

SUPPLEMENTAL APPENDIX

Cefala, Irakoze, Naso, Swanson, “When Outsiders Become Insiders: Beliefs and the Persistence of Exclusionary Norms”

A1. Survey Questions

Below we report the exact wording of the questions and vignettes we used.

For norms around the acceptability of training, we had a scenario where we randomized the identity of the unskilled individual and the reason why they wanted to learn.

- Reverien knows well how to plant in the modern way (Tubura practices);
- Jean de Dieu does not know well the Tubura practices and (Option A) works a lot as a laborer for the other employers in the village during the planting season / (Option B) rarely works as a laborer.
- Jean de Dieu asks Reverien to teach him how to plant beans according to the Tuura practices so that (Option A) earn more money working for other employers in the village / (Option B) he can use them on his own plots.
- Will other skilled laborers in the village think it is acceptable that Reverien teaches Jean de Dieu the modern practices?
 - Answer is a 5-item Likert scale from Completely unacceptable to Totally acceptable
- If other skilled laborers find out that Reverien taught Jean de Dieu the practices, what do you think they will do? [select all that apply]

For the purpose of this study, we used only Option A (the unskilled individual is a worker who wants to learn to earn more money).

For inclusionary norms and responsibility about training, we ask the respondent to agree or disagree on a scale from 1 to 5 to the following statements:

- Tubura members are allowed to teach others the Tubura practices.⁴
- A person knows the Tubura practices and is a member. Another person is his neighbor. That neighbor does not know the Tubura practices. This is the fault of the Tubura member, and not the faulty of his neighbor. Tubura member should be going to teach him since he is the one who knows.
- If someone does not know the Tubura practices it is their own fault. They do not make an effort to learn or they are not interested.
- People who know the Tubura practices are close to each other. They help each other and don't think about others.

⁴Tubura is the local name of the NGO we partner with.

TABLE A1—TREATMENT EFFECT ON BELIEFS.

| | Knowledge sharing is acceptable (1) | Skilled is responsible (2) | Outcomes Unskilled is responsible (3) | Insiders help each other only (4) | NGO members allowed to share (5) |
|---|---|----------------------------------|--|---|--|
| Panel A: Insiders (skilled workers) | | | | | |
| Treatment | -0.123 (0.101) [0.227] | 0.069 (0.039) [0.080] | -0.098 (0.041) [0.021] | -0.001 (0.058) [0.987] | -0.030 (0.030) [0.320] |
| Control mean | 0.339 | 0.155 | 0.879 | 0.259 | 0.974 |
| Obs. | 126 | 256 | 256 | 256 | 256 |
| Panel B: Outsiders (unskilled workers) | | | | | |
| Treatment | -0.416 (0.045) [0.000] | -0.226 (0.037) [0.000] | 0.160 (0.038) [0.000] | -0.135 (0.041) [0.002] | 0.019 (0.025) [0.447] |
| Control mean | 0.647 | 0.612 | 0.296 | 0.626 | 0.829 |
| Obs. | 288 | 620 | 620 | 620 | 619 |

Note: This table presents regression results of attitudes for skilled workers and previously unskilled workers on an indicator for living in a treatment village (training event with workers from a different village). The omitted group are pure control villages. Regressions include controls for geographic clusters, and standard errors are clustered at the village level. Each column is the outcome for a different survey question about attitudes, these questions are described fully in the Survey appendix A.A1.