Religion and Educational Mobility in Africa
Supplementary Online Appendix

Alberto Alesina* Sebastian Hohmann† Stelios Michalopoulos‡
Brown University, CEPR and NBER

Elias Papaioannou§
London Business School and CEPR

This draft: December 2020

Abstract

The Online Appendix provides details on data, auxiliary results, and sensitivity checks. Section A provides descriptive patterns on the evolution of educational attainment across Africa. Section B gives details on sample construction and cohabitation rates across religious groups. Section C reports additional country measures of educational mobility, alongside some cross-country correlations between intergenerational mobility (IM) across religious lines and national features. Section D gives comparisons between religious groups on family structure, household size, occupation, and industry of employment. It also provides sensitivity checks on religious IM gaps. Section E gives further evidence and robustness checks on regional childhood exposure effects for Christians, Muslims, and Animists. Section F gives additional results on the regional correlates of educational mobility across religions and the religious IM gap. Section G gives summary statistics illustrating the variation in internal migration across Muslims, Animists, and Christians.

Keywords: Africa, Religion, Development, Education, Inequality, Intergenerational Mobility.

JEL Numbers. N00, N9, O10, O43, O55

---

*The paper is dedicated to Alberto, who tragically passed away while we were revising the manuscript. We will never forget his boundless curiosity, drive, and charm.

†sebas.hohmann@gmail.com

‡Brown University, CEPR and NBER smichalo@brown.edu `https://sites.google.com/site/steliosecon/`

§London Business School and CEPR eliasp@london.edu `https://sites.google.com/site/papaioannouelias/`

A Introductory Material

This Section provides further descriptive evidence on the evolution of education across countries, complementing the discussion in Section 1.

Table A.1 gives mean years of schooling for Africans, aged 25 years and older, born in the 1940s and the 1980s across the three main religions. Upon independence, Christians were significantly more educated in almost all countries, but Botswana, South Africa, Rwanda, and Zambia, where Muslims are less than 2% of the population. The educational differences have endured during the post-colonial era. In most countries, the Christian-Muslim gap in schooling years has increased (e.g., Nigeria, Cameroon, Mali, and Burkina Faso) or remained constant (e.g., Mozambique, Guinea, and Togo).

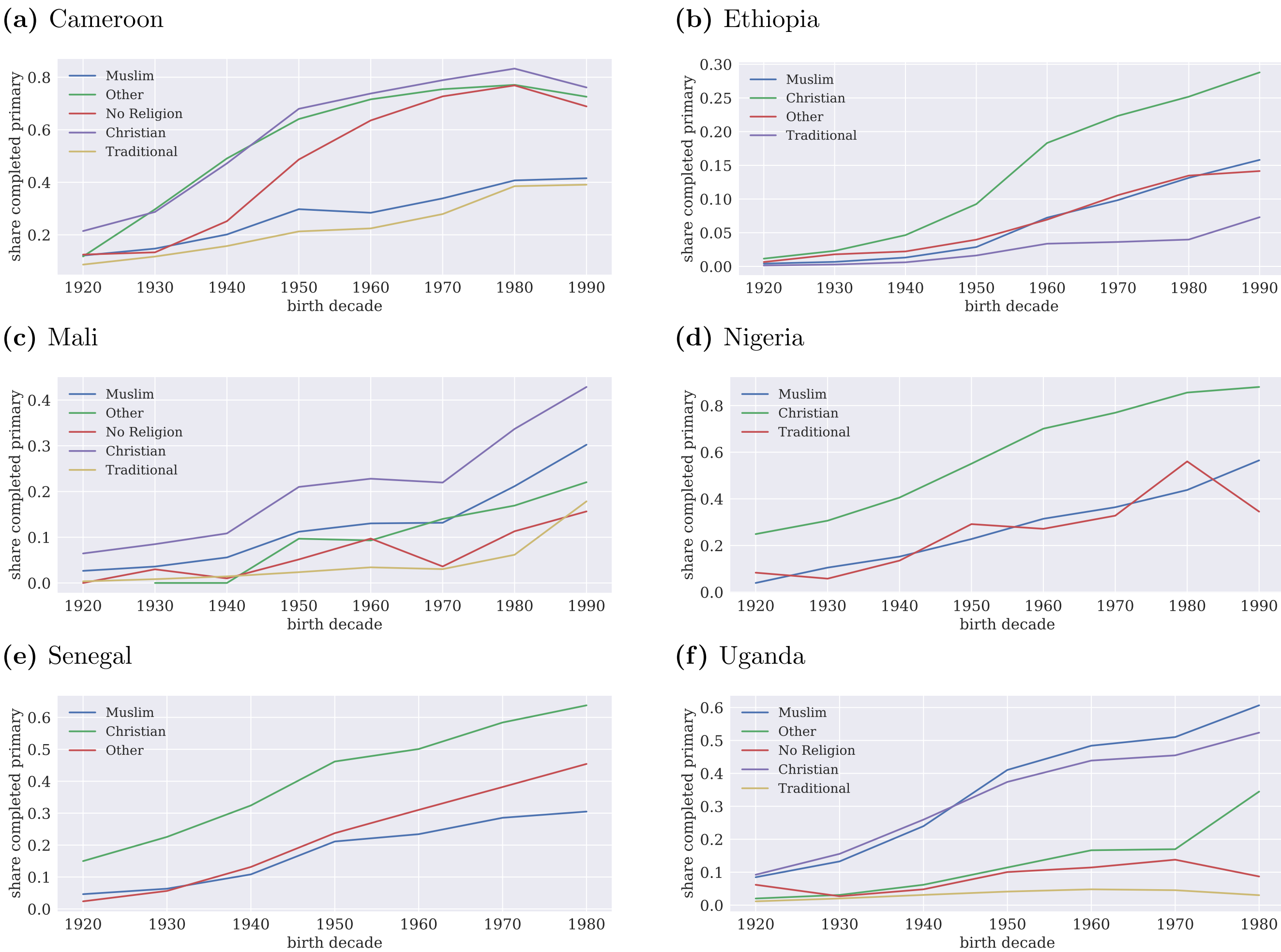
Table A.1: Country-group-level years of schooling

	group percentage			1940s				1980s			
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
country	Christian	Muslim	Traditional	Christian	Muslim	Traditional	$\Delta(c-m)$	Christian	Muslim	Traditional	$\Delta(c-m)$
Botswana	76.0	0.6	4.9	3.53	9.44	1.3		10.8	11.19	8.62	
Egypt	5.6	94.4		4.9	2.76			9.25	8.52		
South Africa	82.7	1.5	0.2	6.01	8.13	1.99		9.16	10.48	7.85	
Nigeria	52.5	46.6	0.9	3.68	1.38	1.08		9.07	3.95	5.26	
Ghana	70.1	16.9	6.6	6.02	1.85	0.98		8.26	4.55	1.94	
Cameroon	69.2	20.9	5.6	4.46	2.03	1.64		7.9	2.88	2.27	
Zambia	91.7	0.5	4.3	3.84	4.19	3.42		7.25	7.88	7.05	
Togo	47.9	15.7	29.0	3.51	1.07	0.52		7.12	4.35	2.78	
Malawi	81.4	12.9	2.4	3.35	1.49	2.19		6.57	4.78	4.95	
Senegal	4.2	95.2		3.69	1.14			6.22	2.6		
Uganda	85.5	11.2	0.8	3.05	2.84	0.44		5.41	5.64	0.53	
Benin	44.2	25.4	22.0	2.77	0.85	0.28		5.2	2.62	2.22	
Liberia	85.8	12.1	0.6	2.51	1.73	0.64		5.07	3.42	2.19	
Rwanda	93.2	1.8	0.3	1.66	2.14	0.27		4.76	5.84	5.62	
Sierra Leone	21.1	76.7	0.1	3.88	0.84	0.0		4.53	2.2	1.31	
Mali	2.4	95.1	2.0	1.36	0.7	0.18		3.87	2.09	0.63	
Burkina Faso	21.6	58.7	18.8	1.07	0.23	0.05		3.67	1.56	0.45	
Mozambique	56.4	18.0	6.7	1.43	0.92	1.54		3.16	2.23	3.41	
Ethiopia	64.0	31.1	3.9	0.84	0.38	0.16		2.91	1.47	0.61	
Guinea	5.7	86.9	3.0	2.21	0.64	0.12		2.91	1.4	0.81	

This table reports mean years of schooling for individuals aged 25+ for the 1940s and 1980s cohorts (because of census timing, we have to use the 1970s instead of the 1980s for Guinea, Senegal, Sierra Leone, Uganda, and South Africa). Columns (1) - (3) show religious group population shares in percentages. Columns (4) - (6) show mean years of schooling for the 1940s cohort, Columns (8) - (10) for the 1980s (or 1970s). Columns (7) and (11) show differences between Christians and Muslims. Red bars indicate that Muslims are more educated than Christians and green bars the opposite.

Figure A.1 plots the evolution of the share of the population with completed primary education for different cohorts across all religious categories in Cameroon, Ethiopia, Mali, Nigeria, Senegal, and Uganda, looking at all individuals (in IPUMS data) older than 14 years. The gap in completed primary education between Christians and Muslims remains considerable in Nigeria, with a roughly equal share of the two religions and predominantly Muslim Senegal and Mali (where Muslims are about 95% of the population). If anything, the sizable religious educational gap at independence widens in Cameroon and Ethiopia, where Muslims are one-fifth and one-third of the people, respectively.

Figure A.1: Population Share with Primary Education Completed, by Birth Cohort, Individuals. 14+

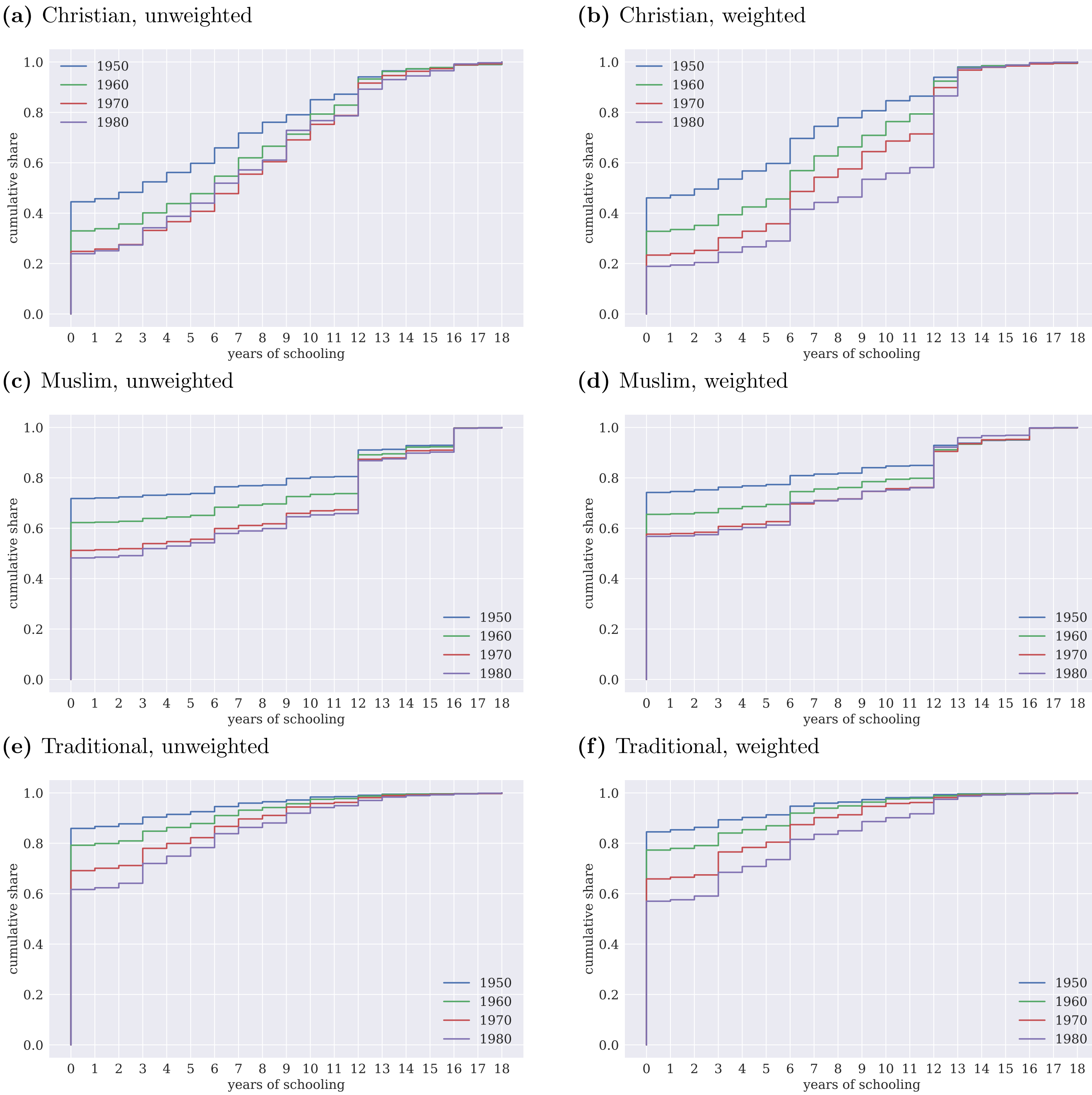


The figures plot the share of the population older than 15 years of age, who completed primary schooling. We distinguish by religious affiliation and birth decade and look at Cameroon, Ethiopia, Mali, Nigeria, Senegal, and Uganda. We use all available Census information, as reported in IPUMS.

Figure A.2 reports the cumulative density function for educational attainment across cohorts for Africans, across main religions, using data across all individuals older than 25 years old in IPUMS.

60% of Christians born in the 1950s failed to complete primary education (panel (b)). This share drops to 50% for Christians born 1970s and 40% for those born in the 1980s. 80% of African Muslims born in the 1950s had less than 6 years of schooling; most of them, 75%, had not attended any schooling. Despite the general increase in education, most Muslims born in the 1980s did not complete primary education (60%). More than 80% of Africans adhering to traditional religions in the 1960s had not attended schooling, and 92% did not complete primary education. This share falls over time, as schooling expands, though illiteracy remains high with 80% of Animists born in the 1980s having either no formal schooling or less than six years of primary education.

Figure A.2: Years of Schooling. CDF by Major Religion, ages 25+



The figures plot the cumulative density function (CDF) for the years of schooling for Africans born in the 1950s, 1960s, 1970s, and 1980s, distinguishing between Christians (panels (a)-(b)), Muslims (panels (c)-(d)), and Animists (panels (e)-(f)). We use all available Census information, as reported in IPUMS for all individuals older than 25. Thus, the sample is unbalanced, as Census coverage is not even across cohorts in the 20-country sample. The left panels report unweighted statistics. The right panels weight observations by the countries' 1980 population. Appendix Table B.1 gives sample details for all countries and censuses.

B Data

This Section complements the data discussion in Section 2. First, we provide details on the sample construction. Second, we present statistics of co-residence rates of young individuals (aged 14-18 and 14-25) across African countries, censuses, districts and religious affiliation.

B.1 Sample Construction

Table B.1 gives the number of observations per census and country.

Table B.2 details how we compile the sample used in the empirical analysis starting from the raw IPUMS database.

Table B.3 gives detail on the assignment of religious groups in IPUMS (Census) to the three main plus the two auxiliary religious groups (Christians, Muslims, Animists and No Religion and Other Religion, respectively).

Table B.1: Observations by Country and Census

		(1)	(2)	(3)	(4)	(5)	(6)	(7)
country	year	N^{14+}	N^{14-18}_{olded}	N^{14-25}_{olded}	$N^{14-25}_{\text{exposure}}$	N_{dist}	N_{eth}	pop_{1980}
Benin	1992	255,736	34,784	65,040	4,832	77	9	3,717,165
Benin	2002	373,452	57,364	104,331	7,792	77	9	3,717,165
Benin	2013	559,525	93,329	170,580	9,111	77	9	3,717,165
Botswana	2001	109,509	16,077	29,119		21	9	897,868
Botswana	2011	138,094	14,276	28,817		21	9	897,868
Burkina Faso	1996	552,062	95,669	157,808		45		6,822,843
Burkina Faso	2006	770,161	123,364	211,275		45	13	6,822,843
Cameroon	2005	1,003,327	162,672	295,388	15,198	228		8,621,406
Egypt	1986	4,261,935	693,275	1,345,068	45,136	174		43,309,063
Egypt	1996	3,810,835	695,795	1,230,963	19,848	233		43,309,063
Egypt	2006	5,096,618	759,450	1,590,965	16,536	235		43,309,063
Ethiopia	1984	1,798,345	234,160	359,917	14,923	57		35,141,712
Ethiopia	1994	2,831,290	498,229	787,544		69	16	35,141,712
Ethiopia	2007	744,744	128,818	200,774		98	16	35,141,712
Ghana	2000	1,152,128	167,556	309,485		110	9	11,056,116
Ghana	2010	1,575,528	229,128	424,323	18,908	110	9	11,056,116
Guinea	1983	274,948	33,789	68,385		33		4,871,435
Guinea	1996	396,987	58,373	113,585	8,607	34		4,871,435
Liberia	2008	210,111	32,411	60,197		47	16	1,853,001
Malawi	1998	582,694	83,465	131,703		213		6,250,440
Malawi	2008	736,175	108,154	170,362	10,514	227	10	6,250,440
Mali	2009	775,335	134,899	241,745	12,866	242	13	7,090,126
Mozambique	2007	1,094,578	149,848	248,491		144	18	11,630,194
Nigeria	2010	41,743	6,846	12,375		38		73,423,633
Rwanda	1991	372,256	59,477	98,430	5,371	30		5,153,312
Rwanda	2002	456,450	87,049	139,236	5,654	30		5,153,312
Rwanda	2012	623,955	95,109	169,293		30		5,153,312
Senegal	1988	377,008	58,090	117,949		30	9	5,583,165
Senegal	2002	592,830	112,421	223,045		34	9	5,583,165
Sierra Leone	2004	291,916	48,263	92,052		107	12	3,388,495
South Africa	1996	2,085,501	280,980	542,636	5,870	180	11	28,556,769
South Africa	2001	2,562,379	347,662	665,466	2,171	216	11	28,556,769
Togo	1970	11,724	1,080	2,143		19	20	2,720,839
Togo	2010	339,447	46,328	85,981	6,978	37	21	2,720,839
Uganda	1991	855,005	128,871	205,895	14,227	153	19	12,442,334
Uganda	2002	1,355,857	223,066	337,594	14,054	161	22	12,442,334
Zambia	2000	570,022	102,847	177,260	17,228	72	11	5,851,825
Zambia	2010	704,471	126,500	205,511	8,577	72	11	5,851,825
total		40,344,681	6,329,474	11,420,731	264,401	2,205	199	278,381,741

This table reports the number of observations by census. Column (1) shows the total number of observations for individuals aged 14+ for whom we oberve religion as well as their own educational attainment. Column (2) shows the number of individuals aged 14-18 for whom we observe religion, their own educational attainment, as well as the educational attainment of the previous generation in the family. Column (3) is the same as column (2) but for individuals aged 14-25. Column (4) shows the number of individuals that enter in the exposure effects regressions. Column (5) shows the number of districts in that census-year, column (6) shows the number of ethnic groups and column (7) shows the country's population in 1980, which we use for weighting.

