

# “Girls are equally good in mathematics as boys” Key Findings for the Endline Survey

Bihar Mentorship Project

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## 1. Report Credit

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## 1. Background and context

Centre for Budget and Policy Studies has undertaken an action research project since April 2018, through which we have been engaging with children in 10 schools – 5 from Patna (Phulwari Sharif Block) and 5 from Muzaffarpur (Bochaha Block). Most of the intervention schools are Government schools, with one school – Krantipur School (Government residential girls' school) in Muzaffarpur and one NGO run, convent school in Patna. The main objective of the intervention is to develop critical thinking capacities in adolescent boys and girls belonging to the most marginalised sections of society. For this purpose, we have developed various theme-based modules for in-class and outside-class activities. Research has been an integral part of the project, and therefore, we have conducted a baseline survey in July of 2018 before the start of the intervention on various parameters such as profile of students and their households, peer group interactions, attitudes and understanding of gender, to name a few. This was followed by an endline survey which was conducted at the end of the classroom-based intervention to assess any change from what was observed during baseline. This report mainly discusses the results of this endline survey conducted in February 2020. The names of the schools have been changed for the sake of anonymity

### 1.1 Baseline Survey

The baseline was conducted in July 2018 for 755 students in classes 6 and 7. As mentioned before, the main purpose of the survey was to understand the socio-economic profile of the households in terms of caste, occupations, educational profile, living conditions, asset ownership and migration status. In addition to this, we wanted to understand the lives of these children in terms of their daily activities, time use, their social life and attitudes towards gender and caste. This understanding would enable us to cater the intervention design to suit the current levels of skills and learning. The results of the baseline survey were published in the form of a short report ([http://cbps.in/wp-content/uploads/BMP-Baseline-Summary-Report\\_Final.pdf](http://cbps.in/wp-content/uploads/BMP-Baseline-Summary-Report_Final.pdf)) with anonymised names, translated in Hindi and circulated amongst all the stakeholders.

### 1.2 Endline Survey

The purpose of the endline survey was mainly to study the change in attitudes of these children, if any, based on our intervention. This was conducted in the month of February 2020 just before the Covid-19 pandemic hit. We hired the same team, SUNAI, which had helped conduct the baseline surveys. Although the baseline survey was conducted in the schools, we had to slightly change this strategy for the endline due to the on-going teachers strike at that time. While the survey for the

students in Patna could be conducted in the schools itself, for Muzaffarpur we had to conduct the interviews in the villages. The strategy used was simple, the mentors helped the survey team to familiarise themselves with the location of the villages and also helped the survey team to identify the children who were a part of our intervention.

Once the children were identified, a fixed time schedule was given to them as per their convenience, when they had to meet the survey team for the interview. The location of the survey was a spot that was comfortable and familiar to the child, like under a tree near her/his house, or the premises of the common playground and so on. One child was interviewed by one surveyor. Apart from organising the logistics of the interviews, the mentors strictly stayed away from the interview process, so that children do not feel any pressure from the presence of the mentors to answer in particular ways. Consent of the child and the parents/guardians was taken before every interview.

### 1.3 Sample

We had a total of 755 children in our database, but all these children were not reached during the baseline and endline survey. We reached about 704 children during the baseline survey and about 468 children during the endline survey. This was due to many factors. During the baseline survey, we had surveyed the children in the schools and hence, they were easier to reach. During the endline, the surveys were conducted in the households; hence, we were unable to reach a lot of them. The girls from Krantipur School were left out for the endline because they came from multiple villages and it was not possible for the teams to locate all the households spread across many villages and blocks. The plan was to visit the girls in the Krantipur School after the schools reopened after the teachers' strike. However, the Covid-19 pandemic hit at this time, and because of the national lockdown imposed shortly thereafter, we had to abandon the idea of including the Krantipur School to our endline sample.

Among the 468 students interviewed for the endline, 363 of them had been surveyed during the baseline and about 105 were new children surveyed during the endline. Please note that the 'new' children surveyed were not new to the mentorship model. The 'new' children in this context only implies that they are new to the endline and were unavailable for survey during the baseline period. A brief description of the same by school and gender, during both the rounds of the survey is as follows:

**Table 1: Description of sample by school and gender**

School Name	Surveyed only during Endline period		Surveyed during both Baseline and Endline period	
	Boys	Girls	Boys	Girls
RMS IMAMPUR	12	14	14	49
RUMS BIRPUR	1	7	7	12
RUMS MOHANPUR	10	10	11	33
JASHPUR SCHOOL		5		36
UMS HIMMATPUR	4	10	16	29
UMS NADIYAPUR	2	2	15	25
UMS NATWARIYA	7	6	19	28
UMS SHANTIPUR	3	3	13	23
UMS SHAKTIPUR	6	3	14	19
<b>Grand Total</b>	<b>45</b>	<b>60</b>	<b>109</b>	<b>254</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

About 67% of our respondents were girls and 33% of them were boys. When we look at the age distribution, 63% of the children were in the age group of 13-14 years, 13% reported being below 13 years of age and the rest were above the age of 14 years. When we consider the class distribution, 57% of them belonged to class 7 and 43% of them belonged to class 8 (as described below in Table 2).

**Table 2: Description of Sample by school and class**

School Name	Class 7		Class 8	
	Surveyed only during Endline period	Surveyed during both Baseline and Endline period	Surveyed only during Endline period	Surveyed during both Baseline and Endline period
RMS IMAMPUR	15	23	11	40

RUMS BIRPUR	2	7	6	12
RUMS MOHANPUR	9	27	11	17
JASHPUR SCHOOL	5	36		
UMS HIMMATPUR	7	34	7	11
UMS NADIYAPUR	1	20	3	20
UMS NATWARIYA	9	25	4	22
UMS SHANTIPUR	5	20	1	16
UMS SHAKTIPUR	6	15	3	18
<b>Grand Total</b>	<b>59</b>	<b>207</b>	<b>46</b>	<b>156</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

In the following sections, we will discuss the findings of the survey conducted during the endline period, i.e., for the 468 children. The socio-economic profile of the children surveyed during the baseline period and the endline period is largely similar in most of the indicators, especially the household characteristics.

## 2. Profile of children and family background:

### 2.1 Area profile

As discussed in the previous sections, the survey was conducted in two blocks of Bihar. In Patna, the block that we chose – Phulwarisharif - which is primarily an urban and peri-urban block. But there is some diversity within this block. For example, while Nadiyapur is a semi-rural colony with features of village in the interiors and rented apartments in the peripheries, Himmatpur is a typical rural economy with agriculture as the primary occupation. Quite a lot of the people belonging to these regions work as labourers and in the city. The other two areas within this block - Natwariya and Imampur - are more urban in nature, with both low-income neighbourhoods and slums. These areas are slowly being urbanised with new apartments coming up in its peripheries. In Muzaffarpur, the areas are much more homogenous. They are an hour's away from the main town of Muzaffarpur and are mostly rural in nature with agriculture and livestock as the primary means of livelihood for the residents.

### 2.2 Household and caste demographics

The caste profile shows that most of our children belong to the most marginalised communities with 47% belonging to the OBC community, 19% being SC/STs and one fourth of them being Muslims. When we examined the living conditions of their households, we found that about 55% of the children live in house with a stable, pucca roof, but this also means that 45% of them live in semi-pucca or kutchha houses indicating further marginalisation.

About 60% of them reported living in houses with 3 or less rooms with the average number of people sharing a room in the household being 3. This indicates that there may not be enough private space available for all individuals in the house, especially during the times of Covid-19 which required sufficient space for them to maintain physical distance in case of symptoms. This has indirect implications for education, as most of the children doing online education require some amount of quiet and privacy to attend online classes.

**Table 3: Caste Distribution by School**

School Name	General Category	Muslim	OBC	SC/ST
RMS IMAMPUR	2%	61%	30%	3%
RUMS BIRPUR	4%	67%	15%	11%
RUMS MOHANPUR	5%	0%	64%	27%
JASHPUR SCHOOL	15%	7%	51%	17%
UMS HIMMATPUR	2%	0%	54%	37%
UMS NADIYAPUR	11%	0%	32%	55%
UMS NATWARIYA	3%	70%	13%	10%
UMS SHANTIPUR	7%	0%	79%	10%
UMS SHAKTIPUR	7%	0%	90%	2%
<b>Grand Total</b>	<b>6%</b>	<b>25%</b>	<b>47%</b>	<b>19%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 4: Type of house distribution by caste**

Caste	Pucca House	Semi-pucca house	Kutcha house
General Category	54%	19%	27%
Muslim	63%	20%	17%
OBC	48%	25%	26%
SC/ST	59%	28%	14%

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

Another indicator of marginalisation is access to toilets, and we see from the data that, about one-fourth of the children had to go for open defecation. This was startling, especially when the Government professes open defecation free India in the form of Swachh Bharat Abhiyan. The proportion is much higher among the SC/ST. Although 59% of children belonging to SC/ST castes lived in pucca houses where 46% of them said they go for open defecation, indicating that while their houses might be pucca, there were no toilets in them. While 28% of the children from



OBC households went for open defecation, comparatively, only 3% of the Muslims said they had to go out for defecation.

**Table 5 : Number of rooms in household by caste**

Caste	1 room	2 rooms	3 rooms	4 rooms	5 rooms	6 and more
General Category	15%	15%	19%	23%	19%	8%
Muslim	11%	33%	27%	13%	6%	9%
OBC	4%	28%	19%	19%	13%	17%
SC/ST	14%	34%	18%	15%	8%	10%

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 6 : Type of toilets in household by caste**

Household Caste	Toilet within the house premises	Private toilet outside the house	Private Pit	Public/community toilet (any type)	No toilet – open defecation
General Category	77%	15%	0%	0%	8%
Muslim	86%	8%	2%	0%	3%
OBC	54%	15%	1%	1%	28%
SC/ST	41%	9%	1%	1%	46%

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

Almost all respondents (98%) said that they had an electricity connection and they depended on that for the lighting needs in the house and electricity connection is central to regularly attend their online classes.

### 2.3 Migration status of household members

Migration in the rural and urban areas is fairly common, so we were not surprised to hear that about 27% of the children reported that someone in their family migrates outside, mostly in search of employment. It is often also the men in the household (either the father or some other male member of the family – 98%) migrate. It was also reported that usually about 31% of them migrated once in a year, 48% of them twice and 13% of them, thrice a year. The percentage migration was fairly the same across all caste categories (See table 7)

**Table 7: Migration status by caste**

Caste	Yes	No
General Category	31%	69%
Muslim	28%	70%
OBC	26%	73%
SC/ST	29%	71%
<b>Grand Total</b>	<b>27%</b>	<b>72%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 8: Migrating member of household by caste**

Caste	Father	Other Male Members	Others
General Category	50%	50%	0%
Muslim	27%	70%	3%
OBC	57%	39%	4%
SC/ST	44%	44%	12%

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

#### 2.4 Asset distribution in the household

We asked questions on the asset distribution of the household and found that, on an average, families had about 6 household items and around 1 vehicle in the house. Around 52% of the households had some livestock, and this was higher in Muzaffarpur, with 87% of them reporting one livestock asset. The asset ownership did not vary by caste.

**Table 9: Asset ownership by caste**

Caste	Average of Total number of items	Average of Number of vehicles	Average of Number of household use items assets	Average of Number of animal husbandry related assets
General Category	7.2	1.3	5.5	0.3
Muslim	7.5	1.2	5.9	0.3
OBC	7.4	1.5	5.3	0.6
SC/ST	7.4	1.3	5.5	0.6
<b>Grand Total</b>	<b>7.4</b>	<b>1.4</b>	<b>5.5</b>	<b>0.5</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

## 2.5 Educational Background of Parents

In terms of the educational background of parents, we found that 26% of the fathers had no education, whereas about 41% of them had an education level of upper primary and above and just about 5% had some vocational training or degree. The educational levels of mothers were much lower at 40% of them having no education and 29% with education up till primary level. Mothers with some kind of vocational training or a degree were just a mere 1%. We found that among the students who said they knew how to speak English, 49% of them had mothers who had attained an education level of more than upper primary and above.

So, as we see above, the children that we are engaging with come from very marginalised sections of the society, and while some facilities and experiences are similar across the children (such as access to electricity or experiences with migration), others are not (open defecation and access to privacy).

## 3. Gender: Attitudes, beliefs, and behaviour

This section comprised of two kinds of questions. Firstly, we presented situation-based questions to students with a context and a small story with an open ending. The students then had to choose the ending they wanted, and based on their choice, we analysed their gender attitudes. The second kind of questions were knowledge- and perception-based, where the students were given a statement and they had to say if the statement was true or false. Both set of questions were exactly the same as the baseline except the names of the characters in the story. Also, since the two modules executed before the endline were based on communication, knowledge and caste, a few questions based on scientific temperament were added to the true or false section.

### 3.1 Physical strength and capabilities

The first situation that was presented to the students was that they had to choose the winner of a race between a boy and a girl who were from the same age group and same local context. The students also had to give the reasons behind choosing either the boy or the girl. We compared the results between the same set of children who answered the baseline question and endline. The results showed that there was a slight downward shift in the responses of the boys between the two timelines (83 % endline compared to 72% baseline), and the majority of boys continued to root for the boy in the story to win. In some contrast, more number of girls (62 % endline vs 59 % baseline) said that the girl would win the race in the endline survey as compared to the baseline survey (see Table 10 and 11). In general, it appears that

more boys (83%) than girls (62%) feel that their gender will win the race. This trend is consistent from the baseline numbers as well.

In five out of the nine schools, we can see a shift in response, especially for girls, who reported that the girl would win the race. This shift was most remarkable in the girls from Birpur, Muzaffarpur, where during the baseline only 17 % girls responded that the girl would win, but during the endline, 47 % of them showed more confidence in the girl winning the race.

