

„Viditelná neviditelnost“:  
problémy vnímání náboženských  
dobrovolnických organizací v  
civilní společnosti Španělska

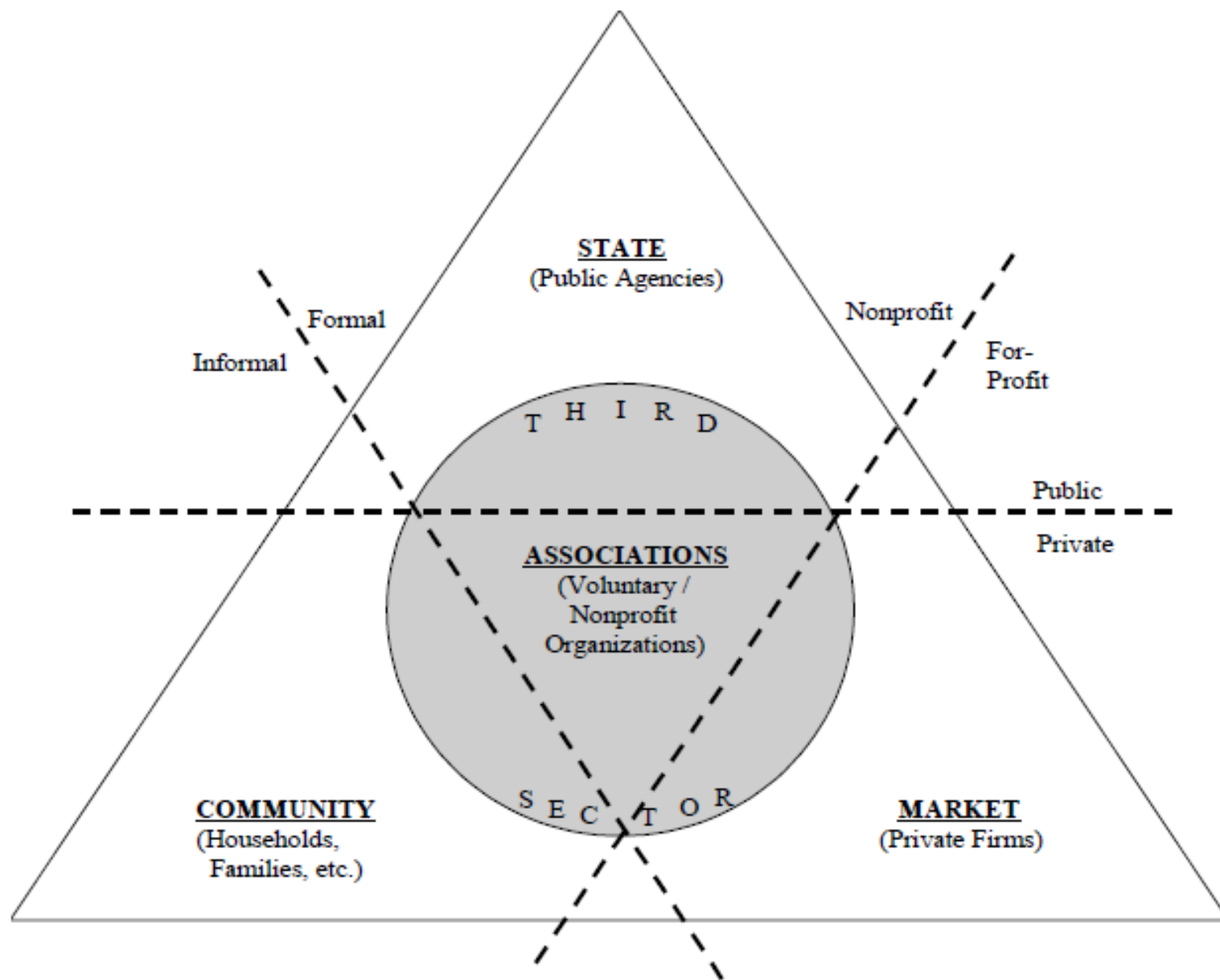
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Čtvrtek 24.9. 2009 10-12h



# Gliederung

1. Wie können wir religiöse Freiwilligenorganisationen fassen?
2. Probleme der Wissenschaftlichen Wahrnehmung
3. Perspektiven



Mixed Organizations/  
Institutions:



Source: Pestoff, 1998 & 2005.

