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Explaining Unfavorable Attitudes Toward Religious Out-Groups Among Three Major Religions

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ONLINE APPENDIX S2

XXXXX Survey (XXXX)

The XXXX is a large-scale cross-sectional survey conducted among Muslims, Christians, Jews, and non-believers in Cyprus, Germany, Israel, Kenya, Lebanon, the Palestinian territories,¹ Turkey², and the USA.³ The survey was conducted as part of the XXXX project of the XXXX research unit at the XXX. A team of researchers including the author, XXX (XXX), XXXX (XXX), and XXX (XXXX) were involved in the design and implementation of the survey.⁴ The data collection in Cyprus, Germany, Israel, Kenya, Lebanon, Palestine, and Turkey was funded by the XXXX, whereas the data collection in the USA was funded by the XXXX. The fieldwork for the survey took place between November 2016 and June 2017.

Selection of countries

The countries were selected to enable a broad range of cross-national and cross-sectional comparisons. The three largest Abrahamic religions, Christianity, Islam, and Judaism, were represented in the sample, allowing us to investigate similarities and differences between these three religious groups. In addition to comparisons across religious groups, we were also interested in examining variances within the religious groups. Therefore, we sampled across different branches of Islam, Christianity, and Judaism. We included Cyprus in the sample because of the presence of autochthonous Muslim (Sunnis and Alevites) and Christian (Greek Orthodox Christians) populations on the island. Germany was included because it is a Christian majority country (Catholics and Protestants) with a Muslim minority (mostly Sunnis) and also because the research team was based in Germany. Israel was selected as a survey country since it is the only Jewish majority country in the world and because different branches of Judaism (e.g., Hiloni, Masorti, Dati, or Haredi) are also represented there. We also included the Palestinian territories to

be able to explore similarities and differences between Muslims (Sunnis) living within Israel and in the Palestinian territories. We wanted to include a Christian majority country with a Muslim minority outside the Western context, which is why we selected Kenya. By including Kenya, we also ensured that the generally more conservative Christianity of Africa was represented in the sample. Lebanon was selected because of its religious diversity. A significant share of the Lebanese population is Christian (e.g., Maronite Catholics) and members of the two of the major Muslim denominations (Sunnis and Shias) constitute the rest of the population. Our research design includes two Western immigration countries (Germany and the United States), which allows us to investigate whether the determinants of religious radicalization differ between Muslims living in Muslim majority countries and those living in the diaspora. By including the United States, we also ensured that there was one country in our sample where all the three religious groups were represented.

Sampling procedure

We used a number of quotas to ensure that different sociodemographic, ethnic, and religious groups were represented adequately in our sample and to ensure that it would be possible to conduct multivariate statistical analyses. Respondents had to be at least 18 years old to participate in the survey. Previous research suggests that younger persons are more susceptible to radicalization.⁵ We wanted to guarantee that younger respondents would not be under-represented in the sample. Therefore, we used the following quotas for the age groups within each survey country: At least 30% of the sample had to be between the ages of 18 and 30, at least 30% of the sample had to be between the ages of 31 and 45, and 30% had to be over 45 years old, but of these only 20% could be older than 64 years old. Previous research also documents that men are predominantly involved in terrorism-related activities.⁶ In survey research where respondents are

sampled within households, women tend to be over-represented because they are more likely to be at home during the day.⁷ Therefore, we commissioned the survey companies to ensure that males were not under-represented in the sample by enforcing a quota (50% male and 50% female respondents). As shown in Table S1, our quotas for gender and age were met.

Table S1: Descriptive statistics for gender and age variables of the XXXX-Survey

| Variable | N | Min | Max | Mean | SD |
|------------|-------|-----|-----|------|------|
| Age | 10046 | 18 | 95 | 39.5 | 16.1 |
| Age: 18-30 | 3895 | 0 | 1 | 0.4 | 0.5 |
| Age: 31-45 | 2846 | 0 | 1 | 0.3 | 0.4 |
| Age: 46-64 | 2343 | 0 | 1 | 0.2 | 0.4 |
| Age: 65-95 | 962 | 0 | 1 | 0.1 | 0.3 |
| Male | 4972 | 0 | 1 | 0.5 | 0.5 |

