

Appendix

July 30, 2021

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A Questionnaires

A.1 Original Survey

Treatments

Treatment 1 (Imam+ Scripture) I will play you a part of a sermon given by Imam Alidou Ilboudo at a Tabaski celebration last year in support of peace in Burkina Faso. After playing you part of the imam's sermon, I will ask you a few questions about it. Please listen closely.

For our part, it is important to remind Muslims of the sacredness of life and the place of diversity of origin and belief in Islam. "He who kills an innocent soul is as if he had killed all of humanity" (s5,32).Allah says, "O men! We made you male and female, and made you nations and tribes, so that you could know each other. The noblest of you, with Allah, is the most pious. Allah is certainly Omniscient and Great Expert. (Sura 49; V13)

Our condemnation of terrorist acts and community clashes is therefore without exception and we call on all Muslim preachers to make this known.My brothers and sisters in faith, on this blessed day, full of lessons and memories, the image of Ibrahim must live in us. Let us revive its tradition by welcoming, openness to others, hospitality and sharing. Let's share meat and food, but even more, share the joy, friendship and brotherhood.

Treatment 2 (Imam + Superordinate) I will play you a part of a sermon given by Imam Alidou Ilboudo at a Tabaski celebration last year in support of peace in Burkina Faso. After playing you part of the imam's sermon, I will ask you a few questions about it. Please listen closely.

We have no choice because we only have one country: let's join hands now while there is still time. I call on to the wise, the religious, supporters of freedom, intellectuals, politicians, civil society activists: there is still time to save our homeland. It will not be easy to face the challenge before us, but facing it is our responsibility for the history of our country.

It is worth remembering that beyond the exogenous causes which make terrorism a phenomenon on a global scale, it can be nourished at the local level by situations of injustice, unfair distribution of wealth, poverty, feelings of abandonment, exclusion in all its forms. This is why it is the responsibility of those in charge to respond to the aspirations of the people and to work to strengthen the feeling of belonging to a common destiny, to a single nation.

Treatment 3 (No ID + scripture) I will play you part of a speech given at a celebration last year in support of peace in Burkina Faso. After playing you the speech, I will ask you a few questions about it. Please listen closely.

For our part, it is important to remind Muslims of the sacredness of life and the place of diversity of origin and belief in Islam. He who kills an innocent soul is as if he had killed all of humanity'' (s5,32).Allah says,O men! We made you male and female, and made you nations and tribes, so that you could know each other. The noblest of you, with Allah, is the most pious. Allah is certainly Omniscient and Great Expert." (Sura 49; V13)

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Treatment 4 (No ID + superordinate) I will play you part of a speech given at a celebration last year in support of peace in Burkina Faso. After playing you the speech, I will ask you a few questions about it. Please listen closely.

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Outcome Measures

Attitudinal Measures

1. Suppose you had to choose between being Burkinabe and being a member of [respondent's ethnic group], which of the following best describes your opinion?
 - (a) I feel only Burkinabe
 - (b) I feel more Burkinabe than [respondent's ethnic group]
 - (c) I feel equally Burkinabe and [respondent's ethnic group]
 - (d) I feel more [respondent's ethnic group] than Burkinabee
 - (e) I feel only [respondent's ethnic group]
2. For each of the following groups of people, would you strongly dislike, somewhat dislike, neither like nor dislike, somewhat like, or strongly like having them as a neighbor?
 - (a) People of a different religion,
 - (b) People of a different ethnic group
 - (c) Immigrants
3. How much do you trust each of the following groups or institutions on a scale of 1—5, where 1 means you do not trust them at all and 5 means you trust them very much?
 - (a) People who do not share my religion
 - (b) People who are not my ethnic group
4. To what extent are you concerned with the spread of religious extremism in Burkina Faso?

- (a) greatly concerned
 - (b) somewhat concerned
 - (c) neither concerned nor unconcerned
 - (d) not too concerned
 - (e) unconcerned
5. Some people think that suicide bombing and other forms of violence against civilian targets are justified in order to defend Islam from its enemies. Other people believe that, no matter what the reason, this kind of violence is never justified. Do you personally feel that this kind of violence is justified to defend Islam?
- (a) often justified to defend Islam
 - (b) sometimes justified
 - (c) rarely justified
 - (d) never justified

Behavioral Measures

Thank you for participating in our survey. Before we let you go, we wanted to ask if you would be interested in recording a brief voice message to express support of authorities working towards peace and tolerance in your community. You will be given a choice about who to send the message to. If you decide to record a message, I would give you the tablet and leave the room. You would record your message directly and give the tablet to me when you are done.

1. Would you like to record a voice memo?
- (a) Yes
 - (b) No

Great, I will pass you the tablet and leave you to record a voice memo. Please record a message give the tablet back to me when you are done. In your message, you can express anything you want about working toward peace and tolerance in your community. [Instructions on how to record a voice memo.] Please record your message.

2. Thank you for recording a message. Which of the following types of organizations would you like to receive your message? Please choose the institution who you believe would be most effective/best suited to helping promote peace in the country? [Select all that apply]
- (a) International NGO
 - (b) Islamic association (Association islamique a l'echelle nationale)
 - (c) Community leader
 - (d) National government [Please specify]
 - (e) Other [Please specify]

A.2 Follow-up Surveys

Treatments

Treatment 1 (Imam+ Scripture)\

I will play you a part of a sermon given by Imam Alidou ILBOUDO at a Tabaski celebration last year in support of peace in Burkina Faso. After playing you part of the imam's sermon, I will ask you a few questions about it. Please listen closely.

For our part, it is important to remind Muslims of the sacredness of life and the place of diversity of origin and belief in Islam. "He who kills an innocent soul is as if he had killed all of humanity" (s5,32).Allah says, "O men! We made you male and female, and made you nations and tribes, so that you could know each other. The noblest of you, with Allah, is the most pious. Allah is certainly Omniscient and Great Expert. (Sura 49; V13)

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We have no choice because we only have one country: let's join hands now while there is still time. I call on to the wise, the religious, supporters of freedom, intellectuals, politicians, civil society activists: there is still time to save our homeland. It will not be easy to face the challenge before us, but facing it is our responsibility for the history of our country.

It is worth remembering that beyond the exogenous causes which make terrorism a phenomenon on a global scale, it can be nourished at the local level by situations of injustice, unfair distribution of wealth, poverty, feelings of abandonment, exclusion in all its forms. This is why it is the responsibility of those in charge to respond to the aspirations of the people and to work to strengthen the feeling of belonging to a common destiny, to a single nation.

Outcome Measures

1. Had you previously heard the speech we played for you?
 - (a) Yes
 - (b) No
2. Which of the following subjects was mentioned in the speech?
 - (a) Terrorism/violence
 - (b) Elections
 - (c) Farming
 - (d) Health
3. Who gave the speech we played for you?
 - (a) An Imam
 - (b) Traditional leader

- (c) Politician
 - (d) Community leader
4. According to the speech, is violence justified to achieve your goals?
- (a) Yes
 - (b) No
5. Leaving your personal opinions aside, according to the speech we just played for you, why should people refrain from terrorism/violence?
- (a) Because Allah/the Quran asks us to
 - (b) Because we all belong to a single nation and should work for its betterment together
 - (c) Because it is against the law
6. How often do you hear speeches like this?
- (a) Often
 - (b) Sometimes
 - (c) Rarely
 - (d) Never
7. What do you think the purpose of the speech was? (open-ended)

B Extended Research Design Discussion

B.1 Design, Implementation, and Sample Details

We selected five schools in Ouagadougou, an urban environment where youth have access to broad social networks, and seven in Kenedougou, a rural province where extremists leverage pre-existing grievances to recruit based on social identity. The schools were selected in partnership with an international NGO, Progettomondo.Mlal (PMM). The authors developed a partnership with PMM to evaluate the impact of a planned education intervention to increase youth resilience to radicalization. The survey experiment was embedded in the baseline survey of this impact evaluation. PMM selected the schools where the intervention (and therefore the evaluation) would be implemented based on its evaluation of communities' vulnerability to extremist radicalization and recruitment.

The survey was administered in partnership with Innovations for Poverty Action (IPA) whose enumerators conducted interviews with each respondent using tablets running SurveyCTO, a data collection software. Pilots were conducted in January 2020 to test the appropriateness and validity of the question language and approaches to measurement.

The relevance of the study design and our ability to interpret our results relies on the assumption that PMM correctly identified areas and populations where such interventions are relevant. We are confident in PMM's analysis due to both the organizations' substantive expertise in the issue area in question and long experience working in Burkina Faso. PMM implemented a similar curriculum among at risk youth in Morocco and invested heavily in adapting their curriculum to the Burkinabé context via consultation with local stakeholders and partnership with the Ministry of Education. This was possible because PMM has worked in Burkina Faso for over a decade and has developed networks throughout the country that informed their selection process.

In June 2020, we conducted another survey of a separate sample of 254 students from four Kenedougou schools included in our original sample. The students were from the same grade level as the students surveyed earlier, but had not been previously surveyed. This survey included two of the same randomized experimental vignettes (Treatments 1 and 2) included in the original survey. The objective of this survey was to explore possible reasons for our null result, including assessing students' understanding of the experimental treatments and messages that were conveyed. The survey was conducted by phone due to logistical constraints imposed by the COVID-19 pandemic. The two samples were largely balanced along most demographic characteristics, with some exceptions.

B.2 Ethics

Conscious of recent critiques of experimental research by Western scholars on African subjects, we strove to ensure our research was implemented ethically and minimized any potential harm to participants. In an initial visit to Ouagadougou in March 2019, we conducted qualitative interviews with academics, religious leaders, security analysts, international donors, and NGOs to assess the ethics and feasibility of studying radicalization and violent extremism in a quickly changing context. These interviews helped us to ensure our study design was both locally relevant and culturally appropriate. Throughout the design and implementation process, we consulted regularly with both IPA and PMM to ensure we remained conscious of the implications of new developments on our planned study. The survey received approval from the Institutional Review Board of [redacted]. Consistent with IRB requirements, we collected signed consent forms from parents of students prior to implementing the survey.

We developed a comprehensive consent-gathering procedure that allowed parents as well as students to ask questions about the study. We wrote the consent-gather procedure in French but members of the research

team could elaborate and answer questions in any relevant local language as well. We reproduce here an anonymized version of the consent form in English.

INFORMED CONSENT DOCUMENT

Project Title: Local Solutions to Local Problems? Evaluating the Effectiveness of Educational Programs to Reduce Interethnic Tensions and Local Violence

Principal Investigator: [redacted, project co-author]

Research Team Contact: [redacted, local contact]

- If you are the parent/guardian of a child under the age of 18 who is being invited to participate in this study, the word “you” in this document refers to your child. As the parent/guardian, you will be asked to read and sign this document to give permission for your child to participate.
- If you are under the age of 18 and reading this document, the word “you” in this document refers to you. You will be asked to read and sign this document to indicate your willingness to participate.

This consent form describes the research study and helps you decide if you want to participate. It provides important information about what you will be asked to do during the study, about the risks and benefits of the study, and about your rights and responsibilities as a research participant.

- You should read and understand the information in this document including the procedures, risks and potential benefits.
- If you have questions about anything in this form, you should ask the research team for more information before you agree to participate.
- You may also wish to talk to your family or friends about your participation in this study.
- Do not agree to participate in this study unless the research team has answered your questions and you decide that you want to be part of this study.

WHAT IS THE PURPOSE OF THIS STUDY?

This is a research study. We invite you to participate in this research study because you are enrolled in a school in Burkina Faso.

The purpose of this research study is to evaluate the attitudes of students in Burkina Faso toward different groups and political events occurring in their localities.

WHAT WILL HAPPEN DURING THIS STUDY?

We will be asking you 40-50 questions over the course of 20-25 minutes. You only have to answer questions that you want to answer. The questions are in the following order:

1. Questions about you, including your age
2. Questions about you hear about news and other current events
3. Questions about your feelings about other groups in Burkina

4. Questions about your feelings on the security situation in Burkina
5. Questions about your attitude toward the government
6. Questions about your hopes and ambitions

We will not be saving your research information to use in future research studies. Your private information [including data/tissue/blood] will NOT be used for future research studies or shared with other researchers for their studies, even if we remove identifiers

HOW MANY PEOPLE WILL PARTICIPATE?

Approximately [redacted] people will take part in this study conducted by investigators at [redacted].

HOW LONG WILL I BE IN THIS STUDY?

If you agree to take part in this study, your involvement will last for about six months. We will return to ask you more questions at the end of the study.

WHAT ARE THE RISKS OF THIS STUDY?

There are no foreseeable risks from participating in the study.

