



MANTHAN 2.0

S O C I A L I M M E R S I O N

Social Impact Assessment Study of Kishori Vikas Prakalp & Bal Sanskar Varga

April 2025

A Report by:
Faculty and Students of
DES' J S Kothari Business School, Mumbai.



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SOCIAL IMPACT ASSESSMENT STUDY

OF

“KISHORI VIKAS PRAKALP” & “BAL SANSKAR VARGA”

APRIL 2025

Deccan Education Society’s

Smt. Jayshree Sharadchandra Kothari Business School

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The present study is based on primary data collected by First Year Students of the Post Graduate Diploma in Management (PGDM) programme at DES' J S Kothari Business School (JSKBS) across different Vastis in Mumbai, as part of Manthan – Social Immersion Programme.

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Executive Summary:

The Social Impact Assessment (SIA) conducted by DES' JS Kothari Business School evaluated the effectiveness of grassroots initiatives, specifically the Kishori Vikas Prakalp and Bal Sanskar Varga, managed by the RSS's Jankalyan Samiti under the Vasti Parivartan Yojana. These initiatives are tailored to support children and teenage girls in the densely populated and socio-economically diverse Vastis of Mumbai, addressing pressing social challenges such as vulnerability, unemployment, and community well-being.

The study adopted a qualitative-quantitative research design, enabling both depth and breadth of analysis. It combined descriptive and exploratory approaches to capture the nuances of community transformation through these initiatives.

Data collection methods included structured surveys, in-depth interviews with beneficiaries and volunteers (Tais), focused group discussions (FGDs), and direct observation during program activities. This multi-method strategy ensured a holistic understanding of the programs' outcomes and challenges.

The sample design involved purposive sampling, focusing on beneficiaries actively participating in the programs across selected Vastis. The sample included teenage girls enrolled in Kishori Vikas Prakalp, young children attending Bal Sanskar Varga, and community volunteers, ensuring diverse representation of stakeholder perspectives.

The Kishori Vikas Prakalp emerged as critical in empowering teenage girls by providing structured mentorship through a local woman volunteer, the "Tai." The study found significant positive impacts on the girls' maturity, confidence, and sense of responsibility, despite challenges such as irregular attendance and socio-cultural barriers inhibiting independent participation. Recommendations to enhance the program included increased interactive content and sustained outreach.

The Bal Sanskar Varga program effectively engaged younger children through enjoyable, culturally rich educational activities promoting discipline, physical health, and moral values. Although there were discrepancies between awareness and actual behavioural practices among children, the initiative notably fostered cultural grounding and civic awareness, proving essential in mitigating negative social influences.

Collectively, the SIA highlights these initiatives as powerful instruments for community transformation, fostering resilience, ethical development, and cultural pride. Despite identified challenges, these programs represent sustainable models for nurturing positive social change, beginning with Mumbai's youngest residents.

1. Introduction:

In the heartland of Mumbai, a buzzing metropolis with a population of over 2 crore people, there are slums or Vastis which occupy spaces adjacent to the sprawling towers and natural landscapes. The people living in these Vastis are not only the core service providers, but they form an important segment of the micro/small enterprises that showcase the entrepreneurial spirit of these people.

Typically, the residents are migrants from within/outside Maharashtra, and they indulge in works like driving rickshaw/taxi, maids, beauty parlour artisans or tailors or leather works artists. On the one hand, the Vastis have appallingly poor households struggling to make ends meet, and on the other relatively rich houses having flat screen TVs, AC etc.

The vasti has its own complexities too such as vices, unemployment, criminality etc. To counter these social challenges and to instill in the children rich values such as patriotism, ethical behaviour and civility, the RSS's Jankalyan Samiti has through its Vasti Parivartan Yojna launched initiatives like Bal Sanskar Varga targeting children in the age group 5-12 years.

Additionally, they also run a special initiative for teenage girls called Kishori Varga aimed at teenage girls where they are taught about how to handle puberty issues, managing emotions, coping with the physical and emotional changes etc.

To understand the impact of these initiatives, DES' J S Kothari Business School conducted a Social Impact Assessment (SIA) study.

Following vastis were chosen for the study:

1. Vatsalatai Naik Nagar, Kurla (E)
2. Vijaynagar, Wadala
3. Baptist Church, Kurla (W)
4. Ramabai Ambedkar Nagar, Ghatkopar
5. Ambedkar Nagar, Vile Parle
5. Raipada, Malad
7. Ketkipada, Dahisar (E)
8. Nancy Munshi Chawl, Andheri

Students of the first year of PGDM were divided into groups of 7-8 and sent to these vastis along with a faculty mentor and a karyakarta, over the period of four weeks, wherein they deep dived into the various aspects of the two programmes. Vasti visits and data collection were conducted over the period of January to March 2025.

2. Research Design

Research Design: The research design is at the heart of any good research project. A robust research design is essential to ensure the validity, reliability, and relevance of findings.

Importance of Research Design in Social Impact Assessment: Research design serves as the guiding light for conducting SIA, guiding researchers in collecting, analysing, and interpreting data effectively. It helps in defining research questions, selecting appropriate methodologies, and ensuring the rigor of the study. A well-designed research plan improves the authenticity of findings, allowing stakeholders to gain insights and make informed decisions based on reliable evidence. Moreover, it enables researchers to address ethical concerns, reduce biases, and optimise the utility of resources invested in the assessment process.

Research Design for the present study: All research is an endeavor to enhance our understanding of reality. The purpose of the present study was to assess the impact of two schemes by RSS Jankalyan Samiti:

1. Kishori Vikas Prakalp
2. Bal Sanskar Varga

The researchers were given a clear brief to gather data about perceptions of beneficiaries towards these two schemes. The researchers realized that there could be multiple, subjective and contextual interpretations about the impact of these schemes by the beneficiaries. Hence, they decided to adopt the interpretive approach for this study to infer themes from the perceptual data.

1. Research Questions: Formulating clear and specific research questions is the first step in research design. The research questions for the present study were as follows:

- i. How did beneficiaries perceive the impact of Kishori Vikas Prakalp
- ii. How did beneficiaries perceive the impact of Bal Sanskar Varga

2. Methodological considerations – triangulation: Triangulation is defined by Denzin (1978) as the combination of methods to study the same phenomenon. Triangulation helps to capture a holistic, contextual and complete portrayal of the phenomenon under study. Employing multiple data sources, methods, and perspectives helps in increasing the credibility and validity of findings through triangulation. It helps in validation of evidence, reducing subjective biases, and providing a comprehensive understanding of social impacts. In the present study, researchers wanted to assess the impact of two schemes by RSS Jankalyan Samiti: Kishori Vikas Prakalp and Bal Sanskar Varga.

For Kishori Vikas Yojana as well as Bal Sanskar Varga, separate questionnaires were prepared for tai, children and parents as it was felt that they would have different perceptions about the impact

of these schemes. In addition, students were asked to collect observational data to complete the picture.

3. Sampling Strategy: Selecting an appropriate sampling strategy is crucial for ensuring the representativeness and generalizability of findings. Given the scope and objectives of the study, researchers adopted the non-probabilistic, convenience sampling method.

4. Data Collection Methods: Data was collected using the survey method using an open ended questionnaire. In addition, observational data was collected.

5. Data Analysis Techniques: Researchers have used content analysis, to interpret the findings and draw meaningful themes and categories.

6. Ethical Considerations: Research design has to be mindful of ethical considerations to ensure the protection of participants' rights, confidentiality, and privacy. Researchers have obtained informed consent of beneficiaries through Jankalyan Samiti, maintained their anonymity, and adhered to ethical guidelines throughout the study.

3. Data Collection Method:

To understand the effectiveness, challenges, and transformative impact of the Bal Sanskar Varga and Kishori Vikas Prakalp initiatives, a **qualitative data collection approach** was adopted. This involved gathering perspectives from multiple stakeholders — Bal Sanskar Tais, Kishori Tais, parents of participants, and the children and Kishoris themselves.

The study relied primarily on two complementary qualitative methods:

1. Open-ended Interviews (semi-structured/unstructured)
2. Participant Observation

Both methods were carefully chosen to ensure that data reflected the depth, diversity, and richness of respondents lived experiences.

Open-ended Interviews:

Interviews were conducted with the following stakeholders:

- **Bal Sanskar Tai:** Volunteers running the Bal Sanskar Varga sessions.
- **Kishori Tai:** Volunteers coordinating the Kishori groups.
- **Parents of Bal Sanskar Varga Participants:** To understand their observations about their children's development.
- **Children attending Bal Sanskar Varga:** To hear firsthand about their learnings, feelings, and engagement.
- **Parents of Kishoris:** To capture their perceptions of changes in their daughters' behavior and aspirations.
- **Kishori Participants:** Teenage girls who are active participants in the Kishori Vikas Prakalp, sharing their growth journeys.

Unlike structured interviews, where a fixed set of questions is asked rigidly, the interviews in this study were **open-ended and flexible**. Students used a set of **guiding questions** to keep conversations aligned to key themes but allowed the freedom for respondents to:

- Share stories, emotions, and reflections
- Highlight issues or achievements they personally felt were important
- Speak at their own pace and depth

This format ensured that interviews remained **participant-led** rather than **researcher controlled**, bringing out authentic voices from the field.

Advantages of this method included:

- Gathering rich, nuanced data
- Allowing emergence of unexpected themes
- Building trust and comfort with respondents
- Providing space for emotional and detailed responses

Students were trained to listen empathetically, encourage elaboration, and gently probe without directing or biasing responses.

Participant Observation

Field Visits and Immersion

To complement the interviews, students also engaged in **participant observation** by visiting the vastis multiple times over the study period. Each student spent approximately **four hours per visit** during **four visits during January to March 2025**.

Through participant observation, students:

- Immersed themselves in the daily environment of the vastis
- Observed real-time interactions during Bal Sanskar and Kishori Varga sessions
- Noted participant behaviors, social dynamics, and engagement levels
- Listened to informal conversations among children, parents, and Tais
- Witnessed the cultural, emotional, and educational settings firsthand

Guidelines for Observations

Before entering the field, students were briefed on:

- Maintaining non-intrusive, respectful observation
- Being attentive to both verbal and non-verbal cues
- Recording observations objectively without personal judgment
- Ethical aspects such as ensuring participant confidentiality

This allowed students to capture the atmosphere, context, and subtle behavioral changes that formal interviews might miss.

Participant observation enriched the data, providing layers of meaning that validated, expanded, or sometimes contrasted with interview findings.

While interviews were open-ended, a **discussion guide** (rather than a fixed questionnaire) was created to ensure coverage of essential areas during conversations.

Key Steps in Designing the Guide:

a. Defining Clear Research Objectives

Clear objectives were set to explore:

- Changes in behavior, attitudes, or aspirations among children and Kishoris
- Role and effectiveness of Tais
- Parental involvement and satisfaction
- Cultural and community engagement with the initiatives

b. Identifying Target Groups

The researchers mapped different stakeholders (Tais, Parents, Children, Kishoris) and tailored the discussion themes slightly based on the group's context and role.

c. Framing Open-ended, Non-leading Questions

Care was taken to frame questions that were:

- Easy to understand
- Non-threatening
- Open to multiple directions (not leading the respondent)

Examples include:

- "Can you share something that you enjoyed most during the Bal Sanskar Varga?"
- "What changes have you seen in your daughter since she joined Kishori Varga?"
- "How do you feel the sessions have helped you in your daily life?"

d. Logical Flow of Conversations

The guiding questions were organized to move from:

- Comfortable, general topics
- To deeper, reflective topics
- To sensitive or evaluative topics at the end

This sequencing helped build rapport and trust during the interviews.

e. Review and Translation

The discussion guide was reviewed collaboratively by:

- Faculty mentors
- Jana Kalyan Samiti representatives
- Students involved in the research

Necessary revisions were made based on feedback. Finally, to ensure accessibility, especially among beneficiaries, the discussion guide was also translated into **Hindi**.

f. Reference to Existing SIA Studies

Existing Social Impact Assessment (SIA) reports were consulted to draw inspiration for thematic areas and improve the robustness of the interview approach.

Questionnaires were designed as follows:

Table No. 1: Questionnaire for Tai of Bal Sanskar Varga

Name:

Age:

Gender:

Location:

Sharing the objective (Survey)with the volunteer

Questions:

1. Do children participate enthusiastically in the activities?
2. Do they interact with you warmly?
3. Does they ask questions openly?
4. Does the class come themselves or you have to force?
5. How is the parents' response?
6. Do parents come with children's complaints?
7. What do you like about session?
8. Have you noticed changes in the behavior of children?
9. What else do you suggest?

1. क्या बच्चे सभी गतिविधियों में उत्साहपूर्वक भाग लेते हैं?
2. क्या वे आपके साथ सन्मानपूर्वक बातचीत करते हैं?
3. क्या वे खुलकर सवाल पूछते हैं?
4. क्या बच्चे खुद से सत्र/कक्षा में आते हैं या उन्हें घरसे बुलाना पड़ता है
5. बच्चोंके अभिभावकों की प्रतिक्रिया कैसी है?
6. क्या अभिभावक बच्चों की शिकायतें लेकर आते हैं?
7. सत्र की कौन सी बात आपको अच्छी लगती है?
8. क्या आपको बच्चों के व्यवहार में कुछ बदलाव नजर आये है ?
9. सत्र के बेहतरी के लिए आप कोई सुझाव देना चाहेंगे ?

Table No. 2: Questionnaire for Children

Name:

Age:

Gender:

Location:

Questions:

1. What do you like in the category of rituals (Songs / Sports / Information / Festival / Exercise / Things)
2. Do you feel the importance of exercise? Do you exercise every day?
3. Do you understand the importance of diet plans, and do you eat healthy foods regularly? (previously a week diet plan was introduced)
4. Did you learn any shlokas? Can you recite any of them? Do you recite them daily?
5. What new things have you learned? (About the country/ great people/ festivals/ for the festivals/ Indian culture)
6. Do you ever play a new educated game outside the class?
7. What more would you like to learn?

1. अनुष्ठानों (गीत / खेल / नयी जानकारी / त्योहार मनाना / व्यायाम / कथा) इन में से आपको क्या अच्छा लगता है / पसंद है?
2. व्यायाम महत्वपूर्ण है ऐसा आपको लगता है क्या ? आप रोजाना व्यायाम करते हैं क्या ?
3. संतुलित आहार (Diet Plan) जरूरी है क्या ? क्या आप नियमित रूप से संतुलित आहार /भोजन करते हैं? (पिछले सप्ताह संतुलित आहार योजना के बारेमे जानकारी दी गई थी।)
4. क्या आपने कोई श्लोक सीखे हैं? क्या आप उनमें से कोई श्लोक सुना सकते हैं? क्या आप रोजाना श्लोकों का उच्चारण/पठन करते हैं?
5. आपने कौन-कौन सी नई बातें सीखी हैं? (देश के बारे में / महापुरुषों के बारे में/ त्योहारों के बारे में / भारतीय संस्कृति के बारे में)
6. क्या आप कभी कक्षा के बाहर कोई नया शिक्षाप्रद खेल खेलते हैं?
7. आप और क्या नई चीज सत्र में सीखना चाहते हैं?

Table No. 3: Questionnaire for Parents of Bal Sanskar Varga Beneficiaries

Name:

Age:

Gender:

Location:

Questions:

1. Do children exercise daily?
 2. Do they recite shlokas?
 3. Do they ask you questions?
 4. Have their enthusiasm for celebrating festivals increased?
 5. Do you ask children what happens in the classroom?
 6. Do you meet Tai?
 7. Do children know the importance of a healthy diet? Do they take it?
 8. Has children's knowledge increased?
 9. Do they go willingly, or you have to encourage them.
-
1. क्या बच्चे नियमित रूप से व्यायाम करते हैं?
 2. क्या बच्चे श्लोकों का उच्चारण/ पठन करते हैं?
 3. क्या वे आपसे प्रश्न/सवाल पूछते हैं?
 4. क्या त्योहार मनाने के प्रति उनका उत्साह बढ़ा है?
 5. कक्षा में/सत्र में क्या क्या होता है? इसकी जानकारी आप बच्चोंसे लेते है क्या?
 6. क्या आप ताई (Tai) से मिलते हैं?
 7. क्या बच्चों को स्वस्थ संतुलित आहार का महत्व महसूस हुआ है? क्या वे संतुलित आहार लेते है ?
 8. क्या बच्चों का ज्ञान बढ़ा है?
 9. क्या बच्चे स्वयं सत्र में जाते हैं या आपको उन्हें सत्र में जाने के लिए प्रोत्साहित करना पड़ता है?

Table No. 4: Questionnaire for Tai of Kishori Vikas Prakalp

Name:

Age:

Gender:

Location:

Sharing the objective of the survey

Questions:

1. Does the child participate in the activity enthusiastically?
2. How does kishori behave with you?
3. Does they ask the question openly and freely?
4. Do girls come on their own or they need to be called?
5. How is parents response?
6. Do parents bring girls complain to you?
7. What do you like/dislike about Kishori Varga
8. Do you see any change in girls behaviour?
9. What do you think should be added more to this session?

1. क्या किशोरी/बच्चियां गतिविधियों में उत्साहपूर्वक भाग लेती है?
2. किशोरी/बच्चियों का आपके प्रति व्यवहार कैसा है?
3. क्या वह खुलकर और स्वतंत्र रूप से आपसे सवाल/ प्रश्न पूछती है?
4. क्या लड़कियाँ स्वयं आती हैं या उन्हें बुलाना पड़ता है?
5. लड़कियोंके माता-पिता की प्रतिक्रिया कैसी है?
6. क्या उनके माता-पिता लड़कियों की शिकायतें लेकर आते हैं?
7. आपको किशोरी वर्ग में क्या पसंद / नापसंद है?
8. क्या आपने लड़कियों के व्यवहार में कोई बदलाव देखा है?
9. आपके अनुसार इस सत्र में और क्या शामिल किया जाना चाहिए?

Table No. 5: Questionnaire for Kishoris

Name:

Age:

Gender:

Location:

Questions:

1. What is your daily routine?
2. What activities do you like doing?
3. What is your experience with Kishori Vargaha?
4. How's your environment in Vasti
5. How's your environment in School?
6. Do you like to talk with people?
7. What additions do you want in kishori vargaha?
8. What are your career aspirations?
9. Do you ever feel uncomforatble interacting with people?
10. Which games are played in Kishori Vargaha?
11. Which games would you like to play in Kishori Vargaha?
12. What do you like/dislike about Kishori Varga
13. What did you learn in Kishori Varga?
14. Does tai visit home regularly?

1. आपकी दैनिक दिनचर्या कैसी है?
2. आपको कौन-सी गतिविधियाँ करना पसंद है?
3. किशोरी वर्ग में आपका अनुभव कैसा रहा है?
4. आपके बस्ती का वातावरण कैसा है?
5. आपके स्कूल का वातावरण कैसा है?
6. आपको लोगों से बात करना पसंद है क्या?
7. किशोरी वर्ग में और क्या शामिल करना चाहिए ऐसा आपको लगता है?
8. आप अपने जीवन में क्या बनाना चाहते हो / आपके करियर के सपने क्या हैं?
9. क्या आपको कभी लोगों से बातचीत करते समय असहजता महसूस होती है?
10. किशोरी वर्ग में कौन-कौन से खेल खेले जाते हैं?
11. आप किशोरी वर्ग में कौन से खेल खेलना चाहोगी?
12. आपको किशोरी वर्ग में क्या अच्छा / बुरा लगता है?
13. आपने किशोरी वर्ग में क्या-क्या सीखा है?
14. क्या ताई नियमित रूप से आपके घर आती हैं?

Table No. 6: Questionnaire for Parents of Kishori Vikas Prakalp Beneficiaries

Name:

Age:

Gender:

Location:

Questions:

1. Does your daughter attend Kishori Varga regularly?
2. Does she talk to you about Kishori Varga? What does she tell you?
3. Do you ask her about Kishori Varga?
4. Do you meet Tai?
5. Why did you enrol your daughter for Kishori Varga?
6. Does she go willingly for Kishori Varga or you have to coax her to attend?
7. Is there any change in her behaviour after attending Kishori Varga?
8. What are your further expectations from Kishori Varga?
9. How does the tai interact with your girl?
10. Does tai encourage to others to join?

1. क्या आपकी बेटी नियमित रूप से किशोरी वर्ग में जाती है?
2. क्या वह आपसे किशोरी वर्ग के बारे में बातचीत करती है? वह आपको इसके बारे में क्या बताती है?
3. क्या आप उससे किशोरी वर्ग के बारे में पूछते हैं?
4. क्या आप तार्ई से मिलते हैं?
5. आपने अपनी बेटी को किशोरी वर्ग में क्यों दाखिल कराया है?
6. क्या आपकी बेटी स्वयं इच्छा/प्रेरणा से किशोरी वर्ग में जाती है या आपको उसे समझा के भेजना पड़ता है?
7. क्या किशोरी वर्ग में जाने के बाद उसके व्यवहार में कुछ बदलाव आया है?
8. किशोरी वर्ग से आपकी आगे क्या अपेक्षाएँ हैं?
9. तार्ई आपकी बेटी के साथ किस तरह से बातचीत करती हैं?
10. क्या तार्ई दूसरों को शामिल होने के लिए प्रेरित करती हैं?

Table No. 7: Instructions for Gathering Observational Data

Students were given the following brief for recording observations:

Note your observations on the following parameters:

- i. Beliefs and attitudes of beneficiaries and significant others towards people, objects, situations and events.
- ii. Role of Family.
- iii. Social groups: Existence of formal and informal groups and their impact on beneficiaries and significant others; nature and extent of communication in the groups.
- iv. Cultural factors and their influence on beneficiaries and significant others
- v. Learning from Social Immersion: your key take-away”.

Conclusion

The data collection methodology for the Bal Sanskar Varga and Kishori Vikas Prakalp study was deeply grounded in qualitative, participatory principles. By using **open-ended interviews** combined with **participant observation**, students were able to gather meaningful, authentic, and nuanced data reflecting the voices of diverse stakeholders.

This flexible yet disciplined approach allowed the research to capture the emotional, cultural, and educational dimensions of the programs, forming a strong foundation for subsequent analysis and reporting.

4. Sample Design:

Introduction:

A sample is a part of the population that is selected for investigation. A population is the universe of units relevant to the investigation from which the sample is selected. The need for sampling arises because researchers do not have the time and /or resources to survey the entire population. A sample has to be selected carefully so as to be representative of the population under study. This is so that the findings from the research may be generalized from the sample to the population from which it was selected. A probability sample is one that has been randomly selected so that each unit in the population has an equal chance of being selected. Non-Probability samples are not selected using random selection. The different methods of probability sampling are simple random sampling, systematic sampling, stratified random sampling and cluster sampling. The three main methods of non-probability sampling are convenience sampling, snowball sampling and quota sampling. There were three factors which were critical to a decision on the sampling method: representativeness of the sample, access to respondents and quality of data. Given that researchers were collecting perceptual data where respondents had to share personal experiences and perceptions, it was decided to take a non-probability sample using convenience sampling method.

Sample Design for Study:

As noted earlier, the research design entailed triangulation to capture a holistic, contextual and complete portrayal of the phenomenon under study, which is impact assessment of two schemes of RSS Jankalyan Samiti: Kishori Vikas Prakalp and Bal Sanskar Varga. Two types of data were collected: survey data and observational data. Since the respondents (tais and beneficiaries) had to share personal experiences and perceptions, it was important to build trust and authenticity. In consultation with JanKalyan Samiti Vasti Parivartan Prakalp it was decided to collect data from 7 vastis for Kishori Vikas Prakalp and from 6 vastis for Bal Sanskar Varga . The sampling plan is given in the following table:

Table No. 8: Sampling Plan

Data from	Kishori Vikas Prakalp	Bal Sanskar Varga	Total respondents
Tai	7	6	13
Parents	70 (10 per vasti)	60 (10 per vasti)	130
Children	70 (10 per vasti)	60 (10 per vasti)	130

Table No. 9: The response rate for Kishori Vikas Prakalp

	Tai	Children	Parents
Targeted sample	7	70	70
Actual Sample	5	59	49

Response rate (%)	71%	84%	70%
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Table No. 10: The response rate for Bal Sanskar Varga

	Tai	Children	Parents
Targeted sample	6	60	60
Actual Sample	5	37	20
Response rate (%)	83%	62%	33%

It was intended that 45 students of PGDM1 would record one set of cumulative observations for both schemes combined.

