Online Appendix
Contents

Alternative Measures of the Experiment Dependent Variables

The models presented in the book utilized a dichotomous version of the dependent variable. Individuals were coded as having made a donation if they gave any proportion of their participant payment, and they were coded as not having made a donation if they did not. However, there are alternative ways we might have conceptualized the dependent variable. We might have looked at it as a continuous measure, which would have been the proportion of the participant payment that was given to charity. We alternatively ran our models with this continuous conceptualization using conventional ordinary least squares (OLS) regression, and the results are presented in Tables OA.1a and OA.1b for the Catholic and Muslims respondents, respectively.[1]

Because we have a potential problem in the continuous measure (it is not normally distributed), we also examine the models categorically (with individuals who made no payment coded as 0, individuals who made a partial payment coded as 1, and individuals who gave the full amount coded as 2). These models were run using ordered logistic regression. These models are also presented in Tables OA.1a and OA.1b. Replication data files are in this Online Appendix.

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[1] We present these models with raw logit regression coefficients (rather than marginal effects).

Table OA.1a Irish Catholic Alternative Experiment Dependent Variable Measures

Variables	Club Donation Continuous	Club Donation Categorical (odds ratio)	Public Goods Continuous	Public Goods Categorical (odds ratio)
Sample	-0.12***	-1.12***	-0.20***	-1.09***
	(0.04)	(0.39)	(0.04)	(0.28)
Community expectations	0.01	0.00	0.09	0.69
	(0.07)	(0.55)	(0.08)	(0.48)
Similarity	-0.01	-0.23	0.15*	0.82*
	(0.07)	(0.59)	(0.08)	(0.49)
Deservedness	0.02	0.12	0.18**	1.07**
	(0.06)	(0.54)	(0.08)	(0.47)
Duty	0.00	0.19	0.12	0.90*
	(0.07)	(0.54)	(0.08)	(0.48)
Grace	-0.03	-0.28	0.19**	1.18**
	(0.06)	(0.56)	(0.07)	(0.46)
General religion	0.01	0.26	0.06	0.40
	(0.07)	(0.54)	(0.08)	(0.51)
Constant	0.17***	1.34***	0.18***	1.21***
	(0.05)	(0.40)	(0.06)	(0.38)
Constant cut 2	-	1.77***	-	1.90***
		(0.41)		(0.39)
Observations	337	337	337	337

Standard errors in parentheses; *** p<0.01, ** p<0.05, * p<0.1.

Table OA.1b Turkish Muslim Alternative Experiment Dependent Variable Measures

Variables	Club Donation Continuous	Club Donation Categorical (odds ratio)	Public Goods Continuous	Public Goods Categorical (odds ratio)
Sample	0.10***	0.91***	0.15***	1.76***
	(0.04)	(0.29)	(0.03)	(0.39)
Community expectations	0.03	0.09	0.02	0.04
	(0.07)	(0.55)	(0.06)	(0.69)
Similarity	0.02	-0.05	-0.02	-0.20
	(0.07)	(0.57)	(0.05)	(0.72)
Deservedness	0.08	0.40	0.03	0.33
	(0.07)	(0.53)	(0.05)	(0.64)
Duty	-0.03	-0.52	-0.01	-0.30
	(0.07)	(0.61)	(0.05)	(0.72)
Grace	0.06	0.35	0.03	0.26
	(0.07)	(0.52)	(0.05)	(0.64)
General religion	0.07	0.54	0.05	0.45
	(0.07)	(0.53)	(0.06)	(0.67)
Constant	0.08	2.15***	0.02	3.16***
	(0.05)	(0.42)	(0.04)	(0.55)
Constant cut 2		2.51***		3.48***
		(0.42)		(0.56)
Observations	352	352	352	352

Standard errors in parentheses; *** p<0.01, ** p<0.05, * p<0.1.

Descriptive Statistics

Table OA.2a indicates the total number of donations made across the experiment population.[2]

Overall, participants were more likely to have given to the public good than to the club good:

15.0% of respondents gave to the charity of their religion, while 22.3% of respondents gave to

the secular charity. Table OA.2b points out some interesting differences between the Catholic

and Muslim samples. Catholics were less likely to have made a donation to the club good

(16.6%) and more likely to have made a donation to the public good (31.5%). The Muslim

sample, on the other hand, was more likely to have made a donation to the club good (16.8%)

than to the public good (10.8%).[3] Recall that some participants split their donations between the

club and public good.

Table OA.2a Proportion of Those Making a Donation

Donation Type	N	Freq.	%
Club donation	809	121	14.96
Public donation	809	172	21.26

Table OA.2b Proportion of Those Making a Donation, Catholic and Muslim Samples

	Catholic Sample			Muslim Sample		
Donation Type	N	Freq.	%	N	Freq.	%
Club donation	337	56	16.62	352	59	16.76
Public donation	337	106	31.45	352	38	10.8

Tables OA.3a and OA.3b provide additional descriptive statistics for whether any

donation was made depending on if that variable was measured dichotomously (as used in our

primary analyses), continuously, or whether or not we included individuals who specified they

would make their own independent donation later.

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[2] For ease of reading the text, figures are rounded to first decimal point. In tables they are presented to second.
[3] The differences are statistically significant at least at the 95% confidence interval.

Table OA.3a provides additional descriptive information on whether a club donation was made. The "Overall" row refers to both Irish Catholics and Turkish Muslims, while the Irish Catholics and Turkish Muslims row corresponds to each group separately. The "Club Goods" column gives both the frequency and percentage for each row for whether a club donation was made. The "Mean Proportion" column refers to an alternative continuous approach to measuring the dependent variable. It gives the mean of the proportion of the total potential donation that each individual gave. The column also provides the total sample number (N) of each group. The "Donate Later" column displays both the frequency and percentage of individuals making a donation if we also include individuals who wrote on the experiment form itself that they would make a donation later independently or individuals who specified that they wanted their donation to go to an alternative organization.

Table OA.3b shares a similar structure as Table OA.3a but applies to whether or not individuals made a public goods donation.

Table OA.3a Club Goods Donations Descriptive Statistics

	Club Goods		Mean Proportion		Donate Later	
	Freq.	%	N	Mean	Freq.	%
Overall	115	16.69	689	13.98	256	37.16
Irish Catholics	56	16.62	337	13.40	58	17.21
Turkish Muslims	59	16.76	352	14.53	198	56.25

Table OA.3b Public Goods Donations Descriptive Statistics

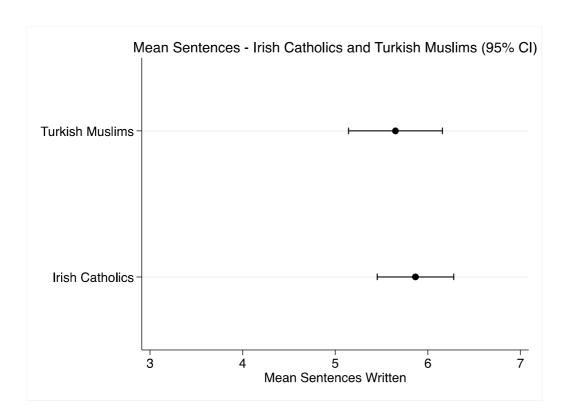|	Public Goods		Mean Proportion		Donate Later	
	Freq.	%	N	Mean	Freq.	%
Overall	144	20.90	689	16.14	162	23.51
Irish Catholics	106	31.45	337	23.07	117	34.72
Turkish Muslims	38	10.8	352	9.5	45	12.78

The reader may notice that the number of Turkish donations goes up substantially when we include individuals either who indicated they would donate later after receiving full payment or who specified an alternative organization. We stress that we can only be sure of a demonstrated and credible intention to donate for those individuals who indicated that their participant payment would go directly to one of our specified charities. For that reason, the stricter measure we use in our primary analyses provides a better behavioral assessment of donation. However, because of the number of Turkish individuals who indicated they would prefer to donate to a different institution and later, we ran our results conceptualizing these individuals as having given as well. As can be seen in Table OA.3c, the prompts also did not elicit a response in these analyses.

