

Online Appendices to:

Robinson, Amanda Lea and Jessica Gottlieb. “How to Close the Gender Gap in Political Participation: Lessons from Matrilineal Societies in Africa.”

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A Measuring Political and Civic Participation

Political Engagement

We measure the outcome of political engagement using the following indicators of interest in and understanding of politics:

1. *Interest in Politics* is constructed using Q14 which asks whether the respondent is interested in public affairs. The responses vary from 0 to 3 representing answers of “not at all,” “not very,” “somewhat,” and “very” interested.
2. *Discuss Politics* is constructed using Q15 which asks whether the respondent discusses political matters with family or friends. The variable takes a value of 0, 1, or 2, corresponding to responses “never,” “occasionally,” and “frequently.”
3. *Understand Politics* is constructed from Q16 which asks whether the respondent agrees with the statement: “sometimes politics and government seem so complicated that a person like me cannot really understand what is going on.” This variable ranges from 1-5, from “strongly agree” to “strongly disagree,” with higher numbers representing greater confidence in political understanding.

All above variables are positively correlated, but the political engagement index has a relatively low Cronbach’s alpha score ($\alpha = 0.63$). The index shows that men are significantly more politically engaged than women, and a gender gap is apparent for all three components of the index. Given the somewhat low reliability of this and other indices, we include analyses for each component of the indices separately in addition to that of the composite variable.

Political Participation

We measure the following forms of political participation:

1. *Voted in Last Election* is based on question Q27 and assumes a 0 if the respondent did not vote in the last election for any reason and a 1 if he or she did.
2. *Contacted Political Official* comes from questions Q30A-C, which ask how often, if ever, a respondent had contacted a local government councilor, Member of Parliament, or official of a government agency about an important problem or to express one’s views. A respondent is coded as 1 if he or she ever contacted any one of these types of public officials, regardless of the frequency of contact, and a 0 if he or she reported contacting none of the three in the past year.

3. *Ever Demonstrated* comes from question Q26D and takes the value 0 if the respondent had not attended a protest march or demonstration in the past year and a 1 if he or she had done so.
4. *Attended Campaign Rally* is coded based on question Q29A, which asks whether the respondent attend a campaign rally during the last national election.
5. *Persuaded Others on Vote* is coded based on question Q29B, which asks whether the respondent tried to persuade others to vote for a certain presidential or legislative candidate or political party in the last national election.
6. *Worked for Campaign* is coded based on question Q29C, which asks whether the respondent worked for a candidate or political party during the last national election.

All above variables are positively correlated and the political participation index has a Cronbach's alpha score ($\alpha = 0.56$) with the latter three items correlating at a higher rate than the former three. Consistent with the literature from both the developed and developing world, women participate in political activities at lower average rates than men. The index indicates that men participate about one-third of a standard deviation more than women, and the direction of the difference holds for all component variables.

Civic Participation

Civic participation is captured by four different indicators:

1. *Ever Attend Community Meeting* is based on question 26A and captures whether or not the respondent attended a community meeting in the past year. The responses were arrayed on a scale from 0 to 4, and included “no, I would never do this,” “No, but would do if had the chance,” yes, once or twice,” “yes, several times,” and “yes, often.”
2. *Member of a Community Organization* comes from question 25B, which takes a value of 0 if the respondent is not a member of any community organization, 1 if the respondent is an inactive member, 2 if the respondent is an active member, and 3 if he or she is a leader.
3. *Leadership Experience* comes from questions 25A and 25B and records whether the respondent reported holding a leadership position in either a community group or a religious group within the community.
4. *Join Others to Raise Issue* is coded based on question Q26B, which asks whether the respondent got together with others to raise an issue within the past year. The responses were arrayed on a scale from 0 to 4, and included “no, I would never do this,” “No, but would do if had the chance,” yes, once or twice,” “yes, several times,” and “yes, often.”

All above variables are positively correlated and the civic participation index has a Cronbach's alpha score ($\alpha = 0.67$). Unsurprisingly, women participate in civic activities at lower average rates than men. The index indicates that men participate about 0.26 of a standard deviation more than women, and the direction of the difference holds for all component variables.

B Cross National Summary Statistics

Table A.1: Summary Statistics for Political and Civic Participation

	Men	Women	Overall
Descent Type			
Matrilineal Descent	0.14	0.14	0.14
Political Engagement			
Political Engagement Index	0.11	-0.12	0.00
Interest in Politics	0.15	-0.15	-0.00
Discuss Politics	0.18	-0.18	0.00
Understand Politics	0.06	-0.06	-0.00
Political Participation			
Political Participation Index	0.11	-0.11	-0.00
Voted in Last Election	0.05	-0.05	-0.00
Contacted Political Official	0.14	-0.14	-0.00
Ever Demonstrated	0.07	-0.07	0.00
Attended Campaign Rally	0.12	-0.12	-0.00
Persuaded Others on Vote	0.12	-0.12	-0.00
Worked for Campaign	0.13	-0.13	0.00
Civic Participation			
Civic Participation Index	0.09	-0.10	0.00
Ever Attend Community Meeting	0.11	-0.11	-0.00
Member of Community Organization	0.07	-0.07	0.00
Leadership Experience	0.07	-0.07	0.00
Join Others to Raise Issue	0.13	-0.13	-0.00

C Cross National Regression Table

Table A.2: Matrilineality and the Gender Gap in Civic and Political Engagement and Participation

	(1) Political Engagement Index	(2) Political Participation Index	(3) Civic Participation Index
Female	-0.243*** (0.008)	-0.241*** (0.007)	-0.219*** (0.008)
Matrilineal	-0.043 (0.031)	-0.083*** (0.031)	-0.179*** (0.033)
Female × Matrilineal	0.083*** (0.020)	0.060*** (0.019)	0.113*** (0.020)
Constant	-0.005 (0.037)	0.325*** (0.037)	0.052 (0.039)
sd(Ethnic Group)	0.101*** (0.007)	0.107*** (0.007)	0.109*** (0.008)
sd(Residual)	0.671*** (0.002)	0.633*** (0.002)	0.677*** (0.002)
Ethnic Groups	383	383	383
Individuals	37198	37198	37198

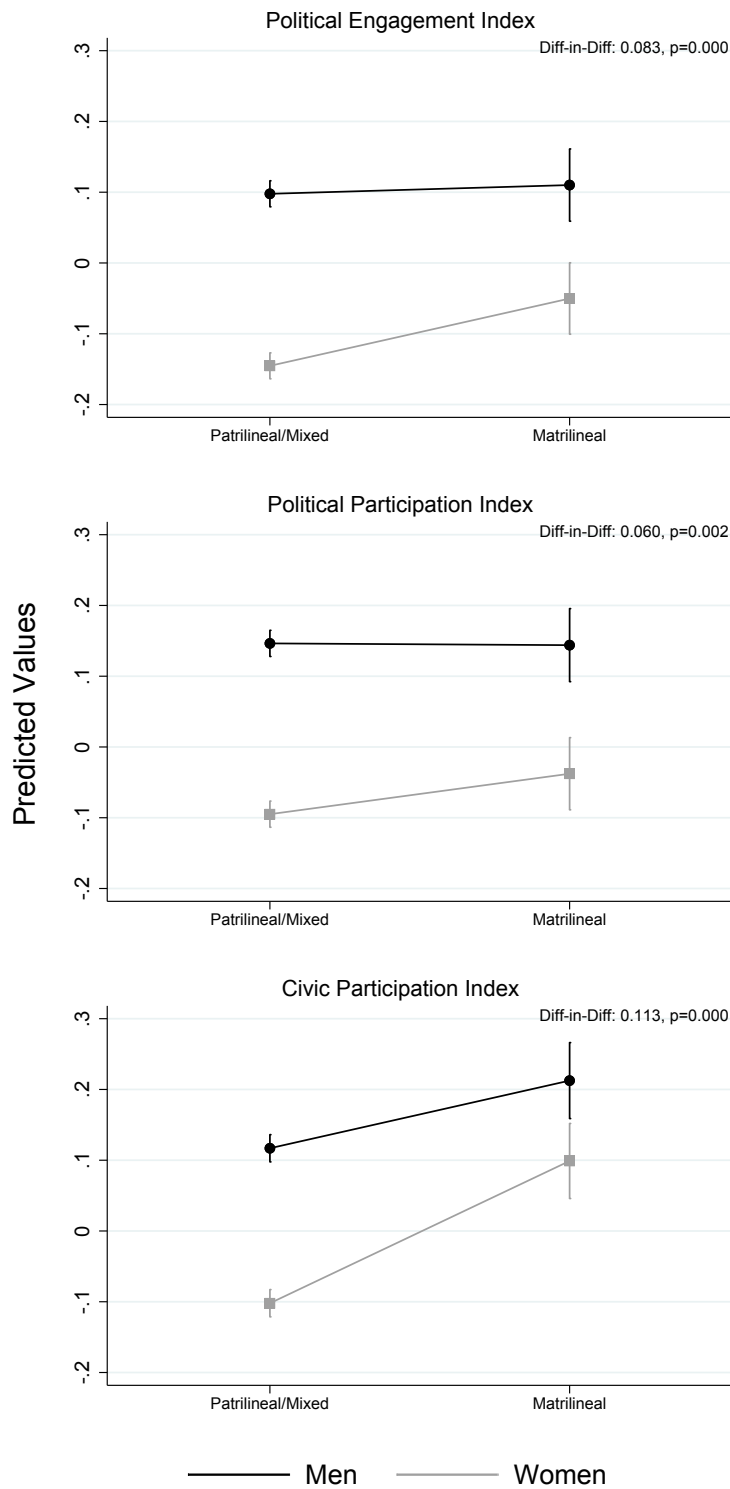
Multi-level models in which individuals are nested within country-specific ethnic groups with country fixed effects.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

D Predicted Values by Gender

Figure [A.1](#) plots the predicted level of civic or political engagement and participation separately for men and women. These predictions are based on estimates presented in Table [A.2](#), and complement Figure [2](#) by showing the relative contribution of men and women to the marginal effects presented in Figure [2](#). The predicted outcomes suggest that the smaller gender gap among matrilineal ethnic groups is primarily driven by the fact that women in matrilineal societies are more engaged and participatory than women in patrilineal and mixed societies.

Figure A.1: Gender Gaps by Descent Rule (Predicted Values)

