

**Women's Education and Home Development
Programme
First Annual Report
January 1962 through March 1963.**

**ACADEMY FOR RURAL DEVELOPMENT
COMILLA, EAST PAKISTAN.**

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**PAKISTAN ACADEMY FOR RURAL DEVELOPMENT
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Background

In the waning months of 1961, the Village-Aid programme in Pakistan was terminated. Affected by the cessation of all its activities was the programme in women's work as administered by the Pakistan Academy for Village Development. This programme included the training of female village-aid workers, the beginning of a family planning programme and a dai training effort.

Under the able guidance of its Director, the Academy moved on to other work using the experiences gained under Village-Aid to modify radically its approach to the problems of rural development in East Pakistan. It was recognized that the approach to women's work also needed major revision.

The Village-Aid programme for women had showed clearly that for lasting improvement in a village, sending in an outsider had not been effective. Part of the problem was that the women workers invariably sought out women of their own status level in the village, which meant the more prosperous villagers. Contact with the poorer people was not actively sought after or utilized fully. The effectiveness of the village worker suffered because this status limitation

created a situation in which those who needed it least were deriving all the benefits from the Village-Aid worker. These more prosperous villagers were also those least likely to accept new ideas and innovate lasting change. It was found that when the worker left the village, her programme quickly died out.

In the words of the Director, "it was recognized that the need for a revised women's programme was as necessary for the women as the cooperatives were for the farmers."⁽¹⁾ Consequently the job assignment for one of the newly requested female Peace Corp volunteers was changed from youth work to women's work.

The Village-Aid Programme in woman's work was not the only previous attempt made to engage in women's development. Starting in March 1961, an experimental programme in family planning was introduced through the village cooperatives sponsored by the Academy. Under the leadership of the Research Specialist, six cooperative villages were brought into the family planning programme, and six village women were given three weeks training as family planning organizers.⁽²⁾ While the initial response was quite good, by November 1961 the programme had run into serious difficulties :

(1) From notes of author of a conversation with the Director, Dec. 1961

(2) Khan, A. Majeed, First Annual Report of Rural Pilot Family Planning Action Programme, Mar. 1961-May 1962, p. 8-9. Consult this report for further information on the background of this programme.

"... it was observed that the programmes in the villages were conducted without a supporting base. The cooperative societies had not as yet adopted family planning as an integral part of their programme of economic development. Consequently, much of the activities of the programme were being carried on solely on a personal basis by the organizer and his female counterpart".⁽³⁾

So the need existed not only for the revision of a women's programme, but also for the revamping of the family planning programme as well. To meet these needs the control of the family planning programme was passed on in Dec. 1961 to the Academy's Sociologist. That month the female Peace Corps Volunteer joined the Academy's staff to do women's work. Also in Dec. 1961 a female instructor was selected by the Academy for the woman's programme. However, she was not to join until February 1962, and so until that time the Sociologist was also given supervisory control of the fledgling women's programme. This was a logical development as both programmes had the same concern, i. e., village women, and both suffered from the same problem, i. e., the lack of a solid foundation and approach.

After much discussion between the Sociologist and the Peace Corps Volunteer certain assumptions were arrived at that were to give a working base for both programmes. The Sociologist's concept of family planning was that :

(3) Ibid, p.18

.....it was a problem of decision-making by a man and his wife.....that is could not be dealt with in isolation, that decision making would only be facilitated by the presentation of alternatives to the village people, which necessitated presenting and educating them to alternatives...(1)

Regarding the women's programme the following assumptions were made :

1. The main approach would be through the family. Lasting progress would come to a village only when all members of a family were involved in and influenced by new ideas and methods.
2. To bring about this development, a programme of intensive education and emancipation for the wives with the support of their husbands would be necessary.
3. "Emancipation" is defined as being functional, involving a process of teaching women how to be more effective and contributing members of their families.

To understand the conditions under which the women's programme is carried on, it is relevant to describe briefly the Bengali village, and the women's position in it.

The Bengali Village

From the air the boundaries of a Bengali village cannot be distinguished. What is seen is groups of houses located in several clusters and shaded by trees, giving some relief to

(1) Khan, op. cit., p. 19

the otherwise featureless flood plain. Although in recent times the increase in population has taken up all available land, the formation of the village, its traditions and living patterns have stayed much the same.

A village is divided into geographical segments called "paras." A "para" is a cluster of houses set off from the rest of the village by paddy fields, bamboo groves, garden plots, or tanks (ponds). Within a "para" the homes are further divided into "baris," living units of usually four to ten houses built around a central rectangular compound. The people of the "bari" compound invariably form a kinship group, i. e., all are related or are of one family, usually through the father's side. A villager's house is usually about 20 feet long and 10 feet wide. The house of an owner of paddy fields is usually made of thick mud walls covered with a mixture of clay and cowdung. A door and two small heavily shuttered windows give the only light to the dim interior. As a measure against floods, the floor level of the house is raised three to four feet above the ground level of the compound which has itself been raised three to six feet above the surrounding paddy field level. The roof of the house is generally made of thatch. Less prosperous families, often landless, have houses of woven bamboo. Villagers with more land may have corrugated iron roofs on their mud houses. A very few villagers have wooden or brick houses of several rooms, and these also have corrugated iron roofs.

A family will occupy the same mud house for genera-

tions, and if new houses are added, they will be of much the same design as the original.

Near the compound is perhaps a tank, a bamboo grove, paddy fields and an adjoining compound or more paddy fields. Most villages have at least one mosque, and a large village may have several.

The average landowning villager owns approximately 1.7 acres of land which includes the land his house is on. The remainder of the holding is broken into small non-contiguous plots, some in the choice high land where two paddy crops can be grown, others in the lower areas where yearly floods and standing water prevent more than one crop from being grown.

The villager, his family and friends are usually of the same occupation, i. e., farmers, potters, weavers. There are very few carpenters, shopkeepers or blacksmiths in the villages. To get tools repaired or to purchase goods, or to get something made requires that a man leave his village. His destination is not the town but the local "hat" (market). Aside from the village mosque, the market is the centre of the men's social activity. Besides goods and services, the "hat" provides the source of news of local happenings and those in the larger world.

The relationship of the village to the outside world is quite limited. This isolation is represented by the narrow single path wandering from the village between the paddy fields to a distant paved road leading to the town. Life in

the village has a continuity of its own, untouched by books, newspapers, radios, electricity or machines. The path remains, in a sense, a one-way path, for the more venturesome and restless elements may leave by it, while within the village even time itself seems to be caught in a backwash of existence.

The Women in the Village :

The women have very low status in the villages ; they are seldom consulted in family business affairs and there seems to be little communication between husband and wife. Women, rarely, if ever, leave their villages. Their experiences with the outside world are mostly limited to social visits with relatives. Within the village, also, the movements of the women are limited to their respective *bari* or at the most to their respective *para* or to adjoining kinship neighbourhoods. It is only with a husband's or a father's permission that a woman can leave her home or village. The traditional pattern is that a woman does not go out ; hence her outlook, experiences, and contributory potential to her family are extremely limited.

Her role is that of silent drudgery : cooking the meals, bearing the children and taking care of house and family as best she can. The centre of a woman's activities is the small *bari* compound. In this space she parboils, dries and husks the paddy, watches her chickens, suns her clothes and bed covers, cooks the meals in warm weather, and gossips with the women nearby.

Relatively close to the *bari* is a tank where the woman goes to wash her clothes, bathe, and to get water for the house. In cases where the water supply is not close by, young children or old women bring the water.