Table OA.3c Turkish Muslim Alternative Experiment Dependent Variable Measures

Variables	Club Donation Donate Later	Public Goods Donate Later
Sample	-2.19***	1.31***
	(0.26)	0.34
Community expectations	0.34	0.38
	(0.46)	0.64
Similarity	-0.06	-0.23
	(0.45)	0.71
Deservedness	0.10	0.56
	(0.46)	0.62
Duty	-0.28	-0.02
	(0.45)	0.68
Grace	0.61	0.60
	(0.46)	0.61
General religion	-0.14	0.58
	(0.47)	0.64
Constant	0.99***	-2.86***
	(0.33)	0.52
Observations	352	352

Standard errors in parentheses; *** $p<0.01$, ** $p<0.05$, * $p<0.1$.

Mean Number of Sentences Written

We assessed whether writing an essay had different effects across the Irish Catholic and Turkish Muslim samples. To test this, we analyzed whether the two populations differed in length of the essays, including number of sentences. The data rule out this interpretation. There is no statistically significant difference in the number of sentences written by Catholics and Muslims. The figure below demonstrates the mean number of sentences written for the essay prompts by Irish Catholics and Turkish Muslims. The brackets represent the 95% confidence interval. Irish Catholics wrote a mean of 5.87 sentences on their essay responses, while Turkish Muslims 5.65 sentences on their essay responses. As can be seen by the graph, the difference is not statistically significant at the 95% confidence interval.

Mean Sentences - Irish Catholics and Turkish Muslims (95% CI)

Explanation of Participant Payments

The reader will recall that experiment participants were offered 25 euros or 25 Turkish lira, respectively, to participate in the study, while university students were offered 10 euros or 10 Turkish lira, respectively, to participate. These amounts were based on (1) the exchange rate of 1 euro=1.97 Turkish lira in July 2010, (2) purchasing power parity measured by the Economist Big Mac Index 2010 at http://bigmacindex.org/2010-big-mac-index.html. This showed 5.95 Turkish lira = 1 Big Mac and 3.3 euro = 1 Big Mac (that, though, is for the entire eurozone), and (3) discussions with faculty in Dublin and Istanbul who had conducted psychology experiments with university students, and on those faculty members' assessments of appropriate sums for community members.

Study Codebook

Fall 2011
Adam Cohen
Carolyn Warner
Angela Pirlott
Ramazan Kılınç
Elizabeth Osborne
Kathryn Johnson

COUNTRY
1 = Ireland
0 = Turkey

SAMPLE
1 = Student
0 = Community

GROUP
A = Irish Community, wave 2
B = Turkish Students, wave 1
C = Irish Community, wave 1
D = Irish Students, wave 1
G = Turkish Community, wave 1
T = Turkish Community, wave 2

Ireland Information Letter

INFORMATION FORM
PERSONALITY AND ATTITUDES STUDY

My name is Dr. Adam Cohen. I am an assistant Professor of Psychology at Arizona State University. I am working on this project with Dr. Carolyn Warner, Professor of Political Science at Arizona State University.

We would like to invite you to take part in this research study by completing a survey. You may also be asked to write briefly about your thoughts and feelings. The purpose of the research is to learn more about personality and attitudes. You will be told more fully about the purpose of the research at the end of the experiment, and have the opportunity to withdraw your data if you wish.

You must be 18 years of age or older to participate in this research. Participation in this study is completely voluntary. You are also free to end the study at any point and for any reason. You may also choose not to answer any question.

Apart from payment, there are no benefits to you from your participation in this study. There are also no foreseeable risks or harm from your participation in this study.

Your responses will be anonymous. While the results of your survey may be used in reports, presentations, and publications, you will not be identified in any of these works.

Any questions you have concerning the research study or your participation in the study can be addressed to Dr. Adam Cohen, adamcohen@asu.edu, phone 087 171 3050.

By filling out this survey, you are indicating that:
- You understand that your participation is voluntary (it is your choice) and that you are free to withdraw from the research at any time without disadvantage.
- You understand that your name will not be identified.

If you are willing to participate in this study, please fill out the following survey.

DAVRANIŞLAR VE KİŞİLİK ARAŞTIRMASI

Benim adım Adam Cohen. Arizona Eyalet Üniversitesinde Psikoloji dalında yardımcı doçent olarak çalışıyorum. Bu projede, Arizona Eyalet Üniversitesi siyasal bilimler profesörü Dr. Carolyn Warner, ve Michigan Eyalet Üniversitesi doktora üstü öğrencisi Dr. Ramazan Kilinc ile birlikte çalışıyorum.

Sizi, bu araştırma çalışmasında yer almak için bir anket doldurarak katılmaya davet ediyoruz. Ayrıca kısa bir kompozisyon yazmanız da istenecektir.

Bu araştırmaya katılmak için 18 yaşında veya daha büyük olmanız gerekmektedir. Bu çalışmaya katılmak tamamen gönüllü olarak yapılacaktır. Ayrıca herhangi bir zamanda herhangi bir sebeple katılımdan vazgeçebilirsiniz. Herhangi bir soruyu cevapsız bırakabilirsiniz.

Bu çalışmaya katılmanın, ödenecek para haricinde size hiçbir faydası olmayacaktır. Ayrıca buna katılmanın hiç bir öngörülen riski veya zararı da yoktur.

Cevaplarınız tamamıyla isimsiz olacaktır. Hernekadar bu anketinizin sonuçları raporlarda, sunumlarda ve yayınlarda kullanılabilecek ise de, sizin isminiz hiçbir yerde geçmeyecektir.

Araştırma çalışması ya da sizin katılımınızla ilgili herhangi bir sorunuz olursa bunları Dr. Adam Cohen'e yönlendirebilirsiniz, email: AdamCohen@asu.edu, telefonu: 5415 177 462. Eğer bu projeye katılımcı veya denek olarak haklarınızla ilgili sorunuz varsa, veya riske girdiğinizi düşünüyorsanız, ASU Araştırma Dürüstlüğü ve Güvencesi bürosu tel. 001 4809656788 aracılığıyla Human Subjects Institutional Review Board başkanıyla temas kurabilirsiniz.

Eğer bu araştırmaya katılmak istiyorsanız, lütfen bir sonraki sayfada bulunan talimatları takip edin ve sonra anketi doldurun.

Katılımınız için teşekkürler.

Saygılarımızla,

Adam Cohen, Ph.D.
Carolyn Warner, Ph.D.
Ramazan Kilinc, Ph.D.

Primes: Irish Version

General Instructions: *We are very interested in what your thoughts and ideas about the following topic. Take a few minutes thinking about the topic, and then please write or list as much as you feel comfortable with on this topic in the space below. There is no right or wrong response.*

CONDITION 1: Community Expectations

Think about the expectations of your religious community or the religious community you grew up in. Describe what your religious community expects of you. What does that make you think about? How does that make you feel?

