giving: contributions made in cash, assets, or property/goods. gifts made to religious or charitable organizations in calendar year 2012.

giving to congregations includes giving to religious congregations (such as churches, synagogues, mosques, and temples) and groups whose primary purpose is religious activity or spiritual development, including TV and radio ministries

With respect to donations to nonprofits that are not congregations, we asked respondents how much, if any, of their giving went to religious organizations pursuing a given purpose. This generated two sub-types: Religiously identified organizations (RIOs): Some organizations work toward these purposes within an explicitly religious identity or religious value frame. =“religiously identified organizations,” or RIOs.

Not religiously identified organizations (NRIOs): Some organizations work toward these purposes without any explicitly religious identity or religious value frame = “not religiously identified organizations,” or NRIOs.

give überhaupt –Amis 63, mit affil 65, bP 61, ev P 64, J 76, mP 67, K 68, no aff 46 (mv 56 ?), bP congr 47, RIO 46, NRIO 50; ev P -50/49/50; J 37 -45 -56, mP 47,46 ,53; K 53, 48, 53 (

mv –s.o.- give to congr – rel aff 51 –no aff (agnostic, atheist, or nothing in particular) 17; to RIO -47 -34; to NRIO -53 -50;
 give to cong -rel (und spir/not spir) 58, spir/not rel 33, weder noch 15; give to RIO -51-42 -28; give to NRIO -56 -51 -42;
 give to cong –rel very impo -65, somewhat impo 43, not very/not at all impo 18; RIO -55-44-32; NRIO -58 52 -48 (sign)
 give to cong –Kg frequent -75, not frequent 26; RIO 60-35; NRIO 60 -49 (sign)
 (gibt mehr als no aff: bei basic needs Evangelical Protestants, Jews
 civic and social advocacy Black Protestants, Jews, Mainline Protestants
 combined purpose Roman Catholics
 environment Jews health Jews international aid (ohne Israel) Jews
 neighborhood and community improvement Black Protestants
 For other charitable purposes—arts and culture, education, and youth and family services—there are no statistically significant differences in giving rates zu no aff; bei Motivationen: no aff immer etwas weniger als denom (religiöse Mot nicht erhoben bei ihnen), diese haben mehr weltliche und noch dazu religiöse Gründe; no aff nahe am Durchschnitt: feeling that those who have more should help those with less, a belief that my charitable giving can achieve change or bring about a desired impact, a desire to support an organization that benefitted me or someone close to me a desire to set an example for children, future generations, my community, or my social network//weniger - the feeling that I am fortunate and want to give back to society, a desire to live up to values instilled in me by my parents or grandparents a spontaneous reaction to help people in an immediate disaster, such as an earthquake or hurricane//))

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **give an sich –no aff neg; give to congr/ to religious organizations pursuing a given purpose und organizations working toward these purposes without any explicitly religious identity or religious value frame – rel affil (nspos bei NRIO) rel impo, Kg, rel und spir/not spir vs spir/not rel vs beides nicht –pos//**
Diff zu no aff bei Zwecken –basic needs evP/J, civic/social advocacy bP J mP, combined purpose K, environm, health internat aid J, neighborhood/community improvement bP; ns arts culture, edu youth family services; bei Motivationen –no aff weniger bei weltlichen und bei religiösen; am meisten noch/nahe am Durchschnitt: change als Ziel, org die einem selber Vorteile bringt,wer mehr hat soll dem mit weniger helfen/weniger: give back to society,live up to instilled values, spontane Katastrophenhilfe

Meißner,P: The Dynamics of Church Attendance and Voluntary Engagement. First Draft. Presented at the 4th ECPR Graduate Student Conference Jacobs University, Bremen 4th - 6th July 2012

vgl Meißner/Traunmüller 2010, Sozioök Panel, 1994-1999, 6 Messungen, Honorary activities in clubs, organizations or social service , oder volunteer work in clubs, associations, or social services//Going to church, attending other religious events, oder go to church or other rel meetings/or rel institutions; /

volu sinkt über die Zeit, (außer bei Kg never),aber wenn Kg steigt ist Sinken schwächer (bei Kg weekly/ bei some ähnlich, nicht so stark) /inexistent (bei Kg monthly), ansteigend bei Übergang Kg never zu Kg; wenn Kg stabil bleibt –schwächeres Sinken/Anstieg, wenn Kg sinkt –stärkeres Sinken/geringerer Anstieg, //bei volunteering Vp –Kg änderung: Steigerung wirkt pos (weniger Sinken bei viel volu, Stabilbleiben bei mittelviel, Anstieg bei wenig) , Gleichbleiben und Sinken neg; By using first difference models which ensure that time invariant unobserved third factors like childhood socialization or a general proneness to 'join' as the true sources of both, volunteering as well as attending religious service

do not have any influence on the effect estimates the results of this study suggest that still attending church has a significant, robust and substantial effect on the probability to start or keep volunteering //Because time invariant factors like those presented in the challenges posed against the causal linkage between attending church and volunteering are present at all time points these should only have an effect on the level of volunteering and attending church but not on changes over (ist das mv ?)

8 Punkte wegen Nichtveröff (4 sample, 2 Messung, 1 mv ?, 0,5 stat, **1.5 Panel**) **Kg pos zu volu, Panel (Diff evtl ein oder zwei Jahre, sechsmal, Ko von T1 Kg/volu, volu sinkt über die Zeit: steigender Kg -Sinken von volu - je nach vorherigem Kg -schwächer, nicht existent, Anstieg bei denen, die von never zu Kg wechseln, stabiler Kg -schwächeres Sinken, sinkender Kg -stärkeres Sinken von volu, mv unklar**

(eher zur Info -keine klare Messung von volu und Korrel von Rel dazu) Mencken,FC/Fitz,B: Image of God and community volunteering among religious adherents in the United States, in: RRR 55, 491-508, 2013

Baylor Religion Survey, nur Kirchgänger -50 J, 25 % K, 6 bP, 36 evP, 23 mP

Volunteer for the community independent of your church,23,5 (2) Volunteer for the community only through your church 12, (3) Volunteer for the community both through your church and independent of your church,22 (4) Do not volunteer for the community. 42

God's perceived level of judgment -God is "angered by human sins," and "angered by my sins."

adjectives "critical," "punishing," "severe," "wrathful," describe God

How many of your friends also attend your place of worship How much would you say that you trust the following people or groups? People in general; Your neighbors; Your coworkers; Strangers.

judgemental God -am wenigsten bei volu indep of church, dann volu through church und ohne sie/no volu, dann am meisten: volu only through church,

(mv -demogr, number of children) volu for community nicht durch church vs no volu-Kg neg, mP neg, K neg, bP /ev P ns, judgemental God neg (bei Ko von trust, asked to volu : mP K ns, friends in church -ns) ; volu for community nur durch church vs no volu -Kg pos, mP pos(bei Ko von trust asked to volu -mP ns, friends pos) ev/bP/K ns; angry God ns,

volu for comm durch und nicht durch church vs no volu -Kg pos,mP pos, ev/bP/K ns, angry God ns; (bei Ko von asked to volu, trust -friends pos)

volu nur durch church vs nicht durch church -Kg pos, angry God pos (bei Ko von s.o. -bP neg, friends pos);

volu durch/nicht durch church vs nicht durch church -angry God pos(bei Ko von s.o. -Kg mP pos, friends pos) ; **(Messung: m i t welcher Org man volu macht -aber nicht wieviel und wo, kein Vergleich mit säk Vp)**

(unter 5) nur Kg'er; mit welcher Org macht man volu for community -(was volu for comm heißt ist unklar)/judgemental God -volu unabh von church neg, Rest mehr (no volu, volu unabh von church plus durch church, nur durch church -noch ein bisschen mehr), mv (Kannib) -nicht durch church (23)vs nonvolu (42): Kg neg, mP/K neg, evP/bP ns!, judgem God neg (friends in congr ns)//nur durch church vs nonvolu (12) -Kg pos, mP pos, ev P/bP/K/judgem God ns, friends in congr pos; durch church und unabh von church gleichz (22) vs nonvolu -dto

Meißner,P/Traunmüller,R: Church attendance and voluntary engagement: the anatomy of a causal mechanism. Preliminary draft, Presented at the SOEP-2010 9th International German Socia-Economic Panel User Conference Berlin June 30 to July 1, 2010.

vgl Meißner 2012, Sozioök Panel, zwischen 1990 und 2005 zehnmal Kg und volu erhoben, "Volunteer work in clubs or social services" / "Attending church, religious events. –jeweils once a month or more vs weniger, Ko von time-invariant Items (unklar welche) und age/income, Panel: Kg pos zu volu (Korrel halb so stark wie in cross-section), lag mal ein, mal zwei Jahre, Umkehrung der Korrel –volu auch pos zu Kg, bei Ko von jeweils T1 Kg/volu (nur mit Modellen gezeigt), sieben Mal ist volu-Effekt kleiner, einmal gleich, zweimal größer als Kg-effekt,

9 Punkte wegen Nichtveröff (4 sample, 2 Messung, 1 mv?, 0,5 stat, **2,5 Panel**) **Kg pos zu volu in Panel (ein oder zwei Jahre Diff, zehnmal) , volu pos zu Kg in Panel (siebenmal ist Kg-Korrel stärker, einmal gleich), Ko von jeweils T 1 volu/Kg, mv unklar**

Meulemann,H/Beckers,T: Das sichtbare und das verborgene soziale Engagement. Häufigkeiten und Hintergründe von Ehrenamt und privater Hilfe in Deutschland im Jahre 2002, in: Soziale Welt 55, 51-74, 2004

Ausschöpfungsquote 32 % (unklare Bedeutung), F, mittel alte gut ausgebildete Vp überrepr –per Gewichtung repräs gemacht (?), Sind Sie zur Zeit ehrenamtlich, dh. freiwillig und unentgeltlich in einem Verein oder in einer Gruppe tätig? z.B. als Schatzmeister, Übungsleiter, Pfarrhelfer, Betreuer oder ähnliches ?, /Leisten Sie im Augenblick von sich aus, also ohne Mitglied in einem Verein oder einer Gruppe zu sein, unentgeltlich Hilfe oder Unterstützung für jemanden außerhalb Ihrer Familie ?-z.B. Hilfe für einen kranken Menschen oder Nachhilfe für einen Schüler ? –diese Items korrel ns !/
wie oft gehen Sie, abgesehen von Hochzeiten, Taufen und Beerdigungen in die Kirche ? / Ehrenamtsbereiche –viel Fz –dann Soziales –Pol/Recht/Rel –kaum Beruf/Bildung, nicht Nachbarsch, Familie Freunde Bekannte;
private Hilfe –Nachbarschaft – Soziales –schwach Bildung/Familie Freunde Bekannte –nicht Beruf/Fz/Pol Recht Rel // (wenig Korrel mit Items –nur: mit Nachbarn sprechen, wenig Fz, nicht ganztags erwerbstätig, etwas leisten, pos Erfahrungen mit andern, F, über 60),
Tätigkeiten –EA –führen/organisieren/Interessen vertreten, Öffentlichkeitsarbeit, Betreuen/Pflege, Helfen auch in Alltag alle ziemlich gleich, kaum Trainieren, Unterrichten;
privat –Unterrichten, Betreuen, Helfen viel;
Korrel zu EA –Kg pos, Lebensbereich Rel wichtig ns (edu ns, Zahl enger Freunde ns) –(mv - tun was man will neg, tun wozu Lust, L genießen ns, sich anstrengen neg, außer Familie niemand verpflichtet neg, TV neg, pol Interesse pos, etwas leisten pos, pos Erfahrungen mit andern, Kg wirkt auch mv mit weiteren Items: Fz, Erwerbsstatus, Eink, mit Nachbarn sprechen, Freunde treffen, enge Freunde haben, MF, Alter, Partner, Kinderzahl, Ortsgröße, Wohnungsbaudichte)
private Hilfe –Kg ns, Lebensbereich Rel wichtig ns,

7 Punkte (3 sample, 2 Messung, 1,5 mv, 0,5 stat) **Ehrenamt pos zu Kg (auch mv), Lebensbereich Rel wichtig ns, private Hilfe beide ns, (keine Korrel private Hilfe-EA, private Hilfe schwer erklärbar, evtl nicht freiwillig)**

Meulemann,H/Beckers,T: Hat die Flut vom August 2002 die Spendenaktivität gesteigert ?, in: ZA-Information 52, 37-57, 2003

Umfrage zwischen dem 21.10. und dem 13.12.2002 –Flutkatastrophe war im August 2002, rr 32, „Im August dieses Jahres hat es in Deutschland und einigen angrenzenden Ländern große Überschwemmungen gegeben. Haben Sie für die Opfer dieser Katastrophe Geld gespendet oder auf andere Art und Weise Hilfe geleistet?“ Wer angab, Geld gespendet zu haben, wurde dann gefragt: „Wie

hoch ungefähr waren diese Spenden insgesamt?“ Unmittelbar darauf folgte die Frage nach der habituellen Spende: „Haben Sie in den letzten 12 Monaten für andere gemeinnützige Zwecke Geld gespendet?“ Falls ja: „Wie hoch ungefähr waren diese Spenden insgesamt?“ (Korrel 0.31, spontan 183, habituell 305)

spontane Spende –Kirchenmitglied ns, Kg pos, Wichtigkeit Kirche pos, Wichtigkeit Religion pos;

habituelle Spende –alle pos, stärker,

mv Eink hypoth Lottogewinn -Spendenbereitschaft, hyp Spende für Erdbeben, Leben genießen, TV-

Nutzungsdauer, wer Rücksicht nimmt, verliert, pol Interesse verh Alter Kinder im Haushalt –habituelle

Spende: Wichtigkeit von Rel pos, Kg ns; spontane Spende –Wichtigk ns, Kg pos;

8 Punkte (3 sample, 3 Messung, 1,5 mv, 0,5 stat) **spontane Spende bei Flutkatastrophe/habituelle Spende für Gemeinnütziges –Kg pos, Wichtigkeit Kirche pos, Wichtigkeit Religion pos, Kirchenmitglied bei spontan ns, bei habituell pos**

Meulemann,H/Beckers,T: Ehren in unterschiedlichen Ämtern, in: **Bayer,M/Petermann,S:** Soziale Struktur und wissenschaftliche Praxis im Wandel. Festschrift für Heinz Schwer. Wiesbaden 2004, 109-135

Dld, repräs, rr 32,

Sind Sie zur Zeit ehrenamtlich, d.h. freiwillig und unentgeltlich, in einem Verein oder in einer Gruppe tätig ? Zum Beispiel als Schatzmeister, Übungsleiter, Pfarrhelfer, Betreuer oder ähnliches; bis zu zwei Ehrenämter erhoben; in Bereichen:

Dienstleistung –Fz, Beruf, Elternpflegschaft, Führen, Organisieren, Interessenvertretung Trainieren/ Wohlfahrt –Soziales, Politik und Recht, Religion, Bildung, sportliche Betreuung und Ausbildung von Kindern, Unterrichten Betreuen Helfen,

mv Freizeit, Eink, Erwerbsstatus, Auskommen mit Eink, edu, Unterhalten mit Nachbarn über Privates,

Treffen mit Freunden/Bekannten, wieviele enge Freunde, etwas leisten, sich anstrengen, das Leben genießen, tun und lassen was man will, außer meiner Familie bin ich niemandem verpflichtet, habe

großes Verständnis für Leute, die nur tun, wozu sie gerade Lust haben, TV-Konsum, überwiegend gute Erfahrungen mit andern Me gemacht, wer auf andere Rücksicht nimmt und dabei nicht an seine eigenen Interessen denkt, zieht leicht den Kürzeren, politisches Interesse, Alter MF Partnerschaft

Wohnumgebung)

Kg –(Wichtigkeit der Religion als Lebensbereich ist ns) –pos zu Wohlfahrt,ns kurvi Buckel zu Dienstleistung; keine AutoK weil nur 24 % von Wohlfahrt kirchlich ist, Korrel kommt zustande,weil Kg auch jenseits von Kirche Engag fördert (schwaches Argument –grade der Kirchenteil könnte das Plus ausmachen)

6,5 Punkte (3 sample, 2 Messung, 1 mv, 0,5 stat) **Kg pos zu ehrenamtlicher Tätigkeit in Wohlfahrt (incl Rel), ns kurvi Buckel zu Dienstleistung; ÜberKo, Wichtigkeit von Rel ns (Kannib),**

(Info) Miller,S.: The meaning of religious giving, in: **Chaves,M/Miller,S:** Financing American Religion. Walnut Creek 1999, 37-47

befragt: 15 K, 18 Pres, 18 AoG, 20 Menno

stated reasons for giving to church –bei K Pres –Rechnungen bezahlen, Verpflichtung gegenüber

Kirche (mehr geben wäre extravagant; Kirche hat dann genug, Vp wollen dann aber wissen, was Kirche macht mit Geld) Dank for all I have -etwas; **AoG** (fast alle geben Zehnt) –obey the Bible/God, God will

bless me when I give, Verpfl vs Kirche (wenn bei AoG-Godi Gott grade present ist –Zungenreden, Prophezeiungen –dann gibt man, also direkt an ihn; auch: alles was ich habe gehört ihm –er verfügt darüber, gibt mir; Vertrauen, dass die die über Geld verfügen von Gott geleitet werden, ihm verantwortlich sind) ; **Mennoniten** –Verpfl, Dank , meet needs of others or for missions obey Bible alles was ich habe ist von Gott,

(Info) Miller,S: Financing parachurch organizations, in: **Chaves,M/Miller,S:** Financing American Religion. Walnut Creek 1999, 119-129

8 surveys zu **parachurch orgs**, rr 17, die meisten sind evangelical,
foreign missions –Missionare finanzieren sich selber, wachsende Finanzprobleme, 750 P-mission agencies in USA, 2 Mrd Ausgaben
social service ministries –die Hälfte: crisis pregnancy counseling, schlecht finanziert, großer Bedarf,
camp and conference ministries (Tagungszentren) –Finanzen stabil -83 % fees, 17 donations;
rescue missions –orgs that provide shelter and food for homeless/destitute, meals clothing shelter edu job training literacy psychol counseling, battered women,runaway youth, mentally disabled,
religious body headquarters –congr gibt an denom, zur Hälfte freiwillig, oft unwillig, 40 % pastors are hostile passive concerning financial needs of denom, eher cut staff/budget als fundraising,
schools –(ohne K) –financing by tuition payments, (ein Achtel von anderswo –Eltern churches)Kosten 1900 pro Kind –elite schools 14500, national average 5100,
broadcast companies -1300 radio stations 1996, Spenden und Werbeeinnahmen, Firmen, Stiftungen,
outreach ministries –evangelism, prisoner/ex-offender, home missions, youth and campus ministries, Bible literature ministries,
unterentwickeltes fundraising –kaum: survey the donors, seek new donors, target major donors develop planned giving programs, have professional development staff, vor allem kleine orgs haben nichts davon, /kaum Kontakt zu local churches, meist kommt Geld von Individuen, kaum Werbung bei Firmen Stiftungen; kein theologisches Konzept zu fundraising,

Minton,E. et.al.: Addressing criticism of global religion research: a consumption-based exploration of status and materialism, sustainability, and volunteering behavior, in: JfSSR 55, 365-383,2016
Status desire -Money can solve most people's problems," "I usually look out for well-known brands to reflect my status in life," "My social status is an important part of my life, "Money is the most important thing to consider in choosing a job Materialism - I like to own things that impress people,"- "I feel good if the credit card I use gives the impression of high status with exclusive privileges, "I admire people who own expensive homes, cars, and clothes//sustainability-"I am willing to pay more for products that are friendly to the environment," "I will stop buying my favorite brand if I know the company producing itwas polluting the environment," "I usually buy products that use recycled packaging," "Iwould be willing to bring my own bags for shopping to reduce the use of non-recyclable bags," "I would be willing to use a nonpolluting detergent even if I have my laundry less white."environment -"How satisfied or dissatisfied are you with the convenienceof public transport?" "How satisfied or dissatisfied are you with the cleanliness of the country?"//volu - "I feel I should do my part to help raise funds for charity," (2) "I am willing to do volunteer work on a regular basis," (3) "I often donate money to charitable causes," and (4) "I often find time to be involved in community or charity work."

Rel-analyse ohne no aff - Internal religiosity "Religion is an important part of my life," "I believe in an unseen spiritual world that can influence events in the world we see around us," "I believe in a God or higher being who watches over me," (4) "I feel a deep sense of responsibility for reducing pain and suffering in the world," "Praying is an important part of my life," and "How strongly do you identify yourself with your religion External religiosity "How often do you watch or listen to religious programs on TV or radio or the Internet?" "How often do you volunteer your time and expertise for your religious organization?" "How often do you pray privately in places other than a formal place of worship?" "Within your religious or spiritual tradition, how often do you meditate?" and "How often do you read religious scripture or literature?"

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Volunteering -no minus, dann Budd, dann Christen Hindu Muslime// mv (demogr, denom, Intera, rel, Kannib) -internal und external (AutoK) rel pos; keine Intera, Bu minus R help**

7 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, bei, 0,5 stat) **Status -Christen minus biv, mv Hindus, Religiosität ns; Materialism -biv ns, mv Bu mehr, rel mehr, bei Mu mehr rel neg; ((sustain -rel mehr, Umw -Bu Hi minus (biv mehr) Mu gleich Chr, internal rel pos, (Bu nicht mehr für Umwelt, weniger volu , mehr materialistisch)) R pos**

Mock,A: Congregational religious styles and orientations to society: exploring our linear assumptions, in: RRR 34, 20-33, 1992

Church and Community Project, 62 cong, 11 denom, rr55

Cong approach to social issues: educational, leaving action to conscience vs decidedly activist, proven history of taking a stand as cong; our church is involved with the community around the church vs not at all ; church is primarily oriented to serving its members vs towards serving world; the cong's approach to individual salvation emphasizes education, nurture and gradual growth in faith vs conversion and born again-experience;

Literalists The Bible is a valuable book because it was written by wise and good people, but I do not believe it is really God's word. The Bible is the record of many different people's response to God and because of this, people and churches today are forced to interpret for themselves the Bible's basic moral religious teachings. The Bible is the inspired word of God and its basic moral and religious teachings are clear and true, even if it does contain some human error. The Bible is the actual Word of God and it is to be taken literally.

B. Poverty* How important would you say each of the following factors is in explaining why there are poor people? Fair Shares Belief 1. Cutbacks in government programs to help poor people. 2. Prejudice and discrimination against Blacks and other minorities. 3. Low wages in some businesses and industries. 4. Failure of private industry to provide enough jobs.

Fair Play Beliefs 1. Lack of thrift and proper money management. 2. Lack of effort by the poor themselves. 3. Loose morals and drunkenness.

Social Ideology Scale The United States should freeze production of nuclear weapons regardless of what Russia does. 2. We are spending too little money on welfare programs in this country. 3. Although Blacks may have achieved legal equality, I believe affirmative action should be used to help them achieve actual equality. 4. Because of their wealth and power, large corporations have a clear moral obligation to help the poor and needy in our country.

Sanctuary churches - serve the needs of members more than the needs of the world. They study social issues rather than act on them, and they are rarely involved in their communities in any significant way. Civic churches take pride in their community. They balance their program between serving members and the outside world. Their orientation on social issues is primarily one of study rather than action, but they are often involved, sometimes significantly, in their communities. This involvement is to improve the community in which they take such pride. In general, Civic churches tend to affirm the dominant values of society.

Activist churches emphasize serving the world over serving the congregation. Although somewhat less likely than Civic churches to be highly involved in the local community, Activist churches often seek reforms in national and international policy on issues of peace and justice. Activist churches wish to reform, even transform, society through the creation of just societies. (diese Deutungen Definitionen sind durch Fragen s.o. nicht gedeckt)

Evangelical churches, approach to salvation is decidedly conversionist, and an average 34 percent of their members report taking a literal approach to the Bible. Moderate churches are neither solidly conversionist nor clearly gradualist. An average 16 percent of the members of Moderate churches report interpreting the Bible literally. Liberal churches maintain a strong gradualist approach to faith issues and only an average 7 percent of their members take the Bible literally.

Korrel sanct/civic/activist zu evangelical/mod/lib nsneg nur !!, es gibt ähnlich viele ev und lib
activist/sanct/civic //activist -inner fringe/inner city, sanct eher rural, civic -suburb small city;
fair play (selber schuld) -ev mod lib gleich, lib act etwas weniger; fair share (Diskr) -alle gleich, sanct
etwas weniger; soc ideol -ev ns, act etwas mehr; also: theol orientation ns zu activism;

6 Punkte (2,5 sample, 3 Messung, 0,5 stat) **Einteilung in sanct/civic/activist churches per activism vs edu/comm involvement/service to member vs world;**

selber schuld bei Armut -ev mod lib gleich, lib act etwas weniger; Diskr ist schuld -alle gleich, ev etwas mehr; social ideol -Atomwaffen, wir machen zu wenig welfare programs, affirm action gut, große Firmen müssen was geben -ev ns, sanct -comm - act etwas mehr;

sanct -activist vs edu pos, comm involvem schwach, service to member vs world; civic -activist mittel, comm involvem pos, world mittel; activist - activist pos, comm invol pos, world pos;

(ev ein Drittel activist, über die Hälfte comm involved, ein Achtel sanct; lib -ein Viertel sanct, ein Fünftel act, über die Hälfte comm; mod -ein Fünftel act, ein Fünftel sanct, 60 % comm -wenig Diff außer: ev kaum sanct//activist inner city, sanct rural, theol -salvation via conversion or growth und lit -ev pos, Rest neg, ohne Korr zu Typen (ev sanct comm act alle gleiche Theol)

((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 Gründe**, 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))**

Morgan, M et.al.: Factors that influence willingness to help the homeless, in: Journal of Social Distress and the homeless 6, 45 -56, 1997

undergrad, Moral-Religious Emphasis Subscale of the Family Environment Scale, 9 Items –pray, beliefs about right and wrong, sin, faith, heaven hell, //

Willingness to help scale -5 Items, willing to give time or money to a homeless shelter or soup kitchen, to become politically involved on behalf of the homeless, / /situations involving homeless –encounter a panhandler (Bettler), finding a homeless family sleeping on a park bench, fundraiser to help homeless, offer work for food, see homeless person in front of mall, find person sleeping in your yard, give time to establish a soup kitchen –und Reaktion darauf: give person money, give them food vs ignore the person, call the police, //ever given money to a homeless person or org that helped the homeless, ever volunteered time to help the homeless,

(unter 5) **Religiosity (Moral rel emphasis von FES) –empathy (Mehrabian/Epstein) pos, willingness to help pos, zu 8 Situationen -7mal nspos, einmal pos (homeless in front of mall)((F helfen in 4 Sit, lib in 2, parents inc in einer))**

(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.)

4,5 Punkte (3 sample, 1 Messung, 0,5 stat) **pray neg zu sometimes felt like smashing things, resentful when not get my way, gossip** R Krim

(R GI/help/pos) Murken, S: Religiosität, Kontrollüberzeugung und seelische Gesundheit bei Anonymen Alkoholikern. FFM 1994

Zwei Drittel M, ein Drittel no aff (Bev 8), Ich würde mich als Christ bezeichnen, bin mit

meinem chr. Glauben voll zufrieden, lese regelm in der Bibel, Gott ist in Jesus

erkennbar, würde habe mich kirchlich trauen lassen glaube daran, dass es den Teufel gibt,

besuche regelm einen Gottesdienst/ Seel Gesu TPF –weiß genau was ich will wenn was

Wichtiges zu entscheiden ist, fühle mich dem Leben/Schwierigkeiten gewachsen, anderen Me

unterlegen, gut in der Lage meine Interessen zu vertreten, erfolgreich in Beruf/ privat, leicht von andern beeinflussbar, Teilnahmslosigk, Zuversicht, vertraue auf Fähigk, voll Energie, Tatkraft, unbeholfen, Mwg, Stimmung gut, gute körperl seel Verfassung, kann mich nicht ausstehen, gelingt mir meine Bed zu befri, bin für mein Glück selber verantwo, unkonz, leicht einzuschüchtern;(eher Dom Swg),

Sinn vs Depr –einsam, Langeweile, vieles falsch gemacht,Sachen gehen schief, Ohnmacht Hilflosigk, andere nicht an dem interess was ich sage, bei Thema so empfindlich dass ich nicht darüber reden kann, andere kritis mich mehr als loben, mißverstanden von andern, Gedanke Leben sinnlos, mangelnde Beschäftigung-Grund darüber zu klagen, Versager,(eher N, Opferhaltung, nicht Sinn) / Swg –man kann mich sehr mögen, bin unbeschwert, gut aufgelegt, finde mich sympathisch,wunschlos glücklich im Einklang mit Umwelt, unbekümmert sorglos,ruhig ausgeglichen offen für Kritik an mir, schiefgelaufenes renkt sich ein,stolz auf meinen Körper, meine Art kommt bei andern gut an, die meisten mögen mich gern, werde schnell mit innerl Erregung aus dem Gleichgewicht kommen fertig(Einbildung, PAS) //Liebesfähigk –bemerke wenn Nahestehender bedrückt ist sofort, meine Gedanken kreisen um mich-schwer auf andere zuzugehen, Freude andern behilflich zu sein, kann mich in andere gut einfühlen, viel Liebe geben,schwer: Gefühl von ZuneigungZärtlichkeit schwer deutlich zu zeigen, nehme regen Anteil am Leben von Freunden, Schwächen Fehler verzeihen schwer, Gedanken wie man Me, den man gerne mag Freude machen kann, auf Gefühle anderer Rücks nehmen, andere vertrauen mir Probl an-ich hab Wunsch zu helfen,// Spir – halte mich für rel Me, bete oft, würde Kinder rel erziehen lassen, kann auf Gott verzichten, fühle mich in meinem Glauben geborgen, rel Feste wichtig, neben physikal Dimension gibt's noch eine spirituelle irgendeiner Art, Me hat ew Leben, nach Tod existiert er in irgendeiner Form weiter, alles hat Bedeutung, nix Zufall, tiefere Absicht auch hinter Bösem, unsterbl Seele, höhere Macht auf der alles beruht, ohne Glauben Leben sinnlos (Mischung Rel – Diffuses)

mv Alter Beruf Geschlecht – Christlichkeit: seel Gesu ns, Sinn ns, Swg –pos, Liebesfähigk pos//spir –seel Gesu ns pos/kurvi Buckel, Sinn ns, Swg pos, Liebesfäh ns, //mv (Alkoholismus,involviert in AA, spir, Christlichk, LoCI und E Fatalismus Alter Geschlecht) Rel/spir zu seelGesu/Sinn ns, zu Swg spir pos, zu Liebesfähigk Christlichk pos,(Alk ns !),

(Spekulation: -5 Punkte - 1 sample, 2 Messung, 1,5 mv, 0,5 stat) **Christlichkeit –seel Gesu (dubios) ns, Swg pos, mv, spir –seel Gesu kurvi Buckel nspos, Swg pos R Gl(pos)**

(unter 5) –**Christlichkeit pos zu Liebesfähigkeit, spir ns R help**

(unter 5) **Christlichkeit ns zu Sinn, spir dto, mv, schlechte Messung R pos**

(R Gl help) Musick,M/Wilson,J: Volunteering and depression: the role of psychological and social resources in different age groups, in: Social Science and Medicine 56, 259-269, 2003

Americans' Changing Lives, 1986, 1989, 1994, über 25,attr 35,done any volu work in area: church,rel org; school edu org, pol group labor union, senior citizen group, other national or local org ; secular: Vp ohne rel volu, rel: rel oder rel und sec; Rest no volu; sustained volu –any volu vs no; /volu for church – Depr T1 und T 3 minus, self esteem pos, attendance at meetings of clubs/groups, informal intera-talk on tel with friends relatives, get together with them, pos, functional impairment neg, life threatening conditions –heart attack, stroke, lung disease, diabetes, cancer pos !, worked in garden, engaged in exercise active sports took walks pos,

Kg pos zu sec volu only, //rel volu zu Depr T3 neg nur bei über 65 J, unter nicht - bei Ko von Swg, depr T1, demogr fu impairment informal soc intera, meeting att, Gesu activity Kg; (Überko, Kannib) , church volu steigern volu von T1-T3, sind konstant; sec kaum;

8 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat, **1,5 Panel**) **T1 church volu self-esteem pos, neg zu T1/ T3 depr bei Ko von T1 depr mv (Überko, Kannib), nur über 65jährige, Dauer-volu besser, rel volu etwas besser, R Gl**

(unter 5) **Kg pos zu sec volu / church volu steigern volu von T1-T3, sind konstant; sec kaum;** R help

Musick, M/Wilson,J: Volunteers. A social profile. Bloomington/Indianapolis 2008

Independent Sector 1990, 92, 94, 96, 99, volunteered in health orgs, edu, rel org, human services, environment, public/society benefit, recreation, arts culture humanities, work-related orgs, political orgs, youth development, private and community foundations, international/foreign/Einteilung in: advocacy –environment, public/society benefit, private community found, work related, internat; edu –edu and arts/, human services –health , human service, /development –recreation , youth development;

American's Changing Lives -1986, 89; done any volu work in areas: church other rel org; school edu org, pol group or labor union, senior citizen group, other ;

Indep Sector –volu: Kg pos; lib P, mP, no aff, ev P, J , K; (Table anders als Text –ev P in Table nicht weniger als K/J sondern mehr), volu hours –ev P pos; participate in social service/community development or neighborhood program –ev P weniger als lib P/mP/do community work through congr – ev P doppelt so viel wie mP;

(Indep Sector) any volunteering – (mv MF race age edu inc owns home employed, marital status have kids asked to volu) –Kg stark pos, //Kg wirkt auf youth development volu, schwach auf environmental/political volu,

Wahrnehmung von Aufgaben durch volunteers –bei Rel 5 Typen, säk 8 Typen, -also: bei volus -Kg pos zu Wahrn von rel tasks, neg zu Wahrn von säk tasks,

WVS 1999-2001, Korrel zu any volu –(mv MF age edu inc employment status marital status GNI - gross national income) –Kg pos, orthodox ns, P/other Chr pos, K ns Mu/Hi ns, Aggregat: (über 70 % der church affiliates sind:) P/other Chr ns K neg orth neg Mu-Hi neg, mixed country (keine denom über 70 %) Basis (also pos, weil andere neg, nur vs P ns); Aggr Kg ns;

service volu (Iteminhalt unklar, WVS –nicht Indep sector s.o.) –Kg pos, orth/P other Chr/K ns, Mu/Hi neg, Aggr: P ns pos, K ns neg, orth neg, MuHi ns neg, mixed Basis (ns) Aggr Kg ns;

advocacy (Iteminhalt unklar, WVS –nicht Indep sector s.o.) – Kg pos, orth, P/other Chr K Mu/Hi neg, Aggr denom ns, Aggr Kg ns,

rel volu –Kg/orth/P other Chr K Mu Hi pos, Aggr P ns K neg orth neg, MuHi neg, Aggr Kg pos

Aggr mixed und P/other Chr mehr als K/orth –aber nur bei rel volu klar, service/advocacy schwach/ns (d.h. in Ländern mit viel K P (ns neg) MuHi weniger rel volu als in mixed Ländern, indiv alle denom pos zu rel volu ?) /hier Kg pos zu säk volu –service (denom ns) und advocacy (denom neg vs no aff; Aggr Kg nspos) ,

Indep Sector –ev P mehr volu als no aff, v.a. bei mehr Kg, K mit mehr Kg –weniger volu als die mit no aff, /bei lib P mP ev P K –Kg pos zu any volu, (auch bei Ko von number of memberships, informal social interaction, moral duty to help others, in my power to help others, volu work can overcome social problems, being asked to volu)

andere Untersuchungen – Kg ns zu sec volu, involvement in church groups pos, Kg ns zu solving community problems, involvement in church-related groups pos zweimal, zweimal Kg neg, involvement pos zu sec volu (mv),

Korrel zu being asked to volu –mv (MF, race, age, edu inc owns home employment status, marital status, have kids) Kg pos

(Aufschrieb: ev P machen weniger soc service programs als lib P/K ((oder nennen sie anders)), cP: counseling neg, Alk meetings neg, AIDS victims neg, Gefangene , job seekers, food for poor, shelter for homeless, tutoring day care alle ns, 86 % von mP/lib P Teiln an soc service/community development, ev P 68;

9,5 Punkte (3,5 sample, 4 Messung, 1,5 mv, bei, 0,5 stat) **being asked to volu –Kg pos;**

ev P mehr volu als no aff bei mehr Kg, K mit mehr Kg –weniger als no aff mit Kg; bei lib P/mP/evP/K –Kg pos zu any volu, unabh von Mediatoren wie number of memberships, informal social interactions, moral duty to help, volu work can overcome social problems, being asked to volu),

Kg ns zu sec volu/solving community problems, involvement in church-related groups pos zu sec volu

rel volu –Kg orth P/other Chr K pos (vs no) Aggr (Basis: mixed, keine dominante denom) P ns, K neg, orth neg, Aggr Kg pos(denom über 70%), -in Ländern mit viel K orth rel volu weniger als in mixed Ländern;

service volu (Inhalt unklar, evtl sec) –Kg pos, denom vs no aff ns, dominant rel ns (außer orth neg), Aggr Kg ns;

advocacy volu (Inhalt unklar, evtl sec) -Kg pos, indiv denom neg, Aggr dominant denom ns, Kg ns; volu –Kg pos, lib P – mP- no aff - ev P – J- K (Table anders als Text), ev P –volu hours pos;

participate in social service/community development or neighborhood program –ev P weniger als lib P/mP, /do community work through congr –ev P doppelt so viel wie mP; volu von cP anders –Alk AIDS neg, prisoners homeless poor ns

Wahrnehmung von Aufgaben durch volunteers –bei Rel 5 Typen, säk 8 Typen (dubios), -also: bei volus -Kg pos zu Wahrn von rel tasks, neg zu Wahrn von säk tasks, (unklar)

Tabellen zu Musick/Wilson:

(demogr: MF age edu inc family status, employment status, race, z.T. region, Ortsgröße length of residence)

Kg (nearly) every week leistet 59 % der volu hours,

Americans' Changing Lives –T 1 zu T 1/T2: Kg pos zu volu areas (Inhalt unklar) /any volu, Kontrolle von demogr, mastery, N, E, T 1 volu; values helping;

Giving and volunteering USA 92 –Kg pos zu any volu, mv demogr, system blame, pro-social, empathy (einzeln) membership number, informal interaction (einzeln) confidence in orgs (einzeln –gov, edu charity pol professional other , no aff ns –K minus; asked to volu, number of memberships parental volu , trust denom ns, auch no aff, außer K minus,

Giving und Volu 96/99 –Kg (mv demogr, trust, improve welfare of others, own goals first empathy prosocial Intera edu -prosocial) pos zu volu type advocacy, edu, human services, development,

Korrel zu trust: Kg pos mv demogr;

Giving and volunteering 92/96 –Gründe für volu bei Kg: needed, compassion, respect, perspective problems pos, contact ns; lib P –compassion , contact ,problems ns; mP –contact ,problems ns, ev P –compassion contact problems ns, K alle ns (mv)(sagt wenig aus)

G u V 92, 94, 96 , 99 –Kg zu 1 type/unter 10 Stunden/über 10 Stunden, 2 types unter/über 10 Stunden pro Monat –pos mv;

Confidence in rel orgs pos zu volu, mv (demogr, confidence in 26 andere orgs)

Volu hours Kg ns -15

Kg zu number of volu areas pos- mv demogr, system blame, pro-social, empathy (einzeln) membership number, informal interaction (einzeln) confidence in orgs (einzeln -gov, edu charity pol professional other ; asked to volu)

Giving and Volunteering 1990-1999 - mv demogr, Kg pos zu give to: health education human services recreation arts youth development international foundations pos, public benefit ns, environment neg, (1990-99 alle pos, mv)

Giving and Volunteering 92 -mv s.o.(ÜberKo) , Kg zu empathy und prosocial pos, lib P ns, mP/ev P zu empathy pos, K ns; 28

G u V 96/99 -Kg mv s.o. (ÜberKo) -member in service group, fraternal ass, college group, civic ass, school group, volu ass, pol group veterans gr pos, profess ass ns, labor union ns;

ebd, Kg pos zu membership number, informal intera, mv s.o.

G u V 90-99: asked to volu -Kg pos, mP lib P -K -ev P -no aff (Diff ev P -no aff gering) mv demogr, number of memberships, Intera mit inc,

Giving -amount /any -Kg pos;

G u V versch Jahre -volu hours mv demogr, membership number, informal interaction confidence in orgs, empathy, prosocial , improve welfare of others own goals first -Kg ns pos

G u V 90-99 -Kg zu informal volu bei Ko von formal volu und demogr ns;

dto Kg eher 2plus types volu/weniger und mehr als 10 Stunden im Monat bei volunteers, wenig Kg: eher ein Typ/über und unter 10 hours; denom: ev P 1 type, unter 10, über 10, 2 über 10, K lib P mP -2, unter 10

G u V dto -Kg pos zu informal volu, mv demogr,

G u V 92,96,99 -mv demogr, Kg pos zu improve welfare of others, own goals first pos !

G u V 96 und 99: zu volu hours mv (incl org member, informal interaction asked) -Kg ns, pos Intera mit edu,

dto, Kg pos zu trust mv demogr, org member;

G u v 1990-99 -volu areas pos zu Kg, lib P mehr volu areas,

dto -Kg: asked und volu pos, not asked und volu pos, asked und not volu neg, not asked/not volu neg;

WVS 99-01- Kg pos zu service und activism volu, mv demogr, socialist, liberal, cons regime GINI age structure, (bei service: country orth neg, bei activism ns)

13 Punkte (3,5 sample, 5,5 Messung, 2 mv, 0,5 stat, 1,5 Panel) Kg - pos zu säk volu, any volu (no aff ns z.T.), trust, empathy (lib P ns, mP evP pos), service/activism volu, prosocial, improve volu of others, informal volu, sec org member (auch ns bei ÜberKo) , asked to volu, number of volu areas, ns/pos zu volu hours, Kg pos zu give to sec areas, mv lib P mehr volu (areas), ev P weniger types, Kg mehr, auch zu advocacy edu, human services development pos; confidence in rel orgs pos zu volu,

Panel Kg pos zu any volu, volu areas, bei Ko von volu T1 und Pers,

Musick,M/Wilson,J/Bynum, W: Race and formal volunteering: the differential effects of class and religion, in: Social Forces 78, 1539-1571, 2000

vgl. Wilson/Janoski 1997, Vp über 25, volunteered for church, school or edu org, political group or labor union, senior citizen group, other national or local org past year, how many hours, //how impo are religious and spir beliefs in your day-to-day life ?,

Volu/hours volu -Kg pos, impo pos (mv demogr, social interaction -Telefon,Treffen; meeting/program attendance von orgs ,wo man Mitglied ist; asked to volunteer, life is not worth living if one cannot contribute to the well-being of other people; functional health)

being asked -Kg pos, impo ns (mv s.o);

volu/hours volu - bei blacks: Kg pos, **impo neg ! (Interaktion, nur bei Ne -Kg wenig und rel impo: volu minus, Kg wenig und wenig rel impo -volu pos; Kg viel und viel impo -viel volu, Kg viel und wenig impo -weniger volu -evtl wegen Art der volu ?)** ; bei whites Kg pos, impo pos, (mv s.o)

ohne Zahlen: Vp mit rel und sec volu -Kg pos bei Ne, ns bei white; **Vp nur mit sec volu -Kg neg** (weniger volu bei denen, die denken, Regierung ist verantwortlich for care of people who can't take care of themselves, alleviating social problems is responsibility of government),

7,5 Punkte (3 sample, 2 Messung, 2 mv, Intera, bei, 0,5 stat) **volu (hours) -Kg und impo pos// being asked to volu -Kg pos, impo ns (ÜberKo) bei whites ; bei Ne: Intera -Kg wenig und viel impo: volu neg; Kg wenig und wenig impo -pos; Kg viel und viel impo -volu pos, Kg viel und wenig impo -neg// ohne Zahlen: Vp mit rel/sec volu -Kg pos bei Ne, ns bei white, Vp nur mit sec volu -Kg neg; (irreführend -misst nicht Korrel rel -sec an sich) weniger volu bei denen, die Regierungsverantwortung sehen)**

R pos, Gesu,help) Musick,M/Worthen, M: Religion and physical health among US adults, in:
Ellison,C/Hummer,R: Religion, Families, and Health. New Brunswick/London 2010, 248-272

Americans' Changing Lives, älter als 25, T 3 nach 8 Jahren, attr 15;

impo of rel or spir beliefs in day to day life, //seek spir comfort and support when facing problems in life, //rel programs -Vp watch listen to rel programs,

fatal conditions -lung disease heart attack diab cancer stroke disability cond -arthritis,foot problems broken bones urinary incontinence; cogn impaired- know current date/day, Name jetziger vergangener Präsid, Rückwärtszählen in Dreierschritten, /fatalism -wenn bad things happen we are not supposed to know why sondern supposed to accept them; Leute sterben wenn es ihre Zeit zu sterben ist, das kann nicht geändert werden, alles was passiert ist Gottes Plan, wenn bad things happen it is because they were meant to be, /sec volu -für edu pol labor union senior citizen groups, other;

(impo of rel or spir, -nicht mal neg zu smoke, ns zu confidants,ss quality, volu ns; cP smoke pos, F nsminus; verh ns; ss ns; volu sec/rel neg, //programs F neg, -eigenartige Korrel)

Das Folgende: mv mit allen rel Items (Kannib, desh wohl erratisch)

8,5 Punkte (3 sample, 5 Messung, 0,5 stat)**Kg inc edu pos, impo und cP neg, comfort edu pos, inc ns, programs inc edu neg, Kg -confidants ns, ss quality ns, fatalism pos/ Impo -confidants ns,ss quality pos, fatalism ns//, cP confidant/ss quality ns, fatalism ns; //comfort und programs ns (fatalism pos) R pos**

13 Punkte (3 sample, 6,5 Messung, 1 mv, 0,5 stat, **2 Panel**) Kg: srh T1 und T3 pos, T 3 mort neg, zu T 1 -fu impairment neg, (F minus, Ne ns !) fatal conditions nsneg, disabling cond ns, cogn impairment nspos,sight problems ns, over /underweight minus, physical activity pos, sleep hours ns, smoke neg,

//impo – srh minus/ns, **mort pos**, fu impair ns, fatal, disabling conditions ns, **cogn impair pos**, sight problems ns; Gewicht ns, **phys activity neg**, hours of sleep pos, smoke ns, cP – **srh minus**, mort ns, fu impair ns, fatal disabling sight problems ns, cogn impair nspos, Gewicht ns, phys act ns, sleep ns, **smoke pos !** //Comfort –alles ns außer: phys act pos, //programs – **srh neg, mort pos, fu impair pos, fatal disabling condi cogn impairment sight problems Übergewicht pos**, Untergew ns, phys act ns, sleep smoke ns mv demogr, T1 poor health(impair, fatal cond, disabling conds) neg zu T2 Kg; zu impo, comfort programs ns; T1 Kg neg zu T2 poor health//Kg T1 neg zu fu impairment T2, bei Ko von T1 fu impairment, Umkehrung ns; T1 Kg comfort zu T2 srh ns (Ko von T1 srh), T1 impo pos, cP neg/**programs neg**/ns neg;(mv demogr, Gesuitems-fu imp,conditions cogn imp, sight, weight,smoke, ss,fatalism, volu sat from rel), //T1 Kg zu T2 mort neg, **impo ns, cP nspos, comfort, programs ns; (selbe controls)**, Kg pos, impo Telradio neg, comfort ns, cP teils neg; eher Rel-wirkung als Gesu-wirkung(diese gibts auch) R Gesu

6 Punkte (3 sample, 2,5 Messung, 0,5 stat) Kg volu church only pos, volu church und sec pos, **volu sec only neg**,// impo -volu church only ns, volu sec/rel ns, volu sec ns neg, //cP -volu church pos, **church und sec neg**,sec only ns; //comfort –volu church/sec pos, beide andere ns; //programs –volu sec neg, Rest ns; R help

Myers,S: Religion and intergenerational assistance: distinct differences by adult children's gender and parent's marital status, in: Sociological Quarterly 45, 67-89, 2004

Marital stability over the lifecourse, 1980 Verheiratete unter 55, 1983, 1988, 1992, and 1997, reinterviews were completed with 78%, 66%, 58%, and 53% of the original sample. A sample of offspring (children of the main respondent) was included as part of the 1992 and 1997 waves of data. 19 years or older at the time of the interview and to have resided in the parental household in 1980. 471 offspring in 1992, 426 (90%) of these offspring in 1997. Plus interviews with an additional 220 offspring who had reached age 19 or older by 1997 and who had resided in the parental household in 1980. The present analysis uses the combined sample of 646 offspring interviewed in 1997. //

help received from or given to parents bei (1) transportation, (2) home or car repairs, (3) other work around the house, (4) advice or encouragement, (5) child care, (6) a loan or gift of \$200 or more, // public rel –Kg und social activity in church, private rel - prayer, watching religious broadcasts, reading religious materials, extent to which one's religious beliefs influence daily life (in allen Regressionen unterscheiden sich nur ev von den andern, diese alle –J P K no ! – sind gleich) /congruence in rel/denom von parents und Kindern,

(mv demogr, Kinder, siblings, geograph proximity, gutes Kind-Eltern-verhältnis und 7 rel Items ! – Überko, Kannib und N bei div 129/159)

Assistance given to parents (bei verh, div mother/father) –public private rel, congruence bei beidem alles ns, gleiche denom bei div mother neg (also: geschiedene Mutter in selber denom wie Kind –Kind hilft weniger) , beide ev bei div mother neg, ev pos bei verh, neg bei div father; (4 von 21 sign), (bei verh einmal pos, bei div dreimal neg; ev P bei verh pos, bei div neg) Intera (nicht verstehbar): bei M bei verh Eltern: public neg, public congru pos, private congr neg, denom congru neg, ev P neg (d.h: M mit verh Eltern, der ev P ist, hilft Eltern weniger –Frau mehr; hat er selbe denom –hilft er auch

weniger, Frau mehr), bei div mother – private congru pos, denom congru neg, ev congru neg; bei div father –private congru pos, ev congru pos, ev P neg;

Help given to child – durch verh: private/denom congru pos, public /private, privat congr ev P congru ns; ev P pos; div mother –private pos, priv congr pos, ev P minus; div father –ev Pminus; (7 von 21 sign; bei verh drei positive, bei div 2 pos, 2 neg; ev P klar –pos bei verh, neg bei div; aber evP congru ns)/ Intera – M bei verh: private co minus, den congr minus/bei div mother –private rel pos, private co minus, ev P minus; div father – public pos, priv co plus, ev P plus)/(div mother –gibt bei viel private rel mehr an Söhne, bei private congru mehr an Töchter, div father gibt bei private congru weniger an Töchter)

6,5 Punkte (1 sample, 4 Messung, 1 mv, bei, 0,5 stat) **assistance given to parent (MF): public 1 pos, 5 ns, private 6 ns, congruence public -1 pos, private -1 pos, 2 neg (div) denom -1 pos, 1 neg; ev P congr -2 neg (div), ev P 1 pos, 2 neg (div) ev P anders als congr evP!),**
Help an adult children –public 1 neg (div), 5 ns; private -2 pos(div !)), congr public -6 ns; congr private -2 pos, 1 neg (div), congr denom -1 pos, 5 ns; co ev P -6 ns; ev P -2 ns, 2 pos, 2 neg(div), (insgesamt: 61 ns, 23 sign; 12 pos, 11 neg; congruence ev P -10 ns, 2 sign, ev P an sich -5 ns, 7 sign –bei verh 3 pos, -unklar was das heißt !; bei div 4 neg; congr private rel -6 sign, verh pos, div neg; public private congr r public fast alles ns, F 16 sign, M 7)//bei div 11:3 neg, bei verh alle 9 pos)

(R pos, help) Nagel,A/El-Menouar,Y: Engagement für Geflüchtete – eine Sache des Glaubens? Die Rolle der Religion für die Flüchtlingshilfe, in: Bertelsmann Religionsmonitor. Gütersloh 2017

F Ki 20 Vp, orthodox 20 Vp!!

Haben Sie sich in den letzten 12 Monaten in der Flüchtlingshilfe engagiert?“ Wie häufig haben Sie sich in den letzten 12 Monaten im Bereich der Flüchtlingshilfe engagiert?“

Ehrenamtliches Engagement - Nun interessiert uns, ob Sie sich außerhalb von Beruf und Familie freiwillig engagieren. Es geht um freiwillig übernommene Funktionen, die man regelmäßig und unbezahlt oder gegen eine geringe Aufwandsentschädigung ausübt. Engagieren Sie sich in dieser Form zur Zeit freiwillig?“ –Christen 38–Mu 30–K’lose 27, K 39, P 36, F Ki 70, orth 26;

in der Flüchtlingshilfe –Mu 44 –Christen 21 –K’lose 17, Kg –einmal die Woche 33, ein bis dreimal im Monat 39, mehrmals im Jahr 26, seltener 21, nie 20; Gemeindebesuch außerhalb vom Gottesdienst –linear, 41mehrmals die Woche -17nie; K 22, P 19, F Ki 47, orth 26, / Inwieweit richten Sie Ihr Alltagsleben an religiösen Geboten aus?“-schwach positiver Zusammenhang mit Flüchtlingshilfe –sehr 30, gar nicht 20;

man sollte allen Religionen gegenüber offen sein 90 %, jede Rel hat einen wahren Kern –auch F Ki stark pos, mehr als Konfessionslose;; „Ich versuche, möglichst viele Menschen für meine Grundüberzeugungen zu gewinnen“ –meist ca 20 %, auch K’lose, F Ki 44, Ahmadi 67//Kombination- SendungsBW und nicht offen -1 % !; kein SendungsBW und nicht offen Chr 2, Mu 1, K’lose 4; drei Viertel –kein SendungsBW und offen, ein Viertel SendungsBW und offen;

mv –Ost/West, Nähe von Flüchtlingsunterkunft, Alter MF edu wirtschaftliche Lage

Migrationshintergrund, Offenheit, wahrer Kern, andere gewinnen, -Mu pos, christlich k’los ns

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **ehrenamtliches Engagement –F Ki –Christen Mu mehr als K'lose/orth, //Engag in der Flüchtlingshilfe –Mu –Christen –K'lose; Kg pos (1-3mal im Monat mehr als einmal die Woche), Gemeindebesuch pos, Ausrichtung von Alltagsleben an rel Geboten pos, (man sollte allen Religionen gegenüber offen sein –alle offen, FK i zu 95 % -- pos zu fE Flüchtlinge)**

2,5 Punkte (1 sample, 1,5 Messung) **man sollte allen Religionen gegenüber offen sein Mu Chr FK i orth 90 %, K'lose etwas weniger; jede Rel hat einen wahren Kern ca 80 % –auch F Ki, mehr als Konfessionslose- 49; orth 61, / „Ich versuche, möglichst viele Menschen für meine Grundüberzeugungen zu gewinnen“ –meist ca 20 %, auch K'lose, F Ki 44, Ahmadi 67//Kombination- SendungsBW und nicht offen -1 % !; kein SendungsBW und nicht offen Chr 2, Mu 1, K'lose 4; drei Viertel –kein SendungsBW und offen, ein Viertel SendungsBW und offen; alle sehr tolerant**

Nelson,L/Dynes,R: The impact of devotionism and attendance on ordinary and emergency helping behavior, in: JfSSR 15, 47-59, 1976

M aus Stadt in Southwest, edu inc pos; 8 Monate vorher damaging tornado dort, /
how often are table prayers said at mealtimes in your home ? How often do you pray privately or with only your wife ? how impo is prayer in your life ? I am a deeply rel person –I am a moderately rel person –I am not a very rel person –I am not religious at all, /congr friendship –number of respondent's five closest friends who belong to his church (not belong to church wird als no close friends gewertet), ordinary helping –regular contribution of funds to social service agencies, regular or occasional donation of goods through social service agencies, informal performance of such services as provision of aid to motorists with car trouble, picking up hitchhikers taking food to bereaved families, regular participation in formal voluntary social service work,/emergency helping –donation of funds to permanent or temporary relief organizations, provision of relief goods for tornado victims, performance of disaster relief services for victims –services not related to duties of regular employment ordinary funds –devotionalism pos, Kg ns, srr ns; bei allen andern Items –ordinary goods, informal ordinary services, formal ordinary services, emergency funds, emergency goods, emergency services –devotionalism/Kg/srr pos;
mv age inc edu member in sec orgs und dann drei rel Items –bei ordinary funds rel ns, bei ordinary goods/services/formal ordinary services –devot pos, bei emergency funds/goods/services –Kg pos, /friends in congr –emergency funds/goods/services pos; (ÜberKo,Kannib)
7 Punkte (1 sample, 4,5 Messung, 1 mv, 0,5 stat) **ordinary funds –devotionalism pos, Kg ns, srr ns; bei ordinary goods, informal ordinary services, formal ordinary services, emergency funds, emergency goods, emergency services –devotionalism/Kg/srr pos; friends in congr –emergency funds/goods pos, services ns; unsicher: Kg stärker zu emergency, devot stärker zu ordinary;**

Nemeth,R/Luidens,D: The religious basis of charitable giving in America. A social capital perspective, in:
Smidt,C: Religion as social capital. Waco 2003, 107-120

G u V 89-95 (vgl Campbell/Yonish) /
percentage of households contributing to nonrel charities /average amount contributed to nonrel charities–rel membership leicht pos; bei amount unabh von inc;

average amount contributed to nonrel charities/ percentage of households contributing to nonrel charities/average percentage of 1995 income contributed to nonrel causes –leicht pos zu Kg (v.a. almost weekly)

particip in säk orgs weekly -15 % (bei rel affiliated groups ca 48, bei religious people –ca 41, bei others ca 49 –sport hobby nationality ethnic groups, bei civic ca 14, service 21, veterans 12, school 18, political - 8, labor 11, fraternal 9, alumni 7, profess 10)

percentage of households contributing to any charity –Kg weekly und säk partic weekly gleich stark,

percentage of household income to all charities –Kg weekly mehr;

percentage of household income contributed to nonrel charity –säk partic weekly stärker, Kg aber auch pos,(Differenzen gering)

7,5 Punkte (3,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **contribute to nonrel , auch amount–rel member/Kg pos, weekly partic in säk orgs –15 % vs Kg 40 %(civic 14, service 21, school 18), contribute to all charities –Kg und säk weekly part gleich stark bei percentage of households, Kg mehr bei percentage inc, weniger bei percentage to nonrel charities, aber auch pos; säk partic mehr,**

Norrie,R: Religiosity, country context, and participation in public life. Diss 2013 Köln

WVS 2009, Apart from weddings, funerals and christenings, about how often do you attend religious services these days? how impo is God in your life, how impo is rel in your life, -das zusammen ist religiosity, 46 Länder;

China,, Japan, Südkorea Vietnam; Indonesien, Jordanien, Iran,

Indien

member in Church or religious organization Art, music or educational organization Environmental organization Humanitarian or charitable organization (nicht klar, ob Vp in mehreren orgs drin ist) /confidence in diese orgs/ Human Development Index –Lebenserwartung , BSP/Kopf, edu;

“(a) state support for one or more religions either officially or in practice; (b) state hostility toward religion; (c) comparative government treatment of different religions, including both benefits and restrictions; (d) government restrictions on the practice of religion by religious minorities; (e) government regulation of the majority religion; and (f) legislation of religious laws”

mv –demogr, Postmat, HDI, rel and state; - religiosity pos zu member in hum/char org; P pos, orth Mu neg, J Hi Bu ns; Intera: wenig HDI –rel ns, mehr und viel HDI –rel pos;

rel ns zu member in environm org, orth neg, Rest ns;(wenig HDI –viel envi ! viel charity !), Intera: bei hohem HDI –rel pos zu envi;

cultural –religiosity pos, P pos, orth ns, Mu neg; Intera –bei wenig HDI rel ns zu cultural, bei hohem pos; (HDI neg zu cultural !), mehr separation of rel and state –rel stärker pos;

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) **religiosity (Kg, impo of rel/God) pos zu member in humanitarian/charity org,P pos, orth neg; Trennung rel –state pos, zu art musical edu org pos, P pos, orth ns, rel –state –Trennung pos, ns zu environm org, orth neg, rel-state ns;**

Intera: bei wenig HDI rel schwach/ns –bei hohem pos bei hum und art (HDI neg zu cultural und envi, ns zu charity org !!), mehr sep of rel and state –rel stärker pos (bei art)

(R help, pos, Gesu, fert) Norris,P/Inglehart,R: Sacred and secular: Religion and Politics worldwide. Cambridge 2004

WVS 80,90, 95,00

aus Aufgeschrieben – 6 Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 0,5 mv) **73 Länder impo of God viel: 1970/75 fert 5,4 –wenig 2,8 (Kinder von 16-44 J Frau) ; 2000 -2,8/1,8 (Diff sinkt),Bev wachstum 1900-2002 rel plus 479 %, sec 154; 1970-02: 82-41; Bev anteil 1970 sec 40 rel 29, 2002 40-33 (und 31/27 weder noch ?), /WVS 81-2001 –Ko von human development index, 73 Länder, fertility rate –pos zu how impo is rel in your life; pos zu: trad-sec/rat values –God very impo/more impo for child to learn obedience and rel faith vs independence and determination, autonomy, abortion never justifiable, national pride, respect for authority; R fert**

4 Punkte (2,5 sample, 1 Messung, 0,5 stat) **Lebenserwartung -73 Länder impo of God -1970/75 58 Jahre vs 69, 2000 -68 vs 74 (Rel holt auf); R Gesu**

9 Punkte (3,5 sample, 4 Messung, 1 mv, 0,5 stat) **Indiv Korrel, WVS 99-01, belong to volu orgs and activities –(mv human, political development, demogr) –Kg weekly vs nonweekly: peace movement , women's groups, youth work, local community action on poverty,employment, housing, racial equality; social welfare services for elderly,handicapped,deprived; third world development or human rights, edu/arts/music/cultural activities, profess orgs, pol parties/groups, conservation/environment/animal rights groups, health related, sports/recreation alle pos, labour unions neg; (schwach wohl: sport, Umwelt, profess political 3.Welt;) Korrel zu all diesen ohne rel groups – Kg pos, P pos, K O Mu minus; J Hi Bu pos no minus; mv s.o. –WVS/EVS 1981-2001; Kg –social trust (most people can be trusted vs can't be too careful..) ns, Vertr in Parlament/ national government/parties/civil service pos, belong to rel or church related org –trust/institute trust pos; R help**

8,5 Punkte (3,5 sample, 3 Messung, 1 mv, 0,5 stat) mv (s.o.) **Kg zu approve of democracy as an ideal /approve of performance of democracy pos, (Kg -vote, signed petition pos, joined boycott, attend lawful demo, joined unofficial strike neg) /belong to rel or churchrelated org – democracy (vote,petition,boycott,demo, strike !) alles pos, R pos**

R pos, help) Okun,M/Michel,J: Sense of community and being a volunteer among the young-old, in : Journal of Applied Gerontology 20, 1-16, 2006

National Survey of Midlife Development in the United States (MIDUS), rr 61, über 60 J, Respondents with missing data and who reported working and/or volunteering more than 72 hours per week were dropped from the main analyses –sie hatten mehr Kg und spir,

On average, about how many hours per month do you spend doing formal volunteer work of any of the following types: (a) hospital, nursing home, or other health-oriented volunteer work; (b) school or other youth-related volunteer work; (c) volunteer work for political organizations or causes; and (d) volunteer work for any other organization, cause or charity? –ja ist: wer es 1 Stunde macht, health limitations -difficulty with (a) lifting or carrying groceries, (b) bathing or dressing themselves, (c) climbing several flights of stairs, (d) bending, kneeling, or stooping, (e) walking more than a mile, (f) walking several blocks, (g) walking one block, (h) doing vigorous activities (running, lifting heavy objects), and (i) doing moderate activities (bowling, vacuuming).

Chronic illness - 29 conditions (e.g., diabetes, stroke, heart problems, and cancer

SOC -“I feel close to other people in my community,” “My community is a source of comfort,” “I don’t feel I belong to anything I’d call community,” and “My daily activities do not create anything worthwhile for my community.”

contact with friends,/ organizational ties number of meetings that they had per month involving (a) unions or other professional groups, (b) sports or social groups, and (c) other—not job-related—groups. Generative concern (a) “Others would say that you have made unique contributions to society,” (b) “You have important skills you can pass along to others,” (c) “Many people come to you for advice,” (d) “You feel that other people need you,” (e) “You have had a good influence on the lives of many people,” and (f) “You like to teach things to people

Spirituality - (a) “How religious are you?” (b) “How spiritual are you?” (c) “How important is religion in your life?” (d) “How important is spirituality in your life?” (e) “How important is it for you—or would be if you had children—to send your children for religious or spiritual services or instruction?” (f) “How closely do you identify with being a member of your religious group?” and (g) “How much do you prefer to be with other people who are the same religion as you

volu –mehr Kg/spir; mv –demogr, health limit, chronic illness, (hours) employed, Kinderzahl, contact with friends, marital status, organiz ties, generat concern, SOC –Kg pos spir ns; (Korrel Kg –spir 0,73!

