

A: Identification Items and Rating Scales

Alevi in Germany	
loi1	Ich fühle mich mit der Gemeinschaft der Aleviten verbunden. Kendimi Alevî birliğine bağlı hissediyorum. I feel connected to the Alevi community.
loi2	Ich bin froh, Alevit zu sein. Alevî olmaktan memnunum. I am glad to be an Alevi.
liti1	Ich fühle mich mit Deutschland verbunden. Kendimi Almanya'ya bağlı hissediyorum. I feel connected to Germany.
liti2	Ich bin froh, in Deutschland zu leben. Almanya'da yaşamaktan memnunum. I am glad to live in Germany.
ei1	Ich fühle mich mit der Gemeinschaft der Aleviten und auch mit der deutschen Gesellschaft verbunden. Kendimi Alevî ve bir de Alman birliğine bağlı hissediyorum. I feel connected to the Alevi community and also to the German society.
ei2	Ich bin froh, sowohl Alevit als auch Teil der deutschen Gesellschaft zu sein. Hem Alevî hem de Alman toplumunun bir parçası olmaktan memnunum. I am glad to be both an Alevi and a part of German society.
di1	Ich fühle mich mehr zur Gemeinschaft der Aleviten als zur deutschen Gesellschaft zugehörig. Kendimi Alevî birliğine Alman toplumundan daha çok ait hissediyorum. I feel I belong more to the Alevi community than to the German society.
di2	Alles in allem fühle ich mich mehr alevitisch als deutsch. Hepsi bir arada kendimi Almandan çok Alevî olarak hissediyorum. All in all, I feel more Alevi than German.
Scale	nie (0) – selten (1) – gelegentlich (2) – oft (3) – immer (4) hiç bir zaman (0) – seyrek olarak (1) – ara sıra (2) – sık sık (3) – her zaman (4) never (0) – rarely (1) – occasionally (2) – often (3) – always (4)
Catholics in Poland	
loi1	Czuję się powiązana/-y z katolikami. I feel connected to Catholics.
loi2	Cieszę się, że jestem katolikiem. I am glad to be a Catholic.
liti1	Czuję się związana/y z polskim społeczeństwem. I feel connected to the Polish society.
liti2	Cieszę się, że jestem Polakiem/Polką. I am glad to be a Pole.
ei1	Czuję się związany/a ze wspólnotą katolicką, a także z polskim społeczeństwem. I feel connected to both the Catholic community and the Polish society.
ei2	Cieszę się zarówno z bycia katolikiem/katoliczką, jak i z bycia członkiem polskiego społeczeństwa. I am glad to be both a Catholic and a member of Polish society.
di1	Czuję większą przynależność do Kościoła katolickiego niż do społeczeństwa polskiego. I feel I belong more to the Catholic church than to the Polish society.
di2	W sumie czuję się bardziej katolikiem/katoliczką niż Polakiem/Polką. All in all, I feel more Catholic than Polish.
Scale	nigdy (0) – rzadko (1) – sporadycznie (2) – często (3) – zawsze (4) never (0) – rarely (1) – occasionally (2) – often (3) – always (4)

Muslims in Germany

loi1	Ich fühle mich mit der Gemeinschaft der Muslime verbunden. Kendimi Müslüman birliğine bağlı hissediyorum. I feel connected to the Muslim community.
loi2	Ich bin froh, Muslim zu sein. Bir Müslüman olmaktan memnunum. I am glad to be a Muslim.
lti1	Ich fühle mich mit Deutschland verbunden. Kendimi Almanya'ya bağlı hissediyorum. I feel connected to Germany.
lti2	Ich bin froh, in Deutschland zu leben. Almanya'da yaşamaktan memnunum. I am glad to live in Germany.
ei1	Ich fühle mich mit der Gemeinschaft der Muslime und auch mit der deutschen Gesellschaft verbunden. Kendimi Müslüman ve de Alman toplumuna bağlı hissediyorum. I feel connected to both the Muslim community and the German society.
ei2	Ich bin froh, sowohl Muslim als auch Teil der deutschen Gesellschaft zu sein. Hem bir Müslüman hem de Alman toplumunun bir parçası olmaktan memnunum. I am glad to be both a Muslim and a part of German society.
di1	Ich fühle mich mehr zur Gemeinschaft der Muslime als zur deutschen Gesellschaft zugehörig. Kendimi Müslüman birliğine Alman topluluğundan daha çok ait hissediyorum. I feel more connected to the Muslim community than to the German society.
di2	Alles in allem fühle ich mich mehr muslimisch als deutsch. Hepsi bir arada kendimi Almandan çok Müslüman olarak hissediyorum. All in all, I feel more Muslim than German.
Scale	nie (0) – selten (1) – gelegentlich (2) – oft (3) – immer (4) hiç bir zaman (0) – seyrek olarak (1) – ara sıra (2) – sık sık (3) – her zaman (4) never (0) – rarely (1) – occasionally (2) – often (3) – always (4)

