

ETHNO-RELIGIOUS CONFLICTS IN THE PHILIPPINES 2012 (ERCPC 2012)
Documentation of surveys on ethno-religious identity and **ETHNO-RELIGIOUS CONFLICTS IN THE PHILIPPINES 2012**
Documentation of surveys on ethno-religious **Documentation of surveys on ethno-religious**
latent intergroup conflict **identity and latent intergroup conflict**

DANS Data Guide 13

C. Sterkens
M. Abanes
A. Camacho
A. Kanas
P.E. Thijs
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Data Archiving and Networked Services (DANS)

P.O. Box 93067
2509 AB The Hague
The Netherlands
+31 70 349 44 50
info@dans.knaw.nl
www.dans.knaw.nl

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In addition, to facilitate the exchange of information about research activities, each user is expected to send two copies of a completed manuscript to dr. Carl Sterkens, Faculty of Philosophy, Theology & Religious Studies, Radboud University Nijmegen, P.O. Box 9103, 6500 HD Nijmegen, The Netherlands (e-mail: C.Sterkens@ftr.ru.nl).

Nijmegen, February 2014

Ethno-religious Conflicts in the Philippines 2012

Contents

Acknowledgement	5
Contents	7
1 Introduction	8
1.1 Research topic	8
1.2 Theoretical framework	9
1.3 Selection of measurements and questionnaire development	11
1.4 Concepts and measurements	12
1.5 Sampling	16
1.6 Data collection procedure and representativeness of samples	19
2 Documentation of the variables	23
2.1 Guide to the codebook	23
2.2 Variables description list	23
2.3 Documentation of original variables	31
Bibliography	97
Appendices	101
Appendix 1: Sampling frame and response rate in Metro Manila and ARMM	101
Appendix 2: Questionnaire	107

Ethno-religious Conflicts in the Philippines 2012 (ERCP 2012)

1 Introduction

This Data Guide on “Ethno-religious Conflicts in the Philippines 2012” provides the documentation of research topic, theoretical framework, relevant concepts and measurements, the sampling and fieldwork of a cross-cultural research on latent conflict among Muslim and Christian university students in the Philippines. The foregoing data were collected to investigate the influence of ethno-religious identification on inter-group contact avoidance and support of inter-group violence among Muslim and Christian university students in areas of actual and potential conflict in the Philippines (Mindanao and Metro-Manila), while taking into account theoretically relevant variables at individual level. Needless to say, making these data available implies the freedom of other researchers to use them for other purposes. Nevertheless, we consider it relevant to inform potential users about the research topic, the theoretical background of these data, and explaining the choice for certain concepts and specific measurements (operationalisations). Foregoing research applies and further develops an integrated theory of intergroup conflict, in formulating and empirically testing hypotheses on cross-cultural and inter-individual differences of latent conflict, more specifically inter-group contact avoidance and support of inter-group protests and inter-group violence. The research is funded by the Netherlands Organisation for Scientific Research (NWO), registered as subsidy 432-08-061: “Ethno-Religious Conflicts in Indonesia and the Philippines: A Comparative Study”. It is part of the extensive NWO Conflict and Security research program.

1.1 Research topic

In many places on the globe, and particularly in the past decade, conflicts erupted that took either an ethnic garb or a religious one, and in a remarkable number of cases a combination of the two. Recent conflicts once again have seen ethnicity and religion surface as the two most powerful symbolic constructions providing strong emotional and psychological clues for identification. In greater parts of the former Soviet Union, Central Europe, Africa and Asia ethnic and religious identifications have given rise to a continuous series of often violent conflicts. This research focuses on two countries in Southeast Asia which frequently have witnessed such conflicts since the late twentieth century: Indonesia and the Philippines. With separate data sets for Indonesia and the Philippines, we have chosen to present the data from these two countries in two DANS Data Guides. This Data Guide presents the data on the Philippines; a similar Data Guide presents the data on Indonesia.

Recent manifest conflicts in the Philippines has been researched intensively by political scientists, historians and anthropologists showing a similar pattern of clashes as well as similar driving forces behind them (ICG 2011; ICG 2012; Noorhaidi 2005; Sidel 2006; Colombijn & Lindblad 2002; Wilson 2008; Searl 2002; Milligan 2003). Much of this research has focused on the retrospective investigation of large-scale incidents. Different explanations are given for these recent conflicts: long-lasting ethnic tensions, migration, economic competition, political marginalization, interventions by foreign power groups, and the operation of private militias that have filled the power void created by a weak or retreating state apparatus. If we put these manifest eruptions of violence in a historical context, their impact in terms of casualties may seem limited. But what distinguishes the conflicts of the past decade from those in the 1950s-1970s, is that they are fought more and more under the banner of religion – although as often religious divisions coincide with ethnic ones, it is difficult to tell them apart. Ethno-religious friction not only shows in manifest conflict, but also in widespread latent tensions which are less explicitly stated, recognized, or intended by the people involved, but have nevertheless strong recruitment potential. Activists involved in manifest violent conflicts often receive considerable moral and financial support from different ethnic and religious groups that perceive

themselves as in a state of latent conflict. Rather than studying manifest communal conflicts in the field, this study focuses upon latent conflicts that may vary from avoidance of contact with members of dissimilar ethno-religious groups to support of ethno-religious violence. Inter-group contact avoidance and support of violence can be seen as exclusionary reactions, thus creating major rifts between ethno-religious groups.

For theoretical and strategic reasons, this research concentrates on latent conflicts (i.e. inter-group contact avoidance and support of inter-group violence) among students. Students at religious institutions but also at universities and polytechnics often play a prominent role in providing shelter, doing odd jobs, running errands, and in raising local funds. As violence in recent years has become a media affair, reports and sometimes gruesome details on rallies and clashes receive nationwide attention. In the nations' major cities they have led to heated debates and the formation of support groups in which, again, university student bodies have been organizers of demonstrations, rallies and even training grounds for activists. Student bodies in several of the institutions under study are explicitly named as important politicized middle grounds between militias and groups of perpetrators on the one hand, and ethno-religious groups on the other (Abuza 2007; Noorhaidi 2005; Sidel 2006; Magdalena 1977). At the same time, it is from among these same student groups that in recent years initiatives have been taken to bring about appeasement and possible reconciliation between the communities that have been involved in these conflicts (Amirrachman 2012). The program is cross-cultural (crossing ethnic and religious boundaries) to allow an in-depth analysis of these latent conflicts. The combination of this Philippine data set with the Indonesian data set also allows for cross-national comparison.

The research concentrates on the impact of (a) ethno-religious identification on (b) avoidance of contact between ethno-religious groups, and (c) support of violence between ethno-religious groups among student populations. The central research question is: *to what extent can inter-group contact avoidance and support of inter-group violence be explained by ethno-religious identification while controlling for theoretically relevant intermediary variables and individual background characteristics?* Below, we shortly elaborate on the theoretical framework, relevant concepts and their measurement.

1.2. Theoretical framework

As an overall framework, we use an integrated theory, combining paradigms from *realistic conflict group theory* (Coser 1956; Blalock 1967) and *social identity theory* (Tajfel 1981; Tajfel & Turner 1987), to develop, formulate and empirically test hypotheses for explaining cross-cultural and inter-individual differences in avoidance of contact between ethno-religious groups and support of ethno-religious violence. The overall aim of the research program is to transpose and, moreover, test these fruitful theoretical contributions developed in and for Western countries to some specific Asian countries, i.e., Indonesia and the Philippines.

Realistic conflict theory presumes that conflicts are rational: hostility towards out-groups aims at obtaining the means to realize the goals of the in-group. Intergroup conflicts arise from competition over scarce material resources, power, status and differing values. Conflicts find their origins in specific external causes and are therefore 'rational' and 'realistic' (Coser 1956; Sherif 1967; Austin & Worchel 1979). This economic, political or cultural competition can be actual or perceived and may be related to specific social strata within different ethno-religious groups (Blalock 1967). *Actual competition* is related to differences in average living standards, unemployment rates, presence of discriminatory or affirmative actions for appointments in public office, and population growth caused by migration (information available from Statistics Indonesia / National Statistics Office Republic of the Philippines). One may presume that decreasing resources under similar levels of competition (e.g., because of economic crisis), or increasing competition when available resources are stable (e.g.,

because of internal migration), will trigger support for conflict and for collective violence toward other groups if this competition is interpreted along the lines of the groups involved (Coenders & Scheepers 1998). *Perceived competition* may be specified in terms of the personal evaluations of social conditions of individual members of ethno-religious groups, more specifically relating to four domains: economy (e.g., perceived job opportunities); politics (e.g., perceived political closure through patronage/nepotism); social life (e.g., access to education), and cultural life (e.g., perceptions of the dominant culture). Actual and/or perceived competition can vary between different strata within the groups. Competition between individuals from different groups that hold similar social positions (e.g., employment in similar labor market niches) might affect the perception of competition of whole groups, which in turn may induce hostile stances towards out-groups (Stephan & Stephan 1985; Stephan et al. 2002; Esses et al. 2002; Quillian 1995). We therefore hypothesize that contact avoidance and support of violence will be stronger (and related to more severe levels of violence) in areas where actual and/or perceived competition between groups is relatively high, more particularly in contextual conditions of a relatively high proportion of immigration in recent years.

This line of theorizing started from the bedrock assumption, explicated by Bobo (1988, 1999) that dominant group members affectively distinguish themselves as group members from other subordinate out-groups. This distinction is linked with presumed traits of both the in-group and the out-groups. The latter proposition has been substantiated by a second paradigm, i.e. *Social Identity Theory* (Tajfel and Turner 1986; Tajfel 1981), according to which individuals have the fundamental need to achieve a positive social identity which induces them to perceive their in-group as superior to ethnic out-groups. Social identity theory emphasizes discourses of difference in social categorization, patterns of identification, and social comparison as socio-psychological processes underlying group formation like ethnic identification or religious identification. *Social categorization* occurs when information about social groups is organized in such a way that similarities within categories and differences between categories are emphasized. In addition, out-group differences are seen as peripheral and in-group differences are emphasized; while similarities between out-group members become more important than similarities within the in-group. In other words, the out-group is seen as a group in which the members uniformly share values, conceptions and feelings, while the characteristics of the in-group are seen as more diversified and nuanced. *Social identification* refers to that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (Tajfel 1981, 255). Individuals strive for a positive self-concept by identifying with group(s) they evaluate positively and reduce identification with group(s) they evaluate negatively, even when they belong to such group(s). In the process of social identification positive stereotypes are applied to oneself, while in the process of social dis-identification there is a resistance of the group's generalized characteristics one does not (want to) belong to. Identification therefore induces processes of social inclusion and exclusion. *Social comparison* will contribute to a positive self-concept by evaluating the characteristics of the in-group favorably vis-à-vis relevant out-groups. Individuals perceive the features of the in-group as 'of higher moral value' or 'better' than those of out-groups. Prejudice is thus an attitude that correlates within the relative positioning of two or more groups, rather than specific characteristics of one of those groups.

Although social identity theory starts from a critique of realistic group conflict theory, it is not detached from it. Social identity theory should therefore not be misunderstood as an unconditional theory that explains problematic inter-group relations or latent conflicts independent of contextual factors. Tajfel and Turner (1986) proposed that those members of social groups who felt that their positive social identity or group esteem would be threatened, would tend to derogate the sources of the threat, i.e., those considered to be out-groups. Therefore, we consider Social Identity Theory to be complementary to propositions from Realistic Conflict Theory, which we refer to as *Ethnic Group*

Conflict Theory (Scheepers, Gijssberts and Coenders, 2002), summarized in some core propositions: intergroup competition, at an individual as well as at a contextual level, may reinforce the mechanisms of social identification and contra-identification, the eventual outcome of which is referred to as ethnic exclusionism, i.e., intergroup contact avoidance or support of intergroup violence. At the contextual level, competition refers to observable and measurable macro-social conditions. At the individual level, competition may be specified in terms of the observable and measurable social conditions of the individual members of ethnic groups; *and*, it may be specified in terms of the perceived threat of competition which, we propose, mediates the effects of social conditions on different dimensions of ethnic exclusionism. Whereas macro- and micro social conditions as well as perceptions of threat are translatable into measurements, the mechanisms of social (contra-) identification serve the purpose of connecting theoretically the social conditions with the outcome, i.e., intergroup contact avoidance or support of intergroup violence.

Although this study focuses on the influence of ethno-religious identification on contact avoidance and support of violence, whether latent conflicts are cause or effect of group formation is from the perspective of social identity theory rather a hypothetical question. While some conflicts are the result of sharply distinguished identities between groups, group identification can be sharpened within and through conflict. In the first case, different social constructions of needs and satisfiers in the distinguished groups compete and frustrate the relationship. In the second case, conflicts are means to make social comparison and social identity construction possible and strengthen internal cohesion of distinguished groups. Also, inter-group competition over actual and/or perceived scarce resources remains of major importance. Competitive conditions intensify group identification processes and so affect intergroup relations, in addition to factors like group size, power and status differences between the groups, as well as specific histories of conflicts. Following these theoretical starting-points, we need to concentrate on these factors in explaining avoidance of contact between ethno-religious groups and support for ethno-religious violence. Research settings, which we will discuss in 1.6., are also chosen according to these theoretically relevant variables.

1.3. Selection of measurements and questionnaire development

Based on an extensive literature study, our research team made an inventory of relevant theoretical determinants with available measurements of the relevant concepts in our study. From this inventory we selected the most appropriate one's in terms of reliability and validity, as well in terms of relevance and applicability to our specific research population. The questions also had to be formulated in an understandable way to most if not all respondents. Several discussions were held to maximize the consistency of the conceptual framework and the validity of the operationalisations. In some cases, non-participating experts were consulted on both the theoretical framework and the survey questions.

The 'scale book' for the pilot survey (April – May 2011), containing the selected measurements with clear indication of concepts and answering categories, was finished in March 2011. This scale book was used as input for the construction of a survey questionnaire. The questionnaire developed for pilot survey (see further) resulted in some changes in the final questionnaire. The 'scale book' for the proper survey (August 2011 – January 2012) was finished in August 2011. Based on this 'scale book' the final questionnaire was developed.

The following rules guided the preparation of the questionnaire. First, the time needed to fill in the questionnaire was limited to an average of 1 hour and 15 minutes. Second, the questionnaire items were arranged thematically to avoid confusion and annoyance on the part of the respondents. This means that the design of the questionnaire was logical and comprehensible for the respondents. Third, all themes were introduced by a short description of the topic, and questions belonging thematically together were presented in the same part. Difficult and sensitive issues were introduced carefully. Fourth, the questionnaire started with few easy questions, and difficult and sensitive issues somewhere

in the middle. Fifth, common methodological rules were employed to minimize potential problems such as response set and acquiescence.

1.4 Concepts and measurements

We would like to stress again that making these data available in DANS implies the freedom of other researchers to select and use measurements for their own purposes. However, the ratio for the order of the presentation of our measurements can be found in our own conceptual model.

The main variables to be explained in our research are *inter-group contact avoidance* and *support of inter-group protest and violence* (i.c. between Muslims and Christians), which can be considered as respectively ‘weaker’ and ‘stronger’ indications of latent intergroup tensions. We therefore start the overview of concepts and measurements with ‘inter-group contact avoidance’ and ‘support of inter-group protest and violence’ (dependent variables).

Next, we present measurements of *ethnic and religious identification* (independent variables). Although ethnic and religious identifications can and should be clearly distinguished, in the perception of many, ethnic identity is inherent in religious identity or the other way around (e.g. most indigenous ethnic groups in Mindanao are linked with Islam; while ethnic groups in Luzon are considered to be Christian). But a striking feature of recent intergroup conflicts in the areas under study is their outbreak along a specifically religious divide. Phiney and Ong (2007) examined conceptualizations and measurements of ethnic identity and emphasized that ethnic identity – a fortiori ethno-religious identity – undergoes a process which involves individual actions and choices. The dimensions they distinguish are: self-definition; commitment; exploration; behaviors; evaluation and attitudes; values and beliefs; importance and salience; and relationship between ethnic identity and national identity. These dimensions can also be employed to measure religious identification. Several measurements of religious dimensions have been tested cross-culturally, mainly among Christian denominations in different contexts (e.g. De Jong et al. 1976), some studies have also explored the nature and contents of religious dimensions cross-religiously (Hassan 2007; Anthony et al. 2007). In our study, the dimensions of ethno-religious identification are specified as follows. The commitment dimension pertains to the strong attachment to one’s group and is specified in the number of friends from ethnic and religious in-groups and out-groups, as well as membership of ethnic and religious organizations. Behaviors include practices and actions such as using one’s ethnic language and participation in ethnic and religious practices, ceremonies and rituals. The dimension evaluation and the attitudes dimension is having and keeping positive regard and feelings towards one’s in-group. Importance and salience refer to the degree of importance attached to the group membership. The relationship between ethnic identity and national identity concerns nationalism.

Subsequently, we present variables we considered to be intermediary variables, but are in line with the dimension of ‘evaluation and attitudes’ of religious identification. The following *intermediary variables concerning ethno-religious identity* are presented: attitudes towards plurality and (religious) truth claims; religiocentrism and fundamentalism.

Next, we introduce *other important intermediary variables* following from our theoretical framework: perceived group threat; social dominance orientation; quantity and quality of interreligious contacts, and *pakikiramdam*.

Inter-group contact avoidance

Inter-group contact avoidance between ethno-religious groups refers to cognitive and emotional mapping of differences between specific ethno-religious groups resulting in varying degrees to which people avoid interaction between these groups. The concept of inter-group contact avoidance in this study is taken from the concept of social distance. Social distance “can be defined as avoiding contact with out-group members, and is motivated by a feeling of discomfort about that contact without

explicitly denying ethnic [or group] equality” (Poppe and Hagendoorn, 2004, 143). Our measurement of *inter-group contact avoidance* is derived from the classic Bogardus (1933) social distance scale. Of the seven original items in Bogardus scale, we retained three items (i.e., about neighbors, close friends and close kin by marriage), while adding six new items, which seem more relevant for the research context and population under study. The new items ask respondents to what extent they would accept or rather avoid having somebody belonging to another religious tradition as city/town mayor; civil servant; police officer; classmate; board/dorm or house mate; and houseboy/housemaid. The questions can be found under question numbers q150-167 in the second part of this Data Guide (“Documentation of the Variables”). In addition to inter-group contact avoidance we measured *preference for residential segregation* (q170-173).

Support of inter-group protest and violence

Support of inter-group protest and violence refers to the approval of the instrumental use of violence in a variety of forms by people who identify themselves as members of a group against another in order to achieve economic, political, social or cultural objectives. These various objectives may relate to closing off or opening up the job market for own or other ethno-religious groups (economic); protecting or reducing power structures and group-related nepotism (political); preferential access to (specific levels or subjects of) education (social); and fighting repudiated behavioral and normative patterns (cultural). Support can take different forms like condoning abusive language and hate speech in public; supporting aggressive rallies and intimidating demonstrations; approving destruction of possessions of other groups; and justification of injuring or even killing other people. Support of collective violence is therefore operationalized along two criteria: the *domain* to which the support refers to (achievement of economic, political, social or cultural objectives for the in-group); and the *level of intensity* of the violence respondents support. This measurement was newly developed for this project, while inspiration for it was found in previous research on religion and generalized trust and conflict in Ambon, Indonesia (cf. Sterkens & Hadiwitanto 2009; q184-203 in our questionnaire).

Ethnic and religious identification

Ethnic and religious identification refers to the process by which people categorize themselves as belonging to a specific ethnic and/or religious group (i.e. *ethnic and religious self-definition*) and a number of dimensions related to this self-definition. Next to ethnic and religious self-definitions, we include the following measurements as indicators for ethnic and religious identification: membership of religious and/or ethnic organizations; friends by ethnicity and friends by religious denomination; ethnic language use; participation in ethnic and religious ceremonies, praying and reading sacred writing; salience of ethnic and religious identity; and nationalist attitudes (cf. Phinney & Ong 2007).

Associating with one’s ethnic and religious in-group in terms of official memberships strengthens the in-group identification. *Membership in ethnic or religious organization* is a formal association with one’s ethnic and/or religious group, while being a supporter is an informal association but the identification is operative in both cases. Membership in ethnic and/or religious organization is measured by asking whether respondents are a supporter or a member of any ethnic or or religious organization? (see q216-218 for religious organization membership and q222-223 for ethnic organization membership).

Friends by ethnicity (q229-241) and *friends by religious denomination* (q242-244) are a strong measure of ethnic and religious identification, especially if in-group members become close friends. The question we raised sounds: “how many of your close friends are...” A list of major ethnic groups in alphabetical order and a list of religious groups in alphabetical order is provided.

Ethnic language use is a clear indicator of ethnic identification. Generally speaking, ethno-linguistic groups in the Philippines are geographically defined and heavily concentrated in certain

parts of the country. The exceptions are large cities, Metro-Manila among others, which are characterized by migration from different regions, especially among younger generations, and more specifically among students. Having several languages, the Philippines have adopted two official languages, English and Filipino which is mainly based on Tagalog language. Both official languages are taught in schools nationwide. The questions about ethnic language use has been derived from the European Social Survey (2008) and ask the respondents to indicate what language they usually speaking in different circumstances, i.e., at home, in big family gatherings, in the university, with close friends, in your community of residence, and in dealing with government offices. The questions can be found under q8-13.

Attending and participating in *ethnic and religious ceremonies and rituals* provide information and knowledge that can deepen the group identification. In the Philippines, ethnic and religious groups have traditional ceremonies and rituals to celebrate and mark the important events and phases in life cycle and challenging times, such as birth rituals, wedding rituals, moving house, illness, and wake or funeral. Participation in ethnic (religious) ceremonies is measured by a question “Could you indicate whether you and/or your family participate or not in ethnic (religious) ceremonies/rituals?” The complete list of ethnic ceremonies can be found under q15-20, and religious ceremonies and rituals under q24-37.

Salience of ethnic identity and *salience of religious identity* seek to measure the importance of religious and ethnic identity and its role in the respondents’ intergroup relations. The formulation of items was informed by the studies of Eisinga et al. (1998), Scheepers et al. (2002), and Duckitt (2008). The exact formulation of the items can be found under q40-44 for salience of religious identity and q224-228 for salience of ethnic identity.

Nationalist attitudes consist of two items measuring patriotism or romantic nationalism (q136-137), as used by Coenders et al. (2004).

Intermediary variables concerning ethno-religious identity

We expect that specific religious convictions like different attitudes towards religious plurality and religious truth claims; religiocentrism; interpretation of holy texts; and salience of religious identity are important mediators for the relationship between ethno-religious identification and latent conflict.

Attitudes towards *religious plurality and religious truth claims* can be distinguished in dimensions of interpretation of normative truth claims, namely, *monism*, *pluralism* and *relativism*. *Monism* refers to belief in the absolute validity of one’s own religion. People who think that other religions do not contain any truth are likely to denigrate the ideas and convictions of other traditions (q70, 73, 76 and 79). *Pluralism* stresses underlying – sometimes amorphous – universal aspects shared by all religions in pluralistic encounter. It either sees differences between religions as avenues for growth and development or stresses and appreciates commonality between religious traditions (q71, 74, 77 and 80). *Relativism* is the attitude of seeing different particular beliefs or complete religious traditions as always equally valid, equally profound and equally humanitarian (q72, 75, 78 and 81). The measurements of attitudes towards *religious plurality and religious truth claims used in this study* has been successfully applied in Asian contexts (Anthony et al. 2005), including Indonesia (Sterkens & Hadiwitanto 2014).

Ethno-religious identification is accompanied by the attribution of opposite or dissimilar characteristics to other groups. Identification generates solid insider-outsider distinction and entails actions of inclusion and exclusion. In analogy with ethnocentrism (Eisinga & Scheepers 1989), *religiocentrism* is defined as the combination of positive attitudes towards the religious in-group and negative attitudes towards religious out-groups. Positive in-group attitudes mean that positive characteristics like faithfulness, goodness or the ability to speak meaningfully about God are associated with one’s own religious group (q45, 47 and 49 for Muslim respondents and q51, 53 and 55

for Christian respondents). Negative out-group attitudes strip other believers of their moral qualities and put them in a bad light, e.g., by declaring them intolerant or sanctimonious (q46, 48 and 50 for Muslim respondents and q52, 54 and 56 for Christian respondents). The measurement of religiocentrism used in this study has been successfully applied in different settings, including Asian contexts (Sterkens & Anthony 2008).

The interpretation of holy texts can be either fundamentalist or hermeneutic. *Religious fundamentalism* entails a literal interpretation of sacred scriptures and the conviction that all life can be understood in relation to the revelation that can be found in an unmediated way in sacred scriptures. Religious fundamentalism is measured by the Intratextual Fundamentalism Scale (IFS) developed by Williamson et al. (2010). The operationalisation can be found under q58-63. To measure hermeneutic interpretation some statements from the Post-Critical Belief scale by Hutsebaut, Fontaine, and Duriez (2000) were used. A *hermeneutic interpretation* entails the conviction that religious truth is not directly accessible in Holy Scripture, but needs historical-critical interpretation (q64 and q65).

Other intermediary variables

Other variables which are theoretically relevant are: social dominance orientation, quantity and quality of interreligious contacts, nationalist attitudes, perceived group threat, memory of violence, personal experience of violence and *pakikiramdam*. Most of these theoretically relevant variables were derived from previously mentioned Western studies; the last relevant one, *pakikiramdam*, was developed based on theoretical insights from Philippino psychology (Clemente et al. 2008).

Social Dominance Orientation refers to individual differences in levels of group-based discrimination. It measures an individual's preference for hierarchy within any social system and the domination of inferior groups together with a predisposition toward anti-egalitarianism within and between groups. The *Social Dominance Orientation* (SDO) measurement used in this study is derived mainly from 16 item variant from Sidanius and Pratto (1999): half of the items are orientations towards group dominance and the other half are towards group equality, alternately arranged. One statement on group equality orientation which was deemed to be vague ('increased social equality') was revised in 'All groups should be free to move to a place where they choose to live'. The items can be found under q90-105.

Actual intergroup contact involves face-to-face and personal interaction between Christian and Muslim students in certain roles and in different social settings (e.g., university, neighbourhood). Two aspects of actual interreligious contacts were distinguished based on previous studies: *quantity* and *quality* (Binder et al. 2009; cf. Tropp et al. 2012). *Quantity of interreligious contacts*, is measured by a question "In the past year, how often did you have contact with members of other religious group as neighbours." The same question is then repeated for other types of contacts, i.e., classmates, dormmates/housemates/boardmates, close friends and relatives (q106-115). *Quality of interreligious contacts* is measured by 20 questions referring to different aspects of quality of contacts, namely, goodness, closeness, equality and cooperativeness (Allport, 1954; Brown et al. 2007; Pettigrew & Tropp, 2006; Pettigrew et al. 2011). For example, the four questions for contacts with neighbours are: "How would you rate your contact with [religious group] as neighbors?" on a five point Likert scale ranging from very negative very positive. As in the case of quantity of contacts, the questions are repeated for different types of contacts (q116-135).

The measurement of *perceived group threat* was informed by the study of Scheepers et al. (2002) on ethnic exclusionism. Statements that alluded to the way of life, preferential treatment by authorities, unemployment, and insecurities were modified to suit the context and population in our study. Minority groups were for instance replaced by religious groups, and instead of using unemployment, other appropriate concerns of students were included such as a job prospect after graduation. Another study on exclusionary reactions due to collective threats that helped shape the

statements for this study was the experiment of Sniderman, Hagendoorn and Prior (2004). Refocusing on religious group threats and considering the contexts of students, seven more statements were added to cover crucial positions in the government, boarding house, business opportunities, study grants and migration. (q138-149)

Distrust is the absence of trust, which generally spoken refers to reliance on the integrity of out-group members. The questions we used are similarly formulated and derived from the German Socio-Economic Panel (SOEP) in 2003 (Naeff & Schupp 2009). We replaced the reference group with the respondents' religious out-group. (q174-183).

A vivid *memory of violence* through testimonies of relatives and friends, or personal *experiences of violence* are expected to be related with inter-group contact avoidance and support of inter-group violence. The Mindanao conflicts deteriorated in the 1970s under conditions of economic expansionism from the centre and of political oppression by the national state; in the long run they turned into an ethno-religious conflict of Muslim resistance to the Christian-dominated nation state. The reports of the International Crisis Group are recommended for regular updates on the ongoing conflict (ICG 2008; 2012). *Memory of violence* is measured by the following questions: q66-67; *experience of violence* is measured by questions q82-89.