The kitchen is a small, bare room partitioned off from the main room. In the bigger houses, there would be perhaps a rough wooden cupboard for dishes, but in the usual landowner's homes there would be few utensils and no cupboard. Most often there is an assortment of clay and aluminium cooking and storage pots, and a few pottery plates and cups suspended from the ceiling by corded nets. In one corner is the "chula" or stove, which consists of three holes dug in the ground with mud-supported sides to hold the cooking pots.

In the main room of the house the furniture varies with the wealth of the landowners. Usually, however, there is a large wooden bed, a storage bin for rice, perhaps a table and a chair. The walls are bare, and from the rafters or ceiling hang all extra clothes, bottles and other family possessions.

The women have little concept of time or leisure; when asked, they would invariably say they were always busy. Yet it seems it is the husband who does the marketing for food and household goods. He usually decides which son goes to school, when the daughters are to marry and to whom, and whether or not to take a loan from the money lender. This is not to say that the husband makes these decisions without seeking advice; but the advice is sought

outside the home, in the company of other men at the village mosque or at the hat.

The Initial Approach

It was within this society that a women's programme had to be formulated. The challenge was to discover methods and procedures that would be successful in emancipating the village women without creating a total upheaval of tradition in the villages. To bring progress to the village it was recognized that steps had to be taken to meet the problems of ignorance and purdah. Obviously this was a sensitive and a delicate problem. It had to be handled carefully to lay the groundwork for future village work.

A dual approach was developed. From the beginning the work was to center around the co-operative societies. These would provide the programme with viable supporting organizations in the villages. It was assumed that the member families in the co-operatives were those who had already made some kind of commitment to change. Hence they would be more open to acceptance of the proposed women's programme.

It was necessary to win the support of the men first of all. This job fell to the lot of the Sociologist. Starting in late December, he conducted discussion with the cooperative societies' organizers and supervisors at their weekly meetings at the Academy, and with all the Society members at their weekly village meetings. His aim was to make the men

aware of the sorry state of their women and of the possibility of doing something about it.

He found the men surprisingly aware of the state of their women. What was new was the idea that something could or ought to be done about it. A villager once summed it up by telling the writer, "My grandmother knew nothing about these things, my mother knew nothing, why should my wife know anything" ?

Nine villages consented to the establishment of a women's programme in their villages. The second aspect of the approach then developed --- making contact with the women. The Cooperative Organizer in each of the nine villages was asked to arrange a meeting in a central place in the village where women could come. At these gatherings the female staff talked with the village women about common village problems, the role and work of the Academy, and the proposed programme for women.

At the time the staff of the women's programme consisted of three ex-Village Aid workers and the writer. The Sociologist's wife kindly donated her time in the initial stages, and Miss Miriam Khan, the eldest daughter of the Director, participated in two of the first visits to the villages. Hereafter, "Staff" will be used to designate employees in the women's programme: the Pakistani women workers, the writer, and from February through July 1962, the Instructor. In the beginning, the village women were mainly curious about why strange people had come to their village, and

especially why they wanted to talk with them. What was said was not as important as having strangers there interested in them. These meetings served two main purposes. One was to bring the women together in a group for a discussion of their problems. Hopefully by so doing, they would discover that the problems they had were also shared by others. For many of the women this was their first group meeting. The second purpose was to make them aware of the Academy and have a desire to participate in the programme. These meetings revealed that :

1. Even though the cooperative might have been in the village for as long as eighteen months, very few women knew what a cooperative was, how it functioned, or whether their husbands were members.
2. In most cases, the women had never heard of the Academy or of its work. Their awareness of change was limited to having seen a tractor, or knowing there was more rice in the homes.
3. In many cases, women were as reluctant to leave the village to go to the Academy as their husbands were to send them, or to let them go. However, some ventured that if their husbands would give them permission they would go.
4. The women also needed to be brought from an awareness that their problems were mutual to an awareness that something could be done to better their situation.

Again the approach was in the context of the family. Progress and learning were necessary so that the wives could take better care of their husbands and their children. The programme was to be centered around making the women more efficient in their traditional role of housewife and mother.

**The Orientation Phase,
January 1, 1962—March 18, 1962.**

Roughly two weeks after the beginning of the campaign in the villages, women were invited to the Academy for what was called an "Orientation" Programme. Orientation in this case meant bringing them out of the village to see the facilities of the Academy, and to see what their husbands were doing in the Academy's programme. It meant also telling the wives how the facilities of the Academy could be used to help them.

The staff had spent much time in the villages talking about new ideas and opportunities. Bringing the women to the Academy added a physical and demonstrable support to these new ideas. In coming from their villages, the women had taken the first step in their emancipation. For even this brief experience was unique enough to show them what an exciting and stimulating place the outside world can be.

On January 1, 1962 the first village women came to the Academy. They came in burkahs and borrowed sandals.

They were frightened and shy. They were not at all sure why they had come. It had taken a tremendous amount of courage for them to come. They were moving against the traditional tide of their society. By taking this step they inaugurated a new social movement in East Pakistan. The Director very aptly summed up this moment as he stood watching the women pass by, on their inspection of the Academy. He commented to the writer, "I could tell people that this was happening but they wouldn't believe me. So we will wait and in time they will come and see for themselves."

Once the break-through had been made the participation rapidly increased. The January 1962 monthly report includes the statement that 96 women had come to the Academy by the end of that month. (1) At the time of this writing, March 1963, that figure had grown to well over 500.

Every other Monday each of the nine villages sent four new women selected by the village organizer. To keep the groups small and manageable, the villages were divided into two groups and they sent women on alternate Mondays. The aim of the Orientation programme was to give as many women as possible the opportunity to see the Academy, to meet with other women from other villages, and to discuss together their common village problems. In this way a group of women developed in each village who had been to the Academy and who were interested in learning. The staff made

(1) Monthly Report Pakistan Academy for Village Development, Jan 1962.

continual follow-up visits to the villages to carry on the discussions begun at the Academy, to encourage women to tell others about their visit, and to continue to develop the interest of the village women in the programme.

Because the main medium of development was to be through education of village wives and husbands, the continued village trips and orientation programme were valuable to the staff for obtaining needed information. Through intensive talks, interviews, and village meetings, the main concerns and interests of the women became known. It was then possible to select topics and prepare material to be used in training classes.

On February 8, 1962 Miss Sofia Khatun joined the Academy's staff as the Instructor in women's programme. She took over all charge from the Sociologist and the writer. That same month a programme was drawn up giving form to the theories and assumptions developed so far. It was entitled, "A Programme of Women's Education and Family Planning in Selected Comilla Villages." (Appendix A)⁽¹⁾ This plan gave written form to the orientation programme and outlined the training programme which was to be the next phase of the programme's development.

(1) Although the Sociologist and the writer worked together in developing the theory and procedures for the combined programme, administratively the functions were divided between family planning and women's work.

The Training Programme March 18, 1962

In terms of introducing new and lasting change in the villages, the experience of the Academy has shown that the greatest success comes from taking someone from a village and training him or her once a week for an extended period or continuously. Before the women's programme was organized the Academy had developed a successful adult extension programme to the villages called the Organizer System. Briefly this system consisted of having organized village groups select a person who would be their teacher for a particular interest. This person was sent to classes at the Academy once a week. He then returned to the village to teach regular village classes there. It was decided that the Organizer System would be tried for the women's programme as well. The first classes using this pattern were started in early March. The classes were organized as follows :

1. Subjects for classes were derived from the realized and unrealized needs of the village women as determined from interviews, meetings and questionnaires given them. The list of subjects included :
 - (a) Sewing
 - (b) Home Sanitation
 - (c) Child Care
 - (d) First Aid
 - (e) Maternity Disease

- (f) Preventive knowledge of diseases
 - (g) Mother's Health
 - (h) Economy of food preparation and preservation
 - (i) Family Planning
 - (j) Literacy
 - (k) Kitchen Gardening
 - (l) Poultry
 - (m) Handicrafts
 - (n) Charka (hand spinning)
2. Most courses lasted from six to eight weeks. Three classes, literacy, sewing and poultry were for longer periods.
 3. No more than two courses for the village women were ever run simultaneously.
 4. Two to four women came from each village for training. The larger cooperatives sent four.
 5. On-campus classes were taught by the Instructor members of the staff, or an outside teacher such as a doctor.
 6. Trainees were selected from women who had been to the Academy and were endorsed by the local cooperative society. This, in effect, meant that the village cooperative took on the responsibility of seeing that the women attended class regularly.
 7. The only other requirement was that the trainee would become a teacher in her own village upon completion of her course.

