

ISSP 2008 Germany: Religion III ; GESIS Report on the German study

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Leibniz-Institut
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TECHNICAL *Reports*

2010|06

ISSP 2008 Germany: Religion III GESIS Report on the German Study

Evi Scholz, Marleen Heller, and Timo Lenzner

GESIS-Technical Reports 2010|06

**ISSP 2008 Germany: Religion III
GESIS Report on the German Study**

Evi Scholz, Marleen Heller, and Timo Lenzner

GESIS-Technical Reports

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1 The International Social Survey Programme

The International Social Survey Programme (ISSP) is a continuing annual programme of cross-national collaboration. It brings together pre-existing social science projects and co-ordinates research goals, thereby adding a cross-national perspective to the individual national studies.

It started late in 1983 when SCPR,¹ London, secured funds from the Nuffield Foundation to hold meetings to further international collaboration between four existing surveys - the **General Social Survey (GSS)**, conducted by NORC in the USA, the **British Social Attitudes Survey (BSA)**, conducted by SCPR in Great Britain, the **Allgemeine Bevölkerungsumfrage der Sozialwissenschaften (ALLBUS)**, conducted by ZUMA² in West Germany and the **National Social Science Survey (NSS)**, conducted by ANU in Australia. Prior to this, NORC and ZUMA had been collaborating bilaterally since 1982 on a common set of questions.

The four founding members agreed to (1) jointly develop modules dealing with important areas of social science, (2) field the modules as a fifteen-minute supplement to the regular national surveys (or a special survey if necessary), (3) include an extensive common core of background variables and (4) make the data available to the social science community as soon as possible.

Each research organisation funds all of its own participation costs. There are no central funds. The merging of the data into a cross-national data set is performed by GESIS². Since 1996, the archive has been aided in its work by ASEP, one of the Spanish member institutes in the ISSP. GESIS compiled the study monitoring reports for the ISSP until ISSP 2007 and still provides the study monitoring questionnaires.

In 2010, the ISSP has 46 members; the founding four - Australia, Germany, Great Britain and the United States - plus Argentina, Austria, Belgium, Bulgaria, Canada, Chile, China, Croatia, Cyprus, the Czech Republic, Denmark, The Dominican Republic, Estonia, Finland, France, Hungary, Iceland, Ireland, Israel, Italy, Japan, Korea (South), Latvia, Mexico, the Netherlands, New Zealand, Norway, the Philippines, Poland, Portugal, Russia, Slovakia, Slovenia, South Africa, Spain, Sweden, Switzerland, Taiwan, Turkey, Ukraine, Uruguay, and Venezuela.

The annual topics for the ISSP are developed over several years by a drafting group and are pre-tested in various countries. The annual plenary meeting of the ISSP then adopts the final questionnaire. ISSP questions need to be relevant to all countries and expressed in an equivalent manner in all languages. The questionnaire is drafted in British English and then translated into other languages.

The ISSP is unique in a number of ways. First, the cross-national collaboration between organisations is not *ad hoc* or intermittent, but routine and continual. Second, while necessarily more circumscribed than collaboration dedicated solely to cross-national research on a single topic, the ISSP makes cross-national research a basic part of the national research agenda of each participating country. Third, by combining a cross-time with a cross-national perspective, two powerful research designs are being used to study societal processes. The ISSP is also one of the few cross-national studies to conduct and publish study monitoring reports of the annual studies. These are appended to the relevant codebooks and are downloadable from the archive web pages. Other projects, such as the European Values Study have, in fact, adapted the ISSP study monitoring questionnaire for their projects.

¹ In 1999 SCPR became NCSR (National Centre for Social Research).

² In 2007 ZUMA and Zentralarchiv were integrated into GESIS and became GESIS departments.

2 ISSP Modules 1985–2012

1985	Role of Government I	Attitudes towards the government plus general political attitudes.
1986	Social Networks I	Ego-centred network survey in the Claude Fisher tradition ("to whom would you turn") plus a series of questions concerning the structure and composition of respondents' networks.
1987	Social Inequality I	Opinions and attitudes toward inequality in terms of rich and poor and privileged and underprivileged.
1988	Family and Changing Gender Roles I	Attitudes towards women as part of the labour force and possible conflicts with traditional roles of men and women in society, general attitudes to the family.
1989	Work Orientations I	General attitudes to work and leisure, work organisation and work content.
1990	Role of Government II	Replication of the main topics of Role of Government I (1985).
1991	Religion I	Attitudes towards traditional religious beliefs and topics now connected with secular social ideologies.
1992	Social Inequality II	Replication of the main topics of Social Inequality I (1987).
1993	Environment I	Attitudes to the environment, nature and pollution, together with questions assessing knowledge of science and environmental issues.
1994	Family and Changing Gender Roles II	A partial replication of Family and Changing Gender Roles I (1988), with new questions.
1995	National Identity I	Questions on attitudes to aspects of national life and culture, citizenship, minorities in society and to foreigners.
1996	Role of Government III	A partial replication of Role of Government II (1990), one third new.
1997	Work Orientations II	A partial replication of Work Orientations I (1989), one third new.
1998	Religion II	A partial replication of Religion I (1991), with new questions.
1999	Social Inequality III	A partial replication of the Social Inequality modules from 1987 and 1992, with new questions.
2000	Environment II	A partial replication of Environment I (1993), with new questions.
2001	Social Networks II: Social Relations and Support Systems	Based on Social Networks I (1986), with new questions.
2002	Family and Changing Gender Roles III	A partial replication of Family and Changing Gender Roles II (1994), with new questions.
2003	National Identity II	A partial replication of National Identity I (1995), with new questions.
2004	Citizenship I	A new module.
2005	Work Orientations III	A partial replication of Work Orientations II (1997), with new questions.
2006	Role of Government IV	A partial replication of Role of Government III (1996), with new questions.
2007	Leisure Time and Sports I	A new module.
2008	Religion III	A partial replication of Religion II (1998), with new questions.
2009	Social Inequality IV	A partial replication of Social Inequality IV (1999), with new questions.
2010	Environment III	A partial replication of Environment II (2000), with new questions.

Modules planned

2011	Health and Health Policy	A new module (in preparation).
2012	Family and Changing Gender Roles IV	A partial replication of Family and Changing Gender Roles, with new questions (in preparation).

3 Contents of the Religion III Module

The 2008 survey was the third of the Religion module and partially replicated the 1991 and 1998 surveys. The replications and new questions are explained in Table 1. ISSP modules are developed over a minimum period of two years during which a multi-national drafting group prepares several questionnaire drafts in accordance with the decisions taken at general assembly meetings. These drafts are circulated to ISSP members for input and commentary. A final version is discussed and signed off at the general assembly meeting prior to the year of fielding. The members of the drafting group for Religion 2008 were United States (convenor), Bulgaria, Finland, Germany, Mexico, and South Korea.

The table below outlines the topics covered in the module and indicates which were new and which were replicated. The questionnaire item numbers are given in the first column. If different, the German questionnaire numbers are included in brackets. The variables in the second column are those of the international ISSP data set.