Table S2 shows the survey countries, sampling design, sampling procedure, mode of survey administration, and the commissioned survey company for each survey country. Quotas were used in Lebanon to ensure that the targeted religious groups were represented in the sample according to their population size. These quotas roughly corresponded to the estimates of the CIA World Factbook, which are reported in the parentheses: 30% (28.4%) Shia Muslim, 30% (28.7%) Sunni Muslim, and 40% (36.2%) Christian.⁸ In other countries, quotas were used to over-sample certain religious groups, so that we could make meaningful comparisons between the groups. In Kenya, Muslims were over-sampled using the following quotas: 50%, Muslim, 50% Christian. According to the estimations from the CIA World Factbook, Muslims make up 11.2% of the Kenyan population, whereas 83% are Christians.⁹ In Israel, Muslims and Christians were over-sampled using the following quotas: 65% (74.7%) Jewish Israeli, 30% (17.7%) Muslim Israeli, and 5% (2%) Arab Israeli Christian (population estimations from the Central Intelligence Agency, 2017a

are reported in parentheses). The Jewish sample also included Jewish settlers in the West Bank. In Turkey, we initially set the following quotas for Alevites and Christians: 20% Alevites, 10% Christians. We aimed to over-sample Christians, who make up only 0.2% of the population, while matching the Alevite population, which is estimated to be between 20-27% of the whole population (U.S. Department of State, 2007).¹⁰ However, during fieldwork, Turkey was experiencing turbulent events and tensions in the country were on the rise. The Kurdish-Turkish conflict had recently escalated and Islamist terror attacks had shook the country and spread fear among religious minorities. Accordingly, the enumerators reported difficulties in recruiting Alevite and Christian respondents, who presumably did not want to identify themselves as belonging to a religious minority to strangers or take part in a survey on religion and religiosity. Therefore, in consultation with the survey company, the quotas were reduced to 15% for Alevites and to 5% for Christians. In the US, Muslims, Jews, and Hispanic respondents with recent immigration history were over-sampled. According to the Pew Research Center Christians make up 70% of the US population, whereas Jews and Muslims make up 1.7%, and 0.4% respectively.¹¹ We set quotas at 30% for Muslim and 15% for Jewish respondents. In addition, we set a quota of 15% for Hispanic respondents with recent immigration history. In Germany, it is estimated that there are 4.4 to 4.7 million Muslims, which corresponds to 5.4-5.7% of the total population.¹² It estimated that every second Muslim in Germany originates from Turkey.¹³ Not only did we over-sample Muslims (40% of the entire German sample), we also over-sampled migrants originating from certain Muslim majority countries other than Turkey (50% of the Muslim sample). These countries were Bosnia, Morocco, Algeria, Tunisia, Lebanon, Syria, Jordan, and the Palestinian territories. This was done to ensure that the Muslim sample did not consist solely of respondents of Turkish origin. Furthermore, we also over-sampled Christians of immigrant origin, both from European and non-

European countries (20% of the sample). These included Poland, Greece, Ghana, Nigeria, Togo, Benin, Cameroon, and the Ivory coast. This sampling frame allows us to extend the range of comparisons to a variety of immigrant and native groups and to investigate the role of immigration.

Interviews were conducted face-to-face except for Germany and the US. In Germany, the *Zentrum für Türkeistudien und Integrationsforschung* (ZfTI) conducted computer-assisted telephone interviews using an onomastic sampling procedure. In this sampling method, the publicly available German phone directory was used to draw samples of native German and non-German sounding names.¹⁴ First, all the households with occupants with names typical of the target population were identified and selected, e.g., all households with Turkish-sounding names. Then a random sample was drawn from this pool and manual checks on whether the names have been correctly identified were performed. The onomastic sampling procedure is better suited to reaching the targeted migrant populations compared to other sampling techniques, such as random-digit dialing, which would require an immense investment of time and financial resources to meet the designated quotas.¹⁵ One disadvantage of this methodology is that households not enlisted in the phone directory or households without a landline are likely to be under-represented in the sample. To alleviate these concerns, at least 20 percent of the sample was drawn using mobile phone numbers. The ZfTI was able to meet all our quotas and did not report any particular issues during fieldwork. 1281 participants took part in the survey¹⁶. The majority of the German sample are Christians (60%). More than half of the Christian respondents identified as Catholics, around 36% stated that they were Protestants, and almost 12% belonged to the Greek Orthodox denomination. The remaining 40% of the sample were Muslims. The significant majority of the Muslim respondents identified as Sunni (76.7%). Small shares of Muslim respondents also identified as Shia (5.6%) or

as Alevite (5.4%). Approximately 11.8% of the Muslim sample did not know or state their denomination.

