



FINAL REPORT

Endline Evaluation of Haushala Initiative of LEAD Program

Submitted to:  **care**[®]

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List of Acronyms

ASRH/SRH: Adolescent Sexual Reproductive Health/Sexual Reproductive Health

ASER: Annual Status of Education Report

COVID-19: Novel Coronavirus Diseases 2019

ES: Effect Size

FGD: Focus Group Discussions

FLT: Financial Literacy Training

GEI: Gender Equality Index

GPS: Global Positioning System

KAP: Knowledge, Attitude and Perception

KIIs: Key Informant Interviews

NPR: Nepalese Rupees

RL: Rooster Logic

SD: Standard Deviation

TOR: Terms of Reference

UALC: Udaan Accelerated Learning Center

VSLA: Village Saving and Loan Association

YLI: Youth Leadership Index

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Executive Summary

Care Nepal has been implementing Haushala project which was designed to strengthen girls' agency along with education outcomes, economic empowerment and adolescent sexual and reproductive health (ASRH) practices, hence helping to build sustainable change, including through creating a safer and more secure learning environment, facilitating social networks and gradually transforming traditional social norms with a negative impact on girls. The project also aimed to improve accountability and gender responsiveness of service providers for improved learning for girls.

During the evaluation both qualitative and quantitative data were collected using questionnaires, FGD and KII checklist for girls, parents, head teachers, cooperatives and school management committee. The data collection faced few limitations arising from COVID-19 which limited the logistical flexibility of the project along with created greater ethical consideration regarding health of the enumerators.

The survey conducted collected data from Udaan girls and their parents. COVID-19 was a very prevalent issue during the data collection and was in the top of the minds of all stakeholders of the project. The pandemic and its ensuing effect were felt in both the parents and girls with impact on their daily lives experienced. However, the impact was not significant enough to derail day to day lives as most of the families were supported by agriculture which was not affected to such degrees as that of wage-earning occupation. COVID-19 only increased the desire of girls to get back to school and normality.

Girls reported that they perceived high parental support in their studies but this perception decreased with age. Parents and Girls both credit UALC and its program for aiding them and their children to attend formal schools. Parents were highly motivated by UALC and its stakeholders to help their daughter(s) to join formal education. However, it was also observed that the effort put by stakeholders such as schools and social mobilisers on influencing the parents who did not enroll their daughter(s) in formal school after UALC was not enough. But, as the transition was already very high and parents who did not send their daughter(s) for the first time were not that willing to re-enroll. Hence, the project can be deemed a success to certain point.

Girls outscored previous baseline score of ASER during the endline in both literacy and numeracy aspect which was one of the key reasons for a very high passing rate as they moved on in their studies. The other reasons can also be a very gender-suitable education environment in school and girl/child centered learning processes which the girls admire adopted by the teachers. However, the leadership index did not considerably increase over the period which can be attributed to girls not participating in the programs which were designed to aid in that process.

Knowledge regarding financial literacy is still weak in the girls. However, the effort of parents is significant in making girls aware of saving and its importance. VSLA groups are also playing significant role in increasing the saving tendency of girls. But the effort of parents has also limited the financial independence which girls crave for. In terms of parents, cooperatives which are also key stakeholder of the project are becoming a very important part of their financial life.

Both parents and girls perceive that their home and community is safe for girls. Girls are also aware of complaint handling processes where their parents are the primary point of contact regarding any complaints. However, the progress of Gender Equality Index cannot be seen over the period of the intervention in the perception of girls. But, there are encouraging signs as parents are moving towards the idea that both girls and boys should be treated as equal. However, in terms of action, these ideals are still not fully realized as parents still think that girls are to be married just around the legally mandated age with their chance of higher education becoming less priority.

Awareness regarding SRH has increased over the period of intervention for both girls and parents. But the knowledge regarding SRH is still not sufficient. Even if the parents are more open to talking about SRH and learning about it, they are not willing to allow their girls to speak and question about issues that they may not know. This has led to dearth of knowledge regarding SRH in the girls. The parents are also looking towards schools and other programs to teach SRH issues to their girls rather than leading by the front. This along with lack of awareness regarding ASRH services and where to get them means any development in this section will require further intervention especially in reduction of the taboo status that is provided to SRH issues in these communities.

The project has been able to bring smile on the face of the girls in the community through various intervention strategies. Parents have also been supportive for girls and their future. However, there are still some people in the community who are still resistant and some parents are still reluctant to extend their full-fledged support to their girls' empowerment. This indicates that more community awareness campaigns are needed to change the mind-set of people at large in the communities.

Sustainability of the efforts made by the project has still been a key concern among the beneficiaries. There is a risk of breaking the chain of a continued gender equity response in the community in the absence of a program such as Haushala. This is mainly due to the fact that changing mind-set of people and breaking the silo that has grounded in the stereotypical culture needs a long-term and continuous push and a project with a short duration might not be enough to create the desired impact in the community level. This indicates the continuation of such program in the community for at least another four years.

Background

Equitable access to education for all is the national commitment of Nepal government and this has been reflected in all the education policy documents including the on-going School Sector Development Program SSDP (2016 – 2021) which aims “to ensure that education system is inclusive and equitable in terms of access, participation and learning outcomes, with a special focus on reducing disparities among and between groups having lowest levels of access, participation and learning outcomes” (p. vi). Similarly, the same document also reiterates the government’s commitment “to increase students’ learning through enhancing the relevance and quality of the learning environment, the curriculum, teaching and learning materials (including textbooks), teaching methods, assessment and examinations (p. vi)”. This indicates that access and quality in education are the key educational priorities of the government and efforts have been made to ensure that these agenda are translated into practice.

One of the strategies that the government has adopted to accomplish the mission of providing quality education for all is through fostering collaboration and partnership with the different organizations working in the education space in Nepal. In this connection, SSDP (2016 – 2023) aims to “create a positive atmosphere and provide an enabling environment for development partners (including INGOs) to work together in good faith and to observe the codes of conduct for inter and intra agency harmonization” (p. 94) and a document prepared by the Ministry of Education, Science and Technology (MOEST) entitled SDG – 4 Nepal National Framework, (2019) adopts the strategy of “expanding opportunities for all types of learners through informal, non-formal, alternative and continuing education, including lifelong learning” (p. 20) for equitable access to quality learning opportunities.

Following the government mission to provide quality education for all, several development partners, including CARE Nepal, that are working in education space in Nepal have joined their hands through various educational programs to address the access and equity issues in education. Haushala, a project supported by CARE, is one of those initiatives that came to the Dalit and marginalized communities of Rupandehi and Kapilvastu districts of Nepal with a hope to empower out of school girls from the families of these communities through accelerated learning programs so that these girls could (a) continue and complete their education or (b) establish an independent livelihood through the combination of financial literacy, savings, alternative livelihood and skill training and business skills development along with (c) increasing access to adolescent sexual reproductive health/maternal health services information. CARE Nepal implemented this project through local NGOs, creating partnerships with the aim of addressing underlying causes of poverty, conflict and vulnerability through promoting gender and social inclusion, rights-based approach and social mobilization.

The key aim of the project was to strengthen girls' agency along with education outcomes, economic empowerment and adolescent sexual and reproductive health (ASRH) practices, hence helping to build sustainable change, including through creating a safer and more secure learning environment, facilitating social networks and gradually transforming traditional social norms with a negative impact on girls. The project also aimed to improve accountability and gender responsiveness of service providers for improved learning for girls. All of this is directed towards empowering girls to become agents of change for their own destinies.

Overall Goal of Haushala Project

The main goal of the project is that: Dalit and marginalized adolescent girls in Nepal have **Better Life Opportunities**. To reach this goal, combination of the following outcomes would help create an environment where marginalized adolescent girls can build their capabilities to pursue opportunities & realize their aspirations.

1. Improved access to formal education for girls in the age group 10-14 through quality and relevant accelerated learning program;
2. Enhanced learning outcomes for girls in school;
3. Improved income-earning prospects of adolescent girls. Indicators would include number of girls that are gainfully employed/ self-employed and income gains;
4. Improved psycho-social wellbeing & safety for girls, including: Changes in gender and social norms affecting girls' education; parents and communities supporting adolescent girls to pursue external learning opportunities (mobility, value of girls, investment in girls, access to opportunities / control over resources);
5. Improved awareness and access to adolescent-friendly Sexual Reproductive and Maternal Health (SRMH) services for adolescent girls;
6. Increased knowledge base on underlying causes of marginalization of girls and interventions that work best for their empowerment.

The project activities were implemented with a view to accomplish the outcomes outlined above over the period of five years. At the end of the project, CARE would like to see how the project support contributed to transform the lives of the girls in the target communities and what lessons have been learned for the future. This endline study is the attempt in this regard and Rooster Logic undertook the responsibility to carry out the study.

Objective of the Study

Rooster Logic (RL) understood the study as an endline study and the key focus areas of inquiry aimed at generating evidence on the education status and learning outcomes of the adolescent girls graduated from the Udaan accelerated learning centers; development of their leadership skills; their access and use of ASRH information and services; their psychological well-being; and their economic empowerment. The study also assessed whether the project interventions have contributed, or not, to improve education outcomes in formal schools (as well as for non-formal education graduates) along with the factors influencing their learning and retention.

In order to explore the contributions made by the project activities, outcome indicators were established on education, economic empowerment, leadership skills development and sexual reproductive health information and access to the services. These helped in establishing a convincing basis to measure the outcome of the intervention at the endline and to assess project effectiveness. RL believed that endline study should be designed to meet all these needs while also providing information on areas for improvement and future changes to the overall monitoring and evaluation system.

The specific objectives of the study were:

- I. To measure increased access to formal education for girls in the age group 10-14 through the provision of an accelerated learning program.
- II. To collect school-level data on two cohort of girls graduated from Udaan learning centers regarding their learning, attendance, dropout and completion.
- III. Determine transition rates and causes: If the student has dropped out from formal school after transitioning, assess the main reasons for dropout and potential drivers of re-enrolment. If the student did not transition into formal school, identify the main reasons for non-transition.
- IV. To assess the education environment for girls at home and measure perceptions of parents on girls' education;
- V. To assess practices/pedagogies used in formal schools in order to determine the degree of use of child-centered, gender-equitable pedagogies, and girls' perceptions of the existing classroom practices, including potential differences between Udaan graduates and their non-Udaan peers.
- VI. To identify to what extent the social and physical learning environment in formal school is gender sensitive, healthy, safe and protective, including potential differences between Udaan graduates and their non-Udaan peers.
- VII. To identify the degree to which teachers are observed to be facilitating equal conditions for girls and boys and for students from diverse social backgrounds, considering teaching practices, safety & security and school facilities.

- VIII. To identify perceptions, attitudes and practices among girls and their parents/ families on education, gender, leadership, ASRH and economic empowerment.
- IX. Assess ASRH knowledge among adolescent girls, and their level of access to ASRH information and services.
- X. To assess the impact of Financial Literacy Training and assess to what extent marginalized women are able to start their enterprise and increase their income, and the extent to which this income is contributing to girls' education.
- XI. Girls' perceptions of safety and security at home and outside the house.
- XII. Administration of CARE's Youth Leadership Index (YLI) and ASER test to the sampled girls (Udaan graduates and non-Udaan participants in formal school).

Scope of the study

The study covered adolescent girls from Dalit and Muslim communities which were considered to be the key beneficiaries of the project who were involved through the project cycle. Table 1 below presents the summary of the participants included in the study:

Table 1: Scope of Study for Endline evaluation

Primary Target Group	Gender: Female Age: 10 till 19	Has left school or any form of formal education Has not attended school or any form of formal education
Detailed Target Population		
1112 Udaan Graduates		Will include individual girls and caregivers

The study was conducted in two districts of Western Terai: **Rupandehi and Kapilvastu** which are characterized by historical marginalization from services, contributing to large proportions of adolescent girls being out of school. Below is the list of targeted VDC's for the study:

Table 2: List of Municipalities in the location of study

SN	Rural/Municipalities in Rupandehi	Rural/Municipalities in Kapilvastu
1	Bodhbar - Rohini Rural Municipality	Gauri - Kapilvastu Municipality
2	Pajarkatti - Rohini Rural Municipality	Dohani - Kapilvastu Municipality
3	Sakron Pakadi - Kotahaimai Rural Municipality	Hathihawa - Kapilvastu Municipality
4	Bogadi - Kotahaimai Rural Municipality	Bijuwa - Mayadevi Rural Municipality
5	Rohinihawa - Sammaraimai Rural Municipality	Baidauli - Yesodhara Rural Municipality
6	Bishnupura - Gaidahawa Rural Municipality	Sauraha - Kapilvastu Municipality
7	Masina - Lumbini Sankritik Municipality	Bithuwa - Kapilvastu Municipality
8	Bhagwanpur - Lumbini Sankritik Municipality	Amuhawa - Mayadevi Rural Municipality
9	Mishra Parsahawa - Kotahaimai Rural Municipality	Loharauli - Yesodhara Rural Municipality
10	Tunihawa - Kotahaimai Rural Municipality	Rajuwapur (Titirkhi) - Yesodhara Rural Municipality
11	Sudeshwor - Sammaraimai Rural Municipality	Gadhahawa - Kapilvastu Municipality

12	Mudila - Sammaraimai Rural Municipality	Thulo Sisaniya - Kapilvastu Municipality
13	Moglaha - Lumbini Sankritik Municipality	
14	Karaunta - Sammaraimai Rural Municipality	

Methodology

The study followed a pre-post design with a provision of including both quantitative data and qualitative information. Quantitative data allows the project to measure the success indicators against the baseline data and information. The qualitative information allows for an-depth understanding of the processes of change taking place through the contribution of project activities. The quantitative data were collected through a set of structured questionnaire and qualitative data were collected through focused group discussions and interviews to dive into the key thematic areas that needed further exploration and elaboration.

Here's the summary of the data collection tools, category of respondents and the sample drawn for the study.

Knowledge, Attitude and Practice (KAP) survey was used with two main target groups; Udaan graduates and their parents.

Sampling:

Table 3: Sampling Design and Procedure for Endline Evaluation

Sample Size Design	<p>Taking the effect size to be 0.2SD, which is similar to the ES achieved by other projects tracking learning outcomes, for a 0.2 ES, the base sample size would be 196 (considering 95% confidence and 80% power) and adding a 30% margin for non-response and attrition, given the high prevalence of migration in this population the final sample size for each batch of Udaan graduates would be 255. There were 435 graduates in 2018 batch (Cohort 1) and 677 graduates in 2019 batch (cohort 2).</p> $n=2((Z_{1-\alpha/2}+Z_{1-\beta})/ES)^2$
Sampling Procedure	<ol style="list-style-type: none"> 1. Making the sampling frame of each cohort (Batch 2018 and 2019) separately according to name list provided by Care Nepal. 2. [There are 435 graduates in 2018 batch (Cohort 1) and 677 graduates in 2019 batch (cohort 2)] 3. The name list of graduates of each batch will be arranged (divided) according to VDCs

	<p>4. The proportion of graduates will be computed according to VDCs for each batch separately.</p> <p>5. The sample size will be divided into Udaan centers (15 first cohort and 17 second cohort) proportionally (So that sample size will be distributed proportionally district wise also)</p> <p>Then from each VDC sample (graduated girls) will be selected randomly (for this purpose Excel or R software will be used)</p> <p>Likewise, to conduct the parent survey altogether 255 sample size will be taken (proposed sample size is 250 in proposal). The parent of selected girls in each cohort will be selected alternatively (because there are altogether 510 girls in sample).</p> <p>(i.e., from the name list of selected girls in each cohort, systematic sampling will be used by taking one sampling interval).</p>
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A sample size of 510 was calculated including 255 girls from the first cohort and 255 girls from the second cohort.

619 girls who could be contacted were interviewed, out of whom 177 girls were from the first cohort and 442 were from the second cohort. Less than expected sample size was collected for 1st cohort, due to less population size (435), more attrition and more non-response ($x > 30\%$). However, more than expected sample size was collected for 2nd cohort, due to more population size (667), less attrition and less non-response ($x < 30\%$) leading to better representativeness. Higher attrition was seen in 1st cohort due to COVID-19 restrictions during the data collection period which led to challenges in logistics arrangement while also taking into consideration for ethical responsibility to safeguard enumerators' health. Given that, follow up was not possible more girls from second cohort were sampled.

The parent survey that looked at the attitude of the families and communities towards girl's education, level of knowledge and understanding of sexual and reproductive health services and living standards at village level had 255 sample size calculated. To avoid higher rate of attrition and skewing of data, more data points were collected leading to the final sample size of 280.

These girls were administered with ASER Learning Assessment, the framework of which was defined in: <http://www.asercentre.org/p/231.html> where parts were discussed and agreed upon for the survey. The YLI was conducted with the sample selected for KAP Survey for Udaan graduates. The framework for

the YLI defined in <https://www.care.org/sites/default/files/documents/CARE-YLI-Toolkit-FINAL-WEB.pdf> was used.

Focus Group Discussion (FGD) was conducted on the basis of the interview guide developed before the start of the data collection process. The key sources of information were Udaan graduates and parents of Udaan graduates. Participants for FGDs were drawn from the sample selected for the KAP survey using a checklist for FGD participant selection. Each FGD had 6-8 respondents.

- 4 FGD for Udaan graduates for 12 schools near to each other
- 4 FGD for parents of Udaan graduates for 12 schools near to each other

Key Informant Interviews was conducted on the basis of the interview guide developed before the start of the data collection process. The sources of information were parents of Udaan graduates, teachers of selected school and School Management Committee members. Participants of KIIs were selected from the sample selected for KAP using a checklist for KIIs participant selection.

- 4 KIIs for Parents of Udaan Graduate
- 4 KIIs for Head Teacher/Principal of schools attended by Udaan graduates
- 4 KIIs for Cooperatives
- 1 KII for School Management Committee (SMC) member

Government and other non-governmental documents were also reviewed to understand the past and current situation of the marginalized groups in terms of education and livelihood along with the status of access to SRH services, and economic empowerment in the project areas.

Data Collection and Quality Assurance

The data collection and analysis process addressed potential sampling, instrumentation, transcription and researcher bias. The mix of qualitative and quantitative data was used with precise response categories and checklists during surveys and interviews. The language and content were made as simple and straightforward as possible after field tests. Each KII and FGD checklist was rechecked to verify completion and will be signed off by each field supervisor or enumerator. Rooster Logic made efforts to ensure methodological robustness and consistency in data collection and analysis. Rooster Logic tracked the time and GPS location for all surveys. Field Supervisors looked over the data collected on a daily basis with any further corrective action required being handled within the next day. The data collection protocol thus ensured that the data could be disaggregated to conform with the Performance Indicator Reference Sheets.

Data Integrity

All data collection protocols ensured communication to the respondents informing them about the purpose, risks and benefits of data collection; the voluntary nature of their participation in providing information or taking part in the surveys; and acquired written consent as far as practicable. Rooster Logic developed protocols and mechanisms to ensure the authenticity of the data and protection against data manipulation during all phases of data collection, analysis and reporting.

The data collected is timestamped along with the location of the enumerator, which binds the data set with the enumerator who collects the data. The enumerators were managed by the management information system, where the communication and scalability of the team were not an issue. RL put on the technical conditions which indicates the anomaly in the data as they came in. These were checked and verified by the data team in RL, which ensured that the data quality and their integrity from day 1 to till the end of the data collection.

The tools which were developed in English were translated into Nepali and Awadhi and the data collected in Nepali and Awadhi were translated into English.

Data Analysis and Triangulation

After collecting the data, datasets were assembled and results aggregated into the tables using the SPSS software. The expert data analyst validated and cleaned the data collected by the enumerators as needed. RL developed an automated mechanism for analysis and visualization of data collected. Once the data were analyzed, results were drawn for the specific thematic areas. The findings of various surveys, learning tools and index study along with FGDs and KIIs were triangulated for the purpose of analysis, so that a complete and validated final interpretation could be drawn based on the findings.

Limitations

During the Endline evaluation, there were a few limitations:

1. Due to the prevailing circumstance of Novel Coronavirus Disease Pandemic (COVID-19 pandemic), the Endline data collection was rescheduled several times and field visit was done once the ban on physical movement was lifted by the Federal and local government. Due to health and safety protocol were followed during the field visit and number of visits and duration of the interaction had to be considered to make sure that the safety issues were addressed. In some cases, such restrictions limited the number of face-to-face interactions to conduct KIIs.
2. Many girls especially from first cohort were out of their homes and in many instances already married or left to work in other places which reduced the sample size in relation to the originally planned sample.

Findings

The data collected from the field were processed and information was drawn against the outcome indicators set in the project document with reference to the different project outcomes. This chapter reports the findings drawn from the study.

Research Participants Profile: Udaan Girls

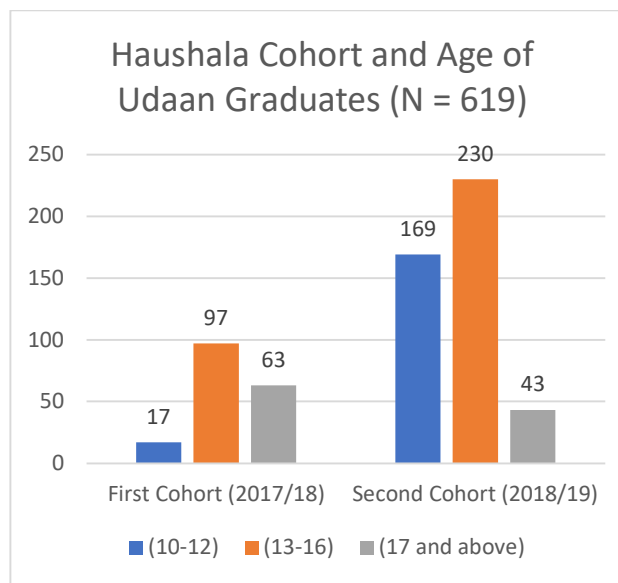


Figure 1: Haushala Cohort and Age of Completed Interviews

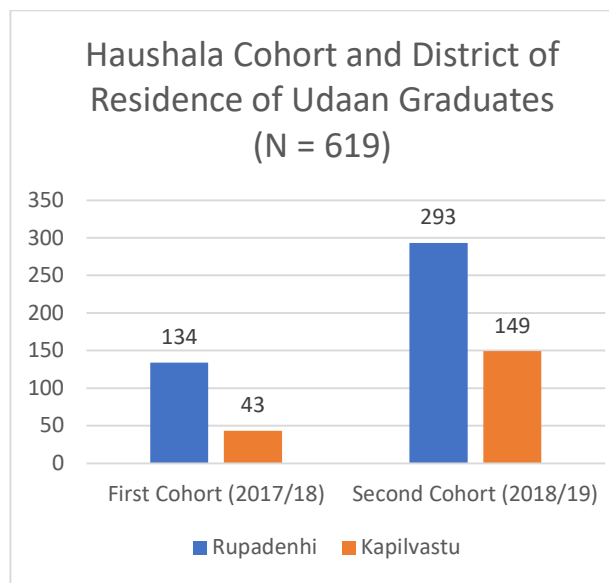


Figure 2: Haushala Cohort and District of Residence of Completed Interviews

As indicated in the sample size above, 619 girls participated in the survey. Out of which, 177 were from first cohort of Haushala (2017/18) and 442 were from second cohort (2018/19). 427 girls were included from Rupandehi and 192 from Kapilvastu.

The profile of the respondents by cohort and comparison to age range (10-12, 13-16 and 17 and above) and location is illustrated in Figure 1 **Error! Reference source not found.** and Figure 2. Majority of girls were between ages 10-14 when the baseline evaluation was conducted. The mean has shifted now towards 13-16 matching the time lapse between the baseline and endline evaluations.

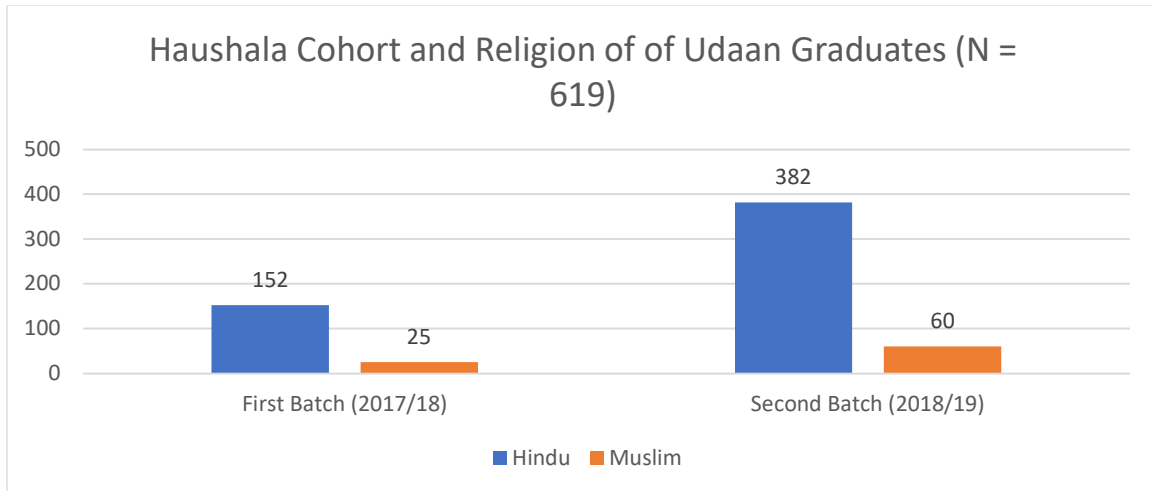


Figure 3: Haushala Cohort and Religion of Completed Interviews

In terms of religion of girls and their family, the majority of the girls included in the sample reported themselves to be Hindu (86%: 534) while remaining 14% (85) reported themselves as Muslim. This was due to the attrition during data collection when enumerators especially reached the SRH section. At this point, mothers of the girls came and took away the girls hence causing fewer girls from Muslim communities to complete the survey.

The profile of the participants indicates that the girls who received support from the project fell within the age range targeted by the project and the categories of the communities which are in alignment with groups from CARE's support agenda and C-Nepal's development agenda i.e., Muslim, Janajatis, disadvantaged, minorities and vulnerable groups.

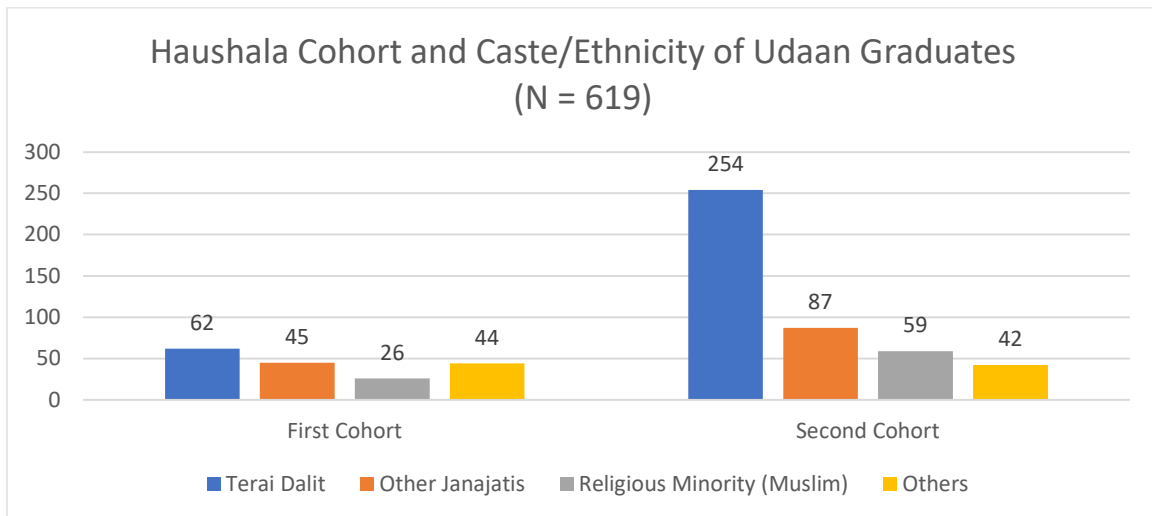


Figure 4: Haushala Cohort and Caste/Ethnicity of Completed Interviews

Regarding the caste/ethnicity of the girls and their families, 316 reported as Terai Dalit, 132 as other Janajatis, 85 as religious minority, 6 as Terai Brahmin/Chettri, 1 as Hill Dalit and 78 as other than these pre-defined ethnicities.

Research Participants Profile: Parents

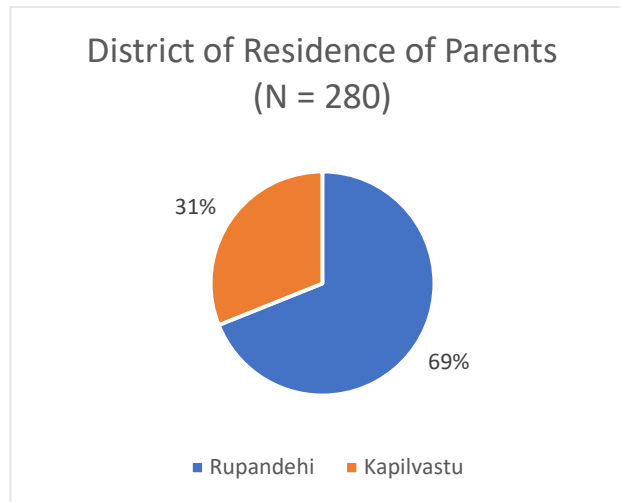


Figure 5: District of residence of parents

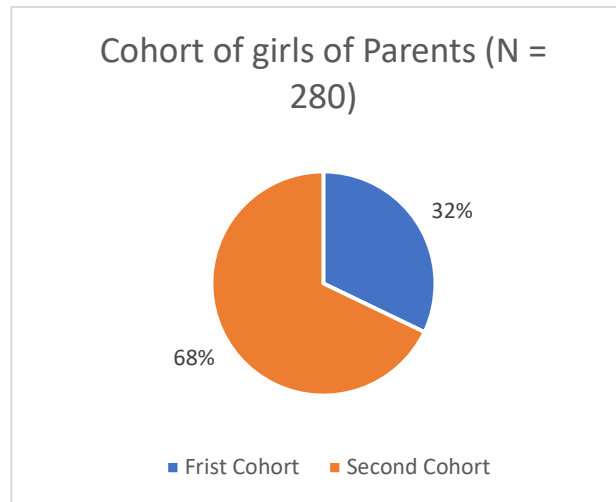


Figure 6: Parent associated to Cohort

A total of 280 parents were included in the endline survey. In terms of demographic information, 68.9% of parents were from Rupandehi and 31.1% from Kapilvastu. Of them, 32.1% were parents of first cohort and 67.8% were parents of second cohort Udaan girls.

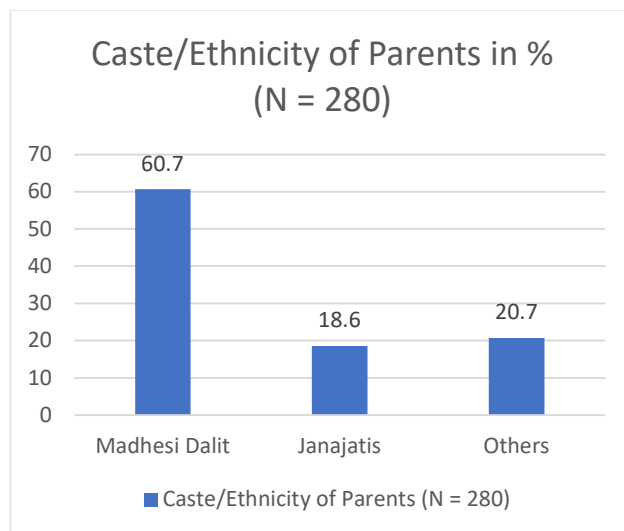


Figure 7: Caste/Ethnicity of Parents

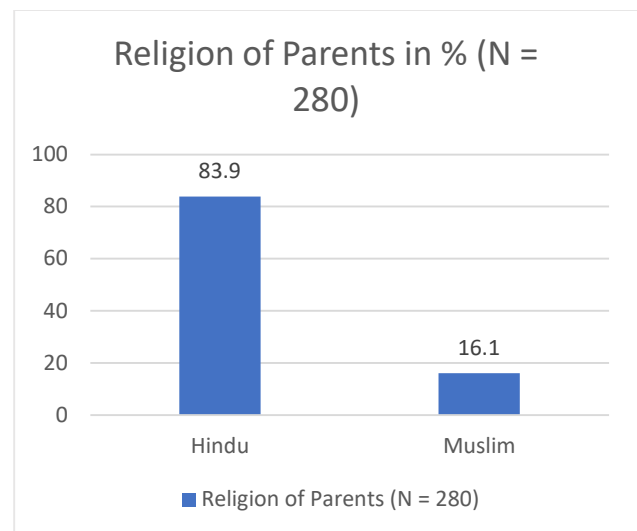


Figure 8: Religion of Parents

In terms of Caste/Ethnicity, majority identified themselves as Madhesi Dalit (60.7%), 18.6% as Janajatis and 20.7% as Others. In terms of religion, 83.9% identified themselves as Hindu and remaining 16.1% identified themselves as Muslims.

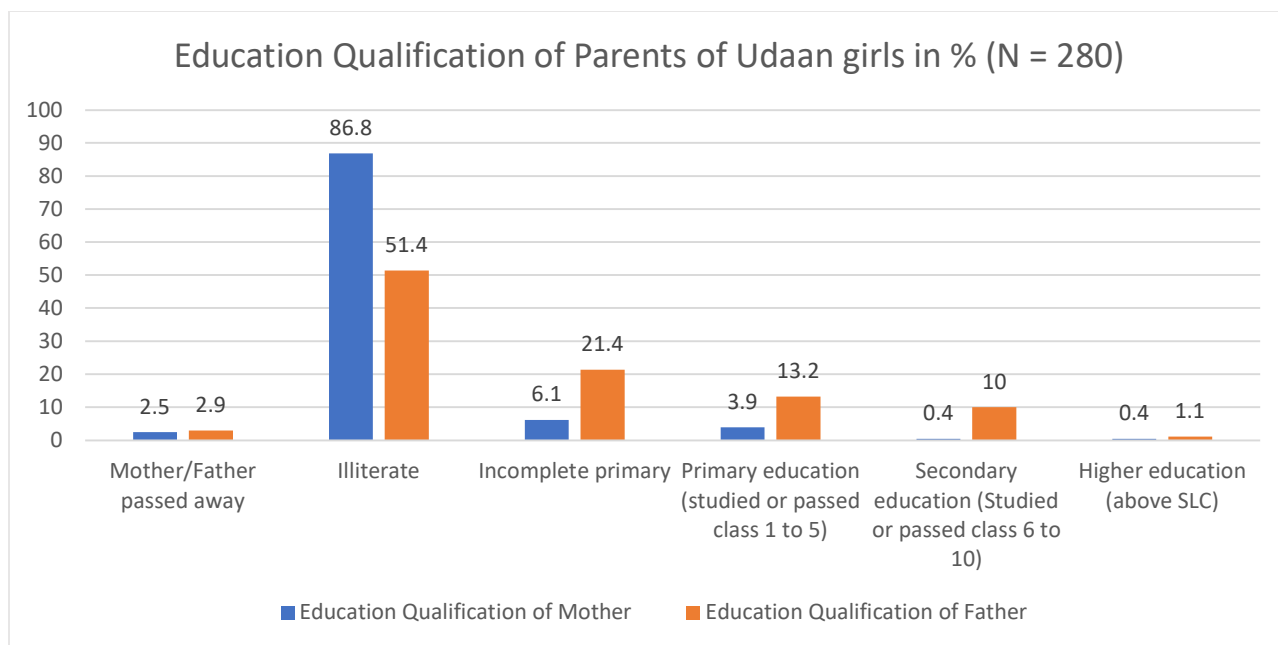


Figure 9: Education Qualification of Parents

Most of the parents were illiterate or had not completed any form of education where only 4.7% of mothers had completed some form of school education (primary, secondary and higher secondary) and 24.3% of fathers had completed some form of school education (primary, secondary and higher secondary).

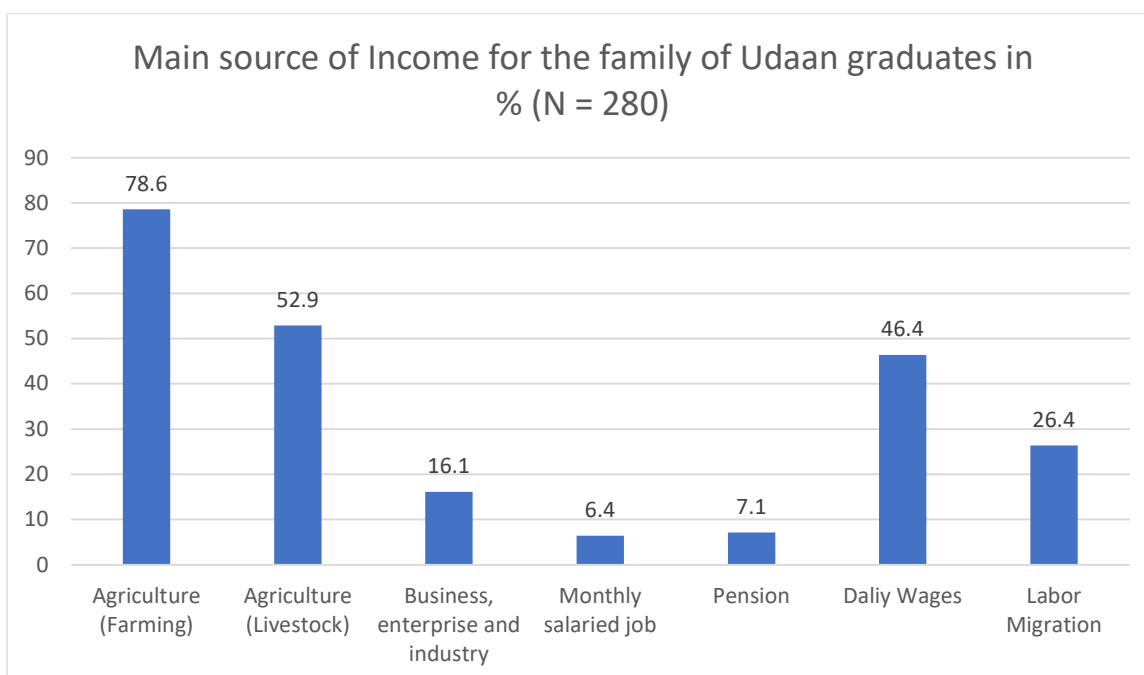


Figure 10: Main source of income of the family of Udaan graduates

As seen in Figure 10, a high majority of parents work in farming (78.6%) and livestock (52.9%) sector. This was followed by the parents working for daily wages (46.4%) and labor migrants (26.4%). There are very few instances of parents having monthly salaried jobs (6.4%) and pension (7.1%). It can also be seen that only 16.1% of parents have business, enterprise or industry which signals at very low entrepreneurial drive in the respondent group.

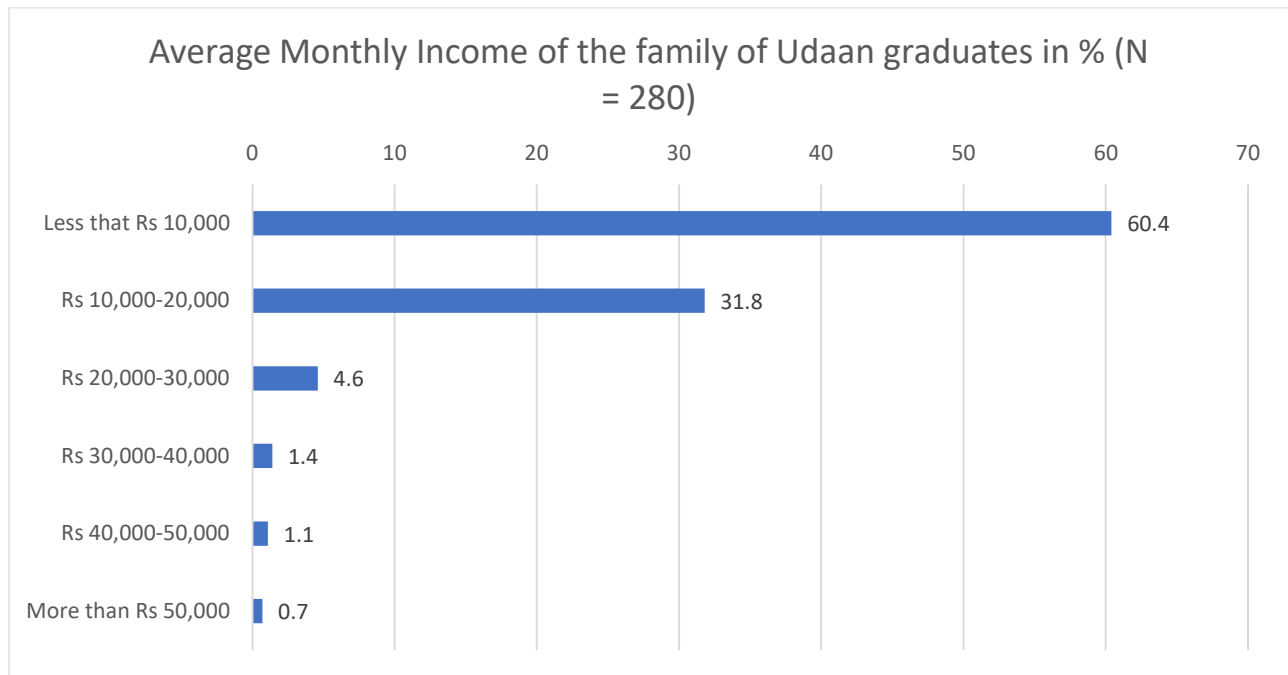


Figure 11: Average monthly income of family of Udaan graduates

As seen in Figure 11, 60.4% of parents earn less than NPR. 10,000 and 31.8% of them earn between NPR. 10,000-20,000. There are very few parents who earn more than NPR. 20,000 (7.8%) indicating that their socio-economic condition is still lower.

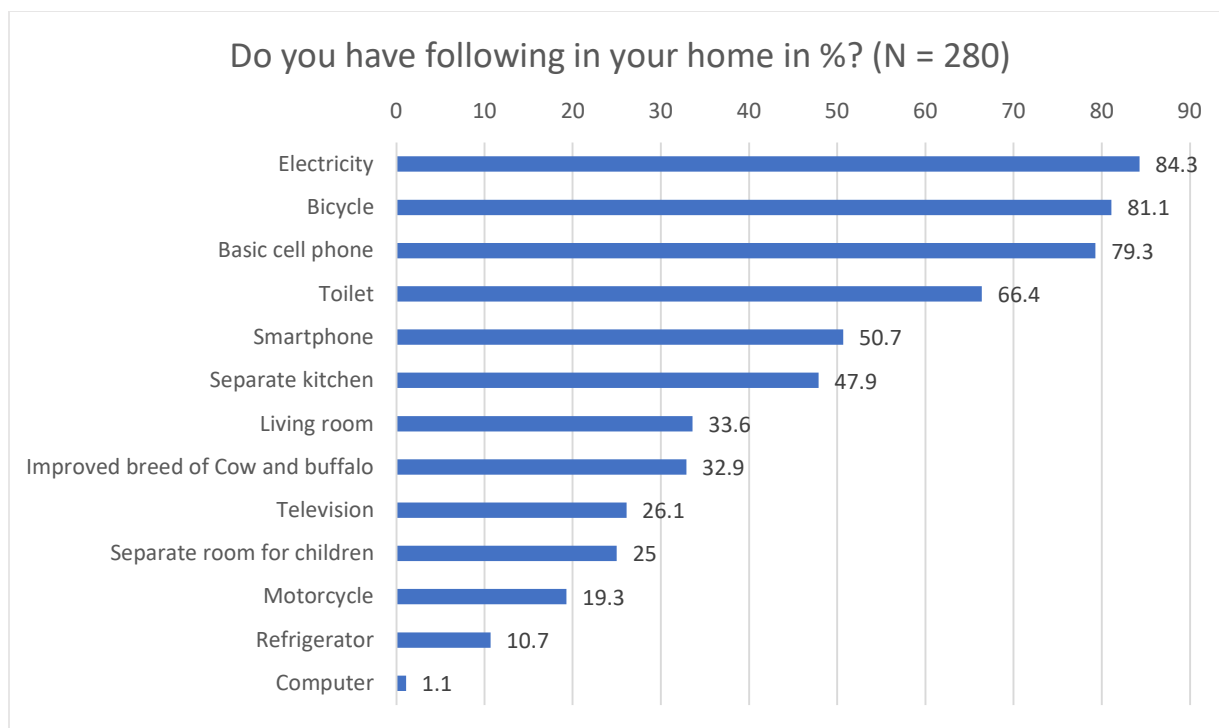


Figure 12: Items and assets available at the homes of families of Udaan graduates

Regarding the household amenities, majority of the families have electricity (84.3%), bicycle (81.1%), cell phone (79.3%) and toilet (66.4%). However, a large number of families still lack computer (1.1%), refrigerator (10.7%), motorcycle (19.3%), separate room for children (25%) and television (26.1%).

Novel Coronavirus Diseases 2019 (COVID-19) impact of Udaan Girls

Overall Impact

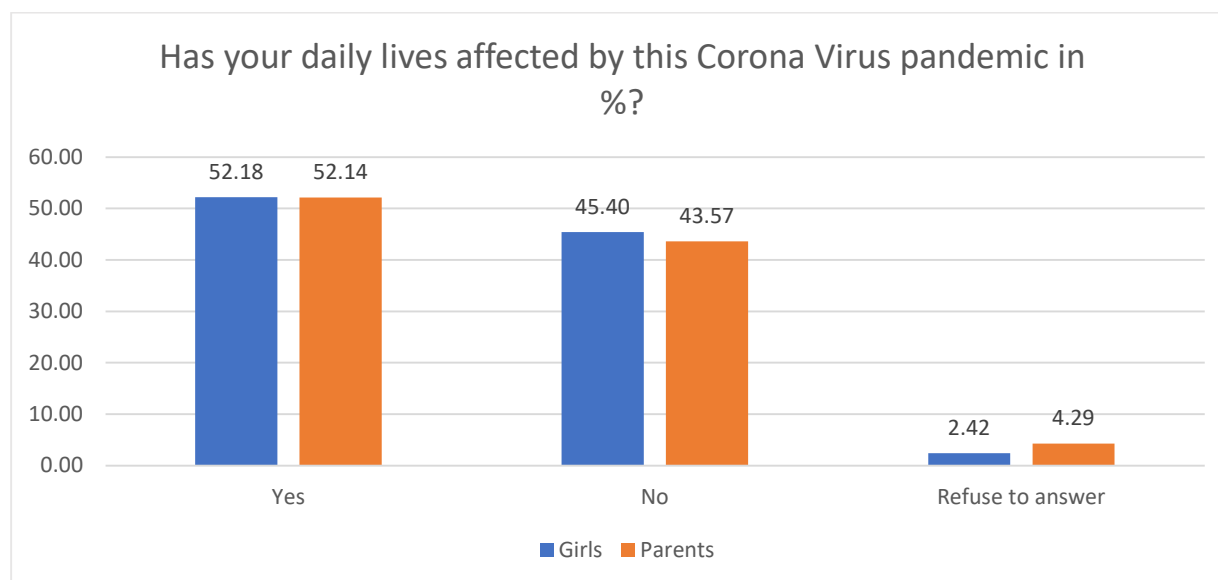


Figure 13: % of Udaan girls and parents affected by Corona virus pandemic

As seen in Figure 13, 52.18% of the Udaan Graduates and 52.14% of the parents surveyed believe their daily lives have been affected by Novel Coronavirus Disease (COVID-19) while 45.4% girls and 43.57% of the parents believe it has not affected their daily lives. The data from both girls and parents survey showed similarity on the perceived effect regarding the COVID-19 pandemic. One of the reasons, as reported during the follow-up discussions, why didn't feel the effect of the COVID-19 pandemic because 78.6% of the parents were involved in agriculture (farming) and 52.9% in agriculture (livestock) as seen in Figure 10, and they did not feel much problem in livelihood as the sector was not as affected as family dependent on the wage-earning sectors (46.4%, Figure 10).

One girl during the FGD said:

“During this lockdown, my brother fell from tree and broke his leg. We could not pay money. My father sold land and only we could pay hospital charge. Still, he is not well properly. My father could not work due to factory was closed. My father could not work so we did not have money. When India reopened, he went there and sent money so only we could buy some necessary items. My brother is still in Delhi. We had money problem so we took loan from Taulihawa of Rs 50,000 to support our house expenses. My house is of hut and was under construction but the accident of my brother made us difficult. All the savings for house roof was spent.”

Another girl also quoted problems she and her family faced during the pandemic and subsequent lockdown:

“My father was working in Bhairahawa. But he is at home since lockdown. My father could not drive his auto in the lockdown but now he does since 15 or 30 days. My father was at home, as lockdown eases, he went to Mumbai. We sold wheat to buy gas cylinder, vegetables. We sold food items what we had in excess to buy vegetables. We took loan from relatives for medical check-up of my brother as he had kidney stone.”

A parent quoted that:

“We did not experience any types of problems due to COVID19. We have our field and worked there in lockdown.”

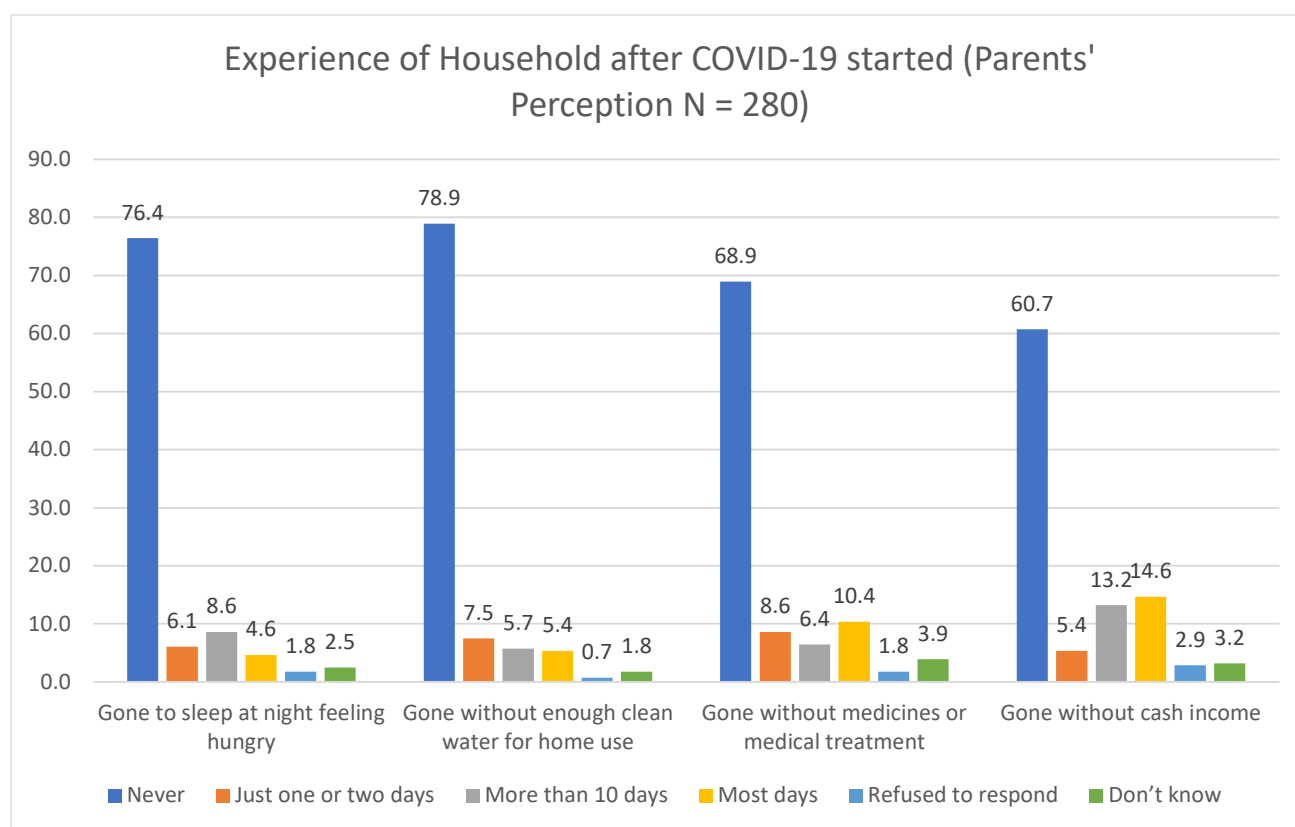


Figure 14: Experience of household after COVID-19 started in parents' perception

Also, from parents survey it was observed that the majority of the parents said they did not experience difficulty during the pandemic. Between 60 to 70 percent parents reported that they did not have to suffer from hunger (76%), drinking water (79%), medicine (69%) and cash income (61%) during the pandemic.

However, about 19 percent of them had to sleep hungry, about eighteen percent did not have clean water, about 10 percent did not get medicine and about 35% had cash income issue during the COVID – 19 indicating that the pandemic was a difficult time for some families in the communities.

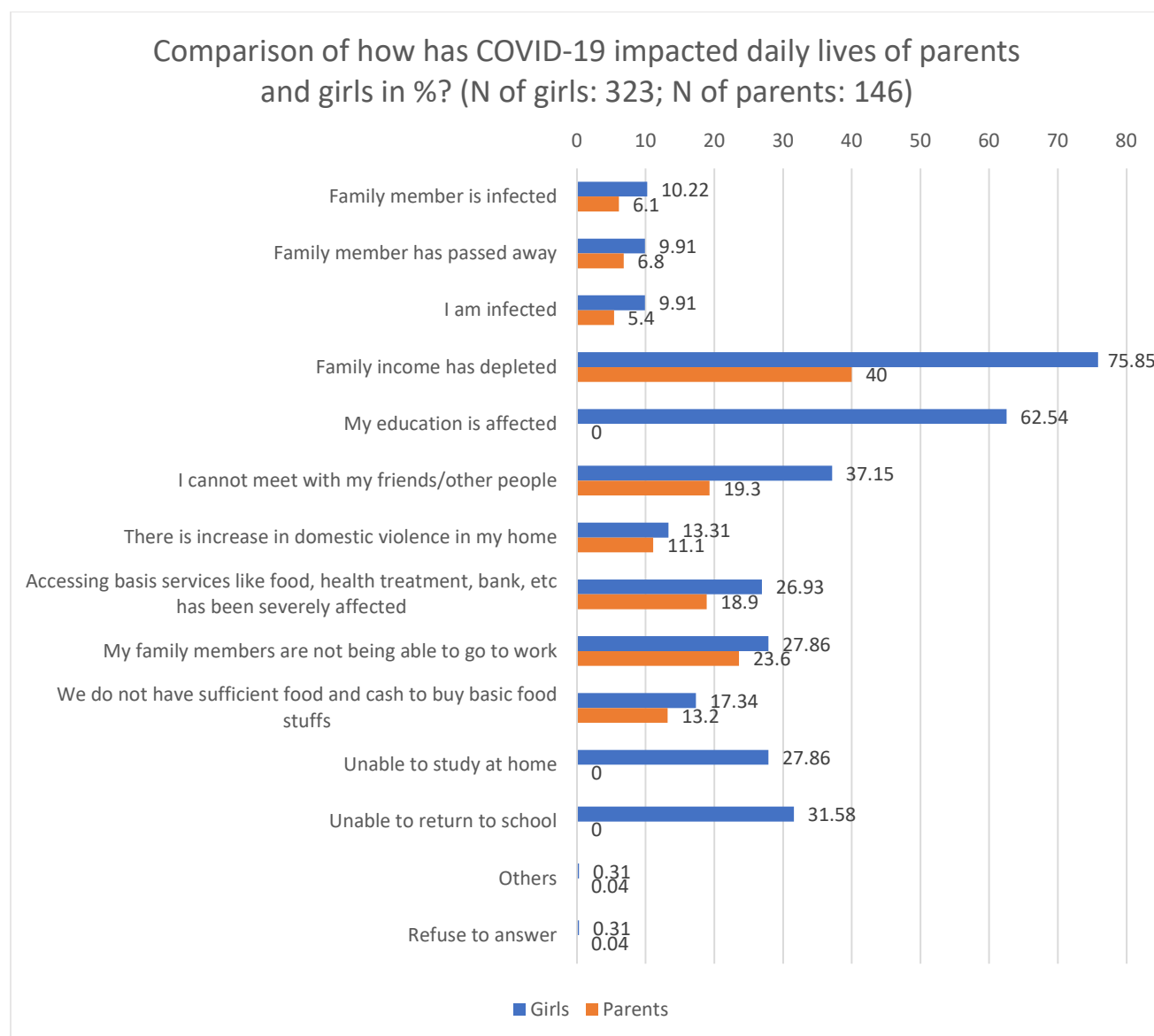


Figure 15: Impacts of Corona Virus pandemic on daily lives of Udaan girls and their parents

As seen in Figure 15, income of the family (girls: 75.85%, parents: 40%), education, social contact and access to the public services were reported as the most affected areas by the COVID-19 pandemic. The study also indicated that the girls were concerned by the effect of pandemic on their education (62.54%), interaction with their friends (37.15%), unable to attend school (31.58%), and the difficulty faced while continuing the education at home (27.86%). Parents were more concerned on not being able to go to work (23.6%), not being able to meet other people (19.3%), and not being able to access basic services (18.9%)

like food, health treatment etc. However, it was also seen that the girls were also aware of the difficulties faced by the household and had experienced the effects of family members not being able to go for work (27.86%), not being able to access basic services (26.93%).

