

# Religious vs Secular Child Outcomes Bibliography

The Religious vs. Secular Child Outcomes Bibliography provides a representative bibliography of studies that compare child outcomes for, *inter alia*, religious and secular children.

The Bibliography is divided into the following three parts:

- I. Types of Child Outcomes: a summary of studies that find positive, negative, or no correlations between religious affiliation/religiosity (as compared with no affiliation or lower religiosity) and various child outcomes. The child outcomes are divided into the following ten categories: social competence; emotional competence; mental health and internalizing behaviours; avoidance of risk and externalizing behaviours, educational and cognitive achievement; physical health; wealth; prosocial behaviour (political, community service); moral competence; and spiritual development;
- II. Causes of Child Outcomes: a summary of reasons for the positive or negative correlations in Part I, as provided in the published studies. The causes fall into four categories: effect of social structure and networks provided by religion; effect of religious families; effect of religious beliefs and values; effect of religious skills;
- III. Annotated Bibliography: a bibliography of the studies categorised in Parts I and II. The annotated bibliography provides the abstract (where available) or a summary of each study, together with a summary of its data sources, relevant country/countries, study subjects, variables, and the main academic discipline under which the study was undertaken.

The published studies of child outcomes are dominated by data from the United States. With exceptions for certain segments of the population, US-based studies show a largely consistent positive correlation between religious affiliation/religiosity and all of the ten categories of child outcomes. The major exception is for conservative Evangelicalism or Fundamentalism in the US, including Pentecostalism, and for associated authoritarian parenting styles, and styles of religiosity which emphasise personal guilt and sin. Here negative correlations have been consistently found for internalizing behaviours (Carpenter, Laney, and Mezulis 2011; Dew et al. 2008; King and Roeser 2009; Pearce et al 2003), externalizing behaviours (Bornstein et al 2017; Regnerus 2003b), educational achievement (Weyand, O’Laughlin & Bennett 2013; Sherkat 2010; Massengill 2008; and see more below), wealth (Keister 2008), and pro-social behaviour (Francis, Croft, and Pyke 2012; Duriez et al 2009). Conversely, studies which separate out atheists/agnostics from the non-affiliated (“nones”) have found significantly higher levels of educational achievement compared with the levels for the religiously affiliated (Keysar 2015; Lewis 2015; Massengill 2014).

The studies also identify two major (interrelated) causes of positive child outcomes in the US: religion’s provision of social structure and networks, and a range of positive child-rearing practices of religious families (see Part II below). Religious beliefs, values, and skills also play some part, but comparison of religious versus non-religious group membership indicates that similar levels of positive child outcomes may be equally attained within certain secular groups (Galen, Sharp & McNulty 2015).

While the results from studies within more secular countries are limited, the importance of social networks and familial practices on child outcomes may indicate that the US findings are a result of the benefits of membership in a hegemonic religion (which is not the case in the more secular

countries). This difference would account for the manner in which child outcomes are mediated primarily by religious networks and families, both in the US and in other countries. Although studies of more secular countries are limited, and firm conclusions cannot be reached, they do not record the same degree of correlation between religious affiliation and child outcomes where religion is not hegemonic. For example, perceived life-satisfaction and self-esteem are either much less or not correlated with religiosity in countries or regions with low levels of religiosity: Germany (Sabatier et al 2011; Francis, Ziebertz & Lewis 2003); Austria (Wenger 2011); Northern England (Lewis, Maltby, and Burkinshaw 2000). In addition, there is no correlation between religiosity and incidences of depression in Australia (Wender 2011) or the religiously diverse Singapore (Sim and Yow 2011). Further, religious affiliation is negatively associated with educational achievement in Australia, Canada, and the United Kingdom (Lewis 2015).

Significant further attention is required to understand the dynamics of religion and child outcomes in non-US and more secular countries. Studies to date have demonstrated a clear link between family and wider religious networks, on the one hand, and child outcomes, on the other. But differentials remain in respect of the effect of family/religious networks on child outcomes, between the United States and more secular countries, and (within the United States) between mainstream Christians and conservative Evangelicals. What is required, therefore, is a much more precise examination of the various ways in which family and wider religious networks operate to provide positive (and negative) child outcomes for the religiously affiliated.

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# Part 1: Types of Child Outcomes

## *1. Social competence*

- Positive correlation of religiosity and social competence: Bartkowski, Xu, and Levin 2008; Markstrom 1999; Mosher and Handal 1997

### *1a. Friendship-building and support*

- Positive correlation of religiosity and friendships/support: Varon and Riley 1999

## *2. Emotional competence*

### *2a. Happiness, satisfaction*

- Positive correlation of religiosity and happiness/satisfaction: Tekke, Francis, and Mandy 2018 (small in Malaysia); Francis and Fisher 2014; Francis et al 2014 (small correlation); Kim et al 2013; Sabatier et al 2011 (France, Germany, Poland, US; small in countries with low overall religiosity); Abdel-Kahlek 2007 (Muslim boys only); French & Joseph 1999; Francis, Jones, & Wilcox, 2000; Francis et al 2000 (small correlation); Varon and Riley 1999; Robbins and Francis 1996
- No correlation between religiosity and happiness: Wenger 2011 (Austria); Francis, Ziebertz & Lewis 2003 (Germany); Lewis 2002, 1997 (Northern Ireland); Lewis, Maltby, and Burkinshaw 2000 (Northern England)

### *2b. Self-esteem*

- Positive correlation of religiosity and self-esteem: Sim and Yow 2011 (young adolescents, not older adolescents; Singapore); Cotton et al 2006; Donahue and Benson 1995; Batson, Schoenrade, and Ventis 1993; Benson 1987; Bergin 1983; Smith, Weigert, and Thomas 1979

### *2c. Self-regulation (organization, health habits)*

- Positive correlation of religiosity and health habits: Rew and Wong 2006; Wallace and Forman 1998; Varon and Riley 1999

### *2d. Resilience to/coping with trauma, grief, stress, anxiety, and abuse*

- Positive correlation of religiosity and resilience/coping: Sinha, Cnaan, & Gelles 2007; Maddi et al 2006; Eliassen, Henry, and Lloyd 2005 (for girls only); Park 2005; Pargament et al 2005; Ano & Vasconcelles 2005; Frydenberg et al 2003; Davis et al 2003; Harris, Schoneman and Carrera 2002; Batten and Oltjenbruns 1999; Chandy, Blum and Resnick 1996; Balk 1991
- Positive correlation of religious causation beliefs and resilience/coping: Shortz & Worthington 1994
- Negative correlation of religious coping emphasising self-blame and resilience/coping: Van Dyke et al 2009; Benore, Pergament & Pendleton 2008; Pargament et al 2005; Ano

& Vasconcelles 2005

- No relation: Storch, Storch, and Adams 2002

### ***3. Mental health and internalizing behaviours***

- Positive correlation of religiosity and dealing with/avoidance of depression: Barton et al 2014; Carpenter, Laney, and Mezulis 2011 (only marginal support); Maddi et al 2006; Wong et al 2006 (stronger for boys); Harker 2001; Wright, Frost, and Wisecarver 1993; Koteskey, Little, and Matthews 1991; Bergin 1983
- Positive correlation of religious support structures and dealing with depression: Carleton et al 2008; Maddi et al 2006; Pearce, Little, and Perez 2003; Wright, Frost, and Wisecarver 1993
- Positive correlation of religiosity and avoidance of suicide measures: Dew et al 2008; Jamieson and Romer 2008; Garrouthe et al 2003; Pearce, Little, and Perez 2003; Garrouthea et al 2003; Greening and Stoppelbein 2002; Borowsky, Ireland, and Resnick 2001 (for boys, not girls); Rew et al 2001; Watt and Sharp 2001 (for girls, not boys); Abdel-Kahlek 2007 (Muslim boys only); Donahue and Benson 1995
- Negative correlation of fundamentalist religiosity and dealing with depression: Carpenter, Laney, and Mezulis 2011 (for conservative-evangelical, Pentecostal responses); Abdel-Kahlek 2007 (Muslim Kuwaiti girls)
- Negative correlation of types of religion which emphasise guilt, sinfulness, or that are highly critical and dealing with depression: Dew et al. 2008; King and Roeser 2009; Pearce et al 2003
- Negative correlation of religiosity and avoidance of suicide measures where facing religious persecution: Zhang and Jin 1996
- Negative correlation of high parental religiosity but low adolescent religiosity and avoidance of internalizing behaviours: Kim-Spoon, Longo, & McCullough 2012
- No correlation of religiosity and incidences of depression in more secularized or religiously diverse countries: Wender 2011 (Australia); Sim and Yow 2011 (Singapore)

### ***4. Avoidance of risk and externalizing behaviours (drugs, alcohol, sex, crime, truancy, violence)***

- Positive correlation of religiosity and avoidance of risk behaviour: Moulin-Stožek et al 2018 (Peru, El Salvador); Laird et al 2011; Meltzer et al. 2011; King and Roeser 2009; Adamczyk 2009; Dew et al 2008; Wallace and Forman 1998; Bartkowski, Xu, and Levin 2008; Ritt-Olson 2004; Lee and Bartkowski 2004 (in rural not urban communities); Pearce et al 2003; Martin, Kirkcaldy and Siefen 2003 (some mixed results, Germany); Smith and Faris 2002; Hodge, Cardenas and Montoya 2001; Baier and Wright 2001; Johnson et al 2001; Johnson et al 2000; Holder et al 2000; Miller and Gur 2000; Gunnoe, Hetherington & Reiss 1999; Bankston and Zhou 1996; Donahue and Benson 1995; Sussman et al 1993
- Positive correlation of parental religiosity and avoidance of risk behaviour: Regnerus 2003b; Smith 2003a

- Negative correlation of high parental religiosity but low adolescent religiosity and avoidance of risk behaviour: Kim-Spoon, Longo, & McCullough 2012
- Positive correlation of authoritative (not authoritarian) parenting and avoidance of risk: Gunnoe, Hetherington & Reiss 1999
- Negative correlation of authoritarian parental religiosity and avoidance of risk behaviour: Bornstein et al 2017
- Negative correlation of conservative evangelicalism and risk behaviour: Regnerus 2003b
- Negative correlation of religiosity and avoidance of risk behaviour (aggression, poor anger control, hyperactivity): Schottenbauer et al 2007 (very small correlation)
- Negative correlation of religiosity and birth control use: Meier 2003

## ***5. Educational and cognitive achievement***

- Positive correlation of religious affiliation with educational achievement (compared with no affiliation or ‘nones’): Schwadel 2014; Massengill and MacGregor 2012; McFarland, Wright & Weakliem 2011 (evangelical Protestants, black Protestants, and Catholics); Glanville, Sikkink & Hernández 2008; Massengill 2008; Lee, Puig, and Clark 2007; Jeynes 2002a; Regnerus 2000; Bankston and Zhou 1996; Keysar and Kosmin 1995; Parcel and Geschwender 1995 (for girls only); Kosmin, Keysar & Lerer 1992; Brown and Gary (1991)
  - In particular in low-income socioeconomic families: Regnerus and Elder 2003
- Positive correlation of religiosity with educational achievement: Mooney 2010; Sherkat 2010 (modest); McKune and Hoffman 2009; Jeynes 2009; Bartkowski, Xu, and Levin 2008; Lee, Puig, and Clark 2007; Gruber 2005; Loury 2004; Martin, Kirkcaldy and Siefen 2003 (higher in linguistics but not maths, in Germany); Jeynes 2003a; Regnerus 2003; Regnerus and Elder 2003; Park and Reimer 2002; Muller and Ellison 2001; Regnerus 2000
- Positive correlation of attendance at religious school and educational achievement: Jeynes 2012; 2002b; 2002a
- Positive correlation of parental religiosity and child’s educational achievement: Eirich 2012; Park and Bonner 2008; Cohen-Zada and Sander 2008 (parental religiosity more significant than religious schools)
- Positive correlation of conservative evangelicalism and educational achievement for black Americans: McFarland, Wright & Weakliem 2011; Brown and Gary 1991
- No clear correlation of religiosity and educational achievement at college level: Mayrl & Oeur 2009
- Negative correlation of religiously affiliated with educational achievement, compared with atheists/agnostics (when separated out from nones as a whole): Keysar 2015; Lewis 2015; Massengill 2014
- Negative correlation of conservative evangelicalism and educational achievement: Weyand, O’Laughlin & Bennett 2013 (except for children with behavioural problems); Sherkat 2010; Massengill 2008 (albeit the gap is reducing); Park and Bonner 2008; Glass and Jacobs 2005; Beyerlein 2004 (Inerrantists, Pentecostals); Regnerus 2003; Lehrer 1999; Sherkat and Darnell 1999; Darnell and Sherkat 1997; Keysar and Kosmin 1995 (Pentecostal women, but not other conservative evangelical women); Parcel and Geschwender 1995; Kosmin, Keysar & Lerer 1992

- Negative correlation of religiosity and educational achievement before 1960: Scheitle and Smith 2012 (conservative Protestants and Catholics before 1955); Massengill 2008
- Negative correlation of affiliation to ethnic, Hindu, Muslim religions and educational achievement: Norton and Tomal 2009 (women only)
- Negative correlation of religious affiliation and educational achievement (compared with no affiliation) in Australia, Canada, and the United Kingdom: Lewis 2015
- Changing correlations of relative educational achievement of Protestants vs. Catholics:
  - (esp. pre-1970s) higher Protestant correlation with educational achievement: Lenski 1961
  - (esp. ca. 1970s-1990s) no significant differences between Protestants and Catholics: Massengill 2008; Lehrer 1999; Jeynes 2003a; Mueller 1980
  - (ca. 1990s onwards) higher Catholic correlation with educational achievement: Regnerus 2000; Neal 1997 (urban minorities only)

## ***6. Physical health***

- Positive correlation of religiosity and physical health: Abdel-Kahlek 2007 (Muslim boys only, not girls); Oman & Thoresen 2006
- Positive correlation of religiosity and coping with illness: Spilka et al, 1991; Silber and Reilly 1985
- Negative correlation of religiosity and good diet: Dodor 2012

## ***7. Wealth***

- Positive correlation of religiosity and wealth: Ludwig & Mayer 2006; Gruber 2005; Keister 2008; 2007; 2003
- Negative correlation of religiosity and wealth for conservative Protestants: Keister 2008

## ***8. Prosocial behaviour (political, community service)***

- Positive correlation of religiosity with prosocial behaviour: Moulin-Stožek et al 2018 (Peru, El Salvador); Norenzayan et al 2016; Markstrom et al 2010 (correlated with subjective importance, not attendance level); Gibson 2008; Furrow, King & White 2004; Ozorak 2003; Smith 1999; Donahue and Benson 1995
- No significant difference between religious and non-religious: Galen, Sharp & McNulty 2015 (main factor is group membership, whether religious or not); Sundeen and Raskoff 1995
- Negative correlation of religiosity with prosocial behaviour: Decety et al 2015 [disputed by Shariff et al 2016]
- Negative correlation of education with support for legislating Christian morality: Schwadel 2005

### *9. Moral competence*

- Positive correlation of religiosity and compassion/empathy levels: Volling, Mahoney, & Rauer 2009; Markstrom et al 2010; Furrow, King, and White 2004
- Positive correlation of image of God as merciful and compassion/empathy levels: Francis, Croft, and Pyke 2012; Duriez et al 2009
- Negative correlation of image of God as punisher and compassion/empathy levels: Francis, Croft, and Pyke 2012; Duriez et al 2009

### *10. Spiritual development*

- Positive correlation between spirituality and positive youth development: King 2008

## Part II. Causes of Child Outcomes

### 1. *Effect of social structure and networks provided by religion*

- provides community structure, resources, and support (Massengill and MacGregor 2012; Carleton et al 2008; Regnerus and Elder 2003; Keister 2003; Muller and Ellison 2001; Regnerus 2000)
  - more effective in low-income areas, where other social structures are less functional (Regnerus 2000; Regnerus and Elder 2003)
  - more effective in rural not urban communities, where community influence is less prominent (Lee and Bartkowski 2004)
- provides greater social capital, intergenerational ties (network closure), heightens wider family expectations (Massengill and MacGregor 2012; Glanville, Sikkink & Hernández 2008; Keister 2003; Muller and Ellison 2001; Regnerus 2000)
- provides individual role models within church (Layton, Dollahite, & Hardy, 2011; Muller and Ellison 2001)
- provides cultural identity (Layton, Dollahite, & Hardy, 2011; Garroutea et al 2003)
- positive socialization in religious community encourages avoidance of risky behaviours, encourages prosocial actions (Adamczyk 2009; Donahue and Benson 1995)
- as more time is spent in religious activities, there is less opportunity for negative influences (Muller and Ellison 2001)
- social habits and skills gained from church attendance are similar to skills for success in education (Regnerus 2000; Regnerus and Elder 2003)
  - for conservative evangelicals, the lower skills and insularity of social networks leads to lower skills and resources (Sherkat 2010; Keister 2003)
- provides support for dealing with spiritual issues (Frydenberg et al 2003)

### 2. *Effect of religious families*

- religiosity results in closer family relationships (Sebatier et al 2011; Yeung, Duncan, and Hill 2000; Pearce and Axinn 1998; Brody et al 1994)
- religiosity results in higher marriage rates, lower divorce rates (Gruber 2005)
- religion promotes higher parental involvement (McKune and Hoffman 2009; Park & Bonner 2008; Smith 2003a; Wilcox 2002; Bartkowski and Ellison 1995; Ellison and Sherkat 1993; Chiswick 1986)
- religiosity promotes stricter parental moral expectations, authoritative parenting (Duriez et al 2009; Smith 2003a; Gunnoe, Hetherington & Reiss 1999)
- a liberal parental religiosity meets children's intrinsic needs and development of empathic skills, whereas a literalist religiosity promotes extrinsic goals (social domination, status, financial success) (Duriez et al 2009)
- conflict regarding religion within a family undermines child positive development (Stokes and Regnerus 2009; Bartkowski, Xu, and Levin 2008)
- biblical literalism and extrinsically motivated religiosity is more likely to lead to child abuse



(Rodriguez and Henderson 2010)

### ***3. Effect of religious beliefs and values***

- moral values mitigate risky behaviour (Smith 2003a, 2003b; Smith and Faris 2002)
- religion provides meaning, purpose, identity, ideological context to life (King et al 2011; Furrow, King & White 2004; King 2003; French & Joseph 1999; Batten and Oltjenbruns 1999)
- higher religiosity leads to higher volunteerism (Gibson 2008)
- for conservative evangelicals, teachings on biblical literalism and opposition to scientific method leads to lower educational aspirations (Keister 2003; Keister 2008)

### ***4. Effect of religious skills***

- Religious practices and beliefs inculcate self-discipline, positive attitudes, effort (Muller and Ellison 2001)

### ***Part III. Annotated Bibliography***

**Abdel-Khalek, Ahmed M. (2007). "Religiosity, happiness, health, and psychopathology in a probability sample of Muslim adolescents." *Mental Health, Religion & Culture*, 10(6):571-583.**

*Abstract:* The aim of the present study was to explore the religiosity associations with the self-rating scales of happiness, mental health, physical health, anxiety, and depression. A sample (N = 6,339) of Muslim Kuwaiti adolescents was recruited. Their ages ranged from 15 to 18. They responded to four self-rating scales to assess religiosity, happiness, mental health, and physical health, as well as the Kuwait University Anxiety Scale, and the Center for Epidemiologic Studies-Depression Scale. Boys had higher mean scores on happiness, mental health, and physical health than did girls, whereas girls had higher mean scores on religiosity, anxiety, and depression. All the correlations were significant in both sexes. They were positive between each of the self-rating scales of religiosity, happiness, mental health, and physical health, and negative between these four rating scales and both anxiety and depression. A high-loaded and bipolar factor was disclosed and labelled "Religiosity and well-being vs. psychopathology." In the stepwise regression, the main predictor of religiosity was happiness in both sexes.

*Data Sources:* Sample of 6,339 Muslim Kuwaiti adolescents

*Countries:* Kuwait

*Subjects:* Muslim Kuwaiti adolescents (aged 15-18)

*Variables:* religiosity, happiness, mental health, physical health

*Discipline:* Psychology

**Adamczyk, Amy. (2009). "Socialization and selection in the link between friends' religiosity and the transition to sexual intercourse." *Sociology of Religion*, 70(1):5-27.**

*Abstract/Summary:* Although much research has examined how friends influence teens' sexual behaviors, little attention has been given to the association between friends' religiosity and coital debut. This study looks at the processes that could produce this association, examining whether friends' religiosity influences the transition to sexual intercourse and whether teens sort into friendship groups on the basis of consistency between their virginity status and their friends' religious attitudes. Using two waves of data from the National Longitudinal Study of Adolescent Health, this paper finds that friends' religiosity influences respondents' coital debut even after accounting for the proportion of friends who have had sex. Likewise, teens who delay their coital debut tend to switch to more religious friends, while teens who have had their coital debut tend to switch to less religious friends. These findings add to a growing body of research on the relationship between religious contextual effects and individual behavior.

*Data Sources:* first two waves of the National Longitudinal Study of Adolescent Health (Add Health), Carolina Population Center

*Countries:* United States

*Subjects:* first wave: grades 7 to 12

*Variables:* virginity; friends' private religiosity (frequency of prayer, subjective); change in friends' private religiosity; friends who had sex; private religiosity; demographic variables (age, race, gender, parental approval, parental education, parental income, living with 2 parents, parental closeness), in romantic relationship, grades, out-of-school nominations

*Discipline:* Sociology

**Ano, Gene G., and Erin B. Vasconcelles. (2005). "Religious coping and psychological adjustment to stress: A meta-analysis." *Journal of Clinical Psychology*, 61(4):461-480.**

*Abstract/Summary:* A growing body of literature suggests that people often turn to religion when coping with stressful events. However, studies on the efficacy of religious coping for people dealing with stressful situations have yielded mixed results. No published studies to date have attempted to quantitatively synthesize the research on religious coping and psychological adjustment to stress.

The purpose of the current study was to synthesize the research on situation-specific religious coping methods and quantitatively determine their efficacy for people dealing with stressful situations. A meta-analysis of 49 relevant studies with a total of 105 effect sizes was conducted in order to quantitatively examine the relationship between religious coping and psychological adjustment to stress. Four types of relationships were investigated: positive religious coping with positive psychological adjustment, positive religious coping with negative psychological adjustment, negative religious coping with positive psychological adjustment, and negative religious coping with negative psychological adjustment. The results of the study generally supported the hypotheses that positive and negative forms of religious coping are related to positive and negative psychological adjustment to stress, respectively. Implications of the findings and their limitations are discussed.

*Data Sources:* Meta-analysis

*Countries:* United States

*Discipline:* Psychology

**Baier, Colin J., and Bradley R. E. Wright. (2001). "If you love me, keep my commandments': A meta-analysis of the effect of religion on crime." *Journal of Research in Crime and Delinquency*, 38(1), 3–21.**

*Abstract/Summary:* Do religious beliefs and behaviors deter criminal behavior? The existing evidence surrounding the effect of religion on crime is varied, contested, and inconclusive, and currently no persuasive answer exists as to the empirical relationship between religion and crime. In this article, the authors address this controversial issue with a meta-analysis of 60 previous studies based on two questions: (1) What is the direction and magnitude of the effect of religion on crime? (2) Why have previous studies varied in their estimation of this effect? The results of the meta-analysis show that religious beliefs and behaviors exert a moderate deterrent effect on individuals' criminal behavior. Furthermore, previous studies have systematically varied in their estimation of the religion-on-crime effect due to differences in both their conceptual and methodological approaches.

*Data Sources:* Meta-analysis

*Countries:* United States

*Discipline:* Sociology

**Balk, David E. (1991). "Sibling death, adolescent bereavement, and religion." *Death Studies*, 15(1):1–20.**

*Abstract/Summary:* The growing body of scholarship on adolescent bereavement has overlooked on the whole the role of religion for grieving adolescents. In this investigation, I studied the impact that attitudes toward religion have upon the grief reactions of teenagers bereaved over a sibling's death. The phenomenon of adolescent grief is placed in the context of the cognitive, moral, and psychosocial changes occurring in teenagers' lives. The sample comprised 42 adolescents, evenly divided between older (17-19-year range) and younger (14-16-year range) individuals; over 60% of the sample were female. Grief reactions investigated included (a) emotions such as shock, confusion, anger, relief, guilt, fear, loneliness, and depression; (b) persistent thinking about the dead sibling; (c) opinions whether initial grief reactions would subside; and (d) whether and in what direction the intensity of the feelings changed.

Grief reactions discriminated adolescents grouped in terms of several attitudes toward religion: whether religion (a) had been important before the sibling's death; (b) currently held importance in the adolescent's life; (c) provided a source of help to deal with the death; (d) is difficult to believe; and (e) was considered valuable overall. In discussing results, I note that religious belief did not make coping necessarily any easier for teenagers, and that the increased importance of religion in the lives of many of the adolescents could indicate a development facilitated by mourning. Some ideas for further research are presented.

*Data Sources:* Interviews

*Countries:* United States

*Subjects:* 42 adolescents, evenly divided between older (17-19-year range) and younger (14-16-year range) individuals; 22 Protestant, 18 Catholic, 2 non-affiliated

*Variables:* deceased sibling

*Discipline:* Psychology

**Bankston, Carl L., III and Min Zhou. 1996. "The Ethnic Church, Ethnic Identification, and the Social Adjustment of Vietnamese Adolescents." *Review of Religious Research*, 38(1):18-37.**

*Abstract:* This article examines the effect of participation in an ethnic religious institution on ethnic identification and social adjustment to American society by Vietnamese adolescents. It considers to what extent ethnic identification and social adjustment may be the product of church attendance and church-sponsored formal educational programs. Our results show that church attendance has a consistently significant influence on ethnic identification and that church-sponsored formal educational programs contribute to stronger ethnic identification (chiefly by increasing use of the Vietnamese language) and to better adjustment (by positively influencing scholastic performance). However, the relationship between church attendance and ethnic identification is not merely determined by the formal educational programs sponsored by the church. We suggest rather that the ethnic church serves as a network focus for the ethnic community and that participation in the ethnic church binds youth more closely to the ethnic network. The close association with the ethnic community, in turn, facilitates positive adjustment of immigrant adolescents to American society by increasing the probability that they will do well in school, set their sights on future education, and avoid some of the dangers that confront contemporary young people. We conclude that the immigrant congregation should be viewed as promoting adjustment to American society because it encourages the cultivation of ethnic group membership.

*Data Sources:* Survey of American-Buddhist high school students

*Countries:* United States

*Subjects:* 40 Vietnamese-American high school students (87.3% Catholic; 10.4% Buddhist; 0.7% Baptist; 0.7% Cao Dai; 0.5% other)

*Variables:* Church attendance; after-school classes; parental education, work, membership of religious organizations; adjustment to American society

*Discipline:* Sociology

**Bartkowski, John P. and Christopher G. Ellison. (1995). "Divergent Models of Childrearing in Conservative Protestants vs. the Mainstream Experts." *Sociology of Religion*, 56(1):21-34.**

*Abstract:* While most recent discussions of "the battle over the family" have focused on conflicts over gender roles, this study focuses on contemporary debates over childrearing practices. This work centers on the challenge to mainstream "expert" childrearing ideas posed by James Dobson and other conservative Protestant family advocates. Our study compares the recommendations of mainstream childrearing experts with those advanced by their conservative Protestant counterparts, with particular attention to four key areas: (1) long-term parenting goals; (2) the structure of parent-child relations; (3) the definition of parental roles; and (4) strategies of child discipline and punishment. Particular attention is devoted to the role of two key theological tenets - biblical "literalism" and belief that human nature is sinful - in legitimating the distinctive "traditional" childrearing practices endorsed by conservative Protestants. We conclude by discussing the implications of this research for subsequent work on conservative Protestantism and conflicts over family values and practices.

*Data Sources:* Childrearing manuals

*Countries:* United States

*Discipline:* Sociology

**Bartkowski, John P., and W. Bradford Wilcox. (2000). "Conservative Protestant child discipline: The case of parental yelling." *Social Forces*, 79(1):265–290.**

*Abstract/Summary:* Conservative Protestant child discipline has recently become the subject of considerable social research and public controversy. However, no systematic empirical evidence has been brought to bear on conservative Protestant rates of parental yelling, which we view as a key indicator of an authoritarian style of parenting. We review parenting advice offered by conservative Protestant elites, who articulate child-rearing schemata grounded in both religious and psychological rationales for the discipline of youngsters. Notably conservative Protestant family specialists advocate corporal punishment while discouraging the parental use of yelling at children. Data drawn from the 1987-88 National Survey of Families and Households (NSFH) indicate that conservative Protestant parents of preschoolers and school-age children are significantly less likely to report yelling at their children. Moreover, the estimated effects of denominational affiliation on the parental use of yelling are partly mediated by conservative theological views. We conclude by calling for research that analyzes the effects of the distinctive conservative Protestant approach to discipline on child well-being.

*Data Sources:* wave 1 of the National Survey of Families and Households (NSFH-1)

*Countries:* United States

*Subjects:* parents who have at least one preschool child under the age of five (N = 1,051) and parents with at least one child aged five to eighteen (N= 3,199); conservative Protestants

*Variables:* parental yelling; theological conservatism (biblical literalism; authority of Bible in daily life); level of corporal punishment; demographics (gender, age, race of parents, parental education, household income, female labour-force participation, number of preschool children in household, total children)

*Discipline:* Sociology

**Bartkowski, John P., Xiaohe Xu, and Martin L. Levin. (2008). "Religion and child development: Evidence from the early childhood longitudinal study." *Social Science Research*, 37(1):18–36.**

*Abstract/Summary:* Although interest in religion among young people has increased markedly, research examining the impact of religion on child development has been sorely lacking. This study is the first of its kind to use nationally representative data to explore the influence of religion on several different dimensions of psychological development and social adjustment in early childhood. Data from the Spring 2000 wave of the Early Childhood Longitudinal Study (ECLS-K) are analyzed to explore how child development is shaped by individual parents' religiosity, the religious homogamy of couples, and the family's religious environment. Significant religious effects are observed across a range of child development domains and are manifested for both parents' ratings and teachers' ratings of youngsters. Parental, couple, and familial religion are linked with youngsters' pro-social behavior. However, religion can undermine child development when it is a source of conflict among families. The investigation concludes with a specification of implications and directions for future research.

