

SUPPORTING INFORMATION

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APPENDIX A1. MEASURES USED TO CONSTRUCT FIGURE 1

Source: <http://www.pewforum.org/datasets/global-restrictions-on-religion-2007-2014/>

Indicator in the Figure	Codebook Wording
Social Hostilities Index	<p>SHI: Social Hostilities Index based on 13 indicators of ways in which private individuals and social groups infringe upon religious beliefs and practices, including religiously biased crimes, mob violence and efforts to stop particular religious groups from growing or operating.</p> <p>0 to 10, from lowest to highest level of social hostilities</p>
Harassment	<p>SHI_Q_1_Harassment: Has there been any harassment or intimidation of religious groups by social groups motivated by religious hatred or bias?</p> <p>0=No 1.00=Yes</p>
Property Destructions	<p>SHI_Q_1_Property Damage: Has there been any destruction of personal or religious property motivated by religious hatred or bias?</p> <p>0=No 1.00=Yes</p>
Detentions	<p>SHI_Q_1_Detentions: Have there been any detentions or abductions motivated by religious hatred or bias?</p> <p>0=No 1.00=Yes</p>
Displacements	<p>SHI_Q_1_Displacements: Has there been any displacement of individuals from their homes motivated by religious hatred or bias?</p> <p>0=No 1.00=Yes</p>
Assaults	<p>SHI_Q_1_Assaults: Have there been any physical assaults motivated by religious hatred or bias?</p> <p>0=No 1.00=Yes</p>
Deaths	<p>SHI_Q_1_Deaths: Have there been any deaths motivated by religious hatred or bias?</p> <p>0=No 1.00=Yes</p>
Variation in types of hostilities	<p>SHI_Q_1_Extent: How many different types of crimes, malicious acts or violence motivated by religious hatred or bias occurred?</p> <p>0 = No 0.17 = Yes, one type of social hostility</p>
Mob violence	<p>SHI_Q_2: Was there mob violence related to religion?</p> <p>0= No 0.50= Yes, but no deaths were reported 1.00= Yes, and deaths were reported</p>

Sectarian violence	SHI_Q_3: Were there acts of sectarian or communal violence between religious groups? 0= No 1.00= Yes
Tensions between religious groups	SHI_Q_6: Did violence result from tensions between religious groups? 0= No 0.33= There were public tensions between religious groups, but they fell short of hostilities involving physical violence 0.67= Yes, with physical violence in a few cases 1.00= Yes, with physical violence in numerous cases
Domination through coercion	SHI_Q_7: Did organized groups use force or coercion in an attempt to dominate public life with their perspective on religion, including preventing some religious groups from operating in the country? 0= No 0.33= Yes, at the local level 0.67= Yes, at the regional level 1.00= Yes, at the national level
Preventing other groups to operate	SHI_Q_8: Did religious groups themselves attempt to prevent other religious groups from being able to operate? 0= No 1.00= Yes
Assaults driven by blasphemy	SHI_Q_10: Were individuals assaulted or displaced from their homes in retaliation for religious activities, including preaching and other forms of religious expression, considered offensive or threatening to the majority faith? 0= No 1.00= Yes
Religious dress codes	SHI_Q_11: Were women harassed for violating religious dress codes? 0= No 1.00= Yes
Hostility over proselytizing	SHI_Q_12: Were there incidents of hostility over proselytizing? 0= No 0.50= Yes, but they fell short of physical violence 1.00= Yes, and they included physical violence
Hostility over conversions	SHI_Q_13: Were there incidents of hostility over conversions from one religion to another? 0= No 0.50= Yes, but they fell short of physical violence 1.00= Yes, and they included physical violence

APPENDIX A2. VARIABLES

Questions from the World's Muslims survey (Pew Research Center 2013)

Var: OK if Son Marries Christians

Ask in all countries except Afghanistan.

Q37. How comfortable would you be if a son of yours someday married a (In Thailand: Buddhist; In all other countries: Christian)? Would you be very comfortable, somewhat comfortable, not too comfortable or not at all comfortable? [In Iran: Suppose you heard that someone's son married a Christian. Would you totally approve, somewhat approve, somewhat disapprove or totally disapprove of such a marriage?]