An indigenous concept from the Philippines, *pakikiramdam*, is used as another intermediary variable in the study. It is defined as a heightened awareness for others in a social interaction and is related to a core value of Filipino psychology, *kapwa* or shared identity, which recognizes the unity of self and others. *Pakikiramdam* is a pivotal interpersonal value which is used to be accommodating and/or confrontative to others. It is argued that Filipinos with their known collectivist culture and hospitality will use *pakikiramdam* to accommodate others, rather than confront them (Clemente et al. 2008). Although Mataragnon (1988) said that *pakikiramdam* cannot be codified because of its exploratory and tentative element, three dimensions were devised to attempt to quantitatively conceptualize it in measurable terms. Specifically, we have formulated three aspects of *pakikiramdam*. The first aspect is on the frequency of contact with the sources of information necessary for adjustment and integration. In this aspect, *pakikiramdam* is operating when people to get information approach more frequently those in the community, social circle at the university and with official function at the university. The second aspect is about the integration process. It is hypothesized that the more people feel that it is easy to adjust to their new environment, the less they will avoid contact with out-groups. The third aspect deals with situations that might sharply trigger *pakikiramdam* which will likely reduce contact avoidance and/or support of violence. Overall, heightened *pakikiramdam* is more likely to reduce contact avoidance towards out-groups.

Removed variables from data set

The universities in our sample participated in our research on the condition that no comparisons between universities would be made. For that reason we removed the names of universities (q2_a) from the dataset available in DANS. In addition, to guarantee anonymity of respondents, the following variables were removed from the data: name of faculty/college (q2_b); name of program/department (q2_c); birth place: (q4_a); living place (q5_a) and place where respondent grew up (q7_a). Some respondents gave personal contact details (name, telephone number and e-mail address) at the end of the questionnaire if they declared themselves available for additional in-depth interviewing. Obviously these contact details are also removed from the available dataset.

1.5 Sampling

We selected research sites characterised by the presence of different ethno-religious groups, which alternate in majority/minority position; have different levels of migration; and have specific histories of latent and manifest collective conflicts. Regarding history of conflict, we selected one area where

ethno-religious groups have been recently involved in manifest conflict and explicit violence, in which ethno-religious identifications and economic, political and social issues are closely intertwined; and one area that is relatively peaceful, although latent conflicts can inflame easily and tensions are observable insofar separatist movements elsewhere in the country influence the political and social agenda. The following locations meet these criteria in the Philippines: Autonomous Region of Muslim Mindanao and adjacent areas (ARMM) and Metro-Manila (MM) in the Philippines. Mindanao is a historical stronghold for Islamic groups in an otherwise mainly Christian country; metro-Manila has a large Christian majority with a small Muslim minority.

In each area three universities were selected that resemble different proportions of Christians and Muslims in their student population. We registered the presence of Christian and Muslim students in different universities, and selected the following universities in ARMM and adjacent areas: Mindanao State University (MSU-Iligan); Notre Dame University (NDU Cotabato); Mindanao State University (MSU - Marawi). In Metro-Manila were selected: University of the Philippines (UP-Diliman); Polytechnic University of the Philippines (PUP); and University of Santo Tomas (UST).

The aim was to collect data among students that would validly and reliably represent the student population in each university. To achieve this aim, we took a random sample of 250 students from the full registration lists of the second and third year bachelor students in each university. First year and graduate students were excluded from the random sampling procedures in the six universities. Because our research, in a large part, deals with intergroup relations and contact, it is argued that first year students might not have enough experiences with their peers and classmates. The graduate students, on the other hand, are believed to exert more time and energy on meeting academic requirements than relating with peers in school and class. Thus, the sampling frame for each university is composed of all undergraduate students excluding first year students. This has resulted in a total number of 1500 respondents in the Philippines. As said before, we also had 1500 respondents a similar project in Indonesia, for which data- and documentation files are also available at DANS. In what follows, we give a brief profile of the selected universities in the Philippines, more specifically in the Autonomous Region of Muslim Mindanao (ARMM) and Metro Manila (MM).

Table 1: Selected Universities in the Philippines

Region	Location	University	Registered students (1 st semester 2011-2012)
ARMM	Islamic City of Marawi (Lanao del Sur)	Mindanao State University (MSU)	14.790
ARMM	Iligan City (Lanao del Norte)	Iligan Institute of Technology of the Mindanao State University (IIT)	11.609
ARMM	Cotabato City (Maguindanao)	Notre Dame University (NDU)	4.078
MM	Diliman, Quezon City	University of the Philippines (UPD)	24.056
MM	Sta. Mesa, Manila	Polytechnic University of the Philippines (PUP)	31.585
MM	España, Manila	University of Santo Tomas (UST)	38.203

(1) *The Mindanao State University-Main Campus (MSU-Marawi)*, located in Islamic City of Marawi, was established in 1961 by virtue of Republic Act 1387 with the special mandate of integrating the indigenous ethnic groups of Mindanao (i.e., Bangsamoro) into the mainstream of

Philippine socio-cultural and political life by setting the standards of excellence in science, arts, technology and other fields. In other words, MSU was conceived as a social laboratory for national integration, and as one of government's responses to the "Mindanao problem." MSU is now a multi-campus university system serving over 53,000 students, with seven autonomous campuses all over Mindanao: General Santos City, Iligan City, Maguindanao, Naawan, Sulu, Tawi-tawi, and the main campus in Marawi City. As per enrolment data obtained by the researcher for the first semester of School Year 2011-2012, MSU main campus in Marawi City has a total student population of 14,790. Muslims comprise 56% of the student population. This university was selected in lieu of an Islamic university as required for this study given its majority Muslim student population and it being located in the Islamic City of Marawi (part of the ARMM) where Muslims comprise more than 90% of the total household population.

(2) *The Mindanao State University-Iligan Institute of Technology (MSU-Iligian)* in Iligan City (Lanao del Norte) is one of the seven autonomous campuses of the Mindanao State University System. It was established in 1968 by virtue of Republic Act 5363. It is a public, non-residential, mid-sized, comprehensive university with special emphasis on science and technology offering more than 115 academic programs including 43 graduate programs in education, business and accountancy, social sciences, engineering, computer studies, natural sciences and mathematics. For the first semester of academic year 2011-2012, IIT had a total student population of 11,609. A bill (House Bill 1743) has been filed in House of Representatives seeking to convert MSU-IIT into a national state university to be known as the Iligan National University. The Institute for Peace and Development in Mindanao (IPDM) of MSU-IIT is one of the seven units of IPDMs of the MSU System but is considered to be the "most effective and productive Peace Center in the entire MSU System and in the academic institutions of Mindanao."

(3) *The Notre Dame University (NDU)* is in Cotabato City where the seat of ARMM government is located. It was established by the Congregation of the Missionary Oblates of Mary Immaculate (OMI) in 1948, first as Notre Dame College, and then elevated to University status in 1969. Faced with the challenges brought about by the peace and conflict situation in Mindanao, the NDU rose to the occasion and aligned its formation, academic, research and extension programmes towards the goal of achieving peace and development in Mindanao. Although it is a Catholic educational institution, many Muslims, especially from the adjacent municipalities of Maguindanao province, are enrolled. In fact, 54% of its students are Muslims (based on enrolment data for the summer period of Academic Year 2010-2011). Its Core Curriculum, introduced in 1980, integrates both Christian and Islamic values in all its core subjects. It is one of first universities in the Philippines to offer a Master of Arts (M.A.) and Doctor of Philosophy (Ph.D.) in Peace and Development Education.

(4) *The University of the Philippines (UP-Diliman)* was established in 1908. From its first campus in Manila, UP now has 14 campuses located throughout the Philippines hosting seven constituent universities and one autonomous college comprising what is known as the UP System. The administrative seat of the UP System is in its Diliman campus, where this research was implemented. The UP System has an estimated 52,000 students, and almost half are registered in UP Diliman. UP is considered not only as the nation's leading university (Lontoc 2011) but a breeding ground for student activists given its long history of activism. Student organizations such as the Kabataang Makabayan and the Samahan ng Demokratikong Kabataan that led the protest movement from the late sixties were founded by students and alumni of UP (Abinales 1985). Its membership expanded to other universities, most notably in PUP Santa Mesa and in the University of the East campus in Recto (Remonillo 2002). In the absence of an Islamic university in Metro Manila, the UPD was selected in place, given that it is home to the Institute of Islamic Studies, a meeting place of scholars from the Philippines, Asia, and other parts of the world who are interested in Islamic history and culture.

Established in 1973, the institute aims to create a deeper understanding of the role of Islamic heritage in shaping the history and culture of the Philippines and of its neighbouring South East Asian countries.

(5) The *Polytechnic University of the Philippines (PUP)* is a public, non-sectarian university established in 1904. Today, the PUP is composed of several autonomous colleges, schools and institutes located in MM, Northern/Central Luzon, and Southern Luzon. The main campus is located in Sta. Mesa, Manila, where this research was implemented. For the first semester of academic year, the main campus of PUP has a total student population of 31,585. PUP was included in the list of institutions at “high risk of becoming ‘terrorist’ centers” released by the Philippine National Police (PNP) in 2002 because of the high number of activists among its students, a label decried by student leaders as the government’s strategy of suppressing dissent (Remollino 2002).

(6) Founded in 1611, the *University of Santo Tomas (UST)* is considered as the oldest existing university in Asia. It is among the largest Catholic universities in the world in terms of student population in a single campus (in Espana, Manila). For the first semester of academic year 2011-2012, UST had a total student population of 38,203. Unlike UPD and PUP, UST has not been noted as a centre of activism. However, their students were actively involved in the campaign to oust former President Joseph Ejercito Estrada in 2000-01 (Remollino 2002). In 2011, UST held mass, exhibits and other activities in support for the government’s peace talks with the Moro Islamic Liberation Front and the National Democratic Front (OPAPP 2011).

The random sampling in Metro Manila (i.e., in UP-Diliman, PUP and UST) did not generate any Muslim respondents from the official student registry of the three universities. Thus, it was decided to purposively seek Muslim students in the said three universities and other schools in Metro Manila. Among the three universities identified for this study, only UP-Diliman has a Muslim student organization. Schools with Muslim student organizations such as Philippine School of Business Administration (PSBA) and UP-Manila contributed ten and eight completed questionnaires respectively. Dr. Carlos Lanting College had 11 respondents, the second highest number of Muslim respondents because it is located near a Muslim community in Quezon City. The universities surrounding a big Muslim community in Quaiipo, Manila such as Centro Escolar University (four), Manuel L. Quezon University (two), University of the East (two), Far Eastern University (one), also added substantially to the number of Muslim respondents in Metro Manila. In total, there were 71 Muslim respondents from 20 schools in Metro Manila.

1.6 Data collection procedure and representativeness of sample

Data collection procedure

In April-May 2011, a pilot survey was done in all of the research locations. To pave the way for the data collection, request letters dated 10 February 2011 were sent to the heads of the six universities in the Philippines. The requests sought willingness to participate in the research, copy of the registry of student population in every faculty or college, permit to conduct a pilot survey with 50 students in April-May 2011 and a definite survey with 250 students in August-October 2011, access and use of classrooms or other venues in which the respondents could fill in the questionnaires, and access to premises for field observations and interviews. All six university heads approved the requests, although some universities provided certain conditions with their approval (i.e., no comparison of universities in reports, providing access to enrolment lists only through officers of the university). Two PhD students at Radboud University Nijmegen involved in the project, namely Mrs. Agnes Camacho and Mr. Menandro Abanes, were assigned to cover the universities in ARMM and adjacent areas and the universities in Metro Manila (MM), respectively.

During the month of April 2011, contact with respective officials of the universities was made to formalize their participation in the study. In preparation for the pilot survey, several visits and meetings with university officials and appropriate offices such as Office of the Registrar were done. The conduct of the pilot survey happened during the summer term of the 2010-2011 academic year, more specifically April – May 2011. The purpose of the pilot survey was to test the reliability and validity of the questions. The pilot survey also aimed to check the clarity of the format, wording and instructions, and sequence of the questions. Pilot survey results were also useful to test the dimensionality of the measurements. The pilot survey resulted in some changes in the questionnaire. The data set at DANS does not contain the data of the pilot survey.

The experiences in pilot survey and previous cooperation with certain Offices in the six Philippine universities helped facilitate the conduct of definite survey, from August 2011 until January 2012. The overall goal was to collect a random sample from the official student registry of each university in order to maximize possibilities to generalize from these samples to the university population. Through their university identification number, first year students were known and excluded from the sampling frame. The central enrolment lists of the universities served as the sampling frame. In those institutions where the enrolment lists were administered per faculty or department, the systematic random sampling was based on the proportion of the student population in every faculty within the concerning university. The interval number for the systematic random sampling was found by dividing the population of each university/faculty with required number of respondents. An invitation was sent to respondents with the assistance of university staff or the student union in each university/faculty. After that, respondents were gathered in one place (a classroom) to fill out the questionnaires in presence of one of the members of the research team. We aimed at achieving an overall response rate of 50%. Therefore, we started to select 500 students per university. In most universities the response rate turned out to be lower, and consequently added randomly more more students in the sample. If we did not reach enough respondents, the sampling with invitations was enlarged in a second stage following the same procedure (and for UP Diliman a third stage as well).

In Metro Manila, due to an expected low number of possible Muslim respondents from the three Metro Manila universities, additional Muslim students were approached to be part of the survey (see 1.5 Sampling for details) in February 2012. This resulted in 71 additional Muslim respondents in the Philippine data set.

Response and representativeness of the sample

Table 2 gives an overview of the sampling frame and response in the different universities.

Table 2: Distribution of respondents by Universities in the Philippines

University	Sampling frame	Sample	Response	Response Rate (%)
MSU – Marawi	10,133	750	250	33.33
MSU IIT – Iligan	6,085	497	250	50.30
NDU – Cotabato	2,558	496	250	50.40
UP – Diliman Quezon	13,124	7,200	250	3.50
PUP – St. Mesa Manila	22,505	500	250	50.00
UST – Espana Manila	27,886	351	250	71.23
Total	82,291	9,794	1,500	15.32

The average response rate of the six universities is 43.12 percent. The highest response rate is posted by UST because various Faculties/Colleges of UST helped in the conduct, distribution, and retrieval of questionnaires from their selected students. The lowest one is in UP Diliman with 3.5 percent. As said, in UP Diliman the sample with invitations was enlarged in three steps to reach the required response of 250 students. The exceptional low response in UP Diliman has three reasons: 1) non-release of official list of students, 2) no additional support or recommendation from Faculties/Colleges, and 3) explicitly stated in the invitation that participation is absolutely voluntary. All other universities had various departments and colleges or faculties helping in one way or another seek and motivate sampled students under their jurisdiction to participate in the survey.

The total number of respondents from the universities and schools in Metro Manila and ARMM and adjacent areas was 1,571. All the six identified universities were able to gather 250 respondents separately using random sampling procedure. The additional respondents in Metro Manila were all Muslim students enrolled in Metro Manila tertiary schools. In both areas, there were more Catholic respondents than any religious groups. In Metro Manila, the Catholics comprise 68.98 percent or over two-thirds of the respondents. In ARMM and adjacent areas, Catholics who are 42.93 percent of the respondents are closely followed by Muslim respondents with 36.27 percent. This shows that the universities in ARMM and adjacent areas are more diverse in religious groupings than in Metro Manila.

Table 3: Distribution of respondents by religion in ARMM and adjacent areas and Metro Manila

Religion	ARMM and adjacent areas		MM		TOTAL	
	Respondents	Percentage	Respondents	Percentage	Respondents	Percentage
Muslim	272	36.27	71	8.65	343	21.83
Catholic	322	42.93	567	69.06	889	56.59
Christian	119	15.87	139	16.93	258	16.42
Others	26	3.47	19	2.31	45	2.86
No religion	3	0.4	23	2.8	26	1.65
Missing	8	1.07	2	0.24	10	0.64
TOTAL	750	100	821	100	1571	100

For purposes of this study, Catholics and other Christian denominations are combined to comprise the Christian group in contrast with the Muslim group. Thus, the Christian group has 58.80 percent of the respondents in ARMM and adjacent areas and, in Metro Manila, 706 or 85.99 percent of the respondents. In both areas, the Christian have 1147 or 73.01 percent share of the total respondents. For Muslims, the respondents from ARMM and adjacent areas are 272, and from Metro Manila, the additional 71 respondents. In total, the Muslim respondents are 343. The missing refers to those whose religious affiliations are not either Muslim or Christian, who account for only 5.16 percent of the 1571 respondents in both areas.

One can expect that the random sampling procedure described above leads to a representative sample of the research population. In this project, we aimed to reflect the distribution of ethnic and religious groups among the student population at six universities. Unfortunately, the representativeness of ethno-religious groups at the university level cannot be tested, because universities in Metro Manila do not have data on ethnicity and religion of their students. Especially in the conflict areas such registration is extremely sensitive. Besides, such registration may be redundant as in Metro Manila universities, the student population is predominantly Christian and Tagalog.

The only sensitivity test for the representativeness of our data, was to compare the distribution of students in our samples by faculty and department. That is, we compared the percentage of students enrolled in certain faculties/departments at the university level with the percentage of students enrolled in these faculties/departments in our sample. Although we could not re-collect all relevant figures, due to administrative fallacies, we found in general that our samples reflected the distribution of students by faculty and college at universities. The tables representing the percentages of students per faculty/department in universities and our sample can be found in the appendix. These show that the sampling in our Universities was accurate in reflecting the distribution of students by faculty and college. If our sample is representative in this aspect, it may follow that it is representative in other aspects (e.g. ethno-religious identification) as well.

2 Documentation of the variables

This chapter documents the variables. It reports the guide to the codebook (2.1), a list of the variables (2.2), and their documentation (2.3).

2.1 Guide to the codebook

To illustrate the layout of the documentation of the variables documented in Section 2.3, an example is given in Scheme 2.1. The letters in parentheses refer to the notes presented after Scheme 2.1.

Scheme 2.1: Example of the layout of the documentation of the variables

(a)	(b)	(e)		
q8	What is the language that you mainly speak at home?			
	(c) (d)			
	1 Tagalog	784	49.9	50.5
	2 Your ethnic language (other than Tagalog), specify	668	42.5	43.0
	3 Other language, namely	100	6.4	6.4
	· System missing	19	1.2	

- (a) Indicates the variable number. A variable number has been assigned to each variable in the SPSS system file. These variable numbers are identical to the ones presented in this documentation.
- (b) Indicates the variable label used in the SPSS system file.
- (c) Indicates the code values for the single answer categories.
- (d) Indicates the textual definition of the codes, that is, their value labels.
- (e) Indicates the absolute frequencies (left column), the relative frequencies (middle column), and the adjusted (adjusted for missing value(s)) relative frequencies (right column) of the variables.

2.2 Variables description list

In this section, original variables as well as constructed variables are listed sequentially, according to the variable number in the data file. In order to provide readers with some conceptual clarity, the list contains headings of themes (in big capitals).

DEMOGRAPGIC CHARACTERISTICS

number	Number of respondent
place	Location of survey
q1	Gender
q2_d	Year level (2nd, 3rd, etc)
q3	Birth year
q6	Length of stay where you live now

ETHNIC LANGUAGE USE

q8	Language at home?
q8_ethnic	Language at home? Ethnic language
q8_other	Language at home? Other
q9	Language in big family gatherings?
q9_ethnic	Language in big family gatherings? Ethnic language
q9_other	Language in big family gatherings? Other
q10	Language in university?

q10_ethnic	Language university? Ethnic language
q10_other	Language university? Other
q11	Language with close friends?
q11_ethnic	Language with close friends? Ethnic language
q11_other	Language with close friends? Other
q12	Language in community of residence?
q12_ethnic	Language in community of residence? Ethnic language
q12_other	Language in your community of residence? Other
q13	Language in dealing with government offices?
q13_ethnic	Language in dealing with government offices? Ethnic language
q13_other	Language in dealing with government offices? Other

ETHNIC SELF-DEFINITION

q14_a	Belong to which ethnic group?
q14_a_Islam	Belong to which ethnic group? Islamized ethnic group
q14_a_Lumad	Belong to which ethnic group? Lumad/IP
q14_a_other	Belong to which ethnic group? Other
q14_b	Belong to which ethnic group father?
q14_b_Islam	Belong to which ethnic group father? Islamized ethnic group
q14_b_Lumad	Belong to which ethnic group father? Lumad/IP
q14_b_other	Belong to which ethnic group father? Other
q14_c	Belong to which ethnic mother?
q14_c_Islam	Belong to which ethnic group mother? Islamized ethnic group
q14_c_Lumad	Belong to which ethnic group mother? Lumad/IP
q14_c_other	Belong to which ethnic group mother? Other

PARTICIPATION IN ETHNIC CEREMONIES

q15	Ethnic ceremony: Birth rituals
q16	Ethnic ceremony: Wedding rituals
q17	Ethnic ceremony: Moving house
q18	Ethnic ceremony: Illness
q19	Ethnic ceremony: Wake/Funeral
q20	Ethnic ceremony: Others, specify
q20_other	Ethnic ceremony: Others, specify

RELIGIOUS SELF-DEFINITION

q21_a	Belong to what religion?
q21_a_denom	Belong to what religion? Other Christian denomination
q21_a_other	Belong to what religion? Others
q21_b	Belong to what religion father?
q21_b_denom	Belong to what religion father? Other Christian denomination
q21_b_other	Belong to what religion father? Others
q21_c	Belong to what religion mother?
q21_c_denom	Belong to what religion mother? Other Christian denomination
q21_c_other	Belong to what religion mother? Others
q22	Different religion in high school?
q23	If yes, what religion?
Q23_denom	If yes, what religion? Other Christian denomination
q23_other	If yes, what religion? Other

PARTICIPATION IN RELIGIOUS CEREMONIES

q24	Religious ceremonies/rituals: Circumcision
q25	Religious ceremonies/rituals: Marriage
q26	Religious ceremonies/rituals: Funeral
q27	Religious ceremonies/rituals: Fasting

- q28 Religious ceremonies/rituals: Ied'l Fitr
- q29 Religious ceremonies/rituals: Ied'l Adha
- q30 Religious ceremonies/rituals: Maulud al-Nabi
- q31 Religious ceremonies/rituals: Isra'wa-I-Miraj ion
- q32 Religious ceremonies/rituals: Baptism
- q33 Religious ceremonies/rituals: Marriage
- q34 Religious ceremonies/rituals: Christmas
- q35 Religious ceremonies/rituals: Easter
- q36 Religious ceremonies/rituals: Funeral
- q37 Religious ceremonies/rituals: Fasting

PRAYING

- q38 How often do you pray?

ATTENDANCE IN RELIGIOUS SERVICES

- q39 How often do you go to religious services?

SALIENCE OF RELIGIOUS IDENTITY

- q40 Importance of religious identity
- q41 Committed member of my religious group
- q42 Influence of religious beliefs in daily life
- q43 Influence of religious beliefs on important decisions
- q44 Influence of religious beliefs on relation with others

RELIGIOCENTRISM

- q45 Muslims respond to God most faithfully
- q46 Christians only talk about good deeds without practicing
- q47 Thanks to religion, most Muslims are good people
- q48 When it comes to religion, Christians are less tolerant
- q49 Muslims are best able to talk meaningfully about God
- q50 Christians are often cause of religious conflict
- q51 Christians respond to God most faithfully
- q52 Muslims only talk about good deeds without practising
- q53 Thanks to religion, most Christians are good people
- q54 When it comes to religion, Muslims are less tolerant
- q55 Christians are best able to talk meaningfully about God
- q56 Muslims are often cause of religious conflict

READING THE SACRED WRITING

- q57 How often read or recite Holy Scripture (e.g. Bible, Koran)?

RELIGIOUS FUNDAMENTALISM

- q58 Sacred Writing is true without question
- q59 Sacred Writing should never be doubted
- q60 Sacred Writing is not words of God, but of man
- q61 Truths of the Sacred Writing will never be outdated
- q62 Sacred Writing is only one that is true
- q63 Sacred Writing should be taken literally
- q64 Meanings of Sacred Writing are open to change and interpretation
- q65 Sacred Writing holds a deeper truth

MEMORY OF VIOLENCE

- q66_a Ethno-religious violence in province?
- q66_b How many incidents?
- q67_a In your family, talk about ethno-religious violence that in province?

q67_b How often talk about?

EXPERIENCE OF VIOLENCE

q68_a Witness violence (related to ethno-religious conflict)?

q68_b How many times did you witness violence?

q69_a Suffered physical injury?

q69_b How many times suffer from physical injury?

RELIGIOUS PLURALITY/TRUTH CLAIMS

q70 My religion offers surest way to liberation

q71 Religious traditions reveal different aspects of God

q72 All religions are equally valid ways to ultimate truth

q73 Other religions do not provide as deep a God-experience

q74 Differences between religions basis for mutual enrichment

q75 All religions are equally valid paths to liberation

q76 Truth about God is found only in my religion

q77 Differences between religions provide more knowledge of God

q78 Everything said about God in other religions has same values

q79 Other religions contain only partial truths

q80 Differences between religions source of spiritual development

q81 All religions are the same

EXPERIENCE OF VIOLENCE

q82_a Immediate family members injured?

q82_b How many immediate family members injured?

q83_a Immediate family members lose lives?

q83_b How many immediate family members lost lives?

q84_a Relatives injured?

q84_b How many relatives injured?

q85_a Relatives lose lives?

q85_b How many relatives lost lives?

q86_a Close friends injured?

q86_b How many close friends injured?

q87_a Close friends lose lives?

q87_b How many close friends lost lives?

q88_a Neighbours injured?

q88_b How many neighbours injured?

q89_a Neighbours lose lives?

q89_b How many neighbours lost lives?

SOCIAL DOMINANCE ORIENTATION

q90 Some groups are inferior to other groups

q91 good if groups could be equal

q92 OK if some groups have more chance in life than others

q93 Equalize conditions for different groups

q94 Fewer problems if certain groups stayed in place

q95 Fewer problems if people treated more equally

q96 Inferior groups should stay in place

q97 Group equality should be our ideal

q98 Sometimes necessary to use force against other groups

q99 All groups equal chance in life

q100 Sometimes necessary to step on other groups

q101 All groups free to move

q102 Good thing certain groups at top and other groups at bottom

q103 Strive to make incomes equal

- q104 Other groups must be kept in place
 q105 No group should dominate society

QUANTITY OF INTERRELIGIOUS CONTACTS

- q106 How often contact with Christians as neighbours?
 q107 How often contact with Christians as classmates?
 q108 How often contact with Christians as board/dorm/housemates?
 q109 How often contact with Christians as close friends?
 q110 How often contact with Christians as relatives?
 q111 How often contact with Muslims as neighbours?
 q112 How often contact with Muslims as classmates?
 q113 How often contact with Muslims as board/dorm/housemates?
 q114 How often contact with Muslims as close friends?
 q115 How often contact with Muslims as relatives?

QUALITY OF INTERRELIGIOUS CONTACTS

- q116 How would you rate contact? As neighbours
 q117 How would you rate contact? As classmates
 q118 How would you rate contact? As board/dorm/housemates
 q119 How would you rate contact? As close friends
 q120 How would you rate contact? As relatives
 q121 How close with neighbours from other religious groups?
 q122 How close with classmates from other religious groups?
 q123 How close with board/dorm/housemates from other religious groups?
 q124 How close with close friends from other religious groups?
 q125 How close with relatives from other religious groups?
 q126 How equal with neighbours from other religious groups?
 q127 How equal with classmates from other religious groups?
 q128 How equal with board/dorm/housemates from other religious groups?
 q129 How equal with close friends from other religious groups?
 q130 How equal with relatives from other religious groups?
 q131 Cooperate with neighbours from other religious groups?
 q132 Cooperate with classmates from other religious groups?
 q133 Cooperate with board/dorm/housemates from other religious groups?
 q134 Cooperate with close friends from other religious groups?
 q135 Cooperate with relatives from other religious groups?

NATIONALIST ATTITUDES

PATRIOTISM

- q136 Proud of country in terms of achievement in history?
 q137 Proud of country in terms of achievement in equality in society?

PERCEIVED GROUP THREAT

- q138 Afraid customs of group will be lost
 q139 Migration of different religious groups is a threat
 q140 Worried job prospects decline
 q141 Worried study grant opportunities
 q142 Worried security in my university decline
 q143 Other religious groups occupy positions in government
 q144 Worried the security in neighbourhood decline
 q145 Religious practices of other religious groups threaten way of life
 q146 Other religious groups preferential treatment by authorities
 q147 Other religious groups control business opportunities
 q148 Afraid increasing violence in neighborhood
 q149 Chances boarding house decline

CONTACT AVOIDANCE

- q150 Accept or avoid Christian as city/town mayor?
- q151 Accept or avoid Christian as civil servant?
- q152 Accept or avoid Christian as police officer?
- q153 Accept or avoid Christian as neighbour?
- q154 Accept or avoid Christian as classmate?
- q155 Accept or avoid Christian as board/dorm/housemate?
- q156 Accept or avoid Christian as houseboy/housemaid?
- q157 Accept or avoid Christian as your close friend?
- q158 Accept or avoid Christian as your future spouse?
- q159 Accept or avoid Muslim as city/town mayor?
- q160 Accept or avoid Muslim as civil servant?
- q161 Accept or avoid Muslim as police officer?
- q162 Accept or avoid Muslim as neighbour?
- q163 Accept or avoid Muslim as classmate?
- q164 Accept or avoid Muslim as board/dorm/housemate?
- q165 Accept or avoid Muslim as houseboy/housemaid?
- q166 Accept or avoid Muslim as close friend?
- q167 Accept or avoid Muslim as future spouse?