*Data Sources:* Spring 2000 wave of the Early Childhood Longitudinal Study (ECLS-K)

*Countries:* United States

*Subjects:* 21,260 kindergarteners and first-graders, as well as their parents and teachers, beginning with the 1998–1999 school year (base year)

*Variables:* child development assessments from parents (self-control, social interaction, sadness/loneliness, impulsiveness/overactiveness, approaches to learning) and teachers (self-control, interpersonal skills, internalizing, externalizing, approaches to learning), demographic (gender, grade, race, parental employment and education, family structure, parental presence in family, number of siblings, family income, region of US); parental religious attendance; parental religiosity; frequency of discussing religion

*Discipline:* Sociology

**Barton, Alison L., J. Blake Snider, Alexander T. Vazsonyi, and Jaclyn L. Cox. (2014). "Adolescent Religiosity as a Mediator of the Relationship Between Parental Religiosity and Adolescent Health Outcomes." *Journal of Religion and Health*, 53(1):86-94.**

*Abstract:* Studies have demonstrated the positive impacts of both parent and adolescent religiosity on adolescent outcomes; however, the relationships among these variables have not been studied. Our study was conducted to assess whether adolescent religiosity mediates the relationship between parent religiosity and adolescent emotional and behavioral health outcomes. A sample of 491 late adolescents ages 18–22 completed surveys that assessed their parents' religious practices, their own religious practices, deviant behaviors, and internalizing behaviors. Findings suggest that adolescent religiosity mediates the relationship between parents' religiosity and adolescent health outcomes such as drug and alcohol use and depression.

*Data Sources:* 30-minute, anonymous survey

*Countries:* United States

*Subjects:* 491 late adolescents at a large land grant university (n = 290), at a state university (n = 134), and at a small, private liberal arts college (n = 67) in the Southeastern United States (mean age = 20.5, SD = 1.33; 61.5 % female participants)

*Variables:* age, sex, socioeconomic status; parent religiosity; religiosity; risk behaviours; emotional health (29-item version of the Weinberger Adjustment Inventory)

*Discipline:* Human Development and Learning

**Batten Michelle, and Kevin A. Oltjenbruns. (1999). "Adolescent sibling bereavement as a catalyst for spiritual development: A model for understanding." *Death Studies*, 23(6):529–46.**

*Abstract/Summary:* While our understanding of adolescent bereavement has greatly expanded in recent years, one area yet to be clarified is the relationship between grief following a significant loss and spirituality. This article strengthens our understanding of this connection in two ways. First, the authors present a conceptual model explaining how developmental changes in cognitive capacity during the adolescent life stage make it possible to challenge one's beliefs and search for new meaning. The crisis of experiencing the death of a sibling during this period has the potential, then, of serving as a catalyst for enhanced spirituality--defined as a quest for new meaning. Secondly, interviews with four adolescents following the death of a sibling add more detailed understanding of that quest for meaning. Quotations drawn from these interviews illustrate these young persons' shifting perspective of self, others, the sibling relationship, a higher power, death, and life.

*Data Sources:* Interviews with four surviving siblings

*Countries:* United States

*Subjects:* surviving siblings, aged 15-18

*Variables:* new perspectives on self, others, sibling relationship, death, life, Higher Power

*Discipline:* Child development

**Benore, Ethan, Kenneth I. Pargament, and Sara Pendleton. (2008). "An initial examination of religious coping in children with asthma." *The International Journal for the Psychology of Religion*, 18:267–290.**

*Abstract/Summary:* This study evaluated the relations between positive religious coping (PRC) and negative religious coping (NRC) strategies and adjustment in 87 children and adolescents (described as "children") hospitalized for asthma. Children's adjustment during hospitalization and at follow-up was correlated with and regressed onto measures of PRC and NRC. After controlling for relevant variables, religious coping predicted up to 50% of the variance in adjustment measures. Religious coping also significantly predicted adjustment after controlling for established measures of secular coping. PRC did not predict adjustment as hypothesized, other than predicting spiritual growth. NRC predicted poorer adjustment during hospitalization and at follow-up, and an increase in anxiety over time suggesting potential risk to children's adjustment. Although methodological

limitations are noted, these initial findings provide a foundation on which to further examine the palliative and potentially harmful effects of children's religious coping.

*Data Sources:* Questionnaires for children and parents, 15-minute phone survey of children

*Countries:* United States

*Subjects:* 87 children and adolescents hospitalized for asthma (ages 8-17), from a tertiary care, teaching hospital located in an urban Midwest city

*Variables:* religiosity (subjective, attendance); religious coping (positive and negative); secular coping; adjustment to hospitalization and afterwards; demographic (age, gender, ethnicity); religious affiliation (Baptist, Jehovah's Witness, other Christian, none); overall health; perceived control/challenge of asthma

*Discipline:* Psychology

**Benson, Peter L., Michael J. Donahue, J.A. Erickson. (1989). "Adolescence and religion: a review of the literature from 1970 to 1986." In Lynn M.L., Moberg D.O., eds., *Research in the Social Scientific Study of Religion: A Research Annual*, Volume 1. Stamford, CT: JAI Press, 153–81.**

*Abstract/Summary:*

*Countries:* United States

*Data Sources:* Meta-analysis

*Discipline:*

**Bergin, Allen E. (1983). "Religiosity and Mental Health: A Critical Reevaluation and Meta-Analysis," *Issues in Religion and Psychotherapy*, 9(3):Article 2.**

*Abstract/Summary:* For many decades, lassitude and malaise has afflicted the relationship between psychology and religion. Interest and activity in this relationship are now being renewed, and old controversies with new terms are resurfacing. This article reviews the extensive empirical literature on the topic and shows that religiosity is a complex phenomenon with numerous correlates and consequences that defy simple interpretations. A meta-analysis of 24 pertinent studies revealed no support for the preconception that religiousness is necessarily correlated with psychopathology; but it also showed only slightly positive correlates of religion. Sociological and psychiatric reports were more favorable to religion. The data's ambiguities compare with those ambiguities that formerly characterized psychotherapy research. Better specification of concepts and methods of measuring religiosity are alleviating this problem, which suggests that ambiguous results reflect a multidimensional phenomenon that has mixed positive and negative aspects. Averaging such diverse factors generally yields unimpressive findings, whereas using specificity promises clearer and more powerful results. Clinical education, practice, and research need revision so that professionals will be better informed of the evidence, more open to the study of such variables, and more efficacious in their work with persons who approach life from a religious perspective.

*Countries:* United States

*Data Sources:* Meta-analysis

**Beyerlein, Kraig K. (2004). "Specifying the Impact of Conservative Protestantism on Educational Attainment." *Journal for the Scientific Study of Religion*, 43(4):505-518.**

*Abstract:* Recent studies have demonstrated that conservative Protestantism negatively affects educational advancement. However, these studies have treated conservative Protestantism as a monolithic religious bloc that uniformly constrains achieving higher education. Disaggregating conservative Protestantism into fundamentalists, Pentecostals, and evangelicals reveals that the relationship between conservative Protestantism and educational attainment is more complex than recently shown. Findings from a nationally representative sample of Americans show that fundamentalists and Pentecostals are generally less likely to be college educated relative to other religious groups and nonreligious affiliates. The findings also show that not only are evangelicals

more likely to be college educated than fundamentalists and Pentecostals, but with the exception of Jews, they are as likely or more likely than other religious groups and nonreligious affiliates to be college educated. This article suggests that different cultural traditions explain the variation in educational attainment among conservative Protestants.

*Data Sources:* 2000 General Social Survey (GSS)

*Countries:* United States

*Subjects:* Conservative Protestants (Fundamentalists, Pentecostals, Evangelicals), Catholics, Jews, non-affiliated, other

*Variables:* Religious affiliation, college education; controlled for female, African American, native southerner, rural native, married, with children, parental education, age.

*Discipline:* Sociology

**Bornstein, Marc H. et al. (2017). “‘Mixed blessings’: Parental religiousness, parenting, and child adjustment in global perspective.” *Journal of Child Psychology and Psychiatry*, 58(8):880-892.**

*Abstract:* Background: Most studies of the effects of parental religiousness on parenting and child development focus on a particular religion or cultural group, which limits generalizations that can be made about the effects of parental religiousness on family life. Methods: We assessed the associations among parental religiousness, parenting, and children’s adjustment in a 3-year longitudinal investigation of 1,198 families from nine countries. We included four religions (Catholicism, Protestantism, Buddhism, and Islam) plus unaffiliated parents, two positive (efficacy and warmth) and two negative (control and rejection) parenting practices, and two positive (social competence and school performance) and two negative (internalizing and externalizing) child outcomes. Parents and children were informants. Results: Greater parent religiousness had both positive and negative associations with parenting and child adjustment. Greater parent religiousness when children were age 8 was associated with higher parental efficacy at age 9 and, in turn, children’s better social competence and school performance and fewer child internalizing and externalizing problems at age 10. However, greater parent religiousness at age 8 was also associated with more parental control at age 9, which in turn was associated with more child internalizing and externalizing problems at age 10. Parental warmth and rejection had inconsistent relations with parental religiousness and child outcomes depending on the informant. With a few exceptions, similar patterns of results held for all four religions and the unaffiliated, nine sites, mothers and fathers, girls and boys, and controlling for demographic covariates. Conclusions: Parents and children agree that parental religiousness is associated with more controlling parenting and, in turn, increased child problem behaviors. However, children see religiousness as related to parental rejection, whereas parents see religiousness as related to parental efficacy and warmth, which have different associations with child functioning. Studying both parent and child views of religiousness and parenting are important to understand the effects of parental religiousness on parents and children.

*Data Sources:* 3-year longitudinal investigation of 1,198 families from nine countries

*Countries:* Jinan, China (ns = 118 mothers and 118 fathers), Medellín, Colombia (ns = 102 mothers and 99 fathers), Naples and Rome, Italy (ns = 196 mothers and 182 fathers), Zarqa, Jordan (ns = 111 mothers and 108 fathers), Kisumu, Kenya (ns = 98 mothers and 98 fathers), Manila, the Philippines (ns = 101 mothers and 88 fathers), Trollhättan/Vänern, Sweden (ns = 96 mothers and 81 fathers), Chiang Mai, Thailand (ns = 116 mothers and 105 fathers), and Durham, North Carolina, United States (ns = 260 mothers and 196 fathers)

*Subjects:* 1,198 families (1,198 children, 1,198 mothers, and 1,075 fathers; N = 3,471) from nine countries; Catholic (37.98%), Protestant (24.37%), Buddhist (10.85%), Muslim (9.68%), and no religious affiliation (17.11%).

*Variables:* religiosity; religious affiliation; parenting behaviour (parent-assessed and child-assessed), parental efficacy (parent-assessed); social desirability bias; child’s social competence,



school performance, and behavior problems

*Discipline:* Multiple

**Borowsky, Iris Wagman, Marjorie Ireland, and Michael D. Resnick. (2001). "Adolescent suicide attempts: Risks and protectors." *Pediatrics*, 107(3), 485–493.**

*Abstract:* In 1997, suicide was the third leading cause of death among 10- to 19-year-olds in the United States, with the greatest increases in suicide rates in the previous decade experienced by black and other minority youth. The purpose of this study was to identify risk and protective factors for suicide attempts among black, Hispanic, and white male and female adolescents. We used data from the National Longitudinal Study of Adolescent Health, conducted in 1995 and 1996. A nationally representative sample of 13 110 students in grades 7 through 12 completed 2 in-home interviews, an average of 11 months apart. We examined Time 1 factors at the individual, family, and community level that predicted or protected against Time 2 suicide attempts. Perceived parent and family connectedness was protective against suicide attempts for black, Hispanic, and white girls and boys, with odds ratios ranging from 0.06 to 0.32. For girls, emotional well-being was also protective for all of the racial/ethnic groups studied, while a high grade point average was an additional protective factor for all of the boys. Cross-cutting risk factors included previous suicide attempt, violence victimization, violence perpetration, alcohol use, marijuana use, and school problems. Additionally, somatic symptoms, friend suicide attempt or completion, other illicit drug use, and a history of mental health treatment predicted suicide attempts among black, Hispanic, and white females. Weapon-carrying at school and same-sex romantic attraction were predictive for all groups of boys. Calculating the estimated probabilities of attempting suicide for adolescents with increasing numbers of risk and protective factors revealed that the presence of 3 protective factors reduced the risk of a suicide attempt by 70% to 85% for each of the gender and racial/ethnic groups, including those with and without identified risk factors. In these national samples of black, Hispanic, and white youth, unique and cross-cutting factors derived from a resiliency framework predicted or protected against attempting suicide. In addition to risk reduction, promotion of protective factors may offer an effective approach to primary as well as secondary prevention of adolescent suicidal behavior.

*Data Sources:* National Longitudinal Study of Adolescent Health (1995, 1996)

*Countries:* United States

*Subjects:* boys, girls

*Variables:* religiosity (prayer frequency, self-assessed, identity with religious affiliation); suicide

*Discipline:* Pediatrics

**Brody, Gene H., Zolinda Stoneman, Douglas Flor, and Chris McCrary. (1994). "Religion's Role in Organizing Family Relationships: Family Process in Rural, Two-Parent African American Families." *Journal of Marriage and the Family*, 56(4):878-888.**

*Abstract:* We proposed a family process model that links maternal and paternal formal religiosity to marital interaction quality, parental co-caregiver support and conflict, parent-youth relationship quality, and parental use of inconsistent/nattering parenting strategies. The sample included 90 African American youths and their married parents, who lived in the rural South. African American community members participated in the development of the self-report instruments and observational research methods used to test the model. The results supported most of the hypotheses. Religiosity was linked with higher levels of marital interaction quality and co-caregiver support, and with lower levels of marital and co-caregiver conflict. The associations between religiosity and parent-youth relationship quality were mediated by the marital and co-caregiver relationship.

*Data Sources:* Sample, Program for the Study of Competence in Children and Families, Dawson Hall, University of Georgia

*Countries:* United States

*Subjects:* 90 African American families from American South with 9-12 year-old firstborn  
*Variables:* Parental religiosity; marital interaction quality, parental support and conflict, parent-youth relationship quality, parental strategies  
*Discipline:* Psychology

**Brown, Diane R. and Lawrence E. Gary. (1991). "Religious Socialization and Educational Attainment Among African Americans: An Empirical Assessment." *Journal of Negro Education*, 60:411-426.**

*Summary (PsycINFO Database Record):* Investigated the impact of religious socialization (RS) on the educational attainment (EA) of 921 African Americans (aged 18+ yrs). EA was measured by the number of years of schooling completed. RS was assessed by the extent of Ss' agreement with 3 statements reflecting their beliefs and values acquired in the context of religious systems or through participation in church activities. RS was positively related to educational attainment. As levels of RS rise, there is a concomitant increase in EA. However, the presence of a strong relationship between RS and EA was found only for Ss under 46 yrs of age. The influence of RS on EA was greater than the impact of belonging to any particular denomination or the effect of having a particular family structure during childhood.

*Data Sources:* community sample of African American adults 18 years of age and older residing in a major eastern city

*Countries:* United States

*Subjects:* 921 African Americans (ages 18+)

*Variables:* religious socialisation (beliefs, attendance); educational attainment (years schooling)

*Discipline:* Health, Social work

**Carleton, Russell A., Patricia Esparza, Peter J. Thaxter, and Kathryn E. Grant. (2008). "Stress, religious coping resources, and depressive symptoms in an urban adolescent sample." *Journal for the Scientific Study of Religion*, 47(1):113-121.**

*Abstract/Summary:* We surveyed low-income urban adolescents about their total exposure to urban stressors and their use of religious coping resources, specifically in the areas of social support, spiritual support, and community service opportunities provided by their congregations.

Additionally, we assessed their current levels of depressive symptomatology. Among females, the relationship between stress and depressive symptoms was moderated by the use of spiritual support and community service opportunities. The moderating relationship was such that at low levels of stress, high usage of these resources protected against the development of depressive symptoms. At high levels of stress, however, the protective relationship was lost. Lastly, when the social support aspects of religious coping were statistically controlled, the moderation effect disappeared, suggesting that within this sample, the social support seeking aspects of the resources, rather than their religious nature, was responsible for the effects.

*Data Sources:* survey of sample of students in seven schools in Chicago public school system, in which 80% are eligible for federally funded free lunches

*Countries:* United States

*Subjects:* 2100 grade 6-8 children

*Variables:* stress (Urban Adolescent Life Experiences Scale (UALES; Allison et al. 1999));

religious coping (Congregation Development Questionnaire (CDQ; Pargament et al. 1991)); social support (Children's Coping Strategies Checklist (Ayers et al. 1996)); depression (Child Depression Inventory (CDI; Kovacs 1992))

*Discipline:* Psychology

**Carpenter, Thomas P., Laney, Tyler, & Mezulis, Amy. (2011). "Religious coping, stress, and depressive symptoms among adolescents: A prospective study." *Psychology of Religion and Spirituality*, 4(1):19-30.**

*Abstract:* This study examined prospective associations between religious coping, stress, and depressive symptoms in a community sample of 111 adolescents (80 female). We hypothesized that religious coping would moderate the relationship between stress and depressive symptoms, with negative religious coping exacerbating the effects of stress on depressive symptoms and positive religious coping buffering the effects of stress on depressive symptoms. We further expected that the moderating effects of religious coping on outcomes would be strongest for youth with high personal religious commitment. Study hypotheses were tested in a prospective 12-week study. Youth self-reported their use of positive and negative religious coping strategies and personal religious commitment at baseline and then reported stressors and depressive symptoms weekly for eight weeks with an additional assessment at 12 weeks. Data were analyzed using hierarchical linear modeling. Results indicated that, as expected, negative religious coping significantly moderated the effects of stress on depressive symptoms across the 12-week study, with depressive symptoms being highest among youth with high stress exposure and high negative religious coping. The exacerbating effects of negative religious coping on the stress-depression relationship were strongest for youth with high personal religious commitment. Positive religious coping only marginally buffered the effects of stress on depressive symptoms. The results confirm and extend previous findings on the association between religious coping strategies and stress in predicting depressive symptoms.

*Data Sources:* 12-week study

*Countries:* United States

*Subjects:* 111 adolescents (80 female), 9<sup>th</sup>-12<sup>th</sup> grade (14.1-19.3 years); Catholic, Protestant

*Variables:* religious coping strategies (self-reported, 'negative' and 'positive'); religiosity (self-assessed); stress/depression symptoms; stressful life events

*Discipline:*

**Chandy, Joseph M., Robert W. Blum and Michael D. Resnick. (1996). "History of Sexual Abuse and Parental Alcohol Misuse: Risk, Outcomes and Protective Factors in Adolescents." *Child and Adolescent Social Work Journal*, 13(5):411-432.**

*Abstract:* This study examined the school performance, suicidal involvement, disordered eating behaviors, pregnancy risk and chemical use of teenagers with a history of sexual abuse or parental alcohol misuse and found that they had higher rates of these adverse outcomes than among a comparison group of teenagers without such background risk factors. Adolescents with dual-risk background reported higher levels of suicide risk, disordered eating, sexual behaviors and chemical abuse than teenagers with only one background risk factor. Among index group members, protective factors against these adverse outcomes included a high degree of religiosity and the ability to discuss problems with family or friends. Risk factors that increased the likelihood of adverse outcomes included depression, perceived substance use in school and worries about family financial security.

*Data Sources:* Adolescent Health Survey (Minnesota, 1986-1987)

*Countries:* United States

*Subjects:* Over 36,000 7th-12th grade public school students

*Variables:* Parental alcohol and sexual abuse; academic performance, attitudes, attendance; suicidal behaviour and ideation; disordered eating; sexual behaviours; drug and alcohol use; race, age, gender; religiosity/spirituality (self-assessment)

*Discipline:* Social Work, Health

**Chiswick, Barry R. (1986). "Labor supply and investments in child quality: A study of Jewish and non-Jewish women." *Review of Economics and Statistics*, 68(4):700-703.**

*Abstract:* This paper is concerned with the effects of schooling and children on the labor supply of Jewish and non-Jewish women. The data are for second-generation Americans from the 1970 Census of Population. The "mother tongue" technique is used to identify Jews. Jewish women are

apparently making greater investments of their own time in producing child quality prior to and concurrent with schooling. Children have a greater depressing effect on the labor supply of Jewish than other women, while schooling has a larger positive effect. Jewish women with no children at home have a greater labor supply

*Data Sources:* 1970 US Census

*Countries:* United States

*Subjects:* white females age 25 to 64 in 1970 who were not enrolled in school, were born in the United States, but had at least one foreign-born parent

*Variables:* weeks worked; number of children; children under 6; education

*Discipline:* Economics

**Chiswick, Barry R. (1988). “Differences in education and earnings across racial and ethnic groups: Tastes, discrimination, and investments in child quality.” *Quarterly Journal of Economics*, 103(3):571–597.**

*Abstract:* Viewing the United States as comprising many racial and ethnic groups, it is shown that group differences in earnings, schooling, and rates of return from schooling are striking and that the groups with higher levels of schooling also have higher rates of return. These data are shown to be consistent with a child quality investment model, but they are not consistent with the hypotheses that the primary determinants of schooling level are discrimination, minority group status, differences in time preference (discount rates), or “tastes” for schooling. Group differences in fertility and female labor supply are examined as partial determinants of investment in child quality. Policy implications are discussed.

*Data Sources:* 1970 US Census

*Countries:* United States

*Subjects:* adult native-born US men

*Variables:* ethnicity (white (incl. Jewish, Mexican), black, Japanese, Chinese, Filipino, American-Indian); native/foreign-born parents; education level

*Discipline:* Economics

**Cohen-Zada, Danny and William Sander. (2008). “Religion, religiosity and private school choice: Implications for estimating the effectiveness of private schools.” *Journal of Urban Economics*, 64:85–100.**

*Abstract:* In this paper, we quantify the religious factor in private education in the United States by estimating a random utility model of school-choice in which households choose among public, private-nonsectarian, Catholic and Protestant schools. The model is estimated using a multinomial logit regression of attendance at different types of private schools using individual data from the General Social Survey. We find that both religion and religiosity have important effects on the demand for private schools. We also provide evidence that previous studies that do not take into account religiosity probably over-estimate the positive influence of private schools on measures of educational attainment. Evidence on the magnitude of this bias is presented.

*Data Sources:* General Social Survey (GSS), National Opinion Research Center

*Countries:* United States

*Subjects:* households; religion (Catholic, fundamentalist Protestant, other Protestant, other, none)

*Variables:* public, private-nonsectarian, Catholic and Protestant schools; religiosity (attendance); controlled for household income, education of parent, age, race, region (Southern, other), urban/rural

*Discipline:* Economics

**Coleman, James S., Thomas Hoffer. (1987). *Public and Private High Schools: The Impact of Communities*. New York, Basic Books.**

*Summary:* Compares the performance of students in public high schools with those of Catholic and private schools and examines the causes of the differences.

*Discipline:* Sociology

**Coleman, James S., Thomas Hoffer, and Sally Kilgore. 1982. *High School Achievement: Public, Catholic, and Private Schools Compared*. New York, Basic Books.**

*Summary:* Evaluates the academic performance of students, citing school order and discipline, regular homework, and teacher involvement

*Discipline:* Sociology

**Cotton, Sian, Kathy Zebracki, Susan L. Rosenthal, Joel Tsevat, and Dennis Drotar. (2006). "Religion/spirituality and adolescent health outcomes: A review." *Journal of Adolescent Health*, 38(4):472-480.**

*Abstract/Summary:* Religion/spirituality is important to adolescents, is usually considered a protective factor against a host of negative health outcomes, and is often included in adolescent health outcomes research. Previous reviews of the relationship among spirituality, religion, and adolescent health have been limited by scope, focusing primarily on distal aspects of religion/spirituality (e.g., attendance at religious services). We reviewed the literature examining proximal domains of religion/spirituality (e.g., spiritual coping) in adolescent health outcomes research. Constructs such as spiritual coping and religious decision-making were the ones most often studied and were generally positively associated with health outcomes. Measurement of proximal domains, associations of proximal domains with health outcomes, methodological issues and recommendations for future research were covered in this review.

*Data Sources:* Review article

*Discipline:* Health

**Darnell, Alfred and Darren E. Sherkat. (1997). "The Impact of Protestant Fundamentalism on Educational Attainment." *American Sociological Review*, 62(2):306-315.**

*Abstract:* Sociological interest in the material consequences of religious orientations died out following raging debates during the 1960s and 1970s. Using insider documents from conservative Protestant communities, we reopen this issue by examining how fundamentalist Protestant cultural orientations discourage educational pursuits. Using data from the Youth Parent Socialization Panel Study we demonstrate that fundamentalist beliefs and conservative Protestant affiliation both have significant and substantial negative influences on educational attainment above and beyond social background factors.

*Data Sources:* Youth Parent Socialization Panel Study (1965-1982)

*Countries:* United States

*Subjects:* Protestant fundamentalists and non-fundamentalists

*Variables:* fundamentalism; educational aspirations (taking college-prep courses), educational attainment

*Discipline:* Sociology

**Davis, Timothy L., Barbara A. Kerr, and Sharon E. Kurpius. (2003). "Meaning, purpose, and religiosity in at-risk youth: The relationship between anxiety and spirituality." *Journal of Psychology and Theology*, 31(4):356-365.**

*Abstract/Summary:* This study investigated the relationship between spiritual well-being and anxiety in at-risk adolescents. The State-Trait Anxiety Inventory, the Spiritual Well-Being Scale, a revised version of the Allport-Ross Religious Orientation Scale, and the Social Provisions Scale were administered to 45 male and female high school students who were considered to be at-risk.

The research found that the higher the spiritual well-being, existential well-being, religious well-being and intrinsic religious orientation were among males, the lower the anxiety. Only lower existential well-being was associated with lower anxiety among females. Spiritual well-being and female gender were found to be the best predictors of anxiety from the variables studied.

*Data Sources:* workshops and surveys

*Countries:* United States

*Subjects:* 45 students (25 girls; 20 boys), aged 14-17

*Variables:* anxiety; religiosity (Allport/Ross Religious Orientation Scale)

*Discipline:* Psychology

**Decety, Jean, Jason M. Cowell, Kang Lee, Randa Mahasneh, Susan Malcolm-Smith, Bilge Selcuk, and Xinyue Zhou. (2015). "The negative association between religiousness and children's altruism across the world." *Current Biology*, 25:2951–2955.**

*Abstract:* Prosocial behaviors are ubiquitous across societies. They emerge early in ontogeny and are shaped by interactions between genes and culture. Over the course of middle childhood, sharing approaches equality in distribution. Since 5.8 billion humans, representing 84% of the worldwide population, identify as religious, religion is arguably one prevalent facet of culture that influences the development and expression of prosociality. While it is generally accepted that religion contours people's moral judgments and prosocial behavior, the relation between religiosity and morality is a contentious one. Here, we assessed altruism and third-party evaluation of scenarios depicting interpersonal harm in 1,170 children aged between 5 and 12 years in six countries (Canada, China, Jordan, Turkey, USA, and South Africa), the religiousness of their household, and parent-reported child empathy and sensitivity to justice. Across all countries, parents in religious households reported that their children expressed more empathy and sensitivity for justice in everyday life than non-religious parents. However, religiousness was inversely predictive of children's altruism and positively correlated with their punitive tendencies. Together these results reveal the similarity across countries in how religion negatively influences children's altruism, challenging the view that religiosity facilitates prosocial behavior.

*Data Sources:* multi-country survey of 1,170 children

*Countries:* Canada, China, Jordan, Turkey, USA, and South Africa

*Subjects:* 1,170 children aged between 5 and 12 years in six countries

*Variables:* altruism and third-party evaluation in relation to various scenarios; religiousness of household, parent-reported empathy

*Discipline:* Psychology

**Dew, Rachel Elizabeth, Stephanie S. Daniel, Tonya D. Armstrong, David B. Goldston, Mary Frances Triplett, and Harold G. Koenig. (2008). "Religion/spirituality and adolescent psychiatric symptoms: A review." *Child Psychiatry and Human Development*, 39, 381–398.**

*Abstract:* The aim of the current article is to review the literature on religion and spirituality as it pertains to adolescent psychiatric symptoms. One hundred and fifteen articles were reviewed that examined relationships between religion/spirituality and adolescent substance use, delinquency, depression, suicidality, and anxiety. Ninety-two percent of articles reviewed found at least one significant ( $p < .05$ ) relationship between religiousness and better mental health. Evidence for relationships between greater religiousness and less psychopathology was strongest in the area of teenage substance use. Methods of measuring religion/spirituality were highly heterogeneous. Further research on the relationship of religion/spirituality to delinquency, depression, suicidality, and anxiety is warranted. Measurement recommendations, research priorities, and clinical implications are discussed.

*Data Sources:* Meta-analysis.

**Dodor, Bernice. (2012). "The Impact of Religiosity on Health Behaviors and Obesity among**

**African Americans.” *Journal of Human Behavior in the Social Environment*, 22(4):451-462.**

*Abstract/Summary:* Religion has been associated with good physical health and may represent a protective factor against overweight and obesity. This study explored dimensions of religiosity associated with health behaviors—eating habits and physical activity—and obesity in the African American population. Data from the National Longitudinal Study of Adolescent Health were analyzed for 3,620 African American adults ages 28 to 34. A structural equation model (path model) revealed that high levels of church attendance combined with religious practice encouraged healthy eating habits. However, increasing time spent in prayer while making religion more important in life was associated with poor eating habits. More frequent church attendance and prayer were implicated in heightened levels of obesity, suggesting that various dimensions of religiosity were constructed differently with health behaviors and obesity.

*Data Sources:* Wave IV (2008) data of the National Longitudinal Study of Adolescent Health

*Countries:* United States

*Subjects:* 3,620 African American adults aged 28 to 34

*Variables:* Obesity (BMI); fast food consumption; physical activity; religiosity (attendance, subjective importance, prayer); religious consolation during problems; religious affiliation;

*Discipline:* Child Development

**Donahue, Michael J. and Peter L. Benson. (1995). “Religion and the Well-Being of Adolescents.” *Journal of Social Issues*, 51(2):145-160.**

*Abstract:* A literature review of the relation between religiousness and adolescent well-being is presented, along with new analyses from a large adolescent data base. It is found that the average level of religiousness of U.S. adolescents has not declined recently, although it does appear to decrease on average across the years of adolescence. African Americans are more religious than whites, and girls are more religious than boys. Religiousness is positively associated with prosocial values and behavior, and negatively related to suicide ideation and attempts, substance abuse, premature sexual involvement, and delinquency. It is unrelated to self-esteem. These results are found to be robust after controlling for sociodemographic characteristics. The article concludes with policy suggestions for integrating religion's prosocial influences into larger societal programs.