5. Data Analysis

5.1. Analysis of Kishori Vikas Prakalp – Tai

Introduction:

The tai in every vasti is the single point of contact for conducting Kishori Vikas Prakalp. She is periodically trained and assessed by RSS JanKalyan Samiti Vasti Parivartan Yojana. Therefore, it was important to collect Tai's perception about conducting Kishori Vikas Prakalp. Valid data from tais was collected from 5 vastis: Nancy Munshi Chawl, Ketkipada, Dahisar; Baptist Church, Kurla West; Vijaynagar, Antop Hill, Vile Parle, and Malad West.

Table No. 11: Questionnaire for Tai of Kishori Vikas Prakalp

Name:

Age:

Gender:

Location:

Sharing the objective of the survey

Questions:

1. Does the child participate in the activity enthusiastically?
 2. How does kishori behave with you?
 3. Does they ask the question openly and freely?
 4. Do girls come on their own or they need to be called?
 5. How is parents response?
 6. Do parents bring girls complain to you?
 7. What do you like/dislike about Kishori Varga
 8. Do you see any change in girls behaviour?
 9. What do you think should be added more to this session?
-
1. क्या किशोरी/बच्चियां गतिविधियों में उत्साहपूर्वक भाग लेती है?
 2. किशोरी/बच्चियों का आपके प्रति व्यवहार कैसा है?
 3. क्या वह खुलकर और स्वतंत्र रूप से आपसे सवाल/ प्रश्न पूछती है?
 4. क्या लड़कियाँ स्वयं आती हैं या उन्हें बुलाना पड़ता है?
 5. लड़कियोंके माता-पिता की प्रतिक्रिया कैसी है?
 6. क्या उनके माता-पिता लड़कियों की शिकायतें लेकर आते हैं?
 7. आपको किशोरी वर्ग में क्या पसंद / नापसंद है?
 8. क्या आपने लड़कियों के व्यवहार में कोई बदलाव देखा है?
 9. आपके अनुसार इस सत्र में और क्या शामिल किया जाना चाहिए?

Analysis

Q1. Does the child participate in the activity enthusiastically?

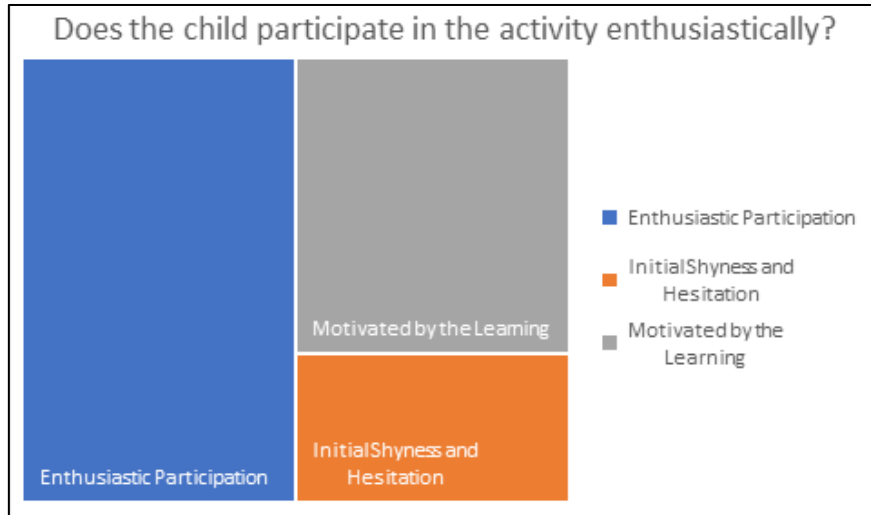


Figure No. 1: Child participate in the activity enthusiastically

- 3/6 tais reported enthusiastic participation
- 1/6 tais reported initial shyness and hesitation on the part of children
- 2/6 tais said that children are motivated by the learning they receive in Kishori Varga

Q2. How does Kishori behave with you?



Figure No. 2: Behaviour of Kishori's with Tai

- 4/6 tais reported that Kishoris are respectful and well behaved
- 2/6 tais said that Kishoris are trusting and respond with open communication

Q3. Do they ask the question openly and freely?

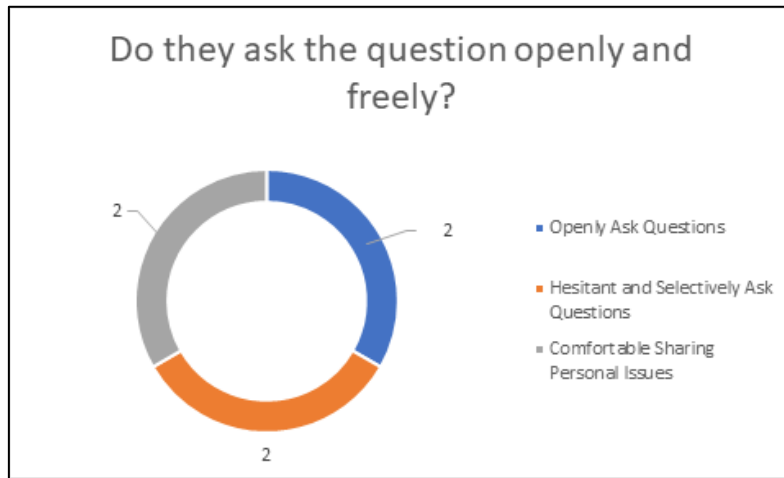


Figure No. 3: Do they ask the question openly and freely?

- 2/6 tais said that girls openly ask questions
- 2/6 Tais felt that girls are hesitant and selectively ask questions
- 2/6 Tais said that girls are comfortable sharing personal issues

Q4. Do girls come on their own or they need to be called?

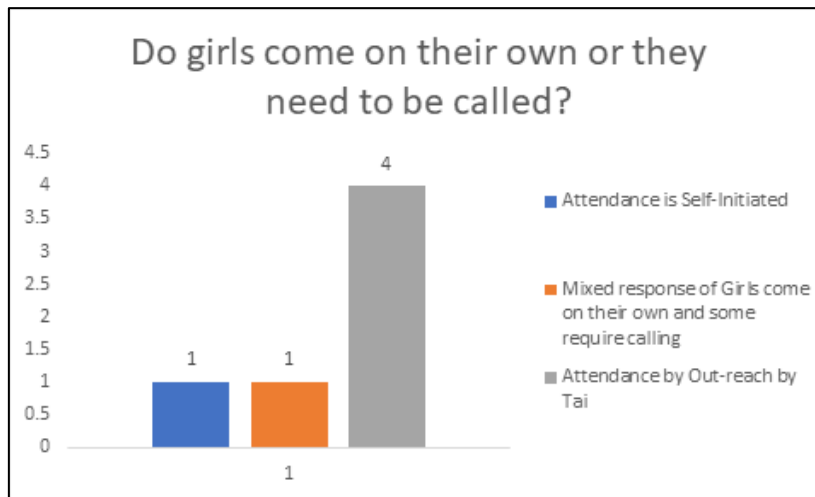


Figure No. 4: Do girls come on their own or they need to be called?

- 1/6 tai reported that attendance is self-initiated
- 1/6 tai reported mixed response wherein some girls come on their own and some require calling
- 4/6 tais said that attendance is only via outreach by Tai

Q5. How is parents' response?

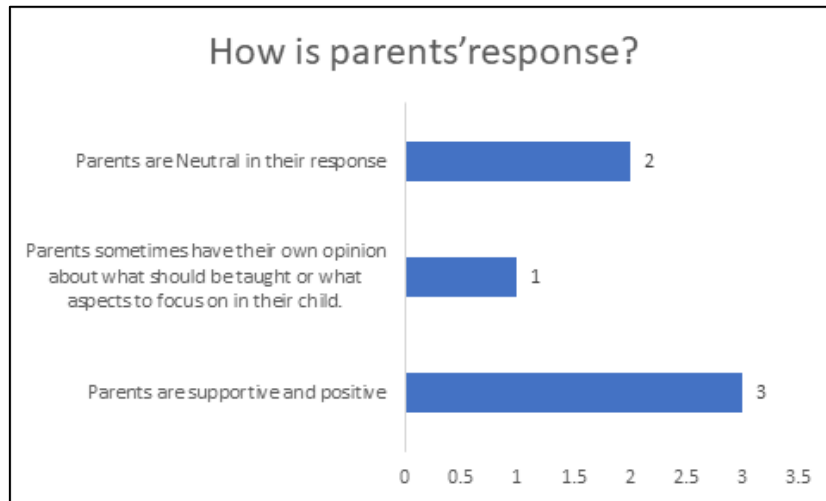


Figure No. 5: How is parents' response?

- 3/6 tais reported that parents are supportive and positive
- 1/6 tai reported parental concerns and expectations (“Parents sometimes have their own opinion about what should be taught or what aspects to focus on in their child.”)
- 2/6 tais said that parents are neutral in their response

Q6. Do parents bring girls' complaints to you?

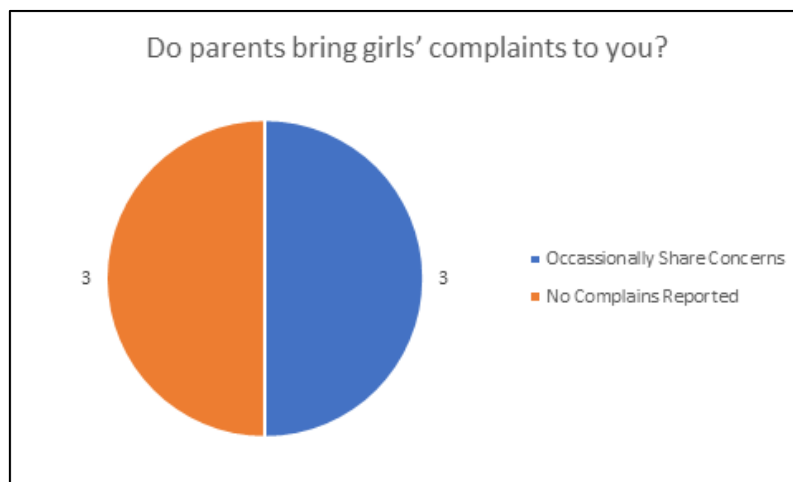


Figure No. 6: Do parents bring girls' complaints to you?

- 3/6 tais said that parents share occasional concerns (“Occasionally, parents share concerns about discipline or habits; e.g., girls not following good habits”).
- 3/6 tais said that no complaints have been reported

Q7. What do you like/dislike about Kishori Varga?

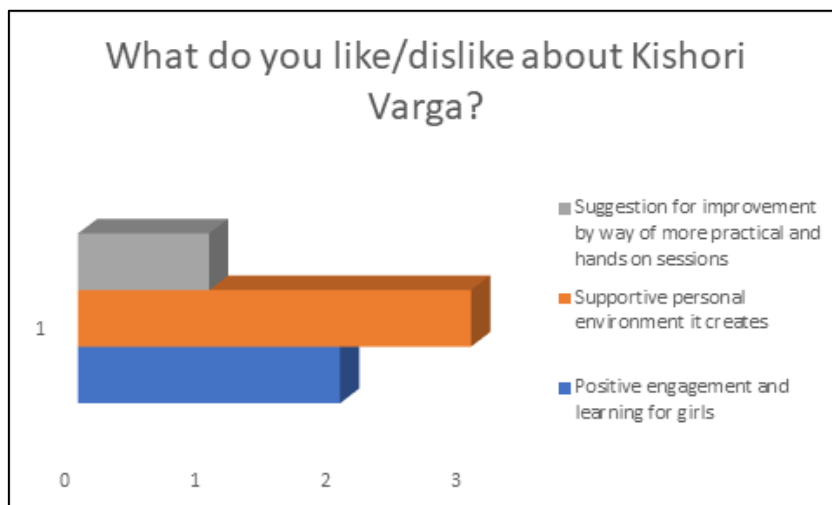


Figure No. 7: What do you like/dislike about Kishori Varga?

- 2/6 tais liked the positive engagement and learning for girls through Kishori Varga
- 3/6 tais liked the supportive personal environment it creates for the girls
- 1/6 tai had a suggestion for improvement by way of more practical and hands on sessions

Q8. Do you see any change in girls behaviour?

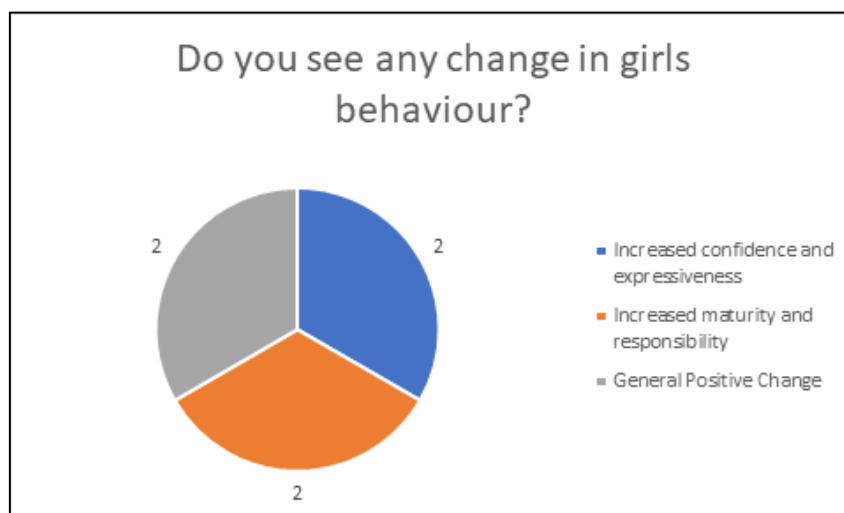


Figure No. 8: Do you see any change in girls behaviour?

- 2/6 tais reported increased confidence and expressiveness in the girls
- 2/6 tais reported increased maturity and responsibility (“many parents have told us that their girl now helps her mother with work and is behaving more maturely day by day”)
- 2/6 tais reported general (overall) positive change

Q9. What do you think should be added more to this session?

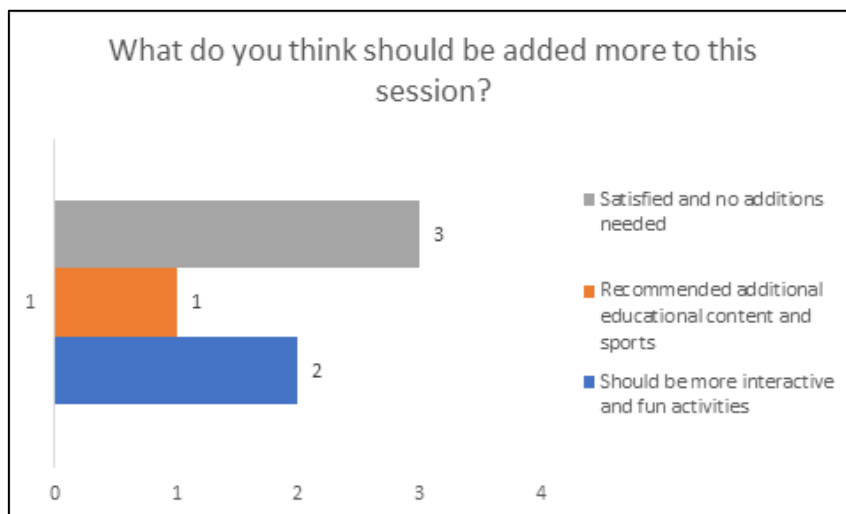


Figure No. 9: What do you think should be added more to this session?

- 2/6 tais said there should be more interactive and fun activities
- 1/6 tai recommended additional educational content and sports (“more books to read should be added, and also something related to sports which can give them recognition in the future”)
- 3/6 tais said they were satisfied and no additions needed

Summary:

Majority of the girls participate enthusiastically and are motivated by the learning they receive in Kishori Vikas Prakalp. Kishoris respect and trust the tai. Girls openly ask questions and are comfortable sharing personal issues although some girls are hesitant. Tai’s outreach is essential to ensure attendance in Kishori varga sessions. Most parents are supportive and positive and share their concerns and expectations with tai. Parents share occasional concerns with tai about girls’ discipline and habits. Tais liked the engagement and learning of Kishori Vikas Prakalp and the personal environment it creates for the girls. Tais reported increased confidence, maturity and responsibility in girls as a result of Kishori Varga. Tais recommend that sessions should be more interactive and fun with books and sports.

5.2. Analysis of Kishori Vikas Prkalp – Kishori’s (Beneficiaries)

Table No. 12: Questionnaire for Kishoris

Name:

Age:

Gender:

Location:

Questions:

1. What is your daily routine?
 2. What activities do you like doing?
 3. What is your experience with Kishori Vargaha?
 4. How's your environment in Vasti
 5. How's your environment in School?
 6. Do you like to talk with people?
 7. What additions do you want in kishori vargaha?
 8. What are your career aspirations?
 9. Do you ever feel uncomforatble interacting with people?
 10. Which games are played in Kishori Vargaha?
 11. Which games would you like to play in Kishori Vargaha?
 12. What do you like/dislike about Kishori Varga
 13. What did you learn in Kishori Varga?
 14. Does tai visit home regularly?
-
1. आपकी दैनिक दिनचर्या कैसी है?
 2. आपको कौन-सी गतिविधियाँ करना पसंद है?
 3. किशोरी वर्ग में आपका अनुभव कैसा रहा है?
 4. आपके बस्ती का वातावरण कैसा है?
 5. आपके स्कूल का वातावरण कैसा है?
 6. आपको लोगों से बात करना पसंद है क्या?
 7. किशोरी वर्ग में और क्या शामिल करना चाहिए ऐसा आपको लगता है?
 8. आप अपने जीवन में क्या बनाना चाहते हो / आपके करियर के सपने क्या हैं?
 9. क्या आपको कभी लोगों से बातचीत करते समय असहजता महसूस होती है?
 10. किशोरी वर्ग में कौन-कौन से खेल खेले जाते हैं?
 11. आप किशोरी वर्ग में कौन से खेल खेलना चाहोगी?
 12. आपको किशोरी वर्ग में क्या अच्छा / बुरा लगता है?
 13. आपने किशोरी वर्ग में क्या-क्या सीखा है?
 14. क्या ताई नियमित रूप से आपके घर आती हैं?

Analysis:

Question 1: What is your daily routine?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
School & Studies	10	9	14	10	10	6
Household Duties	4	4	2	2	9	4
Extracurricular Activities	4	0	3	4	2	4
Job	1	0	0	0	0	0

Table No. 13: Vasti wise: What is your daily routine?

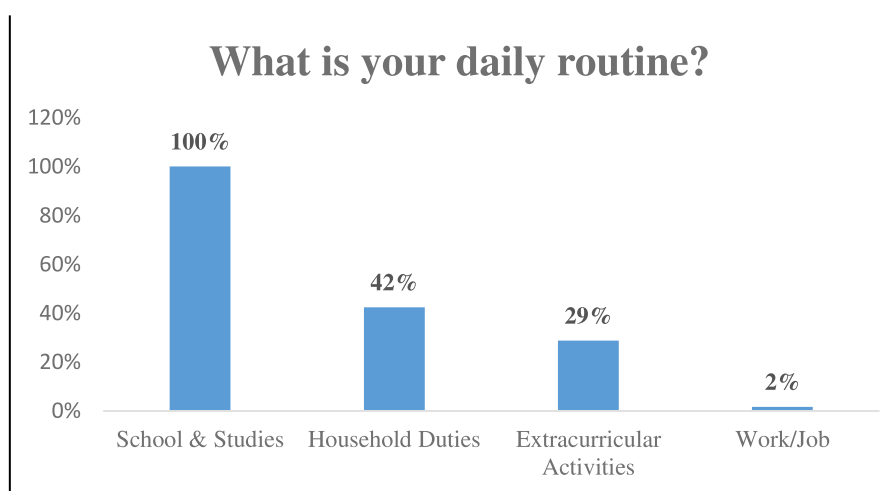


Figure No. 10: What is your daily routine?

Thematic Insights:

- School & Studies dominate across all areas.
- Andheri shows the highest household duties (9).

Response Insights:

- Wadala East: "Wakes up at 6:00 AM, school till noon, chores, then play."
- Andheri: "School, lunch, and help at home." Reflects household duties theme.
- Ghatkopar: Yoga and spiritual practices mentioned.
- Supports the theme: Most girls' routines are school-centric, with region-specific additions like housework or spiritual practices.

Question 2: What activities do you like doing?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Sports & Outdoor Games	3	1	3	1	2	0
Creative/Artistic Hobbies	0	4	9	5	7	4
Academic/Reading Activities	0	1	3	0	2	0
Watching TV/Using Phones/Fun Activity	0	0	0	3	0	1

Table No. 14: Vasti wise: What activities do you like doing?

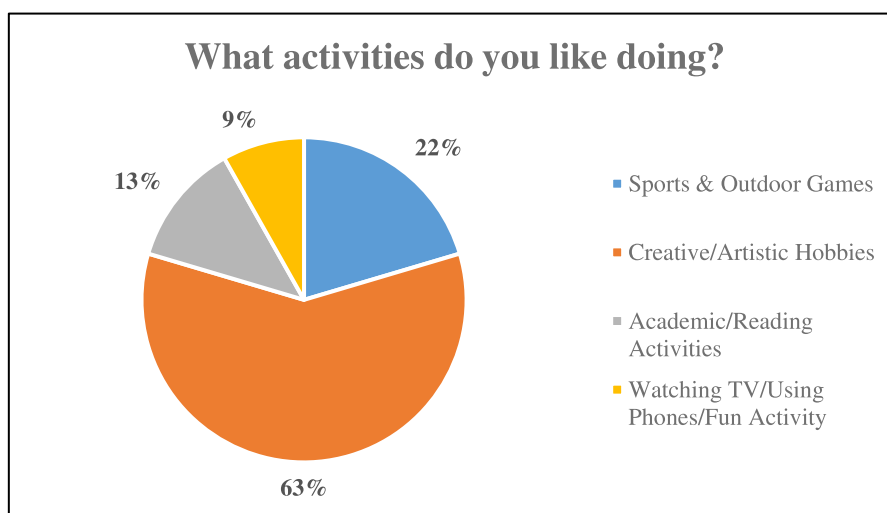


Figure No. 11: What activities do you like doing?

Thematic Insights:

- Creative hobbies (Malad, Andheri) and sports (Wadala, Malad).
- Academic activities are less popular.

Response Insights:

- "Drawing and singing" – Andheri
- "Likes to play kabaddi" – Wadala
- "Reading and yoga" – Andheri
- Many girls prefer expressive, physical, or cultural hobbies.

Question 3: What is your experience with Kishori Varga?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Enjoyment & Fun Activities (Good Experience)	6	7	12	10	4	6
Knowledge & Learning	5	5	0	0	5	0
Confidence & Social Benefits	1	3	2	0	1	0
Limited Participation (attends rarely)	2	0	0	0	0	0

Table No. 15: Vasti wise: What is your experience with Kishori Varga?

