

A Compilation of Documents Used to Develop the 2018 Religion IV Questionnaire  
for the International Social Survey Program

Tom W. Smith  
NORC at the University of Chicago

July, 2020

## List of Documents

Doc.	Date-Description	Page
1.	1/26/2015 – ISSP Bibliographic Entries Using Religion	5
2.	7/6/2015 – 2008 Religion Questionnaire – Final, Annotated June, 2015	52
3.	7/6/2015 – Topics/Types of Vars by Years Asked In	72
4.	1/25/2016 – Years Asked In Discussion of Religion I-III Content and Possible Changes	73
5.	1/25/2016 –Topics/Themes to be Maintained, Expanded, or Added	78
6.	3/8/2016 – Current ISSP Religion Structure	80
7.	5/6/2016 – Vote on Topics at General Meeting	81
8.	5/9/2016 – Religion 2018 DG Schedule	82
9.	7/8/2016 – 2018 Religion Pretest Items: Collated	83
10.	10/3/2016- 2018 Pretest Items	95
11.	11/3/2016- Planned Pretests	104
12.	1/27/2017 – 2018 Religion Pretest Items with Prior years Annotated and Highlighted	105
13.	1/27/2017 – 2008 Religion Questionnaire with Prior Years Annotated and Highlighted	113
14.	2/8/2017 – Draft Content for Consideration	134
15.	3/7/2017 – 2018 Religion Pretest Items Annotated by Previous Use	136
16.	3/7/2017 – 2018 Religion Questionnaire – Proposed 3/2017	144
17.	4/17/2017 – 2018 Religion Questionnaire – Proposed 3/2017, Comments Integrated	163
18.	6/5/2017 – 2018 Religion Questionnaire – Final Draft	186
19.	11/30/2017 – Translation note email	206

The documents listed above were generated as part of the process of adopting and developing Religion IV for the International Social Survey Program (ISSP) study in 2018. Following standard ISSP protocol, Religion IV was selected to be the ISSP study in 2018 at the ISSP general meeting in 2015. Then at the general meeting in 2016, the themes and topics for Religion IV to focus on were chosen. Next, at the general meeting in 2017, the content of the questionnaire was finalized. Finally, the drafting group prepared a master copy of the questionnaire with related administration notes and sent it to the ISSP Secretariat which distributed it to ISSP members during the summer of 2017.

The first document, a bibliography of ISSP uses of Religion I-III, was distributed on January 26, 2015 along with the following email message:

At our 2015 meeting we will be selecting the topic for the 2018 ISSP. Religion is up for replication having been last fielded in 2008. I propose that we adopt Religion for 2018. It addresses a central component of societies, has been showing some important global trends, and has a crucial comparative dimension. Religion has been widely used in past ISSP research as shown by the attached list of over 750 entries from the ISSP bibliography. Among the many matters addressed by the previous three rounds of ISSP Religion are:

Societal change in religious beliefs and behaviors in general and secularization theory in particular

Religious change and the role of religion in Eastern Europe after the fall of communism

Differences in level religiousness across countries and individual, aggregate, and socio-historical factors causing this variation

Differences in specific religious beliefs and behaviors, inter-religious conflict with and across nations, and the so-called clash of civilizations

Comparisons of religiousness and spirituality

Religion as an independent variable predicting social and cultural beliefs and attitudes (e.g. on abortion rights, family values, sexual morality)

The contribution of religious beliefs and behaviors to well-being and health

Religion as an element in national identity

At the ISSP general meeting in Cape Town, South Africa on April 26-29, 2015, Religion IV was adopted as the 2018 ISSP study and a drafting group was selected to carry out the task. The members were the Czech Republic, India, Norway, Turkey, the United States, and Venezuela. The United States was chosen as conveyor of the drafting group. Following up on this decision, on July 6, 2015, three files were emailed. (Dates in this report are when the documents were emailed to members. They were

typically prepared before the day of distribution.) The second in this compilation was the final 2008 Religion III, annotated questionnaire. The third document was a list of topics and question types by years in which they were asked. (The last file distributed on that date was a spreadsheet that listed question # for variables in the three previous rounds, what countries fielded each round and the size of their samples, a count of compulsory vs. optional items in each round, and a list of derived variables. It is in the Appendix at the end of this compilation.)

The fourth document was sent on January 25, 2016 and was a discussion of Religion I-III content by year along with coverage of possible changes. Also, sent the same day was the fifth document, on topics/themes to be maintained, expanded, or added. The sixth document, showing the current ISSP religion structure, was distributed on March 8, 2016.

Then at the ISSP general meeting in Kaunas, Lithuania on April 30-May 4, 2016, the themes and topics to be focused on were selected. The seventh document on May 6, 2016 displays that vote. On May 9, 2016, the eighth document showing the schedule for the drafting group was circulated.

Next, documents 9-12 dealt with the pretesting of items. The ninth document was collated pretest items (July 8, 2016), the tenth document was the pretest questionnaire to be fielded (October 2, 2016), the eleventh the plans for the pretests (November 3, 2016), and the twelfth document the 2018 items that were pretested (January, 27, 2017). Also, emailed on January 27, 2017, the thirteenth document was the 2008 religion questionnaire with prior years annotated and highlighted.

In preparation for a drafting group meeting in Prague on February 15-16, 2017 to settle on the content on the 2018 Religion IV questionnaire, document fourteen, "Draft Content for Consideration," was distributed on February 8, 2017.

For the upcoming general meeting to finalize the content of the 2018 Religion questionnaire, documents 15-17 were circulated. On March 7, 2017, the fifteenth document on the pretest items annotated by previous usage and the sixteenth document with the drafting group's proposed content were distributed. In response to comments from ISSP on the draft questionnaire, on April 17, 2017 the seventeenth document that integrated the comments into the questionnaire was circulated within the drafting group.

At the ISSP general meeting in Lausanne, Switzerland on April 29-May 3, 2017, the final content of the 2018 Religion IV study was adopted. The drafting group then prepared the eighteenth document, the final questionnaire and sent it to the Secretariat on June 5, 2017. The final document, a copy of an email that clarified the intent and meaning of one question, was sent on November 30, 2017.

### ISSP Bibliographic Entries Using Religion 1/26/2015#1

- Abad, Ricardo G. "Filipino Religiosity: Some International Comparisons." *Social Weather Bulletin* 1/2 (1994): 1-14.
- . "Religion in the Philippines." *Philippine Studies* 49 (2001): 337-67.
- . "Varieties of Filipino Religiosity." In *SWS Occasional Paper*, 1995.
- Achterberg, Peter, Dick Houtman, Stef Aupers, Willem de Koster, Peter Mascini, and Jeroen van der Waal. "A Christian Cancellation of the Secularist Truce? Waning Christian Religiosity and Waxing Religious Privatization in the West." *Journal for the Scientific Study of Religion* 48 (2009): 687-701.
- . "Dialectiek Van Secularisering: Hoe De Afname Van Christelijke Religiositeit Samengaat Met Een Sterkere Nadruk Op Haar Publieke Belang in Achttien Westerse Landen [Dialectics of Secularisation: How the Decline of Christian Religiosity Is Associated with a Stronger Emphasis on Its Public Interest in Eighteen Western Countries]." *Sociologie* 5, no. 3 (2009): 324-42.
- Adamczyk, Amy, and B.E. Hayes. "Religion and Sexual Behaviors Understanding the Influence of Islamic Cultures and Religious Affiliation for Explaining Sex Outside of Marriage." *American Sociological Review* 77, no. 5 (2012): 723-46.
- Adamczyk, Amy, and Cassady Pitt. "Shaping Attitudes About Homosexuality: The Role of Religion and Cultural Context." *Social Science Research* 38 (2009): 338-51.
- Adams, Phillip. "Religious Basket Case" *The Australian Magazine*, April 8 2006, 42.
- Adsera, Alicia. "Religion and Changes in Family-Size Norms in Developed Countries." *Review of Religious Research* 47, no. 3 (2006): 271-86.
- . "Reply to the Note by Neuman 'Is Fertility Indeed Related to Religiosity?'" *Population Studies* 61 (July 2007): 225-30.
- Akdede, S. H., and H. Hotunluoglu. "Economic Development and Religiosity: An Investigation of Turkish Cities." In *Proceedings of the International Conference on Emerging Economic Issues in a Globalizing World*, 2008.
- Alastuey, Eduardo. "Doubt and Postmodernity: The Decline of Secularisation in Europe." *Revista Espanola de Investigaciones Sociologicas* 121 (2008): 13-53.
- Albrekt Larsen, Christian. "Danskernes Forhold Til Religionen." Research Report for the Department of Economics, Politics and Political Administration, Aalborg University, 2002.
- . "Danskernes Religiøsitet I International Belysning. Empiriske Resultater Fra International Social Survey Programme." *DDA Nyt-Metode og Data* 90, no. 204 (2004): 31-40.
- Altemeyer, Bob. "The Decline of Organized Religion in Western Civilization." *International Journal for the Psychology of Religion* 14 (2004): 77-89.
- Alvarado, Emmanuel. "Beyond Culture Wars: The Role of Christian Religiosity in the Public Support for Social Safety Net Policies in Contemporary America." Florida Atlantic University, 2010.
- Ambrose, Sylvan D. *Religion and Psychology: New Research*. Nova, 2006.

- Ammerman, Nancy Tatom. *Everyday Religion: Observing Modern Religious Lives*. Oxford University Press, 2006.
- Ančić, Branko, and Siniša Zrinščak. "Economic Aspects of Church-State Relations as a Challenge for the Sociology of Religion (Ekonomski Aspekti Crkveno-Državnih Odnosa Kao Izazov Sociologiji Religije)." In *Conference of the International Society for the Sociology of Religion*, 31. Aix-en-Provence – France, 2011.
- . "Religion in Central European Societies: Its Social Role and People's Expectations." *Religion and Society in Central and Eastern Europe* 5, no. 1 (2012): 21-38.
- . "Religion in Public Sphere: Analysis of Social Expectations (Religija U Javnoj Sferi: Analiza Društvenih Očekivanja)" In *National Conference of Croatian Sociological Association*. Zagreb, 2011.
- . "Religion in Public Sphere: Analysis of Social Expectations (Religija U Javnoj Sferi: Analiza Društvenih Očekivanja)." In *Sociologija I Promjena-Izazovi Budućnosti (Book of Abstracts)* edited by Štulhofer Aleksandar, Tomić Koludrović Inga and Ančić Branko. Zagreb: Hrvatsko sociološko društvo, 2011.
- . "Social Image of Religion in Central and Eastern Europe." In *ISORECEA Conference*. Brno, Czech Republic, 2011.
- Andersen, Karen. "Ireland in the Twenty-First Century: Secularization or Religious Vitality?." In *The Social Significance of Religion in the Enlarged Europe*, edited by D. Pollack, O. Müller and G. Pickel. Farnham: Ashgate, 2012.
- Andersen, Karen, and Ann Lavan. "'Believing in God, but Not Obeying the Church' - Religion in Ireland and Poland, 1991-1998." In *Changing Ireland in International Comparison*, edited by Betty Hilliard and Maire Nic Ghiolla Phadraig, 187- 216. Dublin: Liffey Press, 2007.
- Angier, Natalie. "Confessions of a Lonely Atheist." *New York Times Magazine* 14 (January 14 2001): 34-38.
- . "Confessions of a Lonely Atheist." *Reasonings* 138 (2001).
- Arad, Uzi, and Gal Alon. "Patriotism and Israel's National Security." In *Herzliya Conference*, 1-35. Israel: IDC Herzliya Institute for Policy and Strategy, 2006.
- Argyle, Michael. *Psychology and Religion: An Introduction*. London: Routledge, 2000.
- Arrunada, Benito. "The Economic Effects of Christian Moralities." Unpublished: *Universitat Pompeu Fabra Economics and Business*, 2004.
- . "Protestants and Catholics: Similar Work Ethic, Different Social Ethic." *The Economic Journal* 120, no. 547 (2010): 890-918.
- Atkins, D. C., and D. E. Kessel. "Religiousness and Infidelity: Attendance, but Not Faith and Prayer, Predict Marital Fidelity." *Journal of Marriage and the Family* 70, no. 2 (May 2008): 407-18.
- Avong, Helen Nene. "Religion and Fertility among the Atyap in Nigeria." *Journal of Biosocial Science* 33 (2001): 1-12.
- Bainbridge, William Sims. *Across the Secular Abyss: From Faith to Wisdom*. Lexington Books, 2007.
- . "Atheism." *Interdisciplinary Journal of Research on Religion* 1, no. 2 (2005): 1-26.
- . *The Endtime Family: Children of God*. Albany, NY: State University of New York Press, 2002.

- Barber, Nigel "A Cross-National Test of the Uncertainty Hypothesis of Religious Belief." *Cross-Cultural Research* 45, no. 3 (August 2011): 318-33.
- Bar-El, Ronen, Teresa García-Muñoz, Shoshana Neuman, and Yossef Tobol. "The Evolution of Secularization: Cultural Transmission, Religion and Fertility Theory, Simulations and Evidence ". Unpublished: University of Granada - Campus La Cartuja, Bar Ilan University, 2010.
- . "The Evolution of Secularization: Cultural Transmission, Religion and Fertility [Euro]"Theory, Simulations and Evidence." *Journal of Population Economics* 26, no. 3 (Jul 2013 2013): 1129-74.
- . "The Evolution of Secularization: Cultural Transmission, Religion and Fertility - Theory, Simulations and Evidence." *Journal of Population Economics* (2012): 1-46.
- Barker, Eileen. "Cultural Pluralism: A Cross-National Study of Moral and Religious Diversity." In *ESRC Report*, 1997.
- . "New Religious Movements: Their Incidence and Significance." In *New Religious Movements: Challenge and Response*, edited by Bryan R. Wilson and Jamie Cresswell. London: Routledge, 1999.
- Barker, Philip W. "If God Be for Us: Religious Nationalism in Modern Europe." Ph.D., University of Colorado at Boulder, 2005.
- Barrett, Justin L. *Why Would Anyone Believe in God?* Walnut Creek, CA: AltaMira Press, 2004.
- Barro, Robert J. "Religion and Political Economy in an International Panel." Unpublished: National Bureau of Economics Research, 2002.
- . "Spirit of Capitalism: Religion and Economic Development." *Harvard International Review* 25, no. 4 (Winter 2004): 64-68.
- Barro, Robert, Jason Hwang, and Rachel McCleary. "Religious Conversion in 40 Countries." *Journal for the Scientific Study of Religion* 49, no. 1 (2010): 15-36.
- . "Religious Conversion in 40 Countries." In *GESIS-Studie. Anmerkungen: GESIS-Studie*, 2010.
- Barro, Robert, Jason Hwang, and National Bureau of Economic Research. "Religious Conversion in 40 Countries." In Issue 13689 of Working paper series, 40. Cambridge, MA: National Bureau of Economic Research, 2007.
- Barro, Robert J, and Rachel M. McCleary. "International Determinants of Religiosity." NBER, 2003.
- . "Religion and Economic Growth across Countries." *American Sociological Review* 68, no. 5 (October, 2003 2003): 760-81.
- . "Religion, Economy, and Society in an International Panel." In *Religion-Factor Research: Personal and Social Transformation Symposium*. Philadelphia, 2001.
- Barro, Robert J., and Jason Hwang. "Religious Conversion in 40 Countries." National Bureau of Economic Research, 2007.
- Barry, David M. "Popular Perceptions of the Relationship between Religious and Ethnic Identities: A Comparative Study of Ethnodoxy in Contemporary Russia and Beyond." Western Michigan University, 2012.

- Bartkowski, J. P., and L.M. Hempel. "Sex and Gender Traditionalism among Conservative Protestants: Does the Difference Make a Difference?" *Journal for the Scientific Study of Religion* 48, no. 4 (2009): 805-16.
- Becci, Irene. "Les Représentations Sociales Concernant La Pluralisation Religieuse En Suisse [Social Representations Regarding Religious Pluralism in Switzerland]." *Social Compass* 54 (2007): 145-59.
- Bechert, I. "Are Religious People Happier Than Non-Religious People?" In *ISSP Data Report: Religious Attitudes and Religious Change*, edited by I. Bechert and M. Quandt. Koeln: GESIS, GESIS Schriftenreihe, 2013.
- Becker, J.W., and J.J.M. de Hart. *Secularisatie En Alternatieve Zingeving in Nederland [Secularization and Alternative Meaning in the Netherlands]*. Rijswijk: SCP, 1997.
- Becker, J.W., and R. Vink. *Secularisatie in Nederland, 1966-1991: De Verandering Van Opvattingen En Enkele Gedragingen [Secularization in the Netherlands, 1966-1991: The Change in Beliefs and in Some Forms of Behavior]*. Rijswijk: Social and Cultural Planning Office, 1994.
- Behr, Hartmut, and Mathias Hildebrandt. *Politik Und Religion in Der Europäischen Union: Zwischen National En Traditionen Und Europaisierung [Politics and Religion Down in the European Union: Between National Traditions and En Europeization]*. Weisbaden: VS Verlag, 2006.
- Belczak, Tom. "It's Fun to Be Catholic." *Belczak's Bulletin* September 12 (2004): 1-2.
- Benthaus-Apel, F. "Neue Mittelschicht - Generation Und Alternative Religiosität." In *Religiöse Sozialisation Im 20. Jahrhundert*, edited by K. Tenfelde. Essen: Klartext Verlag, 2010.
- Berman, Eli, Laurence R. Iannaccone, and Guiseppe Ragusa. "From Empty Pews to Empty Cradles: Fertility Declines among European Catholics." Unpublished: University of San Diego, 2006.
- Berndt, Colleen E. H. "The Economics of Religion: An Overview of the Literature and Two Extensions." Ph.D., George Mason University, 2007.
- Biolcati-Rinaldi, Ferruccio, and Cristiano Vezzoni. "Church Attendance and Religious Change in Italy (1968-2010): Theoretical Debate, Methodological Issues and Empirical Results." *Rassegna Italiana di Sociologia* 54, no. 1 (2013): 55-88.
- . "Secularization or Religious Revival? Measuring Church Attendance Trend in Italy Using Multilevel Analysis." In *European Survey Research Association* Lausanne, Switzerland, 2011.
- Bishop, George. "The Religious Worldview and American Beliefs About Human Origins." *The Public Perspective* 9, no. Aug./Sept. (1998): 39-44.
- . "What Americans Believe About Evolution and Religion: A Cross-National Perspective." In *American Association for Public Opinion Research*. St. Louis, 1998.
- . "What Americans Really Believe: And Why Faith Isn't as Universal as They Think." *Free Inquiry* 19, no. July 1 (1999): 38-42.
- Bjarnason, Thoroddur , and Michael R. Welch. "Father Knows Best: Parishes, Priests, and American Catholic Parishioners' Attitudes toward Capital Punishment." *Journal for the Scientific Study of Religion* 43 (2004): 103-18.
- Bogatova, Olga. "Religious Identities and Religious Practices in Mordovia." *Sociological Studies* 8, no. 328 (2011).

- . "Religious Identity and Religious Practices in Mordovia." 114-22. Unpublished: State University of Mordovia, NoDate.
- Borch, C., S. R. Thye, C. Robinson, and M. R. West. "What Predicts Religious Participation and Giving? Implications for Religion in the United States." *Sociological Spectrum* 31, no. 1 (2011): 86-113.
- Botvar, Paal Ketil. "Belonging without Believing? The Norwegian Religious Profile Compared with the British One." In *Religion and Modernity: Modes of Co-Existence*, edited by P.L. Repstad. Oslo: Scandinavian University Press, 1996.
- . "Religion Uten Kirke: Ikke-Institusjonell Religioesitet I Norge, Storbritannia Og Tyskland [Religion without Church: Non-Institutional Religiousness in Norway, Great Britain, and Germany]." Oslo: Diaconia College Center, Department of Research, 1993.
- Bower, Tim "Political Change and Secularization: An Examination of the Germanic Nations " In *Association for the Sociology of Religion*. Atlanta, 2003.
- Bowman, Karlyn. "Americans and Europeans on Religion, Happiness, Government, and War." *The American: The Journal of the American Enterprise Institute*, no. March/April 2008 (2008).
- . "Religion Here and Abroad ". *Public Perspective* 4 (Nov./Dec 1992): 93ff.
- Bøyum, Bjug. "Holdninger Til Religion." *NSD Rapport* 92 (1991).
- . "Issps Religionsundersøkelse 1991 [Issp's 1991 Religion Survey]." *NSD Brukermelding* 4 (1993).
- Brañas-Garza, Pablo. "Church Attendance in Spain (1930-1992): Gender Differences and Secularization." In *IESA 04-03*. Jaén: University of Jaén & Institute of Advanced Social Studies of Andalusia, 2003.
- Branas-Garza, Pablo, Teresa Garcia-Monoz, and Shoshana Neuman. "Unravelling Secularization: An International Study." Unpublished, 2007.
- . "Intergenerational Transmission of 'Religious Capital'. Evidence from Spain [Transmisión Intergeneracional De "Capital Religioso" Datos De España]." *Revista Internacional de Sociología (RIS)* 69, no. 3 (Septiembre-Diciembre 2011): 649-77.
- Branas-Garza, Pablo, and Shoshana Neuman. "Acciones Y Creencias Religiosas: Regularidades Espanolas [Religious Beliefs and Practice: Spanish Facts]." *Revista Internacional de Sociologia* 66 (2008): 33-45.
- . "Intergenerational Transmission of 'Religious Capital': Evidence from Spain." In *IZA DP*, 2006.
- . "Is Fertility Related to Religiosity? Evidence from Spain." *Forschungsinstitut zur Zukunft der Arbeit*, 2006.
- . "Parental Religiosity and Daughters' Fertility: The Case of Catholics in Southern Europe." *Review of Economics of the Household* 5 no. 3 (2007): 305-27.
- . "Religious Beliefs and Practice - Spanish Facts." *Revista Internacional de Sociologia* 66 (2008): 33-45.
- . "Analyzing Religiosity within an Economic Framework: The Case of Spanish Catholics." *Review of Economics of the Household* 2, no. 1 (March 2004 2004): 5-22.
- Branas-Garza, Pablo, and Angel Solano. "Religious Favoritism in Europe: A Political Competition Model." *Rationality And Society* 22, no. 3 (AUG 2010 ): 333-52.

- Braun, Michael. "The Role of Religion in Influencing Attitudes toward Marriage and Cohabitation in Germany." In ISSP Research Conference. Bergen, Norway, 1992.
- Braun, Michael, and Jacqueline Scott. "The Role of Religion in Influencing Attitudes Towards Marriage and Cohabitation in Germany." In Annual ISSP Research Conference. Cologne, 1995.
- Bréchon, Pierre. "Influence of Religious Integration on Attitudes: A Comparative Analysis of European Countries." *Revue Francaise De Sociologie* 45, no. Suppl. (2004): 27-49.
- . "L'heritage Chretien De L'europe Occidentale: Qu'en Ont Fait Les Nouvelles Generations? [Christian Heritage of Western Europe: What Have the New Generations Done?]." *Social Compass* 51 (2004): 203-19.
- . "Le Catholicisme Dans Les Sociétés Occidentales Contemporaines [Catholicism in Contemporary Western Societies]." In *Les Millénaires De Dieu: Une Vieille Histoire Pleine D'avenir [the Millennia of God. An Old Story with a Great Future]*, edited by André Julliard, 31-38. Grenoble: Musée dauphinois, 2000.
- . "Les Attitudes Religieuses En France: Quelles Recompositions En Cours? [Religious Attitudes in France: How Recomposition Underway?]." *Archives de Sciences Sociales des Religions [Archives of Social Sciences of Religion]* 109 (January-March 2000): 11-30.
- . "Les Religions Dans L'espace Public: Les Opinions Des Français [Religion in Public Space: The Views of the French]." In *Table-ronde sur la laïcité, 6ème congrès de l'Association française de science politique [Roundtable on secularism, the sixth congress of the French Association of Political Science]*, edited by Jean Baudouin and Philippe Portier. IEP de Rennes: University of Rennes Press, 1999.
- . "Les Religions Dans L'espace Public: Les Opinions Des Français [Religions in the Public Space: The Opinions of the French]." In *Le Modèle Français De Laïcité [the French Model of Secularism]*, edited by Jean Baudouin and Philippe Portier. Rennes: Presses universitaires de Rennes, 2001.
- . "L'évolution Du Religieux [the Evolution of Religious]." *Futuribles* 260 (January 2001): 39-48.
- . "L'influence De L'intégration Religieuse Sur Les Attitudes: Analyse Comparative Européenne [Influence of Religious Integration on Attitudes: European Comparative Analysis]." *Revue Francaise De Sociologie* 43, no. 3 (2002): 461-83.
- . "L'univers Des Croyances Religieuses. La Suisse Comparée À Ses Voisins (Allemagne, Autriche, France, Italie) [the Universe of Religious Beliefs. Switzerland Compared to Its Neighbors (Germany, Austria, France, Italy)]." In *colloque ISSP à Université de Lausanne [ISSP symposium at University of Lausanne]*, 2000.
- . "L'univers Des Croyances Religieuses. La Suisse Comparée À Ses Voisins (Allemagne, Autriche, France, Italie) [the Universe of Religious Beliefs. Switzerland Compared to Its Neighbors (Germany, Austria, France, Italy)]." *Cahiers de l'Observatoire des Religions en Suisse [Notebooks of the Observatory of Religions in Switzerland]* 1 (2001): 39-57.
- . "The Measurement of Religious Beliefs in International Surveys." In *Modern Society and Values: A Comparative Analysis Based on the Issp Project*, edited by Niko Tos, Peter Ph. Mohler and Brina Malnar, 291-315. Ljubljana: University of Ljubljana and ZUMA, 2000.
- . "The Measurement of Religious Beliefs in Issp and Evs Surveys." In *Charting the Globe: The International Social Survey Program*, edited by M. Haller, R. Jowell and T. Smith. London: Routledge, 2009.

- . "Mesurer Les Croyances Religieuses, Dans Aux Frontières Des Attitudes : Entre Le Politique Et Le Religieux [Measuring Religious Beliefs, in Attitudes within the Borders: Between Politics and Religion]." In *Textes En Hommage À Guy Michelat [Texts in Honor of Guy Michelat]*, edited by Jean-Marie Donegani, Sophie Duchesne and Florence Haegel, 153-72. Paris: L'Harmattan, 2002.
- . "Religious Voting in a Secular France ". In *Religion and Mass Electoral Behaviour in Europe*, edited by David Broughton and Hans-Martien ten Napel, 97-117. London: Routledge/ECPR, 2000.
- . "Valuers De Gauche, Valuers of Droit Et Identites Religieuses En Europe [Left of Valuers, Valuers of Law and Religious Identities in Europe]." *Revue Francaise De Sociologie*, no. 47 (2006): 725-53.
- Bréchon, Pierre, and Roland J. Campiche. "Pertinence De La Theorie De La Dualisation De La Religion En Suisse, En France Et En Europe (Pertinence of the Dualization Theory of Religion in Switzerland, France and Europe)." *Social Compass* 58, no. 2 (2011): 162-75.
- Bréchon, Pierre, and Kristoff Talin. "L'étude Des Liens Entre Comportements Religieux Et Comportements Politiques [the Study of Links between Religious Behavior and Behavior Policies]." *Univers Religieux [Religious universe]* (April 2004).
- Breen, Richard, and Bernadette C. Hayes. "Religious Mobility in the Uk." *Journal of the Royal Statistical Society: Series A (Statistics in Society)* 159, no. 3 (1996): 493-504.
- Brenner, Philip S. "Exceptional Behavior or Exceptional Identity?: Overreporting of Church Attendance in the U.S.". *Public Opinion Quarterly* 75, no. 1 (2011): 19-41.
- . "Identity Importance and the Overreporting of Religious Service Attendance: Multiple Imputation of Religious Attendance Using the American Time Use Study and the General Social Survey." By Philip S. Brenner. *Journal for the Scientific Study of Religion* 50, no. 1 (2011): 103-15.
- . "Investigating the Effect of Bias in Survey Measures of Church Attendance." *Sociology of Religion* 73, no. 4 (2012): 361-83.
- . "Overreporting of Socially-Desirable Behavior in a Cross-National Perspective: Religious Service Attendance as a Sample Case." The University of Wisconsin - Madison, 2009.
- Brooks, Arthur C. "Compassion, Religion, and Politics." *Public Interest*, no. 157 (Fall2004 2004): 57-66.
- . "Religious Faith and Charitable Giving." *Policy Review* 121, no. Oct. (2003): 1-10.
- . *Who Really Cares: The Surprising Truth About Compassionate Conservatism* New York Basic Books, 2006.
- Brooks, Clem. "Religious Influence and the Politics of Family Decline Concern: Trends, Sources, and U.S. Political Behavior." *American Sociological Review* 67 (April 2002): 191-211.
- Brooks, Clem, and Jeff Manza. "Social Policy Responsiveness in Developed Democracies." *American Sociological Review* 71, no. 3 (June, 2006 2006): 474-94.
- Broughton, David, and Hans-Martin Ten Napel. *Religion and Mass Electoral Behavior in Europe*. London: Routledge, 2000.
- Buckley, David Timothy. "Benevolent Secularism: The Emergence of Evolution of the Religious Politics of Democracy in Ireland, Senegal, and the Philippines." Georgetown University, 2013.

- Buncak, Jan "Religiozita Na Slovensku a V Europskom Ramci [Religiosity in Slovakia and Its European Context]." *Sociologia* 33 (2001): 47-69.
- Cabral, M.V. "Pratica Religiosa E Atitudes Sociais Dos Portugueses Numa Perspectiva Comparada [Religious Practice and Portuguese Social Attitudes - a Comparative View]." In *Religiao E Bioetica [Religion and Bioethics]*, edited by J.M. Pais, M.V. Cabral and J. Vala. Lisboa: Imprensa de Ciencias Sociais, 2001.
- Caldwell-Harris, C.L., Angela A. Wilson, Eizabeth LoTempio, and Benjamin Beit-Hallahmi. "Exploring the Atheist Personality: Well-Being, Awe, and Magical Thinking in Atheists, Buddhists, and Christians." *Mental Health, Religion & Culture* 14, no. 7 (2011): 659-72.
- Cambre, B. "De Relatie Tussen Religiositeit Et Ethnocentrisme: Een Contextuele Benadering Met Cross-Culturele Data [Relationship between Religiosity and Ethnocentrism: A Contextual Approach with Cross-Cultural Data]." Unpublished: Leuven University, 2002.
- Cameron, Samuel "Faith, Frequency, and the Allocation of Time: A Micro Level Study of Religious Capital and Participation." *Journal of Socio-Economics* 28 (July 1999): 439-56.
- Campiche, Roland J. *Die Zwei Gesichter Der Religion: Faszination Und Entzauberung [the Two Faces of Religion: Fascination and Disenchantment]*. Zuerich: TVZ Verlag, 2004.
- Çarkoğlu, Ali, and Ersin Kalaycıoğlu. "Turkiye'de Dindarlık: Uluslararası Bişr Karşılaştırma (Religiosity in Turkey: An International Comparison)." Istanbul: Istanbul Policy Center-Sabancı University, 2009.
- Casanova, J. "The Secular and Secularisms." *Social Research: An International Quarterly* 76, no. 4 (2009): 1049-66.
- Catlin, E. A., W. Cadge, E. H. Ecklund, E. A. Gage, and R. A. A. Zollfrank. "The Spiritual and Religious Identities, Beliefs, and Practices of Academic Pediatricians in the United States." *Academic Medicine* 83, no. 12 (Dec 2008): 1146-52.
- Chalfant, H. Paul, and Peter L. Heller. "A Cross-National Perspective on Religiosity and Social Justice: A Research Note." *Review of Religious Research* 26, no. 3 (1985/03 1985): 261-68.
- Chaves, Mark. "Religious Trends in America." By Mark Chaves. *Social Work & Christianity* 38, no. 2 (2011): 119-32.
- Chaves, Mark, and Diana Garland. "The Prevalence of Clergy Sexual Advances toward Adults in Their Congregations." *Journal for the Scientific Study of Religion* 48, no. 4 (Dec 2009): 817-24.
- Cichomski, Bogdan, Tomasz Jerzynski, and Marcin Zielinski. "Faith, Religious Observances and Values. International Comparison: Issp 1998." Warsaw: Institute for Social Studies, University of Warsaw, 2001.
- . "Religious Beliefs, Practice, and Values: Poland in Cross-National Perspective." Warsaw: University of Warsaw, 2002.
- Cincala, Petr. "A Theoretical Proposal for Reaching Irreligious Czech People through a Mission Revitalization Movement." Ph.D., Andrews University, 2003.
- Clark, Andrew E., and Orsolya Lelkes. "Deliver Us from Evil: Religion as Insurance." Unpublished: CNRS, 2005.
- . "Deliver Us from Evil: Religion as Insurance." In *Second Capabilities and Happiness Conference*. Milan, Italy, 2005.

- Clark, Roger, and Devin Grandchamp. "Recent Trends and Anomalies in American Secularization." By Roger Clark. *International Review of Modern Sociology* 37, no. 1 (2011): 91-110.
- Clarke, Peter B. *The Oxford Handbook of the Sociology of Religion*. Oxford: Oxford University Press, 2009.
- Clemente, David Warren. "Filipino Group Life: A Contextual Study of Small Groups in Free Methodist Congregations." D.Miss., Asbury Theological Seminary, 2002.
- Coakley, John. "A Political Profile of Protestant Minorities in Europe." In *Discussion Series*. University College Dublin: Institute for British-Irish Studies, 2009.
- Cohen-Zada, D., and W. Sander. "Religion, Religiosity and Private School Choice: Implications for Estimating the Effectiveness of Private Schools." *Journal of Urban Economics* 64, no. 1 (Jul 2008): 85-100.
- Conway, B. "The Vanishing Catholic Priest." *Contexts* 10, no. 2 (2011): 64-65.
- Cosgrove, Olivia, Laurence Cox, Carmen Kuhling, and Peter Mulholland. "Editors' Introduction: Understanding New Religion in Ireland." In *Ireland's New Religious Movements*, 1-27. Newcastle Cambridge Scholars Publishing, 2011.
- Crnic, Ales. "Cult Versus Church Religiosity: Comparative Study of Hare Krishna Devotees and Catholics in Slovenia." *Social Compass* 56 (2009): 117-35.
- . "Hare Kristos: Comparison between Religiosity of Adherents to Krishna Consciousness Community and Catholics." *Sociologija I Prostor* 45 (2007): 85-104.
- Crnic, Ales, and Gregor Lesjak. "Religious Freedom and Control in Slovenia." *Sociology of Religion* 64 (Sept. 22 2003): 349-66.
- Crockett, Alasdair, and David Voas. "Generations of Decline: Religious Change in 20th-Century Britain." *Journal for the Scientific Study of Religion* 45 (2007): 567-84.
- Crosley, Adair, and Frank Furstenberg. "Religion and Family Values in the U.S. And Canada: Evidence from the International Social Survey Program." In *American Sociological Association San Francisco*, 2004.
- Daiber, Karl-Fritz. *Religion Unter Den Bedingungen Der Moderne: Die Situation in Der Bundesrepublik Deutschland [Religion in Modernity: The Situation in the Federal Republic of Germany]* Marburg: Diagonal Verlag, 1995.
- Daniels, Joseph P. "Religious Affiliation and Individual International-Policy Preferences in the United States." *International Interactions* 31, no. 4 (2005): 273-301.
- . "Religious Affiliation and Individuals' Trade and Immigration-Policy Preferences." In *Third Annual Conference, Religion, Economics, and Culture*. Kansas City, 2004.
- . "Religious Networks and Trust." In *Society for the Scientific Study of Religion*. Rochester, NY, 2005.
- . "Who Trusts Others? The Role of Religion." In *Association Of Christian Economists, Religion and Economic Institutions, Allied Social Sciences Annual Meeting*. Philadelphia, PA, 2005.
- Daniels, Joseph P., and Marc von der Rihr. "God and the Global Economy: Religion and Attitudes Towards Trade and Immigration." Unpublished: Marquette University, 2004.

- . "God and the Global Economy: Religion and Attitudes Towards Trade and Immigration." *Socio-Economic Review* 3 (2005): 467-89.
- . "Religious Affiliation and Individual Policy Preferences toward Trade and Immigration." In *Conference on Christianity and Economics*. Baylor University, 2002.
- . "Religious Affiliation and the Political Economy of International-Policy Preferences." Unpublished: Marquette University, NoDate.
- . "Trust in Others: Does Religion Matter?" By Joseph P. Daniels. *Review of Social Economy* 68, no. 2 (2010): 163-86.
- Das, Shyamal, Lisa A. Eargle, and Renita Butts. "The Effects of Religiosity on Perceptions About Premarital Sex." By Shyamal Das. *Sociation Today* 9, no. 1 (2011).
- Datler, Georg, Johann Kerschbaum, and Wolfgang Schulz. "Religion Und Kirche in Oesterreich." *SWS-Rundschau* 4 (2004): 1-23.
- Davie, Grace. "Religion in Europe in the 21st Century: The Factors to Take into Account." *European Journal of Sociology* 47 (2006): 271-96.
- Davis, James A. "Bee-Tas and Bay-Tas: How Social Structure Shapes Attitudes in Britain and the United States." In *GSS Crossnational Report No. 6*, 1987.
- Davis, Nancy, and Robert Robinson. "Islam and Economic Justice: A 'Third Way' between Capitalism and Socialism?" In *Annual meeting of the American Sociological Association*. San Francisco, CA, 2004.
- . "Religious Cosmologies, Individualism and Politics in Italy." *Journal for the Scientific Study of Religion* 38 (1999): 339-53.
- . "'The Poor Always Ye Have with You?' Religious Orthodoxy and Economic Justice in Europe." In *International Sociological Association*. Montreal, 1998.
- . "'The Poor Always Ye Have with You?' Religious Orthodoxy and Economic Justice in Europe." In *International Sociological Association*. Madrid, 1999.
- . "Their Brothers' Keepers? Orthodox Religionists, Modernists, and Economic Justice in Europe." *American Journal of Sociology* 104, no. May (1999): 1631-65.
- . "Theological Modernism, Cultural Libertarianism, and Laissez-Faire Economics in Contemporary European Societies." *Sociology of Religion* 62, no. Spring (2001): 23-50.
- DeGraaf, Nan Dirk, and Ariana Need. "Losing Faith: Is Britain Alone?". In *British Social Attitudes: The 17th Report*, edited by Roger Jowell, John Curtice, Alison Park, Katarina Thomson, Lindsey Jarvis, Catherine Bromley and Nina Stratford, 119. London: Sage Publications, 2000.
- Deininger, Matthias. "'Bringing Order to the Mess" - a Critical Re-Examination of the Core Concepts of Secularization Theory." Seminar paper, University of Bern, 2012.
- Dekker, Paul, Paul Ester, and Masja Nas. "Christianity and Environmental Attitudes in Europe: A Comparative Study." In *Modern Society and Values: A Comparative Analysis Based on the Issp Project*, edited by Niko Tos, Peter Ph. Mohler and Brina Malnar. Ljubljana: University of Ljubljana and ZUMA, 2000.

