

ONLINE APPENDIX

“Creating Cohesive Communities: A Youth Camp Experiment in India”

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A Supplementary Tables

Table S1: Summary statistics

Measure	N	Mean	St. Dev.	Min.	Median	Max.
<i>Baseline (parent):</i>						
Monthly HH income: Rs. 5,001-15,000	412	0.75	0.43	0.00	1.00	1.00
Thermometer: Narendra Modi	412	59.01	30.94	0.00	56.00	100.00
Thermometer: Mamata Banerjee	412	72.23	26.63	0.00	79.00	100.00
Thermometer: Mahatma Gandhi	412	76.36	25.51	0.00	84.00	100.00
Trust: other religion	412	3.12	0.73	1.00	3.00	4.00
Trust: other nationality	412	2.69	0.86	1.00	3.00	4.00
Trust: other state	412	2.83	0.78	1.00	3.00	4.00
<i>Baseline (child):</i>						
Thermometer: Narendra Modi	412	58.42	30.54	0.00	60.00	100.00
Thermometer: Mamata Banerjee	412	72.84	26.75	0.00	81.00	100.00
Thermometer: Mahatma Gandhi	412	73.00	26.81	0.00	81.00	100.00
Trust: other religion	412	3.04	0.71	1.00	3.00	4.00
Trust: other nationality	412	2.68	0.83	1.00	3.00	4.00
Trust: other state	412	2.83	0.77	1.00	3.00	4.00
Aged 13 to 15	412	0.73	0.44	0.00	1.00	1.00
Previously attended camp	412	0.16	0.36	0.00	0.00	1.00
Number of Hindu students in class	412	6.12	2.83	0.00	7.00	10.00
Number of Muslim students in class	412	3.80	2.85	0.00	3.00	10.00
Number of outgroup friends	384	0.28	0.66	0.00	0.00	5.00
Opinion of democracy	412	1.74	0.75	1.00	2.00	4.00
Loneliness	412	7.26	2.46	0.00	8.00	10.00
Depression	412	4.18	3.73	0.00	3.00	19.00
Happiness	412	2.52	0.59	0.00	3.00	3.00
<i>Measures taken during camp (campers only):</i>						
Relationship other boys	2,512	3.43	0.95	0.00	4.00	4.00
Emotions	2,521	3.54	0.91	0.00	4.00	4.00
Excited	2,524	8.77	2.04	1.00	10.00	10.00
Close friends	2,526	7.51	2.18	0.00	9.00	9.00
Camp attendance	240	10.42	3.22	0.00	12.00	12.00
Lecture day attendance	240	2.59	0.86	0.00	3.00	3.00
<i>Endline 1 (all children):</i>						
Dictator game (stranger)	401	-0.53	12.86	-50.00	0.00	75.00
Public goods game (stranger)	401	37.14	14.32	0.00	40.00	50.00
Number of outgroup friends	400	0.33	0.83	0.00	0.00	5.00
Willingness to play	380	0.56	0.50	0.00	1.00	1.00
More Indian than Hindu/Muslim	401	2.40	1.19	0.00	2.00	4.00
Selected Indian flag magnet	401	0.79	0.41	0.00	1.00	1.00
Marry outgroup	401	0.23	0.42	0.00	0.00	1.00
Citizenship for outgroup	401	0.73	0.45	0.00	1.00	1.00
Thermometer: Foreigners	401	49.81	21.97	0.00	50.00	100.00
Thermometer: Politicians	401	56.13	15.82	2.50	54.50	100.00
Democracy best system	401	0.47	0.50	0.00	0.00	1.00
Social life	401	8.12	2.59	0.00	9.00	10.00
Less depression	401	-4.15	3.55	-17.00	-3.00	0.00
Happiness	401	2.72	0.50	0.00	3.00	3.00
Boys should appear manly	401	2.42	0.64	0.00	2.00	3.00
Boys should use violence	401	1.45	1.06	0.00	1.00	3.00
Boys who cry are weak	401	1.14	0.93	0.00	1.00	3.00
<i>Endline 1 (campers only):</i>						
Dictator game (nonteam)	235	-0.38	11.45	-40.00	0.00	40.00
Do anything for campers	235	2.39	0.58	0.00	2.00	3.00
Camp friends	235	34.92	24.15	0.00	30.00	117.00
Team friends	235	2.44	2.33	1.00	1.00	9.00
<i>Endline 2 (all children):</i>						
Outgroup friends	334	0.25	0.66	0.00	0.00	4.00
Number of new outgroup friends	329	0.19	0.59	0.00	0.00	4.00
Proportion friends same	329	0.48	0.25	0.00	0.40	1.00
More Indian than Hindu/Muslim	334	2.39	1.06	0.00	2.00	4.00
Happiness	334	2.69	0.52	0.00	3.00	3.00
Social life	334	7.84	2.07	0.00	8.00	10.00
Depression	334	4.75	3.19	0.00	4.00	15.00

Notes: This table reports summary statistics. We include outcome variables used in the main analysis, baseline variables used in the analysis, and baseline variables mentioned in the main paper to characterize the sample.

Table S2: Camp activities by day

Activities list	
Day 1	<ul style="list-style-type: none"> • Introduction • Football
Day 2	<ul style="list-style-type: none"> • Lecture and discussion on democracy • Mock election • Football
Day 3	<ul style="list-style-type: none"> • Dance • Football
Day 4	<ul style="list-style-type: none"> • Street theater • Cricket
Day 5	<ul style="list-style-type: none"> • Camp photo • Football
Day 6	<ul style="list-style-type: none"> • Dance • Football
Day 7	<ul style="list-style-type: none"> • Lecture and discussion on history and politics of Bengal • Rakhis • Cricket
Day 8	<ul style="list-style-type: none"> • Football • Sports day: cricket, relays, badminton
Day 9	<ul style="list-style-type: none"> • Street theater • Football
Day 10	<ul style="list-style-type: none"> • Football • Cricket
Day 11	<ul style="list-style-type: none"> • Lecture and discussion on India's freedom struggle • Mock election • Football
Day 12	<ul style="list-style-type: none"> • Closing ceremony, certificates

Notes: The schedule repeated twice per day. Morning sessions took place from 9am to 1pm; afternoon sessions took place from 1pm to 5pm.

Table S3: No evidence of imbalance in baseline covariates across experimental conditions

	Control mean (SD) (1)	Camps vs. control		Ritual vs. regular		Low-contact mean (SD) (6)	High contact vs. low contact	
		Coef. (SE)	p-value	Coef. (SE)	p-value		Coef. (SE)	p-value
		(2)	(3)	(4)	(5)		(7)	(8)
<i>A. Household characteristics</i>								
Household size	4.60 (1.36)	-0.23 (0.13)	0.08	0.18 (0.17)	0.27	4.41 (1.31)	-0.03 (0.20)	0.88
Monthly HH income: Rs. 0-10,000	0.41 (0.49)	0.05 (0.05)	0.29	-0.08 (0.06)	0.20	0.45 (0.50)	0.02 (0.06)	0.78
Monthly HH income: Rs. 10,001-15,000	0.35 (0.48)	-0.01 (0.05)	0.87	0.09 (0.06)	0.14	0.35 (0.48)	-0.01 (0.05)	0.82
Monthly HH income: Rs. 15,001-20,000	0.12 (0.32)	0.01 (0.03)	0.71	0.04 (0.04)	0.34	0.13 (0.34)	-0.02 (0.03)	0.62
Monthly HH income: Rs. >20,000	0.12 (0.33)	-0.06 (0.03)	0.05	-0.05 (0.03)	0.12	0.06 (0.25)	0.01 (0.04)	0.76
Owens TV	0.81 (0.39)	0.02 (0.04)	0.62	-0.02 (0.05)	0.60	0.83 (0.38)	-0.03 (0.06)	0.57
Owens fridge	0.45 (0.50)	0.06 (0.05)	0.24	-0.09 (0.06)	0.16	0.49 (0.50)	0.08 (0.06)	0.22
Owens almirah	0.80 (0.40)	-0.01 (0.04)	0.73	0.00 (0.05)	>0.99	0.79 (0.41)	-0.01 (0.05)	0.79
Owens microwave	0.06 (0.25)	-0.03 (0.02)	0.18	-0.01 (0.02)	0.74	0.04 (0.21)	-0.02 (0.02)	0.39
<i>B. Parent survey</i>								
Mother's education: <10th standard	0.84 (0.37)	-0.01 (0.04)	0.80	0.07 (0.05)	0.13	0.83 (0.37)	-0.05 (0.05)	0.36
Father's education: <10th standard	0.77 (0.42)	-0.01 (0.04)	0.85	-0.08 (0.06)	0.13	0.73 (0.44)	0.07 (0.06)	0.25
Thermometer: Narendra Modi (0-100)	58.12 (30.90)	2.27 (2.74)	0.41	0.07 (3.51)	0.98	58.52 (30.92)	1.20 (3.44)	0.73
Thermometer: Mahatma Gandhi (0-100)	74.56 (26.31)	3.34 (2.56)	0.19	-2.18 (3.22)	0.50	77.83 (23.84)	-0.11 (2.82)	0.97
Trust: another religion	3.16 (0.70)	-0.09 (0.07)	0.20	-0.09 (0.09)	0.34	3.14 (0.75)	-0.13 (0.07)	0.09
Trust: another nationality	2.74 (0.83)	-0.11 (0.08)	0.19	-0.14 (0.11)	0.20	2.71 (0.86)	-0.13 (0.13)	0.33
Trust: other Indian states	2.91 (0.73)	-0.15 (0.08)	0.04	-0.22 (0.10)	0.03	2.82 (0.82)	-0.11 (0.11)	0.31
<i>C. Child survey</i>								
Age	14.62 (1.47)	0.08 (0.15)	0.59	0.14 (0.18)	0.43	14.67 (1.34)	0.11 (0.19)	0.59
Caste: General	0.50 (0.50)	-0.07 (0.05)	0.17	0.21 (0.06)	<0.01	0.45 (0.50)	-0.01 (0.05)	0.88
Caste: OBC	0.15 (0.36)	0.02 (0.03)	0.54	-0.12 (0.04)	0.01	0.17 (0.38)	0.05 (0.04)	0.24
Caste: SC	0.32 (0.47)	0.03 (0.04)	0.49	-0.09 (0.05)	0.08	0.32 (0.47)	0.00 (0.05)	0.95
Caste: ST	0.02 (0.15)	0.02 (0.02)	0.21	0.02 (0.03)	0.52	0.05 (0.22)	-0.03 (0.02)	0.17
Subject: arts	0.52 (0.50)	0.01 (0.05)	0.84	-0.01 (0.06)	0.90	0.51 (0.50)	0.02 (0.08)	0.77
Subject: commerce	0.09 (0.28)	0.00 (0.03)	0.90	-0.02 (0.04)	0.64	0.08 (0.27)	0.01 (0.04)	0.72
Subject: science	0.24 (0.43)	0.03 (0.04)	0.49	-0.03 (0.06)	0.66	0.30 (0.46)	-0.09 (0.06)	0.19
Subject: other	0.02 (0.13)	0.00 (0.01)	0.99	-0.01 (0.02)	0.63	0.01 (0.08)	0.04 (0.02)	0.10
News source: newspaper	0.22 (0.41)	-0.04 (0.04)	0.30	0.03 (0.05)	0.61	0.20 (0.40)	-0.06 (0.05)	0.28
News source: TV	0.63 (0.48)	0.01 (0.05)	0.78	0.01 (0.06)	0.89	0.67 (0.47)	-0.09 (0.06)	0.14
News source: social media	0.70 (0.46)	-0.09 (0.05)	0.05	-0.03 (0.06)	0.59	0.59 (0.49)	0.03 (0.07)	0.72
News source: word of mouth	0.61 (0.49)	0.07 (0.05)	0.13	0.09 (0.06)	0.13	0.68 (0.47)	0.00 (0.04)	0.91
Social media: Youtube	0.88 (0.32)	-0.04 (0.03)	0.28	-0.01 (0.05)	0.86	0.83 (0.37)	0.04 (0.05)	0.40
Social media: Facebook	0.63 (0.48)	-0.04 (0.05)	0.46	0.02 (0.06)	0.79	0.57 (0.50)	0.10 (0.05)	0.05

Table S3: (continued) Balance across experimental conditions

	Control mean (SD) (1)	Camps vs. control		Ritual vs. regular		Low-contact mean (SD) (6)	High contact vs. low contact	
		Coef. (SE) (2)	<i>p</i> -value (3)	Coef. (SE) (4)	<i>p</i> -value (5)		Coef. (SE) (7)	<i>p</i> -value (8)
Social media: WhatsApp	0.76 (0.43)	-0.04 (0.04)	0.34	-0.03 (0.06)	0.57	0.69 (0.46)	0.11 (0.06)	0.07
Social media: Instagram	0.42 (0.49)	-0.04 (0.05)	0.45	0.01 (0.06)	0.89	0.38 (0.49)	0.04 (0.07)	0.61
Social media: TikTok	0.05 (0.21)	-0.02 (0.02)	0.43	0.02 (0.02)	0.47	0.03 (0.18)	0.01 (0.03)	0.86
Social media: none	0.05 (0.22)	0.06 (0.03)	0.02	0.03 (0.04)	0.42	0.14 (0.35)	-0.07 (0.04)	0.07
Owns smartphone	0.33 (0.47)	-0.04 (0.05)	0.35	0.02 (0.06)	0.67	0.28 (0.45)	0.04 (0.05)	0.49
Previously attended camp	0.15 (0.36)	0.02 (0.04)	0.63	0.03 (0.05)	0.48	0.17 (0.38)	-0.05 (0.04)	0.28
Number of Hindu students in class (out of 10)	6.02 (2.88)	0.18 (0.23)	0.42	-0.03 (0.29)	0.91	6.03 (2.86)	0.16 (0.25)	0.54
Number of Muslim students in class (out of -10)	3.89 (2.93)	-0.17 (0.23)	0.46	-0.04 (0.29)	0.89	3.86 (2.84)	-0.06 (0.25)	0.80
Political system: strong leader (1-4)	2.46 (0.91)	0.04 (0.10)	0.66	-0.06 (0.13)	0.66	2.48 (0.97)	0.01 (0.15)	0.93
Political system: experts (1-4)	2.03 (0.98)	0.01 (0.10)	0.89	-0.03 (0.13)	0.79	2.10 (1.00)	-0.21 (0.15)	0.18
Political system: army (1-4)	2.16 (1.04)	-0.01 (0.10)	0.95	0.17 (0.13)	0.17	2.16 (1.02)	0.05 (0.15)	0.74
Political system: democracy (1-4)	1.70 (0.74)	0.06 (0.08)	0.46	-0.02 (0.10)	0.87	1.72 (0.75)	0.10 (0.11)	0.38
Political system: religious law (1-4)	3.01 (0.99)	0.01 (0.10)	0.94	0.02 (0.13)	0.85	3.04 (0.98)	-0.07 (0.15)	0.64
Thermometer: Narendra Modi (0-100)	57.49 (30.73)	1.52 (1.63)	0.35	-1.43 (2.06)	0.49	57.20 (31.69)	3.97 (3.08)	0.21
Thermometer: Mahatma Gandhi (0-100)	72.11 (26.48)	1.33 (2.62)	0.61	3.12 (3.43)	0.36	74.76 (27.67)	-2.41 (3.76)	0.53
Trust: another religion (1-4)	3.01 (0.71)	0.05 (0.07)	0.48	-0.03 (0.09)	0.78	3.05 (0.74)	0.06 (0.09)	0.51
Trust: another nationality (1-4)	2.63 (0.81)	0.07 (0.08)	0.39	-0.10 (0.11)	0.35	2.72 (0.84)	0.03 (0.10)	0.81
Trust: other Indian states (1-4)	2.80 (0.76)	0.05 (0.08)	0.54	-0.07 (0.10)	0.50	2.89 (0.76)	-0.10 (0.09)	0.27
Well-being: loneliness (0-10)	7.14 (2.57)	0.25 (0.25)	0.32	0.06 (0.31)	0.85	7.53 (2.30)	-0.50 (0.33)	0.15
Well-being: depression (0-24)	3.80 (3.76)	0.76 (0.37)	0.04	-0.17 (0.47)	0.71	4.37 (3.74)	0.12 (0.53)	0.82
Well-being: happiness (1-4)	2.53 (0.63)	-0.02 (0.06)	0.76	0.13 (0.07)	0.07	2.51 (0.54)	0.00 (0.10)	0.99
<i>p</i> -value from joint <i>F</i> -test			0.54		0.30			>0.99

Notes: Columns 3, 5, and 8 present *p*-values (for the treatment indicator) from separate OLS regressions of each baseline outcome on the treatment indicator and randomization strata fixed effects. Regressions in columns 2–5 employ robust standard errors; regressions in columns 7–8 employ standard errors clustered by team. The final row of the table reports the *p*-value from the *F*-test of a regression of the treatment indicator on all baseline variables displayed in the table. There were 172 boys assigned to the control group; 240 were assigned to the camps group (120 to the regular camp, and 120 to the ritual camp); 156 campers were assigned to the low-contact group, and 84 campers to the high-contact group.

Table S4: No evidence of differential attrition in the endline survey

	Outcome: Attrition indicator		
	Experimental comparison:		
	Camps vs. control (1)	Ritual vs. regular (2)	High contact vs. low contact (3)
<i>Panel A: Tests of differential attrition by treatment status</i>			
Treatment	-0.017 (0.017)	-0.008 (0.019)	0.024 (0.023)
Proportion of randomized subjects surveyed at endline	0.973	0.979	0.979
Strata FEs	Y	Y	Y
<i>Panel B: Tests of patterns of differential attrition</i>			
Treatment	-0.196 (0.565)	-0.117 (0.556)	1.317 (1.051)
Baseline characteristics	Y	Y	Y
Baseline characteristics interacted with treatment	Y	Y	Y
Strata FEs	Y	Y	Y
<i>p</i> -value from joint <i>F</i> -test	0.23	0.78	>0.99

Notes: Panel A presents three separate OLS regressions of a binary attrition indicator (where 1 = attrited) on the treatment indicator and randomization strata fixed effects. Panel B presents three separate OLS regressions of the binary attrition indicator on the treatment indicator, all baseline covariates included in Appendix Table S3, the interactions of all those covariates with the treatment indicator, and randomization strata. The *F*-tests in Panel B test the hypothesis that the treatment and all baseline variables interacted with the treatment are jointly zero. Standard errors, shown in parentheses, are robust in columns 1 and 2, and are clustered by team in column 3.

