CHAPTER ONE

INTRODUCTION
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Background of the Study

Nepal is a South Asian country lying between longitudes: 80.4° to 88.12° east, and latitudes: 26.22° to 30.27° north, thus forming rectangular shape covering an area of 147,81 square Kilometers (Km) with an average length of 880 Km. and average breadth of 129 Km. Of the total area, more than twenty-five percent of the land is in the Himalayan range, falling above 3030 m. in altitude, which is always covered with snow. About fifty per cent of land lies 1515m. above the sea level, and about twenty per cent land lies 330 m. above the sea level. Thus the rise of the land from the south to the north is not in a singular grand sweep but rather through a succession of ranges arranged en echelon punctuated by low land (Gurung, 1973).

The geographic oddity has posed great obstacles in the economic development of Nepal. Since about 80 per cent of the total land being hills and snowcapped mountains, agriculture in the northern region is very meagre. The tarai being the only plane area produces food crops and cash crops. This small strip of plane has not even been extensively cultivated due to many reasons, the lack of irrigation is the major reason. Thus the cultivated land is only about sixteen per cent of the total cultivable land (Minstry of
Food and Agriculture, 1972). But the paradox is that 94 per cent of the population depends upon agriculture which is under the control of a few land owners. Nearly 69 per cent of the total population survive on the income of Rs.456.50 per annum earned out of agriculture (Adhikari, 1982).

Political map divides Nepal into five development regions. Administratively, Nepal has 14 zones and 75 districts with 29 Town Panchayats (Municipalities) and 3090 village panchayats with population 150,22,839 (Census, 1981). Of the total population 96 per cent of the people live in the rural areas (Census, 1981). The Table 1.1 shows the topographical distribution of population in Nepal.

TABLE - 1.1

Topographical Distribution of Population in Nepal

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
<th>Percent</th>
<th>Year</th>
<th>Approximate land area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tarai (South)</td>
<td>65,56,828</td>
<td>43.7</td>
<td>1981</td>
<td>20%</td>
</tr>
<tr>
<td>Mid-Hills</td>
<td>71,63,115</td>
<td>47.6</td>
<td>1981</td>
<td>55%</td>
</tr>
<tr>
<td>Mountains (North)</td>
<td>13,02,896</td>
<td>8.7</td>
<td>1981</td>
<td>25%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>150,22,839</strong></td>
<td><strong>100.00</strong></td>
<td><strong>1981</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

Source: Based on Census 1981.
As depicted in Table 1.1 the northern Nepal is sparsely populated whereas the southern Nepal is densely populated. This imbalance of population distribution is due to lack of cultivable land, and difficulties of cultivation in northern hills of Nepal. From the subsistence angle, the rural people are facing the problems of survival itself. The problem of unemployment and under-employment followed by low level of family income, household consumption and savings ultimately pushes a large section of the rural households, and population below the poverty line (Pant, 1980). The Table 1.2 presents the economic status of the rural people who are living below the poverty line.

**TABLE - 1.2**

Economic Status of Rural Population in Nepal

<table>
<thead>
<tr>
<th>Region</th>
<th>Percentage of total population living below poverty line</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mountains (North)</td>
<td>71.51</td>
<td>As of 1977 data</td>
</tr>
<tr>
<td>Hills</td>
<td>34.86</td>
<td>-do-</td>
</tr>
<tr>
<td>Tarai (South)</td>
<td>31.63</td>
<td>-do-</td>
</tr>
<tr>
<td>Total</td>
<td>45.66</td>
<td>-do-</td>
</tr>
</tbody>
</table>

Source: Pant and Jain, 1980.
The percentage of poverty decreases as it descends to the south and keeps the national average of poverty at 46 per cent. From the per capita expenditure point of view, Singh (1979) shows that the figure for under-employment is 68.69 per cent for women and 60.69 per cent for men against the total of 63.07 per cent worked out on the assumption of per capita expenditure of Rs. 2.00 daily. The households falling below the absolute poverty line constitute a little over 40 per cent of the total population.

The growth of the population has all the more compounded the economic problems of Nepal which has to depend heavily on agriculture with very little land to cultivate. Table 1.3 gives the picture of population growth in Nepal from 1911 onwards.

TABLE - 1.3
Population Trend in Nepal

<table>
<thead>
<tr>
<th>Census year</th>
<th>Total population in '000</th>
<th>Annual average rate of growth</th>
<th>Annual rate of change</th>
</tr>
</thead>
<tbody>
<tr>
<td>1911</td>
<td>56,390,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1920</td>
<td>55,74</td>
<td>-65</td>
<td>-0.1</td>
</tr>
<tr>
<td>1930</td>
<td>57,35</td>
<td>-39</td>
<td>-0.1</td>
</tr>
<tr>
<td>1941</td>
<td>62,85</td>
<td>+749</td>
<td>+1.2</td>
</tr>
<tr>
<td>1952-53</td>
<td>82,57</td>
<td>+1973</td>
<td>+2.3</td>
</tr>
<tr>
<td>1961</td>
<td>94,13</td>
<td>+1156</td>
<td>+1.6</td>
</tr>
<tr>
<td>1971</td>
<td>115,56</td>
<td>+2143</td>
<td>+2.1</td>
</tr>
<tr>
<td>1981</td>
<td>150,22</td>
<td>+3464</td>
<td>+2.6</td>
</tr>
</tbody>
</table>

The close examination of Table 1.3 reveals that if the increasing trend of population is to continue, all the development efforts will have little effects. All efforts will have to be diverted towards feeding up ever hungry population rather than improving the standard of living either of the existing or coming generation (Hunt, 1966).

The rate of population growth in Nepal during the period 1971-1981 is 2.66 (Census, 1981). About 46 per cent of the total population is regarded as economically unproductive because either they are too young or too old to work. Of the total population 43 per cent is below 14 years of age and 3 per cent above 65 years of age. The population regarded as the productive is only 54 per cent including women who are between the age of 15 to 64 years. The total female population is about 48.8 per cent (Census, 1981). Population distribution is given in Table 1.4

**TABLE - 1.4**

Distribution of Population According to Occupation

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Percentage of economically active population</th>
<th>Census year</th>
<th>Below poverty line</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>91.1</td>
<td>1981</td>
<td>-</td>
</tr>
<tr>
<td>Service</td>
<td>4.6</td>
<td>1981</td>
<td>45.66</td>
</tr>
<tr>
<td>Commerce</td>
<td>1.6</td>
<td>1981</td>
<td>as shown in</td>
</tr>
<tr>
<td>Others (including industry)</td>
<td>2.7</td>
<td>1981</td>
<td>table 1.2</td>
</tr>
</tbody>
</table>

Source: Based on Census, 1981.
As Table 1.4 indicates, although 91.1 per cent of the population depends on agriculture, two-thirds of the working people of Nepal are agricultural tenants. Prior to the implementation of the New Land Reform Act (1962), a few landlords of Nepal possessed as much as 100,000 acres of land, a large chunk of a small country (Adhikari, 1982). (The indirect landholdings by the rich is still continuing). Majority of the population, therefore, are tenants or self cultivating farmers with fragmented land holdings. Most of them, especially in the hill areas, are engaged in subsistence and under-subsistence farming. In Tarai, there exists sizeable share-croppers, who find employment in agriculture only during sowing and harvesting periods. This leads to the conclusion that the rural population whether residents of mountains, hills, or Tarai are generally poor. In the north, the people are engaged in agriculture for six months of the year when there is no snow, and for the remaining 6 months of the year: they do animal husbandry, handicrafts and trade. Due to lack of irrigation facilities in Tarai, much of the cultivation depends upon nature. During off season of cultivation, people in Tarai move from one place to another in search of work. The people residing in the bordering areas migrate to India temporarily in search of odd jobs (Adhikari, 1982).
The heavy dependence on agriculture and very little diversification of employment in other sectors, have posed a problem. Factors other than economic ones that contribute to under-employment and economic stagnation are: social and cultural values, religious beliefs, lack of dignity of labour, and caste system. All this is primarily because of the illiteracy and ignorance.