Table 1: Contents of ISSP 2008 module

2008			Abbreviated Version of Question	1991		1998	
Question Number	Variable	No. of Items		Question Number	Variable	Question Number	Variable
Secular Aspects (8 items)							
1	V6	1	How happy or unhappy is R?	1	V4	1	V4
2-4		3	Wrong or not wrong?				
2	V7		Premarital relations	4	V9	3	V7
3	V8		Extramarital relations	5	V10	4	V8
4	V9		Same sex relations	6	V11	5	V9
5		2	Is abortion wrong or not wrong?	7		6	
a	V10		...if chance of serious defect	a	V12	a	V10
b	V11		...if family has low income	b	V13	b	V11
6	V12	1	Gender roles: Husband's job is to earn, wife's to look after home and family	9a (8a)	V16	7a	V12
7	V13	1	General trust in people			11	V19
Religion in Comparison to Other Aspects (9 items)							
8		5	Confidence in institutions	11 (10)		12	
a	V14		National legislature	a	V20	a	V20
b	V15		Business and industry	b	V21	b	V21
c	V16		Churches and religious organisations	d	V23	c	V22
d	V17		Courts and legal systems	e	V24	d	V23
e	V18		Schools and educational system	f	V25	e	V24

2008			Abbreviated Version of Question	1991		1998	
Question Number	Variable	No. of Items		Question Number	Variable	Question Number	Variable
11 (11a)		4	Religion and Science			14	
a	V22		Science does more harm than good			a	V27
b	V23		We trust science too much, faith not enough			b	V28
c (11ba)	V24		Religions bring more conflict than peace			15a	V29
d (11bb)	V25		People with strong religious beliefs are too intolerant			15b	V30
Non-Religious Item (1 item)							
9	V19	1	Mobility – lived in different places or not				
Religion and Governmental Connections (3 items)							
10		2	Religious leaders should not try to			13	
a	V20		...influence votes	12b (11b)	V27	a	V25
b	V21		...influence government decisions	12d (11d)	V29	b	V26
12	V26	1	Churches have too much/little power	13 (12)	V30	17	V36
Religious Tolerance and Extremism (6 items)							
13		2	Agree/Disagree				
a	V27		All religious groups should have equal rights				
b	V28		We must respect all religions				
14		2	Accept a person from different religion				
a	V29		...marrying a relative of R				
b	V30		...being a candidate of R's preferred political party				
15		2	Religious extremists allowed to				
a	V31		...hold public meetings				
b	V32		...publish books				
Religious Beliefs (16 items)							
16	V33	1	Beliefs about God: extent	14 (13)	V31	18	V37
17	V34	1	Beliefs about God: past and now	16 (15)	V33	19	V38

2008			Abbreviated Version of Question	1991		1998	
Question Number	Variable	No. of Items		Question Number	Variable	Question Number	Variable
18		7	Believe in	17 (16)		20	
a	V35		...afterlife	a	V34	a	V39
b	V36		...heaven	c	V36	b	V40
c	V37		...hell	d	V37	c	V41
d	V38		...miracles	e	V38	d	V42
e	V39		...reincarnation				
f	V40		...nirvana				
g	V41		...supernatural powers of deceased ancestors				
19		6	Agree/Disagree	19 (18)		22	
a	V42		God concerns himself with everybody personally	a	V40	a	V44
b	V43		People can do little to change their lives	b	V41	b	V45
c	V44		God gives the meaning to life	c	V42	c	V46
d	V45		Life does not serve any purpose	d	V43	d	V47
e	V46		People give the meaning to life	f	V45	e	V48
f	V47		Own way of connecting with god				
33	V65	1	'Truth' of different religions			34	V61
Religious Socialisation/Past Religious Practices (7 items)							
20-22		4	Religion when R was child				
20	V48		Mother's religion	22 (21)	V50	24	V51
	V49		Mother's religion grouped (derived from V48)				
21	V50		Father's religion	23 (22)	V51	25	V52
	V51		Father's religion grouped (derived from V50)				
22	V52		What religion R raised in?	24a (23)	V53	26	V53
	V53		Religion R raised in grouped (derived from V52)				
23	V54		Spouse's religion	24 (25)	V52	27 (27b)	V54
	V55		Spouse's religion grouped (derived from V54)				
24-26		3	Church attendance when R was child				
24	V56		Mother	25 (26)	V54	28	V55
25	V57		Father	26 (27)	V55	29	V56
26	V58		R	27 (28)	V56	30	V57

2008			Abbreviated Version of Question	1991		1998	
Question Number	Variable	No. of Items		Question Number	Variable	Question Number	Variable
Current Religious Practices (2 items)							
27	V59	2	How often R prays?	28 (29)	V57	31	V58
28	V60		How often R takes part in other activities of a church?	29 (30)	V58	32	V59
Culture-Specific Behaviours (2 items)							
29	V61	2	Does R have religious object in at home?				
30	V62		How often visit a holy place for religious reasons?				
Religious Experience and Feelings (1 item)							
31	V63	1	R's religiosity (self-assessed)	30 (31)	V59	33	V60
Spirituality and Religiosity (5 items)							
32	V64	1	Religion versus spirituality				
34		4	Practicing a religion helps people to...				
a	V66		...find inner peace and happiness				
b	V67		...make friends				
c	V68		...gain comfort in times of trouble and sorrow				
d	V69		...meet the right kind of people				
Optional Items							
1*	V70	1	R's experience on being born again?	Optional	V70	Optional 1	V64
2*	V71	1	What comes closest to R's beliefs about the Bible?	18 (17)	V39	21	V43
3 (35)	V72	1	Ever made new commitment to religion	21 (20)	V49	23	V50
4*	V73	1	Personal sacrifice as an expression of faith during last year?				
5*		4	Image of God	38		Optional 2	
a	V74		Mother vs. Father	a	V71	b	V65
b	V75		Master vs. Spouse	b	V72	c	V66
c	V76		Judge vs. Lover	c	V73	d	V67
d	V77		Friend vs. King	d	V74	e	V68

2008			Abbreviated Version of Question	1991		1998	
Question Number	Variable	No. of Items		Question Number	Variable	Question Number	Variable
6 (36)		4	Superstition	Optional (36)		Optional 3 (39)	
a	V78		Good luck charms bring luck	a	V66	a	V69
b	V79		Fortune tellers can foresee future	b	V67	b	V70
c	V80		Faith-healers do have healing powers	c	V68	c	V71
d	V81		People's star sign can affect course of their future			d	V72
7*	V82	1	R's behaviour if a law conflicts with religious principles			Optional 5	V75
8*		6	Attitude towards members of religious groups				
a	V83		Christians				
b	V84		Muslims				
c	V85		Hindus				
d	V86		Buddhists				
e	V87		Jews				
f	V88		Atheists and non-believers				

* Not asked in German ISSP 2008

German ISSP 2008**			Abbreviated Text of Question
German Question Number	Variables in ALLBUS 2008	No. of Items	
Personality Items			
38		10	To what extent do you agree or disagree with the following statements? I see myself as someone who...
a	V637		is reserved
b	V638		is generally trusting
c	V639		does a thorough job
d	V640		is relaxed, handles stress well
e	V641		has an active imagination
f	V642		is outgoing, sociable
g	V643		tends to find fault with others
h	V644		tends to be lazy
i	V645		gets nervous easily
j	V646		has few artistic interests
CASI			
171	V750	2	How much R liked CASI
172	V751		How well R came along with CASI

** Only asked in Germany; included in German General Social Survey (ALLBUS) 2008; not included in international data file.

4 The German Module

The study description sheet below was submitted to the archive with the 2008 data. We expand somewhat on the information contained in this in sections which follow. A detailed questionnaire on the 2008 fielding was completed by ISSP members, including Germany, in 2008 and 2009 and will be available in 2010 on the GESIS web site.

