

Online Appendix for:
The effects of religious messages and endorsements on
political attitudes: A meta-reanalysis

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Table A.1: Religious message versus pure control

	ATEs	CATEs Religiosity	CATEs Affiliation
Intercept	0.012 (0.008)	0.003 (0.012)	0.003 (0.015)
Religiosity proxy		0.015 (0.013)	
Religious affiliate			0.012 (0.021)
Num.Obs.	36	50	22
tau	0.036 (0.023)	0.040 (0.025)	0.034 (0.026)
Q.test.p	0.000	0.000	0.003

Table A.2: Religious message versus secular control

	ATEs	CATEs Religiosity	CATEs Affiliation
Intercept	0.009 (0.010)	0.011 (0.019)	-0.001 (0.025)
Religiosity proxy		-0.001 (0.022)	
Religious affiliate			-0.001 (0.024)
Num.Obs.	14	26	12
tau	0.024 (0.023)	0.021 (0.027)	0.044 (0.040)
Q.test.p	0.032	0.022	0.016

A Meta-regression tables

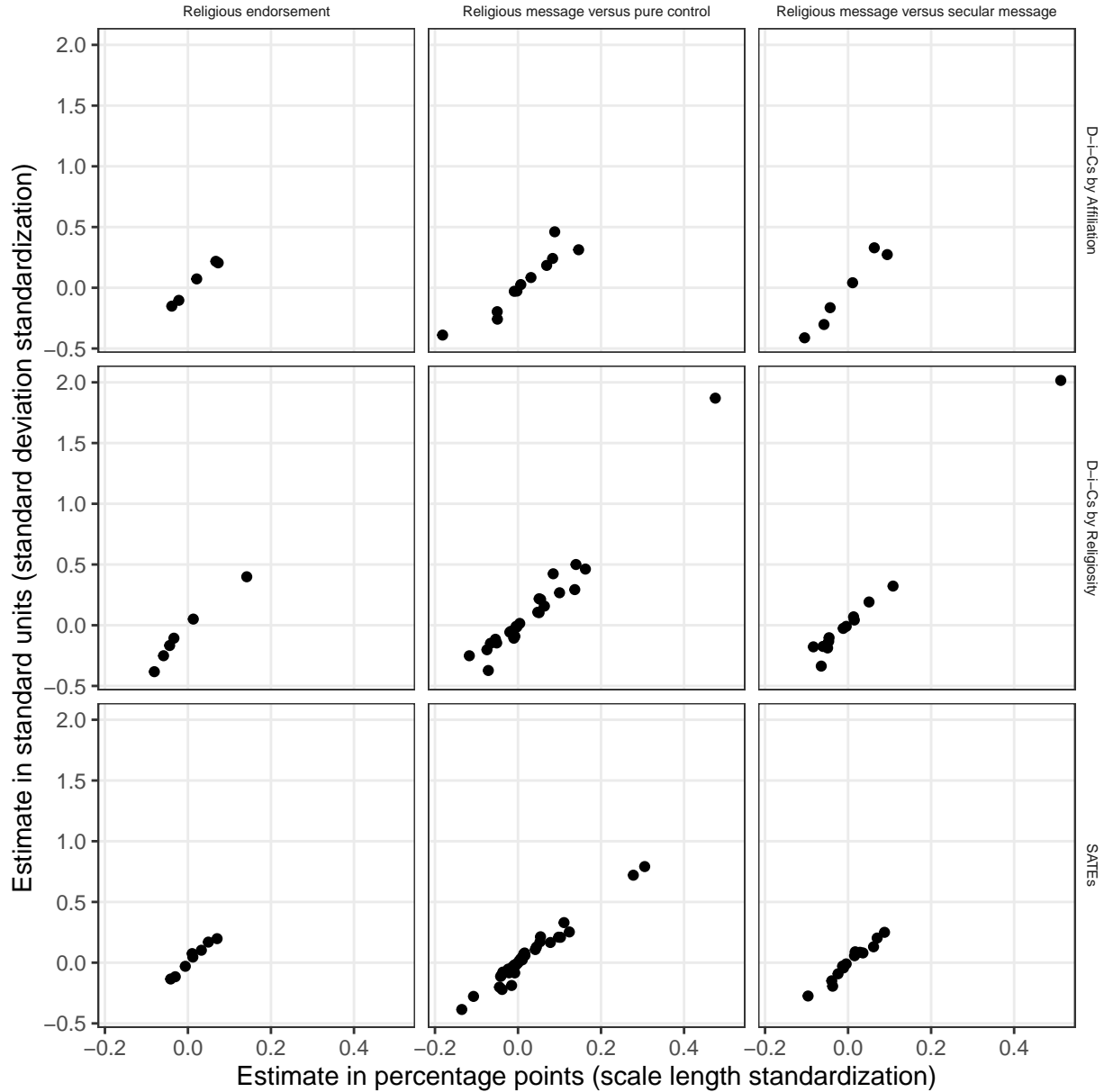
Table A.3: Religious endorsement versus control

	ATEs	CATEs Religiosity	CATEs Affiliation
Intercept	0.010 (0.013)	0.024 (0.013)	0.013 (0.017)
Religiosity proxy		-0.029 (0.013)	
Religious affiliate			0.006 (0.023)
Num.Obs.	8	12	10
tau	0.028 (0.026)	0.022 (0.023)	0.030 (0.031)
Q.test.p	0.005	0.029	0.064

B Results, Standard Units

Here we show our re-estimated estimates of each study as well as our meta-analytic estimates of our three ATEs, and the corresponding CATEs for religious affiliation and religiosity, when estimated with standard units. Figure B.1 shows how, in the main, the two approaches place the estimates in similar (but not identical) rank orders.

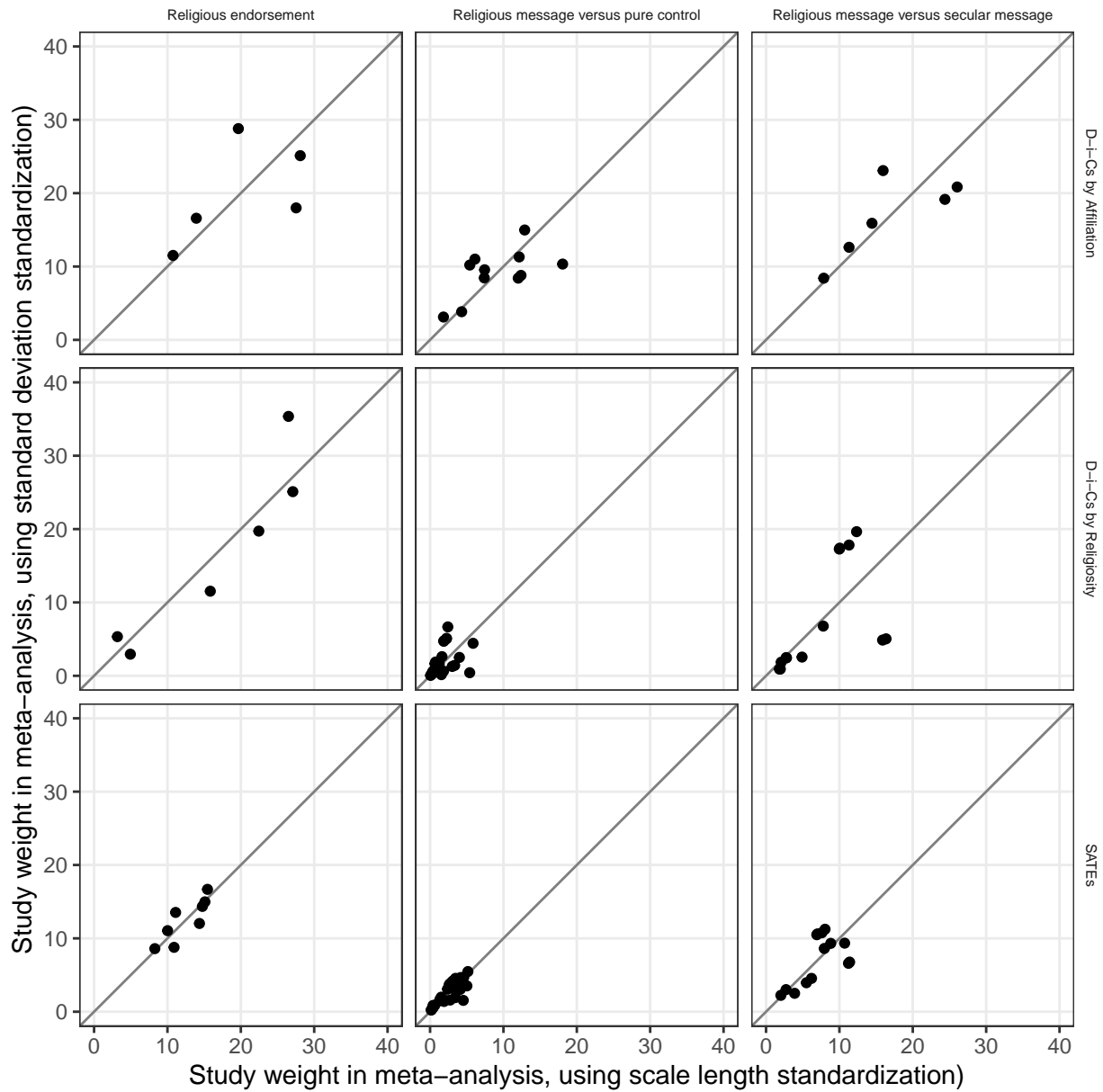
Figure B.1: Comparing estimates by standardization approach



As described in the main text, each approach to standardization — ours, standardizing by scale length, or the more familiar approach of standardizing by SDs in the control group — upweights some studies and downweights others. Relative to standardizing by scale length, standardizing

by standard deviation upweights studies in low variance settings and downweights studies in high variance settings. How the weights differ by standardization approach is shown in Figure B.2.

Figure B.2: Comparing estimates by standardization approach



Even with the differences in weights, the resulting meta-analytic aggregates yield very similar conclusions in these cases. Here follow result forest plots for each of our nine estimands in standard units.

Figure B.3: Religious Message vs Control (Standard Units)

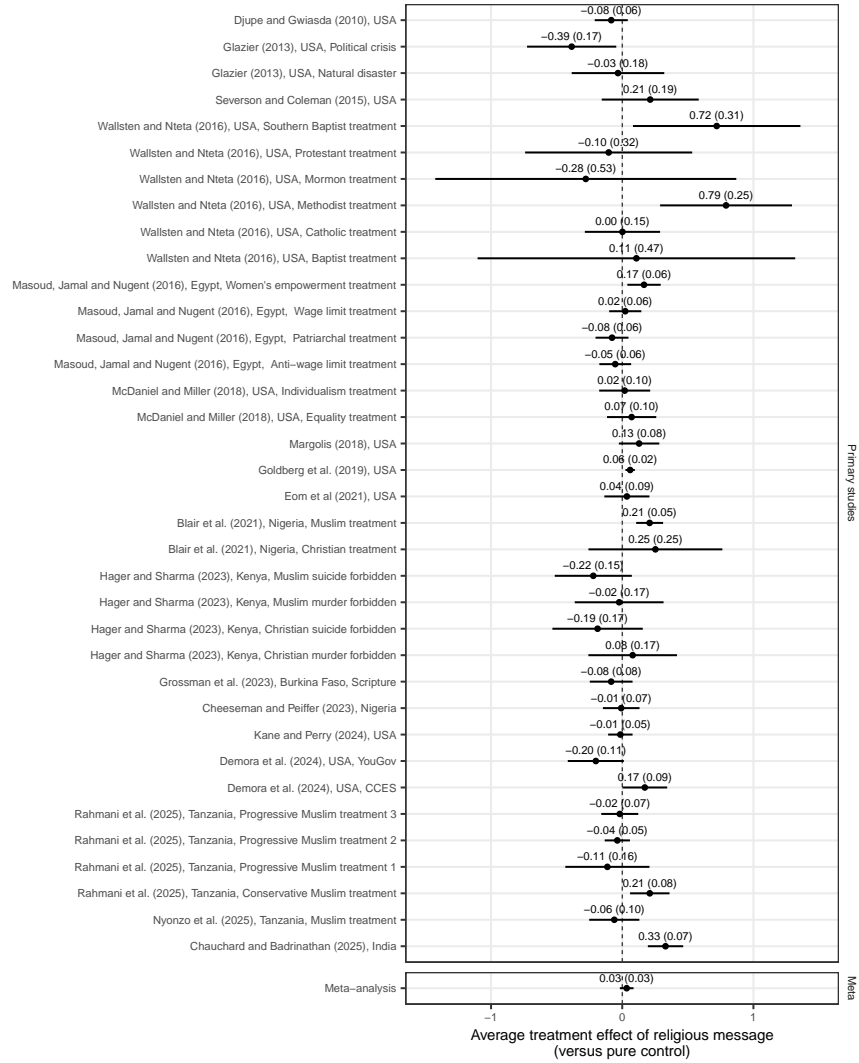


Figure B.4: Religious Message vs Secular Message (Standard Units)

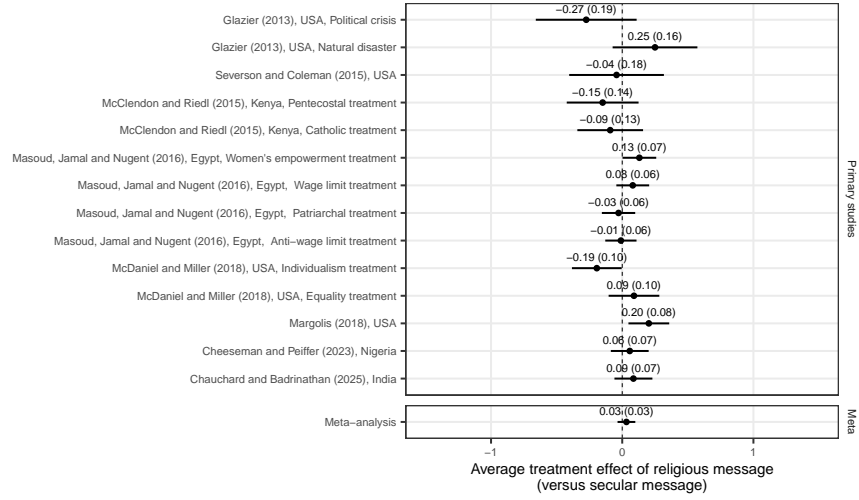


Figure B.5: Religious Endorsement (Standard Units)

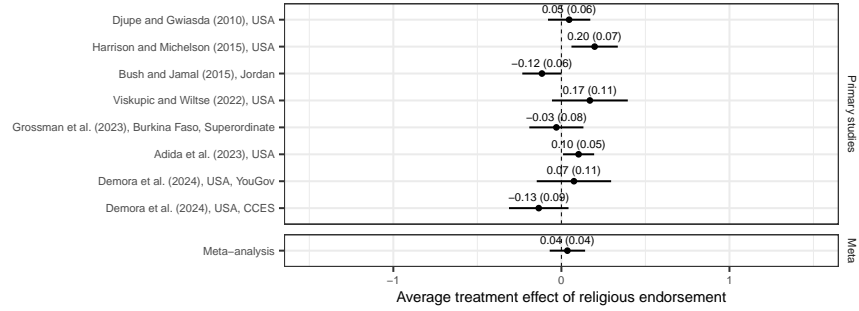


Figure B.6: Heterogeneity by Religious Affiliation: Religious Message vs Control (Standard Units)

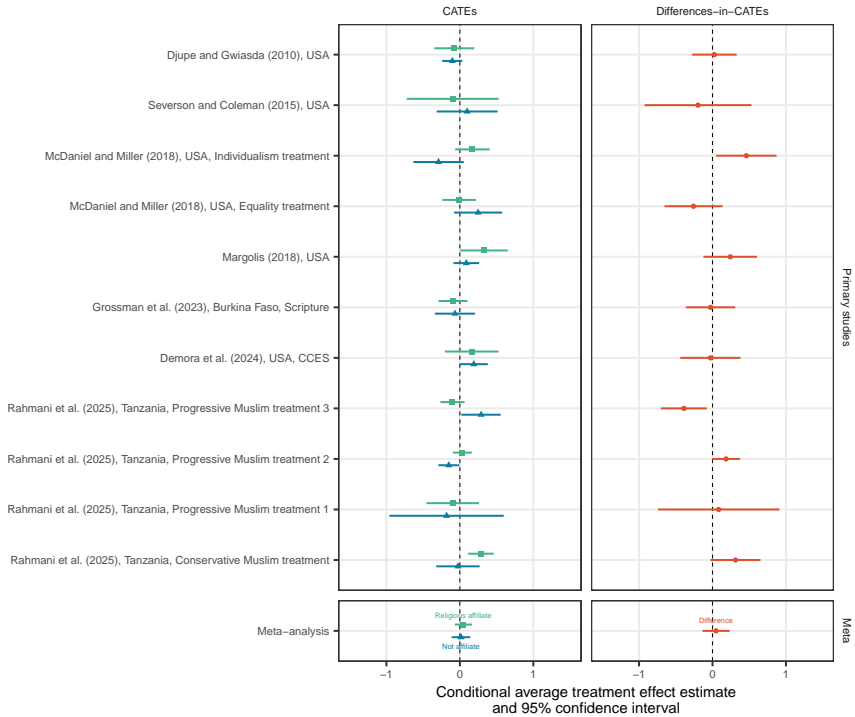


Figure B.7: Heterogeneity by Religiosity: Religious Message vs Control (Standard Units)

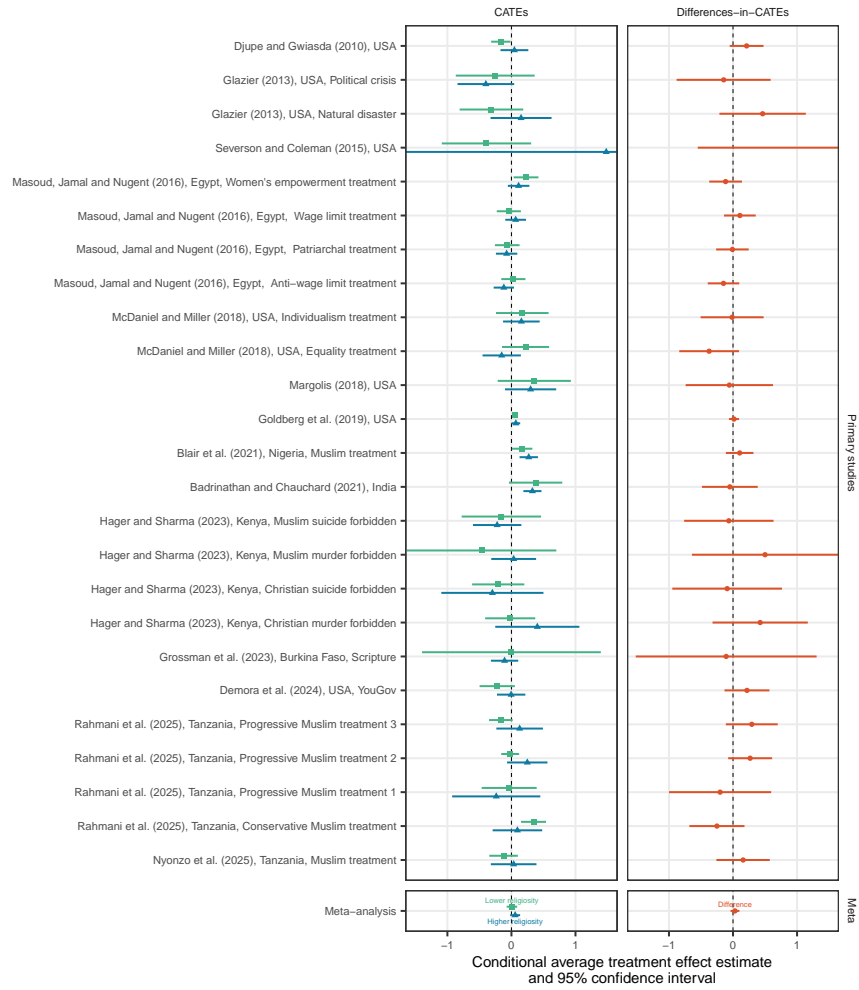


Figure B.8: Heterogeneity by Religious Affiliation: Religious Message vs Secular Message (Standard Units)