- . "Religion, Culture, and Environmental Concern: An Empirical Cross-National Analysis." *Social Compass* 44 (September 1997): 443-58.
- Dementjeva, Aija. "Religiosity: Intergenerational Inheritance." University of Latvia, 2005.
- Devine, Paula. "Men, Women and Religion." In Dublin on the ISSP Religion III Module and Norface thematic research programme Dublin: Symposium in University College, 2010.
- Diehl, Claudia, and Matthias Koenig. "Zwischen Säkularisierung Und Religiöser Reorganisation - Eine Analyse Der Religiosität Türkischer Und Polnischer Neuzuwanderer in Deutschland." In *Religion Und Gesellschaft*, edited by Matthias Koenig and Christof Wolf. *Kölner Zeitschrift Für Soziologie Und Sozialpsychologie Sonderhefte*. Wiesbaden: Springer VS, 2013.
- Dillen, Annemie; Pollefeyt, Didier. "God Overall En Nergens?: Theologie, Pastoraal En Onderwijs Uitgedaagd Door 'Sacraal Reveil'." Leuven/Voorburg: Acco, 2006.
- Dinka, Marinovic Jerolimova, and Ancic Branko. "Kome Vjervati, Bogu I/Ili Covjeku? Odnos Religioznosti I Socijalnog Povjerenja U Hrvatskoj [Whom to Believe. God and/or Man? Relation between Religiosity and Social Trust in Croatia." In National Sociological Congress. Zagreb, 2009.
- Dobbelaere, Karel. "From Religious Sociology to Sociology of Religion: Towards Globalisation." *Journal for the Scientific Study of Religion* 39 (2000): 433-47.
- Dogan, Mattei. "Accelerated Decline of Religious Beliefs in Europe." *Comparative Sociology* 1, no. 2 (2002): 127-49.
- . "The Decline of Religious Beliefs in Western-Europe." *International Social Science Journal*, no. 47 (September 1995 1995): 405-18.
- . "The Decline of Traditional Values in Western Europe: Religion, Nationalism, Authority." *International Journal of Comparative Sociology* 39 (1998): 77-90.
- . "Religious Beliefs in Europe: Factors of Accelerated Decline." In *Research in the Social Scientific Study of Religion*, edited by R.L. Piedmont and D.O. Moberg, 161-88. Boston Brill, 2003.
- Doherty, P., and D. Pringle. "Church Attendance in Ireland: A Survey of Student Behaviour." *Studies: An Irish Quarterly Review* (1995): 278-92.
- Doktor, Tadeusz. "Churches, Sects, and Invisible Religion in Central and Eastern Europe after the Transformation." In *Religion and Patterns of Social Transformation*, edited by D. Marinovic-Jerolimov, S. Zrinscak and I. Borowik, 299-314. Zagreb: Institute for Social Research, 2004.
- Doyle, Rodger. "By the Numbers: Christian Differences." *Scientific American* 281, no. July (1999): 26.
- Driscoll, Anne, and Katherine Heck. "Trends in Public Opinion among Religious Fundamentalists, 1972-2002." In Annual Meeting of the American Association for Public Opinion Association. Miami Beach, 2006.
- Dubach, Alfred. *Lebenswerte: Religion Und Lebensfuehrung in Der Schweiz [Livable: Religion and Lebensfuehrung in Switzerland]*. Zuerich: NZN Buchverlag, 2001.
- Dubin, B. "Religious Faith in Russia of the 90s." *The Russian Public Opinion Monitor*, no. 1 (1999): 31-39.
- Duncan, Craig Malcolm. "Equality for Infidels: The Moral Foundations of Modern Liberalism." Ph.D., University of Michigan, 2000.

- Durlauf, Steven N., Andros Kourtellos, and Chih Ming Tan. "Is God in the Details: A Reexamination of the Role of Religion in Economic Growth." Unpublished: University of Wisconsin, 2006.
- . "Is God in the Details? A Reexamination of the Role of Religion in Economic Growth." *Journal of Applied Econometrics* 27, no. 7 (2012): 1059-75.
- Eberstadt, Mary. *How the West Really Lost God: A New Theory of Secularization*. West Conshohocken, PA: Templeton Press, 2013.
- Ecklund, E. H., W. Cadge, E. A. Gage, and E. A. Catlin. "The Religious and Spiritual Beliefs and Practices of Academic Pediatric Oncologists in the United States." *Journal of Pediatric Hematology Oncology* 29, no. 11 (Nov 2007): 736-42.
- Edlund, Jonas. "Understanding Variation in Religious Beliefs 1991-2008: The Impact of Modernization and Social Inequality." In *ISSP Data Report: Religious Attitudes and Religious Change*, edited by I. Bechert and M. Quandt. Koeln: GESIS, GESIS Schriftenreihe, 2013.
- Eibner, John "Turkey's Christians under Siege." *Middle East Quarterly* XVIII, no. 2 (Spring 2011): 41-52.
- Eisinga, R., A. Need, M. Coenders, N.D. de Graaf, M. Lubbers, and P. Scheepers, eds. *Religion in Dutch Society: Documentation of a National Survey on Religious and Secular Attitudes and Behaviour*. Amsterdam: Amsterdam University Press, 2014.
- Ekelund, Robert B., Robert F. Hebert, and Robert D. Tollison. *The Marketplace of Christianity*. Cambridge: MIT Press, 2006.
- Enyezi, Zsolt. "Religious and Clerical Polarization in Hungary." In *Religion and Mass Electoral Behavior in Europe*, edited by David Broughton and Hans-Martien Napel. New York: Routledge, 2000.
- Erbe, Bonnie. "Applied Religion." *Nando Media* (May 22 2001).
- Evans, M.D.R., and Jonathan Kelley. *Australian Economy and Society 2002: Religion, Morality, and Public Policy in International Perspective, 1984-2002 Vol. 2*, Sydney: Federation Press, 2004.
- . *Religion, Morality and Public Policy in International Perspective, 1984-2002*. Federation Press 2004.
- Evans, R. Scott. "Contemporary Poverty Belief Systems and the Historical Church-Sect Influence: The Continuing Impact of Mainstream Religious Institutions in Canada." Ph.D., Carleton University (Canada), 1996.
- Feldkircher, Ronald. "Religious Orientation and Church Attendance." In *Comparative Politics*, edited by J.W. Van Deth. London: Routledge, 1998.
- Felson, Jacob, and Heather Kindell. "The Elusive Link between Conservative Protestantism and Conservative Economics." *Social Science Research* 36, no. 2 (Jun 2007): 673-87.
- Ferre, Zuleika, Mariana Gersntenblüth, and Maximo Rossi. "Religión Y Religiosidad En Uruguay [Religion and Religiosity in Uruguay]." *Revista uruguaya de ciencias sociales* 2 (2009).
- . "Religión Y Religiosidad En Uruguay [Religion and Religiosity in Uruguay]." Unpublished, 2009.
- . "Satisfacción Con La Vida, Fe Religiosa Y Asistencia Al Templo En Uruguay." *Revista de Investigacion Social [Journal of Social Research]* 7, no. 10 (2011): 9-29.

- . "Satisfacción Con La Vida, Fe Religiosa Y Asistencia Al Templo En Uruguay [Satisfaction with Life, Religious Faith and Church Attendance in Uruguay]." Unpublished, 2010.
- Fertig, Michael, and Christoph Schmidt. "Attitudes Towards Foreigners and Jews in Germany: Identifying the Determinants of Xenophobia in a Large Opinion Survey." *Review of Economics of the Household* 9, no. 1 (2011): 99-128.
- Fields, Bryan. *The Catholic Ethic and Global Capitalism*. Aldershot and Burlington: Ashgate, 2003.
- Fimreite, Anne Lise, Per Laegreid, and Lise H. Rykkja. "The Role of Trust, Religion, and Political Affiliation in Attitudes to Anti-Terror Measures." In *5th Transatlantic Dialogue: The Future of Governance in Europe and the US*. Washington DC, 2009.
- Fink, Simon. "Politics as Usual or Bringing Religion Back In? The Influence of Parties, Institutions, Economic Interests, and Religion on Embryo Research Laws." *Comparative Political Studies* 41, no. 12 (2008): 1631-56.
- Finke, Roger. "Spiritual Capital: Definitions, Applications, and New Frontiers." In *Spiritual Capital Planning Meeting 1*. Penn. State University, 2003.
- Finke, Roger, and Amy Adamczyk. "Cross-National Moral Beliefs: The Influence of National Religious Context ". *Sociological Quarterly* 49 (2008): 617-52.
- Flatt, Christy L. "Religion and Gender Ideology: A Comparative Analysis of the United States, Sweden, and Poland " In *Southern Sociological Society*. Charlotte, 2005.
- Foner, Nancy, and Richard Alba. "Immigrant Religion in the Us and Western Europe: Bridge or Barrier to Inclusion?" *International Migration Review* 42, no. 2 (2008): 360-92.
- Fonseca, Alexandre Brasil. "Aspectos Da Presenca Religiosa Em Londrina: Situando Uma Pesquisa [Aspects of Religious Presence in Londrina: Situating Research]." *Revista Mediacoes*, no. 6 (2001): 217-38.
- Fox, Jonathan. "World Separation of Religion and State into the 21st Century." *Comparative Political Studies* 19 (2006): 537-69.
- . *A World Survey of Religion and the State*. Cambridge University Press, 2008.
- Fox, Jonathan, and Ephraim Tabory. "Contemporary Evidence Regarding the Impact of State Regulation of Religion on Religious Participation and Belief." *Sociology of Religion* 69, no. 3 (Fall 2008): 245-71.
- Francis, LJ. "The Social Scientific Study of Religion." *Journal of Beliefs & Values* 19, no. 2 (1998): 247-50.
- Franzmann, Michael, Christel Gärtner, and Nicole Köck. *Religiosität in Der Säkularisierten Welt: Theoretische Und Empirische Beiträge Zur Säkularisierungsdebatte in Der Religionssoziologie [Religion in the Secular World: Theoretical and Empirical Contributions to the Secularization Debate in Sociology of Religion]*. VS Verlag für Sozialwissenschaften, 2006.
- Freeman, Patricia K., and David J. Houston. "The Biology Battle: Public Opinion and the Origins of Life." *Conference Papers -- Midwestern Political Science Association (2008 Annual Meeting 2008)*: 1-18.
- Freese, Jeremy, and James D. Montgomery. "The Devil Made Her Do It? Evaluating Risk Preference as an Explanation of Sex Differences in Religiousness." *Advances in Group Processes* 24 (2007): 187-229.

- Freire, A. "Religio E Politica Em Portugal, Na Irlanda E Na Noruega [Religion and Politics in Portugal, Ireland, and Norway]." In *Religio E Bioetica [Religion and Bioethics]*, edited by J.M. Pais, M.V. Cabral and J. Vala. Lisboa: Instituto de Ciencias Sociais, 2001.
- Froese, Paul. "The Great Secularization Experiment: Assessing the Communist Attempt to Eliminate Religion." Ph.D., University of Washington, 2003.
- Froese, Paul, and Christopher Bader. "Does God Matter? A Social Science Critique." *Harvard Divinity Bulletin* 32 (2004): 19-21.
- . "Does God Matter? A Social Science Critique." *Harvard Divinity Bulletin* 32 (2005): 1-7.
- . "Unraveling Religious Worldviews: The Relationship between Images of God and Political Ideology in a Cross-Cultural Analysis." *Sociological Quarterly* 49, no. 4 (2008): 689-718.
- Froese, Paul, C. Bader, and B. Smith. "Political Tolerance and God's Wrath in the United States." *Sociology of Religion* 69, no. 1 (Spr 2008): 29-44.
- Furseth, I. "Atheism, Secularity, and Gender." In *Atheism and Secularity*, edited by P. Zucherman. Santa Barbara, California: Praeger, 2010.
- . "From 'Everything Has a Meaning' to 'I Want to Believe in Something': Religious Changes between Two Generations of Women in Norway." *Social Compass* 52 (2005): 152-68.
- Fuse, Kana. "Gender Preferences for Children: A Multi-Country Study." Ph.D., The Ohio State University, 2008.
- Galbraith, Craig S., and Devon M. Galbraith. "An Empirical Note on Entrepreneurial Activity, Intrinsic Religiosity and Economic Growth." *Journal of Enterprising Communities: People and Places in the Global Economy* 1 (2007): 188-201.
- Garcia-Munoz, Teresa, and Shoshana Neuman. "Bridges or Buffers? Motives Behind Immigrants' Religiosity: A Comparative Study of Europe and the United States." In *CEPR Discussion Paper*, 2013.
- . "Bridges or Buffers? Motives Behind Immigrants' Religiosity." *IZA Journal of Migration* 2, no. 23 (2013).
- Garelli, F. "Le Diverse Italie Della Fede [Various Faces of Italian Religious Belief]." *Il Mulino* (May 1991): 859-71.
- Garelli, Franco, and Marcello Offi. *Fedi Di Fine Secolo: Paesi Occidentali E Orientali a Confronto [Religious Beliefs at the End of the Century]*. Milan: FrancoAngeli, 1996.
- . "Religiosita: Est E Ovest a Confronto [Religion: East Vs. West]." *Social Trends: Informazioni sul Cambiamento Socioculturale* 70 (Nov. 1995): 1-12.
- Garo, Marlene L. "The Impact of Christian Fundamentalism on Adolescent and Young Adult Development: A Exploratory Qualitative Study." Psy.D., California Institute of Integral Studies, 2005.
- Gately, Robert V. "Religious Economies: A Cross National Text of Religious Commitment." Unpublished: GSS Student Paper Competition, 1999.
- Gautier, M. L. "Church Attendance and Religious Belief in Postcommunist Societies." *Journal for the Scientific Study of Religion* 36, no. June (1997): 289-96.
- Gendall, P. J. *Religion: International Social Survey Programme*. Dept. of Marketing, Massey University, 1992.

- . Programme International Social Survey, Marketing Dept. of, and University Massey. Religion in New Zealand. Massey University, Dept. of Marketing, 1999.
- Geoffroy, Martin, Michel Gardaz, and Jean-Guy Vaillancourt. *La Mondialisation Due Phénomène Religieux [Globalization Due Religious Phenomenon]*. Canada: Médiaspaul, 2007.
- Gerteis, Joseph, and J. Taylor Danielson. "Racial and Religious Exclusion in American National Identity." In Annual meeting of the American Sociological Association. San Francisco, CA, 2009.
- Gill, Robin. *The 'Empty' Church Revisited*. Aldershot: Ashgate, 2003.
- Gladkich, Anja. "Religiöse Vitalität Und Religionslosigkeit Bei Jungen Erwachsenen in Ost- Und Westdeutschland Nach Der Wende [Religious Vitality and Irreligion among Young Adults in East and West Germany after Reunification]." In *Religion Und Religiosität Im Vereinigten; Deutschland. Zwanzig Jahre Nach Dem Umbruch [Religion and Religiosity in a United Germany. Twenty Years after the Break]*, edited by G. Pickel and K. Sammet, 225-43. Wiesbaden, 2010.
- Glaeser, Edward L., and Bruce Sacerdote. "Evidence on a Religious Puzzle." Harvard University, Brookings Institute, and NBER, 2000.
- . "Evidence on a Religious Puzzle." Unpublished: Harvard University 2000.
- Glendinning, Tony, and Steve Bruce. "Privatization or Deprivatization: British Attitudes About the Public Presence of Religion." *Journal for the Scientific Study of Religion* 50, no. 3 (SEP 2011): 503–16.
- Gonzalez, Alessandra L. "Variations in the Sociology of Islam and Gender: A Multi-Level Analysis of Islam and Gender in Majority Muslim Contexts." 3456954, Baylor University, 2011.
- Gonzalez, Joaquin. *Filipino American Faith in Action: Immigration, Religion, and Civic Engagement*. New York: New York University Press, 2009.
- Gotaas, David Stanley. "The Russian Orthodox Church at the Crossroads the Struggle with Contending Forces." Ph.D., University of South Carolina, 1997.
- Gould, Andrew C. *Europe's Contending Identities: Supranationalism, Ethnoregionalism, Religion, and New Nationalism*. Cambridge University Press, 2014.
- Greeley, Andrew M. "American Exceptionalism: The Religious Phenomenon ". In *Is America Different? A New Look at American Exceptionalism*, edited by Byron E. Shafer. Oxford: Clarendon Press, 1991.
- . "A Religious Revival in Russia?". *Journal for the Scientific Study of Religion* 33, no. 3 (1994): 253-72.
- . "A Religious Revolution?". Unpublished: NORC, 1992.
- . "A Religious Revolution?." Unpublished, 1993.
- . "A Sketch of Religion in 20th Century America" In American Sociological Association. Toronto, 1997.
- . "Belief in Life after Death" In Annual ISSP Research Conference. The Hague, 1997.
- . "Catholics and the Fine Arts: An Investigation of the Liturgical Imagination " In ISSP Research Conference Portoroz, Slovenia 1996.
- . "Denomination and Political Values: A Cross National Analysis ". Unpublished: NORC, 1990.

- . "Denomination and Political Values: A Cross National Analysis." Unpublished, 1988.
- . "God Is Alive and Well and Living in Moscow: Some Notes on a Survey of Religion in Russia ". Unpublished: NORC, 1992.
- . "Interaction with the Ultimate: Notes toward a Sociology of Prayer." Unpublished: NORC/University of Chicago, 1993.
- . "Issp Memorandum- Religious Imagery and the Environment ". Unpublished, 1993.
- . "Issp Memorandum." October 1989.
- . "Magic in the Age of Faith ". *America*, no. October (1993): 8-14.
- . "On Studying Religion ". In *The Craft of Religious Studies*, edited by Jon R. Stone. New York: Palgrave, 2000.
- . "Protestant and Catholic: Is the Analogical Imagination Extinct?". *American Sociological Review* 54, no. August (1989): 485-502.
- . "Religioeses Wiedererwachen in Russland? [Religious Re-Awakening in Russia?]." In *Religioeser Wandel in Den Postkommunistischen Laedern Ost- Und Der Mitteleuropas [Religious Change in Post-Communist Eastern and Central Europe]*, edited by Detlef Pollack, Irena Borowik and Wolfgang Jogodzinski. Wuerzburg: Ergon Verlag, 1998.
- . "Religion and Attitudes Towards the Environment." ISSP 1993, 1992.
- . "Religion and Attitudes Towards the Environment." Unpublished, 1992.
- . "Religion around the World." In ISSP Research Conference. Chicago 1993.
- . "Religion around the World: A Preliminary Report." In ISSP Research Conference. Chicago, 1993.
- . "Religion in Britain, Ireland, and the USA." In *British Social Attitudes: The Ninth Report*, edited by R. Jowell, Lindsay Brook, G. Prior and Bridget Taylor. Aldershot: Gower, 1992.
- . "Religion in Russia Revisited." In ISSP Research Conference. Lisbon, 2000.
- . "Religion in the Emerald Tiger." *America-New York* 184, no. 8 (March 2001): 8-11.
- . "Religion Not Dying out around the World." *Origins: CNS Documentary Service* 23, no. June (1993): 49-58.
- . "Religion's Revival in the Former Communist Empire: `Religion in Russia Simply Became Dormant under Communism', an Interview with Andrew Greeley." *The Public Perspective* 5 (March/April 1994): 19-21.
- . "Religious Change in Europe: New Age or Age-Old?" In *Demography Workshop*. University of Chicago, 2004.
- . "Religious Disaffiliation in Five European Countries: A Comparative Analysis." In ISSP Research Conference. Umea, 2001.
- . "Religious Imagery and the Environment." Unpublished, 1993.
- . "Slovenia and God." *Commonwealth* (September 2000).

- . "The Future of Religion in America ". *Society* 38, no. 3 (2000): 32-37.
- . "The Pragmatics of Prayer: A Cross National Reconnaissance." In Annual ISSP Research Conference. Dublin, Ireland 1991.
- . "The Religions of Ireland" In Conference at Nuffield College. Oxford, 1996
- . "The Religions of Ireland." *Proceedings of the British Academy* 98 (1999): 141-60.
- . "Theology and Sociology: On Validating David Tracy." *Journal of the American Academy of Religion* 59, no. 4 (1991): 643-52.
- . "Unsecular Europea: The Persistence of Religion." In *GESIS-Studie Nr.: 3390. Anmerkungen: GESIS-Studie*, 2008.
- . "Unsecular Europea: The Persistence of Religion." In *The Role of Religion in Modern Societies*, edited by D. Pollack and D. V. A. Olson, 141-62. New York: Routledge, 2008.
- . *New Wine in Old Wineskins: The Catholic Revolution* Berkeley: University of California Press, 2002.
- . *Religion as Poetry* New Brunswick, NJ: Transaction Press, 1997.
- . *Religion in Europe at the End of the Second Millenium: A Sociological Profile*. New Brunswick: Transaction Press, 2004.
- . *The Catholic Imagination* Berkeley: University of California Press, 2000.
- . *The Catholic Myth: The Behavior and Beliefs of American Catholics* New York: Charles Scribner's Sons, 1990.
- . *The Catholic Revolution: New Wine, Old Wineskins, and the Second Vatican Council* Berkeley: University of California Press, 2004.
- . *The Making of the Pope*, 2005 New York: Little Brown and Company, 2005.
- Greeley, Andrew M., and Michael Hout. "Americans' Increasing Belief in Life after Death: Religious Competition and Acculturation." *American Sociological Review* 64, no. 6 (1999): 813-35.
- . "The Secularization Myth." *The Tablet* 234, no. June (1989): 665-67.
- . *The Truth About Conservative Christians: What They Think and What They Believe*. Chicago: University of Chicago Press, 2006.
- Greeley, Andrew M., and Wolfgang Jagodzinski. "The Cultural Sources of Happiness in Three Catholic Countries." In ISSR Conference on "The Regulation by Religion of Nature and the Body". Quebec, 1995.
- . "The Long-Lasting Impact of Communism on Religiosity in Middle and Eastern Europe." In Conference on Large Scale Data Analysis. Cologne, 1999.
- . "Religion and Politics in Three Catholic Countries." In Annual ISSP Research Conference. Cologne, 1995.
- . "Religious Change in Some Eastern European Countries since 1991." In Annual ISSP Research Conference. Madrid, 1999.
- . "The Religious Sources of Happiness in Three Catholic Countries." In International Social Survey Research Conference. Quebec, 1995.

- Greeley, Andrew M., and Maria Celi Scalon. "Catholics and Protestants in Brazil." *Society* 189 (2003): 13-15.
- Greeley, Andrew M., and Conor Ward. "How 'Secularised' Is the Ireland We Live In?". *Doctrine and Life* 50 (December 2000): 581-618.
- . "The Talk Goes On: Irish Catholic Culture in Europe and America." In *Survival or Salvation? A Second Mayo Book of Theology*, edited by Enda McDonagh. Dublin Columba Press 1994.
- Greenfield, E. A., G. E. Vaillant, and N. F. Marks. "Do Formal Religious Participation and Spiritual Perceptions Have Independent Linkages with Diverse Dimensions of Psychological Well-Being?" *Journal of Health and Social Behavior* 50, no. 2 (Jun 2009): 196-212.
- Grzymala-Busse, Anna "Why There Is (Almost) No Christian Democracy in Post-Communist Europe." *Party Politics* (June 10 2011).
- Haller, Max. "Europe and the Arab-Islamic World: A Sociological Perspective on the Socio-Cultural Differences and Mutual (Mis-) Perceptions between Two Neighbouring Cultural Areas." *Innovation* 16 (2003): 227-52.
- . "Religion, Society, and the State of the Modern World: An Institutional-Comparative Approach." In *ISSP Research Conference*. Umea, 2001.
- . "Social Science and the Future of the Relations between Europe and the Arab-Islamic World: Insights and Perspectives from an Identity- and Reality-Based Theory of Society." In *International Conference on Social Sciences and the Development of Societies*. Kuwait, 2001.
- Haller, Max, and Franz Heschl. "Religioese Ethik Und Der Geist Des Modernen Kapitalismus." Graz, Austria: Institut fuer Soziologie, Karl-Franzens-Universitat, 1993.
- . "Religioese Ethik Und Der Geist Des Moderner Kapitalismus, Eine Vergleichende Analyse Der Arbeitsorientierungen Der Bevoelkerung in Elf Fortgeschrittenen Laendern I. [Religious Ethics and the Spirit of Modern Capitalism. A Comparative Analysis of Work Orientations of Workers in 11 Developed Countries]." Unpublished: University of Graz, 1992.
- Halman, Loek, Ole Riis, and A. Van Andel-Mandersloot. *Religion in a Secularizing Society: The Europeans' Religion at the End of the 20th Century*. Leiden, The Netherlands: Brill, 2003.
- Hamplova, Dana. "Nabozenstvi a Nadprirozeno Ve Spolecnosti - Mezinarodni Srovnani Na Zaklade Empirickeho Vyzkumu Issp [Religion and the Supernatural in Society - an International Comparison of Basic Empirical Research - Issp]." Unpublished: Institute of Sociology, 2000.
- . "Ceska Religiozita – Cirkevni Prislusnost a Vira Ve Svetle Scitani Lidu a Dat Issp 2008. [Czech Religion – Church Membership and Faith: Census and Issp 2008 Survey.]." *Nase spolecnost* 8, no. 1 (2008): 3-8.
- . "Religion and Gender: Why Are Women More Religious Than Men?". *Sociologický casopis* (0038-0288) (Jan. 1 2011).
- . "Šetření Issp 1998–Náboženství [International Social Survey Program 1998–Religion]." *Sociologický Casopis* 36, no. 4 (2000): 431-40.
- Hamplova, D., and Zdenek R. Nespor. "Invisible Religion in a Non-Believing Country: The Case of the Czech Republic." *Social Compass* 56, no. 4 (2009): 581-97.
- Hand-Boniakowski, Jeanne E. "Being Athiest in a Hostile Culture." *Metaphoria* 88 (December 2000).

- Hanson, Sandra L., and Kaja Gadowska. "Catholicism, Country, and the Construction of Gender: Catholic Women in Poland and the U.S." In American Sociological Association. San Francisco, 1998.
- . "Catholicism, Country, and the Construction of Gender: Catholic Women in Poland and the U.S.". *Polish Sociological Review* 3 (1999): 353-76.
- Harkness, Janet A. "Issp 1998-Religion Ii Zuma Report on the German Study." 2001.
- Harley, Brian David "American and Western European Religiosity: An Analysis by Socialization, Social Class, and Life Course." Unpublished: Pennsylvania State University, 1996.
- Harper, William. *God Replacement Therapy*. CreateSpace, 2008.
- Hayes, Bernadette, and Lizanne Dowds. "Religion and Attitudes Towards Gay Rights in Northern Ireland: The God Gap Revisited." In Symposium in University College, Dublin on the ISSP Religion III Module and Norface thematic research programme Dublin, 2010.
- Hayes, Bernadette C. "The Impact of Religious Identification on Political Attitudes: An International Comparison." *Sociology of Religion* 56 (1995): 177-94.
- . "Religious Independents within Western Industrialized Nations: A Socio-Demographic Profile." *Sociology of Religion* 61 (2000): 191-207.
- Hayes, Bernadette C., and Michael Hornsby-Smith. "Religious Identification and Family Attitudes: An International Comparison." *Research in the Social Scientific Study of Religion* 6 (1994): 167-86.
- Hayes, Bernadette C., and Manussos Marangudakis. "Religion and Environmental Issues within Anglo-American Democracies." *Review of Religious Research* 42, no. 2 (2000): 159-74.
- Heath, A., Bridget; Taylor, and Gabor Toka. "Religion, Morality, and Politics." In *International Social Attitudes: The 10th Bsa Report*, edited by Roger Jowell, Lindsay Brook and Lizanne Dowds. Aldershot: Dartmouth, 1993.
- Heineck, Guido. "Do Catholic Women with Non-Smoking Husbands Earn Less in a Second Job?" Unpublished Ph.D. Dissertation, Bamberg University, 2004.
- . "Religion, Attitudes Towards Working Mothers and Wives' Full-Time Employment." *Osterreichisches Institut fur Familienforschung [Austrian Institute for Family Studies]*, 2004.
- Heinz, A. J., E.R. Disney, D.H. Epstein, L.A. Glezen, Clark P.I., and K.L. Preston. "A Focus-Group Study on Spirituality and Substance-User Treatment." *Substance Use & Misuse* 45, no. 1-2 (2010): 134-53.
- Henriksen, Jan-Olav, and Schmidtm Ulla. "A Warranted Performance? A Critical Review of Some Aspects in the Relationship between Religion and Moral Competence." *Studio Theologica- Nordic Journal of theology* 61 (2007): 113-39.
- Herbert, David. *Religion and Civil Society: Rethinking Public Religion in the Contemporary World*. Aldershot and Burlington: Ashgate, 2003.
- Hirschle, Jochen. "From Religious to Consumption-Related Routine Activities?: Analyzing Ireland`S Economic Boom and the Decline in Church Attendance." *Journal for the Scientific Study of Religion* 49, no. 4 (2010): S. 673 - S. 87.

- . "'Secularization of Consciousness" or Alternative Opportunities?: The Impact of Economic Growth on Religious Belief and Practice in 13 European Countries." *Journal for the Scientific Study of Religion* 52, no. 2 (2013): 410-24.
- Holden, Jamie Duncan. "A Comparison Study of the Level of Marital Satisfaction among Married Baby Boomers Who Attend Southern Baptist Churches, Who Attend Other Religious or Denominational Institutions, and Who Do Not Attend Any Religious Institution." Ph.D., New Orleans Baptist Theological Seminary, 2007.
- Höllinger, Franz. "Christliche Religiosität Und New Age - Zwei Pole Des Religiösen Feldes Der Gegenwartsgesellschaft." In *Osterreich Zur Jahrhundertwende. Gesellschaftliche Werthaltungen Und Lebensqualität 1986-2004*, edited by Wolfgang Schulz, M. Haller and Alfred Grausgruber. Wiesbaden: Verlag für Sozialwissenschaften, 2005.
- . "Church Attachment and the Role of Churches in State and Society: A Cross-National Comparison." *The European Legacy: Towards New Paradigms* 1 (1996): 1361-68.
- . "Die Privatisierung Der Religion: Westliche Länder Vergleich [the Privatization of Religion: Western Societies in Comparison]." In *Osterreich Im Wandel: Werte, Lebensformen, und Lebensqualität, 1986-1993 [Austria in Change: Values, Lifestyles, and Quality of Life, 1986-1993]*, edited by M. Haller, Kurt Holm, Karl H. Mueller, Wolfgang Schulz and Eva Cyba. Vienna: Oldenbourg Verlag, 1996.
- . "Does the Counter-Cultural Character of New Age Persist? Investigating Social and Political Attitudes of New Age Followers." *Journal of Alternative Spiritualities and New Age Studies* 2 (2006): 63-90.
- . "Entkirchlichung Und Neue Religiosität [the Church and the New Religiosity]." In *Die Suche Nach Der Religiösen Aura [the Search for Religious Aura]*, edited by Andreas Schneider. Wien: Verlag Zeitpunkt, 1999.
- . "O Futuro Das Religioes Cristas Na Europa E Nos Estados Unidos [the Future of Christian Religions in Europe and the United States]." In *Conference VIII Jornadas Sobre Alternativas Religiosas na America Latina*. Sao Paulo, 1998.
- . "Religious and Esoteric Beliefs in Cross-National Comparison." In *ISSP Research Conference*. Lisbon, 2000.
- . "Säkularisierter Humanismus Versus Religiöser Fundamentalismus." *Zeitschrift der Katholischen Hochschülerschaft für die Grazer Universitäten* 117/118 (2002): 14-18.
- . "Social and Cultural Determinants of the Vitality of Religion in Brazil." In *Religiosität in Der Sakularisierten Welt*, edited by Christel Gartner, Manuel Franzmann and Nicole Kock. Wiesbaden: Verlag für Sozialwissenschaften, 2006.
- . "The Dissemination of Esoteric Beliefs and New Age Activities in Europe and America." In *Alternative Spiritualities and New Age Studies Conference*. Milton Keynes, Open University, 2003.
- . "The Relationship between Religious World Views, Political Preferences, and Moral Attitudes." In *Religion Et Valeurs, Problemes De Methode Et Comparaison Internationale [Religion and Values: Methodological Problems-an International Comparison]*, edited by Roland J. Campiche. Lausanne: Observatoire des Religions en Suisse, 2001.
- . "The Relationship between Types of Religion and Social and Political Attitudes." In *ISSP Research Session*. Prague, 2006.

- . "Trends in Church Attendance among Christian Societies in the Second Half of the 20th Century." In *Issp Data Report: Religious Attitudes and Religious Change*, edited by Insa Bechert and Markus Quandt. Schriftenreihe Band 13, 47-59. Koeln: GESIS, GESIS Schriftenreihe, 2013.
- . "Ursachen Des Rückgangs Der Religiosität in Europa [Causes of the Decline of Religiosity in Europe]." *SWS-Rundschau* 45 (2005): 424-48.
- . "Verfall Der Christlichen-Buergerlichen Ehemoral - Einstellungen Zu Ehe Und Scheidung Im Inter-Kulturellen Vergleich [the Decline of the Christian Citizen Marriage Morality: Attitudes toward Marriage and Divorce-an International Comparison]." *Zeitschrift fuer Familiendorschung* 4 (1992): 197-220.
- . "Volksreligion Und Herrschaftskirche: Sozial Und Kulturgeschichtliche Wurzeln Der Religioesen Verhaltensstandards Westlicher Gegenwartsgesellschaften [People's Religion and Dominating Churches: Social and Cultural Roots of Religious Behavior Standards of Present Day Western Societies]." Habilitation thesis, University of Graz, 1995.
- . *Religiöse Kultur in Brasilien. Zwischen Traditionellem Volksglauben Und Modernen Erweckungsbewegungen [Religious Culture in Brazil. Between Traditional Beliefs and Modern Revivals]*. Frankfurt: Campus Verlag, 2007.
- . *Social and Cultural Determinants of the Vitality of Religion in Brazil*. Springer, 2005.
- . *Volksreligion Und Herrschaftskirche: Die Wurzeln Religioessen Verhaltens in Westlicher Gesellschaften [People's Religion and Dominating Churches: Roots of Religious Behavior in Western Society]*. Opladen: Westdeutscher Verlag, 1996.
- Höllinger, Franz, and Max Haller. "Decline or Persistence of Religion? Trends in Religiosity among Christian Societies around the World." In *Charting the Globe. The International Social Survey Program, 1984-2009*, edited by M. Haller, R Jowell and T. Smith: Routledge, 2009.
- Höllinger, Franz, Max Haller, and Adriana Valle-Höllinger. "Christian Religion, Society, and the State in the Modern World." *Innovation: The European Journal of Social Science Research* 20 (2007): 133-57.
- . "Religion, Society, and the State in the Modern World." In *IRIC Conference "Comparing Cultures"*. Tilburg University, 2001.
- Höllinger, Franz, and Timothy B. Smith. "Religion and Esotericism among Students: A Cross-Cultural Comparative Study." *Journal of Contemporary Religion* 17, no. 2 (2002): 229-49.
- Höllinger, F., and T. Tripold. *Ganzheitliches Leben. Das Holistische Milieu Zwischen Neuer Spiritualität Und Postmoderner Wellness-Kultur [the Holistic Milieu between New Spirituality and Postmodern Wellness-Culture]*. Bielefeld: Transcript Verlag, 2012.
- Hood, Ralph W., Jr., Peter C. Hill, and Bernard Spilka. *The Psychology of Religion: An Empirical Approach*. 4th ed. New York Guilford Press, 2009.
- Houtman, Dick, Paul Heelas, and Peter Achterberg. "Counting Spirituality? Survey Methodology after the Spiritual Turn." *Annual Review of the Sociology of Religion* 3 (2012): 25-44.
- Hughes, Philip. "Religion and Youth: World Perspectives." *Pointers: Bulletin of the Christian Research Association* 21, no. 3 (2011): 1-8.
- . "Spirituality and Religious Tolerance." *Implicit Religion* 16, no. 1 (2013).

- Huntington, Samuel. "Under God." *Wall Street Journal* (2004).
- . "Are We a Nation 'under God'." *American Enterprise* 15, no. July (2004): 18ff.
- . "Under God." *Opinion Journal* (June 2004).
- Iannaccone, Laurence R. "Introduction to the Economics of Religion." *Journal of Economic Literature* 36, no. 3 (1998): 1465-95.
- . "Looking Backwards: A Century of International Religion Statistics." In *Society for the Scientific Study of Religion*, 2002.
- . "Looking Backwards: A Cross-National Study of Religious Trends." Unpublished: Santa Clara University, 2002.
- Ignatow, Gabriel. "Cultural Models of Nature and Society: Reconsidering Environmental Attitudes and Concern." *Environment and Behavior* 38, no. 4 (2006): 441-61.
- . "'Spiritual' and 'Scientific' Environmentalism Worldwide: The Role of Education." Unpublished: Stanford University, 2002.
- Inglehart, Ronald, and Pippa Norris. *Sacred and Secular: Religion and Politics Worldwide* 1st ed. New York: Cambridge University Press, 2004.
- Irish Council of Churches. "Statistical Snapshots of the State of Religion in Ireland." Irish Council of Churches, NoDate.
- Jagodzinski, Wolfgang. "De-Institutionalisierung Von Religion in Deutschland Und Polen? [De-Institutionalization of Religion in Germany and Poland?]." In *Religioeser Wandel in Den Postkommunistischen Laedern Ost-Und Der Mitteleuropas [Religious Change in Post-Communist East and Central Europe]*, edited by Detlef Pollack, Irena Borowik and Wolfgang Jagodzinski. Wuerzburg: Ergon Verlag, 1998.
- . "Der Religioese Cleavage in Deutschland Und Oesterreich [Religious Cleavage in Germany and Austria]." In *Wahlen Und Politische Einstellungen in Deutschland Und Oesterreich [Change and Political Attitudes in Germany and Austria]*, edited by F. Plasser. Frankfurt: Lang, 1999.
- . "Do Modernization and Religious Competition Affect Religious Change?: An Exploratory Analysis of the Issp Modules 1991, 1998 and 2008." In *ISSP Data Report: Religious Attitudes and Religious Change*, edited by I. Bechert and M. Quandt. Koeln: GESIS, GESIS Schriftenreihe, 2013.
- . "Pluralizm Religijny W Europie Zachidniej [Religious Plurality in Western Europe]." By NOMOS. (1995): S5-S26.
- . "Religioese Stagnation in Den Neuen Bundeslaeden: Fehlt Das Angebot Oder Fehlt Die Nachfrage? [Religious Stagnation in the New Germany: A Mistake of Supply or Demand?]." In *Religioeser Und Kirchlicher Wandel in Ostdeutschland [Change in Religion and the Church in East Germany]*, edited by D. Pollack and G. Pickel. Opladen: Leske+Budrich, 2000.
- . "Religious Experience in Comparative Perspective." In *Colloquium on "The Religious Experience: Meaning, Dimensions, and Empirical Analysis"*. Padua, 1994.
- . "Religious Pluralism in Western Europe." In *The Future of Religion East and West*, edited by I. Borowik and P. Jablonski. Crakow: NOMOS, 1995.

- Jagodzinski, Wolfgang, and Andrew M. Greeley. "The Demand for Religion: Hard Core Atheism and 'Supply Side' Theory." Unpublished: University of Cologne, 1999.
- Jagodzinski, Wolfgang, and Kazufumi Manabe. "In Search of Japanese Religiosity." *Kwansei Gakuin University Social Science Review* 7 (2002): 1-17.
- . "In Search of Japanese Religiosity: From a Comparative Perspective." In ISSP Research Conference. Bled, Slovenia, 2004.
- Jagodzinski, Wolfgang, Kazufumi Manabe, and Noriko Onodera. "Family Values and Religion in Germany and Japan: An Analysis of Issp Data." In ISSP Research Conference. Umea, 2001.
- Janssen, Jacques. "The Netherlands as an Experimental Garden of Religiosity." *Social Compass* 45, no. March (1998): 109-21.
- Janz, Denis R. *World Christianity and Marxism*. Oxford Oxford University Press, 1998.
- Jennison, K. "The Effects of Religious Beliefs and Practices among Urbanites on Attitudes toward Gender Roles in Marriage: Cross-National Perspectives in 38 Countries." In *The Second ISA Forum of Sociology*, 2012.
- Jensen, Tina Gudrun. "Context, Focus and New Perspectives in the Study of Muslim Religiosity." *Ethnic & Racial Studies* (0141-9870) 34 (2011): 16.
- Julian, Tiffany. "Down but Not Out: Religious Participation in Secular and Non-Secular Contexts." In Annual meeting of the American Sociological Association. Boston, MA, 2008.
- Kacperczyk, Aleksandra, Jeffrey Sanchez-Burks, and Wayne E. Baker. "Social Isolation in the Workplace: A Cross-Cultural and Longitudinal Analysis." 38. Unpublished: University of Michigan
- Kalaycıoğlu, Ersin. "Political Islam and Democracy: Support for Theocratic Shari'a Rule in Turkey." In (MESA) Middle East Political Science Annual Conference. San Diego, CA, 2010.
- . "Political Islam, Radicalism, and Democracy in Turkey." In MPSA Annual Conference. Chicago, IL, 2011.
- Karakoç, E., and B. Başkan. "Religion in Politics How Does Inequality Affect Public Secularization?." *Comparative Political Studies* 45, no. 12 (2012): 1510-41.
- Katnik, Amy. "Religion, Social Class, and Political Tolerance: A Cross-National Analysis." *International Journal of Sociology* 32, no. 1 (Spring 2002): 14-38.
- Katz, Ruth. "Effects of Migration, Ethnicity, and Religiosity on Cohabitation." *Journal of Comparative Family Studies* 32, no. 4 (2001): 587-99.
- Katz-Gerro, Tally, and Mads Jaeger Meier. "Cross-Cutting Social Hierarchies: International Evidence on the Association between Cultural Stratification, Religion, and Religiosity." In Annual meeting of the American Sociological Association. Las Vegas, NV, 2011.
- . "Religion, Religiosity, and Cultural Stratification: Theoretical Links and Empirical Evidence." *Research in the Sociology of Work* 23 (2012): 337-66.
- Kaufmann, E., A. Goujon, and V. Skirbekk. "The End of Secularization in Europe?: A Socio-Demographic Perspective." *Sociology of Religion* 73, no. 1 (2012): 69-91.

