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RELIGION & SPIRITUALITY AND HUMAN FLOURISHING

The integrated hypotheses explored in this analysis of *religion & spirituality and human flourishing* are these three: *First, human nature appears to include a powerful spiritual and religious inclination toward worshipful union with a presence in the universe that is higher than our own; second, a fully flourishing individual and society must make room for spirituality and religion (i.e., spirituality organized around group worship, rituals, symbols and acculturation) in their salutary forms; third, these salutary forms can be described in terms of the degree to which they result in unselfish love of others, centering on our shared humanity, rather than on some small fragment of humanity.* This is not to suggest that human beings cannot prosper to a significant degree when the spiritual-religious inclination (henceforth, SRI) is inhibited, nor is it to suggest that spirituality and religion cannot be destructive when they elicit human arrogance, intolerance, and resultant conflict. Indeed, we must not forget that those individuals who, through SRI, achieve a love for all humanity without exception (e.g., Gandhi & Sadat) are too often murdered by those whose “groupish” spirituality is threatened by such universal equal regard. This analysis will address these three themes above, and then turn to an annotated bibliography of current research on SRI in relation to unselfish love for a common humanity, without which SRI may not contribute to human flourishing.

The core scientific questions regarding SRI and human flourishing, or so I will argue herein, must be these:

**How does spiritual and religious experience enhance the human capacity for a life of unlimited “exceptionless” love?*

**What is the relationship between perceptions of perfect divine love and expanded love in the life of the individual and across a society?*

**How do religious rituals and practices at their best increase the total amount of love energy in society and in the world?*

1. Theme One: The Staying Power of SRI

All major world religions teach that spirituality at its best brings blessings such as serenity, the release of unselfish love, well-being, happiness, health, and societal benefits. There are, however, many occasions when SRI is manifested in ways that are destructive to self and society because it intensifies loyalty to a small fragment of humanity rather than to the whole. All successful spirituality and religion, argues Holmes Rolston III, points toward the universal goal of exceptionless love, albeit through some necessarily particular system of beliefs and symbols, and therefore allows conflicts to be resolved in an ultimate context of universal love rather than of ultimate hate.

In both its creative (love for all) and destructive (love for some) forms, SRI is extremely strong at the dawn of the 21st century despite the powerful 20th-century currents of secular existentialism, Freudianism, behaviorism, and Marxism. It is so strong that we might just as well ask if the sun could more easily be plucked from the sky than the human sense of a creative higher presence be much diminished. Observation of contemporary and historical human experience makes *plausible* the hypothesis that human nature has evolved in such a remarkable way as to be turned toward a presence in the universe that is higher than its own. While we may never completely demonstrate the existence of such a Creative Presence through either scientific

studies or philosophical argument, from the dawn of recorded history to the present the human perception and worship of such has not abated, and this may be proof enough.

Is there an essential inclination toward a Creative Presence? Can this be demonstrated empirically? For most people, a sense of cosmic purpose is *essential* for personal meaning - and it is a *serious* matter to lose the sense that the universe has a purpose. Human beings seem to have evolved a capacity to sense a Creative Presence that they perceive is a way out of despair and meaninglessness.

This persistent turning of human nature is now the subject of various explanatory models. Pascal Boyer, for example, advances an argument for the permanence of a religious inclination that is grounded in sociology and evolutionary psychology. His *Religion Explained* challenges the positivist's assumption that belief in a Creative Presence could be set aside in the human future.¹ Andrew Newberg describes the ways in which the human brain appears "hard-wired" for spiritual and religious experiences in his work entitled *Why God Won't Go Away: Brain Science and the Biology of Belief*.² David Sloan Wilson, in *Darwin's Cathedral: Evolution, Religion, and the Nature of Society* argues from the evolutionary biological perspective of group selection that a human society is like a competitive organism in which religion is a biologically and culturally evolved adaptation that enables the society to function as a *communitas* or internally altruistic unit – an adaptation that includes the element of out-group hostility, making exhortations to universal love of all humanity without exception both necessary and challenging.³ Harold Koenig and colleagues, in their comprehensive *Oxford Handbook of Religion and Health*, rigorously critique the methodology of 1,200 separate scientific studies on the relationship between religion and health, rank them according to their reliability, and conclude that a sufficient number of very high quality studies allow for the generalization that

spirituality and religion contribute to psychological and physical flourishing.⁴ Dean Hamer, in the highly controversial *The God Gene: How Faith is Hardwired into Our Genes*, argues that spirituality and religion are so evolutionarily salutary that there is a behavioral genetic aspect to this deep human inclination.⁵ While views of human nature vary, especially with regard to what is essential or inessential to it, these scientific works demonstrate with varying degrees of success that SRI is very deeply engrained in human nature. This may explain why positivistic pronouncements of a new secular age never come true. The law of nature, which includes SRI, eventually buries its persecuting undertakers – whether in the Soviet Union or in China.

This growing scientific appreciation for the permanence of spirituality and religion in *Homo sapiens* does not imply that the alternative secular image of the human is entirely implausible, nor that it lacks thoughtful defenders or deserves respect. Within the wide spectrum of perspectives on human nature, however, no one can seriously deny that SRI is widely manifest and that the arguments made to encourage us to act contrary to this tendency have been relatively ineffective in the real world. The inclination appears too deep in human nature to be widely impeded by those who would wish to do so by philosophical argument. Indeed, one of the 20th centuries most celebrated atheist philosophers, Anthony Flew, acknowledged in December of 2004 that the facts of the cosmos logically presume a higher creative being.

Spirituality and religion are as significant as ever in human history, or more so, and take increasingly diverse forms. They appear inextinguishable. It can only be hoped that their beneficent manifestations will come to exclude all maleficent ones – a hope that pertains to *all* other forms of human expression. The great majority of human beings - although respectfully, not all - seem to want communion with the Creative Presence, however variously interpreted and symbolized, and their own creativity and sense of purpose are often dependent on this

communion. SRI is essential to human nature, but is generally most beneficial and good when linked with universal love.

SRI resonates with the classical idea of Homo religious. It does not have to rest on a set of absolutely incontrovertible scientific facts about human nature, but rather emerges from the weight of human experience and history. Epistemological appeal to experience, attentive to both the historical and the contemporary features of human expression and culture, is reasonably persuasive of an ineradicable spirituality often ensconced in the ritual, belief, and practice of formalized religion. Were spirituality and religion to disappear from the world, as Comte, Freud, Marx, and others long ago had predicted, the appeal to human experience and history would result in a different conclusion about human nature. But their positivist predictions have never become reality. Epistemological rootedness in human experience is essential to the Aristotelian tradition, and in this context, demands recognition of the perennial prevalence of religious expression in the narrative of human history.⁶

If human nature were devoid of SRI, we would not be inclined to ask questions of ultimate meaning and ultimate reality in a context that takes this Creative Presence into consideration, and the annals of human philosophical and theological thought would be filled with very different subject matter than they are. In this sense, the fact that we trouble to think so often and so deeply about the God question hints that on some existential level we intuit such a divine presence. Many people see about them the overwhelming beauty of the earth and of the universe, which inclines them to suppose that artistry involves a Creative Presence. St. Paul wrote that “Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Romans 1:20). We appear inclined to speculate ontologically, metaphysically, and theologically, and this is

what one would expect from a creature with an innate worshipful tendency. In moments of severe illness, for example, we seem widely inclined to ask questions like “How can a good God allow bad things to happen to good people?” The pervasiveness of such speculation across cultures and times hints at an essential human tendency rather than a purely cultural artifact, although culture is surely influential.

We do see periods in which certain intellectual circles set these sorts of speculations aside. But as Huston Smith argues, questions about ultimate reality and ultimate meaning are grounded in humanness and resist abolition:

Wherever people live, whenever they live, they find themselves faced with three inescapable problems: how to win food and shelter from their natural environment (the problem nature poses), how to get along with one another (the social problem), and how to relate themselves to the total scheme of things (the religious problem). If this third issue seems less important than the other two, we should remind ourselves that religious artifacts are the oldest that archeologists have discovered.⁷

Smith writes that religious world views include the sense that “human beings are *the less who have derived from the more*,”⁸ which means that they are not perceiving themselves as “*the more that has derived from the less*.”⁹ In our modern world, continues Smith, science has presumed to answer by denial all metaphysical or “Big Picture” spiritual questions.¹⁰ It has created an anti-metaphysical world in which even the philosophers “tend to assume that scientists are in a better position to see the whole of things than they themselves are.”¹¹ Smith describes a modern “tunnel” that attempts to suppress “Big Picture” thinking: the floor is scientism, the left wall is higher education, the roof is the media, and the right wall is the law. But the human rational inclination to raise metaphysical questions cannot be suppressed, argues Smith, and it now increasingly explodes through the tunnel. Indeed, considerable numbers of scientists are themselves now asking metaphysical questions.

2. SRI and Human Flourishing

Those who wish to deny the connection between SRI and flourishing make the common observation that religion is sometimes distorted through frenzied appeal to malicious human emotions, including hatred, arrogance, *thanatos*, insular tribalism, and a resistance to scientific progress. It is *true* the religion sometimes brings out the very best in human nature and sometimes the very worst, including mass suicide and terrorism. Hence the appeal of John Lennon's lines in "Imagine." Yet few of the critics of religion would wish to extend such critique to spirituality. Moreover, while the major world religions do not always achieve their ideals, they often successfully inculcate hospitality to the stranger, love for all humanity without exception, and characterize ultimate reality in terms of unlimited love.

The solution to the recurring problem of religion's ability to tap into violent emotions and out-group hatreds is not to be found in the erroneous Enlightenment myth that SRI can somehow be set aside as inessential, like taking off clothing before a shower. The only answer rests in challenging people of all faiths within the context of their particular sacred narratives to abide by the spiritual ideal of limitless love for all humanity. SRI is fundamentally enhancing of psychological well-being and moral progress when it is not held hostage by group loyalties that demonize outsiders, or by the malicious view that those who conceptualize God in ways that differ from "my" own should not be equally respected.

In 1932 anthropologist R.R. Marett first suggested that Homo sapiens would better be designated Homo religiosus.¹² Spiritual-religious concerns are present among the earliest evidences of human behavior and we know of no human societies over the entire course of history that are devoid of such concerns. Spiritual and religious human expression dates back to at least 60,000 B.C.E.,¹³ indicating that it can be respected for its staying power alone.

Whatever continuities exist between human beings and other advanced species, we alone pray and worship.

History, experience, and the very readiness to raise metaphysical questions at least point in the direction of a Creative Presence. *If human nature really is turned toward God like a flower toward the sun, one can intelligently surmise that this inclination arose evolutionarily in response to some objective and attracting feature of the universe that contributes significantly to human advantage.* While this is indeed a highly speculative transposition, moving us quickly into the area of metaphysical speculation on the nature of an God and ultimate reality, it is scientifically odd to think that complex inclinations (a) evolve without some real selective benefits to the species, or (b) without some objective referent.

Two analogies may be useful here. The God tendency would be like the turning of a sunflower. As the sun rises, the sunflower turns to the East, and as it journeys west across the sky the flower follows it. *The sunflower has evolved this way because it gets a flow of benefit from being sun-pointed.* So the spiritual instinct turns us toward the Creative Presence. This instinct would also be like is like the wick of a lamp. It can burn dimly or brightly by turning the wick down or up, and in some the flame can be extinguished. Yet the wick remains. Thus wrote St. Augustine in his *Confessions*, “Man is one of your creatures, Lord, and his instinct is to praise you” (Bk. I, 1). However forgetful of the Creative Presence, the instinct remains and memory can be rekindled. It is often rekindled in the context of group worship, replete with sacred symbols and rituals.¹⁴

Classical Natural Law

Central to this analysis is the classical natural law concept that SRI expression is the

outgrowth of an essential human propensity that is far from irrational, that is salutary, and that cannot be long inhibited without incidence of revolt or a generalized failure in individuals and society to most fully thrive. *This is not to suggest that the person in whom the religious impulse is inhibited cannot live a good and moral life - in some instances a life more laudable than those religious counterparts who manifest harmful absolutisms and destructive intolerance.*

Nevertheless, without wishing to deny the above ambiguity, I would concur with the words of John Hick, for the human being is “a religious animal,” and in its highest expression, this spirituality reorganizes the self’s priorities and elevates it.¹⁵

The ancient idea of natural law identifies those human “goods” (ends, pursuits, inclinations) without which human flourishing is improperly limited. As Leo Strauss argued, classical natural law began with the ideal of a good life defined as “life in accordance with the natural order of man’s being, the life that flows from a well-ordered or healthy soul.”¹⁶ “Human flourishing” is meant to render the Greek eudaimonia (usually translated as “happiness” but a better word would be “excellence) more accurately. Natural law makes two presuppositions: there is an ultimate end of human life (flourishing), and there is a greater-than-human lawgiver, whether that lawgiver be the providential order of the universe or God. Classically, communion with a Creative Presence has been central to the natural law notion of true flourishing, and the cosmos is understood as unfolding toward such communion as its highest purpose.

In order to confirm the existence of a natural law morality, one has only to look at the basic goods in which societies invest and around which institutions are established and structured. Hospitals, schools, housing, playgrounds, museums and concert halls, and places for worship come immediately to mind. These basic goods are universal. To better explicate the theory of natural law, I turn here to some of its modern interpreters.

One of the modern defenders of natural law ethics is John Finnis of Oxford University. What does he believe are the universal features of human well-being? The first of seven basic human goods, “corresponding to the drive for self-preservation, is the value of life.”¹⁷ He refers to medical schools, road safety laws, famine relief efforts, and the like as empirical evidence.

The universal transmission of life through procreation and the rearing of children also establishes the human good of life itself. The second human good is knowledge, pursued not just instrumentally, but for its own sake.¹⁸ While the noninstrumental pursuit of knowledge may reflect the ideals of an Oxford professor, knowledge for social and economic purposes is a universal human good. People need to take care of themselves and of others; to do so, they need some craft, trade, or other means of procuring necessities. A case can also be made for knowledge for its own sake, indicating the nonreducible feature of this human good. The third human good is play: “A certain sort of moralist analysing human goods may overlook this basic value, but an anthropologist will not fail to observe this large and irreducible element in human nature.”¹⁹ Is there a culture in which toys of some sort are unheard of, in which children play no games, in which some form of sport does not exist? A fourth human good is aesthetic experience. While many forms of play are occasions for aesthetic experience, Finnis argues that beauty is not an indispensable aspect of play; the experience of beauty need not involve one’s own activity. The fifth basic human good is sociability and friendship. A sixth good is practical reasonableness, “the basic good of being able to bring one’s own intelligence to bear effectively (in practical reasoning that issues in action) on the problems of choosing one’s actions and lifestyle and shaping one’s own character.”²⁰ This good includes the good of freedom. The final good is religion:

Misgivings may be aroused by the notion that one of the basic human values is the establishment and maintenance of proper relationships between oneself (and the orders one can create and maintain) and the divine. For there are, always, those who doubt or deny that the universal order-of-things has any origin beyond the “origins” known to the natural sciences...²¹

But Finnis argues persuasively that people do wish to bring their actions into harmony with “that transcendent other and its lasting order,” even if they struggle in this effort and cannot

ultimately achieve this harmony (as would be the case with Sartre).²² It is this dialectic between the imperfect world and the transcendent order that makes religion necessary and valuable in public life and in the public square.

The Contribution to Public Life

Religion in public life has been deemed by Rorty as a “conversation-stopper,” and sometimes it is. On the contrary, it is our most significant conversation-starter. On August 28, 1963, Martin Luther King stood before the Lincoln Memorial and spoke of “all God’s children” participating in the American dream:

When we let freedom ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of that old Negro spiritual, “Free at last! Free at last! Thank God almighty, we are free at last!”

This religious content was not just rhetoric for the sake of emotional engagement. As Richard Neuhaus writes, many public commentators ignored or trivialized the religious conviction underlying King’s words and works because, “In recent decades we have become accustomed to believe that of course America is a secular society. That, in the minds of many, is what is meant by the separation of church and state.”²³ When one announcer covering King’s memorial service described him as “the son of a minister,” he was reflecting the belief that religion “must be kept at one remove from the public square, that matters of public significance must be sanitized of religious particularity.”²⁴ Yet Dr. King had remarked, “They aren’t interested in the why of what we’re doing, only in the what of what we’re doing, and because they don’t understand the why they cannot understand the what.”²⁵ The point here is that Dr. King

believed in human freedom and justice not merely because these were his values; because these are, as he perceived and felt them, the values and purposes of the Creator of us all, King was willing to speak for them, to act on them, and ultimately to die for them. His entire world of thought and action was based on the notion of *agape* or unlimited love, including the tradition of nonviolent resistance that was passed onto him from his mentors.²⁶

The “why” giving rise to the “what” of which King spoke is nicely represented at the international level in the thought and life of Dag Hammarskjold. Here the relationship between the public servant and the inner religious self is well manifested. When he was killed in a plane crash over Africa in 1961, “the whole world knew that it had lost one of its most dedicated and invaluable public servants.”²⁷ As Henry P. Van Dusen continues, Hammarskjold’s leadership as Secretary General transformed the United Nations “from a forum of prolix and often ineffectual talk into an instrument of action by the Community of Nations for the safeguarding of peace and the furtherance of world order.”²⁸ Like Lincoln and King, his religious sensibilities (which were issued in the publication of his spiritual classic entitled Markings) and his remarkable political abilities matched exactly the needs of the hour. Hammarskjold wrote of his religious grounding in all that he did:

In the faith which is God’s marriage to the soul, you are one with God, and God is wholly in you, just as, for you, He is wholly in all you meet. With this faith, in prayer you descend into yourself to meet the Other, in the steadfastness and light of this union, alone before God, and that each of your acts is an act of creation, conscious because you are a human being with human responsibilities, but governed, nevertheless, by the power beyond human consciousness which has created man.²⁹

Hammarskjold was another of the many truly great public servants who, with tremendous

statesmanship born of a desire to be effective for an urgent purpose higher than his own, did so much for so many. His sense of spiritual calling in public life separated him from the despised political opportunist.