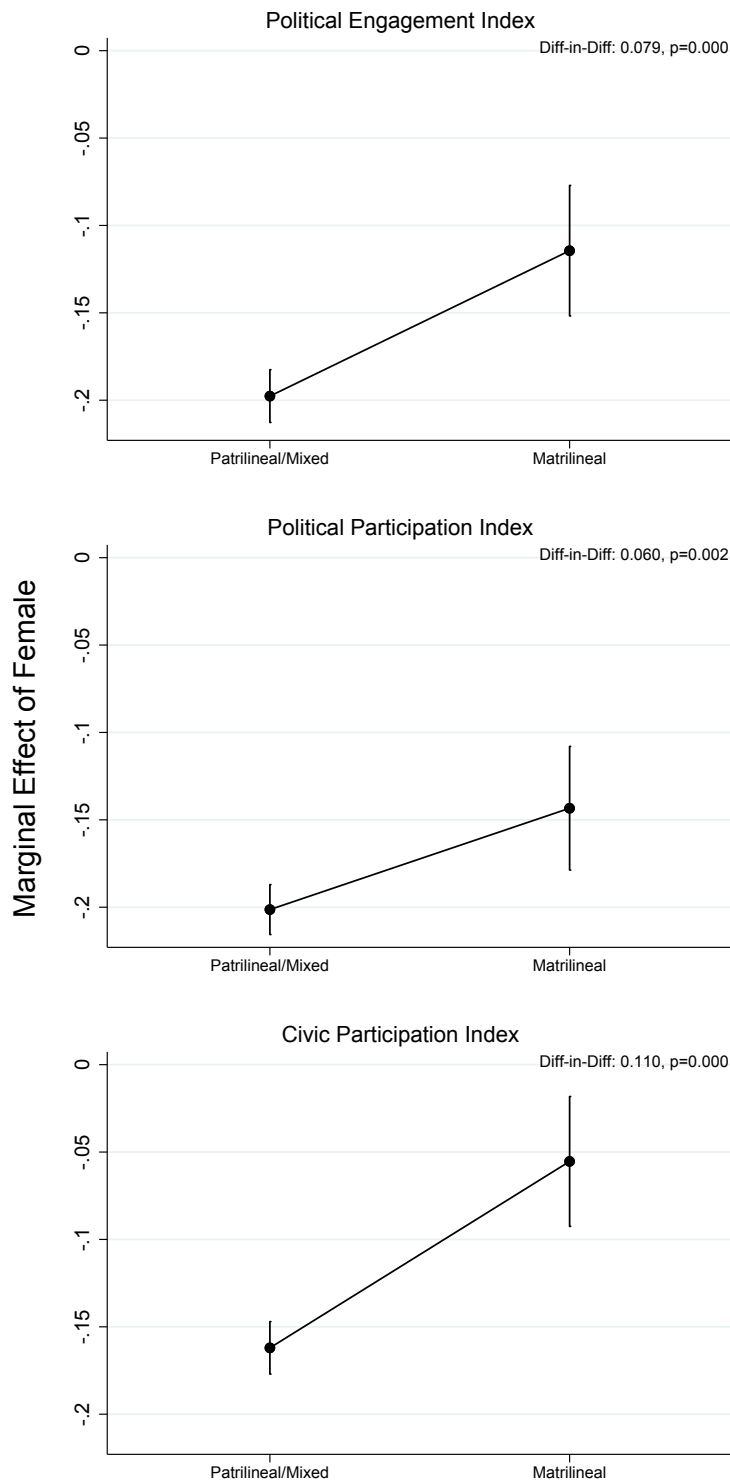


Note: This figure plots the predicted degree of political or civic engagement separately for men and women across kinship systems. Each outcome measure is an inverse covariance weighted index of mean-centered and standardized constituent variables. These predicted outcomes are based on linear models presented in Table A.2 of the appendix, which include ethnic group random effects and country fixed effects. Across these three indices, matrilineal kinship is associated with a smaller gender gap in participation than patrilineal/mixed kinship systems, primarily driven by increased engagement among matrilineal women.

E Controlling for Demographics

This section replicates the main results reported in Figure 2 and Table A.2 while controlling for individual level demographic characteristics, including age, wealth, level of education, urban residence, and employment status. Age is a continuous variable ranging from 18 to 105. Wealth is measured as an index of the frequency with which households went without adequate food, water, medical care, cooking fuel and cash income over the past year, as proposed by Mattes (2008). Level of education is a nine point scale varying from no formal education to post-graduate education. Urban residence is an Afrobarometer designation for living in an urban area. Employment status is a binary indicator of self-reported part of full time employment. All models include both the control variable and its interaction with gender (female). The results reported below demonstrate that the main results are robust to the inclusion of these control variables.

Figure A.2: Gender Gaps by Descent Rule, Controlling for Demographics



Note: This figure plots the marginal effect of gender (female) on indices of political engagement by kinship system. Each outcome measure is an inverse covariance weighted index of mean-centered and standardized constituent variables. These marginal effects are based on linear models presented in Table A.3, which include ethnic group random effects, country fixed effects, and the following individual level covariates interacted with gender: age, wealth, level of education, urban residence, and employment status. Across these three indices, matrilineal kinship is associated with a smaller gender gap in participation than patrilineal/mixed kinship systems.

Table A.3: Matrilineality and the Gender Gap in Civic and Political Outcome, Controlling for Demographics

	(1) Political Engagement Index	(2) Political Participation Index	(3) Civic Participation Index
Female	-0.120*** (0.026)	-0.204*** (0.025)	-0.155*** (0.026)
Matrilineal	-0.029 (0.031)	-0.088*** (0.031)	-0.184*** (0.033)
Female × Matrilineal	0.079*** (0.021)	0.060*** (0.019)	0.110*** (0.020)
Age	0.003*** (0.000)	0.003*** (0.000)	0.009*** (0.000)
Female × Age	-0.001* (0.001)	0.000 (0.000)	-0.001** (0.001)
Wealth Index	-0.010*** (0.003)	0.027*** (0.003)	0.026*** (0.003)
Female × Wealth	0.002 (0.005)	-0.008* (0.004)	0.004 (0.005)
Education Level	0.069*** (0.003)	0.041*** (0.003)	0.037*** (0.003)
Female × Education	-0.016*** (0.004)	-0.010*** (0.004)	0.004 (0.004)
Urban	-0.041*** (0.011)	-0.123*** (0.011)	-0.222*** (0.011)
Female × Urban	0.002 (0.016)	0.061*** (0.015)	0.058*** (0.015)
Employed	0.043*** (0.011)	0.060*** (0.010)	0.061*** (0.011)
Female × Employed	0.013 (0.016)	0.025* (0.015)	0.022 (0.016)
Constant	-0.249*** (0.040)	0.132*** (0.040)	-0.297*** (0.042)
sd(Ethnic Group)	0.096*** (0.007)	0.105*** (0.007)	0.110*** (0.008)
sd(Residual)	0.662*** (0.002)	0.627*** (0.002)	0.659*** (0.002)
Observations (Individual)	36230	36230	36230

Multi-level models in which individuals are nested within country-specific ethnic groups with country fixed effects.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

F Random Effects Model

Of the 26 countries in this round of the Afrobarometer, only 9 have variation in ethnic group kinship among their respondents. This means that our main results, presented in Table [A.2](#) are estimated on the basis of those countries only, which represents 15,596 respondents from 213 ethnic communities. In order to also incorporate information about gendered patterns of political participation in the rest of the countries in our sample, while still accounting for country-level differences, we also estimate a model that includes country random effects rather than country fixed effects. Marginal effects from these estimates are presented in Figure [A.3](#) and estimates are in Table [A.4](#). The results are identical to the model with country fixed effects.

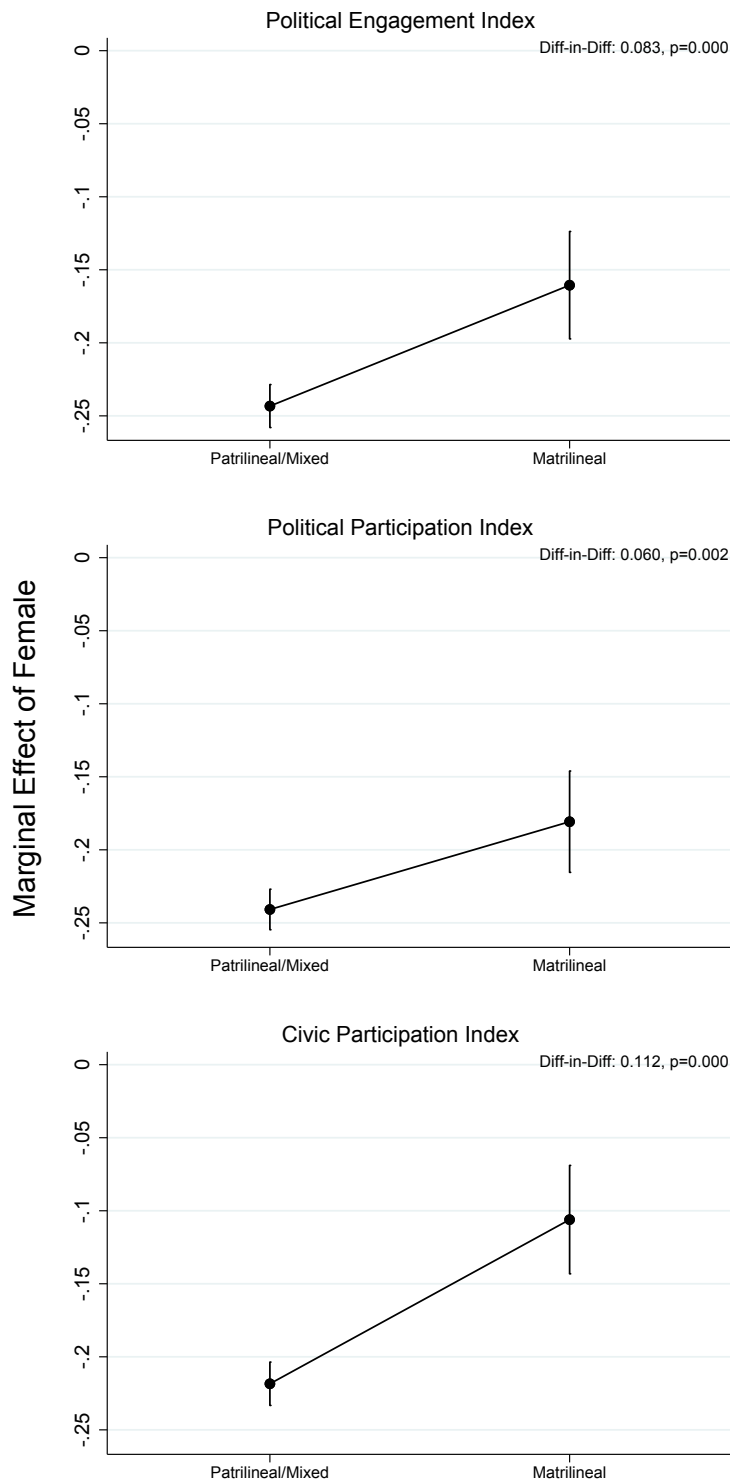
Table A.4: Matrilineality and the Gender Gap in Civic and Political Outcome, with Country Random Effects

	(1) Political Engagement Index	(2) Political Participation Index	(3) Civic Participation Index
Female	−0.243*** (0.007)	−0.241*** (0.007)	−0.218*** (0.008)
Matrilineal	−0.037 (0.031)	−0.083*** (0.031)	−0.171*** (0.033)
Female × Matrilineal	0.083*** (0.020)	0.060*** (0.019)	0.112*** (0.020)
Constant	0.090*** (0.028)	0.142*** (0.031)	0.128*** (0.047)
sd(Country)	0.131*** (0.020)	0.152*** (0.023)	0.235*** (0.034)
sd(Ethnic Group)	0.109*** (0.008)	0.115*** (0.007)	0.116*** (0.008)
sd(Residual)	0.670*** (0.002)	0.633*** (0.002)	0.676*** (0.002)
Observations (Individual)	37198	37198	37198

Multi-level models in which individuals are nested within country-specific ethnic groups and countries.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Figure A.3: Gender Gaps by Descent Rule (Country Random Effects)



Note: This figure plots the marginal effect of gender (female) on indices of political engagement by kinship system. Each outcome measure is an inverse covariance weighted index of mean-centered and standardized constituent variables. These marginal effects are based on linear models presented in Table A.4, which include ethnic group and country random effects. Across these three indices, matrilineal kinship is associated with a smaller gender gap in participation than patrilineal/mixed kinship systems.

G Disaggregating Indices

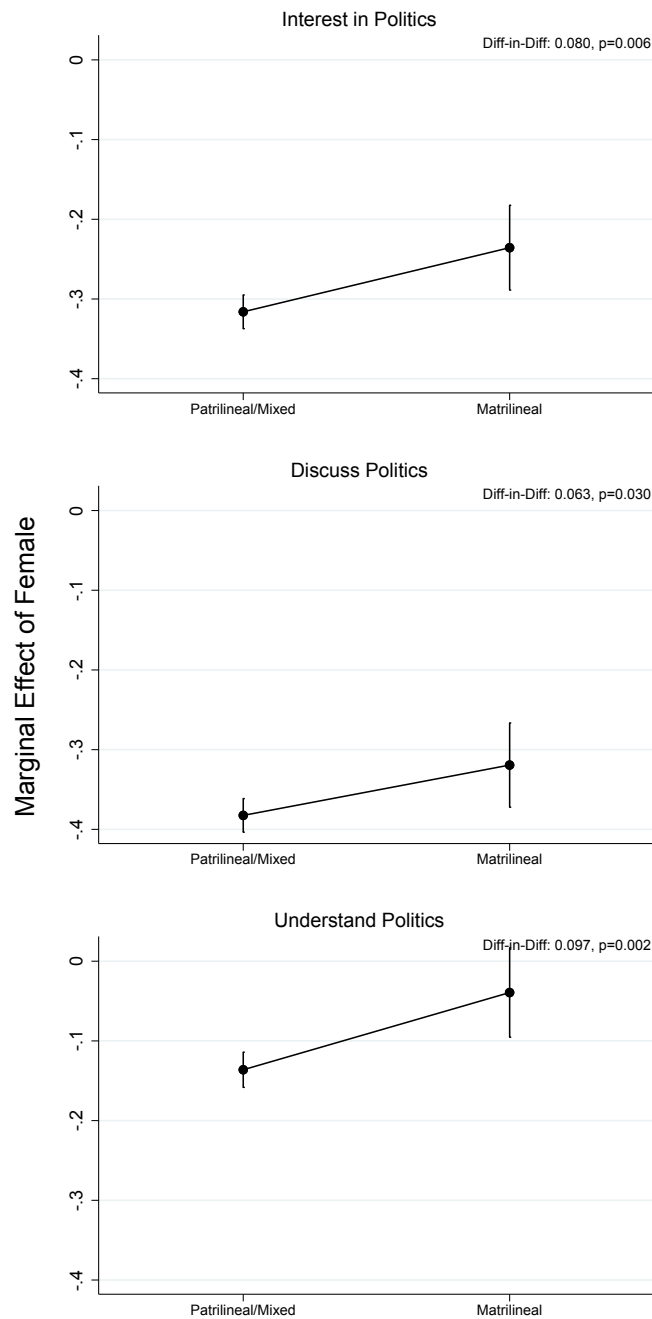
This section reports results separately for each component variables that makes up each of the three indices.