Table S5: Comparison of the experimental sample with the sample that completed baseline but did not attend randomization day

	Non-experimental sample mean (SD) (1)	Experimental sample mean (SD) (2)	Difference in means	
			Coef. (SE) (3)	p-value (4)
<u>A. Household characteristics</u>				
Household size	4.40 (1.68)	4.47 (1.33)	0.07 (0.13)	0.58
Monthly HH income: Rs. 0-10,000	0.48 (0.50)	0.44 (0.50)	-0.04 (0.04)	0.33
Monthly HH income: Rs. 10,001-15,000	0.30 (0.46)	0.35 (0.48)	0.05 (0.04)	0.18
Monthly HH income: Rs. 15,001-20,000	0.08 (0.27)	0.12 (0.33)	0.05 (0.02)	0.05
Monthly HH income: Rs. >20,000	0.15 (0.36)	0.09 (0.29)	-0.06 (0.03)	0.03
Owens TV	0.80 (0.40)	0.82 (0.39)	0.01 (0.03)	0.65
Owens fridge	0.58 (0.49)	0.49 (0.50)	-0.10 (0.04)	0.01
Owens almirah	0.80 (0.40)	0.79 (0.41)	-0.01 (0.03)	0.87
Owens microwave	0.05 (0.21)	0.05 (0.22)	0.00 (0.02)	0.91
<u>B. Parent survey</u>				
Mother's education: <10th standard	0.73 (0.44)	0.82 (0.38)	0.09 (0.03)	0.01
Father's education: <10th standard	0.75 (0.43)	0.76 (0.43)	0.00 (0.04)	0.93
Thermometer: Narendra Modi (0-100)	54.86 (32.55)	59.01 (30.94)	4.15 (2.61)	0.11
Thermometer: Mahatma Gandhi (0-100)	74.28 (25.63)	76.36 (25.51)	2.09 (2.09)	0.32
Trust: another religion	3.11 (0.76)	3.12 (0.73)	0.01 (0.06)	0.86
Trust: another nationality	2.69 (0.90)	2.69 (0.86)	0.00 (0.07)	0.97
Trust: other Indian states	2.83 (0.75)	2.83 (0.78)	0.00 (0.06)	0.99
<u>C. Child survey</u>				
Age	14.86 (1.49)	14.67 (1.43)	-0.18 (0.12)	0.13
Caste: General	0.51 (0.50)	0.46 (0.50)	-0.05 (0.04)	0.23
Caste: OBC	0.19 (0.40)	0.17 (0.37)	-0.03 (0.03)	0.39
Caste: SC	0.28 (0.45)	0.33 (0.47)	0.05 (0.04)	0.18
Caste: ST	0.01 (0.11)	0.03 (0.18)	0.02 (0.01)	0.07
Subject: arts	0.53 (0.50)	0.52 (0.50)	-0.01 (0.04)	0.80
Subject: commerce	0.12 (0.32)	0.08 (0.28)	-0.03 (0.03)	0.18
Subject: science	0.25 (0.43)	0.26 (0.44)	0.01 (0.04)	0.74
Subject: other	0.01 (0.11)	0.02 (0.14)	0.01 (0.01)	0.50
News source: newspaper	0.18 (0.38)	0.19 (0.40)	0.02 (0.03)	0.61
News source: TV	0.57 (0.50)	0.63 (0.48)	0.06 (0.04)	0.13
News source: social media	0.66 (0.48)	0.64 (0.48)	-0.01 (0.04)	0.73
News source: word of mouth	0.64 (0.48)	0.65 (0.48)	0.01 (0.04)	0.87
Social media: Youtube	0.82 (0.38)	0.86 (0.35)	0.04 (0.03)	0.19

Table S5: (*continued*) Comparison of experimental and non-experimental samples

	Non-experimental sample mean (SD) (1)	Experimental sample mean (SD) (2)	Difference in means	
			Coef. (SE) (3)	<i>p</i> -value (4)
Social media: Facebook	0.60 (0.49)	0.61 (0.49)	0.02 (0.04)	0.68
Social media: WhatsApp	0.69 (0.46)	0.74 (0.44)	0.05 (0.04)	0.22
Social media: Instagram	0.36 (0.48)	0.40 (0.49)	0.04 (0.04)	0.31
Social media: TikTok	0.03 (0.16)	0.04 (0.19)	0.01 (0.01)	0.34
Social media: none	0.09 (0.29)	0.09 (0.29)	0.00 (0.02)	0.97
Owns smartphone	0.29 (0.46)	0.30 (0.46)	0.01 (0.04)	0.77
Previously attended camp	0.19 (0.39)	0.16 (0.36)	-0.04 (0.03)	0.26
Number of Hindu students in class (out of 10)	6.16 (2.61)	6.12 (2.83)	-0.04 (0.22)	0.85
Number of Muslim students in class (out of -10)	3.74 (2.61)	3.80 (2.85)	0.06 (0.22)	0.79
Political system: strong leader (1-4)	2.55 (1.02)	2.48 (0.97)	-0.07 (0.08)	0.39
Political system: experts (1-4)	1.91 (0.92)	2.03 (0.98)	0.12 (0.08)	0.11
Political system: army (1-4)	2.11 (0.97)	2.17 (1.02)	0.06 (0.08)	0.48
Political system: democracy (1-4)	1.78 (0.83)	1.74 (0.75)	-0.05 (0.07)	0.46
Political system: religious law (1-4)	3.14 (0.96)	3.01 (0.98)	-0.13 (0.08)	0.09
Thermometer: Narendra Modi (0-100)	53.30 (30.49)	58.42 (30.54)	5.12 (2.49)	0.04
Thermometer: Mahatma Gandhi (0-100)	72.99 (25.93)	73.00 (26.81)	0.01 (2.14)	1.00
Trust: another religion (1-4)	3.03 (0.77)	3.04 (0.71)	0.02 (0.06)	0.76
Trust: another nationality (1-4)	2.73 (0.85)	2.68 (0.83)	-0.05 (0.07)	0.46
Trust: other Indian states (1-4)	2.85 (0.78)	2.83 (0.77)	-0.02 (0.06)	0.70
Well-being: loneliness (0-10)	6.98 (2.47)	7.26 (2.46)	0.28 (0.20)	0.16
Well-being: depression (0-24)	4.32 (4.34)	4.18 (3.73)	-0.14 (0.34)	0.68
Well-being: happiness (1-4)	2.41 (0.72)	2.52 (0.59)	0.11 (0.05)	0.05

Notes: Columns 4 presents *p*-values (for the entered-experiment indicator) from separate OLS regressions of each baseline outcome on the indicator for whether the subject attended randomization day—and thus entered the experimental study. Regressions in columns 3–4 employ robust standard errors. There are 235 participants in the non-experimental sample and 412 participants in the experimental sample.

Table S6: Estimated impact of camps on main outcomes: tabulated results

	Control mean (1)	ITT (2)	SE (3)	95% CIs (4)	p-value (5)	N (6)	Baseline dep. var (7)
A. Social preferences (primary)							
(i) Index	0.00	0.19***	(0.07)	[0.05, 0.34]	0.01	401	N
(ii) *Dictator game (stranger)	-2.37	3.41***	(1.30)	[0.86, 5.96]	0.01	401	N
(iii) *Public goods game (stranger)	36.33	1.61	(1.47)	[-1.29, 4.50]	0.28	401	N
B. Willingness to interact (primary)							
(i) Index	-0.01	0.30***	(0.07)	[0.15, 0.44]	0.00	379	Y
(ii) Number of outgroup friends	0.20	0.24***	(0.07)	[0.11, 0.38]	0.00	400	Y
(iii) *Willingness to play	0.50	0.10**	(0.05)	[0.00, 0.21]	0.05	380	N
C. National identity (primary)							
(i) Index	0.00	-0.05	(0.08)	[-0.20, 0.09]	0.47	401	N
(ii) More Indian than Hindu/Muslim	2.46	-0.13	(0.12)	[-0.37, 0.10]	0.27	401	N
(iii) *Selected Indian flag magnet	0.79	0.00	(0.04)	[-0.08, 0.08]	0.97	401	N
D. Attitudes (primary)							
(i) Index	0.00	0.04	(0.05)	[-0.06, 0.14]	0.40	401	Y
(ii) Marry outgroup	0.22	0.03	(0.04)	[-0.06, 0.11]	0.55	401	N
(iii) Citizenship for outgroup	0.73	-0.01	(0.04)	[-0.10, 0.08]	0.81	401	N
(iv) Thermometer: Foreigners	50.07	-0.58	(2.24)	[-4.99, 3.83]	0.80	401	N
(v) Thermometer: Politicians	55.65	0.75	(1.41)	[-2.03, 3.53]	0.60	401	Y
(vi) Democracy best system	0.43	0.07	(0.05)	[-0.03, 0.17]	0.15	401	Y
E. Well-being (secondary)							
(i) Index	0.00	0.18***	(0.06)	[0.06, 0.30]	0.00	401	Y
(ii) Social life	7.86	0.47*	(0.27)	[-0.07, 1.00]	0.09	401	Y
(iii) Less depression	-4.43	0.67*	(0.34)	[0.00, 1.34]	0.05	401	Y
(iv) Happiness	2.65	0.12**	(0.05)	[0.02, 0.22]	0.02	401	Y

Notes: This table reports the effects of the camps on five families of outcomes. Each coefficient summarizes a separate regression of the outcome on (i) an indicator for assignment to either of the two camps, (ii) randomization strata, and (iii) where available, a baseline measure of the outcome variable. Each index is the unweighted average of all components (centered and standardized) within a family of outcomes. Individual component outcomes are unstandardized in this table. All outcomes are from the endline survey, and their definitions are provided in Section 3.3. 95% confidence intervals are based on robust standard errors. Outcomes marked with stars are incentivized. *p<0.1; **p<0.05; ***p<0.01.

Table S7: Heterogeneous effects of rituals by religion

	Outcome:						
	Social life (1)	Depression PHQ-8 (2)	Happiness (3)	Friendships team (4)	Friendships camp (5)	Anything campers (6)	Camp attendance (7)
Ritual × Hindu	0.84** (0.42)	-0.39 (0.61)	0.09 (0.08)	-0.74* (0.40)	0.91 (4.16)	0.23** (0.10)	0.15 (0.53)
Ritual × Muslim	-0.81* (0.46)	-0.75 (0.56)	-0.10 (0.09)	-0.11 (0.45)	4.12 (4.74)	0.08 (0.11)	-1.67** (0.65)
N	235	235	235	235	235	235	240
Outcome mean	8.1	4.1	2.7	2.4	34.9	2.4	10.4
Hindu vs. Muslim p-value	<0.01	0.67	0.12	0.29	0.61	0.30	0.03
Baseline dependent variable	Y	Y	Y	N	N	N	N

Notes: The sample includes only the boys randomly assigned to the camps. Ritual is an indicator for being assigned to the ritual camp. All outcomes are measured at endline 1. Social life is the 0 to 10 self-report of how fulfilling the participant's social life is. PHQ-8 Depression is the 0 to 24 total score of how depressed the participant has felt during the last two weeks (higher means more depressed). Happiness is measured from 0 = Not at all happy to 3 = Very happy. Friendships team are the number of camper teammates spent time with in the last two weeks. Friendships camp are the number of campers that the participant is still friends with. Anything campers is the self-reported agreement with the statement, "I would do anything to help the group of boys who attended my camp," from 0 = Strongly Disagree to 3 = Strongly Agree. Column 7 uses the number of camp-days attended (0 to 12). All regressions include randomization strata fixed effects. Robust standard errors are in parentheses. ***p<0.01; **p<0.05; *p<0.1.

Table S8: Heterogeneous effects of camps by age group

	Primary outcomes:				Secondary outcome:
	Social preferences (1)	Willingness to interact (2)	National identity (3)	Attitudes (4)	Well-being (5)
Camp × Age 13-14	0.28*** (0.11)	0.30*** (0.11)	-0.07 (0.10)	0.10 (0.07)	0.07 (0.08)
Camp × Age 15-18	0.10 (0.10)	0.31*** (0.10)	-0.05 (0.11)	-0.01 (0.08)	0.30*** (0.10)
Age 13-14 vs. Age 15-18 effect, <i>p</i> -value	0.23	0.94	0.92	0.30	0.07
Control-mean difference: Age 15-18 – Age 13-14	0.13	-0.26	0.07	0.04	-0.25
<i>N</i>	401	379	401	401	401
Baseline dependent variable	N	Y	N	Y	Y

Notes: This table reports the heterogeneous effects of camps by age, for the five main outcome indexes. We split the age variable by the median age in the sample ($N = 221$ are 13-14, and $N = 191$ are 15-18). We regress outcomes on camp × age-group indicators, the age-group indicator itself, baseline measures of the outcome variable where available, and randomization strata interacted with the age-group indicator. All outcomes are z-scores. Robust standard errors are in parentheses. * $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$.

Table S9: Camp effects on outgroup friendships at endline 1 are driven mainly by friends made at camp

	Outcome: Outgroup friend...					
	Any (1)	From camp (2)	Not from camp (3)	From control group (4)	From ritual camp (5)	From regular camp (6)
Camper	0.24*** (0.07)	0.15*** (0.04)	0.08* (0.05)	0.00 (0.02)		
Regular camp					0.00 (0.02)	0.23*** (0.06)
Ritual camp					0.09** (0.04)	-0.02 (0.01)
<i>N</i>	400	400	400	400	400	400

Notes: This table presents treatment effects of the camps on outgroup friendships reported at endline 1. Outcomes are the number of friends—out of the five closest friends mentioned by participants—with outgroup-sounding names, as coded by research assistants and the authors. The specific outcomes by column are: (1) total number of outgroup friends; (2) number of outgroup friends whose names match the name of another participant assigned to either of the camps; (3) number of outgroup friends whose names do not match the name of any participant assigned to either of the camps and does not match any control participant; (4) number of outgroup friends whose names match the name of a participant in the control group; (5) number of outgroup friends whose names match the name of a participant in the ritual camp; and (6) number of outgroup friends whose names match the name of a participant in the regular camp. Each regression controls for the number of outgroup friends mentioned by participants at baseline, a dummy variable indicating missingness in that baseline control, and randomization strata fixed effects. Robust standard errors are in parentheses. * $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$.

Table S10: Rituals do not improve intergroup relations: tabulated results

	Regular mean (1)	ITT (2)	SE (3)	95% CIs (4)	p-value (5)	N (6)	Baseline dep. var (7)
A. Social preferences (primary)							
(i) Index	0.00	0.03	(0.06)	[-0.09, 0.15]	0.62	235	N
(ii) Dictator game (stranger)	0.30	0.96	(1.74)	[-2.47, 4.40]	0.58	235	N
(iii) Dictator game (team)	-0.63	-1.56	(1.65)	[-4.81, 1.68]	0.34	235	N
(iv) Dictator game (nonteam)	-0.79	0.79	(1.50)	[-2.16, 3.73]	0.60	235	N
(v) Public goods game	38.93	-2.42	(1.79)	[-5.95, 1.12]	0.18	235	N
(vi) Do anything for campers	2.30	0.18**	(0.07)	[0.03, 0.33]	0.02	235	N
B. Willingness to interact (primary)							
(i) Index	-0.01	-0.07	(0.07)	[-0.21, 0.07]	0.32	220	Y
(ii) Number of outgroup friends	0.44	-0.05	(0.11)	[-0.27, 0.17]	0.64	234	Y
(iii) Camp friends	33.91	2.03	(3.17)	[-4.21, 8.27]	0.52	235	N
(iv) Team friends	2.71	-0.52*	(0.30)	[-1.12, 0.07]	0.09	235	N
(v) Willingness to play	0.63	-0.05	(0.07)	[-0.18, 0.08]	0.44	221	N
C. National identity (primary)							
(i) Index	0.00	-0.06	(0.09)	[-0.24, 0.13]	0.55	235	N
(ii) More Indian than Hindu/Muslim	2.49	-0.25*	(0.15)	[-0.55, 0.05]	0.10	235	N
(iii) Selected Indian flag magnet	0.76	0.05	(0.05)	[-0.04, 0.15]	0.28	235	N
D. Attitudes (primary)							
(i) Index	0.00	-0.10	(0.06)	[-0.22, 0.02]	0.11	235	Y
(ii) Marry outgroup	0.24	0.02	(0.06)	[-0.10, 0.13]	0.77	235	N
(iii) Citizenship for outgroup	0.74	-0.03	(0.06)	[-0.14, 0.08]	0.59	235	N
(v) Thermometer: Politicians	56.60	-0.38	(1.88)	[-4.10, 3.33]	0.84	235	Y
(vi) Thermometer: Foreigners	52.22	-5.16*	(2.87)	[-10.81, 0.49]	0.07	235	N
(vii) Democracy best system	0.56	-0.10	(0.06)	[-0.23, 0.02]	0.11	235	Y
E. Well-being (secondary)							
(i) Index	0.00	0.08	(0.08)	[-0.07, 0.24]	0.29	235	Y
(ii) Social life	8.18	0.26	(0.32)	[-0.37, 0.90]	0.41	235	Y
(iii) Less depression	-4.23	0.51	(0.43)	[-0.34, 1.37]	0.24	235	Y
(iv) Happiness	2.75	0.02	(0.06)	[-0.09, 0.14]	0.71	235	Y

Notes: This table reports the effects of the ritual-camp (versus the regular-camp) on five families of outcomes. Each row summarizes a separate OLS regression of the outcome on (i) an indicator for assignment to the ritual-camp, (ii) randomization strata, and (iii) where available, a baseline measure of the outcome variable. Each index is the unweighted average of all components (centered and standardized) within a family of outcomes. Individual component outcomes are unstandardized in this table. All outcomes are from the endline 1 survey. The sample includes only those assigned to the ritual or regular camp. 95% confidence intervals are based on robust standard errors. *p<0.1; **p<0.05; ***p<0.01.

Table S11: The effects of intergroup contact: tabulated results

	Control mean (1)	ITT (2)	Cluster-robust			Cluster-bootstrap			N (9)	Baseline dep. var (10)
			SE (3)	95% CIs (4)	p-value (5)	SE (6)	95% CIs (7)	p-value (8)		
(i) Dictator game (stranger)	1.10	-0.86	(1.85)	[-4.69, 2.97]	0.65	(2.03)	[-5.06, 3.35]	0.68	235	N
(ii) Number of outgroup friends	0.31	0.32	(0.12)	[0.07, 0.56]	0.01	(0.11)	[0.09, 0.55]	<0.01	234	Y
(iii) Willingness to play	0.64	-0.11	(0.06)	[-0.23, 0.01]	0.07	(0.06)	[-0.23, 0.02]	0.08	221	N
(iv) National identity index	0.00	-0.21	(0.09)	[-0.41, -0.02]	0.03	(0.09)	[-0.41, -0.02]	0.03	235	N
(v) Attitudes index	0.00	0.08	(0.06)	[-0.03, 0.20]	0.16	(0.05)	[-0.03, 0.19]	0.14	235	Y
(vi) Well-being index (secondary outcome)	0.00	0.02	(0.07)	[-0.13, 0.17]	0.77	(0.08)	[-0.14, 0.18]	0.78	235	Y

Notes: This table reports the effects of high (versus low) intergroup contact on our main outcomes, tabulating the results visualized in Figure 7. We regress outcomes on an indicator for assignment to high (within-team) contact, randomization strata, and, where available, a baseline measure of the outcome variable. The regressions include only participants randomly assigned to a camp. The outcomes parallel those in Figure 1, with two exceptions: (i) we exclude the public goods game since high contact mechanically affects the form of the game (high-contact participants play the game with more outgroup members), and (ii) we break up the willingness to interact index into its components, to unmask the opposite effects of contact on each. Each index is the unweighted average of all components (centered and standardized) within a family of outcomes. Individual component outcomes are unstandardized in this table. All outcomes are from the endline 1 survey. Full outcome variable definitions are provided in Section 3.3. 95% confidence intervals and p-values are based on robust team-clustered standard errors (with 24 teams) in columns 3–5, and on cluster-bootstrapped team-clustered standard errors in columns 6–8.

