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Naci H. Mocan
Nur Orak

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ABSTRACT

There is a strong correlation between the preferences and beliefs of parents and their children. Also, children of more educated parents tend to have different preferences and beliefs than those of less educated parents. However, evidence on whether education influences adults' preferences regarding the attributes they wish to instill in children is missing. This paper seeks to fill that gap. Utilizing compulsory education reforms implemented in 19 European countries and data from the Integrated Values Survey—which includes questions about essential qualities children should be encouraged to learn at home—we demonstrate that women who acquired additional education due to these reforms are more likely to prioritize imagination, determination and perseverance, and a sense of responsibility as important traits to instill in children. Conversely, they are less inclined to regard religiosity, obedience, and unselfishness as essential attributes for children to learn at home. In addition, we find that education reduces women's religiosity. These effects are primarily driven by Catholic women and women living in majority-Catholic countries. In contrast, education does not have a significant impact on men's religiosity or the child attributes they consider important.

Naci H. Mocan
Department of Economics
Louisiana State University
2439 BEC
Baton Rouge, LA 70803-6306
and NBER
mocan@lsu.edu

Nur Orak
Louisiana State University
norak1@lsu.edu

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I. Introduction

Individual preferences, beliefs, and attitudes—such as time preference, risk aversion, altruism, trust, religiosity, and individualism—shape a wide array of personal decisions and outcomes. These include choices related to risky behavior, educational attainment, migration, health practices, occupational choice, earnings, savings, and investment strategies (Ahern et al. 2015; Anderson and Melor 2008; Basten and Betz 2013; Black et al. 2018; Bottazzi et al. 2016; Golsteyn et al. 2014; Jaeger et al. 2010; Karlan 2005; Sutter et al. 2013). Furthermore, collective preferences, beliefs, and attitudes differ across societies (Falk et al. 2018) and some of the variation in economic outcomes between societies has been linked to these differences.[1]

The formation of preferences, beliefs and attitudes has received increasing attention of economists. Specifically, the transmission of preferences from parents to children has become a burgeoning research topic. Dohmen et al. (2012) analyzed data on German young adults matched with their parents and reported a strong positive correlation between parents and children in risk-taking and trust, even when controlling for personality types. In an analysis of Australians aged 16 to 25 and their parents about the willingness to take financial risks and their time horizon for saving and spending, Brown and Van der Pol (2015) demonstrated that risk-averse parents are more likely to have risk-averse children and that children's levels of patience are influenced by their parents' patience. Alan et al. (2017) found a positive correlation in risk preferences between mothers and their 7–8-year-old daughters in Turkey.

Using data on 7-to-9 year of German children, Falk et al. (2021) demonstrated that children from high socio-economic status families (SES- measured by parental education and income) exhibited greater patience, risk aversion, and altruism. Similarly, Kosse et al. (2020) studied German families with young children, averaging 8 years old, and found that parental SES positively influenced children's prosocial behaviors such as altruism, trust, and concern for others. They also reported that high-SES parents were generally more prosocial themselves.

[1] Nations with more patient citizens enjoy higher economic growth because they accumulate more physical capital and human capital (Sunde et al. 2022; Hübner and Vannoorenberghe 2015). Lower bilateral trust between countries leads to less trade (Guiso et al. 2009). Individualistic societies produce more innovation and achieve higher rates of economic growth in the long-term because they reward personal achievement more than collectivist ones (Gorodnichenko and Roland 2017).

Notably, when children's prosociality was regressed on both SES and maternal prosociality (along with other factors), the effect of SES diminished and became insignificant, while mother's prosociality remained a significant predictor.

Chowdhury et al. (2022) used data from children aged 6 to 16 and their families in rural Bangladesh and observed a similar pattern. They found that children's risk, time, and social preferences were closely linked to their parents' preferences, even after controlling for personality traits and household socioeconomic status (SES) consisting of per capita income and parents' education. In regression analyses aimed at explaining children's economic preferences, the SES variables lost significance once parents' economic preferences were included into the model. However, parental preferences remained significantly influential on their children's preferences.[2]

These findings indicate that (i) children tend to have similar preferences and beliefs as their parents, and (ii) children of more educated parents have different preferences and beliefs

[2] Genetic endowment is, of course, a potential source of intergenerational transmission. However, research has shown that the transmission of attributes from parents to children is not solely due to the traits children genetically inherit. Models in evolutionary biology and the supporting evidence reveal the culture-gene co-evolution (Richerson and Boyd 2005). Economic models of cultural evolution underscore the role parents and the socio-economic environment play in the transmission of beliefs, preferences and norm to children (Bisin and Verdier 2001). Moreover, children's preferences are shaped by their environment. Consistent with the horizontal transmission mechanism in Bisin and Verdier (2001), children's preferences are influenced by the prevailing attitudes in their local environment (Dohmen et al. 2012). Children's preferences are also shaped by exposure to external environments, such as childcare settings (Cappelen et al. 2020) and mentorship programs (Kosse et al. 2020). The impact of the genetic endowment versus the family environment (prebirth vs. postbirth factors) has been investigated in other domains also. Sacerdote (2007) finds that Korean American adoptees' income, education and health are impacted from assignment to smaller families and to parents with more education. Lindquist et al. (2015) makes use of Swedish child adoption data and show that postbirth factors account for twice as much as prebirth factors in the intergenerational association in entrepreneurship. Similarly, linking children to their biological and adoptee parents reveal that both prebirth and postbirth factors contribute to intergenerational transmissions in earnings and education (Bjorklund et al. 2006). The same type of analysis has revealed that investment behavior is strongly correlated between parents and their children, and that adopted persons' decisions to hold equities are influenced by both their biological and adoptive parents. However, the impact of nurture is more pronounced when it comes to the proportion of financial assets allocated to equities and portfolio volatility, suggesting that financial risk-taking is largely shaped by environmental factors.

compared to those of less educated parents. Together, these points imply that more educated parents have different preferences compared to less educated parents. And, it follows that education has an impact on parent preferences, which are then passed on to their children, shaping children's own preferences.

Research has shown that education alters beliefs and preferences, particularly for women, in areas such as religiosity, time preferences, civic engagement, choice of marriage partner, tolerance of domestic violence, and gender roles.[3] However, direct evidence on whether education influences the attributes adults wish to instill in children is missing. This paper aims to address this gap.

Theoretical models on the interplay between cultural values and economic development point to endogenous formation of values, based on the perceived value of certain economic activities or occupations. In these models, parents select a value system for their children with the goal of maximizing their children's welfare (Corneo and Jeanne 2010). Along the same lines, Fernandez-Villaverde et al. (2014) developed a framework in which parents shape their daughters' preferences regarding premarital sex. The model illustrates how attitudes toward sexual norms evolve in response to advancements in contraceptive technology. Doepke and Zilibotti (2008) argue that parents, anticipating their children might join the skilled working class, instill in them the virtue of patience. This change in time preference enables children to forgo immediate gratification in order to obtain the human capital needed for higher future earnings. Doepke and Zilibotti (2017) highlight parenting styles as a means of shaping children's preferences. In their model, parents mold their children's preferences in different ways to reflect their own values, with the goal of steering them toward future success.

The theoretical foundation of why more educated parents would transmit different preferences, beliefs and attitudes on their children compared to less educated parents is provided by Acemoglu (2022). Cultural beliefs and preferences respond to institutional constraints and economic incentives. In Acemoglu's model, the labor market creates different incentives for more and less educated parents regarding the attributes they want to impart in their children. Low-educated parents tend to instill values of obedience in their children to avoid putting them

[3] Akyol and Mocan 2023; Alan and Ertac 2018; Cannonier and Mocan 2018; Cesur and Mocan 2018; Dee 2004; Dhar et al. 2022; Du et al. 2021; Friedman et al. 2016; Hungerman 2014; Jung et al. 2021; Milligan et al. 2004; Mocan and Pogorelova 2017.

at a disadvantage in the labor market. In contrast, parents with high education encourage independence, anticipating that their children will have the opportunities to pursue higher-income entrepreneurial or managerial roles.

We use data from 19 European countries which implemented education reforms raising mandatory years of schooling and demonstrate that these reforms increased the educational attainment of those affected. When we analyze the characteristics that adults deem important in children, we find that increased education leads individuals to place greater importance on child qualities such as independence, imagination, and a sense of responsibility. Conversely, higher levels of education reduce the emphasis placed on such child attributes as obedience and unselfishness.

We also utilize the questions posed to survey respondents about their religiosity and find that education negatively impacts religiosity and religious practices. Furthermore, increased education, resulting from changes in mandatory schooling laws, makes adults less likely to state that religious faith is an important trait for children. Thus, higher levels of education not only reduce personal religiosity but also diminish the perceived importance of religiosity for the next generation. These results are driven by women who adhere to Catholicism. Education has no impact on either men's religiosity or on their views about important child attributes.

The next section presents the empirical framework and describes the data. Section III contains the results, and Section IV is the conclusion.

II. Empirical Framework and Data

To assess the effect of education on how individuals value different child characteristics, we estimate the following equation:

$$Y_{ibct} = \alpha_0 + \alpha_1 Education_{ibct} + \boldsymbol{X'}_{ibct}\boldsymbol{\beta} + \mu_c + \gamma_t + \lambda_{bc} + \varepsilon_{ibct} \quad (1)$$

where Y_{ibct} represents the responses of individual i to questions regarding the preferred attributes in a child. In one specification, Y_{ibct} will also represent measures of person i's own religiosity. The subscripts b, c and t stand for the year in which the respondent was born, the respondent's country, and the year of the survey, respectively. $Education_{ibct}$ stands for individual i's number of completed years of schooling. $\boldsymbol{X'}_{ibct}$ represents a vector of exogenous

variables including age, age squared and gender, and μ_c, γ_t, λ_{bc} are country, survey year, and country-specific birth cohort fixed effects.

