

Name: NA

Code Given: EF

Respondent: Female Enumerator

1. Participants view point on previous LQAS survey in 2016.
Yes I took part, there was a month long training, and then I was in touch, it went on for 4-5 months, in two districts of Bihar, Gopalganj and Aurangabad. I interviewed [participants].
2. Nature of conducting the interviews a) self or others b) mode of data collection c) previous training d) personal comfort about the questions.

We did on tablets. Yes we received training. In Patna. In [indecipherable] hotel. There was no problem [asking questions]...we work with women so we didn't have any issues.

3. Impact of Religion and Caste, and comfort of mothers in responding to survey questions.

That way, people of every religion were happy to speak, butthey ask what will we get, not get, etc, they have to take time from work. Women of all castes were happy – SC caste people, they work during the day, and we had limited time to interview the participants. If they were illiterate it would take us longer to explain, and then they would complain, as, what are we going to get/benefit? they would ask to go back to work.

4. Location of the survey (inside or outside the household), means of reaching to mothers, presence of any other member during survey, influence of caste or religion.

We'd speak to the respondents inside the house, and privately. If they sat in chairs, we'd sit in chairs. If they sat on the floor we did the same. We'd sit at the same levels as the respondent. We reached out to the mothers directly. We had a list and we'd find them accordingly.

At the start, if we went to a respondent's house: the mother-in law would want to know why we wanted to speak to them independently. She'd have to be managed, coaxed into going away and letting the mother speak.

5. Questions asked before the interview and influence of family's religion or caste.
No there were no questions [on religion and caste].

Yes, they used to ask questions, first the family would want to know, we'd have to get their permissions, describe the [interaction for them]. Upper caste and Muslim families would have more questions but with lower caste families we did not need as many permissions.

6. Questions asked during and after the interview and influence of family's religion or caste
They would ask, what do you want to know, if you're asking about children will you give

something? I'm forgetting some of the [specific] questions. For example, with lower caste people would ask for benefits, with upper caste families they would want details of the surveys, they'd have ten questions but didn't ask for benefits.

7. Accessibility to meeting all mothers and influence of religion and caste.

Nothing like that, there was a difficulty in one place, in one block, the husband said "talk to her in front of me" to which we said, "we can't do that", we did the other survey. We explained to him, my supervisor stepped in, then he agreed. [I can't remember the community....later responds...it was a Muslim household.]

8. Mobility of mothers and influence of religion and caste.

Outside, alone...in Bihar you'll find a lot such houses. In Muslims, women don't step out. In Hindus, there's a little more leeway. Those who study, step out. Usually women do go out to study, but somebody or the other does escort them to and fro.

9. Discomfort and questions, and influence of caste and religion.

We work on different issues. Family planning poses an issue, they don't speak openly, in depth. We have to keep probing them.

"They would have discomfort on family planning questions... Hindus didn't have problems with the questions as much as Muslims, who'd ask about these questions."

Yes, there's a lot of impact...those who are educated can respond well. Mohammedans don't even talk about family planning, they get angry if you ask them questions on the same...they say this doesn't have any place in my religion. My religion says I shouldn't do family planning/operations. That's what they say. Its not related to caste, its related to their religion and education, both the husband's and the wife's.

Muslims do say ..when we speak to people above thirty, they get angry. Mohammedans say...this is Allah's gift to us [birth, fertility?]

10. Discomfort and topics, and influence of caste and religion.

Women aren't always in control, they feel angry that they cannot always exercise control on their health and safety. When men misbehave with them, they cant speak about these issues openly. They want to know way we ask questions about the same.

Women who are educated speak openly – they say they will complain if they are abused. Those who aren't educated, they say things like, he's my husband, I have to live with this.

11. & 12. Influence of religion and caste on mother's response with regards to, location of the interview; enumerator's age, gender, education and caste/religion; presence of other

people during interview, et all.

In lower castes and Muslims, there are a lot of family members, they don't let mothers speak openly. Lower castes give permission after explaining. Muslims don't give permissions. The upper castes, they need to hear how the questions are being asked before they feel confident.

What happens is that in SC/ST people they understand what we're trying to do, they just ask, what are we going to get, they wonder if there's a benefit. At first, they get angry, that they aren't getting anything, but then they relent.

This isn't a caste-based issue, those who are educated don't make a fuss, those who aren't, make a fuss about benefits.

On age: During the interviews, mostly, we have a lot of questions, we have to speak like friends, not like younger women. Otherwise there is no impact.

There's no impact from caste or religion.

On gender: In Muslims, they live near Patna, they don't speak in front of men.

On Education: My education or theirs...okay, no there's no issue.

On caste and religion: We are surveyors, we can work anywhere – no there's no impact felt. Just the gender of the surveyor matters, because of the questions being asked.

On the presence of others: Yes there are issues, when other family members or other people are around the interviewee. They worry that others will start intervening, or start making fun. No, there's no connection between this and the family's community...those who are educated...they step aside. Those who aren't, like with Muslims, who want to hear what's going on, they clutter the place.

13. & 14. Hesitation or resistance on part of family to approach mother and influence of caste and religion.

No there haven't been any blocks. Interventions...no.

“One time the man wanted to listen and step in and speak for his wife...the example I cited before. He kept trying to say “I know about her, I can answer the questions.” When we explained it to him over and over, he finally stepped aside but stayed nearby.”

On age: No

On language: No we are from Bihar so there was no issue.

On the mother's education: Not really. Those who were illiterate needed more explanations, that's all.

Gender: No

Personal questions: Not really.

Community: No.

15. Permissions. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on permission.

We have to take permission from the family. There's no caste-based link. As in, with general castes, they need more permissions, clearances with different people. This isn't a caste related issue. I didn't face a lot of contestation, because I'm a woman and I was talking to women, about themselves and their children. Yes, men found it harder.

16. Consent. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on consent.

No. Yes they gave consent themselves.

17. Quality of interview in different circumstances, a. Female enumerator – female respondent (mother) b. Female enumerator – male respondent on behalf of mother c. Male enumerator – female respondent (mother) d. Male enumerator – male respondent on behalf of mother.

Female enum – Female respondent: it goes well. Both are comfortable talking to each other.

Male enum – Female Resp: Village women, they aren't educated, they cannot talk to men openly. They feel shy.

Female enum – Male Representatives: Yes they can give answers for mothers. Mothers feel shy. It's an issue...if men speak for mothers! It's an issue...the information women have on children, their pregnancies, they have the most information. The men won't be able to explain, they don't pay attention.