- Keckes, Robert. "Religiositaet Von Frauen Und Maennern Im Internationalen Vergleich [Religiousness of Women and Men: An International Comparison]." In Religion Und Geschlechterverhaeltnis [Religion and Gender Relationships], edited by Lukatis, Sommer and Wolf. Opladen: Leske+Budrich, 2000.
- Kelley, Jonathan, and N. D. De Graaf. "Intergenerational Religious Mobility in 15 Nations." In International Sociological Association's Research Committee on Social Stratification and Mobility. Zurich, 1995.
- . "Intergenerational Religious Mobility in 15 Nations: A Contextual Analysis." In ISSP Research Conference. Cologne, 1995.
- . "National Context, Parental Socialization, and Religious Belief: Results from 15 Nations." *American Sociological Review* 62, no. 4 (1997): 639-59.
- Ketola, Kimmo, Kati Niemelä, Harri Palmu, and Hanna Salomäki. "Uskonto Suomalaisten Elämässä. Uskonnollinen Kasvatus, Moraali, Onnellisuus Ja Suvaitsevaisuus Kansainvälisessä Vertailussa. Raportti Issp 2008 Suomen Aineistosta. [Religion in the Lives of the Finns. Religious Upbringing, Moral, Happiness, and Tolerance in International Comparison. A Report on the Issp 2008 Finnish Data]." Tampereen yliopisto, 2011.
- Kettle, David. "New Zealand: The Most Secular State in the World?". *Journeys* 6 (1993): 16-19.
- Kettle, David, and Philip Gendall. "New Zealand: The Most Secular State in the World?". *Today's Christian* 27 (1992): 29-33.
- Kilp, A. "Miklós Tomka: Expanding Religion: Religious Revival in Post-Communist Central and Eastern Europe." *Review of Religious Research* 55, no. 1 (2013): 193-95.
- Kim, Jibum, and Jeong-han Kang. "Religion and Attitudes toward Premarital, Extramarital, and Homosexual Relations in Korea." In the Meetings of Society of Scientific Study of Religion Baltimore, MD, 2010.
- Kim, Jibum, Lee Min-ah, and Lee Yongmo. "Religion among Old People in Korea." In the Meetings of Gerontological Society of America New Orleans, 2010.
- Kim, Sanghag. "Sociological Studies on Happiness in Cross-National Contexts: Effects of Economic Inequality and Marriage." doctoral dissertation, University of Iowa, 2011.
- Kim, Sang-Wook. "Religious Affiliations and Attitudes toward Abortion and Non-Traditional Sexual Behaviors: A Cross-National Comparison among Korea, Japan, the Philippines, and the United States." In ISSP Meeting 2014. Tampere, Finland, 2014.
- Klein, Thomas, and Edgar Wunder. "Regionale Disparitaeten Und Konfessionswechsel Als Ursache Konfessioneller Homogamie [the Impact of Regional Disparities and Change of Religious Affiliation on Religious Homogeny]." *Kölner Zeitschrift Für Soziologie Und Sozialpsychologie [Kolner Sociology and Social Psychology Journal]* 48, no. 1 (1996): 96-125.
- Kmiec, Douglas W. "America's 'Culture War' - the Sinister Denial of Virtue and the Decline of Natural Law." *Saint Louis University Public Law Review* 13 (1993): 183ff.
- Knauth, Thorsten. *Encountering Religious Pluralism in School and Society: A Qualitative Study of Teenage Perspectives in Europe. Religious Diversity and Education in Europe* edited by Thorsten Knauth, Dan-Paul Jozsa, Gerdien Bertram-Troost and Julia Ipgrave. Vol. 5, Muenster: Waxmann Verlag, 2008.

- Knebel, Hans-Joachim, and Andreas Lawniczak. "Empirical Theories on Religion and Environment from Issp-Data, 1991/93." In Conference on Large Scale Data Analysis. Cologne, 1999.
- Knippenberg, H. "Secularization in the Netherlands in Its Historical and Geographical Dimensions." *GeoJournal* 45, no. 3 (1998): 209-20.
- Koenig, Matthias, and Christof Wolf, eds. *Religion Und Gesellschaft, Kölner Zeitschrift Für Soziologie Und Sozialpsychologie Sonderhefte*. Wiesbaden: Springer VS, 2013.
- Kong, Jooyoung, and Thanh V. Tran. "Cultural Comparability in Measuring Religiosity between Older Americans and Older Koreans." In Society for Social Work and Research 2014 Annual Conference. San Antonio, 2014.
- Krivy, Vladimir "Hodnotove Orientacie a Nabozenske Prejavy Slovenskej Verejnosti [Value Orientations and Religious Manifestations of Slovak Public in the 1990s] ". *Sociologia* 33 (2001): 7-45.
- Krüggele, M., and T. Englberger. "Bedingte Toleranz: Religiöse Vielfalt in Der Schweiz Als Herausforderung." *Forum Mission* 7, no. 96-114 (2011).
- Kümmel, Insa. "Besteht Ein Zusammenhang Zwischen Religiosität Und Der Einstellung Zu Geschlechtern? Eine International Vergleichende Untersuchung Mit Repräsentativen Bevölkerungsumfragen Des International Social Survey Programmes [Is There a Connection between Religiosity and Attitudes toward Gender Roles? An International Comparative Study of Representative Population Surveys Conducted by the International Social Survey Program]." Köln University, 2006.
- Kunovich, Robert. "Relative Group Size and Religious Nationalism in Europe." In Annual meeting of the American Sociological Association. Atlanta, GA, 2003.
- . "An Exploration of the Salience of Christianity for National Identity in Europe." *Sociological Perspectives* 49, no. 4 (2006): 435-60.
- . "Variability in the Content of National Identity: An Exploration of the Individual and Collective Sources of Religious Identity in Europe." In Annual Meetings of the American Sociological Association. Atlanta, 2003.
- Kurtz, Paul. *Science and Religion: Are They Compatible?* Amherst, NY: Prometheus, 2003.
- Laczko, Leslie S. "Is Religion a Barrier to Advancement? Canada in Comparative Perspective." *International Journal of Canadian Studies*, no. 23 (2001): 81-100.
- . "Religious Attendance and National Identities: Exploring the Connection in Cross-National Context." In International Sociological Association. Durban, 2006.
- Ladd, Everett Carl. "The American Ideology: An Exploration of the Origins, Meaning, and Role of 'American Values'." Unpublished: University of Connecticut, 1992.
- . "The American Ideology: An Exploration of the Origins, Meaning, and Role of 'American Values'." In Roper Center Series "Occasional Papers and Monographs in Public Opinion and Survey Research. Storrs, CT: Roper Center, 1994.
- Lalonde, Roxanne L. "Environmental Attitudes and Religious Beliefs: A Comparative Examination." Ph.D., University of Alberta (Canada), 1998.

- Lam, Patrick. "Religion and Attitudes toward International Trade: Does Religiosity Increase Protectionism?". Los Angeles: UCLA, 2005.
- Lambert, Yves. "Attitudes Secularistes Et Fundamentalistes En France Et Dans Divers Pays Occidentaux [Secular or Fundamentalist Attitudes in France and Several Western Countries]." *Social Compass* 48, no. March (March 2001): 37-49.
- . "A Turning Point in Religious Evolution in Europe." *Journal of Contemporary Religion* 19, no. 1 (2004): 29-45.
- . "De La Classe Sociale a La Generation Comme Facteur Principal De Differentiation Des Attitudes Religieuses [the Class of the Social Generation as a Principal Factor Differentiation Religious Attitudes]." *Social Compass* 51, no. 2 (2004): 249.
- . "Denominational Systems and Religious States in the Countries of Western Europe." *Research in the Social Scientific Study of Religion* 7 (1996): 127-44.
- . "New Christianity, Indifference, and Diffused Spirituality." In *The Decline of Christendom in Western Europe, 1975-2000*, edited by Hugh McLeod and Werner Ustorf. Cambridge: Cambridge University Press, 2003.
- . "Religion in Modernity as a New Axial Age: Secularization or New Religious Forms?". *Sociology of Religion* 60, no. Fall (Fall 1999 1999): 303-33.
- . "Religion: Europe at a Turning-Point." *Futuribles* 277 (2002): 129-59.
- . "The Scope and Limits of Religious Functions According to the European Value and Issp Surveys" In *Papers in Honor of Karel Dobbelaere: Secularization and Social Integration.*, edited by B. Wilson Laermans and J. Billiet, 211-32. Leuven, Belgium: Leuven University Press, 1998.
- . "Trends in Religious Feeling in Europe and Russia." *Revue Francaise de Sociologie* 47 (2006): 99-129.
- Lamine, Anne-Sophie. "Les Relations Islamo-Chretiennes a L'epreuve Des Generations [the Muslim-Christian Relations Has Test of Generations]." *Social Compass* 52 (2005): 131-42.
- Lassen, David Dreyer, and Soren Serritzlew. "Jurisdiction Size and Local Democracy: Evidence on Internal Political Efficacy from Large-Scale Municipal Reform." *The American Political Science Review* 105, no. 2 (2011): 238-58.
- Lauchau, Peter. "Report on Surveys of Religion in Europe and the United States." University of Copenhagen, 2004.
- Leach, Michael, and Therese J. Borchard. *I Like Being Catholic*. New York: Doubleday, 2000.
- Lehmann, Carla. "Cuan Religiose Somos Los Chilenos? Mapa De La Religiosidad En 31 Paises [How Religious Are We Chileans? A Map of Religiosity in 31 Countries]." *Revisita Estudios Publicos* 85 (Summer 2002): 21-40.
- Leustean, Lucian N. *Eastern Christianity and Politics in the Twenty-First Century*. 1st ed.: Routledge, 2014.
- Levin, Jeff. "Religion and Happiness among Israeli Jews: Findings from the Issp Religion Iii Survey." *Journal of Happiness Studies* (2013).
- . "Religious Behavior, Health, and Well-Being among Israeli Jews: Findings from the European Social Survey." *Psychology of Religion and Spirituality* 5, no. 4 (2013).

- Liu, Eric Yang. "Are Risk-Taking Persons Less Religious? Risk Preference, Religious Affiliation, and Religious Participation in Taiwan." *Journal for the Scientific Study of Religion* 49, no. 1 (2010): 172-78.
- . "Beyond the West: Religion, Conformity, and Subjective Well-Being in Contemporary Chinese Society." Baylor University, 2009.
- Lucero, Patricia Torres. "Exploring Administrative Staff Members' Sense of Purpose in Selected Catholic University Settings." University of the Incarnate Word, 2011.
- Lüchau, Peter. "By Faith Alone? Church Attendance and Christian Faith in Three European Countries." *Journal of Contemporary Religion* 22, no. January (2007): 35-48.
- . "Toward a Contextualized Concept of Civil Religion." *Social Compass* 56 (2009): 371-86.
- Lužný, Dusan, and Jolana Marcratilova. "Religion and Secularisation in the Czech Republic." *Czech Sociological Review* 9 (Spring 2001): 85-98.
- Lužný, Dusan, and Zdenek R. Nespór. *Náboženství V Menšině. Religiozita a Spiritualita V Současné České Společnosti* [Religion in the Minority. Religiosity and Spirituality in Current Czech Society]. Praha: Malvern, 2008.
- Lužný, D. N., and J. Navrátilová. "Jolana. Religion and Secularisation in the Czech Republic." *Czech Sociological Review* 9, no. 1 (2001): 85-98.
- Mabry, Tristan James. "Nationalism, Language and Islam: A Cross-Regional Comparative Study of Muslim Minority Conflict." Ph.D., University of Pennsylvania, 2007.
- Makoto, Kobori. "Religiosity in Japan and France: Sexual Morality and Separation of Church and State." In *Annuaire De Ja Sosiete Japono-Francaise De Sociologie* N17, 193-222, 2007.
- Makowiecka, Irena. "Religijność Jako Predyktor Zaufania Do Instytucji Religijnych I Niereligijnych. Porównania Międzynarodowe.[Religiousness as Predictor of Confidence in Religious and Irreligious Institutions. International Comparisons]." A master's thesis, University of Warsaw, 2009.
- Makowsky, Michael "Religious Extremism, Clubs, and Civil Liberties: A Model of Religious Populations." Unpublished, 2009.
- . "The Dynamics of Religious Groups, Divides, and Extremism." Ph.D., George Mason University, 2007.
- . "Emergent Extremism in a Multi-Agent Model of Religious Clubs." *Economic Inquiry* 50, no. 2 (2012): 327-47.
- Manabe, Kazufumi. "Theories and Researches in Western Sociology of Religion: Otherness in the Study of Religion." In *European Survey Research Association*. University of Lausanne, Switzerland, 2011.
- . "Toward the Integration of "Theory" and "Research" in the Study of Religion: An Examination of the Evs, Wvs, Issp, and Ramp Measurement Instruments." Unpublished: Aoyama Gakuin University, 2011.
- . "The Utility of Smallest Space Analysis for the Cross-National Survey Data Analysis: The Structure of Religiosity." In *German-Japanese Interchange of Data Analysis Results*, edited by Wolfgang Gaul, Andreas Geyer-Schulz, Yasumasa Baba and Akinori Okada. *Studies in Classification, Data Analysis, and Knowledge Organization*, 213-23, 2014.

- Manabe, Kazufumi, and Wolfgang Jagodzinski. "Religion and Family Values: A Comparative Study of Japan and Germany." *Kwansei Gakuin University School of Sociology Journal* 88 (2000): 1-21.
- . "Religiosity in Japan and Germany." In *ISSP Research Session*. Chicago, 2008.
- Manabe, Kazufumi, Wolfgang Jagodzinski, and Noriko Onodera. "Doitsu to Nohon Ni Okeru Kazoku Shikou to Shukyo [Family Trends in Religion in Germany and Japan: An Analysis of Issp Survey Data]." *The NHK Annual Bulletin of Broadcasting Culture Research* 45 (2000): 239-60.
- . "Family Values and Religion in Germany and Japan: An Analysis of Issp Data." *Kwansei Gakuin University Social Sciences Review* 6 (2002): 345-78.
- Mangahas, M. "Filipino Religiosity Is Different." In *Theological Hour*. Loyola School of Theology, Ateneo de Manila University, 2013.
- . "In Religiosity, We're No. 1." *Social Weather Bulletin* 96, no. 8 (1996): 1-5.
- . "Tolerance of Church Interference." *Philippine Daily Inquirer* (2013).
- Mangahas, M., and L. L. Guerero. "Religion in the Philippines: The 1991 Issp Study." *SWS Occasional Paper*. Quezon City: SWS (1992).
- Manuel, Paul Christopher, and Margaret Mott. "'Une Messe Est Possible': The Imbroglia of the Catholic Church in Contemporary Latin Europe." *Center for European Studies*, 2004.
- Manuel, Paul Christopher, Lawrence Christopher Reardon, and Clyde Wilcox. *The Catholic Church and the Nation-State: Comparative Perspectives (Religion and Politics)*. Washington, D.C.: Georgetown University Press, 2006.
- Marinovic Jerolimov, Dinka, and Branko Ancic. "Whom to Believe, God and/or Man? Relationship between Religiosity and Social Trust in Croatia." In *National Conference of Croatian Sociological Association*. Zagreb, 2009.
- Martin, Anthony Myles. "Pastoral Care Strategy for British Army Chaplains Ministering to Soldiers Suffering Crisis and Trauma." *D.Min., Fuller Theological Seminary, Doctor of Ministry Program*, 1999.
- Marxer, Wilfried Religion, Religiosität Und Religiöse Toleranz in Lichtenstein: Empirische Befunde Aus Der Umfrageforschung [Religion, Religiosity and Religious Tolerance in Lichtenstein: Empirical Findings from the Survey Research]. Bendorf: Liechtenstein-Institut, 2008.
- McAndrew, Siobhan. "Religious Faith and Contemporary Attitudes." In *British Social Attitudes. The 26th report* edited by A.U.A. Park, 88 - 114. London 2010.
- McBride, Amanda Moore. "Asset-Ownership among Low-Income and Low-Wealth Individuals: Opportunity, Stakeholding, and Civic Engagement." *Ph.D., Washington University*, 2003.
- McCleary, Rachel M. *The Oxford Handbook of the Economics of Religion*. Oxford University Press, 2011.
- . "Salvation, Damnation, and Economic Incentives." *Journal of Contemporary Religion* 22, no. January (2007): 49-74.
- McCleary, Rachel M., and R.J. Barro. "Religion and Political Economy in an International Panel." *Journal of the Scientific Study of Religion* 45 (2006): 149-75.

- McCutcheon, Allan L. "Change and Stability in the Religious Beliefs of the United Germany." In WAPOR. Boston, 2013.
- . "Religious Beliefs in the United Germanies: Stability and Change." In World Social Science Forum: Social Transformations and the Digital Age. Montreal, Quebec, 2013.
- Megumi, Kaneko. "Religious Orientation and Its Effects on Psychological Well-Being in the United States and Japan: A Secondary Analysis of Issp Survey Data." *Journal of Death and Life Studies* No.3 (2004): 348-67
- Mercadante, Linda A. *Belief without Borders: Inside the Minds of the Spiritual but Not Religious*. New York, NY: Oxford University Press, 2014.
- Meulemann, Heiner. "Beyond Unbelief: Religious Insecurity and Religious Indifference in Countries with Self Induced and Enforced Secularization." In American Sociological Association. Chicago, 1999.
- . "Beyond Unbelief: Religious Insecurity and Religious Indifference in Countries with Self-Induced and Enforced Secularization." In Conference on Large Scale Data Analysis. Cologne, 1999.
- . "Beyond Unbelief: Religious Uncertainty and Religious Indifference in Countries with Self Induced and Enforced Secularization." *European Societies* 2, no. 2 (2000): 167-94.
- . "Enforced Secularization - Spontaneous Revival?: Religious Belief, Unbelief, Uncertainty and Indifference in East and West European Countries 1991-1998." *European Sociological Review* 20, no. 1 (2004): 47-61.
- . "Erzwungene Säkularisierung in Der Ddr - Wiederaufleben Des Glaubens in Ostdeutschland?: Religiöser Glaube in Ost- Und Westdeutschen Alterskohorten Zwischen 1991 Und 1998." In *Atheismus Und Religiöse Indifferenz*, edited by Chr. Gärtner, D. Pollack and M. Wohlrab-Sahr, 271-87. Opladen: Leske + Budrich, 2003.
- . "Religiosität Und Säkularisierung." In *Datenreport 2011: Ein Sozialbericht für die Bundesrepublik Deutschland*, 2011.
- . "Säkularisierung, Kirchenbindung Und Religiosität." In *Handwörterbuch Zur Gesellschaft Deutschlands*, edited by B. Schäfers and W. Zapf, 563-73. Wiesbaden: Leske + Budrich, 2001.
- Meyers, Catherine, Jaime Harris, and Julie Van Eerden. "Measuring International Socio-Religious Values and Conflict by Coding U.S. State Department Reports." In American Association for Public Opinion Research. Montreal, 2006.
- Miller, Alan S. "Going to Hell in Asia: The Relationship between Risk and Religion in a Cross Cultural Setting." *Review of Religious Research* 42, no. 1 (2000/09 2000): 5-18.
- . "Why Japanese Religions Look Different: The Social Role of Religious Organizations in Japan." *Review of Religious Research* 39, no. 4 (1998/06 1998): 360-70.
- Möllers, Michaela. *Werte Und Bürgerschaftliches Engagement - Perspektiven Für Familie Und Religion: Eine Vergleichende Studie Zu Familiären Und Religiösen Werten Sozial Engagierter Bürger in Der Bundesrepublik Deutschland Und Tschechien*. Peter Lang, 2013.
- Montero, Jose Ramon, and Kerman Calvo. "Religiosity and Party Choice in Spain: An Elusive Cleavage?." In *Religion and Mass Electoral Behavior in Europe*, edited by David Broughton and Hans-Martien Nape. New York: Routledge, 2000.

- Moreno-Riano, G, M.C. Smith, and T. Mach. "Religiosity, Secularism, and Social Health." *Journal of Religion and Society* 8 (2006): 1-10.
- Morgan, Kimberly J. *Working Mothers and the Welfare State: Religion and the Politics of Work-Family Policies in Western Europe and the United States*. Stanford University Press, 2006.
- Muchoca, Ludmila, and Frantisek Stech. "Rozpaky Nad Pluralitou V Ceske Nabozenske Vychove [Uneasiness over Plurality in Czech Religious Education]." *Studia Theologica* 32 (2008): 73-87.
- Mueller, Tim, Nan De Graff, and Peter Schmidt. "Religious Socialization in a Religious Diverse Context: A Network Explanation Tested with 41 Nations." In *Annual meeting of the American Sociological Association*. Las Vegas, NV, 2011.
- Müller, Olaf. "Glaube Versus Atheismus?: Individuelle Religiöse Orientierungen in Mittel- Und Osteuropa." In *Atheismus Und Religiöse Indifferenz*, edited by Chr. Gärtner, D. Pollack and M. Wohlrab-Sahr, 171-96. Opladen: Leske + Budrich, 2003.
- . "Religion in Central and Eastern Europe: Was There a Reawakening after the Breakdown of Communism?". In *The Role of Religion in Modern Societies*, edited by Detlef Pollack and Daniel V.A. Olson. New York: Routledge, 2008.
- . "Zwischen Säkularisierung Und Revitalisierung: Kirchlichkeit Und Religiosität in Ostmittel- Und Osteuropa. Eine Vergleichende Analyse Der Entwicklung Seit 1989/90." In *Zwischen Säkularisierung Und Religiöser Vitalisierung* edited by Michael Hainz, Gert Pickel, Detlef Pollack, Maria Libiszowska-Żółtkowska and Elżbieta Firlit: Springer VS, 2014.
- . *Kirchlichkeit Und Religiosität in Ostmittel- Und Osteuropa: Entwicklungen – Muster – Bestimmungsgründe*. Wiesbaden: Springer VS, 2013.
- Müller, Tim, and Anja Neundorf. "The Role of the State in the Repression and Revival of Religiosity in Central Eastern Europe ". *Social Forces* 91, no. 2 (2012): 559-82.
- Nath, Sushmit, and Gakvm Santoshnagar. "Religion & Economic Growth and Development." In *Indira Gandhi Institute of Development Resaerch*, 2007.
- National Church Life Survey Research. "Christianity Most Influential Philosophy of Life." *NCLS E-news* (2010).
- . "Gruided by Faith?", *NCLS E-news* (2010).
- . "Jesus' Resurrection." *NCLS E-news* (2010).
- . "Just Believe or Question?", *NCLS E-news* (2010).
- . "Something Beyond This Life." *NCLS E-news* (2010).
- Nespor, Zdenek. "Attitudes Towards Religion(S) in a 'Non-Believing' Czech Republic." *Anthropological Journal of European Cultures* 19, no. 1 (2010): 68-84.
- . "Household as a Religious Group." In *Individuals and Households in the Czech Republic and Cee Countries*, edited by Jiri Vecernik. Praha: Institute of Sociology, 2010.

- . "Jsou Cesi Skutečne Neverici? 'Ateistický' Narod V Sekularizovane Evrope a V Naboženskem Svete. [Are Czechs Really Unbelievers?]" Atheistic Nation in Secularized Europe and Religious World.]" In *Jaka Je Nase Spolecnost? Otazky, Ktere Si Casto Klademe*, edited by H. Marikova, T. Kostelecky, T. Lebeda and M. Skodova, 204-15. Prague: Sociologicke nakladatelstvi (SLON), 2010.
- . "Naboženství V České Společnosti: Tri Tabory [Religion in the Czech Republic: In Three Divisions.]" *Dingir* 13, no. 2 (2010): 63-65.
- . *Prilis Slabi Ve Vire. Ceska Ne/Religiozita V Evropskem Kontextu* [Too Weak in Faith. Czech Ir/Religiosity in European Context]. Prague: Kalich, 2010.
- . "Rodina / Domacnost Jako Naboženska Skupina V Procesu Transformace [the Family/Household as a Religious Group in a Process of Transition]." *Lide mesta. Revue pro etnologii, antropologii a etologii komunikace* 12, no. 1 (2010): 31-60.
- Nespor, Z., D. Vaclavik, I. Dolezalova, E. Hamar, D. Hamplova, O. Nesporova, and J. Vecernik. *Prirucka Sociologie Naboženství* [Handbook of Sociology of Religion]. Prague: Sociologicke nakladatelstvi (SLON), 2008.
- Nespor, Zdenek R. *Český Spirituální Trh Jako Předmět Religionistického Výzkumu* [Czech Spiritual Market - a Research Object for Religious Studies]. Panteon 2009.
- . "Der Wandel Der Tschechischen (Nicht-) Religiositat Im 20. Jahrhundert Im Lichte Soziologischer Forschungen." *Historisches Jahrbuch* 129 (2009): 501-32.
- . "Lidová Náboženská Četba Na Prahu 21. Století [Popular Religious Literature at the Threshold of 21st Century]." *Cesky Lid* 95, no. 3 (2008): 225-49.
- . "Religion in Der Tschechischen Gesellschaft Nach 1989." In *Handbuch Der Religions- Und Kirchengeschichte Der Bohmischen Lander Und Tschechiens Im 20*, edited by Martin Wessel and Martin Zuckert, 877-94. Munchen: Oldenbourg, 2009.
- . "Religious Processes in Contemporary Czech Society." *Czech Sociological Review*, no. 3 (2004): 277-95.
- . "Spirituaální Podnikání V České Republice: Soukromý a Korporativní Sektor [Spiritual Business in the Czech Republic: Private and Corporative Sectors]." *Lidé města [Urban People]* 11, no. 1 (2009): 163-91.
- Nesporova, Olga. "Last Rites: Secular, Religious or Rather No Funeral Ceremonies?". *Socialni studia* 8, no. 2 (2011): 57-85.
- Nesporova, Olga, and Zdenek R. Nespor. "Religion: An Unsolved Problem for the Modern Czech Nation." *Sociologický časopis [Czech Sociological Review]* 45, no. 6 (2009).
- Neuman, Shoshana. "Is Fertility Indeed Related to Religiosity?". *Population Studies* 60 (2007): 219-24.
- Nic Ghiolla Phádraig, Maire. "A Comparative Study of Family Transmisison of Religious Practice Norms." In *ISSP Research Session*. Lisbon, 2010.
- . "Religion in Ireland: No Longer an Exception?". Belfast: ARK, 2009.
- . "Religious Transmission - Family Matters?" In *Symposium in University College, Dublin on the ISSP Religion III Module and Norface thematic research programme Dublin*, 2010.
- NoAuthor. "Belief in God ". *The Church Around the World* 23 no. Sept., 1992 (1992): 2.

- . "The Issp Cross-National Religion Survey." *The Public Perspective* 5, no. March/April (1994): 21-25.
- . "Russia E Germania Dell'est: Esiti Di Culture Ed Esperienze Politiche Diverse Nella Religiosita E Nell'ateismo [Russia and East Germany: Results of Different Cultures and Political Experiences in Religion and Atheism]." *Social Trends: Informazioni sul Cambiamento Socioculturale* 67 (1995): 7.
- . "Russians Return to Religion, but Not to Church." *PewResearch Religion & Public Life Project* (2014): 1-14. *International Social Survey Programme (ISSP)*.
- . "What Do People Believe About Heaven?". *Life News* (1998).
- Nolan, Jennifer A. "Religious Participation Effects on Mental and Physical Health." Ph.D., Cornell University, 2005.
- Norris, Pippa, and Ronald Inglehart. "God, Guns, and Gays: Religion and Politics in the Us and Western Europe." In *Fun, Faith, and Futuramas Conference*. Chicago, 2004.
- Ogland, Curtis P., and Pedro Hinojosa. "Religion and Social Attitudes: Examining the Contours of Religion in Moral Judgments toward Premarital Sex and Cohabitation in Contemporary Brazil." *Sociology of Religion* 73, no. 4 (2012): 411-28.
- Oh, Seil. "High Modernity and Multiple Secularities: Various Forms of Religious Non-Affiliation in the United States." Boston College, 2011.
- Olave, Angelica Thumala "The Richness of Ordinary Life: Religious Justification among Chile's Business Elite." *Religion* (2009).
- Olivera, Ana, and Cathelijne de Busser. "Spain: Challenging Centuries of Roman Catholic Dominance ". In *The Changing Religious Landscape of Europe*, edited by Hans Knippenberg. Amsterdam: Het Spinhuis, 2005.
- O'Mahony, Eoin. "Practice and Belief among Catholics in the Republic of Ireland." In *Irish Catholic Bishops' Conference*, 2011.
- O'Neill, Grace, and Sunghee Lee. "Religion and Attitudes Towards Martial Behavior: A Cross-National Cross-Religion Comparison." In *American Association for Public Opinion Research*. St. Petersburg, 2002.
- O'Neill, Terry. "Despite the Scorn of Skeptics, Most Canadians Still Believe in God and a Life after Death." *50ff*, 2001.
- Onodera, Noriko. "Japanese Religious Awareness: From the Issp International Comparative Survey Results for Japan." *The NHK Monthly Report on Broadcast Research* 5 (May 1999): 52-67.
- . "Religious Perception and Behavior of Japanese People." *NHK Report No. 12* (Summer 2000): 1-9.
- O'Sullivan, Sara. "The Re-Emergence of Religion as a Social Force in Europe: Nic Ghiolla Phádraig, M. 'Religious Transmission - Family Matters?'" In *Symposium in University College, Dublin on the ISSP Religion III Module and Norface thematic research programme* 2010.
- Pais, Jose Machado. "O Que Explica a Religiosidade Dos Portugueses? Um Ensaio De Análise Tipológica [What Explains Portuguese Religiosity? An Essay of a Typological Analysis] ". In *Religiao E Bioetica [Religion and Bioethics]*, edited by J.M. Pais, M.V. Cabral and J. Vala. Lisboa: Instituto de Ciencias Sociais, 2001.

- Pammett, Jon H. "Environmental Concern, Religious Belief, and Faith in Science: Complementary or Antagonistic Values?". In *Shades of Green: Environmental Attitudes in Canada and around the World*, edited by Alan Frizzell and Jon H. Pammett. Ottawa: Carleton University Press, 1997.
- Paul, GS, and M Baltimore. "Cross-National Correlations of Quantifiable Societal Health with Popular Religiosity and Secularism in the Prosperous Democracies." *Journal of Religion & Society* 7 (2005): 1-17.
- Paul, Gregory S. "The Chronic Dependence of Popular Religiosity Upon Dysfunctional Psychosociological Conditions ". *Evolutionary Psychology* 7 (2007): 398-441.
- . "Cross-National Correlations of Quantifiable Religiosity and Secularization in the Prosperous Democracies." *Journal of Religion & Society* 7 (2005): 1-17.
- . "Is the Baylor Religion Study Reliable? An Analysis from the Council for Secular Humanism." Unpublished: Council for Secular Humanism, 2009.
- . "The Relationship between Rates of Religious & Nonreligious Opinion and Practice Versus Rates of Social Health & Dysfunction in the Developed Democracies: An Initial Analysis." Unpublished, 2001.
- . "The Remote Prayer Delusion: Clinical Trials That Attempt to Detect Supernatural Intervention Are as Futile as They Are Unethical ". *Journal of Medical Ethics* 34 (2008).
- . "The Secular Revolution of the West." *Free Inquiry*, no. 22 (2002): 28-34.
- Pehlivan, Dilek. "Rezension Von "Säkularisierung, Individualisierung Oder Marktmodell? [...]" Von Gert Pickel Und "Deinstitutionalisierung Des Religiösen Und Religiöse Individualisierung in Ost- Und Westdeutschland "Von Detlef Pollack Und Gert Pickel." Term paper, University of Erlangen-Nuremberg, 2012.
- Pettersson, T. "Svensken Och Religionen [the Swede and Religion]." In *Svenskt kynne: en konferens anordnad av Humanistisk-samhällsvetenskapliga vetenskapsområdet vid Uppsala universitet [Swedish temperament: a conference organized by the Humanities and Social Sciences at Uppsala University]*, 9, 2000.
- Phillips, Kevin. *American Theocracy: The Peril and Politics of Radical Religion, Oil, and Borrowed Money in the 21st Century*. New York: Viking, 2006.
- Pickel, Gert. "Areligiosität, Antireligiosität, Religiosität – Ostdeutschland Als Sonderfall Niedriger Religiosität Im Osteuropäischem Rahmen? [Areligiosität, Anti-Religion, Religion - Eastern Germany as a Special Case of Low Religiosity in Eastern European Context?]." *Viadrina Frankfurt: Europa Universitaet* 2001.
- . "Areligiosität, Antireligiosität, Religiosität: Ostdeutschland Als Sonderfall Niedriger Religiosität Im Osteuropäischen Rahmen?". In *Atheismus Und Religiöse Indifferenz*, edited by Chr. Gärtner, D. Pollack and M. Wohlrab-Sahr, 247-69. Opladen: Leske + Budrich, 2003.
- . "Bedrohungsgefühle Versus Vertrauensbildende Kontakte – Religiöser Pluralismus, Religiöses Sozialkapital Und Soziokulturelle Integration Religiöser Pluralismus Im Fokus Quantitativer Religionsforschung." edited by Detlef Pollack, Ingrid Tucci and Hans-Georg Ziebertz. *Veröffentlichungen Der Sektion Religionssoziologie Der Deutschen Gesellschaft Für Soziologie*, 221-61: VS Verlag für Sozialwissenschaften, 2012.

- . "Die Religionen Deutschlands, Polens Und Europas Im Vergleich. Ein Empirischer Test Religionssoziologischer Theorien." In *Zwischen Säkularisierung Und Religiöser Vitalisierung* edited by Michael Hainz, Gert Pickel, Detlef Pollack, Maria Libiszowska-Żółtkowska and Elżbieta Firlit: Springer VS 2014.
- . "Dimensionen Religiöser Überzeugungen Bei Jungen Erwachsenen in Den Neuen Und Alten Bundesländern Der Bundesrepublik Deutschland [Dimensions of Religious Conviction of Young Adults in the New and Old German Lands of the Republic of Germany]." *Koelner Zeitschrift fuer Soziologie und Sozialpsychologie* 47 (1995): 516-34.
- . "Empirical Structures in Subjective Religiosity, Integration of Church and Religious Behaviour in Eastern and Western Europe in Comparison." In *International Sociological Association*, 1998.
- . "Ostdeutschland Im Europäischen Vergleich: Immer Noch Ein Sonderfall Oder Ein Sonderweg? [East Germany in Europe: Still a Special Case or a Special Way?]." In *Religion Und Religiosität Im Vereinigten Deutschland [Religion and Religiosity in a United Germany]*, edited by G. Pickel and K. Sammet, 165-89. Wiesbaden: VS Verl. Für Sozialwiss, 2011.
- . *Religionssoziologie: Eine Einführung in Zentrale Themenbereiche*. Wiesbaden: VS Verl. für Sozialwiss, 2011.
- . "Religiositaet Und Kirchlichkeit in Ost- Und Westeuropa: Vergleichende Betrachtung Religiöser Orientierungen Nach Dem Umbruch in Osteuropa [Religiosity and Closeness to Church in Eastern and Western Europe: Comparative Treatment of Religious Orientation after the Transformation in Eastern Europe]." In *Religiöser Wandel in Den Postkommunistischen Ländern Ost- Und Mitteleuropas [Religious Change in Post-Communist Eastern and Central Europe]*, edited by Detlef Pollack, Irena Borowik and Wolfgang Jogodzinski. Würzburg: Ergon Verlag, 1998.
- . "Religiosity and Bonding to the Church in East Germany in Eastern European Comparison – Is East Germany Still Following a Special Path?." In *Transformations of Religiosity*, edited by Gert Pickel and Kornelia Sammet. Veröffentlichungen Der Sektion Religionssoziologie Der Deutschen Gesellschaft Für Soziologie, 135-54: VS Verlag für Sozialwissenschaften, 2012.
- . "Säkularisierung, Individualisierung Oder Marktmodell? Religiosität Und Ihre Erklärungsfaktoren Im Europäischen Vergleich [Secularization, Individualization or Market Model? Religiosity and Their Explanatory Factors in the European Comparison]." *Kölner Zeitschrift für Soziologie und Sozialpsychologie* 62, no. 2 (2010): 219 -45.
- Pickel, Gert, and Michael Kreuggeler. *Religion Und Moral: Entkoppelt Oder Verknuepft? [Religion and Morality: Decoupled Order Linked?]*. Opladen: Leske+Budrich, 2001.
- Pickel, Gert, and Olaf Mueller. "Ostdeutschland: Entkirchlicht, Entchristlicht Oder Säkularisiert [East Germany: Entkirchlicht, De-Christianized or Säkularisiert]." In *Erosion Des Christlichen Glaubens?: Umfragen, Hintergründe Und Stellungnahmen Zum "Kulturverlust Des Religiösen" [Erosion of the Christian Faith? Surveys, Background Information and Comments on the "Loss of Culture of Religion"]*, edited by H. Ziebertz. Münster: LIT Verlag, 2004.
- Pickel, G., D. Pollack, and O. Müller. "Differentiated Secularization in Europe: Comparative Results." In *The Social Significance of Religion in the Enlarged Europe*, edited by D. Pollack, O. Müller and G. Pickel. Farnham: Ashgate, 2012.

- Pickel, G., and K. Sammet, eds. *Transformations of Religiosity: Religion and Religiosity in Eastern Europe, 1989-2010*. Wiesbaden: Springer VS, 2012.
- Pierre, B. "L'univers Des Croyances Religieuses. La Suisse Comparée À Ses Voisins (Allemagne, Autriche, France, Italie) [the Universe of Religious Beliefs. Switzerland Compared to Its Neighbors (Germany, Austria, France, Italy)]." *International Social Survey Programme: religions et valeurs, problèmes de méthode et comparaison internationale [International Social Survey Program: religion and values, methodological issues and international comparison]* (2001): 39-57.
- Pimstein, M. Elena. "Ministers of Religion in Chilean Law." *Brigham Young University Law Review* (2008): 897ff.
- Pines, AM, and N Zaidman. "Gender, Culture, and Social Support: A Male-Female, Israeli Jewish-Arab Comparison." *Sex Roles* 49, no. 11 (2003): 571-86.
- . "Israeli Jews and Arabs: Similarities and Differences in the Utilization of Social Support." *Journal of Cross-Cultural Psychology* 34, no. 4 (2003): 465.
- Pines, A. M. "Occupational Burnout: A Cross-Cultural Israeli Jewish-Arab Perspective and Its Implications for Career Counselling." *Career Development International* 8, no. 2 (2003): 97-106.
- Podolinská, Tatiana. "The Religious Landscape in Post-Communist Slovakia." *Anthropological journal of European cultures* 19, no. 1 (2010): 85-101.
- Pollack, Detlef. "The Change in Religion and Church in Eastern Germany after 1989: A Research Note." *Sociology of Religion* 61 (2002): 373-81.
- . "Religion Und Moderne: Theoretische Überlegungen Und Empirische Beobachtungen." Unpublished: GESIS-Studie No. 3190, 4438, 2009.
- . "Modifications in the Religious Field of Central and Eastern Europe." Unpublished: European University Viadrina, 1998.
- . "Religioeser Wandel in Mittel Und Osteuropa [Religious Change in Central and Eastern Europe]." In *Religioeser Wandel in Den Postkommunistischen Laendern Ost Und Mitteleuropas [Religious Change in Post-Communist Countries of Eastern and Central Europe]*, edited by Irena Borowik Detlef Pollack, and Wolfgang Jogodzinski. Wuerzburg: Ergon Verlag, 1998.
- . "Religiöser Wandel in Deutschland: Muster Und Zusammenhänge." In *Zwischen Säkularisierung Und Religiöser Vitalisierung*, edited by Michael Hainz, Gert Pickel, Detlef Pollack, Maria Libiszowska-Żółtkowska and Elżbieta Firlit: Springer VS, 2014.
- . "Religious Change in Europe: Theoretical Considerations and Empirical Findings." *Social Compass* 55 (2008): 168-86.
- . "Religiousness inside and Outside the Church in Selected Post-Communist Countries of Central and Eastern Europe." *Social Compass* 50 (2003): 321-34.
- . *Kirche in Der Organisationsgesellschaft: Zum Wandel Der Gessellschaftlichen Lage Der Evangelischen Kirche in Der Ddr [the Church as the Organizational Party for Change in the Social Positions of the Protestant Church in the Gdr]*. Stuttgart: Kohlhammer, 1994.