Table S12: No evidence of imbalance in baseline covariates for the analysis of the impacts of attending lecture days at the camp

	Variable mean (SD) (1)	Number of lecture days attended	
		Coef. (SE) (2)	p-value (3)
<i>A. Household characteristics</i>			
Household size	4.38 (1.31)	-0.15 (0.28)	0.59
Monthly HH income: Rs. 0-10,000	0.46 (0.50)	-0.05 (0.11)	0.65
Monthly HH income: Rs. 10,001-15,000	0.35 (0.48)	0.04 (0.10)	0.68
Monthly HH income: Rs. 15,001-20,000	0.13 (0.34)	0.00 (0.10)	0.99
Monthly HH income: Rs. >20,000	0.07 (0.25)	0.01 (0.04)	0.82
Owens TV	0.82 (0.38)	-0.02 (0.06)	0.70
Owens fridge	0.51 (0.50)	0.06 (0.11)	0.60
Owens almirah	0.78 (0.41)	0.01 (0.08)	0.94
Owens microwave	0.04 (0.19)	0.03 (0.06)	0.65
<i>B. Parent survey</i>			
Mother's education: <10th standard	0.81 (0.39)	0.03 (0.09)	0.76
Father's education: <10th standard	0.75 (0.43)	0.02 (0.10)	0.85
Thermometer: Narendra Modi (0-100)	59.65 (31.03)	-7.66 (6.78)	0.26
Thermometer: Mahatma Gandhi (0-100)	77.65 (24.89)	-5.74 (6.40)	0.37
Trust: another religion	3.09 (0.75)	-0.03 (0.16)	0.87
Trust: another nationality	2.65 (0.87)	-0.09 (0.19)	0.64
Trust: other Indian states	2.78 (0.81)	0.10 (0.19)	0.58
<i>C. Child survey</i>			
Age	14.71 (1.40)	0.24 (0.33)	0.47
Caste: General	0.44 (0.50)	0.01 (0.11)	0.93
Caste: OBC	0.18 (0.38)	0.05 (0.09)	0.59
Caste: SC	0.34 (0.47)	-0.05 (0.11)	0.66
Caste: ST	0.04 (0.20)	-0.01 (0.05)	0.87
Subject: arts	0.52 (0.50)	-0.13 (0.11)	0.26
Subject: commerce	0.08 (0.28)	0.05 (0.08)	0.52
Subject: science	0.27 (0.45)	0.06 (0.09)	0.50
Subject: other	0.02 (0.14)	-0.02 (0.02)	0.32
News source: newspaper	0.18 (0.38)	-0.04 (0.09)	0.62
News source: TV	0.64 (0.48)	-0.10 (0.11)	0.40
News source: social media	0.60 (0.49)	-0.05 (0.11)	0.68
News source: word of mouth	0.68 (0.47)	0.01 (0.11)	0.93
Social media: Youtube	0.85 (0.36)	0.06 (0.08)	0.45
Social media: Facebook	0.60	0.03	0.77

Table S12: (*continued*) Balance in effects of programming analysis

	Variable mean (SD) (1)	Number of lecture days attended	
		Coef. (SE) (2)	p-value (3)
	(0.49)	(0.11)	
Social media: WhatsApp	0.72 (0.45)	0.03 (0.10)	0.76
Social media: Instagram	0.39 (0.49)	-0.02 (0.11)	0.83
Social media: TikTok	0.03 (0.18)	0.00 (0.05)	0.94
Social media: none	0.12 (0.32)	-0.05 (0.06)	0.41
Owns smartphone	0.29 (0.45)	0.08 (0.10)	0.44
Previously attended camp	0.16 (0.37)	-0.02 (0.10)	0.83
Number of Hindu students in class (out of 10)	6.19 (2.81)	-0.49 (0.58)	0.40
Number of Muslim students in class (out of -10)	3.73 (2.79)	0.48 (0.59)	0.41
Political system: strong leader (1-4)	2.50 (1.01)	0.24 (0.22)	0.26
Political system: experts (1-4)	2.03 (0.99)	-0.26 (0.22)	0.25
Political system: army (1-4)	2.17 (1.00)	0.36 (0.20)	0.07
Political system: democracy (1-4)	1.76 (0.77)	0.05 (0.14)	0.71
Political system: religious law (1-4)	3.01 (0.98)	0.02 (0.24)	0.94
Thermometer: Narendra Modi (0-100)	59.08 (30.44)	-9.25 (7.05)	0.19
Thermometer: Mahatma Gandhi (0-100)	73.65 (27.08)	-10.54 (6.06)	0.08
Trust: another religion (1-4)	3.07 (0.70)	0.01 (0.15)	0.97
Trust: another nationality (1-4)	2.72 (0.84)	-0.09 (0.19)	0.64
Trust: other Indian states (1-4)	2.85 (0.78)	-0.26 (0.14)	0.06
Well-being: loneliness (0-10)	7.35 (2.38)	0.19 (0.61)	0.76
Well-being: depression (0-24)	4.45 (3.70)	-0.82 (0.74)	0.27
Well-being: happiness (1-4)	2.51 (0.56)	-0.02 (0.13)	0.86
p-value from joint F-test			0.99

Notes: Column 1 shows the mean and standard deviation for the baseline variable among respondents assigned to the camps condition. For columns 2–3, each row represents a separate regression in which we regress the baseline covariate on the number of lecture days the camper attended and the total number of camp days the camper attended (excluding the first and last days of the camp). Columns 2 and 3 show the estimate, robust standard error, and p-value associated with the coefficient for number of lecture days attended. In the final row we run an OLS regression of the number of lecture days the camper attended on the total number of camp days the camper attended (excluding the first and last day of the camp) and all baseline variables displayed in the table. We report the F-test for the joint hypotheses that all the coefficients associated with the baseline variables are zero in that regression. There are 240 observations.

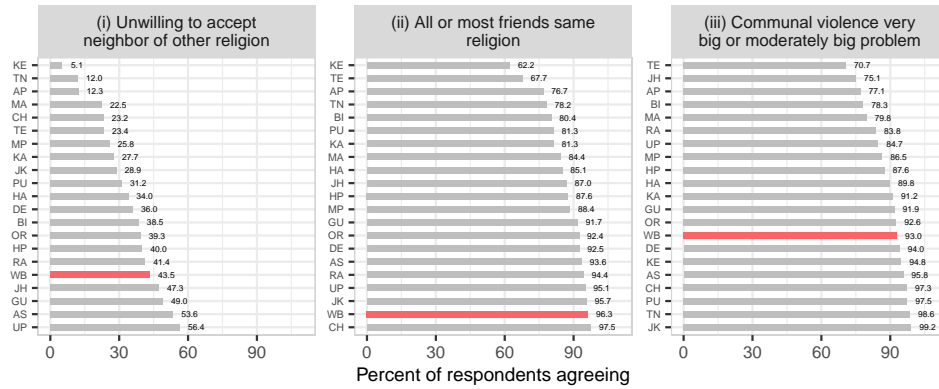
Table S13: Effect of contact on endline 2 outcomes

	Outgroup friends (1)	Number of new outgroup friends (2)	Proportion friends same (3)	More Indian than Hindu/Muslim (4)	Well-being index (5)
High contact	0.08 (0.09)	0.14 (0.11)	0.00 (0.04)	0.10 (0.16)	-0.05 (0.10)
Low contact group mean	0.28	0.18	0.46	2.36	-0.04
<i>N</i>	201	199	199	201	201
Baseline dep. variable	Y	Y	Y	N	Y

Notes: Outgroup friends is the number of close friends (out of 5) belonging to the religious outgroup. Number of new outgroup friends is the number of outgroup friends mentioned in endline 2 who were not mentioned in endline 1. Proportion of friends same is the share of friends mentioned in endline 1 also mentioned in endline 2. More Indian than Hindu/Muslim is the self-report of attachment to religious vs. national identity: 0 = Only [Hindu/Muslim], 1 = More [Hindu/Muslim] than Indian, 2 = Equally Indian and [Hindu/Muslim], 3 = More Indian than [Hindu/Muslim], and 4 = Only Indian. The Well-being index is a z-score, and is described above. All regressions include randomization strata fixed effects. Standard errors, in parentheses, are clustered by team. ***p<0.01, **p<0.05, *p<0.1.

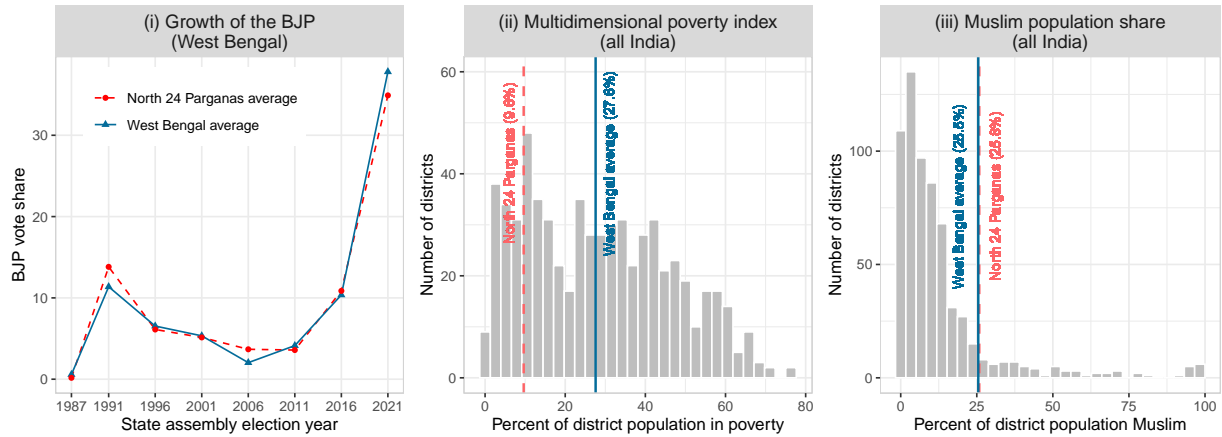
B Supplementary Figures

Figure S1: Inter-religious group tensions are high in West Bengal



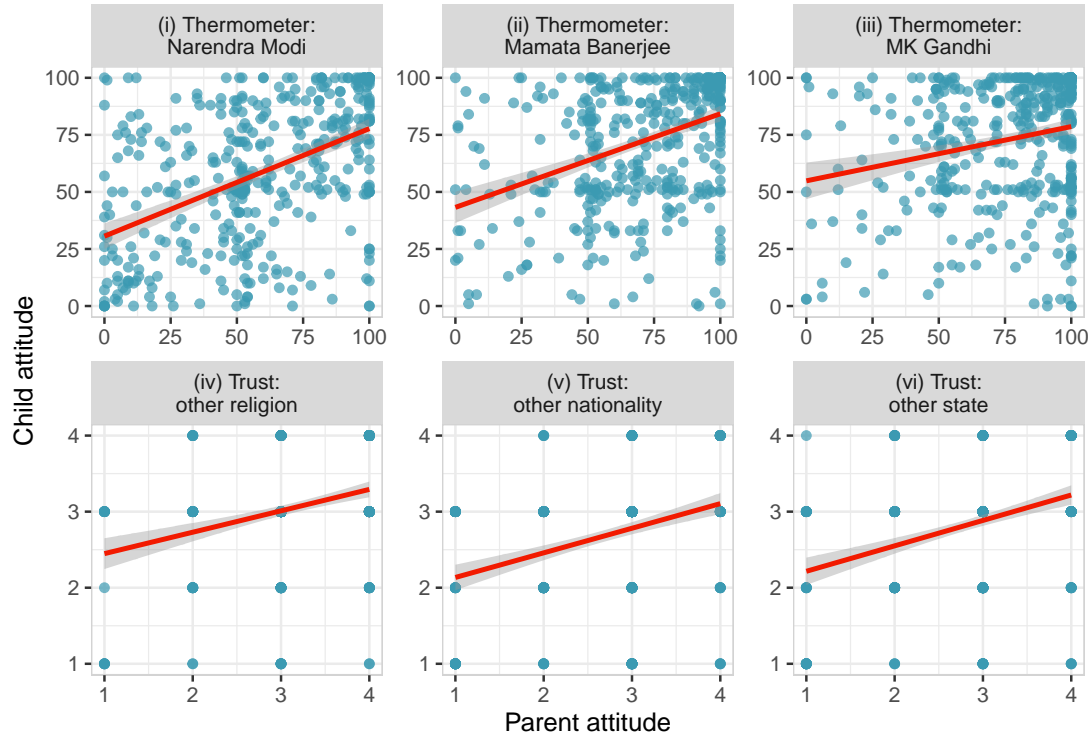
Notes: This figure plots descriptive data from the Pew “Religion in India” survey, fielded nationwide between 2019 and 2020. Individual responses are averaged by state/union territory. Only Hindu and Muslim respondents are included in the averages ($N = 26,058$). Only states or union territories in which at least 100 people were interviewed are included. Red bars denote the state of West Bengal (“WB”). The question wordings, response options, and recodes by panel are: (i) “Would you be willing to accept a [Hindu/Muslim] as a neighbor?” (Yes = 1; No = 0; Other/Both/Neither/Depends = 0); (ii) “How many of your close friends are [Hindu/Muslim]” (All of them = 1; Most of them = 1; Some of them = 0; Hardly any of them = 0; None of them = 0); (iii) “Now I am going to read you a list of things that may be problems in India. As I read each one, please tell me if you think it is a (Very big problem = 1; Moderately big problem = 1; Small problem = 0; Not a problem at all = 0): Communal violence.”

Figure S2: Characteristics of North 24 Parganas district, West Bengal



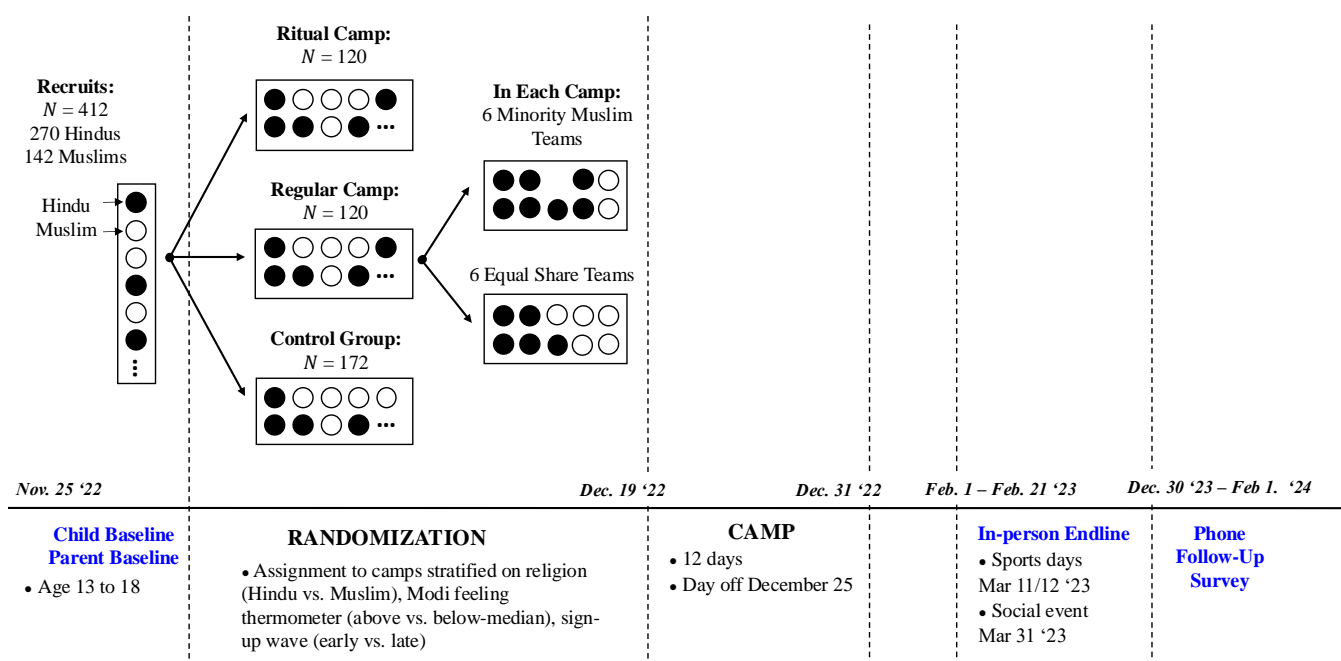
Notes: Panel (i) presents the average performance of the BJP in state assembly elections in West Bengal between 1987 and 2021; data are from the Trivedi Center for Political Data at Ashoka University. Panel (ii) plots a histogram of multidimensional poverty for all Indian districts, using the district-level index created by NITI Ayog and based on the fourth round of the National Family Health Survey (2015–16). Panel (iii) plots a histogram of the Muslim population share of Indian districts based on the 2011 Census of India.

Figure S3: Comparison of parent and child attitudes at baseline



Notes: This figure plots attitudinal data from the baseline survey, comparing answers to six questions asked to both the parent and the child. The scale in panels iv–vi is a trust index, where 1 = No trust at all and 4 = Complete trust.

Figure S4: Project timeline and randomization



Note: This figure describes the timeline of the experiment and the randomization design. The dotted vertical lines refer to different time periods, while text under the dark bold horizontal line describes the particular activity that was undertaken during that period. After the in-person endline survey in Feb 2023, we organized a sports day with all the participants (campers and control), and also held a social event to implement choices that the participants made with regards to their willingness to pay to interact with outgroup members. We conducted the follow up phone survey a year after the camps ended.



(a) National Anthem: Ritual



(b) National Anthem: Regular



(c) Dancing: Ritual



(d) Dancing: Regular



(e) Mock Election: Ritual

Figure S5: Rituals and Placebos

Notes: This figure shows images from various camp activities. For each activity, we include an image from the ritual camp as well as the regular camp. For mock elections, we only include an image from the ritual camp where the boys stood in a line (like in polling booths), submitted their ballots and received an electoral ink on their finger. In the regular camp, the boys simply submitted their ballots to the camp organizers while sitting in their lecture seats.











