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THE EFFECTS OF PERSONAL CHARACTERISTICS AND RELIGIOUS ORIENTATIONS ON IDENTIFICATION WITH ALL OF HUMANITY AND HUMANITARIAN BEHAVIORS

A Thesis
Presented to
The Faculty of the Department of Psychology
Western Kentucky University
Bowling Green, Kentucky

In Partial Fulfillment
Of the Requirements for the Degree
Master of Arts

By:
Derek Z. Brown

May 2008

THE EFFECTS OF PERSONAL CHARACTERISTICS AND RELIGIOUS ORIENTATIONS ON IDENTIFICATION WITH ALL OF HUMANITY AND HUMANITARIAN BEHAVIORS

Date Recommended _____

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Director of Thesis

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Dean, Graduate Studies and Research Date

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--*1 Corinthians 10:31*

TABLE OF CONTENTS

Page

Abstract vi

Introduction 1

Empathy and Christian Humanitarianism 6

Religious Fundamentalism and Authoritarianism 8

Identification With All Humanity and Humanitarian Action 12

Explanation of the Models 13

Method 15

Questionnaires 15

Samples 18

Data Analysis 19

Results 20

Discussion 36

References 44

Appendices 48

Appendix A 48

Appendix B 51

Appendix C 53

Appendix D 56

Appendix E 58

Appendix F 60

Appendix G 62

LIST OF TABLES AND FIGURES

Page

Figure 1: Original Personality Model 5

Figure 2: Original Religion Model 5

Table 1: Descriptive Scale Statistics 21

Table 2: Student Correlation Matrix 22

Table 3: Student Regression Table 24

Table 4: Adult Correlation Matrix 26

Table 5: Adult Regression Table 28

Figure 3: Modified Student Personality Model 30

Figure 4: Modified Adult Personality Model 31

Figure 5: Modified Student Religion Model 33

Figure 6: Modified Student Religion Model With Modifications 34

Figure 7: Modified Adult Religion Model 35

THE EFFECTS OF PERSONAL CHARACTERISTICS AND RELIGIOUS ORIENTATIONS ON IDENTIFICATION WITH ALL OF HUMANITY AND HUMANITARIAN BEHAVIORS

Derek Brown May 2008 63 pages

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Abstract

This research examined the effects of personal characteristics (empathy and authoritarianism) and religious orientations (Christian humanitarianism and religious fundamentalism) on identification with all humanity and resulting humanitarian behavior. This research also tested two hypothetical models (personality is primary, religion is primary) for the relationship between identification with all humanity and resulting humanitarian behavior. Two samples, consisting of 221 students and 158 adults, completed measures of authoritarianism, religious fundamentalism, dispositional empathy, Christian humanitarianism, identification with all humanity, and an assessment of humanitarian behaviors. As hypothesized, Christian humanitarianism and empathy were positively correlated with identification with all humanity and humanitarian behavior. Furthermore, authoritarianism and religious fundamentalism were negatively correlated with identification with all humanity and humanitarian behavior. Results also suggest that religious views may lead to the strengthening of specific personality characteristics and these, in turn, influence whether or not one identifies with all humanity and engages in humanitarian behaviors. Directions for future research are discussed as well as the implications of this research to real-world settings.

Introduction

We have seen many times throughout history that different individuals and groups claim the name of Christianity but display completely different, and seemingly opposite, attitudes and behaviors toward other people. Members of the Ku Klux Klan, for example, engage in physical torture, lynchings, and political outbursts against individuals because of ethnicity, race, sexual preference, and religious orientations. On the other hand, Martin Luther King, Jr. (and he is just but one example from many) spoke out for racial equality, raised public consciousness of the Civil Rights movement, and made efforts to end segregation and racial discrimination through non-violent means – he exemplified the words of Jesus when Jesus spoke, "But I say to you, love your enemies and pray for those who persecute you" (Matthew 5:44; New American Standard Version).

What causes individuals who supposedly share the same Christian religion to regard other individuals so differently? Are their behaviors so different simply because of their different understandings of Christianity? Or is it possible that the differences are actually personality differences, and their dissimilar religious views are secondary? Two logical questions flow from this line of thinking. Does an individual's religious view lead to the development of specific personality characteristics that influence whether or not one has humanitarian concerns or is condemning of others, or do personality characteristics cause an individual to seek out certain religious orientations and, in turn, these orientations influence whether or not they have humanitarian concerns? It was my aim to uncover the relationships between a person's religious orientation, their personality characteristics, their level of identification with other members of humanity, and their humanitarian behaviors.

Christianity is based within a monotheistic belief system that has been gradually developing for about four thousand years. Christianity is centered on the beliefs and teachings of Jesus Christ. Christians (followers of Christianity) traditionally believe Jesus is the Son of God and the Messiah from the Old Testament; the New Testament is the account of the life and teachings of Jesus, and through faith in Christ Jesus, one can be saved from sin and eternal death. However, for the purpose of this research, rather than measure participant's exact Christian beliefs, participants were allowed to self-identify as 'Christian' by their yes or no responses to the question "Are you a Christian?" To that end, there were two initial screening questions (as discussed later) intended to select out participants who do not commit to this particular belief system.

The personality characteristics investigated in this study were authoritarianism and dispositional empathy. These variables were chosen because, as shown below, they strongly relate to negative and positive behaviors, respectively. Authoritarianism (c.f., Adorno, Frenkel-Brunswik, Levinson, & Sanford, 1950) is usually regarded as a negative trait, as it is associated with prejudice, racism, and ethnocentrism and is often expressed as a critical and condemning attitude toward all who violate the morals of one's ingroup. On the other hand, dispositional empathy, clearly a positive trait, includes compassion toward those who suffer and an effort to understand the perspectives of others, even those with whom one strongly disagrees.

The religious measures investigated here were fundamentalism and Christian humanitarianism. Fundamentalism, much like authoritarianism, is associated with prejudice and a judgmental attitude toward those who violate the ingroup's morals. Christian humanitarianism refers to seeing one's Christian faith as calling for

humanitarian deeds such as helping the destitute and contributing from one's resources to help those in need. While fundamentalism has been studied frequently, previous empirical work is severely lacking on Christian humanitarianism.

For this study, identification with all humanity was measured by a new measure called Identification with All Humanity Scale (IWAHS; Brown & McFarland, 2007; See Appendix A). This measure assesses how strongly one identifies with all humanity relative to one's identification with members of one's community and nation. To assess humanitarian actions, a new scale was developed for this study and is comprised of items that assess self-reports of humanitarian actions such as voluntarily giving blood, giving money to help those in need, volunteering one's time for humanitarian works (such as building houses for Habitat for Humanity), and being an organ donor (Appendix B).

Two models are proposed that logically seem to fit the previous progression of ideas (these models will be discussed at length in following sections). Model I (personality matters; see Figure 1) proposes that personality characteristics lead one to adopt religious orientations and that these, in turn, lead to either humanitarian or to inhumane perspectives and deeds. In this model, for example, a person with higher levels of dispositional empathy would adopt a Christian perspective that valued humanitarianism and thus, would display a greater identification with all humanity, and, in turn, engage in more humanitarian activities. Alternately, a highly authoritarian person would adopt a Christian fundamentalist perspective that, as shown below, is associated with prejudice and less identification with all humanity. Thus, in this model, Christian humanitarianism and fundamentalism would serve as mediating variables between empathy and authoritarianism on the one hand and identification with other members of

humanity on the other. If this model proves to be a better fit (religious fundamentalism and Christian humanitarianism add little additional variance) than Model II for the relationships among these variables, then religion makes, at best, a mediating contribution to why an individual might identify with other members of humanity and engage in humanitarian activities.

Model II (religion matters; see Figure 2), on the other hand, suggests that religious orientations are primary. These lead to the adoption of the relevant personality characteristics. Thus, empathy and authoritarianism act as mediating variables between Christian humanitarianism and fundamentalism and identification with other members of humanity. If this model proves to be the better fit for these variables, then personality makes, at best, a mediating contribution to why an individual might identify with other members of humanity and engage in humanitarian activities.

In summary, this study explores the ways by which a person's religious orientations (religious fundamentalism and Christian humanitarianism) and personal characteristics (authoritarianism and empathy) affect feelings of oneness with other members of humanity and resulting humanitarian behavior. Specifically, when does one's religious orientation promote or retard feelings of oneness with other members of humanity and humanitarian actions? To this end, two hypothetical models are proposed and described in further detail below. I want to discover which model best fits the relationships that exist between these variables.

