Supplementary Materials for:

Who Hosts?
The Correlates of Hosting the Internally Displaced

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A. Context: Conflict, Displacement, and Hosting in Kalehe

This study takes place in Kalehe territory, located in the South-Kivu province of the Democratic Republic of Congo. Conflict and armed group mobilization in this region has been ongoing since the early 1990's and largely relate to historic tensions over land and power between various local communities. As put by Bouvy, Bisimwa, and Batumike (2021, 9): *"Every incident is reinterpreted through the lenses of a fierce competition between Hutu, Havu and Tembo for the control of territory and power in Kalehe."*

In May 2019, about a month before the onset of field activities, combatants from the Conseil National pour la Restauration de la Démocratie (CNRD), a dissident wing of the Democratic Forces for the Liberation of Rwanda (FDLR), moved in large numbers[1] from North Kivu to South Kivu. These Hutu rebels moved into the Kalehe highlands, claiming that they wanted to peacefully live alongside local communities while preparing to return to Rwanda (UNSC 2019). Around that same time, North-Kalehe saw the return of two other armed groups: Mai Mai Kirikicho and Nyatura Kalume (Bouvy, Bisimwa, and Batumike 2021). Mai Mai Kirikicho recruits primarily from the Tembo community and claims to defend the Tembo against Hutu militia and Rwandophone officers of the Congolese army. Nyatura Kalume, on the other hand, claims to protect the Congolese Hutu population from other Mai-Mai groups and the Congolese army (Kivu Security Tracker 2023).

Given these dynamics, we expected that there was a large probability that violence would occur in the subsequent months, which in turn could lead to large flows of displacement from the Kalehe highlands to Mbinga South, a coastal area considered relatively safe (see **Figure 1** in main text).

The Kalehe highlands indeed experienced conflict in the subsequent months. On 26 November 2019, the Congolese government launched a military operation against the CNRD in Kalehe (UNSC 2020). The offensive led to the displacement of thousands of civilians, as Congolese Hutu were afraid of being confused with CNRD dependents, while others fled because they anticipated retaliations against the local population – as had happened in the past after attacks against the FDLR (Bouvy, Bisimwa, and Batumike 2021). Those that had been displaced were largely accommodated by host households in receiving villages (Radio Okapi 2019), including in our research area.

Displacement and Hosting in Kalehe

The ongoing insecurity in the region creates a continuous ebb and flow of displacement (Jacobs and Kyamusugulwa 2018). IDPs in Eastern Congo overwhelmingly favor being hosted by other families (Pham et al. 2022; Haver 2008), which is also the case in Kalehe territory (McDowell 2008).[2] IDPs often try to stay close to their home villages, many within a one-day walk of their homes (Pham et al. 2022). Focus groups and interviews with IDPs in, among others, Kalehe territory suggest that IDPs prefer a familiar rural environment, and being close to their homes to monitor security or to access their banana plantations, root crops or fields (McDowell 2008).

[1] Estimates of the number of rebels varied widely from source to source, but all agreed they ranged in the thousands.
[2] In 2017, UNOCHA estimated that in Eastern Congo around 3.3 million IDPs lived in host communities and 500,000 in camps (Jacobs and Kyamusugulwa 2018).

Hosting periods tend to differ for different waves of displacement. Displacement can be of a 'pendulum' nature, with IDPs returning to their home communities during the day or intermittently for planting or school seasons. Some IDPs return home after a few weeks, some after many months, and some settle in the host village (Haver 2008). In South Kivu province, IDPs who have lived in a host community for more than a year are often allocated a plot of land (Kesmaecker-Wissing and Pagot 2015).

Hosting involves sharing accommodation and food, and also offers emotional and spiritual sanctuary (e.g., McDowell 2008). Hospitality to IDPs extends beyond family ties.[3] Living arrangements vary. Some IDPs occupy a room in the host family's house, some are housed in empty or temporary structures on the host household's plot of land, while others sleep with their hosts in the same room (Kesmaecker-Wissing and Pagot 2015). Accounts from Kalehe suggest that hosted IDPs are most often accommodated inside the host's house and not in temporary accommodation outside the host family's house because of stigma attached to having a guest living outside in a temporary structure which leaks and is often small, cold and dirty (McDowell 2008). Hosted IDPs are expected to contribute to the household in whatever ways they can. These contributions can involve working in the host's fields, collecting wood for small amounts of money to contribute to the household, fetching water, or doing other domestic chores. Sharing humanitarian assistance – if provided – is also seen as a contribution (McDowell 2008; Haver 2008).

Despite problems and the unknown length of stay, hosting has been found to be a positive experience by both host and hosted.[4] However, host households are often affected by conflict and live at subsistence level themselves. Sharing food, goods and land with IDPs puts an additional burden on host households. When hosting is of short duration and fighting is intermittent, allowing time for people to return and recover, hosting is a strategy to cope with a difficult situation. However, when displacement lasts long and is experienced repeatedly, the coping mechanism needs to be supported to prevent it from breaking down.

B. Visit 6: Qualitative Interviews

In October 2021, we returned to five randomly selected study villages for in-depth qualitative follow up fieldwork. The purpose of this fieldwork was to contextualize and complement the results of the quantitative analyses. Specifically, we aimed to obtain a better understanding of the dynamics involved in matching IDPs with hosts, to investigate whether the role of empathy is also mentioned qualitatively, and to explore the role of ethnicity in hosting decisions. The instruments and data, which include all responses to open-ended questions, are available on the APSR Dataverse.

B.1 Sampling Frame, Sampling Strategy, Sample

Five of the fifteen study villages were randomly selected for follow-up fieldwork. In each village, we aimed to collect information from thirty households: 10 randomly selected host households, 10

[3] Qualitative work from the region suggests that family links are not a reason to refuse to take in IDPs, and many hosted IDPs are not previously acquainted with their hosts (Kesmaecker-Wissing and Pagot 2015).
[4] 97% of hosts and 83% of displaced surveyed said that if they had to, they would choose to enter host arrangements again (McDowell 2008).

randomly selected hosted households, and 10 randomly selected households that do not host and are not hosted. The sampling frame built on the household census collected during visit 2 (see next section). Together with the village chief, the list of households was updated: i.e., households that had left the village were removed and those that had arrived were added. In addition, enumerators indicated for each household whether it was hosting, being hosted, or neither. From this list, within each village, ten households were randomly selected from each group, resulting in a total sample size of 150 respondents. In addition to the household surveys, we also conducted an in-depth interview with the village chief in each selected village. These interviews were aimed at understanding broader hosting dynamics within the village, but also to learn more about the types of IDP inflows that took place during the 10-month period during which we measure IDP hosting.

B.2 Hosting Dynamics and the Role Played By the Village Chief

We asked households that were hosting at the time of the interview whether they had a personal connection with the IDP prior to hosting them. The vast majority (78%) responded no. We asked households who did not have a personal connection with the IDP how they met. In about half of cases (54%), the IDPs simply knocked on their door. Others (26%) indicate that they were put in contact with the IDP by someone else in the village. Most of the times this role was played by the village chief (N=7), while also a religious leader (N=1) and other villagers (N=2) were mentioned.