8. The trainees were paid rickshaw fare to and from the Academy.

The first two classes were (1) Child Care and (2) Maternity Diseases and Family Planning. Simple recounting of the facts in the March monthly report does little to convey what an exciting and eventful month March was. The report said it was a "crucial month" for the programme. It also mentioned that the "initial response of the women to the training programme has been quite good. So far, the women arrived on time or were early." (1)

While these classes were going on, materials to be used in subsequent training classes were being developed. The materials took several forms. Picture booklets portrayed fundamental ideas in easy-to-understand pictures and simple sentences. Such a booklet was the one summarising the programme. It was called "Some Aspects of Running a Happy Home."

Course outlines and syllabi were also prepared for the trainees and for the cooperative members (the men). Even though many of the trainees were illiterate, there was usually some member of the family who was literate enough to read and understand the simple material. Charts, flashcard series, a flannel board and other visual aids were developed for use at the Academy and in the villages.

(1) Monthly Report, March 1962

Later Classes

In addition to the first two classes in March seven other classes have been given subsequently at the Academy. Subjects and numbers of trainees in all nine classes are shown below :—

TABLE 1
Training Classes and Numbers Trained at the Academy
March 1962—March 1963

<i>Class</i>	<i>Number of Trainees</i>
Maternity Disease and Family Planning	11
Child Care	12
Home Sanitation	14
Kitchen Gardening	8
Spinning (Khadi Association)	4
Poultry	15
Sewing	17
Literacy	19
Cooperative Movement	12
Total—	112

Originally the cooperative societies were asked to send a new woman for each new class beginning at the Academy. This encouraged as many interested women as possible to

learn new things and to experience leaving the village regularly and for a purpose. However, it was found that many of the women who took a class were interested in taking another, so this was permitted.

Discovering Effective Methods :

As the classes progressed, it was found that a straight lecture course was not nearly so effective as a free discussion. While visual aids were helpful and stimulated interest, the most successful classes were those where the women could continually relate the new information to their own experiences. Also it was found that the classes that led most successfully to village adoption of new practices were those of a practical vein in which the trainees received a mixture of discussion and demonstration. Examples were kitchen gardening, poultry and sewing. These classes appealed to the women's basic practicality and required both physical and mental involvement. The women were convinced of the rightness of this material through the experience of all their senses. When this occurred, the learning process and teaching ability appeared more rapid and lasting. Classes considered more difficult or theoretical by the women were maternity disease, child care, and home sanitation.

Village Classes :

Every Monday, the women selected by the cooperative to take training would go to the Academy for class. On one

of the succeeding days of the week, the village teacher-cum-trainee would hold a class in her village. The table below shows the number of classes held in six villages through March 1963.

TABLE 2

**Subjects, Number of Classes and Number of Participants
in Six Experimental Villages**

June 1962 through March 1963

<i>Subject</i>	<i>No. of Classes</i>	<i>Participants</i>
Maternity Disease and Family Planning	7	77
Home Sanitation	8	104
Poultry	5	14 (1)
Kitchen Gardening	6	85
Child Care	6	97
Sewing	11	94
Literacy (2)	1	18
Cooperative Movement (3)	6	—(1)
	50	489 (1)

- (1) Information incomplete.
- (2) The literacy course at the Academy had been for the benefit of the village teachers. It finished in Jan. 1963 and to date only one village literacy class is being held, due mainly to the fact that the newly literate need more training in order to be able to teach literacy to others.
- (3) This class is still in progress at the Academy.

The village class was held on a fixed day at a certain time. To help the village teachers to establish and maintain a regular pattern, a member of the women's staff attended the class each week. The staff's function thus was expanded to include this new dimension in their village visits. Besides explaining the women's programme and doing follow-up work with the women who had come for orientation, the staff visited each village class each week and assisted the village teacher in explaining difficult parts of the material, and in maintaining a roll book.

"The village follow-ups will also serve as a way of evaluating the material and the presentation method in each class. In this way mistakes will be caught, and modifications will be introduced wherever necessary." (1)

A survey of 269 women in the six original villages and in four new villages showed that the pattern of communication within the village regarding the Academy and village classes was mainly through the female organizer (either the family planning worker or the woman designated as leader.)

(1) Monthly Report, Pakistan Academy for Village Development, April 1962. Page 14.

TABLE—3

Sources of Information Regarding Class

<i>Source</i>	<i>Number</i>
Cooperative Organizer (male)	39
Female Organizer	152
Village Teacher for Women's Programme	32
Academy Women's Staff Member	19
Neighbour	20
Husband	3
Other Relatives	1
No Response	3
	269

Organization within the Village :

In the villages, the organization that developed proceeded from the cooperative organizer to the family planning or other woman leader to the village women teachers, to the wives. The Cooperative Organizer's support and help was necessary in arranging for women to go to the Academy, to keep peace in the men's cooperative, and in some cases to do the actual family planning work of distributing family planning supplies.

In each experimental village there was a woman family planning organizer. In three instances she was the wife of the cooperative organizer. Two were widows and one a woman leader from another family. These women organizers have a certain prestige among the women, if only because

they have been going to the Academy for the longest time. The organizers have a dual function of promoting family planning and organizing their village women's programme. These women receive a monthly stipend of ten rupees from the Academy.

The co-operatives were asked to choose another new woman for each new class at the Academy. Gradually, a group of teachers developed in each village. For instance, the woman who took the Child Care class taught this class in her village. Someone else taught Sewing. A third taught Home Sanitation. When a class was finished in a *para* the teacher was encouraged to take a new group of women, either from her own or from another *para*. In this way many new women were reached. Eventually these teachers will be offered more advanced training courses at the Academy.

Initially, the teachers (other than the female organizers) were volunteers. Beginning in January 1963, five rupees a month has been paid to the better teachers who are holding classes regularly. This has encouraged the women to teach in other areas of their villages.

The village wives who attended class were usually from the teacher's own *bari* or *para*. In some cases the students crossed *para* lines to attend class, but it was generally the teachers who became more mobile. In most cases, the poorer wives were more willing to listen to new ideas, admit they did not know much and try new methods. The well-to-do women felt superior. They did not feel the need for

progress. They were satisfied with their condition because they had enough to eat and money to buy the things they needed.

The primary factor regarding both the village classes and those at the Academy, is not what the women do but rather that they are doing it. This is the crucial thing. Certainly there are obvious benefits from the women's learning. But in terms of changing social patterns, other things are of even greater importance. The fact that women now leave their homes regularly and for a new purpose, that they meet with other women regularly in the villages, this is important. They rarely, if ever, miss class even during inclement weather. Sometimes they come at their own expense. Where previously there had been no place for women in the development process, the opportunity has now been created. That they are so eager and willing to respond is a tremendously exciting and noteworthy development.

Economic Programmes

Early in the Academy's rural programme lack of credit and capital was found to be the crucial problem facing the villagers. Hardest hit by this lack are the landless labourers and the women. To meet this problem a *charka* (spinning) programme was begun in May 1962 and in January 1963 a Paddy loan programme was started.