Figure S6: Daily camp measurement card (English translation; the original is in Bengali)

Name: _____

Roll number: _____

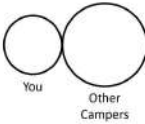

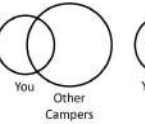
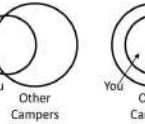

1. Which picture best describes your emotions at the camp today?

TICK ONE BOX

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
				
				

2. Which picture best describes your relationship with the other boys at the camp today?

TICK ONE BOX

<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
				

3. How many of your teammates do you consider to be close friends? **CIRCLE ONE NUMBER**

0 1 2 3 4 5 6 7 8 9

4. How bored or excited did you feel during the camp today? **CIRCLE ONE NUMBER**

1 2 3 4 5 6 7 8 9 10

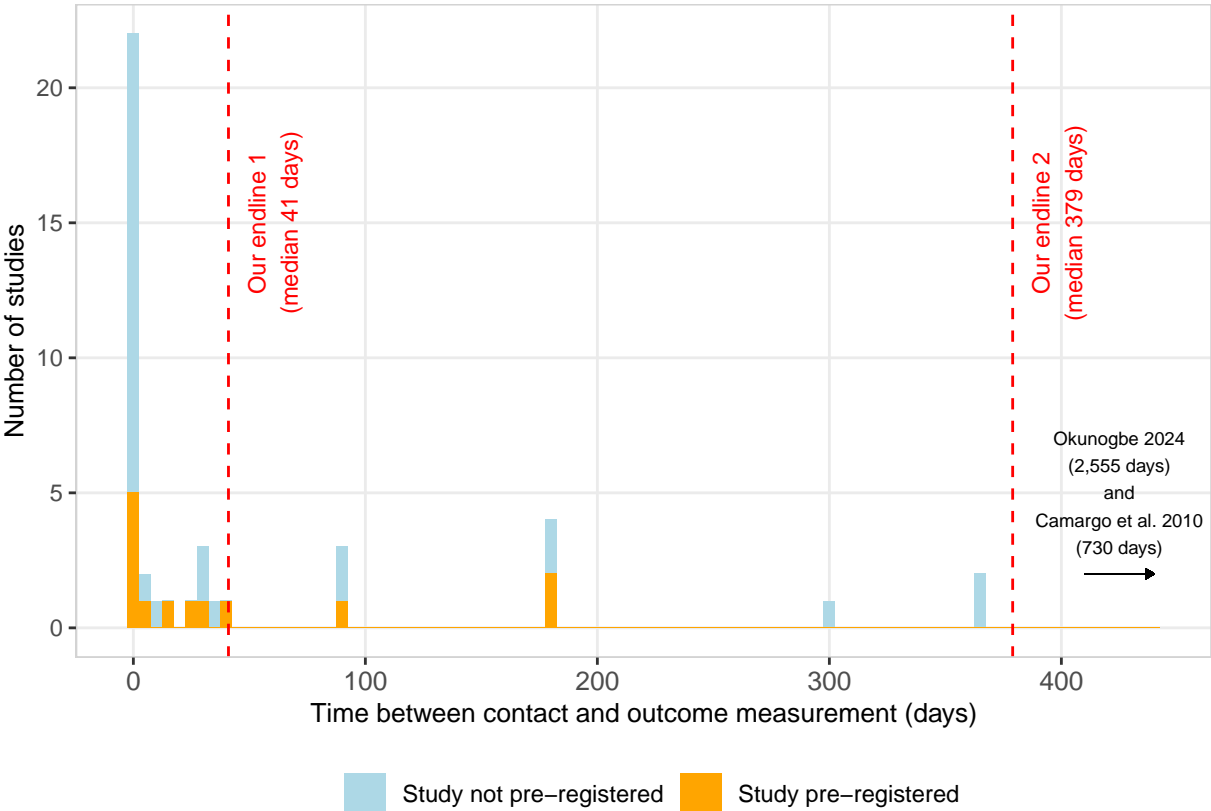
**= VERY
BORED**

**= VERY
EXCITED**

Figure S7: Badge designs

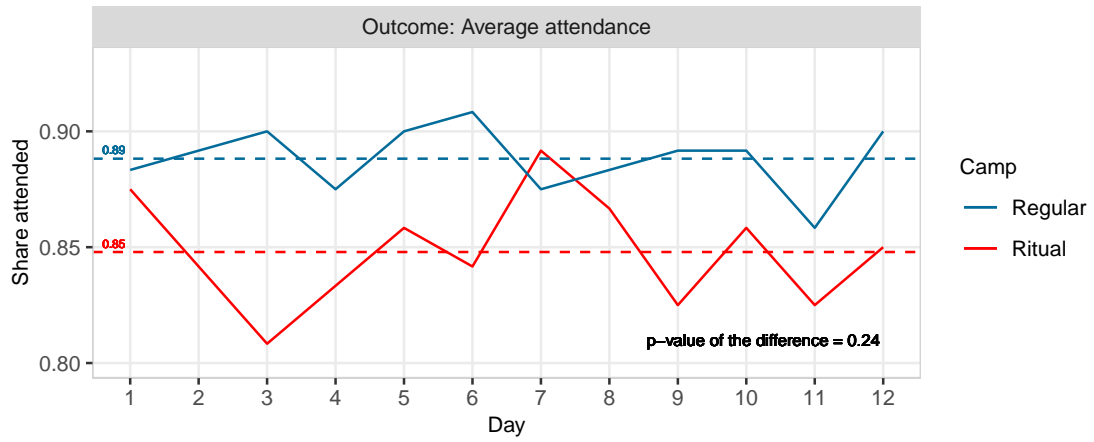


Figure S8: Comparing time between contact intervention and outcome measurement across studies of intergroup contact



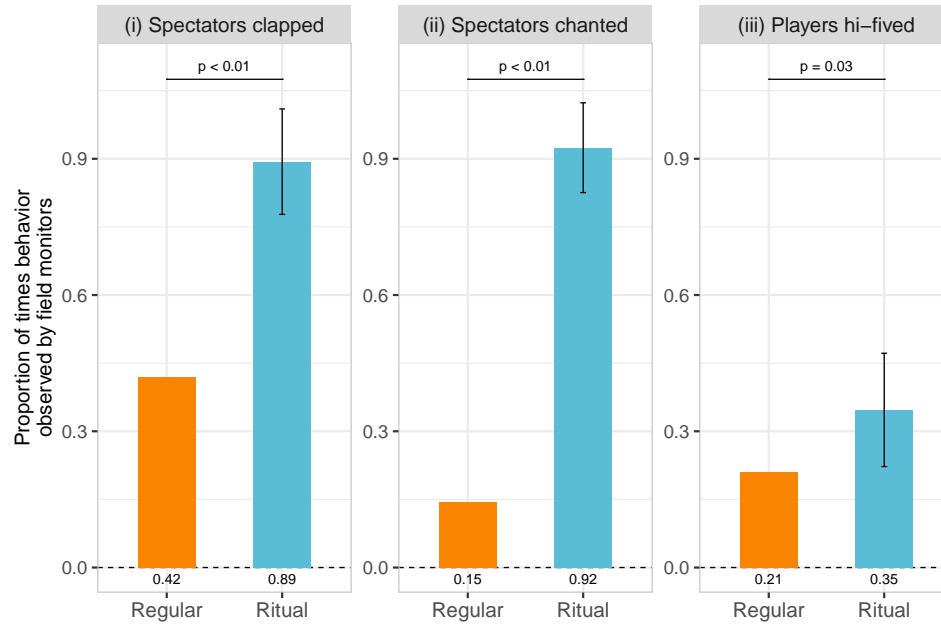
Note: This histogram shows the number of days elapsed between the conclusion of a contact intervention and the last measurement of endline outcomes taken, for the 44 studies listed in: Clochard, Gwen-Jiro, 2024, “Data for Meta-analysis on the contact hypothesis,” <https://doi.org/10.7910/DVN/TRZUBI>, Harvard Dataverse, V2. The 44 studies represent all studies found that involve an experimental induction of in-person contact with existing groups. This meta-analysis extends the earlier meta-analysis of Paluck et al. (2018). The two studies noted above the arrow are Okunogbe, Oyebola, 2024, “Does exposure to other ethnic regions promote national integration? Evidence from Nigeria,” *American Economic Journal: Applied Economics* 16(1), pp. 157–192, and Camargo, Braz et al., 2010, “Interracial friendships in college,” *Journal of Labor Economics* 28(4), pp. 861–892. Neither paper was pre-registered.

Figure S9: Camp attendance was high and did not significantly differ across the two camps



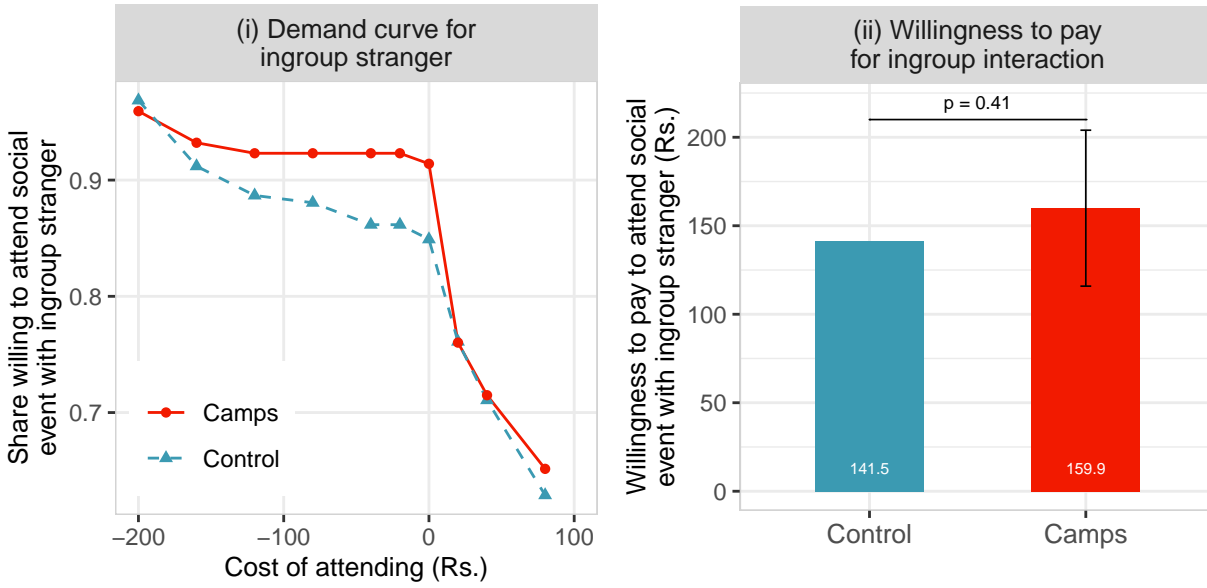
Notes: The reported p -value is from a regression ($N = 240$) of the number of days attended by each camper on an indicator for assignment to the ritual camp, using strata fixed effects and robust standard errors.

Figure S10: Sports rituals were faithfully adhered to in the Ritual camp



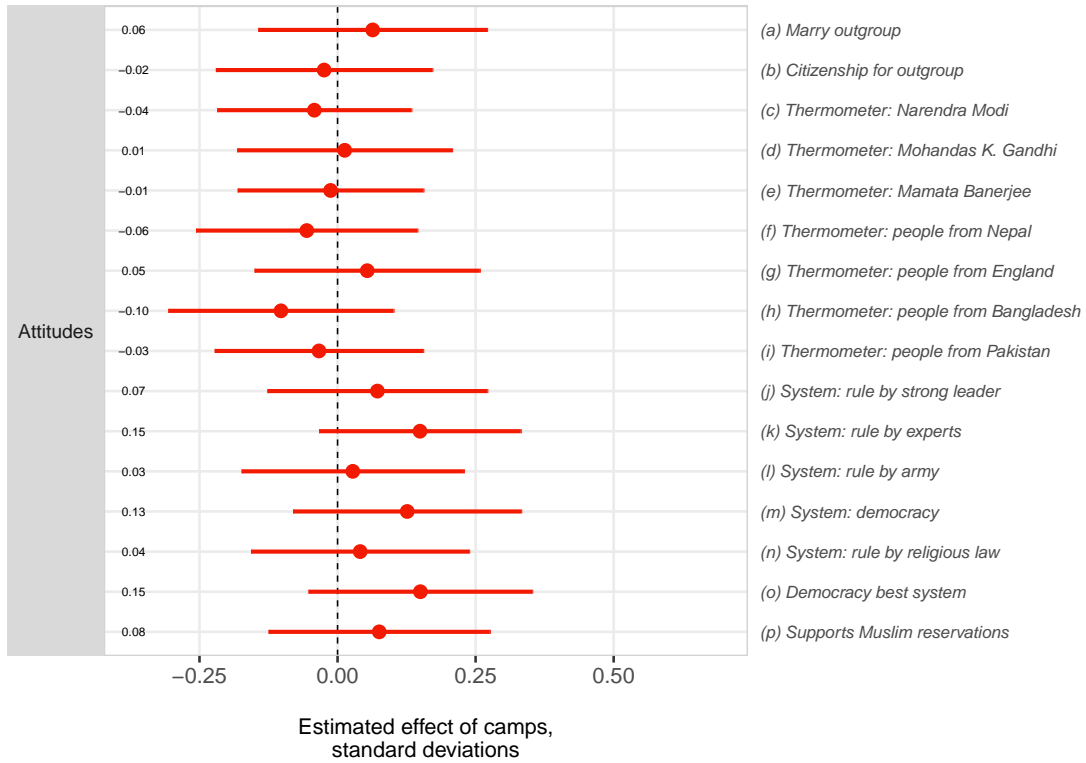
Note: Bars marked “Regular” present raw means in the regular camp. Levels for the “Ritual” bars are obtained by adding the treatment effect obtained from OLS regressions that include day and field-monitor fixed effects. 95% confidence intervals and p -values are derived from robust standard errors.

Figure S11: Camps do not increase willingness to play with ingroup strangers



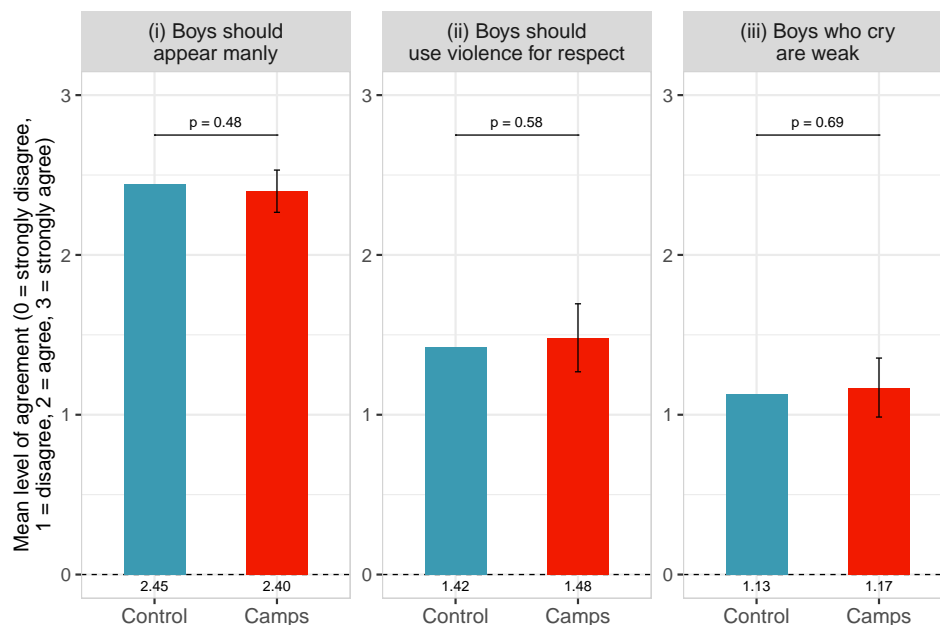
Note: Panel (i) plots demand curves for social interaction with ingroup strangers separately for control participants ($N = 159$) and for those assigned to either of the two camps ($N = 221$). As an example, the bottom-right point of the control group demand curve tells us that roughly 63% of control participants said that they would be willing to attend the social event with an ingroup stranger as their partner with a cost of attending of Rs. 80. Panel (ii) summarizes the results of a tobit regression of willingness to pay to play with the ingroup (with censoring at -200 and 80) on an indicator for camp assignment, along with randomization strata fixed effects. The 95% confidence interval and p -value for the difference are derived from robust standard errors.

Figure S12: Camps did not impact attitudes



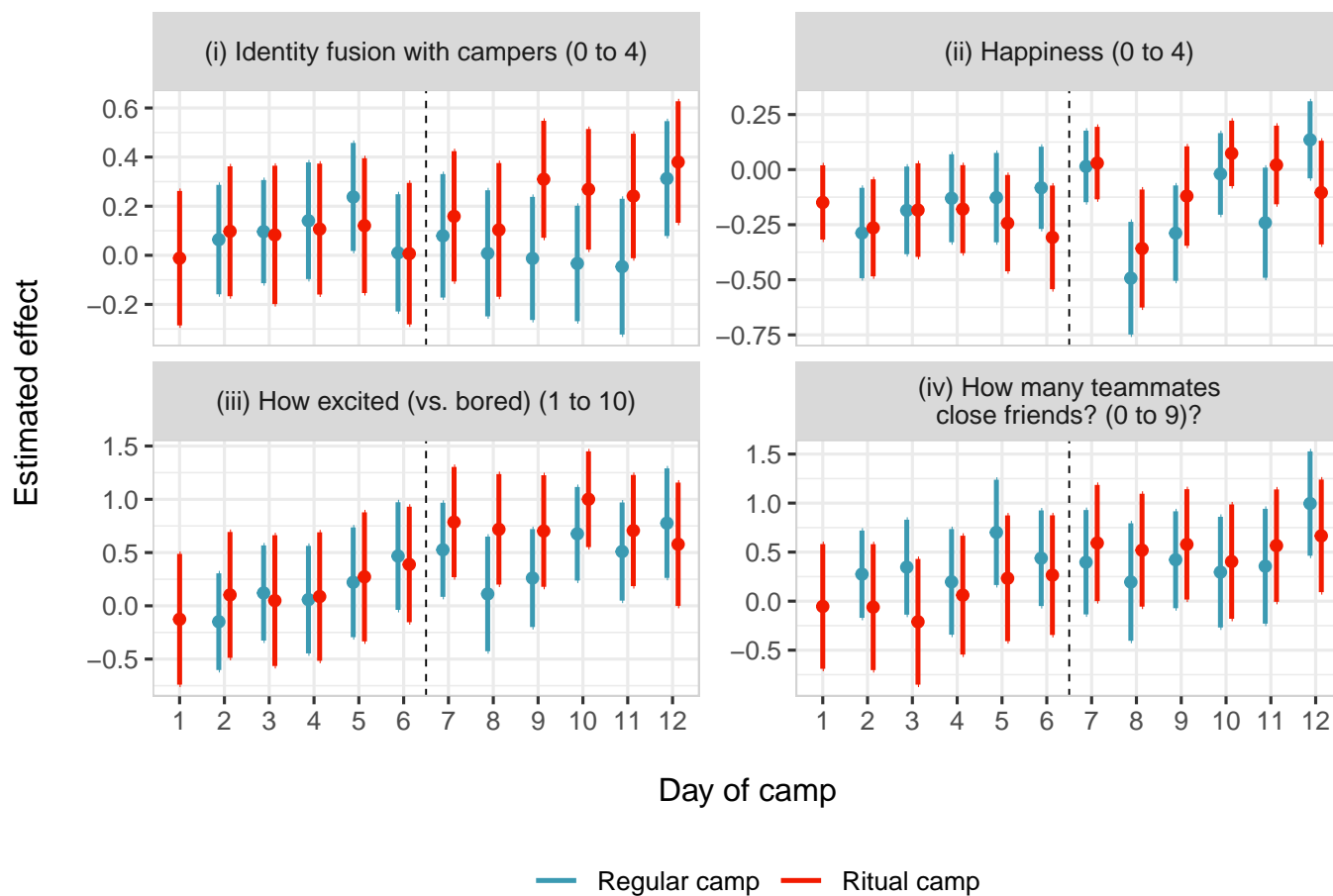
Notes: This figure plots the effects of the camps on a range of attitudinal outcomes. Each coefficient plot summarizes a separate OLS regression of the outcome on (i) an indicator for assignment to either of the two camps, (ii) randomization strata, and (iii) where available, a baseline measure of the outcome variable. Each component is a z-score. All components are from the endline survey. 95% confidence intervals are derived from robust standard errors. Coefficient magnitudes and statistical significance for the treatment indicator are displayed on the left-hand side of the plot: * $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$.