Table B.2: Sample Construction

country	year	full census fraction	(1) number of individuals in raw data	(2) number of individuals with religion observed	(3) number of individuals with religion + own age observed	(4) number of individuals with religion + own age + own education observed	(5) number of individuals, aged 14+, with religion + own age + own education observed	(6) number of individuals, aged 14-25, with religion + own age + own education observed	(7) number of individuals, aged 14-18, with religion + own age + own education observed	(8) number of individuals, aged 14+, with religion + own age + own education + previous generation education observed	(9) number of individuals, aged 14-25, with religion + own age + own education + previous generation education observed	(10) number of individuals, aged 14-18, with religion + own age + own education + previous generation education observed
Benin	1992	10.0	498,419	495,114	494,900	433,274	255,736	100,988	44,455	108,664	65,040	34,784
Benin	2002	10.0	685,467	685,467	685,467	612,658	373,452	155,832	69,048	160,458	104,331	57,364
Benin	2013	10.0	1,009,693	1,009,693	1,009,693	911,604	559,525	240,049	108,694	244,182	170,580	93,329
Burkina Faso	1996	10.0	1,081,046	1,025,717	1,021,722	802,832	552,062	226,254	114,088	250,828	157,808	95,669
Burkina Faso	2006	10.0	1,417,824	1,417,824	1,410,123	1,244,291	770,161	321,384	151,393	327,195	211,275	123,364
Botswana	2001	10.0	168,676	118,718	118,211	117,809	109,509	44,734	20,578	42,573	29,119	16,077
Botswana	2011	10.0	201,752	147,294	146,827	146,149	138,094	48,829	20,638	47,082	28,817	14,276
Cameroon	2005	10.0	1,772,359	1,747,716	1,747,716	1,524,571	1,003,327	431,550	197,049	426,755	295,388	162,672
Egypt	1986	14.1	6,799,093	6,797,805	6,793,098	5,417,612	4,261,935	1,609,560	721,960	1,931,312	1,345,068	693,275
Egypt	1996	10.0	5,902,243	5,902,243	5,901,839	4,453,382	3,810,835	1,471,285	718,874	1,616,808	1,230,963	695,795
Egypt	2006	10.0	7,282,434	7,282,434	7,282,434	5,739,722	5,096,618	1,977,932	785,619	2,046,232	1,590,965	759,450
Ethiopia	1984	10.0	3,404,306	3,365,378	3,360,536	2,729,932	1,798,345	618,869	303,442	556,109	359,917	234,160
Ethiopia	1994	10.0	5,044,598	5,006,937	5,006,936	4,198,638	2,831,290	1,223,914	613,743	1,033,511	787,544	498,229
Ethiopia	2007	10.0	7,434,086	7,434,086	7,434,086	1,097,614	744,744	331,544	161,226	259,645	200,774	128,818
Ghana	2000	10.0	1,894,133	1,894,133	1,894,133	1,730,902	1,152,128	434,882	200,000	489,201	309,485	167,556
Ghana	2010	10.0	2,466,289	2,466,289	2,466,289	2,262,894	1,575,528	603,020	270,162	636,999	424,323	229,128
Guinea	1983	10.0	457,837	457,477	457,474	364,655	274,948	99,777	44,104	120,685	68,385	33,789
Guinea	1996	10.0	729,071	715,336	713,606	551,391	396,987	148,010	69,146	202,097	113,585	58,373
Liberia	2008	10.0	348,057	348,057	348,057	294,517	210,111	87,459	38,854	86,523	60,197	32,411
Mali	2009	10.0	1,451,856	1,447,559	1,422,097	1,260,437	775,335	325,596	158,204	366,117	241,745	134,899
Mozambique	2007	10.0	2,047,048	2,001,190	2,001,190	1,606,077	1,094,578	434,683	192,075	337,181	248,491	149,848
Malawi	1998	10.0	991,393	991,393	991,393	826,197	582,694	251,873	114,846	170,361	131,703	83,465
Malawi	2008	10.0	1,341,977	1,302,899	1,301,989	1,161,773	736,175	307,167	135,833	216,020	170,362	108,154
Nigeria	2010	0.05	72,191	71,829	71,825	58,849	41,743	15,455	7,521	17,697	12,375	6,846
Rwanda	1991	10.0	742,918	715,704	715,704	535,452	372,256	146,797	71,270	121,728	98,430	59,477
Rwanda	2002	10.0	843,392	792,433	792,433	611,066	456,450	216,930	108,559	159,872	139,236	87,049
Rwanda	2012	10.0	1,038,369	1,036,233	1,036,233	937,974	623,955	250,111	112,241	206,403	169,293	95,109
Senegal	1988	10.0	700,199	690,372	690,157	525,544	377,008	152,934	68,710	199,854	117,949	58,090
Senegal	2002	10.0	994,562	990,796	990,796	909,126	592,830	259,440	124,289	373,031	223,045	112,421
Sierra Leone	2004	10.0	494,298	494,298	492,922	395,788	291,916	120,773	55,346	148,389	92,052	48,263
Togo	1970	1.0	23,680	22,648	22,593	22,587	11,724	3,980	1,574	4,044	2,143	1,080
Togo	2010	10.0	584,859	584,859	584,859	517,900	339,447	132,399	58,429	131,016	85,981	46,328
Uganda	1991	10.0	1,548,460	1,547,236	1,546,543	1,242,140	855,005	378,293	179,153	282,113	205,895	128,871
Uganda	2002	10.0	2,497,449	2,497,449	2,497,449	2,042,838	1,355,857	601,101	289,123	438,634	337,594	223,066
South Africa	1996	10.0	3,621,164	3,226,462	3,194,244	2,745,697	2,085,501	744,760	335,699	807,390	542,636	280,980
South Africa	2001	10.0	3,725,655	3,675,739	3,675,739	3,308,325	2,562,379	902,662	415,372	1,002,640	665,466	347,662
Zambia	2000	10.0	996,117	996,117	996,117	825,110	570,022	259,096	119,089	235,708	177,260	102,847
Zambia	2010	10.0	1,321,973	1,249,689	1,249,689	1,028,628	704,471	307,786	147,933	263,135	205,511	126,500
total			73,634,943	72,652,623	72,567,119	55,195,955	40,344,681	15,987,708	7,348,339	16,068,192	11,420,731	6,329,474

The table shows how we proceed from the original IPUMS data to the sample we use in the analysis for each country and census year; the table also reports the fraction of the census obtained, processed and harmonized by IPUMS. Column (1) gives the number of observations in the IPUMS database. Column (2) gives the number of observations with information on the individual's religion. Column (3) gives the number of observations for which IPUMS reports both the age and religion. Column (4) gives the number of observations for which IPUMS reports both the age, religion, and education. Column (5) gives the number of observations/individuals, older than 14 years old with available information on age, religion, and education. Column (6) gives the number of observations/individuals in the 14-25 age range with available information on age, religion, and education, while column (7) reports the corresponding number for individuals, aged 14-18. Columns (8), (9), and (10) are similar to (5)-(7), but also require that IPUMS reports the age and education of at least one member of the older generation in the household.

Table B.3: Religious groups by country and their sizes

(1) detailed religion name, IPUMS	(2) number of observations in religion	(3) group share, religion	(4) number of observations in religion with education of the old observed	(5) group share, religion with education of the old observed	(6) major religion name	(7) major religion code	(8) number of observations in major religion	(9) group share, major religion	(10) number of observations in major religion with education of the old observed	(11) group share, r religion with education of t old observed
Benin										
Catholic (Roman or unspecified)	577,888	26.4	371,192	25.4	Christian	1	968,403	44.2	628,906	43.0
Protestant	50,087	2.3	33,284	2.3	Christian	1	968,403	44.2	628,906	43.0
Methodist	74,330	3.4	48,582	3.3	Christian	1	968,403	44.2	628,906	43.0
Other Christian	163,733	7.5	107,398	7.4	Christian	1	968,403	44.2	628,906	43.0
Celestial	102,365	4.7	68,450	4.7	Christian	1	968,403	44.2	628,906	43.0
Muslim	555,388	25.4	398,228	27.3	Muslim	2	555,388	25.4	398,228	27.3
Traditional	244,198	11.1	160,749	11.0	Traditional	3	481,689	22.0	312,064	21.4
Vodoun	237,491	10.8	151,315	10.4	Traditional	3	481,689	22.0	312,064	21.4
No religion	136,384	6.2	90,136	6.2	No Religion	4	136,384	6.2	90,136	6.2
Other, Benin	48,410	2.2	31,626	2.2	Other	5	48,410	2.2	31,626	2.2
Burkina Faso										
Muslim	1,433,923	58.7	968,081	58.8	Muslim	6	1,433,923	58.7	968,081	58.8
Catholic (Roman or unspecified)	438,746	18.0	292,017	17.7	Christian	7	529,025	21.6	350,619	21.3
Protestant	90,279	3.7	58,602	3.6	Christian	7	529,025	21.6	350,619	21.3
Animist	459,250	18.8	316,234	19.2	Traditional	8	459,250	18.8	316,234	19.2
No religion	11,306	0.5	7,624	0.5	No Religion	9	11,306	0.5	7,624	0.5
Other, not elsewhere classified	10,037	0.4	5,235	0.3	Other	10	10,037	0.4	5,235	0.3
Botswana										
Christian	202,249	76.0	79,594	76.4	Christian	11	202,249	76.0	79,594	76.4
No religion	47,019	17.7	19,738	19.0	No Religion	12	47,019	17.7	19,738	19.0
Badimo	13,047	4.9	3,621	3.5	Traditional	13	13,047	4.9	3,621	3.5
Hindu	640	0.2	157	0.2	Other	14	2,017	0.8	585	0.6
Bahai	257	0.1	69	0.1	Other	14	2,017	0.8	585	0.6
Rastafarian	218	0.1	63	0.1	Other	14	2,017	0.8	585	0.6
Other, not elsewhere classified	902	0.3	296	0.3	Other	14	2,017	0.8	585	0.6
Muslim	1,680	0.6	577	0.6	Muslim	15	1,680	0.6	577	0.6
Cameroon										
Catholic (Roman or unspecified)	671,218	38.4	426,778	37.7	Christian	16	1,210,224	69.2	771,236	68.0
Orthodox	9,032	0.5	5,687	0.5	Christian	16	1,210,224	69.2	771,236	68.0
Protestant	458,789	26.3	295,110	26.0	Christian	16	1,210,224	69.2	771,236	68.0
Other Christian, Cameroon	71,185	4.1	43,661	3.9	Christian	16	1,210,224	69.2	771,236	68.0
Muslim	365,421	20.9	252,457	22.3	Muslim	17	365,421	20.9	252,457	22.3
Animist	97,518	5.6	66,139	5.8	Traditional	18	97,518	5.6	66,139	5.8
No religion	57,005	3.3	32,885	2.9	No Religion	19	57,005	3.3	32,885	2.9
Other, not elsewhere classified	17,548	1.0	10,784	1.0	Other	20	17,548	1.0	10,784	1.0
Egypt										
Muslim	18,856,525	94.4	11,709,350	94.7	Muslim	21	18,856,525	94.4	11,709,350	94.7
Christian	1,124,532	5.6	659,096	5.3	Christian	22	1,124,532	5.6	659,096	5.3
Jewish	406	0.0	170	0.0	Other	23	1,425	0.0	231	0.0
Other	932	0.0	34	0.0	Other	23	1,425	0.0	231	0.0
Other, not elsewhere classified	87	0.0	27	0.0	Other	23	1,425	0.0	231	0.0
Ethiopia										
Catholic (Roman or unspecified)	134,667	0.9	56,572	1.0	Christian	24	10,109,485	64.0	3,795,524	63.9
Orthodox	7,854,225	49.7	3,107,149	52.3	Christian	24	10,109,485	64.0	3,795,524	63.9
Protestant	2,120,593	13.4	631,803	10.6	Christian	24	10,109,485	64.0	3,795,524	63.9
Muslim	4,919,812	31.1	1,791,583	30.1	Muslim	25	4,919,812	31.1	1,791,583	30.1
Traditional	622,923	3.9	282,753	4.8	Traditional	26	622,923	3.9	282,753	4.8
Other, Ethiopia	154,181	1.0	72,564	1.2	Other	27	154,181	1.0	72,564	1.2
Ghana										
Catholic (Roman or unspecified)	608,309	14.0	374,217	14.0	Christian	28	3,057,276	70.1	1,845,319	69.2
Protestant	807,571	18.5	474,277	17.8	Christian	28	3,057,276	70.1	1,845,319	69.2
Pentacostal	1,153,222	26.4	700,651	26.3	Christian	28	3,057,276	70.1	1,845,319	69.2
Other Christian, Ghana	488,174	11.2	296,174	11.1	Christian	28	3,057,276	70.1	1,845,319	69.2

Table B.3: Religious Groups by Country, continued

(1) detailed religion name, IPUMS	(2) number of observations in religion	(3) group share, religion	(4) number of observations in religion with education of the old observed	(5) group share, religion with education of the old observed	(6) major religion name	(7) major religion code	(8) number of observations in major religion	(9) group share, major religion	(10) number of observations in major religion with education of the old observed	(11) group share, r religion with education of t old observed
Muslim	722,897	16.6	482,403	18.1	Muslim	29	737,951	16.9	491,849	18.4
Ahmadis	15,054	0.3	9,446	0.4	Muslim	29	737,951	16.9	491,849	18.4
Traditional, Ghana	287,582	6.6	185,173	6.9	Traditional	30	287,582	6.6	185,173	6.9
No religion	244,706	5.6	125,429	4.7	No Religion	31	244,706	5.6	125,429	4.7
Other, Ghana	19,596	0.4	11,054	0.4	Other	32	32,907	0.8	18,820	0.7
Other, not elsewhere classified	13,311	0.3	7,766	0.3	Other	32	32,907	0.8	18,820	0.7
Guinea										
Muslim	1,019,188	86.9	679,440	87.3	Muslim	33	1,019,188	86.9	679,440	87.3
Christian	47,418	4.0	31,778	4.1	Christian	34	67,147	5.7	43,467	5.6
Catholic (Roman or unspecified)	16,387	1.4	9,648	1.2	Christian	34	67,147	5.7	43,467	5.6
Protestant	3,169	0.3	1,927	0.2	Christian	34	67,147	5.7	43,467	5.6
Anglican	173	0.0	114	0.0	Christian	34	67,147	5.7	43,467	5.6
No religion	48,229	4.1	32,908	4.2	No Religion	35	48,229	4.1	32,908	4.2
Animist	34,865	3.0	20,545	2.6	Traditional	36	34,865	3.0	20,545	2.6
Other, Guinea	3,384	0.3	2,227	0.3	Other	37	3,384	0.3	2,227	0.3
Liberia										
Christian	298,471	85.8	187,121	86.6	Christian	38	298,471	85.8	187,121	86.6
Muslim	41,965	12.1	24,657	11.4	Muslim	39	41,965	12.1	24,657	11.4
No religion	5,034	1.4	2,932	1.4	No Religion	40	5,034	1.4	2,932	1.4
Traditional	2,060	0.6	1,014	0.5	Traditional	41	2,060	0.6	1,014	0.5
Other, Liberia	527	0.2	285	0.1	Other	42	527	0.2	285	0.1
Mali										
Muslim	1,376,478	95.1	961,193	95.2	Muslim	43	1,376,478	95.1	961,193	95.2
Christian	34,667	2.4	22,776	2.3	Christian	44	34,667	2.4	22,776	2.3
Animist	29,437	2.0	19,583	1.9	Traditional	45	29,437	2.0	19,583	1.9
No religion	6,409	0.4	5,202	0.5	No Religion	46	6,409	0.4	5,202	0.5
Other, Mali	568	0.0	393	0.0	Other	47	568	0.0	393	0.0
Mozambique										
Catholic (Roman or unspecified)	571,694	28.6	337,773	28.0	Christian	48	1,127,762	56.4	694,057	57.6
Pentacostal	218,623	10.9	139,585	11.6	Christian	48	1,127,762	56.4	694,057	57.6
Anglican	26,397	1.3	16,145	1.3	Christian	48	1,127,762	56.4	694,057	57.6
Zion Christian	311,048	15.5	200,554	16.6	Christian	48	1,127,762	56.4	694,057	57.6
No religion	378,807	18.9	228,148	18.9	No Religion	49	378,807	18.9	228,148	18.9
Muslim	360,001	18.0	200,415	16.6	Muslim	50	360,001	18.0	200,415	16.6
Other, not elsewhere classified	134,620	6.7	82,777	6.9	Traditional	51	134,620	6.7	82,777	6.9
Malawi										
Christian	1,867,448	81.4	1,081,494	82.9	Christian	52	1,867,448	81.4	1,081,494	82.9
Muslim	296,822	12.9	164,035	12.6	Muslim	53	296,822	12.9	164,035	12.6
Other, not elsewhere classified	55,206	2.4	29,934	2.3	Traditional	54	55,206	2.4	29,934	2.3
No religion	74,816	3.3	28,665	2.2	No Religion	55	74,816	3.3	28,665	2.2
Nigeria										
Christian	37,715	52.5	22,907	54.8	Christian	56	37,715	52.5	22,907	54.8
Muslim	33,461	46.6	18,616	44.5	Muslim	57	33,461	46.6	18,616	44.5
Traditional	653	0.9	307	0.7	Traditional	58	653	0.9	307	0.7
Rwanda										
Catholic (Roman or unspecified)	1,300,981	51.1	777,414	51.5	Christian	59	2,372,408	93.2	1,408,411	93.4
Protestant	746,937	29.4	442,287	29.3	Christian	59	2,372,408	93.2	1,408,411	93.4
Adventist / Seventh-day adventist	281,549	11.1	163,319	10.8	Christian	59	2,372,408	93.2	1,408,411	93.4
Jehovah's Witnesses	10,632	0.4	6,145	0.4	Christian	59	2,372,408	93.2	1,408,411	93.4
Other Christian, Rwanda 2002	32,309	1.3	19,246	1.3	Christian	59	2,372,408	93.2	1,408,411	93.4
No religion	103,219	4.1	62,913	4.2	No Religion	60	103,219	4.1	62,913	4.2
Muslim	44,574	1.8	25,465	1.7	Muslim	61	44,574	1.8	25,465	1.7
Other, Rwanda	15,859	0.6	8,983	0.6	Other	62	15,859	0.6	8,983	0.6

Table B.3: Religious Groups by Country, continued

(1) detailed religion name, IPUMS	(2) number of observations in religion	(3) group share, religion	(4) number of observations in religion with education of the old observed	(5) group share, religion with education of the old observed	(6) major religion name	(7) major religion code	(8) number of observations in major religion	(9) group share, major religion	(10) number of observations in major religion with education of the old observed	(11) group share, r religion with education of t old observed
Traditional religion, Rwanda	8,310	0.3	2,483	0.2	Traditional	63	8,310	0.3	2,483	0.2
Senegal										
Khadrya	166,211	9.9	123,059	9.8	Muslim	64	1,600,936	95.2	1,197,907	95.8
Layenne	10,405	0.6	7,981	0.6	Muslim	64	1,600,936	95.2	1,197,907	95.8
Mouride	520,894	31.0	395,184	31.6	Muslim	64	1,600,936	95.2	1,197,907	95.8
Tidjane	813,358	48.4	610,100	48.8	Muslim	64	1,600,936	95.2	1,197,907	95.8
Other Muslim	90,068	5.4	61,583	4.9	Muslim	64	1,600,936	95.2	1,197,907	95.8
Catholic (Roman or unspecified)	68,108	4.1	45,652	3.6	Christian	65	71,401	4.2	47,729	3.8
Protestant	638	0.0	412	0.0	Christian	65	71,401	4.2	47,729	3.8
Other Christian	2,655	0.2	1,665	0.1	Christian	65	71,401	4.2	47,729	3.8
Other	8,831	0.5	5,219	0.4	Other	66	8,831	0.5	5,219	0.4
Sierra Leone										
Ahmadis	25,042	5.1	16,786	5.0	Muslim	67	378,977	76.7	256,836	76.3
Sunni	261,294	52.9	178,129	52.9	Muslim	67	378,977	76.7	256,836	76.3
Shiek	39,006	7.9	25,959	7.7	Muslim	67	378,977	76.7	256,836	76.3
Other Muslim	53,635	10.9	35,962	10.7	Muslim	67	378,977	76.7	256,836	76.3
Catholic (Roman or unspecified)	35,298	7.1	24,285	7.2	Christian	68	104,272	21.1	70,570	21.0
Pentacostal	16,862	3.4	11,131	3.3	Christian	68	104,272	21.1	70,570	21.0
Adventist / Seventh-day adventist	3,730	0.8	2,582	0.8	Christian	68	104,272	21.1	70,570	21.0
Anglican	6,244	1.3	4,049	1.2	Christian	68	104,272	21.1	70,570	21.0
Methodist	19,357	3.9	12,924	3.8	Christian	68	104,272	21.1	70,570	21.0
Other Christian, Sierra Leone	22,781	4.6	15,599	4.6	Christian	68	104,272	21.1	70,570	21.0
No religion	6,530	1.3	6,097	1.8	No Religion	69	6,530	1.3	6,097	1.8
Bahai	382	0.1	273	0.1	Other	70	4,212	0.9	2,871	0.9
Other, not elsewhere classified	3,830	0.8	2,598	0.8	Other	70	4,212	0.9	2,871	0.9
Traditional religion, Sierra Leone	307	0.1	198	0.1	Traditional	71	307	0.1	198	0.1
Togo										
Catholic (Roman or unspecified)	152,168	25.0	87,684	23.8	Christian	72	291,160	47.9	169,187	45.9
Protestant	1,315	0.2	794	0.2	Christian	72	291,160	47.9	169,187	45.9
Pentacostal	19,456	3.2	11,996	3.3	Christian	72	291,160	47.9	169,187	45.9
Adventist / Seventh-day adventist	1,101	0.2	600	0.2	Christian	72	291,160	47.9	169,187	45.9
Assembly of God	38,167	6.3	22,882	6.2	Christian	72	291,160	47.9	169,187	45.9
Baptist	10,190	1.7	6,204	1.7	Christian	72	291,160	47.9	169,187	45.9
Jehovah's Witnesses	4,453	0.7	2,440	0.7	Christian	72	291,160	47.9	169,187	45.9
Methodist	1,679	0.3	992	0.3	Christian	72	291,160	47.9	169,187	45.9
Presbyterian	27,265	4.5	14,844	4.0	Christian	72	291,160	47.9	169,187	45.9
Other Christian, Togo	35,366	5.8	20,751	5.6	Christian	72	291,160	47.9	169,187	45.9
Animist	175,965	29.0	111,493	30.3	Traditional	73	175,965	29.0	111,493	30.3
Muslim	95,386	15.7	61,656	16.7	Muslim	74	95,386	15.7	61,656	16.7
Without religion	39,417	6.5	22,901	6.2	No Religion	75	39,417	6.5	22,901	6.2
Other, not elsewhere classified	5,579	0.9	3,255	0.9	Other	76	5,579	0.9	3,255	0.9
Uganda										
Catholic (Roman or unspecified)	1,740,077	43.0	1,021,578	42.0	Christian	77	3,459,630	85.5	2,065,290	84.9
Orthodox	3,830	0.1	2,296	0.1	Christian	77	3,459,630	85.5	2,065,290	84.9
Pentacostal	114,404	2.8	69,653	2.9	Christian	77	3,459,630	85.5	2,065,290	84.9
Adventist / Seventh-day adventist	54,967	1.4	33,008	1.4	Christian	77	3,459,630	85.5	2,065,290	84.9
Anglican	1,505,760	37.2	913,685	37.6	Christian	77	3,459,630	85.5	2,065,290	84.9
Other Christian	40,592	1.0	25,070	1.0	Christian	77	3,459,630	85.5	2,065,290	84.9
Muslim	452,808	11.2	278,924	11.5	Muslim	78	452,808	11.2	278,924	11.5
Bahai	1,734	0.0	1,012	0.0	Other	79	79,181	2.0	52,286	2.2
Other non-Christian, Uganda	16,616	0.4	10,405	0.4	Other	79	79,181	2.0	52,286	2.2
Other, not elsewhere classified	60,831	1.5	40,869	1.7	Other	79	79,181	2.0	52,286	2.2
Traditional religion	31,155	0.8	19,588	0.8	Traditional	80	31,155	0.8	19,588	0.8
No religion	21,911	0.5	15,473	0.6	No Religion	81	21,911	0.5	15,473	0.6
South Africa										