The remainder (20%) of hosting households without a personal connection to the IDP indicate to have met the IDP on the road. Consider for instance the following answer: *"I was coming back from prayer when I met them for the first time, it was late and they were on the road, looking for a shelter. I showed them that I had space in my house, but I didn't have enough to eat but if they wanted, they could come. So, I came with them, a pregnant woman with 9 children and her husband. When they arrived at my house, they called other displaced people because they found the house spacious."*

We asked all hosting households whether they spoke with the village chief before they started hosting the IDP. The large majority (90%) indicated that they did, which is not surprising as it is customary to inform the village chief of new people arriving in the village. The responses from hosted households paint a similar picture. We asked them whether somebody recommended the hosting household to them or whether they found it themselves. Half of them indicated to have found the hosting household on their own account (N=25). In an open-ended question, we ask them how they found their hosting household. Responses relate to knocking on doors and asking help on the road, while others were able to stay with relatives. Examples of answers include: 1) *"We met on the road, and we asked for help. He had compassion for us and welcomed us in his home."; 2) "I came from [*redacted*], I was fleeing the attacks of [*redacted*]. I arrived in this village and knocked on this door. They received me after having explained at length my situation of being displaced.";* 3)*"I came from [*redacted*] where my military husband was killed during battle. I presented myself here with his older brother who offered me this small room where I now live with my children."*

To those households that found the hosting household on their own account (N=25), we also asked whether they had to try several households before being accommodated. The majority (68%) was currently staying with the first household they had approached. By the second and third try everybody had found a roof over their head. The other half of hosted households (N=25) found the

hosting household through the help of someone in the village. Most of the times this role was again played by the village chief (N=13), while also a religious leader (N=1), friends and family (N=8), and other villagers (N=3) were mentioned. In an open-ended question, we asked about the role these individuals played. Illustrative responses include: 1)*"He saw that he did not have enough space to accommodate us, and he asked our current host to accommodate us.";* 2)*"He asked his neighbor to help us because he was already hosting a displaced person."*; 3)*"He oriented me well by showing me the house, he first did some research to find the host house."*

In sum, the qualitative information from these interviews suggests that the village chief plays an important role in the context of hosting decisions in his role as the guardian of the village. However, the village chief does not assign incoming IDPs to households; there is agency in the hosting decision on the side of both the IDP and the potential host household.

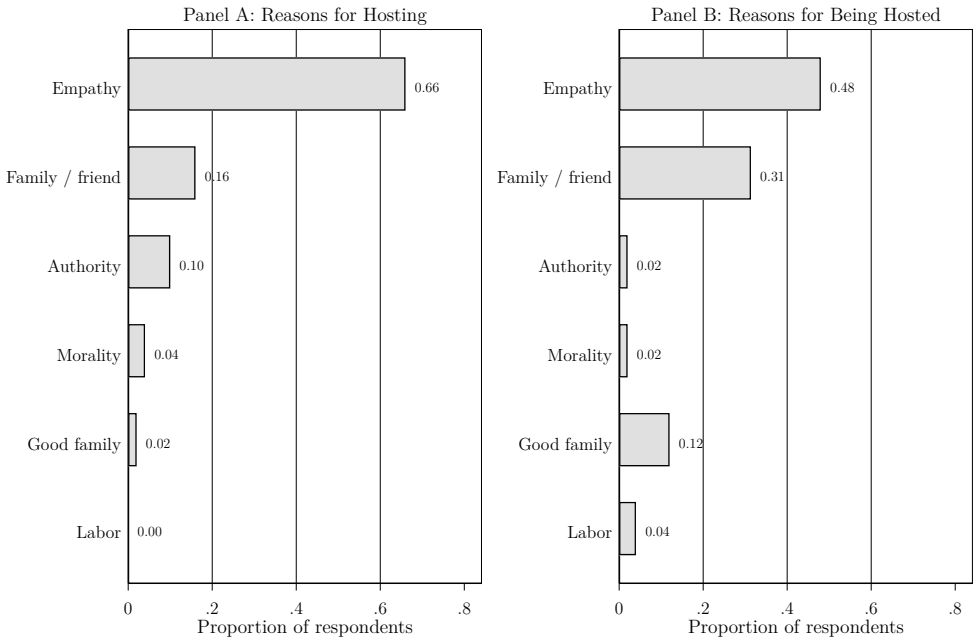
B.3 Empathy as a Motivation for Hosting

Our quantitative analysis in the main text concludes that empathy is one of the key factors explaining the hosting decision. The qualitative follow-up data corroborate this finding. We asked hosting households why they decided to host a displaced person. In addition, we asked displaced households why – according to them – their current host was willing to host them. These questions were open-ended, and we categorized the answers according to the main motivation mentioned. Six categories emerged, which are presented in **Figure A1**.

Panel A presents the reasons for hosting. In line with our quantitative analysis in the main text, empathy clearly comes out as the most important motivation, mentioned by 66% of hosting households. Illustrative answers include: 1)*"It was raining and late. These people were in trouble.";* 2)*"I felt sorry for them and saw the degree of suffering of these families*."; 3)"*I saw their suffering and could not let them continue suffering."*; 4)*"This family was in difficulty, and I understood I had to help them."*

Interestingly, among those referring to empathy, 66% mentioned that they had been in a situation of displacement before, or that they could imagine finding themselves in such a situation in the future. This clearly relates to cognitive empathy; i.e., perspective taking or the ability to understand someone else's emotions. Illustrative answers include: 1)*"They were in difficulty, and I have gone through a similar situation.";* 2)*"I could also run into the same difficulties as this person, my first reaction would then also be to find a home to stay."*; 3)*"I hosted them because I could find myself in the same situation and in that case, I would need to rely on other people to receive me in their home."* Other reasons related to having a previous relationship with the displaced family (16%), being asked by the village chief if they would be willing to host (10%), helping those in need as a Christian duty (4%), or the positive reputation of the displaced family (2%).

Figure A1. Reasons for Hosting and for Being Hosted



Notes: The categories in the graphs represent open answers from 50 households that were hosting at the time of the interview (Panel A) and 50 households that were hosted at the time of the interview (Panel B). The former were asked "Why did you decide to host the IDP you are currently hosting?", while the latter were asked "Why do you think your current host was willing to host you?"

In Panel B, we present reasons for being hosted as perceived by hosted IDPs. Again, empathy stands out, being mentioned by 48% of respondents. Illustrative responses include: 1)*"Because he knew the war had taken all our goods and left us with nothing.";* 2)*"When the household saw me, they took pity on me after I explained the ordeal I had gone through during three days of fleeing, and they agreed to provide me with this accommodation."*; 3)*"Because he took pity on us as displaced persons and he saw that we were vulnerable, he was sensitive to our vulnerability."*; 4)*"Because of his generosity, we did not know each other, and he accepted to host us."*; 5)*"Because he found me pregnant and without means."*

About a third of displaced households (31%) indicated to be hosted by family or friends: 1)*"It is my family and I had nowhere else to go.";* 2)*"He studied with my husband, and they remained close friends.";* 3)*"Because I did not have any means and it is also my biological family."*; 4)*"I am the wife of his older brother. Even if he's dead, the younger brother is obliged to host me."* Other reasons related to the displaced family having a good reputation (12%), helping the host family out with labor (4%), the village chief pleading on their behalf (2%) or religious motivations (2%). In sum, also in the qualitative follow-up work, empathy stands out as the most important determinant of hosting.

B.4 Role of Ethnicity in the Hosting Decisions

Contrary to existing work on altruistic and cooperative giving, our quantitative analysis in the main text indicates that ethnicity does not explain hosting decisions. Qualitative data presented in this section corroborate this finding. We asked households that were hosting and households that were

neither hosting nor being hosted[5] to imagine the following situation: *"Imagine that several IDP families arrived in your village. Imagine that you have the resources to host a family. How likely is it that you would host an IDP family of the following ethnicity?"*

Respondents were then presented with a list of ethnicities common in the research area: Tembo, Havu, Shi, Banyarwanda, and Hunde.[6] The response options were: 1) very unlikely; 2) unlikely; 3) likely; 4) very likely. For all ethnic groups, the typical respondent indicates that they would be (very) likely to host the IDP of that ethnicity (i.e., scores between 3 and 4).[7] **Table A1** presents this information by ethnicity dyad; i.e., the ethnicity of the respondent and the ethnicity of the hypothetical IDP. There are only small differences in the self-reported willingness to host IDPs from different ethnicities.[8]