CONDITION 2: Similarity

Think about how you are similar to other people. In what ways do the teachings of your religion say that you are similar to other people? Describe how the teachings of your religion suggest that you are similar to others. What does that make you think about? How does that make you feel?

CONDITION 3: Deservedness

Think about people in need who deserve help. What does your religion say about people in need who deserve help? Describe their circumstances. What does that make you think about? How does that make you feel?

CONDITION 4: Duty to God

Think about your duty to God. What does your religion say is your Duty to God? Describe your duty to God. What does that make you think about? How does that make you feel?

CONDITION 5: God's Grace

Think about God's Grace. In what ways does your religion say it means to be filled with God's grace? Describe what things you can do to be filled with God's grace. What does that make you think about? How does that make you feel?

CONDITION 6: General Religion

Think about your religion or the religion you grew up in. Describe your religion or the religion you grew up in. What does that make you think about? How does that make you feel?

CONDITION 7: No Religion Control

Think about the chair and desk you are sitting at. Describe the chair in full detail. Now please describe the desk in full detail. What does that make you think about? How does that make you feel?

Once you have completed writing, please think about what you've written. If you have anything more you would like to add or explain more fully, please do so. If you need more room, feel free to use the back. Otherwise please continue to the second page.

Primes: Turkish Version

Genel Talimatlar: *Aşağıdaki konuyla ilgili düşünce ve fikirlerinizin neler olduğunu öğrenmek bizim için çok önemli. Önce birkaç dakika konuyu düşünün sonra, lütfen istediğiniz kadar bu konuyla ilgili yazın ya da listeleyin. Doğru veya yanlış cevap diye birşey yoktur.*

CONDITION 1: Community Expectations [Toplumsal Beklentiler]

Dini ya da içinde büyümüş olduğunuz dini topluluğun beklentilerini düşünün. Dini topluluğunuzun sizden neler beklediğini izah edin. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

CONDITION 2: Similarity [Kendim-Başkası Örtüşmesi]

Başka kişilere nasıl benzediğinizi düşünün. Dininizin öğretileri sizin ne şekilde başkalarına benzediğinizi söylüyor? Dininizin öğretileri sizin başkalarına benzediğinizi nasıl telkin ediyor? Açıklayın. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

CONDITION 3: Deservedness [Hak Etme]

Yardım hakeden ihtiyaç sahibi insanları düşününün. Dininiz, yardımı hakeden zor durumdaki insanlar için ne söylüyor? Onların içinde bulunduğu şartları tarif edin. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

CONDITION 4: Duty to God [Allah İçin Görev]

Allah için yapmanız gereken görevleri düşünün. Dininiz Allah için görevlerinizin neler olduğunu söylüyor? Allah'a için yapmanız gereken görevleri açıklayın. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

CONDITION 5: God's Grace [Allah'ın İnayeti (İyiliği)]

Allah'ın inayetini düşünün. Dininiz Allah'ın iyiliği (yardımı) ile dolmanın anlamını nasıl tarif ediyor? Allah'ın yardımı ile dolmak için neler yapabileceğinizi izah edin. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

CONDITION 6: Religion [Din]

Dininizi ya da içinde büyüdüğünüz dini düşünün. Dininizi ya da içinde büyüdüğünüz dini tarif edin. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

CONDITION 7: No Religion Control [Dinsel Olmayan Kontrol]

Oturduğunuz sandalye ve masayı düşünün. Sandalyeyi bütün ayrıntılarıyla tarif edin. Şimdi de lütfen masayı tüm ayrıntıları ile tarif edin. Bu, size neyi düşündürüyor? Bundan dolayı neler hissediyorsunuz?

Yazmayı bitirdiğiniz zaman, lütfen yazdıklarınızı bir düşünün. Eğer daha fazla yazmak istiyorsanız ya da eklemek ve açıklamak istediğiniz birşey varsa lütfen yapın. Eğer daha fazla yere ihtiyacınız varsa kağıdın arkasını kullanabilirsiniz. Bitirdinizse lütfen ikinci sayfaya devam edin.

Payment Form

Thank you for your participation!
As we stated in the information letter, you will be given [25/10 euros or 25/10 Turkish lira] for your participation in this study. You will receive payment as you hand in your survey.

Some people like to donate some of their participant money to charity. Therefore, we have listed several charities to which you could donate if you prefer.

We have extensively researched these organizations, and found to operate to high standards, with very low administrative costs. Donations fund their humanitarian relief activities, and directly help children in need. These organizations do not preach their religious teachings, or attempt to spread their religion by conversion, or make religious beliefs a requirement of receiving aid.

Would you like to donate any of the [25/10 euros or 25/10 Turkish lira] to the following charities? If you would like to make a donation, please write the amount next to the charity name. You may decide to donate some or all of the money to one charity, both charities, or keep any portion for yourself, totaling [25/10 euros or 25/10 Turkish lira].

Please fill out the payment form below, indicating what amount (if any) you would like to donate to either of the charities and the amount you wish to retain for yourself.

The researcher will not actually know how much you individually donate or keep for yourself. Instead, you will remove this page from your survey packet and hand it separately to the accountant who will administer the payment.

_____ **Keep for yourself**
_____ **Charity Donation: [Catholic/Islamic] Children's Fund**
_____ **Charity Donation: UNICEF (United Nations Children's Fund)**

Date: Time: _____   Participant # _____

Religiosity Scales

Please indicate how much you agree or disagree with the following statements using this scale:

Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree
1	2	3	4	5	6	7		

InRel1   I enjoy reading about my religion
InRel2   I go to religious services because doing so helps me to make friends.
InRel3   It doesn't much matter what I believe so long as I am good. *
InRel4   It is important to me to spend time in private thought and prayer.
InRel5   I have often had a strong sense of God's presence.
InRel6   I pray mainly to gain relief and protection.
InRel7   I try hard to live all my life according to my religious beliefs.
InRel8   What religion offers me most is comfort in times of trouble and sorrow.
InRel9   Prayer is for peace and happiness.
InRel10   Although I am religious, I don't let it affect my daily life. *
InRel11   I go to religious services mostly to spend time with friends.
InRel12   My whole approach to life is based on my religion.
InRel13   I go to religious services mainly because I enjoy seeing people I know there.
InRel14   Although I believe in my religion, many other things are more important in life. *

Religiosity

Please answer the following questions using the scale below.

Not at all		A little		Somewhat		Quite a bit		Deeply
1	2	3	4	5	6	7		

Rel1   How strongly do you believe in God?
Rel2   How religious are you?
Rel3   How spiritual are you?
Rel4   How much do you believe in the teachings of your religion?
Rel5   How important a part of your identity is your religion or faith to you?
Rel6   If someone wanted to understand who you are as a person, how important would your religion or faith be?

Please answer the following questions using the scale below.

Not at all		A little	Somewhat	Quite a bit		Very frequently
1	2	3	4	5	6	7

Rel7   How often do you attend religious services?
Rel8   How much do you practice the requirements of your religion?

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* Items with an * were reverse scored in analyses.