Spinning Programme :

The *charka* training programme (Appendix B) was worked out with the Khadi Association, a spinners and weavers' cooperative of Comilla. The programme operated as follows :

1. Interested villages submitted the names of a minimum of fifteen women interested in taking training at a central place in the village.
2. The Khadi Association supplied the teacher, machines and cotton free of cost during the training period, which lasted one month.
3. Upon completion of the training, the women bought their own cotton and paid one rupee a month towards the cost of the machine. After ten payments the machine became their own.
4. The villages sold their thread at the Academy, to the Khadi Association or to any commercial concern.
5. For expanding the programme, interested villages sent a village spinner for an additional month's training at the Khadi Association ; later she taught a class in the village. Or the trainer was sent back to train the new group. (After training, the former woman received Rs. 30 per month, the latter Rs. 60.)

This programme is now going on in six villages. One village, Bijoypur, returned their machines, because they felt

that pottery, which was their main source of income, was more profitable considering the time involved. Two villages, South Jangalia, and Boro Alumpur were given the machines as an experiment to see if this programme could be successful in an area where there was no other supporting women's work. It has been found that the repayments are slower, the complaints more and the benefits less than in areas involved in other parts of the total programme.

Part of the reason for this is less interest, but more important, there is nothing emancipating about training a woman to use a *charka* machine. In fact it can be used profitably to keep the women even more confined to their homes. This seemed to be the case in these two experimental villages. They resist efforts to commit their women to any other aspects of the women's programme.

Henceforth only villages already actively engaged in the larger programme will be allowed to join the spinning programme. Even in these villages there has been difficulty realizing the money from the machines. This is because the more conservative elements took the machines. They still expect everything from the government to be given free. Also, this is a programme which needs the cooperative organizer's help; if he does not take an interest it is difficult to collect payments due.

At the time of writing there were about 90 machines in six villages. Three village spinners had received advanced training from the Khadi Association to serve as teachers. There

is also a growing interest in the *Ambar-Charka* (semi-automatic spinner.) The possibility of introducing this into the villages will be explored.

Paddy Loan Programme.

The second attempt to provide sources of income to village women was an experimental in-kind loan programme. Arrangements were made for village women to take loans of paddy from their respective cooperatives or from the Central Cooperative Association. The programme operated as follows :

1. The price of paddy was fixed at Rs. 16 per maund (82.3 lbs.) Up to three maunds could be taken from the Academy on a three months bond.
2. The paddy would be processed into rice and sold, and the original price of the paddy would be returned to the Association.
3. Wheat loans were made available at Rs. 11.50 per maund. The wheat was supplemental food, enabling the women to save as much rice as possible for selling.
4. After the initial loan has been cleared an additional loan will be given, with a six months' bond. The price will again be fixed, and a fee cost of five seers (10 lbs.) of paddy, or equivalent rice or rupees, will be charged per maund.

5. Starting with the second loan, all women desiring loans must first be cooperative members.

The programme began in January 1963 with eighteen women taking loans. As of March Rs. 986·00 had been loaned out. Of this Rs. 537·00 has been returned. This experiment has given impetus to the women to become co-operative members. Since it is the responsibility of the co-operative to see that loans are repaid, and also because of the new potential of women as sources of capital ⁽¹⁾ the co-operative societies have been willing to accept the women as members. This is the first major step towards the projected ideal of someday making the village co-operative a joint affair for both husbands and wives.

* * * * *

Some changes had been necessary in the over-all administration of the women's Programme during development of the training programmes and the economic programmes just described. In July 1962 the Instructor in Women's Programme, Miss Sofia Khatun, left the Academy to study in the United States. Before she left, a consolidated statement was drafted combining women's education and organization, the family planning, and the *dais* training and newly envisioned wheat nutrition programmes (to be described later) into one integral working unit. The programme became known as the "Women's Education and Home Development

(1) For an explanation of the role of weekly savings in capital formation in the cooperative experiment see "A New Rural Cooperative System for Comilla, 2nd Annual Report" by H. W. Fairchild and M. Z. Hussain,

Programme," (See Appendix C.) Over the autonomous administrative branches of the programme, a coordinating committee was constituted with the Sociologist as Chairman. From July to November 1962, the direct supervision of the women's education, wheat nutrition and school *tiffin* programmes was taken over by the Director of the Academy. In November the responsibility was passed on to the Chairman of the programme's coordinating committee, the Sociologist.

* * * * *

Dai Training :

Shortly after the beginning of training classes for women at the Academy (March 1962) a series of training classes was begun for village midwives (*dais*).

From the health interviews of the wives who came to the Academy, a grim tally of facts was collected concerning health standards and practices in the villages. (1) Approximately 90% of the women suffer from one or another kind of maternity disease or illness. The health of the husbands and children is not much better.

About 85% of all deliveries are attended by village midwives. In many ways these midwives represent the worst aspects of village superstition, bigotry and tradition. They are almost all illiterate, and generally forced by wid-

(1) To be written as a separate study at a later date.

owhood or other circumstances into this kind of work, In many cases they are not paid at all, receiving not even rice, Instances are known where the *dais* were forced to work by the village sardars (headmen) on penalty of expulsion from the village,

Following the principle of developing existing facilities, the women's programme added to its education phase the training of village midwives. A programme was planned (Appendix D) and the first *dais* training class was held from March 27 to 29, 1962.

Three-day training classes were held every other week for 5 to 10 *dais* from cooperative villages. A new group of *dais* was taken each time, and they came from villages other than just those in the women's programme. Rickshaw fare and lunch were provided for the *dais*.

Training included :

- (a) interviews of *dais*
- (b) general aspects of cleanliness, the spread of disease, the nature and development of germs, family planning
- (c) basic procedures in deliveries
- (d) practical demonstration at the local maternity center
- (e) demonstration of a CARE midwife kit
- (f) discussion and review

The limitations of such a brief programme are well known ; from this beginning, however, arrangements have been made for more concrete training. To date approximately 180 *dais* have been for the three-day course. From this number the best twenty *dais* have been selected for additional training at the maternity center in Comilla, where they work for a month on both day and night shifts receiving training and practical experience. Four *dais* go at a time, all expenses paid by the programme. At the end of this training, each *dais* is given a midwife kit from CARE for which a deposit of ten rupees is charged. This fee is used for procuring additional medicines and supplies for the kits.

The *dais* with the kits are asked to come to the Academy once every week for additional training. The class is taught by either a doctor or the Peace Corps Nurse.⁽¹⁾ The midwife bags are checked and records of deliveries are kept. This is the beginning of a midwives' association, the first step in a larger scheme of a rural public health programme which envisions village health centers from which both doctors and *dais* would attend cases, hold classes, and distribute contraceptive supplies and information regarding family planning.

The Wheat Nutrition Programme :

In August 1962, a new element was added to the

(1) In June 1962, a Peace Corps nurse, Miss Sandra Houts, joined the programme and took charge of the development of a school health programme, and much of the training load of the dais and village doctors.

women's programme. In cooperation with Wheat Associates U. S. A., Inc., a programme for the promotion of the consumption of wheat and wheat products was undertaken. The plan (see Appendix E) had two main phases for the first fiscal year. They were a school lunch programme and a wheat demonstration programme.

The wheat demonstration programme was to cover approximately 60 of the co-operative villages in the first year. The demonstrations consisted of going to a village, preparing wheat in a variety of ways and explaining the nutritional and economic value. One or two of the staff attended these demonstrations, which were held in collaboration with the Central Co-operative Inspectors. The Inspectors planned the programme with the co-operative organizers and usually arranged for the lady staff member to attend the co-operative meeting.

