

Explaining Atheism: Pilot 1 Codebook

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Welcome

**** This is a living document as is not necessarily complete.****

A timestamped final codebook will be published alongside the dataset when this is released

Welcome to the codebook for Explaining Atheism: Pilot 1. Here you will find all the information about what is in the accompanying dataset.

This is the first wave of the broader Explaining Atheism research project and will be followed by two further waves with larger samples and additional countries.

Data

This dataset is being collected via international surveys in 3 countries: Brazil, Japan and the UK. Independent surveys for each of the theoretical clusters (Morals/Values; Cognitive Styles; Socialisation; Motivation; and Cognitive Biases) are given to 500 participants in each country. We are also collecting data on the cognitive bias cluster in Denmark. This means our data set will have 2500 participants in Brazil, Japan and the UK, and 500 participants in Denmark.

Codebook Contents

This codebook is organised by the broad theoretical clusters in which we have categorised our variables. For each variable you can find the source of the measure, any changes we have made to it, how we have coded and scored it, along with how we have defined any variables. There will also be scoring scripts included.

There are also additional pages including the response scales we use across many measures, all variable definitions found in the accompanying dataset, along with a scoring function used to score most of the measures.

Additional Information

All information about the project will be available on our Figshare page upon release, along with on my personal GitHub. This includes links to pre-registrations, materials and the data itself.

If you have any questions or want any further information feel free to contact me at c.russell@qub.ac.uk, or get in touch via my GitHub or Twitter linked on the top left!

Variables

Here are all the variables in the final scored dataset. This doesn't include individual question items for indices.

Measures of Belief

All of our measures of belief that use an agreement likert scale have the following options:

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

Belief in God

Variable		Variable			
Variable Name	Label	Type	Description	Definition	Response Options
Belief in God (categorical)	big_01	Categorical	Categorical Response to belief in god options	issp_01 default	1. I don't believe in God 2. I don't know whether there is a God, and I don't believe there is any way to find out 3. I don't believe in a personal God, but I do believe in a Higher Power of some kind 4. I find myself believing in God some of the time, but not at others 5. While I have doubts, I feel that I do believe in God. 6. I know God really exists and I have no doubt about it. 7. Don't know
Belief in God (binary)	big_02	binary (dummy)	Categorisation of "believers" and "non-believers" from issp_01	dummy variable for responses 1 & 2 in issp_01	0,1
Belief in God (continuous)	big_03	continuous ordinal	Likert measure of agreement with belief in god statement.	belief_01	0,1
Agnosticism (continuous)	agn_01	continuous ordinal	Likert scale measure of agreement with agnosticism statement.	agn_01	1 -7
Agnostic Identity (binary)	agn_02	binary	Categorisation of "agnostics" from issp_01	dummy/index variable for response 5 in issp_02	0,1

Atheism

Variable Name	Variable Label	Variable Type	Description	Definition	Response Options
Atheist Membership	ath_01	binary	Yes/no to membership of an atheist org.	am_01 default	0,1
Atheist Identity	ath_02	binary	Categorisation of “athetists” from issp_01	dummy variable from option 4 for issp_02	0,1

Religiosity

Variable Name	Variable Label	Variable Type	Description	Definition	Response Options
Religious Identification	r_01	binary	Yes/no belong to a religion	rid_01 default	0,1
Religious Identity	r_02	categorical	Which religion category	rid_02 default	1. Protestant 2. Catholic 3. Orthodox (e.g. Greek Orthodox, Russian Orthodox) 4. Sunni 5. Shiite 6. Buddhist 7. Confucian 8. Daoist 9. Hindu 10. Jewish 11. Shinto 12. Other (please specify)

Variable Name	Variable Label	Variable Type	Description	Definition	Response Options
Religious Attendance	r_03	continuous/ordinal	Frequency of religious attendance likert scale	rp_01 default	1. More than once a week 2. Once a week 3. Once a month 4. Only on special holy days 5. Once a year 6. Less often 7. Never, practically never
Prayer Frequency	r_04	continuous/ordinal	Frequency of prayer likert scale	rp_02 default	1. Several times a day 2. Once a day 3. Several times each week 4. Only when attending religious services 5. Only on special holy days 6. Once a year 7. Less often 8. Never, practically never
Religious Objects	r_05	categorical	Presence of religious objects	rp_03 default	1. Yes, for religious reasons 2. Yes, for non-religious reasons 3. No
Anti-religiosity	r_06	continuous/ordinal	Agreement with anti-religiosity statement	ar_01 default	1-7

Meta Belief

Variable Name	Label	Variable Type	Description	Definition	
Possibility of Knowing (God)	mb_01	continuous	Ag/ordinal with: "It is not possible to know if God exists"	belief_02 default	1-7
Confidence in Belief	cemb_02	continuous	Ag/ordinal with: "I am confident that my beliefs about God's existence are the right ones"	conf_01 default	1-7
Apatheism (God)	mmb_03	continuous	Ag/ordinal with: "Whether or not God exists is a question that doesn't interest me much"	apth_01 default	1-7
Apatheism (life purpose)	mmb_04	continuous	Ag/ordinal with: "Whether or not there is an ultimate purpose to life is a question that doesn't interest me much."	apth_02 default	1-7
Apatheism (combined)	mmb_05	continuous	Ag/ordinal with: "I don't know whether there is a God, and I don't believe there is any way to find out."		1-7
Possibility of Truth	mb_05	continuous	Ag/ordinal with: "For most things in the world, we will never be able to discover the real objective truth."	mean_01 default	1-7
Naturalism	mmb_07	binary		dummy variable = 0 for cases where any of snb items (except 16, 17) are > 4 (agreement or neither)	1-7

Supernatural Belief

0.0.0.0.1 * *Afterlife Belief*

Variable Name	Variable Label	Variable Type	Description	Definition	Response Options
Afterlife Existence	al_01	continuous/ordinal	Agreement with: “There is some sort of life after death”	snb_01 default	1-7
Afterlife Punishment	al_02	continuous/ordinal	Agreement with: “Some people will be punished after they die.”	snb_13 default	1-7
Afterlife Reward	al_03	continuous/ordinal	Agreement with: “Some people will be rewarded after they die”	snb_14 default	1-7

0.0.0.0.2 * *Reincarnation*

Reincarnation	rn_01	continuous/ordinal	Agreement with: “Sometime after I die, I expect that I’ll be born again in another body.”	snb_02 default	1-7
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0.0.0.0.3 * *Astrology*

Astrology	ast_01	continuous/ordinal	Agreement with: “The positions of the stars and planets affect people’s lives”	snb_03 default	1-7
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0.0.0.0.4 * *Mystical Powers*

Mystical People	mp_01	continuous/ordinal	Agreement with:	snb_04 default	1-7
Mystical Objects	mp_02	continuous/ordinal	Agreement with: “Some people have mystical powers (e.g. to heal, harm, or bring good luck)”	snb_05 default	1-7

0.0.0.0.5 * *Underlying Forces*

Good and Evil	uf_01	continuous/ordinal	Agreement with: “There are underlying forces of good and evil in this world.”	snb_06 default	1-7
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Universal spirit or life force	uf_02	continuous/ordinal	Agreement with: “There exists a universal spirit or life force.”	snb_07	1-7
Karma	uf_03	continuous/ordinal	Agreement with: “There is a power in the universe that causes good things to happen to people who behave morally and bad things to happen to people who behave immorally.”	snb_08	1-7
Fate	uf_04	continuous/ordinal	Agreement with: “Most significant life events are meant to be and happen for a reason.”	snb_09	1-7

0.0.0.0.6 * *Supernatural Beings*

Supernatural Being Existence	sb_01	continuous/ordinal	Agreement with: “Supernatural beings of some kind exist”	snb_10	1-7
Good Supernatural Beings	sb_02	continuous/ordinal	Agreement with: “There exist supernatural beings that are good/kind (e.g. COUNTRY SPECIFIC)”	snb_11	1-7
Harmful Supernatural Beings	sb_03	continuous/ordinal	Agreement with: “There exist supernatural beings that are harmful. (e.g COUNTRY SPECIFIC)”	snb_12	1-7

0.0.0.0.7 * *Evil Eye*

Evil Eye	ee_01	continuous/ordinal	Agreement with: “Making other people envious of you can cause illness or misfortune.”	snb_15	1-7
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0.0.0.0.8 * *Spiritual Experience*

Spiritual Experi- ence (personal)	sfp_01	continuous ordinal	Category response to: “Have you ever felt as though you were connected to a powerful spiritual force?”	snb_16	de- fault	1. Yes, I’ve had an experience like this. 2. I’ve had an experience like this, but I didn’t associate it with a spiritual force. 3. No, I’ve never had an experience like this.
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0.0.0.0.9 * *Lucky Objects*

Lucky Object	lo_01	binary	Yes/No to: “Do you carry any objects for luck or protection?”	snb_17	default	1-7
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Response Scales

In Explaining Atheism a number of the response options on the surveys have been standardised. For example, where different surveys relied on agreement response scales these agreement scales are now the same.

To make things easier for scoring I created some standard coding functions for each of these scales , for both normal and reverse scored items, which can be applied to the relevant columns.

There is also a scoring function for scoring larger amounts at once, see “Scoring Functions”

Agreement

A number of the scales used have an agreement based scoring scheme. These have been standardised to the following scale:

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

Here are the functions to score agreement items, both normally scored and reverse scored.

```
agree_norm <- function(x) {  
  x <- recode(x, "Strongly Disagree" = 1,  
              "Moderately Disagree" = 2,  
              "Slightly Disagree" = 3,  
              "Neither Agree nor Disagree" = 4,  
              "Slightly Agree" = 5,  
              "Moderately Agree" = 6,  
              "Strongly Agree" = 7)}
```

```
agree_rev <- function(x) {
```

```
x <- recode(x, "Strongly Disagree" = 7,
             "Moderately Disagree" = 6,
             "Slightly Disagree" = 5,
             "Neither Agree nor Disagree" = 4,
             "Slightly Agree" = 3,
             "Moderately Agree" = 2,
             "Strongly Agree" = 1)}
```

Extent

The scales that measure extent use the following scale. due to the lack of symmetry for extent (there is no natural negation of extent like (dis)agree) only the anchors are used.

1	2	3	4	5	6	7
To No Extent At All						To a Great Extent

Here are the functions to score agreement items, both normally scored and reverse scored.

```
extent_norm <- function(x) {
  x <- recode(x, "To a Great Extent" = 7 ,
             "6" = 6,
             "5" = 5,
             "4" = 4,
             "3" = 3,
             "2" = 2,
             "To No Extent at All" = 1)}
```

```
extent_rev <- function(x) {
  x <- recode(x, "To a Great Extent" = 1,
             "6" = 2,
             "5" = 3,
             "4" = 4,
             "3" = 5,
             "2" = 6,
             "To No Extent at All" = 7)}
```

Frequency

The scales that measure frequency use the following scale:

1	2	3	4	5	6	7
Never	Very Infrequently	Infrequently	Sometimes	Frequently	Very Frequently	Always

which is scored as follows:

```
freq_norm <- function(x) {  
  x <- recode(x, "Always" = 7 ,  
               "Very Frequently" = 6,  
               "Frequently" = 5,  
               "Sometimes" = 4,  
               "Infrequently" = 3,  
               "Very Infrequently" = 2,  
               "Never" = 1)}  
  
freq_rev <- function(x) {  
  x <- recode(x, "Always" = 1 ,  
               "Very Frequently" = 2,  
               "Frequently" = 3,  
               "Sometimes" = 4,  
               "Infrequently" = 5,  
               "Very Infrequently" = 6,  
               "Never" = 7)}  
}
```

Truth

The scales that examine truth use the following scale:

1	2	3	4	5	6	7
absolutely untrue	mostly untrue	somewhat untrue	can't say true or false	somewhat true	mostly true	absolutely true


```
truth_norm <- function(x) {  
  x <- recode(x, "Absolutely True" = 7 ,  
               "Mostly True" = 6,  
               "Somewhat True" = 5,  
               "Can't Say True or False" = 4,  
               "Somewhat Untrue" = 3,  
               "Mostly Untrue" = 2,  
               "Absolutely Untrue" = 1)}  
  
truth_rev <- function(x) {  
  x <- recode(x, "Absolutely True" = 1 ,  
               "Mostly True" = 2,  
               "Somewhat True" = 3,  
               "Can't Say True or False" = 4,  
               "Somewhat Untrue" = 5,  
               "Mostly Untrue" = 6,  
               "Absolutely Untrue" = 7)}  
}
```

Scoring Functions

In addition to the scoring functions noted on each individual page, the majority of scoring was done using the following function. This script can be found on my [GitHub](#), and the below is copied verbatim from the .R file.