The literacy percentage for the whole population in Nepal is 23.3 per cent. It is 12 per cent for the females and 34 per cent for males (Census, 1981). Such low percentage of literacy is prominently posing an obstruction to both economic and social development. The low literacy has impeded the use of communication media, thus keeping the majority of the population isolated from the outside world. They hold so strongly to their traditional beliefs that they resist attempts to change their ways without more stimulus, help and teaching (Batten, 1960).

The major part of the country is inhabited by the people living in rural areas with poor and exhausted natural resources, where people continue to live in persistent poverty. And continuous suppression for centuries have developed in rural people a kind of psyche that they are destined not to be improved and uplifted by the government because they suspect vested interest in every action or speech of their fellowmen so called leaders. They derive
satisfaction out of miseries which they attribute to their actions (Karma), the fruits of their previous life. Such fatalistic attitude to life, supported by the Hindu doctrine of Bhagya (Fate), no doubt, has also been responsible for this state of affairs, and human efforts to change it would naturally seem futile (Adhikari, 1982). This attitude further helps the rich to suppress the poor.

Poverty and illiteracy are the two most fundamental problems faced by Nepal. And masses of people live under conditions of wants and degradation. Thus, the struggle to overcome one without, at the same time, waging a war against the other is certain to result in aberrations and disappointment (National Adult Education Programme, India, 1979).

Poverty as a Challenge to Rural Development

Nepal is one of the poorest and least developed countries of the world. She wants, as other developing countries to protect her people against outside aggression, to maintain domestic order, to increase the rate of economic growth and to provide both psychological and material security (Sharma and Verma, 1984). Even for the preservation of their entity, integrity and existence, rapid development is quite urgent.

Wide-spread poverty in Nepal is a great menace and a challenge which she cannot afford to ignore for long, and
the central concern of the planning has to be the removal of poverty as early as possible. Poverty, as an absolute phenomenon, in all likelihood, continues to affect, as starkly as ever, anywhere up to 40 per cent of the rural population (Gupta, 1984). George Bernard Shaw in *The Intelligent Woman's Guide to Socialism and Capitalism* (1928) warns that poverty degrades the poor and infects with its degradation the whole neighborhood and the whole civilized world. The notion that people can keep themselves to themselves is the most dangerous mistake. Poverty will prove to be fatal to human society if an end is not made of it. Once it comes in full swing, it will devastate everything.

Therefore, the greatest immediate need and challenge is to raise the level of living of the rural people by combatting ignorance, disease and banish poverty through IRDP (Ojha and Adhikari).

**Meaning and Definition of Poverty**

Poverty is a socio-economic problem. From economic point of view, poverty means merely the absence of money (Ferman et al. 1965). But poverty is not merely a question of food, or of money, or material comforts but also of human dignity and fulfilment. The economic concept of poverty is also defined in terms of the external circumstances that condition a person's behaviour he displays in
economic transaction: buying consumption items, selling productive services (Watts, 1965). Thus, one can locate poverty in the person's condition or in character.

The term poverty line refers to the measure above which it ends and below which it begins and the individual lives in deprivation. It is also known as subsistence or absolute poverty. Haralambos (1981) gives an operational definition of poverty as related to basic physical needs such as nutrition: measured by factors as intake of calories and proteins; shelter: measured by quality of dwelling and degree of overcrowding and health: measured by factors as the rate of mortality and the quality of available medical facilities. According to Townsend (in Haralambos, 1981) when the standard of living of some groups of people are quite below the generally accepted norm, they are said to be in poverty. Minimum requirement for living as related to price index varies from country to country, and from time to time, as poverty depends upon the available resources.

There are four parameters that can be used to analyse the nature and extent of poverty. They are: (1) limitation of income resources of a single person or a family, (ii) the deficiency of community resources and income substitutes, (iii) the combination of negative characteristics for labour force participation, and (iv) the presence of a 'culture of poverty' (Ferman et. al. 1965).
Gladwin (in Ferman et. al. 1965), a noted anthropologist, classifies 'culture of poverty' into two themes: (a) sense of powerlessness about the events in everyday life, i.e., a sense of failure in the control of the social environment, and (b) a sense of pessimism about the future. Harrington (in Ferman et. al. 1965) points out to a personality of poverty, a type of human being produced by the grinding and wearing life of slums. Lewis (in Ferman et. al. 1965) states that 'culture of poverty' is passed down from generation to generation. People in poverty have low level of literacy, education and training, and do not participate in national welfare programmes. They have a antagonistic attitude towards established social and religious institutions.

Poverty is a national disease which has the following symptoms as delineated in the report of the President's Commission on Rural Development (1965).

**Symptoms of Poverty**

Poverty thrives in situations where one finds (a) low income, (b) low level of formal education, (c) housing dilapidated and in need of extensive repair or replacement, (d) relatively high proportion of children, youths (not earning)

* The United States of America's President's Commission on Rural Development.
and the aged depending on those of working age, (e) working age population is less likely to be in labour market, (f) heavy burden on workers in supporting non-worker, (g) less job opportunities, and (h) people usually quarrelling among themselves.

Lewis (in Ferman et. al. 1965) gives somewhat different description of poverty as (a) a cash economy, wage labour, for profit, (b) persistently high rate of unemployment for unskilled labour, (c) low wages, (d) the failure to provide social, political and economic organization either on a voluntary basis or by government imposition for low income population, and (e) the existence of values that stress the accumulation of wealth and property, the possibility of upward mobility, and thrift, and that explains low economic status as the result of personal inadequacies or inferiority.

Solving the problems of poverty means overcoming economic, social, political, religious, educational, psychological and many other hurdles. The following quotation seems timely:

If to do were as easy as to know what were good to do,
Chapels had been churches, and poor man's cottages princes' palaces.

... William Shakespeare.
Sustenance of Poverty

The eradication of poverty from society is not as difficult, as it is unwanted by some sections of the society. Gans (1967) explains why poverty exists:

a) Poverty survives in part because it is useful to a number of groups in society;

b) Poverty benefits the non-poor in general and the rich and powerful in particular. They, therefore, have a vested interest in maintaining poverty;

c) every economy has a number of temporary dead-end dirty, dangerous and menial jobs, and poverty functions to provide a low wage labour pool that is willing to perform dirty work at low cost;

d) poverty creates jobs for a number of occupations and professions that serve the poor; and

e) the presence of status of poor provides reassurance and support for the rest of the society who are not poor.

So unless there is a considerable sacrifice by the rich and the government which adopts social welfare policy and strictly implement it, poverty sustains singularly.

Problems of Relegation of Poverty

For every dollar spent on war on poverty only ten cents every directly reach the poor.

... Milton Fried.