BARRIERS BETWEEN CHRISTIANS AND MUSLIMS

- q168 Major barriers between Christians and Muslims?
- q169 Primary barrier?

PREFERENCE FOR RESIDENTIAL SEGREGATION

- q170 Live in neighbourhood same religion
- q171 Live in neighbourhood different religion
- q172 Reside in separate community according to religions
- q173 Separate neighbourhood for Muslims and Christians

(DIS)TRUST

- q174 Trust Muslims
- q175 Rely on Christians
- q176 Careful if dealing with Muslims
- q177 Trust Christians
- q178 Rely on Muslim
- q179 Careful if dealing with Christians
- q180 Muslims exploit me
- q181 Christians exploit me
- q182 Muslims act in own interest
- q183 Christians act in own interest

SUPPORT OF PROTEST AND VIOLENCE

- q184 Support public criticism of job discrimination
- q185 Support demonstrations against job discrimination
- q186 Support damaging of properties for jobs
- q187 Support harm to persons for jobs
- q188 Support public criticism of political power abuse
- q189 Support demonstrations against political power abuse
- q190 Support the damaging of properties to fight political power abuse
- q191 Support harm to persons to fight political power abuse
- q192 Support public criticism of actions that undermine political influence
- q193 Support demonstrations for political influence

- q194 Support damaging of properties for political influence
- q195 Support harm to persons for political influence
- q196 Support public criticism of lack of free education
- q197 Support demonstrations for free education
- q198 Support damaging of properties for free education
- q199 Support harm to persons for free education
- q200 Openly criticize disrespect for values of religious group
- q201 Support demonstrations for respect for values of religious group
- q202 Support damaging of properties when religion is insulted
- q203 Support harm to persons when religion is insulted

ACTUAL EXPRESSION OF SUPPORT OF PROTEST

- q204_a Expressed public criticism related to religious group?
- q204_b How many times express public criticism?
- q205_a Participated in demonstration?
- q205_b How many participate in demonstration?

(DIS)SATISFACTION

- q206 How satisfied with health services in city
- q207 How satisfied with job opportunities after graduation
- q208 How satisfied with place of dwelling
- q209 How satisfied with free time
- q210 How satisfied with quality of education
- q211 How satisfied with peace and order situation in city
- q212 How satisfied with supply of goods and services in area
- q213 How satisfied with local access to public transport
- q214 How satisfied with environmental conditions in area
- q215 How satisfied with overall standard of living

MEMBERSHIP IN RELIGIOUS ORGANIZATIONS

- q216 Member or supporter of religious organization?
- q217a School based
- q217a_name Name/s of organization/s: (School based):
- q217b Community based
- q217b_name Name/s of organization/s (Community based):
- q217c Others
- q217c_name Name/s of organization/s (Others):
- q218 How often participate in activities of religious organization?

VOTING BEHAVIOR

- q219 Vote in the last national election?
- q220 Why did not vote?
- q221 Which party-list group voted for in last national election?
- q221_others Which party-list group voted for in last election? Others

MEMBERSHIP IN ETHNIC ORGANIZATIONS

- q222 Member or supporter of ethnic organization?
- q223 How often participate in activities of ethnic group-based organization

SALIENCE OF ETHNIC IDENTITY

- q224 Ethnic identity is very important to me
- q225 Committed member of ethnic group
- q226 Ethnic identity great influence in daily life
- q227 Ethnic identity great influence on important decisions
- q228 Ethnic identity great influence on relations with others

FRIENDS BY ETHNICITY

- q229 How many close friends are Bicolano?
- q230 How many close friends are Cebuano?
- q231 How many close friends are Chinese?
- q232 How many close friends are Ilocano?
- q233 How many close friends are Ilonggo?
- q234 How many close friends are Manguindanao?
- q235 How many close friends are Maranao?
- q236 How many close friends are Tausug?
- q237 How many close friends are Other Islamized ethnic Group
- q238 How many close friends are Lumad and Indigenous Peoples' Group?
- q239 How many close friends are Pangasinense?
- q240 How many close friends are Tagalog?
- q241 How many close friends are others?

FRIENDS BY RELIGIOUS DENOMINATION

- q242 How many close friend are Muslim?
- q243 How many close friend are Roman Catholic, including Catholic Charismatic?
- q244 How many close friend are Other Christian denominations?

PAKIKIRAMDAM: HEIGHTENED AWARENESS OF OTHERS, ONESELF AND SITUATION

- q245 How often approach bulletin boards, posters, streamers for university life?
- q246 How often approach campus ministry / student chaplaincy for university life?
- q247 How often approach employees (teachers, staff, administrations) for university life?
- q248 How often approach classmates for university life?
- q249 How often approach board/dorm/housemates for university life?
- q250 How often approach friends for university life?
- q251 How often approach bulletin boards, posters, streamers for new community life?
- q252 How often approach barangay officials for new community life?
- q253 How often approach members of own religious group for new community life?
- q254 How often approach relatives for new community life?
- q255 How often approach neighbours for new community life?
- q256 How often approach board/dorm/housemates for new community life?
- q257 How often approach friends for new community life?
- q258 How easy or difficult to feel part of: university?
- q259 How easy or difficult to feel part of: community?
- q260 How easy or difficult to feel part of: church/mosque group?
- 261 Takes time to get comfortable relating with others
- 262 Need to become part of my new environment
- 263 Worry of offending others when I approach them
- 264 More comfortable with people who are like me
- 265 When I can be of help to others, I approach them

SOCIO-ECONOMIC CHARACTERISTICS

- 266 Monthly gross income of household
- q267 How satisfied with household income?
- q268_a Occupation father?
- q268_a_special Occupation father? Special occupations
- q268_a Occupation mother?
- q268_a_special Occupation mother? Special occupations
- q269_a Highest educational attainment father?
- q269_b Highest educational attainment mother?
- q270_a Occupational status father?

q270_b Occupational status mother?
q271_a Occupation father?
q271_a_special Occupation father? Special occupations
q271_b Occupation mother?
q271_b_special Occupation mother? Special occupations

CONTACT INFORMATION

q272 Contact again for in-depth interview?
remarks Remarks

2.3 Documentation of original variables

number	The number of respondent			
	The location of survey			
place	1 Mindanao	750	47.7	47.7
	2 Metro Manila	821	52.3	52.3
q1	Gender			
	1 Male	551	35.1	35.1
	2 Female	1017	64.7	64.9
	· System missing	3	.2	
q2_d	Year level (2nd, 3rd, etc)			
	1	59	3.8	4.0
	2	528	33.6	35.7
	3	417	26.5	28.2
	4	387	24.6	26.2
	5	84	5.3	5.7
	6	4	.3	.3
	· System missing	92	5.9	
q3	Birth year			
q6	Length of stay where you live now?			
	1 Less than one year	63	4.0	4.0
	2 One to two years	164	10.4	10.5
	3 Two to three years	158	10.1	10.1
	4 More than three years	1174	74.7	75.3
	· System missing	12	.8	
q8	What is the language that you mainly speak at home?			
	1 Tagalog	784	49.9	50.5
	2 Your ethnic language (other than Tagalog), specify	668	42.5	43.0
	3 Other language, namely	100	6.4	6.4
	· System missing	19	1.2	

q8_ethnic	What is the language that you mainly speak at home? Ethnic language ¹			
	Bicol	6	.4	.4
	Bisaya	102	6.5	6.5
	Bisaya / Cebuano	8	.5	.5
	Cebuano	106	6.7	6.7
	Ilocano	10	.6	.6
	Ilonggo	10	.6	.6
	Iranun	9	.6	.6
	Kamayo	5	.3	.3
	Kapampangan	5	.3	.3
	Maguindanao	44	2.8	2.8
	Maranao	14	.9	.9
	Maranao	66	4.2	4.2
	Meranao	18	1.1	1.1
	Surigaonon	7	.4	.4
	Tausug	10	.6	.6
	Vernacular	4	.3	.3
	Visaya	18	1.1	1.1
	Visayan	28	1.8	1.8
	Other	58	3.9	3.9
	· System missing	1043	66.4	66.4
q8_other	What is the language that you mainly speak at home? Other*			
	Bisaya	8	.5	.5
	Cebuano	10	.6	.6
	English	40	2.5	2.5
	Maranao	6	.4	.4
	Meranao	3	.2	.2
	Visaya	4	.3	.3
	Other	22	1.4	1.4
	· System missing	1478	94.1	94.1
q9	What is the language that you mainly speak in big family gatherings?			
	1 Tagalog	762	48.5	49.4
	2 Your ethnic language (other than Tagalog), specify	662	42.1	42.9
	3 Other language, namely	120	7.6	7.8
	· System missing	27	1.7	
q9_ethnic	What is the language that you mainly speak in big family gatherings? Ethnic language*			
	Bicol	7	.4	.4
	Bicolano	6	.4	.4
	Bisaya	97	6.2	6.2
	Bisaya / Cebuano	7	.4	.4
	Cebuano	91	5.8	5.8
	Chinese	7	.4	.4
	Fukien	4	.3	.3

¹ Categories containing less than 5 respondents are combined in the category 'Other'.

* Categories containing less than 5 respondents are combined in the category 'Other'.

	Ilocano	15	1.0	1.0
	Ilonggo	10	.6	.6
	Iranun	9	.6	.6
	Kapampangan	9	.6	.6
	Maguindanao	38	2.4	2.4
	Maranao	15	1.0	1.0
	Maranao	64	4.1	4.1
	Marano	5	.3	.3
	Meranao	15	1.0	1.0
	Surigaonon	5	.3	.3
	Tausug	13	.8	.8
	Vernacular	4	.3	.3
	Visaya	17	1.1	1.1
	Visayan	26	1.7	1.7
	Other	48	2.9	2.9
	· System missing	1059	67.4	67.4
q9_other	What is the language that you mainly speak in big family gatherings? Other*			
	Bisaya	9	.6	.6
	Cebuano	8	.5	.5
	Chinese	4	.3	.3
	English	53	3.4	3.4
	Maranao	4	.3	.3
	Other	29	1.7	1.7
	· System missing	1464	93.2	93.2
q10	What is the language that you mainly speak in the university?			
	1 Tagalog	1033	65.8	67.3
	2 Your ethnic language (other than Tagalog), specify	232	14.8	15.1
	3 Other language, namely	270	17.2	17.6
	· System missing	36	2.3	
q10_ethnic	What is the language that you mainly speak in the university? Ethnic language ²			
	Bisaya	54	3.4	3.4
	Cebuano	57	3.6	3.6
	Maranao	7	.4	.4
	Meranao	4	.3	.3
	Visaya	4	.3	.3
	Visayan	16	1.0	1.0
	Other	24	1.7	1.7
	· System missing	1405	89.4	89.4
q10_other	What is the language that you mainly speak in the university? Other*			
	Bisaya	16	1.0	1.0
	Cebuano	9	.6	.6
	English	197	12.5	12.5
	Other	17	1.1	1.1
	· System missing	1332	84.8	84.8

² Categories containing less than 5 respondents are combined in the category 'Other'.

q11	What is the language that you mainly speak with close friends?			
	1 Tagalog	930	59.2	60.2
	2 Your ethnic language (other than Tagalog), specify	460	29.3	29.8
	3 Other language, namely	155	9.9	10.0
	· System missing	26	1.7	
q11_ethnic	What is the language that you mainly speak with close friends? Ethnic language*			
	Bisaya	94	6.0	6.0
	Bisaya / Cebuano	6	.4	.4
	Cebuano	94	6.0	6.0
	Ilonggo	6	.4	.4
	Maguindanao	10	.6	.6
	Maranao	9	.6	.6
	Maranao	38	2.4	2.4
	Meranao	14	.9	.9
	Surigaonon	8	.5	.5
	Vernacular	4	.3	.3
	Visaya	15	1.0	1.0
	Visayan	28	1.8	1.8
	Other	32	1.9	1.9
	· System missing	1213	77.2	77.2
q11_other	What is the language that you mainly speak with close friends? Other*			
	Bisaya	15	1.0	1.0
	Cebuano	13	.8	.8
	English	75	4.8	4.8
	Visaya	4	.3	.3
	Visayan	6	.4	.4
	Other	21	1.2	1.2
	· System missing	1437	91.5	91.5
q12	What is the language that you mainly speak in your community of residence?			
	1 Tagalog	913	58.1	58.8
	2 Your ethnic language (other than Tagalog), specify	552	35.1	35.5
	3 Other language, namely	88	5.6	5.7
	· System missing	18	1.1	
q12_ethnic	What is the language that you mainly speak in your community of residence? Ethnic language ³			
	Bisaya	100	6.4	6.4
	Bisaya / Cebuano	4	.3	.3
	Cebuano	94	6.0	6.0
	Ilocano	4	.3	.3
	Ilonggo	7	.4	.4
	Iranun	6	.4	.4
	Kamayo	4	.3	.3
	Maguindanao	29	1.8	1.8

³ Categories containing less than 5 respondents are combined in the category 'Other'.

	Maranao	7	.4	.4
	Maranao	58	3.7	3.7
	Meranao	19	1.2	1.2
	Surigaonon	8	.5	.5
	Vernacular	4	.3	.3
	Visaya	19	1.2	1.2
	Visayan	27	1.7	1.7
	Other	38	2.3	2.3
	· System missing	1143	72.8	72.8
q12_other	What is the language that you mainly speak in your community of residence? Other*			
	Bisaya	12	.8	.8
	Cebuano	14	.9	.9
	English	25	1.6	1.6
	Maranao	7	.4	.4
	Visaya	4	.3	.3
	Other	16	1.0	1.0
	· System missing	1493	95.0	95.0
q13	What is the language that you mainly speak in dealing with government offices?			
	1 Tagalog	819	52.1	53.6
	2 Your ethnic language (other than Tagalog), specify	123	7.8	8.0
	3 Other language, namely	587	37.4	38.4
	· System missing	42	2.7	
q13_ethnic	What is the language that you mainly speak in dealing with government offices? Ethnic language*			
	Bisaya	25	1.6	1.6
	Cebuano	24	1.5	1.5
	Visayan	10	.6	.6
	Other	22	1.5	1.5
	· System missing	1490	94.8	94.8
q13_other	What is the language that you mainly speak in dealing with government offices? Other*			
	Bisaya	7	.4	.4
	Cebuano	8	.5	.5
	English	4	.3	.3
	English	483	30.7	30.7
	Other	17	1.1	1.1
	· System missing	1052	67.0	67.0
q14_a	To which ethnic group do you consider yourself to belong to?			
	1 Bicolano	42	2.7	2.8
	2 Cebuano	289	18.4	19.5
	3 Chinese	34	2.2	2.3
	4 Ilocano	56	3.6	3.8
	5 Ilonggo	53	3.4	3.6
	6 Maguindanao	98	6.2	6.6

7	Maranao	167	10.6	11.3
8	Tausug	26	1.7	1.8
9	Other Islamized ethnic Group, specify	29	1.8	2.0
10	Lumad and Indigenous Peoples Group, specify	26	1.7	1.8
11	Pangasinense	10	.6	.7
12	Tagalog	548	34.9	37.0
13	Others, specify	102	6.5	6.9
·	System missing	91	5.8	

q14_a_Islam To which ethnic group do you consider yourself to belong to? Islamized ethnic Group

	Banguingui	1	.1	.1
	Iranun	10	.6	.6
	Kalagan	1	.1	.1
	Maguindanao	2	.1	.1
	Maranao	1	.1	.1
	Sama	2	.1	.1
	Surigaonon	1	.1	.1
	Yakan	1	.1	.1
·	System missing	1552	98.8	98.8

q14_a_Lumad To which ethnic group do you consider yourself to belong to? Lumad/IP

	Bisaya	1	.1	.1
	Bol-anon	1	.1	.1
	Bontok igorot	1	.1	.1
	Bulanon	1	.1	.1
	Butuanon	1	.1	.1
	Higaonon	1	.1	.1
	Kamayo	1	.1	.1
	Kamayo - Manobo	1	.1	.1
	Mandaya kamayo	1	.1	.1
	Mandoo	1	.1	.1
	Manobo	7	.4	.4
	Subanen	3	.2	.2
	Surigaonon	2	.1	.1
	Surigaonon / Manobo	1	.1	.1
	Te'duray	2	.1	.1
	Ykalinga, Ibanag, Ykalinga gesp	1	.1	.1
·	System missing	1545	98.3	98.3

q14_a_other To which ethnic group do you consider yourself to belong to? Others

	Akeanon / Aklanon	1	.1	.1
	Antiqueno	1	.1	.1
	Banolano	1	.1	.1
	Bisaya	7	.4	.4
	Bisaya (Cebuano)	1	.1	.1
	Bisaya / Surigaonon	1	.1	.1
	Boholano	3	.2	.2
	Boholano / Bol-anon	1	.1	.1
	Both Tagalog & Ilocano	1	.1	.1
	Butuanon	1	.1	.1
	Butuanon, Surigaonon, Cabadbaranon	1	.1	.1
	Capampangan	2	.1	.1

Casiguranin	1	.1	.1
Cebuano / Ilonggo	1	.1	.1
Chinese	1	.1	.1
Chinese-Filipino	1	.1	.1
Danaoeno/Bisaya	1	.1	.1
Davaoeno	1	.1	.1
Filipino-Chinese	1	.1	.1
Half Maranon-half Pangasirens	1	.1	.1
Higaonon	1	.1	.1
I don't consider myself as part of an ethnic group but as a Filipino on the whole	1	.1	.1
Ibanag	1	.1	.1
Ibanag & Itawis	1	.1	.1
Igorot, Kankanaey	1	.1	.1
Iligan	1	.1	.1
Iliganon	11	.7	.7
Ilocano / Ilonggo	1	.1	.1
Ilonggo & Cebuano	1	.1	.1
Itawes	1	.1	.1
Kagay-anon	1	.1	.1
Kamayo	3	.2	.2
Kapampangan	14	.9	.9
Mandaya	1	.1	.1
Manileno	1	.1	.1
Manobo	1	.1	.1
Manobo / Agusanon	1	.1	.1
N/a	1	.1	.1
None	1	.1	.1
None, from Metro Manila, my family is of very mixed origins	1	.1	.1
Ozamisnon, Hiligaynon	1	.1	.1
Palawena (mom); Laking Muntinlupa	1	.1	.1
Party Cebuano, Partysubamen	1	.1	.1
Siquihodnon, Iliganon	1	.1	.1
Surigaonon	13	.8	.8
Tagalog, American, English	1	.1	.1
Visaya	2	.1	.1
Visayan	2	.1	.1
Waray-waray	3	.2	.2
Ybanag	1	.1	.1
· System missing	1471	93.6	93.6

q14_b

To which ethnic group do you consider your father to belong to?

1 Bicolano	86	5.5	5.7
2 Cebuano	284	18.1	18.9
3 Chinese	57	3.6	3.8
4 Ilocano	129	8.2	8.6
5 Ilonggo	87	5.5	5.8
6 Maguindanao	106	6.7	7.0
7 Maranao	173	11.0	11.5
8 Tausug	26	1.7	1.7
9 Other Islamized ethnic Group, specify	28	1.8	1.9
10 Lumad and Indigenous Peoples Group, specify	28	1.8	1.9
11 Pangasinense	28	1.8	1.9

	12 Tagalog	331	21.1	22.0
	13 Others, specify	141	9.0	9.4
	· System missing	67	4.3	
q14_b_Islam	To which ethnic group do you consider your father to belong to? Islamized ethnic Group			
	Banguingui	1	.1	.1
	Bol-anon	1	.1	.1
	Iranun	9	.6	.6
	Maguindanao	2	.1	.1
	Maranao	1	.1	.1
	Sama	2	.1	.1
	Surigaonon	1	.1	.1
	Waray	1	.1	.1
	· System missing	1553	98.9	98.9
q14_b_Lumad	To which ethnic group do you consider your father to belong to? Lumad/IP			
	Bisaya	1	.1	.1
	Bol-anon	1	.1	.1
	Bontok Igorot	1	.1	.1
	Bulanon	1	.1	.1
	Butuanon	1	.1	.1
	Higaonon	1	.1	.1
	Igorot	1	.1	.1
	Kamayo	2	.1	.1
	Kamayo - Manobo	1	.1	.1
	Mandaya kamayo	1	.1	.1
	Mandoo	1	.1	.1
	Manobo	5	.3	.3
	Nduray	1	.1	.1
	Subanen	3	.2	.2
	Surigaonon	1	.1	.1
	Surigaonon / Manobo	1	.1	.1
	Te'duray	2	.1	.1
	Ykalinga, Ibanag, Ykalinga gesp	1	.1	.1
	· System missing	1545	98.3	98.3
q14_b_other	To which ethnic group do you consider your father to belong to? Others			
	Aklanon	4	.3	.3
	Antiqueno	1	.1	.1
	Banolano	1	.1	.1
	Batangeno	2	.1	.1
	Bisaya	9	.6	.6
	Bisaya (Cebuano)	1	.1	.1
	Bisaya (Leyte)	1	.1	.1
	Bisaya (Romblon)	1	.1	.1
	Bisaya / Visaya	1	.1	.1
	Bisaya, Batenogenia	1	.1	.1
	Boholano	8	.5	.5
	Boholano /Bbol-anon	4	.3	.3
	Bolinao	1	.1	.1
	Butuanon	1	.1	.1

Butuanon, Surigaonon, Cabadbaranon	1	.1	.1
Capampangan	2	.1	.1
Chinese	1	.1	.1
Chinese-Filipino	1	.1	.1
Coyuno	1	.1	.1
Danaoeno/Bisaya	1	.1	.1
Davaoeno	2	.1	.1
Donao	1	.1	.1
Dutch	1	.1	.1
Higaonon	1	.1	.1
Ibanag	2	.1	.1
Ibanag and Itawis	1	.1	.1
Igorot, Kankanaey	1	.1	.1
Iligan	1	.1	.1
Iliganon	10	.6	.6
Kagay-anon	1	.1	.1
Kamayo	3	.2	.2
Kapampangan	19	1.2	1.2
Kapampangan, Bisaya	1	.1	.1
Mandaya	1	.1	.1
Manileno	1	.1	.1
Manobo	1	.1	.1
Manobo/Agusanon	1	.1	.1
Mindoreno	1	.1	.1
N/a	1	.1	.1
None, from Metro Manila, my family is of very mixed origins	1	.1	.1
Samareno	1	.1	.1
Saudian	1	.1	.1
Siguijorian	1	.1	.1
Surigaonon	16	1.0	1.0
Tagalog, American, English	1	.1	.1
Tsabacano	1	.1	.1
Visaya	2	.1	.1
Visayan	3	.2	.2
Visayan / Waray	1	.1	.1
Waray	12	.8	.8
Waray / Bisaya	1	.1	.1
Ybanag	1	.1	.1
Zamboangeno	1	.1	.1
· System missing	1435	91.3	91.3

q14_c

To which ethnic group do you consider your mother to belong to?

1 Bicolano	83	5.3	5.5
2 Cebuano	297	18.9	19.7
3 Chinese	30	1.9	2.0
4 Ilocano	124	7.9	8.2
5 Ilonggo	90	5.7	6.0
6 Maguindanao	95	6.0	6.3
7 Maranao	162	10.3	10.7
8 Tausug	26	1.7	1.7
9 Other Islamized ethnic Group, specify	32	2.0	2.1
10 Lumad and Indigenous Peoples Group, specify	26	1.7	1.7
11 Pangasinense	29	1.8	1.9

	12 Tagalog	364	23.2	24.1
	13 Others, specify	153	9.7	10.1
	· System missing	60	3.8	
q14_c_Islam	To which ethnic group do you consider your mother to belong to? Islamized ethnic Group			
	Banguingui	1	.1	.1
	Chabacano	1	.1	.1
	Iranun	11	.7	.7
	Kalagan	1	.1	.1
	Maguindanao	1	.1	.1
	Maranao	1	.1	.1
	Sama	2	.1	.1
	Yakan	1	.1	.1
	· System missing	1552	98.8	98.8
q14_c_Lumad	To which ethnic group do you consider your mother to belong to? Lumad/IP			
	Bontok Igorot	1	.1	.1
	Buholanon	1	.1	.1
	Bulanon	1	.1	.1
	Higaonon	1	.1	.1
	Kamayo	2	.1	.1
	Kamayo - Manobo	1	.1	.1
	Kamayotribe	1	.1	.1
	Mandaya kamayo	1	.1	.1
	Manobo	5	.3	.3
	Subanen	3	.2	.2
	Surigaonon	3	.2	.2
	Surigaonon / Manobo	1	.1	.1
	Te'duray	4	.3	.3
	Ykalinga, Ibanag, Ykalinga gesp	1	.1	.1
	· System missing	1545	98.3	98.3
q14_c_other	To which ethnic group do you consider your mother to belong to? Others			
	Aklanon	2	.1	.1
	Baholano	2	.1	.1
	Batanguena	1	.1	.1
	Bisaya	1	.1	.1
	Bisaya	15	1.0	1.0
	Bisaya (Cebuano)	1	.1	.1
	Bisaya (Leyte)	1	.1	.1
	Bisaya, Batenogenia	1	.1	.1
	Bisaya/Surigaonon	1	.1	.1
	Bisaya/Waray	1	.1	.1
	Boholano	8	.5	.5
	Boholano / Bol-anon	3	.2	.2
	Butuanon	1	.1	.1
	Butuanon, Surigaonon, cabadbaranon	1	.1	.1
	Capampangan	2	.1	.1
	Chavacano	1	.1	.1
	Chinese	1	.1	.1

Chinese-Filipino	1	.1	.1
Coyuno	1	.1	.1
Cuyuno	1	.1	.1
Danaoeno/Bisaya	1	.1	.1
Daraeno	1	.1	.1
Davaoeno	3	.2	.2
Ibanag	1	.1	.1
Ibanag and Itawis	1	.1	.1
Igorot	1	.1	.1
Igorot, Kankanaey	1	.1	.1
Iligan	1	.1	.1
Iliganon	9	.6	.6
Itawes	1	.1	.1
Kagay-anon	1	.1	.1
Kamayo	2	.1	.1
Kapampangan	24	1.5	1.5
Kapampangan, Bisaya	1	.1	.1
Lumad Iwtrento	1	.1	.1
Manileko	1	.1	.1
Manileno	1	.1	.1
Manobo	1	.1	.1
N/a	1	.1	.1
None, from Metro Manila, my family is of very mixed origins	1	.1	.1
Ozamisnon, Hiligaynon	1	.1	.1
Palawena (mom); Laking Muntinlupa	1	.1	.1
Siquihodnon, Iliganon	1	.1	.1
Siquijornon	1	.1	.1
Spanish (half)	1	.1	.1
Suquijodnon	1	.1	.1
Surigaonon	15	1.0	1.0
Tagalog, American, English	1	.1	.1
Visaya	1	.1	.1
Visayan	3	.2	.2
Waray	13	.8	.8
Waray (Visayan Leyte)	1	.1	.1
Waray-waray	1	.1	.1
Waray/Leytenos	1	.1	.1
Ybanag	1	.1	.1
Zambalerio	1	.1	.1
Zamboangeno	2	.1	.1
· System missing	1425	90.7	90.7

q15 Knowledge and participation in ethnic ceremony: Birth rituals

1 No knowledge	496	31.6	32.2
2 I do not participate in it and neither does my family	208	13.2	13.5
3 I do not participate in it but my family does	170	10.8	11.1
4 I do participate	664	42.3	43.2
· System missing	33	2.1	

q16 Knowledge and participation in ethnic ceremony: Wedding rituals

1 No knowledge	311	19.8	20.1
2 I do not participate in it and neither does my family	153	9.7	9.9

	3 I do not participate in it but my family does	247	15.7	16.0
	4 I do participate	834	53.1	54.0
	· System missing	26	1.7	
q17	Knowledge and participation in ethnic ceremony: Moving house			
	1 No knowledge	579	36.9	37.9
	2 I do not participate in it and neither does my family	319	20.3	20.9
	3 I do not participate in it but my family does	190	12.1	12.4
	4 I do participate	441	28.1	28.8
	· System missing	42	2.7	
q18	Knowledge and participation in ethnic ceremony: Illnes			
	1 No knowledge	576	36.7	37.9
	2 I do not participate in it and neither does my family	283	18.0	18.6
	3 I do not participate in it but my family does	244	15.5	16.1
	4 I do participate	415	26.4	27.3
	· System missing	53	3.4	
q19	Knowledge and participation in ethnic ceremony: Wake/Funeral			
	1 No knowledge	254	16.2	16.5
	2 I do not participate in it and neither does my family	144	9.2	9.4
	3 I do not participate in it but my family does	219	13.9	14.2
	4 I do participate	922	58.7	59.9
	· System missing	32	2.0	
q20	Knowledge and participation in ethnic ceremony: Others, specify			
	1 No knowledge	133	8.5	59.1
	2 I do not participate in it and neither does my family	20	1.3	8.9
	3 I do not participate in it but my family does	14	.9	6.2
	4 I do participate	58	3.7	25.8
	· System missing	1346	85.7	
q20_other	Knowledge and participation in ethnic ceremony: others, specify			
q21_a	To what religion do you consider yourself to belong to?			
	1 Islam	343	21.8	22.0
	2 Roman Catholic, including Catholic Charismatic groups	888	56.5	56.9
	3 Other Christian denomination, specify	258	16.4	16.5
	4 Other, specify	45	2.9	2.9
	5 No religion	26	1.7	1.7
	· System missing	11	.7	
q21_a_denom	To what religion do you consider yourself to belong to? Other Christian denomination			
q21_a_other	To what religion do you consider yourself to belong to? Others			
	Aglipay	1	.1	.1
	Agnostic	1	.1	.1
	Agnostic / Roman Catholic but non practicing	1	.1	.1