**Table 10: Responses of Girls to the question 'who will win the race'**

School	Girls					
	Baseline			Endline		
	*Gudi a	**Bablu	Don't know	*Heena	**Tinku	Don't know
KRANTIPUR SCHOOL	69%	25%	5%	NA	NA	NA
JASHPUR SCHOOL	79%	17%	4%	76%	15%	10%
RMS IMAMPUR	68%	31%	1%	62%	37%	2%
RUMS MOHANPUR	50%	39%	11%	51%	44%	5%
RUMS BIRPUR	17%	61%	22%	47%	53%	0%
UMS HIMMATPUR	64%	33%	2%	64%	36%	0%
UMS NADIYAPUR	65%	32%	3%	74%	26%	0%
UMS NATWARIYA	40%	55%	5%	71%	26%	3%
UMS SHANTIPUR	44%	50%	6%	58%	42%	0%
UMS SHAKTIPUR	50%	41%	9%	45%	55%	0%
<b>Grand Total</b>	<b>59%</b>	<b>36%</b>	<b>6%</b>	<b>62%</b>	<b>35%</b>	<b>3%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

\*Name of the girls in the open -ended story-based question

\*\*Name of the boys in the open-ended story-based question

**Table 11: Responses of Boys to the question 'who will win the race'**

School	Boys					
	Baseline			Endline		
	Gudi a	Bablu	Don't know	Heena	Tinku	Don't know
RMS IMAMPUR	24%	70%	6%	4%	96%	0%
RUMS MOHANPUR	31%	66%	3%	33%	62%	5%
RUMS BIRPUR	13%	80%	7%	25%	75%	0%
UMS HIMMATPUR	35%	61%	3%	15%	80%	5%
UMS NADIYAPUR	13%	88%	0%	24%	76%	0%
UMS NATWARIYA	35%	62%	4%	8%	92%	0%
UMS SHANTIPUR	13%	87%	0%	13%	88%	0%
UMS SHAKTIPUR	23%	77%	0%	15%	85%	0%
<b>Grand Total</b>	<b>25%</b>	<b>72%</b>	<b>3%</b>	<b>16%</b>	<b>83%</b>	<b>1%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

When asked about the reason, most students responded in similar ways as the responses in the baseline, where the boys believed that the boy would win because boys have more physical strength than girls. For the girls, the reasons were also based on physical strength; they stated that girls are equal in physical strength compared to boys and therefore, would be able to win the race.

But the belief system that boys or men have more physical strength than girls are still quite strong among the majority of the students. When we look at the true/false question where we ask whether it is true that boys have more strength than girls, about 71% of boys and 62% of the girls say that it is true. Despite the fact that majority still believe this statement, there have been some positive shifts. As compared to the baselines, fewer boys (71% endline vs. 83% baseline) and fewer girls believe (62% endline vs. 80% baseline) believe this statement to be true, indicating some positive movements in this belief system.

We can see this trend in almost all of the schools, where the percentage of students who believed that boys are stronger has reduced from baseline to endline. Interestingly, this shift is most visible in the responses of girls, where all 9 schools showed changes in how girls now perceived physical strength and gender. Also, the students from Shaktipur were the only ones who completely shifted their response from baseline to endline, where the majority of students (60 % boys and 64 % girls) said that the statement was *false*. When we compare this to the baseline numbers (90% boys and 94% girls) who thought it was *true*, we can definitely see a shift in perspective. The district wise numbers also witnessed change, especially for Muzaffarpur, where 88% boys and 82 % girls believed that boys had more strength than girls during baseline, but only 57 % boys and 62 % girls believed the same during endline.

**Table 12: Responses of Boys students to the statement - Men have more strength than Women**

School	Boys					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
RMS IMAMPUR	76%	21%	3%	81%	15%	4%
RUMS MOHANPUR	86%	14%	0%	76%	24%	0%
RUMS BIRPUR	93%	7%	0%	0.5	0.5	0
UMS HIMMATPUR	84%	6%	10%	95%	5%	0%

UMS NADIYAPUR	88%	13%	0%	82%	18%	0%
UMS NATWARIYA	69%	31%	0%	73%	27%	0%
UMS SHANTIPUR	87%	13%	0%	56%	44%	0%
UMS SHAKTIPUR	90%	10%	0%	40%	60%	0%
<b>Grand Total</b>	<b>83%</b>	<b>15%</b>	<b>2%</b>	<b>71%</b>	<b>28%</b>	<b>1%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 13: Responses of Girls to the statement - Men have more strength than Women**

School	Girls					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
KRANTIPUR SCHOOL	64%	35%	2%	NA	NA	NA
JASHPUR SCHOOL	66%	30%	4%	59%	41%	0%
RMS IMAMPUR	88%	10%	3%	68%	32%	0%
RUMS MOHANPUR	83%	15%	2%	65%	35%	0%
RUMS BIRPUR	78%	22%	0%	74%	21%	5%
UMS HIMMATPUR	71%	24%	5%	51%	49%	0%
UMS NADIYAPUR	84%	16%	0%	67%	33%	0%
UMS NATWARIYA	85%	15%	0%	62%	35%	3%
UMS SHANTIPUR	100%	0%	0%	69%	31%	0%
UMS SHAKTIPUR	94%	6%	0%	36%	64%	0%
<b>Grand Total</b>	<b>80%</b>	<b>18%</b>	<b>2%</b>	<b>62%</b>	<b>38%</b>	<b>1%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

We also looked at other stereotypes regarding gendered capabilities. The next one that we will examine are the responses to the statement that girls cry more than boys. The data indicated that their opinion on this stereotype largely remained the same, with only 5 percentage point difference between the responses of the boys from baseline to endline who said 'true' for this statement. While the responses of the girls were almost the same with only 1 percentage point difference.

To gauge their perception and belief on academic capabilities and the role of gender, we asked them if it was true or false that boys were better at mathematics than girls, and here again, we could see a remarkable shift from their responses from baseline to endline. During the baseline, the majority of students (66%) irrespective of their gender said that it was 'true' that boys were more capable when it came to mathematics. But at the time of the endline survey, even though this belief was still popular with the majority with almost 52 % percent of students saying 'true', there

was a significant dip by 14 percentage points. School wise analysis pointed towards the groups that had significantly changed their perceptions (see table 14 and 15).

The comparative data from endline and baseline showed that it was the opinions of girls that was driving this shift. The responses of girls from all 9 schools had tilted towards ‘false’ with the most significant changes seen in answers of the girls from Imampur , Himmatpur, Nadiyapur, Natwariya and Jashpur(all based in Patna). It should be noted that a majority of the girls from these schools had said ‘false’ during the baseline also, but a greater percentage believed the statement to be false during endline. Even though the majority of girls from Birpur, Mohanpur , Shaktipur and Shantipur (all based in Muzaffarpur) did not say that the statement was false, a significant number did. This number was much larger than the baseline showing a shift in perception. The most remarkable was the change witnessed in the responses of the girls from Shaktipur, where 82 % girls had agreed with the statement during the baseline, but only 55 % of them agreed during the endline.

A reverse trend was seen in the responses of the boys from four schools, where a greater number of boys from Himmatpur, Mohanpur , Natwariya, Shantipur said that they agreed with the statement. But the appears to be some shifts in the number of boys who did not believe that boys were better in mathematics than girls from the schools of Nadiyapur, Shaktipur, Birpur and Imampur . It appears to us that the school from Imampur and Nadiyapur emerged as places where the opinions of both the genders on this topic had changed (see table 14 and 15)

**Table 14: Responses of Boys to the statement - Men are better in mathematics than Women**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	76%	21%	42%	50%
RUMS MOHANPUR	74%	23%	86%	14%
RUMS BIRPUR	80%	20%	63%	38%
UMS HIMMATPUR	74%	23%	90%	10%
UMS NADIYAPUR	75%	25%	59%	41%
UMS NATWARIYA	69%	31%	81%	19%
UMS SHANTIPUR	87%	13%	81%	19%
UMS SHAKTIPUR	77%	23%	65%	35%
<b>Grand Total</b>	<b>76%</b>	<b>22%</b>	<b>71%</b>	<b>28%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 15 : Responses of Girls to the statement - Men are better in mathematics than Women**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	75%	20%	NA	NA
JASHPUR SCHOOL	38%	62%	15%	80%
RMS IMAMPUR	53%	46%	46%	52%
RUMS MOHANPUR	80%	20%	63%	37%
RUMS BIRPUR	83%	11%	63%	37%
UMS HIMMATPUR	48%	52%	36%	62%
UMS NADIYAPUR	55%	45%	33%	63%
UMS NATWARIYA	40%	60%	21%	74%
UMS SHANTIPUR	78%	22%	69%	31%
UMS SHAKTIPUR	82%	15%	55%	45%
<b>Grand Total</b>	<b>61%</b>	<b>37%</b>	<b>43%</b>	<b>55%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

We also tried to examine children’s belief systems about roles that women could hold, and asked the students if men were better chief ministers than women. In response to this question, there was a change in the responses of all students irrespective of gender, from baseline to endline. While in baseline 69 % boys and 64 % girls said ‘true’, this number reduced by 11 percentage points for boys and 7 percentage points for girls during the endline. But it must be acknowledged that majority of students still believed that men were better CMs than women. The most significant change was seen in the responses of the boys from Imampur , where the majority (62%) did not agree.

**Table 16: Responses of Boys to the statement - Men are better Chief Ministers than Women**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	70%	27%	42%	50%
RUMS MOHANPUR	74%	23%	77%	20%
RUMS BIRPUR	80%	20%	67%	27%
UMS HIMMATPUR	74%	23%	58%	39%
UMS NADIYAPUR	75%	25%	69%	25%



School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
UMS NATWARIYA	69%	31%	69%	31%
UMS SHANTIPUR	87%	13%	65%	35%
UMS SHAKTIPUR	77%	23%	77%	23%
<b>Grand Total</b>	<b>76%</b>	<b>22%</b>	<b>69%</b>	<b>28%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 17 : Responses of Girls to the statement - Men are better Chief Ministers than Women**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	64%	27%		
JASHPUR SCHOOL	51%	47%	41%	51%
RMS IMAMPUR	67%	32%	54%	35%
RUMS MOHANPUR	70%	28%	67%	28%
RUMS BIRPUR	78%	11%	68%	21%
UMS HIMMATPUR	64%	31%	64%	33%
UMS NADIYAPUR	55%	39%	41%	48%
UMS NATWARIYA	68%	30%	65%	35%
UMS SHANTIPUR	63%	25%	62%	38%
UMS SHAKTIPUR	68%	18%	59%	36%
<b>Grand Total</b>	<b>64%</b>	<b>30%</b>	<b>57%</b>	<b>37%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

### 3.2 Career aspirations

Two situation-based questions were asked to the students, both situations presented the student with a choice, either to choose a non-stereotypical career choice, which could move against normative gender roles or not. The first situation was about a girl who wanted to be a cricket player, and the second, where a boy wanted to be a nurse. The students had to tell us if they supported their career choices, and the reasons for the same.

The results showed that most children were in support of the girl wanting to be a cricket player. This support increased from baseline to endline where 65 % boys and 78 % girls had said that the girl should become a cricketer during baseline. This number increased to 73 % boys and 87 % girls during endline (see table 18 and 19). The reasons stated for the support of the girl was that she should pursue her

ambition irrespective of hurdles, while those not in support said that cricket was not a traditional career choice for girls and therefore, not a good choice. These responses remained the same from baseline to endline.

**Table 18: Responses of Boys to the question if the girl should become a cricketer**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	73%	27%	85%	15%
RUMS MOHANPUR	53%	47%	81%	19%
RUMS BIRPUR	60%	40%	88%	0%
UMS HIMMATPUR	70%	30%	80%	20%
UMS NADIYAPUR	94%	6%	65%	35%
UMS NATWARIYA	81%	19%	88%	12%
UMS SHANTIPUR	61%	39%	31%	69%
UMS SHAKTIPUR	43%	57%	55%	45%
<b>Grand Total</b>	<b>65%</b>	<b>35%</b>	<b>73%</b>	<b>27%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 19: Responses of Girls to the question if the girl should become a cricketer**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	79%	21%		
JASHPUR SCHOOL	94%	6%	98%	0%
RMS IMAMPUR	96%	4%	87%	8%
RUMS MOHANPUR	59%	39%	81%	19%
RUMS, BIRPUR	69%	31%	89%	11%
UMS HIMMATPUR	83%	15%	92%	3%
UMS NADIYAPUR	68%	32%	67%	30%
UMS NATWARIYA	95%	5%	97%	3%
UMS SHANTIPUR	52%	48%	85%	12%
UMS SHAKTIPUR	46%	46%	77%	18%
<b>Grand Total</b>	<b>78%</b>	<b>21%</b>	<b>87%</b>	<b>10%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

The most striking change was seen in the responses of the children to perhaps the more challenging of the gender norm, regarding the boy wanting to be a nurse. While during baseline most students seemed opposed to this idea and considered nursing extremely unpalatable, especially for boys, with 61 % of boys and 42 % of

girls saying he should not become a nurse, these numbers drastically changed during the endline. About 58 % of the boys and 66 % of the girls said that they supported the decision of the boy to become a nurse.

The only exception to this trend was seen in the responses of the boys in Shantipur, and the girls from Nadiyapur. But even here, when their responses are compared from baseline to endline, the shift in their responses is visible, as the number of boys in Shantipur who now supported the decision of the boy to be a nurse had increased by 29 percentage points. Same was the case with the girls from Nadiyapur (see table 20 and 21)

**Table 20 : Responses of Boys to the question if the boy should become a nurse**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	58%	42%	54%	46%
RUMS MOHANPUR	23%	77%	76%	19%
RUMS, BIRPUR	20%	73%	50%	50%
UMS HIMMATPUR	45%	55%	50%	45%
UMS NADIYAPUR	69%	31%	59%	41%
UMS NATWARIYA	31%	69%	62%	35%
UMS SHANTIPUR	13%	87%	31%	69%
UMS SHAKTIPUR	43%	50%	75%	25%
<b>Grand Total</b>	<b>38%</b>	<b>61%</b>	<b>58%</b>	<b>40%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 21: Responses of Girls to the question if the boy should become a nurse**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	55%	29%		
JASHPUR SCHOOL	47%	53%	71%	27%
RMS IMAMPUR	58%	36%	75%	24%
RUMS MOHANPUR	46%	50%	74%	16%
RUMS, BIRPUR	33%	39%	47%	47%
UMS HIMMATPUR	69%	24%	74%	21%
UMS NADIYAPUR	35%	65%	41%	56%
UMS NATWARIYA	38%	63%	53%	44%
UMS SHANTIPUR	63%	38%	69%	27%
UMS SHAKTIPUR	41%	38%	64%	32%
<b>Grand Total</b>	<b>50%</b>	<b>42%</b>	<b>66%</b>	<b>30%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

All of this indicates that there appears to be some positive shifts in responses to support alternate professions and moving against normative gender expectations. This showed that there was a positive shift in responses in support of career aspirations even when it came to non-traditional vs normative job roles. This was indeed a positive and more open perspective to future opportunities for both boys and girls.