- . *Rueckkehr Des Religioesen? Studien Zum Religioesen Wandel in Deutschland Und Europa Ii* [Return of the Religious? Studies on the Religious Changes in Germany and Europe Ii]. Tuebingen Mohr Siebach, 2009.
- . *Säkularisierung - Ein Moderner Mythos? : Studien Zum Religiösen Wandel in Deutschland*. 2nd ed. Tübingen: Mohr Siebeck, 2012.
- . *Säkularisierung - Ein Moderner Mythos? Studien Zum Religiösen Wandel in Deutschland* [Secularization - a Modern Myth? Studies on the Religious Changes in Germany]. 1st ed. Tübingen: Mohn Siebeck Verlag, 2003.
- Pollack, Detlef, and Gert Pickel. "Deinstitutionalisierung Des Religiösen Und Religiöse Individualisierung in Ost- Und Westdeutschland [De-Institutionalization of Religion and Religious Individualization in Eastern and Western Germany]." *Kolner Zeitschrift fuer Soziologie und Sozialpsychologie* 55 (2003): 447-74.
- . "Interdependencies between Religion and Politics in European Comparison ": European University Viadrina, 2003.
- . "Religious Individualization or Secularization: An Attempt to Evaluate the Thesis of Religious Individualization in Eastern and Western Germany." In *The Role of Religion in Modern Societies*, edited by Detlef Pollack and Daniel V.A. Olson, 191 - 220. New York: Routledge, 2008.
- . "Religious Individualization or Secularization? Testing Hypotheses of Religious Change - the Case of Eastern and Western Germany." *British Journal of Sociology* 58 (2007): 603-32.
- Pollack, D., I. Tucci, and H.-G. Ziebertz, eds. *Religiöser Pluralismus Im Fokus Quantitativer Religionsforschung*. Wiesbaden: Springer VS, 2012.
- Procter, Michael, and Michael P. Hornsby-Smith. "Individual Religiosity, Religious Context and Values in Europe and North America." In *Religion in a Secularizing Society: The Europeans' Religion at the End of the 20th Century*, edited by Loek Halman and Ole Riis, 92-113. Boston: Brill, 2003.
- Proctor, James D. "In \_\_\_\_ We Trust: Science, Religion, and Authority." In *Science, Religion, and the Human Experience*, edited by J.D. Proctor. New York: Oxford University Press, 2005.
- . "Religion as Trust in Authority: Theocracy and Ecology in the United States." *Annals of the Association of American Geographers* 96, no. 1 (March 2006): 188-96.
- . "Resolving Multiple Visions of Nature, Science, and Religion ". *Zygon: Journal of Religion and Science* 39 (2004): 637-57.
- . *Science, Religion, and the Human Experience* Oxford: Oxford University Press, 2005.
- Proctor, James D., and Evan Berry. "Religion and Environmental Concern: The Challenge for Social Science." In *Encyclopedia of Religion and Nature*, 2004.
- Quandt, Markus, and Insa. Bechert. "Assessing Trends in Religiosity with Issp Data: An Addendum." In *ISSP Data Report: Religious Attitudes and Religious Change*, edited by I. Bechert and M. Quandt. Koeln: GESIS, GESIS Schriftenreihe, 2013.
- . "Building Society Level Time Series with Issp Survey Data - Investigating Practical and Conceptual Challenges on the Example of Church Attendance." In *ISSP Research Session*. Santiago, Chile, 2013.

- Ramsel, C. "Deutschland Und Seine Kinder - Eine Frage Der Religiosität?: Gesellschaftliche Und Individuelle Bedingungen Der Reproduktion Religiöser Menschen." University of Tübingen, 2011.
- Rasinski, Kenneth. "Religion and Beliefs About the Environment." In World Social Science Forum: Social Transformations and the Digital Age. Montreal, Quebec, 2013.
- Reed, K., and B. Blunsdon. "Should Mothers Work? An International Comparison of the Effect of Religion on Women's Work and Family Roles." In Work-Life Integration: International Perspectives on Managing Multiple Roles edited by P. Blyton, B. Blunsdon, K. Reed and A. Dastamalchian. Basinstoke: Palgrave Macmillan, 2006.
- Reeh, Tine Ravnsted-Larsen Vorherre Har Været Igennem Edb-Anlægget. Samfundsvidenskabernes Indflydelse På Kirkesynet I Danmark I Anden Halvdel Af Det 20. Århundrede [Our Lord Has Been through the Computer System. Social Sciences Influence on Church Vision in Denmark in the Second Half of the 20th Century]. Århus: Det Teologiske Fakultet, 2005.
- Rees, Tomas James. "Is Personal Insecurity a Cause of Cross-National Differences in the Intensity of Religious Belief?". *Journal of Religion & Society* 11 (2009): 1-20.
- Reeves, Thomas C. *The Empty Church: Does Organized Religion Matter Anymore?* New York: The Free Press, 1996.
- Reid, S. "The Church and Family Life in Australia." *Pointers: Bulletin of the Christian Research Association* 21, no. 2 (2011): 8.
- Reitsma, Jan, Peer Scheepers, and J Janssen. "Convergent and Discriminant Validity of Religiosity Measures among Church Members and Non-Members." *Personality and Individual Differences* 42, no. 7 (May 2007): 1415-26.
- Reitsma, Jan, Peer Scheepers, and Manfred Te Grotenhuis. "Dimensions of Individual Religiosity and Volunteering in Europe." In XVI ISA World Congress of Sociology. Durban, 2006.
- Requena, M., and M. Stanek. "Secularization in Poland and Spain after the Democratic Transition: A Cohort Analysis." *International Sociology* 28, no. 1 (2013): 84-101.
- Riagain, Padraig O. "Relationships between Attitudes to Irish, Social Class, Religion, and National Identity in the Republic of Ireland and Northern Ireland." *International Journal of Bilingual Education and Bilingualism* 10, no. 4 (2007): 369-93.
- Ribberink, Egbert, Peter Achterberg, and Dick Houtman. "Deprivatization of Disbelief?: Non-Religiosity and Anti-Religiosity in 14 Western European Countries." *Politics and Religion* 6, no. 1 (2013): 101-20.
- Robert, P. "Politika Es Vallas a Kozvelemeny Tukreben [Politics and Religion in Public Opinion Perspective]." *Politikatudományi Szemle* 1 (1994): 107-42.
- Robinson, B. A. "Comparing U.S. Religious Beliefs with Other 'Christian Countries'." Ontario Consultants on Religious Tolerance, 2005.
- Roemer, Michael Kenneth. "Religiosity and Subjective and Psychological Well-Being in Contemporary Japan." Ph.D., The University of Texas at Austin, 2008.

- Roof, Wade Clark, and Olaf Aagedal. "The Same Generation, the Same Religion? The Religiosity of the Norwegian and the American Baby Boomers." In *Association for the Sociology of Religion*. Los Angeles, 1994.
- . "The Same Generation, the Same Religion? The Religiosity of the Norwegian and the American Baby Boomers." In *Religion and Modernity: Modes of Co-Existence*, edited by P.L. Repstad, 135. Oslo: Scandinavian University Press, 1996.
- Ross, G. Alexander. "The Impact of Church Attendance on the Decline in Female Happiness in the United States." By G. Alexander Ross. *Interdisciplinary Journal of Research on Religion* 7 (2011).
- Rossi, Ianina, and Maximo Rossi. "Religion." Unpublished: University of Uruguay, 2004.
- . "Religiosity: A Comparison between Latin Europe and Latin America ". Unpublished, 2008.
- . "Religiosity: A Comparison between Latin Europe and Latin America." In *Charting the Globe. The International Social Survey Program*, edited by M. Haller, R. Jowell and T. Smith. London Routledge, 2009.
- Rosta, Gergely. "Religiosität Und Politische Präferenzen – Polen Und Deutschland." In *Zwischen Säkularisierung Und Religiöser Vitalisierung* edited by Michael Hainz, Gert Pickel, Detlef Pollack, Maria Libiszowska-Żółtkowska and Elżbieta Firlit: Springer VS 2014.
- Roudometof, Victor. "Le Christianisme Orthodoxe Ai Sein De La Republique De Chypre: Developpement Institutionnel Et Attitudes Religieuses [Orthodox Christianity in the Republic of Cyprus” Institutional Development and Religious Attitudes]." *Social Compass* 56 (2009): 60-68.
- Ruiter, S., and F. Van Tubergen. "Religious Attendance in Cross-National Perspective: A Multilevel Analysis of 60 Countries." *American Journal of Sociology* 115, no. 3 (2009): 863-95.
- Sacerdote, Bruse, and Edward L. Glaeser. "Education and Religion." Unpublished: Harvard University, 2001.
- Sammet, Kornelia, and Daniel Bergelt. "The Modernisation of Gender Relations and Religion: Comparative Analysis of Secularization Processes." In *Transformations of Religiosity*, edited by Gert Pickel and Kornelia Sammet. *Veröffentlichungen Der Sektion Religionssoziologie Der Deutschen Gesellschaft Für Soziologie*, 51-68: VS Verlag für Sozialwissenschaften, 2012.
- Sandoval, G.A., I. Luabucay, and M. Mangahas. "Filipino Religiosity Is Different." In *SWS Special Paper*, edited by Social Weather Station, 2013.
- Saunders, S. M., and L. Kuras. "Measuring the Discrepancy between Current and Ideal Spiritual and Religious Functioning in Problem Drinkers." *Psychology of Addictive Behaviors* 21, no. 3 (Sep 2007): 404-08.
- Saxonberg, Steven, and Tomas Sirovatka. "Seeking the Balance between Work and Family after Communism ". *Marriage & Family Review* 39, no. 3-4 (2004): 287-313
- Scalon, Celi, and Andrew Greeley. "Catholics and Protestants in Brazil." In *International Social Survey Program*. London, 2002.
- Scheepers, Peer, Manfred Te Grotenhuis, and Frans Van Der Slik. "Education, Religiosity and Moral Attitudes: Explaining Cross-National Effect Differences." *Sociology of Religion* 63, no. 2 (2002): 157-76.

- Scheepers, Peer, Frans van der Slik, and Manfred de Grotenhuis. "Church Attendance, Educational Attainment, and Moral Attitudes: Composition and/or Effect Differences across Countries?" In Conference on Large Scale Data Analysis. Cologne, 1999.
- Scheve, Kenneth, and David Stasavage. "The Political Economy of Religion and Social Insurance in the United States 1910-1939." *Studies in American Political Development* 20, no. 2 (October 2006): 132-59.
- . "Religion and Preferences for Social Insurance." *Quarterly Journal of Political Science*, no. 1 (2006): 255-86.
- Schmalzbauer, John. *People of Faith: Religious Convictions in American Journalism and Higher Education*. Ithaca, NY: Cornell University Press, 2003.
- Schnabel, A., and F. Grötsch. "Religion Und Soziale Integration: Europa Als Anwendungsfall Einer Mehrebenen-Analyse." *Religiöser Pluralismus im Fokus Quantitativer Religionsforschung* (2012).
- Scholz, Evi, Marleen Heller, and Timo Lenzner. "Issp 2008 Germany: Religion 3; Gesis Report on the German Study." In *GESIS-technical reports; 2010/06*. Bonn: GESIS, 2010.
- Schühly, G., and U. Mueller. *Secularization in Eastern and Western Europe: Results from the Issp 1991 Survey on Religion in 10 West and East European Nations*. Vol. 97(4): ZUMA-Arbeitsbericht, 1997.
- Schulz, Hermann. "Kultureller Und Religiöser Pluralismus in Der Moderne [Cultural and Religious Pluralism in the Modern]." In *Religion Im Kulturellen Diskurs [Religion in the Cultural Discourse]*, edited by Brigette Luchesi and Kocku von Stuckrad, 167-94. New York: Walter de Gruyter, 2004.
- Schwadel, P., J. D. McCarthy, and H. M. Nelsen. "The Continuing Relevance of Family Income for Religious Participation: US White Catholic Church Attendance in the Late 20th Century." *Social Forces* 87, no. 4 (Jun 2009): 1997-2030.
- Sengers, Erik. *The Dutch and Their Gods: Secularization and Transformation of Religion in the Netherlands since 1950*. Hilversum: Verloren, 2005.
- Silver, Lee M. "The Clash of Biotechnology and Post-Christian Spirituality ". *Skeptical Inquirer* 31, no. 2 (2007): 32-37.
- Singleton, Andrew. *Religion, Culture & Society: A Global Approach*. Sage, 2014.
- Sjoberg, A., and P.K. Botvar. "A Comparative Study of the Relation between Religion and Human Rights among Young People." In *Secular and Sacred? The Nordic Case of Religion in Human Rights, Law and Public Space*, edited by T. Wyller and et al: Gottingen, Vandenhoeck & Ruprecht, 2013.
- Smidt, Corwin, Lyman A. Kellstedt, and James L. Guth. *The Oxford Handbook of Religion and American Politics* Oxford Oxford University Press, 2009.
- Smith, Ian, and John W. Sawkins. "The Economics of Regional Variation in Religious Attendance." *Applied Economics* 35, no. 14 (September 2003): 1577-88.
- Smith, I., J. W. Sawkins, and P. T. Seaman. "The Economics of Religious Participation: A Cross-Country Study." *Kyklos* 51, no. 1 (1998): 25-43.
- Smith, Tom W. "Beliefs About God across Time and Countries" In *ISSP Research Session*. Cavtat, Croatia, 2012.
- . "Beliefs About God across Time and Countries." In *Report Prepared for ISSP and GESIS*, 2012.

- . "Globalization and Religious Change." In World Social Science Forum. Bergen, 2009.
- . "Measuring Religion in Cross-National Surveys: Validity, Comparability, and Coverage." In ZUMA Demography Symposium. Mannheim, 1995.
- . "Religion Beyond the Issp: Preliminary Results from Kenya, India, Indonesia, Sri Lanka, and Tanzania." In ISSP Research Session. Vienna, 2009.
- . "Religion in Great Britain and the United States." GSS News, no. 6 (1992): 6-7.
- . "Religion in Great Britain and the United States." In The Annual ISSP Research Conference. Bergen, 1992.
- . "Religious Beliefs and Behaviors in Great Britain and the United States." In Annual ISSP Research Conference. Bergen, 1992.
- . "Religious Change around the World in Comparative Perspective." In American Sociological Association. Atlanta, 2010.
- . "Religious Change around the World." 2009.
- . "Religious Change around the World." In GSS Cross-National Report No. 30. Chicago: NORC, 2009.
- . "Religious Change around the World." In ISSP Anniversary Session. Vienna, 2009.
- . "Religious Change around the World." In World Association for Public Opinion Research. Chicago, 2010.
- . "Religious Change in a Globalizing World." In International Sociological Society. Durban, 2006.
- . "Religious Change in Comparative Perspective." In Society for the Scientific Study of Religion. Baltimore, 2010.
- . "Religious Change in the United States." In Nuffield College Trinity Term Sociology Seminar. Oxford University, 2012.
- . "Spiritual Transformation around the World." In World Association for Public Opinion Research. Prague, 2003.
- . "Spiritual Transformations in America." In Spiritual Transformation Program Conference. University of California, Berkeley, 2006.
- . "The National Spiritual Transformation Study: An Overview." In American Association for Public Opinion Research. Miami Beach, 2005.
- . "Turning Points: Spiritual Transformations around the World." Public Opinion Pros, no. 1 (January 2005).
- Smrke, Marjan, and Samo Uhan. "Poland and Slovenia - an Outline of Religious Dissimilarities." Modern Society and Values: A Comparative Analysis Based on the ISSP Project (2000).
- Solas, AM. "Application to the Independent Radio and Television Commission for a Religious Sound Broadcasting Service in Dublin City and County." 2001.
- Sorek, Tamir, and Alin M. Ceobanu. "Religiosity, National Identity and Legitimacy: Israel as an Extreme Case." Sociology 43, no. 3 (2009): 477-96.

- Spilka, Bernard, Ralph W. Jr. Hood, Bruce Hunsberger, and Richard Gorsuch. *Psychology of Religion: An Empirical Approach*. 3rd ed. New York: The Guilford Press, 2003.
- Stanek, Mikolaj "Secularitition in the Context of the Spanish Political Transition. An Analysis of the Changes in Religious Practices in Spain and Polland." In CIS Research Funding Project, 2011.
- Stark, Rodney. "Europe's Receptivity to New Religious Movements: Round Two." *Journal for the Scientific Study of Religion* 32, no. 4 (1993): 389-97.
- . "German and German American Religiousness: Approximating a Crucial Experiment." *Journal for the Scientific Study of Religion* 36, no. 2 (1997): 182-93.
- Stark, Rodney, and Roger Finke. *Acts of Faith: Explaining the Human Side of Religion*. Los Angeles: University of California Press, 2000.
- Stark, Rodney, and Laurence R. Iannaccone. "A Supply-Side Reinterpretation of the 'Secularization' of Europe." *Journal for the Scientific Study of Religion* 33, no. 3 (1994): 230-52.
- . "Two Approaches to Religion and Politics: Moral Cosmology and Subcultural Identity." In Annual meeting of the American Sociological Association. San Francisco, CA, 2009.
- Starks, B., and R.V. Robinson. "Two Approaches to Religion and Politics: Moral Cosmology and Subcultural Identity." *Journal for the Scientific Study of Religion* 48, no. 4 (2009): 650-69.
- Stausberg, Michael. "Exploring the Meso-Levels of Religious Mappings: European Religion in Regional, Urban, and Local Contexts." *Religion* 39, no. 2 (2009): 103-08.
- Stavrova, Olga, and Pascal Siegers. "Religious Prosociality and Morality across Cultures: How Social Enforcement of Religion Shapes the Effect of Personal Religiosity on Prosocial and Moral Attitudes and Behaviors." In *Personality and Social Psychology Bulletin*, 2013.
- Steele, Liza. "'A Gift from God': Adolescent Motherhood and Religion in Brazilian Favelas." In Annual meeting of the American Sociological Association. Atlanta, GA, 2010.
- . "'A Gift from God': Adolescent Motherhood and Religion in Brazilian Favelas." *Sociology of Religion* 72, no. 1 (2011): 4-27.
- Stevens, RD. "Irish Religion: The Empirical Situation." In *The Irish Association for Cultural, Economic, and Social Relations*. Armagh, 2003.
- Stjerno, Steinar "Mellom Kirke Og Kapital: Tysk Velferdspolitik - Med Sideblikk Til Britisk, Svensk, Og Norsk [between Church and Capital: German Welfare Politics - Compared to Britain, Sweden, and Norway] ". (1995).
- Stolz, Jörg "Der Erfolg Der Spiritualität. Gesellschaftsentwicklung Und Transzendenzerfahrung Am Beispiel Der Schweiz [the Success of Spirituality. Social Development and Experience of Transcendence in the Example of Switzerland]." In *Spiritualität Und Wissenschaft [Spirituality and Science]*, edited by Samuel Leutwyler and Marku Nägeli, 121-32. Bern: vdf Hochschulverlag AG, 2005.
- . "Religion Und Sozialstruktur [Religion and Social Structure]." In *Die Zwei Gesichter Der Religion. Faszination Und Entzauberung [the Two Faces of Religion. Fascination and Disenchantment]*, edited by Roland J. Campiche, 53-88. Zürich: TVZ, 2004.

- . "Wie Wirkt Pluralität Auf Individuelle Religiosität? Eine Konfrontation Von Wissenssoziologie Und Rational Choice [as Applied to Individual Religious Pluralism? A Confrontation of the Sociology of Knowledge and Rational Choice]." In *Religiöser Pluralismus. Empirische Studien Und Analytische Perspektiven [Religious Pluralism. Empirical Studies and Analytical Perspectives]*, edited by Martin Baumann and Samuel-Martin Behloul, 197-222. Luzern: Transkript-Verlag, 2005.
- Stolz, J., and J. Könemann. *Religion Und Spiritualität in Der Ich-Gesellschaft. Vier Gestalten Des (Un) Glaubens*. Zurich: TVZ/NZN, forthcoming.
- Stolz, Jorg, Judith Konemann, Mallory S. Purdie, and Michael Kruggeler. "Religiosity in the Modern World: Construction, Conditions and Social Change: A Qualitative and Quantitative Study on Individual Religiosity in Switzerland.", 2010.
- Stolz, Jörg, and Joëlle Sanchez. "From New Age to Alternative Spirituality. Remarks on the Swiss Case ". In *New Age*, edited by Michaela Moravcikova, 530-45. Bratislava: Ústav pre vzťahy štátu a cirkví, 2005.
- Stone, Jon R. *The Craft of Religious Studies*. London Palgrave Macmillan, 2000.
- Storm, Ingrid. "'Christian Nations'? Ethnic Christianity and Anti-Immigration Attitudes in Four Western European Countries." *Nordic Journal of Religion and Society* 24, no. 1 (2011): 75-96.
- . "Ethnic Nominalism and Civic Religiosity: Christianity and National Identity in Britain." *Sociological Review* 59, no. 4 (2011): 828-46.
- . "Säkulares Christentum Als Nationale Identität: Religion Und Anti-Immigrationseinstellungen in Vier Westeuropäischen Ländern: Religiöser Pluralismus Im Fokus Quantitativer Religionsforschung." edited by Detlef Pollack, Ingrid Tucci and Hans-Georg Ziebertz. *Veröffentlichungen Der Sektion Religionssoziologie Der Deutschen Gesellschaft Für Soziologie*, 331-69: VS Verlag für Sozialwissenschaften, 2012.
- . "Secular Christianity as National Identity: Religion, Nationality and Attitudes to Immigration in Western Europe." University of Manchester, 2011.
- Storm, Ingrid, and David Voas. "The Intergenerational Transmission of Religious Service Attendance." *Nordic Journal of Religion and Society* 25, no. 2 (2012): 131-50.
- Straughn, Jeremy Brooke, and Scott L. Feld. "America as a "Christian Nation"? Understanding Religious Boundaries of National Identity in the United States." *Sociology of Religion* 71, no. 3 (Fall 2010): 280-306.
- Sullins, D. Paul. "Gender and Religion: Deconstructing Universality, Constructing Complexity." *The American Journal of Sociology* 112, no. 3 (2006): 838-80.
- Sullivan, Alice, David Voas, and Matt Brown. "The Art of Asking Questions About Religion." Institute of Education University of London, 2012.
- Sullivan, Thomas J. *Sociology: Concepts and Applications in a Diverse World*. 4th ed.: Allyn and Bacon, 1997.
- Sun, Anna, Jibum Kim, and Carson Mencken. "As Long as It Works?: The Tension between Religiosity and Spirituality in Contemporary South Korea and China." In the Meetings of Society of Scientific Study of Religion Baltimore, MD, 2010.
- Taira, Teemu. "More Visible but Limited in Its Popularity. Atheism (and Atheists) in Finland. Approaching Religion." *Special Issues on the New Visibility of Atheism in Europe* 2, no. 1 (2012): 21-35.

- Talin, Kristoff. "Une Décennie Révolutionnaire? Dix Ans De Changement Religieux En Europe De L'est: Une Analyse Longitudinale Des Enquêtes Issp De 1991 Et 1998 [a Revolutionary Decade? Ten Years of Religious Change in Eastern Europe: A Longitudinal Analysis of Issp Surveys between 1991 and 1998]." In Conference on Religions and Values, Problems of Methods and International Comparisons. Lausanne, Switzerland, 2000.
- Talisayon, Serafin D. "Distinct Elements of Filipino Values: Cross-National Comparisons." Series on Filipino Spiritual Culture, no. 3 (1995).
- Tanaka, Kimiko. "Limitations for Measuring Religion in a Different Cultural Context - the Case of Japan." In Annual meeting of the American Sociological Association. Atlanta, GA, 2010.
- Tarakeshwar, Nalini, Jeffrey Stanton, and Kenneth I. Pargament. "Religion: An Overlooked Dimension in Cross-Cultural Psychology." *Journal of Cross-Cultural Psychology* 34, no. 4 (2003): 377-94.
- Terwey, Michael. "Kirchen Weiter Auf Verliererstrasse - Inferno Und Aberglauben Im Aufwind? [Continue on Church Street Losers - Inferno and Superstition on the Rise?]." *ZA-Information* 52 (2003): 93-119.
- . "Pluralismus Des Glaubens in Der Diskussion [Pluralism of Faith in the Discussion]." *ZA-Information* 35 (1995): 110-34.
- . "Religioese Weltauffassungen, Materielle Zufriedenheit Und Lernziel 'Gehorsam' [Religious World Understanding, Material Contentment and Learning-Target Obedience]." *ZA-Information* 38 (1996): 94-117.
- . "Sind Kirche Und Religion Auf Der Verliererstrasse? Vergleichende Analysen Mit Allbus Und Issp Daten, [Are Churches and Religion Disappearing? Comparative Analysis of Allbus and Issp Data]." *ZA-Information* 32 (May 1993): 95-112.
- . "Wachsender Religiöser Pluralismus in Der Gegenwart?: Seriöse Umfrageergebnisse Als Prüfstand." *Religiöser Pluralismus im Fokus Quantitativer Religionsforschung* (2012).
- Thompson, Ken, and Kath Woodward. "Knowing and Believing Religious Knowledge." In *Knowledge and the Social Sciences: Theory, Method, and Practice: An Introduction to the Social Sciences*, edited by David Goldblatt. London: Open University, 2000.
- Tizik, M. *De-Secularization of Slovak Society in 1990s in Eastern European Religion*. Budapest: Pazmany tarsadalomtudomany, 2006.
- . *K Sociológii Novej Religiozity: (Podoby Zmeny Náboženského Života V 20. Storočí) [on Sociology of New Religiosity: Faces of Religious Change in 20th Century]*. Bratislava: Comenius University, 2006.
- . "Out of Civil Religion in Slovakia Afte 1993." In *Church and Religious Life in Post-Communist Societies*, edited by E. Revay and M. Tomka. Budapest: Pazmany Tarsadalomtudomany, 2007.
- . "The Renaissance of Religious Communities in Slovakia." Unpublished: Comenius University, 2006.
- . "Religion and National Identity in an Enlarging Europe." In *Crossing Borders, Shifting Boundaries: National and Transnational Identities in Europe and Beyond* edited by Franz Höllinger and Markus Hadler. Frankfurt: Campus Verlag, 2012.
- Todd, Christopher Mark. "Mapping the Gods: A Geographic Analysis of the Effects of the Shrine Merger Policy on Japanese Sacred Space." Unpublished: West Virginia University, 2007.

- Toka, Gabor. "The Impact of the Religion Issue on Electoral Preferences in Hungary, 1990-1991." In *The 1990 Election to the Hungarian National Assembly: Analyses, Documents and Data*, edited by Gábor Tóka, 332-77. Berlin: Edition Sigma, 1995.
- . "The Impact of the Religion Issues on the Electoral Preferences in Hungary, 1990-1991." In *Wahlen in Zeiten Des Umruchs*, edited by Oscar W. Gabriel and Klaus G. Troitzsch. Frankfurt: Peter Lang, 1993.
- Tomka, M. "Coping with Persecution: Religious Change in Communism and in Post-Communist Reconstruction in Central Europe." *International Sociology* 13 (1998): 229-48.
- . "Religious Identity and the Gospel of Reconciliation." *Religion in Eastern Europe* 29 (2009): 17-25.
- . "Religious Identity and the Gospel of Reconciliation: A Central European View." *Mission Studies* 26 (2009): 31-44.
- . "Tendances De La Religiosite Et De L'orientation Vers Les Eglises En Europe De L'est [Trends of Religiosity and Orientation Towards the Churches of Eastern Europe]." *Social Compass* 49, no. 4 (2002): 537-52.
- . "Vallas Es Vallasossag [Religion and Religiosity]." In *Tarsadalmi Riport [Social Report]*, 1996, edited by Rudolf Andorka, Tamas Kolosi and Gyorgy Vukovich. Budapest: Tarki, 1996.
- Tos, Niko. "Comparative Analysis of Religiousness in Central and East European ". *Religion in Eastern Europe* 14 (December 1994).
- . "(Non) Religiousness in Slovenia ". *Religion in Eastern Europe* 13 (October 1993): 23-41.
- . "Comparative Analysis of Religiousness, Religiousness in Central and East Europe under the Conditions of Social Trans-Formations." In *Crossroads of Transition*, edited by Jiri Subrt and Niko Tos. Prague Charles University, 1995.
- . "Comparative Analysis of Religiousness. Religiousness in Central and East Europe under the Conditions of Social Transformations." In *Die Kontinentwertung Europas: Festschrift Fur Helmut Wagner Zum 65 Geburtstag*, edited by Heiner Timmermann, 148-74. Berlin, Germany: Duncker und Humblot, 1995.
- . "Comparisons of Religiousness in Slovenia over Time." In *Modern Society and Values: A Comparative Analysis Based on Issp Project*, edited by N. Tos P., Ph. Mohler and B. Malnar. Ljubljana, Slovenia: FSS, University of Slovenia, 1999.
- . "Forschung Der (Ir)Religiositaet in Slowenien, 1968-1992, Ost(Mittel) Europa: Gesellschaftliche Wirklichkeit Zunkunft Der Kirchen [Research on the (Ir)Religious in Slovenia, 1968-1992, East (Middle) Europe: Future Societal Security of the Church] " In *Tagung des Pastoralen Forums mit der Politischen Akademie fuer Internationalen Arbeit mit Experten aus Ost(Mittel) Europa [Meeting of the Pastoral Forum with the Political Academy for International working with experts from the East (Central) Europe]*, 1993.
- . "Religioznost V Slovenjiji - V Medcasovnih Primerjavah." In *Podobe o cerkvi in religiji*, 159-85. Ljubljana: FDV - IDV, Center za raziskovanje javnega mnenja in mnozicnih komunikacij, 1999.
- . "Zukunft Der Kirchen in Ost Und Mittel Europa [the Future of the Church in East and Middle Europe]" In *the Pastorales Forum*. Vienna, 1994.
- Trimmer, Michael. "Christians No Longer a Majority in New Zealand." *Christian Today Australia* (2013).

- Trinity College. *Secularism & Secularity: Contemporary International Perspectives* Institute for the Study of Secularism in Society, 2007.
- Universite de Lausanne, and Institute fur Sozialethik des SEK Observatoire des religions en Suisse. *Religion Et Valeurs, Problemes De Methode Et Comparaison Internationale: International Social Survey Program [Religion and Values, Problems of Method and the International Comparison: International Social Survey Program. Cahier De L'observatoire Des Religions En Suisse. Vol. 1: Universite de Lausanne, Observatoire des religions en Suisse, 2001.*
- Urstad, Sivert Skalvoll. "Troens Tall: Sekularisering I Norge - En Sekundaer Analyse Av "the International Social Survey Program" Sine Religionsundersokelser Fra 1991, 1998 Og 2008." University of Oslo, 2010.
- Utasi, Agnes. "Emotional Crisis, Religions, and Tension Easing Contacts in Seven Countries on Three Continents." Budapest: Institute for Social Sciences, 1987.
- . "Emotional Crisis, Religions, and Tension Easing Contacts in Seven Countries on Three Continents." Hungary: Institute for Social Sciences, 1989.
- Valk, Pille *Teenagers' Perspectives on the Role of Religion in Their Lives, Schools, and Societies.* Muenster: Waxmann, 2009.
- van den Eeden, Pieter. "Cross-National Stability of Multiple Item Interpretations from the Multilevel Approach: The Case of Religiosity Scales." In Conference on Large Scale Data Analysis. Cologne, 1999.
- van der Ven, J. *Is There a God of Human Rights?* Leiden: Brill, 2005.
- van der Ven, Johannes A., Jaco S. Dreyer, and Hendrik J. Pieterse. "Religious Consciousness in a Transformative Perspective: A Study in Practical Theology." *International Journal of Practical Theology* 1, no. 1 (2009): 110-35.
- van der Ven, Johannes A., Chris A.M. Hermans, and Mary E. Moore. *Hermeneutics and Empirical Research in Practical Theology: The Contribution of Empirical Theology by Johannes A. Van Der Ven.* Leiden Brill, 2004.
- Vander Lei, Elizabeth, and Bonnie Lenore Kyburz. *Negotiating Religious Faith in the Composition Classroom.* Portsmouth, NH Boyton/Cook, 2005.
- Vane, Jan, and Martina Stipkova. "The National Religious Environment and the Orthodoxy of Christian Beliefs: A Comparison of Austria, the Czech Republic and Slovakia." *Sociologicky Casopis* 49, no. 3 (2013): 403-26.
- Van Heuvelen, Tom. "The Religious Context of Preferences for State Redistribution." In Annual meeting of the American Sociological Association. New York, NY, 2013.
- . "Stranger in a Strange Land: The Influence of Religious Context on Egalitarian Attitudes." In Annual meeting of the American Sociological Association. Denver, CO, 2012.
- Velikoja, Mitja "Slovenian and Polish Religio-National Mythologies: A Comparative Analysis ". *Religion, State, & Society* 31 (2003): 233-60.
- Vezzoni, Cristiano, and Ferruccio Biolcati-rinaldi. "Church Attendance and Religious Change in Europe (1970-2011). Theoretical Debate, Methodological Issues and Empirical Results." In European Survey Research Association. Slovenia, 2013.

- Vilaca, H. "Identidades, Practicas, E Crenças Religiosas [Identities, Practices, and Religious Beliefs]." In *Religiao E Bioetica [Religion and Bioethics]*, edited by J.M. Pais, M.V. Cabral and J. Vala. Lisboa: Instituto de Ciencias Sociais, 2001.
- Vilar, Carlos. "Real International Statistics on Religion ". Unpublished, 1999.
- . "Real International Statistics on Religion." *Real International Statistics on Religion* (2001).
- Voas, David, and Alasdair Crockett. "Religion in Britain: Neither Believing nor Belonging." *Sociology* 39 (2005): 11-28.
- Voas, David, and Abby Day. "Secularity in Great Britain." In *Secularism and Secularity: Contemporary International Perspectives*, edited by Barry A. Kosmin and Ariela Keysar. Hartford: Institute for the Study of Secularism in Society and Culture, 2007.
- Voas, David, and Rodney Ling. "Religion in Britain and the United States." In *British Social Attitudes. The 26th Report* edited by A. Park, 65 - 87. London Sage, 2010.
- Voas, David, Siobhan McAndrew, and Ingrid Storm. "Modernization and the Gender Gap in Religiosity: Evidence from Cross-National European Surveys." In *Religion Und Gesellschaft*, edited by Matthias Koenig and Christof Wolf. *Kölner Zeitschrift Für Soziologie Und Sozialpsychologie Sonderhefte*. Wiesbaden: Springer VS, 2013.
- Von Der Ruhr, Marc, and Joseph P. Daniels. "The Relationship between Religious Affiliation, Region, Race, and Attitudes toward Globalization." *Faith and Economics* 42 (Fall 2003): 26-39.
- Wagenfeld-Heintz, Ellen. "One Mind or Two? How Psychiatrists and Psychologists Manage Medical-Scientific and Religious Interpretations of Mind." Ph.D., Western Michigan University, 2003.
- Waldman, Steven. *Founding Faith: Providence, Politics, and the Birth of Religious Freedom in America*. Random House, 2008.
- Walthert, R. "Formen Und Folgen Alternativer Religiosität." *Zeitschrift für Missions und Religionswissenschaft (ZMR)* 96, no. 179-194 (2012).
- Wang, Weidong. "Religious Image of East Asia." In *JGSS Symposium 2012*. Osaka, 2012.
- Ward, Kevin. "Religion in a Postaquarian Age." Unpublished: Leeds University, 2000.
- . "Towards 2015: The Future of Mainline Protestantism in New Zealand." *Journal of Beliefs & Values* 27 (2006): 13-23.
- Weeden, J., A. B. Cohen, and D. T. Kenrick. "Religious Attendance as Reproductive Support." *Evolution and Human Behavior* 29, no. 5 (Sep 2008): 327-34.
- Wheat, Leonard F. *Philip Pullman's His Dark Materials: A Multiple Allegory: Attacking Religious Superstition in the Lion, the Witch and the Wardrobe and Paradise Lost*. Amherst, NY Prometheus Book, 2008.
- Widerska, Magdalena. "Socio-Psychological Mechanisms Shaping the Religiousness and Religious Attitudes. Cross-Cultural Comparison: Poland, Ireland, Spain and France." *Warsaw School of Social Psychology*, 2004.

- Wilde, Melissa J. "From Excommunication to Nullification: Testing and Extending Supply-Side Theories of Religious Marketing with the Case of Catholic Marital Annulments." *Journal for the Scientific Study of Religion* 40, no. 2 (2001): 235-49.
- . "Reconstructing Religion: A Sociological Analysis of Vatican II." Ph.D., University of California, Berkeley, 2002.
- . "Who Wanted What and Why at the Second Vatican Council? Toward a General Theory of Religious Change." In Annual meeting of the American Sociological Association. Montreal, Quebec, CA, 2006.
- Willaime, Jean-Paul. "L'enseignement Des Faits Religieux: Perspectives Européennes [the Teaching of Religious Facts: European Perspectives]." 2002.
- Wilson, Bryan R., and Jamie Cresswell. *New Religious Movements: Challenge and Response*. London: Routledge, 1999.
- Wittenberg, Jason. *Crucibles of Political Loyalty: Church Institutions and Electoral Continuity in Hungary*. Cambridge: Cambridge University Press, 2006.
- Wolf, C. "How Secularized Is Germany? Cohort and Comparative Perspectives." *Social Compass* 55, no. 2 (2008): 111-26.
- . "Measuring Religious Affiliation and Religiosity in Europe." *Methodological Aspects in Cross-National Research* (2005): 279-94.
- Wren, Anne Therese. "Distributional Trade-Offs and Partisan Politics in the Post-Industrial Economy." Ph.D., Harvard University, 2000.
- Wright, Bradley R. E., Christina Zozula, and W. Bradford Wilcox. "Bad News About the Good News: The Construction of the Christian-Failure Narrative." *Journal of Religion & Society* 14 (2012): 1-19.
- Wydmusch, Solange. "Religiöser Pluralismus: Zeichen Der Moderne? [Religious Pluralism: A Sign of Modernity?]." *SPIRITA* (2001): 8-14.
- Yelensky, V. "Religiosity in Ukraine According to Sociological Surveys." *Religion, State & Society* 38, no. 3 (2010): 213-27.
- Yuchtman-Ya'ar, E., Y. Akalai, W. Jagodzinski, M. Quandt, and C. Wolf. "The International Socioeconomic Index Iisei - a Critique and a Correction." In ISSP Research Session. Taipei, 2007.
- Zaleski, Carol *The Life of the World to Come: Near-Death Experience and Christian Hope* Oxford: Oxford University Press, 1996.
- Zhai, J. E., and R.D. Woodberry. "Religion and Educational Ideals in Contemporary Taiwan." *Journal for the Scientific Study of Religion* 50, no. 2 (2011): 307-27.
- Ziebertz, H., and Ulrich Riegel. *How Teachers in Europe Teach Religion: An International Empirical Study in 19 Countries*. Muenster: Lit Verlag, 2009.
- . *Youth in Europe Iii: An International Empirical Study of the Impact of Religion on Life Orientations*. Berlin: Lit Verlag, 2009.
- Zuckerman, Phil. *Atheism and Secularity: Issues, Concepts, and Definitions*. Vol. 1: Praeger Press, 2009.

2008 Religion Questionnaire - Final 7/6/2015#2

June, 2007; Annotated June, 2015

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole...