Original Coding	Coding in the Analysis	
1: Very comfortable	Higher values mean higher acceptance of interfaith marriage.	
2: Somewhat comfortable		
3: Not too comfortable		
4: Not at all comfortable		
5: Depends on situation (not read)		
8: Don't know (not read)		
9: Refused (not read)		
		1 → 5
		2 → 4
	3 → 2	
	4 → 1	
	5 → 3	
	8, 9 → (missing)	

Var: OK if Daughter Marries Christians

Ask in all countries except Afghanistan.

Q38. How comfortable would you be if a daughter of yours someday married a (In Thailand: Buddhist; In all other countries: Christian)? Would you be very comfortable, somewhat comfortable, not too comfortable or not at all comfortable? [In Iran: Suppose you heard that someone's daughter married a Christian. Would you totally approve, somewhat approve, somewhat disapprove or totally disapprove of such a marriage?]

Original Coding	Coding in the Analysis	
1: Very comfortable	Higher values mean higher acceptance of interfaith marriage.	
2: Somewhat comfortable		
3: Not too comfortable		
4: Not at all comfortable		
5: Depends on situation (not read)		
8: Don't know (not read)		
9: Refused (not read)		
		1 → 5
		2 → 4
	3 → 2	
	4 → 1	
	5 → 3	
	8, 9 → (missing)	

Var: Christians Hostile to Muslims

Ask in Albania, Bosnia and Herzegovina, Egypt, Indonesia, Kazakhstan, Kyrgyzstan, Kosovo, Lebanon, Malaysia, Russia, Thailand.

Q90. In your opinion, how many [In Thailand: Buddhists; In all other countries: Christians] in our country are hostile toward Muslims? Would you say most, many, just some or very few?

Original Coding	Coding in the Analysis
1: Most	Higher values mean higher perception of Christians hostility.
2: Many	

3: Just some	1 → 5
4: Very few	2 → 4
5: All (not read)	3 → 3
6: None (not read)	4 → 2
8: Don't know (not read)	5 → 6
9: Refused (not read)	6 → 1
	8, 9 → (missing)

Var: Sharing Similarities

Ask in all countries except Thailand and Afghanistan.

Q24. From what you know, do you think that the Muslim religion and the Christian religion have a lot in common, or do you think that the Muslim religion and the Christian religion are very different?

Original Coding	Coding in the Analysis
1: Have a lot in common	"1" means thinking that the Muslim and Christian religions have a lot in common
2: Are very different	
8: Don't know (not read)	
9: Refused (not read)	
	1 → 1
	2 → 0
	8, 9 → (missing)

Var: Minorities Religious Freedom

Ask in all countries except Afghanistan.

Q10. And in our country, how free are [In Russia and Uzbekistan: people of other religious views; In Iran: recognized religious minorities; In all other countries: people from religions different than yours] to practice their religion [In Russia and Uzbekistan: or express their religious or anti-religious views]? Do you feel they are very free to practice their religion [In Russia and Uzbekistan: or express their religious or anti-religious views], somewhat free, not too free, or not at all free to practice their religion [In Russia and Uzbekistan: or express their religious or anti-religious views]?

Original Coding	Coding in the Analysis	
1: Very free	Higher values mean higher perceptions that minorities are free.	
2: Somewhat free		
3: Not too free		
4: Not at all free		
5: Depends (not read)		
8: Don't know (not read)		
9: Refused (not read)		
		1 → 5
		2 → 4
	3 → 2	
	4 → 1	
	5 → 3	
	8, 9 → (missing)	

Var: Religious Bonding

Ask in all countries except Iran and Afghanistan.

Q49. "How many of your close friends are Muslims? Would you say"

Original Coding	Coding in the Analysis
1: All of them	Higher values mean higher levels of bonding.
2: Most of them	
3: Some of them	
	1 → 5
	2 → 4

4: Hardly any of them	3 → 3
5: None of them (not read)	4 → 2
8: Don't know (not read)	5 → 1
9: Refused (not read)	8, 9 → (missing)

Var: Frequency of Prayer

Ask all.

Q61. People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a week, a few times a month, seldom, or never?

Original Coding	Coding in the Analysis
1: Several times a day	Higher values mean praying more often.
2: Once a day	1 → 7
3: A few times a week	2 → 6
4: Once a week	3 → 5
5: A few times a month	4 → 4
6: Seldom	5 → 3
7: Never	6 → 2
8: Don't know (not read)	7 → 1
9: Refused (not read)	8, 9 → (missing)

Var: Political Efficacy

Ask in all countries except Uzbekistan.