Kannib –biv beide pos zu volu)

5,5 Punkte (1 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **Kg und religiosity/spir –pos zu volu (vielleicht incl rel ?), mv Kannib nachweisbar (und ÜberKo)** R help

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **SOC -“I feel close to other people in my community,” “My community is a source of comfort,” “I don’t feel I belong to anything I’d call community,” and “My daily activities do not create anything worthwhile for my community.” -- pos zu Kg, spir** R pos

(R help/allg) Okun,M/O’Rourke,H/Keller,B et.al.:Value-expressive volunteer motivation and volunteering by older adults: relationships with religiosity and spirituality, in: Journals of Gerontology 70, Series B, 860-870, 2015

Wisconsin Longitudinal Study (WLS), adolescents who graduated from high schools in the state of Wisconsin in 1957, our sample: 8,148 respondents (out of 10,317) who survived beyond 2004 (Messung von volu und rel in 2004)

had volunteered in the past year

value expressive volunteer motivation (“I feel compassion toward people in need” and “I feel it is important to help others”). Religiosity (a) frequency of religious attendance in the past year with); (b) level of involvement in church groups, not church itself, (c) level of involvement in church/temple/other place of worship

How spiritual are you? (b) How important is spirituality in your life

mv: demogr, working for pay, Big Five 30 Items, open Cr 62, social support - anyone available to lend them money, give them advice and encouragement, help them with house and yard work, provide them with help with transportation and errands, and give them physical care if they needed it,

srh, functional -long-term physical or emotional conditions, illnesses, or disabilities that limited what they were able to do, either on or off the job Number of diagnosed conditions was a count of whether a medical professional had ever told respondents that they had each of 17 conditions: anemia, asthma, arthritis/rheumatism, bronchitis/emphysema, cancer, chronic liver trouble, diabetes, serious back trouble, heart trouble, high blood pressure, circulation problems, kidney or bladder problems, ulcers,

allergies, multiple sclerosis, colitis, or some other illness or condition. history of depression recall a list of 10 words, generate in 60 s as many words as possible that began with a specific letter .They included body mass index, history of smoking drinking

biv: religiosity spirituality pos zu being a volunteer, mv (Ko auch von value-expr volu mot) religiosity pos, spir neg !,(spir allein pos, Rel dazu -neg, value-mot dazu noch mehr neg; spir allein also neg)

Intera: bei mehr value-expr mot: religiosity stärker pos zu volu; ((fu limit srh ns, E O pos, A ns, C N neg, religiosity und spir pos zu value-expressive volunteer motivation (mv dto), (E N O A pos, C ns -anders als bei volu)

9 Punkte (3 sample, 2 Messung, 3,5 mv, Intera, 0,5 stat) **religiosity und spir pos zu compassion/impo to help others, rel pos zu volu, spir neg mv,(spir allein pos, rel dazu -neg)**

Intera: bei mehr compassion/impo to help others wirkt rel stärker pro volu; ((E O pos, A ns, C N neg zu volu, aber E O A N pos zu compassion/help impo, C ns))

Oliner,P: Saving the forsaken. Yale 2004

vgl Kronenberg, rescuers vs nonrescuers -very rel 33-24, somewhat rel 34 -45, mildly rel und irrel ns; 28 Vp no aff, 7 other, 183 P (33 bystanders), 292 K (61 bystanders), rel ist childhood rel, nicht rel zur Rettungszeit, (rescuers-alles gemessen per discriminant function -5 Funktionen -einzelne Items: feeling of similarity to gypsies, Jews, dissimilar to Nazis, empathy for J, J-friends , early awareness of NS-intentions pos, wenig parental negative stereotypes; pos stereotypes ns, variety of friends, patriotism ns, party membership pos, family/self in resistance group pos, closeness to father, family pos, parental physical discipline neg, personal helping (relative stranger friend neighbor) today ns !, parental valuing of (universal) care, community helping today pos (given speeches lectures, collected info, helped raise money, taught counseled about jobs/personal problems, volu work -auch für churches, led recreational activities, feed the sick, visited the ill, give money to some cause, help to a stranger), detachment/Passivität, nervous, wenig selfrespect) ns, empathy ns !,similarity to poor pos, prosocial action orientation pos (Items vgl Kronenberg) social responsibility pos, parental valuing of obedience neg, Swg ns, stand up for beliefs pos, LoC I pos, rescuers vs bystanders: feelings of similarity to own denomin -ns, religiosity (before war, now, while growing up, fathers/mothers rel, spouse's rel before war) ns, church valuing (universal) equity ns, religiosity -empathy for Jews ns, Jews at school neg, awareness of Nazi intentions neg, similarity to J nsneg, neg stereotypes von parents vs J ns, pos stereotypes nspos, Jewish friends nsneg, prosoc action orient pos (vgl Kronenberg), personal helping today ns, parental valuing of (universal) care ns, community helping today pos, empathy pos, church valuing equity neg !, social responsib pos, Protestant vs K: empathy for J /J at school, stereotypes ns, J friends nsneg, similar to gypsy neg, similar to J ns, similar to other rel denom neg,awareness of NS intentions pos, religiosity ns, belong to resistance ns,

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **rescuers vs bystanders bei Judenrettung vor NS: feelings of similarity to own denomin -ns, religiosity (before war, now, while growing up, fathers/mothers rel, spouse's rel before war) ns, church valuing (universal) equity ns, /religiosity -empathy for J ns, prosoc action pos, awareness of Nazi intent neg, neg und pos stereotypes ns, J-friends ns, similarity to J ns, J at school neg, personal helping today ns, parental valuing (universal) care ns, community helping today pos, empathy pos, social responsib pos, church valuing equity neg, (Haltung, Kontakt Beziehung zu J ns, prosoc action/empathy/soc responsib pos; rel ns zu Rettung)**

Olson,D/Caddell,D: Generous congregations, generous givers: congregational contexts that stimulate individual giving, in: RRR 36, 168-180, 1994

UCC, all persons in attendance during a regular Sunday worship service,

Pro Kopf giving von cong (aus Jahrbüchern)–attendance rate der cong pos, cong size neg, membership losses prior to survey pos (mv cong edu, community inc/size, Einnahmen der cong aus endowments bequest usw)

Amount Vp reports giving to cong (mv age, inc, never married) – want church to help find meaning for existence pos, Kg, number of church org memberships, held church office in past three years, -(dann cong size ns, inc from other sources ns, average inc of other attenders neg, av dollars given by other attenders pos)

5,5 Punkte (1 sample, 3 Messung, 1 mv, 0,5 stat) **giving to cong –Kg, Ki soll helfen bei Sinnsuche church org member held church office pos, cong size neg, inc pos, membership losses pos, Einnahmen aus andern Quellen neg, average inc der anderen attenders neg, av dollars given by other attenders pos)**

Olson,D/Carroll,J: Religiously based politics: religious elites and the public: Social Forces 70, 765-786, 1992

Bei Eliten liberale Agenda (WS,Staatsinterve für Arme Neger Gleichheit;Umverteilung und vs Antikommu, Militär Rüstung) neg zu theol cons(echter Glaube) –bei ev P viel Varianz, nicht so wichtiges Thema; K und mP lib pos, bei ihnen bei lib Agenda keine Varianz, und wichtiges Thema; bei theol cons -cons sex agenda (Abtr, vor/außerehel sex, div, homo) keine Varianz, wichtiges Thema; bei lib Varianz/nicht so wichtig; lib rel glaubt an lib Agenda, nicht an Gott(cons theol), nicht an cons Agenda (christli Moral)

bei Bev lib Agenda (anders gemessen -WS Staatsinterve ohne Antiko, pro Umwelt, edu, black,big cities foreign aid welfare, vs defense, pro poor sick Einkgleichheit) ns zu cons theol und cons sex agenda; neg zu white ev (nur defense aid to Ne) , pos zu J bP, lib P K no ns ! (aber Ko von Kg, Glaube, so no pos zu cons agenda ! Kannib) /Kg und theol cons –ns zu lib agenda

Zur Frage: sind Fundi evangelicals ökonomisch cons (also in unserem Sinne: liberal-kapitalistisch) – in Elite eher als in Masse, aber versch Messung

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat)

(R Gl,help,Gesu)Oman,D/Reed,D: Religion and mortality among the community-dwelling elderly, in: American Journal of Public Health 88, 1469-1475, 1998

Marin county,über 55, affluent,white T2 nach 5 J, 454 Tote, mv /health status –stroke,hypert diab Herzinf cancer arthr kurzatmig tiring easily recent hospitaliz ever surgery srh worried about health, physical functioning-laufen,balancieren, fähig zu housework leg problems , gestürzt, vision difficulty,hearing diff,incontinence/ exercise, sleep hours, take central nervous system medic, alc, BMI, health insurance availability of medical care, living alone, part in social activities (concert play sport event, museum movie dance card bingo club auction, social isolation, part in rel group activities,having confidant, sat with marriage, doing volu work, give ss, having a rel or charitable

group, do grocery shopping or housekeeping for respondent, driving status, lack of access to public transpo, Gesu von spouse, days out of house per week, nights out.. depr, fearfulness memory test !!, - alle getestet auf Zusammenhang mit rel und dann verwendet –s.u. //also: Kg wirkt auch unabh von soc isol/activities –die sind ns zu Kg, desh unten nicht kontroll

Korrel Kg –mort neg(MF,age), wenig Diff weekly-occas, mehr vs never;

Kg zu chronic disease bei M pos, balance diffic M neg, exercise ns, smoke minus, alc minus,overweight pos,

Kg (attend vs nonattend) mv neg zu mort, Ko von age sex unmarried chronic diseases lower body disability balance difficulties exercise currently smokes drinks alc underweight,days not out of house volunteering depr; (Intera mit ss und M ns, eher noch: bei viel ss wirkt rel stärker,

10,5 Punkte (2,5 sample, 2 Messung, 4 mv,bei, 0,5 stat, **1,5 Panel**) **Kg neg zu mort, sehr viele controls, Intera MF/ss ns, eher: bei viel ss wirkt rel stärker; Kg –exercise ns smoke minus alc minus **overweight plus**, bei M zu **chronic disease pos**, balance diffic neg; R Gesu**

4,5 Punkte (2,5 sample, 1 Messung, 0,5 bei, 0,5 stat) **Kg bei M neg zu Depr, bei F nspos, R Gl**

(unter 5) **Kg pos zu volu work MF R help**

(R pos,help)Oman,D/Thoresen,C/Hedberg,J: Does passage meditation foster compassionate love among health professionals?: A randomized trial, in: MHR+ C 13, 129-154, 2010

50 F, 8 M, mehr als die Hälfte spir not rel, Wait list control, T2 nach letzter Trainingssitzung, T 3 nach 8Wochen, T 4 nach 19; EPP –

- 1. Passage Meditation:** Silent repetition in the mind of memorized inspirational passages from the world's great spiritual/religious wisdom traditions, such as the 23rd Psalm, the Prayer of Saint Francis, or the Discourse on Good Will of the Buddha's *Sutta Nipata*. Practiced seated, with eyes closed for one-half hour each morning.
- 2. Repetition of a Holy Word or Mantram:** Silent repetition in the mind at times other than meditation of a single chosen Holy Name, hallowed phrase or mantram from a major spiritual/religious tradition.
- 3. Slowing Down:** Setting priorities and reducing the stress and friction caused by hurry.
- 4. Focused / One-pointed Attention:** Giving full concentration to the matter at hand.
- 5. Training the Senses:** Overcoming conditioned habits and learning to enjoy what is beneficial.
- 6. Putting Others First:** Gaining freedom from selfishness and separateness; finding joy in helping others. Think and act first for the needs of others rather than dwelling on one's own likes and dislikes. When one can promote the true best interests of the whole family, society or world, one's own true personal needs will thereby be included.
- 7. Spiritual Association:** Spending time regularly with others following the EPP for mutual inspiration and support.
- 8. Inspirational Reading:** Drawing inspiration from writings by and about the world's great spiritual figures and/or from religious scriptures.

(umfass Programm, wenig Rel drin) Ko von Mediterfahrung, sE compass love, "I feel a selfless caring for others," "I accept others even when they do things I think are wrong" // altr -Kombin Rushton und 11 Items Johnson -I have taken time to give careful directions to a stranger," "I have shared credit for an accomplishment when I could easily have taken it all." // Interpersonal Reactivity Index (IRI, Davis, 1994). perspective taking("I try to look at everybody's side of a disagreement before I make a decision"), empathic concern ("I often have tender, concerned feelings for people lessfortunate than me") personal distress (. "When I see someone who badly needs help in an emergency,I go to pieces"). because of his or her "religious or spiritual beliefs," the participant had "forgiven myself for things that I have done wrong," or had "forgiven those who hurt me." //relational caregiving self-efficacy scale self-efficacy (perceived competence) for various facets of relating well with patients and coworkers, and dealing with ultimate/spiritual concerns. "help families of patients to deal with the death of patients" "maintain my equanimity when working with difficult or argumentative coworkers." //

(unter 5) **1 Interve** Medit: **compass love pos(in T 4 ns)** , **altr actions ns**, **empathy persp pos (in T4 ns)** , **concern ns**, **distress ns**, -komplex: bei changes Medit pos, aber in T4 oft ns zu controls, /nur bei comp love profitieren die mit low spir/rel mehr, je mehr adherence to EPP-desto mehr Wirkung von Med bei comp love, sonst nicht !, comp love forg persp mediiieren Korrel zu caregiving self-efficacy, (unsicher: Senkung von stress auch da? mediiert Korrel Medit -self efficacy von caregiving) R help

3,5 Punkte (0,5 sample, 1 Messung, 0,5 stat , 0,5 Mediat, **1 Interve**) Medit pos zu forgive (aber in T4 ns), forg mediiert Korrel von Medit zu caregiving self-efficacy, R pos

R Gesu, help) Oman,D/Thoresen,C/McMahon,K: Volunteerism and mortality among the community-dwelling elderly, in: Journal of Health Psychology 4, 301-316, 1999
Marin County, über 55, T 1 90/91, -T2 Nov 95, 2021 Vp -450 sterben, did any volu work at present time -how many volu organizations are you involved with/Kg, frequency of other religious group activities,
(volu neg zu mort, MF; volu hours nsneg)
5,5 Punkte (3 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **Kg/other rel group act -pos zu volu MF, (Diff zwischen no org und Rest, keine Diff 1 vs 2plus orgs)** R help

10 Punkte (3 sample, 1,5 Messung, 3,5 mv, Intera, 0,5 stat, **1,5 Panel**) **mv Kg -neg zu mort (mv : volu, demogr, chronic condition mobility exercise smoke days not out of house depr srh)**
Intera volu 2plus-Kg -risk: volu 56, volu plus Kg weekly 40, volu plus any Kg -66; volu plus groups 37, R Gesu

O'Neill,M: Religious nonprofits in California, in: **Chaves,M/Miller,S:** Financing American Religion. Walnut Creek 1999, 131-139

Mitarbeiter in nonrel membership orgs in Calif -ca 45 000, in rel orgs ca 77 000 - die sind eher M, älter, gebildeter, verdienen weniger, 35 % clergy./aus verschiedenen Quellen: rel orgs geben 86 % für salaries, benefits, building property costs local congr activities aus, Rest für benevolences, für larger mission of the church -internat missions, national and local charities, denom administr , seminaries, /rel groups betreiben Schulen , colleges, hospitals, social service agencies advocacy cultural orgs, World Vision, Hebrew Home for the Aged, YMCA Catholic charities, Loma Linda University Medical Center, Santa Clara Univ,

Orbell,J et.al.: Religion, context, and constraint toward strangers, in: Rationality and Society 4, 291-307, 1992

In Logan, Utah, Eugene-Springfield Oregon, Logan sehr viel Kg, Eugene sehr wenig; -also ist stranger in Logan eher rel, in Eugene nicht,
Logan: Vp bekommt Geld, kann es behalten, gehört ihm, if he gave it it would be lost to him, but its value -distributed across all group members -would increase, If everyone gave -everyone would be better off, wenn man gibt -7 D - wird Gegebenes 2 D für 7 members of other group sein -also 14 D wert sein, oder wenn man an eigene subgroup gibt -6 Personen kriegen 2 D -12 D; an andere Gruppe -7 Personen bekommen je 3 D -21 D, /oder 21 Leute in Raum -Aufteilung in 7erGruppen -Gabe an andre Gruppe ist 2 D wert, // Eugene -play or not play a PD game with others,
5 decisions -free riders und mutual coop payoff mehr als Null, mutual defection und sucker's payoff negativ, per free riding kann man Einsatz verdoppeln, bei being suckered verliert man alles,(unklar)
/do you consider yourself a rel person, do you attend -how regularly, coop rate expected of rel /nonrel people, /Eugene noch: what proportion of your close friends attend your church , have you ever had what you would consider to be a deep religious experience, what proportion of your close friends would you say are rel people
(Religiöse und Nichtreligiöse glauben beide, dass Religiöse mehr kooperieren).

cooperation(vs defection) – srr: zweimal nspos, einmal pos (Logan), Kg pos bei LDS, bei non-LDS ns; (Kg bei LDS untersucht, aber srr bei LDS nicht),

number of cooperative choices (Eugene) –srr zweimal nspos, einmal nsneg; (3 nspos, 1 pos, 1 ns, 1 nsneg) ; Kg ns, andre rel Items –Korrel generally weak and insignificant – at best inconsistent (nicht gezeigt),

(unter 5) **1 Interve srr ns(pos) zu Kooperation in prisoner's dilemma-Spielen (unklar, was das misst, wie das geht) in Logan (LDS-Hochburg) und Eugene (wenig Kg), Kg pos bei LDS, bei nonLDS ns in Logan, in Eugene ns, (These: in LDS-Umfeld koop LDS mehr),Zahlen fehlen z.T.**

Ortberg,J et.al.: Changing attitude and moral obligation: their independent effects on behavior, in: JfSSR 40, 489-496, 2001

Vp 34 J, Caucasian, college-educated, 55 percent were experienced blood donors, adult church classes in a large Baptist church in southern California that was sponsoring a blood drive
personal moral obligation "What are some reasons why you might (not) have a moral obligation to donate?" Consequences of donating blood that generated a negative expectation that donating blood might cause faintness, be inconvenient, be painful, cause sickness, lead to contracting a disease, and might create feelings of anxiety.

Salient religious values : the expectation that donating blood might fill a community need, help save a life, help the church set a good example for the community, be a good way of expressing thankfulness to God (and to other people who donated blood in the past), and might fulfill a Christian responsibility to love others.

Three interventions - first was focused on attitude, the second focused on using religious values to change moral obligations, and the third involved a general church announcement asking for participation in the blood drive. The third intervention provided a group controlling for such variables as knowledge of the blood drive and of the community's endorsement of participating in it. one attitude identified in the pilot study was that a blood donor could be infected with a disease. To change this attitude, information was given to the effect that infection was not possible because the donor had no contact with an infected person or his or her blood. Another negative attitude toward blood donation related to pain caused by needle insertion. To change this attitude, the "pinch method" was demonstrated to the participants. They were asked to pinch themselves, noting that a needle prick hurt less than a pinch, as a desensitization technique. An example of a religious value message was an appropriate analogy drawn for the participants in this religious subculture: "Even as Christ gave his blood to save you, you can give your blood to save another." Another message reminded them that donating blood would be a "good witness for their church to the community." Thus the value intervention increased the saliency of the participants' religious values for the behavior. Each intervention was given to two of six adult church classes.. Participants were first administered the questionnaire. Two weeks later they were exposed to one of these conditions (attitude message, religious value message, or announcement message), and given the questionnaire a second time to test for change in attitudes, moral obligations, and intentions. Since attendance in church classes is strictly voluntary, some persons were present only for the posttest. This allowed for two designs in testing the hypotheses: pre-post test (N = 67) and posttest only (N = 128). Note that the pre-post design controls for any differences between the groups and the posttest controls only for the possible "sensitizing" effects of measuring attitudes and moral obligations in a pretest. Participants' behavior was measured at the actual blood drive sponsored by the Red Cross held at the church six days after the second administration of the questionnaire. The questionnaire consisted

of an attitude measure of three semantic differential seven-point scales (good-bad, pleasant-unpleasant, nice-awful). Moral obligation was measured by a six-point scale ranging from "I personally feel I have no moral obligation" to "I personally feel I have an absolute moral obligation to donate blood at the upcoming blood drive."

Ziemlich unklar –Interve um Angst zu mildern vs Interve mit rel values vs Interve mit church announcement mit Aufforderung zur Teilnahme

Interve mit rel values steigert moral obligation, ns zu intention to give, giving behavior pos; (aber weniger als bei attitude-Interve)

(unter 5) **0,5 Interve, Interve mit rel values steigert moral obligation to donate blood , ns zu intention to give, donating behavior pos (gegenüber control –das ist auch eine rel Interve: church announcement for blood donation); attitude interve wirkt besser**

Ottoni-Wilhelm,M: Giving to organizations that help people in need: differences across denominational identities, in: JfSSR 49, 389-412, 2010

PSID 2001, 2003, 2005, weighted –weil refresher subsamples dazukommen –nat repräs, low income und immigrants, und recontact for nonresponse, births/marriages, und attrition, did you or anyone in your family make any donations during 2004 to organizations that help people in need of food, shelter, or other basic necessities ? What was the total dollar value of all donations you and your family made in 2004 to organizations that help people in need of basic necessities ? giving to combined purpose and international aid organizations (z.B. United Way –hat Kombination von Zwecken, einer ist helping people who are poor) /aber : Familien die 2005 da sind rückwärts verfolgt bis 2001 –giving 2000/2002/2004 genommen (nicht wie oben 2004), ergibt mehr occasional givers, weil Vp nicht jedes Jahr geben (unsicher ob noch andere Fragen dazukommen –haben Sie mehr als 25 Dollar an rel or charitable gegeben ? Frage zu Gabe an 9 Org-typen, eine open-ended giving question), denom –LCMS unter mP eingeordnet; bei couples denom von M genommen, denom weighted, weil Wahrscheinlichkeit, ins sample zu kommen ungleich verteilt ist, ev P(nur Weiße) –Ba, Church of God, Pe/AoG Protestant-Christian, SDA, Reformed, Disciples, United Christians, First Christians, Christian Holiness, Churches of Christ, Amish/Menno, Prot unspecified/other P –and attend once per month/more !, mP –Epi, Lu, Me Pres, Quaker, UCC Congr ; conservative nontrad –ZJ LDS Christian Science !, no-denom P –P unspecified/other P Kg weniger als einmal in Monat, giving –J 78 %, bP 41, ev 51, mP 60;

(mv inc, wealth, Eigenheim, edu, cohort, employed, health, ethnicity, race !, verh, having children, number of children age of youngest child living in South, big city)

giving to basic necessity orgs –no aff und J pos (auch bei amount), (aber sensitivity tests: bei J vs Kath und ev P ns dreimal, no aff nicht analysiert, ist aber schwächer pos als J –also eher noch mehr ns, Diff zu cons nontrad nicht feststellbar –zu hoher Standardfehler; check of each pair of denom family –keine sign Diff, auch nicht zwischen no aff und any denom)

bP/eP/K/no denom P, conservative nontrad (Zahlen wie no aff, aber ns; Analyse von ZJ –geben ns öfter/mehr, ns bei combined/ns bei tsunami) alle ns; give to basic nec/ combined purposes, internat aid orgs –J pos, cons nontrad nspos,

biv –bP neg (wealth inc dazu-ns), mP pos –ns nach controls of Hi/cohort,

Nachprüfung mit GSS-sample 1996 denom und giving –passt, aber nicht gezeigt !

Nachprüfung mit donations to help the victims of the tsunami –(auch: donations given through congreg) –Diff bei J bleibt (no aff unklar),

mit Kg zweimal pro Monat oder mehr (single head of family oder beide Partner) –aber nur zu basic necessity –no aff mit wenig Kg (? Unklar ob gemessen) pos, bP ev P K mit wenig Kg ns, mP no denom P conservative nontrad mit wenig Kg pos, /mit viel Kg: bP evP K J pos, //bei evP bP K wirkt Kg eher (pos) bei mP no-denom P eher denomin, bei conservative nontrad und J beides(sehr wirre Analyse dazu, was Falsches tun –denom und denom plus Kg als Basis nehmen und so angeblich was Falsches rausbekommen (was aber gar nicht stimmt, ev P mit Kg gibt mehr als mP mit Kg, Autoren streiten das ab) als Beleg für Regnerus et al. 1998 hätten das ähnlich gemacht),
rel giving und sec giving (to edu, health, arts etc) –pos give an basic necessity orgs, (auch bei denom, außer no aff, no denom P)
ohne Zahlen: GSS 1996, 2002, 2004 –give money food clothing to needy neighbor –ev P bP pos, to a needy friend/relative ns,

8 Punkte (3 sample, 2,5 Messung, 2 mv, Intera, 0,5 stat) **giving (überhaupt, amount) to org that help people in need of food, shelter, other basic necessities (zus mit internat combined –no aff ns)–denom ns bis auf J (auch bei give wegen tsunami) , ZJ nspos; no aff evtl auch pos, aber sehr dubious –s.o.//ev P/bP mit wenig Kg ns zu K mit wenig Kg; no aff/mP/J/nodenomP cons nontrad mit wenig Kg pos; ev P bP K mit viel Kg pos zu giving (vs K mit wenig) ; die andern ns –//rel giving und sec giving pos zu give an basic necessity orgs;**
(ohne Zahlen: GSS give to needy neighbor –evP bP pos, to needy relative/friend ns)

Ottoni-Wilhelm, M et.al.: The intergenerational transmission of generosity, in: Journal of Public Economics 92, 2146-2156, 2008

Center on Philanthropy Panel Study COPPS, the name of the philanthropy module within the PSID heads and spouses in the 2001 wave who were children in the original 1968 family units or were subsequently born into the PSID's nationally representative subsample (the SRC ample matched sample is disproportionately representative of children early in their life-cycles, family's "donations specifically for religious purposes or spiritual development, for example to a church, synagogue, mosque, TV or radio ministry;" "not include donations to schools, hospitals, and other charities run by religious organizations" –das gehört zu sec giving plus poverty relief, health, education, combined purpose organizations (e.g., the United Way, Catholic Charities, the United Jewish Appeal, etc.), the arts, environmental protection, neighborhood and community organizations, international relief, and open-ended, respondent-defined categories.

parents rel giving (vs no giving) –child rel giving pos, amount pos; sec giving pos, amount pos;
parents sec giving (vs no giving) –child rel giving nspos, amount ns, sec giving pos, amount pos (religiöse machen auch sec giving, Umrechnung: religiöse geben an sec/rel etc fehlt..)

oder: child rel giving –wenn parents rel giving machen pos; amount pos; wenn Eltern sec giving machen - nspos, amount ns; child sec giving –wenn Eltern rel giving machen pos, amount pos, wenn Eltern sec giving machen –pos, amount pos

(mv parents give to religious and secular purposes, current income and average past income, home equity and wealth excluding home equity, dummies for wealth and home equity being zero/negative, edu, rel affil of household head, sex age race ethnicity work status health marital status of household head, number of children in household, South, large metropolitan area)

mv -child rel giving, amount –parents rel giving, amount pos, parents sec giving, amount neg, child sec giving, amount –parents rel giving amount nsneg, parents sec giving amount pos (anders als biv, hier auch amount von parents –nirgends erhoben),

children whose parents give to religious purposes give more to secular purposes (health, other, not to poor, edu, combined purposes) but the children's secular amount does not increase with the parents' religious amount

7,5 Punkte (3 sample, 2 Messung, 2 mv, 0,5 stat) **Kind give to rel (und amount) –parent give to rel pos, parent give to sec nspos(bei amount ns), Kind give to sec (und amount) –parent give to rel pos, parent give to sec pos;**

mv child rel amounts (auch Ko von parental give -!) –parental give to rel pos, give to sec neg; child sec –parental give to rel nsneg (oder pos –vgl: children whose parents give to religious purposes give more to secular purposes (health, other, not to poor, edu, combined purposes) but the children's secular amount does not increase with the parents' religious amount), sec give pos;

Ozorak, E: Love of God and neighbor: religion and volunteer service among college students, in: RRR 44, 285-299, 2003

univ students, 60 % machen volu mindestens einmal während vier Jahren dort, 40 % K, 40 P (UMC meist), no volu und no interest -4 F,15 M -ceiling /prayer styles- close to God (feel very close to God when I pray), concrete petitionary prayer –most of my prayers are for God to solve problems for me; confessional prayer –confessing my sins to God helps me live a better life, empowerment –I often ask God to strengthen me so that I may help others, feeling good in prayer – When I pray, I feel secure, intercessory prayer –I often pray on behalf of other people, thanksgiving –When God has answered my prayers, I always give thanks, ritual –When I pray alone, I have a ritual that I adhere to strictly; //ever felt presence of God –qualities experienced: powerful, caring, other, / motives for volu –extrinsic (requirement, social pressure, resume enhancement) intrinsic –enjoyment, values, seeing a need; /

list of college-mediated service projects underway off campus, -willing to be contacted by project leader, volu –worthwhile, how likely to volu again, involved in projects,/ intrinsic motives for volu –belief in God pos, srr pos, God caring pos (nur F), prayer –alle Items pos, außer bei M: petitionary, intercessory, ritual; (zu extr motives alle rel Items ns), volu worthwhile/likely to repeat –fast alles ns (prayer,srr,belief, caringGod) –außer: worthwhile-caring God F pos, intercessory F pos; likely to repeat –srr F pos,feeling good in prayer M pos; (unsicher ob mv, Ko auch von intrinsic/extr motives, die wirken sehr pos), involved in projects/willing to be contacted- fast alle rel Items ns –belief in God mal bei M, mal bei 'F pos, srr bei F, empowerment prayer und ritual prayer bei F pos, (hier intri/extr motives dabei und worthwhile/likely to repeat –I nun schwächer pos, z.T. ns –daraus folgt: es ist mv –Kannib/ÜberKo) (fast alle willing to be contacted –aber kaum einer macht dann volu, /

5,5 Punkte (1 sample, 3,5 Messung, 0,5 mv ?, 0,5 stat) **belief in God, srr, caring God, versch pray-Inhalte (8)–pos zu intrinsic motivation für volu (ns zu extr) , zu volu worthwhile/likely to repeat/involved in projects/willing to be contacted for project allermeist ns, starker Kannib/ÜberKo**

Paciotti, B et.al.: Are religious individuals more generous, trusting, and cooperative ? An experimental test of the effect of religion on prosociality, in: Research in Economic Anthropology, 31, 269–307, 2011 Study 1

university students, Dictator game, Intrinsic 9 Items, Extr 11, Maltby/Lewis, Q Batson 93, 12 Items,

mv age gender macchiavellian –amount given: I nspos, E Q nsneg,
(unter 5) **Dictator game, mv age gender macchiavellian –amount given: I nspos, E Q nsneg**

Study 2:

Mitglieder von rel und sec groups,

UC Davis student organizations (churches: 5 groups, N 49; secular clubs: 5 groups, N 41) community organizations from Davis, CA (churches: 6 groups, N 62; secular clubs: 4 groups, N 31)

39 J, rel mehr F, sec mehr M,

DG und trust game - the first player has the opportunity to send some portion of \$10 to a second player. This amount was doubled by the experimenter, and allocated to the second player. Without knowing what amount was sent, the second player then decided how much they wanted to return to the first player for all of the possible amounts that might have been sent to them. The Trust game may measure a tolerance for risk, but likely reflects the degree to which the first player expects the second player to be trustworthy, and return a fair portion.- in-group framing treatment. Half of the participants in each group were given a sentence in their instructions stating that their paired partner had “Religious beliefs and a relationship with God.” The other half of the participants read a statement saying that their paired partner had “No religious beliefs and no relationship with God.”

Experiment wird nach Org-service/meeting gemacht, in org settings,

DG –rel student 4,9, sec student 3,5, rel nonstudent 6, sec nonstud 3,7; I nspos, E nsneg, Q nsneg

mv –post-game (degree to which participant self-reports to understand directions, and trusted that the experimenter would preserve anonymity and send money to other participant), age, gender,

macchiavellian –I pos, Q pos, E neg; in-group pairing pos, member in rel/sec group ns

trust game –rel (member in rel org) stud 3,3, sec stud (member in sec org) 2,5, rel nonstud 3,7, sec nonstud 2,4; rel partner 5,2, nonrel partner 4,4;

mv (s.o.) –I E Q ns, in group pairing (wer einen rel Partner hat) pos, rel group pos; Intera : intr Vp die rel Partner haben, die in rel group sind -geben nicht mehr;

5,5 Punkte ? (1 sample, 2,5 Messung, 1 mv, Intera, 0,5 stat ? **0.5 Interve**) bei DG: **wer mit Mitgl von rel Gruppe spielt (nach der Sitzung)–wohl pos (vs Mitglied in säk Gruppe, angeblich ns, Diff hier aber größer als bei trust game, wo angeblich Sign da ist), I Q pos, E neg, wer einen rel Partner hat bei Spiel–pos (egal wie rel er selbst ist), wer das hat und viel I hat –gibt nicht mehr; wer mit Mitgl in rel/säk Gruppe spielt–I ns zu give;**

bei trust game: I E Q ns, wer rel Partner hat pos, mit Mitglied von rel group spielt - pos; (- zu Galenthese: sec wäre gleich, wenn es Gruppenmitgl wären –hier widerlegt, säk Gruppenmitgl geben einander nicht so viel wie religiöse)

Study 3:

students, Public goods game -

The participants had initial endowments of 5 dollars, participated in five-person groups, and each experiment ran for 10 rounds (with the end time known to all participants). All decisions and communications were anonymous

,five participants sat around the table, each in front of a cardboard box. each participant’s cardboard box contained four plastic trays labeled “Private Account” and two of these held nickels totaling 5 dollars.

The script emphasized that this was their money and that this fund could either grow or diminish depending on the decisions made by them and the other participants.. Participants were told to consider making a contribution to the public account. They were to take between 0 and 10 nickels from their “Private Account,” and place them in the transaction box slots labeled “Contribution to Public Account.: “At end of each round, the researcher will sum all of the public account contributions, double this

amount, and then distribute it equally to each individual.” Finally, individuals were asked to open up their “communication folder” and write a message to the other participants “concerning how decisions should be made in this experiment.” If they had nothing to say, they were asked to write “no message” to help preserve anonymity in the event that only a few people chose to write messages. When complete, the researcher gathered the folders from participants, shuffled the folders to preserve anonymity, and read aloud word for word all of the messages.

five types of treatments (number of 5-person sessions in parentheses): Baseline (7), Communication (6), Positive Sanctions (12), Neutral Sanctions (15), and Advice (11). Baseline treatment - groups were not allowed to communicate, and did not have any options to influence the payoffs of other participants. All of the other treatments allowed participants to communicate with written messages. Communication, participants only had the option to communicate with written messages, and could not use any sanctions. Positive Sanctions treatment, participants could earn revenue directly from the reward system. Neutral Sanctions -sanctions offered the opportunity to increase levels of cooperation, but participants could not gain money by rewarding one another. In both of these treatments, individuals had the opportunity to add, subtract, or take no action. The options labeled “Subtract” and “Add” stated that the participant could pay a specific number of nickels to have the researcher take away (or add) money to individuals’ accounts who contributed less (or more) than a specific amount to the public account. Finally, in the Advice treatment, we gave groups the opportunity to transmit advice to another group about how the game should be played. After a group had participated in 10 rounds, they were instructed to write a message in their communication folder that would be read aloud to a future group of participants. Except for the first (progenitor) generation, each group heard all five pieces of advice from the previous generation read aloud before the first round.

A participant’s contribution in round $T + 1$ is likely influenced by a number of factors that occurred in round T (and possibly earlier rounds). For example, it is possible that contributions by other players in previous rounds might lead a participant to contribute more or less in the following round. Our design adds the additional complexity of experiencing communication, rewards, and punishments in each round. Thus, it is also plausible that communication and various sanctions in previous rounds influence future decisions. To understand the role of these forces, we adopted a panel data regression design. Random-effects Tobit models were used to predict the degree to which contributions were influenced by a variety of variables that were lagged to account for behavior in the previous rounds ($T1, T2, T3$). These include (1) a participant’s own contribution in earlier rounds; (2) the deviation of a player’s contribution from the group average; (3) the amount and type of messages; and (4) the amount and type of sanctions administered. The models accounted for numerous “nuisance” variables such as round, overall contributions in early rounds, and dummy variables to control for all of the various treatments involving communication and sanctions. The individual level questionnaire data were then treated as static trait variables for each subject, and allowed us to explore the degree to which such factors contribute to game dynamics.

mv –game rounds, public goods contrib., own contrib., Macchiav –I: baseline pos, comm/advice nspos, pos/neutral sanctions ns; E –baseline pos; Q –baseline neg, comm nsneg, advice nsneg, pos sanctions pos, neg ns;

(unter 5) **0,5 Interve** Gabe an public fund (etwas unklar) **Aggregat (alle Bedingungen zusammen):**
I pos, E/Q ns; bei Einzelbedingungen - I: baseline pos, comm/advice nspos; pos/neutral sanctions ns; E –baseline pos; Q –baseline neg, comm nsneg, advice nsneg, pos sanctions pos, neg ns;

Parboteeah, K et.al.: Formal volunteering: a cross-national test, in: Journal of World Business 39, 431-441, 2004

WVS, 21 countries, Argentina, Australia, Brazil, Chile, Finland, Germany, India, Japan, Mexico, Nigeria, Norway, Philippines, Russian Federation, South Africa, South Korea, Spain, Sweden, Switzerland, Turkey, U.S.A., Venezuela. Vp 38,119.

active members of sport or recreation organization, art, music or educational organization, political party, environmental organization, professional organization, charitable organization, and any other voluntary organization summary score -adding the number of organizations individuals were actively involved in. /Aggregat - purchasing power parity estimation of gross national product// educational attainment score -2/3 of adult literacy rates + 1/3 of means years of schooling. / "The economic system in this society is designed to maximize collective interests" and "Leaders encourage collective loyalty even if individual goals suffer" - concern for societal well-being./ liberal democracies -. freedom of group opposition, political rights and effectiveness of the legislative body/

Aggregat Kg - percentage of people attending religious services weekly, indiv impo of God, biv: volu -Kg Aggr pos, impo of God ns (Korrel impo-Kg nur 0.11!!), (mv age, edu, MF financial sat, BSP/Kaufkraft, Aggr edu, collectivism, lib democr //coll -sehr pos zu lib dem, Aggr edu)

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **volu für säk Org -pos zu Aggregat Kg, ns zu indiv impo of God,**

Park, J/Smith, C: „To whom much has been given...“: religious capital and community voluntarism among churchgoing Protestants, in: JfSSR 39, 272-286, 2000

Religious Identity and Influence Survey; P mit Kg two or three times a month or more, /volunteered for a church program that serves the local community, volunteered for a local community organization not related to a church, /impo of faith, church activities, Kg mehr als 2-3 mal, //rel identity -Sbez Fundam, evangelical, mainline, lib P; auch für Eltern// family's impo of faith, attended Christian school/college, children in Christian school, number of close friends and family considered to be Christians, volu for church program for local community -(-jeweils mv demogr, Kinderzahl, employed, county population, residential stability) impo ns, church activities pos, Kg mehr (ceiling) ns; //dann: evangelical pos, lib/mP/Fundam ns, //dann charismatic pos, //dann elterliche denom -mP pos (Rest -Fundam, lib ev K nonrel ns), family's impo ns, attended Christian school ns, attended Christian college ns, //dann child in Christian school ns, Christian friends/family pos, (alle zusammen, mv, -church activities, parents mP, Christian friends/family)

volu for nonchurch community org -, church activity pos, **Kg mehr neg;** family impo pos, dann: alles andere ns (lib ev, family lib/impo ns pos),

volu an sich -church activities, ev, charismatic, parents lib, Christian friends/family, Rest ns; (evtl sind für Vp volu auch church activities -dann wäre es AutoKo)

7,5 Punkte (2 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **bei P-Kirchgängern: volu for church program for local community -impo ns church activities pos, Kg (ceiling) ns, evangelical pos, charismatic pos, lib mP Fu ns; Eltern mP pos, family impo ns, attend Chr school/college ns, child in Chr school ns, Christian friends/family pos//bei volu for nonchurch community org -church activity pos, **Kg neg,** family impo pos, Rest ns (Kannib)**

((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

(Items zu Persönlichkeit und die ist damit –wenn sie mit Rel zusammenhängt –ein Faktor)

Religiosity –N pos oder O

(unter 5) **smoking O pos, A/C minus, N plus -oder: E plus, N minus, R Gesu**

(unter 5) **traffic violations O pos (oder A minus, E minus) honesty –A ns pos, oder O minus R Krim**

((R Krim, help, Gesu, pos, allg) 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

(unter 5) **alc –E pos, C neg; tobacco –E pos/ns oder A minus; routinely exercises E pos, N neg; dieting A minus/ns R Gesu**

(unter 5) **honesty A/C plus , traffic violations –C minus/ns R Krim**

(zur Info: R pos, help, Gesu, allg) Paunonen, S/Ashton, M: Big Five factors and facets and the prediction of behavior, in: JPSP 81, 524-539, 2001

Korrel von BigFive facets zu: willingness to share money -5 von 6 A Items!, religiosity –vulnerab minus, trust tender altr(A), impulsiveness neg (N), tobacco consumption – Imp anx vuln self-discipline(C minus) neg, hostility (N), -eher wenig Relbezug//routinely exercises – activity selfdisci vuln neg, excitement seeking, anx minus(E plus, C plus, N minus), wenig Relbezug; dieting –depr, anx selfdisci neg, self-consciousness imp (alle N außer sd) –wenig Rel bezug; alc consumption – Imp depr dutifulness/self disci minus, hostility plus (C und N) /Obesity –Depr selfconsc anx imp achievem minus (N)

Items zu Persönlichkeit und die ist damit –wenn sie mit Rel zusammenhängt –ein Faktor) religiosity – A plus trust tender altr, N minus –vulnerab impulsive; N hier anders: anx angry hostility, depr, self-consciousness, impulsiveness, vulnerability

5,5 Punkte (1 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **Tobacco –imp anx vuln pos, s-disci pos; exercise –self disci pos, anx vuln neg; dieting –depr anx imp pos, self disci neg, alc –imp depr pos, self-disci neg, obesity –depr anx imp pos, (meist: N-artiges neg, C-artiges pos zu GesuV)**

(unter 5) **willingness to share money 5 von 6 A-Items pos; R help**

Paxton,P et.al.: Volunteering and the Dimensions of Religiosity: A Cross-National Analysis, in: RRR 56, 597-625, 2014

EVS 1999-2001, 15 Länder, W-europa, Austria, Belgium, Denmark, Finland, France, Germany, Greece, Iceland, Ireland, Italy, Luxembourg, Malta, Netherlands, Spain, Great Britain

“currently doing unpaid voluntary work” for (1) Social welfare services for elderly, handicapped or deprived people, (2) Religious or church organizations, (3) Education, arts, music or cultural activities, (4) Labor unions, (5) Political parties or groups, (6) Local community action on issues like poverty, employment, housing, racial equality, (7) Third world development or human rights, (8) Conservation, environmental, animal rights groups, (9) Professional associations, (10) Youth work (scouts, guides, youth clubs, etc.), (11) Sports or recreation, (12) Women’s groups, (13) Peace movement, (14) Voluntary organizations concerned with health.

religious salience is a factor score estimate of the underlying latent variable from a confirmatory factor analysis of four questions about the importance of God, the importance of religion, the self-reported religiosity of the individual, whether or not the person feels religion provides comfort.// belief- strength of belief in God, the afterlife, heaven and hell

9 Punkte (3,5 sample, 3,5 Messung, 1,5 mv, bei, Intera, 0,5 stat) **volu (incl rel) -Kg pray salience pos, belief ns, K/orth neg, P no aff ns (Kannib) ; bei P K no (!) Kg pos, sal pray manchmal pos, belief bei K neg; Intera bei denom 4 von 9 pos;**

Korrel zu sec volu: Kg sal pray pos, belief ns (bei Ko der drei andern: neg), denom ns; Intera Kg und sal/belief pos; (rel volu: Kg pray sal stark pos, belief ns, orth /K pos, P pos, Intera ns)

(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, Francis 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**

Pelham,B/Crabtree,S: Worldwide, highly religious more likely to help others, 8.10.

2008,<https://news.gallup.com/poll/111013/worldwide-highly-religious-more-likely-help-others.aspx>

Befragungen zwischen 2006 und 2008 mit mindestens 2,000 Erwachsenen in den meisten (mehr als 140) Ländern,

highly religious -rel impo to my daily life plus attended a religious service in the week before being surveyed vs Rest -donated money to a charity in past month -Europa 43 -28; Americas 39 -28; Africa 23-15, Asia 41-26; highly religious -income 10 000 D, less religious -17500 -trotzdem geben Religiöse mehr

volunteered your time to an organization in past month -Europa 24 -17; Americas 29 -18; Africa -27-17, Asia 24-19,

helped a stranger or someone you didn't know who needed help -Europa 42-36, America 56-49, Africa 52 -43, Asia 46-37

Diff gelten innerhalb von Christentum, Judentum (bei stranger plus 15) Buddhismus (bei stranger plus 7), Hinduismus, Islam

7 Punkte (3,5 sample, 2 Messung, 1 mv, bei, 0,5 stat) **highly rel (impo plus Kg) -donate money to a charity/volu time to an org/helped stranger pos, innerhalb Christentum, Judentum, Islam, Buddh Hinduismus,**

Penner, L.: Dispositional and organisation influences on sustained volunteerism: an interactionist perspective, in: Journal of Social Issues 58, 447-467, 2002

readers of USA Weekend, im Internet, 77% F, 25 % other religions, 15 no aff, 60 P/K

having worked as a volunteer during the previous 12 months., number of charities for which volunteered, the nature of primary charity, how much time spent working for that organization, tenure as a volunteer for that group.

Other-oriented Empathy prosocial thoughts and feelings, empathetic feel responsibility and concern for the welfare of others.

Helpfulness - prosocial actions, being helpful and unlikely to experience self-oriented discomfort in response to others' distress

volu -belong to organized rel pos, srr pos; 22 % volu for rel; auch ohne diese -rel pos zu volu; srr/belong to organized rel -number of organizations worked for, length of service at primary charity, amount of time spent as a volunteer at that charity pos; helpfulness schwach pos, empathy pos, mv age edu gender income, dann dazu religiosity, empathy helpfulness zu number/length/time spent-zweiter Block sign, aber unklar, ob rel darin sign;

6 Punkte (1 sample, 3,5 Messung, 1 mv, 0,5 stat) **srr/rel affil pos zu volu, number of orgs worked for, length of service, amount of time, helpfulness (schwach), empathy; auch ohne rel volu -srr/affil pos zu (dann sec) volu;**

(R pos, div, fert, help, Gl) Pennings, Ray et.al.: (2011). Cardus education survey: Do the motivations for private religious Catholic and Protestant schooling in North America align with graduate outcomes? 2011 Hamilton, Ontario,

Web-based surveys. Science of Generosity Survey participants were asked what type of high school they attend - public, Catholic, conservative Protestant or "Christian school," other Christian, non-Christian religious, nonreligious private, or homeschool.(dann aber nur K,P, nonrel private,homeschooling gezeigt) we limited the sample to respondents aged 23-49 who indicated that they had graduated from high school.

second survey -23 and 40 J, graduated from high school

Ko von age, race, gender, parental characteristics such as educational attainment, religious service attendance, academic push from parents, religious affiliation, family structure

public schools Basis -feelings of moral obligation to give at least 10 percent of their income to religious organizations or charitable causes -P pos, K ns, nonrel neg,

charitable donations allg - P pos,K ns, nonrel neg,

char donations to congr -P pos, K ns, nonrel ns,

char donations to rel causes outside congr -P pos, K nsneg, nonrel neg, ;

I would be very unhappy with myself if I thought I was not a generous person -P pos, K ns,nonrel stark neg,

volunteer hours within church congregation -P pos, K neg, nonrel neg,

church related mission trips -P pos, K ns, mv pos, nonrel ns,

church related evangelism trips -P pos, K nsneg/mv nspos, nonrel mv nspos, church related relief and

development trips -P pos, K/nonrel pos ((kath Schulen -akademisch pos, Glaube und rel/moral/soziales Verhalten nicht anders als public schools, P akademisch schlechter, Glaube Verh besser)

8,5 Punkte (3 sample, 4 Messung, 1 mv, 0,5 stat) **tithing-Pflicht/charitable donations allg/to congr/to rel causes outside congr/would be very unhappy with myself if I thought I was not a generous person -prot Schule pos, kath ns, nonrel neg, Basis public school,/volu hours within church congr -K neg, P pos, nonrel neg;/church related mission/evangelism trips -P pos, K ns, nonrel ns; church related relief and development trips -P pos, K/nonrel pos; (Kannib)R help**

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **helplessness in dealing with life's problems - Schultypen: K ns, P neg, nonrel ns, feelings of unclarity regarding life goals or sense of direction K neg, P neg, nonrel ns Basis public school R Gl**

5 Punkte (3 sample, 0,5 Messung, 1 mv, 0,5 stat) **number of children -Schultyp: K neg, P pos, nonrel neg; Basis public school, R fert**

5 Punkte (3 sample, 0,5 Messung, 1 mv, 0,5 stat) **divorce -Schultyp -K P nonrel neg (vs Basis public school) R div**

feelings of gratefulness for income and possessions, however limited they may be -Schultypen -K neg, P pos, , nonrel ns

Catholic schools report placing more students in an elite (ranked in top 20) university als P, mean SAT scores of the admitted students in the universities our graduates attended -K/P ns, nonrel pos, Zugang zu open-admission univ (leichter) -K und nonrel neg, P pos//attend prestigious univ -nonrel/K ns, P neg; attend Univ die nur Bachelor als Abschluss anbietet vs Doktor -P pos, K neg, nonrel ns/pos, years of edu - nonrel -K -P/advanced degree vs college degree -K nonrel ns, P neg;

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **gratefulness pos zu Schultyp P, K neg, nonrel ns; public ns, kath Schulen -Studenten gehen an bessere Unis mit anspruchsvolleren Abschlüssen, haben mehr edu als P, nonrel noch mehr R pos**

Pepper, M et.al.: A study of multidimensional religion constructs and values in the United Kingdom, in: JfSSR 49, 127-146, 2010

Working Bev sample, rr 13 !, 23 % no rel, Guildford churchgoer sample; 10 churches were Anglican (across evangelical, liberal, Anglo-Catholic, and middle church positions), a Roman Catholic, a Methodist, and a New Church congregation, rr 39/Kg -Vp älter, mehr edu, considered herself/himself to be a religious person /considered herself/himself to be a spiritual person (on the same scale as subjective religiousness). God Concepts – benevolent guide: forgiving, guiding, helpful, loving, merciful, powerful, supporting; strict –punishing, rigid, strict, wrathful, distant: distant, impersonal inaccessible; servant –serving, helpful, humble, ; kingly- majestic, kingly ruling; Schwartz value –1=opposed to my values, 0=not important, 7=of supreme importance, poor reliabilities for tradition ($\alpha = .59$ and $.50$), a combined conformity–tradition value type was constructed. It consisted of the four conformity values and two tradition values (“humble” and “accepting my portion in life”), since “world peace” occurred in the tradition–conformity cluster it was excluded from the universalism value type and “inner harmony” was substituted //substituting “healthy” for “reciprocation of favors” in the security value type resulted in improved reliability (originally $\alpha = .58$ and $.64$ for the general public and churchgoer samples, respectively). Reliabilities for the value types ranged from $.60$ to $.76$ (unzuverlässig !) Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature - Social justice protecting the environment – Bev: srr neg, Kg ns, spir ns, rel identify neg, churchgoers: srr/spir ns; Gottesbilder –alle nsneg, strict einmal sign neg, distant nspos; Benevolence - Preservation and enhancement of the welfare of people with whom one is in frequent personal contact Helpful Forgiving –Bev: srr pos, Kg pos, spir pos, rel id pos, churchgoers: srr ns, spir pos; benev guide pos, distant neg, strict neg (Kg’er: nsneg), kingly nspos (Kg’er pos), servant pos; bei mv demogr meist ebenso; 5 Punkte Punkte (1 sample, 3 Messung, 0,5 mv, 0,5 stat) **Schwartz universalism (unzuverlässig) –srr neg, Kg ns, srs spir ns, rel identif neg bei Bev-sample/Kg’er sample: srr/spir ns; alle Gottesbilder nsneg außer distant nspos; benevolence –srr/Kg/spir/rel id pos, bei Kg’ern srr ns, srs spir pos; Gottesbild benevolent guide pos, distant neg, strict neg (Kg’er nsneg), kingly nspos (Kg’er pos) servant pos;**

(R pos, help) Perkins, H: Student religiosity and social justice concerns in England and the United States: are they still related ?, in: JfSSR 31, 353- 360, 1992

78/79 und 88/90 –an Univ in GB und USA, introductory sociology courses, // humanitarianism -People who have done well in life have an obligation to help the less fortunate; it is the responsibility of all members of society to help those members who are unable to help themselves, // all members of a society ought to have an equal opportunity to acquire the desirable things in life, even though some will get more than others, even though some inequalities exist, all people should be treated the same without regard to sex race religion ethnic background or other such factors, (mehrere Ideen in Frage drin)

/it is probable that there are racial characteristics which make some people superior to others, inherited mental and or physical characteristics tend to make certain ethnic or racial groups better than other groups, (z.T. wahr),

/denom other/none viel da, //people would be better off if they returned to religion, not only for spiritual and ethical guidance but for answers to many questions which mankind is too limited to answer satisfactorily; rel can help resolve and give guidance to the pressing moral social and even political problems of the day, //humanit-mv demogr, school,Fach – rel pos (USA 88 ns pos) , moderate rel gleich keine Rel; P England 78 neg, 88 pos; //egalit – England ns, USA 78 pos, P USA 78 neg, //racism –moderate pos ! Engl 88, USA 78; denom ns außer K USA 88 pos

4 Punkte (1,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **Hilfsbereitschaft pos zu rel, moderate nspos vs keine Rel, USA England, P England 78 neg, 88 pos; R help**

4,5 Punkte (1,5 sample, 1,5 Messung, 1 mv, 0,5 stat) **racism (schlechte Messung)moderate rel pos , Chancengleichheit ns/unklar, R pos**

Perks,T/Haan,M: Youth religious involvement and adult community participation: do levels of youth religious involvement matter ?, in: Nonprofit and Volunteer Sector Quarterly 40, 107-129, 2011

National Survey of Giving, Volunteering and Participation, Canada, ab 25 J, /youth rel involvement – active in a religious organization during grade/high school, /informal volu –did you help anyone on your own with housework, yard or maintenance work, shopping or driving someone to appointments, providing care to sick or elderly, visiting elderly, babysitting, writing letters for someone,solving problems, finding information filling out forms, teaching coaching operation of business or with farm work//

unpaid volu for org –canvassing, campaigning, fundraising, serve as member of a board or committee, provide info or help to educate,org or supervise activities or events, consulting executive, office, administrative work, teach coach, provide care, support, provide health care in hospital/senior citizen's home, provide assistance as a member of selfhelp mutual aid group, collect serve deliver food or other goods, help maintain repair build facilities, volu driving, help with first-aid,fire-fighting,search rescue, activities at protecting environment

//for how many orgs did you volu,

//are you a member or participant in a service club or fraternal assoc, a work

related/political/cultural/educational hobby sports/recreation org, school group, neighborhood civic community assoc

active in a rel org in youth –go door to door to raise money pos, do some kind of volu work pos,// mv (age,gender,marital status,nativity,length of time in community,working status,inc,edu, current involvement in rel-affiliated group) –informal volu pos, formal volu pos, number of volu orgs pos, member of community ass pos (auch noch pos bei Ko von go door to door raise money,volu work as youth, belong to a youth group, organized sport group, active in student government)

Stärke: rel korrel mehr mit volu als working status,inc, age, gender, marital status,nativity)

9,5 Punkte (3,5 sample, 3 Messung, 2 mv, bei, 0,5 stat, **0,5 Panelersatz/retrosp**) **active in a rel org during grade/high school pos zu informal/formal volu/number of orgs, für die man volu macht, member in community assoc als Erwachsener(alles eher säk Org), pos zu go door to door to raise money/do some kind of volu work in youth**

Perl,P/Olson,D: Religious market share and intensity of church involvement in five denominations, in: JfSSR 39, 12-31, 2000

Hoge-sample aus Money Matters, AoG,K,Pres, SBC, ELCA, jewells 125 congr, Info durch pastor/priest,/ market share -proportion of all church adherents belonging to denomin in county

Attendance Rate -Usual attendees at weekend worship service, divided by total members.

Financial Giving Total receipts from regular and special offerings during the previous year, divided by total households.

Religious Context (From 1990 Glenmary Data) Denominational Pluralism: The inverse of the Herfindahl Index for all denominations in the county. Percentage of adherents who are members of conservative Protestant denominations. For AOG and SBC cases, this is changed to percentage of adherents belonging to all other conservative Protestant denominations. Congregational Demographic Controls (From Congregation Informant) Number of congregation members Estimated average household income, based on distribution of households across four response categories Percentage of members with college degrees. Estimated average age of members, based on distribution of members across five response categories. Percentage of members who are white, who are female. (From Congregation Informant -Christian Duty -designating the Christian duty most emphasized by the congregation: Helping others to commit their lives to Christ Helping to change unjust social structures. Following the teachings of Jesus as the basis for spiritual growth reference category is: Faithfully participating in the tradition and sacraments of the Church. Biblical Meaning: extent to which the congregation holds that there is one best interpretation of biblical meaning and that the congregation comes closest to teaching that interpretation. Teaching Conformity strictness of the congregation's teachings in relation to the denomination as a whole.

financial giving –neg zu market share von (fünf) denom (mv inc, congr demographics, county demographic controls –popul growth, family inc, popul urban/white/male, region)/(obwohl market share bei AoG und Pres wenig variiert und klein ist),(bei LDS –market share pos zu giving) , denom pluralism ns, cons P –share pos, (cong members neg, cong average inc ns, edu/white pos), cong emphasizes evangelism ,spir growth,social justice, tradition and sacraments/biblical meaning am besten bei congr, teaching conformity –strictness ns;

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **Aggregat financial giving to congr in Hoge-sample (AoG,K, Pres, SBC, ELCA) –neg zu market share dieser denom, denom pluralism ns, pos zu cP-Anteil an adherents, cong – members neg, inc ns, edu white pos, age F ns; duty (commit lives, change soc structures, spir growth, trad und sacraments), strictness, congr erfüllt biblical meaning am besten ns, (Kannib)**

Perry,J et.al.: What drives morally committed citizens ? A study of the antecedents of public service motivation, in: Public Administration Review 68, 445-458, 2008

(vgl Littlepage 2007) rr 38, winners of the Daily Point of Light Award and the President's Community Volunteer Award. The Daily Point of Light Award honors individuals and volunteer groups that have made a commitment through service to help meet critical needs in their communities. Each weekday one volunteer or volunteer effort in the country is named a Daily Point of Light. given to those who find innovative ways to meet community needs, efforts that often lead to long-term solutions and impact social problems in their local communities. the nation's highest honor for volunteerism. -engaged in

community services that address unmet human service, educational, environmental, and public safety needs.

Family Socialization My parents actively participated in volunteer organizations. b. In my family, we always helped one another. c. Concerning strangers experiencing distress, my parents generally thought that it was more important to not get involved. (Reversed) d. My parents frequently discussed moral values with me. e. When I was growing up, my parents told me I should be willing to "lend a helping hand." f. When I was younger, my parents very often urged me to get involved with volunteer projects for children.

Religious Activity Please indicate how often you: a. Attend religious services b. Pray or read religious text c. Practice traditional religious rituals at home d. Take part in any of the activities or groups of a church, synagogue, mosque, temple or other place of worship other than attending service e. Take part in any of the activities or groups of a religion or faith service

Formal Volunteering Please indicate which category is closest to the number of hours you volunteered with the following type of organizations in the past year. a. Religious organization (not church-affiliated schools) b. School or educational organization (can include church-affiliated schools, libraries) c. Political groups and campaigns (political parties, nonpartisan political groups) d. Human service organizations (Red Cross, YMCA, day care, homelessness) e. Other national or local organization(s)

Informal Volunteering : Please indicate which category is closest to the number of hours you performed any of the following types of informal volunteering for strangers, friends, neighbors, or relatives who do not live with you, in the past year.) a. Provide transportation, shop, or run errands b. Help with housework or with the upkeep of their house, car, or other things c. Child care without pay d. Any other forms of helping out

Public Service Motivation -1. Compassion a. I seldom think about the welfare of people I don't know personally. (Reversed) b. I have little compassion for people in need who are unwilling to take the first step to help themselves. (Reversed) c. Most social programs are too vital to do without. d. It is difficult for me to contain my feelings when I see people in distress. e. I am often reminded by daily events about how dependent we are on one another

2. Self-Sacrifice a. Much of what I do is for a cause bigger than myself. b. I am one of those rare people who would risk personal loss to help someone else. c. Making a difference in society means more to me than personal achievements. d. I think people should give back to society more than they get from it.

3. Civic Duty a. I unselfishly contribute to my community. b. Meaningful public service is very important to me. c. I consider public service my civic duty.

religiosity pos zu public service motivation, formal volunteering, informal volunteering, (SEM –evtl ist das Ko von age edu inc youth volu family socialization, aber Items wie youth volu/family soc korrel nicht mit Rel)

Although we chose half of the interview group (je 13 Vp) because they indicated that they were not active religiously, almost all (85 percent) of the respondents said that they had either a religious or spiritual reason/(attribution to rel, spir, higher power) for their service activities.

(unter 5) **religiosity pos zu public service motivation, formal volunteering, informal volunteering (SEM –mv ?) bei Vp, die Preis vom Präsidenten für volu –innovativ long term solution for community – bekamen (haben fast alle eine rel/spir Mot zu helfen)**

(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 working with children, and political demonstrations.

Kg monthly ca 40 %-ist für single mothers –die Kirche nicht will –viel; Parallelgruppe von verh Müttern –selber Kg !

Wertdiff nach Kg –gemessen in allen waves, dh. Korrel ist Panelzusammenhang (Rangfolge nach beliefs/strict –immer nonattend, low +increase, immer moderate, immer monthly, high + increase, immer frequent, so auch Rangfolge bei Korrel) /mv Überko --(denom, demogr, strict, family beliefs, organ involvement, additional children// mat involvement, corporal punishment, parental stress)

8,5 Punkte (2,5 sample, 2,5 Messung, 1,5 mv, Mediat, 0,5 stat, 1,5 Panel) (increasing) Kg – externalizing neg (auch mv), Wertdiff/Korrel, **strict pos**, family beliefs nsneg, denomin ns, parental stress und corporal punishment medieren, (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 (säk) 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

Pichon,I/Saroglou,V: Religion and helping: Impact of target thinking styles and just-world-beliefs, in: Archive for the Psychology of Religion 31, 215-236, 2009

Vp 30 J, presented for about three minutes with a picture that depicted a person who is in a difficult socioeconomic situation. – first context -person in need depicted in the picture was either a foreign (black woman) depicted in a way that a reference was made to illegal immigrants or a homeless person (covered by a blanket). Second context - religious versus secular: the two targets (the immigrant and the homeless person) were depicted in front of (or inside) either a church or a gymnasium,

3 Hilfsarten - group change attitude, direct assistance, and empowerment of people in need. Participants who were in the homeless condition were administered the homeless version and those who were in the illegal immigrants condition were administered the immigrants version

: “Illegal immigrants should work harder to adjust” (Group change); “Belgians should provide social programs to help illegal immigrants cope with problems caused by Belgium society ” (Direct assistance); and “Illegal immigrants need the cooperation of others to compensate for the obstacles imposed upon them in adjusting to life in Belgium” (Empowerment).((illegal immigrants sollte man heimschicken)) religiosity -importance of God in life, importance of religion in life, and frequency of prayer; (importance of spirituality in life). four religious attitudes - literal and symbolic thinking among believers and non-believers, we used the 39-item Post-Critical Belief scale

(a) orthodoxy, that is literal religious thinking (sample item: “I think that Bible stories should be taken literally, as they are written”); (b) second naiveté, which refers to symbolic religious attitudes (e.g., “If you want to understand the meaning of the miracle stories from the Bible, you should always place them in their historical context”); (c) external critique, i.e. literal rejection of everything relative to religion (e.g., “Faith is an expression of a weak personality”); and (d) relativism that reflects a symbolic interpretation and acceptance of some positive aspects of religion without believing in a Transcendence (e.g., “Secular and religious conceptions of the world give valuable answers to important questions about life”).

rel context –bei immigrant eher neg zu empowerment und direct assistance, group change pos, bei

homeless: mehr empowerment/direct assistance, weniger group change; Diff aber schwach/ns ?

group change –religiosity pos, spir ns, orth pos, second naivete pos, relativism ns, ext critique ns;

empowerment –religiosity pos, spir nspos, orth ns, second naivete pos, relativism pos, ext ns; direct assistance –nur relativism pos;

(unter 5) 0,5 Interve **religiosity, orth, second naivite pos zu: Tu selbst was, bevor Du Hilfe willst/pass Dich an (spir relativism ext critique ns), pos zu Hilfsbedürftige brauchen Koop anderer (ns zu spir, orth, ext critique, relativism second naivite pos), sie brauchen direkte (Staats)Hilfe –alle ns außer relativism;**

rel Gebäude im Hintergrund vs Gymnasium -eher (ns ?) pro Hilfe für Obdachlose (empower, direct vs selber was tun) als für illegale Immigranten (empower/direct assistance neg, selber was tun pos), (ideologische Messungen)

Pichon,I et.al.:Nonconscious influences of religion on prosociality: a priming study, in: European Journal of Social Psychology 37, 1032-1045, 2007

Study 1: Psychologiestudenten, priming per lexical decision task –Vp muss feststellen, ob Vorgegebenes ein Wort ist oder nicht, schnell, 20 trials, prime erscheint ganz kurz vorher –so dass Vp das nur unbewusst wahrnehmen kann, 4 prime-Gruppen: rel positiv (heaven, miracle, angel, praise baptism wedding belief tradition spirituality, aureole, salvation, soul, beatitude, christmas, bless, faith temple pilgrimage prayer communion), rel neutral –(parish, mitre monk bishop steeple sacrament missal holy water stoup ordination apostle bible priest rosary disciple incense chapel solemn genesis altar host – (auch positiv!)), sec positiv (liberty freedom tolerance birth smile sun children imagination charm strength balance flower reconciliation sympathy amusement salary chance optimism), sec neutral – (shirt, butter switch Hammer news diary cloud office glue usw), /danach: experimenter erinnert an importance of restos du Coeur –belgische Laienorg, die food für disadvantaged people bereitstellt, If you wish, you can take as many folders as you like and distribute them around you to contribute to the spreading of Restos du Coeur's charity objectives. It is as you wish. –Zahl der pamphlets gemessen,

prime rel positiv -7,23, prime rel neutral 4,23, sec positiv -2,92, sec neutral 4,26 (sec pos schlechter als sec neutral !), je Gruppe ca 20 Vp,

(unter 5) **1,5 Interve Korrel zur Mitnahme von folders von belgischer Laienorg, die food für disadvantaged people bereitstellt - prime rel positiv -7,23, prime rel neutral 4,23, sec positiv -2,92, sec neutral 4,26 (sec pos schlechter als sec neutral !, rel neutral –Messung nicht wirklich neutral -gleich sec neutral),**

Study 2: Psychologie-Studenten,

matrix of letters, list of seven words, words were included in matrix, Aufgabe: diese Worte suchen, Words could appear with letters in a straight line either from left to right or from right to left reading down or reading up, and diagonally reading either down or up. Four words were specific for each condition –control : sun flower charm, neutral rel –apostle disciple incense, positive rel –communion, pilgrimage, faith, und in jeder Bedingung: stairs, handkerchief, hammer office; dann lexical decision task (ist es ein Wort?) -42 strings of letters- 21 existing words –rel:angel,aureole, belief miracle Christmas heaven comfort; prosoz - help agreeableness, collaboration kindness support sympathy; neutral –rhyme,bag, news, ladder, switch cupboard shirt; Rest anagrams, //Text anders als Figure 2:

Vp response time to rel target words : rel prime(pos und neutral) –kürzere Zeit als nonrel prime (aber rel pos längere Zeit –Figure) , rel neutral prime gleich mit controls bei prosoz words (Figure anders), response to prosoz words –rel pos prime kürzer, aber rel pos prime vs control oder neutral rel prime ns, (Figure anders)dann aber : rel pos prime gegenüber Zusammenfassung von neutral rel /neutral control kürzere Zeit, /Zeit für filler words –keine Diff obwohl Zahlen größere Diff zeigen;

Figure 2: nach Kürze der Zeit bei rel target word: rel neutral –rel positiv –control; bei prosocial target word–rel positiv –control –rel neutral;

(unter 5) **1 Interve bei prosocial target word: priming mit pos rel Worten –kürzere Reaktionszeit bei lexical decision task; bei rel neutral priming längere Reaktionszeit als bei neutral prime allg, insgesamt sehr dubios**

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 Regierungsform rel ns, zu viele Zuwanderer –rel pos, jede Rel mit wahren 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**

4 Punkte (3 sample, 1 Messung) **sich korrekt verhalten/anpassen –pos zu srr/srspir, R Krim**

Picot,S: Jugend und freiwilliges Engagement, in: **dies.** :Freiwilliges Engagement in Deutschland – Freiwilligensurvey 1999, Band 3, 111-209

4,5 Punkte (3 sample ?, 1,5 Messung) **Jugendliche 14-24 –aktiv ohne freiwilliges Engagement: konfessionell gebunden ns pos, starke Ki-Bindung ns, K pos, ev neg, /aktive mit freiwilligem Engagement –konfessionell gebunden pos, Kath pos, starke Ki-bindung pos, ev neg;**

Picot, S: Freiwilliges Engagement Jugendlicher im Zeitvergleich 1999 – 2004, in: **Gensicke, T. et.al.:** Freiwilliges Engagement in Deutschland 1999–2004. München 2005, 202-258

7,5 Punkte (3,5 sample, 1,5 Messung, 2 mv, bei, 0,5 stat) **fE pos zu Ki-bindung/konfessionell gebunden bei 14-24 J, mv (vgl Gensicke 2005, plus Ortsgröße, eigene wirtschaftliche Lage) Kibindung pos bei 14-24, 25-59, 60 f; 1999 und 2004**

Picot,S/Gensicke,T: Freiwilliges Engagement bei Frauen und Männern im Zeitvergleich 1999 – 2004, in:
Gensicke, T. et.al.: Freiwilliges Engagement in Deutschland 1999–2004. München 2005,
258-302

7 Punkte (3,5 sample, 1 Messung, 2 mv, bei 0,5 stat) **fE pos zu Kibindung bei M und F(mv vgl Gensicke 2005, ohne Ortsgröße, mit lebt mit Partner zusammen, mit Kindern zusammen)**

(auch R Gl, R Gesu)Piedmont, R: Spiritual transcendence and the scientific study of spirituality, in: Journal of Rehabilitation 67, 4-14, 2001

STS –connected Cr 64, /F analyse – bei univ 12 von 18 Items korr weniger als O,6; PF- 4 von 18, connect 5/12//STS – pos zu rel Items (Bible reading, read rel lit, Gebet, union with God, relship with God,Kg,Faith Mat ; PF viel, connect wenig, univ mittel, //zu Pers – Univ –O (ns)pos , A pos, Rest ns; PF – A C (ns)pos, connect – E O A (ns)pos, //Fanalyse – STS unabh von Pers, /STS zu SvW, purpose in life, prosoc behavior alle drei Teilskalen pos; Bradburn ns, delighted –terrible ns, days ill ns neg, //Ko von Pers – SvW –PF pos, Purpose inLife –PF pos, prosoc –connect pos, PAS Bradb –univ pos, NAS ns, delighted terrible PF pos, days ill- univ pos, //PF – sense of bliss, happiness, fulfillment in pray/meditate; univ- sense of belonging to a larger organic whole, connect – feel a direct sense of relatedness to others,

5,5 Punkte(1 sample, 3 Messung, 0.5 stat, 1 mv) **STS pos zu vielem –auch help, Gesu, PAS, nicht NAS –mv Pers, pos zu Rel, wenig pos zu Pers, //**
(unter 5) **Prayer fulfillment – prosoc behavior pos biv, Ko von Pers und zwei anderen Teilen –nur connect pos**

(R Gl, help) Piedmont,R:Cross-cultural generalizability of the Spiritual Transcendence Scale to the Philippines: Spirituality as a human universal, in: Mental Health, Religion & Culture 10, 89–107, 2007

654 Filipinos, vgl .Study 2 in P et.al. 2009; selbes sample, selbe scales; Cr PF 59, conn 42, univ 75 –wieder anders !, Sinn gemessen per PIL –ist eher Lz/happy,
PF: delig ns, PAS pos, NAS nsminus, Sinn pos, SvW pos, prosoc pos; observer rating –PF zu allem ns; mv Pers –PF 4mal (PAS, Sinn, prosoc, deli) , univ 8mal, conn 2mal; T2 7 oder 9 Tage –Korrel T1 PF zu T2 prosoc pos bei Ko von Pers

4,5 Punkte (1 sample, 1 Messung, 1 mvPers, 0,5 stat, **1 Panel**) **PF zu prosoc Rushton pos, mv Pers dto, T2 7 oder 9 Tage –Korrel T1 PF zu T2 prosoc pos bei Ko von Pers R help**

5 Punkte (1 sample, 2 Messung, 1mvPers, 0,5 stat, **0,5 Panel**) **PF biv zu delig ns, PAS pos,NAS ns minus, Sinn pos, SvW pos, bei obs rating ns; mv Pers: Korrel PF (Ko auch von univ, conn) pos zu deli, PAS pos, NAS ns, Sinn pos,T2 7 oder 9 Tage –Korrel T1 STS alle drei zu T2 Sinn –conn pos, SvW univ pos bei Ko von Pers (ÜberKo)R Gl**

(R Gl,help) Piedmont,R: A psychometric evaluation of the assessment of spirituality and religious sentiments (ASPIRES) scale: short form, in: Research in the social scientific study of religion 19, 163-182, 2008

2 samples, 67/74 % F, stud, community; mehr K, ASPIRES Kurzscale –13 Items, rel: read the Bible/Torah/Koran/Geeta, read religious literature, pray, attend religious services –und STS /BARS BigFive 80 Items, Cr univ 42 60 61 !, Cr rel ca 90; Gebet Kg laden auf Prayer Fulf; conn hat Teile von PF univ als Ladung; univ hat rel als Ladung, rel pray lädt auf rel weniger als auf PF; observer rating: PF und rel Items ein Faktor; Korrel obs-Vp bei PF und rel viel höher; PF- hope pos, SvW pos/ns; PAS ns/pos; NAS ns; LzD pos, Swg pos, Optim pos/ns, deli pos; prosoc neg; //rel: SvW pos/ns, PAS ns, NAS neg/ns, hope ns, Lz ns, Swg ns opti pos/ns, deli ns;

Univ Cr gering, rel Items hoch, PF und rel Items ein Faktor bei observer rating; Korrel obs-Vp bei PF und rel höher –dh rel weit besser gemessen als spir, Faktoren sehr unrein;

Zweimal 4,5 Punkte (1 sample, 3 Messung, 1 mvPers, 0,5 stat) **Prayer Fulf(AutoK) –hope SvW PAS Swg LzD optim deli pos, NAS ns; rel: NAS neg, opti pos, SvW pos, PAS hope Lz Swg deli ns(schwache Korrel), mv erst Pers, dann alle A-Items, wirksam dabei –Überko : 8 mal conn, 4 univ, 1 PF, 3 rel -Lz, NAS, optimism; observer: rel bei delighted, sonst nix, PF nix, univ 3, conn 1; biv ok, mv nicht zu beurteilen R Gl**

(Zweimal unter 5)mv Pers; **Rel/PF zu prosoc neg ? (Autor sagt: Korrel wie sonst –dort pos; auch: zwei Messungen, nur eine in Regression, mit andrem Namen –prosoc Orientierung statt behavior), bei mv Pers - rel (bei obs –PF) wirkt ;unklar**
R help

(R Gl, pos, help) Piedmont,R/Nelson,R: A psychometric evaluation of the short form of the Faith Maturity Scale, in: Research in the social scientific study of religion 12, 165-183, 2001

73 % F, undergrad, aggregated aus 7 Studien, FM –aber my life is committed to Jesus Christ (Formulierung in Hui: The things I do reflect a commitment to Jesus Christ)weg, dafür My life ist committed to the God of my understanding/ Item 6 lädt auf keinem Faktor, weggelassen, Item 8 lädt auf vert ! ,auch Einfaktoriellösung möglich F mehr horiz, vert ns pos(anders als Hui)/ vert pos zu lit, neg zu bible as worth little today; horiz ns; //BARS zu BigFive , 80 Items; //STS –universality- belief in the unity and purpose of life; prayer fulfillment –experienced feeling of joy and contentment resulting from prayer/meditation; connectedness – sense of personal responsibility to others that cuts across generations and social strata; prosocial behavior 39 Items – Verh wird von Vp beschrieben als being very descriptive of students he believes to be prosocial –und dann frequency with which Vp selber performed each activity; /selfactualiz Jones Crandall -15 Items, Cr 54; Family environment scale -3 Teilskalen –quality of relship: cohesion expressiveness, conflict; personal growth –independence, achievement, orientation, active-recreational orient, moral rel emphasis; system maintenance dimension – organization, control; Korrel –cohesion express pos, conflict neg, indep/achievem ns, (intellectual/cultural pos, active pos, moral/rel pos, org pos control ns), //vert –N ns, ACE pos, Ons(horiz pos), prayer fulf pos (connect /univ pos) (vert stärker),(read bible/rel lit/pray/union with God/relship with God Kg pos, vert viel

mehr als horiz) /prosoz behavior –vert pos, schwächer als horiz(AutoK) ,purpose PIL pos,Svw pos;
//Ko von Pers –connect univ prayer fulf –vertical pos; prosoc – horiz pos, Sinn Svw vert pos;

Horiz FMS schwächer pos zu rel Items

5,5 Punkte (2 sample, 3 Messung, 0,5 stat) **FMS pos zu family cohesion, expressiveness, org;
conflict neg (vert mehr), indep achievem ns; ACE pos, N O ns (horiz pos), R pos**

5 Punkte (2 sample, 1,5 Messung, 0,5 stat, 1 mvPers) **FMS pos zu prosocial behavior (horiz mehr,
AutoK), auch bei mvPers (horiz und vert gleichzeitig eingegeben !) R help**

6 Punkte (2 sample, 2,5 Messung, 1 mvPers, 0,5 stat) **FMS pos zu Svw, connectedness universality
prayer fulfillment purpose PIL, auch bei mv Pers(nur vert); N ns, ACE pos R Gl**

(R Gl,pos,help) Piedmont,R/Ciarrocchi,J/Dy-Liacco,G/Williams, J: The Empirical and Conceptual Value of the Spiritual Transcendence and Religious Involvement Scales for Personality Research, in: Psychology of Religion and Spirituality 1, 162-179, 2009

70 % F, stud, (rel zu STS 0,7) read theBible/Torah/Koran/Geeta, read religious literature, pray, attend religious services; BARS BigFive, Svw Jones Crandall, //rel –prosoc behav (s.o.-Verh das prosoc ist und ob mans macht) pos, purpose PIL pos, Svw pos, N minus, O minus, AC pos; materialism neg; STS dto (E pos); mv Pers plus rel: prosoz pos, Sinn Svw pos, Mat minus; STS dto (Mat ns)

Study 2: wie oben; Filipinos, Altr-Messung Rushton; Kontrolle von Pers: rel Svw pos, PAS ns, NAS pos, deli terr ns, PIL pos, prosoc pos, Mat minus; spir dto, PAS pos, NAS ns; (observer ratings –BigFive wenig Wirkung, rel ns, spir etwas)

Zweimal 4,5 Punkte (1 sample, 1,5 Messung, 1,5 mv Pers, 0,5stat) **rel pos zu prosocial behavior/altruism (2 Messungen) nach Ko von Pers ; Ko von Pers, STS und dann: rel ns; KO von Pers, rel und dann STS –STS sign (Kannib) R help**

Zweimal 4 Punkte (1 sample, 1,5 Messung, 1mvPers, 0,5 stat) **rel pos zu AC, Nminus, O minus;
//materialism neg mv Pers, observer ratings und Ko von Pers –rel ns; R pos**

2 studies, beide unter 5, mv Pers; **rel pos zu Svw Sinn PIL, N neg, auch mv Pers, // PAS biv pos, mv ns; deli terr mv ns; NAS neg mv, observer ratings und Ko von Pers –rel ns; R Gl**

(R Gl, pos, Abtr, help, Sm)Pollack,D/Müller,O: Religionsmonitor. Verstehen, was verbindet. Religiosität und Zusammenhalt in Deutschland 2013
Samplegröße/rerpräns unklar, Muslime bei Kg dabei !