Table 2: ISSP Study Description Form: 2008 GERMANY

<i>Study title:</i>	ISSP 2008 "Religion"	
<i>Fieldwork dates:</i>	Start: 2008-03-01; End: 2008-08-23	
<i>Principal investigators:</i>	Prof. Dr. Peter Ph. Mohler, GESIS	
<i>Sample type:</i>	Two stage random sample. Names and addresses from registers of inhabitants kept by municipalities. Adults of 18 and older living in private accommodation.	
<i>Fieldwork institute:</i>	TNS Infratest Sozialforschung (Germany)	
<i>Fieldwork methods:</i>	Self-completion questionnaire (CASI), interviewer in attendance. Background variables were asked face-to-face (CAPI).	
<i>N. of respondents:</i>	1706	
<i>Details about issued sample:</i> Please follow the standards laid down in AAPOR/WAPOR, Standard Definitions: http://www.aapor.org/uploads/standarddefs_4.pdf . The numbers in the parentheses are those used in Tables 2 and 3 of Standard Definitions.	1. Total number of starting or issued names/addresses (gross sample size) *	N=4887 East=1516 West=3371
	2. Interviews (1.0)	N=1706 East=524 West=1182
	3. Eligible, Non-Interview A. Refusal/Break-off (2.10)	N=2111 East=681 West=1430
	B. Non-Contact (2.20)	N=261 East=96 West=165
	C. Other	
	i. Language Problems (2.33)	N=69 East=9 West=60
	ii. Miscellaneous Other (2.31, 2.32, 2.35)	N=128 East=38 West=90
	4. Unknown Eligibility, Non-Interview (3.0)	N=45 East=17 West=28
	5. Not Eligible A. Not a Residence (4.50)	N=41 East=11 West=30
	B. Vacant Residence (4.60)	N=526 East=140 West=386
C. No Eligible Respondent (4.70)		
D. Other (4.10,4.90)		
* When new sample units are added during the field period via a new dwelling units list or other standard updating procedure, these additional issued units are added to the starting number of units to make up the total gross sample size. Also, when substitution is used, the total must include the originally drawn cases plus all substitute cases. See AAPOR/WAPOR Standard Definitions, pp. 9-10 for further clarification.		
<i>Language(s):</i>	German	
<i>Weight present:</i>	Not weighted	

<i>Weighting procedure:</i>	Sample for eastern Germany deliberately over-samples the five eastern federal states. If all of Germany is taken as the unit of analysis (rather than the eastern and western states) weighting is necessary. Weighting factor for Western Germany: 1,17759009**; weighting factor for Eastern Germany: 0,59940556**; recoding of the country variable is necessary ** Own calculation based on data of Microcensus 2007; figures provided by the German Federal Statistical Office.
<i>Known systematic properties of sample:</i>	none
<i>Deviations from ISSP questionnaire:</i>	none
<i>Publications:</i>	For information see ISSP bibliography on the ISSP homepage (http://www.issp.org/biblio.htm)

4.1 Translation of the Source Questionnaire

Two independent translations were made of the new questions in the module, one by a translation expert and one by a member of the ISSP team. These were discussed in a group meeting with members of the ISSP team and members of the GESIS cognitive testing laboratory. A translation expert finally checked the quality of the group decisions. After the pre-test, a few changes were made to the translation.

4.2 Sample

The ISSP modules for 2008 (Religion) and 2007 (Leisure Time and Sports) were fielded together with the ALLBUS 2008 study in a split. The ALLBUS sample in 2008 was designed to yield a representative sample of the adult population (18 years and older) living in private households in Germany, including foreigners able to complete the questionnaire in German. The sample was drawn in a two-stage design from official registers of inhabitants kept by municipalities throughout Germany. First the communities and sample points were selected randomly. Then individuals were randomly selected from each sampling point. Full details of the sample are presented (in German) in the methods report on ALLBUS 2008 (forthcoming).

4.3 Pre-testing

Pre-testing for translated versions of source questionnaires differs from pre-testing of questionnaires which do not yet have a finished form. Irrespective of what a pre-test of a translation seems to indicate, only a limited number of changes can be made if the source questionnaire has been finalised. The ordering of questions, can usually not be changed, nor the format of questions or response categories, since these changes raise issues of comparability.

Pre-testing in the sense of a 'trial run' can indicate how long administration can take, highlight lay-out problems, and to some extent, point to difficulties in comprehension related to translation. In an ask-the-same-question approach, changes of these kinds have to be made while the source questionnaire is still being developed and tested.

Germany was member of the drafting group and conducted a pre-test during the development of the 2008 Religion module to probe comprehension of key topics and new questions (Institut für Demoskopie Allensbach 2006). Another pre-test was run to test for various problems of the CASI (Computer assisted self interview) interview.

4.4 Fielding and Response

Fielding began on March 1st 2008 and ended on August 23th 2008. The ISSP module was a self-completion questionnaire administered at the end of the ALLBUS CAPI interview. A total of 1706 questionnaires were completed for the module (1182 in western states; 524 in eastern states). 98.4 % of ALLBUS respondents agreed to complete the ISSP module. The total ALLBUS response rate was 40.3 % (40.5 % in western states; 39.8 % in eastern states). Based on this, the response rate for the ISSP 2008 was 39.8 % (40.4 % in western states; 38.6 % in eastern states).

The 2008 ISSP module was fielded as a CASI interview (computer assisted self interview) such as already the German ISSP 2005 - ISSP 2007. Prior to ISSP 2005, a paper and pencil self-completion questionnaire (PAPI) was used to administer the ISSP. To design the interview similar to PAPI and minimize any potential effects from options offered by a computer programme, answers were not forced, in addition changing answers and not answering were allowed. Respondents were instructed how to complete the ISSP interview on a laptop and by using a pen, in particular how to change answers, how to continue with the next question and how to go back to the questions and the already given answers.

Differences between modes of interview were not tested in an experimental design, but there are several indicators that offer reasonable substitute information. Two questions on respondents' reactions to the CASI mode were included in the questionnaire in order to learn about potential problems connected to using CASI. The questions dealt with how much respondents liked answering questions on the computer themselves³ and whether respondents got along with that kind of answering⁴. The data indicate that both acceptance and feasibility were high. Respondents did not have problems with self-completion on the computer in general: in ISSP 2008, about 83 % reported that they liked the form of question-answering, and about 84 % answered that they didn't have problems to get along with the pen and the laptop.

While ISSP modules are designed as self-completion questionnaires, 26.6 % of the cases were administered as interviews for various reasons (28.4 % in western states; 22.5 % in eastern states). In recent ISSP surveys a considerable amount of respondents also preferred to continue in CAPI mode, as used in the ALLBUS interview. In ISSP 1999 and ISSP 2000, both PAPI administered modules, about 34 % respectively 30 % were done by the interviewer. In ISSP 2001 and 2002, again PAPI administered but fielded by a different survey research institute (INFAS), only about 8 % respectively 7 % were reported as interviewer completed. For ISSP 2008, fielded by the same institute (INFRATEST) as in ISSP 1999 and ISSP 2000, about 27 % of the respondents asked the interviewer to continue in the same mode. On first glance, there seems to be a mode effect related to the institute. However, for ISSP 2003 and ISSP 2004 administered again by INFRATEST, the amount of interviews is about 12 % respectively 13 %.

³ Translated from German question: You have just completed the last part of the questionnaire by YOURSELF on the computer. How did you like this form of question-answering? 1 Very much, 2 A lot, 3 A little, 4 Not at all.

⁴ Translated from German question: How did you get along with the pen and the laptop? 1 Very good, 2 Good, 3 Not good, 4 Not at all.