Male enum – Male Reps: [CALL disconnects for a minute or so, re-connects, disconnects again and reconnects again]: even then there will be a problem, won't happen. Because, men cannot speak about women, the problems they faced with their pregnancies etc.

18. Acceptability of topics with male and female enumerators. A) What about seeking antenatal care? B) Birth preparedness? C) Family planning methods? D) Breastfeeding? E) Menstruation? F) Immunization status of children? G) Nutrition of children? H) Sexually transmitted diseases? I) FLW support (male or female gender for FLW) J) Other topics.

On ANC:

They should be speaking to mothers. They should speak only to women about preparedness. There's a lot of difference, they cannot speak to male enumerators. There's no connection with caste or religion.

On birth prep: they should talk to women.

On family planning: women should be talking to women. Talking to Muslims about family planning can be an issue. Newer generations don't have that many issues. Older generations struggle.

On breast-feeding:

They should talk to women, woman to woman.

On menstruation:

Women should speak to women. There's no such caste or religion based effect.

On Immunization:

Women know better, on vaccination, both male and women enumerators can speak. In vaccinations, Muslim families, who aren't educated, they create a fuss, don't speak openly. Even Hindus complain about immunization.

Child's nutrition:

No there's no connection to community. Women can be spoken with based. Women – women.

On STIs/STDs:

Women enumerators. There's no connection to community/religion/caste. Within Muslims there's purdah, there are more inhibitions with men, won't be able to respond.

On FLWs: If a man speaks to her, he will speak about family planning...how can women do that? Hindu AWCs don't like to go to Muslim households etc. it depends on the area. Cleanliness becomes an issue for them....no no, such issues do happen....some houses...some people discriminate against Muslims. Hindus and Muslims. FLWs are supposed to speak to everyone, but it does happen that they don't want to speak.

19. Expectation and predictability of responses to certain questions and influence of religious communities.

No there's no such thing.

20. Expectation and predictability of responses to certain questions and influence of caste communities.

No this doesn't happen. No... in muslims, we can expect issues with illiterate Muslim families. When they become educated there's no issue.

21. Male and female enumerator in household surveys.

Mostly its female enumerators. Yes, mostly women in the field. Mostly women are spoken to, so men cannot approach them. There is a difference in how they work. Women can speak to women, especially village women. Imagine, they struggle to speak even with women. Women are more successful then men [in gathering information?]

22. Mother's comfort and enumerators gender from opposite sex, influence of caste and religion.

Yes, there is an effect. Women cannot speak to men openly, they wear their veils and these surveys require close contact for a while. If the women are constantly hesitant, I won't get the data I need for the survey. There's no connection between this and caste and religion.

With upper class and lower class, honour does become an issue. With upper class people, for anything, ...what should I say [laughing nervously] for example, with upper class people, their women cannot do just any work, they can't do menial jobs.

It depends on their situations [financial situation]...with SC community, they are mostly uneducated, as are muslims, they don't allow women to study. Only some families have their girls educated, mostly they send their girls to madarsas, and that's the extent of their exposure.

Name: NA

Code Given: EF

Respondent: Female Enumerator

1. Participants viewpoint on previous LQAS survey in 2016.

"We got training to speak to mothers of young children from 0-3, 3-5, 5-7, 7-9. ..we would first list the community, and introduce ourselves [to the family]...the supervisor was also helping with the listing."

2. Nature of conducting the interviews a) self or others b) mode of data collection c) previous training d) personal comfort about the questions.

“We worked on tablets. We received training on asking questions. We knew all the languages, so we didn’t have any issues asking questions.”

3. Impact of Religion and Caste, and comfort of mothers in responding to survey questions.

“all women were willing to speak to us. Whether they were Sikh, Christian, Sarna...that’s another belief/religion there, Sarna...they all spoke to us. I didn’t really find any such mothers who felt uncomfortable, they all spoke openly with us.

In some cases... sometimes it does happen that in Muslim houses, women feel shy, but those who are educated, they don’t hesitate. Those who aren’t might hesitate, but we convince them. Mostly they are conscious about the time, so they keep an eye on the time, speak briefly, but they like to speak, about themselves or their children.”

4. Location of the survey (inside or outside the household), means of reaching to mothers, presence of any other member during survey, influence of caste or religion.

“Mostly inside the house, where no one is listening to their conversation. The women sit on top and we sit below them. Or we sit face to face. No, not [the mother on the ground and us on a chair]...we sit face to face. Sometimes the weather in Bihar is such that, in the monsoons, there was no place to sit. We’ve held umbrellas over them and spoken to the mothers. We reach out to them ourselves.”

“Women answer independently. Their caste or religion doesn’t affect their interview.”

5. Questions asked before the interview and influence of family’s religion or caste. No there were no questions [on religion and caste].

“Yes, we have to explain to them what we are doing, that this will help the government implement better plans, that there’s no benefit to be had other than helping the government, etc. There is no impact of their caste or religion felt. They do ask to give you refreshments etc, even help you find other houses.”

“They give space to the mothers to speak, in my experience [the family]”

“Yes, the system was to not let women outside the house...it’s not only a caste-based thing, but people say things like, why should they go out? What will they do? Mostly it’s with Muslim families and upper caste Hindu.”

6. Questions asked during and after the interview and influence of family’s religion or caste

7. Accessibility to meeting all mothers and influence of religion and caste.

8. Mobility of mothers and influence of religion and caste.

“In Hindus, upper caste households they don’t get permission to go outside unless for an emergency. In Muslim houses it’s the same ...it happens here, but in lower castes there’s no restriction, she can go anywhere.”

9. Discomfort and questions, and influence of caste and religion.

“There are some issues that women feel hesitant about, like pregnancy, family planning, but if you talk to them, generate a rapport, they speak to you about most things comfortably. Yes it does matter that the interviewer is a women. Also the women’s education is important, but its linked to poverty.”

10. Discomfort and topics, and influence of caste and religion.

“Family planning as a topic is a problem with Muslim families. They don’t let us ask those questions.”

11. & 12. Influence of religion and caste on mother’s response with regards to, location of the interview; enumerator’s age, gender, education and caste/religion; presence of other people during interview, et all.

On location: “yes it does matter. In both Hindus and Muslims, they don’t allow people in. In Hindus you’re allowed up to the door. Those who are educated still are a bit more open. In lower castes, men wouldn’t be allowed, in OBC houses too.”