Ronald F. Thiemann writes that “Religious voices should be welcomed into the pluralistic conversation of democracy as long as they agree to abide by the fundamental values of this republic: a commitment to freedom, equality, and mutual respect.”³⁰ Throughout American history, the religious convictions of the American people have shaped and enhanced social changes. Lincoln brought his religious convictions about human equality directly into his public rhetoric and actions. Rev. King and Rabbi Abraham Joshua Heschel publicly addressed the problem of racism on the basis of Christian and Jewish ethical traditions. Working within the boundaries of respect, pluralism, and respect for the views of others, religious people are an integral part of moral progress in countless areas of public life. As Stephen L. Carter points out in his Massey Lectures at Harvard University, *a pronounced feature of the religious voice is its willingness to be somewhat subversive of the reigning moral and political assumptions of the day in order to achieve progress.*³¹ Carter writes,

Our most famous progressive examples of this subversive aspect of the religions are the abolitionist movement and the civil rights movement, both of which were largely inspired by the shared meanings of religious communities that were sharply different from the meanings that the larger society in those days proposed; both of which changed the nation quite radically for the better; and both of which give the lie to the constitutional canard that there is something wrong, or even something suspicious, about religious argument in American political life.³²

So while religion should promote civility in public discourse and political debate, *it would be unfortunate if it became too civilized to assert a prophetic voice against the power of injustice.*

One of Stephen L. Carter's most useful contributions in the academic conversation about the nature of discourse in the public square is his discussion of civility.³³ He defends the place of religious argument in public debate, and of civility in such debate between those who differ. He laments the loss of civility in public debate and politics, and sees religion as the key to its reconstruction:

The key to reconstructing civility, I shall argue, is for all of us to learn anew the virtue of acting with love toward our neighbors. Love of neighbor has long been a tenet of Judaism and Christianity, and a revival of civility in America will require a revival of all that is best in religion as a force in our public life. Only religion possesses the majesty, the power, and the sacred language to teach all of us, the religious and the secular, the genuine appreciation for each other on which a successful civility must rest.³⁴

His general argument is that secularists have *not* done well over the last decade in creating an atmosphere of political civility, and that any hope for a rebirth of civility will begin with the purposeful commitment of religious participants to the principle of neighbor love

Perhaps it would be useful to provide a context in which SRI is clearly associated with human flourishing. This is often evident in the relationship between SRI and benevolent love within the community of a shared humanity.

3. Salutary SRI and Exceptionless ("Unlimited") Love

The great and lasting religious traditions of the world do in various symbolic ways associate the Creative Presence with *unlimited love*, a term that I borrow from the writings of Sir John Templeton, and by which he means "total constant love for every person with no exception."³⁵ Reflection on the human condition suggests strongly that unlimited love is not a

human possibility, nor has it ever been so. Yet some exemplary persons do seem to manifest degrees of such unlimited love through their experiences of participation in the Creative Presence toward which we are all to some extent inclined.

Unlimited love is resonant with the idea of *agape*, an ancient Greek word that describes an unselfish, warm, and accepting form of love that was appropriated by early Christianity. Judaism, for example, in Psalm 119, speaks of the *hesed* or “steadfast love” of God. Buddhism speaks of *karuna*, meaning compassionate love. One finds rough equivalents of the ideal of divine unlimited love across the major spiritual and religious traditions. Moreover, the consensus between these traditions is that in various ways that need to be better understood, human beings can connect with this source of love and in this way be elevated. Exactly how to best harness the power of unlimited love deserves further research and study.

What is it, then, toward which Homo religiosus is inclined? Toward a higher Creative Presence in the universe that is characterized by an abiding, personal, and affective affirmation of the value of all of our lives. By participating to various degrees in this Creative Presence, we too can affirm the value and even sacredness of the existence of all others, leading to expressions of unlimited love in compassion, care, communion, and forgiveness. We share in a divine love that acknowledges for all others their absolutely full significance that, because of egoism, we otherwise acknowledge only for ourselves. This migration at the center of our being toward all others in their full and equal value is the core element in unlimited love, and it is the fruit of spiritual and religious experience through which communion with a Creative Presence brings such love into the world. For the vast majority of us who only participate in unlimited love to some very small extent, the fact that such love is a perceived reality in the universe provides immense solace and comfort.

Those who freely shape their lives around the ideal of divine unlimited love, as manifested in compassion, care, forgiveness, and justice, are as much citizens of the republic as those who shape their lives around other experiences, beliefs, and values. Far from being menaces to the commonweal, such persons are more likely the salt of the earth, and should be

free to contribute to the human good across all the domains of public and private life.

4. Core Scientific Questions

Let us repeat the core scientific questions, then, regarding SRI and human flourishing, in the context of the above discussion:

**How does spiritual and religious experience enhance the human capacity for a life of unlimited “exceptionless” love?*

**What is the relationship between perceptions of perfect divine love and expanded love in the life of the individual and across a society?*

**How do religious rituals and practices at their best increase the total amount of love energy in society and in the world?*

Historically, William James and Pitirim Sorokin pioneered preliminary work on these questions in *The Varieties of Religious Experience* and in *The Ways and Power of Love*, respectively. In general, the dialogue between SRI, unlimited love, and the science of human flourishing did not develop beyond Sorokin. One exception is the humanistic psychology of the 1950s, with such thinkers as Fromm, Maslow and Frankl.

What follows this general thematic introduction is an extended annotated bibliography on SRI, divine unlimited love, and human flourishing. This annotated bibliography focuses on the social science of SRI in relation to universal altruism and unlimited love. It was prepared

with the generous assistance of Dr. Byron Johnson and his colleagues, Lia Fantuzzo, and Marc Siegel, in consultation with Dr. Post. My hope is that it will allow researchers to be fully informed in this area of research. I wish to acknowledge that this material appeared in S.G. Post, B. Johnson, M.E. McCullough, and J. P. Schloss, eds., *Research on Altruism & Love: An Annotated Bibliography of Major Studies in Psychology, Sociology, Evolutionary Biology & Theology* (Templeton Foundation Press, 2003). The reader will find this volume as a whole quite helpful.

ANNOTATED BIBLIOGRAPHY: SRI, SOCIOLOGY, HUMAN

FLOURISHING AND UNLIMITED LOVE

Byron Johnson and his colleagues, Lia Fantuzzo, and Marc Siegel

Some would argue that the ills of contemporary life are largely traceable to a deficiency of altruistic behavior. Greed and the self-seeking nature of consumer culture are considered responsible for the deterioration of social bonds that once kept life more humane. Americans from across the ideological spectrum have argued for the significance of civil society as an overlooked, yet integral, part of a functioning, healthy republic. As concerns about the level of civility and social capital in this country have grown, scholars have become increasingly interested in unraveling the very ingredients that define and produce civility and social capital.

Many with an interest in civil society have been particularly interested in the question of what role religious institutions and spiritually motivated volunteers may play in countering the effects of self-serving and narcissistic behavior, thereby contributing to a more civil society in which altruistic behavior and other-directed love are more commonplace. So, is there published

research that documents the degree to which religious institutions or faith-based organizations may or may not be more effective than their secular or governmental counterparts in addressing various social problems?

Faith-based organizations such as the Salvation Army, Catholic Charities, Lutheran Social Services, Habitat for Humanity, Prison Fellowship, and Teen Challenge provide many altruistic and diverse social services such as counseling for depression, offender rehabilitation programs for youths and adults, drug treatment, shelter, housing rehab, child-care centers, after school programs, literacy, mentoring to at-risk youth, and welfare-to-work. A recent examination of faith-based child-care providers, for example, reveals that approximately one of every six child-care centers is housed in a religious facility.¹ Many of these social services are provided by volunteers to the most needy in society.

Faith-based organizations representing a variety of religious traditions continue to provide a great deal of social services to many of the most needy in society in some of the otherwise most neglected communities. But from a social science perspective, we don't know much about the variables that influence a person's decision to become a volunteer in the first place, as well as the factors that help mobilize and sustain so many volunteers. What do we know about the altruistic work of religious or spiritually motivated workers and volunteers to combat anti-social and egotistical behavior on the one hand, and to promote pro-social or conventional behavior on the other hand? What is the extent of other-directed love dispensed by faith based organizations? Does the potential for altruism or unlimited love exist in all people?

But what is the scope of the published research that examines the antecedents and consequences of possible linkages between altruistic behavior and other-directed or selfless acts?

What factors motivate volunteers? Are other directed virtues learned? Can we determine through research the factors that predispose individuals and groups to altruistic behavior? Perhaps more importantly, what factors strengthen (or diminish) individual and group commitments to volunteerism over time? What are the experiences of those who commonly provide self-sacrificial acts and what makes it possible to sustain such altruistic behavior? For example, is one's inclination or tendency toward altruistic behavior a function of maturation in a developmental sense during the life course? What drives the motivation toward gratitude, selfless, and empathic tendencies. In order to answer these questions, we conducted a systematic search of the relevant research literature from a number of different disciplinary perspectives. In short, the research reviewed below is woefully underdeveloped. We don't have empirically informed and thoughtful answers to many of these questions. As the annotated bibliography to follow will show, sociological studies of these issues are quite uncommon. There is, of course, no excuse for this oversight. However, the opportunity for conducting important social science research to address these questions is obvious. In addition to private funding, the federal government is now openly soliciting proposals for funded research that is theoretically and methodologically sophisticated. This work will certainly yield empirical insights to the long neglected questions and issues raised earlier. This increased funding should create a wave of new and exciting research which should necessitate the need for completing a new annotated bibliography within the next five years.

1. Methodology for Completing the Annotated Bibliography

In order to exhaustively annotate published research relating both spirituality and

¹ "Unlevel Playing Field." Report prepared by the White House Office of Faith-Based and Community Initiatives, August 2001.

unlimited love in the discipline of sociology and the social sciences, we first analyzed the databases of the University of Pennsylvania Library. The Penn library features numerous databases in seventy-six areas of interest. Of those seventy-six, we deemed five relevant for our research; those being *philosophy, political science, religious studies, sociology* and *urban studies*. Those five interest areas then contained a total of 300 databases. Upon thorough examination, we chose the best 25 databases to search all the probable synonyms of spirituality and unlimited love. Within each database, all the permutations and combinations of the following two sets of synonyms were searched in order to determine every available journal article on the proposed research subject:

<i>Religion</i>	<i>Altruism</i>
<i>Spirituality</i>	<i>Empathy</i>
<i>Faith</i>	<i>Compassion</i>
<i>Church</i>	<i>Volunteerism</i>
<i>Worship</i>	<i>Selfless</i>
<i>Divinity</i>	<i>Generosity</i>
<i>Sacred</i>	<i>Benevolence</i>
<i>Theology</i>	<i>Charity</i>
<i>God</i>	<i>Humanitarian</i>
<i>Creed</i>	<i>Philanthropy</i>
<i>Beliefs</i>	<i>Unselfish</i>
<i>Dogma</i>	<i>Kindness</i>
<i>Mysticism</i>	<i>Civic Engagement</i>

Each database contained unusually large amounts of hits as indicated in the table below. We then skimmed each of the results to determine which were primary research materials with at least a partial focus on unlimited love and other directed behavior. The entire journal articles were then located, copied, read, and summarized according to the following guidelines. Each summary was to include a *title* at the top followed by the *source* of the journal publication, *objective* of the study, who or what were the *subjects* of the study, what research *methods* were utilized, what were the *results* and finally what, if any, *conclusions* did the author draw.

<u>Subject Field</u>	<u>Database</u>
Philosophy	Philosopher's Index
	POIESIS: Philosophy Online Serials
	JSTOR
Political Science	International Political Science Abstracts
	ICPSR
	Left Index
	Sage Urban Studies Abstracts
Religious Studies	ATLA Serials Collection
	ARDA – American Religion Data Archive
	Religious & Theological Abstracts

Sociology

Sociological Abstracts

International Bibliography of the Social Sciences

Social Services Abstracts

Francis

UNESBIB

ARDA – American Religion Data Archive

Periodicals Contents Index

Urban Studies

ISI citation Indexes

PAIS International

Academic Index

Dissertation Abstracts

ERIC

LexisNexis Academic

Social Science Research Network

Other

OneNet

After concluding the summaries of the journal articles, we then examined the bibliographies of each of the articles to track down the remaining relevant research. Additional published research that was deemed an object of our focus was then summarized in the same method as detailed above.

2. Bibliographical Items

Title: And Thy Neighbor as Thyself: Self-Esteem and Faith in People as Correlates of Religiosity and Family Solidarity Among Middletown High School Students

Source: Journal for the Scientific Study of Religion: 22 (2): 132-144 (1983).

Authors: Howard M. Bahr and Thomas K. Martin

Objective: To examine the relationship between religiosity and one's self esteem. Historically, as recently as in 1979, the scientific studies of one's self-esteem were explored without considering any religious variables. The prevailing sentiment on religious effect on one's self-esteem is that it has a positive effect.

Subjects: There were 1,673 high school students surveyed. The subjects were randomly picked. However, the actual number tested was only 500 students since there had existed varying types of the instrument.

Methods: The randomly chosen high school students were surveyed in 1977. The survey was a replicate of the 1920s survey that Robert and Helen Lynd conducted in Middletown as a part of the Middletown III project. There were three types of the survey, but each survey was eight pages long. The bulk of the survey asked about family background, school life, and occupational aspirations. The teachers distributed the surveys and the students had 50 minutes to complete. However, not all of the students had the full 50 minutes and thus some did not finish the survey. Out of 4,000 students 1,673 students completed the survey. However, because there were three versions of the survey, only 500 students whose surveys were the same were used in this study. Independent variables consisted of parental status, education and occupation; church attendance,

religiosity preference, evangelism; and school achievement, leadership activity and grades.

Dependent variables, which were also composite, consisted of self-esteem and faith in people.

The variables and sub-variables were sifted through in order to accurately group the variables into sets. The final variables were grouped into two categories. One set included parental socioeconomic status and parent-child solidarity, and the other included student's leadership activity, high school grades, church attendance, and evangelicalism.

Results: With all other variables held constant, the study found that there was no relationship between church attendance and self-esteem. However, there is a substantial relationship between church attendance and faith in a person. Self-esteem is most positively related to high school grades and leader activities. Overall, church attendance and parental socioeconomic status are found to affect one's perception of others, not one's self-esteem.

Conclusion: This study seems to deny the proposition that there exists a positive relationship between religiosity and self-esteem. It seems that evangelicalism or church attendance is poor variables for predicting one's self-esteem. However, it may be that other variables, such as devotion or beliefs may have stronger ties to self-esteem. The question of whether or not if religion makes a difference is unclear from this study.

Title: Reconsidering Intrinsic Religion as a Source of Universal Compassion

Authors: Rodney L. Basset, David Baldwin, Julie Tammara, Danalyn Mackmer, Chantelle Mundig, Andrew Wareing and Doni Tschorke

Source: Journal of Psychology and Theology 30 (2): 131-143 (Summer 2002).

Objective: To examine the question of whether Christians can accept homosexuals while simultaneously regarding the homosexual act as a sin. The question was referred to in this article,

as “are Christians able to love the sinner but hate the sin”.

Subjects: Participants in this study were recruited out of psychology classes from small Christian liberal arts colleges spanning two semesters.

Methods: Participants were first given a questionnaire regarding Christian attitudes toward gays and lesbians. The first part of the survey was completed by participants outside of class and returned at a later class period. The questionnaire included typical demographics as well as data on the extent of their Christian affiliation. The survey attempted to discern how comfortable students were in everyday and religious situations with gay or lesbian persons. There were four types of homosexuals that were placed in these hypothetical situations: a non-Christian celibate homosexual, a Christian celibate homosexual, a non-Christian sexually practicing homosexual in a committed relationship, and a Christian sexually practicing homosexual in a committed relationship. A level of comfort was gauged on a 5-point scale. Social Desirability was also judged on a 5-point scale. The study utilized a voluntary role-play situation where participants were placed in a hypothetical situation with another person portraying a fictional role. Situations dealt with having to decide whether to loan \$30 to: (a) a sexually practicing gay/lesbian using the money to attend a gay pride rally, (b) a gay/lesbian person using the \$30 to visit their grandparents, (c) a celibate homosexual using the \$30 to visit their grandparents, (d) a heterosexual using the money to visit their grandparents. All of this was to determine the social desirability and level of comfort that Christians had with homosexuals.

Results: Participants who clearly affirmed their intrinsic faith accepted the homosexuals regardless of the homosexuals’ actions. Participants who affirmed their extrinsic social faith rejected homosexuals. Participants decided to loan \$30 to the following people with the indicated probabilities: (a) non-gay person visiting their grandparents, .54, (b) the gay/celibate person

visiting their grandparents, .42, (c) gay/practicing visiting their grandparent, .40, and (d) gay/practicing attending a gay pride rally, .31.

Conclusion: The data shows that “high intrinsic Christians” do not distinguish between or accept gay behavior and gay persons. It was interesting to the authors that acceptance of homosexuals increased the second semester as opposed to the first. The authors concluded that the Christian liberal arts colleges that were studied had a more tolerant attitude towards homosexuals than did incoming Christian freshman. Overall, the study shows that many Christians were able to accept homosexuals and still believe homosexuality to be a sin.