It allows you to essentially say which columns have which scale, if any are reversed, and it will score them for you.

```
# funScore - this scores directly, replacing the response wording with numeric scores.

funScore <- function(df, cols, responsescale, reverse, custom = NULL) {
  # arguments:
  # dataframe (our existing dataframe)
  # columns - a column or series of columns
  # the response scale we are using
  # whether it should be reversed or not
  # custom - a custom response option vector (used if response scale is "custom")

  #check response scale is valid

  valid_scales <- c("agreement", "frequency", "truth", "extent", "yesno", "custom")

  if (!(responsescale %in% valid_scales)) {
    stop("Invalid response scale. Choose from: agreement, frequency, extent, yesno, truth,")
  }

  # Check if custom is provided when responsescale is "custom"

  if (responsescale == "custom" && is.null(custom)) {
    stop("If using 'custom' response scale, you must provide a 'custom' vector of response")
  }

  dat <- df
```

```

#here we specify which response scale we are using

response_scales <- list( "agreement" = c("Strongly Disagree",
                                         "Moderately Disagree",
                                         "Slightly Disagree",
                                         "Neither Agree nor Disagree",
                                         "Slightly Agree",
                                         "Moderately Agree",
                                         "Strongly Agree"),

                        "frequency" = c("Never",
                                         "Very Infrequently",
                                         "Infrequently",
                                         "Sometimes",
                                         "Frequently",
                                         "Very Frequently",
                                         "Always"),

                        "truth" = c("Absolutely Untrue",
                                     "Mostly Untrue",
                                     "Somewhat Untrue",
                                     "Can't Say True or False",
                                     "Somewhat True",
                                     "Mostly True",
                                     "Absolutely True"),

                        "custom" = custom

)

#allocate the correct response labels to "labels"

labels <- response_scales[[responsescale]]

# recode the selected columns according to these labels

# first we do extent and yesno, as these need custom recoding

#extent

```

```

if (responsescale == "extent") {

  # here we loop through the columns input into the function

  for (x in cols) {
    dat[[x]] <- recode(
      dat[[x]],

      #this line recodes "7 - To a Great Extent" to 1 if reverse is TRUE, and 7 if not

      "7 - To a Great Extent" = ifelse(reverse, 1, 7),
      "6" = ifelse(reverse, 2, 6),
      "5" = ifelse(reverse, 3, 5),
      "4" = 4,
      "3" = ifelse(reverse, 5, 3),
      "2" = ifelse(reverse, 6, 2),
      "1 - To No Extent At All" = ifelse(reverse, 7, 1)
    )
  }

  #same with yesno

} else if (responsescale == "yesno") {

  for (x in cols) {
    dat[[x]] <- recode(dat[[x]], "Yes" = ifelse(reverse, 0, 1),
      "No" = ifelse(reverse, 1, 0))
  }

  #we now do all the other scales

} else {

  if (reverse == FALSE) {

    #this code

    for (x in cols) {

```

```

    # this line takes the column then matches the elements in the column to the corres
    # so "slightly agree" would be 5 as its in the 5th place in that vector

    dat[[x]] <- as.numeric(match(dat[[x]], labels))

  }
} else if (reverse == TRUE) {

  # here we do the same as above, but we match it to its place on the *reverse* of our
  # so "slightly agree" would no longer be the 5th item in the vector, it would be the
  # as such elements of the column with "slightly agree" would be coded as 2

  for (x in cols) {
    dat[[x]] <- as.numeric(match(dat[[x]], rev(labels)))
  }
}

return(dat)
}

```

Part I

Morals and Values

The variables defined here are derived from the following measures for which detailed information can be found later in the codebook:

- [Individualism/Collectivism](#)
- [Rebelliousness](#)
- [Individual Choice Norms](#)

Variable Definitons

1 Individualism and Collectivism

Cluster: Morals/ Values

1.1 Measure

Modifications

1.2 Implementation

Question wording

Participants read the following text:

We want to know if you agree or disagree with the following statements. The statements sometimes refer to your 'group,' which refers to your group of friends or any other group that you are involved in. Read each one carefully. Indicate your agreement or disagreement with the statement by using the following scale:

Items

Qlabel	question
ic_01	It is important for me to maintain harmony within my group
ic_02	I would sacrifice an activity that I enjoy very much if my family did not approve of it.
ic_03	Children should be taught to place duty before pleasure.
ic_04	My happiness depends very much on the happiness of those around me.
ic_05	The well-being of my group is a very important concern for me
ic_06	I really like to cooperate with others
ic_07	I usually sacrifice my self-interest for the benefit of my group
ic_08	Before making a decision, I like to consult with many others.
ic_09	Children should feel honored if their parents receive a distinguished award

Qlabel	question
ic_10	If any of my relatives were in financial difficulty, I would help them even if it made my life difficult.
ic_11	If a member of my group gets a prize, I would feel proud.
ic_12	Sharing little things with my group makes me very happy
ic_13	I feel we should keep our aging parents with us at home
ic_14	To me, pleasure is spending time with others
ic_15	I hate to disagree with others in my group

Scoring

This questionnaire used our standard response scale for agreement.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

No items are reverse scored.

1.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)
```

References

2 Rebelliousness

Cluster: Morals/Values

2.1 Measure

The rebelliousness measure is a custom measure devised to examine the subscales pro-active rebelliousness and reactive rebelliousness identified by @mcdermott2001.

In the present work we call these subscales trolling and activist rebelliousness

Modifications

2.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent they apply to you. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	Subscale	question
reb_01	Trolling	I find it exciting to poke fun at people
reb_02	Trolling	I find it exciting to poke fun at authority
reb_03	Trolling	I experience a thrill when disobeying authority
reb_04	Trolling	I experience an urge to disobey social rules
reb_05	Activism	I experience anger in response to an unjust accusation against me
reb_06	Activism	I experience anger when your family acts in a way I find immoral

Qlabel	Subscale	question
reb_07	Activism	I experience anger when your nation acts in a way I find immoral
reb_08	Activism	I experience alienation when your nation acts in a way I find immoral
reb_09	Activism	I experience the urge to challenge behaviours I find immoral

Scoring

This questionnaire follows our standard scoring for extent based measures, with To No Extent At All = 1, and To a Great Extent = 7.

1	2	3	4	5	6	7
To No Extent At All	To a Slight Extent	To a Mild Extent	To a Moderate Extent	To an Ap- preciable Extent	To a Con- siderable Extent	To a Great Extent

No items are reverse scored.

2.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a wide format.

as no questions are reverse scored we only need our standard agree_norm function

```
library(dplyr)
```

References

3 Individual Choice Norms

Cluster: Morals/Values

3.1 Measure

Modifications

3.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent you agree. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	Question
icn_01	Homosexuality is never justifiable
icn_02	When jobs are scarce, men have more right to a job than women
icn_03	Divorce is never justifiable
icn_04	On the whole, men make better political leaders than women do
icn_05	Abortion is never justifiable
icn_06	A university education is more important for a boy than for a girl

Scoring

This questionnaire used our standard response scale for agreement.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

3.3 Script

```
library(dplyr)
```

References

Part II

Cognitive Styles

The variables defined here are derived from the following measures for which detailed information can be found later in the codebook:

- [Tolerance of Ambiguity](#)
- [Thinking Styles](#)
- [Non-Verbal Reasoning](#)
- [Moralisation of Rationality](#)
- [Importance of Rationality](#)

Variable Definitons

4 Tolerance of Ambiguity

Cluster: Cognitive Biases

4.1 Measure

The measure used for tolerance of ambiguity is the Multiple Stimulus Types Ambiguity Tolerance Scale- II (MSTAT-II) by @mclain2009 .

Modifications

4.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent you agree with each. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	question
at_01	I don't tolerate ambiguous situations well
at_02	I would rather avoid solving a problem that must be viewed from several different perspectives
at_03	I try to avoid situations that are ambiguous
at_04	I prefer familiar situations to new ones
at_05	Problems that cannot be considered from just one point of view are a little threatening
at_06	I avoid situations that are too complicated for me to easily understand
at_07	I am tolerant of ambiguous situations
at_08	I enjoy tackling problems that are complex enough to be ambiguous

Qlabel	question
at_09	I try to avoid problems that don't seem to have only one "best" solution
at_10	I generally prefer novelty over familiarity
at_11	I dislike ambiguous situations
at_12	I find it hard to make a choice when the outcome is uncertain
at_13	I prefer a situation in which there is some ambiguity

Scoring

This questionnaire uses our standard response scale for agreement,

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

at_01, at_02, at_03, at_04, at_05, at_06, at_09, at_11, and at_12 are reverse scored.

4.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)
```

References

5 Thinking Style

Cluster: Cognitive Biases

5.1 Measure

Here we include both whether people are “analytical” thinkers by using the Cognitive Reflection Task,

The Cognitive Reflection Task 2 items are taken from @thomson2016.

Modifications

5.2 Implementation

Question wording

Participants read the following text:

In the following section you will be asked a series of questions. Please do your best to answer as accurately as possible.

INSERT

Items

Qlabel	question
crt_01	You’re running a race and you pass the person in second place, what place are you in?
crt_02	A farmer had 15 sheep and all but 8 died. How many are left?
crt_03	Emily’s father has three daughters. The first two are named April and May. What is the third daughter’s name?
crt_04	How many cubic feet of dirt are there in a hole that is 3’ deep x 3’ wide x 3’ long?

Qlabel	question
crt_05	A bat and a ball cost \$1.10 in total. The bat costs \$1.00 more than the ball. How much does the ball cost?
crt_06	If it takes 5 machines 5 min to make 5 widgets, how long would it take 100 machines to make 100 widgets?
crt_07	In a lake, there is a patch of lily pads. Every day, the patch doubles in size. If it takes 48 days for the patch to cover the entire lake, how long would it take for the patch to cover half of the lake?

Scoring

This questionnaire uses open responses for `crt` items.

No items are reverse scored.

5.3 Script

```
library(dplyr)
```

References

6 Non-Verbal Reasoning

Cluster: Cognitive Style

6.1 Measure

The non-verbal reasoning measure used is the the short form of the Matrix Reasoning Item Bank (MaRs-IB). The item bank is from @chierchia2019 , with the short form developed by XXXXXX.

6.2 Implementation

Question wording

In this task, you will be shown a 3x3 grid of patterns. The last one, in the bottom right-hand corner, **will be missing**.

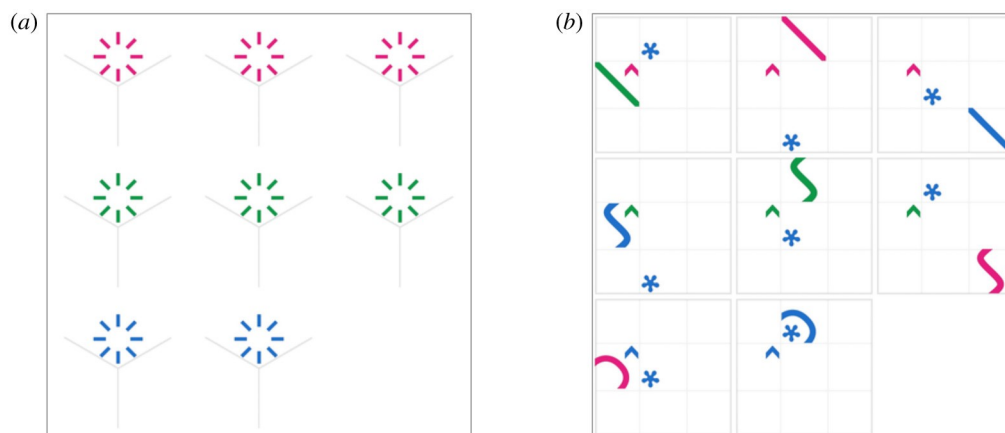


Figure 6.1: Example Matrix

You need to select **which of the four possible patterns** along the bottom **fits into the gap**:



Figure 6.2: Example Matrix

Items

Scoring

6.3 Script

6.3.1 Scoring

Reference

7 Moralisation of Rationality

Cluster: Thinking Style

7.1 Measure

Here we include the Moralisation of Rationality Scale from @ståhl2016.

Modifications

7.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent you agree. There are no right or wrong answers and your responses remain anonymous.

INSERT

Items

mor_01	Being skeptical about claims that are not backed up by evidence is a moral virtue.
mor_02	Holding on to beliefs when there is substantial evidence against them is immoral.
mor_02	It is morally wrong to trust your intuitions without rationally examining them.
mor_04	It is morally wrong to rely on anything else than logic and evidence when deciding what is true and what is false.
mor_05	It is a moral imperative that people can justify their beliefs using rational arguments and evidence.
mor_6	It is immoral to hold irrational beliefs.

mor_07	A person's moral authority depends on their rationality.
mor_08	A person's morality is in no way determined by their rationality
mor_09	Whether a person can be convinced by reason and evidence is in now way indicative of their morality.

Scoring

This questionnaire uses our standard agreement scale.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

No items are reverse scored.

7.3 Script

```
library(dplyr)
```

References

8 Importance of Rationality

Cluster: Thinking Style

8.1 Measure

Here we include the Importance of Rationality Scale from .

Modifications

8.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent you agree. There are no right or wrong answers and your responses remain anonymous.

INSERT

Items

imp_01	It is important to me personally to be skeptical about claims that are not backed up by evidence.
imp_02	It is important to me personally to remain rational and levelheaded even in heated argumentsl.
imp_03	It is important to me personally to examine traditionally held beliefs using logic and evidence.
imp_04	It is important to me personally that I can justify my beliefs using rational arguments and evidence.
imp_05	It is important to me personally to critically examine my long-held beliefs.
imp_06	It is important to me personally to be a rational person.

Scoring

This questionnaire uses our standard agreement scale.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

No items are reverse scored.