Demographics

PSex   Female = 0 Male = 1

Edu1   What is the highest level of education you have completed? [IRISH SURVEYS]
- 1 = Higher degree
- 2 = Primary degree or equivalent
- 3 = Diploma or equivalent from university or RTC
- 4 = VPT or Post Leaving Cert (PLC)
- 5 = Completed Leaving Cert or equivalent
- 6 = Completed Inter/Group/Junior Cert
- 7 = Some 2nd level, no exams completed
- 8 = Primary Cert or equivalent
- 9 = Did not finish primary
- 10 = Special school

Edu2   What is your level at university? If you are not continuing to university education, please reply to the next question. [TURKISH SURVEYS]
- 1 = 1st year
- 2 = 2nd year
- 3 = 3rd year
- 4 = 4th year
- 5 = Graduate

Edu3   What is the highest level of education you completed? If you are still studying, please ignore this item. [TURKISH SURVEYS]
- 1 = I never went to school
- 2 = Quit primary school
- 3 = Graduated from primary school
- 4 = Quit middle school
- 5 = Graduated from middle school
- 6 = Quit high school
- 8 = Graduated from high school
- 9 = Quit university
- 11 = Graduated from university
- 12 = Have a graduate degree (masters or PhD)
- 7 = I am currently a high school student
- 10 = I am currently a university student

Age
- 1 = 18–24
- 2 = 25–36
- 3 = 37–55
- 4 = 56–70
- 5 = 71 and over

Occ   What is your occupation? If a student, please provide your major [text response]

Rel   Please indicate your religion/faith/spiritual tradition:

1 = None (atheist, agnostic)	2 = Buddhist
3 = Catholic	4 = Hindu
5 = Muslim	6 = Jewish
7 = Christian, non-Catholic	
8 = Other	

RelOth   Religion: Other, please specify [text response]

RelDen   How would you identify your religion or faith more specifically? In other words, what is your religious denomination? [text response]

RelYrs   For how many years have you been practicing your religion, faith, or tradition? [text response]

RelRais   What religion or faith were you raised in?

1 = None (atheist, agnostic)	2 = Buddhist
3 = Catholic	4 = Hindu
5 = Muslim	6 = Jewish
7 = Christian, non-Catholic	
8 = Other	

RelRaisOth   Religion raised in: Other, please specify [text response]

Nation   What is your nationality? [text response]

MarSt   What is your marital status?

1 = Single	2 = Married
3 = Separated	4 = Divorced
5 = Widowed	
6 = Other	

MarStOth   Other, Please specify [text response]

SES   How would you describe your socioeconomic status?
1 = Lower class
2 = Lower middle class
3 = Middle class
4 = Upper middle class
5 = Upper class

Thank you for your participation!
You have now completed the study.

Please remove your payment page from your survey packet. Hand your survey packet in to the researcher separately from your payment page. Then accountant will then administer your payment and debrief you.

<div align="center">

Debriefing Form
Attitudes & Personality Study

</div>

Questions Being Investigated

We are interested in examining a broad range of attitudes and personality characteristics and how those values and personality traits are interrelated.

Please note that we originally told you we were going to make a donation to charity, in reality you may keep the money. We will not be making the donation to charity that you specified in the survey, the money is yours to keep.

Thank you for participating in the study! Please do not share any details of this study with anyone else.

If you have any further questions about the study, please email Adam Cohen at adamcohen@asu.edu.

Code Sheet for Experiment Essay Content Coding

<u>VARIABLE DESCRIPTION</u>

_____ Participant Type

_____ Identification #

_____ Total Number of Sentences

_____ Initials of Coder

CHARITY (total)_____

___ Volunteering

___ Giving/Helping with Money / Collection Plate / Offering / Tithes / Financially

___ Be generous, be giving, be charitable, be helpful (to anyone); Help the poor / (either actually doing so or expressing a desire to do so) / helping anyone with anything

___ Formal institutions of giving; Mention of institution / religious leader / others encouraging giving

___ Giving important to faith / God's/Allah's will

___ **Zakat – alms-giving – mentioned specifically**

___ Benefactions should be equally distributed by Allah/God, there should be sharing of wealth, equity of distribution

___ Expression of guilt for not giving more; I wish I could give more; I want to give more but don't know how

Opposite _____

___ Religion does not cause me / others to give (I or others are charitable without need of religious influences)

COMMUNITY (thinking locally)

<u>Human Norms and Expectations</u> (total)_____

___ Refers to neighbors / individuals who live nearby / general community (but not love thy neighbor)

___ Refers to church group or religious community

___ Refers to family or family members

___ Brought up/ raised according to a particular religion

___ Refers to feeling connected to community or church/religious group

___ Refers to expectations of community, church/religious group, and/or family

___ Refers to Gülen Organization

___ Reference to religion's socializing role.

___ Refers to unity/brotherhood/sisterhood

Opposite _____

___ Religious community doesn't have high expectations / only weak ties

___ Does this carry an explicitly negative reaction?
   (1=Yes; 2=No)

___ Community shouldn't expect anything from me

3rd Party Enforcer (total)_____

___ "God/Allah watching"

___ Spiritual punishment (ex. Hell) or reward (ex. Heaven)

___ Mention of spiritual reward associated with giving

Self-Other Identification (total)_____

___ Connection with members of same religion

___ Being similar / resemblance to others / neighbor or others are similar to me

___ All created equal under God/Allah or God's/Allah's image

___ Similarities with others are based on religion

___ All born Muslim/Catholic

Opposite _____

___ We don't resemble each other spiritually, we are different from each other (even if referencing in same sentence we are the same)

___ Spiritual Relativism / no problem with other religions

___ Unity/peace/brotherhood amongst everyone in the world – all humans (or specifically mentions non-Muslims/non-Catholics).

___ My differences with others are based only on other factors (ex. language, race) – if they explicitly mention that their religion does not differentiate them from others

RELIGIOUS DISCOURSE

Rituals (total)_____

___ Mention of sacraments / pillars of faith (e.g. baptism, confirmation, communion, eucharist, confession, penance, last rights (anointing of sick), holy orders, marriage)

___ Mention of the "Five Pillars" including the shahada (creed), salat ("daily prayers"), sawm (fasting during Ramadan), zakat (alms), and hajj (pilgrimage to Mecca at least once in a lifetime)

___ Mentions him/herself or others attending service

___ Mentions himself/herself or others saying prayers

___ I am a practicing ___ / I am ___ /My religion is …

Deservedness and Altruism (total)_____

___ Mention of recipient as deserving of aid

___ Reference to giving without referencing spiritual reward

___ People deserve charity regardless of race, religion, class, status, income, etc.

___ Clergy's duty to give

___ Descriptions of human pain, hunger, disease, homeless, without parents

___ Confusion, sadness, anger at suffering

Opposite _____

___ People DON'T deserve help

GOVERNMENT (total)_____

___ Blame government/society for condition of the people

DIVINITY

Doctrine / Rules (total)_____

___ General reference to rules

___ General reference to doctrine

___ Religious texts (Bible, Koran, Catechism, etc.)

___ Religious texts (Hadith)

___ Mention of religious prohibitions (ex. Avoiding bacon)

___ Mention Sunday School, formal teaching, religious instruction

___ "Love one another; Do unto others, love they neighbor"

___ 10 Commandments / Holy Relics

___ People should forgive or mentions forgiveness

___ People should confess or mentions confession

___ Teachings / Lessons / Sermons

___ Worship Services (singing etc.)

___ I live according to example or teachings of religious leader (e.g. Christ, Muhammad) – references to Prophet or Muhammad … reference as model of behavior

___ Spread religious message

___ Love God/Allah

___ Keep Sabbath

___ Shun evil

___ Ensure my children / or others in my family learn my religion

___ God/Allah/Prophet/Christ (religion) makes me:
Be better / Be good / honest / compassionate / polite humble / respectful / kind / think of others, etc. (*without reference to expectations of others*)