One risk of participating in this study is that confidential information about you may be accidentally disclosed. We will use our best efforts to keep the information about you secure. Please see the section in this consent form titled “How will you keep my information confidential?” for more information.

WHAT ARE THE BENEFITS OF THIS STUDY?

You will not benefit directly from being in this study.

However, we hope that, in the future, other people might benefit from this study because your answers will help us make recommendations to leaders about governing Burkina.

WILL IT COST ME ANYTHING TO BE IN THIS STUDY?

You will not have any costs for being in this research study.

WILL I BE PAID FOR PARTICIPATING?

You will not be paid for being in this research study.

WHO IS FUNDING THIS STUDY?

The University and the research team are not receiving payments from other agencies, organizations, or companies to conduct this research study. However the study is funded by [redacted] and [redacted].

HOW WILL YOU KEEP MY INFORMATION CONFIDENTIAL?

Other people such as those indicated below may become aware of your participation in this study and may inspect and copy records pertaining to this research. Some of these records could contain information that personally identifies you. We will keep your participation in this research study confidential to the extent permitted by law.

- University representatives to complete University responsibilities
- [redacted] Institutional Review Board (a committee that oversees the conduct of research involving
- Any report or article that we write will not include information that can directly identify you.

To help protect your confidentiality, we will encrypt your data using special software and keep it secure.

IS BEING IN THIS STUDY VOLUNTARY?

Taking part in this research study is completely voluntary. You may choose not to take part at all. If you decide to be in this study, you may stop participating at any time. Any data that was collected as part of your participation in the study will remain as part of the study records and cannot be removed.

If you decide not to be in this study, or if you stop participating at any time, you won't be penalized or lose any benefits for which you otherwise qualify.

What if I decide to withdraw from the study?

You may withdraw by telling the study team you are no longer interested in participating in the study.

Will I receive new information about the study while participating?

If we obtain any new information during this study that might affect your willingness to continue participating in the study, we'll promptly provide you with that information.

[Include the following whenever there are anticipated circumstances under which the participant's participation will be terminated by the investigator without regard to the participant's consent:]

WHAT IF I HAVE QUESTIONS?

We encourage you to ask questions. If you have any questions about the research study itself, please contact: [redacted, local contact] If you feel that you have been harmed in any way by your participation in this study, please contact [redacted, PI].

If you have questions, concerns, or complaints about your rights as a research participant please contact [redacted]. General information about being a research participant can be found on the [redacted] web site, [redacted] To offer input about your experiences as a research participant or to speak to someone other than the research staff, call the [redacted] at the number above.

This consent form is not a contract. It is a written explanation of what will happen during the study if you decide to participate. You are not waiving any legal rights by agreeing to participate in this study.

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a signed copy of this form.

C Descriptive Statistics

C.1 Summary Stats Table

Table C1: Summary statistics, main sample.

Statistic	N	Mean	St. Dev.	Median	Min	Max
Age	1,443	14.379	1.626	14	10	18
Muslim	1,443	0.760	0.427	1	0	1
Live in Ouagadougou	1,443	0.396	0.489	0	0	1
Girl	1,443	0.490	0.500	0	0	1
Household economic status	1,443	3.407	0.957	3	1	5
Laws should strictly follow Qu'ran	1,443	0.161	0.368	0	0	1
Pray more than once a week	1,443	0.633	0.482	1	0	1
Religion very important	1,443	0.830	0.376	1	0	1
Experienced violence in past year	1,443	0.172	0.377	0	0	1
Heard of violence in past year	1,443	0.385	0.487	0	0	1
People join extremists because lack of job/money	1,443	0.618	0.486	1	0	1
Relations between different ethnicities	1,443	4.082	0.963	4	1	5
Relations between different religions	1,443	4.042	1.015	4	1	5

Table C2: Summary statistics for replication sample of Kenedougou students

	N	Mean	St. Dev.	Median	Min	Max
Age	252	15.004	1.465	15	11	18
Muslim	252	0.782	0.414	1	0	1
Girl	252	0.440	0.497	0	0	1
Household economic status	252	3.274	0.949	3	1	5
Laws should strictly follow Qu'ran	252	0.266	0.443	0	0	1
Pray more than once a week	252	0.635	0.482	1	0	1
Religion very important	252	0.948	0.222	1	0	1
Experienced violence in past year	252	0.210	0.408	0	0	1
Heard of violence in past year	252	0.202	0.403	0	0	1
People join extremists because lack of money	252	0.651	0.478	1	0	1
Relations between different ethnicities	252	4.052	1.042	4	1	5
Relations between different religions	252	4.036	0.987	4	1	5

C.2 Balance Tables

Table C3: Balance on Demographic Covariates between Treatments (means)

	mean_con	mean_t1	mean_t2	mean_t3	mean_t4
Age	14.36	14.50	14.19	14.36	14.53
Muslim	0.79	0.76	0.73	0.76	0.76
Ouagadougou	0.39	0.42	0.38	0.44	0.35
Girl	0.52	0.52	0.47	0.50	0.44
Household econ.	3.42	3.32	3.38	3.45	3.46
Laws should follow Qu'ran	0.14	0.20	0.18	0.15	0.15
Pray frequent	0.65	0.63	0.60	0.66	0.63
Religion important	0.87	0.80	0.83	0.82	0.83
Experienced violence	0.18	0.15	0.18	0.18	0.17
Heard of violence	0.40	0.35	0.38	0.41	0.38
Join extremists bc money	0.58	0.63	0.62	0.63	0.64
Relations diff eth	4.10	4.10	4.04	4.02	4.17
Relations diff rel	4.07	3.99	4.03	4.03	4.10

Table C4: Balance on Demographic Covariates between Treatments (pvals)

	pval_con_t1	pval_con_t2	pval_con_t3	pval_con_t4	pval_t1_t2	pval_t1_t3	pval_t1_t4	pval_t2_t3	pval_t2_t4	pval_t3_t4
Age	0.29	0.20	1.00	0.22	0.02	0.28	0.85	0.18	0.02	0.20
Muslim	0.57	0.10	0.53	0.47	0.31	0.99	0.88	0.29	0.38	0.89
Ouagadougou	0.54	0.76	0.28	0.29	0.37	0.69	0.11	0.16	0.45	0.03
Girl	0.98	0.27	0.76	0.06	0.28	0.75	0.06	0.41	0.40	0.10
Household econ.	0.26	0.63	0.69	0.59	0.51	0.12	0.10	0.36	0.30	0.88
Laws should follow Qu'ran	0.09	0.25	0.80	0.66	0.55	0.14	0.22	0.36	0.50	0.84
Pray frequent	0.73	0.19	0.77	0.63	0.37	0.53	0.89	0.11	0.44	0.44
Religion important	0.02	0.17	0.08	0.25	0.35	0.51	0.27	0.75	0.84	0.61
Experienced violence	0.35	0.85	1.00	0.62	0.45	0.34	0.66	0.84	0.76	0.61
Heard of violence	0.18	0.52	0.78	0.52	0.46	0.10	0.49	0.35	0.98	0.35
Join extremists bc money	0.32	0.42	0.25	0.18	0.82	0.94	0.75	0.75	0.57	0.79
Relations diff eth	0.96	0.41	0.30	0.42	0.45	0.33	0.39	0.85	0.10	0.06
Relations diff rel	0.34	0.60	0.58	0.75	0.66	0.64	0.23	1.00	0.42	0.40

Table C5: Balance on demographic covariates between experimental and replication sample students in Kenedougou

	Experimental sample	Replication sample	Difference	p-value
Age	14.59	15.00	-0.41	0.00
Muslim	0.76	0.78	-0.02	0.41
Girl	0.49	0.44	0.05	0.15
Household economic status	3.39	3.27	0.11	0.10
Laws should strictly follow Qu’ran	0.17	0.27	-0.09	0.00
Pray more than once a week	0.56	0.63	-0.07	0.04
Religion very important	0.79	0.95	-0.16	0.00
Experienced violence in past year	0.17	0.21	-0.04	0.14
Heard of violence in past year	0.41	0.20	0.21	0.00
Join extremists because lack of money	0.67	0.65	0.02	0.58
Relations between different ethnicities	4.13	4.05	0.08	0.27
Relations between different religions	3.96	4.04	-0.07	0.32

C.3 Non-response and Refusal to Participate

We had very few non-responses to questions. All participants consented to be a part of the study. Only one participant refused to complete all parts of the questionnaire. That individual still completed most of the questionnaire. In addition, all participants completed all of the attitudinal questions in the survey. We note that only 34% (494 out of 1443) agreed to send a message to some form of authority about extremism in their community. However, as we describe in the paper, we see this non-participation as an outcome measure itself rather than non-response.

We attribute our success in securing responses of the adolescents in the study primarily to the implementation of the study. We worked hard to secure the approval and collaboration of trusted adults, namely teachers, principals, and parents of the students. Given the sensitive nature of the sample, we refused to launch any part of the study without securing the support of the relevant adults. In addition, we developed a comprehensive consent-gathering procedure that allowed parents as well as students to ask questions about the study. We wrote the consent-gather procedure in French but members of the research team could elaborate and answer questions in any relevant local language as well. Finally, because the survey was administered at the schools where students attend class on a daily basis, we were able to offer a secure and familiar location. We believe that these arrangements combined made participants feel comfortable enough to participate at high rates.

C.4 Comparison to Other Survey Samples

Little existing data documents knowledge, attitudes, or beliefs of the population of interest for this study, youth vulnerable to radicalization and recruitment into violent extremism in Burkina Faso. Consequently, readers may be concerned that this populations’ attitudes on outcomes of interest (support for violent extremism/tolerance of outgroups) differ in important ways from the general population, which would have implications for our study. To address such potential concerns, we used measures that facilitate comparability with surveys such as the Afrobarometer and Pew global surveys.

To compare responses to tolerance questions from our sample to responses to the same questions from the Afrobarometer, we run t tests on our sample and responses to questions asked in two rounds of the Afrobarometer: Round 7, fielded in 2018 and Round 5, fielded in 2015.

The following questions were asked in both surveys:

Table C6: T-tests comparing sample means for Afrobarometer and experimetal samples

variable	difference	afrobarometer	sample	p_value
Strength of ethnic identity	-0.410	2.328	2.739	0.000
Trust neighbor of different ethnicity	-0.195	4.057	4.252	0.000
Trust foreign neighbor	0.398	3.937	3.539	0.000
Trust neighbor of different religion	-0.076	4.004	4.080	0.091
Use of violence is justified	0.765	1.827	1.062	0.000

Table C7: T-tests comparing sample means for Pew (2015) and experimental samples

variable	difference	pew	sample	p_value
Concern about spread of extremism	-0.29	3.281	3.571	0

- Tolerance of neighbors of a different religious, ethnic, or foreign background (Round 7, 2018)
- Strength of ethnic identity (Round 7, 2018)
- Use of violence is justified (Round 5, 2015)

For tolerance of out groups, we find that respondents in our sample report *slightly higher* levels of tolerance for neighbors of other ethnic groups and *slightly lower levels of tolerance* for foreign neighbors compared to the Afrobarometer sample ($p < 0.05$). We do not observe any statistically significant differences for tolerance of neighbors of other religions.

For strength of ethnic identity, we find that both respondents in both our sample and those surveyed by Afrobarometer most often choose the response “I feel more (national identity) than (ethnic group).” However, we do observe a statistically significant difference between samples; respondents in our sample are more likely to report stronger ethnic identity compared to Afrobaromter respondents ($p < 0.05$).