We disaggregate results for individual variables that make up the political engagement index in Figure A.4 based on estimates presented in Table A.5. The coefficient on the difference-in-difference estimator is positive and statistically significant (at $p < 0.05$) across all three variables, indicating that matrilineality is consistently associated with a narrowing of the gender gap. While the closing of the gaps in political interest and discussion are driven primarily by women, the gender gap in understanding policies is instead driven by men in matrilineal societies reporting less understanding than men in patrilineal societies.

Figure A.5, based on estimates presented in Table A.6, reports results for individual variables that comprise the political participation index. The coefficient on the difference-in-difference estimator is positive in each case, indicating that matrilineality is consistently associated with a narrowing of the gender gap for all indicators. The difference (between matrilineal and non-matrilineal or societies) in the difference (between men and women) is statistically significant (at $p < 0.01$) for only 3 of the 6 indicators, however. Voting and contacting local officials, which exhibit statistically significant relationships, are the main channels for political expression in most African democracies. Political campaigns and rallies, on the other hand, are rarely expressions of open, meaningful democratic debate and more often opportunities for parties to identify and distribute handouts to supporters.

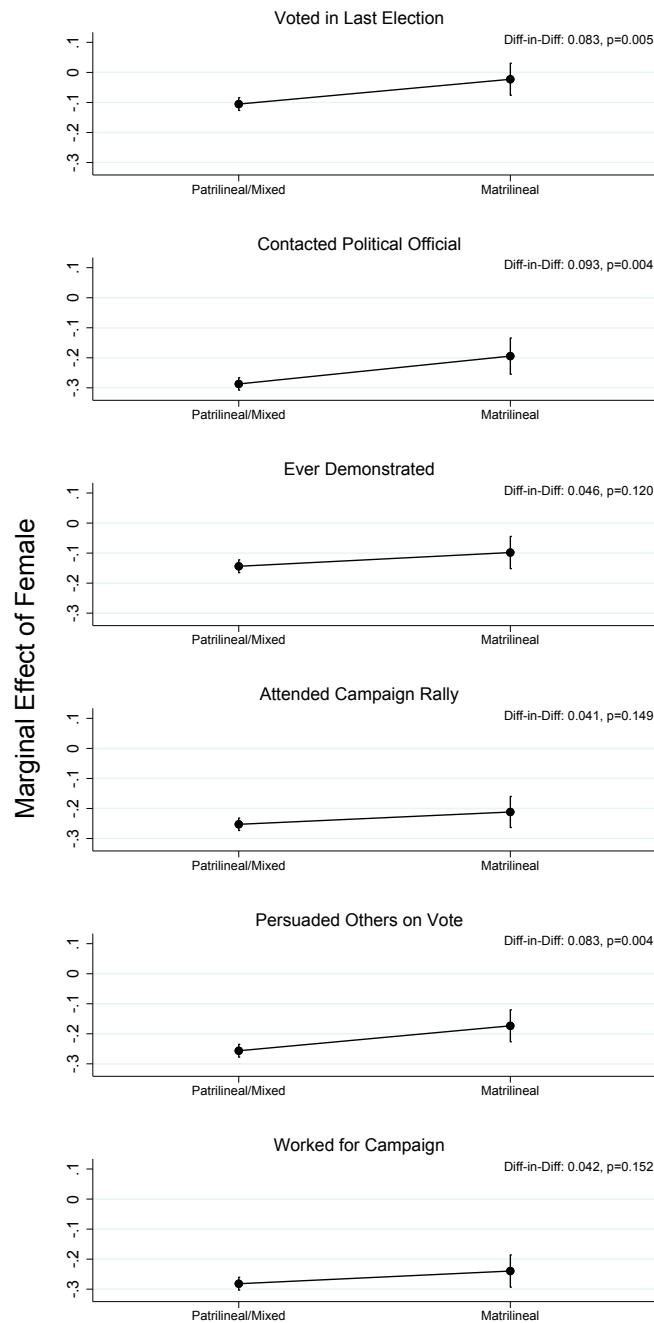
Figure A.6, based on estimates presented in Table A.7, reports results for individual variables that comprise the civic participation index. The coefficient on the difference-in-difference estimator is positive in each case, indicating that matrilineality is consistently associated with a narrowing of the gender gap for all indicators. The difference (between matrilineal and non-matrilineal or societies) in the difference (between men and women) is statistically significant (at $p < 0.01$) for all 4 indicators: attending a community meeting, being a member of a community organization, leadership experience, and joining with others to raise an issue.

Figure A.4: Gender Gaps in Political Engagement by Descent Rule



Note: This figure plots the marginal effect of gender (female) on individual indicators of political engagement by kinship system. Each outcome variable is mean-centered and standardized. These marginal effects are based on linear models presented in Table A.5, which include ethnic group random effects and country fixed effects. Across these three variables, matrilineal kinship is consistently significantly associated with a smaller gender gap in engagement than patrilineal/mixed kinship systems.

Figure A.5: Gender Gaps in Political Participation by Descent Rule



Note: This figure plots the marginal effect of gender (female) on individual indicators of political engagement by kinship system. Each outcome variable is mean-centered and standardized. These marginal effects are based on linear models presented in Table A.6, which include ethnic group random effects and country fixed effects. Across these six variables, matrilineal kinship is significantly associated with a smaller gender gap in political participation than patrilineal/mixed kinship systems for three variables.

Figure A.6: Gender Gaps in Civic Participation by Descent Rule



Note: This figure plots the marginal effect of gender (female) on individual indicators of political engagement by kinship system. Each outcome variable is mean-centered and standardized. These marginal effects are based on linear models presented in Table A.7, which include ethnic group random effects and country fixed effects. Across these four variables, matrilineal kinship is consistently significantly associated with a smaller gender gap in civic participation than patrilineal/mixed kinship systems.

Table A.5: Matrilineality and the Gender Gap in Political Engagement Outcomes

	(1) Interest in Politics	(2) Discuss Politics	(3) Understand Politics
Female	-0.316*** (0.011)	-0.382*** (0.011)	-0.136*** (0.011)
Matrilineal	-0.007 (0.047)	0.029 (0.042)	-0.103** (0.047)
Female × Matrilineal	0.080*** (0.029)	0.063** (0.029)	0.097*** (0.031)
Constant	-0.071 (0.055)	0.221*** (0.051)	-0.132** (0.056)
sd(Ethnic Group)	0.156*** (0.011)	0.129*** (0.010)	0.151*** (0.011)
sd(Residual)	0.959*** (0.004)	0.956*** (0.004)	0.982*** (0.004)
Ethnic Groups	383	383	382
Individuals	36782	36898	35351

Multi-level models in which individuals are nested within country-specific ethnic groups with country fixed effects.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.6: Matrilineality and the Gender Gap in Political Participation Outcomes

	(1)	(2)	(3)	(4)	(5)	(6)
	Voted in Last Election	Contacted Political Official	Ever Demonstrated	Attended Campaign Rally	Persuaded Others on Vote	Worked for Campaign
Female	-0.105*** (0.011)	-0.287*** (0.011)	-0.144*** (0.011)	-0.253*** (0.011)	-0.256*** (0.011)	-0.282*** (0.011)
Matrilineal	-0.076*** (0.038)	-0.065 (0.043)	-0.109** (0.046)	0.067 (0.044)	-0.141*** (0.049)	-0.127*** (0.047)
Female × Matrilineal	0.083*** (0.029)	0.093*** (0.033)	0.046 (0.029)	0.041 (0.028)	0.083*** (0.029)	0.042 (0.029)
Constant	0.373*** (0.048)	-0.091* (0.050)	0.228*** (0.055)	0.446*** (0.053)	0.343*** (0.057)	0.412*** (0.056)
sd(Ethnic Group)	0.102*** (0.010)	0.129*** (0.009)	0.149*** (0.011)	0.145*** (0.010)	0.169*** (0.011)	0.158*** (0.011)
sd(Residual)	0.970*** (0.004)	0.928*** (0.004)	0.968*** (0.004)	0.941*** (0.003)	0.967*** (0.004)	0.976*** (0.004)
Ethnic Groups	383	383	383	383	383	383
Individuals	37077	34542	36549	37077	37048	37037

Multi-level models in which individuals are nested within country-specific ethnic groups with country fixed effects.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.7: Matrilineality and the Gender Gap in Civic Participation Outcomes

	(1)	(2)	(3)	(4)
	Ever Attend Community Meeting	Member of Community Organization	Leadership Experience	Join Others to Raise Issue
Female	-0.247*** (0.010)	-0.169*** (0.011)	-0.155*** (0.011)	-0.287*** (0.010)
Matrilineal	-0.185*** (0.048)	-0.167*** (0.049)	-0.167*** (0.035)	-0.176*** (0.047)
Female × Matrilineal	0.131*** (0.028)	0.080*** (0.029)	0.080*** (0.030)	0.153*** (0.027)
Constant	0.128** (0.055)	0.037 (0.057)	0.003 (0.044)	0.129** (0.054)
sd(Ethnic Group)	0.165*** (0.011)	0.167*** (0.011)	0.078*** (0.009)	0.165*** (0.011)
sd(Residual)	0.933*** (0.003)	0.963*** (0.004)	0.999 (0.004)	0.894*** (0.003)
Ethnic Groups	383	383	383	383
Individuals	37048	36941	36878	37006

Multi-level models in which individuals are nested within country-specific ethnic groups with country fixed effects.
 * $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

H Origins of Matrilineal Kinship

While the matrilineality of any particular group may be endogenous to a range of phenomena that also contribute to increased engagement in civic and political life by both men and women, the fact that our main findings center on the interaction effect between matrilineality and gender mitigates concerns of biased interpretations. We would expect many threats to inference to impact both men and women, so using men as a comparator against which to evaluate the political behavior of women reduces concerns that some omitted variable is simultaneously causing the incidence of matrilineality and a smaller gender gap in political behavior. Indeed, [Bun and Harrison \(2014\)](#) show that the OLS estimator of the coefficient on the interaction term between an exogenous regressor (gender) and a potentially endogenous regressor (matrilineality) is unbiased. They suggest that, if the main empirical result depends only on the interaction term and not the full marginal effect of the potentially endogenous variable, there is no need to move to instrumental variable estimation.

Even so, understanding the range of reasons for which groups become (or remain) matrilineal also reduces concerns about the potential for omitted variable bias. Research on the “causes” of matrilineal kinship practices tends to assume that ancestral Bantu societies were all matrilineal, and then focus on what factors caused a shift from matrilineality to patrilineality for some groups but not others.³⁰ The most prominent explanation for variation in kinship practices is that the introduction of cattle and other livestock undermined matrilineal kinship systems. Whether or not societies adopt cattle is arguably exogenous to other factors that would affect gender relations, as the adoption of livestock is more likely to be explained by geographical or biological determinants than social norms at the time of introduction. For instance, [Alsan \(2015\)](#) attributes variation in the ability to rear livestock to patterns of climatic conditions that allow the TseTse fly to flourish, as the fly makes animal husbandry difficult because it transmits *Trypanosomiasis* to the large animals on which it feeds.