(In the following six studies, using the term religion as a quest, C. Daniel Batson describes those persons who constantly question their religion and faith and the role it plays in their lives. They see the constant contradictions and hardships in their daily routines as opportunities to doubt and ask “why.” As previously determined by Allport, Batson also qualifies two other dimensions to religious involvement: one lying under the heading of extrinsic, means orientation to religion and the other under intrinsic, end religion. Intrinsic religion “is oriented toward a unification of being, takes seriously the commandment of brotherhood, and strives to transcend all self-centered needs.” (Allport 1966:455). Those intrinsic believers see religion as an end in itself. On the other hand, extrinsic believers see religion as a means to an end. Extrinsic, means orientation to religion “is strictly utilitarian: useful for the self in granting safety, social standing, solace, and endorsement for one’s chosen way of life.” (Allport 1966:455))

Title: Religion as Pro-social: Agent or Double Agent?

Author: C. Daniel Batson

Source: Journal for the Scientific Study of Religion 15 (1): 29-45 (1976).

Objective: To determine if three dimensional models of religion are necessary in order to demonstrate once and for all if religion promotes pro-social behavior.

Subjects: In study #1, 42 students at Princeton Theological Seminary originally completed a number of questionnaires for which they were paid \$2 per questionnaire. In study #2 40 Princeton Theological Seminary Students completed the six religious orientation scales. In study

#3, the final study, the authors tried to replicate the 2nd study with a different population in a different helping situation. In this one 15 undergraduates either involved in the evangelicals or the social service group participated in a follow up on how they persons help each other.

Methods: Study #1 subjects completed the six religious orientation scales. The five scales to measure prejudice were also used to develop a comparison study. Study # 2 subjects completed the six religious orientation scales. They then were subjects of a study to measure their likelihood of offering help and what type of help they'd offer in different situations. Study # 3 subjects were given hypothetical situations in order to determine when they'd indicate if they felt persons in each of six situations were to blame for the situation or if it lied in the circumstances.

Results: Study #1: The seminary students appeared completely free from prejudice. However, perhaps they simply knew what the socially acceptable answers would be. The results did not help by any means in determining how the three religious orientations regard prejudice. Study #2: Forty percent of the students stopped to offer aid. However, there were none of the three religious orientations or six religiosity scales predicted whether one would stop. Coding of the data allowed the researchers to determine that those who normally stopped to help scored lower on the Interactional scale and the Religion as Quest measurement but more often than not, scored big on the Doctrinal Orthodoxy scale than those who did not help very often. Study #3: As in study 2, those who felt the problem was the persons own fault scored higher on the Religion as Quest scale and higher on the Religion as End as those who felt the situation was out of the person's control.

Conclusion: Based on this research it appears that using religion as an end creates very different results than if it's using religion as a quest. Thus, two-dimensional studies that have lumped these two together are inadequate and researchers in the future must take this claim into account

in order to produce effective studies.

Title: And Who Is My Neighbor?" II: Quest Religion as a Source of Universal Compassion

Authors: C. Daniel Batson, Scott Eidelman, Seanna Higley and Sarah Russell

Source: Journal for the Scientific Study of Religion 40 (1): 39-50 (2001).

Objective: To examine whether those who see religion as a quest (open-ended, questioning approach to religion) are less likely to help a person if that person does not exhibit the values of open-mindedness and tolerance, and if so, whether it is directed at the person or toward the behavior.

Subjects: 60 undergraduate women enrolled in introductory psychology at the University of Kansas. All of them were of Christian background, and all responded with at least a 4 on a level of interest of religion ranging from 1 to 9. Ten additional students who reported little or no interest in religion were not included in the sample, and two more were excluded and replaced post-debriefing.

Methods: This procedure was closely modeled after the original "And Who Is My Neighbor..." study conducted by Batson in 1999. The subjects were given an opportunity to help another student's ("Amy") chances of winning a \$30 gift certificate by performing simple digit-circling tasks. The subjects were divided evenly into three groups based on "Amy's" level of tolerance/intolerance which were made clear by the letter from "Amy" asking the subjects to participate in the rally: (1) "Amy" was not intolerant of homosexuals and was planning to use the money for her grandparents, (2) "Amy" was intolerant of homosexuals and was planning to use the money for her grandparents, (3) "Amy" was intolerant of homosexuals and was planning to use the money for an anti-gay rally. Questions showing Allport and Ross's (1967) Extrinsic and Intrinsic scales

and questions about reasons for helping the intolerant ones less were also included.

Results: The manipulations within the experiment were effective. The results suggested that the subjects exhibited more resistance in helping someone who is intolerant of gays, especially if the person was going to promote intolerance in an anti-gay rally. Those who scored low on the Quest scale were considerably less willing to help someone who is intolerant than those who scored above the median on the Quest scale. There were no significant differences between those who scored high on the Extrinsic scale between helping those who were gay and those who were not; they were as likely to help when doing so promoted homosexuality as when it did not. They were however less willing to help someone who is intolerant and those who scored lower on the scale. Only one person, however, said that she helped “Amy” less because she disapproved of what “Amy” planned to do with the money.

Conclusion: Participants in this study who scored high on the Quest scale were much less likely to help someone who is intolerant if the person intended to use the money for a rally. This suggests that those who score high on the Quest scale disapprove of the action, not of the person’s beliefs. For those who scored high on the intrinsic scales, it was found that even their compassion was circumscribed. The source of tolerance by those with high scores on the Quest scale is yet unclear, but the authors suspect it is a matter of perception, not emotion. It is also unclear and unlikely that the tolerance is limitless among those of quest religion. It remains to be said what it means to be intolerant of intolerance.

Title: Goal-Relevant Cognitions Associated with Helping by Individuals High on Intrinsic, End Religion

Authors: C. Daniel Batson and Janine Flory

Source: Journal for the Scientific Study of Religion 29 (3): 346-360 (1990).

Objective: To determine whether intrinsic, end religion – religion that is holistic internally for the individual, emphasizes brotherhood, and strives for transcendence from egoism – produces altruism for the sake of self-gratification or altruism due to the genuine desire to help those in need.

Subjects: 38 undergraduate women enrolled in introductory psychology at the University of Kansas who participated to fulfill a part of a course requirement. All of them were of Christian background (26 Protestant, 11 Catholic, and 1 non-denominational), and all responded with at least a 4 on a level of interest of religion ranging from 1 to 9. Individual students who reported little or no interest in religion (approximately 15% of the sample) were not included in the sample, and two more were excluded pre-analysis.

Methods: Subjects were first given a survey along with several hundred other introductory psychology students in order to measure their religiosity according to Extrinsic and Intrinsic scales (Allport, Ross 1967) and External, Internal, Interaction, and Orthodoxy scales (Batson 1976). Two to six weeks later, these women were called back to participate in a study that they were unaware has anything to do with religion. They were then individually given one of four randomly chosen Stroop card sets containing victim-relevant words, reward-relevant words, punish-relevant words, and neutral words to test for latency in the cognition period of saliency of implied meanings for the words after learning of “Katie’s” need for help.

Results: Scores on the six scales measuring religious orientation were interpreted to produce three components: religions as a means, religion as an end, and religion as a quest. Subjects perceived “Katie’s” need as being significant ($M = 8.39$ on the 9-point scale). There were weak

correlations between religious orientation and the amount of help subjects offered “Katie.” After adjusting for individual variances in latency, the same procedure was applied as in Batson’s 1988 study questioning whether intrinsic religion evokes altruistic motivation. Judging from the correlations for high scorers on the End component, it seemed that high scorers indeed were motivated by egoistic goals rather than selfless goals. For those high scorers on the End component who had intended not to help, there was a higher level of the saliency of guilt and shame.

Conclusion: This study supports the conclusions made in previous studies by Batson. An alternative explanation for the high correlation of high scorers on the End component and egoistic altruism may be that these subjects exhibited more latency because they took altruism more seriously and approached it more thoughtfully, but two pieces of evidence make this explanation unlikely. Instead, it seems likely that those of intrinsic, end religious beliefs are altruistic because of social or self-rewards, not selflessness.

Title: And Who Is My Neighbor?: Intrinsic Religion as a Source of Universal Compassion

Authors: C. Daniel Batson, Randy B. Floyd, Julie M. Meyer and Alana L. Winner

Source: Journal for the Scientific Study of Religion 38 (4): 445-457 (1999).

Objective: To determine if a person who is intrinsically religious is less likely to help a person whose actions violate his or her own values. Additionally, this study attempts to demonstrate when there’s an antipathy, if it’s directed at the actions or the person.

Subjects: 90 undergraduate introductory psychology students at the University of Kansas participated in this study. 30 of them were men, 60 were women. All were of a Christian background with 38 Protestant, 36 Catholic and 16 with no specific denomination. All claimed

to have at least a moderate interest in religion and all received credit toward a course requirement.

Methods: 10 men and 20 women were randomly assigned to each of three experimental conditions. Each participant was first left alone to read a written introduction explaining that this was a study where they were the discloser recipient, and that their decisions would lead to a discloser having a chance to win a \$30 gift certificate or another student having that chance. They were then given an initial note in which the discloser wrote something personal. For one group it said he or she was gay. For the other group, it did not. They were then given a questionnaire to ask how similar they think that person is to them. Participants were then given a second note that stated what the discloser would do with the money if he or she won. For one group it said the discloser would use it to get to a gay pride rally in San Francisco. For the other group, it said the discloser would use it to visit their grandparents in Santa Fe. Respondents then had a choice of answering questions on Task A or Task B or both to determine who would get the opportunity to win a \$30 gift certificate. Finally, participants were given a questionnaire that asked why they divided their time as they did and another questionnaire to determine their religious orientation. Upon completion, participants were carefully debriefed.

Results: Those in the not-gay/grandparents condition answered questions indicating that they thought the discloser was much more similar to them than did those in the gay/grandparents condition. Those who scored high on the intrinsic scale were less willing to help the gay discloser simply because he or she was gay, not because they didn't want to promote homosexuality. Those who scored low on the intrinsic scale were very willing to help the gay discloser so long as it did not promote homosexuality. Those scoring high on the extrinsic scale tended to help the gay discloser less than they helped the non-gay discloser no matter how they

were going to use the money. Those scoring low on the extrinsic scale helped the gay/rally condition less than either the not-gay/grandparents or gay/grandparents conditions. The reasoning for why respondents chose to perform Task A and B as they did was 49 claimed to know something about the discloser and need, 31 wanted to be fair 9 gave some other reason such as losing track of time and 1 said he or she disapproved of homosexuality.

Conclusion: There are certain limitations to the study, and it is difficult to make generalizations. First, the recipient out-group was constructed intentionally in opposition to traditional values. Additionally, even those with a high level of intrinsic religiosity showed a willingness to help the gay recipients. However, there is no evidence that intrinsic religion leads to a universal compassion for others. The opposite was in fact demonstrated in this study. Those devout, religious persons not only averted promoting homosexuality but also denied helping a homosexual in many instances even when the recipient was just trying to reach his or her grandparents.

Title: Religious Orientation and Helping Behavior: Responding to One's Own or to the Victim's Needs?

Authors: C. Daniel Batson and Rebecca A. Gray

Source: Journal of Personality and Social Psychology 40 (3): 511-520 (1981).

Objective: This study aims to examine the relationship between religious orientation and helping behavior. It was previously hypothesized that people with different religious orientations display distinct helping behavior. Those with an intrinsic end to religion respond to their own internalized needs to help victims, whereas those who are religious as an open-ended quest respond to the expressed needs of the victims.

Subjects: 60 female undergraduate students from the University of Kansas who (1) were taking introductory psychology classes and (2) conveyed interest in religion took part in this study. 34 of these students were Protestants, 20 were Catholic and the remaining 6 had no religious affiliation.

Methods: The participants were first asked to complete a questionnaire in order to determine their religious orientation. 1 to 6 weeks after completing the questionnaire, they were asked to participate in another study. In this experiment, each student communicated with another female student (who was actually a fictional confederate) through written notes. The confederate either indicated that she was seeking help or that she did want to receive help because she wanted to resolve her problems by herself.

Results: The results of the study were, in general, consistent with the hypotheses. What drove individuals with an intrinsic end orientation to religion was their internalized need to be helpful. These individuals offered to help whether or not the victim explicitly requested help. Individuals with quest orientation to religion were driven by their motivation to meet the expressed needs of the victims; help was offered to the victim when she asked for it, but was not offered when she did not explicitly express her needs.

Conclusion: It should be noted that this study did not actually evaluate the motivation of the participants' response to the fictional confederate. Therefore it cannot be concluded that the participants scoring higher on the end factor were motivated by their personal need to help others. This relationship is merely suggested through indirect evidence – there was a positive correlation between the score on the end orientation and self-evaluated of helpfulness and concern. Furthermore, this study does not examine whether being religious influences one's responsiveness to the needs of others since it does not compare the results with a non-religious

group. This research merely determines how different ways of being religious affect responsiveness.

Title: Social Desirability, Religious Orientation, and Racial Prejudice

Authors: C. Daniel Batson, Stephen J. Naifeh and Suzanne Pate

Source: Journal for the Scientific Study of Religion 17 (1): 31-41 (1978).

Objective: To evaluate the influence of social desirability on the relationship between religion and prejudice. More specifically, the research investigates the previously suggested proposition that the negative correlation between intrinsic religion and racial prejudice is the product of the positive relationship between intrinsic religion and social desirability.

Subject: 51 white undergraduate students interested in religion took part in this research. The gender ratio was 20 male to 31 female.

Method: In order to measure the religious orientation of the participants, they were asked to fill out a questionnaire that consisted of 6 religious orientation scales. They were also asked to complete the Marlowe-Crowne Social Desirability Scale and the Anti-Negro scale to measure social desirability and racial prejudice respectively. In addition to the standard questionnaire, racial prejudice was also measured under behavioral consequence conditions. Subjects were told that an in-depth interview would be conducted about their views on religion. They were given descriptions of a number of interviewers and attached to each information sheet was the photograph of the interviewer. From the photographs, the participants could see if the interviewer was white or black. The students indicated on a scale of 1 (not at all) to 9 (definitely) how much they would like to be interviewed by each interviewer. These numbers were analyzed and used for a racial prejudice index. In the final step of this study, a combined

index of prejudice was constructed using psychometric and behavioral controls.

Results: When controlling for social desirability, the negative correlation diminishes between intrinsic religion and racial prejudice as measured by the survey. However, the results are different when the measure was behavioral, measured by the respondent selecting the interviewer. The Religion as End component correlated positively with prejudice. The Means and End components did not differ in their relationship to prejudice when using the behavioral measure. The Quest component however, did correlate negatively with prejudice measured both by survey, and by behavior.

Conclusion: The results suggest that social desirability could be creating the previously reported relationship between intrinsic orientation to religion and prejudice. Where as before the relationship was explained that intrinsic religion lowers levels of enmity, contempt and bigotry, this study concludes that it is equally plausible that intrinsic religion has a relationship with a desire to present oneself as righteous. However, there are possible alternative explanations. First, it is possible that the Social Desirability scale was not actually measuring social desirability, and thus the conclusions are based on the incorrect variables. Secondly, it could simply be that those who scale higher on the Social Desirability scale simply truly exhibit more socially desirable traits.

Title: Being Religious and Being Altruistic: A Study of College Service Volunteers

Author: Frank M. Bernt

Source: Personality and Individual Differences 10 (6): 663-669 (1989).

Objective: To examine the difference between extrinsic, intrinsic and Quest oriented religious orientation among college students who are volunteers in service work and those who are not.

Subjects: 245 college students (90% Catholic) from the ages of 22 to 25 were surveyed. 178

participants were juniors and seniors from four Catholic universities, and 88 applicants to the Jesuit Volunteer Corps (JVC) were invited to participate in the study, with a yield of 73%. The sample represented a variety of socioeconomic background and college majors.

Methods: Participants were surveyed via a questionnaire containing items examining the Extrinsic and intrinsic Scales as performed by Allport and Ross in their study, “Personal Religious Orientation and Prejudice” and the Quest scale as performed by Batson in his study entitled “Religion as pro-social: agent or double agent?” The scales in the study were shorter than Allport and Ross’, but studies have shown that shorter scales are just as effective. The participants’ age, gender, religious affiliation, major, and academic performance were also gathered via the questionnaire. The undergraduate sample completed the questionnaires in the classrooms during the spring semester, and surveys were mailed to the JVC applicants.

Results: The comparisons within the undergraduate sample regarding the three scales proved to be inconclusive. It was, however, found that those planning to join a service organization after college scored higher on the Quest scale and lower on the extrinsic scale than those who had no such intentions.

Conclusion: It was shown that respondents scoring higher on the intrinsic scales did not exhibit a higher willingness to participate in service work in JVC after college. On the other hand, although it may be true that the same acts of altruism can be done with very different motivations, this does not mean that those who scored higher on the extrinsic scales, for example are not as genuinely helpful as the others. They may find different outlets of their altruistic expressions, and the lack of an established relationship between religion and altruism may be due to the failure of contemporary researchers to account for such a variance. The Quest scale was found to exhibit the shortcomings mentioned in Spilka’s “Forms and measures of personal faith:

questions, correlates and distinctions.” Perhaps a refinement of the scale should be considered. Because of the nature of the sample – individuals ranging from 22-25 years of age – it may have been that the results were somewhat skewed, as many may not exhibit the “mature religiousness” of Intrinsic religiousness that they may eventually exhibit later in their lives.