On age: “no age isn’t an issue, we don’t know when we were born...women report themselves to be older or younger. No, not the interviewer’s. But yes it does make a difference if you’re better educated, you can give people better information.”

On presence of others: “In SCs, in villages in every household, people do stand around, and they do prompt or listen in. They try to answer on behalf of the mothers. We have to keep asking them to listen silently, not intervene, and raise their questions afterwards.”

On education: “I’ve never felt that there’s a link between education and the interview. But yes”

On gender: “They prefer to speak to women. In many cases men cant even enter the house.”

Other issues that are impacted by religion or caste: “No such issue...”

14. & 14. Hesitation or resistance on part of family to approach mother and influence of caste and religion.

“There haven’t been any interferences so far. Whether its men or women, nobody has said anything when I talk to young mothers. The husband does hang around, but the father in law and brother in law don’t stick around. If the question is about their farms, agriculture, the husband would have to come over and answer.”

On language: “maybe...errr...okay. Okay, no”

On Mother’s education: “No”

On the interviewer’s gender: “No”

“I didn’t think there were any such questions that were too personal or unnecessary. Never. I didn’t really face these issues with any particular community. ”

“Women cannot always step out of their houses.”

12. Permissions. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on permission.

“Yes you have to introduce yourself to the family, and get their permission to speak to the women. Mothers don’t have the freedom to talk to new people. This is what it’s like in our country. In villages, even when they are educated, they behave like this, this is the culture. It’s in every community, but in upper castes this is more so the case.”

13. Consent. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on consent.

“No, there are two types of consent, one is from a guardian, or a figurehead, and then the second is from the respondent. If the respondent is below 18, we have to get consent from the mother. No, I haven’t had issues with any religion or caste till date.”

14. Quality of interview in different circumstances, a. Female enumerator – female respondent (mother)b. Female enumerator – male respondent on behalf of mother c. Male enumerator – female respondent (mother) d. Male enumerator – male respondent on behalf of mother.

Female Enum – Female Respondent: “No there wont be any issue.”

Female Enum – Male Rep: “Yes, imagine, if there are questions that we need to ask the woman, the man wont know, he wont be able to respond”

Male Enum – Female Respondent: “Women wont speak openly in front of men. They aren’t very comfortable...men drink, they beat women. [clarification offered]...they’ll speak on other things [other than domestic violence] but the rest yes. They do feel hesitant though, you should see.”

Male Enum – Male Rep: “Then it should be okay. The interview will go fine, men can talk to men. No, not on the women’s health. Because 75% men don’t know what women go through, they give the superficial perspective, don’t have an understanding of internal issues. In good families, they don’t tell their husbands what’s going on with them. They may [or may not] be able to share with doctors. It can be linked to religion or caste. And also its a question of class, and whether the women are aware of the issues at hand, if they’re intelligent or not.”

15. Acceptability of topics with male and female enumerators. A) What about seeking antenatal care? B) Birth preparedness? C) Family planning methods? D) Breastfeeding? E) Menstruation? F) Immunization status of children? G) Nutrition of children? H) Sexually transmitted diseases? I) FLW support (male or female gender for FLW) J) Other topics.

A) On ANC: “they speak to women”

B) On Birth preparedness: “They can speak to both on these issues but prefer women”

C) On family planning: “on this they’d rather speak to women. On pills, on condoms etc they cannot speak to men comfortably.”

D) On Breastfeeding: “Although they should be speaking to men also, on the first 6 months...they feel hesitant on this.”

E) On Menstruation: “With women”

F) On Immunization: “They can speak to both men and women”

G) On children’s nutrition: “they can do it with both men and women”

H) On STDs: “With women. They can’t speak to men.”

I) On FLWs: “It should be women, not men. In a number of cases women aren’t able to report their issues to men, even with doctors.”

“There’s no such issue otherwise. Women speak openly to women, they hesitate with men. They have to be probed a lot, pressed a lot to get answers from men.”

16. Expectation and predictability of responses to certain questions and influence of religious communities.

“In many families the restrictions of religion or caste are there, and women aren’t able or allowed to respond openly to our questions if it’s a man doing the survey.”

17. Expectation and predictability of responses to certain questions and influence of caste communities.

“Not really...They do ask for benefits repeatedly. That does enter into the conversation. Based on that, sometimes caste does come up – they talk about benefits as their right.”

18. Male and female enumerator in household surveys.

“Mostly women work in go as part of HH surveys. Women are more successful [than men].”

19. Mother’s comfort and enumerators gender from opposite sex, influence of caste and religion.

“Women wonder, why do men ask such disgusting questions? They don’t want to answer. Questions about internal complaints, sex, menstruation, etc. Honour plays a role for mothers and the expectations that she behaves correctly. Education can have an impact, there can be a link between the mother’s education and caste and religion. But then sometimes illiterate women speak more openly than literate women do. Some families are teaching their girls, daughters in law, they would like their daughters to study and become something.”

“It mostly depends on the issue that we are gathering data on, I can respond accordingly. Women have to implement the survey. Men aren’t even allowed to stand around while implementing the survey.”

Name: NA

Code Given: EM

Respondent: Male Enumerator

1. Participants view point on previous LQAS survey in 2016.

“Held in Aurangabad, in two districts...there’s a method, a random system, they choose people. [line breaking]. We used to go to the AWC, meet the workers, and the method was to randomly choose an interviewee...there was a category. I don’t remember it well. We would have to go and speak to them, but this work was done.”

2. Nature of conducting the interviews a) self or others b) mode of data collection c) previous training d) personal comfort about the questions

“There wasn’t any team as such, people would go directly, and I was functioning in the role of a supervisor. I conducted two such interviews...I spoke to them, there was no

sensitive question. As we conducted the interviews we explained what we were doing where it was needed.”

“There were other women...yes I was supervising. If there was any point where there was nay difficulty, we would explain things to the [respondents].”

“On a tablet [recorded]”

“We received training. It happened in Patna, Bihar. First we had it, then it got cancelled, then it happened again...in Patliputra...the client was present too. It happened well, we got to learn a lot.”

“We didn’t have any issues asking questions. It was important to maintain privacy. There were some questions, like on domestic violence, personal questions, but know we didn’t face any problems in asking those questions. Its important to maintain privacy.”

3. Impact of Religion and Caste, and comfort of mothers in responding to survey questions.

“No, they weren’t...when we approached Hindu mothers we didn’t have any issue. But when we approached Muslim mothers they’d stop us at the door. [Possibly] because there was no man at the door, people would ask questions. We had problems there.”