This phase of the programme has had two unpredicted benefits. One, the demonstrations increased the co-ordination between the women's programme and the Central Co-operative Association (through the Inspectors) helping to introduce the women's work into additional villages. Secondly, the wheat demonstrations revealed to the staff that the ideas of the women's programme were being discussed in the villages. News of both the women's work and family planning had created interest among the women before the coming of the wheat demonstration unit.

In her semi-annual report, Miss Houts gave the follo-

wing summation of the programme.

“During the four and one-half months of operation, fifty-two wheat cooking demonstrations have been given in villages, with a total attendance of 7008 persons. Approximately 2400 students are being fed one ounce of wheat a day in 10 village primary schools. Labor crews, women of the villages participating in the women’s programme, trainee groups and youth clubs are being served lunches composed mainly of wheat preparations. More schools are becoming interested in the school *tiffin*; villagers seem to be more aware of wheat, asking questions about cost, availability and methods of preparation. Opportunities in the field of health education have arisen from the contacts with school teachers and villagers. The schoolmasters are showing interest in the rate of growth of the children who are regularly weighed and measured. It is hoped to take advantage of this new enthusiasm for health education and to encourage more by holding a workshop for the health education teachers. The main objective will be to help them understand the importance of health teaching, giving illustrations of how to make the classes meaningful and demonstrating visual aids available from the Academy that the teachers may put to use.

“Future plans for the school *tiffin* programme are to increase the wheat allotment per student and with bulgar wheat now available, to institute its use, along with the

country wheat that is now being used.”

“Due to the heavy work schedule of the Staff, we have not been able to carry on the wheat education programme on a full time basis. Even so, I feel it has progressed well and has been valuable in making people aware of a need heretofore not felt ”

Phase Three :—Expansion

Since November 1962, six new villages have been included in the Women's Programme. The new villages are ;

- (a) Sayidpur
- (b) Champaknagar
- (c) Jakunipara
- (d) Chowara
- (e) Daulatpur (1)
- (f) Mutpuskhani (1)

The approach to these villages has been the same as it was to the original ones, that is (1) The Sociologist visited the village co-operative meetings, explained the women's programme and discussed it with the co-operative members ; (2) the members of the women's staff began visiting the villages regularly, talking with the women, holding meetings, getting to know the village situation; (3) the women were then asked to visit the Academy for orientation ; (4) follow-up visits were made to find out the particular learning desires

(1) These two villages joined the programme as of March 1963,

of the women ; and (5) training classes will be given as done originally, using revised and improved materials.

The expansion to six more villages is only a precursor to a larger expansion planned for the next fiscal year. In incorporating these new villages into the programme, the methods used so far will be further tested, evaluated, and changed. The challenge will be to perfect methods and procedures so that sheer numbers will pose no problem.

A supervisor system is being tried following much the same design as used in the village co-operatives. To increase the contact with the villages yet not overburden the staff, the most successful of the village female organizers will be advanced to the position of Supervisor. Their functions will be to organize and expand the programme further in their respective villages, to help an adjacent village get organized, and to work with and develop local leaders. The teaching of village classes would be done by local village women, as would the family planning work.

In the original villages the number of classes is expanding as the village teachers move out into other *paras* to take class. These teachers also encourage others to go to the Academy, and so the increased penetration in a village comes from an insider row rather than from someone from the outside.

Analysis and Forecast

The period from January 1962 to August 1963 was one of high experimentation and programme development. Theories and methods were expounded and tested, but it was still too early to draw any permanent conclusions from the work. The women's support all during this time was growing, but the nature of the society made the continued support of the co-operative men essential. Every effort had been made to keep the village co operative members abreast of the happenings in the programme. The dual approach was always necessary.

During the last year the women who have been participating in the programme have undergone rapid and sometimes amazing change. For instance, one woman told her husband that it was not right for the cows to be washed in the same tank where the people bathed, Some of the women now know how to read and write. Others raise chickens to make a few extra rupees. Women are increasingly able to bring capital into the village through the gardening they can do, the thread they can spin and the paddy loans they can obtain.

The reaction of the men has been one of ambivalence. While they may be aware of the need and desirability for change, they want to retain their traditional status and place in the family. The development of their women appears to be a threat to this, or so many of them seem to think. The men are finding that their wives are coming forth with new

ideas, and by learning and experiencing new things are undergoing a mental as well as a status change. The task of the women's staff has been, and continues to be, explanation and reassurance that the men have not so much to fear, that it may require more effort but their position in the family will remain much the same. The problem with the men remains that of combating a state of mind rather than a reasoned opposition to the programme.

The programme has had some other problems, too. For instance, of the nine villages that began the programme, three dropped out. Dhaunuakola was an extremely conservative village and not ready to make such a commitment to change. Krishnapur was torn by inner-village feuding involving the co-operative. So even though the women were extremely interested in the programme, the quarrel made their continued participation impossible. The third village, South Rampur, is a good co-operative village but not a highly progressive one. The true power in the village resides in the organizers' uncle, who feels that women's emancipation is too big a step to be made during his life time.

There have been minor problems with the Organizers, mainly that of little co-operation. But this is only to be expected, as the idea of women leaving their village for training is a revolutionary concept. The acceptance of the women's role in progress and development will come about slowly.

In terms of the future of the programme, the over-riding

concern is to keep the expanding programme viable by maintaining a balance between the change that is being introduced and the village acceptance of this change. It is a process that cannot be rushed.

The Rhythm of Change

So far progress has come in spurts. That is, from the first formative period of high interest and participation, to the impetus caused by the beginning of the training classes, through a levelling off period where the programme was being watched by the villages, to currently a third phase of expansion. The immediate future will probably find another levelling off period as the new villages are incorporated into the programme, and additional evaluation and planning is undertaken in preparation for the next spurt of activity. Hopefully the programme will expand from an experimental to a pilot project throughout the Kotwali Thana.

Observations :

Some general observations can also be made :

1. The women were painfully shy upon first coming to the Academy, but gradually this was replaced with their showing greater confidence, poise and feelings of personal worth.
2. There was a change in attitude from wanting the programme to give them things to an assumption of

individual responsibility.

3. Although it was predicted the women would not come to class regularly, they were faithful in their attendance and continued coming even throughout the monsoon period.
4. It was possible after only three months to start classes in the villages.
5. From small village clusters, a group feeling and group action developed. While the women were interested in learning they came also for the pleasure and strength they received from each other.
6. The response and results have been much more than expected. Approximately 400 women attended the Women's Rally in March.
7. In terms of initiating change and accepting new ideas, the women appear to be much more flexible and open than the men.
8. In the villages there is a noticeable difference in the upkeep of the houses and the number of kitchen gardens. Change is evident even among the women who have had more limited contact with the Academy.
9. While the change in the village women has been impressive, the greatest difference has come about in the staff itself. They are the representatives by which the villagers judge the programme; upon

them, in large measure, lies the success of the programme. To date they have done a masterful job in winning the confidence and trust of the village people.

On a grander scale, the staff, as well as the village women, are striving to prove that it has been lack of opportunity, not lack of capacity that has heretofore kept women from participating in the larger society. Through the women's programme an initial step has been taken in creating this opportunity.

Recommendations for the Future :

It is obvious that the women's programme, if it is to be of significant contributory stature to the future of Pakistan, must be expandable, and on large scale. But to rush the programme's development would be disastrous. In considering the future, the following considerations should be kept in mind :

1. The programme was initiated through an already viable supporting organization in the village, i. e., the co operative.
2. Because of the nature of the society and its traditions, the cost of expansion would be high in the first two years, but would taper off to a more moderate sum thereafter.

3. Progress in the women's programme depends on the continued support of the husbands of the women involved. It is imperative that the consent of the village men be repeatedly won and continuously maintained. Therefore, a high degree of exchange is required between the women's programme and the village co-operative or other supporting organization of village men.