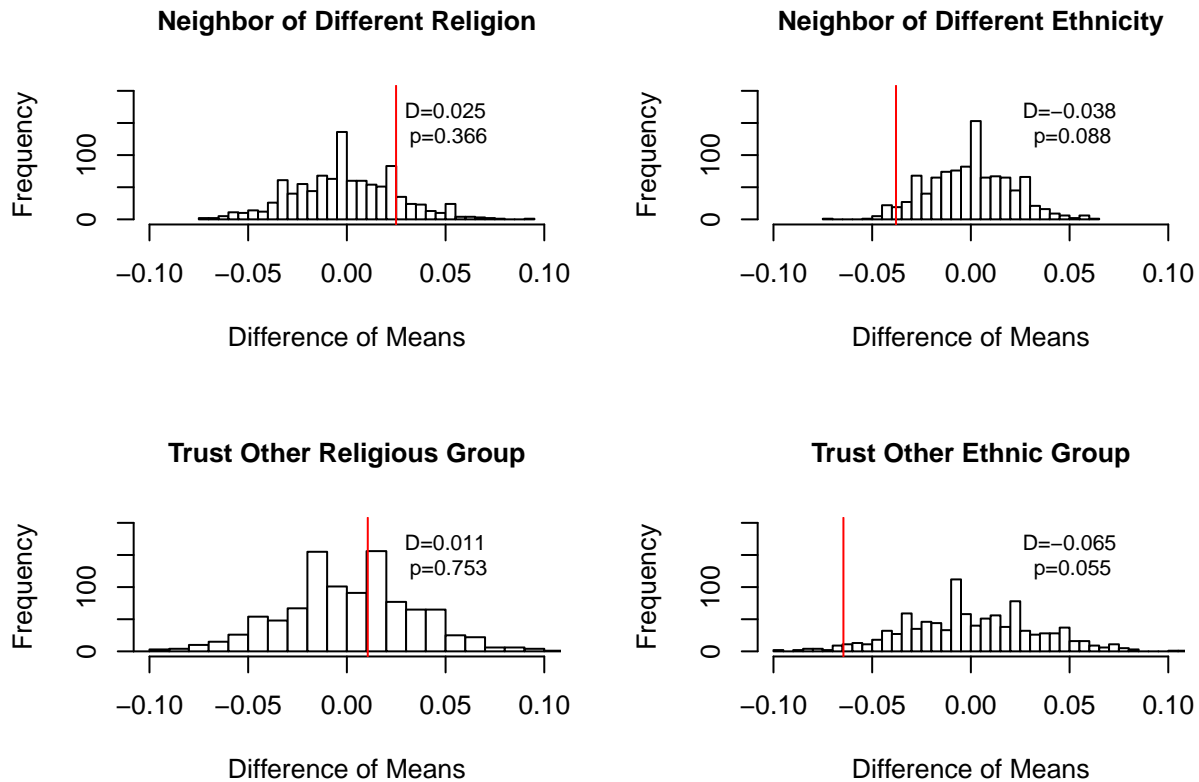
When asked if the use of violence can ever be justified, on average respondents surveyed by Afrobarometer were more likely to state that the use of violence can be justified compared to respondents surveyed in our sample ($p < 0.001$).

We also compare responses from respondents in our survey to respondents in a Pew Research Center survey implemented in Spring 2015, which asked about concern for violent extremism. The comparison to the Pew survey is imperfect, as conditions in Burkina Faso have changed significantly since 2015, and thus we would expect respondents in our sample to be more likeley to express greater levels of concern about the spread of violent extremism. In line with this expectation, we observe that respondents in our sample are on average more likely to state that they are very concerned about the spread of violent extremism in Burkina Faso compared to respondents to the 2015 Pew survey ($p < 0.001$).

D Robustness Checks

D.1 Permutation Tests

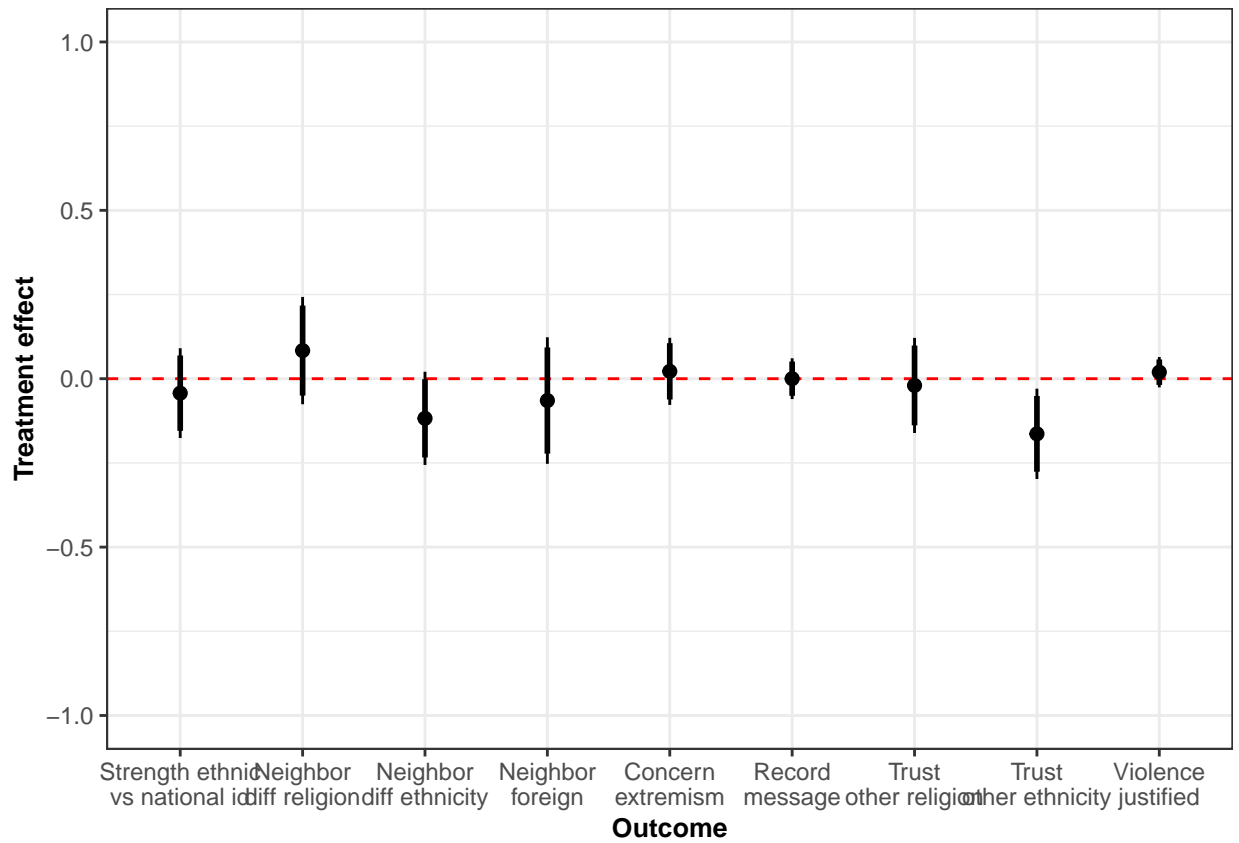
As a robustness check, we re-run the main analysis using permutation tests with 1,000 simulations. We focus on two main outcomes (the ones that we discuss as substantive and statistically significant in the main article text): (1) the effect of the treatments on respondent willingness to live next to someone from a different ethnic group and (2) the effect of the treatments on respondent trust of other ethnic group. For comparison, we show the results of permutation tests on different outcomes as well: (1) the effect of the treatments on respondent willingness to live next to someone from a different *religious* group and (2) the effect of the treatments on respondent trust of other *religious* groups. As the figure below shows, whereas the treatment effect on religious group attitudes is not statistically distinguishable from zero (left panels), the treatment effect on ethnic groups is substantively and statistically distinguishable from zero at conventional level (right panels). The treatment effect retains similar magnitude and direction (negative) as the results reported in the main paper.



D.2 Ordinal outcomes

Create main effects plot with binary treatment and ORIGINAL outcome coding

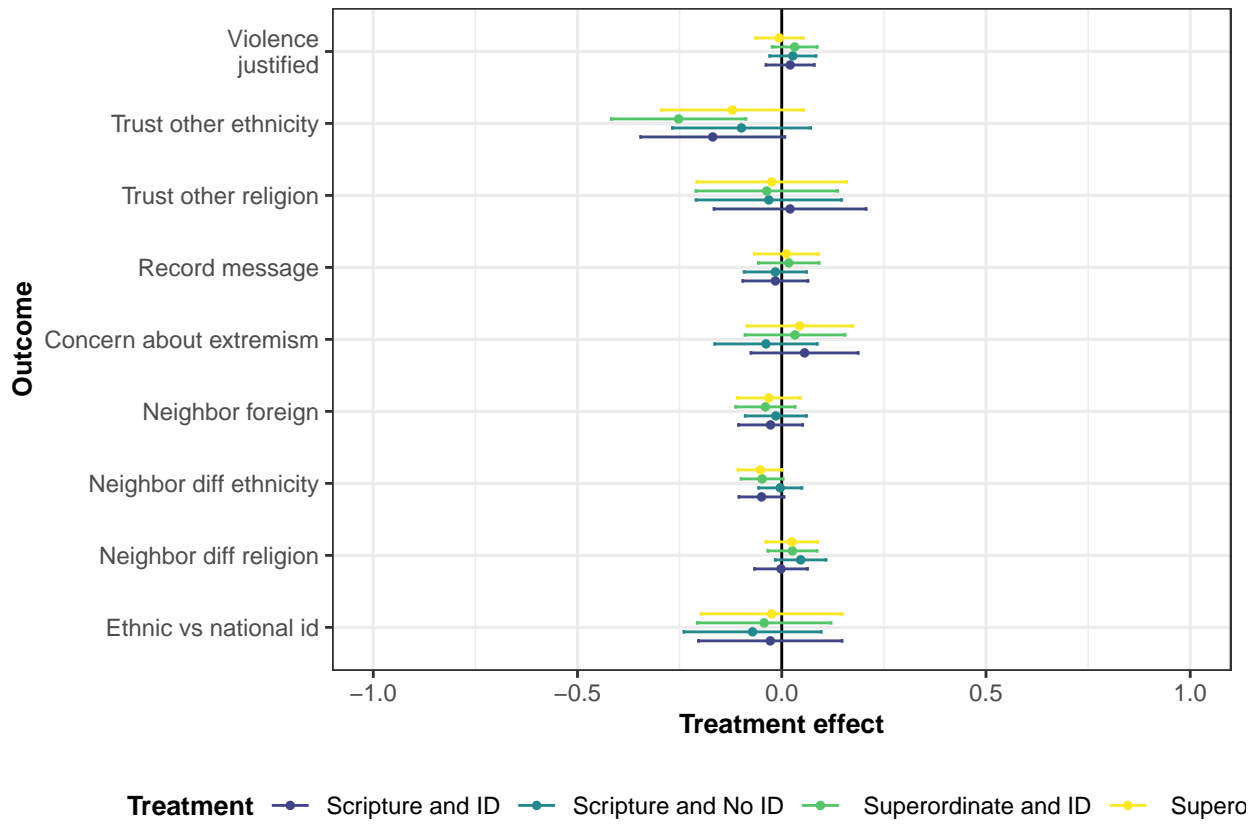
```
##          id          neighbor_relig neighbor_eth neighbor_foreign
## Min.      :0.000    Min.      :1.00    Min.      :1.000    Min.      :1.000
## 1st Qu.  :2.000    1st Qu. :4.00    1st Qu. :4.000    1st Qu. :2.000
## Median   :3.000    Median   :5.00    Median   :5.000    Median   :4.000
## Mean     :2.731    Mean     :4.08    Mean     :4.252    Mean     :3.539
## 3rd Qu.  :3.000    3rd Qu. :5.00    3rd Qu. :5.000    3rd Qu. :5.000
## Max.     :5.000    Max.     :5.00    Max.     :5.000    Max.     :5.000
##
##          s8q03_5          s8q03_6          s8q04          violence_justified
## Min.      :1.000    Min.      :1.000    Min.      :1.000    Min.      :1.000
## 1st Qu.  :3.000    1st Qu.  :3.000    1st Qu.  :3.000    1st Qu.  :1.000
## Median   :4.000    Median   :4.000    Median   :4.000    Median   :1.000
## Mean     :3.625    Mean     :3.585    Mean     :3.571    Mean     :1.062
## 3rd Qu.  :4.000    3rd Qu.  :4.000    3rd Qu.  :4.000    3rd Qu.  :1.000
## Max.     :5.000    Max.     :5.000    Max.     :4.000    Max.     :4.000
##
##                                     NA's      :3
## message_binary
## Min.      :0.0000
## 1st Qu.  :0.0000
## Median   :0.0000
## Mean     :0.3423
## 3rd Qu.  :1.0000
## Max.     :1.0000
##
```