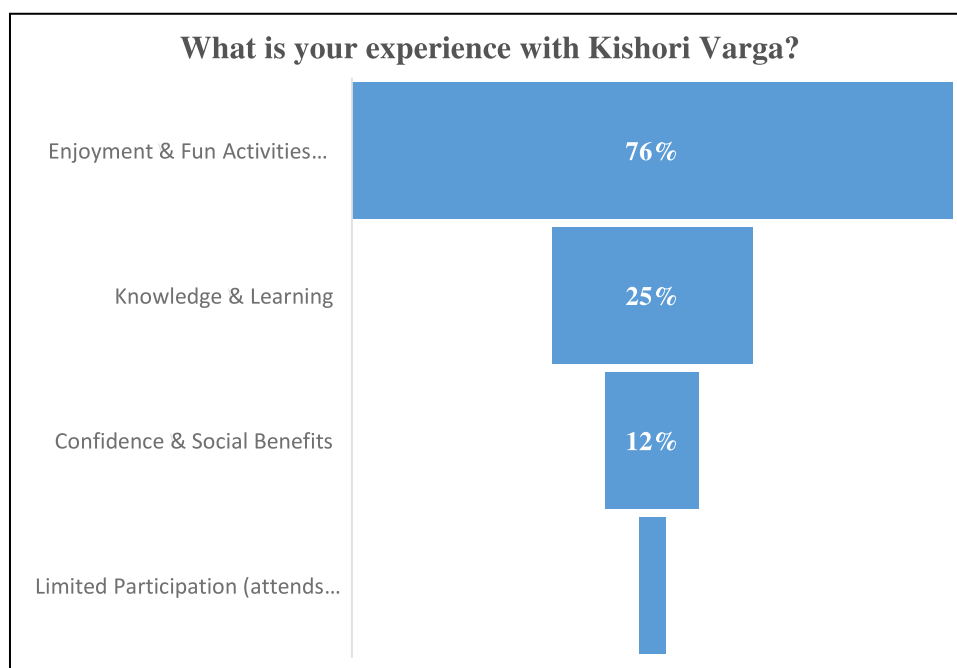


Figure No. 12: What is your experience with Kishori Varga?

Thematic Insights:

- Malad & Ketkipada report high enjoyment.
- Knowledge/learning noted in Wadala, Kurla.
- Limited participation mainly in Wadala.

Response Insights:

- "Very exciting, I wait for weekends!" – Andheri
- "Enjoys playing musical chairs and programs" – Wadala
- Engagement is high, with fun activities and emotional connection frequently mentioned.

Question 4: How is your environment in your Vasti (neighborhood)?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Negative/Unsafe	5	6	8	1	0	6
Positive/Safe	4	1	6	0	6	0
Mixed (good and bad)	1	2	0	9	4	0

Table No. 16: Vasti wise: How is your environment in your Vasti (neighborhood)?

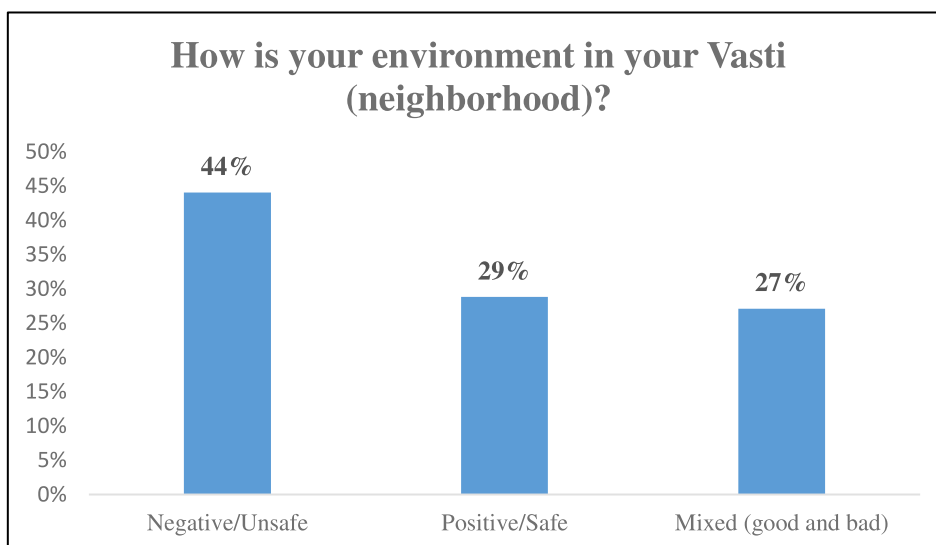


Figure No. 13: How is your environment in your Vasti (neighborhood)?

Thematic Insights:

- Unsafe conditions noted in Kurla, Ghatkopar, Malad.
- Mixed in Ketkipada (9), with both positive and negative elements.

Response Insights:

- "The environment is toxic and aggressive" – Wadala

- "We have good people around us" – Wadala (shows diversity even within one area)
- "Not so good" – Ghatkopar
- Reality ranges widely even within a locality; safety is a concern in several areas.

Question 5: How is your environment in School?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Positive/Supportive	8	7	13	10	10	6
Negative/Unsafe	1	1	0	0	0	0
Mixed	1	1	1	0	0	0

Table No. 17: Vasti wise: How is your environment in School?

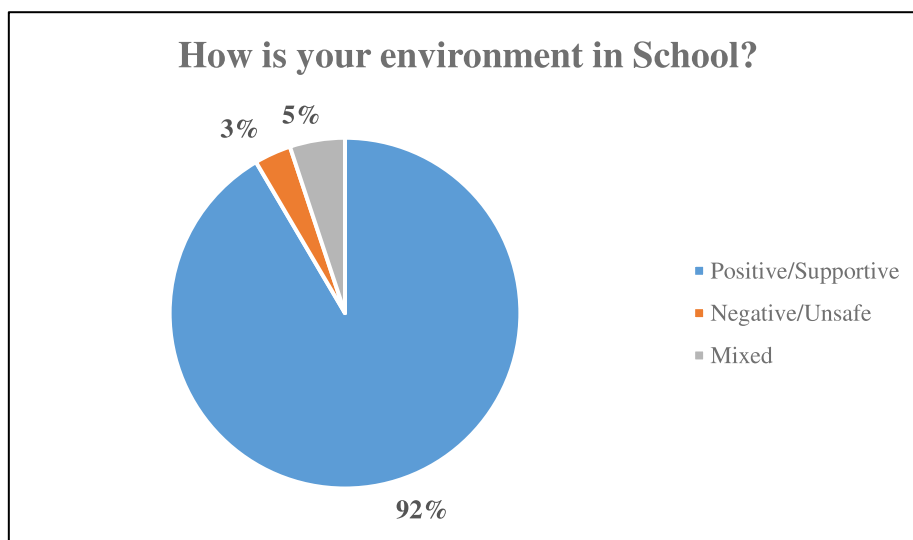


Figure No. 14: How is your environment in School?

Thematic Insights:

- Highly positive across all regions.
- Negative mentions are rare.

Response Insights:

- "Fun and full of activities" – Andheri
- "Kind of nice" – Wadala
- School often functions as a safe, structured, and enjoyable environment.

Question 6: Do you like to talk with people?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Extroverted (enjoys talking)	6	5	11	7	4	2
Selective (talks only in some situations)	3	3	2	2	3	2
Introverted (dislikes socializing)	1	1	1	1	3	2
Restricted by family norms	0	2	0	0	0	0

Table No. 18: Vasti wise: Do you like to talk with people?

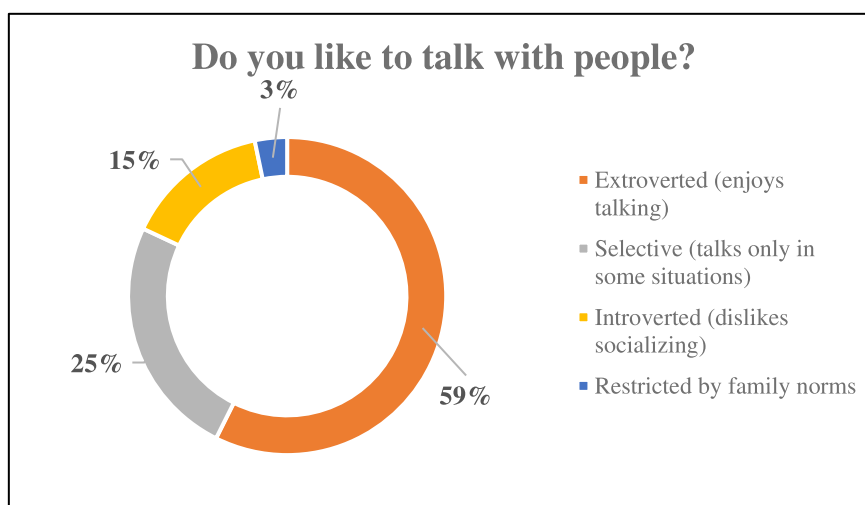


Figure No. 15: Do you like to talk with people?

Thematic Insights:

- Majority are extroverted or selectively social.
- Few mention family restrictions (Kurla).

Response Insights:

- "I feel more responsible now" – Andheri
- Social confidence is increasing due to exposure through Kishori sessions.

Question 7: What additions or changes do you want in Kishori Varga?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Vocational/Career Training	3	4	2	0	3	0
More Sports & Competitions	3	3	5	0	1	4
Educational/Creative Activities	5	2	7	0	5	2
Improved Facilities & Support	1	4	0	0	1	0

Table No. 19: Vasti wise: What additions or changes do you want in Kishori Varga?

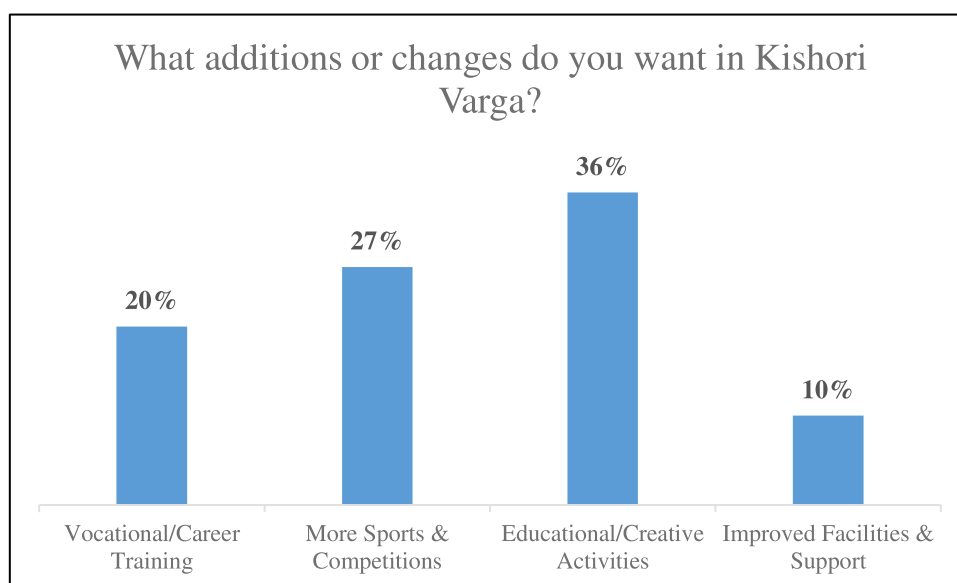


Figure No. 16: What additions or changes do you want in Kishori Varga?

Thematic Insights:

- Vocational training and creative activities are top demands.
- Sports and improved facilities are also sought.

Response Insights:

- Requests for "more painting, drawing and dance" or "skills for jobs" appear.
- There's a desire to evolve Kishori into a more future-oriented, skills-driven program.

Question 8: What are your career aspirations?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Healthcare (Doctor/Nurse)	3	3	1	3	2	1
Education sector (Teacher)	2	1	1	0	1	4
Creative/Arts/Sports careers	2	2	5	5	3	1
Govt. & Professional careers	2	1	3	1	4	0
Undecided/No specific goal	1	2	4	1	0	0

Table No. 20: Vasti wise: What are your career aspirations?

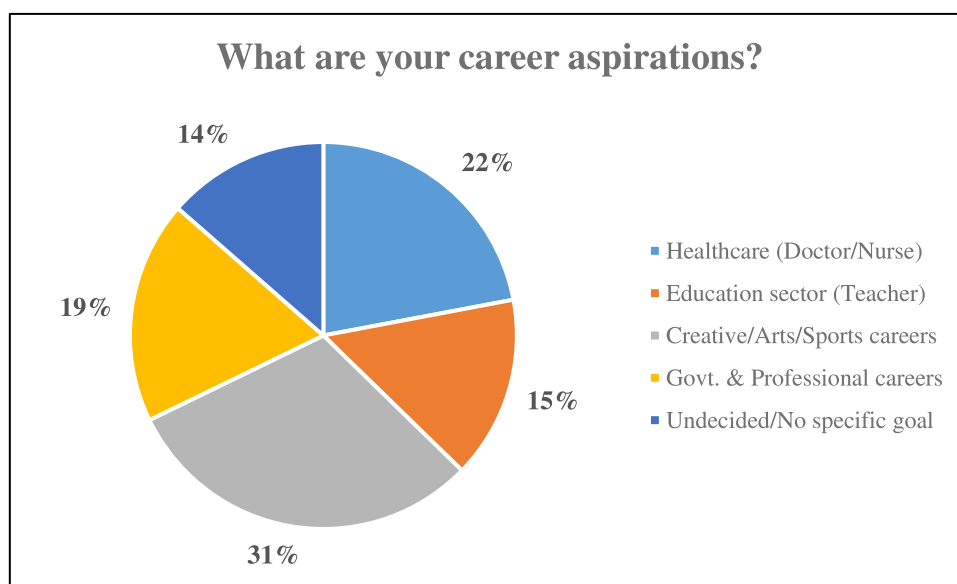


Figure No. 17: What are your career aspirations?

Thematic Insights:

- Healthcare and creative careers dominate.
- Some undecided, especially in Malad.

Response Insights:

- “Want to become a nurse or doctor” – Ketkipada
- “Interested in dance and art” – Andheri
- Traditional careers are respected, but artistic goals are equally strong.

Question 9: Do you ever feel uncomfortable interacting with people?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Yes (often uncomfortable)	6	5	10	2	4	2
Sometimes (in some situations)	3	3	2	0	3	2
No (comfortable with people)	1	1	2	8	3	2

Table No. 21: Vasti wise: Do you ever feel uncomfortable interacting with people?

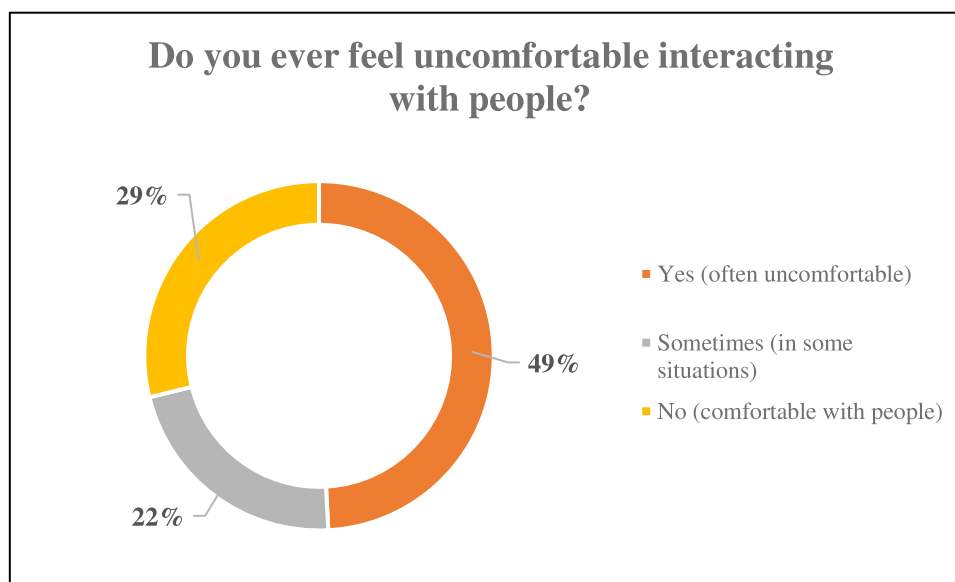


Figure No. 18: Do you ever feel uncomfortable interacting with people?

Thematic Insights:

- Discomfort is common, especially in Malad and Wadala.
- Ketkipada girls report feeling more at ease.

Response Insights:

- "Everyone is friendly" – Andheri
- "I don't feel safe around boys" – Wadala
- Environmental and cultural factors influence social ease significantly.

Question 10: Which games are played in Kishori Varga?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Outdoor Sports	2	7	0	10	5	1
Indoor/Group Games	8	4	12	0	4	5
Mind/Cognitive Games	2	0	13	0	0	0
Other Activities (e.g. yoga)	1	1	0	0	0	0

Table No. 22: Vasti wise: Which games are played in Kishori Varga?

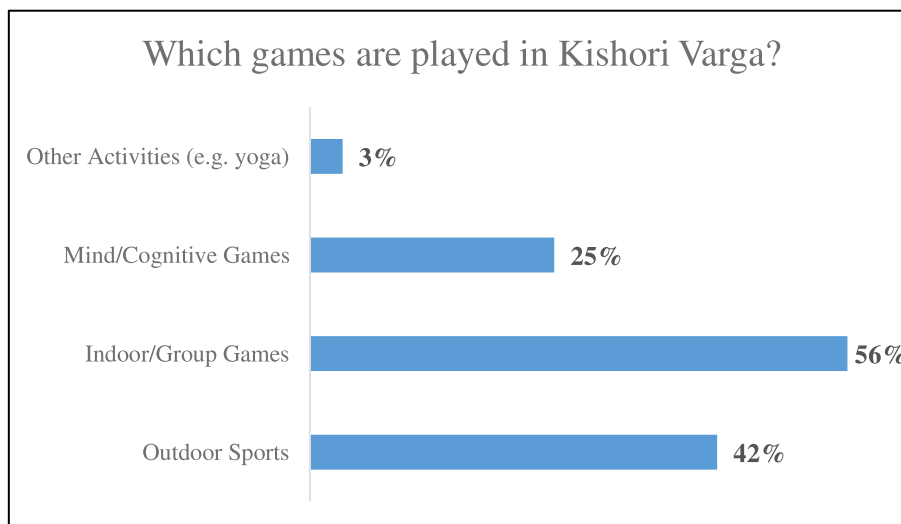


Figure No. 19: Which games are played in Kishori Varga?

Thematic Insights:

- Indoor games dominate, especially in Malad and Wadala.
- Outdoor sports are popular in Ketkipada and Kurla.

Response Insights:

- Mentions of yoga, musical chairs, and drawing games.
- Some locations show diverse options, others limited to 1–2 types.

Question 11: Which games would you like to play in Kishori Varga?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Outdoor Games	2	1	2	4	4	0
Indoor/Board Games	1	2	6	0	5	1
Creative/Mind Game	0	0	2	0	1	0
No new preference	0	0	3	0	0	0
Group Games	0	0	0	0	0	5

Table No. 23: Vasti wise: Which games would you like to play in Kishori Varga?

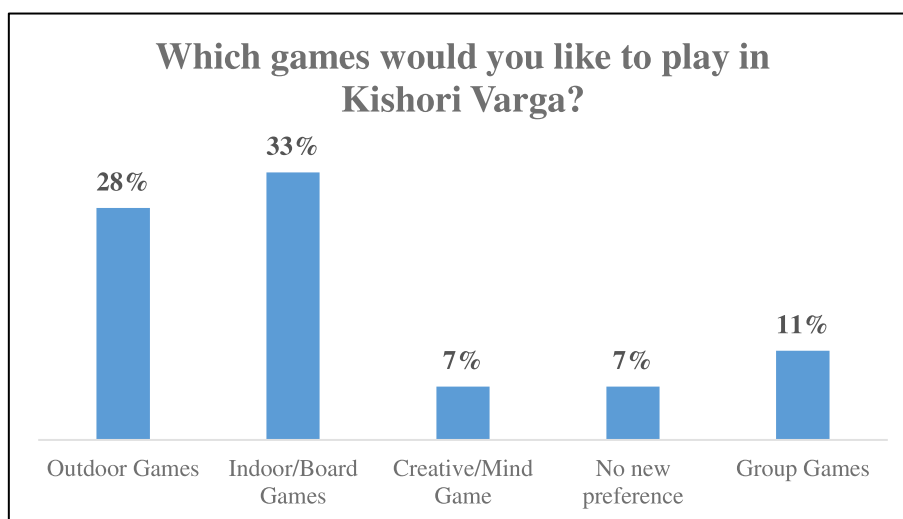


Figure No. 20: Which games would you like to play in Kishori Varga?

Thematic Insights:

- Indoor and outdoor games both in demand.
- Ghatkopar prefers group games, others ask for creativity-based additions.

Response Insights:

- “Want to play more group games” – Ghatkopar
- “Drawing games and board games” – Andheri

Question 12: What do you like or dislike about Kishori Varga?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Likes – Learning/Knowledge/Values	6	7	7	3	6	2
Likes – Activities/Fun	6	5	4	7	4	3
Likes – Support & Confidence	1	2	1	0	0	0
Dislikes/Areas for Improvement	1	1	2	0	7	3

Table No. 24: Vasti wise: What do you like or dislike about Kishori Varga?

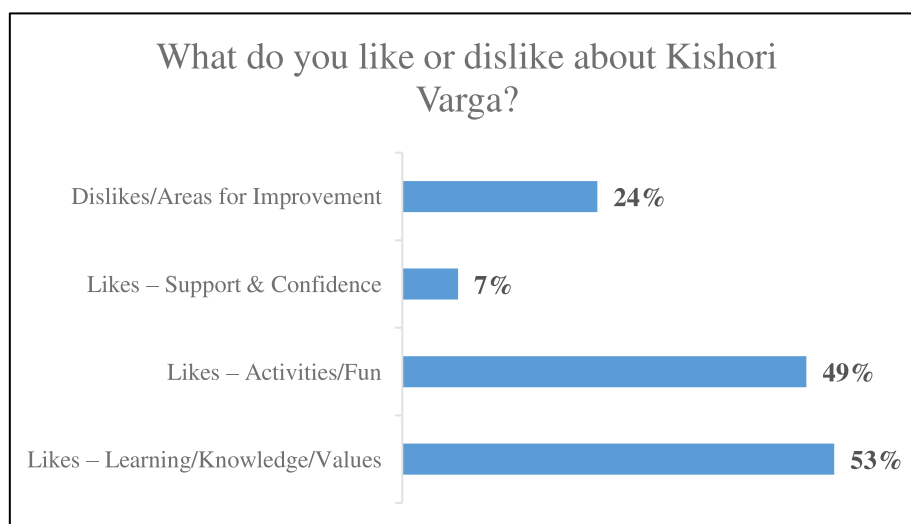


Figure No. 21: What do you like or dislike about Kishori Varga?

Thematic Insights:

- Likes: learning, fun, values.
- Dislikes: mostly in Andheri and Ghatkopar (possibly unmet expectations).

Response Insights:

- “Fun sessions but need better space” – Andheri
- “I love playing games with Tai” – Malad
- Most girls express strong emotional and personal attachment.

Question 13: What did you learn in Kishori Varga?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Health & Hygiene Lessons	8	2	1	0	1	2
Cultural & Social Knowledge	1	6	2	0	3	2
Personal Values & Confidence	3	2	0	0	5	0
Physical/Skill Activities	1	2	12	0	1	3
Prayers/Freedom Fighter	0	0	0	10	0	0

Table No. 25: Vasti wise: What did you learn in Kishori Varga?

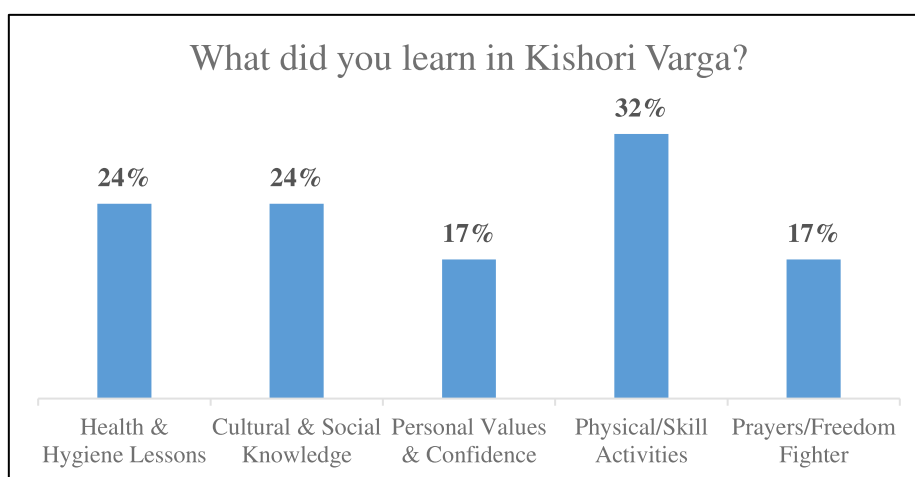


Figure No. 22: What did you learn in Kishori Varga?