___ "He who is not a believer eats his fill while his neighbor remains hungry by his side"

___ Benefactions are equally distributed by Allah

___ Be good despite influence of God/Allah (not being good for God/Allah, being good for myself)

Opposite _____

___ My religion doesn't have many rules/ isn't strict

Divine Inspiration (total)_____

___ God's/Allah's will/God's/Allah's Plan

___ Feel God's or Allah's love

___ Mention grace from giving

___ God/Allah working through us

___ Reflection of loving God/Allah?

___ Feel good – positive feeling elicited from religion

___ Feel good – lucky to be Muslim/Christian, thank Allah/God for being Muslim/Christian, give credit to Allah/God for giving

___ Security, Comfort, Safety in religion or God/Allah

___ I believe in God or Allah / love God or Allah / worship God or Allah; I believe God or Allah helps/ feel or believe in God's or Allah's Grace / have faith in God/Allah

___ I need to / have fulfilled by duties to God/Allah / My Duty IS

___ Slave to God

___ I we, do everything for God/Allah/religion – God/Allah inspires actions

DISILLUSIONMENT (total)_____

___ Atheist/does not believe in God/Allah

___ Avoided / never became involved in religion

___ Raised/Brought Up Atheist

___ Disappointment / skepticism / disdain / errors of / problems with / or religious leadership or organization (the human institution of the religion) OR doctrine / rules / leadership / teachings / loss of faith / no longer believe (explicit mention) / angry with God / does not believe in all doctrine or rules (the spiritual / theological aspects of the religion)

___ Explicit mention of priest / children scandal

___ No longer attends service

___ No longer attends service or not as often, but still religious

Opposite

___ Maintain faith despite organization's problems

Chapter 8 Analyses Additional Information

Variable Description

Data for our analyses come from Round 2 of the European Social Survey (ESS) (European Social Survey Round 2 2004), the Government Finance Statistics Dataset (International Monetary Fund 2015) from the International Monetary Fund, the Expanded Trade and GDP dataset (Gleditsch 2013), and the Religion and State Project (Fox 2011), resulting in more than 47,000 individual observations across 25 European countries. In this section of the appendix, we provide a more detailed discussion of the variables used in the analysis than in the book.

Public Goods Provision

To capture the priority that individuals give to contributing to public goods, our central dependent variable of interest utilizes data collected from Round 2 of the European Social Survey (using the variable "ctzhlpo"). It assesses the degree to which each respondent agrees with the statement that "citizens should spend at least some of their free time helping others" on a scale including "agree strongly," "agree," "neither agree nor disagree," "disagree," and "disagree strongly." This information can be found in the ESS Round 2 questionnaire, Amendment 03, on page 30 (Card 32 – E1). We collapse this information, for reasons further detailed in Table OA.6, into a dichotomous variable coded as 1 for respondents who either agreed or strongly agreed and 0 for respondents who neither agreed nor disagreed, disagreed, and disagreed strongly to develop a measure illustrating individual support for citizen responsibility for the provision of public goods.

Social Protection

We assess the size of the welfare state using data from the International Monetary Fund's Government Finance Statistics dataset. All data related to national expenditure were collected for the year 2008, providing the earliest and most comprehensive data available from the IMF in

relation to the totality of our countries of interest (International Monetary Fund 2015). We focus on the expenditure of government most likely to compete with services provided by religious organizations and most pertinent to potential crowding out: expenditures on social protection reported as a percentage of national GDP. Expenditures on social protection (defined as when the variable "cofogfunctioncode" in the Government Finance Statistics dataset is equal to GF10, "sector code" is equal to S13, and "unitcode" is equal to XDC_R_B1GQ) include all government expenditures on sickness and disability, old age, survivors, family and children, unemployment, housing, social exclusion, and research and development for social protection (for further detail, see the ESS Government Finance Statistics Manual 2014, pp. 168–170).

Gross Domestic Product

As a check for the influence of national wealth, we include a measure of real GDP per capita collected from information provided by the Expanded Trade and GDP dataset (Gleditsch 2013), measuring real GDP per capita for the year 2008 at base 2005 prices (using Gleditsch's "rgdppc" variable).

Taxation Rates

In order to test Hypothesis 4 regarding taxation rates, we collected data from the International Monetary Fund's Governance Finance Statistics database. All government taxation revenue is measured as a percentage of GDP, and all data were collected for the year 2008. We examine taxes on individual income, profits, and capital gains (Hypothesis 5). These are taxes on property, land, real estate, individual and income, capital gains, and gambling winnings (International Monetary Fund 2015). Defined as the variable "value" when the variable "classificationcode" is equal to "W0|S1|G1111," "sectorcode" is equal to S13, and "unitcode" is equal to "XDC_R_B1GQ."

Subsidies

Finally, we assess Hypothesis 6 with data collected by the Religion and State Project (Fox 2011) providing dichotomous indicators on several dimensions through which the state may subsidize religion. We sum these together to provide a count of the number of different types of subsidies provided by government to religious organizations. These subsidies include government funding of religious primary or secondary schools (using Fox's "L23X2008" variable), government funding of religious charitable organizations (using Fox's "L27X2008" variable), government collection of taxes on behalf of religious organizations (using Fox's "L28X2008" variable), direct general grants to religious organizations (using Fox's "L30X2008" variable), funding for building, maintaining, or repairing religious sites (using Fox's "L31X2008" variable), free air time on television or radio (using Fox's "L32X2008" variable), and government funding of religious education in colleges or universities (using Fox's "L25X2008" variable). In Table OA.9, we run analyses disaggregating these measures and running each subsidy individually.

Age

Age is measured by year (the variable "agea" in ESS Round 2). We take the natural log of age to correct for a nonnormal distribution, and we square it as age often has a curvilinear relationship with dependent variables of interest.

Gender

Gender (the variable "gdnr" in ESS Round 2) is a dichotomous variable where men are recoded as 1 and women are coded as 0.

Number of Household Members

Number of household members (the variable "hhmmb" in ESS Round 2) is a count of the number of individuals in each household.

Education

Education (the variable "eduyrs" in ESS Round 2) is measured in years of education.

Retirees

Retiree (the variable "rtrd" in ESS Round 2) is recoded as 1 if the respondent is retired and 0 otherwise.

Household Income

For household income (the variable "hinctnt" in ESS Round 2), respondents were asked to state their income. These responses were then recoded (by the ESS) to the ESS international standard.

Marital Status

Marital status (the variable "marital" in ESS Round 2) is recoded to 1 if individuals are married and 0 otherwise.

Left/Right Political Scale

The left/right variable (the variable "lrscale" in ESS Round 2) is recoded from ESS to range from -5 to 5. The code -5 represents those individuals who self-identify on the far left of the political spectrum, while 5 represents those individuals who self-identify on the far right of the political spectrum. The code 0 represents those individuals who identify neither to the right nor to the left.

Religiosity/Highly Religious

Finally, religiosity (the variable "rlgdgr" in ESS Round 2) ranges from a scale of 0 (least religious) to 10 (most religious). For the interaction term, we isolate only the most religious individuals. We do so by including only those individuals at least one standard deviation away from the mean value of the religiosity variable. In doing so, we code everyone who answered as 8 or higher on the religiosity scale as highly religious and assign a score of 0 for everyone else. Respondents were asked, "regardless of whether you belong to a particular religion, how religious would you say you are?" and asked to self-identify on a scale of 0 ("not at all religious") to 10 ("very religious").