Title: Comparing the Community Involvement of Black and White Congregations

Authors: Mark Chaves and Lynn M. Higgins

Source: Journal for the Scientific Study of Religion 31 (4): 425-440 (1992).

Objective: To explore the differences in non-religious community activity by white and black congregations, specifically, to investigate the changes in community involvement of black churches.

Subjects: Data set collected in 1988 by Gallup using a sample of 1862 religious congregations that answered an initial telephone survey followed by a more extensive mailed questionnaire was used for this study. The sample made up a nationally representative group.

Methods: An initial telephone survey was used to gain basic information about the congregations, and a follow up survey was then mailed. Race was the primary independent variable in the study. Black congregations were defined as those with over 80% black membership, and white congregations were those with over 80% white membership. More mixed congregations, or those that were predominantly Hispanic or Asian were eliminated from the study. The survey also asked about a number of non-religious activities. Another scale was created that included four items that focused on non-religious work that involved helping underprivileged sectors of society, and civil rights work.

Results: Overall, there was little difference in the non-religious activities black and white

churches engaged in. However, when looking more specifically at activities involving helping underprivileged sectors, black churches were significantly more active than white churches. The data also controls for other various factors that theoretically could have impacted the results. The differences are not a result of size differences, urban versus rural locations or southern versus northern locations. Even controlling for revenue does not eliminate the effect of race. Age is much less a factor for activity in white congregations than black congregations.

Conclusion: The data gathered in the study support earlier hypotheses that black congregations are more active in certain types of secular activities. However, the data rejects the notion that black congregations are more active in general. Previously the idea that black churches were more active in the particular areas was merely anecdotal. More research can further refine the understanding of the differences in the types of secular activities black and white congregations engage in.

Title: Religious Involvement, Values, and Social Compassion

Author: James A. Christenson

Source: Sociological Analysis 37 (3): 218-227 (1976).

Objective: To determine if religious involvement creates distinctive values, specifically social compassion.

Subjects: Data was taken from a statewide sample by randomly drawing names from telephone directories of North Carolina in 1973. Out of the 4470 subjects in the sample, the data from 3115 respondents who returned usable questionnaires were used. Approximately 87% of the respondents reported themselves as Protestants. Of this group, 40% were Baptists, 18% were Methodist, and the remaining were various types of Protestant denominations. The sample was

fairly representative of North Carolina's population.

Methods: A statewide survey was sent via mail to heads of households. Religious involvement was indicated using a Likert scale of importance to determine the frequency with which they visited a place of worship. Respondents were also asked to rank their three most important values and their three least important values. Social compassion was measured in two ways. First, respondents were given a list of problems that could occur in their communities. They were then asked how serious they thought each problem was on a scale of 1 (not a problem) to 4 (serious problem). Second, respondents were asked about government allocation of public funds – they had to indicate whether “no, less, same, or more” money should be spent on different expenditure options. Independent variables such as age and family income were used to control for socio-economic factors.

Results: Results showed that the most important social value was moral integrity/honesty and the most important personal value was personal freedom. There was a positive correlation between the frequency of church attendance and both honesty and humanitarianism. The respondents that attached greater importance to helping others were more aware of situations facing the old, poor, unemployed, retarded and handicapped. These respondents were also more willing to spend greater amounts of public funds to help the underprivileged. There was no correlation, positive or negative, between frequent church attendance and social compassion issues. However, those who did place a higher importance to the value of helping people did appear to be more willing to help others.

Conclusion: Adherence to the value of helping others related to a greater sense of social compassion. Church attendance was not related to social awareness or to the willingness to help others. The authors suggested that further research might clear this discrepancy. Examining

different factors such as “types of commitment” and “types of devoutness” may prove to be important factors that influence social compassion.

Title: A Household Production Analysis of Religious and Charitable Activity

Authors: Suzanne Heller Clain and Charles E. Zech

Source: American Journal of Economics and Sociology 58 (4): 923-946 (1999).

Objective: To test the conventional theories regarding monetary contributions by church goers. First, are donations of time and money complimentary? Second, are churches in competition with other charitable organizations for money?

Subjects: This study uses 1509 respondents who adhered to a lengthy set of questions administered by the Gallup Organization for the Independent Sector in 1994. In fact though, only 1145 persons are usable as others contain missing data.

Methods: A model of the household is used which regards the household as a quasi-firm that produces various household commodities. Religiosity is such a commodity. This model of utility maximization is combined with data collected.

Results: Members who contribute more money, contribute more time as well. Giving to religious organizations has a positive impact on church attendance. Church attendance has a positive impact on the giving of time and money to religious organizations. Further there is no tradeoff between the giving of time and money to religious organizations and giving that same time and money to other charitable organizations. If anything the relationship is mildly positive. Religious backgrounds demonstrate a role on giving. Catholics, Southern Baptists, and Missouri-Synod Lutheran attend church more but give less. Whites attend church less than non-whites but give more in terms of time and money. Married persons attend church more but give

less. Older persons attend church less. And finally, women attend church more but also give less. When compared to men.

Conclusion: The model for household giving suggests various policies by churches to increase contributions of both time and money. For example, requesting volunteers during evening hours in which time is more valuable. The data also suggests certain policies. Since most view contributions to secular and religious based charities as complementary, churches should support secular charities because that will increase their contributions in the long run.

Title: A Factor-Analytic Study of Religious Belief and Behavior

Authors: Victor B. Cline and James M. Richards, Jr.

Source: Journal of Personality and Social Psychology 1 (6): 569-578 (1965).

Objective: To research the suggestively causal link between religion and social behavior empirically, scientifically and rigorously.

Subjects: 155 adult males and females were chosen randomly from the City Directory of the greater metropolitan Salt Lake area. Selecting every tenth name on the left-hand column on every tenth page chose the subjects. 7% of those chosen had moved, and 3% gave other reasons for non-compliance, such as “I’m too busy.”

Methods: A trained interviewer mailed a letter of intent letting the subjects know they were going to be surveyed for a research project without hinting at the nature of the research. A phone call or a visit was made to make an appointment for an interview. During the interview, three types of procedures were done – a modified TAT-type test, a depth interview, and a 67-item Religious Belief-Behavior Questionnaire. 58 variables—6 from the TAT-type test, 39 from the depth interview, and 9 from the Questionnaire – were produced in addition to 4 demographic

variables. All were inter-correlated and factor analyzed using a principal components solution (eigen value and eigen vector) with a varimax rotation.

Results: The inter-correlation between the projective tests, interview data, and questionnaire for the religious commitment index was .66, ranging from .50 to .84, which was much higher than expected. For women, the found factors of religiosity were: religious belief and behavior, a spouse who had a good relationship with religious parents, altruism, projected guilt, having a good relationship with a religious father, projective test religiosity, tragedy and suffering, having a good relationship with a religious mother, religious hypocrisy, political preference, and dogmatic authoritarianism. For males, the found factors of religiosity were: religious behavior, altruism, dogmatic authoritarianism, having a spouse who had a good relationship with his own religious parents, tragedy and suffering, loss of faith, religious belief, neuroticism, projective test religious conflict, and political preference.

Conclusion: The Results indicate a picture of religiosity that is a lot more complex than other studies had previously indicated. This suggests that religious commitment and/or religiosity is not one-dimensional; there are many different ways to be religious and many more different ways of expressing these differences. There also was a marked difference between men and women, involving divergent correlations and factors in patterning. However, it is important to note that the sample is not representative of the U.S. population at large, especially in terms of religious preferences. It is important, on the other hand, that the findings for non-Mormons, although the sample was decidedly smaller, were even clearer and more supportive of the results and conclusions.

Title: Religious People, Religious Congregations, and Volunteerism in Human Services: Is There a Link?

Authors: Ram A. Cnaan, Amy Kasternakis and Robert Wineburg

Source: Nonprofit & Voluntary Sector Quarterly 22 (1): 33-51 (1993).

Objective: To examine the relationships between volunteerism and religious beliefs, intrinsic religious motivation and volunteerism, intrinsic religious motivation and volunteerism in the context of a local congregation, and the relationship between socio-demographics, volunteerism, and intrinsic religious motivation.

Subjects: This study selected 466 volunteers, not serving on boards or political organizations, who spend at least one hour every other week for six months helping those in need prior to the interview, and 405 non-volunteers – friends of the volunteers who corresponded in age and sex and did not differ too much in terms of socio-demographics from the volunteers except for religion, education, and work status. All were from the areas of Philadelphia, PA, Chapel Hill, NC, and Providence, RI.

Methods: Subjects were interviewed through a questionnaire with four sections: (1) background, (2) Motivation to Volunteer (MTV) scale, (3) assessment of volunteer experience, and (4) social-psychological scales. University of Pennsylvania School of Social Work students conducted the interviews in four cycles between 1989 and 1991.

Results: Using a t-test, it was found that volunteers scored slightly, yet insignificantly, higher than non-volunteers for having intrinsic religious motivation. A Pearson product-moment correlation coefficient was used to analyze the relationship between the amount of time spent volunteering and those with religious motivations, which proved low and insignificant. Then, a four-way analysis of variance was used to test for differences in education, sex, age, and religion.

It was found that while gender was not associated with a newly created four-category variable, age, religion, and education was. Using a final t-test, it was found that it is likely that those with high intrinsic religious motivation found volunteerism in the context of congregations to be an outlet of altruism.

Conclusion: Although there were no significant differences between volunteers and non-volunteers in terms of intrinsic religious motivation, it is questionable whether volunteerism is or is not motivated by religious beliefs. The sample of subjects, however, was not random, and the results of the study should be taken cautiously. Although there was no evidence that religious beliefs and volunteerism were linked, it was shown that volunteerism in the context of local congregations were linked with high levels of volunteering. More research on the motivating factors of members to volunteer within an active local congregation is necessary to further our knowledge of this issue. Further, More research should also be done on how congregations mobilize volunteers to help the community because it is clear that congregations are significant yet under appreciated contributors to volunteer work.

Title: The Social Desirability Responses of Children of Four Religious-Cultural Groups

Authors: Virginia C. Crandall and Joaz Gozali

Source: Child Development 40: 751-762 (1969).

Objective: To investigate if children from more religious communities have stronger social desirability than children from less religious environments. The study further examines if this pattern holds true within different countries.

Subjects: Three groups of children were examined in this study. First group consisted of 426 American children from Catholic parochial schools; the second group consisted of 154

Norwegian children from a village in which the residents attended regular State Lutheran Church; and the third group consisted of children from Norway where most people belonged to a fundamentalist Lutheran sect.

Methods: Social desirability of the three groups of children was measured using the Children's Social Desirability (CSD) scale. For the Norwegian children, the CSD scale was first translated into Norwegian. Then, to ensure that the scale was culturally sensitive, five Norwegian judges completed the 48 items on the CSD scale the way it would be considered socially desirable for Norwegian children. The CSD data collected from these three groups of children were analyzed together with data from 735 American children from non-Catholic public schools that were collected for a previous study.

Results: Children from more religious communities (i.e. catholic parochial and fundamentalist Lutheran) scored significantly higher on the CSD scale than children from less religious communities (i.e. State Lutheran and non-Catholic). This pattern was also present between the two groups of varying religiosity in both Norway and the USA.

Conclusion: There are possible reasons that account for the higher level of social desirability among children of greater religiosity. The literature on this issue is extremely sparse and the researchers offer tentative suggestions. One possible explanation could be that Catholic parents tend to use more severe and harsh child-rearing techniques than Protestant or Jewish parents (Lenski 1961). Apart from this, other religious factors are suggested for the higher CSD scores of Catholic and fundamentalist children, including more rigorous and demanding religious training, and greater seclusion from other social groups. These factors could be correlated to more common use of denial or repression defense mechanisms, which further leads to tendencies of stronger social desirability.

Title: American Jewish Liberalism: Unraveling the Strands

Authors: Steven M. Cohen and Charles S. Liebman

Source: Public Opinion Quarterly 61 (3): 405-430 (1997).

Objective: To examine Jews and gentiles through 6 different frameworks that the authors designates to judge liberalism in a multidimensional attempt to explain the theory of Jewish liberalism.

Subjects: A total of 32,340 respondents took part in this study. 758 respondents were self-identified as Jewish. Jews were described as those who said they were currently Jewish (689) and also those who were raised in a Jewish tradition and were presently not Protestant or Catholic. 31,582 were gentiles (non-Jews). Numerous national surveys had to be pooled in order to draw a nationally representative sample of Jews, about 2 percent of the American population.

Methods: The data for this study derive from the National Opinion Research Center (NORC) and General Social Surveys (GSS) that were conducted annually from 1972-1994. Data sets were taken from each year excluding the data taken in years 1979, 1981, and 1992. The authors chose 6 areas with which to examine the variances in liberalism between Jews and gentiles: political self-determination, Church-state issues, civil liberties, Permissive social and sexual codes, government spending, and support for African-Americans and opposition to capital punishment.

Results: Jewish Americans are much more likely to identify themselves as liberal as compared with non-Jewish Americans (47% vs. 28%). Jews are much less likely to oppose prayer in schools than the average American (38% vs. 82%). Jewish Americans are more committed than other Americans to civil liberties for minorities i.e. atheists, communists, homosexuals (81% vs.

60%). Jews are more open to permissive social and sexual codes than gentile Americans. They have more permissive perspectives on abortion (86% vs. 44%), pornography (71% vs. 45%), and women's rights (89% vs. 75%) than gentile Americans. Jewish Americans felt like the government was spending enough as compared with their gentile counterparts (74% vs. 54%). Excluding black respondents, Jews were more liberal in their acceptance of blacks and support for policies on their behalf than their gentile counterparts (70% vs. 58%).

Conclusion: It is conclusive that Jewish liberalism is far from conclusive. After adjusting for socio-demographic patterns, Jews are not particularly liberal with regard to embracing the poor and vulnerable. However, with the issue of church-state separation, Jews are ultra liberal. And although historical circumstances and minority status may explain their liberal, Democratic affiliation, Jews show their conservative side on issues such as capital punishment. Thus, contrary to what others have argued, there is no anomaly of Jewish liberalism.

Title: From Jerusalem to Jericho, A Study of Situational and Dispositional Variables in Helping Behavior

Authors: John M. Darley and C. Daniel Batson

Source: Journal of Personality and Social Psychology 27 (1): 100-108 (1973).

Objective: Based on previous research, there is evidence supporting the claim that general personality characteristics do not have a direct effect upon the behavior of an individual from situation to situation. The researchers turn to the parable of the Good Samaritan because the parable implied that there was value of both personality and situation that were relevant to altruism. The researchers thus developed the hypotheses that a situation possible calling for a helping response will make religious and ethical thoughts no more likely to offer aid to a person

than something else. The second hypothesis was that persons encountering a possible helping situation when they are more likely to offer help based on their religious and ethical beliefs.

Subjects: 67 students at Princeton Theological Seminary. 47 of these individuals were able to be reached by phone, and were thus scheduled an experiment.

Method: Participants were asked to be a part of a study on religious education and vocations. First, personality questionnaires were issued with emphasis placed upon religiosity. The individual is then asked to report on a certain subject matter (either jobs in which the seminary students would be most effect or the parable of the Good Samaritan) in another building with varying emphasis on how much to hurry to get there. Along the way, the subject passes a “slumped victim” located in the alleyway. Observations are made on persons who stop to help the victim and those who do not.

Results: Subjects in a hurry were less likely to help than those who were not in a hurry. Of the 40 subjects, 16 (40%) offered some form of help to the victim. 24 (60%) did not provide any aid. The percentages of subjects who offered aid by situational variables for low hurry, 60% offered help, a medium hurry 45% offered help, and for a high hurry 10% offered help.

Religious personality variables did not indicate whether a person would help the victim or not.

Conclusion: Thus, the degree of hurry that an individual is in influences the chances that he will offer aid to another individual. The parable seemed to suggest that the pious would be more likely to help; the data presented with this study are congruent with this belief. Persons in a hurry may stop and offer help to someone in distress, however, they are much more likely to keep going. Ironically, they are more likely to keep going even if they are in a hurry to speak about the parable of the Good Samaritan. The degree to which a person was in hurry definitely affected the likeliness of giving aid. Thinking about the Good Samaritan did not increase

helping behavior, but being in a hurry surely decreased it. In this study, as in others, is not useful to use personality factors in predicting behavior.

Title: Passing the Plate in Affluent Churches: Why Some Members Give More Than Others

Authors: James D. Davidson and Ralph E. Pyle

Source: Review of Religious Research: 36 (2): 181-196 (1994).

Objective: Why do some members of affluent churches give more money to their churches than others? What motivates members to give to their churches? How can exchange theory (benefit orientation), symbolic interactionism (belief orientation) and combining elements of both (intrinsic religiosity and participation) explain this phenomenon?

Subjects: This study uses 30 of the 31 affluent Protestant and Catholic congregations in St. Joseph and Tippecanoe counties in Indiana as indicated in Davidson, Johnson and Mock's study to identify the most affluent congregations in Indiana in 1984.

Methods: How much member of affluent churches gave to their churches and their average yearly incomes were indicated to be dependant variables. 12 endogenous variables were subject to factor analysis. Those factors being beliefs about the supernatural, certainty of one's faith, unquestioned beliefs, the effectiveness of pastoral leadership, the effectiveness of lay leadership, social cohesion in one's congregation, belief that one's congregation has a unique mission, extent to which religion is important in one's life, faith's challenge to serve others, beliefs about human interdependence, beliefs about doing good for others, and belief that one is God's instrument. Two measures of behavioral involvement (social participation and religious participation) were also analyzed. Finally, the effects of five exogenous variables (age, marriage, tenure, denominational distinctiveness, and church size) were analyzed as well.