Q12. Please tell me whether you completely agree, mostly agree, mostly disagree, or completely disagree with the following statement: People like me don't have any say about what the government does.

Original Coding	Coding in the Analysis
1: Completely agree	Higher values mean higher levels of efficacy.
2: Mostly agree	1 → 1
3: Mostly disagree	2 → 2
4: Completely disagree	3 → 3
8: Don't know (not read)	4 → 4
9: Refused (not read)	8, 9 → (missing)

Var: Personal Economy

Ask all.

Q7. And what about your personal economic situation, how would you describe it—is it very good, somewhat good, somewhat bad or very bad?

Original Coding	Coding in the Analysis
1: Very good	Higher values mean more positive perceptions of personal economic condition.
2: Somewhat good	1 → 4
3: Somewhat bad	2 → 3
4: Very bad	3 → 2
8: Don't know (not read)	4 → 1
9: Refused (not read)	8, 9 → (missing)

Var: Prefer Democracy

Ask in all countries except Iran, Morocco, and Uzbekistan.

Q14. Some feel that we should rely on a democratic form of government to solve our country's problems. Others feel that we should rely on a leader with a strong hand to solve our country's problems. Which comes closer to your opinion?

Original Coding	Coding in the Analysis
1: Democratic form of government	"1" means prefer democracy to strong leader
2: Strong leader	1 → 1
8: Don't know (not read)	2 → 0
9: Refused (not read)	8, 9 → (missing)

Var: One True Faith

Ask in all countries except Afghanistan and Iran.

Q55. Now I'm going to read you two statements. Please tell me whether the FIRST statement or the SECOND statement comes closer to your own views –even if neither is exactly right

Original Coding	Coding in the Analysis
1: Islam is the one, true faith leading to eternal life in heaven	"1" means believing Islam as one true faith
2: Many religions can lead to eternal life in heaven	1 → 1
3: Neither/Both equally (not read)	2 → 0
4: Depends (not read)	3 → 0
8: Don't know (not read)	4 → 0
9: Refused (not read)	8, 9 → (missing)

Var: Interfaith Activities

Ask in all countries except Iran, Afghanistan, and Morocco.

Q70. Do you ever participate in [in Albania, Algeria, Azerbaijan, Egypt, Jordan, Kazakhstan, Kyrgyzstan, Lebanon, Palestinian Territories, Russia, and Tajikistan: inter-faith] religious groups, classes, or meetings with [In Thailand: Buddhists; In all other countries: Christians] or not?

Original Coding	Coding in the Analysis
1: Yes	"1" means participated in interfaith activities
2: No	1 → 1
8: Don't know (not read)	2 → 0
9: Refused (not read)	8, 9 → (missing)

Questions from the Religion in Latin America Survey (Pew Research Center 2014)

Var: Religious Bonding

Q27d. "How many of your close friends are Catholic? Would you say all of them, most of them"

Original Coding	Coding in the Analysis
1: All of them	Higher values mean higher levels of bonding.
2: Most of them	1 → 5

3: Some of them	2 → 4
4: Hardly any of them	3 → 3
5: None of them (not read)	4 → 2
98: Don't know (not read)	5 → 1
99: Refused (not read)	98, 9 → (missing)

Var: Frequency of Prayer

Ask all.

Q58. People practice their religion in different ways. Outside of attending religious services, do you pray

Original Coding	Coding in the Analysis
1: Several times a day	Higher values mean praying more often.
2: Once a day	1 → 7
3: A few times a week	2 → 6
4: Once a week	3 → 5
5: A few times a month	4 → 4
6: Seldom	5 → 3
7: Never	6 → 2
98: Don't know (not read)	7 → 1
99: Refused (not read)	98, 99 → (missing)

Var: Personal Economy

Ask all.

Q7. Thinking about your personal economic situation, how would you describe it—is it very good, somewhat good, somewhat bad or very bad?