Table A1. Willingness to Host Members of the Same and Other Ethnic Groups

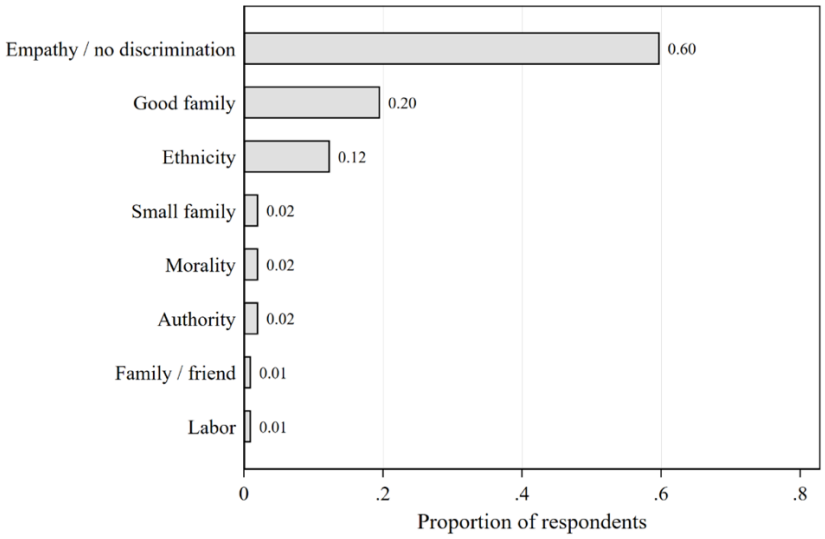
IDP↓ Resp.→	Tembo	Havu	Shi	Banyarwanda	Hunde
Tembo	3.92	3.59	3.31	No obs	3.70
Havu	3.85	3.75	3.54	No obs	3.80
Shi	3.77	3.68	3.46	No obs	3.50
Banyarwanda	3.46	3.17	3.08	No obs	3.30
Hunde	3.62	3.46	3.31	No obs	3.80

Notes: Response to the question "Imagine that several IDP families arrived in your village. Imagine that you have the resources to host a family. How likely is it that you would host an IDP family of the following ethnicity?" Asked to households that were hosting and households that were neither hosting nor being hosted. Response options were: 1) very unlikely; 2) unlikely; 3) likely; 4) very likely. There are no Banyarwanda respondents.

We then asked these households to imagine the following situation, clearly priming the ethnicity of incoming IDPs: *"Imagine that multiple displaced families arrive in your village. Among them are several Tembo families, several Havu families, several Shi families, several Hunde families and several Banyarwanda families."* Given this scenario, we asked them whether they would be willing to host a displaced family provided they had the resources. Almost all respondents (97%) answered affirmatively. We then asked them an open question about how they would decide which family to host. We categorized the answers according to the main criteria mentioned. The results are presented in **Figure A2**.

[5] These two groups comprised 100 respondents. The majority (56%) are Havu, while others are Tembo (21%), Shi (13%), Hunde (7%), or other smaller ethnicities (3%).
[6] To avoid ordering effects, across respondents, the ethnicities were presented in a random order.
[7] Tembo: 3.61, Havu: 3.74, Shi: 3.65, Banyarwanda: 3.19, Hunde: 3.5.
[8] While the willingness to host Banyarwanda appears to be relatively lower, respondents still indicate that they would be likely to host them, on average.

Figure A2. Mentioned Criteria for Hosting



Notes: The categories in the figure represent open answers from households that were hosting and households that were neither hosting nor being hosted at the time of the interview. Provided they had indicated a willingness to host an IDP family (N=97), they were asked "How would you decide which family to host?"

Again, reasons related to empathy stand out, being mentioned by 60% of respondents. Illustrative answers include:1)*"I receive all the families and if they are numerous, I appeal to the chief of the village. However, if it is necessary to choose a family, I will choose to receive the poorest family, the families with means can rent a house.";* 2)*"I know that not everyone can come at the same time, those who came first I give them a space where they can settle, those who come later I also give them a space and so on. There is room to accommodate them, a displaced person can even sleep on the floor, the main thing is that there is a place to sleep."*; 3)*"I can welcome the family that has more difficulty, the family that has no acquaintance here."*

Given that our question primed the ethnicity of IDPs, many of the answers related to empathy also referred to ethnicity, indicating that it would not be a criterion for discrimination. Consider for instance the following answers: 1)*"I will inquire about their background to make sure that what he says is true. I receive according to who is in the worst situation without taking into account his tribe. I can also take into account distance, I receive in priority the family who came from furthest.";* 2)*"I can welcome all of them, without exception, I am the mother of a large family, food may be lacking but there is always the possibility of sharing the little that is available."*; 3)*"It is without distinction of tribe, I only have to ask him to explain where he comes from, why he fled."*

About 20% of respondents mentioned that they would choose to host a "good family" that they believe would not cause them any problems. Illustrative answers include: 1)*"A family that will not be a source of insecurity for me or for the village, that is to say that the chief must be informed beforehand.";* 2)*"A family which will not put me in insecurity or in other difficulties such as theft."*; 3)*"I can choose the family with which we can live in harmony."*; 4)*"The family that doesn't steal, the family that I will get along with."*

It is worth highlighting that even when specifically framing the question in terms of ethnicity, only 12% of respondents mentioned that they would preferably host a family of their own ethnic group. This further reinforces the finding from the previous section, where none of our respondents mentioned ethnicity as a motivating factor for hosting or being hosted, when asked an open question. In sum, also the qualitative data suggest that ethnicity plays a relatively small role in hosting decisions in our study context.

C. Data Collection

Table A2 gives an overview of the timeline and key activities of the data collection process.

Table A2. Data Collection Timeline

Visit	Day	Activities	Date
1	1	Village census. 94 villages visited, 15 selected.	Jul7-Jul25, 2019
2	7	Full listing of dwellings and households.	Aug25-Sep8, 2019
3	10	Household surveys with embedded experiment.	Sep5-Sep20, 2019
4	10+4m	Collected information on hosting behavior in person.	Jan11-Jan14, 2020
5	10+10m	Collected information on hosting behavior by phone.	Jul8-Jul23, 2020
6	10+25m	Qualitative interviews with chief and 30 households in 5 villages.	Oct14-Oct19, 2021
7	10+42m	Qualitative interviews with chief and 5 female-headed households that are not hosting in 5 villages.	Feb5-12, 2023

Notes: Timeline and key activities of the data collection process.

D. Measurement of Empathy

Item Selection

To measure empathy, we rely on the "Basic Empathy Scale", a scale widely used in psychology (Jolliffe and Farrington 2006). The original scale consists of 20 items. Many studies, however, have validated and used shorter versions (e.g. Salas-Wright, Olate, and Vaughn 2013; Heynen et al. 2016; Rodríguez-Hidalgo et al. 2020). We follow Salas-Wright, Olate, and Vaughn (2013) and use a six-item scale. The items were chosen in order to capture a range of different emotions, while also taking into account how strongly each item was correlated with affective or cognitive empathy in previous studies (i.e. Albiero et al. 2009; D'Ambrosio et al. 2009; Heynen et al. 2016; Jolliffe and Farrington 2006; Salas-Wright, Olate, and Vaughn 2013).

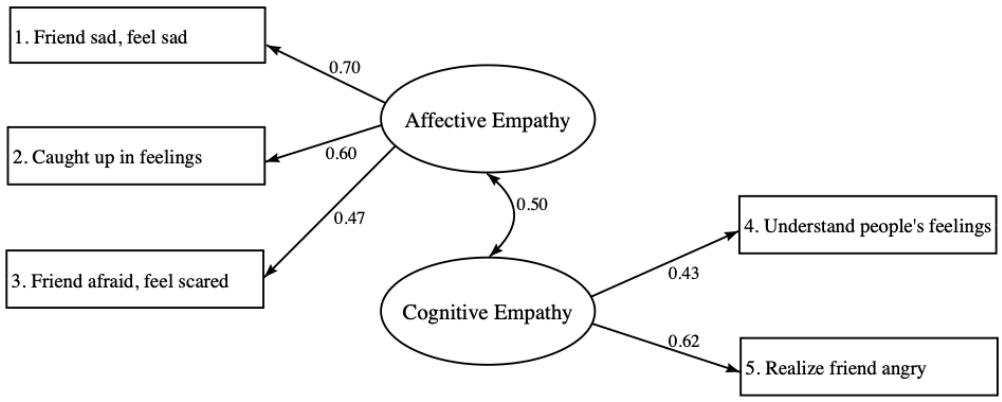
In the psychology literature, two components of empathy are generally distinguished: a cognitive component that involves the capacity to imagine someone else's thoughts and feelings, and an affective component that involves the ability to respond to someone else's thoughts and feelings with appropriate emotion (e.g. Baron-Cohen, 2011; Baron-Cohen and Wheelwright, 2004; Jolliffe and Farrington, 2006). We choose three items for each component. Affective empathy: 1) "After being with a friend who is sad about something, I also feel sad"; 2) "I get caught up in other people's feelings easily"; 3) "I tend to feel scared when I am with friends who are afraid". Cognitive empathy: 4) "I can often understand how people are feeling even before they tell me"; 5) "I can usually realize quickly when a friend is angry"; 6) "I find it hard to know when my friends are frightened". Respondents were asked to indicate to what extent these statements applied to them using a 4-point Likert scale: 0) strongly disagree; 1) disagree; 2) agree; 3) strongly disagree.