Results: Income was far and away the strongest predictor of church contributions. However, income was not the sole predictor of giving. The data showed that the greater the religious participation, the larger the contributions. Intrinsic religiosity affected giving greatly by means of increasing participation. Belief orientation and benefit orientation have effects upon church giving as well, but much smaller effects. Length of membership and affiliation with smaller and more demanding churches also has a slight effect on giving. Finally, it was indicated that church attendance and participation in religious education courses is has a higher correlation with giving than does reading the Bible at home or praying outside of the church.

Conclusion: This study shows that church members do not only way their economical issues or simply their religious involvement when making decisions on how much to contribute. Instead they take both into account through exchange theory and symbolic interactionism. Thus, future research should note this when attempting to explain why and how much members donate to their congregations. Failure to account for both factors would limit the study and lead to inaccurate results.

Title: Correlates of Religious Giving in Six Protestant Denominations

Author: Michael J. Donahue

Source: Review of Religious Research 36 (2):149-157 (1994).

Objective: To investigate the relationship between certain religious, congregational and socio-demographic factors and amounts of monetary giving to churches and other charities.

Subjects: A nation wide study was done on six Protestant denominations, the Christian Church, the Evangelical Lutheran Church in America, the Presbyterian Church, the Southern Baptist Convention, the United Church of Christ, and the United Methodist Church.

Methods: The national survey, entitled *Effective Christian Education: A National Study of Protestant Congregations*, was utilized. In 1988 and 1989 the surveys were given to a representative sample of each of the six Protestant denominations. 150 congregations in each denomination were chosen. From each congregation, 10 adults were chosen at random to take the survey. The survey asked questions pertaining to 93 factors, which were grouped in five large categories. These categories were perceived congregational emphasis and quality, religiousness measures, other denominational and congregational measures, socio-demographic variables, and religious socialization measures. The responses were compared to levels of giving, which were measured in two ways. First, the actual amount of money the respondent donated, and then the donation as a percentage of income.

Results: The strongest individual factor in determining donations to one's church was income. Education was also positively correlated. There were religious variables that had significant correlation. Church involvement, defined by attending services, attending programs or events and volunteering, was positively correlated with giving. The level of religiosity or spirituality a respondent's spouse was also correlated positively. When the analysis looks instead at actual amounts given, and analyzes giving as a percentage of income, very different trends appear. Income levels become negatively correlated with giving as a percentage of income. Age also becomes a much stronger predictor of giving. Throughout the study, no particular set of variables predicts levels of giving in absolute or relative terms, to other religious groups.

Conclusion: There are some notable variables that did not impact levels of giving. Congregational climate, quality, and loyalty all did not predict giving. Does this mean that congregations cannot do anything to increase levels of giving, and that people give a certain amount regardless of how much they like their congregation? A possible explanation for these

survey results is that people do not reduce giving when they dislike their church, but rather they simply leave to another. The analysis should be considered a suggestion for future research in the topic.

Title: Are Religious People Nice People? Evidence from the National Survey of Black Americans

Author: Christopher G. Ellison

Source: Social Forces 71(2): 411-430 (1992).

Objective: To examine the relationship between religiosity, interpersonal friendliness and cooperation. What is the role that religion plays in altruism and pro-social activities? “Are religious people really helpful, cooperative, friendly, and, in short, nice people?”

Subjects: This study uses data from the National Survey of Black Americans. It contains a sample of 2,107 black and interviews on around 1400 of them. The sample intended to be nationally representative. However, the population is slightly older than the national average, black males and residents of western states are underrepresented while residents of southern states are a little over represented. Additionally, the average income level of the sample is slightly higher than the national average.

Methods: Within the National Survey of Black Americans is an interviewer assessment of the respondent and aspects of the interview itself, which are completed following the interview. These questions include how much the interviewer liked the interview, how would the interviewer rate the demeanor of the respondent, as well as the personality of the respondent, and finally how would the interviewer rate the respondent on a scale from open to suspicious. Utilizing the responses to questions on the frequency of reading religious materials, frequency of

watching or listening to religious programs, frequency of attendance at religious services, frequency of participation in other religious activities and a few open ended questions, the researcher was able to determine the religiosity of the respondents. Then after controlling for things such as age, education, gender, family income, physical attractiveness and respondent's self esteem the effects of religiosity upon interviewer assessment was determined using regression analysis.

Results: Those who are religiously inclined receive more favorable reviews by the interviewers. The data indicates that those respondents who engage in frequent prayer, Bible study, and/or watch and listen to religious programs often are more enjoyable to interview and more open. The devout are friendlier and less hostile. However some of that could be conveyed through the fact that they have greater self-esteems. Respondents whose lives are driven by religions appear significantly less bored and more interested in the interview. Finally, those who focus on the morality of religion are deemed less suspicious than those who do not.

Conclusion: Positive interviewer ratings were only associated with some elements of religiosity, those being the frequency of private devotional activity, and the emphasis of religion as an ethical guide. The overall patterns do however suggest that religious norms have been socially internalized. However, it is also possible that some interviewers, being religious themselves may have had some bias in their ratings.

Title: A Comparative Study of the Value Priorities of Australians, Australian Baha'is, and Expatriate Iranian Baha'is.

Authors: N.T. Feather, R.E. Volkmer and I.R. McKee

Source: Journal of Cross-Cultural Psychology 23 (1): 95-106 (1992).

Objective: To examine comparative information about the value priorities of the Australians and expatriate Iranians and to inform about the values endorsed by adherents of a particular religion, the Baha'is.

Subjects: Expatriate Iranian Baha'is (35 males, 30 females) resident in Australia, 59 Australian Baha'is (22 males, 37 females), and 66 unselected Australians (35 males, 31 females). The subjects were randomly selected from a larger sample of 205 subjects who had completed a lengthy survey as part of an unrelated study.

Methods: Subjects were presented with two lists of values that were described with short phrases identifying them. They were asked to use a rating scale numbered from 1 to 7 to rate how important that value was as a guiding principle in their life. Translations into Farsi were provided for the Iranian Baha'is. In order to make comparisons, the values were classified according to the motivational domains described by two researchers, Schwartz and Bilsky (hedonism, achievement, power, self-direction, stimulation, maturity, benevolence, security, restrictive conformity, tradition, and spirituality). Expatriate Iranian Baha'is were also asked to indicate the year they left Iran and the year they arrived in Australia.

Results: The Australian and Iranian Bahai groups had higher scores for values in the restrictive conformity, tradition, and spirituality domains when compared with the unselected Australians, but lower scores for values in the hedonism, self-direction, and stimulation domains. When compared with the Iranian Baha'is, the Australian Baha'is provided higher scores for values in the spirituality, maturity, and benevolence domains but lower scores for values in the power domain. As far as the unselected Australian group goes, the Australian Baha'is had higher scores for values in the benevolence domain and lower scores for values in the achievement and power domains.

Conclusion: The results show strong effects of religious affiliation on value preferences. Many of the values considered important (or unimportant) by the Baha'is are not singular to their religion; one would also expect to find them emphasized (deemphasized) in some other religions. Also, there was evidence of women providing significantly higher scores for values in benevolence and spirituality than men. Men's scores were significantly higher values in the hedonism, achievement, power, and stimulation domains. The general conclusion is that women tend to emphasize communal and pro-social values and downplay agentic values, when compared to men. However, there was no evidence to suggest that the value priorities of the male Iranian Baha'is were especially masculine, as thought previously to relate to the masculine-based Iranian culture. The Iranian sample in this study was a highly selected one, not representative of Iranian society as a whole.

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Title: Willingness to Help Strangers as A Function of Liberal, Conservative or Catholic Church Membership: A Field of Study With the Lost Letter Technique

Authors: Gordon B. Forbes, R. Kent Te Vault, and Henry F. Gromol

Source: Psychological Reports 28: 947-949 (1971).

Objective: To discover if there are any differences among liberal Christians, conservative Christians, and Catholics in regard to their willingness to help people that they don't know.

Subjects: Random members of the 10 most liberal and the 10 most conservative churches in a mid-sized, Mid-western city.

Methods: Study took place in a mid-sized Mid-western city (population, 100,000) with 111 Christian Churches. A theologian who was acquainted with the churches of the city picked the 10 most liberal and the 10 most conservative churches in the area. Those who were liberal scored

low on an index (Glock and Stark 1966) that measures the orthodoxy of religion, while those who were conservative scored high on this index. The churches were also chosen with the demographics of the city in mind, attempting to represent a cross-section of the entire population. Letters were dropped in the doorways and parking lots of the liberal and conservative churches during large morning services. 55 letters were left at the liberal churches, and 48 letters were left at the conservative churches, while 50 letters were left at each of the catholic Churches. The letters were sealed but not stamped, and hand addressed to Mr. And Mrs. Fred Guthrie at a local address. The letters did not have a return address.

Results: The return rates for conservative, liberal and Catholic Churches were 40%, 42%, and 36% respectively. Thus, there is no correlation between church membership and the rate of the return of the letters. Although researches had anticipated that all returned letters would be mailed, some of letters were brought directly to the address. The numbers of letters delivered was too small for statistical analysis; these were combined with the letters that had been stamped before mailing. Liberal and Catholic churches did not differ in the proportion of returns that were postage due. Much fewer conservative Christians actually stamped the letter and sent it back.

Conclusion: The findings imply that conservative Christians are much less willing than liberal Christians or Catholics to make even small economic sacrifices to help strangers. This is constant with other research stating that conservative Christians are much less intrinsically philanthropic.

Title: Religious Giving by Individuals: A Cross Denominational Study

Authors: Kevin F. Forbes and Ernest M. Zampelli

Source: American Journal of Economics and Sociology 56 (1): 17-30 (1997).

Objective: To examine religious giving on an individual basis as opposed to a congregational or denominational basis. This study will attempt to reveal individual motivations for giving. It also intends to reexamine the religious giving patterns of Catholics and Protestants in an attempt to reevaluate notions that Protestants give more quantitatively and more frequently than Catholics. The authors hope to research the strength of this hypothesis after exploring individuals within these denominations and their individual motivations for giving.

Subjects: A sample of 2,671 adult Americans 18 years of age or older representative of the adult population of the United States in terms of age, education, marital status, occupation, size of household, region of the country and household income.

Methods: The information was taken from the 1992 Survey on Giving and Volunteering conducted by the Gallop Organization. Data was obtained through personal in-home interviews with the participants. Not all respondents were used because of missing data. Data was inputted into an algebraic formula that calculates religious giving. In this equation, religious contributors are a function of the contributor's individual socioeconomic class, demographics, religious behavior, and attitudes. Variables adding and subtracting to a respondents overall score are: charitable givers, the percentage of a households income given to charity, number of members in the household, marriage status, confidence in religious organizations, education, and many others. At the end, each respondent has a total score that calculates the households' total contributions to charity adjusted to include independent and dependent variables.

Results: The data suggests that the marginal propensity to contribute to religious organizations out of income is higher for Protestants than for Catholics and higher for those who tithe than for those who do not tithe. Nevertheless, the data showed that as income rises for both Protestants

and Catholics, the amount that each group contributes as a % of their overall income decreases. Data shows that those respondents who are religiously committed tend to give more than those who lack religious commitment, regardless of the denomination. The marginal propensities to contribute are larger for those who say they try to give a certain percentage of their income. Further, the data also indicates that marginal propensity to contribute and corresponding income elasticities are significantly larger for Catholics than Protestants. However, these results lend no credence to the notion of “free riding” by either Catholics or Protestants.

Conclusion: This study reveals that the differences in religious giving by Protestants and Catholics cannot be explained by a higher marginal propensity to give out of income for Protestants. The authors believe that the differences would be more clearly understood with an examination of the denominational infrastructures for giving.

Title: Alter Versus Ego: An Exploratory Assessment of Altruism

Author: Robert W. Friedrichs

Source: American Sociological Review 25 (4): 496-508 (1960).

Objective: To determine the extent to which altruism could be thought of as a measurable quality of social behavior.

Subjects: 280 active members of five social fraternities at Columbia University took part in this study. This sample made up 95% of the entire active membership. The average respondent was a white male between 19 and 20 in an exclusively Jewish or predominantly Protestant fraternity from an urban family with an income of \$9000 or more.

Methods: The subjects were first explained should and what should not be defined as altruism. Sixteen hypothetical situations were presented with three possible responses deemed the

“egoistic” response, the “altruistic” response, or the “utilitarian” response by team of independent reviewers. The questionnaire included 35 quantifiable items to determine the demographic, social and social-psychological natures of the respondents.

Results: There is a high correlation between reluctance of change and altruism. The opposite holds for values emphasizing change. Religiosity is relevant to altruism. When urbanization is controlled for, differences in altruism between faith groups disappear. Neurotic behavior often leads to either very high or low levels of altruism. Greater socio-economic status is correlated with egoistic rather than altruistic behavior. Additionally, involvement in the aspects of economics corresponds with little altruism. Further, altruism is in fact related to tolerance of egoism. If asked to do so, one can give a fairly true estimate of one’s own altruism. But it can only be projected by the insightful. And finally, altruism is related to how much one values his or her social relationships. However this study does not show as hypothesized that those who attend houses of worship are more likely to be altruistic, altruism is conducive to neurotic behavior, those whose interests lie in the social sciences are more likely to be altruistic than those who are interested in law, business or engineering, those whose ideology lies to the liberal left are more apt to be altruistic than those on the conservative right, altruism is highly correlated with professed ease in social relationships and only children are significantly more altruistic than the average.

Conclusion: This study supports the contention of Becker that the construct sacred is not only objectively possible, but in fact objectively probably. Thus since the sacred actually shows to be a good indicator of many facets of life to the sociologist and social psychologist, we ought to look at it often and in depth quantitatively.

Title: From Commitment to Action: How Religious Involvement Affects Giving and Volunteering

Author: Virginia A. Hodgkinson, Murray S. Weitzman and Arthur D. Kirsch

Source: *Faith and Philanthropy in America*. San Francisco: Jossey-Bass, 1990, p.93-114.

Objective: To explore what relationships exist between religious involvement and charitable giving and volunteering of all kind. Also, to explore any connection between activities of religious institutions and charitable contributions made by members of that institution.

Subjects: 2,775 individuals 18 years or older were chosen to determine the level and extent of giving and volunteering in the “Giving and Volunteering in the United States survey. African-Americans, Hispanics and affluent American were over-sampled. Weighting procedures were used to create a nationally representative sample. The survey entitled “From Belief to Commitment: The Activities and Finances of Religious Congregations in the United States” was also utilized. This survey provides data on 1,862 congregations that completed questionnaires to determine their activities, giving, volunteering and allocation of time and resources. Through detailed institutional responses, it was determined that the 1,862 congregations were nationally representative.

Methods: This study analyzes the first survey comparing giving and volunteer behavior among religious congregation members and nonmembers. Then, the second survey is added into the picture to determine if there are similarities between members’ giving and volunteer behavior and the activities of the congregations.

Results: Congregations are actively involved in their communities. Members of religious congregations give and volunteer in their communities in greater proportions than non-members. In fact Members of religious congregations are half again as likely as non-members to be both

give and volunteer.

Conclusion: Based on the characteristics of members of religious organizations and the activities of religious congregations it is deemed likely that what is learned in religious arenas seems to have an influence on giving and volunteering. It has been accepted that religious organizations give Americans opportunities to do good and remind them of their surroundings. Thus, we should not neglect, but in fact emphasize this for it will be extremely valuable toward increasing the social capital in our society.

Title: Determinants of Religious Giving in American Denominations: Data From Two Nationwide Surveys

Authors: Dean R. Hoge and Fenggang Yang

Source: Review of Religious Research 36 (2): 123-148 (1994).

Objective: To determine how giving varies across denominations, individuals and personal factors.

Subjects: Two highly respected, nationwide surveys are utilized. Those used in the study are the around 1,500 people 18 years of age and older interviewed for the General Social Survey in 1987 and again in 1988 and 1989. Additionally, this study utilizes the 2,556 personal interviews of persons 18 years and older commissioned by the Gallup Organization for the Independent Sector and the Catholic Committee on Evangelization.

Methods: Those questions used to measure family income, religious preference, contributions to religious organizations, age, ethnic group, marital status, personal faith, church involvement, background characteristics and family characteristics are examined and subjected to regression analysis to determine which ones have a significant effect upon giving.

Results: Conservative Protestants give the most, followed by mainline Protestants and then Catholics. The largest denominational discrepancy occurs among the highly educated and high-income persons. As far as individual giving is concerned, about one-fifth of the population gives 75% of the total contributions. The highest giving occurs by those with the strongest faith, greatest church involvement most conservative theology and most conservative views on moral issues. There was a lack of measures on things like church size, rules of church membership and satisfaction with church leaders. Finally, conservative Protestantism, that which is most associated with giving, is also positively correlated with greater church attendance.

Conclusion: The denominations vary widely on several topics. Additionally, categorizing Protestants into one category as many previous studies have, can in fact be misleading. Thus future studies should make this distinction. Further the Gallup survey showed that levels of giving among denominations are similar although religious giving does vary significantly. Also, those who plan on giving ahead of time, in fact give more. Finally, as far as volunteering goes, church attendance and activity in the community does the most to predict that variable. Income in fact does not factor into it and as with giving, Catholics are at the bottom of the hierarchy.

Title: The Value of Volunteers as Resources for Congregations

Authors: Dean R. Hoge, Charles Zech, Patrick McNamara and Michael Donahue

Source: Journal for the Scientific Study of Religion 37(3): 470-480 (1998).