Religious Denominations

The ESS asked respondents (the variable "rlgdnm" in ESS Round 2) to identify which specific religious denomination they belonged to. The potential categories included Catholics, Muslims, Protestants, Orthodox, other Christian denominations, Jewish individuals, adherents of Eastern religious, adherents of other non-Christian religions, and an option of "not applicable." Because the "other Christian denomination" responses accounted for only 1.93%, the "Jewish" responses accounted for only 0.05%, the "Eastern religions" responses accounted for only 0.24%, and the "other-non-Christian religions" responses accounted for only 0.33% of the sample, we bundled these responses into one residual "Other" category that collectively accounts for about 2.56% of the sample.

List of Countries[4] Included in Analysis

Country	Number of Respondents	Percentage of Respondents
Austria	2,256	4.6
Belgium	1,778	3.62
Czech Republic	3,026	6.17
Denmark	1,487	3.03
Estonia	1,989	4.05
Finland	2,022	4.12
France	1,806	3.68
Germany	2,870	5.85
Greece	2,406	4.9
Hungary	1,498	3.05
Iceland	579	1.18
Ireland	2,286	4.66
Italy	*1,529*	*3.12*
Luxembourg	1,635	3.33
Netherlands	1,881	3.83
Norway	1,760	3.59
Poland	1,716	3.5
Portugal	2,052	4.18
Slovak Republic	1,512	3.08
Slovenia	1,442	2.94
Spain	1,663	3.39
Sweden	1,948	3.97
Switzerland	2,141	4.36
Turkey	1,856	3.78
Ukraine	2,031	4.14
United Kingdom	1,897	3.87

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[4] Due to a sampling problem, the ESS has not included the Italian data in its primary Round 2 dataset. For this reason, we do not use it in our primary data analyses. However, it is available for separate download, and we assess our results while including the Italian data in Table OA.5. The descriptive statistics detailed below (Table OA.4) do not include the Italian observations.

Table OA.4[5] Descriptive Statistics

Variable	Observations	Mean	Std. Dev.	Min	Max
Dependent					
Public goods provision	46859	0.75	0.43	0	1
Country-Level					
Social protection	45902	16.17	3.76	8.91	22.53
Taxation rates	47537	8.41	4.29	3.10	24.63
Subsidies	47537	3.63	1.96	0	7
GDP per capita	47537	29072.28	11347.02	8082.21	54372.33
Individual-Level					
Age (natural log)	47257	3.75	0.44	2.56	4.62
Age squared (natural log)	47257	14.27	3.21	6.58	21.39
Gender	47456	0.46	0.50	0	1
# in household	47490	2.86	1.50	1	18
Education	46953	11.52	4.03	0	44
Retiree	47537	0.24	0.43	0	1
Household income	33281	6.08	2.62	1	12
Married	45513	0.53	0.50	0	1
Left/right scale	40500	0.15	2.19	-5	5
Religiosity	47157	4.86	2.98	0	10
Highly religious	47157	0.22	0.41	0	1
Catholic	39843	0.34	0.47	0	1
Muslim	39843	0.05	0.23	0	1
Protestant	39843	0.12	0.32	0	1
Eastern Orthodox	39843	0.09	0.29	0	1
Other	39843	0.03	0.16	0	1

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[5] While there are 25 countries, the observations refer to the total number of individual

respondents (survey respondents) for whom there are applicable data country-level data. For

example, while there is only one value of social protection for Austria (20.34), there are 2,256

individual survey Austrian respondents who each share a value of 20.34 for social protection.

Results Including Italian Data

While originally one of the included countries, Italy was removed from Round 2 due to a

sampling problem.[6] The European Social Survey accordingly does not integrate the Italian data

into their main data file. The data we present in the main text accordingly exclude Italy as a case.

However, it is available for separate download. Here, we integrated the Italian data into the main

dataset and reran our models including the Italian data as a robustness check. The results do not

substantially differ from those presented in the main text. It is important to keep in mind,

however, that the ESS cautions that their sampling experts have not signed off on the Italian data.

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[6] See www.europeansocialsurvey.org/data/deviations_country.html?year=2004&land=380.

Table OA.5 State Expenditures and Citizen Responsibility for Public Goods Provision

Variables	(Model 1) Social Protection	(Model 2) Taxes	(Model 3) Social Protection/ Highly Religious Interaction	(Model 4) Tax/ Highly Religious Interaction	(Model 5) Subsidies
Country-Level					
Social protection	-0.10***	-0.08**	-0.09***	-0.08**	-
	(0.03)	(0.03)	(0.03)	(0.03)	
Taxes	-	-	-	-	-
Subsidies	-	-	-	-	0.03
					(0.04)
Interaction term	-	-	-0.03**	0.02	-
			(0.01)	(0.02)	
GDP per capita	-0.00*	-0.00	-0.00**	-0.00	-0.00**
	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)
Individual-Level					
Age	-5.00***	-5.00***	-5.37***	-5.31***	-2.77*
	(1.57)	(1.57)	(1.59)	(1.60)	(1.59)
Age squared	0.74***	0.73***	0.79***	0.78***	0.42*
	(0.22)	(0.22)	(0.22)	(0.22)	(0.22)
Gender	0.09	0.09	0.05	0.05	0.11
	(0.09)	(0.09)	(0.09)	(0.09)	(0.10)
# in household	-0.00	-0.00	0.01	0.01	-0.01
	(0.03)	(0.03)	(0.03)	(0.03)	(0.04)
Education	0.02**	0.02**	0.02**	0.02**	0.00
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Retiree	0.13	0.13	0.13	0.13	0.16
	(0.08)	(0.08)	(0.08)	(0.08)	(0.10)
Household income	0.01	0.01	0.01	0.01	0.00
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Married	-0.01	-0.01	0.01	0.01	-0.03
	(0.07)	(0.07)	(0.07)	(0.07)	(0.08)
Left/right scale	-0.04***	-0.04***	-0.03***	-0.03***	-0.03**
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Religiosity	0.10***	0.10***	-	-	0.12***
	(0.01)	(0.01)			(0.02)
Highly religious	-	-	1.07***	0.49**	-
			(0.24)	(0.21)	
Constant	11.22***	10.23***	12.10***	11.15***	6.09**
	(2.55)	(2.71)	(2.58)	(2.76)	(2.64)
Individuals	27,393	28,202	27,393	28,202	16,508
Countries	22	23	22	23	22

Standard errors in parentheses; *** $p<0.01$, ** $p<0.05$, * $p<0.1$.

Ordinal Logistic Regression

The main analyses in Chapter 8 present a dichotomous conceptualization of the dependent variable (individuals who agreed or strongly agreed that "citizens should spend at least some of their free time helping others" were coded as 1, while individuals who neither agreed nor disagreed, disagreed, or disagreed strongly were coded as 0). We did this because the distribution of responses across categories is highly skewed. Unsurprisingly, a small proportion of respondents strongly disagreed with the assertion that citizens should spend some of their free time helping others, at 0.82% of all respondents. Furthermore, individuals who disagreed constituted only 5% of all respondents. More meaningful were respondents who were ambivalent – those who neither agreed nor disagreed, who constitute just over 18% of the sample. The most meaningful distinction given the distribution of the data and the concepts we are trying to address is between the majority who agreed that citizens should spend some free time helping others and those others who were either ambivalent or disagreed.