D.3 Non-pooled treatment

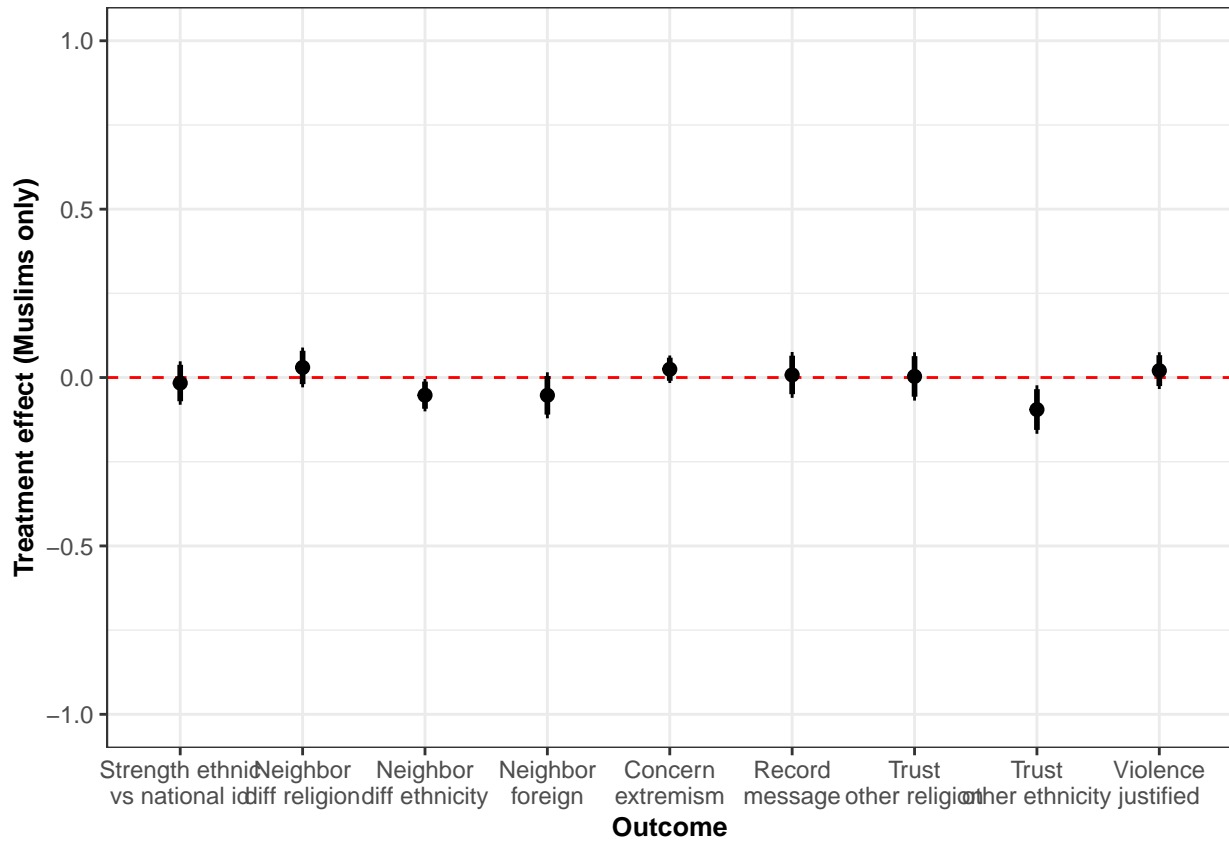
Create plot for main effects – all outcomes in same plot

```
##
## treatScripture and ID...1          treatScripture and ID
## treatScripture and No ID...2      treatScripture and No ID
## treatSuperordinate and ID...3     treatSuperordinate and ID
## treatSuperordinate and No ID...4  treatSuperordinate and No ID
```



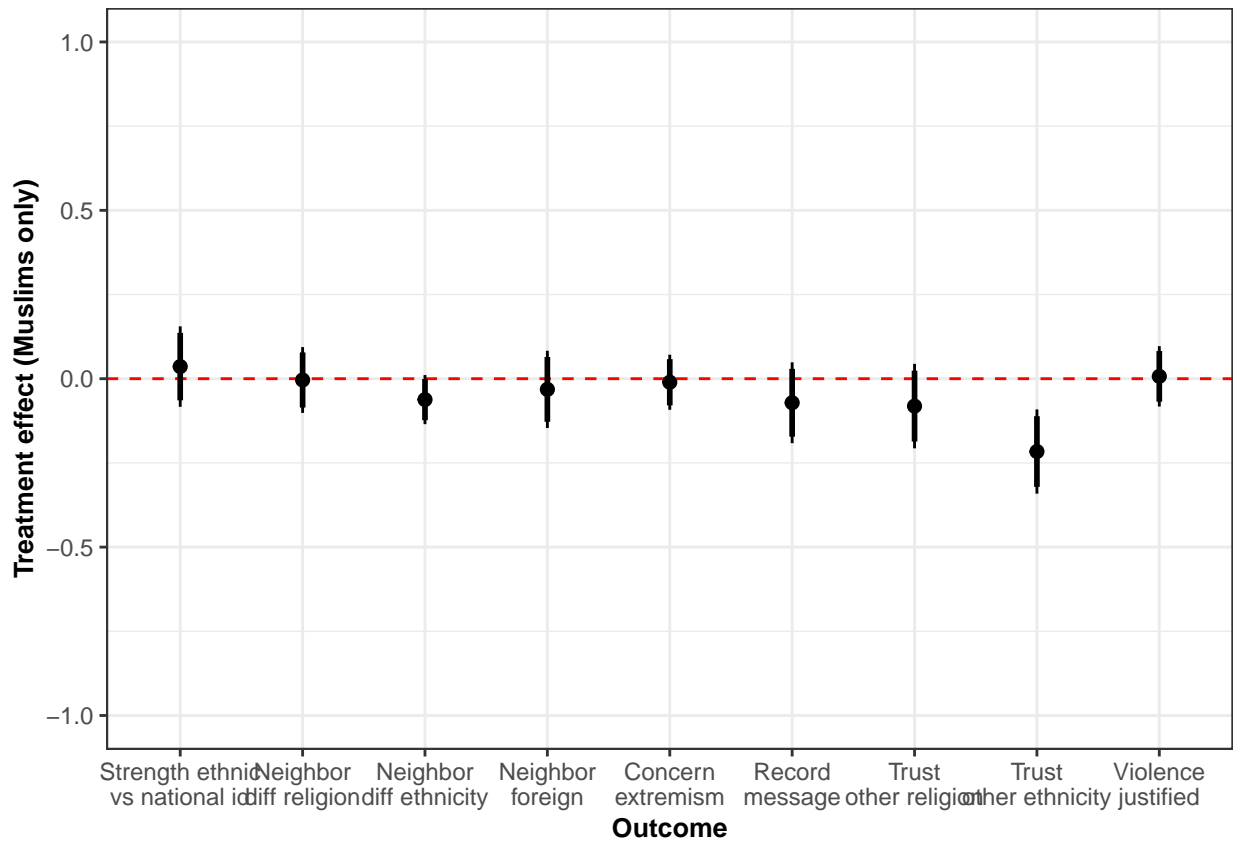
D.4 Muslims only

Full Sample (all ethnic groups)



Full Analysis (Mossi only)

Re-run the whole analysis with Muslim only Mossi respondents:



D.5 Including respondents who failed attention check

Figure 2(a) Attitudes toward Outgroups (including attention check)

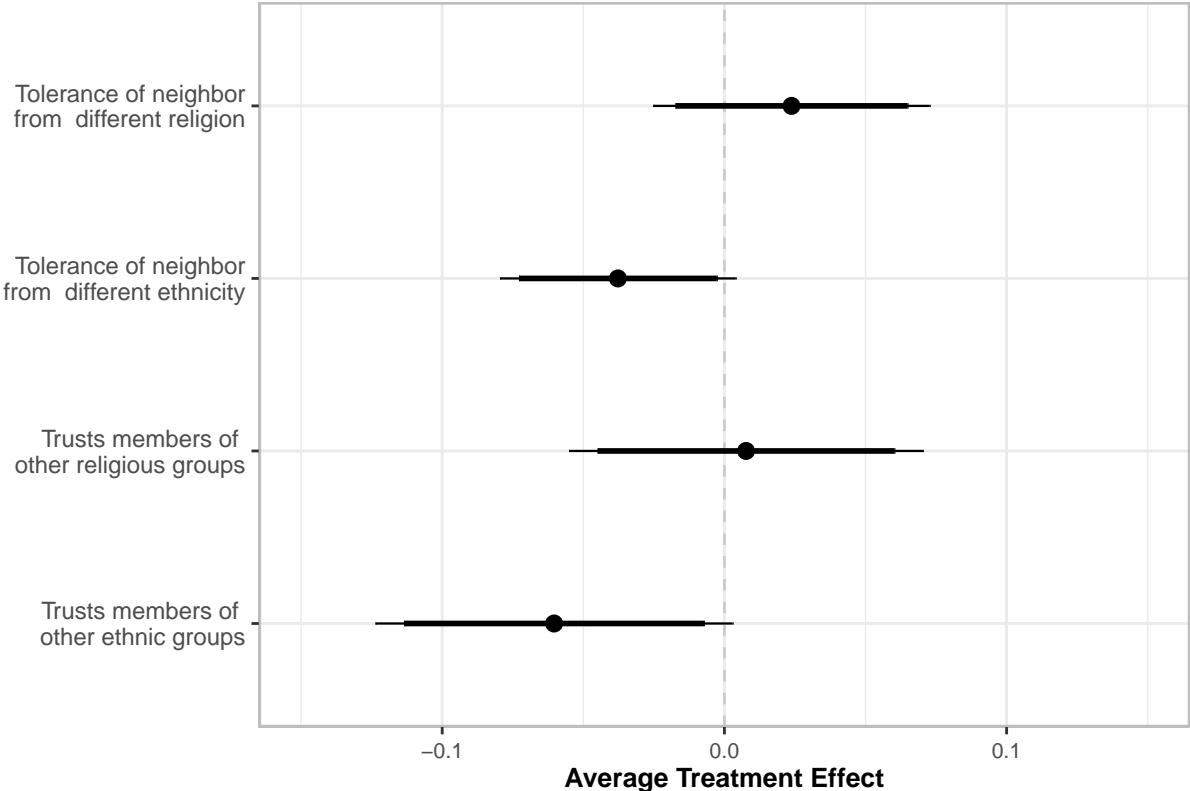


Figure 2(b): Attitudes about Extremism (including attention check failures)