	Agnostic theism	1	.1	.1
	Agnostic, semi-Catholic	1	.1	.1
	Assembly of God	1	.1	.1
	Baptist	2	.1	.1
	Bible babtist curch	1	.1	.1
	Bible baptist	2	.1	.1
	Bible believing Christian	1	.1	.1
	Born again	3	.2	.2
	Born again Christian	6	.4	.4
	Both Catholic & Protestant	1	.1	.1
	Buddhist	1	.1	.1
	Christian	1	.1	.1
	Church of Divine Light	1	.1	.1
	Church of God in Christ Jesus	1	.1	.1
	Elohist	1	.1	.1
	I'm actually confused I was baptized as a Catholic but I'm not practicing it	1	.1	.1
	Iglesia ni Cristo	4	.3	.3
	Iglesia ra dior erpiritu santo	1	.1	.1
	Jehovah's witness	4	.3	.3
	Mormons	1	.1	.1
	Pentecostal	2	.1	.1
	Roman Catholic but not particing	1	.1	.1
	Seventh-day adventist	2	.1	.1
	Southern baptist	1	.1	.1
	The lord's recovery	1	.1	.1
	· System missing	1526	97.1	97.1
q21_b	To what religion do you consider your father to belong to?			
	1 Islam	324	20.6	21.3
	2 Roman Catholic, including Catholic Charismatic groups	976	62.1	64.0
	3 Other Christian denomination, specify	165	10.5	10.8
	4 Other, specify	48	3.1	3.1
	5 No religion	11	.7	.7
	· System missing	47	3.0	
q21_b_denom	To what religion do you consider your father to belong to? Other Christian denomination			
	Adventist	1	.1	.1
	Aglipay	1	.1	.1
	Aglipayan church	1	.1	.1
	Alliance (camacco)	1	.1	.1
	Ang dating daan	1	.1	.1
	Anglican	1	.1	.1
	Anglican, episcopal church in the philippines	1	.1	.1
	Baptist	8	.5	.5
	Bible Christian	1	.1	.1
	Born again	29	1.8	1.8
	Born again Christian	21	1.3	1.3
	Born again evangelistic	1	.1	.1
	Born again full gospel pentecostal	1	.1	.1
	Christian & missionary alliance churches of the Phil	1	.1	.1

Christian baptist	1	.1	.1
Church of god	4	.3	.3
Church of god int'l	1	.1	.1
Emscopazian	1	.1	.1
Episcopalian	2	.1	.1
Evangelical	4	.3	.3
Evangelical christian	1	.1	.1
Grace	1	.1	.1
Icresia ni caisto	1	.1	.1
Ifi	2	.1	.1
Iglesia filipina independent	1	.1	.1
Iglesia ni Cristo	10	.6	.6
Iglesia sa dios espiritu santo	1	.1	.1
Jehoucis witmas	1	.1	.1
Jehovah's witness	3	.2	.2
Jesus is lord	1	.1	.1
Latter-day saints (mormens)	1	.1	.1
Latterday saint	1	.1	.1
Lutheran	1	.1	.1
Members church of god, international	1	.1	.1
Methodist	7	.4	.4
Mormon	1	.1	.1
Non-denominational Christian	1	.1	.1
Pentecostal	6	.4	.4
Protestant	16	1.0	1.0
Protestant alianse	1	.1	.1
Reality of Christ	1	.1	.1
Sda	2	.1	.1
Seventh-day adventist	8	.5	.5
Spiritual/rizauan	1	.1	.1
Uccp	3	.2	.2
Uckg	1	.1	.1
United church of Chirst in the Philippines	2	.1	.1
United metodist	1	.1	.1
· System missing	1412	89.9	89.9

q21_b_other To what religion do you consider your father to belong to? Others

Adventist	1	.1	.1
Aglipay	1	.1	.1
Assembly of god	1	.1	.1
Baptist	2	.1	.1
Bible believing Christian	1	.1	.1
Born again Christian	2	.1	.1
Buddhist	12	.8	.8
Christian (iemelif) church	1	.1	.1
Church of divine light	1	.1	.1
Church of god in Christ Jesus	1	.1	.1
Dating doan (church of god, inc)	1	.1	.1
Four square - Christian	1	.1	.1
I don't know my father's religion, sorry	1	.1	.1
Iglesia	1	.1	.1
Iglesia ni Cristo	4	.3	.3
Iglesia ni Cristo, Christian alliance	1	.1	.1
Iglesia ra dior erpiritu santo	1	.1	.1

	Jehovah's witness	2	.1	.1
	Mormons	1	.1	.1
	Party paan	1	.1	.1
	Pencostal	1	.1	.1
	Protestant	1	.1	.1
	Roman Catholic but not particing	1	.1	.1
	Seventh-day adventist	2	.1	.1
	Shintoism / buddhist	1	.1	.1
	Southern baptist	1	.1	.1
	Taoism	1	.1	.1
	The lord's recovery	1	.1	.1
	· System missing	1525	97.1	97.1
q21_c	To what religion do you consider your mother to belong to?			
	1 Islam	307	19.5	20.1
	2 Roman Catholic, including Catholic Charismatic groups	997	63.5	65.2
	3 Other Christian denomination, specify	185	11.8	12.1
	4 Other, specify	36	2.3	2.4
	5 No religion	4	.3	.3
	· System missing	42	2.7	
q21_c_denom	To what religion do you consider your mother to belong to? Other Christian denomination			
	Adventist	1	.1	.1
	Aglipayan church	1	.1	.1
	Alliance (camacco)	1	.1	.1
	Anglican	1	.1	.1
	Anglican, episcopal church inteh Philippines	1	.1	.1
	Assembly of god	1	.1	.1
	Baptist	10	.6	.6
	Baptist Christian	1	.1	.1
	Bible Christian	1	.1	.1
	Born again	38	2.4	2.4
	Born again Christian	26	1.7	1.7
	Born again evangelistic	1	.1	.1
	Born again full gospel pentecostal	1	.1	.1
	Christian & missionary alliance churches of the Phil	1	.1	.1
	Christian baptist	1	.1	.1
	Church of Christ	2	.1	.1
	Church of god	3	.2	.2
	Church of god int'l	1	.1	.1
	Emscopazain	1	.1	.1
	Episcopalian	1	.1	.1
	Evangelical	5	.3	.3
	Evangelical bible church	1	.1	.1
	Evangelical Christian	1	.1	.1
	Grace	1	.1	.1
	Icresia ni caisto	1	.1	.1
	Ifi	2	.1	.1
	Iglesia Filipina independent	1	.1	.1
	Iglesia ni Cristo	7	.4	.4

	Iglesia sa dios espiritu santo	1	.1	.1
	Jehovah's witness	6	.4	.4
	Jesus is lord	1	.1	.1
	Latter-day saints (mormens)	1	.1	.1
	Latterday saint	1	.1	.1
	Lutheran	1	.1	.1
	Members church of god, international	1	.1	.1
	Methodist	5	.3	.3
	Mormon	1	.1	.1
	Non-denominational Christian	1	.1	.1
	Pentecostal	6	.4	.4
	Protestant	14	.9	.9
	Protestant alianse	1	.1	.1
	Reality of Christ	1	.1	.1
	Sabbath keeper (sd)	1	.1	.1
	Sda	1	.1	.1
	Seventh-day adventist	9	.6	.6
	Spiritual/rizauan	1	.1	.1
	Uccp	5	.3	.3
	Uckg	1	.1	.1
	United metodist	1	.1	.1
	· System missing	1398	89.0	89.0
q21_c_other	To what religion do you consider your mother to belong to? Others			
	Aglipay	1	.1	.1
	Assembly of god	1	.1	.1
	Baptist	1	.1	.1
	Bible believing Christian	1	.1	.1
	Born again Christian	2	.1	.1
	Buddhist	5	.3	.3
	Christian (iemelif) church	1	.1	.1
	Church of divine light	1	.1	.1
	Church of God in Christ Jesus	1	.1	.1
	Four square - Christian	1	.1	.1
	Iglesia ni Cristo	4	.3	.3
	Iglesia ni Cristo, Christian alliance	1	.1	.1
	Jehovah's witness	4	.3	.3
	Party paan	1	.1	.1
	Pentecostal	3	.2	.2
	Protestant	1	.1	.1
	Roman Catholic but not particing	1	.1	.1
	Seventh-day adventist	3	.2	.2
	Southern baptist	1	.1	.1
	Taotsy	1	.1	.1
	The lord's recovery	1	.1	.1
	· System missing	1535	97.7	97.7
q22	Did you have a different religion when you were in high school?			
	1 No	1220	77.7	90.4
	2 Yes	129	8.2	9.6
	· System missing	222	14.1	
q23	If yes, what was your religion?			

	1 Islam	7	.4	5.7
	2 Roman Catholic, including Catholic Charismatic groups	96	6.1	78.7
	3 Other Christian denomination, specify	16	1.0	13.1
	4 Other, specify	3	.2	2.5
	· System missing	1449	92.2	
q23_denom	If yes, what was your religion? Other Christian denomination			
	Alliance/born again	1	.1	.1
	Bible baptist	1	.1	.1
	Born again	2	.1	.1
	But ... I was almost agnostic by highschool	1	.1	.1
	Ccp	1	.1	.1
	Christian born again	1	.1	.1
	Evangelic Christian	1	.1	.1
	Iglesia Filipina independent	1	.1	.1
	Protestant	5	.3	.3
	· System missing	1557	99.1	99.1
q23_other	If yes, what was your religion? Others			
	Agnostic	1	.1	.1
	Iglesia ni Cristo	1	.1	.1
	Seventh day adventist	1	.1	.1
	· System missing	1568	99.8	99.8
q24	Participation in religious ceremonies/rituals: Circumcision			
	1 I do not participate in it and neither does my family	48	3.1	15.0
	2 I do not participate in it but my family does	62	3.9	19.4
	3 I do participate but for non-religious reasons	41	2.6	12.8
	4 I do participate for religious reasons	169	10.8	52.8
	· System missing	1251	79.6	
q25	Participation in religious ceremonies/rituals: Marriage			
	1 I do not participate in it and neither does my family	9	.6	2.7
	2 I do not participate in it but my family does	40	2.5	12.0
	3 I do participate but for non-religious reasons	43	2.7	13.0
	4 I do participate for religious reasons	240	15.3	72.3
	· System missing	1239	78.9	
q26	Participation in religious ceremonies/rituals: Funeral			
	1 I do not participate in it and neither does my family	19	1.2	5.8
	2 I do not participate in it but my family does	51	3.2	15.6
	3 I do participate but for non-religious reasons	28	1.8	8.6
	4 I do participate for religious reasons	229	14.6	70.0
	· System missing	1244	79.2	
q27	Participation in religious ceremonies/rituals: Fasting			

	1	I do not participate in it and neither does my family	2	.1	.6
	2	I do not participate in it but my family does	2	.1	.6
	3	I do participate but for non-religious reasons	3	.2	.9
	4	I do participate for religious reasons	331	21.1	97.9
	·	System missing	1233	78.5	
q28		Participation in religious ceremonies/rituals: Ied'l Fitr			
	1	I do not participate in it and neither does my family	2	.1	.6
	2	I do not participate in it but my family does	2	.1	.6
	3	I do participate but for non-religious reasons	3	.2	.9
	4	I do participate for religious reasons	331	21.1	97.9
	·	System missing	1233	78.5	
q29		Participation in religious ceremonies/rituals: Ied'l Adha			
	1	I do not participate in it and neither does my family	2	.1	.6
	2	I do not participate in it but my family does	2	.1	.6
	3	I do participate but for non-religious reasons	4	.3	1.2
	4	I do participate for religious reasons	329	20.9	97.6
	·	System missing	1234	78.5	
q30		Participation in religious ceremonies/rituals: Maulud al-Nabi			
	1	I do not participate in it and neither does my family	21	1.3	6.3
	2	I do not participate in it but my family does	16	1.0	4.8
	3	I do participate but for non-religious reasons	10	.6	3.0
	4	I do participate for religious reasons	285	18.1	85.8
	·	System missing	1239	78.9	
q31		Participation in religious ceremonies/rituals: Isra'wa-I-Miraj			
	1	I do not participate in it and neither does my family	17	1.1	5.1
	2	I do not participate in it but my family does	16	1.0	4.8
	3	I do participate but for non-religious reasons	10	.6	3.0
	4	I do participate for religious reasons	289	18.4	87.0
	·	System missing	1239	78.9	
q32		Participation in religious ceremonies/rituals: Baptism			
	1	I do not participate in it and neither does my family	15	1.0	1.3
	2	I do not participate in it but my family does	21	1.3	1.9
	3	I do participate but for non-religious reasons	96	6.1	8.6
	4	I do participate for religious reasons	985	62.7	88.2
	·	System missing	454	28.9	
q33		Participation in religious ceremonies/rituals: Marriage			

	1	I do not participate in it and neither does my family	10	.6	.9
	2	I do not participate in it but my family does	44	2.8	3.9
	3	I do participate but for non-religious reasons	171	10.9	15.3
	4	I do participate for religious reasons	891	56.7	79.8
	·	System missing	455	29.0	
q34		Participation in religious ceremonies/rituals: Christmas			
	1	I do not participate in it and neither does my family	41	2.6	3.7
	2	I do not participate in it but my family does	18	1.1	1.6
	3	I do participate but for non-religious reasons	148	9.4	13.2
	4	I do participate for religious reasons	911	58.0	81.5
	·	System missing	453	28.8	
q35		Participation in religious ceremonies/rituals: Easter			
	1	I do not participate in it and neither does my family	128	8.1	11.5
	2	I do not participate in it but my family does	37	2.4	3.3
	3	I do participate but for non-religious reasons	98	6.2	8.8
	4	I do participate for religious reasons	851	54.2	76.4
	·	System missing	457	29.1	
q36		Participation in religious ceremonies/rituals: Funeral			
	1	I do not participate in it and neither does my family	15	1.0	1.3
	2	I do not participate in it but my family does	45	2.9	4.0
	3	I do participate but for non-religious reasons	198	12.6	17.8
	4	I do participate for religious reasons	856	54.5	76.8
	·	System missing	457	29.1	
q37		Participation in religious ceremonies/rituals: Fasting			
	1	I do not participate in it and neither does my family	282	18.0	25.3
	2	I do not participate in it but my family does	128	8.1	11.5
	3	I do participate but for non-religious reasons	65	4.1	5.8
	4	I do participate for religious reasons	638	40.6	57.3
	·	System missing	458	29.2	
q38		How often do you pray?			
	1	Never	26	1.7	1.7
	2	Only on feast days or special holy days	69	4.4	4.4
	3	At least once a month	36	2.3	2.3
	4	Once a week	78	5.0	5.0
	5	More than once a week	168	10.7	10.8
	6	Once a day	283	18.0	18.2
	7	Several times a day	896	57.0	57.6
	·	System missing	15	1.0	

q39	How often do you go to religious services in mosques, churches, or other places of worship?			
	1 Never	37	2.4	2.4
	2 Only on feast days or special holy days	259	16.5	16.6
	3 At least once a month	187	11.9	12.0
	4 Once a week	636	40.5	40.8
	5 More than once a week	295	18.8	18.9
	6 Once a day	36	2.3	2.3
	7 Several times a day	108	6.9	6.9
	· System missing	13	.8	
q40	My religious identity is very important to me			
	1 Totally disagree	32	2.0	2.1
	2 Disagree	43	2.7	2.8
	3 Neither disagree nor agree	109	6.9	7.0
	4 Agree	419	26.7	27.0
	5 Totally agree	951	60.5	61.2
	· System missing	17	1.1	
q41	I see myself as a committed member of my religious group			
	1 Totally disagree	44	2.8	2.8
	2 Disagree	82	5.2	5.3
	3 Neither disagree nor agree	268	17.1	17.2
	4 Agree	691	44.0	44.4
	5 Totally agree	470	29.9	30.2
	· System missing	16	1.0	
q42	My religious beliefs have a great deal of influence in my daily life			
	1 Totally disagree	20	1.3	1.3
	2 Disagree	30	1.9	1.9
	3 Neither disagree nor agree	128	8.1	8.3
	4 Agree	531	33.8	34.3
	5 Totally agree	841	53.5	54.3
	· System missing	21	1.3	
q43	My religious beliefs have a great deal of influence on how I make important decisions			
	1 Totally disagree	20	1.3	1.3
	2 Disagree	62	3.9	4.0
	3 Neither disagree nor agree	159	10.1	10.2
	4 Agree	549	34.9	35.4
	5 Totally agree	763	48.6	49.1
	· System missing	18	1.1	
q44	My religious beliefs have a great deal of influence on how I relate with others			
	1 Totally disagree	30	1.9	1.9
	2 Disagree	63	4.0	4.1
	3 Neither disagree nor agree	186	11.8	12.0

	4 Agree	609	38.8	39.3
	5 Totally agree	663	42.2	42.7
	· System missing	20	1.3	
q45	Muslims respond to God the most faithfully			
	1 Totally disagree	1	.1	.3
	2 Disagree			
	3 Neither disagree nor agree	15	1.0	4.4
	4 Agree	62	3.9	18.1
	5 Totally agree	264	16.8	77.2
	· System missing	1229	78.2	
q46	Christians only talk about doing good deeds without practicing them			
	1 Totally disagree	37	2.4	10.9
	2 Disagree	70	4.5	20.6
	3 Neither disagree nor agree	146	9.3	43.1
	4 Agree	63	4.0	18.6
	5 Totally agree	23	1.5	6.8
	· System missing	1232	78.4	
q47	Thanks to their religion, most Muslims are good people			
	1 Totally disagree	10	.6	2.9
	2 Disagree	13	.8	3.8
	3 Neither disagree nor agree	90	5.7	26.4
	4 Agree	102	6.5	29.9
	5 Totally agree	126	8.0	37.0
	· System missing	1230	78.3	
q48	When it comes to religion, Christians are less tolerant			
	1 Totally disagree	19	1.2	5.6
	2 Disagree	72	4.6	21.2
	3 Neither disagree nor agree	176	11.2	51.9
	4 Agree	60	3.8	17.7
	5 Totally agree	12	.8	3.5
	· System missing	1232	78.4	
q49	Muslims are best able to talk meaningfully about God			
	1 Totally disagree	1	.1	.3
	2 Disagree	5	.3	1.5
	3 Neither disagree nor agree	30	1.9	8.8
	4 Agree	112	7.1	32.8
	5 Totally agree	193	12.3	56.6
	· System missing	1230	78.3	
q50	Christians are often the cause of religious conflict			
	1 Totally disagree	33	2.1	9.7
	2 Disagree	94	6.0	27.6
	3 Neither disagree nor agree	152	9.7	44.6

	4 Agree	42	2.7	12.3
	5 Totally agree	20	1.3	5.9
	· System missing	1230	78.3	
q51	Christians respond to God the most faithfully			
	1 Totally disagree	29	1.8	2.6
	2 Disagree	89	5.7	7.9
	3 Neither disagree nor agree	323	20.6	28.5
	4 Agree	368	23.4	32.5
	5 Totally agree	324	20.6	28.6
	· System missing	438	27.9	
q52	Muslims only talk about doing good deeds without practicing them			
	1 Totally disagree	135	8.6	11.9
	2 Disagree	326	20.8	28.7
	3 Neither disagree nor agree	542	34.5	47.7
	4 Agree	104	6.6	9.2
	5 Totally agree	29	1.8	2.6
	· System missing	435	27.7	
q53	Thanks to their religion, most Christians are good people			
	1 Totally disagree	81	5.2	7.1
	2 Disagree	199	12.7	17.5
	3 Neither disagree nor agree	443	28.2	39.0
	4 Agree	340	21.6	29.9
	5 Totally agree	74	4.7	6.5
	· System missing	434	27.6	
q54	When it comes to religion, Muslims are less tolerant			
	1 Totally disagree	86	5.5	7.6
	2 Disagree	260	16.5	22.9
	3 Neither disagree nor agree	633	40.3	55.9
	4 Agree	133	8.5	11.7
	5 Totally agree	21	1.3	1.9
	· System missing	438	27.9	
q55	Christians are best able to talk meaningfully about God			
	1 Totally disagree	43	2.7	3.8
	2 Disagree	109	6.9	9.6
	3 Neither disagree nor agree	448	28.5	39.4
	4 Agree	372	23.7	32.7
	5 Totally agree	164	10.4	14.4
	· System missing	435	27.7	
q56	Muslims are often the cause of religious conflict			
	1 Totally disagree	185	11.8	16.3
	2 Disagree	284	18.1	25.0

	3	Neither disagree nor agree	474	30.2	41.7
	4	Agree	160	10.2	14.1
	5	Totally agree	33	2.1	2.9
	·	System missing	435	27.7	
q57		How often do you read or recite the Holy Scripture (e.g. Bible, Koran)?			
	1	Never	178	11.3	11.5
	2	Only on feast days or special holy days	418	26.6	26.9
	3	At least once a month	249	15.8	16.0
	4	Once a week	218	13.9	14.0
	5	More than once a week	171	10.9	11.0
	6	Once a day	161	10.2	10.4
	7	Several times a day	158	10.1	10.2
	·	System missing	18	1.1	
q58		Everything in the Sacred Writing is absolutely true without question			
	1	Totally disagree	57	3.6	3.7
	2	Disagree	121	7.7	7.8
	3	Neither disagree nor agree	242	15.4	15.5
	4	Agree	453	28.8	29.0
	5	Totally agree	687	43.7	44.0
	·	System missing	11	.7	
q59		The Sacred Writing should never be doubted, even when scientific or historical evidence outright disagrees with it			
	1	Totally disagree	67	4.3	4.3
	2	Disagree	120	7.6	7.7
	3	Neither disagree nor agree	262	16.7	16.8
	4	Agree	429	27.3	27.5
	5	Totally agree	681	43.3	43.7
	·	System missing	12	.8	
q60		The Sacred Writing is NOT really the words of God, but the words of man			
	1	Totally disagree	520	33.1	33.4
	2	Disagree	417	26.5	26.8
	3	Neither disagree nor agree	380	24.2	24.4
	4	Agree	184	11.7	11.8
	5	Totally agree	54	3.4	3.5
	·	System missing	16	1.0	
q61		The truths of the Sacred Writing will never be outdated, but will always apply equally well to all generations			
	1	Totally disagree	28	1.8	1.8
	2	Disagree	56	3.6	3.6
	3	Neither disagree nor agree	152	9.7	9.8
	4	Agree	562	35.8	36.1
	5	Totally agree	758	48.2	48.7
	·	System missing	15	1.0	

q62	The Sacred Writing is the only one that is true above all Holy Books				
	1	Totally disagree	58	3.7	3.7
	2	Disagree	106	6.7	6.8
	3	Neither disagree nor agree	336	21.4	21.6
	4	Agree	430	27.4	27.7
	5	Totally agree	624	39.7	40.2
	·	System missing	17	1.1	
q63	I think that Sacred Writing should be taken literally, as they are written				
	1	Totally disagree	314	20.0	20.3
	2	Disagree	432	27.5	28.0
	3	Neither disagree nor agree	381	24.3	24.7
	4	Agree	289	18.4	18.7
	5	Totally agree	128	8.1	8.3
	·	System missing	27	1.7	
q64	The meanings of the Sacred Writing are open to change and interpretation				
	1	Totally disagree	158	10.1	10.2
	2	Disagree	171	10.9	11.0
	3	Neither disagree nor agree	421	26.8	27.1
	4	Agree	564	35.9	36.3
	5	Totally agree	239	15.2	15.4
	·	System missing	18	1.1	
q65	The Sacred Writing hold a deeper truth which can only be revealed by personal reflection				
	1	Totally disagree	13	.8	.8
	2	Disagree	32	2.0	2.1
	3	Neither disagree nor agree	177	11.3	11.4
	4	Agree	616	39.2	39.7
	5	Totally agree	714	45.4	46.0
	·	System missing	19	1.2	
q66_a	Did any acts of ethno-religious violence occur in the province where you came from in the past 10 years?				
	1	No	1215	77.3	79.8
	2	Yes	308	19.6	20.2
	·	System missing	48	3.1	
q66_b	If yes, how many incidents do you remember?				
	0		1	.1	.4
	1		41	2.6	14.6
	2		67	4.3	23.8
	3		53	3.4	18.9
	4		21	1.3	7.5
	5		43	2.7	15.3
	6		7	.4	2.5
	7		10	.6	3.6
	8		5	.3	1.8

9		1	.1	.4
10		14	.9	5.0
12		3	.2	1.1
13		1	.1	.4
15		3	.2	1.1
18		1	.1	.4
20		4	.3	1.4
21		1	.1	.4
30		1	.1	.4
50		1	.1	.4
80		1	.1	.4
100		1	.1	.4
300		1	.1	.4
·	System missing	1290	82.1	
q67_a	In your family, did you talk about ethno-religious violence that happened in your province?			
1	No	978	62.3	63.3
2	Yes	568	36.2	36.7
·	System missing	25	1.6	
q67_b	If yes, how often did you talk about it?			
1	Never	11	.7	1.9
2	Rarely	232	14.8	40.9
3	Sometimes	283	18.0	49.9
4	Often	41	2.6	7.2
·	System missing	1004	63.9	
q68_a	Did you witness violence, for example fighting or rioting (related to ethno-religious conflict), in the past 10 years?			
1	No	1238	78.8	80.0
2	Yes	309	19.7	20.0
·	System missing	24	1.5	
68_b	If yes, how many violent incident did you witness?			
1		66	4.2	22.5
2		72	4.6	24.6
3		68	4.3	23.2
4		18	1.1	6.1
5		31	2.0	10.6
7		2	.1	.7
8		3	.2	1.0
9		2	.1	.7
10		16	1.0	5.5
11		1	.1	.3
12		1	.1	.3
14		1	.1	.3
15		2	.1	.7
20		2	.1	.7
25		1	.1	.3
30		4	.3	1.4

	37		1	.1	.3
	50		1	.1	.3
	100		1	.1	.3
	· System missing		1278	81.3	
q69_a	Have you suffered any kind of physical injury due to the violence in the past 10 years?				
	1 No		1498	95.4	96.6
	2 Yes		52	3.3	3.4
	· System missing		21	1.3	
q69_b	If yes, how many times did you suffer from any kind of physical injury?				
	1		18	1.1	34.6
	2		21	1.3	40.4
	3		3	.2	5.8
	4		5	.3	9.6
	5		4	.3	7.7
	7		1	.1	1.9
	· System missing		1519	96.7	
q70	Compared with other religions, my religion offers the surest way to liberation				
	1 Totally disagree		94	6.0	6.1
	2 Disagree		197	12.5	12.7
	3 Neither disagree nor agree		650	41.4	41.9
	4 Agree		370	23.6	23.8
	5 Totally agree		241	15.3	15.5
	· System missing		19	1.2	
q71	In religious traditions, different aspects of God are revealed				
	1 Totally disagree		34	2.2	2.2
	2 Disagree		61	3.9	4.0
	3 Neither disagree nor agree		263	16.7	17.3
	4 Agree		859	54.7	56.4
	5 Totally agree		306	19.5	20.1
	· System missing		48	3.1	
q72	All religions are equally valid ways to ultimate truth				
	1 Totally disagree		122	7.8	7.9
	2 Disagree		179	11.4	11.5
	3 Neither disagree nor agree		373	23.7	24.0
	4 Agree		567	36.1	36.6
	5 Totally agree		310	19.7	20.0
	· System missing		20	1.3	
q73	Other religions do not provide as deep a God-experience as my religion				
	1 Totally disagree		139	8.8	9.0
	2 Disagree		327	20.8	21.1
	3 Neither disagree nor agree		617	39.3	39.8