Original Coding	Coding in the Analysis
1: Very good	Higher values mean more positive perceptions of personal economic condition.
2: Somewhat good	1 → 4
3: Somewhat bad	2 → 3
4: Very bad	3 → 2
98: Don't know (not read)	4 → 1
99: Refused (not read)	98, 99 → (missing)

Var: One True Faith

Ask if affiliated with a religion

Q55. Now I'm going to read you two statements. Please tell me whether the FIRST statement or the SECOND statement comes closer to your own views –even if neither is exactly right

Original Coding	Coding in the Analysis
1: My religion is the one, true faith leading to eternal life	"1" means believing own religion as one true faith
2: Many religions can lead to eternal life in heaven	1 → 1
3: Neither/Both equally (not read)	2 → 0
98: Don't know (not read)	3 → 0
99: Refused (not read)	98, 99 → (missing)

Var: Interfaith Activities

Ask all.

Q66. Please tell me how often you do each of the following. Would you say at least once a week, once or twice a month, several times a year, seldom, or never?

c) share your faith or views on God with people from other religions

Original Coding	Coding in the Analysis
1: At least once a week	“1” means participated in interfaith activities
2: Once or twice a month	1 → 1
3: Several times a year	2 → 1
4: Seldom	3 → 1
5: Never	4 → 1
98: Don't know (not read)	5 → 0
99: Refused (not read)	98, 99 → (missing)

APPENDIX A3. SELF-IDENTIFICATION AS SUNNI-SHIA AMONG RESPONDENTS

Self-identification as Sunni or Shia is based on variable Q31rec from the 2013 Pew survey on “The World’s Muslims”. The variable asked respondents “Are you Sunni (*examples are then read depending on the country*), Shia (for example, Ithnashari/Twelver or Ismaili/Sevener), or something else?” The following two tables describe the recoding scheme and the descriptive statistics, respectively.

Answer	Recoded as
Sunni	Sunni
Shia	Shia
Alevi (not read)	Other
Bektashi (not read)	Other
Other (categories collapsed for confidentiality)	Other
Something else	Other
None in particular (not read)	Just a Muslim
Just a Muslim (not read)	Just a Muslim
Don’t Know (not read)	Missing
Refused (not read)	Missing

Country	Sunni	Shia	Just Muslim	Other	Total
Afghanistan	1,346 (89.20%)	119 (7.89%)	44 (2.92%)	0	1,509 (100%)
Albania	83 (11.42%)	0	533 (73.31%)	111 (15.27%)	727
Algeria	1,123 (95.90%)	4 (0.34%)	44 (3.76%)	0	1,171 (100%)
Azerbaijan	143 (14.53%)	373 (37.91%)	468 (47.56%)	0	984 (100%)
Bangladesh	1,779 94.28%	36 (1.91%)	68 (3.60%)	4 (0.21%)	1,887 (100%)
Egypt	1,616 (90.13%)	0	177 (9.87%)	0	1,793 (100%)
Indonesia	496 (27.93%)	5 (0.28%)	1,176 (66.22%)	99 (5.57%)	1,776 (100%)
Iran	133 (8.77%)	1,384 (91.23%)	0	0	1,517 (100%)
Iraq	596 (42.69%)	731 (52.36%)	69 (4.94%)	0	1,396 (100%)
Jordan	903 (93.48%)	0	63 (6.52%)	0	966 (100%)
Kazakhstan	160 (16.86%)	13 (1.37%)	775 (81.66%)	1 (0.11%)	949 (100%)
Kosovo	342	11	778	42	1,173

	(29.16%)	(0.94%)	(66.33%)	(3.58%)	(100%)
Kyrgyzstan	317	4	835	4	1,160
	(27.33%)	(0.34%)	(71.98%)	(0.34%)	(100%)
Lebanon	279	272	0	0	551
	(50.64%)	(49.36%)			(100%)
Malaysia	896	5	249	3	1,153
	(77.71%)	(0.43%)	(21.60%)	(0.26%)	(100%)
Morocco	982	0	473	0	1,455
	(67.49%)		(32.51%)		(100%)
Niger	556	72	210	90	928
	(59.91%)	(7.76%)	(22.63%)	(9.70%)	(100%)
Pakistan	1,128	85	223	10	1,446
	(78.01%)	(5.88%)	(15.42%)	(0.69%)	(100%)
Palestinian Territories	828	1	162	0	991
	(83.55%)	(0.10%)	(16.35%)		(100%)
Tajikistan	1,278	48	112	0	1,438
	(88.87%)	(3.34%)	(7.79%)		(100%)
Tunisia	878	4	558	0	1,440
	(60.97%)	(0.28%)	(38.75%)		(100%)
Turkey	1,326	9	44	67	1,446
	(91.70%)	(0.62%)	(3.04%)	(4.63%)	(100%)
Uzbekistan	176	7	563	0	746
	(23.59%)	(0.94%)	(75.47%)		(100%)