APPENDIX A.

A Programme of Women's Education and Family Planning in Selected Comilla Villages January 1962 to June 1962.

1. The purpose of the programme is to educate men and women in developing efficient and happy homes through partnership and joint decision making.
2. The scope of the programme will be limited to ten co-operative villages :
 - a. Sreemantapur,
 - b. South Rampur,
 - c. Balarampur,
 - d. Kashinathpur,
 - e. Pathankot,
 - f. Banasua,
 - g. Monshason,
 - h. Krishnapur,
 - i. Dhanuakhola, and
 - j. Bejoypur.
3. The contacts of the programme during the present term (until June 30, 1962) will be limited to the wives and other females in the houses of the members of the Agricultural Co-operative Societies in those villages, the reasons being that the programme needs some viable supporting organization in the village, and also that families involved in co-operative societies have a more tangible basis for adoption of changes than do other families in the villages.

1st Phase*(Till March 18, 1962)***Specific Operational Details**

1. Promotion and diffusion of ideas about improved and economic home management to members of the co-operative societies and their wives through :

- a. Addressing the co-operative members at the weekly meeting on campus and in the villages.
- b. Follow up reinforcement through the Asstt. Inspectors of the Co-operative.
- c. Meeting with the wives in the villages.

2. Weekly orientation of village wives at the Academy.

Purpose and procedure of weekly orientations :

- a. *Purpose* :
 - i. Bringing the wives to the Academy is viewed as symbolic to acceptance of "emancipation" of women by the villagers.
 - ii. It would help toward breakdown of the tradition of seclusion of women.
 - iii. It would enable better appreciation of ideas expressed to the wives in the villages.
 - iv. It would serve as an exposure to a new environment and effect vivid realization of the

needs and possibilities for the adoption of desired changes.

- v. It would enable promotion of improved ideas through the village wives.
- vi. It would help toward forming of a nuclear base in the villages for the development of an intensive women's programme in the villages.

b. *Procedure :*

- i. Each village is to be represented once a fortnight at the orientation on campus
- ii. Each week wives from a total of 4 or 5 villages are to be invited to attend the programme.
- iii. The selection of representatives should be done through the male organizers of the respective societies. Emphasis should be on selection of one or two women from each of the *paras* of a given village.
- iv. The individual women may come only once at the Academy but her village would be represented every two weeks through newly selected women,

- c. *The Programme*
"on Campus"
- i. It would consist of discussion on :
 - (1) Saving
 - (2) Home sanitation
 - (3) Child care
 - (4) Accidents
 - (5) Maternity
 - (6) Preventive knowledge about diseases
 - (7) Economy of food preparation and preservation
 - (8) Mother's health
 - (9) Family planning
 - (10) Literacy
 - (11) Kitchen garden
 - (12) Poultry
 - ii. To show the domestic labor saving machines, kitchen garden, the activities of the men's societies.
 - iii. To assess the critical problems of village wives and their learning desires.
 - iv. Medical case study of the participants and their families.
 - v. Family planning counselling and distribution of contraceptive materials.

- d. Follows-ups in the villages on the women who had visited the Academy during the week and further promotional work in the village due to be represented the following week.
3. Preparation of discussion guides and training materials.
 - a. Preparation of simple picture stories as discussion guides to the women and their husbands.
 - b. Preparation of picture story training material in each of the topics discussed at the orientation.
4. Assessment of the topics for the first training courses.
5. Rally of co-operative members and their wives on campus.

2nd Phase

(From March 19, 1962-)

A. Training and Organization

Inauguration of training programmes on campus.

1. Each course will consists of 10 to 12 hours.
2. It will meet once a week for not more than two hours.
3. There may not be more than two courses for village wives at one time.
4. The class should not exceed 15 persons and representatives from 4 to 5 villages.
5. Trainees to be selected from the wives who had visited the Academy and on the basis that the

trainees would be willing to conduct similar courses in the villages.

6. The first two training courses to be organized are :
 - a. Child care.
 - b. Maternity and Family Planning.

B. Follow ups and Organizations

1. Organization of training classes in the villages
2. Promotion of co-operative projects among wives.

C. Supporting Programme

1. Organization of training programme—
 - a. husbands of the women participating in the programme.
 - b. Village mid-wives (selected through the co-operatives)
2. Orientation and training of village doctors (selected through the co-operatives)
3. Organization of association of village mid-wives & doctors.
4. Setting up of contraceptive distribution centres with the village doctors.

D. Supporting Reserch

Promote and conduct basic and action research on diverse aspects of family relation.

E. Personnel

1. Instructor in Women Programme, in charge.

2. Associate in Women Programme.
3. Assistant in Family Planning action programme,
4. Three field assistants (female) grade according to qualification, with fixed travelling expense Rs. 30·00 per month.

Estimate—Rs. 500·00 per month.

March to June 30, 1962, — Rs. 2,000·00

5. A Lady doctor, L. M. F. (If not deputed by the Deptt. of Public health) part time. salary estimate @ Rs. P.M. 150·00 till June 30. Rs. 600·00
6. Training expenses @ Rs. 50·00 per week for 13 weeks. Rs. 650 00
7. Contingency Rs. 100·00

Rs. 3,350·00

APPENDIX B

Charka Training Programme

1962

A. Outlines of the Programme:

1. The programme will be a concentrated one, in a limited number of co-operative villages, where it will be possible to expand the number of spinners involved in the programme,
2. The programme will be established in villages where there is great economic need, and where it is thought likely to succeed.
3. The programme will be limited to villages having, or interested in starting, a fullfledged women's programme.
4. The Central Co-operative Association will bear the expenses for all costs during training, with the understanding, however, that this responsibility would be taken over by the village co-operative at the end of the training period.

B. Training Requirements :

1. Each training class will be required to consist of a minimum of fifteen women.
2. Spinners will be required to assemble in a central place in the village for their training classes.
3. The same facilities provided by the Central Co-opera-

tive Association will be provided to all other co-operative villages wanting to join the programme.

4. *Charka* machines will be supplied by Khadi Association, Comilla, on hire-purchase basis.
5. The Khadi Association will supply trained *charka* teachers, one to a village, for a period of one month, who will be paid by the Central Association.
6. Each class will be of one month's duration, the trainer will receive a stipend of Rs. 2·00 per day or Rs. 60·00 per month.
7. The cost of cotton for fifteen women for one training class would be Rs. 7·50.
8. The Academy will bear the transport cost of delivering *charkhas* to the villages.

C. Distribution of Cotton and Collection of Yarn :

After training it will be the responsibility of each co-operative society to administer the village programme. The co-operative will be responsible therefore for the following :

- (a) Supplying cotton
 - (b) Exchange of yarn.
 - (c) Keeping of records.
 - (d) Payment of hire charges for *charka* machines.
2. Cotton will be supplied to spinners through the organizers while under training free of cost. But after training, the spinners will have to purchase the cotton.
 3. Yarn will be collected by the organizer and the Khadi

Association will weave cloth for them and charge for weaving.

4. As an alternative to the above, the Khadi Association will buy the yarn and the spinners may be paid wages according to the scheduled rates.
5. If, in any village, the *charka* programme is stopped or disbanded for any reason, the hire charge of Re. 1 per machine is still to be paid to the Khadi Association for the current month.

D. Expansion of the Village Programme :

The *charka* programme in each village can be extended in one of two ways :

1. Wherever possible, well trained village women will be encouraged to train other women in her village.
 - (a) Each village teacher would be paid Rs. 30.00 a month for a period of two months.
 - (b) The class would be of two months duration.
 - (c) The Academy would bear the expenses of the trainer, the *charka* machine's rent, cotton and other expenses for the training period only.
 - (d) At the end of this time, the co-operative society would assume all responsibility in running the programme.
2. Where no village trainer is available, the trainer from the Khadi Association will be sent back to the village to take a new class.
 - (a) The arrangement for running this new class will be similar to the that made for the beginning classes.