To tackle the endogeneity of completed years of education, we follow a commonly used strategy and use compulsory schooling as an instrument for completed education (e.g. Akyol and Mocan 2023; Brunello et al. 2013; Lundborg et al. 2014; Mocan and Pogorelova 2017; Oreopoulos 2006; Black et al. 2005). We leverage compulsory schooling reforms implemented across Europe from the 1940s to the 1990s, which increased the mandatory years of schooling by different amounts in different years in different countries. Individuals born before a specified cutoff year were not subject to the new laws, while those born afterward were required to complete additional years of education. Thus, the first stage equation in our identification strategy is presented by equation (2):

$$Education_{ibct} = \delta_0 + \delta_1 Reform_{bc} + \boldsymbol{X'}_{ibct}\boldsymbol{\beta} + \mu_c + \gamma_t + \lambda_{bc} + \epsilon_{ibct} \qquad (2)$$

where $Reform_{bc}$ is a binary indicator which takes the value of 1 if individual *i* born in year *b* and country *c* was exposed to an education reform in that country when s/he was a child, and zero otherwise.

The first birth cohort potentially affected by the reform in each country is considered as the pivotal cohort- the one whose exposure to reform is uncertain due to age cut-off of the law. We follow Mocan and Pogorelova (2013) and Hofmarcher (2021) who use the same European compulsory schooling laws and consider a 7-year window around the pivotal cohort to determine the treatment and control groups. Narrowing the window to 6 or 5 years reduces the sample sizes and affects the precision of the estimated effects in some cases, but does not alter the inference. Standard errors, ε_{ibct} and ϵ_{ibct}, are clustered at country by exposure to reform level.

Education reforms

We make use of compulsory schooling reforms in Europe for which information regarding the reform date and the first potentially affected cohort could be clearly identified. Reforms that are implemented gradually, which make it impossible to determine the first effected cohort, are not included in the analysis. Laws that decreased compulsory years of education (rather than increasing it), and those that changed the school starting age are not

used[4]. Countries and their compulsory schooling laws that satisfy these conditions are reported by Mocan and Pogorelova (2017). We added to that list Bulgaria, Luxembourg, Iceland, and Malta, where the reform details are provided by Hofmarcher (2021). We restrict the analysis to adults who are 25 to 65 years old. Consequently, some older reforms (e.g. the one in Luxembourg in 1931) are not utilized. The countries and their compulsory schooling reform dates are listed in Table 1 along with the first effected cohorts (the pivotal cohort +1 year) and the information on the change in years of mandatory schooling.

In the case of Great Britain, most survey respondents have missing information on whether they reside in England and Wales, or Scotland. However, this isn't critical because both areas experienced a reform at the same time (in April 1947).[5] A second British reform was passed in 1972 in England and in 1976 in Scotland, but the first impacted cohorts were only one year apart.[6] Excluding this second reform from the sample or dropping Great Britain from the analysis altogether did not alter the results. Germany contains nine regions with reform dates ranging from 1956 to 1969. As there is no information on the respondents' region of birth, we used the region of residence at the time of interview. The results, however, are not sensitive to the exclusion of Germany.

Figures 1-19 in the Appendix present the average completed years of schooling in each country for each birth cohort included in the analysis. The horizontal axes represent the birth years and vertical axes stand for the years of schooling. The vertical line on each graph is the birth year of the pivotal cohort (the first potentially affected cohort by the reform). For countries with more than one reform, and for Germany where the reform was implemented in different years in different regions, we used the distance of each birth cohort to the corresponding pivotal cohort and presented them in a single graph.

The figures reveal that the reforms led to an increase in average years of schooling, although there are a few exceptions where a birth cohort in the treatment group has lower

[4] Examples of reforms that decreased compulsory years of education include those in Latvia in 1991, and Romania and Slovakia in 1990.

[5] This, of course, implies that we include one fixed effect for Great Britain, rather than two fixed effects: for Scotland and for England and Wales.

[6] Several papers report 1976 as the date of the reform in Scotland (Fort 2006; Gathmann et al. 2015; Brunello et al. 2013). However, Gathmann et al. (2014) and Fort (2006) argue those born in 1958 as the first potentially affected cohort. We code people born in 1959 as the first fully affected cohort in Scotland.

education than the birth cohorts in the control group (e.g. Hungary). One potential reason for this might be the small number of observations in each combination of birth cohort, country, and exposure to reform.

Preferences

Data on preferences are obtained from Integrated Values Surveys (IVS), which is a combination of repeated questions in World Values Survey (WVS) and European Value Study (EVS), covering the waves between 1981 and 2022. Countries are surveyed in different years. For example, we use the surveys of 1990, 1999 and 2008 for Austria, whereas data for Italy are available for the surveys in 1981, 1990, 1999, 2005, 2009 and 2018. To ensure that the sample contains only those who are educated in that country, we excluded immigrants and those were not citizens of the country during the interview.

Survey participants were presented with a list of qualities and were asked to choose up to five of them which they consider to be especially important for children to learn at home. The specific question is: "*Here is a list of qualities that children can be encouraged to learn at home. Which, if any, do you consider to be especially important?*" The options we analyze are *independence, hard work, feeling of responsibility, imagination, tolerance and respect for other people, determination/perseverance, religious faith, unselfishness,* and *obedience.* If the respondent chose a particular child attribute as important, it was coded as one, and zero otherwise.

Table 2 displays the descriptive statistics. Panel A presents the summary attributes of the respondents and Panel B shows their preferences about child attributes. Average respondent is 44 years old. Respondents' completed years of schooling are calculated using their age, the age when they completed their education and the school starting age in the country when they were a child. The overall average education is about 12 years. Those in the treatment group (who were exposed to the education reforms) have on average 0.6 more years of schooling compared to those who are in the control group.

There are differences in the responses between the control and treatment groups. The percentage of individuals who find obedience and religious faith as important attributes for children is slightly higher among the control group. Independence, imagination, and

determination and perseverance are listed more frequently as desirable child characteristics by those in the treatment group.

The IVS also contains three questions that aim to gauge individuals' religiosity. They are: (i) "*Apart from weddings and funerals, about how often do you attend religious services these days?"*[7] *(ii) Apart from weddings and funerals, about how often do you pray?*[8] *(iii) "How important is God in your life?"*[9]

As a complementary analysis, we use these religiosity questions to examine the impact of education on respondents' own religious beliefs and practices. Specifically, these questions enable us to explore whether an increase in education, driven by compulsory schooling reforms, has altered individuals' religiosity. They also allow us to assess the extent to which increased education, due to the reforms, has influenced respondents' views on the importance of religiosity as a desirable trait in children.

Table 3 presents the measurement and the descriptive statistics of these indicators of religiosity. Because sample sizes vary across the questions, we present them in three different panels. The first panel in Table 3 shows the frequency of attending religious services, measured on scale from 1 to 7 where 1 is never and 7 is more than once a week. Using this variable, we created two indicators that take the value of 1 if the respondent attends religious services at least once in a week, and at least once in a month, respectively, and zero otherwise. The frequency of praying, displayed in Panel B, is measured in a similar fashion, and we created indicators measuring if the respondent prays at least once a week and at least once a month. Individuals who are in the treatment group and therefore who have more education are less likely to pray and have a lower tendency to attend religious services. The last panel of the table presents the importance of God question, which is measured on scale from 1 to 10, 1 being not at all important and 10 being very important. Those in the treatment group attach less importance to God in their lives.

[7] The options are: 1) Never, practically never 2) Less often 3) Once a year 4) Only on special holy days 5) once a month 6) once a week 7) More than once a week.
[8] The options are: 1) Never 2) Less often 3) Several times a year 4) At least once a month 5) Once a week 6) More than once a week 7) Every day.
[9] The respondent can choose a number from 1 to 10 such that 1) Not at all important, 10) Very important.

III. Results

Attributes Children Should Acquire at Home

Table 4 presents the effect of education on individuals' preferences about important attributes they think children should acquire at home. All regressions control for age, age squared, gender, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors in parentheses are clustered at the level of country-by-reform exposure. Because we estimate several preference outcomes using the same specifications, we also present multiple hypotheses testing adjusted p-values in {curly brackets} using the Simes method. The third and fourth columns reveal strong first-stage regressions with high F-values. Exposure to compulsory schooling reform increases individuals' educational attainment by about 0.28 years.

The instrumental variable estimates in the first column of Table 4 reveal that acquiring an additional year of schooling increases individuals' likelihood of valuing child independence and imagination. In contrast, education decreases the importance placed on obedience and religious faith as desirable child qualities. However, increased education has no significant effect on adults' likelihood of valuing other attributes in children such as determination and perseverance, responsibility, tolerance and respect for others, unselfishness, or hard work.

Given that the impact of education on personal beliefs and preferences varies by gender as cited in the introduction, we estimated the same models separately for men and women. The results reveal that education has no effect on men's preferences regarding desired child qualities. As shown in Appendix Table A1, increased educational attainment does not influence men's likelihood of emphasizing the importance of any child quality, whether it be independence, imagination, obedience, or religiosity.