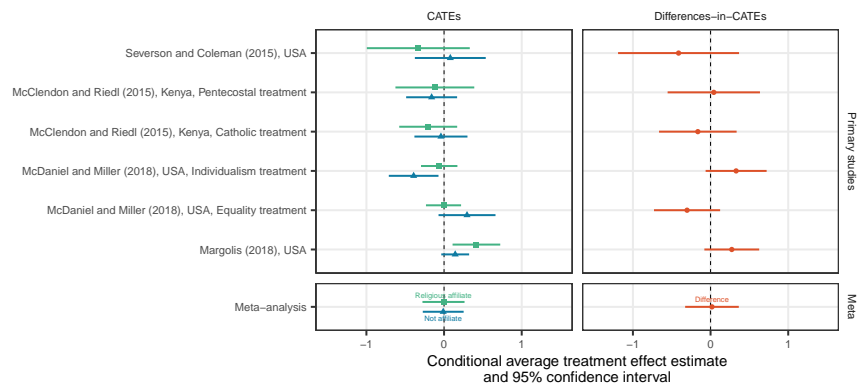


Figure B.9: Heterogeneity by Religiosity: Religious Message vs Secular Message (Standard Units)

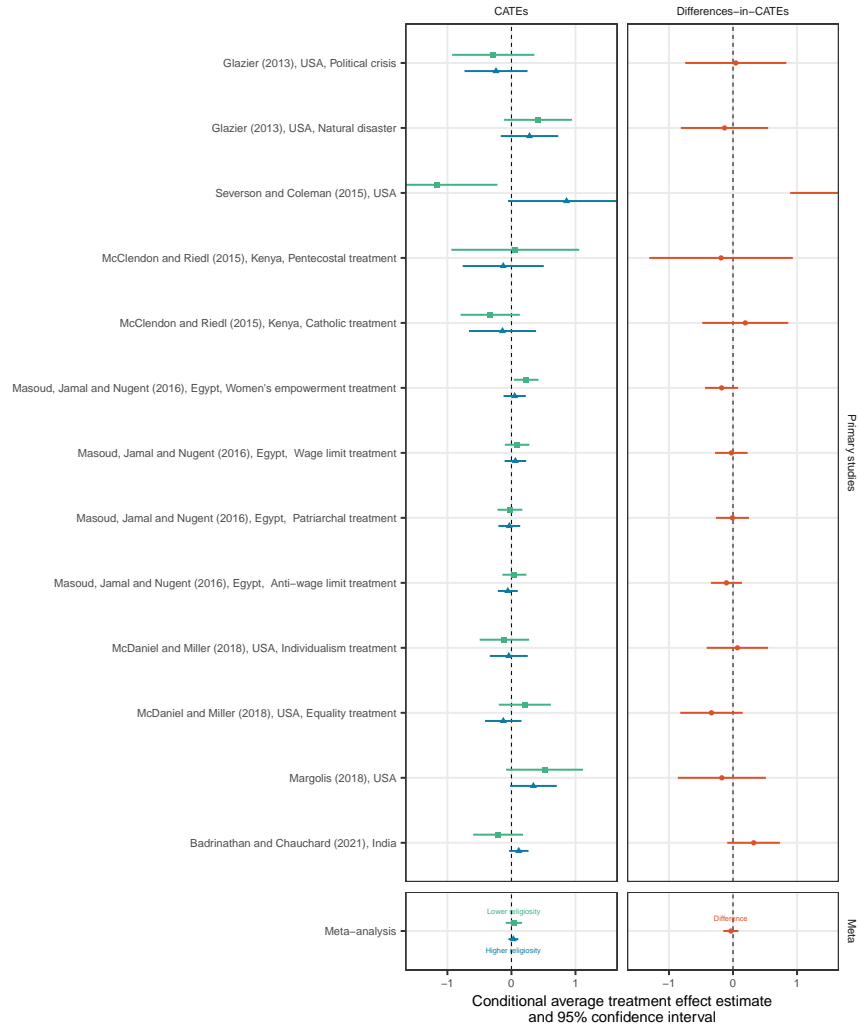


Figure B.10: Heterogeneity by Religious Affiliation: Religious Endorsement (Standard Units)

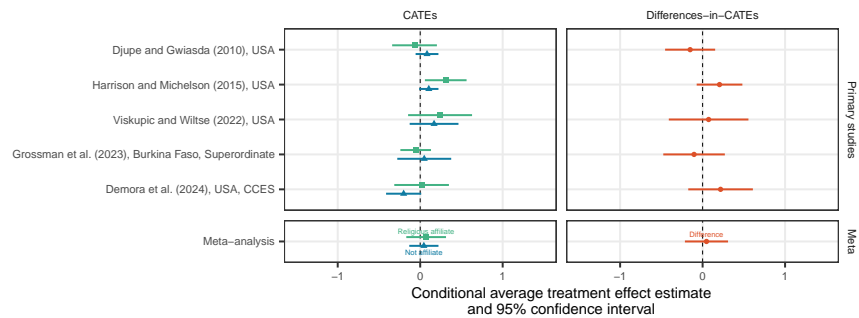
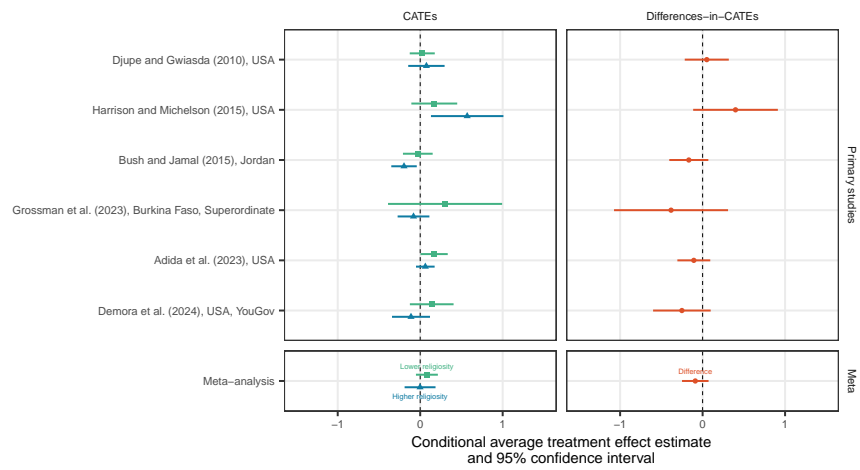


Figure B.11: Heterogeneity by Religiosity: Religious Endorsement (Standard Units)



C Original Study Details

This section includes details on the studies in our collection. We remind the reader that we only include the treatments and outcomes that correspond most closely to our estimands; many studies had more treatments and outcomes, or made different comparisons between treatments and emphasized different outcomes, than we discuss here. Similarly, we use relatively crude measures of religious affiliation and religiosity based on variables that are available across the maximum number of studies; individual studies sometimes use more sophisticated indices.

C.1 Adida et al. (2023)

Treatments:

- Control: Did you know? Covid-19 mainly spreads through droplets exhaled by infected individuals when they talk, cough, or sneeze. If a healthy individual inhales these droplets, they can easily become infected with Covid-19. To prevent the spread of Covid-19, the US government recommends that all people over the age of two wear masks to cover their mouths and noses in public places.
- Religious endorsement: Did you know? Covid-19 mainly spreads through droplets exhaled by infected individuals when they talk, cough, or sneeze. If a healthy individual inhales these droplets, they can easily become infected with Covid-19. To prevent the spread of Covid-19, the US government recommends that all people over the age of two wear masks to cover their mouths and noses in public places. In a recent interview, the Evangelical leader Franklin Graham agreed: “We want to be careful,” Graham said, “and we want to protect other people. And I think social distancing is going to help. I think people wearing masks is a huge help.”

Outcomes: “On a scale of 1 to 10, where 1 means ‘not at all important’ and 10 means ‘absolutely important,’ how important do you think wearing masks in public is for combatting the spread of COVID-19/coronavirus?”

Coding of religiosity proxy: In this study, Evangelicals constituted the religious in-group. We determined participants’ religiosity based on responses to the following question: “To what extent do you agree with the following statement: ‘I go to church regularly.’ Strongly disagree/disagree/somewhat disagree/somewhat agree/agree/strongly agree.” Please note that we created a binary variable, where respondents answering “strongly agree” and “agree” were coded as high religiosity (= 1), and others as low religiosity (= 0).

Table C.4: Adida et al, (2023, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	0.032 (0.015)	0.030*	1130
Religious Endorsement	Religious in-group (high religiosity)	0.020 (0.018)	0.281	769
Religious Endorsement	Religious in-group (low religiosity)	0.053 (0.027)	0.045*	360

C.2 Blair et al. (2021)

Treatments: audio messages.

- Control: “People of Borno State, you are welcome to this independent program, which is called Ideas for Health. God has brought us again to this program that we are about to present to you. On today’s program as usual, we will bring to you discussions on ways to understand how to be healthy. Today’s program is for you the people. To stay healthy, please use safe water, sanitation and hygiene practices. Here are a couple of safe practices you can use. The first one is to dispose of all feces safely because it carries germs that cause diseases, and which can spread through water, flies, and direct contact of bare hands and feet. The best way is to always use a latrine and teach your children to use latrine. If you do not have a latrine then make sure that you do not defecate near a water source and that you have properly covered feces with earth so that flies and germs, and direct human contact is avoided. Another thing you should do is when hand washing, use soap at critical times. This is a very effective habit that can save you and your children from catching diseases. The critical times when one should wash hands are after defecating, before eating food or cooking food, and before feeding babies. Mothers must wash their hands with clean water and soap after cleaning their children’s feces, so they won’t get sick. If you do not have soap then thoroughly wash your hands with water and ash. A third practice you should get in the habit of doing is using only water that comes from a safe source or is purified. If you don’t have a safe source or access to purified water then boil water at home until the bubbles appear. Use clean containers with lid/cap to store water. Use a clean cup for drawing water from the container, making sure your hands are clean too. The final practice we’ll discuss today involves cooking. Always cover cooked food. Keep your kitchen and cooking utensils and water containers clean. Keep rubbish/ garbage away from food and cooking place. Use a covered bin to keep rubbish. These are all important water, sanitation and hygiene practices that can keep you and your family safe. That’s all for us today. Thank you for listening to Ideas for Health. Until we meet again in the next episode [Kanuri: May Allah allow us to live long enough to see/present/be at the next episode].”
- Muslim religious message: “People of Borno State, you are welcome to this independent program, which is called Ideas for Peace. God has brought us again to this program that we are about to present to you. On today’s program as usual, we will bring to you discussions on ways to understand how to live in peace. Today’s program is for you the people. Today’s program, as it will be from now on, will be about people who were with Boko Haram before. We will be talking about people who were abducted by Boko Haram and those that joined willingly. People you are welcome to today’s program. On this program we are going to bring you a message. This message will be presented to you by Goni Muhammad Sa’ad Ngamdu himself, a known Muslim cleric in Borno State. I am now leaving you with him (Goni) so he can present the message. So get ready and listen very closely. (Arabic prayer:) Seek refuge in God from the accursed Satan. In the name of God, the most compassionate, the most merciful. Praise be to God, Lord of Worlds. The blessings and peace of Allah be upon our master Muhammad, the most honorable of His [God’s] messengers. Blessings and peace of God be upon him, his family, and his companions. My name is Goni Muhammad Sa’ad Ngamdu. I am calling on followers of Boko Haram to please stop the killings, the

destruction of properties and the disruption of peaceful co-existence in the nation. They should come back and live together with people peacefully. I am calling on the general public to tolerate and accept them if they come back when and if they repent sincerely in the name of Allah, and regret their past actions. Those who were captured by the security forces, who are screened and brought back to us, we should accept them and continue guiding them. This is the tolerance and acceptance that Allah and his Prophet require of us: Allah says; in Surah Anfal, Verse 1: “fear Allah and make an effort to accept and live with one another.” Allah says; in verse 61 suratul anfali [chapter] addressing the Prophet (Peace and blessings be upon him),“ if they show a desire to give up fighting and/or request negotiation, you should also be willing to negotiate and accept Allah’s will.” Those who want good (instead of evil) and want to make things right must try and end hostility and hatred, and the conflict between Boko Haram and the general public, so that we will have peace. As for me, anyone who comes back from amongst them (Boko Haram) and repent in the name of Allah or anyone who the security forces confirm to us that are screened and safe to live with, as for me, I will trust and accept them and I hope you as a fellow Muslim will also do the same for the sake of peace. That’s all for us today. Thank you for listening to Ideas for Peace. Until we meet again in the next episode [Kanuri: May Allah allow us to live long enough to see/present/be at the next episode].”

Outcomes: “I want to tell you the story of [Ali/Usman] a [16/21/26/31] year old man from your community. Before the crisis, [Ali/Usman] was living with his parents. [In the morning, he swept the front of his house. Most evenings, he played football on a field in the community/ was a small trader selling vegetables before the crisis. He had two younger sisters. In the morning, he went to the market and then sold on a street in his community.] When Boko Haram came to the community, he was convinced by their preaching and willingly decided to join them.He was with them for[1mo/1y/2y], and his role was mostly as a fighter. [He escaped their camp one afternoon, and walked until he reached a nearby town./He was captured by the military./He surrendered during a battle.] [He has been released by the government after rehabilitation./No mention.] [He is willing to swear on the Koran to show the community that he is repentant and will never go back to Boko Haram./He is willing to swear on the Koran to show the community that he is repentant./No mention.]

Will you agree for [Ali/Usman] to stay in the community?: Yes or No.”

Coding of religiosity proxy: In this study, Muslims constituted the religious in-group. We determined religiosity based on responses to the following question: “If you have to choose, what kind of school would you most like for your own children, Western education or Islamic education? Western education/Islamic education.” We coded respondents who chose “Islamic education” as high religiosity (= 1), and others are low religiosity (= 0).

Table C.5: Blair et al (2021, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.102 (0.026)	0.000*	1366
Religious Message	Religious in-group (high religiosity)	0.132 (0.036)	0.000*	719
Religious Message	Religious in-group (low religiosity)	0.082 (0.040)	0.042*	567

Study 2

Treatments:

- Control: same as above.
- Religious message (Catholic): “People of Borno State, you are welcome to this independent program, which is called Ideas for Peace. God has brought us again to this program that we are about to present to you. On today’s program as usual, we will bring to you discussions on ways to understand how to live in peace. Today’s program is for you the people. Today’s program, as it will be from now on, will be about people who were with Boko Haram before. We will be talking about people who were abducted by Boko Haram and those that joined willingly. People you are welcome to today’s program. On this program we are going to bring you a message. This message will be presented to you by Bishop Naga Mohammed, Chairman of the Christian Association of Nigeria, Borno state chapter. I am now leaving you with him (Bishop) so he can present the message. So get ready and listen very closely. My name is Bishop Naga, Chairman of Christian Association of Nigeria, Borno state chapter. I plead with members of Boko Haram to stop the killings, the destruction of property and the disruption of peaceful co-existence in the nation, in the name of Our Lord Christ to come and live with people peacefully. I am calling on the general public to tolerate and accept them if they come back when and if they repent sincerely in the name of Jesus Christ, and regret their past actions. Those who are captured by the security forces who are screened, we should accept them and continue guiding them, if or when they are allowed to live amongst us. This is the acceptance and forgiveness that Our Lord Jesus Christ requires of his followers: Jesus Christ taught Christians to forgive whosoever offended them; no matter the offense of the person. God will forgive a person if he forgives his offenders. Matthew 6:14-15. In Luke 15: 20-25 Jesus Christ gave story of a certain family in the Holy Bible. The father had two sons. The younger demanded for a share (inheritance) and he was left to spend as he wishes. He squandered all he has on harlots, beer and gambling. He repented and returned home. His father tolerated, forgive, and accepted him. The elder son, his brother rejected the younger, but their father counselled him and said “YOUR BROTHER WAS DEAD AND IS ALIVE AGAIN; HE WAS LOST AND IS FOUND” (Luke 15:35), and they were reintegrated both in the family and the society. In conclusion, I am calling on fellow Christians to accept repented Boko Haram or anyone who the security forces confirm to us that are screened and safe to live with. We should love and care for them. I will give them another chance and help them start a new life without stigmatization. As your Bishop, I hope you listen to this as a fellow Christian, will also do the same and forgive them. That’s all for us today. Thank you for listening to Ideas for Peace. Until we meet again in the next episode.”

Outcomes: “I want to tell you the story of [Ali/Usman] a [16/21/26/31] year old man from your community. Before the crisis, [Ali/Usman] was living with his parents. [In the morning, he swept the front of his house. Most evenings, he played football on a field in the community/ was a small trader selling vegetables before the crisis. He had two younger sisters. In the morning, he went to the market and then sold on a street in his community.] When Boko Haram came to the community, he was convinced by their preaching and willingly decided to join them. He was with them for [1mo/1y/2y], and his role was mostly as a fighter. [He escaped their camp one afternoon,

and walked until he reached a nearby town./He was captured by the military./He surrendered during a battle.] [He has been released by the government after rehabilitation./No mention.] [He is willing to swear on the Koran to show the community that he is repentant and will never go back to Boko Haram./He is willing to swear on the Koran to show the community that he is repentant./No mention.]

Will you agree for [Ali/Usman] to stay in the community?: Yes or No. ”

Table C.6: Blair et al (2021, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.124 (0.123)	0.322	82

C.3 Bush and Jamal (2015)

Treatments:

- Control: In 2003, the electoral law in Jordan was revised to include a six-seat minimum quota for women in the national parliament. The new electoral law, which was announced in May 2010, raised the quota to 12 seats that are reserved for women.
- Religious message: Many imams and other religious leaders in Jordan have strongly supported women’s political participation and the women who were elected via the quota in the past.

Outcomes: Index of support for women’s representation that averages support for women voting, running for municipal councils, running for parliament, and being appointed as an ambassador, judge, minister, or prime minister, where 1 equals not at all likely and 4 equals very likely.

Coding of religiosity proxy: Muslims were considered the religious in-group. We determined religiosity among in-group members based on responses to the following question: “How often do you read the Qu’ran? Rarely/sometimes/ several times a week/ Everyday or almost everyday.” We coded “Everyday or almost everyday” and “several times a week” as high religiosity (= 1), and other responses as low religiosity (= 0).

Table C.7: Bush and Jamal (2015, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	-0.031 (0.016)	0.052	1064
Religious Endorsement	Religious in-group (high religiosity)	-0.052 (0.021)	0.013*	580
Religious Endorsement	Religious in-group (low religiosity)	-0.008 (0.024)	0.752	484

C.4 Chauchard and Badrinathan (2025)

Treatments: WhatsApp conversation. The original study contained 5 treatment groups; we use the 2 comparisons (comprising 3 treatments) that correspond to our estimands of religious message versus pure control (religious message) and religious message versus a substantively similar secular message (religious gloss).