Protestants in Brazil

loi1	Eu me sinto conectado(a) com a minha comunidade religiosa. I feel connected to my religious community.
loi2	Eu estou feliz de fazer parte da minha comunidade religiosa. I am glad to be a part of my religious community.
lti1	Eu me sinto conectado(a) com a sociedade brasileira. I feel connected to the Brazilian society.
lti2	Eu estou feliz de fazer parte da sociedade brasileira. I am glad to be a part of the Brazilian society.
ei1	Eu me sinto conectado(a) com a minha comunidade religiosa e com a sociedade brasileira. I feel connected to both my religious community and the Brazilian society.
ei2	Eu estou feliz de fazer parte tanto da minha comunidade religiosa, como da sociedade brasileira. I am glad to be both a part of my religious community and of Brazilian society.
di1	Eu sinto que pertenço mais a minha comunidade religiosa do que à sociedade brasileira. I feel that I belong more to my religious community than to the Brazilian society.
di2	– –
Scale	discordo totalmente (0) – discordo parcialmente (1) – nem concordo, nem discordo (2) – concordo parcialmente (3) – concordo totalmente (4) totally disagree (0) – partially disagree (1) – neither agree nor disagree (2) – partially agree (3) – totally agree (4)

Protestants in Germany

loi1 Ich fühle mich mit meiner Glaubengemeinschaft verbunden.
I feel connected to my religious community.

loi2 Ich bin froh, ein Teil meiner Glaubengemeinschaft zu sein.
I am glad to be a part of my religious community.

lti1 Ich fühle mich mit der deutschen Gesellschaft verbunden.
I feel connected to the German society.

lti2 Ich bin froh, ein Teil der deutschen Gesellschaft zu sein.
I am glad to be a part of German society.

ei1 Ich fühle mich mit meiner Glaubengemeinschaft und auch mit der deutschen Gesellschaft verbunden.
I feel connected to both my religious community and the German society.

ei2 Ich bin froh, sowohl ein Teil meiner Glaubengemeinschaft als auch Teil der deutschen Gesellschaft zu sein.
I am glad to be both a part of my religious community and a part of German society.

di1 Ich fühle mich mehr zu meiner Glaubengemeinschaft als zur deutschen Gesellschaft gehörig.
I feel I belong more to my religious community than to the German society.

di2 –
–

Scale stimmt gar nicht (0) – stimmt wenig (1) – stimmt mittelmäßig (2) – stimmt ziemlich (3) – stimmt sehr (4)
not true at all (0) – slightly true (1) – moderately true (2) – fairly true (3) – very true (4)

Note. Items within the different samples are consistently labelled. In each sample *Level 1 identification* is measured by items loi1 and loi2, *Level 2 identification* is measured by items lti1 and lti2, *embedded identification* is measured by items ei1 and ei2, and *dis-embedded identification* is measured by items di1 and di2 (if available). First, the original wording in the language(s) of the questionnaire is given. Then, the corresponding English translation is given.