*Data Sources:* Search Institute's *Troubled Journey* research; Monitoring the Future reports, Institute for Social Research, University of Michigan

*Countries:* United States

*Subjects:* American adolescents

*Variables:* religiosity (attendance, self-assessed, other religious activity); prosocial behaviours; mental health (suicide ideation and attempts, self-esteem); risky behaviour

*Discipline:* Social Psychology

**Duriez, Bart, Bart Soenens, Bart Neyrinck, and Maarten Vansteenkiste. (2009). “Is religiosity related to better parenting? Disentangling religiosity from religious cognitive style.” *Journal of Family Issues*, 30(9):1287-1307.**

*Abstract:* This study examines associations between parental religiosity and parenting in a sample of 482 mother-child and 453 father-child dyads. Parents complete a religiosity measure that allows disentangling the effects of being religious from the effects of the way in which people process religious contents (i.e., literal vs. symbolic). In addition, parent and adolescent reports of two parenting styles (i.e., need support and regulation) and parental goal promotion dimensions (i.e., intrinsic vs. extrinsic and conservation vs. openness to change goal promotion) are gathered. Whereas parental religiosity is positively related to a tendency to promote conservation rather than openness to change goals, a symbolic religious cognitive style relates positively to need support and the promotion of intrinsic rather than extrinsic goals. Hence, whereas relations between parental religiosity as such and parenting are limited and not unequivocally positive, a symbolic religious cognitive style systematically relates to adaptive parenting styles and goals. Implications are

discussed.

*Data Sources:*

*Countries:* Belgium

*Subjects:* sample of 905 high-school students (mean age = 14.94; 51.22% male), and their parents (482 mothers and 453 fathers); Belgian, Flemish, baptized Catholic

*Variables:* Religiosity (shortened 18-item Post-Critical Belief Scale (Duriez, Soenens, & Hutsebaut, 2005), distinguishing religious cognitive style [literalist vs. symbolic] and religiosity as such [excluding or including transcendence]); parenting style (parental need support [six items from Schaefer's (1965) Acceptance scale]); parental regulation [six items from Barber's (2002) Parental Expectations scale]); parental goal promotion (Duriez, Soenens, & Vansteenkiste, 2007)

*Discipline:* Psychology

**Eirich, Gregory M. (2012). "Parental Religiosity and Children's Educational Attainment in the United States." In *Religion, Work and Inequality*, ed. Lisa A. Keister, John McCarthy, and Roger Finke, 153-181. Research in the Sociology of Work 23. Wagon Lane, Bingley: Emerald.**

*Abstract:* Purpose – This chapter proposes a new model to explain how increased religiosity among children leads to higher eventual educational attainment; it does so by focusing upon the unique role that parental religiosity plays in this process – this intergenerational dimension has been neglected in previous research on the topic. Design/Methodology/Approach – Using NLSY97 data, employing regression techniques, and incorporating information on parental religious behaviors, this chapter tests whether parental religiosity only matters because it transmits religiosity to children, and once children become religious themselves, parental religiosity becomes a redundant resource – or it has a powerful independent effect net of this socialization process. Finding – Results generally support the parental religiosity theory, where parental religious service attendance uniquely produces positive educational effects, even net of religious socialization ones. Religious affiliation differences are generally minor. Additional models also provide evidence that parental religiosity and adolescent education are not related via some omitted variable. Research limitations/Implications – Under this new perspective, children's educational attainment can rise, even if children are not religious themselves, because parental religiosity can promote parental behaviors conducive to children's schooling. Originality/Value – Overall, parental religiosity deserves renewed attention as a cultural basis for inequality in the United States today.

*Data Sources:* sample from National Longitudinal Survey of Youth of 1997 (NLSY97)

*Countries:* United States

*Subjects:* 2,850 Americans aged 11 to 16; their parents

*Variables:* educational achievement; parental religiosity (attendance; prayer frequency); child religiosity (attendance); religious affiliation (Conservative Protestants, Catholics, Mainline Protestants, Jewish, Mormon, Muslim, no affiliation, other); parental character (school involvement; tidiness of home; optimism; co-operativeness): controlled for maximum parental education, total household income, household net worth, single versus both parenting, Southern residence, rural residence, number of siblings, child's race/ethnicity, sex, age

*Discipline:* Social Sciences

**Eliassen, A. Henry, John Taylor, and Donald A. Lloyd. (2005). "Subjective religiosity and depression in the transition to adulthood." *Journal for the Scientific Study of Religion*, 44(2):187–199.**

*Abstract:* Does being more religious make one less susceptible to depression? We consider the association between subjective religiosity (religious self-perception and coping) and depression in the context of social support (from family and friends) and stress exposure (recent negative life events, chronic stress, lifetime trauma, and discrimination). Data come from a sample of 1,803 Miami-Dade County young adults interviewed between 1997 and 2000. We find higher levels of depression among the moderately religious than among either very religious or nonreligious



respondents. Interestingly, when observations are made within gender, this relationship applies only to females. Controlling for socioeconomic status and social support largely accounts for the link between religiosity and depression. However, controlling for stress exposure reveals a suppressor effect wherein religiosity once again emerges as significant. Our interpretation is that, while established patterns of religious coping can routinely mitigate distress, heightened stress exposure may elicit increased prayer among the less religious.

*Data Sources:* Transitions study (Life Course and Health Research Center (LCHRC) 1997), interviews in 1997, 2000

*Countries:* United States

*Subjects:* 1,803 Miami-Dade County young adults

*Variables:* depression (Center for Epidemiology Studies Depression Scale (CESD)); subjective religiosity; perceived family and friend support; stressful experiences; sex, race, socioeconomic status of parents, educational attainment

*Discipline:* Sociology

**Ellison, Christopher G., and Darren E. Sherkat. (1993). "Obedience and Autonomy: Religion and Parental Values Reconsidered." *Journal for the Scientific Study of Religion*, 32(4):313-329.**

*Abstract:* A long research tradition examines the relationships between religion and parental values, defined broadly as the traits that adults find most desirable in children. Two such traits have been of particular interest: obedience and intellectual autonomy. We argue that contemporary Conservative Protestants are prone to endorse authoritarian parenting orientations disproportionately - that is, to value obedience at the expense of autonomy. In addition, contrary to the thrust of some previous research, we hypothesize that Catholics tend to embrace more authoritarian child-rearing values than do non-Conservative Protestants and other Americans. OLS regression and structural equation models confirm that Conservative Protestants are especially supportive of obedience. However, they are no less enthusiastic than others about intellectual autonomy in children. Conservative Protestant valuation of obedience is linked with three theological positions: biblical literalism, belief that human nature is sinful, and punitive attitudes toward sinners. Hypotheses regarding Catholics are also confirmed, although the magnitude of Catholic effects is less pronounced. Several directions for future research on religious differences in parent-child relations are recommended.

*Data Sources:* Review of popular Christian child-rearing literature

*Countries:* United States

*Discipline:* Sociology

**Ellison, Christopher G. and Xiaohe Xu (2014). "Religion and families." In *The Wiley Blackwell Companion to the Sociology of Families*, 277–299. Ed. Judith Treas, Jacqueline Scott, and Martin Richards. Hoboken, NJ: Wiley Blackwell.**

*Abstract/Summary:* Reviews religious influences on family life: dating and premarital sex, marriage and cohabitation, childbearing, child-rearing values, child-rearing practices and discipline, child outcomes, marital functioning and dissolution

*Data Sources:* Review article

*Countries:* United States (mainly)

*Discipline:* Sociology

**Francis, Leslie J. and John W. Fisher. (2014). "Prayer and personal happiness: a study among secondary school students in Australia." *Journal of Religious Education*, 62(2):79-86.**

*Abstract:* In order to examine the association between prayer and happiness, a sample of 1,002 students, ranging in age from 12- to 18-years, attending ten non-government secondary schools in Victoria, Australia, completed three measures: the Oxford Happiness Inventory, the short form of the Junior Eysenck Personality Questionnaire Revised, and a single-item measure of prayer affect

assessed on a five-point scale. The data demonstrated a significant positive correlation between prayer affect and happiness after taking into account individual differences in sex, age and personality.

*Data Sources:* survey of Australian secondary school students

*Countries:* Australia

*Subjects:* 12-18 year-old students at Christian schools, Victoria

*Variables:* happiness (Oxford Happiness Inventory); personality (Junior Eysenck Personality Questionnaire Revised); experience of prayer

*Discipline:* Religious Studies

**Francis, Leslie J., Jennifer S. Croft, and Alice Pyke. (2012). "Religious diversity, empathy and God images: Perspectives from the psychology of religion shaping a study among adolescents in the UK." *Journal of Beliefs and Values: Studies in Religion & Education*, 33(2):293-307.**

*Abstract:* Major religious traditions agree in advocating and promoting love of neighbour as well as love of God. Love of neighbour is reflected in altruistic behaviour and empathy stands as a key motivational factor underpinning altruism. This study employs the empathy scale from the Junior Eysenck Impulsiveness Questionnaire to assess the association between empathy and God images among a sample of 5993 religiously diverse adolescents (13–15 years old) attending state-maintained schools in England, Northern Ireland, Scotland, Wales, and London. The key psychological theory being tested by these data concerns the linkage between God images and individual differences in empathy. The data demonstrate that religious identity (e.g. Christian, Muslim) and religious attendance are less important than the God images which young people hold. The image of God as a God of mercy is associated with higher empathy scores, while the image of God as a God of justice is associated with lower empathy scores.

*Data Sources:* questionnaires from the Young People's Attitudes to Religious Diversity project, Warwick Religions and Education Research Unit (WRERU), University of Warwick

*Countries:* United Kingdom

*Subjects:* 5993 pupils, 13-15 years old; Christian (3564), Muslim (107), unaffiliated (2122)

*Variables:* Empathy (Junior Eysenck Impulsiveness Questionnaire); New Index of God Images; personality; religious attendance; religious affiliation; sex, school year

*Discipline:* Religious Studies

**Francis, Leslie J., Yaacov J. Katz, Yaacov Yablon, Mandy Robbins. (2004). "Religiosity, Personality, and Happiness: A Study Among Israeli Male Undergraduates." *Journal of Happiness Studies* 5(4):315-333.**

*Abstract:* A sample of 203 male Hebrew speaking undergraduate students completed the Hebrew translation of the Oxford Happiness Inventory together with the Katz–Francis Scale of Attitude toward Judaism and the short form of the Revised Eysenck Personality Questionnaire. The data demonstrate that Eysenck's dimensional model of personality provides significant prediction of individual differences in both attitude toward Judaism and happiness. After taking personality into account there is a small but statistically significant positive correlation between religiosity and happiness.

*Data Sources:* Survey of male Israeli undergraduates

*Countries:* Israel

*Subjects:* 203 male Hebrew-speaking undergraduates, Bar-Ilan University School of Education

*Variables:* Happiness (Oxford Happiness Inventory); religiosity (Katz–Francis Scale of Attitude toward Judaism); personality (Revised Eysenck Personality Questionnaire)

*Discipline:* Religious Studies

**Francis, Leslie J., Yaacov B. Yablon, Mandy Robbins. (2014). "Religion and Happiness: A**

**Study Among Female Undergraduate Students in Israel.” *International Journal of Jewish Education Research* 7:77-92.**

*Abstract:* This study tests the hypothesis that higher levels of positive religious affect are associated with higher levels of personal happiness among a sample of 284 Hebrew-speaking female undergraduate students who completed the Katz-Francis Scale of Attitude toward Judaism, the Oxford Happiness Inventory, and the short-form Eysenck Personality Questionnaire Revised. The data reported a small but statistically significant association between religiosity and happiness after taking individual differences in personality into account

*Data Sources:* Survey of female Israeli undergraduates

*Countries:* Israel

*Subjects:* 284 Hebrew-speaking female undergraduate students

*Variables:* happiness (Oxford Happiness Inventory); religiosity (Katz-Francis Scale of Attitude toward Judaism); personality (Short-form Eysenck Personality Questionnaire Revised)

*Discipline:* Religious Studies

**Francis, Leslie J., Hans-Georg Ziebertz, and Christopher A. Lewis. (2003). “The relationship between religion and happiness among German students.” *Pastoral Psychology* 51(4):273–281.**

*Abstract:* A sample of 331 students completed German editions of the Oxford Happiness Inventory and the Francis Scale of Attitude toward Christianity, together with the short form Revised Eysenck Personality Questionnaire. These data provide no evidence for a relationship between religiosity and happiness among German students, contrary to the conclusions of recent studies that have employed the same indices in the UK and in the USA.

*Data Sources:* survey of German university students

*Countries:* Germany

*Subjects:* 311 students attending the University of Wurzburg

*Variables:* happiness (Oxford Happiness Inventory); religiosity (Francis Scale of Attitude toward Christianity); personality (short form Revised Eysenck Personality Questionnaire)

*Discipline:* Religious Studies

**French, Sarah and Stephen Joseph. (1999). “Religiousness and its association with happiness, purpose in life, and self-actualization.” *Mental Health, Religion and Culture*, 2(2):117–120.**

*Abstract:* The aim of the present work was to test for an association between religiosity and happiness. One hundred and one undergraduate students completed the Francis Scale of Attitude Towards Christianity, the Depression-Happiness Scale (DHS), the Oxford Happiness Inventory (OHI), the Purpose in Life Test (PIL), and the Index of Self-Actualisation (ISA). It was found that higher scores on the Francis Scale were associated with higher scores on the DHS, the OHI, the PIL, and the ISA, providing evidence for a positive association between religiosity and these facets of subjective well-being. However, partial correlations suggested that the association between religiosity and happiness is a function of purpose in life.

*Data Sources:* survey of undergraduate students

*Countries:* United Kingdom

*Subjects:* 101 undergraduate students (57 males and 44 females), University of Essex

*Variables:* religiosity (Francis Scale of Attitude Towards Christianity); happiness (the Depression-Happiness Scale (DHS), the Oxford Happiness Inventory (OHI), the Purpose in Life Test (PIL), and the Index of Self-Actualisation (ISA))

*Discipline:* Psychology

**Frydenberg, Erica, Ramon Lewis, Gregor Kennedy, et al. (2003). “Coping with Concerns: An exploratory comparison of Australian, Colombian, German, and Palestinian adolescents.” *Journal of Youth and Adolescence*, 32(1):59–66.**

*Abstract:* Consistent with an emphasis on positive psychology, and on ability rather than deficit, this

study of adolescents in 4 communities sought to examine how young people cope with their concerns. Samples of Australian, Colombian, German, and Palestinian students completed the general form of the Adolescent Coping Scale, an 80-item instrument used to measure coping. A comparison of young people's usage of 3 coping styles and 18 coping strategies within these communities indicated that Palestinian youth report greater usage of all but three strategies (namely, physical recreation, relaxation, and tension reduction), and German youth report the least usage of 2/3 of the strategies assessed. Both Palestinian and Colombian youth were noted to utilize more seek to belong, focus on the positive, social action, solving the problem, seeking spiritual support, and worry than were German or Australian adolescents. When the relative usage of coping strategies within national settings was considered, some noticeable differences were apparent. For example it was found that regardless of the national setting young people reported most frequent use of working hard and use of problem solving strategies. When it comes to more culturally determined activities such as physical recreation, the Australian and German students ranked this strategy more highly in their coping repertoires than do the Colombians, and more noticeably, the Palestinian students. For example, although physical recreation is ranked as the second most commonly used strategy for the German sample, it is ranked 16th by the Palestinians. The study demonstrates the importance of identifying coping strategies that are reflective of each community under investigation. Similarity in coping cannot be assumed across different student populations. Consequently caution needs to be exercised when importing coping programs from one community to another.

*Data Sources:* surveys of Australian, Colombian, German, and Palestinian students

*Countries:* Australia, Colombia, Germany, Palestine

*Subjects:* Urban high school students

*Variables:* *The Adolescent Coping Scale (ACS)*,

*Discipline:* Education and Psychology

**Furrow, James L., Pamela E. King, & Krystal White. (2004). "Religion and Positive Youth Development: Identity, meaning, and prosocial concerns." *Applied Developmental Science*, 8(1):17-26.**

*Abstract:* The role of religious identity in positive youth development was examined in this study of personal meaning and prosocial concerns in adolescence. A structural equation model was tested on a sample of 801 urban public high school students. Participants responded to questionnaires assessing religious identity, personal meaning, and prosocial personality. Prototypical descriptors derived from Walker and Pitts's (1998) highly religious person concept were examined as a measure of religious identity. Findings demonstrate a positive relationship between religious self-understanding, personal meaning, and prosocial personality. Differences were noted in the relationship of personal meaning to prosocial personality across age and gender cohorts. The findings provide further support for considering religion as a developmental resource associated with personal meaning and a concern for others among youth.

*Data Sources:* survey of high school students

*Countries:* United States

*Subjects:* 801 urban public high school students, Los Angeles; Latino or Hispanic (60.5%), White (12.5%), African American (9%), Asian (9%), and mixed racial backgrounds (9%); Catholic (57.9%), Protestant (22.5%), no religious affiliation (10.8%), other (9.8%)

*Variables:* religiosity (Walker and Pitts' (1998) indicators of highly religious person); personal meaning (revised Life Regard Index (LRI-R; Debats, 1998)); prosocial personality (Prosocial Personality Battery (PSB; Penner, Fritzsche, Craiger, & Freifeld (1995))

*Discipline:* Theology/Psychology

**Galen, Luke W., Michael Sharp, Alison McNulty. (2015). "Nonreligious Group Factors Versus Religious Belief in the Prediction of Prosociality." *Social Indicators Research* 122:411-432.**

*Abstract/Summary:* Previous research has suggested that religious belief is associated with a range of prosocial behaviors such as social embeddedness and generosity. However, this literature has often conflated belief in God with group involvement and failed to control for demographic and social network effects. Rather than assessing prosociality by comparing religious group members with the unaffiliated, the present study also includes secular/ nonreligious group members. Multiple regression analyses controlling for confounds diminishes many of the apparent differences between religious and nonreligious individuals. Belief in God itself accounts for approximately 1–2 % of the variance in social embeddedness domains and 1 % of the variance in the domains of outside-group charity and community volunteering. Belief in God is associated with homophily and parochial behavior such as within-group charitable donations and constrained contact with different others. These findings indicate that prosocial benefits are more related to general group membership equally available to religious and secular group members alike than they are to specifically religious content. Religious beliefs are related to within-group prosociality as well as homophily and parochialism directed to those outside the group.

*Data Sources:* Survey Monkey survey of email lists, Facebook pages, meetup.com pages, United Methodist email list

*Countries:* United States

*Subjects:* 387 secular, 321 religious Southern Americans from a Southern state

*Variables:* demographic (biological sex, age, marital status, level of education, income, and number of children); group attendance frequency; belief in God; interactions with different religions and ethnicities; extent of social network; donations and volunteering

*Discipline:* Psychology

**Garrouttea, Eva Marie, Jack Goldberg, Janette Beals, Richard Herrell, Spero M. Manson. 2003. "Spirituality and attempted suicide among American Indians." *Social Science & Medicine* 56:1571–1579.**

*Abstract:* American Indians exhibit suicide-related behaviors at rates much higher than the general population. This study examines the relation of spirituality to the lifetime prevalence of attempted suicide in a probability sample of American Indians. Data were derived from a cross-sectional sample of 1456 American Indian tribal members (age range 15–57 yr) who were living on or near their Northern Plains reservations between 1997 and 1999. Data were collected by personal interviews. Commitment to Christianity was assessed using a measure of beliefs. Commitment to tribal cultural spirituality (or forms of spirituality deriving from traditions that predate European contact) was assessed using separate measures for beliefs and spiritual orientations. Results indicated that neither commitment to Christianity nor to cultural spirituality, as measured by beliefs, was significantly associated with suicide attempts ( $P_{\text{trend}}$  for Christianity=0.22 and  $P_{\text{trend}}$  for cultural spirituality=0.85). Conversely, commitment to cultural spirituality, as measured by an index of spiritual orientations, was significantly associated with a reduction in attempted suicide ( $P_{\text{trend}}$  = 0.01). Those with a high level of cultural spiritual orientation had a reduced prevalence of suicide compared with those with low level of cultural spiritual orientation. (OR=0.5, 95% CI=0.3, 0.9). This result persisted after simultaneous adjustment for age, gender, education, heavy alcohol use, substance abuse and psychological distress. These results are consistent with anecdotal reports suggesting the effectiveness of American Indian suicide-prevention programs emphasizing orientations related to cultural spirituality.

*Data Sources:* sample of Indians living near Northern Plains reservations, 1997-1999

*Countries:* United States

*Subjects:* 1456 American Indian tribal members aged 15–57

*Variables:* self-reported attempted suicide, religiosity (Christian, cultural), controlled for sociodemographic factors (incl. alcohol abuse, drug abuse, current emotional distress)

*Discipline:* Sociology

**Gibson, Troy. (2008). "Religion and civic engagement among America's youth." *Social Science Journal*, 45(3):504-514.**

*Abstract:* Scholars of civic engagement are noticing the consequences of religiosity. Scholars have seen the influence of religiosity on political and charitable behavior among adults. But does this pattern hold for adolescents? In this study, I use a new survey of American teenagers, the National Study of Youth and Religion, to assess the impact of intense religiosity on adolescent volunteerism and political activities. Evidence from multivariate logistic regression analyses indicate that intense religiosity, measured in terms of behavior (frequent church attendance) and beliefs (theological conservatism) significantly increase the likelihood that teens will volunteer. However, adolescent political involvement is not related to religiosity.

*Data Sources:* National Study of Youth and Religion

*Countries:* United States

*Subjects:* American teenagers aged 13-17

*Variables:* religiosity (church attendance, theological conservatism); volunteer work; gender; parental involvement

*Discipline:* Political Science

**Glanville, Jennifer L., David Sikkink, Edwin I. Hernández. (2008). "Religious involvement and educational outcomes: The role of social capital and extracurricular participation." *Sociological Quarterly*, 49(1):105-137.**

*Abstract:* Previous research has observed that religious participation is positively related to a wide variety of adolescent outcomes, including academic achievement, but relatively little is known about why this is the case. We focus on a group of related potential explanations for why religious involvement improves educational outcomes. We examine whether religious participation enhances academic outcomes among teens by the way in which it shapes their social ties, or social capital, focusing on both intergenerational relationships and on relationships with peers. We also examine the potential intervening role of extracurricular participation. Using structural equation models to analyze data from the National Longitudinal Study of Adolescent Health (Add Health), we examine the potential role of social capital and extracurricular participation in mediating the relationship between religious participation and academic achievement, dropping out of high school, and attachment to school. We find that religious attendance promotes higher intergenerational closure, friendship networks with higher educational resources and norms, and extracurricular participation. These intervening variables account for a small part of the influence of adolescent religious participation on the educational outcomes in this study.

*Data Sources:* National Longitudinal Study of Adolescent Health (Add Health),

*Countries:* United States

*Subjects:* American 7<sup>th</sup>-12<sup>th</sup> graders

*Variables:* educational outcomes and attendance; religiosity (attendance); social capital and extracurricular participation; controlled for parental education, family income, single-parent families, race, gender, urban/rural, self-image, family satisfaction, bad-temper

*Discipline:* Sociology

**Glass, Jennifer and Jerry Jacobs. (2005). "Childhood religious conservatism and adult attainment among black and white women." *Social Forces*, 84(1):555-579.**

*Abstract:* The resurgence of conservative religious groups over the past several decades raises interesting questions about its effects on women's life chances. Conservative religious institutions promote a traditional understanding of gender within families. Women's beliefs about appropriate family roles, in turn, influence their preparation for market work and the timing and extent of their labor-force participation. Using retrospective data from the National Survey of Households and Families, this paper examines the effect of childhood religious affiliation on American women's acquisition and use of marketable skills, focusing on women's educational investments, family-

formation behavior, labor-force participation and wage attainment. Results show that childhood religious conservatism is associated with diminished human capital acquisition and earlier family formation for White women with more muted results for Black women.

*Data Sources:* 1988 panel of the National Survey of Households and Families

*Countries:* United States

*Subjects:* white, hispanic, and black American women

*Variables:* denominational affiliation (conservative inerrantist, mainline); class background; demographic (age, South/non-South residence in childhood, current rural-urban residence, current South/non-South residence of the respondent, and race); years schooling; gender ideology

*Discipline:* Sociology

**Greening, Leilani and Laura Stoppelbein. (2002). "Religiosity, attributional style, and social support as psychosocial buffers for African American and White adolescents' perceived risk for suicide." *Suicide and Life-Threatening Behavior*, 32(4):404–17.**

*Abstract:* Psychosocial buffers were evaluated for their relative contributions to adolescents' perceived risk for suicide. A community sample of African American and White adolescents (N = 1,098) rated the likelihood that they would die by suicide and completed standardized measures of depression, hopelessness, intrinsic and extrinsic religiosity, orthodoxy, social support, and causal attributional style. Orthodoxy—commitment to core beliefs—emerged as the single strongest correlate after controlling for the effects of other buffers. The effect of depression on perceived suicide risk was moderated by the adolescent's degree of orthodoxy. Commitment to core, life-saving beliefs may help explain the religion-suicide link for adolescents.

*Data Sources:* community sample from two high schools, southeastern region

*Countries:* United States

*Subjects:* African American and White adolescents; Catholic (45%), Baptist (27%), Methodist (7%), Christian (5%), Presbyterian (3%), Episcopalian (3%), Pentecostal (2%), no answer (8%)

*Variables:* depression, hopelessness, intrinsic and extrinsic religiosity, orthodoxy, social support, causal attributional style

*Discipline:* Psychology

**Gruber, Jonathan H. (2005). "Religious market structure, religious participation, and outcomes: Is religion good for you?" *The B.E. Journal of Economic Analysis & Policy* 5(1):Article 5.**

*Abstract:* Religion plays an important role in the lives of many Americans, but there is relatively little study by economists of the implications of religiosity for economic outcomes. This likely reflects the enormous difficulty inherent in separating the causal effects of religiosity from other factors that are correlated with outcomes. In this paper, I propose a potential solution to this long-standing problem, by noting that a major determinant of religious participation is religious market density, or the share of the population in an area which is of an individual's religion. I make use of the fact that exogenous predictions of market density can be formed based on area ancestral mix. That is, I relate religious participation and economic outcomes to the correlation of the religious preference of one's own heritage with the religious preference of other heritages that share one's area. I use the General Social Survey (GSS) to model the impact of market density on church attendance, and micro-data from the 1990 Census to model the impact on economic outcomes. I find that a higher market density leads to a significantly increased level of religious participation, and as well to better outcomes according to several key economic indicators: higher levels of education and income, lower levels of welfare receipt and disability, higher levels of marriage, and lower levels of divorce.

*Data Sources:* General Social Survey (GSS), 1973-2000; IPUMS sample of the 1990 Census

*Countries:* United States

*Subjects:* non-Hispanic whites aged 25 years or older

*Variables:* religious affiliation (Catholics, Jews, Liberal Protestants, Moderate Protestants, Conservative Protestants, Other, and None); religious attendance; religious density  
*Discipline:* Economics

**Gunnoe, Marjorie L., E. Mavis Hetherington, and David Reiss. (1999).** “Parental religiosity, parenting style, and adolescent social responsibility.” *Journal of Early Adolescence*, 19(2):199–225.

*Abstract:* The hypotheses that parental religiosity would predict authoritative parenting and adolescent social responsibility were tested using data from fathers, mothers, and adolescents 10 through 18 years of age from 486 mostly Caucasian middle-class families participating in the Nonshared Environment (NSE) Study. Ratings of authoritative and authoritarian parenting were provided by trained observers using the Family Interaction Global Coding System. Survey instruments included measures of adolescent adjustment used previously by Hetherington and colleagues and a new index of religiosity that assesses the degree to which religious beliefs are manifested in parents’ daily lives. Hierarchical regression analyses indicated that religiosity was associated positively with authoritative parenting for both parents. Mothers’ religiosity was associated negatively with authoritarian parenting; religiosity was unrelated to fathers’ authoritarian parenting. Structural equation modeling indicated both direct effects and indirect effects (mediated by authoritative parenting) of mothers’ and fathers’ religiosity on adolescent social responsibility.

*Data Sources:* questionnaires in Nonshared Environment (NSE) Study

*Countries:* United States

*Subjects:* fathers, mothers, and adolescents (10-18 years) from 486 mostly Caucasian middle-class families; ‘major Western faith’ (Protestant, Catholic, atheist/agnostic/none, Mormon, Jewish)

*Variables:* authoritarian vs. nonauthoritarian parenting styles (Family Interaction Global Coding System, Hetherington et al 1992); parental religiosity (manifestation of beliefs in daily lives); parental and adolescent social responsibility

*Discipline:*

**Hackney, Charles H., and Glenn S. Sanders. (2003).** “Religiosity and mental health: A meta-analysis of recent studies.” *Journal for the Scientific Study of Religion*, 42(1):43–55.

*Abstract:* A meta-analysis was performed in an attempt to clarify the proposed relationship between religiosity and psychological adjustment. Specific focus was given to the issue of definition, namely, whether differences in researchers’ conceptualizations of religiosity and mental health could account for the various contradictory findings by psychologists of religion. Analysis of 34 studies conducted during the past 12 years revealed that the definitions of religiosity and mental health utilized by psychologists in this field were indeed associated with different types and strengths of the correlations between religiosity and mental health. Discussion of results assesses the fit between relevant theory and the pattern of change in effect size across categories of religion and adjustment, and concludes with implications for therapeutic uses of religious involvement

*Data Sources:* Article review

**Harker, Kathryn. (2001).** “Immigrant Generation, Assimilation, and Adolescent Psychological Well-Being.” *Social Forces* 79(3):969-1004.

*Summary:* Utilizing data on adolescents in secondary school from the National Longitudinal Study of Adolescent Health (Add Health), this article examines the link between immigrant generation and adolescent psychological well-being. I find that first-generation immigrants experience less depression and greater positive well-being than their native-born agetates of similar demographic and family backgrounds. Second-generation immigrants, however, do not differ significantly from native-born youth in terms of psychological well-being. A number of family influences serve as “protective” factors that enable first-generation immigrants to maintain their higher levels of well-being. These factors include parental supervision, lack of parent-child conflict, religious practices,



and social support. Assimilation among first-generation immigrants, as measured by age at arrival in the U.S., does not significantly affect their positive well-being.

*Data Sources:* National Longitudinal Study of Adolescent Health (Add Health)

*Countries:* United States

*Subjects:* first- and second-generation immigrant youth

*Variables:* religiosity (importance, church attendance, prayer); depression levels

*Discipline:* Sociology

**Harris, J. Irene, Sean W. Schoneman and Stephanie R. Carrera. (2002). "Approaches to Religiosity related to Anxiety among College Students." *Mental Health, Religion and Culture* 5(3):253–265.**

*Abstract:* To date, the literature on religiosity and anxiety has yielded mixed results. Available results suggest that constellations of religious attitudes, commitment and denominational subcultures have diverse relationships with types of anxiety. A sample of college students from a predominantly conservative Christian area responded to the Prayer Functions Scale, the Religious Commitment Inventory, the Scriptural Literalism Scale, the Fowler Religious Attitudes Scale, the Anxiety Control Questionnaire and the State-Trait Anxiety Inventory. A principal components analysis suggests that a constellation of religious variables—which involves religious commitment; aspects of one's prayer life, and relating to others in the religious reference group—has a significant negative relationship with trait anxiety. Although further confirmatory studies are necessary, at this point available data suggest that a committed, related approach to religiosity may be associated with lower levels of general anxiety.