Figure 1

Model I - ***Personality matters***

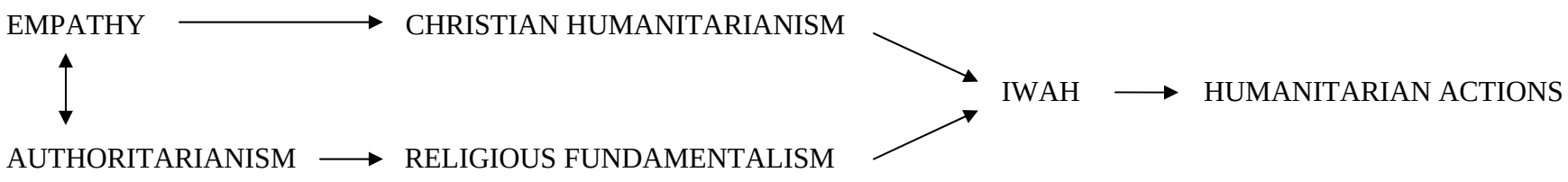
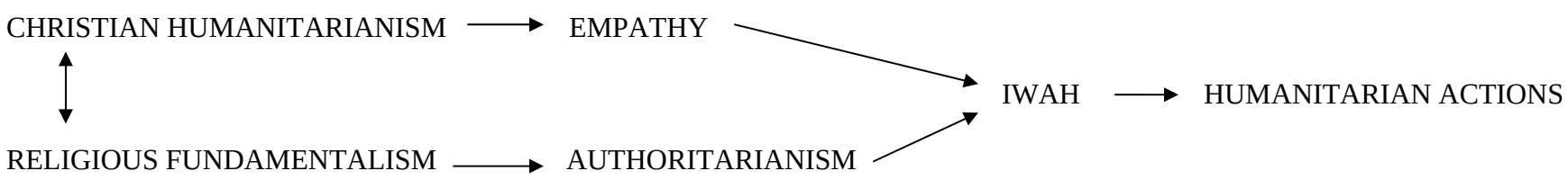


Figure 2

Model II - ***Religion matters***



Empathy and Christian Humanitarianism

Oftentimes, Christians exhibit strong care and concern for individuals who may be less fortunate than they are (Duriez, 2004; Regnerus, Smith, & Sikkink, 1998). Many Christians view giving to charities or volunteering for charitable organizations as something they must do because it is the will of God and follows the teachings of Jesus. To encompass this idea, I have created the term Christian humanitarianism. Christian humanitarianism refers to Christians using their faith as a foundation for caring for other individuals. A Christian high on this scale would strongly value the lesson of the parable of the Good Samaritan (Luke 10:25-37), of helping others in need regardless of their race or nationality, and the teachings of Jesus to feed the hungry, help strangers, visit the sick and those in prison, etc. (Matthew 25:34-40). This identification with humanity is promoted by ones' Christian beliefs, and, because of these beliefs, one is more inclined to give to the needy, volunteer at an orphanage, etc.

Without the construct of Christian humanitarianism, religion would primarily be defined (by psychologists of religion, at least) by authoritarianism and religious fundamentalism. Due to the fact that current research has focused almost entirely on the negative side of religion (i.e., authoritarianism and religious fundamentalism), without Christian humanitarianism, Christianity would be defined as rigid, strict, and unaccepting of others' views. While this may be true for some Christians, a scale is needed to measure the charitable side of Christianity - the positive effects of Christian commitment upon caring for others.

Due to the fact that Christian humanitarianism emphasizes a caring concern for other people, this religious construct seems likely to be related to the construct of

dispositional empathy. Empathy is often defined as an individual's ability to "perceive, recognize and feel directly" the emotion of another (American Heritage Dictionary, 2006). Logically, then, it seems that an individual who is empathetic would likely identify with other people of this world. As Christianity teaches that we are all children of God, and this teaching increases the altruistic impulse that is already present, it broadens the altruistic impulse from the family circle to other members of humanity (Duriez, 2004). It was my aim to see if my research validates this statement.

Research studying the effects of empathy and religion has been sparse. Regnerus, Smith, and Sikkink (1998) asked the question, "Who gives to the poor?" They were interested in the degree to which religious tradition, along with political identification, affected how generous Americans are toward the poor. They examined the giving habits of Americans in a nationwide survey (N=2,591) to organizations that help the poor and needy. They found that a commitment to religion, in fact, related to increased giving of money to the poor. Beyond religious commitment and demographic correlates, one's particular Christian identification (e.g., fundamentalist, mainline, liberal, protestant or Catholic) had little effect. From this research it would seem that people who are religious are more likely to have a caring attitude toward less fortunate individuals and thus, help them more.

Along these lines, McFarland and Matthews (2005) found that individuals who display high levels of dispositional empathy tend to endorse human rights ideals. However, this endorsement does not necessarily affect a commitment to humanitarian action. It may be that individuals who have high levels of empathy identify with other people, but perhaps not when the identification requires some form of action (especially

giving money or volunteering time!). However, Morgan, Goddard, and Givens (1997) examined factors that seem to influence a person's expressed willingness to help the homeless. Two hundred and four undergraduates completed a measure of emotional empathy, a religious emphasis subscale, and the willingness to help scale. While the majority of participants indicated a willingness to help, Morgan et al. found that among empathy, religion, household income, political orientation, gender, and race, empathy was the greatest predictor for an expressed willingness to help homeless people. Consistent with this research, my first hypothesis is that individuals who display higher levels of empathy and Christian humanitarianism will identify more with all people and engage in more humanitarian behaviors. If so, the issue will be whether Model I or Model II provides a better fit to the data.

Religious Fundamentalism and Authoritarianism

Religious fundamentalism stresses that the Bible is literally inerrant in matters of faith and morals and places emphasis on the strict adherence to not only Biblical principles but general principles of obedience as well (e.g. obeying parents, governmental regulations, etc.). According to Altemeyer and Hunsberger (1992), fundamentalism is

> "the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity" (p. 118).

Furthermore, the American Heritage Dictionary (2006) defines *religious fundamentalism* as "…intolerant of other views." Religious fundamentalism is inherently different from religious orthodoxy and it is important for the purpose of this research that this distinction be made. Fundamentalism (as mentioned before) traditionally includes strict adherence to Biblical beliefs with the understanding that the Word of God is inerrant and the final say on all matters. An example of this fundamentalist attitude is found in scripture, "Therefore, come out from their midst and be separate, says the Lord. And do not touch what is unclean; And I will welcome you" (2 Corinthians 6:17). Orthodoxy, on the other hand, refers to acceptance of the core Christian beliefs (e.g., that Jesus is the Son of God).

This distinction appears to matter. One example of the distinction between fundamentalism and orthodoxy is shown in research conducted by Rowatt and Franklin (2004). Participants (N = 158) were given an Implicit Association Test (Greenwald, McGhee, & Schwartz, 1998) to assess implicit racial prejudice. The participants were then instructed to complete self-report measures of religiosity, right-wing authoritarianism, and social desirability. Rowatt and Franklin found that after controlling for authoritarianism, Christian orthodoxy predicts less prejudice but fundamentalism predicts more prejudice toward members of other racial groups. When authoritarianism is not controlled for, religious fundamentalism, right-wing authoritarianism, and social desirability are so highly correlated that they are confounded. Simply put, the effects of authoritarianism must be taken into account when looking at the relationship between religious fundamentalism and resulting prejudices toward outgroups.

Authoritarianism refers to the act of social control through obedience and, oftentimes, the enforcement of obedience is through oppressive measures.

Authoritarianism has been shown to be strongly associated (positively) with measures of religious fundamentalism (e.g., Altemeyer & Hunsberger, 1992). Research has also shown that authoritarianism is strongly correlated with religious fundamentalism among non-Christian religious groups: When using a purely Muslim sample, Hunsberger, Owusu, and Duck (1999) found correlations around the .50s and .60s between authoritarianism and religious fundamentalism. Research has also found that authoritarianism is negatively associated with the Identification With All of Humanity Scale (IWAHS; McFarland, 2006).

People who are authoritarian and religiously fundamentalist seem to express these orientations with deliberate action. Research has found associations between authoritarianism and church attendance, prayer, and scripture reading (Altemeyer & Hunsberger, 1992). People reporting higher levels of authoritarianism are more religious in other countries as well, including The Netherlands (Weima, 1965), Australia (Stanley, 1963) and post-Soviet Russia (McFarland, Ageyev, & Djintcharadze, 1996). Similarly, research has found that Christians who display high levels of authoritarianism also tend to be members of authoritarian churches. Authoritarian churches demand absolute obedience “either to the leadership of the church or to the Divine,” claim to be the “one true church,” condemn disbelievers and heretics, “emphasize mystical aspects of religion and apply a literal interpretation of scripture” (Sales, 1972). It is no surprise, then, that members of authoritarian churches have higher levels of member authoritarianism than do members of non-authoritarian churches (Altemeyer & Hunsberger, 1992).

Rowatt, Franklin, and Cotton (2005) found that religious fundamentalism is very similar to authoritarianism in that fundamentalism predicts prejudice and the

discrimination against Blacks, homosexuals, women, and members of other religious faiths (See also McFarland, 1989). One explanation for this relationship is that one component of religious fundamentalism is authoritarianism (Hunsberger, 1996). In agreement, Laythe, Finkel, and Kirkpatrick (2001) found that religious fundamentalism is comprised of two distinct components, authoritarianism and Christian belief content. They found that if one statistically controls for either authoritarianism or Christian belief content, religious fundamentalism positively or negatively predicts prejudice attitudes: If one controls for the Christian belief content, authoritarianism predicts negative racial attitudes. However, if one controls for authoritarianism, the Christian belief content predicts *positive* racial attitudes. In a study of similar nature, Laythe, Finkel, Bringle and Kirkpatrick (2002) found that fundamentalism predicted racial prejudice when orthodoxy was statistically controlled. Hunsberger, Owusu, and Duck (1999) also found religious fundamentalism, authoritarianism, and attitudes toward minority groups to be interrelated. Among a group of Ghanaian and Canadian students (N=372, N=817, respectively), right-wing authoritarianism and religious fundamentalism were associated with strong negative attitudes toward women and homosexuals. It is important to note that the relationship between authoritarianism and religious fundamentalism has been replicated in many different regions and cultures. From the substantial research that has been conducted in the areas of authoritarianism, religious fundamentalism and prejudice, it is no surprise that individuals who display high levels of fundamentalism have little regard for individuals that do not share similar beliefs. Thus, my second hypothesis is that I expect to find that individuals who are more authoritarian and religiously fundamental in nature will identify less with other members of humanity and engage in fewer

humanitarian behaviors. If so, once again, the issue will be whether Model I or Model II provides a better fit to the data.