“People think – what is this about exactly [the exercise]? They don’t trust other people, because they are minorities. There were two enumerators from Bihar, Hindu girls, when we introduced them they were still reluctant. We would have to get someone form the community to help facilitate the interviews for us. Another issue was that their education...there’s no education in the Muslim community, so that’s another reason why they were wondering about us, they only follow what their community leaders tell them to do. Community leaders decide what people should do...if they say the survey cannot happen, it won’t. It hasn’t happened with me, but it happens. One can explain that there’s no issue, and sometimes they do talk to us. We also take AWWs and ASHAs with us so it isn’t a problem for us.”

“Yeah, they [lower caste mothers] agreed, but the minority communities, among Muslims mostly, they wonder, what’s happening, they had questions, there were questions about caste which made them feel uncomfortable....it does happen, madame, with the Thakur/Brahmin community they’re education is better, so it’s easy to talk to them. With the backward castes, like the Paswans, sometimes a communication gap can creep in. What we were asking them about, they had no information on. Caste isn’t an issue, but they should understand what we are trying to ask about.”

“On religion... with mothers...”

4. Location of the survey (inside or outside the household), means of reaching to mothers, presence of any other member during survey, influence of caste or religion.

“We take the interviews inside the house. Women can go inside the house, they would go mostly, sometimes we would follow to check in or ask questions....We would make sure to sit on a chair, sometimes they wouldn't sit/be stationary[?]. We would get data from the AWC. Then we'd find people in the community, whoever gave us time we would interview them.”

“People can be alone, if there's a house where there are a lot of women, then we would have a crowd control problem.”

“There weren't problems because our interviewers were girls. With men/boys we would have issues, talking to mothers. In our society, you know what it can be like. They don't even allow men inside. If we say we'd like to speak alone, questions would be raised - why? What will he do? A boy talking to a mother alone, is problematic. With girls not so much. But sometimes the family members, mothers in law etc want to listen in, they say we want to listen to, this is about our house. We wont say anything but we want to listen, they tell us...they do talk, they intervene, crowd control has to be done. In some houses this does happen.”

5. Questions asked before the interview and influence of family's religion or caste.

“There are lots of questions from the interviewees – where have you come from, who are you, how does it benefit me to answer your questions, if there's no benefit why should we give so much time to you, we have so much to do? Questions like these crop up all the time, and we understand.”

“There's no particular link, but they do ask – when they get your introduction, they respond accordingly, based on whether we are Hindu or Muslim. When we go to a Muslim's house, we cant go in without introducing ourselves right? We are Hindu, and when they find out they don't necessarily let us in.”

6. Questions asked during and after the interview and influence of family's religion or caste

“No there's no issue with religion or caste in terms of the questions, during the interview we don't have issues...” The issue is with permissions needed from the family beforehand. With the general and upper castes, Muslims, and actually with people who were more educated, there were more permissions needed. With lower caste families there was no issue, they [mothers] spoke easily.

[Re crowd control:] “During the interview...they do ask – there are questions about talking about one person or the other...”

7. Accessibility to meeting all mothers and influence of religion and caste.

“Everybody spoke...nobody refused.”

8. Mobility of mothers and influence of religion and caste.

“Outside...for the interview...or for something else? That doesn't happen usually, the upper caste women don't step out by themselves.... If they go to a PHC for a check up, an in law or relative goes with them. If someone is at home, they will travel or step out with them. This is the case with upper caste and religious communities.”

9. Discomfort and questions, and influence of caste and religion.

“There were some questions, such as...on domestic violence, and...on reproductive [health]...in those questions there were issues, but otherwise not. No, no, all women felt that they were struggling with the questions because of a [lack of] education. ”

10. Discomfort and topics, and influence of caste and religion.

“There were some questions...its been a while so I don't remember them well. I have worked with mothers, the design of the study was different right, so I can't tell for sure. What I mentioned earlier...questions on reproductive health, they wouldn't share things/respond...otherwise they responded well. Also on family planning, they faced issues responding...”

11. & 12. Influence of religion and caste on mother's response with regards to, location of the interview; enumerator's age, gender, education and caste/religion; presence of other people during interview, et all.

On the location of the interview: “there is some effect...if we choose a place where there are minority communities, they want that they have space to speak in, where their privacy is maintained. Muslims or who are in smaller percentages. Muslims, Christians, [line breaks]...like I said before, if there's a male interviewer, they cant speak to Muslim mothers...things like that. ”

“As far as caste goes...if it's a Thakur or Brahmin, who is doing the interviewer...they ask, who we are. And if they feel comfortable, they allow us to sit inside the house, else, outside. Leaving the upper castes aside they let others sit inside.”

On age: “There's no issue as such...but ...”

On gender: “Yes, that can...with women it's a little easier to talk to them. They share things with them, but with men, they are reluctant to share, they feel uncomfortable. If its Hindu community, its okay, with Muslim communities they feel a little uncomfortable. The bias is similar across different communities. If you talk about a place, the gender comes into play as well. I wont say Muslims, but minorities, if they have to speak, they prefer private places.”

On the interviewer's education: " [misunderstands]the main influencer is education. If they aren't educated there is a problem. If the people weren't educated, they wouldn't understand what the interviewer is trying to say to them...[Interviewer clarifies]...what are you asking about?...the interviewer should be educated right? If they aren't, they won't be able to ask questions if they don't have the information on the subject. On this, if you want to interview someone on some topic, you have to know that subject/topic."

"With Hindus people accept them everywhere, Muslims [don't]...Hindus are better educated so they receive more respect."

On the interviewer's religion and caste: "No the interviewer's community doesn't affect the mother's [responses]...they look at the gender."

Other people's response: "If the enumerator is female she can sit with the mother alone, that's not an issue, but with male interviewers, there's a problem, male and female together, in some houses it works. In different houses it works differently. If you go to a different caste group, to interview, a male interviewer, and the mother is being interviewed, the mother in law is generally around. With the female interviewer there are no problems. Usually if someone wants to, they'll stay with the interviewee. That's the problem."

15. & 14. Hesitation or resistance on part of family to approach mother and influence of caste and religion.

"There are many such instances...for example if a question is asked, and her mother in law is around, she will step in and say...intervene...say no no, this isn't appropriate, cause some conflict. It happens, we find out afterwards that there was a fight or some such thing. It happens when a mother is asked about something [sensitive]...we ask things like, do you get to eat, there are questions on nutrition with mothers, quite often, and on those there are conflicting responses..."