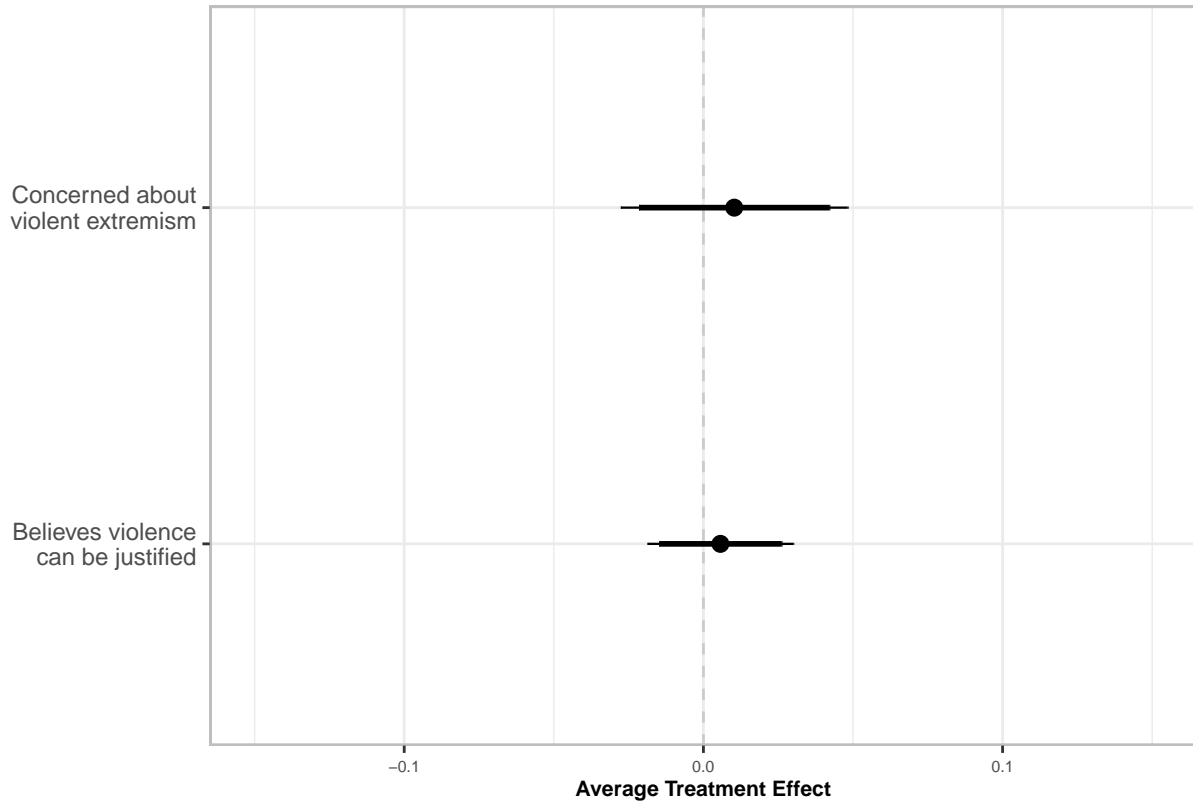
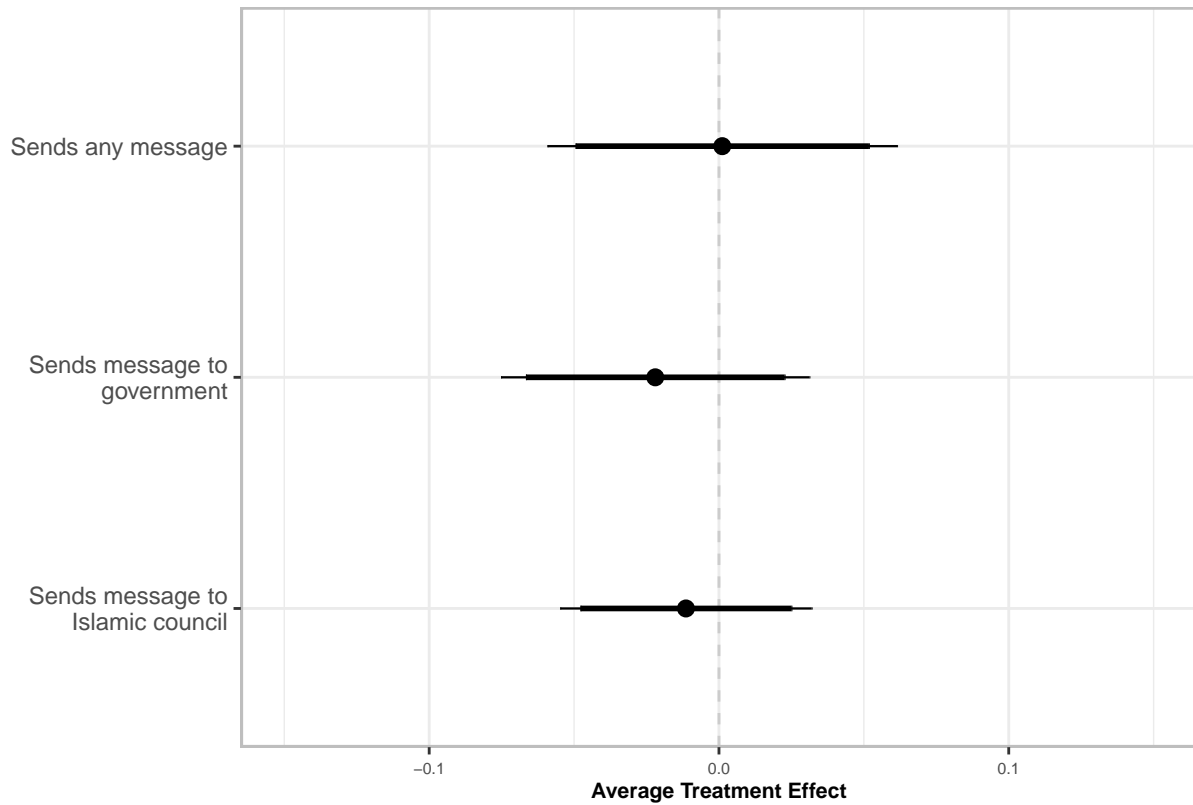


Figure 2(c) Civic Participation (including attention check failures)



D.6 Older respondents only

In this appendix section, we check for whether our responses are driven by the relative youth of our responses. We exclude all respondents younger than the median age of our sample (14).

Figure 2(a) Attitudes toward Outgroups (14 and older)

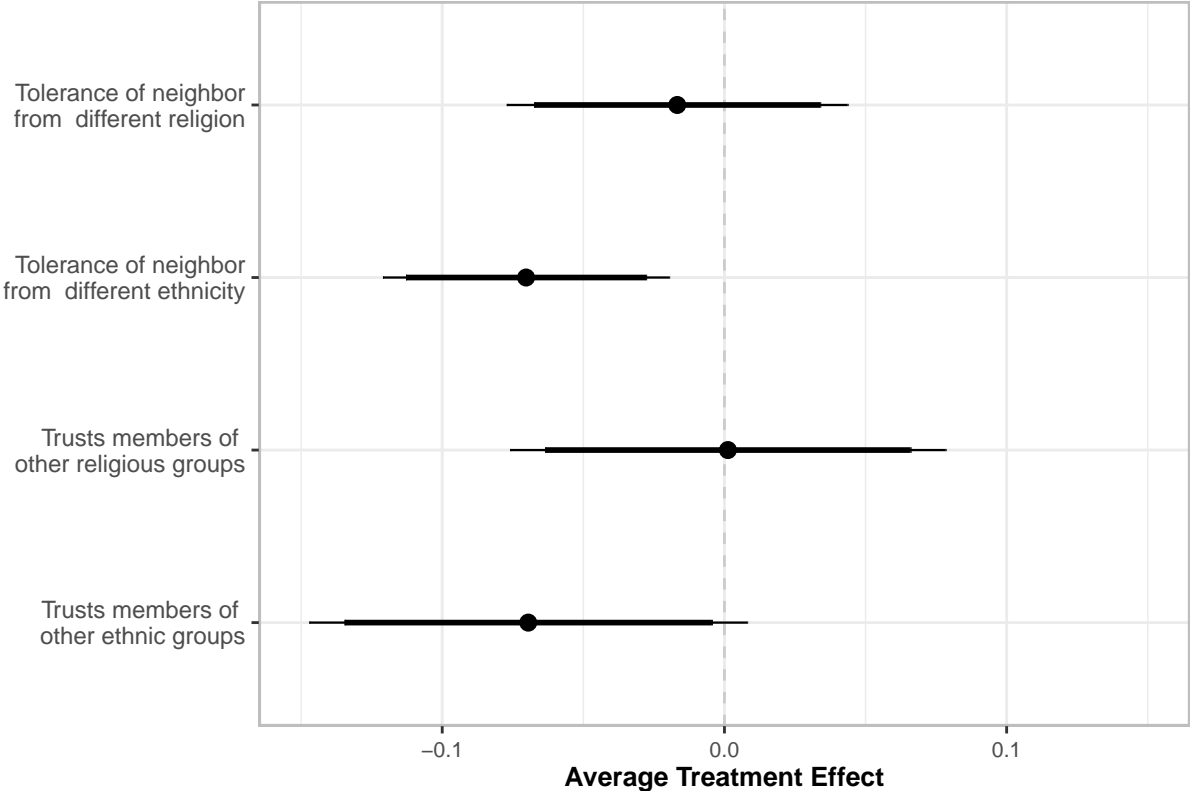


Figure 2(b): Attitudes about Extremism (14 and older)

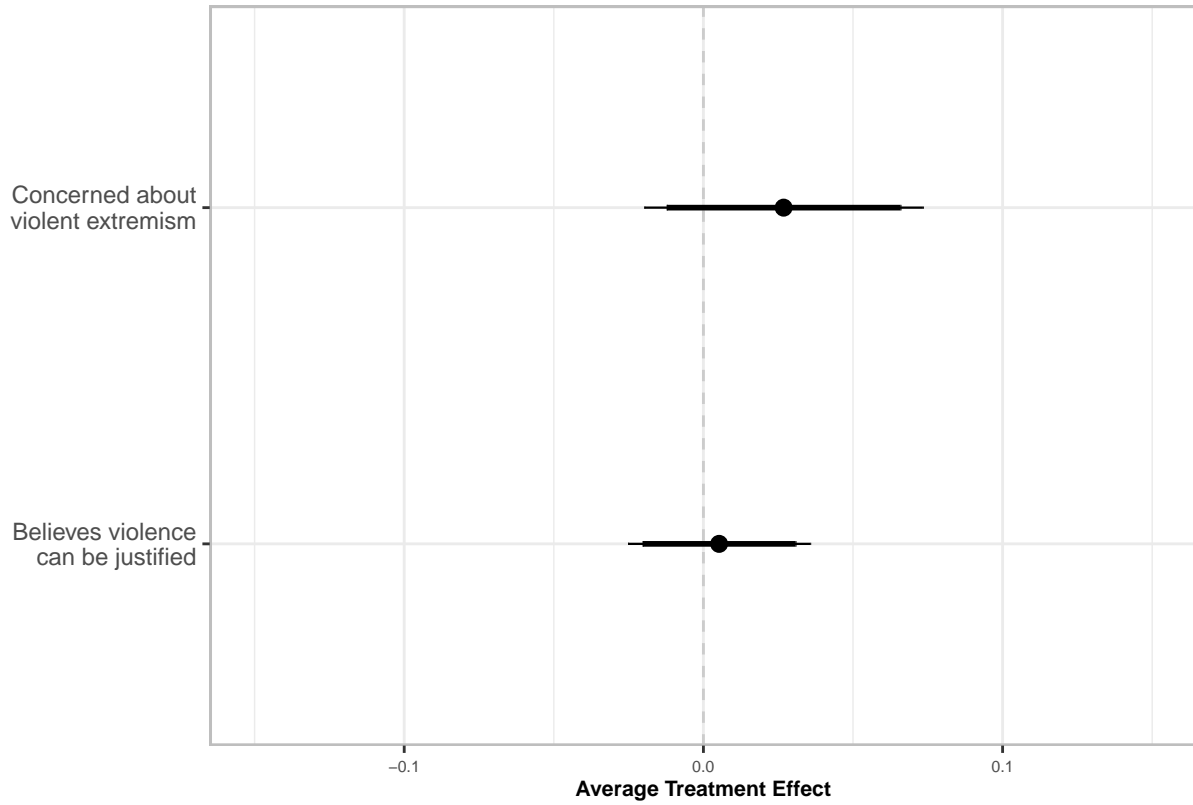
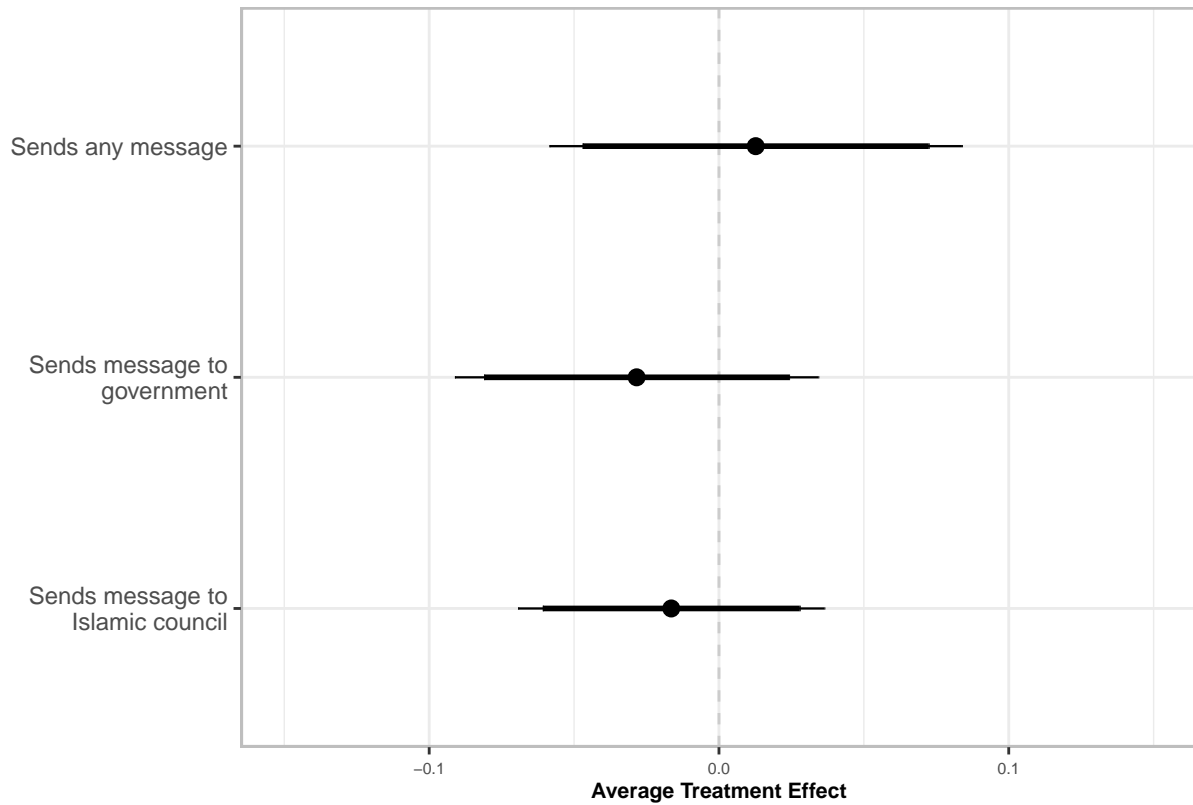


Figure 2(c) Civic Participation (14 and older)



E Multiple Comparison Corrections

Given that we test the effect of the treatment on *nine* different outcomes in the paper for each of the three relevant samples (full, Mossi, non-Mossi), it's useful to go through each set of tests and conduct multiple comparison corrections. When we more than one test, the chances are that some finding will appear statistically significant even when not.