If we compare the ISSP 2008 to the three other ISSP surveys that were CASI administered then similar amounts occur as for ISSP 2008: in ISSP 2005 about 27 % were interviews, in ISSP 2006 about 25 %, and in ISSP 2007 about 27 %. If we compare the amounts of interviews in CASI administered ISSP surveys to those in PAPI administered ISSP surveys, then CASI surveys do not consistently show higher amounts of interviews than PAPI surveys (see figure 1).

All things considered, there is neither a clear institutional nor a clear mode effect. The results does not seem to reflect a specific aversion against CASI but very likely a more general aversion against self-completion.

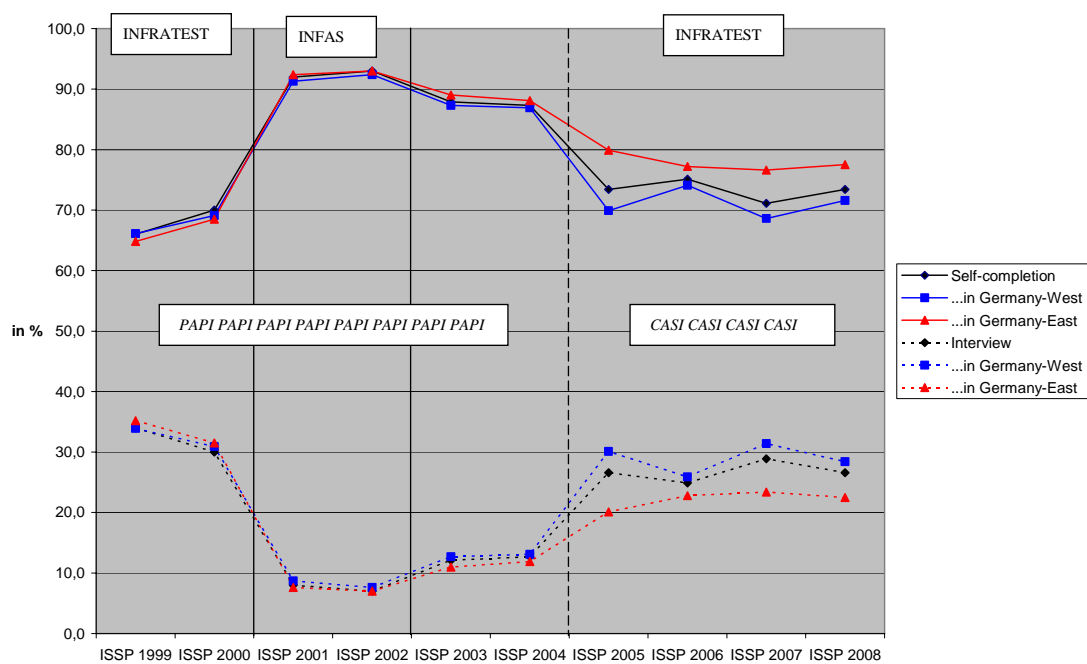


Figure 1: ISSP surveys 1999-2008

Dropouts can also serve as an additional indicator of CASI related problems. If dropouts dramatically increase when ISSP is run as CASI then the decision to use that mode had to be reconsidered. However, analyses of the data revealed that dropout rates did not get worse by changing the mode from PAPI to CASI: between ISSP 1999 and ISSP 2004 the proportion of ALLBUS respondents who did not answer the ISSP questionnaire increased from 6 % in ISSP 1999 to 10 % in ISSP 2004. In the CASI surveys the corresponding dropout rates were lower with about 2 % in ISSP 2005; 3 % in ISSP 2006; 1 % in ISSP 2007, and 2 % in ISSP 2008. The change between the ALLBUS CAPI interview and the ISSP CASI seems to be more smooth than between CAPI and PAPI.

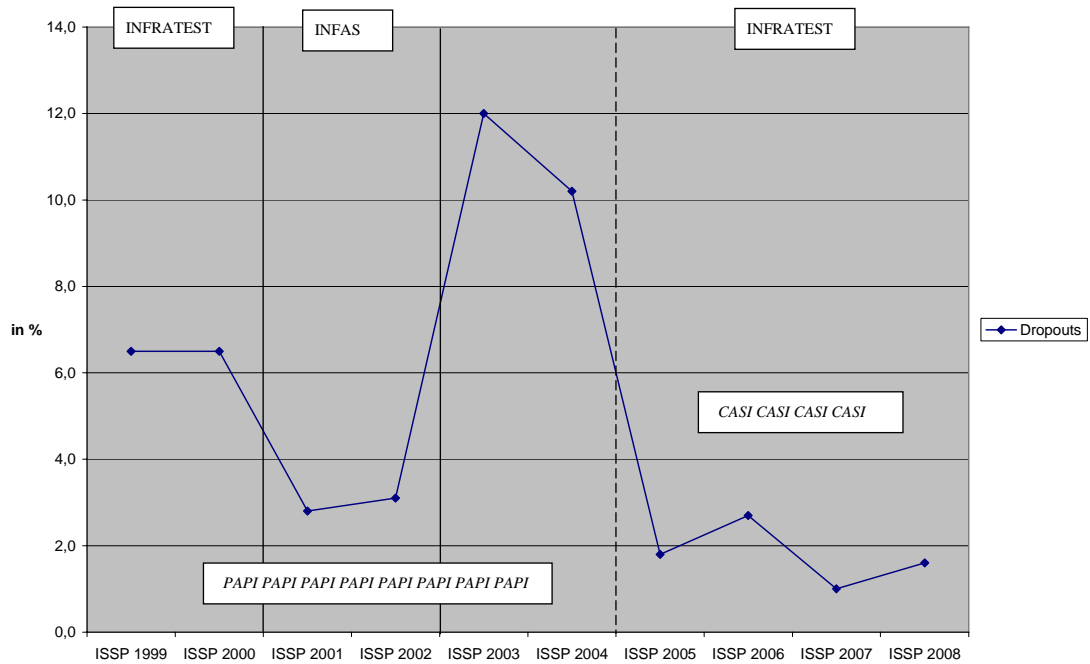


Figure 2: Dropouts 1999-2008

4.5 Data Editing and Occupational Coding (ISCO 1988)

The fielding institute delivered a formally edited data set to GESIS. GESIS carried out additional data editing and prepared the data for merging in accordance with the ISSP 2008 set-up from the ISSP archive. Coding of current or former occupation was also carried out at GESIS (ISCO 1988; for details of ISCO 1988, see, for example, International Labour Office, 1990).

5 Archiving of Religion III Data Sets

In order to be officially archived member countries need to deliver data sets to the archive along with a study monitoring description sheet, deliver a study monitoring report (SMQ) to GESIS and, if any difficulties are noted in the SMQ, have these resolved.