8.3 Script

```
library(dplyr)
```

References

Part III

Socialisation

The variables defined here are derived from the following measures for which detailed information can be found later in the codebook:

- [Individualism/Collectivism](#)
- [Rebelliousness](#)
- [Individual Choice Norms](#)

Variable Definitons

9 CREDs

Cluster: Socialisation

9.1 Measure

Modifications

The CRED measures that we use vary across the countries within our survey. Specifically we have different questions for the historically Christian nations (Brazil, Denmark, United States, United Kingdom), Japan, and China. As such the following sections are split into these 3 variants

9.2 Implementation

The CRED measures that we use vary across the countries within our survey, as such the following sections are subset by nation. Specifically we have different questions for the historically Christian nations (Brazil, Denmark, United Kingdom, United States), Japan, and China.

Question wording

9.2.0.1 Brazil, Denmark, United Kingdom, United States

Questions	Question Text
intro	The following questions ask about experiences during your upbringing that relate to God.
cred_01	These questions ask about your perceptions of your primary caregiver or caregivers
-	(i.e., parents or guardians). Please answer each of the following according to your
cred_06	overall impression of your caregiver(s) on the following scale:
cred_07	<i>Stand alone question</i>

Questions	Question Text
cred_26	These questions ask about your perceptions of your local area growing up (i.e.,
-	hometown, school). Please answer each of the following according to your overall
cred_31	impression of your caregiver(s) on the following scale:

9.2.0.2 China

Questions	Question Text
intro	The following questions ask about experiences during your upbringing that relate to
cred_01	Specifically, the questions ask about your perceptions of your primary caregiver or
-	caregivers (i.e., parents or guardians). Please answer each of the following according
cred_06	to your overall impression of your caregiver(s) on the following scale:
cred_07	<i>Stand alone question</i>
cred_26	These questions ask about your perceptions of your local area growing up (i.e.,
-	hometown, school). Please answer each of the following according to your overall
cred_31	impression of your caregiver(s) on the following scale:

9.2.0.3 Japan

Questions	Question Text
intro	The following questions ask about experiences during your upbringing that relate to
	[God/gods].
cred_01	These questions ask about your perceptions of your primary caregiver or caregivers
-	(i.e., parents or guardians). Please answer each of the following according to your
cred_06	overall impression of your caregiver(s) on the following scale:
cred_07	<i>Stand alone question</i>
cred_26	These questions ask about your perceptions of your local area growing up (i.e.,
-	hometown, school). Please answer each of the following according to your overall
cred_31	impression of your caregiver(s) on the following scale:

Items

9.2.0.1 Brazil, Denmark, United Kingdom, United States

The question items were as follows:

Qlabelquestion	response
cred_01b what extent did your caregivers visit places sacred to God (e.g. temple, church, synagogue, mosque)?	extent
cred_02b what extent did your caregivers engage in volunteer/charity work associated with their devotion to God. (e.g. Habitat for humanity, Salvation Army, Catholic Relief Services, local religious charities)?	extent
cred_03b what extent did your caregivers give financial donations to Godly causes (e.g. to churches,emples, mosques, charities, etc.)?	extent
cred_04b what extent did your caregivers make personal sacrifices as part of their devotion to God (e.g. fasting, abstaining from alcohol and caffeine, giving away wealth, etc.)?	extent
cred_05b what extent did your caregivers perform acts of devotion to God in the home (e.g. Bible readings, visible prayer, etc.)?	extent
cred_06b what extent do you think their devotion to God influenced important decisions in their lives (e.g. marriage, divorce, moving, changing jobs, having children, etc.)?	extent
<hr/>	
cred_07 Did you attend or participate in any groups devoted to God] you were growing up? (e.g. churches, religious organisations, camps, etc.) If yes, you will have the ability to answer for 2 different groups below.	yes/no
cred_08 Please name/describe the first group	open
cred_09 Did this group have leadership figures such as priests, pastors, imams, head counsellors, rabbis, gurus, etc.?	yes/no
cred_10 How sincere did you feel the leaders of this group were in their devotion to God?	sincerity
cred_11 To what extent did the leaders of this group make personal sacrifices as part of their devotion to God? (e.g. fasting, celibacy, abstaining from alcohol and/or caffeine)	extent
cred_12 How sincere did you feel the members of this group were in their devotion to God?	sincerity
cred_13 To what extent did members of this group engage in charitable work together?	extent
cred_14 To what extent did members of this group express emotion during group gatherings?	extent
cred_15 How often did members of this group appear to be in altered states of consciousness such as speaking in tongues, trance, or possession?	frequency
cred_16 To what extent would members of this group wear particular clothes or clothing styles?	extent
cred_17 REPEAT CRED 08 - 16	-
- 25	

cred_26	What percentage of people in your hometown/city do you think believed in God?	percentage
cred_27	To what extent did believers in God in your hometown demonstrate their beliefs in everyday life?	extent
cred_28	How sincere did you feel the believers in God in your hometown were in their devotion to God?	sincerity
cred_29	What percentage of people in your high school do you think believed in God?	percentage
cred_30	To what extent did the believers in God in your high school demonstrate their beliefs in everyday life?	extent
cred_31	How sincere did you feel the believers in God in your high school were in their devotion to God?	sincerity

9.2.0.2 China

The question items were as follows:

Qlabel	question	response
cred_01	what extent did your caregivers visit places sacred to , (e.g. temple, church, shrine).	extent
cred_02	what extent did your caregivers engage in volunteer/charity work associated with their devotion to , . (e.g. helping organize events or charity activities at a local temple or under the direction of spiritual figures).	extent
cred_03	what extent did your caregivers make financial donations or give costly gifts to divine causes (e.g. to temples, shrines, churches, charities, festivals, or spiritual teachers)?	extent
cred_04	what extent did your caregivers make personal sacrifices as part of their devotion to , (e.g. fasting, abstaining from sex, conducting preliminary practices, spending lots of time preparing for festivals or pilgrimages).	extent
cred_05	what extent did your caregivers perform acts of devotion to , in the home (e.g. maintain a household shrine, chanting, reading sutras out loud, making prostrations, etc.)	extent
cred_06	what extent do you think their devotion to , influenced important decisions in their lives? (e.g. marriage, divorce, moving, changing jobs, having children, etc.)	extent

cred_07	Did you attend or participate in any groups devoted to _____, _____ while you were growing up? (e.g. [churches, religious/cultural organisations, camps], etc.)	yes/no
	If yes, you will have the ability to answer for 2 different groups below.	
cred_08	Please name and describe the first group.	open
cred_09	Did this group have leadership figures such as priests, pastors, spiritual teachers, imams, gurus, etc.?	yes/no
cred_10	How sincere did you feel the leaders of this group were in their devotion to _____, _____?	sincerity
cred_11	To what extent did the leaders of this group make personal sacrifices as part of their devotion to _____, _____ (e.g. fasting, celibacy, voluntary poverty, withdrawal from society)?	extent
cred_12	How sincere did you feel the members of this group were in their devotion to _____, _____?	sincerity
cred_13	To what extent did members of this group engage in charitable work together?	extent
cred_14	To what extent did members of this group express emotion during group gatherings?	extent
cred_15	How often did members of this group appear to be in altered states of consciousness such as spirit possession or trance healing?	frequency
cred_16	To what extent would members of this group wear particular clothes or clothing styles?	extent
cred_17	REPEAT CRED 08 - 16	-

- 25

cred_26	What percentage of people in your hometown/city do you think believed in _____, _____?	percentage
cred_27	To what extent did believers in _____, _____ in your hometown demonstrate their beliefs in everyday life?	extent
cred_28	How sincere did you feel the believers in _____, _____ in your hometown were in their devotion to _____, _____?	sincerity
cred_29	What percentage of people in your high school do you think believed in _____, _____?	percentage
cred_30	To what extent did the believers in _____, _____ in your high school demonstrate their beliefs in everyday life?	extent
cred_31	How sincere did you feel the believers in _____, _____ in your high school were in their devotion to _____, _____?	sincerity

9.2.0.3 Japan

The question items were as follows:

Qlabelquestion	response
cred_01 what extent did your caregivers visit places sacred to kami (e.g. temple, shrines, etc.)?	extent
cred_02 what extent did your caregivers engage in volunteer/charity work associated with their devotion to kami (e.g. help in the preparation for local matsuri)?	extent
cred_03 what extent did your caregivers give financial donations to divine causes (e.g. to temples, shrines, charities, festivals, or spiritual teachers)?	extent
cred_04 what extent did your caregivers make personal sacrifices as part of their devotion to kami (e.g. fasting, abstaining from alcohol, caffeine, spending lots of time preparing for festivals)?	extent
cred_05 what extent did your caregivers perform acts of devotion to kami in the home (e.g. make offerings on kamidana, butsudan, etc.)?	extent
cred_06 what extent do you think their devotion to kami influenced important decisions in their lives (e.g. marriage, divorce, moving, changing jobs, having children, etc.)?	extent
cred_07 Did you attend or participate in any groups devoted to kami you were growing up? (e.g. [churches, religious/cultural organisations, camps], etc.)	yes/no
cred_08 Please name/describe the first group.	open
cred_09 Did this group have leadership figures such as priests, spiritual teachers, imams, head counsellors, gurus, etc.?	yes/no
cred_10 How sincere did you feel the leaders of this group were in their devotion to kami?	sincerity
cred_11 To what extent did the leaders of this group make personal sacrifices as part of their devotion to kami (e.g. fasting, celibacy, voluntary poverty, withdrawing from society)?	extent
cred_12 How sincere did you feel the members of this group were in their devotion to kami?	sincerity
cred_13 To what extent did members of this group engage in charitable work together?	extent
cred_14 To what extent did members of this group express emotion during group gatherings?	extent
cred_15 How often did members of this group appear to be in altered states of consciousness such as spirit possession, trance healing, etc.?	frequency
cred_16 To what extent would members of this group wear particular clothes or clothing styles?	extent

cred_17 REPEAT CRED 08 - 16 (replace “first” with “second” from 08. -
- 25

cred_26	What percentage of people in your hometown/city do you think believed in kami?	percentage
cred_27	To what extent did believers in kami in your hometown demonstrate their beliefs in everyday life?	extent
cred_28	How sincere did you feel the believers in kami in your hometown were in their devotion to God ?	sincerity
cred_29	What percentage of people in your high school do you think believed in kami?	percentage
cred_30	To what extent did the believers in kami in your high school demonstrate their beliefs in everyday life?	extent
cred_31	How sincere did you feel the believers in kami in your high school were in their devotion to kami?	sincerity

Scoring

The above questions had a number of different response options:

9.2.0.1 Yes/No

0	1
No	Yes

9.2.0.2 Frequency

1	2	3	4	5	6	7
Never	Very Infrequently	Infrequently	Sometimes	Frequently	Very Frequently	Always

9.2.0.3 Extent

1	2	3	4	5	6	7
----------	----------	----------	----------	----------	----------	----------

9.2.0.4 Sincerity

1	2	3	4	5	6	7
---	---	---	---	---	---	---

9.2.0.5 Percentage

0 -100%

9.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)
```

```
data_scored <- data %>%
```

References

10 CRUDs

Cluster: Socialisation

10.1 Measure

Modifications

The CRUD measures that we use vary across the countries within our survey. Specifically we have different questions for the historically Christian nations (Brazil, Denmark, United States, United Kingdom), Japan, and China. As such the following sections are split into these 3 variants

10.2 Implementation

The CRUD measures that we use vary across the countries within our survey, as such the following sections are subset by nation. Specifically we have different questions for the historically Christian nations (Brazil, Denmark, United Kingdom, United States), Japan, and China.

Question wording

Please read each of the following statements carefully and state to what extent they are true for you. There are no right or wrong answers and your responses remain anonymous.

10.2.0.1 Brazil, Denmark, United Kingdom, United States

The items were as follows:

Qlabel	question	response
crud_01	To what extent did your parents engage in actions out of sync with their stated beliefs about God?	extent
crud_02	To what extent did members of your religious/spiritual communities engage in actions out of sync with their stated beliefs about God?	extent
crud_03	To what extent did leaders of your religious/spiritual communities engage in actions out of sync with their stated beliefs about God?	extent

10.2.0.2 China

The question items were as follows:

Qlabel	question	response
crud_01	To what extent did your parents engage in actions out of sync with their stated beliefs about , ?	extent
crud_02	To what extent did members of your religious/spiritual communities engage in actions out of sync with their stated beliefs about , ?	extent
crud_03	To what extent did leaders of your religious/spiritual communities engage in actions out of sync with their stated beliefs about , ?	extent

10.2.0.3 Japan

The question items were as follows:

Qlabel	question	response
crud_01	To what extent did your parents engage in actions out of sync with their stated beliefs about the kami?	extent

Qlabel	question	response
crud_02	To what extent did members of your religious/spiritual communities engage in actions out of sync with their stated beliefs about the kami?	extent
crud_03	To what extent did leaders of your religious/spiritual communities engage in actions out of sync with their stated beliefs about the kami?	extent

Scoring

10.2.0.1 Extent

1	2	3	4	5	6	7
To No Extent At All						To a Great Extent

10.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)

data_scored <- data %>%
```

References

11 Non-theistic Socialisation

Cluster: Socialisation

11.1 Measure

Modifications

11.2 Implementation

The Non-theistic Socialisation measure that we use vary across the countries within our survey, as such the following sections are subset by nation. Specifically we have different questions for the historically Christian nations (Brazil, Denmark, United Kingdom, United States), Japan, and China.