Identification With All Humanity and Humanitarian Action

Research concerning the attitude-behavior relationship has been somewhat inconsistent. The majority of individuals assume that when an individual states that he or she believes something, he or she will behave in a manner consistent with this belief. However, research has found a poor relationship between attitude and behavior suggesting that people do not always behave consistently with their attitudes (Gross & Niman, 1975). Despite this inconsistency, the degree to which highly identified individuals act upon their identification with deliberate humanitarian action is a vital question. James 2:20 states, “But are you willing to recognize, you foolish fellow, that faith without works is useless?” Thus, does an individual who identifies with other members of humanity express his or her ideals with deliberate action? It appears that identification with all humanity does affect at least some behaviors. McFarland and Matthews (2005) found that individuals who endorse human rights ideals do in fact know more about global events. Furthermore, Brown and McFarland (2007) found that one method by which individuals who identify with all of humanity know more about global events is through selective exposure. Individuals high in identification with all of humanity chose to read articles with humanitarian concerns (e.g., “Can the Aids Pandemic in Africa and Asia Be Stopped?”), whereas, individuals low in identification with all of humanity chose to read the other, non-humanitarian articles instead. According to this research, individuals who identify with all of humanity actively express their identification through humanitarian article selection. But, does identification with all

humanity actually lead to humanitarian works? Thus, my third hypothesis is that individuals who identify with all of humanity will engage in more humanitarian actions and deeds.

Explanation of the Models

We have seen throughout history many individuals who display very strong authoritarian personalities (i.e. Hitler, Stalin, Castro) and, as a consequence, multitudes of people have suffered. We have also seen many individuals exhibit strong empathetic personalities and, because of those individuals, many have benefited (e.g. Clara Barton and the founding of the American Red Cross). Consistent with past research (Altemeyer, 1998; Hunsberger, Owusu, and Duck, 1999; Rowatt, Franklin and Cotton, 2005), individuals who display strong authoritarian personalities were expected to be more religiously fundamentalist. This religious fundamentalism could in turn negatively affect how “one” they feel with other members of humanity. On the contrary side, individuals who display strong empathetic personalities were expected to possess greater Christian humanitarianism and that this religious orientation could positively affect how “one” they feel with all members of humanity.

For clarification purposes, the above constructs were discussed as either positive or negative aspects of the model (Christian humanitarianism and empathy, religious fundamentalism and authoritarianism, respectively). Theoretically, it is best to think of the models as either “personality matters” or “religion matters” (See Figures 1 and 2). For Model I (personality matters), there are two ways that personality variables can either lead to an increase or decrease in an identification with all of humanity. From the view of this model, individuals who are either empathetic or authoritarian in nature will actively

adopt religious orientations that support their own personality characteristics, and thus, this will reflect their feelings of oneness with other members of humanity. So, for example, individuals who are highly empathetic will adopt religious orientations that emphasize caring for other people, giving to charity, being involved in an orphanage, etc. Individuals who display strong authoritarian personalities will likely adopt religious orientations that are more religiously fundamental in nature. Therefore, Model I concludes that personality variables will lead to specific religious orientations, which in turn, will either reinforce or retard feelings of oneness with other members of humanity.

Model II proposes that the religious variables, themselves, will either lead to an increase or decrease in an identification with all of humanity. According to this model, the religious orientations that people hold (Christian humanitarianism, religious fundamentalism) affect their personalities (empathy and authoritarianism) and these will either increase or decrease their feelings of oneness with other members of humanity. An example of this would be an individual who is involved in a religion that emphasizes giving to charity, tithing, etc. This religion would cause this individual to develop greater empathy, which would lead, in turn, to a greater identification with other members of humanity. On the other hand, an individual who is involved in a religion that is very fundamentalist in nature will likely develop greater authoritarianism, which will lead, in turn, to a lower identification with other members of humanity. Model II concludes that religious orientations lead people to develop certain personality characteristics, which will either promote or retard feelings of oneness with other members of humanity.

Method

Questionnaires

This study was approved by the Western Kentucky University Human Subjects Review Board (See Appendix G). The survey packet (see Appendices) contained the questionnaires and a scantron answer sheet for recording answers. The survey consisted of two initial screening questions, “Do you believe in God?” and “Are you a Christian?” The rationale for screening participants was to obtain a purely self-identified Christian sample. It should be noted that social desirability could be a limitation of the method used in this research; however, because anonymity and confidentiality were preserved throughout the study, the author does not regard this as a major problem. After the initial screening questions, the survey contained a number of different scales. A five-point response scale from 1 (*strongly disagree)* to a 5 (*strongly agree)* was used for all Likert scales. It should be noted that the measures, as presented in the appendices, include the titles of the scales; the version that was given to students and adults did not include the scale titles. The scales that were included in the survey packet are mentioned below.

Right-wing authoritarianism scale. To assess the degree to which an individual displays authoritarian personalities, an 18-item version of Altemeyer’s measure of right-wing authoritarianism was used (RWA; Altemeyer, 1996; Appendix C). As mentioned before, authoritarianism refers to the act of social control through obedience and an individual who is high on the RWA scale would likely endorse authoritarian ideals. A sample item reads, “What our country really needs is a strong, determined leader who will crush evil, and take us back to our true path.” The internal consistency for this scale averages .85.

Dispositional empathy scale. To assess the degree to which an individual displays an empathetic personality, a 12-item version of Davis' Dispositional Empathy Scale (Davis, 1983; Appendix D) was used. A sample item reads, "I often have tender, concerned feelings for people less fortunate than me." An individual who is high on dispositional empathy would likely endorse such an item. The internal consistency for this scale averages .87.

Religious fundamentalism scale. To assess the degree to which individuals are fundamentally religious, a combination of three items from McFarland's Fundamentalism scale (McFarland, 1989) and the Religious Fundamentalism Scale (Altemeyer & Hunsberger, 1992; Appendix E) was used. A sample item reads, "To lead the best, most meaningful life, one must belong to the one, true religion." This scale consists of 16 items that seek to measure how religiously fundamental an individual tends to be. The internal consistency for this scale is normally in the high .80s.

Identification with all humanity scale. The Identification with All Humanity Scale assesses the degree to which an individual identifies with other members of humanity regardless of differences in race, ethnicity, sexual preference, gender, etc. (IWAHS; McFarland and Brown, 2007; Appendix A). The scale consists of 27 items that differentially predict the degree to which an individual identifies with community members, fellow Americans, and other members of the world. A sample item reads, "How much do you identify with (that is, feel a part of, feel love toward, have concern for) each of the following?" Participants are then presented with community members, Americans, and people all over the world. According to past samples, the internal consistency for identification with all humanity is .84.

Identification with all humanity is scored as follows: Each of the three identifications (with community, Americans, all humans everywhere) is summed separately. The "people all over the world" sum is regressed onto the first two, and the residual is saved as the measure of identification with all humanity. In effect, this method leaves the unique variance of identification for all humanity with covariance with the other identifications removed. For a fuller explanation and justification of this method, see McFarland and Brown (2007).

Christian humanitarianism scale. The Christian humanitarianism scale is a new measure, created for the purpose of this research, which seeks to measure the motivation for the charitable side of Christianity. Previous measures of religious orientations and personal characteristics have focused primarily on the negative side of religion such as the negative effects of fundamentalism. An item that is included on the 14-item Christian Humanitarianism Scale reads as follows: "Following Jesus' example of love and charity toward suffering humanity is most important to me" (CHS; See Appendix F). Based on our knowledge of this construct and the face validity of the items, the author and the author's thesis advisor derived the 14 items used in the final version of this measure.

Behavioral measure of humanitarian action. To assess the level to which an individual is actively involved in humanitarian actions and deeds, humanitarian action items were included (Appendix B). A sample item reads, "I have given money for an international charity (such as UNICEF, Save the Children, Feed the Children, Church World Service)." Response options ranged from 1 (*never*) to 5 (*many times, several times a year*). The intention was to get an estimate of how frequently a given individual was involved in humanitarian actions and deeds.

Samples

For the current study, two separate samples, one of students and a second of adults completed the survey. Two samples were used in order to cross-validate the findings for each sample. To acquire the student sample, the survey packet was administered in various classes across campus with the instructors' permission and the students' voluntary participation. While the students' participation was anonymous, each student was offered the opportunity to provide his or her e-mail address (on a separate sheet, to preserve anonymity) in order to receive a summary of the study and its results.

To obtain the adult sample, students from the thesis advisor's social psychology classes were asked to take the survey packet to adults outside of the university and request their participation. The adult sample consisted of parents, family members, job co-workers, and other non-student adult acquaintances of the students. Students were given extra credit for participation and were instructed not to coerce adult participants in any way. Furthermore, the security and privacy of the adult participants was maintained by instructing participants to seal their response sheets in the envelope that was provided. Participants were also informed of their rights as research participants, that their responses would be completely anonymous, and that they would remain confidential throughout the whole process. After the adults returned the questionnaire, the participants were thanked for their participation and were sent a debriefing form that provided an overview of the study and an opportunity to learn about the results at a later date. Lastly, to increase accuracy and to ensure that adult participants had no further questions, a random sample of adults was contacted.