"When we were doing an interview...sometimes, once or twice there have been interruption's – if you don't talk to us, you won't speak to them either. Why was she chosen, why not us/me? These things happen with each interaction – a specific example... it happens a lot madame, in adivasis, with harijans, with muslims, in every house. Didn't I tell you before, we have done lots of surveys, we have worked in this field for 7-8 years. Been to a lot of houses, it also depends on the person [being interviewed] if they are going to cause an issue..."

"I told you, there's no such specific example that I remember. Mostly the mother in laws and husbands intervene in the process."

“Yeah, this happens...when a male interviewer when we visit a new [upper caste] mother, within two years she has given birth, and their husband is around, they do feel hesitant. Both the family and the interviewee feel reluctant.”

“[inaudible]...interviews I’ve done in *odiya*...I haven’t had issues outside either. Not with language, wherever I’ve worked.”

“On the mother’s education [level]...sometimes I have to explain, they don’t understand what I am saying, I don’t get what they are saying...I won’t link this with caste. Where there’s lesser education, there’s a problem. They don’t need a degree, they can still have information, if the women don’t have information, it’s a problem, if they do have it, I don’t have problem. This is the case in every field. Earlier, and lack of training, education as [I’d see it]...when I didn’t have the training, or information, I’d face problems in the field. Not based on religion or caste...”

“There are lots of personal issues, can’t say if they were unnecessary...personal questions, on personal relations, on NACO, their family planning, on private lessons ...on domestic violence, like I said. These are personal.”

“There was no problem conducting interviews. If I talk to them privately, separate from the crowd, there’s no problem. I’ve not had any issues with talking to people because I’m of the Brahmin caste...if I wasn’t...she might maintain a distance [physical]...sit at a distance.”

15. Permissions. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on permissions.

“We have interviews in which we must first meet the head of the house, so we do that...we can talk to the interviewee directly, but sometimes we need permissions form the head of the family. If the head isn’t there, isn’t around, or if the mother doesn’t have a problem, we can talk to her...”

“sometimes there have been challenges...haven’t I told you many times, what happens is that to talk to the woman we have to take permission form the head of the household, and we have to give information. Yes, sometimes we have had issues with the head or the community leader, who can help you with the interview, but refuses to help. I’ve seen this with the Muslim and paswan communities...like I said, with little communities, the Paswans, one of their leaders, a muslim leader...”

16. Consent. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on consent.

“In a household, with mothers, we have to get their consent. Without consent we cannot move ahead...we cannot even start the interview...the mother didn't give the consent, and the family did? No, that I've never seen. Never faced that. Sometimes it happens that the family is putting pressure, but never that they've given consent and the mother hasn't.”

“In all houses, we would have to take consent ahead with the head of the household, the elders. In some upper caste families, Baniyas, Brahmins, Srivastavas, some Muslims we had to get consent from another member of the family [too].”

“Yes, the head gives permission first. A female interviewer gets consent faster...a Hindu enumerator or Muslim enumerator...Hindus don't have problems...yeah, there are issues with caste, with upper caste interviewees, if they have concerns about the interviewer's caste, they will show hesitation too... women don't face this issue a lot, but it does happen sometimes.”

17. Quality of interview in different circumstances, a. Female enumerator – female respondent (mother) b. Female enumerator – male respondent on behalf of mother c. Male enumerator – female respondent (mother) d. Male enumerator – male respondent on behalf of mother.

Female Enum – respondent: “It will be a good interview. Because both are women, they understand the problems, that's why.”

Female Enum – Male respondent: “The answers will be wrong...people start hiding things, people find out that a lot of things they want to hide, they want to present a good side. Like I said, on income, assets, eating habits, domestic violence, a lot of things...or else with the child, gender problems with boys and girls. ”

Male Enum – Female respondent: “In terms of the interview itself. There is no issue if a man is interviewing and the woman's husband responds on her behalf. But how will the men be able to answer, understand what she is thinking? It's obvious he is controlling her in such a situation. So both have an issue, if the male interviewer needs answers, and there can be issues...if somebody else represents the interviewee, you will get wrong answers, twisted answers.”

18. Acceptability of topics with male and female enumerators. A) What about seeking antenatal care? B) Birth preparedness? C) Family planning methods? D) Breastfeeding? E) Menstruation? F) Immunization status of children? G) Nutrition of children? H) Sexually transmitted diseases? I) FLW support (male or female gender for FLW) J) Other topics.

“Women find it easier to talk to women generally...on pregnancy better with women, across communities. On childbirth too...on family planning and breast examination,

periods ...it's the same, women would prefer to talk to women, across communities. On child vaccinations, that's not an issue...even on this, they can speak to both parents. [On sexually transmitted diseases] women can talk to women best, and men can talk to men on this subject, best ...”

“AWWs should be women.”

“with education, the difference is that...actually I didn't understand the question. Can you repeat it? ... it is that...the same, like on domestic violence, personal issues...”

19. Expectation and predictability of responses to certain questions and influence of religious communities.

“I am not sure, how can this be linked to religion...[the question] no we cant have that expectation, the response will come on its own...no there's no such expectation.”

20. Expectation and predictability of responses to certain questions and influence of caste communities.

21. Male and female enumerator in household surveys.

“More women surveyors than men...both work the same. Both are the same, for different people different people can [get responses]...”

22. Mother's comfort and enumerators gender from opposite sex, influence of caste and religion.

“When we have women, mothers and male surveyors/enumerators...[linked dropped for a few minutes, respondent picks up phone after a while]...there's no problem in that...both are the same in their own place. Women are affected by male enumerators...like we were talking about in between, there is hesitation, shyness, embarrassment over some issues. Those who are educated speak, those who aren't don't...women can cooperate with each other...what is the impact of religion and caste. If it's a man talking to a mother, and of a different religion, there is an impact on the interaction, like we talked about earlier, with Hindus and Muslims... Every religion has their matter of honour ...of course, if the surveyor is educated then they will understand the question better and ask it better too. As for mothers...those who are backward are just so...the government tells us who are backward...Muslims, adivasis.”

Name: NA

Code Given: SU

Respondent: Male Supervisor

1. Participants view point on previous LQAS survey in 2016.

“It was organized by LSTM and was conducted in Aurangabad and Gopalganj. I was posted in Aurangabad, I don’t remember the blocks.” [Voice getting cut repeatedly, early in the interviewer.]