Thematic Insights:

- Health & hygiene (Wadala), cultural learning (Kurla), skill activities (Malad).

Response Insights:

- “Yoga and physical fitness” – Malad
- “Freedom fighter stories” – Ketkipada
- Kishori Varga delivers diverse learning: from hygiene to history and life skills.

Question 14: Does Tai (the facilitator) visit your home regularly?

Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ketkipada, Dahisar (E)	Nancy Munshi Chawl, Andheri	Ramabai Ambedkar Nagar, Ghatkopar
Yes – Regular visits	6	5	11	7	4	2
Sometimes – Occasional visits	3	3	2	2	3	2
No – Rarely/Never	1	1	1	1	3	2

Table No. 26: Vasti wise: Does Tai (the facilitator) visit your home regularly?

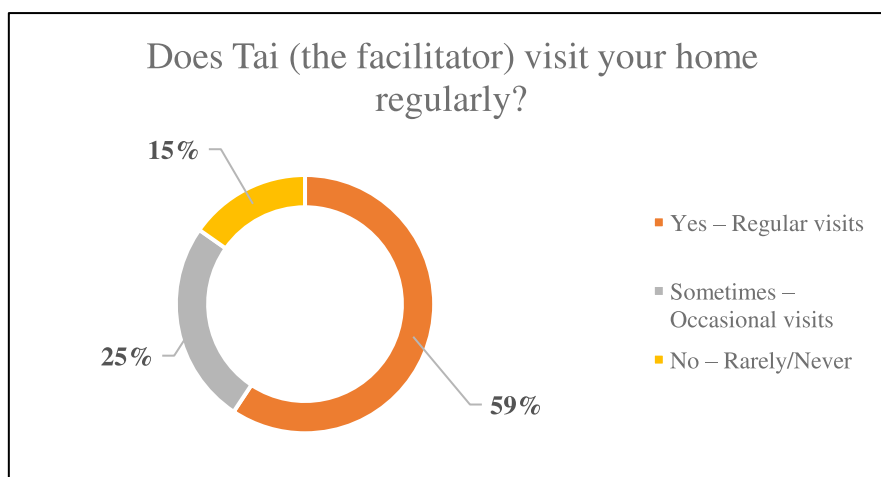


Figure No. 23: Does Tai (the facilitator) visit your home regularly?

Thematic Insights:

- Regular visits in Malad, Ketkipada.
- Andheri, Ghatkopar see fewer visits.

Response Insights:

- “She comes sometimes, not always” – Andheri
- “Tai visits every week” – Malad
- Regular home visits build trust and consistency.

5.3. Analysis of Kishori Vikas Prakalp – Kishori’s Parents

Table No. 27: Questionnaire for Parents of Kishori Varga Prakalp Beneficiaries

Name:

Age:

Gender:

Location:

Questions:

1. Does your daughter attend Kishori Varga regularly?
2. Does she talk to you about Kishori Varga? What does she tell you?
3. Do you ask her about Kishori Varga?
4. Do you meet Tai?
5. Why did you enrol your daughter for Kishori Varga?
6. Does she go willingly for Kishori Varga or you have to coax her to attend?
7. Is there any change in her behaviour after attending Kishori Varga?
8. What are your further expectations from Kishori Varga?
9. How does the tai interact with your girl?
10. Does tai encourage to others to join?

1. क्या आपकी बेटी नियमित रूप से किशोरी वर्ग में जाती है?
2. क्या वह आपसे किशोरी वर्ग के बारे में बातचीत करती है? वह आपको इसके बारे में क्या बताती है?
3. क्या आप उससे किशोरी वर्ग के बारे में पूछते हैं?
4. क्या आप ताई से मिलते हैं?
5. आपने अपनी बेटी को किशोरी वर्ग में क्यों दाखिल कराया है?
6. क्या आपकी बेटी स्वयं इच्छा/प्रेरणा से किशोरी वर्ग में जाती है या आपको उसे समझा के भेजना पड़ता है?
7. क्या किशोरी वर्ग में जाने के बाद उसके व्यवहार में कुछ बदलाव आया है?
8. किशोरी वर्ग से आपकी आगे क्या अपेक्षाएँ हैं?
9. ताई आपकी बेटी के साथ किस तरह से बातचीत करती हैं?
10. क्या ताई दूसरों को शामिल होने के लिए प्रेरित करती हैं?

Analysis:

Question 1: Does your daughter attend Kishori Varga regularly?

Attendance Category	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Attends regularly	2	3	12	2	9	9	4
Attends sometimes/irregular	0	0	0	1	1	1	1
Does not attend regularly	1	0	1	1	0	0	1

Table No. 28: Vasti wise: Does your daughter attend Kishori Varga regularly?

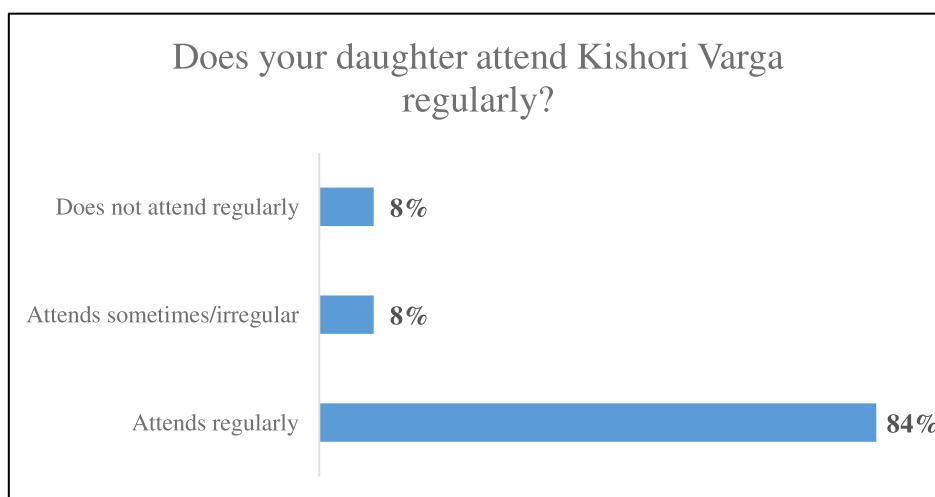


Figure No. 24: Does your daughter attend Kishori Varga regularly?

Interpretation:

- **Widespread Regular Attendance:** Across most locations, a strong majority of parents reported that their daughters attend Kishori Varga regularly. For example, all parents in **Vatsalyatai Naik Vasti (Kurla)** and nearly all in **Malad West** and **Ketkipada** said their girls go to the sessions consistently.
- **Occasional or No Attendance in Some Areas:** A few exceptions emerged. In **vile Parle (Ambedkar Nagar)** and **Ghatkopar East**, some parents indicated that attendance is irregular or not regular at all. One parent in **Wadala** also noted her daughter does not attend regularly (in that case, because the girl chose another activity). These locations show a small minority who are not attending every session.

Question 2: Does she talk to you about Kishori Varga? What does she tell you?

Response Category	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Often shares details	2	3	12	4	10	10	4
Sometimes or minimally shares	1	0	0	0	0	0	2
Rarely or does not share	0	0	1	0	0	0	0

Table No. 29: Vasti wise: Does she talk to you about Kishori Varga? What does she tell you?

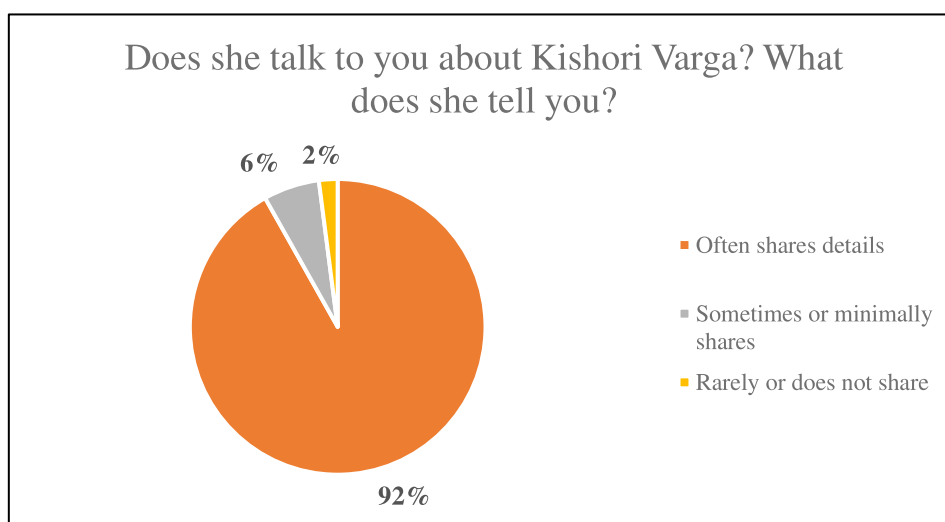


Figure No. 25: Does she talk to you about Kishori Varga? What does she tell you?

Interpretation:

- **Open Communication is the Norm:** In all seven locations, most parents said their daughters *do* talk to them about what happens at Kishori Varga. The vast majority of girls “**often share details**” about the sessions – discussing the games they played, songs sung, or lessons learned. This trend is especially pronounced in areas like **vile Parle, Andheri, and Ketkipada**, where essentially every parent reported enthusiastic sharing by their daughter.
- **Few Cases of Limited Sharing:** Only a handful of parents indicated limited communication. For instance, in **Ghatkopar East** a couple of parents said their daughter shares only sometimes or not much detail. In **Malad West** one parent noted the girl does “not talk much” about the varga. Notably, virtually no one answered that their daughter outright refuses to talk about Kishori Varga – even those who don’t proactively share are at least talking a little or will respond if asked.

Question 3: Do you ask her about Kishori Varga?

Parental Inquiry Category	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Yes, regularly ask	3	1	12	4	7	10	5
Sometimes ask	0	1	0	0	1	0	0
Rarely/never ask	0	1	1	0	2	0	1

Table No. 30: Vasti wise: Do you ask her about Kishori Varga?

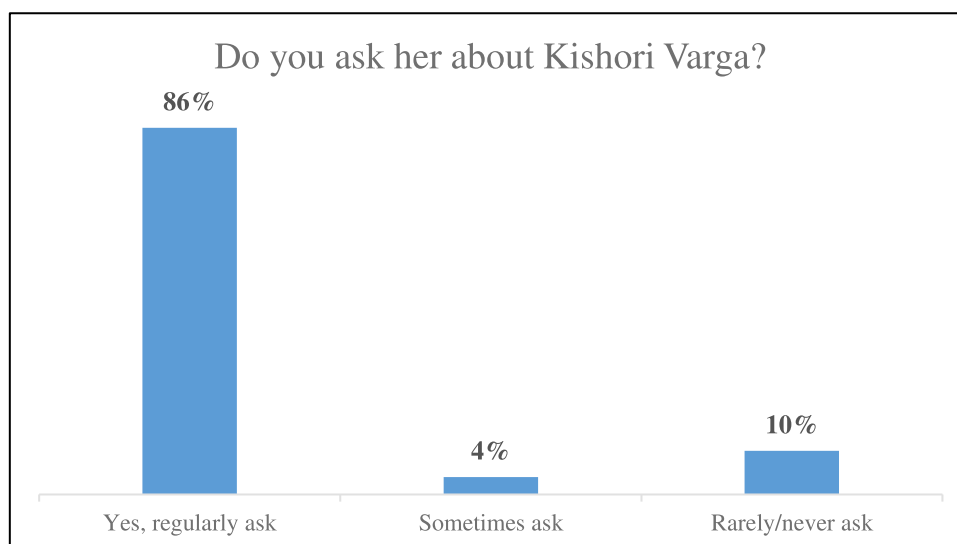


Figure No. 26: Do you ask her about Kishori Varga?

Interpretation:

- **Majority Proactively Inquire:** Most parents across locations reported that they **regularly ask** their daughters about the Kishori Varga sessions. This is nearly universal in places like **Wadala, Malad West, Ketkipada,** and **vile Parle**, where almost every parent actively checks in with their child about what happened in class.
- **Occasional or No Need to Ask:** A few parents indicated they **ask only sometimes** or **don't really ask at all**. In **Vatsalyatai Naik Vasti (Kurla)**, responses were mixed – one parent asks often, while others rarely ask. Similarly, in **Andheri** a couple of parents said they do not ask regularly (some noted they don't need to ask because their daughter shares on her own). In **Ghatkopar East**, one parent admitted they don't usually inquire, again because the child volunteers information. Overall, the pattern suggests that where parents aren't asking, it's often because the communication is child-initiated instead.

Question 4: Do you meet Tai (the instructor)?

Meeting Frequency Category	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Frequently (regularly/often)	0	1	5	0	1	2	0
Occasionally (once in a while)	3	1	7	4	9	8	4
Rarely/Never	0	1	1	0	0	0	2

Table No. 31: Vasti wise: Do you meet Tai (the instructor)?

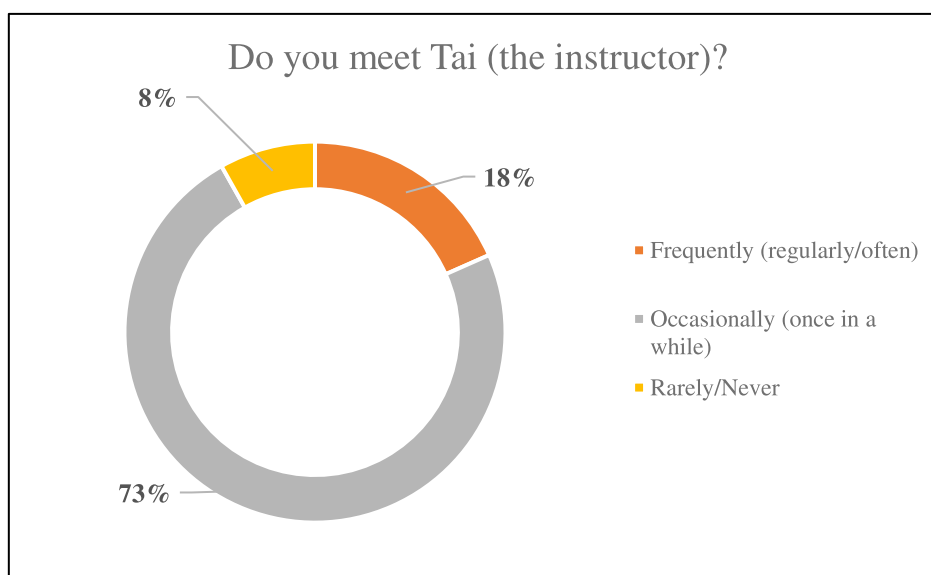


Figure No. 27: Do you meet Tai (the instructor)?

Interpretation:

- Mostly Occasional Meetings:** Parents generally meet the Kishori Varga instructor (“Tai”) only **occasionally**. In most communities (e.g., **Wadala, vile Parle, Andheri, Ketkipada**), Tai is met infrequently – perhaps at monthly meetings, community events, or when she visits the area. This occasional contact is the most common scenario.
- Frequent Contact in Some Cases:** In **Malad West**, a significant number of parents interact with Tai **frequently or even daily**. This seems unique to Malad West (with about 5 parents meeting her regularly), likely because Tai lives nearby or is very involved in that community. A couple of parents in **Kurla** and **Ketkipada** also mentioned meeting Tai often, suggesting local proximity or strong engagement there as well.

- **Rarely Met by a Few:** On the other end, a few parents reported **hardly ever meeting Tai**. Notably, in **Ghatkopar East** several parents said they rarely or never get to meet her and rely on their daughters for updates. Kurla also had one parent who never met Tai. This indicates that in some areas, direct parent–Tai interaction is minimal.

Question 5: Why did you enroll your daughter in Kishori Varga?

Enrollment Reason Category	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Learning new skills/knowledge	1	0	3	0	7	10	0
Cultural/traditional learning	1	1	10	4	1	0	0
Personality/discipline improvement	0	1	0	0	2	0	0
Child’s interest/peer influence	0	1	0	0	0	0	6

Table No. 32: Vasti wise: Why did you enroll your daughter in Kishori Varga?

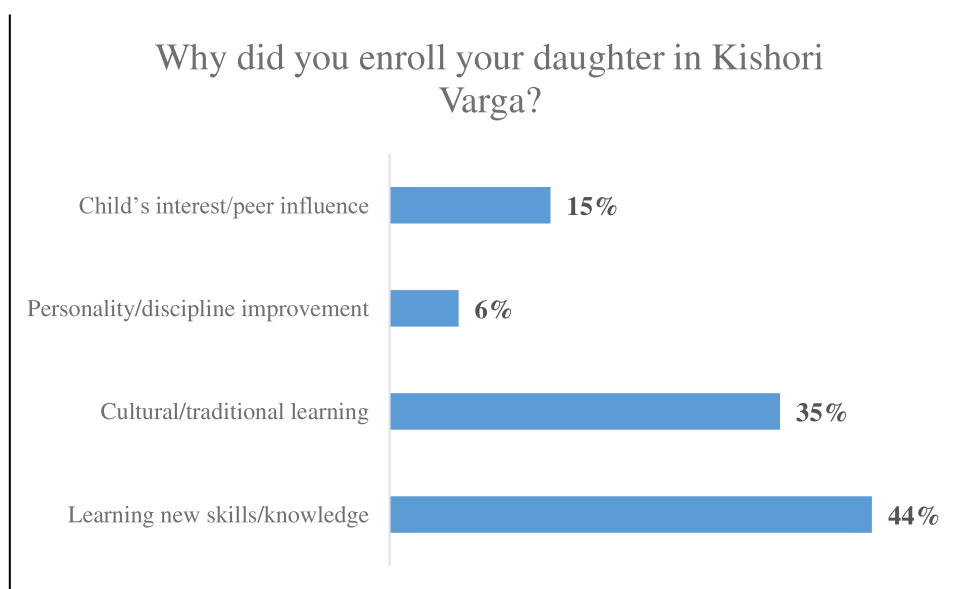


Figure No. 28: Why did you enroll your daughter in Kishori Varga?

Interpretation:

- **“Learning and Engagement” is a Key Driver:** Many parents enrolled their daughters to ensure they **learn new skills or knowledge** and stay productively engaged. This was the predominant reason in **Ketkipada** and **Nancy Colony, Andheri**, where most responses were along the lines of *“so she can learn something rather than sitting at home.”*
- **Focus on Culture and Values in Some Areas:** A large number of parents also cited **cultural or traditional learning** as their motive. This trend is especially strong in **Malad West**, where an overwhelming majority talked about learning things like *aarti* (prayers) and cultural values at the varga, and in **vile Parle (Ambedkar Nagar)**, where every parent mentioned enrolling their girls to learn prayers, yoga, and related traditions.
- **Personal Development Goals:** Some parents (notably in **Andheri**) mentioned **discipline and confidence** – they enrolled their daughters to improve behavior, manners, or self-confidence. For example, a few mothers in Andheri specifically said they wanted their girls to become more disciplined or learn “Indian values” through the program.
- **Child or Peer-Initiated Enrollment:** Interestingly, in **Ghatkopar East**, none of the parents gave the typical reasons above – instead, all responses indicated the **daughter’s own interest or peer influence**. These mothers didn’t actively push enrollment; their daughters joined because friends were going or the girls themselves wanted to participate. (One mother noted that her daughter went along with Tai because they live in the same area and have known her for years.)

Question 6: Does she go willingly for Kishori Varga or do you have to coax her to attend?

Willingness Category	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Attends willingly	1	2	4	1	8	6	5
Sometimes needs encouragement	0	0	0	0	1	4	0
Needs coaxing or forcing	1	1	9	3	1	0	1

Table No.33: Vasti wise: Does she go willingly for Kishori Varga or do you have to coax her to attend?

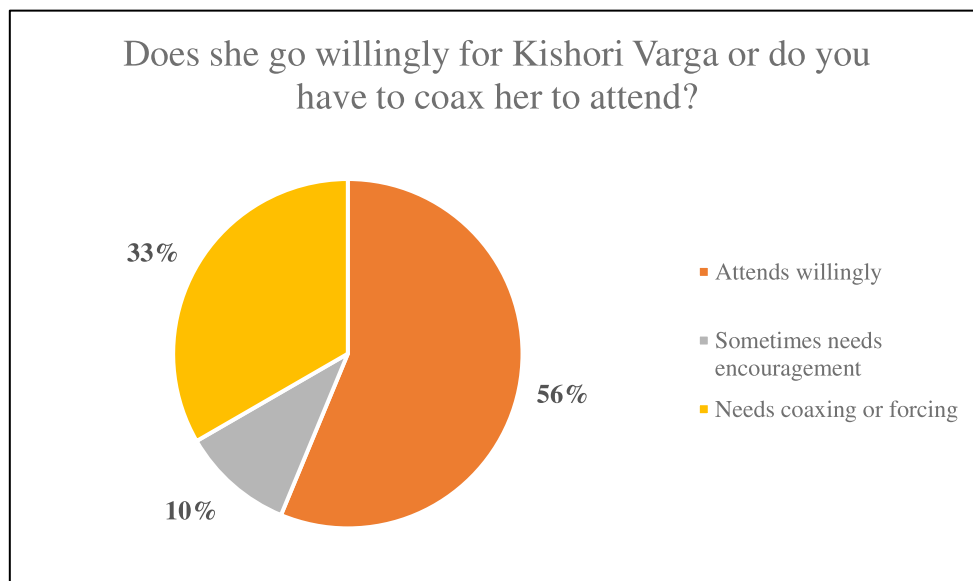


Figure No. 29: Does she go willingly for Kishori Varga or do you have to coax her to attend?

Interpretation:

- Most Girls Go Willingly:** In several locations, parents reported that their daughters **attend Kishori Varga happily and voluntarily**. This was especially true in **Nancy Colony (Andheri)** and **Ghatkopar East**, where almost all the girls go enthusiastically without any prompting. Many Ketkipada girls also attend of their own accord (with a few conditional cases, noted below).
- Conditional Willingness:** A subset of parents indicated their daughters **usually go willingly but occasionally need a nudge**. In **Ketkipada**, a few mothers said that while their daughters generally attend, they might skip if their friend doesn't go or they sometimes need a gentle push. Similarly, one parent in **Andheri** noted she asks her daughter to go if she ever shows reluctance.
- Reluctance in Certain Areas:** Notably, **Malad West** stands out for having a large number of girls who **need coaxing or even force** to attend. About 9 of 13 Malad parents said their daughter is not very interested and they have to consistently encourage or insist she go to the sessions. **vile Parle** also had several reports of reluctant attendance – most mothers there mentioned having to compel their daughters at least initially. Only one girl in vile Parle was described as fully willing; the rest were hesitant to attend without persuasion. In **Wadala** and **Kurla**, there was a mix: one or two families had to coax their daughters, while others did not.

Question 7: Is there any change in her behaviour after attending Kishori Varga?

Observed Behaviour Change	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Positive change – manners/discipline	1	2	10	3	9	5	2
Positive change – confidence/expressiveness	0	0	0	0	0	2	1
No significant change	2	1	3	1	1	3	3

Table No. 34: Vasti wise: Is there any change in her behaviour after attending Kishori Varga?