The option "undecided" is removed, forcing respondents to make a choice. Higher item scores are associated with higher levels of empathy. The exception is item 6, which is phrased in a negative way.

Confirmatory Factor Analysis

To test the goodness of fit of our adapted empathy scale, we follow earlier validation exercises (e.g. Salas-Wright, Olate, and Vaughn 2013; Heynen et al. 2016; Rodríguez-Hidalgo et al. 2020), and performed a Confirmatory Factor Analysis.[9] Following the original model of Jolliffe and Farrington (2006), we specified the six items to load on one of two latent factors: affective empathy and cognitive empathy. Item 6 ("*I find it hard to know when my friends are frightened*") loaded poorly on the latent factor representing cognitive empathy (standardized factor coefficient of only 0.03, and p = 0.361). Item 6 was the only negatively phrased item. While the combination of positively and negatively phrased items is common practice in psychological research, several scholars have argued against doing so, as it may confuse respondents, requires higher verbal skills, and reduces the precision of the measures derived from the items (Suárez-Álvarez, Pedrosa, and Lozano 2018; Sonderen, Sanderman, and Coyne 2013). Most of our respondents (65%) did not finish primary education, which may explain why we found no correlation between item 6 and the latent factor representing cognitive empathy. Multiple studies that use the Basic Empathy Scale have reported similar problems with negatively phrased items, finding that they are poorly correlated with the latent empathy factors, suggesting that respondents may have misunderstood them (e.g. Heynen et al. 2016; Zych et al. 2022; Sánchez-Pérez et al. 2014; Bensalah et al. 2016; Salas-Wright, Olate, and Vaughn 2013). We followed the example of these studies and exclude item 6 from the analysis.

Figure A3. Confirmatory Factor Analysis Model



Notes: The figure displays the estimated item factor loadings on the two latent factors as well as the correlation between the latent factors. All coefficients are significant at p < 0.001. Goodness of fit measures: $\chi^2(df) = 5.75\ (4)$, p-value=0.22; RMSEA=0.017; CFI=0.998; TLI=0.994.

Next, we ran the Confirmatory Factor Analysis model with the five remaining items. **Figure A3** presents the results. All item factor loadings are highly significant (p < 0.001) with estimated coefficients ranging from 0.47 to 0.70 – indicating strong correlations between the separate items

[9] We used the Structural Equation Model builder of Stata 15.1.

and the latent factors. As an additional validation test, **Table A3** compares the estimated item factor loading coefficients with the average factor loading coefficients for those items across a range of earlier studies (i.e. Albiero et al. 2009; D'Ambrosio et al. 2009; Heynen et al. 2016; Jolliffe and Farrington 2006; Salas-Wright, Olate, and Vaughn 2013). The estimates are highly comparable. In addition, in line with these studies, **Figure A3** shows that the latent factors of affective and cognitive empathy are strongly and significantly correlated, with a coefficient of 0.50 and a p-value < 0.001.

Table A3. Comparison of Item Factor Loadings with Previous Studies

	Earlier studies (average)	This study
1. After being with a friend who is sad about something, I usually feel sad.	0.63	0.70
2. I get caught up in other people's feelings easily.	0.60	0.60
3. I tend to feel scared when I am with friends who are afraid.	0.40	0.47
4. I can often understand how people are feeling even before they tell me.	0.51	0.43
5. I can usually realize quickly when a friend is angry.	0.50	0.62

Notes: Table compares the factor loading coefficients estimated in our 5-item model with the average factor loading coefficients for those items across a range of earlier studies, specifically: Albiero et al. 2009; D'Ambrosio et al. 2009; Heynen et al. 2016; Jolliffe and Farrington 2006; Salas-Wright, Olate, and Vaughn 2013.

Next, we follow earlier work (i.e. Albiero et al. 2009; D'Ambrosio et al. 2009; Heynen et al. 2016; Jolliffe and Farrington 2006; Salas-Wright, Olate, and Vaughn 2013) and explore a set of goodness of fit indicators and cut-off points, i.e. the value of the chi-square statistic should be close to the number of degrees of freedom and have a p-value exceeding 0.05; the Root Mean Square Error of Approximation (RMSEA) should not exceed 0.08, with values closer to 0 indicating a better fit; the Comparative Fit Index (CFI) and Tucker-Lewis Index (TLI) should have values exceeding 0.90. According to all these indicators, our two-factor, 5-item model is a good fit to the data: the chi-square statistic was not significant ($\chi^2(df) = 5.75$ (4), p-value = 0.22); and the other indicators are well within the recommended range: RMSEA=0.017; CFI=0.998 and TLI=0.994. In sum, we feel comfortable to drop item 6 from the empathy scale. Finally, applying the Spearman-Brown reliability correction, we find Cronbach Alpha values that indicate internal consistency for the five-item empathy scale (0.83) as well as for the affective (0.85) and cognitive (0.77) empathy scales separately. Following Albiero et al. (2009), and per our pre-analysis plan, we derive a measure for empathy by summing up the separate item scores.

E. Robustness

In this section, we submit the results to multiple robustness tests. For ease of comparison, model 1 in **Table A4** presents the results from the preferred specification as reported in the paper (model 3 in **Table 2**).

E.1 Hosting by Any Household in the Dwelling

The fifteen study villages encompass 1,660 dwellings. In the survey we collected information from 1,504 dwellings. We focus on those households that own the dwelling as they make the decision whether to host the IDPs. In the ten month-period following our survey, 1,274 new incoming displaced households were hosted among 386 of these households in the study villages (354 of them were surveyed during visit 3). However, 193 additional IDPs were received by households that were already hosted themselves. Model 2 of **Table A4** presents the results where we change the dependent variable to any household in the dwellings starts hosting, which increases the number of dwellings that are hosting strangers (and for which data were collected during visit 3) from 316 to 432. We obtain similar results.

E.2 Subsample of Households Not Yet Hosting During the Survey

Households that were already hosting at the time of the survey may be less likely to host additional households. The majority (78%) of households that started hosting during the study period were not yet hosting at the time of the survey. As specified in the pre-analysis plan, we run a robustness check limiting the analysis to households that were not yet hosting at the time of the survey. Model 3 of **Table A4** presents the results. The main findings remain qualitatively unchanged.

E.3 Only Those that Did Not Leave during the 10-Month Period

Households that left the study village are unable to host incoming IDPs. Only 12 households left during the 10 months following the survey. Model 4 of **Table A4** shows the results of a robustness check where we subset to those households that did not leave during the study period. The main findings remain qualitatively unchanged.

E.4 Number of IDPs Hosted

The village chief recorded the number of IDPs that a household started hosting during the 10-month period following the survey. To explore the intensive margin of hosting, model 5 of **Table A4** shows results when changing the dependent variable to the number of IDPs being hosted. The main findings remain qualitatively unchanged.

E.5 Including Hosting Relationships Based on Kinship or Prior Acquaintance

A small number of IDPs (11%) already knew their hosts from before. In the main analysis, we exclude hosting relationships based on kinship or prior acquaintance from the analyses because we are interested in why people open their doors to strangers. In model 6 of **Table A4**, the dependent variable also captures hosting based on kinship or prior acquaintance while we additionally include a control variable capturing such prior relationships. Again, the main findings remain qualitatively unchanged.