Relegation of poverty from the land is a very complex problem. Will the rich be ready to uproot the poverty? The answer is doubtful. The most important factors needed for the acceleration of rural development are the positive
attitude and scrupulous attempt from the high level planners to executives to low level field workers. Because rural development is a state of mind, a tendency, a direction, a rate of change in a particular direction (Sharma & Verma, 1984), it is not possible with a magic wand. Even three decade's attempts with billions of rupees could not have relegated poverty in Nepal.

Development works in Nepal are struggling with the problems of coordination, ineffective handling of the projects by political sectors (the Panchas), misappropriation of funds, problems of people's participation and line agencies' negative attitudes towards IRDP (Poudyal, 1984). Though the Sixth Five Year Plan of Nepal aimed at eradicating poverty through an integrated approach to rural development, no specific programmes addressing the poor people of the project area have been implemented till now. The programmes are scattered in so many sectors that it has been very difficult to attack the main problem of poverty in the project area. These problems are not peculiar in a 'soft state' like Nepal where the policies decided are not often enforced and where there is always the dichotomy between ideals and reality, and between enacted legislation and implementation (Poudyal, 1984).

Regarding poverty as a challenge to IRDP, Harrington (in Ferman et. al. 1965) says that when we declare war against
the poverty we are reaching out to touch a problem which has first come to the poor, but which, if not solved in terms of poor, will threaten to engulf the entire society.

**Rural Development**

Rural development or 'community development' as it was known earlier, refers to development of many aspects of life. It is concerned not only with development of agriculture and cottage industries, but also with education, health and hygiene, nutrition, social awareness, political consciousness, attitude towards development, and psychological preparedness. Rural development implies a process of change in the community with regard to concepts and strategies, skills and practices, behaviour and attitudes, and in fact in the very ways of thinking (Biddle and Biddle, 1965).

According to Baten (1960) community development is a process during which people in the small community first thoroughly discuss and define their wants, then plan and act together to satisfy their needs. It includes any action taken by any agency, primarily designed to benefit the community.

According to Sharma (1983), community development is a subject that deals with people in their collaborative capacity for generating change towards a better tomorrow. Almost similar type of definition has been given by Inayatullah (1974). For him, rural development is a process which leads
to a rise in the capacity of rural people to control the environments, accompanied by wider distribution of benefits resulting from such a control.

Rural development is a strategy designed to improve the economic and social life of the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in the rural area. The group includes small scale farmers, tenants and the landless (World Bank, 1975). Rural development encompasses two elements - Community and development. Rural community implies a social body which has cohesion, solidarity, and a spiritual quality of cooperation, interpersonal respects and a certain degree of responsibility. Development on the other hand, implies administration, technology, supplies, services, methods and procedures, process, plans and programmes developed and employed for the benefit of the members of the community as a whole. So rural development in the words of Ojha and Adhikari (1982) is the outcome of the services of changes occuring among a given rural population where converging effects indicate, in time, a rise in the standard of living and favourable change in the way of life of the people concerned.

Integrated Rural Development Programme (IRDP) is a multi-dimensional effort with particular emphasis on the development and conservation of natural resources like land
and water to raise the living standard and betterment of the rural poor. Under the IRDP, every effort is made to ensure that the rural poor also have an opportunity to earn and thereby improve the nutritional, educational and economic status of their families. The main aim of the programme is to bring about a development through the people for the people. (Tribune, January 25, 1985).

History of Rural Development in Nepal

After the World War II, the under-developed countries felt a dire need to develop their villages and rural communities, because in most of these countries there were (still are) rural areas. Without the development of these areas or communities, national development is inconceivable. Mahatma Gandhi (in Arora, 1979) was of the opinion that the soul of the country lies in her villages and in rural reconstruction alone lies her salvation.

For more than 100 years prior to 1951, Nepal was in darkness. The Rana government maintained a policy of complete indifference towards public services and welfare activities. Accordingly, general life in Nepal remained in a primitive state upto 1951 (Dhungel, 1977). The Rana rulers developed almost a negative attitude with regard to any systematic development of the country. When the Rana government was overthrown in 1951 and democratic government was installed,
some programmes for development and progress of the nation were initiated. Even after 1951, it was none the better. There was no programme of either economic or social implementation during that period. So economic history before 1950 was almost a history of trade and commerce rather than any of the coordinated efforts directed towards the country's development.

The year 1960 brought another political change which was prompted to a great extent by mounting frustration, because the change could not materialize the aspirations of the people either politically or economically. Despite two and a half decades of planned development, policies and programmes of the past did not succeed effectively in fulfilling even the basic minimum needs of the people (Agrawal, 1980). While, Nepal received approximately 19 million rupees in aid in 1955, 352 million rupees in 1971 (Rana, 1977). This manifested discontentment frustration and criticism led to a national referendum in 1978 (Adhikari, 1982).

Hopes generated by new forms of structural arrangements for the betterment of the country have also tended to produce disenchantment after a time lag because what people get and what they are made to expect did not tally. This state of affairs has led the country through successive phases of euphoria and depression (Adhikari, 1982).
Planned Economic Development

The First Five Year Economic Planning, though it did not qualify itself to be a planning in the modern sense of planning, was started in the country only in 1956. According to the analysis made by Pant (1973), the First Five Year Plan was to attain national self sufficiency and establishing a welfare state.

The implementation of the second plan (1962-65) did not produce any marked impact on the economic conditions of the common people, although its objectives were not limited merely to an increase in production (Pant, 1973). The third plan was implemented in July 1965 with the principal objective to undertake a nationwide plan with long term goals. Even though entailing some downward adjustment of targets, the basic objectives were generally maintained. The fourth plan had a target to maximize output, establish the preconditions for sustained and long term economic growth. It included development of transport and communication, electricity, power so on. The objective was to expand and diversify international trade, attain basic objectives of growth with stability by controlling price levels (which was never a success), make effective use of man-power resources, and to control population growth, create conditions conducive to the emergence of a society free from exploitation (which was all the more done in ever extensive methods) and mobilize internal
resources more from additional revenues for investment in agriculture, industry and commerce (Pant, 1973).

The above reviews indicated that almost-twenty-years-of-planned-economic-activities could bring little significant benefits to the downtrodden rural poor. The only visible achievements were in the field of social sector, specially in education and construction of some roads, which were not altogether justifiable in terms of expenses incurred on them. The Fifth and Sixth Five Year Plans (gave emphasis on rural development as a strategy for national development. Both plans) were not altogether failures but the achievements were not up to the expectations. The seventh plan has just been started (July, 1985).

At present development projects in Nepal means a rise in Indian products (Rana, 1977) because the meagre economic gains of the poor earned from the development projects are spent on all the goods which come from India. The failure to develop enterprises related to the infrastructure projects has meant that the cream of development has flowed out of the country (Rana, 1977).

The above discussion reveals that the projects designed to upgrade the country's economy and to raise the standard of living of the people in general and the poor in particular were essentially policies not geared to realities in many
respects (Pant, 1973). One of the causes is that man-power has not been properly used to benefit the country. The women work force has specially been neglected. The women force must be streamlined to national construction.

Strategies for Rural Development

Rural development in the real sense surfaced in Nepal during 1970's. The Fifth Five Year Plan (1975-1980) gave special emphasis on rural development which was an integral part of overall regional development policies. The main objectives included socio-economic integration of the country by reducing regional imbalances and mobilizing the available local resources and setting in motion a process of gradual equalization based on social justice by raising the income levels of the people residing in different geographical regions of the country (Pyakuryal, 1980).