³⁰Although see [Lowes \(2017\)](#) for a more in-depth discussion of debates among biologists, evolutionary anthropologists, historians and linguists around the origins and primordality of matrilineal kinship.

The recognition that matrilineal societies tend to lack cattle or other large livestock goes back to [Aberle \(1961\)](#), but more recent research confirms the association ([Holden and Mace, 2003](#); [Mace and Holden, 1999](#)). Figure [A.7](#) shows that this association holds within African ethnic groups of our study, as well, based on historical cattle dependence coded by [Murdock \(1967\)](#). Evolutionary models attribute the negative association between matrilineality and the presence of livestock to the fact that wealth in the form of livestock benefits son’s reproductive success more than women’s, reducing benefits of matrilineal inheritance of wealth and, therefore, increasing incentives to adopting a patrilineal kinship system ([Holden, Sear and Mace, 2003](#)). According to this theory, wealth in the form of livestock makes male-biased inheritance more likely because its mobility makes male defense imperative ([Holden, Sear and Mace, 2003](#)).

A related possibility is that the introduction of livestock allowed for plow agriculture, which in turn created a gendered division of labor with implications for gender roles in general and, perhaps, the persistence of matrilineal kinship ([Alesina, Giuliano and Nunn, 2013](#)). Figure [A.8](#) and Table [A.9](#) show that this relationship is in the expected direction within our sample, again based on [Murdock \(1967\)](#) data, but not statistically significant.

Thus, it is possible cattle dependence and plow use could thus be driving both the persistence of matrilineal kinship and greater gender equality in political participation. However, we show in Figure [A.9](#) and Table [A.8](#) that the main association between matrilineality and a reduced gender gap in political and civic engagement is robust to controlling for cattle dependence and plow use, as well as their interaction with gender.

Figure A.7: Dependence on Animal Husbandry and Matrilineal Kinship

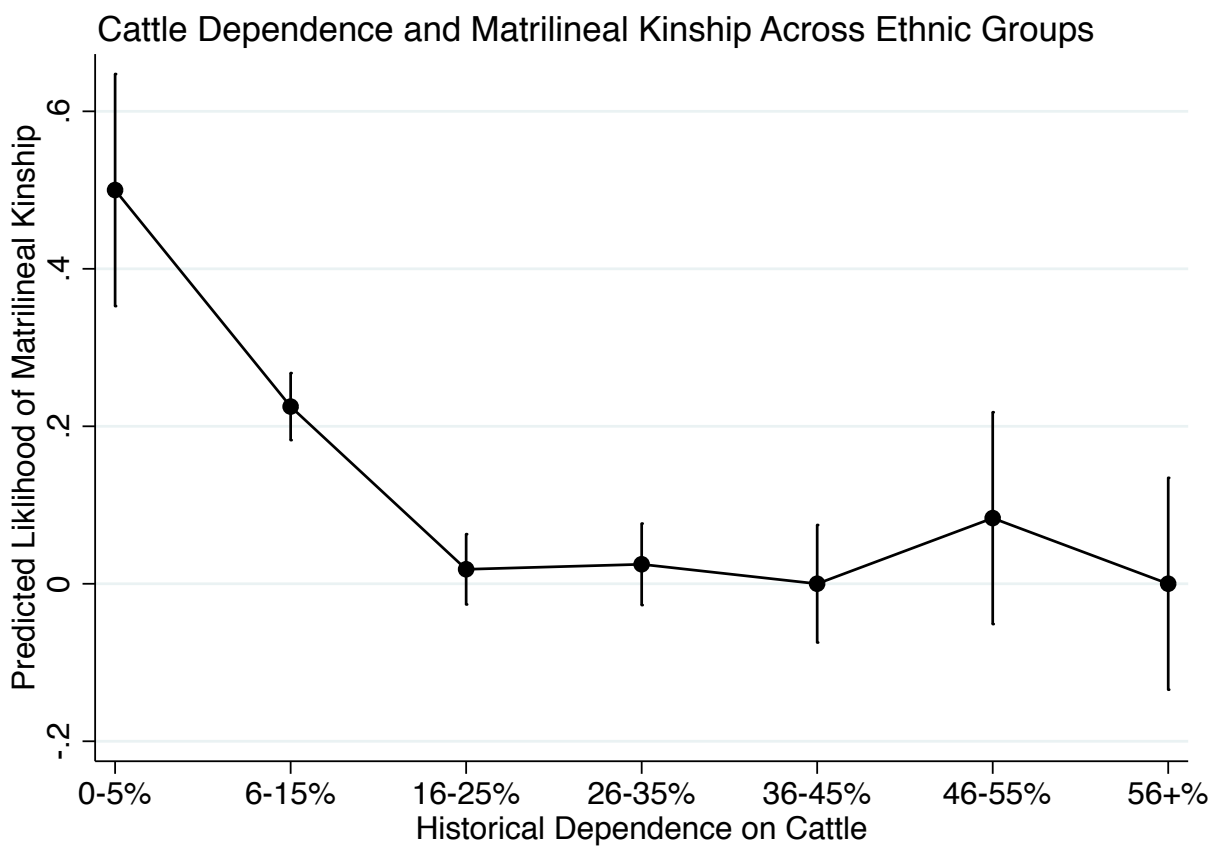


Figure A.8: Plow Use and Matrilineal Kinship

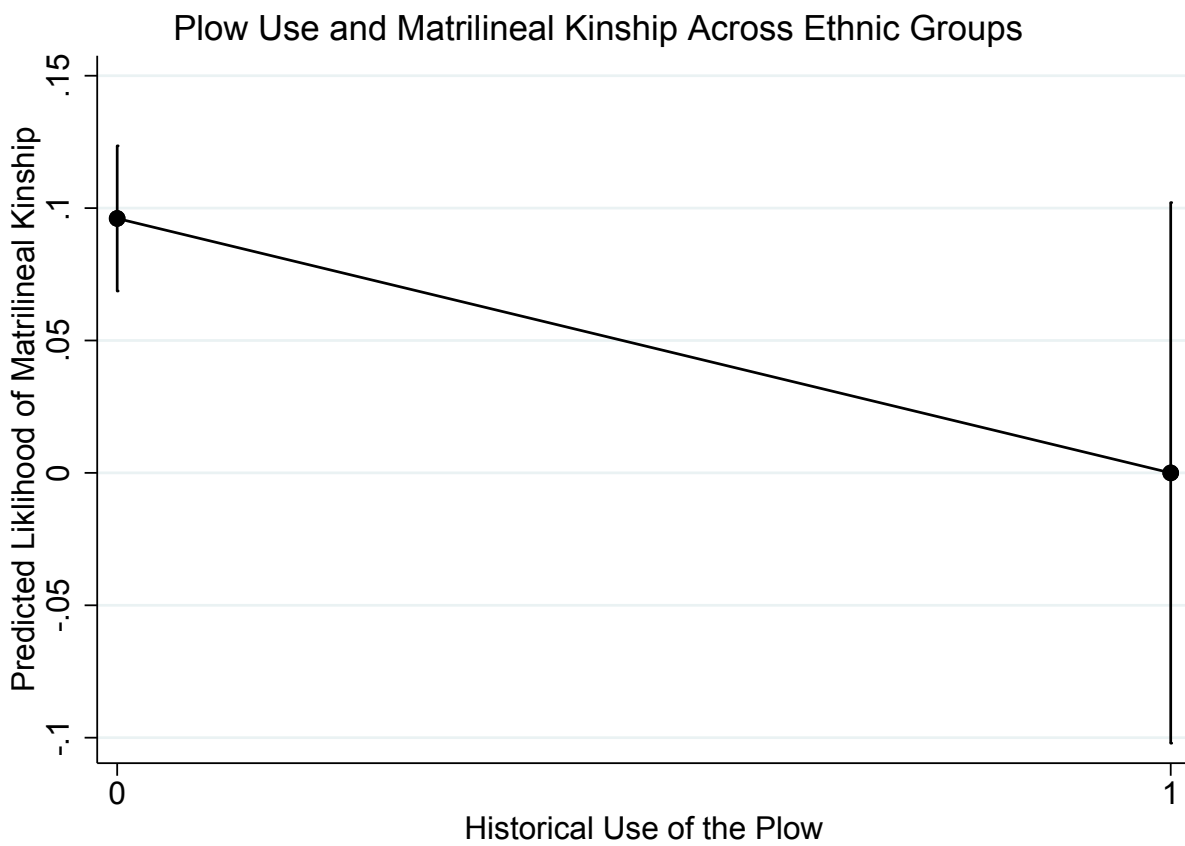
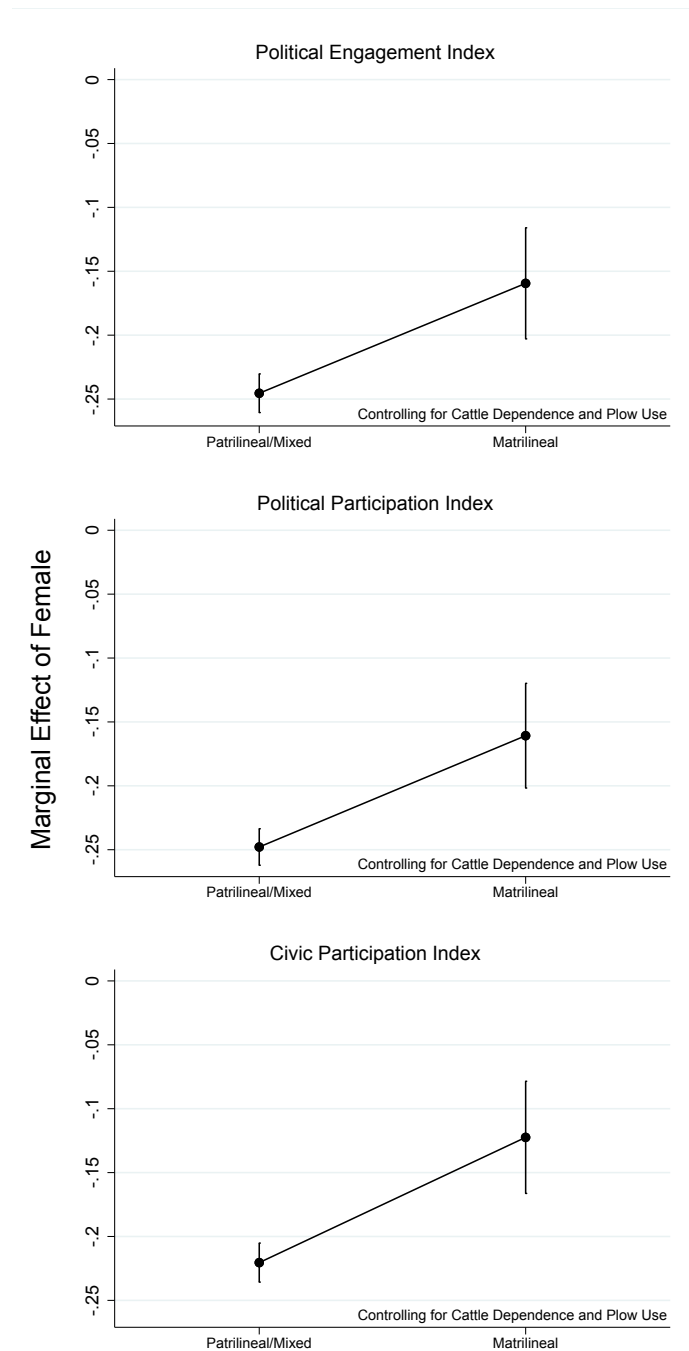


Figure A.9: Main Results Controlling for Cattle Dependence and Plow Use



Note: This figure plots the marginal effect of gender (female) on indices of political engagement and participation by kinship system. Each outcome measure is an inverse covariance weighted index of mean-centered and standardized constituent variables. These marginal effects are based on linear models presented in Table A.8, which include ethnic group random effects, country fixed effects, and ethnic group level controls for historical cattle dependence and use of the plow. Across these three indices, matrilineal kinship is associated with a smaller gender gap in participation than patrilineal/mixed kinship systems.