Table A4. Robustness Tests

	Main specification (model 3 in Table 2) (1)	Hosted by any household in dwelling (2)	Subset of HH that did not yet host (3)	Subset of HH that did not leave (4)	Number IDPs hosted (5)	Hosts IDP (including kinship) (6)
Empathy	0.074**	0.076**	0.076*	0.069*	0.053*	0.065**
	(0.032)	(0.028)	(0.037)	(0.033)	(0.029)	(0.030)
Strength of ethnic attachment	-0.024	-0.013	-0.021	-0.021	0.003	-0.022
	(0.028)	(0.028)	(0.033)	(0.028)	(0.027)	(0.026)
Respondent related to chief	0.033*	0.031	0.024	0.033	0.019	0.034*
	(0.018)	(0.019)	(0.027)	(0.019)	(0.025)	(0.016)
Strongly agrees that IDPs increase prob. of aid	0.017	0.012	0.033	0.017	0.046	0.019
	(0.025)	(0.026)	(0.037)	(0.026)	(0.036)	(0.024)
Strongly agrees that IDPs provide cheap labor	-0.005	0.002	-0.018	-0.006	-0.022	-0.005
	(0.033)	(0.031)	(0.043)	(0.033)	(0.031)	(0.031)
Dwelling has a high-quality roof	0.042	0.042*	0.056*	0.047*	0.040	0.043
	(0.027)	(0.023)	(0.029)	(0.026)	(0.029)	(0.026)
Dwelling has high-quality walls	0.009	0.009	0.032	0.008	-0.014	0.005
	(0.026)	(0.024)	(0.029)	(0.025)	(0.026)	(0.026)
Asset index	0.027	0.025	-0.025	0.027	0.008	0.027
	(0.030)	(0.031)	(0.040)	(0.030)	(0.043)	(0.027)
Importance of church in daily life	-0.019	-0.021	-0.014	-0.021	0.013	-0.012
	(0.029)	(0.025)	(0.031)	(0.028)	(0.027)	(0.027)
Times to church per week	-0.013	-0.003	-0.015	-0.016	-0.026	-0.012
	(0.019)	(0.020)	(0.021)	(0.019)	(0.020)	(0.019)
Household head is male	0.082***	0.071**	0.085***	0.089***	0.065**	0.079***
	(0.023)	(0.026)	(0.021)	(0.025)	(0.029)	(0.023)
Home was ransacked	-0.042	-0.038	-0.062*	-0.044	-0.024	-0.040
	(0.026)	(0.026)	(0.033)	(0.028)	(0.027)	(0.025)
Host at the time of the survey	0.032	0.098***		0.026	0.011	0.035
	(0.026)	(0.021)		(0.026)	(0.020)	(0.025)
Respondent's age	0.036	0.030	0.022	0.041	0.016	0.036
	(0.025)	(0.031)	(0.022)	(0.026)	(0.034)	(0.025)
Respondent is literate	0.027	0.025	0.036	0.029	0.042*	0.032
	(0.030)	(0.029)	(0.033)	(0.031)	(0.022)	(0.030)
Respondent is born in the village	0.048	0.050	0.057	0.050	0.047	0.049
	(0.034)	(0.033)	(0.039)	(0.034)	(0.029)	(0.034)
Respondent is Protestant	0.040	0.037	0.056*	0.036	0.006	0.032
	(0.024)	(0.022)	(0.028)	(0.024)	(0.027)	(0.022)
Household size	-0.036	-0.042	-0.033	-0.040	0.019	-0.032
	(0.033)	(0.036)	(0.034)	(0.033)	(0.035)	(0.032)
Household dependency ratio	0.004	0.013	0.003	0.004	-0.003	0.004
	(0.032)	(0.031)	(0.037)	(0.032)	(0.034)	(0.032)
Kinship or prior acquaintance with IDP						0.260***
						(0.026)
Village FE	Yes	Yes	Yes	Yes	Yes	Yes
Observations	1,361	1,361	1,083	1,348	1,361	1,361
R^2	0.070	0.074	0.082	0.070	0.110	0.153

Notes: * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$. Standard errors clustered at the village level and reported in parentheses. Variables are standardized.

E.6 Wild Cluster Bootstrap

Our main specification clusters standard errors at the village-level. In **Table A5**, we address the issue that our study only includes a small number of clusters (i.e., 15 villages), potentially biasing our findings. As suggested by Cameron and Miller (2015), we run a robustness check implementing the wild cluster bootstrap method. The results remain qualitatively unchanged.

Table A5. Wild Cluster Bootstrap

		Hosts IDP (1)
Empathy	Empathy	0.074**
		(0.038) [0.046]
Ethnicity	Strength of ethnic attachment	-0.024
		(0.407) [0.468]
Authority	Respondent related to chief	0.033*
		(0.093) [0.095]
Benefits	Strongly agrees that IDPs increase prob. of aid	0.017
		(0.513) [0.515]
	Strongly agrees that IDPs provide cheap labor	-0.005
		(0.893) [0.882]
Wealth	Dwelling has a high-quality roof	0.042
		(0.137) [0.146]
	Dwelling has high-quality walls	0.009
		(0.728) [0.746]
	Asset index	0.027
		(0.389) [0.383]
Religiosity	Importance of church in daily life	-0.019
		(0.519) [0.509]
	Times to church per week	-0.013
		(0.503) [0.492]
Security	Household head is male	0.082***
		(0.003) [0.001]
Violence	Home was ransacked	-0.042
		(0.129) [0.123]
Demographic controls	Host at the time of the survey	0.032
		(0.234) [0.225]
	Respondent's age	0.036
		(0.172) [0.182]
	Respondent is literate	0.027
		(0.379) [0.362]
	Respondent is born in the village	0.048
		(0.185) [0.229]
	Respondent is Protestant	0.040
		(0.114) [0.106]
	Household size	-0.036
		(0.296) [0.311]
	Household dependency ratio	0.004
		(0.896) [0.909]
	Village FE	Yes
	Observations	1,361

Notes: Variables are standardized. P-values from the conventional model with standard errors clustered at the village-level are reported in parentheses. Bootstrap p-values from the distribution of 999 wild bootstrap t-statistics after clustering at the village-level are reported in square brackets. Significance is indicated by * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$ and is based on the bootstrap p-values.

F. Correlates of Hosting

Models 1-3 in **Table A6** replicate models 1-3 in **Table 2**, where we present results for all covariates. Model 4 adds the experimental conditions to models 3. Models 5 and 6 present results focusing solely on affective and cognitive empathy, respectively.

Table A6. Correlates of Hosting: Full Model

		Hosts IDP					
		(1)	(2)	(3)	(4)	(5)	(6)
Empathy	Empathy	0.091**	0.073**	0.074**	0.075**		
		(0.035)	(0.031)	(0.032)	(0.032)		
	Affective empathy					0.048	
						(0.035)	
	Cognitive empathy						0.070***
							(0.020)
Ethnicity	Strength of ethnic attachment	-0.025	-0.024	-0.024	-0.024	-0.022	-0.018
		(0.029)	(0.026)	(0.028)	(0.030)	(0.028)	(0.027)
Authority	Respondent related to chief	0.055**	0.042**	0.033*	0.036*	0.036*	0.033*
		(0.022)	(0.018)	(0.018)	(0.018)	(0.018)	(0.018)
Benefits	Strongly agrees IDPs increase prob. of aid	0.006	0.012	0.017	0.011	0.021	0.020
		(0.028)	(0.025)	(0.025)	(0.025)	(0.026)	(0.025)
	Strongly agrees IDPs provide cheap labor	-0.013	-0.005	-0.005	-0.003	-0.001	-0.002
		(0.034)	(0.035)	(0.033)	(0.035)	(0.034)	(0.033)
Wealth	Dwelling has a high-quality roof	0.053*	0.049*	0.042	0.038	0.043	0.044
		(0.029)	(0.027)	(0.027)	(0.026)	(0.027)	(0.026)
	Dwelling has high-quality walls	-0.005	0.000	0.009	0.009	0.009	0.007
		(0.042)	(0.029)	(0.026)	(0.024)	(0.026)	(0.027)
	Asset index	0.018	0.032	0.027	0.028	0.028	0.024
		(0.034)	(0.033)	(0.030)	(0.030)	(0.030)	(0.030)
Religiosity	Importance of church in daily life	-0.010	-0.019	-0.019	-0.022	-0.018	-0.020
		(0.031)	(0.029)	(0.029)	(0.027)	(0.028)	(0.028)
	Times to church per week	-0.018	-0.015	-0.013	-0.014	-0.011	-0.015
		(0.016)	(0.017)	(0.019)	(0.021)	(0.020)	(0.019)
Security	Household head is male	0.072***	0.089***	0.082***	0.086***	0.081***	0.083***
		(0.021)	(0.022)	(0.023)	(0.024)	(0.023)	(0.024)
Violence	Home was ransacked	-0.036	-0.044	-0.042	-0.036	-0.038	-0.044
		(0.025)	(0.026)	(0.026)	(0.024)	(0.026)	(0.027)
Demographic	Host at the time of the survey			0.032	0.028	0.032	0.030
				(0.026)	(0.026)	(0.026)	(0.025)
	Respondent's age			0.036	0.043*	0.034	0.034
				(0.025)	(0.022)	(0.025)	(0.024)
	Respondent is literate			0.027	0.029	0.032	0.027
				(0.030)	(0.028)	(0.030)	(0.030)
	Respondent is born in the village			0.048	0.047	0.050	0.045
				(0.034)	(0.035)	(0.034)	(0.035)
	Respondent is Protestant			0.040	0.045	0.041	0.043*
				(0.024)	(0.026)	(0.024)	(0.024)
	Household size			-0.036	-0.039	-0.034	-0.036
				(0.033)	(0.032)	(0.033)	(0.033)
	Household dependency ratio			0.004	0.004	0.006	0.004
				(0.032)	(0.031)	(0.033)	(0.032)
	Empathy appeal				0.025		
					(0.126)		
Experiment	Authority appeal				-0.024		
					(0.089)		
	Morality appeal				0.084		
					(0.062)		
	Other ethnicity				0.177		
					(0.120)		
	Empathy appeal * Other ethnicity				-0.241		
					(0.154)		
	Authority appeal * Other ethnicity				-0.335*		
					(0.169)		
	Morality appeal * Other ethnicity				-0.207*		
					(0.098)		
	Village FE	No	Yes	Yes	Yes	Yes	Yes
	Observations	1,382	1,382	1,361	1,361	1,361	1,361
	R^2	0.024	0.066	0.07	0.081	0.067	0.07