B: Tolerance Items and Rating Scales

Catholics in Poland	
t	Czy poniższe grupy w Polsce powinny żyć według własnego upodobania? Should the following groups in Poland be allowed to live the way they want to?
Scale	nie, w żadnym razie (-2) – (-1) – (0) – (+1) – tak, koniecznie (+2) no, not at all (-2) – (-1) – (0) – (+1) – yes, absolutely (+2)
e	W jakim stopniu uznaje Pani/Pan członków poniższych grup jako równowartościowych obywateli? To what extent do you recognize the following people as equal fellow citizens?
r	W jakim stopniu respektuje Pani/Pan następujące osoby? To what extent do you respect the following people?
Scale	wcale (0) – trochę (1) – średnio (2) – dosyć (3) – całkowicie (4) not at all (0) – slightly (1) – moderately (2) – fairly (3) – totally (4)
Muslims in Germany	
t	Sollen folgende Gruppen in Deutschland so leben dürfen, wie die jeweilige Gruppe es möchte? Aşağıdaki gruplar Almanya’da kendi diledikleri gibi yaşayabilsinler mi? Should the following groups in Germany be allowed to live the way they want to?
Scale	nein, keinesfalls (-2) – (-1) – (0) – (+1) – ja, unbedingt (+2) hayır, asla (-2) – (-1) – (0) – (+1) – evet, mutlaka +2 no, not at all (-2) – (-1) – (0) – (+1) – yes, absolutely (+2)
e	Ich erkenne die Mitglieder der folgenden Gruppen als gleichwertige Mitbürger an. Aşağıdaki grupların üyelerini eşdeğer vatandaşlar olarak tanıyorum. I recognize the members of the following groups as equal fellow citizens.
r	Ich respektiere die Mitglieder der folgenden Gruppen. Aşağıdaki grupların üyelerine saygı duyuyorum. I respect the members of the following groups.
Scale	trifft gar nicht zu (0) – trifft wenig zu (1) – trifft mittelmäßig zu (2) – trifft ziemlich zu (3) – trifft sehr zu (4) hiç doğru değil (0) – az ölçüde doğru (1) – orta ölçüde doğru (2) – oldukça doğru (3) – çok doğru (4) not true at all (0) – slightly true (1) – moderately true (2) – fairly true (3) – very true (4)
Protestants in Germany	
t	Sollen folgende Gruppen in Deutschland so leben dürfen, wie deren Mitglieder es möchten? Should the following groups in Germany be allowed to live the way members want to?
Scale	nein, keinesfalls (-2) – (-1) – (0) – (+1) – ja, unbedingt (+2) no, not at all (-2) – (-1) – (0) – (+1) – yes, absolutely (+2)
e	Ich betrachte die folgenden Personen als gleichwertige Mitbürger. I recognize the following people as equal fellow citizens.
r	Ich respektiere die folgenden Personen. I respect the following people.
Scale	gar nicht (0) – wenig (1) – mittelmäßig (2) – ziemlich (3) – völlig (4) not at all (0) – slightly (1) – moderately (2) – fairly (3) – totally (4)

Note. Items within the different samples are consistently labelled. First, the original wording in the language(s) of the questionnaire is given. Then, the corresponding English translation is given. Each item was measured for multiple outgroups listed underneath. For example, listed outgroups were atheists (“people without belief” or “nonbelievers”) [ath], feminists [fem], homosexuals [hom], and Muslims [mus].