E.1 Full Sample

To begin with, let's look at p-values for the full sample. The following table lists each outcome as rows and the p-values for each estimate using no corrections, Bonferroni corrections, BH corrections, and Holm corrections for columns.

Table E8: Multiple comparison corrections, full sample

	Original p-values	Bonferroni p-values	BH p-values	Holm p-values
Tolerance different religion	0.320	1.000	0.833	1.000
Tolerance different ethnicity	0.077	0.693	0.346	0.616
Trusts other religion	0.741	1.000	0.834	1.000
Trusts other ethnicity	0.046	0.414	0.346	0.414
Concerned extremism	0.591	1.000	0.833	1.000
Violence justified	0.648	1.000	0.833	1.000
Sends any message	0.998	1.000	0.998	1.000
Sends message to government	0.396	1.000	0.833	1.000
Sends message to Islamic council	0.604	1.000	0.833	1.000

E.2 Mossi Only

Let's rerun this for the Mossi only sample:

Table E9: Multiple comparison corrections, Mossi only sample

	Original p-values	Bonferroni p-values	BH p-values	Holm p-values
Tolerance different religion	0.946	1.000	0.946	1.000
Tolerance different ethnicity	0.069	0.621	0.205	0.483
Trusts other religion	0.154	1.000	0.277	0.770
Trusts other ethnicity	0.001	0.009	0.009	0.009
Concerned extremism	0.504	1.000	0.648	1.000
Violence justified	0.738	1.000	0.830	1.000
Sends any message	0.091	0.819	0.205	0.546
Sends message to government	0.059	0.531	0.205	0.472
Sends message to Islamic council	0.276	1.000	0.414	1.000

E.3 Non-mossi

Let's rerun this for the non-Mossi sample:

Table E10: Multiple comparison corrections, non-Mossi sample

	Original p-values	Bonferroni p-values	BH p-values	Holm p-values
Tolerance different religion	0.267	1	0.576	1
Tolerance different ethnicity	0.320	1	0.576	1
Trusts other religion	0.165	1	0.576	1
Trusts other ethnicity	0.938	1	0.938	1
Concerned extremism	0.170	1	0.576	1
Violence justified	0.741	1	0.938	1
Sends any message	0.223	1	0.576	1
Sends message to government	0.755	1	0.938	1
Sends message to Islamic council	0.919	1	0.938	1

As we discuss in the main body of the paper, we find no evidence of a treatment effect in either direction for the non-Mossi sample. For obvious reasons, this remains true when we conduct multiple comparison corrections.

F Pre-Analysis Plan

F.1 Anonymized Pre-Analysis Plan

Overview

Across the world, violent extremist groups have weaponized religious discourse to mobilize supporters and fighters in secular, moderate, or multicultural contexts to their cause. West Africa is the latest region in which this phenomenon has grown. Burkina Faso has a strong history of peaceful coexistence among ethnic and religious groups, but in recent years has seen a rise of organized violence by armed groups, self-defense militias, and Islamic extremists amidst a fracturing of old forms of social solidarity.

In this context, religious authority figures have been increasingly touted as one means through which extremist messages can be countered, as they are thought to be uniquely positioned to influence people's beliefs on religion, social norms, and tolerance of other sects. The source of this influence, however, remains underexplored. We contribute to a growing literature exploring the mechanisms behind this influence. In particular, we ask, are messages from religious authorities most effective at promoting tolerance and reducing support for extremism when they invoke Quranic scripture? Can religious authorities have the same effect when emphasizing shared secular identities, rather than religious ones? Is the identity of the messenger relevant to whether or not the message has an effect? And, finally, do such messages spur political participation by making individuals more likely to request action towards peace and tolerance-promotion from political, religious, international, or local authorities?

We address these questions through a randomized survey among school-age children in 12 locations in Burkina Faso. We believe this group is particularly well-suited for this study because youth in the country are often targeted for recruitment by Islamist groups. Additionally, this group of respondents is least likely to have been “pre-treated” on our messages, that is, they are less likely than older members of the community to have heard these arguments or narratives in their natural, non-survey setting.

Research Questions

Our study addresses the following research questions:

1. Can messages evoking Islamic scripture increase tolerance for members of outgroups, spur political participation, and decrease support for Islamic extremist groups?
2. Can messages evoking a shared superordinate identity increase tolerance for members of outgroups, spur political participation and decrease support for Islamic extremist groups?
3. Does the identity of the messenger make the message more effective at increasing tolerance, political participation, and reducing radicalization?

Hypotheses

We theorize that messages which explicitly reference superordinate identities or Quranic scripture will be able to effectively shift attitudes and behavior toward outgroups and support for religious extremism.

H1a: Messaging emphasizing shared identity will improve attitudes toward outgroups relative to control.

H1b: Messaging emphasizing shared identity will reduce support for extremist groups.

H1c: Messaging emphasizing shared identity will increase political participation.

- H2a: Messaging invoking Quranic scripture will improve attitudes toward outgroups relative to control.
- H2b: Messaging invoking Quranic scripture will decrease support for extremist groups relative to control.
- H2c: Messaging invoking Quranic scripture will increase political participation.

We also predict that when the message is attributed to a religious authority figure, it will be more likely to have the following effects:

- H3a: Messaging from national religious leaders will improve attitudes toward outgroups relative to when the source of the message is unspecified.
- H3b: Messaging from national religious leaders will reduce support for extremist groups relative to when the source of the message is unspecified.
- H3c: Messaging from national religious leaders will increase political participation.

Finally, we hypothesize that the content of the messages will have different effects on different outcome measures:

- H4: Messaging emphasizing shared identity will increase respondents' willingness to identify with one's national identity relative to messages invoking Quranic scripture.
- H5: Messaging involving Quranic scripture will make respondents more likely to turn to religious authority figures for action on peace and tolerance-promotion.
- H6: Messaging emphasizing shared identity will make respondents more likely to turn to national governmental bodies for action on peace and tolerance-promotion.

Heterogeneous Treatment Effects

Individuals' religiosity may shape how they perceive messages invoking religion.

- H8: Treatment effects for messages invoking scripture will be larger for respondents that are more religious.

It is possible that individuals that have had contact with members of different out-groups are more receptive to religious messaging emphasizing super-ordinate identity.

- H9: Treatment effects for messages invoking super-ordinate identity will be larger for respondents that have had more contact with members of different out-groups.

Similarly, it is possible that individuals that have been exposed to violence will be the most receptive to religious messaging because they harbor negative attitudes.

- H10: Treatment effects for all messages will be larger for adolescents that have been previously exposed to violence.

We might expect the treatment effects to be most effective among younger respondents, as existing research shows that opinions toward outgroups crystallize more as adolescents become older. In this case, we would expect the treatments to work better younger respondents.

- H11: Treatment effects for all religious messages will be larger for younger respondents.

Individuals (even those expressing the same degree of religiosity) may perceive the message differently based on whether they share the same faith tradition as the messenger.

- H12: Treatment effects for all messages from the imam will be larger for respondents that self-identify as Muslim compared to respondents that do not self-identify as Muslim.

Research Design

Sampling We are sampling 2,934 respondents from rural and urban areas of Burkina Faso. We will sample students from 6 schools in Kenendougou province and 6 schools in Ouagadougou. Local enumerators hired by Innovation for Poverty Action in Burkina Faso, our partner organization, survey the students orally in French.

Treatment Respondents are randomly assigned at the individual level to control or one of four treatment groups. In each treatment group, enumerators play an audio recording of a Burkinabe Imam speaking. The subject matter of the Imam's speech varies according to the treatment group. In the "Superordinate Identity Treatment" group, respondents hear a recording of the Imam calling for intergroup tolerance by appealing to common national identity (as Burkinabe). In the "Scripture Treatment" group, respondents hear a recording of the Imam calling for intergroup tolerance by appealing to Islamic scripture.

Treatment 1 (Imam+ Scripture) I will play you a part of a sermon given by Imam Alidou Ilboudo at a Tabaski celebration last year in support of peace in Burkina Faso. After playing you part of the imam's sermon, I will ask you a few questions about it. Please listen closely.

For our part, it is important to remind Muslims of the sacredness of life and the place of diversity of origin and belief in Islam. "He who kills an innocent soul is as if he had killed all of humanity" (s5,32).Allah says, "O men! We made you male and female, and made you nations and tribes, so that you could know each other. The noblest of you, with Allah, is the most pious. Allah is certainly Omniscient and Great Expert. (Sura 49; V13)

Our condemnation of terrorist acts and community clashes is therefore without exception and we call on all Muslim preachers to make this known. My brothers and sisters in faith, on this blessed day, full of lessons and memories, the image of Ibrahim must live in us. Let us revive its tradition by welcoming, openness to others, hospitality and sharing. Let's share meat and food, but even more, share the joy, friendship and brotherhood.

Treatment 2 (Imam + Superordinate) I will play you a part of a sermon given by Imam Alidou Ilboudo at a Tabaski celebration last year in support of peace in Burkina Faso. After playing you part of the imam's sermon, I will ask you a few questions about it. Please listen closely.

We have no choice because we only have one country: let's join hands now while there is still time. I call on to the wise, the religious, supporters of freedom, intellectuals, politicians, civil society activists: there is still time to save our homeland. It will not be easy to face the challenge before us, but facing it is our responsibility for the history of our country.

It is worth remembering that beyond the exogenous causes which make terrorism a phenomenon on a global scale, it can be nourished at the local level by situations of injustice, unfair distribution of wealth, poverty, feelings of abandonment, exclusion in all its forms. This is why it is the responsibility of those in charge to respond to the aspirations of the people and to work to strengthen the feeling of belonging to a common destiny, to a single nation.

Treatment 3 (No ID + scripture) I will play you part of a speech given at a celebration last year in support of peace in Burkina Faso. After playing you the speech, I will ask you a few questions about it. Please listen closely.

For our part, it is important to remind Muslims of the sacredness of life and the place of diversity of origin and belief in Islam. He who kills an innocent soul is as if he had killed all of humanity' ' (s5,32).Allah says,O men! We made you male and female, and made you nations and tribes, so that you could know each other. The noblest of you, with Allah, is the most pious. Allah is certainly Omniscient and Great Expert.” (Sura 49; V13)

Our condemnation of terrorist acts and community clashes is therefore without exception and we call on all Muslim preachers to make this known. My brothers and sisters in faith, on this blessed day, full of lessons and memories, the image of Ibrahim must live in us. Let us revive its tradition by welcoming, openness to others, hospitality and sharing. Let’s share meat and food, but even more, share the joy, friendship and brotherhood.

Treatment 4 (No ID + superordinate) I will play you part of a speech given at a celebration last year in support of peace in Burkina Faso. After playing you the speech, I will ask you a few questions about it. Please listen closely.

We have no choice because we only have one country: let’s join hands now while there is still time. I call on to the wise, the religious, supporters of freedom, intellectuals, politicians, civil society activists: there is still time to save our homeland. It will not be easy to face the challenge before us, but facing it is our responsibility for the history of our country.

It is worth remembering that beyond the exogenous causes which make terrorism a phenomenon on a global scale, it can be nourished at the local level by situations of injustice, unfair distribution of wealth, poverty, feelings of abandonment, exclusion in all its forms. This is why it is the responsibility of those in charge to respond to the aspirations of the people and to work to strengthen the feeling of belonging to a common destiny, to a single nation.