4,5 Punkte (2 sample, 2,5 Messung)**Kg –Besuch von Godi, Tempel, Freitagsgebet, spiritueller Rituale oder rel Handlungen !; Lz –Kg pos, srr pos, selfrated spir pos, Synkretismus (ich greife für mich selbst auf Lehren verschiedener religiöser**

Traditionen zurück) ns, dogmatismus –(in rel Fragen hat vor allem meine eigene Religion recht und andere eher nicht recht) ns R Gl

4,5 Punkte (2 sample, 2,5 Messung) **Edu-Kg Dogm spir ns, Synkr pos srr neg; Schicht alle pos außer dogm; R pos**

3 Punkte (2 sample, 1 Messung) **Eine Schwangersch abubrechen sollte grundsätzlich möglich sein K 46, P 62, Klos 73 Mu 35; R Abtr**

3 Punkte (2 sample, 1 Messung) **wenn ein unheilbarer Kranker es ausdrücklich wünscht, sollte er das Recht haben, zu sterben K P Klos gleich, Mu weniger R Sm**

5 Punkte (2 sample, 3 Messung) **fiktiver Person ist es wichtig, Menschen in ihrem Umfeld zu helfen und sich um deren Wohl zu kümmern –Vp ihr ähnlich : Religiöse mehr als Konf-lose / Engagement in freiwilligen Funktionen außerhalb von Familie und Beruf –srr pos, K P mehr als Klos und Mu //Vertrauen in andere Me –srr dto; Vertra in Klose –P K mehr als Klose selber, Religiöse vertrauen ihnen mehr als Unreligiöse //Vertrauen in andre Menschen mehr als in religiöse Menschen ! –bei Nichtreligiösen/K losen stark (mehr V zu Klosen) , bei rel aber auch so ! R help**

Polson,E: An Examination of the Relationship Between Characteristics of Sect-Like Religiosity and Community Volunteering Among U.S. Churchgoers, in: RRR 60, 247-274, 2018

Baylor Religious Survey 2007, Vp ever attending church, 51 J,
any volunteering for the community// volunteers for the community through their place of worship,
volunteers for the community, not through their place of worship,(zB volunteer for a local shelter or
feeding program as an individual, noncongregational volu, volu outside of cong), congr volu -
volunteered for their religious congregation.

congregational strictness, By your best guess, how would your place of worship feel about the
following? Pornography (Gambling Wearing revealing clothing Pre-marital sex Living together before
marriage Abortion Homosexual behavior

the experience of socio-cultural tension -My religious beliefs have caused problems in my workplace I
tend to have trouble maintaining close relationships because of my religious beliefs Because of my
religious devotion I have missed financial opportunities.

supernaturalism or an emphasis on the otherworldly dimension of life. I witnessed a miraculous,
physical healing. I received a miraculous, physical healing I spoke or prayed in tongues I felt called by
God to do something I heard the voice of God speaking to me I had a religious conversion experience
//density of respondents' congregational friendship networks -how many of a respondent's personal
friends attend their place of worship

level of respondents' involvement in proselytizing or evangelism -How often did you participate in the
following religious or faith based activities in the last month? Witnessing/sharing your faith with friends
Witnessing/sharing your faith with strangers

any volu for community (mv demogr, employment, children) : Kg pos, pray/literal view of Bible/srr ns, mP pos, bP ev P K ns, J pos, Zugabe von: strict congr ns, sociocultural tensions ns, supernat exp pos, network closure pos, evangelism pos;
 volu through a place of worship -dto, supernat exp ns, srr pos;
 volu not through place of worship -Kg ns(bei Zugabe -neg), mP pos, bP ns (bei Zugabe neg) K ns(bei Zugabe pos), ev P ns; strict congr neg, supernat exp pos, evangelism pos; (pray sociocult tensions network closure literalism srr J ns)
 congr volu -Kg pos, mP pos, network closure/evangelism pos, Rest ns;

8 Punkte (2,5 sample, 4 Messung, 1 mv, 0,5 stat) **Kirchgänger - any volu for community:Kg pos, pray/lit/srr/bP/K/evP no aff ns, mP J pos, dann dazu: strict sociocult tensions ns, supernat exp network closure, evangelism pos**

volu for community through a place of worship: Kg pos, pray literalist ns, srr pos, mP J pos, bP K ev P no aff ns, strict congr sociocultural tensions, supernat experience ns, network closure pos, evangelism pos;

volu not through a place of worship -Kg ns(neg bei Zugabe),pray lit (neg) srr ns, mP pos, bP ns(neg) K ns(pos) ev P J ns, strict congr neg, supernat exp , evangelism pos, close tensions ns congr volu -Kg pray srr lit ns, mP pos, ev P no aff bP K J ns !, network closure/evangelism pos, strict tension exp ns;

(evangelism und mP immer pos, denomin sonst ns; Kg closure dreimal -nicht: not through; pray lit srr strict tension fast immer ns, exp zweimal pos; evtl not through etwas anders -Fromme machen volu für community eher via congr; starker Kannib)

Preston,J/Ritter,R: Different effects of religion and God on prosociality with the ingroup and outgroup, in: Personality and Social Psychology Bulletin 39, 1471-1483, 2013

Study 1 A

undergrad, 66 % Christian, 26 no aff,

As a member of an online community blog, you often receive e-mails from people who will soon be moving into your neighborhood. Sometimes these families ask simple questions,such as information about the area, but other times they ask for more costly help (such as assistance for moving into their new house when they have no one else to turn to). Today you receive last minute requests to help two different families move in. One family (the Ziffs) happens to be joining your local religious organization, whereas, the other (the Zoggs) is not. It is too late to mobilize enough people to help both families move in, so you can only choose one/question: whom *God* would want them to help (Ziffs or Zoggs) as a dichotomous choice, and the strength of that/ On the other side of the survey, participants were asked whom their own religious leader would want them to help, and the strength of that preference how strongly they believe in God and how religious

Vp sagen: Gott will, dass man der outgroup hilft, rel leader würde sagen, man soll der ingroup helfen, srr ns, belief in Gott -outgroup help pos;

(unter 5) Vp sagen: Gott will, dass man der outgroup hilft, denken, rel leader würde sagen, man soll der ingroup helfen, srr ns, belief in God-outgroup help pos; (entweder -oder !),

Study 1 B:

pedestrians, 22 J, wie Study 1, nur: die Hälfte wird nach Gott gefragt, die andere nach rel leader,

auch hier: Gott will, dass man outgroup hilft, leader ingroup; srr ns, belief in God ns;

Begründungen: (a) Universality, for example, "all people are equal"; (God)(b) Conversion, for example, "show them salvation through God"(God); (c) Need, for example, "who is most needy"; (ns)d) Similarity, for example, "have common ground";(leader) (e) Community, for example, "members have a more tightly knit relationship" (leader) and (f) Other, for example, "first come, first served (ns),

(unter 5) **die Hälfte nach Gott gefragt, die andre nach leader: Gott will outgroup, leader ingroup, srr belief in God ns (Gründe für Gott: universality, conversion, für leader: similarity engere Beziehungen bei members)(entweder -oder)**

Study 2:

pedestrians, 21 J, 25 K, 22 other Christians, 42 % no aff,

Participants were randomly assigned to a God prime, religion prime, or control condition. primed with God or religion at the beginning of the survey by questions about belief in God or religious affiliation (open response). In the control condition there was no such belief or religion question. /nine questions regarding health habits (e.g., How often do you exercise per week?) end of the survey list contained a portion where participants were given the opportunity to donate to ingroup and outgroup charities. It read: "for every survey collected today, we will donate 99¢ to local charities supported by World Health Organization (WHO) to aid in the ongoing efforts to fight the swine flu." The participants distributed the 99¢ between the American Red Cross and Mexican Red Cross.

(unter 5) **0.5 Interve. controls: K und nonK geben mehr an US Red Cross; rel prime (durch Fragestellung) -K geben mehr an MexRC, nonK an USRC; God prime -K geben mehr an USRC, nonK mehr an MexRC; (geben an outgroup: USA ist für K outgroup -P; Mex ist für nonK outgroup -K ?)Deutung: God prime -mehr outgroup-help) srr/belief in God ns;**

Study 3:

undegrad, 71 % Christian, 11 no aff,

play a one-trial Prisoner's Dilemma game with another player, who was playing the game in another part of the building. The game and rules were explained, and the participants were shown the payoff matrix. In this version of the Prisoner's Dilemma, the payoff matrix was arranged so that players always benefitted financially from defecting against the other player. This created a more pure measure of prosociality because there was no self-serving incentive to cooperate. Next, participants were told they had been randomly assigned to a "knowledge" condition, where they would briefly see a picture of the other player before making their decision, whereas, the other player had been assigned to a "no knowledge" condition. In reality, no other player was present and participants were randomly assigned to view a picture of either the Caucasian, or South Asian target as the other player. participants were subliminally primed in a computer reaction time task, presented to subjects as a measure of visual processing speed. The task was to press the spacebar whenever a string of asterisks (***) appeared on screen. Thirty-two trials consisted of a 250-ms premask (xxxxx), 15-ms presentation of the target prime, 50-ms postmask (xxxxx), followed by the asterisk string. In the religion and God conditions, the target primes for each of the 32 trials were the words "Religion" or "God", respectively. In the control condition, two target primes were used on 16 alternating trials: "Broccoli" (matched on word length for "Religion") and "Hat" (matched on length for "God").

Kooperation bei prisoner game -bei ingroup target: controls 58, prime religion -86, prime God 44;

outgroup target -control 38, rel 38, God 71

bei ingroup target -rel prime mehr Koop als God prime, ns zu controls; bei outgroup target -God prime mehr als control/rel prime, belief in God srr ns;

(unter 5) **1 Interve** bei ingroup target(Asiate vs Weißer, soll rel ingroup bedeuten) –rel prime mehr Koop (in prisoner game) als God prime, ns zu controls; bei outgroup target –God prime mehr als control/rel prime, belief in God srr ns;

allg: anscheinend keine Intera religiosity-prime; rel prime eher eigne Gruppe bevorzugend, God prime andere (und zusammen? eigne Gruppe nicht klar rel definiert –religiöse oder ethnische; Grund für Diff rel –God unklar –will Gott dass wir outgroup mehr helfen ? , allen Gruppen unterschiedslos helfen ?? allen Gruppen helfen geht nicht wenn entweder-oder herrscht) arel Vp mit rel prime eher für Red Cross USA, Weißen, mit God prime für Red Cross Mexiko, Asiaten ? –Bedeutung ?)

Priller,E/Sommerfeld, J: Wer spendet in Deutschland ? Eine sozialstrukturelle Analyse, in :
Priller,E/Sommerfeld,J (Hg): Spenden in Deutschland. Berlin 2010, 169-202

aus Freiwilligensurvey 2004:

Personen mit Religionszugehörigkeit –Stärke der religiösen Bindung pos zu Spendenbeteiligung, in 7 Altersgruppen, Personen ohne Konfession –mit denselben Werten wie Vp mit wenig Kirchenbindung; weniger als die mit mittlerer Kirchenbindung,
5 Punkte (3 sample, 1 Messung, 0,5 bei, 0,5 stat) **Kirchenbindung pos zu Spendenbeteiligung, wenig Kirchenbindung ns gegenüber Konfessionslosen**

Prognos AG/AMB Generali Deutschland: Engagement-Atlas 2009

Umfang und Bereiche des gesellschaftlichen bürgerschaftlichen Engagements
Sport, Freizeit und Geselligkeit Kinder und Jugend“, „Kirche und Religion“ sowie „Soziales, Gesundheit Pflege/, Kultur, Musik,, Bildung/ „ Lokales, Feuerwehr, „Engag für Ältere, Politik und Interessenvertretung, Umwelt- und Tierschutz“),
Korrel Aggregat Städte/Kreise –Engagement pos zu Anteil von Kirchensteuerzahlern (nur P/K) an Bev, (bei Ost und West) Korrel Ki-steuer und Engag in Kirche/Rel pos, Darüber hinaus auch zu vielen anderen Engagementbereichen positive Zusammenhänge. An vorderer Stelle stehen vermehrte Aktivitäten im Bereich Kinder und Jugend. Für den Zusammenhang zwischen Kirchenbindung und Engagement im Sozialbereich ließen sich hingegen nur schwache Belege nachweisen.
(pos auch: Fertilitätsrate –Anzahl von Geburten pro Frau 15-45 J,neg: arm , kriminell, Bevlichte, Betreuung von Kindern, wenig Schüler pro Lehrer

(unter 5) **Korrel Aggregat Städte/Kreise –Engagement pos zu Anteil von Kirchensteuerzahlern (nur P/K) an Bev (bei Ost und West) Darüber hinaus auch zu vielen anderen Engagementbereichen positive Zusammenhänge. An vorderer Stelle stehen vermehrte Aktivitäten im Bereich Kinder und Jugend. Für den Zusammenhang zwischen Kirchenbindung und Engagement im Sozialbereich ließen sich hingegen nur schwache Belege nachweisen.**

Pruckner, G/Sausgruber, R: Honesty on the Streets: A Field Study on Newspaper Purchasing, in :
Journal of the European Economic Association 11, 661-679, 2013

Sonntagmorgen -Zeitungsboxen, wo man nicht zahlen muss, aber kann: the payments of 402 customers were collected at 43 different locations.Overall, 39% of customers pay zero, 42% make a

positive payment that is below the price of the paper, and 19% pay the full price-ergibt 0,22 Euro statt 1 Euro; bei field experiment nur 0,08 (dort kontrolliert experimenter, wieviel Geld jeder einzelne reinwirft, zwei Drittel geben nix)

(53%) agreed to participate in the interview. Customers who participated in the interview had made higher payments for the paper than those who declined to be interviewed (€0.258 versus €0.179),
Überhaupt was geben: Kg ns neg ! donate to charity pos, time in volunteer work nspos, Höhe des gegebenen Betrags: Kg neg, donate charity nspos, time in volu work pos,

3,5 Punkte (1 sample, 1,5 Messung, 0,5 stat, **0,5 Intervall**) **Zeitungsboxen, wo man nicht zahlen muss, aber kann: Kg ns neg beim Zahlen, neg bei bezahltem Betrag, donate to charity pos, volu time nspos, (Sonntagsmorgen) (donate/volu pos zu Betrag)**

(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 parkenden Auto 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 Auseinandersetzung mit Polizisten nicht zurückschlagen, keine Zerstörung von Baumaschinen auf Baugelände für KKW, einen von Gemeinderat und Geericht genehmigten Fabrikbau als demokrat Entscheidung akz und nicht gewaltsam verhindern, es ist eine Schande, dass man bei uns für eine Kasernenblockade bestraft wird – nein, pro Vermummungsverbot bei Demo, kirchennahe Chr mehr als K-lose; US-Umfrage, zit in Focus (Pü152): zu spät gekommen am Arbeitsplatz, ein bisschen gelogen, Arbeitsplatzausrüstung für private Zwecke verwendet, während Arbeitszeit Privates erledigt – sehr religiöse weniger

8 Punkte (3 sample, 5 Messung) **Rel(Kg, Konfession) neg zu Alltagsdelikten, pro Gesetze achten, keine pol Gewalt, R Krim**

Eigenverantwortung möglichst viel, nicht mehr Staat als nötig pos // ich will nicht fragen, was tut der Staat für mich, sondern was tue ich für den Staat – kirchennahe K mehr als K lose; Glaube, dass man den meisten Me vertrauen kann – kirchennahe Chr mehr als kirchenferne /was empfinden Sie dabei, wenn Sie Steuern zahlen – ich leiste einen Beitrag für die Allgemeinheit – 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 in der BRD ist, ist wert verteidigt zu werden- K lose weit weniger (K in DDR , bei Wende mehr pro GG, Freih, Demokr, P pro Reform-Soz, Klage über Mwi// gemeinsame Mahlzeiten sind uns wichtig, in Fam, wir sprechen miteinander, wenn es Streit gegeben hat, gelingt es uns meist recht schnell wieder, uns zu versöhnen, in unserer Familie gibt es viel Wärme und Geborgenheit, man nimmt sich viel Zeit füreinander – rel erzogen und heute rel – rel erzogen und nicht rel – nicht rel erzogen (Diff nicht hoch, aber immer gleich) allg: Chr mit pragmat Einstellung – nicht Verabsol, weder negativ (man selber auch Sünder) noch pos (Paradies auf Erden) Gebt Kaiser was des K ist, Steuern zahlen, Suchet der Stadt Bestes

7 Punkte (3 sample, 4 Messung) **Rel pos zu Familienverh, Leben als Aufgabe, neg zu prejudice/Wahl von rechtsextremen, pos zu Leistung neg zu Spaß, R pos**

Die Welt könnte wesentlich besser sein vs die Welt ist eigentlich nicht schlecht, der Mensch ist das Problem – Christen viel mehr pro Mensch als Problem; was wir als böse erleben ist das Ergebnis ungerechter Systeme, in denen wir leben/das sog Böse sind in Wahrheit Aggressionen, die wir brauchen um uns im Leben behaupten zu können – Ath mehr als Chr, //völlig frei mein Leben bestimmen vs wenig Einfluss darauf haben – K – P- Klose (Ost und West)

5 Punkte (3 sample, 2 Messung) **glücksförderndes Menschenbild pos zu Rel R Gl**

(R Gl, pos, help, Krim) Putnam, R: American Grace. New York 2010

Faith Matters Survey, T 2 nach 9 Monaten, attr 33; religiosity –impo of rel, strong believer, impo of rel for sense of self, Kg, Gebet, belief in God; Fu – lit, world is soon coming to an end, salvation via belief/faith vs actions deeds, Schöpfung letzte 10000 J, one religion is true and others are not;

alle Korrel mit mv demogr, homeowner, length of residence, marital parental status ideology

Rel pos zu spending on poor; on border neg,

religious Amis –more friends mit low SES- via prayer groups, Bible study groups, friends in congreg (Pu-These: rel ist v.a. was Soziales), v.a. bei ev P, die haben congreg, die in class terms (edu inc)

diverse sind; religiöse mit low SES –upward bridging etwas da (mv),

Awakenings evangelikal und pro Gleichheit, vs Sklaverei, /auch Arbeiter, liberals (Social gospel) und v.a. Populisten reden religiös/sind evangelikal, gegen ökon Ungleichheit, /1920 great reversal – ev Fundis nun kons in ökon/sozial weil Social Gospel links und rel lib ist (man kann als Christ nicht pro links/soc gospel sein, weil das arel ist ?) nicht alle rel basierten movements sind progressive, aber alle progr haben rel roots, /bis 60er Jahre Kg pos zu edu,

nur Weiße: rel neg zu: not everyone has an equal chance, increase government help for poor, gov should reduce income differences, take a bigger role not private charity;

who should primarily care for the poor –gov or private charity –LatinoK, bP, no, J, ev P, angloK, mP, LDS;

Kg ns zu income; rel auch wenn mv; bei evP und bP: Kg pos zu edu; bei mP ns;

Attends a racial diverse congreg –K 21, evP 16, bP 13 !, mP 9; edu ns zu diversity, rel ns zu attitudes to race (whites) /GSS- pro law vs interracial marriage – 1973 evP viel, none wenig (Diff ca 22 %), ca 2003-Diff ca 2%, blacks have less inborn ability to learn -1975 Diff evP (und K) zu no 13, 2005 Null (K plus 4),

Feeling thermometer –Amis zu J K mP pos, evP/no LDS Bu Mu neg;

ev P bei J/no unbeliebt, ev P mag aber J, Religiöse mögen Areligiöse mehr als diese sie, evP zu andern vs andere zu evP plus 16, have people ever made negative remarks about your religious beliefs –no rel 24, evP ca 33, LDS 60, Mu Bu Hi Sikh 60, J 38, //Bau von large Christian church in der Nähe –Bev not bother 55, welcome 37, wenig rel: not bother 87, welcome 5, Budd Tempel -76/15; bP evP mehr vs Bu, /mosque -35 bothered //have right for speech defending Bin Laden or Al Kaeda – nonKg 62, Kg 56 mv, book that most people disapprove of should be kept out of my local public library -88-73 (evtl Porno gemeint bei Kg?) /Tol vs people against all churches und rel, homos, communists, people, die sagen blacks sind genetically inferior, Militärregime –book, speech, teach at college –Kg immer neg; ath teach in public schools vs Fundi – low rel: vs ath 10, vs Fundi 26, high rel – vs ath 43-vs Fundi 22 (kaum Diff und: ath nicht gefragt, Fu auch nicht)

/rel people haben mehr friends

10 Punkte (3 sample, 5 Messung, 1,5 mv, 0,5 stat) **je besser (nicht mit Stouffer) Tol gemessen wird, desto weniger Diff Kg/evP, heute ev/Fu weniger antiNegro; Intol auch vs evP; rel mehr friends, Kg mv ns zu edu, inc, bei evP bP: edu pos zu Kg; Haltung zu Staatsinterve für Arme neg, aber historisch ev/rel pro equality, R pos**

4,5 Punkte (3 sample, 1,5 Messung) **Concealing income from tax authorities –Kg neg, Rel pos zu more spending on crime, R Krim**

8 Punkte (3 sample, 2,5 Messung, 0,5 stat, 1 mv, **1 Panel**) **Religiosity pos zu Lz, mv, //Kg regularly und keine close friends in church –unhappier als Kg no (closest friends from same rel – weniger happy als wenn friends diverse sind, (Zahlen fehlen), theol und denom diff irrelevant, /people who become more religious T2 –become happier, R Gl**

(Bestätigung der Aussagen durch Social Capital Benchmark Survey, Giving and Volu surveys, Panel Study on American Religion and Ethnicity, Pew 2001-07/alle Korrel mit mv demogr, homeowner,

length of residence, marital parental status ideology // **vieles aber nur behauptet, nicht mit Zahlen/Sign gezeigt – auch die Bestätigungen durch andere surveys)**

36 % von volu ist rel volu, /sec volu: health care, fighting particular diseases, school youth program, org to help the poor elderly, arts cultural org, any neighborhood/civic group;

Religiosity steigert rel und sec volu, (bei allen 5 Gruppen – stark poor elderly youth -arts nspos, mv) ;

45 der Kg'er sec volu- nonKg 26 !, give any money to any charitable or religious cause ?- sec (unterstes Fünftel von religiosity) 32% nix, rel 6, sec 1000, rel 3000 annual household giving, rel 7, sec 1,5 Prozent von Eink; Kg macht mehr rel giving und sec giving als nonKg, (mv) bei religiosity ist nicht so klar – Graphik eher bei sec ns; /Kg pos zu give für: family friends, health, human services, youth, edu, work based, political, art, foundations, adult recreation, international other ; ns bei environment, public benefit (civil rights, community action service clubs) (Indep sector) – v.a. edu, youth, internat; /mehr sec volu/give auch bei Ko von Mitgliedschaft in Orgs (parent youth school groups, hobby sports leisure usw usf) (joiners-Kontrolle),

Panel study of American Rel und ethnicity – Kg pos zu give money to strangers, (give to close family friends neighbors ns, aber helping giving advice to family fr neighb pos) Giving and Volu – Kg pos zu give financial aid to family friends; /

Good deeds pos zu Kg: money to charity, volu work for charity money to homeless person, excess change give back to a shop clerk, donate blood, help someone outside own household with housework, spend time with s.o. who is a bit down, allow stranger to cut in front of them, offer seat to stranger, help someone find a job, (GSS); ns – look after a plant/pet of others while away, carry a strangers belongings, give directions to stranger, let someone borrow an item of some value, lend money to another person, (nie: sec besser), /bei Ko von Kg: mP etwas mehr, LDS viel mehr, K etwas weniger, evP etwas mehr bei rel, etwas weniger bei sec, (sogar bei no aff- wer occas in Ki geht – mehr generous),

Religiosity – belong to community org (youth serving, health related, arts leisure, neighborhood civic ass, fraternal service org profess labor groups), served as an officer /committee member, worked together with others to solve a community problem, worked on a community project alle pos (auch: public meetings zu local affairs, vote; Mitgl in org that took any local action for social and pol reform, took part in protest marches or demonstrations, lib rel eher; unabh von denom, bei ev P unsicher) GSS- Kg pos zu assoc membership, seeing neighbors, voting local president; PS-ARE – Kg pos zu vote, attend public meeting/pol rallye, work for give money to a party/candidate //

Rel social networks (close friends in congr, particip in small groups in co, talking about rel with family friends) – pos zu allen help-Items bei Ko von friends /confidants und religiosity oder Kg; ist Mediator (keine Mediat-analyse, Zahlen) zwischen rel und help Items (volu give for sec, Mitgl in civic groups, work on community problems/for social reform, attend club meetings, serve as org leader, vote, attend public meeting, auch in PS-ARE, - Zahl von closest friends actively involved in church – pos zu give, volu, civic engage, good deeds, Ko von Kg pol ideol, close friends; Giving – socializing with church friends – pos zu sec give volu, being asked by friends from church to volu give – rel und sec volu give steigt; being asked by clergy nur rel give mehr // Behauptung: atheist involved in social life of congr – mehr volu als pray alone (ath in Bible group, talk with friends über rel ?) /nur wichtig für civic “being good neighbor” politisierte Rel – nicht rel volu/give/good deeds // rel belonging, nicht believing wichtig angeblich; (dann aber: Wirkung von rel network wegen rel gleich sozialen Inhalten, und Teiln an networks – mehr Fu !, religiosity, Kg plus, 5 beste Freunde haben selbe denom, aber auch close friends in andern denom)

Zwischen T1 und T2 more closely involved with rel networks – T2 mehr volu, give sec, public meetings, vote, Teiln an community project; gain friends allg oder mehr belief ns;

Kg pos zu trust in neighbors, shop clerks most people u.a.(nur in Anm S. 663) –(Fundam- 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

Pyle,R: Faith and commitment to the poor: theological orientation and support for governmental assistance measures, in: Sociology of Religion 54, 385-401, 1993

1983-89 GSS, denom –LCMS sind mod P, government should reduce income differences, should improve living standards (vs people should take care of themselves), too little is spent on the poor, government should spend less on the poor, it's government's responsibility to meet people's needs, government should insure jobs and stable prices,

spending index –reduce inc diff/improve living standards –lib P(Epi,UCC,Pres) neg, mod P (Luth, Me Disciples Northern Ba Reformed) neg, bP (Northern,Southern Ba) pos, cP –SBC neg, Churches of Christ ns, evangelicals/fundam –neg, Naz ns, Pe/Holiness pos, Churches of God pos, SDA pos,ZJ pos, K ns, Unit-

Univ neg, J neg, LDS neg, no aff ns (pos: Penteco, bP, ZJ /democratic party affil -bP, Penteco, cP mehr als mod P/lib P !!; Penteco -literalism 70 % -pro democ 46 %),
 mv (edu, inc, party id, race) -lit pos zu spending index, Zugabe von denom -lit pos, mod P neg, bP pos, Ba/Fu neg, Penteco nspos, lib P nsneg, K ns, Basis, (Kannib),
 4 andre Fragen -lib P -mod P -cP Ba/Fu -cP Penteco -bP (Diff mod P -cP Ba/Fu geringer)
 Bible actual word of God, to be taken literally -reduce inc diff pos, improve standard of living pos, too little spent on poor -schwach pos, spend less on poor disagree-pos, responsib of gov to meet needs -pos, insure jobs pos (meist: literal pos, inspired und ancient book of fables, recorded by men neg, gleich stark)

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **Staatsinterve zugunsten von poor, inc equality, Lebensstandard, meet people's needs, insure jobs/stable prices -lib P/mod P neg, bP pos, SBC neg, evangelicals/Fu neg, Churches of Christ, Naz ns, Pe pos, Churches of God, SDA ZJ pos, K ns, Unitarier/J/LDS neg, no aff ns; democratic party aff -cP mehr als mod/lib P /literalism pos zu Staatsinterve ((Pe cP mehr democratic party aff als mod P/lib P))**

Radant,N et.al.: From Jerusalem to Jericho revisited: a study in helping behavior, in: Journal of Psychology and Christianity 4, 48-55, 1985

students from a evangelical liberal arts institution, /victim -21 J, F, sitzt als Jogger near a sidewalk, where subjects pass her by, clutching her ankle, as if sprained, and moans as if in pain, /victim rates helping behavior -glances at victim, quickly looks away, greets victim, keeps walking; carries on a conversation without inquiring about injury, asks victim why she is on the ground and then leaves -does not stop but helps indirectly by telling someone else about the victims situation !, stops and asks if the victim needs help, after stopping for the victim, takes her inside building and leaves, offers to examine the injury, sees the victim and immediately calls for assistance, offers to take the victim out of the situation and stays until help arrives (fragwürdige Reihenfolge),

prime: lesen von barmh Samariter, tenants in the Vineyard;

dann: Teil 2 von Experiment in anderem Gebäude; dann zwei Bedingungen -behind schedule, hurry oder nicht/plenty of time, dann zwei Bedingungen -next test is crucial oder testing endet in Gebäude 2,

wer barm Sam liest: mehr helping als Vineyard-Leser, hurry und imo irrelevant,

warum kein Stop: Experimentator nicht enttäuschen, victim leidet nicht wirklich, braucht nicht wirklich Hilfe -bindet Schuhe, hat Krampf, ruht sich aus nach hard run, victim nicht gesehen !, es war dunkel, etwas kalt, evtl gefährlich ? andere pot Helfer da -Messung nicht gut.

3,5 Punkte (0,5 sample, 1 Messung, 0,5 stat, **1,5 Interve**) **wer barm Sam liest: mehr helping für Schein-victim als Vineyard-Leser beim Vorbeilaufen, aber viele Gründe für Nicht-Helfen, viele Arten der Hilfe;**

Reed,P/Selbee,K: The civic core in Canada: Disproportionality in charitable giving, volunteering, and civic participation, in: Nonprofit and Voluntary Sector Quarterly 30, 761-780, 2001

2000 National Surveys of Giving, Volunteering and Participating (NSGVP) Canada, Vp ab 15 J,

core group is defined as those who are responsible for two thirds of all effort in a particular sphere of activity - volunteering, total effort is taken to be the sum of hours volunteered for formal associations over the preceding year by all volunteers. For giving, total effort is the sum of all money donated to formal charities in a year. For civic participation, total effort is the total number of types of civic organizations respondents held memberships in, or simply participated in, over the past year.

For volunteering, the total annual effort by the sample was 635,975 hours volunteered; two thirds of this is 423,983 hours. Cumulating hours volunteered for individuals in the sample, beginning with those who volunteered the most hours until 423,983 is reached, produces a cut-point of 224 hours volunteered annually. Individuals who volunteered this many hours or more constitute the volunteer core in Canada as we have defined it. As it turns out, only 5.4% of all Canadians volunteered more than 224 hours in the preceding year. The same procedure was followed to identify the core of givers for dollars donated (those giving 475 or more dollars per year) and the core for civic participation (those participating in two or more types of organizations, org types: service clubs, union/professional, political, cultural/educational/hobby, sport/recreation, religious affiliated, school/neighborhood/community).

(core -29% -; accounts for 85 % of total volunteer hours, 78% of total charitable dollars donated, 71% of civic participation)

discriminant analysis –wer ist in core vs non-core: importance of religious beliefs pos, youth experience: religious group, Protestant;

-primary core, -involved in two or three of the areas of activity -: importance of religious beliefs pos, youth experience: religious group, Protestant; Kath neg,

7 Punkte (3,5 sample, 3 Messung, 0,5 stat) **Kerngruppe der stark Engagierten bei volu/give/org member –importance of rel beliefs pos, youth experience: religious group, P pos/primary core –involved in zwei der drei Bereiche –dto, Kath schwach neg; discriminant analysis**

Reed,P/Selbee,K: Is there a distinctive pattern of values associated with giving and volunteering? The Canadian Case. Presented at the 31st ARNOVA Annual Conference, Montréal, Québec, November 14-16, 2002a

repräs survey, formal volu -helping some organization or group by canvassing, organizing activities, coaching, providing care, delivering food, doing clerical or administrative work, or other kinds of activities”. active volunteers - annual time volunteered was above the median having helped others outside their household directly “on their own, not through an organization or group cooking, shopping, babysitting, writing letters, shovelling snow, mowing the lawn”, etc, /made a charitable contribution to an organization or cause over the past year, active givers, made a donation at least once a month

active volu vs nonvolu –mv (Laws should always be respected People should stay attached to ethnic group Fewer job opportunities for my gender Should be careful trusting others Feel very at home in my community Needs are responsibility of individual/family, not society If I pay taxes, that's enough community support So hard-pressed I don't worry about others Very concerned about my city rural, lives in Prairies, in British Columbia, edu) -How religious are you pos, (Vergleich volu –nonvolu, formal plus informal volu vs nonvolu, all givers vs nongivers, both volu and give vs neither -

–rel nicht dabei, wohl ns -insgesamt 91 Fragen !–ÜberKo)

active givers vs nongivers –(mv - Respondent's main obligation in society is Pursue own goals and aspirations Consider the common good in decisions Uphold basic human and moral values (Reference group: Maintain distinctive identity) Obligated to help any one in need Children should be encouraged to work hard Children should desire to get ahead in life Every one owes society, should give back Satisfied with financial situation Should be careful trusting It is acceptable to be gay or lesbian Ethnic groups

should blend into society Paying taxes is enough support for community organizations Concerned with my city age rural Quebec sex not employed edu inc) –religiosity pos,
6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **active givers vs nongivers –religiosity pos; active volu vs nonvolu –religiosity pos, (andere Zusammenhänge unklar, rel wohl ns-aber ÜberKo von 91 Fragen ! –volu nonvolu, formal plus informal volu vs nonvolu, all givers vs nongivers, volu and give vs neither)**

Reed,P/Selbee,K: Volunteers are not all the same: heterogeneity in the voluntary sector. Prepared for presentation at the 31st ARNOVA Annual Conference, Montréal, Québec, November 14-16, 2002b

2000 National Survey of Giving, Volunteering and Participating (NSGVP) Canada,Vp ab 15 J, formal volunteering - unpaid work performed for a formal nonprofit organization. /vier org types - health, culture and recreation, social services (Salvation Army and Saint Vincent de Paul Society-weil die mehr Soziales als Religiöses machen) , religion, ohne die Vp, die für mehrere Typen arbeiten, mit denen, die noch für andere Org arbeiten,

Health organizations - hospitals rehabilitation, nursing homes, mental health and crisis intervention, public health and emergency services. Arthritis, Cancer, heart kidney foundation St Johns Ambulance Culture and recreation organizations - foster and support culture and the arts, sports, and recreation and social clubs. Sports, kinsmen knights of Columbus Lions

Social service organizations - child, youth and family services, services for the unemployed, the handicapped and the elderly, emergency and relief services, and income and literacy assistance.

Big Brothers/Sisters, Meals on Wheels, Red Cross Scouts Guides Salvation Army

health volunteers vs non-volu: P, religiosity, Kg , in youth involved in rel groups alle pos,/vs culture and recreation-Kg P pos, /vs social service ns, /vs rel volu –Kg minus, K no aff pos;

wie lange schon volu –Gesu 4 J, social service 4,1, culture 5,4, rel 6,7

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 stat) **health volunteers vs non-volu: P, religiosity, Kg , in youth involved in rel groups alle pos,/vs culture and recreation-Kg P pos, /vs social service ns, /vs rel volu –Kg minus, K no aff pos; rel volu schon länger volu**

Regnerus,M et.al.: Who gives to the poor ? The influence of religious tradition and political location on the personal generosity of Americans toward the poor, in: JfSSR 37, 481-493, 1998

Religious Identity and Influence Survey,Pew,rr 69, oversample Kg-P, Frage nach social political activities, done within last two years –given money to an organization that helps poor and needy people, -a lot, some, none//

nonreligious –lack of affil with any rel,auch don't know/refusals werden weiter gefragt, /impo of religious faith in life/ in family while growing up, relied on conservative Christian leaders/pol organizations such as Christian Coalition to help them decide how to vote

P mit Kg mindestens dreimal/Monat oder rel beliefs extremely impo werden nach denom gefragt

biv: given money –evangelical –Kath Kg – fundamentalist/mP - lib P/P low Kg –nonreligious **–low Kg Kath//**

mv jeweils einzeln -(demogr, 10-year financial decline,county size) –nonreligious neg, //Kg impo of rel faith pos, impo of rel in family of youth ns, //Fundam, mP Kath Kg ns, low Kg P nsneg, **low Kg Kath neg,** nonrel neg// evangelical pos, lib ns, Kath Kg nspos(wenn nur diese drei da sind in Regression//relied on cons Christian leaders bei Wahl –pos//zusammen: denom ns, low Kg P nsneg, **low Kg Kath neg,** nonrel nsneg, relied.. pos(hier Kg impo nicht dabei)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **given money to org that helps the poor and needy -ev -lib /mP/K Kg/Fu -wenig Kg allg -no -low Kg K; versch mv (immer mit demogr) -1: nonrel ns; 2: impo Kg pos, impo in youth ns; 3 -denom, Kg K viel ns, nonrel nsneg, low Kg K neg, low Kg allg ns;**

Reitsma,J et.al.: Dimensions of individual religiosity and charity: Cross-national effect differences in European countries ? , in: RRR 47, 347-362, 2006

Religious and Moral Pluralism Survey,Be,GB,Ungarn, Ita,Ndl,Polen, Portugal, rr Ndl 42, im Durchschnitt 64//

would you be willing to take a cut in your net household income in order to help the poorest countries ? (nein-unless everybody had a cut, it wouldn't solve the problem, I already pay enough, cannot afford it, for some other reasons), roughly what percentage of your net household income would you be willing to have cut to help the poorest countries,

/public practice -church membership/Kg/ private practice -pray; dogmatic conviction -Jesus was both God and man, Jesus was a prophet, Jesus was a religious leader, Jesus never existed; particularism -there are important truths to be found in all religions -there are impo truths in many religions -there is one true rel, but impo truths to be found in other religions -there is only one true rel, - there are no impo truths to be found in any rel/rel exp -ever had an exp of something that exists, but transcends (goes beyond) everyday reality, and which you may or may not call God, /whether or not you think of yourself as a religious person, would you say that you have a spiritual life -something that goes beyond a merely intellectual or emotional life /consequences -my rel beliefs have a great deal of influence on my daily life, my rel beliefs have a great deal of influence on how I make important decisions,/partners denomin, Kg, /how many of your closest friends have views on rel that differ from yours,/

mv -edu,inc,household size,employment, gender,age,steady life partner, community size,country//

donate -P K ns, no neg, partners denom dto;Kg und partners Kg, pray dogmatic conviction experience spirituality consequences pos, particularism ns, no truths neg, **friends similar neg**

Länder -Interaktionen(hier aber mit allen rel Items -Kannib): no in GB pos, dogmatic conv Portugal nsneg,experience in Ungarn nsneg, partner's Kg -Polen nsneg - nur eine sign neg Abweichung, aber drei positive -no aff in Ndl neg (allg: ns), spirituality -Ndl, Be Ita pos, allg ns;(Abweichungen insgesamt sehr wenig -84 Möglichkeiten da)

(Ergebnis mit allen Items -Kannib und ÜberKo - household size, partner, political interest, free-riding ok - Kg pos, dogm conviction pos, no truths neg, consequences pos, partner's Kg pos, **friends similar views neg**, no aff, pray, particularism, experience spirituality ns)

9,5 Punkte (3,5 sample, 4 Messung, 1,5 mv, Intera, 0,5 stat) **willing to take a cut in your net household income in order to help the poorest countries/percentage cut -(partner's) Kg pos, pray, Jesus ist Gott, rel/spir exp, spir life, consequences of beliefs pos, no aff (auch partner)/ rel enthält no truths neg, one true rel ns/ truths in jeder rel ns, friends mit similar rel views neg (Intera mit Kg pos)//(Intera kaum da, mv alle Items ÜberKo Kannib -Kg, Jesus ist Gott ,consequences, partner's Kg pos, no truths neg, no aff pray partic exp spir ns, friends similar views neg)**

(R Gl, pos, help) Reitz,J et.al.: Race, religion and the social integration of new immigrant minorities in Canada, in: International Migration Review 43, 1695-726, 2009

Ethnic diversity survey, ca 39400 Vp, Canadian identity, Canadian citizenship, a sense of belonging in the larger society, life satisfaction, trust in people generally, participation in voluntary activities, voting in the previous federal election, reported discrimination within the past 5 years or since coming to Canada, feelings of discomfort based on ethno-racial background, including language and religion, worry about the possibility of experiencing a hate crime due to ethnoracial background /

Vergleich von whites mit rel und visible minorities mit rel; sehr rel (public, private, impo) –Mu ns, P oC plus, Bu Hi J minus, Sikh plus//visible minorities nur ca 8000 Vp, Rest 32 000

9,5 Punkte (4 sample, 3,5 Messung, 1,5 mv, bei, 0,5 stat) **No rel bei inc am besten(nach J), bei visible minorities nur Hi K besser, other Chr und Mu wenig; discrim – J other Christian, Muslim, no ns; vulnerability- J Mu oC K, Hi, no minus; oC viele Neger religiosity bei no rel –ns zu allen Items integr –belonging, citizenship, Canadian identity Wahlbeteiligung – no ns minus, Kns, Pns pos, oC ns pos, Mu minus Bu ns minus Hi ns minus; mv age, length in country –nur bei visible minority –K P Sikh Hi minus, Mu no oC ns (ganz anders) //religiosity bei denom: belong plus (bei Mu ns), id/citizen neg (oC einmal pos), Wahl pos R pos**

8,5 Punkte (4 sample, 2 Messung, 2 mv, bei, 0,5 stat) **Lz –no minus, oC ns minus, Bu minus, Hi Sikh plus, K P plus, Mu ns (auch: Quebec, Rest); mv age, length in country –nur bei visible minority –no minus, oC minus, Bu minus, Rest ns; religiosity bei allen zu Lz pos (Mu ns) R Gl**

8,5 Punkte (4 sample, 2 Messung, 2 mv, bei, 0,5 stat) **Trust –K minus, no plus (auch: Quebec, Rest) religiosity neg zu trust, einzeln erratisch: bei oC pos, Bu pos K pos, P minus //volunteering –no minus, K ns minus, P plus, oC ns pos, Mu minus, Bu minus Hi plus (auch Quebec, Rest); mv age, length in country –nur bei visible minority – no ns minus, Sikh ns minus, P plus Hi plus oC ns plus, Mu Bu ns (anders); religiosity bei allen pos, R help**

(R pos, help) Renner, W: Human values: a lexical perspective, in: Personality and Individual Differences 34, 127-141, 2003

Substantive und Adjektive in Faktoranalysen, rating von österreichischen Vps –(ziemlich undurchschaubar) –ein Faktor: Gottesgnade, Gottvertr, Gottesglaube, Glaubensfestigkeit, Glaube, Gottesfürchtigkeit, Glaubensstärke, Frömmigkeit, Erlösung, Frommheit, Religiosität, Religion, Demut, Christlichkeit, Sündenvergebung und 43 andere !(auch charity, willingness to make sacrifices Linksextremismus, Linksradikalismus), bei Adjektiven: gottgefällig, gottergeben, gottbegnadet, gottgläubig, gottesfürchtig, fromm gläubig, kirchlich, glaubensfest, christlich, glaubensstark, religiös, demütig, keusch, sittenstreng und 42 andere ! (incl vaterlandsliebend, traditionell, konservativ kommunistisch) /Faktor conservatism bei nouns da, bei adjectives split between salvation and profit Korrel zu Schwartz –benevolence - rel Substantive/Adjektive pos, universalism ns (N pos, C ns)

(unter 5) **Korrel zu Schwartz –benevolence - rel Substantive/Adjektive pos, universalism ns (N pos, C ns), dubios**

((Rimor,M/Tobin,G: Jewish giving patterns to Jewish and Non-Jewish Philanthropy, in:
Wuthnow,R/Hodgkinson,V: Faith and philanthropy in America. San Francisco/Oxford 1990,
134-164

(frühere Untersuchung: religious identity, ritual observance, syn att, org und syn member, support for
Israel pos zu give /volu an J-philanthropies)

Jewish community of Morris/Essex counties, New Jersey,

tzedakah –justice –helping all others, Jew and gentile, wichtiger Teil des jüd Glaubens /contrib to Jewish
philanthropy (phil, orgs, synagogues, temples, Federation or United Jewish Appeal, nicht: dues to syn,
Jewish community centers, Jewish day schools) –synagogue attendance und membership pos,
organizational membership pos,/J geben ebensooft an non-J phil !, /give to J pos zu give to nonJ(mv
demogr) /0,3 % von inc an J, 0,14 % an nonJ; /auch volu- gleichviel für J und nonJ,(Korrel nur nonJ volu
zu nonJ give und J-give/volu) /Jewish giving –an Federation, Israel Emergency Fund, Israel Building
Fund, women's division; nonJ giving –an Gesu, United Way,edu;

Korrel zu contrib (an sich, amount) an nonJ-phil –org member, syn att, syn member (bei Ko von contrib
to J-phil),

7 Punkte (2,5 sample, 3 Messung, 1 mv, 0,5 stat) **J geben ebensooft to nonJ-philanthropies (Gesu,
United Way, edu) wie zu jüdischen; 0,3 % von inc an J, 0,14 an nonJ, syn att/syn member/org
member pos zu beidem, zu amount given an nonJ//give to nonJ pos zu give/volu to J, /auch volu
gleichviel für J und nonJ,))**

(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)

4 Punkte (1 sample, 1,5 Messung, 1 mv, 0,5 stat) **Aggregat church org –homicide ns, auch
mv(GDP, Ostblockländer, ethnic homogeneity Gini) , civic norms (claim, cheat, bribe) biv
neg, R Krim**

(unter 5) **Aggregat 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 a specific individual, soul existing after death as a part of a universal spirit, LnT of some kind, unklar what it would be like, don't know ob LnT, don't believe // experiential -experienced a feeling of religious reverence or devotion, rel gives me a great amount of comfort and security in life -**Korrel zwischen den 4 Faktoren 0,7 und mehr -also eher ein Faktor** // rel -20 Korrel in 4 samples -zu fathers/mothers edu/occ, social position index -nur 2 sign; Korrel sind gleich bei high Fundam und low Fundam; (Rel konventionell -wenig indep, social criticism, eher acad achievement etwas, LoC I, vs vorehel sex, political activism, social love affection, Hinwendung zu nondeviant peers, parents und peers mit selber Ansicht zu Vp, parents mit mehr Einfluss)

5 Punkte (1,5 sample, 3 Messung, 0,5 mv, bei, 0,5 stat, **0,5 panelartig**) **Religiosity gesamt -zu 30 Item scale of intolerance of deviance: stealing, lying, cheating on tests, aggr against peers -4 mal pos, deviant behavior -lying stealing cheating aggr -high school MF neg, college MF ns ! (und s.u. -drei Marij-items neg zu rel, Marij senkt Rel)** R Krim

3 Punkte (1,5 sample, 0,5 Messung, 0,5 mv, bei, 0,5 stat) **Religiosity gesamt -value on social love/affection (Inhalt unklar) -F pos, M nspos (college/high school)** R help

3,5 Punkte (1,5 sample, 1 Messung, 0,5 mv, bei, 0,5 stat) **Religiosity gesamt -value on academic achievement (Inhalt unklar) -MF pos in high school, college ns; grade point average -high school M pos, Rest ns; R pos**

(unter 5) **Religiosity gesamt -high school M neg, F ns neg, college MF ns pos zu Swg (Inhalt unklar)** R Gl

5,5 Punkte (1,5 sample, 2,5 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**

Rook, K: The negative side of social interaction: impact on psychological well-being, in: JPSP 46, 1097-1108, 1984

Number of social supports, supportive others, others you feel close to, feel comfortable with -wirken meist ns wenn mv kombiniert mit number of problematic others, number of social problems, pos ss und problem ss -kein Zusammenhang ! und von diesem Negativen ist viel weniger da -entspricht alles pos vs neg rc !, /viele Unterstützer/support bringen wenig wb, erst wenn man sich ihnen nahe fühlt oder mit ihnen socializing macht - wb mehr, Vp mit problemat Bez -rel ns, demogr ns, soc competence ns, people feel close to, socializing with others ns, supporters und soz Aktivität

gleichviel, nur: Freunde treffen Entscheidungen, neg comments über children kin, /auch friends und kin machen Probleme

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **ss funktioniert wie pos rc/ neg rc – ns**
Zusammenhang, neg viel weniger da, aber stärker zu wb; Zahl der Unterstützer, reale
Unterstützung bringt wenig, erst emot Nähe hilft, Probleme –eher nicht von Vp stammend,
friends kin erzeugen sie //

Roßteutscher, S: Religion, Zivilgesellschaft, Demokratie. Baden-Baden 2009

Städte, alle Vereine erfassen, Mannheim Vaihingen Althütte Chemnitz Limbach Bobritzsch Enschede
Lausanne Bern Sabadell Aalborg Aberdeen, rr41,

rel Engagierte –mehr Wahlbet, pol aktiv, Ehrenamt, (Kontakte), Rel gibt auch kleinen Leuten
skills, Einfluss, spart Staat Geld, karitativ, verbreitet pos Werte, Vertr in Institutionen, Demokr,
eher bridging, bringt sozial Verschiedene zus, F und Ne in Rel mit mehr Möglichkeiten,

Kirchensteuer in Dld deckt 80 % der Ausgaben, plus Instandhaltung der Gebäude/Kirchen; WS den Ki
macht –Staat zahlt; Ndl –Ki müssen selber zahlen, Gebäude werden erhalten, RelU nur an Konf-schulen,
Staat zahlt, auch konf Univ, setzt auch Bildungsstandards, WS früher Sache der Kirche, /Schweiz –
Kirchensteuer, Kath musste früher sich selber finanzieren, früher Kirchen machen WS, nicht stark, bald
Staat machts; Dän –drei Fünftel zahlt Staat, plus lokale Ki-St, plus Gebäudeerhaltung, Obrigk und Ki
machen WS, bald nur noch Staat, Church of Scotland –bis 1920 Landbesitzer zahlen, dann Kapitalsumme
und freiw Beiträge, 1895 Staat macht WS, Spanien –Kath Staatsrel, seit 1990 weg, Staat zahlt kath
Schulen, /Spanien Irl Po –wenig WS, caritas, erweiterte Familie, kaum kath Soz-org, weil Staatskirche,
(Lutherisch im folgenden unsicher –Mannheim ist uniert, Vaihingen ? Chemnitz –Osten?)

Anteil der Konfessionslosen in den Städten –korrel nicht mit Anzahl der nicht-religiösen
Vereine/säk Vereinsdichte (säk Vereine pro Einwohner mehr),/säk Vereine (alles außer Verein,
der religiöse Aktivitäten betreibt) haben mehr Themen, kath Luth Vereine haben nur zu einem
Drittel religiöse Themen, calvi Vereine zu zwei Dritteln; Mitglieder –Calvi –säk/andre Rel –prot
Sekten –K –Lu; Aktive –Calvi –säk/prot Sekten –K/andre Rel –Lu, Ehrenamtliche –Calvi –prot Sekten –
Rest; (Calvi –in Bern, Enschede, Aberdeen, Lausanne)/Verhältnis Aktive zu Mitgliedern –Säk minus, alle
ändern pos, Ehrenamtliche zu Mitgl dto; Integration in Ges –Zahl der Vereine mal

Mitgliederzahl/Aktive/Ehrenamtliche durch Zahl der Einwohner –säk Vereine weit mehr (weil es viel
mehr säkVereine gibt, bei Mitgl Aktiven EA sind säk schwächer)

(mv ÜberKo –Orga-merkmale –Größe, Angestellte, Jahresbudget Quelle privat/öffentlich, inst
Demokratie/Profess, hierarch Einbettung, Alter; Konfession, Vereinsdichte, Säk, Gemeindegröße,
Privilegierung, Regulierung, Vielfalt, Pluralismus, Marktmonopol; bei allen Vereinen Basis säk, bei rel
Vereinen K) Zahl der Aktiven –nicht von Konfession der Gemeinden/Vereine beeinflusst,
(Säk/Pluralismus senkt sie, rel Markt-Monopol steigert sie, ÜberKo, Kannib) (aber oben Verhältnis aktiv
zu Mitgl bei säk neg), –Größe, Jahresbudget, Quelle privat, Instit Profess, Alter; Calvi prot Sekten nspos,
säk neg; (bei rel Vereinen: Calvi prot Sekten pos)

Zahl der EA (Säk ns, Regulierung pos !, Vielfalt Pluralismus ns) –K Calvi prot Sekten pos, Lu ns, säk neg; bei
rel Verein: Calvi pos,

innerorganisatorisch –Verhältnis Aktive –Mitglieder bei rel Vereinen prot Sekten pos, bei allen Vereinen
alle denom pos, EA zu Mitgl –bei rel Vereinen denom ns, bei allen Vereinen alle pos, (Mobilisierung –
wenig Mitgl, schwach: Jahresbudget, inst profess, Demokr (Satzung Mitglversammlung) neg, z.T.
Angestellte, Finanzierung privat –öff egal)

bridging –soziale Mischung der Mitgl (Frauen, Alter –gemessen per Kinder/Jugendliche in Verein; ethn Herkunft; Mischung nicht nach Bev-anteil,sehr dubios; (Aufschrieb: bei F säk neg, C/prot sect pos, Kind/Jugendl –Calvi sect pos, säk K Lu neg; Ausländer –Calvi prot sect Lu neg, säk K ns)
–rel Vereine: prot Sekten pos, Lu Calvi ns, andre Rel pos, bei allen Vereinen –prot Sekten, Calvi, andre Rel pos, K/Lu/säk ns, regelm Kontakt zu andren Vereinen/Beteiligung an freiw Zusammenschluss mit andern Gruppen –bei rel: K nspos, Lu Calvi prot Sekten nsneg, bei allen Vereinen ns, (Pluralism Vielfalt neg ! –dh gesellsch Offenheit führt zu Abschottung, aber individuelle in denom zu bridging !!)
innerorganisatorische Vernetzung vonThemen – bei rel: ns; bei allen Vereinen –alle denom pos, säk neg, (d.h.: prot Sekten und Calvi machen bridging –bei soz Mischung und Themen),
7 Punkte (1,5 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **prot Sekten und Calvi machen viel bridging ! – viel soziale Mischung (dubios gemessen) , Frau (säk neg) ethn Herkunft, Kind/Jugendl; Ausländer; Org-kontakte nur K, innerorg Vernetzung von Themen säk neg, Verhältnis Aktive/Ehrenamtliche zu Mitgliederzahl alle denom pos bei allen Vereinen, säk neg; Zahl der EA –K Calvi prot Sekten pos, Lu ns, Zahl der Aktiven ns(alles ÜberKo), bei rel Verein: prot Sekten Calvi pos,/es gibt sehr viele säk Vereine, wirken desh in Ges rein,wenig religiöse, /(zuerst Ki macht WS, bald Staat), Calvi, z.T. säk und prot Sekten –Mitgl/Aktive/Ehrenamtler mehr, K Lu weniger//**

((R help/Krim, Ruffle, B/ Sosis,R:, Do Religious Contexts Elicit More Trust and Altruism? An Experiment on Facebook (March 5, 2010). " Working Papers 1002, Ben-Gurion University of the Negev, Department of Economics. Available at SSRN <https://ssrn.com/abstract=1566123>or <http://dx.doi.org/10.2139/ssrn.1566123//> <http://in.bgu.ac.il/en/humsos/Econ/Workingpapers/1002.pdf> (application/pdf)
Vp von Facebook, Juden, 62 % F, 25 J,

1 Religious Service, Male 1. Imagine that you are traveling in a town in Israel in which you've never been before and you decide to attend a house of worship of your own religion. After the service someone who also attended the service approaches you and asks to borrow your cellular phone to contact their parents. Assume that you have a free long-distance service so the call will not cost you any money. How long would you be willing to lend this person your cell phone? 1. not at all 6. as long as needed 2. Later in the day you realize that you have lost your wallet and that you must have left it at the house of worship that you attended. How likely do you think it is that your wallet will be returned to you?
Religious Service, Female 1. Imagine that you are traveling in a town in Israel in which you've never been before and you decide to attend a women's prayer group of your own religion. After the prayers someone who also attended the prayer approaches you and asks to borrow your cellular phone to contact their parents. Assume that you have a free longdistance service so the call will not cost you any money. How long would you be willing to lend this person your cell phone? 2. Later in the day you realize that you have lost your wallet and that you must have left it at the place of the prayer group that you attended. How likely do you think it is that your wallet will be returned to you? –dasselbe mit music performance und fitness center –
decide to attend a local music performance (of your favorite genre of music). After the performance someone who also attended the performance approaches you and asks to borrow your cellular phone to contact their parents//decide to attend a fitness class at a local fitness center. After the class someone who also attended the class approaches you and asks to borrow
Do you think most people would try to take advantage of you if they got a chance, or would they try to be fair? Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?. how would you rate your willingness to trust others?