### 3.3 Division of labour

To assess the student's opinion and perspectives on the division of labour, especially when it comes to household chores, we presented them with a situation where the hypothetical character (child) comes home to see his brother cooking food in the kitchen, the reason being, the sister-in-law who usually cooks everyday had gone out with her friends for a movie. We asked the students to express their opinion on the given situation. Interestingly, most of the students from Patna irrespective of gender said that it was okay for the brother to share domestic responsibilities and help his wife. The students from Muzaffarpur did not share this opinion as they believed that it was largely the responsibility of the women when it comes to cooking.

In the data from Patna, a curious pattern was noticed. While the opinions of the girls that the husband must share domestic responsibilities dropped by 6 percentage points, the percentage of boys who believed the same during baseline increased at the time of the endline survey by 5 percentage points (see table 22). For students in Muzaffarpur, we found that while equal sharing of household responsibilities was not generally supported, the percentage of students who believed it should happen increased for both boys (up by 4%) and for girls (up by 2%).

Positive changes were seen primarily from the responses of the students from Himmatpur, and the boys from Shaktipur, Natwariya, Nadiyapur and Shantipur from baseline to endline, where they now believed that the husband should pitch in to help with chores (see table 22). But this was not the case with all the schools. For example, in Birpur, the percentage of boys who believed that household responsibilities should be shared reduced by 34 percentage points. On the other hand, the percentage of girls who believed that it was good to share the domestic work increased by 25 percentage points. This was in sharp contrast with girls from Natwariya and Nadiyapur where the number of girls who believed that it was good for the husband to help his wife in cooking reduced by 10 and 22 percentage points. Therefore, the opinions of students for this particular scenario presented a mixed bag of responses.

**Table 22: Opinion of students on a situation-based question - husband cooking in the absence of wife.**

School	Boys		Girls	
	Help wife and share work		Help wife and share work	
	Baseline	Endline	Baseline	Endline
RMS IMAMPUR	58%	46%	67%	51%
RUMS MOHANPUR	37%	29%	48%	35%
RUMS BIRPUR	47%	13%	28%	53%
UMS HIMMATPUR	58%	65%	55%	74%
UMS NADIYAPUR	75%	82%	58%	48%
UMS NATWARIYA	73%	85%	78%	56%
UMS SHANTIPUR	39%	38%	41%	38%
UMS SHAKTIPUR	33%	70%	38%	36%
JASHPUR SCHOOL			70%	73%
<b>Grand Total</b>	<b>51%</b>	<b>57%</b>	<b>53%</b>	<b>53%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

### 3.4 Health

The section on health was divided into two parameters, firstly, health and nutrition where we explored the patriarchal practices regarding division of food and biases related to food/nutritional requirement by men and women. The second parameter was based on menstruation, with questions that explored knowledge, taboos and belief systems often embedded in deeply patriarchal norms of pollution and purity.

#### 3.4.1 Health and nutrition

A mix of situation-based, pictorial and true or false questions were asked to the students in order to understand their perceptions on gender and its connection with nutrition. Extending the situation of the race (mentioned in section 3.1), we told them that both the boy and the girl had reached home and were hungry, so the students had to choose from two kinds of plates as to who will get which one. The first plate shown to them was full of food, the other one was half empty.

The comparative responses of the boys from baseline to endline showed that the number of boys who wanted the girl to get the full plate had surprisingly reduced by 5 percentage points. Additionally, the percentage of students who wanted the girl

and the boy to get the same plate had also reduced by 3 percentage points. These worrying responses were not confined to the boys, as the percentage of girls who wanted the girl to have the full plate of food also reduced substantially by 26 percentage points. Regressive attitudes were also seen in the responses of the boys from Himmatpur, Nadiyapur and Natwariya (see table 24).

But there are also some positive trends seen. For example, we see that the responses of the boys from Muzaffarpur who wanted the girl to get the full plate of food had increased by 4 percentage points. A closer look at the school-wise responses of the girls clearly showed that except for Birpur, a greater percentage of girls wanted the same plate for both the boy and the girl, rather than the girl having the full plate of food. This pointed towards a more considered approach towards equal distribution of food in comparison to the baseline numbers (see table 23). Similar was the trend for the boys in Imampur, where more percentages of boys wanted the same plate for both the sexes compared to baseline numbers.

**Table 23: Responses of the students to the question, which plate does the girl get**

School	Boys					
	Full Plate	Half Plate	Same Plate	Full Plate	Half Plate	Same Plate
	Baseline			Endline		
RMS IMAMPUR	73%	6%	21%	46%	23%	31%
RUMS MOHANPUR	49%	29%	23%	67%	24%	5%
RUMS BIRPUR	47%	40%	13%	63%	38%	0%
UMS HIMMATPUR	77%	10%	13%	75%	25%	0%
UMS NADIYAPUR	88%	0%	13%	65%	29%	6%
UMS NATWARIYA	65%	27%	8%	65%	31%	4%
UMS SHANTIPUR	57%	30%	13%	38%	44%	19%
UMS SHAKTIPUR	70%	27%	3%	70%	15%	15%
<b>Grand Total</b>	<b>66%</b>	<b>21%</b>	<b>14%</b>	<b>61%</b>	<b>27%</b>	<b>11%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 24: Responses of the students to the question, which plate does the girl get**

School	Girls					
	Full Plate	Half Plate	Same Plate	Full Plate	Half Plate	Same Plate
	Baseline			Endline		
KRANTIPUR SCHOOL	68%	26%	6%			
JASHPUR SCHOOL	85%	0%	15%	54%	5%	41%
RMS IMAMPUR	88%	7%	6%	35%	16%	49%
RUMS MOHANPUR	76%	22%	2%	60%	12%	21%

School	Girls					
	Full Plate	Half Plate	Same Plate	Full Plate	Half Plate	Same Plate
	Baseline			Endline		
RUMS, BIRPUR	71%	18%	12%	47%	47%	5%
UMS HIMMATPUR	79%	10%	12%	62%	13%	26%
UMS NADIYAPUR	84%	6%	10%	56%	15%	30%
UMS NATWARIYA	68%	18%	15%	47%	12%	41%
UMS SHANTIPUR	69%	28%	3%	50%	19%	31%
UMS SHAKTIPUR	67%	27%	6%	55%	14%	32%
<b>Grand Total</b>	<b>77%</b>	<b>15%</b>	<b>8%</b>	<b>51%</b>	<b>15%</b>	<b>33%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

On the true or false question based on the statement, that girls needed less food than boys, the aggregate responses of the girls remained almost the same from baseline to endline (see table 25 and 26) while some variation was seen in the responses of the boys. It was observed that the greater number of boys believed that the statement was true with a 5-percentage point increase in these numbers. This was most visible from the responses of the boys from Muzaffarpur, where only 42 % had agreed with the statement, but during endline this percentage jumped to 51 %. The responses from the boys of Birpur, Mohanpur and Shantipur drove this change. In aggregate, however, the majority still declared the statement to be false.

**Table 25: Responses of the Boys to the statement - girls need less food than boys**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	52%	42%	50%	50%
RUMS MOHANPUR	23%	74%	57%	43%
RUMSBIRPUR	27%	73%	38%	50%
UMS HIMMATPUR	29%	68%	45%	45%
UMS NADIYAPUR	50%	44%	35%	65%
UMS NATWARIYA	31%	69%	38%	62%
UMS SHANTIPUR	48%	52%	56%	44%
UMS SHAKTIPUR	67%	33%	45%	55%
<b>Grand Total</b>	<b>41%</b>	<b>57%</b>	<b>46%</b>	<b>52%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 26: Responses of the Girls to the statement - girls need less food than boys**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	33%	62%		
JASHPUR SCHOOL	15%	79%	20%	80%
RMS IMAMPUR	35%	63%	32%	65%
RUMS MOHANPUR	41%	52%	49%	47%
RUMS BIRPUR	50%	33%	58%	32%
UMS HIMMATPUR	31%	67%	31%	69%
UMS NADIYAPUR	29%	65%	41%	59%
UMS NATWARIYA	30%	68%	24%	74%
UMS SHANTIPUR	53%	47%	58%	38%
UMS SHAKTIPUR	47%	41%	27%	68%
<b>Grand Total</b>	<b>35%</b>	<b>60%</b>	<b>36%</b>	<b>61%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

These numbers showed that even though there was some positive change in perspective related to food, nutrition and their association with gender, where students in increasing numbers believed that girls and boys should get equal nutrition, there was regression that was also visible, especially in the responses of the boys.

#### 3.4.2 Menstruation and Wellbeing

This section also comprised of mixed questions, comprising two 'true or false' questions and one pictorial quiz. In the first true or false question, students were asked to respond to the statement – *all girls beyond the age of 13-14 years bleed once a month, this is called menstruation*. The other true or false question explored their opinion on menstrual taboos, and therefore they were asked to say true or false to the statement – *menstruating women are impure and should not be touched*. The last question in this section comprised of a picture of a sanitary napkin, the students had to identify the object.

The students during the baseline survey had difficulties grappling with this section and most of them either said that they did not know or answered incorrectly. But analysis of the endline results indicated that they were now more aware of the process of menstruation. This was specifically visible in their response to the statement – *all girls beyond the age of 13-14 years bleed once a month, this is called menstruation*. While in the baseline survey, most of the boys (72%) said that they did not know the answer and therefore could neither say true or false, this had significantly changed during the endline to 42% where boys agreed that the statement was true (see table 27 and 28). The responses of the girls also indicated



increased awareness about menstruation as 70 % girls agreed with the statement during endline as compared to only 54 % during baseline.

The school wise data was mostly congruent with this improvement in response, except for the boys of Birpur who (75 %) said that the statement was false. But upon a deeper look at the data, we saw that as compared to the baseline data where none of the boys agreed with the statement, at least 13% did so in the endline.

Surprisingly, 68 % of the girls from Shaktipur and 42 % girls from Birpur said that they did not know the response to the statement. Not knowing also remained the dominant response from the boys of Himmatpur and Saktipur (see table 27 and 28)

**Table 27: Response of the Boys to the statement - girls beyond the age of 13-14 bleed every month - this is called menstruation**

School	Boys					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
RMS IMAMPUR	24%	12%	64%	58%	19%	23%
RUMS MOHANPUR	23%	3%	74%	57%	24%	19%
RUMS BIRPUR	0%	13%	80%	13%	75%	13%
UMS HIMMATPUR	16%	6%	74%	35%	25%	40%
UMS NADIYAPUR	19%	6%	69%	53%	18%	29%
UMS NATWARIYA	15%	8%	73%	42%	27%	31%
UMS SHANTIPUR	13%	4%	78%	50%	31%	19%
UMS SHAKTIPUR	17%	13%	70%	10%	30%	60%
<b>Grand Total</b>	<b>17%</b>	<b>8%</b>	<b>72%</b>	<b>42%</b>	<b>27%</b>	<b>31%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 28: Response of the Girls to the statement - girls beyond the age of 13-14 bleed every month - this is called menstruation**

School	Girls					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
KRANTIPUR SCHOOL	33%	22%	45%			
JASHPUR SCHOOL	70%	6%	23%	85%	7%	7%
RMS IMAMPUR	72%	4%	22%	78%	8%	14%
RUMS MOHANPUR	39%	13%	48%	72%	12%	16%
RUMS, BIRPUR	50%	17%	33%	53%	5%	42%
UMS HIMMATPUR	57%	14%	29%	69%	18%	13%
UMS NADIYAPUR	32%	6%	61%	74%	7%	19%
UMS NATWARIYA	78%	3%	20%	88%	3%	9%
UMS SHANTIPUR	44%	22%	34%	46%	31%	23%

School	Girls					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
UMS SHAKTIPUR	47%	18%	29%	27%	5%	68%
<b>Grand Total</b>	<b>54%</b>	<b>12%</b>	<b>34%</b>	<b>70%</b>	<b>11%</b>	<b>19%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

On the question of menstrual taboo, there was an encouraging trend. When compared from baseline to endline, a greater number of boys believed that the statement, '*menstruating women are untouchable*', was false (36 % endline vs 31 % baseline). Similar was the case with the girls with a majority of them (49%) saying that the statement was false during the endline as compared to 39 % girls saying the same during baseline.

This again was consistent through the data, for the school-wise numbers also. The only exceptions to the trend were students from Imampur (although the responses of the girls did not change much from baseline to endline), and the girls from Shantipur. A significant proportion of students from Shaktipur, the boys from Birpur and Shantipur said that they did not know the answer (see table 29 and 30)

**Table 29: Responses of the Boys to the statement - menstruating women are impure**

School	Boys					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
RMS IMAMPUR	30%	30%	39%	31%	23%	46%
RUMS MOHANPUR	37%	26%	37%	43%	52%	5%
RUMS BIRPUR	40%	20%	40%	38%	0%	63%
UMS HIMMATPUR	26%	26%	48%	30%	40%	30%
UMS NADIYAPUR	31%	38%	31%	35%	41%	24%
UMS NATWARIYA	23%	38%	35%	19%	62%	19%
UMS SHANTIPUR	17%	30%	52%	31%	25%	44%
UMS SHAKTIPUR	17%	40%	43%	10%	20%	70%
<b>Grand Total</b>	<b>27%</b>	<b>31%</b>	<b>41%</b>	<b>29%</b>	<b>36%</b>	<b>35%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 30: Responses of the Girls to the statement - menstruating women are impure**

School	Girls					
	Baseline			Endline		
	Yes	No	Don't know	Yes	No	Don't know
KRANTIPUR SCHOOL	20%	56%	24%			
JASHPUR SCHOOL	40%	49%	11%	15%	80%	5%
RMS IMAMPUR	43%	42%	15%	43%	40%	17%
RUMS MOHANPUR	46%	26%	28%	35%	51%	14%
RUMS BIRPUR	50%	28%	22%	37%	42%	21%
UMS HIMMATPUR	45%	43%	12%	33%	51%	15%
UMS NADIYAPUR	35%	16%	45%	33%	48%	19%
UMS NATWARIYA	50%	38%	13%	50%	38%	12%
UMS SHANTIPUR	31%	44%	25%	50%	27%	23%
UMS SHAKTIPUR	35%	32%	32%	14%	23%	64%
<b>Grand Total</b>	<b>39%</b>	<b>39%</b>	<b>21%</b>	<b>35%</b>	<b>46%</b>	<b>18%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

Continuing the encouraging trend of improvement in responses related to menstrual awareness, girls showed a remarkable shift in their responses from baseline to endline in the pictorial question. At the time of endline, most of the girls (60%) could correctly identify the picture and said that it was a sanitary napkin. About 30 % of them did not respond to the question and said that they did not know, but this was also an improvement from the baseline numbers where only about 36 % of the girls had correctly identified the object as sanitary napkin and 58 % said that they did not know what the object was (see table 31 and 32)

The performance of the boys did not change much, as 40 % of them still said that they could not identify the object, although this number dropped from baseline to endline by 25 percentage points. But this did not seem to reflect in the correct response, where only 4 percentage point difference was seen between boys who could identify the object as a sanitary napkin from baseline to endline. It is interesting to note that none of the boys from Birpur could correctly identify the object during both rounds of survey.