Table B.3: Religious Groups by Country, continued

(1) detailed religion name, IPUMS	(2) number of observations in religion	(3) group share, religion	(4) number of observations in religion with education of the old observed	(5) group share, religion with education of the old observed	(6) major religion name	(7) major religion code	(8) number of observations in major religion	(9) group share, major religion	(10) number of observations in major religion with education of the old observed	(11) group share, r religion with education of t old observed
Catholic (Roman or unspecified)	560,638	8.1	303,274	8.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Orthodox	1,865	0.0	745	0.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Adventist / Seventh-day adventist	34,896	0.5	19,618	0.5	Christian	82	5,704,711	82.7	3,168,254	83.6
Anglican	288,896	4.2	150,161	4.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Assembly of God	63,659	0.9	37,153	1.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Baptist	96,674	1.4	55,330	1.5	Christian	82	5,704,711	82.7	3,168,254	83.6
Congregational	80,429	1.2	46,887	1.2	Christian	82	5,704,711	82.7	3,168,254	83.6
Dutch Reformed	585,613	8.5	266,955	7.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Jehovah's Witnesses	35,504	0.5	19,703	0.5	Christian	82	5,704,711	82.7	3,168,254	83.6
Latter Day Saints (Mormon)	2,193	0.0	1,143	0.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Lutheran	190,286	2.8	107,965	2.9	Christian	82	5,704,711	82.7	3,168,254	83.6
Methodist	506,921	7.3	271,571	7.2	Christian	82	5,704,711	82.7	3,168,254	83.6
New Apostolic	20,901	0.3	11,760	0.3	Christian	82	5,704,711	82.7	3,168,254	83.6
Presbyterian	136,410	2.0	75,681	2.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Zion Christian	1,108,838	16.1	656,513	17.3	Christian	82	5,704,711	82.7	3,168,254	83.6
Reformed	25,545	0.4	12,459	0.3	Christian	82	5,704,711	82.7	3,168,254	83.6
Int'l Fellowship of Chr. Churches	10,309	0.1	4,907	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Apostolic Faith Mission of SA	120,123	1.7	66,273	1.7	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Apostolic Churches	695,215	10.1	401,492	10.6	Christian	82	5,704,711	82.7	3,168,254	83.6
Pinkster Protestant Church	10,513	0.2	5,442	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Afrikaanse Protestant Church	3,274	0.0	1,271	0.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Full Gospel Church of God in SA	46,949	0.7	26,502	0.7	Christian	82	5,704,711	82.7	3,168,254	83.6
Pentecostal Churches	8,133	0.1	4,874	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Salvation Army	9,436	0.1	5,645	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Bandla Lama Nazaretha	60,360	0.9	36,780	1.0	Christian	82	5,704,711	82.7	3,168,254	83.6
African Methodist Episcopal Church	49,301	0.7	27,824	0.7	Christian	82	5,704,711	82.7	3,168,254	83.6
St John's Apostolic Church	63,852	0.9	37,168	1.0	Christian	82	5,704,711	82.7	3,168,254	83.6
International Pentecost Church	31,345	0.5	18,649	0.5	Christian	82	5,704,711	82.7	3,168,254	83.6
Ethiopian type churches	105,359	1.5	61,461	1.6	Christian	82	5,704,711	82.7	3,168,254	83.6
Ethnic churches	13,430	0.2	8,287	0.2	Christian	82	5,704,711	82.7	3,168,254	83.6
Other African Independent Churches	73,510	1.1	43,071	1.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Christian Churches	353,776	5.1	197,601	5.2	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Catholic Churches	7,207	0.1	4,271	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Pentecostal Churches	95,245	1.4	56,109	1.5	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Orthodox Churches	4,627	0.1	2,512	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Other African Apostolic churches	3,714	0.1	2,237	0.1	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Assemblies	20,375	0.3	12,444	0.3	Christian	82	5,704,711	82.7	3,168,254	83.6
Christian Scientist	587	0.0	285	0.0	Christian	82	5,704,711	82.7	3,168,254	83.6
Christian Centres	33,739	0.5	19,620	0.5	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Evangelical Churches	143,176	2.1	85,705	2.3	Christian	82	5,704,711	82.7	3,168,254	83.6
Other Charismatic Churches	1,888	0.0	906	0.0	Christian	82	5,704,711	82.7	3,168,254	83.6
No religion	964,498	14.0	493,643	13.0	No Religion	83	964,498	14.0	493,643	13.0
Buddhist	533	0.0	201	0.0	Other	84	114,115	1.7	59,475	1.6
Hindu	96,839	1.4	52,620	1.4	Other	84	114,115	1.7	59,475	1.6
Jewish	12,412	0.2	4,468	0.1	Other	84	114,115	1.7	59,475	1.6
Bahai	321	0.0	182	0.0	Other	84	114,115	1.7	59,475	1.6
Taoist	420	0.0	162	0.0	Other	84	114,115	1.7	59,475	1.6
Confucian	119	0.0	58	0.0	Other	84	114,115	1.7	59,475	1.6
New Age	263	0.0	111	0.0	Other	84	114,115	1.7	59,475	1.6
Other non-Christian, S. Africa	1,125	0.0	533	0.0	Other	84	114,115	1.7	59,475	1.6
Other, not elsewhere classified	2,083	0.0	1,140	0.0	Other	84	114,115	1.7	59,475	1.6
Muslim	106,584	1.5	59,755	1.6	Muslim	85	106,584	1.5	59,755	1.6
African traditional belief	12,293	0.2	6,748	0.2	Traditional	86	12,293	0.2	6,748	0.2
Zambia										
Catholic (Roman or unspecified)	475,620	21.2	301,376	20.9	Christian	87	2,059,553	91.7	1,328,860	92.0
Protestant	1,583,933	70.5	1,027,484	71.2	Christian	87	2,059,553	91.7	1,328,860	92.0
Other, not elsewhere classified	97,263	4.3	62,395	4.3	Traditional	88	97,263	4.3	62,395	4.3
No religion	76,485	3.4	44,894	3.1	No Religion	89	76,485	3.4	44,894	3.1
Muslim	10,282	0.5	6,378	0.4	Muslim	90	10,282	0.5	6,378	0.4
Buddhist	905	0.0	553	0.0	Other	91	2,223	0.1	1,253	0.1

Table B.3: Religious Groups by Country, continued

(1) detailed religion name, IPUMS	(2) number of observations in religion	(3) group share, religion	(4) number of observations in religion with education of the old observed	(5) group share, religion with education of the old observed	(6) major religion name	(7) major religion code	(8) number of observations in major religion	(9) group share, major religion	(10) number of observations in major religion with education of the old observed	(11) group share, r religion with education of t old observed
Hindu	991	0.0	518	0.0	Other	91	2,223	0.1	1,253	0.1
Bahai	327	0.0	182	0.0	Other	91	2,223	0.1	1,253	0.1

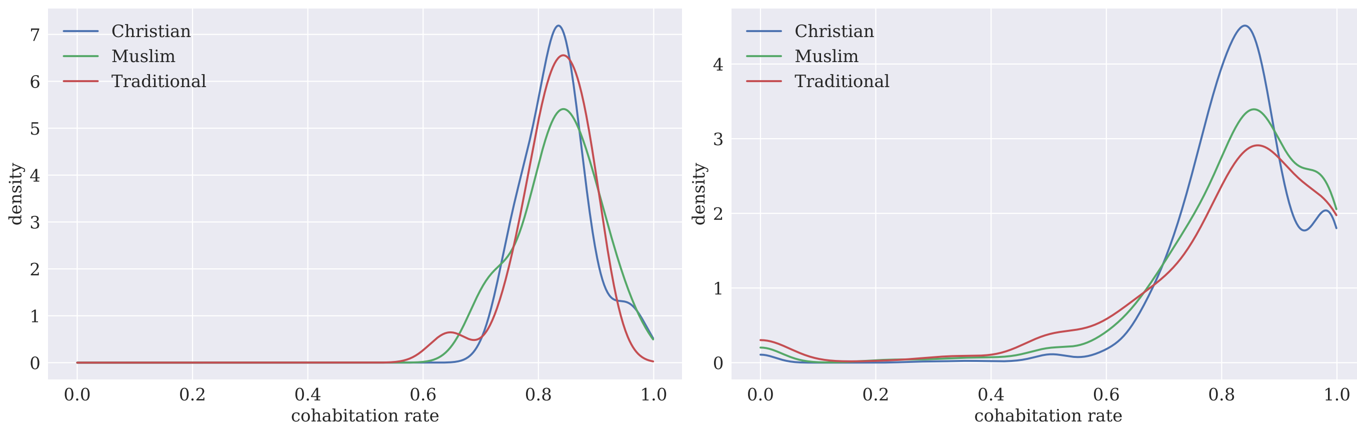
This table details our aggregation of the detailed information on religious affiliation in the IPUMS census data to the major religious groups we work with. Column (1) shows the name of the religious group, as reported in IPUMS (Census). Column (2) shows the number of observations for the respective religious affiliation (without imposing any age restriction). Column (3) shows the population share of the respective religious group in the country. Column (4) shows the number of observations for whom we observe the education of the older generation in the household that are needed to compile statistics of intergenerational mobility (IM) in education. Column (5) gives the religion's group population share based on individuals for whom we observe the education of the older generation. Column (6) shows our aggregation to major religious group that we use in the analysis. There are five main religious groups: Christians, Muslims, Animists, Other, and No Religion. Column (7) gives a numeric country-major-religious-group specific identifier. Column (8) reports the number of observations for each major religious group, as assigned in column (6), in each country. Column (9) shows the within-country population shares of major religious groups, based on column (8). Column (10) shows the number of observations of the main religious groups for whom we observe the education of the older generation. Column (11) shows the the within-country population shares of major religious groups, based on column (10).

B.2 Cohabitation Rates

Figure B.1 reports cohabitation rates for Christians, Animists, and Muslims across African countries and regions.

Figure B.1: Cohabitation Rates by Major Religion across Regions

(a) Country-level, ages 14-18 **(b)** District-level, ages 14-18



The figures plot the distribution of cohabitation rates for Christians, Muslims, and Animist young individuals, aged $14-18$ years, across African countries (panel (a)) and regions (panel (b)).

Appendix Table B.4 reports cohabitation rates for Christians, Muslims, and Animists for $14-18$ and $14-25$ year old individuals matched to the previous generation members in the household.

Table B.4: Cohabitation rates by census and major religion, ages 14-18 and 14-25

		Ages 14-18									Ages 14-25								
		Christian			Muslim			Traditional			Christian			Muslim			Traditional		
		(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
iso	year	N	living with relative	living w/ old or fam mbr 15-40 yrs older	N	living with relative	living w/ old or fam mbr 15-40 yrs older	N	living with relative	living w/ old or fam mbr 15-40 yrs older	N	living with relative	living w/ old or fam mbr 15-40 yrs older	N	living with relative	living w/ old or fam mbr 15-40 yrs older	N	living with relative	living w/ old or fam mbr 15-40 yrs older
BEN	1992	19,702	97.1	78.4	9,541	98.8	76.8	13,200	98.3	78.9	43,437	95.5	64.6	21,785	97.6	67.1	30,984	97.8	64.0
BEN	2002	33,621	97	82.4	17,684	98.5	83.7	13,384	98.7	85.2	75,873	95	65.6	40,149	97.2	70.9	29,936	97.6	67.3
BEN	2013	55,726	96.9	84.3	29,922	98.7	88	14,529	98.8	89	123,268	94.9	68.3	67,351	97.6	75.7	30,314	97.9	74.0
BFA	1996	24,733	98.9	86.1	65,065	99.5	81.9	23,956	99.8	88.7	48,852	97.8	71.8	131,309	98.9	67.7	45,513	99.7	76.0
BFA	2006	38,003	98.7	82.5	93,921	99.1	80.5	21,059	99.5	84.7	80,716	97.4	67.4	203,974	98.3	64.7	41,383	99.4	70.7
BWA	2001	15,180	96.9	79.2	51	98	90.2	772	95.5	74.7	32,306	91.5	66.5	152	86.2	63.8	1,904	85.6	57.0
BWA	2011	16,672	81.1	70	135	88.1	78.5	547	65.6	50.3	38,921	82	59.9	308	85.7	64	1,468	71.2	45.2
CMR	2005	143,860	97.2	82.8	40,872	99	82.8	8,863	99.1	86.9	317,330	95.5	69	88,127	97.1	68.8	18,406	98.3	71.6
EGY	1986	40,328	99.4	96.1	683,438	99.6	96.1				92,728	98.8	85	1,518,674	99	83.5			
EGY	1996	37,503	99.6	97.2	681,371	99.7	96.8				78,015	98.9	83.9	1,393,268	99.1	83.7			
EGY	2006	40,313	98.3	96.8	745,333	98.8	96.7				101,137	96.8	82	1,877,513	97.9	80.3			
ETH	1984	204,946	97.7	76.4	79,170	98.2	80.3	15,619	96.3	75.9	407,048	95.9	58.5	166,122	96.7	60.4	35,997	95	51.5
ETH	1994	428,556	96.1	78.9	162,853	98.4	85.7	26,059	98.6	83.8	852,293	94.1	63.1	324,130	97.3	68	53,417	97.4	62.1
ETH	2007	615,020	96.7	79.4	328,378	98.3	85.4	20,616	98.3	84	1,248,643	94.2	61	647,347	97.2	67.8	41,888	97.3	62.8
GHA	2000	146,171	98.4	83.3	31,322	97.4	85.4	13,128	98.9	89.2	312,579	95.9	70.4	70,839	95.8	74.2	27,535	98.4	80.2
GHA	2010	198,240	96.1	84	47,829	97	88.1	10,997	98.6	92.1	438,179	90.6	69.3	109,803	93.9	75	23,037	97.5	81.4
GIN	1983	2,234	88.7	76.9	37,999	90.2	77	2,122	82.4	74.9	5,058	88.7	65.6	86,502	90.1	68.8	4,517	83.1	69.9
GIN	1996	5,408	99.2	83.7	60,575	99	84.8	1,297	99.3	87.5	11,457	98.2	72.5	129,690	98.4	77.4	2,862	98.7	79.7
LBR	2008	33,838	97	84.1	4,387	96.2	78.6	166	93.4	81.9	75,418	95.6	69.6	10,481	94.2	63.5	376	93.1	69.7
MLI	2009	4,229	99.4	83.8	151,625	99.4	85.3	3,026	99.8	89.3	8,667	98.2	72	312,363	98.8	74.5	5,819	99.5	74.5
MOZ	2007	115,131	99	80.2	32,323	98.6	71.2	13,385	99.2	80.7	256,529	98	59.9	75,157	97.4	48.6	30,937	98.1	58.1
MWI	1998	94,674	97.8	73.5	13,725	97.8	68.4	3,112	97.8	72.5	206,019	96.6	53.3	30,546	96.6	47.9	7,131	96.4	49.9
MWI	2008	115,083	98.6	80.4	16,443	98.4	75.7	2,288	97.2	79.9	259,232	98	56.5	37,458	98	51.1	5,222	97.4	54.4
NGA	2010	4,492	99.2	94.5	3,339	99.8	91.3	68	100	88.2	9,249	97.3	84.8	7,047	98.7	76.1	122	98.4	78.7
RWA	1991	68,859	98.5	85.6	871	96.2	78.3	316	95.9	76.3	144,230	96.4	69.5	2,062	92.1	57.6	816	96.2	51.0
RWA	2002	104,848	97.9	81.1	1,881	96.3	73.6	40	100	72.5	208,976	96.2	65.2	4,476	92	52.6	67	100	61.2
RWA	2012	107,995	98.8	85.3	2,367	98	80.9	6	100	83.3	239,465	96.3	68.4	5,926	92.9	59.9	19	94.7	36.8
SEN	1988	3,521	99.3	83.6	67,188	99.1	85				7,842	97.8	73.1	149,075	98.7	77.8			
SEN	2002	4,934	99.3	89.1	118,906	99.7	90.6				10,712	98.1	81.8	247,816	99.4	86.2			
SLE	2004	12,570	99.3	88.3	42,557	99.4	87.5	38	100	86.8	26,925	98.5	77.9	93,634	98.6	76.5	63	98.4	84.1
TGO	1970	535	90.8	60.4	115	93	53.9	879	99.1	75.2	1,197	88.5	46.8	266	94.7	46.2	2,372	98.1	58.2
TGO	2010	32,189	97.1	76.9	10,022	98.6	83.2	13,376	98.9	84.2	74,365	94	62.7	23,236	96.7	69.3	29,223	98.1	70.9
UGA	1991	156,734	96.5	72.7	17,788	95.6	65.3	402	97	76.6	332,951	93.8	55.1	38,646	92.8	48.1	870	95.4	62.5
UGA	2002	246,958	96.7	77.5	34,663	96.7	74	3,345	95.4	83	512,288	94.2	56.5	73,848	93.8	51.7	6,513	94.2	70.2
ZAF	1996	290,310	97.3	85.4	4,942	98.3	93.9	174	96	82.2	638,210	94.2	75.1	11,650	97.3	81.5	376	92.6	71.5
ZAF	2001	343,546	96.8	84.2	5,893	94.6	91.2	1,167	98.4	81	729,767	94.1	75.1	13,205	94.2	80.9	2,417	95	73.1
ZMB	2000	106,371	99.5	86.5	497	98.8	86.9	8,499	99.5	86.5	229,539	98.5	68.6	1,030	97.3	69	18,769	98.6	68.2
ZMB	2010	142,464	99.5	87.4	665	99.2	92.2	2,986	99.6	88.4	295,424	98.4	68.6	1,382	97.5	74.2	6,174	98.5	69.0
total		4,055,497	97.3	81.5	3,645,656	98.9	91.2	239,421	98.5	84.4	8,574,845	95	65.7	8,016,347	98.1	77.2	506,447	97.6	67.4

The table reports cohabitation rates by census and major religion for all young individuals aged 14-18 (columns (1)-(9)) and 14-25 (columns (10)-(18)). For each religious group and age cohort, the table gives the number of observations, the share of young residing with any relative (of any age/generation), and the share of young residing with at least one older generation relative. To get at the older generation relative of a young individual, we use census information on the relationship to household head (typically father or mother). When the relationship to household head variable is inconclusive in terms of allowing us to assign the corresponding individual to an older generation we use those who are relatives of the young individual and are between 15-40 years older than him/her. This happens when this census variable is coarsely recorded. An extreme example is the Togo 2010 census, which classified 92.9 percent of individuals 14-18 years as cohabiting with some relative.