The analysis of women revealed striking differences compared to men. Table 5 shows that a one-year increase in education raises the likelihood that women will state independence as an important child quality by 4.6 percentage points, nearly a 9% increase. Similarly, an additional year of schooling makes women almost 4 percentage points more likely (a 9 % increase from the sample mean) to emphasize imagination as a key quality children should develop at home. The same pattern holds for the "feeling of responsibility," where one extra

year of education increases women's likelihood of valuing this trait by 5 percentage points, or 7 percent.

Education diminishes the likelihood that women view obedience, religiosity, and unselfishness as desirable traits in children. These traits are typically linked to collectivist values, whereas an emphasis on independence and imagination aligns with individualistic attitudes. Therefore, in a collectivist society that prioritizes obedience to group norms and cooperation, the finding that education shifts preferences toward independence and imagination—while decreasing the value placed on obedience and unselfishness—can be seen as evidence of education facilitating a transition from collectivism to individualism.

In summary, women who received additional education due to schooling reforms in their countries are more likely to value independence, imagination, and a sense of responsibility as important traits to instill in children. Conversely, they are less likely to view religiosity, obedience, and unselfishness as important attributes that children should learn at home.

Religiosity

The previous section presented evidence that additional years of education lead women, but not men, to change their preferences regarding the traits they believe children should possess. In this section, we analyze whether education also influences their personal preferences concerning religiosity. We focus on religiosity because it is the only adult preference question in the surveys that corresponds with the questions about desired child attributes. As shown in Table 5, education makes women more likely to report that religiosity is not an important trait for children. Here, we explore whether the same increase in education has resulted in adults becoming less religious themselves.

Table 6 displays the effect of education on religiosity in the whole sample. The top panel shows that, regardless of how it is measured, increased schooling decreases the frequency of attending religious services. The middle panel indicates that education also lowers the likelihood of praying. For example, one additional year of education reduces the probability of praying at least once a week by about 11 percentage points, or 27 percent. In the bottom panel, the results reveal that education diminishes the importance individuals place on God. Responses to the question "How important is God in your life?" are scored on a 1-to-10 scale, with a sample mean of 5.7, reflecting a moderate level of religiosity in these 18 European countries. It is also important to note that average education in the sample is over 12 years, with compulsory

schooling laws in most countries extending minimum education to around 9–10 years (and even higher in some countries, like the U.K., Hungary, and Belgium). Thus, the results indicate that additional education, on this margin, significantly impacts religiosity.

We conducted the same analysis in the sample of women. Table 7 presents the results. the first and second panels focus on the frequency of attending religious services and praying, respectively, while the last panel pertains to the perceived importance of God. In each case, education has a significant negative effect on women's religiosity. In contrast, education does not have an impact on men's religiosity. As shown in Appendix Table A2, additional years of education do not impact the frequency of attending religious services, praying, or the importance of God among men.

As a sensitivity check, we limited the data to over 12,800 women who answered both the question about their attached importance on God and evaluated the importance of religious faith as a trait for children. The results, shown in Appendix Table A3, again demonstrate that an increase in education, driven by exposure to an education reform, reduces women's perceived importance of God. These same women are also less likely to view religiosity as an important quality that children should develop at home. Put differently, higher educational attainment not only reduces women's inclination toward religiosity but also shifts their views on the importance of religious faith as a desirable trait in children.

IV. Differences by Religion

The findings of the previous section demonstrate that education not only influences women's personal religious beliefs but also shapes their preferences about the key attributes that should be instilled into the next generation. This impact of education on preferences might vary among societies based on their cultural makeup. A potential factor that might lead to such heterogeneity is religion. For example, a stronger cultural attachment to a particular religious tradition or denomination may either diminish or amplify the influence of education in shaping individuals' preferences. This could be due to various factors, such as the degree to which the religious teachings conflict with the new knowledge gained through additional education and the information to which it provides access.

We categorize the countries into two groups: those where Catholicism is the dominant religion, and those where other denominations, such as Protestantism, are more prominent. Germany is included in the non-Catholic group, despite both denominations being prevalent. Excluding Germany from the analysis did not affect the results. Catholic majority countries are Austria, Belgium, France, Hungary, Ireland, Italy, Luxembourg, Malta, Northern Ireland, Poland, Portugal, Spain. Non-Catholic majority countries are Bulgaria, Denmark, Germany, Greece, Great Britain, Iceland, and Sweden. When the sample is divided by gender and further by another additional criterion, some country-birth cohort cells lack observations. In these cases, we group birth cohorts into five-year intervals. The results, summarized in Tables 8 and 9, pertain to majority-Catholic and non-Catholic countries, respectively.

Table 8 reveals that education has a strong impact on women's preferences about desirable child attributes in Catholic-majority countries. Column (1) shows that an additional year of education makes women in these countries more likely to think that imagination, determination and perseverance, and feeling of responsibility are important child attributes. Increased education reduces these women's propensity to view obedience, religiosity, and unselfishness as desirable child qualities. Column (4) of Table 8 presents the results for men residing in Catholic-majority countries. An increase in their education level doesn't shift men's preferences regarding important child qualities, with the exception of religious faith.

Table 9 displays the results of the same regressions in the sample of individuals in non-Catholic countries. Columns (4)-(6) shows that in case of men, education has no impact on the evaluation of the importance of any child attributes. Columns (1)-(3) reveal that while education influences women's preferences about important child characteristics, the range of attributes affected is more limited compared to women in Catholic-majority countries. Although the first-stage effects are consistently strong, the instrumental variable estimates of the impact of education are not statistically insignificant for six of the nine child attributes. Interestingly, unlike women in predominantly Catholic countries, women in no-Catholic countries tend to place greater value on obedience as a desirable child quality as their education level increases.

Table 10 presents the results pertaining to the impact of education on women's own religiosity in Catholic-majority countries and in non-Catholic majority countries. While education reduces women's religiosity and religious practices no matter how they are measured (columns 1-3), it has no impact on women's religiosity in non-Catholic countries (columns 4-

6). For men, education has no impact on religiosity regardless of whether they reside in Catholic-majority or non-Catholic majority counties (see Appendix A4).

The religious composition of a country is largely exogenous, as is an individual's cultural religious affiliation. People tend to identify culturally with a particular religion or denomination, regardless of their personal level of religiosity or involvement in religious practices, unless they explicitly reject belief in a deity. The survey respondents were asked "*Do you belong to a religion or religious denomination*?" Of approximately 25,000 respondents, nearly 22 percent reported that they do not belong to any religion or denomination. Among those who did, over than 63 percent identified as Roman Catholic, 25 percent as Protestant and about 6 percent as Orthodox (Greek or Russian). The remainder included individuals identifying as Jewish, Muslim, Hindu, Buddhist, other Christian (e.g. Evangelical) and other denominations.

Using only the respondents who identified with a religion or religious denomination, we ran regressions separately for individuals who are Catholic and those belonging to other religions or denominations. The results for women are presented in Table 11. Once again, a significant difference appears in how education affects preferences for desirable child attributes. For Catholic women, an additional year of education—due to exposure to an education reform—alters preferences in six of the nine desirable child attributes (Columns 1-3). In sharp contrast, columns 4-6 show that education has no effect on preferences among non-Catholic women (primarily Protestant and Jewish). Table 12 displays the results on the impact of education on own religiosity, revealing the same pattern. Education influences the frequency of attending religious services and the importance placed on God among Catholic women, whereas it has no impact on the religiosity of non-Catholic women.

The analysis of men is reported in Appendix Tables A5 and A6. Education does not affect men's preferences for desirable qualities in children or their religiosity, regardless of whether they identify as Catholic or belong to another religious denomination. The only exception is for Catholic men, where education shows a statistically significant impact at the 10 percent level in influencing preferences for determination and perseverance.

V. Summary and Conclusion

Research in economics and other fields has shown that children tend to have preferences and beliefs similar to their parents'. Furthermore, the beliefs and preferences of children with more educated parents differ from those children whose parents have lower levels of education. This intergenerational persistence of preferences and beliefs, coupled with their variation based on education raises the question of the root causes of this transmission. For instance, to the extent that individuals pass on their genetic traits to their children, these inherited traits would influence the preferences of the offspring, creating a correlation between parent and child preferences. In addition, as suggested by Bisin and Verdier's models of horizontal transmission (2000, 2001), children's preferences are shaped by the prevailing attitudes in their local environment (Dohmen et al. 2012). Children's preferences have also been shown to be adaptable, influenced by exposure to environments in childcare settings (Cappelen et al. 2020) and by participation in mentorship programs (Kosse et al. 2020).

Thus, similarities in preferences and beliefs between parents and their children, along with the variation in preferences by education, may arise from three distinct, but not mutually exclusive mechanisms: genetic transmission, differences in the environment influenced by education, or the transmission of parent preferences that differ between more and less educated parents.[10] Direct evidence on whether education influences the attributes adult wish to instill in children is missing, and this paper aimed to address that gap. Specifically, we analyze

[10] A related line of inquiry has focused on examining the intergenerational correlation in educational attainment. To address the challenge of distinguishing between the effects of genetic endowment and family environment or non-genetic parental attributes, researchers have employed various methods. One such approach involves using compulsory schooling laws as an instrument for parental education (as we do in this paper), comparing children of parents who completed different years of education due to their exposure to these laws during childhood (Black et al. 2005; Oreopoulos et al. 2006).
Another effective approach has been to analyze data on adopted children. Comparing adopted children, who are not genetically related to their adoptive parents, with biological children of the same parents has helped disentangle the effects of family environment, particularly parental education. Some studies have used even more detailed datasets, including information on the background of the birth parents of adopted children (Bjorklund et al. 2006; Sacerdote 2007; Tsou et al. 2012). While results vary across studies, the general consensus is that parental education has a direct influence on children's education, though genetic factors also play a significant role.

whether an increase in education has a causal effect on changing individuals' preferences regarding the qualities they wish to instill in children.