Question wording

11.2.0.1 Brazil, Denmark, United Kingdom, United States

Questions	Question Text
intro	To what extent did important people in your upbringing speak against the idea that God exists? That is, to what extent, adding it all up, did the important people in your life – such as your parents, teachers, and church officials (if any) – do the things listed below as you were growing up?

11.2.0.2 China

Questions	Question Text
intro	To what extent did important people in your upbringing speak against the idea that , exist? That is, to what extent, adding it all up, did the important people in your life – such as your parents, teachers, and church officials (if any) – do the things listed below as you were growing up?

11.2.0.3 Japan

Questions	Question Text
intro	To what extent did important people in your upbringing speak against the idea that kami exist? That is, to what extent, adding it all up, did the important people in your life – such as your parents, teachers, and church officials (if any) – do the things listed below as you were growing up?

11.2.0.4 Brazil, Denmark, United Kingdom, United States

The items were as follows:

Qlabel	question	response
nts_01	State that God does not exist?	extent
nts_02	State that prayers to God do not work?	
nts_03	Mock or joke about people's religious belief?	extent
nts_04	State that belief in God is not necessary for morality?	extent
nts_05	State that one should not be religious?	extent
nts_06	State that there are no good reasons to believe in God?	extent
nts_07	State that religious belief does more harm than good in the world?	extent
nts_08	State that religious practices are irrational?	extent

11.2.0.5 China

The question items were as follows:

Qlabel	question	response
nts_01	State that , do not exist?	extent
nts_02	State that prayers to , do not work?	extent
nts_03	Mock or joke about people's religious belief?	extent
nts_04	State that belief in , is not necessary for morality?	extent
nts_05	State that one should not be religious?	extent
nts_06	State that there are no good reasons to believe in , ?	extent
nts_07	State that religious belief does more harm than good in the world?	extent
nts_08	State that religious practices are irrational?	extent

11.2.0.6 Japan

The question items were as follows:

Qlabel	question	response
nts_01	State that the kami do not exist?	extent
nts_02	State that prayers to the kami do not work?	extent
nts_03	Mock or joke about people's religious belief?	extent
nts_04	State that belief in the kami is not necessary for morality?	extent
nts_05	State that one should not be religious?	extent
nts_06	State that there are no good reasons to believe in the kami?	extent
nts_07	State that religious belief does more harm than good in the world?	extent
nts_08	State that religious practices are irrational?	extent

Scoring

11.2.0.1 Extent

1	2	3	4	5	6	7
To No Extent At All	To a Slight Extent	To a Mild Extent	To a Moderate Extent	To an Ap- preciable Extent	To a Con- siderable Extent	To a Great Extent

11.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)
```

```
data_scored <- data %>%
```

References

12 Normativity of Religion

Cluster: Socialisation

12.1 Measure

Modifications

@hart2015

12.2 Implementation

Question wording

Participants are presented with the following text:

People are a part of a number of groups that affect their lives, such as nation-states, ethnic groups, companies, friend/peer groups, and hobby groups (e.g. sports/music fandoms). For these groups, being a good, respected member often comes with expectations. Below, we will ask you how important certain personal qualities are to being a good, respected member of the groups to which you belong.

Along with subscale specific text:

Subscale	text	response
Nation	The following questions will ask you about your nation. There are no right or wrong answers and your responses remain anonymous.	extent
Ethnic	The following questions will ask you about the ethnic group with which you identify (e.g. Black British, White (other), Han, Japanese, Pacific Islander). There are no right or wrong answers and your responses remain anonymous.	extent
Friends/Peers	The following questions will ask you about your friendship/ peer group. There are no right or wrong answers and your responses remain anonymous.	extent
Choose own	The following questions will ask you about a hobby or interest group that is important to you (e.g. music, fashion, gaming communities). There are no right or wrong answers and your responses remain anonymous.	extent

Items

12.2.0.1 Brazil, Denmark, United Kingdom, United States

The question items were as follows, where [COUNTRY] is the name of the country:

Qlabel	Subscale	question	response
norm_01	Nation	To what extent is it expected for a citizen of [COUNTRY] to believe in God?	extent
norm_02	Nation	To what extent is it expected for a citizen of [COUNTRY] to perform rituals honouring God?	extent
norm_03	Nation	To what extent is it expected for a citizen of [COUNTRY] to belong to a religion?	extent
norm_04	Ethnic	To what extent is it expected of people in your ethnic group to believe in God?	extent
norm_05	Ethnic	To what extent is it expected of people in your ethnic group to perform rituals honouring God?	extent
norm_06	Ethnic	To what extent is it expected of people in your ethnic group to belong to a religion?	extent
norm_07	Friends/peers	To what extent is it expected amongst your friends to believe in God?	extent
norm_08	Friends/peers	To what extent is it expected amongst your friends to perform rituals honouring God?	extent
norm_09	Friends/peers	To what extent is it expected amongst your friends to belong to a religion?	extent
norm_10	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to believe in God?	extent
norm_11	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to perform rituals for God?	extent
norm_12	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to belong to a religion?	extent

12.2.0.2 China

The question items were as follows:

Qlabel	Subscale	question	response
norm_01	Nation	To what extent is it expected for a citizen of China to believe in , ?	extent
norm_02	Nation	To what extent is it expected for a citizen of China to perform rituals honouring , ?	extent

Qlabel	Subscale	question	response
norm_N1	Nation	To what extent is it expected for a citizen of China to belong to a religion?	extent
norm_E1	Ethnic	To what extent is it expected of people in your ethnic group people to believe in , ?	extent
norm_E5	Ethnic	To what extent is it expected of people in your ethnic group to perform rituals honouring , ?	extent
norm_E6	Ethnic	To what extent is it expected of people in your ethnic group to belong to a religion?	extent
norm_F7	Friends/peers	To what extent is it expected amongst your friends to believe in , ?	extent
norm_F8	Friends/peers	To what extent is it expected amongst your friends to perform rituals honouring , ?	extent
norm_F9	Friends/peers	To what extent is it expected amongst your friends to belong to a religion?	extent
norm_C0	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to believe in , ?	extent
norm_C1	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to perform rituals honouring , ?	extent
norm_C2	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to belong to a religion?	extent

12.2.0.3 Japan

The question items were as follows:

Qlabel	Subscale	question	response
norm_N0	Nation	To what extent is it expected for a citizen of Japan to believe in the kami?	extent
norm_N2	Nation	To what extent is it expected for a citizen of Japan to perform rituals honouring the kami?	extent
norm_N3	Nation	To what extent is it expected for a citizen of Japan to belong to a religion?	extent
norm_E1	Ethnic	To what extent is it expected of people in your ethnic group to believe in the kami?	extent
norm_E5	Ethnic	To what extent is it expected of people in your ethnic group to perform rituals honouring the kami?	extent
norm_E6	Ethnic	To what extent is it expected of people in your ethnic group to belong to a religion?	extent

Qlabel	Subscale	question	response
norm_07	Friends/peers	To what extent is it expected amongst your friends to believe in the kami?	extent
norm_08	Friends/peers	To what extent is it expected amongst your friends to perform rituals honouring the kami?	extent
norm_09	Friends/peers	To what extent is it expected amongst your friends to belong to a religion?	extent
norm_10	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to believe in the kami?	extent
norm_11	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to perform rituals honouring the kami?	extent
norm_12	Choose own	To what extent is it expected for members of the hobby or interest group most important to you to belong to a religion?	extent

Scoring

The above questions had a number of different response options:

12.2.0.1 Extent

1	2	3	4	5	6	7
---	---	---	---	---	---	---

12.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)

data_scored <- data %>%
```

References

13 Religious Emphasis

Cluster: Socialisation

13.1 Measure

Modifications

13.2 Implementation

The Religious Emphasis measure that we use vary across the countries within our survey, as such the following sections are subset by nation. Specifically we have different questions for the historically Christian nations (Brazil, Denmark, United Kingdom, United States), Japan, and China.

Question wording

13.2.0.1 Brazil, Denmark, United Kingdom, United States

Question	Question Text
----------	---------------

intro	To what extent did you have an upbringing devoted to God? That is, to what extent, adding it all up, did the important people in your life – such as your parents, teachers, and church officials (if any) – do the things listed below as you were growing up?
-------	---

13.2.0.2 China

Question	Question Text
----------	---------------

intro	To what extent did you have an upbringing devoted to , ? That is, to what extent, adding it all up, did the important people in your life – such as your parents, teachers, and church officials (if any) – do the things listed below as you were growing up?
-------	--

13.2.0.3 Japan

Question	Question Text
intro	To what extent did you have an upbringing devoted to kami? That is, to what extent, adding it all up, did the important people in your life – such as your parents, teachers, and church officials (if any) – do the things listed below as you were growing up?

13.2.0.4 Brazil, Denmark, United Kingdom, United States

The items were as follows:

Qlabel	question	response
re_01	Review the teachings of Christianity, Judaism, Islam, Hinduism or another similar tradition at home?	extent
re_02	Emphasize that you should read scripture or books associated with Christianity, Judaism, Islam, Hinduism or another similar tradition?	extent
re_03	Discuss moral do's and don'ts in relation to God?	extent
re_04	Tell stories about God?	extent
re_05	Talk about the afterlife?	extent
re_06	Emphasise that spiritual matters were of high importance?	extent
re_07	Relate stories about God to contemporary life?	extent
re_08	Teach you to obey the wishes of God?	extent
re_09	Teach you to obey the persons who act as representatives of God (e.g. priests, ministers, rabbis, imams, etc.)?	extent

13.2.0.5 China

The question items were as follows:

Qlabel	question	response
re_01	Review the teachings of Buddhism, Daoism, Confucianism, Christianity, Islam or other spiritual authorities at home?	extent
re_02	Emphasize that you should read scripture or books associated with Buddhism, Daoism, Confucianism, Christianity, Islam or other spiritual authorities?	extent
re_03	Discuss moral do's and don'ts in relation to , ?	extent
re_04	Tell stories about , ?	extent
re_05	Talk about the afterlife?	extent
re_06	Emphasise that spiritual matters were of high importance?	extent
re_07	Relate stories about , to contemporary life?	extent

Qlabelquestion	response
re_08 Teach you to obey the wishes of , ?	extent
re_09 Teach you to obey the persons who act as representatives of , (e.g. priests, ministers, spiritual teachers, gurus, monks, etc.)?	extent

13.2.0.6 Japan

The question items were as follows:

Qlabel question	response
re_01 Review the teachings of Buddhism, Shinto, or another spiritual authority at home?	extent
re_02 Emphasize that you should read scripture or books associated with Buddhism, Shinto, or another spiritual authority?	extent
re_03 Discuss moral do's and don'ts in relation to the kami?	extent
re_04 Tell stories about the kami?	extent
re_05 Talk about the afterlife?	extent
re_06 Emphasise that spiritual matters were of high importance?	extent
re_07 Relate stories about the kami to contemporary life?	extent
re_08 Teach you to obey the wishes of the kami?	extent
re_09 Teach you to obey the persons who act as representatives of the kami (e.g. priests, monks, ministers, spiritual teachers, etc.)	extent

Scoring

13.2.0.1 Extent

1	2	3	4	5	6	7
To No	To a	To a	To a	To an	To a	To a
Extent At	Slight	Mild	Moderate	Appreciable	Considerable	Great
All	Extent	Extent	Extent	Extent	Extent	Extent

13.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)
```

```
data_scored <- data %>%
```

References

14 Parental Circumstances

Cluster: Motivational

14.1 Measure

Modifications

No modifications were used

14.2 Implementation

Question wording

Items

Qlabel	question
pc_01	Whom were you living with when you were 16?
pc_02	If one or both of your parents were not living with you when you were 16 years old, what was the reason

Scoring

Participants responded with the following options

Qlabel	question
pc_01	Living with own mother and father Living with two mothers Living with two fathers Living with own father and stepmother Living with own mother and stepfather Living with own father only Living with own mother only Living with other relatives Don't Know Other (please specify)
pc_02	Mother deceased Father deceased Both parents deceased Parents divorced or separated Father absent (e.g. armed forces, institution) Mother absent (e.g. armed forces, institution) Both parents absent (e.g. armed forces) Other (please specify) Don't know

14.3 Script

```
library(dplyr)
```

References

Part IV

Motivational

The variables defined here are derived from the following measures for which detailed information can be found later in the codebook:

- [Individualism/Collectivism](#)
- [Rebelliousness](#)
- [Individual Choice Norms](#)

Variable Definitons

15 Social Desirability

Cluster: Motivational

15.1 Measure

To measure social desirability we use is the impression management subscale of the balanced Inventory of Desirable Responding Short Form (BIDR-16) from @hart2015 . This itself is an abbreviated version of the larger 40-item BIDR measure which can be found [here](#).

Modifications

The BIDR-16 used a truth based Likert scale. As with other measures we have standardized this to be a 7-point scale with anchors and response items consistent with the other truth-based Likert scales we used in the project.

The original BIDR measure asked participants to write a numbered response indicating the degree to which each statement is true. For consistency with other measures used, and the method of administration, we ask participants to respond by selecting their response.

15.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and say to what degree they are true or untrue for you. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	question
sd_01	I sometimes tell lies if I have to
sd_02	I never cover up my mistakes
sd_03	There have been occasions when I have taken advantage of someone
sd_04	I sometimes try to get even rather than forgive and forget
sd_05	I have said something bad about a friend behind his/her back
sd_06	When I hear people talking privately, I avoid listening
sd_07	I never take things that don't belong to me
sd_08	I don't gossip about other people's business

Scoring

This questionnaire follows our standard scoring for agreement based measures, with absolutely untrue = 1, and absolutely true = 7.

1	2	3	4	5	6	7
absolutely untrue	mostly untrue	somewhat untrue	can't say true or false	somewhat true	mostly true	absolutely true

Items sd_01, sd_03, sd_04, and sd_05 are reverse scored.

15.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)

data_scored <- data %>%
```

References

16 Existential Security

Cluster: Motivational

16.1 Measure

The existential security measure was derived from those used by @baimel2022 and by @willard2017.