APPENDIX A4. REGRESSION OF TOLERANCE WITH COUNTRY FIXED EFFECTS

Predictor	OK if Son Marries Christian	OK if Daughter Marries Christian	Think that Christians Hostile to Muslims	Think that Muslim Religion and Christian Religion Have A Lot in Common	Think that Religious Minorities are Free to Practice Their Religions
Individual-level					
Bonding	-0.113*** (0.01)	-0.062*** (0.01)	0.049*** (0.01)	-0.082*** (0.02)	0.022*** (0.01)
Freq Praying	-0.102*** (0.01)	-0.104*** (0.01)	0.092*** (0.01)	-0.042* (0.02)	0.022*** (0.01)
Education	0.023*** (0.01)	0.017** (0.01)	0.066*** (0.01)	0.191*** (0.02)	-0.015* (0.01)
Age	-0.021*** (0.01)	-0.029*** (0.01)	-0.009 (0.01)	0.071*** (0.02)	0.002 (0.01)
Female	-0.030** (0.01)	-0.007 (0.01)	0.035* (0.02)	-0.078** (0.04)	0.029** (0.01)
Rural	-0.014 (0.01)	-0.035*** (0.01)	-0.067*** (0.02)	-0.050 (0.04)	0.006 (0.02)
Political Efficacy	-0.002 (0.01)	-0.023*** (0.01)	-0.042*** (0.01)	-0.011 (0.02)	-0.034*** (0.01)
Personal Economy	0.028*** (0.01)	0.034*** (0.01)	-0.056*** (0.01)	-0.028 (0.02)	0.081*** (0.01)
Prefer Democracy	0.010 (0.01)	0.011 (0.01)	-0.113*** (0.02)	-0.102*** (0.04)	0.103*** (0.02)
Islam True Faith	-0.306*** (0.02)	-0.407*** (0.02)	0.117*** (0.03)	-0.588*** (0.05)	0.045** (0.02)
Interfaith Activity	0.165*** (0.02)	0.201*** (0.02)	-0.079** (0.04)	0.149** (0.07)	-0.007 (0.03)
Intercept	1.386*** (0.05)	1.945*** (0.04)	-0.370*** (0.05)	-0.363*** (0.12)	0.262*** (0.05)
R-square	.173	.272	.252	-	.095
N Observations	18819	18830	7238	16,220	18,620
N Countries	19 ^a	19 ^a	8 ^b	19 ^a	19 ^a

*** p < .01 ** p < .05 * p < .10

^a Albania, Algeria, Azerbaijan, Bangladesh, Egypt, Indonesia, Iraq, Jordan, Kazakhstan, Kosovo, Kyrgyzstan, Lebanon, Malaysia, Niger, Pakistan, Palestinian Territories, Tajikistan, Tunisia, Turkey.