Figure S13: Camps do not affect attitudes about masculinity



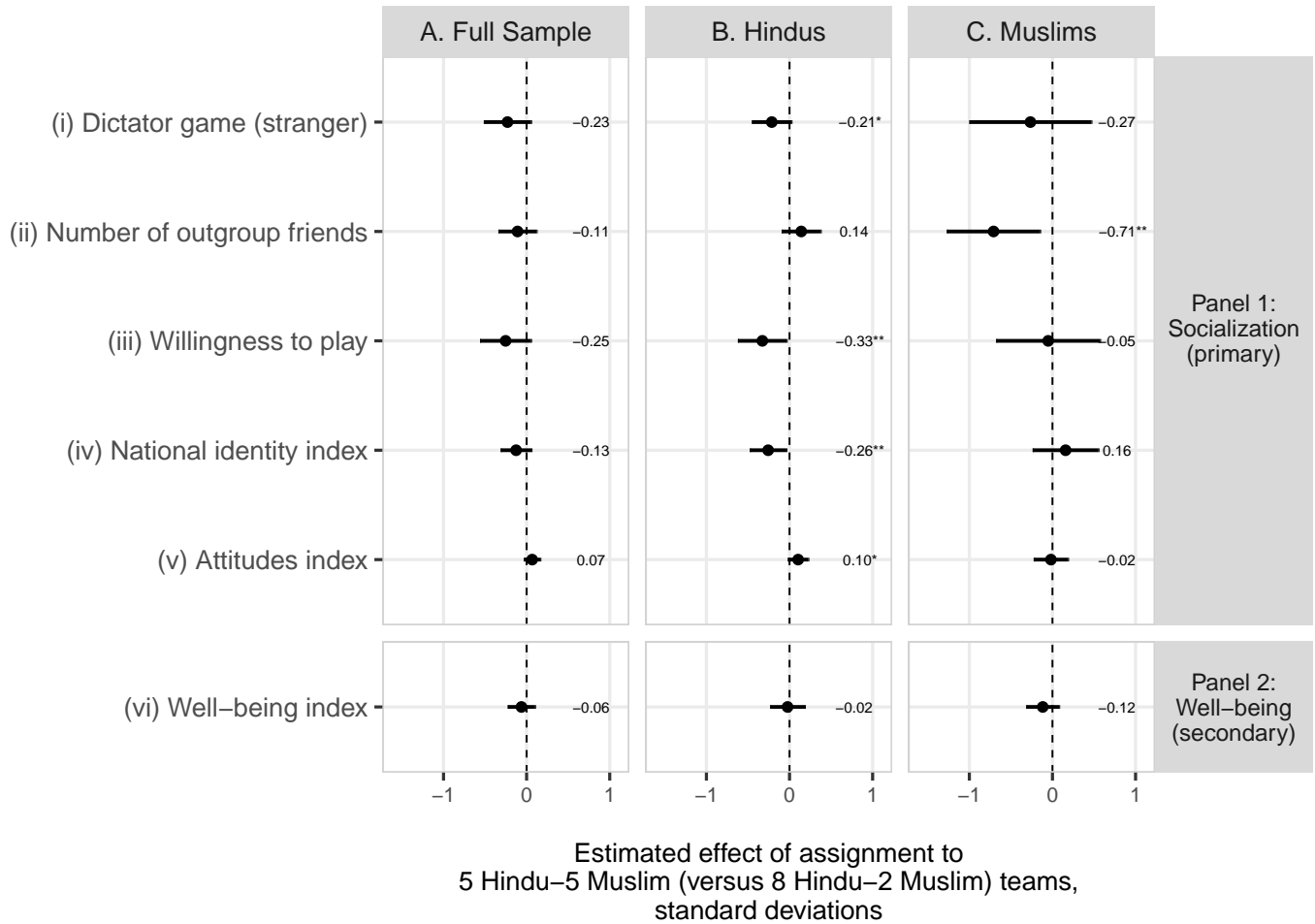
Note: This figure shows the camps treatment effect on boys' self-reported attitudes about masculinity. The question wordings were: "We are now going to ask you three questions about how you think boys should behave. To what extent do you agree or disagree with the following statements: (i) Boys should try to appear manly in almost all situations; (ii) Boys should use violence to get respect if necessary; (iii) Boys who cry are weak." Bars marked "Control" present raw control-group means. Levels for the "Camps" bars are obtained by adding the treatment effect obtained from OLS regressions that include randomization strata fixed effects. 95% confidence intervals and p -values are derived from robust standard errors.

Figure S14: Effects of rituals during the camp



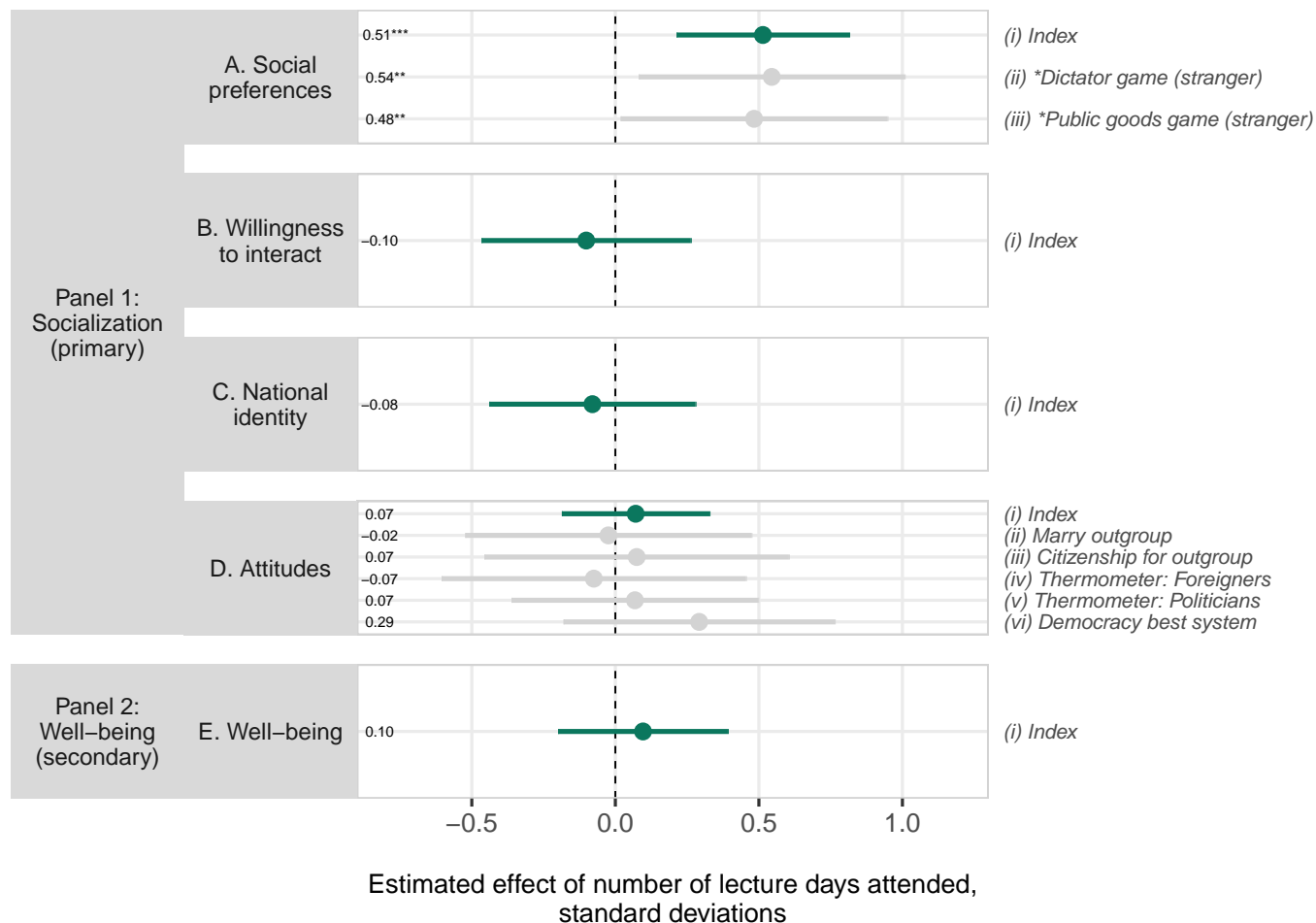
Note: The four panels visualize the means and 95% confidence intervals for four outcomes, by day and by camp. Each panel's estimates come from a single regression of the outcome on (i) camp type fully interacted with day dummies and (ii) randomization strata, with standard errors clustered at the individual-level. The outcomes for are from the daily question cards answered by all campers.

Figure S15: No effects of equal-share contact



Notes: We regress each outcome on an indicator for assignment to 5 Hindu–5 Muslim teams, randomization strata, and, where available, a baseline measure of the outcome variable. Regressions include only participants randomly assigned to a camp. Variables are centered and standardized using the variable's 8 Hindu/2-Muslim-group mean and standard deviation. 95% confidence intervals are based on team-clustered standard errors (with 24 teams). Coefficient magnitudes and statistical significance are indicated on the right-hand side of the plots: * $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$.

Figure S16: Programming improves social preferences (robustness to using non-linear controls)



Notes: The figure plots the point estimates and 95% confidence intervals from 12 separate regressions. Each outcome is regressed on the number of lecture days that the camper attended, and a set of dummy variables indicating the total number of camp days attended (not including the first and last day). The sample includes only the boys randomly assigned to the camps. Outcome variables are centered and standardized using the variables' control-group means and standard deviations. N is 235 for all models except B.i, where N is 220. Confidence intervals are based on robust standard errors. Coefficient magnitudes and statistical significance for number of lecture days attended are displayed on the left-hand side of the plot: * $p < 0.1$; ** $p < 0.05$; *** $p < 0.01$.

C Supplementary Text

C.1 Camp pledge

We are a group of brothers who have come together to learn, play games, and develop new skills. By doing these things, we plan to understand ourselves, each other, and our country better. We pledge to support and honor each other inside and outside the camp. We will respect people who disagree. We won't fight. We will listen to our teachers and follow their instructions. We will ask questions when we're confused. We will work, we will have fun, and we will grow. We are in this together!

C.2 Research ethics

This study adheres to key principles governing the ethical conduct of research:

- **Informed consent.** Both parents and children had to provide full informed consent for children to be eligible for the study. Study procedures and protocols, including the randomization procedure, were described comprehensively and in a manner that was easy to understand. No deception was used in any aspect of the study.
- **Minimizing risks of harm.** The activities carried out at the youth camps—sports, dancing, lectures, and group activities—were designed to be positive and fun experiences for the participants. Protecting participants' safety was paramount throughout. Highly trained professional teachers and coaches were employed to manage the camps, and to help design the curriculum and the roster of activities. Study authors along with a team of research assistants were present throughout the camps to ensure all reasonable steps were taken to preserve children's well-being. The centralized stadium setting ensured that participants were constantly visible to the managing staff. Parents were also able to observe their children at the camps from the sidelines if they wished (and many did so). A local medical center was informed about the camps and was readily accessible in case of sports or other injuries. First aid kits were kept on site. We opted not to partner with an existing organization running youth camps, both because the careful tailoring of the camps was crucial for learning from the experiment, and because we could not be certain that the management structures and staff recruitment procedures of existing camps would guarantee children's well-being.
- **Use of inclusive national symbols in the ritual camp.** Of the 20 rituals woven into the ritual camp, two were nationalistic: raising the Indian flag, and singing the national anthem. Importantly, both of these rituals are highly embedded in the everyday lives of all religious communities in India, meaning that they were in no sense out of the ordinary for camp participants. Most schools in India begin each day with a morning assembly at which the national anthem is sung, and in which the Indian flag is often hoisted. Flag-raising ceremonies accompanied by the singing of the national anthem are a part of national holidays like Independence Day and Republic Day. The national anthem is also commonly played in cinemas before the movie begins, and moviegoers will always stand. The national anthem, "Jana Gana Mana," was composed by the celebrated Bengali writer Rabindranath Tagore. It was first sung in 1911 at the Calcutta session of the Indian National Congress, and was adopted as India's national anthem in 1950. The lyrics do not mention any religion, and explicitly address the entire population of India ("Thy name rouses the hearts of Punjab, Sindhu, Gujarat and Maratha, Of the Dravida and Orissa and Bengal; It echoes in the hills of the Vindhyas and Himalayas, mingles in the music of Jamuna and Ganges and is chanted by the waves of the Indian Sea"). In short, it is commonly regarded as an inclusive, composite anthem that transcends religious and ethnic boundaries. Similarly, the Indian flag is intended as a secular symbol embodying unity in diversity. It was adopted by the Constituent Assembly of India in July 1947, just weeks before India's independence. Though not officially so, the flag's three colors—saffron, green, and white—are widely interpreted to stand for Hinduism, Islam, and other minorities, respectively, while the navy blue Ashoka Chakra in the center is a Buddhist symbol. The inclusive designs of both the anthem and the flag were highlighted during the camp lectures.

- **Contributions to knowledge and social good.** Our research aims to understand how youth camps can impact social preferences, intergroup relations, and the psychological well-being of adolescents from different religious communities, using a naturalistic intervention already deployed in a vast array of contexts worldwide. Knowledge gleaned from the study may contribute to improved educational practices, policy-making, and efforts to foster social cohesion and reduce prejudice in divided societies. The potential benefits of the research in adding to societal welfare and advancing our understanding of youth socialization and intergroup dynamics are significant, therefore.
- **Treatment of children assigned to the control group.** As noted in the paper, a separate sports day was held following the primary endline that control-group children were invited to attend. Thus, although those in the control group were not able to attend the camps themselves, the study offered them an enjoyable weekend experience at a later date.

C.3 Relation to AEA pre-registration

We pre-registered the experiment in the AEA RCT Registry (AEARCTR-0010661) on December 18, 2022, one day before the two camps began. We updated the pre-registration on January 3, 2024 to add the details of the second endline. We made this update after administering the second endline to roughly 50 participants (we used this initial set of surveys to finalize the survey questions).

Our sampling, experiment design, and analysis specifications are exactly as we pre-specified. We explain minor deviations with respect to outcome variables here, including (i) justification for dropping two primary outcome measures, and (ii) justification for which components we include in our main outcome families, both relevant to Figure 1. For our pre-registered secondary outcomes, we do not report exhaustive analysis of these outcomes in the main text; instead, we analyze the outcomes that help to narrow down mechanisms for the overall effects of the camps.

Willingness to plank. We pre-registered “willingness to plank” as one measure of social preferences. A plank is a core strength exercise which involves holding a position similar to a push-up for as long as possible. During the endline survey, we asked each boy to plank twice, with a gap in between. One plank was a plank for others: for every five seconds the boy held the plank, he earned Rs. 10 to be divided among eight other boys (four Muslims and four Hindus, randomly chosen from non-teammates at the same camp for campers, and from control participants for non-campers). The other plank was a plank for self: for every five seconds the boy held the plank, they earned Rs. 0, 2, or 10 (randomly assigned) for themselves. The boys did the plank for others and plank for self in random order.

We included the plank measure to test whether campers are willing to endure more physical comfort (and hold the plank for longer) to help other campers, than control participants, who are planking for boys that they didn’t camp with. The key test would then be whether campers plank for others longer than control participants, with the plank for self serving as a placebo check (e.g., to check that campers are not more physically fit as a result of the sports played at the camp).

The cross-randomization of monetary incentives for the plank for self was to serve two purposes: (i) as a sanity check that plank time is responsive to incentives, and (ii) as an input into behavioral structural estimation, allowing us to interpret the treatment effect in terms of a change to a boy’s altruism parameter (following DellaVigna and Pope (2018) and DellaVigna et al. (2022)). Ex-post we find that the plank for self is barely affected by even large monetary incentives (Table S14). We find evidence for fatigue: boys plank for themselves roughly 13 seconds less (15%) when randomly assigned to do the plank for self after having done the plank for others. We cannot reject null effects of monetary incentives, whether comparing each of the three incentive groups to each other (column 1) or assuming linear effects in the incentive size (column 2). Most surprisingly, we estimate a statistically insignificant increase of eight seconds (9%) of going from zero cash incentive to Rs. 10—a meaningful increase in incentives, giving a mean payout of roughly Rs. 180, or over half a typical daily wage. Anecdotally, this lack of responsiveness comes from the fact that the boys were motivated to plank for as long as possible even if no money was at stake.