Modifications

The food security measure from @baimel2022 was combined with financial and physical security from @willard2017, these were asked for ‘recently’ and ‘for the forthcoming months’. We also included social security, wealth inequality and social trust measures from @willard2017, these were altered to have a 7-point Likert scale for agreement as the response options.

16.2 Implementation

For this questionnaire each subscale appears on its own page with the subscale specific text above.

Question wording

The question wording was as follows:

Questions	Question Text
es_01 - es_08	<i>Recently have you:</i>
es_08 - es_16	<i>When thinking about the forthcoming months do you:</i>
es_15 - es_21	<i>When growing up did you:</i>
ss, wi, st	<i>To what extent do you agree with the following statements:</i>

Items

The question items were as follows:

Existential Security

Qlabel	question
es__01	worried that your household may not able to buy or produce enough food to eat?
es__02	felt that you cannot afford to buy items you need
es__03	worried that you do not have enough money
es__04	worried about losing your job
es__05	felt unsafe walking alone in your local area after dark
es__06	worried about being burgled
es__07	worried about being a victim of violent crime

es__08	worry that your household may not able to buy or produce enough food to eat?
es__09	feel that you may not be able to afford to buy items you need
es__10	worry that you may not have enough money
es__11	worry about losing your job
es__12	feel you will be safe walking alone in your local area after dark
es__13	worry about being burgled
es__14	worry about being a victim of violent crime

es__15	worry that your household may not able to buy or produce enough food to eat?
es__16	feel that your household may not be able to afford to buy items you need
es__17	worry that your household may not have enough money
es__18	worry about members of your household losing their job
es__19	feel you will be safe walking alone in your local area after dark
es__20	worry about being burgled
es__21	worry about being a victim of violent crime

Social Security, Wealth Inequality, Social Trust

ss__01	government help would be sufficient if you lose your job
ss__02	the national health services will take good care of you if you fall sick
ss__03	the country's social security system works well

wi_01	people who start out poor can become wealthy if they work hard enough
wi_02	most rich people acquire their wealth by some illegal methods
wi_03	there is too large of a gap between rich and poor
st_01	most people can be trusted or that you need to be very careful in dealing with people
st_02	most people would try to take advantage of you if they got the chance
st_03	most of the time people try to be helpful

Scoring

Items on the existential security subscale use the following frequency based Likert scale:

1	2	3	4	5	6	7
never	very infrequently	infrequently	sometimes	frequently	very frequently	always

Items on the social security, wealth inequality and social trust subscales follow our standard scoring for agreement based measures, with strongly disagree = 1, and strongly agree = 7.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

No items are reverse scored.

16.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)

data_scored <- data %>%
```

References

17 Need for Structure

Cluster: Motivational

17.1 Measure

The measure is taken from @neuberg1993.

Modifications

The only changes made were the response anchors and labels being altered to be correspond to our standard 7-point Likert scale for agreement. The question text was also altered to reflect this.

17.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and rate how strongly you agree or disagree. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	question
nfs_01	It upsets me to go into a situation without knowing what I can expect from it.
nfs_02	I'm not bothered by things that interrupt my daily routine.
nfs_03	I enjoy having a clear and structured mode of life
nfs_04	I like to have a place for everything and everything in its place.
nfs_05	I enjoy being spontaneous

Qlabel	question
nfs_06	I find that a well-ordered life with regular hours makes my life tedious
nfs_07	I don't like situations that are uncertain
nfs_08	I hate to change my plans at the last minute
nfs_09	I hate to be with people who are unpredictable
nfs_10	I find that a consistent routine enables me to enjoy life more
nfs_11	I enjoy the exhilaration of being in unpredictable situations
nfs_12	I become uncomfortable when the rules in a situation are not clear

Scoring

This questionnaire used our standard response scale for agreement.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

Items `nfs_02`, `nfs_05`, `nfs_06`, `nfs_11` are reverse scored.

17.3 Script

17.3.1 Standard Wide Format

Items `nfs_02`, `nfs_05`, `nfs_06`, `nfs_11` are reverse scored.

We therefore create a vector for these:

```
nfs_rev <- c("02", "05", "06", "11")
```

Need for Structure follows the standard response scale for agreement so we score accordingly.

```
dfscored <- df %>%
  mutate_at(vars(starts_with("nfs") & ends_with(nfs_rev)), agree_rev) %>%
  mutate_at(vars(starts_with("nfs") & !ends_with(nfs_rev)), agree_norm)
```

17.3.2 Long format

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)

data_scored <- data %>%

mutate(
  reverse = case_when(qnaire == "nfs" & qnum %in% c("02", "05", "06", "11") ~ TRUE,
                      qnaire == "nfs" & qnum %!in% c("02", "05", "06", "11") ~ FALSE),

  score = case_when(reverse == TRUE & resp == "strongly disagree" ~ 7,
                    reverse == TRUE & resp == "moderately disagree" ~ 6,
                    reverse == TRUE & resp == "slightly disagree" ~ 5,
                    reverse == TRUE & resp == "neither agree nor disagree" ~ 4,
                    reverse == TRUE & resp == "slightly agree" ~ 3,
                    reverse == TRUE & resp == "moderately agree" ~ 2,
                    reverse == TRUE & resp == "strongly agree" ~ 1,

                    reverse == FALSE & resp == "strongly disagree" ~ 1,
                    reverse == FALSE & resp == "moderately disagree" ~ 2,
                    reverse == FALSE & resp == "slightly disagree" ~ 3,
                    reverse == FALSE & resp == "neither agree nor disagree" ~ 4,
                    reverse == FALSE & resp == "slightly agree" ~ 5,
                    reverse == FALSE & resp == "moderately agree" ~ 6,
                    reverse == FALSE & resp == "strongly agree" ~ 7)

)
```

References

18 Death Anxiety

Cluster: Cognitive Biases

18.1 Measure

The death anxiety measure used is the Existential Death Anxiety Scale by @jongjonathan2016. The scale can be found [here](#)

Modifications

As with other scales the response anchors and labels were altered to correspond to our standard 7-point Likert scale for agreement. The question text was also slightly altered to reflect this.

18.2 Implementation

Question wording;

Participants read the following text:

Please read each of the following statements carefully and rate how strongly you agree or disagree. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	question
da_01	The thought of my own death frightens me.
da_02	I am troubled by the fact that someday I will no longer be alive.
da_03	The finality of death is frightening to me.
da_04	My mortality troubles me.
da_05	Thinking about being dead fills me with dread.

Qlabel	question
da_06	It upsets me to think that someday I will no longer be in this world.
da_07	The idea of never experiencing the world again after I die frightens me.
da_08	I am scared that death will be the end of “me”.
da_09	The loss of my consciousness in death scares me.
da_10	I am scared that death will be the end of my “self”.
da_11	I am scared that death will extinguish me as a person.
da_12	Never feeling anything again after I die upsets me.

Scoring

This questionnaire used our standard response scale for agreement.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

No items are reverse scored.

18.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)
```

References

19 Social Network Size

Cluster: Motivational

19.1 Measure

As a measure of social network size we use the method from @santini2021.

Modifications

No modifications were used

19.2 Implementation

Question wording

Participants read the following text:

Please list the initials of persons in your life with whom you discuss important personal matters, separated by a comma e.g. AB, CD, EF, GH. Feel free to use pseudonyms/ artificial undefined initials if you do not wish to use real

Items

Qlabel	question
sns_01	[OPEN RESPONSE]

Scoring

NA

19.3 Script

```
library(dplyr)
```

References

20 Need for Meaning

Cluster: Motivational

20.1 Measure

To examine need for meaning we used two scales, The Meaning in Life Questionnaire (MLQ) by @steger2006 and the Need for Meaning Scale (NFMS) by @abeyta2018.

Modifications

The truth-based Likert scale in the MLQ is the standard 7-point truth scale we used throughout the project so this was not altered. The agreement-based Likert scale in the NFMS was altered to match our standard Likert scale for agreement responses.

We used the original question wording for the MLQ, but as no such wording existed for the NFMS, we altered the MLQ text to apply to both.

20.2 Implementation

Each questionnaire appears on a separate page.

Question wording

Participants read the following text:

Please read each of the following statements carefully and rate how strongly you agree or disagree. There are no right or wrong answers and your responses remain anonymous.

20.2.1 Items

Meaning in Life Questionnaire

Qlabel	Subscale	question
mlq_01	presence	I understand my life's meaning.
mlq_02	search	I am looking for something that makes my life feel meaningful.
mlq_03	search	I am always looking to find my life's purpose.
mlq_04	presence	My life has a clear sense of purpose
mlq_05	presence	I have a good sense of what makes my life meaningful.
mlq_06	presence	I have discovered a satisfying life purpose.
mlq_07	search	I am always searching for something that makes my life feel significant.
mlq_08	search	I am seeking a purpose or mission for my life.
mlq_09	presence	My life has no clear purpose.
mlq_10	search	I am searching for meaning in my life.

Need for Meaning

Qlabel	question
nfm_01	If I cannot see the meaning in my life, I don't let it bother me.
nfm_02	I try hard not to do things that will make me feel like my life lacks meaning
nfm_03	I seldom worry about the meaning of life.
nfm_04	I need to feel that life is full of meaning and purpose.
nfm_05	I want to feel meaningful.
nfm_06	I do not like to feel like life has no real meaning
nfm_07	Being no more significant than any other organism on the planet does not bother me
nfm_08	I have a strong need to find a sense of meaning or purpose in life.
nfm_09	It bothers me a great deal when I feel like my life lacks meaning or purpose.
nfm_10	I am easily distressed by the thought that my life is insignificant and meaningless.

nfm_07 was excluded

20.3 Scoring

The Meaning in Life Questionnaire (mlq_ items) used our standard response scale for truth:

1	2	3	4	5	6	7
absolutely untrue	mostly untrue	somewhat untrue	can't say true or false	somewhat true	mostly true	absolutely true

Items mlq_01, mlq_04, mlq_05, mlq_06, mlq_09 are reverse scored.

The Need for Meaning Scale (nfm__ items) used our standard response scale for agreement:

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

Items nfm_01, nfm_03, and nfm_07 are reverse scored.

20.4 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)
```

References

21 Disgust Sensitivity

Cluster: Cognitive Biases

21.1 Measure

The measure of disgust sensitivity we used was the Disgust Sensitivity Revised by @olatunji2007, which is a revised version of the original scale by @haidt1994.

Modifications

As with other scales the response anchors and labels were altered to correspond to our standard 7-point Likert scale for agreement. The question text was also slightly altered to reflect this.

21.2 Implementation

Question wording

Participants read the following text:

ds_01 - ds_13: *Please read each of the following statements carefully and state whether they are true or false for you. There are no right or wrong answers and your responses remain anonymous.*

ds_14 - ds_25: *Please read each of the following statements carefully and rate how disgusting you find them. There are no right or wrong answers and your responses remain anonymous.*

Qlabel	subscale	question
--------	----------	----------

Items

Qlabel	subscale	question
ds_01	core	I might be willing to try eating monkey meat, under some circumstances.
ds_02	core	It would bother me to see a rat run across my path in a park.
ds_03	core	Seeing a cockroach in someone else's house doesn't bother me.
ds_04	core	It bothers me to hear someone clear a throat full of mucus.
ds_05	core	If I see someone vomit, it makes me sick to my stomach.
ds_06	animal	It would bother me to be in a science class, and see a human hand preserved in a jar.
ds_07	animal	It would not upset me at all to watch a person with a glass eye take the eye out of the socket.
ds_08	animal	It would bother me tremendously to touch a dead body.
ds_09	animal	I would go out of my way to avoid walking through a graveyard.
ds_10	contamination	I never let any part of my body touch the toilet seat in a public washroom.
ds_11	contamination	I probably would not go to my favorite restaurant if I found out that the cook had a cold.
ds_12	core	Even if I was hungry, I would not drink a bowl of my favorite soup if it had been stirred with a used but thoroughly washed flyswatter.
ds_13	animal	It would bother me to sleep in a nice hotel room if I knew that a man had died of a heart attack in that room the night before
<hr/>		
ds_14	core	If you see someone put ketchup on vanilla ice cream and eat it.
ds_15	core	You are about to drink a glass of milk when you smell that it is spoiled.
ds_16	core	You see maggots on a piece of meat in an outdoor garbage pail.
ds_17	core	You are walking barefoot on concrete and step on an earthworm.
ds_18	core	While you are walking through a tunnel under a railroad track, you smell urine.
ds_19	animal	You see a man with his intestines exposed after an accident.
ds_20	animal	Your friend's pet cat dies and you have to pick up the dead body with your bare hands.
ds_21	animal	You accidentally touch the ashes of a person who has been cremated.
ds_22	contamination	You take a sip of soda and realize that you drank from the glass that an acquaintance of yours had been drinking from.
ds_23	core	You discover that a friend of yours changes underwear only once a week.
ds_24	contamination	A friend offers you a piece of chocolate shaped like dog-doo.

ds_25 contamination. As part of a sex education class, you are required to inflate a new lubricated condom, using your mouth.