Data Analysis

Backward regression. A backward regression analysis was used for two reasons. First, if hypothesis three is correct, regardless of which model is correct, identification with all humanity should be a strong predictor of humanitarian action. Secondly, solely for exploratory purposes, the predictive power of each of the variables on humanitarian actions and deeds (i.e. Behavioral Measure of Humanitarian Action) was observed. All variables were entered initially, and then removed as needed if statistical significance was not attained.

Testing the models. I tested the goodness of fit of the two models using structural equation modeling (AMOS 16) with the manifest variables.

Results

For clarification purposes, all correlation and regression analyses will be presented for the student sample first followed by the adult sample. The tests of the structural equation models will then be presented for both samples together.

Student Sample

The student sample was comprised of 258 individuals ranging from freshman to graduate students. Of these 258 individuals, 221 labeled themselves as Christian (86% of the total sample). Approximately 63% of the student sample was female and 58% European American. For the student sample, descriptive statistics for each of the scales with the exception of the IWAHS (a standardized residual score) can be found in Table 1.

Christian humanitarian scale and behavioral measure analysis. For the Christian humanitarianism scale, two items "The saving of souls destined for hell is the most humanitarian thing a Christian can do" and "Christians who do not perform humanitarian acts are not true Christians" were omitted from the final version of the scale due to reducing the overall reliability of the scale. However, even after deleting these two items, the internal consistency for this scale, averaged over the two samples, was a disappointing but usable .63. Likewise, the behavioral assessment of humanitarian action also had an internal consistency of .63. All original 6 items were retained because the author felt that all items contributed to the content validity of the scale as a whole. Limitations of these measures will be discussed later.

The variable *class* (i.e. the students' year in school) did not correlate significantly with any of the other variables and will not be mentioned further. As shown in Table 2, significant correlations emerged between many of the predictor variables and the

Table 1

Descriptive scale statistics for all scales except IWAHS.

	Student Sample			Adult Sample		
	Mean	*Standard Deviation*	*Alpha*	*Mean*	*Standard Deviation*	*Alpha*
Empathy (12/60)	45.64	6.72	.87	46.04	5.79	.80
RWA (19/95)	53.26	9.24	.82	57.69	9.61	.83
RF (16/80)	32.22	8.67	.92	34.47	9.27	.92
HB (6/30)	17.24	3.99	.60	14.61	4.26	.65
CH (14/70)	48.27	5.73	.64	48.03	5.58	.60

Note. The minimum and maximum possible score for each scale is listed in parenthesis. RWA = Right-Wing Authoritarianism; RF = Religious Fundamentalism; HB = Humanitarian Behavior; CH = Christian Humanitarianism.

Table 2

Intercorrelations Among the Variables - Student sample

Variable	HB	IWAHS	CHS	E	RF	RWA	G
1. Humanitarian Behavior (HB)	-	.20**	.18**	.25**	.05	-.03	-.08
2. IWAHS		-	.23**	.21**	-.21**	-.30**	-.13
3. Christian Humanitarianism (CH)			-	.51**	-.10	-.24**	-.02
4. Empathy (E)				-	.02	-.09	-.19**
5. Religious Fundamentalism (RF)					-	.68**	.04
6. Right-Wing Authoritarianism (RWA)						-	-.00
7. Gender (G)							-

Note. N =221
***p < .01*

dependent variable. For gender, with female coded “1” and male coded “2”, females were significantly higher in empathy than males. As hypothesized, Christian humanitarianism and empathy correlated positively with each other and with identification with all humanity and humanitarian behavior. The more an individual endorsed Christian humanitarian ideals and expressed empathy, the stronger their identification with other individuals of this world and the greater their humanitarian behaviors. Conversely, as hypothesized, religious fundamentalism and authoritarianism, which correlated positively with each other, were negatively correlated with identification with all humanity, but they were unrelated to humanitarian behavior. Simply put, individuals who endorse religiously fundamental ideals and display authoritarian personalities tend to not identify with other members of humanity, but these qualities did *not* reduce their humanitarian behaviors. In addition, identification with all humanity was positively related to humanitarian behavior. Individuals who identify with all humanity express this identification through humanitarian actions and deeds.

The backward regression analyses for the student sample (see Table 3 for the original and final model) revealed that the only significant predictors of humanitarian actions and deeds were empathy and identification with all humanity. This suggests that the more empathetic an individual tends to be and the greater their identification with all humanity, the more likely they are to engage in humanitarian actions and deeds. All other variables (gender, right-wing authoritarianism, fundamentalism, and Christian humanitarianism) fell out of the final equation - thus, the final equation contained only *IWAH* and *empathy* as statistically significant predictors of humanitarian action.

Table 3

Backward Regressions of IWAHS and Other Predictors upon Behavioral Action, Student Sample

A. Original Model:

Variable	*B*	*SE B*	*β*
Gender	-.265	.493	-.036
Empathy	.103	.046	.173*
Authoritarianism	-.013	.040	-.030
Fundamentalism	.051	.041	.110
IWAHS	.641	.288	.156*
Christian Humanitarianism	.042	.054	.060
B. Final Model (non-significant variables sequentially deleted):			
Empathy	.128	.039	.216*
IWAHS	.618	.273	.150*

Final Model: $R = .29$, $R^2 = .08$.

Note. * = $p < .01$.

Adult Sample

The adult sample was comprised of 193 adults of all ages (i.e. younger than 25 to older than 70). Of these 193 individuals, 158 identified themselves as Christian (82% of the total sample). Approximately 53% were female and 55% European American. As in the student sample, descriptive statistics for the adult sample for each of the scales with the exception of the IWAHS can be found in Table 1.

The variable *age* (i.e. how old the participant was) did not correlate significantly with any of the other variables and will not be mentioned further. As shown in Table 4, significant correlations emerged between a few of the predictor variables and the dependent variable. For gender, females were significantly higher in Christian humanitarianism and empathy than males. As for the student sample, Christian humanitarianism and empathy correlated positively with each other and identification with all humanity and humanitarian behavior. The more an individual endorsed Christian humanitarian ideals and expressed empathy, the more he or she identified with other individuals of this world and reported engaging in humanitarian behaviors. However, contrary to hypothesis two and unlike the student sample, religious fundamentalism was **not** associated with identification with all humanity for the adult sample. Although this relationship was found in the student sample, the relationship between religious fundamentalism and identification with all humanity was not replicated across the adult sample.

Table 4

Intercorrelations Among the Variables - Adult sample

Variable	HB	IWAHS	CHS	E	RF	RWA	G	ED
1. Humanitarian Behavior (HB)	-	.27**	.17*	.18*	.09	-.00	-.14	.23*
2. IWAHS		-	.19*	.19*	-.02	-.16*	-.08	-.08
3. Christian Humanitarianism (CH)			-	.24**	-.07	-.16*	-.18*	.11
4. Empathy (E)				-	.08	.09	-.19*	-.05
5. Religious Fundamentalism (RF)					-	.67**	-.04	.04
6. Right-Wing Authoritarianism (RWA)						-	.03	-.07
7. Gender (G)							-	-.05
8. Education (ED)								-

Note. N =158
$*p \leq .05$.
$**p < .01$.

As found with the student sample, identification with all humanity was positively related to behavioral action. Individuals who identify with other members of humanity express this belief through humanitarian actions and deeds. Finally, individuals with greater education engaged in more humanitarian behaviors.

The backward regression analyses for the adult sample (see Table 5 for the original and final model) revealed that the greatest predictors of whether an individual engaged in humanitarian actions and deeds were level of education and identification with all humanity. This suggests that the more education individuals have and the greater their identification with all humanity, the more likely they are to engage in humanitarian actions and deeds. It should be noted that all other variables (gender, empathy, right-wing authoritarianism, fundamentalism, and Christian humanitarianism) fell out of the final equation - thus, the final equation contained only *IWAH* and *education* as statistically significant predictors of humanitarian action. As shown in "C" of the final model, backward regression was also conducted without the variable education to replicate the analysis used in the student sample. With the variable education is removed, identification with all humanity still remains a significant predictor of humanitarian behavior, but empathy becomes marginally predictive of humanitarian behavior – this result replicates that of the student sample.

Before the results of the models are explained, it may be useful to summarize common trends across the two samples. Consistent across both samples and consistent with hypothesis one, Christian humanitarianism and empathy were positively related to identification with all humanity. Differences between the two samples emerged when examining the relationships between authoritarianism and religious fundamentalism.

Table 5

Backward Regressions of IWAHS and Other Predictors upon Behavioral Action, Adult Sample

A. Original Model:

Variable	*B*	*SE B*	*β*
IWAHS	.231	.071	.256*
Education	.911	.297	.236*
Gender	-.451	.600	-.058
Empathy	.084	.059	.115
Authoritarianism	.003	.047	.007
Fundamentalism	.033	.047	.073
Christian Humanitarianism	.051	.062	.065

B. Final Model (non-significant variables sequentially deleted):

IWAHS	.239	.069	.265*
Education	.972	.289	.252*

Final Model: $R = .39$, $R^2 = .15$.

Note. * = $p < .01$.