Notes: * p < 0.10, ** p < 0.05, *** p < 0.01. Standard errors clustered at the village level and reported in parentheses. Variables are standardized.

Table A7 presents parsimonious regressions, exploring the relationship between a household's hosting behavior and each of the main explanatory variables individually.

Table A7. Correlates of Hosting: Parsimonious Model

	Hosts IDP								
	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Empathy	0.071**								
	(0.028)								
Strength of ethnic attachment		-0.003							
		(0.027							
Respondent related to chief			0.050***						
			(0.012)						
Strongly agrees IDPs increase prob. of aid				0.030					
				(0.028					
Strongly agrees IDPs provide cheap labor				-0.011					
				(0.034					
Dwelling has a high-quality roof					0.046				
					(0.028				
Dwelling has high-quality walls					0.004				
					(0.026				
Asset index					0.062*				
					(0.033				
Importance of church in daily life						-0.009			
						(0.027			
Times to church per week						-0.006			
						(0.020			
Exposure to violence index							-0.033		
							(0.022		
Home was ransacked								-0.046	
								(0.026	
Household head is male									0.100***
									(0.028)
Village FE	No	No	No	No	No	No	No	No	No
Observations	1,488	1,462	1,499	1,475	1,483	1,489	1,499	1,498	1,504
R^2	0.046	0.044	0.043	0.039	0.052	0.040	0.042	0.043	0.050

Notes: * p < 0.10, ** p < 0.05, *** p < 0.01 Standard errors clustered at the village level and reported in parentheses. Variables are standardized. Parsimonious regressions, isolating the relationship between a household's hosting behavior and each of the main explanatory variables.

Correlates of Hosting at the Dyad Level

We construct a dataset with all possible dyads at the village level between incoming IDPs and potential hosts, and subsequently explore whether coethnic dyads are more likely to result in hosting than non-coethnic dyads. Model 1 in **Table A8** replicates the study's preferred specification – model 3 in **Table 2** – at the dyad level. Only empathy and gender of the household head are statistically significant, and empathy has the largest effect. Model 2 replicates model 4 in **Table 2**, where we present results for all covariates. Finally, models 3 and 4 separate out results by whether the dyad is a coethnic dyad or not, respectively. Empathy is an important correlate of hosting only when it comes to accommodating non-coethnic IDPs, while it is not statistically significant in informing the decision to host coethnics.

Table A8. Correlates of Hosting: Full Model

		Dyad hosts IDP (1)	Dyad hosts IDP (2)	Dyad hosts coethnic IDP (3)	Dyad hosts non-coethnic IDP (4)
Empathy	Empathy	0.013**	0.012*	-0.003	0.017**
		(0.007)	(0.006)	(0.014)	(0.007)
Ethnicity	Strength of ethnic attachment	-0.003			
		(0.006)			
	IDP and respondent same ethnicity		-0.022		
			(0.018)		
Authority	Respondent related to chief	0.007	0.006	0.011	0.003
		(0.006)	(0.006)	(0.010)	(0.007)
Benefits	Strongly agrees that IDPs increase prob. of aid	0.003	0.004	0.012	0.001
		(0.006)	(0.006)	(0.011)	(0.008)
	Strongly agrees that IDPs provide cheap labor	-0.003	-0.004	-0.007	-0.002
		(0.006)	(0.006)	(0.010)	(0.007)
Wealth	Dwelling has a high-quality roof	0.003	0.002	-0.001	0.003
		(0.006)	(0.006)	(0.012)	(0.007)
	Dwelling has high-quality walls	0.006	0.006	-0.009	0.015*
		(0.007)	(0.007)	(0.010)	(0.009)
	Asset index	0.004	0.003	0.016	-0.000
		(0.008)	(0.008)	(0.014)	(0.009)
Religiosity	Importance of church in daily life	-0.002	0.000	-0.011	0.005
		(0.006)	(0.006)	(0.010)	(0.007)
	Times to church per week	-0.002	-0.004	0.004	-0.006
		(0.005)	(0.005)	(0.011)	(0.006)
Security	Household head is male	0.010*	0.009	0.016*	0.005
		(0.006)	(0.006)	(0.008)	(0.007)
Violence	Home was ransacked	-0.008	-0.010*	-0.012	-0.010
		(0.006)	(0.006)	(0.010)	(0.007)
Demographic	Host at the time of the survey	0.006	0.004	0.011	0.001
		(0.006)	(0.006)	(0.014)	(0.007)
	Respondent's age	0.010	0.011*	0.021**	0.007
		(0.006)	(0.006)	(0.010)	(0.008)
	Respondent is literate	0.007	0.008	0.003	0.009
		(0.006)	(0.006)	(0.011)	(0.007)
	Respondent is born in the village	0.010*	0.010*	0.024**	0.008
		(0.005)	(0.005)	(0.009)	(0.007)
	Respondent is Protestant	0.005	0.004	-0.000	0.006
		(0.006)	(0.006)	(0.011)	(0.007)
	Household size	-0.005	0.001	-0.019*	0.008
		(0.006)	(0.007)	(0.011)	(0.008)
	Household dependency ratio	0.003	0.003	0.016*	-0.002
		(0.005)	(0.005)	(0.009)	(0.007)
	IDP FE	Yes	Yes	Yes	Yes
	Observations	34,620	35,444	10,016	25,428
	R^2	0.005	0.004	0.022	0.010

Notes: * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$. Standard errors clustered at the dwelling level and reported in parentheses. Variables are standardized.

G. Origins of Empathy

Table A9 replicates **Table 3**, including all covariates.