Ex-ante, we would expect the effect of the camps on the plank for others time to be much smaller than that of the effect of a Rs. 10 incentive on the plank for self time. In some sense, the effect of the Rs. 10 incentive is an

Table S14: Effects on plank performance

	Plank self (1)	Plank self (2)	Plank others (3)
Plank for others first (0/1)	-12.57*** (4.23)	-12.56*** (4.23)	16.15*** (4.42)
Plank for self incentive = Rs. 2 (0/1)	3.27 (4.91)		
Plank for self incentive = Rs. 10 (0/1)	7.83 (5.34)		
Plank for self incentive (Rs.)		0.72 (0.51)	
Camp			-1.30 (4.52)
<i>N</i>	401	401	401
Outcome mean	84.24	84.24	78.78
Rs.2 = Rs. 10 <i>p</i> -value	0.39		
Randomization strata FE	N	N	Y

Notes: The outcome is the number of seconds planked for self in columns 1 and 2, and the number of seconds planked for others in column 3. Robust standard errors are in parentheses. *** $p < 0.01$; ** $p < 0.05$; * $p < 0.1$.

upper bound of the effects of camps—for the camps to increase the plank for others time by the same amount, it would be as if control participants have no altruism towards their plank partners (playing the game as if their plank partners were earning no money), with campers having perfect altruism towards their plank partners (treating the Rs. 10 earned by their plank partners as utility-enhancing as Rs. 10 earned by themselves). Given that (i) any camp effects would be plausibly meaningfully smaller than the effects of the Rs. 10 incentive, and (ii) we do not detect effects of the Rs. 10 incentive, we drop the plank measures from the main analysis.

For completeness, we show the effects of the camps in column 3 of Table S14. We estimate an imprecise null effect, with the confidence interval of -10 to 8 including the point estimate for the effect of the Rs. 10 incentive.

Proud to be Indian. We pre-registered the question “How proud are you to be Indian?” as one component of national identity. Boys could answer (i) not at all proud, (ii) not very proud, (iii) quite proud, or (iv) very proud. 91% answered very proud, and 9% answered quite proud. Give the lack of variation, we drop this component from the main analysis. Inclusion of this component would not change our core conclusion of a null effect of the camps on identity—for the dummy variable equal to one if the boy responded “very proud,” we estimate an effect of -2.1 percentage points of the camp ($p = 0.48$).

Justification for exclusion of other components for main families of outcomes.

- For “Thermometer: Foreigners,” we keep only the thermometer variables that can be coded as related to opinions toward the religious outgroup in other countries (Nepal for Muslims, Bangladesh and Pakistan for Hindus). While we don’t include the thermometer score for the English as a component in our main index, we discuss the effects of the camp on this outcome in a footnote in Section 4.4.
- For “Thermometer: Politicians,” we keep only the two politicians with clear directional predictions: Gandhi (we would predict positive effects given the lectures on Indian independence) and Modi (we would predict negative effects). While we exclude Mamata Banerjee, we report effects on this outcome in the main text in Section 4.4.
- We exclude our measure of support for reservation for Muslims (0 = Strongly disagree to 3 = Strongly agree) from the index since we only have a clear directional prediction (positive) for Hindus. Consistent with our

null effects of the camps on attitudes, we do not see an effect of camp assignment on support for reservation for Muslims among Hindus (Camp coefficient = 0.006, $p = 0.95$).

- We exclude political issue importance because with hindsight, there are no clear directional predictions of the effects of camps. For issue importance, respondents ranked four issues from most to least important—welfare programmes for the poor, harmony between communities, corruption, and employment opportunities. While “harmony between communities” relates directly to the purpose of our integrative camps, it is not clear whether we should expect campers to consider harmony more important (because the camps remind them of the importance of good Hindu-Muslim relations) or less important (because the camps make them think Hindu-Muslim relations are good enough already that they do not need to be prioritized). Ex post we estimate an effect of -3 percentage points ($p = 0.44$) of camp assignment on ranking harmony between communities as the most important issue (20% of control participants rank it first).

C.4 Lecture overviews

- **Lecture 1 (Day 2)** – Democracy and Elections: History of Democracy: Growth and Development; Forms of Democracy; Modern use of Democracy; Elections as Means of Exercising Democracy: History and Forms; Modern Practices and Breaches in Practice.
- **Lecture 2 (Day 7)** – Role of Bengal in India’s Freedom Struggle: Battle of Plassey and Buxar; Role of Bengal in Indian Nationalism; Bengal Leadership in Congress; Rise of Radicalism in Bengal; Bengali Literature as a form of Protest; Partition and effect on Bengal. In this lecture, we also delved into Rabindranath Tagore’s rakhi ritual. Tagore initiated this symbolic act, urging both Hindus and Muslims in Bengal to tie rakhis on one another. This gesture was a poignant protest against the British government’s proposed partition of the country. We then organized this in the ritual camp.
- **Lecture 3 (Day 11)** – India’s Freedom Struggle: First War of Independence of 1857; Nationalism in India; Establishment of Indian National Congress – Moderates and Radicals; Establishment of Muslim League; Gandhian Era, Subhas Chandra Bose and the Indian National Army (INA); Independence and Partition.

C.5 Survey Instruments

See overleaf for Baseline, Endline 1, and Endline 2 survey instruments.

Baseline Survey

variable name	Question	Choices
	Survey Information	
Q1	1. Name of Enumerator [text entry]	
Q2	2. Name of Supervisor [text entry]	
Q3	3. Date [select date]	
Survey_Type	Is this Child Survey or Parent Survey or both? [select one]	1Child Survey 2Parent Survey 3Both
	Parent Survey	
	Instructions to surveyor: Try to get the father to do the survey (either through doing this on Sundays, or through doing the survey over the phone). If not, mother. If not, any other available adult guardian. One parent survey per nuclear household (2 brothers need only 1 parent survey, 2 cousins in the same HH need 2 parent surveys).	
Q_E1	E1. Household ID [text entry]	
Q_E3	E3. Name of Respondent [text entry]	
Q_E4	E4. Gender of Respondent [select one]	1Male 2Female 3Other
Consent	Do you agree to take part in the survey? [select one]	1Yes 0No
Note_E5	E5. Enter names of child participants from this household.	
Q_E5_1	1. ...	
Q_E5_2	2. ...	
Q_E5_3	3. ...	
Q_E5_4	4. ...	
Q_E5_5	5. ...	
Q_E6	E6. Relation to child participant [ask for each child listed above] [select one]	1Mother 2Father 3Guardian
Q_E6_other	Guardian (specify relationship, e.g. Uncle) [text entry]	
Q_E7	E7. How many people currently reside in your household? [integer]	
Q_E8	E8. What is your total household monthly income (INR)? [select one]	10-5,000 25,001-10,000 310,001-15,000 415,001-20,000 520,001-30,000 630,001-40,000 740,001-50,000 8> 50,000
Q_E9	E9. Does your household have the following: [select multiple]	1A television 2A refrigerator 3An almirah / wardrobe 4A microwave
Q_E10	E10. What is the main material of the walls in your household? [select one]	1Cement walls 888Other
Q_E10_other	Other (Please Specify)	

Q_E11	E11. What is the education level of the child's mother [asked for each child participant from this household]? [select one]	1Did not complete 10th Standard 2Completed 10th Standard 3Completed 12th standard 4Completed Bachelor's Degree 5Completed Master's Degree or higher
Q_E12	E12. What is the education level of the child's father [asked for each child participant from this household]? [select one]	1Did not complete 10th Standard 2Completed 10th Standard 3Completed 12th standard 4Completed Bachelor's Degree 5Completed Master's Degree or higher
Q_A19	A19. What is your religion? [select one]	1Hindu 2Muslim 888Other
Q_A19_other	Other (Please Specify)	
Note_E13	E13. I'd like to get your feelings toward some national leaders, past and present. I'll read the name and I'd like you to rate that person using something we call the feeling thermometer. Ratings between 50 degrees and 100 degrees mean that you feel favourable and warm toward the person. Ratings between 0 degrees and 50 degrees mean that you don't feel favourable toward the person and that you don't care too much for that person. You would rate the person at the 50 degree mark if you don't feel particularly warm or cold toward the person. If we come to a person whose name you don't recognize, you don't need to rate that person. Just tell me and we'll move on to the next one.	
Q_E13_a	a. Narendra Modi [integer]	
Q_E13_b	b. Mahatma Gandhi [integer]	
Q_E13_c	c. Mamata Banerjee [integer]	
Q_E13_d	d. Muhammad Ali Jinnah [integer]	
Q_E13_e	e. Sardar Patel [integer]	
Note_E14	E14. Now I would like to ask you about your feelings toward political parties. We will use the feelings thermometer again. How are your feelings about...	
Q_E14_a	a. TMC [integer]	
Q_E14_b	b. BJP [integer]	
Q_E14_c	c. INC [integer]	
Q_E14_d	d. CPM [integer]	

Q_E15	E15. How strongly do you hold your political views? [select one]	1Not at all strongly 2Not very strongly 3Somewhat strongly 4Very strongly
Note_E16	E16. Could you tell me for each of the statements below whether you trust people from this group completely, somewhat, not very much, or not at all?	
Q_E16_a	a. People of another religion [select one]	1Not at all 2Not very much 3Somewhat 4Completely
Q_E16_b	b. People of another nationality [select one]	1Not at all 2Not very much 3Somewhat 4Completely
Q_E16_c	c. People from other states of India [select one]	1Not at all 2Not very much 3Somewhat 4Completely
Q_E17_Hindu	E17. Let us suppose that you had to choose between being an Indian and being a Hindu. Which of these two groups do you feel most strongly attached to? [select one]	1Only Indian 2More Indian than Hindu 3Equally Indian and Hindu 4More Hindu than Indian 5Only Hindu
Q_E17_Muslim	E17. Let us suppose that you had to choose between being an Indian and being a Muslim. Which of these two groups do you feel most strongly attached to? [select one]	1Only Indian 2More Indian than Muslim 3Equally Indian and Muslim 4More Muslim than Indian 5Only Muslim
Note_E18	Lottery Day Details: Thank you for taking this survey! To confirm your interest in the camp, we just ask you and your children to come to Vidyasagar Krirangan, Barasat stadium on December 11th between the hours ofXXX and XXX. There we will have you complete a short survey to confirm your child's/children's availability for the camp. We will provide food at the stadium.We will then hold a lottery to decide which children are invited to attend the camp, given our limited capacity to include everyone.	
Q_E19	E19. Please give us a phone number so that we can remind you about Lottery Day. [text entry]	
Q_E20	E20. Enter again to confirm. [text entry]	
Note_Parent_Survey_End	The survey is over. Thank you for your time.	

	Child Survey	
Note_1	Child Survey: For any boys aged 13 to 18 who would like to attend the camp. Multiple sign-ups per household allowed (linked through HH ID, we will randomise at household-level).	
Q_A1	A1. Municipal ward Code [text entry]	
Q_A2	A2. Municipal ward [text entry]	
Q_A3	A3. Street Address [text entry]	
Q_A4	A4. Take a photo of the front of the house. [to be used for tracking]	
Q_A5	A5. Get GPS code using SurveyCTO. Submit when accuracy is under 10 metres [to be used for tracking]	
Q_A6	A6. Household ID [numeric entry]	
Q_A8	A8. Do you agree to take part in the survey? [select one]	1Yes 0No
Number_Boys	How many male children / boys aged 13 to 18 to survey? [numeric entry]	
Repeat_Child_Agree	Child questions are repeated over the number of male children aged 13-18	
Q_A9	A9. Name of Respondent [text entry]	
Q_A10	A10. Age of Respondent [numeric entry]	
Q_A11	A11. Are you able and willing to attend a 12-day civic education and activities camp from December __ to __? [select one]	1Yes 0No
Q_A12	A12. Take a photo of the respondent. [This photo will be used to verify identity in future. Make sure that the photo is clear, like a passport photo]	
Q_A13	A13. Do you have your own mobile phone number?	1Yes 0No
Q_A14	A14. What is your mobile phone number? We will use this to contact you in future about the camp. [numeric entry]	
Q_A15	A15. Please confirm the phone number by entering it a second time. [numeric entry]	
Q_A16	A16. Is there any other number that can be used to contact you, e.g. one owned by someone in your household, a neighbour, or a friend?	1Yes 0No
Q_A17	A17. What is this phone number? [numeric entry]	
Q_A18	A18. Please confirm the phone number by entering it a second time. [numeric entry]	
Q_A20	A20. What is your caste category? [select one]	1General 2OBC 3SC 4ST 888 Other
Q_A20_other	Other (Please Specify)	

Q_A21	A21. What grade do you study in? [select one]	18th grade 29th grade 310th grade 411th grade 512th grade 888Other
Q_A21_other	Other (Please Specify)	
Q_A22	A22. What is your subject stream? If you don't know yet, tell us which subject stream you plan to take. [select one]	1Arts 2Commerce 3Science 888Other
Q_A22_other	Other (Please Specify)	
Q_A23	A23. Which school do you study in? [select one]	1School 1 2School 2 3School 3 4School 4 5School 5
Q_A24	A24. What is the primary source of news that you obtain? [select multiple]	1Newspaper 2Television 3Social Media 4Word of Mouth 888Other
Q_A24_other	Other (Please Specify)	
Q_A25	A25. Which social media apps do you use? [select multiple]	1Youtube 2Facebook 3Whatsapp 4Instagram 5TikTok 888Other 0I don't use any social media apps
Q_A25_other	Other (Please Specify)	
Q_A26	A26. Do you own a smartphone? [select one]	1Yes 0No
Q_A27	A27. Do you have your own WhatsApp account? [select one]	1Yes 0No
Q_A28	A28. What phone number is connected to your WhatsApp account? We may use this to message you about the camps. [numeric entry]	
Q_A29	A29. Please confirm the phone number by entering it a second time. [numeric entry]	
Q_A30	A30. Have you participated in any activity organised by any political party or its youth wing (including protests, marches, gatherings etc.)? [select one]	1Yes 0No
Q_A32	A32. Which activities did you participate in? [select multiple]	1Protest 2March 3Sports 4Social gathering 888Other

Q_A32_other	Other (Please Specify)	
Note_33	A33. Have you seen any of these films?	
Q_A33_1	1. Bajrangi Bhaijaan [select one]	1Yes 0No
Q_A33_2	2. Chak de India [select one]	1Yes 0No
Q_A33_3	3. PK [select one]	1Yes 0No
Q_A33_4	4. Lagaan [select one]	1Yes 0No
Q_A34	A34. Have you attended any camp in the past? [select one]	1Yes 0No
Q_A35	A35. What type of a camp was it? [select multiple]	1Educational Camp 2Sports Camp 3Adventure (Hiking and Trekking Camp) 4NCC Camp 888Other
Q_A36	A36. At some point during or after the camps, we may need volunteers to help us with organisation. The volunteers would not be paid for helping. Would you be willing to volunteer? If yes, we may ask for your help later. [select one]	1Yes 0No
Q_A37	A37. Think of your 5 closest friends: what are their full names?	
Q_A37_1	1. ...	
Q_A37_2	2. ...	
Q_A37_3	3. ...	
Q_A37_4	4. ...	
Q_A37_5	5. ...	
Q_A38	A38. In your school/class, out of every 10 students, how many would you say are Hindus, how many are Muslims, and how many are neither?	
Q_A38_1	Hindus: [integer]	
Q_A38_2	Muslims: [integer]	
Q_A38_3	Neither: [integer]	
Note_B1	B1. I'm going to describe various types of political systems and ask what you think about each as a way of governing this country. For each one, would you say it is a very good, fairly good, fairly bad or very bad way of governing this country?	
Q_B1_a	a. Having a strong leader who does not have to bother with parliament and elections. [select one]	1Very Good 2Fairly Good 3Fairly Bad 4Very Bad
Q_B1_b	b. Having experts, not government, make decisions according to what they think is best for the country [select one]	1Very Good 2Fairly Good 3Fairly Bad 4Very Bad

Q_B1_c	c. Having the army rule [select one]	1Very Good 2Fairly Good 3Fairly Bad 4Very Bad
Q_B1_d	d. Having a democratic political system [select one]	1Very Good 2Fairly Good 3Fairly Bad 4Very Bad
Q_B1_e	e. Having a system governed by religious law in which there are no political parties or elections [select one]	1Very Good 2Fairly Good 3Fairly Bad 4Very Bad
Note_B2	B2. I'd like to get your feelings toward some national leaders, past and present. I'll read the name and I'd like you to rate that person using something we call the feeling thermometer. Ratings between 50 degrees and 100 degrees mean that you feel favourable and warm toward the person. Ratings between 0 degrees and 50 degrees mean that you don't feel favourable toward the person and that you don't care too much for that person. You would rate the person at the 50 degree mark if you don't feel particularly warm or cold toward the person. If we come to a person whose name you don't recognize, you don't need to rate that person. Just tell me and we'll move on to the next one.	
Q_B2_a	a. Narendra Modi [integer]	
Q_B2_b	b. Mahatma Gandhi [integer]	
Q_B2_c	c. Mamata Banerjee [integer]	
Q_B2_d	d. Muhammad Ali Jinnah [integer]	
Q_B2_e	e. Rahul Gandhi [integer]	
Q_B4	B4. Having a system governed by religious law in which there are no political parties or elections	1Not at all strongly 2Not very strongly 3Somewhat strongly 4Very strongly
Note_B5	B5. Could you tell me for each of the statements below whether you trust people from this group completely, somewhat, not very much, or not at all?	
Q_B5_a	a. People of another religion [select one]	1Not at all 2Not very much 3Somewhat 4Completely
Q_B5_b	b. People of another nationality [select one]	1Not at all 2Not very much 3Somewhat 4Completely
Q_B5_c	c. People from other states of India [select one]	1Not at all 2Not very much 3Somewhat 4Completely

Q_B6	B6. To what extent do you agree with the following statement? People like you are accepted in India for who you are.	1Strongly Disagree 2Disagree 3Neither Agree nor Disagree 4Agree 5Strongly Agree
Q_B7_Hindu	B7. Let us suppose that you had to choose between being an Indian and being a Hindu. Which of these two groups do you feel most strongly attached to? [select one]	1Only Indian 2More Indian than Hindu 3Equally Indian and Hindu 4More Hindu than Indian 5Only Hindu
Q_B7_Muslim	B7. Let us suppose that you had to choose between being an Indian and being a Muslim. Which of these two groups do you feel most strongly attached to? [select one]	1Only Indian 2More Indian than Muslim 3Equally Indian and Muslim 4More Muslim than Indian 5Only Muslim
Q_B8	B8. How would you split Rs. 1000 between yourself and a randomly selected person who lives in India? Please assume the randomly selected individual comes from a family with a similar income as your family's, and would not find out that it was you who sent them the money. [integer]	
Note_B10	B10. How would you split Rs. 1000 between a randomly selected person who lives in India and the following individuals (who are part of particular social groups)?	
Q_B10_a	a. A member of your extended family (e.g., your cousin) [integer]	
Q_B10_b	b. A friend of a family member (e.g., your sibling's closest friend) [integer]	
Q_B10_c	c. A friend from school [integer]	
Q_B10_d	d. Someone who shares your religious beliefs (e.g., a fellow Hindu/Muslim) [integer]	
Q_B10_e	e. Someone of your same age/ generation [integer]	
Q_B10_f	f. Someone who shares your political views (e.g., a fellow left-winger, or a fellow right-winger, etc.) [integer]	
Q_B10_g	g. Someone of your same race/ ethnicity (e.g., a fellow Bengali) [integer]	
Q_B11	B11. On a scale from 0 (I feel rather lonely) to 10 (I have a fulfilling social life), how would you describe your current personal situation? [integer]	
Q_B12	B12. To what extent do you agree or disagree with the following statement? I think it is important to serve my community	1Strongly Disagree 2Somewhat Disagree 3Somewhat Agree 4Strongly Agree

Q_B14	B14. Taking all things together in your life, would you say you are:	1Very happy 2Rather happy 3Not very happy 4Not at all happy
Note_B15	B15. Over the last 2 weeks, how often have you been bothered by any of the following problems?	
Q_B15_1	Little interest or pleasure in doing things	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_2	Feeling down, depressed, or hopeless	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_3	Trouble falling or staying asleep, or sleeping too much	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_4	Feeling tired or having little energy	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_5	Poor appetite or overeating	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_6	Feeling bad about yourself – or that you are a failure or have let yourself or your family down	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_7	Trouble concentrating on things, such as reading the newspaper or watching television	0Not at all 1Several days 2More than half the days 3Nearly every day
Q_B15_8	Moving or speaking so slowly that other people could have noticed? Or the opposite – being so fidgety or restless that you have been moving around a lot more than usual	0Not at all 1Several days 2More than half the days 3Nearly every day

Q_B15_9	Thoughts that you would be better off dead or of hurting yourself in some way	0Not at all 1Several days 2More than half the days 3Nearly every day
Note_Child_Survey_End	The survey is over. Thank you for your time.	
calc_end_time		
Enumerator_Com	InterviewerInterviewer, Please enter your comments here.	