C. Final Model with *education* removed to replicate the variables in the student sample:

Empathy	.101	.057	.138^{+}
IWAHS	.223	.070	.247*

Final Model: $R = .30$, $R^2 = .09$.

Note. * = $p < .01$; $^{+}$ = $p < .10$.

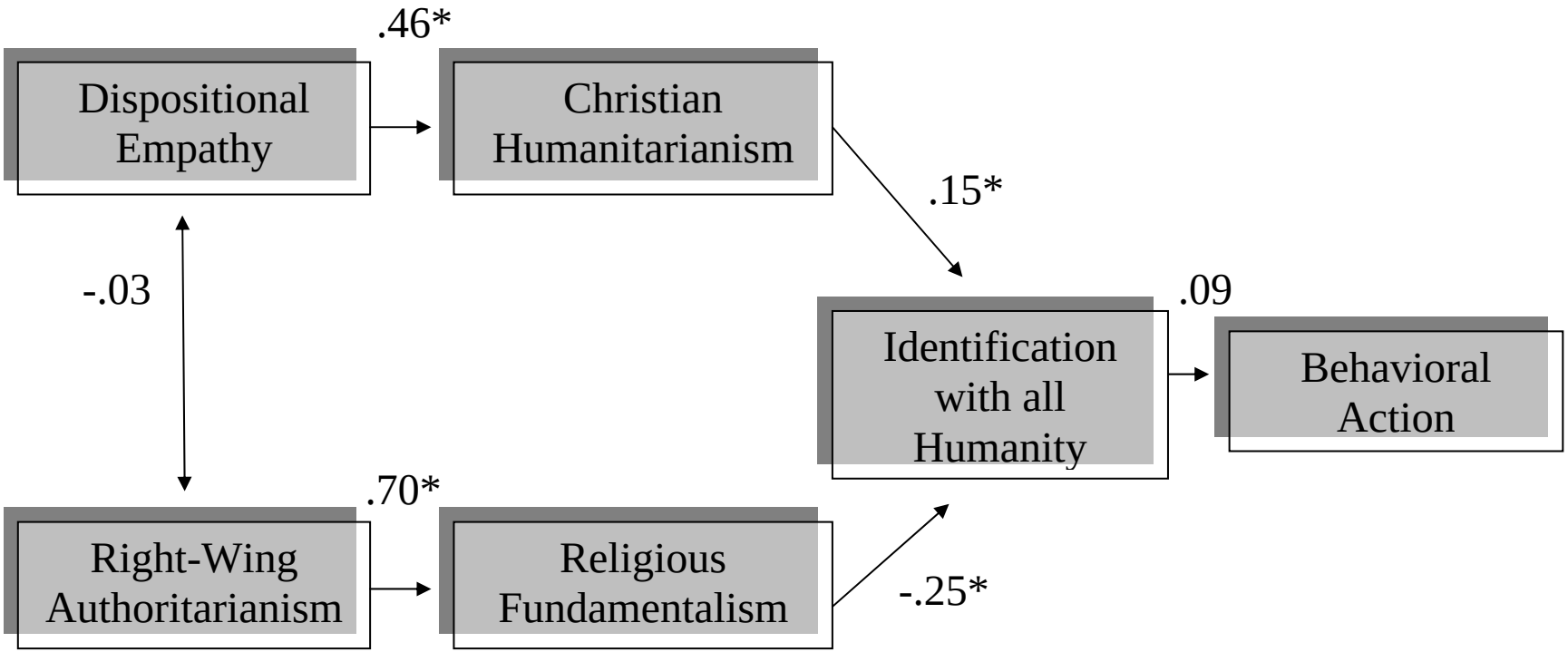
For the student sample and in support of hypothesis two, these variables were negatively related to identification with all humanity. For the adult sample and contrary to hypothesis two, religious fundamentalism was not significantly related to identification with all humanity. For both samples, identification with all humanity was positively related to behavioral action, indicating that individuals who display identification with all humanity engage in humanitarian actions and deeds consistent with this identification. Differences between the two samples also emerged in the regression analysis. The two predictors of behavioral action for students were empathy and identification with all humanity, whereas, for adults, the two predictors of behavioral action were education level and identification with all humanity.

The Models

For both the student and the adult sample, I tested the fit of the data to Model I (Personality matters) and Model II (Religion matters) using the AMOS 16 structural equation modeling program. As shown in Figures 3 and 4 and according to criteria suggested by Byrne (2001), Model I, for both samples, did not display adequate fit. This would suggest that empathy is not primary and does not lead to the development of Christian humanitarianism. Similarly, authoritarianism is not primary and does not lead to religious fundamentalism, which, in turn, does not lead to a decrease in identification with all humanity and resulting humanitarian behaviors. Ultimately, this would suggest that personality characteristics (empathy and authoritarianism) do not lead to the development of relevant religious orientations (Christian humanitarianism, religious fundamentalism) and, in turn, these do not lead to either an increase or decrease in their feelings of oneness with other members

Figure 3

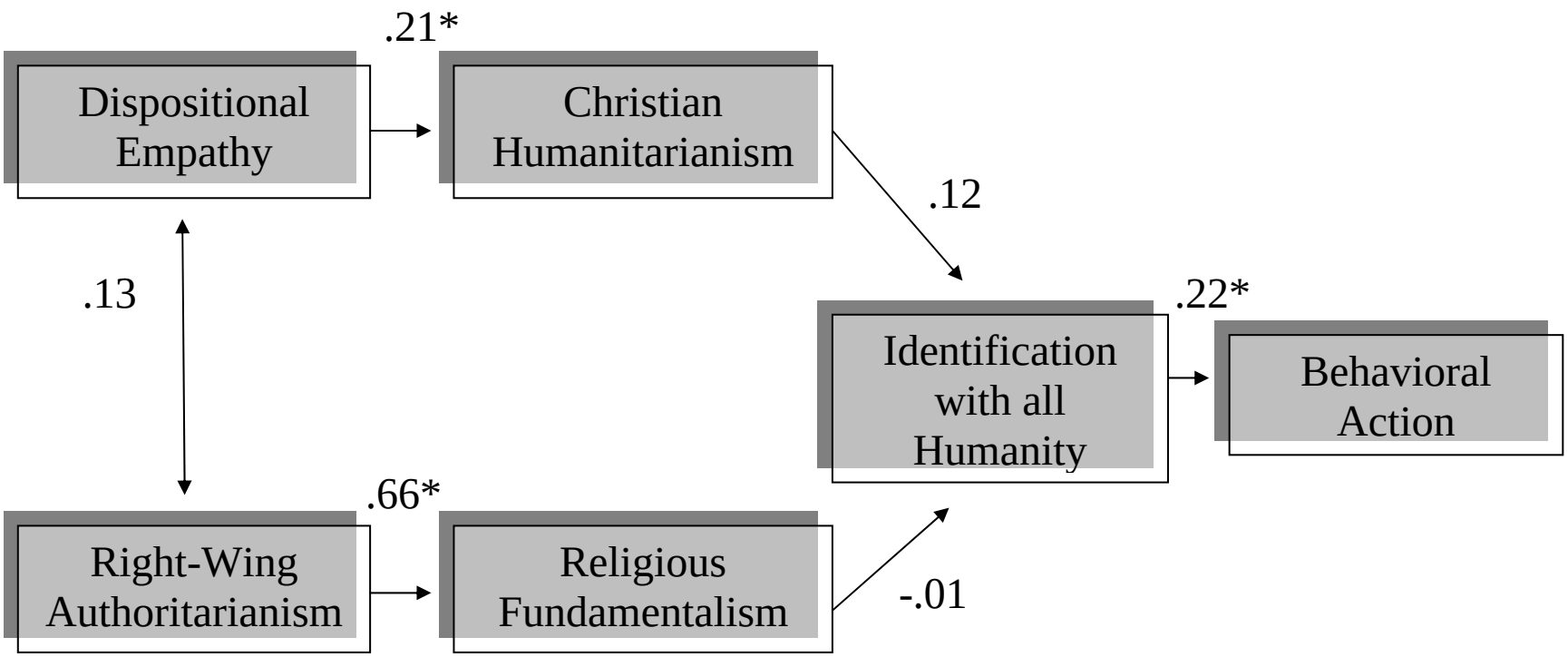
Test of Model I (Personality matters), Student sample.



Note. Chi Square (9, N = 207) = 32.00, p = .00; CFI = .78; RMSEA = .11. Standardized regression weights are presented as path coefficients. In all figures, paths designated with an asterisk are significant at $p < .01$.

Figure 4

Test of Model I (Personality matters), Adult sample.