**1991, 1998, 2008**

Very happy.....	1
Fairly happy.....	2
Not very happy.....	3
Not at all happy....	4
Can't choose.....	8

2. Do you think it is wrong or not wrong if a man and a woman have sexual relations before marriage?

**1991, 1998, 2008**

Always wrong.....	1
Almost always wrong.....	2
Wrong only sometimes....	3
Not wrong at all.....	4
Can't choose.....	8

3. What about a married person having sexual relations with someone other than his or her husband or wife, is it...

**1991, 1998, 2008**

Always wrong.....	1
Almost always wrong.....	2
Wrong only sometimes.....	3
Not wrong at all.....	4
Can't choose.....	8

4. And what about sexual relations between two adults of the same sex, is it...

**1991, 1998, 2008**

Always wrong.....	1
Almost always wrong. ....	2
Wrong only sometimes... ..	3
Not wrong at all.....	4
Can't choose.....	8

5. Do you personally think it is wrong or not wrong for a woman to have an abortion ...

	Always Wrong	Almost Always Wrong	Wrong Only Sometimes	Not Wrong at All	Can't Choose
a. If there is a strong chance of serious defect in the baby...1		2	3	4	8
<b>1991, 2008</b>					
b. If the family has a very low income and cannot afford any more children...	1	2	3	4	8
<b>1991, 2008</b>					

6. Do you agree or disagree...

	Strongly Agree	Agree	Neither Agree nor Disagree	Dis- agree	Strongly Disagree	Can't Choose
A husband's job is to earn money; a wife's job is to look after the home and family ....	1	2	3	4	5	8
<b>1991, 2008</b>						

7. Generally speaking, would you say that people can be trusted or that you can't be too careful in dealing with people?

<b>1998, 2008</b>	
People can almost always be trusted	1
People can usually be trusted	2
You usually can't be too careful in dealing with people	3
You almost always can't be too careful in dealing with people	4
Can't choose.....	8

8. How much confidence do you have in ...

- 1. Complete confidence
- 2. A great deal of confidence
- 3. Some confidence
- 4. Very little confidence
- 5. No confidence at all
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. [Parliament]..... 1 2 3 4 5 8  
 <use national legislature, e.g. U.S. Congress>

**1991, 1998, 2008**

b. Business and industry.... 1 2 3 4 5 8

**1991, 1998, 2008**

c. Churches and religious organizations..... 1 2 3 4 5 8

**1991, 1998, 2008**

d. Courts and the legal system..... 1 2 3 4 5 8

**1991, 1998, 2008**

e. Schools and the educational system.... 1 2 3 4 5 8

**1991, 1998, 2008**

9. We are interested in the extent to which you have moved from one kind of place to another. Which do you think is most like your experience of life?

**2008**

- I have lived in different countries 1
- I have lived in different places in the same country 2
- I have lived in different neighborhoods in the same place 3
- I have always lived in the same neighborhood 4

10. How much do you agree or disagree with each of the following...

- Strongly agree..... 1
- Agree..... 2
- Neither agree nor disagree.... 3
- Disagree..... 4
- Strongly disagree..... 5
- Can't choose..... 8

PLEASE CIRCLE A NUMBER

a. Religious leaders should not try to

influence how people  
vote in elections... . 1 2 3 4 5 8  
**1991, 1998, 2008**

b. Religious leaders should  
not try to influence  
government decisions. 1 2 3 4 5 8  
**1991, 1998, 2008**

11. Please consider the following statements and tell me whether you agree or disagree..

	Strongly Agree	Agree	Neither Agree nor Disagree	Dis- agree	Strongly Disagree	Can't Choose
a. Overall, modern science does more harm than good.....	1	2	3	4	5	8
<b>1998, 2008</b>						

b. We trust too much in science and not enough in religious faith.....	1	2	3	4	5	8
<b>1998, 2008</b>						

c. Looking around the world, religions bring more conflict than peace.....	1	2	3	4	5	8
<b>1998, 2008</b>						

d. People with very strong religious beliefs are often too intolerant of others.....	1	2	3	4	5	8
<b>1998, 2008</b>						

12. Do you think that churches and religious organizations in this country have too much power or too little power?  
**2008**

Far too much power.....	1
Too much power.....	2
About the right amount of power....	3
Too little power.....	4
Far too little power.....	5
Can't choose.....	8

13. How much do you agree or disagree with the following statements?

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly Disagree	Can't choose
a. All religious groups in [country] should have equal rights. <b>2008</b>	1	2	3	4	5	8
b. We must respect all religions. <b>2008</b>	1	2	3	4	5	8

14. People have different religions and different religious views. Would you accept a person from a different religion or with a very different religious view from yours...

- 1. Definitely accept,
- 2. Probably accept,
- 3. Probably not accept,
- 4. Definitely not accept,
- 8. Can't Choose

a. marrying a relative  
of yours            1                    2                    3                    4                    8

**2008**

b. being a candidate of  
the political party you  
prefer?            1                    2                    3                    4                    8

**2008**

15. There are some people whose views are considered extreme by the majority. Consider religious extremists, that is people who believe that their religion is the only true faith and all other religions should be considered as enemies. Do you think such people should be allowed to...

PLEASE TICK ONE BOX ON EACH LINE.

	Definitely	Probably	Probably	Definitely	Can't
			Not	Not	Choose
a. Hold public meetings to express their views?	1	2	3	4	8
<b>2008</b>					

b. Publish books expressing their views?	1	2	3	4	8
<b>2008</b>					

16. Please indicate which statement below comes closest to expressing what you believe about God.

**1991, 1998, 2008**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

17. Which best describes your beliefs about God?

**1991, 1998, 2008**

- I don't believe in God now and I never have..... 1
- I don't believe in God now, but I used to..... 2
- I believe in God now, but I didn't used to..... 3
- I believe in God now and I always have..... 4
- Can't choose..... 8

18. Do you believe in

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
.....					
a. Life after death. <b>1991, 1998, 2008</b>	1	2	3	4	8
b. Heaven..... <b>1991, 1998, 2008</b>	1	2	3	4	8
c. Hell..... <b>1991, 1998, 2008</b>	1	2	3	4	8
d. Religious miracles <b>1991, 1998, 2008</b>	1	2	3	4	8
e. Reincarnation - being reborn in this world again and again..... <b>2008</b>	1	2	3	4	8
f. Nirvana..... <b>2008</b>	1	2	3	4	8
g. The supernatural powers of deceased ancestors <b>2008</b>	1	2	3	4	8

19. Do you agree or disagree with the following...

- 1. Strongly agree
- 2. Agree
- 3. Neither agree nor disagree
- 4. Disagree
- 5. Strongly disagree
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. There is a God who concerns Himself with every human being personally..... <b>1991, 1998, 2008</b>	1	2	3	4	5	8
b. There is little that people can do to change the course of their lives..... <b>1991, 1998, 2008</b>	1	2	3	4	5	8
c. To me, life is meaningful only because God exists..... <b>1991, 1998, 2008</b>	1	2	3	4	5	8
d. In my opinion, life does not serve any purpose..... <b>1991, 1998, 2008</b>	1	2	3	4	5	8
e. Life is only meaningful if you provide the meaning yourself..... <b>1991, 1998, 2008</b>	1	2	3	4	5	8
f. I have my own way of connecting with God without churches or religious services. <b>1991, 2008</b>	1	2	3	4	5	8

20. What was your mother's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	
<hr/>	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

---

---

<List in Qs. 20-23 may be modified to include all major religions in each country.>

21. What was your father's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	
<hr/>	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

---

22. What religion, if any, were you raised in? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
<hr/>	
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

-----  
If you are currently married or living as married, answer Q. 23:  
If you are not currently married or living as married,  
go to Q. 24:

23. What is your husband's/wife's religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?

**1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
<hr/>	
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination is that?

-----  
**<It is strongly recommended that the item on respondent's religion in the demographics use response categories fully compatible with those above.>**

24. When you were a child, how often did your mother attend religious services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No mother/mother not present..	10
Can't say/Can't remember.....	98

25. When you were a child, how often did your father attend religious services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No father/father not present..	10
Can't say/Can't remember.....	98

26. And what about when you were around 11 or 12, how often did you attend religious services then?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Can't say/Can't remember.....	98

**<It is strongly recommended that the item on respondent's church attendance in the demographics use the same response categories as above.>**

Now thinking about the present...

27. About how often do you pray?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Once a day.....	10
Several times a day.....	11

28. How often do you take part in the activities or organizations of a church or place of worship other than attending services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9

29. For religious reasons do you have in your home a shrine, altar, or a religious object on display such as a (COUNTRY-SPECIFIC LIST icon, retablos, mezuzah, menorah, or crucifix)?

**2008**

Yes	1
No	2

30. How often do you visit a holy place for religious reasons such as going to [shrine/temple/church/mosque]?

Please do not count attending regular religious services at your usual place of worship, if you have one.

**2008**

Never	1
Less than once a year	2
About once or twice a year	3
Several times a year	4
About once a month or more	5

31. Would you describe yourself as ...  
**1991, 1998, 2008**

- Extremely religious..... 1
- Very religious..... 2
- Somewhat religious..... 3
- Neither religious nor  
non-religious..... 4
- Somewhat non-religious..... 5
- Very non-religious..... 6
- Extremely non-religious..... 7
- Can't choose..... 8

32. What best describes you:  
**2008**

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

33. Which of the following statements come closest to your own views:  
**1998, 2008**

There is very little truth in any religion.	1
There are basic truths in many religions.	2
There is truth only in one religion.	3
Can't choose.....	8

34. Do you agree or disagree that practicing a religion helps people to...

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
a. find inner peace and happiness	1	2	3	4	5	8
<b>2008</b>						
b. make friends	1	2	3	4	5	8
<b>2008</b>						
c. gain comfort in times of trouble or sorrow	1	2	3	4	5	8
<b>2008</b>						
d. meet the right kind of people	1	2	3	4	5	8
<b>2008</b>						

**Optionals**

1. Would you say that you have been "born again" or have had a "born again" experience -- that is, a turning point in your life when you committed yourself to Christ?

**1991, 1998, 2008**

Yes.....1  
No.....2

2. Which of these statements comes closest to describing your feelings about the Bible?

**1991, 1998, 2008**

- a. The Bible is the actual word of God and it is to be taken literally, word for word..... 1
- b. The Bible is the inspired word of God but not everything should be taken literally, word for word 2
- c. The Bible is an ancient book of fables, legends, history, and moral precepts recorded by man..... 3
- d. This does not apply to me 4
- e. Can't choose..... 8

3 Has there ever been a turning point in your life when you made a new and personal commitment to religion?

**Previously a required item  
1991, 1998, 2008**

Yes.....1  
No.....2

4. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) <use examples that are appropriate for religions in your country>?

**New  
2008**

Yes 1  
No 2

5. There are many different ways of picturing God. We'd like to know the kinds of images you are most likely to associate with God.

Below are sets of contrasting images. On a scale of 1-7 where would you place your images of God between the two contrasting images?

The first set of contrasting images shows Mother at 1 on the scale and Father at 7. If you imagine God as a Mother, you would place yourself at 1. If you imagine God as a Father, you would place yourself at 7. If you imagine God as somewhere between Mother and Father, you would place yourself at 2, 3, 4, 5, or 6.

Where would you place your image of God on the scale for each set of images?

A. Mother						Father
<b>1991, 1998, 2008</b>						
01	02	03	04	05	06	07
B. Master						Spouse
<b>1991, 1998, 2008</b>						
01	02	03	04	05	06	07
C. Judge						Lover
<b>1991, 1998, 2008</b>						
01	02	03	04	05	06	07
D. Friend						King
<b>1991, 1998, 2008</b>						
01	02	03	04	05	06	07

6. Now please think about something different. Please check one box on each line below to show whether you think each statement is true or false.

	Definitely True	Probably True	Probably False	Definitely False	Can't Choose
a. Good luck charms sometimes do bring good luck.	1	2	3	4	8
<b>1991, 1998, 2008</b>					
b. Some fortune tel- lers really can fore- see the future.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
c. Some faithhealers do have God-given healing powers.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
d. A person's star sign at birth, or horoscope, can af- fect the course of their future.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					

7. Suppose a law was passed which conflicted with your religious principles and teachings. Would you...

**1998, 2008**

Definitely follow the law.....	1
Probably follow the law.....	2
Probably follow your religious principles.....	3
Definitely follow your religious principles...	4
I have no religious principles.....	5
Can't choose.....	8

8. What is your personal attitude towards members of the following religious groups?

**New**

1. Very positive,
2. Somewhat positive,
3. Neither positive nor negative,
4. Somewhat negative,
5. Very negative,
8. Can't Choose

a. Christians <b>2008</b>	1	2	3	4	5	8
b. Muslims <b>2008</b>	1	2	3	4	5	8
c. Hindus <b>2008</b>	1	2	3	4	5	8
d. Buddhists <b>2008</b>	1	2	3	4	5	8
e. Jews <b>2008</b>	1	2	3	4	5	8
f. Atheists or non-believers <b>2008</b>	1	2	3	4	5	8

### Notes on Question Wordings

In the above text "( )" are parenthetical statements that will appear in the version administered to respondents. "[ ]" are used to show where appropriate, country-specific words will be inserted and the punctuations will be removed from the final text. "< >" are special notes or instructions to follow. The punctuations and the statements themselves will be removed from the final text.

Qs. 2-4 - "sexual relations" means "sexual intercourse".

Q. 8 - "confidence" takes on several meanings, but having trust in is the main dimension.

Q 8B - "Business and industry" - refers to large-scale businesses, but don't use an adjective like "big" in the translation.

Q. 9 - By "neighborhood we mean the part of the town/city one lives in. If one lives in a village, we take this as your "neighborhood". "Place" is a very flexible term, it can refer to anything from a rural locale to a large city. It generally means the smallest governing unit one resides in, such as a city, organized suburb, town, or rural district.

Q. 12 - "churches and religious organizations" refers to the power of organized or institutional religions collectively. The question is whether overall religious organizations (e.g. the Catholic and Lutheran churches) have too much/too little power.

Q. 14B - "prefer" refers to the political party that you favor or usually support or vote for

Qs. Required: 16, 17, 19a, 19c, 19f and Optionals: 2, 5A-D, 6C: "God" refers to a supreme being. The term should refer to an entity rather than a non-sentient force. An encompassing, non-sectarian term is desirable if possible.

Q. 16, response 3 - a "personal God" - a supreme being who cares about and is involved with individuals. This is a view of God in contrast to a deistic outlook.

Q. 18F - "Nirvana" is a Buddhist concept that refers to the ultimate state transcending pain and desire in which individual consciousness

ends.

Q 18G, 32 - "supernatural" refers to beyond the physical world, should conote things of a divine or transcendental nature. Avoid if possible, terms that refer mostly to entities like ghosts, poldergeists, elves, gremlins, etc. not associated with religion.

Qs 20-23 - "preference" refers to the religion that a person favors or identifies with. If a person was born a member of one religion, but then preferred or identified with another religion, this question asks about the latter.

"religions" refers to major faiths or organized theological systems as opposed to "denominations" which are sub-divisions within a religion. What is important is that these questions distinguish all relevant faiths, religions, denominations, sects, etc. that exist in each country.

Qs. 24-26 - "religious services" generally refers to organized, group worship activities like Muslims going to the mosque on Fridays, Catholic mass, attending church on Sundays for Protestants, etc. Private prayers at home would not normally count.

Q. 29 - In general, list two or three examples that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of religious object would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to religious objects relating to one particular religion.

Q. 30 Note that this refers to a religious visit, thus sightseeing at a shrine, temple, church, tomb, etc. without a religious purpose would not count. In general, list two or three examples of holy places that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of holy place would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to holy places relating to one particular religion.

Q. 31 "extremely non-religious" - this does not mean anti-religious or attacking religion, but being without any religious feelings, beliefs, or behaviors.

Q. 32 - see Q. 18G above.

Q. 34A - "inner peace" - refers to a state of mental and spiritual serenity. One is calm and content and avoids or overcomes discord and anxiousness.

Q. 34D - "right kind of people" - this would generally refer to good people, solid members of the community, people who would be good examples and potentially in a position of give assistance

---

## Optionals

Qs. 1 and 2 should be asked in countries with an appreciable number of Evangelical Protestants. They are not general questions to be asked in all countries.

Qs. 3-8 are generally applicable for all countries.

Notes in **Bold** have been left in that describe the past history of the optionals.

Optional Q. 1 - "born-again" - this refers to a specific type of spiritual experience in which people accept Christ as their personal Savior and are "born-again" as a Christian on the path to salvation. If your country has Baptist or Pentecostal sects, find what they use in your language(s) for this. It does not refer to "rebirth" in the sense of reincarnation.

Optional Q. 2 - "Bible" should be used in all countries with predominantly Judeo-Christian heritage. Countries with adherents mostly from other religious traditions might either omit this item or replace "Bible" with the appropriate holy book. For example, a predominately Muslim country could rephrase the item in terms of the Koran.

"This does not apply to me." This code is largely for members of religions outside the Judeo-Christian tradition, but we want it to be flexible enough for other respondents to use it, if it seems appropriate to them.

Optional Q. 3 - Q. 20 - "turning point" - a time or event in one's life when a change occurred resulting in a gaining of faith, becoming a believer, a rededication to one's religion or similar.

Optional Q. 5 - "Master" is technically masculine in English, but is probably not seen in a highly gendered sense in this comparison. Carries the ideas of "master and servants" or an overlord. Someone who is in a position of social, economic, and political superiority. This item does assume a single Supreme Being and may not be appropriate in countries with polytheistic faiths.

Optional Q. 8A - "Christians" collectively refers to followers of all churches associated with Christianity: Eastern Orthodox, Catholic, Protestant, Baptist, Seventh Day Adventist, etc. Similarly the other terms cover all sects or divisions within each of the listed major religions.

**Years Asked In 7/6/2015#3**

<b>Topics/Types of Vars</b>	<b>91-98-08</b>	<b>91-98</b>	<b>98-08</b>	<b>08</b>	<b>Qs. Numbers</b>
Non-religious, dependent vars	4	3	1	0	1-7
Non-religious, indep. vars	0	0	0	1	9
Confidence in institutions	5	0	0	0	8
Religion and politics	2	0	0	0	10
Religion and power	0	0	0	1	12
Religion and science	0	0	2	0	11a,b
Religion and peace/conflict	0	0	2	0	11c,d
Religious extremists	0	0	0	2	15
Religious beliefs	11	0	0	3	16-18,19a-e
Religious behaviors	8	0	1	2	20-30
Religiousness, degree of	1	0	0	0	31
Religious/Spiritual	0	0	0	1	32
Own way	0	1	0	0	19f
Religion, benefits of	0	0	0	4	34
Religious pluralism/ particularism	0	0	1	4	13,14,33

## Years Asked In Discussion of Religion I-III Content and Possible Changes 1/25/2016#4

I consulted with a half dozen sociologists of religion and based on their input and some personal deliberation suggest the following topics and areas that the 2018 ISSP might increase or diminish.

Since I am also suggesting retaining all 42 asked in 2008 that were also asked in 1991 and/or 1998, there would be a maximum of 18 new items. If we retained some of the items asked only in 2008, there would be even fewer new items in 2018. That is acceptable to me personally, since I see a) the content of the module as strong now, b) the module has been widely used, and c) studying trends in religion is particularly important (e.g. relating to megatrends such as secularization and the clash of civilizations).

I have highlighted in **yellow** current counts, in **red** possible cuts, and in **green** possible additions.

### Religious Beliefs

Of the **14** belief items in 2008 five with an afterlife, four dealt with God, three with meaning/fatalism, and two with other topics (religious miracles and powers of deceased ancestors). Three of the belief items were added in 2008 to have an Eastern religious orientation. They asked about nirvana, reincarnation, and ancestors. Reincarnation had some translation errors and probably some misunderstandings even when the translation was appropriate.

**Additional belief items** might further expand beyond the present focus on monotheism to capture more aspects of polytheism and/or pantheism.

### Religious Behaviors

Of the **11** behaviors in 2008 six have to do with religion of origin (religion of mother, father, and what respondent was raised in plus another three on attendance of religious services by mother, father, and respondent when respondent was a child), one on spouse's religion, one on praying, one on religious activities, one on having a shrine, altar, or other religious object at home, and one of visit a religious shite/site, not counting one's regular place of worship. In addition, there was respondent's current religion and attending of religious services in the background variables. That brings the current total to 13. (But only 11 count towards our 60 total.) Two behaviors were added in 2008 to better cover Eastern religions (religious object in home and visiting shrines, etc.). These performed well both in East Asia and elsewhere.

**Additional behavior items** might include meditation, reading holy books, monetary donations, religious rites of passage (e.g. baptism, naming day, bar mitzvah, religious weddings), religious use of the Internet, fasting, and other religious acts of self-sacrifice (e.g. giving things up for Lent, dietary restrictions).

### Degree of Religiousness

**1** item: subjective, self-evaluation complement to belief and behavioral measures of religiosity.

### Religious/Spiritual

Several endorse maintaining or expanding the **two** items (32,19f) that tap this distinction. **Also, a related area is increasing a focus on personal or individual religion vs. formal or organized religion.**

### Religion and Science

Several endorsed adding to the **two** items that we presently have. The conflict between the two has increased as a political issue in the United States and as a topic of scholarly interest. I am not sure it is as important an issue internationally.

### **Religious Extremism**

**2** items: To update these Item on books might be replaced by Internet and public meetings by recruiting followers. That would of course prevent a 2008-2018 trend from being created. **Might we craft an item with ISI and similar groups in mind?**

### **Benefits of Religion**

**4** items: These focus on abstract assessments of benefits (social and psychological) and not actual reported benefits to respondents. **Might be dropped.**

### **Religion and Power/Politics**

**3** items: An important topic in many countries.

### **Religion and Peace/Conflict**

**2** items: both have agreeing as being negative about the role of religion: **might add** a positively formulated item.

### **Religious Pluralism/Particularism**

**5** items: three general items on accepting all religions; two hypothetical behavioral items on religions other than your own. **General items may be adequate to cover this.**

### **Confidence in Institutions**

**5** items: 1 religion and 4 non-religious for comparison.

### **Non-Religious, Dependent Variables**

Of the **8** non-religious, dependent variables in 2008, most dealt with social, morality issues (three with sexual relations, two with abortion rights, and one with gender roles). There was also one items on happiness and one on interpersonal trust.

### **Non-Religious Independent Variables**

The **one** item on geographic mobility **might be dropped.**

### **New topics:**

**Suggested additions** have included several on "Pope Francis" topics: helping the poor, anti-capitalism, and climate change.

### **Cross-National Measures of Religiosity**

Based on the EVS and WVS, Jon Miller uses seven items for measuring religiosity cross-nationally: 1) importance of religion in one's life, 2) religious faith as one thing that parents should teach their children, 3) confidence in institutions, including religions, 4) attending religious services, 5) attending pray, 6) how religious a person is, and 7) how important is God in one's life (see appendix).

The ISSP has items that at least partly match his items on institutional confidence, attending religious services, praying (but not “attending pray”), being a religious person, and belief in God (but not the importance of God in one’s life). There is nothing close to importance of religion in one’s life or religious faith being among a list of things that parents should teach children. Both of these include multiple items with religion being only one item covered among others.

Appendix: EVS/WVS Index of Religiosity

1. For each of the following, indicate how important it is in your life. **Religion**  
Is it very important, rather important, not very important, or not at all important?
2. Here is a list of qualities that children can be encouraged to learn at home. Which, if any, do you consider to be especially important? Please choose up to five! **Religious faith**
3. I am going to name a number of organizations. For each one, could you tell me how much confidence you have in them: is it a great deal of confidence, quite a lot of confidence, not much confidence, or none at all? **Churches/Religious leaders** [Use the latter is non-Christian countries]
4. Independently of whether you attend religious services or not, would you say that you are... a religious person, not a religious person, an atheist?
5. Apart from weddings and funerals, about how often do you attend religious services these days? [Show card with responses from More than once a week to Never, practically never]
6. Apart from weddings and funerals, how often do you pray? [Show card with response from Several times a day to Never, practically never]
7. How important is God in your life? Please use this scale to indicate. 10 means “very important” and 1 means “not at all important.” [Card with 1-10 scale in shown.]

Topics/Types of Vars	91-98-08	91-98	98-08	08	Qs. Numbers
Non-religious, dependent vars	4	3	1	0	1-7
Non-religious, indep. vars	0	0	0	1	9
Confidence in institutions	5	0	0	0	8
Religion and politics	2	0	0	0	10
Religion and power	0	0	0	1	12
Religion and science	0	0	2	0	11a,b
Religion and peace/conflict	0	0	2	0	11c,d
Religious extremists	0	0	0	2	15

Religious beliefs	11	0	0	3	16-18,19a-e
Religious behaviors	8	0	1	2	20-30
Religiousness, degree of	1	0	0	0	31
Religious/Spiritual Own way	0 0	0 1	0 0	1 0	32 19f
Religion, benefits of	0	0	0	4	34
Religious pluralism/ particularism	0	0	1	4	13,14,33

## **Topics/Themes to be Maintained, Expanded, or Added 1/25/2016#5**

### **A. Topics/Themes to be Maintained:**

#### **Religion and Politics/Power**

Covers involvement of religions/clergy in politics and the power of religious organizations

#### **Religion and Peace/Conflict**

Whether religions lead to conflict or peace, whether the religious tend to be intolerant of others

#### **Religious Extremism**

Whether civil liberties should be allowed for religious extremists. See also, **Threatening Religions** under Added Topics/Themes

### **B. Topics/Themes to be Expanded:**

#### **Religiousness vs. Spirituality**

This examines a shift that has been widely reported in the literature and which the ISSP started to measure in 2008. One of the main distinctions is between personal/individualistic religiousness or spirituality and formal/organized religion. Another dimension is between more mystical religious manifestations vs. the more mundane and conventional. Also, the spirituality may involve broader and less traditional religious beliefs and behaviors than traditional religion.

#### **Secularism Theory**

This argues that modernization, with the increase in education and the rise of science, inevitably leads to a decline in religion. We are tracking possible changes related to this with our basic measures of background, beliefs, and behaviors. The items on science and religion also relate to this theory. Additional items might inquire about such matters as whether people see religion as outdated and/or representing the past. Perceived contemporary and/or future viability of religion might also be examined.

#### **Religious Pluralism/Particularism**

Several existing items asks about the acceptance, equal treatment, and truthfulness of different religions. This might be augmented in several ways such as by considering whether religious heterogeneity might be perceived as undermining social cohesion or national identity.

#### **Well-being**

Research indicates that religiousness is associated in many societies with both psychological and physical well-being. There is now a measure of happiness and that might be augmented by items tapping such dimensions as self-ratings of health, affect balance, social isolation and loneliness, etc.

#### **Misanthropy**

Research indicates that the religious have lower levels of misanthropy. There is currently a single interpersonal trust item. The standard misanthropy scale also includes measures of fairness and helpfulness. Other ISSP studies have used the 3-items as have many other studies such as the General Social Survey.

## A. Topics/Themes to be Added:

### **Religion and Gender**

This would explore gendered aspects of religions in their beliefs, leadership, and relationship to adherents and how religion affects societal evaluations of general gender roles.

### **Threatening Religions**

This would consider what specific religions people believe are threats to their society. Dimensions might involve terrorism, violence, assimilation, etc.

### **State Support for/Accommodation of/Separation from Religion**

Should government support religious institutions like schools and hospitals, accommodate religions within state institutions (e.g. schools, civil service employment), or neither support nor accommodate religious organizations and the religious requirements of citizens when interacting with the state as students, employees, social welfare recipients, etc.?

## Current ISSP Religion Structure 3/8/2016 #6

- A. Religious Background, Beliefs, and Behaviors
  - 1. Required Demographics (0)
  - 2. Beliefs (14)
  - 3. Behaviors (11)
  
- B. Topics/Themes related to Religion
  - 1. Religion and Politics/Power (3)
  - 2. Religion and Science (2)
  - 3. Religion and Peace/Conflict (2)
  - 4. Religious Extremism (2)
  - 5. Religious and/or Spiritual (2)
  - 6. Religiousness, Degree of (1)
  - 7. Religious Benefits (4)
  - 8. Religious Pluralism/Particularism (5)
  - 9. Confidence in Religious Institutions (1)
  
- C. Non-religious Dependent Variables (12)
  - 1. Well-being (1)
  - 2. Social Issues
    - a. Sexual Behavior (3)
    - b. Abortion (2)
    - c. Gender Roles (1)
  - 3. Misanthropy (1)
  - 4. Confidence in Institutions besides Religion (4)
  
- D. Other (1)

**count Topic 5/6/2016#7**

---

- 18 B1 Religiousness vs. Spirituality**
- 17 B2 Secularisation Theory**
- 12 B3 Religious Pluralism/Particularism**
- 12 B4 Well-being**
- 5 B5 Misanthropy**
- 16 C1 Religion and Gender**
- 23 C2 Threatening Religions (including Migration)**
- 14 C3 State Support for/Accommodation of/  
Separation from Religion**
- 3 C4 Religion and Environment**

## Religion 2018 DG Schedule5/9/2016#8

### 2016

- 2/23-24 DG meeting to select themes
- 3/9 Chair sends DG theme memo to ISSP
- 4/18 Responses from ISSP members due to DG
- 5/1 DG meets in Lithuania
- 5/4 ISSP General Meeting (GM) adopts themes
- 6/1-9/1 Proposals for specific items for pretest circulated in DG
- 9/15 Draft pretest questionnaire circulated to ISSP by chair
- 10/1 Pretest finalized and pretesting begins
- 12/1 Pretests done and sent to chair

### 2017

- Dec. (2016-  
Early Jan.) Merged pretest file circulated to DG by chair
- Feb. DG meets and select 60 items and any optionals to propose
- March Chair sends proposed items to group
- April Responses from ISSP due one week before GM
- April/May DG meets at site of GM
- April/May Final questionnaire adopted at GM
- June-August Chair sends final questionnaire to Secretariat

**2018 Religion Pretest Items: Collated (July 8, 2016)7/8/2016#9**

**1. Threatening Religions**

United States:

I considered up to six items for this theme. Two approaches are offered as possibilities. The first approach uses as an example an item in the 2008 religion optionals as a model.

This is an optional item in 2008:

What is your personal attitude towards members of the following religious groups?

- 1. Very positive,
- 2. Somewhat positive,
- 3. Neither positive nor negative,
- 4. Somewhat negative,
- 5. Very negative,
- 8. Can't Choose

a Christians	1	2	3	4	5	8
b Muslims	1	2	3	4	5	8
c Hindus	1	2	3	4	5	8
d Buddhists	1	2	3	4	5	8
e Jews	1	2	3	4	5	8
f Atheists or non-believers	1	2	3	4	5	8

Possible questions for 2018 base on this approach might ask about the same groups using one of the following lead ins:

In terms of fitting into (country's nationality) society, how do you rate the following religious groups?

Fits very well into society/fits fairly well into society/does not fit fairly well into society/doesn't fit well at all into society

In terms of being a threat to (country's nationality) society, how do you rate the following religious groups?

A serious threat/somewhat of a threat/only a slight threat/not a threat at all

How violent do you consider members of the following religious groups?

Extremely violent, very violent, somewhat violent, slightly violent, not violent at all

Or

Most are violent, about half are violent, only some are violent, very few are violent

A different approach would be to ask people to select which of the six listed religious groups were each of the following:

The most prone to violence

The most difficult to fit into (country's nationality) society

The most threatening to (country's nationality) society

The least prone to violence

The easiest to fit into (country's nationality) society

The least threatening to (country's nationality) society

This would count as six items, but would generate 36 variables.

Of course we would not have to include all (violence, fitting in, and threatening) and could consider alternatives to these.

Also, as possibly fitting under this heading are the following.

Immigrants who are not [majority religion in country] do not make good [country's nationality] citizens.

Immigrants who are not [majority religion in country] do not fit into [country's nationality] society.

Immigrants who are not [majority religion in country] do not adapt well/assimilate well into [country's nationality] society.

(Using standard 5-point agree/disagree scale)

Venezuela:

Venezuela's team wants to propose four questions, two linked to the monotheistic conception and religious pluralism, and two on the visions of martyrdom and religious war. I think these issues could get in category 1 (Threatening Religions) of topics votes in last meeting.

Both are topics with earliest reference in the history of religions and a lot of weight in theological conceptions of the major religions, but also have great relevance in the current situation of the world.

What we want to present is the idea of the question, understanding that the wording can be modified and adjusted in our subsequent conversations. The questions are:

1- My God is the only true God; all other gods are fakes.

2- Everyone can worship the god he or she thinks is the true God.

**3- I would be willing to die in defense of my religion**

**4- I would be willing to kill in defense of my religion.**

The first and second addresses the issue of monotheism and opposed to the tolerance that may mean religious pluralism and the notion of one God but with many faces (Second Vatican Council, for example).

The third refers to the notion of martyrdom and martyrdom emulation, which is very central to many religions.

The fourth change the passive attitude of martyrdom for an active and offensive attitude, which refers to the notion of the "holy war". One can hypothesize that more people are willing to die than to kill, and this gives difference both among religions and inside the same religion.

< These appear to be formatted as agree/disagree items.>

Czech Republic:

We would like to include the optional items from the ISSP 2008 religion module into the main module with a small modification. We would like to clarify the "Christian" as Catholic and Protestant in parenthesis. The general "Christian" term is clear in many countries.

**PROPOSED QUESTIONS:**

*What is your personal attitude towards members of the following religious groups?.....*

(The questions are already outlined in the U.S. proposal)

Norway:

*Like Dana and Tom, we find the optional Q8 in Religion 2008 a useful inspiration for the top priority theme Threatening Religions. Our proposed adaptations of Q8 are:*

Take 1:

In general, do you think the following religions bring more or less conflict to society?

- a. Christians
- b. Muslims
- c. Hindus
- d. Buddhists
- e. Jews

- 1. Brings much more conflict
- 2. Brings somewhat more conflict
- 3. Brings neither more nor less conflict
- 4. Brings somewhat less conflict
- 5. Brings much less conflict
- 8. Can't Choose

Take 2:

To what extent do you think the following religions pose a threat to the <national> society?

- a. Christians
- b. Muslims
- c. Hindus
- d. Buddhists
- e. Jews

- 1. A very serious threat
- 2. A serious threat
- 3. Somewhat of a threat
- 4. Only a slight threat
- 5. Not a threat at all
- 8. Can't Choose

*In addition, we would also like to see pretested Tom's "different approach" on page 2 of his document. However, we don't see how this would generate 36 variables unless we range all six from 1 to 6 for all attributes.*

< For each of the six dimensions (Xs), there would be six religions. Each variable would be codes as Mentioned as Most X or Not Mentioned as Most X for a total of 36 variables.>

## 2. Religiousness vs. Spirituality

United States:

Several possibilities

What best describes you:

I follow/am actively engaged in a religion and consider myself to be very religious.

I follow/am actively engaged in a religion, but don't consider myself to be very religious.

I don't follow/am not actively engaged in a religious, but consider myself to be very religious.

I don't follow/am not actively engaged in a religion and don't consider myself to be very religious.

---

I am not outwardly religious, but I am a deeply spiritual person inwardly/internally.

I am not outwardly religious, but I am a strongly spiritual person in my heart/soul.

---

I am not religious on the outside, but deeply religious on the inside.

I don't follow a standard/organized religion, but have my own alternative and personal religious beliefs.

I don't publically engage in religious practices, but have strong private/personal religious beliefs.

I don't follow an organized religion, but believe in mystical and supernatural powers.

There are mystical or supernatural spirits in all things.

(Using standard 5-point agree/disagree scale)

Czech Republic:

Existing data suggest that spiritual practices have two dimensions: alternative spiritual consciousness and health (a-c) and esoteric-magical practices (d-f)

### **PROPOSED QUESTIONS:**

*Do you have personal experience with the following practices?*

a) Meditation

b) Body-mind exercises such as Yoga or Tai Chi

c) Health methods such as Traditional Chinese Medicine, Reiki or Homeopathy

d) Faith Healing

e) Astrology

f - Methods for the harmonization of space such as Geomancy (dividing rod) or Feng Shui)

### 3. Secularization Theory

United States:

Proposes to pretest 4 items and add 2:

Religion is outdated and increasingly irrelevant.

Religion will be less important/relevant in the future.

Religion represents the past and not the future.

Religion is left over from past times.

Religious beliefs and practices do not fit into modern times.

(Using standard 5-point agree/disagree scale)

Czech Republic:

Some sociologists of religion emphasize the difference between secular and unchurched (Davie 1994; Davie 2002). They suggest that many outwardly secular societies rely on religious institutions in particular circumstances such as death. Thus, we would like to include a question concerning funerals and end-of-life rituals.

#### **PROPOSED QUESTIONS:**

*When you die, what kind of funeral would you like to have? (The question was used as a national specific item in the Czech ISSP 2008 survey)*

- 1) Religious funeral
- 2) Secular funeral
- 3) No funeral
- 4) I do not care

**4. Religion and Gender**

United States:

Gendered aspect of religions:

Religions usually discriminate against/oppress women.

Most religions favor men over women.

Most religions support male domination of females.

(Using standard 5-point agree/disagree scale)

Does your religion treat men and women the same, favor men over women, or favor women over men?

Does your religion treat men and women equally, treat men better than women, or treat women better than men?

Gender Roles in general:

Keep the 2008 gender role item on

Do you agree or disagree... A husband's job is to earn money; a wife's job is to look after the home and family?

(Using standard 5-point agree/disagree scale)

Add another gender role item from these used in ISSP Family, Work, and Gender in 2012.

To what extent do you agree or disagree...?

PLEASE TICK ONE BOX ON EACH LINE

		Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Can't choose
a	A working mother can establish just as warm and secure a relationship with her children as a mother who does not work.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 8
b	A pre-school child is likely to suffer if his or her mother works.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 8

c	All in all, family life suffers when the woman has a full-time job.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 8
d	A job is all right, but what most women really want is a home and children.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 8
e	Being a housewife is just as fulfilling as working for pay.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5	<input type="checkbox"/> 8

Czech Republic:

In the current literature, there are **two fundamental subthemes** concerning the issue of the religion and gender:

1) Gender gap in religious beliefs, attitudes, and behaviors (i.e. the question of why women are more religious than men and what are the consequences)

There is comprehensive evidence that women tend to be more religious than men (De Vaus and McAllister 1987; Francis 1997; Freese 2004; Levitt 2003; Miller and Hoffmann 1995; Miller and Stark 2002; Stark 2002; Thompson Jr and Remmes 2002; Woodhead 2007). This research tradition focuses on the issues of femininity and masculinity or risk taking and the differences of these factors across religious traditions. If we wanted to include this dimension of the gender-religion topic, we suggest using some basic measures of masculinity and femininity.

In this case, we could use some items from the Bern Sex-Role Inventory.

**PROPOSED QUESTIONS:**

*How much do you agree that you are in the interactions with others?*

1 – strongly agree, 5 – strongly disagree

Forceful

Dominant

Willing to take risks

Eager to soothe feelings

Warm

Soft-spoken

2) The social position of women AND MEN, gender ideology

Religious traditions differ in their gender ideology and their treatment of women. These dimensions should be measured separately as they are not always aligned. For example, many Christian churches adhere to gender conservative ideology but their day-to-day operations are run by women who are also major decision makers (Levitt 2003). At the same time, some authors argue that research on religion focuses too much on the roles of women and not enough on the role of men. We could expand the gender role measure in this direction, i.e. by using some items from Levant's Male Role Norm Inventory (MRNI-SF) (Levant, Hall and Rankin 2013).

**PROPOSED QUESTIONS:**

*How much do you agree with the following statements?*

1 – strongly agree, 5 – strongly disagree

It is important for a man to take risks, even if he might get hurt

When the going gets tough, men should get tough.

Men should be the leader in any group.

Men should not be too quick to tell others that they care about them.

Norway:

*There are many aspects of this, we would like to focus on religion's impact on gender roles. We suggest testing the following item, in addition to Tom's.*

To what extent do you agree or disagree with the following?

Religions are usually a hindrance for equality between women and men

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree
8. Can't Choose

**5. State Support for Accommodation of/Separation from Religion**

Norway:

*Partly adapted from the proposal from Botvar.*

Do you agree or disagree with the following statements?