*Data Sources:* sample of college students

*Countries:* United States

*Subjects:* 85 undergraduate students in introductory psychology classes at a large Southwestern university (aged 17-32); 61 Protestant, 22 Catholic, 2 Mormon

*Variables:* prayer used for coping (Prayer Functions Scale); religiosity (Religious Commitment Inventory, the Scriptural Literalism Scale, the Fowler Religious Attitudes Scale; frequency of prayer; frequency of attendance); anxiety levels (Anxiety Control Questionnaire, State-Trait Anxiety Inventory)

*Discipline:* Psychology

**Hodge David R., Paul Cardenas, Harry Montoya. (2001). "Substance use: Spirituality and religious participation as protective factors among rural youths." *Social Work Research*, 25(3):153–62.**

*Abstract:* This study explored the relationship between substance use and spirituality and religious participation with a multicultural sample of rural youths in the American Southwest. Logistic regression was used to determine the efficacy of spirituality and religious participation as predictors of never using alcohol, marijuana, and hard drugs. Although increased participation in religious activities predicted greater probability of never using alcohol, increased spirituality predicted greater probability of never using marijuana and hard drugs. The article concludes with a discussion of the implications of these findings for prevention programs, social work education, and research.

*Data Sources:* sample of school students

*Countries:* United States

*Subjects:* 475 Grade 7-12 students, Española area of northern New Mexico

*Variables:* spirituality (Index of Core Spiritual Experiences (INSPIRIT) scale; participation); alcohol, marijuana, and hard drug use

*Discipline:* Social Work

**Holden, George W. and Brigitte Vittrup. (2010). "Religion." In *The handbook of cultural developmental science. Part 1. Domains of development across cultures*, ed. Marc H. Bornstein,**

**279–295. New York: Psychology Press.**

*Summary:* Overview of studies of child development and religion.

**Holden, George W. and Paul A. Williamson. (2014). “Religion and child well-being.” In *Handbook of child well-being: Theories, methods, and policies in global context*, ed. Asher Ben-Arieh, Ferran Casas, Ivar Frønes, Jill E. Korbin, 1137-1169. New York: Springer.**

*Summary:* Overview of elements of child well-being and their causes.

**David W. Holder, Robert H. DuRant, Treniece L. Harris, Jessica Henderson Daniel, Dawn Obeidallah, Elizabeth Goodman. (2000). “The association between adolescent spirituality and voluntary sexual activity.” *Journal of Adolescent Health*, 26(4):295–302.**

*Abstract:* PURPOSE: The purpose of this study was to describe the spectrum of adolescent spirituality and to determine the association between dimensions of spirituality and voluntary sexual activity (VSA) in adolescents. DESIGN: A sample of 141 consecutive youth aged 11-25 years presenting to an urban, hospital-based adolescent medicine clinic completed a 153-item instrument assessing sociodemographics, psychosocial parameters, and eight specific aspects of spirituality including: (1) religious attendance, (2) religious importance, (3) intrinsic and (4) extrinsic religious motivation, (5) belief in God, (6) belief in divine support, (7) existential aspects of spirituality, and (8) spiritual interconnectedness. Adolescents were also asked about VSA. RESULTS: Sixty-one percent of respondents were African-American and 67.4%, female; mean age was 16.0+/-2.4 years. Adolescent religious attendance was equally distributed across the categories from "none" to "weekly or greater" attendance. Over 90% felt religion was somewhat important in their lives. Over 85% reported belief in God. Fifty-six percent of respondents reported a history of VSA. Greater importance of religion ( $p = 0.035$ ) and higher spiritual interconnectedness with friends ( $p = 0.033$ ) were inversely associated with VSA. A multiple logistic regression model including age, gender, race, socioeconomic status, and specific denomination of religious faith, importance of religion, and spiritual interconnectedness found that spiritual interconnectedness with friends (OR = 0.92, 95% CI = 0.85, 0.99) and age (OR = 1.75, 95% CI = 1.34, 2.28) were independent predictors of VSA. CONCLUSIONS: Spirituality is a common facet of adolescents' lives. Younger age and higher spiritual interconnectedness, particularly interconnectedness among spiritual friends, are independently associated with a lower likelihood of VSA.

*Data Sources:* 153-item questionnaire

*Countries:* United States

*Subjects:* sample of 141 consecutive youth aged 11-25 years presenting to an urban, hospital-based adolescent medicine clinic, 1996-1997

*Variables:* religiosity (religious attendance; religious importance; intrinsic and extrinsic religious motivation; belief in God; belief in divine support; existential aspects of spirituality; spiritual interconnectedness); sociodemographics; psychosocial parameters

*Discipline:* Medicine

**Jamieson, Patrick E., and Daniel Romer. (2008). “Unrealistic fatalism in U.S. youth ages 14 to 22: Prevalence and characteristics.” *Journal of Adolescent Health*, 42(2):154-160.**

*Abstract:* PURPOSE: To estimate the proportion of U.S. youth that exhibits unrealistic fatalism about its future (not expecting to live past age 30), and to test predictions about risk factors for this expectation. METHODS: Four waves of a nationally representative telephone survey from 2002 to 2005 with youth ages 14 to 22 (N = 4201) were analyzed using logistic regression to identify correlates and predictors of unrealistic fatalism. RESULTS: Approximately 1 out of every 15 youth interviewed (6.7%, 95% confidence interval [CI] = 5.9%, 7.5%) responded that they agreed they would not live much past the age of 30. Compared to other youth, fatalists were significantly more likely to be older, male, to identify as Hispanic, and have completed the interview in Spanish. As predicted, recent experience of hopelessness was a strong predictor of fatalism. In addition,

nonwhite youth who had experienced hopelessness reported increasing rates of fatalism as they aged. Fatalistic youth engaged in greater suicidal planning, had more accepting attitudes toward suicide, were less attached to religion, and were more impulsive than other youth. Approximately 43% of fatalists forecast a likely death by suicide, whereas the rest anticipated death by an outside source. Fatalists were also more likely not to stay in school. **CONCLUSIONS:** Because youth exhibiting fatalism are at risk for not staying in school and suicidal planning, they should be identified at an early age for referral to programs that are effective in treating youth with hopelessness and suicidal tendencies.

*Data Sources:* nationally representative telephone survey from 2002 to 2005

*Countries:* United States

*Subjects:* youth aged 14 to 22 (N = 4201)

*Variables:* fatalism (expectation of living past 30); depression, suicide ideation; religiosity (attendance, religious identification); impulsivity (shortened form of Zuckerman's impulsive sensation-seeking scale); demography

*Discipline:* Medicine

**Jeynes, William H. (2012). "A Meta-Analysis on the Effects and Contributions of Public, Public Charter, and Religious Schools on Student Outcomes." *Peabody Journal of Education* 87(3):305-335.**

*Abstract:* An extensive meta-analysis, including 90 studies, was undertaken on the effects of religious private schools, charter schools, and public schools. The study explores the relationship between each of these school types and student outcomes. Additional analyses were done to determine the strengths and weaknesses of these institutions in a broad sense. The results indicate that attending private religious schools is associated with the highest level of academic achievement among the three school types, even when sophisticated controls are used to adjust for socioeconomic status. Students from public charter schools, however, performed no better than their counterparts in other public schools. Supplementary analyses indicate several ways that educators from religious and public schools can learn from one another.

*Data Sources:* meta-analysis of 90 studies

*Countries:* United States

*Subjects:* students from private religious, charter, and public schools

*Variables:* taking harder courses, higher expectations, achievement gap (white/Hispanic/African American), classroom flexibility, behaviour measures

*Discipline:* Education

**Jeynes, William H. (2009). "The Relationship Between Biblical Literacy, Academic Achievement, and School Behavior Among Christian- and Public-School Students." *Journal of Research on Christian Education*, 18(1):36-55.**

*Abstract:* This study assessed the relationship between Bible literacy among secondary school students and their academic achievement and school behavior. A total of 160 students who attended either Christian or public schools in the 7th to 12th grade were randomly selected for the study sample. Three measures of Bible knowledge were combined to obtain an overall measure of Bible literacy. The results indicate that students with the highest level of Bible literacy also had the highest average grade point average (GPA) and the highest ranking in test and grade results. In contrast, those with the lowest level of Bible literacy also had the lowest average GPA and the lowest ranking in test and grade results. This trend held for students attending both Christian schools and public schools. Christian school students were also rated higher than public school students in school behavior.

*Data Sources:* survey of high school students

*Countries:* United States

*Subjects:* 160 seventh to twelfth grade students in schools located in the Los Angeles, CA, and

Chicago, IL, metropolitan areas

*Variables:* biblical literacy; grade point average; behaviour; attendance at religious or public school

*Discipline:* Education

**Jeynes, William H. (2003a). *Religion, education, and academic success*. New York: Information Age.**

*Publisher's summary:* The goal of this book is to examine the relationship between religion and academic success, both historically and in modern society. Very few books are dedicated to examining this very important topic. In addition, to this date there has never been a published quantitative meta-analysis examining the effects of religiosity and religious schools on academic outcomes. It is my hope that this book will be a useful tool for educators, researchers, professors, and parents who desire to examine this relevant and practical area of study. Our nation owes much of its educational foundation to the religious orientation of many of its founders, educational pioneers, and educational reformers. Although educational historians used to focus on the religious and moral orientation of people like Noah Webster, Horace Mann, Johann Pestalozzi, Emma Willard, Friedrich Froebel, and many others, contemporary educational historians inappropriately omit the religious roots of these individuals.

*Discipline:* Education

**Jeynes, William H. (2003b). "The Effects of Religious Commitment on the Academic Achievement of Urban and other Children." *Education and Urban Society* 36(1):44-62.**

*Abstract:* Using the 1992 NELS data set, this study assessed the effects of student religious commitment on the academic achievement of urban and other children. The results indicate that religiously committed urban children performed better on most academic measures than their less religious counterparts, even when controlling for SES, race, and gender. The same general pattern held for all the children in the sample as well. In addition, the effects for religiosity were usually greater for urban children than they were for nonurban children. Supplementary analyses indicated that there were no differences between Catholic and Protestant students, but there were differences between religious students of Christian faith versus students of other religious faiths. These results suggest that when researchers study the effects of religion on the academic achievement of children, the religious nature of the students should be considered. The significance of these results is discussed.

*Data Sources:* 1992 National Education Longitudinal Survey (NELS) data set

*Countries:* United States

*Subjects:* 18,726 students; 69% White, 13% Hispanic, 11% African American, 6% Asian, 1% Native American

*Variables:* religiosity (self-description; youth group and church attendance); school results; controlled for socio-economic status, race, gender

*Discipline:* Education

**Jeynes, William H. (2002a). "A meta-analysis of the effects of attending religious schools and religiosity on black and Hispanic academic achievement." *Education and Urban Society*, 35(1): 27-49.**

*Abstract:* Using meta-analysis, this study sought to determine the effects of religious schooling and personal religious commitment on African American and Hispanic students' academic achievement. The results indicate that religious schooling and religious commitment each have a positive effect on academic achievement and school-related behavior. In the case of religious schooling, the effect sizes that emerged for religious schooling tended to be larger for older children. The effect sizes for religious schooling were even larger for school-related behavior than they were for academic achievement. The significance of these results is discussed.

*Data Sources:* Meta-analysis

*Countries:* United States

*Subjects:* African American and Hispanic students

*Variables:* attending a religious school; religiosity (attendance, self-assessment); academic achievement

*Discipline:* Education

**Jeynes, William H. (2002b).** “Educational Policy and the Effects of Attending a Religious School on the Academic Achievement of Children.” *Educational Policy*, 16(3):406-424.

*Abstract:* Using the 1992 National Education Longitudinal Survey data set, this study assessed the effects of students attending religious schools on the academic achievement of those children. The results indicate that those children attending religious schools performed better academically than those who did not. Students from religious schools included all private religious schools examined in the study. Students who did not attend religious schools included students attending public schools and nonreligious preparatory or other private schools. Results also indicate that Black and Hispanic students as well as children of low socioeconomic status performed better academically in religious schools than in nonreligious schools. These results suggest students attending religious schools in general perform better academically than do students attending nonreligious schools. The significance of these results is discussed as it relates to school choice and learning from the religious school model.

*Data Sources:* 1992 National Education Longitudinal Survey data set

*Countries:* United States

*Subjects:* African American and Hispanic students

*Variables:* attending a religious school; religiosity (attendance, self-assessment); academic achievement

*Discipline:* Education

**Johnson, Byron R., Spencer de Li, David B. Larson, and Michael McCullough. (2000).** “A systematic review of the religiosity and delinquency literature: A research note.” *Journal of Contemporary Criminal Justice*, 16(1):32–52.

*Abstract:* The influence of religion on delinquency has been debated for more than 30 years, and yet, there remains a lack of consensus about the nature of this relationship. In an effort to bring some clarity to this area, this study assesses the religion-delinquency literature by using a methodological approach to reviewing a body of literature that is new to the social sciences—the systematic review (SR). This SR revealed that the literature is not disparate or contradictory, as previous studies have suggested. Religious measures are generally inversely related to deviance, and this is especially true among the most rigorous studies. As criminologists continue to examine the neglected topic of religion or what has been referred to as the forgotten factor, this article is a warning that measurement issues around a complex topic like religion, or even spirituality or forgiveness, is of paramount concern. The findings further indicate that future research on delinquency may gain explanatory power by incorporating religious variables in relevant theoretical models.

*Data Sources:* Meta-analysis

*Countries:* United States

*Discipline:* Social Sciences

**Johnson, Byron R., Sung Joon Jang, David B. Larson, and Spencer de Li. (2001).** “Does adolescent religious commitment matter? A reexamination of the effects of religiosity on delinquency.” *Journal of Research in Crime and Delinquency*, 38(1), 22–44.

*Abstract:* This study reexamines the relevance of religiosity to the etiology of delinquency, given the inconsistent and inconclusive evidence found in the literature. Like previous researchers, the authors test whether the effects of religiosity on delinquency are spurious or completely indirect via

social bonding, social learning, and sociodemographic variables. Unlike previous researchers, however, the authors (1) control for measurement errors in estimating the structural effects of religiosity on delinquency by applying a latent-variable modeling approach and (2) analyze longitudinal data collected from a nationally representative sample of adolescents in the United States. The effects of religiosity on delinquency are found independent of the theoretical and statistical controls while being partly mediated by nonreligious variables of social control and socialization. They also find some evidence of bidirectional causal relationships between religiosity and other predictors of delinquency and briefly discuss the theoretical and practical implications of the findings.

*Data Sources:* National Youth Survey, waves 3-5; reexamination of prior research

*Countries:* United States

*Subjects:* 1725 persons aged 11 to 17

*Variables:* religiosity (attendance, subjective importance, time on community-based religious activities, importance of involvement in those activities); moral beliefs; delinquency of friends; delinquency; control: sociodemographic variables

*Discipline:* Social Sciences

**Johnson, Daniel C. (1997). "Formal education vs. religious belief: Soliciting new evidence with multinomial logit modeling." *Journal for the Scientific Study of Religion*, 36(2):231–246.**

*Abstract:* This paper exposes a serious shortcoming in the methods by which social scientists typically analyze the relationship between formal education and religious belief. Those who think about this relationship commonly imagine its producing quite disparate patterns of effect. Two of the most prominent of these are characterized by the contrary images of "erosion" and "fissure." The problem is that conventional statistical techniques are generally ill-suited to distinguishing between these disparate effect patterns, and so I propose a method of logit modeling that is better able to do so. I illustrate and prove the utility of this method using data drawn from the 1988 and 1993

General Social Surveys

*Data Sources:* 1988 and 1993 General Social Surveys

*Countries:* United States

*Subjects:* 1,481 and 1,606 Americans aged 18 years or older

*Variables:* belief in existence of God; certainty of faith; educational attainment; age, social status; religious affiliation (Protestant, Catholic, Jewish, other), grouped as fundamentalist, moderate, liberal

*Discipline:* Sociology

**Keister, Lisa A. (2003). "Religion and Wealth: The role of religious affiliation and participation in early adult asset accumulation." *Social Forces* 82(1):175–207.**

*Abstract:* Researchers have documented extreme inequalities in wealth ownership, but the processes that create these inequalities are not well understood. One important contributing factor that attracts little attention is religion. This study explores the relationship between religious participation, religious affiliation, and patterns of wealth accumulation. I argue that religion affects wealth ownership indirectly by shaping demographic behaviors. I also argue that religion directly influences wealth accumulation by identifying valuable goals, by providing a set of competencies that direct strategies of action, and by contributing to social contacts that provide information and opportunities that can enhance wealth ownership. The findings suggest that Jews enjoy tremendous gains in wealth ownership, while conservative Protestants accumulate relatively little wealth. In contrast, mainline Protestants and Catholics are indistinguishable from each other and from the general population. The results demonstrate the importance of family processes in shaping wealth accumulation, and they underscore the importance of culture in shaping economic behavior and ultimately in creating social inequality

*Data Sources:* National Longitudinal Survey of Youth 1979 cohort (NLS-Y)

*Countries:* United States

*Subjects:* 12,686 Americans aged 14 to 22

*Variables:* total net worth of adult family; inheritances received; home ownership; total financial assets; religious affiliation in childhood and adulthood (Jewish, conservative Protestant, mainline Protestant, and Roman Catholic); controlled for total current household income, inheritances, parents' education, region of birth, number of siblings, hours of parents' work, family structure and marital status, race, education, urban/rural

*Discipline:* Sociology

**Keister, Lisa A. (2007). "Upward Wealth Mobility: Exploring the Roman Catholic advantage." *Social Forces* 85(3):1195–1225.**

*Abstract:* Wealth inequality is among the most extreme forms of stratification in the United States, and upward wealth mobility is not common. Yet mobility is possible, and this paper takes advantage of trends among a unique group to explore the processes that generate mobility. I show that non-Hispanic whites raised in Roman Catholic families have been upwardly mobile in the wealth distribution in recent decades, and I find that unique fertility, marriage and education patterns contributed to this change. I also show that Catholic values related to work and money contributed to relatively high saving and portfolio behavior that facilitated mobility. The results provide important insight into the process by which childhood experiences shape adult well-being, particularly adult wealth ownership. The findings also contribute to understanding of social inequality by identifying important behaviors and processes that facilitate mobility.

*Data Sources:* 1979-2000 National Longitudinal Survey of Youth (NLS-Y)

*Countries:* United States

*Subjects:* 4,753 non-Hispanic white non-immigrants from the NLS-Y core sample

*Variables:* family background traits (father's education, mother's education, inheritances received); adult wealth (total net worth, ownership and value of the primary residence, ownership and value of checking and savings accounts, and ownership and value of stocks); religious affiliation (Catholic, Mainline Protestant, Conservative Protestant, Jewish, other religion, none); fertility; marital status; education; total household income; controlled for family size and number of siblings, region of residence, urban/rural,

*Discipline:* Sociology

**Keister, Lisa A. (2008). "Conservative Protestants and wealth: How religion perpetuates asset poverty." *American Journal of Sociology*, 113(5):1237–1271.**

*Abstract:* The association between cultural orientation and material outcomes is fundamental to sociology research. This article contributes to the understanding of this relationship by exploring how religious affiliation affects wealth ownership for conservative Protestants (CPs). The results demonstrate that religion affects wealth indirectly through educational attainment, fertility, and female labor force participation. The results also provide evidence of a direct effect of religion on wealth. Low rates of asset accumulation and unique economic values combine to reduce CP wealth beyond the effects of demographics. The findings improve understanding of the relationship between religious beliefs and inequality.

*Data Sources:* National Longitudinal Survey of Youth (NLSY); Economic Values Survey (EVS)

*Countries:* United States

*Subjects:* 12,686 young adults (aged 14–22 in 1979); 2,013 adults

*Variables:* net worth; religious affiliation; education level; children; demographic controls

*Discipline:* Sociology

**Keister, Lisa A. (2011). "Religion and Attainment." *Sociological Focus*, 44(4):354-383**

*Abstract/Summary:* Religion is an important determinant of social and economic attainment, but the mechanisms that underlie this relationship are not well understood. Early scholars recognized this

connection, but their ideas do not adequately explain contemporary stratification patterns. Recent research documents robust empirical relationships between religion and material outcomes but has not yet begun to identify causes of these patterns. I fill this gap by providing a comprehensive, contemporary, theoretical explanation of the religion-inequality link that synthesizes ideas from early and more recent research. I draw on ideas from status attainment and life course research to develop a synthetic model that includes religion as both a background and a mediating component. I conclude by providing examples of implications of the model. These ideas improve understanding of the critical relationship between cultural orientation and material resources.

*Data Sources:* theoretical discussion

*Discipline:* Sociology

**Keysar, Ariela, and Benjamin Beit-Hallahmi. (2015). "Education, Gender, and Ethnicity in Religious and Non-religious Populations in the United States: A Response to James Lewis." *Journal of Contemporary Religion*, 30(3):497-503.**

*Abstract:* This comment extends the analysis proposed by James Lewis in his research note in the May 2015 issue of the *Journal of Contemporary Religion*. Looking at data from the United States, the normalization of non-religiosity is explored. It is concluded that, while those identifying as atheist or agnostic are clearly of higher education and income levels, most of the generic 'nones' who are simply unaffiliated but may hold religious beliefs, are closer to the mainstream.

*Data Sources:* National Survey of Religious Identification (NSRI), 1990; American Religious Identification Survey (ARIS)

*Countries:* United States

*Subjects:* 113,723 adult respondents; 54,461 adult respondents

*Variables:* religiosity (behaviour, belief, belonging); educational achievement; demographic variables (gender, ethnicity/race)

*Discipline:* Public policy

**Keysar, Ariela, and Barry A. Kosmin. (1995). "The Impact of Religious Identification on Differences in Educational Attainment Among American Women in 1990." *Journal for the Scientific Study of Religion* 34:49-62.**

*Abstract:* This study demonstrates that religion is significantly associated with the acquisition of postsecondary education by white women in the contemporary United States. Religion has both direct and indirect effects on educational attainment. Religious traditions differ in the degree to which they emphasize the importance of the family, marriage, and child bearing. This, in turn, influences how much higher education the women of the group are likely to obtain. Thus, religion has an indirect effect on the educational levels of women through their demographic behavior. In addition, we show that there is a relationship between religion and the education of white women that is maintained beyond other sociodemographic factors. A refined model involving 12 religious identifications on a conservative-liberal continuum, subjected to multivariate analyses, illustrates that educational differences tend to be wider among older women. Surprisingly, Conservative Protestant and No Religion adherents do not form the polarities, but have similar middle-order levels of educational attainment.

*Data Sources:* CUNY Graduate Center's National Survey of Religious Identification (NSRI), ICR Survey Research Group of Media, Pennsylvania, April 1989 - April 1990

*Countries:* United States

*Subjects:* American women

*Variables:* religious affiliation (Fundamentalist, Evangelical, Pentecostal, liberal Protestant, Catholic, Jewish, none); educational achievement

*Discipline:* Sociology



**Kim, Sangwon, Eavan Miles-Mason, Choong Yuk Kim, and Giselle B. Esquivel. 2013. "Religiosity/Spirituality and Life Satisfaction in Korean American Adolescents." *Psychology of Religion and Spirituality* 5(1):33-40.**

*Abstract:* The purpose of this paper was to investigate how multiple dimensions of religiosity/spirituality are related to life satisfaction in Korean American adolescents. The participants were 174 Korean American adolescents (91 boys, 83 girls) attending Korean Catholic churches in the Northeast Coast of the United States. The adolescents completed the Brief Multidimensional Measure of Religiousness/Spirituality and the Brief Multidimensional Students' Life Satisfaction Scale. Hierarchical regression analyses were run to examine the contribution of eight dimensions of religiosity/spirituality (six positive and two negative aspects) to the prediction of life satisfaction, controlling for demographic variables. The results showed that when analyzed individually, all the positive aspects of R/S except the frequency of attending organizational religious activities were significant in predicting life satisfaction, while the negative aspects of R/S were insignificant. Also, when analyzed simultaneously, the three R/S dimensions of Daily Spiritual Experiences, Forgiveness, and Congregational Support remained significant and explained 33.6% of the variance in life satisfaction. Implications for research and practice are discussed.

*Data Sources:* survey of US Korean students

*Countries:* United States

*Subjects:* 174 Korean American adolescents (91 boys, 83 girls) attending Korean Catholic churches, Northeast Coast of the United States

*Variables:* religiosity (Brief Multidimensional Measure of Religiousness/Spirituality subscales: Daily Spiritual Experiences, Forgiveness, Private Religious Practices (e.g., praying in private), Positive Religious Coping, Negative Religious Coping (e.g., feeling punished by God), Congregational Support, Congregational Problems, and Organizational Religiousness (e.g., frequency of religious service attendance)); happiness (Brief Multidimensional Students' Life Satisfaction Scale)

*Discipline:* Child Development

**Kim-Spoon, Jungmeen, Gregory S. Longo, and Michael E. McCullough. (2012). "Adolescents who are less religious than their parents are at risk for externalizing and internalizing symptoms: The mediating role of parent-adolescent relationship quality." *Journal of Family Psychology*, 26(4):636–641.**

*Abstract/Summary:* Parents generally take pains to insure that their children adopt their own religious beliefs and practices, so what happens psychologically to adolescents who find themselves less religious than their parents? We examined the relationships among parents' and adolescents' religiousness, adolescents' ratings of parent-adolescent relationship quality, and adolescents' psychological adjustment using data from 322 adolescents and their parents. Adolescent boys who had lower organizational and personal religiousness than their parents, and girls who had lower personal religiousness than their parents, had more internalizing and externalizing psychological symptoms than did adolescents whose religiousness better matched their parents'. The apparent effects of sub-parental religiousness on adolescents' psychological symptoms were mediated by their intermediate effects on adolescents' ratings of the quality of their relationships with their parents. These findings identify religious discrepancies between parents and their children as an important influence on the quality of parent-adolescent relationships, with important implications for adolescents' psychological well-being.

*Data Sources:* questionnaire of adolescents and primary caregivers

*Countries:* United States (Southwestern Virginia)

*Subjects:* 322 adolescents (145 girls, 177 boys) and 322 primary caregivers

*Variables:* religiosity (adolescent/parent attendance, importance); parental attachment (short version (12 items) of the Inventory of Parent Attachment (Armsden & Greenberg, 1987; Raja, McGee, &

Stanton, 1992)); adolescent symptoms (internalizing and externalizing behaviours)

*Discipline:* Psychology

**King, Pamela E. (2008).** “Spirituality as fertile ground for positive youth development.” In *Positive youth development and spirituality: From theory to research*, ed. Richard M. Lerner, Robert W. Roeser, and Erin Phelps, 55-73. West Conshohocken: Templeton Foundation Press.

*Chapter summary:* This chapter aims to provide a framework for understanding how spirituality may be a unique and robust catalyst for positive development in young people. Specifically, this chapter will explore how the ideological, social, and transcendent dimensions within spirituality provide fertile ground for promoting positive youth development. In addition, the chapter will discuss methodological issues pertinent to building the study of spirituality and positive youth development.

*Data Sources:* Theoretical discussion

*Discipline:* Psychology

**King, Pamela E., and James L. Furrow. (2004).** “Religion as a resource for Positive Youth Development: Religion, Social Capital, and Moral Outcomes.” *Developmental Psychology*, 40(5):703-713.

*Abstract:* Although existing literature demonstrates that developmental benefits are associated with religion for adolescents, little is understood about the dynamics of this relationship. Drawing on social capital theory, this study tested a conceptual model exploring socially embedded religious influences on moral outcomes. A three-dimensional model of social capital demonstrated how social interaction, trust, and shared vision enable social ties associated with religiousness to influence moral behavior. Structural equation modeling was used with data gathered from 735 urban youths to test a proposed model of the effects of religiousness on moral outcomes. Results suggested that religiously active youths report higher levels of social capital resources and that the influence of adolescent religiousness on moral outcomes was mediated through social capital resources. Suggestions for further research and implications for faith-based youth development organizations are considered.

*Data Sources:* 190-item self-report questionnaire

*Countries:* United States

*Subjects:* 913 students in one urban public high school, Los Angeles metropolitan area

*Variables:* religiosity (subjective importance, attendance); social capital (Tsai and Ghoshal 1998); social interaction (Family-Child Shared Activity Scale (FCAS) and the Communication Scale (Furstenberg et al., 1999)); trust (Parent and Peer Trust subscales from the Inventory for Parent and Peer Attachment (Armsden & Greenberg, 1987); shared vision (subscale of the American Institutes for Research’s Community Assessment Instrument (Royal & Rossi, 1996))

*Discipline:* Psychology

**King, Pamela E., Drew Carr, and Ciprian Boitor. (2011).** “Spirituality, religiosity, positive youth development, and thriving.” In *Advances in child development and behavior, Vol. 41, Positive youth development: Research and applications for promoting thriving in adolescence*, ed. Richard M. Lerner, Jacqueline V. Lerner, and Janette B. Benson, 161-195. Amsterdam: Elsevier Press.

*Abstract/Summary:* Issues of spirituality and thriving are pertinent to the period of adolescence given the marked changes in body, mind, and relationships. In order to provide an overview of the relationship between religion, spirituality, and positive youth development, this chapter offers a developmental systems perspective and proposes a relational spirituality as a framework for understanding adolescent religious and spiritual development. In addition, the chapter examines various psychological mechanisms through which religion and spirituality may promote positive youth development. Existing empirical research on the relationships between adolescent religion,

spirituality, thriving, and specific indicators of positive youth development is reviewed. Finally, future directions for continuing to build the field of study are discussed.

*Data Sources:* Review article.

*Discipline:* Psychology

**King, Pamela E., and Robert W. Roeser. (2009). "Religion and spirituality in adolescent development." In *Handbook of adolescent psychology, Vol. 1: Individual bases of adolescent development*, ed. Richard M. Lerner and Laurence Steinberg (3rd ed., pp. 435–478). Hoboken: Wiley.**

*Summary (from Introduction):* The Society for Research on Adolescence's Study Group on Adolescence in the 21st Century, for instance, noted that one of the areas most in need of research "across all nations" is the development of spiritual and religious values and identities during adolescence (Larson, Wilson, & Mortimer, 2002). As noted in Roehlepartain et al. (2006), special issues on the topic have also appeared recently in peer-reviewed journals such as the *Journal of Adolescence*, *Annals of Behavioral Medicine*, *Applied Developmental Science*, *Review of Religious Research*, *Journal of Health Psychology*, *Journal of Personality*, *New Directions for Youth Development*, and *American Psychologist* (special section). Another indicator of emerging interest in this area is the inclusion of chapters on spiritual and religious development in prominent handbooks in the field of developmental science such as this handbook. For example, for the first time since its original publication in 1946, the sixth edition of the *Handbook of Child Psychology* included a chapter on spiritual development (Oser, Scarlett, & Bucher, 2006). In addition, comprehensive synthesis of existing research and theory in the *Handbook of Spiritual Development in Childhood and Adolescence* (Roehlkepartain et al., 2006) and the *Encyclopedia of Religious and Spiritual Development in Childhood and Adolescence* (Dowling & Scarlett, 2006) have recently been published.