C Religious Intergenerational Mobility across African Countries

Our discussion in this Appendix Section complements the analysis in Section 3 of the main paper, where we present the newly-constructed measures of absolute upward and downward IM across African countries for Muslims, Animists, and Christians, respectively. We first provide additional country measures of IM. Second, we report cross-country correlations between IM and economic, historical, and religious composition variables.

C.1 Religious IM Measures

Appendix Table C.1 reports absolute upward and downward IM for Christians, Muslims, and Animists, $14-25$ years old children (young generation) in each country. The table mirrors Table 2 in the main part that reports similar statistics for the $14-18$ age bracket.

Table C.1: Country-group-level estimates of IM, ages 14-25

	upward IM							downward IM						
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
country	overall	Christian	Muslim	Traditional	$\Delta(c-m)$	N_{dist}^{10+}	$s(c>m)$	overall	Christian	Muslim	Traditional	$\Delta(c-m)$	N_{dist}^{10+}	$s(c>m)$
Botswana	0.825	0.848	0.741	0.729		2	0.5	0.061	0.057	0.012	0.069		2	0.0
South Africa	0.753	0.762	0.88	0.775		40	0.35	0.091	0.091	0.036	0.159		41	0.22
Egypt	0.708	0.713	0.707			209	0.766	0.04	0.034	0.04			207	0.691
Nigeria	0.625	0.808	0.463	0.233		19	0.737	0.083	0.066	0.141	0.0		19	0.632
Cameroon	0.558	0.699	0.347	0.363		144	0.889	0.078	0.058	0.27	0.297		143	0.783
Ghana	0.551	0.655	0.453	0.244		109	0.78	0.142	0.125	0.243	0.448		109	0.752
Togo	0.54	0.661	0.538	0.395		34	0.765	0.18	0.153	0.212	0.352		32	0.719
Zambia	0.488	0.497	0.514	0.473		10	0.7	0.195	0.191	0.172	0.227		9	0.556
Uganda	0.428	0.434	0.506	0.019		128	0.383	0.261	0.264	0.241	0.548		127	0.543
Mozambique	0.31	0.345	0.232	0.398		82	0.488	0.253	0.229	0.331	0.203		75	0.56
Benin	0.291	0.412	0.204	0.201		66	0.773	0.293	0.265	0.332	0.518		60	0.633
Mali	0.276	0.397	0.276	0.187		64	0.797	0.231	0.209	0.231	0.515		51	0.549
Sierra Leone	0.268	0.344	0.251	0.128		90	0.9	0.322	0.238	0.384	0.429		89	0.82
Rwanda	0.259	0.262	0.37	0.139		25	0.24	0.421	0.421	0.34			24	0.542
Malawi	0.256	0.275	0.19	0.161		133	0.729	0.35	0.341	0.439	0.463		122	0.697
Senegal	0.243	0.526	0.234			25	1.0	0.262	0.16	0.272			25	0.84
Liberia	0.222	0.218	0.266	0.103		20	0.4	0.538	0.537	0.544	0.632		18	0.444
Burkina Faso	0.197	0.334	0.184	0.069		44	0.977	0.241	0.193	0.291	0.565		43	0.884
Guinea	0.182	0.229	0.181	0.138		14	0.929	0.439	0.5	0.418	0.724		14	0.286
Ethiopia	0.165	0.199	0.114	0.028		72	0.736	0.295	0.272	0.443	0.659		64	0.828

This table reports upward and downward IM measures for the 1980s cohort (the cohort with the broadest coverage) for individuals aged 14-25 by country and major religious group. Because of the timing of the censuses, we use the 1990s cohort for Liberia, Mali, Nigeria, and Togo as for those countries we have few 14-25 year olds born in the 1980s. Columns (1) - (4) show the estimates for country-cohort-level upward IM. In columns (8) - (11) we report those for downward IM. Columns (1) and (8) give the country-level estimates across all groups, columns (2) - (4) and (9) - (11) give estimates by group. Columns (5) and (12) show differences between Christians and Muslims. Red bars indicate that Muslims are more educated than Christians, and green bars the opposite. Column (6) gives the number of districts for which we have at least 10 observations with upward IM from individuals aged 14-25 in the 1980s birth cohort for both Muslims and Christians and column (13) gives the corresponding number of districts for downward IM. Column (7) gives the share among these districts where Christians have higher upward IM than Muslims, and column (14) gives the share of districts where Christians have lower downward IM.

Appendix Table C.2 reports upward IM (panel (a)) and downward IM (panel (b)) for Christians, Muslims, and Africans adhering to Traditional religions across African countries, distinguishing by the gender of the young generation ($14-18$ years old). Columns (1)-(3) plot the IM measures for girls and column (4) reports the difference in IM between Christian and Muslim girls. Columns (5)-(7) plot IM measures for boys and column (8) reports the differences in IM between Christian and Muslim boys. In column (9) we report the difference-in-difference in IM between Muslim and Christian boys and girls. Red (green) bars indicate that the IM gap between Muslims and Christians is larger (smaller) for boys than girls.

Table C.2: Country-group-level estimates of IM for Christians and Muslims by gender

Panel A: Upward

	female				male				diff-in-diff
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
country	Overall	Christian	Muslim	$\Delta(c-m)$	Overall	Christian	Muslim	$\Delta(c-m)$	$\Delta(f-m)\Delta(c-m)$
Botswana	0.846	0.865	0.667		0.745	0.768	0.333		
South Africa	0.776	0.785	0.887		0.685	0.691	0.861		
Egypt	0.637	0.629	0.638		0.706	0.724	0.705		
Nigeria	0.623	0.801	0.426		0.604	0.773	0.489		
Cameroon	0.561	0.696	0.35		0.662	0.783	0.485		
Ghana	0.526	0.625	0.421		0.585	0.682	0.51		
Togo	0.465	0.585	0.466		0.577	0.695	0.59		
Zambia	0.43	0.436	0.438		0.448	0.456	0.524		
Uganda	0.389	0.389	0.506		0.41	0.417	0.467		
Mozambique	0.249	0.29	0.151		0.318	0.354	0.249		
Mali	0.231	0.351	0.231		0.311	0.433	0.31		
Liberia	0.215	0.212	0.243		0.229	0.223	0.29		
Benin	0.213	0.316	0.155		0.37	0.504	0.264		
Sierra Leone	0.213	0.283	0.197		0.309	0.354	0.3		
Senegal	0.205	0.471	0.197		0.286	0.582	0.276		
Rwanda	0.175	0.175	0.311		0.187	0.191	0.236		
Burkina Faso	0.165	0.299	0.157		0.214	0.362	0.203		
Malawi	0.131	0.141	0.092		0.134	0.145	0.1		
Guinea	0.11	0.143	0.113		0.242	0.31	0.239		
Ethiopia	0.106	0.128	0.071		0.124	0.146	0.092		

Panel B: Downward

	female				male				diff-in-diff
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
country	Overall	Christian	Muslim	$\Delta(c-m)$	Overall	Christian	Muslim	$\Delta(c-m)$	$\Delta(f-m)\Delta(c-m)$
Liberia	0.548	0.546	0.565		0.529	0.528	0.525		
Rwanda	0.534	0.534	0.446		0.552	0.548	0.534		
Guinea	0.53	0.594	0.507		0.346	0.394	0.328		
Malawi	0.497	0.489	0.596		0.527	0.516	0.635		
Benin	0.383	0.364	0.395		0.188	0.168	0.212		
Sierra Leone	0.371	0.287	0.437		0.293	0.222	0.338		
Ethiopia	0.362	0.341	0.507		0.323	0.301	0.455		
Burkina Faso	0.302	0.263	0.34		0.157	0.118	0.193		
Senegal	0.302	0.183	0.314		0.226	0.141	0.234		
Mali	0.294	0.291	0.292		0.179	0.139	0.18		
Uganda	0.276	0.283	0.228		0.305	0.307	0.288		
Mozambique	0.261	0.238	0.365		0.238	0.212	0.272		
Zambia	0.25	0.248	0.257		0.256	0.253	0.194		
Togo	0.229	0.199	0.294		0.15	0.128	0.141		
Ghana	0.19	0.173	0.3		0.156	0.14	0.228		
Nigeria	0.099	0.079	0.168		0.094	0.076	0.155		
South Africa	0.078	0.078	0.033		0.133	0.135	0.048		
Botswana	0.066	0.065	0.056		0.108	0.106	0.0		
Cameroon	0.062	0.044	0.237		0.05	0.039	0.154		
Egypt	0.055	0.052	0.055		0.049	0.045	0.05		

This table reports IM statistics for the 1980s cohort (the cohort with the broadest coverage) for individuals aged 14-18 by country and major religious group. This table omits the "Animists" category and focuses on Christians and Muslims. Panel A shows estimates for upward IM, panel B for downward IM. Because of the timing in the censuses, we use the 1990s cohort for Liberia, Mali, Nigeria, and Togo as for those countries we don't observe sufficient 14-18 years old born in the 1980s. Columns (1) - (4) show the estimates for females, columns (5) - (8) those for males. Columns (1) and (5) give the country-level estimates across all groups, columns (2) - (3) and (6) - (7) give estimates by group. Columns (4) and (8) show differences between Christians and Muslims for females and males, respectively. Red bars indicate a negative difference, green bars a positive difference. Column (9) shows the difference-in-difference, i.e., the female difference between Christians and Muslims minus the male difference.

Appendix Table C.3 gives the cross-country correlation matrix for the religion-specific upward and downward intergenerational mobility (IM) for $14-18$ years of age.

Table C.3: Correlation Matrix, country-level Religious IM

		upward			downward		
		Christian	Muslim	Traditional	Christian	Muslim	Traditional
upward	Christian	1.0					
	Muslim	0.799	1.0				
	Traditional	0.764	0.768	1.0			
downward	Christian	-0.871	-0.611	-0.638	1.0		
	Muslim	-0.894	-0.81	-0.769	0.887	1.0	
	Traditional	-0.826	-0.634	-0.793	0.744	0.747	1.0

The table reports the cross-country correlation for upward and downward IM for Christians, Muslims, and Animists, estimated among $14-18$ old young individuals cohabiting with older generation relatives. Table 2 gives the cross-country measures.

C.2 Cross-Country Correlational Analysis

Appendix Figure C.1 reports standardized (beta) coefficients between absolute upward IM for Christians, Muslims, and Animists and various country features looking at the 1980-born cohort of young individuals ($14 - 18$ years old). The Figure also plots the correlation between the Christian-Muslim gap in upward IM and the country features. We consider the following country features.

- *The logarithm of GDP per capita in 1965*, using data from the Penn World Tables, v.9. Economic development correlates strongly with upward IM for Christians, Animists, and Muslims. As the correlation strength is similar, log GDP p.c. does not predict the religious gap in upward IM

- *Human capital in 1965*, using information from the Penn World Tables, v.9, in turn based on Barro and Lee (2013) and Mincerian return estimates. Upward IM for all religious groups appears higher in relatively human capital abundant countries in the 1960s. The correlation is stronger for Muslims, and Animists and, therefore, human capital is inversely related to the Christian-Muslim gap in upward IM.

- *The share of Muslims in the population* from Nunn and Puga (2012). The relationship between IM and Muslim share is weak and statistically indistinguishable from zero for all religious groups. Nonetheless, the correlation is negative for Muslims and Animists and, hence, the religious gap in upward IM is somewhat higher in countries with a larger Muslim share.

- *Religious fractionalization* that reflects the likelihood that two randomly chosen individuals from the country will not adhere to the same religion, using data from Alesina et al. (2003). Religious fractionalization and upward IM are not significantly correlated.

- *Religious segregation* from Alesina and Zhuravskaya (2011). Upward IM for Muslims and Traditionalists is higher in countries with a lower level of religious segregation, i.e., in countries where people adhering to different religions live intermingled.

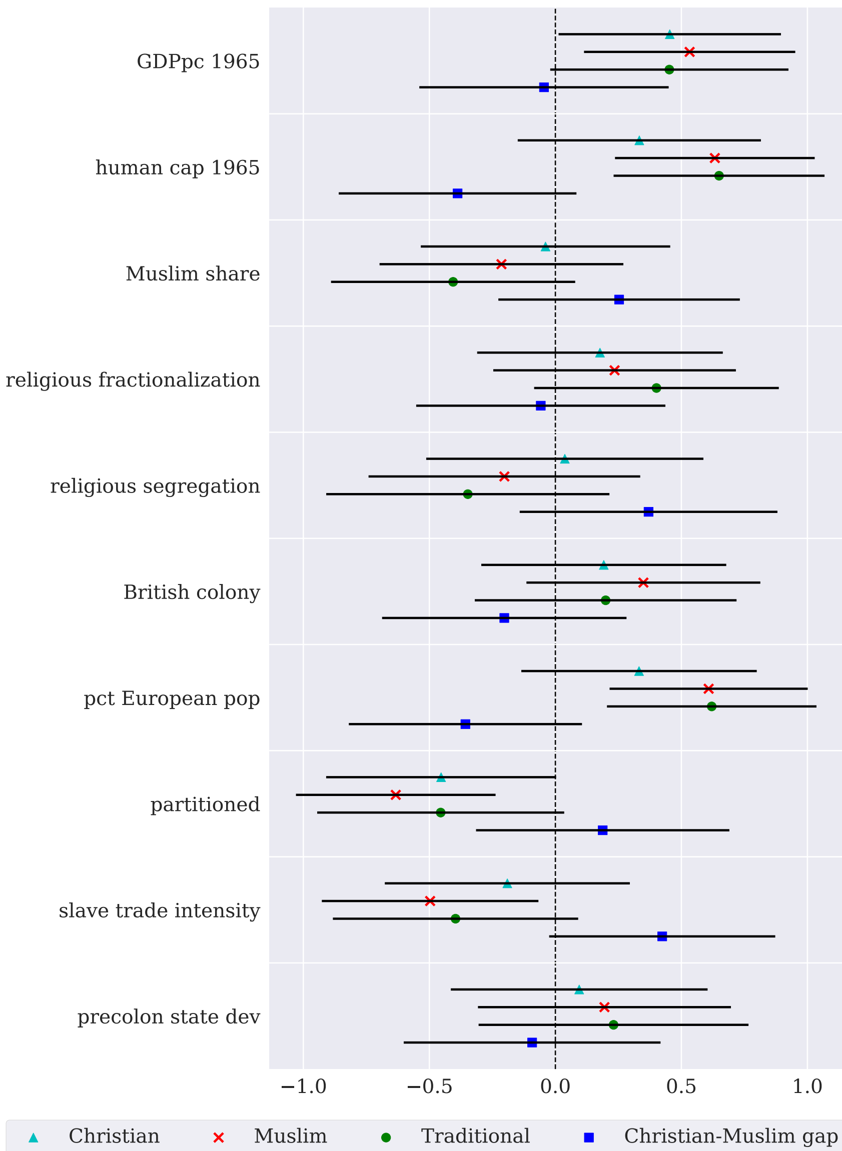
- *A former British colony indicator* from Nunn (2008). Upward IM is somewhat higher in former British colonies, as compared to countries colonized by other European powers or never colonized (Liberia, Ethiopia), but the correlation is statistically insignificant for all religious groups.

- *The share of Europeans in the population during colonization* using data from Easterly and Levine (2016). Upward IM is significantly higher in countries with a large share of European-origin population before independence. European presence correlates positively with upward IM of all religious groups, but more so for Muslims and Animists. Consequently, the religious Christian-Muslim upward IM gap is, on average lower in countries with a relatively higher European heritage.

- *Share of the population that comes from partitioned ethnic groups* using data from Alesina, Easterly, and Matuszeski (2011). IM correlates significantly with the share of a country's population that comes from partitioned by the colonial borders ethnicities that endured independence, leading to ethnic violence and warfare (see Michalopoulos and Papaioannou (2016)). However, ethnic partitioning is uncorrelated with the religious IM gap, as it appears equally detrimental to Christians, Muslims, and Animists.

- *Slave trade intensity* approximates how much the country was affected by enslavement during the four African slave trades, using data from Nunn (2008). There is a significantly negative association between upward IM and slave trade intensity for Muslims and Animists; the correlation with Christian upward IM is also negative but weaker and insignificant. Therefore the Christian-Muslim gap in upward IM is especially large in countries heavily affected by Africa's slave trades.
- *The share of the population from politically centralized ethnicities* from Gennaioli and Rainer (2007) correlates with contemporary development at both the country and the region level (see also Michalopoulos and Papaioannou (2013). Upward IM for all religious groups is uncorrelated with the precolonial statehood proxy.

Figure C.1: Cross-Country Correlates of Religious IM and IM Gaps, 1980s birth cohort



The figure plots standardized coefficients between religion-specific upward IM and the Christian-Muslim gap (in blue square) across countries for young Africans born in the 1980s and various country features. Because of census timing, we use the 1990s cohort for Liberia, Mali, Nigeria, and Togo.

D Drivers of Religious Intergenerational Mobility Gaps

This Section complements the analysis that explores the role of family/household features, profession/industry of employment, and regional constants in explaining the IM gap between Christians on the one hand, and Muslims or Africans adhering to local religions, on the other (Section 4). First, we compare religious groups along the following dimensions (i) family/household features, and (ii) occupation and employment sector. Second, we report additional results on the religious IM gap when we condition on family/household features, industry and occupation, and region-specific effects.

D.1 Differences between Christians, Muslims, and Animists

Appendix Figures D.1, D.2, and D.3, tabulate differences between Christians and Muslims and between Christians and Animists across family and household characteristics, while Appendix Figures D.4, D.5, and D.6 plot inter-religious differences in older generation industry of employment, occupation, and household urban/rural residence, respectively. All figures report weighted LS specifications using countries' 1980 population as weights. We estimate the same specifications in the same sample as the baseline estimates (in Section 4). For each variable, the Figures plot two specifications on Christian-Muslim differences and two specifications on Christian-Animist differences: (i) conditioning on country-birth-decade fixed effects and (ii) conditioning on country-birth-decade fixed effects and district-urban/rural fixed effects. Two standard error bands are also reported based on double-clustered standard errors at the country-cohort level and at the province level; clustering at the district level and at the cohort level yields somewhat smaller standard errors.

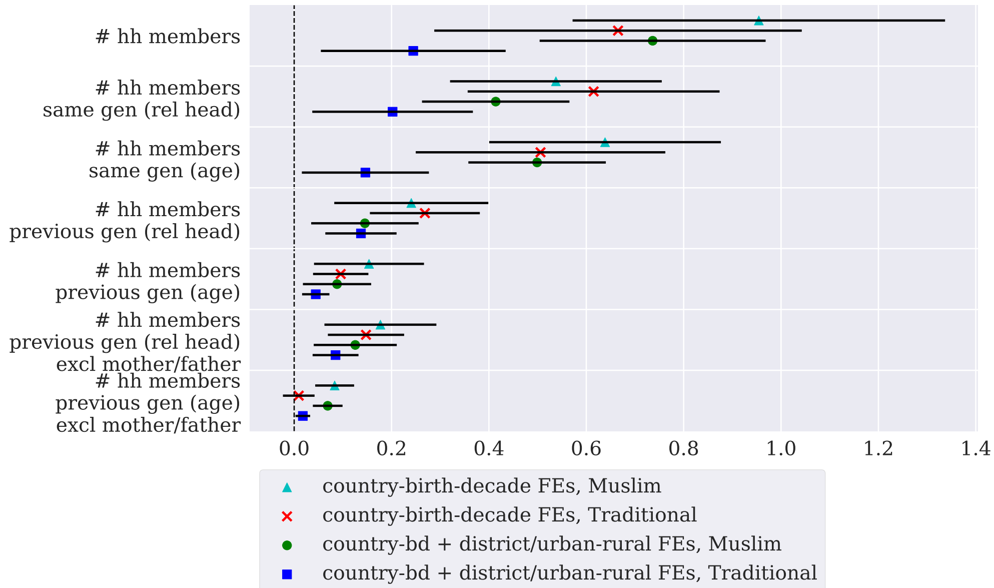
D.1.1 Household and Family Characteristics

Household Size Appendix Figure D.1 plots Christian-Muslim and Christian - Animist differences in household size, as reflected on: (i) total number of household members (*hh members*); (ii) number of household members of the "young" generation. This is captured either by IPUMS information on the relationship to household head (*rel head)* or based on the age of the individual (*age*)); (iii) household members of the previous (old) generation, as reflected in the relationship to the household head variable (*rel head*) or based on the age of the individual (age); (iv) household members of the previous (old) generation other than the (biological) parents.

Muslim households are larger than Christian by one member, on average. When we compare households in the same district, the difference is about 0.75 members. The generation breakdown shows that Muslim households have on average more cohabiting members in the old (parental) generation (like uncles, aunts, and other relatives) and more in the children's generation (more siblings and young relatives like cousins). The households of $14-18$ years old Animists are also larger than Christians, by roughly 0.6 members. The former also has more members in both the young and the old generation.