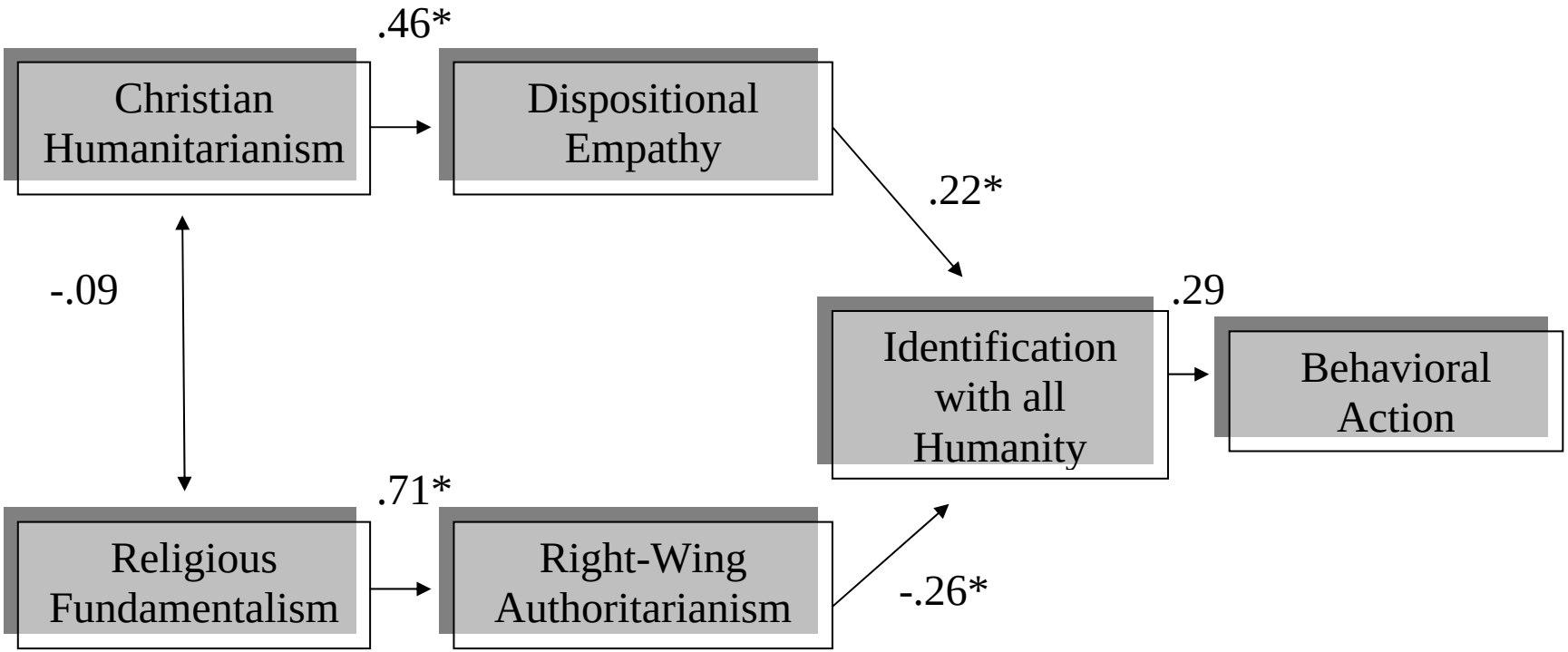
Note. Chi Square (9, N = 157) = 19.36, *p* = .02; CFI = .83; RMSEA = .09.

of humanity. However, Model II was quite different. As shown in Figure 5 and according to criteria suggested by Byrne (2001), the original religion model for the student sample did not display adequate fit; however, AMOS suggested a modification of adding a path from Christian humanitarianism to right-wing authoritarianism. As shown in Figure 6, the model with the modification displayed good fit. It seems that the path from Christian humanitarianism to right-wing authoritarianism is justified theoretically because an individual who has a strong religious commitment, even to positive aspects of religion such as humanitarian ideals, might display characteristics that are authoritarian in nature. Furthermore, according to Model 7, the religion model for the adult sample also displayed good fit for why an individual identifies with other members of humanity and engages in humanitarian actions and deeds.

The results displayed in Figures 6 and 7 suggest that Christian humanitarianism is primary and leads to the development of empathy. This, in turn, leads to an increase in identification with all humanity and resulting humanitarian behaviors. Similarly, religious fundamentalism is primary and leads to the development of authoritarianism. This, in turn, leads to a decrease in identification with all humanity and resulting humanitarian behaviors. This would suggest that the religious orientations that people hold (Christian humanitarianism, religious fundamentalism) affect their personalities (empathy and authoritarianism) and these lead to either an increase or decrease in their feelings of oneness with other members of humanity. This identification, in turn, affects their resulting humanitarian endeavors.

Figure 5

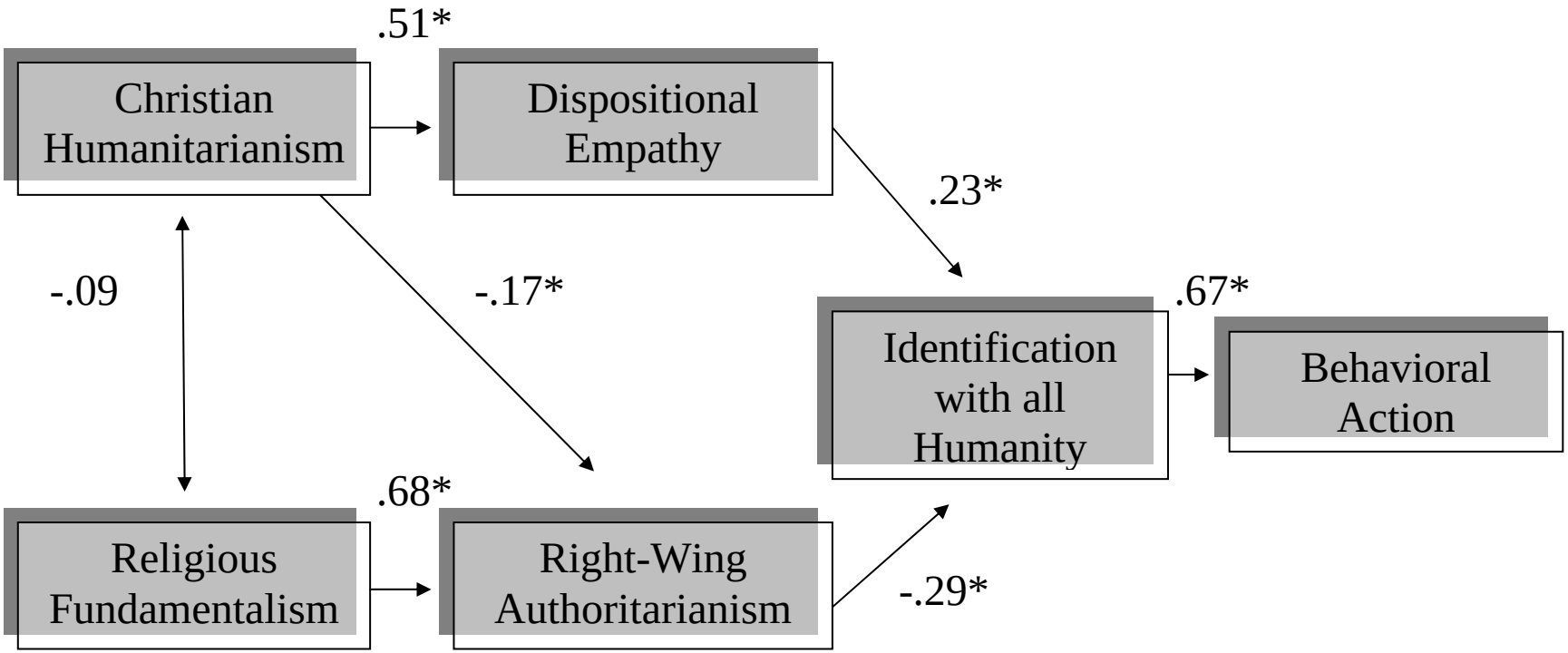
Test of Model II (Religion matters), Student sample.



Note. Chi Square (8, N = 207) = 23.84, *p* = .00; CFI = .85; RMSEA = .10.

Figure 6

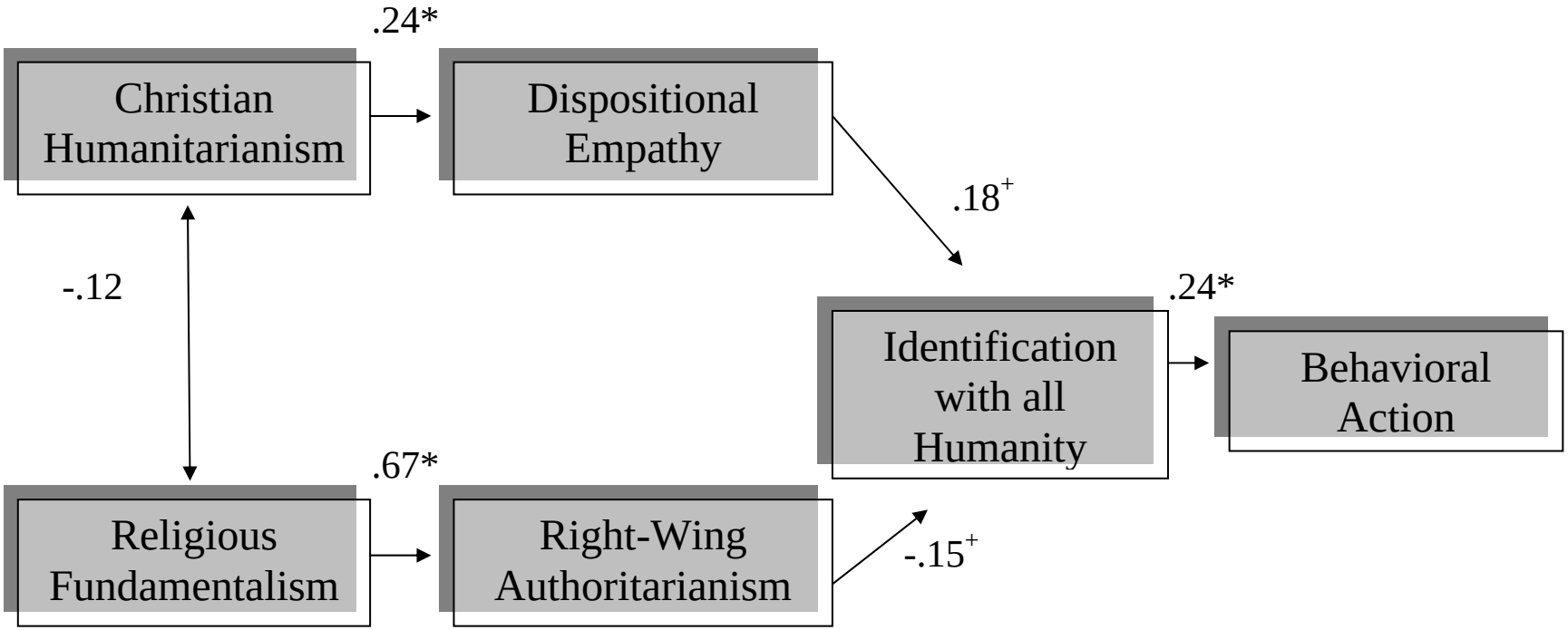
Test of Model II (Religion matters) with modification indices included, Student sample.