The school wise numbers showed that even though there was an improvement in the responses of the girls, this was not visible from the responses of the girls from Birpur, Mohanpur, Shaktipur and Shantipur. Therefore, it was the girls from Patna who had shown greater awareness and had responded to the question correctly.

**Table 31: Identify the object- Responses of Boys**

School	Boys			
	Baseline		Endline	
	Sanitary napkin	Can't identify/ Don't know	Sanitary napkin	Can't identify/ Don't know
RMS IMAMPUR	24%	33%	19%	27%
RUMS MOHANPUR	9%	83%	24%	67%
RUMS BIRPUR	0%	87%	0%	38%
UMS HIMMATPUR	6%	61%	15%	30%
UMS NADIYAPUR	19%	44%	29%	35%
UMS NATWARIYA	12%	50%	15%	15%
UMS SHANTIPUR	0%	91%	0%	50%
UMS SHAKTIPUR	3%	77%	0%	65%
<b>Grand Total</b>	<b>10%</b>	<b>65%</b>	<b>14%</b>	<b>40%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 32: Identify the object- Responses of Girls**

School	Girls			
	Baseline		Endline	
	Sanitary napkin	Can't identify/ Don't know	Sanitary napkin	Can't identify/ Don't know
KRANTIPUR SCHOOL	25%	73%		
JASHPUR SCHOOL	83%	11%	95%	5%
RMS IMAMPUR	56%	39%	81%	13%
RUMS MOHANPUR	4%	83%	26%	67%
RUMS BIRPUR	11%	83%	16%	58%
UMS HIMMATPUR	33%	57%	72%	23%
UMS NADIYAPUR	26%	71%	74%	15%
UMS NATWARIYA	55%	38%	79%	9%
UMS SHANTIPUR	13%	81%	19%	54%
UMS SHAKTIPUR	12%	79%	18%	77%
<b>Grand Total</b>	<b>36%</b>	<b>58%</b>	<b>60%</b>	<b>31%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

### 3.5 Honour, shame and violence

To understand the attitudes of the students towards gender-based violence, we asked them questions based on two subjects, firstly domestic violence and secondly,

sexual assault either at home or public spaces. For this section, we stuck to true or false questions. Two kinds of true or false questions were asked to the students for domestic violence. The first was to gauge their knowledge and awareness related to domestic violence and the second one was based on their attitudes towards domestic violence. The students had to respond ‘true or false’ to the statement – *husbands could be jailed if they beat their wives*, and the second statement was – *husbands should beat their wives if they refused to obey them*.

We found that there was slight variation seen in the students’ responses to the first statement from baseline to endline where most students expressed a good level of awareness regarding the legally punitive provisions for domestic violence in the country. For both boys and girls, the number of students who displayed greater awareness regarding this issue increased (3 percentage points for boys and 2 percentage points for girls) from baseline to endline. This change was mainly driven by students in Patna where the responses for ‘true’ for boys increased by 7% and girls by 1%. Sadly, this positive change was not reflected in the awareness levels of the students from Muzaffarpur, where we witnessed a regression in responses of boys who said ‘true’ during the baseline to endline by 3 percentage points and girls by 2 percentage points. Also, there was a difference of 20 percentage points between the responses of the girls who correctly answered the question from Muzaffarpur and Patna (see table 33 and 34). The school-wise numbers showed that while there was a significant increase in the number of students who responded to the question correctly from Imampur, Jashpur school, Himmatpur, and Shaktipur, the students from Birpur, Natwariya and Shantipur showed visible regression in their responses.

**Table 33: Responses of Boys to the statement - husbands can be jailed for beating their wives**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	82%	12%	92%	4%
RUMS MOHANPUR	71%	26%	76%	24%
RUMS BIRPUR	87%	13%	75%	25%
UMS HIMMATPUR	68%	29%	90%	10%
UMS NADIYAPUR	88%	13%	94%	6%
UMS NATWARIYA	92%	8%	77%	23%
UMS SHANTIPUR	87%	13%	69%	31%
UMS SHAKTIPUR	73%	27%	80%	20%
<b>Grand Total</b>	<b>79%</b>	<b>19%</b>	<b>82%</b>	<b>17%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 34: Responses of Girls to the statement - husbands can be jailed for beating their wives**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	65%	29%		
JASHPUR SCHOOL	89%	9%	95%	5%
RMS IMAMPUR	81%	19%	89%	11%
RUMS MOHANPUR	74%	26%	74%	21%
RUMS BIRPUR	56%	39%	47%	53%
UMS HIMMATPUR	81%	19%	85%	15%
UMS NADIYAPUR	90%	10%	78%	19%
UMS NATWARIYA	93%	8%	85%	15%
UMS SHANTIPUR	81%	19%	65%	31%
UMS SHAKTIPUR	65%	21%	73%	18%
<b>Grand Total</b>	<b>78%</b>	<b>19%</b>	<b>80%</b>	<b>18%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

We could see a change in attitudes towards domestic violence as evidenced by the responses of the students when compared from baseline to endline for the second statement – *husbands should beat their wives if they refused to obey them*. During baseline, a majority (60%) of the boys believed this statement to be true. This number shrunk to 43 % during the endline survey showing a remarkable shift in attitudes (see table 35). Although the girls were a bit divided in response to this question for the baseline, an overwhelming majority of 64% girls disagreed with the statement showing an incredible shift in attitude. This change was significant for the girls from Patna with a change of 17 percentage points (see table 36)

This change in attitude was visible in the school wise responses from all students. There was some room for improvement in Muzaffarpur, where the majority of the students from Mohanpur and boys from Himmatpur still believed it was perfectly legitimate for husbands to beat their wives if they refused to obey. The case of Birpur is interesting in this aspect, where we see a change in the responses of both the boys and the girls, but the majority of boys (63%) still agreed with the statement. This was in contrast to the girls where the majority of the girls during baseline (56 %) had *agreed* with the statement. This had drastically changed during endline, where the majority (74%) *disagreed* that husbands were right to beat their wives on account of disobedience (see table 35 and 36)

**Table 35: Responses of Boys to the statement - husbands should beat their can their wives if they refused to obey them**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	52%	48%	27%	73%
RUMS MOHANPUR	63%	31%	62%	38%
RUMS BIRPUR	67%	33%	63%	38%
UMS HIMMATPUR	55%	45%	50%	50%
UMS NADIYAPUR	56%	44%	47%	53%
UMS NATWARIYA	58%	42%	38%	62%
UMS SHANTIPUR	70%	30%	50%	50%
UMS SHAKTIPUR	63%	23%	25%	65%
<b>Grand Total</b>	<b>60%</b>	<b>37%</b>	<b>43%</b>	<b>56%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 36: Responses of Girls to the statement - husbands should beat their can their wives if they refused to obey them**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	44%	49%		
JASHPUR SCHOOL	38%	62%	17%	80%
RMS IMAMPUR	50%	49%	30%	67%
RUMS MOHANPUR	61%	35%	65%	33%
RUMS, BIRPUR	56%	44%	21%	74%
UMS HIMMATPUR	52%	48%	33%	67%
UMS NADIYAPUR	45%	48%	22%	74%
UMS NATWARIYA	40%	60%	29%	65%
UMS SHANTIPUR	59%	41%	46%	50%
UMS SHAKTIPUR	35%	53%	9%	82%
<b>Grand Total</b>	<b>48%</b>	<b>49%</b>	<b>32%</b>	<b>64%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

For the topic on sexual violence, we asked the students to respond to two statements – firstly, *only women get raped/sexually assaulted*, and secondly, *women who are sexually assaulted are generally at fault, for example wear short clothes*. Here again, the questions examined the student’s awareness and attitudes towards sexual violence.

The students during the baseline widely believed that only women/girls faced sexual violence with 55 % of boys and 50 % girls said that the statement was true. While this perception changed for girls, it didn’t change much for boys (see table 37 and 38). In fact, the data clearly shows that the majority of students irrespective of their gender still believed that it was only women/girls who faced sexual abuse.

The school wise data showed that the majority of the students from Imampur , Himmatpurand Nadiyapur along with the majority of boys from Birpur, Mohanpur , Natwariya and Shantipur believed that the statement was true. Therefore, boys from 7 out of the 8 co-ed schools still held the belief that it is only women who get sexually assaulted.

**Table 37: Responses of Boys to the statement– only women/girls get sexually assaulted**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	48%	33%	42%	38%
RUMS MOHANPUR	57%	31%	76%	24%
RUMS BIRPUR	87%	7%	75%	25%
UMS HIMMATPUR	45%	39%	55%	35%
UMS NADIYAPUR	56%	38%	76%	18%
UMS NATWARIYA	62%	38%	58%	38%
UMS SHANTIPUR	48%	48%	63%	31%
UMS SHAKTIPUR	53%	37%	45%	45%
<b>Grand Total</b>	<b>55%</b>	<b>35%</b>	<b>59%</b>	<b>33%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 38: Responses of Girls to the statement– only women/girls get sexually assaulted**

School				
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	45%	40%		
JASHPUR SCHOOL	68%	30%	46%	49%
RMS IMAMPUR	49%	39%	57%	37%
RUMS MOHANPUR	54%	28%	42%	42%
RUMS BIRPUR	56%	28%	32%	58%
UMS HIMMATPUR	45%	48%	54%	38%
UMS NADIYAPUR	42%	48%	52%	26%
UMS NATWARIYA	55%	35%	44%	44%
UMS SHANTIPUR	47%	47%	35%	54%
UMS SHAKTIPUR	38%	47%	23%	64%
<b>Grand Total</b>	<b>50%</b>	<b>39%</b>	<b>46%</b>	<b>44%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

Following this question, we asked them to agree or disagree about whether it is the fault of the victim/survivor of sexual assault that the assault happened. The



responses of the students showed some regressive attitudes, but the majority still believed that the statement was false. About 61 % boys said false in baseline vs 56 % in endline and 68 % girls said false in baseline vs 61% in endline. What was slightly worrying was the fact that the number of students who believed this statement to be true and pointing towards attitudes of victim shaming, increased by 5 percentage points for boys and 7 percentage points for girls. The positive here was, except for the boys in Mohanpur , the majority of the students did not believe that it was the survivor/victim’s fault. (See table 39 and 40)

**Table 39: Responses of Boys to the statement– Women who get sexually assaulted or raped are mostly at fault. Example wearing revealing clothes.**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	24%	58%	27%	54%
RUMS MOHANPUR	34%	49%	57%	43%
RUMS BIRPUR	40%	53%	25%	63%
UMS HIMMATPUR	10%	68%	35%	55%
UMS NADIYAPUR	31%	69%	41%	53%
UMS NATWARIYA	27%	73%	50%	50%
UMS SHANTIPUR	26%	70%	19%	81%
UMS SHAKTIPUR	37%	53%	25%	65%
<b>Grand Total</b>	<b>28%</b>	<b>61%</b>	<b>36%</b>	<b>56%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 40: Responses of Girls to the statement– Women who get sexually assaulted or raped are mostly at fault. Example wearing revealing clothes.**

School	Girls			
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	13%	73%		
JASHPUR SCHOOL	28%	68%	29%	66%
RMS IMAMPUR	17%	76%	27%	70%
RUMS MOHANPUR	30%	50%	42%	49%
RUMS BIRPUR	28%	61%	21%	68%
UMS HIMMATPUR	26%	71%	31%	67%
UMS NADIYAPUR	13%	74%	26%	59%
UMS NATWARIYA	28%	73%	26%	65%
UMS SHANTIPUR	28%	63%	38%	50%
UMS SHAKTIPUR	21%	56%	41%	41%
<b>Grand Total</b>	<b>22%</b>	<b>68%</b>	<b>31%</b>	<b>61%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

To delve deeper into the concept of honour and shame, which is closely related to violence, we gave the students a situation-based question where a girl wants to wear shorts because she wants to participate in a race, but her friends advise her otherwise, saying that people will laugh. We asked the students to tell us what the girl should do, and to provide us with the reason as to why the friends thought that people would laugh.

We could see a noteworthy shift in the responses of the students towards a more open attitude when it came to clothing and control of women's choices of clothes guided by patriarchal belief patterns. It was gratifying to see that there was a shift from the majority of the children – 69 % boys and 56 % of the girls – saying that the girls shouldn't wear shorts to 43% boys and 63% girls saying the girls should wear what they want for the event (see table 41 and 42).

This doesn't mean these attitudes have changed in all the schools. The majority of students from Mohanpur and Shantipur said that the girl should not wear shorts. In Birpur, the boys were divided in their opinion, as opposed to 53 % girls who said that the girl should not wear short clothes. A contrasting picture was seen in Natwariya and Nadiyapur, where almost all girls (79% in Natwariya and 74% in Nadiyapur) were in favour of the girl wearing shorts but this was not supported by 58% of boys in Natwariya and 53% of boys in Nadiyapur (see table 41 and 42). In Shantipur, an overwhelming majority of students (88 % Boys and 81% Girls) said that the girl should not wear shorts. On the brighter side, all the girls (100%) from Jashpur supported the girl wearing shorts for the sporting event. Most of the students who said that the girl should not wear shorts said so because they thought it was indecent and not normative for the girls to wear short clothes. This remained constant from baseline to endline.