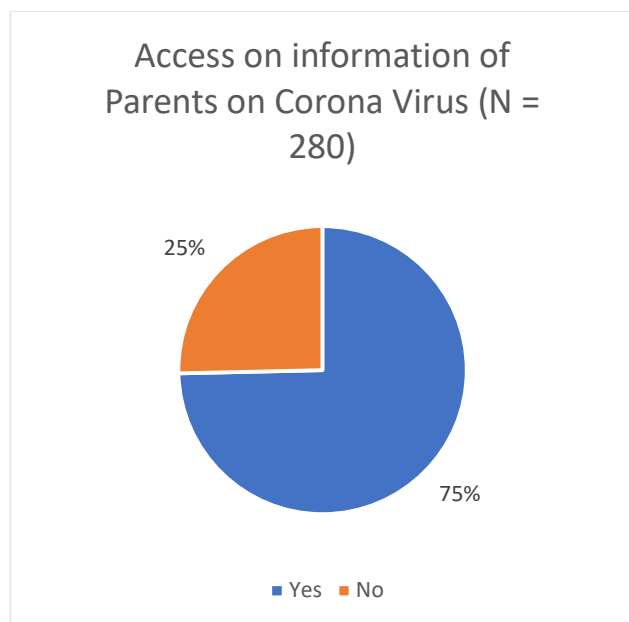


Figure 16: Access in information of parents on Coronavirus

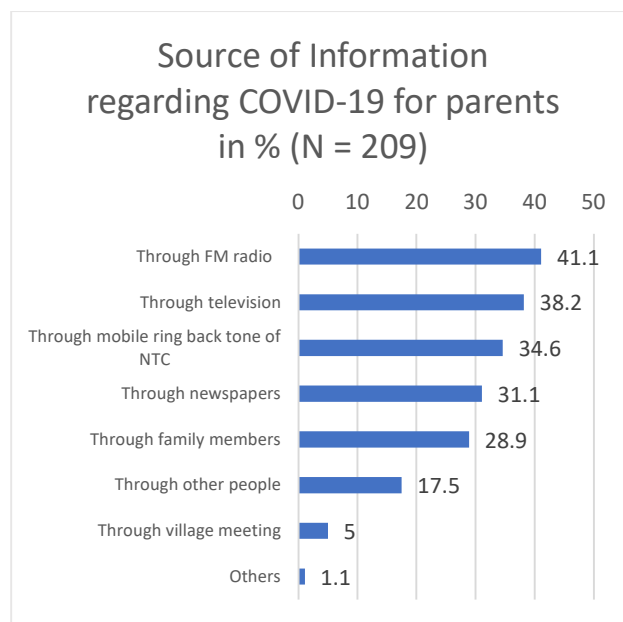


Figure 17: Source of information regarding COVID-19 for parents

The parents' survey showed that 75% of the parent's had access to information regarding Covid-19, and most of the information were received through the use of various mass communication mediums such as FM radio (41.1%), Television (38.2%), mobile ring back tone (34.6%), newspapers (31.1%), and through family members (28.9%).

COVID-19 Precautions

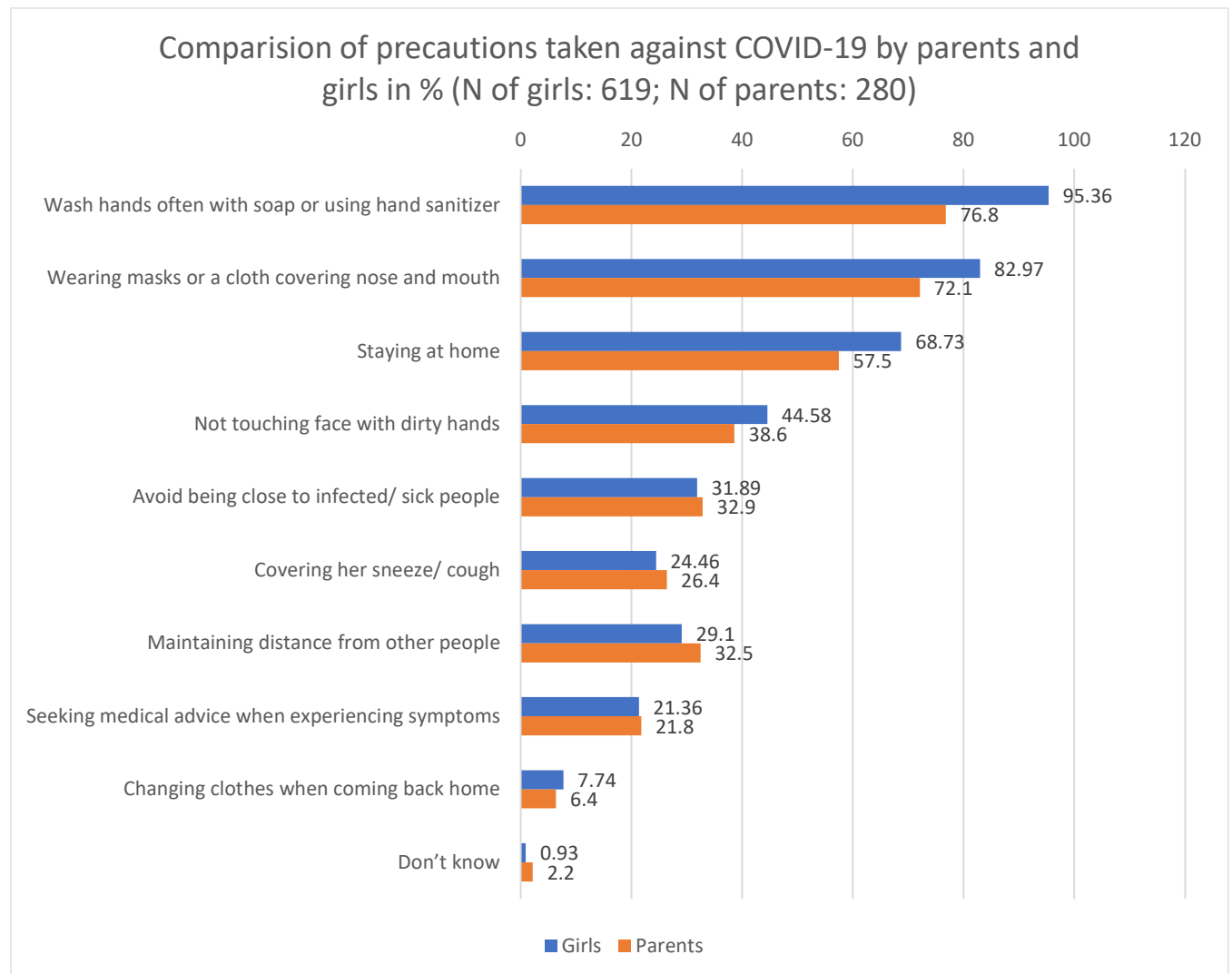


Figure 18: Precautions taken during Corona virus pandemic

The comparative study of both the girls and the parents (Figure 18) shows that the behavioral and preventive measures taken against the COVID-19 more or less follow same trend in both the groups. It was observed that they were more aware of the basic health and hygiene related precautionary measures such as washing of hand (Girls (G): 95.36%; Parents (P): 76.8%), using masks (G: 82.97%; P: 72.1%), staying indoors (G: 68.73%; P: 57.5%), avoiding touch on face and facial organs (G: 44.58%; P: 38.6%). However, it was also observed that fewer respondents (both girls and parents) had adapted behavioral measures against COVID-19 such as physical distancing (G: 29.1%; P: 32.5%), covering while sneezing (G: 24.46%; P: 26.4%), seeking timely medial advices (G: 21.36%; P: 21.8%) and changing clothes after outdoor exposure (G: 7.74%; P: 6.4%). This indicates that social distancing, awareness of the precaution to be taken while sneezing/coughing and seeking medical advice are still the issues in the community.

Impact of COVID-19 on girls' education: retention and continuation

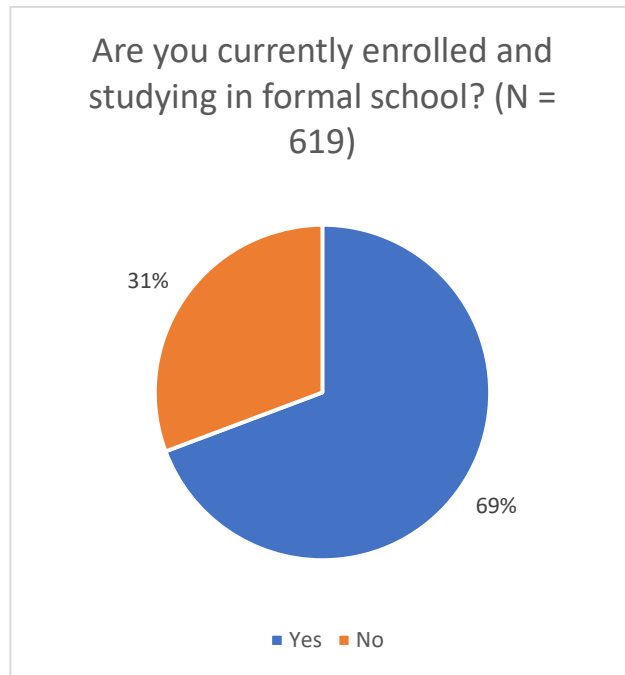


Figure 19: Current attendance rate of girls

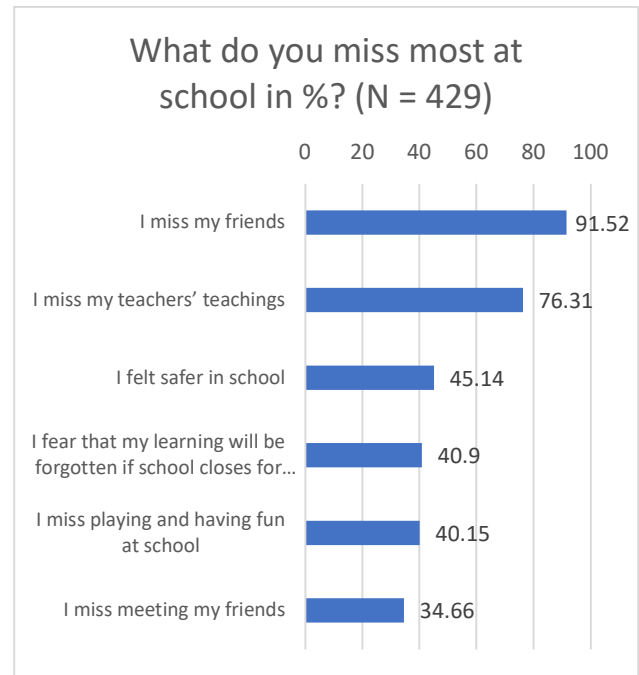


Figure 20: Impact of COVID-19 on school-going behavior of girls

As seen in Figure 19, total of 69.31% girls were attending regular school before COVID-19. Of them, 93.47% miss themselves going to school. The major things they miss are: friends (91.52%), teacher teaching (76.31%) and feeling of safety in school (45.14%).

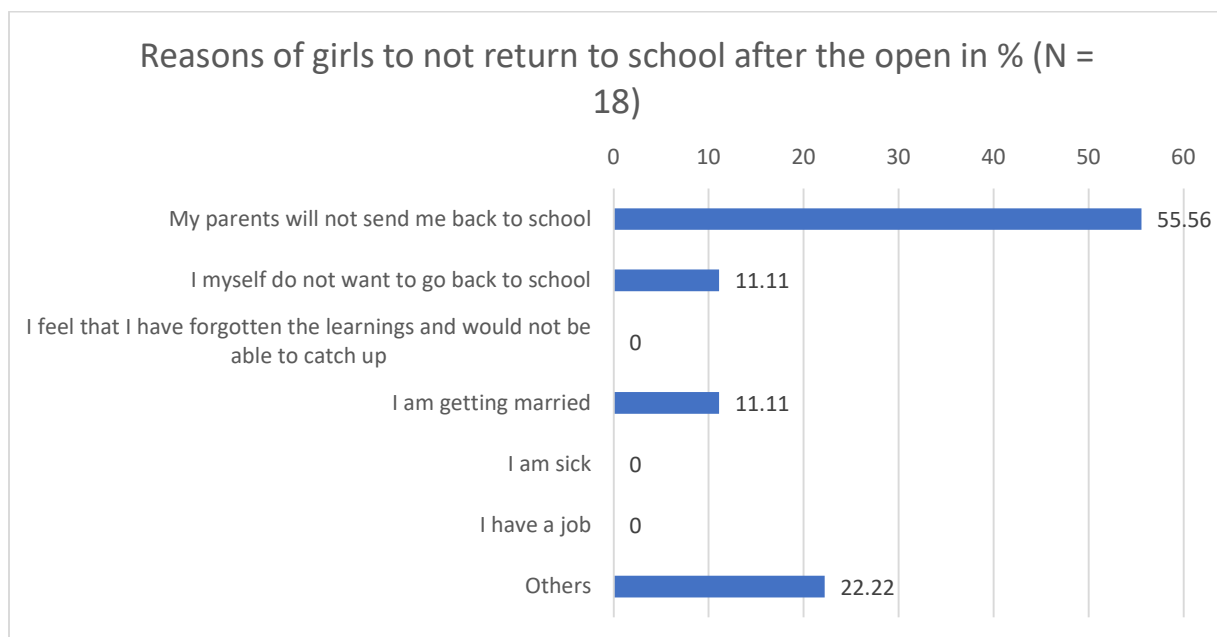


Figure 21: Reasons of girls to not return to school after the open in %

As observed in the Figure 21, 4.2% of girls who will not go back to school, the main reason for not going back to was cited as the parents' choice.

Remote Learning Facilitation by Schools

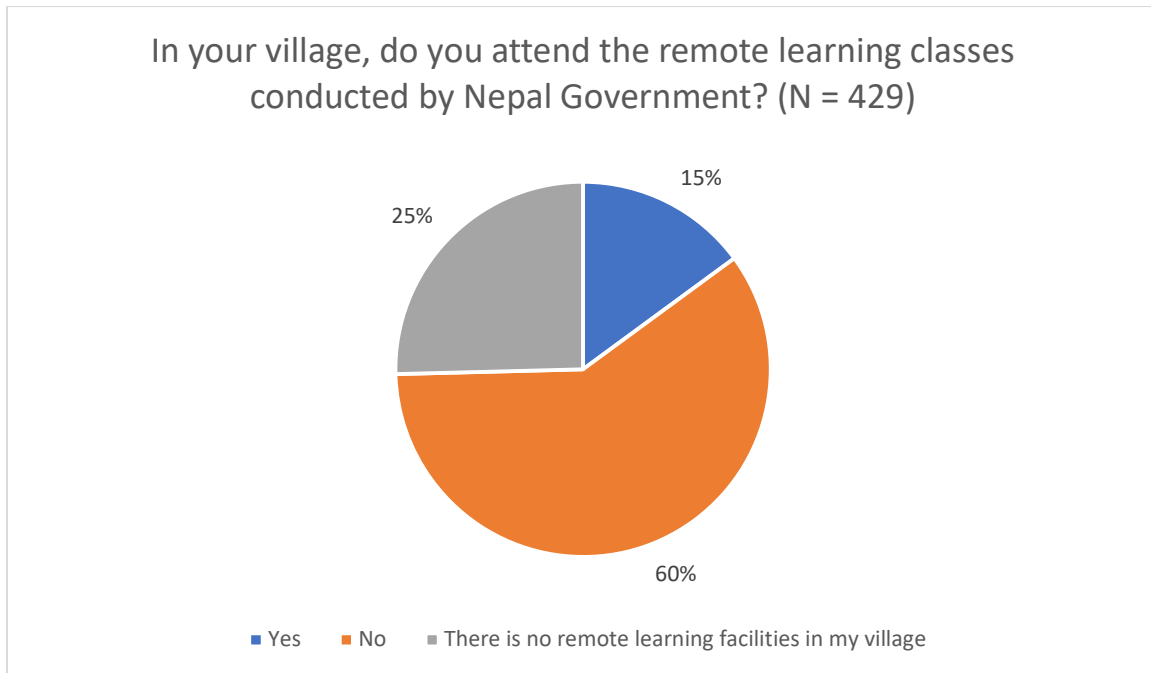


Figure 22: Attendance rate in Remote Learning Classes conducted by Nepal Government

Education has been severely affected during the pandemic. Only 14.92% of the girls attend the remote learning classes conducted by Nepal Government. Out of them 54.69% attend classes using Internet/Social Media. It is sad that for 25% of the girls there were no facilities for remote learning in their village and 60% of them were not attending remote learning classes.

Key Activities of Girls during COVID-19

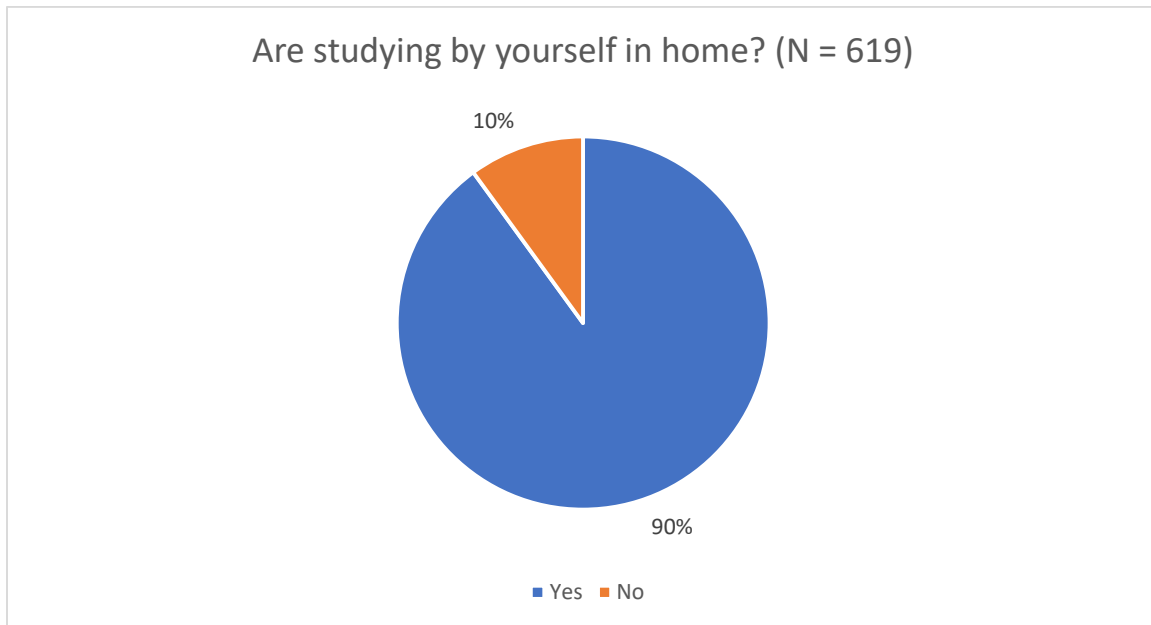


Figure 23: Studying by oneself in home

Even though 60% of the girls were not attending online classes, 89.98% of the Udaan girls said they are continuing their study regardless of COVID-19 pandemic and lockdown. They are continuing their study by using learning materials they already had (85.49%).

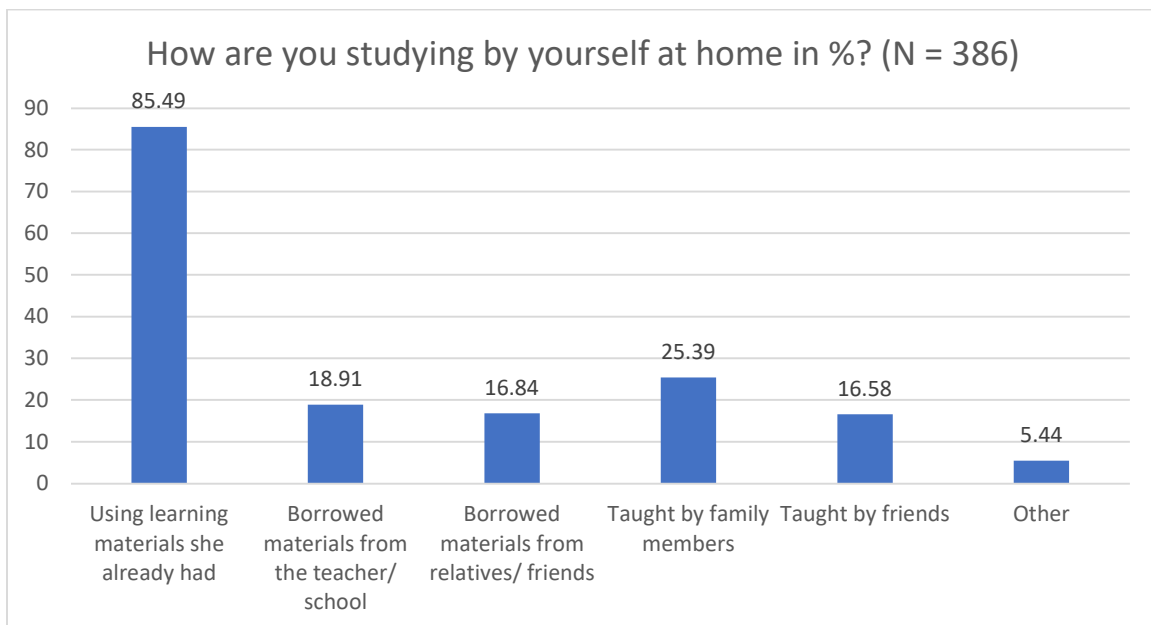


Figure 24: How are they studying themselves in home?

Most of the girls who are studying are using learning materials they already had (85.49%). In terms of parental support regarding studying in home, 25.39% Udaan girls were aided by family members in their study.

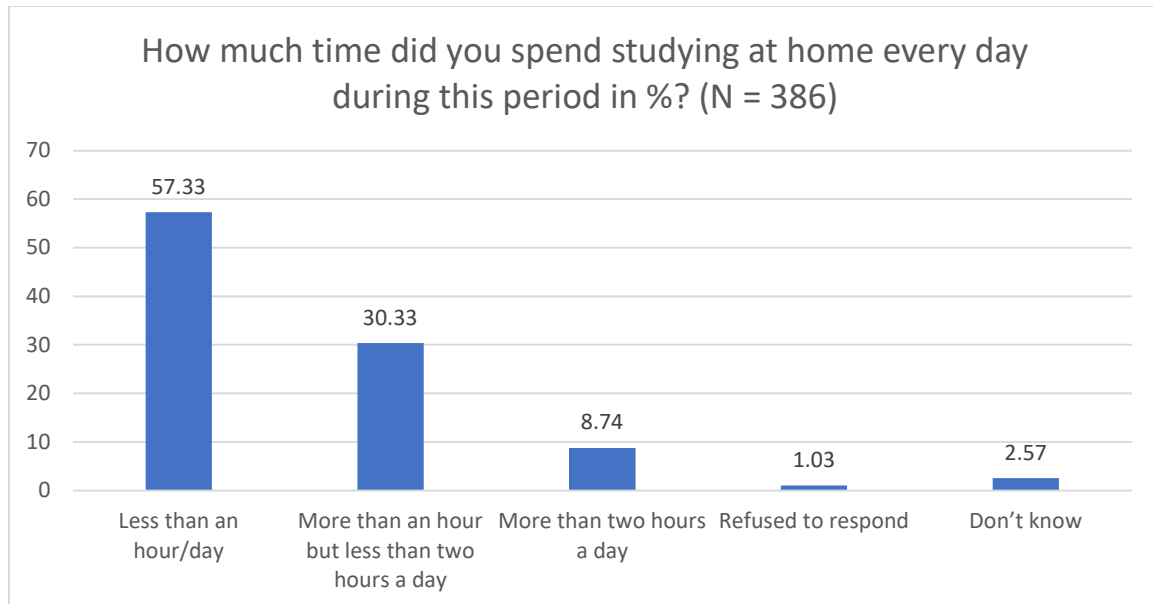


Figure 25: Time spent in studying in home

Of those who are studying in their homes, 57.33% study for less than an hour a day while 30.33% study for more than one but less than two hours. Only 8.47% of the girls responded they were studying for more than 2 hours at home during pandemic/lockdown.

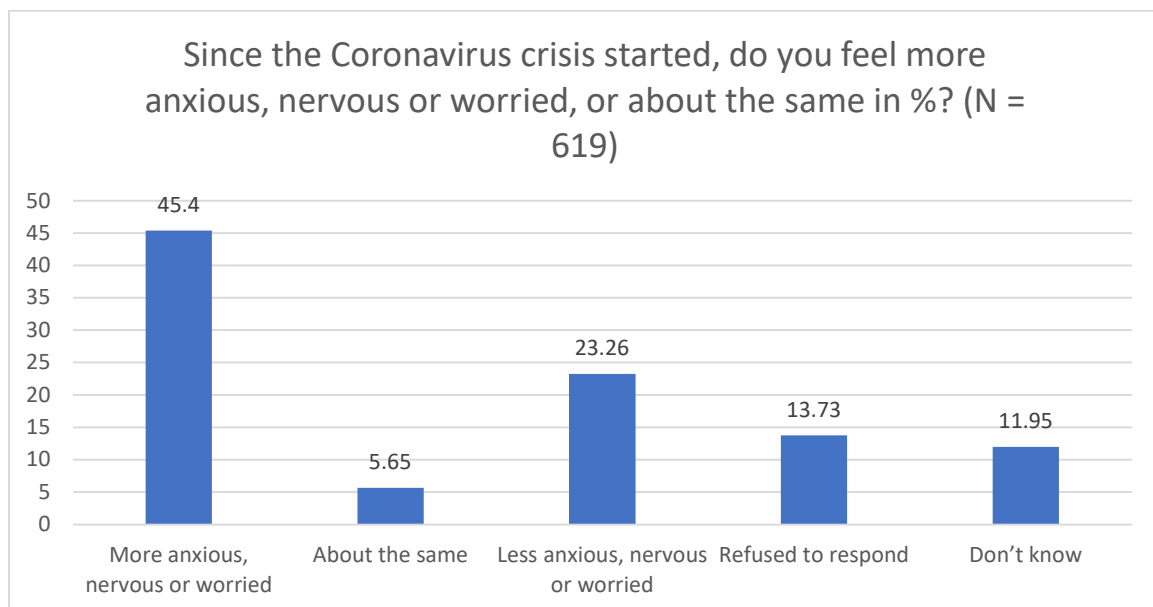


Figure 26: Psychological state of Udaan girls during Corona virus pandemic

Since COVID-19 pandemic started, 45% of the Udaan girls reported feeling more anxious (Figure 26).

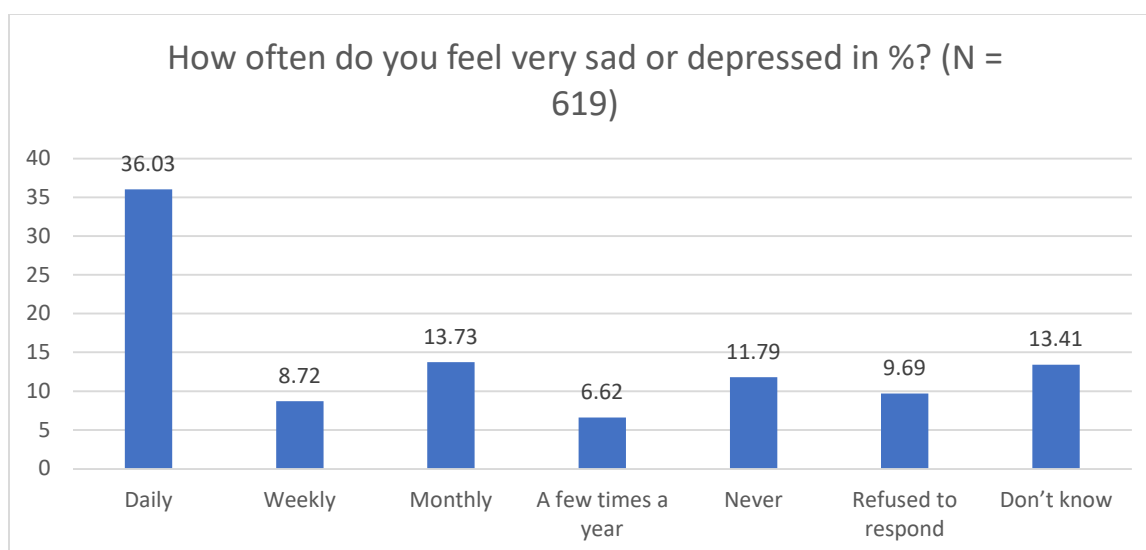


Figure 27: Occurrence of sadness or depression during Corona virus pandemic

59% of the girls reported depression (on a daily (36%), weekly (8.7%) or monthly (13.7%) basis) (Figure 27).

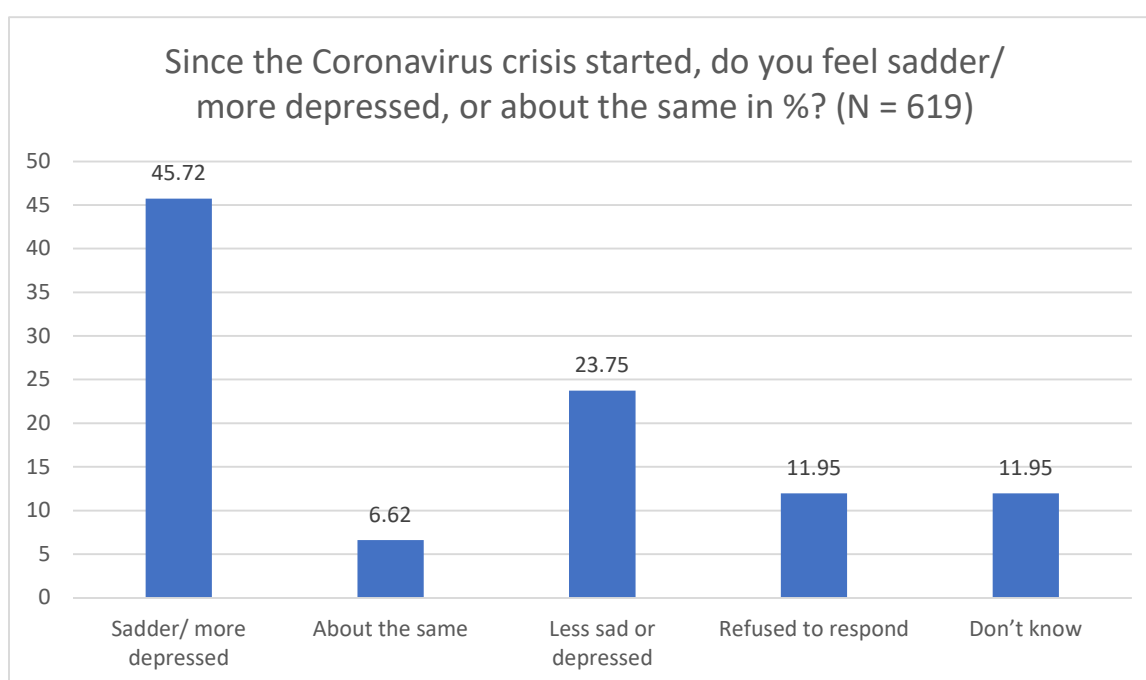


Figure 28: Magnitude of sadness or depression during Corona virus pandemic

As seen in Figure 28, 45.72% of the girls felt sadder and more depressed after the pandemic related crises started. From the data it can be observed that the girls were perceptive towards both their family socio-

economic situation and irregularities in their school/education. The girls had to face harsh conditions due to their family's socio-economic condition (75.85% out of 52.18%) which was further exacerbated by the pandemic and strict lockdown faced by Province 5 as initial spikes were felt in that region. This led them to think more about their situation and without any jovial connections such as friends (37.15% out of 52.18%) and school to keep their mind occupied (62.54% out of 52.18%), they became sadder and more depressed. Even when they reported to perceiving to be not affected by the pandemic (45.4%), they still felt a lack of connection with their friends and mingling which could happen in schools. They were eager to join the school and experience the same life before the pandemic started.

Outcome I: Improved access to formal education for girls through quality and relevant accelerated learning program for girls in the age group 10-15 years

Providing equitable access to education for girls was the main agenda of the project and this could only be possible if there was family support at home and a safe and appropriate learning environment in schools. The study has shown that most of the girls have received good support from their parents (86.4%) and the nature of such support ranges from being supportive in the education of girls and had positive attitude in allowing girls to attend schools (96.29%) and provide more time to study at home (87.2%). The data indicate that the project has been able to provide access to a suitable educational environment in terms of safety and equality in Udaan learning centers, although a few of them (7%) still report corporal punishment and 9% reported the environment was not free of sexual harassment or discrimination.

Parental Support

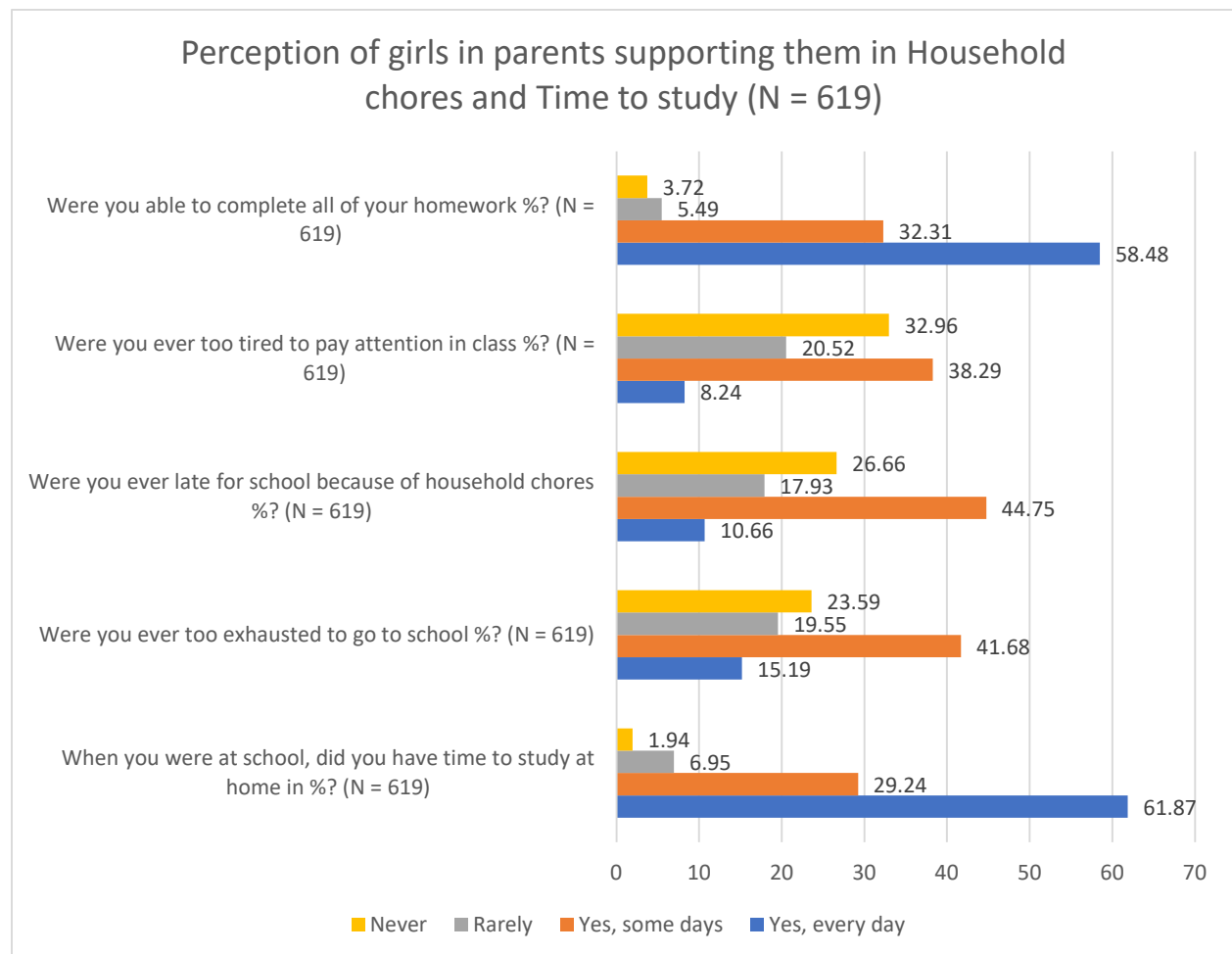


Figure 29: Perception of girls in parents supporting them in Household chores and Time to study

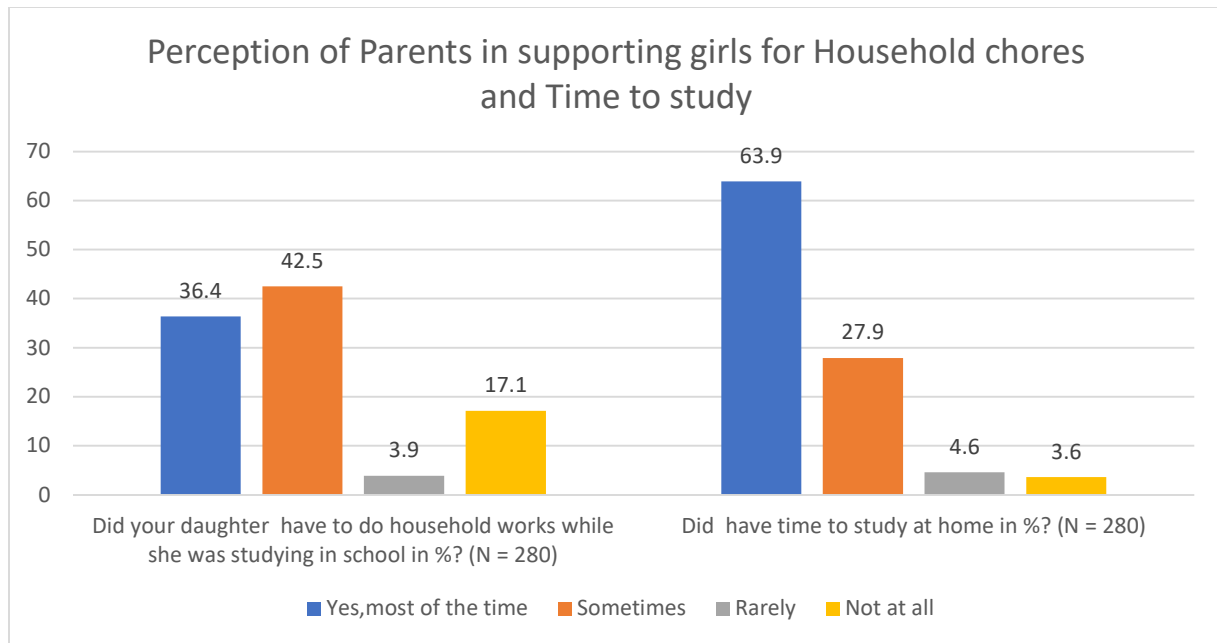


Figure 30: Perception of parents in supporting girls in Household chores and Time to study

Figure 29 shows that most of the girls (58.48%) were able to complete their homework on a daily basis and 61.87 % said that they have enough time to study at home. However, the figures also indicate that there are still some barriers for girls to allocate time for study. Only 23.59% of the girls said that they were never tired or rarely tired (19.55%) while attending school. Also 44.75 % of girls said they were sometime late for attending the school because of the household chores. Looking from the parent's perception, (Figure 30) it was also observed that 36.4% of the parents agree that daughters are engaged in doing the household chores most of the time or sometimes (42.5%). However, 63.9% of the parents perceive that their daughters have time to study at home, which was similar to what girls have perceived (61.87%).

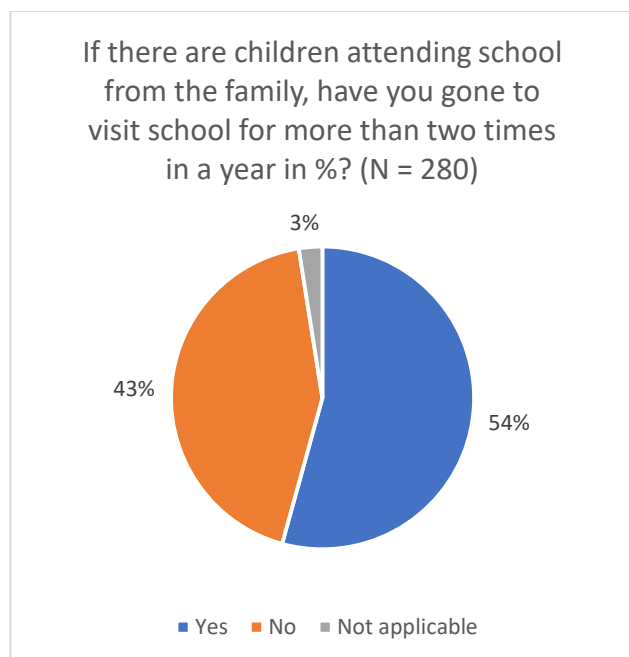


Figure 31: % of Parents visiting the schools of their children

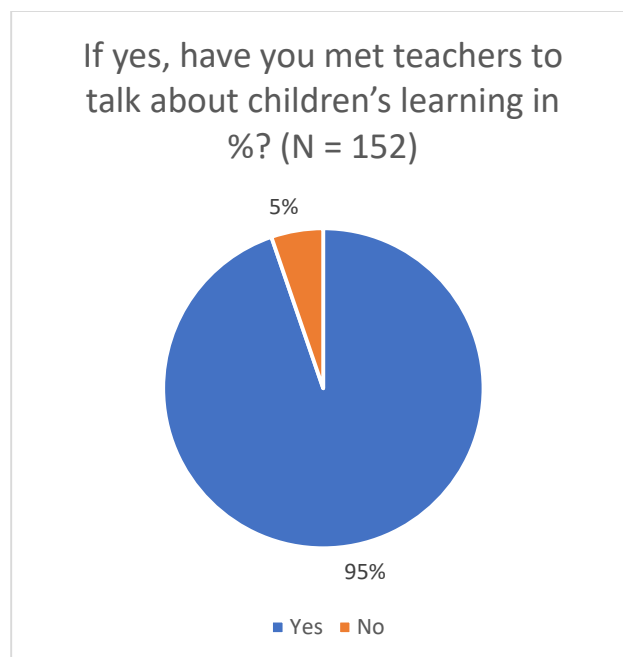


Figure 32: % of parent meeting and talking with teachers about child's learning

It was also observed from the parents that 54% of them visited the schools where their children were studying, and 95% of those who visited mentioned that the visits were mostly to talk about learning of their children. 43% of the parents were not visiting the schools to learn about the progress of their child's education. This shows that almost half of the parents are concerned about the education of their children and they are keen to learn the progress of their children whereas there are still many parents who need to be encouraged to visit the schools.

Table 4: Parental Support perceived by Udaan girls in their formal education

	N	Mean	Remarks
Time aspect of parental support	619	3.44	1. I got sufficient time at home daily for study.
Physical evidence of parental support	619	3.34	1. I had provision of electricity light for studying at home. 2. There was a separate room or peaceful space for me to study at home. 3. I got books, copy, pen at time when required
Direct aspect of parental support	619	3.31	1. I was consulted by my parents whenever any decisions regarding my study is to be taken. 2. At times of exam, somebody did my shared of household chores. 3. I got help at home for study (like doing homework). 4. My parents asked me about my study. 5. My parents regularly visited my school to get information about my study.
Here 1 is Fully Disagree, 2 is Somewhat disagree, 3 is Somewhat agree and 4 is Fully Agree which means 2.5 is the mean value of scale i.e., Neutral.			

As seen in the Table 4, girls have reported that they are receiving support from their parents not just in terms of sending them to school but also that parents have provided them study environment at home and managed a study space for them (provision for electricity and separate and peaceful room to study: 3.34>2.5); study time (sufficient time to study: 3.44>2.5); and moral support (interest in their study, visiting their school, help in chores to study more and taking chores off during exams: 3.31>2.5).

"One of my friends said that she also wants to go to Udaan. I don't know to read. People, and neighbors tells tease us saying these going to HEDA SCHOOL (PROD SISKHA). But our parents supported us saying, I don't care where my daughter study whether it is HEDA or in School. The only thing is to study regardless of the place. We felt bad when people say HEDA School. But our teacher told us not to listen them, you are doing good work by coming here. You just study don't feel shame. We learned to study, write, become patience and peaceful and also to make pad. We learned to maintain cleanliness so that we will be healthy. We taught our parents, and sibling to maintain clean our surrounding."

Parental support was found in both the district but there was a slight variation in the degree and extent of the support girls have received from their parents. Further exploration in this regard presents the following results.

District-level difference

Table 5: Parental Support perceived by Udaan girls in their formal education in terms of district of residence

Relationship with variables of Family Support	District	N	Mean	t-value	p-value
Physical Evidence of Parental Support	Rupandehi	427	3.25	-5.377	0.000**
	Kapilvastu	192	3.56		
Time aspect of Parental Support	Rupandehi	427	3.39	-2.375	0.018*
	Kapilvastu	192	3.54		
Direct Aspect of Parental Support	Rupandehi	427	3.24	-3.76	0.000**
	Kapilvastu	192	3.47		
** significant at 99% confidence level					
* significant at 95% confidence level					

From Table 5, Girls from Kapilvastu reported to have received more support in terms of physical evidence (3.56), time (3.54) and direct support (3.47) as compared to girls from Rupandehi as indicated by the girls: physical evidence (3.25), time (3.39) and direct (3.24). It can be observed that there is a significant difference between girls from different district of residence in their opinion that proper family support is being provided to them for their studies.

Age-level difference

Table 6: Parental Support perceived by Udaan girls in their formal education in terms of Age

Relationship with variables of Family Support	Age Group	N	Mean	f-value	p-value
Physical Evidence of Parental Support	(10-12)	186	3.49	7.924	0.000**
	(13-16)	327	3.33		
	(17 and above)	106	3.13		
	Total	619	3.34		
Direct Aspect of Parental Support	(10-12)	186	3.53	18.919	0.000**
	(13-16)	327	3.30		
	(17 and above)	106	2.96		
	Total	619	3.31		
Time aspect of Parental Support	(10-12)	186	3.63	17.327	0.000**
	(13-16)	327	3.44		
	(17 and above)	106	3.07		
	Total	619	3.44		
** significant at 99% confidence level					

From Table 6, it reflects that as the age of girl increases, their perception of family support for their study decreases in all the aspects: physical (3.49 to 3.33 to 3.13), direct (3.53 to 3.30 to 2.96) and time (3.63 to 3.44 to 3.07). It can also be observed that there is a significant difference between girls from different age-group in their opinion that proper family support is being provided to them for aiding them in their studies. As the age of girls increases, parents expect them to be engaged in the household chores as well leading to lesser perception of parental support.

Cohort-level difference

Table 7: Parental Support perceived by Udaan girls in their formal education in terms of Cohort

Relationship with variables of Family Support	Haushala graduated girl of:	N	Mean	t-value	p-value
Physical Evidence of Parental Support	First cohort (2017/18)	177	3.17	-3.278	0.001**
	Second cohort (2018/19)	442	3.41		
Time aspect of Parental Support	First cohort (2017/18)	177	3.24	-3.551	0.000**
	Second cohort (2018/19)	442	3.52		
Direct Aspect of Parental Support	First cohort (2017/18)	177	3.06	-5.228	0.000**
	Second cohort (2018/19)	442	3.41		
** significant at 99% confidence level					

From Table 7, Girls from first cohort reported less support from parents as compared to girls from second cohort in physical evidence (1st cohort – 3.17 to 2nd cohort – 3.41), time (1st cohort – 3.24 to 2nd cohort – 3.52) and direct support (1st cohort – 3.06 to 2nd cohort – 3.41). It also can be observed that there is a

significant difference between girls from different cohorts in opinion that proper family support is being provided to them for aiding them in their studies. It can be inferred that girls from second cohort believe they received more support from their parents than the girls from the first cohort in all three variables of parental support.

This can be attributed to the age of girls in each cohort which can be seen in Figure 1 where 1st cohort have lower number of girls from 10-12 (9.6%) and higher number of girls from 13 and above (90.4%) where greater age means lower perception of support from family. This also indicates as the project activities continued with the increased parental involvement, the support from parents increased in the subsequent cohort.

Caste/Ethnicity-level difference

Table 8: Parental Support perceived by Udaan girls in their formal education in terms of Caste/Ethnicity

Relationship with variables of Family Support	Caste/Ethnicity	N	Mean	f-value	p-value
Direct Aspect of Parental Support	Terai Dalit	316	3.40	7.536	0.000**
	Other Janajatis	132	3.38		
	Religious minority	85	3.25		
	Others	86	2.97		
	Total	619	3.31		
Time aspect of Parental Support	Terai Dalit	316	3.55	8.844	0.000**
	Other Janajatis	132	3.48		
	Religious minority	85	3.32		
	Others	86	3.07		
	Total	619	3.44		
** significant at 99% confidence level					

From Table 8, Girls from Terai Dalit communities have better perception of direct (3.4) and time (3.55) related parental support as compared to Other Janajatis (direct: 3.38 and time: 3.48), Religious minorities (direct: 3.25 and time: 3.32) and Others (direct: 2.97 and time: 3.07). Significant difference between perception of direct and time aspect of parental support can be observed in girls from different caste/ethnicities. However, there is no significant difference in perception of physical evidence aspect of parental support between caste/ethnicities. It can be inferred that Terai Dalit communities have taken to heart the interventions regarding allowing access and support to education for their girls even if they could not still manage for better physical evidence in support meanwhile Religious minorities especially Muslim communities have not taken to heart the ideas of proper access and support for their girls into formal education.

Parental Support from Parents

Table 9: Perception of parents in terms of supporting their daughter(s)

Perception of Parents in terms of support to girls	N	Mean
My daughter has to household work regardless of whether she is attending school	280	2.57
I believe that work comes first and study comes second for my daughter	280	2.47
It is better to teach boys rather than girls.	280	2.42
Girls can study until Class 8 while boys need higher education.	280	2.47
It is not important to go to school where my daughter study	280	2.59
It is not important to meet teacher who teach my daughter	280	2.49
Here 1 is Strongly disagree, 2 is Disagree, 3 is Agree and 4 is Strongly Agree. Hence 2.5 is taken as neutral point.		

As seen in Table 9, it can be seen parents are mostly neutral (mean values of the listed criteria are near to 2.5), regarding the education support for their daughters. The parents slightly agree that for their daughter's household chores takes more priority than school ($2.57 > 2.5$) and they also do not feel the necessity to go to the school where their daughter's study (2.59). These were concerning factors especially for girls who were aged from 17 and above where work takes more precedence over them going to school and studying at home. But there are slight indications in that parents are leaning towards disagree in the statements where boys are given preference over girls for study ($2.42 < 2.5$) and girls to be allowed to study only till Class 8 ($2.47 < 2.5$).

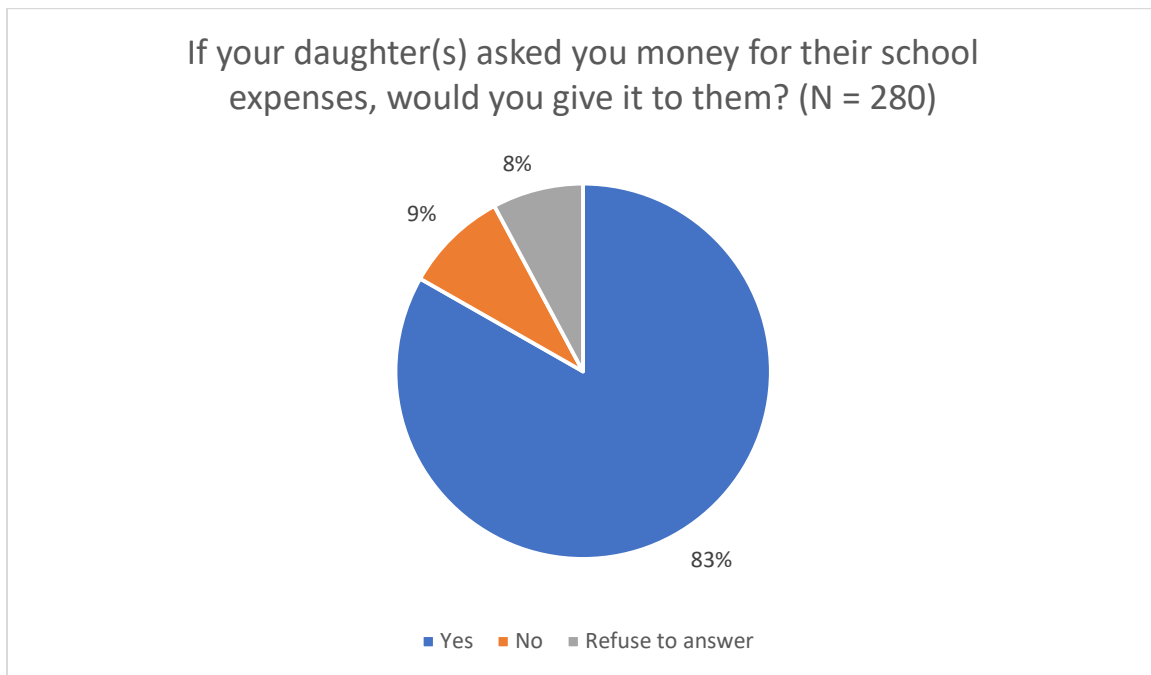


Figure 33: Willingness of parents to support financially for girls in attending school

As observed in Figure 33, 83% of parents are willing to support their girls through school providing for any expenses arising from it.

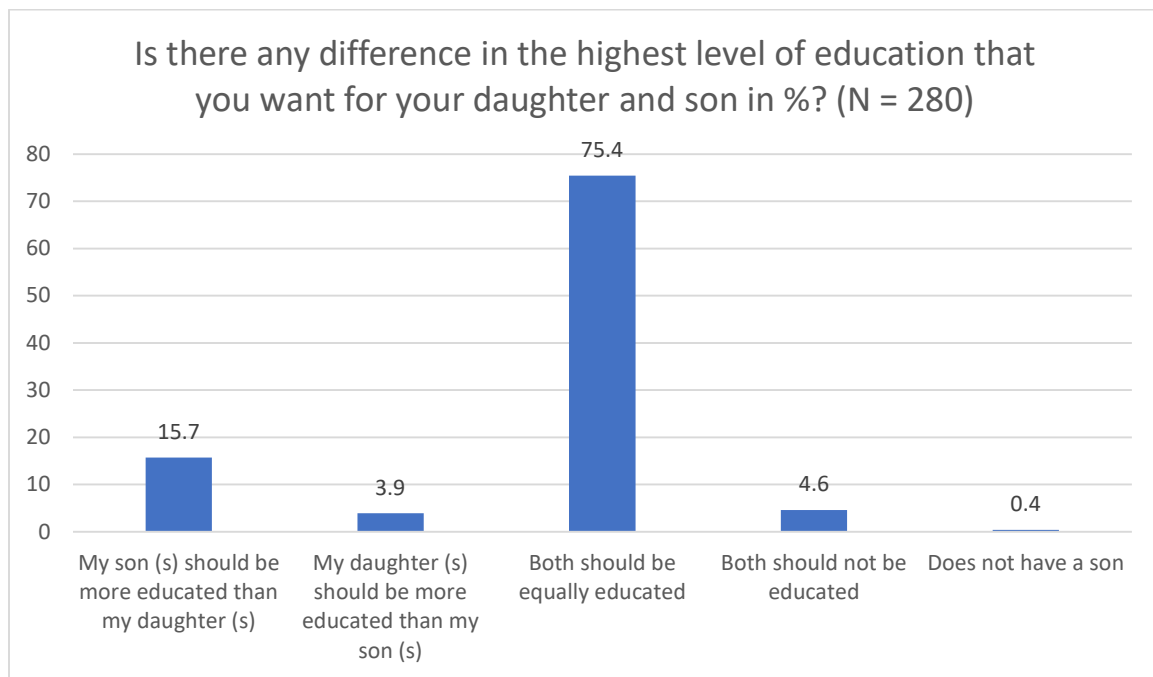


Figure 34: Perception of providing equal opportunity for girls and boys in education

As seen in Figure 34, the encouraging signs shown in parents' perception can also be seen in their high willingness (75.4%) to treat equally both daughters and sons in helping them reach if possible, to the highest level of education. Still there few parents (15.7%) who believe that son(s) should be more educated than their daughter(s).

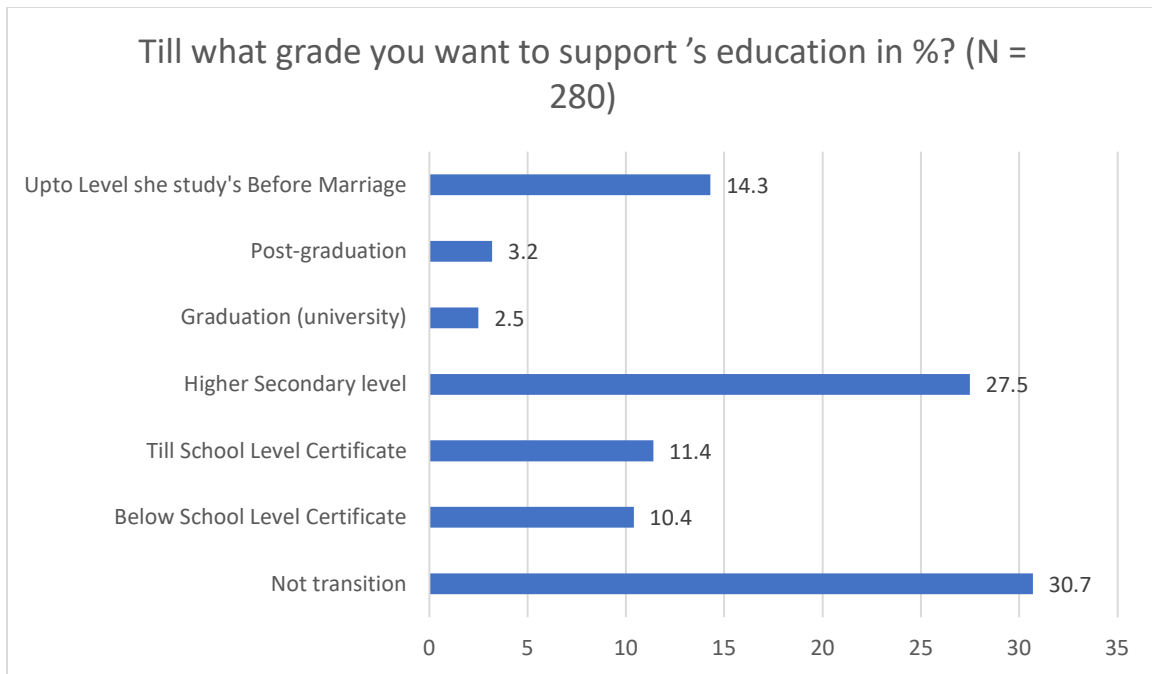


Figure 35: Highest grade to which parents will support their girls in education

As seen in Figure 35, most parents want to support their girls till Higher Secondary Level (27.5%) followed by 14.3% wanting to support their girls to any level before her marriage. A serious concern emerges where the only a handful of parents (5.7%) specifically want to support their girls till graduation and post-graduation.