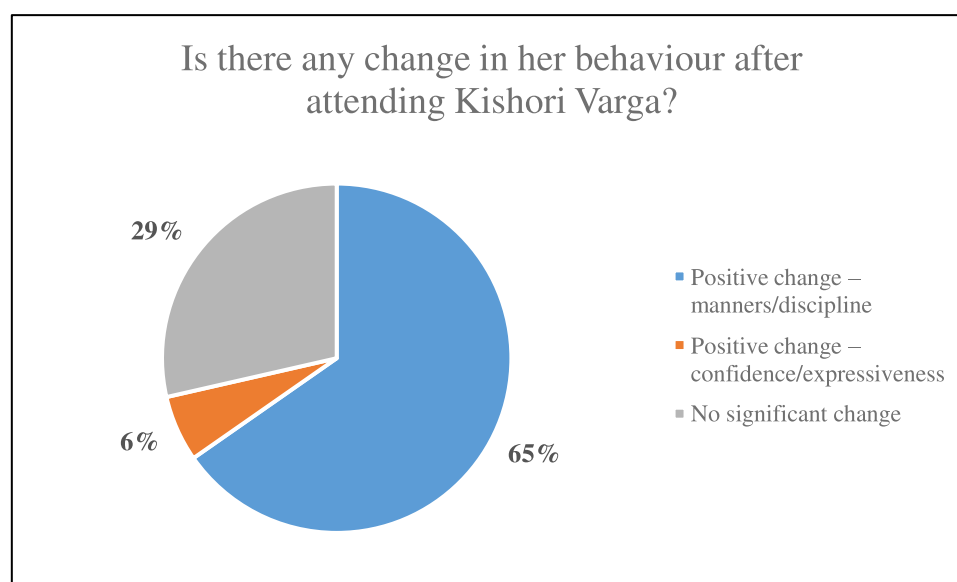


Figure No. 30: Is there any change in her behaviour after attending Kishori Varga?

Interpretation:

- Improvements in Behaviour Noticed by Most:** A large majority of parents observed **positive changes in their daughter’s behaviour** since joining Kishori Varga. The most common improvements reported were in **manners, discipline, and responsibility** – for instance, many girls have become more respectful (one mother noted her daughter now touches elders’ feet), more helpful at home, or generally better behaved. This trend was especially pronounced in **Malad West** and **Andheri**, where almost every parent saw such improvements. **Kurla** and **vile Parle** mothers also largely echoed these positive changes.
- Gains in Confidence and Expression:** A few parents specifically mentioned that their daughters are **more confident or expressive** now. In **Ketkipada**, for example, some girls have become more

talkative and open – asking questions and expressing themselves more freely than before. A Ghatkopar parent similarly noted that her daughter has started asking a lot of questions, indicating growing curiosity and confidence.

- **Little to No Change for Some:** There were some parents who **did not notice a major behaviour change**. Notably, in **Vijaynagar Vasti (Wadala)**, most parents said there was no significant difference (likely because one girl there hardly attended many sessions). In **Ghatkopar East**, about half the respondents felt their daughter’s behaviour remained the same as before. A few in **Ketkipada** and one in **Andheri** also reported no real change. Overall, these “no change” cases were often accompanied by explanations such as the child already being well-behaved or not attending enough sessions to see an effect.

Question 8: What are your further expectations from Kishori Varga?

Expectation Theme	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
No further expectations (satisfied)	0	2	0	0	0	8	3
More life skills & activities	2	0	8	1	8	2	2
Academic/career guidance or knowledge	1	1	3	3	2	0	1
Provide material support (supplies)	0	0	2	0	0	0	0

Table No. 35: Vasti wise: What are your further expectations from Kishori Varga?

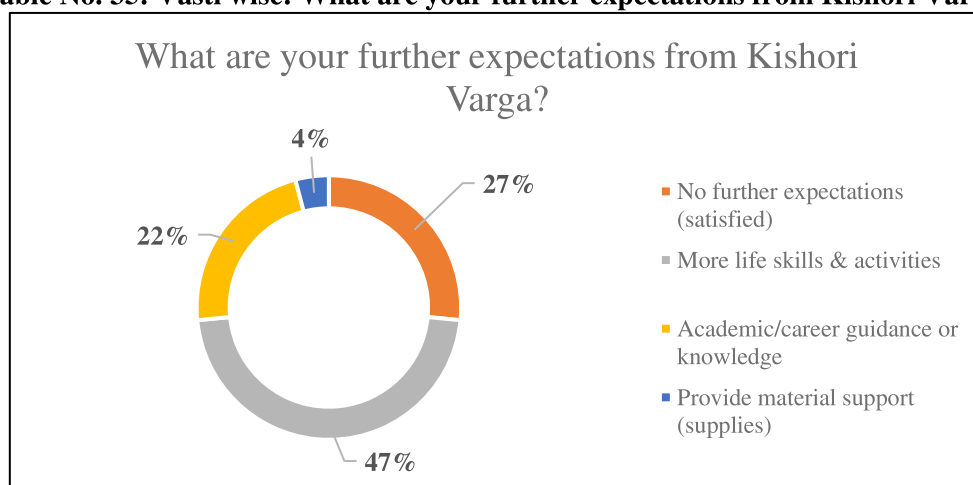


Figure No. 31: What are your further expectations from Kishori Varga?

Interpretation:

- **Many Parents Are Satisfied:** In several communities, a significant number of parents stated they have **no further expectations** — they are happy with the current program. This sentiment was especially strong in **Ketkipada** (most parents there expressed gratitude that Kishori Varga is happening at all and did not suggest additions) and in **Ghatkopar East** and **Kurla**, where multiple parents simply said everything is “going good” and they had no extra demands.
- **Interest in Life Skills and Extra Activities:** Among those who do have suggestions, the most common ask is for **additional life skills or activities** to be included. Parents from **Malad West** and **Andheri** in particular mentioned things like health awareness sessions, self-defense classes, indoor games (chess, carrom) to sharpen the mind, or even organizing outdoor trips for exposure. These communities seem to want Kishori Varga to broaden into more experiential learning and practical skills beyond the current curriculum.
- **Academic and Career-Oriented Expectations:** Some parents (notably in **vile Parle** and a few in **Wadala, Kurla, and Andheri**) would like a greater focus on **education and career guidance**. Their suggestions include sessions on the importance of education, spoken English classes, learning about history/current affairs and the nation, and guidance on future career or study paths for the girls. This indicates a desire in certain areas to use Kishori Varga as a platform for academic empowerment in addition to cultural learning.
- **Requests for Resources:** A smaller number of parents brought up the need for **tangible support**. Specifically in **Malad West**, a couple of mothers suggested that Kishori Varga could provide items like sanitary napkins or notebooks/school supplies to the girls. While not a widespread expectation, it highlights a practical area of need in at least one community.

Question 9: How does the Tai interact with your girl?

Tai's Interaction Style	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Friendly / sister-like	1	1	2	0	0	0	5
Motherly / caring	1	0	1	1	1	1	0
Polite / supportive	0	2	8	3	9	9	1
Limited interaction	0	0	2	0	0	0	0

Table No. 36: Vasti wise: How does the Tai interact with your girl?

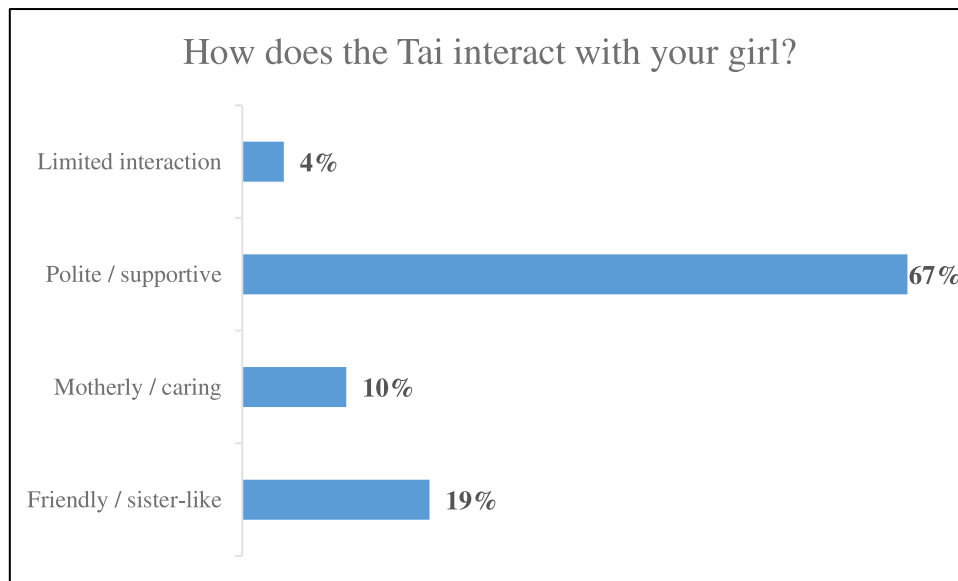


Figure No. 32: How does the Tai interact with your girl?

Interpretation:

- **Generally Warm and Positive:** Virtually all parents described Tai’s interaction with their daughters in positive terms. In most locations, the common characterization was that Tai is **polite, patient, and supportive** with the girls. For instance, in **Andheri and Ketkipada**, the majority of parents simply noted that Tai interacts “nicely” or treats the girls kindly, indicating a basic level of warmth and encouragement.
- **Like a Friend or Elder Sister:** A significant number of parents – especially in **Ghatkopar East** – emphasized that Tai behaves like a **friend or older sister** to their daughters. These parents observe a very friendly rapport; Tai is someone the girls feel comfortable with as if she’s of a similar age or a close companion. A couple of Wadala and Kurla mothers also mentioned this sister-like friendliness.
- **Motherly Figure to Some:** In a few cases, Tai was seen as a **motherly or guardian-like figure**. For example, one parent in **vile Parle** and a few others (across Wadala, Andheri, Ketkipada) said that Tai treats the girls as if they were her own children – caring for them in a maternal way. This indicates that in some communities Tai has built a level of trust where parents see her as a protector or guide for their kids.
- **Hardly Any Negative Feedback:** Almost no one reported negative or insufficient interaction. Only a couple of parents in **Malad West** hinted at **limited interaction**, saying Tai doesn’t interact much beyond the necessary. Aside from those isolated comments, no other location reported issues – indicating that, overwhelmingly, Tai’s engagement style is appreciated (whether as a friend, mentor, or simply a kind instructor).

Question 10: Does Tai encourage others to join Kishori Varga?

Encouragement to Others	Vijaynagar Wadala	Vatsalatai Naik Nagar, Kurla (E)	Raipada, Malad	Ambedkar Nagar, Vile Parle	Nancy Munshi Chawl, Andheri	Ketkipada, Dahisar (E)	Ramabai Ambedkar Nagar, Ghatkopar
Yes, encourages (general)	2	3	11	4	4	6	6
Yes, actively encourages (outreach)	0	0	1	0	6	4	0
No, does not encourage	0	0	1	0	0	0	0

Table No. 37: Vasti wise: Does Tai encourage others to join Kishori Varga?

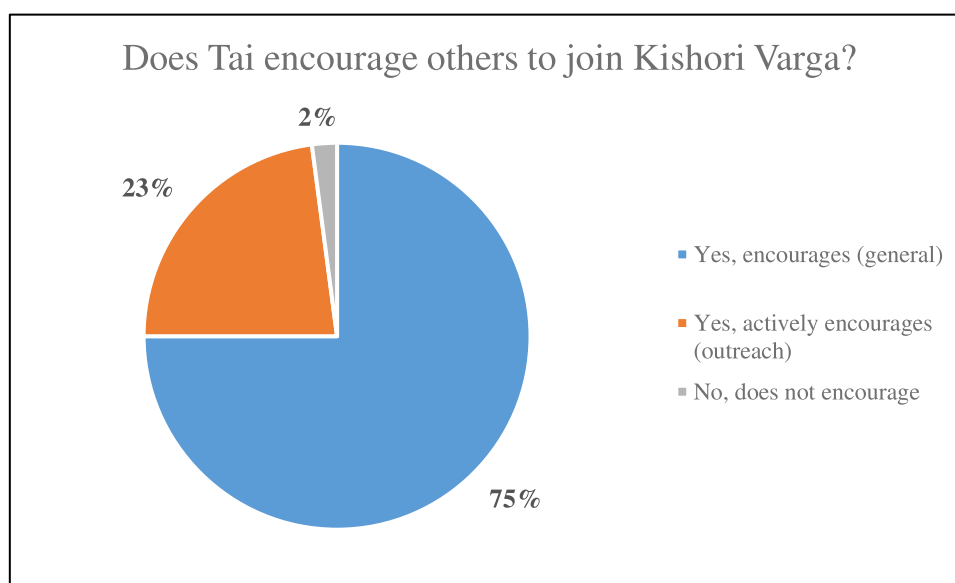


Figure No. 33: Does Tai encourage others to join Kishori Varga?

Interpretation:

- Almost Unanimous “Yes”:** Parents overwhelmingly agreed that **Tai encourages other girls to join** the Kishori Varga. In every location, virtually all respondents said “yes” – indicating that Tai actively tries to grow the program’s reach. This suggests that recruitment and encouragement are a standard part of Tai’s role across the board.
- Active Outreach in Some Communities:** In some areas, parents elaborated that Tai goes beyond just verbal encouragement – she takes **active steps to recruit others**. This was especially noted in **Nancy Munshi Nagar (Andheri)** and **Ketkipada**, where many parents mentioned concrete actions: Tai visiting homes to invite girls, spreading awareness at community meetings, talking to

other parents, encouraging friends of current attendees, and even involving school teachers to promote Kishori Varga. Such proactive outreach was less frequently mentioned elsewhere, but at least one parent in **Malad West** noted that Tai sometimes comes personally to call girls for the sessions (an active effort).

- **Hardly Any Negatives:** There were almost no dissenting opinions. Only one parent (in **Malad West**) responded that Tai does **not** encourage others to join. This is a lone case – no other location had a parent feeling that Tai isn't encouraging enrollment. (One respondent in Wadala did not answer this question.) The near-universal “yes” responses highlight that Tai's promotional efforts are recognized by parents in nearly all communities.

5.4. Analysis of Bal Sanskar Varga – Tai

Introduction:

The tai in every vasti is the single point of contact for conducting Bal Sanskar Varga. She is periodically trained and assessed by RSS Jankalyan Samiti Vasti Parivartan Yojana. Therefore, it was important to collect Tai's perception about conducting Bal Sanskar Varga. Valid data from tais was collected from 5 vastis: Nancy Munshi Chawl, Ketkipada, Dahisar; Baptist Church, Kurla West; Vatsalatai Naik Chawl, Kurla – East; and Vijaynagar, Antop Hill.

Table No. 38: Questionnaire for Tai of Bal Sanskar Varga

Name:

Age:

Gender:

Location:

Sharing the objective (Survey) with the volunteer

Questions:

1. Do children participate enthusiastically in the activities?
 2. Do they interact with you warmly?
 3. Does they ask questions openly?
 4. Does the class come themselves or you have to force?
 5. How is the parents' response?
 6. Do parents come with children's complaints?
 7. What do you like about session?
 8. Have you noticed changes in the behavior of children?
 9. What else do you suggest?
-
1. क्या बच्चे सभी गतिविधियों में उत्साहपूर्वक भाग लेते हैं?
 2. क्या वे आपके साथ सम्मानपूर्वक बातचीत करते हैं?
 3. क्या वे खुलकर सवाल पूछते हैं?
 4. क्या बच्चे खुद से सत्र/कक्षा में आते हैं या उन्हें घरसे बुलाना पड़ता है
 5. बच्चोंके अभिभावकों की प्रतिक्रिया कैसी है?
 6. क्या अभिभावक बच्चों की शिकायतें लेकर आते हैं?
 7. सत्र की कौन सी बात आपको अच्छी लगती है?
 8. क्या आपको बच्चों के व्यवहार में कुछ बदलाव नजर आये है ?
 9. सत्र के बेहतरी के लिए आप कोई सुझाव देना चाहेंगे ?

Analysis:

Q1. Do children participate enthusiastically in the activities?

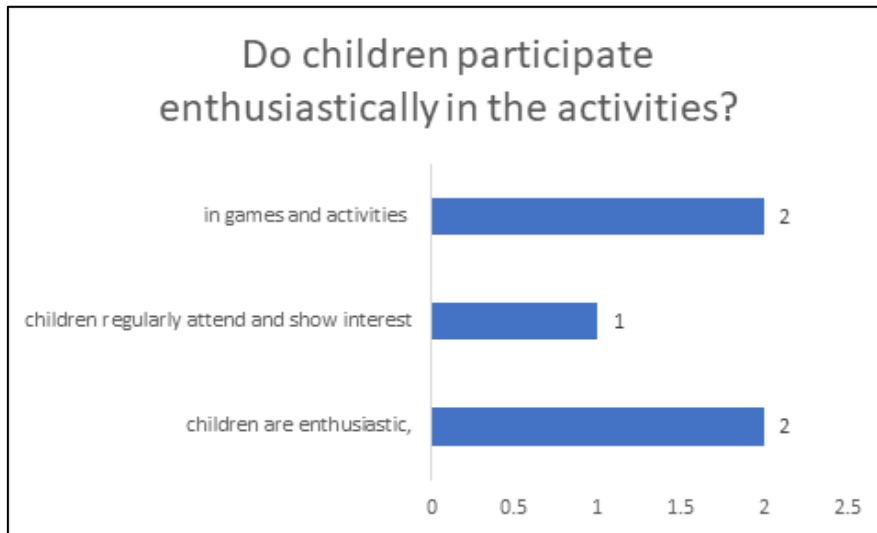


Figure No. 34: Do children participate enthusiastically in the activities?

- 2/5 tals responded that majority of the children are enthusiastic, although some are shy.
- 1/5 tal responded that children regularly attend and show interest.
- 2/5 tals responded that children show enthusiasm in games and activities (they play games like Kho-Kho, Kabaddi, and the Ravan-Ram game with enthusiasm; they enjoy activities like storytelling, exercise, yoga, and shloka recitation, Bharatmata Aarti, (सांघिक गीत)

Q2. Do they interact with you warmly?

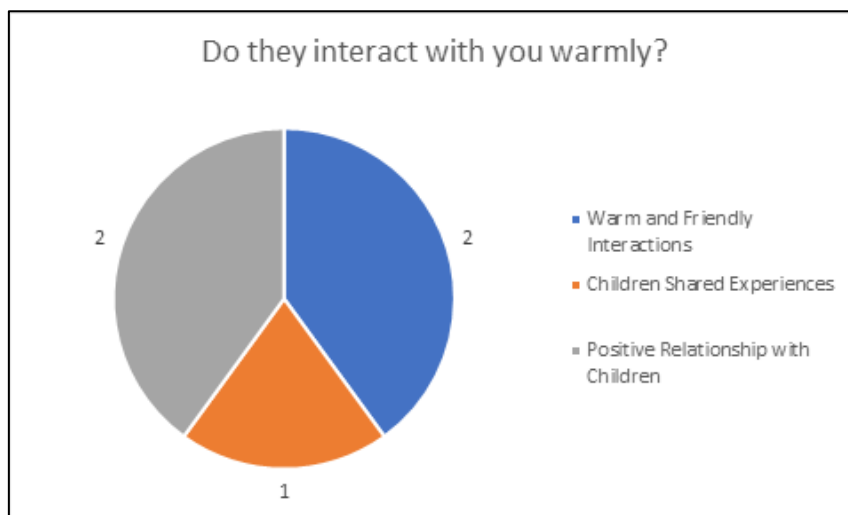


Figure No. 35: Do they interact with you warmly?

- 2/5 tals reported warm and friendly interactions with children

- 1/5 tais reported children shared experiences openly
- 2/5 tais felt that they had a positive relationship with children, who were responsive

Q3. Do they ask questions openly?

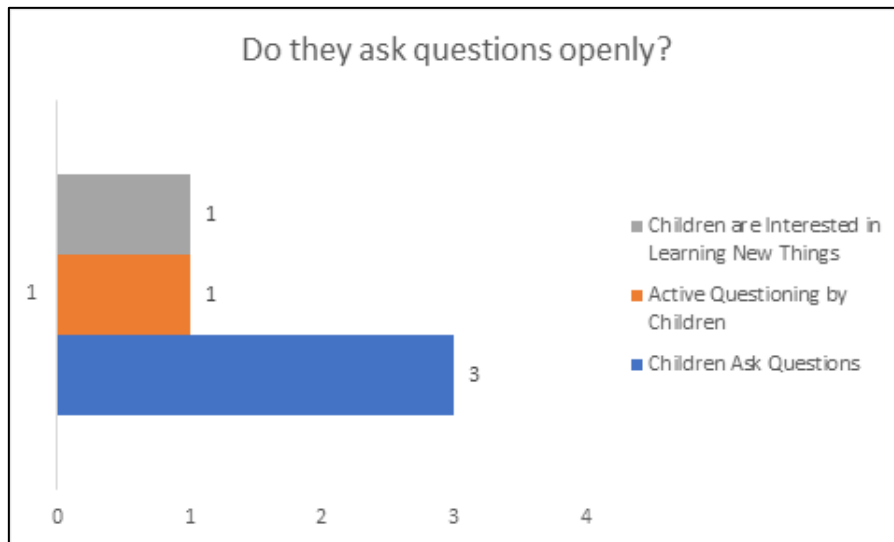


Figure No. 36: Do they ask questions openly?

- 3/5 tais felt that only some children ask questions while many are hesitant
- 1/5 tais reported active questioning by children
- 1/5 tais felt that questions are not frequent though children are interested in learning new things

Q4. Do the children come to class themselves, or you must force?



Figure No. 37: Do the children come to class themselves, or you must force?

- 1/5 tais reported mostly voluntary attendance

- 2/5 tais reported mixed willingness, where some have to be encouraged to attend
- 2/5 tais reported self-motivated attendance

(“Students voluntarily attend Bachpan Bridge Programme on Sundays”)

Q5. How is the parents' response?

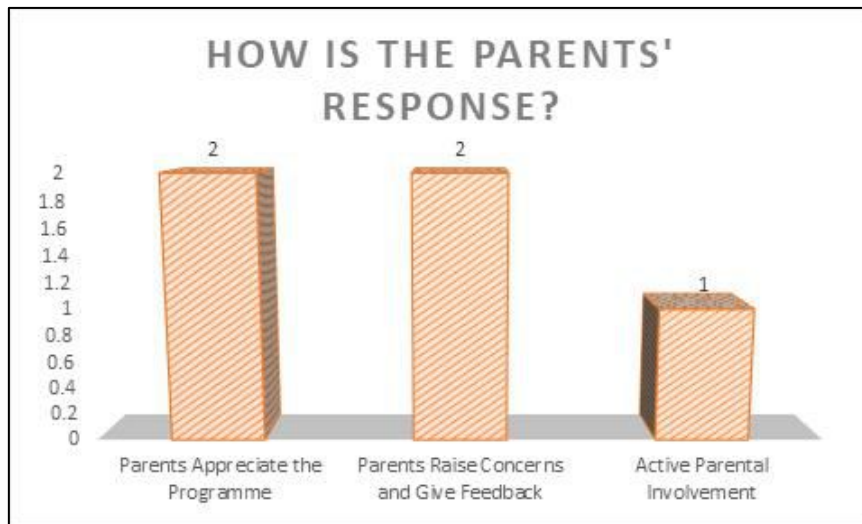


Figure No. 38: How is the parents' response?

- 2/5 tais responded that parents appreciate the programme
- 2/5 tais responded that parents raise concerns and give feedback
- 1/5 tais responded active parental involvement.

Q6. Do parents come with children's complaints?

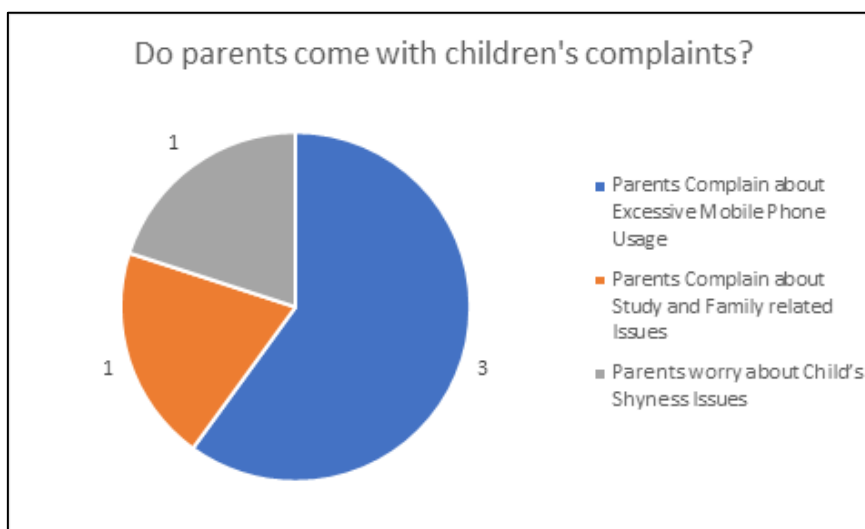


Figure No. 39: Do parents come with children's complaints?