**Table 41: Responses of Boys to the situation-based question– girl wearing shorts**

School	Boys			
	Baseline		Endline	
	Wear the half pants	Not wear the half pants	Wear the half pants	Not wear the half pants
RMS IMAMPUR	36%	61%	54%	46%
RUMS MOHANPUR	23%	77%	48%	52%
RUMS BIRPUR	13%	73%	50%	50%
UMS HIMMATPUR	35%	65%	60%	40%
UMS NADIYAPUR	19%	81%	47%	53%
UMS NATWARIYA	42%	58%	42%	58%
UMS SHANTIPUR	17%	78%	13%	88%
UMS SHAKTIPUR	37%	60%	25%	75%
<b>Grand Total</b>	<b>30%</b>	<b>69%</b>	<b>43%</b>	<b>57%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 42: Responses of Girls to the situation-based question– girl wearing shorts**

School	Girls			
	Baseline		Endline	
	Wear the half pants	Not wear the half pants	Wear the half pants	Not wear the half pants
KRANTIPUR SCHOOL	31%	62%		
JASHPUR SCHOOL	79%	21%	100%	0%
RMS IMAMPUR	36%	63%	65%	35%
RUMS MOHANPUR	26%	67%	47%	53%
RUMS BIRPUR	11%	67%	47%	53%
UMS HIMMATPUR	43%	57%	62%	38%
UMS NADIYAPUR	61%	39%	74%	26%
UMS NATWARIYA	38%	63%	79%	21%
UMS SHANTIPUR	34%	66%	19%	81%
UMS SHAKTIPUR	26%	53%	55%	45%
<b>Grand Total</b>	<b>40%</b>	<b>56%</b>	<b>63%</b>	<b>37%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

### 3.6 Marriage and caste

Attitudes and awareness related to marriage was examined by asking the students two simple true or false question, one fact based and the other perception based. The first statement that was given was - *the legal age of marriage in India is 18 years*. We

found that most of the students could correctly answer the question during baseline and endline, although the number of boys who correctly answered this question surprisingly reduced from baseline to endline by 4 percentage points. The responses of girls remained the same. (See table 43 and 44). In most of the schools, the numbers were in line with this finding, where most of the children answered the question correctly.

**Table 43: Responses of Boys to the statement– The legal age of marriage is 18 for girls in India**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	91%	9%	88%	8%
RUMS MOHANPUR	94%	0%	90%	10%
RUMS BIRPUR	100%	0%	88%	13%
UMS HIMMATPUR	90%	10%	90%	10%
UMS NADIYAPUR	94%	0%	94%	6%
UMS NATWARIYA	92%	4%	85%	15%
UMS SHANTIPUR	87%	13%	75%	25%
UMS SHAKTIPUR	90%	10%	95%	5%
<b>Grand Total</b>	<b>92%</b>	<b>6%</b>	<b>88%</b>	<b>11%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 44: Responses of Girls to the statement– The legal age of marriage is 18 for girls in India**

School				
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	80%	9%		
JASHPUR SCHOOL	96%	4%	80%	20%
RMS IMAMPUR	90%	8%	94%	6%
RUMS MOHANPUR	87%	13%	91%	7%
RUMS BIRPUR	83%	6%	63%	26%
UMS HIMMATPUR	86%	5%	100%	0%
UMS NADIYAPUR	94%	6%	93%	7%
UMS NATWARIYA	100%	0%	100%	0%
UMS SHANTIPUR	94%	3%	92%	8%
UMS SHAKTIPUR	76%	9%	59%	27%
<b>Grand Total</b>	<b>89%</b>	<b>7%</b>	<b>89%</b>	<b>10%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

When it came to the perception-based question, we asked them to say true or false, that *after the age of 18, girls were free to marry whoever they choose to, irrespective of caste, class and religion*. Here we saw a change in perception, especially for boys, where the percentage of students who agreed with the statement increased by 24 percentage points (see table 45). This change was significant, as majority of the boys had disagreed with the statement during baseline and during endline, most of them (54%) agreed that the statement was true. For the girls, a change in perspective was visible to the effect of 11 percentage points for those who agreed with the statement, but the majority (52%) still were in disagreement that the girls had the freedom to choose their life partners (see table 46)

The majority of students from Himmatpur, Shantipur, girls from Nadiyapur and Shaktipur did not agree with this perception and said that the statement was false, although the percentage of students who answered ‘false’ decreased from baseline to endline, therefore indicating a positive shift. The opinion of the boys and girls differed in Mohanpur , Nadiyapur and Shaktipur, where the girls said the statement was false, but the boys agreed with the statement (see table 45 and 46)

**Table 45: Responses of Boys to the statement - after the age of 18, girls were free to marry whoever they choose to, irrespective of caste, class and religion**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	30%	64%	50%	46%
RUMS MOHANPUR	31%	66%	81%	19%
RUMS BIRPUR	20%	80%	63%	38%
UMS HIMMATPUR	29%	65%	35%	60%
UMS NADIYAPUR	50%	50%	71%	29%
UMS NATWARIYA	27%	73%	54%	46%
UMS SHANTIPUR	13%	87%	25%	75%
UMS SHAKTIPUR	40%	57%	55%	45%
<b>Grand Total</b>	<b>30%</b>	<b>67%</b>	<b>54%</b>	<b>45%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 46: Responses of Girls to the statement - after the age of 18, girls were free to marry whoever they choose to, irrespective of caste, class and religion**

School				
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	25%	73%		
JASHPUR SCHOOL	45%	53%	59%	37%
RMS IMAMPUR	43%	56%	57%	40%
RUMS MOHANPUR	41%	57%	37%	63%
RUMS BIRPUR	50%	50%	47%	53%
UMS HIMMATPUR	31%	64%	38%	62%
UMS NADIYAPUR	35%	61%	41%	56%
UMS NATWARIYA	25%	70%	50%	50%
UMS SHANTIPUR	31%	69%	31%	65%
UMS SHAKTIPUR	29%	65%	36%	59%
<b>Grand Total</b>	<b>35%</b>	<b>62%</b>	<b>46%</b>	<b>52%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

To understand the caste-based perceptions and attitudes of the students, we asked them to respond to two questions. Firstly, we asked them to respond to the statement based on the practice of ‘untouchability’ – ‘People belonging to so-called ‘low castes’ should not be touched’. The baseline data had previously shown that most students (67% boys and 71% girls) said that this was not true, demonstrating that they did not believe in untouchability. This was strongly demonstrated in the endline as well, where an overwhelming (76% boys and 85% girls) of the students said that the statement was false. These trends were congruent throughout the data set irrespective of school or gender of the students (see table 47 and 48).

**Table 47: Responses of Boys to the statement - People belonging to so-called ‘low castes’ should not be touched**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	36%	58%	8%	92%
RUMS MOHANPUR	29%	66%	33%	67%
RUMS BIRPUR	40%	60%	25%	75%
UMS HIMMATPUR	35%	61%	25%	75%
UMS NADIYAPUR	31%	69%	29%	71%
UMS NATWARIYA	31%	69%	19%	81%
UMS SHANTIPUR	22%	78%	25%	75%
UMS SHAKTIPUR	27%	73%	35%	65%

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
<b>Grand Total</b>	<b>31%</b>	<b>67%</b>	<b>24%</b>	<b>76%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 48: Responses of Girls to the statement - People belonging to so- called 'low castes' should not be touched**

School				
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	22%	75%		
JASHPUR SCHOOL	11%	87%	93%	2%
RMS IMAMPUR	21%	71%	86%	2%
RUMS MOHANPUR	33%	67%	86%	2%
RUMS BIRPUR	50%	50%	79%	0%
UMS HIMMATPUR	29%	71%	74%	3%
UMS NADIYAPUR	16%	81%	89%	0%
UMS NATWARIYA	30%	70%	97%	3%
UMS SHANTIPUR	34%	66%	69%	0%
UMS SHAKTIPUR	32%	62%	86%	0%
<b>Grand Total</b>	<b>26%</b>	<b>71%</b>	<b>85%</b>	<b>2%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

What was also interesting to note was the shift in their responses for the second question, where students had to say true or false, for the statement, '*so called high caste people are smarter than so called low caste people*'. During the baseline survey, about 47 % of the boys and 49% of girls agreed with the statement showing caste bias, but the number of students who demonstrated the same attitude towards caste in the endline significantly reduced, with only 44% of boys and 30 % of girls agreeing with the statement (see table 49 and 50). This was very encouraging as the BMP module two specifically focussed on knowledge and caste. Caste as a strong structural force is still quite present, when we look at the patterns in Birpur, Mohanpur , and Shantipur, where we do not see any change in their perception of caste, based on this statement.

**Table 49: Responses of Boys to the statement - so called high caste people are smarter than so called low caste people**

School	Boys			
	Baseline		Endline	
	Yes	No	Yes	No
RMS IMAMPUR	58%	39%	27%	69%
RUMS MOHANPUR	49%	49%	62%	38%
RUMS BIRPUR	47%	53%	63%	38%
UMS HIMMATPUR	52%	45%	50%	50%
UMS NADIYAPUR	25%	75%	53%	47%
UMS NATWARIYA	38%	62%	27%	73%
UMS SHANTIPUR	30%	70%	50%	50%
UMS SHAKTIPUR	60%	40%	40%	60%
<b>Grand Total</b>	<b>47%</b>	<b>52%</b>	<b>44%</b>	<b>56%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

**Table 50: Responses of Girls to the statement - so called high caste people are smarter than so called low caste people**

School				
	Baseline		Endline	
	Yes	No	Yes	No
KRANTIPUR SCHOOL	44%	51%		
JASHPUR SCHOOL	21%	77%	10%	90%
RMS IMAMPUR	53%	43%	24%	75%
RUMS MOHANPUR	52%	46%	53%	47%
RUMS BIRPUR	50%	39%	47%	37%
UMS HIMMATPUR	62%	38%	28%	69%
UMS NADIYAPUR	52%	45%	11%	85%
UMS NATWARIYA	43%	55%	18%	79%
UMS SHANTIPUR	56%	44%	50%	50%
UMS SHAKTIPUR	68%	26%	50%	50%
<b>Grand Total</b>	<b>49%</b>	<b>47%</b>	<b>30%</b>	<b>68%</b>

Source: Endline Data as collected by CBPS on February 2020. Baseline Data as collected by CBPS on July 2018.

### 3.7 The Change Matrix

We mapped the areas in which we could see a positive change as compared to the baseline data, the areas where there was visible regression and the areas where no change was seen. The following matrix shows this in details.



## The Change Matrix

Areas	Positive change	Regression	No Change	Positive change	Regression	No Change
	Girls			Boys		
<b>Physical Strength and Capabilities</b>						
Physical strength - Girls have the physical strength and capacity to win a race against their male counterparts	√			√		
Physical strength - Men have more physical strength than women	√			√		
Intellectual capability - Men are better in mathematics than women	√				√	
Political intellect - Men are better chief ministers than women	√			√		
<b>Career Aspirations</b>						
Girls can also enter male dominated occupations like playing professional cricket	√				√	

Areas	Positive change	Regression	No Change	Positive change	Regression	No Change
	<b>Girls</b>			<b>Boys</b>		
Boys can also enter female dominated occupations like nursing	√			√		
<b>Division of Labour</b>						
Share of domestic work by the husband		√		√		
<b>Health</b>						
Attitudes towards distribution of food between Boys and Girls	√			√		
Attitude towards consumption of food between Boys and Girls			√		√	
Awareness on what is menstruation	√			√		
Attitudes towards menstrual taboo	√			√		
Awareness on – sanitary napkins	√			√		
<b>Honour, Shame and Violence</b>						

Areas	Positive change	Regression	No Change	Positive change	Regression	No Change
	<b>Girls</b>			<b>Boys</b>		
Awareness on punitive legal provisions against domestic violence	√			√		
Attitudes towards domestic violence	√			√		
Awareness of sexual violence – perpetrated on men	√				√	
Attitudes towards victim shaming – sexual assault survivors		√			√	
Attitudes towards control of women’s clothing	√			√		
<b>Marriage and Caste</b>						
Awareness on legal age for marriage for girls	√				√	
Awareness and Attitudes towards freedom to choose partners for marriage	√			√		

Areas	Positive change	Regression	No Change	Positive change	Regression	No Change
	Girls			Boys		
Attitudes towards caste untouchability	√			√		
Attitudes towards caste discrimination – lower intellectual capacities of people from so called 'low caste' groups	√			√		

#### 4. Knowledge, scientific temperament and stereotypes

This section comprised of true or false questions specifically based on the second module of BMP, which focussed on knowledge, caste, scientific temperament and stereotypes. These questions were unique to the endline and tested the retention and absorption of activities and discussions based on their understanding of the 5 senses, superstition, sustainability and gender-based stereotypes based on women's body and beauty to name a few.

The students did well in the first question irrespective of their school or gender, where they had to say true or false to the statement that '*we use our 5 senses to make sense of our surroundings*'. About 85 % of them answered this question correctly as seen in table 51.

**Table 51: Responses of students to the statement - we use our 5 senses to make sense of our surroundings.**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>78%</b>	<b>9%</b>	<b>13%</b>	<b>100%</b>
Boys	69%	15%	15%	100%
Girls	81%	6%	13%	100%
<b>RUMS BIRPUR</b>	<b>81%</b>	<b>7%</b>	<b>11%</b>	<b>100%</b>
Boys	75%	13%	13%	100%
Girls	84%	5%	11%	100%
<b>RUMS MOHANPUR</b>	<b>88%</b>	<b>6%</b>	<b>6%</b>	<b>100%</b>
Boys	95%	5%	0%	100%
Girls	84%	7%	9%	100%

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>JASHPUR SCHOOL</b>	<b>98%</b>	<b>2%</b>	<b>0%</b>	<b>100%</b>
Girls	98%	2%	0%	100%
<b>UMS HIMMATPUR</b>	<b>90%</b>	<b>5%</b>	<b>5%</b>	<b>100%</b>
Boys	95%	5%	0%	100%
Girls	87%	5%	8%	100%
<b>UMS NADIYAPUR</b>	<b>89%</b>	<b>7%</b>	<b>5%</b>	<b>100%</b>
Boys	88%	12%	0%	100%
Girls	89%	4%	7%	100%
<b>UMS NATWARIYA</b>	<b>92%</b>	<b>5%</b>	<b>3%</b>	<b>100%</b>
Boys	85%	12%	4%	100%
Girls	97%	0%	3%	100%
<b>UMS SHANTIPUR</b>	<b>71%</b>	<b>17%</b>	<b>12%</b>	<b>100%</b>
Boys	69%	25%	6%	100%
Girls	73%	12%	15%	100%
<b>UMS SHAKTIPUR</b>	<b>76%</b>	<b>10%</b>	<b>14%</b>	<b>100%</b>
Boys	90%	10%	0%	100%
Girls	64%	9%	27%	100%
<b>Grand Total</b>	<b>85%</b>	<b>7%</b>	<b>8%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

The following question was based on superstition and the students had to respond true or false, if ghosts existed in reality. A good 63 % of the students did not agree with the statement and called it out as false, although the students from Birpur seemed to be split between their answers as equal numbers said true and false (see table 52). The majority of the boys from Mohanpur and the girls from Shaktipur believed in the existence of ghosts as per their responses.