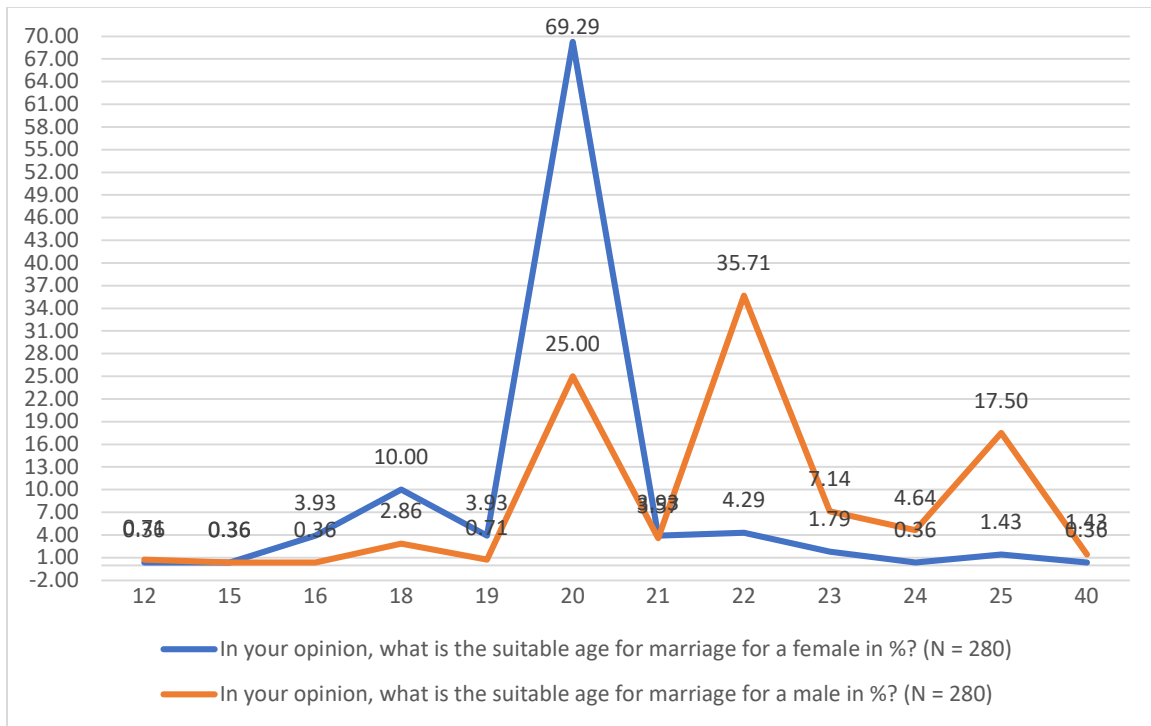


Figure 36: Suitable age for marriage

However as seen in Figure 36, majority of parents think that 20 is the right age for marriage. So, considering that 14.3% of parents would support girls' study till marriage means that she will have just finished School Level Certificate at best. Also, regardless of perception of equality until the marriage age is considered to be 20, there are very few chances that girls are allowed to study to same levels as boys. In terms of boys, the parents feel that 22 is the best year for their marriage where they will have finished their Higher Secondary study and will be working towards undergraduate studies.

Udaan Accelerated Learning Center (UALC)

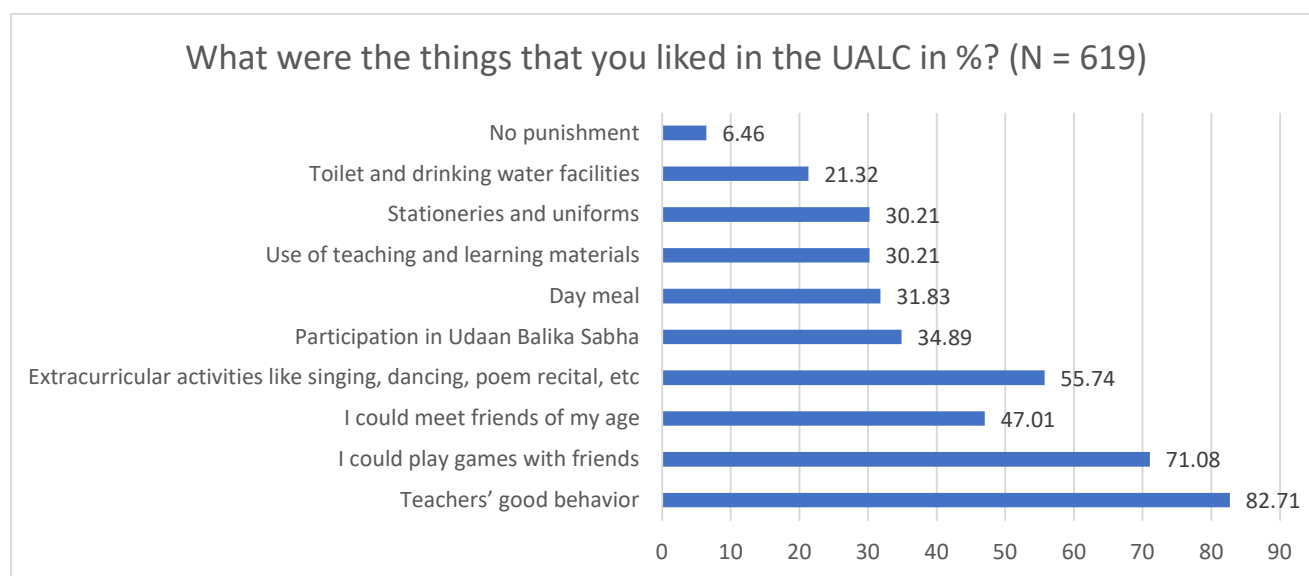


Figure 37: Things that were liked by Udaan girls during their UALC

The girls reported that they were happy being in the Udaan program and they liked the center. They liked the behavior of teachers the most with 82.71% girls reporting it as their most liked aspect of UALC. This was followed by being able to play games with friends (71.08%) and extracurricular activities which they could participate in (55.74%) all of which can be observed in Figure 37.

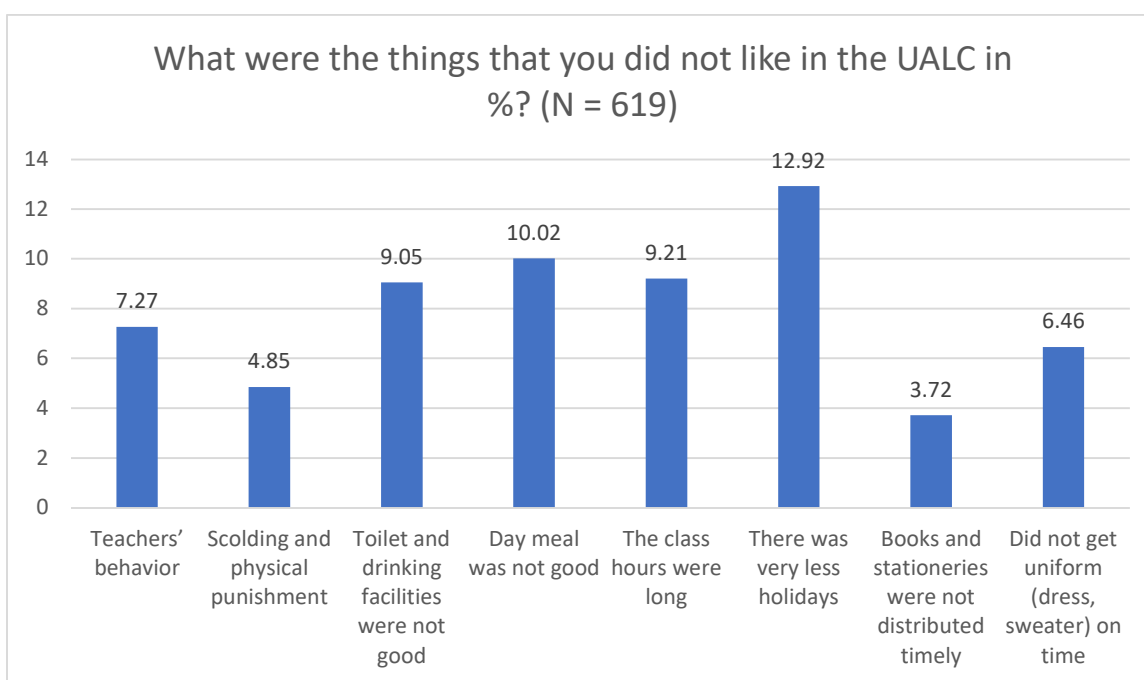


Figure 38: Things that were not liked by Udaan girls during their UALC

Meanwhile, as seen in Figure 38, some of the things that the girls did not like in the center include having less holidays (12.9%), day meals not being good (10%), long classes (9.21%) and less satisfactory toilet and drinking facilities (9.05%).

In terms of classroom experience during UALC, 16% of girls reported they liked teacher using local language while teaching them which can be observed in Figure 37. A small number of girls (3.3%), however, disliked their teachers for not using their local language which can be seen on. Regarding their participation in classroom activities, about 40% (Figure 37 and Figure 38) of girls felt that it was the most liked activity of the of UALC and they thanked their teachers for providing space for girls' questions and queries.

ALP has been a great experience for the girls as it has provided them with a chance to learn basic literacy and numeracy. The equipment in Udaan center meant they could benefit from learning materials for daily use which they were not accustomed to. All of the girls expressed thankfulness to the Udaan center and ALP.

"We felt very good in UDAAN program. We could not read books, and talk properly, but after UDAAN we can now read and talk freely. So, we got benefit from it. We received bag, books to read, clothes, soap and others. So, we got many benefits like study, daily using materials, becoming confident. We received books, soap, clothes, slippers, sanitizer, toothbrush, tooth paste."

"We did not find any bad or improper thing or behavior from UDAAN. Everything was good. We learned to behave better with our elders and younger."

"There is no any suggestion. We don't have any bad issue to point out to Udaan. We learnt reproductive health, we made group, we know about women violence, child right. We met many good peoples through UDAAN like Sikha madam, and you all. These types of programs should continue in the future also for other girls.

Urmila pasi did not go to school after UDAAN because her father did not let her to go. She also got married. We convinced her parents but they did not agree especially her father. Her sister also doesn't go to school. Her brothers go to private school. If there is one girl in community who don't go to school, we will convince her to go to UDAAN by saying that we have learnt to speak confidently and perform street drama.

In school we learn only from books. But in UDAAN we learn through Meta card, chart paper, pictures to make us understand easily. I collected data of those girls. They used to say I read enough for me so I don't go to school. Some parent says what would happen if the daughter will study? They don't go to work. To convince those girls we will say that if school you will learn more, you can get job and get your dream fulfilled."

Safety

In terms of safety, 6.46% of the girls considered no punished as one of the most liked things in UALC as seen in Figure 37.

In terms of safety and elements that girls did not like the most in their Udaan centers, only 4.85% reported about scolding and physical punishment which can be seen in Figure 38. Overall, they felt safe in UALC where 95.15% girls did not report anything about scolding and physical punishment or anything which they believed would hamper their safety.

Teachers in the UALC

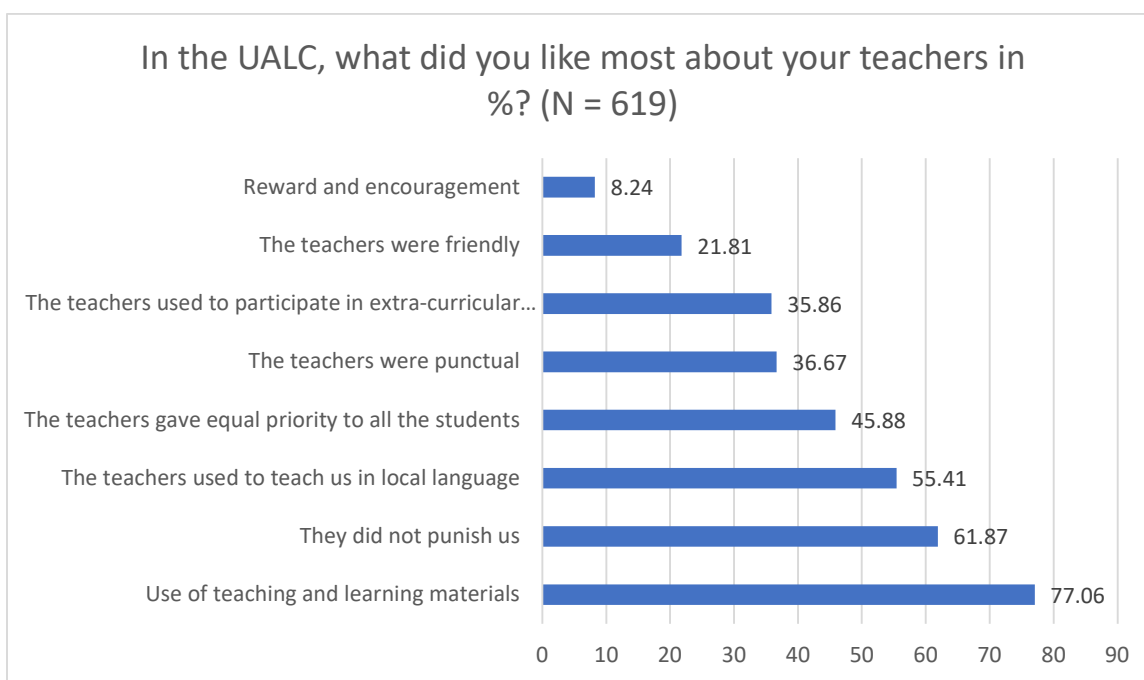


Figure 39: Things that were liked about their teacher by Udaan girls during their UALC

Girls have in overall rated their teachers as “good” and have also indicated that they liked use of teaching and learning materials (77.1%), absence of punishment (61.9%), and use of local language (55.4%) when it came to their teachers as seen in Figure 39.

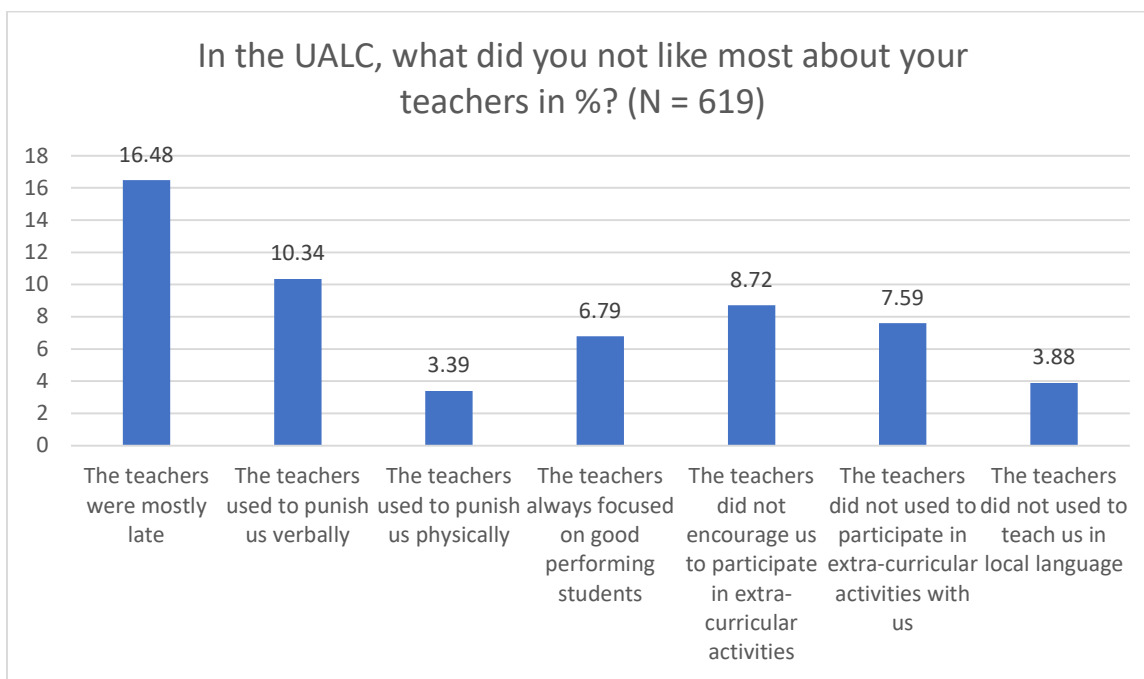


Figure 40: Things that were not liked of teacher by Udaan girls during their UALC

However, as seen in Figure 40, some of the things that the girls did not like about their teachers included being late (16.5%) and verbal abuse (10.3%). A few girls (3.39%) reported instances where physical punishment was used which can be seen in Figure 40.

Final Exam/ASER test in UALC

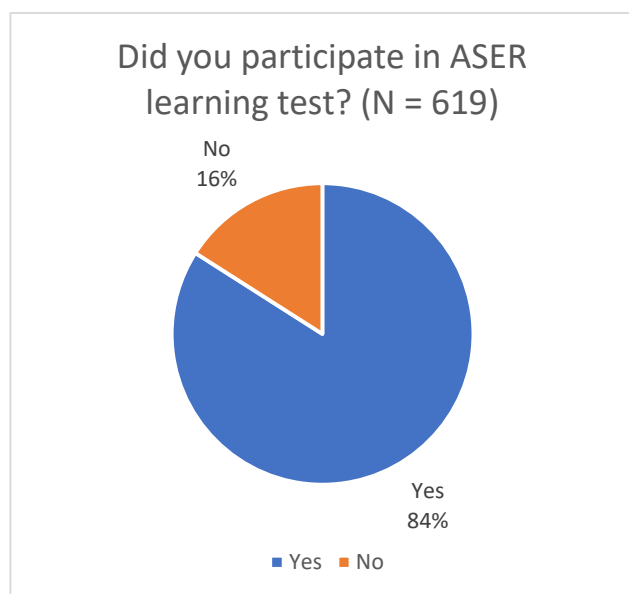


Figure 41: Rate of participation in ASER Learning Test by Udaan girls

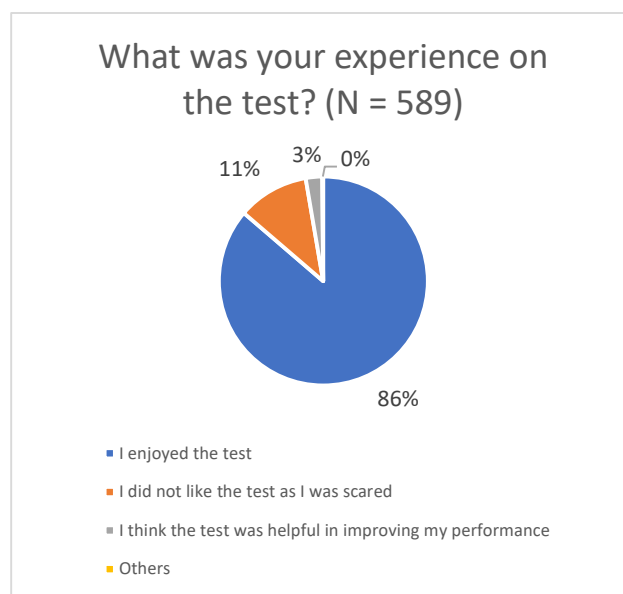


Figure 42: Experience of Udaan girls on the ASER Learning Test

A total of 95.2% of girls reached the minimum performance levels on the ASER test which were a prerequisite for moving ahead towards enrolling in formal school or Madrasa. This is an excellent improvement in the learning outcome of girls who went through UALC. They felt very happy that they were successful in completing the test. During the FGD, girls gave credit for their success to the ALP and the support they received through the program. Of these, 86.3% of girls enjoyed the test while 11% of girls were scared leading them to not like the test as seen in Figure 42.

Transition into Formal Education

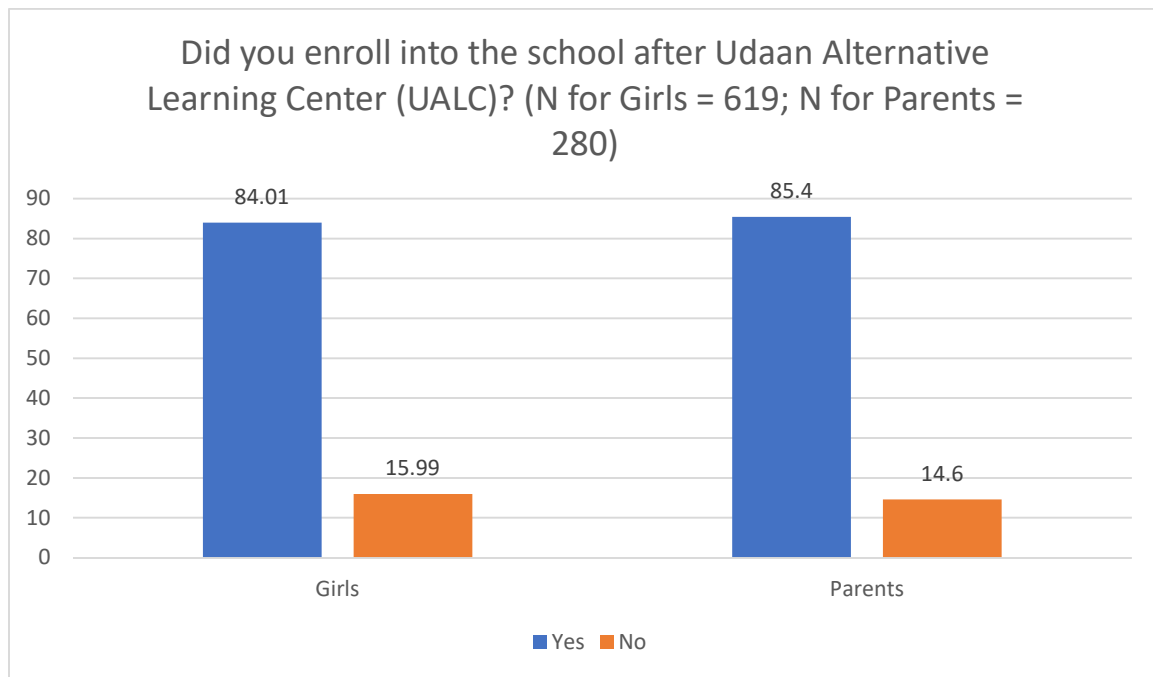


Figure 43: Transition rate into Formal Education

The project was successful to bring the girls back to the formal school system. It can be seen in Figure 43 that 84% of the girls who went into UALC enrolled into school after its completion.

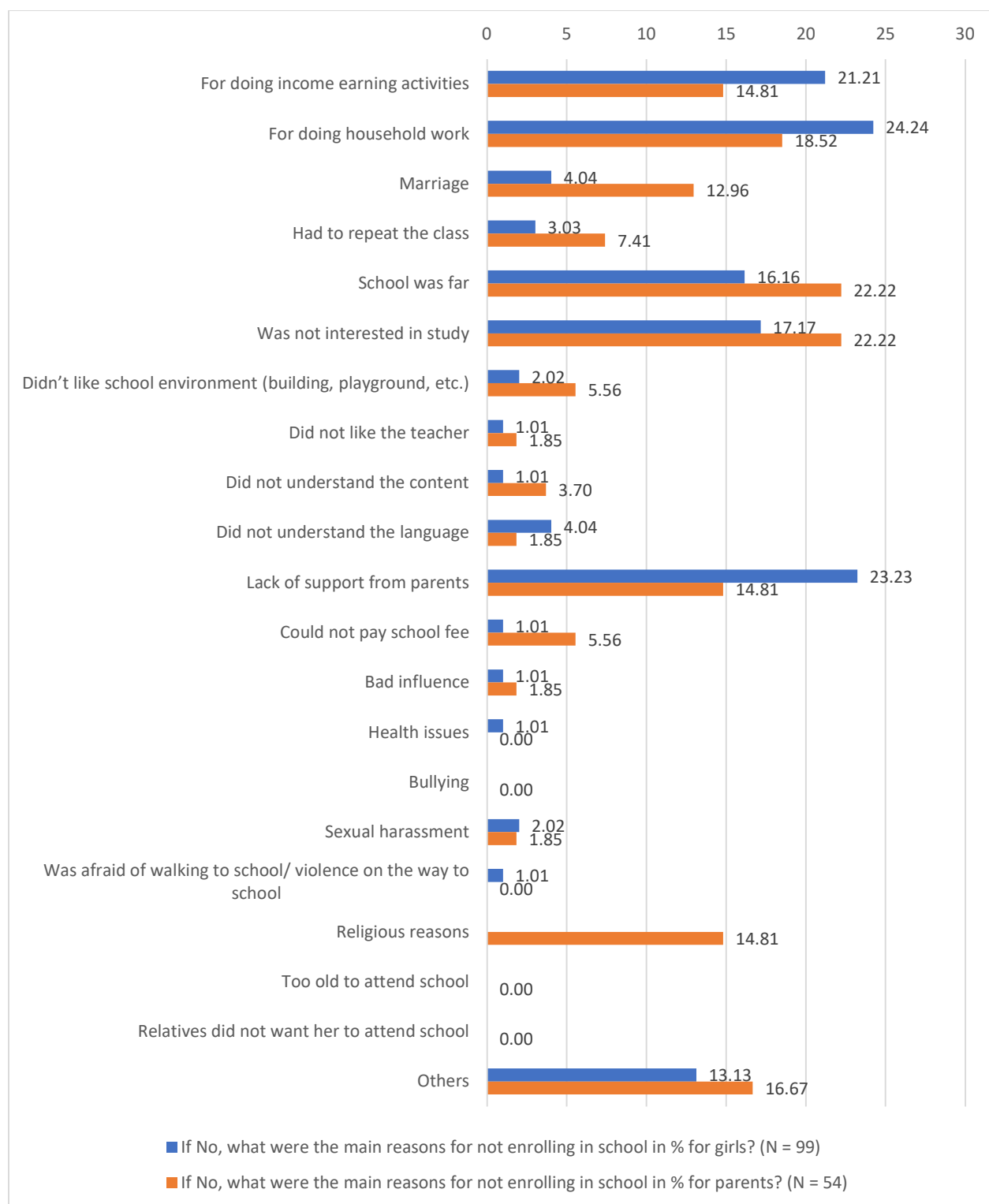


Figure 44: Reasons for non-transition into formal education

As seen in Figure 44 of the 16% who did not enroll into school after UALC, the major reasons were for doing household work (24.24%), lack of support from parents (23.23%) and for doing income earning

activities (21.21%). Only 4.04% of the girls not enrolling reported that language barrier was a reason for not enrolling into a school which infers that 95.96% of the total respondents in the endline did not consider facing any language barriers in transitioning to formal schools.

The success or failure of transition was also reviewed with reference to some other demographic variables such as age, caste/ethnicity, relation and cohort and the relationship noticed among them is as follows.

Age-level difference

Table 10: Age-wise difference in transition rate of Udaan girls after UALC into formal education

Pearson Chi-Square	31.259	p-value	0.002	(Less than 0.01)
Did you enroll into the school after Udaan Alternative Learning Center (UALC)?				
Age Group		Yes	No	Total
(10-12)	% within Age Group	95.70%	4.30%	100.00%
(13-16)	% within Age Group	81.00%	19.00%	100.00%
(17 and above)	% within Age Group	72.60%	27.40%	100.00%
Total (N)	% within Age Group	84.00%	16.00%	100.00%

The proportion of girls transitioning into school is significantly different by age group, as described in the Table 10. A significantly higher proportion of younger girls especially from 10-12 (95.7%) and 13-16 (81%) were able to transition into formal school than girls from 17 and above (72.6%). It can be inferred that greater the age of a girl less is the chance she will have a successful transition even after UALC. This can be traced to decreasing perception of parental support with increase in age of girl seen in Table 5 and Table 6 and Table 7.

Cohort-level difference

Table 11: Cohort-wise difference in the transition rate of Udaan girls after UALC into formal education

Pearson Chi-Square	9.485	p-value	0.002	(Less than 0.01)
Did you enroll into the school after Udaan Alternative Learning Center (UALC)?				
Haushala graduated girl of:		Yes	No	Total
First cohort (2017/18)	% within Haushala graduated girl of:	76.80%	23.20%	100.00%
Second cohort (2018/19)	% within Haushala graduated girl of:	86.90%	13.10%	100.00%
Total	% within Haushala graduated girl of:	84.00%	16.00%	100.00%

The proportion of girls transitioning into school is significantly different by cohort of Udaan girls, as described in Table 11. A significantly higher proportion of girls from second cohort (86.9%) were able to transition into formal education after UALC as compared to girls from first cohort (76.8%). It can be inferred that girls from second cohort had a better success rate to transition which can be reflective of the

second cohort having more girls from 10-12 (38.2%) as compared to girls from 17 and above (9.7%) and first cohort having more girls from 17 and above (35.6%) as compared to girls from 10-12 (9.6%).

Religion-level difference

Table 12: Religion-wise difference in the transition rate of Udaan girls after UALC into formal education

Pearson Chi-Square	5.566	p-value	0.018	(Less than 0.05)
Did you enroll into the school after Udaan Alternative Learning Center (UALC)?				
Religion		Yes	No	Total
Hindu	% within Religion	85.40%	14.60%	100.00%
Muslim	% within Religion	75.30%	24.70%	100.00%
Total	% within Religion	84.00%	16.00%	100.00%

The proportion of girls transitioning into school is significantly different by religion of Udaan girls, as described in Table 12. A significantly higher proportion of girls from Hindu family (85.4%) were able to transition into formal education after UALC as compared to girls from Muslim families (75.3%). It can be inferred that Hindu families are more open to sending their girls to school as compared to Muslim families.

Caste/Ethnicity-level difference

Table 13: Caste/Ethnicity-wise difference in the transition rate of Udaan girls after UALC into formal education

Pearson Chi-Square	15.175	p-value	0.002	(Less than 0.01)
Did you enroll into the school after Udaan Alternative Learning Center (UALC)?				
Caste / Ethnicity:		Yes	No	Total
Terai Dalit	% within Caste / Ethnicity:	89.60%	10.40%	100.00%
Other Janajatis	% within Caste / Ethnicity:	79.50%	20.50%	100.00%
Religious minority	% within Caste / Ethnicity:	76.50%	23.50%	100.00%
Others	% within Caste / Ethnicity:	77.90%	22.10%	100.00%
Total	% within Caste / Ethnicity:	84.00%	16.00%	100.00%

The proportion of girls transitioning into school is significantly different by caste/ethnicity of Udaan girls, as described in Table 13. A significantly higher proportion of girls from Terai Dalit (89.6%) and Other Janajatis (79.5%) were able to transition into formal education after UALC. Girls from Religious minorities were less likely to transition into formal education (76.5%) even after UALC.

Hence, the following relationships can be deduced from the statistical analysis presented above.

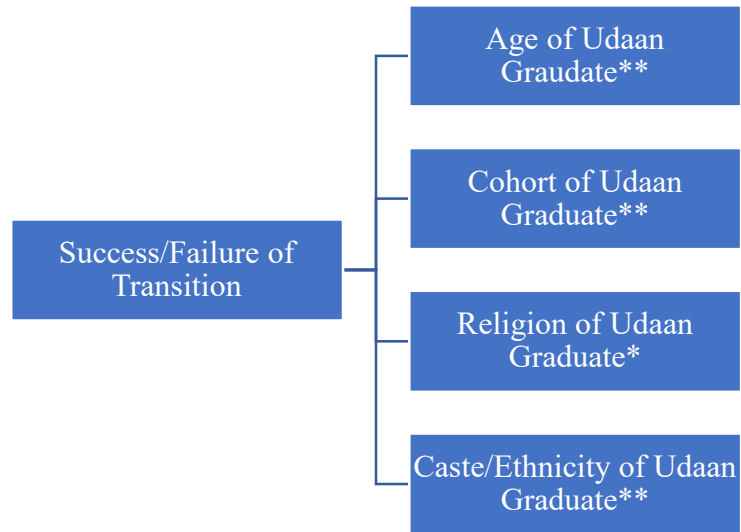


Figure 45: Demographic factors with significant differences perceived in the transition rate of Udaan girls after UALC into formal education

Class of Enrollment

Table 14: Class of Enrollment of Udaan girls after UALC into formal education

If yes, in which class did you enroll at?													
Age Group	Not Enrolled	Madr asa	Class										
			1	2	3	4	5	6	7	8	9	10	Total
(10-12)	4.30%	0.50 %	3.8 0%	2.2 0%	11.8 0%	11.3 0%	25.3 0%	29.6 0%	11.3 0%	0.00 %	0.0 0%	0.0 0%	100.0 0%
(13-16)	19.00%	2.40 %	1.8 0%	1.2 0%	3.40 %	4.90 %	10.1 0%	21.7 0%	19.3 0%	13.5 0%	2.4 0%	0.3 0%	100.0 0%
(17 and above)	27.40%	3.80 %	0.0 0%	0.0 0%	0.90 %	3.80 %	4.70 %	11.3 0%	21.7 0%	19.8 0%	4.7 0%	1.9 0%	100.0 0%
Total	16.00%	2.10 %	1.6 0%	1.3 0%	5.50 %	6.60 %	13.7 0%	22.3 0%	17.3 0%	11.0 0%	2.1 0%	0.5 0%	100.0 0%

In terms of classes being enrolled, majority of Udaan graduates were enrolled into class 6 (22.3%) followed by class 5 (13.7%) and class 7 (17.3%).

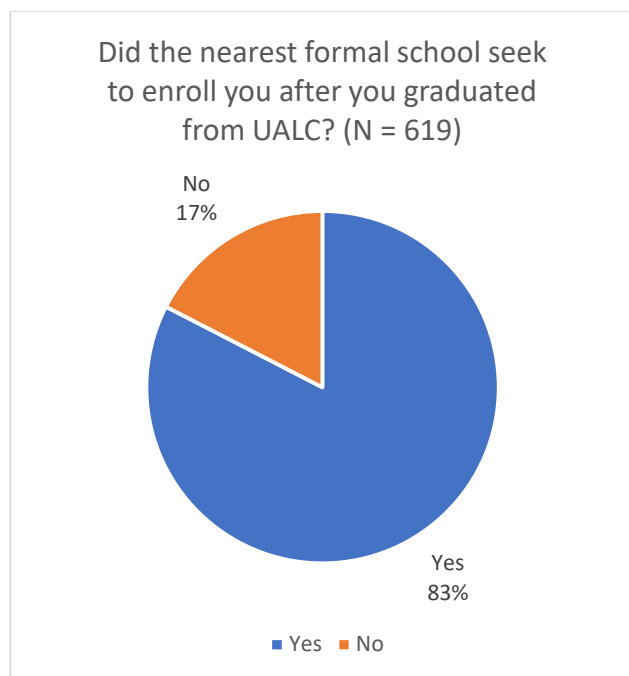


Figure 46: Rate of formal schools seeking to enroll Udaan girls after UALC

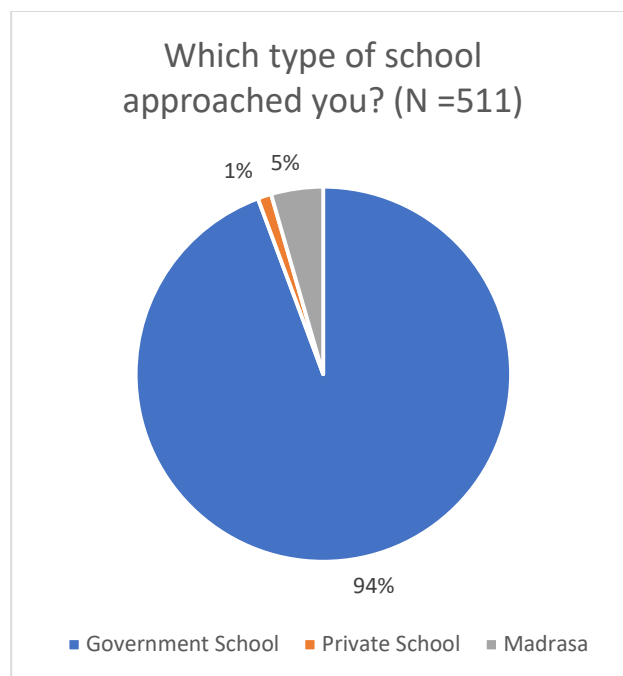


Figure 47: Type of school approaching Udaan girls after UALC

Figure 46 shows that, of the total 619 Udaan girls interviewed, 82.55% of them were approached by the nearest formal school after graduating from the UALC. Of the girls approached by formal schools, it can be seen from Figure 47 that 94.32% were approached by community schools, 1.17% by private schools and 4.5% by Madrasa.

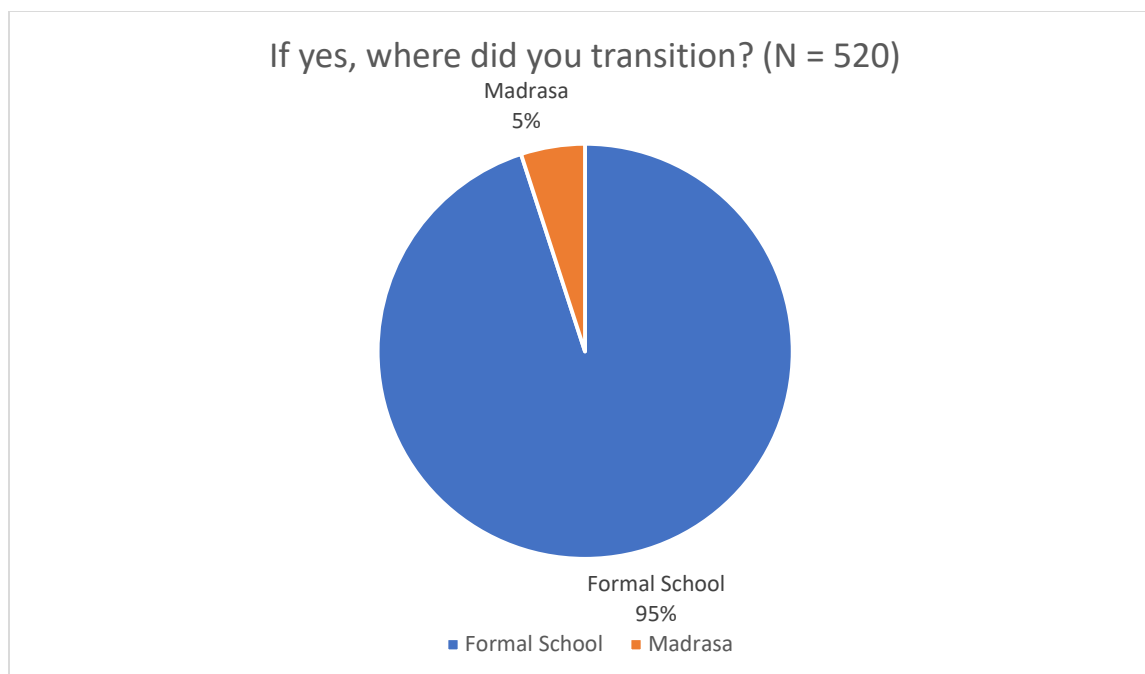


Figure 48: Type of school where Udaan girls enrolled after UALC

It can be deduced that it was not just the girls who sought formal schools after graduating from the Udaan program but the schools also took the initiative in approaching them to enroll. Community schools approached 94% of the girls and out of them 95% were enrolled in formal schools as seen in Figure 48.

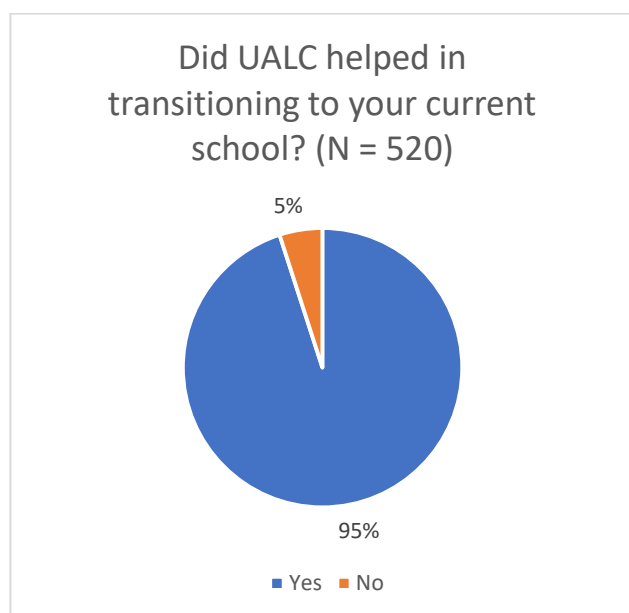


Figure 49: Perception of support provided by UALC in transition of Udaan girls into formal education

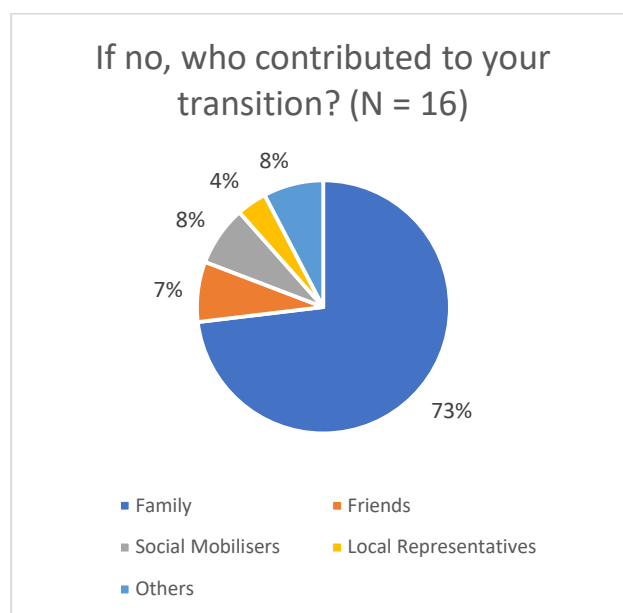


Figure 50: Contributor for successful transition except Udaan

As seen in Figure 49, UALC was taken as one the key reasons in facilitating this transition. A considerable 95% Udaan girls mentioned UALC as the reason to help them transition into their schools. Of those who did not report Udaan as main contributor, said Family (73%) was the main reason for transition (Figure 50).

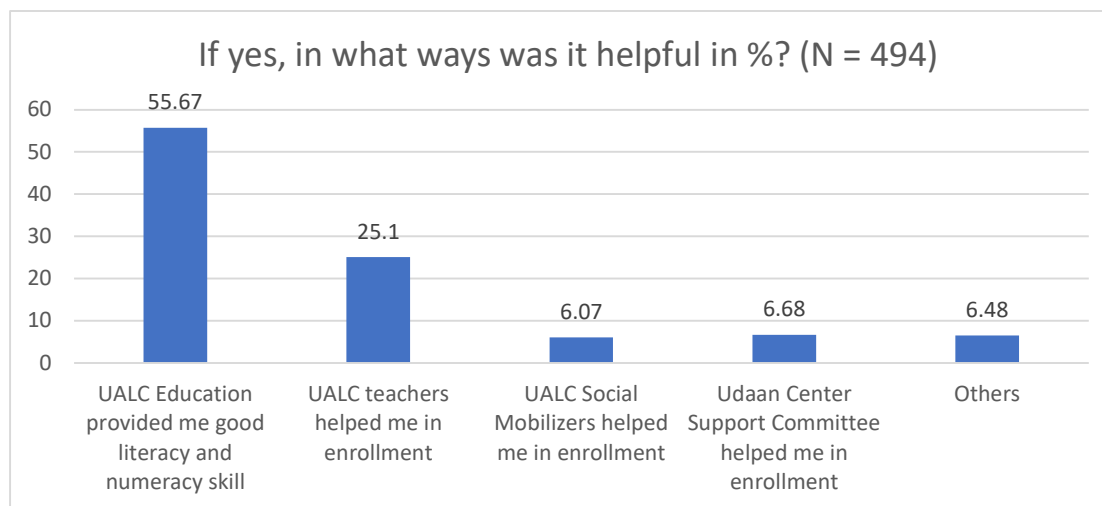


Figure 51: Reasons regarding how UALC helped Udaan girls in their successful transition into formal education

As observed in Figure 51, The major support provided by UALC for transition was on providing them with good literacy and numeracy skills (55.67%) followed by 25.1% saying UALC teachers aided them in transitioning. Only 5% of the respondents felt UALC did not help them in transitioning which is represented in Figure no. 27. Instead, they mentioned family support (73%) as the main reason for their transition with other contributors taking just 1.1% of the response. (Figure 50).

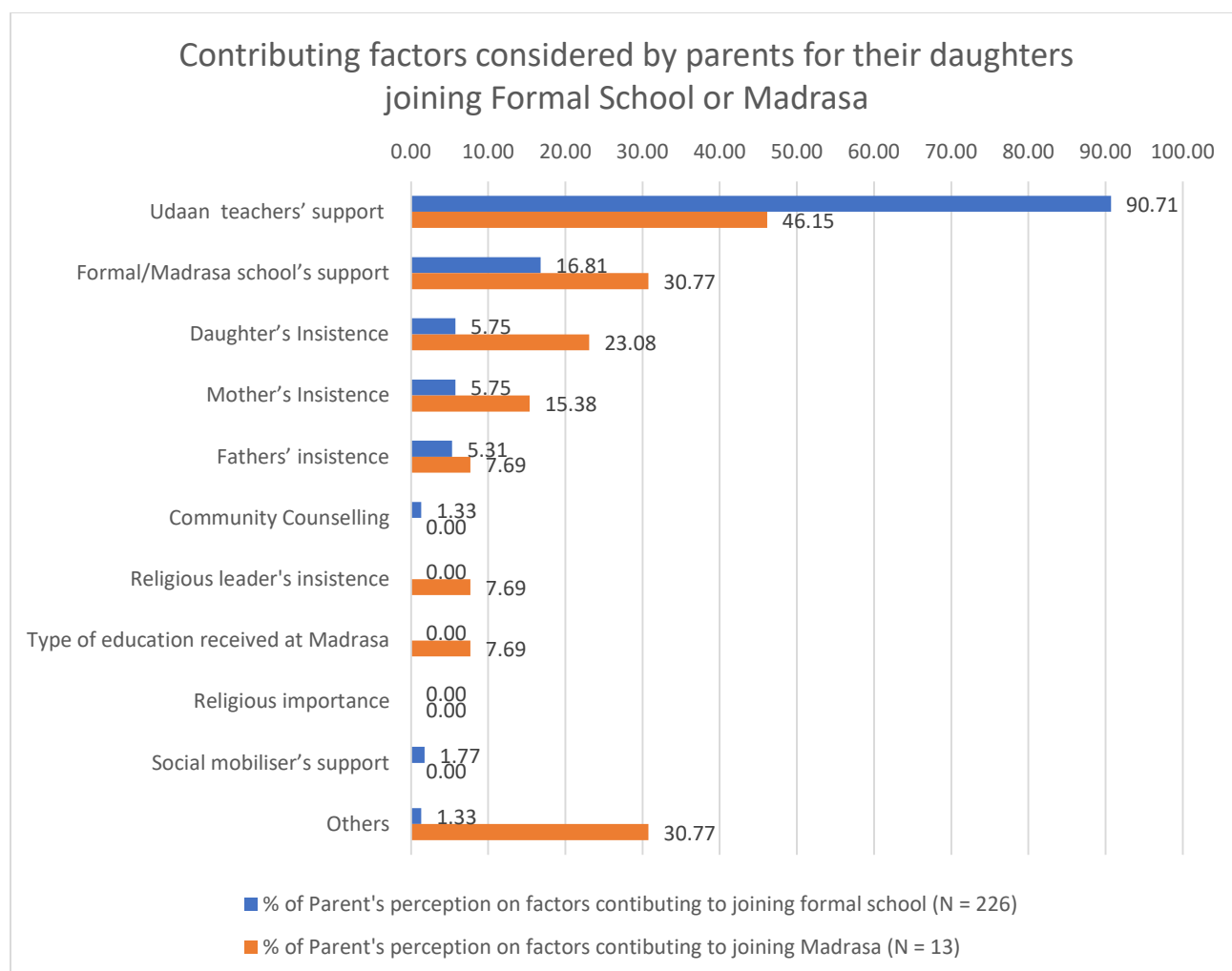


Figure 52: Contributing factors considered by parents for their daughters joining Formal school or Madrasa

Data from parent's survey also showed that parents also perceived support from Udaan's teachers as major factor for them to decide on their daughters to join formal school (90.71%) or Madrasa (46.15%).

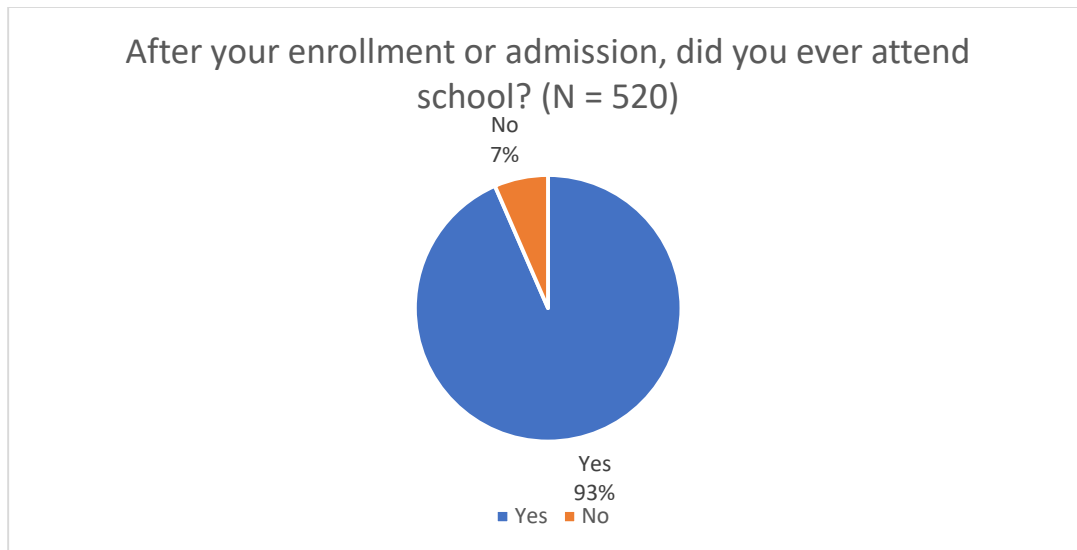


Figure 53: Rate of attendance after enrollment of Udaan girls into formal education

The transition was also successful to keep the girls in formal schools with 94% citing they continue to attend school after their enrollment which can be observed in Figure 53. Most of the Udaan girls (93.46%) continued their education after being enrolled into the school system.

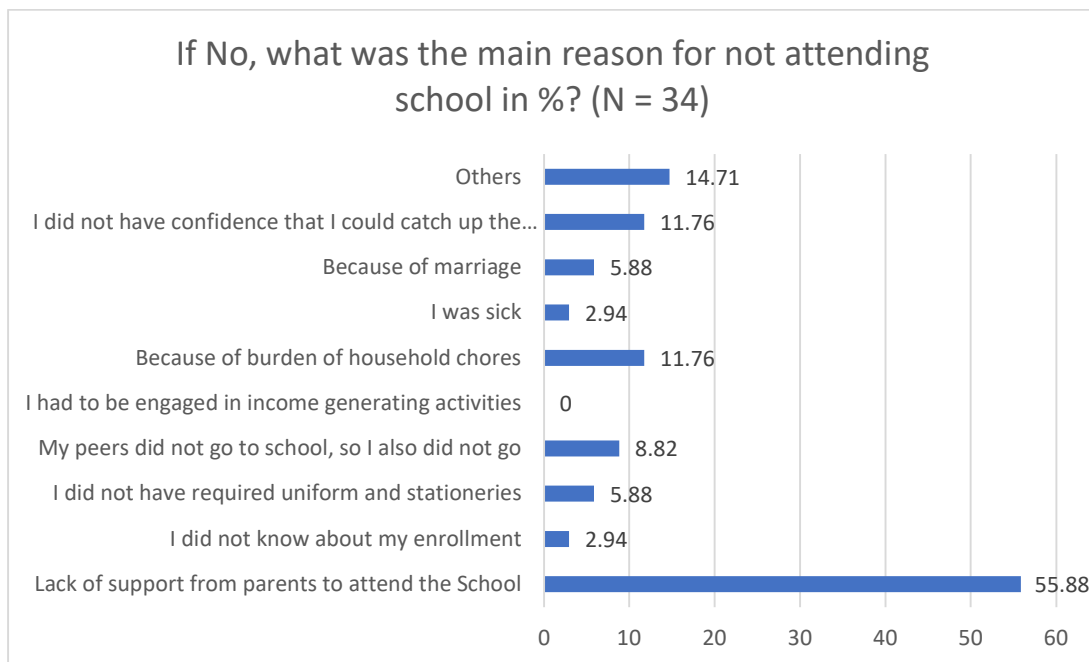


Figure 54: Reasons for not attending school after enrollment

Those who did not continue formal school (6.54%) cited the reasons as lack of support from parents (55.8%), burden from household chores (11.76%), and not having confidence to catch-up in school (11.76%).

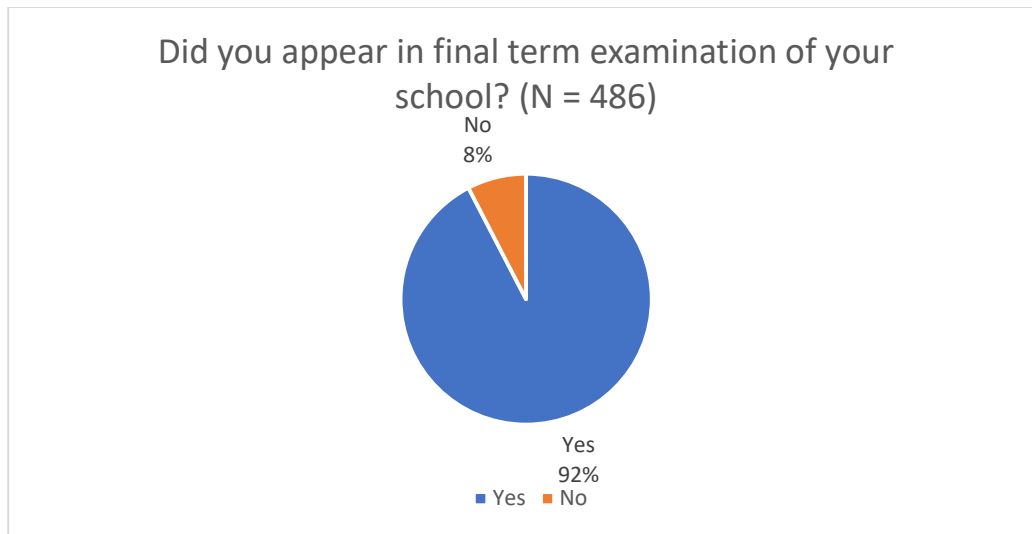


Figure 55: Rate of appearance in final term examination of Udaan girls with successful transition and attendance

As seen in Figure 55, it was noticed that not all the girls who went to formal school to continue their education appeared in the final examination with 92.4% of the girls appearing for the final examination whereas 7.61% could not.

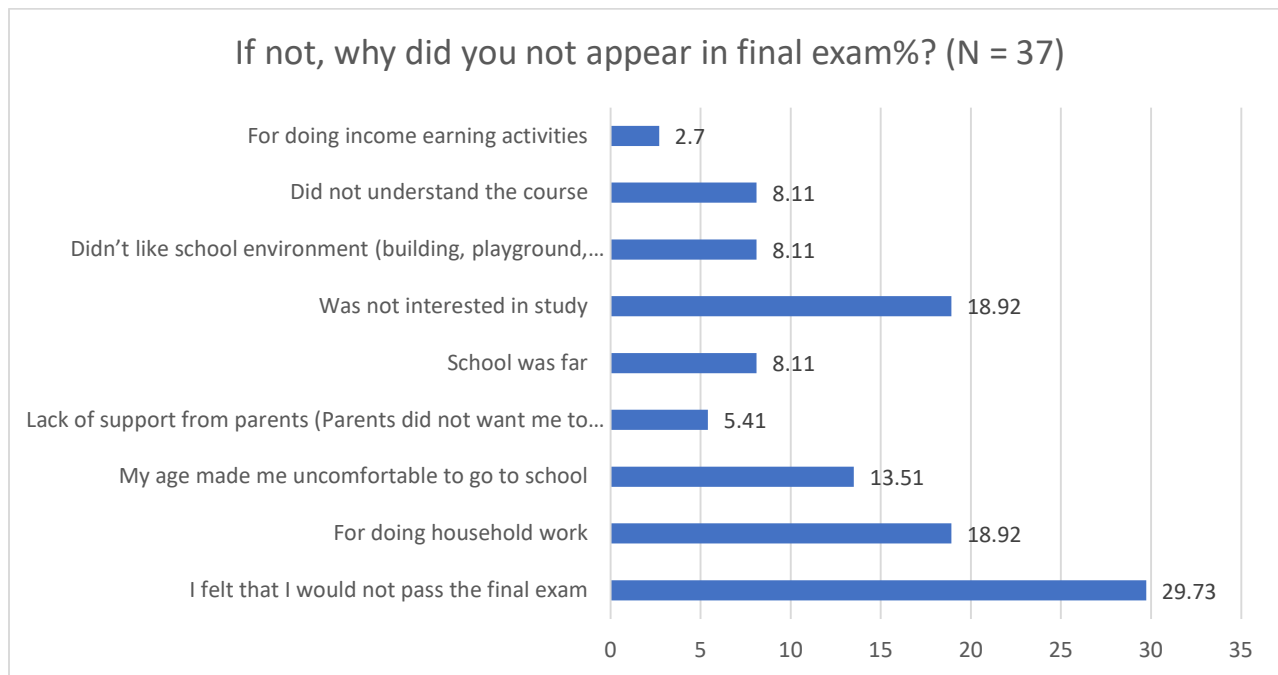


Figure 56: Reasons of not appearing in the final examination of Udaan girls after their transition and attendance in formal education

As seen in Figure 56, the major reasons for not attending final examinations were: feeling of not being capable of passing the exam (29.7%), needing to do household chores (18.9%), not being interested in

study (18.9%) and age-related issues (13.5%). Issues such as harassment, stigma from community and safety did not register in any single respondents who were available for interview.