1. Kulturelle Aufgaben

7. Ziviles Handeln und Anwaltschaft

2. Erziehung und Forschung

8. Filantropía

3. Gesundheitsbereich

9. International

4. Soziale Dienste

10. Religiöse Kongregationen

5. Umweltschutz

11. Berufsverbände und  
Gewerkschaften

6. Cooperation

12. Andere



# Klassifizierung von NGOs

Ausschnitt aus dem Schema von Viaña y Calderón 2005:47

- Third Sector
- Financial
    - with Profit (a) Sparkassen
    - without Profit (b) Kreditgenossenschaften
  - Not Financial
    - Kooperative
    - without Profit
      - with Services to Households
      - with Services to Companies
      - with Services to Public Administration

Vereine, Stiftungen, Religiöse Organisationen, Gewerkschaften, Versicherungen, Politische Parteien, Berufsverbände, Unternehmerverbände, Eigentümervereine, Singuläre Organisationen (Caritas, Rotes Kreuz, ONCE)

# NGOs in Spanien

- Pau Vidal 2007 gibt einen Überblick über 40 namhafte empirische Studien des Dritten Sektors in Spanien (National, Regional, Spez. Fragestellungen): Quantifizierende Studien  
Seit 2005 „Revista Española del Tercer Sector“ online  
seit 1987 Zeitschrift zu Social Economy  
Observatorium für den dritten Sektor (Barcelona)  
Plattform der NGOS Soziale Aktion (3,5mio Mitglieder; 400.000 Freiwillige, 91.000 Bezahlte Mitarbeiter, 11.000.000 Klienten)

Aber: Forschung zu Religiösen Freiwilligenorganisationen in Spanien?

## Religiöse Freiwilligen-Organisationen in Spanien

- Vidal Fernández, Fernando (2005): "Una navegación por el tercer sector cristiano en España", *Iglesia Viva. Revista de Pensamiento Cristiano* 221, pp.117-128.
  - María Llinás, Francisco Vidal (2002): "Asociacionismo religioso vinculado a congregaciones religiosas en España" Miscelánea Comillas: Revista de teología y ciencias humanas Vol. 60, N° 116, 2002 , pags. 323-330
  - García de Andoin (2004): *Laicos Cristianos, Iglesia en el Mundo*.HOAC
- Vidal Fernandez 2005:117 „Las numerosas investigaciones sobre sociedad civil, asociacionismo o tercer sector en nuestro país ignoran, cuando no ocultan, esa realidad.“

# Probleme der Wahrnehmung

- Verlorene Christliche Identität und Profil der aus der Kirche hervorgegangenen NGOs (Vidal: „Opfer des Harakiri der Säkularisation“ - glaubten so sehr an Säk-Theorie, dass sie relig. aus der Orga herausnahmen: areligiös und apolitisch. Religiöse NGOs machen sich unsichtbar!
- Wissenschaft: Desinteresse, Faktor Religion hat unter ökonomischen Gesichtspunkten keine Relevanz, Fehlendes Know-How für das Phänomen
- Gesellschaft in Spanien  
Religion wird an den Rand gedrängt: Laizismus  
Religion ist Konfliktfeld