Table A.8: Matrilineality and the Gender Gap in Civic and Political Outcome, Controlling for Cattle Dependence and Plow Use

	(1)	(2)	(3)
	Political Engagement Index	Political Participation Index	Civic Participation Index
Female	-0.257*** (0.028)	-0.271*** (0.027)	-0.244*** (0.029)
Matrilineal	-0.060* (0.036)	-0.123*** (0.034)	-0.180*** (0.035)
Female × Matrilineal	0.099*** (0.025)	0.084*** (0.024)	0.128*** (0.025)
<i>Cattle Dependence</i>			
6-15%	0.013 (0.059)	-0.013 (0.056)	0.127** (0.058)
16-25%	0.034 (0.060)	0.042 (0.057)	0.133** (0.059)
26-35%	-0.051 (0.062)	-0.008 (0.060)	0.152** (0.061)
36-45%	-0.022 (0.067)	-0.033 (0.064)	0.085 (0.066)
46-55%	0.066 (0.091)	-0.065 (0.087)	0.099 (0.090)
56+%	-0.000 (0.075)	-0.020 (0.072)	0.131* (0.073)
Female × 6-15%	-0.009 (0.032)	0.029 (0.030)	-0.023 (0.032)
Female × 16-25%	-0.025 (0.032)	-0.007 (0.030)	0.002 (0.032)
Female × 26-35%	0.034 (0.034)	0.026 (0.032)	0.054 (0.034)
Female × 36-45%	0.068* (0.035)	0.061* (0.033)	0.118*** (0.035)
Female × 46-55%	0.016 (0.078)	0.038 (0.073)	0.033 (0.079)
Female × 56+%	0.058 (0.048)	0.012 (0.045)	-0.092* (0.049)
Plow Use	-0.025 (0.053)	-0.067 (0.051)	-0.065 (0.052)
Female × Plow Use	0.050 (0.039)	0.066* (0.037)	0.090** (0.039)
Constant	-0.003 (0.068)	0.321*** (0.065)	-0.071 (0.068)
sd(Ethnic Group)	0.101*** (0.008)	0.098*** (0.007)	0.097*** (0.008)
sd(Residual)	0.675*** (0.003)	0.636*** (0.002)	0.682*** (0.003)
Observations (Individual)	34381	34381	34381

Multi-level models in which individuals are nested within country-specific ethnic groups with country fixed effects.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.9: Relationship Between Cattle Dependence/Plow Use and Matrilineal Kinship

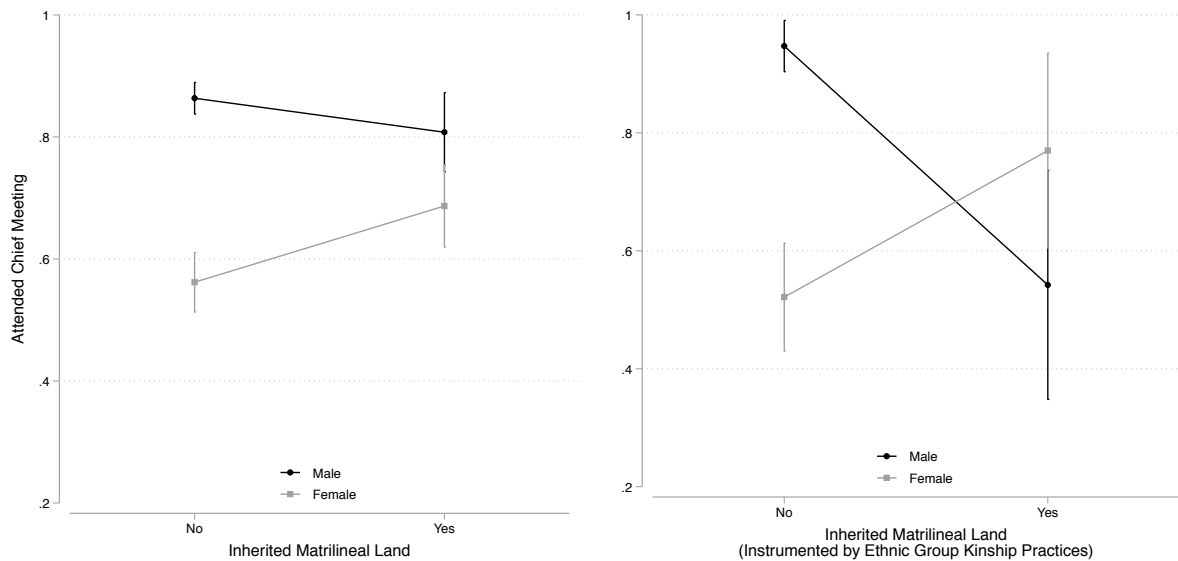
	(1)	(2)	(3)
	Matrilineal Descent	Matrilineal Descent	Matrilineal Descent
<i>Cattle Dependence</i>			
6-15%	-0.224 (0.179)		-0.116 (0.087)
16-25%	-0.785*** (0.181)		-0.335*** (0.086)
26-35%	-0.751*** (0.191)		-0.361*** (0.090)
36-45%	-0.843*** (0.246)		-0.370*** (0.101)
46-55%	-0.701*** (0.237)		-0.354*** (0.122)
56+%	-0.840*** (0.283)		-0.329*** (0.112)
Plow Use		-0.156 (0.321)	-0.006 (0.078)
Constant	0.648*** (0.202)	0.077 (0.121)	0.346*** (0.124)
Ethnic Groups	132	123	357

Linear model with country fixed effects.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

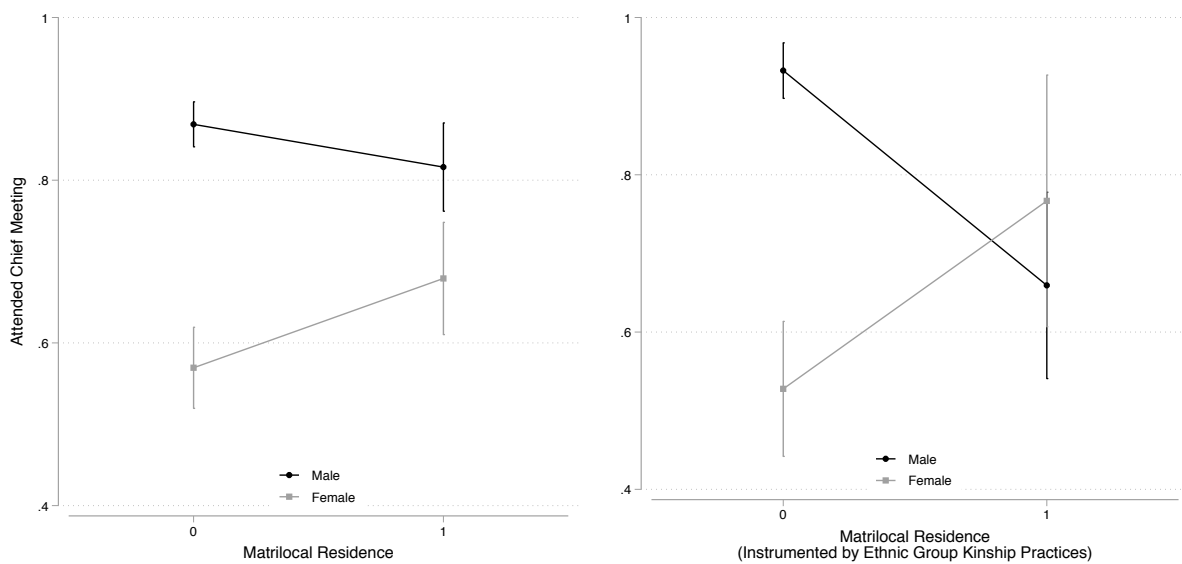
I Malawi Results: Predicted Outcomes by Gender

Figure A.10: Matrilineal Land Inheritance and Local Political Participation by Gender



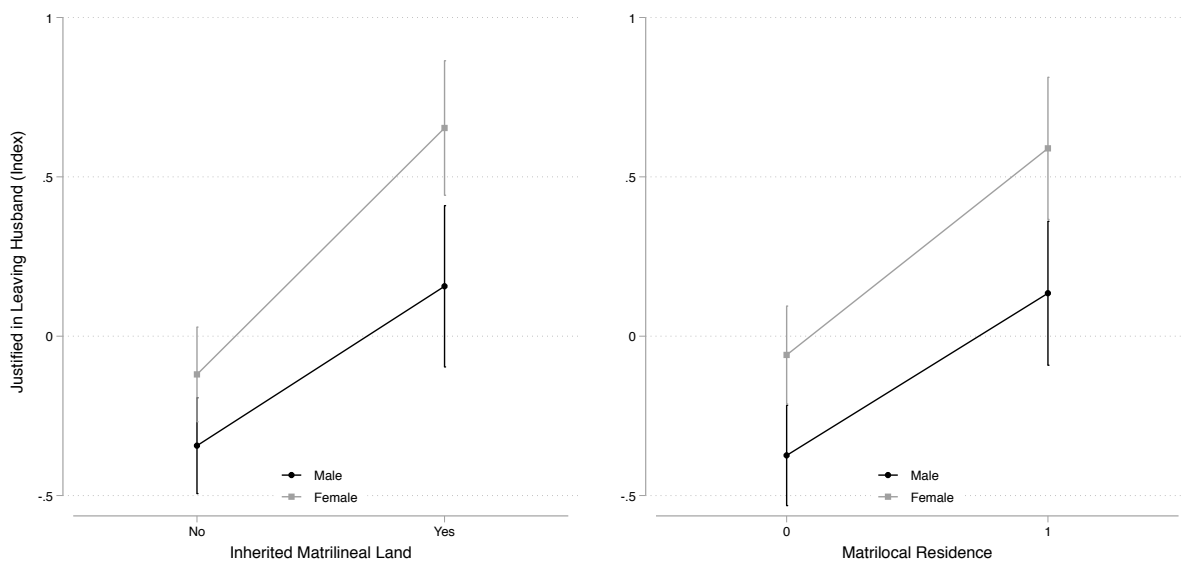
Note: This figure plots the predicted likelihood of having attended a chief’s meeting by gender and matrilineal land inheritance. The outcome is a dichotomous measure of whether or not the respondent reported having attending a meeting at the chief’s place in the previous year. Predicted likelihoods are based on models presented in Table [A.10](#), which cluster standard errors by village. In the instrumental variable analysis, a respondent’s ethnic group kinship practice is used an instrument for whether or not a particular respondent inherited land through the matriline. In both specifications, matrilineal land inheritance is associated with a smaller gender gap in attending a chief’s meeting than patrilineal/mixed kinship systems.

Figure A.11: Matriloal Residence and Local Political Participation by Gender



Note: This figure plots the predicted likelihood of having attended a chief’s meeting by gender and matriloal residence. The outcome is a dichotomous measure of whether or not the respondent reported having attending a meeting at the chief’s place in the previous year. Predicted likelihoods are based on models presented in Table [A.10](#), which cluster standard errors by village. In the instrumental variable analysis, a respondent’s ethnic group kinship practice is used an instrument for whether or not a particular respondent resides matriloally. In both specifications, matriloal residence is associated with a smaller gender gap in attending a chief’s meeting than patrilineal/mixed kinship systems.

Figure A.12: Matrilineal Practices (Non-Instrumented) and Gender Norms



Note: This figure plots the predicted degree to which a respondent agrees that women are justified in leaving their husbands under a variety of circumstances by gender and by matrilineal practices measured at the individual level. The outcome is an inverse covariance weighted index of eight constituent variables, each of which asks whether a wife would be justified in leaving her husband under a different circumstance. These marginal effects are based on models presented in Table A.11 of the appendix, which cluster standard errors by village. Predictions based on instrumental variable models are shown in Figure 4. Both matrilineal practices are associated with more progressive gender norms reported by both men and women.