Given this emerging area of interest in the study of adolescence, we pursue four aims in this chapter. First, as a way of demonstrating the importance of the growing scholarly attention to religiosity and spirituality, we provide a demographic portrait of the role of religion and spirituality in the lives of adults and adolescents in the United States in particular. We present facts that show religion/spirituality to be an important part of the everyday lives of tens of millions of Americans young and old. To ignore this domain of study in human development as has been the case historically (Donelson, 1999) is thus to ignore something rather central to adolescent development (e.g., Lerner et al., 2008; Roehlkepartain et al., 2006), to the life of our nation (e.g., Pew Forum on Religion and Public Life, 2008d) to the global challenges of our times (e.g., Harris, 2004). After presenting a case for the importance of religion and spirituality in adolescent development, we review theoretical perspectives on religious and spiritual development during adolescence with a particular emphasis on a developmental system, social ecological perspective. This perspective provides a framework for organizing our review of extant evidence regarding how different social contexts influence religious and spiritual development during adolescence, as well as the role of religion and spirituality in broader aspects of adolescent development such as health, subjective well-being, education, risk behavior, and civic engagement. Finally, we examine the problematic and sometimes pathological role of religion/spirituality in adolescent development. We conclude with suggestions for future research.

*Data Sources:* Review article.

*Countries:* United States

*Discipline:* Psychology

**Kosmin, Barry A., Ariela Keysar, and Nava Lerer. (1992). "Secular education and the religious profile of contemporary black and white Americans." *Journal for the Scientific Study of Religion*, 31(4):523–32.**

*Abstract/Summary:* This paper deals with the relationships among social status, race, and religion in

the contemporary United States. The religious data came from the 1990 National Survey of Religious Identification and a sub-sample of 84,469 non-Hispanic white and 8,859 non-Hispanic black adult respondents distributed across 14 religious groups. Educational attainment, i.e., high school and college graduation rates, was used as a measure of social status. Three issues were examined. First, does the historical pattern of social ranking among religious groups still exist in the 1990s? Second, do African-Americans fit the dominant pattern? Third, do national white-black educational disparities occur across all religious groups?

*Data Sources:* National Survey of Religious Identification (NSRI), CUNY Graduate Center, ICR Survey Research Group of Media, Pennsylvania, April 1989 - April 1999

*Countries:* United States

*Subjects:* 9,322 non-Hispanic black and 95,807 non-Hispanic white respondents

*Variables:* religious affiliation; educational attainment

*Discipline:* Religious Studies

**Koteskey, Ronald L., Michelle D. Little, and Michele V. Matthews. 1991. "Adolescent Identity and Depression." *Journal of Psychology and Christianity*, 10:48-53.**

*Abstract/Summary:* Examined the correlation between adolescence and depression among 109 college students (aged 17–27 yrs) using the Beck Depression Inventory and an identity scale. Depression was negatively correlated with some types of identity. Ss who scored higher on community, family, and religious identity scored lower on depression. Cultural identity was not negatively correlated with depression. The creation of adolescence in modern Western culture means that teenagers have lost much control of their lives relative to work, marriage, and education. Community inclusion of adolescents in activities could help them gain a stronger sense of community identity. The church could include adolescents as adults to help them gain a stronger sense of religious identity.

*Data Sources:* Survey of students

*Countries:* United States

*Subjects:* 109 college students (aged 17-27)

*Variables:* religious identity; depression

*Discipline:* Psychology

**Laird, Robert D., Loren D. Marks, and Matthew D. Marrero. (2011). "Religiosity, self-control, and antisocial behavior: Religiosity as a promotive and protective factor." *Journal of Applied Developmental Psychology*, 32:78–85.**

*Abstract:* Three hypotheses with the potential to provide information on the role of religiosity as a promotive and protective factor in early adolescence were tested. Adolescents (N = 166, M age = 13 years, 49% female, 49% European American, 45% African American) and mothers reported their own personal importance of religion and the frequency of their attendance of religious services. Greater mother importance and attendance was associated with greater adolescent importance and attendance. Mother importance was indirectly linked to adolescent antisocial behavior through adolescent importance. Less adolescent importance and attendance were associated with low self-control and low self-control was associated with more antisocial and rulebreaking behavior. Adolescent importance also moderated the links between low self-control and antisocial and rule-breaking behavior such that low levels of self-control were more strongly associated with more antisocial and rule-breaking behavior among adolescents reporting low religious importance compared to adolescents reporting high religious importance.

*Data Sources:* telephone interviews

*Countries:* United States

*Subjects:* Adolescents (N = 166, M age = 13 years, 49% female, 49% European American, 45% African American) and mothers

*Variables:* religiosity (subjective importance, attendance); self-control (Low Self Control

Scale (LSCS; Grasmick et al.1993)); antisocial behaviour (Problem Behavior Frequency Scale (Farrell, Kung, White, & Valois 2000))

*Discipline:* Psychology

**Layton, Emily, David C. Dollahite, and Sam A. Hardy. (2011). “Anchors of religious commitment in adolescents.” *Journal of Adolescent Research*, 26(3):381-413.**

*Abstract:* This study explores adolescent religious commitment using qualitative data from a religiously diverse (Jewish, Christian, Muslim) sample of 80 adolescents. A new construct, anchors of religious commitment, grounded in interview data, is proposed to describe what adolescents commit to as a part of their religious identity. Seven anchors of religious commitment are discussed: (a) religious traditions, rituals, and laws; (b) God; (c) faith traditions or denominations; (d) faith community members; (e) parents; (f) scriptures or sacred texts; and (g) religious leaders. The findings broaden the conceptual understanding of commitment as a relational construct and not just a behavioral or attitudinal construct. Implications for future research on adolescent religious commitment are discussed along with practical implications for parents and religious leaders

*Data Sources:* Interviews with qualitative analysis

*Countries:* United States

*Subjects:* 80 adolescents (41 female, 39 male; age range 10-21 years; M age = 15.1) from 49 families in the northern California and New England areas of the United States

*Variables:* aspects of adolescent religious commitment

*Discipline:* Social Science

**Lee, Matthew R., and John P. Bartkowski. (2004). “Love thy neighbor? Moral communities, civic engagement, and juvenile homicide in rural areas.” *Social Forces*, 82(3):1001–1035.**

*Abstract:* While juvenile homicide garnered a tremendous amount of attention from the general public, the media, and policymakers around 1990, macro-level research examining intercommunity variations in juvenile homicide is generally sparse. In addition, most studies addressing this topic focus on urban areas, neglecting the equally important issue of juvenile homicide in rural communities. This analysis extends prior research by investigating the structural sources of variation in rural juvenile homicide rates and by examining the influence of religion on this phenomenon. Informing our analyses with theoretical insights drawn from the moral communities and civil society literatures, we investigate the protective effects of civically engaged religious denominations on juvenile family, acquaintance, and stranger homicides in rural counties. For comparative purposes, we also perform parallel analyses on a sample of urban areas. The empirical analyses of county-level data using negative binomial regression estimation techniques indicate that the presence of civically engaged religious adherents is inversely associated with juvenile homicide in rural areas (net of the effects of a range of control variables), but that this protective effect is primarily confined to juvenile family homicides. In contrast, the measure of civically engaged denominations has no effect on juvenile homicide in urban areas. We conclude with a discussion of the theoretical importance of these findings and directions for future research.

*Data Sources:* County-level statistics, ca. 1990

*Countries:* United States

*Subjects:* Counties

*Variables:* juvenile homicide (Supplementary Homicide Reports offender file (Fox 2000)); proportion of the population adhering to civically engaged denominations; controlled for demographic variables

*Discipline:* Social Science

**Lee, Sang Min, Ana Puig, and Mary Ann Clark. (2007). “The role of religiosity on postsecondary degree attainment.” *Counseling & Values*, 52, 25–39.**

*Abstract/Summary:* Although previous researchers found that several individual, family, and school

characteristics influenced adolescents' academic performance, religion-related factors have not typically been considered for models of bachelor's degree attainment. Using longitudinal data in a national database, the authors examined the relationship between high school students' religiosity and bachelor's degree attainment. The results indicate that high school students' religiosity was significantly related to bachelor's degree attainment when other variables (i.e., locus of control, self-concept, parental involvement, and prior academic performance) were controlled for.

*Data Sources:* sample from NELS:88, sponsored by the National Center for Education Statistics (NCES)

*Countries:* United States

*Subjects:* eighth graders (surveyed in 1988, 1990, 1992, 1994, and 2000)

*Variables:* bachelor's degree attainment; student religiosity (self-assessment); other demographic variables (gender, race/ethnicity, SES, religious background, locus of control, self-concept, parental involvement, and prior academic performance (standardized mathematics and reading test scores))

*Discipline:* Education

**Lehrer, Evelyn L. (1999). "Religion as a Determinant of Educational Attainment: An Economic Perspective" *Social Science Research*, 28:358-379.**

*Abstract/Summary:* This paper uses data from the 1987–88 National Survey of Families and Households to study how the religion in which individuals are brought up influences the number of years of schooling that they complete. In multivariate analyses where a large number of other family background factors are held constant, significant differences by religion are uncovered: educational attainment is highest among Jews and lowest among fundamentalist Protestants, with Catholics and mainline Protestants at the center of the distribution. Various channels through which religion may influence the level of schooling are considered, within the framework of a human capital model that distinguishes between supply and demand factors. The empirical findings suggest that while demand influences are most important in explaining the high education of Jews, the relatively low schooling level of fundamentalist Protestants reflects supply and demand forces of similar strength. Analyses of schooling transitions shed light on the stages of the process at which the divergences occur

*Data Sources:* non-Hispanic white respondents in 1987–88 National Survey of Families and Households

*Countries:* United States

*Subjects:* Catholics, Protestants (mainline, fundamentalist), Jews; n=1313 for males and n= 1831 for females

*Variables:* parental education, family composition, father's SES, welfare, region, number of siblings, mother worked, religious affiliation

*Discipline:* Economics

**Lehrer, Evelyn L. (2004a). "Religion as a determinant of economic and demographic behavior in the United States." *Population and Development Review*, 30(4):707–726.**

*Abstract:* This note reviews and synthesizes research on the effects of religion on various economic and demographic behaviors of individuals and families in the United States, including the choice of marital partner, union formation and dissolution, fertility, female time allocation, education, wages, and wealth. Using a theoretical framework based on Gary Becker's contributions to the economics of the family, it demonstrates that religious affiliation affects economic and demographic behavior because of its impact on the costs and benefits of many interrelated decisions that people make over the life cycle. In addition, for behaviors that pertain to married-couple households, religious affiliation matters because it is a complementary trait within the context of marriage. Religiosity, another dimension of religion, also affects economic and demographic outcomes, partly because it accentuates differences by religious affiliation, partly because religious involvement has generally beneficial effects on health and well-being.

Data Sources: Summary article  
Countries: United States  
Discipline: Economics

**Lehrer, Evelyn L. (2004b). "Religiosity as a determinant of educational attainment: The case of Conservative Protestant women in the United States." *Review of Economics of the Household*, 2, 203–219.**

*Abstract:* This paper examines the role of religiosity as a determinant of the educational attainment of women raised as conservative Protestants in the United States. A human capital model based on the demand and supply of funds for investments in education is used to develop hypotheses about various causal links between religiosity and years of schooling. The hypotheses are tested using data from the 1995 National Survey of Family Growth, a large-scale survey addressed to a representative sample of women in the United States. Among respondents raised as conservative Protestants, those who attended religious services frequently during their adolescent years are found to complete one more year of schooling than their counterparts who were less observant. The gap is smaller, but still sizeable and statistically significant, when other factors are held constant in a multivariate analysis. The empirical results are consistent with the hypothesis that positive demand-side influences are dominant and explain the observed association between religiosity and educational attainment.

*Data Sources:* National Survey of Family Growth, cycle 5 (1995)

*Countries:* United States

*Subjects:* nationally representative sample of 10,847 civilian, non-institutionalized women aged 15–44 years of age; conservative Protestants (Baptists and various smaller denominations associated with Pentecostal, charismatic, evangelical, and fundamentalist movements, including Assembly of God, Church of Christ, and Holiness)

*Variables:* parental education, nonintact family, mother 18 or younger at first birth, number of siblings, region in US, religion, religiosity (frequency of attendance at age 14)

*Discipline:* Economics

**Lenski, Gerhard. 1961. *The Religious Factor*. New York, Doubleday.**

*Summary:* Showed that religious groups were strengthened rather than weakened by urbanization and education, and influenced the social and institutional systems of the community.

*Data Sources:* 165-question interview

*Countries:* United States

*Subjects:* 656 persons in Detroit; White Protestants, White Catholics, Black Protestants, Jews; students

*Discipline:* Sociology

**Lewis, Christopher A. (2002). "Church attendance and happiness among Northern Irish undergraduate students: No association." *Pastoral Psychology*, 50(3):191–195.**

*Abstract:* Robbins and Francis (1996) note that the relationship between religiosity and happiness varies according to the precise measures used and the samples studied. To further explore the association between religiosity and happiness, 154 Northern Irish undergraduate students completed the Depression–Happiness Scale and a measure of frequency of Church attendance. No significant association was found between a greater frequency of Church attendance and happiness scores. As such, these findings compliment previous research using the Depression–Happiness Scale alongside an attitudinal measure of religion, and support the view that when happiness is operationalised in terms of the Depression–Happiness Scale there is no association with either attitudinal or behavioural measures of religiosity

*Data Sources:* survey of Northern Irish undergraduate students

*Countries:* Northern Ireland

*Subjects:* 154 Northern Irish undergraduate students

*Variables:* happiness (Depression–Happiness Scale: McGreal & Joseph, 1993); religiosity (Francis Scale of Attitude toward Christianity; church attendance)

*Discipline:* Psychology

**Lewis, Christopher A., Ciaran Lanigan, Stephen Joseph, and Jan de Fockert. (1997).**

**“Religiosity and happiness: No evidence for an association among undergraduates”.**

***Personality and Individual Differences, 22(1):119–121.***

*Abstract:* The aim of the present work was to test for an association between religiosity and happiness. In the first study, 154 undergraduate students completed the Francis Scale of Attitude towards Christianity (FSAC: Francis & Stubbs, 1987), the Satisfaction With Life Scale (SWLS: Diener, Emmons, Larsen & Griffen, 1985), and the Depression-Happiness Scale (D-H S: McGreal & Joseph, 1993). No association was found between scores on the FSAC and scores on the SWLS ( $r = 0.03$ , NS) or between scores on the FSAC and scores on the D-H S ( $r = -0.02$ , NS). In the second study, 67 undergraduate students completed the FSAC, the Purpose in Life Test (PIL: Crumbaugh, 1968), and the D-H S. No association was found between scores on the FSAC and scores on the PIL ( $r = 0.12$ , NS) or between scores on the FSAC and scores on the D-H S ( $r = -0.09$ , NS). The present data provide no evidence that, among two samples of undergraduate students, religious people are happier.

*Data Sources:* survey of undergraduate students

*Countries:* Northern Ireland

*Subjects:* 154 undergraduate students (68 males and 86 females) ranging in age from 17 to 39

*Variables:* Francis Scale of Attitude towards Christianity (FSAC: Francis & Stubbs, 1987), the Satisfaction With Life Scale (SWLS: Diener, Emmons, Larsen & Griffen, 1985), and the Depression-Happiness Scale (D-H S: McGreal & Joseph, 1993)

*Discipline:* Psychology

**Lewis, Christopher A., John Maltby, and Sue Burkinshaw. (2000). “Religion and happiness: Still no association.” *Journal of Beliefs and Values, 21(2):233–236.***

*Abstract/Summary:* A number of recent studies have consistently reported a positive association between religiosity and happiness, when happiness is operationalised in terms of the Oxford Happiness Inventory and religiosity is operationalised in terms of the Francis Scale of Attitude toward Christianity. However, this general finding is not consistent across other measures of either construct. The present aim was to examine the generalisability of the link between religion and happiness using the Francis Scale and the Depression-Happiness Scale. Among two samples (Anglican priests and members of the Anglican Church), no significant associations were found between scores on the religiosity and happiness measures. Further research is now required to clarify the components of happiness that are associated with the Francis Scale.

*Data Sources:* questionnaire

*Countries:* England (North)

*Subjects:* 64 Anglican priests, living in the North of England. Ages ranged from 41 to 65, with a mean age of 55.35 years (SD 4.7 years). The second sample comprised 70 members of the Anglican Church, living in the North of England. Ages ranged from 43 to 67, with a mean age of 53.93 years (SD 5.2 years)

*Variables:* Francis Scale of Attitude towards Christianity (FSAC: Francis & Stubbs, 1987); Depression-Happiness Scale (D-H S: McGreal & Joseph, 1993).

*Discipline:* Psychology

**Lewis, James R. (2015). “Education, Irreligion, and Non-religion: Evidence from Select Anglophone Census Data.” *Journal of Contemporary Religion 30(2):265–272.***



*Abstract:* A number of different studies carried out in the twentieth century demonstrated a correlation between higher education and loss of religious belief. However, recent research seems to indicate that contemporary social changes have undermined this previously solid connection: it appears that the irreligious—especially the non-religious who do not self-identify as members of any religion—are no longer substantially more educated than the religious. The decline in higher education represents an important component of an emerging consensus that, in effect, ‘normalizes’ the non-religious. In the present study, this imputed characteristic is challenged by an examination of education data from the national censuses of Australia, Canada, and the United Kingdom.

*Data Sources:* Censuses

*Countries:* Australia, Canada, and the United Kingdom

*Subjects:* Whole populations

*Variables:* No religion; atheist/agnostic; mainstream Christian denominations (Anglican, Presbyterian, Catholic); bachelor degree or higher

*Discipline:* Religious Studies

**Loury, Linda D. (2004). “Does church attendance really increase schooling?” *Journal for the Scientific Study of Religion*, 43:119–27.**

*Abstract/Summary:* This article shows that religiosity during adolescence has a significant effect on total number of years of schooling attained. It differs from previous research by focusing on church attendance rather than on denomination and by controlling more completely for the effects of omitted-variables bias. Any estimated correlation between church attendance and schooling without such controls may reflect unmeasured family, community, and individual characteristics. The size of the effect for individuals who attended church 52 weeks per year compared to individuals who do not attend at all is equivalent to over three years of parents’ schooling. This finding implies that changes in church attendance, either due to exogenous changes in attitudes or as an indirect effect of government or other institutional activity, may have large spill-over effects on socioeconomic variables.

*Data Sources:* The National Longitudinal Study of Youth (NLSY)

*Countries:* United States

*Subjects:* sample of 2,748 from 12,686 individuals aged 14-21 in 1979

*Variables:* Years of schooling (1993); weeks attending church (1992); religious affiliation (Episcopal, Lutheran, Methodist, Presbyterian, Catholic); parental education and work; age, family composition; education and number of siblings, gender; whether family had magazines; whether family had library card; private school; expected years of schooling; AFQT score

*Discipline:* Economics

**Ludwig, Jens, and Susan Mayer. (2006). “‘Culture’ and the intergenerational transmission of poverty: The prevention paradox.” *The Future of Children*, 16(2):175–196.**

*Abstract:* Many U.S. policymakers support changing the "culture" of poor parents to encourage marriage, work, and religion as a means to end the intergenerational transmission of poverty. In this article Jens Ludwig and Susan Mayer review and evaluate research on how parental work, marriage, and religion affect children's socioeconomic status as adults, as well as on the likelihood that changing these indicators of parental behavior will reduce poverty in the next generation. They conclude that even if policymakers were able to ensure that all children had married, working, and religious parents, the result would be a far smaller reduction in poverty among the children's generation than many people believe. The explanation for this "poverty-prevention paradox," say Ludwig and Mayer, is that the poverty rate in the children's generation depends not only on how many poor children grow up to be poor adults, but also on how many nonpoor children grow up to be poor adults. Reducing the chances that poor children become poor adults will dramatically lower future poverty rates only if most poor adults begin life as poor children. But most poor adults grow up as nonpoor children in the type of "pro-social" households that policymakers are pushing to

attain. Moreover, little good evidence supports the idea that such parental behaviors as marriage, work, and religious adherence have strong causal effects on children's long-term economic success. The authors argue that encouraging positive social behaviors in the parents of poor children is a worthwhile goal in its own right. But they stress that policymakers should recognize the limits of this strategy for reducing poverty among future generations. There may be no substitute for a system of social insurance and income transfers for those children who do wind up poor as adults.

*Data Sources:* Review of research

*Countries:* United States

*Discipline:* Economics

**Maddi, Salvatore R., Marnie Brow, Deborah M. Khoshaba, and Mark Vaitkus. (2006). "Relationship of hardiness and religiousness to depression and anger." *Consulting Psychology Journal: Practice and Research*, 58(3):141–161.**

*Abstract:* Both hardiness and religiousness share spirituality, in the sense of searching for meaning in one's life, and have been shown to have a buffering effect on stresses that maintains and enhances performance, morale, and health. This study investigates how hardiness and religiousness compare in their relationship to depression, anger, and the coping and social support mechanisms whereby they may have these relationships. Participants were military and governmental personnel who completed accepted measures of hardiness, religiousness, and other variables on a volunteer basis. Correlational and multiple regression analyses showed that, by comparison with religiousness, hardiness has the larger and more comprehensive negative relationship with depression and anger, and positive relationship with coping and social support. The conceptual and empirical implications of these findings are discussed.

*Data Sources:* questionnaire

*Countries:* United States

*Subjects:* 60 (53 completed) senior U.S. military officers and government civilian leaders

*Variables:* religiosity (Duke University Religion Index (DUREL)); hardiness (Personal Views Survey, Third Edition (PVS III), (Maddi & Khoshaba 1998)); depression (Center for Epidemiological Studies Depression Scale (CESD), Radloff (1977)); anger (State-Trait Anger Expression Inventory (STAXI), Spielberger, Sydeman, & Owen, 1999); stress (subjective and chronic); coping (COPE Test (Carver, Scheier, & Weintraub, 1989))

*Discipline:* Psychology

**Markstrom, Carol A. 1999. "Religious Involvement and Adolescent Psychosocial Development." *Journal of Adolescence* 22:205-221.**

*Abstract:* The purpose of this study was to determine if religious involvement was associated with psychosocial maturity of adolescents as understood in Erikson's psychosocial theory. Three forms of religious involvement (attendance at religious services, participation in a Bible study group, and youth group involvement) were examined in relation to ego strengths, ideological and ethnic forms of identity, general self-esteem, and school self-esteem. Questionnaires were completed by 62 African-American and 63 European-American students in the 11th grade. All participants were from rural areas in West Virginia and of lower income status. Ego strengths of hope, will, purpose, fidelity, love, and care were associated with various forms of religious involvement. These associations were most apparent for European-Americans. Although ideological identity was not related to religious involvement, higher ethnic identity was associated with being African-American, especially for those more religiously involved. General self-esteem was not significant in the analyses, but school self-esteem was higher for each form of religious involvement.

*Data Sources:* questionnaires of high school students

*Countries:* United States

*Subjects:* 62 African-American (27 males and 35 females) and 63 European-American (19 males

and 44 females) high school students in the 11th grade, West Virginia

*Variables:* religiosity (attendance, bible-study group, youth group); psychosocial maturity (Psychosocial Inventory of Ego Strength (Markstrom et al 1997)); identity formation (Extended Objective Measure of Ego Identity Status (Adams et al 1989)); ethnicity (Multigroup Ethnic Identity Measure (MEIM) (Phinney, 1992)); self-esteem (10 items devised by Rosenberg 1965); self-esteem (Coopersmith Self-esteem Inventory (SEI) School Subscale (Coopersmith 1967, 1981))  
*Discipline:* Child Development

**Markstrom, Carol A., Erron Huey, Bethany M. Stiles, Amanda L. Krause. (2010). “Frameworks of caring and helping in adolescence: are empathy, religiosity and spirituality related constructs?” *Youth and Society*, 42(1):59-80.**

*Abstract:* Caring and helping are suggested as mechanisms that link empathy to religiosity and spirituality. To test this assertion, 428 adolescents completed self-report measures of religious attendance, importance of spiritual or religious beliefs, care, volunteerism, and affective and cognitive subscales of empathy. Sex differences also were examined. Importance of beliefs was associated with empathic concern and perspective-taking forms of empathy. Unexpectedly, religious attendance was not related to either subscale of empathy. Through a series of regressions, care was shown to mediate the relations between importance of beliefs and empathic concern and perspective taking, and volunteerism mediated the relation between importance of beliefs and perspective taking. Care, especially, should continue to be examined for its bridging function between empathy and religiosity and spirituality. Gender role and biological sex distinctions should also be examined in future studies.

*Data Sources:* questionnaires of students in West Virginia

*Countries:* United States

*Subjects:* 165 males and 263 females in the 10th (n = 268; 62.6%) and 11th grades (n = 160; 37.4%) and of ages 15 (n = 147; 34.3%), 16 (n = 199; 46.5%), and 17 (n = 82; 19.2%), West Virginia

*Variables:* religiosity (attendance, subjective importance); empathic concern (Interpersonal Reactivity Index (IRI; Davis, 1980, 1983)); volunteerism; care (care subscale of the Psychosocial Inventory of Ego Strengths (PIES, Markstrom et al., 1997; Markstrom & Marshall, 2007));

*Discipline:* Child Development

**Martin, Terence, Bruce Kirkcaldy, and Georg Siefen. (2003). “Antecedents of adult wellbeing: Adolescent religiosity and health.” *Journal of Managerial Psychology*, 18(5):453–470.**

*Abstract:* An extant of literature has demonstrated an apparent connection between religiosity and physical and psychological health, yet there is a scarcity of studies focussing on the impact of religion on health among children and adolescents. The current study examined associations between self-report data on self-image, physical and psychological health and death-related cognitions in a large representative sample of German high-school students. Almost 1,000 German adolescents (aged 14-18 years) were administered a comprehensive series of questionnaires aimed at assessing anxiety/depression, trait addiction, smoking and drinking behaviour, physical ill-health reports, and self-perception of self-image, parental acceptance and educational attainment. Several statements were incorporated to assess self-injury and suicidal ideation. Just over half of the adolescents (56.9 per cent) did not attend church at all. Level of school-influenced church attendance with secondary school adolescents attending least. Religious denomination also exerted a major role on church attendance with Muslims attending most regularly followed by Roman Catholics and then Protestants. Males were more likely to be non-attendees. Regular church attendees tended to adopt more healthy life-styles, they exercised more regularly, smoked less, were more likely to display higher school grades in linguistic – but not mathematical – competency. Conversely, there was some indication that negative affect, reflected by higher scores on the social problems scale was higher among church attenders. Religiosity was scarcely related to suicidal ideation among adolescents.

*Data Sources:* questionnaires from nine of the ten secondary schools in the Westfalia (Marl) area

*Countries:* Germany

*Subjects:* 988 adolescents, aged 14-18

*Variables:* socio-demographic variables (gender, age, nationality, number of siblings, and educational status); family variables (e.g. self-image), mental wellbeing (problems of introversion and anxiety/depression); physical health (exhaustion, gastric disorders, limb pains, circulatory problems and “colds”; Giessen subjective complaints list (Brähler and Scheer 1983)); psychological health (German version of the child behaviour checklist (Achenbach, 1991)); social and educational attitudes (self-image; paternal acceptance; mathematical competence; educational failure/threat; maternal rejection; and linguistic competency)

*Discipline:* Psychology

**Massengill, Rebekah P. (2008). “Educational attainment and cohort change among Conservative Protestants, 1972–2004.” *Journal for the Scientific Study of Religion*, 47(4):545–562.**

*Abstract/Summary:* A growing literature examines how conservative Protestants have made status gains relative to mainline Protestants over the past three decades. The results of these studies are inconclusive: by some measures conservative Protestants have achieved socioeconomic parity, in other accounts significant discrepancies remain. This article examines the relationship between religion of origin and educational attainment, highlighting the significance of both religious background (rather than adult affiliations) and cohort change in understanding religious stratification. The findings are somewhat mixed: while conservative Protestants born since 1960 are no less likely to finish high school than their mainline counterparts, the negative effect of a conservative Protestant background on college completion remains virtually unchanged for cohorts born before 1940, between 1940 and 1959, and between 1960 and 1972, even when controlling for family background. Conservative Protestants are keeping pace with the educational gains made by mainline Protestants in the post-war era, but other factors associated with a conservative Protestant background still exert a negative influence on educational attainment.

*Data Sources:* sample from General Social Survey (GSS), 1972-2004, of respondents over the age of 25

*Countries:* United States

*Subjects:* Respondents over age of 25

*Variables:* religious affiliation at age 16 (Conservative Protestants, Mainline Protestants, Roman Catholics, Black Protestants, Jewish, Other, and Nonaffiliated); educational attainment; controls for parents’ educational status, number of siblings, household composition, place of residence at age 16, and marital status

*Discipline:* Sociology

**Massengill, Rebekah P. and Carol Ann MacGregor. 2012. “Religious Nonaffiliation and Schooling: The Educational Trajectories of Three Types of Religious ‘Nones.’” In *Religion, Work and Inequality*, ed. Lisa A. Keister, John McCarthy, and Roger Finke, 183-203. *Research in the Sociology of Work* 23. Wagon Lane, Bingley: Emerald.**

*Abstract:* Purpose – Previous studies have found that, for those born after 1960, individuals raised with no religious affiliation were less likely than any other religious group to complete a college degree. This finding is surprising in light of the increasing educational attainment of the American public, as well as the finding that declining religious belief is often presumed to accompany higher education. In this chapter, we explore the changing relationship between religious nonaffiliation and educational attainment for Americans over the past three decades. Methodology – In order to disentangle the mechanisms behind this relationship, we consider the heterogeneity of nonaffiliates and examine educational attainment for three types of religious “nones.” Using the General Social Survey (1972–2008), we look for cohort differences in attaining a bachelor’s degree among

persistent nones, disaffiliates, and adult affiliates. Findings – While being raised in no religious tradition was once predictive of higher odds of completing a college degree, the positive relationship between being raised a religious none and college completion has reversed itself in the past 30 years. Instead, for individuals born after 1960, being raised in no religious tradition is actually associated with lower odds of completing a 4-year college degree relative to adults who were raised in any religious tradition and continue to claim a religious identity in adulthood. This effect is particularly pronounced for adults who maintain no religious identity throughout the life course. Social implications – We propose some explanations for this finding, with a particular emphasis on the potential significance of religious social networks in adolescence.