How would you define yourself: 1. secular 2. traditional (masorti) 3. religious (dati)
 strength of your religious or spiritual beliefs? (Religiously Active) How religiously active are you? (Belief in God/. (Prayer Frequency) How often do you attend a house of worship (church, mosque, synagogue)? (steht so da !), How often do you go to a fitness center to exercise? How many close friends do you have?) From how many friends would you feel comfortable asking to borrow their car for an evening (assuming all of your friends have cars and ignoring insurance concerns)?
 in prayer-Bedingung(vs music/fitness): mehr Handyzeit –auch mv demogr, close friends, borrow car from friend, trust born in Israel exercise in fitness center, pol views- (in prayer/music/fitness Bedingung –traditional/religious kaum mehr als sec –d.h. sec Vp nach Godi/prayer group mehr altr !; syn attendance – in fitness-Bedingung pos, in zwei andern ns) //wallet –in prayer Bedingung pos, (in prayer/music Bedingung –trad/rel glauben eher an Ehrlichkeit, in fitness ns; syn att in drei Bedingungen ns; sec Vp glauben in prayer Bedingung an mehr Ehrlichkeit als in music/fitness) (2 rel Items erhoben, nicht analysiert)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **in prayer-Bedingung –vorheriger Godi-besuchM /prayer group F (vs music/fitness)- Vp leiht Handy längere Zeit aus (in prayer/music/fitness Bedingung –traditional/religious kaum mehr als sec –d.h. sec Vp nach vorgestelltem Besuch in Godi mehr altr !; prime-Wirkung auf alle; syn attendance – in fitness-Bedingung pos, in zwei andern ns) //**

Vertrauen auf wallet-Rückgabe –in prayer Bedingung pos, (in prayer/music Bedingung –trad/rel glauben eher an Ehrlichkeit, in fitness ns; syn att in drei Bedingungen ns; sec Vp glauben in prayer Bedingung an mehr Ehrlichkeit als in music/fitness, religiöse glauben in music –sec – Umfeld auch an Ehrlichkeit))

Ruiter,S/de Graaf,N: National context, religiosity, and volunteering: results from 53 countries, in: American Sociological Review 71, 191-210, 2006

1981-84, 1990-93, 1999-2001 EVS/WVS, ca 117000 Vp, 53 countries, considerable number of Vp, die sagen: don't belong to a church, aber visit church often !, (ca 41 K/P, ca 7 orth; Japan, Indien, Türkei) doing unpaid work (being a member) for (at least one of) social welfare services for elderly, handicapped, deprived people, rel/church orgs, edu arts music cultural activities, labor unions, political parties/groups, conservation/environment/animal rights groups, professional associations; (46 % rel volu !),/Kg und Aggr Kg (average des jeweiligen Landes), (mv demogr, BSP/Kopf, level of democracy – political rights, civil liberty; welfare state expenditure//more democratic countries –weniger rel und weniger volu, mehr WS - weniger rel)

allg volu (mv) –K/P pos vs no rel; Kg dazu –K ns, average Kg pos, Kg pos (in rel Ländern kaum/ns, in mittelrel und säk pos, /aber Vp –auch arel ! - in rel Ländern mehr volu als in mittel/arel) //auch bei nonChristian Kg wirksam, schwächer) / /

being a member dto, außer: Aggr Kg ns,

nonrel volu (mv) –K/P ns, Kg pos, rel volu work pos, v.a. bei Kath,

nonrel member –K minus, Kg minus, member in rel org pos, v.a. bei Kath,

9,5 Punkte (3,5 sample, 3,5 Messung, 2 mv, bei, 0,5 stat) **volu allg (incl rel) –K/P pos vs no, Kg pos, average Kg pos (in rel Ländern auch arel pos), Intera: in religiösen Ländern Kg kaum pos, in arel/mittel stark pos, being a member dto, average Kg ns; nonrel volu –K/P ns, Kg pos, rel volu pos, v.a. bei Kath, nonrel member –K minus, Kg minus, member in rel org pos, v.a. bei Kath (Kannib !),**

Ruiter,S/de Graaf, N: National religious context and volunteering: more rigorous tests supporting the association, in: American Sociological Review 75, 179-184, 2010

Zu Ruiter/de Graaf 2006

man kann auch Länder auslassen, die die Korrel Aggr-Kg zu allg volu senken (nicht nur die, die sie erhöhen) –Irland: viel Kg –wenig volu, Schweden- wenig Kg –viel volu –lässt man die auch aus: Korrel steigt wieder; Auslassen von 23 cases, die abweichen auch in BSP/Kopf/level of democracy –Korrel steigt;

WVS 2005-2008 –Korrel pos, auch bei Auslassung von 11 Ländern, die in Aggr-Kg/level of democracy/BSP/Kopf abweichen,

7 Punkte (3,5 sample, 1,5 Messung, 1,5mv,bei, 0,5 stat) **Auslassen von Ländern, die Korrel Aggr-Kg zu allg volu senken(Irl –viel Kg, wenig volu; Schweden –wenig Kg, viel volu) und von Ländern, die in BSP/Kopf und level of democracy abweichen –AggrKg pos zu allg volu; dto auch in WVS 2005-2008**

(R pos, help) Rushby,W/Thrush,J: Mennonites and social compassion: the Rokeach hypothesis reconsidered, in: RRR 15, 16-28, 1973

61 Mennonite students,20 not (ex-Menno, Brethren, Quaker), Vergleich zu Sample von Michigan State Univ,

the federal government should use its influence to put an end to economic and social equality – Menno/no Menno weniger als Michigan, (US is leaning too much toward socialism –Menno weniger ! eher vs Patriotismus, revol Wandel wäre nötig !(Menno allg pro Trennung Kirche-Staat, pessimistisch bei Rolle des Staats, lange pol verfolgt))

every (capable) person has a right to a college education/right to adequate housing, right to a minimum income being enough to maintain an adequate standard of living, right to free medical care -even if he cannot afford it –ns zu salvation-Rang in Rokeach-Rangordnung bei no Menno salvation neg (N!!), 73-96% (strongly) agree, mehr als bei Rokeach-sample, (right to free medical care vs opportunity to have adequate medical and dental care, even if.. –kein WS-bias –Menno mehr als Rok -)

People in our society should feel responsible for helping poor people to get back on their feet –salvation pos (93 % pos) poor people deserve the poverty condition under which they live -95 % Ablehnung, /we have a responsibility –either through government or private means –to provide adequate financial support for the aged and disabled -97 % pro (ceiling),

attitude toward laws which forbid interracial marriage –84 % dagegen, white people have a right to keep Negroes out of their neighborhood if they want to, and N should respect that right 93 dagegen, N should not push themselves where they are not wanted -68 dagegen, salv schwach neg, Indians in this country have gotten a bad deal, have reason to demand justice and equality of opportunity -95 pos, salv schwach pos, /N could achieve prosperity if they were given the same opportunities as white people have -75 pro, salv schwach pro, American N have only themselves to blame for not getting further ahead in life – 97 dagegen, salv schwach neg,

(unter 5) **Menno-students pos zu responsib (indiv oder government) für Arme,Wichtigkeit von salvation ns/schwach pos, gegen: Arme verdienen ihre Sit (ceiling)**

Menno-students –stark pro Recht auf college edu/adequate housing/minimum income/free medical care-even if he can't afford it, mehr als Rokeach-sample, bei Item, das neutral zu

Staatsinterve ist noch mehr pro, bei staatl Interve vs econ/social inequality weniger (Menno staatskritisch allg -Verfolgung !) R help

3 Punkte (0,5 sample, 2,5 Messung) **Menno-students -stark pro Recht auf college edu/adequate housing/minimum income/free medical care-even if he can't afford it, mehr als Rokeach-sample, bei Item, das neutral zu Staatsinterve ist noch mehr pro, bei Interve vs econ/social inequality weniger, / Menno-students -anti-Negro -Haltung (marriage, keep out Negroes, not push, selber schuld für not getting ahead) neg, Wichtigkeit von salvation schwach neg, R pos**

(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**

Sahgal, N et.al.: Pew Research Center: Being Christian in Western Europe. 2018

Austria Belgium Denmark Finland France Germany Ireland Italy Netherlands Norway Portugal Spain Sweden Switzerland UK Note: Church-attending Christians are defined as those who attend church at least monthly. Nonpracticing Christians -less often, Religiously unaffiliated atheist, agnostic or "nothing in particular."/24 599 Vp,

rel commitment .- Religious services attendance, aside from wedding and funerals 2. Religion's importance in the respondent's life 3. Belief in God Note that Muslims were not asked about belief in God - Muslim respondents are coded in the middle category for this question. Frequency of prayer Attitudes toward religion Cr 0.65 (high commitment -at least two of four - attending religious services at least monthly, praying at least daily, believing in God with absolute certainty or saying that religion is very important to them/ low commitment - at least two of the following: seldom or never attend religious services, seldom or never pray, do not believe in God, or consider religion "not too" or "not at all" important in their life.) 1. Religion gives meaning and purpose to my life. 2. Religion helps me choose between right and wrong 3. Overall, religion causes more harm than good 4. Science makes religion unnecessary in my life Spirituality Cr 0.65 1. I have a soul as well as a physical body 2. I feel a connection to something that cannot be seen or measured scientifically. 3. When people die, that is the end; there is no life after death 4. There are no spiritual forces in the universe, only the laws of nature

Cr 0.66 1. Belief in the “evil eye”, the idea that certain people can cast curses or spells that cause bad things to happen to someone 2. Belief in reincarnation, that people will be reborn in this world again and again 3. Belief in fate, the idea that the course of your life is largely or wholly preordained Belief in spiritual energy located in physical things, such as mountains, trees or crystals 5. Belief in yoga, not just as exercise, but as a spiritual practice. 6. Belief in astrology, the idea that the position of the stars and planets can affect people’s lives 7. Meditate. 8. Consult the horoscope, tarot cards or see a fortune teller . ((nones eher toleranter vs Muslims/Immigrants/Jews/Nationalismus, aber nur die, die christlich aufgewachsen sind, nones in zweiter Generation weniger tolerant//rel commitment –keine Diff zwischen viel,mittel, hoch –aber alle mehr Intol als no aff // 28 % glauben an higher power or spir force; in USA no aff -13 % rel very impo, 9 Kg monthly, pray daily 20, believe in God with absolute certainty 27 –Europa 1-3 %))

rel commitment –participate in a community/neighborhood group pos (Portugal Frankreich Italien ns, Rest –auch **Schweden** Norwegen pos) participate in a charitable or volu org pos; part in a sports club neg (Dän, Finnland ns) (Ko von age gender edu) / literary discussion groups, such as book clubs –ns;

6 Punkte (4 sample, 1,5 Messung, 0,5 mv) **rel commitment (Kg, impo, belief in God, prayer) –pos zu community/neighborhood group particip (Fr Po Ita ns, Rest –auch Schweden/Norw –pos), participate in a charitable or volu org pos, partic in a sports/recreation club neg (Dän Finnl ns), in literary discussion or study group/book club ns;**

R Gl, help, pos) Sandage,S et.al.: Generativity, relational spirituality, gratitude, and mental health: relationships and pathways, in: International Journal for the Psychology of Religion 21, 1-16, 2011

Evangelical seminary graduate students, 35 J, Messung von strivings -2 von 10 generativity- (a) Benefit Others (e.g., “be as helpful as possible”), (b) Contribute to Society (e.g., “be a responsible citizen”), or (c) Helping Youth and Subordinates (e.g., “trying to guide my children”).(Benefit Others- desire to help those in the participant’s immediate circle of friends and relatives. Contribute to Society a commitment to benefit society as a whole and as an active citizen. Helping Youth and Subordinates - goal of positively influential relationships with the younger generation, includes bosses, pastors, and teachers who want to have a positive impact on those under their authority)//spir transfo –experience of dramatic spir change, //grat -6 Item McCullough/ Psychiatric Symptoms Checklist Bartone, Ursano, Wright, and Ingraham (1989). 20 different psychiatric Symptoms - “upset stomach,” “headaches,” “difficulty concentrating,” and “depressed mood.”//I –benefit pos, contrib. nspos, youth pos; grat pos, symptoms neg, spir impression management (unklarer Inhalt) pos; E –alles ns, Trend neg; Q –dto, symptoms pos; spir imp man neg; spir transfo ns zu allem; mv: age, I pos, E grat ns, Q neg; Generat ganz –Q E neg, I pos (mv E ns)

(unter 5) **Q mehr mh-sypmtoms (psychosom, depr) , I weniger, E spir transfo ns; R Gl**

5,5 Punkte (1 sample, 2,5 Messung, 1,5 spE mv, 0,5 stat) **Q und E ns, I pos zu generativity –benefit Umfeld, contribute to society,pos impact auf Jugendliche, mv Q neg; spir transfo ns Generat ganz –Q E neg, I pos (mv E ns), unabh von spir impr manag, age (wenn Q kürzlich spir transfo hatte –hohes und geringes Q neg zu gen, mittleres pos) R help**

3,5 Punkte (1 sample, 2 Messung, 0,5 stat)**Q und E ns zu grat, I pos; spir impression management –I pos, E ns, Q neg R pos**

Sappington,A/Baker,J: Refining religious belief-behavior relations, in: International Journal for the psychology of religion 5, 39-48, 1995

undergrad, /interested in participating in helping activities –donate old clothes/money to prisoners being released, visiting people still in prison, donate old clothes/money to homeless, work at a shelter for the homeless, donate old clothes/money to starving people in Ethiopia, working at a local center for providing relief for starving people in Ethiopia..., giving blood;

dann Anweisung: If you are truly interested in the activities you marked yes, please put your name and phone number –wer das tut, dessen Antworten werden gewertet, die andern haben Null volu

unklar: E I Q ns zu volu, it is important for my faith to help the needy pos zu volu,

(unter 5) **unklar: E I Q ns zu volu, it is important for my faith to help the needy pos zu volu,**

((Sarkissian,A: Religion and civic engagement in Muslim countries, in: JfSSR 51, 607-625, 2012

WVS, Albanien,BanglaD,BurkinaF,Ägy,Indon, Jord,Kirgis,Mali, Türk, /member in sport/recreational org, art music edu org, labour union,pol parties environmental org, professional assoc, humanitarian charitable org,consumer org, other, Mu zu 27 % ja,

5,5 Punkte (3 sample, 1 Messung, 1 mv, 0,5 stat) **sec org member –Kg weekly/more pos, active**

member of rel org pos stark, mv (social trust, tolerance, MF, age, edu,social class) –Kg ns, active member of rel org pos; (Kannib))

(R Krim, help, pos, allg) 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**

(R help) Saroglou,V/Munoz-Garcia, A: Individual differences in religion and spirituality: an issue of personality traits and/or values, in: JfSSR 47, 83-101, 2008

Spanish edu students, 22 J, all received a Catholic edu, 55% jetzt K, /Schwartz-values, NEO-PI-R//impo of God, impo of rel in life, pray, emot rel -interest in emot-relational aspect, community aspect, meaning-values, personal experience in rel, impo of spir in life,

(religiosity/emot rel/spir -zu **E assertiveness neg, warmth pos, zu O -rel - actions neg, emot rel - aesthetics pos, feelings pos, actions neg; spir -fantasy aesthetics feelings values pos, actions neg; A -14:4 pos, C -10:8 pos (deliberation und dutifulness je dreimal ns), Rest nspos, N -alle drei - **anx pos, hostile depr self-consciousness impulsiveness ns, vulnerability pos// spir -E ns wie rel; O pos, rel ns/neg, A pos wie rel, C pos wie rel, N nspos wie rel// benevolence -warmth pos, assertive neg, excitement seeking neg, fantasy/aesthetics/feelings/values pos,(O zu univ viel schwächer als zu benev !), A/C alle Items pos, (Univ ns !) N -anx /vulnerab pos (Univ ns),//****

Korrel (controlled for mean importance of values ?!) -benevolence -religiosity pos, emot rel pos, spir pos, universalism -rel neg, emot rel neg, spir ns, (spir -Hedon nsneg, self-direction ns, trad ns ! , conformity ns, security ns, stimulation ns)

(unter 5) **benevolence -pos zu religiosity, impo of spir, emot rel; **universalism -neg zu religiosity/emot rel, ns zu spir; R help****

(R pos/help/Zusfass) Saroglou,V/Delpierre,V/Dernelle,R: Values and religiosity: a meta-analysis of studies using Schwartz's model, in: Personality and Individual Differences 37, 721-734, 2004

Metaanalyse, 21 samples aus 15 Ländern, 8551 Vp, (einmal orth, dreimal Jews, zweimal Muslims, 2 mal Protestant, 10 K), ein Artikel in press, einer submitted !, N 20mal unter 17mal unter 500, religiosity -one or few-item measure of general personal religiosity 19 von 21 (nicht gezeigt) (Kg 3, religious index -15, Intr, inclusion of transcendence, religious autophotography ?!);

rel -pos zu **benevolence** (ca 0,15; Muslims 3,**K 19**, J 13), neg zu **universalism** (ca -10, Jew -18, Muslims -40, **kath -6 nur**) (range of correl -bei benev -11 bis + 43, univ -55(Türkei) bis + 17, /Korrel benev -rel in Ländern mit: mehr urb popul -neg, tertiary edu -neg, TV receivers pos, newspapers pos, BSP/Kopf

neg, edu expenses pos (ergibt keinen Sinn, z B edu expenses sehr pos, tertiary edu neg) , Korrel univ bei allen Items pos (obwohl insgesamt neg !!) –v.a. bei TV, newspapers edu expenses, (security pos, conformity trad stark pos, self direction stimulation hedon stark neg, achievement power neg)
Metaanalyse rel pos zu benevolence, schwach (ns) neg zu universalism (bei K, bei J Mu stark), univ -bei: immer pos, allg aber neg; viel K, schlechte/unklare Messungen

(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), 3,5 Punkte (1 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **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 Nächste –religiosität (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 –religiosität pos, emot rel pos, spir ns, R pos**

(unter 5) **helping (incl forgiving) für Nächste –religiosität (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, /Altruismus 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)

religiosität –altruismus pos (self, sibling, friend rating), empathy 8 von 9 Items (3 empathy-Items mal 3 Messungen) ns, spirituality –altruismus 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) **religiosität –altruismus pos (self, sibling, friend rating), empathy 8 von 9 Items (3 empathy-Items mal 3 Messungen) ns, spirituality –altruismus pos (alle drei), empathy - 3 von 9 pos (empathy friends rating, persp taking friends/self rating), Korrel differieren nicht zwischen ratings, mv rel und spir pos zu altr R help**

3 Punkte (0,5 sample, 1,5 Messung, 0,5 bei, 0,5 stat) **religiosität –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,

altruismus, 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;

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

7 Punkte (1 sample, 3,5 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, Rest ns, empathy distress alles ns; (friends-rating immer ns, self 7 von 9 pos, colleague 5)**

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 bei Ko von IM nspos zu empathy;

IM von Vp –pos Korrel zu Kollegeneinschätzung (und zu Selbsteinschätzung) von empathy/honesty /altr nspos 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

4 Punkte (1 sample, 1,5 Messung, 1 mv, bei 0,5 stat) **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

Saslow,L et.al.: My brother's keeper ? Compassion predicts generosity more among the less religious individuals, in: Social Psychology and Personality Science 4,31-38, 2013

Study 1:

GSS 2004, 46 J, 15 no aff,

7 Items, empathic concern subscale of the Interpersonal Reactivity, I often have tender, concerned feelings for people less fortunate than me, When I see someone being taken advantage of, I feel kind of protective towards them, Other people's misfortunes do not usually disturb me a great deal (reverse-scored).

Prosocial behavior. ten items giving food or money to a homeless person, returning money after getting too much change, allowing a stranger to go ahead in line, volunteering time for a charity, giving money to a charity, offering a seat to a stranger, looking after a plant or pet of others while they were away,

carrying a stranger's belongings, giving directions to a stranger, and letting someone borrow a item of some value;

1 (no religion), 2 (not very strong religious identity), 3 (somewhat strong religious identity), and 4 (strong religious identity),

mv - gender, political orientation, and educational attainment –rel pos zu compassion und prosocial behavior, /Intera –bei Vp mit weniger rel –compassion korrel stärker mit prosoc behavior (0,25 vs 0,12), Korrel rel und compassion zu prosoc –dann rel ns (ÜberKo),

6 Punkte (3 sample, 1,5 Messung, 1 mv, Intera, 0,5 stat) **rel pos zu compassion (empathy eher), prosocial behavior, (bei Vp mit weniger rel wirkt compassion stärker auf prosoc behavior), compassion Mediator von rel zu prosoc**

study 2:

Vp, Amazon Mechanical Turk sample, 32 J, 39 were Christian, 7 were Jewish, 2 were Muslim, 36 were atheist, 12 were agnostic, 8 were spiritual but not religious, and the rest did not report their religion or were of some other religion; participants could choose more than one religion –Vp nur 101).

either a compassion-induction or a neutral-prime condition.

Next a 46-s video was presented as a memory task. The compassion video presented information about child poverty over a series of photographs of helpless and vulnerable children as evocative, sad music played in the background (N 49). The neutral-prime video was a 46-s clip of two men talking (N 52).

Prosociality -. In a hypothetical dictator task, participants were asked to imagine that they had been paired with a stranger, given \$10, and could give as much or as little as they wanted to the stranger.

attitudes toward charitable giving -what percentage of people's annual salary should be spent on "charitable donations"

mv gender, pol orientation, perception of relative socioeconomic rank vis-a`-vis others,

srr –prosoc in DG pos, prosoc in charity attitude pos, (compassion zu DG –bei wenig rel pos, bei viel rel ns; compassion zu charity –bei wenig rel stärker, bei viel rel schwächer pos),

(unter 5) **0.5 Interve srr pos bei DG/attitude towards charitable giving (bei wenig rel Vp wirkt compassion –per Film erzeugt –stark auf DG, bei viel rel ns; bei charity attitude wirkt compassion bei wenig rel stärker, bei viel rel schwächer pos)**

Study 3:

college students, other/mixed ethnicity 20 %, Asian/Asian American -46 %, 30 % European/European American; 34 % Christen, 17 % ath, 11 % agno, 12 % spir,not rel;

mv vgl. Study 2;

rate current feelings of compassion - felt "compassion/ sympathy" at the present time

Prosocial behavior –alle Items zusammen - generosity, "Public Goods" game and "Dictator" game. In the public goods game, a group of four participants could contribute any amount of a 10-point endowment to a public pool, which was then doubled and split evenly between them. In the dictator game, participants divided a pool of 10 points between themselves and another participant. In both cases, the selfish decision would be to not give any resources to the other participant or public pool. The public goods task was added later in the protocol, so only some participants were able to take part. Participants also took part in a "Trust game" as second movers (Berg, Dickhaut, & McCabe, 1995). First movers were allocated 10 points and were given the opportunity to send any portion to the second mover. Whatever amount the first mover sent was tripled and second movers, in turn, decided what portion (if any) of the points they wished to send back to the first mover. When playing as the second mover, participants received the full 30 points from the first mover. Participants' behavior as second mover offered behavioral measures of their trustworthiness. Finally, participants also took part in an "Indirect Reciprocity game".

participants were told the result of another participant's behavior in an earlier Dictator game with a

third participant. After being told that the participant had split the pool evenly (a relatively generous behavior in the game), participants were then allocated 10 points that they could share with the dictator they had just observed. The game offered a measure of the extent to which participants would expend resources to reward the generosity of others.

srr –compassion ns, prosociality nspos (zwei verschiedene Ergebnisse !), (compassion pos zu prosoc bei wenig Religiösen, ns zu stark Religiösen, aber es gibt keine Zahlen dazu!; : in Table 1 ist Interaktion nicht bei allen Items da –nicht bei DG, reciprocity)

vielleicht: low rel plus compassion mit mehr prosoc als high rel plus compassion –(nur in Figure drin, keine Werte gezeigt, selbst wenn: high rel hat mehr compassion –also auch mehr prosoc –was ja Korrelationen zeigen: sonst wäre ja Korrel rel –prosoc/comp neg)

(unter 5) 0,5 Intervall) **srr –compassion ns, prosociality (DG, public goods, trust, indirect reciprocity) nspos (ohne Zahlen zu games, zwei verschiedene Ergebnisse), (compassion pos zu prosoc bei wenig Religiösen, ns bei stark Religiösen, Intera z.T. nicht da, verschwiegen)**

Saxon-Harold, S et.al.: America's religious congregations: measuring their contribution to society. Washington 2001

1996 charitable choice, ab hier sind cong **now eligible to receive public funds to carry out human service programs that include a faith component so long as there is a secular alternative in the community (vorher war das nicht möglich)/operating expenses 70 %, property improvements and acquisitions 13%, donations to organizations and individuals 12% ,savings 4 % , // 57% of total volunteer time in congregations was devoted to religious worship and education, Rest 15% education (??), 9% health, and 8% human services and welfare (Rest 11 %) // types of activities in which congregations were involved, both directly and indirectly - human services (92%), health (90%), and international programs (74%) public/society benefit 62, edu 53, arts culture 50, environment 40; . Most congregations ran their own human service and health programs internally. they primarily supported the international programs of other organizations or those within their denomination. // The Measures Survey - up to three of most important programs or activities by revenues expended in 1997, Nearly **two-thirds of congregations described missionary or outreach programs to underprivileged populations**, in both the United States and abroad.- often combined **sharing religious messages with providing needed social services**. Specific responses included: Local mission work (providing food and shelter). Ministry to local area. Mission trips (building churches and renovating houses). World service (monies going to missions and other religious services). **Programs addressing social needs – described as important activity by 40% of the congregations**- focused on basic human needs, like food and shelter. Others operated day care centers, drug recovery programs, or provided gifts to those who otherwise may not have received one during a holiday. A number of congregations specified they donated money to other organizations that provided social services, while some provided monetary assistance directly to their needy members. For only 19% of congregations, faith or affiliation with a religion was a prerequisite for gaining access to programs or activities. /cong bietet **unique services** an -35 % indicated they offered services that were also available through governmental agencies, 24% felt that their services were available through for-profit businesses; Diff: cong services haben **spir dimension**// compared to government agencies, congregations believe they provide programs to **individuals who may not qualify for governmental assistance and often do so with less paperwork. providing help more quickly**. Compared to for-profit businesses, congregations believe their programs **cost less and are prompted by different motives. For example, "Our [congregation's] goal is to minister and help others rather than make money.****

In 1997, **less than 20% of congregations charged fees for their programs or services. This is far less frequent than other types of nonprofit organizations. Nearly 85% of these congregations adjusted their fees by the ability of recipients to pay**

Cong also engage in activities that influence public policy, 35% participated in coalitions with other organizations. A similar percentage of congregations sent a representative to personally meet with elected or appointed public officials. Over 27% of congregations actively supported issues by writing editorials or letters to the editors of newspapers or magazines, 16% bought advertising time or space in some type of commercial media for advocacy. 16% paid dues to an association or belonged to a coalition that advocated or lobbied on their behalf.

Scheepers,P/Grotenhuis,M: Who cares for the poor in Europe ?, in: European Sociological Review 21, 453-465, 2005

Eurobarometer 15 Länder Europa 1993, 'In the last twelve months have you given money directly or indirectly to help the people who are living in poverty or are socially excluded?'. never/seldom vs sometimes/regularly

welfare states. Arts and Gelissen (1999) Great Britain and Ireland belong liberal-leaning type Nordic countries und Ost-Dld, Ndl -social-democratic regime . conservative-corporatist states. Belgium, France and West Germany Luxembourg //Spain, Italy, Portugal and Greece Latin Rim

am meisten geben liberal-leaning, dann Latin Rim/Soz-demokr –dann cons-corp –dann Ostldld, mv –living conditions (11 items directly measuring aspects of poverty such as quality of housing, living, health, and leisure time), edu age MF inc occ left-right PostMat ((left und PM pos)) regime type – Kg pos, P K no ns;

7 Punkte (3,5 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **given money directly/indirectly to help people who are living in poverty or are socially excluded –Kg pos, K P no aff ns (Kannib, ÜberKo), ((lib WS-regime-Länder pos, Sozdem/Latin Rim weniger –cons-corporat weniger –Ost Dld am wenigsten; Linke und PM pos)**

(Aufschrieb) Scheitle,C/Finke,R: Maximizing congregational resources: selection versus production, in: Social Science Research 37, 815-827, 2008

2001 U.S. Congregational Life Survey (US CLS).Vp, die in GSS Kg haben, nennen ihre cong 122,404 individuals in 424 congregations. attendee survey administered to all congregants present at worship services held on April 29, 2001, ohne missing data: 357 cong, 73365 Vp,/Whitehead 2015 -48 % ev P, 30 mP, 10 K, 3 bP, Dougherty/W - 28 -40 -23 -5 !!, hier ev 28, K 24;

about how much do you give financially to this cong -% of net income, /spend time in private devot activities (Gebet, Medit, Biblesen)/all the different religions are equally good ways of helping a person find ultimate truth, /close friends in cong/ rules about: gegen Rauchen, Alk trinken, Tanzen, dress hairstyle jewelry makeup gambling how much money give to cong/ giving: friends in co pos, Kg pos, devot pos, exclusive theol pos, evP pos, K neg, size neg, Aggr friends pos, Aggr rules pos, mP ns, /Intera: Aggr rules/friends steigern Wirkung von Kg devot exclusive auf giving

5 Punkte (2 sample, 2 Messung, 0,5 Intera, 0,5 stat) **giving: friends in co pos, Kg pos, devot pos, exclusive theol pos, evP pos, K neg, size neg, Aggr friends pos, Aggr rules pos, mP ns, /Intera: Aggr rules/friends steigern Wirkung von Kg devot exclusive auf giving**

Schervish,P/Havens,S: Social participation and charitable giving: a multivariate analysis, in: Voluntas 8, 235-260, 1997

Giving and Volunteering 92,percentage of income contributed by the household –total philanthropic contributions incl rel;

Meeting religious beliefs or commitments is a personal motivation that may involve both charitable giving of money and volunteering time in general, not just last year–pos zu giving,

Gives a fixed proportion of income to church, synagogue, or mosque –pos, Gives a fixed proportion of income to non-religious organizations !, been asked to give money or other property to charitable organisations, including religious organisations, in the past year pos, Importance of being asked by clergy to give pos, P und K pos vs nonP/nonK;

mv mit über 40 Items –Kg pos (1,1 % mehr) , gives a fixed proportion of income to church, synagogue, or mosque –pos (geben 2,9 % mehr, Durchschnitt 1,3 für rel, 0,7 für anderes)

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **percent of inc contributed to philanthropy (incl rel)– meeting rel beliefs (AutoK) give a fixed proportion of income to church (give a fixed proportion of inc to nonrel org ns !), been asked to give to charity/rel, impo of being asked by clergy, P und K vs nonP/nonK, Kg pos**

(R pos, help, Gesu) Schieman,S/van Gundy,K: The personal and social links between age and self-reported empathy, in: Social Psychology Quarterly 63, 152-174, 2000

physically disabled Vp, matched nondisabled Vp, Ontario, have a physical health condition or physical handicap that has resulted in a change in daily routine or that limits the kind or amount of activity you can carry out // empathy –I tend to get emotionally involved with friends' problems; I don't get upset because a friend is troubled, When a friend starts to talk about his or her problems, I try to steer the conversation to something else, sometimes I don't feel very sorry for other people when they are having problems, other people's sorrows do not usually disturb me a great deal, I am usually aware of the feelings of other people, I feel that other people ought to take care of their own problems themselves, many times I have felt so close to someone else's difficulties that they seemed as if they are my own, /religiosity –attend rel services,belong to any church related groups, empathy –mv(age sex disability edu retired widowed physical impairment pain, mastery ,introspectiveness ,concern with approval, positive relationships) –religiosity pos (auch bei Intera age/disab age/sex age/edu),

7,5 Punkte (2,5 sample, 2 Messung, 2,5 mv, Intera, 0,5 stat) **Kg/belong to church related group –pos zu empathy R help**

religiosity neg zu disabled, physical impairment (ADL –difficulty with walking, bathing,shopping, dressing, climbing up stairs) pain (how often has any health condition caused you pain ? severity/range of pain –least possible pain vs worst possible pain) neg

5 Punkte (2,5 sample, 2 Messung, 0,5 stat) **Kg/belong to church related group –neg zu being disabled, physical impairment, pain R Gesu**

rel pos zu: Summe aus: friends /family –listen to you when you need to talk about any problems you might have, express an interest in your well-being, comfort you when you need it, make you feel that they care about you, //friends/family get on your nerves, make too many demands of you, create tensions or arguments while you are around them, make you feel like they are taking advantage of

you,

5 Punkte (2,5 sample, 2 Messung, 0,5 stat) **Kg/belong to church related group pos zu pos**
Beziehungen zu friends/family R pos

R Gl, pos, Krim, help) Schludermann,E/Schludermann,S/Huynh,C-L:: Religiosity, prosocial values, and adjustment among students in Catholic high schools in Canada, in: Journal of Beliefs and Values 21, 99-115, 2000

high school students, Klasse 9-12, //(vgl Schludermann 2003 zu Messungen)
Family religion –rel involvement of adol family members/ beliefs and practices –7 Items, "Do you believe that Jesus was the divine son of God? "How often do you pray privately at home?"
Religious orientation -8 Items " I think that God is interested in all aspects of my life (e.g., school, family, friendships, entertainment). "I want to become the person God is calling me to be
Function of rel -10 Items,: "Religion -helps people to lead good moral lives. "Religion discourages people from making the best of their abilities and good qualities –/Attitude toward Christianity (Francis) – religiosity: family rel, function of rel, Francis, beliefs and practices//
personal relation values –family life, forgiveness, working hard, compassion, generosity honesty politeness being loved friendship reliability//
not harm//idealism (Reluctance to harm others - 10-items "The statement describes me:" "I do not care how my actions affect others, as long as I gain something."(-) "I do not believe in taking revenge if someone hurts me."(+)) Cr 63
Idealism/willingness to make sacrifices for the welfare of persons one does not know, 6 Items : "The statement describes me:" "I am going to devote my life to helping others."""There is nothing wrong with putting oneself before others." Cr 49)
–die drei zusammen: prosocial values factor;
Korrel religiosity –compassion M pos, F nspos, generosity Mpos, F nspos, /idealism pos, not harm pos MF, prosoc values pos MF,
personal relations values –family rel, function, beliefs, Francis, orientation alle pos
not harm –dto, family rel nspos
idealism –alle pos
prosoc values factor –pos zu religiosity factor, family rel; M immer stärkere Korrel als F

5,5 Punkte (1 sample, 3,5 Messung, 0,5 bei, 0,5 stat) **religiosity (Faktor) /family rel (schwach), rel function, beliefs/practices, Francis Attitude, rel orientation pos zu not harm, idealism/willingness to make sacrifices for welfare of others, personal relation values (compassion generosity einzeln und zusammen mit forgive polite honest work hard usw) /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**

3 Punkte (1 sample, 1 Messung, 0,5 bei, 0,5 stat) **Korrel religiosity- honesty M pos, F ns R Krim**

family sat, Lz Diener, Swg -Rosenberg, Coopersmith, self-activity (-14-items "How satisfied you are with the following aspects of your family life?" "with how close you feel to the rest of your family?"(+) "with the number of things your family does together?"

Diener Lz - 7-items : "In most ways my life is close to what I really want it to be."(+) "My life is pretty miserable."//

aus dem folgenden wird eine self-esteem-scale:

Rosenberg Self-Esteem Scale, Coopersmith Self-Esteem Inventory -12 Items, Self Activity Inventory 10 Items - social-emotional self esteem of adolescents with a focus on unpleasant emotions (e.g., anger, hurt feelings, nervousness, worry); "I am a person who...:" "is afraid to try something new."(-) "worries about whether other people like him her."(-)

Korrel: self-activity -family rel/function of rel/beliefs practices Francis rel orientation ns,

Coopersmith -family rel nspos, function, beliefs, Francis, orient alle pos

Rosenberg/Lz/family sat dto; /self-esteem factor -religiosity factor pos, family rel ns, Lz -dto, family sat -dto, M immer stärker als F

6 Punkte (1 sample, 4 Messung, 0,5 bei, 0,5 stat) **religiosity (und einzeln - function of rel, beliefs/practices,Francis Attitude, rel orientation) pos zu Swg (Rosenberg, Coopersmith, Summenfaktor), Lz Diener, family sat; family rel nur nspos, M immer stärker, rel ns zu self - activity (eher N) R Gl**

(R Gl, pos, help) Schludermann,E/Schludermann,S/Huynh,C-L: Religiosity, prosocial values, and adjustment among students in Mennonite high schools in Winnipeg, in: Journal of Mennonite Studies 21, 191-213, 2003

students in two Mennonite high schools, Klasse 7-12, 59 % Menno, 10 % no aff/kein Kg

Kg der Eltern;

beliefs and practices -7 Items, "Do you believe that Jesus was the divine son of God? "How often do you pray privately at home?"

Religious orientation -8 Items " I think that God is interested in all aspects of my life (e.g., school, family, friendships, entertainment). "I want to become the person God is calling me to be

Function of rel -10 Items,: "Religion -helps people to lead good moral lives. "Religion discourages people from making the best of their abilities and good qualities -**daraus ein rel Faktor;**

Reluctance to harm others - 10-items "The statement describes me:" "I do not care how my actions affect others, as long as I gain something."(-) "I do not believe in taking revenge if someone hurts me."(+) Cr 63 Idealism/willingness to make sacrifices for the welfare of persons one does not know, 6 Items : "The statement describes me:" "I am going to devote my life to helping others.""There is nothing wrong with putting oneself before others." Cr 49

Personal Relations Values - friendship, being loved, honesty, reliability, working hard, family life, compassion generosity politeness -**diese drei zusammen ergeben prosocial values factor;**

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Alle Stud (Durchschnitt 5) –personal relation values 7,6 (sehr hoch), not harm 6,3, idealism 5,9; Religiosity –personal relation values -zu jedem einzelnen pos, zu Gesamt-scale pos, zu idealism pos, not harm pos, Gesamtfaktor prosoz values pos, (parental Kg pos zu prosoz values factor) andre Untersuchungen ergeben selbe Korrel, tentative rel –Quest/Fowler ns z.T., s.u.) R help**

((The interpretation of the positive correlation between religiosity and prosocial values deserves several comments: First, the results from other samples indicate that the significant ($p < .0001$) positive **correlation between religious commitment and the endorsement of prosocial values is highly replicable**. All studies mentioned below included the 3 Religiosity scales and the 3 Prosocial Values scales used in the present study. The findings can be tabulated as follows: (A) 741 Catholic- schools students, Religiosity Factor (4 scales), Prosocial Values Factor (3 scales) $r = +.41$ (see Schludermann et al., 2000). (B) 485 University of Manitoba students, Committed Religiosity Factor (6 scales), Prosocial Values Factor (5 scales), $s = +.32$ (data from Korchoski, 1999). (C) 507 University of Manitoba students, Religiosity Factor (4 scales), Prosocial Values Factor (3 scales), $r = +.33$ (Schludermann et al., unpublished). (D) 443 students from two Evangelical colleges, Committed Religiosity Factor (5 scales), Prosocial Values Factor (5 scales), $r = +.53$ (Schludermann, Schludermann, Needham & Mulenga, 2001 one may ask as to whether all measures of religiosity are positively correlated with prosocial values. Studies (B) and (D) tried to answer this question, by including at least 10 different religiosity scales and by developing a preliminary typology of religiosity measures through factor analyses. Factor analyses of all the religiosity scales resulted in **2 major factors: (a) Committed Religiosity** (e.g., the three religiosity scales from the present study, Attitude towards Christianity, Christian Orthodoxy, Allport's Intrinsic Religiosity); (b) **Tentative Religiosity (Batson's Religious Quest, Dudley and Cruise's Religious Maturity, items of Fowler's higher stages of religious reasoning)**. Two scales did not fit into the two major factors: Allport's Extrinsic Religiosity (using religion for social benefits) and Unconventional Religiosity (occult beliefs). As has been mentioned above, **Committed Religiosity was always positively correlated with prosocial values. However, Tentative Religiosity (an indicator of religious exploration) was positively correlated with prosocial values among university students ($r = +.20$, $g < .0001$, see Korchoski et al. 2000), but among religious-colleges students the correlation was insignificant ($r = -.10$, ns). As to Extrinsic Religiosity, the correlation with prosocial values was insignificant among university students ($r = +.05$, ns) and significant and negative among religious-colleges students ($r = -.18$, $g < .0001$)**

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) **pos Haltung zur Schule, 20 Items. "I sometimes don't pay attention in school, because most subjects are too difficult."(-) "I don't care about school and plan to stop as soon as I can."(-) alle stud -6,6 (Durchschnitt 5)/parental Kg ns zu school attitude, religiosity pos R pos**

14-items "How satisfied you are with the following aspects of your family life?" "with how close you feel to the rest of your family?"(+) "with the number of things your family does together?"

Diener Emmons Lz - 7-items : "In most ways my life is close to what I really want it to be."(+)"My life is pretty miserable."//

aus dem folgenden wird eine self-esteem-scale:

: (a) the Rosenberg Self-Esteem Scale (b) the Coopersmith Self-Esteem Inventory (c) Self Activity Inventory -measures the social-emotional self esteem of adolescents with a focus on unpleasant emotions (e.g., anger, hurt feelings, nervousness, worry); (d)scales of domain-specific self esteem from Offer's OSIQ (Offer, 1989): Impulse Control Emotional Tone Superior Adjustment Mastery Social relation

Self-activity - 10 items "I am a person who..." "is afraid to try something new." (-) "worries about whether other people like him/her." (-)/
 impulse control - 10 items - "The statement describes me:" "I can take criticism without resentment (hurt feelings)." (+) "I get violent, if I don't get my way"
 Emot tone - Ten-items. "The statement describes me:" "I feel tense most of the time." (-) "I feel relaxed under normal circumstances." (+)
 Superior adjustment - Fourteen items "The statement describes me:" "Working closely with another person never gives me pleasure." (-) "Whenever I fail in something, I try to find out what I can do in order to avoid another failure"
 Mastery - Ten-items "The statement describes me:" "If I put my mind to it, I can learn almost anything." (+) "I find life an endless series of problems without solution in sight." (-)
 social relation - Nine items - The statement describes me:" "I do not mind being corrected, since I can learn from it." (+) "If others disapprove of me, I get terribly upset"

(unter 5) **alle stud (Durchschnitt 5) –family life sat 5,3, Lz 5,7, Swg alle über 6 (außer self –activity) parental Kg –ns zu family/life sat, Swg //, religiosity pos zu family sat,/ zu life sat und Swg ns pos (Sign-messung 0,0001 –viel zu hoch) R Gl**

Schmidt, S: Zum Spendenverhalten von Migranten –theoretische Ansätze und empirische Analyse soziokultureller Einflussfaktoren, in: **Adloff, F et.al. (Hg) : Prosoziales Verhalten. Spenden in interdisziplinärer Perspektive.** Stuttgart 2010, 74-94

ESS DId, rr 58, Vp mit Migrationshintergrund, ab 15 J, Spende für vorgegebene Orgs –Sport, Kultur/Fz, Gew, Wi-verband, Verbraucher, humanitäre Hilfe, Menschenrechte Minderheiten Immigranten, Umweltschutz Frieden Tier, rel kirchl Org, Partei Wiss Lehrer Eltern, Hobby Fz, Spenden (mv demogr, Zufr mit Eink, Engagement, Vertrauen Aufenthaltsdauer) –aus orth und kath postkommunist Ländern, aus muslimischem Land ns, Religiosität pos, Intera: Religiosität bei K/orth ns, bei Mu neg, (Modell 5: muslimische Herkunft pos, Religiosität allg pos, bei Mu neg ! bei anderen Migr pos –Abbildung, Tabelle nicht

(unter 5) **Spende bei Migranten –pos zu Religiosität, Interaktion: bei Vp aus K/orth postkommunist Ländern ns, bei Vp aus Mu-Ländern neg, dubios: muslimische Herkunft pos, Religiosität allg pos, bei Mu aber neg, bei andern Migr pos ? ns ? nur Abbildung, nicht Tabelle (ÜberKo)**

3,5 Punkte (1 sample, 1,5 Messung, 0,5 mv, 0,5 stat) **Muslim not delighted wegen 9/11- Bev: rel pos; Mu ns, other immi- spir pos; Islam ist Friedensrel - rel bei Bev ns, bei Mu und other pos; USA schuld –rel ns; deterioration von Verhältnis –rel bei Bev pos, sonst ns; R Krim**

(auch in R help) Schnell, T: Spirituality with and without religion – differential relationships with personality, in: Archive for the psychology of religion 34, 33-61, 2012

85 % F, NEOPIR deutsch; According to your personal definition of religiosity, how religious would you say you are “How spiritual would you say you are (spirituality = belief in the supernatural)?” 26 sources of meaning and an assessment of degrees of experienced meaningfulness and crisis of meaning –Inhalte: Vertical Self-Transcendence: Orientation towards an immaterial, cosmic power, Explicit Religiosity (faith, prayer, and the role of

religion in life) and Spirituality -non-orthodox approach to transcendence, relating to a reality beyond the known, sacredness, and fate, horiz self-transc.s.u. ; Self-Actualization: Employing, challenging, and fostering one's capacities; Order: Holding on to values, practicality, decency, and the tried and tested; Well-Being and Relatedness: Cultivating and enjoying life's pleasures in privacy and company//

rel –N neg, A pos, C pos, E ns, O ns; // spir: N ns, E pos, O pos, A pos, C ns; //horiz self-transc taking responsibility for (worldly) affairs beyond one's immediate concerns; - generativity, unison with nature, soc commitment, Gesu, self knowledge - rel und spir pos, Svw beide ns, wb relatedness: community fun love ns harmony pos, comfort ns, attentiveness care pos; /Korrel zu rel: N minus, A plus, horiz S-transz pos, Svw(individualism, challenge,develop, power,freedom, creativity knowledge, achievement) neg, wb ns //spir – O A ns pos, horiz S-transz, Svw ns wb ns/pos, //rel und spir vs spir ohne rel: N minus, E ns O ns, A pos, horiz Svw wb ns; Diff v.a. in explicit rel, vert transc;

5 Punkte (1 sample, 2,5 Messung, 0,5 stat, 1mv,) **rel neg zu N, pos zu A/C, E/O ns; spir N ns, pos zu A/E/O, C ns; rel allein/spir allein –Svw ns, well-being community, fun, love, comfort ns, harmony pos // rel und spir vs spir ohne rel –N neg, A pos, Rest ns, wb Svw ns;**

(unter 5) **rel und spir pos zu horiz self-transc (generativity, soc commitment, Gesu) und zu A (altr) andre Reihenfolge bei Eingabe – andres R2 R help**

(R pos, help, Krim, Gl) Schottenbauer,M et.al.: Relationship between family religious behaviors and child well-being among third-grade children, in: MHR+C 10, 191-198,2007

Vp aus Head Start children, Drittklässler, N unklar

parent rel coping use of prayer/meditation und putting trust in a higher power, /family attendance at religious or spiritual events,

Family att zu Kind: health pos, hyperactivity ns mental health problems pos, externalizing ns, internalizing neg, cooperation pos, assertiveness pos, responsibility pos, selfcontrol pos, verbal ability pos, reading pos, math pos, /Eltern verh: nurturance pos, responsive to child input pos, nonrestrictive attitude pos, consistency pos, //prayer/medit – hyperact neg, health/mental health/externalizing ns, internalizing neg, coop/responsib/selfcontrol pos, assertive ns, verbal ability neg, read/math ns, nurturance pos, responsive ns, nonrestrictive neg, consistency pos (besser: hyperact, mental health, schlechter verbal ability/lesen/Mathe, weniger assertive,weniger nonrestrictive –eher gut, nonresponsive eher neg)/trust in higher power – Gesu hyperact mental health internalize ns, extern pos, coop respo self co pos, verbal neg, lesen maths ns, nurturance pos, responsive neg, nonrestrictive neg, consistency pos,(eher schlechter – extern pos, Intell neg, aber: assertive ns, nonrestrictive neg –eher gut, nonresponsive schlecht)

(insgesamt –eigne Bewertung- assertive ns als gut, nonrestrictive neg als gut): family att – 11 pos, 2 ns, 3 neg (assertive, nonrestrictive, m.h.// Gebet – 9 pos, 6 ns 1 neg (verbal)//power – 7 pos, 6 ns, 3 neg (ext, verbal, responsive) 11:5, 9:7, 7:9, (ohne IQ: 8:2:3, 9:4ns, 7: 4:2) von 7neg: 2 IQ, 1 mh, 1 assertive, 1 ext, 1 responsive, 1 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

Schwadel, P: Individual, congregational, and denominational effects on church members' civic participation, in: JfSSR 44, 159-171, 2005

Church and Community Planning Inventory, ca 5000 VP, rr 55, mainstream denom, church members, To how many organizations, other than church organizations, do you belong?"

Which of the following statements best expresses your view of the Bible?" "1) The Bible is a valuable book because it was written by wise and good people, but I do not believe it is really God's word ... 2) The Bible is a record of many different people's response to God and because of this, people and churches today are forced to interpret for themselves the Bible's moral and religious teachings ... 3) The Bible is the inspired Word of God and its basic moral and religious teachings are clear and true, even if it does contain some human error ... 4) The Bible is the actual Word of God and is to be taken literally."

At the individual level, number of friends in church and biblical literalism are correlated at 0.065, At the congregational level, biblical literalism and number of friends in church are positively correlated at 0.252,

belong to org –(alle rel Items auf einmal !, 4, 14, 18)): lit neg, church friends ns, member in church orgs pos, Kg neg, (mv demogr, Kinder), mean Kg lit in congreg neg, mean church friends neg, mean church orgs ns, AmBa ns, AME Zion nsneg, Brethren ns, Disciples ns, ELCA neg, Ev covenant neg, Presby ns, SBC neg, UCC ns UMC ns, K ns;

6 Punkte (2 sample, 3 Messung, 0,5 mv, 0,5 stat) **belong to org other than church org – church org pos, Kg, lit neg, church friends indiv ns, Aggr: church org Kg ns, lit friends neg ELCA ev covenant SBC weniger als K (Brethren AmBa Disciples Presby UCC UMC ns) (Kannib)** R help

5,5 ? Punkte (2 sample ?, 2 Messung, 1 mv, 0,5 stat) **rel pos bei selfcontrol, externalizing ns**, R Krim

(R Gl, Gesu, help) Schwartz,C et.al.: Altruistic social interest behaviors are associated with better mental health, in: Psychosomatic Medicine 65, 778-785, 2003

Presby member, elder /how often made others feel loved and cared for, listened to others' concerns, //congreg made me feel loved and cared for, listened to you talk about private problems, /congr made too many demands on you, has been critical of you and the things you have done,/rc –RCOPE short//mh (eher anx depr) und phys health per SF 36 gemessen, /biv-phys function SF –pos rc pos,neg rc neg, Rest ns, mv ns; /

mh –neg rc neg, pos rc pos, receive help pos, demands neg,((give help pos)) //Korrel zu giving help –prayer activities, read bible privately/with familyfriends, attend bible study groups with other than family friends, pray with one/more people, participate in church social

events, satisf with prayer life, pos rc pos, neg rc neg, Kg ns, frequency of prayer pos, //mv – prayer acti pos, sat mit prayer life pos , pos coping pos, neg rc ns !, demands pos !

6,5Punkte (2,5 sample, 2,5 Messung, 0,5 stat, 1 mv) **neg rc neg, pos rc pos, receive help from congr pos, give help** (hängt mit rel pos zusammen –s.u.) pos, **critic durch congr neg zu mh** (depr anx, SF36) mv ÜberKo R Gl

7 Punkte (2,5 sample, 3 Messung, 0,5 stat, 1 mv) **pray, prayer activities (zweimal) /sat/frequency/pray with others (zweimal), bible reading, bible group attending, Teiln an church events pos rc pos, Kg ns, neg rc neg zu Kümern um andere, mv (Zusfass von pray-Items unsicher wie) pray act/sat, pos rc pos; neg rc ns;R help**

Scott, J: Membership and participation in voluntary associations, in: ASR 22, 315-326, 1957;

(unter 5) **in Bennington, Vermont –P haben 2,54 memberships in voluntary associations, K 1,12 no aff 0,7**

Secret,P et.al.: The impact of religiosity on political participation and membership in voluntary associations among black and white Americans, in: Journal of Black Studies 21, 87-102, 1990

GSS 1974/75, 1977/78, 1983/84, /membership in voluntary associations –zu Kg in 74/75, Kg und strength of affiliation in 77/78 und 83/84 –bei whites und blacks immer pos (blacks 77/83 nspos); (religiosity pos zu voting participation bei black/white, neg zu pol protest bei beiden –labor strike, civil rights, anti-war, pro-war, school related) mv demogr, evtl denom ?

7 Punkte (3,5 sample, 1,5 Messung, 1,5mv,bei, 0,5 stat) **membership in voluntary associations –zu Kg in 74/75, Kg und strength of affiliation in 77/78 und 83/84 –bei whites und blacks immer pos (blacks 77/83 nspos)**

Seidelmann,S: Evangelische engagiert –Tendenz steigend. Sonderauswertung des dritten Freiwilligensurveys für die evangelische Kirche. Hannover 2012

Spendenaktivität bei Engagierten –im nicht kirchlichen Bereich, 1999/2009 –ev/K mehr als K'lose (plus ev/K im rel Bereich),

freiwilliges Engagement/Ehrenamt - Tätigkeiten, zu deren Ausübung sich die Engagierten selbst entschieden haben und die öffentlich wie unentgeltlich erbracht werden

engag in Kirche 1999 –ev 1,8, kath 2,5; engag in anderen Bereichen –ev 10,2, kath 9,1, konfessionslos 9,1; engag in Kirche -2009 -2,7 ev, 2,3 K, engag in anderen Bereichen –ev 10,2, kath 9; konfessionslos 10,4

/konfessionslos in der Bev –W 27 (bei fE -21) 0 72 (bei fE 64), K/P –Bev anteil 60 %, bei fE 67; Ki-bindung bei ev/kath Bevölkerung gleich hoch wie bei fE-Vp in anderen Bereichen;

(Mot für fE –Gemeinwohl/andren Menschen helfen –Kirchenbindung stärker als bei anderen 2 Gruppen - Spaß an Tätigkeit/sympath Menschen kennenlernen; eigne Interessen vertreten/eigne Verantwortung haben/Anerkennung finden/Kenntnisse,Erfahrungen erweitern)

6 Punkte (3,5 sample, 2,5 Messung) **Spende bei Engagierten im nichtkirchl Bereich –ev/K mehr als k'los; fE in anderen Bereichen als Rel –ev/K ns zu k'los; k'los bei fE weniger als in Bev;**

Kirchenbindung bei ev/K-Bev gleich hoch wie bei fE-Vp in anderen Bereichen, Mot für fE – Gemeinwohl/andren Menschen helfen –Kirchenbindung pos; egoist Mot weniger;

Seidelmann,S: Altruismus, Geselligkeit, Selbstentfaltung. Motive Ehrenamtlicher in der evangelischen Kirche. Freiburg 2016

Freiwilligensurvey 2009–Wahrnehmung von Gruppenangeboten (als Teilnehmer oder engagiert) ,dann ehrenamtli Tätigkeit ausüben oder in Verein, Initiative Projekt Selbsthilfegruppe freiw Aufgabe/Arbeit,unbezahlt, geringe Aufw-entschädigung, -von fE-Vp sind weniger konfessionslos,/fE korrel pos mit Kirchenbindung.

in P/K- Ki Engagierte –mehr Kirchenbindung, in anderen Bereichen Engagierte –P/K –Kirchenbindung wie Bev, /Engagement von Vp –in ev Ki 2,7 %, in K Ki 2,3; bei fE –Konfessionslose weniger, bei nichtkirchlichem fE –Konfessionslose weniger; Freiwilligensurvey 1999-2009: deutlich mehr freiwillig Engagierte geben eine starke Kirchenbindung an als die, die sich nicht ehrenamtlich einbringen, / F-survey 2009 -wichtig –sozial Benachteiligten und gesellschaftlichen Randgruppen helfen –fE in P-Kirche 3,8, fE in K-Kirche 3,7/P-fE in anderen Bereichen 3,6, K-fE in anderen Bereichen 3,7 und konfessionslose fE 3,6, Nicht-fE 3,4 –sign Diff? –nicht unerheblich, nicht hoch –so Text; F-survey 1999-2009 –Korrel Kirchenverbundenheit pos zu soz Ben helfen bei allen fE//

für soziale und gemeinnützige Zwecke gespendet, Betrag/nichts – klar: fE in P/K-Kirche –fE P/K in anderen Bereichen –konfessionslose fE –Nicht-fE,

mv Korrel zu fE 1999/2004/2009–(erwerbstätig, gute finanzielle Sit, edu, West, deutsche Staatsangehörigkeit Haushaltsgröße MF Alter, sozial Benachteiligten und ges Randgruppen helfen eigene Kreat/Fantasie entwickeln, nach Sicherheit streben, eigene Bed durchsetzen Bereitschaft zur Hilfe für Menschen außerhalb des Haushalts, Größe von Bekannten/Freundeskreis, Interesse an Politik/öffentlichem Leben Spendenbereitschaft) –Kirchenbindung pos dreimal; drei Typen von Mot –Spaß, mit sympath Me zusammenkommen/Altr –dass man andern Menschen helfen kann, dass man etwas fürs Gemeinwohl tun kann, sozial Benachteiligten ges Randgr helfen, Phantasie Kreat entwickeln//Selbstentfaltung/Eigeninteresse - eigene Verantwortung ,Phantasie Kreat entwickeln, Entscheidungsmöglichkeiten haben, Anerkennung finden für Tätigkeit, eigene Interessen vertreten, Kenntnisse Erfahrungen verwenden// -Spaß: Feuerwehr, Sport, Fz/Geselligkeit pos, //Eigeninteresse –berufl Interessen, Natur/Tier, Jugendarb/Erwachsenenbildung, Kultur Kunst Musik , Schule/KiGa, lokales Bürgerengag /Altr –soz Bereich, Gesundheit, pol Interessenvertretung, Kirche, lokales Bürgerengag, Schule /KiGa//

rel fE –mehr pro Altr, etwas weniger Spaß, weniger Eigeninteresse,

8,5 Punkte (4 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **bei fE in Kirche und in Welt Konfessionslose neg, fE mehr Ki-bindung; fE in Kirche –Kirchenbindung stark pos, in Welt nspos Diff zu Nicht –fE, sozial Benachteiligten helfen – fE in Ki/K-P fE in Welt/konf-lose fE mehr als bei Nicht-fE ; Kirchenbindung pos,/für soziale und gemeinnützige Zwecke gespendet –fE in Kirche –fE in Welt –konfessionslose fE –NichtfE; zu fE - Kirchenbindung mv pos; Mot der Religiösen zu fE –mehr Altr, weniger Spaß/Geselligkeit, weniger Eigeninteresse**

Serow,R: Students and volunteerism: looking into the motives of community service participants, in : American Educational Research Journal 28, 543-556, 1991

students, public univ, /bei community service participants - "unpaid off- campus work of a charitable or helping nature, / religion/spiritual fulfillment (in list of 11 items (plus a blank slot for "other") values that Vp considered to be first, second, and third most important to them) nspos zu comm service, member in campus rel groups pos, (Social justice/equality, Working for peace/reconciliation ns, family neg) ((/Motivbefragung –mehr Selbstbezogenes da als bei Fragebogen (innere Zufriedenheit, mehr Wissen über Realität, challenge bewältigen, Ersatz/Ausweitung für/von pers Beziehungen, skills lernen, Trad weiterführen, Bewältigung von neg Beziehungen zu Hause durch neue Bez, Anerkennung, andres Helfen: concerned citizenship civic republicanism commitment to a commonwealth or public realm, (justice equality) that transcends the prevailing conception of individual rights and interests. any voluntary service that is unconnected to a specific vision of community is essentially a private act and, hence, of limited efficacy. Although laudable in intent, private prosocial acts are no longer seen as a reliable instrument of human uplift because they pit isolated individuals against problems that are rooted in the increasingly massive scale and structural remoteness of contemporary institutions. Politisieren statt empathisch sein, Fordern von rights und justice statt care responsib selber was geben, real human needs beachten; statt Glaube, im Kleinen was verändern zu können)) (unter 5) **community service nspos zu rel/spir fulfillment, zu member in campus rel groups pos**

Serow,R/Dreyden,J: Community service among college students: individual and institutional relationships, in: Adolescence 25, 553-566, 1990

students –public univ, private colleges mit formal church affil oder mit enger rel Bindung, participate in unpaid community service or volu work off-campus, community service pos zu: most important value –spir fulfillment/rel (in allen drei colleges) //member of rel groups pos –nicht in public univ,(an den zwei religiösen colleges wirken auch Mitgl in fraternity/sorority und student gov pos) /rel college mehr community service, undergrad an elite private univ –comm service pos zu spir/rel; (unter 5) **community service/volu work –an religiöserem college mehr, dort wirkt auch Mitgliedschaft in rel group mehr, / spir fulfillment/rel als most important value pos**

Shariff,A/Norenzayan,A: God is watching you. Priming God concepts increases prosocial behavior in an anonymous economic game, in: Psychological Science 18, 803-809, 2007
Study 1:

34F, 16 M, 21 J, von Uni, 19 atheists(no aff und unter midpoint bei scale belief in God; 5 theist – no aff, aber über midpoint), 19 Christians, 4 Bu, 2 J, 1 Mu,
Half of the subjects were implicitly primed with God concepts using the scrambled-sentence paradigm. Following this task, each subject played a oneshot, anonymous version of the dictator game against a confederate posing as another subject. All actual subjects were given the following instructions: You have been chosen as the giver in this economic decision-making task. You will find 10 one-dollar coins. Your role is to take and keep as many of these coins as you would like, knowing that however many you leave, if any, will be given to the receiver subject to keep.

Priming: subjects were required to unscramble 10 five-word sentences, dropping an extraneous word from each to create a grammatical four word sentence. For example, "felt she eradicate spirit the" would become "she felt the spirit," and "dessert divine was fork the" would become "the dessert was divine." Five of the scrambled sentences contained the target words spirit, divine, God, sacred, and prophet, and the other 5 contained only neutral words unrelated to religion

ohne rel prime – Gabe 1,84, mit 4,22, 2,38 mehr, theists 1,88 mehr, atheists 2,95 mehr, /unprimed ath geben ns weniger als unprimed theists,

(unter 5) **0,5 Interve rel prime (dubios, divine nicht im rel Sinn) steigert Gabe in Diktator-Spiel bei theists und atheists, unprimed ath geben ns weniger als unprimed theists, belief in God not a good predictor**

Study 2: Vp nur 22 % students, 44 J, 25 Vp Christian, 3 J, 21 spiritual, 22 agno/ath (S bez und unter midpoint of belief in God scale)

Subjects were led to believe that they were alternately assigned to be givers and receivers and that they randomly happened to be givers, so that whatever decision they made would affect the following subject. Subjects in the control condition received a neutral prime; completed the same scrambled-sentence task, scrambled sentences did not contain any target words that deliberately evoked a specific concept. Subjects in the secular-prime condition unscrambled sentences that contained the target words civic, jury, court, police, and contract (secular moral institutions) Subjects in the religious-prime condition

unscrambled the same sentences as in Study 1. (10 % sind misstrauisch vs prime)

rel prime - 4,56, sec prime - 4,44, controls 2,56, bei ath kein Effekt von prime, self-reported belief in God not a good predictor,

(unter 5) **0,5 Interve rel prime (dubios, divine nicht im rel Sinn) steigert Gabe in Diktator-Spiel, diesmal nur bei theists, sec prime auch (civic jury police contract court –sec moral institutions ?) belief in God not a good predictor..**

Shepherd, A et.al.: Religious Service Attendance, Moral Foundations, God Concept, and In-Group Giving: Testing Moderated Mediation, in: RRR 61, 301-322, 2019

vgl Greenway 2018; Vp from Christian churches, ministries, and colleges, primarily in southern California and Michigan, 39 J, Catholic 6 %, Christian-other 34 %

The study took place over 15 days. four experimental conditions whereby they either prayed for or reflected upon the plight of Muslims (out-group) or Christians (in-group) facing persecution in the country of Myanmar. Over the next 2 weeks, participants received six prompts to pray or reflect upon their target group via Qualtrics. Via a timer, they prayed or reflected upon the plight of their persecuted group for 10 min before writing down their prayer/reflection. Upon completion, participants chose to either accept a \$20 Amazon gift card via email or donate any amount of the \$20 to six charities, two representative of the in-group (i.e., Christian organizations), two representative of the out-group (i.e., Muslim organizations), and two secular charities (i.e., organizations with no religious affiliation).

During an average month, about how many times do you attend religious services?"

words associated with traditional God concept include: "Absolute," "Fatherly," "Kingly," "Righteous" and "Sovereign." Moral Foundations - degree to which each item described them –relevant ?- Whether or not someone suffered emotionally" (care/harm), "Whether or not some people were treated differently than

others" (fairness/reciprocity), "Whether or not someone showed a lack of respect for authority" (authority/respect), "Whether or not someone violated standards of purity and decency" (purity/sanctity), and "Whether or not someone conformed to the traditions of society" (in-group/loyalty).

Kg –donations - in-group, Christians/out-group Mu/sec ns; purity/sanctity pos;
trad God concept –donations ns; ingroup pos, outgroup Mu neg, sec ns; fairness ns, harm/care pos, aut/resp pos, in-group loyalty pos, purity/sanctity ns,
donations to in-group - purity/sanctity, authority/respect, traditional God concept pos, Kg ns, prayer/reflection (ns? –Table)neg, fairness/reciprocity neg;
donations to charities other than the in-group- fairness/reciprocity purity/sanctity pos, authority/respect and Traditional God concept neg; Kg ns; prayer/reflection (ns? –Table)neg;
Intera For those with high traditional God concepts, higher religious attendance was associated with higher levels of the fairness/reciprocity foundation (obwohl Kg und God concept ns sind zu fairness !), which predicted lower in-group giving and higher out-group giving (obwohl Kg ns und God concept pos ist zu in-group und neg zu out-group giving) . There were no indirect effects for those with average or low traditional God concept. there were no significant moderated mediations for total donations or giving to secular charities; mehr trad God concept und Kg –mehr faire Aufteilung von Geld, Gabe auch an Mu))

5 Punkte (1 sample, 2,5 Messung, 0,5 Intera, 0,5 stat, **0,5 Interve**) **Kg ns zu donations für christliche/muslimische/säkulare Org nach einer Gebets-Intervention, trad God concept ingroup pos, outgroup neg, säk ns; pray –nsneg zu ingroup und outgroup (nicht erklärt, nicht biv, in Intera-Modell, Kannib; für Mu beten –ihnen dann aber weniger geben als ohne Gebet) Intera anders –viel Kg plus viel trad God concept –pos zu fairness/reciprocity und die ist neg zu ingroup donation, pos zu outgroup donation (dubios) /keine Intera/Mediat bei give to sec/bei give insgesamt, bei ändern moral foundations (also nur zwei von 24),**

((**Shye,S:** The motivation to volunteer: a systemic quality of life theory, in: Social Indicators Research 98, 183-200, 2010

Bev in Israel, ab 20 J, //32% volunteered in one way or another during the year preceding the survey. 25% reported informal volunteering (helping another person or family) and 13% reported formal volunteering (i.e., within organizational framework).

4 Punkte (2 sample, 1 Messung, 0,5 mv, 0,5 stat) **volu –ultraorth 61, rel 37, trad 33, sec 26; sec und wenig edu 23 –ultraorth und viel edu 78))**

(R Gl , help) Sibley,C/Bulbulia,J: Charity explains differences in life satisfaction between religious and secular New Zealanders, in: Religion, Brain and Behavior 5, 91-100, 2015

rr 17, 55 % no aff, "I am satisfied with my life" and "In most ways my life is close to ideal."// How much money have you donated to charity in the last year?

6 Punkte (3 sample, 1 Messung, 1,5 mv, 0,5stat) **Aff –pos zu charity giving, mv(demogr, parent, cons-lib,-konservative geben auch mehr; European, employment) R help**

6 Punkte (3 sample, 1 Messung, 1,5 mv, Mediat, 0,5 stat) **aff –pos zu Lz (schwach) , Mediation: rel pos zu charity pos zu Lz (bei Ko von charity ist rel ns zu Lz, Mediation berechnet per censored mediation model with Monte Carlo estimation.R Gl**

Sinha,M: Volunteering in Canada. 2004 to 2013. Statistics Canada 2015

2013 General Social Survey on Giving, Volunteering and Participating, 2004, 2007 and 2010 Canada Survey of Giving, Volunteering and Participating, über 15 J; volunteered their time for a charitable or non-profit organization or group.