Note. Chi Square (6, N = 207) = 7.02, *p* = .32; CFI = .99; RMSEA = .03.

Figure 7

Test of Model II (Religion matters), Adult sample.



Note. Chi Square (9, N = 157) = 14.40, p = .11; CFI = .91; RMSEA = .06. Paths designated with a plus sign were significant at $p < .05$.

Discussion

Objectives

The purpose of this research was to fulfill three objectives. The first was to examine the relationships between personality characteristics (empathy and authoritarianism), religious orientations (Christian humanitarianism and religious fundamentalism), identification with all humanity, and humanitarian behaviors. In support of the first hypothesis, Christian humanitarianism and empathy were positively related to identification with all humanity and humanitarian behavior. The positive relationship found between empathy and identification with all humanity is consistent with past research (Brown & McFarland, 2007; McFarland & Matthews, 2005). However, this research extends previous research in this field by examining the relationship between Christian humanitarianism and identification with all humanity. This finding suggests that individuals who endorse Christian humanitarian ideals identify more with other members of humanity than individuals who do not endorse such ideals. This finding was consistent across both samples. Also, as predicted, for the student sample, authoritarianism and religious fundamentalism were negatively associated with identification with all humanity, suggesting that individuals who endorse religious fundamentalism and have authoritarian personalities tend to not identify with other members of humanity. Although not replicated for the adult sample, this finding is consistent with past research (Rowatt and Franklin, 2004; McFarland, 1989; Laythe, Finkel, and Kirkpatrick, 2001) that examined the relationship between authoritarianism, religious fundamentalism, and either prejudice against or identification with other people. The fact that religious fundamentalism was not correlated with identification with all

humanity or humanitarian behaviors for the adult sample might be testimony to the fact that correlations tend to vary among different samples. Although not hypothesized, it is interesting to note that females were significantly higher in empathy than males for both samples. The finding that females score higher on empathy and are ultimately more empathic than males is consistent with past research (Cohen & Strayer, 1996).

The second objective of this research was to examine the relationship between identification with all humanity and humanitarian behavior. Do individuals who identify with all humanity express this identification through humanitarian actions and deeds? For both samples, and consistent with this hypothesis, it was found that identification with all humanity was positively related to humanitarian behavior. This suggests that individuals who identify with all humanity engage in humanitarian actions and deeds that are consistent with this identification. This finding was parallel to that of Brown and McFarland (2007), which found that individuals who identify with humanity tend to actively choose to read articles dealing with humanitarian concerns. It appears that an individual's identification with all humanity does lead them to engage in humanitarian behaviors. According to the regression analysis, identification with all humanity and empathy were the two significant predictors of humanitarian behavior for both samples (albeit marginally for the adult sample). However, the two significant predictors of humanitarian behavior for the adult sample were identification with all humanity and education level. Individuals with greater levels of education might identify with other members of humanity for a number of reasons: 1) Education brings greater opportunities for exposure to individuals of different people groups through campus events, etc.; 2) Individuals with greater levels of education might choose to expose themselves to other

individuals and ideas more than individuals with lower levels of education; and 3) Perhaps these individuals earn greater amounts of money because of their educational background and thus, are able to give more financially to humanitarian efforts. Across the two samples, identification with all humanity was a significant predictor of humanitarian behavior. Consistent with my hypothesis, whether or not an individual will engage in humanitarian actions and deeds is the result of how much they identify with, or see themselves a part of, other members of humanity.

The third objective of this research was to test two proposed models for identification with all humanity and humanitarian behavior. Does an individual's religious view lead to the development of specific personality characteristics that influence whether or not one has humanitarian concerns or is condemning of others, or do personality characteristics cause an individual to seek out certain religious orientations and, in turn, these orientations influence whether or not they have humanitarian concerns? The results suggest, while the data do not fit Model I (personality matters), Model II (religion matters) provides a moderately good fit for the data. This model suggests that Christian humanitarianism leads to the development of empathy, and empathy then increases one's identification with all humanity. This identification, in turn, leads to more humanitarian behaviors. Similarly, religious fundamentalism leads to the development of authoritarianism, and authoritarianism then reduces identification with all humanity. This reduced identification with humanity leads, in turn, to fewer humanitarian actions and deeds. Generally speaking, this model suggests that the religious orientations that people hold (Christian humanitarianism, religious fundamentalism) affect their personalities (empathy and authoritarianism), and these will either increase or decrease

their feelings of oneness with other members of humanity and their resulting humanitarian behavior. For both samples, Model II displayed *moderate* goodness-of-fit.

Limitations

One troubling aspect of the current study concerns the models. Two hypothetical models were proposed and one model (Model II) displayed *moderate* goodness-of-fit. It is very possible, and probable, that a third model would provide a better fit for the data. However, because only two models were hypothesized, only two models were tested. Thus, it is not the author's intent to suggest that the two proposed models are the only models that fit the data. Perhaps further research is needed to propose and investigate a third model for the relationship between identification with all humanity and humanitarian behavior.

Another limitation to the current study is the measure used to assess humanitarian behavior. The current measure, as it was used in the student and adult samples, contained only six items. Although significant relationships emerged between the predictor variables and humanitarian behavior, it is possible that these correlations would have been stronger with a better measure of humanitarian behavior, either by adding more items or refining the current ones. Furthermore, perhaps future research cannot only assess *how frequently* an individual engages in humanitarian behavior, but also *how recently* one engages in humanitarian behavior. Perhaps assessing recency rather than frequency, or in addition to frequency, would offer a more valid assessment.

As mentioned above, the scale used to measure the motivation for the charitable side of religion was the Christian Humanitarianism Scale. This was a new scale created for the purpose of this research. Even though this scale displayed an internal consistency

of .63 and correlated significantly with empathy and identification with all humanity as expected for both samples, perhaps Christian humanitarianism will be a significant predictor of behavioral action once this scale is also more finely tuned. As mentioned before, it is quite possible that social desirability played a factor in the results, however, participants were ensured anonymity and confidentiality and the questions that were asked were very specific; thus, the author does not view this as a major limitation.

As with many studies, the study was limited by the population from which the samples were drawn. The student sample was gathered from a population of mainly undergraduate students at a medium sized Southeastern university, and most adults were residents of a single southeastern state. Due to the fact that the sample was not drawn from a more representative population may limit the ecological validity of the results. However, the consistency of the results for the student and adult samples appears to indicate that this limitation is not one of great concern.

Finally, the structural equation models assume a pattern of causal relationships among the variables, but the data that tested goodness-of-fit to these models was concurrent rather than longitudinal. To fully test whether the religious orientations affect the personality variables, as Model II indicates, longitudinal data are required.

Future Research

There are many areas where future research can improve our understanding of the relationship between personality, religious faith, identification with all humanity, and resulting humanitarian actions and deeds. The main direction for future research concerns the models. Future research is needed to propose and test a third model for the relationship between these constructs and humanitarian behavior. It is possible that a

reciprocal relationship exists between the religious and personality variables so that both sets of variables are mutually influencing one another as they lead to identification with all humanity and humanitarian behavior. Future research is needed to test this idea.

Future research is also needed to finely tune the Christian humanitarianism scale and the behavioral measure of humanitarian action scale. As mentioned before, both scales were limited in their reliability, which may have been due to the small number of items or to the weak construction of the items used in this study. Perhaps with more finely tuned measures, stronger relationships will emerge between Christian humanitarianism, humanitarian behavior, and identification with all of humanity. Furthermore, future research should assess not only how frequently an individual engages in humanitarian behavior, but also how recently they have engaged in humanitarian behavior. Lastly, developing an adequate measure of Christian humanitarianism is an admirable goal as empirical work on this construct is lacking. Further development of this measure will lend itself to future research concerning the charitable side of religion.

Lastly, future research should focus on behavior reports rather than self-reports when examining the relationship between identification with all humanity and humanitarian behavior. For example, research could examine tax reports or tax audits to determine if individuals who report identifying with other members of humanity *actually* contribute financially to humanitarian efforts. This research relied entirely on self-reports and in order to increase the ecological validity and objectiveness of this research, perhaps future research should assess behavioral reports in addition to self-reports.