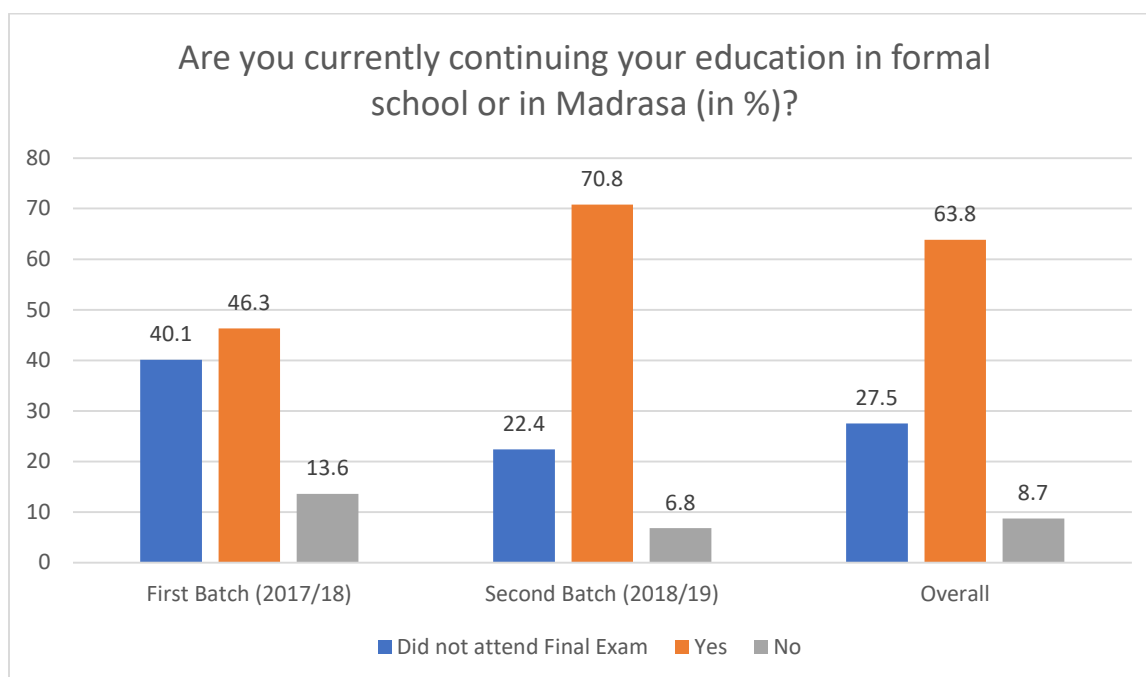


Figure 57: Cohort-wise representation of Udaan girls continuing their education in different types of school

As observed in Figure 57, in terms of each cohort of Udaan girls, of the 177 girls from the first cohort, 46.3% are still continuing their education in formal school or Madrasa. Meanwhile, more girls from the second cohort are still continuing their education in formal school or Madrasa with 70.8% out of 442 still studying. The reasons of not continuing can be inferred in three ways: first in terms of not being able to continue their education after enrollment (Figure 53), second not attending final exam (Figure 55) and third especially for first cohort being promoted beyond secondary school level after which they left their studies (Figure 58).

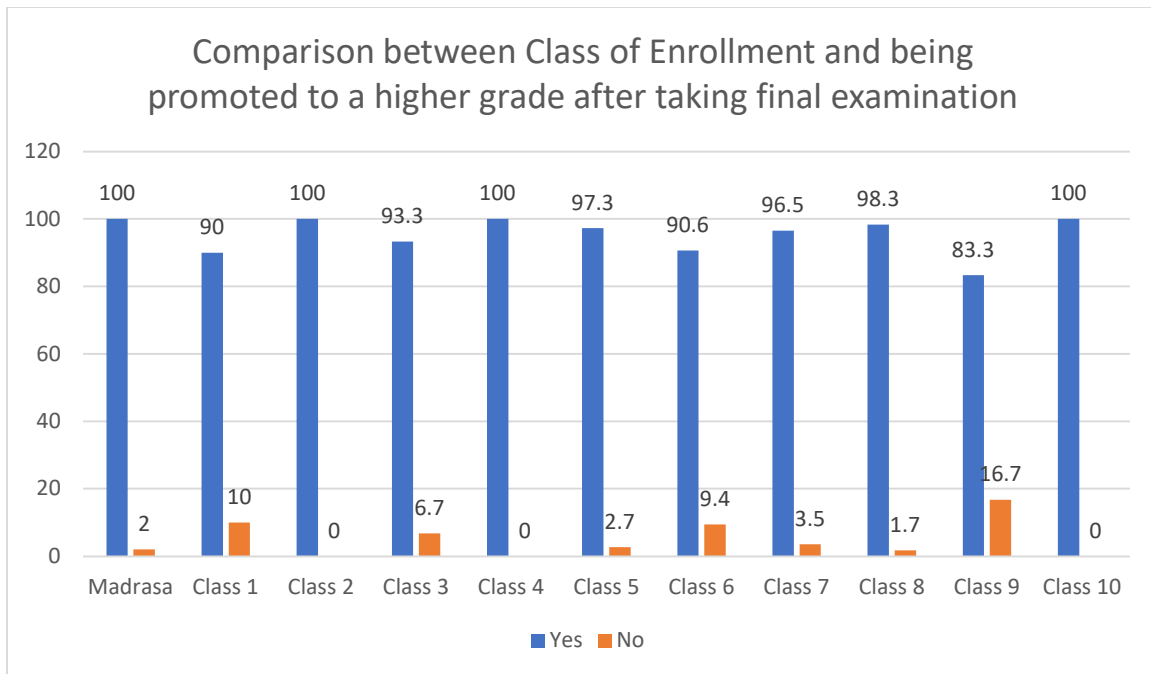


Figure 58: Comparison between Class of Enrollment and being promoted to a higher grade after taking final examination

It was observed from Figure 58, that all the girls who enrolled into Class 10 were promoted to higher grade which in Nepal is the Higher Secondary level which generally means the end of learning for many Nepalese or movement into areas where +2 colleges are present away from their schools of enrollment. As all the girls who were enrolled in Class 10 were from first cohort this means they will not be continuing their school after they are promoted.

After-failed transition

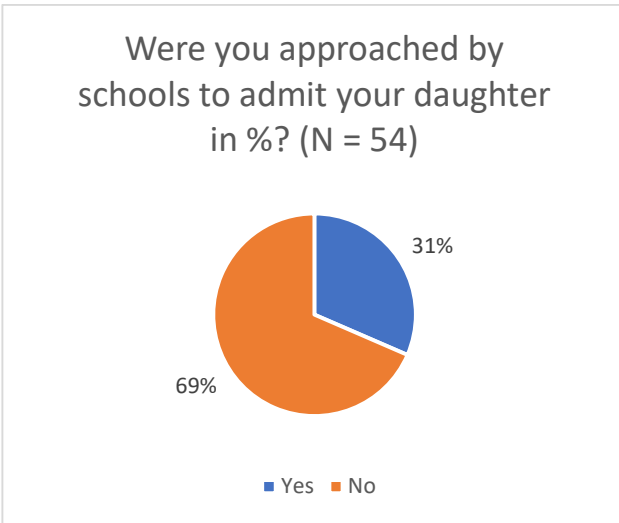


Figure 59: % of schools approaching parents after failed transition to admit their daughters

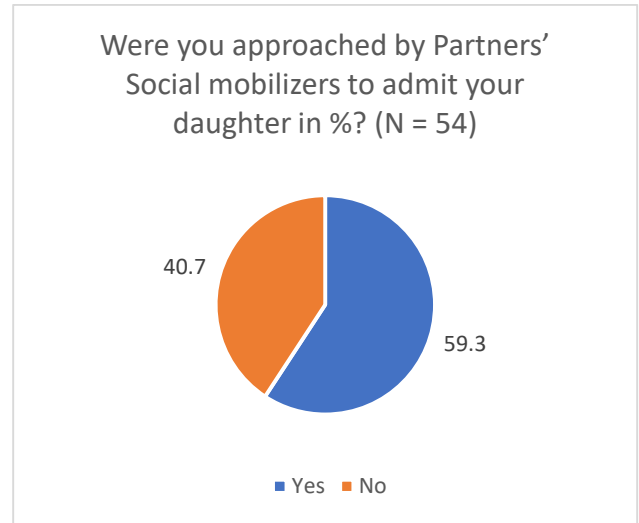


Figure 60: % of Partners' Social mobilizers approaching parents after failed transition to admit their daughter into school

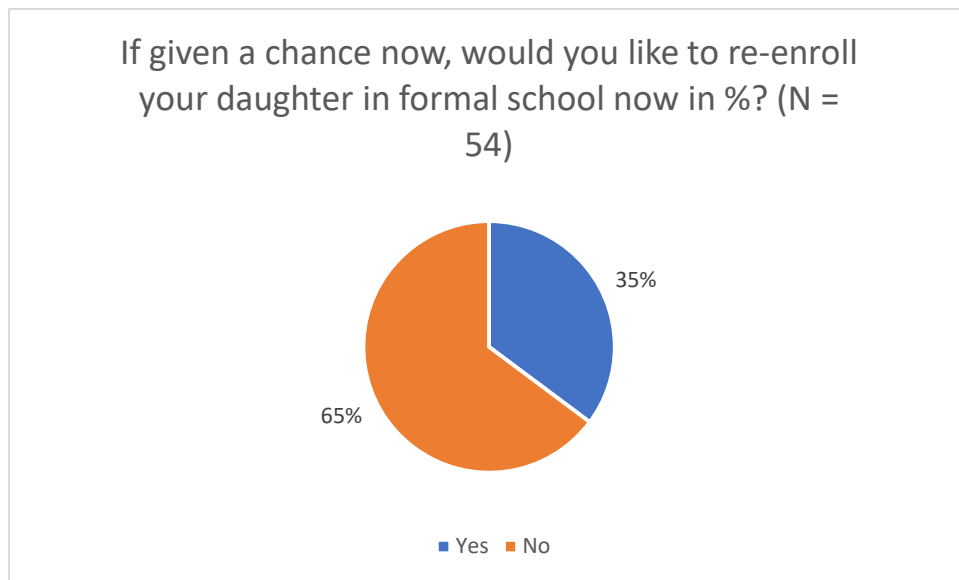


Figure 61: % of parents willing to re-enroll their daughters in formal school after initial failed transition

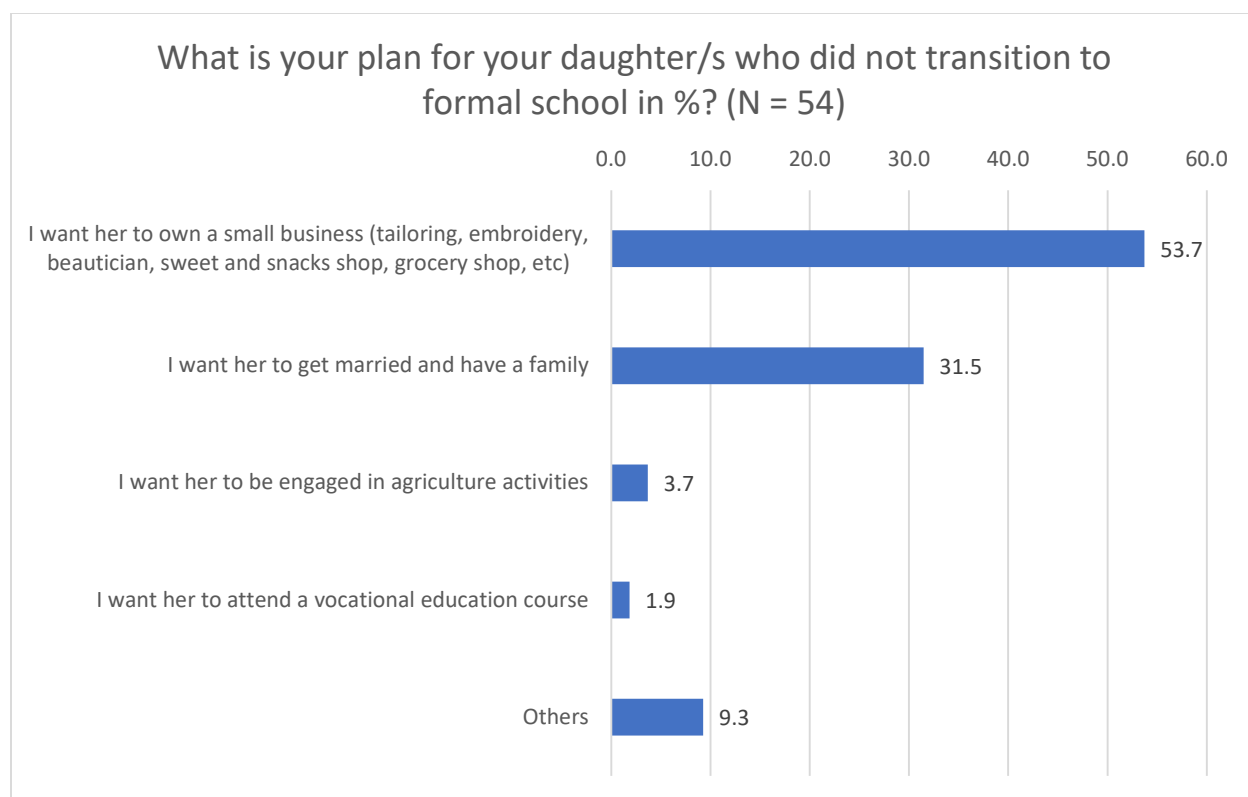


Figure 62: Plans of parents for their daughters who did not transition to formal school

As seen in Figure 59, 69% of the parents who said their daughters didn't transition to the formal schooling said they were approached by the formal schools, and 59.3% said they are approached by the partner's social mobilizers for the transition (Figure 60) 65% of the parent's said they would now like to enroll their daughters if second chance is provided Figure 61. Even though their daughters are not engaged in formal schooling 53.7% of the parents of the non-transitioned Udaan graduates would like their daughters to be engaged in some kind of enterprising activities like tailoring etc. 31.5% of the parents would like their daughters to be married and have family which can be observed in Figure 62.

Summary of Findings regarding Outcome I

Table 15: Outcome I: Improved access to formal education for girls through quality and relevant accelerated learning program for girls in the age group 10-15 years

S N	Baseline Performance Indicators	Baseline Status	Endline Status	Remarks
<i>Increasingly equitable perceptions of educational opportunities by parents and community members- as they feel that education is equally valuable for girls and boys</i>				
1	% of girls who received adequate support from their parents and family for their study	5.5	86.4	Improved
2	% of girls who believed their parents had positive attitude to send them to school	64	96.29	Improved
3	% of girls who had enough time to dedicate to study	34	87.2	Improved
<i>ALC admitted girls believe (agree) that accelerated learning center (ALC) provides suitable educational environment</i>				
4	% of girls who received no corporal punishment	37	93.1	Improved
5	% of girls free from sexual harassment and discrimination		91.2	Baseline indicator not available
6	% of girls feeling safe		69.4	Baseline indicator not available
7	% of girls feeling equal	84	90	Improved
8	% well equipped learning center			Data not collected in baseline or endline
9	% toilet facilities are gender sensitive		21.32	Baseline indicator not available
<i>Girl/child-centered processes is implemented and promoted in the classroom</i>				
10	% of teachers are regularly using group work methods in the classroom			Data not collected in baseline or endline
11	% of children talking about school activities/incidents at home with parents			Data not collected in baseline or endline
12	% of girls enjoying doing their homework			Data not collected in baseline or endline
13	% of girls not facing language barrier		95.6	Baseline indicator not available
14	% of girls are showing their enjoyment in the class by participating actively in classroom activities		22	Baseline indicator not available
15	% of teachers providing space for girl's question and queries		13.3	Baseline indicator not available
<i>Girls successfully complete Alternative Learning Course</i>				
16	% of the enrollees who successfully complete accelerated learning course			Data not collected in baseline or endline
<i>Improvement in Learning Outcomes of girls in ALC</i>				
17	% of the enrollees who reach minimum achievement record at final exam of Udaan		95.2	Baseline indicator not available
<i>Girls successfully transition from ALC to Formal mother Schools</i>				
18	% of girls completing the ALC who are enrolled into formal school		84.01	Baseline indicator not available
<i>Adolescent girls who are enrolled in formal education continuing their education</i>				
19	% of girls regularly attending the formal school		72.55	Baseline indicator not available
20	% of parents who will financially support girls to attend school regularly		83.2	Baseline indicator not available

2 1	% of parents who will support girls to attend school regularly by reducing their workload	64.25	Baseline indicator not available
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Udaan girls reported that they are getting sufficient support from their parents in studying (86.4%) where parents have even stepped in to shield them from the eyes of community which still do not prefer girls going to school. 96.29% of girls are attending school regularly are experiencing support from their parents. While 87.2% of girls are getting help in their household chores, so that, they can study. However, the support waivers in terms of age and caste/ethnicity. Girls from 10-12 are getting more support than those from 13 and above. Similarly, girls from Religious minorities are getting less support than those from Terai Dalits and Other Janajatis.

More Udaan girls feel safer than observed in baseline evaluation especially in terms of corporal punishment they faced in UALC. At baseline, only 37% girls reported not facing corporal punishment which has increased to 93.1% in the ending. The behavior of the teacher (82.71%) was the major reason they felt safe during UALC. Teachers using different learning materials (77.06%) were especially their highlight during UALC. However, there were instances of verbal abuse (10.34%) and even physical punishment (3.39%).

In UALC, concerns also rise in the form of day meals not being provided (10.02%), toilet and water facilities not being proper (9.05%) and even teacher verbally abusing students (7.27%).

The use of local language by teachers (55.41%) was also highly appreciated by the girls studying in UALC.

Overall, there is a very positive feeling towards UALC and how it has helped them to read, write and learn. This has helped them to move ahead in their lives with new vigor to do something more and shatter the glass ceiling faced by their parents which can be seen in 95% of the girls with successful transition saying the program helped them.

A very high rate of initial transition was observed from UALC into formal schools at 84%. The major reasons for failed transition were mostly derived from their household situation such as: working in home (24.24%), working to earn (21.21%), unsupportive parents (23.23%) and distance from school 16.16%). There were also 17.17% girls who did not have successful transition reporting that they were not interested in studying, too.

The initial transition rate stood very high for girls from puberty (95.7%) as compared to girls already in their adolescence (13-16: 81% and 17 and above: 72.6%). The transition was also high for girls from Hindu communities (85.4%) while still some issue came up in Muslim communities (75.3%) where the initial transition was comparatively lower.

In the end, a very high percentage of girls who initially attended school stayed till their final examination at 92%.

Outcome II: Enhanced learning outcomes for girls in school

Overall learning outcomes of the girls have improved in school. The study explored the factors contributing to this success.

Learning Outcomes

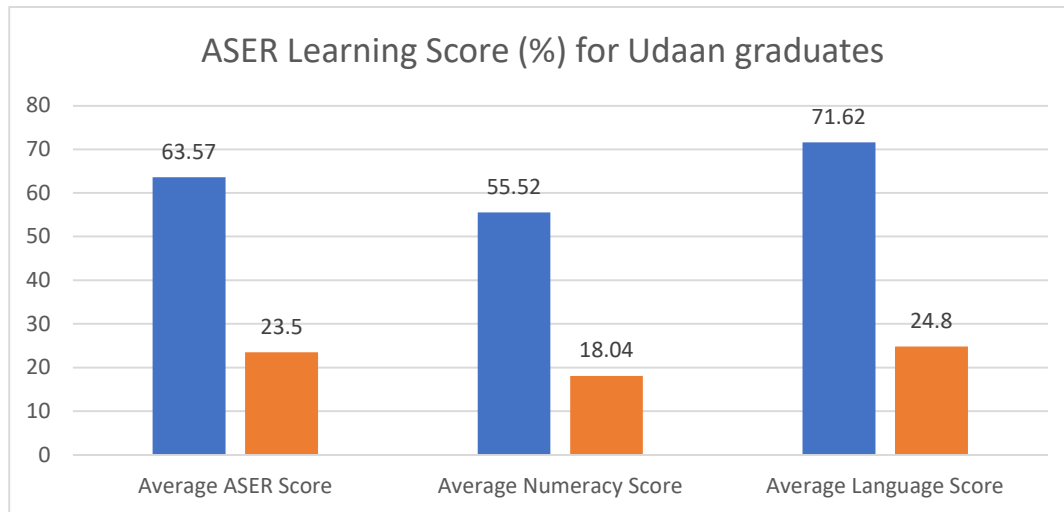


Figure 63: ASER Learning Assessment score for Udaan girls

In the baseline, ASER test score stood at an average of 23.5%. The learning achievement has improved considerably over the course of the Haushala intervention. The average score for math stands at 55.52% (3.33) and average score for language stands at 71.62% (4.30). Only 3.2% of the girls scored an overall zero with 25.2% of girls scoring 12/12.

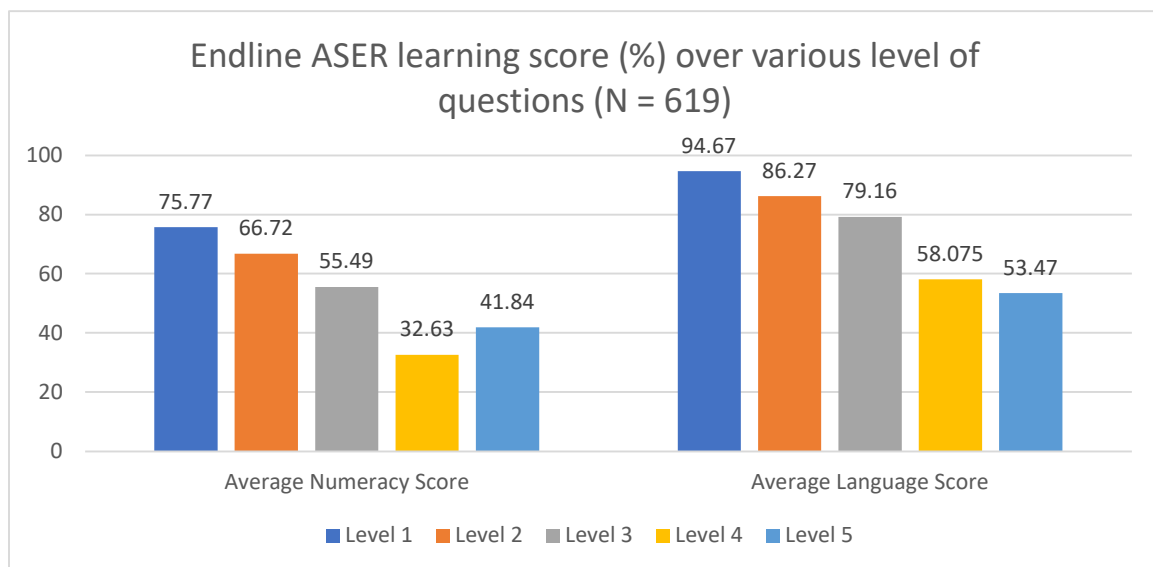


Figure 64: Level-wise ASER Learning Assessment score of Udaan girls

Girls performed better in literacy compared to numeracy. As expected, the scores decrease from the simplest to the most complex tasks, although the average literacy score remains above 50% for all tasks. Meanwhile, in the numeracy test, division and multiplication remain challenging to most girls.

Suitable Education Environment in Formal Schools

Seven perception-based performance indicators were looked at for ease to understand the gender suitability of education environment in formal schools that included suitable WASH facilities, physical facilities, safety, Sexual Reproductive Health (SRH) facilities and others.

Each of the performance indicators consistent of component which were asked to girls to rate in terms of their perception of availability in their formal schools where 1 was Rarely, 2 was Sometimes, 3 was Most of the times and 4 was Almost always.

S.no.	Performance Indicators	Components
1	WASH Facilities	1. I am allowed to leave the classroom if I need to (for example, to go to the bathroom). 2. My school has separate toilets/latrines for girls. 3. The girls' toilets/latrines in my school are open during the school day. 4. The girls' toilets/latrines in my school are clean. 5. The girls' toilets/latrines in my school have locks. 6. There is water facilities in the toilet.
2	Physical Facilities	1. There is enough space in my classroom for all students. 2. There are enough books for the students in my classroom. 3. My school has sports equipment for both boys and girls.
3	Safety	1. I feel safe traveling to and from school. 2. I feel safe at school. 3. Girls are safe at my school.
4	SRH Facilities	1. My school accommodates girls when they are menstruating. 2. My school has provisions for sanitary pads during menstruation. 3. My school has provision for sanitary pads disposal bins.
5	Others	1. I have all textbooks required for my class. 2. I have separate note copies for all my subjects.

		3. I have enough pencils, erasers and sharpeners for my classwork and homework.
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WASH Facilities

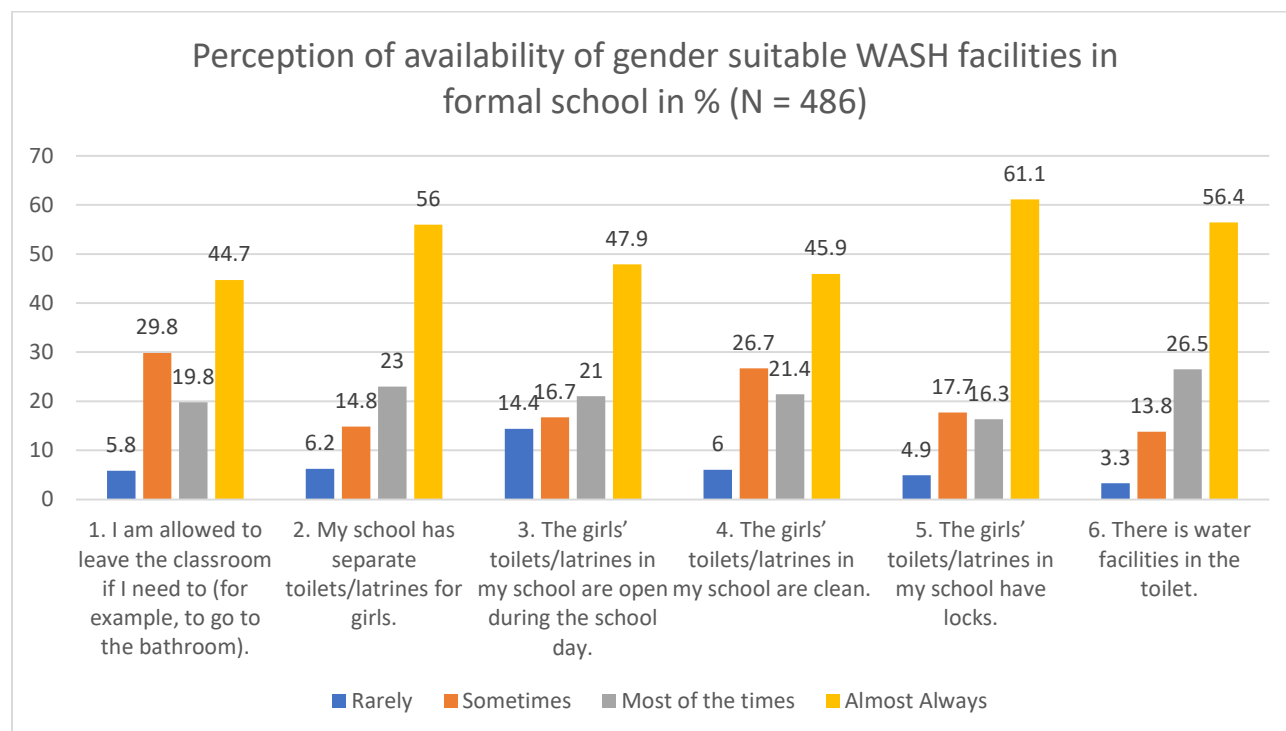


Figure 65: Perception of availability of gender suitable WASH facilities in formal school

As seen in Figure 65, the general perception of availability of gender suitable WASH facilities in formal school is high with girls feeling that they are almost always: allowed to leave classroom when they need to (44.7%), have separate toilets for them (56%), have toilets opened for entire school day (47.9%), have clean toilets (45.9%), have locks in their toilets (61.1%) and have water facilities in toilets (56.4%).

Responses in having these facilities most of the times when added with almost always generally exceeds 50% of the girls feeling they have proper WASH facilities for them in their formal schools.

Physical Facilities

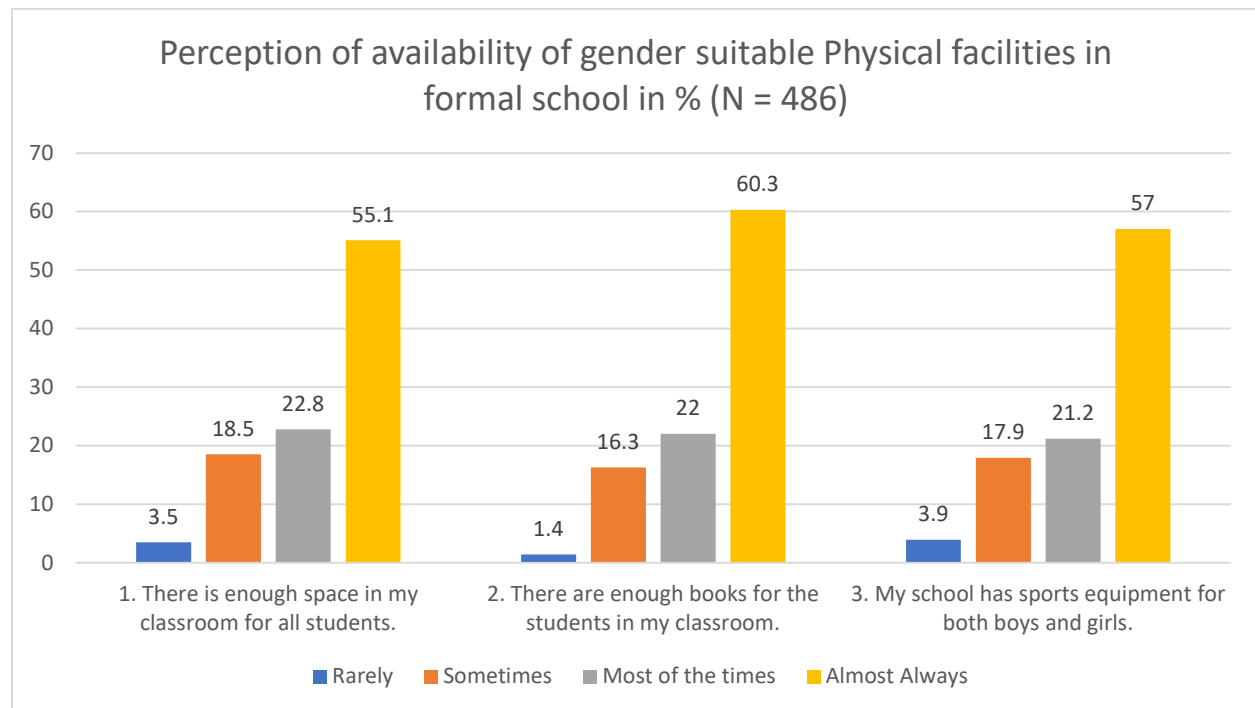


Figure 66: Perception of availability of gender suitable Physical facilities in formal school

As seen in Figure 66, majority of girls in every aspect regarding availability of physical facilities have answer that they have then almost always. From enough space in their classroom (55.1%), enough books for students in classroom (60.3%) and sports equipment for both boys and girls (57%), girls perceive in having them almost always available. These results for almost always combined with most of the times leads to over three-fourth of girls perceiving they have gender adequate physical facilities in school to aid their co-curricular and extra-curricular needs.

Safety

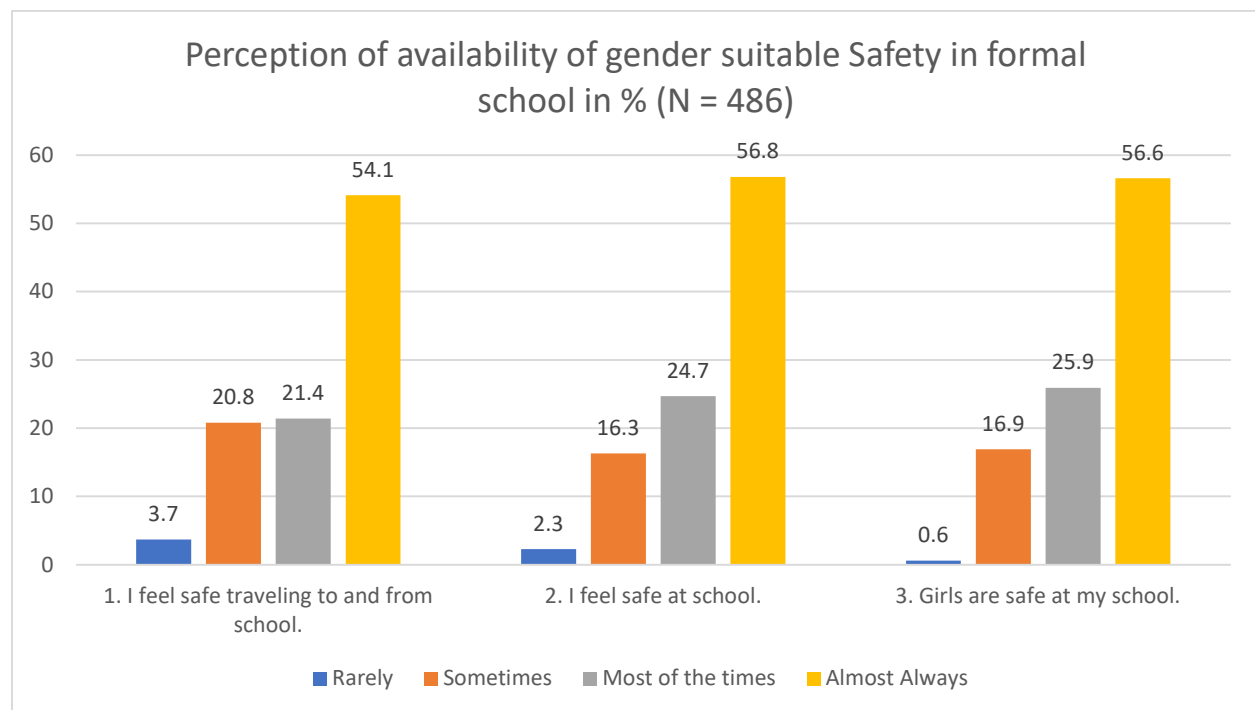


Figure 67: Perception of availability of gender suitable Safety in formal school

As seen in Figure 67, girls have very perception regarding availability of safety in their formal school from both individual and collective perspective. The girls rarely felt unsafe in all the asked safety measures like travel to school (3.7%), while at school (2.3%), and general school environment for the girls (0.6%). They feel safe almost always in school with 56.8% responding as such. They also almost always feel safe travelling to and from school with 54.1% responding as such. Finally, they also feel that the school is almost always safe for other girls too with 56.6% responding as such. Overall, girls who are enrolled in school feel very safe when it comes to their school and travelling to and from it.

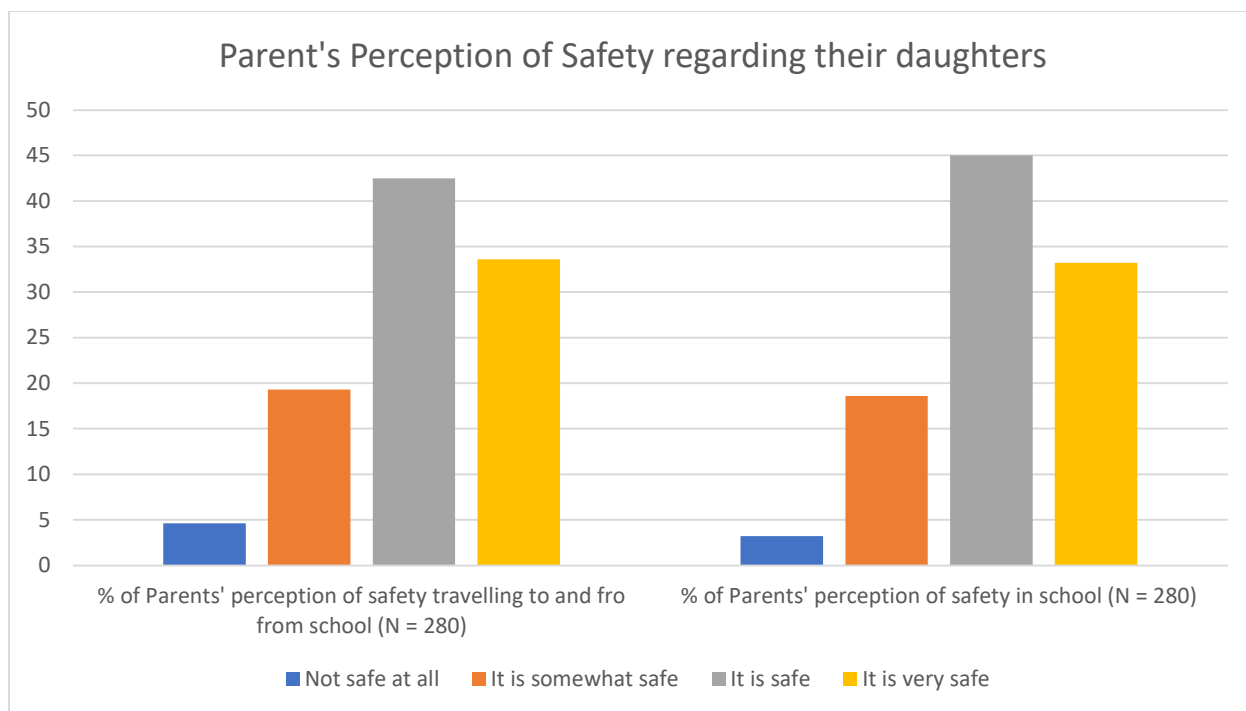


Figure 68: Parent's Perception of Safety regarding their daughters

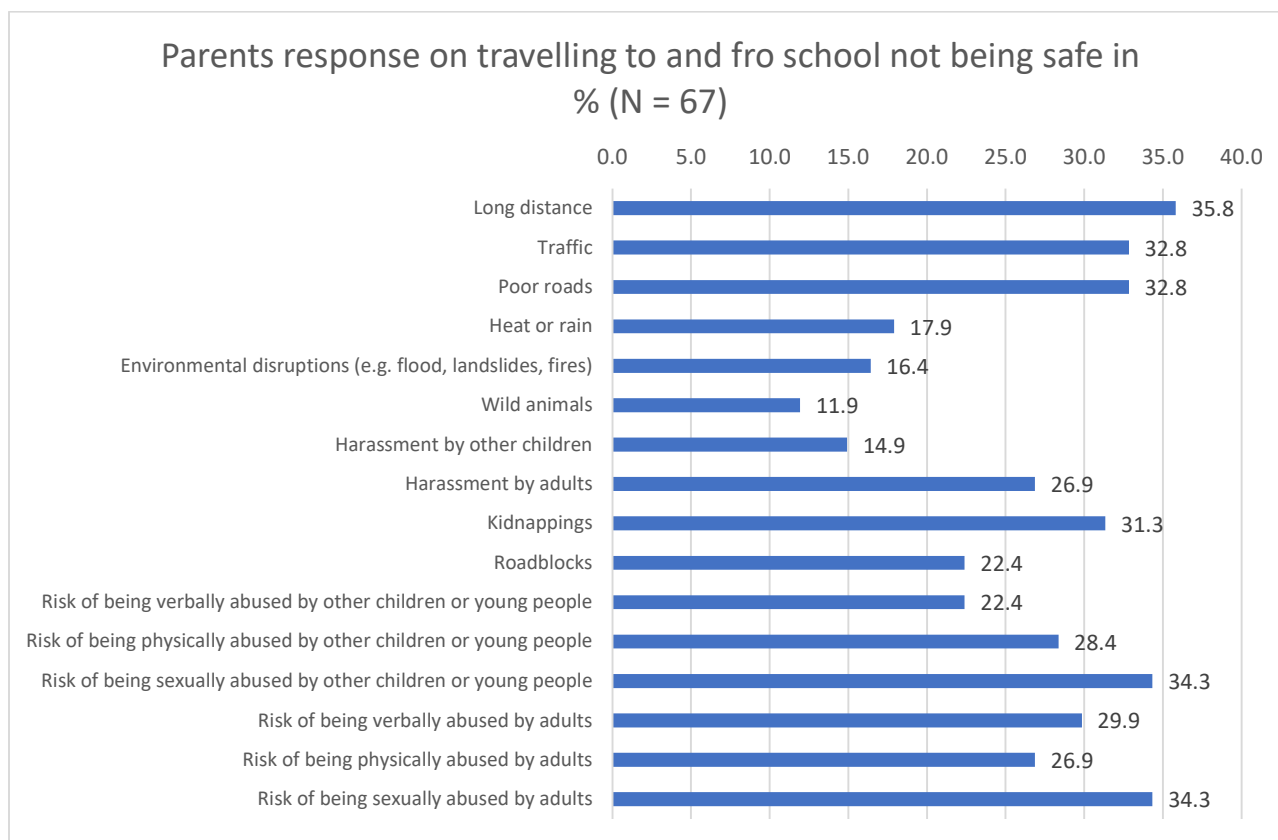


Figure 69: Parent's reasons on travelling to and fro school not being safe for their daughters

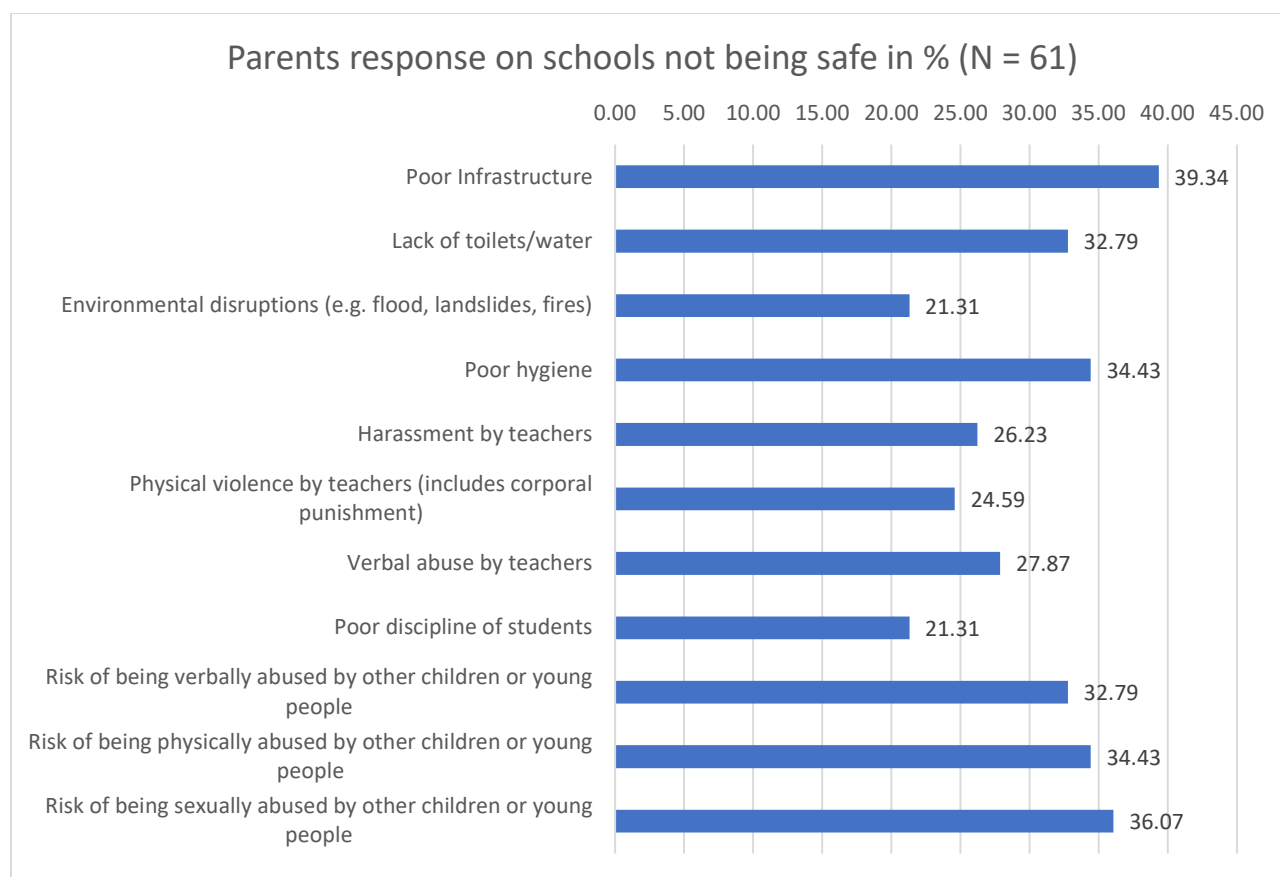


Figure 70: Parent's reasons on schools not being safe for their daughters

Further the parent's perception regarding the safety of the girls while travelling to schools also shows that 33.6% perceive it to be very safe and 42.5% find it safe enough for their daughters (Figure 68). Only 4.6% (Figure 68) responded that the travel to the school is not safe at all.

As observed in Figure 70, the reason for them for not considering the travel to be safe was the distance between the girls home and the school (35.8%) and various risks associated with the long travel like risk of being sexually abused by other children (34.3%) and adults (34.3%), physically abused by other children and young (28.4%) and adults (26.9%), kidnappings (31.3%), harassments by adults (26.9%) and children (14.9%), traffic conditions (32.8%) and road conditions (32.8%). However, in general most of the parents agree that the travelling for the young girls to schools is safe.

As observed in Figure 69, the reason for them for not considering schools to be safe were poor infrastructure (39.34%), risk of being sexually abused by other children or young people (36.07%), poor hygiene and risk of being physically abused by other children or young people (34.43% each), lack of toilets/water and risk of being verbally abused by other children or young people (32.79% each).

However, in general most of the parents agree that school is safe. However, this can be skewed give that 43% of parents do not go to school as seen in Figure 31.

"The way to school is safe even if it is far but in this Marchawar area people don't think it safe. But my parents will send me if I have to study far. Our parents will send us even at the far school. The parents ask if we are late at home after school "

SRH Facilities

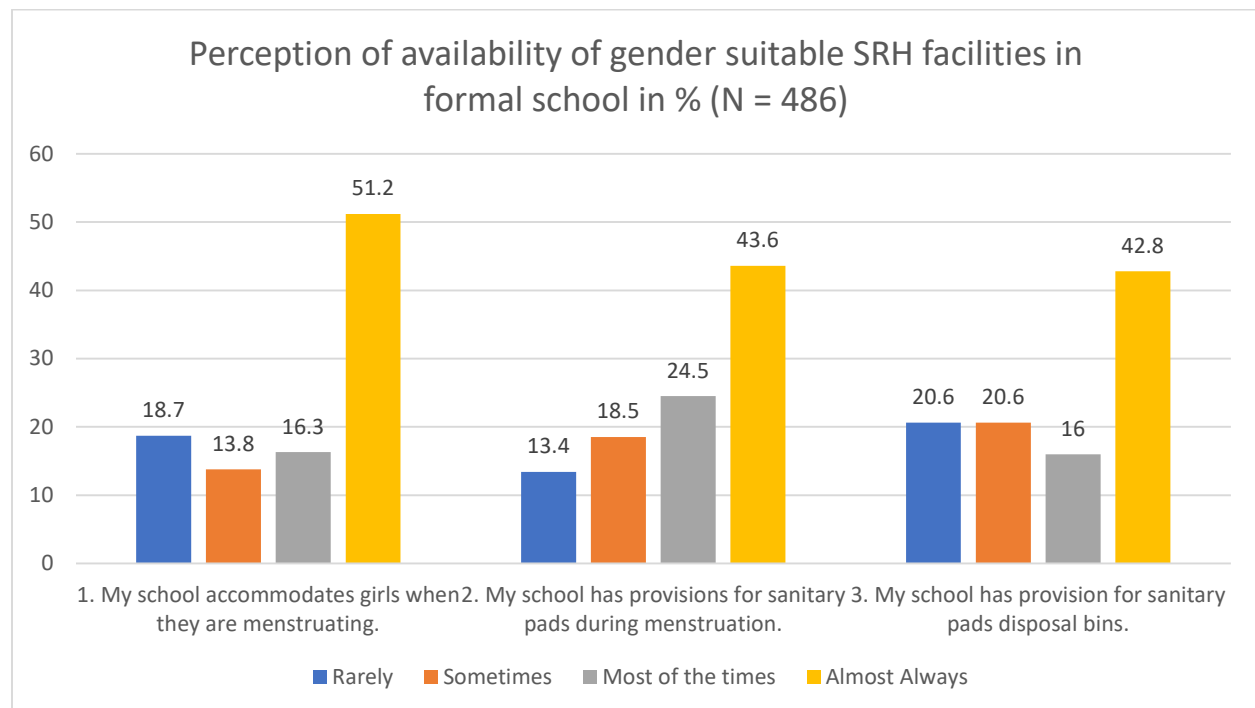


Figure 71: Perception of availability of gender suitable SRH facilities in formal school

As seen in Figure 71, in terms of perception that formal school almost always: accommodates for menstruating girls (51.2%) and has provision for sanitary pads (43.6%), the perception is high. The girls most of the times and almost always feel that they have provision for sanitary pads (68.1%) while being accommodated for menstruation (66.5%). The same can also be said for having sanitary pad disposals in their school (almost always: 42.8% and most of the times: 16%). But a concerning aspects is that, a quarter of girls feel that they are rarely accommodated during menstruation (18.7%) or have sanitary pads disposal bins (20.6%). It can be inferred that; many schools have taken the initiative to better their SRH facilities for girls but there are still many rooms for improvement plus there are signals of school being present where these facilities are not so much in practice.

Others

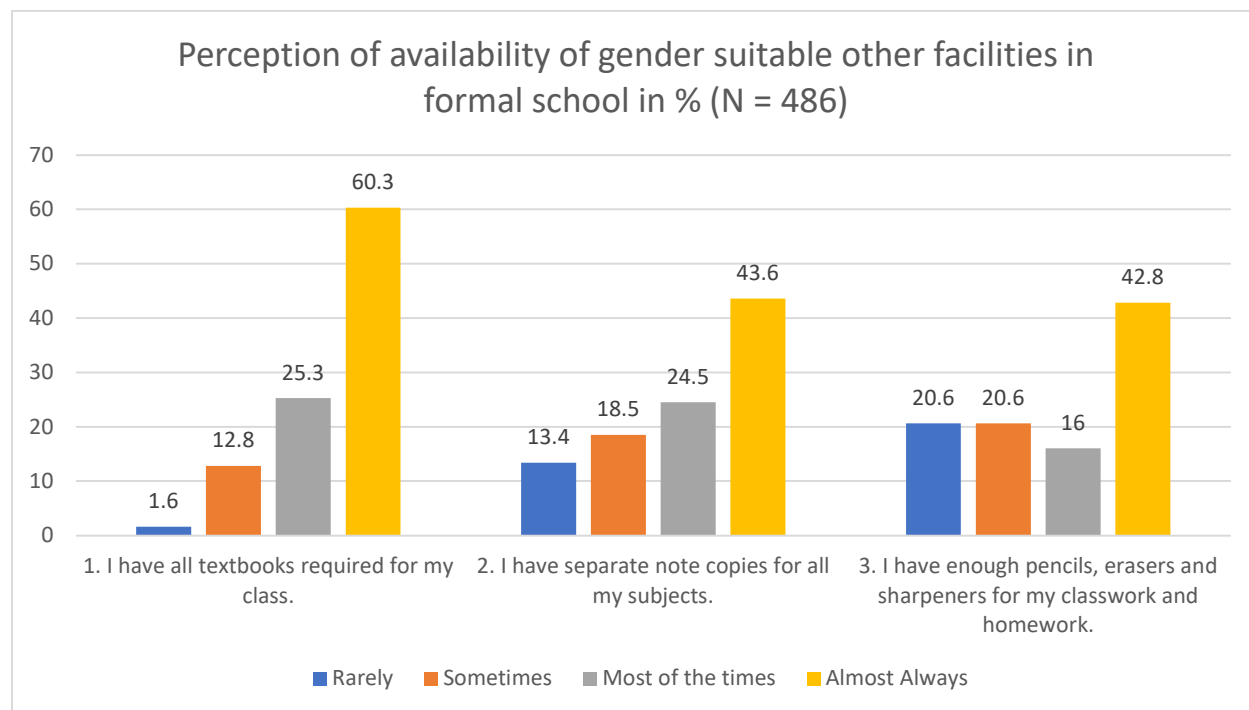


Figure 72: Perception of availability of gender suitable other facilities in formal school

As seen in Figure 72, the majority of girls who are in formal school perceive that they almost always have all textbooks required for their class (60.3%). However, when it comes to having separate note copies for all subjects (43.6%) and enough stationeries for classwork and homework (42.8%), there perception of almost always having them falls. There is about a quarter of girls who feel that they rarely have enough stationeries (20.6%). As textbooks are provided by school, most of the girls almost always have them but when it comes to note copies and stationeries, as they have to restock continuously, they seem to fail to do so. This can also be attributed to the fact that schools and intervention program cannot always provide all necessary learning materials over a course of year for girls to feel that they are almost always stocked with them.

Misconduct in Formal Schools

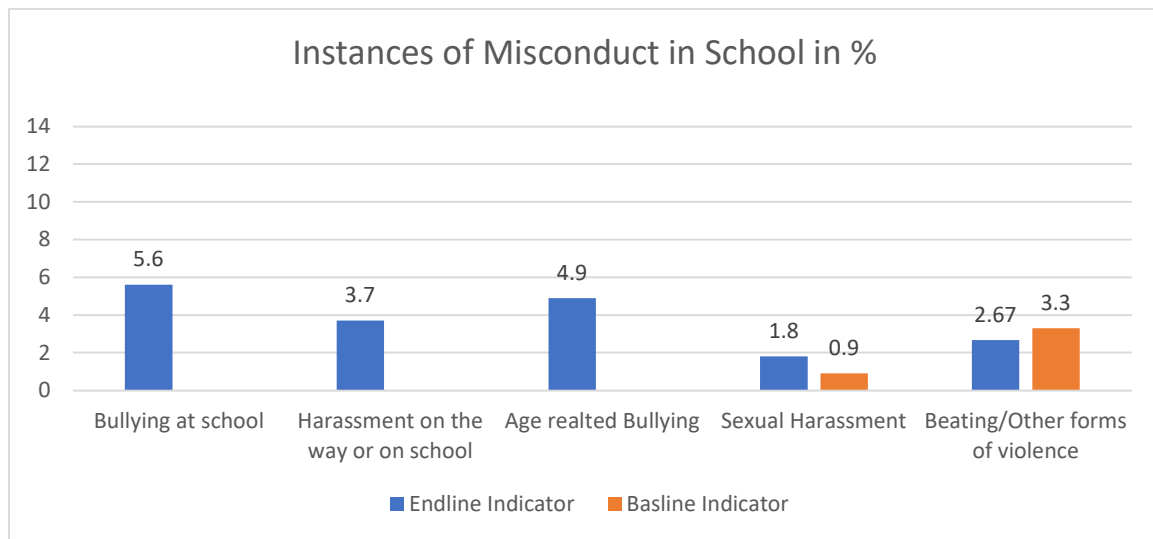


Figure 73: Rate of instances of various misconducts faced by Udaan girls in school

Five major misconducts were looked into for their prevalence in schools where Udaan girls were admitted to. These five misconducts were: bullying at school, harassment on the way or on school, age related bullying, sexual harassment (inappropriate touching, using dirty words, showing vulgar picture and overseeing girls at toilet) and beating/other forms of violent. As seen in Figure 73, there were instances of all of the five misconducts being faced or observed by Udaan girls during their time in school. In comparison to baseline, beating/other forms of violence had decreased (from 3.3% to 2.67%) but the serious issue lies in increase in sexual harassment from baseline to endline evaluation (from 0.9% to 1.8%). There is also concerning level of reporting bullying at school (5.6%), harassment on the way or on school (3.7%) and age-related bullying (4.9%).

Treatment in School by Teachers

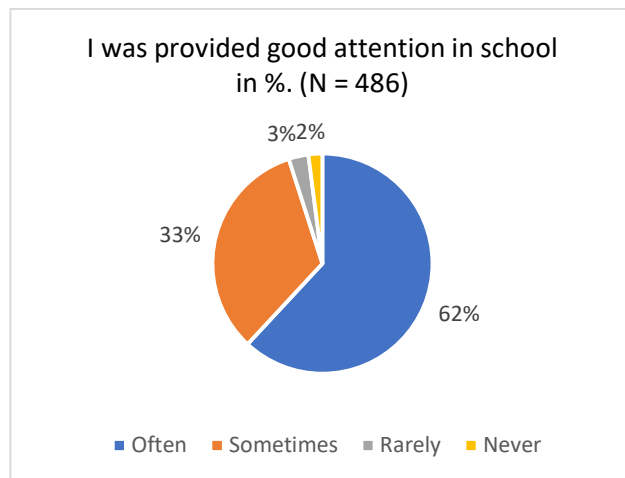


Figure 74: Instances of good attention provided to Udaan girls in their school

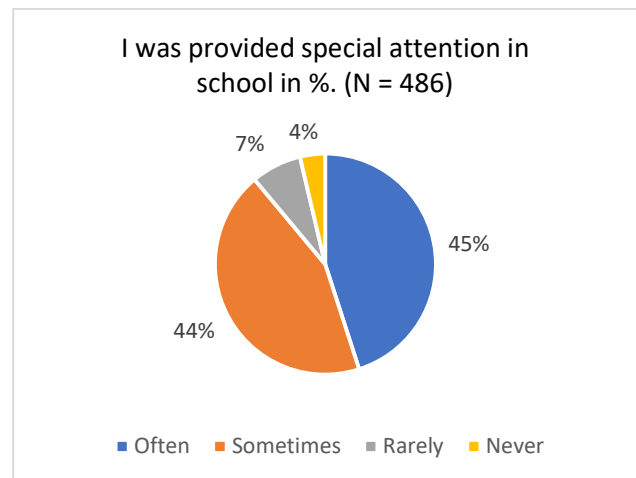


Figure 75: Instances of special attention provided to Udaan girls in their school

Three key indicators were looked at to ascertain the status of treatment towards Udaan girls in school: being given attention at school, not feeling afraid in school, and not being scolded in school. 91.98% of Udaan girls reported to have received attention at school which consisted of 95.06% reporting good attention (Figure 74) and 88.89% (Figure 75) reporting special attention.