^b Albania, Egypt, Indonesia, Kazakhstan, Kosovo, Kyrgyzstan, Lebanon, Malaysia

**APPENDIX A5. REGRESSION OF TOLERANCE WITH DUMMY FOR MIDDLE
EASTERN COUNTRIES**

Predictor	OK Son Marries Christian	OK Daughter Marries Christian	Think Christians Hostile to Muslims	Islam and Christianity Have a Lot in Common	Think that Religious Minorities are Free
Individual-level					
Bonding	-0.123*** (0.01)	-0.064*** (0.01)	0.058*** (0.01)	-.074*** (.02)	0.030*** (0.01)
Freq Praying	-0.112*** (0.01)	-0.115*** (0.01)	0.092*** (0.01)	-.057** (.02)	0.021** (0.01)
Education	0.024*** (0.01)	0.020*** (0.01)	0.073*** (0.01)	.187*** (.02)	-0.013 (0.01)
Age	-0.024*** (0.01)	-0.032*** (0.01)	-0.011 (0.01)	.063*** (.02)	-0.001 (0.01)
Female	-0.022 (0.01)	-0.009 (0.01)	0.029 (0.02)	-.091** (.04)	0.035** (0.01)
Rural	-0.012 (0.01)	-0.030** (0.01)	-0.070*** (0.02)	-.033 (.04)	-0.001 (0.02)
Political Efficacy	-0.010 (0.01)	-0.029*** (0.01)	-0.043*** (0.01)	-.023 (.02)	-0.032*** (0.01)
Personal Economy	0.033*** (0.01)	0.036*** (0.01)	-0.063*** (0.01)	-.017 (.02)	0.084*** (0.01)
Prefer Democracy	0.006 (0.01)	0.001 (0.01)	-0.111*** (0.02)	-.151*** (.04)	0.095*** (0.02)
Islam True Faith	-0.279*** (0.02)	-0.378*** (0.02)	0.113*** (0.03)	-.583*** (.05)	0.036* (0.02)
Interfaith Activity	0.159*** (0.03)	0.205*** (0.02)	-0.081** (0.04)	.065 (.07)	0.009 (0.03)
Country-level					
Log GDP pc	0.282** (0.13)	0.363** (0.16)	0.795*** (0.08)	.398 (.33)	-0.176 (0.15)
Percent Muslims	0.031 (0.05)	0.013 (0.06)	-1.035*** (0.12)	.090 (.13)	-0.092 (0.06)
GRI	-0.286*** (0.06)	-0.362*** (0.07)	0.288*** (0.02)	.500*** (.15)	-0.110 (0.07)
Polity IV	0.043 (0.07)	0.131 (0.09)	0.806*** (0.09)	-.098 (.18)	-0.103 (0.08)
Percent Urban	-0.385** (0.15)	-0.420** (0.19)	-2.326*** (0.26)	-.650* (.39)	0.208 (0.18)
Middle East	0.402** (0.18)	0.186 (0.22)	2.405*** (0.19)	1.281*** (.45)	-0.373* (0.21)
Intercept	0.094 (0.09)	0.219** (0.11)	-2.319*** (0.24)	-.713*** (.23)	0.003 (0.11)

Var Components					
SD(intercept)	0.207*** (0.04)	0.255*** (0.04)	0.000*** (0.00)	.274 -	0.244*** (0.04)
SD(residuals)	0.898*** (0.00)	0.835*** (0.00)	0.842*** (0.01)	- -	0.953*** (0.01)
N Observations	17,208	17,217	6,632	14,834	17,024
N Countries	17 ^a	17 ^a	7 ^b	17 ^a	17 ^a

*** p<.01 ** p<.05 * p<.10

^a Albania, Algeria, Azerbaijan, Bangladesh, Egypt, Indonesia, Iraq, Jordan, Kazakhstan, Kyrgyzstan, Lebanon, Malaysia, Niger, Pakistan, Tajikistan, Tunisia, Turkey.

^b Albania, Egypt, Indonesia, Kazakhstan, Kyrgyzstan, Lebanon, Malaysia

APPENDIX A6. REGRESSION OF RELIGIOUS BONDING WITHOUT INTERFAITH ACTIVITIES

	Religious Bonding Model 1	Religious Bonding Model 2
Individual-Level		
Frequency Prayer	0.064*** (0.01)	0.070*** (0.01)
Education	-0.010* (0.01)	-0.006 (0.01)
Age	0.029*** (0.00)	0.030*** (0.01)
Female	0.025*** (0.01)	0.018* (0.01)
Rural	0.099*** (0.01)	0.098*** (0.01)
Personal Economic Condition	-0.012** (0.00)	-0.013** (0.01)
Prefer Democracy	-0.011 (0.01)	-0.012 (0.01)
Own Religion One True Faith	0.149*** (0.01)	0.144*** (0.01)
Have a Lot in Common		-0.040*** (0.01)
Country-Level		
Muslim	0.321*** (0.12)	0.323*** (0.12)
Logged GDP per capita ^a	-0.052 (0.07)	-0.058 (0.07)
Share of Majority Religion	0.207*** (0.04)	0.199*** (0.04)
GRI	0.131** (0.06)	0.133** (0.06)
Polity IV ^a	0.002 (0.05)	0.002 (0.05)
Percent Urban ^a	0.054 (0.08)	0.059 (0.07)
Intercept	-0.302*** (0.08)	-0.285*** (0.08)
Variance Components		
SD(intercept)	0.180*** (0.02)	0.174*** (0.02)
SD(residuals)	0.842*** (0.00)	0.848*** (0.00)
N (N Countries)	34,575 (33)	30,842 (33)