ISSP 2008: Religion III Data Sets Archived by December 2009

	ISSP members	Data delivered	SMQ approved	Officially archived
1.	Argentina			
2.	Australia			
3.	Austria	YES	YES	YES
4.	Bulgaria	NO		
5.	Canada	YES	YES	YES
6.	Chile	YES	YES	YES
7.	China			
8.	Croatia	YES	YES	YES
9.	Cyprus	YES		
10.	Czech Republic	YES	YES	YES
11.	Denmark	YES	YES	YES
12.	The Dominican Republic	YES	YES	YES
13.	Estonia			
14.	Finland	YES	YES	YES
15.	Flanders	YES	YES	YES
16.	France	YES	YES	YES
17.	Germany	YES	YES	YES
18.	Great Britain Northern Ireland	YES YES	YES YES	YES YES
19.	Hungary			
20.	Iceland			
21.	Ireland	YES	YES	YES
22.	Israel	YES	YES	YES
23.	Italy	YES	YES	YES
24.	Japan	YES	YES	YES
25.	Korea (South)	YES	YES	YES
26.	Latvia	YES	YES	YES
27.	Mexico	YES	YES	YES
28.	Netherlands	YES	YES	YES
29.	New Zealand	YES	YES	YES
30.	Norway	YES	YES	YES
31.	Philippines	YES		

	ISSP members	Data delivered	SMQ approved	Officially archived
32.	Poland			
33.	Portugal	YES	YES	YES
34.	Russia	YES	YES	YES
35.	Slovakian Republic	YES	YES	YES
36.	Slovenia	YES	YES	YES
37.	South Africa	YES	YES	YES
38.	Spain	YES	YES	YES
39.	Sweden	YES	YES	YES
40.	Switzerland	YES	YES	YES
41.	Taiwan	YES	YES	YES
42.	Turkey	YES	YES	YES
43.	Ukraine	YES	YES	YES
44.	Uruguay	YES	YES	YES
45.	USA	YES	YES	YES
46.	Venezuela			

The addresses of the institutes and organisations involved in each country are provided in Appendix B, together with telephone, email and fax of principal contacts. For further information on the ISSP and regular updates of contact information material, see the ISSP web site (<http://www.issp.org/>).

6 Data Availability

The data were deposited at GESIS' Data Archive for the Social Sciences, the official ISSP archive since 1986. Together with **A**nálisis **S**ociológicos, **E**conómicos y **P**olíticos (ASEP), Madrid, the archive is responsible for merging the ISSP data and producing the international merged data sets.

7 References

The American Association for Public Opinion Research (2005). *Standard Definitions. Final Dispositions of Case Codes and Outcome Rates for Surveys*. On-line Edition 3.1, revised February, 2005. http://www.aapor.org/pdfs/standarddefs_3.1.pdf.

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Wasmer, Martina, Evi Scholz, and Michael Blohm (forthcoming). *Konzeption und Durchführung der "Allgemeinen Bevölkerungsumfrage der Sozialwissenschaften" (ALLBUS) 2008*. GESIS-Technical Reports. Mannheim.

Appendix A

The Questionnaires (English and German)

The numbering of the German questionnaire differs slightly from the English. Filter questions were asked as separate questions and not as part of the substantive questions. Obligatory background variables not included in the self-completion questionnaire were asked in the ALLBUS survey which preceded the ISSP module. A documentation of the construction of the ISSP 2008 background variables will be available online with the ISSP 2008 international data file.

English Questionnaire

German Questionnaire

2008 Religion Questionnaire – Final

June, 2007

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

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

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

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

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

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

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

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

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

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

6. Do you agree or disagree...

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

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

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

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

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

PLEASE CIRCLE A NUMBER

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

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

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

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

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

PLEASE CIRCLE A NUMBER

- | | | | | | | |
|---|---|---|---|---|---|---|
| a. Religious leaders
should not try to
influence how people
vote in elections..... | 1 | 2 | 3 | 4 | 5 | 8 |
| b. Religious leaders should
not try to influence
government decisions..... | 1 | 2 | 3 | 4 | 5 | 8 |

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

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree	Can't Choose
a. Overall, modern science does more harm than good	1	2	3	4	5	8
b. We trust too much in science and not enough in religious faith	1	2	3	4	5	8
c. Looking around the world, religions bring more conflict than peace	1	2	3	4	5	8
d. People with very strong religious beliefs are often too intolerant of others	1	2	3	4	5	8

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

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

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

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

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

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

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

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

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

PLEASE TICK ONE BOX ON EACH LINE.

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

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

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

17. Which best describes your beliefs about God?

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

18. Do you believe in

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

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

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

PLEASE CIRCLE A NUMBER

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

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

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

If Protestant:

What specific denomination was that?

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

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

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

If Protestant:

What specific denomination was that?

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

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox).....	4
Muslim.....	5
Other (Please Specify)	6

No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination was that?

If you are currently married or living as married, answer Q. 23:

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

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

Protestant.....	1
Catholic.....	2
Jewish.....	3
Orthodox (such as Greek or Russian Orthodox).....	4
Muslim.....	5
Other (Please Specify)	6

No religion.....	7
Don't know.....	8

If Protestant:

What specific denomination is that?

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

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

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

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

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

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

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

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

Now thinking about the present...

27. ...About how often do you pray?

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

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

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

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

Yes	1
No	2

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

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

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

31. Would you describe yourself as ...

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

32. What best describes you:

I follow a religion and consider myself to be a spiritual person interested in the sacred or the supernatural.	1
I follow a religion, but don't consider myself to be a spiritual person interested in the sacred or the supernatural.	2
I don't follow a religion, but consider myself to be a spiritual person interested in the sacred or the supernatural.	3
I don't follow a religion and don't consider myself to be a spiritual person interested in the sacred or the supernatural.	4
Can't choose	8

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

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

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

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

Optionals

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

O-18

Yes 1

No..... 2

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

O-18

a. The Bible is the actual word of God
and it is to be taken literally, word
for word..... 1

b. The Bible is the inspired word of God
but not everything should be taken
literally, word for word 2

c. The Bible is an ancient book of fables,
legends, history, and moral precepts
recorded by man..... 3

d. This does not apply to me 4

e. Can't choose 8

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

O-18 Previously a required item

Yes 1

No..... 2

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

New

Yes 1

No..... 2

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

O-18

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

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

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

A. Mother						Father
01	02	03	04	05	06	07
B. Master						Spouse
01	02	03	04	05	06	07
C. Judge						Lover
01	02	03	04	05	06	07
D. Friend						King
01	02	03	04	05	06	07

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

O-18

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

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

O-8

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

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

New

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

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

Notes on Question Wordings

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

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

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

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

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

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

Q. 14B – “prefer” refers to the political party that you favor or usually support or vote for

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

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

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

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

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

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

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

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

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

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

Q. 32 – see Q. 18G above.

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

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

Optionals

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

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

Notes in **Bold** have been left in that describe the past history of the optionals. **O-18**, for example, means the item was included in the 1991 and 1998 studies.

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

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

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

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

Optional Q. 5 - "Master" is technically masculine in English, but is probably not seen in a highly gendered sense in this comparison. Carries the ideas of "master and servants" or an overlord. Someone who is in a position of social, economic, and political superiority.

This item does assume a single Supreme Being and may not be appropriate in countries with polytheistic faiths.

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

ISSP 2008 Religion III

Darf ich Sie bitten, zum Abschluss noch diesen kurzen Fragebogen zum Thema "Religion" selbst auszufüllen. Es handelt sich dabei um Fragen, die international in 43 Ländern gestellt werden.

Intervieweranweisung: Bitte drehen Sie den Laptop so, dass der Befragte die nächste Frage selbst auf dem Bildschirm ohne Ihre Hilfe beantworten kann und geben Sie ihm bitte den Stift!

Bürger aus 43 Ländern sagen ihre Meinung zum Thema "Religion"

Internationale Sozialwissenschaftliche Umfrage 2008

Wie wird's gemacht?

Antworten Sie bitte so, wie es Ihrer Meinung am besten entspricht.

Sie können bereits gegebene Antworten ändern.

Markieren Sie hierfür einfach eine andere Antwortmöglichkeit.