J Malawi Regression Tables and Additional Analyses

Table A.10: Matrilineal Practices and Attending a Meeting with the Chief

	(1)	(2)	(3)	(4)
Female	-0.302*** (0.028)	-0.426*** (0.044)	-0.299*** (0.027)	-0.405*** (0.042)
Matrilineal Land	-0.056 (0.034)	-0.405*** (0.115)		
Female × Matrilineal Land	0.181*** (0.040)	0.654*** (0.134)		
Matrilocal Residence			-0.053* (0.029)	-0.273*** (0.070)
Female × Matrilocal Residence			0.162*** (0.039)	0.512*** (0.109)
Constant	0.863*** (0.013)	0.947*** (0.022)	0.869*** (0.014)	0.933*** (0.018)
Individuals	2526	2464	2526	2463
<i>F</i>		108.91		180.74

Linear and 2SLS regressions with standard errors clustered by village.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.11: Matrilineal Practices and Progressive Gender Norms

	(1)	(2)	(3)	(4)
Female	0.224*** (0.058)	0.210 (0.131)	0.315*** (0.070)	0.093 (0.101)
Matrilineal Land	0.500*** (0.126)	3.254*** (0.521)		
Female × Matrilineal Land	0.273* (0.140)	-0.522 (0.484)		
Matrilocal Residence			0.509*** (0.123)	2.135*** (0.312)
Female × Matrilocal Residence			0.140 (0.125)	0.663** (0.323)
Constant	-0.344*** (0.076)	-1.023*** (0.127)	-0.374*** (0.080)	-0.874*** (0.094)
Individuals	2334	2276	2336	2277
<i>F</i>		111.59		177.51

Linear and 2SLS regressions with standard errors clustered by village.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.12: Sources of Land Ownership, Political Participation, and Progressive Gender Norms Among Women

	(1) Attended Chief Meeting	(2) Justified in Leaving Husband (Index)
Owens Matrilineal Land	0.149*** (0.042)	0.956*** (0.111)
Owens Land NOT through Matriline	0.037 (0.039)	0.289*** (0.103)
Constant	0.538*** (0.039)	-0.303*** (0.096)
Individuals	1468	1364

Linear regressions with standard errors clustered by village.

Women respondents only.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.13: Matrilineal Practices and the Gender Gap in Children’s Education within Households

	(1)	(2)	(3)	(4)
Matrilineal Land	0.015 (0.014)	0.050 (0.046)		
Matrilocal Residence			0.007 (0.014)	0.043 (0.045)
Constant	0.008 (0.009)	-0.006 (0.018)	0.008 (0.010)	-0.006 (0.018)
Individuals	837	812	844	818

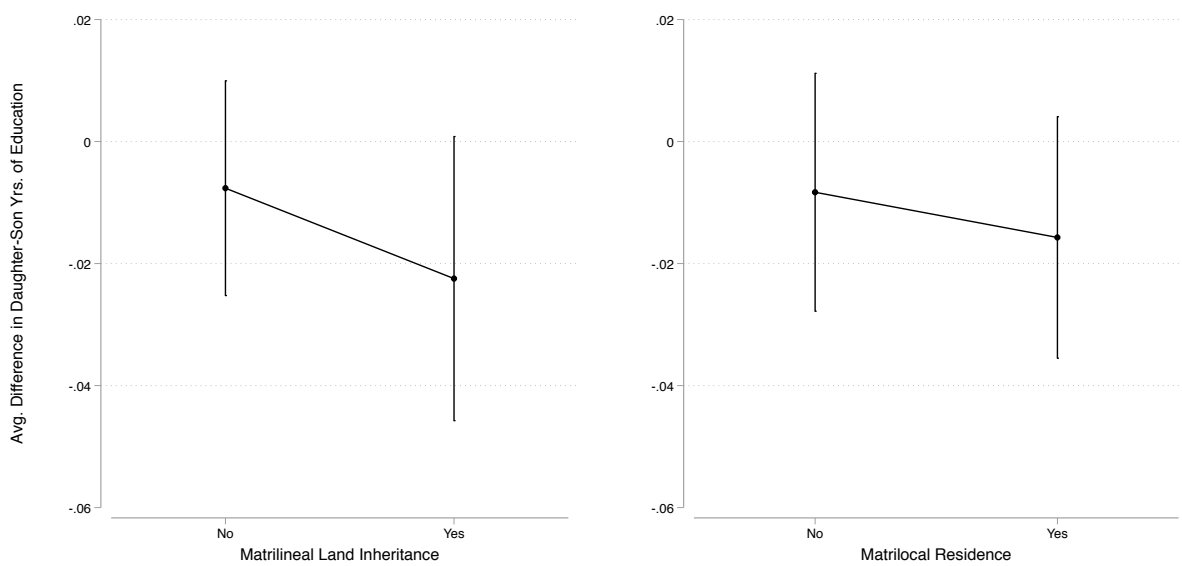
Dependent variable is average education of sons - average education of daughters.

Linear and 2SLS regressions with standard errors clustered by village.

Women respondents with at least one son and one daughter only.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Figure A.13: Matrilineal Practices (Non-Instrumented) and Gendered Educational Investment



Note: This figure plots the predicted difference in daughters’ and sons’ years of education within a single household by matrilineal practices measured at the individual level (matrilineal land inheritance and matrilocality). The outcome is the difference between the average number of years of education for daughters minus the average number of years of education for sons for each woman in the sample. These predictions are based on models presented in Table A.13 of the appendix, which cluster standard errors by village. Predictions based on instrumental variable models are shown in Figure 6. These estimates show that there is no difference in the size of the gender gap in children’s education by matrilineal kinship practices.

Table A.14: Concentration of Matrilineal Practices and Attending a Meeting with the Chief

	(1)	(2)
Female	-0.380*** (0.037)	-0.386*** (0.032)
Prop. of Women in Village with Matrilineally Inherited Land	-0.087 (0.065)	
Female × Prop. of Women in Village with Matrilineally Inherited Land	0.347*** (0.094)	
Matrilineal Land	0.111 (0.070)	
Matrilineal Land × Prop. of Women in Village with Matrilineally Inherited Land	-0.121 (0.129)	
Prop. of Women in Village with Matrilocal Residence		-0.089 (0.054)
Female × Prop. of Women in Village with Matrilocal Residence		0.429*** (0.075)
Matrilocal Residence		0.039 (0.077)
Matrilocal Residence × Prop. of Women in Village with Matrilocal Residence		-0.083 (0.131)
Constant	0.879*** (0.020)	0.879*** (0.018)
Individuals	2525	2542

Linear regressions with standard errors clustered by village.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.15: Indirect Effect of Matrilineal Practice on Political Participation

	(1)	(2)
Female	-0.380*** (0.037)	-0.386*** (0.032)
Prop. of Women in Village with Matrilineally Inherited Land	-0.087 (0.065)	
Female × Prop. of Women in Village with Matrilineally Inherited Land	0.347*** (0.094)	
Prop. of Women in Village with Matrilocal Residence		-0.089 (0.054)
Female × Prop. of Women in Village with Matrilocal Residence		0.429*** (0.075)
Constant	0.879*** (0.020)	0.879*** (0.018)
Individuals	2011	2037

Linear regressions with standard errors clustered by village.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Table A.16: Matrilineal Practices and Progressive Gender Norms

	(1)	(2)
Female	0.207** (0.088)	0.332*** (0.086)
Prop. of Women in Village with Matrilineally Inherited Land	1.548*** (0.222)	
Female × Prop. of Women in Village with Matrilineally Inherited Land	0.220 (0.247)	
Matrilineal Land	0.105 (0.184)	
Matrilineal Land × Prop. of Women in Village with Matrilineally Inherited Land	0.187 (0.383)	
Prop. of Women in Village with Matrilocal Residence		1.463*** (0.220)
Female × Prop. of Women in Village with Matrilocal Residence		-0.018 (0.233)
Matrilocal Residence		-0.311 (0.199)
Matrilocal Residence × Prop. of Women in Village with Matrilocal Residence		0.794** (0.383)
Constant	-0.742*** (0.087)	-0.707*** (0.086)
Individuals	2333	2351

Linear regressions with standard errors clustered by village.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

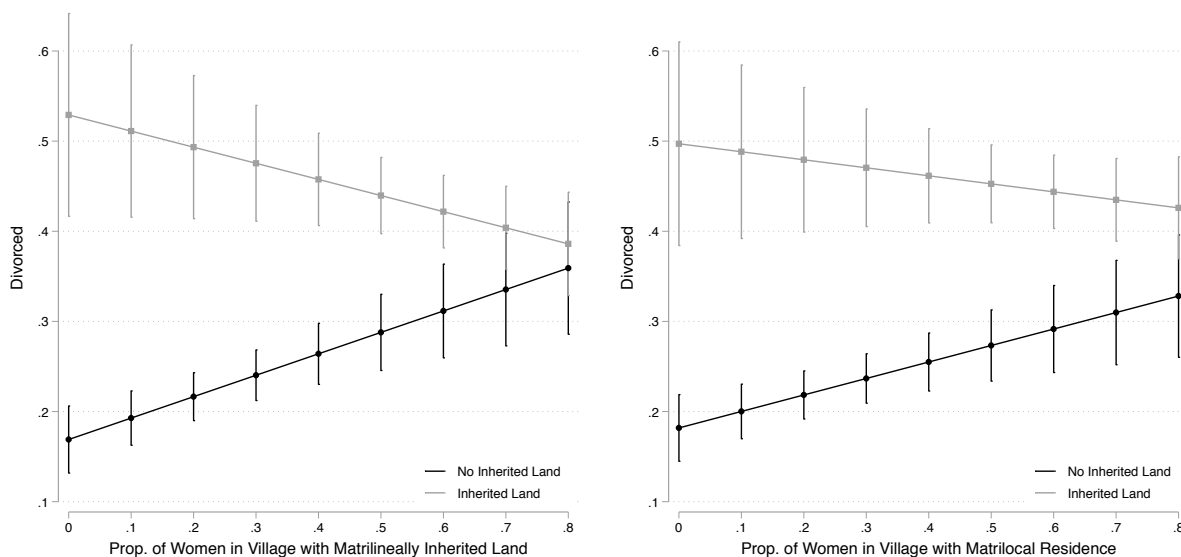
Table A.17: Matrilineal Practices and Divorce

	(1)	(2)
Prop. of Women in Village with Matrilineally Inherited Land	0.238*** (0.060)	
Matrilineal Land	0.360*** (0.060)	
Matrilineal Land × Prop of Women in Village with Matrilineally Inherited Land	-0.416*** (0.114)	
Prop. of Women in Village with Matrilocal Residence		0.183*** (0.056)
Matrilocal		0.315*** (0.059)
Matrilocal × Prop of Women in Village with Matrilocal Residence		-0.272*** (0.104)
Constant	0.169*** (0.019)	0.182*** (0.019)
Individuals	1502	1518

Linear regressions with standard errors clustered by village.

* $p < 0.10$, ** $p < 0.05$, *** $p < 0.01$

Figure A.14: Village Concentration of Matrilineal Practices and Divorce



Note: This figure plots the predicted likelihood of divorce among women who do and do not practice matrilineality (land inheritance or matrilocal residence) by the concentration of that practice in their community. Estimates presented in appendix Table A.17 demonstrate that there are both sizable and statistically significant direct and indirect effects of matrilineal practice on divorce rates, though the former is larger in magnitude.

K Qualitative Interview Questions

Questions for Women

Demographics

1. Who lives in your household (eats from the same pot)?
Kodi pankhomo pano pamakhala ndani?
2. Are you currently married?
Pakali pan muli pabanja?
3. How old are you?
Muli ndizaka zingati?
4. Do you have any children?
Muli ndi ana?
 - (a) If yes, how many are male and how many are female?
Ngati eya, amuna alipo angati komaso akazi alipo angati
 - (b) What are the ages of the youngest and the oldest?
Kodi wang?ono kwambiri alindizaka zingati komaso wankulu kwambiri alindizaka zingati?
5. What is your religion?
Ndinu achipembezo chanji?
6. How often do you attend religious services in a typical week?
Pasabata mumapemphela kangati?

Residence practices

7. (If married) Do you currently live among your family or your husband’s family?
Ngati muli pabanja, kodi pakali pano mumakhala kwanu kapena kwawo kwa amuna anu?
 - (a) How was this decided?
Kodi chiganizo chinapangidwa bwanji?
8. (If married) Did your husband pay lobola or chiwongo to your family at marriage?
Kodi nthwawi yomwe NKakukwatilani, amuna anu anapeleka malowolo kapena chiwongo?
9. Do/will your daughters live among your family or their husbands? What about your sons?
Kodi anaanu akazi azakhala kubanja kwanu kapena kwaamuna awo akazakwatiwa? Nanga anyamata?
10. Did your mother live among her family or her husband’s family when they married?
Kodi mayi anu amakhala kwao kapena kwawo kwa anuna awo?