- Control:
User 1: Anyone watch the England-West Indies test match yesterday?
User 2: Yes! It was great to see West Indies put up a good fight against them. Does anyone know what the schedule for the full series is? Here it is! Hope England can fight back so we have some entertaining games to watch.
- Religious message:
User 1: A breaking news from this week. Muslim groups have been deliberately spreading coronavirus . . . seems like a way to target the Hindu population.
User 2: This is not true! We have no proof of this. In fact, spreading information like this can be dangerous for the country. The virus does not see religion or caste borders before striking.
Even our Hindu religious texts say not to blame people or spread information that can cause harm. / In this group we do not like to blame people or spread news that can cause harm. Let's keep this group free from false news.
The devotees of God are free from malice, have compassion, absence of the disposition to slander others — The Mahabharata, 14.38 BG 12. 13-14
- Secular message:
User 1: A breaking news from this week. Muslim groups have been deliberately spreading coronavirus . . . seems like a way to target the Hindu population.
User 2: This is not true! We have no proof of this. In fact, spreading information like this can be dangerous for the country. The virus does not see religion or caste borders before striking. Best wishes!

Outcomes: The dependent variable is an index that takes the average of answers to the following questions, which ask respondents to determine whether headlines are true or false. The original study included 12 such outcomes. We chose the four that clearly identified an out-group as potential perpetrators.

- Tablighi Jamaat: A Conspiracy to Spread Coronavirus?
- Coronavirus Likely A Chinese Bio-Warfare Weapon.
- Video Evidence Shows Muslim Devotees Sneezing Purposefully Together To Spread Coronavirus
- Foreign Powers Are Deliberately Causing The Spread Of Coronavirus

Coding of religiosity proxy: In this study, Hindus constituted the religious in-group (non-Hindus were excluded from data collection). Among Hindus, we determined participants' religiosity based on responses to the following question: "It is important for me to teach my children about Hinduism. Strongly agree/somewhat agree/somewhat disagree/strongly disagree." Participants who responded "strongly agree" and "somewhat agree" were coded as high religiosity (= 1) and others were coded as low religiosity (= 0). The original study used several questions to determine religiosity.

Table C.8: Chauchard and Badrinathan (2025, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	0.029 (0.025)	0.247	962
Religious Gloss	Religious in-group (high religiosity)	0.039 (0.026)	0.139	847
Religious Gloss	Religious in-group (low religiosity)	-0.070 (0.066)	0.292	113
Religious Message	All subjects	0.111 (0.023)	0.000*	979
Religious Message	Religious in-group (high religiosity)	0.110 (0.024)	0.000*	859
Religious Message	Religious in-group (low religiosity)	0.127 (0.071)	0.075	119

C.5 Cheeseman and Peiffer (2023)

Treatments:

- Control: no message
- Religious message: Religious leaders have taken a strong stand against corruption. For example, a Catholic Archbishop has declared that “The war against corruption is not just a battle for virtue and righteousness in our land but a fight for the soul and substance of our nation”. Similarly, an Imam recently called on Islamic leaders in Lagos to fight corruption and said that he will “encourage and support the Imams, preachers and their followers to speak against those who use their positions and opportunities to cheat and loot”. These leaders believe that corruption is against the word of God; it is against the principles set out in the Bible and the Quran. Many different religious groups have banded together to fight corruption through the Religious Leaders Anti-corruption (RLAC) working group. As a religious country, and in line with our strong cultural traditions, we all have a moral obligation to fight corruption whenever we come across it, no matter if it involves our friends or local communities.
- Secular message: Corruption in Nigeria is considered to be widespread throughout society, the private sector and across all public services and agencies. In a recent survey, over 60% of respondents in Nigeria agreed that most government officials were corrupt. Over a third said that they had to pay a bribe for a public service they were entitled to receive for free. Many elites have been involved in corruption. For example, it is believed that the former chairman of the Pension Reform Task Team misappropriated billions of naira worth of pension funds. And, parliament has discussed a report said to reveal that billions have been corruptly defrauded from the fuel subsidy fund. Former political leaders have also claimed more than 10% of all Nigeria’s oil production is being lost due to corruption. We all need to fight corruption because it infects most if not all sectors of Nigeria’s society, private sector and government.

Outcomes: “I would report corruption to the authorities because it is the morally right thing to do, where 1 is strongly disagree and 5 is strongly agree. 1/2/3/4/5.”

Table C.9: Cheeseman and Peiffer (2023, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	0.016 (0.020)	0.436	849
Religious Message	All subjects	-0.002 (0.019)	0.913	852

C.6 DeMora et al. (2024)

Study 1

Treatments:

- Control: no message
- Religious message: We would now like for you to consider the views that some people hold regarding refugees. Some people say that caring for the oppressed and suffering is rooted in the call of Jesus to “love our neighbor as we love ourselves.” In the story of the Good Samaritan (Luke 10:25–37), Jesus makes it clear that we ought to care for vulnerable strangers in need, including refugees.
- Religious message with religious endorsement: We would now like for you to consider the views that some Evangelical leaders hold regarding refugees. The following statement comes from a letter signed by Max Lucado, Timothy Keller, and more than 500 other evangelical pastors from all 50 states. “Caring for the oppressed and suffering is rooted in the call of Jesus to “love our neighbor as we love ourselves.” In the story of the Good Samaritan (Luke 10:25–37), Jesus makes it clear that we ought to care for vulnerable strangers in need, including refugees.

Outcomes: A 5-point scale from strongly oppose to strongly support for two items:

- Do you support or oppose refugee resettlement in your local community?
- Do you support or oppose refugee resettlement in the United States?

Coding of religiosity proxy: To determine the religiosity of respondents in Study 1, we use responses to the question: “Aside from weddings and funerals, how often do you attend religious services in person?: More than once a week/Once a week/Once or twice a month/A few times a year/Seldom/Never”. We code as high religiosity individuals who respond “More than once a week/Once a week,” and all other respondents as low religiosity.

Table C.10: DeMora et al (2024, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	0.010 (0.025)	0.690	448
Religious Message	All subjects	-0.045 (0.025)	0.074	460

Study 2

Treatments:

- Control: same as Study 1

- Secular message: same as Study 1
- Religious message: same as Study 1

Outcomes: The authors created a 5-point scale, from strongly disagree to strongly agree, for two items:

- Do you disagree or agree that children of refugees already in the U.S. should be allowed to study in public schools?
- Do you disagree or agree that refugees should not be eligible for unemployment benefits?

Coding of religious affiliation: The religious in-group is identified as Evangelical or Born-again Christians.

Table C.11: DeMora et al (2024, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	-0.042 (0.028)	0.136	653
Religious Endorsement	Not religious in-group	-0.062 (0.033)	0.065	466
Religious Endorsement	Religious in-group	0.005 (0.052)	0.919	186
Religious Message	All subjects	0.053 (0.027)	0.048*	679
Religious Message	Not religious in-group	0.059 (0.030)	0.050	505
Religious Message	Religious in-group	0.050 (0.057)	0.387	173

C.7 Djupe and Gwiasda (2010)

Treatments:

- Control: no message
- Religious message: Recently, Reverend Rich Cizik, stated that after thoughtful prayer with others and reading Scripture he had a “conversion” on climate change so profound that he likened it to an “altar call.” As a result, he urged the “government to encourage fuel efficiency, reduce pollution, encourage sustainable use of natural resources, and provide for the proper care of wildlife and their natural habitats in order to address the issue of global warming.”
- Religious endorsement: Recently, Reverend Rich Cizik, vice president of governmental affairs for the National Association of Evangelicals, a group composed of 53 evangelical Protestant denominations with a combined membership of about 30 million people, urged the “government to encourage fuel efficiency, reduce pollution, encourage sustainable use of natural resources, and provide for the proper care of wildlife and their natural habitats in order to address the issue of global warming.”
- Religious message with religious endorsement: Recently, Reverend Rich Cizik, vice president of governmental affairs for the National Association of Evangelicals, a group composed of 53 evangelical Protestant denominations with a combined membership of about 30 million people, stated that after thoughtful prayer with others and reading Scripture he had a “conversion” on climate change so profound that he likened it to an “altar call.” As a result, he urged the “government to encourage fuel efficiency, reduce pollution, encourage sustainable use of natural resources, and provide for the proper care of wildlife and their natural habitats in order to address the issue of global warming.”

Outcome: On a scale of 1 (strongly disagree) to 4 (strongly agree), to what extent do you disagree or agree with the statement?: “The U.S. government needs to do more to address the issue of global warming.”

Coding of religious affiliation and religiosity proxy: Here, we determine the in-group based on responses to the question, “Do you agree or disagree with the following statement? I would describe myself as an Evangelical Christian.” Those who responded “Strongly agree/ Somewhat agree” were coded as in-group members, while those who responded “Neither agree nor disagree/ Somewhat disagree/ Strongly disagree” were coded as non-in-group members. Our coding of high and low religiosity among in-group members is based on responses to the question, “Lots of things come up that keep people from attending religious services even if they want to. How often do you attend services?” We coded those who responded “More than once a week/ Every week/ Almost every week” as high religiosity, and those who responded “Once or twice a month/ A few times a year/ Seldom to never” as low religiosity.

Table C.12: Djupe and Gwiasda (2010, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	0.012 (0.016)	0.473	944
Religious Endorsement	Not religious in-group	0.021 (0.018)	0.241	664
Religious Endorsement	Religious in-group	-0.018 (0.035)	0.619	280
Religious Endorsement	Religious in-group (high religiosity)	0.019 (0.029)	0.502	363
Religious Endorsement	Religious in-group (low religiosity)	0.006 (0.020)	0.748	579
Religious Message	All subjects	-0.021 (0.016)	0.193	944
Religious Message	Not religious in-group	-0.026 (0.018)	0.142	664
Religious Message	Religious in-group	-0.020 (0.035)	0.580	280
Religious Message	Religious in-group (high religiosity)	0.012 (0.028)	0.677	363
Religious Message	Religious in-group (low religiosity)	-0.043 (0.020)	0.031*	579

C.8 Eom et al. (2021)

Treatments: Op-Eds

- **Control:** Pluto's official status as a planet has been a constant subject of controversy, fueled by the past lack of a clear definition of planet, since at least as early as 1992, when the first Kuiper Belt Object, 1992 QB1, was discovered. There are three main conditions for an object to be called a 'planet', according to the International Astronomers' Union resolution passed August 24, 2006. 1. The object must be in orbit around the Sun. 2. The object must be massive enough to be a sphere by its own gravitational force. More specifically, its own gravity should pull it into a shape of hydrostatic equilibrium. 3. It must have cleared the neighborhood around its orbit. Pluto fails to meet the third condition, and thus, it was relegated to "dwarf-planet" status by IAU in 2006. Interestingly, amongst the general public, reception was mixed. Some accepted the reclassification, while there was widespread outrage on behalf of the demoted planet. Some were seeking to overturn the decision, with online petitions urging the IAU to consider reinstatement. A resolution introduced by some members of the California state assembly light-heartedly denounced the IAU for "scientific heresy," among other crimes.
- **Religious messages:** Many verses in the Bible tell us that God wants humans to take care of the environment and to keep it from harm, as stewards of his creation. Leviticus 25:23: "The land must not be sold permanently, because the land is mine and you are but aliens and my tenants." Isaiah 11:9 : "They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea." Isaiah 24:5-6: "The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant. Therefore a curse consumes the earth; its people must bear their guilt. Therefore earth's inhabitants are burned up, and very few are left." These passages suggest that God cares about the Earth he created and wants us to nurture and take care of it. Abusing this land is violating what God wants and is breaking the duty as a Christian. Many Christians believe that we are stewards of the environment created by God. God has blessed us with this beautiful and perfect land. If this land is destroyed by our actions, we must then bear the guilt for our sins. Taking care of the environment is our sacred duty.

Outcomes: An index that averages together the following items, where 1 indicates strong opposition and 4 indicates strong support for each item:

- Regulating carbon dioxide as a pollutant
- Signing an international treaty that requires the United States to cut its carbon dioxide emissions by 90% by 2050
- Adding a surcharge to electrical bills to establish a fund to help make buildings more energy efficient and to teach US citizens how to reduce energy use
- Requiring electric utilities to produce at least 20% of their electricity from renewable energy sources

- Providing tax rebates for people who purchase energy-efficient vehicles or solar panels Increasing taxes on gasoline (by 25 cents per gallon) and returning the revenues to taxpayers by reducing the federal income tax

Table C.13: Eom et al. (2021, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.007 (0.018)	0.685	445

C.9 Glazier (2013)

Study 1: Humanitarian Aid in Response to Natural Disaster

Treatments:

- Control: My fellow Americans, at this hour U.S. forces are preparing to deploy to Moldova. Over the past few days the American people have seen the suffering of the citizens of Moldova as a result of the destructive fires that are raging through that nation. This is a humanitarian disaster of epic proportions. Thousands have already died and up to a million more are at risk from both the fires and the food shortages that are already being felt.

The United States is not a nation that will stand by and do nothing as our fellow men suffer.

Thus, over the next few days and weeks, thousands of tons of food and supplies, in addition to advanced U.S. fire-fighting technology, will be delivered to Moldova. I ask for the support of the American people in this important mission. Thank you.

- Secular message: My fellow Americans, at this hour U.S. forces are preparing to deploy to Moldova. Over the past few days the American people have seen the suffering of the citizens of Moldova as a result of the destructive fires that are raging through that nation. This is a humanitarian disaster of epic proportions. Thousands have already died and up to a million more are at risk from both the fires and the food shortages that are already being felt.

The United States is a signatory to the international disaster relief treaty. We are not a nation that will stand by and do nothing as our fellow men suffer. Our international obligations require our action on this important matter.

Thus, over the next few days and weeks, thousands of tons of food and supplies, in addition to advanced U.S. fire-fighting technology, will be delivered to Moldova. I ask for the support of the American people in this important mission. Thank you.

- Religious message: My fellow Americans, at this hour U.S. forces are preparing to deploy to Moldova. Over the past few days the American people have seen the suffering of the citizens of Moldova as a result of the destructive fires that are raging through that nation. This is a humanitarian disaster of epic proportions. Thousands have already died and up to a million more are at risk from both the fires and the food shortages that are already being felt.

The U.S. is a nation that has been richly blessed by the Almighty. It is not a nation that will stand by and do nothing as our fellow men suffer. We have been blessed with the means to help and it is our God-given duty to do so.

Thus, over the next few days and weeks, thousands of tons of food and supplies, in addition to advanced U.S. fire-fighting technology, will be delivered to Moldova. I ask for the support of the American people in this important mission. Thank you and may God continue to bless the United States of America.

Outcome: Respondents are asked to place themselves on a 7-point scale where one end represents the idea that “the United States should only worry about its own government and not get involved with international problems” and the other end represents the idea that “the United States should

be involved in promoting peace and stability in the world” (= highest value).

Coding of religiosity proxy: There is no religious in-group in this study; the target group is simply devout individuals. We determined religiosity based on the question, “Do you consider religion to be an important part of your life, or not?” Those who responded, “Yes, it is an important part of my life” were coded as high religiosity, while those who responded “No, it is not an important part of my life” were coded as low religiosity.

Table C.14: Glazier (2013, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	-0.096 (0.068)	0.160	151
Religious Gloss	Religious in-group (high religiosity)	-0.085 (0.087)	0.333	105
Religious Gloss	Religious in-group (low religiosity)	-0.100 (0.111)	0.377	46
Religious Message	All subjects	-0.135 (0.060)	0.027*	152
Religious Message	Religious in-group (high religiosity)	-0.140 (0.078)	0.077	116
Religious Message	Religious in-group (low religiosity)	-0.089 (0.106)	0.407	36

Study 2: Military Intervention in Response to Political Crisis

Treatments

- **Control:** My fellow Americans, at this hour U.S. forces are preparing to deploy to Moldova. Over the past few days the American people have seen the suffering of the citizens of Moldova as a result of the collapse of that nation’s government and the chaos that has followed. Armed militias are roving the capital and bringing destruction and instability to both Moldova and the region. This is an international problem of epic proportions. Thousands have already died and up to a million more are at risk of displacement and death, in addition to the international instability this crisis is causing.

We are not a nation that will stand by and do nothing as our fellow men suffer and international chaos rages on.

Thus, over the next few days and weeks, U.S. military forces, along with thousands of tons of food and supplies, will arrive in Moldova. I ask for the support of the American people in this important mission. Thank you.

- **Religious message:** My fellow Americans, at this hour U.S. forces are preparing to deploy to Moldova. Over the past few days the American people have seen the suffering of the citizens of Moldova as a result of the collapse of that nation’s government and the chaos that has followed. Armed militias are roving the capital and bringing destruction and instability to both Moldova and the region. This is an international problem of epic proportions. Thousands have already died and up to a million more are at risk of displacement and death, in addition to the international instability this crisis is causing.

The U.S. is a nation that has been richly blessed by the Almighty. We are not a nation that will stand by and do nothing as our fellow men suffer and international chaos rages on. We have been blessed with the means to help and it is our God-given duty to do so as the defenders of freedom in the world.

Thus, over the next few days and weeks, U.S. military forces, along with thousands of tons of food and supplies, will arrive in Moldova. I ask for the support of the American people in this important mission. Thank you and may God continue to bless the United States of America.

- Secular message: My fellow Americans, at this hour U.S. forces are preparing to deploy to Moldova. Over the past few days the American people have seen the suffering of the citizens of Moldova as a result of the collapse of that nation's government and the chaos that has followed. Armed militias are roving the capital and bringing destruction and instability to both Moldova and the region. This is an international problem of epic proportions. Thousands have already died and up to a million more are at risk of displacement and death, in addition to the international instability this crisis is causing.

The United States is a signatory to the Black Sea Stability Maintenance Treaty. We are not a nation that will stand by and do nothing as our fellow men suffer and international chaos rages on. Our international obligations require our action on this important matter.

Thus, over the next few days and weeks, U.S. military forces, along with thousands of tons of food and supplies, will arrive in Moldova. I ask for the support of the American people in this important mission. Thank you.

Outcome: Respondents are asked to place themselves on a 7-point scale where one end represents the idea that “the United States should only worry about its own government and not get involved with international problems” (=1) and the other end represents the idea that “the United States should be involved in promoting peace and stability in the world” (= highest value).

Coding of religiosity proxy: There is no religious in-group in this study; the target group is simply devout individuals. We determined religiosity based on the question, “Do you consider religion to be an important part of your life, or not?” Those who responded, “Yes, it is an important part of my life” were coded as high religiosity, while those who responded “No, it is not an important part of my life” were coded as low religiosity.

Table C.15: Glazier (2013, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	0.088 (0.057)	0.129	172
Religious Gloss	Religious in-group (high religiosity)	0.099 (0.079)	0.215	114
Religious Gloss	Religious in-group (low religiosity)	0.146 (0.093)	0.123	58
Religious Message	All subjects	-0.011 (0.063)	0.856	160
Religious Message	Religious in-group (high religiosity)	0.053 (0.084)	0.533	107
Religious Message	Religious in-group (low religiosity)	-0.110 (0.087)	0.212	53

C.10 Goldberg et al. (2019)

Treatments:

- Control: no message
- Religious message: Man was created in God’s image, which separates humans from the rest of creation (Gen. 1:26-27; Ps. 139:13-16). But this unique status includes a special responsibility. God made humans responsible for taking care of His creation. For example, the parable of the talents (Matt. 25) teaches us that when God entrusts things to us, He wants us to nourish and care for them—not ignore or degrade them. As Christians, it is our responsibility to be good stewards of God’s creation. God told Adam and Eve to cultivate and keep the garden (Gen. 2:15). We can use nature for our benefit, but it is not ok to destroy God’s garden that He entrusted to us. As a Christian, this makes sense to me, and I know that others feel the same. In a recent national poll, Americans identified their top reasons why they personally want to reduce threats to the environment/reduce global warming. One of the top reasons was “to protect God’s creation.” While people across the world are carelessly degrading and poisoning what God has created, many Christians are taking notice and taking action. I believe it is my moral duty to do what I can to care for God’s creation, and I hope you feel the same.