At present, there are nine major rural development projects being implemented in the country under the Fifth and Sixth Plans. These projects cover 28 of the 75 districts and 18 specific remote areas. Table 1.5 portrays those projects as strategies of rural development.
<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the Project</th>
<th>Objectives</th>
<th>Activities</th>
<th>Districts Covered</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Small Form To help small farmers produce more from their land by providing loans.</td>
<td>Group planning and research in income raising economic activities.</td>
<td>36</td>
<td>Initiated in 1975, the plan is to cover 66 districts.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Integrated Hill Development Project (IHDP)</td>
<td>Feasibility study of the standard of living of the people in project area to create a balance between man's activities and natural resources.</td>
<td>Two</td>
<td>Considered as a pioneer IRDP in Nepal, provided a framework for other projects. Financed by IDA, UNDP, HMG/N Started in 1976-77 Estimated Rs.1,33,94,85,000/-</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Rwakwe-Nuwakot Integrated Rural Development Project (RNIUDP)</td>
<td>Improved agricultural Two production as wheat, rice, potatoes, vegetables, milk, cheese, butter, meat, wool, etc.</td>
<td></td>
<td>Financed by: European Economic Committee, ADB IPAP (International Fund for Agriculture Development) HMG/N Started in 1978-79 Estimated Rs.44,28,60,000.00</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Sagarmatha Integrated Development Project (SMIDP)</td>
<td>Infrastructure such as transport, irrigation agriculture, cottage industries, soil and water conservation, Forestry, Social services and Training</td>
<td>Three</td>
<td>Financed by United Kingdom. Started in 1979/80. Estimated Rs.1,13,06,48,000.00</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>L.Kosi Hill Area Rural Development Programme (LKHARDP)</td>
<td>Agriculture, irrigation, Four cultural production, livestock, irrigation, communication, credit and cooperatives, cottage industries, communication, power, water supply, health and education.</td>
<td></td>
<td>Financed by: IDA Loan, UNDP, HMG/N. Started in 1979/80. Estimated Rs.1,61,00,000.00</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Mahakali Hill Integrated Rural Development Project (MIHARDP)</td>
<td>Improvement in agricultural production, livestock, irrigation, communication, health education, recreation, water supply, housing.</td>
<td></td>
<td>Financed by IDA Loan, UNDP, HMG/N. Started in 1979/80. Estimated Rs.1,61,00,000.00</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Haoti Integrated Rural Development Project (HINDP)</td>
<td>Agriculture and its allied, forestry, soil and water conservation, credit and cooperatives, cottage industries, communication, power, water supply, health and education.</td>
<td></td>
<td>Financed by: HMG/N and USAID Estimated Rs.31,80,00,000.00. Started in 1980-81.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Karmali-Kharoi Integrated Rural Development Projects (K-KIRD)</td>
<td>To achieve a series of technical research and training activities.</td>
<td>Seven</td>
<td>Started in 1981. Finance by government of Canada. Estimated cost, Canadian dollar 50,958,000.00</td>
<td></td>
</tr>
</tbody>
</table>

The Table is based on Ojha and Adhikari (1982), Pandey (1982/83) and Baidya (1983).
Principles of and Innovations for Rural Development

Any programme designed and oriented with an objective to elevate the life of rural people needs to be well conceived and planned with clear guidelines of the project which should align both the needs of the rural people and the priorities of the government (Rozen, 1983). High priority in the development plans of villages has to be emphasized on education, adult literacy, and the cultural activities of the inhabitants (Arora, 1979). The socio-economic development of rural areas is of crucial significance in the framework of integrated growth and social justice. Therefore, any development plan should include a coordinated programme for the modernization of various sectors of economy (Pant, 1973).

The development programmes should base on some sound principles. Some of the specific principles as suggested by Sharma (1978) are:

a) The development projects should be implemented on the basis of people's felt needs.

b) The rural development programmes must be implemented with the interest of people under the (collective) leadership of local people.

c) The responsibility of implementing or executing the rural development projects must be that of the local (collective) leadership who commands the maximum willing participation of the people for whom the projects are intended.

d) The priority decision must come from the people.

e) Local resources must be exploited to the maximum.
f) Technical and/or financial resources should be provided by the government.

Principles are only the guidelines to implement the projects. There should be enough flexibility for using innovative approaches to the solutions of the development problems. (Flexibility does not mean to go to the opposing directions). Innovation is the acquisition of techniques, objects, knowledge, ideas, new ways of doing things in the improvement of the standard of living, or solving the problems raised by the community (Rozen, 1983). The innovations should conform to the values and customs, and should be acceptable to all. Incompatible innovations without the assessment of the real needs of the rural people are sure to bounce back.

While introducing innovations, the following measures need to be adopted (Rozen, 1983)

i) Never act without having studied the situation of the community, the mentalities of the group, the social class and their interests, the needs and aspirations, the customs, etc.

ii) Choose elements and methods which correspond to be cultural universe of the audience (Target group).

iii) The approval by the leaders who are respected in the community is of prime importance.

iv) Innovations must offer guarantees and incentives.

v) Introduction of innovations involves four steps:

a) The members of the community make a survey of their village or neighborhood, and of the scope of innovations;
b) the results of this survey are discussed and a common balance-sheet is made of the possible introduction of innovations;

c) innovation is attempted in a small scale and brought into general use after the evaluation of the first experience; and

d) organization of the follow-ups.

It will be folly to assume that the same methods, techniques or system will work at all the times and in all the circumstances. When one method, technique or system does not work, innovation as an alternative must be introduced.

**Problems of Implementation of Rural Development Projects**

Regarding the implementation and execution of the Rural Development Projects (RDP) which are mentioned in the Table 1.5, the general survey shows: (a) alienation of the majority of the people from the development efforts, (b) inequitable distribution of the benefits, (c) regional imbalance, and (d) of course, general bewilderment of the people. This causes skepticism, apathy among the rural people or outright hostility to governmental declarations and efforts (Sharma, 1978; Pradhan, 1982; Adhikari, 1982). Pradhan (1982) further gave the example of Rastriya Panchayat which fielded a commission to examine Rasuwa-Nawakot Integrated Rural Development Project (IRD Project), and concluded that the project was not going well and other projects were not doing better either.
Baidya (1980) remarks that it may appear to be crazy to be sceptic with the IRD Projects so far as the concept and design are concerned. But the implementation of such a splendid concept is far from satisfactory, and a wide gap is noticeable between the expectations and achievements. Adhikari (1982) observes that the clash in various interests ideas and ideologies has produced dischament, and frustration all around.

Thus, the IRD Projects in Nepal are struggling with the problem of coordination, ineffective handling of the projects by the political sectors, problems of people's participation and negative attitude of the line agencies towards the IRDP. The overall system is characterized by a system of discretion oriented rules and procedures (Poudyal, 1984). The problem of proper implementation of the rural development projects are mainly three dimensional (a) negativism in people's participation, (b) political interference, and (c) maladministration.

People's Participation - A Precondition for Rural Development

The 'popular participation', according to UN definition has been identified as 'mass sharing' of benefits of development, and 'mass involvement' in the decision making process of development as the basic ingredients (Pyakuryal, 1980). It means involvement of the people in the development process voluntarily and willingly (Yadav, 1980).
Jaya Prakash Narayan (in Arora, 1979), the late socialist leader of India, remarked that:

No National Reconstruction Programme succeeds without the people's participation which, again is not possible unless the people experience the sensation of 'Swaraj'.