<-- Antippen

Wenn Sie eine Frage beantwortet haben und zur nächsten gehen möchten, tippen Sie einfach auf **WEITER** →.

Mit ← **ZURÜCK** gelangen Sie auf die Seite vorher.

Bitte auf **WEITER** tippen.

1. **Wenn Sie einmal Ihr Leben heute betrachten, was würden Sie sagen, wie glücklich oder unglücklich sind Sie alles in allem?**

Nur EINE Markierung möglich!

Sehr glücklich	1
Ziemlich glücklich	2
Nicht sehr glücklich	3
Überhaupt nicht glücklich	4
<i>Kann ich nicht sagen</i>	8

2. **Glauben Sie, dass es schlimm ist oder nicht schlimm ist, wenn ein Mann und eine Frau vorehelichen Geschlechtsverkehr haben?**

Nur EINE Markierung möglich!

Immer schlimm	1
Fast immer schlimm	2
Nur manchmal schlimm	3
Nie schlimm	4
<i>Kann ich nicht sagen</i>	8

3. **Und was halten Sie davon, wenn ein verheirateter Mann oder eine verheiratete Frau außerehelichen Geschlechtsverkehr haben?**

Nur EINE Markierung möglich!

Immer schlimm	1
Fast immer schlimm	2
Nur manchmal schlimm	3
Nie schlimm	4
<i>Kann ich nicht sagen</i>	8

4. **Und wie denken Sie über sexuelle Beziehungen zwischen zwei Erwachsenen des gleichen Geschlechts?**

Nur EINE Markierung möglich!

Immer schlimm	1
Fast immer schlimm	2
Nur manchmal schlimm	3
Nie schlimm	4
<i>Kann ich nicht sagen</i>	8

5. Halten Sie **persönlich** es für schlimm oder nicht schlimm, wenn eine Frau einen Schwangerschaftsabbruch vornehmen lässt –

Bitte machen Sie in JEDER Zeile eine Markierung!

	Immer schlimm	Fast immer schlimm	Nur manchmal schlimm	Nie schlimm	Kann ich nicht sagen
a. ...wenn das Baby mit hoher Wahrscheinlichkeit eine ernsthafte Schädigung haben wird?	1	2	3	4	8
b. ...wenn die Familie nur über ein geringes Einkommen verfügt und sich keine Kinder mehr leisten kann?	1	2	3	4	8

6. Was ist Ihre Meinung zu der folgenden Aussage?
Die Aufgabe des Ehemannes ist es, Geld zu verdienen, die der Ehefrau, sich um Haushalt und Familie zu kümmern.

Nur EINE Markierung möglich!

Stimme voll und ganz zu	1
Stimme zu	2
Weder noch	3
Stimme nicht zu	4
Stimme überhaupt nicht zu	5
<i>Kann ich nicht sagen</i>	8

7. Ganz allgemein, was meinen Sie:
Kann man Menschen vertrauen oder kann man im Umgang mit Menschen nicht vorsichtig genug sein?

Nur EINE Markierung möglich!

Man kann –

...Menschen fast immer vertrauen	1
...Menschen normalerweise vertrauen	2
...normalerweise nicht vorsichtig genug sein im Umgang mit Menschen	3
...fast nie vorsichtig genug sein im Umgang mit Menschen	4
<i>Kann ich nicht sagen</i>	8

8. Wie viel Vertrauen haben Sie in –

Bitte machen Sie in JEDER Zeile eine Markierung!

	Volles Vertrauen	Viel Vertrauen	Etwas Vertrauen	Sehr wenig Vertrauen	Überhaupt kein Vertrauen	<i>Kann ich nicht sagen</i>
a. ...den Bundestag	1	2	3	4	5	8
b. ...den Handel und die Industrie	1	2	3	4	5	8
c. ...die Kirchen und religiösen Organisationen	1	2	3	4	5	8
d. ...die Gerichte und das Rechtssystem	1	2	3	4	5	8
e. ...die Schulen und das Bildungssystem	1	2	3	4	5	8

**9. Uns interessiert, inwieweit Sie bisher den Wohnort gewechselt haben.
Welche der folgenden Aussagen trifft am ehesten auf Sie zu?**

Nur EINE Markierung möglich!

- | | |
|---|---|
| Ich habe in verschiedenen Ländern gelebt. | 1 |
| Ich habe an verschiedenen Orten im selben Land gelebt. | 2 |
| Ich habe am selben Ort in verschiedenen Vierteln/Wohngegenden gelebt. | 3 |
| Ich habe immer in meiner Wohngegend gelebt. | 4 |

10. Inwieweit stimmen Sie den folgenden Aussagen zu oder nicht zu?

Bitte machen Sie in JEDER Zeile eine Markierung!

	Stimme voll und ganz zu	Stimme zu	Weder noch	Stimme nicht zu	Stimme überhaupt nicht zu	<i>Kann ich nicht sagen</i>
a. Die Kirchenoberhäupter sollten nicht versuchen, die Wahlentscheidung der Leute zu beein- flussen.	1	2	3	4	5	8
b. Die Kirchenoberhäupter sollten nicht versuchen, die Entscheidungen der Regierung zu beeinflussen.	1	2	3	4	5	8

11a. Bitte geben Sie zu jeder der folgenden Aussagen an, inwieweit Sie zustimmen oder nicht zustimmen.

Bitte machen Sie in JEDER Zeile eine Markierung!

	Stimme voll und ganz zu	Stimme zu	Weder noch	Stimme nicht zu	Stimme überhaupt nicht zu	Kann ich nicht sagen
a. Alles in allem schadet die moderne Wissenschaft mehr als sie nützt.	1	2	3	4	5	8
b. Wir setzen zu viel Vertrauen in die Wissenschaft und nicht genug in den religiösen Glauben.	1	2	3	4	5	8

11b. Inwieweit stimmen Sie den folgenden Aussagen zu oder nicht zu?

Bitte machen Sie in JEDER Zeile eine Markierung!

	Stimme voll und ganz zu	Stimme zu	Weder noch	Stimme nicht zu	Stimme überhaupt nicht zu	Kann ich nicht sagen
a. Wenn man so sieht, was in der Welt passiert, führen Religionen eher zu Konflikten als zum Frieden.	1	2	3	4	5	8
b. Strenggläubige Menschen sind oft anderen gegenüber zu intolerant.	1	2	3	4	5	8

12. Glauben Sie, dass die Kirchen und andere religiöse Organisationen in diesem Land –

Nur EINE Markierung möglich!

...bei weitem zu viel Macht haben?	1
...zu viel Macht haben?	2
...ungefähr das richtige Ausmaß an Macht haben?	3
...zu wenig Macht haben?	4
...bei weitem zu wenig Macht haben?	5
<i>Kann ich nicht sagen</i>	8

13. Inwieweit stimmen Sie den folgenden Aussagen zu oder nicht zu?

Bitte machen Sie in JEDER Zeile eine Markierung!

		Stimme voll und ganz zu	Stimme zu	Weder noch	Stimme nicht zu	Stimme überhaupt nicht zu	Kann ich nicht sagen
a.	Alle religiösen Gruppen in Deutschland sollten gleiche Rechte haben.	1	2	3	4	5	8
b.	Man muss alle Religionen respektieren.	1	2	3	4	5	8

14. Menschen haben unterschiedliche Religionen und religiöse Ansichten. Würden Sie es akzeptieren, wenn jemand mit einer anderen Religion oder anderen religiösen Ansichten –

Bitte machen Sie in JEDER Zeile eine Markierung!