C: Intercorrelations of Main Variables

		1	2	3	4	5	6	7	8
1 Level 1 identification		—							
2 Level 2 identification	AinG	.184***	—						
	CinP	.560***	—						
	MinG	-.017	—						
	PinB	.413***	—						
	PinG	.316***	—						
3 Embedded identification	AinG	.512***	.691***	—					
	CinP	.817***	.631***	—					
	MinG	.247***	.704***	—					
	PinB	.600***	.823***	—					
	PinG	.471***	.793***	—					
4 Dis-embedded identification	AinG	.449***	-.043	.125**	—				
	CinP	.521***	.072*	.405***	—				
	MinG	.613***	-.243***	-.048	—				
	PinB	.432***	.024	.135*	—				
	PinG	.300***	-.209***	-.086**	—				
5 Tolerance for atheists (t2)	AinG	—	—	—	—	—			
	CinP	-.190***	-.004	-.127**	-.364***	—			
	MinG	-.218**	.185*	.102	-.249**	—			
	PinB	—	—	—	—	—			
	PinG	.029	.118*	.106*	-.225***	—			
6 Tolerance for feminists (t2)	AinG	—	—	—	—	—	—		
	CinP	-.183***	-.044	-.121*	-.211***	.672***	—		
	MinG	-.197*	.249**	.205**	-.295***	.809***	—		
	PinB	—	—	—	—	—	—		
	PinG	—	—	—	—	—	—		
7 Tolerance for homosexuals (t2)	AinG	—	—	—	—	—	—	—	
	CinP	-.224***	-.105*	-.169***	-.274***	.692***	.783***	—	
	MinG	-.239**	.194*	.134 ⁺	-.337***	.741***	.813***	—	
	PinB	—	—	—	—	—	—	—	
	PinG	.000	.048	.152**	-.240***	.721***	—	—	
8 Tolerance for Muslims (t2)	AinG	—	—	—	—	—	—	—	—
	CinP	-.094 ⁺	-.062	-.037	-.082 ⁺	.471***	.569***	.595***	—
	MinG	—	—	—	—	—	—	—	—
	PinB	—	—	—	—	—	—	—	—
	PinG	.017	.116*	.114*	-.150**	.622***	—	.659***	—

Note. AinG = Alevis in Germany; CinP = Catholics in Poland; MinG = Muslims in Germany; PinB = Protestants in Brazil; PinG = Protestants in Germany; t = time.

⁺ $p \leq .10$; * $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$ (two-tailed).

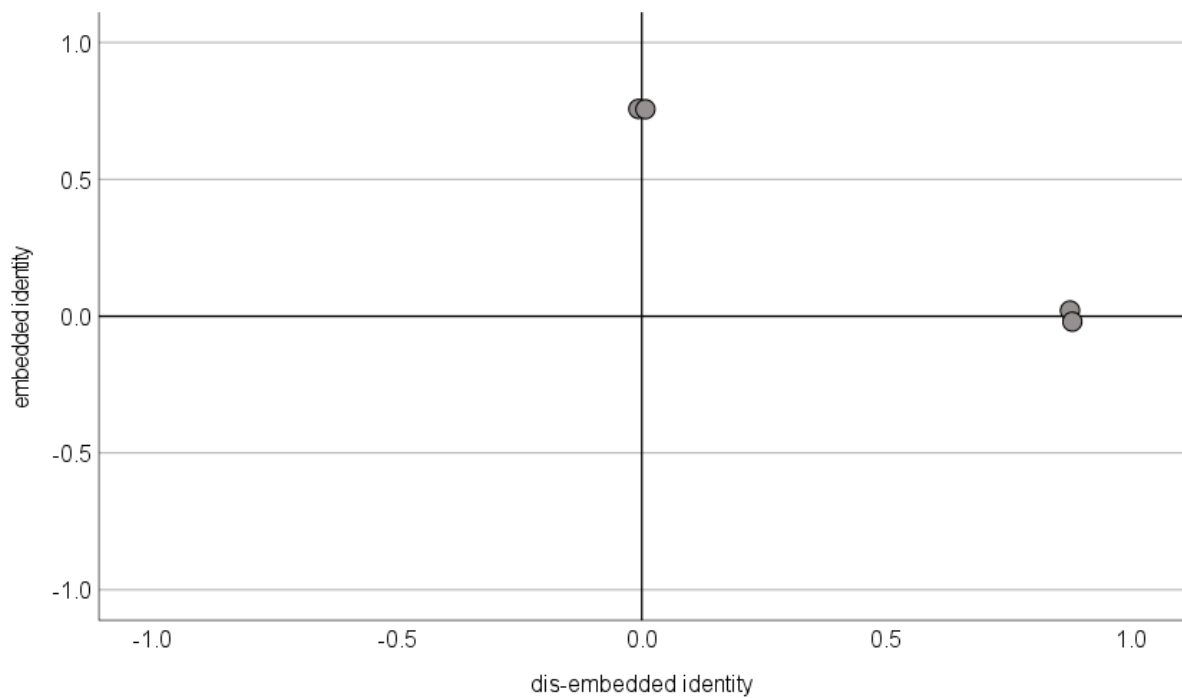
D: Intercorrelations of Control Variables and Main Variables