APPENDIX C

A Program of Women's Education and Home Development

July 1962—June 1963.

Objectives :

To educate men and women in developing efficient and happy homes through partnership and joint decision making.

To raise the standard of living of the family,

To raise the standard of health of family and village,

To promote literacy.

The scope of the program will be limited for another year to the following villages :

- a Sreemantapur
- b. Balarampur
- c. Kashinathpur
- d. Bijoypur
- e. Pathankot
- f. Banasua
- g. Monshason

The contacts of the program during the present term will be limited to the wives and other females in the houses of the members of the Co-operative societies in those villages, the reasons being that the program needs some viable supporting organization in the village, and also that families involved in cooperative societies have a more tangible basis for adoption of change than the other families in the villages.

1. Specific Operational Details

A. Promotion and diffusion of ideas about improved and economic home management to members of the cooperative societies and their wives through :

1. Addressing the cooperative members in their villages.
2. Utilizing the services of the cooperative Inspectors by having them represent the women's program in their trips to the village, and through their weekly meetings with the cooperative organizers on campus.
3. The establishment and development of training classes for the wives in the villages and at the Academy.

**B. Weekly orientation of village wives at the Academy.
Purpose and procedure of weekly orientation :**

1. Purpose :

- a. Bringing the wives to the Academy is viewed as symbolic of acceptance of "emancipation" of women by the villagers.
- b. It would help toward breakdown of the tradition of seclusion of women.
- c. It would enable better appreciation of ideas expressed to the wives in the villages.
- d. It would serve as an exposure to a new environment and effect vivid realization of the needs and possibilities for the adoption of desired changes.

- e. It would enable promotion of improved ideas through the village wives.
 - f. It would help in forming a nuclear base in the villages for the development of intensive women's programmes in the villages.
2. Procedure :
- a. Each village is to be represented once a week at the campus.
 - b. Each week wives from all the villages are to be invited to attend the program.
 - c. The selection of representatives should be done through the male organizers of the respective societies. Emphasis should be given to selection of one or two women from each of the *paras* of a given village.
 - d. The individual women may come only once to the Academy, unless a trainee, but her village should be represented by newly selected women each week.
3. The Program on Campus :
- a. It would consist of discussion on :
 - 1. Savings
 - 2. Accident prevention
 - 3. Preventive knowledge of disease
 - 4. Economy of food preparation and preservation
 - 5. Family planning

6. Literacy
 7. Sewing
 8. Poultry
 9. Handicrafts such as cane-work, bamboo-work.
 10. *Charka* training
 11. Other topics as decided upon by the women themselves.
- b. To show the domestic labor saving machines, kitchen garden, the activities of the men's co-operative societies.
 - c. To assess the critical problems of village wives and their learning desires.
 - d. Medical case study of the participants and their families.
 - e. Family planning counselling and distribution of contraceptive supplies.
 - f. Follow-ups in the villages of the women who had visited the Academy during the week.
- C. Weekly training courses at the Academy and training classes in the villages for the women.
1. Purpose :
 - a. To develop new ways by which information can be learned and disseminated to others.
 - b. To encourage women to establish new communication patterns.

- c. To encourage and teach women improved methods pertaining to their families and homes.
- d. To promote the greater utilization of time.

2. Procedure :

Training programme on campus :

- a. Each course will consist of 12 hours minimum.
- b. It will meet once a week for a minimum of two hours.
- c. There may not be more than two courses for village wives at one time.
- d. The class should not exceed 15 persons.
- e. Trainees to be selected by the wives who have visited the Academy and on the basis that the trainees would be willing to conduct similar courses in the villages.

Training programme in the villages :

- a. Each class shall meet not less than one and not more than three times a week at stated times and places.
- b. A record of attendance should be kept.
- c. Membership in the class is open to any interested woman.
- d. A field Assistant from the women's staff shall attend meetings regularly and give assistance when needed.
- e. A training syllabus or outline of the course will be provided to each village teacher.

- f. Upon the termination of one complete training class, it may be repeated to new groups of interested women.
- g. It is hoped that each new training course at the Academy will bring forth a new teacher from each village.

D. Branch Programmes :

1. Training classes for husbands of the women participating in the programme.
2. Dai training
3. Nutrition programme
4. Family planning
5. Development of village health centers.
6. Village doctors' training camps.
7. Supporting research to promote and conduct basic and action research on diverse aspects of family relationships and village life.

APPENDIX D
Program for Dai's Training and
Development of Village Health Centres
March, 1962.

Objectives :

1. To educate midwives in basic elementary health practices.
2. To give refresher courses to village doctors and to encourage village doctor - *dai* cooperation.
3. To decrease the rate of infant mortality, and to promote better care of mothers.
4. To promote the improved health of all family members, not only mothers and infants.
5. To promote the concept of preventive measures against diseases.
6. To extend the health facilities in the village.

Modes of Operation :

- (i) *Dais training program :*
 - a. Initially ten villages will be used.
 - b. The village co-operative organizer will be invited to send in the names of village *dais* to be trained.
 - c. One *dai* from each village will attend each course.

- d. The courses will be for three consecutive days, twice a month.
- e. The number of villages in the program will be extended to enfold all 60 of the cooperative villages in the first year.
- f. Each *dai*, at the end of her class, would be presented with a midwife kit supplied by CARE.
- g. Arrangements would be made for additional supplies for the midwife kits to be made available at low cost to the village midwives.
- h. A medical practitioner has been engaged to teach the classes along with the assistance of our staff.

Village Doctor's Program .

- a. Monthly conferences would be held at the Academy.
- b. Both registered and unregistered doctors would be invited to come from each co-operative village.
- c. The doctors names will be submitted by the village organizer or leader.
- d. The number of villages will be gradually expanded throughout the Kotwali Thana.
- e. The conferences will relate the doctors to the women's program and family planning.
- f. The doctors will be in charge of dispersing contraceptive supplies from the health centres.

- g. The conferences will orient the doctors to the *dais* training program and will encourage doctors and *dais* to work in co-operation with each other.
- h. The doctors will use the health clinics as training centres for health education of village people.

Village Health Clinic :

- a. One health clinic will be set up in each of our experimental villages.
- b. The number of clinics will be expanded in proportion to expansion in our training program.
- c. Each health clinic would be used as a meeting place of :
 - (i) The village women and *dais* and
 - (ii) The village men and the doctors where common problems about health and preventive measures about diseases could be discussed.
- d. Each health centre would be used as a training centre for the village men and women about health education.
- e. The supply of contraceptives would be made available in these centres.
- f. One large medical kit, supplied by CARE, would be placed at the disposal of each health clinic.
- g. Arrangements for additional supplies for the medical kits would be made available at low cost.

APPENDIX E

Nutrition Education Project
by
Pakistan Academy for Rural Development
Comilla

One Year Project
August 1962—63.

Co-operators :
Wheat Associates, Inc.,
Pakistan Academy for Rural Development.

Pakistan Academy for Rural Development
Comilla, East Pakistan.

**One year Experimental Programme
with Wheat and Wheat Products,
including Bulgar Wheat.**

Objectives :

1. To develop a programme in the Comilla Thana to increase human consumption of wheat and wheat products.
2. To popularize wheat, retraining people's eating habits and at the same time increasing the nutritional value of their diets.
3. To carry on action research on the change in the condition of health due to the taking of wheat.