Scoring

This questionnaire used two bespoke scoring/response option sets.

ds_01 - ds_13 have true/false response options

1	2
True	False

ds_01, ds_03 and ds_07 are reverse scored.

ds_14 - ds_25 use the following 3-point disgust scale

0	0.5	1
Not disgusting	Slightly disgusting	Very disgusting

No items are reverse scored.

21.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)
```

References

Part V

Cognitive Bias

The variables defined here are derived from the following measures for which detailed information can be found later in the codebook:

- [Individualism/Collectivism](#)
- [Rebelliousness](#)
- [Individual Choice Norms](#)

Variable Definitons

22 Anthropomorphism

Cluster: Cognitive Biases

22.1 Measure

Modifications

The original measure used by @neave2015 included questions pertaining to childhood and adulthood experiences. For the sake of brevity only questions pertaining to adulthood were included.

For consistency with the other agreement based measures used in the project the anchors and response items were altered to be a 7-point Likert scale.

22.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and rate how strongly you agree or disagree. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	question
--------	----------

anth_01	I sometimes wonder if my computer deliberately runs more slowly after I have shouted at it
---------	--

anth_02	On occasions I feel that my computer/printer is being deliberately awkward
---------	--

anth_03	I sometimes wonder if my personal possessions appreciate it when I have given them a good clean
---------	---

anth_04	On occasion I feel that the weather conditions are being deliberately bad in order to ruin a social event
---------	---

Qlabel question

anth_05I do think that certain cars have a specific personality

anth_06If I accidentally break one of my favourite possessions I make sure that I apologise to it for my clumsiness

anth_07I think that some trees are friendly while others have an air of menace

anth_08I sometimes think that if my computer/printer is made to feel happy and/or wanted, then they will be less likely to malfunction

anth_09I sometimes feel that the sea can be angry

anth_10Part of the reason why I picked a new car/electrical item was because when I first saw it I felt that it had a friendly personality

Scoring

This questionnaire follows our standard scoring for agreement based measures, with strongly disagree = 1, and strongly agree = 7.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

No items are reverse scored.

22.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a wide format.

as no questions are reverse scored we only need our standard agree_norm function

```
library(dplyr)

df_scored <- df %>%
  mutate_at(vars(starts_with("anth")), agree_norm)
```

References

23 Mentalizing

Cluster: Cognitive Biases

23.1 Measure

The Mentalizing measure used was the EQ-Short [wakabayashi2006], which is an abbreviated version of the original Empathy Quotient measure [baron-cohen2004].

23.1.1 Modifications

In contrast with other agreement based measures we used, the selected mentalizing measure used a unique scoring system, and as such was not altered to be consistent with our other Likert measures.

The wording of the question was altered to reflect the manner of administration (“select” your answer instead of the original “circle”)

23.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and rate how strongly you agree or disagree. There are no right or wrong answers and your responses remain anonymous.

Qlabel question

Items

Qlabel question

- mnt_01 I can easily tell if someone else wants to enter a conversation.
- mnt_02 I really enjoy caring for other people
- mnt_03 I find it hard to know what to do in a social situation
- mnt_04 I often find it difficult to judge if something is rude or polite
- mnt_05 In a conversation, I tend to focus on my own thoughts rather than on what my listener might be thinking
- mnt_06 I can pick up quickly if someone says one thing but means another.
- mnt_07 It is hard for me to see why some things upset people so much
- mnt_08 I find it easy to put myself in somebody else's shoes
- mnt_09 I am good at predicting how someone will feel.
- mnt_10 I am quick to spot when someone in a group is feeling awkward or uncomfortable
- mnt_11 I can't always see why someone should have felt offended by a remark
- mnt_12 I don't tend to find social situations confusing.
- mnt_13 Other people tell me I am good at understanding how they are feeling and what they are thinking
- mnt_14 I can easily tell if someone else is interested or bored with what I am saying
- mnt_15 Friends usually talk to me about their problems as they say that I am very understanding.
- mnt_16 I can sense if I am intruding, even if the other person doesn't tell me
- mnt_17 Other people often say that I am insensitive, though I don't always see why
- mnt_18 I can tune into how someone else feels rapidly and intuitively.
- mnt_19 I can easily work out what another person might want to talk about
- mnt_20 I can tell if someone is masking their true emotion
- mnt_21 I am good at predicting what someone will do
- mnt_22 I tend to get emotionally involved with a friend's problems
-

Scoring

The mentalizing measure follows a bespoke 4 point agreement scale and uses a the following scoring scheme:

definitely disagree	slightly disagree	slightly agree	definitely agree
0	0	1	2

Items 03, 04, 05, 07, 11, and 17 are reverse coded.

Script

23.2.0.1 Standard Wide Format

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a wide format.

Items 03, 04, 05, 07, 11, and 17 are reverse scored

We therefore create the vector for these

```
mnt_rev <- c("03", "04", "05", "07", "11", "17")
```

as mentalising has a unique scoring code we use a unique anonymous function instead of those made above

```
dfT2 <- dfT %>%
  mutate_at(vars(starts_with("mnt") & ends_with(mnt_rev)),
    function(x) {x <- recode(x, "Definitely Disagree" = 2,
                              "Slightly Disagree" = 1,
                              "Slightly Agree" = 0,
                              "Definitely Agree" = 0)}) %>%

  mutate_at(vars(starts_with("mnt") & !ends_with(mnt_rev)),
    function(x) {x <- recode(x, "Definitely Disagree" = 0,
                              "Slightly Disagree" = 0,
                              "Slightly Agree" = 1,
                              "Definitely Agree" = 2)})
```

23.2.0.2 Example long format

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr) #load dplyr

%!in% = Negate(`%in%`) #create negation of %in% first
```



```

data_scored <- data %>%

mutate(
  reverse = case_when(qnaire == "mnt" & qnum %in% c("03", "04", "05", "07", "11", "17")
    qnaire == "mnt" & qnum %!in% c("03", "04", "05", "07", "11", "17")

  score = case_when( reverse == TRUE & resp == "definitely agree" ~ 0,
    reverse == TRUE & resp == "slightly agree" ~ 0,
    reverse == TRUE & resp == "slightly disagree" ~ 1,
    reverse == TRUE & resp == "definitely disagree" ~ 2,

    reverse == FALSE & resp == "definitely agree" ~ 2,
    reverse == FALSE & resp == "slightly agree" ~ 1,
    reverse == FALSE & resp == "slightly disagree" ~ 0,
    reverse == FALSE & resp == "definitely disagree" ~ 0)
)

```

References

24 Dualism

Cluster: Cognitive Biases

24.1 Measure

The Dualism measure used is an abbreviation of The Dualism Scale by @stanovich1989. As with previous research the scale has been shortened for brevity [@willard2017; @willard2020].

24.1.1 Modifications.

For consistency with the other agreement based measures used in the project the anchors and response items were altered to be a 7-point Likert scale

24.2 Implementation

24.2.1 Question wording

Participants read the following text, adapted and shortened from @stanovich1989:

Please read each of the following statements carefully and rate how strongly you agree or disagree. There are no right or wrong answers and your responses remain anonymous

Items

Qlabel question

dua_01The mind is not part of the brain but it affects the brain.

dua_02When I imagine a scene in my mind, I am in a state that will forever be beyond explanation by science.

dua_03The mind is a special form of energy (currently unknown to man) that is in contact with the brain and affects it.

Qlabel question

dua_04When people talk about their minds they are really just talking about what their brains seem to be doing.

dua_05The fact that I can know my own thought processes (that I can introspect) means that my thought processes cannot be just brain processes

dua_06The mind is a nonmaterial substance that interact with the brain to determine behavior

dua_07Minds are inside brains but are not the same as brains.

dua_08Some mental processes have no connection to brain processes

dua_09Mental processes are the result of activity in the nervous system

dua_10The mind and the brain are two totally separate things

Scoring

This questionnaire follows our standard scoring for agreement based measures, with strongly disagree = 1, and strongly agree = 7.

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

dua_04 and dua_09 are reverse scored.

24.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr) #load dplyr

dualism_rev <- c("04", "09")

df_scored <- df %>%
  mutate_at(vars(starts_with("dua") & !ends_with(mnt_rev)), agree_norm)

df_scored <- df %>%
```

```
mutate_at(vars(starts_with("dua") & ends_with(mnt_rev)), agree_rev)
```

References

25 Pattern Perception

Cluster: Cognitive Biases

25.1 Measure

The pattern perception measure was taken from @vanprooijen2018, and is based on participants' perceptions of the randomness of presented coin flip sequences.

Modifications

No modifications were made from the original example, except how the sequences were generated. See the Script section below for how this was done.

25.2 Implementation

Question wording

Participants read the following text for items pp_01 - pp_10:

Please rate the following sequences of coin flips on the degree to which you think they are random or non-random.

NOTE: Item pp_11 is a standalone question with its own wording

Items

Qlabel	question
pp_01	T T T H H T H T H T
pp_02	T H H T H H T H T T
pp_03	T T H T H H T T H H
pp_04	H H H H H H T T H H
pp_05	H H H H H T T T H T

Qlabel	question
pp_06	H H H T T H T T T T
pp_07	T T H H H H T T T H
pp_08	H H T T H T T H H T
pp_09	H T T H T T H T T H
pp_10	H H H T H T T T T T

pp_11 Now imagine that the above sequences represent one long sequence of 100 coin tosses.
To what degree do you think it is random or non-random.

Scoring

This questionnaire has a bespoke likert scale for randomness. This is used for all items

1	2	3	4	5	6	7
completely random	very ran- dom	fairly random	unsure whether random or non-random	fairly non- random	very non- random	completely non-random

25.3 Script

25.3.1 Sequence Creation

We created the coin flip sequences in the same manner as @vanprooijen2018, by generating 100 “coin flips” and then splitting this into 10 sequences. However, we used R for this instead of an online randomiser.

First we create 100 values that are either H or T, with a 50% chance of each.

```
set.seed(78569)

values <- sample(c("H", "T"), size = 100, replace = TRUE, prob = c(0.5, 0.5))
```

We then split this into 10 sequences (1:10, 11:20, 21:30 etc), put these in a dataframe, and check whether any of these sequences are duplicated.

```
for (i in 1:10) {
  assign(paste0("seq", i), values[((i - 1) * 10 + 1):(i * 10)])
```

```
}
```

```
df <- data.frame(seq1, seq2, seq3, seq4, seq5, seq6, seq7, seq8, seq9, seq10)
```

```
duplicated(colnames(df)) #check for duplicates
```

For ease of copy an pasting we paste the values sequence we want e.g. seq 2

```
noquote(df$seq2)      #noquote removes "" from the values to make copying easier
```

25.3.2 Scoring

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire) and response (resp). This creates a new dataframe.

```
library(dplyr)
```

```
data_scored <- data %>%
```

```
mutate(
  resp = case_when(qnaire == pp & resp == "completely random" ~ 1,
    qnaire == pp & resp == "very random" ~ 2,
    qnaire == pp & resp == "fairly random" ~ 3,
    qnaire == pp & resp == "unsure whether random or not random" ~ 4,
    qnaire == pp & resp == "fairly non-random" ~ 5,
    qnaire == pp & resp == "very non-random" ~ 6,
    qnaire == pp & resp == "completely non-random" ~ 7)
)
```

Reference

26 Promiscuous Teleology

Cluster: Cognitive Biases

26.1 Measure

Modifications

26.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent you agree. There are no right or wrong answers and your responses remain anonymous.

Items

Qlabel	subscale	question
tel_01	test	Bats hunt mosquitoes in order to control over-population.
tel_02	test	Bees frequent flowers in order to aid pollination.
tel_03	test	Birds transfer seeds in order to help plants germinate.
tel_04	test	Trees produce oxygen so that animals can breathe.
tel_05	test	Water exists so that life can survive on Earth.
tel_06	test	Earthworms tunnel underground in order to aerate the soil.
tel_07	test	Finches diversified in order to survive.
tel_08	test	Germes mutate in order to become drug resistant.
tel_09	test	Lemurs have adapted in order to avoid extinction.
tel_10	test	Parasites multiply in order to infect a host.
tel_11	test	Rain falls in order to allow plants to grow.

Qlabel	subscale	question
tel_12	test	The sun makes light so that plants can photosynthesize.
tel_13	test	The Earth rotates around the sun so that it can receive light.
tel_14	test	The Earth has an ozone layer in order to protect it from UV light

Scoring

This questionnaire used the standard response scale for agreement

26.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below.