	4 Agree	294	18.7	18.9
	5 Totally agree	175	11.1	11.3
	· System missing	19	1.2	
q74	Differences between religions are a basis for mutual enrichment			
	1 Totally disagree	56	3.6	3.6
	2 Disagree	124	7.9	8.0
	3 Neither disagree nor agree	537	34.2	34.7
	4 Agree	668	42.5	43.2
	5 Totally agree	162	10.3	10.5
	· System missing	24	1.5	
q75	All religions are equally valid paths to liberation			
	1 Totally disagree	106	6.7	7.0
	2 Disagree	158	10.1	10.4
	3 Neither disagree nor agree	499	31.8	32.8
	4 Agree	525	33.4	34.5
	5 Totally agree	232	14.8	15.3
	· System missing	51	3.2	
q76	The truth about God is found only in my religion			
	1 Totally disagree	260	16.5	16.8
	2 Disagree	411	26.2	26.6
	3 Neither disagree nor agree	423	26.9	27.3
	4 Agree	172	10.9	11.1
	5 Totally agree	282	18.0	18.2
	· System missing	23	1.5	
q77	Differences between religions provide more knowledge of God			
	1 Totally disagree	72	4.6	4.6
	2 Disagree	150	9.5	9.7
	3 Neither disagree nor agree	476	30.3	30.7
	4 Agree	644	41.0	41.5
	5 Totally agree	209	13.3	13.5
	· System missing	20	1.3	
q78	Everything what is said about God in other religions has the same value			
	1 Totally disagree	94	6.0	6.2
	2 Disagree	223	14.2	14.7
	3 Neither disagree nor agree	459	29.2	30.2
	4 Agree	552	35.1	36.3
	5 Totally agree	191	12.2	12.6
	· System missing	52	3.3	
q79	Compared with my religion, other religions contain only partial truths			
	1 Totally disagree	158	10.1	10.2
	2 Disagree	372	23.7	24.1
	3 Neither disagree nor agree	634	40.4	41.0

	4 Agree	265	16.9	17.1
	5 Totally agree	117	7.4	7.6
	· System missing	25	1.6	
q80	Differences between religions area a source of spiritual development			
	1 Totally disagree	61	3.9	3.9
	2 Disagree	124	7.9	8.0
	3 Neither disagree nor agree	494	31.4	31.9
	4 Agree	675	43.0	43.5
	5 Totally agree	197	12.5	12.7
	· System missing	20	1.3	
q81	At the deepest level, all religions are the same			
	1 Totally disagree	203	12.9	13.3
	2 Disagree	212	13.5	13.9
	3 Neither disagree nor agree	301	19.2	19.8
	4 Agree	432	27.5	28.3
	5 Totally agree	376	23.9	24.7
	· System missing	47	3.0	
q82_a	Were any of your immediate family members injured due to the violence in the past 10 years?			
	1 No	1474	93.8	94.7
	2 Yes	83	5.3	5.3
	· System missing	14	.9	
q82_b	If yes, how many of your immediate family members were injured?			
	1	29	1.8	35.4
	2	27	1.7	32.9
	3	8	.5	9.8
	4	5	.3	6.1
	5	7	.4	8.5
	8	1	.1	1.2
	10	4	.3	4.9
	20	1	.1	1.2
	· System missing	1489	94.8	
q83_a	Did any of your immediate family members lose their lives due to the violence in the past 10 years?			
	1 No	1499	95.4	96.3
	2 Yes	58	3.7	3.7
	· System missing	14	.9	
q83_b	If yes, how many of your immediate family members lost their lives?			
	1	27	1.7	49.1
	2	16	1.0	29.1
	3	3	.2	5.5
	4	2	.1	3.6
	5	4	.3	7.3

	6		1	.1	1.8
	10		1	.1	1.8
	20		1	.1	1.8
	· System missing		1516	96.5	
q84_a	Were any of your relatives injured due to the violence in the past 10 years?				
	1 No		1416	90.1	90.9
	2 Yes		142	9.0	9.1
	· System missing		13	.8	
q84_b	If yes, how many of your relatives were injured?				
	1		42	2.7	31.6
	2		34	2.2	25.6
	3		21	1.3	15.8
	4		5	.3	3.8
	5		17	1.1	12.8
	8		1	.1	.8
	10		6	.4	4.5
	12		1	.1	.8
	16		1	.1	.8
	20		3	.2	2.3
	22		1	.1	.8
	23		1	.1	.8
	· System missing		1438	91.5	
q85_a	Did any of your relatives lose their lives due to the violence in the past 10 years?				
	1 No		1446	92.0	92.9
	2 Yes		110	7.0	7.1
	· System missing		15	1.0	
q85_b	If yes, how many of your relatives lost their lives?				
	1		50	3.2	46.7
	2		20	1.3	18.7
	3		14	.9	13.1
	4		10	.6	9.3
	5		3	.2	2.8
	9		1	.1	.9
	10		6	.4	5.6
	20		3	.2	2.8
	· System missing		1464	93.2	
q86_a	Were any of your close friends injured due to the violence in the past 10 years?				
	1 No		1417	90.2	91.4
	2 Yes		133	8.5	8.6
	· System missing		21	1.3	
q86_b	If yes, how many of your close friends were injured?				
	1		41	2.6	32.5

	2		44	2.8	34.9
	3		22	1.4	17.5
	4		5	.3	4.0
	5		7	.4	5.6
	6		3	.2	2.4
	7		1	.1	.8
	10		3	.2	2.4
	· System missing		1445	92.0	
q87_a	Did any of your close friends lose their lives due to the violence in the past 10 years?				
	1 No		1519	96.7	97.7
	2 Yes		35	2.2	2.3
	· System missing		17	1.1	
q87_b	If yes, how many of your close friends lost their lives?				
	1		17	1.1	53.1
	2		7	.4	21.9
	3		4	.3	12.5
	5		1	.1	3.1
	7		1	.1	3.1
	10		2	.1	6.3
	· System missing		1539	98.0	
q88_a	Were any of your neighbours injured due to the violence in the past 10 years?				
	1 No		1351	86.0	87.0
	2 Yes		201	12.8	13.0
	· System missing		19	1.2	
q88_b	If yes, how many of your neighbours were injured?				
	1		46	2.9	23.7
	2		55	3.5	28.4
	3		42	2.7	21.6
	4		8	.5	4.1
	5		18	1.1	9.3
	6		3	.2	1.5
	7		3	.2	1.5
	10		13	.8	6.7
	13		1	.1	.5
	15		3	.2	1.5
	24		1	.1	.5
	25		1	.1	.5
	· System missing		1377	87.7	
q89_a	Did any of your neighbours lose their lives due to the violence in the past 10 years?				
	1 No		1439	91.6	92.8
	2 Yes		112	7.1	7.2
	· System missing		20	1.3	

q89_b.	If yes, how many of your neighbours lost their lives?			
	1	43	2.7	41.0
	2	22	1.4	21.0
	3	16	1.0	15.2
	4	4	.3	3.8
	5	8	.5	7.6
	6	2	.1	1.9
	7	1	.1	1.0
	8	2	.1	1.9
	10	5	.3	4.8
	13	1	.1	1.0
	20	1	.1	1.0
	· System missing	1466	93.3	
q90	Some groups of people are simply inferior to other groups			
	1 Totally disagree	197	12.5	12.6
	2 Disagree	240	15.3	15.4
	3 Neither disagree nor agree	399	25.4	25.6
	4 Agree	624	39.7	40.1
	5 Totally agree	98	6.2	6.3
	· System missing	13	.8	
q91	It would be good if groups could be equal			
	1 Totally disagree	9	.6	.6
	2 Disagree	34	2.2	2.2
	3 Neither disagree nor agree	120	7.6	7.7
	4 Agree	607	38.6	38.8
	5 Totally agree	793	50.5	50.7
	· System missing	8	.5	
q92	It's OK if some groups have more of a chance in life than others			
	1 Totally disagree	326	20.8	20.9
	2 Disagree	568	36.2	36.5
	3 Neither disagree nor agree	416	26.5	26.7
	4 Agree	205	13.0	13.2
	5 Totally agree	42	2.7	2.7
	· System missing	14	.9	
q93	We should do what we can to equalize conditions for different groups			
	1 Totally disagree	3	.2	.2
	2 Disagree	21	1.3	1.3
	3 Neither disagree nor agree	167	10.6	10.7
	4 Agree	771	49.1	49.4
	5 Totally agree	600	38.2	38.4
	· System missing	9	.6	
q94	If certain groups stayed in their place, we would have fewer problems			
	1 Totally disagree	107	6.8	6.9

	2 Disagree	341	21.7	21.9
	3 Neither disagree nor agree	669	42.6	42.9
	4 Agree	347	22.1	22.2
	5 Totally agree	96	6.1	6.2
	· System missing	11	.7	
q95	We would have fewer problems if we treated people more equally			
	1 Totally disagree	7	.4	.4
	2 Disagree	60	3.8	3.8
	3 Neither disagree nor agree	99	6.3	6.3
	4 Agree	514	32.7	32.9
	5 Totally agree	881	56.1	56.4
	· System missing	10	.6	
q96	Inferior groups should stay in their place			
	1 Totally disagree	311	19.8	20.0
	2 Disagree	455	29.0	29.3
	3 Neither disagree nor agree	549	34.9	35.3
	4 Agree	186	11.8	12.0
	5 Totally agree	53	3.4	3.4
	· System missing	17	1.1	
q97	Group equality should be our ideal			
	1 Totally disagree	4	.3	.3
	2 Disagree	19	1.2	1.2
	3 Neither disagree nor agree	156	9.9	10.0
	4 Agree	591	37.6	37.8
	5 Totally agree	792	50.4	50.7
	· System missing	9	.6	
q98	In getting what you want, it is sometimes necessary to use force against other groups			
	1 Totally disagree	604	38.4	38.6
	2 Disagree	532	33.9	34.0
	3 Neither disagree nor agree	279	17.8	17.9
	4 Agree	121	7.7	7.7
	5 Totally agree	27	1.7	1.7
	· System missing	8	.5	
q99	All groups should be given an equal chance in life			
	1 Totally disagree	7	.4	.4
	2 Disagree	5	.3	.3
	3 Neither disagree nor agree	59	3.8	3.8
	4 Agree	488	31.1	31.3
	5 Totally agree	1001	63.7	64.2
	· System missing	11	.7	
q100	To get ahead in life, it is sometimes necessary to step on other groups			
	1 Totally disagree	653	41.6	41.9
	2 Disagree	485	30.9	31.1

	3	Neither disagree nor agree	267	17.0	17.1
	4	Agree	125	8.0	8.0
	5	Totally agree	30	1.9	1.9
	·	System missing	11	.7	
q101		All groups should be free to move to a place where they choose to live			
	1	Totally disagree	17	1.1	1.1
	2	Disagree	48	3.1	3.1
	3	Neither disagree nor agree	207	13.2	13.3
	4	Agree	610	38.8	39.2
	5	Totally agree	676	43.0	43.4
	·	System missing	13	.8	
q102		It's probably a good thing that certain groups are the top and other groups are at the bottom			
	1	Totally disagree	584	37.2	37.4
	2	Disagree	472	30.0	30.2
	3	Neither disagree nor agree	361	23.0	23.1
	4	Agree	119	7.6	7.6
	5	Totally agree	25	1.6	1.6
	·	System missing	10	.6	
q103		We should strive to make incomes as equal as possible			
	1	Totally disagree	23	1.5	1.5
	2	Disagree	97	6.2	6.2
	3	Neither disagree nor agree	366	23.3	23.4
	4	Agree	602	38.3	38.5
	5	Totally agree	474	30.2	30.3
	·	System missing	9	.6	
q104		Sometimes other groups must be kept in their place			
	1	Totally disagree	211	13.4	13.6
	2	Disagree	360	22.9	23.1
	3	Neither disagree nor agree	597	38.0	38.3
	4	Agree	342	21.8	22.0
	5	Totally agree	47	3.0	3.0
	·	System missing	14	.9	
q105		No one group should dominate in society			
	1	Totally disagree	41	2.6	2.6
	2	Disagree	101	6.4	6.5
	3	Neither disagree nor agree	391	24.9	25.1
	4	Agree	484	30.8	31.0
	5	Totally agree	542	34.5	34.8
	·	System missing	12	.8	
q106		In the past year, how often did you have contact with Christians as neighbours?			
	1	Never	59	3.8	17.2

2	At least once a month	23	1.5	6.7
3	Once a week	18	1.1	5.2
4	More than once a week	38	2.4	11.1
5	Once a day	21	1.3	6.1
6	Several times a day	159	10.1	46.4
7	Not applicable	25	1.6	7.3
·	System missing	1228	78.2	

q107 In the past year, how often did you have contact with Christians as classmates?

1	Never	5	.3	1.5
2	At least once a month	6	.4	1.8
3	Once a week	9	.6	2.6
4	More than once a week	21	1.3	6.1
5	Once a day	11	.7	3.2
6	Several times a day	288	18.3	84.2
7	Not applicable	2	.1	.6
·	System missing	1229	78.2	

q108 In the past year, how often did you have contact with Christians as board/dorm/housemates?

1	Never	53	3.4	15.8
2	At least once a month	12	.8	3.6
3	Once a week	8	.5	2.4
4	More than once a week	20	1.3	6.0
5	Once a day	15	1.0	4.5
6	Several times a day	140	8.9	41.7
7	Not applicable	88	5.6	26.2
·	System missing	1235	78.6	

q109 In the past year, how often did you have contact with Christians as close friends?

1	Never	13	.8	3.8
2	At least once a month	2	.1	.6
3	Once a week	11	.7	3.2
4	More than once a week	23	1.5	6.7
5	Once a day	30	1.9	8.8
6	Several times a day	253	16.1	74.2
7	Not applicable	9	.6	2.6
·	System missing	1230	78.3	

q110 In the past year, how often did you have contact with Christians as relatives?

1	Never	76	4.8	22.3
2	At least once a month	44	2.8	12.9
3	Once a week	11	.7	3.2
4	More than once a week	28	1.8	8.2
5	Once a day	15	1.0	4.4
6	Several times a day	80	5.1	23.5
7	Not applicable	87	5.5	25.5
·	System missing	1230	78.3	

q111	In the past year, how often did you have contact with Muslims as neighbours?			
	1 Never	429	27.3	38.0
	2 At least once a month	97	6.2	8.6
	3 Once a week	44	2.8	3.9
	4 More than once a week	59	3.8	5.2
	5 Once a day	29	1.8	2.6
	6 Several times a day	180	11.5	15.9
	7 Not applicable	291	18.5	25.8
	· System missing	442	28.1	
q112	In the past year, how often did you have contact with Muslims as classmates?			
	1 Never	256	16.3	22.7
	2 At least once a month	77	4.9	6.8
	3 Once a week	45	2.9	4.0
	4 More than once a week	116	7.4	10.3
	5 Once a day	46	2.9	4.1
	6 Several times a day	413	26.3	36.6
	7 Not applicable	176	11.2	15.6
	· System missing	442	28.1	
q113	In the past year, how often did you have contact with Muslims as board/dorm/housemates?			
	1 Never	444	28.3	39.4
	2 At least once a month	23	1.5	2.0
	3 Once a week	17	1.1	1.5
	4 More than once a week	32	2.0	2.8
	5 Once a day	15	1.0	1.3
	6 Several times a day	144	9.2	12.8
	7 Not applicable	453	28.8	40.2
	· System missing	443	28.2	
q114	In the past year, how often did you have contact with Muslims as close friends?			
	1 Never	347	22.1	30.7
	2 At least once a month	79	5.0	7.0
	3 Once a week	42	2.7	3.7
	4 More than once a week	82	5.2	7.2
	5 Once a day	48	3.1	4.2
	6 Several times a day	297	18.9	26.2
	7 Not applicable	237	15.1	20.9
	· System missing	439	27.9	
q115	In the past year, how often did you have contact with Muslims as relatives?			
	1 Never	506	32.2	44.8
	2 At least once a month	72	4.6	6.4
	3 Once a week	14	.9	1.2
	4 More than once a week	23	1.5	2.0
	5 Once a day	13	.8	1.2
	6 Several times a day	59	3.8	5.2
	7 Not applicable	442	28.1	39.1
	· System missing	442	28.1	

q116	How would you rate your contact with them? As neighbours			
	1 Very negative	21	1.3	1.4
	2 Negative	40	2.5	2.7
	3 Neither negative nor positive	257	16.4	17.0
	4 Positive	503	32.0	33.3
	5 Very positive	158	10.1	10.5
	6 Not applicable	530	33.7	35.1
	· System missing	62	3.9	
q117	How would you rate your contact with them? As classmates			
	1 Very negative	7	.4	.5
	2 Negative	6	.4	.4
	3 Neither negative nor positive	201	12.8	13.3
	4 Positive	631	40.2	41.8
	5 Very positive	384	24.4	25.4
	6 Not applicable	281	17.9	18.6
	· System missing	61	3.9	
q118	How would you rate your contact with them? As board/dorm/housemates			
	1 Very negative	20	1.3	1.3
	2 Negative	26	1.7	1.7
	3 Neither negative nor positive	184	11.7	12.3
	4 Positive	337	21.5	22.4
	5 Very positive	150	9.5	10.0
	6 Not applicable	785	50.0	52.3
	· System missing	69	4.4	
q119	How would you rate your contact with them? As close friends			
	1 Very negative	8	.5	.5
	2 Negative	9	.6	.6
	3 Neither negative nor positive	133	8.5	8.8
	4 Positive	455	29.0	30.2
	5 Very positive	471	30.0	31.2
	6 Not applicable	433	27.6	28.7
	· System missing	62	3.9	
q120	How would you rate your contact with them? As relatives			
	1 Very negative	33	2.1	2.2
	2 Negative	23	1.5	1.5
	3 Neither negative nor positive	176	11.2	11.7
	4 Positive	268	17.1	17.8
	5 Very positive	193	12.3	12.8
	6 Not applicable	812	51.7	54.0
	· System missing	66	4.2	
q121	How close are you with your neighbours from other religious groups?			

1	Not close at all	101	6.4	6.7
2	Not close	166	10.6	10.9
3	Neither close nor not close	403	25.7	26.5
4	Close	364	23.2	24.0
5	Very close	78	5.0	5.1
6	Not applicable	406	25.8	26.7
·	System missing	53	3.4	

q122 How close are you with your classmates from other religious groups?

1	Not close at all	27	1.7	1.8
2	Not close	76	4.8	5.0
3	Neither close nor not close	310	19.7	20.4
4	Close	660	42.0	43.4
5	Very close	264	16.8	17.4
6	Not applicable	182	11.6	12.0
·	System missing	52	3.3	

q123 How close are you with your board/dorm/housemates from other religious groups?

1	Not close at all	42	2.7	2.8
2	Not close	61	3.9	4.0
3	Neither close nor not close	204	13.0	13.5
4	Close	310	19.7	20.5
5	Very close	150	9.5	9.9
6	Not applicable	744	47.4	49.2
·	System missing	60	3.8	

q124 How close are you with your close friends from other religious groups?

1	Not close at all	16	1.0	1.1
2	Not close	27	1.7	1.8
3	Neither close nor not close	122	7.8	8.0
4	Close	461	29.3	30.4
5	Very close	574	36.5	37.8
6	Not applicable	318	20.2	20.9
·	System missing	53	3.4	

q125 How close are you with your relatives from other religious groups?

1	Not close at all	39	2.5	2.6
2	Not close	45	2.9	3.0
3	Neither close nor not close	183	11.6	12.1
4	Close	319	20.3	21.1
5	Very close	243	15.5	16.0
6	Not applicable	686	43.7	45.3
·	System missing	56	3.6	

q126 How equal would you say you are with your neighbours from other religious groups?

1	Not equal at all	21	1.3	1.4
2	Not equal	78	5.0	5.1
3	Neither equal nor not equal	217	13.8	14.2
4	Equal	660	42.0	43.2

	5 Very equal	178	11.3	11.7
	6 Not applicable	373	23.7	24.4
	· System missing	44	2.8	
q127	How equal would you say you are with your classmates from other religious groups?			
	1 Not equal at all	7	.4	.5
	2 Not equal	40	2.5	2.6
	3 Neither equal nor not equal	158	10.1	10.3
	4 Equal	810	51.6	53.0
	5 Very equal	348	22.2	22.8
	6 Not applicable	165	10.5	10.8
	· System missing	43	2.7	
q128	How equal would you say you are with your board/dorm/housemates from other religious groups?			
	1 Not equal at all	14	.9	.9
	2 Not equal	42	2.7	2.8
	3 Neither equal nor not equal	125	8.0	8.2
	4 Equal	490	31.2	32.3
	5 Very equal	163	10.4	10.7
	6 Not applicable	685	43.6	45.1
	· System missing	52	3.3	
q129	How equal would you say you are with your close friends from other religious groups?			
	1 Not equal at all	6	.4	.4
	2 Not equal	29	1.8	1.9
	3 Neither equal nor not equal	94	6.0	6.2
	4 Equal	671	42.7	44.0
	5 Very equal	454	28.9	29.8
	6 Not applicable	272	17.3	17.8
	· System missing	45	2.9	
130	How equal would you say you are with your relatives from other religious groups?			
	1 Not equal at all	11	.7	.7
	2 Not equal	39	2.5	2.6
	3 Neither equal nor not equal	129	8.2	8.5
	4 Equal	472	30.0	31.0
	5 Very equal	266	16.9	17.5
	6 Not applicable	604	38.4	39.7
	· System missing	50	3.2	
q131	How much do you cooperate with your neighbours from other religious groups?			
	1 Not cooperate at all	36	2.3	2.4
	2 Not cooperate	48	3.1	3.1
	3 Neither cooperate nor not cooperate	297	18.9	19.4
	4 Cooperate	644	41.0	42.2
	5 Very cooperate	124	7.9	8.1
	6 Not applicable	378	24.1	24.8
	· System missing	44	2.8	

q132	How much do you cooperate with your classmates from other religious groups?			
	1 Not cooperate at all	10	.6	.7
	2 Not cooperate	18	1.1	1.2
	3 Neither cooperate nor not cooperate	131	8.3	8.6
	4 Cooperate	812	51.7	53.1
	5 Very cooperate	392	25.0	25.7
	6 Not applicable	165	10.5	10.8
	· System missing	43	2.7	
q133	How much do you cooperate with your board/dorm/housemates from other religious groups?			
	1 Not cooperate at all	20	1.3	1.3
	2 Not cooperate	14	.9	.9
	3 Neither cooperate nor not cooperate	147	9.4	9.7
	4 Cooperate	453	28.8	29.9
	5 Very cooperate	179	11.4	11.8
	6 Not applicable	704	44.8	46.4
	· System missing	54	3.4	
q134	How much do you cooperate with your close friends from other religious groups?			
	1 Not cooperate at all	8	.5	.5
	2 Not cooperate	8	.5	.5
	3 Neither cooperate nor not cooperate	75	4.8	4.9
	4 Cooperate	606	38.6	39.8
	5 Very cooperate	549	34.9	36.0
	6 Not applicable	278	17.7	18.2
	· System missing	47	3.0	
q135	How much do you cooperate with your relatives from other religious groups?			
	1 Not cooperate at all	17	1.1	1.1
	2 Not cooperate	21	1.3	1.4
	3 Neither cooperate nor not cooperate	117	7.4	7.7
	4 Cooperate	475	30.2	31.2
	5 Very cooperate	269	17.1	17.7
	6 Not applicable	623	39.7	40.9
	· System missing	49	3.1	
q136	How proud are you of your country in terms of its achievements in history?			
	1 Not proud at all	17	1.1	1.1
	2 Not proud	63	4.0	4.1
	3 Neither proud nor not proud	144	9.2	9.3
	4 Somewhat proud	717	45.6	46.2
	5 Very proud	612	39.0	39.4
	· System missing	18	1.1	
q137	How proud are you of your country in terms of its achievements in equal treatment of all groups in society?			
	1 Not proud at all	100	6.4	6.4

	2 Not proud	323	20.6	20.8
	3 Neither proud nor not proud	382	24.3	24.6
	4 Somewhat proud	545	34.7	35.1
	5 Very proud	202	12.9	13.0
	· System missing	19	1.2	
q138	I am afraid that customs of my group will be lost due to the presence of other religious groups			
	1 Totally disagree	302	19.2	19.3
	2 Disagree	578	36.8	37.0
	3 Neither disagree nor agree	362	23.0	23.2
	4 Agree	277	17.6	17.7
	5 Totally agree	42	2.7	2.7
	· System missing	10	.6	
q139	The migration of people of different religious groups to my community is a threat to my own religious groups			
	1 Totally disagree	344	21.9	22.1
	2 Disagree	673	42.8	43.1
	3 Neither disagree nor agree	355	22.6	22.8
	4 Agree	168	10.7	10.8
	5 Totally agree	20	1.3	1.3
	· System missing	11	.7	
q140	I am worried that job prospects for members of my group would decline due to the presence of other religious groups			
	1 Totally disagree	283	18.0	18.2
	2 Disagree	611	38.9	39.2
	3 Neither disagree nor agree	391	24.9	25.1
	4 Agree	233	14.8	15.0
	5 Totally agree	40	2.5	2.6
	· System missing	13	.8	
q141	I am worried that study grant opportunities will decline due to the presence of other religious groups			
	1 Totally disagree	322	20.5	20.6
	2 Disagree	637	40.5	40.8
	3 Neither disagree nor agree	384	24.4	24.6
	4 Agree	189	12.0	12.1
	5 Totally agree	28	1.8	1.8
	· System missing	11	.7	
q142	I am worried that security in my university will decline due to the presence of other religious groups			
	1 Totally disagree	358	22.8	23.0
	2 Disagree	654	41.6	42.0
	3 Neither disagree nor agree	341	21.7	21.9
	4 Agree	166	10.6	10.7
	5 Totally agree	39	2.5	2.5
	· System missing	13	.8	

q143	The day will come when members of other religious groups will occupy crucial positions in the government				
	1	Totally disagree	105	6.7	6.7
	2	Disagree	270	17.2	17.3
	3	Neither disagree nor agree	574	36.5	36.8
	4	Agree	499	31.8	32.0
	5	Totally agree	110	7.0	7.1
	·	System missing	13	.8	
q144	I am worried that the security in my neighbourhood will decline due to the presence of other religious groups				
	1	Totally disagree	301	19.2	19.3
	2	Disagree	632	40.2	40.6
	3	Neither disagree nor agree	405	25.8	26.0
	4	Agree	196	12.5	12.6
	5	Totally agree	24	1.5	1.5
	·	System missing	13	.8	
q145	The religious practices of people from other religious groups threaten our own way of life				
	1	Totally disagree	330	21.0	21.2
	2	Disagree	606	38.6	38.8
	3	Neither disagree nor agree	395	25.1	25.3
	4	Agree	194	12.3	12.4
	5	Totally agree	35	2.2	2.2
	·	System missing	11	.7	
q146	People from other religious groups are given preferential treatment by the authorities				
	1	Totally disagree	130	8.3	8.4
	2	Disagree	365	23.2	23.5
	3	Neither disagree nor agree	648	41.2	41.7
	4	Agree	350	22.3	22.5
	5	Totally agree	62	3.9	4.0
	·	System missing	16	1.0	
q147	Members of other religious groups are in control of business opportunities				
	1	Totally disagree	102	6.5	6.6
	2	Disagree	344	21.9	22.1
	3	Neither disagree nor agree	653	41.6	42.0
	4	Agree	386	24.6	24.8
	5	Totally agree	71	4.5	4.6
	·	System missing	15	1.0	
q148	I am afraid of increasing violence in my neighborhood due to the presence of other religious groups				
	1	Totally disagree	290	18.5	18.6
	2	Disagree	564	35.9	36.2

	3	Neither disagree nor agree	395	25.1	25.4
	4	Agree	252	16.0	16.2
	5	Totally agree	57	3.6	3.7
	·	System missing	13	.8	
q149		The chances of getting space in a boarding house will decline due to the presence of other groups			
	1	Totally disagree	325	20.7	20.9
	2	Disagree	588	37.4	37.8
	3	Neither disagree nor agree	470	29.9	30.2
	4	Agree	148	9.4	9.5
	5	Totally agree	23	1.5	1.5
	·	System missing	17	1.1	
q150		To what extent would you accept or avoid a Christian as your city/town mayor?			
	1	Totally accept	46	2.9	13.5
	2	Accept	140	8.9	41.2
	3	Neither accept nor avoid	65	4.1	19.1
	4	Avoid	49	3.1	14.4
	5	Totally avoid	40	2.5	11.8
	·	System missing	1231	78.4	
q151		To what extent would you accept or avoid a Christian as your civil servant?			
	1	Totally accept	44	2.8	13.0
	2	Accept	180	11.5	53.1
	3	Neither accept nor avoid	80	5.1	23.6
	4	Avoid	24	1.5	7.1
	5	Totally avoid	11	.7	3.2
	·	System missing	1232	78.4	
q152		To what extent would you accept or avoid a Christian as your police officer?			
	1	Totally accept	55	3.5	16.2
	2	Accept	182	11.6	53.5
	3	Neither accept nor avoid	57	3.6	16.8
	4	Avoid	30	1.9	8.8
	5	Totally avoid	16	1.0	4.7
	·	System missing	1231	78.4	
q153		To what extent would you accept or avoid a Christian as your neighbour?			
	1	Totally accept	65	4.1	19.1
	2	Accept	199	12.7	58.5
	3	Neither accept nor avoid	55	3.5	16.2
	4	Avoid	16	1.0	4.7
	5	Totally avoid	5	.3	1.5
	·	System missing	1231	78.4	
q154		To what extent would you accept or avoid a Christian as your classmate?			
	1	Totally accept	126	8.0	37.1
	2	Accept	178	11.3	52.4