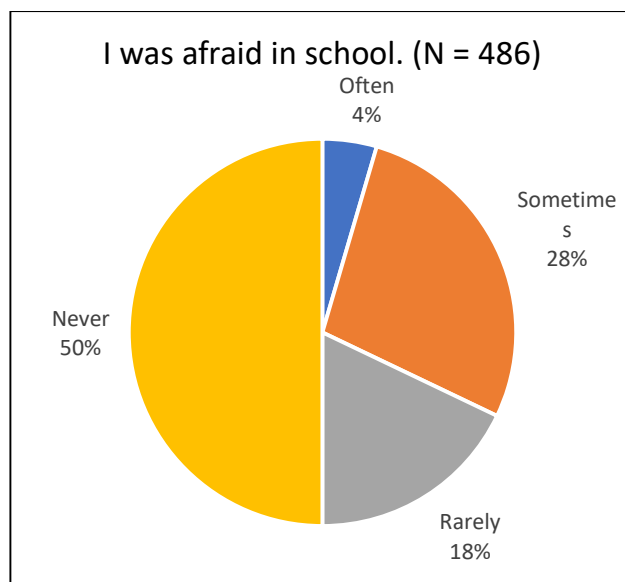


Figure 76: Instances when Udaan girls felt afraid in their school

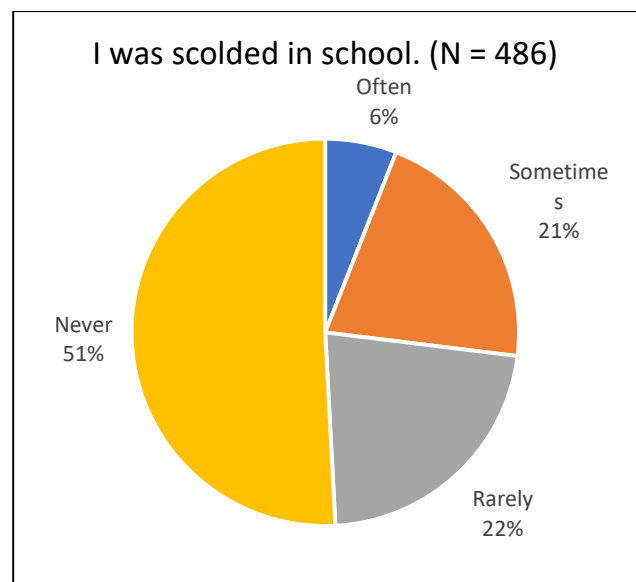


Figure 77: Instances when Udaan girls were scolded in their school

As reported in Figure 76, 67.9% of girls report that they were not afraid in school but 4.53% reported to be always afraid in school indicating the need to make sure that they feel safe as well. As reported in Figure 77, in terms of scolding in school, 73.04% of the girls reported that they were rarely or never scolded in school. But 5.97% reported they were often scolded at school.

Girl/child-centered learning processes

In terms of girl/child-centered learning processes, five major key performance indicators were developed for ease and looked at: Comprehension related support, moral support, negative behavior of teacher, positive Sexual Reproductive Health related support and Receptivity of teacher.

Each of the performance indicators consistent of component which were asked to girls to rate in terms of their perception of availability in their formal schools where 1 was Rarely, 2 was Sometimes, 3 was Most of the times and 4 was Almost always.

S.no.	Performance Indicator	Components
1	Comprehension related support	1. My teacher helps me to understand things that I do not know. 2. My teacher teachers in ways that help me understand.
2	Moral support	1. My teacher wants me to do my best in class. 2. My teacher asks questions to me. 3. My teacher allows me to ask questions in class. 4. My teacher helps me to answer questions I do not know the answers to.
3	Negative behavior of teacher	1. My teacher asks inappropriate questions in the classroom to me and my friends. 2. My teacher points me or my friend out if I could not answer questions in front of the class.
4	SRH related support	1. The teachers are supportive when we talk about menstruation.
5	Receptivity of teacher	1. The teacher listens us patiently when we complain on classroom environment.

Comprehension related support

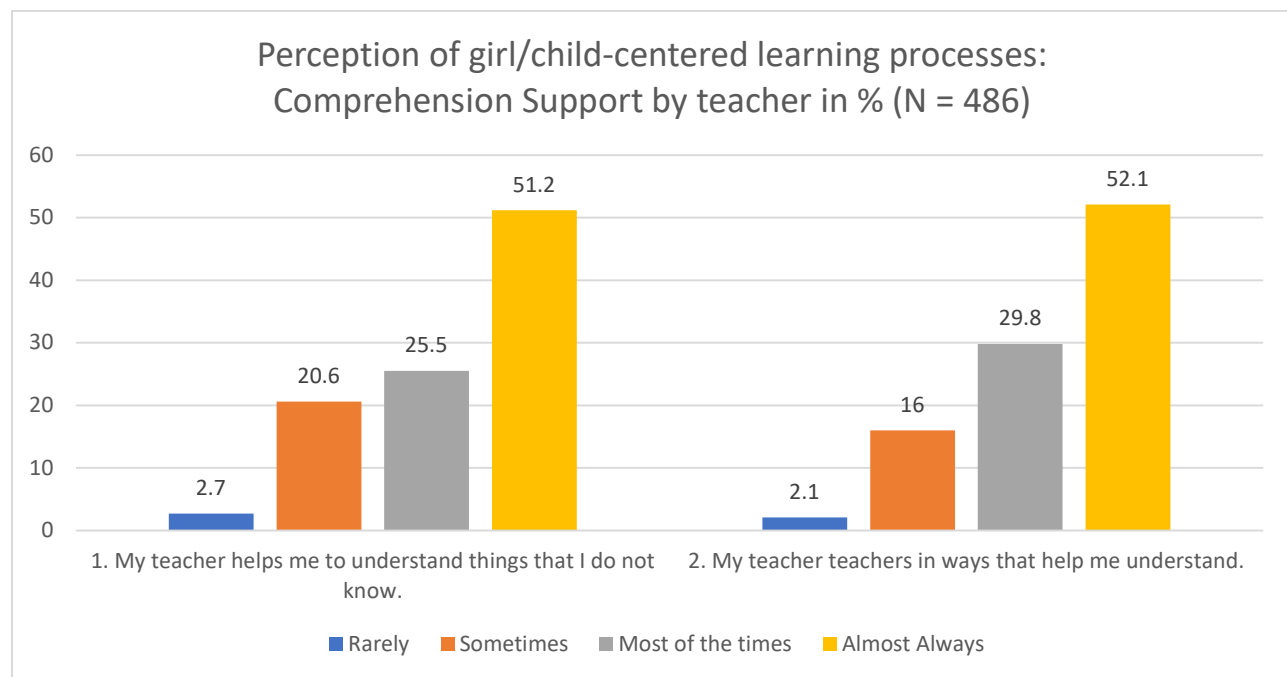


Figure 78: Perception of girl/child-centered learning processes: Comprehension Support by teacher

As shown in Figure 78, Udaan girls who have enrolled and are continuing their formal education in schools perceive in majority that almost always they have support by teacher in understanding things that they do not know (51.2%) and teacher changing their way of teaching for easier comprehension (52.1%). Very few girls perceive that they are rarely supported by their teacher in understanding things (2.7%) or teacher molding their processes to ease the understanding process (2.1%). It can be deduced that teachers are doing their best to help these girls in learning and are willing to change if the learning process is halted or slowed.

Moral support

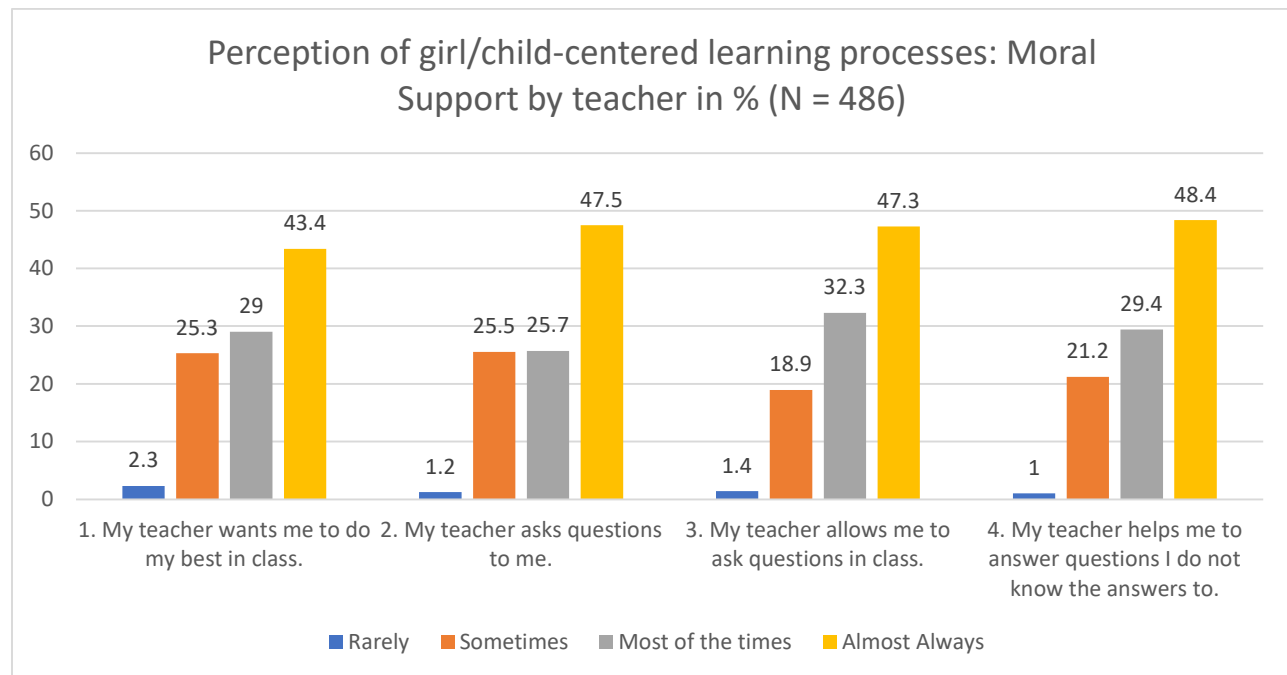


Figure 79: Perception of girl/child-centered learning processes: Moral Support by teacher

As observed in Figure 79, Udaan girls who have enrolled and are continuing their formal education in schools perceive in many cases that they are receiving moral support in the form of: teacher wanting for their best (43.4%), teacher asking question to help them understand (47.5%), teacher allowing them to ask questions (47.3%) and teacher helping them in answering question which they do not know (48.4%), almost always. The girls believe that teachers are doing their best to provide any support they can to them, so that, they are motivated to learn. Although, the numbers are slightly less in comparison to comprehensive related support, it is still significantly good.

Negative behavior of teacher

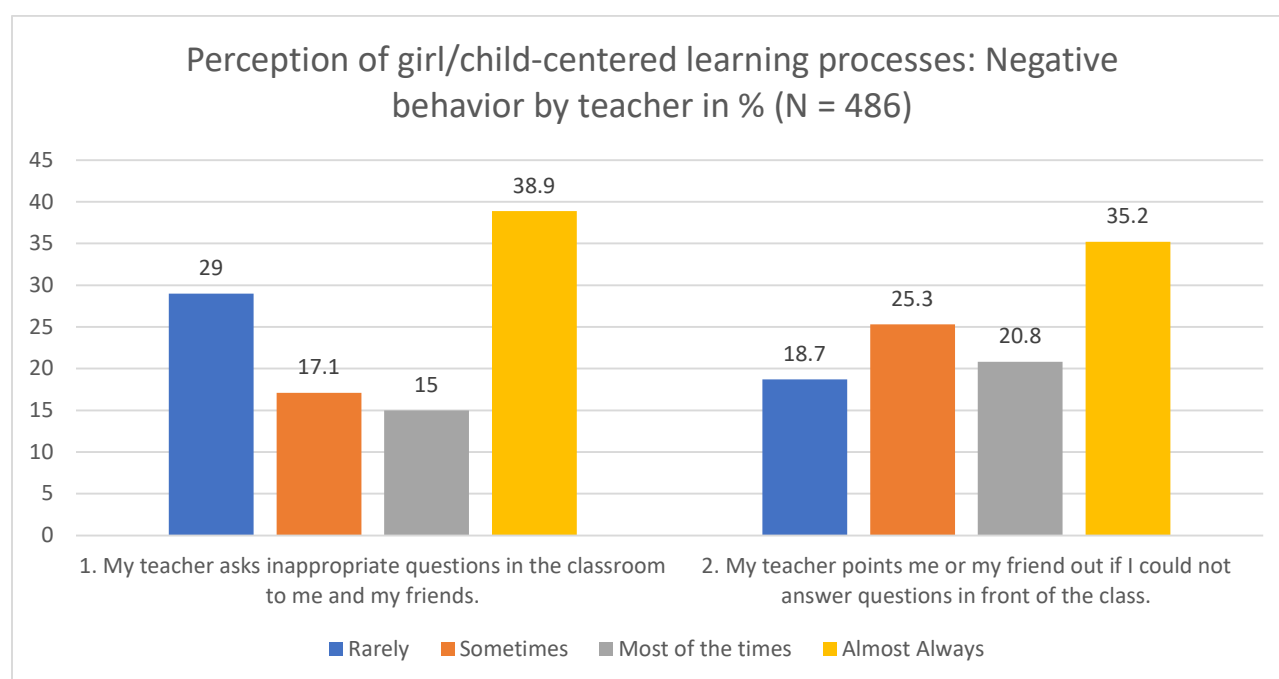


Figure 80: Perception of girl/child-centered learning processes: Negative behavior by teacher

As observed in Figure 80, a very concerning picture emerges with a sizable chunk of girls perceiving almost always that they and their friends are asked inappropriate questions (38.9%) and pointed at with bad intention (35.2%) by their teachers in classroom. The perception of girls is towards them being asked inappropriate questions (53.9%) and pointed with bad intention (56.0%) in a very frequent manner (i.e., most of the times and almost always). To understand this issue, further statistical analysis is done to draw inference on whether various demographic factors were responsible. The report looks at if there are significant difference in these perception as opposed to different cohort, religion and caste/ethnicity.

Cohort-wise difference

Table 16: Cohort-wise difference in the perception of negative behavior relating to inappropriate questions being asked in classroom by teacher

Pearson Chi-square = 26.617	df	3	p-value	0.000	(less than 0.01)
Haushala graduated girl of:	My teacher asks inappropriate questions in the classroom to me and my friends				Total
	Rarely	Sometimes	Most of the Time	Almost Always	
First Cohort (2017/18)	44.10%	19.50%	16.10%	20.30%	100.00%
Second Cohort (2018/19)	24.20%	16.30%	14.70%	44.80%	100.00%
Total	29.00%	17.10%	15.00%	38.90%	100.00%

As seen in Table 16, there is significant difference in the perception regarding the frequency of experiencing negative behavior from teachers in terms of inappropriate questions being asked in classroom between cohorts. More girls from 2nd Cohort (20.3%) are reporting that they are asked inappropriate question almost always as compared to girls from 1st Cohort (44.8%). It can also be seen that 1st Cohort of girls (44.1%) are more likely to report these incidents occurring as rarity than girls from 2nd Cohort (24.2%).

Table 17: Cohort-wise difference in the perception of negative behavior relating to pointing out with negative intention by teacher in front of class

Pearson Chi-square = 30.946	df	3	p-value	0.000	(less than 0.01)
Haushala graduated girl of:	My teacher points me or my friend out if I could not answer questions in front of the class				Total
	Rarely	Sometimes	Most of the Time	Almost Always	
First batch (2017/18)	23.70%	41.50%	11.90%	22.90%	100.00%
Second batch (2018/19)	17.10%	20.10%	23.60%	39.10%	100.00%
Total	18.70%	25.30%	20.80%	35.20%	100.00%

As seen in Table 17, there is significant difference in the perception regarding the frequency of experiencing negative behavior from teachers in terms of being pointed out in front of class for not being able to answer questions between cohorts. Similar to previous condition, girls from 2nd cohort (39.1%) are more likely to report that they are almost always pointed out in front of the class not being able to answer questions as compared to girls from 1st cohort (22.9%). Also, the girls from 1st cohort (23.7%) are more likely to report that they are rarely done the same as compared to girls from 2nd cohort (17.1%).

There are few inferences which can be drawn here, first this can be due to 2nd cohort of girls being more open to report these incidents because of their age where they do not care much about what their surrounding might say. are Second, this can also mean girls from lower age which comprises a significant portion of 2nd cohort prone to such behavior from teacher as compared to ones from older age group. This can also mean that girls from lower age do not understand the motive of asking questions to them by teachers and consider them act of questioning and answering in a class to be chore and inappropriate.

Religion-wise difference

There was no significant difference noticed in the perception regarding the frequency of experiencing negative behavior from teacher in any of the two statements between religions.

Caste/Ethnicity-wise difference

There was no significant difference noticed in the perception regarding the frequency of experiencing negative behavior from teacher in terms of inappropriate questions being asked in classroom between Caste/Ethnicity.

Table 18: Caste/Ethnicity-wise difference in the perception of negative behavior relating to pointing out with negative intention by teacher in front of class

Pearson Chi-square = 31.192	df	3	p-value	0.000	(less than 0.01)
Caste / Ethnicity:	My teacher points me or my friend out if I could not answer questions in front of the class				Total
	Rarely	Sometimes	Most of the Time	Almost Always	
Terai Dalit	19.60%	19.60%	17.80%	43.00%	100.00%
Other Janajatis	12.50%	38.50%	28.80%	20.20%	100.00%
Religious minority	19.00%	29.30%	20.70%	31.00%	100.00%
Others	25.90%	24.10%	20.40%	29.60%	100.00%
Total	18.70%	25.30%	20.80%	35.20%	100.00%

As seen in Table 18, there is significant difference in the perception regarding the frequency of experiencing negative behavior from teachers in terms of being pointed out in front of class for not being able to answer questions between caste/ethnicities. It can be seen that girls from Terai Dalit families (43%) are most likely to report that they are pointed out in classroom for not being able to answer questions followed by girls from Religious minorities (31%). The girls from Other Janajatis (20.2%) are least likely to report that they are almost always done so. It can also be seen that girls from Other Janajatis are likely to report that these things happen sometimes or most of the times rather go for extremes such as rarely and almost always. It can be inferred that either the girls from Other Janajatis are less likely to face such problems that girls from Terai Dalit and Religious minorities or this can also signal at the willingness to report such instances which it seems is high on Terai Dalit and Religious minority girls.

SRH related support

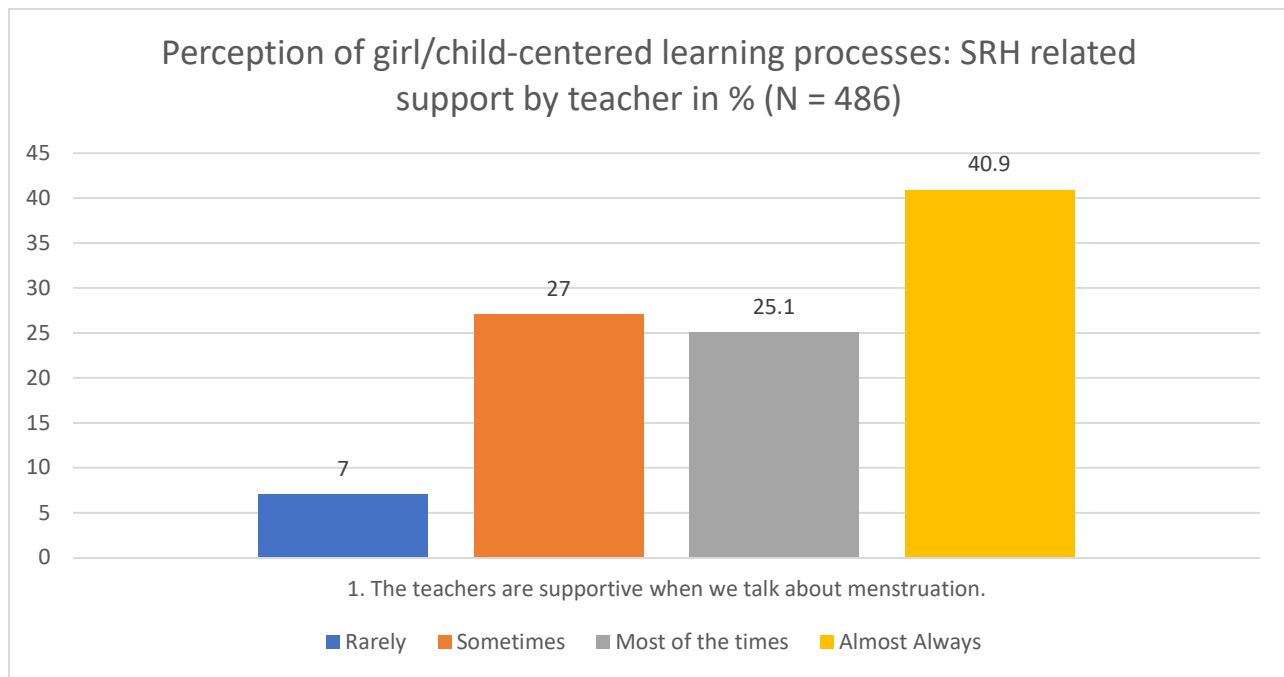


Figure 81: Perception of girl/child-centered learning processes: SRH related support by teacher

As seen in Figure 81, 40.9% of Udaan girls who are enrolled in school perceive receiving SRH related support almost always followed by 25.1% of them perceiving receiving SRH related support most of the times. It can be inferred that teachers are very well aware of SRH related issues that girls face and are equipped to handle them while aiding in the learning process of girls.

Receptivity of teacher

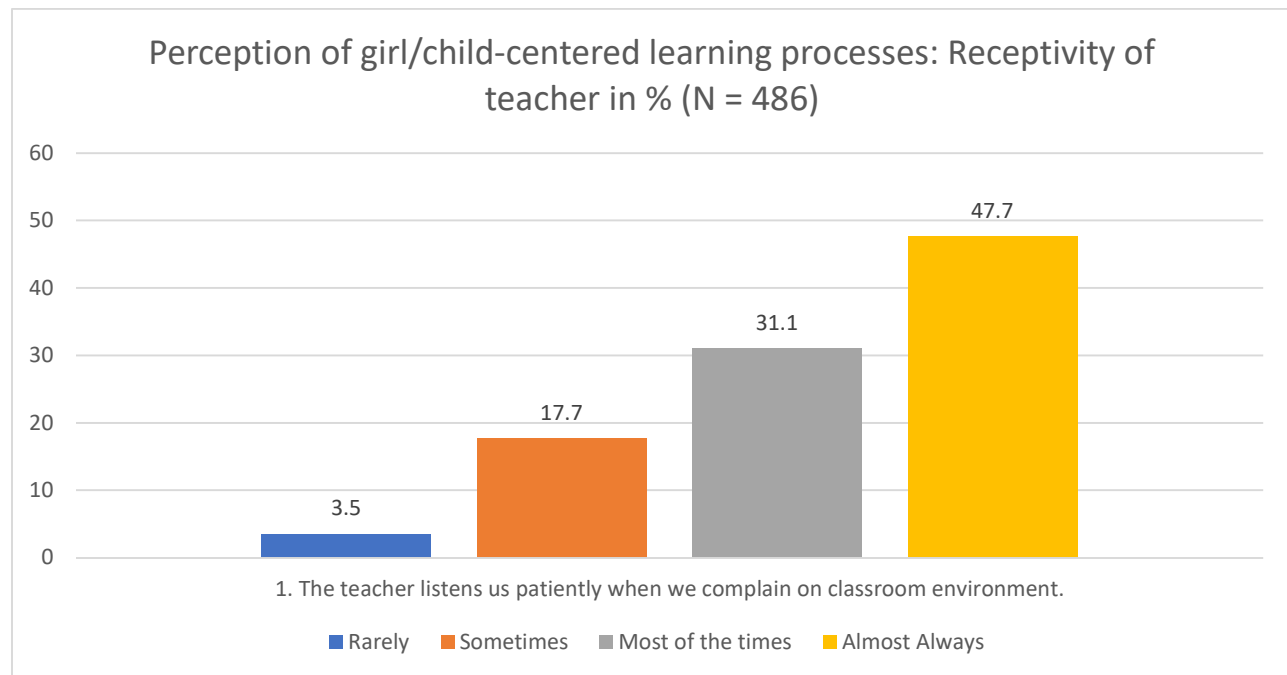


Figure 82: Perception of girl/child-centered learning processes: Receptivity of teacher

As seen in Figure 82, Udaan girls who are attending school are perceiving to have teachers patiently listening to them when complaining about classroom environment almost always (47.7%). This indicates that girls feel that teachers are very receptive of their concerns which makes them feel like they are constructive part of the learning process.

These elements have been shown to have an effect on how girls will try to approach their study. Better perception on teachers almost always taking care of girls is indicated to lead towards better performance in study.

"We like to study if teacher teaches us kindly and with love and don't beat. If teacher beat us, we don't want to study and go to school. I like to study if teacher teaches with love."

Pass Rate

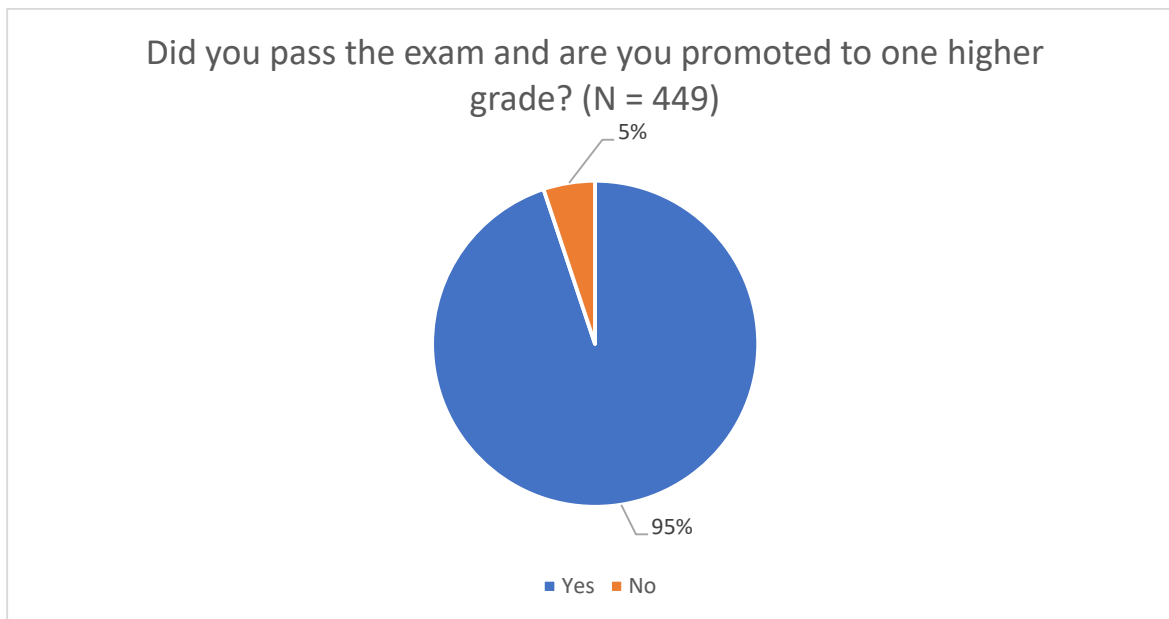


Figure 83: Passing rate of Udaan girls after joining and attending formal schools

As seen in Figure 83, 95% of the girls who attended their school and took the final examination passed the final examination and moved to a higher grade. This shows that girls from Udaan program who went to school and had good perception regarding their parents supporting them, school providing adequate infrastructure and teachers aiding them were motivated to progress in their education and pass their final examination.

Table 19: Comparison between Class of Enrollment and Passing ratio

Class of Enrollment	% of Passed the exam and promoted		
	No	Yes	Total
Madrasa	0.00%	100.00%	100.00%
Class 1	10.00%	90.00%	100.00%
Class 2	0.00%	100.00%	100.00%
Class 3	6.70%	93.30%	100.00%
Class 4	0.00%	100.00%	100.00%
Class 5	2.70%	97.30%	100.00%
Class 6	9.40%	90.60%	100.00%
Class 7	3.50%	96.50%	100.00%
Class 8	1.70%	98.30%	100.00%
Class 9	16.70%	83.30%	100.00%
Class 10	0.00%	100.00%	100.00%
Total	5.10%	94.90%	100.00%

As seen in Table 19, Class 2, 4 and 10 experienced 100% of the students enrolled there passing and being promoted to next grade. Meanwhile, the girls from Class 9 had the worst passing rate at 83.3% as compared to others which all lie above 90%.

Leadership skills of girls

There were two key indicators to look at when exploring the leadership skills of girls and their perception to it i.e., membership in Kishori Clubs and Youth Leadership Index (YLI) score. Of the 39.1% who were affiliated to any group or collectives in their village, 88.4% of the girls were associated with their local Kishori Club.

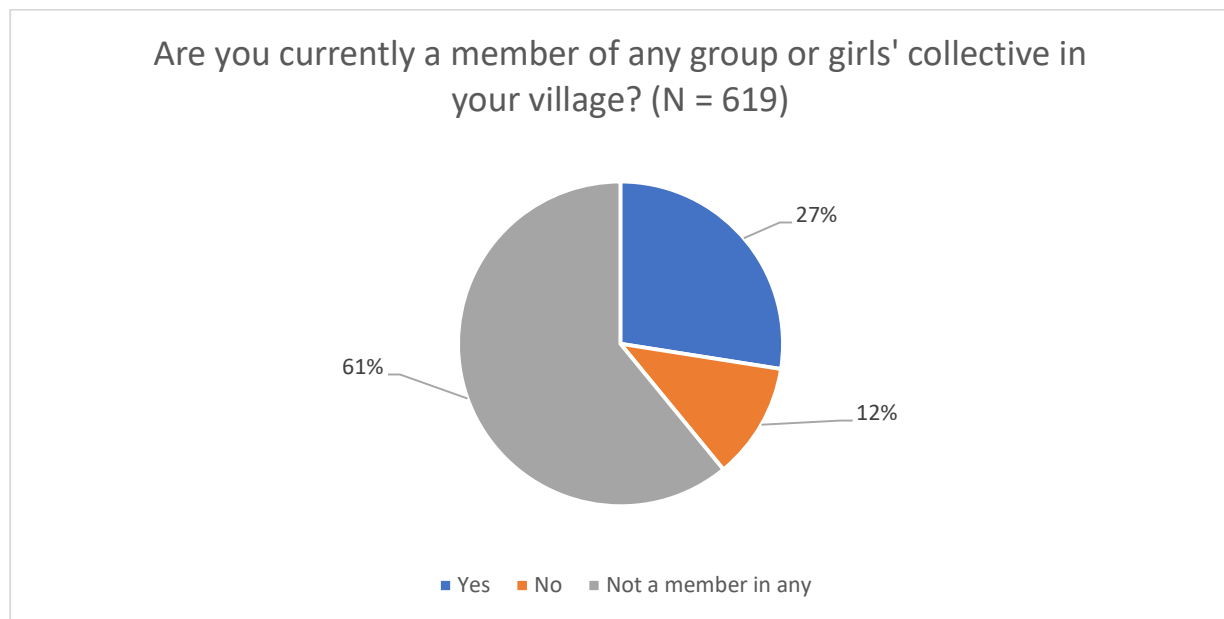


Figure 84: Rate of participation in any group or girls' collective in village



Figure 85: Youth Leadership Index score for Udaan girls

In terms of YLI score, the index remains in the figure for baseline and endline evaluation **at 76.1% (63.93)**. However, several leadership related activities were implemented over the project period related to leadership enhancement but 61% of girls were not participating in any kind of groups or clubs which would have positively impacted the enhancement of leadership skills of girls. An outlier to normal distribution, 17.4% of girls scored 84 out of 84 in the YLI tool.

Summary of Findings regarding Outcome II

Table 20: Outcome II: Enhanced learning outcomes of girls in school

<i>(ii) Enhanced learning outcomes for girls in school</i>				
<i>S.no.</i>	<i>Performance Indicators</i>	<i>Baseline Status</i>	<i>Endline Status</i>	<i>Remarks</i>
<i>Girls have access to a suitable educational environment in formal school</i>				
1	% of girls reporting that they have access to a suitable education environment at school			
1.1	% of girls reporting that they have access to suitable WASH facilities at school	76.67	93.23	Improved
1.2	% of girls reporting that they have access to appropriate facilities at school	84.41	97.6	Improved
1.3	% of girls reporting that they are feeling safe at school	90	97.7	Improved
1.4	% of girls reporting that they feel safe travelling to and from School	74	96.7	Improved
1.5	% of girls reporting that they have access to suitable Sexual Reproductive Health and Menstrual Hygiene Management related facilities at Schools		82.43	Baseline indicator not available
1.6	% of girls reporting that they have other (textbooks, note copies and stationaries) items for attending school		88.13	Baseline indicator not available
1.7	% of girls reporting that they were able to participate in extra-curricular activities at Schools			Data not collected in baseline or endline
2	% of Girls reporting misconduct in formal school			
2.1	% of girls reporting bullying at school		5.6	Baseline indicator not available
2.2	% of girls reporting harassment on the way or on school		3.7	Baseline indicator not available
2.3	% of girls reporting age related bullying at school		4.9	Baseline indicator not available
2.4	% of girls reporting inappropriate touching, using dirty words, showing vulgar pictures and observing girls at toilet on school	0.9	1.8	Worsened
2.5	% of girls reporting beatings or other forms of violence on school	3.3	2.67	Improved
3	% of girls reporting good treatment in Formal Schools			
3.1	% of girls reporting good attention in school		91.98	Baseline indicator not available
3.2	% of girls reporting they are not afraid in school		67.9	Baseline indicator not available
3.3	% of girls reporting not being scolded in school		73.04	Baseline indicator not available
<i>Teachers are adopting girl/child-centered learning processes</i>				
4	% of girls reporting that the teachers are using child centered pedagogies in the classroom			

4.1	% of girls reporting comprehension related support from their teacher	97.6	Baseline indicator not available
4.2	% of girls reporting moral support from their teacher	98.53	Baseline indicator not available
4.3	% of girls reporting negative behavior of their teacher towards them	76.15	Baseline indicator not available
4.4	% of girls reporting positive Sexual Reproductive Health related support from their teacher	93	Baseline indicator not available
4.5	% of girls reporting good receptivity of teacher towards their grievances	96.53	Baseline indicator not available
<i>Improved leadership skills of Girls</i>			
5	Girls being able to work together as member of Kishori club	27.5	Baseline indicator not available
6	Youth Leadership Score (YLI)	76.07	76.1 Baseline indicator not available
7	Girls being able to negotiate for what they want		Data not collected in baseline or endline
8	Girls being able to voice her opinion within the household		Data not collected in baseline or endline
<i>Learning Outcomes</i>			
9	ASER Learning score for all sampled girls	23.5	63.57
10	ASER Nepali Learning score for all sampled girls	71.62	Baseline indicator not available
11	ASER Math Learning score for all sampled girls	55.52	Baseline indicator not available

Girls perceived the travelling to and fro from school (96.4%) and school (97.7%) itself as safe space these were increase from the baseline indicators 76% and 84%. Girls also perceived to have various other facilities in school with 93.27% for WASH facilities, 97.6% for other physical evidence and 82.43% for SRH facilities having a positive response. These also better from the baseline indicators showing that school have improved in providing gender-adequate facilities for girls over the course of intervention. 88.14% of girls also reported that they have facilities for themselves to attend schools in the evaluation.

There were a very few instances of mistreatment in school. However, these rare instances are also concerning as they still involve sexual harassment (1.8%) and beating/other forms of violence towards the girls (2.67%) which are rise from the baseline.

Udaan girls felt that teachers were supportive in various regards from providing comprehension related support (97.6%), moral support (98.53%), SRH related support (93%) and receptivity in classroom (96.53%) all garnering very positive response. However, key issue rises from 78.15% of girls still feeling that there is negative behavior from teachers towards them. In further understanding this predicament, girls from 2nd cohort were the ones reporting such issues which leads to two major inference: either the girls in 2nd cohort are more open to report any negative behavior or due to the age of 2nd cohort they do not understand the difference between teacher using few negative reinforcement ideas or asking them questions felt like it was hampering them rather than aiding them to think more.

YLI stands on the similar grounds to that calculated during baseline with a slight change from 76.07% to 76.1%. The ideas of leadership and its use seems to be stuck on the same place for girls even after years of intervention by the project.

Finally, in terms of learning outcomes, there is an improvement in ASER learning score from 23.5% to 63.57%. Girls outperformed numeracy score (55.52%) by their literacy score of the girls (71.62%). But still in higher levels of test, many girls are still unable to succeed. It can be seen that only 41.84% and 53.47% of girls were able to successfully answer the questions set on Level 5 of numeracy and literacy test.

Outcome III: Improved income-earning prospects of adolescent girls

Empowerment has several dimensions and access to financial resources is one of them that the Haushala project also included in its support package. This section reports the results of the study regarding the progress of the income-earning prospects of the adolescent girls under the project. Here's the summary table that presents the progress in the given indicators.

Knowledge on Financial Literacy

Of the possible +18 score in terms of knowledge on financial literacy, on average the girls scored +6.86. This means that there is knowledge which can be quantified at 38% which is lower than 50%. Hence, Udaan girls does not seem to have enough knowledge in financial literacy. The knowledge on financial literacy was based upon eight key indicators:

Table 21: Scores of Udaan girls on knowledge regarding Financial Literacy

Variable	Statements	Effect (+/-)	N	Mean (1 being strongly disagree and 4 being strongly agree)
Saving Importance	Saving money is important to me	+	619	3.43
Short-term Inclination	I do not like to think about money issue	-	619	2.85
Spending Inclination	Money is just for spending on things I want	-	619	3.42
Importance of Financial Knowledge	Learning about finances is important to me	+	619	3.37
Self-Management Tendency	I like to manage my own money	+	619	3.24
Long-term Inclination	I set long term financial goals	+	619	3.26
Hurdle from Finance	My financial situation limits my ability to do things that are important to me	-	619	3.12
Record keeping tendency	Whenever I do small income generating activities, I keep written records of all my income	-	619	2.94

From Table 21, it can be deduced that, the girls feel that saving is important to them where they tend to focus more on long-term planning (3.26) rather than short-term inclinations (2.85). They do want to save money with saving preference score of 3.43 which is higher than 2.5 (i.e., mean of the scale). There is encouraging sign in girls thinking about the long-term goals (3.26) which builds from them worrying about current state of their financials (2.85). The girls are into managing their own money (3.24) with the aim to reach their long-term goals.

There is, however, a feeling that main function of money is to spend on things they want (3.42). So, there is a contradiction in their motives. The girls want to look at the future but like to spend their savings now.

The girls agree that financial situation is a problem for them where they are managing their own money (3.12), and few also do record keeping to manage their situation (2.94).

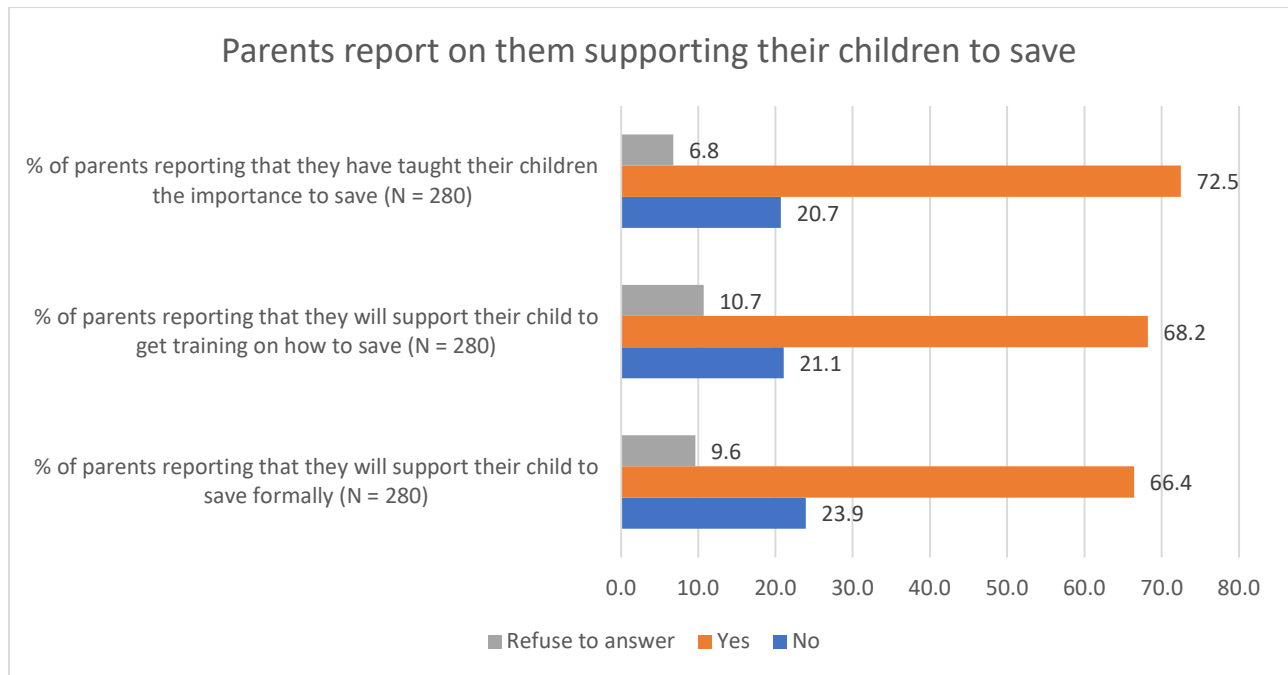


Figure 86: Parents report on them supporting their children to save

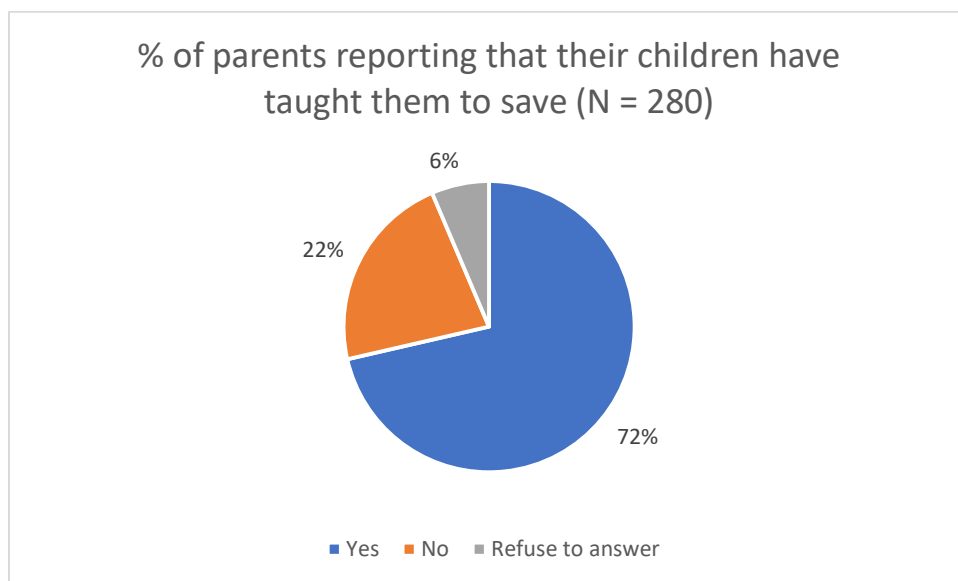


Figure 87: Parents reporting that their children have taught them to save

Also, Figure 86 shows that the parents have taught their children the importance of saving (72.5%), and have shown willingness to support their child to learn about saving habits and practices (68.2%) and will support to save formally (66.4%). To further add, Figure 87 shows that 72% of the parents also agreed that their children had taught them on save.

Financial Decision Making

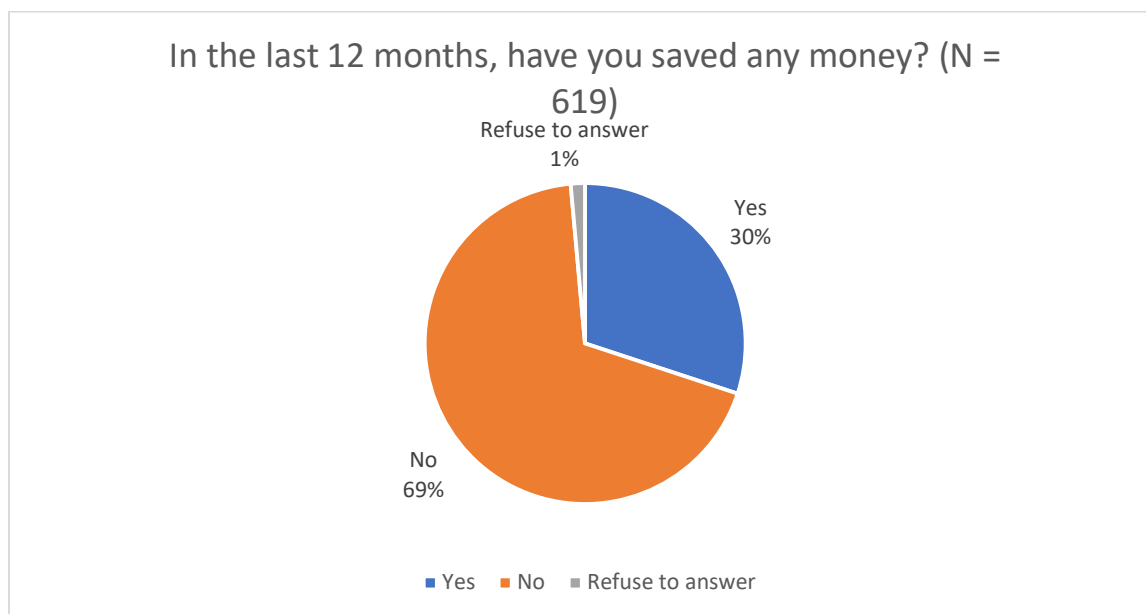


Figure 88: Proportion of Udaan girls who saved money in last 12 months

Saving habit seems to be an issue for Udaan graduates where only 30.05% of respondents have saved money in last 12 months. However, in comparison to the baseline, this is a significant increase and shows positive sign towards further increase in saving.

Table 22: COVID-19 impacting family income in relation to saving habit of girls

Pearson Chi-square	8.23	df=2	p-value	0.016	(Less than 0.05)
In the last 12 months, have you saved any money?					
Depletion in Family Income because of COVID-19	Yes	No	Refuse to answer	Total	
No	26.50%	71.40%	2.10%	100.00%	
Yes	35.50%	64.10%	0.40%	100.00%	
Total	30.00%	68.50%	1.50%	100.00%	

Looking at the impact of depleted income because of COVID-19 on saving habits of girls, it was observed that 35.5% of the girls who were into saving in last 12 months were impacted. 64.10% of girls who hadn't saved in last 12 months were also impacted by depleted income because of COVID-19.

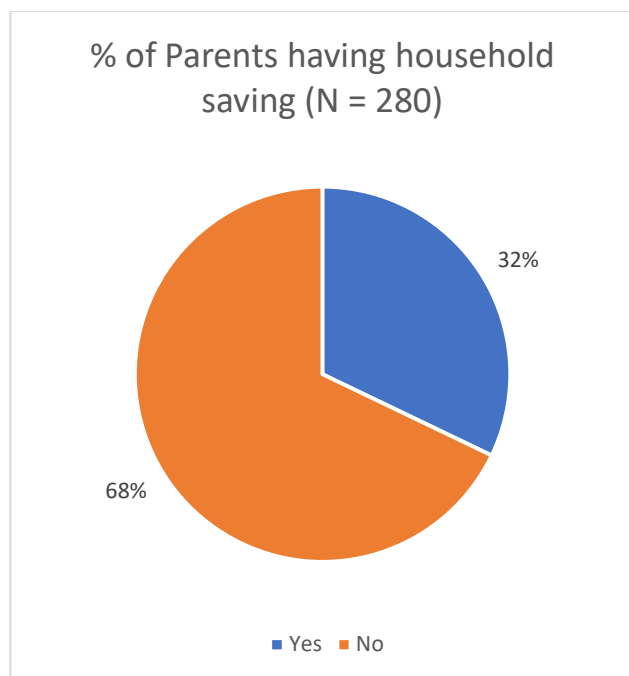


Figure 89: Parents having household saving

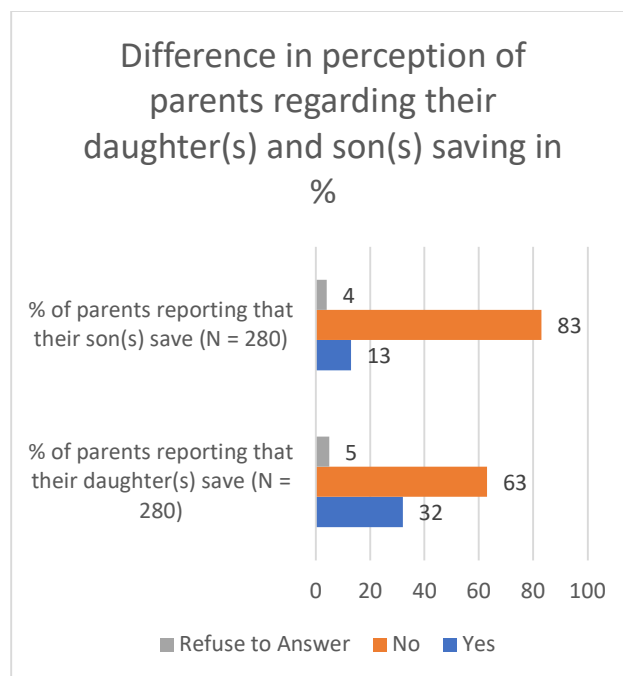


Figure 90: Difference in perception of parents regarding their daughter(s) and son(s) saving

Similarly, parent's survey also showed that only 32% (Figure 89) of the parents have household savings as their daughters have saving habit. 13% (Figure 90) of the parents said their sons have saving habit. Relatively, parents perceive that daughters have more saving habits then their sons.

For further understanding various factors affecting saving practices, cross-tabulation was used. Significant results are described below. There was no significant relationship of saving tendency of Udaan graduates with the cohort they attended.

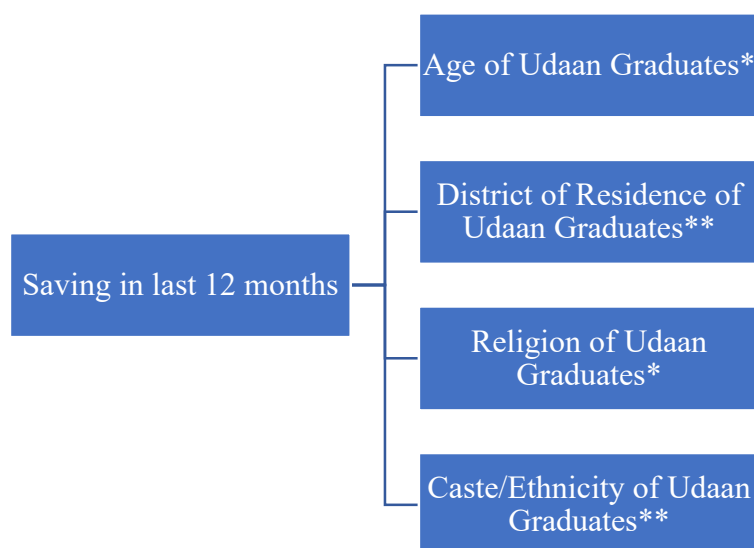


Figure 91: Demographic factors with significant differences perceived in saving habit of Udaan girls

Age-wise difference

Table 23: Age-wise difference in the saving habit of Udaan girls

Pearson Chi-square = 10.386		p-value	0.034	(less than 0.05)
In the last 12 months, have you saved any money?				
Age Group	Yes	No	Refuse to answer	Total
(10-12)	26.30%	73.70%	0.00%	100.00%
(13-16)	29.40%	68.20%	2.40%	100.00%
(17 and above)	38.70%	60.40%	0.90%	100.00%
Total	30.00%	68.50%	1.50%	100.00%

As seen in Table 23, there is a significant difference in whether they have saved in past 12 months according to their age. The girls from 10-12 have not saved the most (73.7%) in last 12 months as compared to girls from 17 and above (60.4%). It can be deduced that as the age of girls increases their tendency to save also increases and they are more aware about usage and opportunities in relation to their saving.

District-wise difference

Table 24: District-wise difference in the saving habit of Udaan girls

Pearson Chi-square = 14.257		p-value	0.001	(less than 0.01)
In the last 12 months, have you saved any money?				
District	Yes	No	Refuse to answer	Total
Rupandehi	26.00%	73.10%	0.90%	100.00%
Kapilvastu	39.10%	58.30%	2.60%	100.00%
Total	30.00%	68.50%	1.50%	100.00%

As seen in Table 24, there is significant difference in saving tendency of girls according to their district of residence. In the past 12 months, more girls from Kapilvastu (39.1%) have saved as compared to girls from Rupandehi (26%). It can be inferred that girls from Kapilvastu are more likely to save and less likely to not save than girls from Rupandehi.

Religion-wise difference

Table 25: Religion-wise difference in the saving habit of Udaan girls

Pearson Chi-square = 7.408		p-value	0.025	(less than 0.05)
In the last 12 months, have you saved any money?				
Religion	Yes	No	Refuse to answer	Total
Hindu	32.00%	66.50%	1.50%	100.00%
Muslim	17.60%	81.20%	1.20%	100.00%
Total	30.00%	68.50%	1.50%	100.00%

As seen in Table 25, there is significant difference in whether a girl has saved money in last 12 months according to their religion. More girls from Hindu family (32%) have saved in the last 12 months as compared to girls from Muslim family (17.6%).

Caste/Ethnicity

Table 26: Caste/Ethnicity-wise difference in the saving habit of Udaan girls

Pearson Chi-square = 26.836	df=6	p-value	0	(Less than 0.01)
Caste / Ethnicity:	In the last 12 months, have you saved any money?			Total
	Yes	No	Refuse to answer	
Terai Dalit	33.20%	65.20%	1.60%	100.00%
Other Janajatis	21.20%	78.80%	0.00%	100.00%
Religious minority	17.60%	81.20%	1.20%	100.00%
Others	44.20%	52.30%	3.50%	100.00%
Total	30.00%	68.50%	1.50%	100.00%

As seen in Table 26, there is significant difference in the propensity to save of girls from different caste/ethnicity. The girls from Terai Dalit communities (33.2%) have the highest propensity to save as compared to girls from Other Janajatis (21.2%) and Religious minorities (17.6%). Religious minorities which are dominated by Muslim religion has the lowest propensity to save (17.6%) and highest propensity to not save (81.2%).

Decision to use saving

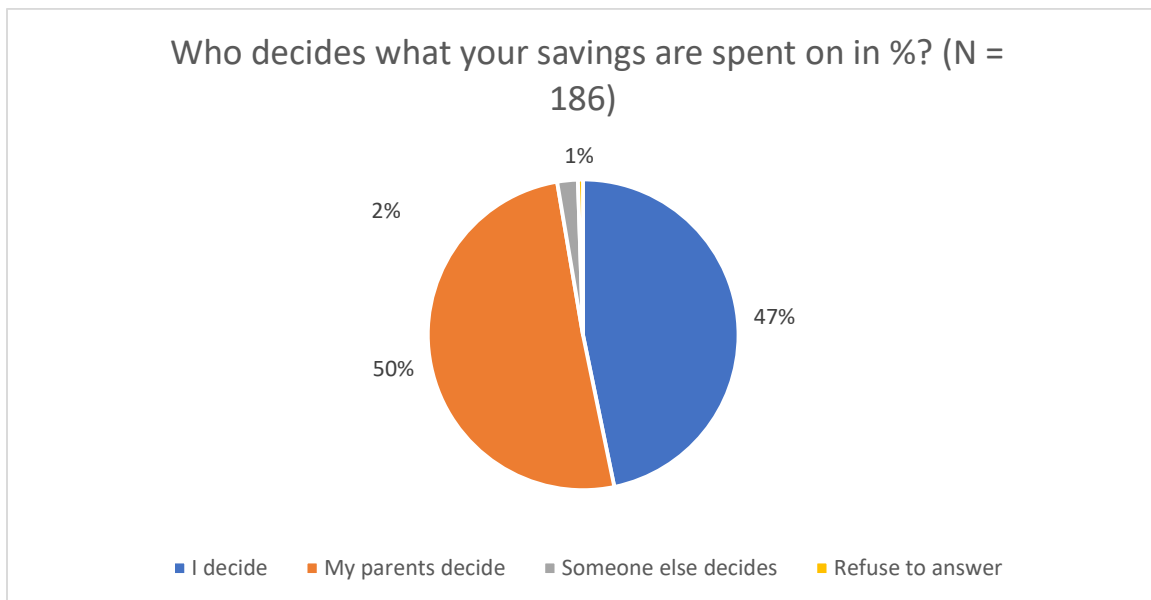


Figure 92: Saving-related decision maker for Udaan girls

In terms of decision making, of the 30.05% girls who saved money, 50.54% of girls declared that it's their parents who decide where their saving is to be spent. 46.77% of girls saying they decide it themselves.