Outcome: “Do you think the following should be low, medium, high, or very high priority for the President and Congress? Protecting the environment [1 = Low, 4 = Very high]”

Coding of religiosity proxy: Here, the religious target group referenced in the message is broadly Christian. Therefore, we group together the following Christian denominations: Baptist, Mainline Protestant (such as Methodist, Lutheran, Presbyterian, Episcopalian), Catholic, Mormon, Pentecostal, Eastern Orthodox, Other Christian. (Of all participants, 1681 were Christian, while 6 belonged to other religions and 33 were secular.) We determined religiosity among Christians based on responses to the following question: “How often do you attend religious services?” Those who responded “More than once a week/Once a week” were coded as high religiosity, while those who responded “Once or twice a month/ A few times a year/ Once a year or less/ Never” were coded as low religiosity.

Table C.16: Goldberg et al. (2019, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.017 (0.005)	0.001*	1720
Religious Message	Religious in-group (high religiosity)	0.019 (0.010)	0.048*	649
Religious Message	Religious in-group (low religiosity)	0.015 (0.006)	0.007*	1071

C.11 Grossman, Nomikos, and Siddiqui (2023)

Study 1

Treatments:

- Control: no message
- Religious message: I will play you a part of [a sermon/ a sermon given by Imam Alidou Ilboudo at a Tabaski] celebration last year in support of peace in Burkina Faso. After playing you part of the [sermon/ the imam’s sermon], I will ask you a few questions about it. Please listen closely.

For our part, it is important to remind Muslims of the sacredness of life and the place of diversity of origin and belief in Islam. “He who kills an innocent soul is as if he had killed all of humanity” (s5,32).Allah says, ”O men! We made you male and female, and made you nations and tribes, so that you could know each other. The noblest of you, with Allah, is the most pious. Allah is certainly Omniscient and Great Expert (Sura 49; V13). Our condemnation of terrorist acts and community clashes is therefore without exception and we call on all Muslim preachers to make this known. My brothers and sisters in faith, on this blessed day, full of lessons and memories, the image of Ibrahim must live in us. Let us revive its tradition by welcoming, openness to others, hospitality and sharing. Let’s share meat and food, but even more, share the joy, friendship and brotherhood.

Outcome: “Some people think that suicide bombing and other forms of violence against civilian targets are justified in order to defend Islam from its enemies. Other people believe that, no matter what the reason, this kind of violence is never justified. Do you personally feel that this kind of violence is justified to defend Islam? (1 = often justified, 4 = never justified)”

Coding of religious affiliation and religiosity proxy: We identify Muslims as the religious in-group, and others as non-religious in-groups. To determine religiosity of Muslims, we used responses to the questions: “How often do you pray?” Those who responded ”Five times a day/ At least once a day” were coded as high religiosity; others were coded as low religiosity.

Table C.17: Grossman, Nomikos, and Siddiqui (2023, Study 1)

Estimand	Subgroup	Estimate (SE)	p-value	n
Religious Message	All subjects	-0.008 (0.008)	0.311	848
Religious Message	Not religious in-group	-0.006 (0.013)	0.632	204
Religious Message	Religious in-group	-0.009 (0.009)	0.350	644
Religious Message	Religious in-group (high religiosity)	-0.010 (0.010)	0.324	594
Religious Message	Religious in-group (low religiosity)	0.000 (0.067)	1.000	50

Please note, in Study 1 among those in the religious in-group (low religiosity), the outcome for all 50 subjects was 1, so the effect estimate was exactly 0 in this subgroup. In order to obtain a standard error for this estimate, we used the Agresti and Coull (1998) adjustment suggested by Gelman and Hill (2006, p.17).

Study 2

Treatments:

- Secular message (no endorsement): I will play you part of a speech given at a celebration last year in support of peace in Burkina Faso. After playing you the speech, I will ask you a few questions about it. Please listen closely.

We have no choice because we only have one country: let's join hands now while there is still time. I call on to the wise, the religious, supporters of freedom, intellectuals, politicians, civil society activists: there is still time to save our homeland. It will not be easy to face the challenge before us, but facing it is our responsibility for the history of our country. It is worth remembering that beyond the exogenous causes which make terrorism a phenomenon on a global scale, it can be nourished at the local level by situations of injustice, unfair distribution of wealth, poverty, feelings of abandonment, exclusion in all its forms. This is why it is the responsibility of those in charge to respond to the aspirations of the people and to work to strengthen the feeling of belonging to a common destiny, to a single nation.

- Religious endorsement: I will play you a part of a sermon given by Imam Alidou Ilboudo at a Tabaski celebration last year in support of peace in Burkina Faso. After playing you part of the imam's sermon, I will ask you a few questions about it. Please listen closely.

We have no choice because we only have one country: let's join hands now while there is still time. I call on to the wise, the religious, supporters of freedom, intellectuals, politicians, civil society activists: there is still time to save our homeland. It will not be easy to face the challenge before us, but facing it is our responsibility for the history of our country. It is worth remembering that beyond the exogenous causes which make terrorism a phenomenon on a global scale, it can be nourished at the local level by situations of injustice, unfair distribution of wealth, poverty, feelings of abandonment, exclusion in all its forms. This is why it is the responsibility of those in charge to respond to the aspirations of the people and to work to strengthen the feeling of belonging to a common destiny, to a single nation.

Outcomes: For each of the following groups of people, would you strongly dislike (= 0) , somewhat dislike, neither like nor dislike, somewhat like, or strongly like (= 4) having them as a neighbor?

- People of a different religion,
- People of a different ethnic group
- Immigrants

Please note, we combine responses to these questions into a single index that averages them together.

Table C.18: Grossman, Nomikos, and Siddiqui (2023, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	-0.006 (0.017)	0.715	584
Religious Endorsement	Not religious in-group	0.010 (0.035)	0.767	139
Religious Endorsement	Religious in-group	-0.012 (0.020)	0.564	445
Religious Endorsement	Religious in-group (high religiosity)	-0.017 (0.021)	0.409	413
Religious Endorsement	Religious in-group (low religiosity)	0.064 (0.072)	0.380	32

C.12 Hager and Sharma (2023)

Study 1

Treatments:

- Control: no message
- Muslim message against killing: Please note that we analyze the following messages together, as they share core ideas against killing.
 - “The Hadith forbids a Muslim from killing women and children. This is what the Hadith says (Kitab al-Jihad): “Do not kill women, children, the old or the sick”. ”
 - “Some people say that it is forbidden for a Muslim to kill women and children. This is what one person said: “Do not kill women, children, the old or the sick”. ”

Outcomes: “Imagine that the Kenyan police beat a Muslim man. He decides to place a bomb at the police station. To what degree do you find this acceptable? Totally acceptable/ Acceptable/ Slightly acceptable/ Neutral/ Slightly unacceptable/ Unacceptable/ Totally unacceptable.”

Coding of religiosity proxy: In this study, Muslims were identified as the religious in-group. Among Muslims, we used the authors’ dummy variable of religiosity based on the frequency of monthly worship attendance.

Table C.19: Hager and Sharma (2023, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.007 (0.048)	0.892	143
Religious Message	Religious in-group (high religiosity)	0.010 (0.049)	0.843	118
Religious Message	Religious in-group (low religiosity)	-0.130 (0.155)	0.413	25

Study 2

Treatments:

- Control: no message
- Christian message against killing: Please note that we analyze the following messages together, as they share core ideas against killing.
 - “A Christian saint said that Christians are forbidden from killing women and children. This is what the saint said: “Do not kill women, children, the old, or the sick”. ”
 - “Some people say that Christians are forbidden from killing women and children. This is what one person said: “Do not kill women, children, the old, or the sick”. ”

Outcomes: “Imagine that the Kenyan police beat a Christian man. He decides to place a bomb at the police station. To what degree do you find this acceptable? Totally acceptable/ Acceptable/ Slightly acceptable/ Neutral/ Slightly unacceptable/ Unacceptable/ Totally unacceptable.”

Coding of Religiosity Proxy Same as Study 1.

Table C.20: Hager and Sharma (2023, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.016 (0.034)	0.642	144
Religious Message	Religious in-group (high religiosity)	0.081 (0.065)	0.221	45
Religious Message	Religious in-group (low religiosity)	-0.004 (0.039)	0.921	99

Study 3

Treatments:

- Control: no message
- Muslim message against suicide: Please note that we analyze the following messages together, as they share core ideas against suicide.
 - “The Qu’ran forbids a Muslim from killing oneself. This is what the Qu’ran says (Qu’ran 2:29): “And do not kill yourselves. Indeed, Allah is to you ever merciful”.”
 - “Some people say that it is forbidden for a Muslim to kill oneself. This is what one person says: “And do not kill yourselves. Indeed, Allah is to you ever merciful”. ”

Outcomes: “Imagine that the Kenyan police beat a Muslim man. He decides to wear a suicide vest and attack the police. To what degree do you find this acceptable? Totally acceptable/ Acceptable/ Slightly acceptable/ Neutral/ Slightly unacceptable/ Unacceptable/ Totally unacceptable.”

Coding of Religiosity Proxy Same as Study 1.

Table C.21: Hager and Sharma (2023, Study 3)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.038 (0.026)	0.140	144
Religious Message	Religious in-group (high religiosity)	-0.039 (0.033)	0.244	112
Religious Message	Religious in-group (low religiosity)	-0.027 (0.052)	0.605	32

Study 4

Treatments:

- Control: no message
- Christian message against suicide: Please note that we analyze the following messages together, as they share core ideas against suicide.
 - “The Bible forbids a Christian from killing oneself. This is what the Bible says (Job 1:21): “The lord gives, and the lord takes away”. ”
 - “Some people say that it is forbidden for a Christian to kill oneself. This is what one person says: “The lord gives, and the lord takes away”. ”

Outcomes: “Imagine that the Kenyan police beat a Christian man. He decides to wear a suicide vest and attack the police. To what degree do you find this acceptable? Totally acceptable/ Acceptable/ Slightly acceptable/ Neutral/ Slightly unacceptable/ Unacceptable/ Totally unacceptable.”

Coding of Religiosity Proxy Same as Study 1.

Table C.22: Hager and Sharma (2023, Study 4)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.015 (0.014)	0.283	144
Religious Message	Religious in-group (high religiosity)	-0.025 (0.032)	0.448	30
Religious Message	Religious in-group (low religiosity)	-0.017 (0.017)	0.318	114

C.13 Harrison and Michelson (2015)

Treatments:

- Control: “In a recent newspaper op-ed, a citizen wrote, “It seems to me, therefore, that one might easily judge that even if we do not believe that gay marriage ever could or should be allowed in the church, we could live with a provision that allows civil marriage of gay and lesbian couples. Personally, however, I would go farther than that . . . we could come to recognize the total, exclusive, permanent, interpersonal commitment of gay and lesbian couples as a part of the sacrament of matrimony”.”
- Religious endorsement: “In a recent newspaper op-ed, Reverend Richard T. Lawrence recently told members of his church, “It seems to me, therefore, that one might easily judge that even if we do not believe that gay marriage ever could or should be allowed in the church, we could live with a provision that allows civil marriage of gay and lesbian couples. Personally, however, I would go farther than that . . . we could come to recognize the total, exclusive, permanent, interpersonal commitment of gay and lesbian couples as a part of the sacrament of matrimony”.”

Outcomes: “Please answer the following questions about hypothetical ballot initiatives: Gay marriage is often an issue at the state level. Suppose your state had a ballot initiative in the 2014 election where you could vote on a law that would allow gay marriage/marriage equality. How would you vote on such a measure? Note: a “yes” vote would mean allowing gay marriage; a “no” vote would mean not allowing gay marriage. 1=Definitely vote no/ 2=Probably vote no/ 3=undecided/ 4=Probably vote yes/ 5=Definitely vote yes.”

Coding of religious affiliation and religiosity proxy: We determined all Christians to be part of the in-group in this study, regardless of denomination. We determined high religiosity Christians to be those who attended religious services once a week or more than once a week; those who attended less often as low religiosity individuals.

Table C.23: Harrison and Michelson (2015, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	0.070 (0.025)	0.005*	500
Religious Endorsement	Not religious in-group	0.037 (0.021)	0.080	253
Religious Endorsement	Religious in-group	0.110 (0.046)	0.017*	247
Religious Endorsement	Religious in-group (high religiosity)	0.202 (0.078)	0.012*	86
Religious Endorsement	Religious in-group (low religiosity)	0.061 (0.050)	0.227	161

C.14 Kane and Perry (2024)

Treatments:

- Control: No message.
- Religious message:
Religious scholars conclude that Holy texts tell us that God, not human beings, will determine what happens to Earth’s climate
Scholars from a variety of major religions have concluded that the holy texts are clear on one point: what happens to the Earth’s climate will be decided by God, not humans. In the Bible, for example, the book of Genesis tells us that God created the Earth, and made human beings “in his own image,” meaning that God is also responsible for the future of the planet. And the Bible is not alone – other religious texts make this same exact point. “It is so important for people of the world to understand that, ultimately, God will decide what happens to the Earth’s environment and climate,” one religious scholar said.

Outcome: The original study used a battery of 6 questions. We choose the two that seemed most closely related to the treatment message. The original study randomized the order of the outcome questions, including the two that we use here:

“ How much do you favor or oppose each of the following (Indicating ‘Strongly oppose, Oppose, Favor, Strongly favor’:)

- a. Increasing federal funding for research on renewable energy such as wind, solar, and hydrogen, even if it raises taxes
- b. Stricter limits on the amount of carbon dioxide that power plants and other industrial facilities can release, even if it raises the prices of goods and services.

Table C.24: Kane and Perry (2024, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.004 (0.014)	0.762	2009

C.15 Margolis (2018)

Treatments:

- Control: no message
- Religious message: Radio transcript for religious treatment condition.
NL: Christians should be known by our love. I'm Pastor Nick Lilow.
JT: And I'm Pastor Joseito Valasquez. Many of our neighbors came here seeking opportunity, but our dysfunctional immigration system breaks up families and causes suffering.
NL: Christ calls evangelicals to compassion and justice. So please join a growing movement of Christians asking our political leaders for immigration solutions rooted in biblical values that:
JT: Respect each person's God-given dignity
NL: Respect the rule of law
JT: Protect family unity
NL: Guarantee secure borders
JT: Ensure fairness to taxpayers
NL: And establish a path toward citizenship
JT: Our state of Colorado elected officials need your prayers and to hear your voice. Speak out today for common sense and just immigration laws by texting the word immigration to 877-877. Text the word immigration to 877-877. Paid for by the Evangelical Immigration Table.
- Secular message: Radio transcript for secular treatment condition.
NL: I'm Nick Lilow.
JT: And I'm Joseito Valasquez. Many of our neighbors came here seeking opportunity, but our dysfunctional immigration system breaks up families and causes suffering.
NL: Please join a growing movement asking our political leaders for immigration solutions that:
JT: Respect each person's dignity
NL: Respect the rule of law
JT: Protect family unity
NL: Guarantee secure borders
JT: Ensure fairness to taxpayers
NL: And establish a path toward citizenship
JT: Our state of Colorado elected officials need to hear your voice. Speak out today for common sense and just immigration laws by texting the word immigration to 877-877. Text the word immigration to 877-877.

Outcomes: "The current policy in the United States is to deport illegal immigrants. Some people suggest changing the law so that illegal immigrants could apply for legal status and possibly stay in the country permanently. Do you support or oppose this kind of change to the law?"

Please note that we create a binary variable for opposition versus support.

Coding of religiosity proxy: Here we determined that those who identified as Born again Christians were part of the religious in-group. We used the author's binary measure to determine re-

ligiosity among the in-group: those who attended religious services once a week or more were coded as high religiosity, and others as low religiosity.

Table C.25: Margolis (2018, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	0.070 (0.027)	0.011*	621
Religious Gloss	Not religious in-group	0.050 (0.032)	0.117	474
Religious Gloss	Religious in-group	0.144 (0.054)	0.008*	147
Religious Gloss	Religious in-group (high religiosity)	0.118 (0.063)	0.066	94
Religious Gloss	Religious in-group (low religiosity)	0.179 (0.103)	0.090	53
Religious Message	All subjects	0.044 (0.027)	0.102	636
Religious Message	Not religious in-group	0.030 (0.031)	0.327	495
Religious Message	Religious in-group	0.114 (0.056)	0.046*	141
Religious Message	Religious in-group (high religiosity)	0.103 (0.069)	0.140	86
Religious Message	Religious in-group (low religiosity)	0.123 (0.098)	0.216	55

C.16 Masoud, Jamal, and Nugent (2016)

Study 1

Treatments:

- Control: no message
- Religious, pro-women message: “Some say that there is no problem if a woman assumes a position of authority, such as the presidency of the republic or the prime ministership. And they rely on a verse from Surat al-Tawba in the Holy Quran that says, “Believing men and believing women are protectors of one another.” (9:71) And they interpret it to mean that God does not distinguish between men and women in their capabilities.”
- Scientific, pro-women message: “Some say that there is no problem if a woman assumes a position of authority, such as the presidency of the republic or the prime ministership. And they rely on the results of numerous scientific studies. For example, in 2010, a group of leading scholars completed a study that showed that women and men have the same leadership capabilities.”

Outcomes: “Between the following two opinions, which one is closer to your personal opinion? (a) It is not good for a woman to assume a position of authority, such as the presidency of the republic or the prime ministership, or (b) There is no problem if a woman assumes a position of authority, such as the presidency of the republic or the prime minister- ship.” A/B/Don’t know.

Coding of religiosity proxy: We determined the religious in-group to be Muslims. We coded high religiosity Muslims based on the question, “How often do you attend Friday prayers?” Those who answered “always” were coded as high religiosity; others were coded as low religiosity.

Table C.26: Masoud, Jamal, and Nugent (2016, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	0.061 (0.031)	0.046*	994
Religious Gloss	Religious in-group (high religiosity)	0.024 (0.041)	0.568	535
Religious Gloss	Religious in-group (low religiosity)	0.107 (0.046)	0.020*	459
Religious Message	All subjects	0.078 (0.030)	0.010*	1003
Religious Message	Religious in-group (high religiosity)	0.053 (0.040)	0.192	557
Religious Message	Religious in-group (low religiosity)	0.107 (0.046)	0.021*	446

Study 2

Treatments:

- Control: no message

- Religious, patriarchal message: “Some people say it is not good for a woman to assume a position such as the presidency of the republic or the prime ministership. And they rely on a verse from Surat al-Nisa in the Holy Quran that says, ‘Men are the protectors and maintainers of women (4:34).’ And they interpret it to mean that God gave you men more capabilities than women.”
- Scientific, patriarchal message: “Some people say it is not good for a woman to assume a position such as the presidency of the republic or the prime ministership. And they rely on the results of numerous scientific studies. For example, in 2010, a group of leading scholars completed a study that showed that men had greater leadership abilities than women.”

Outcomes: “Between the following two opinions, which one is closer to your personal opinion? (a) It is not good for a woman to assume a position of authority, such as the presidency of the republic or the prime ministership, or (b) There is no problem if a woman assumes a position of authority, such as the presidency of the republic or the prime minister- ship.” A/B/Don’t know.