Kg weekly –volu rate pos (2004,07,10,13), volu hours pos (ca 220 vs 140),

helping people directly, without the involvement of an organization or group -helping behaviours directed at people living outside the household, such as extended family members, neighbours, colleagues, and even strangers. –teaching coaching tutoring Other, Paperwork ,Shopping, driving to store or appointment ,Health-related or personal care ,Housework, home maintenance

informal helping –% -Kg ns; amount pos;

In 2013, 37% of volunteer hours contributed by weekly religious attendees benefited religious organizations. The comparable figure for volunteers not attending religious services weekly was 2%.-

Kg weekly macht soviel sec volu hours wie Kg not weekly; 80 Stunden für Rel, 135 für nonrel vs 3 Stunden für Religion, 130 für nonrel, rel plus nonrel: Kg weekly 215 –not weekly 133

6,5 Punkte (3,5 sample, 3 Messung, 0,5 stat) **Kg weekly pos zu volu rate 2004,07,10,13), volu hours, ns zu informal helping %, pos zu amount; Kg weekly macht soviel sec volu hours wie Kg not weekly**

Sinnemann, M: Engagement mit Potenzial: Sonderauswertung des 4. Freiwilligensurvey für die evangelische Kirche. Hannover 2017

Vergleichbarkeit 2014 zu vorher schlecht, Überschätzung des fE (zu viele Gebildete drin),

Tätigkeit, wenn sie aktiv, unentgeltlich, öffentlich und gemeinschaftlich ausgeführt wird,

(insgesamt mehr Engagierte, weniger P/K in Kirchen engagiert, mehr in Welt(vs 1999/2009, aber

andere Rel-erhebung –K P Evangelische Freikirche (zum Beispiel Baptisten, Mennoniten), Islamische Religionsgemeinschaft (zum Beispiel sunnitisch, alevitisch, schiitisch), Judentum, Christlich-Orthodoxe Kirche, Neuapostolische Kirche, Zeugen Jehovas, Buddhismus, Hinduismus, Sonstige;

evangelische –fE pos, zeitaufwändigstes Engagement in Bereich - Sport und Bewegung Kultur/Musik

Sozialer Bereich Kirche/Religion Schule/Kindergarten Freizeit/Geselligkeit Unfall-

/Rettungsdienst/Feuerwehr Politik Umwelt-/Natur- und Tierschutz Jugendarbeit/Erwachsenenbildung

Sonstiges Gesundheitsbereich Berufliche Interessenvertretung Justiz/Kriminalität –keine Diff der ev fE's

zu Bev fE's -außer bei Sport neg, Sozial etwas pos; Kirche pos,/viel Kirchennahes –Chor Seniorengymn

Tafel KiGavorstand wird als weltlich eingeordnet; ((bei Werten –Gesetz Ordnung, Sicherh Helfen

genießen etc –Bedeutung des fE's –Motivation zum/Nutzen von fE –kaum Diff ev Engagierte –Rest-Engagierte))

(Ost: ca 40 % der Engagierten sind in Kirche –in Bev sicher nicht so (19 % P) ; Im W -63 % -(unklar wer in Survey alles dazugehört an sonstiger Rel)

Engagiertenquote (Bev 43) –ev/K 49, ev Freiki 68, Mu 27, K'lose 36 //zeitaufwändigstes Engag Kirche –

ev K ca 11, Mu 15, ev Fki 51 !, K'los 1, ev stark Ki-verbundene 33, (mehr Engag in Kultur und Sozialem)

weltl Engag –Fki bei sozialem Bereich Unfall Rettungsdienst Feuerwehr Jugend/Erwachsenenbildung ns, bei Rest alles weit weniger

sehr wichtig/eher wichtig, sozial Benachteiligten oder gesellschaftlichen Randgruppen zu helfen :ev

62,8%; K 65%; alle Engagierte 64, konfessionslose 62,3% ev stark Verbundene -73, F Ki -78, Mu 75

Wären Sie bereit, sich zukünftig zu engagieren und freiwillig oder ehrenamtlich Aufgaben zu

übernehmen? „Wären Sie bereit, Ihr freiwilliges Engagement noch auszuweiten oder weitere Tätigkeiten zu übernehmen?“ Mu F Ki mehr,

ev -15 % stark mit Ki verbunden –fE 67% !,

7 Punkte (3,5 sample, 3,5 Messung) fE: **ev K pos, ev stark Kirchenverbundene, Freikirche stark pos(F Ki und Mu: Interesse an neuem Engag, an Ausweitung des jetzigen), Konfessionslose neg, //zeitaufwändigstes Engagement –ev Ki kaum Diff zu Bev in vielen Bereichen, außer Sport neg, sozial leicht pos, Freikirche sehr viel: Kirche, kaum Welt (außer Soziales/Unfall Rettungsdienst Feuerwehr Jugend/Erwachsenenbildung ns, Rest neg)/ starke Kirchenbindung –mehr Soziales/Kultur bei weltl Engag, /wichtig sozial Benachteiligten oder ges Randgruppen zu helfen –F Ki ev stark Kirchenverbundene pos, ev K andere Engag K'lose weniger, Ost: 40 % der fE sind in Kirche (Bev anders),**

Smidt,C: Religion and civic engagement, in: Annals of the American Academy of Political and Social Science 565, 176- 192, 1999

3000 Amis, 3000 Kanadier, When I put my trust in other people, they usually disappoint me, People can generally be trusted to do what is right; /Member of any voluntary org or association, dann: 14 Gruppen, wo man Mitglied sein kann,(professional job related, social service for elderly, poor, disabled; youth ; community based neighborhood; senior citizen, veterans, edu arts music cultural, small group meeting support caring for members; church, Umwelt, Gesu,Fz, F, Pol,) dann –tut man volu work für diese Gruppe ? /trust –Kg Kanada ns, USA Buckel, / mP –ev P/K, bP (in USA : mP K ev P bP) //civic engagement (Mitgl und volu)- Kg stark, Kanada: ev P, mP, K bP; USA –bP, mP, ev P, K; /mv (edu, trust, Kanada/USA, age race gender) zu civic engagement : Kg klar, mP bP pos, ev schwach neg (biv pos), K neg (Kannib),

8,5 Punkte (3,5 sample, 3,5 Messung, 1 mv, 0,5 stat) **trust: Kg Kanada ns, USA Buckel/Kanada –mP –evP/K, bP, USA: mP K ev P bP; civic engagem –Mitgl plus volu in 14 Gruppen (incl rel) –Kg stark pos, Kanada: evP mP K bP; USA bP mP evP K, mv Kg pos, mP bP pos, evP schwach neg, K neg - Kannib, Überko**

((Info)) Smidt,C: Religion as social capital. Waco 2003a

nicht nur congr wirken (organisieren Hilfe, fragen, geben skills, Info,networks, trust) , auch FBO's oder parachurch orgs – Habitat for Humanity, Bread for the World, Focus on the Family, Pax Christi., sind legitim werden gehört, aber: pc tendieren in Richtung säk z.T., Religiöse sehen in ihnen zu wenig Frömmigkeit, /es gibt church-based community organizing networks (oder Kirche arbeitet mit solchen networks zusammen) , for social justice, Beteiligung, equality, accountability of gov leaders/institutions for citizens, build org power to influence public policy, Ki-mitgl lernen führen, organisieren, wohl linke Rel will Ges verändern, soziale Rel umsetzen, Reich Gottes bauen, making world the place God wants it to be, Ansehen von Kirche steigt, Moralreligion/Werke, Pol mit rel Legit, beginnt als Pol –geht zur Rel, nutzt die zur Politisierung der low income/poor/Neger/Frauen (Selbstwert) oder Hi-kath (econ justice, Befreiungstheol, Arme befreien und erlösen sich, Basisgemeinden a la S-amerika, communitarian conception of human being, schult sie in pol pressuring, Politisierung ist gut)),

Smidt,C et.al.: Religious involvement, social capital, and political engagement. A comparison of the United States and Canada, in: **Smidt,C:** Religion as social capital. Waco 2003b , 153-168

Reid-Survey 1996, USA/Kanada,

member of any volu org assoc -14 Typen –und volu dort, /wer denom sagt und nicht an Gott glaubt in säk Kategorie drin;

Kg zu: member in volu ass in USA/Kanada –profess/job related pos, social service for elderly poor disabled pos, Umwelt ns, youth work (scouts youth clubs) pos, health related pos, recreat USA pos, Kanada ns, senior citizen pos, veterans pos, Frauen - Kanada ns, USA pos, pol –pos, small group support care for participants nspos,edu arts music cultural–pos, community/neighborhood pos

Kg pos zu volu activity in nonrel groups

civic engagement –member in social orgs und volu activity dort –(mv sex,age, race edu, trust) –Kg pos (beide Länder), Kanada: ev P –mP –K –bP; USA –bP –mP –evP –K;

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) Kg pos zu member in volu org ass, auch in 13 säk orgs, (Ausn: Umwelt ns, Frauen und recreat in Kanada ns), Kg pos zu volu activity in nonrel groups, civic engagement (member und volu), Kanada –ev P –mP –K-bP; USA- bP –mP –evP –K;

(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 sind 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, Kg viel aber macht einiges an sec volu/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) / 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,

11,5 Punkte (4 sample, 6 Messung, 1 mv, 0,5 stat) **volu ass member, nonrel (unsicher) –pos zu church member, Mischitem Kg/pray; ev P/mP vs K/bP vs no;**

volunteering –Kg zu sec volu neg, both sec und rel pos, rel pos, no volu stark neg; Kg rarely –fast kein rel und kein sec volu, Kg viel –mehr davon (spekulativ: sec und sec aus sec/rel zusammen – Kg rarely macht das weniger//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 pos, help) Smidt,C: American evangelicals today: Lanham 2013

Pew survey 2007, ca 35000 Vp, ca 9400 ev, /Henry Institute National Survey on Religion and Public Life, ca 3000 Vp, Fifth national survey of religion and politics Akron Univ- ca 4000 Vp,

Ev –vgl Pew-pdf –BA Me Lu nonden Pres Epi Co Pe in the ev tradition Anabapt reformed holiness;

Ev vs no: mehr high school, some college/college grad mehr, postcollege weniger;(jüngere ev gleich no) family inc –minus, // Allow to speak in the community –homosexual ev 80 –no 92, against all churches 73-88, military run country 66-79, blacks are inferior -57-73, teach in college –ähnlich, etwas weniger

Tol allg; traditionalist etwas weniger Tol vs Homo//mehr Tol gegen Ath als gegen Rassisten, //Tol bei Vp die sagen relations same sex always wrong –teach an Uni: religiöse alle etwas toleranter als no aff ! ca über 70 vs 66//wer glaubt, Hs könne man nicht ändern –keine Tol-diff –alle außer bP mehr als 90 ; Wandel: speak ath/homo bei allen (auch no) Anstieg 1974-2010, bei ev stärker;

8 Punkte (4 sample, 4 Messung) **ev edu college ns, post college neg, inc neg, Tol absolute Zahlen viel, ev etwas weniger, aber: echte Tol –Ablehnung von Verhalten und doch teach ok –Rel/ev besser als no** R pos

gov should do more to help needy –nur bP mehr, Rest ns (mP, K, ev P no); gov responsible for taking care of those who can't care for themselves – ev minus, Rest pos; prefer government with fewer services –nur bP weniger, Rest gleich; Christians have a special obligation to solve social problems –ev plus, if enough people were brought to Christ, social problems would take care of themselves –ev/bP pos, mPK neg, no mehr neg; traditionalist – church or denom should preserve its traditional beliefs/practices –vs adjust them in light of new circumstances, adopt modern beliefs/practices –in jeder denom: gov should do more to help needy minus, gov mit fewer services plus –aber Diff gering; People can be trusted/people take advantage of others, people should look out for themselves(sorgen oder ego) – ev ns zu no,/member of volu assoc (ohne church ass; Anm: church members join nonrel volu ass mehr als Bevdurchschnitt) : mP evP mehr, bP K weniger, no noch weniger, /volunteered past month/year –ns zu no aff, volu for nonrel group -60 –, mP 73, K 70, no aff 77, (K und mP volu for nonrel group mehr als für rel group ! ev gleichviel), volu in church to do community work –ev/bP mehr als mP,K //helped the homeless last year – evP bP pos, mP K weniger, no noch weniger, /no charitable giving –alle denom weniger als no; donated more than 25 –alle mehr als no, (vgl inc !), (Zitat Putnam/Campbell 2010 – Anm: most religious fifth gibt 7% von inc, least rel fifth 1,5 %) /member of volu ass- sinkt bei allen(auch no), trust sinkt auch bei allen, // traditionalist –mehr volu through church, viel mehr member of volu ass (bei ev mP bP –andre Trad-defin: Kg pray p-sex)

9,5 Punkte (4 sample 5 Messung, 0,5 stat) **member of sec volu ass –mP evP mehr , bP K weniger, no noch weniger, volu ns, volu for nonrel group –no viel , mP K auch(mehr als für rel group; ev P für beides gleichviel) volu in church for community work –evP bP mehr als mP/K, trust ns, help homeless –ev P, bP –K mP weniger, no noch weniger; no give –no mehr, amount no weniger, staatl Hilfe eher nsneg(Ausn: bP), Christen müssen soz Probleme lösen, Leute zu Jesus bringen löst Probleme//traditionalist rel –volu through church/member of volu ass pos, R help**

Smith,B/Stark,R: _ Religious attendance relates to generosity worldwide. Religious and secular more charitable if they attend services. <http://www.gallup.com/poll/122807/Religious-Attendance-Relates-Generosity-Worldwide.aspx>, September 2009// 240 000 adults, über 15 J, 2005-2009, 145 Länder

Have you attended a place of worship or religious service in the last seven days ? –have you done any of the following in the past month ?

Donate money to a charity ? volunteered your time to an organization ? helped a stranger or someone you didn't know who needed help ?

attend (auch die ohne affil !, bei Christen, Juden, Moslems, Hindus, Buddhisten) pos zu donate(in 90 % der Länder sign pos), volu (87 %) , helped stranger (73 %) , bei Ko von demogr wie age gender marital

status; is religion an important part of your life –donate ns (62 % der Länder sign pos), volu nspos (38 % der Länder pos), helped stranger pos (48 %),

7 Punkte (3 sample, 2,5 Messung, 1 mv, bei 0,5 stat) **Kg in letzten 7 Tagen –pos zu donate money to charity/volunteer in org/helped stranger (auch bei Vp mit no aff, bei Christen, Juden, Moslems, Hindus, Buddhisten), rel impo part of your life –donate nspos, volu nspos, helped stranger pos**

(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**

Smith,C/Emerson,M: Passing the plate. Why American Christians don't give away more money. Oxford 2008

wenn alle US-Christen mit Kg a few times a month or more/strong, very strong Christian den Zehnten gäben - 46 Mrd mehr Spenden, /diese Christen geben –so GSS 1998 --5,4 % von Einkommen vor Steuern, nach Steuern 7,7 % ; ohne die, die sehr viel geben -3,6 /1,9 , Amis geben pro Jahr 188 Mrd an charity -46 % der Amis (s.o. Kg/strength) geben 72 % davon, /

20 % der US-Christen geben gar nichts,

GSS 98 (**give to charitable purposes** –to health, edu, rel, human service, environm public benefit recreational arts cultural humanities work-related political youth private community foundation internat foreign charities/purposes, ohne informal giving to needy relatives neighbors, incl give property) –**give nothing** –K 28 %, **nonreligious 51** %; Christians 22; % of income given by average giver –Christians 2,9, Fu 6,2, ev P 8,2, mP 4,6, liberal 2,7, K 1,8, **nonrel 0,7**,

Kg (2-3mal pro Monat und mehr) allg 6,2, bei Fu 8,3, ev 9,5, mP 7,1, **lib 5,2** , K 3,7(Kg wirkt bei allen denom)

/give 10%/more –Christians 9,4, Fu 17,6, ev P 27,3, mP 13,6, lib 11,2, K 4,4 , **nonrel 0,6**; Kg 18, -bei Fu 23, ev P 30, mP 22, lib 24, K 8,

6,5 Punkte (3,5 sample, 3Messung) **lib, K und nonrel geben weniger an charitable purposes (incl rel) , Fu ev P mehr, Kg pos, bei allen denom,**

Center on Philanthropy Panel Study 2001, did you or anyone in your family donate money, assets, or property/goods, with a combined value of more than \$ 25 to religious or charitable orgs ?

not giving more: **nonrel** –Pe/Ba/ZJ –Me K –Lu –Epi/Pres –J –LDS;

GSS (s.o.) –**give nothing** –**nonrel** –other Ba –K other Lu –Pres mP lib P –SBC Me –Fu –ev P LCMS Epi //Kg bei lib P –Fu –mP –ev P

Rel/nonrel giving –nach Table geschätzt -% of household income –Pres 0,9/0,9 (% an säk: 46); Epi 1/1(45); Lu 1,1 /0,7(38); Me 0,9/0,6(38); K 0,8/0,7/(49), Ba 2/0,5(22); Pe 3/0,5(15); J 0,8/1,5(60) LDS 4,7/0,5(10), ZJ 0,7/0,3(28); nonrel 0,3/0,8(68), (denom geben 22-60 % für säk, 40-68 für rel; absolute inc-%: J Epi mehr als säk an säk, Lu/Pres K ns, Ba Pe LDS ZJ klar weniger als säk an säk;

5 Punkte (3 sample, 2 Messung) **J Epi geben mehr als säk an säk, Lu/Pres K ns, Ba Pe LDS ZJ klar weniger-Messung % inc; (rel plus nonrel giving –alle mehr als nonrel außer ZJ ns)**

11 P-Denom –(AmBa, Disciples, Church of Brethren, Epi, ELCA, Moravian Church, Pres, Reformed, SBC, UCC, UMC) -1921 giving 3% von inc, 1933 -3,5, 1945 1,5; 1960 -3, 2003 -2, /Kath 1960 -68: 2,2, 1974 -1,6, 1998 1,8; (**parallel zur Säk**)

motivation for charitable giving -to fulfill rel obligations or beliefs 52 (wer das sagt gibt 4,3 % seines Einkommens, wer's nicht sagt 1,9)

GSS 98 –literalists geben 5% vom Eink, inspired, but nonliteral 2,7, ancient book of fables 1,8,

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

7,5Punkte (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

Smith,E: The effects of investments in the social capital of youth on political and civic behavior in young adulthood: a longitudinal analysis, in: Political Psychology 20, 553-580, 1999

National Education Longitudinal Study -6 Jahre, Beginn in 8.Klasse, dann in 10. Klasse, 12.

Klasse, dann 2 J später, SEM, /have you participated in a religious youth group outside of school this year?(T 1), how often have you attended rel services/how often do you spend time attending rel activities outside of school (T 1 und T 2/3), civic virtue –how often do you spend time volunteering or performing community service outside of school, how impo is the following to you in your life –helping other people in my community, in T4: unpaid volu or community service work –youth org, union,farm trade professional assoc, church related, organized volu work –in hospital; sports, edu orgs)

T 1 oder T2 (unsicher) rel pos zu T 2 civic virtue (mv LoC, self-concept, parental involvement,extracurricular partic, academic proficiency, sociability)

T 2 oder T 3 (unsicher) rel pos zu T3 civic virtue (mv s.o.plus civic virtue, SES, sex)

T 2 oder T3 (unsicher) rel pos zu T4 unpaid volu/community service

6,5 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat, **0,5 Panel**) **attend church/activities pos zu volu/community service/attitude help other people in community, unsicher ob Panel**

Smith,H et.al.: Religiosity and altruism among African American males. The Catholic experience, in: Journal of Black Studies 29, 579-597, 1999

Parish Self-Study project, Baltimore, Messbesucher befragt, //personal impact: I leave mass with a better sense of God, liturgies are prayerful for me sometimes, parish helps me decide right/wrong, parish helps me make decisions in life, parish improves my understanding of peace and justice,music at liturgies helps me worship, I am satisfied with the way rel needs are met, I feel more like a spectator than a participant at mass/community feeling –I feel welcomed in this parish, I find it hard to make friends in this p, at this church I feel alone in a crowd, I feel I am part of this p, few people in this p know me by name, I invite friends to visit church, I really like the people here; /I am active in parish life, active in p leadership p causes me to work for human needs , I am often asked to volu, how many hours each month do you volu to the p?(mass att bei African Am males/females weniger als bei white Catholics, aber alle rel Items positiv/ns!, personal impact und active/volu stärker; wenn Ne in Mehrh sind –Kg ohne Diff, impact pos, community pos, activity pos) volu hours –pos zu Kg, personal impact, community feeling, in majority parishes höher

(unter 5) **biv bei African American male Catholics volu pos zu Kg, personal impact of rel (parish, mass), community feeling (parish), Ne in Mehrheit in parish –impact/community pos, –volu pos,**

(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)

4 Punkte (1 sample, 1,5 Messung, 0,5 bei, 0,5 stat, **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)

(unter 5) **0,5 Interve -_volunteer zur Betreuung von mental retarded –rel nspos (bei M ns, bei F pos)**, R help

Empathy. I often have tender, concerned feelings for people less fortunate than me. b. Sometimes I don't feel very sorry for other people when they are having problems. c. When I see someone being taken advantage of, I feel kind of protective toward them. d. Other people's misfortunes do not usually disturb me a great deal. e. When I see someone treated unfairly, I sometimes don't feel very much pity for them. f. I am often quite touched by things that I see happen. g. I would describe myself as a pretty soft-hearted person.

Altruistic Love/Agape Some of the following items refer to a specific love relationship, while others refer to general attitudes and beliefs about love. Whenever possible, answer the questions with your current partner in mind. If you do not have a current partner, answer the question with your most recent partner in mind. If you have never been in love, answer in terms of what you think your response would most likely be. a. I would rather suffer myself than let the one I love suffer. b. I cannot be happy unless I place the one I love's happiness before my own. c. I am usually willing to sacrifice my own wishes to let the one I love achieve his/hers. d. I would endure all things for the sake of the one I love.

Altruistic Values: a. People should be willing to help others who are less fortunate. b. Those in need have to learn to take care of themselves and not depend on others. c. Personally assisting people in trouble is very important to me. d. These days people need to look after themselves and not overly worry about others

11 Items Altruistic Behaviors During the past 12 months, how often have you done each of the following things:: a. Donated blood b. Given food or money to a homeless person c. Returned money to a cashier after getting too much change d. Allowed a stranger to go ahead of you in line e. Done volunteer work for a charity f. Given money to a charity g. Offered your seat on a bus or in a public place to a stranger who was standing h. Looked after a person's plants, mail, or pets while they were away i. Carried a stranger's belongings, like groceries, a suitcase, or shopping bag j. Given directions to a stranger k. Let someone you didn't know well borrow a item of some value like dishes or tools

Altr Behavior 2 -During the past 12 months, how often have you done any of the following things for people you know personally, such as relatives, friends, neighbors, or other acquaintances?

-Helped someone outside your household with housework or shopping. Lent quite a bit of money to another person. Spent time talking with someone who was a bit down or depressed Helped somebody to find a job

(15 Items ist Summe der beiden altr behavior-scales)

empathy- P -K-J-no (raised in: P -K-no -J), Fu -mod -lib; no aff neg (raised in no nsneg), strength of rel attachment pos, Kg pos, pray stark pos, DSE pos,

altr love -P/K -no-J(raised in dto), Fu-mod-libP, no aff neg (raised in dto), strong rel pos, Kg pos (nur never vs weekly, Rest gleich) pray pos, DSE pos

altr values -P/K/J -no (raised in : P/J -no -K), Fu mod lib P ns, no aff neg(raised no dto), strong rel Kg pray DSE pos;

altr behavior 11 Items -J-K-no-P (raised K-P-J-no) beides ns; Fu mod libP ns, no aff ns(raised no neg), strong rel pos (not strong weniger als no rel), Kg pray pos (erst ab daily) , DSE pos,

altr behavior 15 Items -J-K-P-no/raised K -P -J -no -jeweils ns; Fu mod libP ; no aff ns(raised no neg) strong rel pos (not strong weniger als no rel), Kg pray DSE pos;

bei DSE - 10-items that are explicitly religious (with seven mentioning God and three mentioning spirituality or spirituality and religion) vs. the five items less explicitly religious (items b, f, l, m, and n), the religion DSE sub-scale correlates .241/.000 with altruistic love and .245/.000 with empathy. The not explicitly religious items -.110/.000 with altruistic love and .076/.000 with empathy). This occurs despite the fact that they still have a strong implicit spiritual component (e.g. references to "inner peace

or harmony" and being "thankful for my blessings") and two items have strong empathic/altruistic elements ("accept others even when they do things I think are wrong" and "selfless caring for others").
 mv -demogr, employed - pray pos alle 5 Items, Kg weekly bei altr values/behavior pos, empathy/altr love nspos; no aff vs strong rel - nsneg (außer altr love neg),
 (mehr government intervention -schwach pos;
 10 Punkte (3,5 sample, 5 Messung, 1 mv, 0,5 stat) **empathy, altr love, altr values, altr behavior (zweimal) -pos zu DSE (religiöser Teil stärker) Kg pray strong rel attachment, schwach neg zu no aff (nicht altr behave, aber dort raised no neg), P eher mehr, z.T. not strong weniger als no aff; Fu vs mod/lib P -pos, (Ausn: behave 11) ; mv nur pray pos zu allen 5, Kg religiosity nur ca 4 von 10 Korrel (Kannib, viele Items fehlen nun)**

Son,J/Wilson, J: Using normative theory to explain the effects of religion and education on volunteering, in: Sociological Perspectives 55, 473-499, 2012

National Survey of Midlife in the United States (MIDUS) two-wave panel survey, Vp ab 25, 1995 -rr 61, 2004/2006, attr 29 %, volunteered for organizations related to health, education and youth work, politics, and any other cause or charity 2005

aus 1995: altr oblig -how much obligation a respondent would feel in hypothetical situations: (1) paying more for your health care so that everyone had access to health care; (2) volunteering time and money to social issues you support; (3) collecting contributions for heart or cancer research if asked to do so; and (4) voting for a law that would help others worse than you but would increase your taxes

how much obligation a respondent would feel in a series of hypothetical situations: (1) serving on a jury if called; (2) keeping fully informed about national news and public issues; (3) testifying in court about an accident you witnessed; and (4) voting in local and national elections.-

private religiosity - six items of religious identification (measures how salient the religious role is to the person, two items - respondent's level of spirituality, two items - religious coping shows how often the respondent uses religion as a source of comfort and guidance.

Public Religiosity - frequency of attendance at religious or spiritual services , frequency of attendance at meetings of religious groups

How important was religion in your home when you were growing up?

1995 altr oblig -(mv demogr, physical health, employed, contact frequency with friends) private rel pos, public rel ns, parental rel ns (biv pos) , mP evP no ns (biv neg) K ns, J pos;

2005 volu (mv s.o. und altr oblig, civic oblig, 95 volu) -parental rel ns, private rel ns (influence mediated by 95 volu und altr oblig; biv pos), public rel pos, denomin ns, (biv evP mP pos, K neg)

aus SEM abgelesen: volu 95 -private und public rel pos, bei Ko von altr oblig/parental rel; biv auch parental rel pos;

10 Punkte (3 sample, 3 Messung, 2 mv, 0,5 stat, **1,5 Panel**) **biv: private rel pos, public rel ns, parental rel pos denom ns(mv), no aff neg (biv) zu altr oblig (mehr Steuern/Krankenvers zahlen für Bedürftige/sammeln für Kranke, volu), mv ÜberKo: nur private rel pos//**

volu 95 -private, public rel pos, parental rel nur biv pos ,

volu 2005: parental rel ns, private rel pos (nur biv), public rel pos, ev P mP pos, K neg (nur biv), bei Ko von volu 95;

((Sosis,R/Ruffle,B: Religious ritual and cooperation: testing for a relationship on Israeli religious and secular kibbutzim, in: Current Anthropology 44, 713-722, 2003

7 rel kibbutzim, 11 sec –matched popul size, year of establishment, econ success, privatization (rel sind ök erfolgreicher –matching verzerrt, im sample sind dann die erfolgreichen säk)

The game involves two members from the same kibbutz who remain anonymous to each other during and after the experiment and make their decisions independently. Each kibbutz member is told that there are 100 shekels in an envelope to which both have access. Each of them independently decides how much money to withdraw from the envelope and keep. If the sum of the requests to keep money exceeds 100 shekels, then both kibbutz members receive no money and the game is over. If the total requests are less than or equal to 100 shekels, then each member keeps the amount he or she requested. In addition, the amount that remains in the envelope increases by 50% and this amount is divided in half and given to the two participants.

Rel/sec MF –keine Diff bei Entnahmebetrag,

mv(sex, amount partner would take, time of life spent in kibbutz, age, outward employed, edu, marital status, households with kin, number of meals in communal hall) –rel M neg zu entnommenem Betrag (dann rel F, sec F, sec M), syn att bei males neg (sie haben mehr att), bei F ns; (insgesamt: rel kibbutz weniger, wegen syn att bei rel M),

5 Punkte (1 sample, 1,5 Messung, 1,5 mv, bei, 0,5 stat, **0,5 Interve**) **entnommen: rel M –rel F –sec F –sec M am meisten; rel Kibbutz weniger -d.h. mehr Koop(wegen syn att bei M); M in rel Kibbutz mit mehr syn att, mehr Entnahme: F mit/ohne syn –F in säk Kibbutz –M in säk Kibbutz, (Deutung: syn att ist nur für M Pflicht?))**

Sprecher,S/Fehr,B: Compassionate love for close others and humanity, in: Journal of Social and Personal Relationships 22, 629-651, 2005

Study 1:

undergraduates,

Kg pos zu beiden Ausgaben der compassionate love scale – bezogen auf family members, friends, people close to me, loved ones, people important in my life, intimate others; oder humanity strangers – compassionate love scale -1. When I see people I do not know feeling sad, I feel a need to reach out to them. 2. I spend a lot of time concerned about the well-being of humankind. 3. When I hear about someone (a stranger) going through a difficult time, I feel a great deal of compassion for him or her. 4. It is easy for me to feel the pain (and joy) experienced by others, even though I do not know them. 5. If I encounter a stranger who needs help, I would do almost anything I could to help him or her. 6. I feel considerable compassionate love for people from everywhere. 7. I would rather suffer myself than see someone else (a stranger) suffer. 8. If given the opportunity, I am willing to sacrifice in order to let people from other places who are less fortunate achieve their goals. 9. I tend to feel compassion for people, even though I do not know them. 10. One of the activities that provides me with the most meaning to my life is helping others in the world when they need help. 11. I would rather engage in actions that help others, even though they are strangers, than engage in actions that would help me. 12. I often have tender feelings toward people (strangers) when they seem to be in need. 13. I feel a selfless caring for most of humankind. I accept others whom I do not know even when they do things I think are wrong. 15. If a person (a stranger) is troubled, I usually feel extreme tenderness and caring. 16. I try to understand rather than judge people who are strangers to me. 17. I try to put myself in a stranger's shoes when he or she is in trouble. 18. I feel happy when I see that others (strangers) are happy. Those whom I encounter through my work and public life can assume that I will be there if they need me. 20. I want to spend time with people I don't know well so that I can find ways to help enrich their lives. 21. I very much wish to be kind and good to fellow human beings.

selbe scale auch mit: family members, friends, people close to me, loved ones, people important in my life, intimate others; oder specific close other;

Korrel mit empathy, helpfulness,

(unter 5) **Kg pos zu beiden Ausgaben der compassionate love scale –close others und humanity/strangers (etwas mehr) ;**

Study 2:

undergrad, 67 % F, 21 J, frequency of religious service attendance, 'How religious do you consider yourself to be? How spiritual do you consider yourself to be? Daily Spiritual Experience) we removed the two items that referred to love and mercy, because they had been adapted for inclusion in our Compassionate Love scale, as noted earlier. The other items in the Spirituality scale measure connection with the transcendent, strength and comfort in spirituality, gratefulness, spiritual longing, and closeness to God.

(Korrel compassionate love -mit helpfulness, empathy, volunteering, ss)

5 Punkte (1 sample, 2,5 Messung, 1 mv, 0,5 stat) **compassionate love for close others/humanity ns zu sE, außer humanity-scale und impression management, desh: Ko von IM bei Korrel mit rel Items -Kg, srr, srspir, DES –pos (bei humanity etwas mehr) , bleibt**

Study 3:

college students ,21 J,

obige scale, bezogen auf: 'a special person to whom you are currently close', it could be a romantic (dating or marital) partner or a very close friend.

-ns zu Kg, srr, srsp !, (ns zu volu, pos zu ss)

(unter 5) **compassionate love bezogen auf a special person to whom you are currently close', it could be a romantic (dating or marital) partner or a very close friend -Kg srr srsp ns !**

Stadelmann-Steffen, I et.al.: Freiwilligen-Monitor Schweiz 2010. Zürich 2010

rr 36/45, über 15 J, Vp mit Telefonen, Gewichtungen;

Engagement außerhalb von Beruf und Familie –in Verein oder Organisation,-Mitglied, etwas gespendet, aktiv mitgemacht: Sportvereine, Kirche und kirchennahe Org, soziale/karitative/gemeinnützige Institutionen, kulturelle Vereine, Interessenverbände, Menschenrechts- und Umweltverbände, politische Parteien, öffentlicher Dienst , Spiel-/Hobby-/Freizeitvereine, politische und öffentliche Ämter / freiw Tätigkeiten dort –freiwillig übernommene Aufgaben und Arbeiten, unbezahlt, gegen geringe Aufwandsentschädigung// ist Tätigkeit ein Amt, in das man gewählt wird ? Zeitaufwand ? /informell – unbezahlte Arbeiten außerh von Verein/Org –z.B. fremde Kinder hüten, Nachbarschaftshilfe, Projekte oder Org von Festen in Wohnquartier, nicht Personen aus gleichem Haushalt , Konfessionslose weniger freiw Tätigkeiten, weniger Ehrenamt, bei M und F; srr –nspos bei K und P; Kg pos zu freiw Tätigkeit,bei P und K(schwächer)

, Schweizer: konfessionslos –freiw tätig weniger als P K andere Christen , gleich wie Christkatholiken, mehr als Muslime; Ausländer Konfessionslose –freiw Tätigkeit –weniger als P/andre Chr, mehr als K, Mu, Christkath

informelle Tätigkeit –P mehr als K/k'los, (v.a. in Deutschschweiz); Kg pos bei K,P, k'los !, srr –pos bei K,k'los, ns bei P, /Schweizer -Konfessionlose –gleichviel wie andere Christen, mehr als Christkath,

weniger als P/K, Muslime am meisten; Ausländer –Konfessionslose –weniger als P/andre Chr/Christkath, mehr als K, gleichviel wie Mu;
 (Spenden für Kirche Nr.2 hinter für sozial/karitativ/gemeinnützig, Linke spenden für Armut/E-hilfe, Umwelt, nicht Kirche/Kultur/Alte)
 P spenden mehr als K mehr als K'lose; srr und Kg (bei P, K, k'los) pos zu Spendenhäufigkeit, Spendenhöhe auch pos zu rel Bindungen.-aber wenig N, /Schweizer: Konfessionslose –weniger als P/K/andere Christen, mehr als Muslime, gleichviel wie Christkath; Ausländer Konfessionslose –gleich wie K/andre Chr, mehr als Christk, Mu, weniger als P;
 bridging ist: Zusammensetzung der freiw Tätigen in Org entspricht der Bev –Kirche: wenig M, aber nur Spiel/Menschenrechte/Kulturelles ausgeglichener, Rest M plus, außer sozial –F plus, /Alter –nur Kultur ausgeglichener als Kirche, /Ausländer –Kirche Nr.4 von 10, /Bildung und Eink –Kirche Nr.1, Rest unausgeglichener; Links-Mitte-rechts –Kirche und soziale Org am ausgeglichensten, alle Items zusammen: MF, Alter, Ausländer, Bildung, Eink pol Einstellung –Kulturelles, dann gleich Kirche, besser als Sport Hobby, sozial Nr 8!,

8,5 Punkte (3 sample, 4 Messung, 1 bei, 0,5 stat) **freiw Tätigkeit/EA –Konfessionslose weniger , K P andre Christen mehr (bei Schweizern, Ausn: Christkath;) bei Ausländern –Konfessionslose mehr als K Christkath, Mu, weniger als P/andre Chr), srr nspos bei K/P, Kg pos;**
informelle Tätigkeit –Konfessionslose andre Chr, mehr als Christkath, weniger als P/K , (Mu am meisten)(Ausländer: Konfessionslose –weniger als P/andre Chr/Christkath, mehr als K, gleich mit Mu), Kg pos bei K P K'losen !, srr –pos bei K, K'losen, ns bei P //(Linke spenden mehr für Armut/E-hilfe/Umwelt)
Spendenhäufigkeit –P andre Chr mehr als K mehr als K'lose gleich Christkath, mehr als Mu, Kg und srr pos bei K, P, K-losen, Spendenhöhe pos zu rel Bindungen –nicht gezeigt, N gering; (Ausländer: Konfessionslose wie K/andre Chr, mehr als Christkath, Mu, weniger als P), bridging insgesamt –ausgeglichene Beteiligung nach Alter, MF, Eink, Bildung, pol Ideologie, Ausländer –Kirche zusammen mit Kultur Nr.1 unter 10 Org; Ki bei MF Ausländer Nr.4, Alter Nr 2, Bildung Eink Links-rechts Nr.1/2; (Christkath eher liberale Kath, gegen Papst als Leitung)

(R help, pos) Stark, R/Glock, C: American Piety: the nature of religious commitment. Berkeley/Los Angeles 1968

Vp –church members,
 Bei orthodoxy (personal God, divinity of Jesus, Wunder in Bibel echt, Teufel existiert)- große Diff (Cong 4 –Me-Epi-Disci –Pres –AmLu –LCMS –sect –SBC 88)N ca : Disciples 50; SBC 70, Cong 147, Me 387, l Epi 393, Pres 474, AmLu 201, AmBa 133, sect 243, LCMS 111; K 516,
 particularism –nur wer an Jesus glaubt may be saved, Christians are God's chosen people; ritual –Kirchenmitgliedschaft wichtig, belong to church org, attend at least 3 of last 5 meetings of church org (saying grace ?), devotion –ask for forgiveness of sins, Bible reader; experience –presence of God, saved in Christ, punished by God;
 orgs and clubs you belong to –fraternal groups, service clubs, veterans groups, political groups, labor unions, sports groups, youth groups, school service groups, hobby garden clubs, school fraternities/sororities, nationality groups (Sons of Norway), farm orgs, literary art discussion study groups, professional academic societies, other;

absolutely necessary for salvation –doing good for others –kaum Diff bei denom (Pres, AmLu, AmBa LCMS SBC wenig, sects Disciples viel, Cong Me Epi K mittel),

absolutely necessary for salvation -loving thy neighbor –nur SBC weniger, Rest 51-59, Disciples 76, sects 74; K 65,

(diese beiden Items sind ethicalism, -unter Auslassung von sects !)

tithing –sects 48, Rest 6-18, K 10, /ethicalism -33-61, sect -Disci -Cong Me Epi K–Pres/AmLu/AmBa – LCMS-SBC ; Korrel ethicalism –orthodoxy neg bei P, pos bei K –S.74, ns bei P, pos bei K –S. 177 (rel identity der lib besteht aus ethicalism statt orth ?),

bei P: ethicalism –ritual ns, devotional pos, experience ns, knowledge neg, member in rel org neg, rel friends ns pos, particularism pos,

bei K(die sind frömmen -mehr orth, ritual devot rel exp Kg rel friends –mehr als lib/moderate P, weniger contribute/knowledge) - ethicalism –orth pos, particularism pos, ritual pos, devotional pos, experience pos, knowledge pos, member in rel org pos, rel friends pos

family contributions to your church –SBC sect AmBa Disci LCMS AmLu Pres Epi/Me Cong K (inc gegenläufig –Cong –Me –Epi/Pres/Disci –AmLu/AmBa –SBC/sect), pos zu orth bei P und K (Ko von soc class –Korrel stärker), evtl: ethicalism neg zu contributions und Kg;

belong to orgs –one or more –Cong 91, Me 90, SBC 75, sect 70, /belong to four orgs/more –Cong 56, SBC 15, sect 17, Communal Involvement –proportion of memberships which are religious –sect/SBC, Disciples, LCMS, Pres/AmBa/AmLu –Me –Epi-Cong –Kath !; (no membership in rel org –Kath 57 -Cong 47 %, Epi 50, Me 39, Disci 21...SBC 18, sect 22), pos zu allen rel Items (heißt wahrscheinlich auch: rel neg zu säk membership)

(lib: wenig Glaube/orth, Kg, particularism, ritual, devotion, rel Wissen, enge Freunde in denom, Tischgebet/rel Erf, Spende –gleichviel ethicalism ? vgl aber Definition von eth –ohne sect, als theol Frage irreführend, deshalb auch bei K anders ! –Glaube vs Werke-Frage; bei K pos zu allen Religiositätsitems, bei P pos,ns,neg –wenn kons frömmen sind und neg zu ethicalism und lib wenig fromm und pos zu ethic – dann kann Frömmigkeit nur neg zu ethic sein, ist sie aber nicht: lib unterstützen ihre lib denom nicht, geben wenig, engag sich dort wenig),

8 Punkte (3 sample, 3,5 Messung, 1 bei, 0,5 stat) ((lib positiver ? - lib wenig Glaube, gleichviel/mehr Moral –unempirisch, Frömmigkeit nicht neg zu ethicalism)) **belong to säk orgs (to rel orgs umgekehrt; eher erschlossen; säk orgs wenig Hilfsorgs) –particularism, orth, devot, ritual, experience, knowledge, rel friends neg, lib denom und K pos//ethicalism (Wichtigk von Nächstenliebe/doing good for salvation, dubious, ohne sect) –bei K pos zu rel Items (8), bei P orth,ritual ns, devot pos, exp ns, knowledge neg, member in rel org neg, rel friends ns pos,particularism pos; wenig klar zu lib vs kons denom (sect pos, SBC neg)//tithing –sect pos, Rest kaum; give for rel –lib denom mehr inc, weniger Gabe, K minus, ethicalism neg ? R help**

4 Punkte (3 sample, 1 Messung)**would definitely prevent salvation –discriminating against other races: wenig Diff -16-34 (SBC-Disciples) , being anti-semitic -10-30 (SBC –Disciples), R pos**

(R 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"-

Trinidad/Türkei/Malaysia/Mali/Jordanien/Irak/Iran/Indonesien/Ghana/Georgien/Aserbeidschan/Thailand –kaum Christen)

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 –srr pos, gegen ungläubige Politiker ns (bei Intera in Graphik neg, in Table nspos; Kannib), 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 Finnland Norw Ostld; 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 Ostld 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 ns neg (in Graphik pos); srr neg/mv ns; Anteil der Rel ns, K neg, P neg, Mu ns neg, 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, Ostld; Ost 11 neg, 1 ns)

8,5 Punkte (3,5 sample, 3 Messung, 1,5 mv, Intera, 0,5 stat) **insurance fraud, bought stolen good - gegen ungläubige Politiker ns, bei traffic offence neg (in Table; Graphik: bei traffic neg, fraud und goods pos), srr neg (mv Kannib nur traffic neg) , Anteil der Religionen ns(traffic P orth pos) Rel individuell -fraud: Mu neg, orth pos; goods -K P O neg; traffic -P orth pos, Mu neg; Intera: mehr ungläubige Politiker -srr schwächer bis ns**

(R Gl, help, div) Steffen,P/Masters,K: Does compassion mediate the intrinsic religion-health relationship ?, in: Annals of Behavioral Medicine 30, 217-224, 2005

Compassionate attitude - "I feel compassion for others in the difficulties they are facing," "I feel love for others," "I feel loved," and "I feel connected to others. Compassionate behavior -How often do you make the people in your congregation feel loved and cared for, How often do you listen to the people in your congregation talk about their private problems and concerns," and "How often do you express interest and concern in the well-being of people you worship with//Kg prayer bible study und in my life, I experience the presence of the Divine[i.e., God]; my religious beliefs are what really lies behind my whole approach to life; I try hard to carry my religion over into all other dealings in life).

Study 1 -69 % F, students, religiosity pos zu compass att/behavior (auch in study 2, dort ältere VP), neg zu Depr perceived stress, pos zu ss-satisfaction, in study 2 zu marital adjustment (agreement on relationship issues, amount of conflict, and amount of time spent in joint activities with one's spouse) und marital commitment; compassion ist mediator zwischen Rel und Item - bei depr, stress/support sat study 2, nicht in study 1, marital adj study 2,

(unter 5) **Kg, pray study bible und 3 I-Items -pos zu compassion att/behavior, R help**

5, 5 Punkte (1 sample, 3,5 Messung, 0,5 Mediat, 0,5 stat) **Kg, pray study bible und 3 I-Items neg zu depr, perceived stress, pos zu satisf with ss ; z.T. Mediator compassion R Gl**

(unter 5) **Kg, pray study bible und 3 I-Items pos zu marital adj, marital commitment R div**

Steinberg,K/Rooney,P: America gives: a survey of Americans' generosity after September 11, in: Nonprofit and Voluntary Sector Quarterly 34, 110-135, 2005
performed voluntary service to help the victims of the tragedy of 9/11 - pos zu Kg, mv (demogr, Kids, kids in college), give allg -rel nicht erhoben !; give blood, food, clothing -Kg ns pos mv; volu hours Kg pos mv; //andres sample - became (oder more) donor oder volu(unsicher, Table ja, Text nix dazu; evtl auch volu/give überhaupt) unabh von 9/11 Hilfe nach 9/11- Kg pos; volu danach (hours) Kg pos, give danach amount Kg ns,

8 Punkte (3,5 sample, 3 Messung, 0,5stat, 1 mv) **Kg pos zu volu wegen 9/11, give blood food clothing nspos, Steigerung von giving, amount, volu, volu hours nach 9/11, wahrscheinlich: Kg auch pos zu volu (hours) nach 9/11, donation nach 9/11, nicht amount;**

Stephenson,M et.al.: The role of religiosity, religious norms, subjective norms, and bodily integrity in signing an organ donor card, in: Health Communication 23, 436-447, 2008

64% students, 23 % staff, Rest faculty, administrators, rr 34, plus convenience sample;
 Bodily integrity 3 items "Removing organs from the body just isn't right," "People who donate their organs risk displeasing God or nature," and "The body should be kept whole for burial." 4 items.
 religiosity -I am sure that God (or a higher power) is active in my life," "My belief in God (or a higher power) has a great deal of influence on the way I choose to act each day," and "Prayer is a regular part of my daily life." "How often have you attended religious services during the past month
 Religious norms - "Do you think that your religious leader(s) favors organ donation?"
 Subjective norms - "Think of the most important person in your life (an adult). Do you think this person is in favor of organ donation?" . attitudes - "I support the idea of organ donation for transplantation purposes," "I believe that organ donation is an act of compassion," and "I view organ donation as a benefit to humanity."
 "I have signed an organ donor card or indicated on my driver's license that I want to be a donor." "

bodily integr -rel pos, rel norms neg, /attitude neg, card neg
 rel norms -bodily integr neg, rel pos,/ attitude pos card pos
 religiosity -bodily integr pos(schwach), rel norms pos, attitude pos,card neg (ganz schwach)
 card -bodily integr neg (stark) , religiosity neg (ganz schwach), rel norms pos
 attitude -bodily integr neg(stark), rel pos, rel norms pos
 SEM -nur rel zu rel norms pos, die aber zu card ns; rel selber zu card ns; bodily integr -zu rel norms neg, zu card neg, subj norms pos, sonst nix ! -rel/bodily/rel norms ns zu attitude !, attitude nspos zu card! (dh rel irrelevant am Ende, stark nur bodily integrity und subj norms)

5,5 Punkte (2,5 sample, 2 Messung, 0,5 mv, 0,5 stat) **religiosity pos zu rel leaders pro Organspende, pos zu Organspendebejahung, schwach neg zu signing a donor card, schwach pos zu bodily integrity (korrel stark neg zu card/attitude) /rel leaders pro Organspende -bodily integr neg, O-spensebejahung pos, signed card pos, SEM -zu sign donor card : rel/rel leaders ns, bodily integr neg (Organspendebejahung nspos zu card nur)**

St.John,C/Fuchs,J: The heartland responds to terror: volunteering after the bombing of the Murrah Federal Building,in:Social Science Quarterly 83, 397-415, 2002

Bombe in OK City, 168 Tote, 10 Monate danach -Oklahoma City Survey, rr 40,
 did, did not, tried to but were turned away to give blood, money, donate professional goods or services (medical, counseling, labor, equipment) to victims and rescue personnel free of charge, donate nonprofessional goods or services (food clothing) to victims and rescue personnel free of charge, volunteer time and services to organizations that were helping, participate in the search and rescue; (74% machen was davon, 33 % had a friend injured/killed !); impo of rel in one's life;
 (mv -demogr, SES, know people/relatives injured/killed, child in home, how many friends, relatives years in OKcity, how many volu orgs belonged to before bombing),
 alle fünf volu-Items ns zu denom (außer: gave blood -no aff neg, donate nonprofessional goods -no aff neg, /no aff ns neg zu Rest -gave money/donate profess goods/volunteer time/services), religiosity ns;
 (pos: know people -nicht relatives ! - injured/killed, belong to orgs before bombing, SES pos, age neg, Ne neg)(Katastrophenhilfe anders -viel mehr Leute helfen, Leute/wir sind betroffen, Medien hämmerns ein, Hilfe wird gut organisiert)

6 Punkte (1 sample, 3 Messung, 1,5 mv, 0,5 stat) **give blood, money, donate professional goods or services (medical, counseling, labor, equipment) to victims and rescue personnel free of charge,**

donate nonprofessional goods or services (food clothing) to victims and rescue personnel free of charge, volunteer time and services to organizations that were helping, participate in the search and rescue –religiosity ns, no aff 3mal ns neg, 2mal neg –gave blood, donate nonprofess goods

Storm, I: Civic engagement in Britain: The role of religion and inclusive values, in: European Sociological Review 31, 14-29, 2015

EVS 1999/2008

which voluntary organizations Vp belongs to - list of 15 - charities, church and religious organizations, trade unions, political parties, sports clubs, and cultural activities.

currently doing unpaid voluntary work for this orgs,

nonrel involvement –member/volu –pos zu rel involvement (member/volu)

religious affiliation with either a Christian or Non-Christian religion, religious service attendance,

frequency of prayer outside of religious services, and thinking religion is important in one's life -

alle vier pos zu belong to organizations and volunteer for them. Even when excluding explicitly religious organizations, 45.3 per cent of those who attend religious services at least once a month volunteer, compared with 24.2 per cent of the rest of the British population.

Autonomy: -homosexuality, prostitution, abortion, divorce, euthanasia, and suicide –justified ? .

Generalized trust- most people can be trusted or that you cannot be too careful.

mv demogr, autonomy/trust –Mitglied in nonrel org: Christian rel aff ns, Kg impo pos, pray ns, Zugabe von member in rel org –pos, Kg dann ns, impo noch pos;

volu in nonrel org –christian rel aff neg, Kg pos, impo pray ns, bei Zugabe von member in nonrel org (pos) und in rel org (neg) –Kg bleibt pos (ÜberKo, Kannib –unklare Bedeutung: rel affil neg, member in rel org neg, Kg pos, impo pray ns; pray ns zu member und volu in rel; und rel member in rel org pos zu member in nonrel org , aber neg zu volu dort ? antirel values –genannt autonomy –ns zu rel volu/member,pos zu nonrel member/volu)

8 Punkte (3 sample, 3 Messung, 1 mv, 0,5 stat) **volu in nonrel org –mv ÜberKo/Kannib –Christian (und non Chr)aff neg, Kg pos, impo pray ns, member in rel org neg, //member in nonrel org –Christian aff ns, Kg impo pos, pray ns, Zugabe member in rel org –pos, Kg dann ns, impo pos; (dubios, antirel Items ns zu rel volu/Chr, nonChr aff neg zu rel volu! Nonrel member pos zu rel volu, rel member neg zu nonrel volu!; welchen Sinn hat: Kg pos, aff neg, rel org member neg gleichzeitig), nonrel involvement (member/volu) pos zu rel involvement (member/volu), biv; Kg Christian aff pray impo pos zu org member/volu allg, Kg auch zu volu für nonrel;**

Ethnic Minority British Election Survey (EMBES) 2010, 524 Black Africans, 597 Black Caribbeans, 587 Indians, 668 Pakistanis, and 270 Bangladeshis - 1,149 Muslims, 684 Christians, 316 Hindus, 230 Sikhs, 282 with no religion

had volunteered over the past few years. participated in an ethnic or cultural association or club and any other kind of association or club in the past 12 months. If yes to 'any other -how many members of that association were from the same ethnic or religious group as themselves.

To measure bridging and bonding associations, this variable was recoded to distinguish between associations where the respondent's ethnic or religious group was in minority (less than half) or majority The 'ethnic or cultural associations' were also added to this variable as a type of bonding association, even if people who participated in these were not asked to specify their ethnic or religious composition. 39.3 % belong to a bonding organization, whereas 10.2 % belong to a bridging one. the question does not specify whether it is the respondent's religion or ethnicity or both that is shared with other members. In other words, those in bonding associations may be 'bridging' across either religious or ethnic gaps, but not both at the same time.(unklar)

member in bridging (weniger als die Hälfte hat selbe ethnicity oder rel) org (mv sex age edu language not English, British citizen) –Christ neg, (Mu Hi Sikh neg),

Zugabe: trust experienced discrimination satisf with democracy interest in politics, % nonwhite in area, area depriv, pray or meditate nspos, impo ns, Kg neg, affil nun ns; Zugabe particip in bonding org (neg) –pray pos ! (Kannib und ÜberKo; unklar was Ursache ist –ethnicity und rel hängen so stark zusammen, dass in dieser Gleichung ethn nicht reingenommen wurde; engagieren sich Leute in bridging desh nicht, weil dort keine Landsleute sind oder keine Leute eigner Religion ? sollte sich zum bridging ein Christ in einer Muslim-org engagieren ?, was heißt: Christ Kg neg zu bridging, pray pos?)

member in bonding org (wo eigne ethn oder rel Mehrh hat) –Christ, Mu, Sikh, Hi pos, mv Teil 2 s.o. Kg pos, pray pos, impo ns; nun Christ Mu neg !, Ko von partic in bridging (neg) –pray Kg pos; (was bedeutet: Christ nicht pro bonding, aber Kg pray schon ?//edu und pray pro bridging u n d bonding)

volu –mv s.o., Christ pos, Rest nspos; dann rel impo ns, Kg pray pos, dann Christ ns; Zugabe member bonding pos, bridging pos; Intera: bei Chr Hi Kg pos zu volu, bei Mu Sikh ns, ohne Zahlen –bei Mu pray pos zu volu (keine Kg-erfordernis für F)

6,5 Punkte (2,5 sample, 2,5 Messung, 1 mv, Intera, 0,5stat) **minority sample –volu: Christ pos, rel impo ns, Kg pray pos (dann Christ ns), Zugabe member in bonding org/in bridging org (Mehrh der Mitgl eigne Rel oder ethnicity –unklar) pos; Intera: Kg bei Mu Sikh ns, bei Hi Christ pos, pray bei Mu pos/**

member in bridging –Christ neg, Mu Hi Sikh neg, mv –impo ns, Kg neg, affil nun ns, partic in bonding org neg (AutoKo), dann impo Kg affil ns, pray immer pos !; member in bonding org –affil pos, dazu: Kg pos, pray pos, impo ns –nun Christ neg; partic in bridging org neg (AutoKo) –Kg pray bleibt pos, (pray pos zu bridging und bonding)

(R Gl pos help div Gesu) Strawbridge,W/Cohen,R/Shema,S/Kaplan,G: Frequent attendance at religious services and mortality over 28 years, in: American Journal of Public Health 87, 957-961, 1997

Alameda, T 1 1965, T 4 1994, (1974 und 1983/Vp 40 J, 13 Ne, (Antworten zu improvements: T2, die Hälfte der VP – 1965er Raucher hörten bis 94 auf, no exercise 65 zu ex 94, BMI nicht mehr in top quintile, weniger alc bei denen, die 65 45 drinks pro Monat haben, mehr friends/relatives contact, mehr nonrel group membership) /frequent att-once a week or more vs rest, denom: K P Fu SDA/LDS others/none, /Gesu: mobility impairment –trouble climbing up stairs, going outdoors; srh, depr, Krankheiten –diab, stroke, cancer, heart disease, bronchitis Hypertonie; /close social contacts – seeing close friends relatives; group memberships –belong to nonrel associated groups, 770 Tote,

12,5 Punkte (3 sample, 3,5 Messung, 3,5 mv, bei, 0,5 stat, **2Panel**) **T1: Kg – mobility impaired pos, chronic conditions ns, srh ns, exercise ns, smoke neg, alc (mehr als 45 drinks pro Monat) neg, BMI highest quintile pos; Kg T 1 (und T 2, 3 –takes into account changes in attendance and adjustment variables reported at each new survey during the follow-up) zu mort T 4 neg –mv age gender ethnicity denom, bei MF; health conditions –(M ns neg), social connections (M ns neg) , GesuV BMI –(M ns neg) /Kg zu T4 improvement: stopped smoking pos, reduced drinking ns pos, increased exercise pos, BMI-Senkung ns pos, R Gesu**

(unter 5) **Kg zu depr nsneg R Gl**

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, **1 Panel**) **T1 Kg –close social contact (relatives, friends) pos, increased close social contact in 1994 pos R pos**

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, **1 Panel**) **T 1 Kg - nonchurch community group membership pos, increased nonchurch c.g. m. in 1994 pos, R help**

5,5 Punkte (3 sample, 1 Messung, 0,5 stat, **1 Panel**) **T 1 Kg ns pos zu verh, pos zu stayed married in 1994 R div**

(R fert, help) Sullivan,D: Simultaneous determination of church contributions and church attendance, in: Economic Inquiry 23, 309-320, 1985

1963, church members, (Glock/Stark 66, Christian beliefs and anti-semitism) Calif, K weggelassen, weil Variablen nicht genug variieren;

(unter 5) **weekly contributions to church -congr size nsneg, tithing necessary for salvation pos, Kg nötig for salvation ns ? (mv age inc Kinder 0-17), unklare Tabellen R help**

4 Punkte (1,5 sample, 1 Messung, 1 mv , 0,5 stat) **(bei M: Kinder 0-17 pos zu Kg, bei F nur Kinder 6-17 (mv age, inc, Kg nötig für salvation) ,unklare Tabellen R fert**

Sundeen,R/Raskoff,S: Volunteering among teenagers in the United States, in: Nonprofit and Voluntary Sector Quarterly 23, 383-403, 1994

12-17 J, "not just belonging to a service organization, but actually working in some way to help others for no monetary pay"// volunteer to at least one volunteer activity; HLTH: to health activity; EDUC: to education activity; RELG to religious organization; HUMS: to human services activity; YOTH: to youth development activity ENVR: to environmental activity; INFL: to informal activity;(insgesamt 14) mv (demogr, Kinder in Haush, Zusammenleben mit Erwachsenen, Schule requires/encourages volu, GPA, Teilzeit, time in community, parental volu) –

6,5 Punkte (2 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **Kg zu volu für edu neg, rel volu pos, zu Rest ns; Prot ns (auch zu rel volu), K bei volu gesamt neg, einzeln ns (auch rel volu), human services pos; church member -edu pos, rel volu pos, Rest ns; (ÜberKo, Kannib)**

volu hours -alles ns außer: church members environment pos; Kg -rel volu pos, environment neg, informal neg, P ns, K rel volu neg, environment neg (ÜberKo, Kannib, unwahrscheinlich) (insgesamt: volu und hours zu Kg: 6 pos, 1 nspos, 32 ns, 4 nsneg, 5 neg;

(R help, Krim, Gl, Gesu, pos) Tamminen, K: Religious development in childhood and youth: Helsinki 1991

Finnenkinder

Belief in God, experiences of Gods presence, prayer – danach eingeteilt: believers (internalized committed) , rel consensual –positives, superficial or indifferent –neutrals, critical/negative –negatives, students von Klasse 3-11 (9-20 J)/how often does this experience or question occur in your life -// oft keine Zahlen, nur: a little more, no major differences, unklar ob signifikant oder bei allen//

wonder whether life goes on after death, how life started, what is the purpose of life//Furcht vor Schulversagen/Examen,wenig Swg//Angst vor Tod Zuk Krieg//lonely, schwer Freunde zu

bekommen, niemand kümmert sich um mich/versteh mich, unsicher bei Zusein mit other sex, I have nowhere to spend my spare time, Furcht dass Freunde sich lustig machen wenn ich scheitere//enjoy good companions, enjoy everything that is nice/beautiful in life; 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**

Tan,J: Religion and social preferences: an experimental study, in: Economics Letters 90,1 60-67, 2006

Vgl Tan/Vogel 2008,

47 Vp, What do you believe about immortality/Jesus/God/idea that God has and continues to act in the history of man,/was wird nach Tod passieren, conception of prayer/sin, view of Bible, rel experience, feel close to divine, weiß wie sich repent and experience forgiveness of sin anfühlt, hab erlebt joy peace that comes from recognizing that one is a forgiven sinner, wie oft attend Sabbath worship services, belong to church, contribute funds to church, describe use of Bible, in how many rel affil orgs groups activities do you participate ? F-analyse –einmal ein Faktor, einmal fünf (2008 bei denselben Items 3) –belief (bible, God acts, bible use, Jesus, God,), ritual (member tithe !), spirituality (close, prayer), salvation (sinner, forgive), religious group (sin, Kg LnT exp laden auf zwei Faktoren –trotzdem als Teil von Faktoren angenommen: sin, attend,rel exp),

32 Dictator/Ultimatum Games, as proposers and responders,/proposer verteilt tokens/UG responders defined minimum acceptable offers, if the proposers offer satisfies this, each player receives accordingly, otherwise both receive nothing/positive transfers in DG/UG indicate positive social preferences/altr,/initial endowment offered (mv transfer-rate,tokens,gender edu) –DG/UG/minimum acc offer - ein Faktor Rel ns, /DG –belief pos, rel group neg, ritual/spir/salv ns; UG –alle ns, minimum acceptable offer –belief ns, ritual neg, spiritual pos, salvation neg, rel group ns;(edu immer minus !),

5 Punkte (0,5 sample, 2 Messung, 1 mv, 0,5 stat, **1 Interve**) **initial endowment offered (mv Transferrate, tokens, gender, edu) –DG/UG/minimum acc offer - ein Faktor Rel ns/DG –belief pos, rel group neg, ritual/spir/salv ns; UG –alle ns, minimum acceptable offer –belief ns, ritual neg, spiritual pos, salvation neg, rel group ns; dubiose Rel-messung/Kannib,**

Tan,J/Vogel,C:Religion and trust: an experimental study, in: Journal of Economic Psychology 29, 832-848, 2008

Vgl Tan 2006

What do you believe about immortality/Jesus/God/idea that God has and continues to act in the history of man,/was wird nach Tod passieren, conception of prayer/sin, view of Bible, rel experience, feel close to divine, weiß wie sich repent and experience forgiveness of sin anfühlt, hab erlebt joy peace that comes from recognizing that one is a forgiven sinner, wie oft attend Sabbath worship services, belong to church, contribute funds to church, describe use of Bible, in how many rel affil orgs groups activities do you participate ? zwei F-analysen: mal ein Faktor, mal drei –belief, ritual,experience (aber unrein, ritual zB:5mal unter 0,5, einmal 0,84 und 4 laden auf anderen Faktoren; vgl auch Tan 2006 -5 Faktoren) Trust game –zwei Stufen, mal Vp proposer, mal responder; Vp hat Punkte, kann sie weggeben oder behalten, responder bekommt 3 Punkte für einen,den Vp weggibt, Vp bekommt Info über responders Religiosität (und über environmental friendliness, emphasis on traditional moral, political inclination – how much a person views to be important to the political process, social attitude –how much a person views society to be relevant to individual life),/dann responder muss for each number of points proposer might possibly send sagen how much to send back, (am Ende kann man Geld gewinnen für Punkte die man hat) –

proposer gibt an responder, der rel ist (4 Messungen) mehr, unabh von gender, -hat damit mehr trust,(aber wohl nur zu Religiösen) /Intera –religiöse (und mehr belief/ritual) proposer geben weniger an unrel responder; responder der rel ist gibt mehr zurück,
 unter 5 (0,5 sample, 1,5 Messung, 1 mv, Intera, 0,5 stat,**1 Intervall**) **trust game: proposer gibt an responder, der rel ist (4 Messungen) mehr, unabh von gender, - hat damit mehr trust zu Religiösen,/religiöse (und mehr belief/ritual) proposer geben weniger an unrel responder; responder der rel ist gibt mehr zurück, (Vertrauen in rel Gegenüber –gerechtfertigt, rel Gegenüber gibt mehr zurück)**

Taniguchi,H/Thomas,L: The influence of religious attitudes on volunteering, in: Voluntas 22, 335-355, 2011

Midlife Development in the United States (MIDUS II), 2004–2006, Vp von 1995/1996 nach attr (ca 40 %, mehr rel und volu in T2) , 25 –74,

how many hours per month spent doing formal volunteer work for (a) a hospital, nursing home, or other health facility, (b) a school or other youth-oriented facility, (c) a political organization or cause (definiert als säk) (d) any other organization, cause, or charity –definiert als rel (wegen höherem Zusammenhang mit rel particip)

religious exclusiveness, (a) how much they prefer to be with other people who are the same religion as they are, (b) how closely they identify with being a member of their religious group, (c) how important they think it is for people of their religion to marry other people who are the same religion, (d) how important it is for them to celebrate or practice on religious holidays with their family, friends, or members of their religious community, and (e) how important it is for them—or would it be if they had children—to send their children for religious or spiritual services or instruction.

religious inclusiveness “Because of your religion or spirituality, do you try to a) be more sensitive to the feelings of others, b) be more receptive to new ideas, c) be a better listener, d) be more patient, e) be more tolerant of differences, f) be more aware of different ways to solve problems, and g) perceive things in new ways?"/Korrel 0,33; . Openness to other religious faiths - it is good to explore many different religious teachings // pray or meditate, read the Bible or other religious literature, and attend religious services.

sec volu –pray ns, read Bible pos, Kg pos, lib P pos, cP nsneg, mP nspos, K ns; exclusiveness ns, inclusiveness pos, open to other faiths pos, nonChr/no aff ns;

((any other volu (incl rel) –pray, read, Kg pos, cP nspos, mP nspos, lib P pos, K neg, nonChristian/no neg, excl pos, incl pos, open ns(unsicher wie rel diese Art von volu ist -cP mP lib P??, noch seltsamer mv: Kg pos, Bible pray ns, mP lib P K pos, cP ns !, nonChr/no ns !, excl pos,incl pos open pos))

sec volu –mv demogr, children -: pray read ns, Kg pos, mod P cP K nonChr/no ns,lib P pos, excl ns, incl pos, open pos; Weglassen von Kg –dann wirkt pray (**Beleg für Kannib**),

bei sec volu -9 % lib P (5 % no volu), nonChr/no aff 18 (zu no sec volu -5/17//andre 22-27) vs bei lib P: 41 % machen sec volu, bei nonChr/no 31 (andre 26-32) –je nach Bevölkerungsanteil bei nicht umkehrbar –cP bei sec 24, bei cP sec 26 –scheint umkehrbar;

8 Punkte (3 sample, 3,5 Messung, 1 mv, 0,5 stat) **sec volu (health, school/youth, pol) –pray ns, read Bible pos, Kg pos, lib P pos, cP nsneg, mP nspos, K ns, exclusiveness (Glaubensgem) ns, open to other faiths (explore) ns, inclusiveness pos, nonChr/no aff ns; bei mv Weglassen von Kg –dann wirkt pray (Beleg für Kannib)**

Tate,E/Miller, G: Differences in value systems of persons with varying religious orientations, in: JfSSR 10, 357-365, 1971

Sample eher lib –equality höherer Wert als salvation// Meth ministers –Rokeach-instrumental values: helpful –I /E –indiscr-anti –indiscr pro; responsible –indiscr pro –indiscr anti –E –I!, loving –I –E-indiscr anti- indiscr pro ; mature love --indiscr antirel- I –indiscr prorel –E,

lay und ministerial delegates to a denom conference, members of groups –women's groups, study groups, governing boards

helpful –indiscr prorel –I –indiscr antirel –E, responsible –I –indiscr antirel –indiscr prorel –E, loving –I –indiscr antirel –indiscr prorel –E; mature love –indiscr antirel- I –E- indiscr prorel;

(unter 5) **Reihenfolge bei helpful, responsible, loving, mature love bei Meth (ministers, group members) I auf Rang 1 oder 2: 7 mal von 8, (Rang 1 -4mal) antirel auf Rang 3 oder 4 nur 4 mal , prorel 6 mal !! -indiscr antirel unpassend -2 Nr.1, je 3 Nr.2 und 3; indiscr prorel passt auch nicht**

(R Gesu,Gl,help) Thoits,P/Hewitt,L: Volunteer work and well-being, in: Journal of Health and Social Behavior 42, 115-131, 2001

Americans' Changing Lives, Ältere, rr67, attr 21(auch Kg wenig) , T 2 nach 3 J, Now let's talk about volunteer work you may have done during the last 12 months. Did you do volunteer work in the last year for a church, synagogue, or other religious organization? for a school or educational organization? for a political group or labor union? for a senior citizens group or related organization? In the last 12 months did you do volunteer work for any *other* national or local

organization,including United Fund, hospitals, and the like?" volu ist: mindestens für eine Org volu; Swg At times I think I am no good at all," and "All in all, I am inclined to feel that I am a failure.",

"About how many hours did you spend on volunteer work of (this kind/these kinds)during the last 12 months? how often usually attended meetings or programs of groups, clubs, or organizations to which Vp belonged/ T 1-"My life could be happier than it is now."T 2 Taking all things together, how would you say things are these days—would you say you're very happy "/Now please think about your life as a whole.How satisfied are you with it—/ how satisfied with their health in general, rate their health at the present time, (assess the extent to which daily activities are limited in any way by their health or health-related problems,// the past week felt: depressed, sad,happy, lonely, everything was an effort, my sleep was restless, people were unfriendly, I enjoyed life, I did not feel like eating, people disliked me, and I could not get going.

Kg –volu hours pos, orga Teiln pos, happy Lz pos, Swg ns, mastery(Cr 50) ns, Depr minus Gesu pos (T1), Kg T2 –zu happy/Lz T2 pos (Ko von T1 Lz happy, demogr, children, employed;volu T2, orga Teiln)

8 Punkte (3 sample, 1,5 Messung, 0,5 stat, 2 mv, 1 Panel) **T 1 Kg pos zu T 1volu hours, orga Teiln/ /T 2 mv zu volu hours –Ko von T 2 org Teiln, T 1 Swg, Lz, happy mastery phys health Depr –je einzeln) –Kg pos R help**

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **T1: Kg pos zu happy Lz, depr neg, Swg ns// Kg T2 zu T 2 Lz happy pos, Swg Depr T2 ns; (ÜberKo, org attend) R Gl**

6,5 Punkte (3 sample, 2 Messung, 0,5 stat, 1 mv), **T1: Kg pos zu Gesu (sat, rate, fu limit) Kg T2 ns zu Gesu T2 (Ko von volu T2, orga Teiln T2) (ÜberKo) R Gesu**

Thomson,D: Priming social affiliation promotes morality –regardless of religion, in: Personality and Individual Differences 75, 195-200, 2015

undergrad, Hawaii, Caucasian (24%), Asian-American (50%), Pacific Islander (15%), AfricanAmerican (4%), Hispanic-American (4%), or other (3%)

priming questions were directed to make the participant identify (“What social affiliation do you most identify with?”), and actively consider the importance and positive elements of his significant social group with which he identified (“Why is this social affiliation important to you?”; “Does this social affiliation make you a better person from day to day?”; and “From this social affiliation, what do you wish the world would adopt?”). The open-ended “why” question was coded as important for prosocial attitudes and behaviors (n=109; e.g., self-improvement, benefits others, being open-minded and flexible) or other factors (n=255; e.g., upbringing, not important, supportive, personal identification). Most participants (n=302) reported that their social affiliation made them a better person than did not (n=91). The control group reported on the MFQ items first, followed by asking them to identify their social affiliation. Control participants were not asked to consider the positive effects of belonging to a social group because of potential carry-over effects from completion of the MFQ.

