Data Appendix
"Inter-Ethnic Trust in Conflict-Affected Societies:
Bosnia and Herzegovina and the North Caucasus Region of Russia"

All variables are taken from two public opinion surveys carried out in December 2005 (N=4,000). The variable labels that are used in the R files are in italics.

1. *nat.trust*: national trust. This variable refers to the survey respondents' answer to the following question: It's possible to trust only people of my nationality. Strongly agree (1), mostly agree (2), neither disagree nor disagree (3), mostly disagree (4), strongly disagree (5)?

2. *violence*. This variable refers to the survey respondents' answer to the following question: During the war or its aftermath, have you or your close family members ever witnessed a national incident that involved injury or death? Yes (1) or no (0).

3. *organization.*. This variable refers to the survey respondents' answer to the following question: Are you or any member of your family a member of local community organization like a street committee or maintenance of the building? Yes (1) or no (0).

4. *closestfriends*. This variable refers to the survey respondents' answer to the following question: Who are your closest friends? Are they all from your nationality (1), mostly from your nationality (2), mixed nationalities (3), mostly from other nationalities (4), or they are all from other nationalities (5)?

5. *ethnicfriends*. This variable refers to the survey respondents' answer to the following question: I would like to have more friends among people of different nationalities in this region. Strongly agree (1), mostly agree (2), neither disagree nor disagree (3), mostly disagree (4), strongly disagree (5)?

6. *ethnicrelations.* This variable refers to the survey respondents' answer to the following question: In this locality over the past 5 years, are national relations getting better, worse or they are staying the same? Better (1), staying the same (2), worse (3).

7. *pride*: pride in own ethnic group. This variable refers to the survey respondents' answer to the following question: To what extent do you feel proud to be a member of your national group? Would you say you are very proud (1), somewhat proud (2), neutral about this question (3), little proud (4), not proud at all (5)?

8. *currentsit*: current situation. This variable refers to the survey respondents' answer to the following question: Which of the following statements best corresponds to your current situation in your locality? Things are not so bad, it is possible to live well (1), life is difficult but it is possible to get by (2), or to tolerate our difficult condition is no longer possible (3).

9. *materialstatus*. This variable refers to the survey respondents' answer to the following question: In relation to purchasing power, how would you rate your family's income level? We can purchase all we need (1), we can purchase all we need except for durable objects (2), we only have enough money to provide food (3), we do not have enough money to provide food (4).

10. *education.* This variable refers to the survey respondents' answer to the following question: Could you tell me what is higher level education? Primary or below (1), Uncompleted secondary school (2), completed secondary school, including technical high school (3), technical college (4),

university, finished or partial (5). The scale of this question was different in the two surveys, so we recoded it.

11. *age*. This variable refers to the survey respondents' self-reported age.

12. *gender*. This variable refers to the survey respondents' self-reported gender, male (0) or female (1).

13. *bosnia*. This refers to a dummy variable, coded (1) if the respondents are from the Bosnia and Herzegovina survey.

14. *nationality*. This variable refers to the survey respondents' self-reported nationality.

15. *vladimir*: the vignette question. This variable refers to the survey respondents' answer to the following question: Now, we shall tell you a short story and ask you a question about it. [Vladimir] has a very sick mother. She cannot be left alone for a minute. His wife is having a baby, goes into labor and needs to go to a hospital immediately. A neighbour, whom [Vladimir] has only recently met, offers to bring his wife to the hospital in his car. Can [Vldimir] agree? Absolutely not (1), no, it's a bad idea (2), don't know/difficult to say (3), yes, only because there is no other possibility (4), yes, of course (5). In the original surveys, the answer categories to this vignette are as follows: 'yes, of course' (1), 'yes, only because there is no other possibility (2), 'no, it is a bad idea' (3), 'absolutely not' (4), as well as 'don' t know/difficult to say' (8 in the Bosnian survey and 9 in the Russian survey) and, in the Bosnian survey, a category for 'refusing to answer' (9). In order to make these response categories match the ones in our self-assessment question, we decided to recode the 'don't know/difficult to say' category to the middle category 3, which in the self assessment question is 'neither disagree nor disagree.' It is reasonable to expect that 'I don't know' and 'neither disagree nor disagree' carry the same meaning. In total, 216 respondents answered 'I don't know' in the vignette question. The 32 respondents who refused to answer the vignette questions in the Bosnian survey were left in category 9 (and, thus, excluded from the final analysis along with the other category 9 responses from the questions we used). Moreover, we switched the order of the answer options in the vignette question, so that the 'high' in the self-assessment question, i.e. high inter-ethnic trust, corresponds to 'high' on inter-personal trust in the vignette question. That is, a respondents who answered "yes, of course [I would let my neighbor, whom I don't really know, take my pregnant wife to the hospital]" was coded as 'high' in the vignette question.