The degree of development in a given setting is determined by the nature of people's participation in the development programme (Ojha and Adhikari, 1982). People's participation will be meaningful only when the rural people feel and realize that the designed programme is meant to upgrade their standard of living for their welfare, and the benefits are directly and immediately be shared by them.

Singh (1976) argues that as long as the people for whom the development is meant, do not themselves become conscious and active, any programme for their development meets only frustration. Initiative from below is a pre-condition for the successful implementation of any programme (Acharya, 1984). The basic principle of the development is that motive force for development should come from the people themselves.

People's participation implies (a) decision-making by individuals in identifying needs and fixing priorities of these needs, (b) implementing the projects, (c) monitoring and evaluating the programmes and projects, and (d) sharing the fruits of their endeavour in equity which in itself is
an incentive to participation. The rural people's opportunity to exercise their power in these matters at village level is indicative of people's real participation in development projects.

Secondly, they should also be convinced that there is no broker (so-called political leader) who has been enjoying lion's share while the destitutes just staring at the lion enjoying what is not his. If the vested political interferences are to continue, it would be useless to expect people's participation in the rural development.

But it has been a sad experience that people's participation fades away the moment they are impinged by the government's high handedness in the spheres of their activities. In 1971, the National Education System Plan was introduced. Before that many schools and colleges were managed and run by people's initiative. Very few asked the government to raise their salary, or anything of that sort, nor demanded security of the job. Adhikari (1982) also expresses his experience that a student after completing his education and before being gainfully employed usually offered to teach in schools on voluntary basis. This tradition, however, came to a halt after the government took over all the private schools. Since then, a person wishing to offer his voluntary services to teach has to obtain permission from the District Education Officer in writing and such request would be granted
or turned down after the bureaucratic delays. This all resulted in killing of the people's initiative to work.

The other factor related to meaningful and effective participation in development is their knowledge as to how to participate. In the absence of this 'how' there are many possibilities of their being exploited, and the possibility of rural women being exploited is even more (wide-open) forecastable. So the rural people both men as well as women, must be educated for meaningful and effective participation in the development works. The initiative for participation can best be realised through appropriate functional relations between the people and mass literacy (Acharya, 1984).

The other factor that poses problem related to rural development is maladministration which is rampant in the country. To pinpoint some of the problems and weaknesses of the rural development administration at local level as well as at central level are cited below:

1) most of the projects are found to be meaningless as they were not planned on the basis of local needs, but by the persuasion of the powerful representative with vested interests;

ii) lump-sum budgets were estimated by the district administrators without seeking people's cooperation and participation in planning and estimating budget for the rural development projects;

iii) many of the projects have been left incomplete as His Majesty's Government failed to provide on time the construction materials which were not available locally;
iv) misappropriation of funds that were sanctioned in advance on demand without putting any effort to assess the progress has been experienced by the people;

v) The district authorities submitted false progress report claiming that the projects were 100 per cent complete. This indicates that the authorities in the center had no interest in supervision over the monopoly of district administration (Singh, 1982/83).

There is no uniformity in the IRD Programmes. All of them are not executed exactly in accordance with the principles and priorities as laid down by the national plans. The operational problem is caused by the type of attitude existing at all levels of executive agencies (Poudyal, 1984).

Policies for Integrating Women in Development

Women as a group is not only an end in itself but also a means to accelerating the pace of development. This work force had been left out of the mainstream of development in many of the previous plans which was one of the weaknesses of national plans. Need being as such, the Sixth Five Year Plan (1980-85) has incorporated, for the first time, a specific national policy for the integration of women in the process of overall national development. Some of the guidelines of the policy are:

1) training women to involve directly in production and production increasing programmes;
ii) to encourage rural women in cottage and rural-based industries by providing them with capital, marketing facilities and training. These activities will be carried out through SAJHA Cooperative Institution;

iii) to make them participants in population control programmes for the welfare of their families, society and nation;

iv) to give more roles in functional adult education, non-formal education, health education and nutrition programmes along with informal education programmes;

v) to make available more opportunities of employment and properly utilizing the knowledge and genius of educated women; and

vi) to make necessary reforms (amendments) in the existing acts and laws which impede women's participation in development work.

The above mentioned policy matters accepted by the national plan of the country are not sufficient in themselves. They can be taken as examples of functional policies (Sainju, 1981).*

WOMEN AND THEIR DEVELOPMENT

Man and woman are two sides of the same coin - one without the other is incomplete. The importance accorded to woman can be realized by the fact when Napoleon Bonaparte said that give me a good mother, I will give you a good nation. Mahatma Gandhi expressing the importance of women

* Dr. Mohan Man Sainju is at present the Vice-Chairman of National Planning Commission. The above guideline policy matters were presented by him in his address to a National Seminar on Integration of Women in the Mainstream of National Development held in Kathmandu from June 9-11, 1981.
in national development said that if we educate a man, an individual is educated, if we educate a woman, the whole family is educated. Thus the importance of women in the national development can never be minimized.

Historical Perspective

After the World War II, women in different countries started to realize that they were not inferior but equal to men. All they needed for their development was an initiation. The impetus to develop different programmes for women development was emanated from World Women*s Conventions held in different years by International Women's Council. The council held a Convention in 1952, which discussed the political rights of the women. The 1957 convention discussed on the nationality of women, and the 1962 convention discussed about the marriage and its registration, and minimum age for marriage. The 1951 and 1958 conventions discussed on equal pay and discrimination against employment and occupation*. The cause for women development has been revitalized and reinforced by UN declaration of the period 1975-1985, as the International Women's Decade. The declaration has been booster of women development.

* Adopted from the speech delivered by Mrs. Punya Prabha Dhungana, the Chairperson, International Women's Year Committee, in a seminar on Rastrako Vikasma Mahila (Women in National Development), Pokhara, 1975.
In Nepal, women started organizing for a common cause as early as 1913. Though it was very difficult to establish such organization during Rana regime, some did organize to bring about social and political consciousness among women (Pradhan, 1979).

Women's activities in socio-political and economic fields can be divided into four periods:
1. Rana period - 1913-1949
2. Pre-Panchayat Period - 1950-1960
4. Reorganization Period - 1976-present
(Pradhan, 1979).

1913-1949 Period

During this period, Mahila Samiti (Women's Committee) was organized with a membership of 30 to 40 women. The activities of the Samiti included opening of handloom industries for women. The Samiti ceased to exist in 1919 as the organisers had to go in exile for political activities.

Another upshoot was Adarsha Mahila Sangh (Model Women's Organization) which came into existence in 1947. The Sangh was politically affiliated with Nepali Congress. The objective of the Sangh was to bring social and political consciousness and to do away with Bal Vivah (Child Marriage) and Bal Vidhawa (Child Widow).
Meanwhile, Nepal Mahila Sangh (Nepal Women's Organization) was founded. The Sangh was also politically motivated, and was affiliated with Nepali Congress. It worked for the women's rights to vote. In 1948, a delegation went to the then Prime Minister to demand for the voting right which was presently granted.

During this very period another organization known as Nari Jagriti (Women's Consciousness) was founded. The Jagriti worked for the access of women to education. Interestingly, the organization itself was transformed into a school - Adarsha Balika Vidyalaya (Model Girls School).