Table 27: Saving-related decision maker for Udaan girls in terms of their age and religion

Religion	Age Group	Who decides what your savings are spent on?					Total
		Non-response	I decide	My parents decide	Someone else decides	Refuse to answer	
Hindu	(10-12)	71.20%	14.10%	14.70%	0.00%		100.00 %
	(13-16)	68.30%	12.80%	17.80%	1.10%		100.00 %
	(17 and above)	61.10%	24.40%	13.30%	1.10%		100.00 %
	Total	68.00%	15.20%	16.10%	0.70%		100.00 %
Muslim	(10-12)	91.30%	4.30%	4.30%		0.00%	100.00 %
	(13-16)	84.80%	8.70%	4.30%		2.20%	100.00 %
	(17 and above)	62.50%	6.30%	31.30%		0.00%	100.00 %
	Total	82.40%	7.10%	9.40%		1.20%	100.00 %
Total	(10-12)	73.70%	12.90%	13.40%	0.00%	0.00%	100.00 %
	(13-16)	70.60%	12.20%	15.90%	0.90%	0.30%	100.00 %

Religion	Age Group	Who decides what your savings are spent on?					
		Non-response	I decide	My parents decide	Someone else decides	Refuse to answer	Total
	(17 and above)	61.30%	21.70%	16.00%	0.90%	0.00%	100.00 %
	Total	70.00%	14.10%	15.20%	0.60%	0.20%	100.00 %

A cross analysis on the spending habits of the girls based on religion and age gave some insights on how the independence of self-decision changes with the increase of age for different religion. From Table 27, it was observed that in the Hindu religious communities, as the age of the girls increases, they realize more financial independence in terms of self-decision on spending their saving, as the relative percentage of the girls saying they decide on spending of their saving is highest in age group 17 and above (24.4%). However, in the case of Muslim religious communities the self-decision to spend the savings were seen at age group of 13-16 years (8.7%), and also as the age increases the parents decide on the spending of their daughter's savings (31.3%).

Location of Saving

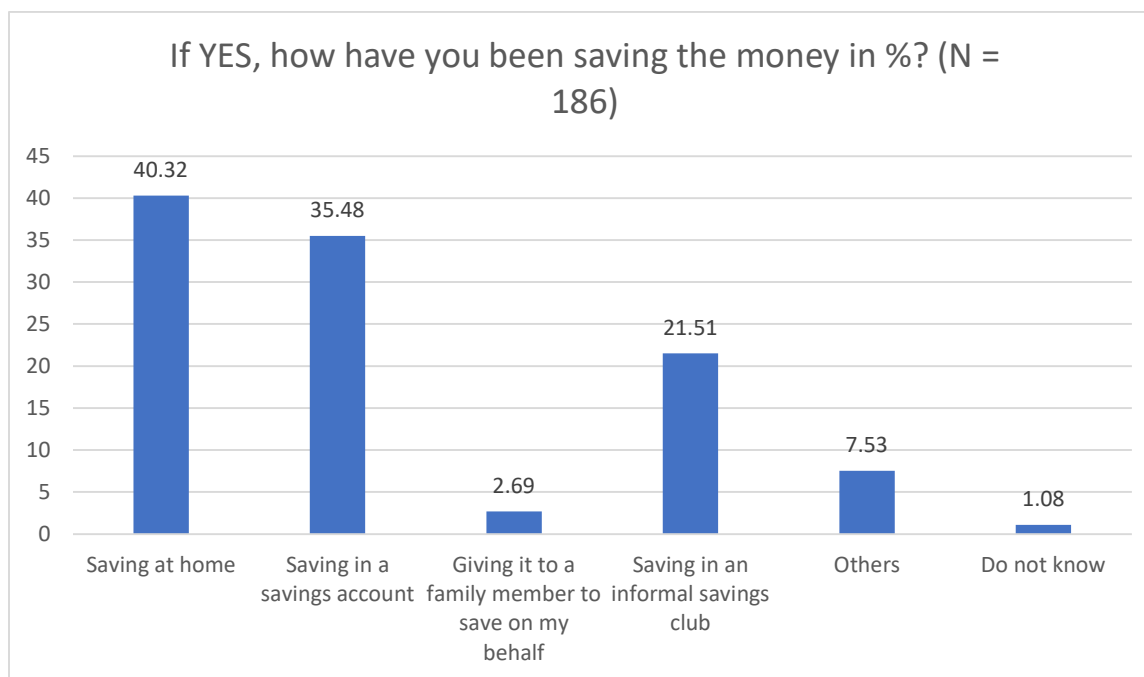


Figure 93: Location of saving for Udaan girls

In terms of how the respondents save, 40.32% of respondents save at their own homes followed by 35.48% respondents saving using savings account. 21.51% of respondents are also affiliated to informal saving clubs aiding in their saving tendency which is observable in Figure 93.

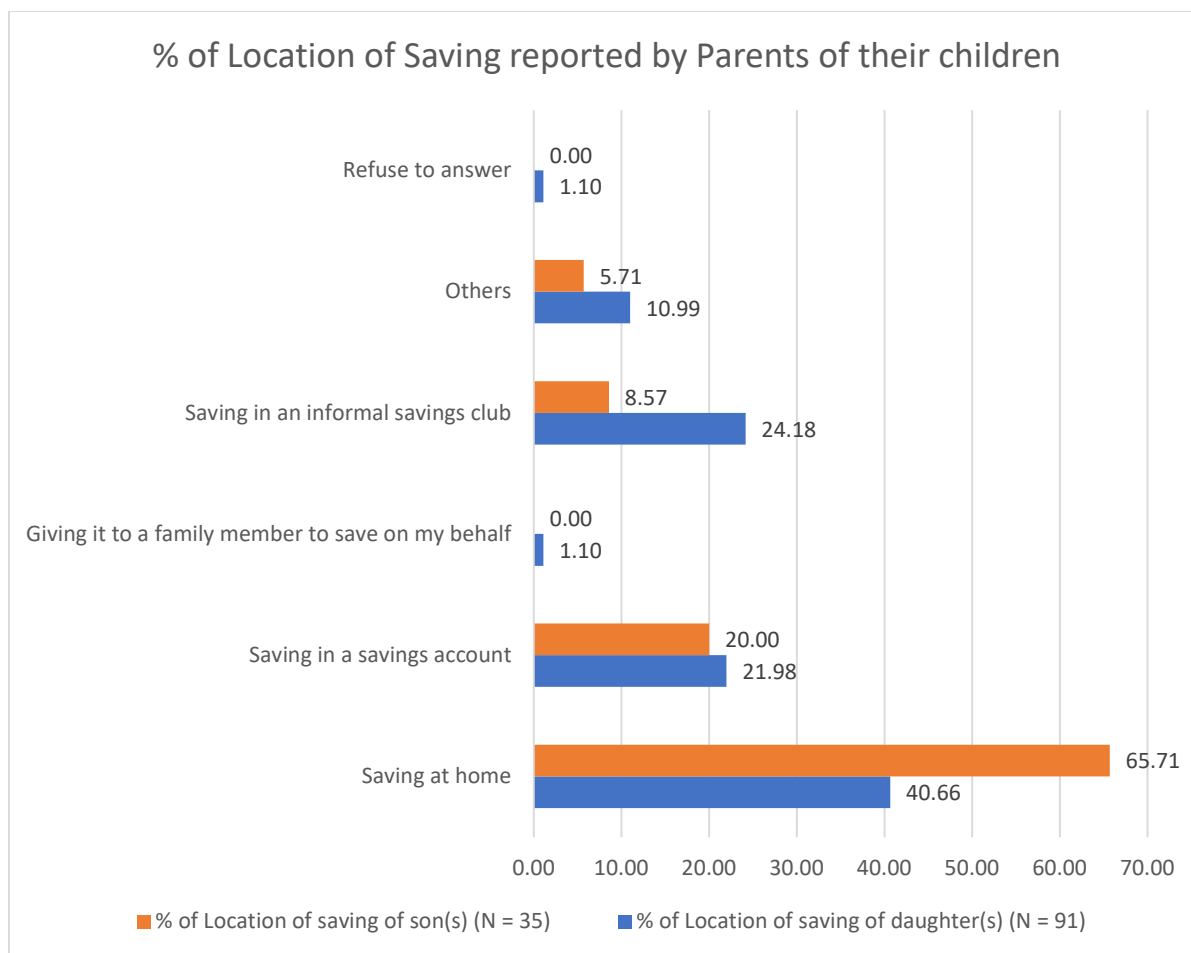


Figure 94: Location of Saving reported by Parents of their children

Figure 94, shows that parents validate the information provided by their daughters (40.32%) regarding most of their savings being kept at home (40.66%). The parents seem to understand their daughter(s) in where their daughter(s) might have saved money which can signal at proper communication between daughter(s) and their parents. When comparing with son(s), daughter(s) outperform them in saving especially in informal saving clubs (Daughter(s): 24.18%; Son(s): 8.57%) which does signal at more girls being associated to such clubs and also the effort put in by the program to create and develop these informal saving clubs for girls.

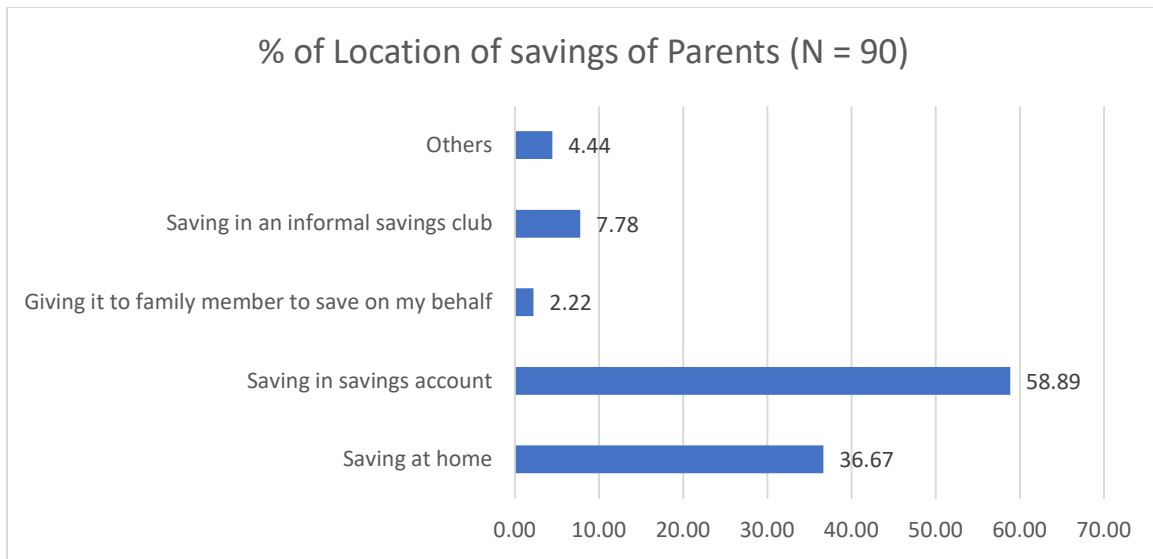


Figure 95: Location of savings of Parents

Parent's survey also showed that the choice of saving for parents are also saving account (58.89%) and savings at home (36.67%). However, it was seen that parents are less inclined to save in informal saving club (7.78%) then the daughters (21.51%).

Source of Saving

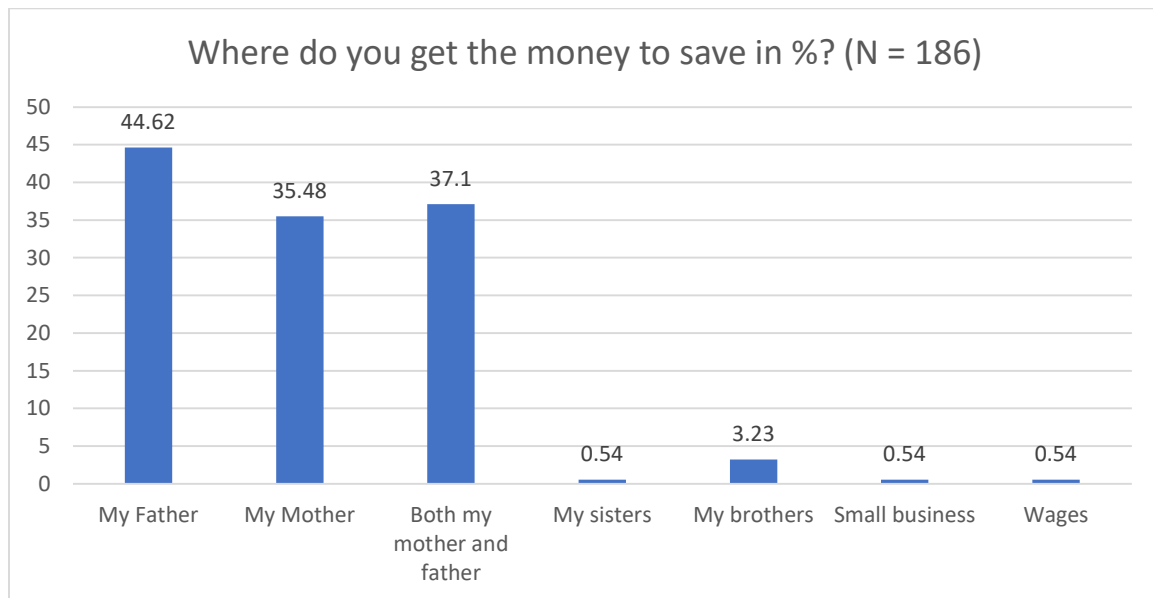


Figure 96: Source of saving money for Udaan girls

In terms of source of money which the girls save, 44.62% girls get their money from their father which increased from baseline (27%), followed by 35.48% of them getting money from their mother (baseline: 35%). 37.1% of the girls reported that they get money from both their father and their mother. Small

businesses and Wage work were non-existent as source of their saving. As compared to baseline, the inclination of inclination of bothers to provide money decreased from 33% to 3.23%.

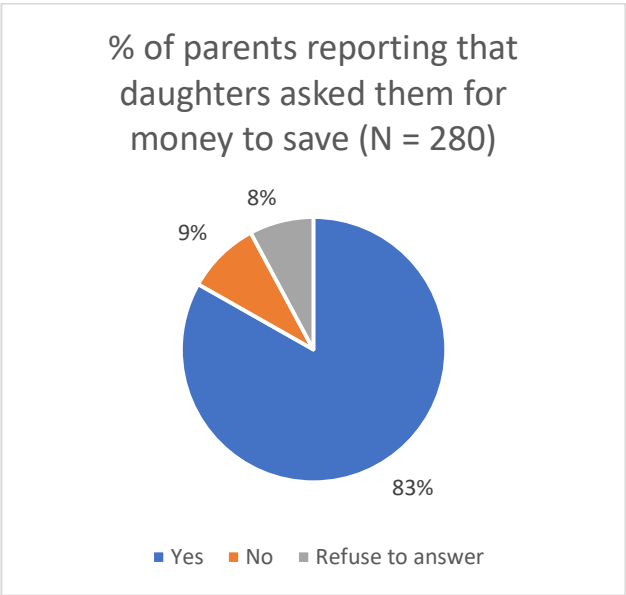


Figure 97: Parents reporting that daughters asked them for money to save

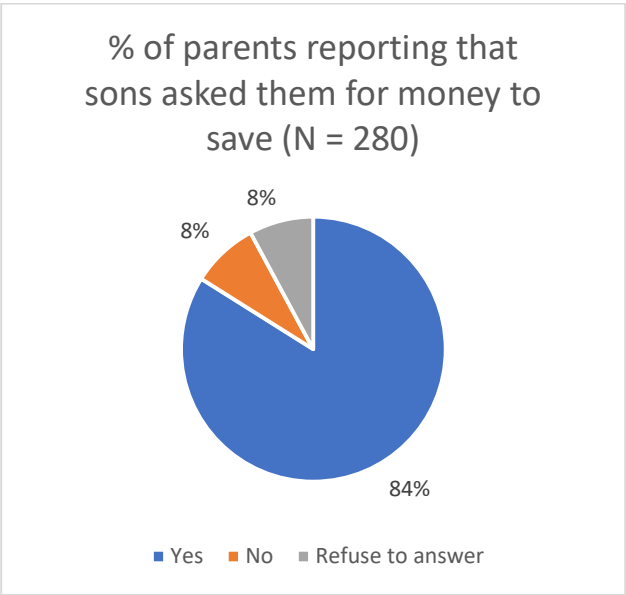


Figure 98: Parents reporting that sons asked them for money to save

Parents report that most girls (83%) and boys (84%) in their family asked them money for saving purpose.

Expense Allocation from Saving

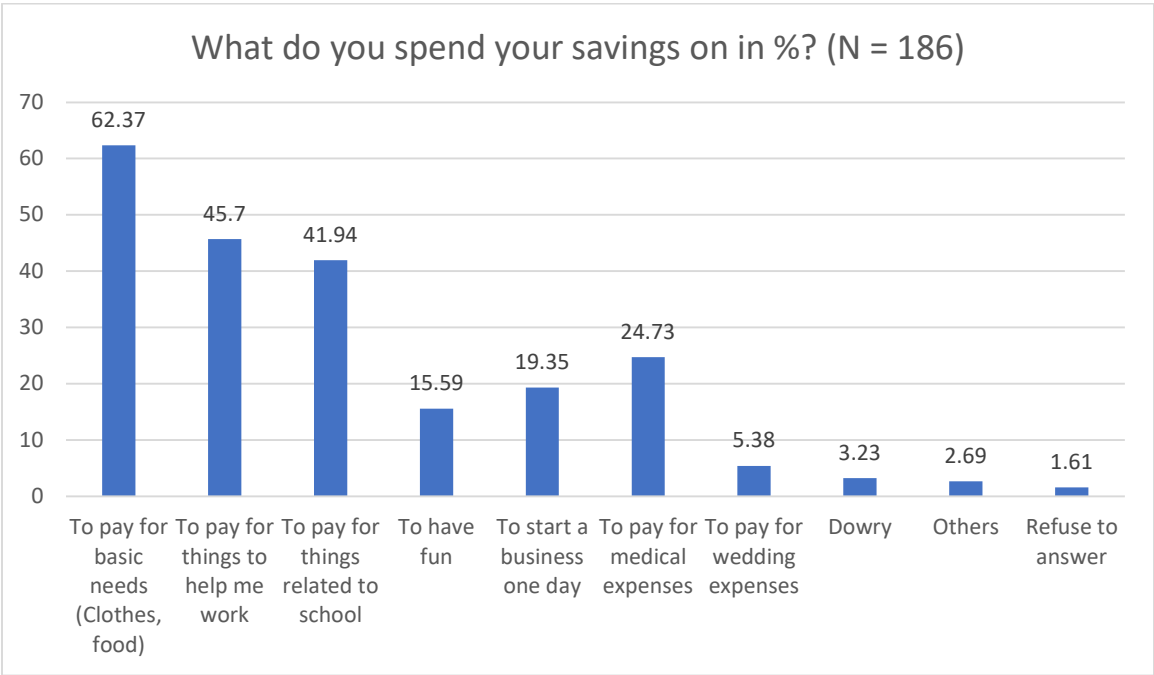


Figure 99: Expense allocation from saving of Udaan girls

Most of the saving is allocated to paying for basic needs such as food and clothes with 62.37% of the respondents stating so. 41.94% of girls use their savings for buying things for school and 45.7% of girls use their savings for helping them to work. 19.35% of girls have been saving, so that they can start a business one day in future.

Access to Saving/Credit Cooperatives

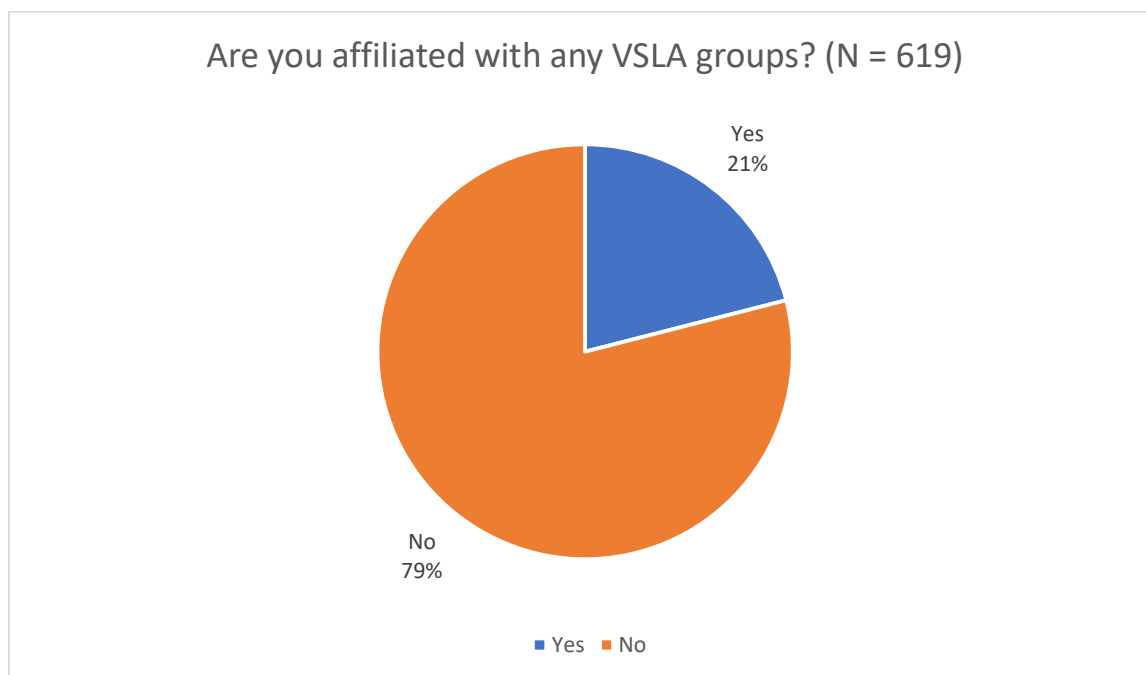


Figure 100: Rate of affiliation of Udaan girls in VSLA groups

Only 21% of the girls are affiliated with any Village Saving and Loan Association (VSLA) groups. Still a majority (79%) of the girls are not affiliated with VSLA groups.

Table 28: Saving habit in relation to affiliation of Udaan girls in VSLA groups

Pearson Chi-square = 107.00	df=2	p-value	0.000	(Less than 0.01)
Are you affiliated to any VSLA groups?	In the last 12 months, have you saved any money?			
	Yes	No	Refuse to answer	Total
Yes	66.90%	33.10%	0.00%	100.00%
No	20.20%	77.90%	1.80%	100.00%
Total	30.00%	68.50%	1.50%	100.00%

As seen in Table 28, 66.9% of girls who were affiliated VSLA said that they had saved in last 12 months as compared to only 20.2% of girls saved who were not affiliated to VSLA group.

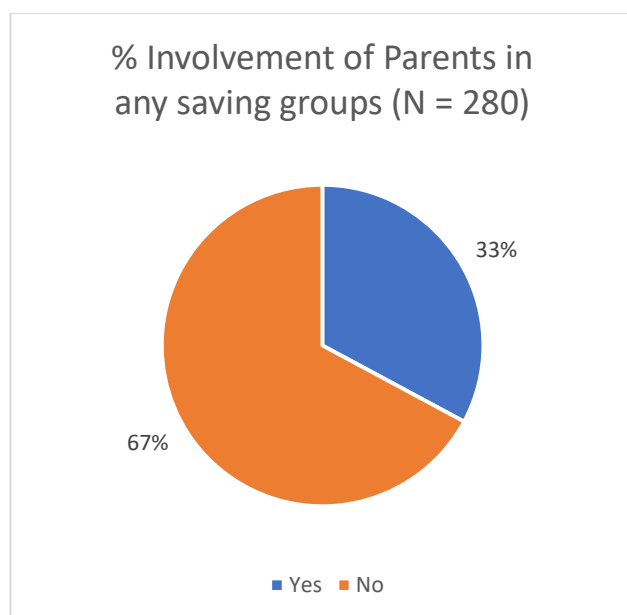


Figure 101: Involvement of parents in saving groups

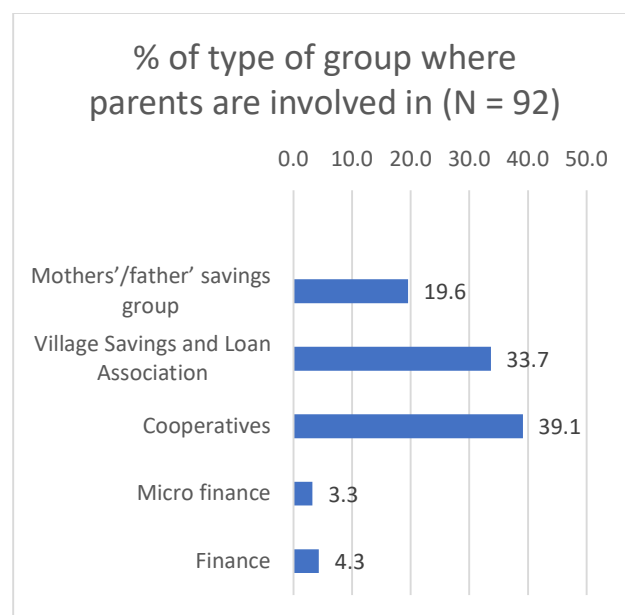


Figure 102: Type of saving group parents are involved in

Slightly more parents (33.7% of 33%: Figure 101) are associated to VSLA and other saving groups as compared to girls (21%: Figure 100). In both cases, majority are still not associated to such groups. But parents are mostly associated to Cooperatives (39.1%) which is because of the intervention also tapping cooperatives to aid parents in their income generation with training in entrepreneurship, financial management, loan delivery and cheaper rates of loans delivered.

“226 females, 189 males. Care Nepal awareness programs for Women is a key (where Care has helped girls for going into study by providing seed money to mothers for earning). Ward 5 and 6 in Gaupalika plus few people outside of the palika too. Mostly people from agriculture who are from lower income group are in the cooperation. Mostly people who can save Rs. 300 per month was in the cooperative. After Nepal, more easy entry was provided with Rs.100 or Rs.200 also allowed to be a member. Recently, 17 Sept 2020 around 30 people also entered into the cooperation. Around 1,38,000 was provided by Care Nepal which was provided to parents of Haushala girls for entrepreneurship with interest of 6.5% annually which is subsidized from normal 15%.”

-Representative of Sanghase Saving and Credit Cooperative

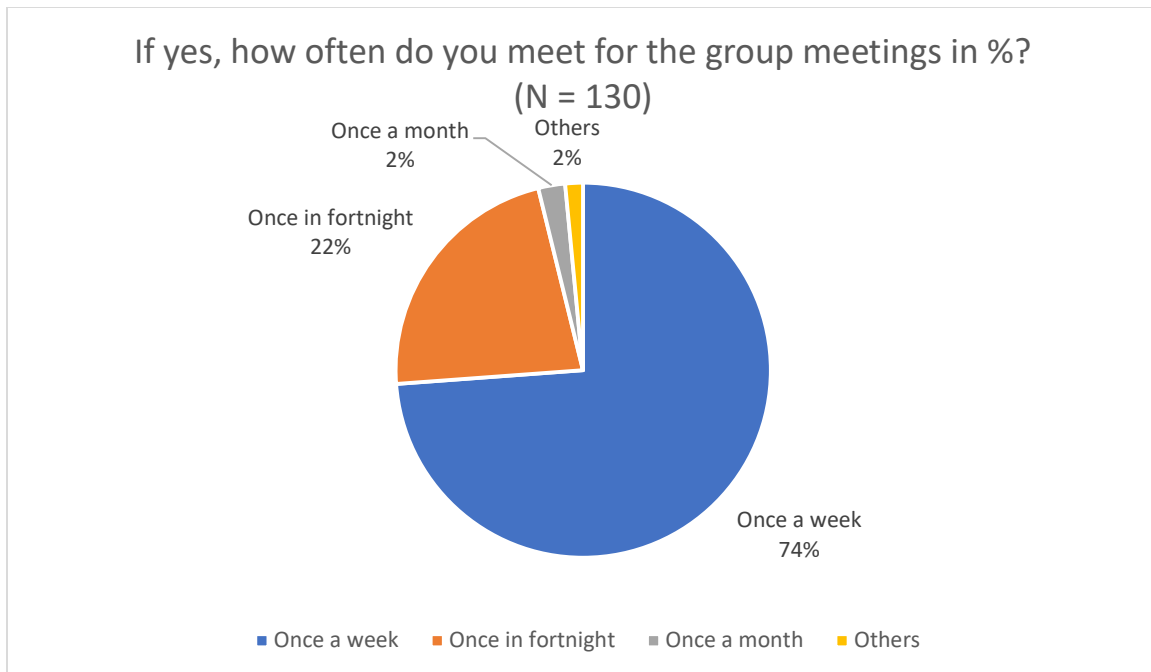


Figure 103: Frequency of group meetings in VSLA group

As seen in Figure 103, 73.85% of the girls affiliated with a VSLA group meet regularly i.e., once a week. 22.31% of girls meet once a fortnight.

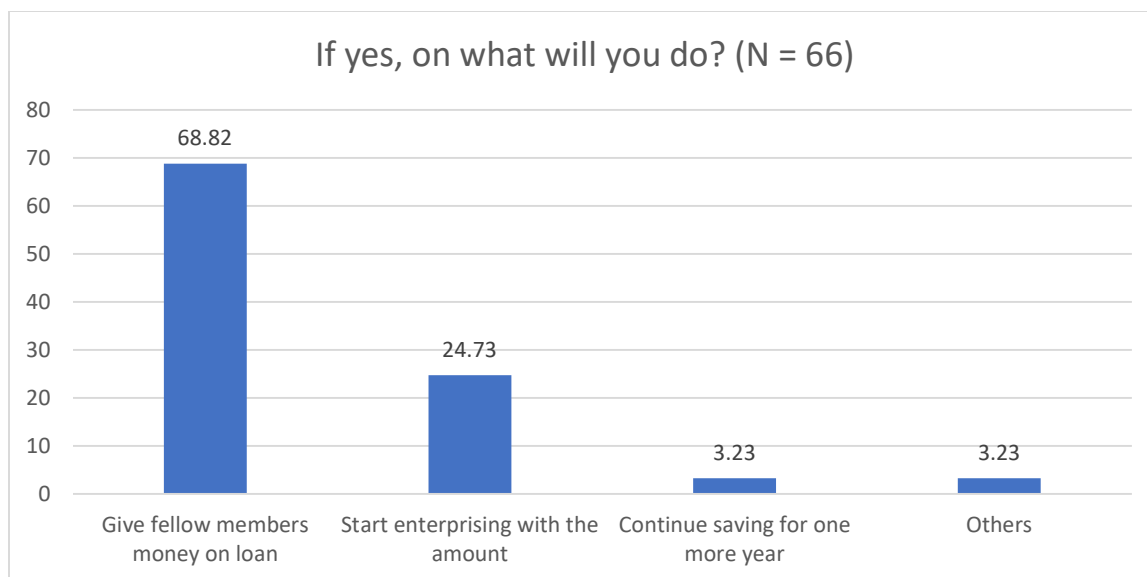


Figure 104: Preferred avenues of using savings from VSLA group for Udaan girls

71.54% of the girls who are affiliated to VSLA are sure of where they will spend their saving. Of them, 68.82% are willing to give fellow members loans and 24.73% want to start enterprising which is observable in Figure 104.

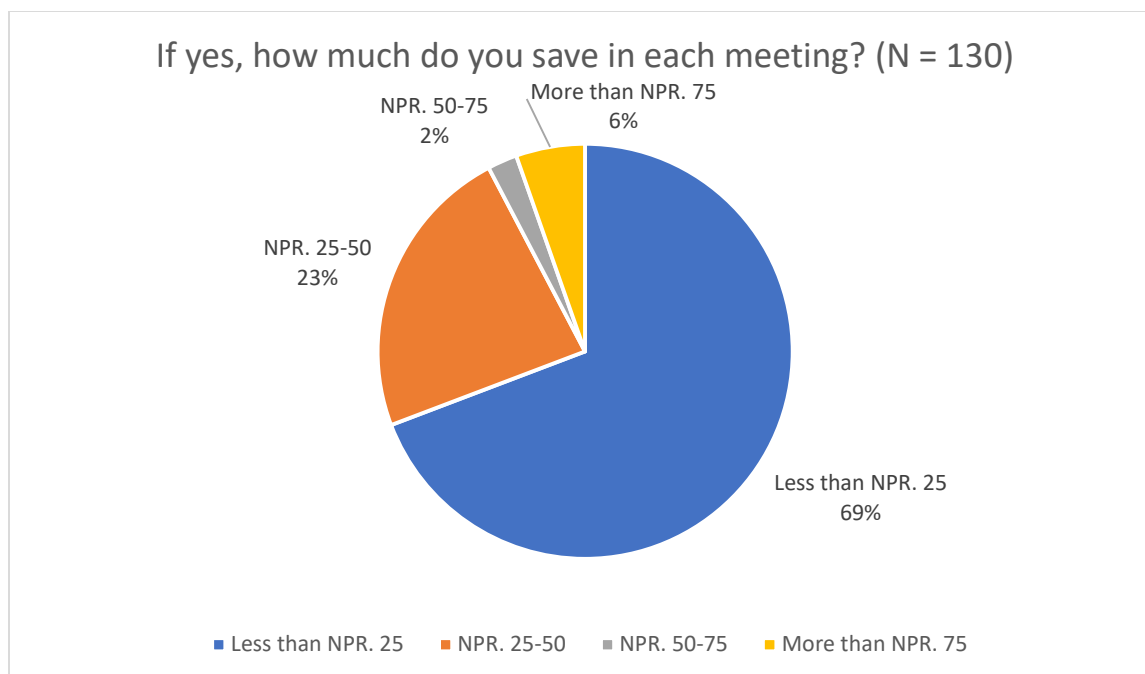


Figure 105: Magnitude of saving by Udaan girls in VSLA meetings

Very small amounts are being saved, ranging from NPR 25 and below (69.23%) to NPR 50. 23.08% are able to save NPR 25-50. There are very few 7.69% who save more than NPR 50 which can be seen in Figure 105

As analysis of factors affecting the amount saved indicated that there was no impact of caste, ethnicity or religion. However, there were significant relationship between the amount saved and age of girls, district of residence, and cohort of Udaan girls.

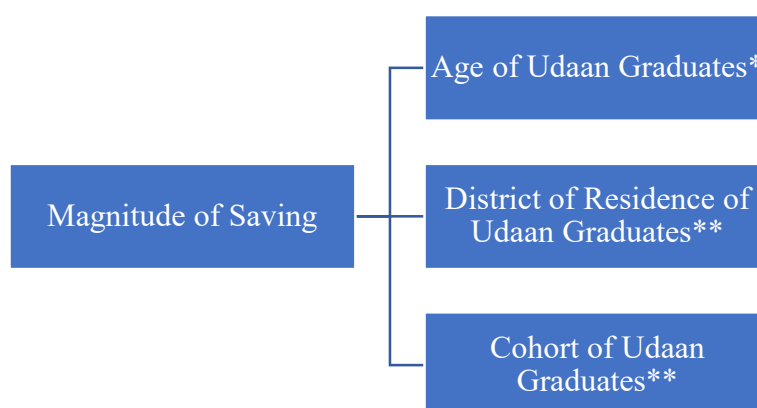


Figure 106: Demographic factors with significant differences perceived in magnitude of saving by Udaan girls affiliated in VSLA groups

Age-wise difference

Table 29: Age-wise difference in the magnitude of saving by Udaan girls affiliated to VSLA group

Pearson Chi-square = 19.018	df	8	p-value	0.015	Remarks	(less than 0.05)
If yes, how much do you save in each meeting?						
Age Group	Not applicable	Less than NPR. 25	NPR. 25-50	NPR. 50-75	More than NPR. 75	Total
(10-12)	79.60%	12.90%	4.80%	1.10%	1.60%	100.00%
(13-16)	81.00%	11.90%	5.80%	0.00%	1.20%	100.00%
(17 and above)	71.70%	25.50%	1.90%	0.90%	0.00%	100.00%
Total	79.00%	14.50%	4.80%	0.50%	1.10%	100.00%

As observed in Table 29, there is significant difference in the size of amount saved per meeting by VSLA group associated girls in accordance to their age. It can be seen that only 21% of all girls are associated to VSLA with most of them saving less than NPR.25 (14.5%). Girls from 17 and above are the most likely to save less than NPR. 25 (25.5%) while for the highest amount i.e. More than NPR. 75, girls from 10-12 (1.6%) are most likely among the rest to save that amount. It can be deduced that girls from lower age if are associated to VSLA have more money to save, meanwhile, girls from higher age are more likely to be in VSLA but save at lower rates.

District-wise difference

Table 30: District-wise difference in the magnitude of saving by Udaan girls affiliated to VSLA group

Pearson Chi-square = 43.525	df	4	p-value	0.000	Remarks	(less than 0.01)
If yes, how much do you save in each meeting?						
District	Not applicable	Less than NPR. 25	NPR. 25-50	NPR. 50-75	More than NPR. 75	Total
Rupandehi	77.50%	18.70%	1.90%	0.70%	1.20%	100.00%
Kapilvastu	82.30%	5.20%	11.50%	0.00%	1.00%	100.00%
Total	79.00%	14.50%	4.80%	0.50%	1.10%	100.00%

As seen in Table 30, there is significant difference in the amount of money saved in each meeting by VSLA associated girls in accordance to the district of their residence. The girls from Rupandehi are most likely to be associated to VSLA group (22.5%) and will likely save less than NPR. 25 (18.7%). Meanwhile, girls from Kapilvastu are less likely to be associated with VSLA group (17.7%) but those who are associated will save a bit more in an around NPR 25-50 (11.5%). It can be deduced that girls from Kapilvastu were likely to save more (NPR. 25-50) as compared to girls from Rupandehi (Less than NPR. 25).

Cohort-wise difference

Table 31: Cohort-wise difference in the magnitude of saving by Udaan girls affiliated to VSLA group

Pearson Chi-square = 14.277	df	4	p-value	0.006	Remarks	(less than 0.01)
If yes, how much do you save in each meeting?						
Haushala graduated girl of:	Not applicable	Less than NPR. 25	NPR. 25-50	NPR. 50-75	More than NPR. 75	Total
First cohort (2017/18)	74.00%	22.00%	3.40%	0.60%	0.00%	100.00%
Second cohort (2018/19)	81.00%	11.50%	5.40%	0.50%	1.60%	100.00%
Total	79.00%	14.50%	4.80%	0.50%	1.10%	100.00%

As seen in Table 31, there is significant difference in the amount of money saved in each VSLA meeting by girls associated to them in accordance to their cohort. The girls from first cohort are more likely to be associated with VSLA (26%) and will save less than NPR. 25 (22%). While, girls from second cohort who are generally from lower age group are less likely to be associated to VSLA groups (19%) and will more likely save more than NPR. 25 (7.5% as compared to 4% of 1st cohort).

Summary regarding findings of Outcome III

Table 32: Outcome III: Improved income-earning prospects of adolescent girls

<i>(iii) Improved income-earning prospects of adolescent girls</i>				
<i>S.no.</i>	Performance Indicators	Baseline Status	Endline Status	Remarks
<i>Adolescent girls/families will have knowledge of financial literacy</i>				
1	Scores achieved by participants in an assessment of financial skills		38	Out of 16
<i>Girls are able to make decision on their incomes</i>				
2	% of girls who can decide on how to use their income at home	73	46.77	Worsened
3	% of girls who were saving some portion of their income	12	30.05	Improved
<i>Increasing number of adolescents (girls and boys) who have access to saving/credit cooperatives</i>				
4	% of girls aiming to open up or start their enterprise		24.73	Baseline data not collected

There is a dearth of knowledge on Financial Literacy with huge room for improvement. The knowledge level stands at 38% which is only +6 score out of possible +16 score in various statements judging the financial literacy of Udaan girls.

There is however not a lack of trying from the parent's side but all the effort has been put towards teaching their kids to properly save which can be reflected in increase in saving occurrence among girls from 12% in baseline to 30% in the endline. But, with the increase in effort from parents to help their girls save, the financial freedom has decreased over the time for girls from 73% in baseline to 46.77%. The parents have taken far more interest and provided effort in helping girl to save as compared to boys (32% to 13%) meaning less financial freedom is experienced by the girls.

The most preferred method of saving has been saving in home (40.32%) and saving in savings account (35.48%) which is very encouraging as they are entering into formal mechanisms to manage their money.

However, there are concerning issues in terms of participation into other informal saving group for girls. With only 21% of girls and 33.7% out of 33% of parents affiliated to VSLA groups, there seems to be lack of regular saving. But for parents, the intervention especially in partnership with Cooperative has helped increased their participation in formal economy while increasing their chance to earn more and aid their girls towards better and farther levels of education.

Outcome IV: Increased knowledge base on underlying causes of marginalization of girls & interventions that work best for their empowerment.

Causes of marginalization of girls

Traditional gender and social norms are a root cause of marginalization. It is regularly accepted that women should not be part of decision-making processes, have no need of a formal education and should be protected to the point of disruption in their freedoms.

Even in families where parents are open to the idea of empowering women, communities sometimes create hurdles due to negative perceptions and comments derived from it.

"We won't have any problem if our daughters want to become a leader but the community might oppose. Though we won't stop her doing her work. There won't be any problem if my daughter would be leader. I would be very happy. They will gain more knowledge. We don't stop them.

The daughters are going outside in Bhairahawa, in training, other summoned places, market. We have not stopped them. If they would become leader, they would help us at home. Some people also do back biting if the girls will travel with other guys. One girl, Minni, of Kadmahawa travel a lot and lots of people talk about her (in bad sense) but she is not listening.

The only problem is community people. But we won't stop our daughters. We will send them in school, in college in Bhairahawa."

Along with perceptions regarding their girls' reputation in the eyes of community, poverty is also a prominent factor in girls' marginalization in these communities. Even if the parents want their girls to study, become empowered and succeed, their financial position is not able to support those ambitions. There is an inherent pull towards children especially girls helping in home rather than starting their journey to empowerment through educating themselves.

"I am poor and don't have much land too. But I will help up to my ability. If she could get opportunity in other place then also, I will give permission. If there are other girls or neighbors or relatives too.

But she can't stay alone now. May be later she could when she becomes more adult. I will give permission to her if she can.

I work in pregnant women cases in the villages so I don't have money. First, I will think of food rather than to invest her. But I will help as much as I can. If the money is not limiting factor then I will send her to Bhairahawa or Butwal but not too far from that. "

Effect and Reaction of Intervention

The intervention by Care Nepal through Haushala initiative has been well received by the communities. Through the project, there has been a shift in perception of many girls and parents towards girls' education, which collectively has influenced the thinking of the community as well. The various hurdles faced by girls in their family and community to obtain education has been gradually reducing and because of it the possibility of gaining opportune future has increased. It was observed that the parents are also becoming more aware of the importance girl's education and development, and the contribution they can bring to the family in sharing the family responsibility rather than being the family's responsibility, when they are provided with the right opportunities. An indication that the parents perceiving 20 yrs. as the right age for marriage (Figure 36) signals that it can have impact in reducing the occurrence of child-marriage in case of girls.

"Now the girls can read before they could not. We will facilitate her study until we can handle her expenses. We know that we can't marry her before 20. I will also marry her after 20. I will marry her if I will get good boy to marry even, she is studying. After that her husband's house will decide her study."

There is also an increase in willingness of parents to help their girls as much as they can, so that, they can break the ceiling parents have faced for ages.

"If my daughter would get chance to study in Kathmandu, and other foreign country, I will send her. I will send her any place for her better future."

Haushala project has made a huge impression for girls and parents. There have been very positive reviews regarding the intervention. The girls are commenting that parents are now more open to send them to school. They also comment that they have learnt a lot during their time in UALC.

"We liked very much in UDAAN. Before the parents did not send to school but now, they do due to UDAAN. "

"In UDAAN we felt very good. We learnt new things like, to go to school, to learn, to speak up in front of others."

The parents also provided positive reviews. Parents are feeling proud of their girls starting and being successful in reading and writing which had been a ceiling they felt they would never break. They are

saving for girls to study. Girls are no longer shy and afraid. There still are, however, reservations from the community towards the development brought about by the initiative, but girls' freedom has increased and there are signs of progress in the communities which were intervened in.

"UDAAN asked us to do savings. There is lots of changes in her like now she can read, my daughter can speak no matter what how many people are. Now she does not feel shy or afraid with others to talk. If there is any outsider she will greet and talk. But if relatives come, she stays inside. We are okay if she talks with another boy but only if necessary. But she does not talk much. If the boy is also known to us and she has work to do in near city we can send her."

"The education of UDAAN was very good. The girls could not read before but now she can read. The girls greet and talk with the outsiders if they arrive at home. The girls got food and stationery items from UDAAN. But even if they did not receive such items then also, I would have sent her because she was studying. We are doing even now as in school they don't receive."

Other stakeholders have also provided good reviews for the program. Schools and teachers have considered the program instrumental in increasing the number of girls from marginalized communities coming into formal education system. There is more drive among teachers to support the changes which have been brought about by the program, as they are working towards increasing enrollment further in coming years. They have also experienced girls having more say in their family, as mothers are aided by the program to earn and support their girls in study.

"Firstly, UDAAN found and brought many children here and confirmed them to continue their study even after the students joined school. I hope UDAAN will do their duties in future too. In future I hope it will connect to the poor locality and many students. Guardians are now getting aware of education and to educate their children to school."

But there are also concerns regarding the steps that were taken especially in financial motivation provided by the intervention which could bring in the possibility that people will be dependent in such motivation to keep the changes achieved. Teachers fear that girls will again be left in household if there is no alternative to or continuation of financial incentive for the parents due to their financial situation.

“But yet there are some problem parents are money minded and step backward to send their children to school. Because of low financial status, the parents don’t like to pay money for the education of their girls. But in case of their sons, they fulfill every demand no matter what the source is. Their concept is daughter should learn the household work that would be easy for her to handle her husband's work. They searched for literate daughter in law but they do not want their daughter to study. This is the direct diversion. But if some financial support is provided the maximum students will come to school for education. This will make easy for guardians to allow their daughters to send to school. This case is mostly for this locality might be different for others.”

Summary regarding findings of Outcome IV

First, in understanding the underlying causes of marginalization of girls in the communities which were intervened, cultural practices already established and ideas drawn from them for years-on-end was quoted as the main reason. Along with perception of safety regarding their girls in the eyes of community, poverty is also a prominent factor in marginalization of girls in these communities.

The intervention by Care Nepal through Haushala initiative has been received well by the communities. The girls commented that parents are now more open to send them to school. They also commented that they have learnt a lot during their time in UALC. Parents are feeling proud of their girls starting and being successful in reading and writing which had been a ceiling they felt they would never break. Schools and teachers have considered the program key to increased number of girls from marginalized communities coming into formal education system.

Outcome V: Improved psycho-social wellbeing & safety for girls.

Safety in Community and Home Space

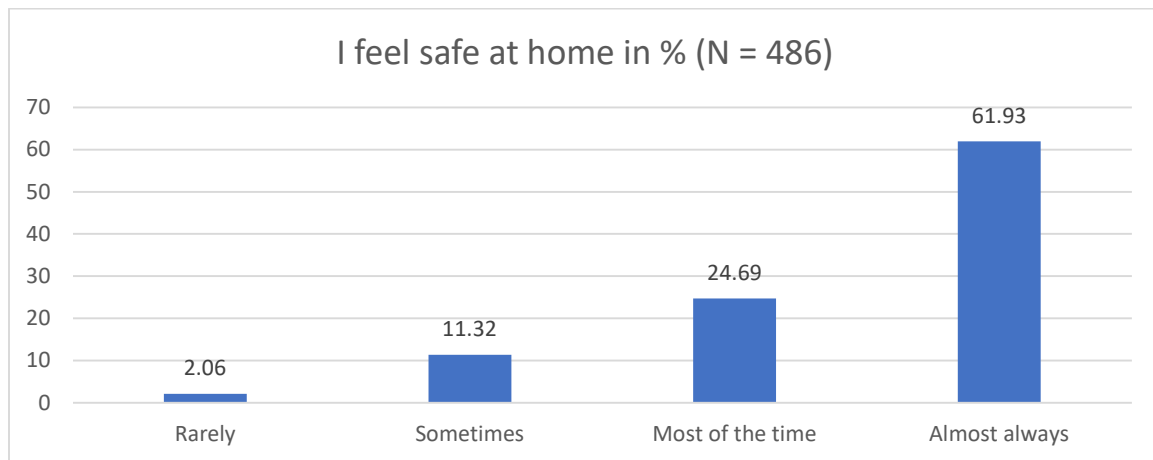


Figure 107: Instances where Udaan girls feel safe at their home

97.94% of girls feel safer in their home sometimes, most of the time and almost always which is slight improvement from baseline indicator (97%).

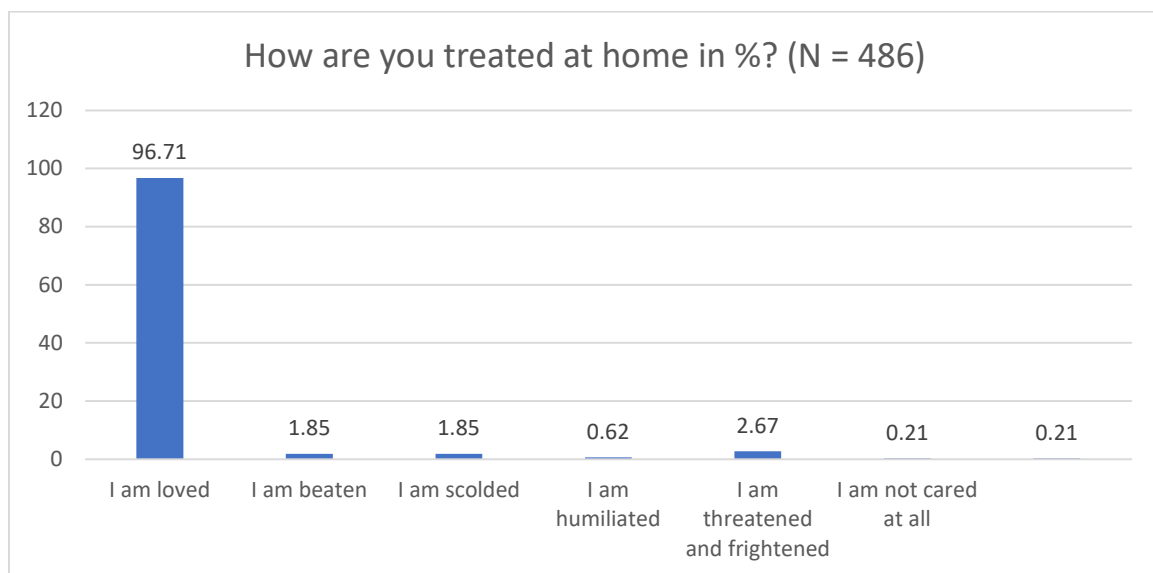


Figure 108: Perception of Udaan girls on their treatment in their home

96.71% of Udaan girls feel that they are loved at home with very few instances of girls beaten (1.85%), scolded (1.85%), humiliated (0.62%), not cared for (0.21%) and threatened and frightened (2.67%).

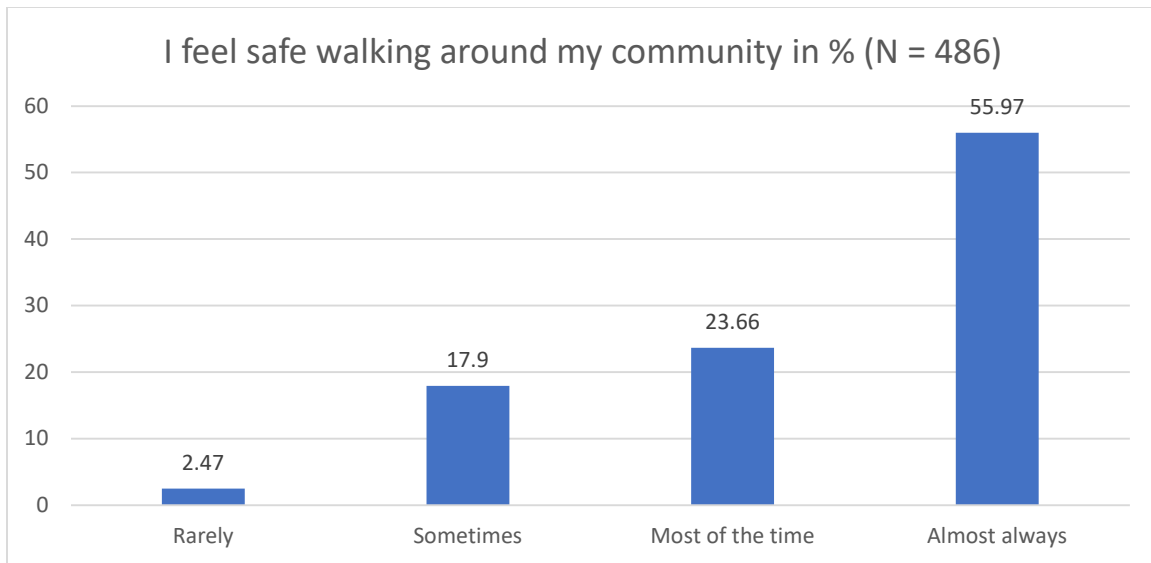


Figure 109: Instances of Udaan girls feeling safe walking around their community

55.97% of girls reported that they felt safe walking around their community almost always, 23.66% said as they felt safe most of the time, 17.9% said as sometimes they feel safe and 2.47% said as rarely, they feel safe walking around their community.

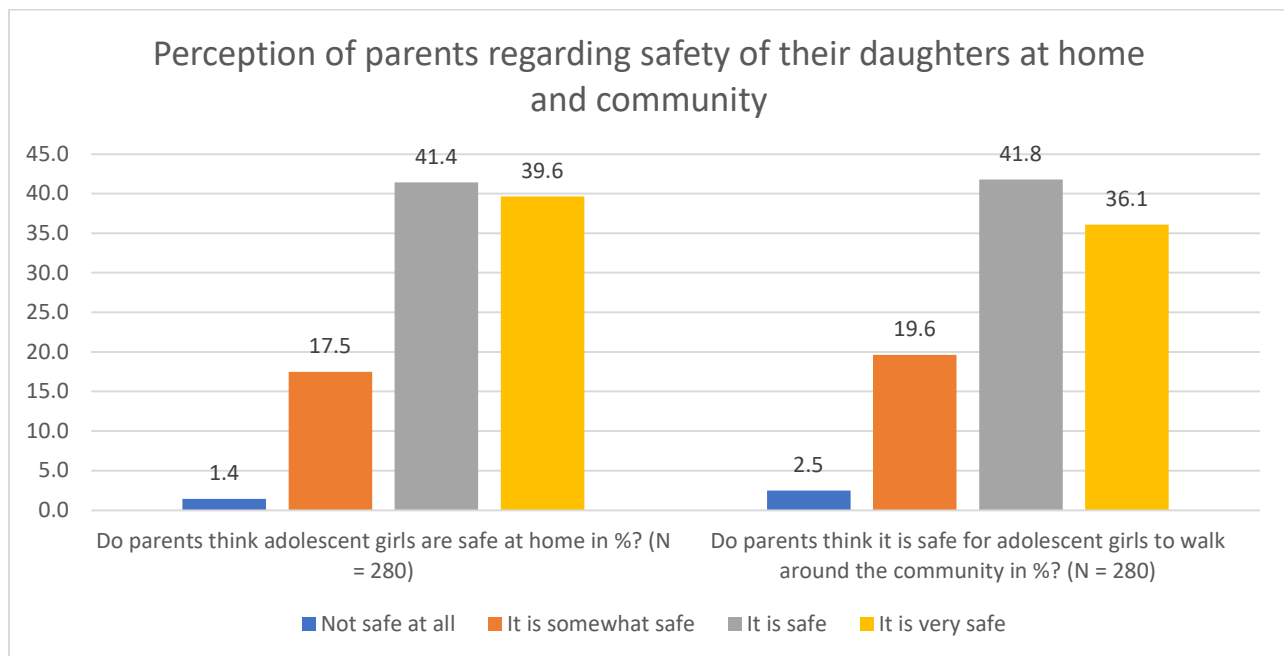


Figure 110: Perception of parents regarding safety of their daughters at home and community

The parents perceive that their girls are either very safe (39.6%) or safe (41.4%) in their homes, as well as, around the community (very safe: 36.1%; safe: 41.8%).

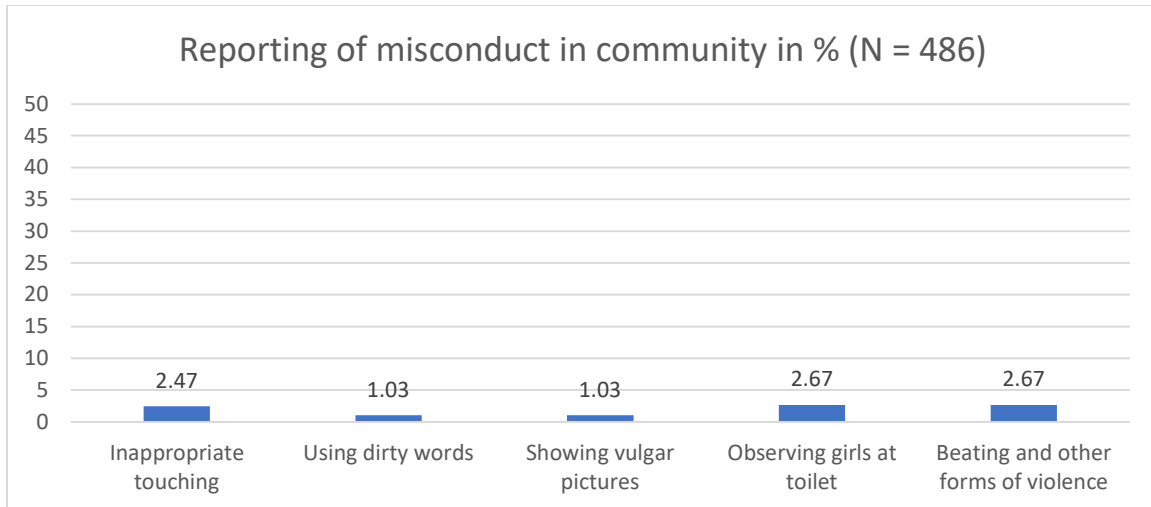


Figure 111: Cases and Instances of misconduct in community reported by Udaan girls

As seen in Figure 111, there are very less reporting of misconduct in community with no discretion being reported more. There are very rare instances of use of inappropriate touching, dirty words, showing vulgar picture, observing girls at toilet and beatings in community. But still these instances cannot be ignored.