We use data from multiple waves of the Integrated Values Survey (IVS) spanning 1981 to 2022. The IVS includes questions on which qualities children should be encouraged to develop at home, covering attributes from imagination, independence, obedience, to unselfishness, and religious faith. The surveys also contain questions regarding respondents' own religiosity. The compulsory schooling reforms enacted in 19 European countries allow us to compare individuals who acquired additional education due to their exposure to these reforms with those from the same country who were not affected by the mandate of the reforms.

Existing research shows, albeit not fully consistently, that education has a negative impact on religiosity. We confirm this effect of education and show that additional schooling reduces women's propensity to pray, the frequency to attend religious services and the importance they attach to God. We also find that education reduces women's propensity to view religious faith as an important quality in children. These findings demonstrate the impact of education on shaping preferences and its role in the intergenerational transmission of those preferences.

Importantly, we demonstrate that an increase in education, prompted by exposure to mandatory schooling reforms, makes women more likely to prioritize imagination, determination and perseverance, and a sense of responsibility as important qualities in children. Conversely, education decreases the likelihood of women valuing obedience, religious faith, and unselfishness as key traits. These results are driven by women who adhere to Catholicism and by women who reside in predominantly Catholic countries.

It is not immediately clear why education affects Catholic women's religiosity and their preferences for important child attributes, yet produces no similar response among non-Catholic women. Catholicism is characterized by a highly structured hierarchy, with the Pope as its leader, followed by Cardinals, Archbishops, Bishops, Priests, and other clergy. The Church's authority and traditional interpretations of the Bible are central to Catholic teaching. In addition, Catholicism upholds firm positions on various moral issues, including birth control and homosexuality. Therefore, it can be argued that Catholicism is arguably more strict than Protestantism and Judaism -- two religions that make up the majority of our non-Catholic sample -- in terms of centralized doctrine and organized structure. Thus, the findings suggest

that education shifts preferences toward independence and individualism, while moving away from obedience, adherence to hierarchy, and collectivism, in societies with mote strict and hieratical cultural frameworks.

These results are consistent with the predictions of Acemoglu's model (2022) where more educated parents would transmit different preferences, beliefs and attitudes on their children compared to less educated parents. In his model low-educated parents emphasize obedience in their children to help them disadvantages in the labor market, while parents with high education encourage independence, anticipating that their children will have the opportunities to pursue higher-income entrepreneurial or managerial roles.

We find that an increase in education does not affect men's religiosity or their views on which traits should be taught to children at home. This aligns with existing research showing that education reforms have minimal impact, if any, on men's attitudes, beliefs, and preferences in areas like religiosity, consanguineous marriage, and domestic violence. The finding that education influences women's preferences but not men's regarding the traits to instill in children suggests that educating mothers can play an important role in intergenerational cultural change.

Table 1
Compulsory Schooling Reforms

	(1)	(2)	(3)	(4)
Country	Reform date	1st cohort fully affected	Change in years of compulsory schooling	Age at school entry
Austria	1966	1953	8-9	6
Belgium	1983	1970	8-12	6
Bulgaria	1959	1946	7-8	7
Denmark	1971	1958	7-9	7
France	1959	1953	8-10	6
Germany:				
Schleswig-Holstein	1956	1942	8-9	6
Niedersachsen	1962	1948	8-9	6
Bremen	1958	1944	8-9	6
Nordrhein-Westfalen	1967	1954	8-9	6
Hessen	1967	1954	8-9	6
Rheinland-Phalfz	1967	1954	8-9	6
Baden-Wurtenberg	1967	1954	8-9	6
Bayern	1969	1956	8-9	6
Saarland	1964	1950	8-9	6
Greece	1976	1965	6-9	6
Hungary	1961	1948	8-10	6
Hungary 2	1999	1992	10-12	6
Iceland	1974	1968	8-9	7
Ireland	1972	1959	8-9	6
Italy	1963	1951	5-8	6
Italy 2	1999	1985	8-9	6
Luxembourg	1963	1950	8-9	6
Malta	1974	1960	8-10	6
Poland	1961	1953	7-8	7
Poland 2[a]	1999	1982	8-9	7
Portugal	1964	1957	4-6	8
Spain	1970	1958	6-8	6
Spain 2	1990	1982	8-10	6
Sweden	1949-1962	1952	7-9	7
United Kingdom:				
England and Wales	1944	1933	9-10	5
Scotland	1945	1933	9-10	5
England and Wales 2	1972	1958	10-11	5
Scotland 2	1976	1959	10-11	5
Northern Ireland	1953	1943	9-10	5
Northern Ireland 2	1972	1958	10-11	5

Information on the reforms is from Mocan and Pogorelova (2017) and Hofmarcher (2021).

Table 2
Descriptive statistics

	(1)	(2)	(3)
A. Respondent attributes	All	Treatment	Control
Years of schooling	12.045	12.313	11.758
	(4.187)	(4.083)	(4.278)
Age	44.298	42.742	45.958
	(10.893)	(10.719)	(10.833)
Male	0.497	0.495	0.500
	(0.500)	(0.500)	(0.500)
N	25160	12921	12239
B. Preferences on child attributes			
Independence	0.520	0.538	0.501
	(0.500)	(0.499)	(0.500)
Imagination	0.246	0.262	0.228
	(0.431)	(0.440)	(0.420)
Determination, perseverance	0.349	0.361	0.335
	(0.477)	(0.480)	(0.472)
Feeling of responsibility	0.749	0.749	0.748
	(0.434)	(0.433)	(0.434)
Tolerance and respect for others	0.763	0.766	0.759
	(0.425)	(0.424)	(0.428)
Obedience	0.284	0.276	0.293
	(0.451)	(0.447)	(0.455)
Hard work	0.377	0.379	0.376
	(0.485)	(0.485)	(0.484)
Religious faith	0.184	0.175	0.195
	(0.388)	(0.380)	(0.396)
Unselfishness	0.296	0.302	0.290
	(0.457)	(0.459)	(0.454)

Note: The data are from IVS 1981-2022. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. For child qualities, the number of observations varies from 24,607 to 25,035. To keep the table simple, independent variables are summarized based on the full sample only. Entries are the weighted mean values. Standard deviations are in parentheses.

Table 3
Descriptive Statistics for Religiosity

	(1)	(2)	(3)
A. Frequency of attending religious services	All	Treatment	Control
On a scale from 1-7, 1: never, 7: more than once a week	3.286	3.211	3.365
	(2.012)	(1.982)	(2.040)
At least once a week	0.202	0.187	0.218
	(0.401)	(0.390)	(0.413)
At least once a month	0.311	0.293	0.330
	(0.463)	(0.455)	(0.470)
Years of schooling	12.029	12.304	11.736
	(4.196)	(4.091)	(4.286)
Age	44.281	42.684	45.979
	(10.900)	(10.679)	(10.876)
Male	0.497	0.494	0.500
	(0.500)	(0.500)	(0.500)
N	24626	12604	12022
B. Frequency of praying apart from religious services			
On a scale from 1-7, 1: never, 7: every day	3.671	3.566	3.788
	(2.403)	(2.379)	(2.424)
Prays at least once a week	0.402	0.382	0.425
	(0.490)	(0.486)	(0.494)
Prays at least once a month	0.471	0.452	0.491
	(0.499)	(0.498)	(0.500)
Years of schooling	12.128	12.330	11.900
	(4.306)	(4.179)	(4.435)
Age	46.837	45.553	48.284
	(10.200)	(9.863)	(10.380)
Male	0.499	0.493	0.505
	(0.500)	(0.500)	(0.500)
N	13345	6986	6359
C. Importance of God			
On a scale from 1-10, 1: not at all, 10: very	5.714	5.557	5.881
	(3.197)	(3.204)	(3.181)
Years of schooling	12.042	12.302	11.764
	(4.188)	(4.081)	(4.283)
Age	44.284	42.704	45.974
	(10.893)	(10.715)	(10.828)
Male	0.496	0.494	0.499
	(0.500)	(0.500)	(0.500)
N	24671	12683	11988

Note: The data are from IVS 1981-2022. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. Entries are the weighted mean values. Standard deviations are in parentheses.