Inheritance practices

11. Does your household own any land?
Kodi banja lanu lilindimalo?
 - (a) What kinds of crops do you farm on this land?
Kodi mumalima mbeu zANJI pamalopo?
 - (b) Of the land that your household owns or has access to, what proportion is used for producing crops to sell [planned for selling, not maize sold at harvest for basic needs]?
Ndimbeu zANJI zomwe mumalima pamalo anu ndicholinga choti muzagulise?

12. Does any of your household’s land belong to you personally?
Kodi ena mwamalowo ndianu painunokha?
 - (a) If so, how much [answer can be a fraction or proportion, e.g. all of it, half, a quarter, etc.]?
Ngati choncho, ndiakulu bwanji?
 - (b) Do you have a legal title to the land or is this your land because you inherited it from your family?
Kodi mulindizikala zoonesa kuti malowo ndianu kapena munasiilidwa ndiakubanja?
 - (c) If you inherited it, from whom did you inherit it?
Ngati ndiosiilidwa, anakusiilani ndani?

13. (If personally own land): what privileges do you have from owning land that someone like you who does not own land would not have?
Kati ndiosiilidwa, kodi ubwino wake ndiwotani poyelekeza munthu ngati inu yomwe alibe malo?
 - (a) Does owning land give you more influence within your family? If so, how and why?
Kodi kukhala ndimalo kumapangitsa inu kuti muzitenga gawo kwambiri pabanja? Ngati zilichoncho, motani komaso chifukwa chani?
 - (b) Does owning land give you more influence within your community? If so, how and why?
Kodi kukhala ndimalo kumapangitsa inu kuti muzitenga gawo kwambiri m’dela lanu? Ngati zilichoncho, motani komaso chifukwa chani?

14. If you wanted to sell this land, would it be possible?
Mutakhala kuti mukufuna kuulisa malowo, kodi zingakhale zotheke?
 - (a) Who would have to agree in order for you to sell this land?
Kodi ndindani angayenela kuvomeleza kuti malowo agulitsidwe?

15. Who in your family decides what crops to farm, when to alternate crops, and what methods of farming to use?
Kodi ndindani pabanja panu amene amapanga chiganizo cha mbeu zoti mulime, musithe komaso njira yamalimidwe?

16. Who sells the products from this land?
Kodi ndindani amagulisa zokolola?
17. Who holds the money from the sale of these products?
Ndindani amasunga ndalama mukagulisa zokolola?
18. Who will inherit this land?
Malowa muzasiila ndani?
19. Who decides who will inherit the land?
Ndani amapanga chiganizo choti malo asiilidwe kwandani?
 - (a) If you wished for someone ‘atypical’ to inherit the land, who would you have to convince in order for this to be possible?
Mutakhala kuti mukufuna kuti malowa asiilidwe kwawinawake woyenelela, kodi mungauze ndani kuti izi zitheke?
 - (b) If you and your husband passed away unexpectedly, who would receive this land?
Zitakhala kuti inu ndiamuna anu mwamwalira mwazizizi, kodi malowa angapte kwandani?
20. Has your family ever had a dispute over the land?
Kodi banja lanu linayamba lakanganako chifukwa cha malo?
 - (a) If so, can you describe how it was resolved and who was involved, e.g. the village headman, members of your family, etc?
Ngati zilichoncho, kodi nkangano unathesedwa bwanji komaso anathesa ndani mwachisadzo amfumu kapena ena akubanja?

Civic participation

21. If the water pump is broken and you had to go to the next village for water, how would you go about fixing the problem? Would women or men in the community take action?
Zitakhala kuti njigo waonongeka ndipo mukuyenela kukatunga madzi kumuzi wina, kodi vuto limeneli mungathane nalo bwanji? Kodi azimayi ndi azibambo andela lino angachitepo kathu?
22. How many times in the past year, if at all, have you attended a community meeting?
Ndikangati chaka chatha ngati munakhala nawo patsonkhano waku dela?
23. (If attended at least one meeting) Thinking of the last community meeting you attended:
Mukaganizila za mtsonkhano omaliza munakhalanawo:
 - (a) What type of community meeting was this?
Unali mtsonkhano wachani?
 - (b) Why did you decide to attend the meeting?
Chifukwa chani munakhala nawo pamtsonkhanopo?
Choose one:

- i. (If matrilocal): Does the fact that you live amongst your family make it more expected for you to participate in community meetings compared to your husband? Why or why not?
Kodi nchifukwa choti mumakhala kwanu ndemukuyela kukhala nawo pamtsonkhano waku dela? Chifukwa chani?
 - ii. (If not matrilocal): Does the fact that you live amongst your husband’s family make it more expected that your husband participate in community meetings rather than you? Why or why not?
Kodi nchifukwa choti mumakhala kwawo kwaamuna anu ndemukuyela kukhala nawo pamtsonkhano waku dela? Chifukwa chani?
 - (c) Did you attend with anyone else or alone? If with others, whom?
Kodi kumtsonkhanoko munapitako nokha kapena ndiwinawake? Ndani?
 - i. Do you split these types of responsibilities with your husband, e.g. if one of you goes, is the other less likely to go?
Kodi mumagawana maudindo ngati amenewa? Kuti wina akapita ndekuti wina sapita?
 - (d) Was the meeting useful? Why or why not?
Kodi mtsonkhanowo unali ofunika? Chifukwa chani?
 - i. Was it more useful for people that own land? Why or why not?
Kodi unali ofunika kwambiri kwaanthu oti alindimalo? Chifukwa chani?
 - (e) Did you speak at the meeting? If so, what was your contribution about?
Kodi munayakhulapo pamtsonkhanopo? Munayakhula zokhuzana chani?
24. How are village heads in this village selected?
Kodi muzim muno mafumu amasankhidwa bwanji?
- (a) Who has influence over the selection process?
Kodi ndindani amatenga gawo kwambiri?
 - (b) Do men or women have more influence over the selection of a new village headman?
Kodi azimayi ndi azibambo amatenga gawo mofanana pakasankhidwe kamfumu yasopano?
 - (c) According to your recollection, has this village ever had a female village head?
Ndimene mukuziwila, kodi muzi uno unakhalapo ndimfumu yayikazi?
25. If you have a problem, can you go directly to your village headman or other community leader, or do you talk to your husband first?
Ngati mulindivuto, kodi mumapita nokha kwamfumu yanu kapena mumazela kwamsogoleli wina wakudela, kapena mumawauza amuna anu kaye?
- (a) Under what conditions would you go speak to the village headman yourself?
Pazithu ngati ziti pamene mumapita nokha kwa mfumu?
 - (b) (If do not mention land issues): Would you ever go there to discuss anything to do with land? If so, about what specifically?

Kodi mukhoza kupita kukakambilana zokhuzana malo, ngati choncho, zikhoza kukhala nkhani ziti zokhuza malo?

26. In the past month, how many times, if any, have you visited the village headman personally to discuss a matter of interest to you?

Mwezi wapitawu, ndikangati munapita kwa mfumu kukakambilana zokhuza inunokha?

(a) Why did you visit the headman?

Chifukwa chani munapita kwa mfumu?

(b) Did you go alone or with others? If others, who?

Munapita nokha kapena ndienaake? Ndani?

(c) What types of things did you discuss while you were there?

Munakambilana chani kwa mfumu?

(d) Did you learn anything new about opportunities in your community while you were there (such as a business or education opportunity, a group that was meeting or organizing)?

Kodi munaphunzirako zabwino zina zomwe zikupezeka m'dela lanu (monga mabizinesi, mwayi wamaphunziro, gulu lomwe likukumana kapena kukozekele kukumana)

27. Do you feel like the village headman listens to your opinions when making a decision about something? What about your husband's opinions?

Kodi mukuona ngati amfumu amamva maganizo anu akamapanga ziganozo? Nanga maganizo amuna anu?

28. Overall, in what contexts do you feel you've had the most influence or experience with decision-making? (Some examples might be in the household, at church or on local development committees.)

Kodi ndithawi ngati ziti pamene mukuona kuti mwatenganawo gawo kwambiri popanga ziganizo?

Political participation

29. Did you vote in the 2014 election?

Kodi muchaka cha 2014 munavota?

(a) Why or why not?

Chifukwa chani?

(b) (If voted): how did you decide which candidates to vote for?

Munapanga bwanji chiganizo chamunthu omuvotela?

(c) (If voted): do you vote for the same candidates as other members of your family?

Kodi mumavotela anthu amwewo omwe akubanja kwanu akuvotela?

(d) (If voted): did you vote for the same candidates as other members of the community?

Kodi mumavotela anthu amwewo omwe aathu akudela kwanu akuvotela?

30. How many times in the past year have you attended a political meeting or rally?

Chaka chatha ndikangati kamene mwakhala nawo pamsonkhano wachipani?

31. (If attended at least one meeting) Thinking of the last political meeting or rally you attended:
Mukanganizila msonkhano womaliza:

(a) What type of meeting was that?

Unali mtsonkhano wachani?

(b) Why did you decide to attend the meeting or rally?

Chifukwa chani munakhala nawo pamsokhanopo?

Choose one:

i. (If matrilocal): Does the fact that you live amongst your family make it more expected for you to participate in political meetings compared to your husband? Why or why not?

Kodi nchifukwa choti mumakhala kwanu ndemukuyela kukhala nawo pamtsonkhano waku dela? Chifukwa chani?

ii. (If not matrilocal): Does the fact that you live amongst your husband’s family make it more expected that your husband participate in political meetings rather than you? Why or why not?

Kodi nchifukwa choti mumakhala kwawo kwa amunaa nu ndemukuyela kukhala nawo pamtsonkhano waku dela? Chifukwa chani?

(c) Did you attend with anyone else or alone? If with others, whom?

Kodi kumsonkhano munapita nokha kapena winawake? Ndani?

i. Do you split these types of responsibilities with your husband, e.g. if one of you goes, is the other less likely to go?

Kodi mumagawana maudindo ngati amene kuti ngati wapiti wina, wina sapita?

(d) Was the meeting useful? Why or why not?

Msonkhano unali ofunika? Chifukwa chani?

i. Was it more useful for people that own land? Why or why not?

Kodi unali ufunika kwambiri kwaathu omwe alindimalo? Chifukwa chani?

(e) Did you speak at the meeting? If so, what was your contribution about?

Kodi munayakhulapo pamsonkhanopo? Ngati zili choncho, zokhuzana ndi chani?

32. Who do you usually talk about politics with?

Kodi mumakambilana ndi ndani nkhani zandale?

(a) If you learn new political information, will you share it with your husband?

Kodi mutamva nkhani yatsopano yokhuzana ndale, mungawaziwise amuna anu?

(b) If your husband learns new political information, will he share it with you?

Kodi amuna anu atamva nkhani yasopano yokhuzana ndi ndale angakuziwise?

33. Where do you get most of your information about politics?

Kodi nkhani za ndale mumamvela kuti?

34. Are you involved in your political party? If so, how?

Kodi mumatengapo gawo kuchipani chani? Munjira yanji?

35. Why do you think that some people are more active in politics than others?
Kodi chifukwa mukuganiza kuti anthu ene amatenga gawo kwambiri mundale kuposa anthu ena?
- (a) Do you think that land ownership makes someone more likely to participate in politics?
If so, why?
Kodi mukuganiza kuti kukhala ndi malo kumapangisa kuti munthu atengenawo gawo mundale?
36. What are the incentives for regular people like to you to participate in politics by voting or attending political meetings/rallies?
Kodi chimapangisa anthu ngati inu kuti mutengenawo gawo mundale ndichani? Monga kukavota ndipita kumisonkhano ya ndale?
- (a) Are the incentives different for men and women?
Kodi zomwe zimapangisa zimakhala zosiyana pakati pa azibambo ndi azimayi?
37. Do you think that men participate in politics more than women?
Mukuganiza kuti azibambo amatenga gawo kwambiri pandale kuposa azimayi?
- (a) If so, why?
Ngati zili choncho, chifukwa chani?
38. Do men and women participate in politics in different ways?
Kodi azibambo ndi azimayi amatenga gawo mundale mosiyana?