The Moral Foundations Questionnaire - 30 items Progressivism was calculated as a difference score by subtracting the mean of Ingroup, Authority, and Purity (Binding scale) from the mean of Harm and Fairness (Individualizing scale). Internal consistency (range .53 to .67; was poor.(Unterskalen) Thus, these were used in follow-up analyses using multivariate analyses. Religious affiliations - Christian, Muslim, Hindu, Buddhist, and religious without denomination. Non-religious affiliations included atheism, political, scientist, environmentalist, feminist, ethnic group, and sports affiliation. Participants who named a religious group (61%) were predominantly Christian (85%)

progressivism –pos zu social affil prime, pos zu no rel affil, (Widerspruch: rel als social affil prime pos, als rel neg; in Table 1 keine Korrel zu finden !//harm ist : concern compassion for others –rel dazu pos, zu fair ns –dennoch nicht progressiv, obwohl progr das Resultat von: harm/fair minus Rest ist –Rel noch stärker zu purity ? –aber was soll progressiv dann sein?), einzeln: prime –progr pos, harm ns, ingroup pos, auth ns, purity pos (Mini-Diff), rel –progr neg, harm pos, fair ns, ingr/purity/aut pos; ((people who place less value on concerns for purity were more accepting of homosexuals, atheists, sexually-open people, and prostitutes (Graham et al., 2011) –antirel Polung von purity/progressive –justice fairness equality)

(unter 5) **0,5 Interve progressivism (dubiose Messung) pos zu social affil prime**

(Bewusstmachung eigner wichtigster social affil, incl rel) , neg zu rel affil –(rel als social affil prime pos, als rel neg ; und rel ist pos zu Teil von progr –compassion/concern for others –und ns zu anderem –fairness, rel aber stark zu purity –gegen Homos, ath, sexually open people prostitutes;

Thornton,J/Helms,S: Afterlife incentives in charitable giving, in: Applied Economics 45, 1-42, 2013 (Vorform von 2010)

Center on Philanthropy Panel Study (COPPS) add-on to the Panel Study of Income Dynamics (PSID) waves 2001, 2003, and 2005

“Devoted” households -We first identified the ‘most religious’ year for the household, that is, the year in which the household reported attending religious services most frequently. Then, using this measure, we identified households as devoted when the household reported attending religious services at least twice per month.

religious attendance variables are available only in the 2003 and 2005 waves. the survey methodology in questions on secular giving and volunteering changed between the 2001 and 2003 //

salvific merit (Werke bringen ins Paradies) –Lu Me Calvi Ba wenig – K (Hi Sunna) mehr – Bu Penteco Sufi-Islam Juden viel mehr; (fraglich)

% who gives to charity –Kg bei ath/agno/no aff, K, Ba, other P, Pe pos, bei J ns; Kg weniger als zweimal im Monat –bei no/ath/agno, Ba, Pe kaum Diff in % giving; bei K J other P klare Diff; bei amount given dto; mv –edu marital status, age, inc Gesu –% give und amount: alle denom pos, no aff ns; bei Kg/Nicht-Kg –J Pe other P pos, K Ba nur bei Kg'ern pos; ((rel vs no rel: weniger price elasticity –das heißt: Spenden ist weniger empfindlich gegen Steueränderungen - changes in tax subsidies for charitable giving// Kg vs no Kg dto, //zweifelhaft :salvific rel –J Pe –weniger price elasticity als K weniger als Ba/other P –nur in einer Tabelle zum Teil, selber zugegeben: bei amount nicht, nur bei Frage, ob man spendet; bei devot einmal nicht, bei nondevot gar nicht –Tab 8; in zwei andern nicht))

8 Punkte (3,5 sample, 2 Messung, 2mv,Intera, bei, 0,5 stat) **give –Kg pos (außer bei J), unabh von Kg: J –other P-K –no/Ba/Pe; amount –Kg pos; bei low Kg: J K oP –no/Pe/Ba;bei high Kg: J oP Ba Pe no; mv: amount –bei viel Kg: J pos, Pe pos, K pos, Ba pos, oP pos; bei wenig Kg: J pos, Pe pos, K Ba ns, oP pos (vs no), give – bei viel Kg und wenig Kg dto (Ausn: Pe Ba ns bei wenig Kg) bei K J other P mehr, bei Kg mehr –no/ath/agno am wenigsten; Intera: price elasticity – Empfindlichkeit gegenüber Steuersatz/änderungen bei denom vs no denom und Kg weniger, resistenter; salvific rel (Werkgerechtigkeitsrel –Pe J -) angeblich auch weniger preiselastisch (als K, Ba other P), dubiose Messung/Ergebnisse**

Tobacyk,J: Paranormal beliefs, interpersonal trust, and social interest, in: Psychological Reports 53, 229-230, 1983

Interp trust – word, promise, verbal or written statement of indiv group can be relied upon,- pnb ns pos dazu (rel, psi spir Rest ns),

Social interest – transcending the limits of the self identifying with needs concerns of others – rel pos, psi neg, spir neg, extraord neg, Rest ns neg

(unter 5) **rel und pnb ns zu trust, transcending the limits of the self identifying with needs concerns of others –rel pos, pnb neg**

(R Gl, help, fert, Sm,Abtr, Krim, pos,div) Tomka, M: Expanding religion. Berlin,New York 2011

8 Punkte (3,5 sample, 2 Messung, 2 mv,bei, 0,5 stat) **EVS/WVS 13 Länder, very religious; unklar formuliert: nonreligious weniger satisfied als ath, evtl auch: religious but not very rel ?, in jedem Land, age group, edu level – Kg pos zu sat, Korrel am höchsten bei low und high edu, village und large cities, (Land –trad rel pos; Stadt –personal intellectual rel pos) in Mitte von edu urban nicht so stark)/**

ISSP 98 Bulg Tsch Estl Lettl Ungarn Slowakei Russl hier Korrel Kg –happy stärker bei jung/urban als bei elderly village(Graphik: monthly rare z.T. wie never, aber never allg weniger, weekly mehr) , Diff bei very happy stärker;

Aufbruch surveys 98,2008 –happy und sat –in jeder sociodemogr Gruppe rel besser, auch bei Ko von Erwartungen zur financial sit –weekly besser (Graphik: rare schlechter als never) Korrel stärker in villages und bei Intellectuals, unabh von urb age edu inc, R Gl

regardless of what the qualities and faults of ones parents are one must always love and respect them vs one does not have the duty to respect and love parents who have not earned it by their behavior and attitudes -rel pos, ath negativer als nonrel, EVS WVS 89-93 94-99 99-04, Kg dto; parents duty is to do their best for their children even at the expense of their own well-being pos zu rel; (unabh von age, edu, soc factors) EVS WVS 1999-2004(13 Länder): absolute clear guidelines with respect to what is right or wrong , apply to everyone, independent of conditions -vs impossible to lay down clear guidelines about what is right /wrong, it depends on the given conditions- Kg pos; (only important thing is that one could get along, you must make your own life as pleasant as possible -Kg pos, schwach), Diff Kg weekly-never: euthanasia, Schwarzfahren, smoking in public places, Abtr, homosex, lying, speeding over limit, having casual sex, suicide adultery throwing away litter sex under legal age of consent prostitution betrunken fahren -alles neg(schwach: Sm, litter, drunken driving, zu schnell) ; to fully develop your talents, you need to have a job, it is humiliating to receive money without having to work for it, people who don't work turn lazy, work is a duty toward society, work should always come first, even if it means less spare time -rel pos, MF, jedes Land, aber nur mit mehr als primary edu unter 60;

7 Punkte (3 sample, 4 Messung) R pos

4 Punkte (3 sample, 1 Messung) R Abtr

5,5 Punkte (3 sample, 2,5 Messung) R Krim

4 Punkte (3 sample, 1 Messung) R Sm

div- keine Diff bei religiosity in Slow, Est Lettl Slowakei; Polen, Bulg, Litauen Belarus Rum Ung Uk Tsch (Rum Ung schwach) R div

7 Punkte (3 sample, 3 Messung, 1 mv) least religious - neg zu number of people living in the same family with VP -unabh vom Alter, /women, men need children in order to be fulfilled , WVS 89-93, 94-99, how many children ideal for family -religiosity pos -vs nonrel/ath (in every social group), average number of children born - rel pos, unabh von age, edu; in allen Ländern, denom, age, socioecon groups; number of minors living in family 18-39 - village small town rel pos, sonst auch(100-500000 asymm Trog) R fert

9 Punkte (3 sample, 4 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, /EVS/WVS 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

Tossutti, L. et al.: Family religion and civic engagement in Canada, in: Canadian Ethnic Studies 40, 65-90, 2008

Ethnic Diversity Survey, ein Drittel Canadian ethnics, ohne Aborigines, Worship/religious activities with others Worship/meditation on own Personal importance of religion

whether the respondent had been a member of a group, or had participated in its activities, during the previous year (incl rel) . Since just 1% of the respondents who belonged to a group did not take part in any activities at all, the dependent variable effectively measures active participation.

participate -Kg pray impo pos, //mv -demogr, language, children in household, not a visible minority/ethnicity/race, trust general, in family neighborhood at work/school, discrim, attachment to province, Lz - Kg pray pos, impo ns

bei immigrants -Kg pray pos, impo ns; bei newcomers alle drei ns pos;

involvement in sports/recreational clubs -Rel ns; service charity clubs -pray neg, involved in community groups -Kg pos,

6,5 Punkte (3 sample, 1,5 Messung, 1,5 mv, 0,5 stat) **participate in a group -Kg pray impo pos, mv**

ÜberKo -bei immigrants Kg pray pos, impo ns, bei newcomers (spätere Einwanderung) alle drei nspos;

(R pos, help) Traunmüller, R: Religion und Sozialintegration. Eine empirische Analyse der religiösen Grundlagen sozialen Kapitals, in: Berliner Journal für Soziologie 3, 435-468, 2009

Sozioökonomisches Panel, Ehrenamt, enge Freunde, Treffen mit Freunden/Nachbarn, mit

Familie/Verwandten/ Kg/Besuch religiöser Veranstaltungen, Religionszugehörigkeit und controls -alles

2003, Nationalitäten, Heterogenität in Alter, Erwerbsstatus, Nationalität, Bildung 2006, subj Rel 1999

(eher Wichtigkeit von Glauben für Wohlbefinden), Kg 2006,

E und N 2005, Ehrenamtliche Tätigkeit „Nun einige Fragen zu Ihrer Freizeit. Geben Sie bitte zu jeder Tätigkeit an, wie oft Sie das machen Ehrenamtliche Tätigkeiten in Vereinen, Verbänden oder sozialen Diensten.“ „Was würden Sie sagen, wie viele enge Freunde haben Sie?“ Treffen mit Freunden und Nachbarn : „Nun einige Fragen zu Ihrer Freizeit. Geben Sie bitte zu jeder Tätigkeit an, wie oft Sie das machen: Gegenseitige Besuche von Nachbarn, Freunden oder Bekannten Gegenseitige Besuche von Familienangehörigen oder Verwandten. Anzahl anderer Nationalitäten im Netzwerk, Nun eine Frage zu ihrem Bekannten- und Freundeskreis Denken Sie bitte an drei Personen außerhalb Ihres Haushalts, die für Sie persönlich wichtig sind. Es kann sich dabei sowohl um Verwandte als auch Nicht-Verwandte handeln. Sagen Sie uns bitte zur ersten, zweiten und dritten Person: Welche Nationalität oder Herkunft hat er oder sie? Kommen Sie selbst aus demselben Land?“ Altersheterogenität im Netzwerk: Wie alt ist er oder sie?“ Heterogenität des Erwerbsstatus Ist er oder sie in Vollzeit erwerbstätig? ...in Teilzeit erwerbstätig? ...arbeitslos gemeldet? ...in Schule/Studium/Ausbildung? ...in Rente/Pension? ...sonstiges?“ Bildungsheterogenität Welchen höchsten Bildungsabschluss hat er oder sie?

Subjektive Religiosität : „Welche der nachfolgenden Bereiche sind für Ihr Wohlbefinden und Ihre Zufriedenheit wichtig -Wie wichtig ist für Ihr Wohlbefinden und Ihre Zufriedenheit der Glaube, die Religion?“ Öffentliche religiöse Praxis „Nun einige Fragen zu Ihrer Freizeit. Geben Sie bitte zu jeder Tätigkeit an, wie oft Sie das machen: Kirchgang, Besuch religiöser Veranstaltungen“, „Gehören Sie einer Kirche oder Religionsgemeinschaft an?“ Extroversion : „Hier sind unterschiedliche Eigenschaften, die eine Person haben kann. Wahrscheinlich werden einige Eigenschaften auf Sie persönlich voll zutreffen und andere überhaupt nicht. Bei wieder anderen sind Sie vielleicht unentschieden. Ich bin jemand, der kommunikativ, gesprächig ist.“ „Ich bin jemand, der aus sich herausgehen kann, gesellig ist.“ Ich bin

jemand, der zurückhaltend ist.“ Neurotizismus: „Ich bin jemand, der sich oft Sorgen macht,„Ich bin jemand, der leicht nervös wird.“Ich bin jemand, der entspannt ist, mit Stress gut umgehen kann.“

mv (MF age ostdeutsch, ausländische Staatsbürgerschaft, edu, inc, feste Partnerschaft, Haushaltsgröße, E N) -ehrenamtliche Tätigkeit –K, P, Kg, subj Rel pos (andre Christen ns –subj Rel bei ihnen und bei P/K pos; Kg bei P pos, bei K kaum/, Muslime neg, no aff ns -Kannib), (bridging -Anzahl Freunde anderer Nationalität –alles ns, Altersheterogenität –dto, Mu neg; -Text: andre und Mu pos bei subj Rel; Erwerbsstatusheterogenität –ns (P pos –aber in Intera ns) Bildungshet ns, Mu neg)

8,5 Punkte (3,5 sample, 2 Messung, 2,5 mv,Intera, 0,5 stat) **ehrenamtliche Tätigkeit –K P Kg (bei P stärker) Wichtigkeit von Glaube für Wohlbefinden pos, andre Chr ns, Mu neg, no aff ns, (Kannib) bridging von Nationalität, Alter, Bildung, Erwerbsstatus ns,**

Anzahl enger Freunde (mv s.o.) –denom ns (Muslime pos), Kg, subj Rel pos/(Kg stärker als subj Rel, wirkt bei P, K, andre Christen und Mu), Treffen mit Nachbarn/Freunden/Bekannten –K ns, P pos, Mu pos, andre Chr ns, Kg pos, subj Rel ns, Intera: bei K –subj Rel neg, bei K P andre Chr MU –Kg neg ?? in Tabelle, in Text: K P Mu pos, andre ns) /Treffen mit Familie, Verwandten –K P Mu andre Kg subj Rel –alle pos, subj Rel bei andre Chr neg; Kg bei P K pos,

8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv,Intera, 0,5 stat) **Anzahl enger Freunde –Kg Wichtigkeit von Glaube für Wohlbefinden pos, denom (no aff Basis) ns; Treffen mit Nachbarn/Freunden/Be- kannten –P pos, Kg pos, Wichtigkeit ns, bei K Wichtigk neg, bei K P andre Chr Mu –Kg pos; Treffen mit Familie/Verwandten –K P Mu andre Kg Wichtigkeit alle pos, Wichtigk bei andre Chr neg, Kg bei K P pos; R pos**

Traunmüller, R: Religiöser Pluralismus und soziales Kapital in Europa,, in: **Pollack,D et.al.(Hg)** Religiöser Pluralismus im Fokus quantitativer Religionsforschung. Wiesbaden 2012a, 189-220

Ko von demogr, Migr hintergrund; aktiv inVerein/Org –(Sport, Kultur, Gew, Verbraucher , Umwelt Tier ,Partei Wiss Bi Hobby Fz –ohne Rel) –19 europ Länder, P ca 14 mal pos, Mu neg, orth etwas neg, K 13 mal weniger als no, -insgesamt: no besser als alle außer P (andre unverständbare Graphik plus Text), no – besser als P(3mal),14 mal besser als K (auch als O und Mu), mit am besten in 6 Ländern (Graphik) , % Mehrheitsrel neg, Anzahl religiöser Minderheiten pos, Herfindahl plus, Muslimanteil plus /die Menschen versuchen meist hilfsbereit zu sein vs auf eigenenVorteil bedacht, den meisten Me vertrauen, die meisten versuchen mich auszunutzen –Diff gering, no ähnl K, weniger als P, einmal bester, (P und K besser –selbe Graphik), kein Bezug zu Pluralismusmessungen, P pos;

7,5 Punkte (3,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **zu aktiv im (säk) Verein (auch Gew Umw Tier Sport) –P mehr, dann no, K Mu orth wenig, Aggr-Mu pos, rel Plur mehr; trust –P mehr, sonst wenig Diff, no ähnl K, weniger als P, rel Pluralismus ns (s.u. Schnabel anders)**

Traunmüller, R: Religion und Sozialkapital. Ein doppelter Kulturvergleich. Wiesbaden 2012b

ESS 2002/03, ca 39 000 Vp, 21 Länder –Be Dän Dld Fr Griech GB Irl Ita Lux Ndl Norw Öst Pol Por Schweden Schweiz Slowen Sp Tschechien Ungarn

aktiv an Tätigkeiten eines Vereins/einer zivilen Org teilgenommen oder sich ehrenamtlich engagiert (116, dazu –im Anhang: Mitglied, an Aktivitäten teilgenommen, Geld gespendet, ehrenamtlich dafür gearbeitet) –Sport, Kultur, Gewerksch, Wirtschafts/Berufsverbände, Verbraucherschutz oder Automobilclub, Org für humanitäre Hilfe, Menschenrechte, Minderheiten, Immigranten; Umwelt-Friedens-Tierschutzorg, politische Parteien, Org zur Förderung von Wissenschaft/Bildung oder Lehrer/Elternorg, Hobby/Fz/Jugendclub/Seniorenverein, Frauenorg, Serviceclub; andere; rel Kontext –P-anteil, Aggregat: Religion für persönliches Leben wichtig /religiöse Diversität/Staat-Kirche -Verflechtung

Vereinsengag –P –keine/andere christliche/jüdische –K –Mu –orth;

glauben Sie, dass man den meisten Menschen vertrauen kann oder dass man im Umgang mit anderen Menschen nicht vorsichtig genug sein kann ?/dass die meisten Menschen versuchen, sie auszunutzen, wenn sie die Gelegenheit dazu haben oder versuchen die meisten Menschen, sich fair zu verhalten ? /dass die Menschen meistens versuchen, hilfsbereit zu sein oder dass die Menschen meistens auf den eigenen Vorteil bedacht sind ?

P –keine/jüdisch/andere Chr –K –Mu –orth;

abgesehen von besonderen Anlässen wie Hochzeiten und Beerdigungen, wie oft gehen Sie derzeit zum Gottesdienst; unabhängig davon, ob Sie sich einer bestimmten Religion zugehörig fühlen, für wie religiös würden Sie sich selber halten, abgesehen von Gottesdiensten –wie oft beten Sie –wenn überhaupt ? wie wichtig sind diese Bereiche in Ihrem Leben –Religion;

Vereinsengagement (mv MF edu age inc) –Kg pos, subj Rel ns, Aggregat: in Ländern -P pos (17 mal Nr.1), keine auch oft pos -5 mal Nr.1, 9 mal Nr.2, 3mal Nr, 3, 2 mal Nr,4; K ganz leicht pos, andre Chr ganz leicht pos, orth Durchschnitt; Mu neg; Intera: bei P wirkt Kg stärker, bei Rest aber auch pos; subj Rel bei allen nsneg;

Korrel zu Vereinsengag mit neuen Items (BSP/Kopf) –Kg pos, subj Rel ns, P-anteil ns, Aggr Rel wichtig neg (? -bezeichnet als Säk-grad –dann wäre neg ja in Bezug auf Rel positiv), rel Diversität ns, Staat-Kirche-Verflechtung ns, Intera: Kg wirkt evtl mehr bei höherem P-anteil, bei mehr rel div, weniger bei hoher Wichtigkeit von Rel, subj Rel wirkt bei hoher Wichtigkeit weniger und bei Berücksichtigung von Intera schwach neg,

(nur in einem Satz –Verweis auf Analysen: religiöse Menschen engag sich in rel Orgs und das ist unabh von Aggregat-Wichtigkeit von Rel)

Vertrauen –Kg und subj Rel pos, P –keine/andre Chr –K –orth Aggregat in Ländern: P pos, dann keine, dann K, dann orth gleich andere Chr; Intera: Kg wirkt bei allen nspos, subj Rel bei P pos, bei orth neg, Rest ns, Korrel zu Vertrauen mit neuen Items –Kg pos, subj Rel pos, P-anteil pos, K-anteil neg, Rel wichtig ns, Staat-Kirche-Verflechtung ns, rel div ns /Intera: Kg /subj Rel bei mehr BSP pos, subj Rel bei mehr Staat –Ki-Verflechtung neg,

großer Einfluss von Ländern auf Wirkung von Kg/subj Rel auf Vereinsengag (denom schwächer), nicht bei Vertrauen (dort ist bei Wirkung von subj Rel denom wichtig)

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv,Intera, 0,5 stat) **Engagement in säk Vereinen/zivilen Orgs** –Kg pos, subj Rel (srr, pray, Rel wichtig) ns, Prot-anteil in Land pos oder ns (**Anteil no pos, Anteil K**, andre Chr leicht pos, orth Durchschnitt, Mu neg), rel Diversität, Verflechtung Staat-Rel ns, (P pos, **K Mu orth weniger als keine Rel/J/andre Chr**) Aggr rel wichtig neg (unklar), (Kannib) Intera: bei P und rel div -Kg stärker pos, **bei viel Wichtigk von Rel wirkt Kg und subj rel neg/**

8 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, Intera, 0,5 stat) **Vertrauen** –Kg und subj Rel schwach pos, (**P pos, K Mu orth weniger als keine Rel**, andre Chr gleich) P-anteil pos, **K-anteil neg**, Aggr Rel

wichtig ns, Staat-Kirche-Verfl ns, rel div ns, Intera: Kg/subj rel bei mehr BSP pos, **subj Rel bei mehr Staat-Ki-Verfl neg** R pos

Traunmüller,R/Freitag,M: State support of religion. Making or Breaking faith-based social capital ?, in: Comparative Politics 43, 253-269, 2011

Eurobarometer 2004, ca 25500 Vp, 24 Länder, Bu, Tschech, Slowak Ungarn, Lettl, Litauen, Rum, Slowen, Polen, Estland..., mv demogr, unemployed, percent P, BSP/Kopf,

8,5 Punkte (3,5 sample, 2,5 Messung, 1,5 mv, 0,5 stat) **hold a membership in a religious or church org, currently volunteers for a rel org, donates money to a religious org –indiv religiosity pos, Aggregat-Items –government favoritism neg, government funding of rel neg, religious legislation neg, church tax neg, government funds clergy salary neg, gov funds charity ns –dh: je mehr staatl Förderung der Rel, desto weniger volu/donate/member in rel org (Aggregat) (Messung der meisten Items nicht gezeigt), percent P pos bei member;**

(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**

Tsang,J et.al.: Religion and prosociality, in : **Schroeder,D/Graziano,W:** Oxford Handbook of prosocial behavior. NY Oxf 2015

Nur Aufschriebe erreichbar R pos 10; Baylor Religion Survey, 1648VP, srr, Kg, read sacred texts, pray outside of rel services –CR81, Korrel zu volu: hours volunteered for the community , through your place of worship –pos; for the community,not through your place of worship ns 0.04; Kg 0.11, sacred texts 0,04, srr 0,02, pray 0.04, /for your place of worship stark pos, /

6,5 Punkte (3 sample, 3 Messung, 0,5 stat) rel zu volu für place of worship pos, zu volu für community via place of worship pos, zu volu für community ohne rel Org ns pos;

Tsitsos,W: Race differences in congregational social service activity, in: JfSSR 42, 205-215, 2003

National Congregations Study –aus GSS: Kg'er geben name location ihrer congr an, Daten über congr durch key informant –minister, staff person, 1236 congr, rr80, percent of regular adult participants black, ab 80 % black -157 congr,

has your congr participated in or supported social service, community, development or neighborhood organizing projects of any sort within last 12 months, ohne projects that use or rent space in your building but have no other connection to your congr, plus einige groups of people meeting for rel , social, recreational, other purposes –da auch einige service programs dabei –z.B. meeting to help substance abusers, /59 % der congr haben solche programs,

9 types –food viel (black congr weniger), housing viel(dto), clothing mittelviel(dto), homeless wenig(dto), edu wenig (ohne rel edu)(Ne mehr), Rest sehr wenig -domestic abuse (Ne weniger), tutoring/mentoring(mehr), substance abuse(mehr), job-related(mehr) –Differenzen minimal außer food clothing abuse / /

theologically speaking –would your congr be considered more on the conservative, liberal side or right in the middle, /how many regularly participating adults have served in some sort of leadership role in this congr –such as chairing a committee, serving as an officer, teaching a class, other /

at least one program –race ns, mP, congr size/inc, lay leadership, graduate clergy pos

Anzahl der programs von congr –race ns, mP, congr size, grad clergy pos, congr inc/lay leaders ns;

bei clothing: mP/K ns, rel cons ns, congr in poverty Gebiet ns, founding date neg, congr size/inc ns,grad clergy ns, lay leaders ns, inc der Vp ns, race neg, Gesamtzahl der Programme pos,

bei subst abuse –dto, congr inc pos, race pos; bei tutoring/mentoring –dto, founding date neg, /bei edu –dto, founding date ns; (Kannib)

6 Punkte (1,5 sample, 3 Messung, 1 mv, 0,5 stat) social service programs -59 % der congr haben mindestens eines –mP congr size/congr inc,lay leaders, graduate clergy pos; (Art der Programme: food, housing, clothing häufig, homeless/edu etwas, Rest ganz wenig –job, substance abuse, domestic viol, tutoring)),zu Anzahl der programs –mP,congr size, grad clergy pos, congr inc/lay leaders ns; bei clothing –denom ns, rel cons nspos, cP nspos, congr in poverty –Gebiet ns, founding date neg, congr size/inc/grad clergy/lay leaders/inc von Vp ns, Gesamtzahl der Programme pos//bei substance abuse /tutoring mentoring /edu dto –außer: cP nsneg, rel cons nsneg, founding date tutoring neg, inc –subst use neg (Kannib)

Turcotte, M: Charitable giving by Canadians. Statistics Canada 2012

Canada Survey of Giving, Volunteering and Participating (CSGVP), über 15 J, 2007/2010

average amount donated by donors to charitable and other non-profit organizations during the 12-month reference period preceding the survey. It is not the average over the entire population.

Donors -made at least one financial donation to a charitable or other non-profit organization in the 12-month reference period preceding the survey. -excludes people who donated loose change in coin collection boxes located beside cash registers at store check-outs, in malls at Christmas, at entrances to stores, etc.

Orgs –arts culture, sports recreat, edu research, univ/college, Gesu, hospitals, soc services, environment, development/housing, law advocacy politics, grant making/fundraising/voluntarism promotion, international (E-hilfe, cultural understanding), :rel -organizations promoting religious beliefs and administering religious services and rituals (for example, churches, mosques, synagogues)

Financial donation A financial donation is money given to a charitable or other non-profit organization during the 12-month reference period preceding the survey. Money given to the same organization, on multiple occasions, through the same solicitation method, is considered only one donation. For example, all money donated to a particular religious institution through a collection at the place of worship, over the 12 month period preceding the survey, would be considered a single donation. In order to compare the amounts donated in 2010 to those donated in 2007, the amounts for 2007 were adjusted using the Consumer Price Index to account for inflation. Top donors the 25% of donors who contributed the most money –geben 83 % !

Kg –donor rate pos (2007/2010), amount –Kg weekly 1004, not weekly 313 (2010), 1085/308 (2007), top donors 46 -16; /give to rel orgs –Kg weekly 688, not weekly 61; to nonrel orgs -306/247;

Bevölkerungsanteil Kg weekly 16 % -give to nonrel 21; ((give to nonrel: mit hoher Bildung/hohem Einkommen; geben aber auch an Rel mehr; Quebec gibt an Rel sehr wenig, Französischsprechende dto, top donors geben 92 % von rel giving, 76 von nonrel)

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 stat) **Kg weekly –donor rate, amount of donation, top donors , give to rel und to nonrel pos (Quebec gibt an rel sehr wenig, Französischsprechende auch) /give to rel orgs –Kg weekly 688, not weekly 61; to nonrel orgs -306/247**

Uslaner,E: Religion and civic engagement in Canada and the United States, in: JfSSR 41, 239 -254, 2002
14 different areas for volunteering, eine: volu in your church or other rel org, /secular: professional org, environmental groups, neighborhood assoc, health orgs, groups assisting the elderly, women's org, political assoc, support groups, cultural orgs, /
social service,youth, recreation –sind evtl sec und rel –weggelassen; veterans groups –sec aber weggelassen (unklar warum)

/Fundam –very strongly committed to Christianity, Bible literal word of God,world will end like Armageddon, convert nonChristians, consider oneself Fundam/ev, Christian values should shape politics, very close to Christian right, all great religions are not true, not vote for atheist/Muslim, gays have not the same rights as others,(Items laden zT. nur 0,38-0,42 –Sbez Fu, gay, Muslimwahl) /

Sbez evangelical –volu nur für sec und nur für rel ca 8-9; Fu nur für sec -17, nur für rel 6 ! irr

USA und Kanada-80 % derer, die für rel volu machen, machen auch sec volu, Quebec zwei Drittel,

sec volu – Fundam-Items pos (nur USA; anglophones Kanada, Quebec ns), Sbez Fundam pos –nur USA, (in Qu nicht da),K: in USA ns, **in angloph Kanada neg** (biv ns) , in Qu ns, (mv trust, favor free market over government, impo to be involved in your community,demogr,)

rel volu(vs Rest) Fu-items alle drei pos, Sbez Fu –ns, **Kath –in angloph Kanada neg;**

Vergleich Vp mit nur sec volu (ohne die, die rel und sec oder gar nichts machen, die sind die Mehrheit) vs nur rel volu –Fu-items neg, Sbez Fu –nur in anglophone Kanada neg, in Qu nicht da, /Kath ns;
d.h.: Fu mehr only rel volu, weniger only sec volu, weniger no volu(in Qu ns) , mehr rel und sec volu, /K – USA eher ns bei allem (evtl weniger rel und sec),Anglo-Kanada –**mehr gar kein volu**, weniger rel und sec; in Qu –K ns;
8,5 Punkte (3,5 sample, 2,5 Messung, 2 mv, 0,5 stat) **zu sec volu- USA: Fu-id/Fu-Items pos, K ns; A-/Q-Canada –Fu ns, K in A-C neg, Q ns//Basis P wohl;**
zu rel volu –USA: Fu id ns, Fu items pos, K ns; A-C:Fu items pos, K neg; Q-C: Fu items pos, K ns;
zu rein sec vs rein rel (nur wenig da)–Fu Items neg in allen drei Ländern, Fu id in A-C neg, K ns;
(Fu mehr rel volu, weniger sec volu, weniger neither,mehr rel und sec; irreführend: Aufspaltung von sec in zwei Teile –rein sec und sec plus rel)

(R help, pos) Uzarevic,F/ Saroglou, V: Understanding Nonbelievers' Prejudice toward Ideological Opponents: The Role of Self-Expression Values and Other-Oriented Dispositions, The International Journal for the Psychology of Religion, 30, 161-177, 2020

Vp 37 J, UK, online, atheist (151), Christian (134), agnostic (114),
eight items - Interpersonal Reactivity Index (Davis, 1983), 4 - empathic concern (e.g., "I often have tender, concerned feelings for people less fortunate than me") 4- perspective-taking (e.g., "I try to look at everybody's side of a disagreement before I make a decision").

importance people attach to being rational and making evidence-based decisions. A sample item is: "It is important to me personally to be skeptical about claims that are not backed up by evidence
four items of Self-Direction as measured in the Portrait Value Questionnaire (Davidov, Schmidt, & Schwartz, 2008). - "It is important to this person to be independent; this person likes to rely on themselves"

Moral foundation of liberty "I think everyone should be free to do as they choose, so long as they don't infringe upon the equal freedom of others" and "People should be free to decide what group norms or traditions they themselves want to follow"

Prejudice - (1) antigay activists and (2) religious fundamentalists; (3) Muslims, (4) Catholics (5) Buddhists, (6) Chinese people,: "Please indicate the degree to which you would or not like to have the person mentioned below as ... (1) a neighbor, (2) a political

-rejecting the existence of a Transcendence and viewing religion as outdated and as an illusory defense used by the weak. "Faith is an expression of a weak personality"

prejudice/soz Distanz –antigay: agno –ath- Chr; rel Fundi –agno ath Chr; Mu –Chr –ath –agno, K –ath/agno –Chr, Bu –Chr –ath/agno; ath/agno mehr prej vs K als vs Mu Bu, Chr mehr prej vs rel Fu/antigay als vs Bu Mu; liberty und self-direction Chr gleich ath/agno; Chr mehr prej vs Chinese; antirel critique ns,

antirel critique dto –gegen antigay, Fundi, Mu/K/Bu; (agno auch viel antirel critique)

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **prejudice/soz Distanz –zu antigay: agno –ath - Chr; zu rel Fundi –agno - ath - Chr; zu Mu –Chr –ath –agno, zu K –ath/agno –Chr, zu Bu –Chr –ath/agno; ath/agno mehr prej vs K als vs Mu Bu, Chr mehr prej vs rel Fu/antigay als vs Bu Mu; liberty und self-direction Chr gleich ath/agno; antirel critique dto –gegen antigay, Fundi, Mu/K/Bu; (agno auch viel antirel critique, kaum anders als ath) Chr mehr prej vs Chinese; antirel critique ns, R pos**

(unter 5) **empathy –ath agno Chr ns, antirel critique neg (empathy neg zu antigay, ns zu prej vs Fundis) R help**

(R pos, help) Uzarevic,F/Saroglou,V/Pichon,I: Rejecting Opposite Ideologies without Discriminating against Ideological Opponents? Understanding Nonbelievers' Outgroup Attitudes, in: Basic and Applied Social Psychology 42, 62-77, 2020

Experiment 1:

UK,Fr ,29 J, online, atheist (respectively, by country: 252 and 453), agnostic (126 and 207), Christian (130 and 258),

In the neutral target's condition, the first part of the note was as follows: "I am 23 years old and I am in the first year of my Master's studies at the Faculty of Economics and Social, Political and Communication Sciences. The course I like the most is Anthropological History and Theories. The course I like least is Urban Sociology. I took that course because the description was attractive, but the professor teaches so badly that, honestly, it is not interesting. Regarding my family, I still have my two parents, an older brother and a younger sister. I like sports, such as climbing and badminton; I also like hiking. I usually go hiking on Sundays. When it comes to food, I love pizza, and I hate fish. I would add that I like history, books, historical movies, and documentaries a lot." In the two conditions involving a religious student, the text was the same, but we replaced "I usually go hiking on Sundays", by the sentence "As a Christian, I usually go to church on Sundays.". After reading the first part of the note, participants were told that they could choose whether or not to help the student whose note they just read to win a voucher for a local copy and print shop. Before making this decision, participants were asked to read the second part of the note, in which the same student described what they planned to do with the voucher. neutral cause "To conclude, it would be really great if I could win the voucher, so that I can print my course syllabus. The extra pocket money I make with my student job is limited. So, this contribution would be a non-negligible boost for me." In the condition involving a religious cause (by the religious target), the text was the same, but, instead of copying "my course syllabus", the note mentioned copying "materials that spread the Christian faith and the Christian vision of the society".

Willingness to help- each participant was presented 15 simple numerical tasks. Possible solutions were presented in two columns, and the participants were asked to choose, among four possibilities, the correct answer from either the left or the right column. They were told that choosing a correct answer from the left column would add 1e to the voucher of the student who wrote the notes. If they chose the correct answer in the right column, this would add 1e to an unknown, randomly chosen student. As the measure of prosociality toward the target, we used the proportion of correct responses attributed to the student (i.e., in the left column), relative to the total number of correct responses. Erklärung des Handelns:: (1) "I wanted to support the student who wrote the note"; (2) "I did not want to support the student who wrote the note"; (3) "I wanted to divide the answers more or less equally"; and (4) "Other (please explain

bei Hilfe für Christ und neutralem Subjekt –keine Diff; bei Christ, der Glauben verbreiten will: ath und agno helfen weniger (franz Christen ähnlich, schwach) , Chr gleich viel; ath in Fr sogar bei Christ mit neutralem Ziel neg,

(unter 5) **0,5 Interve bei Christ, der seinen Glauben verbreiten will: ath und agno helfen weniger, frz Christen Trend dto, Chr gleich viel, frz ath helfen auch Christ mit neutralem Ziel weniger (andere ns),**

Experiment 2:

Vp aus Reunion Island, 73 % F, 24 J, Christian (121), atheist (34), agnostic (19),
four conditions: (1) a religious target acting for an antiliberal cause (attending an antiabortion protest; n 56); (2) a religious target acting for a devotional religious cause (attending a religious assembly; n 55); (3) a religious target acting for a neutral cause (visiting family; n 50); or (4) a neutral target acting for a neutral cause (visiting family; n 54). As in Experiment 1, participants read the two parts of the note, allegedly written by a student, were then asked to decide whether to help that student (vs. another, anonymous student) by solving the numerical tasks, and provided post-experimental information.
neutral target condition : "Hello! I am 22 years old and I study educational sciences. I was asked to tell you something personal, something that I would say only to someone that I know well. Although I was excited to start college, one thing that worried me was that it seemed very different from high school. I thought I would not adapt easily to university and that I would not be able to meet new people. I did not have many friends, maybe just because I was scared. However, after a few weeks, I started to feel a little more comfortable. Now I really enjoy being here. I met several nice people and I have very good friends." In the conditions involving a religious student, the text was identical, but included an additional sentence: "My faith in Jesus helped me a lot." After reading the first part of the note, participants were informed that they would be given the possibility to help the student whose note they read to win a 50e voucher. They then read the second part of the note describing what that student planned to do with the voucher. The description of the neutral cause for the two respective conditions (with a religious or a neutral target) was as follows: "I was hoping that at least one of your tasks would have positive consequences for me, because I could really use those 50 Euros right now. I have been saving for weeks to try to buy a ticket to Mauritius. My brother is currently living there and I would really like to visit him. I wasn't sure if I'd be able to save enough money, but 50 euros would sure help me out a lot! I really want to go, the money would be great!" In the other two conditions involving a religious target and a non-neutral cause, instead of the sentence My brother is currently (...)", the note contained "There will be a religious assembly, and I would really like to participate" (devotional cause) or "There will be a demonstration against abortion, and I would really like to participate" (antiliberal cause). Afterwards, the same task as in Experiment 1 was used to measure participants' propensity to help the hypothetical student (vs. an unknown one). The only difference was that the amount represented by each correct answer would be one entry to a raffle for 50e. After the distraction task, participants answered five items from a measure of antireligious critique, i.e., the External Critique subscale of the Post-Critical Belief Scale - measures a fully critical view of religion as being rationally indefensible, outdated, and an illusory existential defense. A sample item is "Faith is an expression of a weak personality"

ath/agno -help for rel/Abtr weniger als für rel/devot, rel/Mauritius/ neutral Mauritius weniger !;
Korrel zu external critique -help for rel/Abtr und rel/devot weniger, Rest gleich

(unter 5) **Interve ath/agno -help for rel/Abtr weniger als für rel/devot, rel/Mauritius/ /neutral Mauritius weniger als rel devot/Mauritius !,**
Korrel zu external critique -help for rel/Abtr und rel/devot weniger, Rest gleich

Vaas,R/Blume,M: Gott, Gene und Gehirn. Warum Glaube nutzt. Stuttgart 200

174 -Werte von Jugendlichen(Quelle: Köcher 2006) -wichtig: Menschen in Not helfen Sbez nichtrel -46
-rel 69, soziale Gerechtigkeit 52-69, Verantwortung für andere 26-43, Spaß haben, Leben genießen 76-67;

175 Priller/Sommerfeld –Spendenbeteiligung –mit Konfession 66 vs ohne 54, Ost 67-48, West 67-57;
Bindung an Ki stark vs wenig -81-56,

Vaidyanathan,B et.al.: Religion and charitable financial giving to religious and secular causes: does political ideology matter ?, in: JfSSR 50, 450-459, 2011

Panel Study on American Ethnicity and Religion, rr 58, 69 white, 11 Ne, 12 Hi /natural log of total donations respondent/spouse/partner made to his local rel congreg, natural log of total donations made to other charitable or nonprofit orgs that help those in need or that serve public interests, not including political interests//of the amount just reported shown below what percentage went to religious orgs or groups outside of your congreg, daraus dann sec giving errechnet (donations include any gifts of money, assets, property)
rel ideology –lib –mod-cons on rel matters, (mv -pol ideol, attended meetings about local government,school, community affairs/ volunteered for a local community project/ pol activity –petition, working for candidate,contact public official,try to influence someone's vote, attend pol meeting,rally , particip in protest/demo, srh, demogr)
giving to local co (überhaupt/Betrag, mv s.o.) –(cons pol pos, bei Ko von Kg ns, pol activity, meeting att auch pos) –Kg pos, no aff neg, rel cons ns,impo of faith pos, noncongr giving ns, sec giving pos;
giving to noncongr rel charities –identisch;
giving to sec –Kg pos, J pos, no aff ns, rel cons ns, impo of faith neg, congr giving pos, noncongr giving pos, (Kannib, ÜberKo)

9 Punkte (3,5 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **give (überhaupt, Betrag) to local congreg/to noncongreg rel charity –Kg pos, no aff neg, rel cons ns, impo of faith pos, noncongr giving ns, sec giving pos; give to sec –Kg pos, J pos, no aff ns, rel cons ns, impo of faith neg, congr giving/non-congr rel giving pos (Kannib,ÜberKo) ((gegen Brooks: pol cons nicht selber wirksam))**

(R Gl,Gesu,help) Vaillant,G/Templeton,J/Ardelt,M/Meyer,S: The natural history of male mental health: health and religious involvement, in: Social Science and Medicine 6, 221-231,2008

Harvard college sophomores 1940-44, 268 –nur M , ohne phys or mental illness, 1985: 181 P, 20 K, 23 J,/adult adjustment mit 50-65 – K 40 % poor !, childhood Kg ns zu adult adjustment 50-65 (occ decline, less than 3 weeks of vacation, more than 5 days of annual sick leave, limited recreation with others, career/retirement dissatisfaction, marital diss, tranquilizer use, psychiatric visits, early retirement), rel involvement (45-75) –Null: mit 45 und 65 kein Kg, mit 55 und 65 personal belief in God und rel services no importance; mit 60 no real involvement with rel last 20 years; mit 70 no involvement in rel services, mit 75 rel particip no importance/does not apply to my life/(mal Kg, mal impo, mal belief !) viel rel invo –deep, weekly , high; some –monthly, some involvement, shift in involvement) /mit 60f -58 % Null ! mit Alter ansteigend ! (haben 15 % belief in universal power/God), viel – LnT 44 !!, Kg weekly 72 % / rel involvement (mit 45-75) ns zu mental health (mit psycho soundness mit 21, Rest zeitlich parallel – warm marriage, close to kids, adult adj, N, smoking alc abuse), ns zu phys health –obj health mit 45-80, years disabled/dead, still alive in 2007/mortality rate für least und most rel involved identisch (1985 - 224 M da, davon mort berechnet bis 2007, nicht gesamt; nur 112 Tote überhaupt, 46 der 90 wenig rel, 25 der 48 most rel -51/52 %; /symptoms of major depr ns/pos (17 VP) number of psychiatric visits ns//

percent of income to charity pos stark –nicht im Text erwähnt; I believe that people are born to do good, believe that unselfish love is the best method for securing real peace of mind pos; I have care deeply about someone for 10 or more years ns (Vp 91-93) ss ns;

Elitensample, wenig Rel , Panel, aber nicht als solches genutzt –cross-sectional Korrel da, Kg Kindheit ns zu adjustment (kein klarer Inhalt), Vermischung in Item „misery“ von neg life events und Depr; eigenartige Rel-entwicklung/Messung,

5 Punkte (1 sample, 3,5 Messung, 0,5 stat) **Rel involvement ns zu mental health -warm marriage/childhood, N mit 68, psycho soundness (mit 18-22) , adult adj 50-65 (occup decline, wenig vacation, viel sick leave, wenig recreation mit andern, career/marital dissat, tranquilizer, psychiatric visits early retirement), ns/pos zu Depr(N 17), number of psychiatric visits feel isolated ns, Kg Kindheit ns zu adjustment 50-65 –Panel ? /P und J viel mehr adj als K,R Gl**

(unter 5) **obj health years disabled alc smoke ns zu rel involvement, mortality rate evtl panelartig –ns R Gesu**

(unter 5) **people born to do good, unselfish love best method of securing peace of mind pos, cared deeply for 10 or more years about someone ns , percent of income to charity pos stark R help**

van Capellen,P/Saroglou,V: Awe activates religious and spiritual feelings and behavioral intentions, in: Psychology of Religion and Spirituality 4, 223-236, 2012

experiment 2:

französischsprachige Studenten, 19 J, 13 % M,

Participants arrived at the lab individually and were randomly assigned to one of four conditions, that is, specific emotions induced by the respective video clips: (1) awe of nature (n 44), (2) awe at childbirth (n 45), and (3) amusement (n 44)., participants were left alone to watch one of the video clips; each was of 3-min duration... The awe of nature video included panoramic views of beautiful landscapes with waterfalls, deserts, oceans, large rivers, and high mountains. With no reference to any living being, this video was in a way “impersonal.” The awe at childbirth video depicted a young heterosexual couple that was filmed at many points during the woman’s pregnancy. There were images of both parents during the first sonogram, the birth of the baby in the maternity hospital, and the mother holding her infant in the first minutes after childbirth. This awe video was focused on humans and interpersonal relations. the amusement video included sketches with a French humorist imitating an old man trying to understand the menu at a fast food restaurant. Inclusion of the Other in the Self Scale that is a pictorial measure of interpersonal interconnectedness. The scale is composed by diagrams, each representing different degrees of overlap of two circles representing the self and the other. The overlap progresses linearly in seven steps starting with no overlap and ending in almost total overlap. We used this scale in two versions in order to assess oneness of the self with (a) friends and (b) people in general. “Choose the best diagram that describes your relationship between you and your friends,” and “between you and people in general

personal religiousness - “Religion is important to me”; “Without God the world would be meaningless”; “The great religions of the world give a message that is useful for everyday life”; “God is important to me”; “God does not exist” (reverse-scored); “Only a nonscientific approach can give a true sense to the world and to the living being.”

Spiritual transcendence scale universality (a belief in the unitive nature of life; in the unity and purpose of life 9, connection with the humankind as a whole (9 Items) connectedness refers to a sense of

personal responsibility and commitment to specific others in one's own community, belief that one is part of a larger human orchestra whose contribution is indispensable in creating life's continuing harmony., Cr 54, six items; ohne prayer fulfillment

oneness with friends/people in general –religiosity ns, awe of nature/childbirth ns, connectedness/univ ns, Intera: bei awe of nature (Table) oder childbirth (Text/Figure) rel pos zu oneness with friends (nicht anderer awe/humor, nicht bei people in general) , connectedness bei awe of childbirth pos zu oneness with friends (nicht bei anderer awe/humor, nicht bei people in general), universality –bei awe of nature pos zu oneness people in general (Text, Figure, nicht Table, dort univ neg zu people in general) (unter 5) **0.5 Interve religiosity (spir –univ/connect) ns zu oneness with friends/people in general, Intera: bei awe of childbirth -rel pos zu oneness with friends, nicht people in general, (connectedness dto, univ bei awe of nature pos zu oneness with people in general –dubios, Text/Figure anders als Table**

van Capellen,P/Saroglou,V/Toth-Gauthier,M: Religiosity and prosocial behavior among churchgoers: exploring underlying mechanisms, in: International Journal for the Psychology of Religion 26, 19-30, 2016

All questionnaires were distributed at a special celebration in Roman Catholic churches: the Whit Monday, which is one day after Pentecost and memorializes the Holy Spirit's visit to the apostles, rr 44, belgische französischsprechende Kath;

personal religiousness - importance of God in life, the importance of religion in life, frequency of prayer// Kg separat; Spiritual Transcendence Scale –nur selected subscales Universality and Connectedness, three items with the highest factor loadings Universality: "I feel that on a higher level, all of us share a common bond," "All life is interconnected," and "There is a higher plane of consciousness or spirituality that binds all people," for Connectedness: "Although dead, images of some of my relatives continue to influence my current life," "I am a link in the chain of my family's heritage, a bridge between past and future," and "I still have strong emotional ties with someone who has died."

Mass- cognitive aspect - potential role the Mass plays in the comprehension of faith and personal reflection. "The Mass helps me to understand the truths about faith." "The Mass helps me to understand the meaning of the Bible." "The Mass helps in my personal reflection." "I particularly appreciate the homily because the ideas developed allow me to think." "I particularly appreciate the biblical texts reading because it helps me in my personal reflection."

social aspect -potential role the Mass plays in promoting social connectedness with the parish members. "The Mass allows me to be a part of the great family of believers." "During the Mass, I feel that I maintain strong bonds with the members of my parish." "During the Mass, I feel closer to the other believers." "I particularly appreciate the moment when we all say the Our Father because I feel that we all belong to one great family." "I particularly appreciate collective gestures and speeches because they allow me to feel closer to others."

the emotional aspect of the Mass refers to the positive emotions felt during the Mass, positive emotions (love, awe, pride, gratitude, amusement, and peace) plus one more general item on emotions felt toward the beauty of the church: "I particularly appreciate the beauty of the church and the emotions I feel when I contemplate it."

sharing -spontaneous tendency to share hypothetical gains what would Vp do with the money if they were to hypothetically win e100,000 from the national lottery. what percentage of the amount they would allocate to each kind of expense and to write it in the space provided (eight lines) below the question.: expenses for others (family, friends, donations to charity) and for oneself. We computed a score - 1 meaning 0–25% of expenses for others, then 2 (26–50%), 3 (51–75%), and 4 (76–100%).

sharing (Ko von age)–religiousness nspos, Kg pos, spir pos, Mass cognitive ns, Mass emotional ns; Mass social pos; /nur Mass social mediiert Korrel religiousness/Kg/spir zu sharing; emot/cogn ns; Gefühle als Mediatoren –nur love (pos) und pride (neg, nicht bei religiousness) –zwischen religiousness/Kg/spir; /Kg und religiousness – hohe Werte -ceiling !/

5 Punkte (1 sample, 2,5 Messung, 1 mv, Mediat, 0,5 stat) **sharing (bei potentielltem Lottogewinn) – religiousness nspos, Kg pos, kognitiver Aspekt der Messe ns, emotionaler dto , sozialer pos; (spir pos) Mediation: sozialer Aspekt und emot Aspekt Liebe bei Messe mediierten Korrel Kg/religiousness (und spir) zu sharing, Stolz mediiert neg nur bei Kg,**

Van der Meer, T et.al.: Influential cases in multilevel modeling: a methodological comment, in: American Sociological Review 75, 173-178, 2010

6,5 Punkte (3,5 sample, 1 Messung, 1,5 mv, bei, 0,5 stat) **zu Ruiter/de Graaf 2006 : Auslassung von Tanzania, Uganda, Zimbabwe senkt Aggr-Korrel Kg-allg volu, die drei Staaten haben sehr hohen Kg und sehr viel allg volu**

(R help/pos) van der Noll, J et.al.: Western Anti-Muslim Prejudice: Value Conflict or Discrimination of Persons Too?, in: Political Psychology, 39, 281-301, 2018

Experiment 1:

Vp online, Wallonen, 33 J, 44 K, 34 no,

“Well, my name is Louisa [or Louis, if the participant was male], I am 23 years old, and I am in the first year of my Master’s studies at the faculty of Economics and Social, Political, and Communication Sciences. More specifically, my Master’s is in Sociology and Anthropology. The course I like the most is Anthropological History and Theories. The course I like least is Urban Sociology. I took that course because the description was attractive, but the professor teaches so badly that, honestly, it is not interesting. Regarding my family, I still have my two parents, an older brother, and a younger sister. I like sports such as climbing and badminton; I like hiking and visiting cities. When it comes to food, I love pizza and I hate fish. For music, I like the French songs in the style of Renaud or even Manau. I would add that I like history, books, historical movies, and documentaries a lot.” ((passt nicht zu Mu)) In the Muslim condition, the text was exactly the same, except that the student did not have a typical French-Belgian name, but a Muslim name (“Salima” or “Salim,” depending on gender), and the sentence about the liking of pizza was extended to “I love pizza (without ham, as I am Muslim).” participants were informed that they would be requested to accomplish a series of numeric tasks for which they should select the correct answers from either the left or the right column of the screen. Each correct answer selected in the left column would provide the author of the note with a voucher of 10 pages free to be copied or printed in the students’ copy shop (“Fac Copy”). Each correct response chosen in the right column would imply the same voucher but offered to a different student, to be chosen randomly (so an “unknown” student Muslim/Protest condition, : “To conclude, it would be really great if I could win this voucher from the Fac Copy so that I can print the flyers for a petition for lifting the ban on headscarves in schools. The extra pocket money I make with my student job is limited. So, this contribution would be a non-negligible boost for me.

. In the two other conditions, the cause for which the voucher would be used was a neutral one: “I can print my course syllabus.” participants were presented with 15 short numeric tasks (e.g., 45 + 23) for

which, they had to select the correct answer from either the left (benefiting the “familiar” student) or the right (benefiting the “unknown” student) column, choosing between four answers (e.g., 22, 68, 52, or 78) provided both in the left and the right columns. The number of correct answers given in the left column relative to the total number of correct responses to the numeric tasks was our measure of prosociality.

Multicultural Ideology Scale (Arends-Toth & Van de Vijver, 2003) tapping society’s (here, Belgium’s) support for multicultural diversity. “Belgians should recognize that the Belgian society consists of groups with different cultural backgrounds.” ((mit MU –oder frz/Ndl ?)) frequency of contact, from never to daily, with members of the following groups: (1) Jews, (2) Muslims, (3) North Africans, (4) Africans, and (5) Asians). quality of contact, from very negative to very positive, with members of these five groups... Local and transnational identity was measured by asking participants to what extent they identified as (1) “Walloon” (regional), (2) “Belgian,” (3) “European,” (4) “world citizen,” and (5) “other—to be specified” we combined the regional and national identity into a “local” identity (Cr 65) , and identification as European and world citizen into a “transnational” identity (Cr 48) (fragw –regional ist nicht national, grade in Be nicht, transnat ist nicht Gegenteil von local) . personal religiosity (1) importance of God in life, (2) importance of religion in life ((3) frequency of prayer (5-point scale).

((nonMuslim/Muslim neutral – multiculti/transnat identity/intergroup contact quality pos, intergr contact frequency ns; local id –pos zu nonMu; alle ns zu MuProtest; Multikulti ist nicht multikulti –bei Schleier hörts auf)),

religiosity zu allen drei nspos

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **religiosity nspos zu Hilfe für nonMuslim, Muslim mit neutralem Ziel, Muslim mit Ziel: Demo gegen Schleierverbot, (Multikulti unterstützt Demo-Hilfe auch nicht)**

Experiment 2:

Vp Belgier, 72 % F, 52 % no rel, 32 K, 25 J,

“Hi, my name is [Fatma or Mehmed, in the Muslim conditions; Marie or Thomas, in the non-Muslim conditions], I’m 22 years old, [Muslim, added in the Muslim conditions] and a student in Economics. I have been asked to tell you something personal, something I wouldn’t tell somebody unless I knew them well. Even though I was excited about going to university, one thing that worried me was that it seemed so huge. I was afraid I would just get lost in the crowd and wouldn’t be able to get to know anyone well. I was pretty lonely at first, maybe because I was so scared. I didn’t make many friends. After a couple of weeks though, I started feeling more at ease. Now I really like it here. I’ve met a couple of cool people and have some really good friends.” After reading this note, participants were requested to fill out a short impression questionnaire of how (1) confident, (2) trustworthy, (3) competent, and (4) sincere they found the student, (5) how much they liked the student and (6) how similar they perceived the student to be to themselves, participants were informed about their task through which we aimed to measure their willingness to help the student the task would provide the author of the note with a chance to win a Eurostar voucher worth 50 euros. protest conditions: “I was hoping that at least one of your tasks would be beneficial to me, because I could really use those 50 euros right now. I have been saving for weeks to try to get enough money to take a trip to London. There will be a demonstration against same-sex marriage, and I really would like to attend. I wasn’t sure if I’d be able to save enough to go, but 50 euros would sure help me out a lot! I really want to go; the money would be great!” neutral conditions, the sentence referring to the reason for the London trip was replaced by “My brother recently moved there and I would really like to visit him.” Finally, participants accomplished the same numeric tasks, as in Experiment 1, Universalism - three relevant items of the Portrait Values Questionnaire (Schwartz, 1992) “Every person in the world should be treated equally” (Cr 62). Multiculturalism and religiosity were measured as in Experiment 1, dann Mischung univ und multiculti zu einer Skala

evaluation of Muslims and Islam, and atheists and atheism -(very negative) to 7 (very positive). External Critique (of religion) subscale (five items) "Faith turns out to be an illusion when one is confronted with the harshness of life" 4.5% of participants disagreed that it is a good thing to allow marriage between two men or two women; 6% reported feeling uncomfortable having a homosexual person as a neighbor and 87% agreed and 69% even strongly agreed that there is nothing wrong with homosexuality.

religiosity –nonMu/Mu Bruderbesuch ns, nonMu/Mu Demo vs gay marriage ns pos; pro atheism –nonMu Bruder ns, Mu Bruder pos, nonMu/Mu Demo neg; ext critique –nonMuBruder nsneg, Mu Bruder nsneg, nonMu Demo neg, Mu Demo nsneg; (fragwürdig: openness to multiculti pro Hilfe für nonMu-Protest vs same-sex marriage ! und nsneg zu Mu-Protest vs same-sex marr !),

4,5 Punkte (0,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **religiosity –nonMu/Mu Besuch von Bruder ns, nonMu/Mu Demo vs gay marriage ns pos; pro atheism –nonMu Bruder ns, Mu Bruder pos, nonMu/Mu Demo neg; ext critique –nonMuBruder nsneg, Mu Bruder nsneg, nonMu Demo neg, Mu Demo nsneg; (Ergebnisse und sample fragwürdig)**

van Deth, J: Soziale Partizipation, in: **van Deth, J:** Deutschland in Europa. Wiesbaden 2004, 295-317, ESS, Jahr/Zusammensetzung unklar, Mitglied oder Aktivisten (mindestens eines von drei: teilgenommen/Geld gespendet/ehrenamtlich tätig) –bei Orgs, Vereinen, Verbänden, Sport/Aktivitäten im Freien, Kultur/Fz, Gewerksch, Wi/Berufs/Bauernverband, Verbraucherschutz/Automobilclub, Org für humanitäre Hilfe/Me-rechte/Minderh/Immigranten, Umweltschutz/Frieden/Tierschutz, rel /kirchlich, pol Partei, Förderung von Bi/Wiss/Lehrer/Eltern, Hobby/Fz Jugendclub Seniorenverein,Frauenorg Serviceclub; andres; Korrel Mitglieder –Europa W –srr neg, Kg ns, Gebet pos, P/K pos,Rel-zugehörigkeit neg, Dld W –srr neg, Kg ns, Gebet pos, K nspos, P pos,-Rel-zugehörigkeit neg/Dld Ost und Europa Ost –alles ns (Dld-O –alle Zahlen gleich, aber nun ns; standardisiert –mv ? –MF, age,edu,inc --alles ns –sogar edu inc, Zahlen gleich ; Religionzugehörigkeit neg –aber P und K pos; Rel bei Vereinen dabei, dennoch kaum Korrel !) Aktivisten-Europa W –srr neg, Kg pos, Gebet pos, Religionszugehörigkeit neg, P/K pos, /Dld W –srr neg, Rest ns, P/K nspos, Dld Ost –alles ns, K stark pos, P ns pos, Religionszugehörigkeit nsneg (große Zahlen, aber ns) Europa-Ost alles ns, (standardisiert s.o. –Zahlen gleich,aber ns)

6,5 ? Punkte (3 ? sample, 2 Messung, 1,5 mv,bei) **Mitglied/Aktivist(in 12 org (incl rel) – Religionszugehörigkeit neg, P/K pos ! (dubios)Kg ns/pos, Gebet pos, srr neg, Europa W/0, Dld W/0; standardisiert (mv?) gleiche Zahlen, aber ns; edu inc mv ns(dubios)**

van Elk, M et.al.: Why are Protestants more prosocial than Catholics ?, in: International Journal for the Psychology of religion 27, 65-81, 2017

Vp mit hohen Werten auf "To what extent do you consider yourself religious?" (b) "To what extent do you believe in God or a supernatural being ,die Ki mitgl sind, General religiosity six items, derived from the Supernatural Belief Scale (Jong et al., 2013) and the "intrinsic items" from the Intrinsic/Extrinsic Religiosity Scale (Gorsuch & McPherson, 1989; e.g., "My faith is important to me , Afterlife beliefs were measured using three items (e.g., "I believe that people go to heaven after they die"), Belief in a benevolent God (vs punishing God) believed that God had the best intentions with humanity as a

whole., Belief in predestination four items related to whether participants believed that God may have elected specific persons (e.g., “Man proposes, but God disposes”; four items Belief in Free Will Scale (“Free will is a basic part of human nature”), Protestant work ethic ., “Our society would have fewer problems if people had less leisure time

Self-signaling “seek-the-difference” task, participants were told that the number of differences observed in this task (within a limited amount of time) was positively related to prosociality:

The more differences people observed, the more prosocial they typically are. Next participants were offered the opportunity to view two pictures (that contained 23 differences) for 10 s, and they were required to report how many differences they observed.

As 10 s is too short to observe all differences in the picture, any overestimation in the amount of differences observed could be taken as evidence for a self-signal to see oneself as prosocial. measure of enhancing one’s self-

10 adjectives (e.g., cooperative, friendly, trustworthy) Vp were required to indicate to what extent they rated themselves on each of the traits compared to an average member of their religious community, of similar age and gender

Altruismus –Rushton 14 Items

Willingness to donate(some of) the credits they earned through their participation in the study to a charity. 12 possible charities (all nonreligious), or participants could indicate their own preferred organization

.Self-reported prosocial behavior -donated to charities (a) Church and faith, (b) Health, (c) International help, (d) Environmental protection, (e) Education and research, (f) Sports and recreation, (g) Societal organizations,

Vermutung: Anna hilft christlich und macht volu für viele –sie ist Bibliothekarin und: K oder P oder ath usw, -K sagen eher K und humanist, ath negative; P keine Diff außer Ath neg// K weniger Glaube, rel Verh, weniger donate allg, bei credits und altr scale ns, self signaling pos, better than average ns, /

P zu pred und allg rel zu Altr/donate allg/donate credits(free will, LnT, prot work ethic, benevol God ns) mv demogr /selfsignaling/average

7,5 Punkte (1 sample, 4 Messung, 2 mv/Mediat/bei, 0,5 stat) **K –better than average und self signalling pos, altr ns, donate credits ns, donate to charity/church neg; Diff P-K – weil P mehr general rel/pred-Glaube (Mediatoren) hat//Korrel zu donate allg/credits/altr (zusammen) –general rel und pred pos, LnT, free will/benevol God ! better than average ! self-signalling ! ns (sE)**

van Groenou, M/van Tilburg, T: Six year follow-up on volunteering in later life: a cohort comparison in the Netherlands, in: European Sociological Review 28, 1-11, 2010

Longitudinal Aging Study Amsterdam, ((1992–1993 baseline 3,107 respondents born in 1908–1937 (cooperation rate 62 per cent). 1995–1996 2,545), 1998–1999 2,076), 2001–2002 (1,691), 2005–2006 1,047) and 2008–2009 835). In 2002–2003 LASA sampled a new cohort (birth years 1938–1947, 1,002) from the same sampling frame as the earlier cohort, with a cooperation rate of 62 per cent. A follow-up was carried out in 2005–2006 (861) and in 2008–2009 766))

We selected respondents between 55 and 69 years of age 1,357) in 1992–1993, and respondents of the same ages in 2001–2003 1,388); There were 379 respondents both within the 1992 and the 2002 cohort.(??)

volunteering in community organizations

involved in one or more of twelve community organizations (e.g. the union, a political party, a sports organization, a choir). affirmative answer –dann Frage: active in executive boards and/or provided

assistance with various activities in one of those community organizations. A positive answer on either one or both of these questions was recorded as volunteering

functional capacity- Can you walk up and down stairs? Can you walk for five minutes outdoors without resting? Can you sit down in a chair and get up again? Can you get dressed and undressed? Can you use your own car or public transportation? Can you cut your own toenails?

size of the personal network - With respect to seven role types, respondents were asked to identify people (other than their partner) whom they had frequent contact with and who were important to them (range 0-75) frequency of attending religious meetings

volu -mv MF age (change in) functional capacity, (change in) network size, (change in) marital status, end of being employed -Kg pos bei beiden Kohorten, (6 Jahre, 92-98 und 2002-2008)

7,5 Punkte (2,5 sample, 1,5 Messung, 2 mv, 0,5 stat, **1 Panel**) **Kg pos zu volu in Panel**

van Ingen,E/Dekker,P: Changes in the determinants of volunteering: participation and time investment between 1975 and 2005 in the Netherlands, in: Nonprofit and Voluntary Sector Quarterly 40, 682 -702, 2011

vgl Dekker 1999, Vp ab 12, Dutch Time Use Survey, 1975 -2005 alle fünf Jahre, incl diary -Vp kept track of activities, every 15 Min one week in October, /volu - activities leading social and political orgs, activities concerning interest representations and politics, activities for other volu assoc; volunteering, informal care to non-family members; activities for rel orgs

volu(ohne rel orgs und mit) : Kg pos, auch zu assoc ohne rel orgs (mv edu,employment, MF, partner,children in household, age und Interaktionen mit wave -allg Abnahme von volu, bei edu mehr, bei homemaker/pensioner weniger), Kg Intera mit wave pos -bei Kg'ern steigt volu mit der Zeit, aber nur bei volu für rel orgs, (Wirkung von edu sinkt);

volu hours/time investment -Kg ns, keine Veränderung mit der Zeit; (edu Umkehrung: 1975 edu pos, 2005 edu neg zu volu hours, wenig edu -mehr Fz/inc und/oder: Professionalisierung -volu orgs haben bezahlte Chefs und Rest machen low edu-Leute; pensioners/homemakers mehr volu -haben mehr Gesu inc als 1975)

7,5 Punkte (3 sample, 2 Messung, 2 mv, Intera, 0,5 stat) **Kg pos zu volu allg (mit und ohne rel orgs), volu hours ns; mit der Zeit steigt bei Kg'ern volu, aber nur bei volu für rel orgs ; (mit der Zeit edu neg zu volu)**

(R Gl, Gesu, help) van Olphen,J et.al.: Religious involvement, social support, and health among African-American women on the east side of Detroit,in: Journal of General Internal Medicine 18, 549-557, 2003

Vp NeF care of at least one child under 18 for 5 hours a week mindestens, /how important is your faith or spiritual beliefs as a source of strength in your day-to-day life ?/How often do people in your church or place of worship help you out ?

church members - physical functioning (ADL-artig) ns, sep/div plus, pray ns !, impo ns, srh ns, Depr ns, asthma arthritis plus, Diab hypertension plus, //mv -Kg : depr minus, srh pos, asthma/arthr ns minus, hypert/diab ns minus, church member - depr minus, srh minus, a/a ns pos, diabhyp pos, / prayer -depr minus, Rest ns; faith -a/a minus, Rest ns; (mv: phys functioning, demogr,)/noch dazu: church ss -depr minus, srh pos, Rest ns , /

**Kannib //church social support nur bei Ki-mitgl, da andere mv-Zusammensetzung:
ohne church member –z.T. andre Korrel**

5 Punkte (1 sample, 2 Messung, 1,5 mv, 0,5stat) **bei depr church member Kg pray church
social support neg sign, impo of faith ns mv R Gl**

6 Punkte (1 samle, 3 Messung, 1,5 mv, 0,5stat) **srh –church member neg, Kg church social
support pos, pray /impo ns; asthma/arthritis – 1 neg (impo), 4 ns; hypert/diab – 1 pos, 4
ns; mv R Gesu**

(unter 5) **instrumental rel ss viel da, pos zu Kg R help**

van Pachterbecke,M et.al.: Flexibility in existential beliefs and world views, in: Journal of Individual Differences 33, 2-16, 2012

Today, I still wonder about the meaning and goal of my life. My attitude toward religion/spirituality is likely to change according to my life experiences. Being able to doubt about one's convictions and to reappraise them is a good quality. In my opinion, doubt is important in existential questions. My way of seeing the world is certainly going to change again. My opinion varies on a lot of subjects. I know perfectly well what the goal of my life is. (R). Years go by but my way of seeing the world doesn't change. (R) I often reappraise my opinion on religious/spiritual beliefs

existential quest –kurvi Buckel zu religiosity (the importance of God, (2) the importance of religion in life, and (3) the frequency of personal prayer ((mittelreligiöse haben mehr) /

Study 2:

convenience sample, adults: importance of God and religion in participants' lives. consider religious beliefs and faith a necessity. consider religion helpful in the quest for truth –ns;

21 Items empathetic concern, perspective taking, personal distress – pos zu EQ, religiousness;

(unter 5) **empathy –EQ und religiousness pos;**

Study 4: deutsche Studenten

(unter 5) **EQ stark pos zu empathy, altruism**

Study 5: deutsche Studenten, EQ ns zu Intr, pos zu quest, (Intr –nur 4 Items - pos zu Q), EQ stark pos zu empathy, Q auch pos zu empathy,

(unter 5) **EQ stark pos zu empathy, Q auch pos zu empathy,**

(3 -3-2,5 Punkte)

van Tienen,M et.al.: The role of religiosity for formal and informal volunteering in the Netherlands, in: Voluntas 22, 365-389, 2011

Religion in Dutch Society survey (SOCON), rr 56, viel Alte;

'Do you do voluntary work for an association?

providing help to others, particularly help with practical household things, looking after children,

shopping, lending someone something, giving advice or talking with someone who needs cheering up'.

how often provide one of these kinds of help to family, friends, colleagues, neighbours and other people.

religious worldview -10 items - traditional religious interpretation of the existence of a higher reality,

the meaning of life, suffering, death, and good and evil. Examples (1) There is a God who concerns

himself with every individual personally. (2) There is a God who wants to be our God. (3) Life only has

meaning for me because of the existence of God. (4) Life has meaning because there will be something

after death//spirituality (1) I believe miracles can happen. (2) I believe life depends on some spiritual power. (3) I sometimes feel a spiritual relationship with other people which I cannot explain. (4) I sometimes feel like my life is led by a spiritual power that is stronger than us human beings. (5) I have a spiritual relationship with people around me. (6) I think that most things that are called miracles are just coincidences// salience - (1) My worldview plays an important role in my daily life. (2) My worldview influences to a large extent every important decision I make. (3) My worldview strongly influences my political views.// Do you visit church meetings or meetings of a religious community now and then?/ 'Were you raised religiously?'/ active members of a church-related group or association/ formal volu -(mv gender, level of education, poor health, having a paid job, having children, age, number of times moved, level of urbanization of the place of residence) -rel world view ns, spir ns, salience pos, pray pos, dann dazu: Kg pos, denom ns (DRC NeoC nspos), apostate convert ns, parents denom member/partner denom member ns, rel upbringing nspos, rel world view nun neg, pray ns; active member church related group pos, Intera: spir wirkt nur pos bei Kg bzw: Kg ohne spir nspos, spir ohne Kg ns; beide zus pos; (dto bei volu hours -außer: keine Intera Kg-spir, parents denom/NeoC nspos), informal volu (mv s.o.) - spir pos,(keine Intera mit Kg) Rest ns -denom, convert/apo, parents/partner denom, upbringing ns pos; (member church related group ?)