# Daten von Vidal für Spanien

- 22.400 Pfarreien, 19.964 Priester
- Orden und Religiöse Gemeinschaften  
390 Orden und Kongregationen, 9000 lokale Gemeinschaften,  
16.618 Männer, 50.831 Frauen; 1000 Einrichtungen, 30.000  
Mitarbeiter, 800.000 Klienten
- Laiengemeinschaften, Jugendgruppen etc.  
Insgesamt 1.500.000 Personen
- Erziehungs- und Bildungseinrichtungen  
2.790 Schulen, 1.500.000 Schüler, 80.595 Lehrer  
417 Kindergärten, 34 Erwachsenenschulen, 8 Universitäten, 54  
Fakultäten und 60 Fachschulen sowie 80 Wohnheime für 10.000  
Studenten.
- Publikationen, Diskussionskreise, NGOs mit Freiwilligen der  
Sozialen Aktion, NGOs der Kooperation, Friedensbewegung etc.....



# Definitionsversuche

- Julia Berger 2003: Exploration of 263 UNO affiliated RNGOs  
„RNGOs“ unique hybrid of religious belief and socio-political activity at all levels of society.  
Martens 2002 defines “religious NGOs” as formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a nonprofit, independent, voluntary basis to promote and realize collectively articulated ideas about the public good at the national or international level.

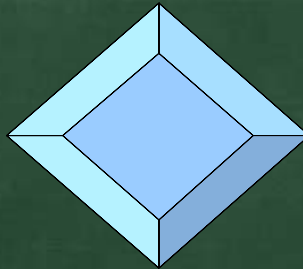
Aspekte: Religion (Orientierung+Pervasiveness) Geographischer Raum  
Organisationsaspekte(Leistungsstruktur, Mission) Dienste



Berger 2003

RNGOs

Sider/Unruh 2004:  
faith-permeated, faith-  
centered, faith-affiliated,  
faithbackground,  
faith-secular partnership,  
and secular



TBOs

ASPEN INSTITUTE 2001:(1)  
religiously affiliated service  
organizations; (2) congregations;  
and (3) organizations unable to  
separate their service and  
religious activities.

USA Jeavons seit 1993

(a) organizational self-identity, (b) selection of  
organizational participants (staff, volunteers,  
funders, and clients), (c) sources of resources,  
(d) goals, products, and services (including  
"spiritual technologies"), (e) information  
processing and decision making (e.g., reliance on  
prayer and religious precepts for guidance), (f)  
the development and distribution of  
organizational power, and (g) organizational  
fields (including program partners). For each  
dimension, an organization may be placed along a  
spectrum from least to most religious.

Helen Cameron: Ask Organizations about Religion?  
Vorschläge für Fragen an eine Christliche Organisation

What do you believe about the relationship between divine agency and human agency?

What do you believe about the relationship between beliefs and actions?

What do you believe about human well-being?

## Helen Cameron: Befragungsvorschlag

Question: What do you believe about the relationship between beliefs and actions?

Answer A: Beliefs are clear norms that dictate action.

Answer B: Beliefs shape people who then act in accordance with their own judgment.

Answer C: Beliefs are norms but they need applying to particular contexts.

Answer D: Humans must evaluate means and ends using beliefs as a guide.



The identification of religious NGOs among the pool of NGOs associated with ECOSOC and DPI was considerably complicated by the ambiguous nature of organizations' religious identity (i.e. whether the organization considers itself to be a "religious" NGO). Responses to the question "Are you a religious NGO?" given by NGO representatives revealed the difficulties in defining an organization's religious identity. A representative of Jewish Women International (JWI) was unable to respond to the abovementioned question commenting that the answer depends on one's definition of "religious," adding that JWI "is founded on the Jewish principles of *tikkun olam*" (repairing the world) and observes Jewish holidays. The distinction between "religious" and "secular" was equally challenging for the Zionist Organization of America which sees itself as "more secular than religious but...Jewish." Other organizations described themselves as "non-secular" (US Servas), "a-religious" (Petits Freres), "non-denominational supporting Judaeo-Christian principles" (REAL Women of British Columbia), "faith-based working in a secular way" (Susila Dharma International) while others admitted to never having contemplated the question.





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