1950-1960 Period

During this period, the former Nepal Mahila Sangh splited into two, forming another organization - Akhil Nepal Mahila Sangathan in 1950. Though both the organizations were politically motivated, they worked for the education of girls. A college for women was established during this period (1952). Some women were even recruited for the first time in the police force. In 1951, both the organizations, Nepal Mahila Sangh and Akhil Nepal Mahila Sangathan jointly launched non-violent demonstration against the government for not including any of the women in the newly formed National Advisory Assembly whose membership was thirty five in number. Because of many reasons, the Advisory Assembly was dissolved
and formed a new one in 1954 with the membership of 113 of which four were women.

In 1952, a new organization surfaced with social services as its motive. An attempt was made in 1958-59 to merge all women's organizations into one - Samyukta Nepali Nari Samiti (Nepal Women's United Front). But the Front could not work for a long time. The United Front split into two - Nepal Mahila Sangh and Akhil Nepal Mahila Sangathan - one supporting Nepali Congress (democratic party) and the other supporting Communist Party.

1960-1975 Period

During this period, the Parliament and its government were dissolved. The system of Government changed. As a political unit of the new system, All Nepal Women's Organization (now referred to as NWO) came into existence under the wing of the new political system - the Partyless Panchayat. This organization had the privilege to send four of its members to represent the organization in the Rastriya Panchayat (National Assembly). At present the NWO does not have this privilege, but it enjoys total government support, and still a political unit of Panchayat system.

The fourth period begins from 1976. That year, the organization was restructured and brought under the enclave of Back-to Village National Campaign, the highest political
body of the Panchayat politics (just like the politbureau of Communist parties). The NWO has the tiers from national level to village level.*

The activities of the NWO are (a) literacy campaign (for women), (b) legal services for the cause of women's right, (c) income generating skill development, and (d) family planning services. Pradhan (1979) by observing its activities remarks that the NWO (the only sole organization of the country) has made little efforts to coordinate its functions with other similar institutions or to strengthen its own credibility as an effective instrument to achieve its policy and programme goals. The programmes seem to be carried out more on the superficial level rather than with the intention of dealing with the real economic problems of rural women. In spite of all its propaganda for two decades, the contribution made by NWO to raise status of women is insignificant.

Some Problems of Women's Development

It is quite true that women have not equally been treated like men. For such unequal treatment, not only the

* Discussion on history of women's development is based on Pradhan's (1979) study on "Institutions concerning women in Nepal". For detailed discussion on the topic, see Status of Women in Nepal, Vol. I, Part 3, CEDA, Tribhuvan University, Kathmandu.
men but also the women are to be held responsible. Rana (1984/85) argues that the women have the capacity to influence tradition and value system of society. She regrets that the values still focus upon ostentatious display of wealth and an outward show of status. In fact, we still begrudge and belittle the achievement of fellow sisters. She further laments that unfortunately women's progress founders with educated urban women, who want liberation. They hold seminars and conferences in the name of development but what they really discuss is sex war (Rana 1984/85).

Women development is related to equal distribution of benefits as well as obligations, and coordination between men and women and among the members of the society on equal footing. Lohini (1975)* remarks that the women from affluent families have surely made speeches, written articles on welfare of rural women, but they were not found to have analyzed the problems or devised critical solutions to free them from exploitation or to organize them against social evils, exploitation, nor did they expend their power, means and time for the cherished cause. The ability and power to enlighten the rural women lies with the educated women who are exposed to public life. They can act as catalytic agents to enlighten rural women.

* "Vikas Ma Mahila" (Women in Development) Rastrako Vikas Ma Mahila, a seminar report of International Women's Year, Pokhara, 1975.
Institutional Growth of Women Development

Recognizing the important role of women in national development, with major role in agriculture but with an insignificant role in decision-making, a need to improve their lot was felt. With such background in mind, specific policies regarding women development were spelled out in the Sixth Five Year Plan in Nepal, for the first time. The International Women's Decade seems to have begotten many a programme for women development in Nepal. Programmes specifically designed for women development are discussed briefly in the following paragraphs.

Equal Access of Women to Education (EAWE)

Under the Ministry of Education and Culture (EAWE) programmes has been launched since July, 1970. This programme is a joint venture of His Majesty's Government of Nepal (HMG/N) and UNICEF, and started with realization of mobilizing the women force in the developmental activities of Nepal by imparting education to them. The UNESCO and HMG/N signed an agreement to the effect on 15 November 1969* (CERID, 1978) to ensure for women full equality with men in conformity with the basic principle of the Universal Declaration of Human

* Aide Memoire signed between HMG/N and UNESCO on 15 November 1969.
Rights and the convention against discrimination in education and to promote their equal access to education, science and culture. The main focus was preparing women teachers for rural areas. The major emphasis on teacher preparation was based on the assumption that the enrolment of the girls in rural areas would increase with the installation of women teachers in rural schools.

With this view, the EAWE programme is entrusted to Tribhuvan University, Institute of Education. At present the programme is being conducted at four campuses, - Pokhara (Western Region), Surkhet (Mid-Western Region), Jumla (Far-Western Region) and Dhankuta (Eastern Region).

Women Development Section

Under the Ministry of Panchayat and Local Development (MPLD), Women development Section (WDS) was instituted in 1980. The principal objective of MPLD is to build the infrastructure for rural development.

The WDS seeks to enhance women's ability to generate both subsistence and market income by (1) implementing a series of village level training, and (2) patronizing projects related to women to develop resources and initiate various activities which will promote integration of women in development.
Ministry of Labour and Social Welfare

The Government has added a Ministry of Labour and Social Welfare in 1981 with some programmes also for the welfare of destitute women. The objectives for women's programme under the ministry are: (i) to plan programmes for the welfare of women within the context of the national plan, (ii) to impart skills for development of women from backward communities, and (iii) setting up a welfare house for the destitute women (Joshi, no year).

Cottage Industry for Women Project (CIWP)

Under the Ministry of Industry, CIWP has been established to create job opportunities for low income rural women. The objectives of CIWP are:

1) to improve cottage industries by developing and encouraging the use of locally available skills, talents and materials,

2) to involve women in the overall national development process, and

3) to promote and strengthen rural economy and raise the standard of living of the rural people.

Government supported non-governmental organizations for the development of women are discussed below:

Women Services Coordination Committee (WSCC)

WSCC is one of the six committees organised under the Social Services National Coordination Council (SSNCC).
The function of the WSCC is to coordinate all governmental and non-governmental activities oriented to women development.

The objectives of the WSCC are:

i) to bring about coordination between different organizations and HMG/N in their activities for the development of women;

ii) to bring about harmonization in national, bilateral and multi-lateral aid and assistance by designing national policies and programmes and implementing them;

iii) to develop and expand the services, efforts and energy of the welfare oriented organizations concerning women and utilize them for national benefits in a coordinated manner; and

iv) to defend and advance the cause of women with a view to promoting good will and understanding between various organizations, classes, job areas and regions in a healthy, decorous and disciplined manner (Pradhan, 1979).

WSCC is responsible for following up the implementation of the National Plan of action passed by the UN World Conference held in Mexico during the International Women's Year, 1975*.

Mothers' Club (Kalimati Club)

Mothers' Club is a voluntary organization managed by a ten member Board. The Board determines the general policy of the club as well as its specific programmes, allocates budgetary expenditures and oversees general administrative matters. The main objectives of the club are:

* From the leaflet of SSNCC, WSCC, Kathmandu.
1) to develop skills in women for the roles they have to play as mothers and housewives and also for helping their spouses in earning a livelihood, and

ii) to establish a centre for making Training and Services available to mothers working in widest possible areas that can be covered (Pradhan, 1979).