Table 4
The Effect of Education on Preferences for Desirable Child Attributes

	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	Reduced form coef.	1st stage coef.	1st stage F-test	Sample mean	N
Independence	0.039***	0.011**	0.285***	42.782	0.520	25003
	(0.015)	(0.005)	(0.044)			
	{0.030}**	{0.112}				
Imagination	0.046***	0.013***	0.280***	39.766	0.246	24624
	(0.016)	(0.004)	(0.044)			
	{0.016}**	{0.025}**				
Determination, perseverance	0.044*	0.012*	0.280***	38.869	0.349	24962
	(0.024)	(0.006)	(0.045)			
	{0.127}	{0.120}				
Feeling of responsibility	0.021	0.006	0.282***	40.463	0.749	25033
	(0.015)	(0.005)	(0.044)			
	{0.174}	{0.237}				
Tolerance and respect for others	0.030	0.008	0.283***	40.039	0.763	25035
	(0.018)	(0.006)	(0.045)			
	{0.146}	{0.179}				
Obedience	-0.046**	-0.013**	0.282***	39.128	0.284	24951
	(0.020)	(0.006)	(0.045)			
	{0.050}**	{0.112}				
Hard work	-0.012	-0.003	0.282***	39.555	0.377	25005
	(0.020)	(0.006)	(0.045)			
	{0.546}	{0.562}				
Religious faith	-0.063***	-0.018***	0.281***	39.035	0.184	24929
	(0.017)	(0.005)	(0.045)			
	{0.001}***	{0.013}**				
Unselfishness	-0.022	-0.006	0.274***	35.772	0.296	24607
	(0.014)	(0.004)	(0.046)			
	{0.146}	{0.179}				

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, gender, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 5
The Effect of Education on Women's Preferences for Desirable Child Attributes

	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	Reduced form coef.	1st stage coef.	1st stage F-test	Sample mean	N
Independence	0.046***	0.018**	0.386***	30.055	0.536	13152
	(0.017)	(0.008)	(0.070)			
	{0.012}**	{0.077}*				
Imagination	0.039***	0.015***	0.383***	29.456	0.234	12951
	(0.012)	(0.005)	(0.071)			
	{0.004}***	{0.011}**				
Determination, perseverance	0.025	0.010	0.382***	28.420	0.338	13124
	(0.021)	(0.008)	(0.072)			
	{0.255}	{0.283}				
Feeling of responsibility	0.053***	0.020***	0.382***	29.644	0.758	13173
	(0.015)	(0.006)	(0.070)			
	{0.004}***	{0.011}**				
Tolerance and respect for others	0.019	0.007	0.384***	28.731	0.782	13173
	(0.012)	(0.005)	(0.072)			
	{0.133}	{0.172}				
Obedience	-0.037*	-0.014	0.379***	27.878	0.279	13119
	(0.020)	(0.008)	(0.072)			
	{0.098}*	{0.158}				
Hard work	-0.020	-0.008	0.386***	29.887	0.363	13156
	(0.021)	(0.008)	(0.071)			
	{0.338}	{0.345}				
Religious faith	-0.056***	-0.021***	0.378***	27.982	0.204	13101
	(0.018)	(0.007)	(0.071)			
	{0.006}***	{0.017}**				
Unselfishness	-0.045**	-0.017*	0.377***	26.209	0.301	12941
	(0.019)	(0.009)	(0.074)			
	{0.035}**	{0.106}				

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 6
Effect of Education on Religiosity

	(1) IV coef.	(2) Reduced form coef.	(3) 1st stage coef.	(4) 1st stage F-test	(5) Sample mean	(6) N
A. Frequency of attending religious services						
On a scale from 1-7, 1: never, 7: more than once a week	-0.254*** (0.093) {0.011}**	-0.071** (0.032) {0.038}**	0.281*** (0.048)	34.917	3.286	24626
At least once a week	-0.051*** (0.015) {0.002}***	-0.014*** (0.004) {0.008}***			0.202	
At least once a month	-0.072*** (0.021) {0.002}***	-0.020*** (0.007) {0.023}**			0.311	
B. Frequency of praying						
On a scale from 1 to 7, 1: never, 7: every day	-0.654** (0.257) {0.028}**	-0.128** (0.054) {0.036}**	0.196** (0.072)	7.319	3.671	13345
At least once a week	-0.107** (0.049) {0.028}**	-0.021** (0.009) {0.036}**			0.402	
At least once a month	-0.116** (0.052) {0.028}**	-0.023* (0.012) {0.065}*			0.471	
C. Importance of God						
1: not at all, 10: very	-0.698*** (0.135) {0.000}***	-0.180*** (0.042) {0.001}***	0.258*** (0.042)	38.152	5.714	24671

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, gender, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 7
Effect of Education on Women's Religiosity

A. Frequency of attending religious services						
	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	Reduced form coef.	1st stage coef.	1st stage F-test	Sample mean	N
On a scale from 1-7, 1: never, 7: more than once a week	-0.312***	-0.122***	0.389***	24.477	3.583	12968
	(0.094)	(0.031)	(0.079)			
	{0.001}***	{0.001}***				
At least once a week	-0.053***	-0.020***			0.242	
	(0.020)	(0.007)				
	{0.007}***	{0.005}***				
At least once a month	-0.067***	-0.026***			0.368	
	(0.019)	(0.007)				
	{0.001}***	{0.001}***				
B. Frequency of praying						
On a scale from 1 to 7, 1: never, 7: every day	-0.317**	-0.115	0.364***	9.862	4.208	7159
	(0.144)	(0.073)	(0.116)			
	{0.041}**	{0.181}				
At least once a week	-0.068**	-0.025			0.495	
	(0.031)	(0.015)				
	{0.041}**	{0.181}				
At least once a month	-0.045	-0.016			0.567	
	(0.033)	(0.016)				
	{0.176}	{0.314}				
C. Importance of God						
1: not at all, 10: very	-0.591***	-0.214***	0.362***	26.145	6.259	13005
	(0.143)	(0.051)	(0.071)			
	{0.000}***	{0.001}***				

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 8
Effect of Education on Preferences for Desirable Child Attributes in Majority-Catholic Countries

	Women			*Men*		
	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
Independence	0.030	0.389***	8520	0.032	0.141**	7466
	(0.024)	(0.092)	(0.458)	(0.041)	(0.060)	(0.440)
	{0.273}			{0.495}		
Imagination	0.046***	0.388***	8491	0.118*	0.142**	7456
	(0.013)	(0.092)	(0.198)	(0.062)	(0.063)	(0.237)
	{0.003}***			{0.176}		
Determination, perseverance	0.063***	0.382***	8485	0.123	0.132**	7451
	(0.023)	(0.094)	(0.314)	(0.092)	(0.061)	(0.343)
	{0.008}***			{0.272}		
Feeling of responsibility	0.065***	0.382***	8535	-0.028	0.137**	7473
	(0.018)	(0.092)	(0.758)	(0.056)	(0.061)	(0.747)
	{0.003}***			{0.622}		
Tolerance and respect for others	0.013	0.383***	8532	0.053	0.135**	7476
	(0.014)	(0.094)	(0.771)	(0.069)	(0.061)	(0.723)
	{0.399}			{0.495}		
Obedience	-0.068***	0.382***	8488	-0.111**	0.135**	7452
	(0.022)	(0.094)	(0.329)	(0.056)	(0.060)	(0.333)
	{0.004}***			{0.176}		
Hard work	-0.016	0.387***	8515	-0.081	0.128*	7463
	(0.025)	(0.093)	(0.428)	(0.056)	(0.064)	(0.452)
	{0.520}			{0.268}		
Religious faith	-0.068***	0.385***	8474	-0.165***	0.138**	7448
	(0.021)	(0.094)	(0.248)	(0.051)	(0.062)	(0.200)
	{0.003}***			{0.011}**		
Unselfishness	-0.056***	0.378***	8477	0.155*	0.127**	7451
	(0.018)	(0.096)	(0.277)	(0.090)	(0.060)	(0.255)
	{0.004}***			{0.191}		

Note: Catholic-majority countries include Austria, Belgium, France, Hungary, Ireland, Italy, Luxembourg, Malta, Northern Ireland, Poland, Portugal, and Spain. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 9
Effect of Education on Preferences for Desirable Child Attributes inNon-Catholic Countries

	Women			*Men*		
	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
Independence	0.047***	0.428***	4632	-0.034	0.253**	4385
	(0.018)	(0.088)	(0.671)	(0.066)	(0.107)	(0.608)
	{0.072}*			{0.658}		
Imagination	-0.018	0.430***	4460	-0.069	0.279**	4217
	(0.020)	(0.093)	(0.297)	(0.061)	(0.117)	(0.294)
	{0.550}			{0.582}		
Determination, perseverance	-0.076**	0.431***	4639	0.014	0.255**	4387
	(0.034)	(0.089)	(0.380)	(0.032)	(0.107)	(0.386)
	{0.077}*			{0.658}		
Feeling of responsibility	0.023	0.432***	4638	-0.056	0.255**	4387
	(0.023)	(0.089)	(0.756)	(0.085)	(0.107)	(0.728)
	{0.550}			{0.658}		
Tolerance and respect for others	0.021	0.433***	4641	0.027	0.255**	4386
	(0.022)	(0.089)	(0.802)	(0.053)	(0.107)	(0.775)
	{0.550}			{0.658}		
Obedience	0.057**	0.423***	4631	0.068	0.265**	4380
	(0.024)	(0.087)	(0.194)	(0.048)	(0.106)	(0.216)
	{0.072}*			{0.463}		
Hard work	0.014	0.433***	4641	0.133*	0.255**	4386
	(0.022)	(0.089)	(0.249)	(0.077)	(0.107)	(0.295)
	{0.674}			{0.463}		
Religious faith	-0.018	0.414***	4627	0.050	0.262**	4380
	(0.041)	(0.087)	(0.129)	(0.057)	(0.106)	(0.104)
	{0.703}			{0.658}		
Unselfishness	0.012	0.433***	4464	-0.127	0.289**	4215
	(0.031)	(0.094)	(0.342)	(0.079)	(0.115)	(0.353)
	{0.703}			{0.463}		