There are two inference which can be made, first is that there are few and far less misconducts happening in the community which does not require much reporting or second where the girls are still not able to report the misconducts. However, even the single case of such misconduct must be stamped out of the community.

Complaint Handling Process

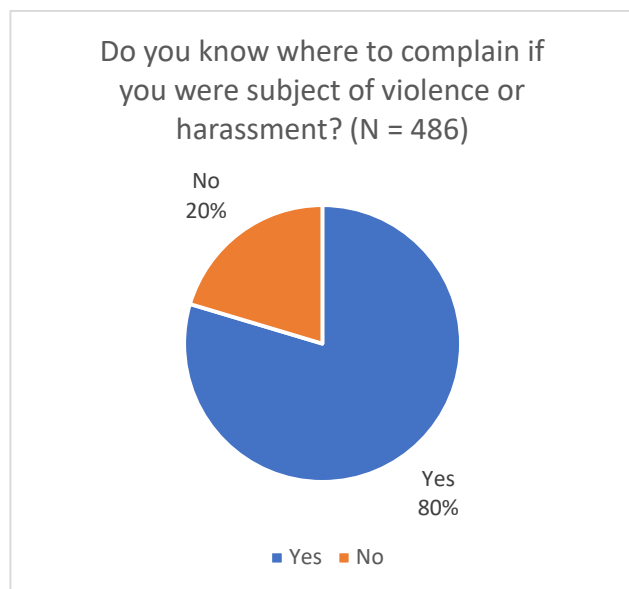


Figure 112: Knowledge regarding where to complain if Udaan girls are subject of violence or harassment

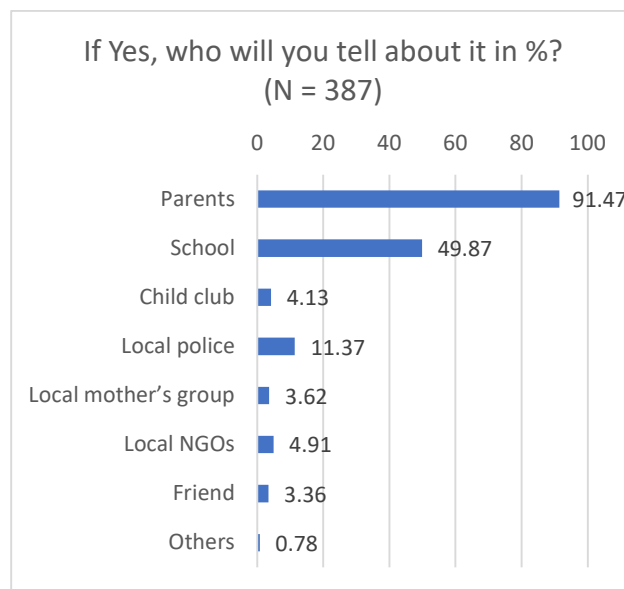


Figure 113: Primary point of contact regarding reporting cases of violence or harassment on Udaan girls

When asked if the respondent knows where to complain in case of violence or harassment, 80% said as yes and remaining 20% said as no.

In cases where girls might be subjected to violence or harassment, 79.63% of the girls were sure that they were aware of where to complain. 91.47% of the respondents claimed their parents as the primary place to complain followed by school (49.87%) and local police (11.37%) which can be observed in Figure 113.

Of the inferences made in previous section, it seems that girls do know where to go and report any misconducts they face in their community. Hence, it can be deduced that the reason for lower rate of misconduct report is due to the cases being few and far between. But as parents are still considered the primary place to go for complaint, the socio-cultural background of the area does provide concern regarding whether parents might have stopped the reporting process and not led towards taking legal or ethical recourse in these situations.

Gender Equality Index (GEI)

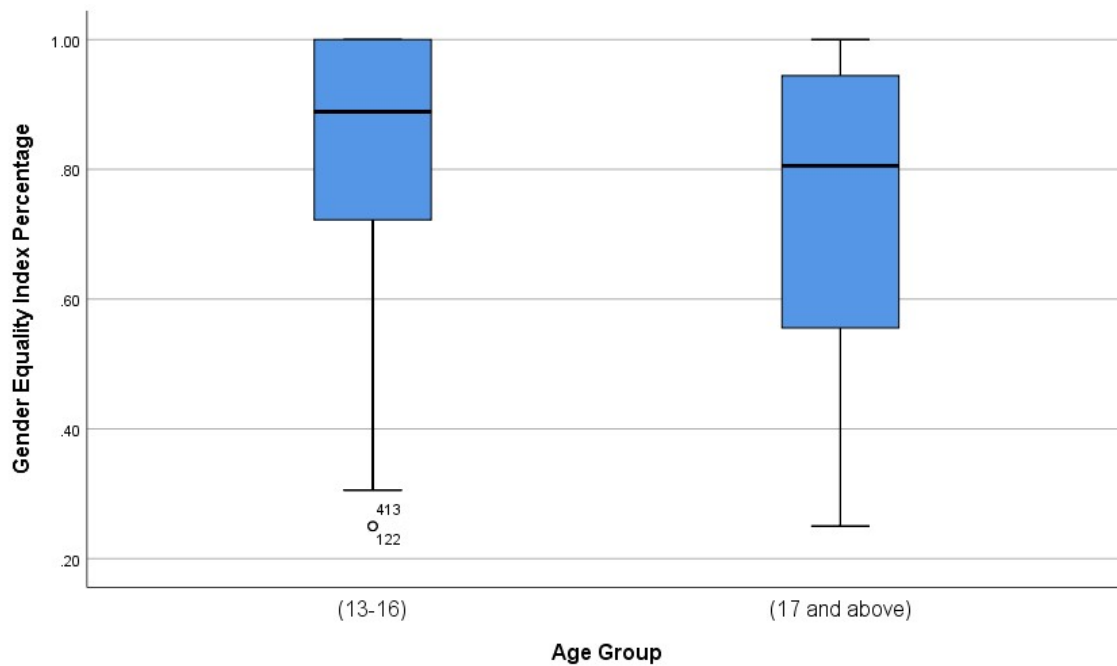


Figure 114: Age-wise difference in the Gender Equality Index (GEI)

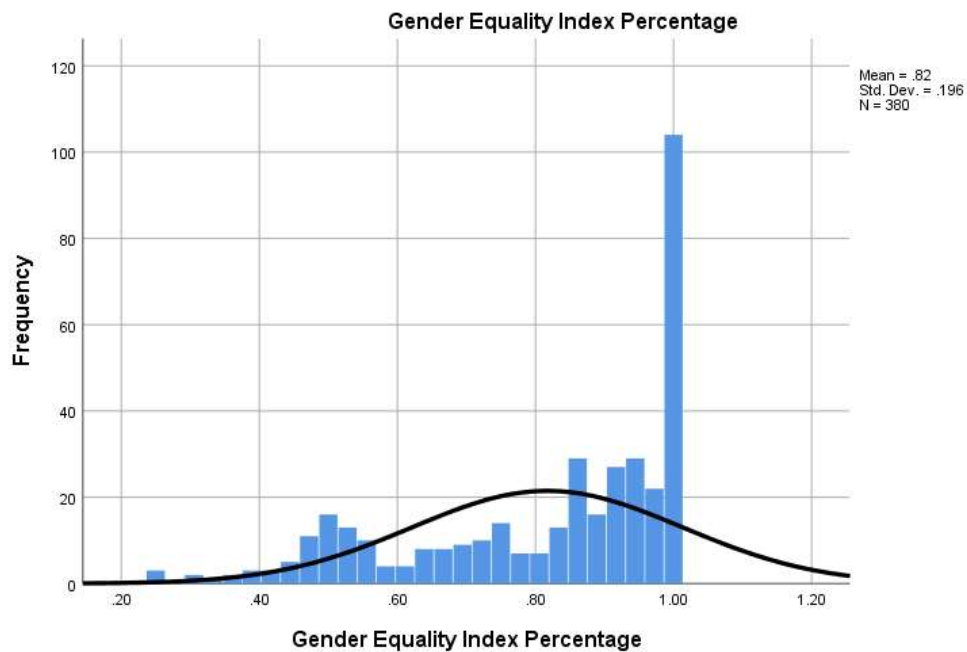


Figure 115: Gender Equality Index (GEI) score of Udaan girls

The average GEI score stands at **81.71% (29.42)**. This is slight decrease in GEI score from the baseline evaluation (85.56%). The average GEI for the age group 13-16 i.e., pre-adolescent is at 82.8% (29.8) and 75% (27) for age group 17 and above i.e., adolescent. The minimum score overall 25% (9) and maximum was 100% (36). 7.9% of girls scored below 50% (18) in GEI.

Gender equality is a topic which is a key issue for Udaan girls. They have quoted that equality is something they want and for that they understand that capability to work and earn will be key; without those they cannot have community behave well toward them and other girls. Financial freedom is the key to gender equality for many of them.

"We suggest others to become capable of working and earning money. If you have money than other people will know you and behave good. You don't have to ask others for money. "

They, however, understand the underlying problems they face especially in terms of making their decision in travelling far from home. They love travelling but are sometimes stopped because their parents are still unsure of their safety, compared to boys.

"We don't travel. We seldom go to marriage festival with our parents. But we are not allowed to travel alone. We can't even go to see marriage at next village but our brothers go. "

"We have visited Butwal, India, Lumbini, Bhairahawa. We love to travel new place. Our parents don't stop us to travel. But I myself don't travel. "

In order to understand if there is a relationship between the GEI score with various categorical values, further testing was conducted:

District-wise difference

Table 33: GEI score in terms of district of residence of Udaan girls

	District	N	Mean	t-value	p-value
Gender Equality Index Score	Rupandehi	246	29.9675	2	0.047*
	Kapilvastu	134	28.403		
* significant at 95% confidence level					

As seen in Table 33, GEI score for girls from Rupandehi (29.9675) is more than for the girls from Kapilvastu (28.403). There is also significant difference in the GEI score of girls in accordance to the district of their residence. This indicates that girls from Rupandehi believe and want more equality for females in their society and there are signals that they will take steps in reaching that goal as compared to girls from Kapilvastu.

Age-wise difference

Table 34: GEI score in terms of age of Udaan girls

Gender Equality Index Score	N	Mean	f-value	p-value
-----------------------------	---	------	---------	---------

(13-16)	327	29.807	7.338	0.007**
(17 and above)	53	27		
Total	380	29.416		
** significant at 99% confidence level				

As seen in Table 34, Girls from 13-16 (29.807) are more likely to believe in and want for gender equality as compared to girls from 17 and above (27). There is also significant difference in the GEI score for girls from different age group. There is an indication that GEI score decreases with increase in age. It can be inferred that with the increase in age, the tendency to dream big may decrease as they are more accustomed to the status quo or are already too fixated in day-to-day responsibility where they have to neglect the ideas of gender equality.

Caste/Ethnicity-wise difference

Table 35: GEI score of Udaan girls in terms of their caste/ethnicity

Gender Equality Index Score	N	Mean	f-value	p-value
Terai Dalit	186	29.763	4.1	0.007
Other Janajatis	81	30.926		
Religious minority	54	28.648		
Others	59	26.949		
Total	380	29.416		
** significant at 99% confidence level				

As seen in Table 35, Girls from religious minorities tend to have the lowest GEI score of 28.648 as compared to girls from Terai Dalit (29.763) and Other Janajatis (30.926). There is also significant difference can be observed in GEI score of girls from various caste/ethnicities. It can be inferred that girls from religious minorities which were generally Muslim population are indoctrinated into the status-quo where gender equality is a foreign concept. So, this could mean that intervention could not create a hook to ingrain the alien idea to these girls. Meanwhile, girls from other communities have grasped the idea more because there is lack of such strong indoctrination process for them.

Parent's Individual Perception regarding Gender Equality

Table 36: Perception of parents regarding elements of Gender Equality between boys and girls in terms of skill, access and result from education

Statements	N	Mean
It is important for the girls to have the skills to read and write	280	3.49
It is important for boys to have the skill to read and write	280	3.56
Girls have right to go to school	280	3.54
Boys have right to go to school	280	3.55
Girls and boys have equal right to go to school in my community	280	3.45
Boys should go to primary school	280	3.43
Girls should go to primary school	280	3.36
Boys should go to secondary school	280	3.49
Girls should go to secondary school	280	3.51
In the local school, teachers treat boys and girls equally	280	3.49
It is important for boys to complete school so that they can get better jobs	280	3.5
It is important for girls to complete school so that they can get better job	280	3.43
Here 1 is Strongly Disagree, 2 is Somewhat Disagree, 3 is Somewhat Agree and 4 is Strongly Agree. Hence 2.5 is the neutral value.		

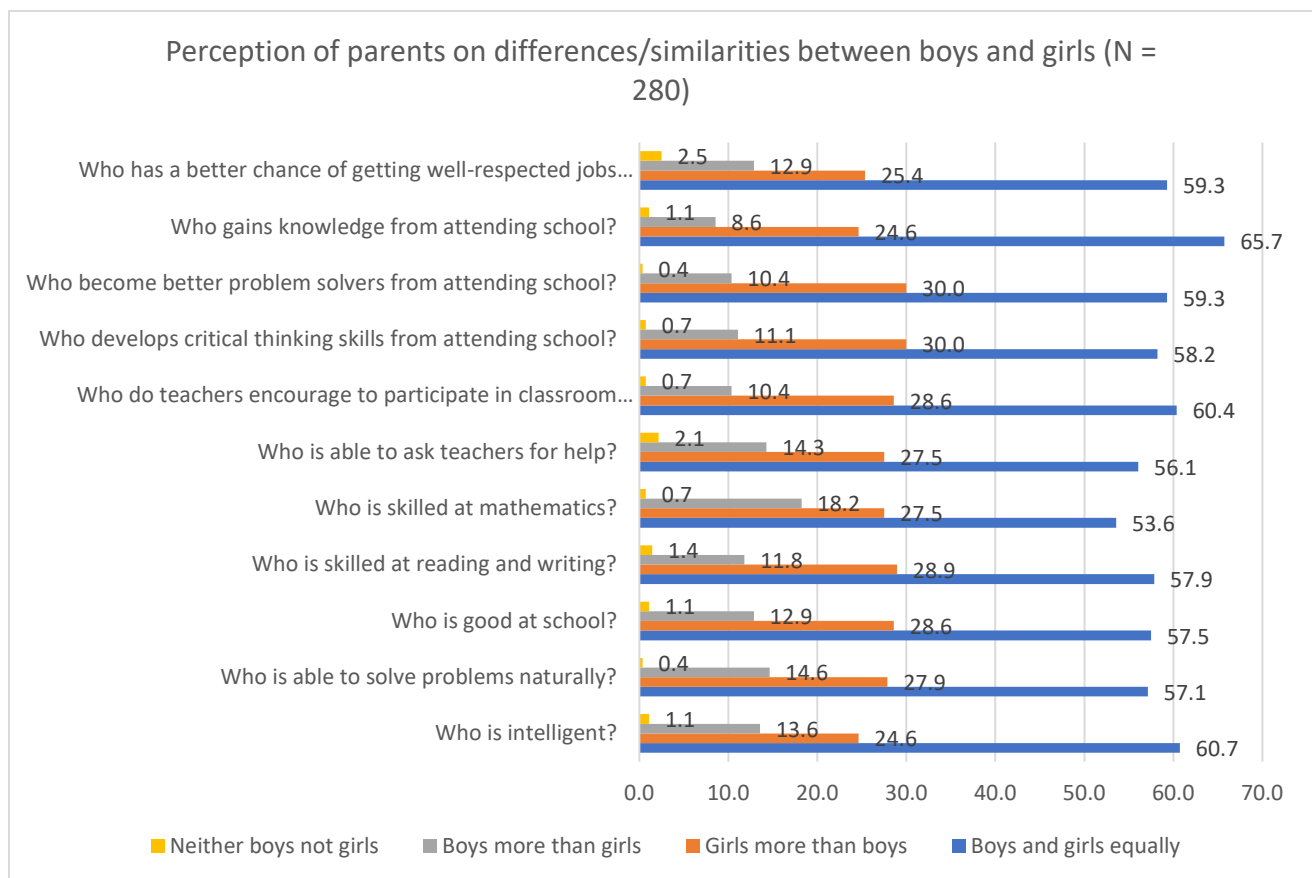


Figure 116: Perception of parents on differences/similarities between boys and girls

Parent's Perception of Gender Equality in Community

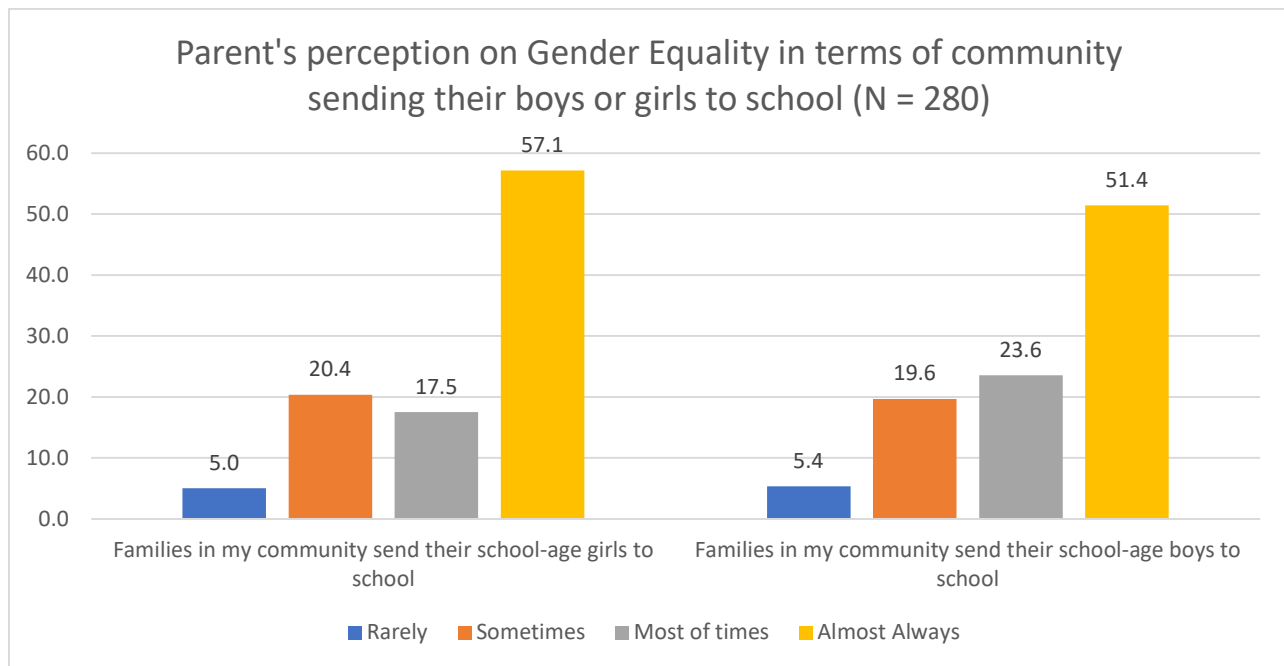


Figure 117: Parent's perception on Gender Equality in terms of community sending their boys or girls to school

As seen in Figure 117, Parent's perceive that their community also believe that sending school-age girls to school (57.1%) is similarly important to sending school-age boys to school (51.4%). The community seems to take up the idea that girls are equally required to attend schools compared to boys.

Table 37: Perception of parents regarding Gender Equality in Community

Statements	N	Mean
Men and women from my community have equal access to advanced level of education	280	3.26
In my community, it is normal for girls to complete primary school	280	3.38
In my community, it is normal for boys to complete primary school	280	3.44
Here 1 is Strongly Disagree, 2 is Somewhat Disagree, 3 is Somewhat Agree and 4 is Strongly Agree. Hence 2.5 is the neutral value.		

As seen in Table 37, parents agree that in their community both men and women have equal access to advanced level of education ($3.26 > 2.5$). They also agree that it has become a norm that girls ($3.38 > 2.5$) and boys ($3.44 > 2.5$) are allowed to complete primary school. There are signals that both parents and community have started to come to terms to gender equality in education but the concerns do arise in the marriage age of girls (Figure 36) and ideas that girls are to be allowed to study till marriage (Figure 35).

"Some will tease if their school is more than 30 minutes. They want to stop their study. Some send their son to private school but daughters to government school."

Here, two inequalities can be seen whether it be difference in way girls are treated at home and community they still live in. Still the girls and their parents are motivated to continue their quest to educate and change their thought and behavior. However due to community, there still exists unequal treatment in terms of type of school and equality of education.

Summary of findings regarding Outcome V

Table 38: Outcome V: Improved psycho-social wellbeing & safety of girls

(v) Improved psycho-social wellbeing & safety for girls.

<i>S.no.</i>	<i>Performance Indicators</i>	<i>Baseline Status</i>	<i>Endline Status</i>	<i>Remarks</i>
<i>Community and home space are safer for Girls</i>				
1	% of Girls feeling safe and secure inside the home	97	97.94	Improved
2	% of Girls feeling safe and secure outside the home		94.53	Baseline data not collected
<i>Girls are fully aware on complaint handling process</i>				
3	% of Girls are aware of who to complain in case of incidences of violence	36.5	62.81	Improved
<i>Girls coming out and reporting incidences of Violence</i>				
4	Reporting of incidences of VAG in school			Data not collected in both baseline and endline
<i>Gender Equality Index</i>				
5	% of average Gender Equality Index Score	85.56	81.71	Worsened

Lack of safety does not seem to be of huge concern for Udaan girls with 97.94% of them feeling safe inside home and 94.53% of them feeling safe outside their home. 96.71% of girls feel that they are loved in their homes which fuels their feeling of safety within their homes. Even parents feel that their girls are safe in home (98.6%) and community (97.5%).

Encouraging sign can be seen in the increase in the awareness regarding who to complain in case of incidences of violence for the bassline value of 36.5% to 62.81%. But the primary point of contact for complain is the parents (91%) which can be concerning given that parent's and the area's socio-cultural background does provide concern regarding whether parents might have stopped the reporting process and not led towards taking legal or ethical recourse in these situations.

The GEI score has decreased from the baseline evaluation from 85.56% to 81.71% which is a concerning statistics. But the improvement in the side of parents and community regarding gender quality cannot be ignored. More parents are agreeing to boys and girls having same education (Table 36), same skills (Figure 116) and same level of respect (Figure 116) in the society. Plus, the community is also moving towards allowing more girls to attend schools and get same education as boys (Figure 117).

Outcome VI: Girls have awareness/ access to adolescent-friendly health SRMH services

ASRH Awareness and Knowledge

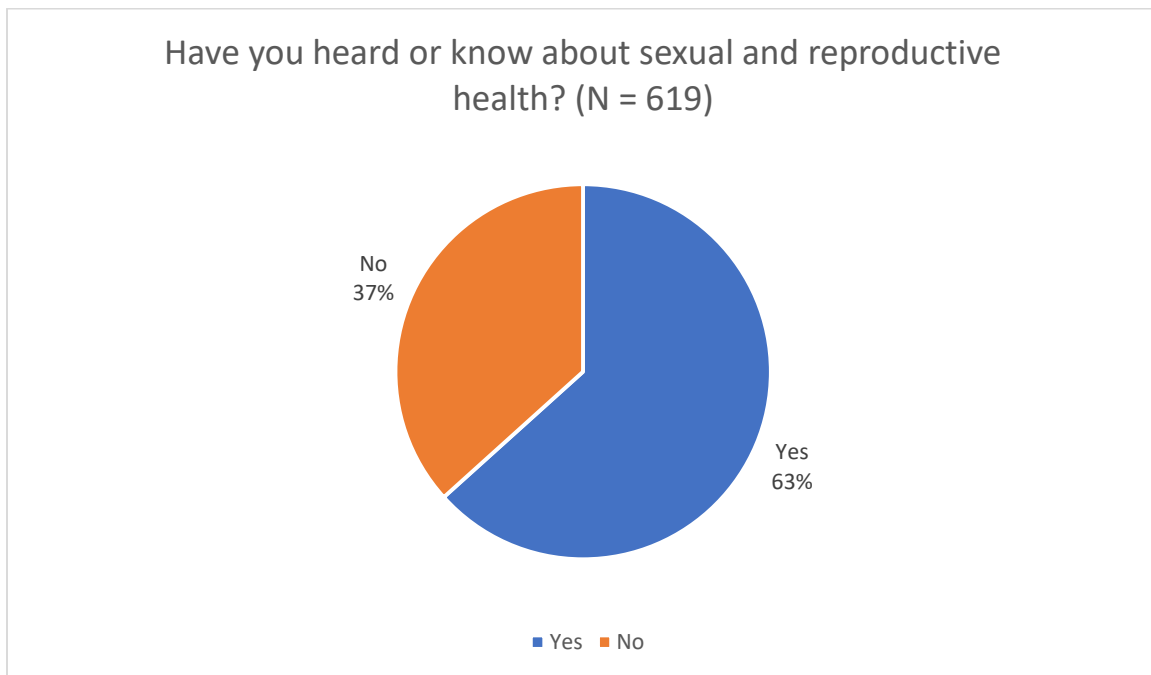


Figure 118: Awareness of Sexual and Reproductive Health (SRH)

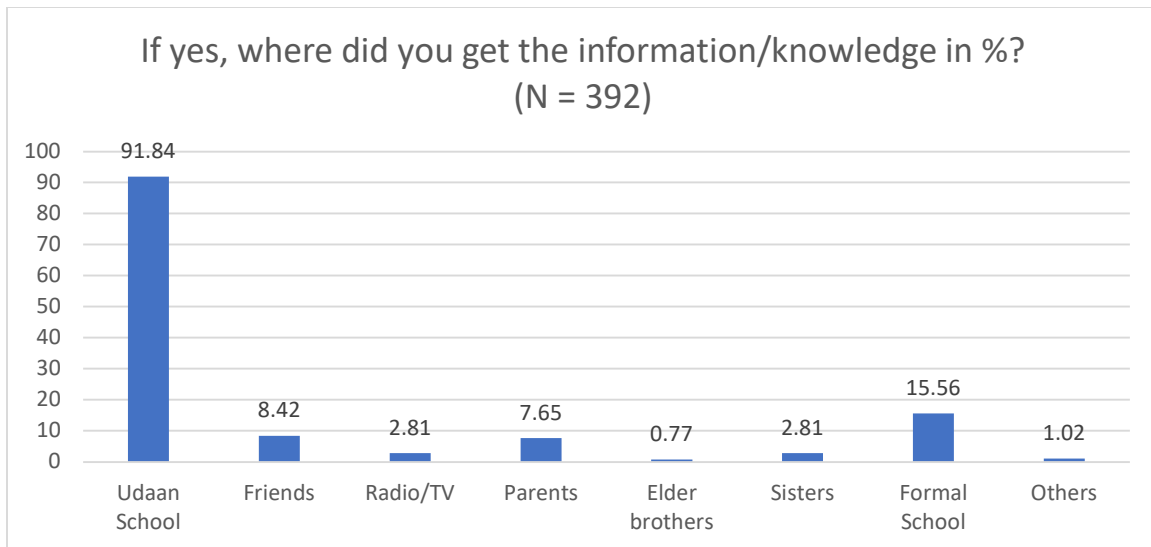


Figure 119: Source of information regarding SRH

63.33% of the Udaan girls had heard of and knew about Sexual and Reproductive Health (Figure 118). This is an increase from baseline where only 6% of girls reported to be aware of SRH. Of the ones who were aware of SRH, the majority have accessed the information through the Udaan School (91.84%). The next major source of information was formal schools (15.56%) which can be observed in Figure 119.

The level of awareness was tested against Age, Religion and Cohort to see if there were further relationships to be looked at. However, there was no significant relationship between Awareness regarding SRH to age, caste/ethnicity, religion or cohort. The significant relationships that stood out between Awareness regarding SRH were with District and Caste/Ethnicity at 99% level of confidence.

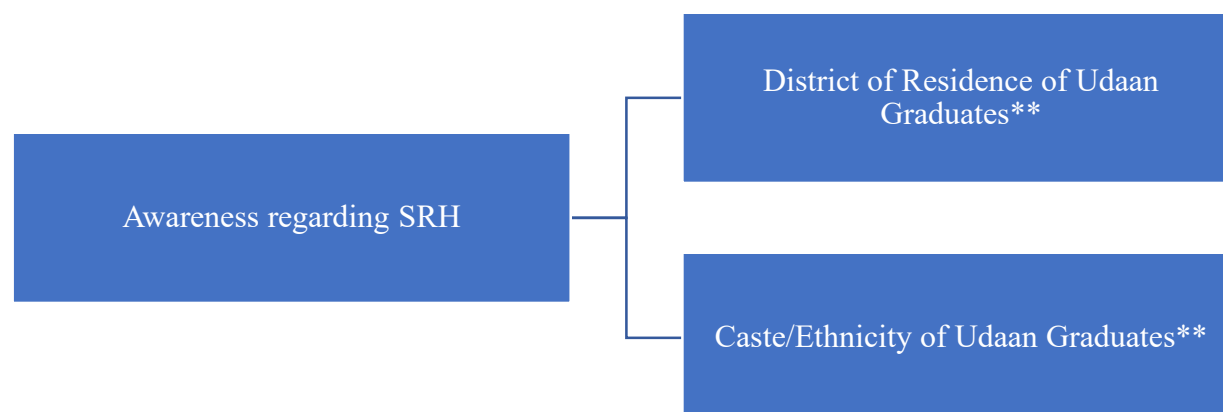


Figure 120: Demographic factors with significant differences perceived in the awareness regarding SRH

District-wise difference

Table 39: District-wise difference in the awareness regarding SRH of Udaan girls

Pearson Chi-square = 20.992	df = 1	p-value = 0.000	(less than 0.01)
Have you heard or know about sexual and reproductive health?			
District	Yes	No	Total
Rupandehi	57.40%	42.60%	100.00%
Kapilvastu	76.60%	23.40%	100.00%
Total	63.30%	36.70%	100.00%

As seen in Table 39, there is significant difference in awareness level of girls in different districts at 99% level of confidence. There is more girls from Kapilvastu (76.6%) who were likely to be aware of SRH than from Rupandehi district (57.4%).

Caste/Ethnicity-wise difference

Table 40: Caste/ethnicity-wise difference in awareness regarding SRH of Udaan girls

Pearson Chi-square = 15.639		p-value	0.001	(less than 0.01)
50. Have you heard or know about sexual and reproductive health?				
Caste / Ethnicity:		Yes	No	Total
Terai Dalit		57.90%	42.10%	100.00%
Other Janajatis		74.20%	25.80%	100.00%
Religious minority		72.90%	27.10%	100.00%
Others		57.00%	43.00%	100.00%
Total		63.30%	36.70%	100.00%

As seen in Table 40, there is significant difference in level of awareness of Udaan girls from different caste/ethnicity. More girls from Other Janajatis (74.2%) and Muslim community (72.9%) were likely to be aware of SRH as compared to girls from Terai Dalit communities (57.9%).

Knowledge

The overall knowledge level was calculated using five true or false statements.

Table 41: Knowledge regarding SRH of Udaan girls

Statements	Endline		Baseline	
	N	% Correct Answers	N	% Correct Answers
A healthy-looking person can have HIV.	619	21%	42	71%
People can get HIV/STIs from a mosquito bite.	619	30%	42	36%
A boy can get a girl pregnant the first time they have sex	619	19%	42	42%
Using a condom can prevent HIV.	619	21%	42	53%
Using a condom can prevent pregnancy.	619	24%	42	60%
Overall Knowledge Level	619	23%	42	52%

As Table 41 calculates, the overall knowledge level regarding SRH stands at 23% which is very concerning given that those questions reflect basic levels of knowledge and suggest that the program has made very limited progress on SRH knowledge. In comparison to baseline the percentage of overall knowledge level seems to be low but in actual number of respondents providing correct answer has increased.

Table 42: Perception of parents regarding the need to knowledge of SRH

Perception of the need to knowledge regarding SRH	N	Mean
Sexuality education should be taught at School	280	3.21
Sexuality education should be taught in the child clubs/adolescents girls' group	280	3.24
Adolescents should be taught about puberty and their changing body at school	280	3.23

Adolescents should be taught about puberty and their changing body in the child clubs/extracurricular activities	280	3.21
Adolescents should be able to access reproductive health services when required	280	3.23
Young people should be discouraged from asking sexuality related questions	280	3.06
Daughters should be taught about contraceptive methods to prevent pregnancy	280	2.96
Daughters should be taught about Appropriate/inappropriate touching	280	3.16
Here 1 is Strongly Disagree, 2 is Somewhat Disagree, 3 is Somewhat Agree and 4 is Strongly Agree. Hence, 2.5 is the neutral value.		

As seen in Table 42, parents are agreeing to the statement which are directed towards their girl being educated in SRH related issues. Parents agree that SRH education needs to be taught in school ($3.21 > 2.5$). Plus, groups where their girls are associated should also teach about SRH ($3.24 > 2.5$). In terms of teaching content and methods, parents do prefer their girls being taught about changes in body ($3.23 > 2.5$) taught through clubs and extracurricular activities ($3.21 > 2.5$). Parents are very sensitive and agree that difference in appropriate and inappropriate touching must be taught to their girls ($3.16 > 2.5$). But there is an issue where parents want their girls to be taught about SRH but do not want their girls to ask back ($3.06 > 2.5$). They want a one-way street in learning where their girls are not allowed to question and explore more. It can be inferred that when it comes to other people coming and teaching them, they are open to talk about SRH but when it comes to their kid, they feel these subjects are taboo. This is the reason why parents especially in Muslim communities were reluctant to allow their girls to complete their interviews when reaching the SRH related section. This is also the reason why the overall knowledge score regarding SRH is 23%.

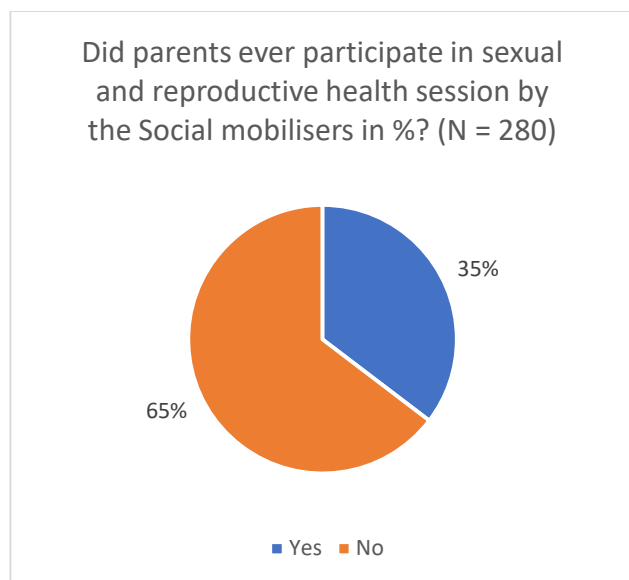


Figure 121: Participation of parents in SRH session by Social Mobilisers

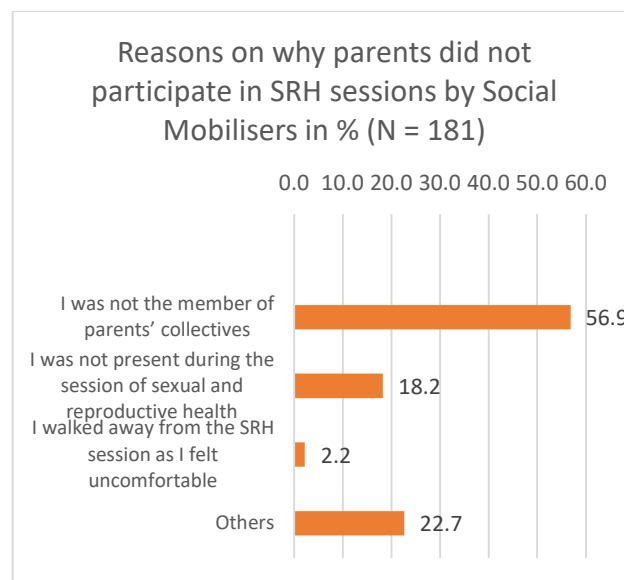


Figure 122: Reasons of non-participation by parents on SRH sessions

65% of parents had not attended SRH session which was organized by Social Mobilisers (Figure 121). 65% who did not attend the session 56.9% were not member of parents' collective and 18.2% were not present for that day (Figure 122).

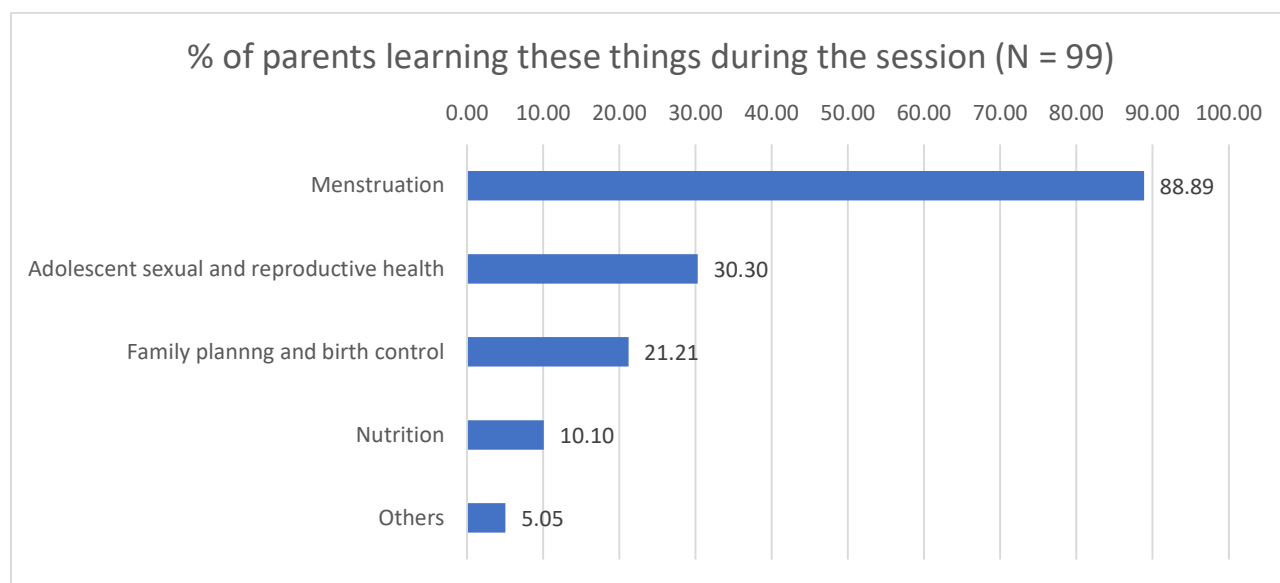


Figure 123: Learnings of parents during the SRH sessions

Of the 35% parents who were present during the session, the biggest lesson learnt was on Menstruation (88.89%). This was followed by Adolescent SRH (30.30%) and Family planning and birth control (21.21%) which can be seen in Figure 123.

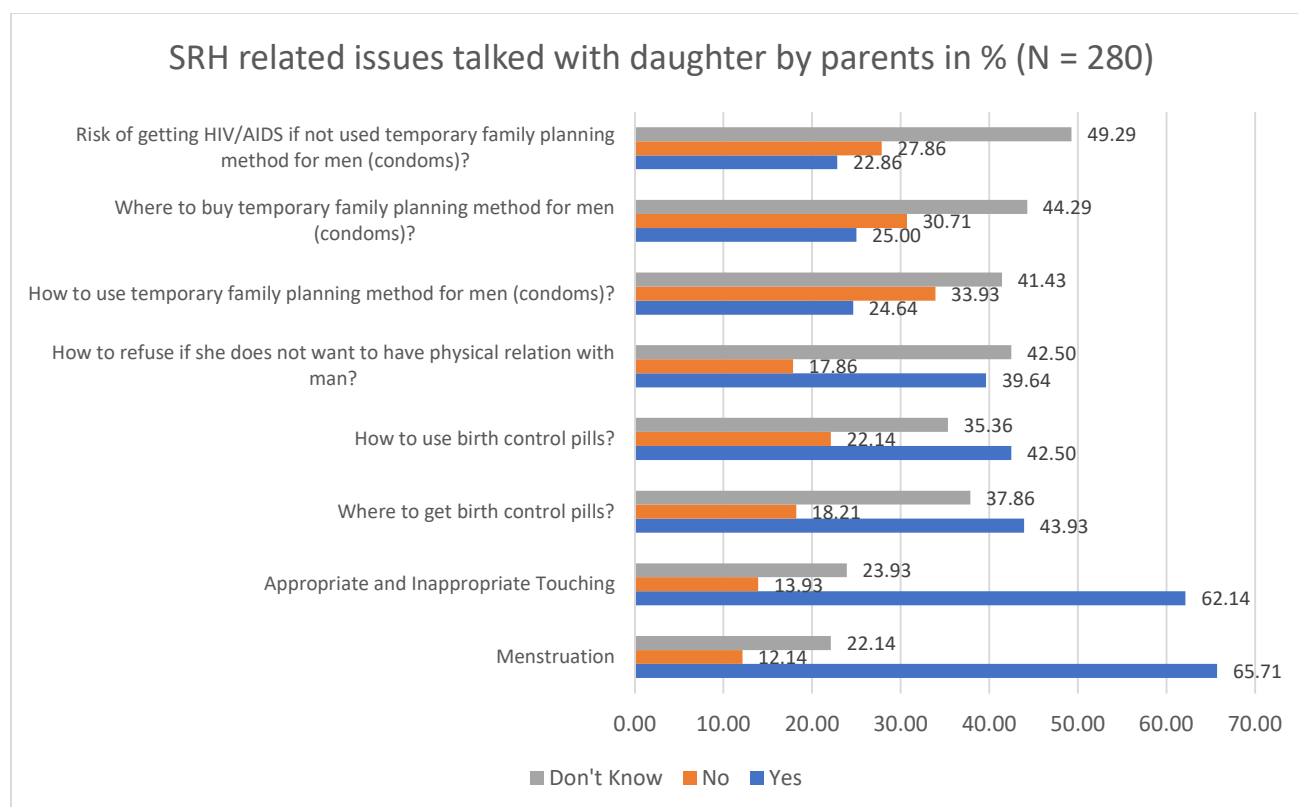


Figure 124: SRH related issues conversed by parents with their girls

As observed in Figure 124, parents are still not willing to talk by themselves regarding various issues of SRH. The issues such as refusing physical relationship with man (42.5%), buying (44.29%) and using (41.43%) temporary family planning method and safety from HIV/AIDS (49.29%) by using those methods are still taboo with many commenting that they either don't know or don't want to talk about it. However, when it comes to ideas of menstruation (65.71%), touching (62.14%), buying (43.93%) and using (42.5%) birth control pills, the social taboo has decreased and parents are speaking more about it with their girls.

However, larger number of parents are still not talking clearly about SRH issues and expect schools, clubs and organizations to come and teach their kids about it. This will be an issue as structural change beginning from parents which has lasting impact on the psyche of girls is still far away which is a serious challenge for 23% knowledge regarding SRH.

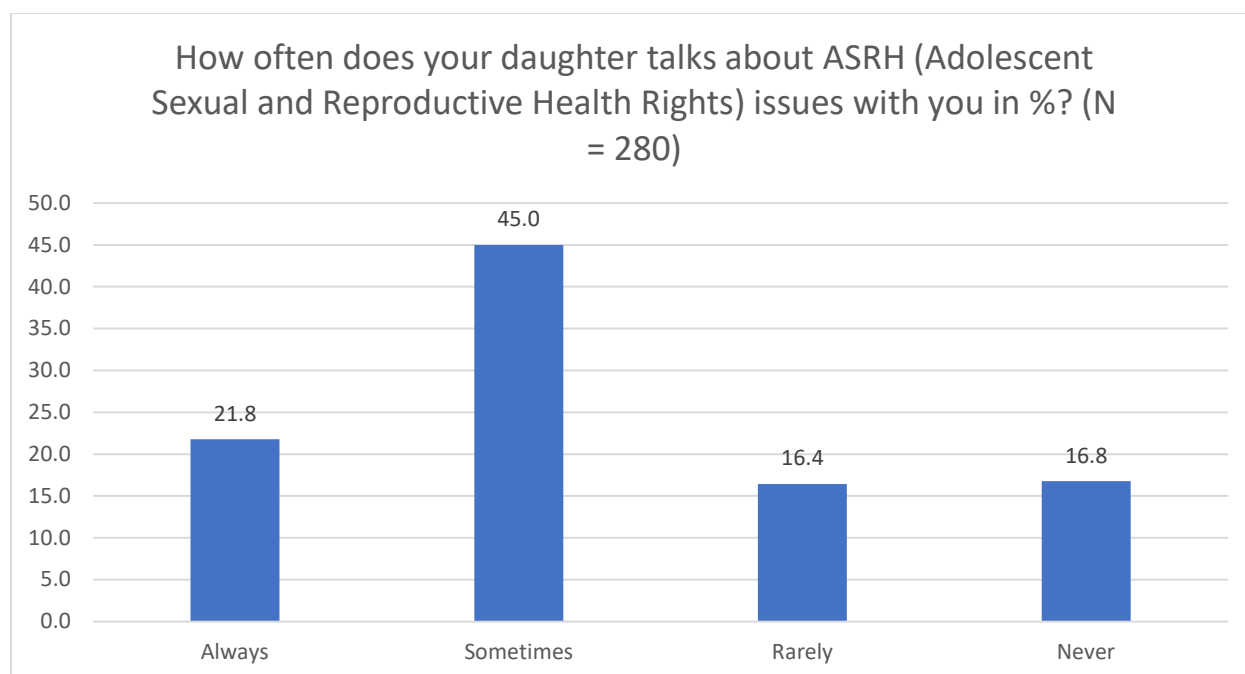


Figure 125: Instances where daughter talks about ASRH with their parents

As seen in Figure 125, there are around one-fifth of parents (21.8%) who were approached by their girls regularly when it came talking about ASRH issues. However, girls approaching parents is still not prominent in accordance to the perception of the parents which ties into parents not wanting their kids to engage in talking about ASRH issues.

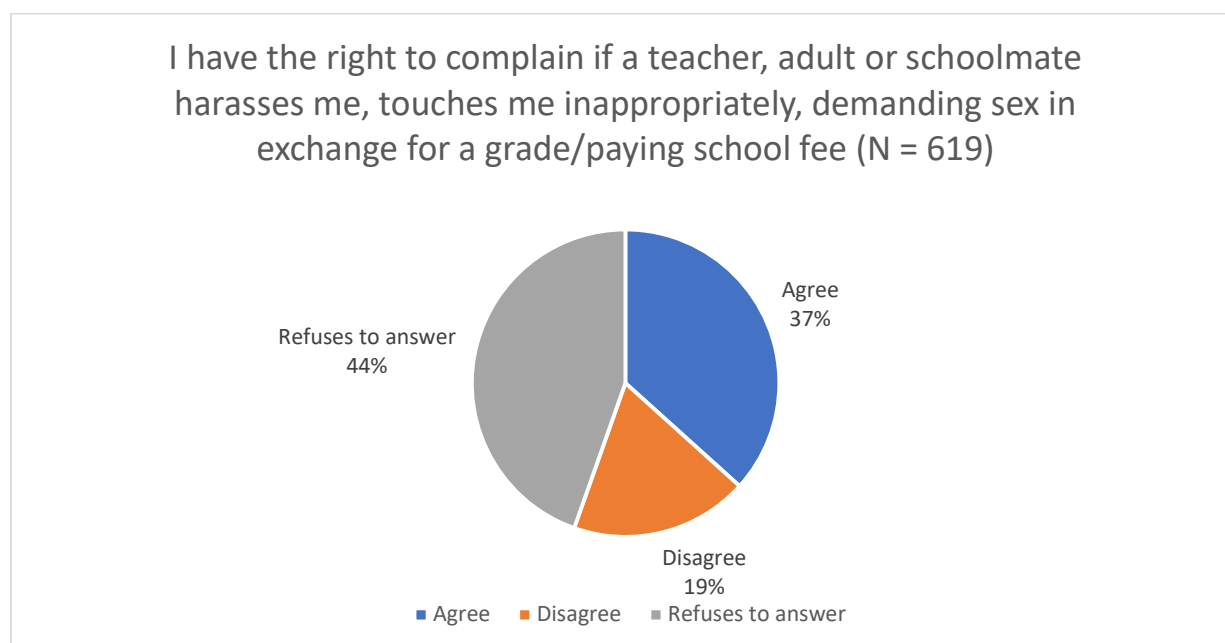


Figure 126: Perception regarding right to complain if anyone harasses, inappropriately touches or demands sex in exchange for grade/paying school fee of Udaan girls

Further complicating the matter, in terms of being able to voice their concern regarding harassment and inappropriate behavior bordering sexual exploitation, only 36.67% of Udaan girls agree that they had the right to do so. A concerning 44.59% Udaan girls refused to answer while 18.74% of Udaan girls did not agree to them having that right as seen in Figure 126.

Looking at the relationship that this could have with various categorical variables, the following had significant relationships.

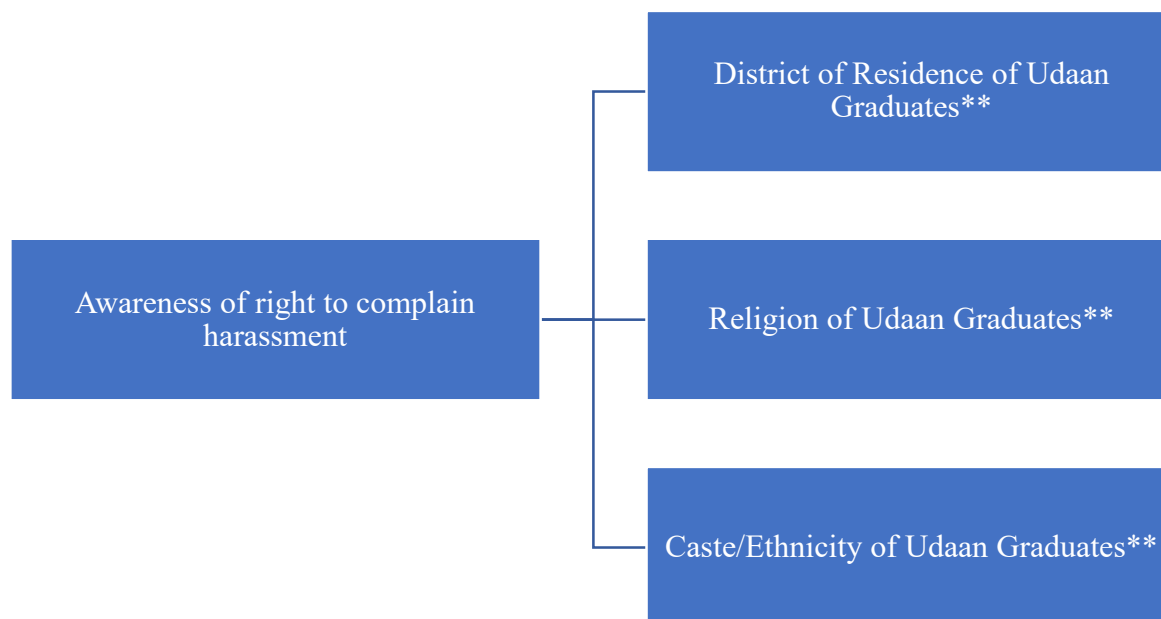


Figure 127: Demographic factors with significant differences perceived in the awareness of right to complain harassment

District-wise difference

Table 43: District-wise difference in the awareness of right to complain harassment of Udaan girls

Pearson Chi-square = 123.176	df = 2	p-value	0.000	(less than 0.01)
I have the right to complain if a teacher, adult or schoolmate harasses me, touches me inappropriately, demanding sex in exchange for a grade/paying school fee				
District	Agree	Disagree	Refuses to answer	Total
Rupandehi	51.10%	15.20%	33.70%	100.00%
Kapilvastu	4.70%	26.60%	68.80%	100.00%
Total	36.70%	18.70%	44.60%	100.00%

As seen in Table 43, there is significant difference in agreement that Udaan girls have the right to complain any harassment against them in terms of their district of residence. The girls from Rupandehi significantly believes and agrees the statement that they have the right to complain with 51.1%. The most

concerning aspect comes in Kapilvastu where only 4.7% agree to having the right while more than a quarter of girls there (26.6%) disagree with them having such rights. It can be inferred that girls from Kapilvastu who had lower GEI score are more indoctrinated in the idea that girls do not have such rights which needs to be addressed quickly before another generation succumbs to that idea.

Religion-wise difference

Table 44: Religion-wise difference in the awareness of right to complain harassment of Udaan girls

Pearson Chi-square = 12.953		df = 2	p-value	0.002	(less than 0.01)
I have the right to complain if a teacher, adult or schoolmate harasses me, touches me inappropriately, demanding sex in exchange for a grade/paying school fee					
Religion	Agree	Disagree	Refuses to answer	Total	
Hindu	39.10%	17.00%	43.80%	100.00%	
Muslim	21.20%	29.40%	49.40%	100.00%	
Total	36.70%	18.70%	44.60%	100.00%	

As seen in Table 44, there is significant difference in the perception of having right to complain harassment between girls from different religion. The girls from Hindu community (39.1%) are more likely to believing that they have such right as compared to girls from Muslim community (21.2%) where cultural and religious indoctrination is strong leading them to be conservative in their ideals.

Caste/Ethnicity-wise difference

Table 45: Caste/Ethnicity-wise difference in the awareness of right to complain harassment of Udaan girls

Pearson Chi-square = 66.369			p-value	0.000	(less than 0.01)
I have the right to complain if a teacher, adult or schoolmate harasses me, touches me inappropriately, demanding sex in exchange for a grade/paying school fee					
Caste / Ethnicity	Agree	Disagree	Refuses to answer	Total	
Terai Dalit	39.90%	17.10%	43.00%	100.00%	
Other Janajatis	56.10%	7.60%	36.40%	100.00%	
Religious minority	22.40%	31.80%	45.90%	100.00%	
Others	9.30%	29.10%	61.60%	100.00%	
Total	36.70%	18.70%	44.60%	100.00%	

As seen in Table 45, there is significant difference in believing that girls have right to complain about harassment in accordance to their caste/ethnicity. Girls from Other Janajatis (56.1%) who had the higher GEI score were more likely to believing that they had such right as compared to girls from Terai Dalit (39.9%) and Religious minority (22.4%) communities.

Menstruation

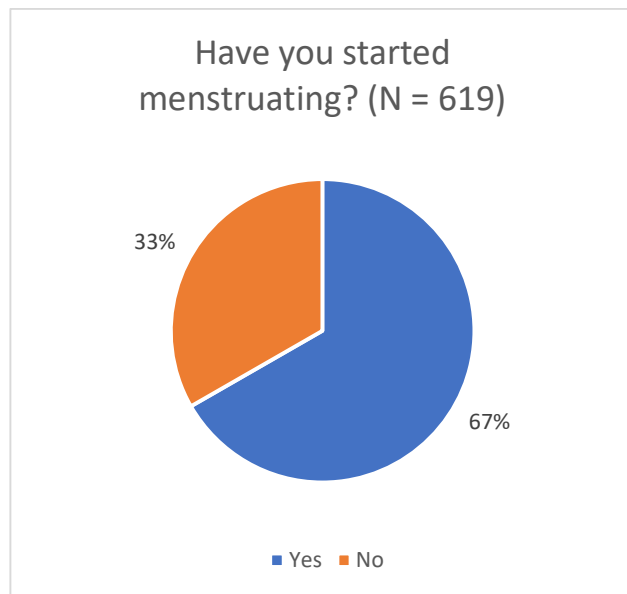


Figure 128: Have Udaan girls started menstruating?

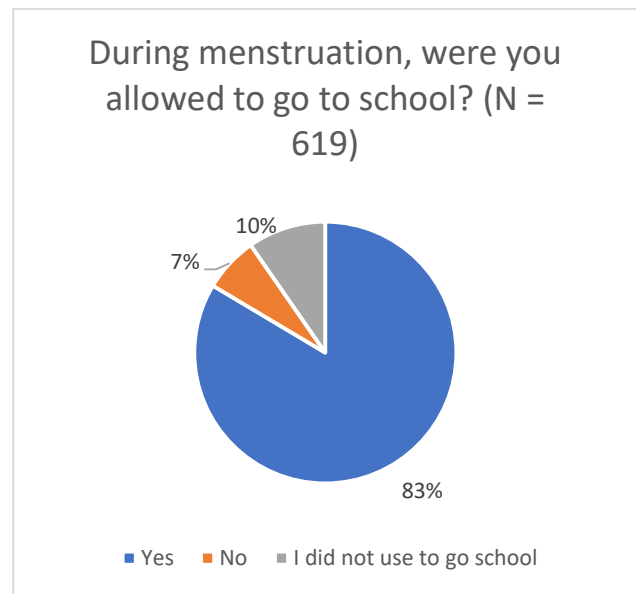


Figure 129: Instances of girls being allowed to attend school during menstruation

66.72% of Udaan girls have already started menstruating. Among them, 83.54% of them were allowed to go to school (Figure 129).