8 Punkte (2,5 sample, 3,5 Messung, 1,5 mv, 0,5 stat) **informal volu -spir pos, denom/convert apo parents partner denom upbringing nspos; Rest ns, Kannib volu for assoc -rel world view ns, spir ns, salience pos, pray pos; dann dazu: Kg pos, denom ns (NeoC/DRC nspos), apostate convert parents /partner denom member ns rel upbringing nspos, rel world view dann neg, pray ns; active member church related group pos, salience pos, Intera: spir plus Kg pos, alleine ns; dto bei volu hours -ohne Intera Kg-spir,**

Vermeer,P/Scheepers, P: Religious Socialization and Non-Religious Volunteering: A Dutch Panel Study, in: Voluntas 23, 940-958, 2012

De Hart study 1983 3,532 Dutch secondary school students in the higher grades of pre-university (VWO) or pre-college (HAVO) programmes. 834 of these students were traced in 2007 -474 completed questionnaires had been returned; a response rate of 56.8%; aber attrition 86 %, in Vergleich zu Bev -zu viel F, Kg, verh, edu, zu wenig div, inc kurvi;

T 2 - question offered a list of several non-religious activities respondents could choose from, like being active in health care, the environment, elderly, refugees et cetera. Immediately thereafter, non-religious volunteering was measured by the single question: "Are you currently involved in volunteering?"

Although there is no explicit mentioning of 'non-religious' in this question, it addresses non-religious volunteering, because the previous question concerning earlier engagements in voluntary work already focused the respondents on secular activities.

T 2 - "Do you believe in a personal God?". orthodoxy -belief in life after death, the soul, the devil, hell, heaven, sin and resurrection. experiences of mystical union "I have had an experience in which I lost all sense of time and space." "experience of (self) transcendence -I often feel part of a spiritual force on which all life depends"

T 2 - "How often do you go to church or attend religious services?" "Are you active in church or a religious community other than attending religious services?"

T 1 - "Is religion of importance in the life of your father/mother?" "Is religious education an important aspect of your upbringing in the family?" "Do you notice that your father's/mother's religious faith influences his/her daily life? 'How often did you go to church or attend religious services when you were

10 years old?" "How often does your father/mother go to church or attend religious services?". Bible reading in the family was measured by asking: "Does reading in the bible take place in your family?" "Does prayer or saying grace take place in your family?"

mv demogr, marital status, children –

nonrel volu T 2 –belief in God ns, orth neg, transcendence /mystical union/Kg ns/DRC/re-reformed nspos (mehr als no aff), K pos, active in rel community pos;

nonrel volu zu T1 Items: rel impo father neg, mother ns, impo of rel edu pos, effect of rel in daily life of father/mother, Kg mit 10, Kg father/mother,Bible reading pray ns; (extremer Kannib)

6 Punkte (1 sample, 3,5 Messung, 0,5 mv, 0,5 stat, **0,5 Panel**) **nonrel (unsicher) volu T 2 zu T 2 Items: belief in God ns, orth neg, transcendence /mystical union/Kg ns, DRC/re-reformed nspos (mehr als no aff), K pos,active in rel community pos (10 Items –Kannib),dazu noch: T1 Items: rel impo father neg, mother ns, impo of rel edu pos, effect of rel in daily life of father/mother, Kg mit 10, Kg father/mother,Bible reading pray ns; (extremer Kannib)**

Vermeer,P/Scheepers,P: Bonding or Bridging? Volunteering Among the Members of Six Thriving Evangelical Congregations in the Netherlands, in: Voluntas 30, 962-975, 2019

online, nondenominational, Protestant congregations in the Netherlands. purposive sampling, large thriving communities, serving around 1000 attendees or more in an average week, who self-identify as evangelical. Six congregations, a Nazarene church, two Baptist churches, an evangelical church mainly visited by people of Suriname and the Netherlands Antilles and two free evangelical churches with ties to Willow Creek -430 evangelicals

Vergleich -'Religion in Dutch society 2011–2012' -234 andere (mainline,no) (minus 15 –orth, nominal ev, Kg-no) - rr 37 und davon viele mit missing items//

insgesamt: 64 % core ev, 5 core mainline (Kg at least once a month) 6 nominal mainline, (core mP/nominal mP -33/39 Vp) 23 no aff, ;

"Do you do unpaid voluntary work for a church or other religious organization?" "Do you do unpaid voluntary work for a non-religious organization? For example, voluntary work for a hobby club, sports club, nature preservation organization, patient association etc

attended church when 12–15 years old. Religious socialization -raised in a religious way; this upbringing was important in the family; prayer and Bible reading were regular activities in their homes. how often currently read the Bible. From cover to cover the Bible contains the infallible word of God", -literalist; mono-religious orientation - three items like: "Only in Christianity do people have access to true salvation"

how many friends attend their place of worship ,respondents active in church groups could also indicate if they consider their fellow church group members as friends

father/mother volunteered for a church or other religious organization when the respondents were 12–15 years old. parents volunteered for a nonreligious organization like a sports club, hobby club, a nature conservation organization et cetera when the respondents were 12–15 years old,

volu for rel org –core ev 89, core mP 85, nominal mP 23, no 5; volu for nonrel org –core ev 43, core mP 85, nominal mP 51, no 64; zusammen: core ev 132, core mP 170, nominal mP 74, no 69

mv –demogr, (Kannib) –rel volu: denom pos, juvenile Kg, rel socializ, lit, monorel ns, Bible reading, friends same congr/church group member als friends pos, Eltern (non)rel volu ns(bei Zugabe von Bible reading und friends –pos Korrel von ev weit schwächer –Mediat ?)

nonrel volu –mP pos, ev P neg, no aff/nominal mainline ns; monorel neg, lit nsneg (dann ev P ns –Mediat ?), friends attend same congr neg, church group friends/Bible reading/juvenile Kg/rel socializ ns, father

nonrel volu pos, mother rel volu pos; (Items pro rel volu nicht identisch mit Items anti nonrel volu –Bible reading/friends same congr/church group vs monorel, lit ?, friends same cong, mother rel volu/father nonrel volu)

rel volunteer (v.a. nominal; core mP weit weniger- aber ns) pos zu nonrel volunteer; keine Intera, (spillover-effect rel volu zu nonrel volu bei ev nicht weniger als bei andern// bei Ko von rel volu: ev P und nominal P weit weniger volu als no, mP immer noch ns mehr;)

6,5 Punkte (1 sample, 4 Messung, 1 mv, Intera, 0,5 stat) **evangelicals weniger nonrel volu 43 als nominal mP 51 als no aff 64 als mP 85/(volu gesamt: mP 170, ev P 132, nominal mP 74, no 69)**
Korrel zu nonrel volu: mP pos, ev P neg, nominal mP/no aff ns, (ab hier Kannib)monorel neg, lit nsneg(dann evP ns) friends attend same congr neg, church group friends/Bible reading/juvenile Kg/rel socializ ns, father nonrel/mother rel volu pos; (pos zu rel volu: Bible reading/friends same co/church group friends, denom, Rest ns) rel volu –pos zu nonrel volu, bei allen drei denom,

Vermeer,P/Scheepers,P/te Grotenhuis,M: Churches: Lasting Sources of Civic Engagement? Effects of Secularization and Educational Expansion on Non-religious Volunteering in the Netherlands, 1988 and 2006, in: Voluntas 27:1361–1384, 2016

Cultural Changes Survey, Ndl, 1988, 1989, 1996, 1998, 2004, and 2006, 44 J,

list of several organizations, including ‘religious organization,’ volunteer for that organization
number of organizations varied from 4 in the 1998 survey to 14 in the 1988 and 1989 surveys. the question posed in the 1998 survey. In this year, the respondents were not asked if they volunteered for the organizations listed at the time of the interview, as in the other surveys, but if they had been a volunteer for these organizations in the past 12 months..

“How often do you attend church lately (i.e., during the past 6 months) –regular churchgoer –attend at least once every 2 weeks,

Kg pos zu nonrel volu in jedem Jahr (Korrel Kg-nonrel volu steigt ein wenig, Korrel Kg-rel volu steigt klar in dieser Zeit) –z.B. 2006: Kg 50 % nonrel volu,weniger Kg 34; mv sex age marital status

((1988 haben alle mehr nonrel volu –viel und wenig Kg/edu// (rise in edu (viel edu –pos zu nonrel volu) gleicht den Verlust durch sinkenden Kg aus, (obwohl auch höhere edu 2006 weniger nonrel volu macht -aber immer noch mehr als wenig edu) verhindert aber nicht das Sinken von nonrel volu insgesamt (wegen Sinkens des nonrel volu bei allen seit 1988, stärkerer Rückgang bei edu)

6,5 Punkte (3,5 sample, 2 Messung, 0,5 mv, 0,5 stat) **Kg pos zu rel und nonrel volu 1988, 1989, 1996, 1998, 2004, 2006; Korrel ansteigend, nonrel volu bei allen sinkend /steigende edu gleicht Wirkung von sinkendem Kg auf nonrel volu aus, macht aber selbst weniger nonrel volu,**

Vezina, M/Crompton,S: Volunteering in Canada. Statistics Canada 2012

Canada Survey of Giving, Volunteering and Participating (CSGVP), 2007, 2010, über 15 J
did any activities without pay on behalf of a group or organization, at least once in the 12 months preceding the survey- any unpaid help provided to schools, religious organizations, sports or community associations. Top volunteers - the 25% of volunteers who contributed the most hours. average number of hours volunteers gave of their time on behalf of a group or organization in the 12 months preceding the survey. It is not the average over the entire population. Helping others directly/informal volunteering -helping people on one’s own, not through a group or organization, in the 12 months preceding the survey.- help given to friends, neighbours and relatives, but excludes help given to a person living in one’s household

((10 % der volus machen 53 % der volu hours)) nonrel orgs –vgl Turcotte, ohne international, univ college/ grant making;

top volu –(die 25 % ,die am meisten volu hours haben -161 plus; Durchschnitt 156; 77 % aller volu hours) –Kg weekly 21 vs 10; being active in a rel org in youth –volu pos, Kg weekly pos zu volu (2004, 07/10), volu hours, /Vp mit weekly Kg machen 42 % ihrer volu hours bei rel, 58 bei nonrel; (nonrel -4 % bei rel, 96 nonrel) –ergibt für Kg weekly etwas weniger hours in nonrel wie für nonrel –Kg weniger als weekly- (58% bei 202 hours vs 96 % bei 141 hours -2010, 117 Stunden für nonrel, 85 Stunden für Rel, nonrel -135 -6; nimmt man gleiche %zahlen für 2007/2004 –weekly:135 für säk,-97 für rel, not weekly 136 für säk, 6 für rel; 133-96, 141-6; /Problem auch: Kg not weekly ist nicht arel –und macht auch nonrel volu, evtl mehr als Kg weekly;
help directly –Kg ns, amount –Kg leicht pos;

7 Punkte (3,5 sample, 3 Messung, 0,5 stat) **Kg weekly –volu, hours, top volu pos (3 Jahre), being active in a rel org in youth –volu pos; help directly –Kg ns, amount Kg leicht pos; sec volu hours bei Kg weekly ns vs Kg weniger,**

R Krim, pos, help) Vitell,S/Bing,M/Davison,K 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 von caring, compassionate, fair friendly generous helpful hardworking honest kind), E -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**

von Essen,J/Grosse, J: Religion and volunteering among adolescents and young adults. Paper prepared for the Ninth International Conference of the International Society for Third Sector Research (ISTR), July 7-10, Kadir Has University in Istanbul, Turkey, 2010

rr 33, Vp 16-24 J,

Variable construction health -had drunk alcohol, smoked cigarettes, skipped main meals, used painkillers, had sleeping problems, had headaches, experienced stress by school, studies and/or work felt worry or anxiety

“One can trust people in general”.

“I look positively at my own future”. self-expression values to be a looker, to travel, to have self-confidence, do realize one’s ideas, to work out, to do creative things, to develop one’s own style, to go in for a hobby//to have money, to have a good health, to have a permanent job and to own money (survival). secular-rational values -- to be well-educated, to have plenty of leisure time, to study, to engross the mind, to meet new people// to have friends, to have family, to have faith, to get children, to spend time with the family, to spend time with the partner and to support friends (traditional) social leisure time to get to know new people, to spend time with the family, to spend time with a romantic partner and to support friends. abidance to the law wrong to lie to one’s parents, to deceive a friend for a selfish benefit, to be unfaithful, to have sex with someone without having a steady relationship with her/him, to download music or film without paying, not to vote in national elections, to have an abortion without medical reasons, to moonlight, to be on welfare without trying to get a job, to break the law for political reasons, to buy spirits on minor’s behalf and to play truancy
In which contexts did you come across questions of faith and religion during the previous six months?
Within the family among friends In school or at my job In church or other religious location On TV, at the internet in newspapers In books

To what extent do you consider yourself as... ... religious ... seeking ... believing ... spiritual ...atheist
Why do you consider yourself belonging to the previously mentioned religions you were most strongly affiliated to It is part of my culture It is part of my national identity It is something that I was born into It is something that I share with my family It is my personal choice It shows who I am It Is something that benefits me It shows which values that I think are important

(A study of adolescent volunteers in the Church of Sweden showed that this group comprises both persons with a **traditional** understanding of religiosity as well as persons with a more detraditionalized and individualistic understanding. The **former group, however, tended to have a longer commitment to volunteering** (Bromander, 1999). In addition, participation in church choirs (Bromander, 2002) and **voluntary work in the international work of the Church of Sweden** (Rubin, 2000) has been studied. **Volunteer work among members of a free church** has been studied from an organisational perspective (Ljung, 1993).The only study of voluntary work of **a social character** in the Church of Sweden has been conducted by Jeppsson/Grassman (2001). **All of those studies find a positive relation between religiosity and volunteerism, but they are limited to church volunteerism)**

participated in activities arranged by at least one voluntary association during the previous six months engagement in voluntary associations/in activities arranged by at least one volu assoc-pos zu expressions of faith, active rel Vp (praying, attending services, celebrating religious holidays and contemplating in religious buildings) und zu believer: spiritual, believing, religious, und jeweils bei MF, jünger älter, (nicht)gesund, (no) migration background, parents edu, (no)trust, Zuk-positiv/optimismus, self-expression values, secular values social leisure activities, law abidance, high modern –late modern understanding; (mv mit diesen Faktoren und Ortsgröße): rel expression bleibt pos, –mehr in sports clubs, humanitarian/environmental/cultural ass, students union//in party/ hobby ass nspos, /participate in rel org – bei allen assoc pos;

8,5 Punkte (2 sample, 3 Messung, 3 mv,bei, 0,5 stat) **Schweden: pray/attend/celebrate rel holidays/contemplate in rel buildings pos zu volu allg (auch believer: rel spir believing) und rel/sec volu: sport, humanitarian, environmental cultural //party/hobby nspos, students union pos; Mitglied in rel Orgs bei allen pos; auch b e i vielen Items (Einzelkontrolle, Gesamt-ÜberKo)**

(wohl selbe Untersuchung: von Essen,J/Grosse,J: Religiosity and civic engagement in late-modern Swedish society, in: Strachwitz, R: Religious communities and civil society in Europe, Oldenbourg 2019, 161-188

Rel in Schweden pos zu aktiv in volu orgs bei jungen Leuten –in fast allen: Sport pos, humanitarian pos, party ns, Umwelt pos, hobby nspos, cultural pos students union pos

Vp 16-24, Sports club n = 508 45.0% 38.2% 0.06* Religious assn. n=275 43.5% 4.1% 0.49***

Humanitarian assn. n= 109 13.6% 6.0% 1.2*** Party n=70 6.8% 4.7% 0.04 Environmental assn. n= 90 10.8% 4.0% 0.13** Hobby assn. n=220 17.0% 14.9% 0.03 Cultural assn. n=329 35.2% 17.3% 0.19***

Student's union n= 264 32.3% 16.1% 0.18**)

R Gl, help) von Mitschke-Collande,T: Blicken junge Christen optimistischer in die Zukunft
? Sonderauswertung der online-Umfrage Perspektive Deutschland zum Weltjugendtag. 16-29
jährige Katholiken im Profil

100 000 Nichtk, 40 000 K, repräs, Erwarten Sie, dass in den nächsten Jahren die Situation in Deutschland in den folgenden Bereichen besser oder schlechter wird –junge K mit starker Bi an Kirche (Kg einmal Monat/mehr) besser (als junge K allg als junge Deutsche insgesamt) bei Arbeitsmarkt, Lebensbedingungen für Familien und Kinder Bildung; alles in allem wird man in 5 -10 Jahren in dem Ort oder der Region wo ich wohne/in einem Land wie Deutschland sehr gut leben können –junge K mit KiBi besser, dasselbe : man kann heute in Ort/ Region und Dld sehr gut leben//Summe der Situationen die im Moment Sorgen bereiten (Armut im Alter,Arbeitsplatz verlieren,finanz Lage verschlechtern, Gesu verschl,mit eigenem Wissen nicht mehr mithalten können, von Terroranschlag betroffen werden) bei jungen K mit KiBi weniger (Ausn Terror/Wissen) //auch wenn ich in der Klemme stecke finde ich immer eine Lösung ns, setze meine Ziele und Erfolgsvorstellungen in die Tat um ns,//fühle mich für die Ges verantwortlich pos, Leben genießen ist mir wichtiger als Erfolg im Beruf zu haben ns, nehme das Leben lieber wie es kommt als alles genau zu planen,/wichtig: Gesetz und Ordnung zu resp –ns pos,Leben in vollen Zügen zu genießen neg, hoher Lstandard ns neg, sozial Benachteiligten und gesellschaftlichen Randgruppen helfen pos, mich und meine Bedürfnisse gegen andere durchsetzen neg, sich polit engagieren pos, /engagieren Sie sich in in –Sport ns pos, Fz Geselligk ns pos, Kunst Musik Kultur Trad pos, Jugendarbeit pos, Rettungsdienste ns pos, Hilfe für Bedürftige ns, Schule KiGa pos, Pol/Interessenvertr pos, Umwelt Tierschutz ns, Engag-gesamt pos/Vertrauen in Deutschlands Organisationen und Einrichtungen –pos,

6 Punkte (3 sample, 2 Messung, 1 Vergleich) **Kg bei jungen Kath pos zu optimistischer Lebenseinstellung, gut hier leben können, Sorgen weniger, self-efficacy ns, R Gl**

6,5 Punkte (3 sample, 3 Messung) **sozial Benacht helfen, nicht gegen andere durchsetzen, Lstandard/Lgenuss nicht so wichtig, ehrenamtliches Engagement in weltl Bereichen auch immer mehr (Jugendarb, Rettungsdienste, Schule KiGa) oder ns (Hilfe für Bedürftige, Sport,Fz,Umw) nie weniger, Vertrauen in Deutschlands Organisationen und Einrichtungen R help**

R Gesu,Gl, help) Waldegrove,C: Culture and Religion among midlife New Zealanders, in:

Waldegrove,C/Koopman-Boyden,P: Enhancing well-being in an aging society. Hamilton 2010, 197-214

65 -84 J, Participants' religious affiliation was sought through a standard question , importance of faith (asked firstly if faith was important to them, and if they answered in the affirmative, they were asked

how important it was to them), frequency of participants' practice of religion, attendance at services or religious activities.

(unter 5) **impo pos zu Lz, ns zu mental health, (aus SF 12 – unklar welches Item) physical functioning (PF), role physical (RP), bodily pain (BP), general health (GH), vitality (VT), social functioning (SF), role emotional (RE), and mental health (MH).** R Gl

(unter 5) **impo ns zu physical health, (SF 12 –unklar, welches Item - physical functioning (PF), role physical (RP), bodily pain (BP), general health (GH), vitality (VT), social functioning (SF), role emotional (RE), and mental health (MH).** R Gesu

spent their leisure time.: had actively participated in 13 types of orgs/groups ,exercised a leadership role. importance of faith pos zu participation in a community or service organization, a women's organisation participating in choir, drama or music societies.

Modest negative neg zu participating in a sports club, an RSA(freiwillige Wohlfahrtsorg, Royal New Zealand Returned and Services 'Association, welfare of service personnel, Militär-Gedenken usw;) or Working Men's club:

impo ns zu : trade union or professional associations; political parties; hobby or leisure time associations; school or kohanga reo organisations; Māori organisations; other ethnic organisations; or clubs, lodges, etc.

5 Punkte (2 sample, 2,5 Messung, 0,5 stat) **actively partic in community or service org, women's org, choir/drama music pos zu impo of faith, sports RSA Working Men's club neg, ns Gew profess pol parties hobby school ethnic orgs;** R help

R Gl, help) Wang,L/Graddy,E: Social capital, volunteering and charitable giving, in: Voluntas 19, 23-42, 2008

2000 Social Capital Community Benchmark Survey (SCCB), 48 J, 16 Ne, 14 Hi, total dollar amount the household contributed to church or religious causes and non-religious causes in the past 12 months. \$1,141 to religious causes and \$566 to secular causes in 1999.

General interpersonal trust; trust of neighbors, co-workers, fellow congregants, store employees where you shop, local police

Bridging -How many different kinds of personal friends the respondent has from 11 possible types: owns their own business, manual worker, been on welfare, has a vacation home, very religious, white, Latino, Asian, black, gay/lesbian, community leader

Informal social network -How many times in the past 12 months have you played cards or games with others, visited relatives or had them visit you, had friends over to your home, socialized with coworkers outside of work, or hung out with friends in public places?

Civic engagement -Involvement in any of the following 18 groups: any religious org., sports club, youth organization, PTA, veteran's group, neighborhood org., senior citizens' club, charity org., labor union, professional association, fraternal org., civil rights org., political action group, arts group, hobby club, self-help program for specific illnesses, group meeting over the Internet, other kinds of clubs

organized group activism -How many times have you attended community events, club meetings, public meetings that discuss town or school affairs, in the past 12 months?

How many times in the past 12 months have you volunteered?

All things considered, would you say you are very happy

religion is important in their lives

mv –demogr, homeowner (72%), citizenship, length of residence in community, trust, bridging, civic engage, informal network activism hours volunteered, happiness –dann rel impo ns zu sec giving; (pos zu rel giving)

pos zu rel giving –happiness, trust, bridging, civic engagement, informal network ns, activism ns, volu pos,

(sec giving – trust bridging civic engagement activism volu pos, happiness ns, informal network homeowner verh ns, F ,length of residence Asian Black Hi neg)

6 Punkte (2,5 sample, 2 Messung, 1 mv, 0,5 stat) **rel impo ns zu sec giving (starke ÜberKo), pos zu rel giving; rel giving –trust bridging civic engagement volu pos, informal network activism ns** R help

5 Punkte (2,5 sample, 1 Messung, 1 mv, 0,5 stat) **happiness mv s.o. (ÜberKo) pos zu rel giving, ns zu sec giving** R Gl

(R pos, help) Watson,P/Hood,R/Morris,R: Dimensions of religiosity and empathy, in: Journal of Psychology and Christianity 4, 73-85, 1985

undergrad –Ba 47, Me 18, 9 K, 3 no; End –Faktor aus I, internal external orth; means –extr, I neg; quest – interactional;

Christian altruism –(unselfish concern for the welfare of others, Maranell, keine Items gezeigt): I pos, E ns, Batson: internal pos,external pos,interactional ns, orthodoxy pos, End pos,

social desirability –I pos, E internal external orth ns, interactional neg

empathy Teilskalen (mv sex, social desirability, sie ändern nichts) –

fantasy (transpose oneself imaginatively into feelings actions of fictitious characters in books movies plays) –End pos, means neg, Quest pos,I pos, Extr neg, internal pos, external pos,interactional pos orthodoxy ns, //

perspective taking –(cognitively based ability to assume the point of view of others) –end pos, means neg, quest pos,I pos, E ns, internal/external/interactional/orth ns;

empathic concern –altruistic empathy : End I Internal external orth pos, means quest interactional ns, extr neg,

personal distress -egoistische empathy –alle ns

5,5 Punkte (1 sample, 3,5 Messung, 0,5 mv, 0,5 stat) **Christian altruism (Inhalt unklar) –I, internal,external, orthodoxy End pos, E interactional (ähnl Qu) ns// empathy (mv sE) –fantasy: End Quest I internal external interactional pos, orth ns, means/Extr neg// perspective taking –end quest I pos, means neg, interactional, E, internal external orth ns// empathic concern –End I Internal external orth pos, means quest interactional ns, extr neg// personal distress –alle ns; R help**

3 Punkte (1 sample, 1,5 Messung, 0,5 stat) **soziale Erwünschtheit –I pos, E internal orth ns ,interactional neg** R pos

(R help, pos, allg) Watson,P/Morris,R/Hood,R: Interactional factor correlations with means and end religiosity, in: JfSSR 28, 337-347, 1989

Interactional scale ns zu attributional complexity, existential confrontation with life, /Ba verwendet statt Skalen Faktoren (die oft unrein sind), implizit: resolution of life difficulties per orth beliefs ist Zeichen für poorly developed cognitive capabilities (aber Glaube kann durchaus Ergebnis von Reflexion sein, ns ist ns, nicht neg) sE Messung per rel Items verzerrt sE weil Religiöse da stärker pro sind; I ohne E -rel, sE und low racism, sE ändert nichts, ist eher Zeichen von convent, soz Anpassung, adjusted forms of psy functioning, Korrel intera-racism unreliable, schnell escape bei Hilfssituation eher Zeichen von Pseudohelfen, evtl eigene psych discomfort per etwas kurz helfen vermindern, rel pro empathy -also weniger Showhelfen; echtes Helfen persistiert, wenn Sit(Äußerung von Empfänger, es nicht zu brauchen) escape leicht erlauben würde, unechtes macht Vorwand: der Empfänger braucht/wills nicht, darf nicht bevormundet werden /wieso Q pos zu help(anders als I) -weil I-Teil da ? dann gleich mit I, ist nicht so; also andre Teile -die aber sind vs empathy, sind E -Showhelfen oder Vorwand-Rückzug, wer hilft obwohl er gehen könnte ist eher empathisch, kein Schauspieler, 9 samples, intera scale F analyse - 3 Faktoren: identity -my rel development has emerged out of my growing sense of personal identity ; I have been driven to ask religious questions out of a growing awareness of the tensions in my world and in my relation to my world, doubt: It might be said that I value my religious doubts and uncertainties, , questions are far more central to my religious experience than are answers /dann noch: God wasn't very important to me until I began to ask questions about the meaning of my own life, I do not expect my rel convictions to change in the next few years; identity pos zu orth I internal; doubt neg/ns, God -neg, change ns; Interascale enthält pro und anti/rel Items, E (doubt, change, God) und I-Items, /Korrel id zu: anx ns, depr nsneg, self reflectiveness pos(neg Item) , social anx neg, hopeless Swg ns, N ns, emotional irresponsibility ns, attributional complex pos, empathy fantasy und perspective taking pos, Svw pos /doubt - anx depr pos, assertive pos, self refl (neg Item) pos, emot irresp pos, empathic distress pos, N ns; God - anx depr pos, hopeless pos, Swg emp N Svwns; change - anx depr ns/pos; N plus, Swg minus, Svw minus, /**Intera scale -Q-Messung: Low Cr, vier Teile -kein einheitlicher Faktor, eher wirr; Argumente zu help, zu sE,**

7,5 Punkte evtl, wichtig für Messungen, Bewertung schwer(2,5 sample, 4,5 Messung, 0,5 stat) **bei Q: rel-näherer Faktor identity -eher neg zu anx depr, self-reflectiveness (ist was Negatives) pos, social anx neg, hopeless Swg N emot irresponsib ns, Svw pos; doubt -anx depr pos, assertive pos, self refl pos, emot irresp pos, N ns; God -anx depr hopeless pos, /change -N pos, Swg minus, Svw minus,**

5 Punkte evtl, wichtig für Messungen, Bewertung schwer(2,5 sample, 2 Messung, 0,5 stat)**Argument vs help-These von Batson: insistieren ist richtiges Helfen; rel näherer Faktor beiQ: empathy fantasy und persp taking pos, distress empathy neg, doubt/God/change - ns zu guter empathy, pos zu schlechter; R help**

(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 the partners 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**

(unter 5) **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,

4,5 Punkte (1 sample, 3 Messung, 0,5 stat) **Kg/Kg expected with children –neg zu shoplift, lying(3), cheat, tease, ns neg 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”).

(unter 5) **Kg/Kg expected with children –neg zu not helping, not sharing R help**

(R help pos fert Gl) Weisner,T et.al.: Religion and families of children with developmental delays, in: American Journal on Mental Retardation 95, 647-662, 1991

Fam mit Kind,-3-5 Jahre alt, das developmental delays hat, deren Urs unbekannt ist,
rel –church involvement/attendance, sense of spirituality, support from church, influence of rel in decision actions everyday life, 28 highly rel families (29 nonrel) –meist Fundi, plus LDS; ns zu marital sat, mar status, inc edu.; /rel: family connectedness pos, family highly engaged in joint activities, highly companionate couple relships, include child in family activities ns, spouse offer support for one another ns, Haltung zu mothers employment ns !!
Priorität für Kind vs Beruf ns, nurturance pos, selber für Kind –Leben/Zuk –verantwortlich vs Schule Verwandte agencies –pos, Kind ist opportunity to help pos, child a burden neg, /bei support Diff nur in 4 von 26 Items, mehr ss-Personen da, material help from neighbor,friends; pos feedback from professionals, more particip in social activities with friends, (insges nicht mehr support,nicht mehr Zufr mit supp ?), effect von Kind-pos,neg, mixed –ns, rel helps to give meaning pos, use of rel as selfprotection pos, ns bei: Akz rejection von Kind, peace of mind in Bezug auf jetzt/Zuk von Kind, concern oder depr oder active interve ns, Enttäuschung über Kind ns, constructive action/sense of hope/attempt to discover meaning pos, arel: professional info und beliefs about therapy, //rel Vp sehen rel als hilfreich an;

copig mit Kind mit Entwicklungsstörung –subj ist rel sehr hilfreich, wird stark genutzt, obj etwas –aber Zahlen fehlen !, ns zu marital sat, mothers employment/Beruf vs Kind (Fundis !), Fam-Bindung pos, nurturance, Kind keine Last,etwas mehr ss, aber ns Akz von Kind peace of mind, concern, sense of hope pos,

(unter 5) rel ns zu marital sat, peace of mind in Bezug auf Kind, hope pos, Kind keine Last, Möglichkeit zur Hilfe (pos Deutung) rel helps to give meaning ,peace of mind ns concern/Enttäuschung ns, R Gl

2,5 Punkte (1 sample, 1 Messung, 0,5 stat) rel ns zu mothers employment, Beruf vs Kind, R fert

3,5 Punkte (1 sample, 2 Messung, 0,5 stat) rel pos zu Familienbindung R pos

(unter 5) rel pos zu Haltung zu behindertem Kind –nurturance, opportunity to help, kein burden, aber schwach /spouse offer support for one another ns, selber für Kind (Leben/Zuk) verantwortlich pos, (man bekommt mehr Hilfe) R help

Whitehead, A/Stroope,S: Small groups, contexts and civic engagement: a multilevel analysis of United States Congregational Life Survey Data, in: Social Science Research 52, 659-670, 2015

2001 U.S. Congregational Life Survey (US CLS).Vp, die in GSS Kg haben, nennen ihre cong
-die antworten zu 33%, 122,404 individuals in 424 congregations. attendee survey was administered to all congregants present at worship services held on April 29, 2001. A knowledgeable church leader also completed a survey for each congregation that supplied details about the congregation such as denominational affiliation, size, and history. final analysis is based on 83,564 individual cases and 408 congregations. 48 % ev P, 30 mP, 10 K, 3 bP, Dougherty/W - 28 -40 -23 -5 !!, Scheitle/Finke ev 28, K 24; involved in community service, social justice, or advocacy activities associated with the congregation.

involved in social service or charity groups not connected to the congregation.
 associated with advocacy, justice, or lobbying groups not connected to the congregation
 in the past 12 months, donated money to a charitable organization other than their congregation
 small group: involved in a prayer, discussion, or Bible study group. The congregation-level measure of
 overall small group participation is proportion of individuals in each congregation that are involved in a
 small group (prayer, discussion, or Bible study group
 Religious service attendance - "This is my first time" to 7 = "I attend more than once a week."
 Devotional practice - spend time in private devotional activities. biblical literalism- Bible is the actual
 word of God and should be interpreted literally
 Theological exclusivity - all religions are equally good ways of finding ultimate truth
 congregation offers any activities that reach out to the wider community
 At the congregation level - size of congregation, average educational attainment, region of the country
 (South = 1), and religious tradition.
 (mv demogr, child in home, Aggr edu/extremer Kannib)
 comm service durch cong –small group devot Kg pos, lit neg, theol exclusive neg, co bietet kein reach out
 an neg, cong size neg, Aggr ev P neg, bP mP K ns; Aggr small group pos, Intera: in cong mit vielen small
 groups wirkt small group neg –insgesamt noch pos)
 social service/charity außerhalb –dto, nur K neg, Aggr small group ns; Intera: s.o., insgesamt ns;
 advocacy not connected –small group pos, Kg ns, devotion pos, lit neg, theol excl pos, keine reach out
 neg, size neg, Aggr ev P ns, K bP pos; Aggr small group ns, Intera s.o., insgesamt ns;
 donate money –small group pos, Kg devot pos, lit neg, theol exl pos, no reach out neg, size neg, Aggr ev P
 neg, Rest ns; Aggr small group neg, keine Intera,
 (einiges unwahrscheinlich –ev P/- donate neg, mP ns meist, lit immer neg, devot immer pos; Aggr small
 group neg; rätselhaft –theol excl pos und neg, , Intera –je mehr small groups, desto weniger involvement
 nach außen –Autoren: mehr groups ist mehr bonding –fraglich; warum sollten Bibelgruppen überhaupt
 nach außen gehen, bridging machen ?, und wenn sie das machen, warum sollten viele davon dafür
 sorgen, dass weniger nach außen gegangen wird als wenn wenige da sind?)

7 Punkte (2 sample, 4 Messung, 0,5 mv, Intera, 0,5 stat) **Korrel zu involved in community service,
 social justice, or advocacy activities associated with the congregation.**

involved in social service or charity groups not connected to the congregation.
associated with advocacy, justice, or lobbying groups not connected to the congregation
donated money to a charitable organization other than their congregation –small groups pos (
nicht social service, advoc, Aggr small group pos/neg/ns), devotion, Kg pos (advoc ns), lit neg,
theol exclusivism zweimal neg, zweimal pos(die letzten zwei), cong size neg, Aggr evP neg (Ausn
bei advocacy not connected , social service ns), mP bP K (soc service neg, advoc pos) ns, in cong
mit vielen small groups wirkt small group eher schwächer, z.T. sogar ns; (extremer Kannib,
Unwahrscheinliches, Rätsel, eher falsche Deutung)(evtl: 14 pos, 11 ns, 9 neg)
(nicht bewertbar)

R Gesu, pos, help) Whooley,M et.al.: Religious involvement and cigarette smoking in young adults,
 in: Archives of Internal Medicine 162, 1604-1610, 2002

CARDIA study, 18-30 J, viel Ne, smoker : ja zu drei Fragen: have you ever used any tobacco product
 such as cig cigars tobacco pipe chewing tobacco snuff nicotine chewing gum ? –have you ever smoked

cig regularly for at least 3 months, regu ist 5 cig per week; do you still smoke ? Kg once per month vs less/never, T1 87/88, T2 90/91

Smokers –Ba (blacks mehr smoking) , Lu, Church of Christ, K, Me, /agno ath none don't know unable to code/Pe, Epi, Pres,J

Kg –drinks per week minus, family history of Herzinfarkt ns,diab ns, hypertension ns,BMI pos, phys activity neg, smoke neg (unklar ob vergleichbar –evtl mv - Kg never mehr als no aff, (mv demogr, employed alc diab hyp Herzinf family BMI social network s-u. orgclub), bei black F, whiteM und F, bei blackM ns neg;

Smoking initiation bis T 2 –Kg neg mv, black men ns,

Wirkung von Kg innerh denom: bei Pres nicht, wenig bei Epi, Church of Christ, Lu, stärker bei Me K J, stark bei Ba Pe –Kg wenig bei Ba 47, Pe 51 vs mehr als einmal pro month -27/19 /T 1 Versuch in letzten 2 J to quit –Kg pos, quit zwischen T1 und T2 Kg ns pos

11,5 Punkte (3 sample, 3,5 Messung, 3 mv,bei, 0,5 stat, **1,5 Panel**) **Baptist Lu Church of Christ K Me mehr smoking als agno/ath, Pres Epi J weniger, Kg innerh denom: bei Pres nicht, wenig bei Epi, Church of Christ, Lu, stärker bei Me K J, stark bei Ba Pe**

Kg neg zu smoke (mv, Ausn: bei blackM nsneg), neg zu smoke initiation (black M ns)/ T 1 Versuch in letzten 2 J to quit –Kg pos, quit zwischen T1 und T2 Kg ns pos/Kg –neg zu alc,hyp diab ns, BMI pos,phys activity neg,

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Kg - social network –(feel lonely, wish someone would comfort you, other people really care for you, wish had more friends) pos, edu ns, verh pos, R pos**

(unter 5) **Kg –do you belong to any orgs (such as political groups, athletic teams or regular groups you play sports with) neg (28 vs 32 %, sign 0.007) R help**

Wiener,S et.al.: Balancing the scales: measuring the roles and contributions of nonprofit organizations and religious congregations.Washington 2002, -

Ausgaben von cong (271), operating expenses -71 % (wages salaries benefits supplies services needed), savings 4, direct assistance to individuals 1, donations to other orgs 3, denom giving 8, property improvements and acquisitions 13,

(Hodgkinson,V et.al.: From belief to commitment: the activities and finances of religious congregations. Washington 2002 –**operations 75 %, direct assistance to indiv 2 %, donations to other orgs 4, facilities construction and improvements 8, denom contrib. 11;**)

(qualitative interviews –pastors: Geld ist heikles Thema –Pastor wird davon bezahlt, Anstöße sind den Leuten lästig; Kirche erscheint als geldgierig, **Gläubige –geben subjektiv zu wenig, haben ein wenig ein schlechtes Gewissen, das aber kaum motivierend wirkt;** wenig Diskussion in Gemeinde, duty tithing stewardship Freigebigkeit Schätze im Himmel Teilen –Begründungen für giving unsicher, Vertrauen in Empfänger ?, freiwillig ? /Kollekte, yearly campaign drive, pledge //Zeugnis von Empfängern der Hilfe - regt Geben eher an, /ideal: Vertrauen in cong, dass sie weiß, wer bedürftig ist –ihr dann einfach alles an Spenden geben//**Eink Besitz ist Gottes Gabe –aber gleichzeitig: „meins“ –ich hab die Verfügung darüber, nicht Kirche, niemand darf Zehnt vorschreiben, Gott will dass man gibt, aber Kirche darf es nicht verlangen, //**Gründe für Geben –werden kurz erwähnt, beschrieben, Gründe, warum man nicht mehr gibt – viele, komplex beschrieben,/**Ausreden Vorwände** –nicht wissen, wem man was geben kann, wohin man spenden soll, Orgs nicht vertrauenswürdig, hab zu wenig Eink,

Schulden, ich könnte mein Geld Zukunftssicherheit verlieren, Konsumges –es gibt so viel, das ich noch nicht habe, haben könnte, mir eigentlich zusteht, relative depriv, Ansprüche steigen, Auto und Haus finanzieren –da geht sonst nix mehr, subjektiv kann man nichts spenden, die andern geben weniger (selten) eigne Gabe fügt nix Wichtiges hinzu,/die andern die nicht geben: haben keinen Glauben, sind selfish, habgierig, //**verschiedene Diskurse –pay the bills: rein finanzielle Anschauung**, money ist secular, bei K viel, Kirche braucht Geld, macht Dienstleistung, die was kostet, Nutzer soll was geben, es ist unsere Kirche, wir haben alle was davon, Reden über Geld ohne spir Bezug, Pastor ohne Ausbildung dafür, ist unangenehm, (wenn giving for cong maintenance betont wird statt für help the needy outside oder Mission –pay the bills/Geld an sich wird wichtig, Spenden auch nur so hoch, dass maintenance klappt, keine Ausweitung)

living the vision –Geben ist Teil von (Wachsen im) Christsein, Bauen des Reiches Gottes, zur Ehre Gottes, respond to needs, ist mission, love, Projekt für the needy, outside the church, nicht nur upkeep der org (s.o.) Einbeziehung Gottes ins Leben –er bestimmt auch Umgang mit Geld, conviction of the heart, joyous celebration, enge Beziehung mit Gott- mehr Geben, give my best to what God is doing in the world, don't try to get 10 \$ out of a person with 5 \$ faith, keine Finanzierungswerbung/Druck –Geben kommt mit Wachstum, Gott ermöglicht es, Teil davon sein, wo hungry people being fed, lost people been found, hurt people healed –da ist man gern dabei, redet gern über Geld, /**greater purpose als man selber**, Aufgabe, Projekt, Ziel, Vision, Gott gibt Ressourcen dazu, Dankbarkeit dafür und wir investieren sie, nicht Sorgen ums Geld machen, sondern ums Heil der Gläubigen, plus sagen wofür Geld verwendet wird, was Geld bewirkt hat//**viel spontanes Geben, keine Planung, weil Geben keine Priorität hat, erst wenn was übrig ist was geben**,

über Geld sprechen (lernen) ist pos/nicht guilt einreden, **lieber Ziel geben, etwas das größer als man selbst ist, moving, exciting, da opfert man auch was, Geld erzeugt was Gutes, good use of money is spiritual task**,

Umfrage –**Tithing experiment survey** –church mit new requirement for church membership –members must give 10 % of after tax-income to church/other good causes, wer keine 10 % gibt –could still attend church, but would not be considered a member of good standing –Kirchgänger befragt -16 % geben Zehnt schon, 7 % würden ihn geben, 25 % Kg, aber kein Zehnt, **35 –move to a different church, die keinen Zehnt verlangt, drop out of church life altogether 16 % !** (Ba 9, K 22, Kg 7, irregular Kg 27, /Gründe derer, die keinen Zehnt geben (wollen) –Kirche hat kein Recht, bestimmte Geldbeträge zu wollen, could not afford to give,

(nicht geben können –stimmt nicht: höhere Einkommen geben nicht mehr, eher weniger in % des Einkommens, erst ab 90 000 \$ anders; wer worries about having enough money in the future – gibt nicht weniger als der der das nicht glaubt, having less money left over after paying bills – charitable giving ns; Amis geben Geld aus –Milliarden- für candy, jewelry watches, entertainment, TV, Spielzeug, Haustiere, tourism, DVD, Boote, Sportausrüstung Lotto second residences Rauchen Restaurants...-Luxus ist möglich, Geben nicht//höheres Einkommen – gibt weniger den Zehnten, würde Forderung der Kirche nach Zehntem nicht befolgen, nicht unterstützen, zu anderer Kirche gehen/ganz aufhören mit church life// wer nicht Zehnt gibt/Zehnt geben würde bei Forderung seiner Kirche –glaubt zu 52 % dass er es sich nicht leisten kann –objektiv nicht so// je eher man Zehnt vom Einkommen her bezahlen könnte,desto weniger tut man es, lehnt es ab, glaubt, man könne es nicht)

Tithing Experiment Survey –About what percent after-tax income do you think your own local church expects its members to donate to religious and charitable giving –Kg -59 % sagen: 10 %; K 38, Ba 68, Pe 75, other P 75; Null % -das meinen 16 % -

was ist stewardship –give a % of money to church 11, using individual talents responsibly 40, taking good care of planet 12, remembering God made everything 17, don't know/refused 19, (working adult Americans)

motivations for charitable giving (contributing households) (Giving and Volunteering Survey 2001) – those who have more should give to those who have less 80, something is owed to the community 58, was personally asked to contribute 56, to fulfill rel obligations or beliefs 52 (wer das glaubt gibt 4,3 % seines Einkommens, wers nicht sagt 1,9) , to get a tax reduction 20,

warum geben Leute wenig –objektiv genug Geld da, subjektiv nicht, Wissen um needs da, Wissen darum wieviel man geben sollte/was Zehnt ist eher da, Misstrauen gegenüber Orgs/deren Verwendung von Spenden begrenzt, clergy redet kaum sinnvoll über Geld (betont z.T. auch: Geben ist absolut frei, jedem seine Privatsache, **bringt wenig Biblisches als Begründung**, wenig encouraging and celebrating, wenig expectations) wenn church mehr Geben erwartet geben Leute mehr, (Beleg: LDS –Erwartung von Zehnt, Kontrolle, wichtig für Ämter/Juden verlangen membership dues –geben mehr), free rider problem eher gering (warum selber geben wenn anderes es tun; nicht zu verhindern per: wer in Godi will, muss zahlen usw –Kirche ist offen/ –Überwindung per: **was für die andern tun (auch zum eignen Heil – oder Nutzen: weltliche Gemeinschaft, ss),Dankbarkeit, unconditional love, Pflicht –stewardship)), accountability fehlt eher** –keiner wird von significant others zur Rechenschaft gezogen, der nicht gibt, Eink ist tabu, keiner redet darüber, nicht mal mit Frau oder Kind, /zu wenig strukturiertes Geben, inkonsistent, nicht Routine,(Routine aber ist gegen spontan freudvolles Geben für gutes Ziel; Gott legt es einem aufs Herz, I give from my heart, heart felt joy, nicht bestimmten Betrag geben, not being required to give,) –überlässt man es den Leuten völlig machen sie wenig, große Diff –wer jährlichen Prozentbetrag festlegt gibt 5 % -wer jährl amount festlegt 4, wer weekly amount festlegt 3, wer gives what he weekly can afford -2 % (Lutheraner, Hoge 93//weekly chooser vs annual percentage -561 vs 2181 \$, pledgers –Pres -2306 vs 923, K tithing 1962 –annual amount 1113 – give what can afford weekly 456,

Wiepking,P et.al.: Examining the association of religious context with giving to non-profit organizations, in: European Sociological Review 30, 640-654, 2014

ESS 2002, 21 countries, complemented with matching data from the 2005 United States Citizenship, Involvement, Democracy Survey (CID, 2005) 39,976 respondents

donation to a religious or church organization 7 %

secular donations: for humanitarian aid, human rights, minorities, or immigrants, for environmental protection, peace, or animal rights / organization for science, education, or teachers and parents / for cultural or hobby activities A sports club or club for outdoor activities A social club, club for the young, the retired/elderly, women, or friendly societies A political party A trade union A business, professional, or farmers' organization A consumer or automobile organization Any other voluntary organization (sec giving insgesamt 23, humanit 11, Umw 7,

Intera -%Anteil P K no im Land zu indiv P K no; (rel giving –P geben in Ländern mit viel K mehr, K in Ländern mit viel P nicht mehr, K und P in Ländern mit viel no mehr, no geben immer gleich wenig an Rel) mv demogr, generalized trust indiv und Aggr, GDP per capita, - sec giving: K P pos, Kg dazu (pos) –dann K ns, Aggr Kgns, Aggr rel heterogeneity/fractionaliz ns, minority pos /Leben in Land mit anderer rel Mehrheit –ns zu sec giving (also: K in P-Land usw), nur alle drei geben mehr in sec Land;

8,5 Punkte (3,5 sample, 3 Messung, 1,5 mv, bei ,0,5 stat) **secular giving –K P Kg pos, no ns, Aggr Kg ns, Aggr rel heterogeneity/fractionaliz ns, rel minority pos, Leben im Land mit anderer rel Mehrheit (z.B. K in P-Land) ns, K P und no geben in sec Land mehr; (rel giving: P geben in Ländern mit viel K mehr, K in Ländern mit viel P nicht mehr, K und P in Ländern mit viel no mehr, no immer gleich wenig an rel)**

Wilhelm,M et.al.: Changes in religious giving reflect changes in involvement: age and cohort effects in religious giving, secular giving, and attendance, in: JfSSR 46, 217-232, 2007

National Study of Philanthropy 1974, oversample mit viel inc, 2001 Center of Philanthropy Panel Study, auch mit viel inc, pre-war cohort –giving 74 –mit 35-49 und 2001 mit 62-76, und 35-49 in 2001), average family giving/rel giving – 1974 erhoben per names of orgs to which Vp made 4 largest donations –rel vs combined appeals(United Way), community, health edu social welfare culture public affairs environment international private foundation other; rel affiliated orgs die nicht Hauptzweck rel haben –religious grade schools, Catholic charities –sind sec !,/2001 –give for rel purposes or spiritual development, for example to a church, TV or radio ministry, nicht to schools, hospitals other charities run by rel orgs, (das ist sec –wie give for combined purposes, poverty relief, health edu youth and family services, culture, communities, environment, internat aid, other)

gegebene Beträge von 1974 in 2001-er Werte umgerechnet, Gaben unter 100 D werden als 4,69 D 2001 berechnet, Gaben 2001 unter 469 D(entspricht 1974 100 D) als 4,69 berechnet, ein outlier ausgelassen, weights for family/high inc/attrition/mortality undurchsichtig,

Kg aus GSS für prewar cohort 1972-75 und prewar/baby boom cohorts 1998-2002 (also Bezug Kg von Vp 1 zu give bei Vp 2/3)

rel giving -874/1040/789 –sec giving 550/568/582; (bei sehr großen Gaben –rel nur noch wenig mehr als sec)

P mehr rel giving als K, weniger sec giving, Diff rel –sec giving bei K auch pos, aber geringer als bei P ((bei P prewar –rel giving stark ansteigend, sec geringer als inc-Anstieg, K rel und sec mehr als inc-Anstieg, baby boomers bei K weniger rel und sec giving, bei P rel weniger Rückgang als bei K, sec kein Rückgang)), Kg sinkt bei K -baby boomers –giving auch, bei P Kg ns, rel giving kaum neg, sec giving gleich

5 Punkte (3 sample, 1,5 Messung, 0,5 bei) **rel giving mehr als sec giving bei K (nicht so stark) und P, bei sehr großen Gaben rel nur noch wenig mehr als sec, P mehr rel giving als K, weniger sec giving; K: Kg sinkt bei 35-49 von 2001 gegenüber 35-49 in 1974 –giving auch; bei P: Kg sinkt nicht, rel giving kaum, sec giving gleich//prewar: bei P rel giving stark ansteigend, sec etwas, bei K beide stark; (nur denomin, nicht bewertet)**

Will,J/Cochran,J: God helps those who help themselves ?: The effects of religious affiliation, religiosity, and deservedness on generosity toward the poor, in: Sociology of Religion 56, 327-338, 1995

level of economic support Vp would award to hypothetical welfare families , what should this family's weekly income be –Geld woanders her und Geld das Regierung geben sollte-7 vignettes, deservedness – Kinderzahl, deren Alter, mother's marital status, situation of children's father (disabled ?) mother's edu, mother's employment status, father's marital status (out of home) family's financial prospects, familial support, family household income, family savings,

how strongly identify with your faith group,

Geldsumme –age of children, edu mother, mother div/never married, father remarried, in prison, mother works parttime, looks for work,unempl no child care, financial problems dauerhaft in future, parents can't help, could will not,would, she won't ask alle ns, neg: father /mother unempl not looking for work, mother unempl no transport/only work available paid minimum wage, pos: number of children, father disabled, unemployed looking, in prison, financial problems for next few years, mehr family savings/inc; denom: cP (Ba,Fu) neg (minus 8D) mod P neg(minus 12D), K pos(plus 14 D), J ns, no aff pos(plus 18 D), lib P ns;

Identific strength bei cP/lib P neg, bei mod P/K ns; Kg bei K pos, bei Rest ns;
 Diff bei cP: father unempl not looking nicht so schlimm; mother unempl no child care/not looking/no
 transport negativer, bei mehr savings negativer –andre denom pos; bei andren Items wie Rest; Diff bei
 mod P –müsste am höchsten sein, um -12 zu erklären, ist aber im Gegenteil bei vielem pos !, Diff bei libP
 müsste positiver vs mod P sein –ist Gegenteil –passt nicht, (cP gibt auch mehr bei Kinderzahl, father
 disabled, gibt nicht weniger bei div,
 6 Punkte (2 sample, 2 Messung, 1,5 mv, bei, 0,5 stat) **level of economic support for welfare families –
 Geld, das Regierung geben sollte bei bestimmten Merkmalen: cP (Ba, Fu) neg, mod P neg, K pos, no
 aff pos, J lib P ns; strength of id with faith group –bei cP und lib P neg, K/mod P ns; Kg –nur K pos;
 Analyse bei den denom –passt nicht zu Differenzen (bei lib mod P) bei cP: Bewertung von Mutter,
 die nicht wirklich nach Arbeit sucht negativer (M der das auch tut nicht so neg), bei mehr
 Ersparnissen gibt cP weniger, Rest mehr, sonst keine Diff (cP gibt auch mehr bei father disabled,
 number of children, unemployed looking for work, gibt nicht weniger bei div)**

(R help, Gl, pos) Wilson, D/Csikszentmihalyi, M/Drucker, P: Health and the ecology of
 altruism, in: **Post, S:** Altruism and Health. Oxford 2007, 314-331

Ca 3000 students, plus focal students, Prosoc scale 17 Items – for the job you expect to have in
 the future, how important is helping people, how often do you spend time volunteering or
 performing community service outside of school –pos zu religion affects decisions, importance
 of rel among friends; Kg, thinks is a religious person, (mv gender, impo of having children, feels
 like a person of worth, energetically pursues goals, neighbors will help teachers care family
 avoids hurting feelings time on homework out of school, feels hopeful about future, impo of
 giving own kids opportunities, expects to encounter obstacles impo of partying with friends)
 (viel Altr –weniger neg life events, aber wenn die kommen: mehr stress; Erlebnisse in einer
 Woche: Konzentration plus, live up to expect, happy, active sociable proud involved excited, ns
 tired, discouraged competitive worried; activity pos –challenge, important, interesting, impo für
 future goals, best possible out of time gemacht, pain ns angry ns) prosoc –Swg pos, feel sick tired
 stressed neg,

Es gibt 2 cluster mit low prosoc –eines mit etwas mehr rel (Swg pos, baby only after marr,
 efficacy, hard work prepared for future bin trustworthy stress minus, relaxed mehr, ss durch
 teachers, M –Deutung als narzisstisch) andres sehr wenig rel, bei Rel und Geschlecht weniger als
 Bev, sonst überall Gruppe 1 mehr/besser; (unrel Männer mit can do Swg, wenig stress vs unrel F
 ohne can do, Swg; viel stress; //es gibt auch zwei Gruppen von prosoc –religiöse (Swg pos, fleißig
 in Mathe, Eltern begrenzen TV, geben household chores vor, energetically pursue goals pos, can
 solve problems pos, worry about future minus, neighbors know who Vp is, enough control over
 life –also: werden mehr kontrolliert und sind damit eher einverstanden) vs unreligiöse (stark
 arel-mehr als Bev) ; was man in einer Woche day to day in 2 Stunden erlebt –bei low prosoc
 kaum Diff zwischen halbreel und arel group; bei high prosoc –religiöse besser dran: enjoy what
 you were doing, live up to expect, happy strong active sociable proud excited clear cooperative,
 ns: involved worried discouraged tired; bei Bewertung der Aktivität -challenge usw s.o. –ns)

7,5 Punkte (2,5 sample, 2,5 Messung, 2 mv, 0,5 stat) **4 rel Items pos zu prosoc behavior, mv,
 je 2 Gruppen bei low prosoc (ganz wenig rel vs wenig rel) und high prosoc (viel Rel und
 ganz wenig rel) R help**

7,5 Punkte (2,5 sample, 4 Messung, 0,5 bei, 0,5 stat) **Low prosoc –zwei Teile, der religiöse Teil davon (weniger rel als Bev, mehr rel als der andre Teil) hat mehr Swg, control, efficacy, stress minus, relaxed, ss durch teachers, pos Zuk-erwartung, tired minus, optim plus; unrel M mit can do wenig stress vs stark unrel F mit wenig can do/viel stress**
High prosoc –der religiöse Teil davon hat: Swg, efficacy optim ss, enjoy what doing, happy strong active sociable proud excited, live up to expectations, worried discouraged tired ns
 R Gl

5 Punkte (2,5 sample, 2,5 Messung, 0,5 stat) **rel Teil von high und low prosoc – Fleiß, hard work, clear, Eltern begrenzen TV, geben household chores vor, enough control over life, R pos**

Wilson, J/Janoski, T: The contribution of religion to volunteer work, in: Sociology of Religion 56, 137--152, 1995

vgl. Janoski et.al. 98 Youth-Parent Socialization Panel Study –T 1 1965, Vp high school seniors, T 2 1973 –ca 26 J, T 3 1982 –ca 35 J, /Messung von volu 1973/82, Kg in T3 –no rel in never dabei;

T 1 parents Kg, Vp Kg//church activism –Kombin von Kg und participation in church-related organization, /lib P –Pres, United Church of Christ (Congregationalist), Epi, Unit; mod P –Meth Disciples Luth; cP –Bapt LDS Christian Penteco; /volu –have you ever worked with others to solve some community problem ? T 2/3; T 3 –Apart from any work for which you receive pay, do you do any volunteer work ? –types of groups/orgs/programs –darunter: church-connected groups (ladies' groups, church bingo, church nursery)

volu 73 –J, Epi, K!, UCC, Pres, Unit/LDS, Penteco, Ba, Me/no, Christian, Lu;

volu 82: -Christian, LDS/UCC, J/Me, Penteco/Pres/Epi, K, Lu, Ba, no, Unit (ganz anders: K, Christian, Unit; N z.T. gering) (Diff meist ns)

volu 73 –Kg schwach pos (cP ns, mod nsneg, K stark pos, lib P pos); volu 82 –Kg pos bei allen (lib und K sehr stark, Diff v.a. never –hier no aff dabei - vs Rest) /volu allg –kaum Diff, mod 82 viel, K 73 viel, sonst ns;

volu 1973 –parents Kg 65: nur bei cP pos, church activism 1973 nur bei K pos, (Ko von high school participation in school athletic team, band, debating team, publication board, hobby club, subject club, occupation club, office) (Kannib/ÜberKo) (Widerspruch auch zu Table 1 –dort lib mehr volu, hier nicht)

volu 82 –(Ko von volu 73, occ, edu, Kinderzahl) –church activism 82 bei lib und K pos,

(seltsame Analyse -1982 Kg bei cP ns zu community help, Behauptung–obwohl in Table 2 pos –aber stark pos zu allg volu-Frage, weil dort church-connected volu ausdrücklich drin ist; in community implizit evtl auch drin, denkbar; Folgerung: cP machen mehr volu, aber nur für church; machen aber für community = ? nonchurch ebensoviel s.o.)

5 Punkte (1 sample, 2 Messung, 1 mv, 0,5 stat, 0,5 Panel) **1973 lib P J K eher mehr worked to solve community problem, no/Me/Lu wenig, 1982 anders, wenig Diff cons-lib, no und Unit am wenigsten (ns meist), 1973 Kg schwach pos (bei cP ns), 1982 stärker (alle), parents' Kg bei cP pos (Panel), church activism 82 (Kg/particip in churchrelated org) bei libP/K pos zu volu 82 (bei Ko von volu 73), bei K auch 73 activism pos zu 73 volu, unsicher: cP mehr church-connected volu; gleichviel community (säk?) volu (nicht klar per Zahlen gezeigt; zwei volu und Kg-Messungen in 1982 –unklar welche in Tabellen sind)**

Wilson,J/Musick,M: Who cares ? Toward an integrated theory of volunteer work, in: American Sociological Review 62, 694-713, 1997

Americans' Changing Lives, vgl Musick et.al. 2000, T 1 1986, T 2 1989

did volu work in church, school/edu org, political group/labor union, senior citizen, other national/local org, //informal –help given to friends/neighbors/relatives –provide transportation, shop, run errands, help with housework, upkeep of house, car, other things, do child care without pay, do any other things// -dazu jeweils hours; /when you have problems or difficulties in your work, family or personal life, how often do you seek spiritual comfort and support;

volu work –(mv demogr, functional health, chronic illness, number of children in household, informal social interaction –telephone/get together mit friends/relatives neighbors, life is not worth living if one cannot contribute to the wellbeing of other people; ÜberKo; Kannib) –seek spir comfort, Kg biv pos, mv nur Kg pos(Ko auch von volu T1, unsicher ob Kg seek spir comfort in T1 oder eher T2)

helping –Kg pos, seek spir comfort ns, mv(incl help T1) : Kg pos, **seek neg !**

SEM –volu pos zu religiosity (beide rel Items), helping ns

volu for church vs no volu –seek/Kg pos; volu for sec vs no volu –seek ns, Kg pos

8,5 Punkte (3 sample, 2,5 Messung, 2 mv, 0,5 stat, **0,5 Panel**) **volu –Kg seek spir comfort biv pos, mv nur Kg pos (Ko von volu T1, unsicher ob rel Items aus T1; ÜberKo, Kannib) //informal helping (friends relatives neighbors) – biv: Kg pos, seek spir comfort ns, mv: Kg pos, **seek neg**; SEM –volu pos zu religiosity (beide Items zus), ns zu helping; volu for sec orgs vs no volu –seek ns, Kg pos**

(R pos, help, Gl, Gesu, Krim) Wilson,W: Mental health benefits of religious salvation, in: Diseases of the nervous system 33, 382-386, 1972

Salvation exp: realization of a feeling of harmony with God, accompanied by strong emot tone (love, awe), white P, Me Ba v.a., Erf vor 11 J, Zustand vor/bei Erf: empty, confused, afraid depressed, (19-44 %) danach: weniger depr/afraid confused angry pained empty ashamed (56-94 %), more awed, joyous, loving relaxed outgoing (82-95), weniger Fluchen, gossiping, denigrating critic, better able to speak in public, communicate with fellow man; Crime keines mehr (vorher 28%), fornication/adultery –vorher 47 nun Null, alc drinking -47 – Null, severe fights arguments minus; usw s.u. polymorph perverser Homo inmitten von perverse act –salvation –hört damit auf, macht Ausbildung, wird businessman und father ...