Note: Non-Catholic-majority countries include Bulgaria, Denmark, Germany, Greece, Great Britain, Iceland, and Sweden. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 10
Effect of Education on Women's Religiosity in Catholic- and Non-Catholic Countries

	Catholic-majority countries			*Non-Catholic-majority countries*		
	(1)	(2)	(3)	(4)	(5)	(6)
A. Frequency of attending religious services						
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
On a scale from 1-7, 1: never, 7: more than once a week	-0.356*** (0.102) {0.001}***	0.380*** (0.104)	8526 (3.917)	-0.111 (0.215) {0.606}	0.475*** (0.103)	4442 (2.982)
At least once a week	-0.060** (0.025) {0.018}**		8526 (0.327)	-0.044 (0.033) {0.606}		4442 (0.089)
At least once a month	-0.075*** (0.021) {0.001}***		8526 (0.459)	-0.028 (0.045) {0.606}		4442 (0.203)
B. Frequency of praying						
On a scale from 1 to 7, 1: never, 7: every day	-0.483*** (0.128) {0.001}***	0.385** (0.141)	4982 (4.529)	0.419 (0.533) {0.606}	0.388* (0.213)	2177 (3.501)
At least once a week	-0.102*** (0.029) {0.001}***		4982 (0.559)	0.075 (0.111) {0.606}		2177 (0.356)
At least once a month	-0.066*** (0.025) {0.010}***		4982 (0.633)	0.070 (0.106) {0.606}		2177 (0.423)
C. Importance of God						
1: not at all, 10: very	-0.732*** (0.214) {0.001}***	0.356*** (0.093)	8479 (6.812)	-0.214 (0.226) {0.606}	0.415*** (0.093)	4526 (5.285)

Note: Catholic-majority countries include Austria, Belgium, France, Hungary, Ireland, Italy, Luxembourg, Malta, Northern Ireland, Poland, Portugal, and Spain. Non-Catholic-majority countries include Bulgaria, Denmark, Germany, Greece, Great Britain, Iceland, and Sweden. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 11
Effect of Education on Catholic and Non-Catholic Women's Preferences for Desirable Child Attributes

	Catholic women			*Non-Catholic women*		
	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
Independence	0.013	0.418***	6785	-0.014	0.329***	3761
	(0.020)	(0.089)	(0.445)	(0.035)	(0.107)	(0.641)
	{0.664}			{0.895}		
Imagination	0.042**	0.415***	6758	-0.022	0.322***	3758
	(0.020)	(0.088)	(0.187)	(0.056)	(0.107)	(0.282)
	{0.066}*			{0.895}		
Determination, perseverance	0.078***	0.407***	6757	-0.102*	0.335***	3760
	(0.022)	(0.093)	(0.309)	(0.056)	(0.108)	(0.349)
	{0.002}***			{0.437}		
Feeling of responsibility	0.074***	0.409***	6797	-0.001	0.327***	3767
	(0.022)	(0.088)	(0.765)	(0.060)	(0.109)	(0.753)
	{0.002}***			{0.985}		
Tolerance and respect for others	0.003	0.411***	6792	0.076	0.330***	3770
	(0.013)	(0.093)	(0.761)	(0.052)	(0.110)	(0.806)
	{0.923}			{0.437}		
Obedience	-0.040*	0.409***	6758	0.079	0.326***	3758
	(0.021)	(0.092)	(0.324)	(0.054)	(0.108)	(0.219)
	{0.081}*			{0.437}		
Hard work	0.003	0.415***	6786	-0.044	0.331***	3764
	(0.031)	(0.091)	(0.421)	(0.038)	(0.109)	(0.248)
	{0.923}			{0.441}		
Religious faith	-0.077***	0.411***	6754	0.009	0.322***	3749
	(0.020)	(0.092)	(0.286)	(0.053)	(0.105)	(0.161)
	{0.001}***			{0.972}		
Unselfishness	-0.067***	0.401***	6753	0.053	0.326***	3754
	(0.022)	(0.096)	(0.265)	(0.044)	(0.107)	(0.352)
	{0.006}***			{0.441}		

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table 12
Effect of Education on Catholic and Non-Catholic Women's Religiosity

	Catholic women			*Non-Catholic women*		
	(1)	(2)	(3)	(4)	(5)	(6)
A. Frequency of attending religious services						
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
On a scale from 1-7, 1: never, 7: more than once a week	-0.273*** (0.076) {0.001}***	0.411*** (0.097)	6796 (4.409)	-0.119 (0.248) {0.831}	0.349*** (0.112)	3756 (3.284)
At least once a week	-0.052** (0.020) {0.018}**		6796 (0.390)	-0.004 (0.052) {0.932}		3756 (0.122)
At least once a month	-0.047*** (0.013) {0.001}***		6796 (0.549)	-0.033 (0.050) {0.831}		3756 (0.251)
B. Frequency of praying						
On a scale from 1 to 7, 1: never, 7: every day	-0.267* (0.137) {0.072}*	0.396*** (0.113)	3726 (5.084)	-0.116 (0.281) {0.831}	0.430** (0.186)	2101 (3.900)
At least once a week	-0.053 (0.035) {0.142}		3726 (0.657)	-0.038 (0.062) {0.831}		2101 (0.418)
At least once a month	-0.021 (0.037) {0.569}		3726 (0.739)	-0.023 (0.063) {0.831}		2101 (0.494)
C. Importance of God						
1: not at all, 10: very	-0.600*** (0.213) {0.011}**	0.382*** (0.090)	6758 (7.492)	-0.219 (0.339) {0.831}	0.309*** (0.110)	3691 (5.818)

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Fig. 1: Austria - Average completed years of education