- a. Governments should not interfere with missionary activities of any religion (S)
- b. The government should give financial support to religious schools (A)
- c. In public schools, students should be offered facilities for doing their worship and prayers (A)
- d. National laws should not be based on any religion (S)

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree
8. Can't Choose

## 6. Well-being

United States:

Proposes to test 2 items and add one.

ISSP item from 2020 and 2012:

All things considered, how satisfied are you with your family life – completely satisfied, very satisfied, fairly satisfied, neither satisfied nor dissatisfied, fairly dissatisfied, very dissatisfied, completely dissatisfied.

ESS core item:

All things considered, how satisfied are you with your life as a whole nowadays? Please answer using this card, where 0 means extremely dissatisfied and 10 means extremely satisfied.

Czech Republic:

Besides the standard question on happiness or life satisfaction, it would be nice to have some information on loneliness to tackle the social dimension of religion.

### **PROPOSED QUESTIONS:**

*How often do you feel lonely?*

- 1) Often/always
- 2) Some of the time
- 3) Occasionally
- 4) Hardly ever
- 5) Never

## 7. Religious Pluralism/Particularism

Venezuela:

Venezuela's team wants to propose four questions, two linked to the monotheistic conception and religious pluralism, and two on the visions of martyrdom and religious war. I think these issues could get in category 1 (Threatening Religions) of topics votes in last meeting.

Both are topics with earliest reference in the history of religions and a lot of weight in theological conceptions of the major religions, but also have great relevance in the current situation of the world.

What we want to present is the idea of the question, understanding that the wording can be modified and adjusted in our subsequent conversations. The questions are:

**1- My God is the only true God; all other gods are fakes.**

**2- Everyone can worship the god he or she thinks is the true God.**

3- I would be willing to die in defense of my religion

4- I would be willing to kill in defense of my religion.

The first and second addresses the issue of monotheism and opposed to the tolerance that may mean religious pluralism and the notion of one God but with many faces (Second Vatican Council, for example).

The third refers to the notion of martyrdom and martyrdom emulation, which is very central to many religions.

The fourth change the passive attitude of martyrdom for an active and offensive attitude, which refers to the notion of the "holy war". One can hypothesize that more people are willing to die than to kill, and this gives difference both among religions and inside the same religion.

< These appear to be formatted as agree/disagree items.>

Norway:

*Adapted from ESS7, B33 and B34.*

**Would you say that [country]’s cultural life is generally undermined or enriched by people with different religions coming to live here?**

1 Cultural life undermined.....7 Cultural life enriched 8 Can’t choose

**Is [country] made a worse or a better place to live by people with different religions coming to live here?**

1 Worse place to live .....7 Better place to live 8 Can’t choose

## **8. Behavioral Items**

United States:

ISSP optional item 2008:

During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) {use examples that are appropriate for religions in your country}?

Other examples are Hinduism - Maha Shivratri and Navaratri, Buddhism - Uposatha days

GSS 2012:

We are interested in whether or not people read the Bible, Torah, or other religious scriptures such as the Koran or any others, in addition to the reading that often happens in worship services.

Within the last year, have you read the Bible, Torah, Koran, or other religious scriptures, not counting any reading that happened during a worship service?

Adapted- Within in the last year, have you read any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service?

## **9. Expanded Concepts about God**

United States:

Pantheism:

God and the universe are one and the same.

Everything is part of God and God is in everything.

God is not a separate being, but an integral part of all of creation/of everything in the universe.

(Using standard 5-point agree/disagree scale)

Theism vs. Deism:

Sub-Saharan African Religion Survey, 2010:

Which comes closest to your view of God?

God is a being with whom people can have a relationship or God is an impersonal force.

Polytheism:

Sub-Saharan African Religion Survey, 2010:

Do you believe that there is only one God or is there more than one God?

**2018 Religion Pretest Items10/3/2016#10**

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole...

- Very happy.....1
- Fairly happy.....2
- Not very happy. ....3
- Not at all happy.....4
- Can't choose. ....8

2. All things considered, how satisfied are you with your family life – completely satisfied, very satisfied, fairly satisfied, neither satisfied nor dissatisfied, fairly dissatisfied, very dissatisfied, completely dissatisfied.

- Completely satisfied 1
- Very satisfied 2
- Fairly satisfied 3
- Neither satisfied nor dissatisfied 4
- Fairly dissatisfied 5
- Very dissatisfied 6
- Completely dissatisfied. 7
- Can't Choose 8

3. How often do you feel lonely?

- Almost always 1
- Most of the time 2
- About half of the time 3
- Some of the time 4
- Hardly ever 5

4. Do you agree or disagree...

- a. A husband's job is to earn money; a wife's job is to look after the home and family.
- b. A working mother can establish just as warm and secure a relationship with her children as a mother who does not work
- c. A pre-school child is likely to suffer if his or her mother works.
- d. A job is all right, but what most women really want is a home and children.

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

5. How much do you agree or disagree with each of the following...

a. Religious leaders  
should not try to  
influence how people  
vote in elections.....

b. Religious leaders should  
not try to influence  
government decisions.....

Strongly agree.....1  
Agree.....2  
Neither agree nor disagree.....3  
Disagree.....4  
Strongly disagree.....5  
Can't choose.....8

6. Please consider the following statements and tell me whether you agree or disagree..

a. Overall, modern  
science does more  
harm than good.

b. We trust too much in  
science and not  
enough in religious  
faith.

c. Looking around the  
world, religions  
bring more conflict  
than peace.

d. People with very strong  
religious beliefs are  
often too intolerant of  
others.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

7. Please indicate which statement below comes closest to expressing what you believe about God.

I don't believe in God.....	1
I don't know whether there is a God and I don't believe there is any way to find out.....	2
I don't believe in a personal God, but I do believe in a Higher Power of some kind.....	3
I find myself believing in God some of the time, but not at others.....	4
While I have doubts, I feel that I do believe in God.....	5
I know God really exists and I have no doubts about it.....	6

8. Would you describe yourself as...

Extremely religious.....	1
Very religious.....	2
Somewhat religious.....	3
Neither religious nor non-religious.....	4
Somewhat non-religious.....	5
Very non-religious.....	6
Extremely non-religious.....	7
Can't choose.....	8

9. What best describes you:

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

10a. How threatening to you consider those belonging to the following religious groups?

Very threatening	1
Somewhat threatening	2
Not very threatening	3
Not at all threatening	4
Can't choose	8

10b. How violent do you consider those belonging to the following religious groups?

Extremely violent/Very violent/Somewhat violent/Slightly violent/Not violent at all/Can't choose

10c. In general, do those belonging to the following religious groups bring more or less conflict to (COUNTRY) society?

Much more conflict/Somewhat more conflict/Neither more nor less conflict/Somewhat less conflict/Much less conflict//Can't choose

- a Christians
- b Muslims
- c Hindus
- d Buddhists
- e Jews
- f Non-believers

11. What best describes you:

I belong to a religion and consider myself to be very religious.

I belong to a religion, but don't consider myself to be very religious.

I don't belong to a religion, but consider myself to be very religious.

I don't belong to a religion and don't consider myself to be very religious.

Can't choose

12. Do you agree or disagree with each of the following...

- a. I am not religious on the outside, but deeply religious on the inside.
- b. I don't belong to an organized religion, but have my own alternative and personal religious beliefs.
- c. I don't publically engage in religious practices, but have strong personal religious beliefs.
- d. I don't belong to an organized religion, but believe in mystical and supernatural powers.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

13. In [COUNTRY] do you personally agree or disagree with each of the following...

- a. Religion is outdated and increasingly irrelevant.
- b. Religion will be less important/relevant in the future.
- c. Religion represents the past and not the future.
- d. Religion is left over from past times.
- e. Religious beliefs and practices do not fit into modern times.
- f. Religion is just as relevant to life today as it was in the past.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

14. Do you agree or disagree with each of the following...

- a. At present most religions favor men over women.
- b. Most religions currently support male domination of females.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

15. Does your religion treat men and women the same, favor men over women, or favor women over men?

Treats men and women the same	1
Favors men over women	2
Favors women over men	3
I don't belong to or follow any religion	4
Can't Choose	8

16. Does your religion treat men and women equally, treat men better than women, or treat women better than men?

Treats men and women equally	1
Treats men better than women	2
Treats women better than men	3
I don't belong to or follow any religion	4
Can't Choose	8

17. To what extent do you agree or disagree with the following?

Religions are usually a barrier to equality between women and men

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

18. Do you agree or disagree with each of the following...

- a. It is important for a man to take risks, even if he might be injured.
- b. In difficult times, men should get things done.
- c. Men should be the leader in any group.
- d. In difficult situations, men should take charge of things.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

19. Do you agree or disagree with the following statements?

- e. Governments should not interfere with any religions' attempts to spread their faith.
- f. The government should give financial support to religious schools.
- g. In public schools, students should be offered facilities for doing their worship and prayers.
- h. A country's laws should not be based on any religion.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

20. Do you agree or disagree with each of the following...

- a. God and the universe are one and the same.
- b. Everything is part of God and God is in everything.
- c. God is not a separate being, but an integral part of everything in the universe.
- d. Everyone should be able to worship the god he or she thinks is the true God.

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

21. Which best describes your beliefs about God?

There is no God.	1
There is only one God.	2
There is more than one God.	3
Can't choose	8

22. On a scale from 1 to 7, where 1 means a much worse place to live and 7 means a much better place to live, do you think [COUNTRY] is made a worse or a better place to live by people with different religions coming to live here?

- 2 Much worse place to live
- 3
- 4
- 5
- 6
- 7
- 8 Much better place to live
- 9 Can't choose

23. Do you agree or disagree with the following...

a. Ultimately, people having different religions cannot get along with each other when living close together.

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

24. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) {use examples that are appropriate for religions in your country}?

Other examples are Hinduism - Maha Shivratri and Navaratri, Buddhism - Uposatha days

- Yes
- No

25. Within in the last year, have you read any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service?

- Yes
- No

26. Would you describe yourself as feeling very attached to [COUNTRY], somewhat attached to [COUNTRY], neither attached nor unattached, somewhat distant from [COUNTRY], or very distant from [COUNTRY]?

Very attached to [COUNTRY]	1
Somewhat attached to [COUNTRY]	2
Neither attached nor unattached	3
Somewhat distant from [COUNTRY]	4
Very distant from [COUNTRY]	5
Can't Choose	8

**Demographics are to be asked and variables created according to ISSP BGV standards:**

Age

Gender

Education

Marital and cohabitation status

Religious denomination

Religious service attendance

## Planned Pretests11/3/2016#11

### Czech Republic:

1) All the new and selected old items will be included into the omnibus survey. There is a slot available for about 40 items. It will be in the field by early November.

- a) adult population in the Czech Republic
- b) quota sample
- c) face-to-face
- d) sample size about 1100

2) In addition, we (I, Dana and few other colleagues) will do few interviews based on complete pilot questionnaire.

- a) adult population
- b) not representative
- c) F2F
- d) 30-35 interviews

**India:** 300 respondents from CATI survey

**Norway:** Norway will pretest by means of a websurvey. A named individual based random sample of 1600 from the National Registry will receive an invitation letter by regular mail. One reminder. Start date 25th of October 2016. We expect this will yield around 400 respondents.

**Turkey:** Will do pretest. No details presently available.

**USA:** 150-200 respondents from the NORC national probability based web panel of adults living in households

**Venezuela:** In Venezuela we are planning to conduct the pre-test in November. Our plan is to carry out 100 questionnaires face to face, with an age and education quotas, and about 15 cognitive tests of the questionnaire.

2018 Religion Pretest Items1/27/2017#12

Replications from earlier religion rounds Other old ISSP items New items being pretested for 2018

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole... **V1**

- Very happy.....1
- Fairly happy.....2
- Not very happy. ....3
- Not at all happy.....4
- Can't choose. ....8

2. All things considered, how satisfied are you with your family life – completely satisfied, very satisfied, fairly satisfied, neither satisfied nor dissatisfied, fairly dissatisfied, very dissatisfied, completely dissatisfied. **V2**

- Completely satisfied 1
- Very satisfied 2
- Fairly satisfied 3
- Neither satisfied nor dissatisfied 4
- Fairly dissatisfied 5
- Very dissatisfied 6
- Completely dissatisfied. 7
- Can't Choose 8

3. How often do you feel lonely? **V3**

- Almost always 1
- Most of the time 2
- About half of the time 3
- Some of the time 4
- Hardly ever 5
- Can't Choose 8

4. Do you agree or disagree...

- e. A husband's job is to earn money; a wife's job is to look after the home and family. **V4A**
- f. A working mother can establish just as warm and secure a relationship with her children as a mother who does not work **V4B**
- g. A pre-school child is likely to suffer if his or her mother works. **V4C**
- h. A job is all right, but what most women really want is a home and children. **V4D**

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

5. How much do you agree or disagree with each of the following...

a. Religious leaders

should not try to  
influence how people  
vote in elections..... **V5A**

b. Religious leaders should

not try to influence  
government decisions..... **V5B**

Strongly agree.....1  
Agree.....2  
Neither agree nor disagree.....3  
Disagree.....4  
Strongly disagree.....5  
Can't choose.....8

6. Please consider the following statements and tell me whether you agree or disagree..

a. Overall, modern

science does more  
harm than good. **V6A**

b. We trust too much in

science and not  
enough in religious  
faith. **V6B**

c. Looking around the

world, religions  
bring more conflict  
than peace. **V6C**

d. People with very strong

religious beliefs are  
often too intolerant of

others. **V6D**

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

7. Please indicate which statement below comes closest to expressing what you believe about God. **V7**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

8. Would you describe yourself as... **V8**

- Extremely religious..... 1
- Very religious..... 2
- Somewhat religious..... 3
- Neither religious nor non-religious..... 4
- Somewhat non-religious..... 5
- Very non-religious..... 6
- Extremely non-religious..... 7
- Can't choose..... 8

9. What best describes you: **V9**

I follow a religion and consider myself to be a spiritual person interested in the sacred or

the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

10a. How threatening to you consider those belonging to the following religious groups? **V10A\_a to V10A\_f**

Very threatening	1
Somewhat threatening	2
Not very threatening	3
Not at all threatening	4
Can't choose	8

10b. How violent do you consider those belonging to the following religious groups? **V10B\_a to V10B\_f**

Extremely violent/Very violent/Somewhat violent/Slightly violent/Not violent at all/Can't choose

10c. In general, do those belonging to the following religious groups bring more or less conflict to (COUNTRY) society? **V10C\_a to V10C\_f**

Much more conflict/Somewhat more conflict/Neither more nor less conflict/Somewhat less conflict/Much less conflict//Can't choose

- a Christians
- b Muslims
- c Hindus
- d Buddhists
- e Jews
- f Non-believers

11. What best describes you: **V11**

I belong to a religion and consider myself to be very religious.

I belong to a religion, but don't consider myself to be very religious.

I don't belong to a religion, but consider myself to be very religious.

I don't belong to a religion and don't consider myself to be very religious.

Can't choose

12. Do you agree or disagree with each of the following...

- a. I am not religious on the outside, but deeply religious on the inside. **V12A**
- b. I don't belong to an organized religion, but have my own alternative and personal religious beliefs. **V12B**
- c. I don't publically engage in religious practices, but have strong personal religious beliefs. **V12C**
- d. I don't belong to an organized religion, but believe in mystical and supernatural powers. **V12D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

13. In [COUNTRY] do you personally agree or disagree with each of the following...

- a. Religion is outdated and increasingly irrelevant. **V13A**
- b. Religion will be less important/relevant in the future. **V13B**
- c. Religion represents the past and not the future. **V13C**
- d. Religion is left over from past times. **V13D**
- e. Religious beliefs and practices do not fit into modern times. **V13E**
- f. Religion is just as relevant to life today as it was in the past. **V13F**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

14. Do you agree or disagree with each of the following...

- a. At present most religions favor men over women. **V14A**
- b. Most religions currently support male domination of females. **V14B**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5

Can't choose 8

15. Does your religion treat men and women the same, favor men over women, or favor women over men? **V15**

Treats men and women the same	1
Favors men over women	2
Favors women over men	3
I don't belong to or follow any religion	4
Can't Choose	8

16. Does your religion treat men and women equally, treat men better than women, or treat women better than men? **V16**

Treats men and women equally	1
Treats men better than women	2
Treats women better than men	3
I don't belong to or follow any religion	4
Can't Choose	8

17. To what extent do you agree or disagree with the following?

Religions are usually a barrier to equality between women and men **V17**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

18. Do you agree or disagree with each of the following...

- a It is important for a man to take risks, even if he might be injured. **V18A**
- b In difficult times, men should get things done. **V18B**
- c Men should be the leader in any group. **V18C**
- e. In difficult situations, men should take charge of things. **V18D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

19. Do you agree or disagree with the following statements?

- i. Governments should not interfere with any religions' attempts to spread their faith. **V19A**
- j. The government should give financial support to religious schools. **V19B**
- k. In public schools, students should be offered facilities for doing their worship and prayers. **V19C**
- l. A country's laws should not be based on any religion. **V19D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

20. Do you agree or disagree with each of the following...

- e. God and the universe are one and the same. **V20A**
- f. Everything is part of God and God is in everything. **V20B**
- g. God is not a separate being, but an integral part of everything in the universe. **V20C**
- h. Everyone should be able to worship the god he or she thinks is the true God. **V20D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

21. Which best describes your beliefs about God? **V21**

There is no God.	1
There is only one God.	2
There is more than one God.	3
Can't Choose	8

22. On a scale from 1 to 7, where 1 means a much worse place to live and 7 means a much better place to live, do you think [COUNTRY] is made a worse or a better place to live by people with different religions coming to live here? **V22**

- 1 Much worse place to live
- 2
- 3
- 4
- 5
- 6
- 7 Much better place to live
- 8 Can't choose

23. Do you agree or disagree with the following...

b. Ultimately, people having different religions cannot get along with each other when living close together.

**V23**

- |                            |   |
|----------------------------|---|
| Strongly agree             | 1 |
| Agree                      | 2 |
| Neither agree nor disagree | 3 |
| Disagree                   | 4 |
| Strongly disagree          | 5 |
| Can't choose               | 8 |

24. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) {use examples that are appropriate for religions in your country}? **V24\*\*Optional in 2008**

- Yes  
No

25. Within in the last year, have you read any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service? **V25**

- Yes  
No

26. Would you describe yourself as feeling very attached to [COUNTRY], somewhat attached to [COUNTRY], neither attached nor unattached, somewhat distant from [COUNTRY], or very distant from [COUNTRY]? **V26**

- |                                 |   |
|---------------------------------|---|
| Very attached to [COUNTRY]      | 1 |
| Somewhat attached to [COUNTRY]  | 2 |
| Neither attached nor unattached | 3 |
| Somewhat distant from [COUNTRY] | 4 |
| Very distant from [COUNTRY]     | 5 |
| Can't choose                    | 8 |

2008 Religion Questionnaire - Final1/27/2017#13

1991, 1998, 2008 1998, 2008 2008

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole...

1991, 1998, 2008

Very happy..... 1  
Fairly happy..... 2  
Not very happy..... 3  
Not at all happy.... 4  
Can't choose..... 8

2. Do you think it is wrong or not wrong if a man and a woman have sexual relations before marriage?

1991, 1998, 2008

Always wrong..... 1  
Almost always wrong.. ....2  
Wrong only sometimes.... .3  
Not wrong at all..... 4  
Can't choose..... 8

3. What about a married person having sexual relations with someone other than his or her husband or wife, is it...

1991, 1998, 2008

Always wrong..... 1  
Almost always wrong..... 2  
Wrong only sometimes..... 3  
Not wrong at all..... 4  
Can't choose..... 8

4. And what about sexual relations between two adults of the same sex, is it...

1991, 1998, 2008

Always wrong..... 1  
Almost always wrong. ....2  
Wrong only sometimes... ..3  
Not wrong at all..... 4  
Can't choose..... 8

5. Do you personally think it is wrong or not wrong for a woman to have an abortion ...

	Always Wrong	Almost Always Wrong	Wrong Only Sometimes	Not Wrong at All	Can't Choose
a. If there is a strong chance of serious defect in the baby...1		2	3	4	8

**1991, 1998, 2008**

	1	2	3	4	8
b. If the family has a very low income and cannot afford any more children...					

**1991, 1998, 2008**

6. Do you agree or disagree...

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
A husband's job is to earn money; a wife's job is to look after the home and family ....	1	2	3	4	5	8

**1991, 1998, 2008**

7. Generally speaking, would you say that people can be trusted or that you can't be too careful in dealing with people?

**1998, 2008**

People can almost always be trusted	1
People can usually be trusted	2
You usually can't be too careful in dealing with people	3
You almost always can't be too careful in dealing with people	4
Can't choose.....	8

8. How much confidence do you have in ...

- 1. Complete confidence
- 2. A great deal of confidence
- 3. Some confidence
- 4. Very little confidence
- 5. No confidence at all
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. [Parliament]..... 1 2 3 4 5 8  
 <use national legislature, e.g. U.S. Congress>

**1991, 1998, 2008**

b. Business and industry.... 1 2 3 4 5 8

**1991, 1998, 2008**

c. Churches and religious organizations..... 1 2 3 4 5 8

**1991, 1998, 2008**

d. Courts and the legal system..... 1 2 3 4 5 8

**1991, 1998, 2008**

e. Schools and the educational system.... 1 2 3 4 5 8

**1991, 1998, 2008**

9. We are interested in the extent to which you have moved from one kind of place to another. Which do you think is most like your experience of life?

**2008**

- I have lived in different countries 1
- I have lived in different places in the same country 2
- I have lived in different neighborhoods in the same place 3
- I have always lived in the same neighborhood 4

10. How much do you agree or disagree with each of the following...

- Strongly agree..... 1
- Agree..... 2
- Neither agree nor disagree.... 3
- Disagree..... 4
- Strongly disagree..... 5
- Can't choose..... 8

PLEASE CIRCLE A NUMBER

a. Religious leaders should not try to

influence how people  
vote in elections... . 1 2 3 4 5 8  
**1991, 1998, 2008**

b. Religious leaders should  
not try to influence  
government decisions. 1 2 3 4 5 8  
**1991, 1998, 2008**

11. Please consider the following statements and tell me whether you agree or disagree..

	Strongly Agree	Agree	Neither Agree nor Disagree	Dis- agree	Strongly Disagree	Can't Choose
a. Overall, modern science does more harm than good.....	1	2	3	4	5	8
<b>1998, 2008</b>						

b. We trust too much in science and not enough in religious faith.....	1	2	3	4	5	8
<b>1998, 2008</b>						

c. Looking around the world, religions bring more conflict than peace.....	1	2	3	4	5	8
<b>1998, 2008</b>						

d. People with very strong religious beliefs are often too intolerant of others.....	1	2	3	4	5	8
<b>1998, 2008</b>						

12. Do you think that churches and religious organizations in this country have too much power or too little power?

<b>2008</b>	
Far too much power.....	1
Too much power.....	2
About the right amount of power....	3
Too little power.....	4
Far too little power.....	5
Can't choose.....	8

13. How much do you agree or disagree with the following statements?

	Strongly Agree	Agree	Neither agree nor disagree	Disagree	Strongly Disagree	Can't choose
a. All religious groups in [country] should have equal rights. <b>2008</b>	1	2	3	4	5	8
b. We must respect all religions. <b>2008</b>	1	2	3	4	5	8

14. People have different religions and different religious views. Would you accept a person from a different religion or with a very different religious view from yours...

- 1. Definitely accept,
- 2. Probably accept,
- 3. Probably not accept,
- 4. Definitely not accept,
- 8. Can't Choose

a. marrying a relative  
of yours    1                    2                    3                    4                    8

**2008**

b. being a candidate of  
the political party you  
prefer?    1                    2                    3                    4                    8

**2008**

15. There are some people whose views are considered extreme by the majority. Consider religious extremists, that is people who believe that their religion is the only true faith and all other religions should be considered as enemies. Do you think such people should be allowed to...

PLEASE TICK ONE BOX ON EACH LINE.

	Definitely	Probably	Probably	Definitely	Can't
			Not	Not	Choose
a. Hold public meetings to express their views?	1	2	3	4	8

**2008**

b. Publish books expressing their views?	1	2	3	4	8
--	---	---	---	---	---

**2008**

16. Please indicate which statement below comes closest to expressing what you believe about God.

**1991, 1998, 2008**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

17. Which best describes your beliefs about God?

**1991, 1998, 2008**

- I don't believe in God now and I never have..... 1
- I don't believe in God now, but I used to..... 2
- I believe in God now, but I didn't used to..... 3
- I believe in God now and I always have..... 4
- Can't choose..... 8

18. Do you believe in

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
.....					
a. Life after death. <b>1991, 1998, 2008</b>	1	2	3	4	8
b. Heaven..... <b>1991, 1998, 2008</b>	1	2	3	4	8
c. Hell..... <b>1991, 1998, 2008</b>	1	2	3	4	8
d. Religious miracles <b>1991, 1998, 2008</b>	1	2	3	4	8
e. Reincarnation - being reborn in this world again and again..... <b>2008</b>	1	2	3	4	8
f. Nirvana..... <b>2008</b>	1	2	3	4	8
g. The supernatural powers of deceased ancestors <b>2008</b>	1	2	3	4	8

19. Do you agree or disagree with the following...

- 1. Strongly agree
- 2. Agree
- 3. Neither agree nor disagree
- 4. Disagree
- 5. Strongly disagree
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. There is a God who concerns Himself with every human being personally.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
b. There is little that people can do to change the course of their lives.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
c. To me, life is meaningful only because God exists.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
d. In my opinion, life does not serve any purpose.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
e. Life is only meaningful if you provide the meaning yourself.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
f. I have my own way of connecting with God without churches or religious services.	1	2	3	4	5	8
<b>2008</b>						

20. What was your mother's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	
_____	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

\_\_\_\_\_

\_\_\_\_\_

<List in Qs. 20-23 may be modified to include all major religions in each country.>

21. What was your father's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	
_____	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

\_\_\_\_\_

22. What religion, if any, were you raised in? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
<hr/>	
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

-----  
If you are currently married or living as married, answer Q. 23:  
If you are not currently married or living as married,  
go to Q. 24:

23. What is your husband's/wife's religious preference? Is it Protestant, Catholic, Jewish, some other religion, or no religion?

1998, 2008

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
<hr/>	
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination is that?

-----  
**<It is strongly recommended that the item on respondent's religion in the demographics use response categories fully compatible with those above.>**

24. When you were a child, how often did your mother attend religious services?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No mother/mother not present..	10
Can't say/Can't remember.....	98

25. When you were a child, how often did your father attend religious services?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No father/father not present..	10
Can't say/Can't remember.....	98

26. And what about when you were around 11 or 12, how often did you attend religious services then?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Can't say/Can't remember.....	98

<It is strongly recommended that the item on respondent's church attendance in the demographics use the same response categories as above.>

Now thinking about the present...

27. About how often do you pray?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Once a day.....	10
Several times a day.....	11

28. How often do you take part in the activities or organizations of a church or place of worship other than attending services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9

29. For religious reasons do you have in your home a shrine, altar, or a religious object on display such as a (COUNTRY-SPECIFIC LIST icon, retablos, mezuzah, menorah, or crucifix)?

**2008**

Yes	1
No	2

30. How often do you visit a holy place for religious reasons such as going to [shrine/temple/church/mosque]?

Please do not count attending regular religious services at your usual place of worship, if you have one.

**2008**

Never	1
Less than once a year	2
About once or twice a year	3
Several times a year	4
About once a month or more	5

31. Would you describe yourself as ...

**1991, 1998, 2008**

Extremely religious..... 1  
Very religious..... 2  
Somewhat religious..... 3  
Neither religious nor  
non-religious..... 4  
Somewhat non-religious..... 5  
Very non-religious..... 6  
Extremely non-religious..... 7  
Can't choose..... 8

32. What best describes you:

**2008**

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

33. Which of the following statements come closest to your own views:

**1998, 2008**

There is very little truth in any religion.	1
There are basic truths in many religions.	2
There is truth only in one religion.	3
Can't choose.....	8

34. Do you agree or disagree that practicing a religion helps people to...

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
a. find inner peace and happiness	1	2	3	4	5	8
<b>2008</b>						
b. make friends	1	2	3	4	5	8
<b>2008</b>						
c. gain comfort in times of trouble or sorrow	1	2	3	4	5	8
<b>2008</b>						
d. meet the right kind of people	1	2	3	4	5	8
<b>2008</b>						

**Optionals**

1. Would you say that you have been "born again" or have had a "born again" experience -- that is, a turning point in your life when you committed yourself to Christ?

**1991, 1998, 2008**

Yes.....1  
No.....2

2. Which of these statements comes closest to describing your feelings about the Bible?

**1991, 1998, 2008**

- a. The Bible is the actual word of God and it is to be taken literally, word for word..... 1
- b. The Bible is the inspired word of God but not everything should be taken literally, word for word 2
- c. The Bible is an ancient book of fables, legends, history, and moral precepts recorded by man..... 3
- d. This does not apply to me 4
- e. Can't choose..... 8

3 Has there ever been a turning point in your life when you made a new and personal commitment to religion?

**Previously a required item**

**1991, 1998, 2008**

Yes.....1  
No.....2

4. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) <use examples that are appropriate for religions in your country>?

**New**

**2008**

Yes 1  
No 2

5. There are many different ways of picturing God. We'd like to know the kinds of images you are most likely to associate with God.

Below are sets of contrasting images. On a scale of 1-7 where would you place your images of God between the two contrasting images?

The first set of contrasting images shows Mother at 1 on the scale and Father at 7. If you imagine God as a Mother, you would place yourself at 1. If you imagine God as a Father, you would place yourself at 7. If you imagine God as somewhere between Mother and Father, you would place yourself at 2, 3, 4, 5, or 6.

Where would you place your image of God on the scale for each set of images?

A. Mother							Father
<b>1991, 1998, 2008</b>							
01	02	03	04	05	06	07	
B. Master							Spouse
<b>1991, 1998, 2008</b>							
01	02	03	04	05	06	07	
C. Judge							Lover
<b>1991, 1998, 2008</b>							
01	02	03	04	05	06	07	
D. Friend							King
<b>1991, 1998, 2008</b>							
01	02	03	04	05	06	07	

6. Now please think about something different. Please check one box on each line below to show whether you think each statement is true or false.

	Definitely True	Probably True	Probably False	Definitely False	Can't Choose
a. Good luck charms sometimes do bring good luck.	1	2	3	4	8
<b>1991, 1998, 2008</b>					
b. Some fortune tellers really can foresee the future.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
c. Some faithhealers do have God-given healing powers.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
d. A person's star sign at birth, or horoscope, can affect the course of their future.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					

7. Suppose a law was passed which conflicted with your religious principles and teachings. Would you...

**1998, 2008**

Definitely follow the law.....	1
Probably follow the law.....	2
Probably follow your religious principles.....	3
Definitely follow your religious principles...	4
I have no religious principles.....	5
Can't choose.....	8

8. What is your personal attitude towards members of the following religious groups?

**2008**

1. Very positive,
2. Somewhat positive,
3. Neither positive nor negative,
4. Somewhat negative,
5. Very negative,
8. Can't Choose

a. Christians	1	2	3	4	5	8
b. Muslims	1	2	3	4	5	8
c. Hindus	1	2	3	4	5	8
d. Buddhists	1	2	3	4	5	8
e. Jews	1	2	3	4	5	8
f. Atheists or non-believers	1	2	3	4	5	8

### Notes on Question Wordings

In the above text "( )" are parenthetical statements that will appear in the version administered to respondents. "[ ]" are used to show where appropriate, country-specific words will be inserted and the punctuations will be removed from the final text. "< >" are special notes or instructions to follow. The punctuations and the statements themselves will be removed from the final text.

Qs. 2-4 - "sexual relations" means "sexual intercourse".

Q. 8 - "confidence" takes on several meanings, but having trust in is the main dimension.

Q 8B - "Business and industry" - refers to large-scale businesses, but don't use an adjective like "big" in the translation.

Q. 9 - By "neighborhood we mean the part of the town/city one lives in. If one lives in a village, we take this as your "neighborhood". "Place" is a very flexible term, it can refer to anything from a rural locale to a large city. It generally means the smallest governing unit one resides in, such as a city, organized suburb, town, or rural district.

Q. 12 - "churches and religious organizations" refers to the power of organized or institutional religions collectively. The question is whether overall religious organizations (e.g. the Catholic and Lutheran churches) have too much/too little power.

Q. 14B - "prefer" refers to the political party that you favor or usually support or vote for

Qs. Required: 16, 17, 19a, 19c, 19f and Optionals: 2, 5A-D, 6C: "God" refers to a supreme being. The term should refer to an entity rather than a non-sentient force. An encompassing, non-sectarian term is desirable if possible.

Q. 16, response 3 - a "personal God" - a supreme being who cares about and is involved with individuals. This is a view of God in contrast to a deistic outlook.

Q. 18F - "Nirvana" is a Buddhist concept that refers to the ultimate state transcending pain and desire in which individual consciousness ends.

Q 18G, 32 - "supernatural" refers to beyond the physical world, should conote things of a divine or transcendental nature. Avoid if possible, terms that refer mostly to entities like ghosts, poltergeists, elves, gremlins, etc. not associated with religion.

Qs 20-23 - "preference" refers to the religion that a person favors or identifies with. If a person was born a member of one religion, but then preferred or identified with another religion, this question asks about the latter.

"religions" refers to major faiths or organized theological systems as opposed to "denominations" which are sub-divisions within a religion. What is important is that these questions distinguish all relevant faiths, religions, denominations, sects, etc. that exist in each country.

Qs. 24-26 - "religious services" generally refers to organized, group worship activities like Muslims going to the mosque on Fridays, Catholic mass, attending church on Sundays for Protestants, etc. Private prayers at home would not normally count.

Q. 29 - In general, list two or three examples that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of religious object would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to religious objects relating to one particular religion.

Q. 30 Note that this refers to a religious visit, thus sightseeing at a shrine, temple, church, tomb, etc. without a religious purpose would not count. In general, list two or three examples of holy places that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of holy place would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to holy places relating to one particular religion.

Q. 31 "extremely non-religious" - this does not mean anti-religious or attacking religion, but being without any religious feelings, beliefs, or behaviors.

Q. 32 - see Q. 18G above.

Q. 34A - "inner peace" - refers to a state of mental and spiritual serenity. One is calm and content and avoids or overcomes discord and anxiousness.

Q. 34D - "right kind of people" - this would generally refer to good people, solid members of the community, people who would be good examples and potentially in a position of give assistance

---

#### Optionals

Qs. 1 and 2 should be asked in countries with an appreciable number of Evangelical Protestants. They are not general questions to be asked in all countries.

Qs. 3-8 are generally applicable for all countries.

Notes in **Bold** have been left in that describe the past history of the optionals.

Optional Q. 1 - "born-again" - this refers to a specific type of spiritual experience in which people accept Christ as their personal Savior and are "born-again" as a Christian on the path to salvation. If your country has Baptist or Pentecostal sects, find what they use in your language(s) for this. It does not refer to "rebirth" in the sense of reincarnation.

Optional Q. 2 - "Bible" should be used in all countries with predominantly Judeo-Christian heritage. Countries with adherents mostly from other religious traditions might either omit this item or replace "Bible" with the appropriate holy book. For example, a predominately Muslim country could rephrase the item in terms of the Koran.

"This does not apply to me." This code is largely for members of religions outside the Judeo-Christian tradition, but we want it to be flexible enough for other respondents to use it, if it seems appropriate to them.

Optional Q. 3 - Q. 20 - "turning point" - a time or event in one's life when a change occurred resulting in a gaining of faith, becoming a believer, a rededication to one's religion or similar.

Optional Q. 5 - "Master" is technically masculine in English, but is probably not seen in a highly gendered sense in this comparison. Carries the ideas of "master and servants" or an overlord. Someone who is in a position of social, economic, and political superiority. This item does assume a single Supreme Being and may not be appropriate in countries with polytheistic faiths.

Optional Q. 8A - "Christians" collectively refers to followers of all churches associated with Christianity: Eastern Orthodox, Catholic, Protestant, Baptist, Seventh Day Adventist, etc. Similarly the other terms cover all sects or divisions within each of the listed major religions.

2/8/2017#14Based on the analysis that I have done so far and consideration of the priority ratings set at the last ISSP general meeting, I propose below the following draft content for consideration. We are of course free to make whatever changes we collectively decide to this proposed content and are limited only by the rule that at least 40 items need to be replications from previous Religion rounds. (In 2008 we had 41 repeat items.) However, I am making this suggestion to give us a concrete starting point for deliberation.

Total Items Count	Repeat Items		New Items to Add	New Items Count
	Pretest Quex #	2008 Quex #	Pretest Quex #	
Psychological well-being 2	1	1	2 (ISSP item)	1
Gender Roles 2	4a	6	4d (ISSP item)	1
Gender and Religion 2	--	--	14a, 16	2
Threat/Conflict 6	--	--	10Ca-f	6
"/" 3	--	15a,15b	22	1
Spiritual/Religious 2	--	32	12a	1
"/" 2	--	19f,31	--	0
Religion Outdated 2	--	--	13c,13e	2
Nature of God 4	--	16,17,19a	20c	1
Behaviors 9 (plus BGV attending religious services)	--	24-30	24,25	2
Sub total 34				17
Sexual Behavior 2	--	3,4	--	0
Abortion Rights 1	--	5b	--	0
Confidence 5	--	8a-e	--	0
Religion/Politics 2	5a,b	10a,b	--	0
Science 2	--	11a,b	--	0
Religion Power 1	--	12	--	0

Religions, Equal Rights	--	13a	--	0
1				
Beliefs	--	18a-d,g,19b-e	--	0
9				
Upbringing	--	20-22	--	0
3				
Total				17
60 (plus BGV current religion and attending)				

2008 items being dropped 2,5a,7,9,11c,11d,13b,14a,14b,18e,18f,23,33,34a,34b,34c,34d = 17



5. How much do you agree or disagree with each of the following...

a. Religious leaders

should not try to

influence how people

vote in elections..... **V5A**

b. Religious leaders should

not try to influence

government decisions..... **V5B**

Strongly agree..... .1

Agree..... .2

Neither agree nor disagree.... .3

Disagree..... .4

Strongly disagree..... .5

Can't choose..... .8

6. Please consider the following statements and tell me whether you agree or disagree..

a. Overall, modern

science does more

harm than good. **V6A**

b. We trust too much in

science and not

enough in religious

faith. **V6B**

c. Looking around the

world, religions

bring more conflict

than peace. **V6C**

d. People with very strong

religious beliefs are

often too intolerant of

others. **V6D**

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

7. Please indicate which statement below comes closest to expressing what you believe about God. **V7**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

8. Would you describe yourself as... **V8**

- Extremely religious..... 1
- Very religious..... 2
- Somewhat religious..... 3
- Neither religious nor non-religious..... 4
- Somewhat non-religious..... 5
- Very non-religious..... 6
- Extremely non-religious..... 7
- Can't choose..... 8

9. What best describes you: **V9**

I follow a religion and consider myself to be a spiritual person interested in the sacred or

the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

10a. How threatening to you consider those belonging to the following religious groups? **V10A\_a to V10A\_f**

Very threatening	1
Somewhat threatening	2
Not very threatening	3
Not at all threatening	4
Can't choose	8

10b. How violent do you consider those belonging to the following religious groups? **V10B\_a to V10B\_f**

Extremely violent/Very violent/Somewhat violent/Slightly violent/Not violent at all/Can't choose

10c. In general, do those belonging to the following religious groups bring more or less conflict to (COUNTRY) society? **V10C\_a to V10C\_f**

Much more conflict/Somewhat more conflict/Neither more nor less conflict/Somewhat less conflict/Much less conflict//Can't choose

- a Christians
- b Muslims
- c Hindus
- d Buddhists
- e Jews
- f Non-believers

11. What best describes you: **V11**

I belong to a religion and consider myself to be very religious.

I belong to a religion, but don't consider myself to be very religious.

I don't belong to a religion, but consider myself to be very religious.

I don't belong to a religion and don't consider myself to be very religious.