(unter 5) **Vor Erf von realization of a feeling of harmony with God/salvation exp –NAS ziemlich viel, danach NAS (depr/afraid confused angry pained empty ashamed) fast weg, PAS hoch (awed, joyous, loving relaxed outgoing); enjoyed work more, retrosp R Gl**

3,5 Punkte (0,5 sample, 3 Messung) **Nach Erf von realization of a feeling of harmony with God/salvation exp – Fluchen gossiping denigrating critic minus, breaking the law minus (vorher 28 %), severe fights/arguments minus R Krim**

(unter 5) **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**

(unter 5) **Nach Erf von realization of a feeling of harmony with God/salvation exp –alc minus R Gesu**

4 Punkte (0,5 sample, 3,5 Messung) **Nach Erf von realization of a feeling of harmony with God/salvation exp- speak in public ,better communication with fellow man plus, have more friends, more diligent, being more promoted at work, more raises; e-sex fornication/adultery minus, R pos**

(R Gl,help) Wink,P: Dwelling and seeking in late adulthood: the psychosocial implications of two types of religious orientation, in: **McFadden, S et.al.(ed):** New directions in the study of late life religiousness and spirituality. NY Oxf London 2003, 101-117

Berkeleysample, relness – impo of trad or institutionalized rel beliefs and practices, belief in God, LnT Kg; spirituality – personal quest for a sense of connectedness with a sacred other/divine being/nature, practices aimed at deriving meaning nurturing a sense of interrelatedness with sacred other –Korrel zu rel 0.34

Zu generativity(selfless concern for welfare of future generations)- rel (otherdirected emphasis on giving interspers care) und spir (selfdirected with impact on others leaving legacy that would outlive VP),

rel pos zu wellbeing via positive relations with others, mehr involvement in social activities family friends community service, //spir – pos zu Svw-scale von CPI, pos zu wellbeing via personal growth, involvem in creative und knowledge building activities, ns zu Narzism,- alles concurrent (also VP mit 70 ca) auch per Panel bei rel 40J vorher, bei spir 15 (spir vorher nicht da)

Rel ns zu Lz Neugarten(concurrent), Gesunde hohe Lz arel und rel, Kranke –mit rel mehr Lz(auch mit Panel), spir wirkt da nicht

5 Punkte (1 sample, 2 Messung, 0,5 bei, 0,5 stat, **1 Panel**) **rel pos z.T. spir ähnlich zu well-being, ns zu Narzissmus, bei Rel auch im Panel, rel ns zu Lz Neugarten concurrent, Rel wirkt bei Kranken pos (auch Panel) bei Gesunden nicht, spir ns; R Gl**

(unter 5) **rel und spir pos zu generativity, rel mehr otherdirected emphasis on giving interspers care (auch Panel) spir mehr selfdirected with impact on others leaving legacy that would outlive VP, auch Panel ,rel mehr involvement in social activities/community service, R help**

Wink,P/Dillon, M: Religious involvement and health outcomes in late adulthood, in:
Plante,T/Sherman,A: Faith and health. Psychological Perspectives. NY London 2001, 75-106

Berkeley sample, born 1928/29, 10-12 J-1931, jetzt 154 Vp -56 born 1920f, 98 -1928f, 2 nonwhite, interview 1958f, 1969 f, 1982, 1997f, /rel impo –abgelesen an Kg/LnT/Gebet/belief in God or centrality of rel in life, /SF 36 (allg Gesu, better now, phys functioning, problem in daily activity/soc activity, pain, vitality), Duke Healthy measure-presence severity of 22 health problems, Interview – health problems, medications doctor visit, Vergleich zu andern, ADL, srh –T 4-T4: alles ns zu rel MF, (F alc minus, health heute besser als vor 1 J) (aber N klein, nspos da bei F: zu srh, vitality, soc funct ; ADL M pos F neg,

Rel in T1-3 zu Gesu T4: GH ns, besser als vor 1 J –F pos, phys fu ns, pain M neg, vitality F pos M nsneg, soc functioning F pos, M nsneg, ADL M pos, srh F pos, alc neg; (F 4mal pos ns, 4 mal pos, 3 ns)

7 Punkte (1 sample, 4 Messung, 0,5 bei, 0,5 stat, **1 Panel**) **rel impo cross-sect ns, bei Panel bei F 4 pos, 4 nspos, 3 ns, bei M ähnlich, aber schwächer zu health-Items R Gesu**

Lz Neugarten- mood –current happiness with oneself, zest –optimistic positive outlook on life in present future, congruence: has attained desired goals,
 T 4-T4: mv Gesu, MF, rel bei poor health pos, bei good health ns zu Lz(mood zest; congruence ns); T1-T4 (plus Ko von srh in T2/3)- rel wirkt auch hier nur bei poor health auf Lz gesamt und zest;ego integrity –have come to terms with successes and failures, life meaningful, feel psy integrated, pos relships with others –degree to which Vp derives a sense of wellbeing from having warm satisfying trusting relships, capacity to maintain a strong sense of affection and intimacy(vs isol mistrust) T4-T4 –rel pos zu relships bei F; ego integrity ns; T 1-3 zu T4 ego integrity F ns pos, M ns; pos relships –nur F pos (auch bei Ko von T1-3 relships)

6 Punkte (1 sample, 2 Messung, 1 mv, bei, 0,5 stat, **1,5 Panel**) **rel impo nur bei poor health pos zu Lz, cross-sect und Panel stärker, bei pos relships auch bei Ko von T1-3 pos, nur F; ns zu ego integrity R Gl**

generativity-provide for next generation: teaching, creating things, commitment to others, desire to have a legacy of some kind, community service –involved in helping friends/neighbors/in comm service, T4-T4 – rel zu generativity F ns pos, M pos, community service MF pos, T 1-3 zu T4: generativity MF pos, community service MF pos (beides auch bei Ko von gen/comm service in T1-3)

5,5 Punkte (1 sample, 1,5 Messung, 1 mv, bei, 0,5 stat, **1,5 Panel**) **rel impo pos zu generativity und community service cross-sect, Panel , bei Ko von T1-3 gen/comm service R help**

R Gl, help) Wuthnow, R: Peak experiences: some empirical tests, in: Journal of Humanistic Psychology 18, 59-75, 1978

5 counties San Francisco-Oakland area, ever had the feeling that you were in close contact with something holy or sacred; exp the beauty of nature in a deeply moving way, feeling that you were in harmony with the universe, (ja, mit bleibendem Einfluss, ohne; nein, hätte sowas gerne; nein, egal, /(lasting -beauty 49, sacred 27, harmo 22, not lasting -23,33,17/ hätte gerne 25,14, 34)/Leben very meaningful –sacred pos, beauty ns, harmony pos, think about purpose a lot –sacred nature pos, spend time meditating about own life mit und ohne Medit-technik – pos, Know purpose of life sacred/nature pos, harmo ns, selfassured (ability to make things, to organize well, intelligence, self confidence) –ns pos, (bei all dem: peak exp letztes Jahr pos, länger her/not lasting weniger, Diff zwischen not lasting und no/egal nicht groß)//neue Kategorien –high peak-alle drei Erfahrungen, lasting –vs none lasting (none oder auch: ja, aber not lasting ??) –wichtig: beautiful home, high paying job, job security, giving great impo to becoming famous neg; having a lot of friends ns, working for social changes pos, help solve social problems (poverty, air pollution) pos, help people in need by giving time pos, Age, employed, verh ns, edu pos, Fpos zu high peak, bei Ko von edu wirkt high peak schwächer;

6 Punkte (2,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **peak exp letztes Jahr (sacred) Natur, Universum) zu Sinn, Nachdenken darüber pos, selfassured pos , (peak exp beauty of nature/harmony with universum z.T. ns) R Gl**

5,5 Punkte (2,5 sample, 2 Messung, 0,5 stat, 0,5 mv) **peak exp(s.o.) zu help others per giving time/work for soc changes/solve soc problems (air pollution, poverty) pos R help**

Wuthnow,R: Acts of compassion. Caring for others and helping ourselves. Princeton 1991

Having a deep rel faith is absolutely essential to me –helping people in need is very impo/giving time to help others stark pos, //Wu 1988 –whites- informal volu work (ohne org) –church members pos, church members in small groups mehr pos, /donate time to social service/welfare orgs –small group members pos, members ns; involved in charitable/service activities –pos zu Kg (mv edu, age, male, south)/donating time to help the poor/disadvantaged, needy –pos zu Kg (mv edu, south male rel volu), Kg ns zu give money when seeing a beggar in need, stop to help someone having a car trouble, lend money to a friend/relative, help someone through an emotional crisis, try to get someone to stop using alcohol/drug, care for an elderly relative at home, /z.T.:Kg'er der glaubt, er könne auf church members zählen, wenn er in Not ist –mehr involvement in charitable/social service activities, donated time to volu org, contributed money to charity, helped friend in emot crisis –nicht: lend, car, care for sick, beggar, visit someone/fellow worker in hospital; bail a fellow worker out of a jam, give a birthday present to someone at work, discuss personal problems with people at work, /rel cons vs lib –gleich bei beggar, cared for someone ill, visited someone in hospital; lib –lent money to someone, saved a person's life, stopped help someone having car trouble, donated time to volu orgs (keine Zahlen), discr analysis -bei charitable involvement –valuing faith, having debts to repay bei cons mehr, bei reasons to be caring rel beliefs bei cons mehr, wenig Diff bei make the world a better place/make lot of money ns, lib mehr bei taking care of yourself, being a stronger person, being the person who cares, making society better (keine Zahlen) //bei Kg'ern –Motive für charitable behavior: wanting to make world better pos, /doing good because it feels good/become stronger through caring/being a caring person neg; rel beliefs teach me to be kind and caring pos, society is better off when we care for each other neg, want to give myself for benefit of others pos, pay debts for good things I got pos, be just the sort of person who tries to care neg, feel good when I care/being successful at work neg,

//(Eurobarometer) If people like yourself were asked to do something towards reducing poverty –asked to contribute some money to help –Kg pos in Fr, Be, West Germany, Ita, Irl, Dän, GB Nordirl, (West G, N-irl Irl –no aff gleich Kg; Ndl Lux ns) If you were asked to give up some of your time to help those in poverty –Fr BE Irl GB N-irl Kg pos, aber Irl/N-irl no aff mehr, Ita Ndl WestG LuxDän ns /strength of rel attachment –money to poor –Fr Be Ita GB N-irl pos, aber no aff mehr, Ndl, WestG Lux Dän Irl ns, /srr –Fr Be GB N-irl pos, no aff highest, Ndl, WestG, Ita, Lux, Dän Irl ns,

felt during past year God loved me all the time –helping the needy very impo pos, (many times –only a few times –not) involved in charitable /service activities pos, rel cons und lib gleichviel, //God is caring, loving vs angry, watching, existing, all powerful, forgiving, male, feeling in church close to God/guilty as a sinner pos (feeling afraid of God ns) zu donated time to helping the needy //value helping others –God is caring, loving, watching, existing, all powerful, forgiving, male pos // (feelings in church) afraid of God ns, guilty as a sinner ns, close to God pos, //P mehr involved in charitable or other social service activities als K, discrim analysis von values/reasons for being involved –bei value statements: faith Nr. 2 bei P, Nr. 5 bei K, reasons –faith Nr. 1 bei P, Nr. 4 bei K (making the society better Nr. 1), currently involved in charitable/social service activity –rel cons gleich lib,

one can be a good Christian and not attend rel services/impot to develop own rel beliefs independently of any church –neg zu responsibility to give to the needy

bei Kg: experience Gods love/have a deep rel faith/my rel beliefs teach me to be kind and caring pos zu charitable activity, bei wenig Kg –ns;

knowing story of Good Samaritan –pos zu involvement in charitable activities, care for sick, give money to beggar, donate money to charity, helped someone known personally through an emot crisis, helped someone with alc/drug problem, visit someone in hospital, caring for an elderly relative in one's home/was erlebt, das an Good Sam erinnert –involvement in char act pos;

11 Punkte (3 sample, 6 Messung, 1,5 mv, bei 0,5 stat) **viele rel Items (Kg, Kg der glaubt, er könne auf members zählen, members, small groups, deep rel faith, felt God loved me, pos Gottesbild, aber auch watching, existing, all powerful God/guilty as a sinner pos, angry God ns, P mehr als K, knowing story of Good Samaritan/was dazu erlebt) zu vielen help-Items(help people in need, help others, informal/formal volu -soc service/welfare orgs/charitable orgs; give money to charity) -meist pos (Kg ns bei help for beggar, car trouble, lend money, help in emot crisis, help stop alc/drug use, care for elderly relative at home, visit in hospital, birthday present; rel cons vs rel lib -hier kaum Diff; Good Samaritan hier pos) /**

Motive für help bei rel cons/Kg/P eher religiöse, bei rel lib/wenig Kg/K -eher persönliche (moralische, starke Pers sein, feel good)/gesellschaftliche (Gemeinwohl, Weltverbesserung Pol)// Eurobarometer - do something towards reducing poverty - contribute some money to help/ give up some of your time to help those in poverty -Kg pos, aber no aff dto, z.T. mehr; one can be a good Christian and not attend rel services/impo to develop own rel beliefs independently of any church - neg zu responsibility to give to the needy/bei viel Kg -experience Gods love/have a deep faith/my rel beliefs teach me to be kind and caring - pos zu charitable activity, bei wenig Kg -ns,

(R Gl, help, Krim) Wuthnow, R: God and Mammon in America. New York 1994

Vp labor force; ohne student, retired, arbeitslos, HausF,
 Important to your basic sense of worth -helping people in need -labor force 82, weekly Kg -90,
 /bei tough decision to make -welche Prinzipien leiten: weekly Kg vs total labor force -what would benefit you most neg, what would benefit your company/employer ns, whether you would feel good about it ns, what would benefit other people most -nspos(machen mehr bent the rules, bent the truth covered for someone, used office equipment !), what you thought was morally right -nspos, trying to obey God pos, //be in religious fellowship group -pos zu: moral standards are absolutely essential to basic sense of worth as a person, neg zu its ok to bend the rules sometimes at work/bent the rules, Bewunderung für people who take a lower-paying job in order to help others -Kg ns; people who give a lot of money to charitable causes,
 stewardship -unbekannt für viele, Hälfte der Kirchgänger nicht very meaningful, theologisch unklar, - giving ?, wise use of talents, responsible living, God created the world -gratefulness (oder Öko -Kg neg !), churches should encourage people to give more time and money to religious programs -Kg pos; in the past year, how much have you thought about your responsibility to the poor -Kg pos, church member pos, P/K pos, no aff neg, rel cons pos, rel lib neg, (stewardship, thinking about one's relationship to God, what the Bible teaches about money, being in a fellowship, attend Sunday school auch pos, nicht gezeigt) /Kg -pos zu admire those who work hard but make little money/condition of poor people is extremely serious (mv age inc gender edu occ); ((are we spending too much on welfare -Bev ja, gleichzeitig: are we giving too much assistance to the poor -Bev nein (es geht also um die Methode: per Staat oder nicht, besser: helping per volu, business soll mehr Verantw tragen, policies für ök Wachstum, more people should take an active role in churches -Kg pro volu/churches active, vs government programs; eher nicht :welfare oder work harder), churches do a good job of helping people who are in financial need -Kg, church member, denom, cons rel pos, lib rel neg; no aff neg; aber churches should emphasize providing job training, housing, other services for the poor more -Kg/church member/denom/cons lib rel ns, ((Vp gegen Materialismus, aber viel haben wollen, wenig pol Aktion gegen Armut, System nicht schuld, Verh-änderung besser, ökon Gere weniger als hard work, indiv ability//ök System änderbar glauben eher Nicht-Arme, Leute pro Arme, gegen Reiche -aber auch: Arme faul, Reiche mehr Leistung))

giving von private household 64 % an rel, insgesamt 54 (Firmen !)

persons who gave at least 500 D to rel orgs –inc pos, Kg, rel cons, fellowship group members, particip in Sunday school classes, thinking a lot about the relship between one's faith and one's work, believing one has received a divine calling - alle pos, rel lib neg (mv inc age edu),((neg: making a lot of money is absolutely essential, living comfortable life, being successful, having a beautiful home, other nice things, a high-paying job, wearing expensive clothing, eating in nice restaurants)//wann give more to church – wenn die was doing more to help the needy, if I had fewer economic needs myself, if I understood better what the church does with its money; egal eher: Profit eigner Familie, bessere sermons, weniger –wenn church liberaler bei sexual moral issues wäre, nur P, mehr stands on political issues machte, giving money mehr betonte;(Kirche solls machen, das ist pol neutral,nicht lib; Staat erhöht sonst nur Steuern, verpulvert Geld, Politik ist was Negatives),

done volu work at their church in past year –Kg pos, thought about linking faith and work pos, P mehr als K, having friends in congr pos, cons rel pos stark, fellowship members , Sunday class members sehr stark pos, (Vz-arbeitende F ns zu Vz-arb M) (neg: personal freedom,being successful, having a beautiful home, other nice things, traveling for pleasure, high-paying job,wearing expensive clothes, eating in nice restaurants),

do you happen to be involved in any charity or social service activities, such as helping the poor,sick,elderly (und Stunden pro Woche) –weekly Kg pos vs total labor force, visited someone in a hospital pos, helped a relative or friend through a personal crisis –ns, donated time to a volu org pos, worked on a community service project pos, given money to a beggar ns,(mv gender age region) involved in charitable activities –thought about relation to God pos, member of fellowship group, deep rel faith, not actively involved in rel org –weniger engaged in charitable activity als die, die beides haben, /Kg several times a year und keine Sunday school class, fellowship group – weniger engaged in charitable or social service activities als die, die beides haben, received financial help from a rel org (4 %) –Kg, church member, in fellowship group, received rel counseling pos, rel cons ns, pray about money pos, discuss finances with church members (low inc, worried about bills a lot, pay for medical expenses, pay cut last year, unverh, Tz-F, Kinder zu Hause), nicht viel nach außerhalb –aber : seldom /never attend –54 % glaubt, can count on members of church for assistance if a family member became ill or needed help,

(Ki macht auch: Geld oder scholarship für low-inc family damit die ihre Kinder auf parochial school schicken kann, hospital prison chaplains, funding for urban housing, community development programs, free/at cost facilities –nursery schools, breakfast programs, medical clinics , employment counseling), Schätzung (Quelle unklar) -46 % of donations to rel orgs used to support activities other than rel ministry/edu, such as human services, 90 % der cong report some kind of human service/welfare program, 75 % involved in internat relief, more than half help sponsor community development programs, hospital nursing care, health related programs, Gaben an denom charities/community service agencies;/40 % derer, die Hilfe bekamen von rel org –machen grade charitable activity, 75 % donate to charitable org,

9 Punkte (2,5 sample, 5 Messung, 1 mv, 0,5 stat) **congr machen nicht nur Selbsterhaltung des rel Betriebs (Hälfte nicht für edu/ministry) , Empfänger von Finanzhilfe der cong –Bedürftige/ nicht nur, aber viel Kirchennahe; Kg seldom never –count on church members zur Hälfte bei Not//volu in weltl charity/volu org –Kg , member rel fellowship, Nachdenken über Gottesbeziehung pos, deep faith pos, Kg plus Sunday school/rel org member –pos, Kg ohne ns; Kg zu Krankenhausbesuch pos, help friend in pers Krise, money to beggar ns; work on a community service project pos/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, indiv Anstrengung und church help the needy//rel giving und volu: Kg, rel**

cons, member in rel fellowship, Sunday school, think about relship faith-work ,P vs K – alle pos, bei volu: friends in cong, bei give: divine calling; rel lib (Pol, sex Moral) neg; (ambiv zu Materialism, rich neg/pos, poor dto; viel Mat /Hedon–wenig rel giving/volu) R help

experienced serious burnout in their jobs during past year –Kg regularly, associate with friends in congr, pray, think a lot about relationship to God neg(mv employment characteristics/rel affil) Kg pos zu: pray meditate to relieve feelings of stress from job, talk to member of clergy, to friends, discuss stress with spouse, nicht: watch TV, keep it to oneself, drink alc)/praying in the morning helps me have a better day at work –Kg stark pos;

14 sources of stress at work (Bezahlung, Arbeitszeit, Bürokratie, conflict work doesn't count, deadlines) –Kg minimal neg, /satisfaction with work –Kg pos (58-45) (mv –age, occ,level of employment,gender,edu)

6,5 Punkte (2,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **Kg, associate with friends in cong, pray, think a lot about 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, pray in morning helps me have a better day at work –Kg pos, R Gl**

have an argument with boss –Kg neg; rel very impo oder Kg(auch trying to obey God bei tough decision) –neg /(schwach) zu: unpünktlich sein, covered for someone who had made a mistake, bent the rules in dealing with someone, bent the truth a bit in what you told people, used office equipment for personal uses, taken time off from work you shouldn't, charged for expenses that might not be legitimate(auch mv age gender full-parttime work,occ)//wer pro what would benefit other people most ist –altr –pos zu: bent the rules, bent the truth covered for someone, used office equipment !

be in religious fellowship group –pos zu: moral standards are absolutely essential to basic sense of worth as a person,neg zu its ok to bend the rules sometimes at work/bent the rules,

6 Punkte (2,5 sample, 2,5 Messung, 0,5 mv, 0,5 stat) **rel very impo/Kg/try to obey God neg schwach zu Lügen (für andere), Zuspätkommen, Betriebseigentum mitnehmen; be in rel fellowship –neg zu Lügen R Krim**

Wuthnow,R: Mobilizing civic engagement: the changing impact of religious involvement, in: **Skocpol, T/Fiorina,M:** Civic engagement in American Democracy. Washington 1999, 331-363

GSS 1974 –odds of participation in a voluntary ass (ohne church affiliated groups) –Kg zweimal im Monat 21 % plus, 1991 dasselbe

GSS – member of any volu ass –mP mehr als K mehr als ev P (Ko von edu) /Ko von edu: Kg bei ev P (black und white) ns zu member of volu ass, bei mP pos, bei K nur bei F mit Kindern Kg pos; (Deutung: wenig Zeit bei evP, pos Bindung innerhalb der cong, lieber dort helfen, zu Welt eher gespanntes Verhältnis z.T; mehr internes Angebot, mehr Engagement dort möglich, helfen eher dort; 60 % von evP-volu für rel-maintain rel life –teach Sundry school, assist pastor, sing in choir, serve as deacon; ; ev P –belong to small cong, close friends belong to same cong),

done volu work at your church und not donated time to a volunteer org – evP odds 6,5 ,mP 2,4, K 2,3;

/mP mehr als evP: worked on a community project, donated time to a volu org, currently involved in charity or social service activities, //GSS 97: did active work in any nonrel group –Kg bei evP/K ns, mP pos; ((Fragen allg, nicht nur zu nonrel group – served on committee Kg bei allen pos, served as an officer

-K ns, attended conferences/workshops K ns, wrote to newspaper/magazine for org -nur mP pos, contacted government officials on behalf of org -alle ns)), gave money in addition to regular dues -K ns; Giving and Volunteering 1994 -volu for public or society benefit: Kg bei ev P ns, mP pos, Kns; human services alle ns pos, edu, und informal or alone -ev P ns, mP K pos, arts alle ns, youth development ev P pos, mP K ns; health -nur mP pos; (Kg bei ev P einmal pos, K zweimal, mP viermal) mP mehr volu als evP - bei public/social benefit, human services, edu, environment, informal GSS 1987 -worked with others to solve community problems -Kg bei evP mP pos, contacted officials (local/nonlocal) ns; ((ev P so politisch wie Rest -Kg pos zu voted 1980/84,local, attend pol meeting, worked for candidate/party; Versuch, andere von Kandidat zu überzeugen ns;)) 50 % von cong officials sagen: they offer meal services, operate food kitchens; 39 % shelter for homeless, 30 % programs for abused women, 28 prevent teen pregnancy, 20 tutoring/literacy programs, 39 % of cong participated in/supported/was affiliated with programs involving other orgs for providing meals to needy families, 36 -involved in such coalitions to provide shelter for homeless, 31 in coop arrangements vs alc drug abuse, 16 coop arrangement providing tutoring, /es gibt temporary alliances between churches and secular nonprofit agencies, es gibt formal partnerships churches -nonrel orgs, community development corporations, nonprofits, 9 Punkte (3,5 sample, 4 Messung, 1 mv, 0,5 stat) **member of any volu ass -mP -K-evP; Kg bei mP pos, bei evP ns, bei K bei F mit Kindern pos; (Deutung: ev P absorbiert von cong, maintaining, Weltdistanz), ev P eher volu at church als in volu org, social service und community projects weniger als mP; did active work in any nonrel group -Kg bei evP/K ns, bei mP pos; served on committee -Kg pos evP mP K; served as officer/attended conferences K ns, wrote to newspaper for org -mP pos, contacted gov -alle ns; volu for public or society benefit -Kg bei evP K ns, mP pos, human services -alle nspos, edu informal ev P ns, mP K pos, arts alle ns, youth development ev P pos, mP K ns; health -mP pos (Kg bei evP einmal, bei K zweimal, bei mP viermal pos), mP mehr volu als evP bei public/social benefit, human services, edu, environm, informal; worked with others to solve community problems -Kg bei evP mP pos, (ev P so politisch wie andre - contact officials, voted, attend pol meeting,worked for candidate/party, Überzeugungsversuche)**

Wuthnow,R: Religious involvement and status-bridging social capital, in: JfSSR 41, 669-684, 2002 Religion and Politics Survey 2000, no preference 15/Among your close personal friends, do any of them happen to be -an elected public official, a corporation executive, a scientist, wealthy; /are you currently a member at your place of worship (Frage nicht an Kg never, don't know)// friend is a public off (mv demogr) -member pos, att ns, J weniger, ev mP no gleich, bP pos; congr-Größe ns, leadership role in congreg pos, //corporation executive -member pos, Kg ns, denom ns, large congr pos, leadership pos; /scientist -nur small minus, leader plus; bP minus; J no ns pos /wealth -member plus, small co minus, J pos, (bei exe sci wealth -ev bP minus bei Ko von Kg member; Ko von demogr -ns)

7 Punkte (3 sample, 2,5 Messung, 1 mv, 0,5 stat) **Kennen von einflussreichen Personen - member at place of worship pos, Kg ns, leadership role in co pos, small co neg (meist), J bei wealth pos, Pol neg, bP Pol pos, Wiss neg, ev P keine Diff mit Rest bei demogr controls, Kg und member; Mitgl in nicht kleiner co, leader, aber wenig Kg, unabh von eignem prof status/edu, aber diese wirken auch; Kg hier bei Mitgliedern never oder viel oder Kg ohne member zu sein vs "member" (bedeutet member plus etwas Kg) (Kannib)**

Wuthnow,R: Saving America ? Faith-based services and the future of civil society. Princeton/Oxford 2004

z..T. auch aus Aufgeschrieben

Independent Sector Study -cong machen activity für human services and welfare, family counseling, recreation/camping, meals, housing shelter youth programs day care after school programs teen pregnancy programs, tutoring ,battered women, housing for senior citizens civil rights social justice community development refugees hospitals clinics nursing homes hospices assisting mentally retarded physically disabled, crisis counseling hotlines, Gebäude für andere da,/7-12 % **der Zeit von clergy/paid employees/volus für human service,**

Cnaan –The invisible caring hand – es fehlen die kleinen denom, rural, rr **32, Selektion der interessierten Pastoren, findet mehr** cong involvement in social service activities, mehr informal –z.B. counseling, help to poor, Räume für AA, scouting, /ev theol cons ns/

Chaves –National Congr Study –zu viel kleine (Masse an Kg ist in großen), rr 48, nur eine Frage statt Liste, **viel weniger soc service, wenig Ausgaben dafür** (volu ?!), nur Regelmäßiges gemessen, /ev theol cons neg

Wu-umfragen –Religion and Politics Survey, Civic Involvement Survey, mehr soc service, fragt Vp selber, nicht Pastor, fragt spezifisch nach Tätigkeiten

/Programme zählen nicht gut –es kann Ein-Mann-Programm sein oder MiniThema/wenig

Hilfsbedürftige betreffen, theol cons neg bei Alk AIDS counseling inner city ministry, ns bei ministry to job seekers, food to poor, tutoring, day care, low inc housing; (stadtspezifisch und damit lib/mP: AIDS, poor, inner city programs, homeless)

Ausgaben für soc service -5-6 % Chaves, 22 % Cnaan, Presbyt study -5 % local, 5 % geht über local mission hinaus, ist auch sozial; (dazu gehört auch: Mission, internat Hilfe), Stunden die Klerus soc serv-Arbeit macht, Gebäudenutzung volu ist umsonst, Naturalien; auch kleine Programme mit Ausstrahlung, Predigt regt zur Nächstenliebe an, life transforming faith (community) /poverty Drogen-spir Problem oder gesellschaftliches / meetings concerning community issues in Ki-gebäuden, discuss social issues –auch in Ki, /(Geld für salaries, Gebäude, Zins)

Koop mit andern –Doppelzählung von programs, sponsoring von programs–Kg pos, mP pos (mv) / small groups in cong –F, Bible study, Kinder Alte Gebet Diskussion self-help Fz Sunday school, group –helps bei emotional crisis, sickness, gibt physical care, support, does things for the community has a lot of attention to helping the needy worked with group to help people outside –bei church groups mehr als bei other groups; //bonding in congr –man hat viele Freunde dort, findet dann auch fellowship sermons music in cong besser, spir growth stärker, Nähe zu Gott bei Zusammensein mit Freunden stärker, -das erfüllt needs von members, es braucht dazu keine programs, can count on in need, (small group –hilft bei forgiving nach div, wer nach 18 Monaten sagt, Gruppe hat geholfen –hat sich entschuldigt, jemanden um Verzeihung gebeten, worked improving a broken rel-ship, mehr über forgiving nachgedacht, Methode: forgiving-Bücher, confessional prayer, shard discuss emot problems, biblical principles role models;

GSS –Kg ns zu volu for human services (Wu-Analyse),/CIS –mv demogr, Kg pos zu volu for: distributed food to the needy, youth activities, activities related to schools, neighborhood crime watch, neighborhood home owner ass, arts cultural activities, community organizing/development groups, shelter for abused F/kids, violence prevention, AIDS related act, build houses for poor, informal volu ((bei ev P : etwas weniger nonchurch volu (außer K), etwas mehr church volu als mP/bP/K, wenig Diff nach rel self identity –mainline etwas mehr nonchurch volu (K wenig)//volu bei einem Programm ohne religiöse Finanzierung (vs einem von Religion finanzierten Programm, human service volunteers (s.u. distribute food usw) –Kg weekly 32 %, church member 54 %, member of church-affiliated group 10 %, , lib P K rel cons rel moderate ns, rel lib pos //community contacts bei church members, die volu machen nur für Ki vs mindestens ein program für help the disadvantaged –weit weniger, contacts für program volu –bank, Nachbarn, service clubs, gov officials, corporation executives, clubs, Lehrer, Rechtsanwalt, community development corporation, health professionals nonprofit orgs -bridging))

having engaged in (mindestens eines davon): distribute food to needy, help at shelter for abused women/children, volu for AIDs related act build houses for poor, help with a community development corporation, volu fo a violence prevention effort, doing community organizing –Kirchenmitgl pos, Kg pos, cong size pos, Zahl der cong-programs pos, serve on church board, heard sermon on social issues/caring for poor pos, member small group pos, value –Kg making the world a better place pos, giving time to help others pos, helping people in need pos, engaged in charity/social service (helping poor, sick, elderly) pos, donated time to a volu agency, helped with a car trouble ns, gave money to a beggar ns ((value helping people in need dto –auch ns zu beggar/car)

(low inc –ev P nspos, mP neg, bP pos, K nsneg, no aff ns, //je mehr Kontakt mit public welfare department –desto geringer die Einschätzung ihrer effectiveness, bei cong –desto höher;

9 Punkte (3,5 sample, 4 Messung, 1 mv, 0,5 stat) **Messung von dem (Menge), was congregations an human/social services (auch für eigene Leute, bonding/bridging) machen schwierig,(Cnaan vs Chavez, theol cons machen andres, nicht weniger - sind ländlich: wenig AIDS, Alk, poor homeless inner city programs,**

Kg pos zu vielerlei –säk -Hilfsaktionen, informal help // Programm ohne rel Finanzierung –lib P K rel cons rel mod ns, rel lib pos; church members 54 % dabei,

Kg zu making world better place, giving time to help others, help people in need engaged in charity/social service (poor, sick , elderly), donated time to a volu agency pos, helped with a car trouble ns, gave money to a beggar ns,

having engaged in social service (food to needy, shelter for abused, houses for poor, violence prevention, AIDS, community org/development) –Kg pos, cong size ,cong programs serve on church board , heard sermon on social issues Ki-mitglied , member small group pos),

//ev P etwas weniger nonchurch volu, mehr church volu als andere denom, //small groups - help bei emotional crisis, sickness, geben physical care support, do things for the community, served people outside the group, have a lot of attention to helping the needy , worked with group to help people outside, helfen auch bei forgiving/mehr contact zu congr –Einschätzung effektiv pos, mehr zu public welfare -ineffektiv;

Wuthnow,R: Religion and altruistic U.S. foreign policy goals: evidence from a national survey of church members, in: JfSSR 47, 191-209, 2008

Global Issues Survey, church members or service att once a month or more, rr56,

possible foreign policy goals that the United States might have. -should be a very important foreign policy goal of the United States- Promoting and defending human rights in other countries, Combating world hunger, Maintaining superior military power worldwide, Protecting the jobs of American workers, Helping to improve the standard of living of less developed nations, Protecting the interests of American business ,

Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick, or the elderly? Do you currently do any volunteer work at an organization in your community Aside from weddings and funerals, how often do you attend religious services... Is each of the following something your congregation emphasizes ... Social service programs in the local community? Within the past 12 months, has your congregation done each of the following? Supported a missionary working in another country? Is each of the following something your congregation emphasizes about ... Encouraging members to think about social and political issues? Discussed the United States' policies toward other countries?

involved in charity/social service activities/volu work with an org,
a congregation's emphasis on supporting foreign missionaries, emphasis on social service programs in the local community. does the respondent's congregation encourage thinking about social or political issues; and second, if in the past 12 months the respondent's congregation had discussed U.S. policies toward other countries/informed -how knowledgeable respondents are in world geography and non-Western religions.

How important has it been to you as an adult to grow in your spiritual life?

Korrel zu Zielen der Außenpolitik -mv (informiert, demogr, foreign born und viele rel Items gleichz) - human rights: -denom ns, Kg ns, volunteering pos, supports missionaries pos, social service programs ns, encourages thinking pol pos, discussed US foreign pol pos, impo of spir growth pos, world hunger -denom/Kg ns, volu/support miss nspos, soc service programs pos, encourages thinking pol ns, discussed foreign pol nspos, impo of spir growth pos, improve living standard -bP pos, Kg ns, volu pos, soc service programs pos, support miss nspos, encourage thinking pol pos, discuss pol pos, impo of spir growth pos, Intera: bei Ne -volu neg zu living standards, sonst pos, bei M volu pos zu hunger/living standards, F -volu neg dazu,/steigt inc -volu wirkt stärker auf living standards; Kg wirkt bei foreign born pos auf hunger, bei K dto, sonst ns, missionary -bei F pos zu hunger/human rights, M ns, nur bei Kg wirkt miss pos auf human rights, /soc service -bei M pos zu living standards, F ns/discuss foreign policy -bei Asians neg zu living standards, Rest pos, (nonaltruistic items -military power: K bP ev mehr als mP; Kg ns, volu neg, support miss pos,spir ns pos; Rest ns; American jobs -volu neg, soc service pos, spir pos; business interests -support miss pos, discussed foreign policy pos, spir growth pos)

7 Punkte (2,5 sample, 3 Messung, 1 mv, Intera, 0,5 stat) **(aktive Ki-mitglieder) zu Zielen der Außenpolitik - human rights/Hunger beseitigen/Lebensstandard verbessern in andern weniger entwickelten Ländern (bP pos) -Kg ns, denom ns, volu pos, support missionaries, soc service programs in congr, discuss foreign politics, encourage thinking about pol nspos/pos, impo of spir growth pos; komplexe Intera, (Kannib)**

(Info) Wuthnow,R/Hodgkinson,V: Faith and philanthropy in America. San Francisco/Oxford 1990

(weltliche Philanthropie -Carnegie: will gezielt helfen, nicht den Faulen,Unwürdigen,Trinkern; Aufstiegsmöglichkeiten, Umverteilung von Reichtum, who dies rich dies disgraced, so soz Fo möglich, /vor Bürgerkrieg -Great Awakening wird säkular und moralisch, viel charity -temperance, abolitionist, poor disabled, -Charakter ändern als Methode)/churches geben Info, Möglichkeiten zum volu, spenden, zeigen, dass volu zum Glauben dazugehört, sein Ausdruck ist, erinnern, fragen, LDS -Gemeinschaft ist verantwortlich für Arme, Indiv erarbeitet surplus -Gem/K verteilt, Fasten-gaben, Arbeit für Behinderte, eignes WS-system, nichts für nonLDS, mehr Selbsthilfe als Hilfe für andere, nach außen nur Mission, andere sind Verdammte, Babylon, bis 1950 -alle LDS arm, Kirche fast pleite, keine Idee von social action, Hilfe für andere: respektabel werden in der Welt, von Sekte zu Kirche geworden,

Wuthnow,R et.al.: The effectiveness and trustworthiness of faith-based and other service organizations: a study of recipients' perceptions, in: JfSSR 43, 1-17, 2004

Lehigh Valley Trust Survey, low income Vp, rr 49, 25 service organizations that provided nearly all the social services to low-income residents of the Lehigh Valley. One of these was a government agency (public welfare department), two were hospitals, 11 FBOs, 11 NSOs

"Please tell me if you or someone in your household contacted it for assistance during the past two years //been in contact with a religious organization in the area, such as a church, synagogue, mosque, or temple, for assistance in the past two years." "How would you rate (name of organization) in terms of its effectiveness in meeting your needs—"Thinking about the people you dealt with at (name of organization), did you feel you could trust them a lot, some, only a little, or not at all?"

"being laid off from work or losing your job," "being seriously ill or hospitalized," "being in trouble with the police," "being the victim of a crime," "being seriously depressed," "having too little money to buy enough food," "falling behind in your rent or mortgage payments," "falling behind in your gas, electric, or phone bills," "having a problem with alcohol or drug abuse," or "some other serious problem, difficulty, or decision" -one point each for having been helped a lot when they may have faced problems or difficulties by "members of your extended family," "people in your neighborhood," and "friends from outside your neighborhood." number of organizations from which each respondent had sought assistance on grounds that a larger number might indicate a more successful search and therefore elevate effectiveness and trustworthiness scores or, alternatively, indicate a failed search and thus depress these scores. In models for mean trust scores, control items - ("Most people can be trusted"), self-trust ("I have a great deal of confidence in myself"), and local trust ("People in your neighborhood who you do not know well," //type of assistance sought if in contact with any service agency: "financial assistance, such as a loan, welfare, or assistance paying your bills," "food or shelter, such as groceries, meals, food stamps, or temporary housing," "legal assistance, such as with police matters, divorce, or child custody," "employment assistance, such as finding a job or job training," "medical assistance, such as medical treatment, finding a doctor, or transportation to the doctor," "emotional assistance, such as counseling, support, or help overcoming an addiction," "child-related assistance, such as day care, baby sitting, or tutoring," and "spiritual assistance, such as prayer, clergy visits, or religious instruction."

Kg -contact mit public welfare org neg, hospital pos, congr pos, nonsectarian org ns, FBO pos; (mv demogr, kids, problems, informal support) (FBO -wenig Diff zu NSO, außer bei Kg; eher für Ne als für Hi, Diff zu congr : Ne Hi pos, age ns vs neg, inc neg vs ns; FBO schwach zu Kg, congr stärker; auch bei Problemen, für die man Lösung sucht: keine Diff FBO -NSO, type of assistance sought -nur bei child related aid FBO mehr, bei spir aid nicht ! (Diff zu congr -FBO mehr financial aid, food/shelter aid, job aid, child related aid; spir aid weniger, legal medical emot gleich)

effectiveness of agency (mv demogr, kids problems informal support Kg -pos -agencies contacted und problems/aid sought) - public welfare neg, hospital pos, congr pos, nonsectarian org ns, FBO ns; (agencies nicht effektiv bei financial legal job crime victim depression; ns bei food shelter, medical child related, alc , pos bei spir aid)

trust vs agencies (mv s.o. plus general, self, local trust) -public welfare neg, hospital /congr pos, FBO NSO ns, bei allen controls nur congr pos;

5,5 Punkte (1 sample, 2 Messung, 2 mv, 0,5 stat) **effectiveness of faith-based org ns (public welfare neg, congreg pos; nonsectarian org ns, hospital ns), Kg pos zu effectiveness aller org, Kontakt mit public welfare neg, hospital congr FBO pos, NSO ns; trustworthiness of agencies -FBO ns (public welfare neg, congr pos, hospital NSO ns(ÜberKo trust) , bei spir aid -Suche : FBO gleich NSO, FBO macht eher materielle Hilfe als spir;**

Xygalatas,D et.al.: Location, location, location: effects of cross-religious primes on parochial behavior, in: International Journal for the psychology of religion 26, 304-319, 2016
Catholic Mauritian creoles,

Each location represented either a religious prime or a control setting: a Catholic church (ingroup religious context), a Hindu temple (outgroup religious context), and a restaurant (control). The three venues were located in close proximity, within the same village. The experiment ran over the course of 12 days, but no data were collected on days with scheduled religious services (Fridays and Sundays). - three locations similar size and spatial arrangements, each consisting of a front porch, a main room with seats, and a back room with access restricted to specialists (inner sanctuary, Garbhagriha, kitchen). The two religious locations had a similar number of representations of supernatural agents in the form of statues and icons. To control for potential priming effects of these representations, we hung an equal number of agent representations on the walls of the restaurant in the form of posters of popular living and deceased actors and singers.

Navigational task - using a rod approximately 1 m long to navigate a paper cup through a maze without touching any of the walls of the maze or tipping the cup over/ Participants were informed that if they succeeded in completing the task within 30 s, they would receive 100 MUR and move to the next location.(jede Vp geht in jede location)

Subsequently, participants were told that funding for the study was provided only for those who were able to complete the maze task, but the experimenters had set up a charity for those who were not successful. They were then shown a second bowl and were asked if they wished to make an anonymous contribution to the charity. To avoid experimenter effects, the assistants were blind to our hypotheses, their interaction with participants was scripted, and donations were made in private (participants were left unattended and unobserved during the donation and told to cover the donation bowl with a lid when they finished). Scale - ("How religious do you consider yourself to be compared to other people?") (0) not at all to (4) I am the most religious person I know self-reported church attendance ("How often do you participate in events at the church?") ("How often do you pray?") Cr 63, (alle bis auf eine Vp waren in Kirche, 13 in Hindu-tempel, 23 im Restaurant früher schon)

donations – temple 18,10 -16,31 -14,92 –church –restaurant !, A repeated measures robust analysis of variance based on comparing 20% trimmed means and using religiosity as a covariate zeigt: keine sign Diff temple-church, beide mehr als restaurant (??), /donations ns zu religiosity, aber Interaktion: religiöse Vp geben mehr in rel Umgebung/prime (Table: nur in church)

(unter 5) **1 Interve Vp geben in temple/church mehr (für Leute, die angeblich Aufgabe nicht bewältigen konnten), (Statistik dubios) donation ns zu religiosity, Intera: Vp mit mehr religiosity geben in rel Umgebung mehr (Text: temple, church, Table nur church)**

Yeary,K et.al.: Religion, social capital and health, in: RRR 54, 333-347, 2012

2006 Social Capital Community Benchmark Survey , rr 18-29; ca 10800 Vp participated in church activities other than attending services, considered themselves to be a member of a religious group Religious giving - amount of money contributed to church or religious causes "religion is very important in my life," Kg //social capital –Social trust - general interpersonal trust, trust in neighbors, trust in co-workers, trust in fellow congregants, trust in store employees where one shops, and trust in local police.

Informal social interaction presence of visits to home from friends, presence of visits with relatives, socializing with co-workers outside of work, hanging out with friends in public places, playing cards and board games.

Formal group involvement: number of formal group involvements, excluding church involvement (e.g. professional,trade, farm, or business associations, neighborhood

associations) in the last 12 months; having served as an officer or on the committee of a local club/organization in the last 12 months (yes/no); attendance at a celebration, parade, or local sports or art event in one's community within the past year (yes/no); attending a club meeting within the past year (yes/no).

Giving and volunteering: total number of times volunteered (excluding volunteering for religious organizations) in the last 12 months (was coded as a continuous variable); contributions to secular charities in the last 12 months,

Diversity of friendship networks -mean number of friends the respondents reported having who (1) owns own business, (2) is a manual worker, (3) has been on welfare, (4) owns a vacation home, (5) has a different religious orientation, (6) White, (7) Hispanic, (8) Asian, (9) African-American, (10) could be described as a community leader.

Electoral participation : voting in the 2004 presidential election (yes/no), being currently registered to vote (yes/no), having interest in politics and national affairs (level of political knowledge (number of US senators' names known), days in the past week the respondent had read a newspaper.

Non-electoral participation -belonging to a group that took local action for reform in the last 12 months (yes/no); attendance at a political meeting or rally in the past year (yes/no); signing a petition in the past year (yes/no); participation in a political group in the last 12 months (yes/no), participation in demonstrations, boycotts, or marches in the past year (yes/no); participation in an ethnic, nationality, or civil rights organization in the last 12 months (yes/no); participation in a labor union in the last 12 months (yes/no).

Rel (ohne rel giving, weil zu eng mit soc capital verbunden) pos zu soc capital (ohne informal soc intera)

6,5 Punkte (3,5 sample, 1,5 Messung, 1 mv, Mediat, 0,5 stat) **Rel ns zu srh, aber rel pos zu soc capital pos zu srh, deshalb rel indirect pos zu srh (? SEM-Analyse, stimmt vielleicht? unklar ob das heißt: rel zu srh ns bei Ko von soc capital) /soc cap als Mediator –formal involvement, giving, volunteering am stärksten wirkend; R Gesu/help**

Yeung,A: An intricate triangle –religiosity, volunteering, and social capital: the European perspective, the case of Finland, in: Nonprofit and Voluntary Sector Quarterly 33, 401-422, 2004

European Values Survey, "In the following is a list (15 options) for different voluntary work organizations and activities. In which of them do you do unpaid voluntary work?" "church volunteers –volu in church and other religious institutions," , volunteers in both church and other contexts, people who volunteer outside a church context, nonvolunteers.

Concern for five groups of people (the elderly, the unemployed, immigrants, the sick and handicapped, and children and young people) of one's own , readiness to act to help the five groups of people in one's own nation (family, local people, the elderly, immigrants, and the sick and handicapped)).

Religious background, church membership, affiliation, churchgoing, praying, importance of God and religion, concentrating on one faith versus exploring different religions

church volu 28 Vp -2,7 %, church and other 46 (4,4 %), nonchurch 320 -31 %, member : church/church plus mehr als nonchurch/no volu; Lutheran –nonchurch –no volu –church plus

–church; Penteco –church/church plus viel, ZJ –church volu viel, orthodox –church plus mehr, /(church –Pe/ZJ zusammen so viel wie Luth !; church plus –Penteco pos, Luth unter Durchschnitt; non church –Lu über Durchschnitt, Rest kaum; no volu –Luth ns, Rest neg)

(Messung von bridging –Zeit verbringen mit: friends –church volu pos, mit workmates hobby associations neg, parishioners –bonding –pos, nonchurch: friends workmates hobby eher pos, no volu bei allen neg; bei age no volu/nonchurch eher ns, church/church plus pos/bei edu: church plus –edu pos, church edu minus, nonchurch edu nspos, no volu –edu ns, church pos zu bridging - mehr pro concern/help for others, und neg: soz Zusammensein weniger, edu neg, age pos; nonchurch ambiv –neg zu concern/help zT., Zusammensein pos, age/edu ns; no volu –neg zu bridging –concern help neg, Zusammensein neg, edu/age ns)
 concern for others – elderly –church/nonchurch volu, unemployed/immigrant/child youth –church, sick/handicapped - church plus/nonchurch; no volu immer neg; ready to help –für alle fünf Gruppen church pos;
 church volu –impo of rel/God/Kg/pray pos, stay in one faith vs explore diff rel nspos, (rel Items pos zu church volu vs alle ändern, schwächer vs church plus, stärker vs no volu/nonchurch volu(zwischen denen keine Diff), (mv age edu und drei rel Items –Kg wirkt wie oben, pray und impo of God ns)

7 Punkte (2 sample, 4 Messung, 0,5 mv, 0,5 stat) **Finnland:wenig church volu,- impo of rel/God/Kg/pray pos vs no/nonchurch volu, stay in one faith vs explore different religions nspos; church vs church plus –impo of God/Kg pos, impo of rel pray nspos; concern for others/ready to help others (immigr, sick, handicapped, elderly, unemployed, family children) –church volu pos, dann church plus, no volu neg;**
church und church plus vs nonchurch/no volu –member of rel pos; Lu :nonchurch –no –church plus –church volu; Pe :church/church plus, Rest nix; ZJ :church, sonst nix; orth :church plus,no volu ns; nonchurch fast nur Lu, no volu –Lu ns, orth ns, Rest nix; church plus –P ZJ orth pos, Lu neg; church –Pe ZJ pos (fast soviel wie Lu!) , Lu neg
bridging –Messung per soz Kontakte (friends ns, workmates –church neg, nonch pos; parish – church/church plus pos, hobbies –nonch pos; bridging – nonch etwas pos, weil mehr Kontakte, no volu und church volu –keine gegenseitigen Kontakte und sonst weniger als nonch) , Korrel zu age/edu –church volu neg, nonchurch volu pos, no volu neg/ns –also church volu kein bridging, weil nicht ns; Messung per concern/help for others –church volu pos, no volu neg, nonch etwas neg -kein bridging zu vielen ändern Hilfsbedürftigen)

Yeung,A: A trusted institution of altruism: the social engagement of the Nordic churches, in:
Habito,R/Inaba,K: The practice of altruism. Cambridge 2006, 98-125

Finnland wenig Kg, wenig church volu, impo of God/Kg pos zu church volu, /**Lutherans eher non-church volu/ church volu v.a. ZJ, Penteco, //Luth Kirche in Finnland –demokr Geschichte, an civil society orientiert, prägt den Altr im finnischen weltl volu**, symbolic und actual maintenance of social bonds, sustains societal norm of altr, 1990 f –**Ki macht mehr social work, was eigentlich Staat macht, rel wird akzeptabler, social status of church steigt, Leute leben ihre Rel per säk volu oder privatisiert, ohne Kg, Koop mit Staat, und critical voice, luth Ki hat viele bezahlte Angestellte –braucht volu nicht so**

((Yinon,Y/Sharon,I: Similarity in religiousness of the solicitor, the potential helper, and the recipient as determinants of donating behavior, in: Journal of Applied Social Psychology 15, 726-734, 1985
 56 observant, 51 nonobservant J, Vp –family –solicitor kommt, volu collecting money for a needy family, father physically disabled, mother suffering from mental problem works as a cook, father had to fulfill

parental roles, seven children, three had to attend a very expensive day care center, sometimes they had not enough money for food or clothes, Interviewer trägt large skullcap (sieht orth aus) oder went bareheaded, family mal als religious, mal als sec bezeichnet, observant donor gibt mehr als nonobservant, nonobs donor/solicitor/recipient –höchste Gabe; obs donor/solicitor/recipient –bekommt nicht am meisten,/nonobs gibt eher an nonobs, obs aber nicht eher an obs// obs donor gibt gleichviel bei obs/nonobs solicitor (fraglich, Table 1 anders als Table 2; triple interaction in Text anders als in Table 1 - evtl: obs geben mehr an nonobs family, wenn solicitor obs ist –(um obs zu zeigen, dass man freigiebig ist an alle;) und mehr an obs family wenn solicitor nonobs ist – weil solche family große Not hat ? oder weil nonobs sammelt –da muss obs ihn überbieten ?

5 Punkte (1 sample, 1,5 Messung, 1 Intera, 0,5 stat, **1 Interve**) **solicitor kommt, erzählt Geschichte von Bedürftigen, Vp spenden –insgesamt: observant donors mehr als nonobs, nonobs geben mehr an nonob recipient bei nonobs solicitor, Rest kaum was 2-4 vs 12/observant anders -obs donor sol rec 7, obs don sol ,nonobs rec 15, obs don nonobs sol ,obs rec 21, obs don –nonobs sol/rec 8; (Selbstdarstellung ?))**

Youniss,J/McLellan,J/Su,Y/Yates,M: The role of community service identity development: normative, unconventional, and deviant orientations, in: Journal of Adolescent Research 14, 248-262, 1999
Selbes sample wie Youniss/McLellan/Yates, aber 1988-1993, frequency of community service (participated in c.s. or civic affairs) –Kg pos, impo pos, Kath ns, kath Schule pos, mv demographics, (un)conventional politics, marij)

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **community service pos zu Kg, rel impo, kath Schule; K ns**

Youniss,J/McLellan,J/Yates,M: Religion, community service, and identity in American youth, in: Journal of Adolescence 22,243-253, 1999
Monitoring the Future, high school seniors, Nolin et.al. 1997- 66 % derer, die church-affiliated schools besuchen did service –public schools 47, serve more than once or twice during school year -40-24, require and arrange service -42 -14;
community service pos zu rel impo 1970, 1980, 1990 (rel impo –service monthly/more 74 % vs 25 bei nonreligious)
(unter 5) **community service pos zu rel impo 1970, 1980, 1990; Schüler von church-affiliated schools –mehr service**

(R pos, R help) Youniss,J/Yates,M/Su,Y: Social integration: community service and marijuana use in high school seniors, in: Journal of Adolescent Research 12, 245-262, 1997
Monitoring the Future, 1990-92, how often do you participate in community affairs and volunteer work ? //activity –school: working on school publication, partic in other school activitiy like school, /party –go to party, bars, rock concert, visit friends, /

5 Punkte (3 sample, 1,5 Messung, 0,5 stat) **Kg impo –pos zu school, neg zu party, eher bei allen aktiv (sport, party, school, creative) als bei wenigen, R pos**

6 Punkte (3 sample, 1,5 Messung, 1 mv, 0,5 stat) **Kg impo pos zu part in comm affairs/volu, mv SES gender (?) R help**

Zaleski,P/Zech, C: Economic and attitudinal factors in Catholic and Protestant religious giving, in; RRR 36, 158-167, 1994

congregational-level data on total contributions, congregation size, pastor's compensation and congregation member attitudes -K, Epi, Me, Lutheran Church in America (now part of the Evangelical Lutheran Church in America) Congreg cost - total pastor's compensation, including salary, housing, and other fringe benefits. -dividing the pastor's compensation by the minimum compensation of all the pastors in the sample, ca 180 congr-Aggr messungen; indiv Messungen -je 8 lay leaders aus jeder cong, -Members' Morale- "The current morale of the members is high." Openly Discuss Decisions - "Important decisions about life of the congregation/parish are rarely made without open discussion by church leaders and members." Parish Financial Health , Majority of Members Active. There is an active majority of the members who are involved in boards and committees, worship, study and outreach programs of the congregation or parish.". Majority of Members Have Influence majority of the church membership's influence in determining the programs and policies of the congregation or parish ought to be and in fact is very great. Judicatory -. the diocese/synod/conference's influence in determining the policies and programs of the congregation ought to be and is in fact very great. Importance and Effectiveness of Preaching. preaching is very important and that their current pastoral staff is very effective at it, Importance and Effectiveness of Parish Visiting - parish visiting is very important and that their current pastoral staff is very effective at it. Importance and Effectiveness of Community Leadership. leadership in the neighborhood or community is very important and that their current pastoral staff is very effective at it

Kath parish ist größer (9fach), weniger Pro-Kopf-giving, cost index geringer, discuss decisions, morale, members active/influence neg, judicatory pos, preaching/visiting/community leadership effective neg, financial health ns; Durchschnittseink neg,

5,5 Punkte (1,5 sample, 2,5 Messung, 1 mv, 0,5 stat) **Korrel zu cong per capita giving -cost pos, inc bei P pos, members neg, members morale pos bei K, P nspos, openly discuss decisions bei K pos, bei P neg, parish financial health ns, majority active pos, members und diocese-conference/synod infl ns, preaching wichtig -neg bei K, pos bei P; staff effective/visiting effective -K pos, P ns, community leadership -K neg, P ns, high regional giving pos (Beteiligung nicht wichtig, preaching bei K neg, community leadership bei K neg -aber: Wichtigkeit plus Effizienz in einem Item)**

Zaleski,P/Zech,C/Hoge,D: Determinants of religious giving in urban Presbyterian congregations, in: RRR 36, 197-206, 1994

Pastor/well-informed members, indiv: session members (a Presbyterian congregation's highest elected lay committee) rr 57, urban (weil bei rural Korrel ns sind und rr niedrig ist)
giving auf cong-Ebene gemessen, household contrib as a percent of median income -(inc neg)-tithing encouraged pos, number of households neg, new members pos, stewardship campaign utilizing pledging systems pos, pledges solicited by mailings neg, cong has an effective stewardship program neg, expectations of financial support of church have been clearly communicated , full-time pastor neg, cong needs more emphasis on pastoral counseling pos, cong has an effective new member recruitment

program neg, members are well informed on cong activities pos, have an equal opportunit to hold key leadership positions pos, influence of cong members pos, "Members are friendly to strangers and newcomers," "Members help each other out in times of trouble," Our congregation feels like one large family," pos, "Our church is known as a prestigious church in the area –neg, wenig Einfluss (ns?) – ecumenical involvem, tol for theol diversity, strength of Pres-identity; mv unabh von inc –number of households neg, pledging system pos (Kannib) 5,5 Punkte (1,5 sample, 3 Messung, 0,5 mv, 0,5 stat) **household contrib as a percent of median inc – tithing encouraged, number of households neg, members informed/haben Einfluss/Chance auf leadership, need more emphasis on pastoral counseling pos, // members freundlich, helfen einander, sind wie eine Familie , stewardship campaign utilizing pledging systems pos //pledge per Mail, cong mit effective stewardship program, effective new member recruitment program, cong known as prestigious ,full time pastor, klare Komm der Erwartungen für financial support neg (wenig Einfluss: ecumenical involvem, tol for theol diversity, strength of Pres-identity)**

(R Gl, Gesu, help) **Zemore,S/Kaskutas,L:** Helping, spirituality and Alcoholics Anonymous in recovery, in: Journal of Studies on Alcohol 65, 383-391, 2004

Recovering alcs, 60 % AA,40 % F, 69 % mindestens ein Jahr nüchtern, / -time spent in: recovery helping –help other alcs bei recovery, share experiences, give moral support, encouragement explain program rules;life helping –share exp in dealing with other problems, help find a job, take care of children, /Community helping –fund raising, working at a homeless shelter soup kitchen, mentoring youth,help out with children's sports; /AA particip –do you now have a sponsor, number of steps worked, //AA involvement -7 Items , AA achievement –completion of the Twelve Steps, sponsoring another AA member,

DSE -2 Faktoren –9 Items referring to God/rel; 5 Items –connection with others/universe – feel a selfless caring for others, feel deep inner peace or harmony// psychiatric severity –psy emot problems –depr anx halluc; //length of sobriety pos zu DSE beide Faktoren, //AA involvement/achievement pos zu F1, ns F2; F1 pos zu recovery/life helping, ns zu community helping, F2 pos zu allen drei (AutoK); psychiatric severity ns zu F1, neg zu F2(AutoK),

(unter 5) **Length of sobriety/AA involvement/achievement pos zu F1(Theism) von DSE, F 2 (connection/peace) ns zu AA, pos zu sobriety R Gesu**

(unter 5) **DSE F1 pos zu recovery help, life help, ns zu community help, F2 zu allen drei pos(AutoK) R help**

(unter 5) **DSE -F1 ns zu psychiatric severity (anx, depr, halluc), F2 neg (AutoK), R Gl**

((Ziebertz,H-G/Kay,W: Youth in Europe I. Münster 2005,Aufschriebe

Schüler, 17/18 Gymn, Religiosität pos zu humanity gleich: help others, do something for society –pos in Dld, Engl/Wales, Polen, Ndl, Schweden(Kg nicht, religiosity ja), Finnland, Irland, Kroatien (Israel ns)))

Zierau, J: Genderperspektive –Freiwilligenarbeit/ehrenamtliche Tätigkeit und bürgerschaftliches Engagement bei Männern und Frauen, in: **Picot, S:** Freiwilliges Engagement in Deutschland – Freiwilligensurvey 1999. Band 3, 15-111
4 Punkte (3 sample ?, 1 Messung) **starke Bindung an die Kirche –mehr Freiwilligenarbeit bei MF**

(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) Offen ns trad eher mehr, (Zugeben von Schwächen, ungeniert, unkonv vs auf guten Eindruck bedacht, an konv Umgangsformen orient) Extrav ns Emotionalität (labil, empfindlich ängstlich, viele Probleme, körperl Beschwerden, launisch, reizbar, depr grübeln nervös ns –Nichtrel am meisten;

(Nichtrel: wenig internal, Lz am wenigsten, soz Orient Nr, 3, Aggr Nr 3, Beanspr am meisten, körperl Beschw Nr. 3, Gesu sorgen am wenigsten, Offen Nr 2, E am wenigsten Emot am meisten –trad besser außer bei Gesu und Aggr)

Bei wichtigen Items – trad vs Rest: Lz pos, soz Orient pos, Beanspr (Eso Neu besser, Nichtrel schlechter) Emot (Eso Neu besser, Nichtrel schlechter) Aggr (ns eher), Gesu (andre besser)

Neurel ist andre Rel eher, Eso etwas pnb, aber eher die pos Seiten

(unter 5) **Nichtrel vs trad rel : Swg neg, Lz neg, angespannt/oft im Stress ns//Emotionalität a la N pos//soziale Orientierung neg, //erregbar, aggressiv ns//Gesundheitssorgen ns, //bei Stress und N –Eso Neurel besser**

(R fert, help) Zook, A et.al.: Religion, altruism, and kinship: a study of sociobiological theory, in: Journal of Psychology and Christianity 1, 23-31, 1982

college students, Mennoniten-Uni, state univ, Defin von religiosity unklar, 6 Items, //soft altr scale – family members help each other financially, lie to get your way in unimportant sit, donate money to charities, divorce wenn F steril ist und man noch Kinder will, lowest level of physical /mental health acceptable in spouse, consider steriliz, most people are interested in helping mankind, consider self selfish, limiting number of children if popul growth would threaten our ecology, marry partner with children from previous marr; /hard core altr –sacrifice having a child to support a relative to have a

child, lie to get your way in important sit, if steril –adopt children ?, interested in helping mankind , marry individual who could not have children, whose family had many physically/mentally handicapped members, help to stranger –expect him to respond, under similar circumstances wie WK 2 –Leben riskieren, people basically selfish, Mother Teresa –voluntary poverty to help the deprived and needy – consider similar lifestyle ?, helping others is really only a subtle way of being selfish, Altr soft und hard –religiosity pos, /soft core –Mennonite-other P-none-Kath; hard core –Menno/none – other P –K- Diff aber ns, (Menno mehr religiosity, other P K ns)

(unter 5) **soft core/hard core altruism (dubios, incl Lügen, Partner nicht nehmen, der handicapped ist, keine Kinder bekommen kann, Leben riskieren im Krieg, Sterilisieren, von andern geholfen bekommen) –pos zu religiosity (Defin unklar) , Mennoniten (religiöser) pos, K other P weniger, no aff bei soft core neg, hard core ns;**

2 Punkte (1 sample, 1 Messung) **Family size pos zu religiosity R fert**

(R Gl, Gesu, pos, fert, Krim, help) Zulehner, P/Denz, H: Wie Europa lebt und glaubt. Düsseldorf 1993

Sehr großes Sample, mehr als 35000

Kirchlich – menschgewordener Gott und Kg sonntäglich; kulturkirchlich – höheres Wesen, weiß nicht und Kg sonntäglich. , religiös menschgewordener Gott und Kg nicht sonntäglich; kulturell – höheres Wesen weiß nicht und nicht sonntäglich, Unglaube – beides nicht.

mv (Land, Familienstand, Geschlecht, Alter, Ortsgröße, Bildung , Einkommen und zwei rel Items)) 0.05 und kleiner: kaum oder so gut wie keinen Einfluss..

Zufriedenheit (Leben allg, häusl Leben, Lebensstandard, Arbeit) Lebensglück (alles in allem sehr gl etc),, manisches Lebensgefühl (begeistert, Lob erhalten –gut getan; froh was fertiggebracht, im siebten Himmel gefühlt, alles läuft wie ich es mir wünsche), Depr (unruhig, einsam, Langeweile, niedergeschlagen, 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 Zufriedenheit, Lebensglück, depr Lgefühle – zusammen: Konf 0.06, KRtyp 0.09 Lebensglück 12/41; Zufriedenheit 52/82, depr 27/26) Zu manisch kreativ 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) Erziele –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 Verantw übernehmen, Privatisierung Wettb bringt Leute auf Ideen und zu harter Arbeit, harte Arb lohnt sich –Krtyp Konf pos zu beiden Faktoren ! aber schwach R help**

6 Punkte (3,5 sample, 1,5 Messung, 1 mv) zu tatsächlicher Kinderzahl – Konf (0,04, 0,05) und KR-Typ (0,085/0.143) mv, R fert

7,5 Punkte (3,5 sample, 3 Messung, 1 mv) Ablehnung von Fremden, Devianten (Drogen,Homo, AiDS, betrunken vorbestraft psych krank), pol Extremen als Nachbarn Rel weniger, (0.04/0.05) KRtyp pro Aut: künftig mehr Achtung von Aut

Konf/Krtyp - Respekt Kind vs Eltern 0,08, 0,1; Lebensanspruch der Eltern 0,02/0,08) - (Erziehung zu Gehorsam betriebliche Anordnungen befolgen)

Sexualität etc (Prost, Homo,Geschlbezi mit Minderjährigen außerehel Bez Sm div Abtr Euth) stark 0,13,0,17 oder 0,1 0,25 R pos

8 Punkte (3,5 sample, 4,5 Messung, 1 mv) Notwehrtötung, Drogen, Gefundenes zurück Lügen, handgreiflich gegen Polizei, Steuern hinterz, Schwarzfahren, Sozialleistungen Nichtzustehendes nehmen, parkendes Auto Schaden nicht melden, Schmiergeld Hehlerei pol Mord betrunken steuern, Spritztour Arb bedrohen, die nicht streiken wollen– Kirchliche immer besser als Ungläubige, bei Auto beschädigen, Abfall, Streik, pol Mord, Sozialleistung betrunken Spritztour eher ns pos mv Korrel :Staatsitems(Auto, Abfall, Streikbrecher bedrohen, Pol Mord gegen Polizei handgreiflich, Schmiergeldl) – Krtyp/Konfession schwach 0.04/0,05, Betrug (Steuer,Hehler,Sozialleistung 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; kulturel religiös –erkennen schwach, erschaffen stark Kg selten/nie; unreligiös schwach, schwach, selten/nie; (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,polMord,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**

(R Gl, help, pos) Zulehner, P/Tomka,M/Naletova,I: Religionen und Kirchen in Ost(Mittel)Europa:
Entwicklungen nach der Wende. Ostfildern 2008

Daten aus Aufbruch 1997(vgl Tomka, ohne Mold Bu Srb Weißr) und 2007, 14 Länder, Bu D-Ost,
Kroat,Lit Mold Po Rum Serb Slowa Slowe Tsch Uk Ung Weißr
Rel: Gottesvorstellung/glaube, Kg, weltanschauliche Selbsteinstufung, Kirchenverbundenheit (ganz
besonders rel –einigermaßen rel –weder noch –einigermaßen nichtrel – ganz besonders nichtrel)//
Atheisten –glaube nicht an Gott in 3 Fragen- Vollatheists; 2 –Atheist, 1 Atheisierender; - bei
einigermaßen nichtrel: 45 % Gläubige, 10 Voll, 10 Ath; bei ganz besonders nichtrel -9 gläubig, 67
Vollath, //atheis –ath-vollath –Ki soll taufen: 42-27-17; ath glauben weniger an Wiss als Gläubige; ath
–etwas Gl an Seele, Wunder, Heilung Zukvorhersage) // ath –M, Alter bis 65, untere Mittelschicht,
Beruf ohne Abi und etwas Intell, Grundschule und Abi weniger; Verbundenheit, Kg –
einstellung,letzter Kg, Kommunion – intensive(viel von allem), gewöhnliche –gelegentliche –seltene

8,5 Punkte (4 sample ?, 3,5 Messung, 1 mv) Lz –wenn sie jetzt ganz allgemein Ihr gesamtes Leben
bedenken, würden Sie sagen, sie sind sehr glücklich., Wenn Sie einmal alles in allem nehmen, wie
zufrieden sind Sie insgesamt zurzeit: mit Ihrem Leben in Ihrer Familie(Verwandtschaft), mit Ihrer
Arbeit, mit dem Verhältnis zu Ihren Freunden,mit der gegenwärtigen wirtschaftlichen Situation ?,
**in 14 Ländern regelm Kg vs NichtKg pos 1997/2007, Ausnahme: Tsch 2007 neg, Slowenien
2007 neg; bei 32 Einzeldiff (M-F kombin mit age, edu und Land-Stadt) – besonders religiöse
Menschen mehr Lz, schwach: Stadt über 40 M wenig edu; Stadt 18-39 F wenig edu; Stadt 18-39
mittel edu F;dto über 40 neg; nur 6 Diff schwach; bei Uni Diff am stärksten !!), die religiöse
Überzeugung ist wichtig zum persönlichen Glück –rel pos 90-10,
Glück –Überhang glücklich über nicht gl –unrel 4,5 einigerm rel 5, beso rel 8,5 (1997), 2007:
vier nicht so rel Gruppen -14-16,5 % mehr glücklich, d.h. ganz unrel nicht mehr besser; beso
rel -23,5, alle Länder, age,edu; Graphik (4 mal 1997, 4mal 2007 –immer : beso rel mit größerer
Diff zu Rest als zwischen Rest).Zufr mit Wirtschaftssit –asymm Trog 1997, ganz unrel mehr als
unrel, Rest mehr 2007// Arbeit –vor allem beso rel pos, Rest minimaler Anstieg 1997, ganz unrel
mehr als unrel, 2007 asy Trog) Verhältnis zu Freunden -1997 asy Trog, 2007 ganz unrel mehr als
unrel, Rest mehr //Leben in der Familie -1997 asy Trog, 2007 ganz unrel viel mehr als unrel,**

**rest mehr//Calvi orth Muslims weniger Gl als konfessionslos, K P mehr; Orth in Rum
Moldawien Ukr weniger Gl als andre, Bulg Srb Weißr mehr, R Gl**

6 Punkte(3,5 sample, 2,5 Messung) **ich bin lieber ein Bürger in... als irgendeines anderen Landes auf der Welt/Die Welt wäre besser, wenn die Menschen in anderen Ländern so wären wie in , im Großen und Ganzen ist –ein besseres Land als die meisten anderen Länder, jeder sollte sein Land unterstützen selbst wenn sich das Land im Unrecht befindet (D-Ost/Lit/UngSrb ganz wenig- vs Uk Mold Rum Bu Weißr)Intensive, gewöhnliche mehr, z.T. Trogartig, z.T seltene/gelegentl gleich ; Srb ns ; allein ohne Freunde zu leben macht wenig Sinn, -alles in allem-insges zur Zeit zufr mit Verhältnis zu Freunden,wichtig gute Bez mit andern Me zu unterhalten, ich halte es für meine Pflicht, meine Stimme bei Wahlen abzugeben/ich glaube,auch ich muss auf der Straße auf die Sauberkeit achten, –rel pos, R pos**

6,5 Punkte (3,5 sample, 2,5 Messung, 0,5 mv) **das wichtigste was Kinder lernen müssen , ist das Teilen, Teilen lernt man am besten in der Familie, ohne Familie kann man nicht lernen Konflikte zu lösen –rel pos; (ganz bes und einigerm nichtrel gleich)
man soll ein offenes Auge für die Sorgen der einen umgebenden Me haben ich habe einfach keine Energie dafür,mich auch noch um die Sorgen und Nöte anderer Menschen zu kümmern, -rel pos mv age (ganz besonders nichtrel und einigermaßen nichtrel ziemlich gleich) ,nicht Tsch Ungarn,
es ist nicht eine Aufgabe , mich um die öffentlichen Angelegenheiten meiner Gemeinde zu kümmern – in allen Ländern außer Tsch, unabh vonAlter MF edu,(ganz bes unrel entspricht einigerm)
man sollte denen, die mehr haben, etwas wegnehmen dürfen,um es an Bedürftige zu verteilen/Eink unterschiede sollen verringert werden/wenn wir auf etwas verzichten würden, gäbe es bald keine Armut mehr – ganz besonders rel (vs ganz bes nichtrel) pos R help**

Zusätzliches, nicht in Bewertung

Apel, M: The attitudes and knowledge of church members and pastors related to older adults and retirement, in: Journal of Religion and Aging 2, 31-43, 1986

Regularity of church att, //number of church positions/offices held, //number of church orgs belonged to, //preference for ages to include in church activities

Attitudes towards retirement –resistance, functional worth and capability, perceived zest, vulnerability in ret to depr,

Kg und positions pos zu pos Haltung zu retirement/retired people, (church orgs auch pos zu Teil-Items Depr in ret und funct worth/capability)

4 Punkte (1 sample, 2,5 Messung, 0,5 Stat) **pos Haltung zu Alten**

(R pos/help) Campbell,D: The civic side of school choice: an empirical analysis of civic education in public and private schools, in: BYU Law Review Volume 2008, 487-523

3700-6900 Vp, National Household Education Survey, 6.-12.Klasse,

8 Punkte (3 sample, 2,5 Messung, 2 mv, 0,5 stat) **Doing voluntary work –religious non Catholic private school (Quaker, Fu, Jew)pos, Kg pos, Cath private school pos, public school neg, sec private ns, mv demogr, acad performance, acad expectations, English speaking, elterl edu, elterl commu service/volu in school, interest in news, school government/size; R help**

8 Punkte (3 sample, 2,5 Messung, 2 mv, 0,5 stat) **Pol Toleranz –Verbot von speak against churches and rel/ book most people disapprove of pro all right to take illegal drugs –raus aus public library –(zu recht !) – rel nonCath private school pos, Cath private neg, sec private neg, Kg pos R pos**

(R pos, help, fert) Schwadel,P et.al.: The continuing relevance of family income for religious participation: US white Catholic church attendance in the late 20th century, in: Social Forces 87, 1997-2030, 2009

GSS 1972-2006, Kg zu income bei nonK schwach pos, bei K stärker pos, bei white K vs Latino stärker pos, (ca 37000 VP);

Nur K: Korrel zu Kg: inc pos (bei white// bei Latino: biv pos, Ko von demogr: ns), bei white K mit fulltime job/mit viel orga membership –kaum inc pos zu Kg, wenig davon- inc stark pos zu Kg; finanz Situation Besserung oder Verschlechterung: inc pos zu Kg; compared to other American families inc mehr als average –inc schwächer pos zu Kg, mit Kindern –inc stärker pos zu Kg, bei low inc wirken Kinder nicht, bei Jungen/jungen Kohorten und Alten inc stärker pos zu Kg, /inc –srr neg, find strength and comfort in rel neg, LnT ns, actual word of God neg, inspir/fables ns,

Latino: viel orga –inc neg zu Kg, no orga –ns; full time work –inc neg zu Kg, kein full time work –inc schwach pos zu Kg; in urban area –inc neg zu Kg; außerh –schwach pos; andrer Ort als mit 16 –inc pos zu Kg, gleicher -neg;

allg: wenig soz Integr –inc stärker pos zu Kg,

Children unter 17 in home –Kg pos (Ko von demogr, fulltime work orga membership) R fert

Orga membership (ohne church org) –Kg pos (selbe controls) R help