In Cyprus, Prologue Consulting Ltd. was responsible for the fieldwork in the northern part of the island and CYMAR Market Research Ltd. was responsible for the southern part¹⁷. We did not include any quotas for the religious groups in Cyprus. Interviews were conducted face-to-face on both sides of the island. In the North, questionnaires were administered using paper-and-pencil, whereas in the South, interviews were computer assisted. The sampling procedure consisted of dividing the population into a number of primary sampling units (PSUs), which are well-defined geographic areas, and then randomly selecting a number of households within each PSU, which correspond to the population living in the area. Enumerators were instructed by the respective survey companies on each part of the island to select every third household within a PSU. The Cypriot sample consists of 673 Muslims (49.6%) and 684 Christians (50.4%). 471 respondents (70% of the Muslim sample) stated that they were Sunni Muslims, 44 (6.5% of the Muslim sample) stated that they were Alevites, and 6 (0.9%) stated that they were Shia Muslims. More than a fifth of the Muslim sample did not know or did not state the denomination they belonged to.

On the southern part of the island almost all of the Christian respondents identified as Greek-Orthodox (99%). When reporting the findings, we merge the data from northern and southern part of the island into a single category, "Cyprus".

In Israel, Lebanon, and the Palestinian territories, face-to-face interviews were conducted by the BJ Group, an international market research and consultancy firm based in Morocco. Interviews were administered via paper-and-pencil in Israel and the Palestinian territories, whereas in Lebanon they were computer assisted. The BJ Group was commissioned to draw a geographically representative household sample in each country and recruit individuals within households. The enumerators

were instructed to select a household within the PSU using the so-called day-code method¹⁸. The BJ Group was able to meet all the quotas and did not report any major issues during fieldwork.

A total of 1212 respondents were interviewed in Israel. Almost all interviewed Muslims in Israel were Sunnis (99.1%). The majority of the Christian respondents stated that they were Catholics (89.1%), whereas a small minority identified with the Greek Orthodox church (10.1%). The Jewish respondents were more diverse in terms of their religious denominations. Half of the Jewish respondents (49.3%) identified as Hiloni. Hiloni Jews tend to be less religious and more secular in their outlook.¹⁹ A quarter of the sample identified as Conservative (Masorti), a less dogmatic branch of Judaism. 10% of the Jewish sample identified as Orthodox (Dati) and 10% as Ultra-Orthodox (Haredi). This distribution of the Jewish denominations in Israel corresponds to the findings by the Pew Research Center (2016: 7), who report 49% Hiloni, 29% Masorti, 13% Dati, and 9% Haredi.²⁰

In Lebanon, 1190 interviewees took part in the survey. Around 60% of the sample were Muslims, whereas 40% were Christians. 45% of the Muslim sample were Sunnis and 46% were Shia. Around 8% of the Muslim sample belonged to the Druze minority in Lebanon. On fifth of the Christian sample identified as Catholic and almost one third identified as Orthodox. Almost half of the Christian sample identified as Maronites, a Lebanese Christian minority who adhere to the Syriac Maronite Church. Since a small number of respondents also identified with other Eastern Christian churches, such as Armenian Apostolic Church, we grouped and coded these respondents as "Other". In Palestine, 843 respondents took part in the survey. More than 96% of the respondents were Muslims and circa 4% were Christians. Almost all of the Muslim respondents identified as Sunni (99.7%). The small number of Christian respondents in Palestine identified either as Catholic (59.4%) or as Greek-Orthodox (40.6%).

In Kenya, computer-assisted face-to-face interviews were conducted at the house-hold level by Ipsos Ltd. Drawing a nationally representative sample in Kenya would have been very expensive and would have required a very large time frame for the fieldwork. Furthermore, we wanted to over-sample Muslims in Kenya, who are generally concentrated in certain regions.²¹ After consulting with Ipsos Ltd. we opted to select four cities in Kenya, instead of drawing a nationally representative sample. We selected the two most populous cities with notable Muslim populations, Nairobi and Mombasa. Furthermore, we selected a coastal town predominantly inhabited by Muslims, Malindi, and an inland town predominantly inhabited by Christians, Nakuru²². Ipsos met all our quotas and did not report any problems during fieldwork. 1197 respondents were interviewed in Kenya. Half of these respondents were Muslims and the other half were Christians. More than half of the Muslims identified as Sunnis (66.5%), whereas only a very small minority identified as Shia (3.5%). Similar to the Muslim respondents in Cyprus, around one third of the Muslim respondents did not know or did not state to which denomination they belonged to. The Christian respondents in Kenya were slightly more diverse. The majority identified as Protestant (64%), more than a third identified as Catholic (33%), and a minority identified as Orthodox (10%).