Can't choose

12. Do you agree or disagree with each of the following...

- a I am not religious on the outside, but deeply religious on the inside. **V12A**
- b I don't belong to an organized religion, but have my own alternative and personal religious beliefs. **V12B**
- c I don't publically engage in religious practices, but have strong personal religious beliefs. **V12C**
- d I don't belong to an organized religion, but believe in mystical and supernatural powers. **V12D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

13. In [COUNTRY] do you personally agree or disagree with each of the following...

- a Religion is outdated and increasingly irrelevant. **V13A**
- b Religion will be less important/relevant in the future. **V13B**
- c Religion represents the past and not the future. **V13C**
- d Religion is left over from past times. **V13D**
- e Religious beliefs and practices do not fit into modern times. **V13E**
- f Religion is just as relevant to life today as it was in the past. **V13F**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

14. Do you agree or disagree with each of the following...

- a At present most religions favor men over women. **V14A**
- b Most religions currently support male domination of females. **V14B**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

15. Does your religion treat men and women the same, favor men over women, or favor women over men? **V15**

Treats men and women the same	1
Favors men over women	2
Favors women over men	3
I don't belong to or follow any religion	4
Can't Choose	8

16. Does your religion treat men and women equally, treat men better than women, or treat women better than men? **V16**

Treats men and women equally	1
Treats men better than women	2
Treats women better than men	3
I don't belong to or follow any religion	4
Can't Choose	8

17. To what extent do you agree or disagree with the following?

Religions are usually a barrier to equality between women and men **V17**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

18. Do you agree or disagree with each of the following...

- a It is important for a man to take risks, even if he might be injured. **V18A**
- b In difficult times, men should get things done. **V18B**
- c Men should be the leader in any group. **V18C**
- d In difficult situations, men should take charge of things. **V18D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

19. Do you agree or disagree with the following statements?

- a Governments should not interfere with any religions' attempts to spread their faith. **V19A**
- b The government should give financial support to religious schools. **V19B**
- c In public schools, students should be offered facilities for doing their worship and prayers. **V19C**
- d A country's laws should not be based on any religion. **V19D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

20. Do you agree or disagree with each of the following...

- a God and the universe are one and the same. **V20A**
- b Everything is part of God and God is in everything. **V20B**
- c God is not a separate being, but an integral part of everything in the universe. **V20C**
- d Everyone should be able to worship the god he or she thinks is the true God. **V20D**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

21. Which best describes your beliefs about God? **V21**

There is no God.	1
There is only one God.	2
There is more than one God.	3
Can't Choose	8

22. On a scale from 1 to 7, where 1 means a much worse place to live and 7 means a much better place to live, do you think [COUNTRY] is made a worse or a better place to live by people with different religions coming to live here?

**V22**

1	Much worse place to live
2	
3	
4	
5	
6	
7	Much better place to live
8	Can't choose

23. Do you agree or disagree with the following...

Ultimately, people having different religions cannot get along with each other when living close together. **V23**

- |                            |   |
|----------------------------|---|
| Strongly agree             | 1 |
| Agree                      | 2 |
| Neither agree nor disagree | 3 |
| Disagree                   | 4 |
| Strongly disagree          | 5 |
| Can't choose               | 8 |

24. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) {use examples that are appropriate for religions in your country}? **V24\*\*Optional in 2008**

- Yes
- No

25. Within in the last year, have you read any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service? **V25**

- Yes
- No

26. Would you describe yourself as feeling very attached to [COUNTRY], somewhat attached to [COUNTRY], neither attached nor unattached, somewhat distant from [COUNTRY], or very distant from [COUNTRY]? **V26**

- |                                 |   |
|---------------------------------|---|
| Very attached to [COUNTRY]      | 1 |
| Somewhat attached to [COUNTRY]  | 2 |
| Neither attached nor unattached | 3 |
| Somewhat distant from [COUNTRY] | 4 |
| Very distant from [COUNTRY]     | 5 |
| Can't choose                    | 8 |

2018 Religion Questionnaire - Proposed 3/2017- edited 4/15/17

**Repeat Items**      **New Items** 3/7/2017#16

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole...

**1991, 1998, 2008**

Very happy.....	1
Fairly happy.....	2
Not very happy.....	3
Not at all happy....	4
Can't choose.....	8

2. All things considered, how satisfied are you with your family life - completely satisfied, very satisfied, fairly satisfied, neither satisfied nor dissatisfied, fairly dissatisfied, very dissatisfied, completely dissatisfied.

**New, but used in ISSP 2002 & 2012 on Family and Gender Roles**

Completely satisfied	1
Very satisfied	2
Fairly satisfied	3
Neither satisfied nor dissatisfied	4
Fairly dissatisfied	5
Very dissatisfied	6
Completely dissatisfied	7
Can't Choose	8

3. What about a married person having sexual relations with someone other than his or her husband or wife, is it...

**1991, 1998, 2008**

Always wrong.....	1
Almost always wrong.....	2
Wrong only sometimes.....	3
Not wrong at all.....	4
Can't choose.....	8

4. And what about sexual relations between two adults of the same sex, is it...

**1991, 1998, 2008**

Always wrong.....	1
Almost always wrong. ....	2
Wrong only sometimes... ..	3
Not wrong at all.....	4
Can't choose.....	8

5. Do you personally think it is wrong or not wrong for a woman to have an abortion ...

**1991, 1998, 2008**

	Always Wrong	Almost Always Wrong	Wrong Only Sometimes	Not Wrong at All	Can't Choose
If the family has a very low income and cannot afford any more children...	1	2	3	4	8

6. Do you agree or disagree... **1991, 1998, 2008**

	Strongly Agree	Agree	Neither Agree nor Disagree	Dis- agree	Strongly Disagree	Can't Choose
A husband's job is to earn money; a wife's job is to look after the home and family ....	1	2	3	4	5	8

7. How much confidence do you have in ...

**1991, 1998, 2008**

- 1. Complete confidence
- 2. A great deal of confidence
- 3. Some confidence
- 4. Very little confidence
- 5. No confidence at all
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. [Parliament]..... <use national legislature, e.g. U.S. Congress>	1	2	3	4	5	8
b. Business and industry....	1	2	3	4	5	8
c. Churches and religious organizations.....	1	2	3	4	5	8
d. Courts and the legal system.....	1	2	3	4	5	8
e. Schools and the educational system.....	1	2	3	4	5	8

8. How much do you agree or disagree with each of the following...

**1991, 1998, 2008**

- Strongly agree.....1
- Agree.....2
- Neither agree nor disagree.... 3
- Disagree..... 4
- Strongly disagree..... 5
- Can't choose..... 8

PLEASE CIRCLE A NUMBER

Religious leaders  
 should not try to  
 influence how people  
 vote in elections... . 1 2 3 4 5 8

9. Please consider the following statements and tell me whether you agree or disagree..

**1998, 2008**

- |  | Strongly<br>Agree | Agree | Neither<br>Agree<br>nor<br>Disagree | Dis-<br>agree | Strongly<br>Disagree | Can't<br>Choose |
|--|-------------------|-------|-------------------------------------|---------------|----------------------|-----------------|
| a. We trust too much in science and not enough in religious faith.....               | 1                 | 2     | 3                                   | 4             | 5                    | 8               |
| b. Looking around the world, religions bring more conflict than peace.....           | 1                 | 2     | 3                                   | 4             | 5                    | 8               |
| c. People with very strong religious beliefs are often too intolerant of others..... | 1                 | 2     | 3                                   | 4             | 5                    | 8               |

10. Do you think that churches and religious organizations in this country have too much power or too little power?

**2008**

- Far too much power..... 1
- Too much power..... 2
- About the right amount of power.... 3
- Too little power..... 4
- Far too little power..... 5
- Can't choose..... 8

11. People have different religions and different religious views. Would you accept a person from a different religion or with a very different religious view from yours...

**2008**

- 1. Definitely accept,
- 2. Probably accept,
- 3. Probably not accept,
- 4. Definitely not accept,
- 8. Can't Choose

marrying a relative of yours	1	2	3	4	8
---------------------------------	---	---	---	---	---

12. There are some people whose views are considered extreme by the majority. Consider religious extremists, that is people who believe that their religion is the only true faith and all other religions should be considered as enemies. Do you think such people should be allowed to...

**2008**

PLEASE TICK ONE BOX ON EACH LINE.

	Definitely	Probably	Probably	Definitely	Can't
			Not	Not	Choose
a. Hold public meetings to express their views?	1	2	3	4	8
b. Publish books expressing their views?	1	2	3	4	8

13. Please indicate which statement below comes closest to expressing what you believe about God.

**1991, 1998, 2008**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

14. Which best describes your beliefs about God?

**1991, 1998, 2008**

- I don't believe in God now and I never have..... 1
- I don't believe in God now, but I used to..... 2
- I believe in God now, but I didn't used to..... 3
- I believe in God now and I always have..... 4
- Can't choose..... 8

15. Do you believe in

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
a. Life after death.	1	2	3	4	8
<b>1991, 1998, 2008</b>					
b. Heaven.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
c. Hell.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
d. Religious miracles	1	2	3	4	8
<b>1991, 1998, 2008</b>					
e. The supernatural powers of deceased ancestors	1	2	3	4	8
<b>2008</b>					

16. Do you agree or disagree with the following...

- 1. Strongly agree
- 2. Agree
- 3. Neither agree nor disagree
- 4. Disagree
- 5. Strongly disagree
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. There is a God who concerns Himself with every human being personally.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
b. There is little that people can do to change the course of their lives.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
c. To me, life is meaningful only because God exists.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
d. In my opinion, life does not serve any purpose.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
e. Life is only meaningful if you provide the meaning yourself.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
f. I have my own way of connecting with God without churches or religious services.	1	2	3	4	5	8
<b>2008</b>						

17. What was your mother's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

- Protestant..... 1
  - Catholic..... 2
  - Jewish..... 3
  - Orthodox (such as Greek  
or Russian Orthodox)... 4
  - Muslim..... 5
  - Other (Please Specify)
- 
- ..... 6
  - No religion..... 7
  - Don't know..... 8

If Protestant:

What specific denomination was that?

**<List in Qs. 17-19 should be modified to include all major religions in each country.>**

18. What was your father's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

- Protestant..... 1
  - Catholic..... 2
  - Jewish..... 3
  - Orthodox (such as Greek  
or Russian Orthodox)... 4
  - Muslim..... 5
  - Other (Please Specify)
- 
- ..... 6
  - No religion..... 7
  - Don't know..... 8

If Protestant:

What specific denomination was that?

19. What religion, if any, were you raised in? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
<hr/>	
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

**<It is strongly recommended that the item on respondent's religion in the demographics use response categories fully compatible with those above.>**

20. When you were a child, how often did your mother attend religious services?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No mother/mother not present..	10
Can't say/Can't remember.....	98

21. When you were a child, how often did your father attend religious services?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No father/father not present..	10
Can't say/Can't remember.....	98

22. And what about when you were around 11 or 12, how often did you attend religious services then?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Can't say/Can't remember.....	98

**<It is strongly recommended that the item on respondent's church attendance in the demographics use the same response categories as above.>**

Now thinking about the present...

23. About how often do you pray?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Once a day.....	10
Several times a day.....	11

24. How often do you take part in the activities or organizations of a church or place of worship other than attending services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9

25. For religious reasons do you have in your home a shrine, altar, or a religious object on display such as a (COUNTRY-SPECIFIC LIST icon, retablos, mezuzah, menorah, or crucifix)?

**2008**

Yes	1
No	2

26. How often do you visit a holy place for religious reasons such as going to [shrine/temple/church/mosque]?

Please do not count attending regular religious services at your usual place of worship, if you have one.

**2008**

Never	1
Less than once a year	2
About once or twice a year	3
Several times a year	4
About once a month or more	5

27. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) {use examples that are appropriate for religions in your country}? **New, but optional in 2008**

Yes	1
No	2

28. Within the last year, have you read or listened to the reading of any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service? **New**

Yes	1
No	2

29. Would you describe yourself as ...

**1991, 1998, 2008**

Extremely religious.....	1
Very religious.....	2
Somewhat religious.....	3
Neither religious nor non-religious.....	4
Somewhat non-religious.....	5
Very non-religious.....	6
Extremely non-religious.....	7
Can't choose.....	8

30. What best describes you:

**2008**

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

31. Do you agree or disagree that practicing a religion helps people to...

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
a. make friends	1	2	3	4	5	8

**2008**

b. gain comfort in times of trouble or sorrow	1	2	3	4	5	8
---	---	---	---	---	---	---

**2008**

32. Do you agree or disagree with the following statements?

a. Governments should not interfere with any religions' attempts to spread their faith. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

b. All things considered, people having different religions cannot get along with each other when living close together. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

33. In [COUNTRY] do you personally agree or disagree with each of the following..

a. Religion represents the past and not the future. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

b. Religion is just as relevant to life today as it was in the past. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

34. Does your religion treat men and women equally, treat men better than women, or treat women better than men? **New**

Treats men and women equally	1
Treats men better than women	2
Treats women better than men	3
I don't belong to or follow any religion	4
Can't Choose	8

35. To what extent do you agree or disagree with the following?

Religions are usually a barrier to equality between women and men. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

36. How threatening **do** you consider those belonging to the following religious groups? **New**

Very threatening	1
Somewhat threatening	2
Not very threatening	3
Not at all threatening	4
Can't choose	8

a. Christians	1	2	3	4	8
b. Muslims	1	2	3	4	8
c. Hindus	1	2	3	4	8
d. Buddhists	1	2	3	4	8
e. Jews	1	2	3	4	8
f. Non-believers	1	2	3	4	8

**Optionals**

1. Would you say that you have been "born again" or have had a "born again" experience -- that is, a turning point in your life when you committed yourself to Christ?

**1991, 1998, 2008**

Yes.....1  
No.....2

2. Which of these statements comes closest to describing your feelings about the Bible?

**1991, 1998, 2008**

- a. The Bible is the actual word of God and it is to be taken literally, word for word..... 1
- b. The Bible is the inspired word of God but not everything should be taken literally, word for word 2
- c. The Bible is an ancient book of fables, legends, history, and moral precepts recorded by man..... 3
- d. This does not apply to me 4
- e. Can't choose..... 8

3 Has there ever been a turning point in your life when you made a new and personal commitment to religion?

**1991, 1998, 2008; Optional in 2008, previously required**

Yes.....1  
No.....2

4. Now please think about something different. Please check one box on each line below to show whether you think each statement is true or false.

**1991, 1998, 2008**

	Definitely True	Probably True	Probably False	Definitely False	Can't Choose
a. Good luck charms sometimes do bring good luck.	1	2	3	4	8

b. Some fortune tellers really can foresee the future.....	1	2	3	4	8
c. Some faithhealers do have God-given healing powers.....	1	2	3	4	8
d. A person's star sign at birth, or horoscope, can affect the course of their future.....	1	2	3	4	8

5. Suppose a law was passed which conflicted with your religious principles and teachings. Would you...

**1998, 2008**

Definitely follow the law.....	1
Probably follow the law.....	2
Probably follow your religious principles.....	3
Definitely follow your religious principles...	4
I have no religious principles.....	5
Can't choose.....	8

6. What is your personal attitude towards members of the following religious groups?

**2008**

1. Very positive,
2. Somewhat positive,
3. Neither positive nor negative,
4. Somewhat negative,
5. Very negative,
8. Can't Choose

a. Christians	1	2	3	4	5	8
b. Muslims	1	2	3	4	5	8
c. Hindus	1	2	3	4	5	8
d. Buddhists	1	2	3	4	5	8
e. Jews	1	2	3	4	5	8
f. Atheists or non-believers	1	2	3	4	5	8

7. Generally speaking, would you say that people can be trusted or that you can't be too careful in dealing with people?

**Compulsory in 1998, 2008**

People can almost always be trusted	1
People can usually be trusted	2
You usually can't be too careful in dealing with people	3
You almost always can't be too careful in dealing with people	4
Can't choose.....	8

8. Do you believe in **Compulsory in 2008**

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
a.Reincarnation - being Reborn in this world again and again	1	2	3	4	8
b.Nirvana	1	2	3	4	8

9. Do you agree or disagree with the following statement?

A country's laws should not be based on any religion. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

### Notes on Question Wordings

In the above text "( )" are parenthetical statements that will appear in the version administered to respondents. "[ ]" are used to show where appropriate, country-specific words will be inserted and the punctuations will be removed from the final text. "< >" are special notes or instructions to follow. The punctuations and the statements themselves will be removed from the final text.

Q. 3 - "sexual relations" means "sexual intercourse".

Q. 7 - "confidence" takes on several meanings, but having trust in is the main dimension.

Q 7B - "Business and industry" - refers to large-scale businesses, but don't use an adjective like "big" in the translation.

Q. 10 - "churches and religious organizations" refers to the power of organized or institutional religions collectively. The question is whether overall religious organizations (e.g. the Catholic and Lutheran churches) have too much/too little power.

Qs. Required: 13, 14, 16a, 16c, 16f and Optionals: 2, 4C: "God" refers to a supreme being. The term should refer to an entity rather than a non-sentient force. An encompassing, non-sectarian term is desirable if possible.

Q. 13, response 3 - a "personal God" - a supreme being who cares about and is involved with individuals. This is a view of God in contrast to a deistic outlook.

Q 15E, 30 - "supernatural" refers to beyond the physical world, should conote things of a divine or transcendental nature. Avoid if possible, terms that refer mostly to entities like ghosts, poldergeists, elves, gremlins, etc. not associated with religion.

Qs 17-19 - "preference" refers to the religion that a person favors or identifies with. If a person was born a member of one religion, but then preferred or identified with another religion, this question asks about the latter.

"Religions" refers to major faiths or organized theological systems as opposed to "denominations" which are sub-divisions within a religion. What is important is that these questions distinguish all relevant faiths, religions, denominations, sects, etc. that exist in each country.

Qs. 20-22 - "religious services" generally refers to organized, group worship activities like Muslims going to the mosque on Fridays, Catholic mass, attending church on Sundays for Protestants, etc. Private prayers at home would not normally count.

Q. 25 - In general, list two or three examples that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of religious object would be

typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to religious objects relating to one particular religion.

Q. 26 Note that this refers to a religious visit, thus sightseeing at a shrine, temple, church, tomb, etc. without a religious purpose would not count. In general, list two or three examples of holy places that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of holy place would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to holy places relating to one particular religion.

Q. 29 "extremely non-religious" - this does not mean anti-religious or attacking religion, but being without any religious feelings, beliefs, or behaviors.

Q. 30 - see Q. 15E above.

Q. 36 - "Christians" collectively refers to followers of all churches associated with Christianity: Eastern Orthodox, Catholic, Protestant, Baptist, Seventh Day Adventist, etc. Similarly the other terms cover all sects or divisions within each of the listed major religions.

---

## Optionals

Qs. 1 and 2 should be asked in countries with an appreciable number of Evangelical Protestants. They are not general questions to be asked in all countries.

Qs. 3-7,9 are generally applicable for all countries.

Optional Q. 1 - "born-again" - this refers to a specific type of spiritual experience in which people accept Christ as their personal Savior and are "born-again" as a Christian on the path to salvation. If your country has Baptist or Pentecostal sects, find what they use in your language(s) for this. It does not refer to "rebirth" in the sense of reincarnation.

Optional Q. 2 - "Bible" should be used in all countries with predominantly Judeo-Christian heritage. Countries with adherents mostly from other religious traditions might either omit this item or replace "Bible" with the appropriate holy book. For example, a predominately Muslim country could rephrase the item in terms of the Koran. "This does not apply to me." This code is largely for members of religions outside the Judeo-Christian tradition, but we want it to be flexible enough for other respondents to use it, if it seems appropriate to them.

Optional Q. 3 - "turning point" - a time or event in one's life when a change occurred resulting in a gaining of faith, becoming a believer, a

rededication to one's religion or similar.

Q. 6 - See note for Q.36 among compulsory items.

Q. 8A - "Reincarnation - being Reborn in this world again and again"  
This was mistranslated in several countries in 2008. Terms that refer to the resurrection of Christ, the rising or resurrection of the dead in end times, or being born again (see note on Option Q. 1) must be avoided.

Q. 8B - "Nirvana" is a Buddhist concept that refers to the ultimate state transcending pain and desire in which individual consciousness ends.

2018 Religion Questionnaire - Proposed 3/2017

Repeat Items      New Items 4/17/2017#17

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole...

1991, 1998, 2008

Very happy.....	1
Fairly happy.....	2
Not very happy.....	3
Not at all happy....	4
Can't choose.....	8

2. All things considered, how satisfied are you with your family life - completely satisfied, very satisfied, fairly satisfied, neither satisfied nor dissatisfied, fairly dissatisfied, very dissatisfied, completely dissatisfied.

New, but used in ISSP 2002 & 2012 on Family and Gender Roles

Completely satisfied	1
Very satisfied	2
Fairly satisfied	3
Neither satisfied nor dissatisfied	4
Fairly dissatisfied	5
Very dissatisfied	6
Completely dissatisfied	7
Can't Choose	8

3. What about a married person having sexual relations with someone other than his or her husband or wife, is it...

1991, 1998, 2008

Always wrong.....	1
Almost always wrong.....	2
Wrong only sometimes.....	3
Not wrong at all.....	4
Can't choose.....	8

4. And what about sexual relations between two adults of the same sex, is it...

1991, 1998, 2008

Always wrong.....	1
Almost always wrong. ....	2
Wrong only sometimes.....	3
Not wrong at all.....	4
Can't choose.....	8

**Commented [TWS1]:** Chile-I don't see the connection between satisfaction with the family life and the new topics of this questionnaire.

I suggest to rephrase this question in terms of subjective health or life satisfaction if the idea is to measure the relation between religion and an overall assessment of well-being (although I recognize that the question about happiness above captures a bit of that).

**Commented [TWS2]:** France- Interesting but a bit off-topic

**Commented [TWS3]:** Slovakia- We propose to omit this part of question 2. Question used in ISSP 2002 and 2012: All things considered, how satisfied are you with your family life? <response categories to be deleted>

**Commented [TWS4]:** Slovakia- We agree with the Austrian colleagues and support the inclusion of a question on subjective health.

5. Do you personally think it is wrong or not wrong for a woman to have an abortion ...  
 1991, 1998, 2008

	Always Wrong	Almost Always Wrong	Wrong Only Sometimes	Not Wrong at All	Can't Choose
If the family has a very low income and cannot afford any more children...	1	2	3	4	8

**Commented [TWS5]:** Georgia - Q 5 – We think it would be better to substitute the words “wrong” and “not wrong” with more neutral ones in the question. Would not it be better to ask whether a respondent thinks abortion is acceptable in certain cases such as not only the family’s low income but maybe also some issues related to the child (as in the former version) and mother (say, mother’s health or personal issues).

**Commented [TWS6]:** Spain- In these cases there is only one item left of what used to be a multi-item question stemming from the same question text.

Q5. Do you personally think that it is wrong or not wrong for a woman to have an abortion if the family has a very low income and cannot afford more children?

Always wrong..... 1  
 Almost always wrong.... 2  
 Etc.

6. Do you agree or disagree... 1991, 1998, 2008

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
A husband's job is to earn money; a wife's job is to look after the home and family ...	1	2	3	4	5	8

**Commented [TWS7]:** Germany-Design could be adjusted since there is only one item left from the small 2008 battery. We are not sure whether such an adjustment will change the item and the counting of replicates.

**Commented [TWS8R7]:** Slovakia- We agree with the comment made by Germany.

7. How much confidence do you have in ...  
 1991, 1998, 2008

1. Complete confidence
2. A great deal of confidence
3. Some confidence
4. Very little confidence
5. No confidence at all
8. Can't choose

PLEASE CIRCLE A NUMBER

a. [Parliament]..... <use national legislature, e.g. U.S. Congress>	1	2	3	4	5	8
b. Business and industry....	1	2	3	4	5	8
c. Churches and religious organizations.....	1	2	3	4	5	8
d. Courts and the legal system.....	1	2	3	4	5	8
e. Schools and the educational system.....	1	2	3	4	5	8

**Commented [TWS9]:** Germany- Design could be adjusted since there is only one item left from the small 1991 battery. See comment above.

**Commented [TWS10R9]:** Slovakia- We agree with the comment made by Germany.

**Commented [TWS11]:** Chile- The phrase doesn’t sound right, given that there’s only one item now. An adjustment would be ideal only if it doesn’t affect the comparability with previous rounds.

**Commented [TWS12]:** Slovakia- We propose to keep only three items here - including churches and religious organizations - which is sufficient to identify the institutional confidence in different types of institutions.

8]. How much do you agree or disagree with each of the following...

1991, 1998, 2008

- Strongly agree.....1
- Agree.....2
- Neither agree nor disagree... 3
- Disagree..... 4
- Strongly disagree..... 5
- Can't choose..... 8

PLEASE CIRCLE A NUMBER

Religious leaders  
should not try to  
influence how people  
vote in elections... . 1 2 3 4 5 8

9. Please consider the following statements and tell me whether you agree or disagree..

1998, 2008

	Strongly Agree	Agree nor Disagree	Neither Agree	Dis- agree	Strongly Disagree	Can't Choose
--	-------------------	--------------------------	------------------	---------------	----------------------	-----------------

- |  |   |   |   |   |   |   |
|--|---|---|---|---|---|---|
| a. We trust too much in science and not enough in religious faith.....               | 1 | 2 | 3 | 4 | 5 | 8 |
| b. Looking around the world, religions bring more conflict than peace.....           | 1 | 2 | 3 | 4 | 5 | 8 |
| c. People with very strong religious beliefs are often too intolerant of others..... | 1 | 2 | 3 | 4 | 5 | 8 |

10. Do you think that churches and religious organizations in this country have too much power or too little power?

2008

- Far too much power..... 1
- Too much power..... 2
- About the right amount of power... 3
- Too little power..... 4
- Far too little power..... 5
- Can't choose..... 8

**Commented [TWS13]:** Georgia - We think the original version should be kept in order to measure the impact of religious leaders on both the people's and governments' political decisions (currently, there is only one option, while the question says "how much do you agree or disagree with each of the following").

**Commented [TWS14]:** Germany- Design could be adjusted since there is only one item left from the small battery. See comment above.

**Commented [TWS15R14]:** Slovakia- We agree with the comment made by Germany.

**Commented [TWS16]:** Spain- Q6/Q8 The issue just mentioned also applies to Q6 and Q8 but in these questions that ask about agreeing/disagreeing, for some reason, it seems to us better to add "with the following statement/sentence" rather than rephrasing them in the same manner proposed for Q5/Q11

Q8 as it appears in the draft is worded as we propose, though it should be slightly changed because it says "each of the following" and there is only one item.

**Commented [TWS17]:** Georgia-Wha kind of "power" is implied in this question – political, social, or even economic? In addition, what is the measurement of "far too much power" vs. "too much power" or "to little power" vs. "far too little power."

11. People have different religions and different religious views. Would you accept a person from a different religion or with a very different religious view from yours...

2008

1. Definitely accept,
2. Probably accept,
3. Probably not accept,
4. Definitely not accept,
8. Can't Choose

marrying a relative of yours                      1                      2                      3                      4                      8

12. There are some people whose views are considered extreme by the majority. Consider religious extremists, that is people who believe that their religion is the only true faith and all other religions should be considered as enemies. Do you think such people should be allowed to...

2008

PLEASE TICK ONE BOX ON EACH LINE.

	Definitely	Probably	Probably	Definitely	Can't
			Not	Not	Choose
a. Hold public meetings to express their views?	1	2	3	4	8
b. Publish books expressing their views?	1	2	3	4	8

**Commented [TWS18]:** Chile- What is meant by "accept"? The phrase doesn't sound right, given that there's only one item now. An adjustment would be ideal only if it doesn't affect the comparability with previous rounds.

**Commented [TWS19]:** Georgia - Might be more useful to use the Bogardus scale in Q 11 and have a couple of questions both on formal relations such as having a person of different religious views as a member of the political party one supports and on informal relations such as making friends with such a person.

**Commented [TWS20]:** Spain- In these cases there is only one item left of what used to be a multi-item question stemming from the same question text.

Q11. People have different religions and different religious views. Would you accept a person from a different religion or with a very different religious view from yours marrying a relative of yours?

1. Definitely accept..... 1
2. Probably accept..... 2
- Etc.

**Commented [TWS21]:** Germany- Design could be adjusted since there is only one item left from the small battery. See comment above.

**Commented [TWS22R21]:** Slovakia- We agree with the comment made by Germany.

**Commented [TWS23]:** Japan- This question is hard to answer and analyze, since the answer would depend on what religion the respondent has in mind.

13. Please indicate which statement below comes closest to expressing what you believe about God.

**1991, 1998, 2008**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

14. Which best describes your beliefs about God?

**1991, 1998, 2008**

- I don't believe in God now and I never have..... 1
- I don't believe in God now, but I used to..... 2
- I believe in God now, but I didn't used to..... 3
- I believe in God now and I always have..... 4
- Can't choose..... 8

15. Do you believe in

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
a. Life after death <b>1991, 1998, 2008</b>	1	2	3	4	8
b. Heaven..... <b>1991, 1998, 2008</b>	1	2	3	4	8
c. Hell..... <b>1991, 1998, 2008</b>	1	2	3	4	8
d. Religious miracles <b>1991, 1998, 2008</b>	1	2	3	4	8
e. The supernatural powers of deceased ancestors <b>2008</b>	1	2	3	4	8

**Commented [TWS24]:** Slovakia- This item has a very low share of affirmative responses in Slovakia.

16. Do you agree or disagree with the following...

- 1. Strongly agree
- 2. Agree
- 3. Neither agree nor disagree
- 4. Disagree
- 5. Strongly disagree
- 8. Can't choose

PLEASE

CIRCLE A NUMBER

a. There is a God who concerns Himself with every human being personally.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
b. There is little that people can do to change the course of their lives.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
c. To me, life is meaningful only because God exists.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
d. In my opinion, life does not serve any purpose.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
e. Life is only meaningful if you provide the meaning yourself.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
f. I have my own way of connecting with God without churches or religious services.	1	2	3	4	5	8
<b>2008</b>						

**Commented [TWS25]:** Georgia-We wonder whether the statements listed in Q 16 should actually be united in one scale as they measure different things – c, d and e, maybe even b (measuring meaningfulness of life) versus the rest.

17. What was your mother's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

- Protestant..... 1
- Catholic..... 2
- Jewish..... 3
- Orthodox (such as Greek or Russian Orthodox)... 4
- Muslim..... 5
- Other (Please Specify)..... 6
- No religion..... 7
- Don't know..... 8

If Protestant:

What specific denomination was that?

\_\_\_\_\_

<List in Qs. 17-19 should be modified to include all major religions in each country.>

18. What was your father's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

- Protestant..... 1
- Catholic..... 2
- Jewish..... 3
- Orthodox (such as Greek or Russian Orthodox)... 4
- Muslim..... 5
- Other (Please Specify)..... 6
- No religion..... 7
- Don't know..... 8

If Protestant:

What specific denomination was that?

\_\_\_\_\_

Commented [TWS26]: Georgia - Why do Q 17, 18 and 19 list religions in the question itself: "Was it Protestant, Catholic, Jewish, some other religion or no religion"? In the countries where Protestant, Catholic or Jewish religion is not dominant (such as Georgia, Russia, Greece, China, Thailand, etc.) the wording needs to be changed anyway. So for the purpose of convenience, would not it be more useful to ask only the first part of the question: "What religion, if any, were you raised in?" (The same about parents' religious preferences. By the way, I have a question here: "Religious preference" might not be the same as religious affiliation. A respondent might know his/her parents' religious affiliation but not necessarily their religious preferences.)

Commented [TWS27]: Belgium- if Protestant, what specific denomination was that? That question will not make much sense in Belgium as there are very few protestant people. What is the reason to ask more details only when 'Protestant'?

19. What religion, if any, were you raised in? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

1991, 1998, 2008

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

<It is strongly recommended that the item on respondent's religion in the demographics use response categories fully compatible with those above.>

20. When you were a child, how often did your mother attend religious services?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No mother/mother not present..	10
Can't say/Can't remember.....	98

21. When you were a child, how often did your father attend religious services?

1991, 1998, 2008

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No father/father not present..	10
Can't say/Can't remember.....	98

**Commented [TWS28]:** Chile- If intergenerational transmission of a religion and homogamy are topics of interest, maybe the questionnaire can be expanded by including the religious denomination of R's partner (if any) and kids (if any).

**Commented [TWS29]:** Georgia- Q 20 through 24 - there are more than enough response categories and we wonder whether "Nearly every week" makes sense at all, as it invokes the same associations as "every week" plus there is a preceding category "2-3 times a month", which is nearly every week anyway.

22. And what about when you were around 11 or 12, how often did you attend religious services then?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Can't say/Can't remember.....	98

**<It is strongly recommended that the item on respondent's church attendance in the demographics use the same response categories as above.>**

Now thinking about the present...

23. About how often do you pray?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Once a day.....	10
Several times a day.....	11

24. How often do you take part in the activities or organizations of a church or place of worship other than attending services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9

25. For religious reasons do you have in your home a shrine, altar, or a religious object on display such as a (COUNTRY-SPECIFIC LIST icon, retablos, mezuzah, menorah, or crucifix)?

2008

Yes	1
No	2

26. How often do you visit a holy place for religious reasons such as going to [shrine/temple/church/mosque]?

Please do not count attending regular religious services at your usual place of worship, if you have one.

2008

Never	1
Less than once a year	2
About once or twice a year	3
Several times a year	4
About once a month or more	5

27. During the last year, did you make some personal sacrifice as an expression of your faith such as by fasting, following a special diet, or giving up some activity during a holy season such as (Lent or Ramadan) {use examples that are appropriate for religions in your country}? **New, but optional in 2008**

Yes	1
No	2

**Commented [TWS30]:** Japan - This question might be confusing to respondents since it is very similar to ATTEND (Attendance of religious services) in the Background Variables. We suggest changing this variable to a compulsory background question to be asked before ATTEND. In addition, to distinguish this question from ATTEND, we suggest adding a phrase clarifying that weddings and funerals should be included in "religious reasons".

**Commented [NLE31]:** We find the concept of the question quite awkward. If it remains it would be very difficult to translate "personal sacrifice" in a way that would capture the meaning of the question. Possibly some alternative such as "made special effort..."

**Commented [TWS32]:** UK - Need to allow for people who don't belong to a religion (route them out, or answer option) – the premise of the question is that everyone has a faith, and the answer 'no' has a specific meaning in that context (which wouldn't include no faith)

**Commented [TWS33]:** Spain - Since it is not a major change and these do not count as old items, it would be better to use "During the last 12 months" in both of these questions, or even "During the last 12 months, that is since (MONTH, YEAR), ...." as it is done in some questions in the European Social Survey.

There will be respondents who will still make the "shortcut" and think of the last calendar year, but this way the question increases the chances that all respondents in each country will have the same time frame in their minds. Given that some of the "personal sacrifices"/occasions that could increase the chances of reading the Bible, Koran, Torah, etc. (even if not considering worship services) happen at particular times during the year (Christmas, Easter, etc.), it is better to increase the chances that all respondents think of the same time frame.

Both questions, but more particularly Q28, could be measured also using some kind of frequency scale rather than just yes/no

**Commented [TWS34]:** Japan - This question is rather difficult to analyze since the degree of a personal sacrifice (such as painfulness of the sacrifice etc.) may differ depending on religions and/or each individual. There are other key variables measuring devotion to religion, and we suggest moving this item to an optional.

28. Within in the last year, have you read or listened to the reading of any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service? **New**

Yes 1  
No 2

29. Would you describe yourself as ...  
**1991, 1998, 2008**

Extremely religious..... 1  
Very religious..... 2  
Somewhat religious..... 3  
Neither religious nor non-religious..... 4  
Somewhat non-religious..... 5  
Very non-religious..... 6  
Extremely non-religious..... 7  
Can't choose..... 8

30. What best describes you:  
**2008**

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

**Commented [NLE35]:** Keep the wording as in Q. 27

**Commented [TWS36]:** Chile- "During the last year" is used above. Why did it change here? I think a yes/no response adds little info. What does it mean that respondent said yes to this question? Using an intensity scale provides more information (e.g. Never/Once/About once or twice/ Several times/About once a month or more).

**Commented [TWS37]:** Japan - Is there a difference between "During the last year" in Q27 and "Within the last year" in Q28? It might be better if we replace "last year" with "(During) the past 12 months" so that it would be easier for respondents to recall if they read any holy scripture. In addition, is it necessary to exclude "reading during a worship service"?

**Commented [TWS38]:** Germany- see time anchor in 27: "during the last year". We see two different interpretations, the first one goes in direction of a general interest in religion, the second one in direction of religious behavior/ practice. If the latter is intended you might want to specify the holy scripture and rephrase similar to optional item 2. See TN regarding optional 2 on bible.

**Commented [TWS39]:** UK- Is there any extra guidance on which of these to include? Some of these are not very familiar in Britain

**Commented [TWS40]:** Georgia-"Extremely religious" invokes some negative connotations (especially in the context of Q 12). We think it would be better not to use the word "extremely" in this question at all.

**Commented [TWS41]:** Chile- What is meant by "interested"? I have an interest in such topics (I'm writing these comments), but I'm no way a believer, which I think it's the point of this question. Maybe a note could be added explaining that "interest" means "belief".

31. Do you agree or disagree that practicing a religion helps people to...

			Neither			
			Agree		Dis-	Strongly
	Strongly	Agree	nor	Dis-	Strongly	Can't
	Agree		Disagree	agree	Disagree	Choose

a. make friends 1 2 3 4 5 8

2008

b. gain comfort in times of trouble or sorrow 1 2 3 4 5 8

2008

32. Do you agree or disagree with the following statements?

a. Governments should not interfere with any religions' attempts to spread their faith. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

**Commented [TWS42]:** Germany- TN needed on the meaning of government. See TN 2016 (any government elected in power) or is it state? What is meant by "interfere"?

**Commented [TWS43]:** Spain- It is quite vague in the way it's worded. There are examples of how to interfere with what religious extremists should or should not be allowed to do in Q12, on the influence of religion in voting (Q8), and I think those are easier for respondents to answer, while question 32a is quite abstract. Does it refer to the government regulating what religious schools have to teach? Whether religion is to be taught in school?

**Commented [TWS44]:** Belgium - Q32a en Q32b are negatively worded and for some people may be difficult to answer

**Commented [TWS45]:** Chile- What is meant by "interfere"?

**Commented [TWS46]:** Georgia- We agree with the German team's comment that "interfere" needs to be operationalized. It is also important to clarify whether "any religion" means any mainstream religion or various religious groups or denominations, as it might have a significant impact on the responses to this question.

**Commented [TWS47]:** UK- Need to try to avoid the 'negative' if possible – i.e. Using 'not'. A negative statement does not work well with an agree/disagree scale. An alternative could be - 'Religions should be allowed to attempt to spread their faith without government interference'. If you want to avoid such a radical redraft, we think 'any religions' attempts' is grammatically clumsy. An alternative could be 'Governments should not interfere with the attempts of any religion to spread its faith' or similar.

**Commented [TWS48]:** France-"Any attempts" is very large. Can't help but wonder whether it includes illegal attempts such as terrorist attacks?

b. All things considered, people having different religions cannot get along with each other when living close together. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

**Commented [TWS49]:** Chile- In Chile, different religions mean Catholics vs Protestants. In other countries, this means Christians vs Muslims, so on so forth. I'm not sure if this question tries to measure global, national or an specific religious conflict. If the latter is the case, the question should be more specific.

**Commented [TWS50]:** Japan - "Living close together" is rather unclear. Does it mean living in "the neighborhood" "the same city" or "the same community"?

**Commented [TWS51]:** Chile- In my view, a great complement to this question would be something like "how often do you have any contact with people who are of a different religion from you" (Never/Less than once a month/Once a month/Several times a month/ Once a week/Several times a week/Everyday).

Intergroup contact may influence perceptions and prejudices about outgroup members.

**Commented [TWS52]:** Germany-What is meant be different religions? Please clarify. While in Western countries many might think of Muslim vs. Christians, there might also be others thinking of Protestants vs. Catholics (Northern Ireland). If the item is about a possible cleavage between Muslims and Christians then we suggest to specify the wording in this direction. Another idea would be setting the frame for world religions in a bridge

**Commented [TWS53]:** UK- Usually use "belonging to" or "who follow" elsewhere in the module. If stick with "having" it should be changed to "who have"

**Commented [TWS54]:** France- Pretty good indicator for the clash of civilizations

33. In [COUNTRY] do you personally agree or disagree with each of the following...

a. Religion represents the past and not the future. **New**

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

b. Religion is just as relevant to life today as it was in the past. **New**

- Strongly agree 1
- Agree 2
- Neither agree nor disagree 3
- Disagree 4
- Strongly disagree 5
- Can't choose 8

**Commented [NLE55]:** The structure of the question is awkward: In [country] do you personally... We suggest to drop "personally" (as in Q.32) The item should read: "Do you agree or disagree with the following statements" (as in Q. 32) Move "in [country]" to the beginning of item (a) and beginning of item (b)

**Commented [TWS56]:** Germany- This is not standard ISSP wording. What is the reason to add "personally" ?

**Commented [TWS57]:** Chile- Is this question about the country? Or is it about a personal view? The introduction seems to be a bit confusing.