“The training happened in a hotel in Patna, Bihar...there was training on interviewing, then field planning, monitoring, how to use the tablet, we learnt about all the sections in detail, for about ten days.”

2. Nature of conducting the interviews a) self or others b) mode of data collection c) previous training d) personal comfort about the questions

“WE would do listing then go to the Anganwadi centre, make a roadmap and then select houses randomly, using the tablets.” [phone call interrupted greatly]

“I was only the supervisor, I would do listing and selecting. The rest Neha used to do. Under the supervisor we had two female surveyors...they asked all the questions, the female candidates. We would worry that we wouldn’t get responses properly, on things like family planning, that’s why we got female candidates did the data-gathering. Some need explaining, and the female surveyors were needed to explain things, put them into [context].”

3. Impact of Religion and Caste, and comfort of mothers in responding to survey questions.

“The impact comes from education. Hindus are ...there are lots who aren’t educated, so asking them certain questions, even with female surveyors, we’d step away, give them distance, even then sometimes respondents would feel embarrassed and not answer properly. It depends on their family condition, and especially with Hindus, there’s this problem...also with Muslims, yes, I’ll tell you ...there was an instance, there was a male supervisor...I visited a Muslim mother, and asked a question about breastfeeding, she answered the question, but the husband was very offended. So I stepped away and the female surveyors followed through on the survey.”

“When we talk about education, there shouldn’t be any discrepancies in education between upper and lower caste groups...but I haven’t done a lot of research, I don’t have data. I believe that if we are asking questions about family planning, if the respondent has awareness on the issue, has heard such a question before, they don’t feel uncomfortable, but those who haven’t will feel uncomfortable. Societal conditions don’t always allow for caste groups to speak openly about sensitive issues...there are differences.”

4. Location of the survey (inside or outside the household), means of reaching to mothers, presence of any other member during survey, influence of caste or religion.

“The interviews happen inside the house. There has to be privacy, if people are listening in we can't maintain that. We would always make sure that people weren't around, where there weren't many possibilities, and the respondent insists on sitting outside the house or it is too small, we would have to respect their requests and do what they say...in some instances there were questions on family planning or ... mental harassment, domestic violence.”

“We'd do listing, mapping, with the villages, PRA members ASHAs and AWWs, where they were working, we'd take them along and where didn't find anyone, we'd [get lost easily], we would assign people with the help of the ASHAs and AWCs so we didn't miss anyone.”

“That would depend on person to person/family, in some places the mothers would speak, and in some the mothers in law, and in some cases the husbands would be there. Mostly we went during a time of day when the husbands were away working. In maximum cases, the mothers were responding directly. We had to speak to them, and we'd have to hear the responses from them, even if someone else spoke for them. We would take consent and then do the interviews. We would mostly get the mother's consent and do it.”

“I can't say for sure, but mostly I've seen that in Bihar, in Muslims...they don't have permission [to speak]...they handle things with fear and strategy. Yes, all religions have castes...”

5. Questions asked before the interview and influence of family's religion or caste.

“Yes, there are...we would ask for consent, directly from the mother or her head of the household, explain that this survey is being done by the Bihar govt, details [time] etc, and with both Hindus and Muslims we would take consent and then go ahead...”

6. Questions asked during and after the interview and influence of family's religion or caste

“This is something that is so old, I can't tell you precisely, but people do ask questions in between...if they feel uncomfortable about a question they ask questions, so we explain what its about...”

7. Accessibility to meeting all mothers and influence of religion and caste.

“In one Muslim family like I said, there was permission, but after a few questions they refused, it couldn't be carried out later.”

8. Mobility of mothers and influence of religion and caste.

“In some upper caste houses, women don't ever step outside.”

9. Discomfort and questions, and influence of caste and religion.

“If I had the survey, module, I’d be able to tell you...in the family planning module people would have issues, everyone would. Another, there was that girl respondent who had no issues responding to all the modules, but in other cases, the respondents...those who are educated and aware on these issues, they don’t feel any discomfort. Those who don’t, will feel embarrassed, especially on family planning. The other question on breast feeding practices, all women experienced some discomfort. They’d smile and answer, but even so...and if male surveyors ask, they feel discomfort. Yes, with some people they had issues, with others not so much.”

10. Discomfort and topics, and influence of caste and religion.

“Caste and sometimes education has an impact on the [topics/discussions], if they are educated or not...and maybe more so with Muslims a discomfort. On pregnancies etc. On the first and second trimester, understanding pain, breastfeeding, method of family planning, those questions they wouldn’t respond to easily.”

11 & 12. Influence of religion and caste on mother’s response with regards to, location of the interview; enumerator’s age, gender, education and caste/religion; presence of other people during interview, et all.

Location of the interview: “yeah, in the muslim community we couldn’t talk in the house in a lot of houses, as was the case with Hindu upper caste houses...in lower caste houses everyone is welcome.”

On the age: “There’s no such impact, religion...where there are educated or rich families, with some status in their areas, the enumerators should be older or experienced. In the lower caste groups, you can send inexperienced enumerators, but not with the higher caste families...the older surveyors can ask questions easily, they are accorded respect. But younger surveyors have [issues]...how you will manage matters on your age. Older person can manage better.”

On gender: “Male and female enumerators can help with respondents of their own sex. I’ll give you an example. A male surveyor talking to a male respondent, they don’t have problems with the module or question, likewise with female respondents and enumerators, but if they are of different sexes it can cause problems.”

On education: “Theres not such link between education and communities...there are problems when you’re not able to pose a question, you haven’t received training etc...if you have training you can carry out the survey, with Hindu and Muslim caste groups.”

On caste, religion: “No, no such thing...if the enumerator declares herself to be Muslim then that might be an issue. There are issues in Muslim families. But otherwise an

enumerator isn't supposed to declare such details. If a Hindu surveyor goes to a Muslim house, then that might cause issues in the [module], but otherwise not really...you don't have to give your full name, when you're signing the consent forms. In any case you can make out without the surname, the religion."

Presence of others/location: "there's no impact from religion or caste...no link to presence of others during an interview..."

"I would say that caste and religion don't matter. What matter are education and mind-set. If a lower caste person is working and mingling with other groups then they are aware/open-minded. But, with Muslim religion, they are a little, 'behind', so there is a little [issue with interviewing them]...backward caste groups also have some issues."