Family Structure Appendix Figure D.2 plots Christian-Muslim and Christian - Animist differences in the type of household head a typical 14-18 year old has. We distinguish between the following relationships, as recorded in IPUMS (in parentheses we report the shares of each category): (i) Mother only (14%); (ii) father only (2.3%); (iii) mother and father only (53%); (iv) other relatives only (both father and mother are absent) (13%); (v) at least one parent and other relatives (17.7%).

Figure D.1: Balancedness: Household Size



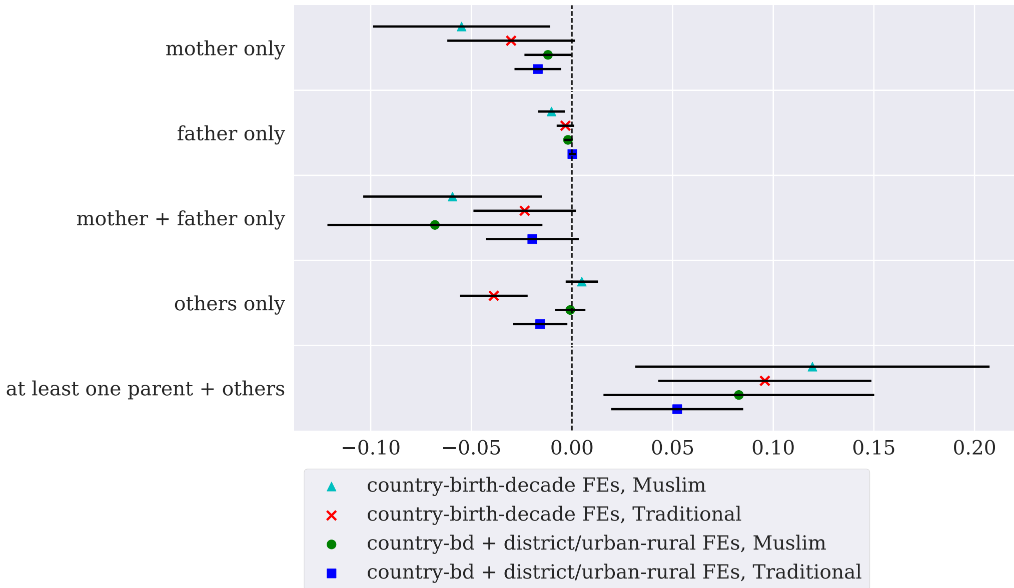
The figure plots estimates from weighted OLS regressions that associate various dimensions of household size with the religious affiliation of the young respondent. As weights, we use the country population in 1980. The Muslim dummy variable takes the value of one for individuals adhering to Islam and zero otherwise. The Traditional dummy variable takes the value of one for individuals adhering to traditional African religions. Christian households serve as the baseline (omitted) category. There are seven measures (i) the total number of household members; (ii) number of household members of the ”young” generation, as deduced from the information on the relationship to household head variable; (iii) number of household members of the ”young” generation, based on the age of the individual; (iv) household members of the previous (old) generation, as deduced from the information on the relationship to household head variable; (v) household members of the previous (old) generation, based on the age of the individual; (vi) household members of the previous (old) generation other than the (biological) parents, as captured by the IPUMS-provided relationship to household head variable; and (vii) household members of the previous (old) generation other than the (biological) parents, based on the age of the individual. The figure plots estimates from two specifications: (i) conditioning on country-birth-decade fixed effects (light blue triangles for Muslims and red marks for Animists); and (ii) conditioning on country-birth-decade fixed effects and district fixed effects interacted with rural/urban household status (green circle for Muslims and blue squares for Animists). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and at the province level are reported.

$14-18$ years old Muslims and Animists are less likely to live in households headed by single mothers. The differences are small and decline once we compare across households in the same district. There are no significant differences among Christian, Muslim, and Animist households in the frequency of single fathers. Animist and Muslim kids are less likely to cohabit with both parents only, even when we look within districts. This indicates that the nuclear family structure is more common among Christians.

There are no differences between Christian and Muslim kids cohabiting solely with other relatives. Animist-Christian differences are small and weaken once exploiting within-district variation. In line with the evidence of larger Muslim and Animist households, there are considerable inter-religious differences in the likelihood of households hosting both other relatives and at least one of the parents. Compared to Christians, there is a roughly 10% increased propensity for Muslim (or Animist) children to co-reside with their parent(s) and other relatives.

Appendix Table D.3 tabulates differences between Christians and Muslims and between Christians and Animists in terms of the relationship to the household head of $14-18$ years old individuals. We distinguish between the following categories (overall shares): (i) child (34.4%); (ii) biological child (49.2%) (note that the distinction between a child and a biological child reflects differences in the exact wording across censuses); (iii) foster/step/adopted child (1.1%); (iv) grandchild (3.1%); (v) household head (0.1%);

Figure D.2: Balancedness: Family Structure at the Level of the Household Head



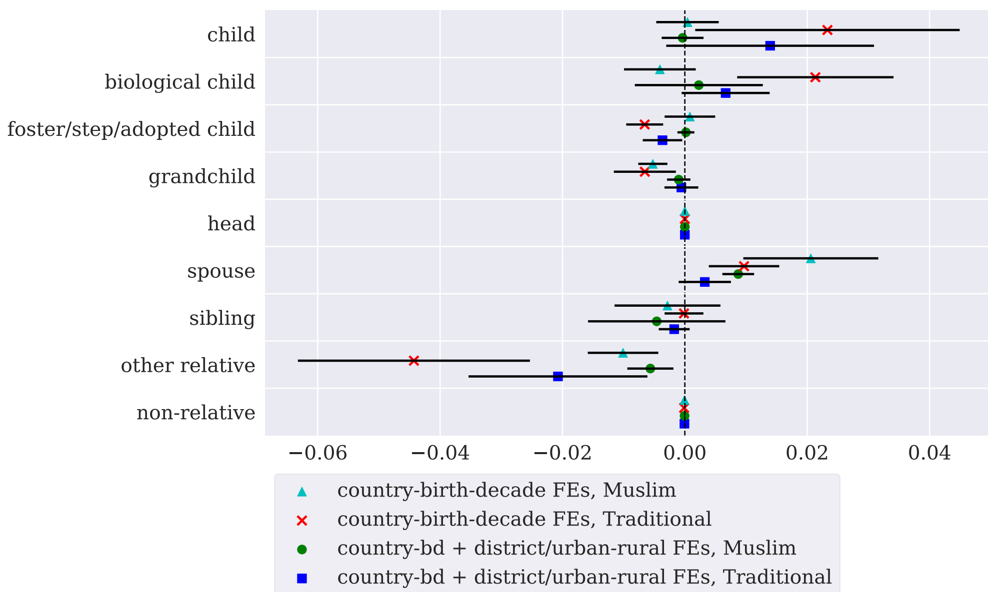
The figure plots estimates from weighted OLS regressions that associate indicator variables of different types of family structure at the level of the household head with the religious affiliation of a young individual. As weights, we use a country's population in 1980. The Muslim variable takes the value of one for individuals adhering to Islam and zero otherwise. The Traditional variable takes the value of one for individuals adhering to traditional African religions. Christian households serve as the baseline (omitted) category. There are six family-structure categories (shares): (i) Mother only (14%); (ii) father only (2.3%); (iii) mother and father only (53%); (iv) other relatives only (both father and mother are absent) (13%); (v) at least one parent and other relatives (17.7%). The figure plots estimates from two specifications: (i) conditioning on country-birth-decade fixed effects (light blue triangles for Muslims and red marks for Animists); and (ii) conditioning on country-birth-decade fixed effects and district fixed effects interacted with rural/urban household status (green circle for Muslims and blue squares for Animists). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and at the province level are also reported.

(vi) spouse (1.5%); (vii) sibling (2.3%); (viii) other relative (8%); and (ix) non-relative (0.01%).

There are no major differences between Muslim and Christian children on the main categories, "child" and "biological child" (that are about 84% of the cases). Muslim children (girls) are more likely to be spouses of the household head (by two percentage points), reflecting the tendency of girls to be married very young in Muslim communities.

$14-18$ year-old Animists are more likely to co-reside with their parents, compared to Christians at the expense of co-residence with other relatives and grandparents, which is lower for Animist kids.

Figure D.3: Balancedness: Relationship to Household Head



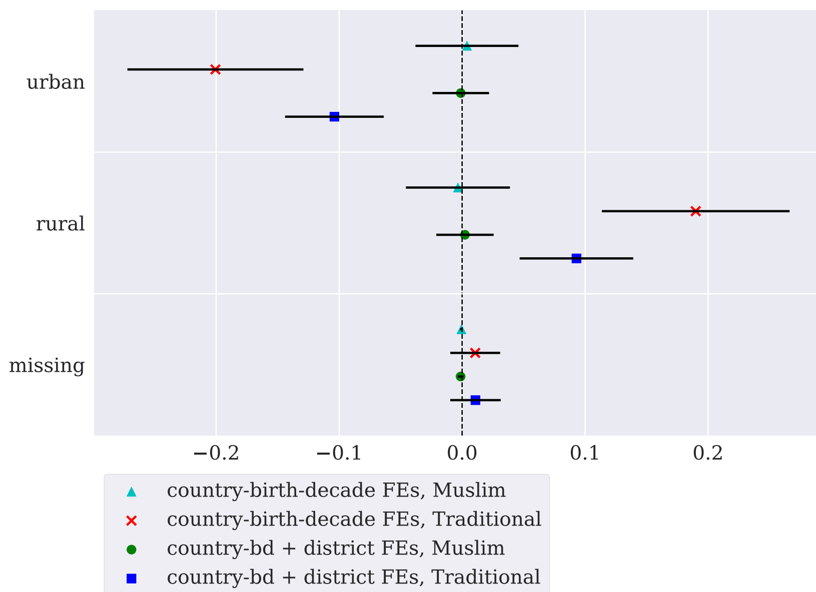
The figure plots estimates from weighted OLS regressions that associate indicator variables of different relationships to household head a young individual assumes with the religious affiliation the latter. As weights, we use a country's population in 1980. The Muslim variable takes the value of one for individuals adhering to Islam and zero otherwise. The Traditional variable takes the value of one for individuals adhering to traditional African religions. Christian households serve as the baseline (omitted) category. There are 9 categories in the relationship to household head variable (we report the respective shares in parenthesis): (i) child (34.4%); (ii) biological child (49.2%) (note that the distinction between a child and a biological child reflects differences in the exact wording across censuses); (iii) foster/step/adopted child (1.1%); (iv) grandchild (3.1%); (v) household head (0.1%); (vi) spouse (1.5%); (vii) sibling (2.3%); (viii) other relative (8%); and (ix) non-relative (0.01%). The figure plots estimates from two specifications: (i) conditioning on country-birth-decade fixed effects (light blue triangles for Muslims and red marks for Animists); and (ii) conditioning on country-birth-decade fixed effects and district fixed effects interacted with rural/urban household status (green circle for Muslims and blue squares for Animists). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and at the province level are also reported.

D.1.2 Occupation and Employment Features

Urban-Rural Residence

Appendix Table D.4 tabulates inter-religious urban-rural differences in the households' residence; there is also a missing category, as some Censuses do not provide this information. Overall, the (weighted) share of rural is 66.2% and of urban 30%, with the remaining 3.8% missing. Two patterns emerge. First, Animists have a 20-percentage-points lower (higher) likelihood to reside in urban (rural) locations. The difference halves when we compare Animists to Christians (the omitted category) in the same district, indicative of the residence differences between the two groups (see below). Second, there are virtually no differences in rural-urban residence between Muslim and Christian children.

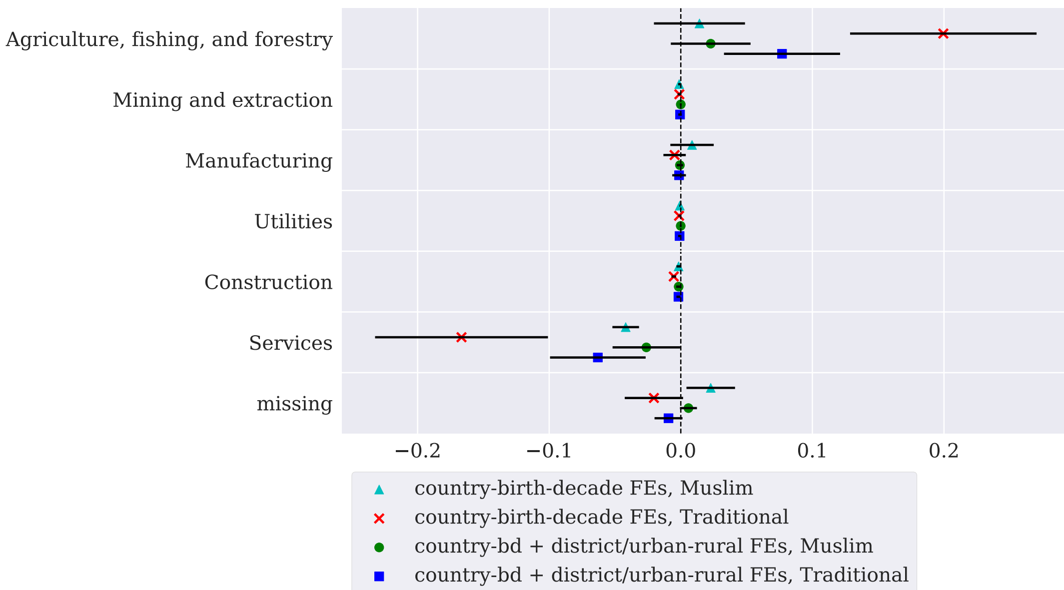
Figure D.4: Balancedness: Urban-Rural



The figure plots estimates from weighted OLS regressions that associate indicator variables of a young individual's household rural-urban status with their religious affiliation. As weights, we use a country's population in 1980. The Muslim variable takes the value of one for individuals adhering to Islam and zero otherwise. The Traditional variable takes the value of one for individuals adhering to traditional African religions. Christian households serve as the baseline (omitted) category. The figure plots estimates from two specifications: (i) conditioning on country-birth-decade fixed effects (light blue triangles for Muslims and red marks for Animists); and (ii) conditioning on country-birth-decade fixed effects and district fixed effects (green circle for Muslims and blue squares for Animists). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the countryXbirth-decade and at the province level are also reported.

Employment Sector Appendix Table D.5 tabulates inter-religious differences in the industry of employment of the old generation of $14 - 18$ children. [When we have more than one older generation member, we take the mode.] IPUMS distinguishes between the following broad sectors: (i) Agriculture, fishing, and forestry, which is the largest (43%); (ii) Mining and extraction (just 0.5%); (iii) manufacturing (3.8%); (iv) utilities (3.6%); (v) construction (1.8%); and (vi) services (28%); for roughly 27% of the individuals this information is missing. There are no differences in construction, mining, utilities, and manufacturing across religious groups. Members of the old generation in Animist households are more likely to work in agriculture, at the expense of services, compared to Christians. Differences are considerable, about 20 percentage points, with district of residence differences explaining roughly half of the gap. Muslim-Christian differences are smaller and not always significant; Muslims in the older generation are just 3 percentage points more (less) likely to work in agriculture (services) than Christians.

Figure D.5: Balancedness: Previous Generation Industry of Employment



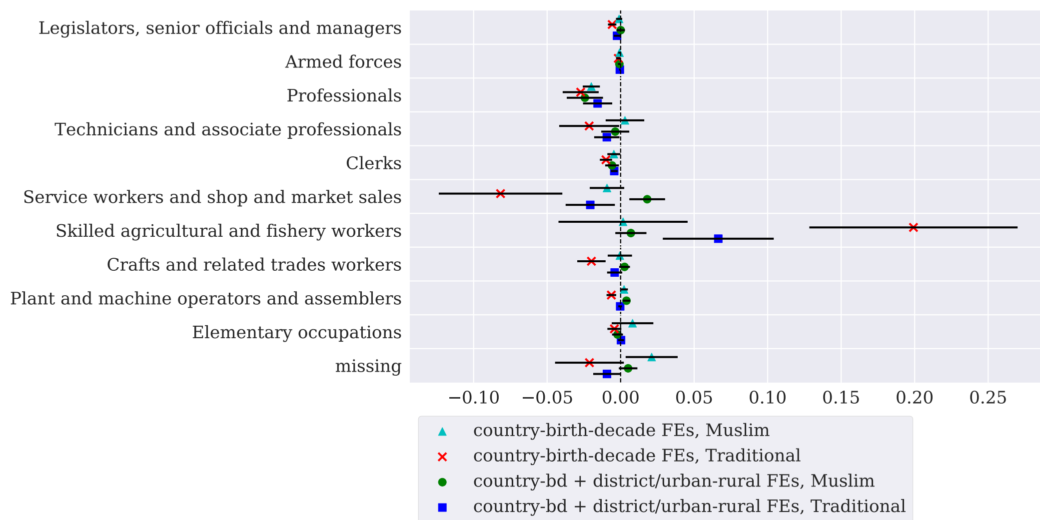
The figure plots estimates from weighted OLS regressions that associate indicator variables of the sector of employment of the previous generation household members (parent's generation) with the religious affiliation of the young in the household. As weights, we use a country's population in 1980. The Muslim variable takes the value of one for individuals adhering to Islam and zero otherwise. The Traditional variable takes the value of one for individuals adhering to traditional African religions. Christian households serve as the baseline (omitted) category. There are six sectors of employment (shares): (i) Agriculture, fishing, and forestry, which is the largest (43%); (ii) Mining and extraction (just 0.5%); (iii) manufacturing (3.8%); (iv) utilities (3.6%); (v) construction (1.8%); and (vi) services (28%); for roughly 27% of the sample this information is missing. The figure plots estimates from two specifications: (i) conditioning on country-birth-decade fixed effects (light blue triangles for Muslims and red marks for Animists); and (ii) conditioning on country-birth-decade fixed effects and district fixed effects interacted with rural-urban residence (green circle for Muslims and blue squares for Animists). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and at the province level are also reported.

Occupational Specialization

Appendix Table D.6 tabulates inter-religious differences in the occupational specialization of the previous (parental) generation of the $14-18$ years old child. [When we have more than one older generation member, we take the mode.] There are 10 main occupations, plus a missing category. (i) Legislators, senior officials, and managers (1.5%); (ii) Armed Forces (3.8%); (iii) Professionals (6.1%; (iv) Technicians and Associate Professionals (1.8%); (v) Clerks (8.8%); (vi) Service Workers (47%); (vii) Skilled agriculture and fishery (5.1%); (viii) Crafts and related trades workers (2.3%); (ix) Plant and machine operators (0.1%; and (x) Elementary occupations (4.6%); 18.7% is missing.

Animists and to a lesser extent Muslims are less likely to work as professionals than Christians; however, this is a small category, as only 6% of Africans are professionals in our sample. Also, there are some small differences in clerks and associate professionals. Animists are considerably more likely to work in agriculture and fishery. Interestingly, Muslims within districts are more likely to be traders and engaged in services more generally.

Figure D.6: Balancedness: Previous Generation Occupation



The figure plots estimates from weighted OLS regressions that associate indicator variables reflecting the profession of the previous generation household members (parent's generation) with the religious affiliation of the young in the household. As weights, we use a country's population in 1980. The Muslim variable takes the value of one for individuals adhering to Islam and zero otherwise. The Traditional variable takes the value of one for individuals adhering to traditional African religions. Christian households serve as the baseline (omitted) category. There are ten occupational categories (shares): (i) Legislators, senior officials, and managers (1.5%); (ii) Armed Forces (3.8%); (iii) Professionals (6.1%; (iv) Technicians and Associate Professionals (1.8%); (v) Clerks (8.8%); (vi) Service Workers (47%); (vii) Skilled agriculture and fishery (5.1%); (viii) Crafts and related trades workers (2.3%); (ix) Plant and machine operators (0.1%; and (x) Elementary occupations (4.6%); 18.7% is missing. The figure plots estimates from two specifications: (i) conditioning on country-birth-decade fixed effects (light blue triangles for Muslims and red marks for Animists); and (ii) conditioning on country-birth-decade fixed effects and district fixed effects interacted with rural-urban residence (green circle for Muslims and blue squares for Animists). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and at the province level are reported.

D.2 Robustness Checks

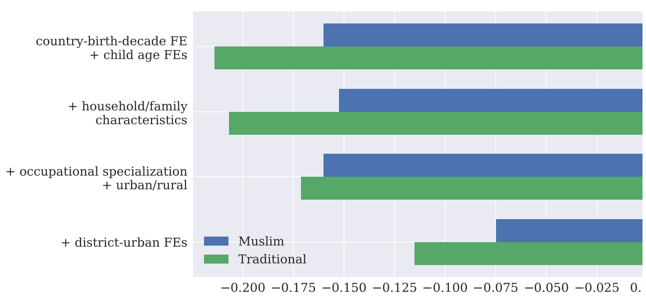
D.2.1 Biological Children

Appendix Figure D.7 reports how the religious IM gap changes as we progressively condition on household/family features (household size, relationship to household head, multi-generational presence), the previous generation's occupation, industry of employment, and household's rural/urban status, and district fixed effects interacted with rural/urban. Compared to the baseline Figure 2 in the main paper (Section 4), we restrict estimation to $14 - 18$ year old individuals (young generation) matched to their (biological) parents only.