In Turkey, Konda Research and Consultancy company conducted face-to-face paper-and-pencil interviews. Konda created a stratified sample by randomly selecting 85 neighborhoods from 12 NUTS regions and enumerators were instructed to select every second household within the sampling unit²³. For the Christian sample, Konda targeted Christian communities and used a snowball sample. Although the quota was reduced from 10% to 5% for the Christian sample, Konda was unfortunately not able to meet the set quota. This was due to the aforementioned issues

Table S2: Sampling strategy and surveying methods of the XXXX-Survey

| Survey country | Target N | Subsample quotas | Sampling method | Survey administration | Survey company |
|----------------|----------|--|---|---------------------------------------|--|
| Cyprus (North) | 600 | - | Face-to-face within selected primary sampling units | Paper-and-pencil-interview | Prologue Consulting Ltd. |
| Cyprus (South) | 600 | - | Face-to-face within selected primary sampling units | Computer-assisted-personal-interview | CYMAR |
| Germany | 1500 | 20% Turkish migrants, 20% other Muslim migrants, 20% non-Muslim migrants, 40% natives | Nationwide onomastic phone-book sample (incl. 20% mobile numbers) | Computer-assisted-telephone-interview | <i>Zentrum für Türkei und Integrationsforschung (ZfTI)</i> |
| Israel | 1200 | 65% Jewish Israelis, 30% Muslim Israelis, 5% Arab Israeli Christians | Face-to-face within selected primary sampling units | Paper-and-pencil-interview | BJ Group |
| Kenya | 1200 | 50% Muslims, 50% Christians | Face-to-face within selected primary sampling units | Computer-assisted-personal-interview | Ipsos Ltd. |
| Lebanon | 1200 | 60% Muslims (50% Sunni, 50% Shia), 40% Christians | Face-to-face within selected primary sampling units | Computer-assisted-personal-interview | BJ Group |
| Palestine | 800 | - | Face-to-face within selected primary sampling units | Paper-and-pencil-interview | BJ Group |
| Turkey | 1600 | 70% Muslims, 15% Alevites, 5% Christians | Face-to-face within selected primary sampling units | Paper-and-pencil-interview | Konda |
| USA | 1800 | 30% Muslims, 15% Hispanics, 15% Jews | Online panel members | Computer-assisted-web-interview | YouGov |

that the enumerators encountered during fieldwork. Furthermore, due to security and safety concerns, some of the questions, particularly those in the survey experiment, were removed from the Turkish questionnaire in consultation with Konda. The vast majority (97.4%) of 1506 interviewees were Muslims. 70% of the Muslim respondents identified as Sunni and 16% identified as Alevites. Around 13% of the Muslim sample did not state a particular denomination. Of the small number of Christians, 53% identified as Greek Orthodox, 5% as Catholic, and 2.5% as Protestant. The respondents who identified with different Eastern Christian denominations, such as Armenian Apostolic or Syriac Orthodox, were grouped under the Other category (40%).

In the US, YouGov recruited respondents from their online panel. Muslim, Jewish, and Hispanic online panel members were targeted based on prior information regarding their religion and ethnic background. YouGov interviewed a total number of 2025 respondents who were then matched down to a sample of 1800 respondents using a sampling frame on gender, age, race, education, ideology, and political interest²⁴. After excluding the non-believers, the resulting US sample consists of 42% Muslims, 37% Christians, and 21% Jewish respondents. The majority of the Muslim sample identified as Sunni (72%). A small share of respondents identified as Shia (11%) and 59 respondents (10%) stated “Nation of Islam” (also known as Black Muslims), an African American movement that combines elements of traditional Islam with black nationalist ideas, as their religious denomination (Melton, 2016). This group was recoded under the category “Other”. 8% of the respondents did not know or state their denomination. Half of the Christian respondents identified as Catholic and almost 45% identified as Protestant. A very small minority identified as Greek Orthodox, and the rest did not know or state their denomination. The majority of the Jewish respondents stated that they adhered to Reform Judaism (55.5%). A quarter of the Jewish

respondents identified as Conservative (25%), and a small minority identified as Orthodox (5%). Almost 15% of the Jewish respondents did not know or state their denomination.