Objective: To examine which church members volunteer to help their churches' programs and why. This study also enters into whether church members substitute time for money, or vice versa, when members contribute to their churches and what the members' volunteer work is worth to the churches.

Subjects: 30 members were picked randomly from churches across the United States. The churches were also picked randomly in each of nine clusters, with one in each region, adjusted to correctly represent the denominations correctly in each region.

Methods: The authors analyzed data from the American Congregational Giving Study, which involved 625 Congregations in the United States to produce lists of churches that were representative of the demographics of each region and denomination. Of all the churches asked to participate, 84.8% agreed. A four-page questionnaire was mailed to 30 members of each church, of whom 61.2% responded, producing N=10,902. Adjustments were made to account for variations of church size and to eliminate an “activity bias” according to church attendance rates reported in the General Social Survey 1991-1994.

Results: Among volunteer work directly for a church, the Assemblies of God and Baptists had the highest rates of attending programs and volunteering, and the Catholics had the lowest. Approximately 50% of church members do not participate in volunteer activities. Higher education and higher family income were associated with more volunteering, along with higher levels of church attendance. The number of hours volunteered to one’s church had high correlations with the amount of money given to the church. Age, education, theological orientation, and attitudes toward the congregation had little correlation with volunteerism. Church attendance was clearly the strongest predictor of volunteer work within the church. There were weak positive correlations between volunteering and monetary contribution, which show that time and money are not substitutable resources in the minds of church members. After analyzing the opportunity cost of volunteering for the individual and the cost of paid workers for the church, it was found that the value of volunteers vary according to denominations, ranging from very valuable to not very valuable.

Conclusion: There is a close association between church attendance and volunteering within the church. The reasons for this may be because members see volunteering as a more rewarding form of personal participation and because parishioners are more likely to ask regular attendees for help. It is clear that participation in the form of attendance does not differ from participation in the form of volunteer work.

Title: The Effect of Religious Orientation on International Relief and Development Organizations

Author: Fred Kniss and David Todd Campbell

Source: Journal for the Scientific Study of Religion 36 (1): 93-103 (1997).

Objective: To find out if differences in religious orientation affect the structures and policies of emergency relief programs and long-term development organizations. This study examines how the substantive content of religious ideas makes for social change.

Subjects: 63 American faith-based organizations and agencies that provide emergency relief and long-term economic development services to communities in Third World countries. The study consists of mostly Protestant or Christian ecumenical organizations with only a few Catholic or Jewish organizations.

Methods: They first identified a list of American organizations that were faith-based and had some kind of formal program in international relief and development. A total of 63 organizations that fit these criteria were located. These lists were comprised by an organization called Interaction. Surveys were then sent to the organizations. The survey asked each organization for their mission statement, their most recent annual report and budget, and their most recent IRS Form 990. Examining these documents from each organization, the authors

estimated the degree of religious influence on relief and development. They provided useful information about the how differences in religious tradition affect program policy and about how resources are allocated to various program areas. This study also includes a statistical analysis examining the financial aspects of program policy along with qualitative analyses of each organization's mission statement, religious roots, history, size, location, narrative, a description of program activities, and other independent variables.

Results: Agencies of evangelical and mainline denominations are more likely to give greater importance to relief than to long-term development. The surveys found that 60% of the evangelical organizations focus primarily on relief, while fewer than 20% focus on development. This leaves the more challenging long-term development programs to ecumenical Para churches and trans-denominational agencies. For these liberal Protestant or ecumenical organizations, 50% focused primarily on development, while about 30% focused on relief.

Conclusion: Differences in religious traditions have a very small effect on the program's size or in the ratio of program costs to overhead costs. Religious traditions have a slightly larger effect on the actual program activities and they have a significant influence on the way organizations justify their activities to their constituents.

Title: The Receipts and Benevolences of Presbyterian Congregations, 1973-1988

Author: Gregory A. Krohn

Source: Journal for the Scientific Study of Religion 34 (1): 17-34 (1995).

Objective: To investigate why benevolences has been falling as a percentage of receipts over the past three decades. An economic model is used to explain these changes examining factors such as membership size, economic forces and many other variables.

Subjects: A national sample 40 Presbyterian congregations was chosen randomly from 100 congregations across the nation from 1973 to 1988. This data was taken for the Minutes of the General Assembly. The sample congregations vary greatly by location and size, residing in 18 different states and ranging from under 100 members to over 1000 members.

Methods: A model of religious congregations is used, based on the theory of household production. The congregations produce goods and services such as religious services, religious education and other services. Congregations are however, constrained by their given financial limitations. The model is combined with data on the receipts, expenditures and membership levels of Presbyterian congregations gathered from the *Minutes of the General Assembly* of the Presbyterian Church. 40 congregations were used. Data on per capita receipts, and per capita benevolences were compiled and compared across congregations of various sizes.

Results: There is a trend of increasing per capita receipts. However, except for the two extra large congregations, there was very little increase in per capita benevolences. Per capita country income, number of members, capital expenditures per member, and the poverty rate had effects on both per capita receipts and per capita benevolences. The amount of affect varies across different sizes of congregations. Income tax rates and government transfer payments were unrelated to receipts and benevolences in the study.

Conclusion: While there have been changes observed in the Presbyterian congregations, it is still not entirely clear what causes them. For example, poverty rates and government transfer payments do not appear to be a factor in per capita benevolences, which would suggest that national social policy and conditions are not a factor. However, poverty rates and transfer payments are only rough measurements of social factors, so more research may be warranted on that front. Moreover, while the household model is useful for analyzing congregational

behaviors, future studies may benefit from using other types of models.

Title: Emergency Helping and Religious Behavior

Author: Lawrence v. Annis

Source: Psychological Reports 39: 151-158 (1976).

Objective: To determine if those traditional religious views act as good Samaritans more often than who are less religiously committed.

Subjects: The subjects were college students in a general psychology class. There were 38 males and 35 females included in the study. The data indicates that the mean age of the subjects was 19.1 years for males and 19.0 for females. One-third claimed to be Baptists and three-fourths claimed to be of a major Protestant denomination.

Methods: In class, the subjects responded to a questionnaire that included a section to determine the activities most valuable to the subject, a section in which the subject agrees or disagrees with the authenticity of the Bible through a series of questions, and a section that asks questions to determine personal history and the frequency of church attendance and prayer both past and present.

Results: It appears that belief in the accuracy of the Bible was not a predictor of helping behavior. The analysis did not indicate any significant interaction between helping response and the size of the individual's community. 48% of the respondents helped by opening the door to the accident room. Information of two aspects of religiosity, church attendance and prayer were. These seemed to have little effect upon behavior as well. The results indicate that helping behavior is unrelated to scriptural belief, whether an individual interprets the Bible literally or figuratively. These results also seem to disprove the indication that the more religious an

individual seems, the more likely that he is to be altruistic. The results do support the suggestion that emergency helping behavior is unrelated to religious belief. The results also support the view that moral stages are developed independently from formal religion.

Conclusion: Religion does not necessarily translate into moral development for an individual. Moreover, morality indicates whether an individual has a strong sense of the division between good and evil, which may be developed outside of religion. This study says that it may be positive for future studies to delve further into the specific stages of moral development because the difference in stages may have an affect upon the level of altruism.

Title: Relationships among Giving, Church Attendance, and Religious Beliefs: The Case of the Presbyterian Church (USA)

Authors: John Lunn, Robin Klay and Andrea Douglass

Source: Journal for the Scientific Study of Religion 40 (4): 765-775 (2001).

Objective: To study the relationships between giving, religious belief and church attendance.

Subjects: Data collected by the Presbyterian Church, USA in November 1997 was used. A questionnaire was sent to 6,283 members, elders and ministers. The return rate of response was 64% for members and 77% for elders.

Methods: A survey was sent to Presbyterians. Each respondent was asked to indicate whether he/she identified himself/herself as theologically very conservative, moderately conservative, liberal, or very liberal. They had to indicate the frequency of church attendance on a scale that ranged from never to every week. Respondents were then asked to report how much they gave to each of the following: local congregations, special campaigns at local congregations, denominational appeal, religious groups outside the Presbyterian Church, and non-religious

charities.

Results: In general, the more conservative, the more frequently one attended church. Those who identified themselves as very liberal gave less importance to church attendance than all the other members. A respondent's theological belief was also closely related to giving.

Conservative members, despite their lower family income, gave more to local church and other religious organizations. Those who attended church with a greater frequency also gave more, other variables being equal. There were other variables that affected theological views, such as one's age and family income (the younger the respondent, the higher their family income, the more liberal one's views were).

Conclusion: In general, conservative Presbyterians had a higher per capita giving than the liberal members. The conservative Presbyterians gave more to mostly the local church and non-Presbyterian religious organizations while their liberal counterparts tended to give more to secular organizations. Presbyterians give their money where they invest their time. Their theological beliefs have an affect on both.

Title: Social Marketing Initiatives: National Kidney Foundation's Organ Donation Programs in Singapore

Authors: May O. Lwin, Jerome D. Williams and Luh Luh Lan

Source: Journal of Public Policy and Marketing 21 (1): 66-82 (2002).

Objective: To explore the influence spiritual beliefs may have on one's willingness to donate an organ.

Subject: A sample of 368 multiracial Singapore residents who fully completed survey was chosen. The sample comprised 177 men and 191 women and was nationally representative of

Singapore's high literacy rate of 93%.

Methods: Adaptation of the basic method used in a previous study based in the United States by Horton and Horton (1991) which constructs a model of a person's willingness to donate an organ. A survey of 80 questions was given. The values data was compiled using a Rokeach's value survey (1973). 21 true false questions regarding organ donation were asked to ascertain the respondent's level of knowledge. Finally, in order to measure spiritual beliefs, an adapted scale of Tobacyk and Milford's was used.

Results: Some trends appeared in the results of the surveys. The more altruistic a person's values, the more positive his or her attitude toward organ donation. Such positive relationships were also found with greater levels of factual knowledge about organ donation. However, the stronger a person's spiritual beliefs, the more negative his or her attitude was towards organ donation.

Conclusion: The relationship between higher levels of spirituality and negative feelings towards organ donation suggests that perhaps people with strong spiritual beliefs may fear that signing an organ donor card will interfere with the afterlife. Further research may be able to shed light onto what causes this correlation. Other demographic or personality variables may not have been taken into account for this study. Future studies may be able to include more factors to get a more complete picture of what influences a person's attitude towards organ donation.

Title: John Donne's People: Explaining Differences between Rational Actors and Altruists through Cognitive Frameworks

Authors: Kristen Renwick Monroe

Source: Journal of Politics 53 (2): 394-433 (1991).

Objective: To determine whether there are any socio-cultural predictors of altruism and selfless behavior. Additionally, this study attempts to find out if there are similarities in cognitive schema in altruistic beings in respect to their perception of self and identity. Finally, it aims to explain the existing differences in altruistic and self-interested beings using economics and rational choice theory.

Subjects: Typical rational actors (e.g. entrepreneurs), philanthropists, heroes, and rescuers of Jews in Nazi-Europe were interviewed.

Methods: A 14-page questionnaire was used to interview the subjects divided into four groups. The questionnaire was designed to address the hypotheses from *Social Learning Theory*, *Developmental*, *Psychological*, *Social Cognition*, and *Economic*. The first part of the interview consisted of an hour-long discussion about the subject's life in order to grasp one's conception of self. The second part was the 14-page questionnaire that ranged from two to eight hours divided into two sessions. The questions were grouped into ten categories: family background, political views, group ties, situational factors, views on human nature, duty, view of self, expectations, costs, and empathy.

Results: The study suggests that socio-cultural predictors, such as age, gender, education, religion or socioeconomic background, do not explain altruistic behavior. Social psychology, evolutionary biology, resource hypothesis from economics, anthropological explanations does not explain altruistic behavior. However, one consistent link among altruistic beings is that they all perceived themselves as having commonality in humanity with other people.

Conclusion: There are no systematic socio-cultural predictors of altruism. There are similar cognitive frameworks among altruistic beings with respect to their identity. Cognitive framework of altruists, particularly their view of one's self in relation to others, differs systematically from

that of traditional rational actors. Existing differences in cognitive frameworks do not differentiate between altruists and traditional rational actors. The cognitive framework differences do not reflect prior cultural variations. Existing economical or psychological theories do not explain the pattern of altruistic behavior. However, self-perception among altruists differ significantly from typical rational actors in that they see themselves as sharing strong humanity with others.

Title: Factors That Influence Willingness to Help the Homeless

Authors: Michael Morgan, H. Wallace Goddard and Sherri Newton Givens

Source: Journal of Social Distress and the Homeless 6 (1): 45-56 (1997).

Objective: To determine which variables relate to people's expressed willingness to assist the homeless. How do individual levels of empathy, measures of religiosity, a liberal political orientation, and socioeconomic status relate to the willingness to help the homeless?

Subjects: Two hundred and four undergraduates (69 males, 135 females) from a major 4-year university in the southeast participated in the present study. Single respondents accounted for 94%. White respondents accounted for 89%.

Methods: Individual variables measured were empathy, religiosity, household income, political orientation, gender and race. Dependent variables consisted of questions that unveiled participant willingness to help (giving time or money to a homeless shelter or soup kitchen), reactions to situations involving the homeless, and whether they had ever volunteered/given money directly to the homeless or a homeless organization.

Results: The majority of participants indicated that they would be willing to help the homeless, and 36% indicated a strong interest to help. After examining the independent variables, that

which was most clearly associated with intentions to help the homeless was high levels of empathy. High expressed religiosity followed levels of empathy. Non-whites indicated a greater willingness to help the homeless than whites. However, readers should interpret this finding with caution because of the under-representation of minorities in the sample. Gender was not significantly associated with an overall willingness to help. However, females were more willing to help than men in specific situations involving the homeless.

Conclusion: Service programs, volunteer organizations and public service announcements should emphasize the positives of empathy and individual identification in order to increase appeal and to increase assistance. Also, schools, parents, churches, and other social institutions should foster more empathetic attitudes to promote helping behaviors. The authors suggest a mandatory community service requirement in order to remedy social ills and form empathetic attitudes in young adults. Willingness to help homeless people appears strongly related to empathy, while moderately related to an individual's level of religiosity, and perhaps to race.

Title: A Research Note on Religion and Morality: Are Religious People Nice People?

Author: S. Philip Morgan

Source: Social Forces 61 (3): 683-692 (1983).

Objective: To determine if how religion relates to morality. Are religious people more friendly and cooperative than less religious ones? How do respondents with a devotional or intrinsic religious orientation appear to other respondents?

Subjects: 1,467 respondents were interviewed by the National Opinion Research Center to comprise a sample of noninstitutionalized, adult population of the United States.

Methods: This national sample was asked a series of questions to determine whether the

respondent displays good, friendly or cooperative behavior. Those questions include asking whether they have ever intensely disliked someone, whether they usually stop to comfort a crying child, whether they sometimes feel resentful when they don't get their way, whether they like to gossip at times, whether they are always a good listener no matter whom they are talking to, whether they find it particularly difficult to get along with loud mouthed obnoxious people and whether there have been occasions when they felt like smashing things. Finally, certain controls were put in place to separate out factors. Further, questions were asked as to their thoughts on other people and interviewers were asked a series of follow up questions upon completion of the interview to determine the interviewer's opinions of the respondents.

Results: Those heavily involved in prayer do not intensely dislike anyone as often as those who do not engage in prayer frequently. They don't feel resentful as often when they don't get their way. They don't like to gossip as often. They are less often angry or upset. They are more likely to stop and comfort a child, be a good listener and get along with loud, obnoxious people. They are more likely to trust others and consider others fair and friendly. Additionally, interviewers judged them more cooperative and friendly than the less religious.

Conclusion: Religious people do appear friendlier and more cooperative when it comes to interpersonal relations. However, caution should be taken before making generalizations as results perhaps change with questions referring to subjects such as the activities of the government. Therefore, this notion of religious people being friendlier should be accepted in this instance but obviously more research is needed on the matter when it comes to other opinionated aspects of their lives.

Title: Race and Formal Volunteering: The Differential Effects of Class and Religion

Authors: Marc A. Musick, John Wilson and William B. Bynum, Jr.

Source: Social Forces 78 (4): 1539-1571 (2000).

Objective: To determine whether or not racial differences in volunteering, as indicated in a survey suggesting that whites volunteer more than blacks, are attributed to race or to other independent variables. The main focus of this study is to examine the separate impact that race and class have on volunteering. What ulterior reasons do people have for volunteering? Are these ulterior motives more prevalent in the lives of whites or blacks?

Subjects: The data was taken from a panel survey that used a multistage stratified area probability sample of persons 25 years of age or older and living in the contiguous United States. A total of 3617 respondents were the primary study subjects first surveyed in 1986.

Methods: Respondents were interviewed on the categories of volunteering, personal resources, social resources, and cultural resources. There was also a variable that was controlled (e.g., gender, marriage status, the number of children). All were interviewed in wave I in 1986 followed by 2867 persons re-interviewed in 1989. Of the individuals who were not surveyed in the second wave, 584 were living but did not respond and 166 had died. Those that neither identified their race as white or black were omitted from the study. Both Blacks Persons older than 60 were sampled at twice the rate of others.

Results: Whites volunteer at a rate 50% higher than blacks. The number of hours volunteered by whites is 40% higher than blacks. Independent variables such as education, income, functional health, informational social interaction, and religious service attendance are positively correlated to volunteerism. Fewer of the independent resources translate into fewer opportunities to volunteer. The data shows that whites are asked to volunteer more often than blacks. The data also shows that single parents are least likely to volunteer.