Endline 1 Survey

variable name	Question	Choices and relevance
	Survey Information	
enumerator_name	Name of Enumerator [text entry]	
supervisor_name	Name of Supervisor [text entry]	
endline1_date	Date [select date]	
Group_Childinfo	Child Information	
hhid	Enter household id from tracking sheet [numeric entry]	
hhid_confirm	Re-enter household id [numeric entry]	
child_name	Surveyor: now confirm the name and identity using the photo. [select from preload containing name and photo]	hhid child_name_rand 0 Not the same child
consent	Do you consent to taking part in the survey?	1 Yes 0 No
Group_survey	Endline Survey	`\${child_name}!=0', `\${consent}=1
religion	calculated from preload	
c1_age	calculated from preload	
child_name_rand	calculated from preload	
child_first_name	calculated from preload	
phone_number_rand	calculated from preload	
second_phone_number_rand	calculated from preload	
treatment	calculated from preload	
team_no	calculated from preload	
team_member_id	calculated from preload	
team_letter	calculated from preload	
parent_name_rand	calculated from preload	
teammate1	calculated from preload	
teammate2	calculated from preload	
teammate3	calculated from preload	
teammate4	calculated from preload	
teammate5	calculated from preload	
teammate6	calculated from preload	
teammate7	calculated from preload	

teammate8	calculated from preload	
teammate9	calculated from preload	
plankmate_name1	calculated from preload	
plankmate_name2	calculated from preload	
plankmate_name3	calculated from preload	
plankmate_name4	calculated from preload	
plankmate_name5	calculated from preload	
plankmate_name6	calculated from preload	
plankmate_name7	calculated from preload	
plankmate_name8	calculated from preload	
dictator_muslim_first	calculated from preload	
play_muslim_first	calculated from preload	
dictator_stranger_name1	calculated from preload	
dictator_stranger_name2	calculated from preload	
play_stranger_name1	calculated from preload	
play_stranger_name2	calculated from preload	
dictator_camper_name1	calculated from preload	
dictator_camper_name2	calculated from preload	
dictator_camper_name3	calculated from preload	
dictator_camper_name4	calculated from preload	
dictator_camper_type1	calculated from preload	
dictator_camper_type2	calculated from preload	
dictator_camper_type3	calculated from preload	
dictator_camper_type4	calculated from preload	

plank_incentive	calculated from preload	
beliefs_muslim_first	calculated from preload	
belief_volunteer_name1	calculated from preload	
belief_volunteer_name2	calculated from preload	
belief_volunteer_name3	calculated from preload	
belief_volunteer_name4	calculated from preload	
belief_volunteer_name5	calculated from preload	
belief_volunteer_name6	calculated from preload	
belief_volunteer_name7	calculated from preload	
belief_volunteer_name8	calculated from preload	
belief_volunteer_name9	calculated from preload	
belief_volunteer_name10	calculated from preload	
random_survey_order	calculated from preload	
plank_for_team_first	calculated from preload	
control_group	calculated from preload	
photo_endline	Take a photo of child. [This photo will be used to verify identity in future. Make sure that the photo is clear, like a passport photo]	
Group_SP	Social Preferences	
Group_WTP_team1	Willingness to Plank (For Others)	\${plank_for_team_first} = '1'

Note_4	<p>For the first task, we want to see how long you can do a plank for. To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart. Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line. Hold this position.</p> <p>To give you an incentive, for every 5 seconds of the plank, you will earn INR 10 to be divided among eight other boys in the study, but you will not earn any money for yourself. So the longer you plank, the more you win for these eight other boys! And note: we will not tell any of the other eight boys how long you planked for, or how much money came from your plank.</p> <p>[The maximum amount you can win for yourself is Rs 500]</p> <p>Surveyor: Ensure the boy only starts the plank after the list of names has been read out.</p>	<p><code>\${control_group}='1'</code></p>
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Note_5	<p>For the first task, we want to see how long you can do a plank for. To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart. Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line. Hold this position.</p> <p>To give you an incentive, for every 5 seconds of the plank, you will earn INR 10 to be divided among eight other boys in your camp, but you will not earn any money for yourself. So the longer you plank, the more you win for your fellow campers! And note: we will not tell any of the other eight boys how long you planked for, or how much money came from your plank.</p> <p>[The maximum amount you can win for the eight other boys is Rs 500]</p> <p>Surveyor: Ensure the boy only starts the plank after the list of names has been read out.</p>	$\text{\$}\{\text{control_group}\} = '0'$
Note_6a	<p>The eight other boys you are planking for are:</p> <p>$\text{\\$}\{\text{plankmate_name1}\}, \text{\\$}\{\text{plankmate_name2}\}, \text{\\$}\{\text{plankmate_name3}\}, \text{\\$}\{\text{plankmate_name4}\}, \text{\\$}\{\text{plankmate_name5}\}, \text{\\$}\{\text{plankmate_name6}\}, \text{\\$}\{\text{plankmate_name7}\}, \text{\\$}\{\text{plankmate_name8}\}$</p>	$\text{\$}\{\text{control_group}\} = '1'$
Note_6b	<p>The eight other campers you are planking for are:</p> <p>$\text{\\$}\{\text{plankmate_name1}\}, \text{\\$}\{\text{plankmate_name2}\}, \text{\\$}\{\text{plankmate_name3}\}, \text{\\$}\{\text{plankmate_name4}\}, \text{\\$}\{\text{plankmate_name5}\}, \text{\\$}\{\text{plankmate_name6}\}, \text{\\$}\{\text{plankmate_name7}\}, \text{\\$}\{\text{plankmate_name8}\}$</p>	$\text{\$}\{\text{control_group}\} = '0'$
Q_WP1_m1	How long did the respondent plank for?	
	Minutes: [integer]	
Q_WP1_s1	Seconds: [integer]	
Group_WTP_self1	Willingness to Plank (For Self)	$\text{\$}\{\text{plank_for_team_first}\} = '0'$

Note_7	<p>For the first task, we want to see how long you can do a plank for. To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart. Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line. Hold this position.</p> <p>To give you an incentive, for every 5 seconds of the plank, you will earn INR \${plank_incentive} for yourself. [The maximum amount you can win for yourself is Rs 500]</p>	\${plank_incentive} != '0'
Note_8	<p>For the first task, we want to see how long you can do a plank for. To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart. Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line. Hold this position.</p>	\${plank_incentive} = '0'
Q_WP2_m1	<p>How long did the respondent plank for?</p> <p>Minutes: [integer]</p>	
Q_WP2_s1	<p>Seconds: [integer]</p>	
Group_DG	Dictator Game	

Note_9	<p>Let's now have you play a game in which you get money for yourself.</p> <p>For this task, you have to decide how to split INR 100 between you and another boy in Barasat who you do not know. For example, you could decide to keep all the money to yourself. OR you could decide to give the full 100 to the other boy. OR you could decide to keep some for yourself and give the rest away. Your decision is completely up to you. Does this make sense?</p> <p>The boy you could give money to is aged 13 to 18. We will only tell you his first name. If you choose to give money to the boy, we will not tell him that it came from you. We will ask for your decision for two possible boys, neither of whom attended the camps, and we will randomly pick one of the two decisions to count as your final decision. Remember, you are playing the game separately for each boy and you have INR 100 to divide as you wish between you and one boy for each game.</p>	
Q_DG1	The first boy is \${dictator_stranger_name1}. How much of the INR 100 would you like to give to him, keeping the rest for yourself? [integer]	
Q_DG2	The second boy is \${dictator_stranger_name2}. How much of the INR 100 would you like to give to him, keeping the rest for yourself? [integer]	
Group_PGG	Public goods game with team	
Note_10a	<p>For the third game, you get INR 50, and you have to decide how much to keep for yourself, and how much to contribute to a pool. For this task, we have assigned you nine teammates. Each of these teammates will face the same decision. Note, we are working hard to survey all of your teammates.</p> <p>Any amount that you and your teammates contribute to the pool will be tripled, and then this amount will be divided equally among you and your teammates. When we return to settle the money, we will tell you and your teammates how much each team member contributed.</p>	\${control_group}='1'

Note_10b	<p>For the third game, you get INR 50, and you have to decide how much to keep for yourself, and how much to contribute to a pool. Each of your nine teammates from the camp will face the same decision. Note, we are working hard to survey all of your teammates.</p> <p>Any amount that you and your teammates contribute to the pool will be tripled, and then this amount will be divided equally among you and your teammates. When we return to settle the money, we will tell you and your teammates how much each team member contributed.</p>	$\text{\$}\{\text{control_group}\} = '0'$
Note_11a	<p>We have assigned the following people to be your teammates [read out 9 full names and ages]:</p> <p>$\text{\\$}\{\text{teammate1}\}$, $\text{\\$}\{\text{teammate2}\}$, $\text{\\$}\{\text{teammate3}\}$, $\text{\\$}\{\text{teammate4}\}$, $\text{\\$}\{\text{teammate5}\}$, $\text{\\$}\{\text{teammate6}\}$, $\text{\\$}\{\text{teammate7}\}$, $\text{\\$}\{\text{teammate8}\}$, $\text{\\$}\{\text{teammate9}\}$</p>	$\text{\$}\{\text{control_group}\} = '1'$
Note_11b	<p>Just to remind you, your teammates are [read out 9 full names and ages]:</p> <p>$\text{\\$}\{\text{teammate1}\}$, $\text{\\$}\{\text{teammate2}\}$, $\text{\\$}\{\text{teammate3}\}$, $\text{\\$}\{\text{teammate4}\}$, $\text{\\$}\{\text{teammate5}\}$, $\text{\\$}\{\text{teammate6}\}$, $\text{\\$}\{\text{teammate7}\}$, $\text{\\$}\{\text{teammate8}\}$, $\text{\\$}\{\text{teammate9}\}$</p>	$\text{\$}\{\text{control_group}\} = '0'$
Group_CQ1	Comprehension question 1	
Q_CQ1	<p>Comprehension question 1: Suppose that all of your teammates decide not to contribute to the pool. What money do you get to keep if you decide not to contribute either? [select one]</p>	<p>1 0 2 25 3 50 4 100</p>
Note_12	Surveyor: Please show the printed aid corresponding to this image to the respondent, irrespective of their answer to this question.	
Group_CQ2	Comprehension question 2	
Q_CQ2	<p>Comprehension question 2: Suppose that you and all of your teammates decide to contribute the full amount to the pool. In this case, INR 500 goes into the pool. What money do you get to keep? [select one]</p>	<p>1 0 2 50 3 100 4 150</p>
Note_13	Surveyor: Please show the printed aid corresponding to this image to the respondent, irrespective of their answer to this question.	
Group_CQ3	Comprehension question 3/4	

Q_CQ3	Comprehension question 3: What should a team do to get the most prize money? [select one]	1Each team member should contribute 0 2Each team member should contribute 25 3Each team member should contribute 45 4Each team member should contribute 50
Q_CQ4	Comprehension question 4: What should an individual do to get the most prize money? [select one]	1If everyone else contributes 50, individual should keep 0 to themselves 2If everyone else contributes 50, individual should keep 25 to themselves 3If everyone else contributes 50, individual should keep 45 to themselves 4If everyone else contributes 50, individual should keep 50 to themselves
Note_15	Remember, if you don't give to the pool, but your teammates do, you will still get money from the pool.	
Group_PG_Con	Contribution	
Note_16a	Just to remind you, your teammates are: [read out 9 full names and ages]: \${teammate1}, \${teammate2}, \${teammate3}, \${teammate4}, \${teammate5}, \${teammate6}, \${teammate7}, \${teammate8}, \${teammate9}	\${control_group} = '1'
Note_16b	Just to remind you, your teammates from the camp are: [read out 9 full names and ages]: \${teammate1}, \${teammate2}, \${teammate3}, \${teammate4}, \${teammate5}, \${teammate6}, \${teammate7}, \${teammate8}, \${teammate9}	\${control_group} = '0'
Q_PG1	How much of the INR 50 would you like to contribute to the team's pool, keeping the rest for yourself? Remember: anything that goes into the pool is tripled, and then divided equally between the 10 team members. [integer]	

Q_will_team mates_answer	How many of your 9 teammates do you guess will answer this survey? [integer]	
Group_WI	Willingness to Interact	
Group_Fri	Friendships	
Note_17	Think of your 5 closest friends: what are their full names?	
Q_Fri1	Name of friend 1 [text]	
Q_Fri2	Name of friend 2 [text]	
Q_Fri3	Name of friend 3 [text]	
Q_Fri4	Name of friend 4 [text]	
Q_Fri5	Name of friend 5 [text]	
Group_event		
Q_Fri9	<p>We are arranging a social event in a few weeks to give a way for boys to make new friends in the city. We will select 30 boys from Barasat to be invited. At the event, you would be matched with one other boy, and then spend an hour or two playing board games and other activities with him. You would only interact with the boy at the event. This event is different from the sports day, and will be organised after the sports day in March.</p> <p>We would now like to ask you whether you want to attend the event with a specific boy. The boy will be aged 13 to 18. We will ask whether you would attend the event if it cost money, whether you'd attend it for free, or for different amounts of money. We will ask you these questions for two different possible boys, but we will only tell you the first name of each boy.</p> <p>After we have everyone's answers, we will randomly pick one of your answers about one of the boys to count as your final opinion. If the answer we pick is one in which you said you would attend for money, you will then get to receive that money at the social event. We won't tell your answers to anyone, so you can answer honestly.</p>	
Q_Fri10_c1	Suppose your partner is a boy named \${play_stranger_name1} who you don't know. Would you attend the social event with \${play_stranger_name1} if it cost Rs 80? [select one]	1 Yes 0 No
Q_Fri10_c2	Would you attend the social event with \${play_stranger_name1} if it cost Rs 40? [select one]	\${Q_Fri10_c1}='0' 1 Yes 0 No

Q_Fri10_c3	Would you attend the social event with \${play_stranger_name1} if it cost Rs 20? [select one]	\${Q_Fri10_c2} = '0' 1 Yes 0 No
Q_Fri10_1	Would you attend the social event with \${play_stranger_name1} for free? [select one]	\${Q_Fri10_c3} = '0' 1 Yes 0 No
Q_Fri10_2	Would you attend the social event with \${play_stranger_name1} if you were paid INR 20? [select one]	\${Q_Fri10_1} = '0' 1 Yes 0 No
Q_Fri10_3	Would you attend the social event with \${play_stranger_name1} if you were paid INR 40? [select one]	\${Q_Fri10_2} = '0' 1 Yes 0 No
Q_Fri10_4	Would you attend the social event with \${play_stranger_name1} if you were paid INR 80? [select one]	\${Q_Fri10_3} = '0' 1 Yes 0 No
Q_Fri10_5	Would you attend the social event with \${play_stranger_name1} if you were paid INR 120? [select one]	\${Q_Fri10_4} = '0' 1 Yes 0 No
Q_Fri10_6	Would you attend the social event with \${play_stranger_name1} if you were paid INR 160? [select one]	\${Q_Fri10_5} = '0' 1 Yes 0 No
Q_Fri10_7	Would you attend the social event with \${play_stranger_name1} if you were paid INR 200? [select one]	\${Q_Fri10_6} = '0' 1 Yes 0 No
Q_Fri11_c1	Suppose your partner is a boy named \${play_stranger_name2} who you don't know. Would you attend the social event with \${play_stranger_name2} if it cost Rs 80? [select one]	1 Yes 0 No
Q_Fri11_c2	Would you attend the social event with \${play_stranger_name2} if it cost Rs 40? [select one]	\${Q_Fri11_c1} = '0' 1 Yes 0 No
Q_Fri11_c3	Would you attend the social event with \${play_stranger_name2} if it cost Rs 20? [select one]	\${Q_Fri11_c2} = '0' 1 Yes 0 No
Q_Fri11_1	Would you attend the social event with \${play_stranger_name2} for free? [select one]	\${Q_Fri11_c3} = '0' 1 Yes 0 No
Q_Fri11_2	Would you attend the social event with \${play_stranger_name2} if you were paid INR 20? [select one]	\${Q_Fri11_1} = '0' 1 Yes 0 No
Q_Fri11_3	Would you attend the social event with \${play_stranger_name2} if you were paid INR 40? [select one]	\${Q_Fri11_2} = '0' 1 Yes 0 No
Q_Fri11_4	Would you attend the social event with \${play_stranger_name2} if you were paid INR 80? [select one]	\${Q_Fri11_3} = '0' 1 Yes 0 No

Q_Fri11_5	Would you attend the social event with \${play_stranger_name2} if you were paid INR 120? [select one]	\${Q_Fri11_4} = '0' 1 Yes 0 No
Q_Fri11_6	Would you attend the social event with \${play_stranger_name2} if you were paid INR 160? [select one]	\${Q_Fri11_5} = '0' 1 Yes 0 No
Q_Fri11_7	Would you attend the social event with \${play_stranger_name2} if you were paid INR 200? [select one]	\${Q_Fri11_6} = '0' 1 Yes 0 No
Group_BAO	Beliefs about Others	
Note_18	You may remember that in your first survey for us we asked you whether you would be willing to volunteer to help with the running of the camps that we organised in December. We would now like to ask you to guess which people said yes to this question.	
Q_BAO1	Which of these five people do you think offered to volunteer? If you guess the right number of people, you will get INR 10. [select multiple]	1\${belief_volunteer_name1} 2\${belief_volunteer_name2} 3\${belief_volunteer_name3} 4\${belief_volunteer_name4} 5\${belief_volunteer_name5} 6None of them
Q_BAO2	Which of these five people do you think offered to volunteer? If you guess the right number of people, you will get INR 10. [select multiple]	1\${belief_volunteer_name6} 2\${belief_volunteer_name7} 3\${belief_volunteer_name8} 4\${belief_volunteer_name9} 5\${belief_volunteer_name10} } 6None of them
Q_BAO3	Here are your nine teammates from the camp. Which of your teammates do you think offered to volunteer? If you guess the right number of people, you will get INR 10. [select multiple]	\${control_group} = '0' 1\${teammate1} 2\${teammate2} 3\${teammate3} 4\${teammate4} 5\${teammate5} 6\${teammate6} 7\${teammate7} 8\${teammate8} 9\${teammate9} 10None of them
Group_ISPA	Attitudes	
Group_DMSD	Direct measures of social distance	
opposite_religion		

Note_19	We are now going to ask you some questions about your attitudes toward other groups. Select the option that best describes your feelings towards \${opposite_religion}s for each of the following questions:	
Q_DMSD1	Would you be willing to marry a \${opposite_religion} when you're older? [select one]	1 Yes 0 No
Q_DMSD2	Would you support giving Indian citizenship to a \${opposite_religion} immigrant? [select one]	1 Yes 0 No
Group_TR	Thermometer ratings	
Note_20	<p>I'd like to get your feelings toward some national leaders, past and present. I'll read the name and I'd like you to rate that person using something we call the feeling thermometer.</p> <p>Ratings between 50 degrees and 100 degrees mean that you feel favourable and warm toward the person. Ratings between 0 degrees and 50 degrees mean that you don't feel favourable toward the person and that you don't care too much for that person. You would rate the person at the 50 degree mark if you don't feel particularly warm or cold toward the person.</p>	
Q_TR1	Narendra Modi [integer]	
Q_TR2	Mahatma Gandhi [integer]	
Q_TR3	Mamata Banerjee [integer]	
Group_TR_N	Thermometer ratings towards other nationalities	
Note_21	I'd like to get your feelings toward people from other countries using the same feeling thermometer that we just used. I'll read the name of the country and I'd like you to rate your feeling towards people from there.	
Q_TR_n1	People from Nepal [integer]	
Q_TR2_n2	People from Bangladesh [integer]	
Q_TR3_n3	People from England [integer]	
Q_TR3_n4	People from Pakistan [integer]	
Group_ATDP	Attitudes towards different political systems	
Note_22	I'm going to describe various types of political systems and ask what you think about each as a way of governing this country. For each one, would you say it is a very good, fairly good, fairly bad or very bad way of governing this country?	