Questionnaire and variables

The survey was designed specifically to test hypotheses related to determinants of religious radicalization. The standardized questionnaire consisted of four parts: the introduction and screening, the main questionnaire, the survey experiment, and the concluding remarks. The questionnaire starts with an introduction, where the participants are provided with information about the study and are then asked to give their oral consent. The introduction is followed by screening questions on the respondents' age and religion. Assignment to the religious groups was done on the basis of respondents' self-identification i.e., there were no assumptions made about people from a certain country belonging to a certain religion or even identifying with any religion at all. Additional screening questions were included to determine migrants' country of origin in Germany. After the screening questions, respondents would receive one of the four versions of the main questionnaire depending on their religion. There was a separate questionnaire for Christians, Jews, Muslims, and one for those who stated that they did not belong to any particular religion. Respondents who stated that they belonged to another religion, such as Hinduism or Buddhism, were screened out. The questionnaire included a variety of questions on the following topics:

- national, ethnic, and religious identification; experienced and perceived discrimination;
- religiosity, religious observance and orthodoxy; religious knowledge;
- attitudes towards secular and religious rules; attitudes towards democracy;
- religious fundamentalism;
- out-group hostility and prejudice; conspiracy theories;
- support for militant Islamist organizations;

- attitudes towards religious and political violence; attitudes towards specific terror events;
- religious representation; international grievances;

The survey also included a wide range of demographic and control variables, such as gender, level of education, employment status, marital status, and citizenship. To ensure we could make comparisons across religious groups, we designed the questionnaire to be as homogeneous as possible across all religious groups. For instance, to measure religious knowledge, we gave members of each religious group one common question and two additional questions specifically about their own religion. However, some item batteries, such as the support for militant Islamist organizations or attitudes towards specific terror events were only included in the questionnaire for Muslim respondents. Respondents who stated that they did not belong to a religion received a considerably shorter questionnaire, which excluded all the religion related questions. The third part of the questionnaire included a survey experiment on the scriptural legitimation of religious violence. The survey concluded with questions eliciting contact details of the respondents.

Introduction text

Good [morning /afternoon / evening]. My name is [name of enumerator] of [name of survey company]. We are conducting scientific research on people's opinions on the role of religion in society. We have randomly selected you for participation. Because everybody's views should be represented, it is very important that we include your opinion. The interview will take only 20 minutes of your time. Are you willing to help us by sharing your views on this important topic with us?

Dependent Variables

What is your opinion of the following groups on a scale from 0 (not at all favorable) to 100 (very favorable)?

- Jews
- Christians
- Muslims
- Atheists

Independent Variables

Religious Observance

How often do you pray?

1. Several times a day
2. Daily
3. Weekly
4. Rarely
5. Never

How often do you visit a religious service in a [Mosque / Church / Synagogue]?

1. Several times a day
2. Daily
3. Weekly
4. Rarely / on special occasions
5. Never

Religious Fundamentalism

All items were measured using a five-point Likert scale

1. Completely agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Completely disagree

[Islam / Christianity / Judaism] is superior to other [religions]

What we are seeing in the world today is the final battle between [Islam / Christianity / Judaism] and the forces of evil

There is only one correct interpretation of the [Quran / Bible / Torah] to which every [Muslim/Christian/Jew] should stick

Those who do not strictly follow the rules prescribed in the [Koran / Bible / Torah] can no longer be called [Muslims / Christians / Jews]

There is only one perfectly true religion

Religious leaders should play a larger role in politics

It is more important to be a good person than to have the right religion

Religious Discrimination

In the last 12 months, how often did you experience hostility, discrimination or unfair treatment in [country] because of your religion?

1. Never
2. Rarely
3. Often
4. All the time

Did you ever experience hostility, discrimination or unfair treatment in [country] because of your religion in one of the following contexts... (1= yes; 2=no).

- While looking for work / at work
- While looking for housing
- While going out at night to restaurants/ bars / clubs etc.
- At school
- By the police
- By public institutions

How often do you think [Muslims / Christians / religious Jews] in [country] experience hostility, discrimination or unfair treatment?