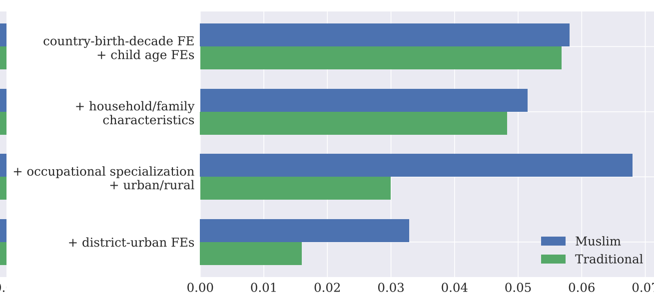
The results echo the baseline estimates. Household and family features explain about 10% of the considerable differences in IM between Christians and Animists (green bar) and between Christians and Muslims (blue bar). Occupation/profession and industry of employment do explain partly the Christian-Animist gap in downward IM. However, as professional and employment patterns between Christians and Muslims are broadly similar, augmenting the specification with indicators for profession, industry, and rural/urban residence does not play any role in the IM gap (if anything the gap increases). Similar to Table 2 that uses all young individuals, the regional constants explain roughly half of the differences in both upward and downward mobility between Christians and Muslims.

Figure D.7: Individual-Level Religion IM Gap, based on Children Matched to Parents Only

(a) Upward IM



(b) Downward IM



The figure shows how the Christian-Muslim (blue bars) and the Christian-Animist differences in upward IM (panel (a)) and downward IM (panel (b)) change as we add controls for the household structure (model (2)), parental occupational specialization, industry of employment, and rural-urban residence (model (3)), and district x rural/urban fixed effects (model (4)). The bars on the top (model (1)) reflect the baseline inter-religious differences in IM, simply conditioning on country-birth-cohort fixed effects and age constants. The sample consists of Muslim, Animist, and Christian young individuals (14-18 years), matched to their (biological) parents (mothers, father, or both). The figure gives weighted linear probability model (OLS) estimates using countries' 1980 population for the weighting to account for differential IPUMS sampling/coverage across countries.

D.2.2 Ethnicity

Appendix Figure D.8 reports the religious IM differences in upward IM (panels (a)-(b)) and downward IM (panels (c)-(d)) across individuals for whom IPUMS records ethnic affiliation. The countries with such information (number of ethnicities) are: Benin (9), Botswana (9), Burkina Faso (13), Ethiopia (16), Ghana (9), Liberia (16), Malawi (10), Mali (13), Mozambique (18), Senegal (9), Sierra Leone (12), South Africa (11), Togo (20), Uganda (19), and Zambia (11). Panels (a) and (c) are otherwise identical to the baseline results in Figure 2 in the main paper (Section 4), but estimated in the smaller ethnicity sample. Panels (b) and (d) add ethnicity constants to the corresponding specifications to examine their role in accounting for the observed IM gaps. We can do this because there is a substantial within-ethnicity variation which allows us to compare IM between Muslims and Christians within the same ethnic group.

While ethnicity and religious affiliation intersect, there is great within-ethnicity heterogeneity in religious adherence and considerable ethnic diversity within religions. There are some groups in which faith and ethnicity broadly overlap. Using the censuses that provide both religious and ethnic affiliation we observe the following. For the median ethnicity in Africa, the probability of picking two individuals of that ethnicity that share the same religious background is somewhat below 50%. The median (mean) number of religious groups per ethnicity is 5 (5.12), with a standard deviation of 1.56. There is geographic clustering in religious diversity by ethnicity. One finds many religiously diverse ethnic groups in Southern Africa, whereas in West Africa, especially Mali, Burkina Faso, and Senegal, many groups adhere mainly to Islam. The likelihood that two randomly picked individuals of the same faith will not be members of the same ethnicity is substantial for all religious groups. The median (mean) number of ethnic groups per religious group within country is 11 (12.65) with a standard deviation of 3.85. The uncovered pattern that has not received attention in the literature reveals that religious and ethnic cleavages are largely distinct with ethnic identity transcending religion and vice versa.

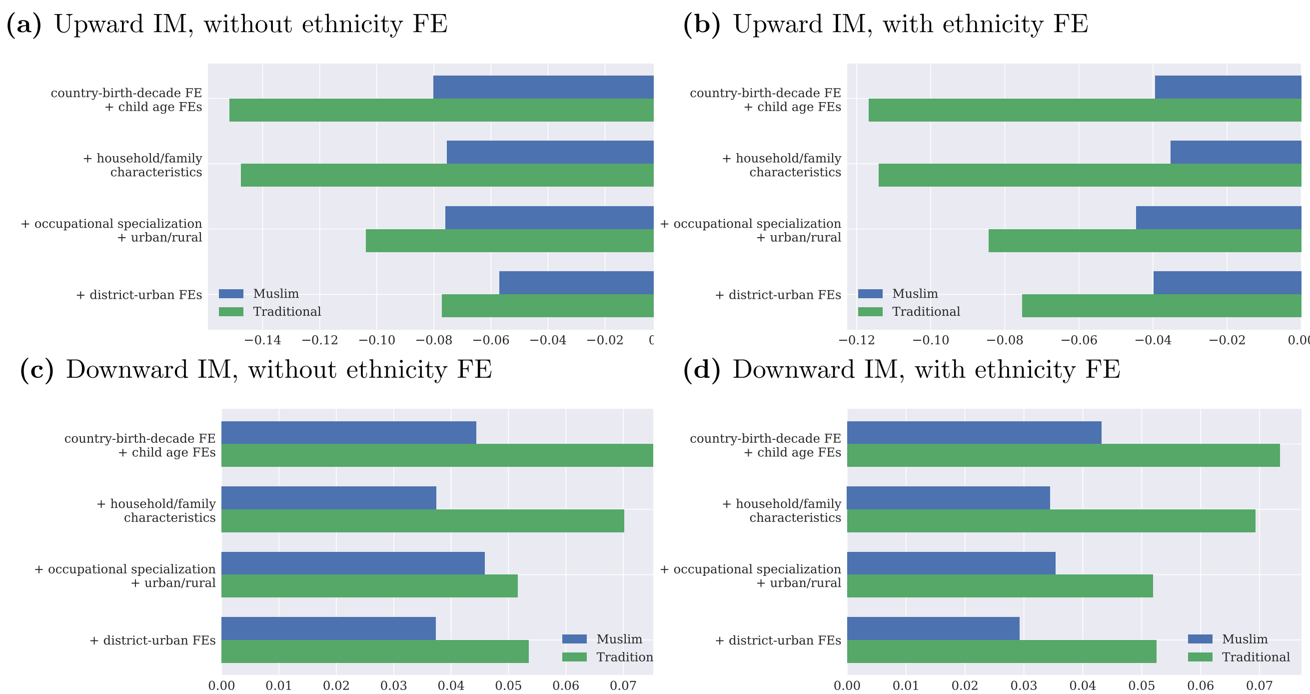
The Christian-Muslim gap in upward IM is 0.08 and in downward IM 0.045; these differences are smaller than in the much larger sample, as we miss countries with large Muslim populations (like Nigeria and Cameroon) and a few censuses from sample countries. Conditioning on ethnicity constants halves the gap in upward IM (to 0.04), though the downward IM difference remains unchanged. Conditioning on household size, family structure, and the relationship to household head does not matter much, especially in the within-ethnicity comparisons. Likewise, parental occupation, industry of employment, and household rural-urban status do not explain Muslim-Christian differences in IM; both in the specifications without and with ethnicity constants. Unlike the baseline specifications, where regional constants are the most important features explaining differences in upward and downward IM between Muslims and Christians, in the within-ethnicity specifications regional fixed effects do not explain much of the gap, revealing African countries' considerable segregation along ethnic lines (Alesina and Zhuravskaya (2011)). The estimates, also, suggest that the Muslim-Christian gap established in the main part of the paper remains even when one compares children of the same ethnic background, in similarly structured households, born to equally uneducated parents, working in the same sector, in the same urban/rural part of a given district.

Turning now to the differences between Christians and Traditionalists, occupational features explain a moderate part of the gap, reflecting the differences in the industry of employment, rural-urban status, and professions between Animists and Christians (see the earlier subsection). Patterns are similar both in the cross-sectional and in the within-ethnicity estimates. Regional fixed effects further reduce inter-religious IM gaps, but less so in the with-ethnicity empirical models, consistent again with ethnic segregation.

D.2.3 Further Evidence

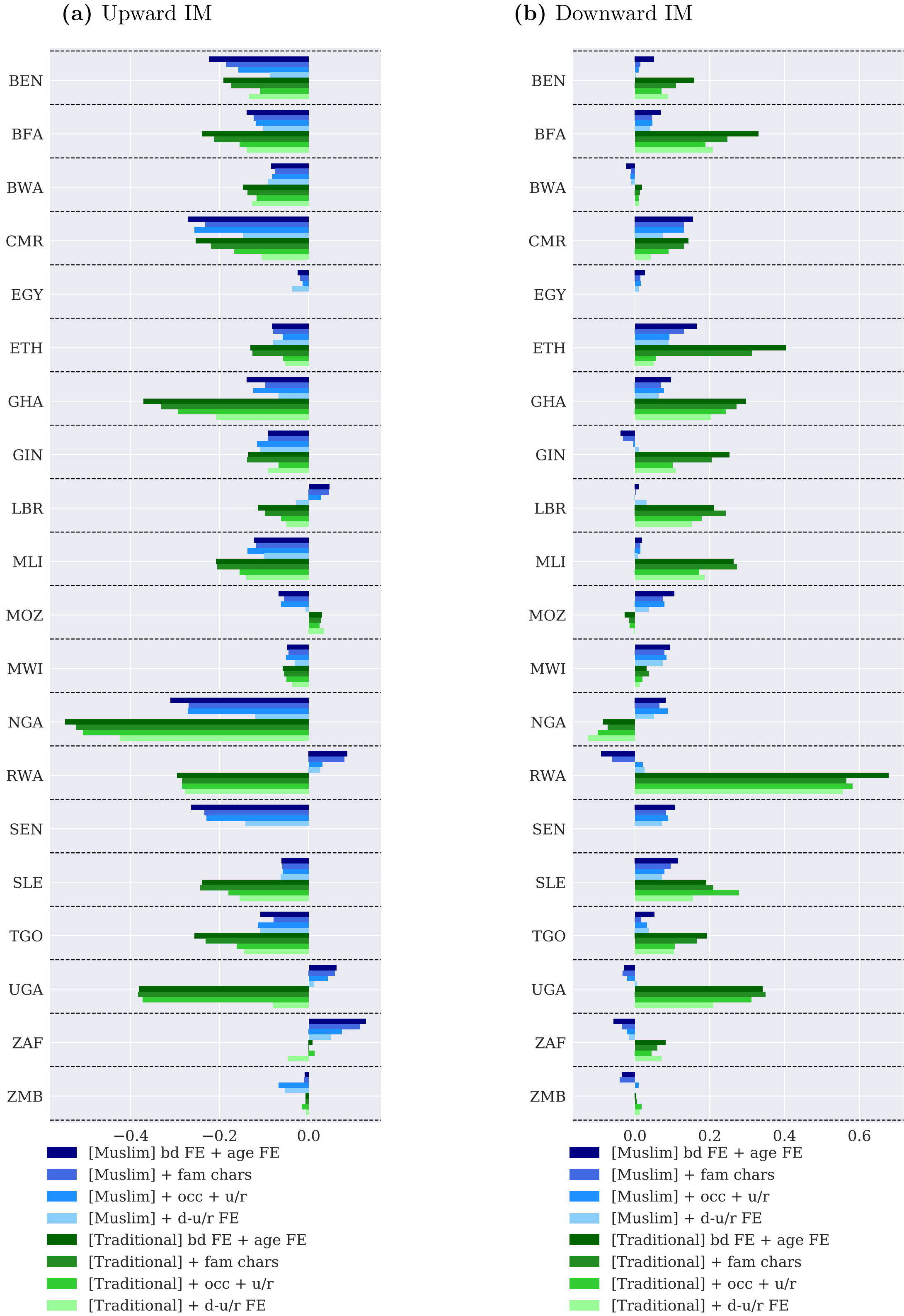
Appendix Figure D.9 reports the Christian-Muslim (in blue bars) and the Christian-Animist (in green bars) differences in upward and downward IM for each African country. The estimates mirror the baseline Figure 3 in the main paper (Section 4), where we omitted plotting the estimates on Animists.

Figure D.8: Individual-Level Religious IM Gap. Accounting for Ethnicity



The figure shows how the Christian-Muslim (blue bars) and the Christian-Animist differences in upward IM (panels (a) and (b)) and downward IM (panels (c) and (d)) change as we add controls for the household structure (model (2)), parental occupational specialization, industry of employment, and rural-urban residence (model (3)), and district x rural/urban fixed effects (model (4)). The bars on the top (model (1)) reflect the baseline inter-religious differences in IM, simply conditioning on country-birth-cohort fixed effects and age constants. The specifications in panel (b) and panel (d) also condition on ethnicity fixed effects (on top of the analogous empirical models in panels (a) and (c)). The sample consists of Muslim, Animist, and Christian young individuals (14-18 years old), matched to the immediately previous generation in the household. The figure gives weighted linear probability model (OLS) estimates using countries' 1980 population for the weighting to account for differential IPUMS sampling/coverage across countries.

Figure D.9: Individual-Level Religious IM Gaps, by Country



The figure shows how the Christian-Muslim difference (in blue bars) and the Christian-Animist difference (green bars) in upward IM (panel (a)) and downward IM (panel (b)) change as we add controls for the household structure (model (2)), parental occupational specialization, industry of employment, and rural-urban residence (model (3)), and district x rural/urban fixed effects for each country (model (4)). The bars on the top (model (1)) reflect the baseline inter-religious differences in IM, simply conditioning on birth-cohort fixed effects and age constants. The sample consists of Muslim, Animist, and Christian young individuals (14-18 years old), matched to the previous generation in the household. The figure gives linear probability model (OLS) estimates.

E Childhood Regional Exposure Effects

This Section reports further evidence and sensitivity checks for our analysis of religion-specific regional childhood exposure effects employing the approach of Chetty and Hendren (2018a), reported in Section 5. First, we report the baseline non-parametric estimates for Africans adhering to local religions. Second, we present sensitivity checks. Third, we report estimates distinguishing by gender.

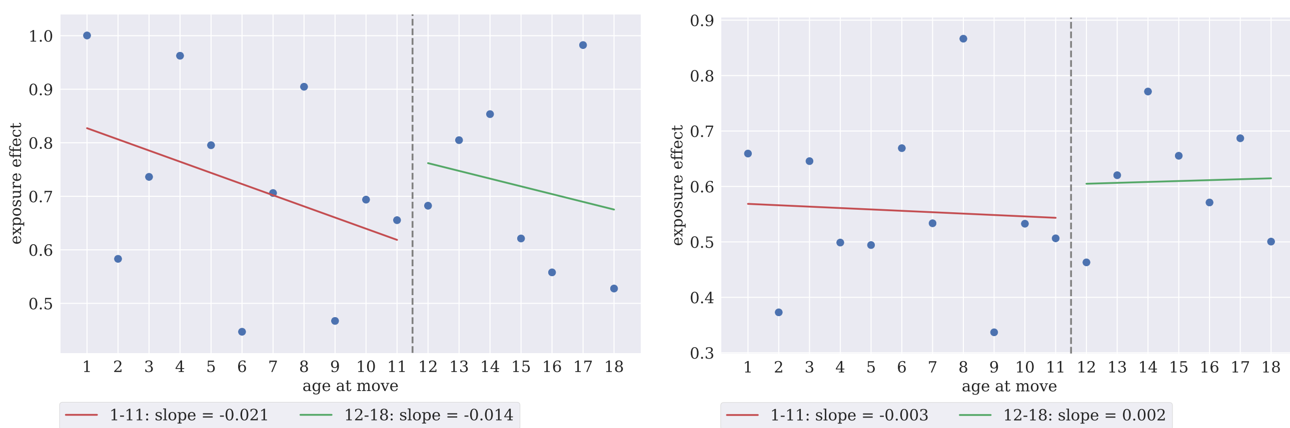
E.1 Baseline Estimates. Animists

Appendix Figure E.1 reports the age of move slopes against the age of move for Africans adhering to traditional religions. In panel (a) we use all observations between non-movers of the old generation in the origin and destination Δ_{odb}^{all} and in panel (b), we only use information on Animists (Δ_{odb}^{rel}). These graphs are therefore similar to the ones reported for Christians and Muslims in Figure 5-6 of the paper (Section 5). There are two caveats. First, the Animist category does not correspond to a homogeneous set of religious practices. It comprises adherents to a highly diverse set of beliefs, including various ethnic and regional religions. Second, as Animists are overall about 3% of the sample, the estimate of Δ_{odb}^{rel} is imprecise (as we calculate it based on a few observations).

The estimates with Δ_{odb}^{all}, though noisier, reveal regional childhood exposure effects of 2%, comparable to the ones for Christians and Muslims. Selection appears stronger for Animists as compared to Muslims and Christians.

Figure E.1: Regional Childhood Exposure Effects on Educational Mobility, Semi-parametric Estimates, Adherents to Traditional Religions

(a) Overall Δ_{odb} **(b)** Own Religion Δ_{odb}^{rel}



The figures show estimates of childhood regional exposure effects on upward intergenerational mobility (IM) of Africans adhering to traditional religions. The figures plot age-of-move slopes on differences in upward IM (blue circles) between origin and destination district against the child's age when the household moved. In panel (a) we estimate destination-origin differences in upward IM among non-movers of all religious denominations, Δ_{odb}^{all}, while in panel (b) we use Animist non-movers, $\Delta_{odb}^{Animist}$. The dependent variable takes the value of one when the Animist child of household where the old generation has not completed primary education, does complete primary schooling (upward IM). The dashed vertical line separates the data into moves before the age of 12 that are mostly relevant for primary education and after 12. The figures also give (unweighted OLS) regression fit of age-of-move slopes against age of move before (red line) and after 12 years (green line). The slope represents estimates of annual childhood exposure effects. The regressions are estimated in a sample of 6,989 (panel (a)) and 6,894 observations (panel (b))

E.2 Sensitivity Checks

Appendix Table E.1 reports parametric estimates of childhood regional exposure effects, imposing a piecewise linear structure between ages $(1-11)$ and the years less relevant for primary schooling completion $(12-18)$ [see Chetty and Hendren (2018b) and Alesina et al. (2020)]. The specification reads:

$$\begin{aligned}
\text{IM_up}_{ihbmcod} = [\psi_h +] & \sum_{b=b_0}^{B} \mathbb{I}(b_i = b) \times \left(\alpha_b^1 + \alpha_b^2 \times \widehat{\text{IM_up}}_{ob}^{\text{nm}}\right) + \\
& \sum_{m=1}^{18} \zeta_m \times \mathbb{I}(m_i = m) + \sum_{b=b_0}^{B} \kappa_b \times \mathbb{I}(b_i = b) \times \Delta_{odb} + \\
& \mathbb{I}(m_i < 12) \times (\beta_0 + (18 - m_i) \times \beta_1) \times \Delta_{odb} + \\
& \mathbb{I}(m_i \geq 12) \times (\delta_0 + (18 - m_i) \times \delta_1) \times \Delta_{odb} + \epsilon_{ihbmcod}. \qquad (3)
\end{aligned}$$

For brevity, we report specifications using differences in upward educational mobility between origin and destination district of all non-movers, Δ_{odb}^{all}. Odd-numbered columns report cross-sectional estimates. Even-numbered columns add household fixed effects $[\psi_h]$; therefore, these specifications exploit variation between siblings whose family moved when they were at different ages.

Appendix Table E.1 reports the semi-parametric estimates looking at all households. In line with the more flexible semi-parametric estimates in the paper, regional childhood exposure effects are about 2.0% for Muslims and Christians. The estimates for Animists are smaller, about 1.5% and more imprecise, reflecting the low number of observations and the heterogeneous nature of indigenous religions. The pattern is similar when we augment the specification with household fixed effects to account for unobserved family features related to valuation of education, ethnic features, and social norms. Comparing siblings yields regional childhood exposure effects of about 1.9% for Christians, somewhat lower and more imprecise for Animists, 1.6*pp*, and larger for Muslims, 2.4%.