Table A9. Correlates of Empathy

		Empathy score		
		(1)	(2)	(3)
Past violence	Exposure to violence	0.082*		
		(0.039)		
	Respondent's home ransacked		0.075**	
			(0.033)	
	Number of times displaced			0.074***
				(0.021)
Ethnicity	Strength of ethnic attachment	0.093**	0.092**	0.088**
		(0.036)	(0.035)	(0.036)
Authority	Respondent related to chief	0.062**	0.065**	0.076**
		(0.028)	(0.027)	(0.027)
Benefits	Strongly agrees that IDPs increase prob. of aid	0.126***	0.125***	0.126***
		(0.033)	(0.034)	(0.033)
	Strongly agrees that IDPs provide cheap labor	0.098**	0.100**	0.101**
		(0.036)	(0.036)	(0.036)
Wealth	Dwelling has a high-quality roof	0.043*	0.044*	0.048*
		(0.024)	(0.024)	(0.024)
	Dwelling has high-quality walls	-0.023	-0.024	-0.028
		(0.028)	(0.029)	(0.032)
	Asset index	0.011	0.004	-0.004
		(0.036)	(0.035)	(0.035)
Religiosity	Importance of church in daily life	-0.003	-0.003	-0.012
		(0.033)	(0.033)	(0.032)
	Times to church per week	0.027	0.025	0.022
		(0.023)	(0.023)	(0.023)
Security	Household head is male	-0.007	-0.004	0.003
		(0.050)	(0.049)	(0.048)
Demographic	Host at the time of the survey	-0.030	-0.031	-0.038
		(0.044)	(0.045)	(0.044)
	Respondent's age	-0.053*	-0.056*	-0.061**
		(0.028)	(0.028)	(0.028)
	Respondent is literate	0.104**	0.105***	0.108***
		(0.035)	(0.035)	(0.036)
	Respondent is born in the village	0.022	0.024	0.032
		(0.029)	(0.029)	(0.028)
	Respondent is Protestant	0.048	0.049	0.056*
		(0.028)	(0.028)	(0.028)
	Household size	0.048	0.051*	0.052
		(0.028)	(0.028)	(0.030)
	Household dependency ratio	0.027	0.027	0.028
		(0.025)	(0.026)	(0.024)
	Village FE	Yes	Yes	Yes
	Observations	1,361	1,361	1,362
	R^2	0.135	0.135	0.137

Notes: * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$ Standard errors clustered at the village level and reported in parentheses. Variables are standardized.

H. The Experiment

Table A10 summarizes how the respondents were randomized across the various treatments.

Table A10. Experimental Design

	Control	Authority	Morality	Empathy	Total
Same ethnicity	152	142	160	159	613
Other ethnicity	225	228	216	222	891
Total	377	370	376	381	1,504

Notes: Table presents number of dwelling's main households per treatment condition. Household assignment to treatment condition is random.

The text presented to the respondents in each treatment is available on the APSR Dataverse. In these texts, we randomly varied the name of the village, and, by design, therefore the ethnicity of the incoming IDPs. We did so as follows. In each study village, during visit 2, we worked together with the village chief and selected two nearby villages: one in which the majority is the same ethnic group as that of the research village, and one village that has an ethnic group of a different village. As part of the appeal, during visit 3, the respondent would be randomly assigned to one of the two villages, and thus their dominant ethnic group. This explains the difference in the number of observations across the ethnicity treatment conditions in **Table A10**.

Within study villages, dwellings were randomly assigned to the control group or one of the three treatment appeals. In the Supplementary Material on the APSR Dataverse we present a balance test for the covariates included in our analyses. As expected, given random assignment, the variables are well balanced across control and treatment groups.

H.1 Full Results of the Experiment

Table A11 replicates **Table 4**, but includes all covariates.

Table A11. Experimental Results

	Willingness to host IDPs (1)	Actual IDP hosting (2)
Empathy appeal	0.000	-0.012
	(0.015)	(0.044)
Authority appeal	0.011	-0.039
	(0.024)	(0.041)
Morality appeal	0.009	0.016
	(0.019)	(0.029)
Other ethnicity	0.008	0.058
	(0.015)	(0.051)
Empathy appeal * Other ethnicity	-0.016	-0.078
	(0.026)	(0.069)
Authority appeal * Other ethnicity	0.003	-0.107
	(0.017)	(0.082)
Morality appeal * Other ethnicity	-0.012	-0.078*
	(0.023)	(0.043)
Empathy	0.001	0.015*
	(0.003)	(0.007)
Strength of ethnic attachment	-0.006	-0.006
	(0.003)	(0.009)
Respondent related to chief	0.017*	0.037*
	(0.009)	(0.018)
Strongly agrees that IDPs increase prob. of aid	-0.004	0.006
	(0.012)	(0.025)
Strongly agrees that IDPs provide cheap labor	-0.007	-0.002
	(0.012)	(0.031)
Dwelling has a high-quality roof	-0.002	0.044*
	(0.012)	(0.023)
Dwelling has high-quality walls	0.003	0.015
	(0.014)	(0.036)
Asset index	0.001	0.003
	(0.002)	(0.006)
Importance of church in daily life	-0.000	-0.006
	(0.003)	(0.007)
Times to church per week	-0.003	-0.001
	(0.006)	(0.006)
Household head is male	0.008	0.087***
	(0.017)	(0.025)
Home was ransacked	0.014**	-0.036
	(0.006)	(0.022)
Host at the time of the survey	0.021***	0.015
	(0.006)	(0.028)
Respondent's age	-0.000	0.001
	(0.000)	(0.001)
Respondent is literate	0.011	0.027
	(0.011)	(0.022)
Respondent is born in the village	0.014	0.042
	(0.012)	(0.031)
Respondent is Protestant	0.008	0.036
	(0.009)	(0.022)
Household size	0.004	-0.006
	(0.003)	(0.005)
Household dependency ratio	0.012	-0.000
	(0.040)	(0.055)
Village FE	Yes	Yes
Enumerator FE	Yes	Yes
Observations	1,359	1,361
R^2	0.089	0.126

Notes: * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$ Standard errors clustered at the village level and reported in parentheses. Variables are not standardized.

H.2 Secondary Outcomes

While this study focuses on hosting behavior, our pre-analysis plan also formulated hypotheses regarding three other outcome variables. First, at the time of the survey, respondents played an incentive-compatible dictator game in which they received 1,500 CDF (the equivalent of about 1 USD) and decided to donate any portion of this endowment to a fund that would be used to help future incoming IDPs. Second, we rented a field outside the village and provided seeds for the initial sowing. Proceeds of this field were intended for IDPs. In the survey, we asked whether respondents were willing to provide their labor to prepare this field for sowing at a particular day. Finally, when that day came – approximately two weeks after the survey (mean 13.8 days and standard deviation 4.14) – we recorded whether someone in the respondent's household showed up to provide the promised agricultural labor.

Table A12 presents descriptive statistics for these secondary outcome measures. Respondents donated on average 333 CDF; about 22% of their endowment. Nearly all respondents (96%) indicated to be willing to work on the field, but when that day came about half of all households (53%) had a member participating.

Table A12. Descriptives of Secondary Outcomes

	Obs.	Mean	St. Dev.	Min.	Max.
Give to IDPs in dictator game (CDF)	1,490	332.62	249.00	0	1,500
Willing to work for IDPs (0/1)	1,500	0.96	0.19	0	1
Work on field for IDPs (0/1)	1,504	0.53	0.50	0	1

Notes: Data for the dictator game and willingness to work measured during visit 3 as part of the survey. Work on the field observed about two weeks after the visit 3 survey.

While these measures are intended to capture helping behavior towards IDPs, we consider them of secondary importance compared to hosting behavior. When respondents were asked to donate money or show up to work on the field, IDPs had not arrived in the village yet. Hence, respondents may not have found it credible that their behavior would end up benefitting IDPs, either because it was uncertain whether the IDPs would arrive in the future or because respondents believed that money from the game or proceeds from the field would be used for other purposes. In contrast, when actual IDPs arrive on one's doorstep, it is very clear that providing them with shelter will benefit the IDP.

In **Table A13**, we analyze how these secondary outcomes are affected by the experimental treatments. Columns 1-3 replicate the set-up of **Table A11**. We find that, overall, the treatments had no discernable impact. When it comes to the stated willingness to work on the field, we argue that – much like stated willingness to host – these self-reported attitudes are subject to social desirability bias, and that the near universal agreement left little room to capture treatment effects. When it comes to giving in the game and showing up to work on the field, we suspect that respondents did not find it credible that their behavior would end up benefitting IDPs, because of the uncertainty over the IDPs coming to the village and possible confusion about whom and how their contributions would benefit.