“Taxation”

39. Do you pay any form of tax to the government or to the community?
Kodi mumapeleka mtsonkho ku boma muchila iliyonse?
- (a) (If so): To whom does this tax get paid?
Ngati zili choncho, msonkhowo umapita kwandani?
- (b) (If so): Who in your family is responsible for paying the tax?
Ngati zili choncho, ndiudindo wandani kupeleka msonkho m?banja mwanu?
- (c) (If so): How is the amount of the tax determined?
Ngati zili choncho, ndalama yoyenela kupeleka ngati msonkho imakhazikizidwa bwanji?
40. Sometimes village leaders or committees collect money to provide services such as water, health, and education to the community. In the past year, how many times and for what purposes have you contributed funds or in-kind goods for community development?
Nthwawi zina atsongoleri amuzi kapena komiti imatolela ndalama kuti apele zithandizo za madzi, chipatala kapena maphunziro m'dela. Chaka chatha munasonkha kangati kuti mugwirisile ntchito yanji kapena kusunzika zina osati ndalama?
- (a) If so, who decides how much gets contributed?
Ngati zilichoncho, amapeleka chiganizo kuti musonkhe zingati ndindani?

- (b) Who in your family is responsible for paying them?
mubanja mwanu amayenela kupeleka ndalamazo ndindani?
- (c) Do you have any say in how the contributions get used? If so, how?
Kodi mumakhala ndimwayi opeleka maganizo anu kuti ndalama zigwile bwanji ntchito?
Ngati zili choncho munira yanji?
- (d) Does everyone contribute the same amount? If not, how do contributions differ?
Kodi aliyese amasonkha amasokha mofana? Ngati ayi, zimasiyana bwanji?

Gender Attitudes and Practices

41. In your community, do women tend to eat with men?
M'dela lanu kodi akazi amadya pamozi ndi amuna?
42. In your community, how would you describe a woman's role compared to a man's role?
M'dela lanu mungafotokoze bwanji udindo waazimayi poyelekeza ndiazibambo?
 - (a) Has the role of women changed since your mother's generation?
Kodi udindo waazimayi wasitha pochokela bado wamayi anu?
 - (b) Do you think it will be different for your daughters/DILs when they are your age? If so, how?
Mukuganiza kuti udindo wazimayi uzakhala osiyana akazafika zaka zanu? Ngati zili choncho chifukwa chani?
43. In your home, how would you describe a woman's role compared to a man's role?
Pabanja panu mungasiyanise bwanji udindo wazimayi poyelekeza ndizibambo?
 - (a) Do you think your role in your home is different from your mother's role in hers at your age?
Mukuganiza kuti udindo pabanja panu ukusiyana ndiudindo waamayi anu mene anali tsinkhu ngati wanuwo?
 - (b) In what ways, if any, do you think your daughters/DIL's role in their home at your age will be different from yours?
Mujira yanji mukuganiza kuti udindo waana anu atsikana uzakhala osiyana pabanja pawo akazakhala tsinkhu ngati inu?
44. Do girls or boys tend to receive more education? Why?
Kodi nthawi zambiri atsikana ndi anyamata amalandila maphunziro ochuluka? Chifukwa chani
45. In your community, in what spheres or activities do women exercise more influence than men?
M'dela lanu, ndimuzithu ngati ziti pamene akazi amatenga gawo kwambiri kuposa amuna?
 - (a) What are the most important communal decisions that are made by women?
Kodi ndiziganizo ziti zofunikila kudela zomwe zimapangidwa ndi akazi?

Financial practices

46. When you spend money at the market, do you inform your husband of how much you are going to spend? What about another male relative?
Kodi mukamagwiritsa ntchito ndalama kutsika, mumawaziwisa amuna anu kuti mugwiritsa ntchito zingati? Nanga bale wanu wamanuna?
47. Do you need the permission of a male family member in order to spend money on something for the home?
Kodi munafuna chilolezo chamunthu wina wamuna pabanja panu kuti mugwiritse ndalama pankhomo.
48. When you make money, do you keep it or give it to another family member? If you give it to someone, whom?
Kodi mukapeza ndalama, mumasunga kapena mumampasa wina wapabanja panu? Ndani?
49. When your husband decides to buy something big, does he talk to you about it first?
Amuna anu akafuna kugula chinachake chachikulu, amakambilana kaye ndiinuyo?
50. Does your family have a business? If so, are you involved in making decisions about it?
Kodi banja lanu lilindi buzinesi? Ngati zili choncho, kodi mumatenga nawo gawo popanga ziganizo zokhuza bizinesiyo?

Social practices

51. When you leave the home, do you need permission from a family member? If so, whom?
Mukamachoka pankhomo, kodi mumafuna chilolezo kwawinawake wapabanja panu? Ngati zili choncho ndani?
52. Was your mother or father more influential in deciding whom you married? What role did other family members (e.g., uncles) play in this decision?
Kodi mayi anu kapena bambo ano anatenga gawo kwambiri pamalingaliro oti mukwatilane ndindani? Kodi achibale ena anatenga gawo lanji?
53. For your children, will you or your husband be more influential in deciding whom they marry?
Paanaanu, kodi inuyo kapena amuna anu ndiamene azatenge gawo kwambiri kuti akwatilane ndindani?
54. Do you regularly spend time with other women in a group?
Kodi mumakhala ndiazimayi ena magulu kawirikawiri?
 - (a) If so, who are these women (friends, family, etc.)?
Ngati zili choncho, ndindani?
55. Do you feel like you can trust most other women in this community to share sensitive information?
Mukuona ngati mungakhulupilile kwambiri azimayi m'dela lino kuwauza nkhani yachitsitsi?

Demographics II

Let us end the interview by talking again about you.

Tsopano timalize kucheza kwathu pakukamba zainu.

56. (If ever married): At what age did you get married? At what age did you have your first child, if any?
Munakwatiwa mulindizaka zingati? Ngati muli ndiana, munabeleka mwana woyamba muli ndizaka zingati?
57. What is your ethnic group?
Ndinu antundu wanji?
58. What was the ethnicity of (a) your mother? (b) your father?
Mayianu ndiantindu wanji? Nanga bamboo anu?
59. What is your highest level of education?
Maphunziro anu munalekezela pati?

Village Headman Questions

1. How long have you been village headman?
Mwakhala mfumu kwazaka zingati?
 - (a) Who did you succeed?
Munalo mwalo mwandani?
 - (b) How were you selected to be village headman? Who had a say in your selection?
Munasakhidwa bwanji kukhala mfumu? Anatenga gawo ndani?
2. When you make decisions about something affecting the community, who do you go to for advice or input?
Mukamapanga ziganizo zokhuza dela, kodi mumapita kwandani pofuna malangizo kapena zoonjezelapo?
 - (a) Men, women, both? Can you give some examples?
Azibambo, azimayi, onse? Mungapeleke zisanzo?
 - (b) Under what circumstances, if any, would you seek input specifically from women?
Pazithu ngati ziti mungafune kumva maganizo azimayi?
3. Most of the families in your community are [patrilineal/matrilineal]. However, not everyone follows the same practices with respect to land inheritance and residence after marriage. What explains why some families are different from the rest?
Mabanja ambiri m'dela lanu ndia chitengwa/chikamwini. Koma siose amasatila ndondomeko zokhuzana kusiilana malo komaso kokhala anthu akawatilana. Kodi chimapangisa kusiyanaku ndichani?

- (a) Under what conditions do people in your community deviate from patrilocal/matrilocal residence patterns?
Kodi ndipazifukwa ziti pamene anthu amasiya kusatila ndondomeko ya chitengwa/chikamwini yakokhala m'dela lino akakwatilana?
- (b) Under what conditions do people in your community deviate from patrilineal/matrilineal inheritance customs?
Kodi ndipazifukwa ziti pamene anthu amasiya kusatila ndondomeko ya chitengwa/chikamwini yakusiyilana malo?
4. Do people in your village own their land, or is it communal land that they just have your permission to farm?
Kodi anthu amudzi muno alindi malo, kapena ndimalo amuzi amangopepha chilolezo kwainu kuti azilima?
5. When people have land, what kinds of decisions do they make about their land, (e.g. which crops to farm, when to let it lie fallow, how much to invest in fertilizer or seeds)?
Kodi anthu akakhala ndimalo amapanga ziganizo zotani? (munga kulima mbeu zaji, liti kuti muntha ugonele, ndalama zingati zilowe ku feteleza kapena mbeu)?
- (a) For each of these decisions, how do people get information to help them decide?
Muziganizo zonsezi, anthu amapenza bwanji upangili oti uwathandize kupanga chiganizo?
- (b) For each of these decisions, are you involved somehow?
Muziganizozi, mumatengako mbali?
- (c) For each of these decisions, who in the family makes them – the man, the woman, the man and woman jointly?
Mwachiganizo chilichose, ndindani amapanga mubanjamo- amuna, akazi kapena onse?
6. When there is a land dispute, who is involved in the settlement of the dispute? Men, women or both?
Pakakhala nkagano okhuza malo, amatenga gawo pothesa ndindani? Amuna, akazi kapena onse?
7. In a typical month, about how many land dispute cases are referred to you?
Mwathawizonse pamwezi, mumalandila milando ingati yokhuzana malo?
8. When you call village meetings, who tends to come? Representatives from each family? Women? Men?
Mukaitanisa msonkhano, kodi nthawi zambiri amabwera ndindani? Nthumwi ya banja lililose? Zimayi? Azibambo?
- (a) Is the answer different depending on the topic of the meeting?
Kodi mayankho (kabweledwe) amakhala osiyana kutenge ndi mutu wa msokhano?
9. When people from the community come to meet with you, what are the most common things they come to talk about?
Anthu akudela akabwela kuzakumana nanu, nthawi zambiri mumakambilana chani?

- (a) Are there differences between what women and men come to talk to you about? If so, what are these? Why do think these differences exist?
Kodi pali kusiyana pazomwe akazi ndi azibambo amabwela kuzakambilana nanu? Ngati zilichoncho, zimasiyana chani? Chifukwa chani pali kusiyana?
- (b) Are there differences in how often women and men come to talk to you? If so, why do think these differences exist?
Kodi pali kusiyana pakawirikawiri pakabweledwe kezakambirana nanu pakati pa azi-mayi ndi azibambo? Ngati zilichoncho, chifukwa chnai pali kusiyana?
10. Are there political intermediaries in your community who help connect political parties to members of the village? If so, who are these intermediaries (men or women)? How were they selected?
Kodi pali anthu aena achipani amene amalumikiza anthu m'dela anu ndizipani zandale. Ngati zili choncho ndindani (azibambo kapena azimayi)? Anasankhidwa bwanji?
11. Sometimes entire villages support the same party or candidate (because it shows political parties they are a strong unit) while sometimes villages include people who vote for different parties or candidates. Do people in your village tend to vote for the same candidates or different candidates?
Nthawi zina mudzi onse umasapota chipani chimodzi kapena munthu modzi nthawi zinaso mudzi kapena anthu amavota mosiyana. Kodi anthu amudzi mwanu nthawi zambiri amavota mosiyan akapena mofana? Kuvotela munthu modzi kapena mosiyana?
- (a) If the same candidates, how does the village coordinate? Which members of the village help make sure everyone knows the right candidates?
Ngati amavotela anthu ofanana, kodi ndindani amayendesa ntchito iyi komaso kuonesesa kuti wina aliyese mudzimo wavotela munthu akufunidwayo.
- (b) If different candidates, are there groups within the village that tend to vote similarly? If so, who are these groups?
Ngati amavota mosiyana, kodi pali magulu amene amakonda kuvota mofanana? Magulu ake ati?
12. Let us end the interview by talking again about you.
Timalize kucheza kwathu pakukamba zainu.
- (a) How old are you?
Muli ndizaka zingati?
- (b) Are you currently married?
Pakali pano mulipabanja
- (c) What is your ethnic group?
Ndinu antundu wanji?
- (d) What is your religion?
Ndinu achipembezo chanji?
- (e) What is your highest level of education?
Sukulu munalekezela pati?