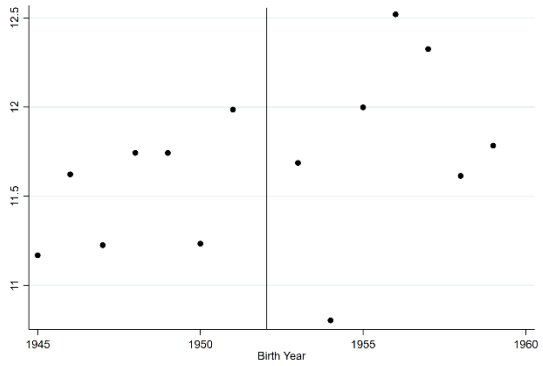


Fig. 2: Belgium - Average years of education

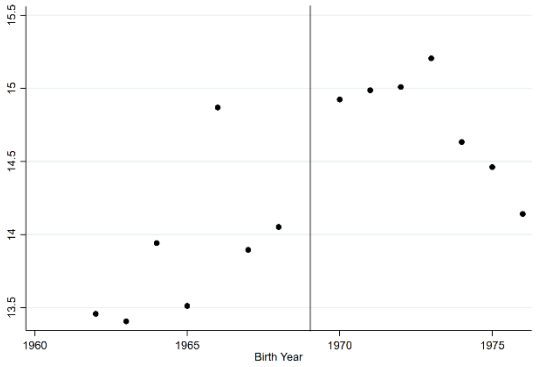


Fig. 3: Bulgaria - Average years of education

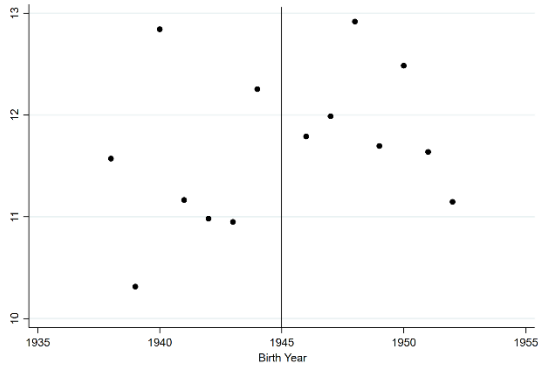


Fig. 4: Denmark - Average years of education

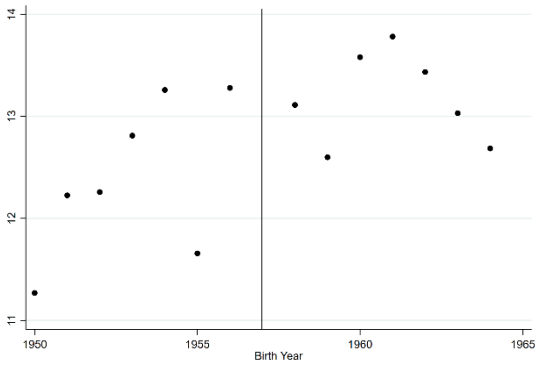


Fig. 5: France - Average years of education

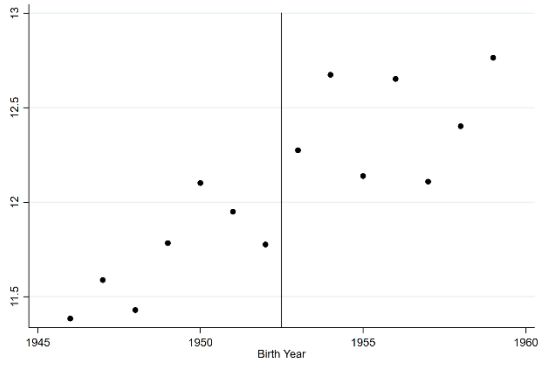


Fig. 6: Germany - Average years of education

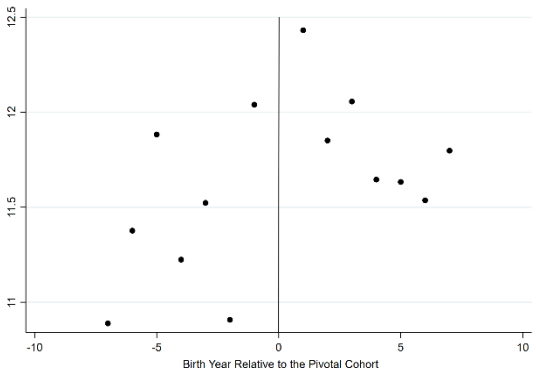


Fig. 7: Greece - Average years of education

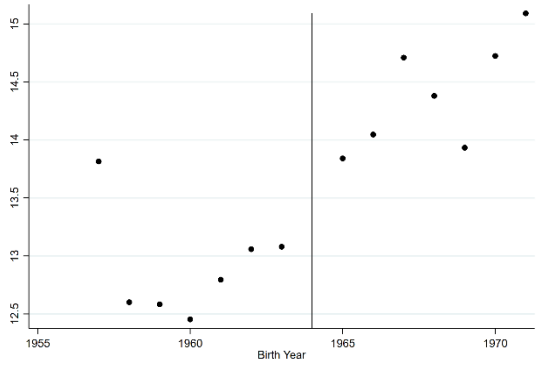


Fig. 8: Hungary - Average years of education

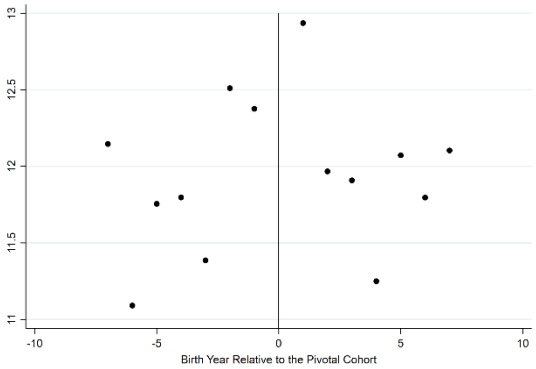


Fig. 9: Iceland - Average years of education

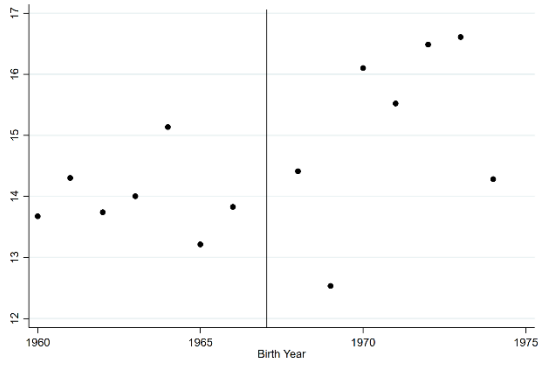


Fig. 10: Ireland - Average years of education



Fig. 11: Italy - Average years of education

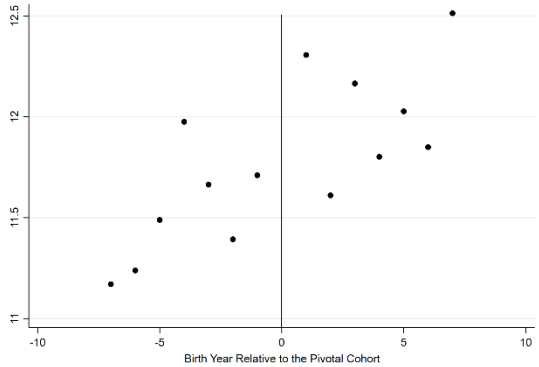


Fig. 12: Luxembourg - Average years of education

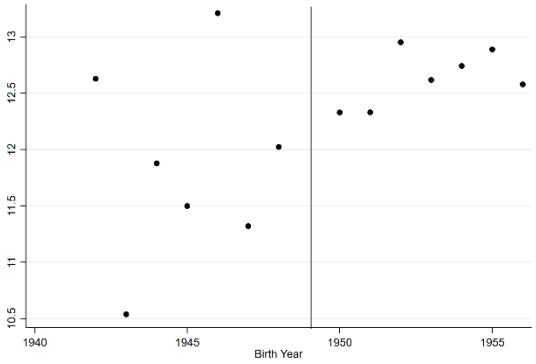


Fig. 13: Malta - Average years of education

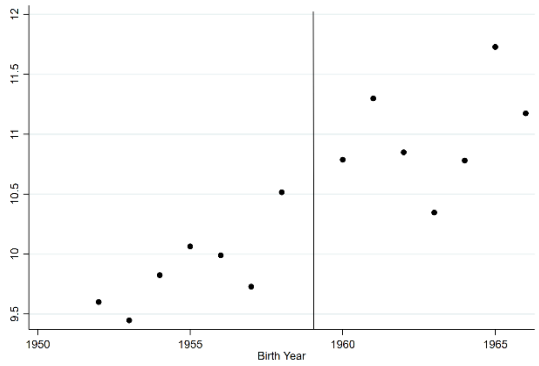


Fig. 14: Poland - Average years of education

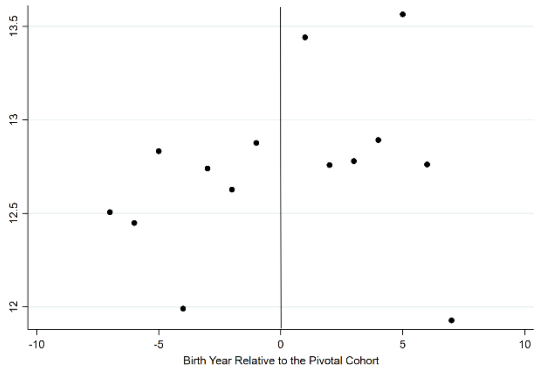


Fig. 15: Portugal - Average years of education

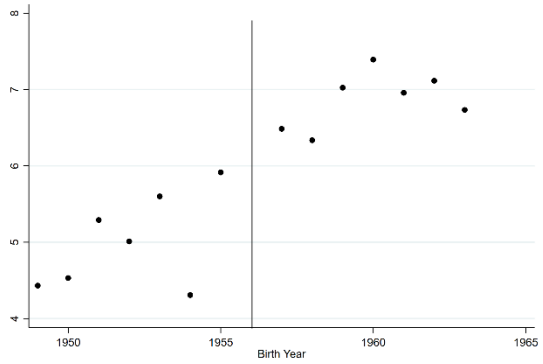


Fig. 16: Spain - Average years of education

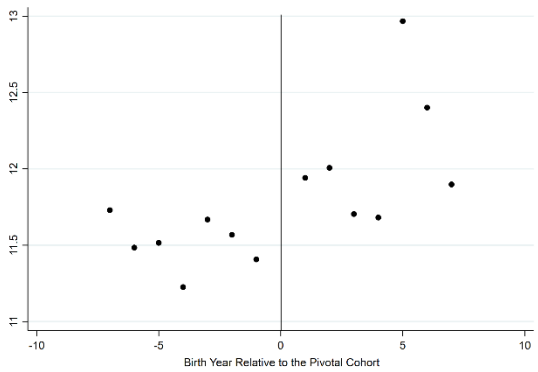


Fig. 17: Sweden - Average years of education

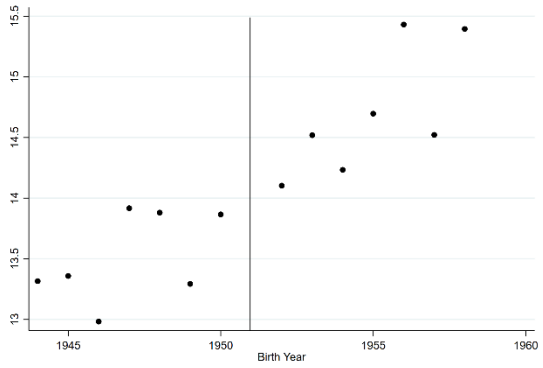


Fig. 18: Great Britain - Average years of education

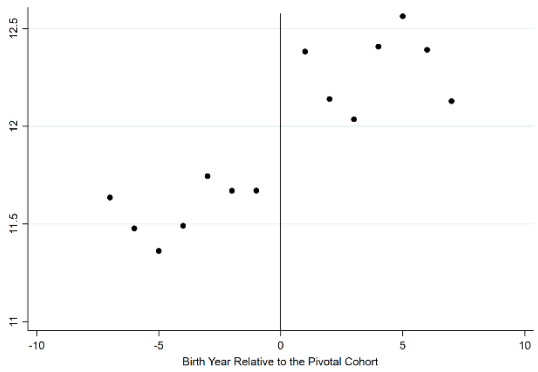
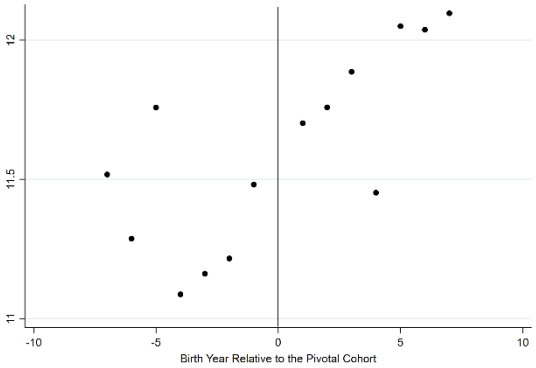