Q_ATDP1	Having a strong leader who does not have to bother with parliament and elections. [select one]	1 Very Bad 2 Fairly Bad 3 Fairly Good 4 Very Good
Q_ATDP2	Having experts, not government, make decisions according to what they think is best for the country. [select one]	1 Very Bad 2 Fairly Bad 3 Fairly Good 4 Very Good
Q_ATDP3	Having the army rule. [select one]	1 Very Bad 2 Fairly Bad 3 Fairly Good 4 Very Good
Q_ATDP4	Having a democratic political system. [select one]	1 Very Bad 2 Fairly Bad 3 Fairly Good 4 Very Good
Q_ATDP5	Having a system governed by religious law in which there are no political parties or elections. [select one]	1 Very Bad 2 Fairly Bad 3 Fairly Good 4 Very Good
Q_ATDP6	Which of the types of political systems I just asked you about do you think is the best form of government? [select one]	1 Having a strong leader who does not have to bother with parliament and elections. 2 Having experts, not government, make decisions according to what they think is best for the country 3 Having the army rule 4 Having a democratic political system 5 Having a system governed by religious law in which there are no political parties or elections
Group_ATMR	Attitudes towards minority representation/reservation in parliament and higher education	
Q_ATMR1	To what extent do you agree or disagree with the following statement? Muslims should have reserved seats in parliament and reservations in government jobs and higher education, just like lower castes and SCs/STs do. [select one]	
Group_FCM	Factors considered most important for voting	

Note_23	Which issues should the Government of India be focused on most today, in your opinion? Please rank the following issues in order of importance, from most important (1) to least important (4):	
Q_FCM1	Rank 1 (Most Important) [select one]	1 Welfare programmes for the poor 2 Harmony between communities 3 Corruption 4 Employment opportunities
Q_FCM2	Rank 2 (Important) [select one]	1 Welfare programmes for the poor 2 Harmony between communities 3 Corruption 4 Employment opportunities
Q_FCM3	Rank 3 (Less Important) [select one]	1 Welfare programmes for the poor 2 Harmony between communities 3 Corruption 4 Employment opportunities
Q_FCM4	Rank 4 (Least Important) [select one]	1 Welfare programmes for the poor 2 Harmony between communities 3 Corruption 4 Employment opportunities
Group_MA	Attitudes about Boys	
Note_24	We are now going to ask you 3 questions about how you think boys should behave. To what extent do you agree or disagree with the following statements:	
Q_MA1	Boys should try to appear manly in almost all situations. [select one]	1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree
Q_MA2	Boys should use violence to get respect if necessary. [select one]	1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree
Q_MA3	Boys who cry are weak. [select one]	1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree
Group_FM	Fridge magnet	

Q_FM1_h	As an extra gift for completing the survey, we are giving each respondent a fridge magnet. Which of these two designs would you like the magnet to look like? We will give you your magnet, together with your cash prizes, in a few weeks. [select one]	$\{religion\} = 'Hindu'$ 1 Magnet 1 (indian) 2 Magnet 2 (hindu)
Q_FM1_m	As an extra gift for completing the survey, we are giving each respondent a fridge magnet. Which of these two designs would you like the magnet to look like? We will give you your magnet, together with your cash prizes, in a few weeks. [select one]	$\{religion\} = 'Muslim'$ 1 Magnet 1 (indian) 2 Magnet 2 (muslim)
Group_Well	Wellbeing	
Group_HD	Happiness and Depression	
Note_26	I will now ask you a few questions about your feelings and wellbeing.	
Q_HD1	On a scale from 0 (I feel rather lonely) to 10 (I have a fulfilling social life), how would you describe your current personal situation? [integer]	
Q_HD2	Taking all things together in your life, would you say you are: [select one]	1 Not at all happy 2 Not very happy 3 Rather happy 4 Very happy
Group_Prob	Problems	
Note_27	Over the last 2 weeks, how often have you been bothered by any of the following problems?	
Q_Prob1	Little interest or pleasure in doing things [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Q_Prob2	Feeling down, depressed, or hopeless [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Q_Prob3	Trouble falling or staying asleep, or sleeping too much [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Q_Prob4	Feeling tired or having little energy [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Q_Prob5	Poor appetite or overeating [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day

Q_Prob6	Feeling bad about yourself—or that you are a failure or have let yourself or your family down [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Q_Prob7	Trouble concentrating on things, such as reading or watching television [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Q_Prob8	Moving or speaking so slowly that other people could have noticed? Or the opposite—being so fidgety or restless that you have been moving around a lot more than usual [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Group_FSSC	Time Spent in December	
Note_28	For the next few questions, I want you to tell me how often you did different activities during the final two weeks of December. How often did you...	
Q_FSSC1	Do schoolwork? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times
Q_FSSC2	Spend time with people of a different religion? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times
Q_FSSC3	Spend time with people from a different state of India? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times
Q_FSSC4	Sing or chant together with other people? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times
Q_FSSC5	Play sports? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times
Q_FSSC6	Go shopping? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times
Q_FSSC7	Take part in religious activities, like going to the mosque or temple? [select one]	0 Not at all 1 Almost never 2 A few times 3 Many times

Q_FSSC8	In what ways did you spend time with people of a different religion? [select multiple]	\${Q_FSSC2} != '0' 1 Visited their house 2 Played sports together 3 Did schoolwork together 4 Shared a meal together 5 Went shopping together 6 Worked for them 888 Other
Q_FSSC8_other	Other (Please Specify)	selected(\${Q_FSSC8}, '888')
Q_Fin1	What else did you do during the final two weeks of December? [text entry]	\${control_group} = '1'
Group_WTP_team2	Willingness to Plank (For Others)	\${plank_for_team_first} = '0'
Note_29	<p>We will now again see how long you can do a plank for. To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart. Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line. Hold this position.</p> <p>To give you an incentive, for every 5 seconds of the plank, you will earn INR 10 to be divided among eight other boys in the study, but you will not earn any money for yourself. So the longer you plank, the more you win for these eight other boys! And note: we will not tell any of the other eight boys how long you planked for, or how much money came from your plank.</p> <p>[The maximum amount you can win for the eight other boys is Rs 500.]</p> <p>Surveyor: Ensure the boy only starts the plank after the list of names has been read out.</p>	\${control_group} = '1'

Note_30	<p>We will now again see how long you can do a plank for. To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart. Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line. Hold this position.</p> <p>To give you an incentive, for every 5 seconds of the plank, you will earn INR 10 to be divided among eight other boys in your camp, but you will not earn any money for yourself. So the longer you plank, the more you win for your fellow campers! And note: we will not tell any of the other eight boys how long you planked for, or how much money came from your plank.</p> <p>[The maximum amount you can win for the eight other boys is Rs 500]</p> <p>Surveyor: Ensure the boy only starts the plank after the list of names has been read out.</p>	$\text{\$}\{\text{control_group}\} = '0'$
Note_31a	<p>The eight other boys you are planking for are:</p> <p>$\text{\\$}\{\text{plankmate_name1}\}, \text{\\$}\{\text{plankmate_name2}\}, \text{\\$}\{\text{plankmate_name3}\}, \text{\\$}\{\text{plankmate_name4}\}, \text{\\$}\{\text{plankmate_name5}\}, \text{\\$}\{\text{plankmate_name6}\}, \text{\\$}\{\text{plankmate_name7}\}, \text{\\$}\{\text{plankmate_name8}\}$</p>	$\text{\$}\{\text{control_group}\} = '1'$
Note_31b	<p>The eight other campers you are planking for are:</p> <p>$\text{\\$}\{\text{plankmate_name1}\}, \text{\\$}\{\text{plankmate_name2}\}, \text{\\$}\{\text{plankmate_name3}\}, \text{\\$}\{\text{plankmate_name4}\}, \text{\\$}\{\text{plankmate_name5}\}, \text{\\$}\{\text{plankmate_name6}\}, \text{\\$}\{\text{plankmate_name7}\}, \text{\\$}\{\text{plankmate_name8}\}$</p>	$\text{\$}\{\text{control_group}\} = '0'$
Q_WP1_m2	<p>How long did the respondent plank for?</p> <p>Minutes: [integer]</p>	
Q_WP1_s2	<p>Seconds: [integer]</p>	
Group_WTP_self2	Willingness to Plank (For Self)	$\text{\$}\{\text{plank_for_team_first}\} = '1'$
Note_32	<p>We will now again see how long you can plank for. This time, we will still time you, but you won't earn any money from doing the plank.</p>	$\text{\$}\{\text{plank_incentive}\} = '0'$

Note_33	<p>We will now again see how long you can plank for. This time, for every 5 seconds of the plank, you will earn INR \${plank_incentive} for yourself.</p> <p>[The maximum amount you can win for yourself is Rs 500]</p>	\${plank_incentive} != '0'
Note_34	<p>Remember: To do a plank, you [demonstrate while reading the instructions]:</p> <p>Get into a push up position, with your elbows under your shoulders and your feet hip-width apart., Bend your elbows and rest your weight on your forearms and on your toes, keeping your body in a straight line., Hold this position.</p>	
Q_WP2_m2	<p>How long did the respondent plank for?</p> <p>Minutes: [integer]</p>	
Q_WP2_s2	<p>Seconds: [integer]</p>	
Group_IF	Identity Fusion and Indian vs. Religion identity questions	
Q_Iden1	<p>Let us suppose that you had to choose between being an Indian and being a \${religion}. Which of these two groups do you feel most strongly attached to? [select one]</p>	<p>1 Only Indian</p> <p>2 More Indian than \${religion}</p> <p>3 Equally Indian and \${religion}</p> <p>4 More \${religion} than Indian</p> <p>5 Only \${religion}</p>
Q_Iden2	<p>How proud are you to be Indian?</p>	<p>1 Not at all proud</p> <p>2 Not very proud</p> <p>3 Quite proud</p> <p>4 Very proud</p>
Group_DG_c1	Dictator Game (Campers)	\${control_group} = '0'
Note_35	<p>Like I did earlier, I am going to ask you to decide how to split INR 100 between you and different boys. In this case, each boy will be someone from your camp.</p>	
Note_36	<p>If you choose to give money to the boy, we will not tell him that it came from you. We will ask for your decision for four boys from the camp, we will randomly pick one of the four decisions to be the decision that counts. Remember, you are playing the game separately for each boy and you have INR 100 to divide as you wish between you and one boy for each game.</p>	

Q_DG1_c	The first boy is \${dictator_camper_name1}. How much of the INR 100 would you like to give to him, keeping the rest for yourself? [integer]	
Q_DG2_c	The second boy is \${dictator_camper_name2}. How much of the INR 100 would you like to give to him, keeping the rest for yourself? [integer]	
Q_DG3_c	The third boy is \${dictator_camper_name3}. How much of the INR 100 would you like to give to him, keeping the rest for yourself? [integer]	
Q_DG4_c	The fourth boy is \${dictator_camper_name4}. How much of the INR 100 would you like to give to him, keeping the rest for yourself? [integer]	
Q_Fri6_1	Here is a list of all the boys from your camp. Can you scroll down, selecting the ones that are still your friends? You can choose as many or as few as you like. [select multiple]	\${treatment} = '(1) Regular-Camp'
Q_Fri6_2	Here is a list of all the boys from your camp. Can you scroll down, selecting the ones that are still your friends? You can choose as many or as few as you like. [select multiple]	\${treatment} = '(2) Ritual-Camp'
Q_Fri7	Here is a list of your teammates from your camp. Can you select which ones, if any, you already knew before the camp began? [select multiple]	\${control_group} = '0'
Q_Fri8	Here are your teammates again. Can you select which ones, if any, you have spent time with in the past two weeks? [select multiple]	\${control_group} = '0'
anything_cam pers	To what extent do you agree or disagree with the following statement: I would do anything to help the group of boys who attended my camp. [select one]	\${control_group} = '0' 1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree
Group_Misc	Miscellaneous	
Q_Misc1	Why do you think that the research team organised the camps held in December? [You can say whatever you like] [text entry]	
Q_Misc2	How much effort would you say that the organisers put into organising the camp you attended? Answer from 0 to 10 where 0 = No effort at all and 10 = The absolute maximum effort possible. [integer]	\${control_group} = '0'
Q_Misc3	Do you give the research team permission to use photos / videos with you in them in their work (for example, in presentations)? [select one]	\${control_group} = '0' 1 Yes 0 No
Q_Misc4	Would you be interested in attending a similar camp for free if we held it in one year? [select one]	\${control_group} = '0' 1 Yes 0 No

Q_Misc5	The camp you attended was free, but this might not be possible in future. What is the maximum amount of money you would be willing to pay to attend a similar camp in one year? [integer]	\${Q_Misc4} = '1'
phone_endline	We will be calling you to provide more information about the Sports Day and the payments. Please give us a phone number to contact you on. [numeric entry]	
phone_endline_confirm	Please confirm the phone number. [numeric entry]	
Note_Child_Survey_End	The survey is over. Thank you for your time.	
Enumerator_Comments	Interviewer: Please enter your comments here.	
GPS	GPS	

Endline 2 Survey

Variable name	Question	Choices and relevance
Group_Info	Survey Information	
enumerator_na	Name of Enumerator [text entry]	
supervisor_nam	Name of Supervisor [text entry]	
endline1_date	Date [select date]	
Group_Childinf	Child Information	
hhid	Enter household id from tracking sheet [numeric entry]	
hhid_confirm	Re-enter household id [numeric entry]	
Group_Childco	Child Information	
child_name	Surveyor: Confirm the child's name from the tracking sheet [select_one]	hhid child_name_rand 0 Not the same child
Note_Wrong_Child	Please inform someone from the survey team and do not proceed with the survey.	\$(child_name)='0'
Group_survey	Endline Survey	\$(child_name)!='0'
religion	calculated from preload	
child_name_rand	calculated from preload	
child_first_name	calculated from preload	
control_group	calculated from preload	
parent_name_random	calculated from preload	
play_stranger_name1	calculated from preload	
consent	Do you consent to participating in the survey? [select one]	1 Yes
Consented	Start	\$(consent)='1'
Group_Fri	Friendships	
Note_3	Think of your 5 closest friends: what are their full names?	
el2_friend_1	Name of friend 1 [text entry]	
el2_friend_2	Name of friend 2 [text entry]	
el2_friend_3	Name of friend 3 [text entry]	
el2_friend_4	Name of friend 4 [text entry]	
el2_friend_5	Name of friend 5 [text entry]	
Group_HD	Happiness and Depression	
Note_4	I will now ask you a few questions about your feelings and wellbeing.	
el2_social	On a scale from 0 (I feel rather lonely) to 10 (I have a fulfilling social life), how would you describe your current personal situation? [integer]	
el2_happ	Taking all things together in your life, would you say you are: [select one]	1 Not at all happy 2 Not very happy 3 Rather happy 4 Very happy
Group_Prob	Problems	
Note_5	Over the last 4 weeks, how often have you been bothered by any of the following problems?	
el2_phq8_1	Little interest or pleasure in doing things [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day

el2_phq8_2	Feeling down, depressed, or hopeless [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
el2_phq8_3	Trouble falling or staying asleep, or sleeping too much [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
el2_phq8_4	Feeling tired or having little energy [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
el2_phq8_5	Poor appetite or overeating [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
el2_phq8_6	Feeling bad about yourself - or that you are a failure or have let yourself or your family down [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
el2_phq8_7	Trouble concentrating on things, such as reading or watching television [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
el2_phq8_8	Moving or speaking so slowly that other people could have noticed? Or the opposite – being so fidgety or restless that you have been moving around a lot more than usual [select one]	0 Not at all 1 Several days 2 More than half the days 3 Nearly every day
Group_IF	Identity Fusion and Indian vs. Religion identity questions	
el2_identity	Let us suppose that you had to choose between being an Indian and being a \${religion}. Which of these two groups do you feel most strongly attached to? [select one]	1 Only Indian 2 More Indian than \${religion} 3 Equally Indian and \${religion} 4 More \${religion} than Indian
el2_anything_campers	To what extent do you agree or disagree with the following statement: I would do anything to help the group of boys who attended my camp. [select one]	\${control_group} = '0' 1 Strongly Disagree 2 Disagree 3 Agree 4 Strongly Agree
incentive_phone	Please give us a phone number to contact you for setting up the appointment to pick up your survey incentive [numeric entry]	
incentive_phone_confirm	Please confirm the phone number again [numeric entry]	
Note_Child_Survey_End	The survey is over. Thank you for your time.	

Enumerator_Comments	Interviewer: Please enter your comments here.	