13 & 14. Hesitation or resistance on part of family to approach mother and influence of caste and religion. Verbal or non verbal resistance and role of family member; Barriers due to enumerators age, language, gender, caste/religion; barriers due to education of mothers and difficult/inappropriate questions in the Interview Schedule.

"No, there's no such thing, but it depends on the question. If you ask a question on domestic violence in front of the husband or in laws, or on family planning in front of the in laws, there will be interventions/outside influences on the response. There is a little more of such intervention in Muslim houses, but mostly it's the same in every house...I've had a couple of cases, but wherever I've been I haven't had any issues. Once I interviewed a woman who felt uncomfortable, her husband was working elsewhere and she was alone at home...usually if you get consent ahead and you can interview the respondent, you can get the job done...Mostly, with Muslims, this happens. I didn't ask that question of Hindu families afterwards...yeah a lot of questions, if the mother is unable to respond, on time or finances etc, the husbands or in laws will respond..."

"Language can also be very difficult...if you don't speak the local language, it can be very difficult. We are from Odisha, we could speak Hindi, and a lot of the respondents could understand us but couldn't reply in a manner in which we understood. The investigator should be a local language speaker...there's no link to language with religion...the mother's education matters, if she is educated you don't have to probe. If not, then you get indirect answers and you have to continue to probe. Education is linked to caste and religion. If they are aware then that's not a problem for us."

"In Hindus, men are more educated than women, and in Muslims, women are able to answer questions better than the men...in Hindus, the mindset is open, and females are narrow minded, but it's the opposite in Muslims. As in, there is hesitation, lack of awareness, an urge to not reveal something, that is close minded, closed off..."

"It depends on how the question is being posed...if the enumerator can pose the question correctly then there is no question that is too sensitive or unnecessary."

15. Permissions. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on permission.

“In the Hindu religion, and in lower castes you could meet them directly. In Muslims and Hindu upper castes there would have to be a via media, a husband or parent in law...both of them had to face this issue...”

16. Consent. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on consent.

“When you are taking permissions, you are reading out bits about consent, and then with the mothers you repeat consent sections with them too before they sign. It’s the same response as before, what I told you before, same response...[on religion and caste]”

17. Quality of interview in different circumstances, a. Female enumerator – female respondent (mother) b. Female enumerator – male respondent on behalf of mother c. Male enumerator – female respondent (mother) d. Male enumerator – male respondent on behalf of mother.

“It depends on what the question is...male surveyors are able to ask males, and females, mostly with female respondents...If men reply for women, they answer from their own perspective, the woman may have responded openly, but the male representative won’t reveal everything...with men, she can respond cleverly, disguising things in her response, but she would be more open with female interviewers...same goes for female interviewers and male respondents”

18. Acceptability of topics with male and female enumerators. A) What about seeking antenatal care? B) Birth preparedness? C) Family planning methods? D) Breastfeeding? E) Menstruation? F) Immunization status of children? G) Nutrition of children? H) Sexually transmitted diseases? I) FLW support (male or female gender for FLW) J) Other topics.

“On ANC, Birth preparedness, family planning, breastfeeding, menstruation, STIs: If a man is asking the questions, they would have problems, it would be easier for women...irrespective of the caste or religion.”

On child vaccination, nutrition: “There’s a distinction of educated and non-educated...if she isn’t educated they won’t be able to answer. Religion and caste don’t have an impact here.”

“[FLWs should be] women...”

19. Expectation and predictability of responses to certain questions and influence of religious communities.

“Yeah, there is some expectation, but I’d have to see the question. The Idea...there are a lot of questions...one caste group responds in a particular manner, or religious group does the same...based on the question.”

20. Expectation and predictability of responses to certain questions and influence of caste communities.

21. Male and female enumerator in household surveys.

“Both sexes work...[audio inaudible here...] women can work more easily, continuously, and for longer durations. Managing them is easier, but from a perspective of managing their safety, we should have a male supervisor. For listing, mapping etc, men can take care fo that, and women can talk to the female surveyors. If a male surveyor has experience and can convince the respondents, they can try and talk but its easier with women surveyors.”

22. Mother’s comfort and enumerators gender from opposite sex, influence of caste and religion.

“The difference is that you don’t always get responses. If man asks a woman questions, and if the question is [sensitive], they can become abusive and refuse to continue as well...Honour is an issue for upper caste communities. Yes, that can become an impediment. Its an issue with Hindus more.”

Name: NA

Code Given: EM

Respondent: Male Enumerator

1. Participants view point on previous LQAS survey in 2016.

“The LQAS survey happened in 14 districts of Bihar. I was given...Panchdevi [link drops]...happened in 2016 in Bihar state, in 14 districts, we were going to each house, covering every house, based on the sample size. In Panchdevi district...[confusion about districts and blocks, respondent clarifies, blocks]...in Gopalganj we covered Panchdevi and another block in Gopalganj...yes, as supervisor. We did interviews with mothers and AWWs, we worked in the district...in my team, I had [---] and ...[inaudible].”

2. Nature of conducting the interviews a) self or others b) mode of data collection c) previous training d) personal comfort about the questions

“[---] and [---] worked together...[audio not very clear on the call]”

“We worked on paper at first, and then on the tablet...we’d pull out the tablet later.”

“We received training for 14 days. Twice I had issues [asking questions]...we didn’t really have a problem...there were woman and men working in the field... Not really,

there was no difficult question as such, what was written, we would explain those questions to the people in their colloquial terms/local dialects.”

“In the survey...there were some issues with time, it was the time of Muharram, so people had some issues...[with time]. It was winter, and there were two days of festivals...it was time for them to enjoy, and that’s when we were going and asking them questions. ”

3. Impact of Religion and Caste, and comfort of mothers in responding to survey questions.

“there were some difficulties...there was a holiday then...Muslim communities...for muharram. In that time, that’s why they were saying you wont be able to talk to us now. Women of different castes spoke comfortably. There was no such difficulty...”

4. Location of the survey (inside or outside the household), means of reaching to mothers, presence of any other member during survey, influence of caste or religion.

“We sit in the house...women would feel hesitant/ashamed, so we’d sit with them inside the house. The enumerators would sit in the chair, else we’d sit on the bed/floor. If we could get help from the ASHA we would do that, send them ahead...if needed, we would get a different place for the interview...”