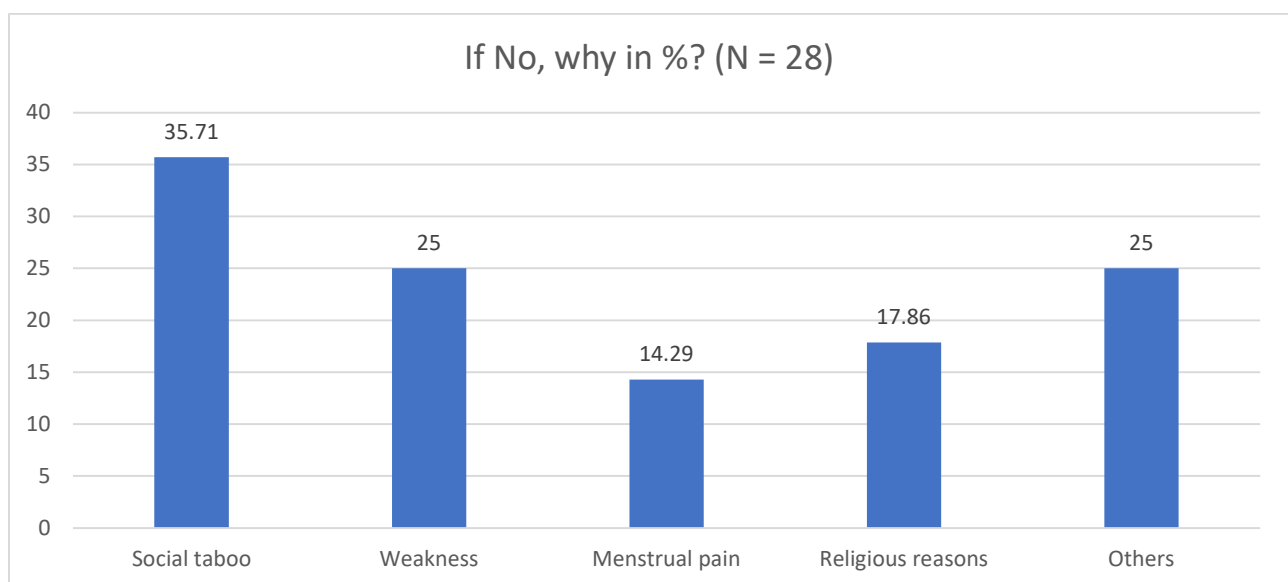


Figure 130: Perceived reasons of Udaan girls not being allowed to attend school during menstruation

Of the 7% of girls who did not go to school, 35.71% were because of social taboo, 25% each were because of weakness and others, 17.86% were because of religious reasons and remaining 14.29% were because of weakness which can be observed in Figure 130.



Figure 131: Feeling of comfort in attending school during menstruation

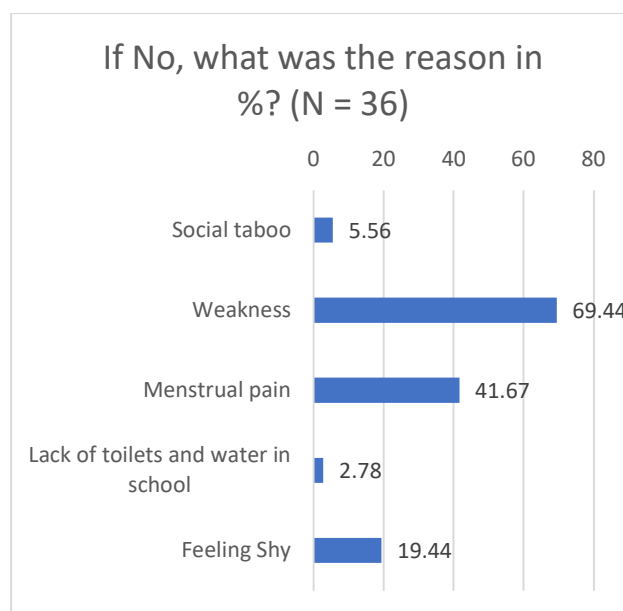


Figure 132: Reasons of not being comfortable in attending school during menstruation

90% of the girls responded as they felt comfortable going to school during menstruation (Figure 131).

Regarding girls who did not feel comfortable going to school during menstruation, 69.44% said as weakness, 41.67% said as menstrual pain, 19.44% said as feeling shy and 2.78% said as lack of toilet and water in school as seen in Figure 132.

The girls, however, have commented that during menstruation in some schools, they did not find adequate support. They feel there are no dedicated teachers who can aid them through their confusing times.

There is still a huge way to go in terms of schools and teachers making girls more comfortable during this time. As seen in the Table 42 above, the social stigma still exists for openly discussing issues related to SRH in the family. Also, discussion in the FGD showed that there is still a barrier for having such conversations with another gender i.e., girls are still reluctant to discuss the SRH issues with the male genders or in presence of male as reported by the following cases discussed in FGD.

“We don’t have any teacher in school whom we can share our problem during menstruation. The female teachers sit with male teacher so we don’t talk. There is also no care during menstruation at school”.

“One friend had very pain so she asked to madam and went to home. We feel shy to speak about it with male teacher. When we talk to sir, he says you are lying to go to home and don’t let us go. But some let us go home.”

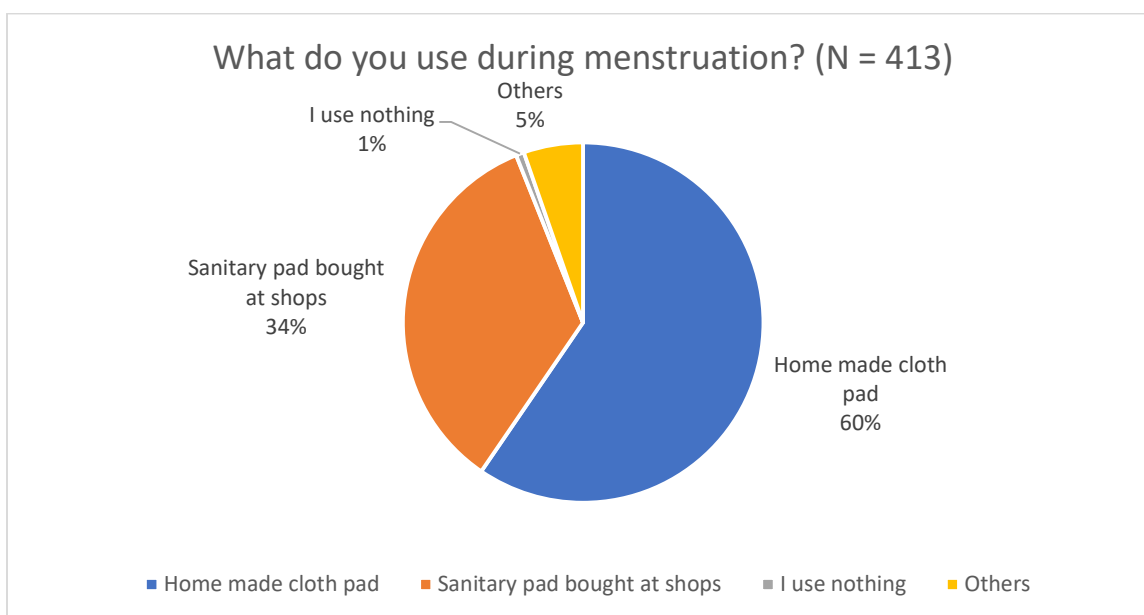


Figure 133: Sanitary hygiene product used during menstruation

During menstruation, most of the girls use home-made cloth pad (59.56%) while only 34.38% using sanitary pad bought at shops. This can be one of the contributing factors in girls feeling unease to attend school during menstruation due to physical pain and weakness as seen in (Figure 130 and Figure 132).

Womanhood

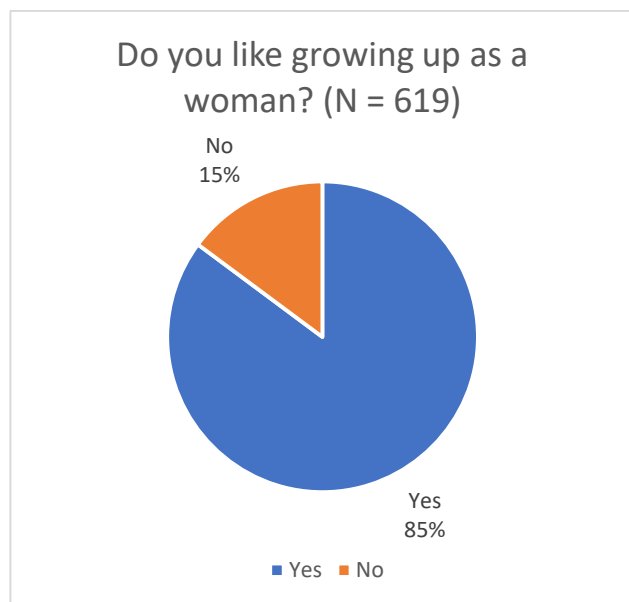


Figure 134: Instances of liking growing up as a woman

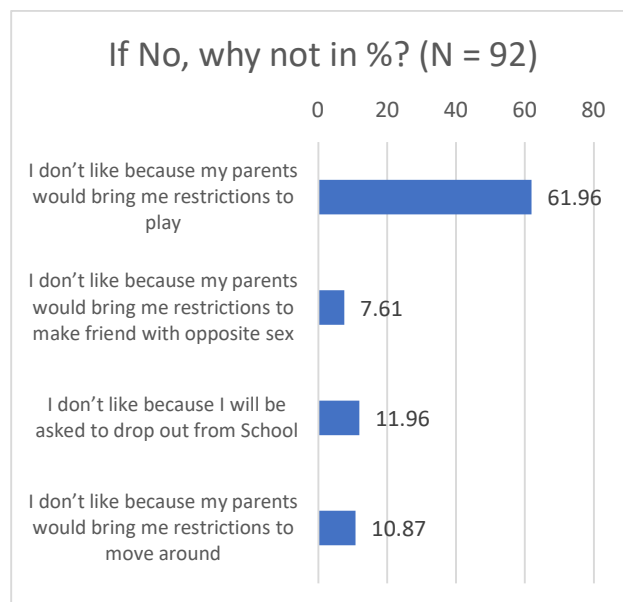


Figure 135: Reasons of not liking growing up as a woman

85.14% of Udaan girls liked they were growing up as women. 14.86% did not like they were growing up as women and their main reasons were: there were restriction to play (61.96%), 11.96% fearing to be dropped out from school and 10.87% fearing restrictions be put on them to move around.

The girls have also pointed out key restrictions in travel, playing and most of all during menstruation which has hurt them in many instances.

"We are not allowed to touch pickle because it may rot, we also can't cook food, we can't also give water to others. We are not allowed to enter kitchen. We wash others clothes; we roam around garden. What we touch others people don't eat that food. We don't feel good. We feel burden of being menstruation".

But the Udaan initiative has created some positivity towards being a woman and empowering especially in SRH issues.

"In UDAAN we learnt making pads of cotton clothes. We use pads. Sometimes we buy pads most of time we make at our home. We also teach making pads to our parents. There is separate toilet for girls in school. We ask pads with madam in school if we menstruate."

But still there are conflicting arguments put forward by girls who are still feeling there is still a lot which needs to be done.

“We call it Maasi, kapada also. There is a provision of pad at school. There is separate toilet at school. The toilet is very dirty. Some take medicine also if she can’t bear pain. We share our problems of menstruation to Manisha Madam. We also get medicine from school. We use pad because it is safe and easy to use, we can change it in every 6 hours.”

Further investigation into possible relationships with various categorical variables were done. Here are the ones which returned as significant.

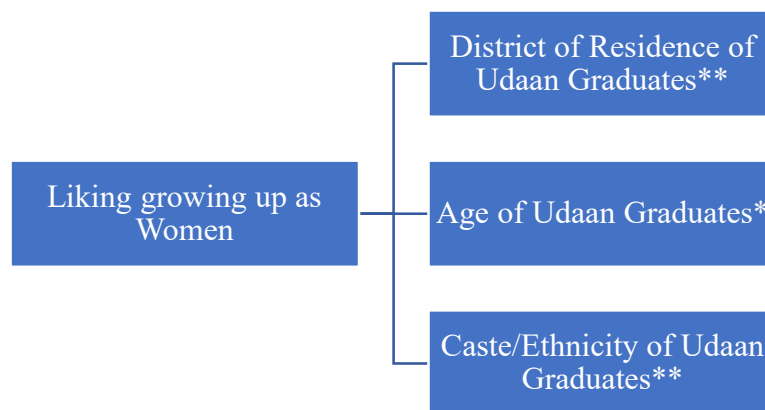


Figure 136: Demographic factors with significant differences perceived in liking growing up as a woman

District-wise difference

Table 46: District-wise difference in perception of Udaan girls regarding liking growing up as a woman

Pearson Chi-square = 14.403	df = 1	p-value = 0.000	(less than 0.01)
Do you like growing up as a woman?			
District	Yes	No	Total
Rupandehi	81.50%	18.50%	100.00%
Kapilvastu	93.20%	6.80%	100.00%
Total	85.10%	14.90%	100.00%

As seen in Table 46, there is a significant difference in liking to grow up as women in accordance to district of their residence. Girls from Kapilvastu were more likely (93.2%) to like that they were growing up as women as compared to girls from Rupandehi (81.5%).

Age-wise difference

Table 47: Age-wise difference in perception of Udaan girls regarding liking growing up as a woman

Pearson Chi-square = 6.237	df = 2	p-value = 0.044	(less than 0.05)
Do you like growing up as a woman?			
Age Group	Yes	No	Total
(10-12)	86.00%	14.00%	100.00%
(13-16)	87.20%	12.80%	100.00%
(17 and above)	77.40%	22.60%	100.00%
Total	85.10%	14.90%	100.00%

As seen in Table 47, there is a significant difference in liking growing as women in accordance to age. As the age of girls increases, their perception towards growing up as a woman decreases; this shift is drastically seen from pre-adolescence age (86%) to adolescent age (77.4%) when there are increased restrictions on freedoms as well as increased incidents of harassment and bullying from males.

Caste/Ethnicity-wise difference

Table 48: Caste/Ethnicity-wise difference in perception of Udaan girls regarding liking growing up as a woman

Pearson Chi-square = 36.769	p-value	0	(less than 0.01)
56. Do you like growing up as a woman?			
Caste / Ethnicity	Yes	No	Total
Terai Dalit	90.80%	9.20%	100.00%
Other Janajatis	68.90%	31.10%	100.00%
Religious minority	84.70%	15.30%	100.00%
Others	89.50%	10.50%	100.00%
Total	85.10%	14.90%	100.00%

As seen in Table 48, there is a significant difference in liking growing as women in accordance Caste/Ethnicity of the girls. Girls from Terai Dalit communities are more likely (90.8%) to like growing up as a woman in their society as compared to girls from Religious minorities (84.7%) and Other Janajatis (68.9%). The least favorable perception comes from girls from Other Janajatis where a significant drop is seen on them liking growing up as a girl.

ASRH Services

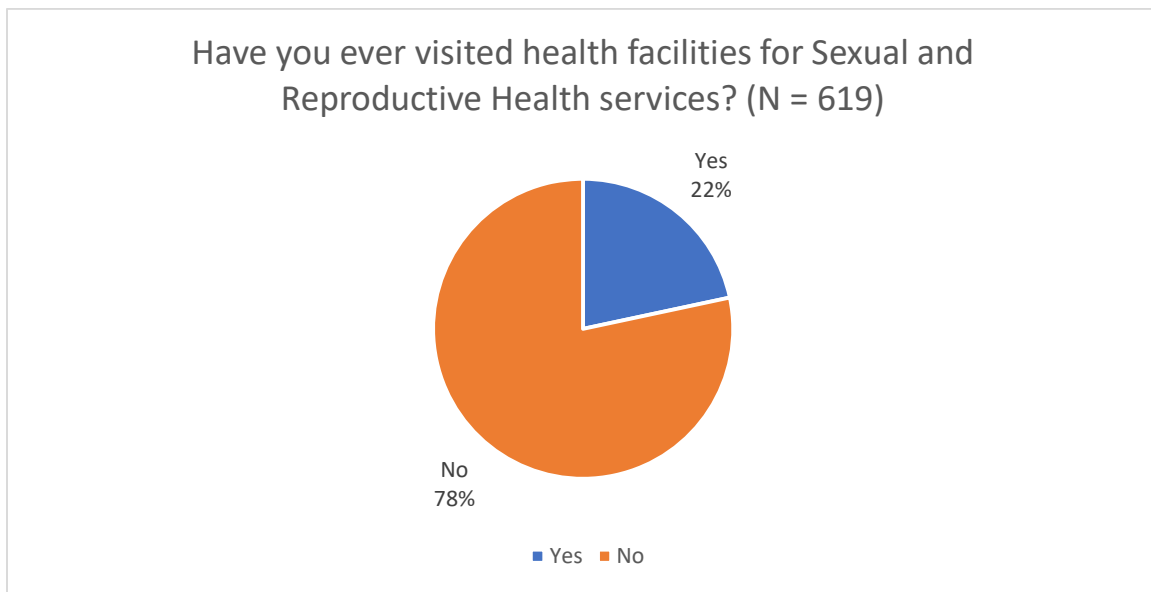


Figure 137: Instances of Udaan girls visiting health facilities for SRH services

A majority of Udaan girls (78.35%) have not ever visited health facilities for Sexual and Reproductive Health (SRH) which can be observed in Figure 137. The data shows that only 22% of the girls have visited health facilities for sexual and reproductive health services and a large percentage of girls have not ever visited.

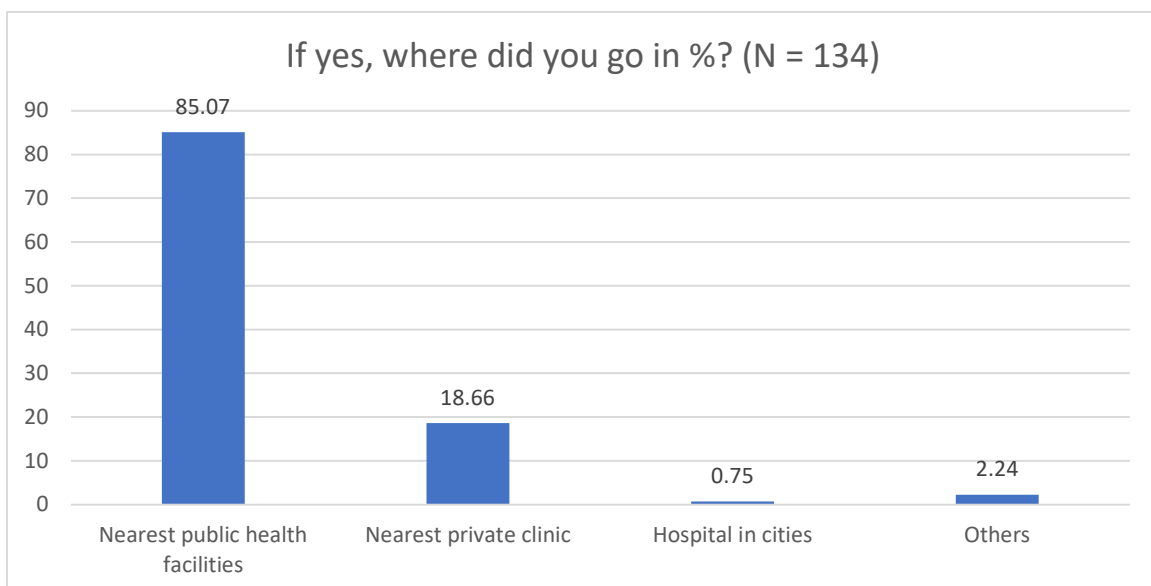


Figure 138: Type of Health facility visited for SRH services

When asked where did they go, 85.07% of the girls said the nearest public health facilities, 18.66% girls said the nearest private clinic, 2.24% said others and 0.75% said a hospital in cities which can be observed in Figure 138.

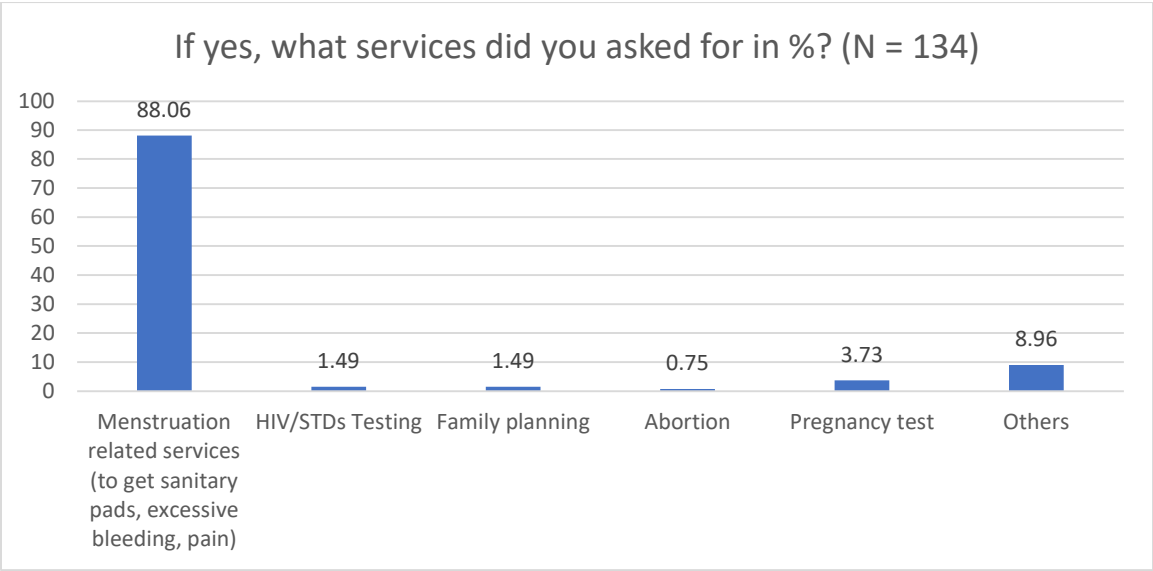


Figure 139: Type of services asked for during Udaan girls visit to health facilities for SRH services

When asked what services they asked for, 88.06% of the girls visited for menstruation-related health services, 8.96% for others, 3.73% for pregnancy test, 1.49% each for HIV testing and family planning, and 0.75% for abortion services which can be observed in Figure 139.

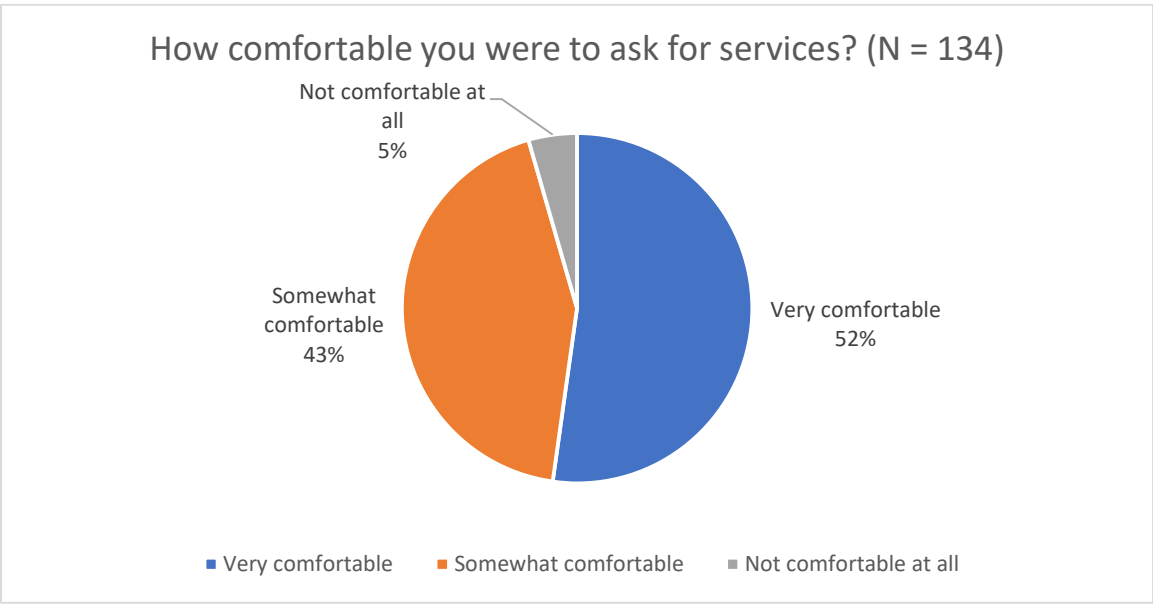


Figure 140: Level of comfort regarding asking for SRH related services by Udaan girls

52% of the Udaan girls who visited the health facilities were comfortable with the experience, 43% were somewhat comfortable and 5% were not comfortable at all (Figure 140).

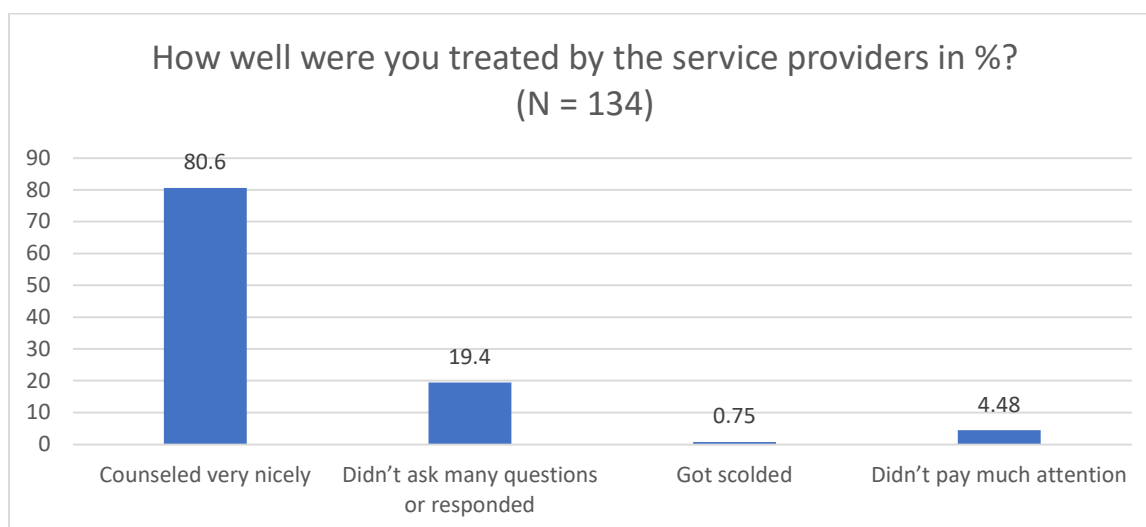


Figure 141: Treatment experienced by Udaan girls in their visit to health facilities for SRH related services

As seen in Figure 141, of the 21.65% who visited health facilities, 80.6% girls were counselled nicely, 19.4% of the girls were not asked or responded, 4.48% were not paid much attention, and 0.75% were scolded.

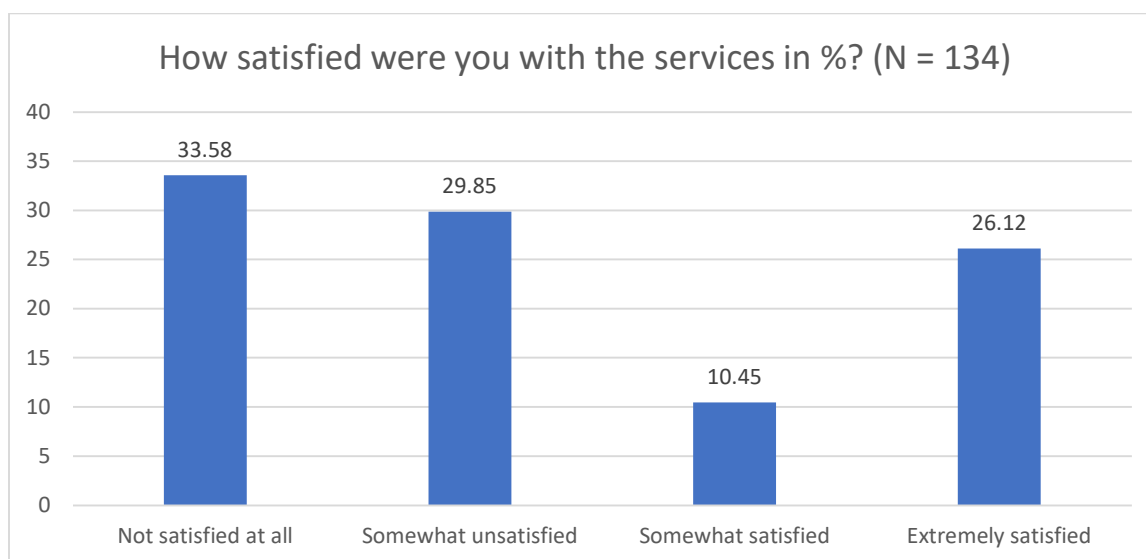


Figure 142: Level of satisfaction of Udaan girls on services received during their visit to health facilities for SRH related services

As seen in Figure 142, of those who did not go to health post, a majority of the percentage of girls 33.58% were not satisfied at all, 29.85% were somewhat unsatisfied, 26.12% were extremely satisfied and 10.45% were somewhat satisfied.

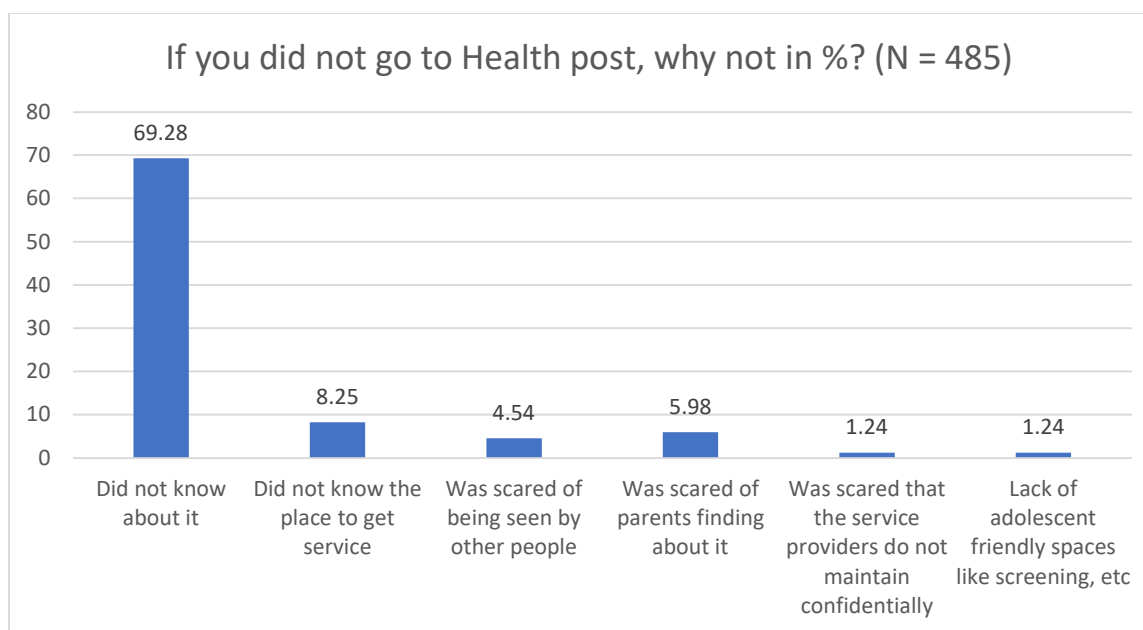


Figure 143: Reasons of not visiting health post for SRH related services

As observed in Figure 143, when asked as why the respondent did not go to health post, 69.28% said that they did not know about it 8.25% said they did not know the place to get service, 5.98% were scared of parents finding about, 4.45% scared being seen by other people, and 1.24% each on lack of adolescent friendly services and issue of confidentiality.

Summary of Findings regarding Outcome VI

Table 49: Outcome VI: Girls have awareness/access to adolescent friendly health SRMH services

<i>S.no.</i>	<i>Performance Indicators</i>	<i>Baseline Status</i>	<i>Endline Status</i>	<i>Remarks</i>
<i>Adolescent girls are having knowledge on ASRH</i>				
1	% of girls freely / confidently talking about issues related with ASRH	6.7	20.9	Improved
<i>Adolescent girls are accessing ASRH services</i>				
2	% of adolescent girls in age 14 and above who are using ASRH services	0.5	21.65	Improved
<i>Health Services are adolescent-friendly</i>				
3	% of girls who have taken SRMH services	13	21.65	Improved
4	Girls reporting that the health services are adolescent-friendly		26.12	Baseline indicator not available

Most the girls who were aware of SRH (63%) were aware because of UALC (91%). The awareness however affected by District and Caste/Ethnicity where girls from Kapilvastu were more likely to know (76.6%) about it while girls from Rupandehi either did not know (57.4%) about it. Here, girls from Religious minority (72.9%) were more aware than girls from Terai Dalit (57.9%) while the most aware were the ones from Other Janajatis (74.9%).

The knowledge regarding SRH is still an issue with less than a quarter of the girls able to answer simple questions regarding it. Overall knowledge regarding simple SRH related issues stands at just 23%. It can be deduced that given the reluctance of parents to allow girls to speak and question about SRH related issues (mean 3.06 agree to the statement that girls should not be allowed to talk about SRH), the girls did not have much room to learn more as questioning is a vital part of gaining knowledge. There are however great strides in parents opening up more with their daughter(s) regarding SRH related issue (Table 42) with major focus on menstruation (65.71%).

Still only a quarter of girls agree (37%) that they had the right to raise their voice against behavior bordering sexual exploitation. Girls from Kapilvastu are very less likely (4.71%) to raise their voice as most do not want to speak about it and remaining do not agree on it. Girls from Religious minorities are the ones who comparatively disagrees (21.2%) more to their right to raise voice against those behaviors.

66.72% of girls in the survey were menstruating where 83.54% were allowed attend school. Of the 7% who were not allowed to attend school a concerning 35.71% were not allowed on the basis of social taboo surrounding menstruation. This signals at the conservative and oppressive views of the society which the intervention has still not been able to completely stamp out.

Most of the girls (85%) like growing up as a woman but the girls from 17 and above (77.2% only like as compared to 86.4% for 10-12 and 87.2% for 13-16) and from communities of Rupandehi (81.5% as compared to 93.2% from Kapilvastu), girls are questioning their predicament as a girl in those society. The main reason for not liking growing up as women was the restriction to play which 61.96% of the disgruntled girls reported.

Visiting health facilities is still very low in the Udaan girls (55%) where most of the girls did not visit because they did not know of ASRH facilities and service (69.28%) available to them. Of the ones who visited the major reason for visit was in regards to menstruation (88.06%). They visited health post the most (85.07%). The experience report was pleasant for them with 52% reporting they felt comfortable. 80.6% of the visitor reported they were counseled nicely yet only 26.12% were extremely satisfied with the experience.

Discussion and Implications

This project has been able to bring many out of school girls back to formal education and empower them to find their destinations. Based on the analysis of the information collected from the field and the insight developed during the end-line study of the project, the study team would like to draw the following implications from this project.

1. One of the key highlights of the project is that girls who were out of the school for various reasons and who could have been left without education were brought back to education system through the accelerated learning program. This back to education opportunity was instrumental for girls to feel empowered and navigate their destination on their own.
2. This intervention has provided substantial change in changing the parents' perception towards their daughter's education and provide required support and protection for perusing their education. As 96.29% of girls attending school regularly reported they are experiencing support from their parents and 87.2% of girls said they are getting help in their household chores, so that, they can study.
3. The UALC also played substantial role in bringing the parents', community and girls together to create an environment where girls felt more secured, comfortable and motivated towards perusing their education by transiting into the formal schools (84%). 94% of the girls and 90.71% of the parents credited the UDDAN center/teachers as major influence for enrolling their daughters to the formal school after UALC. It also helped the parents to prioritize their daughter's future against the long-held community stigma.
4. For the girls who were not able to transition to the formal schools said that working in home (24.24%), working to earn (21.21%), unsupportive parents (23.23%) and distance from school (16.16%), and lack of interest in perusing their further education (17.17%) were some of the factors. It was observed that there are still some obstacles which needs to address.
5. It was also observed that the girls attending formal school felt secure and confident in terms of their learning. Only 2.3% of the girls and 3.2% parents surveyed reported that their school is unsafe. This shows majority of the girls and their parents find school to be safe environment.
6. It was observed that the girls perceived the facilities like classroom, toilets, clean water etc. and educational resources such as books, note copies, stationaries etc. was available to them. However in some resources such as stationary items around 20.6% of the girls said it was rarely available to them and 6% of the girls were concerned about the cleanliness maintained in the school toilets and other facilities.

7. The study showed that the SRH related support and issues are addressed by the school/teachers. Only 7% of the students said that teachers are not supportive when they talk about menstruation, however further analysis showed that the SRH related conversation are not that encouraged by the parents, even though they believe the girls should know about the SRH related issues. One of the barriers that was observed during the FGD and interactions with the girls was that they were not that comfortable discussing SRH related issues with male or in presence of male. In schools one of the girls mentioned that she was not comfortable to report menstruation even to female teacher in presence of male teacher at school. Also, 78% of girls were not seeking medical help, when faced with the problems related to menstruation and other SRH issues.
8. Despite the efforts to create supportive learning environment in schools, availability of the functional and hygienic toilet facilities for girls is still an issue in most of the schools in the project area. Since the girls in the target group are in the menstrual age and they need safe space to manage menstrual hygiene, lack of separate and functional toilets for girls might reduce the attendance of girls during menstruation possibly resulting into the poor academic performance and drop out of the school. This indicates that school management needs to be aware of the need of separate toilets for girls and act to ensure this in their schools.
9. The study has indicated that girls' educational performance is linked to the support provided by the teachers and some of the girls especially in the religious minorities still feel the need of their parental support for their education indicating the need for focused parental awareness programs targeting those groups where there was not adequate support for girls' education.
10. Teacher's support to the girls is a key to their success and preparing teachers with the skills to provide adequate support is an ongoing process. One-time training might not be enough to address the emergent issues in teaching and learning process. Thus, an ongoing teacher support system is needed in this kind of program to address the issues that emerge during the program that include the issues of punctuality, regularity, corporal punishment, inappropriate behavior to the girl's students and so on.
11. The learning achievement has improved considerably over the course of the Haushala intervention, as the ACER test score of the girls increased from 23.5% to 63.57%. It was also observed that girls performed better in literacy compared to numeracy skills, as division and multiplication remained challenging to most girls.
12. 95% of the girls reported that they passed the exams and were promoted to the next class. Performance of the girls attending class 10 showed that 100% of the UDDAN girls had cleared the finals. This is remarkable achievement as the passing rates are beyond the national average.

13. The study also shows that the project was able to inculcate some financial management habits among the UDDAN girls. The girls surveyed in the study believed that saving is important to them where they tend to focus more on long term financial planning rather than short-term. However, they were also inclined to make more short-term expenses. 72% of the parents also agreed that their children have taught them to save. 66.4% of the parents also said they will support their child to inculcate saving habits.
14. However, only 30% of the girls said they have saved money in last 12 months. Similarly, only 32% of the parents said they have maintained household saving. It was also observed that tendency to save among the girls increase with the increase of the age, and they are more aware about usage and opportunities in relation to their savings. Also, girls from Hindu family (32%) had saved in last 12 months as compared to girls from Muslim family (17.6%).
15. It was observed that only 21% of the girls were associated with Village Saving and Loan Association (VSLA) group. 66.9% of the girls associated with the VSLA had saved money in last 12 months. It showed that engaging in saving group is helpful in inculcating the saving habits.
16. It was observed that girls tend to make independent decisions regarding the spending of their saving as the age increases. However, in case of the girls from the Muslim family, it was observed that parents tend to decide on spending the savings as the age increases.
17. YLI score index at 76.1% remained same as compared to the baseline, in spite of the many leadership building and empowering interventions of the program. The study showed that 61% of the girls were not participating in any groups or clubs focused in the leadership building activities, which would have positively impacted the enhancement of the leadership skills of the girls.
18. The study showed that the project has helped improve the psycho-social wellbeing and safety of the girls at home and around community. Only 2.06% of the girls said they rarely feel unsafe at home and only 2.47% said they feel unsafe walking around the community. 96.71% of the girls said they were loved at home. Similarly, only 1.4% of the parents also said girls are not safe at home and only 2.5% said girls are unsafe walking around the community.
19. The study also showed that girls have been more vocal in complaining the acts of misconduct in the community as compared to baseline. However, the incidences of the reporting of the misconduct is relatively low, which shows that girls are still not being vocal enough to bring every single incidences of the misconduct into limelight.
20. 80% of the girls said they know where to complain when subjected to violence or harassment, however 91.47% of them said they will tell their parents when such cases occurred, and 49.87% said they will report to their school. Only 11.37% said they would tell the local police about such

incidences. This showed that the parents are still considered primary place for registering the complaints, and the socio-cultural background of the areas does provide concern regarding whether parents might be able to escalate such incidences to the proper authority.

21. Gender equality at the score of 81.71% stands slightly lower than the baseline (85.86%). Gender equality is a key issue for UDDAN girls. They have quoted that equality is something they want and for that they understand that capability to work and earn will be key; without those they cannot have community behave well toward them and other girls. Most consider financial independence as a key for gender equality.
22. However, there is still some social stigma in the community which have restricted them to achieve the potential they have aimed for. Even though parents have perceived that girls' education is important and both girls and boys should be treated as equal, some traces of inequality in the treatment can observed. For instance, cases were discussed in FGD, where parents have perceived that sending daughter to a government school is enough whereas sons should go to private schools to achieve quality education. Girls were still restricted to travel to long distances by themselves, and their education was discontinued simply because the school was far from home.

Annex

Key outcome indicators, sources of data and data triangulation method

Key outcomes	Indicators	Source of information	Methods/tools
Improved access to formal education for girls in the age group 10-15 through quality and relevant accelerated learning program	No. of girls enrolled through accelerated learning program	Udaan learning center data	Udaan learning center information
School-level data on two cohort of girls graduated from Udaan learning centers regarding their learning, attendance, dropout and completion.	Regularity of girls at school No. of girls passing from the integrated class to higher class	School	School information quantitative form
Determination of transition rates and causes: If the student has dropped out from formal school after transitioning, assess the main reason for dropout and potential drivers of re-enrolment. If the student did not transition into formal school, identify the main reasons for non-transition.	No. of transited girls vs no. of retained girls at formal schools Attrition rates at school	School, girls	School information quantitative form, survey questionnaire with girls, KII with teachers and principal
Assessment of education environment for girls at home and measure perceptions of parents on girls' education	Retention rate at formal school School level attendance regularity record	Girls, parents, school	School information quantitative form, survey questionnaire with girls, survey questionnaire with parents, FGD with girls, FGD with parents
Assessment of practices/ pedagogies used in formal schools in order to determine the degree of use of child-centered, gender-equitable pedagogies, and girls' perceptions of the existing classroom practices, including potential differences between Udaan graduates and their non-Udaan peers.	Learning outcome of girls School level attendance regularity record Retention rate at formal school No. of girls passing from the integrated class to higher class	Girls, school	Survey questionnaire with girls, FGD with girls, KII with teachers, classroom observation

Key outcomes	Indicators	Source of information	Methods/tools
Identify the degree to which teachers are observed to be facilitating equal conditions for girls and boys and for students from diverse social backgrounds, considering teaching practices, safety & security and school facilities.	Learning outcome of girls School level attendance regularity record Retention rate at formal school No. of girls passing from the integrated class to higher class	School, girls	Survey questionnaire with girls, FGD with girls, KII with teachers, classroom observation
Identify perceptions, attitudes and practices among girls and their parents/ families on education, gender, leadership, ASRH and economic empowerment.	Learning outcome of girls Retention rate at formal school Knowledge and access to health service facilities Rate of enterprising	Girls, parents	Survey questionnaire with girls, Survey questionnaire with parents, FGD with girls, FGD with parents
Assess ASRH knowledge among adolescent girls, and their level of access to ASRH information and services.	Knowledge and access to health service facilities	Girls	Survey questionnaire with girls, FGD with girls
Assess the impact of Financial Literacy Training and assess to what extent marginalized women are able to start their enterprise and increase their income, and the extent to which this income is contributing to girls' education.	Knowledge on financial literacy Rate of enterprising	Parents	Survey questionnaire with parents, FGD with parents, interview with cooperatives
Administration of CARE's Youth Leadership Index (YLI) and ASER test to the sampled girls (Udaan graduates and non-Udaan participants in formal school).	Leadership index Gender equality index Learning outcome measurement	Girls	YLI, GEI questionnaire

Data Analytical Framework

Before starting data analysis, each variable will be classified according to categorical vs. numerical data. First of all, univariate analysis (analysis of each variable individually) will be computed.

Some univariate analyses are:

- For the categorical or grouping variable, frequency and percentage analysis will be computed and they can be presented either table or chart.
- For item scale (Likert scale), frequency and percentage as well as mean score will be computed.
- For numerical data, mean standard deviation will be computed.
- After completing univariate analysis bivariate analysis (analysis of two variables simultaneously) will be computed.

Some bivariate analyses are:

- If both variables are categorical then the result will be presented in cross tabulation/corresponding graph along with the corresponding test (Chi square test) and p-value.
Various comparisons can be made by caste/ethnicity, age group, Cohort group.
- If both are numerical/ item scale then correlation and regression analysis will be done and their significant relationship will be also tested.
- If one is categorical and another is numerical comparison table will be made with mean, standard deviation and corresponding test statistic (t test/F test, p-value).
- (Example: average test score can be compared by caste/ethnicity, cohort and comparison group.
To compare average score by two groups t test along with p-value and by three or more groups F test along with p-value will be computed)

Some multivariate analysis (regression and correlation matrix) will be computed

Most of results will be presented in tables and some results will be presented in graphs/charts.

Indicators	Source of questionnaire	Question/Variable	Statistical Analysis
Demographic Profile of girls	Girls questionnaire	District Age Marital status Religion Caste/Ethnicity	Frequency and percentage
Transitioning % If non-transitioned, reasons for non-transitioning	Girls questionnaire Parents questionnaire		Frequency and percentage
Perception of girls on gender equitable behavior of teachers and learning environment of school (including infrastructure/facilities like WASH)	Girls Questionnaire, classroom observation session	Question on experience	Frequency/Percentage/Cross tabulation and Chi square test
Retention rate of transitioned girls at School Reasons for dropout post transitioning	Girls Questionnaire Teacher's KII	Question on reason of dropping out school (ranking question)	Frequency/percentage Average rank
% of girls who feel secure inside school and on the way to school	Girls Questionnaire FGD with girls	Question on information related to safety and security	Frequency/Percentage/Cross tabulation and Chi square test
% of girls who feel secure inside home	Girls Questionnaire FGD with girls	Question on information related to safety and security	Frequency/Percentage/Cross tabulation and Chi square test

Indicators	Source of questionnaire	Question/Variable	Statistical Analysis
% of girls who are aware about where to complain in case of incidences of violence	Girls Questionnaire KII with head teachers	Question on information related to safety and security	Frequency/Percentage/Cross tabulation and Chi square test
% of girls who received adequate support from their parents and family for their study	Girls Questionnaire Parents questionnaire KII with teachers	Household work and family support	Frequency/Percentage Mean (likert scale) (Chi Square test/p-value)
Presence of corporal punishment at school	Girls Questionnaire	Household work and family support	Frequency/Percentage Mean (likert scale) (Chi Square test/p-value)
% of girls who are involved in VSLA or enterprising and can decide on how to use their income at home	Girls Questionnaire	VSLA Financial Literacy	Cross tabulation, chi square test for categorical and t test/F-test for mean score (likert scale)
% of girls who are saving some portion of their income	Girls Questionnaire	VSLA Financial Literacy	Cross tabulation, chi square test for categorical and t test/F-test for mean score (likert scale)
% of girls who believe decisions are taken in her presence within the household	Girls Questionnaire	VSLA Financial Literacy	Cross tabulation, chi square test for categorical
Gender equality index scores (average score)	Girls Questionnaire	Opinion on Gender Equality	Frequency/percentage Average score
YLI score	Girls Questionnaire	Question on youth leadership	Frequency/percentage Average score

Indicators	Source of questionnaire	Question/Variable	Statistical Analysis
Girls' awareness on Adolescent Sexual and Reproductive Health (ASRH)	Girls Questionnaire	Question on Sexual and Reproductive health	Frequency/Percentage/Cross tabulation and Chi square test
Girls' access on SRMH services	Girls Questionnaire	Question on Sexual and Reproductive health	Frequency/Percentage/Cross tabulation and Chi square test
Social norms regarding menstruation and school attendance	Girls Questionnaire Parents questionnaire	Question on menstruation	Frequency/Percentage/Cross tabulation and Chi square test
ASER Learning score	Test	Score of Test	Mean Score (t/F test/p-value)
Numeracy Score	Test	Score of Test	Mean Score (t/F test/p-value)
Literacy (Nepali) Score	Test	Score of Test	Mean Score (t/F test/p-value)

Indicators	Source of questionnaire	Question/Variable	Statistical Analysis
Demographic Profile	Parents Questionnaire	District, Age, Sex, Caste Religion Language Family type Education level, Family composition	Frequency and percentage analysis
Main source of income	Parents Questionnaire	Question on source of income	Frequency/Percentage

Indicators	Source of questionnaire	Question/Variable	Statistical Analysis
Household according to main source of drinking water, toilet, and other assets	Parents Questionnaire	Question on main source of drinking water	Frequency/Percentage
% of parents who differentiate in desire of attending highest level of education of daughter and son	Parent Questionnaire	Question on difference in the highest level of education that you want for your daughter and son	Frequency/Percentage
Parents' perception on education of their daughters	Parents Questionnaire	Question on perception (Likert Scale)	Frequency/Percentage
Parents' perception on leadership qualities of their girls post Udaan enrollment	Parents questionnaire	Question on Household work and family support	Frequency/Percentage
Parents' perception on Social norms regarding menstruation, marriage age and school attendance	Parents questionnaire	Question on perception	Frequency/Percentage
Parents' perception on adolescent sexual reproductive health and access to health facilities	Parents questionnaire	Question on sexual and reproductive health	Frequency/Percentage/
Parents' perception on VSLA in which the girls are practicing	Parents questionnaire	Question on VSLA	Frequency/Percentage

Indicators	Source of questionnaire	Question/Variable	Statistical Analysis
Parents' Communication about family planning	Parents questionnaire	Question on communicate with girls (Yes/No Question)	Frequency/Percentage
Parents' perception on safety and security in school and on the way to school	Parents Questionnaire	Question on safety and security (Likert Scale)	Frequency/Percentage
Parents' reflection in Financial reflection training, credit linkage support, enterprising technical support (If participated in FLT and enterprising)	Parents Questionnaire FLT questionnaire	Question on FLT	Frequency/Percentage
Income/expenditure from enterprising, status of loan repayment and challenges in enterprising (If participated in FLT and enterprising)	Parents Questionnaire FLT questionnaire	Question on FLT	Frequency/Percentage
Parents' investment on girl child education from the income of enterprise	Parents Questionnaire FLT questionnaire	Question on FLT	Frequency/Percentage

Scale development

Scale development process for components of Parental Support:

	N	Remarks
Time aspect of parental support	619	1. I got sufficient time at home daily for study.
Physical evidence of parental support	619	1. I had provision of electricity light for studying at home. 2. There was a separate room or peaceful space for me to study at home. 3. I got books, copy, pen at time when required
Direct aspect of parental support	619	1. I was consulted by my parents whenever any decisions regarding my study is to be taken. 2. At times of exam, somebody did my shared of household chores. 3. I got help at home for study (like doing homework). 4. My parents asked me about my study. 5. My parents regularly visited my school to get information about my study.

In the scale: 1 is Strongly Disagree, 2 is Somewhat Disagree, 3 is Somewhat Agree and 4 is Strongly Agree. To develop the scale, internal reliability was calculated using Cronbach's Alpha:

For Time aspect of parental support: This scale had only one component. So, scale creation was not needed.

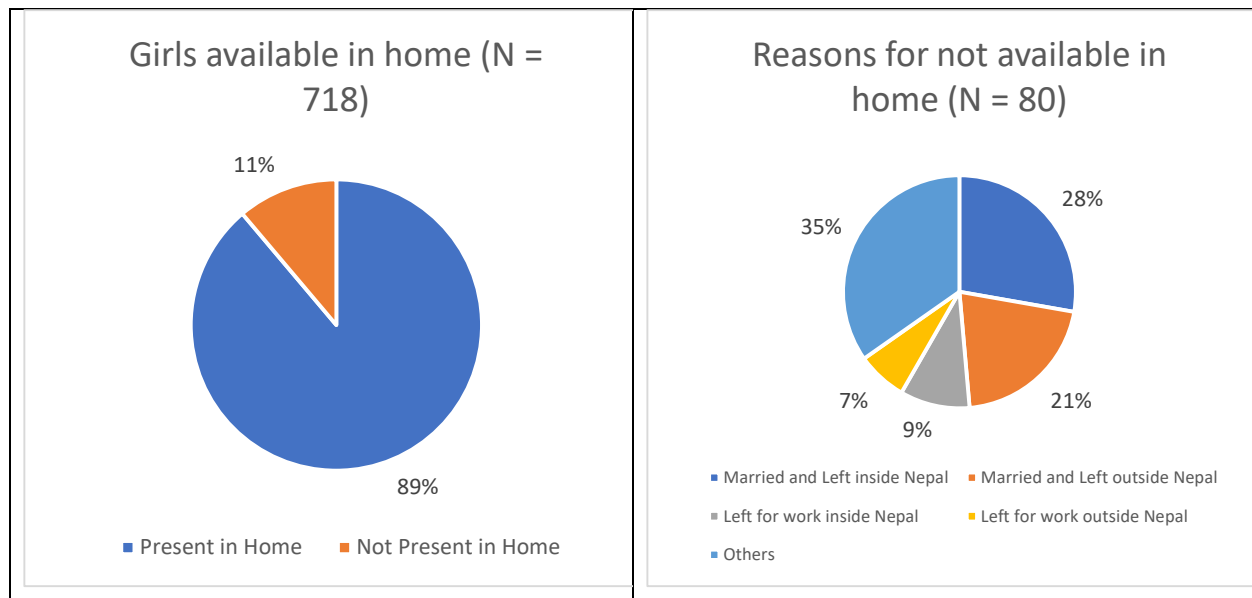
For Physical aspect of parental support: This scale had three components. It Cronbach's Alpha value is 0.676 which is greater than 0.65 which indicates at high internal reliability of scale. To develop scale, each response in the component was added and the average value was calculated. Then these average values were programmed into Likert Scale where 1 is Strongly Disagree, 2 is Somewhat Disagree, 3 is Somewhat Agree and 4 is Strongly Agree.

For Direct aspect of parental support: This scale had five components. It Cronbach's Alpha value is 0.871 which is greater than 0.65 which indicates at high internal reliability of scale. To develop scale, each response in the component was added and the average value was calculated. Then these average values were programmed into Likert Scale where 1 is Strongly Disagree, 2 is Somewhat Disagree, 3 is Somewhat Agree and 4 is Strongly Agree.

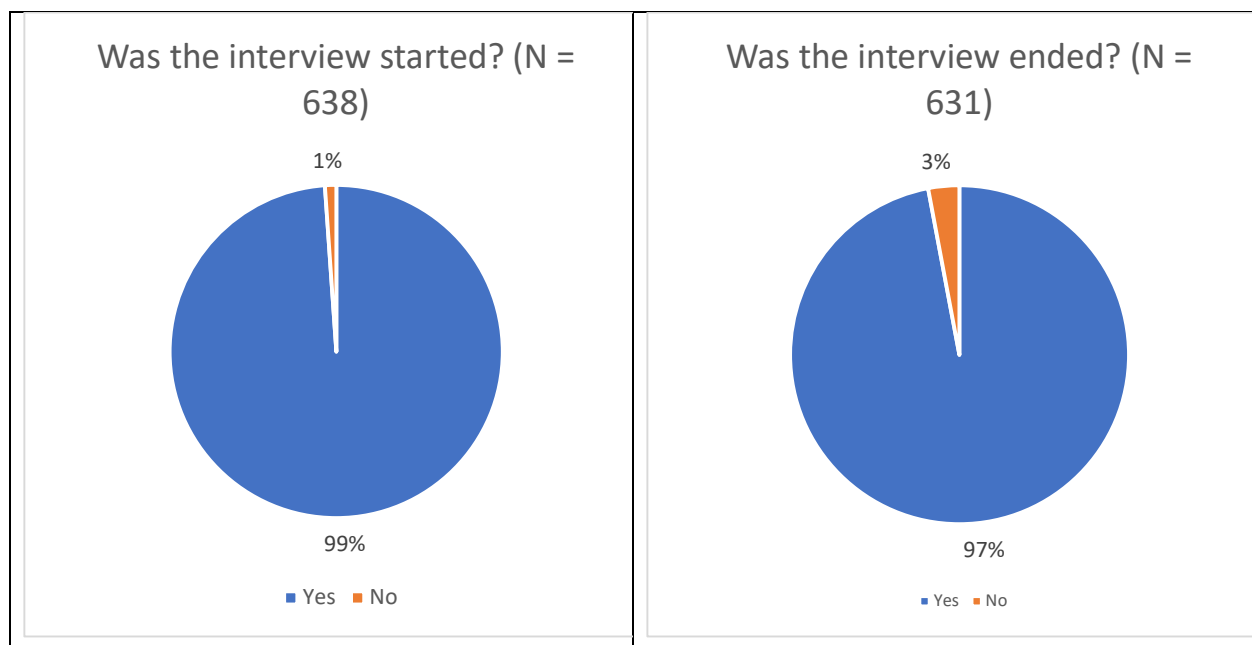
Hence the scales were created.

Note: Scales were only created of data which were deemed to be in Likert scale format where with verified and equal difference between two points in the scale.

Attrition in Data Collection



Of the 718 girls approached for data collection only 88.87% were in home. Of the 11.13% who were not in home, 27.78% had married and left but inside Nepal, 20.83% had married and left Nepal itself, 9.72% had left home for work inside Nepal, 6.94% had left Nepal for work and 21% other reasons came up such as: feeling unwell, went to India for health-related issues of self and of family members and migrated from the area itself. Of the 6.94% who left Nepal for work, 80% went to India and 20% went to other nation which was Qatar.



Of the girls who were available for interview. 98.9% started the interview but only 97% of them ended the interview before completion of the questionnaire. As this was added after few days of data collection when numerous issues arose of interview not being completed, the data is not true to the overall completion rate among the ones where interview was started.

The major reason for not being able to complete the interview were: respondent unable to provide time (78.95%) and respondent uncomfortable to provide response (21.05%).