Conclusion

It is timely for us, as researchers, to try and understand why individuals identify with other people without regard to distinctions of race, ethnicity, religious preference, etc. and how individuals express this identification through their deeds. This research examined the effects of personal characteristics and religious orientations on identification with all humanity and humanitarian behaviors. It appears that many characteristics, namely empathy and Christian humanitarianism, are related to an increased identification with other people. Furthermore, individuals who display identification with other members of humanity seem to show their identification through deliberate humanitarian deeds. However, the question still remains, "What causes individuals who supposedly share the same Christian religion to regard other individuals so differently?" As suggested by this research, religious orientations seem to be primary and have an influence over an individual's personality traits. These traits, in turn, influence whether or not one has humanitarian concerns and reinforces these concerns through deliberate humanitarian action. One thing is for certain; I do not believe there is any debate over whether or not we need more people in this world who feel a part of, or a concern towards, other members of humanity. More research needs to be conducted to examine how far this identification will influence someone to actively be involved in humanitarian actions and deeds.

Eleanor Roosevelt, chairperson of the UN's Commission on Human Rights, once said, "Basically we could not have peace, or an atmosphere in which peace could grow, unless we recognized the rights of individual human beings - their importance, their dignity - and agreed that was the basic thing that had to be accepted throughout the

world” (Alan, n.d.). It is the author’s sincere hope that this research will not only stimulate thought and study concerning the issue of human rights but action, towards individuals in an incredible need of a helping hand.

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Appendix A

Identification With All Humanity Scale (IWAHS)

How close do you feel to each of the following groups? Please mark the letter on the scantron that best represents your feelings on the following scale:

A = not at all close
B = not very close
C = just a little or somewhat close
D = pretty close
E = very close

People in my community
Americans
People all over the world

How often do you use the word "we" to refer to the following groups of people?

A = almost never
B = rarely
C = occasionally
D = often
E = very often

People in my community
Americans
People all over the world

How much would you say you have in common with the following groups?

A = almost nothing in common
B = little in common
C = some in common
D = quite a bit in common
E = very much in common

People in my community
Americans
People all over the world

Please answer the remaining questions on this page and on the next page using the following choices:

A = not at all
B = just a little
C = somewhat
D = quite a bit
E = very much

Sometimes people think of those who are not a part of their immediate family as "family." To what degree do you think of the following groups of people as "family?"

People in my community
Americans
All humans everywhere

How much do you identify with (that is, feel a part of, feel love toward, have concern for) each of the following?

People in my community
Americans
All humans everywhere

How much would you say you care (feel upset, want to help) when bad things happens to

People in my community.
Americans.
People anywhere in the world.

How much do you want to be:

a responsible citizen of your community.
a responsible American citizen.
a responsible citizen of the world.

How much do you believe in:

being loyal to my community.
being loyal to America.
being loyal to all humankind.

When they are in need, how much do you want to help:

people in my community.
Americans.
people all over the world.

Appendix B

Behavioral Measure of Humanitarian Action

At this moment, I am designated as an organ donor (on my drivers license or otherwise), so that if I die, my organs could go immediately to help others.

a. yes
b. no

I have given blood

a. Many times, several times a year
b. Quite a few times, but less than regularly
c. More than once
d. Once
e. Never

I have given money for an international charity (such as UNICEF, Save the Children, Feed the Children, Church World Service)

a. Many times, several times a year
b. Quite a few times, but less than regularly
c. More than once
d. Once
e. Never

I have done volunteer work to aid those in need (such as building for Habitat for Humanity, assisting Salvation Army or a food distribution center)

a. Many times, several times a year
b. Quite a few times, but less than regularly
c. More than once
d. Once
e. Never

When natural or man-made disasters strike (such as the Asian Tsunami; refugee crises in Africa, etc.) I give money to aid in relief, either through a church-based or secular aid agency.

a. always
b. frequently
c. sometimes
d. rarely
e. never

I have written letters or e-mails to my senators or congressmen to urge their support for humanitarian relief (such as supporting food aid during famines, providing help for war refugees, etc.)

a. many times
b. often
c. occasionally
d. rarely
e. never

Appendix C

Right-Wing Authoritarianism Scale

What our country really needs is a strong, determined leader who will crush evil, and take us back to our true path.

Our country will be destroyed someday if we do not smash the perversions eating away at our moral fiber and traditional beliefs.

There are many radical, immoral people in our country today, who are tying to ruin it for their godless purposes, whom the authorities should put out of action.

Once our government leaders give us the "go-ahead," it will be the duty of every patriotic citizen to help stomp out the rot that is poisoning our country from within.

It is best to treat dissenters with leniency and an open mind, since new ideas are the lifeblood of progressive change.

In these troubled times, laws have to be enforced without mercy, especially when dealing with agitators and revolutionaries who are stirring things up.

The courts are right in being easy on drug dealers. Punishment would not do any good in cases like these.

It is important to protect the rights of radicals and deviants in all ways.

Obedience and respect for authority are the most important virtues children should learn.

The established authorities in our country are usually smarter, better informed, and more competent than others are, and the people can rely upon them.

Our country needs free thinkers who will have the courage to defy traditional ways, even if this upsets many people.

It is wonderful that young people today have greater freedom to protest against things they don't like and to "do their own thing."

Rules about being "well-mannered" and respectable are chains from the past which we should question very thoroughly before accepting.

There is no "ONE right way" to live life; everybody has to create their own way.

It may be considered old fashioned by some, but having a normal, proper appearance is still the mark of a gentleman and, especially, a lady.

Nobody should just "stick to the straight and narrow." Instead, people should break loose and try out lots of different ideas and experiences.

We should treat protestors and radicals with open arms and open minds, since new ideas

are the lifeblood of progressive change.

The real keys to the “good life” are obedience, discipline, and sticking to the straight and narrow.

Appendix D

Dispositional Empathy Scale

I often have tender, concerned feelings for people less fortunate than me.

I try to look at everybody's side of a disagreement before I make a decision.

When I see someone being taken advantage of, I feel some kind of protective towards them.

I sometimes try to understand my friends better by imagining how things look from their perspective.

Other people's misfortunes do not usually disturb me a great deal.

If I'm sure I'm right about something, I don't waste much time listening to other people's arguments.

I am often quite touched by things that I see happen.

I believe that there are two sides to every question and try to look at them both.

I would describe myself as a pretty soft-hearted person.

When I'm upset at someone, I usually try to "put myself in his shoes" for a while.

Before criticizing somebody, I try to imagine how I would feel if I were in their place.

Sometimes I don't feel very sorry for other people when they are having problems.

Appendix E

Religious Fundamentalism Scale

Christians must try hard to know and defend the true teachings of God's word.

It is very important for true Christians to believe that the Bible is the infallible Word of God.

The Bible is the final and complete guide to morality; it contains God's answers to all important questions about right and wrong.

The best education for a Christian child is in a Christian school with Christian teachers.

To lead the best, most meaningful life, one must belong to the one, true religion.

All of the religions in the world have flaws and wrong teachings.

Of all the people on this earth, one group has a special relationship with God because it believes the most in His revealed truths and tries the hardest to follow His laws.

When you get right down to it, there are only two kinds of people in this world; the Righteous, who will be rewarded by God; and the rest, who will not.

Different religions and philosophies have different versions of the truth, and may be equally right in their own way.

The basic cause of evil in this world is Satan, who is constantly and ferociously fighting against God.

No one religion is especially close to God, nor does God favor any particular group of believers.

God will punish most severely those who abandon his true religion.

There is *no* body of teachings, or set of scriptures, which is completely without error.

Parents should encourage their children to study all religions without bias, then make up their own minds about what to believe.

There *is* a religion on this earth that teaches, without error, God’s truth.

God has given mankind a complete, unfailing guide to happiness and salvation, which must be totally followed.

Appendix F

Christian Humanitarianism Scale

A main value of being a true Christian to me means to love equally all humanity, without distinction of race, religion, nationality, or any other distinction.

I believe strongly that Christian charity should be universal, not just given to fellow Christians, fellow Americans, or others like me.

Nothing in the life and teaching of Jesus inspires me more than his care and compassion for those who suffer.

Following Jesus' example of love and charity toward suffering humanity is most important to me.

Practicing charity toward suffering humankind is a Christian virtue, but there are other parts of being a Christian that are actually more important.

Teaching your children to love other people is the most important Christian value you can teach your children.

The lesson of the "Good Samaritan" -- helping others who are suffering, even if they belong to a different race or nation -- is an important lesson, but there are other lessons in the Bible that are more important.

I believe Christian charity is the most important trait that should be evident in EVERY Christian's life.

When Jesus said "Love One Another...", He means ALL people regardless of differences we may have.

While following Jesus' example of charity is important, it is more important not to associate with evildoers.

Giving to charity, as emphasized by Jesus' teaching, is an admirable goal, but sometimes it is just too expensive to give money.

The importance placed on charity, according to Jesus' teaching, was a dated commandment that does not apply today.

Christian organizations like Church World Service and Catholic Relief Service, which help suffering people all over the world, are doing the most important Christ-like work there is.

Christian groups like Habitat for Humanity, which builds houses for the poor, may be doing Christian work, but there is other Christian work that is more important.

Appendix G

Human Subjects Review Board Approval Letter