*Data Sources:* General Social Survey (1972–2008)

*Countries:* United States

*Subjects:* white Americans

*Variables:* religious affiliation or none (raised as nones and persist into adulthood, raised as religious and persist into adulthood, raised in religion but disaffiliates, raised as nones but affiliate as adults); educational attainment (completion of 4-year college degree)

*Discipline:* Sociology

**Massengill, Rebekah P. 2014. “Nonaffiliation and Socioeconomic Status: Differences in Education and Income between Atheists and Agnostics and ‘Nothing in Particular’s.”** *Religion and Inequality in America: Research and Theory on Religion’s Role in Stratification*, ed. Lisa A. Keister, Darren E. Sherkat, 31-51. Cambridge: Cambridge University Press.

*Summary:* Those raised as atheists or agnostics have higher odds of finishing college relative to those raised in a religious tradition: 74% higher, or 42% controlling for race. Those raised ‘nothing in particular’ have lower odds of finishing college relative to those raised in a religious tradition: 20% lower, or 27% controlling for race.

*Data Sources:* Pew Research Center’s Religious Landscapes Survey (RLS), 2007

*Countries:* United States

*Subjects:* 37,556 adults in continental US

*Variables:* socioeconomic status (education attainment, household income); religious affiliation (atheist, agnostic, ‘nothing in particular’); religious affiliation in childhood; religiosity (attendance)

*Discipline:* Sociology

**Mayrl, Damon, and Freeden Oeur. (2009). “Religion and higher education: Current knowledge and directions for future research.”** *Journal for the Scientific Study of Religion*, 48(2), 260–275.

*Abstract:* In light of increased scholarly and public discussion about the proper position of religion in higher education, we take stock of existing social scientific studies to illuminate what we know—and what we don’t know—about religion and higher education. We argue that research shows that college students are more religiously engaged than has traditionally been thought, but that this interest appears to be more broad than deep; that the college experience does not lead to apostasy in most students, though its effect on students’ religious engagements is still unclear; and that religion has a beneficial effect on some student outcomes, but not on others. We conclude by proposing three new directions for research that offer the potential to expand our understanding of the interaction of religion and higher education.

*Data Sources:* Review of research

*Countries:* United States

*Discipline:* Sociology

**McFarland, Michael J., Bradley R.E. Wright, and David L. Weakliem. (2011). “Educational attainment and religiosity: Exploring variations by religious tradition.”** *Sociology of Religion*, 72(2), 166–188.

*Abstract:* This study examines the relationship between educational attainment and various dimensions of religiosity. On the basis of a network closure argument, we hypothesize that the relationship between education and religiosity varies by religious tradition. Analyzing data from the 1972–2006 General Social Survey, we found that educational attainment predicted increased attendance at religious services, decreased levels of prayer, increased inclination to view the Bible as a book of fables, and decreased inclination to view the Bible as the literal word of God. These relationships, however, significantly interacted with religious tradition. Increased education largely resulted in greater religiosity among evangelical Protestants, black Protestants, and Catholics but not among mainline Protestants and the nonaffiliated. Overall, this study shows that education does not uniformly decrease religiosity and highlights the importance of considering religious tradition in future research.

*Data Sources:* General Social Survey (GSS)

*Countries:* United States

*Subjects:* general population

*Variables:* religiosity (religious attendance, frequency of prayer, and attitudes toward the Bible); educational attainment; religious affiliation (mainline Protestant, evangelical Protestant, black Protestant, Catholic, and nonaffiliated: Steensland et al. (2000)); social and demographic factors (gender, ethnicity, US regions, married status)

*Discipline:* Sociology

**McKune, Benjamin A., and John P. Hoffman. (2009). “Religion and academic achievement among adolescents.” *Interdisciplinary Journal of Research on Religion*, 5(10):1–21.**

*Abstract:* In this article, we examine the association between religiosity and academic achievement among adolescents. Recent research demonstrates a positive association between religiosity and academic success. However, some studies show that this association is due to family and community factors; for example, variation in levels of family capital among religious affiliates could explain it. Yet whether religious factors affect academic achievement among adolescents might also be due to the concordance or discordance of religiosity between parents and their children. Using data for two years from the National Longitudinal Study of Adolescent Health, we examine the association between adolescents' religiosity, parents' religiosity, and academic achievement in light of the effects of family and community capital. The results indicate that the association between adolescents' religiosity and academic achievement is largely due to family social capital, but the association between academic achievement and religious homogamy between parents and adolescents is largely independent of family and community social capital. In particular, the highest achievement is predicted when parents and adolescents report similar levels of religiosity; the lowest achievement is predicted when parents report high religiosity and adolescents report low religiosity.

*Data Sources:* National Longitudinal Study of Adolescent Health (Add Health), 1994–1995 and 1995–1996

*Countries:* United States

*Subjects:* 8051 adolescents in grades 7 through 12

*Variables:* academic achievement in the 1995–1996 school year (grades in mathematics, science, history/social sciences, and English/language arts); religiosity (attendance, subjective importance, frequency of prayer, biblical literalism)

*Discipline:* Sociology

**Meier, Ann M. (2003). “Adolescents’ transition to first intercourse, religiosity, and attitudes about sex.” *Social Forces*, 81(3):1031–1052.**

*Abstract:* Using two waves of the National Longitudinal Study of Adolescent Health, this study examines two sets of relationships between attitudes, religiosity, and first sex among adolescents. First, I estimate the effects of religiosity and attitudes about sex on the likelihood of engaging in

first sex. Then, I estimate the effect of having sex on subsequent religiosity and attitudes. The findings are consistent with past research that finds attitudes are a significant predictor of sexual activity. The effect of religiosity on first sex is mediated by attitudes about sex. Regarding reciprocal effects, having sex for the first time has a significant effect on later attitudes, but not religiosity. This study highlights the importance of going beyond traditional, recursive models that consider only one side of a causal relationship.

*Data Sources:* 1995 and 1996 waves of the National Longitudinal Study of Adolescent Health

*Countries:* United States

*Subjects:* adolescents ages 15 to 18 who were virgins at time 1, who were never married by time 2, and who had not experienced forced sexual activity by time 2 (N = 4,948)

*Variables:* age at first sex; dating; religiosity; mother's religiosity; parental sex attitudes; personal sex attitudes; family income; parental education; demographic (age, family structure, race)

*Discipline:* Demography

**Meltzer, Howard Ian, Nisha Dogra, Panos Vostanis, and Tamsin Ford. (2011). "Religiosity and the mental health of adolescents in Great Britain." *Mental Health, Religion and Culture*, 14(7):703–713.**

*Abstract:* Most studies show that religion is a protective factor for mental health. A few argue that it is detrimental and the remainder conclude it makes no difference. We investigate the religiosity correlates of childhood psychopathology – strength of belief, importance of being able to practice one's religion, and worship frequency. Questions on religiosity were included in the mental health survey of children in Great Britain administered to 2992 11–19-year-olds in 2007. The Development and Well-Being Assessment was used to generate rates of clinically recognisable mental disorders. Logistic regression analysis was used to establish the magnitude of the religiosity correlates of emotional and conduct disorders. Young people with a stated religion who had weakly held beliefs or who regarded religious practice as unimportant were those with the greater likelihood of having emotional disorders. Regular attendance at religious services or prayer meetings reduced the likelihood of having a conduct disorder.

*Data Sources:* 2004 national survey of the development and well-being of children carried out by the Office for National Statistics; reinterviews in 2007

*Countries:* United Kingdom

*Subjects:* 2992 11–19-year-olds in 2007

*Variables:* religiosity (King, Speck, & Thomas, 2001); emotional and conduct disorders (Development and Well-Being Assessment (DAWBA) (Meltzer, Gatward, Goodman, & Ford, 2000)); Sociodemographic and socio-economic characteristics (age, sex, and tenure)

*Discipline:* Health Services

**Miller, Lisa, and Merav Gur. (2002). "Religiousness and sexual responsibility in adolescent girls." *Journal of Adolescent Health*, 31(5):401–406.**

*Abstract:* OBJECTIVE: To investigate a potential association between religiousness and sexual responsibility in a nationally representative sample of adolescent girls. METHODS: Subjects were 3356 adolescent girls (mean age 15.97 years, SD = 1.77; 59.4% Euro-American, 23.3% African-American, 6.0% Hispanic, and 11.4% of other ethnic backgrounds) from the Wave I, In-Home section of the National Longitudinal Study of Adolescent Health (Add Health Study) who responded to items on four dimensions of religiousness (frequent attendance of religious events, personal conservatism, personal devotion, and religious denomination) and three dimensions of sexual responsibility (sexual activity, perception of risk in unprotected intercourse, and birth control use). Data were analyzed using a series of regression analyses with religiousness as the predictor and sexual responsibility as the outcome. RESULTS: Personal devotion was positively associated with fewer sexual partners outside a romantic relationship. Frequent attendance of religious events was positively associated with greater perception of risk of contracting human immunodeficiency

virus (HIV) or pregnancy from unprotected intercourse, greater foresight of suffering from HIV or pregnancy, and a responsible and planned use of birth control. Personal conservatism was positively associated with unprotected sex. CONCLUSION: Sexual responsibility was positively associated with personal devotion and frequent attendance of religious events but inversely associated with personal conservatism.

*Data Sources:* Wave I, In-Home section of the National Longitudinal Study of Adolescent Health (Add Health Study)

*Countries:* United States

*Subjects:* 3356 adolescent girls (mean age 15.97 years, SD = 1.77; 59.4% Euro-American, 23.3% African-American, 6.0% Hispanic, and 11.4% of other ethnic backgrounds)

*Variables:* religiousness (frequent attendance of religious events, personal conservatism, personal devotion, and religious denomination); sexual responsibility (sexual activity, perception of risk in unprotected intercourse, and birth control use)

*Discipline:* Psychiatry

**Mooney, Margarita. (2010). "Religion, College Grades, and Satisfaction among Students at Elite Colleges and Universities." *Sociology of Religion* 71(2):197–215.**

*Abstract/Summary:* Using data from the National Longitudinal Survey of Freshmen, a sample of nearly 3,924 students at 28 of the most selective college and universities in the United States, this paper tests hypotheses about religion, academic performance, and satisfaction at college. Two measures of religiosity—attending religious services every week or more and a 1 to 10 scale of observance of one's religious traditions and customs—increase the amount of hours students report spending on academic work and extracurricular activities, as well as reduce the hours students report going to parties. Even when controlling for time spent partying, studying and in extracurricular activities, regular attendance at religious services increases academic achievement. Finally, students who attend religious services weekly and those who are more observant of their religious traditions also report being more satisfied at college.

*Data Sources:* National Longitudinal Survey of Freshmen

*Countries:* United States

*Subjects:* 3,924 students at 28 of the most selective college and universities

*Variables:* religiosity (attendance, subjective importance); academic achievement (GPA); academic satisfaction; religious affiliation; demographic (ethnicity, gender, family structure, parental welfare and income); high school achievement; hours on academic work, extracurricular work, partying

*Discipline:* Sociology

**Mosher, Joseph P. and Paul J. Handal. (1997). "The Relationship Between Religion and Psychological Distress Adolescents." *Journal of Psychology and Theology*, 25:449-457.**

*Abstract:* The relationship between religion and psychological distress in adolescents was investigated using a comprehensive measure of religion, 3 epidemiological measures of distress, and 2 measures of positive adjustment. Results revealed a significant relationship between religion and psychological distress in adolescents. Statistically significant and clinically meaningful results were found on 3 of the 9 religion scales. Specifically, adolescents low on these scales scored above the reported cutoff score indicative of distress, while those scoring high on the 3 religion scales scored below the reported cutoff score for distress.

*Data Sources:* Questionnaires

*Countries:* United States

*Subjects:* Catholic high school students in St. Louis

*Variables:* religiosity; distress, social adjustment

*Discipline:* Psychology

**Moulin-Stožek, Daniel, Jokin de Irala, Carlos Beltramo, and Alfonso Osorio. (2018).**



**“Relationships between religion, risk behaviors and prosociality among secondary school students in Peru and El Salvador.” *Journal of Moral Education*, published online.**

*Abstract:* How young people spend time out of school is important for their character development. In this article we explore the relationships between adolescents’ leisure time and other aspects of their lives, with a particular focus on religion. Using a data set generated by secondary school students in Peru and El Salvador (n = 6085) for a public health project, YOURLIFE, we conducted multiple logistic regression analyses of the relationships between religious identification, salience and practice; five indicators of adolescent risk behaviors; and, four indicators of prosocial attitudes and behaviors. In addition to not participating in risk behaviors such as sex, smoking, drinking alcohol and taking illicit drugs, these analyses show significant relationships between religion and prosocial activities and attitudes. These data are considered in the context of the wider debate over the role of religion in adolescent character development in Latin America and elsewhere.

*Data Sources:* an international public health research project, YOURLIFE (Carlos et al., 2016; de Irala et al., 2009; Osorio, Lopez-del Burgo, Ruiz-Canela, Carlos, & de Irala, 2015; Osorio et al., 2012)

*Countries:* El Salvador, Peru

*Subjects:* 6085 adolescents aged 13 to 18 (2686 from El Salvador and 3399 from Peru).

*Variables:* religious identification, practice (attendance), salience (subjective importance); prosocial behaviours and attitudes; risk behaviours (unstructured leisure, sexual initiation and use of tobacco, alcohol and illicit drugs)

*Discipline:* Education

**Mueller, Charles W. (1980). “Evidence on the relationship between religion and educational attainment.” *Sociology of Education* 53(3):140–52.**

*Abstract/Summary:* After arguing that previous studies have been seriously flawed in a number of ways, birth cohort data from the 1973-1978 NORC General Social Surveys are used to examine the relationship between religious background and educational attainment for both males and females during the past half century. Analysis by detailed religious categories reveals that the influence of religion has not changed over time. Its influence does not operate differently for males and females, and this absence of sex differences has remained over time. A detailed comparison of Protestant-Catholic differences for five-year birth cohorts beginning prior to 1908 shows no clear advantage for either and no trend in the differences. Overall, the data indicate that during this century the net influence of religious background on educational attainment has never been very large

*Data Sources:* 1973-1978 NORC General Social Surveys

*Countries:* United States

*Subjects:* Catholic, Protestant, 1908-1978

*Variables:* religious affiliation; educational attainment

*Discipline:* Sociology

**Muller, Chandra and Christopher G. Ellison. (2001). “Religious Involvement, Social Capital, and Adolescents’ Academic Progress: Evidence from the National Education Longitudinal Study of 1988.” *Sociological Focus*, 34(2):55-183.**

*Abstract/Summary:* Using the second and third waves of NELS, this study examines three questions concerning the links between religious involvement, social capital, and academic achievement of public school students: First, what are the relationships between adolescents’ religious involvement and their access to social capital within families (parental expectations and parent-child interaction) and communities (intergenerational closure and peers’ academic values)? Second, is adolescent religious involvement associated with academic progress, including self-concept (locus of control), attitudes (educational expectations), effort (time spent on homework and truancy), opportunities and demands (advanced mathematics course work), and rewards (high school graduation)? Third, to what extent are the positive relationships between religious involvement and academic progress due

to enhanced access to social capital? We find that adolescents' religious involvement at grade 10 is consistently and positively associated with various forms of social capital and with each of the adolescent outcomes. Those estimated effects of religious involvement on academic progress are explained largely by family and community social capital. However, religious involvement remains modestly but significantly linked with desirable outcomes even controlling on the effects of social capital.

*Data Sources:* National Educational Longitudinal Study, second and third waves

*Countries:* United States

*Subjects:* tenth-graders

*Variables:* religiosity (attendance, participation in religious activities, self-identity); social capital (parental expectations); community social capital; friends' values; academic performance; demographic (gender, race, ethnicity, SES, family structure, urbanicity)

*Discipline:* Sociology

**Neal, Derek. (1997). "The Effects of Catholic secondary schooling on educational attainment." *Journal of Labor Economics*, 15(1):98–123.**

*Abstract/Summary:* This article examines the effect of Catholic secondary schooling on high school graduation rates, college graduation rates, and future wages. The article introduces new measures of access to Catholic schools that serve as potential instruments for Catholic school attendance. Catholic secondary schools are geographically concentrated in urban areas, and Catholic schooling does increase educational attainment significantly among urban minorities. The gains from Catholic schooling are modest for urban whites and negligible for suburban students. Related analyses suggest that urban minorities benefit greatly from access to Catholic schooling primarily because the public schools available to them are quite poor.

*Data Sources:* National Longitudinal Survey of Youth

*Countries:* United States

*Subjects:* Catholic school students; white, black, Hispanic; urban/nonurban

*Variables:* parental education; family structure; reading materials in home; county population; family on welfare; graduation rate

*Discipline:* Economics

**Norenzayan, Ara, Azim F. Shariff, Will M. Gervais, Alyana K. Willard, Rita A. McNamara, Edward Slingerland, and Joseph Henrich. (2016). "The cultural evolution of prosocial religions." *Behavioral and Brain Sciences*, 39:1–65.**

*Abstract:* We develop a cultural evolutionary theory of the origins of prosocial religions and apply it to resolve two puzzles in human psychology and cultural history: (1) the rise of large-scale cooperation among strangers and, simultaneously, (2) the spread of prosocial religions in the last 10–12 millennia. We argue that these two developments were importantly linked and mutually energizing. We explain how a package of culturally evolved religious beliefs and practices characterized by increasingly potent, moralizing, supernatural agents, credible displays of faith, and other psychologically active elements conducive to social solidarity promoted high fertility rates and large-scale cooperation with co-religionists, often contributing to success in intergroup competition and conflict. In turn, prosocial religious beliefs and practices spread and aggregated as these successful groups expanded, or were copied by less successful groups. This synthesis is grounded in the idea that although religious beliefs and practices originally arose as nonadaptive by-products of innate cognitive functions, particular cultural variants were then selected for their prosocial effects in a long-term, cultural evolutionary process. This framework (1) reconciles key aspects of the adaptationist and by-product approaches to the origins of religion, (2) explains a variety of empirical observations that have not received adequate attention, and (3) generates novel predictions. Converging lines of evidence drawn from diverse disciplines provide empirical support while at the same time encouraging new research directions and opening up new questions for

exploration and debate.

*Data Sources:* a combination of ethnographic, historical, and archaeological data

*Discipline:* Psychology

**Norton, Seth W., and Annette Tomal. (2009). "Religion and female educational attainment." *Journal of Money, Credit and Banking*, 41(5):961–986.**

*Abstract:* The paper reviews the literature on the education, gender, and religion nexuses and identifies plausible hypotheses that religion adversely affects female education. The link between major religions and female educational attainment is examined using the Barro-Lee data set for a sample of 97 countries. The estimates include control variables for colonial heritage, urbanization, labor force participation, and young adult mortality. The estimates show powerful negative links between female educational attainment and the proportion of ethnoreligions, Hindu, and Muslim adherents in a country, with similar results for the gender gap. The paper offers some interpretative thoughts and research agendas.

*Data Sources:* 1995 religion data from Barrett, Kurian, and Johnson

*Countries:* 97 countries

*Subjects:* whole populations

*Variables:* female education; religious affiliation

*Discipline:* Economics

**Oman, Doug, & C.E. Thoresen. (2006). "Religion, spirituality, and children's physical health." In *The handbook of spiritual development in childhood and adolescence*, ed. Eugene C. Roehlkepartain, Pamela Ebstyn King, Linda Wagener, and Peter L. Benson, 399–416. Thousand Oaks: Sage.**

*Summary from chapter:* Scientific studies of physical and mental health effects from religious and spiritual factors, or "RS" factors, have gained prominence over the past decade. Previous reviews have either touched briefly on possible mechanisms that could explain health outcomes or have focused solely on adolescents. In this chapter, the authors review empirical literature and proposed mechanisms of RS-health relationships for ages from prenatal through adolescence, up to about age 18. In doing so they note relevance of findings for later (adult) health. The authors focus mostly on implications for the prevention of physical illness, and only briefly discuss mental health outcomes. Finally, the authors give little attention to denominational differences in health (e.g., Protestant versus Catholic children), although evidence suggests such differences do exist in both adults and children.

*Data Sources:* Summary article.

**Ozorak, Elizabeth W. (2003). "Love of God and Neighbor: Religion and volunteer service among college students." *Review of Religious Research* 44(3):285-299.**

*Abstract:* Research suggests that volunteerism is associated with religious involvement, but it is unclear which aspects of religion influence adherents to volunteer their time and services. In this study, 224 college undergraduates completed a questionnaire on their religious beliefs, experiences and practices, including styles of prayer. They then reported on their experiences of volunteer service, if any, their motives for that service, and their likelihood of volunteering again. At the end of the session, participants were given the opportunity to volunteer to be contacted by the student directors of various service projects. The best predictor of intention to repeat volunteer service was intrinsic motivation to volunteer, which was associated with prayer styles that expressed a personal relationship to God. Belief in God was a strong predictor of volunteer involvement for men, but not for women. Women reported more volunteer experience than men and were more likely to say they would volunteer again. Thus, it seems that both religious schemas and gender schemas influence an individual's attitudes towards service in ways that predispose volunteering or not, as well as what

students take away from the volunteer experience.

*Data Sources:* questionnaire

*Countries:* United States

*Subjects:* 224 undergraduate psychology students, small liberal arts college, 18-22 years old

*Variables:* religious beliefs and activities; motives for volunteering; experiences of volunteer service; prayer David and Spilka's prayer scale (1992; Ozorak 1997)

*Discipline:* Psychology

**Parcel, Toby L. and Laura E. Geschwender. (1995). "Explaining Southern Disadvantage in Verbal Facility Among Young Children." *Social Forces*, 73:841-874.**

*Abstract:* Data on children from the 1986 National Longitudinal Survey of Youth (NLSY) suggest that children aged 3 to 6 from the Deep South score lower than children in the north central states on PPVT-R, a standardized test of receptive vocabulary, while children in the Northeast and West and Border South score close to children in the north central states. We argue that regional variation in demographic composition/social class, and in patterns of family social capital as influenced by regional variations in subculture account for the findings. Descriptive analyses reveal regional differences in maternal characteristics and attitudes, family composition, parental working conditions, and children's home environments, most suggesting southern disadvantage. Multivariate analyses suggest that regional variation in maternal race and ethnicity account for the observed differences among girls. Among boys, these factors - in addition to maternal background, socialization, and very frequent church attendance; maternal working conditions; and children's home environments - contribute to explaining the differences.

*Data Sources:* 1986 National Longitudinal Survey of Youth (NLSY)

*Countries:* United States

*Subjects:* boys, girls; religiosity; affiliation (fundamentalist, mainstream)

*Variables:* vocabulary, region, maternal characteristics and attitudes, family composition, parental working conditions, and children's home environments, church attendance

*Discipline:* Sociology

**Pargament, Kenneth I., Gene G. Ano, and Amy B. Wachholtz. (2005). "The religious dimensions of coping: Advances in theory, research, and practice." In *Handbook of the psychology of religion and spirituality*, ed. Raymond F. Paloutzian & Crystal L. Park, 479-495. New York: Guilford.**

*Chapter Summary:* In this chapter, we review the current theoretical and empirical status of the psychology of religion and coping, the practical interventions that have grown out of this body of work, and future directions for research and practice.

*Data Sources:* Literature review

*Discipline:* Psychology

**Park, Crystal L. (2005). "Religion as a meaning-making framework in coping with life stress." *Journal of Social Issues*. 61(4):707-729.**

*Abstract:* This article explores how religion, as a meaning system, influences coping with adversity. First, a model emphasizing the role of meaning making in coping is presented. Next, religion as a meaning system is defined, and theory and research on the role of religion in the coping process are summarized. Results from the author's study of 169 bereaved college students are then presented to illustrate some of the pathways through which religious meaning can influence the coping process in making meaning following loss. Findings indicate that associations between religion and adjustment vary across time since loss, and that these associations are mediated by meaning-making coping. Finally, implications for individual and societal well-being and suggestions for future research are discussed.

*Data Sources:* survey of students at medium-sized Midwestern public university

*Countries:* United States

*Subjects:* 169 bereaved college students

*Variables:* religiosity (Age-Universal Intrinsic/Extrinsic Scale-Revised (Gorsuch & McPherson 1989)); appraisals (disruption to beliefs by death); attributions (believed causes for death); discrepancy between appraisal of death and beliefs; meaning-making coping (the positive Religion as a Meaning-Making Framework reinterpretation and growth scale of the COPE (Carver et al., 1989)); adjustment (grief reactions, positive and negative)

*Discipline:* Psychology

**Park, Hae Seong, and Patricia Bonner. (2008). "Family religious involvement, parenting practices and academic performance in adolescents." *School Psychology International*, 29(3):348–362.**

*Abstract/Summary:* This project investigated the impacts of family religious involvement and family religious affiliations on parenting practices and academic performance. This study utilized data from the base-year and first follow-up of the Education Longitudinal Study: 2002/2004 (ELS). A series of statistical techniques were incorporated to examine the nature of the overall associations. The results revealed that parents' religious involvement with their children is related to their parenting practices and their children's academic performance, but this link is mediated by the parents' religious affiliation. Significant associations among religious involvement, parenting practices for family socialization and academic performance suggest that a higher level of family religious participation indicates a level of social impact on education that leads to better academic performance. Implications for researchers and parents were discussed.

*Data Sources:* sample consisted of 10,761 adolescents from base-year and first follow-up (2002/2004) of the Education Longitudinal Study: 2002/2004 (ELS)

*Countries:* United States

*Subjects:* 10,761 adolescents

*Variables:* family religiosity; family religious affiliation; reading test score; maths test score; discipline problems in school; family importance of getting married and having children; parenting practices (discussion, supervision, advice, spending time with children in activities)

*Discipline:* Education

**Park, Jerry Z., and Samuel H. Reimer. (2002). "Revisiting the social sources of American Christianity 1972–1998." *Journal for the Scientific Study of Religion*, 41(4):733–746.**

*Abstract:* We examine the relationship between demographics and adherence to certain religious traditions within American Christianity. Starting with Niebuhr's Social Sources of Denominationalism, we interact with a long scholarly tradition that connects demographics and religious groups, particularly the abiding "class-sect" relationship. Included in this literature are works by Roof and McKinney (1987), and the particular profiles of evangelicals by Hunter (1983) and more recently by Smith et al. (1998). Findings indicate slow convergence on certain demographics highlighted by Niebuhr (social class, region, population size), and slow divergence on other demographics (age, percent female, percent married, number of children). Contrary to previous research, evangelical Protestantism is not very distinct demographically; however, black Protestantism is, and this reflects the continued demographic significance of race. Our findings lead us to question accepted theoretical links between demographics and religious groups. We end with some preliminary recommendations for future theorizing in this area.

*Data Sources:* General Social Surveys 1972-1998

*Countries:* United States

*Subjects:* Evangelical Protestants, Mainline Protestants, African-American Protestants, Catholics

*Variables:* social privilege (education, income); geographical locale (region of US, population size); age and gender distribution; family structure (marriage, number of children)

*Discipline:* Sociology

**Pearce, Lisa D. and William G. Axinn. 1998. "The Impact of Family Religious Life on the Quality of Mother-Child Relations." *American Sociological Review* 63:810-828.**

*Abstract:* We investigate the impact of family religious life on a vital human relationship: the mother-child bond. We develop a theoretical framework that explains the mechanisms through which family religious involvement influences perceptions of the quality of the mother-child relationship. This framework acknowledges multiple dimensions of religious involvement and the dynamics of involvement across the life course. Intergenerational panel data show that these various dimensions of family religious life have enduring effects on mothers' and children's perceptions of the quality of the mother-child relationship. The extent to which individuals internalize religion as an important part of their lives has broad implications for individuals' social relationships.

*Data Sources:* Intergenerational Panel Study of Mothers and Children (IPSMC)

*Countries:* United States

*Subjects:* mothers from white families with a first, second, or fourth child born in 1961

*Variables:* quality of mother-child relationship; religious affiliation; religiosity; mother-child religious congruence; controlled for deographics (gender, socioeconomic background, divorce,

*Discipline:* Sociology

**Pearce, Michelle J., Todd D. Little, John E. Perez. (2003). "Religiousness and depressive symptoms among adolescents." *Journal of Clinical Child and Adolescent Psychology*, 32(2):267-276.**

*Abstract:* Examined the relations between depressive symptoms and (a) 3 standard indicators of religiousness and (b) a potentially more age-specific indicator in a sample of 744 adolescents (M age = 13.06 years, SD = 0.45). Adolescents completed the Children's Depression Inventory (CDI) and the Brief Multidimensional Measure of Religiousness/Spirituality. Results indicate that several dimensions of religiousness are associated with lower levels of depressive symptoms (i.e., attendance, self-ranking, and positive interpersonal religious experience), whereas negative interpersonal religious experience was associated with higher levels. These relations were not moderated by sex or ethnicity. Interpersonal religious experience had a stronger relation with depressive symptoms than did the standard dimensions of religiousness. The importance of social support during adolescence and future directions for this relatively new area of research are discussed.

*Data Sources:* study of southern New England adolescents

*Countries:* United States

*Subjects:* 744 adolescents (50% female): 257 were in Grade 7 (M age = 12.01 years, SD = 0.43), 284 in Grade 8 (M age = 13.09 years, SD = 0.48), and 203 in Grade 9 (M age = 14.07 years, SD = 0.43)

*Variables:* depression (Children's Depression Inventory (CDI); Kovacs, 1985); religiosity (multidimensional measure of religiousness (Fetzer & NIA, 1999)); demographics (age, sex, ethnicity, income)

*Discipline:* Psychology

**Pearce, Michelle J., Stephanie M. Jones, Mary E. Schwab-Stone, and Vladislav Ruchkin. (2003). "The protective effects of religiousness and parent involvement on the development of conduct problems among youth exposed to violence." *Child Development*, 74(6):1682-1696.**

*Abstract:* This study examined the protective effects of religiousness and parent involvement for the development of conduct problems beyond the effects of risk factors. Measures of violence exposure, conduct problems, parent involvement, and religiousness, from the longitudinal Social and Health Assessment survey, were completed by 1,703 high-risk urban adolescents ( $12.5 \pm 1.7$  years; 53% female). Witnessing of and victimization by community violence appeared to be significant risk factors for an increase in conduct problems over a 1-year period. Religiousness and parental involvement were each uniquely associated with a decrease in conduct problems.

Moreover, several dimensions of religiousness moderated the relationship between violence exposure and conduct problems, buffering the negative effects of violence exposure. Implications of these findings for prevention efforts are discussed.