1. Never
2. Rarely
3. Often
4. All the time

Out-group contact

How many of your close friends do not belong to the same religion or denomination as you?

1. None
2. A few
3. About Half

4. Many
5. All

How many of the people in your family have married people who do not belong to the same religion or denomination as you? By family we mean your grandparents, parents, children, brothers and sisters.

1. None
2. A few
3. About Half
4. Many
5. All

Control variables

Age

How old are you? _____

Gender

What is the respondent's gender?

[To be filled out by interviewer. In case of doubt, the interviewer should ask in phone interviews: "The connection is not very good and I cannot identify your gender very well from your voice. Can you tell me whether you are a man or a woman?" In online panels this variable will already be given]

1. Male
2. Female

Education

What is the highest level of education you have obtained?

1. Primary education (ISCED Level 1)
2. Lower secondary education (ISCED Level 2)
3. Upper secondary education (ISCED Level 3)
4. Post-secondary non-tertiary education (ISCED Level 4)
5. Short-cycle tertiary education (ISCED Level 5)
6. Bachelor's or equivalent (ISCED Level 6)
7. Master's or equivalent (ISCED Level 7/8)

Income

We'd like to get a rough estimate of your monthly household net income (i.e., the sum that all people in your household have at their disposal after taxes). Could you tell us into which bracket you fall?

Answer categories for Cyprus, Germany, Israel, Lebanon, Kenya, Palestine:

1. Below 500 EUR
2. 500 – 1000 EUR
3. 1000 –2000 EUR
4. 2000 –3000 EUR
5. 3000 – 4000 EUR

6. 4000 – 5000 EUR
7. More than 5000 EUR

Answer categories in the US:

1. Less than 10,000 USD
2. 10,000-19,999 USD
3. 20,000-29,999 USD
4. 30,000-39,999 USD
5. 40,000-49,999 USD
6. 50,000-59,999 USD
7. 60,000-69,999 USD
8. 70,000-79,999 USD
9. 80,000-99,999 USD
10. 100,000-119,999 USD
11. 120,000-149,999 USD
12. 150,000-199,999 USD
13. 200,000-249,999 USD
14. 250,000-349,999 USD
15. 350,000-499,999 USD
16. 500,000 or more

Marital status

What is your marital status?

1. Married
2. Single, never married
3. Divorced/separated
4. Widowed

Conversion status

Were you raised by your parents into this religious denomination?

1. Yes
2. No

Notes

¹ To save space in tables and figures, we use the term “Palestine” when referring to the Palestinian territories.

² Due to security and safety concerns the survey experiment questions were removed from the Turkish questionnaire.

³ 697 individuals stated that they were non-believers. 380 of these respondents were from USA, whereas 254 of them were from Germany. Since there are no research questions that concern this sub-sample and since it is not part of any of the analyses, we excluded it from the sample and do not report on it any further

⁴ This Online Appendix uses “we” because a team of researchers were involved in the design and implementation of the survey. The article, on the other hand, is single-authored and therefore uses “I”.

⁵ Jeff Victoroff, Janice R. Adelman, and Miriam Matthews, “Psychological Factors Associated with Support for Suicide Bombing in the Muslim Diaspora,” *Political Psychology* 33, no. 6 (2012): 791-809; C. Christine Fair and Bryan Shepherd, “Who Supports Terrorism? Evidence from Fourteen Muslim Countries,” *Studies in Conflict and Terrorism* 29, no. 1 (2006): 51–74.

⁶ See for example, Edwin Bakker, *Jihadi Terrorists in Europe: Their Characteristics and the Circumstances in Which They Joined the Jihad- an Exploratory Study* (The Hague: Netherlands Institute of International Relations Clingendael, 2006); Marc Sageman, *Understanding Terror Networks* (Philadelphia, PA: University of Pennsylvania Press, 2004).

⁷ Andreas Diekmann, *Empirische Sozialforschung. Grundlagen, Methoden, Anwendungen* (Reinbek bei Hamburg: Rowohlt Taschenbuch Verlag, 2005), 366.

⁸ Central Intelligence Agency, “The World Factbook: Lebanon,” 2017. Available at <https://www.cia.gov/library/publications/the-world-factbook/geos/le.html> (accessed May 2018).

⁹ Central Intelligence Agency, “The World Factbook: Kenya,” 2017. Available at <https://www.cia.gov/library/publications/the-world-factbook/geos/ke.html> (accessed May 2018).