```
library(dplyr)
```

References

27 Schizotypy

Cluster: Cognitive Biases

27.1 Measure

Modifications

27.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and say whether they apply or do not apply to you. There are no right or wrong answers and your responses remain anonymous

Items

Qlabel	subscale	question
sz__01	Ideas of Reference	Do you sometimes feel that things you see on the TV or read In the newspaper have a special meaning for you?
sz__02	Ideas of Reference	I am aware that people notice me when I go out for a meal or to see a film.
sz__03	Ideas of Reference	Do some people drop hints about you or say things with a double meaning?
sz__04	Ideas of Reference	Have you ever noticed a common event or object that seemed to be a special sign for you?
sz__05	Ideas of Reference	Do you sometimes see special meanings in advertisements, shop windows, or In the way things are arranged around you?
sz__06	Ideas of Reference	When shopping do you get the feeling that other people are taking notice of you?

Qlabel	subscale	question
sz_07	Ideas of Reference	When you see people talking to each other, do you often wonder If they are talking about you?
sz_08	Ideas of Reference	Do you sometimes feel that other people are watching you?
sz_09	Ideas of Reference	Do you sometimes feel that people are talking about you?
sz_10	Unusual Perceptual Experiences	Have you often mistaken objects or shadows for people, or noises for voices?
sz_11	Unusual Perceptual Experiences	Have you ever had the sense that some person or force is around you, even though you cannot see anyone?
sz_12	Unusual Perceptual Experiences	When you look at a person, or yourself in a mirror, have you ever seen the face change right before your eyes?
sz_13	Unusual Perceptual Experiences	I often hear a voice speaking my thoughts aloud
sz_14	Unusual Perceptual Experiences	Have you ever seen things invisible to other people?
sz_15	Unusual Perceptual Experiences	Do everyday things seem unusually large or small?
sz_16	Unusual Perceptual Experiences	Does your sense of smell sometimes become unusually strong?
sz_17	Unusual Perceptual Experiences	Do you ever suddenly feel distracted by distant sounds that you are not normally aware of?
sz_18	Unusual Perceptual Experiences	Are your thoughts sometimes so strong that you can almost hear them?

Scoring

This questionnaire used two bespoke scoring/response option sets.

1	2
Yes	No

No items are reverse scored.

27.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a long format, with columns for questionnaire (qnaire), question number(qnum), and response (resp). This example creates a new dataframe.

```
library(dplyr)
```

References

28 Vividness of Mental Imagery

Cluster: Morals/Values

28.1 Measure

The first measure of absorption we use is the Vividness of Mental Imagery scale @marks1973.

Modifications

28.2 Implementation

For this questionnaire each subscale appeared on its own page with the subscale specific text above

Question wording

Participants read the following text:

Items	Text
vvi_01	For each scenario try to form a mental picture of the people, objects, or setting.
-	Consider carefully the vividness of your visual imagery experience. Does some type of
vvi_16	image come to mind? Rate how vivid the image is using the 5-point scale. If you do not have a visual image, rate vividness as '1'. Only use '5' for images that are as lively and vivid as real seeing.
	Please try to form the mental image of the following items with your eyes <i>open</i>
vvi_17	For each scenario try to form a mental picture of the people, objects, or setting.
-	Consider carefully the vividness of your visual imagery experience. Does some type of
vvi_32	image come to mind? Rate how vivid the image is using the 5-point scale. If you do not have a visual image, rate vividness as '1'. Only use '5' for images that are as lively and vivid as real seeing.
	Please try to form the mental image of the following items with your eyes <i>closed</i> .

additional text was also presented prior to each subscale:

Subscale (items)	Text
Relative or friend (vvi_01 - vvi_04; vvi_17 - vvi_20)	For items 1 to 4, think of some relative or friend whom you frequently see (but who is not with you at present) and consider carefully the picture that comes before your mind's eye.
Natural scene: Rising sun (vvi_05 - vvi_08; vvi_21 - vvi_24)	Visualize a rising sun. Consider carefully the picture that comes before your mind's eye.
Shop (vvi_09 - vvi_12; vvi_25 - vvi_28)	Think of the front of a shop which you often go to. Consider the picture that comes before your mind's eye.
Natural scene: Lake (vvi_13 - vvi_16; vvi_29 - vvi_32)	Finally, think of a country scene which involves trees, mountains, and a lake. Consider the picture that comes before your mind's eye.

Items

Qlabel	Subscale	question
vvi_01	Relative or friend	The exact contour of face, head, shoulders, and body.
vvi_02	Relative or friend	Characteristic poses of head, attitudes of body, etc.
vvi_03	Relative or friend	The precise carriage, length of step, etc. in walking.
vvi_04	Relative or friend	The different colors worn in some familiar clothes.
vvi_05	Natural scene: Rising sun	The sun is rising above the horizon into a hazy sky.
vvi_06	Natural scene: Rising sun	The sky clears and surrounds the sun with blueness.
vvi_07	Natural scene: Rising sun	Clouds. A storm blows up, with flashes of lightening.
vvi_08	Natural scene: Rising sun	A rainbow appears.
vvi_09	Shop	The overall appearance of the shop from the opposite side of the road.
vvi_10	Shop	A window display including colors, shape, and details of individual items for sale.
vvi_11	Shop	You are near the entrance. The color, shape, and details of the door.

Qlabel	Subscale	question
vvi_12	Shop	You enter the shop and go to the counter. The counter assistant serves you. Money changes hands.
vvi_13	Natural scene: Lake	The contours of the landscape.
vvi_14	Natural scene: Lake	The color and shape of the trees.
vvi_15	Natural scene: Lake	The color and shape of the lake.
vvi_16	Natural scene: Lake	A strong wind blows on the tree and on the lake causing waves.

Qlabel	Subscale	question
vvi_17	Relative or friend	The exact contour of face, head, shoulders, and body.
vvi_18	Relative or friend	Characteristic poses of head, attitudes of body, etc.
vvi_19	Relative or friend	The precise carriage, length of step, etc. in walking.
vvi_20	Relative or friend	The different colors worn in some familiar clothes.
vvi_21	Natural scene: Rising sun	The sun is rising above the horizon into a hazy sky.
vvi_22	Natural scene: Rising sun	The sky clears and surrounds the sun with blueness.
vvi_23	Natural scene: Rising sun	Clouds. A storm blows up, with flashes of lightening.
vvi_24	Natural scene: Rising sun	A rainbow appears.
vvi_25	Shop	The overall appearance of the shop from the opposite side of the road.
vvi_26	Shop	A window display including colors, shape, and details of individual items for sale.
vvi_27	Shop	You are near the entrance. The color, shape, and details of the door.
vvi_28	Shop	You enter the shop and go to the counter. The counter assistant serves you. Money changes hands.
vvi_29	Natural scene: Lake	The contours of the landscape.
vvi_30	Natural scene: Lake	The color and shape of the trees.
vvi_31	Natural scene: Lake	The color and shape of the lake.

Qlabel	Subscale	question
vvi_32	Natural scene: Lake	A strong wind blows on the tree and on the lake causing waves.

Scoring

This questionnaire follows a unique scoring scheme for vividness

1	2	3	4	5
Perfectly clear and as vivid as normal vision	Clear and reasonably vivid	Moderately clear and vivid	Vague and dim	No image at all, you only "know" that you are thinking of an object

No items are reverse scored.

28.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a wide format.

as no questions are reverse scored we only need our standard `agree_norm` function

```
library(dplyr)
```

References

29 Dissociative Absorption

Cluster: Morals/Values

29.1 Measure

The second measure of absorption used was the shortened “purified” Dissociative Absorption Scale, by @soffer-dudek2015.

Modifications

29.2 Implementation

Question wording

Participants read the following text:

Below, you will read items describing the particular experiences of some people. For each item, please estimate the percentage of the time these phenomena happen to you.

Items

Qlabel	question
dab__01	Some people find that when they are watching television or a movie they become so absorbed in the story that they are unaware of other events happening around them
dab__02	Some people find that they become so involved in a fantasy or day dream that it feels as though it were really happening to them
dab__03	Some people have the experience of not being sure whether things that they remember happening really did happen or whether they just dreamed them
dab__04	Some people find that they sometimes sit staring off into space, thinking of nothing, and are not aware of the passage of time

Qlabel	question
dab_05	Some people have the experience of sometimes remembering a past event so vividly that they feel as if they were reliving that event.
dab_06	Some people sometimes find that they cannot remember whether they have done something or have just thought about doing that thing (for example, not knowing whether they have mailed a letter or have just thought about mailing it)
dab_07	Some people sometimes find that when they are alone they talk out loud to themselves
dab_08	Some people sometimes find that in certain situations they are able to do things with amazing ease and spontaneity that would usually be difficult for them (for example, sports, work, social situations, etc.)

Scoring

This questionnaire follows a unique 11-point % scoring scheme

0%	10%	20%	30%	40%	50%	60%	70%	80%	90%	100%
----	-----	-----	-----	-----	-----	-----	-----	-----	-----	------

No items are reverse scored.

29.3 Script

Assuming the questions are labelled as above, the responses are coded and scored using the code below. This assumes data in a wide format.

as no questions are reverse scored we only need our standard agree_norm function

```
library(dplyr)
```

References

Part VI

Belief Measures

The variables defined here are derived from the following measures for which detailed information can be found later in the codebook:

- [Individualism/Collectivism](#)
- [Rebelliousness](#)
- [Individual Choice Norms](#)

Variable Definitons

30 ISSP

Cluster: Measuring Belief

30.1 Measure

Modifications

30.2 Implementation

issp_02 only appears if issp_01 = 1 or 2

QlabelQuestion	Response options
issp_02 Which statement comes closest to expressing what you believe about God?	<ol style="list-style-type: none">1. I don't believe in God2. I don't know whether there is a God, and I don't believe there is any way to find out3. I don't believe in a personal God, but I do believe in a Higher Power of some kind4. I find myself believing in God some of the time, but not at others5. While I have doubts, I feel that I do believe in God.6. I know God really exists and I have no doubt about it.7. Don't know

Qlabel	Question	Response options
issp_01	Here are some examples of how different people who do not believe in God or gods identify themselves. If you had to pick a label, which of these comes closest to how you identify yourself?	<ol style="list-style-type: none"> 1. Spiritual but not religious 2. Seeker 3. Non-religious 4. Atheist 5. Agnostic 6. Humanist 7. Sceptic 8. Free thinker 9. Rationalist 10. Secular 11. Christian 12. Muslim 13. Jewish 14. Buddhist 15. Hindu 16. Daoist 17. Shinto 18. Confucian 19. Other (please specify)

30.3 Script