	3	Neither accept nor avoid	30	1.9	8.8
	4	Avoid	3	.2	.9
	5	Totally avoid	3	.2	.9
	·	System missing	1231	78.4	
q155		To what extent would you accept or avoid a Christian as your board/dorm/housemate?			
	1	Totally accept	81	5.2	24.1
	2	Accept	169	10.8	50.3
	3	Neither accept nor avoid	64	4.1	19.0
	4	Avoid	14	.9	4.2
	5	Totally avoid	8	.5	2.4
	·	System missing	1235	78.6	
q156		To what extent would you accept or avoid a Christian as your houseboy/housemaid?			
	1	Totally accept	63	4.0	18.6
	2	Accept	154	9.8	45.6
	3	Neither accept nor avoid	71	4.5	21.0
	4	Avoid	37	2.4	10.9
	5	Totally avoid	13	.8	3.8
	·	System missing	1233	78.5	
q157		To what extent would you accept or avoid a Christian as your close friend?			
	1	Totally accept	128	8.1	37.6
	2	Accept	159	10.1	46.8
	3	Neither accept nor avoid	35	2.2	10.3
	4	Avoid	13	.8	3.8
	5	Totally avoid	5	.3	1.5
	·	System missing	1231	78.4	
q158		To what extent would you accept or avoid a Christian as your future spouse?			
	1	Totally accept	48	3.1	14.2
	2	Accept	57	3.6	16.9
	3	Neither accept nor avoid	74	4.7	22.0
	4	Avoid	39	2.5	11.6
	5	Totally avoid	119	7.6	35.3
	·	System missing	1234	78.5	
q159		To what extent would you accept or avoid a Muslim as your city/town mayor?			
	1	Totally accept	126	8.0	10.9
	2	Accept	419	26.7	36.2
	3	Neither accept nor avoid	316	20.1	27.3
	4	Avoid	214	13.6	18.5
	5	Totally avoid	82	5.2	7.1
	·	System missing	414	26.4	
q160		To what extent would you accept or avoid a Muslim as your civil servant?			
	1	Totally accept	145	9.2	12.6
	2	Accept	556	35.4	48.2
	3	Neither accept nor avoid	283	18.0	24.5

	4 Avoid	127	8.1	11.0
	5 Totally avoid	43	2.7	3.7
	· System missing	417	26.5	
q161	To what extent would you accept or avoid a Muslim as your police officer?			
	1 Totally accept	145	9.2	12.6
	2 Accept	506	32.2	43.8
	3 Neither accept nor avoid	269	17.1	23.3
	4 Avoid	168	10.7	14.6
	5 Totally avoid	66	4.2	5.7
	· System missing	417	26.5	
q162	To what extent would you accept or avoid a Muslim as your neighbour?			
	1 Totally accept	223	14.2	19.3
	2 Accept	640	40.7	55.4
	3 Neither accept nor avoid	190	12.1	16.5
	4 Avoid	81	5.2	7.0
	5 Totally avoid	21	1.3	1.8
	· System missing	416	26.5	
q163	To what extent would you accept or avoid a Muslim as your classmate?			
	1 Totally accept	375	23.9	32.6
	2 Accept	675	43.0	58.6
	3 Neither accept nor avoid	90	5.7	7.8
	4 Avoid	9	.6	.8
	5 Totally avoid	3	.2	.3
	· System missing	419	26.7	
q164	To what extent would you accept or avoid a Muslim as your board/dorm/housemate?			
	1 Totally accept	238	15.1	20.6
	2 Accept	603	38.4	52.3
	3 Neither accept nor avoid	227	14.4	19.7
	4 Avoid	67	4.3	5.8
	5 Totally avoid	19	1.2	1.6
	· System missing	417	26.5	
q165	To what extent would you accept or avoid a Muslim as your houseboy/housemaid?			
	1 Totally accept	141	9.0	12.2
	2 Accept	438	27.9	38.0
	3 Neither accept nor avoid	307	19.5	26.6
	4 Avoid	197	12.5	17.1
	5 Totally avoid	69	4.4	6.0
	· System missing	419	26.7	
q166	To what extent would you accept or avoid a Muslim as your close friend?			
	1 Totally accept	350	22.3	30.3
	2 Accept	592	37.7	51.3

	3 Neither accept nor avoid	164	10.4	14.2
	4 Avoid	34	2.2	2.9
	5 Totally avoid	15	1.0	1.3
	· System missing	416	26.5	
q167	To what extent would you accept or avoid a Muslim as your future spouse?			
	1 Totally accept	87	5.5	7.5
	2 Accept	146	9.3	12.7
	3 Neither accept nor avoid	321	20.4	27.8
	4 Avoid	275	17.5	23.8
	5 Totally avoid	325	20.7	28.2
	· System missing	417	26.5	
q168	Do you believe that there are major barriers between Christians and Muslims?			
	1 No	362	23.0	23.8
	2 Yes	1158	73.7	76.2
	· System missing	51	3.2	
q169	If yes, what do you think is the primary barrier between them?			
	1 Religion	446	28.4	41.7
	2 Attitude	295	18.8	27.6
	3 Language	43	2.7	4.0
	4 Values	210	13.4	19.6
	5 Others, specify	76	4.8	7.1
	· System missing	501	31.9	
q170	I prefer to live in a neighbourhood inhabited by persons of the same religion			
	1 Totally disagree	32	2.0	2.1
	2 Disagree	115	7.3	7.5
	3 Neither disagree nor agree	396	25.2	25.9
	4 Agree	598	38.1	39.1
	5 Totally agree	387	24.6	25.3
	· System missing	43	2.7	
q171	I prefer to live in a neighbourhood inhabited by persons of different religion			
	1 Totally disagree	69	4.4	4.5
	2 Disagree	234	14.9	15.3
	3 Neither disagree nor agree	813	51.8	53.1
	4 Agree	374	23.8	24.4
	5 Totally agree	40	2.5	2.6
	· System missing	41	2.6	
q172	For the good of the city, people should reside in a separate communities according to their religion			
	1 Totally disagree	239	15.2	15.6
	2 Disagree	538	34.2	35.2
	3 Neither disagree nor agree	531	33.8	34.7
	4 Agree	173	11.0	11.3
	5 Totally agree	48	3.1	3.1

	· System missing	42	2.7	
q173	There should be a separate neighbourhoods where the Muslims and Christians can live separately			
	1 Totally disagree	268	17.1	17.5
	2 Disagree	475	30.2	31.1
	3 Neither disagree nor agree	521	33.2	34.1
	4 Agree	200	12.7	13.1
	5 Totally agree	65	4.1	4.3
	· System missing	42	2.7	
q174	On the whole one can trust Muslims			
	1 Totally disagree	5	.3	.3
	2 Disagree	80	5.1	5.2
	3 Neither disagree nor agree	466	29.7	30.0
	4 Agree	743	47.3	47.9
	5 Totally agree	257	16.4	16.6
	· System missing	20	1.3	
q175	On the whole one can rely on Christians			
	1 Totally disagree	9	.6	.6
	2 Disagree	70	4.5	4.5
	3 Neither disagree nor agree	433	27.6	28.0
	4 Agree	803	51.1	51.9
	5 Totally agree	232	14.8	15.0
	· System missing	24	1.5	
q176	It is better to be careful if one is dealing with Muslims			
	1 Totally disagree	103	6.6	6.6
	2 Disagree	260	16.5	16.8
	3 Neither disagree nor agree	615	39.1	39.7
	4 Agree	465	29.6	30.0
	5 Totally agree	108	6.9	7.0
	· System missing	20	1.3	
q177	On the whole one can trust Christians			
	1 Totally disagree	16	1.0	1.0
	2 Disagree	67	4.3	4.3
	3 Neither disagree nor agree	459	29.2	29.6
	4 Agree	780	49.6	50.3
	5 Totally agree	228	14.5	14.7
	· System missing	21	1.3	
q178	On the whole one can rely on Muslims			
	1 Totally disagree	16	1.0	1.0
	2 Disagree	85	5.4	5.5
	3 Neither disagree nor agree	568	36.2	36.6
	4 Agree	683	43.5	44.1
	5 Totally agree	198	12.6	12.8

	· System missing	21	1.3	
q179	It is better to be careful if one is dealing with Christians			
	1 Totally disagree	98	6.2	6.3
	2 Disagree	352	22.4	22.7
	3 Neither disagree nor agree	674	42.9	43.5
	4 Agree	361	23.0	23.3
	5 Totally agree	64	4.1	4.1
	· System missing	22	1.4	
q180	Most Muslims would exploit me if they had the opportunity			
	1 Totally disagree	171	10.9	11.3
	2 Disagree	509	32.4	33.5
	3 Neither disagree nor agree	661	42.1	43.5
	4 Agree	161	10.2	10.6
	5 Totally agree	16	1.0	1.1
	· System missing	53	3.4	
q181	Most Christians would exploit me if they had the opportunity			
	1 Totally disagree	179	11.4	11.8
	2 Disagree	505	32.1	33.2
	3 Neither disagree nor agree	664	42.3	43.7
	4 Agree	153	9.7	10.1
	5 Totally agree	18	1.1	1.2
	· System missing	52	3.3	
q182	Most of the time, Muslims attempt to act in their own interest			
	1 Totally disagree	107	6.8	7.0
	2 Disagree	293	18.7	19.3
	3 Neither disagree nor agree	608	38.7	40.0
	4 Agree	455	29.0	29.9
	5 Totally agree	57	3.6	3.8
	· System missing	51	3.2	
q183	Most of the time, Christians attempt to act in their own interest			
	1 Totally disagree	95	6.0	6.3
	2 Disagree	298	19.0	19.6
	3 Neither disagree nor agree	625	39.8	41.2
	4 Agree	450	28.6	29.7
	5 Totally agree	49	3.1	3.2
	· System missing	54	3.4	
q184	I would support public criticism of job discrimination of my religious group			
	1 Totally disagree	289	18.4	18.6
	2 Disagree	409	26.0	26.3
	3 Neither disagree nor agree	365	23.2	23.5
	4 Agree	382	24.3	24.6

	5	Totally agree	111	7.1	7.1
	·	System missing	15	1.0	
q185		I would support demonstrations to protest against job discrimination of my religious group			
	1	Totally disagree	118	7.5	7.6
	2	Disagree	238	15.1	15.3
	3	Neither disagree nor agree	433	27.6	27.8
	4	Agree	567	36.1	36.4
	5	Totally agree	202	12.9	13.0
	·	System missing	13	.8	
q186		I would support the damaging of properties to get more jobs for my religious group			
	1	Totally disagree	623	39.7	40.1
	2	Disagree	580	36.9	37.3
	3	Neither disagree nor agree	239	15.2	15.4
	4	Agree	89	5.7	5.7
	5	Totally agree	23	1.5	1.5
	·	System missing	17	1.1	
q187		I would support harm to persons to get more jobs for my religious group			
	1	Totally disagree	790	50.3	50.7
	2	Disagree	526	33.5	33.7
	3	Neither disagree nor agree	171	10.9	11.0
	4	Agree	59	3.8	3.8
	5	Totally agree	13	.8	.8
	·	System missing	12	.8	
q188		I would support public criticism of abuse of political power that threatens my religious group			
	1	Totally disagree	335	21.3	21.6
	2	Disagree	365	23.2	23.5
	3	Neither disagree nor agree	365	23.2	23.5
	4	Agree	362	23.0	23.3
	5	Totally agree	127	8.1	8.2
	·	System missing	17	1.1	
q189		I would support demonstrations to protes against abuse of political power that threatens my religious group			
	1	Totally disagree	175	11.1	11.3
	2	Disagree	256	16.3	16.5
	3	Neither disagree nor agree	423	26.9	27.2
	4	Agree	523	33.3	33.6
	5	Totally agree	178	11.3	11.4
	·	System missing	16	1.0	
q190		I would support the damaging of properties to fight abuse of political power against my religious group			
	1	Totally disagree	563	35.8	36.2

	2 Disagree	477	30.4	30.6
	3 Neither disagree nor agree	316	20.1	20.3
	4 Agree	151	9.6	9.7
	5 Totally agree	50	3.2	3.2
	· System missing	14	.9	
q191	I would support harm to persons to fight abuse of political power against my religious group			
	1 Totally disagree	629	40.0	40.4
	2 Disagree	499	31.8	32.0
	3 Neither disagree nor agree	266	16.9	17.1
	4 Agree	126	8.0	8.1
	5 Totally agree	38	2.4	2.4
	· System missing	13	.8	
q192	I would support public criticism of actions that undermine political influence of my religious group			
	1 Totally disagree	256	16.3	16.5
	2 Disagree	370	23.6	23.8
	3 Neither disagree nor agree	558	35.5	36.0
	4 Agree	312	19.9	20.1
	5 Totally agree	56	3.6	3.6
	· System missing	19	1.2	
193	I would support demonstrations to enforce the political influence of my religious group			
	1 Totally disagree	260	16.5	16.7
	2 Disagree	409	26.0	26.3
	3 Neither disagree nor agree	571	36.3	36.7
	4 Agree	265	16.9	17.0
	5 Totally agree	50	3.2	3.2
	· System missing	16	1.0	
q194	I would support the damaging of properties to enforce the political influence of my religious group			
	1 Totally disagree	607	38.6	39.0
	2 Disagree	547	34.8	35.2
	3 Neither disagree nor agree	316	20.1	20.3
	4 Agree	73	4.6	4.7
	5 Totally agree	12	.8	.8
	· System missing	16	1.0	
q195	I would support harm to persons to enforce the political influence of my religious group			
	1 Totally disagree	669	42.6	42.9
	2 Disagree	519	33.0	33.3
	3 Neither disagree nor agree	285	18.1	18.3
	4 Agree	72	4.6	4.6
	5 Totally agree	13	.8	.8
	· System missing	13	.8	

q196	I would support public criticism of the lack of free access to education of my religious group			
	1 Totally disagree	161	10.2	10.3
	2 Disagree	257	16.4	16.5
	3 Neither disagree nor agree	412	26.2	26.5
	4 Agree	551	35.1	35.4
	5 Totally agree	176	11.2	11.3
	· System missing	14	.9	
q197	I would support demonstrations to protest against the lack of free access to education of my religious group			
	1 Totally disagree	129	8.2	8.3
	2 Disagree	256	16.3	16.4
	3 Neither disagree nor agree	426	27.1	27.3
	4 Agree	560	35.6	35.9
	5 Totally agree	187	11.9	12.0
	· System missing	13	.8	
q198	I would support the damaging of properties to enforce free access to education for my religious group			
	1 Totally disagree	553	35.2	35.5
	2 Disagree	568	36.2	36.5
	3 Neither disagree nor agree	295	18.8	19.0
	4 Agree	105	6.7	6.7
	5 Totally agree	35	2.2	2.2
	· System missing	15	1.0	
q199	I would support harm to persons to enforce free access to education for my religious group			
	1 Totally disagree	642	40.9	41.2
	2 Disagree	547	34.8	35.1
	3 Neither disagree nor agree	259	16.5	16.6
	4 Agree	90	5.7	5.8
	5 Totally agree	22	1.4	1.4
	· System missing	11	.7	
q200	I would openly criticize people who disrespect the values of my religious group			
	1 Totally disagree	158	10.1	10.1
	2 Disagree	336	21.4	21.5
	3 Neither disagree nor agree	444	28.3	28.4
	4 Agree	473	30.1	30.3
	5 Totally agree	150	9.5	9.6
	· System missing	10	.6	
q201	I would support demonstrations to demand respect for the values of my religious group			
	1 Totally disagree	118	7.5	7.6
	2 Disagree	214	13.6	13.7

	3	Neither disagree nor agree	421	26.8	27.0
	4	Agree	574	36.5	36.8
	5	Totally agree	231	14.7	14.8
	·	System missing	13	.8	
q202		I would support the damaging of properties when my religion is deeply insulted			
	1	Totally disagree	523	33.3	33.5
	2	Disagree	503	32.0	32.3
	3	Neither disagree nor agree	303	19.3	19.4
	4	Agree	156	9.9	10.0
	5	Totally agree	74	4.7	4.7
	·	System missing	12	.8	
q203		I would support harm to persons when my religion is deeply insulted			
	1	Totally disagree	603	38.4	38.7
	2	Disagree	481	30.6	30.8
	3	Neither disagree nor agree	285	18.1	18.3
	4	Agree	127	8.1	8.1
	5	Totally agree	64	4.1	4.1
	·	System missing	11	.7	
q204_a		Have you expressed public criticism in the past year?			
	1	No	1391	88.5	90.0
	2	Yes	154	9.8	10.0
	·	System missing	26	1.7	
q204_b		If yes, how many times did you express public criticism in the past year?			
	1		41	2.6	28.5
	2		39	2.5	27.1
	3		27	1.7	18.8
	4		8	.5	5.6
	5		14	.9	9.7
	6		3	.2	2.1
	7		1	.1	.7
	8		1	.1	.7
	10		5	.3	3.5
	11		1	.1	.7
	20		1	.1	.7
	50		1	.1	.7
	53		1	.1	.7
	1000000		1	.1	.7
	·	System missing	1427	90.8	
q205_a		Have you participated in a demonstration in the past year?			
	1	No	1380	87.8	89.2
	2	Yes	167	10.6	10.8
	·	System missing	24	1.5	

q205_b	If yes, how many did you participate in a demonstration in the past year?			
	1	62	3.9	38.8
	2	52	3.3	32.5
	3	25	1.6	15.6
	4	5	.3	3.1
	5	7	.4	4.4
	8	3	.2	1.9
	10	3	.2	1.9
	15	1	.1	.6
	50	1	.1	.6
	53	1	.1	.6
	· System missing	1411	89.8	
q206	How satisfied are you with health care services in your city?			
	1 Totally unsatisfied	94	6.0	6.0
	2 Unsatisfied	448	28.5	28.7
	3 Neither unsatisfied nor satisfied	398	25.3	25.5
	4 Satisfied	578	36.8	37.0
	5 Totally satisfied	43	2.7	2.8
	· System missing	10	.6	
q207	How satisfied are you with job opportunities after graduation?			
	1 Totally unsatisfied	173	11.0	11.1
	2 Unsatisfied	510	32.5	32.7
	3 Neither unsatisfied nor satisfied	453	28.8	29.1
	4 Satisfied	357	22.7	22.9
	5 Totally satisfied	66	4.2	4.2
	· System missing	12	.8	
q208	How satisfied are you with your place of dwelling?			
	1 Totally unsatisfied	33	2.1	2.1
	2 Unsatisfied	207	13.2	13.3
	3 Neither unsatisfied nor satisfied	388	24.7	25.0
	4 Satisfied	754	48.0	48.6
	5 Totally satisfied	171	10.9	11.0
	· System missing	18	1.1	
q209	How satisfied are you with your free time?			
	1 Totally unsatisfied	61	3.9	3.9
	2 Unsatisfied	239	15.2	15.3
	3 Neither unsatisfied nor satisfied	251	16.0	16.1
	4 Satisfied	835	53.2	53.4
	5 Totally satisfied	177	11.3	11.3
	· System missing	8	.5	
q210	How satisfied are you with the quality of your education?			

	1	Totally unsatisfied	18	1.1	1.2
	2	Unsatisfied	110	7.0	7.1
	3	Neither unsatisfied nor satisfied	187	11.9	12.0
	4	Satisfied	849	54.0	54.6
	5	Totally satisfied	391	24.9	25.1
	·	System missing	16	1.0	
q211		How satisfied are you with the peace and order situation in your city?			
	1	Totally unsatisfied	133	8.5	8.5
	2	Unsatisfied	367	23.4	23.5
	3	Neither unsatisfied nor satisfied	360	22.9	23.0
	4	Satisfied	602	38.3	38.5
	5	Totally satisfied	101	6.4	6.5
	·	System missing	8	.5	
q212		How satisfied are you with the supply of goods and services in your area?			
	1	Totally unsatisfied	62	3.9	4.0
	2	Unsatisfied	275	17.5	17.6
	3	Neither unsatisfied nor satisfied	293	18.7	18.7
	4	Satisfied	805	51.2	51.5
	5	Totally satisfied	128	8.1	8.2
	·	System missing	8	.5	
q213		How satisfied are you with local access to public transport?			
	1	Totally unsatisfied	55	3.5	3.5
	2	Unsatisfied	206	13.1	13.2
	3	Neither unsatisfied nor satisfied	260	16.5	16.6
	4	Satisfied	850	54.1	54.4
	5	Totally satisfied	192	12.2	12.3
	·	System missing	8	.5	
q214		How satisfied are you with the environmental conditions in your area?			
	1	Totally unsatisfied	150	9.5	9.6
	2	Unsatisfied	431	27.4	27.6
	3	Neither unsatisfied nor satisfied	305	19.4	19.5
	4	Satisfied	553	35.2	35.4
	5	Totally satisfied	122	7.8	7.8
	·	System missing	10	.6	
q215		How satisfied are you with your overall standard of living?			
	1	Totally unsatisfied	37	2.4	2.4
	2	Unsatisfied	151	9.6	9.7
	3	Neither unsatisfied nor satisfied	272	17.3	17.4
	4	Satisfied	896	57.0	57.4
	5	Totally satisfied	206	13.1	13.2
	·	System missing	9	.6	

q216	Are you a member or supporter of any religious organization?			
	1 No	964	61.4	63.3
	2 Yes, I am a supporter only	169	10.8	11.1
	3 Yes, I am a member	389	24.8	25.6
	· System missing	49	3.1	
q217a	School based			
	1 No	167	10.6	34.1
	2 Yes	323	20.6	65.9
	· System missing	1081	68.8	
q217a_name	The name of organization/s (school based)			
q217b	Community based			
	1 No	296	18.8	60.4
	2 Yes	194	12.3	39.6
	· System missing	1081	68.8	
q217b_name	The name of organization/s (community based)			
q217c	Others			
	1 No	412	26.2	83.9
	2 Yes	79	5.0	16.1
	· System missing	1080	68.7	
q217c_name	The name of organization/s (others)			
q218	On average, how often did you participate in the activities of your religious organization in the past year?			
	1 Never	24	1.5	4.5
	2 Only on special days	169	10.8	31.7
	3 At least once a month	95	6.0	17.8
	4 Once a week	93	5.9	17.4
	5 More than once a week	152	9.7	28.5
	· System missing	1038	66.1	
q219	Did you vote in the last national election?			
	1 No	1127	71.7	73.2
	2 Yes	412	26.2	26.8
	· System missing	32	2.0	
q220	If no, why did you not vote?			
	1 I was not yet eligible to vote	717	45.6	66.5
	2 I am eligible to vote but was not able to register	262	16.7	24.3
	3 I am eligible to vote but did not want to participate in the election	51	3.2	4.7
	4 Other reasons, specify	48	3.1	4.5
	· System missing	493	31.4	

q221	If yes, which party-list group did you vote for in the last national election? If did not, which would you have voted for?			
	1 Ako Bicol	18	1.1	1.7
	2 Caolition of Association of Senior Citizens in the Philippines	27	1.7	2.5
	3 Buhay Hayaan Yumabong	14	.9	1.3
	4 Akbayan! Citizen's Action Party	93	5.9	8.8
	5 Gabriela Women's Party	264	16.8	24.9
	6 Cooperative NATCCO Network Party	27	1.7	2.5
	7 1st Consumers Alliance for Rural Energy	10	.6	.9
	8 Abono	6	.4	.6
	9 Bayan Muna	202	12.9	19.0
	10 An Waray	7	.4	.7
	11 CIBAC	25	1.6	2.4
	12 Abante Mindanao	57	3.6	5.4
	13 Agbiag! Timpuyug Ilocano	7	.4	.7
	14 Anak Mindanao	99	6.3	9.3
	15 Association of Laborers and Employers	32	2.0	3.0
	16 Alagad Party-list	8	.5	.8
	17 Others, specify	165	10.5	15.6
	· System missing	510	32.5	

q221_others If yes, which party-list group did you vote for in the last national election? Others

q222	Are you a member, or a supporter, of any ethnic organization?			
	1 No	1353	86.1	89.9
	2 Yes, I am a supporter only	94	6.0	6.2
	3 Yes, I am a member	58	3.7	3.9
	· System missing	66	4.2	

q223	On the overage, how often did you participatpe in the activities of your ethnic group-based organization in the past year?			
	1 Never	35	2.2	23.2
	2 Only on special days	69	4.4	45.7
	3 At least once a month	21	1.3	13.9
	4 Once a week	17	1.1	11.3
	5 More than once a week	9	.6	6.0
	· System missing	1420	90.4	

q224	My ethnic identity is very important to me			
	1 Totally disagree	19	1.2	1.2
	2 Disagree	54	3.4	3.5
	3 Neither disagree nor agree	337	21.5	21.8
	4 Agree	763	48.6	49.4
	5 Totally agree	373	23.7	24.1
	· System missing	25	1.6	

q225	I see my self as a committed member of my ethnic group			
	1 Totally disagree	35	2.2	2.3

	2 Disagree	166	10.6	10.7
	3 Neither disagree nor agree	646	41.1	41.8
	4 Agree	504	32.1	32.6
	5 Totally agree	195	12.4	12.6
	· System missing	25	1.6	
q226	My ethnic identity has a great deal of influence in my daily life			
	1 Totally disagree	23	1.5	1.5
	2 Disagree	131	8.3	8.5
	3 Neither disagree nor agree	454	28.9	29.4
	4 Agree	685	43.6	44.3
	5 Totally agree	253	16.1	16.4
	· System missing	25	1.6	
q227	My ethnic identity has a great deal of influence on how I make important decisions			
	1 Totally disagree	40	2.5	2.6
	2 Disagree	185	11.8	12.0
	3 Neither disagree nor agree	544	34.6	35.2
	4 Agree	590	37.6	38.2
	5 Totally agree	187	11.9	12.1
	· System missing	25	1.6	
q228	My ethnic identity has a great deal of influence on how I relate with others			
	1 Totally disagree	36	2.3	2.3
	2 Disagree	148	9.4	9.6
	3 Neither disagree nor agree	462	29.4	29.9
	4 Agree	680	43.3	44.0
	5 Totally agree	220	14.0	14.2
	· System missing	25	1.6	
q229	How many of your close friends are Bicolano?			
	1 None	575	36.6	39.9
	2 Some	728	46.3	50.5
	3 Relatively many	112	7.1	7.8
	4 Almost all	22	1.4	1.5
	5 All	4	.3	.3
	· System missing	130	8.3	
q230	How many of your close friends are Cebuano?			
	1 None	323	20.6	21.9
	2 Some	631	40.2	42.7
	3 Relatively many	253	16.1	17.1
	4 Almost all	220	14.0	14.9
	5 All	51	3.2	3.5
	· System missing	93	5.9	
q231	How many of your close friends are Chinese?			
	1 None	574	36.5	39.6
	2 Some	639	40.7	44.1
	3 Relatively many	195	12.4	13.5

	4 Almost all	36	2.3	2.5
	5 All	5	.3	.3
	· System missing	122	7.8	
q232	How many of your close friends are Ilocano?			
	1 None	507	32.3	35.1
	2 Some	713	45.4	49.3
	3 Relatively many	187	11.9	12.9
	4 Almost all	29	1.8	2.0
	5 All	9	.6	.6
	· System missing	126	8.0	
q233	How many of your close friends are Ilonggo?			
	1 None	572	36.4	39.2
	2 Some	660	42.0	45.2
	3 Relatively many	168	10.7	11.5
	4 Almost all	42	2.7	2.9
	5 All	19	1.2	1.3
	· System missing	110	7.0	
q234	How many of your close friends are Manguindanao?			
	1 None	784	49.9	53.6
	2 Some	422	26.9	28.8
	3 Relatively many	133	8.5	9.1
	4 Almost all	100	6.4	6.8
	5 All	25	1.6	1.7
	· System missing	107	6.8	
q235	How many of your close friends are Maranao?			
	1 None	703	44.7	47.6
	2 Some	370	23.6	25.0
	3 Relatively many	214	13.6	14.5
	4 Almost all	133	8.5	9.0
	5 All	58	3.7	3.9
	· System missing	93	5.9	
q236	How many of your close friends are Tausug?			
	1 None	900	57.3	63.2
	2 Some	430	27.4	30.2
	3 Relatively many	64	4.1	4.5
	4 Almost all	26	1.7	1.8
	5 All	4	.3	.3
	· System missing	147	9.4	
q237	How many of your close friends are Other Islamized ethnic Group			
	1 None	850	54.1	77.0
	2 Some	186	11.8	16.8
	3 Relatively many	42	2.7	3.8
	4 Almost all	17	1.1	1.5
	5 All	9	.6	.8