¹⁰ Central Intelligence Agency, “The World Factbook: Turkey,” 2017. Available at <https://www.cia.gov/library/publications/the-world-factbook/geos/tu.html> (accessed May 2018); U.S. Department of State, “International Religious Freedom Report 2007 – Turkey,” 2017. Available at <https://2009-2017.state.gov/j/drl/rls/irf/2007/90204.htm> (accessed May 2018).

¹¹ Pew Research Center, “America’s Changing Religious Landscape,” 2015. Available at https://doi.org/10.1007/978-1-349-70154-4_163 (accessed May 2018).

¹² Anja Stichs, *Wie Viele Muslime Leben in Deutschland? Eine Hochrechnung Über Die Anzahl Der Muslime in Deutschland Zum Stand 31. Dezember 2015*, Working Paper 71 Des Forschungszentrum Des Bundesamtes (Nürnberg: Bundesamt für Migration und Flüchtlinge, 2016). Available at https://www.bamf.de/SharedDocs/Anlagen/DE/Publikationen/WorkingPapers/wp71-zahl-muslime-deutschland.pdf?__blob=publicationFile (accessed May 2018).

¹³ Ibid., 5.

¹⁴ Andreas Humpert and Klaus Schneiderheinze, “Stichprobenziehung Für Telefonische Zuwandererumfragen: Einsatzmöglichkeiten Der Namenforschung,” *ZUMA-Nachrichten* 47, no. 47 (2000): 36–64.

¹⁵ Ibid., 37.

¹⁶ As mentioned earlier, we exclude non-believers from the sample. This is why the number of respondents reported here is below the target-N of 1500

¹⁷ Cyprus is de facto partitioned into two sides. The Southern part of the island is under the jurisdiction of the Republic of Cyprus and consists of a predominantly Orthodox Christian population. The Northern part of the island is administered by the self-declared Turkish Republic of Northern Cyprus, a state only recognized by Turkey, and is predominantly populated by Muslims.

¹⁸ In this method, the first two digits of the date of the interview are added and the resulting number is used to select the household. For instance, assuming that the interview was being conducted on the 15th of any given month, then the first household to be selected in the PSU was the 6th, which is the addition of the first two digits of the date ($1+5=6$). If the interview in the household was completed, then a number of households are skipped based on the type of the area. 5 households are skipped in urban PSUs, whereas 3 households are skipped in rural PSUs. If the interview was unsuccessful then the very next household is selected, which would be the 7th household in the example above.

¹⁹ Pew Research Center, “Israel’s Religiously Divided Society,” 2016. Available at <https://www.pewforum.org/2016/03/08/israels-religiously-divided-society/> (accessed May 2018).

²⁰ Ibid.

²¹ U.S. Department of State, “International Religious Freedom Report 2006 – Kenya,” 2006. Available at <https://www.state.gov/j/drl/rls/irf/2006/71307.htm> (accessed May 2018).

²² Households within these towns were selected randomly from a sampling frame designed by Ipsos using the Kenyan mobile phone data collection (MDC).

²³ The Nomenclature of Territorial Units for Statistics (NUTS), geocode standards developed by the European Union, is also applied in Turkey, since it is a EU candidate country. According to these standards, Turkey is divided into 12 NUTS. Konda also drew on the Turkish Address-Based Population Registration System (ADNKS) and the results of the November 1, 2015 General Elections in Turkey to ensure that the sample was geographically representative.

²⁴ The frame was constructed by stratified sampling from the full 2010 American Community Survey (ACS) sample with selection within strata by weighted sampling with replacements (using the person weights on the public use file). Data on voter registration status and turnout were matched to this frame using the November 2010 Current Population Survey. Data on interest in politics and party identification were then matched to this frame from the 2007 Pew Religious Life Survey. Data on employment and immigration history was appended from the 2016 CPS March supplement. The matched cases were weighted to the sampling frame using propensity scores. The matched cases and the frame were combined and a logistic regression was estimated for inclusion in the frame. The propensity score function included age, gender, race/ethnicity, years of education, census region, and ideology. The propensity scores were grouped into deciles of the estimated propensity score in the frame and post-stratified according to these deciles. The final weights were then adjusted via iterative proportional fitting to a gender split of 49-51 and an age distribution of at least 30%, between the ages of 18-29 and at most 30% older than 56.