Coding of religiosity proxy: We determined the religious in-group to be Muslims. We coded high religiosity Muslims based on the question, “How often do you attend Friday prayers?” Those who answered “always” were coded as high religiosity; others were coded as low religiosity.

Table C.27: Masoud, Jamal, and Nugent (2016, Study 2)

Estimand	Subgroup	Estimate (SE)	p-value	n
Religious Gloss	All subjects	-0.013 (0.030)	0.664	995
Religious Gloss	Religious in-group (high religiosity)	-0.016 (0.041)	0.700	547
Religious Gloss	Religious in-group (low religiosity)	-0.011 (0.046)	0.809	448
Religious Message	All subjects	-0.036 (0.030)	0.224	999
Religious Message	Religious in-group (high religiosity)	-0.035 (0.040)	0.376	557
Religious Message	Religious in-group (low religiosity)	-0.031 (0.046)	0.504	442

Study 3

Treatments:

- Control: no message
- Religious message in support of wage cap: “Some people say it is good for the government to im- pose an upper limit on wages. And they rely on a verse from Sūrāt al-Tawba in the Holy Qurān which says, “And those who hoard gold and silver and spend it not in the path of God, announce unto them a painful torment.” And they interpret it to mean that the government should fix (determine) wealth.”
- Secular message in support of wage cap: “Some people say it is good for the government to impose an upper limit on wages. And they rely on the results of numerous scientific studies. For example, in 2010, a group of leading scholars completed a study that showed

that government oversight and standardization of wages and salaries has a good impact on the economy and development.”

Outcomes: “Between the following two, which one is closer to your personal opinion? (a) It is not good for the government to impose an upper limit on wages, or (b) It is better for the government to impose an upper limit on wages.” A/B/Don’t Know

Coding of religiosity proxy: We determined the religious in-group to be Muslims. We coded high religiosity Muslims based on the question, “How often do you attend Friday prayers?” Those who answered “always” were coded as high religiosity; others were coded as low religiosity.

Table C.28: Masoud, Jamal, and Nugent (2016, Study 3)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	0.036 (0.028)	0.208	992
Religious Gloss	Religious in-group (high religiosity)	0.027 (0.038)	0.473	533
Religious Gloss	Religious in-group (low religiosity)	0.039 (0.043)	0.366	459
Religious Message	All subjects	0.010 (0.028)	0.712	1004
Religious Message	Religious in-group (high religiosity)	0.029 (0.037)	0.422	557
Religious Message	Religious in-group (low religiosity)	-0.018 (0.043)	0.670	447

Study 4

Treatments:

- Control: no message
- Religious message against wage caps: “Some people say it is not good for the government to impose an upper limit on wages. And they rely on a verse from Surat al- Naḥl in the Holy Qurān that says, “And God favored some of you to others in wealth.” And they interpret it to mean that it is not the government’s role to fix (determine) wealth. ”
- Secular message against wage cap: “Some people say it is not good for the government to impose an upper limit on wages. And they rely on the results of numerous scientific studies. For example, in 2010, a group of leading scholars completed a study that showed that the interference of the government in setting wages and salaries has a bad effect on the economy and development. ”

Outcomes: “Between the following two, which one is closer to your personal opinion? (a) It is not good for the government to impose an upper limit on wages, or (b) It is better for the government to impose an upper limit on wages.” A/B/Don’t Know

Coding of religiosity proxy: We determined the religious in-group to be Muslims. We coded high religiosity Muslims based on the question, “How often do you attend Friday prayers?” Those who answered “always” were coded as high religiosity; others were coded as low religiosity.

Table C.29: Masoud, Jamal, and Nugent (2016, Study 4)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	-0.005 (0.027)	0.866	998
Religious Gloss	Religious in-group (high religiosity)	-0.025 (0.035)	0.475	548
Religious Gloss	Religious in-group (low religiosity)	0.021 (0.042)	0.627	450
Religious Message	All subjects	-0.024 (0.027)	0.387	1003
Religious Message	Religious in-group (high religiosity)	-0.053 (0.036)	0.142	558
Religious Message	Religious in-group (low religiosity)	0.013 (0.043)	0.754	445

C.17 McClendon and Riedl (2015)

Study 1

Treatments:

- Religious message about system injustice: “Do you ever wonder at the arrogance, greed or irresponsibility of some Kenyans with money? Do you wish they wouldn’t seem so unbothered by the plight of others? The world is moving away from godly morals and obedience to the teachings of the Bible. Poverty, crime, violence, family breakdown, myriad of social economic and political problems people face, corruption, exploitation of one by the other are on the increase. Do you ever wonder whether, when and how people with money will wake up to the poverty around them? God is concerned with the quality of human life, about the way we live, eat, speak, think, treat each other, and care for the world around us. We must work with and care for the poor, sick and suffering. Both the world’s and Kenya’s economic crises were brought forth by greed; un-godly greed for riches and power. But our Lord Jesus was compassionately touched by human physical needs. He healed the sick and fed the hungry. Let us be a friend to widows and widowers, not forgetting the less privileged. And for ourselves, we should become rich by making our wants few. Through Jesus, we must deal with greed and selfishness in the human heart.”
- Secular message about systemic injustice: “Do you ever wonder at the arrogance, greed or irresponsibility of some Kenyans with money? Do you wish they wouldn’t seem so unbothered by the plight of others? The world is moving away from common decency and concern for others. Poverty, crime, violence, family breakdown, myriad of social economic and political problems people face, corruption, exploitation of one by the other are on the increase. Do you ever wonder whether, when and how people with money will wake up to the poverty around them? We should be concerned with the quality of human life, about the way we live, eat, speak, think, treat each other, and care for the world around us. We must work with and care for the poor, sick and suffering. Both the world’s and Kenya’s economic crises were brought forth by greed; greed for riches and power. But some people are compassionately touched by the human physical needs. They heal the sick and feed the hungry. Let us be a friend to widows and widowers, not forgetting the less privileged. And for ourselves, we should become rich by making our wants few. We must deal with greed and selfishness in the human heart.”

Outcomes: We created an index of support for redistribution that averages together averages responses to the following questions. We reverse-coded responses such that higher numbers indicate greater support for redistributive measures. we then normalize this scale to take on values between 0 and 1.

- “Do you think the Kenyan government is spending enough, too much or not enough on primary education? The options from left to right are: too much, enough, or not enough. You may choose only one answer. ”
- “Do you think the Kenyan government is spending enough, too much or not enough on food assistance? The options from left to right are: too much, enough, or not enough. You may choose only one answer.”

- “Do you think the Kenyan government is spending enough, too much or not enough on assistance for orphans and vulnerable children? The options from left to right are: too much, enough, or not enough. You may choose only one answer.”
- “Do you think the Kenyan government is spending enough, too much or not enough on loans to small business entrepreneurs? The options from left to right are: too much, enough, or not enough. You may choose only one answer. ”

Coding of Religiosity Proxy: Here, we consider all Christians to be members of the religious in-group. Among Christians, we determined high and low religiosity individuals based on weekly church attendance. Those who attended church once, twice, or three or more times a week were coded as high religiosity; others were coded as low religiosity.

Table C.30: McClendon and Riedl (2015, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	-0.024 (0.033)	0.471	211
Religious Gloss	Not religious in-group	-0.011 (0.046)	0.816	132
Religious Gloss	Religious in-group	-0.054 (0.049)	0.279	79
Religious Gloss	Religious in-group (high religiosity)	-0.037 (0.069)	0.593	54
Religious Gloss	Religious in-group (low religiosity)	-0.087 (0.059)	0.152	24

Study 2

Treatments:

- Religious message about individual prosperity: “Do you ever wonder at the difficulty of being financially successful like some other Kenyans with money? Do you wish you could end the years and years of just trying to make ends meet, the years of trying to get by? Poverty, crime, violence, family breakdown, the myriad social economic and political problems people face are on the increase. Do you ever wonder whether, when and how you’ll ever get the kind of lifestyle you deserve? God is concerned with the quality of your life, and you must know that He will reward the faithful with prosperity. Economic problems were brought forth by lack of faith, by striving for riches and power without faith in God. But our Lord Jesus wants true Christians to be rich. Those who do not reconfigure their minds to what God has promised lack and suffer hunger, but those who seek the Lord shall not lack in any good thing. So let us be a friend to God, not forgetting that our efforts, our sacrifices to Him will be richly rewarded. You don’t need to find a job, make a job. You don’t need to find success, make success. We have not because we ask not. Jesus will give you what you seek if you give to Him and have faith.”
- Secular message about individual prosperity: “Do you ever wonder at the difficulty of being financially successful like some other Kenyans with money? Do you wish you could end the years and years of just trying to make ends meet, the years of trying to get by? Poverty, crime,

violence, family breakdown, the myriad social economic and political problems people face are on the increase. Do you ever wonder whether, when and how you'll ever get the kind of lifestyle you deserve? You are right to be concerned with the quality of your life, and you must know that the people who succeed are those who believe in themselves. Financial problems are brought forth by lack of confidence and lack of self-discipline, by striving for wealth and power without believing in possibility for yourself. Those who do not reconfigure their mind to personal possibilities lack and suffer hunger, but those who reconfigure their mindset will not lack in anything. So let us be a friend to ourselves, not forgetting that our efforts, our sacrifices will find success if we have the right mindset. You don't need to find money, make money. You don't need to find success, make success. We have not because we try not. You will get what you seek."

Outcomes: We created an index of support for redistribution that averages together averages responses to the following questions. We reverse-coded responses such that higher numbers indicate greater support for redistributive measures; we then normalize this scale to take on values between 0 and 1.

- "Do you think the Kenyan government is spending enough, too much or not enough on primary education? The options from left to right are: too much, enough, or not enough. You may choose only one answer."
- "Do you think the Kenyan government is spending enough, too much or not enough on food assistance? The options from left to right are: too much, enough, or not enough. You may choose only one answer."
- "Do you think the Kenyan government is spending enough, too much or not enough on assistance for orphans and vulnerable children? The options from left to right are: too much, enough, or not enough. You may choose only one answer."
- "Do you think the Kenyan government is spending enough, too much or not enough on loans to small business entrepreneurs? The options from left to right are: too much, enough, or not enough. You may choose only one answer. "

Coding of Religiosity Proxy: Here, we consider all Christians to be members of the religious in-group. Among Christians, we determined high and low religiosity individuals based on weekly church attendance. Those who attended church once, twice, or three or more times a week were coded as high religiosity; others were coded as low religiosity.

Table C.31: McClendon and Riedl (2015, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	-0.039 (0.037)	0.284	227
Religious Gloss	Not religious in-group	-0.042 (0.044)	0.337	165
Religious Gloss	Religious in-group	-0.031 (0.067)	0.642	62
Religious Gloss	Religious in-group (high religiosity)	-0.034 (0.082)	0.685	39
Religious Gloss	Religious in-group (low religiosity)	0.016 (0.126)	0.903	22

C.18 McDaniel and Miller (2018)

Study 1

Treatments:

- Control: “Google demonstrates phone that translates text BARCELONA, Spain (AP): Stumped by foreign languages when you’re traveling? Google Inc. is working on software that translates text captured by a phone camera. At a demonstration Tuesday at Mobile World Congress, a cell phone trade show in Barcelona, an engineer shot a picture of a German dinner menu with a phone running Google Inc.’s Android software. An application on the phone sent the shot to Google’s servers, which sent a translation back to the phone. It translated “Frühlingssalat mit Wildkrautern” as “Spring salad with wild herbs.” There was no word on when the software would be available. Software that translates text from pictures is already available for some phones, but generally does the processing on the phone. By sending the image to its servers for processing, Google can apply a lot more computing power, for faster, more accurate results. The phone still won’t order for you, though—you’ll have to point at the menu. The demonstration was part of Google CEO Robert Protman’s keynote speech at the trade show, the largest for the wireless industry. He said phone applications that take advantage of “cloud computing”—servers accessible through the wireless network—will bring powerful changes to the industry. Protman’s speech also featured a demonstration of videos and a game running on an Android phone using Flash, a format that is ubiquitous on Web pages intended for PCs, but has not worked on many phones, including the iPhone. Support for Flash in Android and a few other smart phone operating systems are expected later this year.
- Religious message about equality: “Foundation Director Addresses Policy Makers WASHINGTON (AP): In the keynote address given last Wednesday, Robert Protman, director of the Future of Hope Foundation, gave his vision of what America should be. Speaking to a bi-partisan audience, Mr. Protman argued that the nation should embrace its heritage of equality. In particular he argued, “The nation has been its greatest when men and women were given the equal opportunity to succeed and fail and not held back because of race, gender, or class.” The Future of Hope Foundation, which is based in Reston, VA, was formed in 1937 to better connect leaders with needs of everyday people. The foundation has worked closely with members from both parties. Mr. Protman, who was named director in 2007, has served as a trusted advisor for both Presidents Bill Clinton and George W. Bush. In his speech, Mr. Protman emphasized the need for the nation to reclaim equality. Below is an excerpt from his speech. We are intelligent people who fail or succeed based on our commitment to work, and the willingness of the government to ensure equality. We must work for each other and expect the government to provide equal protection. Our ability to achieve greatness is in our adherence to equal opportunity, not ignoring disparities. As the Bible stated, “Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed.” The Bible also stated, “You shall freely open your hand to your brother, to your needy and poor in your land.” We should heed these words, because they set forth a framework for how this nation and its citizens should behave. Mr. Protman argued that these sentiments should be widely embraced. Further, he argued that all future policies should

reflect equality. In his concluding statement, Mr. Protman stated that, “once the nation embraces these values; we will be able to see it reach the highest heights.”

- Secular message about equality: “Foundation Director Addresses Policy Makers WASHINGTON (AP): In the keynote address given last Wednesday, Robert Protman, director of the Future of Hope Foundation, gave his vision of what America should be. Speaking to a bi-partisan audience, Mr. Protman argued that the nation should embrace its heritage of equality. In particular he argued, “The nation has been its greatest when men and women were given the equal opportunity to succeed and fail and not held back because of race, gender, or class.” The Future of Hope Foundation, which is based in Reston, VA, was formed in 1937 to better connect leaders with needs of everyday people. The foundation has worked closely with members from both parties. Mr. Protman, who was named director in 2007, has served as a trusted advisor for both Presidents Bill Clinton and George W. Bush. In his speech, Mr. Protman emphasized the need for the nation to reclaim equality. Below is an excerpt from his speech. We are intelligent people who fail or succeed based on our commitment to work, and the willingness of the government to ensure equality. We must work for each other and expect the government to provide equal protection. Our ability to achieve greatness is in our adherence to equal opportunity, not ignoring disparities. As Thomas Jefferson stated, “Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed.” Thomas Jefferson also stated, “You shall freely open your hand to your brother, to your needy and poor in your land.” We should heed these words, because they set forth a framework for how this nation and its citizens should behave. Mr. Protman argued that these sentiments should be widely embraced. Further, he argued that all future policies should reflect equality. In his concluding statement, Mr. Protman stated that, “once the nation embraces these values; we will be able to see it reach the highest heights.”

Outcomes: Respondents were asked how much they agreed or disagreed with the following proposals, on a scale from 1 (strongly oppose) to 7 (strongly support). We averaged together responses to these four questions and rescaled the outcome 0 and 1 to create a redistributive preferences index.

- Support for universal health care.
- Support for health insurance for children
- Support for mandatory purchase of healthcare
- Support for raising taxes on families making over \$1 million a year, and individuals making over \$500,000 to finance insurance expansion

Coding of Religiosity Proxy: We determined all Christians to be religious in-group members. Among Christians, those who claimed to attend church more than once a week, as well as those who responded that religion was very important in their lives, were coded as high religiosity; others were coded as low religiosity.

Table C.32: McDaniel and Miller (2018, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	<i>n</i>
Religious Gloss	All subjects	0.017 (0.019)	0.362	282
Religious Gloss	Not religious in-group	0.057 (0.035)	0.113	89
Religious Gloss	Religious in-group	-0.001 (0.022)	0.951	193
Religious Gloss	Religious in-group (high religiosity)	-0.024 (0.028)	0.376	135
Religious Gloss	Religious in-group (low religiosity)	0.040 (0.039)	0.307	58
Religious Message	All subjects	0.014 (0.018)	0.452	278
Religious Message	Not religious in-group	0.048 (0.032)	0.135	93
Religious Message	Religious in-group	-0.002 (0.022)	0.928	185
Religious Message	Religious in-group (high religiosity)	-0.029 (0.029)	0.317	117
Religious Message	Religious in-group (low religiosity)	0.042 (0.035)	0.235	68

Study 2

Treatments:

- Religious message about individualism: “WASHINGTON (AP): In the keynote address given last Wednesday, Robert Protman, director of the Future of Hope Foundation, gave his vision of what America should be. Speaking to a bi-partisan audience, Mr. Protman argued that the nation should embrace its heritage of individual effort. In particular he argued, “The nation has been its greatest when men and women were willing to step out on their own, take risks, and succeed or fail on their own.” The Future of Hope Foundation, which is based in Reston, VA, was formed in 1937 to better connect leaders with needs of everyday people. The foundation has worked closely with members from both parties. Mr. Protman, who was named director in 2007, has served as a trusted advisor for both Presidents Bill Clinton and George W. Bush. In his speech, Mr. Protman emphasized the need for the nation to reclaim individual effort. Below is an excerpt from his speech. We are intelligent people who fail or succeed based on our commitment to work, we do not need government dictating our actions. We must work for ourselves and not expect the government to shield us. Our ability to achieve greatness is in our adherence to a strong work ethic, not dependence on government. As the Bible stated, “Lazy hands make a man poor, but diligent hands bring wealth.” The Bible also stated “Work hard and become a leader; be lazy and never succeed.” We should heed these words, because they set forth a framework for how this nation and its citizens should behave. Mr. Protman argued that these sentiments should be widely embraced. Further, he argued that all future policies should reflect individual effort. In his concluding statement, Mr. Protman stated that, “once the nation embraces these values; we will be able to see it reach the highest heights.”
- Secular message about individualism: “WASHINGTON (AP): In the keynote address given last Wednesday, Robert Protman, director of the Future of Hope Foundation, gave his vision of what America should be. Speaking to a bi-partisan audience, Mr. Protman argued that the nation should embrace its heritage of individual effort. In particular he argued, “The nation has been its greatest when men and women were willing to step out on their own, take

risks, and succeed or fail on their own.” The Future of Hope Foundation, which is based in Reston, VA, was formed in 1937 to better connect leaders with needs of everyday people. The foundation has worked closely with members from both parties. Mr. Protman, who was named director in 2007, has served as a trusted advisor for both Presidents Bill Clinton and George W. Bush. In his speech, Mr. Protman emphasized the need for the nation to reclaim individual effort. Below is an excerpt from his speech. We are intelligent people who fail or succeed based on our commitment to work, we do not need government dictating our actions. We must work for ourselves and not expect the government to shield us. Our ability to achieve greatness is in our adherence to a strong work ethic, not dependence on government. As Thomas Jefferson stated, “Lazy hands make a man poor, but diligent hands bring wealth.” Thomas Jefferson also stated “Work hard and become a leader; be lazy and never succeed.” We should heed these words, because they set forth a framework for how this nation and its citizens should behave. Mr. Protman argued that these sentiments should be widely embraced. Further, he argued that all future policies should reflect individual effort. In his concluding statement, Mr. Protman stated that, “once the nation embraces these values; we will be able to see it reach the highest heights.”

Outcomes: Respondents were asked how much they agreed or disagreed with the following proposals, on a scale from 1 (strongly oppose) to 7 (strongly support). We averaged together responses to these four questions and rescaled the outcome 0 and 1 to create a redistributive preferences index.