	· System missing	467	29.7	
q238	How many of your close friends are Lumad and Indigenous Peoples' Group?			
	1 None	911	58.0	83.2
	2 Some	127	8.1	11.6
	3 Relatively many	42	2.7	3.8
	4 Almost all	9	.6	.8
	5 All	6	.4	.5
	· System missing	476	30.3	
q239	How many of your close friends are Pangasinense?			
	1 None	749	47.7	58.3
	2 Some	436	27.8	34.0
	3 Relatively many	81	5.2	6.3
	4 Almost all	14	.9	1.1
	5 All	4	.3	.3
	· System missing	287	18.3	
q240	How many of your close friends are Tagalog?			
	1 None	96	6.1	6.6
	2 Some	346	22.0	23.8
	3 Relatively many	353	22.5	24.3
	4 Almost all	525	33.4	36.1
	5 All	133	8.5	9.2
	· System missing	118	7.5	
q241	How many of your close friends are others?			
	1 None	377	24.0	69.9
	2 Some	78	5.0	14.5
	3 Relatively many	44	2.8	8.2
	4 Almost all	30	1.9	5.6
	5 All	10	.6	1.9
	· System missing	1032	65.7	
q242	How many of your close friend are Muslim?			
	1 None	386	24.6	25.3
	2 Some	593	37.7	38.9
	3 Relatively many	258	16.4	16.9
	4 Almost all	210	13.4	13.8
	5 All	78	5.0	5.1
	· System missing	46	2.9	
q243	How many of your close friend are Roman Catholic, including Catholic Charismatic?			
	1 None	15	1.0	1.0
	2 Some	149	9.5	9.7
	3 Relatively many	381	24.3	24.7
	4 Almost all	813	51.8	52.8
	5 All	183	11.6	11.9
	· System missing	30	1.9	

q244	How many of your close friend are Other Christian denominations?			
	1 None	190	12.1	17.8
	2 Some	391	24.9	36.7
	3 Relatively many	332	21.1	31.2
	4 Almost all	137	8.7	12.9
	5 All	15	1.0	1.4
	· System missing	506	32.2	
q245	To get information related to your adjusment to a university life, how often did you approach bulletin boards, posters, streamers?			
	1 Never	67	4.3	4.3
	2 Once in the first three months	278	17.7	17.8
	3 Once a month	696	44.3	44.7
	4 Once a week	267	17.0	17.1
	5 Once a day	250	15.9	16.0
	· System missing	13	.8	
q246	To get information related to your adjusment to a university life, how often did you approach campus ministry / student chaplaincy?			
	1 Never	557	35.5	35.9
	2 Once in the first three months	502	32.0	32.4
	3 Once a month	342	21.8	22.1
	4 Once a week	98	6.2	6.3
	5 Once a day	52	3.3	3.4
	· System missing	20	1.3	
q247	To get information related to your adjusment to a university life, how often did you approach employees (teachers, staff, administrations)?			
	1 Never	100	6.4	6.4
	2 Once in the first three months	341	21.7	21.9
	3 Once a month	689	43.9	44.3
	4 Once a week	208	13.2	13.4
	5 Once a day	219	13.9	14.1
	· System missing	14	.9	
q248	To get information related to your adjusment to a university life, how often did you approach classmates?			
	1 Never	13	.8	.8
	2 Once in the first three months	51	3.2	3.3
	3 Once a month	347	22.1	22.3
	4 Once a week	247	15.7	15.9
	5 Once a day	897	57.1	57.7
	· System missing	16	1.0	
q249	To get information related to your adjusment to a university life, how often did you approach board/dorm/housemates?			
	1 Never	509	32.4	33.4
	2 Once in the first three months	129	8.2	8.5
	3 Once a month	319	20.3	20.9
	4 Once a week	155	9.9	10.2

	5 Once a day	414	26.4	27.1
	· System missing	45	2.9	
q250	To get information related to your adjustment to a university life, how often did you approach friends?			
	1 Never	9	.6	.6
	2 Once in the first three months	44	2.8	2.8
	3 Once a month	303	19.3	19.4
	4 Once a week	248	15.8	15.9
	5 Once a day	954	60.7	61.2
	· System missing	13	.8	
q251	To get information related to your adjustment to a new community life, how often did you approach bulletin boards, posters, streamers?			
	1 Never	572	36.4	36.9
	2 Once in the first three months	427	27.2	27.5
	3 Once a month	349	22.2	22.5
	4 Once a week	109	6.9	7.0
	5 Once a day	93	5.9	6.0
	· System missing	21	1.3	
q252	To get information related to your adjustment to a new community life, how often did you approach barangay officials?			
	1 Never	911	58.0	58.8
	2 Once in the first three months	398	25.3	25.7
	3 Once a month	189	12.0	12.2
	4 Once a week	40	2.5	2.6
	5 Once a day	12	.8	.8
	· System missing	21	1.3	
q253	To get information related to your adjustment to a new community life, how often did you approach members of own religious group?			
	1 Never	468	29.8	30.3
	2 Once in the first three months	311	19.8	20.1
	3 Once a month	447	28.5	28.9
	4 Once a week	188	12.0	12.2
	5 Once a day	131	8.3	8.5
	· System missing	26	1.7	
q254	To get information related to your adjustment to a new community life, how often did you approach relatives?			
	1 Never	180	11.5	11.6
	2 Once in the first three months	153	9.7	9.9
	3 Once a month	539	34.3	34.8
	4 Once a week	251	16.0	16.2
	5 Once a day	425	27.1	27.5
	· System missing	23	1.5	
q255	To get information related to your adjustment to a new community life, how often did you approach neighbours?			

	1	Never	233	14.8	15.1
	2	Once in the first three months	311	19.8	20.1
	3	Once a month	532	33.9	34.4
	4	Once a week	215	13.7	13.9
	5	Once a day	256	16.3	16.5
	·	System missing	24	1.5	
q256		To get information related to your adjustment to a new community life, how often did you approach board/dorm/housemates?			
	1	Never	523	33.3	34.5
	2	Once in the first three months	155	9.9	10.2
	3	Once a month	288	18.3	19.0
	4	Once a week	158	10.1	10.4
	5	Once a day	391	24.9	25.8
	·	System missing	56	3.6	
q257		To get information related to your adjustment to a new community life, how often did you approach friends?			
	1	Never	98	6.2	6.3
	2	Once in the first three months	104	6.6	6.7
	3	Once a month	431	27.4	27.8
	4	Once a week	271	17.3	17.5
	5	Once a day	644	41.0	41.6
	·	System missing	23	1.5	
q258		In your first three months in your new environment, how easy or difficult was it to feel being part of: university?			
	1	Very difficult	80	5.1	5.1
	2	Difficult	377	24.0	24.2
	3	Neither easy nor difficult	475	30.2	30.5
	4	Easy	510	32.5	32.7
	5	Very easy	117	7.4	7.5
	·	System missing	12	.8	
q259		In your first three months in your new environment, how easy or difficult was it to feel being part of: community?			
	1	Very difficult	35	2.2	2.2
	2	Difficult	257	16.4	16.5
	3	Neither easy nor difficult	553	35.2	35.5
	4	Easy	604	38.4	38.8
	5	Very easy	107	6.8	6.9
	·	System missing	15	1.0	
q260		In your first three months in your new environment, how easy or difficult was it to feel being part of: church/mosque group?			
	1	Very difficult	26	1.7	1.7
	2	Difficult	95	6.0	6.1
	3	Neither easy nor difficult	509	32.4	32.7
	4	Easy	677	43.1	43.5
	5	Very easy	250	15.9	16.1
	·	System missing	14	.9	

q261	It takes time for me to get comfortable relating with others		
	1	Totally disagree	38 2.4 2.4
	2	Disagree	376 23.9 24.1
	3	Neither disagree nor agree	319 20.3 20.4
	4	Agree	682 43.4 43.7
	5	Totally agree	145 9.2 9.3
	·	System missing	11 .7
q262	There is a need for me to become part of my new environment		
	1	Totally disagree	30 1.9 1.9
	2	Disagree	172 10.9 11.0
	3	Neither disagree nor agree	438 27.9 28.1
	4	Agree	802 51.1 51.4
	5	Totally agree	117 7.4 7.5
	·	System missing	12 .8
q263	I worry of offending others when I approach them		
	1	Totally disagree	21 1.3 1.3
	2	Disagree	161 10.2 10.3
	3	Neither disagree nor agree	303 19.3 19.4
	4	Agree	873 55.6 56.0
	5	Totally agree	201 12.8 12.9
	·	System missing	12 .8
q264	I am more comfortable with people who are like me		
	1	Totally disagree	14 .9 .9
	2	Disagree	47 3.0 3.0
	3	Neither disagree nor agree	234 14.9 15.0
	4	Agree	824 52.5 52.8
	5	Totally agree	441 28.1 28.3
	·	System missing	11 .7
q265	When I see that I can be of help to others, I approach them		
	1	Totally disagree	9 .6 .6
	2	Disagree	23 1.5 1.5
	3	Neither disagree nor agree	235 15.0 15.1
	4	Agree	929 59.1 59.6
	5	Totally agree	364 23.2 23.3
	·	System missing	11 .7
q266	The monthly gross income of all those earning in your household including your parents and siblings		
	1	Under 3,000	93 5.9 6.1
	2	3,000 - 4,499	101 6.4 6.6
	3	4,500 - 7,499	111 7.1 7.3
	4	7,500 - 11,499	199 12.7 13.1
	5	11,500 - 19,999	259 16.5 17.0

	6	20,000 - 29,999	210	13.4	13.8
	7	30,000 - 44,999	187	11.9	12.3
	8	45,000 and over	363	23.1	23.8
	·	System missing	48	3.1	
q267		How satisfied are you with your household income?			
	1	Totally unsatisfied	80	5.1	5.1
	2	Unsatisfied	304	19.4	19.5
	3	Neither unsatisfied nor satisfied	326	20.8	20.9
	4	Satisfied	666	42.4	42.7
	5	Totally satisfied	182	11.6	11.7
	·	System missing	13	.8	
q268_a		What is your father's occupation?			
	1	Officials of government and special-interest organisations, corporate executive, managing proprietors and supervisors	274	17.4	19.2
	2	Professionals	290	18.5	20.3
	3	Technicians and associate professionals	60	3.8	4.2
	4	Clerks	25	1.6	1.7
	5	Service workers and shop and market sales workers	85	5.4	5.9
	6	Farmers, forestry workers and fishermen	165	10.5	11.5
	7	Trades and related workers	77	4.9	5.4
	8	Plant and machine operators and assemblers	34	2.2	2.4
	9	Labourers and unskilled workers	90	5.7	6.3
	10	Special occupation	330	21.0	23.1
	·	System missing	141	9.0	
q268_a_spc		What is your father occupation? Special occupations			
q268_b		What is your mother's occupation?			
	1	Officials of government and special-interest organisations, corporate executive, managing proprietors and supervisors	218	13.9	15.6
	2	Professionals	344	21.9	24.6
	3	Technicians and associate professionals	9	.6	.6
	4	Clerks	56	3.6	4.0
	5	Service workers and shop and market sales workers	95	6.0	6.8
	6	Farmers, forestry workers and fishermen	47	3.0	3.4
	7	Trades and related workers	78	5.0	5.6
	8	Plant and machine operators and assemblers	5	.3	.4
	9	Labourers and unskilled workers	63	4.0	4.5
	10	Special occupation	485	30.9	34.6
	·	System missing	171	10.9	
q268_b_spc		What is your mother occupation? Special occupations			
q269_a		What is the highest educational attainment of your father?			
	1	No formal education	9	.6	.6
	2	Pre-Primary / Pre-School	7	.4	.5
	3	Primary / Elementary	80	5.1	5.3

	4	Secondary / High School	287	18.3	18.9
	5	Post-Secondary Non-Tertiary / Tertiary Vocational	197	12.5	13.0
	6	Tertiary, First Stage / Baccalaureate	571	36.3	37.6
	7	Tertiary, Second Stage / Post-Graduate	369	23.5	24.3
	.	System missing	51	3.2	
q269_b		What is the highest educational attainment of your mother?			
	1	No formal education	14	.9	.9
	2	Pre-Primary / Pre-School	5	.3	.3
	3	Primary / Elementary	68	4.3	4.4
	4	Secondary / High School	297	18.9	19.4
	5	Post-Secondary Non-Tertiary / Tertiary Vocational	119	7.6	7.8
	6	Tertiary, First Stage / Baccalaureate	602	38.3	39.3
	7	Tertiary, Second Stage / Post-Graduate	427	27.2	27.9
	.	System missing	39	2.5	
q270_a		What is the occupational status of your father?			
	1	Worked for private household (domestic services)	62	3.9	4.3
	2	Worked for private business/enterprise/farm	418	26.6	28.8
	3	Worked for government/government corporation	374	23.8	25.8
	4	Self-employed without any paid employee	195	12.4	13.4
	5	Employer in own farm or business	147	9.4	10.1
	6	Worked with pay in own family-operated farm or business	68	4.3	4.7
	7	Worked without any pay in own family-oriented farm or business	48	3.1	3.3
	8	Parent dead/absent	138	8.8	9.5
	.	System missing	121	7.7	
q270_b		What is the occupational status of your mother?			
	1	Worked for private household (domestic services)	103	6.6	7.7
	2	Worked for private business/enterprise/farm	278	17.7	20.9
	3	Worked for government/government corporation	384	24.4	28.8
	4	Self-employed without any paid employee	243	15.5	18.2
	5	Employer in own farm or business	129	8.2	9.7
	6	Worked with pay in own family-operated farm or business	68	4.3	5.1
	7	Worked without any pay in own family-oriented farm or business	79	5.0	5.9
	8	Parent dead/absent	49	3.1	3.7
	.	System missing	238	15.1	
q271_a		What is the occupation of your father?			
	1	Officials of government and special-interest organisations, corporate executive, managing proprietors and supervisors	274	17.4	19.8
	2	Professionals	293	18.7	21.1
	3	Technicians and associate professionals	56	3.6	4.0
	4	Clerks	21	1.3	1.5
	5	Service workers and shop and market sales workers	87	5.5	6.3
	6	Farmers, forestry workers and fishermen	162	10.3	11.7

	7 Trades and related workers	69	4.4	5.0
	8 Plant and machine operators and assemblers	32	2.0	2.3
	9 Labourers and unskilled workers	84	5.3	6.1
	10 Special occupation	309	19.7	22.3
	· System missing	184	11.7	
q271_a_spc	What is your father occupation? Special occupations			
q271_b	What is the occupation of your mother?			
	1 Officials of government and special-interest organisations, corporate executive, managing proprietors and supervisors	223	14.2	16.4
	2 Professionals	345	22.0	25.4
	3 Technicians and associate professionals	12	.8	.9
	4 Clerks	52	3.3	3.8
	5 Service workers and shop and market sales workers	90	5.7	6.6
	6 Farmers, forestry workers and fishermen	47	3.0	3.5
	7 Trades and related workers	71	4.5	5.2
	8 Plant and machine operators and assemblers	5	.3	.4
	9 Labourers and unskilled workers	67	4.3	4.9
	10 Special occupation	448	28.5	32.9
	· System missing	211	13.4	
q271_b_spc	What is your mother occupation? Special occupations			
q272	Could we contact you again for an-indepth interview?			
	1 No	602	38.3	40.8
	2 Yes	875	55.7	59.2
	· System missing	94	6.0	
remarks	Remarks			

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Appendices

Appendix 1: Sampling frame and response rate at six universities in Metro Manila and ARMM

The following are the tables presenting the distribution of respondents by college and faculty of the six universities in Metro Manila and ARMM and adjacent areas. In Metro Manila, additional Muslim respondents from other universities and schools were sought for purposes of comparability between the two research areas.

Table 1. Distribution of respondents by college in PUP

Colleges	Sampling frame	Percentage against sampling frame	Samples	Percentage against the 500 samples	Responses	Response rate (%)
Business	5,112	22.71	118	23.6	33	27.97
Engineering	3,043	13.52	33	6.6	28	84.84
Accountancy	2,481	11.02	50	10	26	54
Economics/Finance/ Politics	1,908	8.48	51	10.2	28	54.9
Tourism, Hospitality and Transportation Management	1,601	7.11	41	8.2	20	46.34
Communication	1,322	5.87	25	5	5	20
Computer Management and Information Technology	1,245	5.53	23	4.6	21	91.3
Arts	1,222	5.43	42	8.4	11	26.19
Science	1,107	4.92	32	6.4	17	53.12
Education	1,161	5.16	27	5.4	19	70.37
Languages and Linguistics	597	2.65	21	4.2	20	95.24
Nutrition and Food Science	534	2.37	12	2.4	7	58.33
Architecture and Fine Arts	465	2.07	11	2.2	5	45.45
Human Kinetics	370	1.64	5	1	2	40
Cooperatives and Social Dev't	337	1.50	9	1.8	3	22.22
Not Specified					5	
Total	22,505	100	500	100	250	50

Table A.2. Distribution of respondents by College and Institute in UP-Diliman

Colleges and Institutes	Sampling frame	Percentage against sampling frame	Responses	Response rate
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Engineering	3876	30.11	48	19.2
Science	1261	10.37	28	11.2
Social Sciences and Philosophy	1198	9.17	45	18
Home Economics	880	6.47	22	8.8
Business Administration	791	5.44	9	3.6
Mass Communication	734	5.33	21	8.4
Arts and Letters	728	5.62	18	7.2
Fine Arts	516	4	4	1.6
Economics	493	3.97	5	2
Architecture	479	3.54	14	5.6
Human Kinetics	349	2.93	5	2
Education	345	2.38	3	1.2
Statistics	302	2.36	8	3.9
Music	294	2.24	2	0.8
Tourism	292	2.12	5	2
Public Administration and Governance	271	1.85	7	2.8
Library and Information Studies	176	1.15	4	1.6
Social Work and Community Dev't	139	0.96	2	0.8
Total	13,124	100	250	100

Table A.3. Distribution of respondents by faculty and college in UST

Faculty and College	Sampling frame	Percentage against sampling frame	Samples	Percentage against the 351 sampled	Responses	Response rate (%)
Engineering	5,648	20.25	82	23.36	53	64.63
Arts and Letters	2,943	10.55	42	11.97	24	57.14
Accountancy	2,816	10.10	33	9.4	25	75.76
Commerce and Business Administration	2,799	10.04	42	11.97	23	54.76
Pharmacy	2,283	8.19	37	10.54	23	62.16
Science	2,070	7.42	18	5.13	12	66.67
Fine Arts and Design	1,616	5.79	9	2.56	9	100
Architecture	1,606	5.76	14	3.99	12	85.71
Tourism and Hospitality Management	1,536	5.51	23	6.55	23	100
Education	1,525	5.47	13	3.7	13	100
Nursing	1,395	5.00	19	5.41	19	100
Rehabilitation Science	1,050	3.77	11	3.13	8	72.72
Music	494	1.77	6	1.71	4	66.67
Institute of Physical Education and Athletics (IPEA)	105	0.38	2	0.57	2	100
Total	27,886	100	351	100	250	71.23 (Ave.)

Table A.4. Muslim respondents in Metro Manila schools

School	Frequency
University of the Philippines – Diliman (UPD)	14
Dr. Carlos Lanting College	11
Philippine School of Business Administration (PSBA)	10
University of the Philippines – Manila	8
Centro Escolar University	4
University of Santo Tomas (UST)	3
New Era University	3
Our Lady of Fatima University	3
Manuel L. Quezon University	2
University of the East	2
Villagers Montessori College	2
ACCESS Computer College	1
Asian Institute of Computer Studies	1
Far Eastern University	1
Miriam College	1
Pamantasan ng Lungsod ng Maynila	1
Polytechnic University of the Philippines (PUP)	1
Quezon City Polytechnic University	1
St. John Technological College of the Philippines	1
University of Caloocan City	1
Total	71

Table A.5. Distribution of respondents by college in Notre Dame University (NDU)-Cotabato

College	Sampling frame	Percentage against sampling frame	Samples	Percentage of students in the sample	Responses	Response rate
College of Business and Accountancy	629	24.59	126	25.40	58	46.03
College of Health Sciences	592	23.14	118	23.79	45	38.14
College of Engineering	424	16.58	72	14.52	39	54.17
College of Education	337	13.17	76	15.32	32	42.10
College of Arts and Sciences	298	11.65	55	11.09	36	65.45
College of Computer Studies	278	10.87	49	9.88	30	61.22
Total	2558	100	496	100	250	50.40

Table A.6. Distribution of respondents by college in MSU-IIT

College and School	Sampling frame	Percentage against sampling frame	Samples	Percentage against the samples	Responses	Response rate
College of Education	1603	26.34	134	26.96	49	36.57
College of Engineering	1282	21.07	101	20.32	51	50.49
College of Arts and Social Sciences	907	14.91	74	14.89	53	71.62
College of Science and Mathematics	699	11.49	69	13.88	20	28.99
College of Business Administration & Accountancy	651	10.70	53	10.66	38	71.70
College of Nursing	416	6.84	30	6.04	22	73.33
School of Computer Studies	376	6.18	27	5.43	10	37.04
School of Engineering Technology	151	2.48	9	1.81	7	77.78
Total	6085	100	497	100	250	50.30

Table A.7. Distribution of respondents by college in MSU-Marawi

College	Sampling frame	Percentage against sampling frame	Samples	Percentage against the samples	Responses	Response rate
College of Public Affairs	1546	15.26	125	16.67	35	28.00
College of Business Administration and Accountancy	1458	14.39	96	12.8	24	25.00
College of Education	1315	12.98	101	13.47	25	24.75
College of Agriculture	1274	12.57	92	12.27	24	26.09
King Faisal Center for Islamic, Arabic, and Asian Studies	869	8.58	64	8.53	13	20.31
College of Engineering	844	8.33	56	7.47	25	44.64
College of Natural Sciences and Mathematics	775	7.65	53	7.07	17	32.08
College of Social Sciences and Humanities	580	5.72	54	7.2	29	53.70
College of Forestry and Environmental Studies	409	4.04	16	2.13	6	37.50
College of Hotel and Restaurant Management	399	3.94	40	5.33	21	52.50
College of Health Sciences	353	3.48	27	3.6	16	59.26
College of Information Technology	120	1.18	16	2.13	5	31.25
College of Sports, Physical Education and Recreation	105	1.04	5	0.67	3	60.00
College of Fisheries	86	0.85	5	0.67	2	40.00
Not Specified					5	
Total	10133	100	750	100	250	33.33

Student ID Number:

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Ethno-Religious Conflicts in the Philippines

Dear Reader,

We are doing a study on ethnicity, religion, social relations, and conflicts in the Philippines. We would like to know the opinions, beliefs and attitudes of students in selected universities in Metro Manila and Mindanao about this.

We recognize that the subject of our research is not simple. Hence, we value your views and appreciate your participation in this.

We would appreciate it if you would answer these questions as fully as you can. There are no right or wrong answers! It is your own personal views that matter. All of the answers you give will be confidential.

Thank you very much for your cooperation!

Research Team

Agnes Zenaida Camacho / Menandro Abanes
Ph.D. Candidates
Radboud University Nijmegen
e-mail : A.Camacho@maw.ru.nl / mensab.abanes@gmail.com

Prof. Dr. Cynthia Rose Banzon-Bautista
Department of Sociology
University of the Philippines

Dr. Emanuel De Guzman
Chairperson, Department of Sociology
Polytechnic University of the Philippines

Dr. Carl Sterkens, Religious Studies
Dr. Huub de Jong, Anthropology and Development Studies
Prof. Dr. Peer Scheepers, Sociology
Radboud University Nijmegen
The Netherlands

Please fill in this questionnaire by:


- Encircling the number that represents your answer
Example:

What is your sex?

Male	1
Female	2

- Writing in the text boxes provided
Example:

Program/Department of my study is:	<i>Department of Psychology</i>
------------------------------------	---------------------------------

- A 'pointing finger'  symbol means that there is a further explanation to the question.
- Please answer each question in turn.
- Please skip questions only when expressly told to do so in the text.

Example:

Did you vote in the last national election?

No	1
Yes	2

⇒ *If no, please go to question 24.*

- ❖ If you encircled "1" for this question, then proceed directly to the question indicated.
- ❖ If you encircled "2" for this question, then you should go to the next question.

First, we would like to ask you some questions about yourself to make sure we are talking to all kinds of people.

1. What is your sex?


Male	1
Female	2

2. What is the name of your university /institution and the education program you follow?

a. My university is:	
b. Faculty/College	
c. Program/Department of my study is:	
d. Year Level (2 nd , 3 rd , etc.)	


3. When is your birthday? (DD/MM/YYYY) __ / __ / ____

4. Where were you born?

 Please write your place of birth in the space provided

a. Village/Town/City	b. Province

5. What is the name of the town or city where you live now?

 Please write (village/town/city and province) in the space provided

a. Village/Town/City	b. Province

6. Length of stay where you live now?


Less than one year	1
One to two years	2
Two to three years	3
More than three years	4

7. What is the name of the town/city where you grew up?

a. Village/Town/City	b. Province


It is common for Filipinos to speak different languages in different circumstances.

What is the language that you **mainly** speak.....

 Please choose one only in each row.

	Tagalog	Your ethnic language (other than Tagalog), specify: _____	Other language, namely: _____
8. at home?	1	2	3
9. in big family gatherings?	1	2	3
10. in the university?	1	2	3
11. with close friends?	1	2	3
12. in your community of residence?	1	2	3
13. in dealing with government offices?	1	2	3

14. We have a number of different ethnic groups in the Philippines. To which ethnic group do you consider yourself and your parents to belong to?

 Please choose for your self, for your father, and for your mother.

Ethnic Groups	a. Self	b. Father	c. Mother
Bicolano	1	1	1
Cebuano	2	2	2
Chinese	3	3	3
Ilocano	4	4	4
Ilonggo	5	5	5
Maguindanao	6	6	6
Maranao	7	7	7
Tausug	8	8	8
Other Islamized Ethnic Group (e.g. Iranun, Yakan, etc.) (Please specify: _____)	9	9	9
<i>Lumad</i> and Indigenous Peoples Group (Please specify : _____)	10	10	10
Pangasinense	11	11	11
Tagalog	12	12	12
Others, please specify: _____	13	13	13

As you already know, every ethnic group in the Philippines has traditional ceremonies that are usually carried out with family and/or community. Could you please indicate whether you know these ceremonies, and whether you and/or your family participate or not in these ethnic ceremonies or rituals? It is also possible that you may have no knowledge about a certain ceremony.

Ethnic Cultural Ceremony	No knowledge	I do not participate in it and neither does my family	I do not participate in it but my family does	I do participate
15. Birth-rituals	1	2	3	4
16. Wedding rituals	1	2	3	4
17. Moving house	1	2	3	4
18. Illness	1	2	3	4
19. Wake/Funeral	1	2	3	4
20. Others, <i>please specify:</i> _____	1	2	3	4

Now we want to ask a few questions about your religious identification and practice.

21. To what religion do you consider your self, your father, and your mother to belong to?

Religious Groups	a. Self	b. Father	c. Mother
Islam	1	1	1
Roman Catholic, including Catholic Charismatic groups	2	2	2
Other Christian denominations (<i>please specify:</i> _____)	3	3	3
Others (<i>please specify:</i> _____)	4	4	4
No religion	5	5	5

22. Did you have a different religion when you were in high school?

No	1
Yes	2

⇒ If no, please go to question 24.

23. If yes, what was your religion?

Islam	1
Roman Catholic, including Catholic Charismatic groups	2
Other Christian denominations, please specify: _____	3
Others, please specify: _____	4

As you know, every religious group in the Philippines has several ceremonies or festivals that are carried out by families or communities on special events, such as Ramadan and Ied'l Fitr for Muslims or Christmas rituals for Christians.

Could you indicate whether you and/or your family participate or not in the following religious ceremonies/rituals?

☞ Participation includes helping out in the preparation and attendance during the ceremony itself.

☞ Questions 24 to 31 are for **Muslim** respondents only.

Religious Ceremony/Festival	I do not participate in it and neither does my family	I do not participate in it but my family does	I do participate but for non-religious reasons	I do participate for religious reasons
24. Circumcision	1	2	3	4
25. Marriage	1	2	3	4
26. Funeral	1	2	3	4
27. Fasting	1	2	3	4
28. Ied'l Fitr	1	2	3	4
29. Ied'l Adha	1	2	3	4
30. Maulud al-Nabi	1	2	3	4
31. Isra'wa-I-Miraj	1	2	3	4

⇒ Please go to question 38.



Questions 32 to 37 are for **Christian** respondents only.