“In some places the mothers and father-in law would want to be present, but mostly we spoke with the women present. There are sisters in law, other family members, so they wouldn’t speak completely openly, respond to our questions, they’d weigh their answers... With Muslims...[inaudible response]...in some upper caste families...there’s more intervention...in brahmin castes the families are joint families. ”

5. Questions asked before the interview and influence of family’s religion or caste.

“They would ask us, what are you doing, why are you doing this exercise...we’d explain to them why we are doing these interviews, they wanted to know what the benefits were, what will we get etc...mostly they wanted to know, why is this being done? They also asked, why are there so many outsiders, [men, women] travelling together, they inquire of us in the villages...not really [on impact of religion or caste...response becomes stilted, inaudible here]...mostly wherever we went we were asked, why are you doing this, why do you need so much time, what research are you doing etc? Mostly women were asking us these questions, and in some instances men reached out as well...”

6. Questions asked during and after the interview and influence of family’s religion or caste

“mothers wanted to know...what will we get? Why are you asking all this? In one instance, there were questions about caste...[inaudible, phone connectivity poor]...they said, we won't give any responses...the AW workers didn't know she would say this.”

“...the AWC was saying that they wouldn't go into lower caste houses, I won't go near them, I won't touch them if they come near me...this happened.”

7. Accessibility to meeting all mothers and influence of religion and caste.

8. Mobility of mothers and influence of religion and caste.

“There was no real problem in speaking to women across groups...I've seen that women in higher caste communities don't mingle. They don't go to the AWC or mingle outside...it can happen here...”

9. Discomfort and questions, and influence of caste and religion.

“Those mothers who were uneducated, they [struggled to respond] to our questions...we would have to spend time explaining...In every caste group you'd see there were issues...”

10. Discomfort and topics, and influence of caste and religion.

“For all caste groups we worked...it was the same level of comfort.”

11. & 12. Influence of religion and caste on mother's response with regards to, location of the interview; enumerator's age, gender, education and caste/religion; presence of other people during interview, et all.

On age: “If the interviewer were of the same age, little gap, then that would work better.”

On gender: “Yeah, in Bihar many women can't leave the house. Those who were educated would speak. Those who weren't can't speak beyond a point.”

On Religion and Caste, male rep: “With all caste groups, they follow what the man tells them to do. If the man gives them permission, they can speak in such places...”

On location: “Those who were uneducated, they were struggling to understand the questions. They would say that they aren't literate, that in Bihar people ...[come to ask questions]...no there's no such impact. Other than the mother, there was no such impact felt...whoever was available we would interview. We wouldn't take them away to a location where they felt alone or any such thing.”

“Mostly people are farmers, and uneducated, 80% of the people...it was difficult to explain things to them...it was a backward area...[response inaudible in many parts]...people were very illiterate. Communication hasn’t developed there. There hasn’t been any development across groups, religious and caste groups...explaining things to them was difficult.”

“The AWCs are mostly inactive there. The ASHAs aren’t really working there, they weren’t being able to say anything [to the community]...”

12. & 14. Hesitation or resistance on part of family to approach mother and influence of caste and religion.

“There was no real intervention...no there was no such thing, we’d explain what we are doing, we’d only proceed after people had been spoken to. We took permissions, that’s why didn’t have any issues.”

“[Men didn’t respond for women]...”

“No resistance [to age]...it was a tribal area so they struggled to communicate [?]...the mother’s education...[yes]...gender...wasn’t an issue.”

“There were some questions that were personal but not unnecessary...”

“There were personal questions...so those would cause some issues, but not because of religion or caste.”

13. Permissions. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on permission.

“In some families...upper caste...we would have to speak to the head of the family. After taking their or mother’s guardian’s permission we would proceed. No, the problems in permission arose for men enumerators, and they’d have to go with women enumerators...”

14. Consent. Who gave permission for conducting the survey mothers or family members and what was the influence of religion and caste on consent.

“The women were asked, can you do this interview? If you give consent we will go ahead, else no. We directly sought their consent. In some areas we’d ask the guardians too...in upper caste houses.”

15. Quality of interview in different circumstances, a. Female enumerator – female respondent (mother)b. Female enumerator – male respondent on behalf of mother c. Male

enumerator – female respondent (mother) d. Male enumerator – male respondent on behalf of mother.

On Female Enum – Resp: “that will go well, because they will think, they are like us, they will understand us...”

Female Enum – Male Rep: “That would be wrong...it should be what it is, the respondent...only the mother will be able to do a good job.”

Male Enum – Female Resp: “They will feel hesitant...they may not be able to get to the heart of the matter...they will not be able to talk to men about family planning, contraceptives.”

Male Enum – Male resp: “The interview might be okay, but the information we need won’t emerge...if the male represents the woman, there will be many inaccuracies...”

16. Acceptability of topics with male and female enumerators. A) What about seeking antenatal care? B) Birth preparedness? C) Family planning methods? D) Breastfeeding? E) Menstruation? F) Immunization status of children? G) Nutrition of children? H) Sexually transmitted diseases? I) FLW support (male or female gender for FLW) J) Other topics.

“The woman can talk about most issues with a woman enumerator...not with a man, no.”

On ANC: “She will be able to talk to a woman better...”

Birth preparedness: “She will be able to talk to both genders but better with women...”

Family planning/contraceptives: “She can talk to women...”

Breastfeeding: “she will be able to speak to women about this”

Menstruation: “she will speak to women ...”

Vaccinations: “She will be able to speak to both about this...but certain issues [inaudible]”

Child nutrition: “Both”

STDs: “With women mainly”

ASHAs/FHWs: “They should be women...they can talk to women on [sensitive] issues...in such areas”

17. Expectation and predictability of responses to certain questions and influence of religious communities.

“...[response inaudible...] in some houses...”

18. Expectation and predictability of responses to certain questions and influence of caste communities.

“Not really not linking responses to caste”

19. Male and female enumerator in household surveys.

“There are female enumerators [in the field]...both can work in the field and do the work. There’s no difference in the way they work. Both receive training and both can work with women [in the field]. The difference is in comfort and access, men have trouble getting the information.”

20. Mother’s comfort and enumerators gender from opposite sex, influence of caste and religion.

“in Bihar, the woman is house bound generally, and that affected the interviews... Honour can become a problem for some people. Mothers aren’t able to give responses, they feel shy. Upper caste communities seem to struggle to respond, more so than lower caste communities. People say they can’t talk to certain persons from other castes or communities, we have to encounter ... religion does play a role in the mother’s education....other castes and tribes...react on certain issues or questions.”