		Auf jeden Fall	Eher ja	Eher nein	Auf keinen Fall	Kann ich nicht sagen
a.	...eine/n Verwandte/n von Ihnen heiraten würde?	1	2	3	4	8
b.	...ein/e Kandidat/in für die von Ihnen bevorzugte Partei wäre?	1	2	3	4	8

15. Es gibt Menschen, deren Ansichten die meisten als extrem bezeichnen würden. Denken Sie an religiöse Fanatiker, d. h. Menschen, die meinen, ihre Religion sei der einzig wahre Glaube und alle anderen Religionen seien als feindlich zu betrachten. Sind Sie der Meinung, solchen Menschen sollte es erlaubt sein, –

Bitte machen Sie in JEDER Zeile eine Markierung!

		Auf jeden Fall	Eher ja	Eher nein	Auf keinen Fall	Kann ich nicht sagen
a.	...öffentliche Versammlungen abzuhalten, auf denen sie ihre Ansichten äußern?	1	2	3	4	8
b.	...Bücher zu veröffentlichen, in denen sie ihre Ansichten äußern?	1	2	3	4	8

16. Bitte geben Sie nun an, welche der folgenden Aussagen Ihren Glauben an Gott am ehesten zum Ausdruck bringt.

Nur EINE Markierung möglich!

Ich glaube nicht an Gott.	1
Ich weiß nicht, ob es einen Gott gibt, und glaube auch nicht, dass es möglich ist, dieses herauszufinden.	2
Ich glaube nicht an einen leibhaftigen Gott, aber ich glaube, dass es irgendeine höhere geistige Macht gibt.	3
Manchmal glaube ich an Gott, manchmal nicht.	4
Obwohl ich Zweifel habe, meine ich, dass ich doch an Gott glaube.	5
Ich weiß, dass es Gott wirklich gibt und habe daran keinen Zweifel.	6

17. Welche dieser Aussagen beschreibt Ihren Glauben an Gott am besten?

Nur EINE Markierung möglich!

Ich glaube nicht an Gott und habe niemals an ihn geglaubt.	1
Ich glaube nicht an Gott, habe aber früher an ihn geglaubt.	2
Ich glaube an Gott, habe aber früher nicht an ihn geglaubt.	3
Ich glaube an Gott und habe immer an ihn geglaubt.	4
<i>Kann ich nicht sagen</i>	8

18. Glauben Sie –

Bitte machen Sie in JEDER Zeile eine Markierung!

	Ja, ganz sicher	Ja, wahr scheinlich	Nein, wahr scheinlich nicht	Nein, sicher nicht	<i>Kann ich nicht sagen</i>
a. ...dass es ein Leben nach dem Tod gibt?	1	2	3	4	8
b. ...dass es den Himmel gibt?	1	2	3	4	8
c. ...dass es die Hölle gibt?	1	2	3	4	8
d. ...dass es Wunder gibt?	1	2	3	4	8
e. ...an die Wiedergeburt, also daran, dass die Seelen auf dieser Welt immer wieder geboren werden?	1	2	3	4	8
f. ...an das Nirwana?	1	2	3	4	8
g. ...an die übernatürlichen Kräfte von Ahnen?	1	2	3	4	8

19. Inwieweit stimmen Sie den folgenden Aussagen zu oder nicht zu?

Bitte machen Sie in JEDER Zeile eine Markierung!

	Stimme voll und ganz zu	Stimme zu	Weder noch	Stimme nicht zu	Stimme überhaupt nicht zu	Kann ich nicht sagen
a. Es gibt einen Gott, der sich persönlich mit jedem Menschen befasst.	1	2	3	4	5	8
b. Die Menschen können selbst wenig tun, um den Lauf ihres Lebens zu verändern.	1	2	3	4	5	8
c. Für mich hat das Leben nur einen Sinn, weil es Gott gibt.	1	2	3	4	5	8
d. Meiner Meinung nach dient das Leben keinem Zweck.	1	2	3	4	5	8
e. Das Leben hat nur dann einen Sinn, wenn man ihm selbst einen Sinn gibt.	1	2	3	4	5	8
f. Ich trete mit Gott auf meine eigene Weise in Verbindung – ohne Kirchen oder Gottesdienste.	1	2	3	4	5	8

20. Welcher Religionsgemeinschaft gehörte Ihre Mutter an, als Sie ein Kind waren?

Nur EINE Markierung möglich!

- | | |
|--|---|
| Der römisch-katholischen Kirche | 1 |
| Der evangelischen Kirche (ohne Freikirchen) | 2 |
| Einer evangelischen Freikirche | 3 |
| Einer anderen christlichen Religionsgemeinschaft | 4 |
| Einer anderen nicht-christlichen Religionsgemeinschaft | 5 |
| Keiner Religionsgemeinschaft | 7 |
| Mutter lebte nicht mehr/lebte nicht mit mir zusammen | 8 |

21. Und welcher Religionsgemeinschaft gehörte Ihr Vater an, als Sie ein Kind waren?

Nur EINE Markierung möglich!

Der römisch-katholischen Kirche	1
Der evangelischen Kirche (ohne Freikirchen)	2
Einer evangelischen Freikirche	3
Einer anderen christlichen Religionsgemeinschaft	4
Einer anderen nicht-christlichen Religionsgemeinschaft	5
Keiner Religionsgemeinschaft	7
Vater lebte nicht mehr/lebte nicht mit mir zusammen	8

22. In welcher Glaubensrichtung wurden Sie erzogen?

Nur EINE Markierung möglich!

Im Sinne–	
...der römisch-katholischen Kirche	1
...der evangelischen Kirche (ohne Freikirchen)	2
...einer evangelischen Freikirche	3
...einer anderen christlichen Religionsgemeinschaft	4
...einer anderen nicht-christlichen Religionsgemeinschaft	5
...keiner Religionsgemeinschaft	7
<i>Kann ich nicht sagen</i>	8

Programmierter Filter: Sind Sie verheiratet oder leben Sie mit einem Partner/einer Partnerin zusammen?

<i>Ja</i>	<i>Allbus2008: verheiratet und lebt mit Ihrem Ehepartner zusammen</i>	→ <i>Bitte weiter mit Frage 23</i>
	<i>oder</i>	
	<i>Allbus2008: hat festen Lebenspartner UND lebt im gleichen Haushalt</i>	
<i>KA</i>	<i>Allbus2008: Familienstand=KA UND</i>	→ <i>Bitte weiter mit Frage 24</i>
	<i>Allbus2008: Lebenspartner=KA</i>	
<i>Nein</i>	<i>Rest ALLBUS2008</i>	→ <i>Bitte weiter mit Frage 24</i>

23. Welcher Religionsgemeinschaft gehört Ihr Ehemann/Partner bzw. Ehefrau/Partnerin an?

Nur EINE Markierung möglich!

Der römisch-katholischen Kirche	1
Der evangelischen Kirche (ohne Freikirchen)	2
Einer evangelischen Freikirche	3
Einer anderen christlichen Religionsgemeinschaft	4
Einer anderen nicht-christlichen Religionsgemeinschaft	5
Keiner Religionsgemeinschaft	7
<i>Kann ich nicht sagen</i>	8

24. Wie oft hat Ihre Mutter einen Gottesdienst besucht, als Sie ein Kind waren?

Nur EINE Markierung möglich!