Conclusion: This study proves that there are ulterior factors that contribute to volunteering rates besides the “race effect.” The results show that social resources (social interaction with friends, neighbors and relatives) encourage volunteering. Furthermore, since the study demonstrates that blacks have fewer less education, lower incomes, poorer functional health, are more likely to be single parents, are less likely to be married with no children, interact less frequently with friends and neighbors, and are less likely to have been asked to volunteer, it’s of little surprise that they do in fact volunteer at lesser rates than whites. But, she study does indicate that those blacks do attend church at greater rates and feel religion plays a greater role in their lives than whites.

Title: The Impact of Devotionalism and Attendance on Ordinary and Emergency Helping Behavior

Authors: L.D. Nelson and Russell R. Dynes

Source: Journal for the Scientific Study of Religion 15 (1): 47-59 (1976).

Objective: To test the hypothesis that there is a positive correlation between devotionalism (“a measure of the intensity of religious organizational participation”) and helping behavior. The two functions of religion, which promote this relationship between the two variables, are reinforcement and mobilization.

Subject: In 1971, a questionnaire was mailed to a sample of male residents of a medium-size city (with approximately 150,000 residents) in the Southwest. The sample was randomly taken from the city telephone directory. There was a return rate of 70%. About 8 months prior to the survey, the city had been hit by a tornado that resulted in various helping activities.

Method: The participants were asked three questions to determine their level of devotionalism. The questions asked how often the table prayers were said in their homes, how often they prayed

privately or with their spouse and how much importance they gave to praying in their lives.

Church attendance rates were categorized according to their frequency. The questionnaire also investigated their ordinary and emergency helping behavior. Control variables, such as income, level of education, and age, examined. The sample used in this study overrepresented individuals with high levels of both education and income.

Result: Religion is a predictor of both ordinary and emergency situations, but there are marked differences in the nature of the religious influence on the different types of situation. Each type of helping has a positive correlation with religiosity. Church attendance has a stronger correlation than devotionism when it comes to emergency helping. Those two are in fact on equal playing fields when it comes to affecting the providing of ordinary goods and funds. However, devotionism has a greater predictor value on informal and formal services than church attendance. Finally, the donation of emergency funds is predicted by both congregational friendship and church attendance.

Conclusion: Devotionism predicts ordinary, but not emergency helping behavior, suggesting that non-transcendental reinforcement is either more available or less crucial following emergencies than in other situations. Religion's impact on helping behavior in emergency situations can be explained by the way churches hold organizational participation in a high regard. Results indicate that a comprehensive theory of exchange needs to consider symbolic reinforcement stemming from constructions of transcendentalism as well as social reality.

Title: Generous Congregations, Generous Givers: Congregational Contexts that Stimulate Individual Giving

Authors: Daniel V. A. Olson and David Caddell

Source: Review of Religious Research 36 (2): 168-180 (1994).

Objective: To analyze why some churchgoers give more money to their congregations than others.

Subjects: Those 1199 United Church of Christ Congregations (UCC) that participated in the Church Membership Inventory Study in 1975 and 1978 minus the congregations that had only 11 or less respondents. In addition the congregation subjects, individual subjects were used as well. The 92,818 people who completed the 43-item questionnaire for the Church Membership Inventory Study were included as well.

Methods: The data was used to examine both individual traits and congregation traits. That data was used to examine the influence on per capita of congregations and the influence on individual giving. The analysis of entire congregations enabled the researchers to determine what qualities are a part of the most generous congregations. The individual data allowed the researchers to study what makes individuals give more. A comparison of congregation giving and individual giving is used to see which has a greater affect on giving.

Results: There is a large correlation between the amount of money church attendees give and their income level, level of church participation and desire for the meaning of life. Certain types of UCC churches lead to greater giving. In fact, in these instances, those attendees give more than one would otherwise assume based on other variables. Attendees give more to smaller congregations than wealthier congregations. However, when membership declines, giving does not become more generous.

Conclusions: Based on the results indicated above, there is little churches can do to increase giving. However, the data does indicate that focusing aspects of the UCC church on finding

meaning in the members' lives might increase contributions. It's questionable based on one's interpretation of the data as to whether or not increased participation may also increase giving. Further research is needed to help in ways that churches could increase their resources through greater charitable giving.

Title: "To Whom Much Has Been Given...": Religious Capital and Community Among Churchgoing Protestants.

Authors: Jerry Z. Park and Christian Smith

Source: Journal for the Scientific Study of Religion 39 (3): 272-286 (2000).

Objective: To find if faith factors, specifically, religiosity, religious identity, religious socialization, and involvement in religious networks influence the rate of volunteering.

Subjects: A sample of churchgoing Protestants (n=1,738) from the Pew-funded 1996 Religious Identity and Influence Survey was utilized. This survey is a cross-sectional, nationally representative survey probing religious beliefs, identities and behaviors of Americans over the age of seventeen. Only those Protestants who listed church attendance as two to three times a month or more were selected.

Methods: Utilizing the Religious Identity and Influence Survey, all the questions were answered to gain data on the dependent and independent variables. Thus, respondents answered questions to determine how often they volunteer, the importance of faith, church activity participation, church attendance, religious identity, parents' religious identity, family's importance of faith, attendance at a religious school, children in religious schools and the number of Christian family and friends.

Results: As for church-related volunteering, the greatest predictor of increased involvement is

church activity participation. Identifying oneself as “evangelical” increases the probability of church-related volunteering. The opposite is true for identifying oneself as “other Protestant.” Those who identify their parents with the “mainline identity” have an increased likelihood of church-related volunteering. Larger numbers of Christian family and friends as well as residential stability and greater amounts of education and income also increase volunteering. For volunteering through a non-church program, church activity participation is the most highly correlated with volunteer activities. However, church attendance and non-church volunteering have a negative relationship. The other factors that increase the odds of participation are adherence to a major religious tradition, a “charismatic” label, greater levels of “family’s importance of faith,” education and income. As for general volunteering, the only factors that increase the likelihood of participation are increased church activity participation, identifying as evangelical or charismatic, having theologically-liberal parents, and greater levels of education and income.

Conclusion: This study shows that religious subculture may actually invoke a greater sense of civic responsibility upon its participants. However, while it does show that certain religious qualities increase the likelihood of volunteering, it also indicates that certain religious factors actually decrease volunteering. More research is needed on the influence religion has on volunteering. Only with this will we gain a true measure of the role religion could play on what Robert Putnam considers the current decline in civic engagement.

Title: Giving in the Church of England: an econometric analysis

Author: J.F. Pickering

Source: Applied Economics 17: 619-632 (1985).

Objective: To analyze and explain the variations in levels of financial giving among the 42 dioceses in the Church of England.

Subjects: The Church of England is composed of over 13,000 parishes, which are grouped into deaneries and then into dioceses, of which there are 42 in England, excluding one on the Isle of Man. It is estimated that there are approximately 1.8 million active members. Due to the fact that all of the abundant statistical information on financial and other matters of the Church is available at the diocese level, the level of analysis stops there, although this is not ideal due to its relatively high degree of aggregation.

Methods: Three different measures of giving were used, two reflecting the per capita giving, and one the absolute levels of giving by dioceses. Not every variable related to the same year, but it is unlikely that this would be a significant problem. Multiple regression analysis was used. The results are based on stepwise analyses with a cut-off after significant variables were included or when the value of coefficient of determination adjusted for variations in the degrees of freedom was maximized.

Results: Employment rates have a significant and sizeable influence on giving, perhaps due to a higher projected income. The amount of giving proportionally to one's income is higher with those with a lower income than those with a high income, although high income leads to higher absolute giving. This may be due to the lack of tax relief from these charitable donations in the UK compared to the US. There is a negative relationship between giving and church income, suggesting that church members see their giving as a substitute for church income. Higher levels of manpower is associated with higher levels of giving, but it is suggested that higher levels of manpower, i.e. an extra clergyman, does not raise the amount of giving from existing church members but merely attract new members to the church. Because of the negative relationship

between the giving per member or as a proportion of income and the percentage of members who are regular Sunday attendees, it is suggested that there is a core of committed members who give proportionally much more than the other masses of a church.

Conclusion: It is concluded that, like other studies, this analysis shows that the income elasticity of giving in a church is low. Giving in proportion to income decreases as the level of income increases. This is consistent with the behavioral model of consumer discretionary behavior. Some findings – that of core members who donate more and that of members perceiving their giving as substitutes of church income – are interesting and call for further research.

Title: Faith and Commitment to the Poor: Theological Orientation and Support for Government Assistance Measures

Author: Ralph E. Pyle

Source: Sociology of Religion 54 (3): 385-401 (1993).

Objective: To examine the relationship between religious orientation and support for government assistance spending, in particular, whether there is a relationship between theological conservatism and economic conservatism. Previous studies have found that class, race, and political party preference have a significant effect on whether one supports government assistance spending. In this study, Pyle attempts to determine whether theological conservatism has an effect on whether an individual supports government assistance spending.

Subjects: The respondents from this study are derived from the combined 1983-1989 General Social Surveys conducted by the National Opinion Research Center. The total number of respondents for the study was 10,913. The respondents were classified into twenty-five denominational groupings.

Methods: The GSS survey measured the responses of the respondents to six items used to assess religious group support for government assistance efforts. Questions were asked measuring support for government action to reduce income differences, measuring support for government efforts to improve the standard of living, asking respondents to characterize current spending levels on the poor, asking if government should spend less on the poor, asking if government should meet people's needs, and asking if government should insure jobs and stable prices. In the regression analysis, class, race, and political party indicators were also included.

Results: Using regression analysis, the study shows that Liberal and Moderate Protestants, Jews, Unitarians, and Mormons show less support than the nation as a whole for government assistance spending. Conservative Protestants, Catholics, and Non-affiliates score near the mean in support for government assistance spending. Jehovah's Witness and Black Protestants show strong support for government assistance efforts. Using multivariate analysis, indicators of race and party affiliation showed the strongest correlations with support to government assistance spending.

Conclusion: This study found that there was no support for a correlation between fundamentalist views of the Bible and conservative economic restructuring policies. Conservative Protestants were found to be no more likely than Liberal or Moderate Protestants to adopt conservative economic views on the subject of government assistance spending. This study calls for more research in order to examine the political and religious differences among the different branches of Conservative Protestants in order to determine if there is a relationship to conservative economic principles.

Title: Who Gives to the Poor? The Influence of Religious Tradition and Political Location on the Personal Generosity of Americans Toward the Poor

Authors: Mark D. Regnerus, Christian Smith and David Sikkink

Source: Journal for the Scientific Study of Religion 37 (3): 481-493 (1998).

Objective: To determine the effect of religion, religiosity, and religious and political viewpoints have when it comes to giving money to organizations that help the poor.

Subjects: Data from the 1996 Pew funded Religious Identity and Influence survey is analyzed. This survey is a cross-sectional, nationally representative survey probing religious beliefs, identities and behaviors of Americans over the age of seventeen. This includes a total of 2,591 completed surveys (2,087 being churchgoing Protestants). Thus weighting procedures were applied to correct for the over sampling of Protestants.

Methods: Questions were asked to determine respondents' religious location by asking about their religious identity and religiosity (determined through church attendance and importance of faith). In order to determine their political location, they were asked if they usually vote Republican and if they have relied on conservative Christian leaders or political organizations, such as the Christian Coalition, to help them decide how to vote in an election. Further, many factors were controlled for such as race, gender, education, age, income, number of children under 18, county population size, southern residence, marital status and 10-year financial situation before using an ordered logit regression.

Results: The data shows that religion is a factor in giving to organizations that help the poor. In fact a non-religious person is only .7 times as likely to give as a religious person is. Within Christianity, evangelical Protestants were most likely to give "a lot," followed by liberal Protestants then mainline Protestants and practicing Catholics. However, those that indicated "other

religious” gave far and away the most. It was also indicated that religiosity is a factor. The more frequent the church attendance and the greater the importance of faith is in the person’s life, the more he or she gives. It turned out that liberal Protestants and devout Catholics are not less likely to give to the poor than others as hypothesized. Additionally, those who labeled themselves often voting Democratic, Independent or Republican were insignificantly different. Finally, those who rely on the Christian Coalition do not give less to the poor. In fact, they give more.

Conclusion: While some of the results are counterintuitive to previous reports and research, one should realize that only aspect of giving to the poor has been studied. Attitudes toward the poor, support for government aid, and non-financial giving have not been analyzed. However, the indications of this study should demonstrate that it would be dangerous to make broad conclusions on this issue as many before have.

Title: Religious Values and Social Compassion

Author: Milton Rokeach

Source: Review of Religious Research 11: 24-39 (1970).

Objective: To determine to what extent religious values are related to a compassionate outlook. It intends to examine the relation between the following of Christianity and views on contemporary (in 1968) social and political issues.

Subjects: 1400 adult Americans took the Value Survey proctored by the National Opinion Research Center in April 1968. The members of the sample were asked their opinions on numerous issues of the day.

Methods: The Value Survey asked its respondents to give their opinions about issues such as reactions to the assassination of Dr. Martin Luther King, equal rights for blacks in housing,

education, and employment, race differences in intelligence, providing the poor with a college education, medical and dental care, a guaranteed income, the student protest movement, and finally the role that churches in general and the National Council of Churches in particular should play in political and social affairs.

Results: Every significant difference and even every difference that was deemed insignificant pointed to the fact that those who attend church demonstrate themselves to be less compassionate than those who do not attend church. These results stay the same if those who do not go to church are compared with frequent attendees of church or infrequent attendees. The data also indicates that there is no curvilinear relationship between frequency of attending church and social compassion. In fact those who attended church more often were found to a small bit less compassionate. Thus there's no evidence in this study to support Allport and Ross' claims.

Conclusion: The findings suggest that in fact religion may be having the opposite effect of its teachings. They demonstrate that may lead to hatred and judgment rather than caring and compassion. The data defines the hypocrisy of the church and the researcher calls for someone who has an in depth knowledge of Christianity to explain this result.

Title: Mennonites and Social Compassion: The Rokeach Hypothesis Reconsidered

Authors: William F. Rushby and John C. Thrush

Source: Review of Religious Research 15 (1): 16-28 (1973).

Objective: To highlight the limitations of Milton Rokeach's study of "Religious Values and Social Compassion" which indicates that orthodox Christianity promotes uncompassionate social behavior such as dogmatism, bigotry, and authoritarianism.

Subjects: 99 students from Goshen College, Indiana were randomly selected. Out of this

original sample, 81 completed the questionnaire (58 were members of Mennonite church, 3 were Mennonite adherents and 20 were non-Mennonites).

Methods: The sample of Goshen students completed a standard questionnaire concerning their personal backgrounds. They also completed the Rokeach values scale. The Goshen students were then asked to respond to the attitude items. Data examining the values of Goshen students were compared to similar data collected by an introductory psychology class at Michigan State University (1971). Students at Goshen were then compared with students at Central Michigan University (1968) when the study focused on attitudes toward political and economic issues

Results: The majority of Mennonite students (40 out of 61) gave “salvation” a rank 1 on the Rokeach Terminal Value Scale with a median score of 1.26. Conversely, the data collected at Michigan State University showed that collectively, students ranked “salvation” last with a median score was 16.58. The sample of Mennonite students gave more importance to “salvation” when compared to other groups. The Mennonite students were less establishment-minded than other groups. They only responded in a more establishment-minded on the issue of “inequality”. Mennonite students also gave compassionate answers to questions concerning economic social compassion. In this section, the number of compassionate answers increased for Mennonite students as policies of welfare were removed from the equation. On questions concerning civil rights, Mennonites more frequently gave compassionate answers than did their non-Mennonite counterparts.

Conclusion: The Mennonites were highly orthodox in their religious beliefs and held fairly compassionate social attitudes. They are therefore an exception to Rokeach’s theory that orthodox Christianity promotes uncompassionate social behavior. Furthermore, the authors reject that there is a causal relationship between religion and social compassion. Instead,

conventionality of attitudes seems to be the cause of the relationship between these two variables.

Title: Value Priorities and Religiosity in Four Western Religions

Authors: Shalom H. Schwartz and Spike Huismans

Source: Social Psychology Quarterly 58 (2): 88-107 (1995).

Objective: To study the relation between value priorities and the degree of commitment to religion, which we call religiosity. What are the empirical relations between value priorities and religiosity? Is there a pattern of relations that holds regardless of the specific religion?

Subjects: Data from a cross-cultural project in 38 nations was used to gain respondents in Greece (N=400 Greek Orthodox), the Netherlands N=218 Protestants), Israel (N=635 Jews), and Spain (N=478 Roman Catholics). These samples had included about 48 percent public elementary and high school teachers, about 22 percent other adults and around 30 percent university students. All had at least 12 years of formal education.

Methods: To address these questions the research focuses on the values of four religions, Protestantism, Roman Catholicism, Greek Orthodoxy, and Judaism, to which these values were given indexes. The indexes empirically represented a comprehensive set of 10 distinct value types. They focus on these religious types as a majority religion in various countries. The four countries are fairly advanced and modernized. Respondents first completed a value survey. After completing this survey, the respondents answered sets of demographic questions, including their religiosity.

Results: The values of the religion seemed to have an affect on the values of the individual. Religion is most often related negatively to attributing importance to values classified in the

Benevolence, Tradition, Conformity, and Security types. Associations for values in Achievement and Universalism were less consistent. They found no examples where powers were valuable. There were differences that existed between the values of the highly religious and the not so highly religious.

Conclusion: The researcher's entire hypothesis was confirmed by the research. There was a very close match between the observed pattern of correlations and the part predicted from the structure of dynamic relations of conflict and compatibility among value types. This finding demonstrates the validity of relating value priorities as an integrated system rather than as an aggregation of loosely related value preferences.