		1	2	3	4	5	6	7	8
9 Gender	AinG	.064	.003	.022	-.009	—	—	—	—
	CinP	-.001	.009	.064*	.029	-.105*	-.244***	-.172***	-.034
	MinG	.018	-.063*	-.095**	.051	-.098	-.245**	-.159*	—
	PinB	.013	.083	.046	-.081	—	—	—	—
	PinG	.045	.039	.019	.079**	-.083 ⁺	—	-.167***	-.167***
10 Age	AinG	.013	.035	.079 ⁺	-.165***	—	—	—	—
	CinP	.127***	.196***	.205***	.018	.105*	.058	-.015	.060
	MinG	-.080*	.005	.011	-.152***	-.137 ⁺	-.103	-.039	—
	PinB	.178**	.140**	.162**	.079	—	—	—	—
	PinG	-.030	.108***	.029	-.151***	.004	—	-.035	-.097 ⁺
11 Education	AinG	-.020	.012	.041	-.157**	—	—	—	—
	CinP	.062*	.062*	.077*	-.014	.158***	.138**	.150**	.152**
	MinG	-.139***	.030	.027	-.161***	-.083	-.056	-.031	—
	PinB	.091 ⁺	-.037	.037	.042	—	—	—	—
	PinG	-.034	.095***	.050 ⁺	-.101***	.091 ⁺	—	.113*	.088 ⁺

Note. AinG = Alevis in Germany; CinP = Catholics in Poland; MinG = Muslims in Germany; PinB = Protestants in Brazil; PinG = Protestants in Germany. 1 = Level 1 identification, 2 = Level 2 identification, 3 = embedded identification, 4 = dis-embedded identification, 5 = tolerance for atheists (t2), 6 = tolerance for feminists (t2), 7 = tolerance for homosexuals (t2), 8 = tolerance for Muslims (t2). Gender: 0 = female, 1 = male. Education: 0 = without academic degree, 1 = with academic degree.

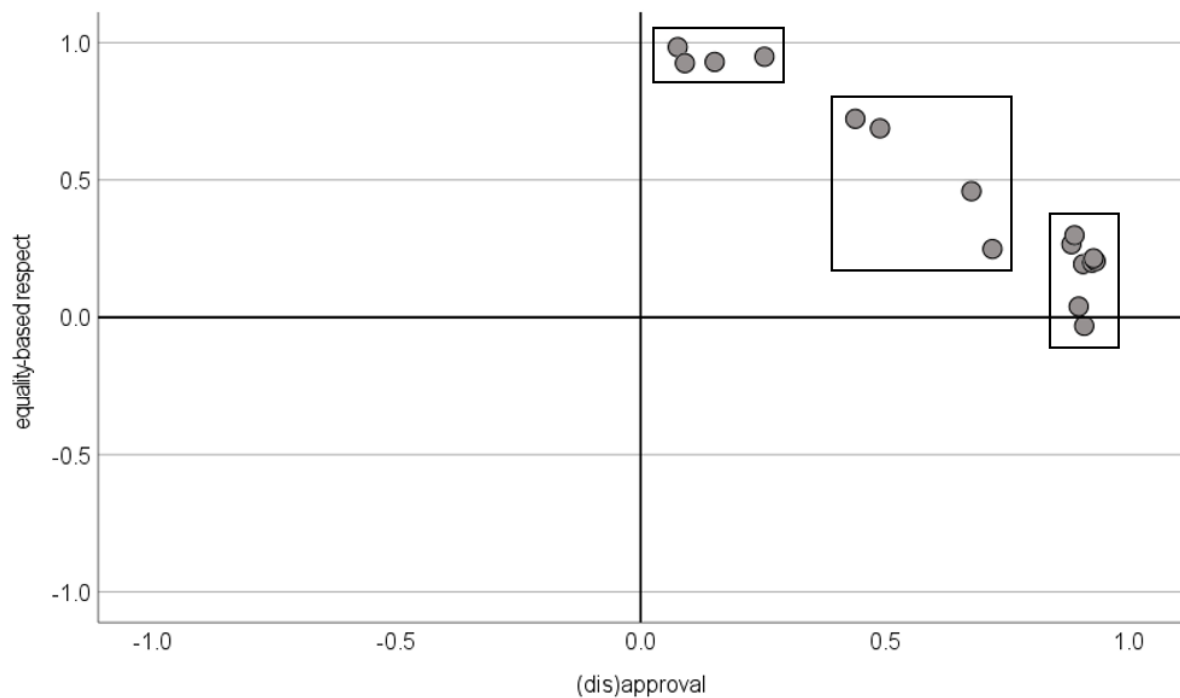
⁺ $p \leq .10$; * $p \leq .05$; ** $p \leq .01$; *** $p \leq .001$ (two-tailed).