However, we do run robustness checks to examine results beyond a dichotomous conceptualization of the dependent variable. Here, we separate ambivalent individuals from those who disagree. In this section, we run ordinal logit analyses where individuals who strongly disagreed or disagreed where coded as 0, individuals who neither agreed nor disagreed were coded as 1, and individuals who agreed or strongly agreed were coded as 2. The results presented here do not substantially depart from those presented in the book.

Table OA.6 State Expenditures and Citizen Responsibility for Public Goods Provision

Variables	(Model 1) Social Protection	(Model 2) Taxes	(Model 3) Social Protection/ Highly Religious Interaction	(Model 4) Tax/ Highly Religious Interaction	(Model 5) Subsidies
Country-Level					
Social protection	-0.11***	-	-0.10***	-	-
	(0.03)		(0.03)		
Taxes	-	-0.08**	-	-0.09**	-
		(0.04)		(0.03)	
Subsidies	-	-	-	-	0.01
					(0.06)
Interaction term	-	-	-0.03***	0.01	-
			(0.01)	(0.02)	
GDP per capita	-0.00**	-0.00	-0.00**	-0.00	-0.00**
	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)
Individual-Level					
Age	-5.62***	-5.62***	-6.08***	-6.03***	-3.21*
	(1.49)	(1.50)	(1.46)	(1.52)	(1.67)
Age squared	0.82***	0.82***	0.89***	0.88***	0.48**
	(0.21)	(0.21)	(0.20)	(0.21)	(0.23)
Gender	0.09	0.09	0.04	0.05	0.13
	(0.09)	(0.09)	(0.09)	(0.09)	(0.09)
# in household	-0.01	-0.01	-0.00	-0.00	-0.02
	(0.03)	(0.03)	(0.03)	(0.03)	(0.03)
Education	0.01**	0.01*	0.02**	0.01*	0.00
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Retiree	0.09	0.08	0.09	0.08	0.11
	(0.06)	(0.06)	(0.06)	(0.06)	(0.08)
Household income	0.01	0.01	0.01	0.01	0.01
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Married	0.03	0.02	0.05	0.05	0.01
	(0.06)	(0.06)	(0.06)	(0.06)	(0.07)
Left/right scale	-0.03***	-0.03***	-0.03***	-0.03**	-0.02*
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Religiosity	0.10***	0.10***	-	-	0.11***
	(0.01)	(0.01)			(0.02)
Highly religious	-	-	1.12***	0.51**	-
			(0.20)	(0.20)	
Individuals	26,955	27,764	26,955	27,764	16,150
Countries	21	22	21	22	21

Standard errors in parentheses; *** p<0.01, ** p<0.05, * p<0.1.

Highly Religious Individuals

Most of the analyses presented in Chapter 8 control for individuals who simply identify as "religious." In this section, we control for those individuals we conceptualize as being "highly religious." These are individuals who, on the religiosity question, were at least one standard deviation from the mean response of 4.86. Effectively, this meant that everyone who answered 8 or higher on the religiosity scale ranging from 0 to 10 was coded as being "highly religious." As can be seen, the results are not substantively different from the models presented in the book.

Table OA.7 State Expenditures and Citizen Responsibility for Public Goods Provision

Variables	(Model 1) Social Protection	(Model 2) Taxes	(Model 3) Subsidies
Country-Level			
Social protection	-0.11***	-	-
	(0.03)		
Taxes	-	-0.09**	-
		(0.04)	
Subsidies	-	-	0.01
			(0.07)
GDP per capita	-0.00**	-0.00	-0.00**
	(0.00)	(0.00)	(0.00)
Individual-Level			
Age	-6.05***	-6.05***	-6.05***
	(1.44)	(1.47)	(1.44)
Age squared	0.88***	0.88***	0.88***
	(0.20)	(0.20)	(0.20)
Gender	0.06	0.06	0.06
	(0.09)	(0.09)	(0.09)
# in household	-0.00	-0.00	-0.00
	(0.03)	(0.03)	(0.03)
Education	0.01*	0.01*	0.01*
	(0.01)	(0.01)	(0.01)
Retiree	0.09	0.08	0.08
	(0.07)	(0.07)	(0.07)
Household income	0.01	0.01	0.01
	(0.01)	(0.01)	(0.01)
Married	0.04	0.04	0.04
	(0.06)	(0.06)	(0.06)
Left/right scale	-0.03***	-0.03***	-0.03***
	(0.01)	(0.01)	(0.01)
Highly religious	0.63***	0.63***	0.63***
	(0.11)	(0.11)	(0.11)
Constant	13.65***	12.53***	12.37***
	(2.11)	(2.41)	(2.34)
Individuals	26,955	27,764	27,764
Countries	21	22	22

Standard errors in parentheses; *** p<0.01, ** p<0.05, * p<0.1.

Logistic Regression with Clustered Standard Errors

As a further robustness check, we run our results using logistic regression with clustered standard errors rather than our primary hierarchical models. The results do not systematically depart from those except that standard errors tend to be smaller.

Table OA.8 State Expenditures and Citizen Responsibility for Public Goods Provision

Variables	(Model 1) Social Protection	(Model 2) Taxes	(Model 3) Social Protection/ Highly Religious Interaction	(Model 4) Tax/ Highly Religious Interaction	(Model 5) Subsidies
Country-Level					
Social protection	-0.08**	-	-0.07*	-0.06**	-
	(0.04)		(0.04)	(0.03)	
Taxes	-	-0.06**	-	-	-
		(0.03)			
Subsidies	-	-	-	-	0.03
					(0.05)
Interaction term	-	-	-0.05***	-0.01	-
			(0.02)	(0.02)	
GDP per capita	-0.00	-0.00	-0.00	-0.00	-0.00*
	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)
Individual-Level					
Age	-5.53***	-5.45***	-5.98***	-5.85***	-2.86*
	(1.46)	(1.51)	(1.46)	(1.50)	(1.66)
Age squared	0.80***	0.78***	0.86***	0.84***	0.42*
	(0.20)	(0.21)	(0.20)	(0.21)	(0.23)
Gender	0.13	0.13	0.08	0.09	0.16*
	(0.09)	(0.09)	(0.09)	(0.09)	(0.09)
# in household	0.01	0.02	0.02	0.03	0.01
	(0.03)	(0.02)	(0.03)	(0.02)	(0.04)
Education	0.00	-0.01	0.00	-0.01	-0.03***
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Retiree	0.09	0.06	0.09	0.06	0.05
	(0.08)	(0.10)	(0.08)	(0.09)	(0.10)
Household income	-0.01	-0.00	-0.01	-0.00	-0.01
	(0.02)	(0.01)	(0.02)	(0.02)	(0.02)
Married	0.05	0.03	0.08	0.05	0.01
	(0.05)	(0.06)	(0.05)	(0.06)	(0.08)
Left/right scale	-0.04***	-0.03***	-0.04***	-0.03**	-0.02
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Religiosity	0.10***	0.10***	1.46***	0.66***	0.10***
	(0.02)	(0.02)	(0.32)	(0.24)	(0.03)
Highly religious	-	-	-	-	-
Constant	11.92***	11.12***	12.91***	12.15***	6.68**
	(2.10)	(2.41)	(2.06)	(2.37)	(2.65)
Individuals	26,955	27,764	26,955	27,764	16,150
Countries	21	22	21	22	21

Standard errors in parentheses; *** $p<0.01$, ** $p<0.05$, * $p<0.1$.