These objectives are to be achieved under this project by six sub-projects as described below :

Modes of Operation :

1. *School teaching programme.*
 - a. To begin with, 4 rural schools would be used as experimental schools.
 - b. This would involve 10—20 teachers, and approximately 1000 primary school children (age range 5—12 years).
 - c. Gradually the members of schools would be expanded to 20 schools within the first year.
 - d. This would include therefore, approximate 80—100 teachers, and 4000 children.

- e. Details of developing and administering the programme in each school would be handled by a committee of teachers and parents.
 - f. One meal a day utilizing wheat would be served in the schools.
 - g. Detailed records of the nutritional benefits, and physical change would be kept and periodic measurements would be taken.
 - h. The number of schools included in the programme would increase each year.
2. *Women's Programme* :
- a. Initially nine pilot co-operative villages will be used.
 - b. Therefore approximately 639 families, or 3834 family members would be involved in the programme.
 - c. The number of villages included in the programme will be increased to include a total of 20 villages the first year.
 - d. This would involve approximately 1420 families or 8520 people the first year.
 - e. The mobile kitchen would be utilized in making regular trips to the villages.
 - f. There the preparation of food from wheat and wheat products including bulgar wheat would be demonstrated.

- g. Also the educational—nutritional benefits of the use of wheat in regular diet would be explained.
- h. Samples and practical experience in the preparation and uses of wheat would be given.
- i. Records of physical changes (height, weight) would be kept.

3. *Co-operative Programme.*

- a. A total of 51 villages would be utilized.
- b. Poorer people would be encouraged to exchange paddy for greater amounts of wheat with greater nutritional benefit and health.
- c. The Central Co-operative Association would supply wheat to poorer people at subsidized prices.
- d. In approximately 20 pilot projects of the Academy one free meal a day will be given to the labourers (approximately 3000 in number.)
- e. Half the wages of these same labourers will be paid in wheat.

4. *Youth Club Programme :*

- a. Initially 5 youth clubs will be utilized.
- b. The mobile kitchen will travel to these villages to demonstrate and give samples of wheat food to club members.
- c. The number of villages will be expanded to approximately 10 in the first year.

- d. Wheat *kichure* meals will be made available at the Academy's canteen for the club members during their fortnightly meetings;

5. *Feeding Programme at the Academy :*

- a. Approximately 250 people will be fed per week. This would include men and wives from co-operative villages.
 - i. *Women* : Midwives, trainees, family planning organizers, co-operative member's wives coming once a week to the Academy for orientation and training in village development.
 - ii. *Men* : Co-operative organizers, model farmers, supervisors, inspectors, youth club members, some members of the Academy's staff.
- b. A cheap canteen for class IV employees will be maintained supplying wheat meals at cheap prices, on a non-profit basis.
- c. Arrangements for the preparation and distribution of the wheat food will be through the Academy cafeteria.

6. *Demonstration Programme :*

- a. Mobile kitchen to go to 60 co-operative villages to demonstrate and explain to : women, teachers, students and co-operative members about (1) the preparation of various foods using

- wheat, (2) increased nutritional value from the consumption of wheat, and (3) to serve samples of cooked food using wheat.
- b. Two 5 minute 16 m.m. films will be developed and processed, dealing with wheat and its uses and values.
 - c. Four picture stories (edition of 1000 each) will be produced, each one on the uses and benefits derived from wheat.
 - d. Four booklets on the nutritions value and methods of preparation of wheat will be produced.

Requirements .

1. Personnel.

- a. One Instructor in Education.
- b. One Thana Council Education Officer.
- c. One Assistant Instructor in Education.
- d. One Instructor in Women's Programme.
- e. One Associate Instructor in Women's Programme.
- f. Three Assistants to the Instructor in Women's Programme.
- g. One Lady Doctor.
- h. One full-time Medical Practitioner.
- i. One Instructor in Youth Organizations.
- j. One Associate Instructor in Youth Organizations.

4. One Youth Supervisor.

l. Fifteen Thana Council Officer and Co-operative Inspectors and staff.

m. One driver of pick-up.

n. One assistant to driver.

o. One store-keeper.

2. *Equipment :*

a. One pick-up truck.

b. Cooking equipment.

c. Medical equipment (e. g. scales)

d. Raw films for 5 minute 16 m m. films on wheat.

e. One film projector.

f. Four picture stories (editions of 1000 each), on nutrition and uses of wheat.

g. Four booklets dealing with nutrition and uses of wheat.

h. Office facilities.

i. Cafeteria facilities.

3. *Donated Services of Academy :*

a. All staff, including officers.

b. Office facilities, including supplies of stationery.

c. Projector and projectionist.

d. One store-keeper.

e. Training cost of village organizers.

f. Publication of booklets and picture stories.

g. Cafeteria facilities.

4 *Estimated cost Budget for one year to be contributed by Wheat Associates, Inc.*

<u>Approx. estimated cost.</u>	<u>Personnel and Equipment.</u>
a. One pick-up truck	Rs. 18,000.00
b. Out-fitting and equipping truck	Rs. 1,000.00
c. Salary of driver (Rs. 100x12)	Rs. 1,200.00
d. ,, ,, Asstt to pick-up driver (75x12)	Rs. 900.00
e. Medical instruments.	Rs. 500.00
f. Salary of medical practitioner (Rs. 250x12)	Rs. 5,000.00
g. Purchase, processing 2 films	Rs. 10,000.00
h. 4 booklets (1000 ed.)	Rs. 1,600.00
i. 4 picture stories (1000 ed.)	Rs. 3,000.00
j. Cost of wheat three meals to labourers (3 months only) (200 mds x 12.8)	Rs. 2,560.00
k. Schools (50 mds per quarter = 150 mds. yearly x Rs. 12.8)	Rs. 1,920.00
l. Women (50 mds. per quarter = 150 mds. yearly x Rs. 12.8)	Rs. 1,920.00
m. Co-operatives (100 mds. per quarter = 300 yearly x Rs. 12.8)	Rs. 3,840.00
	<u>Rs. 61,440.00</u>
Total :	Rs. 61,440.00

5. *To be contributed by the Academy :*

<u>Approx: cost.</u>	<u>Time and services of officers.</u>
1. 25% salary, Lady Instructor.	(@ Rs. 170x12) Rs. 2,040.00
2. 25% salary Assoc. Instructor	(@ Rs. 90x12) Rs. 1080.00
3. 10% salaries 3 Asstts.	(@ Rs. 130x12) Rs. 1,560.00
4. 10% salary Lady Doctor	(@ Rs. 15x12) Rs. 180.00
5. 10% salary Instructor, Edun.	(@ Rs. 90x12) Rs. 1,080.00
6. 10% salary Thana Council Education Officer.	(@ Rs. 20x12) Rs. 240.00
7. 10% salary Asstt. to Instructor in Edun.	(@ Rs. 20x12) Rs. 240.00
8. 10% salary Instructor Youth Organisation.	(@Rs. 83.50x12) Rs. 1,002.00
9. 10% salary, Associate Instructor Youth Organisation	(@ Rs. 35x12) Rs. 420.00
10. 10% salary Youth Supervisor	(@ Rs. 10x12) Rs. 120.00
11. 10% salary Thana Council offc.	(@ Rs. 25x12) Rs: 300.00

12.	10% salaries 15 C. C.A. staff members. (@ Rs. (5x12x15)	Rs. 900.00
13.	Salary of Store- keeper. (@ Rs. 25x12)	Rs. 300.00
14.	Maintenance, fuel, insurance for pickup. (@ Rs. 350x12)	Rs. 4,200.00
	Academy salaries—	<u>Rs. 13,662.00</u>
	Wheat Associates, Inc.	Rs. 51,440.00
	Academy—	<u>Rs. 13,662.00</u>
	Grand Total :	<u>Rs. 65,102.00</u>