Outcome Measures

Attitudinal Measures

1. Suppose you had to choose between being Burkinabe and being a member of [respondent’s ethnic group], which of the following best describes your opinion?
 - (a) I feel only Burkinabe
 - (b) I feel more Burkinabe than [respondent’s ethnic group]
 - (c) I feel equally Burkinabe and [respondent’s ethnic group]
 - (d) I feel more [respondent’s ethnic group than Burkinabee
 - (e) I feel only [respondent’s ethnic group]
2. For each of the following groups of people, would you strongly dislike, somewhat dislike, neither like nor dislike, somewhat like, or strongly like having them as a neighbor?
 - (a) People of a different religion,
 - (b) People of a different ethnic group
 - (c) Immigrants

3. How much do you trust each of the following groups or institutions on a scale of 1—5, where 1 means you do not trust them at all and 5 means you trust them very much?
 - (a) your neighbors
 - (b) the police
 - (c) the provincial government
 - (d) traditional leaders
 - (e) religious leaders
 - (f) people who are members of my ethnic group
 - (g) People who share my religion
 - (h) people who do not share my religion
 - (i) people who are not my ethnic group
4. To what extent are you concerned with the spread of religious extremism in Burkina Faso?
 - (a) greatly concerned
 - (b) somewhat concerned
 - (c) neither concerned nor unconcerned
 - (d) not too concerned
 - (e) unconcerned
5. Some people think that suicide bombing and other forms of violence against civilian targets are justified in order to defend Islam from its enemies. Other people believe that, no matter what the reason, this kind of violence is never justified. Do you personally feel that this kind of violence is justified to defend Islam?
 - (a) often justified to defend Islam
 - (b) sometimes justified
 - (c) rarely justified
 - (d) never justified

Behavioral Measures

Thank you for participating in our survey. Before we let you go, we wanted to ask if you would be interested in recording a brief voice message to express support of authorities working towards peace and tolerance in your community. You will be given a choice about who to send the message to. If you decide to record a message, I would give you the tablet and leave the room. You would record your message directly and give the tablet to me when you are done.

1. Would you like to record a voice memo?
 - (a) Yes
 - (b) No

Great, I will pass you the tablet and leave you to record a voice memo. Please record a message give the tablet back to me when you are done. In your message, you can express anything you want about working toward peace and tolerance in your community. [Instructions on how to record a voice memo.] Please record your message.

2. Thank you for recording a message. Which of the following types of organizations would you like to receive your message? Please choose the institution who you believe would be most effective/best suited to helping promote peace in the country? [Select all that apply]
- (a) International NGO
 - (b) Islamic association (Association islamique a l'echelle nationale)
 - (c) Community leader
 - (d) Ministry of Social Affairs & National Solidarite.
 - (e) Other [Please specify]

Long-Term Effects With a small subset of our sample, we will also conduct a follow-up survey without the treatments to see if the treatments had any lasting effects

Plan for Analysis of Results

Estimation For each class of outcome, we will compare the treatment group with the control group. Comparisons will be performed by calculating simple difference-in-means and by using ANOVA and Wilcoxon rank sum tests for ordinal outcomes.

For each class of outcome, we will also estimate the ATE for each treatment by running an OLS model that includes covariates to predict the outcome and increase power. These covariates will include standard demographic traits.

In addition, we will estimate heterogenous treatment effects through OLS models (with covariates). We plan to test for HTE among the following subgroups: - Religiosity - Gender - Ethnicity - Exposure to Violence - Contact with Non-Coethnics - Age

Design Diagnostics Randomization: Balance tests using respondents' pre-treatment attributes (these attributes should not be systematically associated with treatment assignment).

Software We are using SurveyCTO to program the survey. We will use Stata and R for the statistical analysis.

F.2 Deviations from PAP

There were four main sets of deviations from the PAP:

1. Pooling of treatment

Figures 1 and 2 in the main text present analysis that compare all treatment groups (pooled) to the control condition. This pooled analysis was not explicitly specified in the pre-analysis plan. Comparing all treatment groups to the control condition was implicit in the statement: *We theorize that messages which explicitly reference superordinate identities or Quranic scripture will be able to effectively shift attitudes and behavior toward outgroups and support for religious extremism.* However, the hypothesis was not formally specified. We chose to highlight this pooled specification in the main text of the paper because it most clearly illustrates

the null results for measures other than tolerance of ethnic others. The following section shows that these results are consistent when treatment groups are dis-aggregated. We therefore present the pooled results for ease of interpretation, but our results do not depend on upon this specification.

The follow-up survey indicated that respondents understood the general tenor of the speech, but they were unable to accurately describe whether the speech was invoking superordinate identity or scripture. These exploratory results may explain why we did not see a difference between the Quranic scripture and the super-ordinate identity treatments. However, they cannot explain the null result we observe between the pooled treatments and the control.

2. OLS instead of ANOVA and Wilcoxon rank sum tests

We use OLS instead of ANOVA and Wilcoxon rank sum test to test our main outcomes of interests. We do this for ease of interpretation. Since we collapse ordinal variables into binary outcomes to run the OLS regression, a concern may be that we are artificially increasing the power of our analysis. Even if this were true, this would bias against the direction of the findings we report in the main paper since we find generally null effects.

3. Reframing of outcome variables

For stylistic reasons, we present the outcome variable in terms of three major categories, (a) attitudes toward outgroups, (b) attitudes toward extremism, and (c) behavior, rather than the binary attitudes and behavior attitudes from the PAP. This reflects a difference in concepts that is purely stylistic. We do not conduct a factor analysis or indexing that would make this a concern for empirical analysis.

4. Rewording of behavior outcome

Before implementation we changed the phrasing of one of the options in the multiple option response to the question of who the respondent wanted to send their message to. Instead of selecting only one ministry (Ministry of Social Affairs & National Solidarity), we gave respondents the option of sending to the national government and specifying for themselves which ministry, should they want to. We did this upon recommendation from local collaborators who suggested that a specific ministry may not necessarily elicit a response.

F.3 Testing Hypotheses from PAP

Shared identity hypotheses

We theorize that messages which explicitly reference superordinate identities or Quranic scripture will be able to effectively shift attitudes and behavior toward outgroups and support for religious extremism.

H1a: Messaging emphasizing shared identity will improve attitudes toward outgroups relative to control.

Table F11: Testing H1a for attitudes toward religious outgroups.

Treatment	Coefficient	SE	t	p
(Intercept)	0.80	0.022	35.53	0.000
Treatment	0.03	0.028	0.93	0.355

Table F12: Testing H1a for attitudes toward ethnic outgroups.

Treatment	Coefficient	SE	t	p
(Intercept)	0.91	0.019	46.98	0.000
Treatment	-0.05	0.024	-2.12	0.034

Table F13: Testing H1a for attitudes toward immigrant outgroups.

Treatment	Coefficient	SE	t	p
(Intercept)	0.70	0.027	26.08	0.000
Treatment	-0.04	0.033	-1.10	0.272

Only one of the measures for H1a is statistically significant and in the opposite direction, as we discuss in body of manuscript.

H1b: Messaging emphasizing shared identity will reduce support for extremist groups.

Table F14: Testing H1b for effect on concern for extremism.

Treatment	Coefficient	SE	t	p
(Intercept)	0.89	0.017	51.19	0.000
Treatment	0.01	0.021	0.48	0.632

Table F15: Testing H1b for effect on belief violence is justified.

Treatment	Coefficient	SE	t	p
(Intercept)	0.03	0.011	3.03	0.003
Treatment	0.01	0.014	0.48	0.628

H1c: Messaging emphasizing shared identity will increase political participation.

Table F16: Testing H1c using indicator for whether respondent sent message or not.

Treatment	Coefficient	SE	t	p
(Intercept)	0.34	0.028	12.36	0.000
Treatment	0.01	0.034	0.43	0.669

Scripture hypotheses

H2a: Messaging invoking Quranic scripture will improve attitudes toward outgroups relative to control.

Table F17: Testing H2a for attitudes toward religious outgroups.

Treatment	Coefficient	SE	t	p
(Intercept)	0.80	0.023	35.44	0.000
Treatment	0.02	0.028	0.87	0.385

Table F18: Testing H2a for attitudes toward ethnic outgroups.

Treatment	Coefficient	SE	t	p
(Intercept)	0.91	0.018	49.98	0.000
Treatment	-0.02	0.023	-1.09	0.274

Table F19: Testing H2a for attitudes toward immigrant outgroups.

Treatment	Coefficient	SE	t	p
(Intercept)	0.70	0.027	26.31	0.00
Treatment	-0.02	0.033	-0.61	0.54

H2b: Messaging invoking Quranic scripture will decrease support for extremist groups relative to control.

Table F20: Testing H2b for effect on concern for extremism.

Treatment	Coefficient	SE	t	p
(Intercept)	0.89	0.017	51.20	0.000
Treatment	0.01	0.022	0.49	0.623

Table F21: Testing H2b for effect on belief violence is justified.

Treatment	Coefficient	SE	t	p
(Intercept)	0.03	0.011	3.08	0.002
Treatment	0.00	0.014	0.35	0.728

H2c: Messaging invoking Quranic scripture will increase political participation.

Table F22: Testing H2c using indicator for whether respondent sent message or not.

Treatment	Coefficient	SE	t	p
(Intercept)	0.34	0.027	12.53	0.000
Treatment	-0.02	0.034	-0.46	0.645

Authority hypotheses

We also predict that when the message is attributed to a religious authority figure, it will be more likely to have the following effects:

H3a: Messaging from national religious leaders will improve attitudes toward outgroups relative to when the source of the message is unspecified.

H3b: Messaging from national religious leaders will reduce support for extremist groups relative to when the source of the message is unspecified.

H3c: Messaging from national religious leaders will increase political participation.

Hypotheses about messages

Finally, we hypothesize that the content of the messages will have different effects on different outcome measures:

H4: Messaging emphasizing shared identity will increase respondents' willingness to identify with one's national identity relative to messages invoking Quranic scripture.

Table F23: Testing H4 using indicator for whether respondent id nationally or not.

Treatment	Coefficient	SE	t	p
(Intercept)	0.27	0.026	10.5	0.000
treat_poolScripture	0.00	0.032	0.0	0.998
treat_poolSuperordinate	0.01	0.032	0.2	0.844

No evidence that the shared id treatment has a different effect than the scripture message treatment

H5: Messaging involving Quranic scripture will make respondents more likely to turn to religious authority figures for action on peace and tolerance-promotion.

Table F24: Testing H5 using indicator for whether respondent sent message to Islamic leader

Treatment	Coefficient	SE	t	p
(Intercept)	0.14	0.019	7.59	0.000
Treatment	-0.03	0.024	-1.40	0.163

No evidence of a positive treatment effect

H6: Messaging emphasizing shared identity will make respondents more likely to turn to national governmental bodies for action on peace and tolerance-promotion.

Table F25: Testing H6 using indicator for whether respondent sent message to government

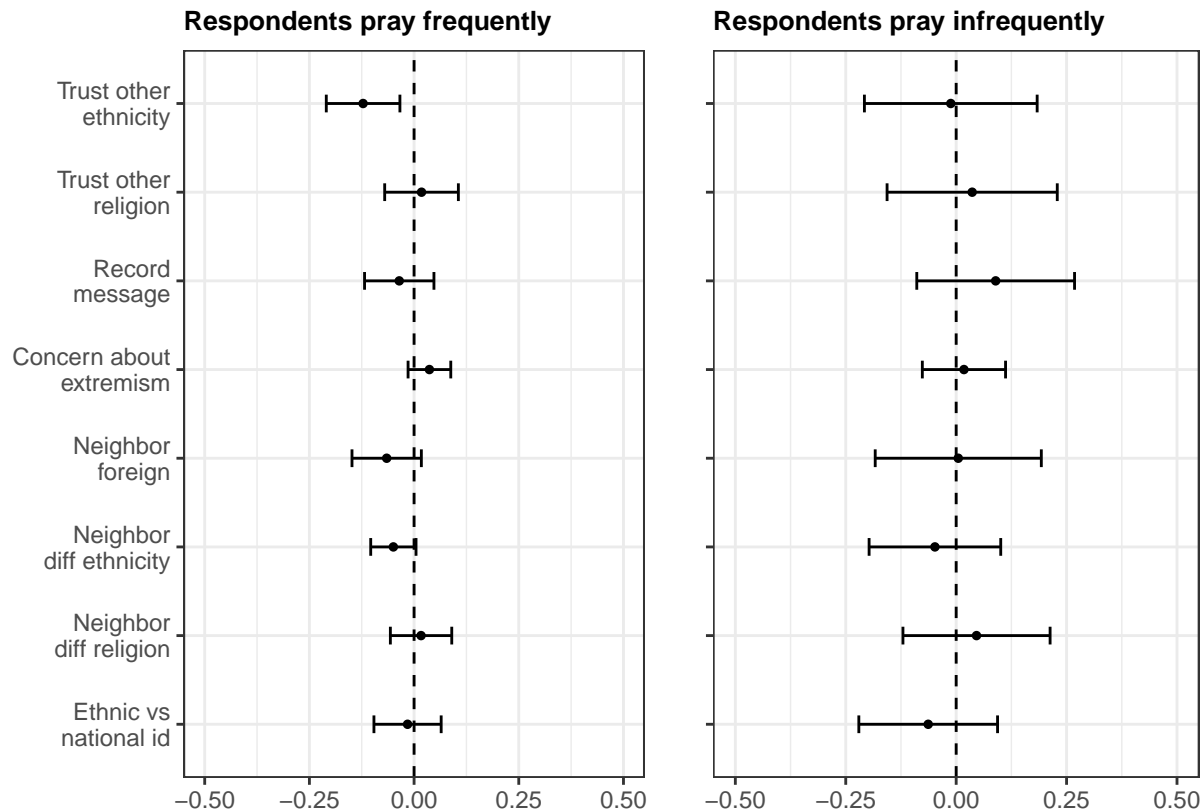
Treatment	Coefficient	SE	t	p
(Intercept)	0.24	0.024	10.00	0.00
Treatment	-0.02	0.030	-0.63	0.53

Heterogenous Treatment Effects

We tested for the possibility of a number of pre-registered heterogeneous treatment effects. First, we anticipated that the effects of the treatment highlighting Qur’anic scripture would be larger for individuals that are more religious. Second, individuals (even those expressing the same degree of religiosity) may perceive the message differently based on whether they shared the same faith tradition as the messenger. In this case, the treatment effects for all messages from national religious leader would be larger for those that self-identify as Muslim. Third, it is possible that individuals that have had contact with members of different out-groups are more receptive to religious messaging emphasizing superordinate identity. Fourth, we anticipated that individuals that had been exposed to violence would be the most receptive to CVE messaging. Fifth and finally, we expected the treatment effects to be most effective among younger respondents, as existing research shows that opinions toward outgroups crystallize more as adolescents become older. In this case, we hypothesize that the CVE messaging works better with younger respondents, regardless of potential mechanism. We report the results of these tests here.