```
library(dplyr)
```

References

31 Religious Identity

Cluster: Measuring Belief

31.1 Measure

Modifications

31.2 Implementation

rid_02 only appears if rid_01 = Yes

Qlabel	Question	Response options
rid_01	Do you regard yourself as belonging to a particular religion?	Yes/No

Qlabel	Question	Response options
rid_02	If yes, which?	<ol style="list-style-type: none"> 1. Protestant 2. Catholic 3. Orthodox (e.g. Greek Orthodox, Russian Orthodox) 4. Sunni 5. Shiite 6. Buddhist 7. Confucian 8. Daoist 9. Hindu 10. Jewish 11. Shinto 12. Other (please specify)

31.3 Script

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References

32 Religious Practice

Cluster: Measuring Belief

32.1 Measure

Modifications

32.2 Implementation

Qlabel	Question	Response options
rp_01	Apart from weddings and funerals, about how often do you attend religious services these days?	<ol style="list-style-type: none">1. More than once a week2. Once a week3. Once a month4. Only on special holy days5. Once a year6. Less often7. Never, practically never

Qlabel	Question	Response options
rp_02	Apart from weddings and funerals, about how often do you pray?	<ol style="list-style-type: none"> 1. Several times a day 2. Once a day 3. Several times each week 4. Only when attending religious services 5. Only on special holy days 6. Once a year 7. Less often 8. Never, practically never
rp_03	Do you have in your home a shrine, altar, or a religious object on display such as a (BIBLE OR CROSS/COUNTRY SPECIFIC ITEM)?	<ol style="list-style-type: none"> 1. Yes, for religious reasons 2. Yes, for non-religious reasons 3. No

Country Specific Examples

Brazil

rp_03: crucifix or an image of Iemanja

China

rp_03: an ancestor tablet, censer, Buddha statue, or statue of a deity?

Denmark

rp_03: a Bible or cross?

Japan

rp_03: butsudan, ihai, or kamidana?

UK

rp_03: cross, icon, mezuzah, or Bible?

USA

rp_03: a cross, icon, mezuzah, Bible, or retablo?

32.3 Script

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library(dplyr)
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References

33 Supernatural Belief

Cluster: Motivational

33.1 Measure

Modifications

33.2 Implementation

Question wording

Participants read the following text:

Please read each of the following statements carefully and state to what extent you agree. There are no right or wrong answers and your responses remain anonymous.

33.2.1 Items

Qlabel	question
snb_01	There is some sort of life after death
snb_02	Sometime after I die, I expect that I'll be born again in another body.
snb_03	The positions of the stars and planets affect people's lives
snb_04	Some people have mystical powers (e.g. to heal, harm, or bring good luck)
snb_05	Some objects have mystical powers (e.g. to heal, harm, or bring good luck)
snb_06	There are underlying forces of good and evil in this world.
snb_07	There exists a universal spirit or life force.
snb_08	There is a power in the universe that causes good things to happen to people who behave morally and bad things to happen to people who behave immorally.
snb_09	Most significant life events are meant to be and happen for a reason.
snb_10	Supernatural beings of some kind exist

Qlabel	question
snb_11	There exist supernatural beings that are good/kind (e.g. COUNTRY SPECIFIC)
snb_12	There exist supernatural beings that are harmful. (e.g COUNTRY SPECIFIC)
snb_13	Some people will be punished after they die
snb_14	Some people will be rewarded after they die
snb_15	Making other people envious of you can cause illness or misfortune.
snb_16	Have you ever felt as though you were connected to a powerful spiritual force?
snb_17	Do you carry any objects for luck or protection?

Country Specific Examples

Brazil

snb_11: e.g. angels, nature spirits

snb_12: e.g. demons, ghosts

China

snb_11: e.g. ancestor spirits

snb_12: e.g. ghosts

Denmark

snb_11: e.g. angels, nature spirits

snb_12: e.g. demons, ghosts

Japan

snb_11: e.g. angels, spirits

snb_12: e.g. ghosts, monsters

UK

snb_11: e.g. angels, nature spirits

snb_12: e.g. demons, ghosts

USA

snb_11: e.g. angels, nature spirits

snb_12: e.g. demons, ghosts

33.3 Scoring

Items snb_01 - snb_15 use our standard response scale for agreement

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

Item snb_16 uses the following bespoke scale

1	2	3
Yes, I've had an experience like this.	I've had an experience like this, but I didn't associate it with a spiritual force.	No, I've never had an experience like this.

Item snb_17 is a Yes/No response

33.4 Script

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library(dplyr)
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References

34 General Belief

Cluster: Motivational

34.1 Measure

Modifications

34.2 Implementation

Question wording

Participants read the following text:

“The following section will list a number of statements regarding your attitudes towards God, religion, and belief. Please read each and state to what extent you agree. There are no right or wrong answers and your responses remain anonymous.”

34.2.1 Items

Qlabel	question
belief_01	I believe that God exists
belief_02	It is not possible to know if God exists
conf_01	I am confident that my beliefs about God's existence are the right ones.
ar_01	We would all be better off if people left religion behind.
apth_01	Whether or not God exists is a question that doesn't interest me much
apth_02	Whether or not there is an ultimate purpose to life is a question that doesn't interest me much.
agn_01	I don't know whether there is a God, and I don't believe there is any way to find out.
mean_01	For most things in the world, we will never be able to discover the real objective truth.

34.3 Scoring

This scale uses our standard response scale for agreement

1	2	3	4	5	6	7
strongly disagree	moderately disagree	slightly disagree	neither agree nor disagree	slightly agree	moderately agree	strongly agree

34.4 Script

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library(dplyr)
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References

35 Atheist Membership

Cluster: Measuring Belief

35.1 Measure

Modifications

35.2 Implementation

Qlabel	Question	Response options
am_01	Are you currently a member of any atheist, secularist, humanist, or similar organization at a national or local level?	Y/N

35.3 Script

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library(dplyr)
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References

Part VII

Demographics

This demographic questionnaire is given to all participants.

Question wording

Qlabel	question
inc_01	What was your household income last year, including casual and part-time income?
ed_01	For how many years were you in formal education (e.g. Schools, University)?
eth_01	What is your ethnicity?
sexor_01	Which of the following best describes your sexual orientation?
mar_01	What is your marital status?
rs_01	Between the ages of 5- 10 were you homeschooled?
rs_02	Was this schooling religious?
rs_03*	Was your school(s) affiliated with a religion/faith?
rs_04	Between the ages of 11- 16 were you homeschooled?
rs_05	Was this schooling religious?
rs_06*	Was your school(s) affiliated with a religion/faith?

*item rs_03 only if no for rs_01, same for rs_06 for rs_04

ses_01

Think of this ladder as representing where people stand in the [COUNTRY].

At the **top** of the ladder are the people who are the best off – those who have the most money, the most education, and the most respected jobs. At the **bottom** are the people who are the worst off – those who have the least money, least education, the least respected jobs, or no job. The higher up you are on this ladder, the closer you are to the people at the very top; the lower you are, the closer you are to the people at the very bottom

Please select where on the rung you think you stand at this time in your life relative to other people in the [COUNTRY], with 1 being the top and 10 being the bottom.

Response Options

inc_01

Brazil

No income, not in paid work (1)
Under 10,000 R (2)

10,000-24,999 R	(3)
25,000-49,999 R	(4)
50,000-74,999 R	(5)
75,000-99,999 R	(6)
100,000-149,999 R	(7)
150,000-199,999 R	(8)
200,000-249,999 R	(9)
250,000-299,999 R	(10)
300,000-399,999 R	(11)
400,000-499,999 R	(12)
Over 500,000 R	(13)
Don't know	(14)

Denmark

No income, not in paid work	(1)
Below 100.000 DKK per year	(2)
100.000-149.999 DKK	(3)
150.000-199.999 DKK	(4)
200.000-249.999 DKK	(5)
250.000-299.999 DKK	(6)
300.000-399.999 DKK	(7)
400.000-499.999 DKK	(8)
500.000-599.999 DKK	(9)
600.000 DKK or more per year	(10)
Don't know	(11)

Japan

No income, not in paid work	(1)
Less than 1.000.000 JPY per year	(2)
1.000.000-1.999.999 JPY	(3)
2.000.000-2.999.999 JPY	(4)
3.000.000-3.999.999 JPY	(5)
4.000.000-4.999.999 JPY	(6)
5.000.000-5.999.999 JPY	(7)
6.000.000-6.999.999 JPY	(8)
7.000.000-7.999.999 JPY	(9)
8.000.000-8.999.999 JPY	(10)
9.000.000-9.999.999 JPY	(11)

10.000.000-11.999.999 JPY (12)
 12.000.000-14.999.999 JPY (13)
 15.000.000 JPY and more per year (14)
 Don't know (15)

UK

No income, not in paid work (1)
 Up to 3.999 GBP per year (2)
 4.000-5.999 GBP (3)
 6.000-7.999 GBP (4)
 8.000-9.999 GBP (5)
 10.000-11.999 GBP (6)
 12.000-14.999 GBP (7)
 15.000-17.999 GBP (8)
 18.000-19.999 GBP (9)
 20.000-22.999 GBP (10)
 23.000-25.999 GBP (11)
 26.000-28.999 GBP (12)
 29.000-31.999 GBP (13)
 32.000-37.999 GBP (14)
 38.000-43.999 GBP (15)
 44.000-49.999 GBP (16)
 50.000-55.999 GBP (17)
 56.000-59.999 GBP (18)
 60.000-74.999 GBP (19)
 75.000-99.999 GBP (20)
 Over 100.000 GBP (21)
 Don't know (22)

US

China

ed_01

Open Response

eth_01

Brazil

White (1)
 Black (2)
 Brown (or Pardo) (3)
 Yellow (4)
 Indian (5)
 Other (please specify) (6)

Denmark

Person of Danish Origin (1)
 Immigrant (please specify country) (2)
 Descendant of Immigrant (please specify country) (3)
 Other (please specify) (4)

UK

White (include British, Northern Irish, Irish, Gypsy, Irish Traveller, Roma, or any other White background) (1)
 Mixed or Multiple ethnic groups (includes White and Black Caribbean, White and Black African, White and Asian or any other Mixed or Multiple background) (2)
 Asian or Asian British (includes Indian, Pakistani, Bangladeshi, Chinese or any other Asian background) (3)
 Black, Black British, Caribbean, or African (includes Black British, Caribbean, African or any other Black background) (4)
 Other ethnic group (includes Arab or any other ethnic group) (5)

sexor_01

Straight or Heterosexual (1)
 Gay or Lesbian (2)
 Bisexual (3)
 Other sexual orientation (4)
 (please specify)

mar_01

Single, not in a committed relationship (1)
 Single, in a committed relationship (2)
 Living with a partner (3)

Married or civil union (4)
Divorced (5)
Separated (6)
Widowed (7)

rs_01 - rs_06

Yes/No

ses_01

Vertical Slider 1-10

36 Demographics

This demographic questionnaire is given to all participants.

36.0.1 Question wording

Qlabel	question
inc_01	What was your household income last year, including casual and part-time income?
ed_01	For how many years were you in formal education (e.g. Schools, University)?
eth_01	What is your ethnicity?
sexor_01	Which of the following best describes your sexual orientation?
mar_01	What is your marital status?
rs_01	Between the ages of 5- 10 were you homeschooled?
rs_02	Was this schooling religious?
rs_03*	Was your school(s) affiliated with a religion/faith?
rs_04	Between the ages of 11- 16 were you homeschooled?
rs_05	Was this schooling religious?
rs_06*	Was your school(s) affiliated with a religion/faith?

*item rs_03 only if no for rs_01, same for rs_06 for rs_04

ses_01

Think of this ladder as representing where people stand in the [COUNTRY].

At the **top** of the ladder are the people who are the best off – those who have the most money, the most education, and the most respected jobs. At the **bottom** are the people who are the worst off – those who have the least money, least education, the least respected jobs, or no job. The higher up you are on this ladder, the closer you are to the people at the very top; the lower you are, the closer you are to the people at the very bottom

Please select where on the rung you think you stand at this time in your life relative to other people in the [COUNTRY], with 1 being the top and 10 being the bottom.

Response Options

inc_01

Brazil

No income, not in paid work (1)
Under 10,000 R (2)
10,000-24,999 R (3)
25,000-49,999 R (4)
50,000-74,999 R (5)
75,000-99,999 R (6)
100,000-149,999 R (7)
150,000-199,999 R (8)
200,000-249,999 R (9)
250,000-299,999 R (10)
300,000-399,999 R (11)
400,000-499,999 R (12)
Over 500,000 R (13)
Don't know (14)

Denmark

No income, not in paid work (1)
Below 100.000 DKK per year (2)
100.000-149.999 DKK (3)
150.000-199.999 DKK (4)
200.000-249.999 DKK (5)
250.000-299.999 DKK (6)
300.000-399.999 DKK (7)
400.000-499.999 DKK (8)
500.000-599.999 DKK (9)
600.000 DKK or more per year (10)
Don't know (11)

Japan

No income, not in paid work (1)
Less than 1.000.000 JPY per year (2)
1.000.000-1.999.999 JPY (3)
2.000.000-2.999.999 JPY (4)

3.000.000-3.999.999 JPY (5)
 4.000.000-4.999.999 JPY (6)
 5.000.000-5.999.999 JPY (7)
 6.000.000-6.999.999 JPY (8)
 7.000.000-7.999.999 JPY (9)
 8.000.000-8.999.999 JPY (10)
 9.000.000-9.999.999 JPY (11)
 10.000.000-11.999.999 JPY (12)
 12.000.000-14.999.999 JPY (13)
 15.000.000 JPY and more per year (14)
 Don't know (15)

UK

No income, not in paid work (1)
 Up to 3.999 GBP per year (2)
 4.000-5.999 GBP (3)
 6.000-7.999 GBP (4)
 8.000-9.999 GBP (5)
 10.000-11.999 GBP (6)
 12.000-14.999 GBP (7)
 15.000-17.999 GBP (8)
 18.000-19.999 GBP (9)
 20.000-22.999 GBP (10)
 23.000-25.999 GBP (11)
 26.000-28.999 GBP (12)
 29.000-31.999 GBP (13)
 32.000-37.999 GBP (14)
 38.000-43.999 GBP (15)
 44.000-49.999 GBP (16)
 50.000-55.999 GBP (17)
 56.000-59.999 GBP (18)
 60.000-74.999 GBP (19)
 75.000-99.999 GBP (20)
 Over 100.000 GBP (21)
 Don't know (22)

US

China

ed_01

Open Response

eth_01

Brazil

White (1)
Black (2)
Brown (or Pardo) (3)
Yellow (4)
Indian (5)
Other (please specify) (6)

Denmark

Person of Danish Origin (1)
Immigrant (please specify country) (2)
Descendant of Immigrant (please specify country) (3)
Other (please specify) (4)

UK

White (include British, Northern Irish, Irish, Gypsy, Irish Traveller, Roma, or any other White background) (1)
Mixed or Multiple ethnic groups (includes White and Black Caribbean, White and Black African, White and Asian or any other Mixed or Multiple background) (2)
Asian or Asian British (includes Indian, Pakistani, Bangladeshi, Chinese or any other Asian background) (3)
Black, Black British, Caribbean, or African (includes Black British, Caribbean, African or any other Black background) (4)
Other ethnic group (includes Arab or any other ethnic group) (5)

sexor_01

Straight or Heterosexual (1)
Gay or Lesbian (2)
Bisexual (3)
Other sexual orientation (4)
(please specify)

mar_01

Single, not in a committed relationship (1)
Single, in a committed relationship (2)
Living with a partner (3)
Married or civil union (4)
Divorced (5)
Separated (6)
Widowed (7)

rs_01 - rs_06

Yes/No

ses_01

Vertical Slider 1-10