- Support for universal health care.
- Support for health insurance for children
- Support for mandatory purchase of healthcare
- Support for raising taxes on families making over \$1 million a year, and individuals making over \$500,000 to finance insurance expansion

Coding of Religiosity Proxy: We determined all Christians to be religious in-group members. Among Christians, those who claimed to attend church more than once a week, as well as those who responded that religion was very important in their lives, were coded as high religiosity; others were coded as low religiosity.

Table C.33: McDaniel and Miller (2018, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	-0.037 (0.018)	0.045*	285
Religious Gloss	Not religious in-group	-0.075 (0.031)	0.017*	114
Religious Gloss	Religious in-group	-0.012 (0.023)	0.599	171
Religious Gloss	Religious in-group (high religiosity)	-0.008 (0.029)	0.784	104
Religious Gloss	Religious in-group (low religiosity)	-0.021 (0.037)	0.571	67
Religious Message	All subjects	0.004 (0.019)	0.851	276
Religious Message	Not religious in-group	-0.056 (0.033)	0.096	98
Religious Message	Religious in-group	0.033 (0.023)	0.154	178
Religious Message	Religious in-group (high religiosity)	0.030 (0.028)	0.285	111
Religious Message	Religious in-group (low religiosity)	0.033 (0.039)	0.412	67

C.19 Nyonzo et al. (2025)

Treatments:

- Control: no message
- Religious message: “Now, I would like to ask you a few questions about an issue you may have heard discussed recently in Tanzania. Many have been discussing whether it should be allowed for a girl under the age of 18 to get married. You may have heard in the news that BAKWATA, the major group of Muslim religious leaders in Tanzania, recently said that they believe that girls under the age of 18 should be allowed to marry if their parents or religious leaders approve of the marriage.”

Outcome: The authors use the following measure:

“Now, imagine that you hear two friends talking about what law the government of Tanzania should pass: Friend 1: The government of Tanzania should pass a law banning all girls under 18 from being married, no matter what the circumstances are Friend 2: The government of Tanzania should pass a law allow girls under 18 to be married if their parents and religious leaders approve of the marriage.

Which friend do you agree with more?

- Friend 1: marriage under the age of 18 should be banned.
- Friend 2: marriage under the age of 18 should NOT be banned.
- Don’t know
- Refused to answer”

The authors follow the coding rule of setting early marriage should be banned to 1, otherwise 0. We reverse this coding, such that 1 corresponds to agreement with the religious leader’s statement or statements of uncertainty or refusal to answer, and 0 to outright disagreement.

Religious affiliation: We exclude 2 non-Muslim subjects from the sample; all remaining respondents are Muslim. Hence, we do not test for heterogenous effects.

Coding of religiosity proxy: We base this measure on religious attendance. Those who attend their house of worship more than 7 times a week are coded as high religiosity; others are coded as low.

Table C.34: Nyonzo et al (2025, Study 1)

Estimand	Subgroup	Estimate (SE)	p-value	n
Religious Message	All subjects	-0.024 (0.039)	0.534	405
Religious Message	Religious in-group (high religiosity)	0.014 (0.073)	0.847	144
Religious Message	Religious in-group (low religiosity)	-0.050 (0.046)	0.279	261

C.20 Rahmani et al. (2025)

Study 1

Treatments

- Control: no message
- Progressive message in favor of women’s leadership:

Progressive Ustadh: “My name is [ustadh’s name]. I’m the Secretary of the Islamic Institute located in Kibada, Dar es Salaam. According to the Quran, a woman should be under a man, and a man is the leader—but in which circumstances? Not in every situation should a man be a leader; a woman can be a leader too. The issue of men leading women is more applicable to the family level, within a marriage. We are living according to the Constitution, and the Constitution gives an equal right to every Tanzanian to be a leader or to be led. Therefore, a woman, as long as she is Tanzanian according to the Constitution, can be a political leader. We are not instructed by the Quran on this matter, so a woman can run to be a Member of Parliament, a representative, etc. For women to hold these positions is not wrong from a religious point of view.

Outcome: The authors create a dummy variable in response to the question, “Do you agree or disagree with the following statement?: In general, women are equally good political leaders as men.” We use this dummy variable.

Coding of religious affiliation: We code whether respondents are Muslim or not (1, or 0, respectively).

Coding of religiosity proxy: We determine this in response to the question, “How many times do you pray a week?” Respondents who answer that they pray more than 7 times a week are coded as high religiosity; others as low.

Table C.35: Rahmani et al (2025, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.042 (0.060)	0.487	209
Religious Message	Not religious in-group	-0.067 (0.141)	0.638	34
Religious Message	Religious in-group	-0.036 (0.067)	0.596	175
Religious Message	Religious in-group (high religiosity)	-0.088 (0.128)	0.493	68
Religious Message	Religious in-group (low religiosity)	-0.013 (0.080)	0.871	107

Study 2

Same design as above, different sample.

Coding of religious affiliation: Same as Study 1.

Coding of religiosity proxy: Same as Study 1.

Table C.36: Rahmani et al (2025, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.014 (0.018)	0.446	1931
Religious Message	Not religious in-group	-0.056 (0.027)	0.039*	726
Religious Message	Religious in-group	0.013 (0.024)	0.606	1205
Religious Message	Religious in-group (high religiosity)	0.093 (0.060)	0.123	259
Religious Message	Religious in-group (low religiosity)	-0.007 (0.027)	0.782	946

Study 3

Same design as above, different sample.

Coding of religious affiliation: Same as Study 1.

Coding of religiosity proxy: Same as Study 1.

Table C.37: Rahmani et al (2025, Study 3)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.009 (0.033)	0.794	804
Religious Message	Not religious in-group	0.135 (0.063)	0.035*	187
Religious Message	Religious in-group	-0.047 (0.039)	0.231	617
Religious Message	Religious in-group (high religiosity)	0.060 (0.086)	0.487	137
Religious Message	Religious in-group (low religiosity)	-0.077 (0.044)	0.080	480

Study 4

- Control: no message
- Progressive message in support of women’s political participation: same as above
- Conservative message against women’s political participation

Conservative Ustadh: “My name is [ustadh’s name]. Women in Islam are required to obey Allah and His Messenger Muhammad, then her husband. The wife must obey her husband

in the family. So a wife should not do her own thing without obeying her husband. The man is the leader in the family. Allah has given man the opportunity to be a leader because God has said, “I will appoint a superintendent in the world, who is a human being, and he is a man.” And if you look at the world, you will see that a large number of presidents are men. Women in Islam have not been constrained, they have been given a chance. But they should not give themselves power, either to make them sound louder than men or to be stronger than a man.

Coding of religious affiliation: Same as Study 1.

Coding of religiosity proxy: Same as Study 1.

Table C.38: Rahmani et al (2025, Study 4)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.098 (0.036)	0.006*	792
Religious Message	Not religious in-group	-0.012 (0.070)	0.861	191
Religious Message	Religious in-group	0.134 (0.041)	0.001*	601
Religious Message	Religious in-group (high religiosity)	0.044 (0.091)	0.634	136
Religious Message	Religious in-group (low religiosity)	0.161 (0.046)	0.001*	465

C.21 Severson and Coleman (2015)

Treatments:

- Control: no message
- Religious message: We have a Biblical duty to ensure that the environment is protected, because the world is God’s creation and we are His stewards. Our emissions of greenhouse gases are the primary cause of climate change. This has consequences. For example, climate change will raise sea levels as ice caps melt; higher temperatures will increase the damage to all types of coastal life. The religious message is clear: unless we do something about climate change God’s children, and all living things, face dire consequences.
- Secular message: We have a moral duty to ensure that the environment is protected, because we share the world with all human and non-human life. Our emissions of greenhouse gases are the primary cause of climate change. This has consequences. For example, climate change will raise sea levels as ice caps melt; higher temperatures will increase the damage to all types of coastal life. The ethical message is clear: unless we do something about climate change our children, and all living things, face dire consequences

Outcomes: The dependent variable an additive index of answers to these four questions, all of which have these same response options: “How much do your support or oppose the following policies?” [0 = Strongly Oppose, 1 = Somewhat Oppose, 2 = Somewhat Support, 3 = Strongly Support]. We scale the resulting index to vary between 0 (all 0s) and 1 (all 3s).

- Increase taxes on gasoline by 25 cents per gallon and return the revenues to taxpayers by reducing the Federal income tax.
- Require companies that produce or import fossil fuels (coal, oil, and natural gas) to pay a tax (a “carbon tax”) even if it costs the average household an average of \$180 per year.
- The United States signing an international treaty that requires the United States to cut its emissions of carbon dioxide 90% by the year 2050.
- Regulate carbon dioxide (the primary greenhouse gas) as a pollutant.

Table C.39: Severson and Coleman (2015, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Gloss	All subjects	-0.011 (0.046)	0.812	105
Religious Gloss	Not religious in-group	0.020 (0.058)	0.726	66
Religious Gloss	Religious in-group	-0.084 (0.083)	0.316	39
Religious Gloss	Religious in-group (high religiosity)	0.219 (0.091)	0.060	12
Religious Gloss	Religious in-group (low religiosity)	-0.294 (0.114)	0.018*	27
Religious Message	All subjects	0.054 (0.047)	0.255	100
Religious Message	Not religious in-group	0.025 (0.053)	0.634	56
Religious Message	Religious in-group	-0.025 (0.078)	0.752	44
Religious Message	Religious in-group (high religiosity)	0.376 (0.302)	0.430	8
Religious Message	Religious in-group (low religiosity)	-0.099 (0.087)	0.263	36

C.22 Viskupič and Wiltse (2022)

Treatments:

- Religious endorsement: “Please read the following message from Constanze Hagmaier, Bishop of the Evangelical Lutheran Church In America South Dakota Synod: All of the Food and Drug Administration authorized coronavirus vaccines help protect people from contracting COVID-19. Being vaccinated will also prevent serious illness, being hospitalized, and dying in the event you are infected with the virus. The vaccine also lowers the risk of spreading the virus to other people. For these reasons, I recommend that South Dakotans get vaccinated. Take responsibility for your health and the health of your community.”
- Non-religious endorsement: “Please read the following message from John Thune, United States Senator from South Dakota: All of the Food and Drug Administration authorized coronavirus vaccines help protect people from contracting COVID-19. Being vaccinated will also prevent serious illness, being hospitalized, and dying in the event you are infected with the virus. The vaccine also lowers the risk of spreading the virus to other people. For these reasons, I recommend that South Dakotans get vaccinated. Take responsibility for your health and the health of your community.”

Outcome: The main dependent variable was the response to the questions, “How interested are you in getting a COVID-19 vaccine?” Interest in vaccination was measured on a 1–5 scale ranging from “not at all interested” to “very interested.”

Coding of religious affiliation:

Table C.40: Viskupič and Wiltse (2022, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Endorsement	All subjects	0.049 (0.033)	0.140	297
Religious Endorsement	Not religious in-group	0.049 (0.044)	0.263	183
Religious Endorsement	Religious in-group	0.070 (0.057)	0.220	114

C.23 Wallsten and Nteta (2016)

Study 1: Baptist Treatment

Treatments

- Control: no message
- **Message from clergy: formatted as newspaper articles, with pictures of clergy.**

The Black Church presses for compassionate immigration reform: Washington, D.C. – On Wednesday, a House Judiciary subcommittee heard from the Reverend W. Franklyn Richardson, chairman of the Conference of National Black Churches, as he spoke on the role of religion in the debate over national immigration reform.

In speaking of the position of the Conference of National Black Churches, Richardson said, “Immigration is ultimately a humanitarian issue since it impacts the basic rights and dignity of millions of persons and their families. Our immigration system fails to meet the moral test of protecting the basic rights and dignity of the human person.

Richardson went on to argue that most illegal migrants are coming “not for nefarious purposes,” but to reconnect with family members or find work. According to Richardson, “Church teaching acknowledges and upholds the right of a nation to control its border. (But) it is our view that the best way to secure our borders is through comprehensive immigration reform.”

Richardson also made some specific policy suggestions to committee members on behalf of the Conference of National Black Churches. He told the committee, “ I believe we have to have a six-to-nine month grace period for people who are here in an undocumented status to come forward, to register, to agree to pay fines and back taxes, to learn English, and (to) go to the back of the lines so that they are not being rewarded.”

When pressed by congressional leaders to defend the conference’s position on immigration reform, he reminded those in attendance of Leviticus 19:34 which states that, “the alien who resides among you shall be to you as a the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt.”

Outcomes: “Please indicate whether you favor or oppose Congress doing each of the following this year. Passing a bill to allow illegal immigrants to remain in the United States and become U.S. citizens, but only if they meet certain requirements over a period of time? 1) Strongly Support 2) Somewhat Support 3) Neither Support or Oppose 4) Somewhat Oppose 5) Strongly Oppose.”

Table C.41: Wallsten and Nteta (2016, Study 1)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	<i>n</i>
Religious Message	All subjects	0.042 (0.182)	0.828	7

Study 2: Catholic Treatment

Treatments

- Control: no message
- **Message from clergy: formatted as newspaper articles, with pictures of clergy.** Same as above, but all references changes to “the Catholic Church.”

Outcomes: Same as above

Table C.42: Wallsten and Nteta (2016, Study 2)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.001 (0.056)	0.991	175

Study 3: Methodist Treatment Treatments

- Control: no message
- **Message from clergy: formatted as newspaper articles, with pictures of clergy.** Text same as above, with all references to religious institutions changed to “the United Methodist Church.”

Outcomes: Same as above

Table C.43: Wallsten and Nteta (2016, Study 3)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.305 (0.096)	0.003*	50

Study 4: Mormon Treatment

Treatments

- Control: no message
- **Message from clergy: formatted as newspaper articles, with pictures of clergy.** Text same as above, with all references to religious institutions changed to “the Church of Jesus Christ of Latter-day Saints.”

Outcomes: Same as above

Table C.44: Wallsten and Nteta (2016, Study 4)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.107 (0.203)	0.607	14

Study 5: Protestant Treatment Treatments

- Control: no message
- **Message from clergy: formatted as newspaper articles, with pictures of clergy.** Text same as above, with all references to religious institutions changed to “the Evangelical Lutheran Church in America.”

Outcomes: Same as above

Table C.45: Wallsten and Nteta (2016, Study 5)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	-0.040 (0.122)	0.745	44

Study 6: Southern Baptist Treatment Treatments

- Control: no message
- **Message from clergy: formatted as newspaper articles, with pictures of clergy.** Text same as above, with all references to religious institutions changed to “the Southern Baptist Convention.”

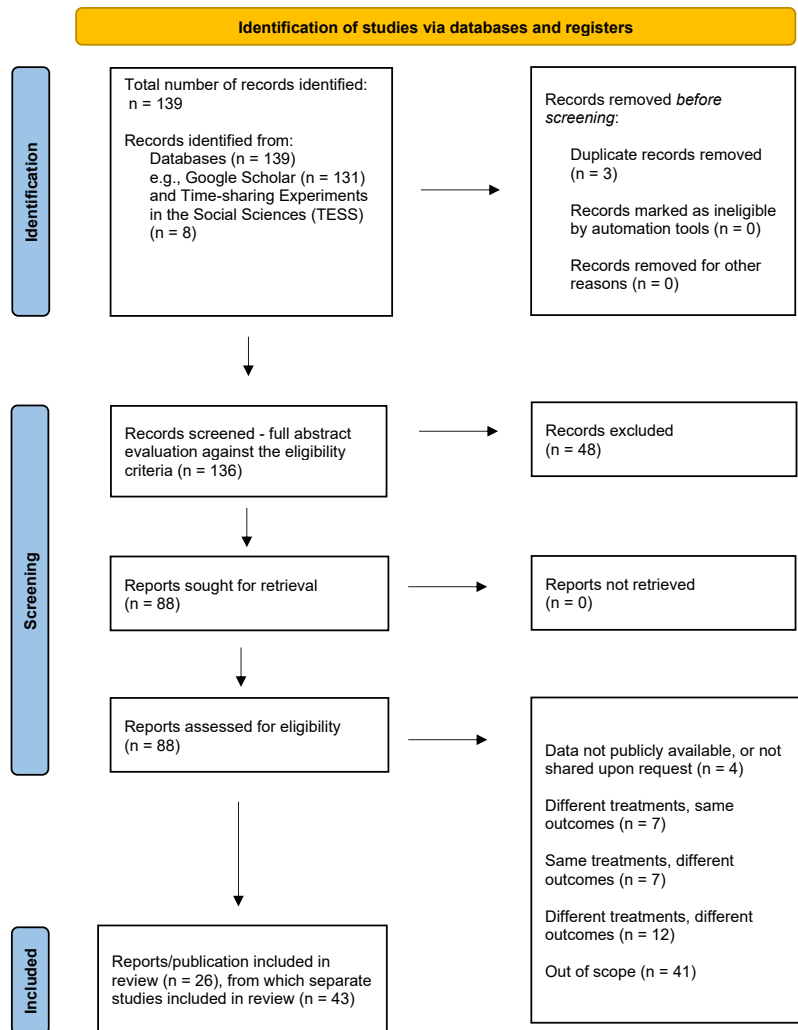
Outcomes: Same as above

Table C.46: Wallsten and Nteta (2016, Study 6)

Estimand	Subgroup	Estimate (SE)	<i>p</i> -value	n
Religious Message	All subjects	0.278 (0.121)	0.028*	36

D PRISMA Flow Diagram

Here we present a PRISMA flow diagram (Page et al. 2021) that describes how we searched for and retrieved the studies included in our meta-analysis.