*Data Sources:* 2000 and 2001 Social and Health Assessment survey, Weissberg, Voyce, Kaspro, Arthur, and Shriver (1991) and modified by Schwab-Stone and colleagues (Schwab Stone et al., 1995; Schwab-Stone et al., 1999; O'Donnell et al., 2002)

*Countries:* United States

*Subjects:* 1,703 high-risk urban adolescents ( $12.5 \pm 1.7$  years; 53% female)

*Variables:* conduct problems; victimization by community violence; witnessing community violence; parental involvement; family structure; religiosity (attendance, private practice, beliefs, self-assessment); SES

*Discipline:* Psychology

**Regnerus, Mark D. (2003a). "Religion and positive adolescent outcomes: A review of research and theory." *Review of Religious Research* 44(4):394–413.**

*Abstract:* I review recent research published in academic journals concerning religious influences on several positive outcomes during adolescence: physical and emotional health, education, volunteering and political involvement, and family well-being. Though much less research exists on these outcomes when compared with risk behaviors such as drinking, drug use, and sexual activity, the high-quality studies that do exist point to modest positive influences of religious involvement. That is, more extensive religious involvement is generally associated with positive outcomes during adolescence. Certain religious affiliations (e.g., conservative Protestantism) can mitigate the otherwise positive influence of religious involvement on educational attainment and aspirations. On most other outcomes, few or no religious affiliation differences were noted. Finally, I also explore theories of religious influence during adolescence, and conclude with suggestions for the methodological and substantive development of research in this area.

*Data Sources:* Review article

*Discipline:* Sociology

**Regnerus, Mark D. (2003b). "Linked lives, faith, and behavior: Intergenerational religious influence on adolescent delinquency." *Journal for the Scientific Study of Religion*, 42(2):189–203.**

*Abstract/Summary:* Research on religion and delinquency has generally concluded that only minor forms of delinquency are affected by religious commitments. However, parents have not often been the focus of religion and delinquency research. This study explores the influence of parental religious identity and behavior on the serious delinquency of adolescent children. This analysis tested an intergenerational model of religious influence on delinquent behavior. Results suggest parental religious devotion protects girls considerably better than boys. In fact, it may amplify delinquency among boys, at least when controlling for other important influences such as autonomy and family satisfaction. Parents' conservative Protestant affiliation displays consistent negative direct effects on delinquency, but little indirect influence. This study reinforces the importance of considering linked lives in the development of youth, as well as the need to assess both direct and indirect religious influences.

*Data Sources:* National Longitudinal Study of Adolescent Health

*Countries:* United States

*Subjects:* adolescents in grades 7–12.

*Variables:* religiosity (attendance, personal prayer, subjective importance); delinquency; family satisfaction and autonomy; parental conservative Protestantism (Baptist, Assemblies of God, Pentecostal, Adventist, or Holiness)

*Discipline:* Sociology

**Regnerus, Mark D. (2000). "Shaping Schooling Success: Religious Socialization and Educational Outcomes in Metropolitan Public Schools." *Journal for the Scientific Study of Religion*, 39(3):363-370.**

*Abstract/Summary:* This paper analyzes religious socialization as it relates to schooling success. I propose and test a multilevel model of involvement in church activities as providing integration and motivation toward schooling success among metropolitan U.S. public high school sophomores. Results indicate that respondents' participation in church activities is related to heightened educational expectations, and that these more intensely religious students score higher on standardized math/reading tests, even while controlling for variables that often show religious effects to be spurious. The hypothesis that church involvement's effect varies by ecological context—it being a better predictor for students in poorer neighborhoods than average or wealthy neighborhoods—was not supported.

*Data Sources:* High School Effectiveness Study

*Countries:* United States

*Subjects:* 10<sup>th</sup> grade public school students in high-risk neighbourhoods

*Variables:* religiosity; educational expectations; income

*Discipline:* Sociology

**Regnerus, Mark D. and Glen H. Elder. (2003). "Staying On Track in School: Religious Influences in High and Risk Settings." *Journal for the Scientific Study of Religion*, 42(4):633-649.**

*Abstract:* Religious communities are known to instill standards of achievement in their young people, but this observation may not apply as well to disadvantaged youth and their culture. In this study, we explore whether religious involvement enables youth in low-income neighborhoods to stay on track in school, rather than falling behind. Using data from two waves of the National Longitudinal Study of Adolescent Health, we find that adolescents in low-income neighborhoods do not differ in their church attendance patterns from their peers in higher-income areas. However, their religious involvement is more likely to contribute to their academic progress than it is among youth in higher-income neighborhoods, even with adjustments for key risk and protective factors. This cross-level interaction involving youth church attendance shows a consistent relationship with several other measures of neighborhood disadvantage. We explore explanations for church attendance's uniquely positive effect in impoverished neighborhoods and its broader implications.

*Data Sources:* National Longitudinal Study of Adolescent Health

*Countries:* United States

*Subjects:* public school students in high-risk neighbourhoods

*Variables:* religiosity (attendance)

*Discipline:* Sociology

**Regnerus, Mark, Christian Smith, and Melissa Fritsch. (2003). "Religion in the lives of American adolescents: A review of the literature. A research report of the national study of youth & religion (No. 3)." Chapel Hill: University of North Carolina at Chapel Hill.**

*Abstract:* The purpose of the project is to research the shape and influence of religion and spirituality in the lives of U.S. adolescents; to identify effective practices in the religious, moral, and social formation of the lives of youth; to describe the extent to which youth participate in and benefit from the programs and opportunities that religious communities are offering to their youth; and to foster an informed national discussion about the influence of religion in youth's lives, in order to encourage sustained reflection about and rethinking of our cultural and institutional practices with regard to youth and religion.

*Data Sources:* Review of recent studies

*Countries:* United States

*Discipline:* Sociology



**Rew, Lynn, Nancy Thomas, Sharon D. Horner, Michael D. Resnick, Trisha Beuhring. (2001). "Correlates of recent suicide attempts in a triethnic group of adolescents." *Journal of Nursing Scholarship*, 33(4):361–7.**

*Abstract/Summary: Purpose:* To describe recent self-reported suicide attempts in a triethnic group of adolescents, to analyze differences in the correlates of attempts by ethnicity and gender, and to explore theoretical correlates of recent suicide attempts using a resilience framework. *Methods:* Quantitative data were collected from 10,059 students in 7th, 9th, and 11th grades in Connecticut in 1996. Secondary analysis was done to compare respondents of African-American, Hispanic Latino, and Caucasian ethnicities. Data were analyzed using bivariate and multivariate procedures. Logistic regression was used to identify the best set of explanatory variables for recent suicide attempts. *Results:* The percentage of suicide attempts was significantly higher among Hispanic Latina girls (19.3%) than in any other ethnic-gender group. Significant relationships were found between recent suicide attempts and (a) family history of suicide attempt, (b) friend's history of suicide attempt, (c) history of sexual abuse, (d) history of physical abuse, and (e) environmental stress. The significant set of explanatory variables for recent suicide attempts for the three ethnic groups combined were stress, internalizing and externalizing behaviors, physical and sexual abuse, family and friend attempted suicide, social connectedness, and religious influence. *Conclusions:* Findings support use of a resilience model for suicide attempts among three ethnic groups. The finding of a significantly higher percentage of recent suicide attempts by Hispanic girls compared to girls in other ethnic-gender groups warrants further investigation along with development and testing of culturally sensitive preventive interventions.

*Data Sources:* student survey in Connecticut, 1996 (Minnesota Adolescent Health Survey (MAHS), Rew, Resnick, & Beuhring, 1999)

*Countries:* United States

*Subjects:* 10,059 students in 7th (n=3,596), 9th (n=3,691), and 11th (n=2,772) grades in Connecticut, 1996

*Variables:* risk factors (stress, depress, hopelessness, risky behaviour, suicide by others, suicide attempts) and protective resources (parental expectations, social connectedness, religious influence, social activities)

*Discipline:* Health

**Rew, Lynn, and Y. Joel Wong. (2006). "A systematic review of associations among religiosity/spirituality and adolescent health attitudes and behaviors." *Journal of Adolescent Health*, 38:433–442.**

*Abstract/Summary: PURPOSE:* To systematically review and synthesize literature concerning the relationships among religiosity, spirituality, health attitudes, and health behaviors in adolescents. *METHODS:* Forty-three studies between 1998 and 2003 were systematically reviewed to (a) determine if the studies were based on conceptual or theoretical frameworks, (b) identify the types of religiosity and spirituality measures used as well as their effects on health attitudes and behaviors, (c) evaluate the quality of these measures, (d) determine categories and frequency of measures of health attitudes and behaviors, (e) evaluate the quality of the research designs, and (f) determine the effects of religiosity or spirituality on adolescent health attitudes and behaviors. *RESULTS:* Over half (n = 26) the studies were atheoretical or had an unclear framework and the other half were based on a wide variety of conceptual and theoretical models. A total of 37 distinct religiosity/spirituality variables were identified and varied in specificity. Less than half (n = 21) reported reliability of the measures and only seven contained information about validity of the measures. All 43 studies included measures of health-risk behaviors and/or attitudes but only seven addressed health-promoting behaviors. Most studies (84%) showed that measures of religiosity/spirituality had positive effects on health attitudes and behaviors. *CONCLUSIONS:* The variety of studies and measures indicate that religiosity and spirituality may be important correlates

of adolescent health attitudes and behaviors. Although the majority of the studies reviewed were well designed, there was no consistency in the theoretical bases and operational definitions of religiosity/spirituality phenomena.

*Data Sources:* Review article.

*Countries:* United States

*Discipline:* Health

**Ritt-Olson, Anamara, Joel Milam, Jennifer B Unger, Dennis Trinidad, Lorena Teran, Clyde W. Dent, and Steve Sussman. (2004). "The protective influence of spirituality and 'health-as-a-value' against monthly substance use among adolescents varying in risk." *Journal of Adolescent Health, 34(3):192–199.***

*Abstract/Summary: Purpose:* To investigate the influence of two potentially protective factors, Health-as-a-Value and spirituality, on monthly alcohol, cigarette, and marijuana use in two multiethnic groups of adolescents varying in risk. *Methods:* Three-hundred-eighty-two students from continuation/alternative high school, a population considered at risk for drug use, participated in the study. The other sample of 260 students was drawn from a medical magnet high school, and is considered to be at lower risk. Similar surveys containing measures of spirituality, "Health-as-a-Value," and monthly substance use, were distributed. Logistic regression analyses were performed. *Results:* The analyses revealed that spirituality was protective against monthly alcohol use and marijuana use in the lower risk sample. In the higher risk sample, spirituality was protective against all monthly use. "Health-as-a-Value" (HAV) was protective against monthly alcohol use in the low risk sample, and protective against all monthly use in the higher risk sample. Importantly, when both constructs were entered into the same model, spirituality and HAV were independently protective of all monthly use for the higher risk sample and of monthly alcohol use in the lower risk sample. *Conclusions:* These findings extend earlier work on protective factors. "Health-as-a-Value" and spirituality may be protective against substance use in environments with different levels of use. Future studies should explore these findings in longitudinal analyses.

*Data Sources:* survey of two high schools

*Countries:* United States

*Subjects:* 382 students of continuation/alternative high school; 260 students from a medical magnet high school

*Variables:* Spirituality; Health-as-a-value (HAV); substance use; demographic correlates (age, ethnicity, gender)

*Discipline:* Health

**Robbins, Mandy, and Leslie J. Francis. (1996). "Are Religious People Happier? A Study Among Undergraduates." In *Research in Religious Education*, ed. Leslie J. Francis, William K. Kay, and William S. Campbell, 207-218. Macon: Smith & Helwys.**

*Abstract/Summary:* A sample of 360 first-year undergraduate students completed the Oxford Happiness Inventory and the Francis Scale of Attitude Toward Christianity, together with the short form Revised Eysenck Personality Questionnaire. The data demonstrate a positive correlation between happiness and religiosity.

*Data Sources:* Survey of 360 Welsh undergraduate students

*Countries:* Wales

*Subjects:* 360 first-year undergraduate students

*Variables:* happiness (Oxford Happiness Inventory); religiosity (Francis Scale of Attitude Toward Christianity); personality (short-form Revised Eysenck Personality Questionnaire)

*Discipline:* Religious Studies

**Rodriguez, Christina M., and Ryan C. Henderson. (2010). "Who spares the rod? Religious orientation, social conformity, and child abuse potential." *Child Abuse and Neglect, 34(2), 84–***

94.

*Abstract:* OBJECTIVE: Relatively little research has investigated the connection between religiosity and physical child abuse risk. Certain aspects, such as specific religious orientation or beliefs, and cognitive schema, such as socially conformist beliefs, may account for the connection that some have claimed increase religious parents' abuse potential. The current study examined whether greater Extrinsic religiosity, but not Intrinsic religiosity, was associated with elevated physical abuse potential. Those who hold a literal interpretation of the Bible and attend church more frequently were also expected to evidence increased abuse risk. Additionally, the role of social conformity in mediating or moderating the association between religiosity and abuse potential was investigated. METHODS: Two hundred and seven regularly attending Christians of various denominations completed self-report measures of religiosity, social conformity, and child abuse potential. RESULTS: Findings indicate that Extrinsic religiosity was associated with increased physical abuse potential, with greater social conformity further moderating this association. Intrinsic religious orientation was not associated with abuse risk. Further, those who consider the Bible to be literally true were more socially conformist and evidenced greater abuse risk. CONCLUSIONS: For those working with religious parents, the particular nature of religiosity needs to be considered when interpreting a connection between religiosity and abuse risk, as well as the potential attitudes the parent holds regarding the need for conformity. Given the complexity of religiosity, future research should explore other potential mediating and moderating factors that could further clarify its connection to physical abuse risk. PRACTICE IMPLICATIONS: Clarifying how religiosity relates to child abuse risk has implications for professionals working with the vast numbers of parents for whom religion is a visible force in their daily lives. Findings from the present study suggest that professionals should consider the underlying motivation for an individual's religion as well as the importance the individual places on conformity. Religiosity per se may not be as critical to predicting physical abuse risk as selected approaches to religion or particular attitudes the religious individual assumes in their daily life.

*Data Sources:* single-city survey of Christians

*Countries:* United States

*Subjects:* 207 regularly attending Christians (62% female) from churches in a moderately sized Mountain West city

*Variables:* religious orientation (Religious Orientation Scale (ROS; Allport & Ross, 1967); Religious Life Inventory (RLI; Batson et al., 1993)); religiosity (attendance); religious affiliation; social conformity and autonomy (Social Conformity-Autonomy Beliefs Scale (SCA; Feldman, 2003)); risk of engaging in physical child abuse (Child Abuse Potential Inventory (Milner, 1986)); demographic (gender, age, ethnicity, annual family income, education level, living with spouse/partner, parent)

*Discipline:* Psychology

**Sabatier, Colette, Boris Mayer, Mihaela Friedlmeier, Katarzyna Lubiewska, and Gisela Trommsdorff. (2011). "Religiosity, family orientation, and life satisfaction of adolescents in four countries." *Journal of Cross-Cultural Psychology*, 42(8):1375-1393.**

*Abstract:* This study examined the rarely investigated interplay between religiosity, family orientation, and life satisfaction of adolescents across four countries with a Christian tradition and different religious contexts. A mediation relationship between religiosity and life satisfaction through family orientation moderated by the country context of religiosity was examined. In a sample of 1,077 adolescents from France (n = 172), Germany (n = 270), Poland (n = 348), and the United States (n = 287), we found that in all cultures, religiosity had a positive impact on adolescents' family orientation, which was in turn related to a higher life satisfaction. This link was stronger in cultures with a high overall religiosity (Poland and the United States) as compared to one of the two cultures with the lowest importance of religion (Germany).

*Data Sources:* four national samples of the Value of Children international research, a three-

generation study involving adolescents, mothers, and maternal grandmothers (Trommsdorff & Nauck, 2005)

*Countries:* France, Germany, Poland, United States

*Subjects:* sample of 1,077 adolescents from France (n = 172), Germany (n = 270), Poland (n = 348), and the United States (n = 287); demographic controls (gender, age)

*Variables:* religiosity (subjective); life satisfaction; family orientation

*Discipline:* Psychology

**Scheitle, Christopher P., and Buster G. Smith. (2012). "Religious Affiliation, College Degree Attainment, and Religious Switching." In *Religion, Work and Inequality*, ed. Lisa A. Keister, John McCarthy, and Roger Finke, 205-226. *Research in the Sociology of Work* 23. Wagon Lane, Bingley: Emerald.**

*Abstract:* Purpose – The purpose of this chapter is to better understand the connection between religious affiliation and educational attainment and how this connection has changed over time. Methodology/Approach – We utilize the cumulative 1972–2008 General Social Surveys to examine the relationships between childhood religious affiliation, college degree attainment, and religious switching across three birth cohorts. Findings – We find in early cohorts that traditions such as Conservative Protestantism and Catholicism are negatively associated with college degree attainment. However, switching out of those traditions is positively associated with obtaining a college degree. In later cohorts, these effects disappear. Social implications – The finding that the relationships between religious affiliation and educational attainment are dramatically changing over time means that scholars, educators, and religious groups might need to revise their current thinking concerning the topic of religion and education. Originality/Value of chapter – This research helps us better understand the complexities involved when thinking about the role of religion in education and vice versa. By explicitly considering the different causal and temporal factors involved, this analysis provides a more nuanced understanding of the connection between religious affiliation and educational attainment.

*Data Sources:* 1972–2008 General Social Surveys

*Countries:* United States

*Subjects:* Americans

*Variables:* religious affiliation in childhood and currently (Conservative Protestant, Mainline Protestant, black Protestant, Catholic, Jewish, other, unaffiliated); college degree attainment; age, sex, race, parents' degree level

*Discipline:* Sociology

**Schwadel, Philip. (2014). "Birth Cohort Changes in the Association Between College Education and Religious Non-Affiliation." *Social Forces*, 93(2):719-746.**

*Abstract:* This article examines the changing association between higher education and reporting no religious affiliation in the United States. I argue that increases in higher education have led to a decline in the individual-level effect of college education on religious non-affiliation. Results from hierarchical age-period-cohort models using more than three and a half decades of repeated cross-sectional survey data demonstrate that the strong, positive effect of college education on reporting no religious affiliation declines precipitously across birth cohorts. Specifically, a bachelor's degree has no effect on non-affiliation by the 1965–69 cohort, and a negative effect for the 1970s cohorts. Moreover, these across-cohort changes are strongly associated with aggregate growth in college education, and they vary considerably by religious origin. I conclude with a discussion of how the results relate to changes among the college-educated population, the religious deinstitutionalization of the non-college-educated, cultural diffusion across social statuses, and other cohort-appropriate social and cultural changes.

*Data Sources:* 1973–2010 General Social Survey (GSS), 1973-2010

*Countries:* United States

*Subjects:* 38,251 respondents, aged 25 years or more

*Variables:* affiliation (Evangelical Protestant, Mainline Protestant, Black Protestant, Catholic, Jewish, other, none); religiosity (attendance); higher education (bachelor's degree, post-bachelor's degree); demographic controls (age, sex, marital status, number of children in home, race, urban, region in US)

*Discipline:* Sociology

**Schwadel, Philip. (2005). "Education and churchgoing Protestants' views of highly politicized Christianity." *Review of Religious Research*, 47(2):150–161.**

*Abstract:* Many churchgoing Protestants support a highly political role for the Christian religion, endorsing Christian ideals shaping public policy. Highly educated Protestants' emphasis on individualism and protecting civil liberties, however, can encourage a distrust of highly politicized Christianity. Specifically, college and graduate school educated Protestants often want to avoid forcing the Christian religion on secular society. Regression results from the 1996 Religious Identity and Influence Survey show that, among churchgoing Protestants, education is strongly and negatively correlated with supporting laws based on Christian doctrines. Highly educated Protestants are also less likely than high school educated Protestants to advocate Christians attempting to change society to reflect God's will, particularly because they feel they should not impose the Christian religion on society. With debates over issues such as same-sex marriage and the use of "under God" in the Pledge of Allegiance, Protestants' views of the proper relationship between Christianity and politics will help shape future policy decisions; and highly educated Protestants' views will be increasingly important as college education becomes the norm in the Protestant community. The results provide insights into the religious privatization of highly educated churchgoing Protestants in the United States as well as supporting the notion that with increased education comes at least partial support for one aspect of secularization-desacralization, or the separation of religion from other primary institutions, especially the state.

*Data Sources:* 1996 Religious Identity and Influence Survey

*Countries:* United States

*Subjects:* 2,087 churchgoing US Protestants; Conservative Protestant, Mainline Protestant, Black Protestant, Other Protestant

*Variables:* education level; opinions on introducing laws enforcing Christian morality; religiosity (Fundamentalist/Evangelical; attendance); demographic (marital status, children, gender, age, father's education)

*Discipline:* Sociology

**Shariff, Azim F., Aiyana K. Willard, Michael Muthukrishna, Stephanie R. Kramer, Joseph Henrich. (2016). "What is the association between religious affiliation and children's altruism?" *Current Biology* 26(15):R699-R700.**

*Summary:* The authors argue that, after addressing peculiarities in their analyses, Decety et al's (2015) data are consistent with a different interpretation. Decety incorrectly adjusts for the different fixed effects of each country, by employing a continuous measure instead of dummy variables. Correcting Decety's calculation, by employing dummy variables, negates Decety's findings that: there is any significant effect of household religiosity on propensity to recommend punishment; religious households are any more likely to self-report empathy in children; religious affiliation has any significant effect on generosity (though there are effects for age, country and (marginally) socio-economic status). Yet the recalculation affirms a small negative relation between religiosity of households and generosity. Most of the associations they observed with religious affiliation appear to be artefacts of between-country differences, driven primarily by low levels of generosity in Turkey and South Africa.

*Data Sources:* Decet et al 2015

*Countries:* Canada, China, Jordan, Turkey, USA, and South Africa

*Subjects:* 1,170 children aged between 5 and 12 years in six countries

*Variables:* altruism and third-party evaluation in relation to various scenarios; religiousness of household, parent-reported empathy

*Discipline:* Psychology

**Sherkat, Darren E. (2010). "Religion and verbal ability." *Social Science Research*, 39(1), 2-13.**

*Abstract/Summary:* Religion has a powerful influence on learning and development, and this provides an important cultural foundation for stratification processes. Findings from prior studies of the connection between religion and educational attainment are mixed, but most studies point to negative effects of sectarian Protestant affiliation and fundamentalist beliefs in the inerrancy of sacred texts on educational attainment, aspirations, occupational attainment, and wealth. Verbal ability provides an important potential mechanism through which conservative religion anchors stratification outcomes. I examine the impact of religious affiliation, religious participation, and beliefs in the inerrancy of the Bible on verbal ability. Using data from the 1984–2006 General Social Surveys, I find that both inerrantist beliefs and sectarian affiliations have substantial negative effects on verbal ability. Religious participation has a modest positive effect on verbal ability, but its influence is mostly confined to sectarian Protestants and biblical inerrantists. Importantly, the positive effect of age on verbal ability is substantially weaker among sectarians and biblical inerrantists, suggesting that their closed social networks hinder learning throughout the life-course.

*Data Sources:* 1984–2006 General Social Surveys

*Countries:* United States

*Subjects:* General population

*Variables:* verbal test; religious affiliation ((1) Liberal Protestant (Presbyterians, United Church of Christ (Congregationalist), Unitarian); (2) Episcopalian; (3) Moderate Protestant (Methodist, Disciples of Christ, Brethren, Reformed); (4) Lutheran; (5) Baptist; (6) Conservative Protestant (Assembly of God, Nazarene, Churches of Christ, Pentecostal Holiness, etc.); (7) Mormon; (8) Other Protestant; (9) Catholic; (10) Jewish; (11) Other Religion; and, (12) None); biblical inerrancy or liberalism; religiosity (attendance); sociodemographic (educational attainment; regional; race; gender; immigrants or second-generation)

*Discipline:* Sociology

**Sherkat, Darren E., and Alfred Darnell. (1999). "The Effect of Parents' Fundamentalism on Children's Educational Attainment: Examining Differences by Gender and Children's Fundamentalism." *Journal for the Scientific Study of Religion* 38(1):23-35.**

*Abstract:* Recent examinations of the influence of fundamentalist Protestant orientations on educational attainment have brought new life to debates over the material consequences of culture. In this paper we examine how parents' fundamentalist orientations influence their children's educational attainment. We use data from the Youth Parent Socialization Panel Study to demonstrate the influence of parents' fundamentalism on children's attainment. We divide the sample to show how the influence of parents' fundamentalism varies by gender of the child and by the youth's fundamentalism. We find that fundamentalist parents hinder the educational attainment of their non-fundamentalist children, while they actually are more supportive of male Fundamentalist children's educational attainment than are non-fundamentalist parents.

*Data Sources:* Youth Parent Socialization Panel Study (YPSPS), Survey Research Center of the University of Michigan (Jennings, Markus, and Niemi 1987), 1965, 1973, 1982

*Countries:* United States

*Subjects:* US fundamentalists

*Variables:* parents' fundamentalism, son's or daughter's fundamentalism ((Baptist, Assembly of God, Pentecostal, Holiness, Church of Christ, Church of God, etc); educational aspirations (student intentions at high school); educational achievement (GPAs); social origins (parental education; parental income in 1965; father's occupational status); demographic (race, rural, regional; gender)

*Discipline:* Sociology

**Shortz, Joianne L., and Everett L. Worthington, Jr. (1994). "Young Adults' Recall of Religiosity, Attributions, Coping in Parental Divorce." *Journal for the Scientific Study of Religion*, 33(2):172-179.**

*Abstract:* Combining Pargament's (1990) theoretical framework of religion and coping with Spilka, Shaver, and Kirkpatrick's (1985) attributional theory to explain the role of religious causal attributions in coping with stress, this study extends the existing understanding of religion's role in coping with stress. We surveyed 131 university students who had experienced their parents' divorce during their own adolescence. Retrospective religious causal attributions predicted coping activities - especially religious coping - beyond measures of religiosity. Religious casual attributions may uniquely influence how people cope with stress.

*Data Sources:* psychology class

*Countries:* United States

*Subjects:* students: research volunteers (N = 131) recruited from undergraduate psychology classes at an urban, public university in the Southeastern United States.

*Variables:* religiosity (salience, church attendance); religious, nonreligious causal attributions; ability to cope with parents' divorce (religious coping strategies; nonreligious coping strategies)

*Discipline:* Psychology

**Silber Tomas J., and Mary Reilly. (1985). "Spiritual and religious concerns of the hospitalized adolescent." *Adolescence* 20(77):217-24.**

*Abstract/Summary:* 114 hospitalized 11-19 yr olds completed a Likert scale questionnaire on spiritual and religious concerns. ANOVA was performed to correlate responses with sex, race, religion, type of school, and severity of illness. A subgroup of Ss, those with more serious disease, experienced intensified spiritual and religious concerns. Religious concerns were more frequent among Blacks than Whites, Catholics than Protestants, and parochial school students than public school students. In response to the questionnaire, over 15% of the Ss requested further help. Findings suggest that training in adolescent health care and the provision of services to teenagers ought to include teaching in the area of spiritual and religious values of teenagers, with emphasis on the hospitalized adolescent.

*Data Sources:* survey of hospitalized children

*Countries:* United States

*Subjects:* 114 hospitalized 11-19 year olds

*Variables:* belief in God; spiritual concerns; demographic (sex, race, religion, type of school)

*Discipline:* Health

**Sim, Tick Ngee, and Amanda Shixian Yow. (2011). "God attachment, mother attachment, and father attachment in early and middle adolescence." *Journal of Religion and Health*, 50(2):264-278.**

*Abstract:* The present study examined the interplay of attachment to God, attachment to mother, and attachment to father with respect to adjustment (hope, self-esteem, depression) for 130 early and 106 middle adolescents in Singapore. Results showed that the parental attachments were generally linked (in expected directions) to adjustment. God attachment, however, had unique results. At the bivariate level, God attachment was only linked to early adolescents' self-esteem. When considered together with parental attachments (including interactions), God attachment did not emerge as the key moderator in attachment interactions and yielded some unexpected results (e.g., being positively linked to depression). These results are discussed viz-a-viz the secure base and safe haven functions that God and parental attachments may play during adolescence.

*Data Sources:* survey of 2 Singaporean high schools

*Countries:* Singapore

*Subjects:* 130 early adolescents (mean age 12 years 7 months); Buddhists (39%); Christians/Roman Catholics (32%); Muslims (12%); Hindus (10%); and Taoists (7%)

*Variables:* attachment to God (Sim and Loh (2003) 16-item); attachment to mother and father; hope (Children's Hope Scale (Snyder et al. 1997)); self-esteem (10-item Rosenberg Self-Esteem Scale (Rosenberg 1965)); depression (Adolescent Depression Scale (Woo et al. 2004))

*Discipline:* Psychology

**Sinha, Jill W., Ram A. Cnaan, and Richard W. Gelles. (2007). "Adolescent Risk Behaviors and Religion: Findings from a National Study." *Journal of Adolescence*, 30(2):231-249.**

*Abstract/Summary:* Too few studies have assessed the relationship between youth risk behaviors and religiosity using measures which captured the varied extent to which youth are engaged in religion. This study applied three measures of religiosity and risk behaviors. In addition, this study ascertained information about youths' participation in religious activities from a parent or caretaker. Based on a national random sample of 2,004 teens (ages 11-18), this study indicates that youth perceive religion as important, are active in religious worship and activities, and further shows that perceived importance of religion as well as participation in religious activities are associated with decreased risk behaviors. Looking at ten risk behaviors, religiosity variables were consistently associated with reduced risk behaviors in the areas of: smoking, alcohol use, truancy, sexual activity, marijuana use, and depression. In the case of these six risk variables, religiosity variables were significantly associated with reduced risk behaviors when controlling for family background variables and self esteem. The study highlights the importance of further understanding the relationship between religious variables, background variables, self esteem, and youth risk behaviors.

*Data Sources:* University of Pennsylvania Center for the Study of Youth Policy survey of a nationally representative sample of 2004 youth

*Countries:* United States

*Subjects:* 2,004 teens (ages 11-18) and parents

*Variables:* religious affiliation; religiosity (subjective importance; attendance; participation in religious programmes); risk behaviours (smoking, alcohol use, truancy, sexual activity, marijuana use, and depression); demographic controls (ethnicity/race, gender, age, household income, level of parent/guardian's education, and parent's participation in organized religion)

*Discipline:* Social Work

**Smith, Christian. (2003b). "Theorizing Religious Effects among American Adolescents." *Journal for the Scientific Study of Religion* 42(1): 17-30.**

*Abstract:* A large body of empirical studies shows that religion often serves as a factor promoting positive, healthy outcomes in the lives of American adolescents. Yet existing theoretical explanations for these religious effects remain largely disjointed and fragmented. This article attempts to formulate a more systematic, integrated, and coherent account of religion's constructive influence in the lives of American youth, suggesting nine key factors (moral directives, spiritual experiences, role models, community and leadership skills, coping skills, cultural capital, social capital, network closure, and extra-community links) that cluster around three key dimensions of influence (moral order, learned competencies, and social and organizational ties).