**Table 52: Responses of students to the statement – ghosts are real**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>30%</b>	<b>65%</b>	<b>4%</b>	<b>100%</b>
Boys	35%	65%	0%	100%
Girls	29%	65%	6%	100%
<b>RUMS BIRPUR</b>	<b>48%</b>	<b>48%</b>	<b>4%</b>	<b>100%</b>
Boys	50%	50%	0%	100%
Girls	47%	47%	5%	100%
<b>RUMS MOHANPUR</b>	<b>36%</b>	<b>64%</b>	<b>0%</b>	<b>100%</b>
Boys	<b>52%</b>	48%	0%	100%
Girls	28%	72%	0%	100%
<b>JASHPUR SCHOOL</b>	<b>22%</b>	<b>71%</b>	<b>7%</b>	<b>100%</b>
Girls	22%	71%	7%	100%
<b>UMS HIMMATPUR</b>	<b>32%</b>	<b>64%</b>	<b>3%</b>	<b>100%</b>
Boys	30%	70%	0%	100%

Row Labels	TRUE	FALSE	Don't know	Grand Total
Girls	33%	62%	5%	100%
<b>UMS NADIYAPUR</b>	<b>41%</b>	<b>59%</b>	<b>0%</b>	<b>100%</b>
Boys	47%	53%	0%	100%
Girls	37%	63%	0%	100%
<b>UMS NATWARIYA</b>	<b>20%</b>	<b>75%</b>	<b>5%</b>	<b>100%</b>
Boys	8%	88%	4%	100%
Girls	29%	65%	6%	100%
<b>UMS SHANTIPUR</b>	<b>38%</b>	<b>60%</b>	<b>2%</b>	<b>100%</b>
Boys	25%	75%	0%	100%
Girls	46%	50%	4%	100%
<b>UMS SHAKTIPUR</b>	<b>45%</b>	<b>50%</b>	<b>5%</b>	<b>100%</b>
Boys	35%	65%	0%	100%
Girls	55%	36%	9%	100%
<b>Grand Total</b>	<b>33%</b>	<b>63%</b>	<b>3%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

Next, we asked them to let us know whether it was true or false that the sense of smell was connected to memory. This question was based on an activity that the students had done in the classroom, where they had to trigger their imagination and think of certain food items or memories connected with food and fragrances and see how or if their mouth salivated. The response to this question showed that most of the students (70 %) did understand the connection and responded 'true' for this question. This was congruent through the school wise and gender wise data as seen in table 53.

**Table 53: Responses of students to the statement – sense of smell is connected to memory**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>69%</b>	<b>26%</b>	<b>6%</b>	<b>100%</b>
Boys	65%	35%	0%	100%
Girls	70%	22%	8%	100%
<b>RUMS BIRPUR</b>	<b>70%</b>	<b>19%</b>	<b>11%</b>	<b>100%</b>
Boys	75%	25%	0%	100%
Girls	68%	16%	16%	100%
<b>RUMS MOHANPUR</b>	<b>77%</b>	<b>17%</b>	<b>6%</b>	<b>100%</b>
Boys	86%	10%	5%	100%
Girls	72%	21%	7%	100%
<b>JASHPUR SCHOOL</b>	<b>83%</b>	<b>17%</b>	<b>0%</b>	<b>100%</b>
Girls	83%	17%	0%	100%
<b>UMS HIMMATPUR</b>	<b>73%</b>	<b>15%</b>	<b>12%</b>	<b>100%</b>
Boys	75%	15%	10%	100%

Row Labels	TRUE	FALSE	Don't know	Grand Total
Girls	72%	15%	13%	100%
<b>UMS NADIYAPUR</b>	<b>75%</b>	<b>18%</b>	<b>7%</b>	<b>100%</b>
Boys	65%	29%	6%	100%
Girls	81%	11%	7%	100%
<b>UMS NATWARIYA</b>	<b>67%</b>	<b>28%</b>	<b>5%</b>	<b>100%</b>
Boys	58%	35%	8%	100%
Girls	74%	24%	3%	100%
<b>UMS SHANTIPUR</b>	<b>60%</b>	<b>24%</b>	<b>17%</b>	<b>100%</b>
Boys	63%	25%	13%	100%
Girls	58%	23%	19%	100%
<b>UMS SHAKTIPUR</b>	<b>52%</b>	<b>38%</b>	<b>10%</b>	<b>100%</b>
Boys	55%	45%	0%	100%
Girls	50%	32%	18%	100%
<b>Grand Total</b>	<b>70%</b>	<b>23%</b>	<b>8%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

We also asked questions related to sustainability, where we asked them to let us know whether it was true or false that *if recycling meant throwing things away after we had used them once*. Here again, majority (60 %) of the students irrespective of school and gender answered the question correctly and said 'false'. The only exception were the boys from Imampur , who seemed to be divided in their answers (see table 54)

**Table 54: Responses of students to the statement – recycling meant throwing things away after we had used them once**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>29%</b>	<b>57%</b>	<b>13%</b>	<b>100%</b>
Boys	46%	46%	8%	100%
Girls	22%	62%	16%	100%
<b>RUMS BIRPUR</b>	<b>22%</b>	<b>59%</b>	<b>19%</b>	<b>100%</b>
Boys	13%	88%	0%	100%
Girls	26%	47%	26%	100%
<b>RUMS MOHANPUR</b>	<b>39%</b>	<b>53%</b>	<b>8%</b>	<b>100%</b>
Boys	38%	57%	5%	100%
Girls	40%	51%	9%	100%
<b>JASHPUR SCHOOL</b>	<b>17%</b>	<b>66%</b>	<b>17%</b>	<b>100%</b>
Girls	17%	66%	17%	100%
<b>UMS HIMMATPUR</b>	<b>24%</b>	<b>59%</b>	<b>17%</b>	<b>100%</b>
Boys	25%	55%	20%	100%
Girls	23%	62%	15%	100%
<b>UMS NADIYAPUR</b>	<b>16%</b>	<b>66%</b>	<b>18%</b>	<b>100%</b>
Boys	12%	71%	18%	100%

Row Labels	TRUE	FALSE	Don't know	Grand Total
Girls	19%	63%	19%	100%
<b>UMS NATWARIYA</b>	<b>32%</b>	<b>58%</b>	<b>10%</b>	<b>100%</b>
Boys	35%	58%	8%	100%
Girls	29%	59%	12%	100%
<b>UMS SHANTIPUR</b>	<b>38%</b>	<b>50%</b>	<b>12%</b>	<b>100%</b>
Boys	38%	63%	0%	100%
Girls	38%	42%	19%	100%
<b>UMS SHAKTIPUR</b>	<b>10%</b>	<b>79%</b>	<b>12%</b>	<b>100%</b>
Boys	10%	85%	5%	100%
Girls	9%	73%	18%	100%
<b>Grand Total</b>	<b>26%</b>	<b>60%</b>	<b>13%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

To break the fear that is often associated with mathematics, we tried to make the students understand that music followed the same principals as mathematics, and therefore, there was maths in music. During the endline survey, we asked the students the same – *(there is maths in music)* and most of the students agreed – 72 %. This was true for all students across schools and gender (see table 55)

**Table 55: Responses of students to the statement – there is maths in music**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>83%</b>	<b>10%</b>	<b>7%</b>	<b>100%</b>
Boys	81%	15%	4%	100%
Girls	84%	8%	8%	100%
<b>RUMS BIRPUR</b>	<b>59%</b>	<b>26%</b>	<b>15%</b>	<b>100%</b>
Boys	75%	13%	13%	100%
Girls	53%	32%	16%	100%
<b>RUMS MOHANPUR</b>	<b>63%</b>	<b>33%</b>	<b>5%</b>	<b>100%</b>
Boys	62%	33%	5%	100%
Girls	63%	33%	5%	100%
<b>JASHPUR SCHOOL</b>	<b>85%</b>	<b>15%</b>	<b>0%</b>	<b>100%</b>
Girls	85%	15%	0%	100%
<b>UMS HIMMATPUR</b>	<b>80%</b>	<b>15%</b>	<b>5%</b>	<b>100%</b>
Boys	80%	20%	0%	100%
Girls	79%	13%	8%	100%
<b>UMS NADIYAPUR</b>	<b>66%</b>	<b>18%</b>	<b>16%</b>	<b>100%</b>
Boys	76%	12%	12%	100%
Girls	59%	22%	19%	100%
<b>UMS NATWARIYA</b>	<b>65%</b>	<b>27%</b>	<b>8%</b>	<b>100%</b>
Boys	62%	31%	8%	100%
Girls	68%	24%	9%	100%
<b>UMS SHANTIPUR</b>	<b>69%</b>	<b>29%</b>	<b>2%</b>	<b>100%</b>
Boys	69%	31%	0%	100%



Row Labels	TRUE	FALSE	Don't know	Grand Total
Girls	69%	27%	4%	100%
<b>UMS SHAKTIPUR</b>	<b>62%</b>	<b>33%</b>	<b>5%</b>	<b>100%</b>
Boys	60%	35%	5%	100%
Girls	64%	32%	5%	100%
<b>Grand Total</b>	<b>72%</b>	<b>22%</b>	<b>7%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

Another question that examined their scientific temper was based on reflection and light. In this question, the students had to respond true or false to the statement that - *black appears to be black because it absorbs all the light rather than reflect it*. About 57% of the students said that the statement was true, while 31 % said it was false. Majority of students, irrespective of gender in all schools agreed that the statement was true (see table 56).

**Table 56: Responses of students to the statement – black appears to be black because it absorbs all the light rather than reflect it**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>54%</b>	<b>30%</b>	<b>16%</b>	<b>100%</b>
Boys	54%	31%	15%	100%
Girls	54%	30%	16%	100%
<b>RUMS BIRPUR</b>	<b>70%</b>	<b>22%</b>	<b>7%</b>	<b>100%</b>
Boys	75%	25%	0%	100%
Girls	68%	21%	11%	100%
<b>RUMS MOHANPUR</b>	<b>63%</b>	<b>30%</b>	<b>8%</b>	<b>100%</b>
Boys	81%	14%	5%	100%
Girls	53%	37%	9%	100%
<b>JASHPUR SCHOOL</b>	<b>59%</b>	<b>37%</b>	<b>5%</b>	<b>100%</b>
Girls	59%	37%	5%	100%
<b>UMS HIMMATPUR</b>	<b>56%</b>	<b>36%</b>	<b>8%</b>	<b>100%</b>
Boys	55%	45%	0%	100%
Girls	56%	31%	13%	100%
<b>UMS NADIYAPUR</b>	<b>52%</b>	<b>32%</b>	<b>16%</b>	<b>100%</b>
Boys	65%	24%	12%	100%
Girls	44%	37%	19%	100%
<b>UMS NATWARIYA</b>	<b>47%</b>	<b>33%</b>	<b>20%</b>	<b>100%</b>
Boys	46%	35%	19%	100%
Girls	47%	32%	21%	100%
<b>UMS SHANTIPUR</b>	<b>69%</b>	<b>26%</b>	<b>5%</b>	<b>100%</b>
Boys	75%	19%	6%	100%
Girls	65%	31%	4%	100%
<b>UMS SHAKTIPUR</b>	<b>52%</b>	<b>33%</b>	<b>14%</b>	<b>100%</b>
Boys	55%	35%	10%	100%

Row Labels	TRUE	FALSE	Don't know	Grand Total
Girls	50%	32%	18%	100%
<b>Grand Total</b>	<b>57%</b>	<b>31%</b>	<b>12%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

To activities and discussions in BMP classrooms focussed on reflection and challenging the popularly held stereotypical notions of beauty which are more often than not based on the patriarchal, consumeristic and racist parameters. To see if the students had retained and internalised some of these concepts discussed in class, we gave them two statements for which they had to respond – true or false. The first statement was that – *'only fair and thin women are beautiful'*. Interestingly, 69 % of the students did not agree with this statement. The majority of girls and boys in almost all schools said that the statement was false (see table 57), except for the students of Shantipur, and the boys from Himmatpur and Shaktipur. The girls from Jashpur school, Imampur, Himmatpur, Nadiyapur, Natwariya and Shaktipur (6 out of the 9-school surveyed) said that the statement was false in overwhelming numbers. This was very heartening to see.

**Table 57: Responses of students to the statement – only fair and thin women are beautiful**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>21%</b>	<b>78%</b>	<b>1%</b>	<b>100%</b>
Boys	27%	69%	4%	100%
Girls	19%	81%	0%	100%
<b>RUMS BIRPUR</b>	<b>33%</b>	<b>56%</b>	<b>11%</b>	<b>100%</b>
Boys	38%	63%	0%	100%
Girls	32%	53%	16%	100%
<b>RUMS MOHANPUR</b>	<b>44%</b>	<b>56%</b>	<b>0%</b>	<b>100%</b>
Boys	48%	52%	0%	100%
Girls	42%	58%	0%	100%
<b>JASHPUR SCHOOL</b>	<b>5%</b>	<b>95%</b>	<b>0%</b>	<b>100%</b>
Girls	5%	95%	0%	100%
<b>UMS HIMMATPUR</b>	<b>39%</b>	<b>61%</b>	<b>0%</b>	<b>100%</b>
Boys	60%	40%	0%	100%
Girls	28%	72%	0%	100%
<b>UMS NADIYAPUR</b>	<b>23%</b>	<b>77%</b>	<b>0%</b>	<b>100%</b>
Boys	35%	65%	0%	100%
Girls	15%	85%	0%	100%
<b>UMS NATWARIYA</b>	<b>17%</b>	<b>78%</b>	<b>5%</b>	<b>100%</b>
Boys	35%	62%	4%	100%
Girls	3%	91%	6%	100%

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>UMS SHANTIPUR</b>	<b>55%</b>	<b>43%</b>	<b>2%</b>	<b>100%</b>
Boys	56%	38%	6%	100%
Girls	54%	46%	0%	100%
<b>UMS SHAKTIPUR</b>	<b>33%</b>	<b>67%</b>	<b>0%</b>	<b>100%</b>
Boys	50%	50%	0%	100%
Girls	18%	82%	0%	100%
<b>Grand Total</b>	<b>29%</b>	<b>69%</b>	<b>2%</b>	<b>100%</b>

Source: Endline Data as collected by CBPS on February 2020

The second statement that the students had to respond to was that – ‘*women look ugly without makeup*’. Here again, the majority of the students (67%) opposed the statement and said it was false except for the students of Mohanpur (see table 58).