Socio-Cultural Centre for Women (SCCW)

The SCCW was conceived and established as a venue for those women who want to have social contact with, share ideas among themselves and to know the events outside their homes. The objectives of SCCW are:

i) to help those who feel themselves left out behind, neglected and feel inferior in the society;

ii) to help women gain confidence and partake in discussion and activities,

iii) to help create a constraint free environment through exchange of programmes where women can improve themselves, and

iv) to enlighten women and keep them abreast of and adapt to the changing times and environment (Pradha, 1979).

Business and Professional Women's Club (BPWC)

The BPWC was founded in 1976 with the hope of uplifting the women of Nepal. Under BPWC day-care centres were established to increase the efficiency of working women, and a woman Employment Exchange Centre was operated to act as a mediator between the employers and the employees. The objectives of BPWC are:
i) to work as a venue for the development of skills of working women by discussion and talks with experts,

ii) to create a feeling of friendship and develop cooperative attitude, and

iii) to inspire the working women for their financial social and intellectual development.

Women Affairs Training Programme (WATP)

The WATP is probably the foremost programme specifically designed and implemented to upgrade the rural women in Nepal. At present, the programme has four Training centres operating in different districts of Lalitpur, Pokhara, Surkhet and Dhankuta.

Since the present study involves evaluation of Women Affairs Training Programme, the programme is specifically discussed later.

Women and Status

Status can be defined as the position one commands by virtue of one's participation in the activities of society. Franklin (1963) defines status as standing, esteem or prestige accorded by society to a person or a group of persons. Economic conditions, education, morality, attitude, honesty and sincerity are some of the factors determining status of men and women (Rao, 1983).

From time immemorial, the women enjoyed varied status in the Indian subcontinent. Hindus in one extreme have
regarded women as Laxmi (Goddess of Wealth), Saraswati (the Goddess of Learning), Durga (Goddess of Power), and on the other extreme, Sant Tulasidas treats women as:

Dhol, Ganwar, Shudra, Pasu, Nari,
Yeh saba Tadana Ke Adhikari.

Thus the woman was at once a goddess and a slave, a saint and a strumpet (Smock, 1977). All these contradictions regarding the status of women reflect the role expectation of the society from its women from time to time. The woman at times is also a daughter, sister, wife and a mother, and at each stage, she is to perform a different role expected of her. Sex role is a function not of biological heredity, but of social and cultural condition (Friedle, 1975). The emphasis has now shifted from the discussion of 'what can woman do'? to one of "what should woman do". The psychologist and sociologists have proved that most women are as good as men on most scores without any essential difference between them from the point of view of work. The only unquestionable difference is aptitude related to muscular strength. The aim should be that the division of labour in society should no longer coincide with the division of sexes (Gubbels, 1977).

The technical and social developments of the last decades have given women the opportunity to combine and integrate their two interests in home and work. That woman should enter the world of employment is today taken for
granted as a whole, and their rights to most jobs are hardly queried (Myrdal & Klien, 1956). In their separate studies, Sandy (1973) and Reiter (1975) came to the same conclusion that women have high status where they have control over the fruits of their labour and opportunity to participate in communal decision. Women's status is found to be high with those who are employed. Johnson and Johnson (1977) also came to the conclusion that women's status is high where women work either with other women in cooperative groups or where they share in complementary production activities with their husbands.

The women's status also depends upon that type of economic system the society has. The status of woman in agricultural society differs from the industrial one. Thus, high status or low status depends upon the amount of activities one performs. The way in which women earn their living influences to some degree the status they have in society. For instance, the Tibetan Women create a necessary commodity — one which indeed is the backbone of the subsistence and trade. She, then, is in a position of power and quite independent and outspoken (Kassler, 1976).

Status also depends upon 'how' and 'to what extent' a woman has the right to life-options. The less the restrictions in exercising the options higher is the status accorded (Blumberg (1975), and Griele (1977) analyzes and discusses
'life-options' in the following:

a) Political expression: It refers to rights to make decision of all kinds - from family level to national level, right to vote, right to hold or dispose property and right to hold public office.

b) Work and Mobility: This option refers to move from one place of the country to another without any kind of restriction; right to actively engage in work or occupation for which one is trained, or has aptitude without any discrimination in pay; and the right to enjoy leisure without any obstruction.

c) Family Formation: Duration and Size: To make choice of partner, to decide to marry or not to marry or when to marry, right to plan family or bear children; and right to decide to remarry or live single after being widow.

d) Education: Equal access to educational opportunity, right to study same curriculum such as engineering; medicine, humanities, and to pursue the study up to highest level available to man.

e) Health and Sexual Control: Right to control conception and birth on the ground of health; and access to all possible treatment for the disease she is suffering from.

f) Cultural Expression: Right of women to make identifiable and original contributions to the best of their ability without any restriction to religion, culture, the arts or practical crafts and inventions. This option also refers to the ability of women to be symbolically portrayed as valuable and worthy of respects in the society.

So, these options should be safeguarded by the constitution and laws of the country. In the absence of these rights any programme oriented to women development will not be of any significance.
ECONOMIC STATUS

Women make up 70 per cent or more of the agricultural labour force in many developing countries. Indeed, the measures of women's agricultural productivity often determine how much food is available to the family since they are commonly responsible for growing subsistence crops, taking care of animals, and tending garden plots either for consumption or to bring in extra income to family. In addition to these, the women are responsible to food processing to cooking, cleaning, washing and everything that is needed to run a household. The trend of working women specially in rural areas is ascending. This is reflected in the Table 1.6 given below.

TABLE - 1.6

<table>
<thead>
<tr>
<th>Census Period</th>
<th>Percentage of total Employment in Agriculture</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1952/54</td>
<td>93.5</td>
<td>91.7</td>
<td>96.1</td>
</tr>
<tr>
<td>1961</td>
<td>93.8</td>
<td>91.7</td>
<td>96.6</td>
</tr>
<tr>
<td>1971</td>
<td>94.4</td>
<td>92.8</td>
<td>98.2</td>
</tr>
</tbody>
</table>

The percentage of active female population engaged in agriculture increased by 2 points between 1952/54 and 1971. Within the same period, the percentage of active male population engaged in agriculture increased by 1 point. The absolute differences between male and female engaged in agriculture was 4 per cent in 1952/54. It increased to 5 per cent in 1971 (Reejal, 1981). In all of agriculture sectors, women's participation is higher. In local market economy it is 40 per cent (Pradhan and Shriestha, 1983). Half of the work force is women in countries like Japan, Austria, West Germany and Poland. The data available so far indicate that most women are most likely to hold paid jobs in societies that have undergone either technical or ideological modernization (Gide & Smock, 1977).

Role of Women in Economic Activities

The role of women in the labour force in developing countries has several outstanding characteristics such as (a) lowest level of reported economic participation (b) most of the economically active women are unpaid, and (c) extremely high dependency ratio (Smock, 1977).