E: Factor Analysis of (Dis-)Embedded Identity



Note. The factor analysis of the items of embedded identity and dis-embedded identity was computed in a pooled sample comprising all relevant data (Alevi in Germany, Catholics in Poland, Muslims in Germany, Protestants in Brazil, and Protestants in Germany) at the first measurement point. To incorporate the samples of Protestants in Brazil and Protestants in Germany, in which item di2 was not available, missing values on all variables were replaced by the mean value. Factors were extracted by principal axis factoring. Rotation was conducted by an oblimin method with Kaiser Normalization. The Bartlett's Test of Sphericity ($\chi^2(6) = 3,186.626, p < .001$) and the Kaiser-Meyer-Olkin Measure of Sampling Adequacy ($KMO = .524$) indicate that the data is barely to mediocally acceptable for conducting an exploratory factor analysis (Hutcheson & Sofroniou, 1999; Kaiser, 1974). This is due to the fact that the sum of partial correlations is rather large relative to the sum of correlations between items (indicating a diffusion in the correlation pattern), which is complemented by rather low correlations between the items of embedded identity and dis-embedded identity ($r_{ei1-di1} = .147, r_{ei1-di2} = .158, r_{ei2-di1} = .116, r_{ei2-di2} = .129$) and very few items per factor. These limitations may be partly compensated by the rather large sample size ($N = 4,204$), but should nevertheless be borne in mind interpreting the obtained results (Field, 2009; Goretzko et al., 2021). A two-factor-solution, explaining 83.7% of variance, was found applying the Kaiser–Guttman rule. It clearly resembles the factors of embedded identity and dis-embedded identity. These factors were slightly positively correlated ($r = .206$).

F: Factor Analysis of (Dis)Approval, Equality-Based Respect, and Tolerance



Note. Multiple principal component analyses of the items of disapproval, equality-based respect, and tolerance in the sense of noninterference were computed in a pooled sample comprising all relevant data (Catholics in Poland, Muslims in Germany, and Protestants in Germany) at the first measurement point. For each target group (atheists, feminists, homosexuals, and Muslims) a separate analysis was conducted—which were then summarized in the figure. It has to be noted that (dis)approval was rated from -3 (very bad) to $+3$ (very good). Missing values were replaced by the mean value. Components were extracted by principal component analysis. Rotation was conducted by a varimax method with Kaiser Normalization. The Bartlett's Test of Sphericity ($\chi^2(6) \geq 3,651.170$, $ps < .001$) and the Kaiser-Meyer-Olkin Measure of Sampling Adequacy ($KMO \geq .655$) indicate that the data is mediocrely acceptable for conducting an exploratory factor analysis (Hutcheson & Sofroniou, 1999; Kaiser, 1974). This is due to the fact that the sum of partial correlations is rather large relative to the sum of correlations between items (indicating a diffusion in the correlation pattern), which is complemented by very few items per factor. These limitations may be partly compensated by the rather large sample size ($N = 3,415$), but should nevertheless be borne in mind interpreting the obtained results (Field, 2009; Goretzko et al., 2021). Two components were requested, explaining 79.6% to 84.9% of variance. Results seem to resemble the disapproval–respect model of tolerance (Simon & Schaefer, 2016, 2018) in that disapproval and equality-based respect seem to define the respective components with tolerance lying in-between. The upper left box contains all items of (dis)approval, the middle box contains all items of tolerance in the sense of noninterference, and the lower right box contains all items of equality-based respect. Nevertheless, it has to be noted that only one component would have been found applying the Kaiser–Guttman rule.