**Commented [TWS58]:** Spain- seem to be measuring very similar things, are both needed? In addition to that, we wonder how "to life" is intended to be understood by respondents? To people's lives?

**Commented [TWS59]:** Belgium-could be a difficult question to answer when there are different religions in one country.

**Commented [TWS60]:** Germany- To whom: individually or for the COUNTRY as a whole? If the latter is intended you might want to slightly change the introduction into "In your country"

**Commented [TWS61]:** France- Past and future of... mankind, environment, politics, economy?

**Commented [TWS62]:** Germany- Relevant in the sense of "important" or "meaningful"? Please add TN Keep a and b as it is, or would be an item battery make more sense?

**Commented [TWS63]:** UK- This is very similar to statement a. What is the rationale for including both? We suggest only asking one of these and we prefer 33b.

34. Does your religion treat men and women equally, treat men better than women, or treat women better than men? **New**

Treats men and women equally	1
Treats men better than women	2
Treats women better than men	3
I don't belong to or follow any religion	4
Can't Choose	8

**Commented [NLE64]:** This appears as a factual question. We propose to add at the beginning "In your opinion, does your religion..."

**Commented [TWS65]:** UK- We suggest moving this code to the top of the answer frame. The question could be a bit jarring for those with no religion but seeing the 'I don't belong to a religion answer' at the top will mean that they quickly see there is a relevant answer for them.

**Commented [TWS66]:** Spain-. Adding "In your opinion, does your religion" would help respondents to answer according to their perception, rather than assess something that otherwise seems to be a factual question.

**Commented [V67]:** Lots of socially desirable answers to be anticipated here.

**Commented [TWS68]:** Japan - A translation note about "your religion" would help. That is, clarifying that "your religion" refers to "the religion that you belong to (believe in)".

**Commented [TWS69]:** Georgia- We wonder what this question actually measures. It sounds quite odd and seems to need different formulation.

**Commented [TWS70]:** Germany-"your religion" supposes that respondent has a religion. There is a category on that but no wording in the question text itself. Bridge is missing: "My religion..."

**Commented [TWS71]:** France- Watch out for the desirability bias since religiosity is intertwined with social identity

**Commented [TWS72]:** Chile- Maybe there is some social desirability bias here.

35. To what extent do you agree or disagree with the following?

Religions are usually a barrier to equality between women and men. **New**

- |                            |   |
|----------------------------|---|
| Strongly agree             | 1 |
| Agree                      | 2 |
| Neither agree nor disagree | 3 |
| Disagree                   | 4 |
| Strongly disagree          | 5 |
| Can't choose               | 8 |

**Commented [TWS73]:** Spain- We are concerned the answers might be influenced by the previous question. It would be a better if the two questions were placed separately (with some questions between the two, even if the DG prefers to have the question about respondent's religion first and the one about religions in general later).

**Commented [V74]:** "Religions are usually" is a vary vague statement. Religions differ greatly on this issue.

**Commented [TWS75]:** Chile- This statement seems to assume that religions have such objective, but inequality between women and men could be an unintended consequence of believing a given religion.

I suggest to change the wording. "Religions usually promote inequality..."

**Commented [NLE76]:** Only one item here so should combine the the two sentences to read: To what extent do you agree or disagree that religions are..."

**Commented [TWS77]:** UK- Is this strong enough? Attitude statements usually work best with a strong statement, otherwise there's room for interpretation of the 'disagree' response. For example, if someone thinks religions are ALWAYS a barrier, how would they respond?

36. How threatening do you consider those belonging to the following religious groups? **New**

Very threatening					1
Somewhat threatening					2
Not very threatening					3
Not at all threatening					4
Can't choose					8
a. Christians	1	2	3	4	8
b. Muslims	1	2	3	4	8
c. Hindus	1	2	3	4	8
d. Buddhists	1	2	3	4	8
e. Jews	1	2	3	4	8
f. Non-believers	1	2	3	4	8

**Commented [TWS78]:** Georgia- threatening" to those belonging to other religions or who?

**Commented [TWS79]:** UK- We are very concerned about fielding this question as it is. It is potentially offensive. What is it trying to measure? Whether people feel personally threatened by individuals of a particular religion? If it stays in the questionnaire we would need to take this to our ethics committee.  
Is this meant to mean physically threatening, or a threat to culture/values/society/? At the moment I think it's the former that is implied.

**Commented [TWS80]:** Chile- In my view, a great complement to this question would be something like "how often do you have any contact with Christians/Muslims/Hindus/Buddhists/Jews/Non-believers" (Never/Less than once a month/Once a month/Several times a month/ Once a week/Several times a week/Everyday) for the same reason I described above.

**Commented [TWS81]:** Germany- Threatening in which sense? We might measure different concepts by different religious groups.

**Commented [V82]:** Something grammatically wrong with this question. Confusing.

**Commented [TWS83]:** Spain- We would prefer to have it worded in a more balanced way ("To what extent do you consider threatening or not those belonging to the following religious groups").

**Commented [TWS84]:** France- Is "How threatening TO YOU DO YOU consider...?" the correct wording? Anyhow, the wording should be specific. Does this item tap personal threat (petty criminality) or social threat (cultural, economic threat...)?

**Commented [TWS85]:** UK- These aren't technically a "religious group" (in the question stem), but I think it should still work in terms of being understood by respondents

**Optionals**

1. Would you say that you have been "born again" or have had a "born again" experience -- that is, a turning point in your life when you committed yourself to Christ?

**1991, 1998, 2008**

Yes.....1  
No.....2

**Commented [TWS86]:** Georgia-. We would substitute optional Q 1 with optional Q3, which sounds more understandable (and also relevant) to wider audiences.

2. Which of these statements comes closest to describing your feelings about the Bible?

**1991, 1998, 2008**

- a. The Bible is the actual word of God and it is to be taken literally, word for word..... 1
- b. The Bible is the inspired word of God but not everything should be taken literally, word for word 2
- c. The Bible is an ancient book of fables, legends, history, and moral precepts recorded by man.... 3
- d. This does not apply to me 4
- e. Can't choose.... 8

**Commented [TWS87]:** Germany-. Why not reframe the question and include also the Koran? Then it's not a replicate question any more but might include more respondents. You have that in your translation notes, but why not include it in the question text? [holy book] Word parallel to 28

3. Has there ever been a turning point in your life when you made a new and personal commitment to religion?

**1991, 1998, 2008; Optional in 2008, previously required**

Yes.....1  
No.....2

**Commented [TWS88]:** Germany-. Very similar to Optional 1 -> could the DG give a recommendation on what optional to prefer since there might be time restrictions in the surveys?

4. Now please think about something different. Please check one box on each line below to show whether you think each statement is true or false.

**1991, 1998, 2008**

	Definitely True	Probably True	Probably False	Definitely False	Can't Choose
a. Good luck charms sometimes do bring good luck.	1	2	3	4	8

**Commented [TWS89]:** Chile-. This is a very interesting battery of items. In some contexts, the advance of securitization has encouraged the adoption of spiritual practices like these ones.  
In my view, these items should be kept in the main questionnaire.

b. Some fortune tellers really can foresee the future....	1	2	3	4	8
c. Some faithhealers do have God-given healing powers....	1	2	3	4	8
d. A person's star sign at birth, or horoscope, can affect the course of their future.....	1	2	3	4	8

5. Suppose a law was passed which conflicted with your religious principles and teachings. Would you...

**1998, 2008**

Definitely follow the law.....	1
Probably follow the law.....	2
Probably follow your religious principles....	3
Definitely follow your religious principles...	4
I have no religious principles.....	5
Can't choose.....	8

6. What is your personal attitude towards members of the following religious groups?

**2008**

1. Very positive,
2. Somewhat positive,
3. Neither positive nor negative,
4. Somewhat negative,
5. Very negative,
8. Can't Choose

a. Christians	1	2	3	4	5	8
b. Muslims	1	2	3	4	5	8
c. Hindus	1	2	3	4	5	8
d. Buddhists	1	2	3	4	5	8
e. Jews	1	2	3	4	5	8
f. Atheists or non-believers	1	2	3	4	5	8

7. Generally speaking, would you say that people can be trusted or that you can't be too careful in dealing with people?

**Compulsory in 1998, 2008**

**Commented [TWS90]:** Chile- This question looks very similar to Q36. I suggest to keep just one. One of the topics is threatening religions, so this item may be dropped. However, I like this one better for two reasons: (1) it gives more information (positive/negative attitudes instead of just one); (2) it can be compared with the previous round.

**Commented [TWS91]:** Germany- last item in 36 reads "non-believers" only. If you want to have the two batteries parallel, then please harmonize.

**Commented [TWS92]:** Slovakia- We think this is closely related to the threatening religions theme. It could be useful to be able to establish global trends in the public "image" of religions. We therefore suggest to repeat this 2008 question and include it as mandatory in 2018.

People can almost always be trusted	1
People can usually be trusted	2
You usually can't be too careful in dealing with people	3
You almost always can't be too careful in dealing with people	4
Can't choose.....	8

8. Do you believe in **Compulsory in 2008**

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
a.Reincarnation - being Reborn in this world again and again	1	2	3	4	8
b.Nirvana	1	2	3	4	8

9. Do you agree or disagree with the following statement?

A country's laws should not be based on any religion. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

**Commented [TWS93]:** UK- Even though this is a repeat question, do we need an explanation for it? I.e. Why does reincarnation have an explanation but not nirvana?

**Commented [TWS94]:** Germany- meaning of "based on" unclear. Does it mean that laws specify religions which are allowed and forbidden, that some religions are privileged (taxation, membership fees, religious education, etc.). Or does it mean that country-specific laws are developed in a specific historical and religious setting?  
Overlap with optional 5 – please give reasons for inclusion.

**Commented [TWS95]:** UK- As mentioned at Q32a, 'negative' statements do not work well when combined with an agree/disagree scale. Alternatives could be 'A country's laws should always be based on a religion' or 'A country's laws should always be based on a religious values'

### Notes on Question Wordings

In the above text "( )" are parenthetical statements that will appear in the version administered to respondents. "[ ]" are used to show where appropriate, country-specific words will be inserted and the punctuations will be removed from the final text. "< >" are special notes or instructions to follow. The punctuations and the statements themselves will be removed from the final text.

Q. 3 - "sexual relations" means "sexual intercourse".

Q. 7 - "confidence" takes on several meanings, but having trust in is the main dimension.

Q 7B - "Business and industry" - refers to large-scale businesses, but don't use an adjective like "big" in the translation.

Q. 10 - "churches and religious organizations" refers to the power of organized or institutional religions collectively. The question is whether overall religious organizations (e.g. the Catholic and Lutheran churches) have too much/too little power.

Qs. Required: 13, 14, 16a, 16c, 16f and Optionals: 2, 4C: "God" refers to a supreme being. The term should refer to an entity rather than a non-sentient force. An encompassing, non-sectarian term is desirable if possible.

Q. 13, response 3 - a "personal God" - a supreme being who cares about and is involved with individuals. This is a view of God in contrast to a deistic outlook.

Q 15E, 30 - "supernatural" refers to beyond the physical world, should conote things of a divine or transcendental nature. Avoid if possible, terms that refer mostly to entities like ghosts, poldergeists, elves, gremlins, etc. not associated with religion.

Qs 17-19 - "preference" refers to the religion that a person favors or identifies with. If a person was born a member of one religion, but then preferred or identified with another religion, this question asks about the latter.

"Religions" refers to major faiths or organized theological systems as opposed to "denominations" which are sub-divisions within a religion. What is important is that these questions distinguish all relevant faiths, religions, denominations, sects, etc. that exist in each country.

Qs. 20-22 - "religious services" generally refers to organized, group worship activities like Muslims going to the mosque on Fridays, Catholic mass, attending church on Sundays for Protestants, etc. Private prayers at home would not normally count.

Q. 25 - In general, list two or three examples that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of religious object would be typical for that religion, a single example would suffice. However, we

want to avoid creating the impression that we are referring only to religious objects relating to one particular religion.

Q. 26 Note that this refers to a religious visit, thus sightseeing at a shrine, temple, church, tomb, etc. without a religious purpose would not count. In general, list two or three examples of holy places that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of holy place would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to holy places relating to one particular religion.

Q. 29 "extremely non-religious" - this does not mean anti-religious or attacking religion, but being without any religious feelings, beliefs, or behaviors.

Q. 30 - see Q. 15E above.

Q. 36 - "Christians" collectively refers to followers of all churches associated with Christianity: Eastern Orthodox, Catholic, Protestant, Baptist, Seventh Day Adventist, etc. Similarly the other terms cover all sects or divisions within each of the listed major religions.

---

#### Optionals

Qs. 1 and 2 should be asked in countries with an appreciable number of Evangelical Protestants. They are not general questions to be asked in all countries.

Qs. 3-7,9 are generally applicable for all countries.

Optional Q. 1 - "born-again" - this refers to a specific type of spiritual experience in which people accept Christ as their personal Savior and are "born-again" as a Christian on the path to salvation. If your country has Baptist or Pentecostal sects, find what they use in your language(s) for this. It does not refer to "rebirth" in the sense of reincarnation.

Optional Q. 2 - "Bible" should be used in all countries with predominantly Judeo-Christian heritage. Countries with adherents mostly from other religious traditions might either omit this item or replace "Bible" with the appropriate holy book. For example, a predominately Muslim country could rephrase the item in terms of the Koran. "This does not apply to me." This code is largely for members of religions outside the Judeo-Christian tradition, but we want it to be flexible enough for other respondents to use it, if it seems appropriate to them.

Optional Q. 3 - "turning point" - a time or event in one's life when a change occurred resulting in a gaining of faith, becoming a believer, a rededication to one's religion or similar.

Q. 6 - See note for Q.36 among compulsory items.

Q. 8A - "Reincarnation - being Reborn in this world again and again"  
This was mistranslated in several countries in 2008. Terms that refer to the resurrection of Christ, the rising or resurrection of the dead in end times, or being born again (see note on Option Q. 1) must be avoided.

Q. 8B - "Nirvana" is a Buddhist concept that refers to the ultimate state transcending pain and desire in which individual consciousness ends.

2018 Religion Questionnaire - Final Draft6/5/2017#18

See Question Notes at the end.

Repeat Items      New Items

Compulsory Items

1. If you were to consider your life in general these days, how happy or unhappy would you say you are, on the whole...

1991, 1998, 2008

Very happy.....	1
Fairly happy.....	2
Not very happy.....	3
Not at all happy....	4
Can't choose.....	8

2. All things considered, how satisfied are you with your relationships with family members?

New

Completely satisfied	1
Very satisfied	2
Fairly satisfied	3
Neither satisfied nor dissatisfied	4
Fairly dissatisfied	5
Very dissatisfied	6
Completely dissatisfied	7
Can't Choose	8

3. Do you think it is wrong or not wrong if a married person has sexual relations with someone other than his or her husband or wife, is it...

1991, 1998, 2008

Always wrong.....	1
Almost always wrong.....	2
Wrong only sometimes.....	3
Not wrong at all.....	4
Can't choose.....	8

4. And what about sexual relations between two adults of the same sex, is it...

1991, 1998, 2008

Always wrong.....	1
Almost always wrong.....	2
Wrong only sometimes... ..	3
Not wrong at all.....	4
Can't choose.....	8

5. Do you personally think it is wrong or not wrong for a woman to have an abortion if the family has a very low income and cannot afford any more children.

**1991, 1998, 2008**

Always Wrong	Almost Always Wrong	Wrong Only Sometimes	Not Wrong at All	Can't Choose
1	2	3	4	8

6. Do you agree or disagree with the following statement? A husband's job is to earn money; a wife's job is to look after the home and family ... **1991, 1998, 2008**

Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
1	2	3	4	5	8

7. How much confidence do you have in ...

**1991, 1998, 2008**

1. Complete confidence
2. A great deal of confidence
3. Some confidence
4. Very little confidence
5. No confidence at all
8. Can't choose

PLEASE CIRCLE A NUMBER

a. [Parliament]..... <use national legislature, e.g. U.S. Congress>	1	2	3	4	5	8
b. Business and industry....	1	2	3	4	5	8
c. Churches and religious organizations.....	1	2	3	4	5	8
d. Courts and the legal system.....	1	2	3	4	5	8
e. Schools and the educational system.....	1	2	3	4	5	8

8. How much do you agree or disagree with the following statement?

Religious leaders should not try to influence how people vote in elections.

**1991, 1998, 2008**

Strongly agree.....1  
 Agree.....2  
 Neither agree nor disagree.... 3  
 Disagree..... 4  
 Strongly disagree..... 5  
 Can't choose..... 8

9. Please consider the following statements and tell me whether you agree or disagree.

**1998, 2008**

	Strongly Agree	Agree	Neither Agree nor Disagree	Dis- agree	Strongly Disagree	Can't Choose
a. We trust too much in science and not enough in religious faith.....	1	2	3	4	5	8
b. Looking around the world, religions bring more conflict than peace.....	1	2	3	4	5	8
c. People with very strong religious beliefs are often too intolerant of others.....	1	2	3	4	5	8



13. Please indicate which statement below comes closest to expressing what you believe about God.

**1991, 1998, 2008**

- I don't believe in God..... 1
- I don't know whether there is a God and I don't believe there is any way to find out..... 2
- I don't believe in a personal God, but I do believe in a Higher Power of some kind..... 3
- I find myself believing in God some of the time, but not at others..... 4
- While I have doubts, I feel that I do believe in God..... 5
- I know God really exists and I have no doubts about it..... 6

14. Which best describes your beliefs about God?

**1991, 1998, 2008**

- I don't believe in God now and I never have..... 1
- I don't believe in God now, but I used to..... 2
- I believe in God now, but I didn't used to..... 3
- I believe in God now and I always have..... 4
- Can't choose..... 8

15. Do you believe in

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
a. Life after death.	1	2	3	4	8
<b>1991, 1998, 2008</b>					
b. Heaven.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
c. Hell.....	1	2	3	4	8
<b>1991, 1998, 2008</b>					
d. Religious miracles	1	2	3	4	8
<b>1991, 1998, 2008</b>					
e. The supernatural powers of deceased ancestors	1	2	3	4	8
<b>2008</b>					

16. Do you agree or disagree with the following?

- 1. Strongly agree
- 2. Agree
- 3. Neither agree nor disagree
- 4. Disagree
- 5. Strongly disagree
- 8. Can't choose

PLEASE CIRCLE A NUMBER

a. There is a God who concerns Himself with every human being personally.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
b. There is little that people can do to change the course of their lives.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
c. To me, life is meaningful only because God exists.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
d. In my opinion, life does not serve any purpose.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
e. Life is only meaningful if you provide the meaning yourself.....	1	2	3	4	5	8
<b>1991, 1998, 2008</b>						
f. I have my own way of connecting with God without churches or religious services.	1	2	3	4	5	8
<b>2008</b>						

17. In your opinion, does your religion treat men and women equally, treat men better than women, or treat women better than men? **New**

I don't belong to or follow any religion	1
Treats men and women equally	2
Treats men better than women	3
Treats women better than men	4
Can't choose	8

18. What was your mother's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	
_____	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

---

**<This is an example only. Use a formulation that is appropriate for your country, such as religious affiliation, belonging, following, etc. List in Qs. 18-20 should be modified to include all major religions in each country. It is strongly recommended that Qs. 18-20 use response categories that are fully compatible with the item on respondent's religion in the demographics.>**

19. What was your father's religious preference when you were a child? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	
_____	6
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

---

20. What religion, if any, were you raised in? Was it Protestant, Catholic, Jewish, some other religion, or no religion?

**1991, 1998, 2008**

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox)...	4
Muslim.....	5
Other (Please Specify)	6
<hr/>	
No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

21. When you were a child, how often did your mother attend religious services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No mother/mother not present..	10
Can't say/Can't remember.....	98

22. When you were a child, how often did your father attend religious services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
No father/father not present..	10
Can't say/Can't remember.....	98

23. And what about when you were around 11 or 12, how often did you attend religious services then?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Can't say/Can't remember.....	98

**<It is strongly recommended that the item on respondent's church attendance in the demographics use the same response categories as above.>**

Now thinking about the present...

24. About how often do you pray?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9
Once a day.....	10
Several times a day.....	11

25. How often do you take part in the activities or organizations of a church or place of worship other than attending services?

**1991, 1998, 2008**

Never.....	1
Less than once a year.....	2
About once or twice a year....	3
Several times a year.....	4
About once a month.....	5
2-3 times a month.....	6
Nearly every week.....	7
Every week.....	8
Several times a week.....	9

26. During the last 12 months, have you read or listened to the reading of any holy scripture such as the Bible, Buddhist sutra, Koran, Sruti, Torah, or other religious scripture, not counting any reading that happened during a worship service? **New**

Yes	1
No	2

27. For religious reasons do you have in your home a shrine, altar, or a religious object on display such as a (COUNTRY-SPECIFIC LIST icon, retablo, mezuzah, menorah, or crucifix)?

**2008**

Yes	1
No	2

28. How often do you visit a holy place for religious reasons such as going to [shrine/temple/church/mosque]?  
Please do not count attending regular religious services at your usual place of worship, if you have one.

**2008**

Never	1
Less than once a year	2
About once or twice a year	3
Several times a year	4
About once a month or more	5

29. Would you describe yourself as ...

**1991, 1998, 2008**

Extremely religious.....	1
Very religious.....	2
Somewhat religious.....	3
Neither religious nor non-religious.....	4
Somewhat non-religious.....	5
Very non-religious.....	6
Extremely non-religious.....	7
Can't choose.....	8

30. What best describes you:

**2008**

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural. 1

I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural. 2

I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural. 3

I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural. 4

Can't choose 8

31. Do you agree or disagree that practicing a religion helps people to...

	Strongly Agree	Agree	Neither Agree nor Disagree	Dis- agree	Strongly Disagree	Can't Choose
a. make friends?	1	2	3	4	5	8

**2008**

b. gain comfort in times of trouble or sorrow?	1	2	3	4	5	8
---	---	---	---	---	---	---

**2008**

32. Do you agree or disagree with the following statement?

Religions are usually a barrier to equality between women and men.

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree
8. Can't choose

33. Do you agree or disagree with the following statements?

a. Governments should not interfere with the attempts of any religion to spread its faith. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

b. All things considered, people belonging to different religions cannot get along with each other when living close together. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

34. Do you agree or disagree with each of the following?

a. In [COUNTRY], religion represents the past and not the future.

**New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

b. In [COUNTRY], religion is just as relevant to life today as it was in the past. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

35. What is your personal attitude towards members of the following religious groups?

**New, but an optional in 2008**

1. Very positive,
2. Somewhat positive,
3. Neither positive nor negative,
4. Somewhat negative,
5. Very negative,
8. Can't choose

a. Christians	1	2	3	4	5	8
b. Muslims	1	2	3	4	5	8
c. Hindus	1	2	3	4	5	8
d. Buddhists	1	2	3	4	5	8
e. Jews	1	2	3	4	5	8
f. Atheists or non-believers	1	2	3	4	5	8

**Compulsory Background Variable:**

In general, would you say your health is...

Excellent.....	1
Very good.....	2
Good.....	3
Fair.....	4
Poor.....	5
Can't choose.....	8

**Optional Items**

1. Would you say that you have been "born again" or have had a "born again" experience -- that is, a turning point in your life when you committed yourself to Christ?

**1991, 1998, 2008**

Yes.....1  
No.....2

2. Which of these statements comes closest to describing your feelings about the Bible?

**1991, 1998, 2008**

- a. The Bible is the actual word of God and it is to be taken literally, word for word..... 1
- b. The Bible is the inspired word of God but not everything should be taken literally, word for word 2
- c. The Bible is an ancient book of fables, legends, history, and moral precepts recorded by man..... 3
- d. This does not apply to me 4
- e. Can't choose..... 8

3. Has there ever been a turning point in your life when you made a new and personal commitment to religion?

**1991, 1998, 2008; Optional in 2008, previously required**

Yes.....1  
No.....2

4. Now please think about something different. Please check one box on each line below to show whether you think each statement is true or false.

**1991, 1998, 2008**

	Definitely True	Probably True	Probably False	Definitely False	Can't Choose
a. Good luck charms sometimes do bring good luck.	1	2	3	4	8

- b. Some fortune tellers really can foresee the future..... 1 2 3 4 8
- c. Some faith healers do have God-given healing powers..... 1 2 3 4 8
- d. A person's star sign at birth, or horoscope, can affect the course of their future..... 1 2 3 4 8
5. Suppose a law was passed which conflicted with your religious principles and teachings. Would you...

**1998, 2008**

- Definitely follow the law..... 1
- Probably follow the law..... 2
- Probably follow your religious principles..... 3
- Definitely follow your religious principles... 4
- I have no religious principles..... 5
- Can't choose..... 8

6. Do you consider those belonging to the following groups as threatening or not threatening?

**New**

- Very threatening 1
- Somewhat threatening 2
- Not very threatening 3
- Not at all threatening 4
- Can't choose 8
- a. Christians 1 2 3 4 8
- b. Muslims 1 2 3 4 8
- c. Hindus 1 2 3 4 8
- d. Buddhists 1 2 3 4 8
- e. Jews 1 2 3 4 8
- f. Non-believers 1 2 3 4 8

7. Generally speaking, would you say that people can be trusted or that you can't be too careful in dealing with people?

**Compulsory in 1998, 2008**

People can almost always be trusted	1
People can usually be trusted	2
You usually can't be too careful in dealing with people	3
You almost always can't be too careful in dealing with people	4
Can't choose	8

8. Do you believe in **Compulsory in 2008**

	Yes, Definitely	Yes, Probably	No, Probably Not	No, Definitely Not	Can't Choose
a. Reincarnation - being Reborn in this world again and again	1	2	3	4	8
b. Nirvana	1	2	3	4	8

9. Do you agree or disagree with the following statement?

A country's laws should not be based on any religion. **New**

Strongly agree	1
Agree	2
Neither agree nor disagree	3
Disagree	4
Strongly disagree	5
Can't choose	8

### Notes on Question Wordings

In the above text "( )" are parenthetical statements that will appear in the version administered to respondents. "[ ]" are used to show where appropriate, country-specific words will be inserted and the punctuations will be removed from the final text. "< >" are special notes or instructions to follow. The punctuations and the statements themselves will be removed from the final text.

Q. 2 - "Family members" includes both nuclear and extended relations.

Q. 3 - "sexual relations" means "sexual intercourse".

Q. 7 - "confidence" takes on several meanings, but having trust in is the main dimension.

Q. 7B - "Business and industry" - refers to large-scale businesses, but don't use an adjective like "big" in the translation.

Q. 7C - "Churches" can be substituted with a functional equivalent (one or more).

Q. 8 - "Religious leaders" include clergy and other religious leaders at both the local level and higher.

Q. 10 - "churches and religious organizations" refers to the power of organized or institutional religions collectively. The question is whether overall religious organizations (e.g. the Catholic and Lutheran churches) have too much/too little power.  
"Churches" can be substituted with a functional equivalent.

Q. 12B - "Social media" refers to such things as Facebook, Twitter, WhatsApp, Instagram, YouTube etc. If a respondent asks what "social media" is, these may be given as examples.

Qs. Required: 13, 14, 16a, 16c, 16f and Optionals: 2, 4C: "God" refers to a supreme being. The term should refer to an entity rather than a non-sentient force. An encompassing, non-sectarian term is desirable if possible.

Q. 13, response 3 - a "personal God" - a supreme being who cares about and is involved with individuals. This is a view of God in contrast to a deistic outlook.

Q. 15E, 30 - "supernatural" refers to beyond the physical world, should connote things of a divine or transcendental nature. Avoid if possible, terms that refer mostly to entities like ghosts, poltergeists, elves, gremlins, etc. not associated with religion.

Q. 16F - "Churches" can be substituted with a functional equivalent.

Qs 18-20 - "preference" refers to the religion that a person favors or identifies with. If a person was born a member of one religion, but then

preferred or identified with another religion, this question asks about the latter.

"Religions" refers to major faiths or organized theological systems as opposed to "denominations" which are sub-divisions within a religion. What is important is that these questions distinguish all relevant faiths, religions, denominations, sects, etc. that exist in each country.

Qs. 21-23 - "religious services" generally refers to organized, group worship activities like Muslims going to the mosque on Fridays, Catholic mass, attending church on Sundays for Protestants, etc. Private prayers at home would not normally count.

Q. 25 - "Church" can be substituted with a functional equivalent.

Q. 27 - In general, list two or three examples that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of religious object would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to religious objects relating to one particular religion.

Q. 28 Note that this refers to a religious visit, thus sightseeing at a shrine, temple, church, tomb, etc. without a religious purpose would not count. In general, list two or three examples of holy places that would be appropriate for the two or three largest religions in your country. If the country is religiously homogenous and only one type of holy place would be typical for that religion, a single example would suffice. However, we want to avoid creating the impression that we are referring only to holy places relating to one particular religion.

Q. 29 "extremely non-religious" - this does not mean anti-religious or attacking religion, but being without any religious feelings, beliefs, or behaviors.

"Extremely" should be translated to avoid a negative connotation and not to imply religious extremism.

Q. 30 - see Q. 15E above.

Q. 33A - "Interfere" means to take a measure to hinder, obstruct; "government" means the institutions of the state, not the party in power.

Q. 33B - "Living close together" refers to having a neighbor or living in the same small community.

Q. 34A - "represents" means stands for, is part of, is emblematic of

Q. 35 - "Christians" collectively refers to followers of all churches associated with Christianity: Eastern Orthodox, Catholic, Protestant, Baptist, Seventh Day Adventist, etc. Similarly the other terms cover all sects or divisions within each of the listed major religions.

---

## Optionals

Optional Qs. 1 and 2 should be asked in countries with an appreciable number of Evangelical Protestants. They are not general questions to be asked in all countries.

Optional Qs. 3-7,9 are generally applicable for all countries.

Optional Q. 1 - "born-again" - this refers to a specific type of spiritual experience in which people accept Christ as their personal Savior and are "born-again" as a Christian on the path to salvation. If your country has Baptist or Pentecostal sects, find what they use in your language(s) for this. It does not refer to "rebirth" in the sense of reincarnation.

Optional Q. 2 - "Bible" should be used in all countries with predominantly Judeo-Christian heritage. Countries with adherents mostly from other religious traditions might either omit this item or replace "Bible" with the appropriate holy book. For example, a predominately Muslim country could rephrase the item in terms of the Koran. "This does not apply to me." This code is largely for members of religions outside the Judeo-Christian tradition, but we want it to be flexible enough for other respondents to use it, if it seems appropriate to them.

Optional Q. 3 - "turning point" - a time or event in one's life when a change occurred resulting in a gaining of faith, becoming a believer, a rededication to one's religion or similar.

Optional Q. 6 - See note for Q.35 among compulsory items.  
"Non-believers" refers to individuals without any religious belief  
"Jews" refers to the followers of Jewish faith.

Optional Q. 8A - "Reincarnation - being Reborn in this world again and again"  
This was mistranslated in several countries in 2008. Terms that refer to the resurrection of Christ, the rising or resurrection of the dead in end times, or being born again (see note on Option Q. 1) must be avoided.

Optional Q. 8B - "Nirvana" is a Buddhist concept that refers to the ultimate state transcending pain and desire in which individual consciousness ends.

From: Tom W. Smith#19  
Sent: Thursday, November 30, 2017 7:23 AM  
To: ISSP secretariat (issp.sec@gmail.com); 'Scholz, Evi'  
Cc: 'Wolf, Christof'  
Subject: ISSP Religion

The Swedes asked if this is supposed to refer to governments across countries. I informed them it was not meant to refer to countries in general, but to a respondent's own country. The issue came up in Sweden because it has a unitary government and the plural doesn't really apply.

I might also add that it is also not meant to refer to the British use of "government" to mean the ruling party, but rather to the "state" (but not in the American meaning of "state.")

Governments should not interfere with the attempts of any religion to spread its faith.

Tom W. Smith  
NORC at the University of Chicago  
1155 East 60th St.  
Chicago, IL 60637  
mailto:Smitht@norc.uchicago.edu

## Module Questions and Optional Questions in ISSP 1991, 1998 and 2008

Question	1991	1998	2008
How happy or unhappy	V4	V4	V6
Gov resp: if want job, provide job	V5	V5	
Gov resp:reduce incm dif rich+poor	V6	V6	
Criminals shd be given stiffer sent	V7		
Convicted of murder=death penalty	V8		
Sexual relations before marriage	V9	V7	V7
Sexual relations with someone other than spouse	V10	V8	V8
Sexual relations between two adults of the same sex	V11	V9	V9
Law shd let if serious defect baby?	V12	V10	
Law shd let very low income family?	V13	V11	
Opinion: Abortion if defect in the baby	V14		V10
Opinion: Abortion if family has very low income	V15		V11
Husband earn money, wifes job is family	V16	V12	V12
Family life suffer if wom.works ft?	V17	V13	
Couple together without get married?		V14	
Couple together before marriage?		V15	
Taxpayer not report income less tax	V18	V16	
Incorrect info to get govt benefits	V19	V17	
People take advantage or try to be fair?		V18	
People can be trusted		V19	V13
Confidence in parliament	V20	V20	V14
Confidence in business and industry	V21	V21	V15
Confidence in the Civil Service?	V22		
Confidence in churches and religious organizations	V23	V22	V16
Confidence in courts and legal system	V24	V23	V17
Confidence in schools and educational system	V25	V24	V18
Not believe in God=unfit public offc	V26		
Moved from one place to another			V19
Religious leaders should not influence vote	V27	V25	V20
Better if believers held public offc	V28		
Religious leaders should not influence government	V29	V26	V21
Modern science does more harm than good		V27	V22
Too much trust in science		V28	V23
Religions bring conflict		V29	V24
Religious people too intolerant		V30	V25
R's country better w less re. influence		V31	
Volunteer work: political activities		V32	
Volunteer work: charitable activities		V33	
Volunteer work: religious activities		V34	
Any other kind of volunteer work		V35	

Do church+rel.org.have too mch power	V30	V36	
Power of churches and religious organizations			V26
Equal rights for religious groups			V27
Respect all religions			V28
Accept person from different religion: Marrying a relative			V29
Accept person from different religion: Candidate of a political party			V30
Religious extremists: Hold public meetings			V31
Religious extremists: Publish books			V32
Closest to Rs belief about God	V31	V37	V33
How close do you feel to God,mostly?	V32	V38	
Best describes beliefs about God	V33		V34
Belief in life after death	V34	V39	V35
Belief in devil	V35		
Belief in heaven	V36	V40	V36
Belief in hell	V37	V41	V37
Belief in religious miracles	V38	V42	V38
Belief in reincarnation			V39
Belief in Nirvana			V40
Belief in supernatural powers of deceased ancestors			V41
Closest to Rs feelings about Bible?	V39	V43	O71
God concerns Himself with human beings	V40	V44	V42
People can do little to change life	V41	V45	V43
Life meaningful because God exists	V42	V46	V44
Life does not serve any purpose	V43	V47	V45
Course of our lives decided by God?	V44		
Life meaningful, provide meaning yourself	V45	V48	V46
Own way of connecting with God	V46		V47
We each make our own fate?	V47	V49	
How often R felt in touch with dead	V48		
R often felt close to spirit force?	V49		
Turning point R made new relig.comm?	V50	V50	O72
Mothers religion	V51	V51	V48
Fathers religion	V52	V52	V50
Religion respondent raised in	V53	V53	V52
Spouse religion		V54	V54
R child, mother attend church	V54	V55	V56
R child, father attend church	V55	V56	V57
R age 11-12, R attend church	V56	V57	V58
How often R pray	V57	V58	V59
Take part in church activities	V58	V59	V60
Shrine, altar in Rs home			V61
Visit holy place			V62
R describes self as religious	V59	V60	V63

Closest to Rs own views		V61	V65
Rights of R's close friend		V62	
R's decision in this situation		V63	
Should be daily prayers in schools?	V60		
Right+wrong shd be based on God law	V61		
Right+wrong shd be decided society?	V62		
Right+wrong matter of personal consc	V63		
Ban books+films attacking religions?	V64		
R often attend religious services?	D65		
Good luck charms do bring good luck	O66	O69	O78
Fortune tellers can foresee future?	O67	O70	O79
Faith healers have God-given powers	O68	O71	O80
Horoscope affect course of future?	O69	O72	O81
R had a "born again" experience?	O70	O64	O70
Picture of God: mother - father	O71	O65	O74
Picture of God: master - spouse	O72	O66	O75
Picture of God: judge - lover	O73	O67	O76
Picture of God: friend - king	O74	O68	O77
World image: much evil vs. much good	O75	O73	
World image: Man is good vs. corrupt	O76	O74	
Law conflicts with religious principles		O75	O82
Best describes R			V64
Religion helps people: Find inner peace			V66
Religion helps people: Make friends			V67
Religion helps people: Gain comfort			V68
Religion helps people: Meet right kind of people			V69
Personal sacrifice as expression of faith			O73
Personal attitude towards Christians			O83
Personal attitude towards Muslims			O84
Personal attitude towards Hindus			O85
Personal attitude towards Buddhists			O86
Personal attitude towards Jews			O87
Personal attitude towards Atheists or non-believers			O88

**Optional variables are denoted by "O" in variable names.**

**"D" is a demographic.**

**All actual variable names start with "V" in the data.**

### **Number of Required/ Optional Questions in ISSP 1991, 1998 and 2008**

	1991	1998	2008
Required questions	61	60	60
Optional questions	11	12	19

**Countries participating in ISSP 1991, 1998 and 2008 with sample sizes**

	1991	1998	2008
AU-Australia	2203	1310	1718
AT-Austria	984	1002	1020
BE-FLA-Belgium/Flanders			1263
BG-Bulgaria		1102	
CA-Canada		974	
CL-Chile		1503	1505
TW-Taiwan			1927
HR-Croatia			1201
CY-Cyprus		1000	1000
CZ-Czech Republic		1224	1512
DK-Denmark		1114	2004
DO-Dominican Republic			2086
FI-Finland			1136
FR-France		1133	2454
DE-W-Germany-West	1346	1000	1182
DE-E-Germany-East	1486	1006	524
HU-Hungary	1000	1000	1010
IE-Ireland	1005	1010	2049
IL-Israel (Jews+Arab)	991	1208	1193
IT-Italy	983	1008	1078
JP-Japan		1368	1200
KR-South Korea			1508
LV-Latvia		1200	1069
MX-Mexico			1471
NL-Netherlands	1635	2020	1951
NZ-New Zealand	1070	998	1027
NO-Norway	1506	1532	1072
PH-Philippines	1200	1200	1200
PL-Poland	1063	1147	1263
PT-Portugal		1201	1000
RU-Russia	2964	1703	1015
SK-Slovak Republic		1284	1138
SI-Slovenia	2080	1006	1065
ZA-South Africa			3292
ES-Spain		2488	2373
SE-Sweden		1189	1235
CH-Switzerland		1204	1229
TR-Turkey			1453
GB-Great Britain	1257	804	1986
NIRL-Northern Ireland	838	812	1089

UA - Ukraine			2036
US-United States	1359	1284	1365
UY-Uruguay			1010
VE-Venezuela			1077
ID-Indonesia			2000
KE-Kenya			1502
LK-Sri Lanka			1676
TZ-Tanzania			1519
<b>TOTAL</b>	<b>24970</b>	<b>39034</b>	<b>66683</b>

**Derived variables for religious denomination in ISSP 1991, 1998 and 2008**

Question	1991	1998	2008
Mothers religion: religgrp (derived from Q20)			V49
Fathers religion: religgrp (derived from Q21)			V51
Religion respondent raised in: religgrp (derived from Q22)			V53
Spouse religion: religgrp (derived from Q23)			V55