Religious Ceremony/Festival	I do not participate in it and neither does my family	I do not participate in it but my family does	I do participate but for non-religious reasons	I do participate for religious reasons
32. Baptism	1	2	3	4
33. Marriage	1	2	3	4
34. Christmas	1	2	3	4
35. Easter	1	2	3	4
36. Funeral	1	2	3	4
37. Fasting	1	2	3	4

38. How often do you pray?

Never	1
Only on feast days or special holy days	2
At least once a month	3
Once a week	4
More than once a week	5
Once a day	6
Several times a day	7

39. How often do you go to religious services in mosques, churches, or other places of worship?

Never	1
Only on feast days or special holy days	2
At least once a month	3
Once a week	4
More than once a week	5
Once a day	6
Several times a day	7

Below are five statements related to the importance of your religious identity and religious beliefs. Please indicate in how far you agree or disagree with the following statements:


	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
40. My religious identity is very important to me.	1	2	3	4	5
41. I see myself as a committed member of my religious group.	1	2	3	4	5
42. My religious beliefs have a great deal of influence in my daily life.	1	2	3	4	5
43. My religious beliefs have a great deal of influence on how I make important decisions.	1	2	3	4	5
44. My religious beliefs have a great deal of influence on how I relate with others.	1	2	3	4	5

The following questions are about Islam and Christianity in general. We would like to know how you think in general about Muslims and Christians.

Please indicate in how far you agree or disagree with the following statements:

 Questions 45 to 50 are for **Muslim** respondents only.

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
45. Muslims respond to God the most faithfully.	1	2	3	4	5
46. Christians only talk about doing good deeds without practicing them.	1	2	3	4	5
47. Thanks to their religion, most Muslims are good people.	1	2	3	4	5
48. When it comes to religion, Christians are less tolerant.	1	2	3	4	5
49. Muslims are best able to talk meaningfully about God.	1	2	3	4	5
50. Christians are often the cause of religious conflict.	1	2	3	4	5

 Please go to question 57.

 Questions 51 to 56 are for **Christian** respondents only.

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
51. Christians respond to God the most faithfully.	1	2	3	4	5
52. Muslims only talk about doing good deeds without practising them.	1	2	3	4	5
53. Thanks to their religion, most Christians are good people.	1	2	3	4	5
54. When it comes to religion, Muslims are less tolerant.	1	2	3	4	5
55. Christians are best able to talk meaningfully about God.	1	2	3	4	5
56. Muslims are often the cause of religious conflict.	1	2	3	4	5

57. How often do you read or recite the Sacred Writing (e.g. Bible, Qur'an)?

Never	1
Only on feast days or special holy days	2
At least once a month	3
Once a week	4
More than once a week	5
Once a day	6
Several times a day	7

The following are statements about the interpretation of the Sacred Writing of your religion. You will probably find that you agree with some of the following statements, and disagree with others, to varying extents.

Please indicate in how far you agree or disagree with the following statements:

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
58. Everything in the Sacred Writing is absolutely true without question.	1	2	3	4	5
59. The Sacred Writing should never be doubted, even when scientific or historical evidence outright disagrees with it.	1	2	3	4	5
60. The Sacred Writing is NOT really the words of God, but the words of man.	1	2	3	4	5
61. The truths of the Sacred Writing will never be outdated, but will always apply equally well to all generations.	1	2	3	4	5
62. The Sacred Writing is the only one that is true above all Holy Books.	1	2	3	4	5
63. I think that the Sacred Writing should be taken literally, as they are written.	1	2	3	4	5
64. The meanings of the Sacred Writing are open to change and interpretation.	1	2	3	4	5
65. The Sacred Writing holds a deeper truth which can only be revealed by personal reflection.	1	2	3	4	5

Violence arising from the conflicts between ethno-religious groups took place (and are taking place) in several parts of the Philippines. You may have come from a province where a conflict took place (or is taking place).

66. a. Did any acts of ethno-religious violence occur in the province where you came from in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many incidents do you remember?

number of incidents

Now, we would like to ask you a few questions about your own experience of violence arising from conflicts between ethno-religious groups. It is possible that you have experienced violence either by witnessing it or being directly affected by it.

67. a. In your family, did you talk about ethno-religious violence that happened in your province?

No	1
Yes	2

⇒ b. If yes, please estimate: how often did you talk about it?

Never	1
Rarely	2
Sometimes	3
Often	4

68. a. Did you witness violence, for example fighting or rioting (related to ethno-religious conflict), in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many times did you witness violence?

number of incidents

69. a. Have you suffered any kind of physical injury due to the violence in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many times did you suffer from any kind of physical injury?

number of times

Now, we would like to ask what you think of various religious traditions. A central question is whether they are different or essentially the same.

Please indicate in how far you agree or disagree with the following statements:

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
70. Compared with other religions, my religion offers the surest way to liberation.	1	2	3	4	5
71. In religious traditions, different aspects of God are revealed.	1	2	3	4	5
72. All religions are equally valid ways to ultimate truth.	1	2	3	4	5
73. Other religions do not provide as deep a God-experience as my religion.	1	2	3	4	5
74. Differences between religions are a basis for mutual enrichment.	1	2	3	4	5
75. All religions are equally valid paths to liberation.	1	2	3	4	5
76. The truth about God is found only in my religion.	1	2	3	4	5
77. Differences between religions provide more knowledge of God.	1	2	3	4	5
78. Everything what is said about God in other religions has the same value.	1	2	3	4	5
79. Compared with my religion, other religions contain only partial truths.	1	2	3	4	5
80. Differences between religions are a source of spiritual development.	1	2	3	4	5
81. At the deepest level, all religions are the same.	1	2	3	4	5

We know that violence arising from ethno-religious conflicts affects whole families and communities. We appreciate that you have shared to us your personal experience in this conflict. Now, we would like to ask a few questions about how ethno-religious conflicts have affected in turn your family, relatives, close friends, and neighbors.

82. a. Were any of your immediate family members injured due to the violence in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your immediate family members were injured?

number of immediate family members

83. a. Did any of your immediate family members lose their lives due to the violence in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your immediate family members lost their lives?

number of immediate family members

84. a. Were any of your relatives injured due to the violence in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your relatives were injured?

number of relatives

85. a. Did any of your relatives lose their lives due to the violence in the past 10 years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your relatives lost their lives?

number of relatives

86. a. Were any of your close friends injured due to the violence in the past ten years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your close friends were injured?

number of close friends

87. a. Did any of your close friends lose their lives due to the violence in the past ten years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your close friends lost their lives?

number of close friends

88. a. Were any of your neighbors injured due to the violence in the past ten years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your neighbors were injured?

number of neighbors

89. a. Did any of your neighbors lose their lives due to the violence in the past ten years?

No	1
Yes	2

⇒ b. If yes, please estimate: how many of your neighbors lost their lives?


number of neighbors

Below are statements that highlight orientations toward intergroup relations. In the previous questions, you have indicated that you belong to a certain group or groups.

Please indicate in how far you agree or disagree on the following statements.


	Totally disagree	Disagree	Neither agree nor disagree	Agree	Totally agree
90. Some groups of people are simply inferior to other groups.	1	2	3	4	5
91. It would be good if groups could be equal.	1	2	3	4	5
92. It's OK if some groups have more of a chance in life than others.	1	2	3	4	5
93. We should do what we can to equalize conditions for different groups.	1	2	3	4	5
94. If certain groups stayed in their place, we would have fewer problems.	1	2	3	4	5
95. We would have fewer problems if we treated people more equally.	1	2	3	4	5
96. Inferior groups should stay in their place.	1	2	3	4	5
97. Group equality should be our ideal.	1	2	3	4	5
98. In getting what you want, it is sometimes necessary to use force against other groups.	1	2	3	4	5
99. All groups should be given an equal chance in life.	1	2	3	4	5
100. To get ahead in life, it is sometimes necessary to step on other groups.	1	2	3	4	5
101. All groups should be free to move to a place where they choose to live.	1	2	3	4	5
102. It's probably a good thing that certain groups are the top and other groups are at the bottom.	1	2	3	4	5
103. We should strive to make incomes as equal as possible.	1	2	3	4	5
104. Sometimes other groups must be kept in their place.	1	2	3	4	5
105. No one group should dominate in society.	1	2	3	4	5


In everyday life, we have contact with our relatives, close friends, neighbors, classmates, and board/dorm or house mates.

 Questions 106 to 110 are for **Muslim** respondents only.

In the past year, how often did you have contact with Christians as...

	Never	At least once a month	Once a week	More than once a week	Once a day	Several times a day	Not applicable
106. Neighbors?	1	2	3	4	5	6	7
107. Classmates?	1	2	3	4	5	6	7
108. Board/Dorm/House mates?	1	2	3	4	5	6	7
109. Close friends?	1	2	3	4	5	6	7
110. Relatives?	1	2	3	4	5	6	7

 Please go to question 116.

 Questions 111 to 115 are for **Christian** respondents only.

In the past year, how often did you have contact with Muslims as....

	Never	At least once a month	Once a week	More than once a week	Once a day	Several times a day	Not applicable
111. Neighbors?	1	2	3	4	5	6	7
112. Classmates?	1	2	3	4	5	6	7
113. Board/Dorm/House mates?	1	2	3	4	5	6	7
114. Close friends?	1	2	3	4	5	6	7
115. Relatives?	1	2	3	4	5	6	7

Now, we would like to ask a few questions about the interactions and contact that you've had with individuals from other religious groups.

☞ If you are a **Christian**, we would like to know about your interactions with Muslims.

☞ If you are a **Muslim**, we would like to know about your interactions with Christians.

How would you rate your contact with them?

	Very negative	Negative	Neither negative nor positive	Positive	Very positive	Not applicable
116. As Neighbors?	1	2	3	4	5	6
117. As Classmates?	1	2	3	4	5	6
118. As Board/ Dorm/ House mates?	1	2	3	4	5	6
119. As Close friends?	1	2	3	4	5	6
120. As Relatives?	1	2	3	4	5	6

How **close** are you with your neighbors, close friends, classmates, board mates and relatives from other religious groups?

	Not close at all	Not close	Neither close nor not close	Close	Very close	Not applicable
121. Neighbors?	1	2	3	4	5	6
122. Classmates?	1	2	3	4	5	6
123. Board/Dorm/House mates?	1	2	3	4	5	6
124. Close friends?	1	2	3	4	5	6
125. Relatives?	1	2	3	4	5	6

How **equal** would you say you are with your neighbors, close friends, classmates, board mates and relatives from other religious groups?

	Not equal at all	Not equal	Neither equal nor not equal	Equal	Very equal	Not applicable
126. Neighbors?	1	2	3	4	5	6
127. Classmates?	1	2	3	4	5	6
128. Board/Dorm/House mates?	1	2	3	4	5	6
129. Close friends?	1	2	3	4	5	6
130. Relatives?	1	2	3	4	5	6

How much do you **cooperate** with your neighbors, close friends, classmates, board mates, and relatives from other religious groups?

	Not cooperate at all	Not cooperate	Neither cooperate nor not cooperate	Cooperate	Cooperate much	Not applicable
131. Neighbors?	1	2	3	4	5	6
132. Classmates?	1	2	3	4	5	6
133. Board/Dorm/ House mates?	1	2	3	4	5	6
134. Close friends?	1	2	3	4	5	6
135. Relatives?	1	2	3	4	5	6


Below are two questions about your sense of devotion or pride in your country. Please indicate in how far you agree or disagree with the following statements:

	Not proud at all	Not proud	Neither proud nor not proud	Somewhat proud	Very proud
136. How proud are you of your country in terms of its achievements in history?	1	2	3	4	5
137. How proud are you of your country in terms of its achievements in equal treatment of all groups in society?	1	2	3	4	5

You are studying in a city where lots of people from different religions migrate to and live. Please indicate in how far you agree or disagree with the following statements:


	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
138. I am afraid that customs of my group will be lost due to the presence of other religious groups.	1	2	3	4	5
139. The migration of people of different religious groups to my community is a threat to my own religious group.	1	2	3	4	5
140. I am worried that job prospects for members of my group would decline due to the presence of other religious groups.	1	2	3	4	5
141. I am worried that study grant opportunities will decline due to the presence of other religious groups.	1	2	3	4	5
142. I am worried that security in my university will decline due to the presence of students of other religious groups.	1	2	3	4	5
143. The day will come when members of other religious groups will occupy crucial positions in the government.	1	2	3	4	5
144. I am worried that the security in my neighborhood will decline due to the presence of other religious groups.	1	2	3	4	5
145. The religious practices of people from other religious groups threaten our own way of life.	1	2	3	4	5
146. People from other religious groups are given preferential treatment by the authorities.	1	2	3	4	5
147. Members of other religious groups are in control of business opportunities.	1	2	3	4	5
148. I am afraid of increasing violence in my neighborhood due to the presence of other religious groups.	1	2	3	4	5
149. The chances of getting space in a boarding house will decline due to the presence of other religious groups.	1	2	3	4	5


You mentioned that you consider yourself to belong to a religious group (e.g. Catholic, Christian, or Islam). We would like to know your opinion about accepting or avoiding people from other religious groups as your, for example, close friend, board mate, classmate, and neighbor.

 Questions 150 to 158 are for **Muslim** respondents only.

To what extent would you accept or avoid having a Christian as your....

	Totally accept	Accept	Neither accept nor avoid	Avoid	Totally avoid
150. city/town mayor?	1	2	3	4	5
151. civil servant?	1	2	3	4	5
152. police officer?	1	2	3	4	5
153. neighbor?	1	2	3	4	5
154. classmate?	1	2	3	4	5
155. board/dorm/house mate?	1	2	3	4	5
156. houseboy/housemaid?	1	2	3	4	5
157. close friend?	1	2	3	4	5
158. future spouse?	1	2	3	4	5

 Please go to question 168.

 Questions 159 to 167 are for **Christian** respondents only.

To what extent would you accept or avoid having a Muslim as your....

	Totally accept	Accept	Neither accept nor avoid	Avoid	Totally avoid
159. city/town mayor?	1	2	3	4	5
160. civil servant?	1	2	3	4	5
161. police officer?	1	2	3	4	5
162. neighbor?	1	2	3	4	5
163. classmate?	1	2	3	4	5
164. board/dorm/house mate?	1	2	3	4	5
165. houseboy/housemaid?	1	2	3	4	5
166. close friend?	1	2	3	4	5
167. future spouse?	1	2	3	4	5


In a diversified society, there may be factors that block or impede relations or contact between groups.

168. Do you believe that there are major barriers between Christians and Muslims?

No	1
Yes	2

⇒ If no, please go to question 170.

169. If yes, what do you think is the primary barrier between them?

 Please choose only one

Religion	1
Attitude	2
Language	3
Values	4
Others, please specify: _____	5

Now, we have a few questions to know where you prefer to live, and your opinion of where people should live. Please indicate in how far you agree or disagree with the following statements:

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
170. I prefer to live in a neighborhood inhabited by persons of the same religion.	1	2	3	4	5
171. I prefer to live in a neighborhood inhabited by persons of different religion.	1	2	3	4	5
172. For the good of the city, people should reside in separate communities according to their religion.	1	2	3	4	5
173. There should be separate neighborhoods where Muslims and Christians can live separately.	1	2	3	4	5

The following questions pertain to trust and trustworthiness that characterize relations between Muslims and Christians. Please indicate in how far you agree or disagree with the following statements:

	Totally Disagree	Disagree	Neither disagree nor agree	Agree	Totally Agree
174. On the whole one can trust Muslims.	1	2	3	4	5
175. On the whole one can rely on Christians.	1	2	3	4	5
176. It is better to be careful if one is dealing with Muslims.	1	2	3	4	5
177. On the whole one can trust Christians.	1	2	3	4	5
178. On the whole one can rely on Muslims.	1	2	3	4	5
179. It is better to be careful if one is dealing with Christians.	1	2	3	4	5

	Totally Disagree	Disagree	Neither disagree nor agree	Agree	Totally Agree
180. Most Muslims would exploit me if they had the opportunity.	1	2	3	4	5
181. Most Christians would exploit me if they had the opportunity.	1	2	3	4	5
182. Most of the time, Muslims attempt to act in their own interest.	1	2	3	4	5
183. Most of the time, Christians attempt to act in their own interest.	1	2	3	4	5

Now we would like to know your opinion about some topics that can cause conflicts in society. More specifically we focus on the role that religion plays. It can be the case that religion inspires or legitimizes behavior leading to conflict and violence in the economic, political, social and cultural domains.

As a member of a religious community, please indicate in how far you agree or disagree with the following statements:

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
184. I would support public criticism of job discrimination of my religious group.	1	2	3	4	5
185. I would support demonstrations to protest against job discrimination of my religious group.	1	2	3	4	5
186. I would support the damaging of properties to get more jobs for my religious group.	1	2	3	4	5
187. I would support harm to persons to get more jobs for my religious group.	1	2	3	4	5
188. I would support public criticism of abuse of political power that threatens my religious group.	1	2	3	4	5
189. I would support demonstrations to protest against abuse of political power that threatens my religious group.	1	2	3	4	5
190. I would support the damaging of properties to fight abuse of political power against my religious group.	1	2	3	4	5
191. I would support harm to persons to fight abuse of political power against my religious group.	1	2	3	4	5
192. I would support public criticism of actions that undermine political influence of my religious group.	1	2	3	4	5
193. I would support demonstrations to enforce the political influence of my religious group.	1	2	3	4	5
194. I would support the damaging of properties to enforce the political influence of my religious group.	1	2	3	4	5
195. I would support harm to persons to enforce the political influence of my religious group.	1	2	3	4	5

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
196. I would support public criticism of the lack of free access to education of my religious group.	1	2	3	4	5
197. I would support demonstrations to protest against the lack of free access to education of my religious group.	1	2	3	4	5
198. I would support the damaging of properties to enforce free access to education for my religious group.	1	2	3	4	5
199. I would support harm to persons to enforce free access to education for my religious group.	1	2	3	4	5
200. I would openly criticize people who disrespect the values of my religious group.	1	2	3	4	5
201. I would support demonstrations to demand respect for the values of my religious group.	1	2	3	4	5
202. I would support the damaging of properties when my religion is deeply insulted.	1	2	3	4	5
203. I would support harm to persons when my religion is deeply insulted.	1	2	3	4	5

If you don't mind, we would like to ask whether you have actually participated in the following forms of action/protest to advance or protect the interest/s of your religious community:

204. a. Have you expressed public criticism (e.g. open letter or commentary) related to your religious group in the past year?

No	1
Yes	2

⇒ b. If yes, please estimate: how many times did you express public criticism in the past year?

number of times

205. a. Have you participated in a demonstration (e.g., gatherings to protect rights) related to your religious group in the past year?

No	1
Yes	2

⇒ b. If yes, please estimate: how many did you participate in a demonstration in the past year?

number of times

Now, we would like to know how satisfied you are with your current life situation.

How satisfied are you today with the following areas of your life?

How satisfied are you with ...	Totally unsatisfied	Unsatisfied	Neither unsatisfied nor satisfied	Satisfied	Totally satisfied
206. Health care services in your city	1	2	3	4	5
207. Job opportunities after graduation	1	2	3	4	5
208. Your place of dwelling	1	2	3	4	5
209. Your free time	1	2	3	4	5
210. The quality of your education	1	2	3	4	5
211. The peace and order situation in your city	1	2	3	4	5
212. The supply of goods and services in your area	1	2	3	4	5
213. Local access to public transport	1	2	3	4	5
214. The environmental conditions in your area	1	2	3	4	5
215. Your overall standard of living	1	2	3	4	5

In your school and in your community, there are various religious organizations, such as the Student Christian Association, Columbian Squires, Muslim Students' Association, Moro Youth Organisation, as well as parish-based youth organizations.

216. Are you a member or supporter of any religious organization?

No	1
Yes, I am a supporter only	2
Yes, I am a member	3

⇒ *If no, please go to question 219.*

217. If yes, please specify the name of each organization to which you belong:

217a. School-based:
217b. Community-based:
217c. Others, <i>please specify:</i>

218. On average, how often did you participate in the activities of your religious organization in the past year?

Never	1
Only on special days	2
At least once a month	3
Once a week	4
More than once a week	5

219. Did you vote in the last national election?

No	1
Yes	2

⇒ If yes, please go to question 221.

220. If no, why did you not vote?

I was not yet eligible to vote.	1
I am eligible to vote but was not able to register.	2
I am eligible to vote but did not want to participate in the election.	3
Other reasons, please specify:	4

221. If you voted, which party-list group did you vote for in the last national election? If you did **not**, which would you have voted for?

AKO BICOL	1
Coalition of Associations of Senior Citizens in the Philippines	2
Buhay Hayaan Yumabong	3
AKBAYAN! Citizen's Action Party	4
Gabriela Women's Party	5
Cooperative NATCCO Network Party	6
1 st Consumers Alliance for Rural Energy	7
ABONO	8
Bayan Muna	9
An Waray	10
CIBAC	11
Abante Mindanao	12
Agbiag! Timpuyug Ilocano	13
Anak Mindanao	14
Association of Laborers and Employers	15
Alagad Party-list	16
Others, please specify: _____	17

There are many social organizations based on ethnic groups in the Philippines such as Aguman Kapampangan, Bicolano Student Congress of the Philippines, Sidlangan (an organization of students from Eastern Visayas region) etc.

222. Are you a member, or a supporter, of any ethnic organization?

No	1
Yes, I am a supporter only	2
Yes, I am a member	3

⇒ *If no, please go to question 224.*

223. On the average, how often did you participate in the activities of your ethnic group-based organization in the past year?

Never	1
Only on special days	2
At least once a month	3
Once a week	4
More than once a week	5

Below are five statements related to the sense of importance you attach to your ethnic identity. Please indicate in how far you agree or disagree with the following statements:

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
224. My ethnic identity is very important to me.	1	2	3	4	5
225. I see myself as a committed member of my ethnic group.	1	2	3	4	5
226. My ethnic identity has a great deal of influence in my daily life.	1	2	3	4	5
227. My ethnic identity has a great deal of influence on how I make important decisions.	1	2	3	4	5
228. My ethnic identity has a great deal of influence on how I relate with others.	1	2	3	4	5

You may have friends from a variety of ethnic backgrounds. Please indicate for EVERY ethnic group how many of your close friends are....

Ethnic Group	None	Some	Relatively Many	Almost All	All
229. Bicolano?	1	2	3	4	5
230. Cebuano?	1	2	3	4	5
231. Chinese?	1	2	3	4	5
232. Ilocano?	1	2	3	4	5
233. Ilonggo?	1	2	3	4	5
234. Maguindanao?	1	2	3	4	5
235. Maranao?	1	2	3	4	5
236. Tausug?	1	2	3	4	5
237. Other Islamized Ethnic Group (e.g. Iranun, Yakan, etc.)? <i>(Please specify: _____)</i>	1	2	3	4	5
238. <i>Lumad</i> and Indigenous Peoples' Group <i>(Please specify: _____)</i>	1	2	3	4	5
239. Pangasinense?	1	2	3	4	5
240. Tagalog?	1	2	3	4	5
241. Others? <i>(Please specify: _____)</i>	1	2	3	4	5

You may have friends from different religious backgrounds. Please indicate for EVERY religion how many of your close friends are....

Religion	None	Some	Relatively Many	Almost All	All
242. Muslim?	1	2	3	4	5
243. Roman Catholic, including Catholic Charismatic?	1	2	3	4	5
244. Other Christian denominations? <i>(Please specify: _____)</i>	1	2	3	4	5

Think about your first three months in the university. To get information related to your adjustment to university life such as enrolment, classroom locations, assignments, announcements, news, etc., how often did you approach...

	Never	At least once	A couple of times	Every week	Nearly every day
245. Bulletin boards, posters, streamers?	1	2	3	4	5
246. Campus Ministry/Student Chaplaincy?	1	2	3	4	5
247. Employees (teachers, staff, administrators)?	1	2	3	4	5
248. Classmates?	1	2	3	4	5
249. Board/Dorm/House mates?	1	2	3	4	5
250. Friends?	1	2	3	4	5

Think about your first three months in the community of your current residency. To get information related to your adjustment to a new community life, how often did you approach

	Never	At least once	A couple of times	Every week	Nearly every day
251. Bulletin boards, posters, streamers?	1	2	3	4	5
252. Barangay officials?	1	2	3	4	5
253. Members of own religious group?	1	2	3	4	5
254. Relatives?	1	2	3	4	5
255. Neighbors?	1	2	3	4	5
256. Board/Dorm/House mates?	1	2	3	4	5
257. Friends?	1	2	3	4	5

In your **first three months** in your new environment, how easy or difficult was it to feel being part of:

	Very difficult	Difficult	Neither easy nor difficult	Easy	Very easy
258. University?	1	2	3	4	5
259. Community?	1	2	3	4	5
260. Church/Mosque group?	1	2	3	4	5

Please indicate in how far you agree or disagree with the following statements:

	Totally disagree	Disagree	Neither disagree nor agree	Agree	Totally agree
261. It takes time for me to get comfortable relating with others.	1	2	3	4	5
262. There is a need for me to become part of my new environment.	1	2	3	4	5
263. I worry of offending others when I approach them.	1	2	3	4	5
264. I am more comfortable with people who are like me.	1	2	3	4	5
265. When I see that I can be of help to others, I approach them.	1	2	3	4	5

Thank you for your participation so far! But we have a few more questions left to have a complete profile of university students in the Philippines.

266. Please kindly estimate the **monthly** gross income of **all** those earning in your household, including your parents and siblings.

Income Range (in Philippine Pesos)	
Under 3,000	1
3,000 – 4,499	2
4,500 – 7,499	3
7,500 – 11,499	4
11,500 – 19,999	5
20,000 – 29,999	6
30,000 – 44,999	7
45,000 and over	8

	Totally unsatisfied	Unsatisfied	Neither unsatisfied nor satisfied	Satisfied	Totally satisfied
267. How satisfied are you with your household income?	1	2	3	4	5

268. What is your parents' occupation?

List of Occupation Groups	a. Father	b. Mother
Officials of government and special-interest organisations, corporate executives, managers, managing proprietors and supervisors	1	1
Professionals	2	2
Technicians and Associate Professionals	3	3
Clerks	4	4
Service Workers and Shop and Market Sales Workers	5	5
Farmers, Forestry Workers and Fishermen'	6	6
Trades and Related Workers	7	7
Plant and Machine Operators and Assemblers	8	8
Labourers and Unskilled Workers	9	9
Special Occupations (<i>Please specify:</i> _____)	10	10

269. What is the highest educational attainment of your parents?

Level of Education	a. Father	b. Mother
No formal education	1	1
Pre-Primary / Pre-School	2	2
Primary / Elementary	3	3
Secondary / High School	4	4
Post-Secondary Non-Tertiary / Tertiary Vocational	5	5
Tertiary, First Stage / Baccalaureate	6	6
Tertiary, Second Stage / Post-Graduate	7	7

270. What is the occupational status of your parents?

Occupation	a. Father	b. Mother
Worked for private household (domestic services)	1	1
Worked for private business/enterprise/farm	2	2
Worked for government/government corporation	3	3
Self-employed without any paid employee	4	4
Employer in own farm or business	5	5
Worked with pay in own family-operated farm or business	6	6
Worked without any pay in own family-oriented farm or business	7	7
Parent dead/absent	8	8

271. What is the occupation of your parents?


Occupation	a. Father	b. Mother
Officials of government and special-interest organisations, corporate executives, managers, managing proprietors and supervisors	1	1
Professionals	2	2
Technicians and Associate Professionals	3	3
Clerks	4	4
Service Workers and Shop and Market Sales Workers	5	5
Farmers, Forestry Workers and Fishermen	6	6
Trades and Related Workers	7	7
Plant and Machine Operators and Assemblers	8	8
Laborers and Unskilled Workers	9	9
Special Occupations (<i>Please specify: _____</i>)	10	10

272. Could we contact you again for an in-depth interview? This would be sometime in September to November 2011.

No	1
Yes	2

⇒ If yes, please complete the contact details form on the last page of this questionnaire.

You are about to complete this questionnaire.

 *Please make sure that you have answered all questions.*

Any remarks about the questionnaire itself or the way you have completed it may be inserted in the space below.

Thank you very much for your time and for all your help!

Sometime in the first quarter of 2012, when data collection is finished, we will let you know what the preliminary results and findings of this study are. We will get in touch with you through your university, and invite you to a sharing of the results.

Student ID Number:

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Contact Details Form

I have completed voluntarily the questionnaire of the research, Ethno-Religious Conflicts in the Philippines.

I hereby give my consent for the researcher to contact me again, when necessary, for an in-depth interview related to the research.

Here are my contact details (to be kept confidential):

- a. First Name: _____ Family Name: _____
- b. School: _____
- c. Mobile Number/s: _____
- d. Email address: _____

Signature

Date: _____

This Data Guide provides the documentation of surveys on ethno-religious identity and latent intergroup conflict in the Philippines 2012. The data files as well as additional documentation files of this publication can be downloaded from the online archiving system EASY of Data Archiving and Networked Services (DANS).

DANS promotes sustained access to digital research data. For this purpose, DANS encourages scientific researchers to archive and reuse data in a sustained manner, e.g. by means of the online archiving system EASY. DANS also provides access, through NARCIS, to thousands of scientific datasets, e-publications and other research information in the Netherlands. In addition, the institute provides training and advice and performs research into sustained access to digital information.

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