**Table 58: Responses of students to the statement – women look ugly without makeup**

Row Labels	TRUE	FALSE	Don't know	Grand Total
<b>RMS IMAMPUR</b>	<b>19%</b>	<b>80%</b>	<b>1%</b>	<b>100%</b>
Boys	23%	73%	4%	100%
Girls	17%	83%	0%	100%
<b>RUMS BIRPUR</b>	<b>26%</b>	<b>70%</b>	<b>4%</b>	<b>100%</b>
Boys	25%	75%	0%	100%
Girls	26%	68%	5%	100%
<b>RUMS MOHANPUR</b>	<b>66%</b>	<b>33%</b>	<b>2%</b>	<b>100%</b>
Boys	71%	29%	0%	100%
Girls	63%	35%	2%	100%
<b>JASHPUR SCHOOL</b>	<b>10%</b>	<b>90%</b>	<b>0%</b>	<b>100%</b>
Girls	10%	90%	0%	100%
<b>UMS HIMMATPUR</b>	<b>37%</b>	<b>63%</b>	<b>0%</b>	<b>100%</b>
Boys	40%	60%	0%	100%
Girls	36%	64%	0%	100%
<b>UMS NADIYAPUR</b>	<b>25%</b>	<b>75%</b>	<b>0%</b>	<b>100%</b>
Boys	29%	71%	0%	100%
Girls	22%	78%	0%	100%
<b>UMS NATWARIYA</b>	<b>25%</b>	<b>75%</b>	<b>0%</b>	<b>100%</b>
Boys	42%	58%	0%	100%
Girls	12%	88%	0%	100%
<b>UMS SHANTIPUR</b>	<b>45%</b>	<b>55%</b>	<b>0%</b>	<b>100%</b>
Boys	38%	63%	0%	100%
Girls	50%	50%	0%	100%
<b>UMS SHAKTIPUR</b>	<b>31%</b>	<b>67%</b>	<b>2%</b>	<b>100%</b>
Boys	45%	55%	0%	100%
Girls	18%	77%	5%	100%
<b>Grand Total</b>	<b>32%</b>	<b>67%</b>	<b>1%</b>	<b>100%</b>

## 5. Academic preferences, experience and opinion on BMP

A new section on academics' preferences, experience and opinion on BMP was added to the endline questionnaire to understand their academic experiences and preferences. We also wanted to get a strong understanding from the students themselves about their opinions and preferences related to the BMP, to serve as a direct feedback mechanism.

### 5.1 Academic Preferences

To understand the academic preferences of the students, we asked them three simple questions – firstly, *who was their favourite teacher*, secondly, *the subject that their favourite teacher taught* and thirdly, *the reasons for considering that particular teacher as favourite*. We did not document the names of the teachers during the survey and surveyors were given strict instructions to maintain anonymity in the data set. The only thing that was noted down was the gender of the teacher, to understand if there was any connection between the gender of the students and the gender of the teacher.

We found that there was a slight preference visible for women teachers amongst the girls with 57 % of them naming a woman teacher as their favourite as compared to 43 % girl students saying the same for men teachers. A similar liking was visible for the boys where 56 % of them named a man teacher as their favourite against 44% of the other boys stating the same. Although, when one looks at the numbers school wise, it is clearly seen that students from one school, irrespective of gender, had the same gender preference for their favourite teacher (see table 59).

This hints towards reasons for preference being outside of gender related factors. But there was a clear liking towards men teachers in the schools of Muzaffarpur, with the only outlier being UMS Shaktipur while the opposite was true for the schools in Patna, where students irrespective of their genders expressed liking towards women teachers except for UMS Nadiyapur. But in this, one must also note that the presence of male teachers was higher in the schools of Muzaffarpur as compared to Patna.

**Table 59: Favourite teacher as expressed by the students**

School Name	Girls		Boys	
	Women Teacher	Men Teacher	Women Teacher	Men Teacher
RMS IMAMPUR	89%	11%	85%	15%
RUMS BIRPUR	26%	63%	25%	75%
RUMS MOHANPUR	12%	88%	10%	90%
JASHPUR SCHOOL	100%	0%		
UMS HIMMATPUR	56%	44%	35%	65%
UMS NADIYAPUR	15%	85%	12%	88%
UMS NATWARIYA	79%	21%	69%	31%
UMS SHANTIPUR	8%	92%	0%	100%
UMS SHAKTIPUR	73%	27%	75%	25%
<b>Grand Total</b>	<b>57%</b>	<b>43%</b>	<b>44%</b>	<b>56%</b>

Source: Endline Data as collected by CBPS on February 2020

To delve deeper into their academic preferences, we asked the subject that their favourite teacher taught. This was a multiple-choice question as one teacher could teach multiple subjects, and since the schools in which BMP worked did have teacher shortages, this situation was true for almost all schools. We found that the top 3 subjects taught by their favourite teachers were Hindi, Mathematics and EVS, followed closely by English.

More than half, about 53% of the girls had named their Hindi subject teacher as their favourite, while the boys (44 %) had named their Mathematics teacher as favourite. Here again, we saw that the students from the same school named the same subject which their favourite teacher taught irrespective of their gender, lending one to believe that possibly the boys and girls had named the same teacher as their favourite (see table 60). The only exception to this was UMS Himmatpur where 60 % of the boys said that their favourite teacher taught Mathematics as against girls who said that their favourite teacher taught Hindi.

**Table 60: Subjects taught by the favourite teacher**

School Name	G	B	G	B	G	B	G	B
	Mathematics		English		EVS		Hindi	
RMS IMAMPUR	33%	31%	33%	23%	60%	62%	30%	35%
RUMS BIRPUR	68%	63%	47%	63%	37%	13%	58%	50%
RUMS MOHANPUR	65%	43%	79%	62%	56%	38%	67%	48%
JASHPUR SCHOOL	24%		17%		17%		73%	
UMS HIMMATPUR	46%	60%	13%	5%	8%	0%	56%	35%
UMS NADIYAPUR	33%	35%	7%	12%	56%	71%	44%	59%
UMS NATWARIYA	26%	15%	50%	65%	24%	15%	50%	23%
UMS SHANTIPUR	54%	31%	50%	38%	65%	88%	27%	19%
UMS SHAKTIPUR	100%	90%	68%	75%	59%	35%	86%	80%
<b>Grand Total</b>	<b>46%</b>	<b>44%</b>	<b>39%</b>	<b>42%</b>	<b>42%</b>	<b>40%</b>	<b>53%</b>	<b>42%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

The top 5 reasons cited by the students was mainly associated with classroom and teaching- learning processes. About 89 % girls and 92 % boys said that the reason they considered the teacher to be their favourite was because the teacher taught very well. The second top reason was closely associated where 66 % girls and 56 % boys said that it was easy to understand what the teacher taught. The third top reason was interesting, as it differed for the boys and girls. While 31 % boys said that they liked the teacher because the teacher was not strict and did not scold them much. The third top reason for girls was again associated with academics, where 30 % girls said that they considered the teacher to be their favourite because the teacher made them practice a lot. There was not much variance seen in the school wise responses (see table 61)

**Table 61: Top 5 Reasons for favourite teacher**

School Name	G	B	G	B	G	B	G	B	G	B
	Teaches well		Easy to Understand		Not strict/never scolds		Makes us practice		Teaches new things	
RMS IMAMPUR	86%	85%	65%	65%	21%	27%	33%	35%	33%	23%
RUMS BIRPUR	79%	88%	53%	63%	11%	25%	37%	25%	5%	25%
RUMS MOHANPUR	91%	90%	95%	62%	67%	67%	5%	5%	0%	5%
JASHPUR SCHOOL	93%		63%		24%		24%		22%	
UMS HIMMATPUR	87%	100%	62%	55%	23%	35%	31%	10%	8%	5%
UMS NADIYAPUR	93%	88%	30%	41%	19%	18%	26%	12%	19%	6%
UMS NATWARIYA	82%	92%	62%	42%	12%	23%	35%	23%	21%	4%
UMS SHANTIPUR	96%	94%	81%	81%	31%	44%	46%	25%	4%	19%
UMS SHAKTIPUR	100%	95%	64%	45%	5%	10%	55%	30%	18%	10%
<b>Grand Total</b>	<b>89%</b>	<b>92%</b>	<b>66%</b>	<b>56%</b>	<b>26%</b>	<b>31%</b>	<b>30%</b>	<b>21%</b>	<b>16%</b>	<b>11%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

### 5.2 Experience and opinion on BMP

Before we asked the students on their experience or opinion about BMP, we wanted to know about how regularly they were attending BMP classes. The data showed that most students who we interviewed during Endline, attended BMP classes on a regular basis. This was a very positive sign (see Table 62). About 71 % boys and 77 % girls said that had attended almost all BMP classes. Only 4% boys and 1% girls said that they did not attend any BMP class.

These numbers were consistent in the school wise data also, although slightly higher percentages of boys in Birpur (38%) and Himmatpur(25%) said that they attended BMP classes but not regularly. Same was the case with the girls from Himmatpur where 31 % of them said the same. They were matched in their responses by the girls of Mohanpur who in similar percentages (30%) said that they attended BMP classes but were not very regular. The cause of concern was 43 % boys in Mohanpur said that they either attended very few classes or did not attend at all. In absolute numbers, 9 out of 21 boys from Mohanpur said that they did not attend BMP classes

regularly or attended no class at all. The primary reason cited by them was that they attended another school, which is most likely to be a private school, when BMP classes took place: Four out of nine boys cited this as the reason.

**Table 62: Attendance of students in BMP classes**

School Name	Boys				Girls			
	Yes, but not regular	Yes Regularly	No, attended only few	No	Yes, but not regular	Yes Regularly	No, attended only few	No
RMS IMAMPUR	23%	73%	4%	0%	24%	73%	2%	2%
RUMS BIRPUR	38%	63%	0%	0%	26%	63%	11%	0%
RUMS MOHANPUR	10%	48%	24%	19%	30%	60%	7%	2%
JASHPUR SCHOOL					2%	98%	0%	0%
UMS HIMMATPUR	25%	55%	20%	0%	31%	64%	5%	0%
UMS NADIYAPUR	12%	82%	0%	6%	11%	89%	0%	0%
UMS NATWARIYA	19%	81%	0%	0%	3%	97%	0%	0%
UMS SHANTIPUR	13%	88%	0%	0%	19%	81%	0%	0%
UMS SHAKTIPUR	15%	80%	0%	5%	18%	68%	14%	0%
<b>Grand Total</b>	<b>18%</b>	<b>71%</b>	<b>6%</b>	<b>4%</b>	<b>19%</b>	<b>77%</b>	<b>4%</b>	<b>1%</b>

Source: Endline Data as collected by CBPS on February 2020

To know more about the student's experience of BMP classes, we asked them to tell us their favourite memory from BMP class and the reason behind it. The top 5 memories were associated with classes (1) where the students got to draw and paint, followed by (2) simply playing games, (3) classes that provided them with information and were around social issues, (4) classes where they did dramatics and skits and (5) activities where they could learn through games (see table 63). While the answers for the favourite memories in terms of percentage points were fairly close, the top memory for girls was different from boys. The top favourite memory for girls



in BMP classes was (1) activities around drawing and painting, but for boys it was classes where they could simply let their hair down and play games.

The school wise number for Patna showed that drawing consistently remained the most favourite memory from BMP classes for the girls. The boys from Natwariya and Nadiyapur chose playing games as their top memory. Similarly, most girls from the schools in Muzaffarpur said staging and preparing for dramatics as their favourite memory, except for the girls in Shaktipur who chose games, joining the boys who said the same.

**Table 63: Top 5 Favourite Memory of BMP Classes**

School Name	G	B	G	B	G	B	G	B	G	B
	Drawing		Drama		Info and social issues		Play and learn		Games	
RMS IMAMPUR	41%	46%	8%	4%	16%	4%	24%	8%	22%	23%
RUMS BIRPUR	11%	13%	42%	50%	26%	38%	0%	13%	26%	38%
RUMS MOHANPUR	16%	24%	56%	14%	53%	14%	7%	5%	19%	10%
JASHPUR SCHOOL	44%		17%		17%		32%		10%	
UMS HIMMATPUR	23%	20%	15%	10%	18%	10%	21%	5%	18%	15%
UMS NADIYAPUR	22%	18%	11%	0%	7%	6%	22%	24%	22%	41%
UMS NATWARIYA	24%	8%	24%	12%	18%	23%	15%	31%	21%	35%
UMS SHANTIPUR	15%	19%	54%	38%	50%	44%	12%	0%	23%	13%
UMS SHAKTIPUR	14%	15%	9%	25%	9%	25%	5%	10%	32%	30%
<b>Grand Total</b>	<b>26%</b>	<b>21%</b>	<b>25%</b>	<b>16%</b>	<b>24%</b>	<b>18%</b>	<b>17%</b>	<b>12%</b>	<b>20%</b>	<b>25%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

When asked if there was anything that they disliked about BMP, almost all students (89 % boys and 95 % girls) said 'No'. About 12% of the boys said that they neither liked nor disliked BMP. To know more, we also asked them what it is that they liked most about BMP. The top 5 answers revealed that they liked the method that was used in BMP classes, which was mainly interactive, activity based, thought provoking and non-punitive. The second top answer was that they liked the group activities, followed by the fact that they could watch videos and movies in BMP classes. The fourth top answer was that they liked the mentors and the fifth was

again associated with activities, where students expressed joy in participation (see table 64).

The answers for boys and girls were similar, the only difference being the second top answer, where boys preferred the videos and movies, while girls liked the group activities. The school wise numbers also showed that the top answer was the methods used in BMP classes for most students, although there were some school wise variations seen, the most interesting being the responses of the girls from Natwariya, Nadiyapur, Shantipur and Shaktipur where most of them chose the mentors as their top reason for liking BMP (see table 64). This showed that even though the method played an important role, the execution of the method and the human centric approach where the mentors were the primary drivers of the module also played a significant role in the acceptance of BMP by the students.

**Table 64: Top 5 things the students like about BMP**

School Name	G	B	G	B	G	B	G	B	G	B
	Methods used		Group activities		Videos and movies		Mentors		Participating in activities	
RMS IMAMPUR	48%	46%	46%	46%	40%	50%	40%	38%	27%	35%
RUMS BIRPUR	16%	25%	47%	63%	32%	63%	42%	50%	11%	0%
RUMS MOHANPUR	77%	43%	35%	33%	28%	24%	16%	10%	53%	29%
JASHPUR SCHOOL	56%		56%		39%		24%		32%	
UMS HIMMATPUR	54%	40%	41%	20%	44%	40%	33%	25%	18%	20%
UMS NADIYAPUR	48%	76%	41%	6%	26%	24%	74%	29%	22%	12%
UMS NATWARIYA	29%	42%	59%	23%	21%	50%	53%	31%	26%	31%
UMS SHANTIPUR	58%	69%	54%	56%	42%	63%	58%	38%	19%	19%
UMS SHAKTIPUR	36%	50%	50%	35%	64%	55%	59%	45%	5%	0%
<b>Grand Total</b>	<b>50%</b>	<b>49%</b>	<b>47%</b>	<b>33%</b>	<b>37%</b>	<b>45%</b>	<b>41%</b>	<b>32%</b>	<b>26%</b>	<b>21%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

The top answer for the reasons behind liking BMP was that it was fun. Associated with this were the other answers where students mentioned that they liked BMP because it gave them space to draw, sing and dance, it gave them space and opportunities to laugh and do new things. In addition to these, they also said that they liked the fact that there were no punishments in BMP classes (see table 65).