*** p < .01 ** p < .05 * p < .10

APPENDIX A7. REGRESSION OF RELIGIOUS BONDING WHERE MUSLIM COUNTRIES THAT ARE MORE RELIGIOUSLY HOMOGENEOUS THAN THE MOST HOMOGENEOUS CATHOLIC COUNTRY ARE EXCLUDED

	Religious Bonding Model 1	Religious Bonding Model 2
Individual-Level		
Frequency Prayer	0.071*** (0.01)	0.073*** (0.01)
Education	0.005 (0.01)	0.010 (0.01)
Age	0.046*** (0.01)	0.046*** (0.01)
Female	0.021* (0.01)	0.021* (0.01)
Rural	0.120*** (0.01)	0.114*** (0.01)
Personal Economic Condition	0.002 (0.01)	0.000 (0.01)
Prefer Democracy	-0.041*** (.01)	-0.035** (0.01)
Own Religion One True Faith	0.127*** (0.01)	0.123*** (0.01)
Interfaith Activity	-0.103*** (0.02)	-0.103*** (0.02)
Have a Lot in Common		-0.063*** (0.01)
Country-Level		
Muslim	0.271*** (0.09)	0.282*** (0.08)
Logged GDP per capita ^a	-0.193*** (0.06)	-0.181*** (0.06)
Share of Majority Religion	0.165*** (0.03)	0.163*** (0.03)
GRI	0.137*** (0.05)	0.133*** (0.05)
Polity IV ^a	-0.071* (0.04)	-0.077* (0.04)
Percent Urban ^a	0.227*** (0.06)	0.221*** (0.06)
Intercept	-0.221*** (0.07)	-0.204*** (0.07)
Variance Components		

SD(intercept)	0.108*** (0.02)	0.106*** (0.02)
SD(residuals)	0.892*** (0.00)	0.892*** (0.00)
N	21390	20252
N Countries	22 ^a	22 ^a

*** p < .01 ** p < .05 * p < .10

^a Albania, Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Dominican Republic, Ecuador, El Salvador, Guatemala, Indonesia, Kazakhstan, Kyrgyzstan, Lebanon, Malaysia, Mexico, Nicaragua, Panama, Paraguay, Peru, Venezuela

**APPENDIX A8. REGRESSION OF RELIGIOUS BONDING WITH DUMMY FOR
MIDDLE EASTERN COUNTRIES**

	Religious Bonding Model 1	Religious Bonding Model 2
Individual-Level		
Frequency Prayer	0.070*** (0.01)	0.076*** (0.01)
Education	-0.006 (0.01)	-0.003 (0.01)
Age	0.031*** (0.00)	0.031*** (0.01)
Female	0.024** (0.01)	0.017* (0.01)
Rural	0.098*** (0.01)	0.097*** (0.01)
Personal Economic Condition	-0.011** (0.00)	-0.011** (0.01)
Prefer Democracy	-0.010 (0.01)	-0.012 (0.01)
Own Religion One True Faith	0.143*** (0.01)	0.139*** (0.01)
Interfaith Activity	-0.109*** (0.01)	-0.102*** (0.01)
Have a Lot in Common		-0.040*** (0.01)
Country-Level		
Muslim Country Dummy	0.255** (0.13)	0.271** (0.12)
Logged GDP per capita ^a	-0.054 (0.08)	-0.063 (0.08)
Share of Majority Religion	0.204*** (0.04)	0.196*** (0.04)
GRI	0.127** (0.06)	0.129** (0.06)
Polity IV ^a	-0.002 (0.05)	-0.005 (0.05)
Percent Urban ^a	0.047 (0.09)	0.060 (0.09)
Middle East Dummy	0.008 (0.12)	-0.011 (0.12)
Intercept	-0.221*** (0.08)	-0.211*** (0.08)
Variance Components		
SD(intercept)	0.177***	0.171***

	(0.02)	(0.02)
SD(residuals)	0.840***	0.847***
	(0.00)	(0.00)
N	33,872	30,245
N Countries	33 ^b	33 ^b

*** p<.01 ** p<.05 * p<.10

^a 2010 for the TWM and 2012 for the RILA (that is, one year before the survey began)

^b Countries in Table 1, plus countries in footnote 3 minus Puerto Rico.