In Appendix Table E.2 we drop multi-generational households (with grandparents), while in Appendix Table E.3 we only look at children matched-to-parents (no uncles, aunts, etc). Doing so, we minimize concerns that the baseline estimates reflect differences in household arrangements and family structure across religious affiliation. Regional childhood exposure effects are similar for Christians and Muslims, around 1.7*pp*.

Table E.1: Parametric Estimation of Regional Childhood Exposure Effects for Christians, Muslims, and Animists, Overall Δ_{odb}

.

Dependent Variable:	upward IM					
	Christian		Muslim		Traditional	
Model:	(1)	(2)	(3)	(4)	(5)	(6)
Variables						
exposure ages 1-11	0.0215***	0.0190***	0.0161***	0.0241***	0.0136	0.0159
	(0.0041)	(0.0043)	(0.0060)	(0.0060)	(0.0126)	(0.0288)
exposure ages 12-18	-0.0023	0.0044	-0.0120	-0.0134	-0.0128	-0.0823**
	(0.0068)	(0.0069)	(0.0205)	(0.0129)	(0.0255)	(0.0369)
Fixed-effects						
birth-decade	Yes	Yes	Yes	Yes	Yes	Yes
age-at-migration	Yes	Yes	Yes	Yes	Yes	Yes
household	No	Yes	No	Yes	No	Yes
Fit statistics						
Observations	139,055	139,055	118,357	118,357	6,989	6,989
R^2	0.12924	0.82645	0.12701	0.83589	0.16948	0.85509
Within R^2	0.11632	0.00784	0.08978	0.00207	0.13223	0.00734

The dependent variable in all specifications is an indicator variable that takes the value of one for 14-18 years old individuals (usually children), who have completed at least primary education, and are cohabiting with a previous generation (usually parents) who did not complete primary schooling (upward IM). Columns (1)-(2) report specifications for Christians, columns (3)-(4) for Muslims, and columns (5)-(6) for Animists. In all specifications, we measure destination-origin differences upward IM using non-movers of all religious affiliations. The control variables comprise a linear origin-average-IM (calculated for the birth-cohort relevant to the individual among non-movers) term, age-at-move indicator variables, birth-decade x destination indicators interacted with destination-minus-origin differences in upward IM, all of which are not reported, and two linear terms for destination-minus-origin differences in the relevant-birth-cohort-non-mover average IM for moves taking place when the child moves, ages 1-11 and 12-18. The specifications in columns (2), (4), and (6) also include household fixed effects. Double clustered at the origin and at the destination district standard errors are reported in parentheses. $*p < 0.1; **p < 0.05; ***p < 0.01$.

Table E.2: Parametric Estimation of Regional Childhood Exposure Effects for Christians, Muslims, and Animists, overall Δ_{odb}, excluding multigenerational households

Dependent Variable:	upward IM					
	Christian		Muslim		Traditional	
Model:	(1)	(2)	(3)	(4)	(5)	(6)
Variables						
exposure ages 1-11	0.0215***	0.0183***	0.0169***	0.0167**	0.0115	-0.0130
	(0.0041)	(0.0054)	(0.0062)	(0.0073)	(0.0137)	(0.0355)
exposure ages 12-18	-0.0007	0.0055	-0.0129	-0.0144	-0.0018	-0.1086**
	(0.0068)	(0.0078)	(0.0189)	(0.0119)	(0.0324)	(0.0449)
Fixed-effects						
birth-decade	Yes	Yes	Yes	Yes	Yes	Yes
age-at-migration	Yes	Yes	Yes	Yes	Yes	Yes
household	No	Yes	No	Yes	No	Yes
Fit statistics						
Observations	109,609	109,609	99,964	99,964	5,078	5,078
R^2	0.13626	0.84595	0.12063	0.84682	0.17013	0.86636
Within R^2	0.12425	0.00806	0.084	0.0017	0.12992	0.00929

The dependent variable in all specifications is an indicator variable that takes the value of one for 14-18 years old individuals (usually children), who have completed at least primary education, and are cohabiting with a previous generation (usually parents) who did not complete primary schooling (upward IM). Columns (1)-(2) report specifications for Christians, columns (3)-(4) for Muslims, and columns (5)-(6) for Animists. In all specifications, we measure destination-origin differences upward IM using non-movers of all religious affiliations. The control variables comprise a linear origin-average-IM (calculated for the birth-cohort relevant to the individual among non-movers) term, age-at-move indicator variables, birth-decade x destination indicators interacted with destination-minus-origin differences in upward IM, all of which are not reported, and two linear terms for destination-minus-origin differences in the relevant-birth-cohort-non-mover average IM for moves taking place when the child moves, ages 1-11 and 12-18. The specifications in columns (2), (4), and (6) also include household fixed effects. In all specifications, we drop multi-generational households, defined as those with more than two generations (e.g., with grandparents). Double clustered at the origin and at the destination district standard errors are reported in parentheses. $*p < 0.1; **p < 0.05; ***p < 0.01$.

Table E.3: Parametric Estimation of Regional Childhood Exposure Effect for Christians, Muslims, and Animists, overall Δ_{odb}, Young Individuals Matched to (Biological) Parents

Dependent Variable:	upward IM					
	Christian		Muslim		Traditional	
Model:	(1)	(2)	(3)	(4)	(5)	(6)
Variables						
exposure ages 1-11	0.0172***	0.0173**	0.0154**	0.0168***	-0.0279	0.0247
	(0.0048)	(0.0071)	(0.0072)	(0.0061)	(0.0223)	(0.0546)
exposure ages 12-18	0.0006	0.0123	-0.0122	-0.0306	0.0465	-0.0424
	(0.0107)	(0.0111)	(0.0187)	(0.0205)	(0.0404)	(0.0681)
Fixed-effects						
birth-decade	Yes	Yes	Yes	Yes	Yes	Yes
age-at-migration	Yes	Yes	Yes	Yes	Yes	Yes
household	No	Yes	No	Yes	No	Yes
Fit statistics						
Observations	64,326	64,326	77,838	77,838	2,522	2,522
R^2	0.14932	0.84134	0.08245	0.82679	0.13153	0.84617
Within R^2	0.14171	0.00952	0.0645	0.00148	0.07646	0.0111

The dependent variable in all specifications is an indicator variable that takes the value of one for 14-18 years old children (young generation) who have completed at least primary education whose parents did not complete primary education (upward IM). Columns (1)-(2) report specifications for Christians, columns (3)-(4) for Muslims, and columns (5)-(6) for Animists. In all specifications (for all religions) we measure destination-origin differences in upward IM using non-movers from all religious groups. The control variables comprise a linear origin-average-IM term (calculated for the birth-cohort relevant to the individual among non-movers), age-at-move indicator variables, birth-decade destination indicators interacted with destination-minus-origin differences in upward IM, all of which are not reported, and two linear terms for destination-minus-origin differences in the relevant-birth-cohort-non-mover average IM for moves taking place when the child moves, ages 1-11 and 12-18. The specifications in columns (2), (4), and (6) also include household-specific constants. In all specifications, we look at children only matched to their parents (mother, father, or both). Double clustered at the origin and at the destination district standard errors are reported in parentheses. $*p < 0.1; **p < 0.05; ***p < 0.01$.

E.3 Gender Differences

Appendix Tables E.4-E.5 explore gender differences in regional childhood exposure effects for Christians (columns (1)-(2), Muslims (columns (3)-(4)) and Animists (columns (5)-(6)) employing the piece-wise linear specification of Chetty and Hendren (2018b).

Two main patterns emerge. First, regional childhood exposure effects are larger (and more precisely estimated) for girls, both for Christians and Muslims. Second, Muslim girls appear to benefit (lose) the most from moves to high (low) educational mobility regions early in life with Muslim boys being little affected by similar moves.

Table E.4: Parametric Estimates Regional Childhood Exposure Effect for Christian, Muslim, and Animist Boys, overall Δ_{odb}

Dependent Variable:	upward IM					
	Christian		Muslim		Traditional	
Model:	(1)	(2)	(3)	(4)	(5)	(6)
Variables						
exposure ages 1-11	0.0166***	0.0264***	0.0070	0.0097	0.0132	0.0158
	(0.0045)	(0.0080)	(0.0071)	(0.0093)	(0.0186)	(0.0467)
exposure ages 12-18	-0.0026	0.0125	-0.0078	-0.0070	0.0194	-0.0958
	(0.0069)	(0.0122)	(0.0268)	(0.0127)	(0.0345)	(0.0633)
Fixed-effects						
birth-decade	Yes	Yes	Yes	Yes	Yes	Yes
age-at-migration	Yes	Yes	Yes	Yes	Yes	Yes
household	No	Yes	No	Yes	No	Yes
Fit statistics						
Observations	69,130	69,130	62,882	62,882	3,371	3,371
R^2	0.10822	0.88227	0.08328	0.88014	0.15302	0.90214
Within R^2	0.09815	0.0086	0.06507	0.00174	0.11357	0.03072

The dependent variable in all specifications is an indicator variable that takes the value of one for 14-18 years old individuals (young generation) who have completed at least primary education, but the previous generation in the household (usually parents) has not completed primary schooling (upward IM). Columns (1)-(2) report specifications for Christians, columns (3)-(4) for Muslims, and columns (5)-(6) for Animists. In all specifications we measure destination-origin differences in upward IM using non-movers from all religious groups. The control variables comprise a linear origin-average-IM (calculated for the birth-cohort relevant to the individual among non-movers) term, age-at-move indicator variables, birth-decade destination indicators interacted with destination-minus-origin differences in upward IM, all of which are not reported, and two linear terms for destination-minus-origin differences in the relevant-birth-cohort-non-mover average IM for moves taking place when the child moves, ages 1-11 and 12-18. The specifications in columns (2), (4), and (6) also include household-specific constants. In all specifications, we look only at young males. Double clustered at the origin and at the destination district standard errors are reported in parentheses. $*p < 0.1; **p < 0.05; ***p < 0.01$.

Table E.5: Parametric Estimates Regional Childhood Exposure Effect for Christian, Muslim, and Animist Girls, overall Δ_{odb}, including multigenerational households

Dependent Variable:	upward IM					
	Christian		Muslim		Traditional	
Model:	(1)	(2)	(3)	(4)	(5)	(6)
Variables						
exposure ages 1-11	0.0263***	0.0242**	0.0285***	0.0389***	0.0108	0.0077
	(0.0048)	(0.0098)	(0.0074)	(0.0149)	(0.0185)	(0.0537)
exposure ages 12-18	0.0028	0.0047	-0.0073	-0.0021	-0.0420	-0.1712***
	(0.0093)	(0.0103)	(0.0164)	(0.0171)	(0.0315)	(0.0496)
Fixed-effects						
birth-decade	Yes	Yes	Yes	Yes	Yes	Yes
age-at-migration	Yes	Yes	Yes	Yes	Yes	Yes
household	No	Yes	No	Yes	No	Yes
Fit statistics						
Observations	69,925	69,925	55,475	55,475	3,618	3,618
R^2	0.15718	0.91456	0.18266	0.93378	0.19369	0.93478
Within R^2	0.14044	0.01196	0.1246	0.00503	0.1545	0.04236

The dependent variable in all specifications is an indicator variable that takes the value of one for 14-18 years old individuals (young generation) who have completed at least primary education, but the previous generation in the household (usually parents) has not completed primary schooling (upward IM). Columns (1)-(2) report specifications for Christians, columns (3)-(4) for Muslims, and columns (5)-(6) for Animists. In all specifications (for all religions) we measure destination-origin differences in upward IM using non-movers from all religious groups. The control variables comprise a linear origin-average-IM (calculated for the birth-cohort relevant to the individual among non-movers) term, age-at-move indicator variables, birth-decade destination indicators interacted with destination-minus-origin differences in upward IM, all of which are not reported, and two linear terms for destination-minus-origin differences in the relevant-birth-cohort-non-mover average IM for moves taking place when the child moves, ages 1-11 and 12-18. The specifications in columns (2), (4), and (6) also include household-specific constants. In all specifications, we look only at young females. Double clustered at the origin and at the destination district standard errors are reported in parentheses. $*p < 0.1; **p < 0.05; ***p < 0.01$..

F Regional Correlates of Religious IM and the IM Gap

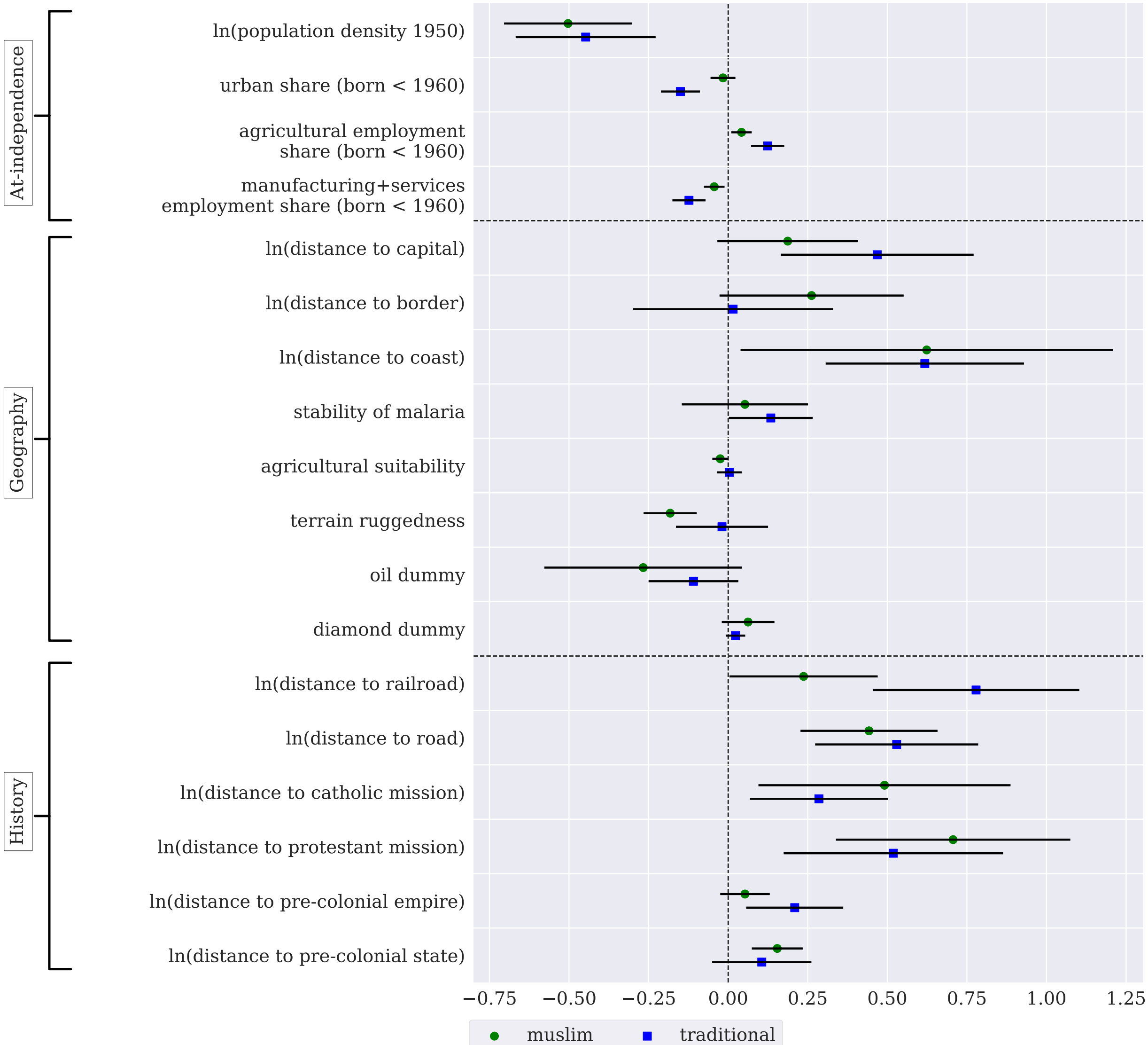
In this section, we provide additional results on the regional differences in intergenerational mobility (IM) between Christians, Muslims, and Animists, complementing the analysis in Section 4 of the paper. First, we explore differences in residential aspects across religious groups. Second, we give summary statistics of the regional religion-specific IM measures. Third, we illustrate the regional variation in religious IM, zooming on Ghana and Ethiopia. Fourth, we link inter-religious differences in IM with at-independence proxies of development, location-geographic features, and historical characteristics. Fifth, we present some auxiliary evidence on the link between IM and own share across religious denominations. Sixth, we provide variable definitions and sources for the regional features.

F.1 Religious Differences in Residence Patterns

To explore differences in residence attributes among adherents to the three main religious groups, we run simple country fixed effects regressions associating various geographic, location, at-independence development, and historical regional features to indicator variables that take the value of one for Muslims and Animists, respectively (the omitted category being Christians).

Appendix Figure F.1 reports the estimates that reflect mean differences in the respective outcome variables between Christians and Muslims (green dot) and Christian and Animists (blue box]. Standard errors are clustered at the district level.

Figure F.1: Correlates of Residence across Religious Affiliation



The figure plots regression coefficients associating the variable on the left to indicator variables for Muslims and Animists, with Christians serving as the omitted category, conditioning simply on country-birth-cohort fixed effects. The estimates have, therefore, a within country-birth-decade test of means interpretation. There are three categories. (i) Regional proxies of development before independence. (ii) Regional geographic and location features. (iii) Historical variables of colonial investments and precolonial statehood. Appendix Section F.5 gives variable definitions and sources. Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and the province-level are also reported.

F.2 Summary Statistics

Appendix Table F.1 reports summary statistics of upward and downward IM across African regions for Christians, Muslims, and Animists.

Table F.1: Summary Statistics, IM across African Districts

religion	direction	N	mean	min	p10	p50	p90	max
Christian	up	2,100	0.47	0.0	0.113	0.462	0.824	1.0
Muslim	up	1,947	0.392	0.0	0.065	0.34	0.766	1.0
Traditional	up	1,156	0.288	0.0	0.0	0.2	0.75	1.0
Christian	down	1,996	0.291	0.0	0.043	0.244	0.6	1.0
Muslim	down	1,856	0.348	0.0	0.0	0.305	0.75	1.0
Traditional	down	799	0.436	0.0	0.0	0.4	1.0	1.0

The table gives summary statistics (number of observations, mean, median, minimum, maximum, p10 and p90) for the regional measures of upward and downward IM for Christians, Muslims, and Animists, pooling across all birth-cohorts.

Appendix Table F.2 reports the correlation matrix of upward and downward IM across African regions for Christians, Muslims, and Animists.

Table F.2: Correlation Matrix, Religious IM across African Districts

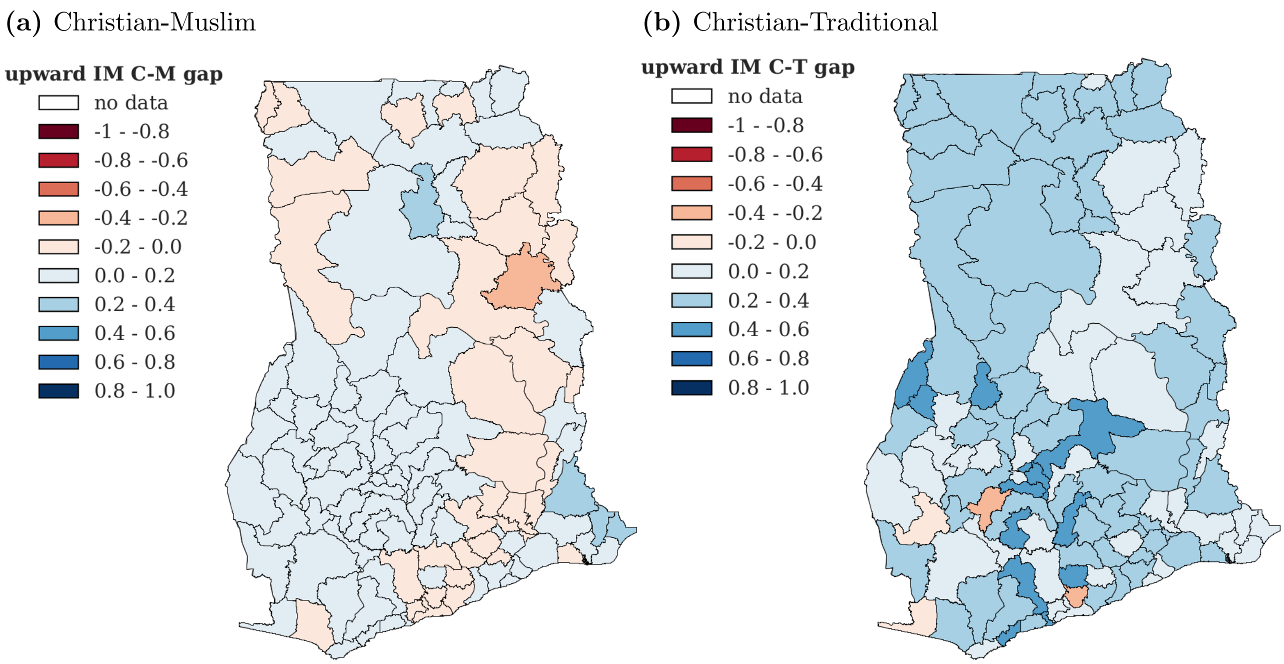
		upward			downward		
		Christian	Muslim	Traditional	Christian	Muslim	Traditional
upward	Christian	1.0					
	Muslim	0.677	1.0				
	Traditional	0.676	0.548	1.0			
downward	Christian	-0.756	-0.562	-0.544	1.0		
	Muslim	-0.591	-0.583	-0.398	0.585	1.0	
	Traditional	-0.512	-0.353	-0.47	0.461	0.284	1.0

The table gives the correlation matrix for the regional measures of upward IM and downward IM for Christians, Muslims, and Animists, pooling across all birth-cohorts.