The top answer for girls was that BMP classes were fun and for the boys it ranged from BMP allowing space to laugh, fun and draw, sing and dance. School wise also, 'fun' remained the top reason, except for Birpur where students said opportunity to draw, sing and dance and Nadiyapur where opportunities to laugh was provided as the top reason by the students irrespective of their gender (see table 65)

**Table 65: Top 5 reasons for liking BMP**

School Name	G	B	G	B	G	B	G	B	G	B
	Fun		Get to draw, sing and dance		Laugh		Do new things		No punishment	
RMS IMAMPUR	38%	46%	29%	42%	19%	23%	27%	23%	25%	15%
RUMS BIRPUR	37%	38%	26%	13%	47%	25%	32%	25%	0%	13%
RUMS MOHANPUR	40%	19%	53%	29%	16%	19%	2%	0%	47%	19%
JASHPUR SCHOOL	29%		39%		27%		24%		17%	
UMS HIMMATPUR	46%	20%	36%	30%	26%	30%	23%	0%	23%	20%
UMS NADIYAPUR	41%	24%	30%	24%	41%	35%	15%	0%	26%	24%
UMS NATWARIYA	47%	23%	15%	31%	26%	23%	38%	8%	21%	15%
UMS SHANTIPUR	58%	44%	23%	44%	35%	38%	31%	25%	23%	13%
UMS SHAKTIPUR	64%	30%	9%	20%	23%	65%	55%	40%	5%	5%
<b>Grand Total</b>	<b>43%</b>	<b>30%</b>	<b>31%</b>	<b>31%</b>	<b>26%</b>	<b>32%</b>	<b>25%</b>	<b>14%</b>	<b>23%</b>	<b>16%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

To understand more on the student's opinion on the pedagogy and content of BMP, we asked them four questions. Firstly, if they could teach a class, just like their mentors, what would they teach? Secondly, how would they teach? Thirdly, what would they do differently from the mentors and lastly, why?

The top 3 answers for what would they teach, in terms of content was: (1) teach academic subjects based on their syllabus, (2) followed by sports and games and (3) they would teach the same content as BMP. Interestingly, the top answer for girls was that they would not change the content in BMP and would teach the same things, while the boys said that they would prefer teaching something based on their syllabus (see table 66). The school wise numbers also revealed the choice of academic subjects as the top choice for the students, although the girls from Jashpur

school, Mohanpur , Natwariya and Shantipur and the boys from Nadiyapur said that they would teach the same content as BMP classes.

This tell us two critical things: (1) curricular linkages were critical for acceptance by students; for most of the students, learning is synonymous with academics, and (2) most students were happy with the content that was taught in BMP classes. Again, this was further corroborated by the students answers on how would they teach, where the top answer irrespective of the student’s gender was that they would teach similarly to the way mentors taught them (see table 67). The second top answer was through games, closely followed by use of books.

**Table 66: Choice of content if they had to teach - top 3 answers**

School Name	G	B	G	B	G	B
	Based on syllabus		Sports and games		Same as BMP	
RMS IMAMPUR	51%	65%	43%	38%	49%	23%
RUMS BIRPUR	63%	50%	58%	38%	16%	25%
RUMS MOHANPUR	35%	33%	19%	19%	42%	19%
JASHPUR SCHOOL	20%		27%		59%	
UMS HIMMATPUR	59%	60%	46%	15%	41%	30%
UMS NADIYAPUR	26%	24%	59%	35%	44%	41%
UMS NATWARIYA	24%	38%	47%	42%	59%	35%
UMS SHANTIPUR	58%	56%	58%	56%	58%	50%
UMS SHAKTIPUR	73%	80%	68%	65%	9%	25%
<b>Grand Total</b>	<b>43%</b>	<b>51%</b>	<b>44%</b>	<b>38%</b>	<b>45%</b>	<b>31%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

**Table 67: Choice of method if they had to teach - top 3 answers**

School Name	G	B	G	B	G	B
	Same as Mentors		Through games		Through books	
RMS IMAMPUR	56%	42%	46%	35%	44%	42%
RUMS BIRPUR	68%	63%	26%	50%	53%	38%
RUMS MOHANPUR	40%	38%	19%	14%	26%	10%
JASHPUR SCHOOL	63%		44%		20%	
UMS HIMMATPUR	41%	40%	51%	15%	31%	25%
UMS NADIYAPUR	48%	41%	41%	41%	11%	0%
UMS NATWARIYA	71%	38%	50%	31%	24%	19%
UMS SHANTIPUR	77%	75%	35%	50%	42%	56%
UMS SHAKTIPUR	36%	65%	55%	65%	68%	70%
<b>Grand Total</b>	<b>55%</b>	<b>48%</b>	<b>41%</b>	<b>36%</b>	<b>34%</b>	<b>32%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

When asked what would they do differently from the mentors, the following was the top 3 answers. The children told us that (1) they would have more games, (2) they would include more storytelling and (3) they would include more fun activities in their classes. This clearly indicates the critical role of interaction and activity-based teaching learning processes for students (see table 68). Not just that, the students were also able to make the connection between interactive and activity-based classroom processes with learning. The data showed that the top answer for describing why they would do things differently was – that it would enable students to learn better and improve their academic performance. This answer was followed by their assertion that including more interactive activities would make the class fun, while the third top answer was again associated with academic performance where the girls and boys said that it would improve the focus of students (see table 69).

**Table 68: Top 3 answers on what would the students do differently than BMP classes**

	G	B	G	B	G	B
School Name	Have more games		Tell stories		Include more fun activities	
RMS IMAMPUR	40%	35%	33%	35%	32%	27%
RUMS BIRPUR	47%	38%	42%	25%	0%	0%
RUMS MOHANPUR	28%	10%	9%	5%	30%	19%
JASHPUR SCHOOL	34%		44%		34%	
UMS HIMMATPUR	28%	30%	31%	15%	31%	20%
UMS NADIYAPUR	37%	18%	19%	18%	26%	6%
UMS NATWARIYA	41%	31%	18%	8%	21%	15%
UMS SHANTIPUR	38%	31%	38%	38%	8%	13%
UMS SHAKTIPUR	64%	55%	50%	40%	5%	20%
<b>Grand Total</b>	<b>38%</b>	<b>31%</b>	<b>30%</b>	<b>22%</b>	<b>24%</b>	<b>17%</b>

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

**Table 69: Reasons for choosing to do things differently than BMP - top 3 answers**

School Name	G	B	G	B	G	B
	Better students/improve studies		To make activities fun		Improve focus of students	
RMS IMAMPUR	44%	54%	21%	27%	22%	35%
RUMS BIRPUR	37%	50%	0%	0%	5%	0%
RUMS MOHANPUR	26%	10%	60%	29%	23%	24%
JASHPUR SCHOOL	37%		34%		32%	
UMS HIMMATPUR	26%	15%	23%	20%	26%	20%
UMS NADIYAPUR	26%	12%	19%	35%	19%	18%
UMS NATWARIYA	44%	27%	29%	23%	15%	12%
UMS SHANTIPUR	54%	31%	12%	6%	4%	25%
UMS SHAKTIPUR	36%	20%	0%	15%	0%	5%

School Name	G	B	G	B	G	B
	Better students/improve studies		To make activities fun		Improve focus of students	
<b>Grand Total</b>	37%	27%	25%	21%	19%	19%

Source: Endline Data as collected by CBPS on February 2020

Note: G – Girls, B- Boys

## 6. Conclusion

We started this project with the understanding of three primary things: (1) education is an important vehicle for empowering children, (2) localisation and prioritisation of articulated needs and responses to children and the communities that they live in is crucial, and (3) critical thinking pedagogies can help in working with the structural and social barriers present in the educational space. In response to these three principles, we developed an organically evolving mentoring model that shifted its focus on two different dimensions based on the articulated needs of the children: (1) shifts in subject matter, moving from communication techniques to caste and knowledge to gender-based stereotypes and sustainable development, and (2) shifts in modes of engagement, ranging from activities, role-plays, and skits. It is clear from the preceding sections that all of the aforementioned factors are critical to understanding the findings from the endline survey.

One of the major learnings from the endline survey is that there are benefits to developing a mentoring model that has been attuned to the ground realities of the socio-cultural and economic contexts in which children are learning. The report indicates that this approach – of developing a flexible and responsive model – has not only been able to shift information and knowledge bases, but certain entrenched ideas and attitudes related to social difference. The shifts in attitudes, for example, are not easy to accomplish, as they are happening within social contexts where these attitudes and belief systems are so rooted that they have the veneer of ‘naturalness’. Moreover, these shifts in attitudes are not just movements in thought processes; they are also gateways to possibilities. A specific example of this is the shift in the children’s attitude towards girls being good at mathematics. When both boys and girls believe that girls are good at mathematics, not only can girls start to push back against commonly held belief systems, they can imagine their own potential and what they can do with it. They can, for example, think of career options or their own competencies very differently. While it is important for girls to experience these shifts in their own belief systems, it is also equally important for boys, so that they

are able to respect, encourage, support and start to change their own deep-rooted ideas about gender-based competencies.

These small shifts in attitude are especially important given the stability of structural factors that define children's lives. When we developed the mentoring model, we were clear that we were working with larger structural forces such as gender, caste, class, and geography that work in a multitude of diverse ways to reinforce these identity-based hierarchies. This is clear when we look at the ways in which certain regressive movements have taken place between the baseline and the endline. For instance, when children are asked about whether men can (or should) cook, or about the equal distribution of food, we can clearly see that there are certain gender-based stereotypes that are quite ensconced within the cultural and social systems in which children function. We can easily understand from these answers that children are gauging what they are learning from the mentoring model against their own experiences and prescribed social orders, especially reinforced by their peers, their families, and society at large. When new ideas are not contested in any other sphere, except within the spaces created by the mentoring model, it can get difficult to push against them.

A very good example of this is to examine the way in which caste is understood by children. Because untouchability as a concept is addressed openly by parents, teachers, and the school curricula, children have been reinforced in understanding that the practices of untouchability are wrong. So, in a reinforcing ecosystem, these attitudes are able to take root. However, when children (especially girls) encounter realities that are different from prescribed values such as not having the freedom to choose a person from another caste, then these ideas of equality regardless of caste are not taken into consideration. Instead, their experiences and their lived realities mould their attitudes and behaviour. So, the changes that we are perceiving in the endline survey have to be understood within a larger cultural and social context in which the mentoring model is set. A good example of this larger cultural context is that of geography. As we have established in the first section, that children from both Patna and Muzaffarpur are fairly marginalised in terms of their access to basic facilities (such as toilets). However, when we look at the results of legal awareness (for punishment for domestic violence), urbanity or exposure to more information channels has created a difference.

It is clear that the mentoring model is able to shift attitudes and belief systems. In fact, if we examine the overall picture, whether it is related to changes in attitudes of girls to gender stereotypes related to physical strength and capabilities, career aspirations, division of labour, menstruation beliefs, and untouchability, results amply indicate that the mentoring module has changed knowledge systems,



perceptions and attitudes. But we *also* contend any assessment of the mentoring module must be situated within an analysis of the larger ecosystem, because the structural barriers to social change are stable and reinforced through many actors and institutions.

When we had conceptualised the mentoring model, we had accounted for this larger ecosystem, in which we could build a context of enabling factors. One of the reasons that we wanted to involve communities, teachers, and schools is precisely because we understood that while the mentoring model can create safe spaces for critical thinking, they also require reinforcing elements. The importance of engaging closely with schools can be clearly seen when we examine the school-level disaggregated data. When we look at some of the regressive trends or the continued prevalence of gender-based stereotypes, we can clearly see that these are concentrated in some schools more than others (for example, Mohanpur). What we can learn from this is that while we can implement the same module in every school and still get some results, it requires the active cooperation of the entire schooling system to truly transform children into active, thinking citizens. When we look at the entrenchment of certain forms of belief systems, especially related to gender in schools such as Birpur and Mohanpur, we can clearly see the importance for enabling environments for critical thinking modules.

An example of the way in which supportive ecosystems can potentially work can be easily seen in relation to the questions related to menstruation. During the time that we were doing our mentorship model, the teachers were also talking to the children about menstruation. From the results on the shifts in attitudes towards menstruation, we can clearly see that when there is a supportive environment that reinforces science-based knowledge, creates support for defying stereotypes, and challenges structural impositions, then this makes a substantial difference in changing attitudes and belief systems. When issues such as menstruation (such as identification of sanitary napkins) is considered taboo for boys in some schools, the results are not as robust as they could be.

This is one of the reasons why our mentoring model was conceptualised in a way that adhered to the school curriculum<sup>1</sup>. When methodologies that emphasise critical thinking are adapted for the content in the curriculum, children are able to incorporate these learnings in a much more holistic manner. Especially in the context of this endline survey, our primary motivation in understanding the changes in attitudes and behaviours was not only to demonstrate that the module is a major influencing factor, but *also* that when these modules working in congruence with the

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<sup>1</sup> Please refer to our forthcoming curriculum paper, for details.

larger goals of educational systems and ecosystems in schools, children are able to show remarkable resilience despite structural and stable social barriers.

It is also clear from the feedback provided by the children themselves that not only do they understand these lessons from the alternative methodologies created within the mentoring module, they prefer them. In choosing their teachers and the reasons for their choice, we can clearly see that the pedagogies that we have employed within the critical thinking module have resonance within certain people and aspects of their own classroom practices. Evidence also suggests that teachers who are preferred use these techniques and therefore, there are clear ways in which they can be easily incorporated within the regular classroom pedagogies. From the children's feedback, we know that children see the congruency between the mentoring modules and their own classroom curricula and *want* these methodologies to be adopted within their classrooms.

In summary, the endline results provide a strong and positive indicative measure of the ways in which the mentoring model is able to develop a participative and responsive pedagogy that is providing impetus for changing attitudes, beliefs and behaviour, despite regressive pushbacks from social structures.