- 3/5 tais responded that parents complain about excessive mobile phone usage
- 1/5 tais responded that parents complain about study and family related issues
- 1/5 tais responded that parents worry about child's shyness issues

Q7. What do you like about session?

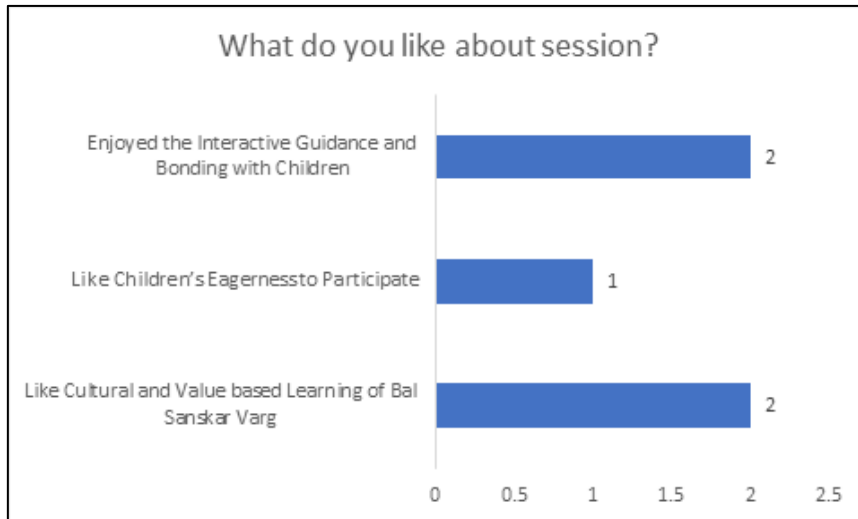


Figure No. 40: What do you like about session?

- 2/5 tais responded that they liked the cultural and value-based learning of Bal Sanskar Varga (“children are learning about Indian culture, yoga and discipline)
- 1/5 tais liked the children's eagerness to participate
- 2/5 tais enjoyed the interactive guidance and bonding with children

Q8. Have you noticed changes in the behavior of children?

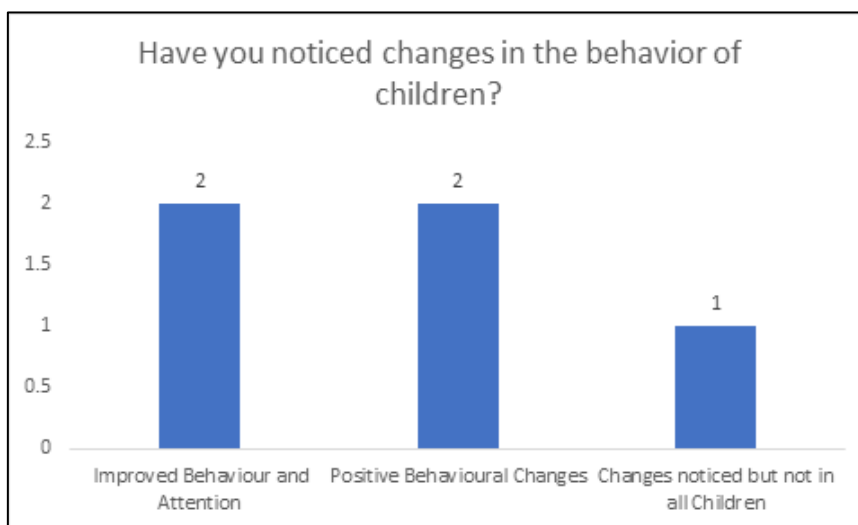


Figure No. 41: Have you noticed changes in the behavior of children?

- 2/5 tais reported improved behaviour and attention
- 2/5 tais noticed positive behavioural changes
- 1/5 tais reported that changes are noticed in some but not all children

Q9. What else do you suggest?

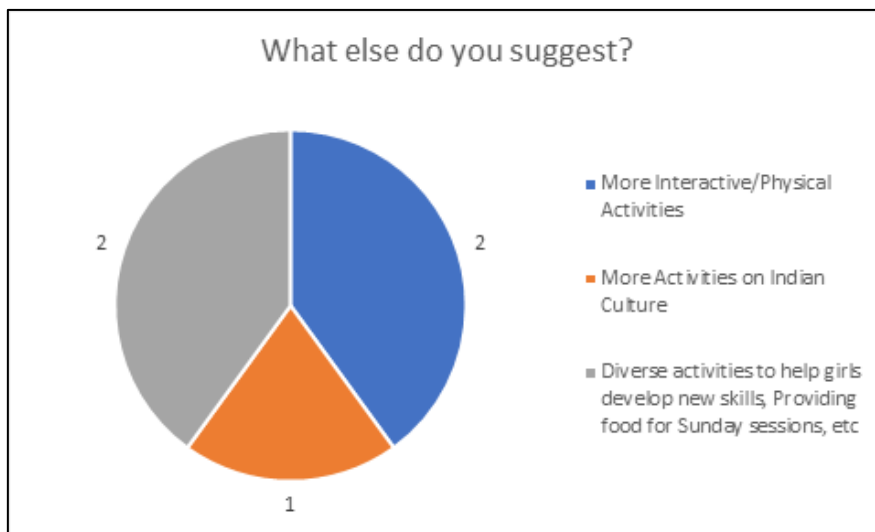


Figure No. 42: What else do you suggest?

- 2/5 tais wanted more interactive/physical activities (“we would like to arrange more activities relating to Indian mythology”)
- 1/5 tais wanted more activities on Indian culture
- 2/5 tais wanted that Bal Sanskar scope should be expanded (“diverse activities to help girls develop new skills”; “Providing food for Sunday sessions”; “provision of a computer”)

Summary:

Majority of the children are enthusiastic about Bal Sanskar Varga. Children have warm and friendly interactions with tai and share a positive relationship. Only some children ask questions in the session while many are hesitant. There is mixed response on the part of children to attend sessions – some come willingly while others must be encouraged to attend. Parents appreciate the programme, raise concerns and give feedback but active involvement is lacking. Parents complain to tai about excessive mobile phone usage by children, study and family issues; some worry about child’s shyness. Tais like the cultural and value-based learning of Bal Sanskar Varga and enjoy the interaction and bonding with children. Tais report that Bal Sanskar Varga has led to positive behavioural changes and attention in children although changes are seen in some not all children. Tais want to expand the scope of Bal Sanskar Varga to include more activities on Indian mythology and culture, help girls develop new skills, provide food for Sunday sessions and access to computer.

5.5. Analysis of Bal Sanskar Varga – Children (Beneficiaries)

Table No. 39: Questionnaire for Children

Name:
Age:
Gender:
Location:
Questions:
1. What do you like in the category of rituals (Songs / Sports / Information / Festival / Exercise / Things)
2. Do you feel the importance of exercise? Do you exercise every day?
3. Do you understand the importance of diet plans, and do you eat healthy foods regularly? (previously a week diet plan was introduced)
4. Did you learn any shlokas? Can you recite any of them? Do you recite them daily?
5. What new things have you learned? (About the country/ great people/ festivals/ for the festivals/ Indian culture)
6. Do you ever play a new educated game outside the class?
7. What more would you like to learn?
1. अनुष्ठानों (गीत / खेल / नयी जानकारी / त्योहार मनाना / व्यायाम / कथा) इन में से आपको क्या अच्छा लगता है / पसंद है?
2. व्यायाम महत्वपूर्ण है ऐसा आपको लगता है क्या ? आप रोजाना व्यायाम करते हैं क्या ?
3. संतुलित आहार (Diet Plan) जरूरी है क्या ? क्या आप नियमित रूप से संतुलित आहार / भोजन करते हैं? (पिछले सप्ताह संतुलित आहार योजना के बारे में जानकारी दी गई थी।)
4. क्या आपने कोई श्लोक सीखे हैं? क्या आप उनमें से कोई श्लोक सुना सकते हैं? क्या आप रोजाना श्लोकों का उच्चारण/पठन करते हैं?
5. आपने कौन-कौन सी नई बातें सीखी हैं? (देश के बारे में / महापुरुषों के बारे में/ त्योहारों के बारे में / भारतीय संस्कृति के बारे में)
6. क्या आप कभी कक्षा के बाहर कोई नया शिक्षाप्रद खेल खेलते हैं?
7. आप और क्या नई चीज सत्र में सीखना चाहते हैं?

Analysis:

Q1: Favourite aspect of the Bal Sanskar sessions (songs, stories, festivals, exercise, etc.)

Children’s responses to this open-ended question fell into several themes, often mentioning more than one aspect. The most frequently liked aspects were physical activities and cultural content like songs or festival celebrations. The table below shows the major categories of likes and how many children’s responses mentioned each:

Category	Number of Responses
Physical activities (exercise, sports, yoga)	13
Songs and stories (cultural songs, storytelling)	12
Festival celebrations (cultural events)	11
Learning about rituals/culture (knowledge gained)	8

Table No. 40: Favourite aspect of the Bal Sanskar sessions

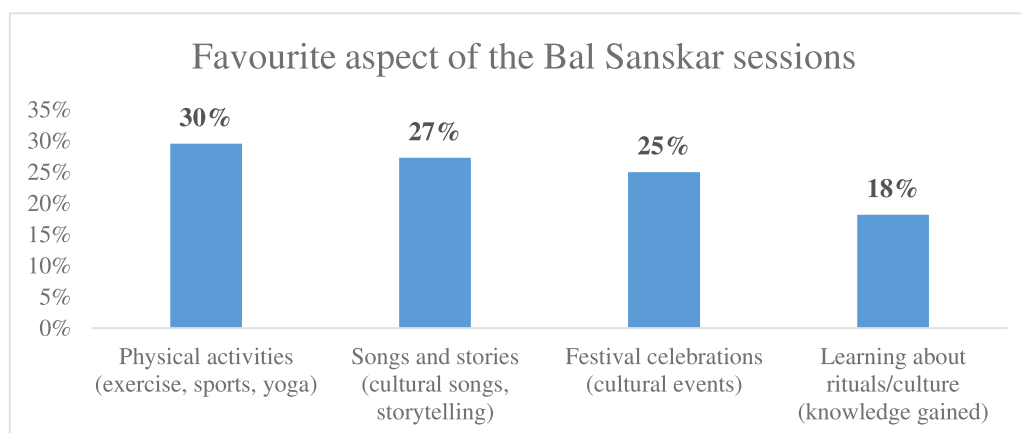


Figure No. 43: Favourite aspect of the Bal Sanskar sessions

Q2: Do you feel exercise is important, and do you exercise every day?

For this question, virtually all children acknowledged the importance of exercise. However, their actual daily exercise habits varied. Their answers generally fell into three groups: those who exercise regularly every day, those who exercise only sometimes, and those who rarely or never exercise daily:

Category	Number of Responses
Yes – Exercises daily (regular habit)	20
Sometimes – Exercises occasionally	6
No/Rarely – Does not exercise much or at all	11

Table No. 41: Do you feel exercise is important, and do you exercise every day?

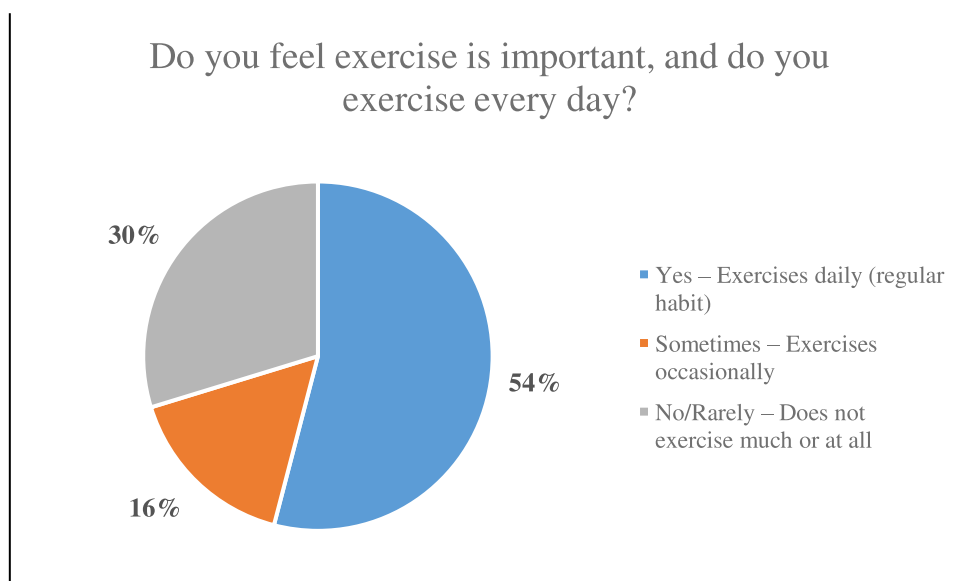


Figure No. 44: Do you feel exercise is important, and do you exercise every day?

Q3: Do you understand the importance of a diet plan, and do you eat healthy foods regularly?

All children indicated they learned about healthy eating, but their eating habits differ. Many said they try to follow a healthy diet, some understand its importance but don't consistently eat healthy, and a few admitted they do not follow a healthy diet:

Category	Number of Responses
Yes – Follows or tries to follow a healthy diet	16
Sometimes – Understands but not always follows	13
No – Does not follow a healthy diet	8

Table No. 42: Do you understand the importance of a diet plan, and do you eat healthy foods regularly?

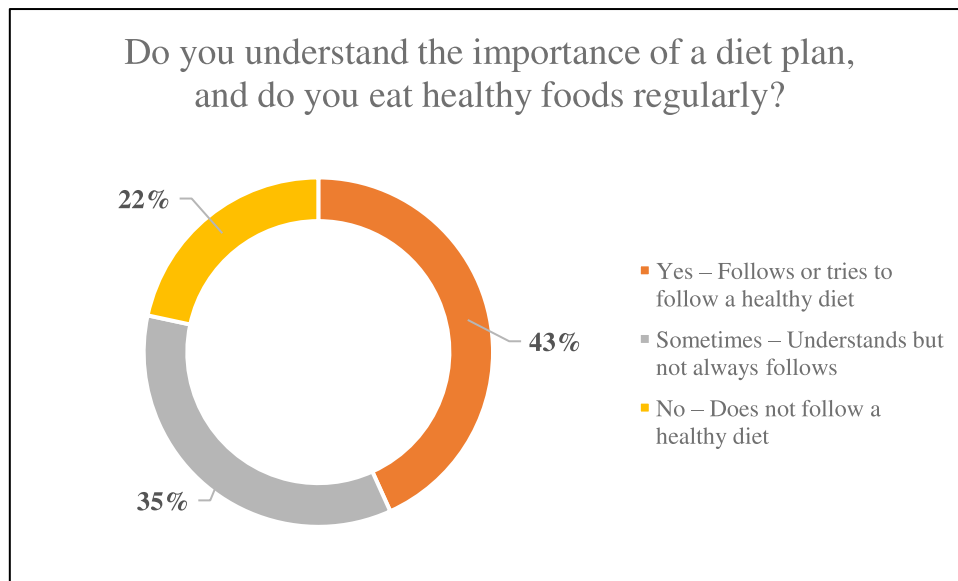


Figure No. 45: Do you understand the importance of a diet plan, and do you eat healthy foods regularly?

Q4: Did you learn any shlokas, and do you recite them (daily or at all)?

Children’s answers about learning and reciting shlokas (prayers/chants) clustered into three themes. Some children learned shlokas and recite them regularly (often daily). Others learned a few but do not recite them regularly or remember much. A smaller group said they did not really learn or recite shlokas:

Category	Number of Responses
Yes – Learned shlokas and recites regularly/daily	14
Partially – Learned shlokas but doesn’t recite often	15
No – Did not learn or cannot recite shlokas	8

Table No. 43: Did you learn any shlokas, and do you recite them (daily or at all)?

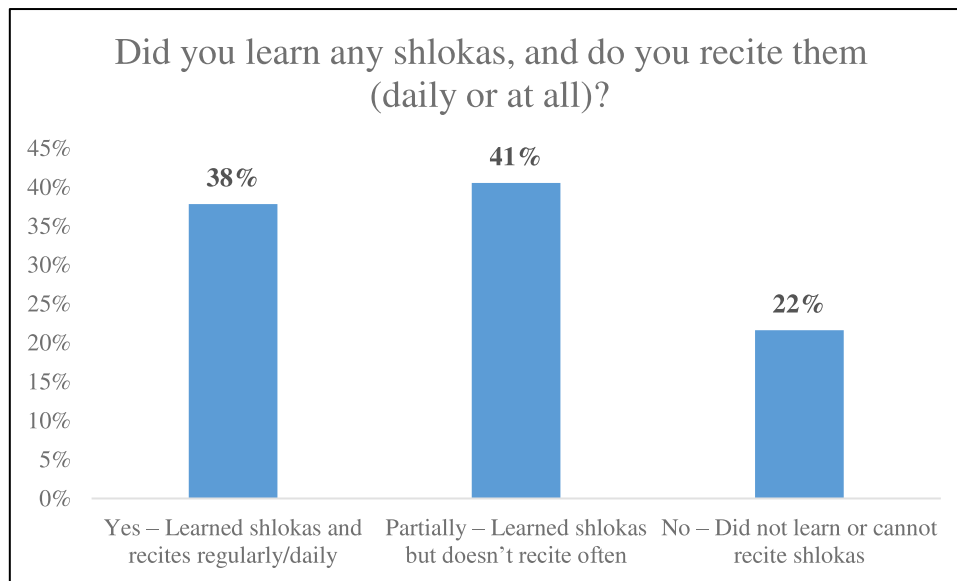


Figure No. 46: Did you learn any shlokas, and do you recite them (daily or at all)?

Q5: What new things have you learned from the sessions?

This open-ended question yielded a variety of “new things” children learned, often multiple per child. The most common theme was learning about **festivals and national events** (cultural knowledge). Many also mentioned learning through **games or activities**, learning **good values/behaviors** (like discipline, manners), or gaining knowledge of **history and great people**. The categories below are based on the topics mentioned:

Category of New Learnings	Number of Responses (<i>mentions</i>)
Festivals and cultural events (national days, different festivals)	25
Activities and games (new games, yoga, crafts)	12
Values and behavior (discipline, manners, teamwork)	9
Historical stories and figures (epics, freedom fighters, history)	9

(Note: Some children listed multiple items, so they may be counted in more than one category.)

Table No. 44: What new things have you learned from the sessions?

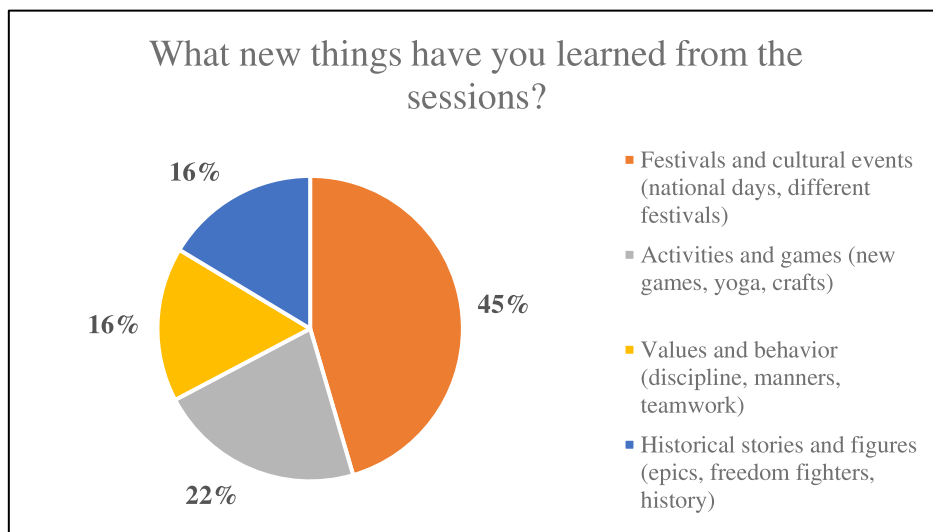


Figure No. 47: What new things have you learned from the sessions?

Q6: Do you ever play new educational games outside the class?

Children’s responses about playing the educational games on their own time fell into three groups. About half said **yes**, they do play such games outside class (sometimes even teaching friends). Some said they **do so only occasionally**, and the rest said **no**, they mostly stick to normal games:

Category	Number of Responses
Yes – Plays educational games outside regularly/often	18
Sometimes – Has tried these games a few times	8
No – Does not play educational games outside class	11

Table No. 45: Do you ever play new educational games outside the class?

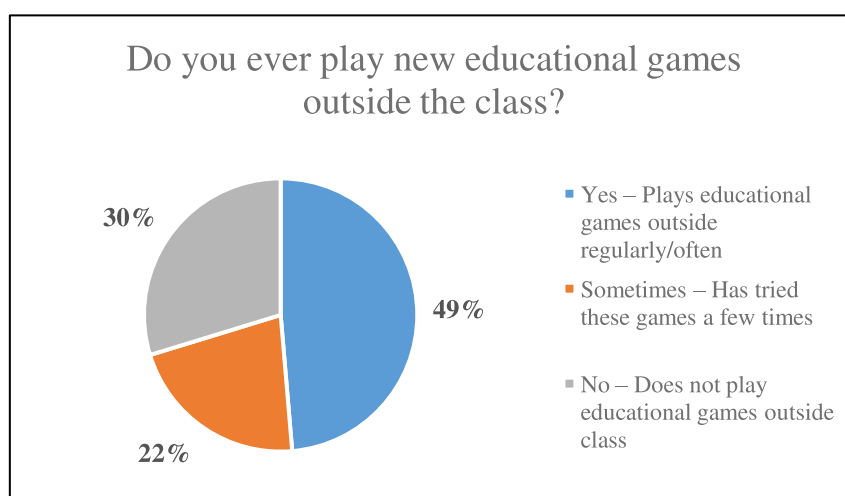


Figure No. 48: Do you ever play new educational games outside the class?

Q7: What more would you like to learn?

Children had many suggestions for what else they'd like to learn, which can be grouped into a few themes. The most popular desire was for **more stories and cultural knowledge** (history, different cultures, real-life stories). Some children wanted more **creative arts** (drawing, music, painting), others wanted more **physical activities or games**, and a few mentioned **academic subjects** (like languages or computers):

Category (Desired Learning)	Number of Responses
Stories & cultural knowledge (history, different cultures, more stories)	23
Creative arts (drawing, painting, music)	6
Physical activities/games (sports, new games)	5
Academic subjects (e.g. English, Marathi, computers)	2

Table No. 46: What more would you like to learn?