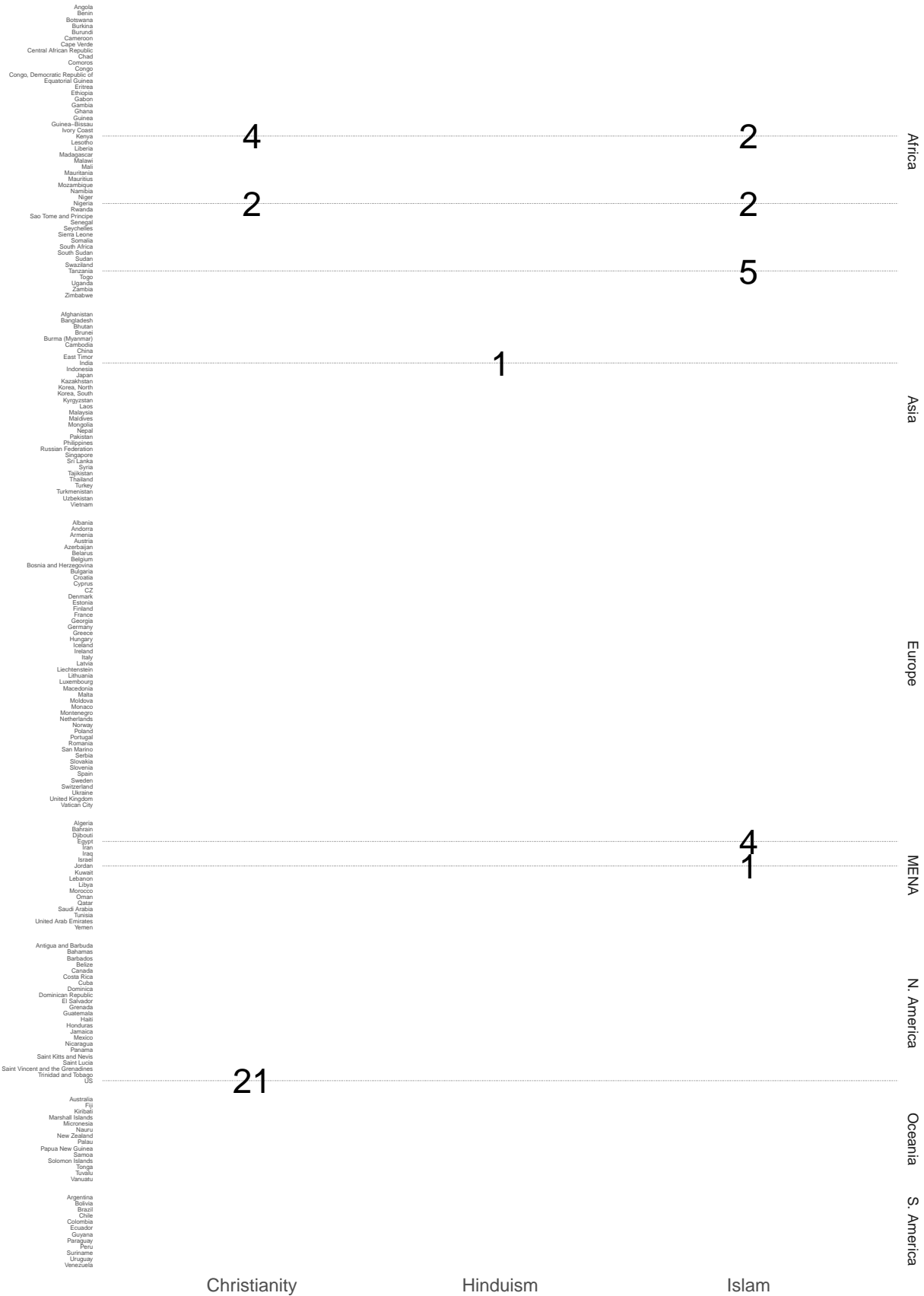


Template derived from Page et al. (2021)

E Evidence map

Figure E.12 shows the count of studies included in our meta-analysis by country and religion. To put it mildly, the figure is characterized by extreme sparseness. We have 22 studies that randomize a Christian treatment in the United States; 5 studies that randomize a Muslim treatment, from the Middle East and North Africa region, 15 total studies in three (sub-Saharan) African countries (Nigeria, Tanzania, and Kenya) that are split between Christian and Muslim treatments; and just one study in Asia, a study in India that deploys a Hindu treatment. We have zero studies from Europe, zero from Oceania, and zero from South America. The extant experimental record of the effects of religious messaging on political views does not cover a vast majority of the world or its religions.

Figure E.12: Evidence Map



F Qualitative Comparisons to Experiments Not Included in Our Meta-Analysis

In this section, our goal is to offer qualitative comparisons of those studies to our findings in an effort to show similarities and differences. When possible, we coarsely summarize each paper as being consistent or inconsistent with our meta-analyses. To be inconsistent, a study either has to find a negative average treatment effect of a religious message or strong evidence of effect heterogeneity in response to religious messages or religious endorsements. All other patterns are “consistent” with the meta analysis in the sense that null and positive average effects of messages both compared with pure controls and secular equivalents are observed in our set of reanalyzed studies (with one exception (Glazier 2013)), and negative, null, and positive effects of endorsements are observed in our studies. Again with only one exception (Severson and Coleman 2015), we do not observe heterogeneity by religious affiliation or religiosity.

Table F.47: Studies not included

Citation	Narrative	Reason for Exclusion	Consistent
McKeown and Carlson (1987)	This study is the earliest known (to us) religious endorsement experiment. It randomized exposure to endorsements by American Catholic Bishops or by Reverend Billy Graham and measured support for policy proposals relative to a no endorsement condition. Consistent with our meta-analytic result, this study finds no significant differences in policy attitudes by endorsement condition. However, the study was relatively small, with 90 students from an evangelical Protestant college and 90 students from a Catholic college spread across three treatment conditions, so the treatment effect estimates are not very precise.	No access to original datasets	Consistent
Djupe, Lewis, and Jelen (2016)	This study examines the effects of endorsements and messages by clergy and candidates on tolerance of minority groups. When clergy use frames of free speech and religious liberty to advocate for minority rights, they are more effective at eliciting tolerance than when political candidates use the same frames. Clergy are more effective at boosting tolerance when they use frames of religious liberty and free speech compared to no frames at all; for political candidates, all frames are equally ineffective.	No access to original datasets	Consistent

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Table F.47 – continued from previous page

Citation	Narrative	Reason for Exclusion	Consistent
Buckley (2022)	<p>This study explores the effects of religious endorsements on preferences for government action on climate change. Calls for action on climate change that are attributed to Pope Francis versus climate experts exert similar effects on preference for government action to mitigate climate change. These results are consistent with our null meta-analytic estimate of the effect of religious messages versus substantively equivalent secular messages. Like our null findings for CATEs by religious affiliation, treatment effects among Catholic and non-Catholic respondents in this study are statistically indistinguishable.</p>	No access to original datasets	Consistent
Robinson (2010)	<p>This article tests the effects of endorsements from Christian leaders (Catholic, Mainline Protestant) on support for the death penalty and immigration reform. Relative to a pure control, neither treatment influences preferences for these policies.</p>	No access to original datasets	Consistent
Freedman and Ben-Nun Bloom (2019)	<p>This study did not manipulate the presence or absence of a religious endorsement or message, but instead manipulated the political credibility and religious credibility of a religious messenger. The authors study how these credibility manipulations condition the effects of Israeli Rabbis’ religious messages promoting peace with Palestinians, finding stronger support for peace when the messenger has both types of credibility. These results suggest that at least a partial explanation for the heterogeneity in the effects of religious endorsements may lie in differences in the perceived credibility of the religious figure on religious or political grounds. We might also interpret the credibility treatments as helping subjects infer the policy content from inferences about the identity of the endorser.</p>	Different treatments, same outcomes	Not applicable

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Table F.47 – continued from previous page

Citation	Narrative	Reason for Exclusion	Consistent
Sarkar, Elverdin, and Lucek (Forthcoming)	This study compares the effects of Catholic and Pentecostal gender messages on policy preferences for gendered affirmative action. Since this study examines the effects of two religious messages (as well as religious control), we cannot compare these findings to our estimands for religious messages or religious gloss. At the same time, their findings on CATEs by religious affiliation resonate with ours: religious affiliates of either group were no more strongly affected by an in-group message; nor did non-affiliated messages produce backlash.	Different treatments, same outcomes	Consistent
Sperber, McClen- don, and Kaaba (2022)	The effects of two religious workshops on young Zambians’ willingness to protest were examined. One workshop emphasized the common good in a set of religious messages, while the other discussed the power of religious faith. Those who heard the latter message were more likely to say they would protest than those who heard the former (by 7.2 points). However, since this study compares the effects of two religious messages without a control, we cannot compare these findings to our estimands for religious messages or religious gloss.	Different treatments, same outcomes	Not applicable
Bloom, Arikan, and Courte- manche (2015)	This study examines the effects of priming religious belief or religious social identity on support for anti-immigration policies. Priming religious social identity heightens opposition to immigrants from different ethnic backgrounds and religions, while priming religious belief elicits more welcoming attitudes to immigrants of the same ethnicity and religion. Since the treatments consist of questionnaires that heighten the salience of respondents’ pre-existing religious beliefs or religious social identities, they differ from the message-based manipulations we focus on here.	Different treatments, same outcomes	Not applicable

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Table F.47 – continued from previous page

Citation	Narrative	Reason for Exclusion	Consistent
Ben-Nun Bloom and Arikan (2013)	<p>Similar to the previous study, this article examined the effects of priming religious social identity versus religious belief on support for democracy. The participants were primed through questionnaires that heightened the salience of religious belief or religious social identity, or they were not exposed to religious prime. Priming religious belief reduced support for democracy, while priming religious social identity enhanced support. While these treatments differ from our message-based primes, the authors’ finding that low and high religiosity types respond similarly aligns with the lack of heterogeneity that we find by religiosity.</p>	<p>Different treatments, same outcomes</p>	<p>Consistent</p>
Adkins et al. (2013)	<p>This article tests the effects of endorsements from Christian leaders (Catholic and Evangelical) on support for social welfare measures. Each Christian treatment contains divergent endorsements by Catholic leaders (support) and Evangelical leaders (oppose). These treatments reduce support for government aid to LGBTQ+ groups and African Americans, relative to a control that does not attribute either position to a religious group. However, since each Christian treatment mentions Christian leaders who both support and oppose a welfare measure, we are unable to develop and test predictions based on either the identity or the inference model of source cues.</p>	<p>Different treatments, same outcomes</p>	<p>Not applicable</p>
Djupe and Calfano (2013)	<p>This study explores how inclusive versus exclusive religious values affect support for U.S. military intervention abroad. Respondents primed with exclusive religious cues are more likely to support military intervention; inclusive cues have no effect.</p>	<p>Different treatments, same outcomes</p>	<p>Not applicable</p>
Feldhaus, Gleue, and Löschel (2022)	<p>Using an experiment fielded at the German Catholic Convention, the authors estimate effects of endorsements from the Catholic Church on donating to climate protection efforts. Reading a prompt that mentioned the Catholic Church’s support for climate protection increased the share of subjects who donated (by 8 points). The authors randomly primed Catholic identity prior to treatment, which did not lead to larger donations, aligning with our findings on a lack of heterogeneity by religiosity.</p>	<p>Different outcomes, same treatments</p>	<p>Consistent</p>

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Table F.47 – continued from previous page

Citation	Narrative	Reason for Exclusion	Consistent
Condra, Isaqzadeh, and Linardi (2019)	These authors test the effects of quoting scripture on alms giving in Afghanistan. Their experiment involved three treatment arms: an actor who solicited alms, the same actor who dressed as a cleric to solicit alms, and who quoted the Qu’ran while dressed as a cleric. The religious endorsement (actor dressed as a cleric versus a lay person) increased the share of participants who donated by 38 percentage points, far larger than our meta-analytic estimate for the effects of religious endorsements. Relative to a control condition with no religious message, quoting scripture exerted no effect on donations, echoing our findings on religious messages.	Different outcomes, same treatments	Inconsistent
Hoffmann et al. (2020)	These authors estimated the effects of exposure to a cue that asserted the primacy of their own religion; the centrality of universal love; or a non-religious prime on monetary donations. Consistent with our results on the (null) effects of religious messages, none of these treatments exert a significant effect on overall donations.	Different outcomes, same treatments	Consistent
Siegel and Badaan (2020)	This study examines the effects of priming religious versus national identity, alongside the effect of an elite endorsement (from political or religious leaders), on reducing sectarian hate speech in Lebanon. The main findings of this study center on the effects of a religious endorsement: compared to all other treatment conditions (including a religious identity prime), only the message endorsed by a religious leader emphasizing religious identity reduced hate speech Tweets. These findings contrast with our (null) meta-analytic estimate of the effect of endorsements.	Different outcomes, same treatments	Consistent
Sperber, McClen- don, and Kaaba (2024)	This study examines the effects of religious messages versus secular equivalents among young people in Zambia. Consistent with our results, the authors find no difference in the efficacy of religious messages compared to substantively similar secular messages in influencing attitudes to political participation, or preferences for free and fair elections.	Different outcomes, same treatments	Consistent

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Table F.47 – continued from previous page

Citation	Narrative	Reason for Exclusion	Consistent
Rand et al. (2014)	The authors estimate the effect of exposure to Christian or Hindu scripture, or a secular message, about charity on dictator game transfers. In contrast to our null findings on ATEs conditioned by religious affiliation, Christians in this study were more likely to play cooperatively after exposure to the Christian prime but not the other primes, while non-Christians were not influenced by any of the messages.	Different outcomes, same treatments	Inconsistent
Djupe and Calfano (2009)	This study randomizes endorsements from clergy versus academics regarding the causes of poor health (environmental versus lifestyle). When clergy cite environmental causes, respondents are marginally more likely to trust this assessment than when it is attributed to academics. Curiously, the effect of the religious endorsement is strongly negative among self-identified Evangelicals. However, we interpret the “trust” outcome as an affective evaluation of the endorsers themselves, not a measure of belief in the claims about the environmental causes of health.	Different outcomes, same treatments	Not applicable
Bryan, Choi, and Karlan (2020)	This study randomized religious exposure (through an Evangelical theology and values program) among poor Filipino households over a period of six months. Six months post-treatment, treated households exhibited higher religiosity and income, no differences in total labor supply, consumption, food security, or life satisfaction; and lower perceived relative economic status.	Different treatments, different outcomes	Not applicable
Grewal and Cebul (2023)	These authors focus on the effect of providing discussion partners with religious policy arguments on finding compromise on values-based issues. The treatment entailed randomly providing liberal citizens with religious reinterpretations that they could use to converse with their conservative (religious) partners. Treated pairs were half as likely to compromise as untreated pairs.	Different treatments, different outcomes	Not applicable

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Table F.47 – continued from previous page

Citation	Narrative	Reason for Exclusion	Consistent
Candidate choice studies	These studies (Weber and Thornton 2012; Boas 2014; McCauley 2014; Benstead, Jamal, and Lust 2015; Albertson 2015; Castle et al. 2017; Simas and Ozer 2017; Smith 2019; Kettell and Djupe 2020; Aldama and McClendon 2024) examine how various religious treatments (candidate religious affiliation, religious appeals, policies about religious issues) affect candidate choice. In the main, this literature on preferences over candidates finds more evidence of heterogeneity by subjects’ religious affiliation than our meta-analysis of the effects of religious messages and endorsements on policy attitudes.	Different treatments, different outcomes	Not applicable

G Estimand Census

As described in the main text, the goal of the estimand census was to articulate every causal estimand that either was investigated, or could have been investigated, in the experimental religion and literature politics. We sought to include any study that has a religious message as the randomized treatment, and a political behavior or attitude as the outcome. We certainly fall short of this ambitious goal as we likely missed some papers that should have been included, and reasonable people may dispute our coding choices for others. Nevertheless, we believe the picture of estimate density across different estimands broadly characterizes the field.

Our estimand census includes those papers that we formally meta-analyze, as well as experimental papers that we qualitatively review because they investigate the effects of religion on politics but do not align with our set of estimands. Our broad inclusion criteria encompass experimental versions of messages delivered by religious and political leaders, and also “messages” about the religious characteristics of candidates delivered in candidate choice experiments. Papers often include multiple studies; what constitutes a “study” is often a matter of opinion. Among those that we formally meta-analyzing, we consider a study to be an experiment conducted with participants from a single data source. Among those that we qualitatively review, we follow the authors’ characterization of the number of studies in a paper.

Studies in this census often investigate treatments that set them beyond the scope of our meta-analysis. For instance, in addition to the religious endorsements that we include in the meta-analysis, Adida et al. (2023) also examine the effects of descriptive norms about religious groups on political attitudes. Sarkar, Elverdin, and Lucek (Forthcoming) compare the effects of different kinds of religious messages on political attitudes. Neither of these treatments corresponds to our three primary estimands. Other studies that we include here, but not in the meta-analysis, might also explore different outcomes. For example, scholars might investigate how religious messages influence donation behavior (e.g., Condra, Isaqzadeh, and Linardi 2019) or protest intention (e.g., Sperber, McClendon, and Kaaba 2024). And, of course, studies might have treatments *and* out-

comes that differ from those we meta-analyze. These include the effects of religious attributes of politicians on electoral support (e.g., Boas 2014), or the effects of religious identity cues on preferences for public goods (McCauley 2014).

The census process involved two stages. The first included reading each paper and appendix, and noting the estimand corresponding to each estimate reported in the paper. After doing this for all studies, the second stage consisted in determining whether each study *could have* estimated a particular estimand. For example, a study might not have reported a difference in treatment effects by race, but if that covariate was measured, we include it in our census as an “unreported” estimate.

We highlight that we developed the estimand census drawing from codebooks and papers, and so the information we gleaned sometimes differs from what is available in each study’s dataset.

As described in the main text, we collected information about two kinds of estimands: average treatment effects (ATEs) and conditional average treatment effects (CATEs). If a paper reports heterogeneity by a covariate or includes subgroup analysis for a covariate in the main text or in the supplementary material, we consider it “reported.” If we include heterogeneity by that same covariate in our meta-reanalysis, we consider it “included.”

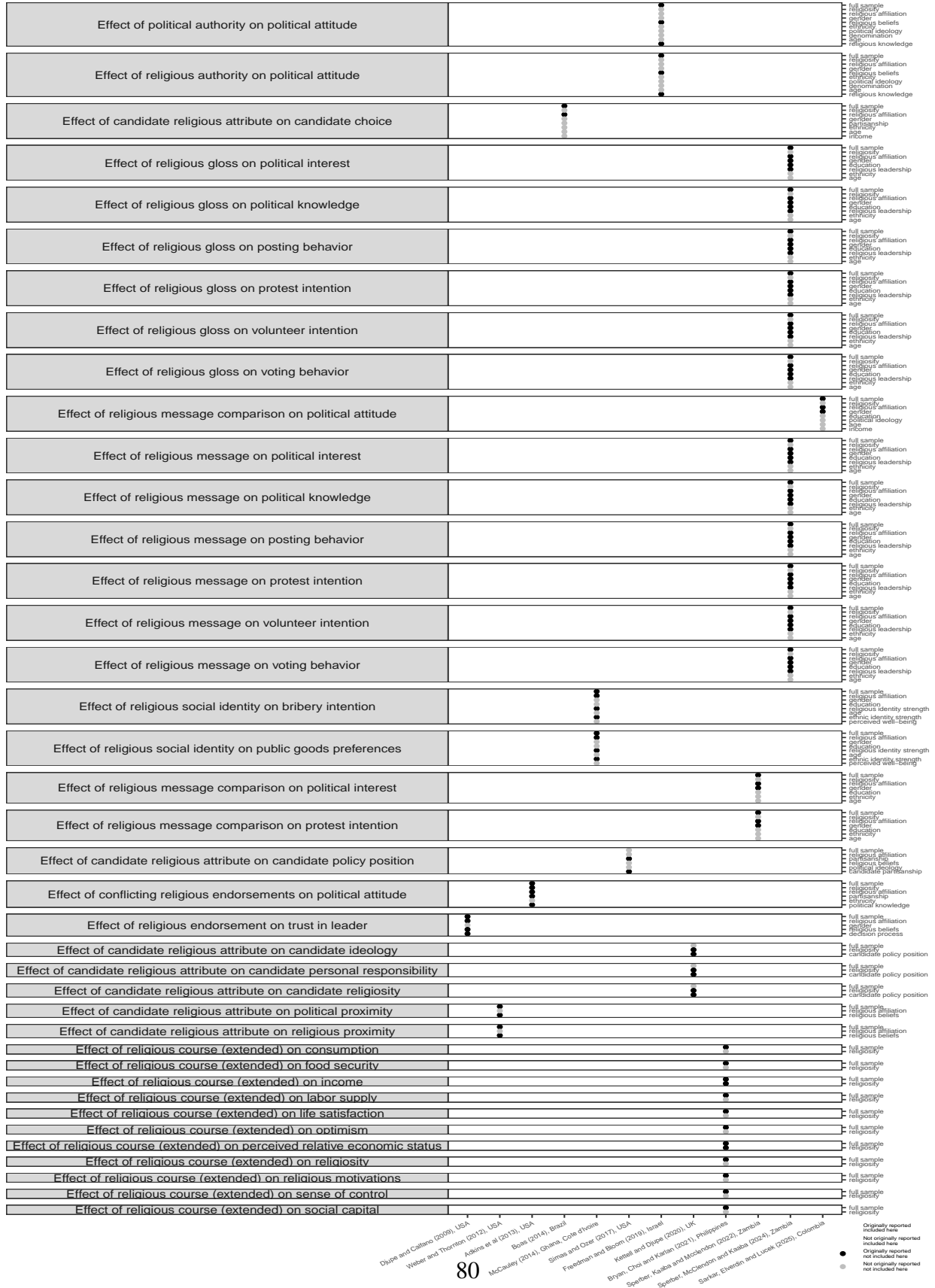
In conducting the census, the major challenge we faced was determining whether the covariates measured by one study were similar to those measured by another. We opted for a coarse coding that facilitated cross-cultural and cross-contextual comparison. Some examples:

- Race / ethnicity: Variables capturing race were grouped together with those on ethnicity. The former is more commonly used in the American politics literature, while the latter is more widespread in comparative politics. Since both capture similar dynamics of group identity, we believe it is reasonable to combine them here.
- Religious beliefs: Here we created a variable that includes a range of religious beliefs measured by researchers, including providential beliefs (Glazier 2013) and fundamentalist beliefs (e.g., Albertson 2015; Freedman and Ben-Nun Bloom 2019).
- Religious motivations: We also combined various measures of intrinsic and extrinsic religious motivations into a single variable. Measures of intrinsic motivations include identifying religion as the driving force of one’s approach to life (e.g., McDaniel and Miller 2018), while extrinsic motivations include attending services to find friends and obtain financial assistance (e.g., Adida et al. 2023).