*Data Sources:* Meta-analysis

*Countries:* United States

*Discipline:* Sociology

**Smith, Christian. (2003a). "Research note: Religious participation and parental moral expectations and supervision of American youth." *Review of Religious Research* 44(4):414-424.**

*Abstract:* A large body of empirical studies shows that religion often serves as a factor promoting



positive, healthy behaviors and outcomes in the lives of American adolescents. This research note reports findings of one test of a “moral order” explanation of these religious effects. I use the national Survey of Parents and Youth (1998-99) data (N=1,073) to examine the relationship between parental religious participation and measures of parental moral expectations and supervision of youth ages 10 to 18. The findings support the hypothesis that parental religious participation increases parental moral expectations and supervision of their adolescent children. *Data Sources:* Survey of Parents and Youth (SPY) 1998-1999, Princeton University Center for Research on Child Wellbeing in conjunction with the National Evaluation Team for the Urban Health Initiative at the Center for Health and Public Service at New York University Robert F. Wagner Graduate School  
*Countries:* United States  
*Subjects:* 1072 Americans aged 10 to 18  
*Variables:* parental moral expectations and supervision; parental religiosity (attendance)  
*Discipline:* Sociology

**Smith, Christian, and Robert Faris. (2002). *Religion and American adolescent delinquency, risk behaviors and constructive social activities. A research report Number 1. National Study of Youth and Religion, University of North Carolina at Chapel Hill.***

*Executive Summary:* This report demonstrates that religion among U.S. adolescents is positively related to participation in constructive youth activities. In addition, those who participate in religious activities seem to be less likely to participate in many delinquent and risk behaviors, as seen in the following areas: Substance abuse, safety and danger, crime and violence, school problems, constructive activities and supervision

*Data Sources:* Monitoring the Future, a nationally representative survey of high school seniors

*Countries:* United States

*Subjects:* high school seniors (N=2,478)

*Variables:* religiosity (attendance, subjective importance, years of participation in religious youth groups, religious affiliation); delinquency behaviours; demographic control variables (race, age, sex, rural versus urban residence, region, education of parents, number of siblings, whether the mother works and the presence of a father or male guardian in the household)

*Discipline:* Sociology

**Smith, Christopher B., Andrew J. Weigert, and Darwin L. Thomas. (1979). “Self-esteem and religiosity: An analysis of Catholic adolescents from five cultures.” *Journal for the Scientific Study of Religion*, 18(1):51–60.**

*Abstract:* On the basis of a social contextual model this paper hypothesizes: first, a positive relationship between adolescent self-esteem and religiosity across twelve purposive, middle-class, Catholic, samples from cities in five cultures: New York and St. Paul; Merida, Yucatan; San Juan, Puerto Rico; Seville, Spain; and Bonn, West Germany; and second, on the basis of traditional sex-role theory, a stronger relationship between the two variables is hypothesized for females than for males. The findings yield consistent support for the first hypothesis, and mild support for the second in the Latin samples only. The cross-cultural support for the first is underscored and speculation concerning the apparent contradictory evidence for sex-role theories is offered. The emergence of a Latin/non-Latin dichotomy is discussed. Suggested expansions of the topic include motivational and church-sect issues

*Data Sources:* samples from middle-class male and female Catholic high schools in six cities (Thomas and Weigert 1971)

*Countries:* United States (New York and St. Paul); Mexico (Merida, Yucatán); Puerto Rico (San Juan); Spain (Seville); West Germany (Bonn)

*Subjects:* high school students

*Variables:* religiosity, self-esteem; control (age, sex, SES, broken family, educational context,

religious affiliation, parental education, father's occupation; number of children)

*Discipline:* Sociology

**Smith, Elizabeth S. (1999).** "The Effects of Investments in the Social Capital of Youth on Political and Civic Behavior in Young Adulthood: A Longitudinal Analysis." *Political Psychology*, 20(3):553-580.

*Abstract:* This paper uses the National Education Longitudinal Study to examine whether early investments in the social capital of young people produce greater political involvement and civic virtue in young adulthood. Parental involvement in a young person's life, youth religious involvement, and voluntary association participation were some of the forms of social capital hypothesized to influence adult political behavior. Structural equations modeling was used to trace the effects of the presence of social capital as early as the 8th grade year in shaping young adult political and civic behavior. The analysis shows that early extensive connections to others, close familial relationships, religious participation, and participation in extracurricular activities in one's youth are significant predictors of greater political and civic involvement in young adulthood.

*Data Sources:* National Longitudinal Study of Youth

*Countries:* United States

*Subjects:* 8<sup>th</sup>, 10<sup>th</sup>, 12<sup>th</sup> grade students

*Variables:* religiosity (participation); extracurricular participation, community service

*Discipline:* Political Science

**Spilka Bernard, William J. Zwartjes, Georgia M. Zwartjes. (1991).** "The role of religion in coping with childhood cancer." *Pastoral Psychology* 39(5):295–304.

*Abstract:* The role of religion in the crisis of childhood cancer was explored through interviews with 265 members of 118 families that had a child with cancer. Measures of family and patient religiosity were related to a broad spectrum of parental and patient perceptions and activities. Evidence was obtained that the religion related positively to familial support of the patient and efforts to keep school performance at pre-illness levels. There were signs of a narrowing of the family's social field while relationships with close friends were strengthened. Religion appeared to act as a protective-defensive system that motivated efforts by family members to cope constructively with the crisis of illness.

*Data Sources:* interviews with families, National Cancer Institute Project 212-46-1061

*Countries:* United States

*Subjects:* 265 members of 118 families that had a child with cancer

*Variables:* dealing with diagnosis, by family and patient; changes in importance of religion in family and for patient

*Discipline:* Health

**Stokes, Charles E., and Mark D. Regnerus. (2009).** "When faith divides family: Religious discord and adolescent reports of parent-child relations." *Social Science Research*, 38:155–167.

*Abstract/Summary:* What happens to family relations when an adolescent and her parent do not share the same religious convictions or practices? Whereas previous work on religion and intergenerational relations looks at relationships between parents and their adult children, we shift the focus to younger families, assessing how parent-child religious discord affects adolescents' evaluation of their relationship with their parents. Exploring data from the National Longitudinal Study of Adolescent Health, we find several interesting patterns of association between religious discord and parent-child relations. Overall, religious discord predicts lower quality intergenerational relations. When parents value religion more than their teens do, adolescents tend to report poorer

relations with parents. Relationship quality is not lower, however, when it is the adolescent who values religion more highly. We also find that religious discord is more aggravating in families where parent and child share religious affiliation and in families where the parent is an evangelical Protestant.

*Data Sources:* National Longitudinal Study of Adolescent Health

*Countries:* United States

*Subjects:* high school students from 80 high schools; parent-child religious discord; discordant affiliations; discordant religious salience; discordant attendance; demographic controls

*Variables:* parent-child relationship quality

*Discipline:* Sociology

**Storch, Eric A., Jason B. Storch, and Ben G. Adams. (2002). "Intrinsic religiosity and social anxiety of intercollegiate athletes." *Psychological Reports*, 91:186.**

*Abstract:* For 105 intercollegiate athletes, intrinsic religiosity and social anxiety as measured by self-report questionnaires were not associated.

*Data Sources:* survey of college athletes

*Countries:* United States

*Subjects:* 105 intercollegiate athletes (51 women) at a public university in southeastern USA

*Variables:* intrinsic religiosity (Koenig, Parkerson, & Meador, 1997); anxiety (Social Anxiety Scale for Adolescents (La Greca & Lopez, 1998))

*Discipline:* Psychology

**Sundeen, Richard A., and Sally A. Raskoff. (1995). "Teenage Volunteers and Their Values." *Nonprofit and Voluntary Sector Quarterly*, 24:337-357.**

*Abstract:* This article analyzes national survey data sponsored by the independent SECTOR and collected by the Gallup organization in 1991. The survey shows that values that favor charity and eschew material goals encourage volunteering, and also that youth from higher social classes are more likely to volunteer than those from lower socioeconomic backgrounds. Participation in religious activities and spiritual values are not related to the likelihood of volunteering. Although these findings help us to understand who volunteers, they also suggest strategies volunteer organizers may use to attract volunteers from underrepresented groups.

*Data Sources:* Independent Sector national survey, April 30 and May 26, 1991

*Countries:* United States

*Subjects:* 1,404 teenagers aged 12-17 years old

*Variables:* volunteering, personal goals

*Discipline:* Volunteer Studies

**Tekke, Mustafa, Leslie J. Francis, and Mandy Robbins. (2018). "Religious Affect and Personal Happiness: A Replication among Sunni Students in Malaysia." *Journal of Muslim Mental Health* 11(2):3-15.**

*Abstract:* Building on earlier studies conducted in Christian, Jewish, and Islamic contexts, this study tests the hypothesis that higher levels of positive religious affect are associated with higher levels of personal happiness among a sample of 189 Sunni Muslim students studying at the International Islamic University in Malaysia; participants completed the Sahin-Francis Scale of Attitude toward Islam, the Oxford Happiness Inventory, and the short-form Eysenck Personality Questionnaire Revised. The data reported a small but statistically significant association between religiosity and happiness after taking sex and individual differences in personality into account.

*Data Sources:* Survey of Sunni Muslim students

*Countries:* Malaysia

*Subjects:* 189 Sunni Muslim students (41 men and 148 women), International Islamic University of Malaysia

*Variables:* religiosity (Francis Scale of Attitude toward Christianity); happiness (Oxford Happiness Inventory); controlled for personality (shortened form of the Eysenck Personality Questionnaire Revised)

*Discipline:* Religious Studies

**Van Dyke, Cydney J., David S. Glenwick, John J. Cecero, and Kim Se-Kang. (2009). "The relationship of religious coping and spirituality to adjustment and psychological distress in urban early adolescents." *Mental Health, Religion and Culture*, 12(4):369–383.**

*Abstract:* The present study explored the relation of religious coping and spirituality to adjustment and psychological distress in urban early adolescents. The participants were 76 sixth-, seventh-, and eighth-grade students attending Catholic day schools in the New York City area. They completed a set of self-report measures assessing religious coping, daily spiritual experiences, positive and negative affect, life satisfaction, and psychological distress. Correlational and regression analyses found positive religious coping and daily spiritual experiences to be associated with positive affect and life satisfaction, while negative religious coping was associated with negative affect and psychological distress. The relations generally were more robust among males, and their overall robustness decreased with age. Implications of the findings for research and clinical practice are offered to address the gap (compared to adults) in the literature on youth religious coping.

*Data Sources:* Sample of three private Catholic middle schools in the New York City metropolitan area

*Countries:* United States

*Subjects:* 76 sixth-, seventh-, and eighth-grade students; Hispanic 84.2%, African-American 2.6%, White 1.3%, Asian 1.3%

*Variables:* religiosity (attendance); religious coping (14-item Brief RCOPE (Pargament, Smith, Koenig, & Perez, 1998)), positive and negative affect (PANAS-C (Laurent et al., 1999), developed from Watson, Clark, and Tellegan (1988)'s PANAS), life satisfaction (five-item SWLS (Pavot & Diener, 1993)), and psychological distress (BSI-18 (Derogatis, 2000)), SES (free or reduced lunch benefits)

*Discipline:* Psychology

**Varon, Stuart R., and Anne W. Riley. (1999). "Relationship Between Maternal Church Attendance and Adolescent Mental Health and Social Functioning." *Psychiatric Services*, 50(6):799-805.**

*Abstract:* Objective: This study compared maternal attendance at religious services with standard demographic characteristics such as race, type of religion, and mother's education in terms of their relative association with the behavioral and social functioning of young adolescents. Methods: The Child Health and Illness Profile—Adolescent Edition and the Children's Depression Inventory were used to screen 445 youths age 11 through 13 who were randomly selected from two public middle schools in Baltimore. Based on the findings, the investigators selected a sample of 143 youths in which approximately two-thirds were at risk of having a psychiatric disorder and the remaining third were unlikely to have a psychiatric disorder. The youths and their mothers were interviewed at home to determine the mothers' frequency of participation in religious services and the youths' self-reported health and mental health status and social role functioning. Results: Youths whose mothers attended religious services at least once a week had greater overall satisfaction with their lives, more involvement with their families, and better skills in solving health-related problems and felt greater support from friends compared with youths whose mothers had lower levels of participation in religious services. Maternal attendance at religious services had a strong association with the youths' outcome in overall satisfaction with health and perceived social support from friends, although family income was the strongest predictor of five other aspects of functioning, including academic performance. Conclusions: Frequent maternal participation in religious services was associated with healthy functioning and well-being in this sample of young adolescents. This

association is as important as or more important than associations involving other traditional demographic variables, with the exception of family income.

*Data Sources:* survey of two of the 32 public middle schools in Baltimore, Maryland

*Countries:* United States

*Subjects:* 100 students were randomly selected from the class lists of grades six, seven, and eight

*Variables:* emotional distress (the Child Health and Illness Profile—Adolescent Edition and the Children's Depression Inventory); aggression and delinquency (Child Behavior Checklist); mother's religious attendance; health habits, support from friends, life satisfaction; controlling for race, gender, income, family structure

*Discipline:* Psychology

**Volling, Brenda L., Annette Mahoney, and Amy J. Rauer. (2009). "Sanctification of parenting, moral socialization, and young children's conscience development." *Psychology of Religion and Spirituality*, 1(1):53–68.**

*Abstract:* Religion is important to most U.S. families, but is often overlooked in research on children's development. This study examined parental religious beliefs about the sanctification of parenting, parental disciplinary strategies, and the development of young children's conscience in a sample of 58 two-parent families with a preschool child. Fathers were more punitive and used less induction when disciplining their children than did mothers. Maternal and paternal reports of the sanctification of parenting were positively related to positive socialization/praise and the use of induction. When mothers and fathers in the family were both using induction, children had higher scores on moral conduct. Parents' use of positive socialization combined with a belief in the sanctification of parenting predicted children's conscience development.

*Data Sources:* survey of two-parent families with a preschool child

*Countries:* United States

*Subjects:* 58 two-parent families with a preschool child

*Variables:* sanctification of parenting (14-item Manifestation of God in Parenting Scale (Mahoney et al., 1999)); parental moral socialization (Socialization of Moral Affect Questionnaire (SOMA; Rosenberg, Tangney, Denham, Leonard, & Widmaier, 1994)); children's conscience (My Child questionnaire (Kochanska, DeVet, Goldman, Murray, & Putnam, 1994))

*Discipline:* Psychology

**Wallace, John M., and Tyrone A. Forman. (1998). "Religion's role in promoting health and reducing risk among American youth." *Health Education & Behavior*, 25(6):721–741.**

*Summary:* Although past research has long documented religion's salutary impact on adult health-related behaviors and outcomes, relatively little research has examined the relationship between religion and adolescent health. This study uses large, nationally representative samples of high school seniors to examine the relationship between religion and behavioral predictors of adolescent morbidity and mortality. Relative to their peers, religious youth are less likely to engage in behaviors that compromise their health (e.g., carrying weapons, getting into fights, drinking and driving) and are more likely to behave in ways that enhance their health (e.g., proper nutrition, exercise, and rest). Multivariate analyses suggest that these relationships persist even after controlling for demographic factors, and trend analyses reveal that they have existed over time. Particularly important is the finding that religious seniors have been relatively unaffected by past and recent increases in marijuana use.

*Data Sources:* samples of high school seniors from University of Michigan's Monitoring the Future (MTF) project, 1995 and 1996

*Countries:* United States

*Subjects:* approximately 5,000 students

*Variables:* religiosity (importance of faith, attendance); religious affiliation (1 = none, 2 = liberal

(i.e., Episcopal, Presbyterian, United Church of Christ, Unitarian, Roman Catholic, Jewish), 3 = moderate (i.e., Disciples of Christ, Lutheran, Methodist, Eastern Orthodox), and 4 = conservative (i.e., Baptist, Churches of Christ, Other Protestant, Other Religion, Latter Day Saints, Muslim/Moslem, Buddhist)); unintentional and intentional injury (carrying weapons, violence, drink driving, passenger with drunk driver, seat-belt use); substance use; health behaviours (dietary habits, exercise, and sleep)

*Discipline:* Social Work

**Watt, Toni T., and Susan F. Sharp. (2001). "Gender Differences in Strains Associated with Suicidal Behavior Among Adolescents." *Journal of Youth and Adolescence* 30(3):333-348.**

*Abstract:* Scholars such as Durkheim and Chodorow have argued that the social strains contributing to suicide vary by sex. Specifically, it has been asserted that women relative to men either do not respond to social strain with suicide, or respond to relational but not status strains. Conversely, others assert that process differences never existed, or at the least have dissipated with increasing equality between the subgroups. Neither side has offered convincing empirical evidence for their position. This study examines social strains contributing to suicidal behavior among adolescents, by sex, to address this debate. Results clearly support the presence of process differences and delineate the specific nature of these differences. Generally, males and females are responsive to both status and relational strains. However, theoretical models suggesting males are more status oriented whereas females are more relationally dependent are supported. Results hold theoretical and interventionist implications for the contextual nature of suicide among adolescents.

*Data Sources:* adolescent health data, Add Health Project

*Countries:* United States

*Subjects:* adolescents in Grades 7–12

*Variables:* attempted suicide; religiosity (self-assessment); status strain (family SES, current and expected achievements of the adolescent, and interpersonal status); relational strain

*Discipline:* Sociology

**Wenger, Sabrina. (2011). "Religiosity in relation to depression and well-being among adolescents: A comparison of findings among the Anglo-Saxon population and findings among Austrian high school students." *Mental Health, Religion and Culture*, 14(6):515–529.**

*Abstract:* The aim of this study was to examine if the relationships between religiosity and less depression/greater well-being predominantly found in the Anglo-Saxon language regions can be replicated in the German-speaking region. Religiosity was assessed with the Index of Core Spiritual Experiences (INSPIRIT) and the Religious Well-Being (RWB) – both measures of intrinsic religiosity, Religious socialisation and questions concerning religious practice. Depression/well being were assessed with the Depression–Happiness Scale (DHS) and Existential Well-Being (EWB). With a sample of 201 high school students, religious practice was not found to be significantly correlated with any measure of depression/well-being as expected. The INSPIRIT and the RWB were not significantly associated with the DHS, but they were – to a very small extent – with the EWB. These results differ from the Anglo-Saxon findings, except for the significant positive correlation between intrinsic religiousness and EWB.

*Data Sources:* survey of secondary schools in Linz

*Countries:* Austria

*Subjects:* 201 high school students

*Variables:* religiosity (Index of Core Spiritual Experiences (INSPIRIT); Religious Well-Being (RWB)); depression/well-being (Depression–Happiness Scale (DHS), Existential Well-Being (EWB))

*Discipline:* Psychology

**Weyand, Chelsea, Liz O'Laughlin, Patrick Bennett. (2013). "Dimensions of religiousness that influence parenting." *Psychology of Religion and Spirituality*, 5(3):182–191.**

*Abstract/Summary:* Parental religiosity has generally been associated with greater child and parent functioning; however, it has been suggested that when parenting a child with behavior problems, some aspects of parental religiousness (e.g., negative religious coping, biblical conservatism) might decrease functioning. We examined the influence of religious variables (sanctification of parenting, negative and positive religious coping, biblical conservatism) on the relationship between child behavior problems and parental stress as well as sense of competence among parents (N = 139) of children ages 3–12 years. Parents high in sanctification showed little change in parental stress as severity of behavior problems increased. Similarly, positive religious coping was found to play a protective role in the relationship between behavior problems and parental sense of competence. However, positive religious coping was related to increased stress in parents of children with few behavior problems and was not associated with any decrease in stress for parents of children with more difficult behavior. Parents of children with greater perceived behavior problems reported significantly higher sanctification of parenting and parental stress, as well as lesser use of positive religious coping and lower sense of competence. This study provides evidence to suggest that parental religiousness can have either a positive or negative influence on parental functioning, depending on parenting circumstances and personal perceptions of God and religion.

*Data Sources:* sample of several child- or family-focused settings (e.g., preschools, churches) in a midsize midwestern city

*Countries:* United States

*Subjects:* 139 parents (120 women, 17 men, 2 sex unknown) of children between the ages of 3 and 12 years (M = 7.4 years, SD = 2.83)

*Variables:* subjective understanding of sanctification of parenting (Sacred Qualities of Parenting Scale (Murray-Swank et al., 2006) and the Manifestation of God in Parenting Scale (Mahoney et al., 1999)); negative and positive religious coping (Brief RCOPE by Pargament et al. (1998)); biblical conservatism (word of God, answer to all problems, people are born sinful, religion provides guidance to behaviour); child behaviour problems (Conduct–Hyperactive–Attention Problems–Oppositional Scale (CHAOS; Kronenberger, Dunn, & Giauque, 2007)); parental stress (Parental Stress Scale (PSS; Berry & Jones, 1995)); sense of competence among parents (Parenting Sense of Competency Scale (PSOCS))

*Discipline:* Psychology

**Wilcox, W. Bradford. (1998). "Conservative Protestant Childrearing: Authoritarian or authoritative?" *American Sociological Review*, 63(6):796–809.**

*Abstract:* Recent research on conservative Protestantism suggests that religion has reemerged as an important predictor of childrearing attitudes and practices. This research has focused on the distinctive approach toward discipline among conservative Protestant parents. No study, however, has explored the links between conservative Protestantism and positive parental emotion work (physical and verbal expressions of affection). I suggest, paradoxically, that this subculture is characterized both by strict discipline and an unusually warm and expressive style of parent-child interaction. I review parenting advice offered by conservative Protestant leaders, which encourages parents to engage in positive emotion work with their children. I then analyze data from the 1987-1988 National Survey of Families and Households (NSFH) to determine if religious affiliation and theological conservatism are related to positive parental emotion work. I find that parents with conservative theological beliefs are more likely to praise and hug their children than are parents with less conservative theological views. Modest positive net effects of conservative Protestant affiliation are also found.

*Data Sources:* 1987-1988 National Survey of Families and Households (NSFH)

*Countries:* United States

*Subjects:* 1,280 respondents who were parents of preschool children only (ages 0 to 4), and 3,178

respondents who were parents of school-age children (ages 5 to 18)

*Variables:* positive parental emotion work (hugging, praising); conservative Protestants; theological conservatism (Bible as word of God, answer to all problems); religiosity (attendance); mothers' labour force participation; control demographics (age, gender, marital status, race, household income, education, number of preschool and school-age children in family, biological children, genders of children)

*Discipline:* Sociology

**Wilcox, W. Bradford. (2002). "Religion, convention, and paternal involvement." *Journal of Marriage and Family*, 64(2), 780–792.**

*Abstract/Summary:* Family scholarship has generally overlooked the influence that religion may have on paternal involvement. Accordingly, using longitudinal data taken from the National Survey of Families and Households, I examined the influence of religious affiliation and attendance on the involvement of residential fathers in one-on-one activities, dinner with their families, and youth activities and found religious effects for each of these three measures. Virtually no evidence was found for a competing hypothesis that these effects are artifacts of a conventional habitus such that the type of men who are more conventional in their patterns of civic engagement are both more religious and more involved with their children. However, civic engagement is positively related to paternal involvement.

*Data Sources:* The 1987-1988 National Survey of Families and Households

*Countries:* United States

*Subjects:* 1,019 primary respondents who were residential fathers in both waves of NSFH and residential fathers of school-age children (ages 5-18) during NSFH2

*Variables:* parental involvement (one-on-one interaction, dinner together, youth-related activities); religious affiliation (conservative Protestant, mainline Protestant, Catholic, and unaffiliated); religiosity (attendance); civic engagement; demographic controls (education, age, household income, region of US, gender role traditionalism, family composition, marital status, employment type)

*Discipline:* Sociology

**Wilcox, W. Bradford. (2008). "Focused on their families: Religion, parenting, and child well-being." *Authoritative Communities: The Scientific Case for Nurturing the Whole Child*, 5(IV), 227–244.**

*Abstract/Summary:* In recent years, scholars have drawn attention to religious commitments to patriarchy and parental authority to argue that religion—especially conservative Protestantism—fosters an authoritarian approach to parenting. Indeed, using data from the National Survey of Families and Households (NSFH), this study does find that religious attendance and theological conservatism are associated with higher levels of corporal punishment among parents—potentially an indicator of authoritarian parenting. But religious attendance and theological conservatism are also associated with lower levels of parental yelling and with higher levels of praising and hugging among parents, which are indicators of an authoritative style of parenting. Moreover, data from the Survey of Adults and Youth (SAY) indicate that religious attendance and orthodoxy are generally associated with greater parental investments in childrearing, more intergenerational closure, and more social control. In other words, conservative Protestants, Orthodox Jews, traditional Catholics, and other parents who regularly attend religious services are more likely than other parents to adopt an authoritative style of parenting that is beneficial to children.

*Data Sources:* National Survey of Families and Households (NSFH), University of Wisconsin-Madison; Survey of Adults and Youth (SAY), Princeton, Columbia, and New York Universities

*Countries:* United States

*Subjects:* subsample of 5300 respondents who were parents of school-age children (aged 5-18), 1987-1988; 6000 parents and adolescents (aged 10-18), 1998-1999



*Variables:* theological conservatism (bible as word of God; as answer to all problems), religiosity (attendance); corporal punishment, yelling, praising, hugging; participation in one-to-one activities  
*Discipline:* Sociology

**Wilcox, W. Bradford, Andrew Cherlin, Jeremy E. Uecker, and Matthew Messel. (2012). "No Money, No Honey, No Church: The Deinstitutionalization of Religious Life among the White Working Class." *Research in the Sociology of Work*, 227-50**

*Abstract/Summary:* PURPOSE: We examine trends in religious attendance by educational group, with an emphasis on the "moderately educated:" individuals with a high-school degree but not a 4-year college degree. METHODOLOGY: We conduct multivariate ordinary least-squares (OLS) regression models using data from the General Social Survey (from 1972 to 2010) and the National Survey of Family Growth (from 1982 to 2008). FINDINGS: We find that religious attendance among moderately educated whites has declined relative to attendance among college-educated whites. Economic characteristics, current and past family characteristics, and attitudes toward premarital sex each explain part of this differential decline. IMPLICATIONS: Religion is becoming increasingly deinstitutionalized among whites with moderate levels of education, which suggests further social marginalization of this group. Furthermore, trends in the labor force, American family life, and attitudes appear to have salient ramifications for organized religion. Sociologists of religion need to once again attend to social stratification in religious life.

*Data Sources:* General Social Survey (from 1972 to 2010); National Survey of Family Growth (from 1982 to 2008).

*Countries:* United States

*Subjects:* 16,620 25–44 year-olds; 10,851 women of childbearing age, 15-44

*Variables:* religiosity (attendance); educational attainment; survey year or decade; multiplicative interaction terms between survey year or decade and educational attainment; mediating variables (employment status, income, current family structure, cultural factors); control variables (region of residence, age, age squared, and gender)

*Discipline:* Sociology

**Wong, Y. Joel, Lynn Rew, Lynn Rew, Kristina D. Slaikeu. (2006). "A systematic review of recent research on adolescent religiosity/spirituality and mental health." *Issues in Mental Health Nursing*, 27(2):161–183.**

*Abstract:* There is accumulating evidence that religiosity/spirituality (R/S) are important correlates of mental health in adult populations. However, the associations between R/S and mental health in adolescent populations have not been systematically studied. The purpose of this article is to report on a systematic review of recent research on the relationships between adolescent R/S and mental health. Twenty articles between 1998 and 2004 were reviewed. Most studies (90%) showed that higher levels of R/S were associated with better mental health in adolescents. Institutional and existential dimensions of R/S had the most robust relationships with mental health. The relationships between R/S and mental health were generally stronger or more unique for males and older adolescents than for females and younger adolescents. Recommendations for future research and implications for mental health nursing are discussed.

*Data Sources:* Review of studies

*Countries:* United States

*Discipline:* Sociology

**Wright, Loyd S., Christopher J. Frost, and Stephen J. Wisecarver. (1993). "Church Attendance, Meaningfulness of Religion, and Depressive Symptomatology Among Adolescents." *Journal of Youth and Adolescence*, 22(5):559-568.**

*Abstract:* Self-administered questionnaires were completed by 451 adolescents at a public high school in Texas during the spring semester 1989. The instrument used contained the Beck

Depression Inventory (BDI) and items to determine participants' gender, frequency of church attendance, and meaningfulness of one's religion. Based on social support research and the writings of Carl Jung and Viktor Frankl, it was predicted that those who attended church frequently and those who viewed their religions as providing meaning for their lives would have lower BDI scores than their classmates. The findings supported these predictions. Implications and a discussion of the results are included.

*Data Sources:* questionnaires for high school students

*Countries:* United States

*Subjects:* 451 Texas high school youth, from a community of approximately 100,000 persons, located midway between Dallas and Austin

*Variables:* religiosity (attendance); spiritual support; depression levels (Beck Depression Inventory)

*Discipline:* Psychology

**Yeung, W. Jean, Greg J. Duncan and Martha S. Hill. (2000). "Putting Fathers Back in the Picture: Parental Activities and Children's Adult Outcomes." *Marriage and Family Review*, 29(2):97-113.**

*Abstract:* Drawing on over a quarter of a century of Panel Study of Income Dynamics data, this paper examines links between childhood home environment (as reported by fathers during those childhood years) and children's outcomes in early adulthood. The emphasis is on the role of fathers and the unique contribution of their activities and characteristics to children's development, measured in terms of the children's completed schooling, wage rates, and nonmarital childbearing in early adulthood. The paper shows that fathers' abilities add substantial predictive power to models based on maternal characteristics. Fathers' church attendance and the precautionary actions of parents are also strong predictors of children's adult outcomes, although differentially so for sons and daughters.

*Data Sources:* Panel Study of Income Dynamics, 1968-1995; demographics (race of father, child's birth cohort, family size, city size and location); mother's education, age at child's birth, average work hours, housework hours; father's education, hourly earnings, occupation, disability, verbal test; father's attitudes and behaviours

*Countries:* United States

*Subjects:* 1024 children, 505 males and 519 females, born in the years 1956-62, who lived in intact families during their childhood

*Variables:* Children's schooling and wages

*Discipline:* Sociology

**Zhang, Jie, and Shenghua Jin. (1996). "Determinants of suicide ideation: A comparison of Chinese and American college students." *Adolescence*, 31(122):451-467.**

*Abstract:* A LISREL model that incorporates both social and psychological factors was used to explain Chinese and American college students' suicide ideation. Questionnaire data were obtained from one Chinese sample (N = 320) from four universities in Beijing and one American sample (N = 452) from one university in the Rocky Mountain area. As in the American sample, Chinese females score higher on the ideation scale than Chinese males, but the overall rate is lower for the Chinese than for the American college students. The findings in the American data support previous literature that family cohesion and religiosity are inversely related to suicide ideation, while the Chinese data suggest a positive correlation between religiosity and suicide ideation. This article offers a comparison of different cultural environments for Chinese and American adolescent development.

*Data Sources:* samples from four universities in Beijing and one American university in the Rocky Mountain area

*Countries:* China, America

*Subjects:* Chinese (N = 320) and American (N = 452) college students

*Variables:* suicide ideation; pro-suicide attitudes; depression family cohesion; religiosity; gender  
*Discipline:* Psychology