Fig. 19: Northern Ireland - Average years of education



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Appendix

Table A1
Effect of Education on Men's Preferences for Desirable Child Attributes

	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	Reduced form coef.	1st stage coef.	1st stage F-test	Sample mean	N
Independence	0.007	0.001	0.170***	8.748	0.504	11851
	(0.032)	(0.006)	(0.057)			
	{0.831}	{0.835}				
Imagination	0.067	0.011*	0.162***	7.901	0.258	11673
	(0.049)	(0.006)	(0.057)			
	{0.397}	{0.342}				
Determination, perseverance	0.090	0.015*	0.164***	8.261	0.359	11838
	(0.060)	(0.008)	(0.057)			
	{0.397}	{0.342}				
Feeling of responsibility	-0.054	-0.009	0.167***	8.598	0.740	11860
	(0.050)	(0.007)	(0.057)			
	{0.409}	{0.371}				
Tolerance and respect for others	0.058	0.010	0.166***	8.425	0.743	11862
	(0.048)	(0.009)	(0.057)			
	{0.409}	{0.398}				
Obedience	-0.061	-0.010	0.169***	8.782	0.289	11832
	(0.042)	(0.006)	(0.057)			
	{0.397}	{0.342}				
Hard work	0.011	0.002	0.161***	7.490	0.392	11849
	(0.049)	(0.008)	(0.059)			
	{0.831}	{0.835}				
Religious faith	-0.070	-0.012	0.171***	8.590	0.164	11828
	(0.047)	(0.009)	(0.058)			
	{0.397}	{0.371}				
Unselfishness	0.038	0.006	0.154***	7.473	0.292	11666
	(0.059)	(0.008)	(0.056)			
	{0.660}	{0.630}				

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table A2
Effect of Education on Men's Religiosity

A. Frequency of attending religious services						
	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	Reduced form coef.	1st stage coef.	1st stage F-test	Sample mean	N
On a scale from 1-7, 1: never,	-0.072	-0.011	0.156***	8.162	2.985	11658
7: more than once a week	(0.349)	(0.057)	(0.054)			
	{0.836}	{0.844}				
At least once a week	-0.037	-0.006			0.161	
	(0.045)	(0.008)				
	{0.556}	{0.609}				
At least once a month	-0.084	-0.013			0.254	
	(0.074)	(0.013)				
	{0.507}	{0.609}				
B. Frequency of praying						
On a scale from 1 to 7,	-6.805	-0.140**	0.021	0.056	3.130	6186
1: never, 7: every day	(27.708)	(0.067)	(0.087)			
	{0.808}	{0.065}*				
At least once a week	-0.748	-0.015			0.309	
	(3.081)	(0.012)				
	{0.808}	{0.190}				
At least once a month	-1.434	-0.030**			0.373	
	(5.874)	(0.013)				
	{0.808}	{0.065}*				
C. Importance of God						
1: not at all, 10: very	-0.985	-0.136*	0.138**	5.386	5.161	11666
	(0.605)	(0.068)	(0.060)			
	{0.413}	{0.209}				

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table A3
Effect of Education on Women's Perceived Importance of God and Preference for Religious Faith in Children

	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	Reduced form coef.	1st stage coef.	1st stage F-test	Sample mean	N
Importance of God, 1: not at all, 10: very important	-0.594***	-0.212***	0.357***	24.344	6.252	12871
	(0.148)	(0.051)	(0.072)			
	{0.000}***	{0.000}***				
Religious faith (in children)	-0.061***	-0.022***			0.207	
	(0.019)	(0.007)				
	{0.002}***	{0.006}***				

Note: The results are from the sample of women who answered both "importance of God" and "religious faith" (in children) questions. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table A4
Effect of Education on Men's Religiosity in Catholic- and Non-Catholic Countries

	Catholic-majority countries			*Non-Catholic-majority countries*		
	(1)	(2)	(3)	(4)	(5)	(6)
A. Frequency of attending religious services						
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
On a scale from 1-7, 1: never, 7: more than once a week	-0.268 (0.417) {0.552}	0.135** (0.055)	7465 (3.296)	0.112 (0.371) {0.856}	0.279** (0.125)	4193 (2.450)
At least once a week	-0.052 (0.056) {0.552}		7465 (0.225)	-0.023 (0.035) {0.856}		4193 (0.052)
At least once a month	-0.130 (0.081) {0.371}		7465 (0.332)	-0.018 (0.072) {0.856}		4193 (0.118)
B. Frequency of praying						
On a scale from 1 to 7, 1: never, 7: every day	-3.339 (4.994) {0.552}	0.038 (0.069)	4188 (3.414)	-0.540 (0.894) {0.856}	0.274 (0.308)	1998 (2.543)
At least once a week	-0.419 (0.705) {0.552}		4188 (0.360)	-0.021 (0.104) {0.856}		1998 (0.202)
At least once a month	-0.846 (1.339) {0.552}		4188 (0.433)	-0.023 (0.127) {0.856}		1998 (0.249)
C. Importance of God						
1: not at all, 10: very	-1.329* (0.762) {0.371}	0.113* (0.058)	7362 (5.731)	-0.637 (0.589) {0.856}	0.220* (0.116)	4304 (4.215)

Note: Catholic-majority countries include Austria, Belgium, France, Hungary, Ireland, Italy, Luxembourg, Malta, Northern Ireland, Poland, Portugal, and Spain. Non-Catholic-majority countries include Bulgaria, Denmark, Germany, Greece, Great Britain, Iceland, and Sweden. Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table A5
Effect of Education on Catholic and Non-Catholic Men's Preferences for Desirable Child Attributes

	Catholic men			*Non-Catholic men*		
	(1)	(2)	(3)	(4)	(5)	(6)
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
Independence	-0.045	0.202***	5314	-0.123	0.245	3334
	(0.047)	(0.069)	(0.418)	(0.117)	(0.149)	(0.587)
	{0.503}			{0.699}		
Imagination	0.060	0.203***	5308	-0.072	0.247	3331
	(0.038)	(0.068)	(0.210)	(0.080)	(0.149)	(0.275)
	{0.208}			{0.699}		
Determination, perseverance	0.108***	0.185***	5304	0.050	0.257*	3333
	(0.042)	(0.063)	(0.336)	(0.062)	(0.149)	(0.360)
	{0.083}*			{0.699}		
Feeling of responsibility	-0.008	0.191***	5315	-0.130	0.262*	3339
	(0.046)	(0.064)	(0.756)	(0.107)	(0.148)	(0.723)
	{0.867}			{0.699}		
Tolerance and respect for others	-0.015	0.190***	5323	0.152	0.262*	3335
	(0.033)	(0.064)	(0.721)	(0.128)	(0.149)	(0.766)
	{0.744}			{0.699}		
Obedience	-0.130*	0.190***	5305	-0.036	0.262*	3329
	(0.072)	(0.064)	(0.330)	(0.061)	(0.148)	(0.239)
	{0.163}			{0.699}		
Hard work	0.018	0.195***	5314	0.049	0.249	3332
	(0.041)	(0.065)	(0.446)	(0.102)	(0.149)	(0.288)
	{0.744}			{0.699}		
Religious faith	-0.105*	0.198***	5306	0.036	0.252*	3326
	(0.057)	(0.068)	(0.250)	(0.073)	(0.149)	(0.144)
	{0.163}			{0.699}		
Unselfishness	0.149*	0.184***	5304	-0.019	0.254*	3329
	(0.082)	(0.063)	(0.235)	(0.048)	(0.148)	(0.365)
	{0.163}			{0.699}		

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.

Table A6
Effect of Education on Catholic and Non-Catholic Men's Religiosity

	Catholic men			*Non-Catholic men*		
	(1)	(2)	(3)	(4)	(5)	(6)
A. Frequency of attending religious services						
	IV coef.	1st stage coef.	N (Mean)	IV coef.	1st stage coef.	N (Mean)
On a scale from 1-7, 1: never, 7: more than once a week	-0.066 (0.285) {0.869}	0.205*** (0.064)	5314 (3.936)	0.317 (0.241) {0.662}	0.284* (0.151)	3332 (2.774)
At least once a week	-0.027 (0.047) {0.790}		5314 (0.293)	0.023 (0.040) {0.662}		3332 (0.084)
At least once a month	-0.079 (0.072) {0.732}		5314 (0.439)	0.044 (0.045) {0.662}		3332 (0.159)
B. Frequency of praying						
On a scale from 1 to 7, 1: never, 7: every day	-0.293 (0.459) {0.790}	0.216*** (0.062)	2755 (4.122)	-1.641 (3.346) {0.662}	0.167 (0.323)	1817 (3.012)
At least once a week	-0.015 (0.092) {0.869}		2755 (0.472)	-0.296 (0.591) {0.662}		1817 (0.273)
At least once a month	-0.096 (0.081) {0.732}		2755 (0.567)	-0.234 (0.536) {0.662}		1817 (0.333)
C. Importance of God						
1: not at all, 10: very	-0.377 (0.374) {0.732}	0.190*** (0.067)	5267 (6.690)	-0.434 (0.378) {0.662}	0.258 (0.154)	3286 (4.882)

Note: Treatment group includes individuals born up to seven years after the pivotal cohort, control group includes people born up to seven years before the pivotal cohort. The first potentially affected cohorts are not included except for France as their exposure to the reforms is uncertain. All regressions control for age, age squared, country fixed effects, survey year fixed effects, and country-specific cohort trends. Standard errors given in parentheses are clustered at country by exposure to reform level. Multiple hypotheses testing adjusted p-values are in curly brackets. * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$.