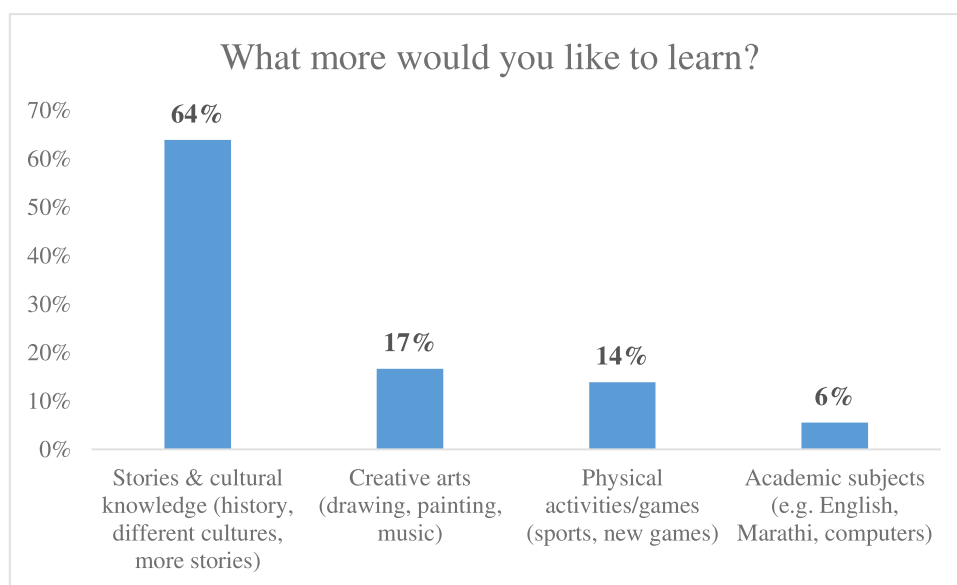


Figure No. 49: What more would you like to learn?

5.6. Analysis of Bal Sanskar Varga – Parents

Table No. 47: Questionnaire for Parents of Bal Sanskar Varga Beneficiaries

Name:

Age:

Gender:

Location:

Questions:

1. Do children exercise daily?
 2. Do they recite shlokas?
 3. Do they ask you questions?
 4. Have their enthusiasm for celebrating festivals increased?
 5. Do you ask children what happens in the classroom?
 6. Do you meet Tai?
 7. Do children know the importance of a healthy diet? Do they take it?
 8. Has children's knowledge increased?
 9. Do they go willingly, or you have to encourage them.
-
1. क्या बच्चे नियमित रूप से व्यायाम करते हैं?
 2. क्या बच्चे श्लोकों का उच्चारण/ पठन करते हैं?
 3. क्या वे आपसे प्रश्न/सवाल पूछते हैं?
 4. क्या त्योहार मनाने के प्रति उनका उत्साह बढ़ा है?
 5. कक्षा में/सत्र में क्या क्या होता है? इसकी जानकारी आप बच्चोंसे लेते है क्या?
 6. क्या आप ताई (Tai) से मिलते हैं?
 7. क्या बच्चों को स्वस्थ संतुलित आहार का महत्व महसूस हुआ है? क्या वे संतुलित आहार लेते है ?
 8. क्या बच्चों का ज्ञान बढ़ा है?
 9. क्या बच्चे स्वयं सत्र में जाते हैं या आपको उन्हें सत्र में जाने के लिए प्रोत्साहित करना पड़ता है?

Analysis:

Q1: Do children exercise daily?

Parents’ answers reveal that while a few parents said **yes, their child(ren) exercise daily**, the majority gave a qualified answer that **some exercise daily but not all**. Notably, no parent flat-out said “none exercise” – most indicated at least some level of physical activity among the children:

Category	Number of Responses
Yes – All/most of the children exercise daily	4
Partially – Only some of the children exercise daily (not all)	16

(No parent responded that no children exercise.)

Table No. 48: Do children exercise daily?

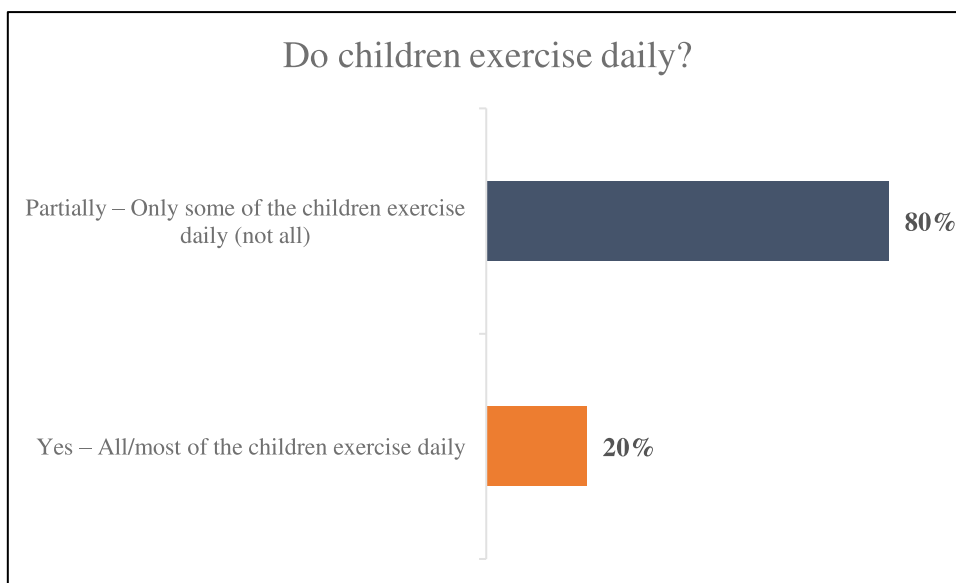


Figure No. 50: Do children exercise daily?

Q2: Do they recite shlokas?

Parents had three distinct types of responses. A few said **yes, children do recite shlokas regularly**. The majority indicated **they recite shlokas only sometimes (not daily)**. A smaller group said **no**, noting that their child knows only one or two verses or finds it difficult:

Category	Number of Responses
Yes – Recite shlokas regularly	2
Sometimes – Recite shlokas but not daily	14
No – Do not really recite (maybe know just 1–2 shlokas)	4

Table No. 49: Do they recite shlokas?

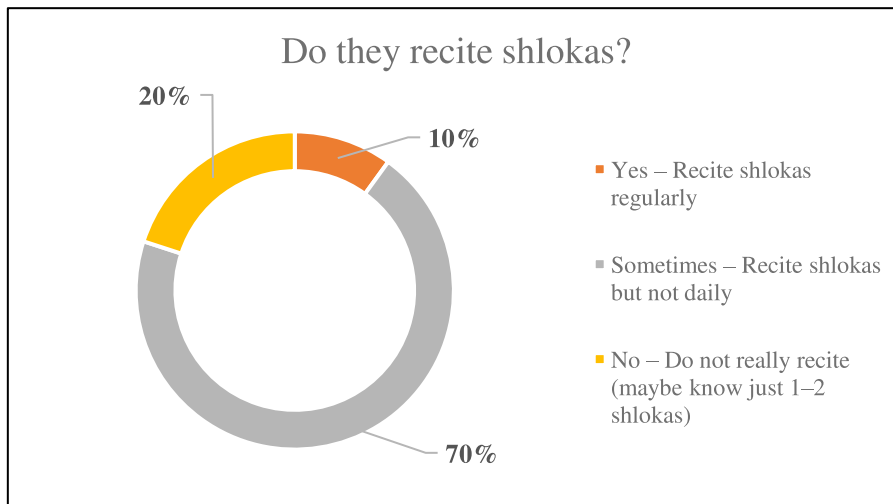


Figure No. 51: Do they recite shlokas?

Q3: Do they ask you questions?

Parents' feedback about whether children ask questions at home fell into three categories. A few parents said **yes, their child does ask questions (often about culture or what was taught)**. About half said the children **ask questions only sometimes** (occasionally when curious or if they have doubts). The remainder said **no, the children generally do not ask questions** about the class:

Category	Number of Responses
Yes – Child asks questions about what they learned	4
Sometimes – Child asks questions occasionally	10
No – Child does not ask questions	6

Table No. 50: Do they ask you questions?

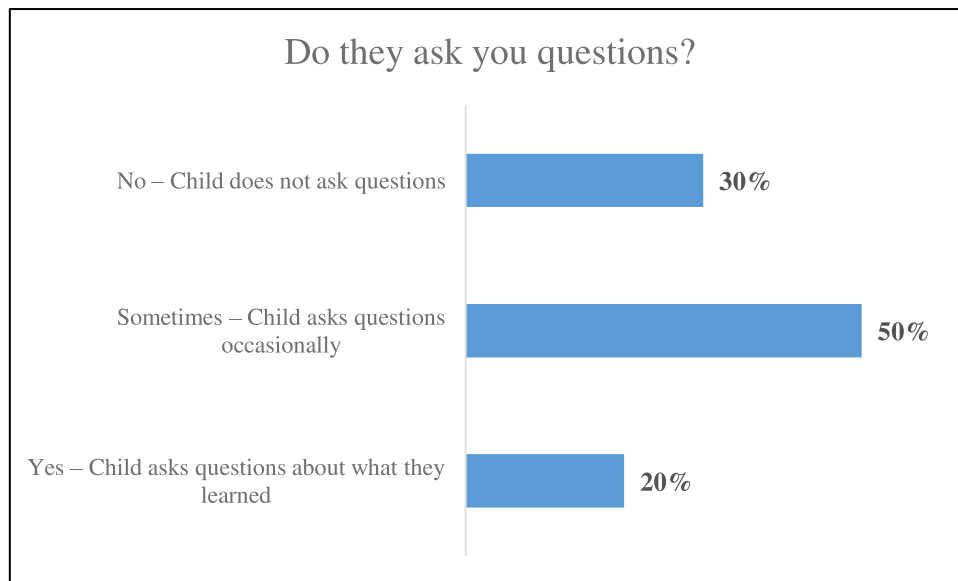


Figure No. 52: Do they ask you questions?

Q4: Has their enthusiasm for celebrating festivals increased?

All parents observed an increase in their children’s enthusiasm for festivals after joining the sessions. Most parents responded with an emphatic **yes, their enthusiasm has definitely increased**. Several others noted a **slight increase** – a positive change but “not that much” compared to before. None of the parents reported no change or a decrease:

Category	Number of Responses
Yes – Enthusiasm has significantly increased	13
Somewhat – Enthusiasm has increased slightly	7

(No parent said there was no increase in enthusiasm.)

Table No. 51: Has their enthusiasm for celebrating festivals increased?

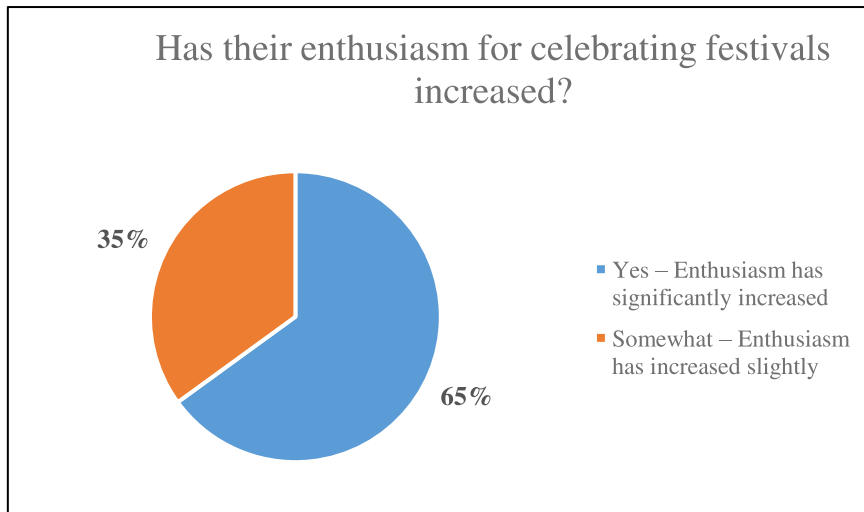


Figure No. 53: Has their enthusiasm for celebrating festivals increased?

Q5: Do you ask children what happens in the classroom?

Almost all parents said that they **do ask their children** about what was taught or what activities took place in the class, with some emphasizing they ask frequently. Only a couple of parents admitted that they **do not ask** their children about the class:

Category	Number of Responses
Yes – Parent regularly asks about class activities	18
No – Parent does not ask about the class	2

Table No. 52: Do you ask children what happens in the classroom?

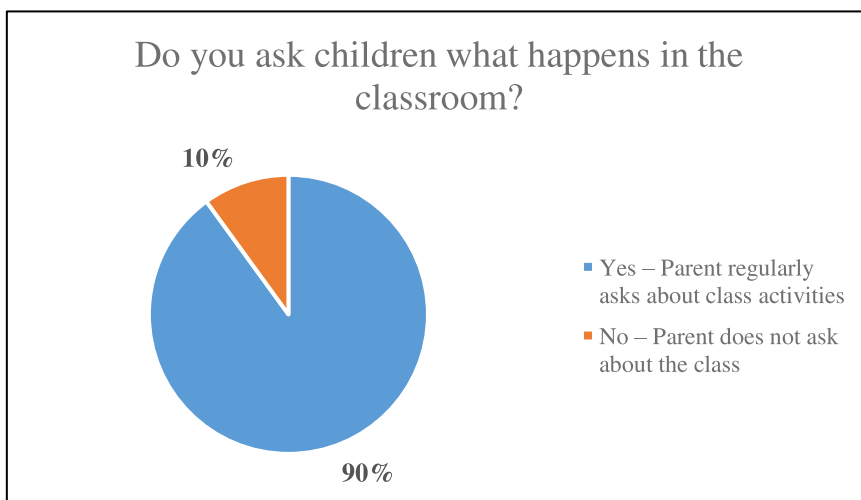


Figure No. 54: Do you ask children what happens in the classroom?

Q6: Do you meet the class instructor (“Tai”)?

In response to whether they meet “Tai” (the instructor), every parent indicated some level of interaction. Several parents said **yes, they meet the instructor frequently or whenever possible** (one noted they visit often because she lives nearby). The rest responded that they **meet her sometimes** (not after every class, but occasionally when available). No parent said they never meet the instructor:

Category	Number of Responses
Yes – Meet Tai regularly/often	4
Sometimes – Meet Tai occasionally	16

(No parent responded that they never meet the instructor.)

Table No. 53: Do you meet the class instructor (“Tai”)?

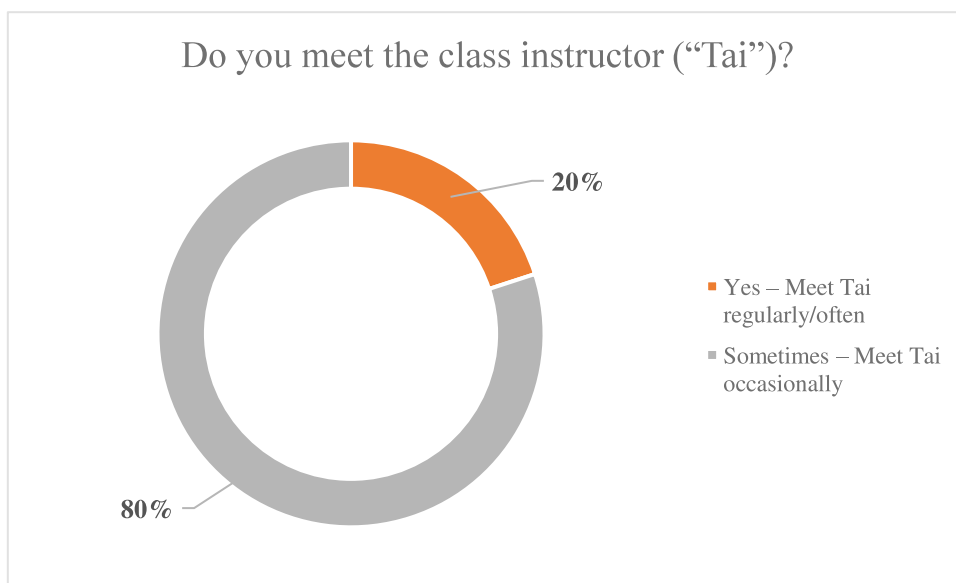


Figure No. 55: Do you meet the class instructor (“Tai”)?

5.7.Observation Data and Analysis

Background:

During the course of their visits to vastis students were asked to record their observations of the vastis. This was in addition to the survey conducted of Tais, children and parents for Kishori Vikas Prakalp and Bal sanskar Varga. This was done to fulfill the objective of the social immersion project, which was to sensitise students to the socio economic and cultural realities of Mumbai vastis through field work.

In all, students made four visits to the vasti they were allocated in the months of February and March 2025. Following vastis were visited: Ketkipada, Dahisar; Nancy Munshi Chawl, Vatsalatai Naik Chawl, Kurla-E; Vijaynagar, Antop Hill; Raipada, Malad, Ambedkar Nagar, Vile Parle; Ramabai Ambedkar Nagar, Ghatkopar; Baptist Church. Kurla- W. Students gathered data through the participant observation method. As students visited the vastis four times over two months for approximately four hours during each visit, they were able to immerse themselves in the context of the vasti residents, observing their behavior, listening to their conversations and asking questions. Students were given a general brief about what kind of observations to collect. It was intended that 45 students of PGDM1 would record one set of observations for each Prakalp. Valid observation data sets were collected for four vastis: Raipada, Malad, Ambedkar Nagar, Vile Parle; Ramabai Ambedkar Nagar, Ghatkopar; Baptist Church, Kurla- W.

Student observations were free-flowing and intuitive in nature. There was a lot of experiential learning as they were able to process their observations and draw inferences. This was observed during batch meetings to de-brief on the social immersion visits and plan for the next visit. Student observations have been content analysed yielding categories elaborated in the next section.

Categories:

Student observations were about the following aspects:

- 1) Infrastructure and Living conditions
- 2) Community and Social bonding
- 3) Participation and Engagement of Children and Parents
- 4) Cultural Practices and Identity issues
- 5) Health and Sanitation
- 6) Impression about Kishori Vikas Prakalp and Bal Sanskar Varga
- 7) Key Challenges and Recommendations

Vasti-wise analysis of data:

Table No. 54: Observational Data: Vile Parle (Ambedkar Nagar)

Location	Vile Parle (Ambedkar Nagar)				
Infrastructure & Living Conditions	- Small but well-organized homes (even with appliances) despite low income	- Extremely narrow lanes (single-person width) hinder movement, posing emergency access issues	- No indoor drying space (clothes hung outside; problematic in monsoons)	- Water available only 3 hours each morning (necessitating storage for daily use)	- 24x7 electricity supply (even during rains) provides some stability
Community & Social Bonding	- Community initiatives exist (Jankalyan Samiti provides a mobile clinic and local volunteers dispense basic medicines)	- Residents share limited space/resources (e.g., communal drying areas) and adapt together	- Spirit of service (seva bhav) among volunteers indicates strong community values	- Social divisions like caste are minimal; neighbors interact without discrimination	
Education Programs (Kishori Vikas Prakalp, Bal Sanskar Varga)	- Weekly Kishori Vikas Prakalp for adolescent girls (ages 13-18) held on weekends for 2 hours	- ~25 girls enrolled, but ~10-12 attend regularly; Tai keeps an attendance register	- Focus on life skills and safe discussion space (e.g., menstrual health awareness has improved, breaking taboos)	- Program run by local women (e.g., Minakshi Tai) with dedication; no Bal Sanskar Varga reported in this basti	
Participation & Engagement (Children & Parents)	- Girls participate but often need to be specifically invited (lack self-motivation to attend regularly)	- Once involved, girls open up about personal topics they shy away from with parents	- Parents are hesitant and skeptical initially, often asking about tangible benefits before allowing participation (this affects attendance)	- Some parents slowly gaining trust in the program, but others still expect some material incentive	- Parents do not actively engage in sessions, though their acceptance is gradually improving
Cultural Practices & Identity	- Inclusive community identity; girls from varied backgrounds attend the same	- Emphasis on community service (volunteers work for minimal	- No unique cultural rituals noted in observation, but a shared aspiration for	- Egalitarian atmosphere (caste or religious biases not prominent in	

	program without hesitation	stipend out of dedication)	better living conditions	daily interactions)	
Health & Sanitation	- Mobile medical van visits every 15 days with a doctor, improving local healthcare access	- Trained local volunteers provide three-day medicine doses for common ailments	- Limited drying space and dampness in homes during monsoon pose health/hygiene concerns	- Water scarcity (few hours of supply) challenges sanitation, though continuous power supply aids daily life	
Key Challenges & Recommendations	- Space constraints and congestion (tiny homes, narrow lanes) make daily life and emergencies challenging	- Water supply is limited, requiring careful management; lack of drying space leads to hygiene issues	- Parental mistrust and low buy-in for the girls' program limit its reach (need to build trust and show value)	- Girls' low self-initiative for attending sessions indicates need for motivation and awareness	- Recommend community infrastructure improvements (e.g., common drying areas, better planning) and increased parental engagement to support youth programs

Summary: Infrastructure appears to be a key challenge in Ambedkar Nagar vasti. This includes narrow lanes that hinder movement, limited water supply and communal clothes drying areas due to lack of space in houses. However, electricity is available 24/7. Social bonding is a positive and social divisions like caste are minimal. Girls participate in Kishori Vikas Prakalp, but they lack self-motivation to attend regularly. However, they do open up to Tai about topics they would not discuss with parents. Parents are hesitant and sceptical about the programme and are looking for material or tangible benefits/incentives. Approximately, 50% of enrolled girls attend Kishori Vikas Prakalp regularly.

Table No. 55: Observational Data: Raipada, Malad.

Location	Raipada			
Infrastructure & Living Conditions	Very narrow, crowded lanes with houses tightly packed	Few basic facilities (residents have learned to manage with limited infrastructure)	Some homes double as small shops or workshops (tailoring, grocery), showing resourceful use	Life is busy and hard but well-adjusted despite the modest living conditions

			of space for income	
Community & Social Bonding	Extremely close-knit, "one big family" atmosphere in the neighborhood	Neighbors are kind and helpful: people routinely assist each other (e.g., carrying water, lifting goods)	Strong intergenerational bonds (children play joyfully outside; elders gather to share wisdom and stories)	High level of hospitality and warmth toward visitors, reflecting trust and camaraderie
Participation & Engagement (Children & Parents)	Children are actively engaged in daily life (playing in streets, bringing joy despite hardships)	Parents and adults participate in community life through work and social interactions (many run small home-based businesses)	Community engagement is organic: everyone interacts as an extended family, though no structured learning program was noted	Visitors are received warmly, indicating the community's openness in engagement
Cultural Practices & Identity	Diverse community in terms of language, tradition, and food, yet people live in unity	Identity is rooted in mutual respect and support rather than cultural differences	Values of hard work and self-reliance are evident (people find ways to earn a living under any condition)	Togetherness and finding joy in simple things form a key part of the community's cultural ethos
Health & Sanitation	No specific health services or sanitation systems described in the observation	Residents likely share limited resources (water may need to be fetched, indicating possible water access issues)	Living conditions are challenging, but people maintain their homes and surroundings as best as they can	The community's supportive nature suggests they rely on each other when health or other issues arise
Key Challenges & Recommendations	Overcrowding and limited infrastructure are persistent challenges, yet people remain positive	Economic hardship underlies daily life, though small entrepreneurial efforts help families cope	Basic service gaps (e.g., water access, sanitation) are likely issues but were not explicitly detailed	No formal recommendations were given by observers; instead, the community's unity and resilience are highlighted as how they overcome difficulties

Summary: Though infrastructure is limited with houses tightly packed in narrow lanes, people show resourceful use of space for generating income with small grocery shops and tailoring workshops. The community is close knit. People are kind and helpful towards each other. There are strong intergenerational bonds – children play together and elders gather to exchange wisdom and stories. There is a high level of hospitality and warmth towards visitors. The community is diverse in terms of language, culture and traditions. Yet, identity is rooted in mutual respect and support. Values of hard work and self-reliance are evident.

Interestingly, this student group did not record any specific observations about Kishori Vikas Prakalp or Bal Sanskar Varga. The focus was on observing daily life and community interactions rather than specific initiatives.