Title: The Self-Image of Unrelated Bone Marrow Donors

Authors: Roberta G. Simmons, Mindy Schimmel and Victoria A. Butterworth

Source: Journal of Health and Social Behavior 34 (3): 285-301 (1993).

Objective: To investigate the self-image of bone marrow donors

Subjects: Individuals who donated bone marrow through the National Marrow Donor Program. Surveys were administered to bone marrow donors before donating (N=849), one week after donating (N=754) and one year after donating (N=370).

Methods: Bone marrow donors completed quantitative surveys at three different periods: before donating, one week after donating and one year after donating. Also, in-depth interviews were conducted on the phone with 52 donors at the same three stages. These interviews questioned several social psychological issues. The donors were asked to evaluate the "content" of their self-image such as "If someone asked you, what would you say was your motive for donating?"

Results: Most data for this study came from the in-depth interviews and only a small proportion

came from the large-scale quantitative questionnaire. Most donors believed that their traits differed from those of ordinary people and therefore saw their traits as special. In general, they also viewed themselves as altruistic, giving, risk-taking and adventurous, and saw their donation as a way to actualize these special traits. 47 out of the 52 that were interviewed saw bone marrow donation as typical of them, given their distinctive personality traits. The results of this qualitative survey were then compared to the results of a prior study on kidney donors. Kidney donors were different than bone marrow donors in that the former emphasizes their concerns for the relative who needed a kidney while the latter stressed their personality traits. Also, the bone marrow donors said that their involvement in social groups influence their decision to donate. An important social identity for donors was their religion. Many also identified themselves helping as professionals and role models. Also, the data shows that the health of the recipient one-year after donation affected the self-evaluation of the donors as it affected their self-esteem.

Conclusion: Personality traits and social identities influenced the decisions to donate bone marrow. Many donors believed that donation of bone marrow were an actualization of their special and distinct personality traits. An important common trait among the donors was their helpfulness and generosity. The donors also considered social identities important. For some donors, donation boosted their self-evaluation and self-esteem. However, this self-esteem is donation-specific and not global. Unlike kidney donors, there wasn't an overall enhancement of global self-esteem among the donors.

Title: Religion and Civic Engagement: A Comparative Analysis

Author: Corwin Smidt

Source: Annals of American Academy of Political and Social Science: 176-192 (1999).

Objective: To examine the relationship between religious involvement and civic engagement in a comparative, cross-cultural perspective.

Subjects: The Angus Reid Corporation surveyed 3000 Canadians and 3000 Americans via telephone in the fall of 1996.

Methods: Survey data was adjusted via statistical weighting according to each country's gender and age composition in order to create a nationally representative sample. The United States sample included a sample booster of 200 Hispanic Americans. Two items within the survey measured social trust within responses given in the Likert scale format. Respondents were also asked whether they were a member of any associations or voluntary organizations and if they were, whether they were actively engaged in the group via volunteer work.

Results: Americans are much more likely than Canadians to report church attendance at a high level. Americans are also more likely to answer positively to questions with religious undertones. Most Americans and Canadians felt they could trust their neighbors, but Americans showed slightly lower levels of social trust despite the fact that they exhibited higher levels of civic engagement. Levels of trust, however, were curvilinearly related to a person's level of church attendance.

Conclusion: Different levels of social trust and civic engagement are associated with many different socio-demographic and religious variables. National differences persisted in all of these analyses. However, church attendance and religious tradition have a positive impact on civic engagement independent of education, level of social trust, race, age, gender, and national residence. More importantly, levels of social trust and civic engagement differ by specific religious traditions. It suggests that future analyses on social trust and civic engagement should focus on the influence of particular religious traditions on this issue.

Title: Religiosity and Altruism among African-American Males: The Catholic Experience

Authors: H. Lovell Smith, Anthony Fabricatore and Mark Peyrot

Source: Journal of Black Studies 29 (4): 579-597 (1999).

Objective: To study the religiosity of African American males in comparison to other race/gender groups, and if religious involvement for African American men increases positive attitudes and attitudes towards others. This study also aims to uncover racial and gender differences among those of a similar religious groups.

Subjects: Respondents in a Parishioner study totaled 20,143 adults (excluding those people who were neither African American nor White). Of these, 1,103 (5%) were African American males, 2,602 (12.9%) were African American females, 6,471 (32.1%) were White males, and 10,057 (49.9%) were White females. A random sampling from the Baltimore area for a comparative foundation utilized 801 adults. 8.9% were African-American men, 12.7% were African American women, 36.1% were White men, and 40.8% were White women.

Methods: Surveys were distributed to half of the Parishes in the metropolitan regions of Baltimore in 1987. The other half of the Parishes received the same survey in 1990.

Questionnaires were given to those whom attended mass, including teenagers and nonmembers.

The questionnaire consisted of 21 statements relating to the parishioners perception of the impact of their religious experience, their feelings of belonging in the parish, volunteering, and attendance.

Results: The data showed that White Catholics in Baltimore attend mass significantly more often than African American Catholics. While White Catholics reported attending church once per week, African Americans reported attending several times per month. The data also shows that

African Americans rate the impact of their spiritual experience significantly higher than whites. African American males score highest on all measures of altruism. The results show that mass attendance has the highest correlation with hours volunteered. The correlation was much greater than that of feelings of community with hours volunteered, and evidence of impact with hours volunteered. Those African Americans in predominantly Black parishes reported much greater personal impact from the whole worship experience, a stronger sense of community, and a greater level of volunteering than those in parishes with only a small number of African Americans.

Conclusion: Results indicate that, while White Catholics attend church more often, African American Males report a greater impact of worship experience than white males on all but one item and on most items when compared to white females. African American males also report higher feelings of community and links to their parish. This fact may be due to the notion that African Americans, more so than Whites, seek the church as a haven for cultural support.

Title: Faith Without Works: Jesus People, Resistance to Temptation, and Altruism

Authors: Ronald E. Smith, Gregory Wheeler and Edward Diener

Source: Journal of Applied Social Psychology 5 (4): 320-330 (1975).

Objective: This study was designed to examine the extent to which involvement in the Jesus movement (a Christian movement on college campuses emphasizing strong religious morals) was directly correlated to an increased tendency to translate moral beliefs into behavior.

Utilizing two different phases, the study sought to compare a sample of college-age Jesus people with three other groups (religious, non-religious, atheists) in order to determine the frequency of both doing good and avoiding evil, and the frequency of performing an altruistic act.

Subjects: The subjects for the study consisted of 402 University of Washington undergraduates enrolled in an introductory psychology course. This study sample consisted of 165 males and 237 females, and included only those students who remained in the course for entire time and participated in both the resistance-to-temptation and altruism phases of the study.

Methods: The level of religiosity among the respondents was defined through a questionnaire entitled “Survey of Attitudes and Behaviors” that was administered during their first class. It consisted of 27 Likert-type attitude items and another two items about specific behaviors, which sought to determine each student’s religiosity. After determining which of the four groups (Jesus people, religious, non-religious, atheists) each respondent fit in, the first phase of the study consisted of the assessment of resistance to temptation, which was characterized by the distribution of a multiple choice test completed in class, that each student was given the opportunity to correct at home using the answer key under the supervision of the honor system. The second phase of the study consisted of the assessment of altruism, in which each student on the final exam of the course was given the opportunity to perform an altruistic act - stating whether or not they were interested in volunteering to help mentally challenged children.

Results: Analysis of the frequency of cheating in the eight cells formed by sex of the subject and group membership showed there was no significant difference in honesty. The Jesus people did not end up having a lower frequency of cheating than did the other three groups. Examination of the frequency of performing an altruistic act showed that there was no significant difference in relation to religion, but there was a significant difference when controlling for sex. Females indicated far more willingness to help. A final analysis assessing the concurrence between cheating and altruism using correlation coefficients indicated that the two classes of moral behavior (cheating and performing an altruistic act) are independent of each other, and not

affected by religious tendencies.

Conclusion: Neither cheating nor altruistic behavior was significantly affected by level of religious belief. These results indicate that involvement in the Jesus movement does not necessarily result in a greater tendency to do good or avoid evil.

Title: The Gift of Kinship Foster Care

Authors: Mark F. Testa and Kristen S. Slack

Source: Children and Youth Services Review 24 (1&2): 79-108 (2002).

Objective: To further define the roles and responsibilities of the family and state in kinship foster care placements. Kinship foster care is effective and sustainable because of altruistic and reciprocally beneficent acts. This study examines kinship foster care with regards to altruism and reciprocal giving. The authors use the altruistic and reciprocal gift-giving components of kinship care.

Subjects: In 1994, data was collected from 983 relative foster caregivers in the Chicago and suburban Cook County, Illinois who are caring for related foster children. Surveys were conducted by individual agencies.

Methods: The survey data from 1994 was linked to a database from the Illinois Department for Children and Family Services in an attempt to create a 5-year longitudinal study. The study then examines the placement history of these 983 children from June 1994 - June 1999. Multiple processes are evaluated such as the rate at which children are removed from kinship foster care and returned to their biological parents and the rate at which children are removed from kinship foster homes and placed in non-related foster homes. In examining these processes, the study utilizes four explanatory variables: reciprocity, payment incentives, empathy and duty. Also included in the survey are additional variables the authors refer to as covariates. The several

covariates are the size of the kinship network, the income of the caregiver's household, the age of the caregivers, the number of people in the caregiver's household, the behavioral problems of the child, and the caregiver's burden.

Results: The data shows that a positive perception of the caregiver toward the birth parents relates to 407% higher rates of reunification and a 64% lower rate of foster care replacement. Also, the study suggests that kinship foster caregivers are 74% less likely to abandon or harm their foster relationship than non-kinship caregivers. Data shows that it was 150% more likely for the child to be returned to foster care when payments to the kin caregivers were terminated as opposed to merely reducing payments. Caregiver-child relationships that were characterized as fair to poor were 283% more likely to terminate in replacement than those rating the caregiver-child relationship as good to excellent. Children living in homes with infrequent churchgoers were 141% more likely to be replaced.

Conclusions: The study reveals that the stability of kinship care is dependent on variables such as reciprocity, payment, empathy, and duty. When examining the duty element in kinship foster care relationships, the data shows that religious activity and cultural learning can mitigate selfish or spiteful impulses in the relationship. The authors conclude that policymakers cannot ignore the benefits of kinship foster care and the intrinsic values it provide to the caregiver-child relationship.

Title: Empathy, Religious Orientation, and Social Desirability

Authors: P.J. Watson, Ralph W. Hood, Jr., Ronald J. Morris and James R. Hall

Source: Journal of Psychology 117: 211-216 (1984).

Objective: To study how religious orientation and social desirability affect empathy.

Subjects: 180 undergraduates (84 males and 96 females) from the University of Tennessee at Chattanooga who were taking introductory psychology classes participated. All students took part in this study voluntarily.

Methods: The students were asked to complete three empathy questionnaires: The Mehrabian and Epstein Empathy Scale, the Hogan Empathy Scale and the Smith Empathic Personal Questionnaire. Each questionnaire was based on a different definition of empathy and therefore a complex and diverse dimension of the empathy phenomenon could be studied. The Allport and Ross Religious Orientation Scales were administered to distinguish between intrinsic and extrinsic religiosity. The Crowne-Marlowe Social Desirability Scale was used to assess the need for approval. The different variables measured in these questionnaires and scales were analyzed.

Results: There is direct relationship between intrinsic religiosity and empathy, while there is an inverse relationship between extrinsic religiosity and empathy. There was no such correlation between social desirability and empathy.

Conclusion: The data in the study confirm the recent theories that empathy is a component of religiosity. The results generally followed the trend of intrinsic associated with unselfishness and extrinsic following selfish religiosity. Furthermore, the data from this investigation suggest empathetic motivation may have mediated religiosity-helping behavior relationships.

Title: God Helps Those Who Help Themselves?: The Effects of Religious Affiliation, Religiosity, and Deservedness on Generosity Toward the Poor.

Authors: Jeffrey A. Will and John K. Cochran

Source: *Sociology of Religion* 56: 327-338 (1995).

Objective: To examine the role of religious affiliation and religiosity affecting the levels of

generosity to the poor, specifically relating to the issue of deservedness. Current literature offers little insight concerning the influence of religion on the amount of compassion and charity felt for the poor.

Subjects: The respondents of both the General Social Survey and the Factorial Survey Component for 1986 were used.

Methods: The researchers utilize the General Social Survey and its accompanying Factorial Survey Component from 1986. Respondents to this survey were asked to tell the level of economic support (measured in dollars per week) they would award to hypothetical families that were portrayed in several vignettes. The researchers defined generosity as the level of economic support respondents award the hypothetical welfare families displayed in the situations. They then distinguished among the religious affiliations of the respondents to understand differences in conservative, moderate, and liberal faith groups. There were also measures of actual religiosity: attendance at church and religious identity salience.

Results: Generosity is measured as the dollar amount that people thought these families were deserving of. The amount of money that was awarded by the participants depended greatly on the status of the father. If the father wasn't looking for work, his family received less, if he was disabled; they received more, if he was in prison, his family received slightly more. The number of children and the family's cash flow also had a strong effect. However, the marital status of the parents had little effect on the money that was awarded. Compared to liberal Protestants, other Protestant denominations showed significantly reduced levels of generosity. Catholics and non-denominational Christians showed a higher level of generosity than the liberal Protestants. Jews displayed similar levels of generosity as compared to the liberal Protestants. There were also differences in the rate of generosity when it factored in the socioeconomic status of the

respondents.

Conclusion: The support for government assistance programs is more complex than had been previously indicated by previous research. Furthermore, the attitudes of different denominations were illustrated by the respondent's thoughts on the vignettes. No link was found between religious conservatism and economic conservatism. The main focus for the respondents was not exactly their faith groups, but it was more based on who they felt was at fault for the family's situation. There were deep differences in the responses of conservatives and non-conservatives.

Title: The Contribution of Religion to Volunteer Work

Authors: John Wilson and Thomas Janoski

Source: Sociology of Religion 56 (2):137-152 (1995).

Objective: To find the connection between church membership, church activism and volunteering. Are those persons raised by religious parents more likely to volunteer than those not brought up by religious parents? Are certain denominations more likely to have volunteers than others? Do churches with greater memberships offer greater rates of volunteering?

Subjects: Those respondents to the Youth-Parent Socialization Panel Study who were interviewed in all three waves and had at least one parent interviewed in each of the first two waves were selected (n=924).

Methods: First differences in volunteering are studied across the four denominational categories and at the two separate ages of 26 and 35. Changes in volunteering between the two ages are noted. Then, controlling for age, it is determined if education, occupation and parental status make a difference in volunteerism. Studies are performed on each separate denomination to again see if this is a factor. Further, based on the Youth-Parent Socialization Panel Study that

provides the researchers with a group at mostly at age 18 in the first wave, 26 in the second and 35 years old in the third wave, the researchers are able to determine the effect of parental religiosity upon respondents' initiation into volunteering through questions given to both the respondent and the parent on religious affiliation, church attendance and participation in church-related activities.

Results: Those who are church members are more likely to volunteer than those who are not, especially when the persons are highly involved in the church. As far as Catholics go, the connection between church and volunteering occurs early and stays with the respondents into the middle ages. Liberal Protestants do not have that cohesive force until the middle ages. There is almost no connection between church and volunteering among moderate and conservative Protestants. In fact, conservative Protestants likely involve themselves in church related volunteering rather than secular volunteering.

Conclusion: The relationship between religion and volunteering is actually quite complex. Very little generalization can occur as everything changes based upon denomination and other surrounding circumstances.

Title: Altruism and Intergenerational Relations among Muslims in Britain

Authors: Saeed Zokaei and David Phillips

Source: Current Sociology 48 (4): 45-58 (2000).

Objective: To examine intergenerational altruism and community relations among Muslims in Britain. The study attempts to explore how these values vary within the spheres of family and community, among different ethnic groups and across different generations.

Subjects: 123 respondents were interviewed. 65 individual interviews were conducted (22

Sheffield, 22 Bradford, 21 London; 50 male and 15 female). 7 group interviews were conducted with 30 retired men (Bradford and Sheffield), 6 older women (Sheffield), 16 boys in their early teens (Bradford, London and Sheffield) and 7 young men in their late teens and early 20's (Sheffield). Lastly, 3 family interviews (Sheffield; 4 males, 5 females,) were also conducted.

Methods: For this qualitative study, 75 in-depth interviews were carried out. Careful sampling was administered in an attempt to accurately reflect the range of national and ethnic diversity among Muslims in Britain. Questions were asked regarding altruism, family background, and their relationships within the local Muslim and non-Muslim communities.

Results: The results found that Islamic family values are still very strong and offer social and personal guidance for many Muslims. The experience of modernity, especially social and geographical mobility, has influenced younger Muslim generations by allowing them to rearrange their identity, usually towards greater individualism. However, they still strongly associate themselves with their Islamic identity. In general, there was a strong sense of altruism within Muslim families. Outside the family, altruism was characterized as particularistic and directed towards kinship groups and other smaller groups. However, the main source of universalistic altruism was from the belief that individuals identify themselves as universal members of the Islamic faith (*ummah*). Data showed that Muslims' extended sense of inclusion is more likely result in a collective sentiment prevailing over personal sentiment.

Conclusion: Young Muslims, living in a modern welfare state, face uncertainty that often causes confusion, arbitrariness and temporary diversion from their Islamic values. *Ummah* embodies the desired combination of particularistic and universalistic identities, which could ultimately create a caring society for Muslims and non-Muslims.

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