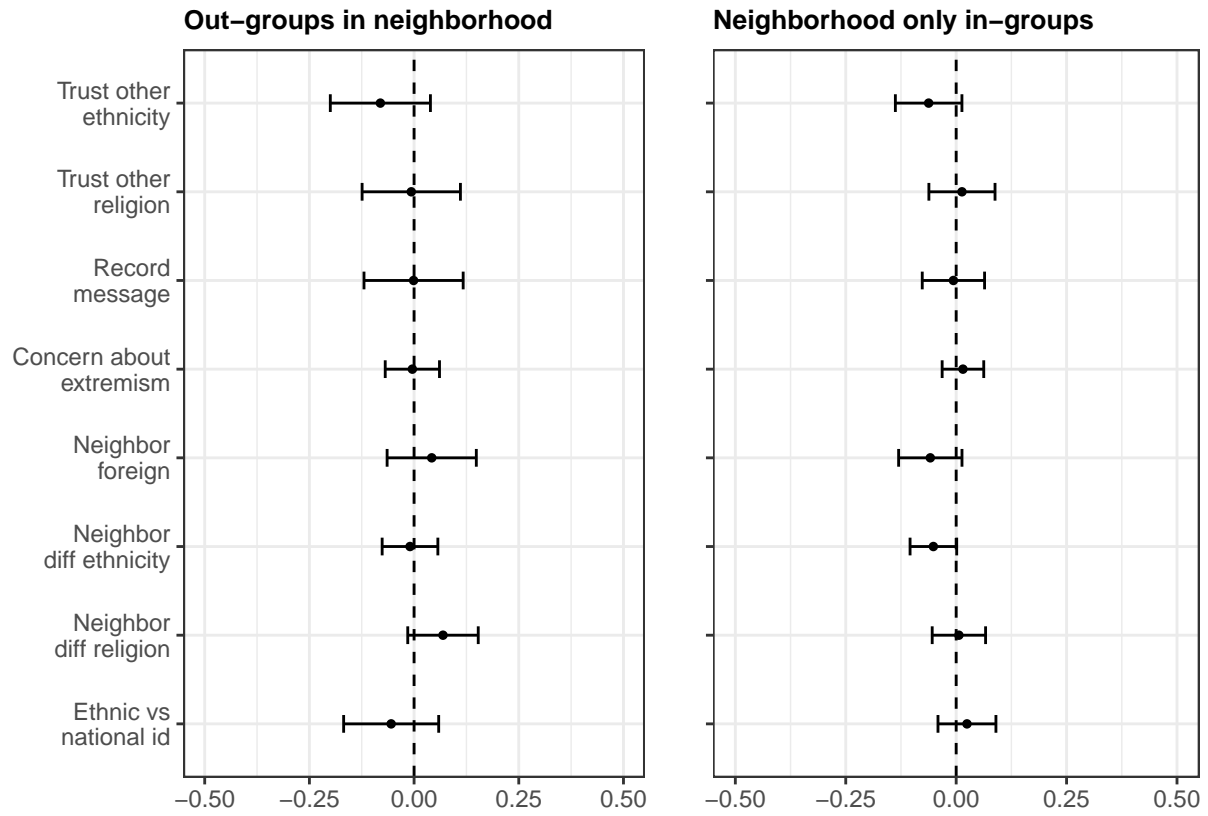
Individuals’ religiosity may shape how they perceive messages invoking religion.

H8: Treatment effects for messages invoking scripture will be larger for respondents that are more religious.



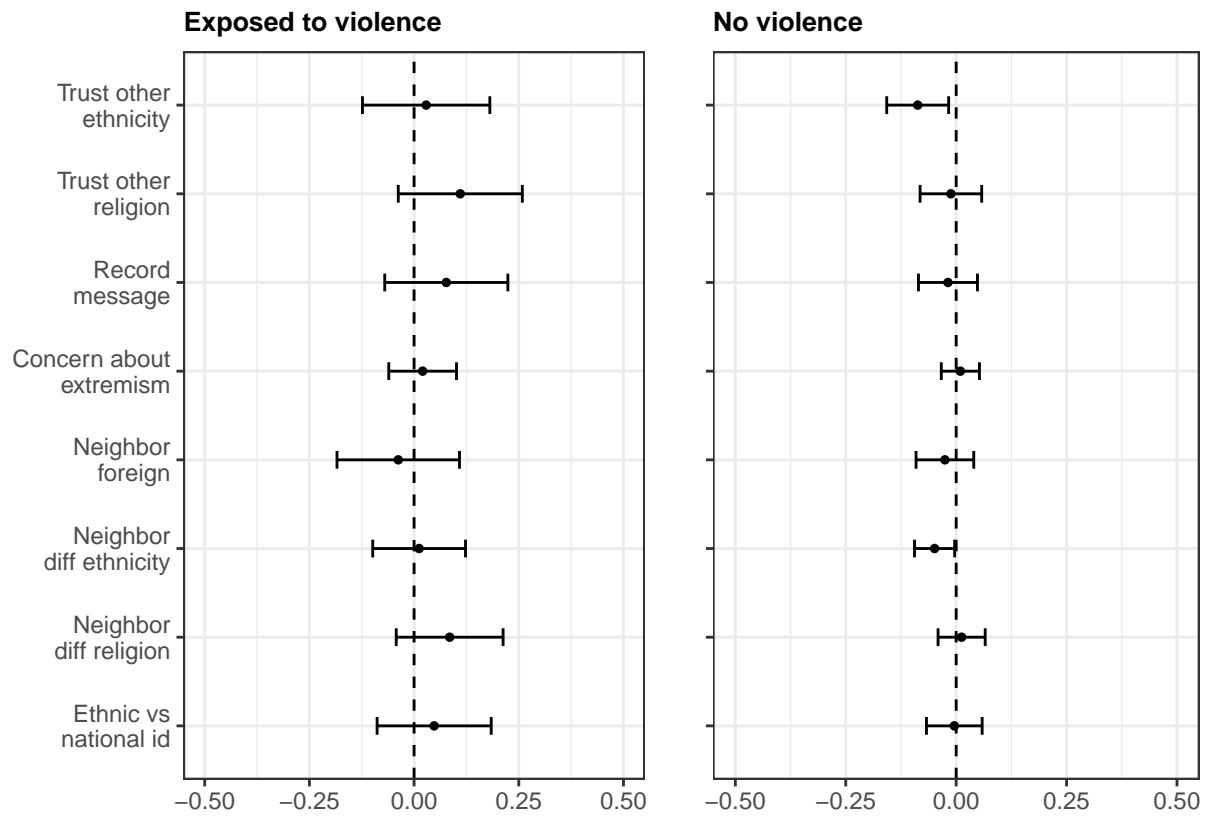
It is possible that individuals that have had contact with members of different out-groups are more receptive to religious messaging emphasizing super-ordinate identity.

H9: Treatment effects for messages invoking super-ordinate identity will be larger for respondents that have had more contact with members of different out-groups.



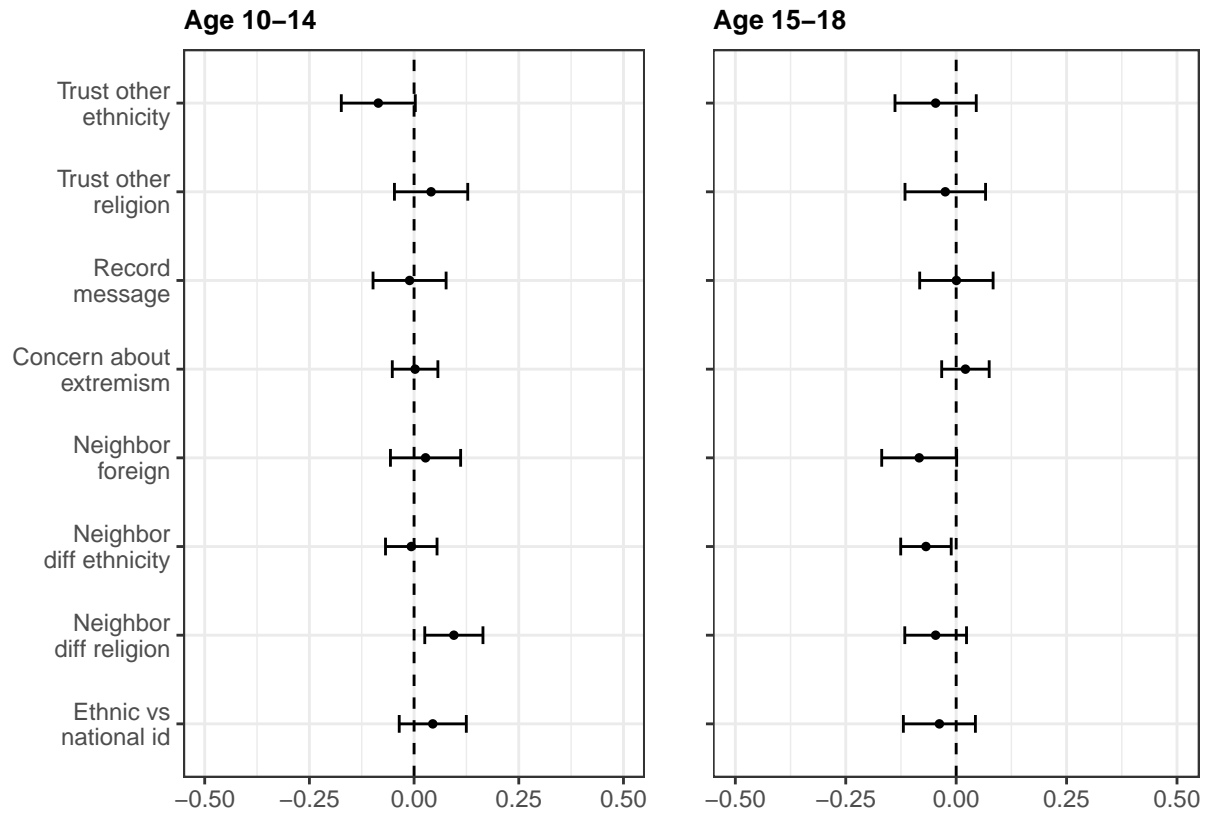
Similarly, it is possible that individuals that have been exposed to violence will be the most receptive to religious messaging because they harbor negative attitudes.

H10: Treatment effects for all messages will be larger for adolescents that have been previously exposed to violence.



We might expect the treatment effects to be most effective among younger respondents, as existing research shows that opinions toward outgroups crystallize more as adolescents become older. In this case, we would expect the treatments to work better younger respondents.

H11: Treatment effects for all religious messages will be larger for younger respondents.



Individuals (even those expressing the same degree of religiosity) may perceive the message differently based on whether they share the same faith tradition as the messenger.

H12: Treatment effects for all messages from the imam will be larger for respondents that self-identify as Muslim compared to respondents that do not self-identify as Muslim.