Nie	1
Weniger als einmal im Jahr	2
Etwa ein- bis zweimal im Jahr	3
Mehrmals im Jahr	4
Ungefähr einmal im Monat	5
2- bis 3 mal im Monat	6
Fast jede Woche	7
Jede Woche	8
Mehrmals in der Woche	9
Mutter lebte nicht mehr/lebte nicht mit mir zusammen	97
<i>Kann ich nicht sagen/Weiß ich nicht mehr</i>	98

25. Und wie oft hat Ihr Vater einen Gottesdienst besucht, als Sie ein Kind waren?

Nur EINE Markierung möglich!

Nie	1
Weniger als einmal im Jahr	2
Etwa ein- bis zweimal im Jahr	3
Mehrmals im Jahr	4
Ungefähr einmal im Monat	5
2- bis 3 mal im Monat	6
Fast jede Woche	7
Jede Woche	8
Mehrmals in der Woche	9
Vater lebte nicht mehr/lebte nicht mit mir zusammen	97
<i>Kann ich nicht sagen/Weiß ich nicht mehr</i>	98

26. Und wie oft haben Sie selbst im Alter von 11 oder 12 Jahren einen Gottesdienst besucht?

Nur EINE Markierung möglich!

Nie	1
Weniger als einmal im Jahr	2
Etwa ein- bis zweimal im Jahr	3
Mehrmals im Jahr	4
Ungefähr einmal im Monat	5
2- bis 3 mal im Monat	6
Fast jede Woche	7
Jede Woche	8
Mehrmals in der Woche	9
<i>Kann ich nicht sagen/Weiß ich nicht mehr</i>	98

27. Nun zur Gegenwart: Wie oft ungefähr beten Sie?

<i>Nur EINE Markierung möglich!</i>	
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Nie	1
Weniger als einmal im Jahr	2
Etwa ein- bis zweimal im Jahr	3
Mehrmals im Jahr	4
Ungefähr einmal im Monat	5
2- bis 3 mal im Monat	6
Fast jede Woche	7
Jede Woche	8
Mehrmals in der Woche	9
Einmal am Tag	10
Mehrmals am Tag	11

28. Wie oft nehmen Sie, neben dem Gottesdienst, an anderen kirchlichen Aktivitäten oder Veranstaltungen teil?

<i>Nur EINE Markierung möglich!</i>	
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Nie	1
Weniger als einmal im Jahr	2
Etwa ein- bis zweimal im Jahr	3
Mehrmals im Jahr	4
Ungefähr einmal im Monat	5
2- bis 3 mal im Monat	6
Fast jede Woche	7
Jede Woche	8
Mehrmals in der Woche	9

29. Ist bei Ihnen zu Hause aus religiösen Gründen ein Hausaltar oder ein anderer religiöser Gegenstand aufgestellt oder aufgehängt, z.B. ein Kreuzifix, ein Christus- oder Heiligenbild oder eine Mutter Gottes?

<i>Nur EINE Markierung möglich!</i>	
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Ja	1
Nein	2

30. **Wie oft besuchen Sie aus religiösen Gründen einen heiligen Ort oder machen eine Wallfahrt? Bitte zählen Sie reguläre Gottesdienste in der Kirche, die Sie normalerweise besuchen, NICHT mit.**

Nur EINE Markierung möglich!

Nie	1
Weniger als einmal im Jahr	2
Etwa ein- oder zweimal im Jahr	3
Mehrmals im Jahr	4
Etwa einmal im Monat oder häufiger	5

31. **Als wie religiös würden Sie sich selbst beschreiben?**

Nur EINE Markierung möglich!

Tief religiös	1
Sehr religiös	2
Eher religiös	3
Weder religiös noch nicht religiös	4
Eher nicht religiös	5
Nicht religiös	6
Überhaupt nicht religiös	7
<i>Kann ich nicht sagen</i>	8

32. **Welche Beschreibung trifft am ehesten auf Sie zu?**

Nur EINE Markierung möglich!

Ich übe eine Religion aus und sehe mich als spirituellen Menschen , also als jemand, der an heiligen und übernatürlichen Dingen interessiert ist.	1
Ich übe eine Religion aus, sehe mich aber nicht als spirituellen Menschen , also nicht als jemand, der an heiligen und übernatürlichen Dingen interessiert ist.	2
Ich übe keine Religion aus, sehe mich aber als spirituellen Menschen - also als jemand, der an heiligen und übernatürlichen Dingen interessiert ist.	3
Ich übe keine Religion aus und sehe mich auch nicht als spirituellen Menschen - also nicht als jemand, der an heiligen und übernatürlichen Dingen interessiert ist.	4
<i>Kann ich nicht sagen</i>	8

33. Welche der folgenden Aussagen kommt Ihrer Meinung am nächsten?

Nur EINE Markierung möglich!

Der Wahrheitsgehalt jeder Religion ist recht gering	1
Grundwahrheiten gibt es in vielen Religionen	2
Wahrheit gibt es nur in einer Religion	3
<i>Kann ich nicht sagen</i>	8

**34. Inwieweit stimmen Sie den folgenden Aussagen zu oder nicht zu?
Eine Religion im Alltag zu praktizieren, hilft den Menschen –**

Bitte machen Sie in JEDER Zeile eine Markierung!

		Stimme voll und ganz zu	Stimme zu	Weder noch	Stimme nicht zu	Stimme überhaupt nicht zu	Kann ich nicht sagen
a.	...Glück und inneren Frieden zu finden.	1	2	3	4	5	8
b.	...Freundschaften zu schließen.	1	2	3	4	5	8
c.	...in schweren Zeiten Trost zu finden.	1	2	3	4	5	8
d.	...den richtigen Leuten zu begegnen.	1	2	3	4	5	8

35. Gab es jemals in Ihrem Leben einen Wendepunkt, an dem Sie eine neue und persönliche Bindung zur Religion eingegangen sind?

Nur EINE Markierung möglich!

Ja	1
Nein	2

36. Wie ist Ihre Meinung zu den folgenden Aussagen?

Bitte machen Sie in JEDER Zeile eine Markierung!

		Stimmt sicher	Stimmt wahrscheinlich	Stimmt wahrscheinlich nicht	Stimmt sicher nicht	Kann ich nicht sagen
a.	Glücksbringer bringen manchmal tatsächlich Glück.	1	2	3	4	8
b.	Es gibt Wahrsager, die die Zukunft wirklich voraussehen können.	1	2	3	4	8
c.	Manche Wunderheiler verfügen tatsächlich über übernatürliche Heilkräfte.	1	2	3	4	8
d.	Das Sternzeichen bzw. das Geburtshoroskop eines Menschen hat einen Einfluss auf den Verlauf seines Lebens.	1	2	3	4	8

Fortsetzungsseite

Fortsetzung Frage j041

Bitte machen Sie in JEDER Zeile eine Markierung!

F gehe aus mir heraus, bin gesellig.	1	2	3	4	5	8
G neige dazu, andere zu kritisieren.	1	2	3	4	5	8
H bin bequem, neige zur Faulheit.	1	2	3	4	5	8
I werde leicht nervös und unsicher.	1	2	3	4	5	8
J habe nur wenig künstlerisches Interesse.	1	2	3	4	5	8

Haben Sie Anmerkungen oder Kommentare für uns? Ihre Kommentare tragen dazu bei, unsere Umfragen zu verbessern.

.....

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.....

Ich habe keine Anmerkungen oder Kommentare

HERZLICHEN DANK FÜR IHRE MITARBEIT!

Appendix B

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Where given, the name underlined is that of the principal contact

Updated 03.06.2009

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Archives

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