We also note that there are some exceptions in our estimand census, where authors report heterogeneity of treatment effects that is of interest to us but which we are unable to include ourselves. Kane and Perry (2024) report religious affiliation in their article, and Viskupič and Wiltse (2022) discuss religiosity, but data on religious affiliation and religiosity are not included in the respective replication data. Wallsten and Nteta (2016) report heterogeneity by religious affiliation pooling across their six religious treatments; in contrast, we split the religious treatments into six separate groups, and so the resulting samples are too small to investigate heterogeneity.

Below we present the results of the estimand census for those studies excluded from the meta-reanalysis. Figure G.13 includes studies that we meta-reanalyze, but with different estimands from ours. Figures G.14 and G.15 show the census results for the papers that we qualitatively review.

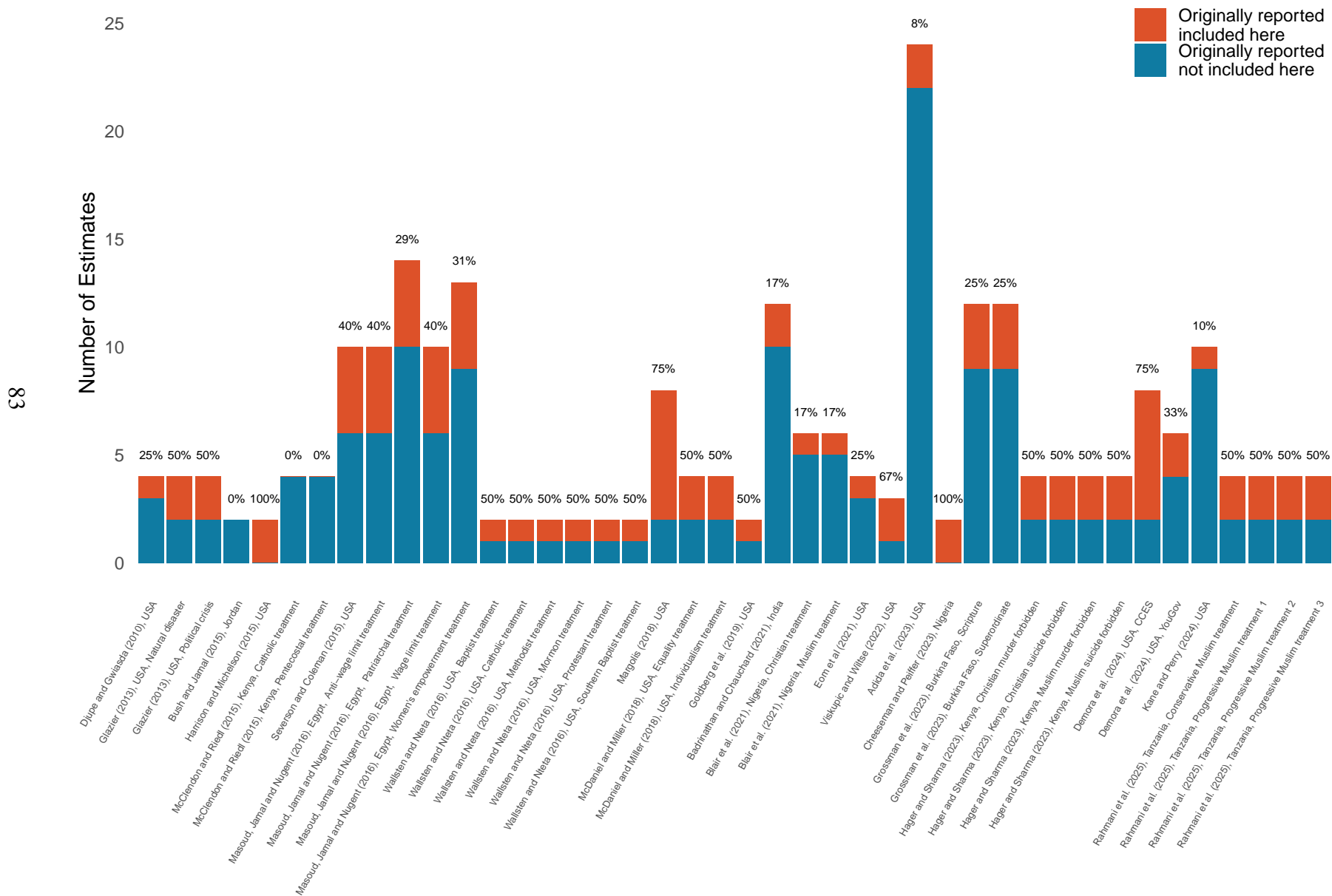
Figure G.14: Estimand Census, Qualitative Comparison Studies Excluded from Meta-Reanalysis: Appendix 2a



Lastly, we can use the estimand census to characterize what fraction of estimates that were originally reported in our 43 included studies are also reported (using our preferred estimation procedures) here. In total, we counted 248 separate estimates of causal estimands originally reported in those 43 studies. Of these, we meta-analyze 86, or 35%. One way of looking at this number suggests that we are clearly looking in the wrong place – we are missing 65% of the estimates reported in our primary studies. However, there is almost no overlap across studies in that 65%. Of those 162 excluded estimates, fully 58 are the sole estimate of their estimand in the literature and 32 estimate estimands for which there are two total estimates. Among those 248 estimates that are reported in the literature but are omitted from our meta-analysis, 82% consider estimands for which there are 5 or fewer estimates.

Figure G.16 shows how these statistics vary tremendously by study. In some cases, we report 100% of the estimates originally reported and in others, we report 0%. The median fraction of originally reported estimates that we also report is 42%.

Figure G.16: Estimand census: Originally reported estimates and whether they are also reported in the meta-reanalysis



H Publication bias analyses

In this section we present some analyses related to the kind of publication bias that might arise from the significance filter. If effects are more likely to be published if they are significant than non-significant, then the published record would be distorted relative to the true empirical record.

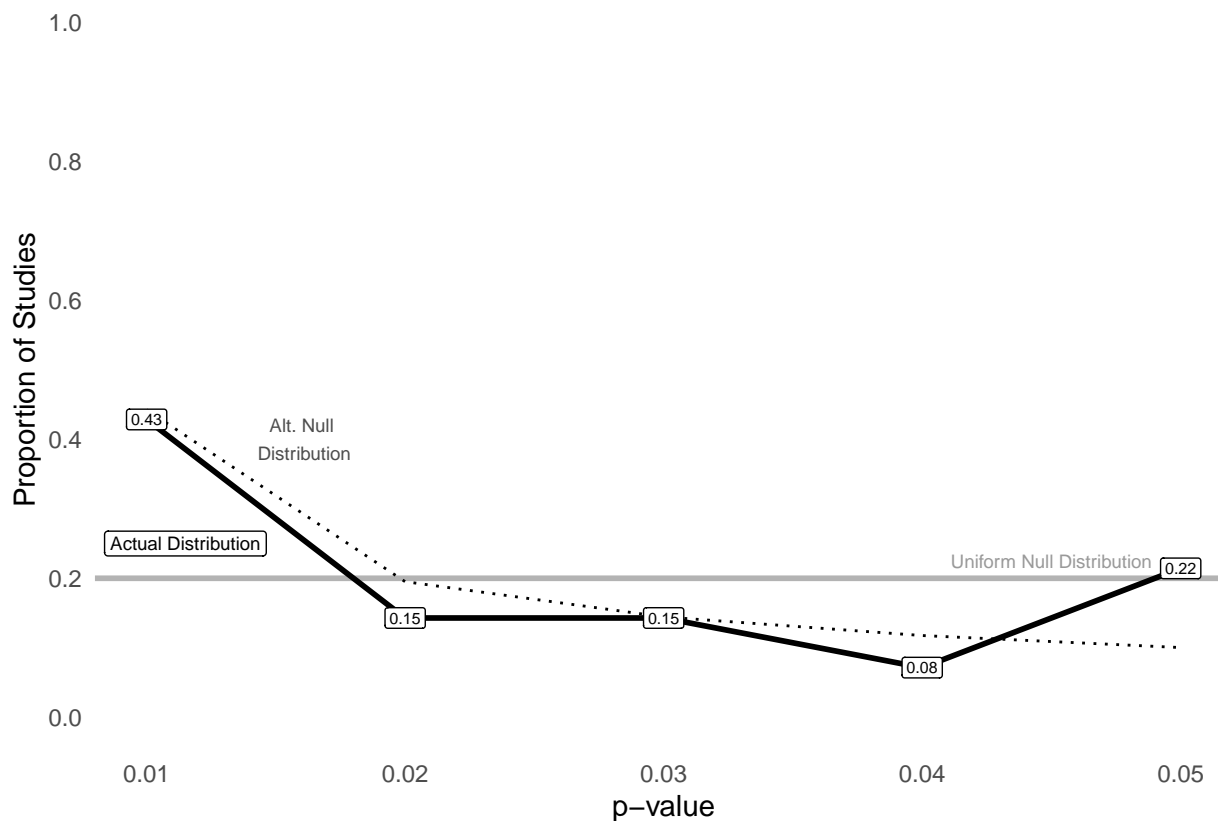
Statisticians have developed many tools that test for publication bias or correct for publication bias, including the p -curve (Simonsohn, Nelson, and Simmons 2014) and p -uniform (Van Assen, van Aert, and Wicherts 2015) approaches, the funnel plot (Light and Pillemer 1984) the precision-effect test (PET), PEESE (precision-effect estimate with standard error), and the hybrid PET-PEESE (Stanley and Doucouliagos 2014) estimators, the “trim-and-fill” method (Duval and Tweedie 2000).

These methods have seen wide adoption by meta-analysts seeking to defend against the possibility that publication bias distorts their results but the notes of caution against their misuse have perhaps been overlooked (Bishop and Thompson 2016; Morey and Davis-Stober 2025). Simulation studies (McShane, Böckenholt, and Hansen 2016; Carter et al. 2019) have shown that that these methods are typically outperformed by an older selection model proposed by Hedges (1984); a main culprit is that these methods (with the exception of the selection model) rely on the “fixed effect” assumption that the effect is the same across research sites. This assumption certainly does not hold in our setting (we have clear evidence of heterogeneity across contexts) and might not be plausible in many others.

We were asked by an anonymous reviewer to perform the three tests presented in the appendix of the Blair, Christensen, and Rudkin (2021) meta-reanalysis of price shocks on conflict, which were the p – *curve* analysis, a funnel plot, and a precision effect test. We present those tests here even though we do not think they are appropriate in our case (i.e., none of these three methods perform well under effect heterogeneity across sites). Even so, we do not find any evidence from these analyses of publication bias as imagined by these techniques.

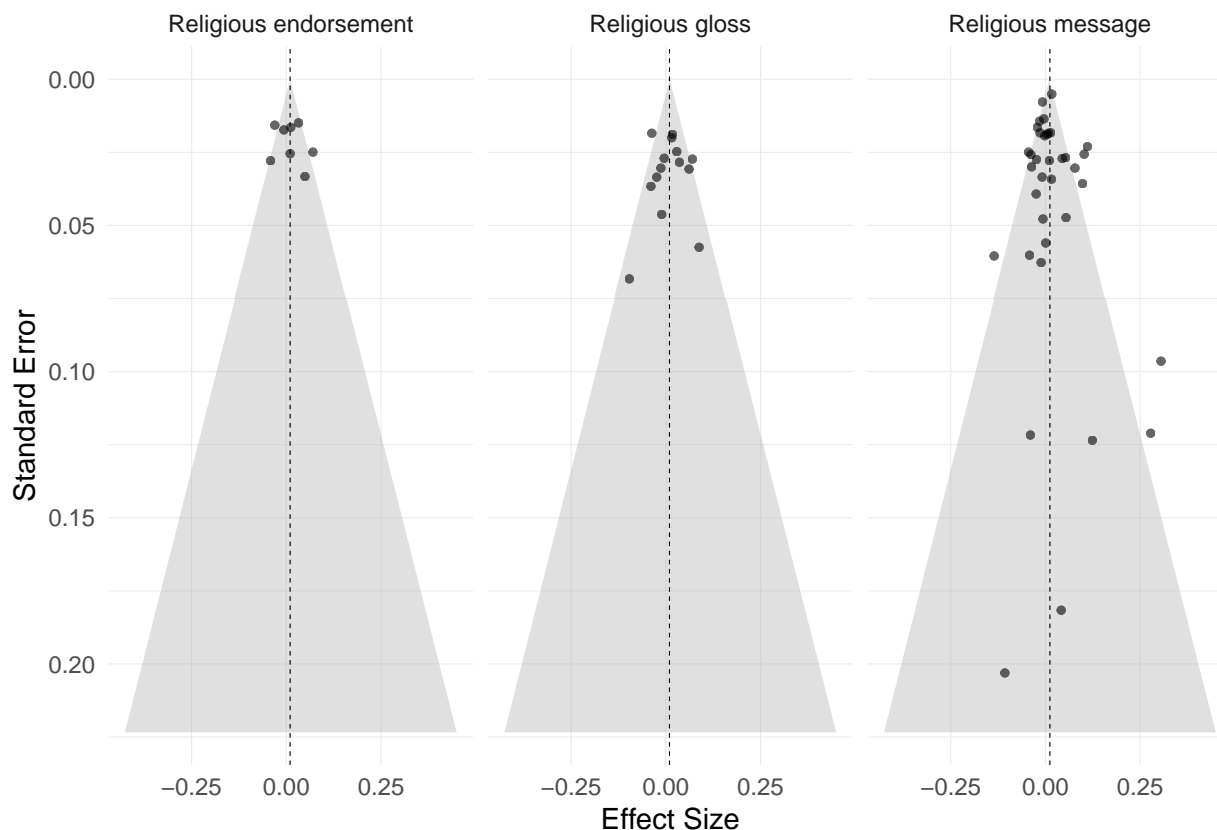
The p -curve proposed by Simonsohn, Nelson, and Simmons (2014) analyzes the distribution of significant p -values. Because our distribution (shown in Figure H.17) of significant p -values is “right-skewed” in the sense that 43% are in the $p \leq 0.01$ bin (rather than being “left-skewed” with many p -values just below the 0.05 threshold), this set of estimates has “evidentiary value.”

Figure H.17: P-curve analysis



Next in Figure H.18, we show funnel plots for each of our three primary estimands. Funnel plots provide a visual diagnostic to examine the relationship between estimates of effect sizes and their standard errors. If we assume a constant effect of μ , the distribution of observed effects should vary symmetrically around μ . By contrast, an asymmetric distribution indicates publication bias. For each of our three estimands, there appears to be little visual evidence that the effect estimates are notably asymmetrically distributed, suggesting our collection of estimates is not distorted by publication bias.

Figure H.18: Funnel plots by estimand



In Table H.48-H.50, we show the regression equivalent of the funnel plots, i.e., an examination of the relationship between study precision and effect estimate size. The intuition is that if more precise results differ from less precise ones, then publication bias may distort our meta-analytic estimates. Proposals vary for how to conduct this regression. (Christensen, Freese, and Miguel 2019) regress the effect estimate on the inverse of the standard error, without weights (column 1 in all three tables). The PET estimate regresses the estimate on the standard error, weighting by the inverse of the squared standard error (column 2); the PEESE estimate is the same but the regressor is the squared standard error (column 3). We see that regardless of how we do it, precision bears no statistically significant relationship to the meta-analytic effect of religious messages, religious gloss (i.e., substantively similar religious and secular messages), or religious endorsements. Hence, we fail to reject the null of no relationship between precision and effect sizes; that is, we find no evidence of publication bias.

Lastly, we estimate the selection model described in Hedges (1984) and updated to account for dependence in effect sizes by Pustejovsky, Citkowitz, and Joshi (N.d.). This is the model mentioned above that outperforms the alternatives in simulation studies. It operates by explicitly modeling the relative probability that a statistically significant estimate is to be published compared with a nonsignificant estimate as the parameter “lambda1.” If lambda1 is equal to 1, then the probabilities are the same (no selection). Table H.51 shows our estimates. Since the confidence interval around lambda1 values include 1, here we do not find evidence of selective publication. The model also provides updated estimates of the average effect and the variance of the effect;

Table H.48: Precision effect tests (Religious Messages)

	CFM estimator	PET	PEESE
Intercept	0.034 38 (0.026 91)	-0.001 95 (0.013 72)	0.008 42 (0.008 77)
Precision (1/se)	-0.000 32 (0.000 39)		
standard error (se)		0.504 47 (0.407 53)	
variance (se ²)			2.905 89 (2.872 57)
Num.Obs.	36	36	36

Table H.49: Precision effect tests (Religious Messages)

	CFM estimator	PET	PEESE
Intercept	-0.011 52 (0.063 44)	0.020 11 (0.031 25)	0.016 17 (0.016 01)
Precision (1/se)	0.000 52 (0.001 57)		
standard error (se)		-0.375 04 (1.035 42)	
variance (se ²)			-7.378 02 (13.218 54)
Num.Obs.	14	14	14

Table H.50: Precision effect tests (Religious Messages)

	CFM estimator	PET	PEESE
Intercept	0.043 05 (0.059 44)	-0.018 62 (0.047 36)	-0.004 40 (0.025 76)
Precision (1/se)	-0.000 63 (0.001 06)		
standard error (se)		1.385 54 (2.187 33)	
variance (se ²)			31.126 14 (47.318 19)
Num.Obs.	8	8	8

these values are quite similar to the unadjusted random effects estimates presented in the main text in terms of sign, significance, and magnitude.

Table H.51: Selection model estimates

Estimand	term	estimate	SE	95% CI lower bound	95% CI upper bound
Religious Messages	beta	0.0028	0.0103	-0.0094	0.0247
Religious Messages	tau2	0.0009	0.0008	0.0000	0.0022
Religious Messages	lambda1	0.4575	0.3357	0.0926	1.4621
Religious Gloss	beta	0.0066	0.0093	-0.0133	0.0269
Religious Gloss	tau2	0.0006	0.0003	0.0001	0.0010
Religious Gloss	lambda1	0.6837	0.3326	0.2643	1.6953
Religious Endorsements	beta	0.0056	0.0108	-0.0161	0.0284
Religious Endorsements	tau2	0.0007	0.0004	0.0001	0.0015
Religious Endorsements	lambda1	0.6288	0.3032	0.2800	1.4778

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