Disaggregated Subsidies

In our primary analyses, we use an aggregated measure for government subsidies that counts the number of subsidies given to religious organizations for various purposes within a particular country. In this section, we disaggregate that measure to each of the eight dichotomous indicators used to develop the count measure. For the most part, we find that the disaggregated government subsidy measures are not associated with citizen support for individual responsibility for public goods provision. Countries that provide funding for religious education in colleges or universities are negatively associated with public goods provision. On the other hand, countries that provide official government positions, salaries, or other funding for clergy are positively associated with public goods provision.

Model Title	Model Description
Nonpublic schools	Government funding of religious primary or secondary schools or religious educational programs in nonpublic schools
Colleges or universities	Government funding of religious education in colleges or universities
Charitable organizations	Government funding of religious charitable organizations including hospitals
Taxes	Government collects taxes on behalf of religious organizations (religious taxes)
Government positions/salaries	Official government positions, salaries, or other funding for clergy other than salaries for teachers of religious courses
Direct grants	Direct general grants to religious organizations, 2008 (this does not include the religious taxes or religious charitable organization categories above)
Funding for sites	Funding for building, maintaining, or repairing religious sites
Media	Free air time on television or radio provided to religious organizations on government channels or by government decree

Table OA.9 Disaggregated Subsidies

Variables	Nonpublic Schools	Colleges or Universities	Charitable Organizations	Taxes	Government Positions/Salaries	Direct Grants	Funding for Sites	Media
Country-Level								
Govt subsidies	0.28	-0.51**	0.19	0.15	0.65***	-0.17	0.11	-0.48*
	(0.35)	(0.20)	(0.26)	(0.27)	(0.17)	(0.26)	(0.24)	(0.27)
GDP/capita	-0.00**	-0.00	-0.00**	-0.00**	-0.00**	-0.00*	-0.00**	-0.00***
	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)
Individual-Level								
Age	-3.17**	-3.18**	-3.18**	-3.18**	-3.17**	-3.18**	-3.18	-3.17**
	(1.59)	(1.58)	(1.59)	(1.59)	(1.59)	(1.59)	(2.26)	(1.59)
Age squared	0.48**	0.48**	0.48**	0.48**	0.48**	0.48**	0.48	0.48**
	(0.22)	(0.22)	(0.22)	(0.22)	(0.22)	(0.22)	(0.31)	(0.22)
Gender	0.15	0.15	0.15	0.15	0.15	0.15	0.15	0.15
	(0.10)	(0.10)	(0.10)	(0.10)	(0.10)	(0.10)	(0.10)	(0.10)
# in household	-0.03	-0.02	-0.02	-0.02	-0.02	-0.03	-0.03	-0.03
	(0.03)	(0.03)	(0.03)	(0.03)	(0.03)	(0.03)	(0.03)	(0.03)
Education	0.00	0.00	-0.00	-0.00	0.00	0.00	0.00	0.00
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Retiree	0.10	0.10	0.10	0.10	0.11	0.10	0.10	0.11
	(0.08)	(0.08)	(0.08)	(0.08)	(0.08)	(0.08)	(0.08)	(0.08)
Household income	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Married	0.01	0.01	0.01	0.01	0.01	0.01	0.01	0.01
	(0.08)	(0.08)	(0.08)	(0.08)	(0.08)	(0.07)	(0.07)	(0.07)
Left/right scale	-0.02*	-0.02*	-0.02*	-0.02*	-0.02*	-0.02*	-0.02*	-0.02*
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Religious	0.11***	0.11***	0.11***	0.11***	0.11***	0.11***	0.11***	0.11***
	(0.02)	(0.02)	(0.02)	(0.02)	(0.02)	(0.02)	(0.02)	(0.02)
Constant	6.83**	6.78***	7.02***	7.00***	6.30**	6.95***	6.94*	7.22***
	(2.73)	(2.60)	(2.59)	(2.58)	(2.67)	(2.62)	(3.90)	(2.51)
Individuals	16,150	16,150	16,150	16,150	16,150	16,150	16,150	16,150
Countries	21	21	21	21	21	21	21	21

Standard errors in parentheses; *** p<0.01, ** p<0.05, * p<0.1.

State Expenditure and Citizen Responsibility for Public Goods Provision: Catholics and Muslims Only

Our primary analyses include results from all respondents, regardless of religious affiliation. Doing so creates a broad and generalizable picture of the relationship between the welfare state and religious affiliation that incorporates a broad array of European religious groups. However, here we focus specifically on Catholics and Muslims, the principal religions of interest in the book. While our results are similar as when we include all religious denominations, there are a few notable differences. Most importantly, increases in taxes (Model 2) no longer have a statistically significant impact on support for public goods. However, we see that expenditures on social protection, the interaction effect between social protection and high levels of religiosity, and religiosity remain statistically significant. We also see that age, at the individual level, no longer is a statistically significant predictor.

Table OA.10 State Expenditure and Citizen Responsibility for Public Goods Provision: Catholics and Muslims Only

Variables	(Model 1) Social Protection	(Model 2) Taxes	(Model 3) Social Protection/ Highly Religious Interaction	(Model 4) Tax/ Highly Religious Interaction	(Model 5) Subsidies
Country-Level					
Social Protection	-0.11***	-	-0.09***	-0.03	-
	(0.03)		(0.03)	(0.05)	
Taxes	-	-0.04	-0.05***	-	-
		(0.05)	(0.02)		-0.02
Subsidies	-	-	-	-	(0.08)
Interaction term	-	-	-	-0.04	-
				(0.03)	
GDP per capita	-0.00	-0.00	-0.00*	-0.00	-0.00*
	(0.00)	(0.00)	(0.00)	(0.00)	(0.00)
Individual-Level					
Age	-0.82	-0.87	-1.06	-1.11	-0.89
	(0.78)	(0.76)	(0.83)	(0.81)	(0.77)
Age squared	0.16	0.17*	0.19*	0.20*	0.17*
	(0.10)	(0.10)	(0.11)	(0.10)	(0.10)
Gender	0.08	0.08	0.06	0.06	0.08
	(0.12)	(0.12)	(0.11)	(0.11)	(0.12)
# in household	-0.03	-0.03	-0.03	-0.03	-0.03
	(0.04)	(0.04)	(0.04)	(0.04)	(0.04)
Education	-0.00	-0.00	-0.00	-0.00	-0.00
	(0.01)	(0.01)	(0.01)	(0.01)	(0.01)
Retiree	0.03	0.02	0.03	0.01	0.02
	(0.13)	(0.13)	(0.12)	(0.13)	(0.13)
Household income	0.01	0.01	0.01	0.01	0.01
	(0.02)	(0.02)	(0.02)	(0.02)	(0.02)
Married	0.08	0.08	0.10	0.09	0.08
	(0.06)	(0.06)	(0.07)	(0.07)	(0.06)
Left/right scale	-0.03*	-0.03*	-0.03*	-0.03*	-0.03*
	(0.01)	(0.01)	(0.02)	(0.02)	(0.01)
Religiosity	0.09***	0.09***	-	-	0.09***
	(0.03)	(0.03)			(0.03)
Highly religious	-	-	1.17***	0.69**	-
			(0.30)	(0.31)	
Catholic	-0.18	-0.26	-0.21	-0.30	-0.25
	(0.26)	(0.33)	(0.25)	(0.32)	(0.33)
Constant	4.20***	3.27**	4.90***	4.11***	3.26**
	(1.37)	(1.45)	(1.53)	(1.59)	(1.53)
Individuals	8,906	9,342	8,906	9,342	9,155
Countries	17	18	17	18	18

Standard errors in parentheses; *** p<0.01, ** p<0.05, * p<0.1.