F.3 Religious IM Gaps across Regions. Examples

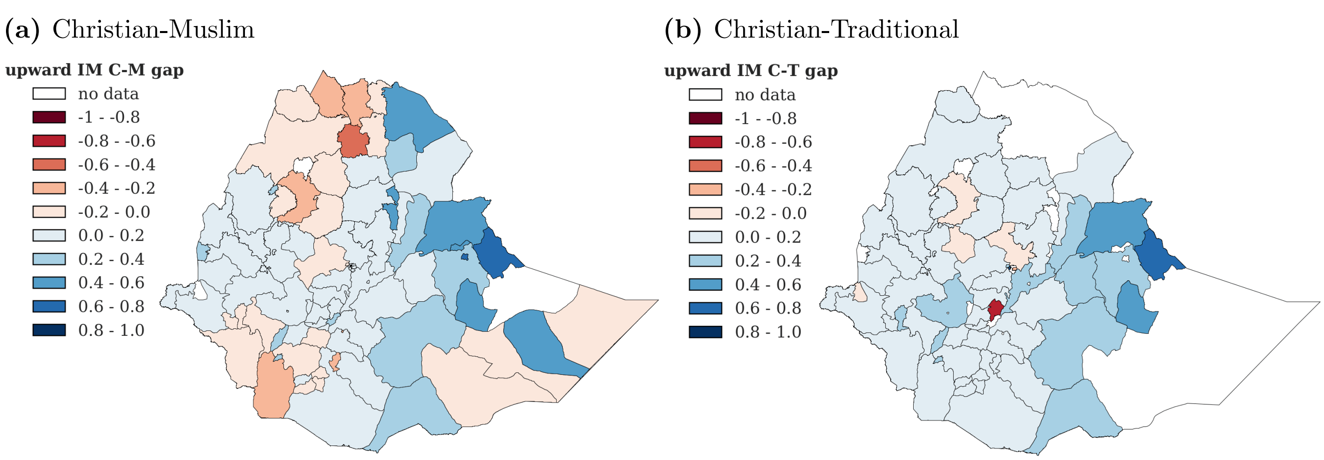
Appendix Figures F.2 and F.3 plot the religious gap in upward IM between Christians and Muslims (panel (a)) and between Christians and Animists (panel (b)) across regions in Ghana and Ethiopia, respectively. The figures thus zoom in on the Africa-wide mapping of religious gaps in upward intergenerational mobility in Figure 8 of the paper.

Figure F.2: Christian-Muslim and Christian-Animist IM Gaps in Ghana



The figure plots differences in upward IM between Christians and Muslims (panel (a)) and between Christians and Animists (panel (b)) across districts in Ghana.

Figure F.3: Christian-Muslim and Christian-Traditional IM gaps in Ethiopia

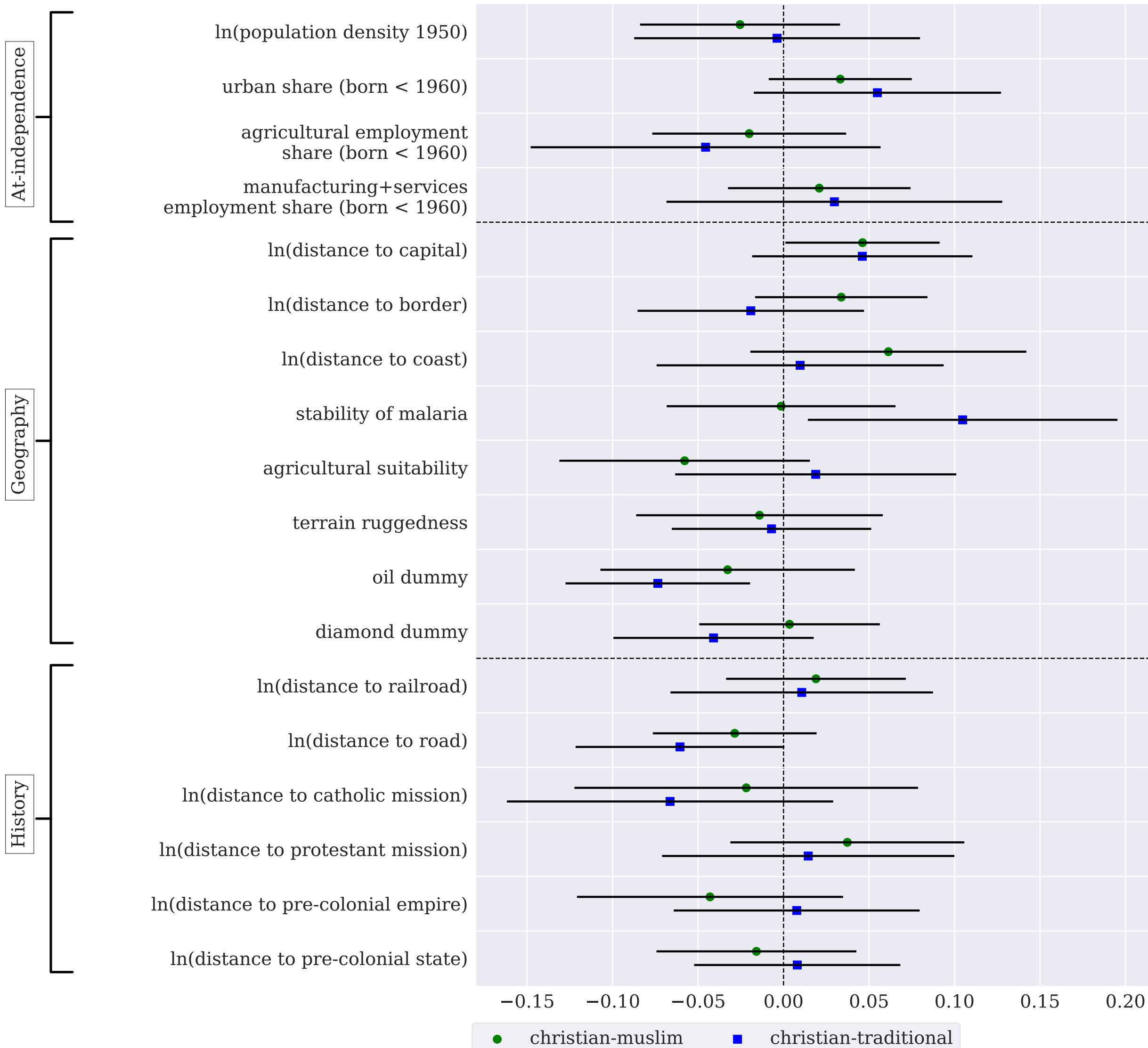


The figure plots differences in upward IM between Christians and Muslims (panel (a)) and between Christians and Animists (panel (b)) across districts in Ethiopia.

F.4 Correlates of Religious IM Gap

In Appendix Figure F.4 we examine the correlation between the religious gap in upward IM and geographic, historical, and at-independence variables. Rather than conducting the analysis at the individual level (as in the main paper in Table 9), we aggregate the data in each region and report correlations using district means (to show robustness).

Figure F.4: District Correlates of Christian-Muslim and Christian-Traditional IM Gaps



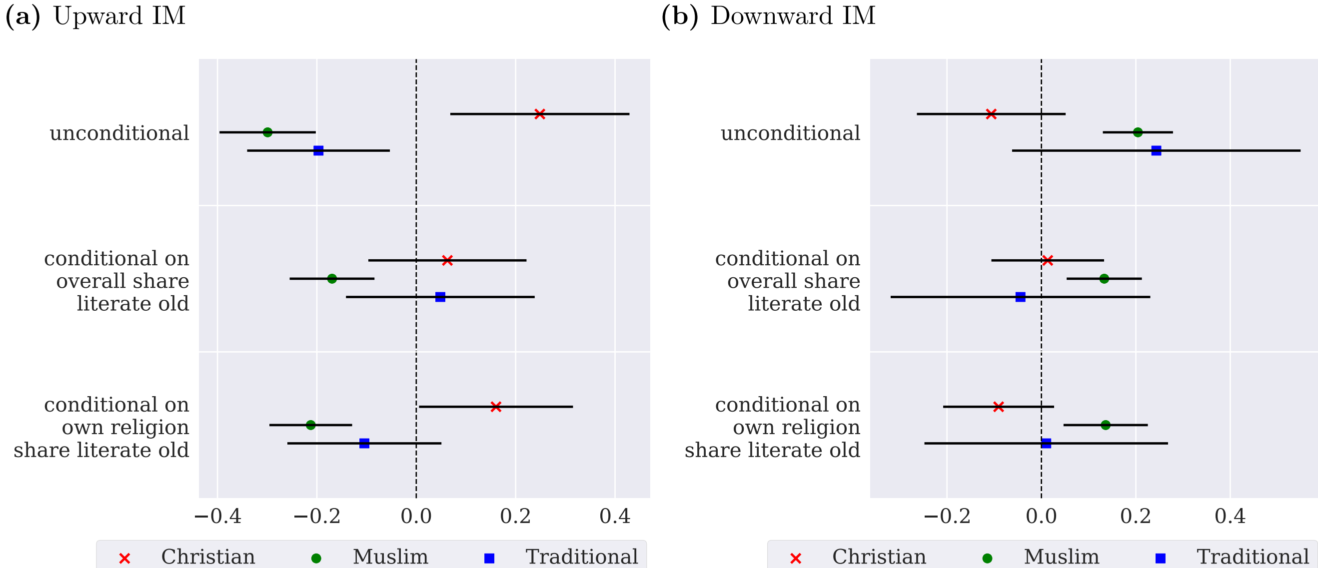
The figure plots correlations (standardized "beta" coefficients) between upward IM gaps of Christians and Muslims (green circle) and Christians and Animists (blue square), averaged across individuals in a district, and various regional characteristics. There are three categories of correlates. (i) Regional proxies of development before independence. (ii) Regional location and geographic features. (iii) Historical variables of colonial era investments and precolonial statehood. Appendix Section F.5 gives variable definitions and sources. All specifications include country fixed effects (constants not reported). Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and province level are also reported.

The correlations are statistically indistinguishable from zero. While many variables proxying for early regional development (e.g., proximity to the coast, capital, colonial investments, and population density) characterize spatial variation in educational mobility, their correlation with upward and downward IM is equally strong for Muslims, Christians, and Animists; therefore, these significant correlates of IM do not explain the considerable religious IM gaps.

F.5 Religious IM and Own-Religion Share

Appendix Figure F.5 plots the within-country correlation between educational mobility and own-religion population share in the district, weighting observations with a country's 1980 population. Model (1) includes only country constants. Model (2) also conditions on the share of completed primary education of the "old" generation at the district. Model (3) conditions on the share of completed primary education of the own religion of the "old" generation in the district. These specifications are otherwise identical to the ones reported in Figure 10 in the main paper that gives unweighted estimates.

Figure F.5: District-level IM on Population Share, by Religion, country fixed effects estimates, weighted by the 1980s countries' population



The figures show weighted OLS regression estimates associating upward IM (panel (a)) and downward IM (panel (b)) with the own-religion population share at the district for Christians (red stars), Muslims (green dots), and Animists (blue squares) using as weights the countries' 1980 population. The unconditional specifications (model 1) at the top include only country fixed effects. The specifications in the middle (model (2)) condition on the share of the old generation with completed primary education in the district, besides country fixed effects. The specification at the bottom (model (3)) condition on the share of the own-religion old generation with completed primary schooling in the district, besides country fixed effects. Two-standard-error bands based on heteroskedasticity adjusted double clustered at the country x birth-decade and the province level are reported.

F.6 Variable Definitions and Sources

F.6.1 At-Independence Features

ln(population density 1950) The natural logarithm of mean population density in the district in 1950. The latter variable is computed, using GIS software, as the within-district zonal statistic of a raster provided by Klein Goldewijk, Beusen, and Janssen (2010), which we resample to a resolution of 30 arc-seconds prior to computing the statistic.

urban share (born $<$ 1960) The share of the (non-migrant) district population born prior to 1960

classified as urban. IPUMS census data.
agri. empl share (born < 1960) The share of the (non-migrant) district population born prior to 1960 and working in agriculture. IPUMS census data.
manuf.-serv. empl share (born < 1960) The share of the (non-migrant) district population born prior to 1960 and working in manufacturing and services. IPUMS census data.

F.6.2 Geographical Features

ln(distance to the capital) The natural logarithm of the geodesic distance from the district centroid to the national capital. Computed using GIS software.
ln(distance to the border) The natural logarithm of the geodesic distance from the district centroid to closest point on the national border. Computed using GIS software.
ln(distance to the coast) The natural logarithm of the geodesic distance from the district centroid to clostest point on the coastline. Computed using GIS software.
ln(1+malaria stability) The natural logarithm of 1 + mean stability of malaria transmission in the district. The latter variable is computed, using GIS software, as the within-district zonal statistic of a raster provided by Kiszewski et al. (2004), which we re-sample to a resolution of 30 arc-seconds prior to computing the statistic.
ln(1+agricultural suitability) The natural logarithm of 1 + mean agricultural suitability in the district. The latter variable is computed, using GIS software, as the within-district zonal statistic of a raster provided by Ramankutty et al. (2002), which we re-sample to a resolution of 30 arc-seconds prior to computing the statistic.
ln(terrain ruggedness) The natural logarithm of terrain ruggedness. The latter is computed using cell-level data on elevation at 30 arc-second resolution from Survey (1996). Given the grid cell data, picture a 3×3 block of 9 cells and let $e_{r,c}$ be the elevation of the cell in row r, column c of the grid. Following Nunn and Puga (2012), we compute ruggedness as $\sqrt{\sum_{i=r-1^{r+1}} \sum_{i=c-1}^{c+1} (e_{i,j} - e_{r,c})^2}$, that is, the square root of the sum of all the squared differences in elevation between the middle cell and the surrounding 8 cells.
oil A dummy = 1 if the district is intersected by an oil field, and zero otherwise. Data on oil fields come from Lujala, Rød, and Thieme (2007)
diamond mine A dummy = 1 if the district is intersected by a diamond mine, and zero otherwise. Data on oil fields come from Lujala, Gleditsch, and Gilmore (2005)

F.6.3 Historical Features

ln(distance to railroad) The natural logarithm of the geodesic distance from the district centroid to clostest point on a colonial railroad. Computed using GIS software. Data on colonial railroads come from Jedwab and Moradi (2016).
ln(distance to road) The natural logarithm of the geodesic distance from the district centroid to clostest point on a colonial road. Computed using GIS software. Data on colonial roads come from Jedwab and Storeygard (209).

ln(distance to Catholic mission) The natural logarithm of the geodesic distance from the district centroid to the closest Catholic Mission. Computed using GIS software. Data on missions come from Nunn (2010).

ln(distance to Protestant mission) The natural logarithm of the geodesic distance from the district centroid to the closest Protestant Mission. Computed using GIS software. Data on missions come from Nunn (2010) and Cagé and Rueda (2016).

ln(distance to precolonial state) The natural logarithm of the geodesic distance from the district centroid to the closest pre-colonial state. Data on pre-colonial states are obtained combining maps of pre-colonial ethnic homelands with the levels of jurisdictional hierarchy beyond the local community level in Murdock (1967). Societies with 3 or 4 levels are classified as states.

G Migration Patterns

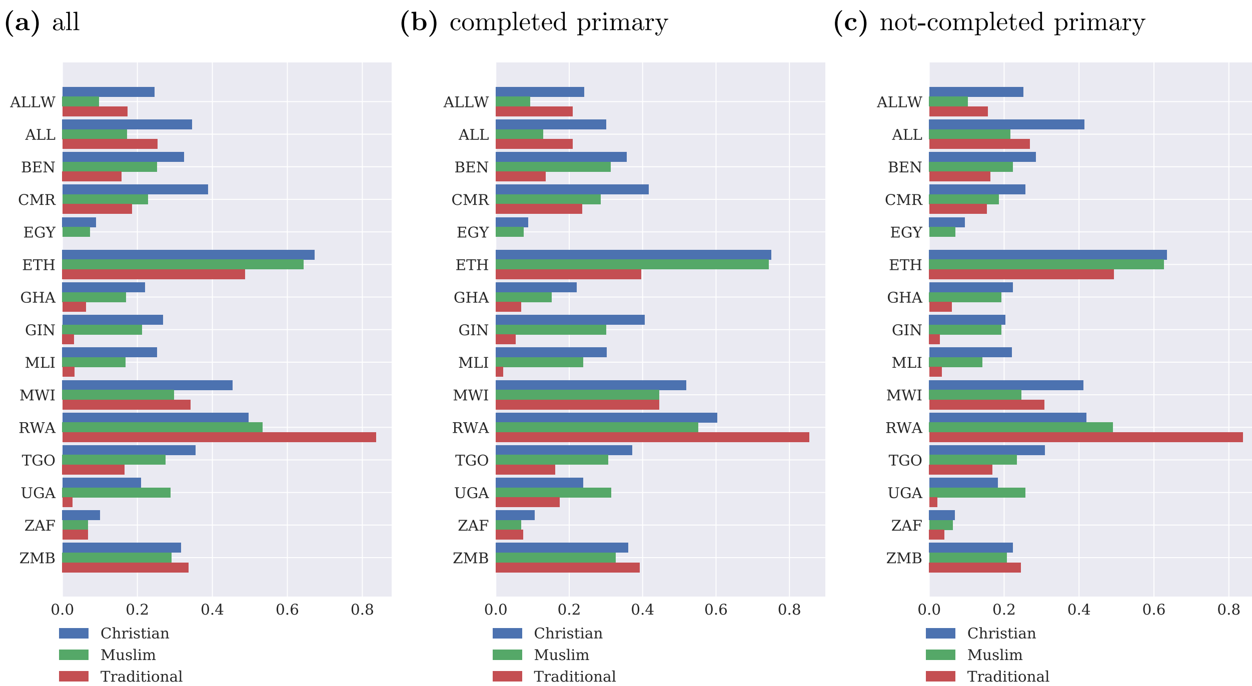
This Section presents descriptive patterns on internal migration, complementing the analysis in Section 7 showing with Afrobarometer Surveys that Muslims have stronger preferences to reside near coreligionists as compared to Christians and Animists.

Figure G.1 plots internal migration rates for Christians, Muslims, and Animists aged $14-25$, across 13 African countries, where the Census data compiled by IPUMS records place of birth and region of current residence. [This is also the sample we use in Section 5 of the main paper and Appendix Section E to isolate regional childhood exposure effects from spatial sorting.] Panel (a) pools all $14-25$ olds. Panel (b) plots migration rates for children whose old generation has completed at least primary schooling. Panel (c) looks at children cohabiting with older generation relatives who have not completed primary schooling.

In all countries, but Rwanda and Uganda, where Muslims share is small, Christians' migration rates are higher than Muslims. The average Christian-Muslim difference is about 20 percentage points (38% versus 18%); when we weight by countries' 1980 population, the mean migration share for Christians is about 25% and of Muslims 10%. These religious differences are more striking, as Muslims reside, on average, in less developed, more isolated, and with lower mobility districts (see Appendix Section F and Appendix Figure F.1). In many countries, migration rates of Muslims is even lower than that of Animists.

Migration differences between Christians and Muslims are sizable both when we look at children cohabitating with older generation relatives who have not completed primary education (panel (c)) and for children residing with more educated older relatives (panel (b)).

Figure G.1: Migrant Shares, Christians, Muslims, and Animists



The figures plot average migration rates for Christians (blue bars), Muslims (green bars), and Animists (red bars) for young Africans (aged $14-25$), who cohabit with older generation relatives, across 13 countries, where IPUMS records both district of birth and current residence. The figures also report the simple country means and the population-weighted means. Panel (a) gives the mean migration rates across all young individuals. Panel (b) reports the means for young generation individuals cohabiting with older generation relatives who have completed primary schooling. Panel (c) reports the means for young individuals cohabiting with older generation relatives who have not completed primary schooling.