Table A13. Results for Secondary Outcomes

		Give to IDPs in game	Willing to work for IDPs	Work on field for IDPs	Give to IDPs in game	Willing to work for IDPs	Work on field for IDPs
		(1)	(2)	(3)	(4)	(5)	(6)
Experiment conditions	Empathy appeal	6.130	0.017	-0.068	37.653	-0.017	-0.090
		(35.548)	(0.016)	(0.042)	(22.149)	(0.017)	(0.088)
	Authority appeal	-4.243	0.012	-0.103**	60.868*	-0.020	-0.132*
		(35.192)	(0.021)	(0.035)	(34.325)	(0.020)	(0.064)
	Morality appeal	4.513	0.014	-0.026	53.232*	0.005	-0.091
		(42.204)	(0.017)	(0.045)	(28.989)	(0.009)	(0.087)
	Other ethnicity	-5.856	-0.008	-0.035	29.104	0.007	-0.039
		(43.447)	(0.015)	(0.038)	(21.835)	(0.006)	(0.103)
	Empathy appeal * Other ethnicity	-21.986	-0.026	0.021	-34.730	-0.004	-0.015
		(46.504)	(0.024)	(0.055)	(40.927)	(0.018)	(0.139)
	Authority appeal * Other ethnicity	-24.861	-0.010	0.066	-102.054**	-0.007	0.057
		(41.628)	(0.025)	(0.056)	(44.722)	(0.023)	(0.145)
	Morality appeal * Other ethnicity	-27.546	-0.013	0.011	-36.826	-0.031*	0.075
		(63.456)	(0.019)	(0.068)	(41.089)	(0.015)	(0.147)
Empathy	Empathy	-2.455	-0.000	0.006	0.037	0.003	0.022**
		(2.798)	(0.004)	(0.006)	(5.790)	(0.004)	(0.009)
Ethnicity	Strength of ethnic attachment	-2.626	-0.004	0.013*	1.759	0.001	-0.004
		(6.117)	(0.003)	(0.008)	(8.288)	(0.002)	(0.007)
Authority	Respondent related to chief	-4.895	0.009	0.012	8.985	-0.003	0.035
		(17.022)	(0.010)	(0.026)	(19.985)	(0.008)	(0.042)
Benefits	Strongly agrees IDPs increase prob. of aid	-1.202	-0.012	-0.025	-46.336*	-0.003	-0.027
		(22.735)	(0.014)	(0.048)	(22.172)	(0.016)	(0.078)
	Strongly agrees IDPs provide cheap labor	26.648	-0.004	-0.009	28.250	-0.003	-0.043
		(20.017)	(0.013)	(0.036)	(19.550)	(0.009)	(0.058)
Wealth	Dwelling has a high-quality roof	14.318	0.000	-0.049	-26.124	-0.014	-0.042
		(20.077)	(0.012)	(0.034)	(26.260)	(0.014)	(0.045)
	Dwelling has high-quality walls	5.068	-0.007	0.064	4.341	0.013	0.041
		(23.721)	(0.018)	(0.064)	(23.986)	(0.017)	(0.076)
	Asset index	26.094***	-0.003	-0.015*	32.697***	-0.001	-0.026
		(5.235)	(0.003)	(0.008)	(7.482)	(0.002)	(0.015)
Religiosity	Importance of church in daily life	8.786	-0.002	-0.003	2.760	-0.003*	-0.021
		(5.315)	(0.003)	(0.008)	(4.563)	(0.002)	(0.014)
	Times to church per week	-4.755	0.004	-0.011	-5.059	0.002	-0.008
		(5.306)	(0.003)	(0.012)	(7.578)	(0.007)	(0.019)
Security	Household head is male	-16.143	-0.009	-0.076	26.187	-0.011	-0.047
		(18.241)	(0.012)	(0.043)	(24.927)	(0.013)	(0.053)
Violence	Home was ransacked	-35.060**	0.008	-0.075**	-47.880***	0.031	-0.120**
		(12.743)	(0.014)	(0.028)	(11.321)	(0.019)	(0.048)
Demographic controls	Host at the time of the survey	25.461	0.014	0.014	6.174	-0.007	-0.038
		(15.538)	(0.015)	(0.029)	(28.924)	(0.016)	(0.048)
	Respondent's age	-0.344	-0.002***	0.001	-0.731	-0.001*	0.001
		(0.489)	(0.000)	(0.001)	(0.924)	(0.001)	(0.001)
	Respondent is literate	22.063*	-0.000	-0.034	15.772	-0.004	-0.055
		(11.537)	(0.012)	(0.034)	(21.782)	(0.015)	(0.048)
	Respondent is born in the village	-22.284	-0.003	0.005	12.664	-0.020	0.019
		(15.676)	(0.014)	(0.016)	(23.280)	(0.016)	(0.026)
	Respondent is Protestant	-10.137	-0.007	-0.003	12.298	0.014	0.051
		(21.105)	(0.006)	(0.032)	(35.275)	(0.010)	(0.064)
	Household size	-1.923	0.007***	0.008	-1.448	0.001	0.006
		(2.477)	(0.002)	(0.005)	(3.427)	(0.004)	(0.009)
	Household dependency ratio	-16.405	-0.027	0.010	78.844	-0.010	0.008
		(34.080)	(0.029)	(0.054)	(48.281)	(0.035)	(0.086)
	Village FE	YES	YES	YES	YES	YES	YES
	Observations	1,348	1,360	1,361	548	553	553
	R^2	0.141	0.062	0.143	0.186	0.105	0.203

Notes: * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$ Standard errors clustered at the village level and reported in parentheses. Variables are not standardized.

While not pre-registered, our survey included some questions that allow us to tentatively explore whether there are treatment effects among those who had confidence that their efforts would benefit the IDPs. First, respondents were asked whether they thought that IDPs would arrive in their village in the months after the survey. Answers ranged on a 4-point scale from "not at all likely" to "very likely". Second, respondents were asked on a 10-point scale from "not at all likely" to "very likely" whether they thought the work on the field would actually be organized, and whether the proceeds would go to IDPs. Overall, 63% of respondents thought that IDPs would (very) likely arrive, 81% thought that the work on the field would (very) likely be organized, and 69% thought that the proceeds of the field would (very) likely go to IDPs.

We consider those who answered positively to all three questions as the subgroup of respondents that is likely to believe their behavior will end up benefitting future IDPs; these individuals comprise 40% of the overall sample. In Columns 4-6, we present the experimental results for this subgroup. First, we find that all three main treatments increase giving in the game – although the perspective treatment is just shy of being significant at the 10% cut-off, with a p-value of 0.11. The treatments still do not have an impact on willingness to work because this outcome is subject to cheap talk. Finally, we also find a positive and significant correlation between baseline empathy and showing up to work on the field for IDPs ($p<0.05$). However, given that analyses in columns 4-6 were not pre-registered, we refrain from drawing strong conclusions.

I. Deviations from the Pre-Analysis Plan

This study was pre-registered in Open Science Foundation's EGAP registry prior to data collection: https://osf.io/8q7kc and https://osf.io/zs3jb. There are a number of differences between what we set out to do and what we did. What follows is a brief summary.

First, we initially planned to collect hosting data only once, about 6 months after the household survey. Because of additional funding, we collected data 4 months after the household survey, and then again 10 months after the household survey. Due to the Covid-19 pandemic, the latter round of data-collection was done through a phone survey.

Second, we initially set out to measure empathy with six measures, instead of five. As we discuss in Section Data and Empirical Strategy and in Appendix D, we dropped the negatively worded item 6: "I find it hard to know when my friends are frightened".

Third, originally, the study set out to test all hypotheses for: 1) individuals with a history of violent displacement, and 2) individuals with a higher capacity to empathize. We do not look at displacement as an independent variable because there is too little variation to explore, with 95% of respondents having a history of displacement.

Fourth, to avoid issues of multi-collinearity, two suggested covariates were not included in the analyses. Related to social pressure, we do not control for how often the respondent meets the village chief (because we include the relationship with the village chief). Related to education, we do not explore the level of schooling (because we control for whether the respondent is literate or

not). We did run regressions that included these covariates, but none of them were significantly related to hosting behavior.

Finally, to add further context to our findings, we undertook a large quality data exercise in October 2021. Specifically, we re-visited five randomly selected study villages and interviewed, in each village, the village chief, ten host households, ten hosted households and ten households that did neither. We returned again to these five villages in February 2023 to interview the village chief and five randomly selected female-headed households that are not hosting, to understand why female-headed households are less likely to open their doors to IDPs.

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