Table No. 56: Observational Data: Kurla West (Baptist Church)

Location	Kurla West (Baptist Church)				
Infrastructure & Living Conditions	Basti is comparatively well-developed and cleaner (noted as better maintained than Ghatkopar)	Sessions take place in a community space (outside a Hanuman temple); neighbors support by providing materials	Adequate space for gatherings, though ventilation is an issue (no fan or cooler, causing a stuffy environment)	Mixed socioeconomic status: some children come from families with smartphones, expensive gadgets, and pets (only a few are very poor), indicating many households are relatively stable	
Community & Social Bonding	Good community support for the children’s program: local neighbors and families contribute to make sessions successful	Children share a strong bond with each other and with the mentor (Tai), creating a friendly, open atmosphere	Parents generally appreciate the program’s impact, though they are not highly visible during sessions	A mother in the community even resumed her education inspired by her children’s involvement, showing the program’s positive influence beyond just kids	Some community members were initially shy to speak with outsiders (like the observers), but overall there is a cooperative spirit
Education Programs (Kishori Vikas Prakalp, Bal Sanskar Varga)	Bal Sanskar Varga (value education class for children) held weekly on weekends; highly	Children are enthusiastic and learn cultural teachings, moral	Kishori Vikas Prakalp also active for adolescent girls: provides a	Program content for girls includes guidance during physical/mental changes and encouragement in tasks, shaping	Both programs are led by dedicated <i>Tais</i> (female mentors); sessions are

	interactive and practical learning (games, exercises, stories, lessons on festivals, good habits)	values, and life skills not covered in school	safe space for girls to discuss personal changes and build confidence	their personalities	lively and well-attended, often with children bringing their friends along
Participation & Engagement (Children & Parents)	Children participate eagerly in the Bal Sanskar sessions (most attend by choice and even invite friends)	They interact freely with the instructor and each other, showing high engagement and enjoyment	Many children apply what they learn (e.g. practicing exercises, reciting shlokas, improving behavior), though a few need reminding	Parents support the initiative and like that kids learn values beyond school, but they seldom attend sessions; they rely on Tai's feedback for updates	Some parents have noted improvements at home, while others report kids not always following lessons, prompting efforts to get parents to reinforce these teachings
Cultural Practices & Identity	Program emphasizes cultural roots: children learn shlokas, festival significance, and stories of ancestors/national heroes (developing pride in heritage)	Aims to strengthen cultural identity and moral values (discipline, respect, healthy living) in the younger generation	Majority of participating families share these cultural values; a few non-Hindu children felt uncomfortable and did not continue, indicating minor religious differences in engagement	Overall, the community upholds respect for cultural teachings, and the program is seen as building strong cultural foundations for the kids	
Health & Sanitation	Health and hygiene are part of the curriculum (physical exercise and healthy habits are taught to kids)	The need for better ventilation and cleanliness in the class venue was noted (suggestion to install a fan and	No specific mention of local healthcare services, but the "well-maintained" environment suggests basic sanitation is	Children's improved personal habits (from the program) likely positively impact community health in small ways (e.g. better cleanliness,	

		ensure a clean sitting area)	comparatively better here	nutrition awareness)	
Key Challenges & Recommendations	Key challenges: limited parental involvement (parents not regularly present or deeply engaged), and a few children needing extra motivation (some too tired after school or of different faith)	Facility issues like heat and ventilation (no fan) and comfort (need mats/clean space) were identified	Ensuring children consistently practice values learned (some slippage at home) is an ongoing challenge	Recommendations given: increase session frequency (to twice a week) to reinforce learning; involve parents more in sessions and at home; provide a fan for ventilation and keep the venue clean; encourage shy or less-interested kids to participate more actively	

Summary: The vasti is clean, well developed and there is adequate space for gatherings. Kishori Vikas and Bal Sanskar sessions take place in a community space (outside a Hanuman temple); neighbours support by providing materials. However, ventilation is an issue and the seating area is not very clean. There is good community support for both programmes; children share a strong bond with each other and tai. Parents are appreciative of sessions, but passive. Inspired by the children, a mother in the community resumed her education. In the Bal Sanskar varga children are enthusiastic and learn cultural teachings, moral values, and life skills not covered in school. The Kishori Vikas Prakalp for adolescent girls: provides a safe space for girls to discuss personal changes and build confidence. Children often bring their friends along for sessions. Both programs are led by dedicated *Tais*. Few non-Hindu children felt uncomfortable and did not continue. Childrens' personal habits have improved from the programme such as cleanliness and nutrition awareness.

Table No. 57: Observational Data: Ramabai Ambedkar Nagar, Ghatkopar

Location	Ghatkopar				
Infrastructure & Living Conditions	Less developed neighborhood with limited amenities (not as clean	Inadequate setup for classes: children sit on a dusty ground due to no mats or chairs	Facilities for community programs are lacking, indicating an overall need for	Housing and area conditions were not detailed, but generally the basti is under-resourced compared to others	

	or equipped as Kurla)		infrastructure improvement		
Community & Social Bonding	Community involvement in the program appears modest - Girls in the Kishori Varga form a close rapport with the mentor (Tai) and feel comfortable sharing, indicating trust	Boys in the community are much less involved, suggesting a gap in inclusive social bonding	Parents show a supportive attitude (some ask kids about sessions and even suggest topics to Tai), but they are not deeply engaged day-to-day	One observation noted the Tai's harsh approach, which could strain the usually supportive, open atmosphere needed for such programs	
Education Programs (Kishori Vikas Prakalp, Bal Sanskar Varga)	Kishori Vikas Prakalp (adolescent girls' group) is running, though it had only been in operation for about a month during the visit	Sessions focus on personal development for girls; attendees gain confidence to express themselves	Content likely covers adolescent health and life skills (girls were noted to get information needed for physical/mental changes), but engagement was limited	Male youth participation was minimal; no separate Bal Sanskar Varga was noted for younger children in this basti	
Participation & Engagement (Children & Parents)	Participation is female-dominated: girls are active, attend regularly, and interact freely with Tai (sharing thoughts, asking questions)	A few girls still hesitate to speak or need encouragement to come, and boys remain mostly shy or absent	Parents generally have a positive outlook on the program; they inquire about activities and some give input, but they don't attend sessions directly	In one family, a single mother with four daughters struggled to send them consistently, highlighting how socio-economic factors affect attendance	Overall, increasing communication (especially encouraging boys and shy girls) and improving parents' understanding of the program could boost participation
Cultural Practices & Identity	No significant cultural	The program is centered more on life	Gender roles are notable: the initiative	The lack of any noted caste or religious tension	

	activities or festivals were mentioned for this basti	skills than on cultural education, so cultural observations were minimal	mainly empowers girls, reflecting an effort to shift traditional norms	suggests culture was not a point of conflict in these observations	
Health & Sanitation	Sanitary conditions for the class need attention (children sitting in dust points to poor cleanliness of the venue)	No dedicated health services were cited; the community likely lacks organized health outreach as seen in other bastis	Kishori sessions probably address some health topics (e.g. puberty, personal hygiene), but these were not explicitly detailed	General environmental hygiene seems subpar (the call for cleaning the space indicates broader sanitation challenges)	
Key Challenges & Recommendations	Challenges include low male youth engagement, a short program duration (only one month of sessions observed), and a poor learning environment (dusty floor, no seating mats)	Facilitator issues were noted (a dismissive attitude by the Tai) potentially undermining trust and openness	Some parents have limited awareness of what their children learn, and children weren't consistently applying lessons at home	Recommendations: improve the session infrastructure (provide mats/clean seating area; extend session time for deeper learning); encourage shy participants and boys to get involved; offer better training/support for facilitators to adopt a kinder approach; enhance communication with parents so they fully understand and support the program	

Summary: The vasti is not well developed and has limited amenities. Setup is inadequate for Bal sanskar and Kishori Vikas. But there is modest community involvement and parents show a supportive attitude by asking children about sessions and even suggesting topics. Participation is

female-dominated: girls are active, attend regularly, and interact freely with Tai. Boys are less involved. A few girls hesitated to speak or need encouragement to come, and boys remain mostly shy or absent. The community lacks organized health outreach as seen in other vastis. Facilitator issues were noted (a dismissive attitude by the Tai) potentially undermining trust and openness.

Comparison of vastis across categories/aspects:

The present section presents a comparative analysis of vastis across categories.

Infrastructure and Living conditions:

Table No. 58: Comparison of Vastis: Infrastructure and Living conditions

Vile Parle (Ambedkar Nagar)	Raipada	Kurla West (Baptist Church)	Ghatkopar
- Small but well-organized homes (even with appliances) despite low income	Very narrow, crowded lanes with houses tightly packed	Basti is comparatively well-developed and cleaner (noted as better maintained than Ghatkopar)	Less developed neighborhood with limited amenities (not as clean or equipped as Kurla)
- Extremely narrow lanes (single-person width) hinder movement, posing emergency access issues	Few basic facilities (residents have learned to manage with limited infrastructure)	Sessions take place in a community space (outside a Hanuman temple); neighbors support by providing materials	Inadequate setup for classes: children sit on a dusty ground due to no mats or chairs
- No indoor drying space (clothes hung outside; problematic in monsoons)	Some homes double as small shops or workshops (tailoring, grocery), showing resourceful use of space for income	Adequate space for gatherings, though ventilation is an issue (no fan or cooler, causing a stuffy environment)	Facilities for community programs are lacking, indicating an overall need for infrastructure improvement
- Water available only 3 hours each morning (necessitating storage for daily use)	Life is busy and hard but well-adjusted despite the modest living conditions	Mixed socioeconomic status: some children come from families with smartphones, expensive gadgets, and pets (only a few are very poor), indicating many households are relatively stable	Housing and area conditions were not detailed, but generally the basti is under-resourced compared to others
- 24x7 electricity supply (even during rains) provides some stability			

Summary: The Kurla-West and Vile Parle vastis are better developed than Raipada and Ghatkopar. For Vile Parle the main challenges are limited water supply and extremely narrow lanes hindering movement and a potential hazard in emergencies. In Raipada the infrastructure is inadequate but people show a resourceful attitude towards making the best possible use of it.

Community and Social Bonding:

Table No. 59: Comparison of Vastis: Community and Social Bonding

Vile Parle (Ambedkar Nagar)	Raipada	Kurla West (Baptist Church)	Ghatkopar
- Community initiatives exist (Jankalyan Samiti provides a mobile clinic and local volunteers dispense basic medicines)	Extremely close-knit, "one big family" atmosphere in the neighborhood	Good community support for the children's program: Neighbors and families contribute to make sessions successful	Community involvement in the program appears modest. Girls in the Kishori Varga form a close rapport with the mentor (Tai) and feel comfortable sharing, indicating trust
- Residents share limited space/resources (e.g., communal drying areas) and adapt together	Neighbors are kind and helpful: people routinely assist each other (e.g., carrying water, lifting goods)	Children share a strong bond with each other and with the mentor (Tai), creating a friendly, open atmosphere	Boys in the community are much less involved, suggesting a gap in inclusive social bonding
- Spirit of service (seva bhav) among volunteers indicates strong community values	Strong intergenerational bonds (children play joyfully outside; elders gather to share wisdom and stories)	Parents generally appreciate the program's impact, though they are not highly visible during sessions	Parents show a supportive attitude (some ask kids about sessions and even suggest topics to Tai), but they are not deeply engaged day-to-day
- Social divisions like caste are minimal; neighbors interact without discrimination	High level of hospitality and warmth toward visitors, reflecting trust and camaraderie	A mother in the community even resumed her education inspired by her children's involvement, showing the program's positive influence beyond just kids	One observation noted the Tai's harsh approach, which could strain the usually supportive, open atmosphere needed for such programs
		Some community members were initially shy to speak with	

		outsiders (like the observers), but overall there is a cooperative spirit	
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Summary: In Vile-Parle social divisions like caste were minimal; and neighbours interacted without discrimination. In Raipada there was a high level of hospitality and warmth toward visitors, reflecting trust and camaraderie. For Kurla West and Ghatkopar, no specific observations were recorded for Community and Social Bonding.

Participation and Engagement of Children and Parents:

Table No. 60: Comparison of Vastis: Participation & Engagement (Children & Parents)

Vile Parle (Ambedkar Nagar)	Raipada	Kurla West (Baptist Church)	Ghatkopar
- Girls participate but often need to be specifically invited (lack self-motivation to attend regularly)	Children are actively engaged in daily life (playing in streets, bringing joy despite hardships)	Children participate eagerly in the Bal Sanskar sessions (most attend by choice and even invite friends)	Participation is female-dominated: girls are active, attend regularly, and interact freely with Tai (sharing thoughts, asking questions)
- Once involved, girls open up about personal topics they shy away from with parents	Parents and adults participate in community life through work and social interactions (many run small home-based businesses)	They interact freely with the instructor and each other, showing high engagement and enjoyment	A few girls still hesitate to speak or need encouragement to come, and boys remain mostly shy or absent
- Parents are hesitant and skeptical initially, often asking about tangible benefits before allowing participation (this affects attendance)	Community engagement is organic: everyone interacts as an extended family, though no structured learning program was noted	Many children apply what they learn (e.g. practicing exercises, reciting shlokas, improving behavior), though a few need reminding	Parents generally have a positive outlook on the program; they inquire about activities and some give input, but they don't attend sessions directly

- Some parents slowly gaining trust in the program, but others still expect some material incentive	Visitors are received warmly, indicating the community's openness in engagement	Parents support the initiative and like that kids learn values beyond school, but they seldom attend sessions; they rely on Tai's feedback for updates	In one family, a single mother with four daughters struggled to send them consistently, highlighting how socio-economic factors affect attendance
- Parents do not actively engage in sessions, though their acceptance is gradually improving		Some parents have noted improvements at home, while others report kids not always following lessons, prompting efforts to get parents to reinforce these teachings	Overall, increasing communication (especially encouraging boys and shy girls) and improving parents' understanding of the program could boost participation

Summary: Overall, girls must be coaxed to participate but once involved they open up about personal topics that they would not discuss with parents. Participation is female dominated and girls attend regularly and are active. Boys remain largely absent or shy. Children participate eagerly in Bal sanskar sessions and attend by choice even bringing friends along. Parents' response is mixed. In Vile Parle parents were hesitant and skeptical initially and wanted some tangible/material benefits from the programmes. Their attitude is gradually improving but they do not actively engage. In Kurla West and Ghatkopar parents support the programme though they do not actively engage. In Kurla West some parents noted improvement in children's behavior at home though others reported that children were not following the lessons learned.

Cultural Practices and Identity:

Table No. 61: Comparison of Vastis: Cultural Practices and Identity

Vile Parle (Ambedkar Nagar)	Raipada	Kurla West (Baptist Church)	Ghatkopar
- Inclusive community identity; girls from varied backgrounds attend the same program without hesitation	Diverse community in terms of language, tradition, and food, yet people live in unity	Program emphasizes cultural roots: children learn shlokas, festival significance, and stories of ancestors/national heroes (developing pride in heritage)	No significant cultural activities or festivals were mentioned for this vasti
- Emphasis on community service (volunteers work for minimal stipend out of dedication)	Identity is rooted in mutual respect and support rather than cultural differences	Aims to strengthen cultural identity and moral values (discipline, respect, healthy living) in the younger generation	The program is centered more on life skills than on cultural education, so

			cultural observations were minimal
- No unique cultural rituals noted in observation, but a shared aspiration for better living conditions	Values of hard work and self-reliance are evident (people find ways to earn a living under any condition)	Majority of participating families share these cultural values; a few non-Hindu children felt uncomfortable and did not continue, indicating minor religious differences in engagement	Gender roles are notable: the initiative mainly empowers girls, reflecting an effort to shift traditional norms
- Egalitarian atmosphere (caste or religious biases not prominent in daily interactions)	Togetherness and finding joy in simple things form a key part of the community's cultural ethos	Overall, the community upholds respect for cultural teachings, and the program is seen as building strong cultural foundations for the kids	The lack of any noted caste or religious tension suggests culture was not a point of conflict in these observations

Summary: Vile Parle and Raipada have an inclusive community identity although people come from diverse backgrounds including food, traditions and culture. In Kurla West majority of the participating families shared the cultural values of the programmes although few non-Hindu children felt uncomfortable and did not continue. The initiatives mainly empower girls reflecting an effort to shift traditional norms. Interestingly, no significant cultural activities, festivals or rituals were reported for any of the vastis.

Health and sanitation:

Table No. 62: Comparison of Vastis: Health and sanitation

Vile Parle (Ambedkar Nagar)	Raipada	Kurla West (Baptist Church)	Ghatkopar
- Mobile medical van visits every 15 days with a doctor, improving local healthcare access	No specific health services or sanitation systems described in the observation	Health and hygiene are part of the curriculum (physical exercise and healthy habits are taught to kids)	Sanitary conditions for the class need attention (children sitting in dust points to poor cleanliness of the venue)

- Trained local volunteers provide three-day medicine doses for common ailments	Residents likely share limited resources (water may need to be fetched, indicating possible water access issues)	The need for better ventilation and cleanliness in the class venue was noted (suggestion to install a fan and ensure a clean sitting area)	No dedicated health services were cited; the community likely lacks organized health outreach as seen in other bastis
- Limited drying space and dampness in homes during monsoon pose health/hygiene concerns	Living conditions are challenging, but people maintain their homes and surroundings as best as they can	No specific mention of local healthcare services, but the "well-maintained" environment suggests basic sanitation is comparatively better here	Kishori sessions probably address some health topics (e.g. puberty, personal hygiene), but these were not explicitly detailed
- Water scarcity (few hours of supply) challenges sanitation, though continuous power supply aids daily life	The community's supportive nature suggests they rely on each other when health or other issues arise	Children's improved personal habits (from the program) likely positively impact community health in small ways (e.g. better cleanliness, nutrition awareness)	General environmental hygiene seems subpar (the call for cleaning the space indicates broader sanitation challenges)

Summary: In Vile Parle a mobile medical can visits every fortnight with a doctor and trained local volunteers provide up to three days' medical doses for common ailments. There were no observations in other vastis about such facilities. Water scarcity poses challenges in sanitation in Vile Parle. It is the same with Raipada. In Kurla West although there is no specific mention of health services, the well maintained environment suggests better access to health, hygiene and sanitation. In Ghatkopar the general health and sanitation conditions are below par.

Key Challenges and Recommendations:

Table No. 63: Comparison of Vastis: Key Challenges and Recommendations

Vile Parle (Ambedkar Nagar)	Raipada	Kurla West (Baptist Church)	Ghatkopar
- Space constraints and congestion (tiny homes, narrow lanes) make daily life and emergencies challenging	Overcrowding and limited infrastructure are persistent challenges, yet people remain positive	Key challenges: limited parental involvement (parents not regularly present or deeply engaged), and a few children needing extra motivation (some too tired after school or of different faith)	Challenges include low male youth engagement, a short program duration (only one month of sessions observed), and a poor learning environment (dusty floor, no seating mats)

- Water supply is limited, requiring careful management; lack of drying space leads to hygiene issues	Economic hardship underlies daily life, though small entrepreneurial efforts help families cope	Facility issues like heat and ventilation (no fan) and comfort (need mats/clean space) were identified	Facilitator issues were noted (a dismissive attitude by the Tai) potentially undermining trust and openness
- Parental mistrust and low buy-in for the girls' program limit its reach (need to build trust and show value)	Basic service gaps (e.g., water access, sanitation) are likely issues but were not explicitly detailed	Ensuring children consistently practice values learned (some slippage at home) is an ongoing challenge	Some parents have limited awareness of what their children learn, and children weren't consistently applying lessons at home
- Girls' low self-initiative for attending sessions indicates need for motivation and awareness	No formal recommendations were given by observers; instead, the community's unity and resilience are highlighted as how they overcome difficulties	Recommendations given: increase session frequency (to twice a week) to reinforce learning; involve parents more in sessions and at home; provide a fan for ventilation and keep the venue clean; encourage shy or less-interested kids to participate more actively	Recommendations: improve the session infrastructure (provide mats/clean seating area; extend session time for deeper learning); encourage shy participants and boys to get involved; offer better training/support for facilitators to adopt a kinder approach; enhance communication with parents so they fully understand and support the program
- Recommend community infrastructure improvements (e.g., common drying areas, better planning) and increased parental engagement to support youth programs			

Summary: Across vastis the key challenges are in terms of infrastructure, low parental involvement, low male youth engagement and girls lacking motivation to attend. Recommendation is to enhance communication with parents and children. Session frequency and duration may be increased. In addition, infrastructure for sessions may be improved such as providing fans, clean seating area and mats for sitting.

6. Conclusion:

The Social Impact Assessment conducted by DES' JS Kothari Business School reveals the significant impact of grassroots initiatives like Kishori Vikas Prakalp and Bal Sanskar Varga, run by the RSS's Jankalyan Samiti under the Vasti Parivartan Yojana. These programmes, carefully designed for children and teenage girls in the vastis of Mumbai, offer more than just structured activities—they serve as meaningful interventions that instill discipline, ethical, cultural values, and personal development. Despite socio-economic disparities and the complex realities of urban poverty, the study shows that these initiatives have created safe, educational spaces that bridge the gap between vulnerability and empowerment, especially for the young population living in these under-resourced communities.

One of the most striking findings from the Kishori Vikas Prakalp evaluation is the essential role played by the “Tai”—a trained woman volunteer or mentor who acts as the local anchor for teenage girls. The feedback collected from the tais suggests that the programme fosters genuine interpersonal trust and emotional support among adolescent girls. While initial hesitations were observed among a few girls, the majority were described as respectful, enthusiastic, and keen learners. Many tais also noted that the girls gradually opened up to ask personal or health-related questions, and that the learning sessions helped them develop maturity, confidence, and a stronger sense of responsibility. However, attendance remained a challenge in most vastis, with only a small fraction of girls attending on their own initiative—most had to be reminded or invited by the tai. This underlines the importance of consistent mentorship and outreach, and it also highlights the socio-cultural barriers that may still discourage independent participation by adolescent girls. Nonetheless, the tais unanimously affirmed the relevance of the programme and suggested that more interactive content—books, games, and physical activity—could further strengthen the engagement and impact.

On the other hand, the Bal Sanskar Varga sessions targeted younger children and focused on inculcating discipline, physical well-being, cultural awareness, and moral values through activities such as singing, storytelling, festival celebrations, games, and exercise. The responses from the children themselves paint a vivid picture of the programme's popularity and effectiveness. Most children cited enjoyment of physical activity and cultural aspects like stories and festivals as their favourite elements, indicating that the sessions successfully struck a balance between education and entertainment. While almost all children agreed that exercise and healthy eating are important, their actual habits varied considerably. Some had developed regular routines while others only practiced healthy behaviours occasionally or not at all. This points to a gap between awareness and behavioural change—a common challenge in social interventions, which suggests the need for sustained reinforcement and parental involvement at home to ensure lasting impact.

The data on the learning of shlokas and moral values further highlights the layered influence of the programme. A fair number of children said they recite shlokas regularly, while others admitted to forgetting them or not practicing daily. Importantly, children mentioned learning about festivals, great historical figures, discipline, and teamwork—clearly indicating that the Bal Sanskar sessions

contribute not just to personal development but also to cultural grounding and civic consciousness. This is crucial in environments where exposure to positive influences is limited, and where children are vulnerable to peer pressure, social vices, or lack of direction. The programme thus plays a preventive as well as a developmental role, offering a structured environment that supports identity formation, ethical thinking, and social harmony.

Collectively, the findings point to a broader social transformation taking root in these vastis. The success of the initiatives lies not just in the numbers but in the subtle yet profound shifts they bring about in mindset, behaviour, and aspirations. These programmes are helping children and adolescents navigate complex urban realities with resilience and values. The role of the tai, the integration of local culture, the encouragement of health and discipline, and the creation of emotionally safe spaces are all components of a powerful social model that can be replicated and scaled. Challenges such as dependency on outreach, inconsistent habits, and initial resistance remain—but they also present an opportunity to refine the delivery methods, include parental sensitisation, and develop feedback loops that make the programmes more adaptive and responsive.

In conclusion, Kishori Vikas Prakalp and Bal Sanskar Varga are far more than supplementary educational activities. They are instruments of community change that offer structure, support, and inspiration to young minds growing up in difficult conditions. They nurture confidence in girls, cultivate cultural pride in children, and build bonds of trust between mentors and learners. These initiatives not only address immediate developmental needs but also plant seeds for a better social future, one where values, health, and identity are nurtured from the ground up. The findings of this Social Impact Assessment reinforce the belief that sustainable social change begins with the youngest members of society, especially when guided with care, consistency, and cultural sensitivity. These programmes are a testament to the power of grassroots intervention in transforming not just individual lives but entire communities.

SNAPSHOTS – Vasti Visits