In spite of their involvement in economic activities, the rural women are deprived of benefits of development programmes and projects. The use of economic activities in the census include only those activities which are paid
either in cash or in kind, and are categorized as productive. The activities which are crucial for the survival of the family include food processing, manufacturing for family consumption, household construction, water fetching, fuel collection etc. (Pradhan & Shrestha, 1983). The women engage in these activities but without being paid. If labour is hired to do these work, the household will have to pay more than what the members of the family earn. It can no longer be ignored that women make up a disproportionate number of the poor, whom development has largely passed by (World Bank, 1980). The planning has erred in one or more of the following:

a) By omission - that is, by failing to notice the traditional productive roles which women are playing;

b) By reinforcement of values already in existence in the society which restrict women's activities to child-bearing and child-rearing, and other household tasks and;

c) By addition - that is, by superimposing western values of what is appropriate work for women in modern society on developing societies (Beejal, 1981).

If women are to be both the contributors and recipients of the benefits of economic development, development programmes for women cannot be separated from the general policies and strategies of development (Pradhan and Acharya, 1980). The need to directly assign an active role to women in the process of development arises from the fact that women in Nepal are active members in the household economy contributing to 67 per cent in the farm family enterprise. Thus
by-passing women in the process of development, projects have failed to make use of the traditional skills and expertise of women in an useful and meaningful way (Pradhan, 1983)*.

Employing women in production work is rewarded in two ways - a raise of women's status and as a booster of national development. While the development of society requires full participation by all sections of the population opportunities for full development of the potentialities of women need to be emphasized (Status of women in India, 1975).

In the absence of adequate technical training facilities for native population, skilled labourers had to be imported to operate complex machinery. Moreover, the meagre technical training and jobs tended to be more reserved for men than women (Reejal, 1981).

Realising the inevitability of women work force for rural development, and under the guidelines of government policies, some of the rural development projects have incorporated programmes specifically designed for women. The rural development programmes have been accepted as the best alterna-

* Pradhan, B.B. This is the comment on "Foreign Aid and Women" (a seminar paper by Pradhan & Shrestha, 1983) by Bharat B. Pradhan (One time Finance Secretary, HMG/N) as a chairman of a proceedings of a seminar organized by Integrated Development system, Kathmandu, 1983.
tive strategy to solve the rural problems. But Pradhan and Acharya (1980) have raised doubt that the new strategy of rural development automatically ensure its benefits to women is unwarranted.

The need to develop women is also clear from the "Programme of Action" adopted by the 'Employment Conference" in 1976 which noted that women constitute the group at the bottom of the ladder in many developing countries in respect of employment, poverty, education, training and status (Abdullah & Zeindestein, 1982). This is the key note of the United Nations Declaration on the elimination of Discrimination against women (Status of Women in India, 1975).

**Educational Status of Women**

Education is one of the factors that determines the status. There is no equal access to education for girls. They generally do not get admission in engineering, agriculture, training in military, pilot and building trades (Rothschild, 1974). They are prepared to be only housewives but not working women. Because of lack of necessary professional knowledge and skills the women get poorly paid jobs in spite of the fact that they work to support their families (Rothschild, 1974).

Education is one of the most important infrastructures of national development. The higher the level of education,
the higher the probability that women will be more productive. A high investment in schooling seems to draw women into the labour market, while a low investment seems to draw them away from it (Wainerman, 1980). In the process of rural development, education and training should be treated as 'input' in the production system rather than an unproductive asset. According to the Nepal National Commission the prime need of the country under a democratic set up is the total liquidation of ignorance of the vast masses of illiterate adults of our country who are not capable of exercising independent judgements and who are thus made mere tools in the hands of exploiters and other parties with vested interests and arm chair politicians (Panday ed., 1956).

One of the main causes of not-so-successful projects was the serious handicaps and retardness of the rural people due to illiteracy and tradition-bound ignorance. Thus, education is *sine qua non* for social awareness, political consciousness and economic development.

In the absence of skilled or trained national labour force, foreign labour forces have to be imported in Nepal. This is the most undesirable trend. With foreign aid came foreign technology, foreign advisers, foreign hiring practices and prejudices and values of foreign labour contractors. With increasing use of foreign technology, the need for skilled
labour force increased (Reejal, 1981). This is mainly due to low percentage of literacy in the country. Some statistics of education and unequal education for rises are given in the following table:

**TABLE - 1.7**

Educational Level of Economically Active Population in Nepal (in percentage), 1971*

<table>
<thead>
<tr>
<th>Educational Level</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No Schooling</td>
<td>91.61</td>
<td>98.96</td>
<td>93.96</td>
</tr>
<tr>
<td>Primary</td>
<td>4.42</td>
<td>0.64</td>
<td>3.31</td>
</tr>
<tr>
<td>Secondary</td>
<td>3.24</td>
<td>0.32</td>
<td>3.99</td>
</tr>
<tr>
<td>Intermediate</td>
<td>0.37</td>
<td>0.03</td>
<td>0.27</td>
</tr>
<tr>
<td>Graduate</td>
<td>0.37</td>
<td>0.05</td>
<td>0.27</td>
</tr>
</tbody>
</table>

*Requoted from Reejal (1981)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary (1-5)</td>
<td>Male</td>
<td>643835</td>
<td>769049</td>
<td>875494</td>
<td>1012530</td>
<td>1067912</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>129276</td>
<td>196440</td>
<td>208117</td>
<td>270740</td>
<td>299512</td>
</tr>
<tr>
<td>Lower Secondary (6-7)</td>
<td>Male</td>
<td>188688</td>
<td>226639</td>
<td>276580</td>
<td>342929</td>
<td>391427</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>33396</td>
<td>41788</td>
<td>50763</td>
<td>68133</td>
<td>80889</td>
</tr>
<tr>
<td>Secondary (8-10)</td>
<td>Male</td>
<td>74060</td>
<td>82152</td>
<td>93651</td>
<td>106109</td>
<td>121007</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>12536</td>
<td>13598</td>
<td>15431</td>
<td>18253</td>
<td>21613</td>
</tr>
<tr>
<td>Grand Total</td>
<td>Male</td>
<td>906583</td>
<td>1077846</td>
<td>1245725</td>
<td>1461568</td>
<td>1559446</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>175208</td>
<td>124826</td>
<td>274311</td>
<td>357126</td>
<td>402214</td>
</tr>
</tbody>
</table>

### TABLE - 1.9
Proportion of Literate Population over 10 Years of Age in 1961 and 1971

<table>
<thead>
<tr>
<th>Year</th>
<th>Location</th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>Urban</td>
<td>39.95</td>
<td>57.49</td>
<td>7.72</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>7.72</td>
<td>14.61</td>
<td>1.14</td>
</tr>
<tr>
<td>1971</td>
<td>Urban</td>
<td>46.95</td>
<td>62.44</td>
<td>28.00</td>
</tr>
<tr>
<td></td>
<td>Rural</td>
<td>12.90</td>
<td>22.92</td>
<td>2.70</td>
</tr>
</tbody>
</table>

Source: Requoted from Reejal, 1981.

### TABLE - 1.10
Growth of Girls Enrolment in Schools in Nepal

<table>
<thead>
<tr>
<th>Education Level</th>
<th>Girls Enrolment as percentage of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1924</td>
</tr>
<tr>
<td>Primary (1-5 grades)</td>
<td>4.1</td>
</tr>
<tr>
<td>Secondary (6-10 grades)</td>
<td>6.2</td>
</tr>
<tr>
<td>Higher (over 10)</td>
<td>4.8</td>
</tr>
</tbody>
</table>

### TABLE - 1.11
Proportion of Women Teachers at School Level
(Bikram Era 2038)

<table>
<thead>
<tr>
<th>Level</th>
<th>Total Teachers</th>
<th>Women Teachers</th>
<th>Percentage of Women Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary</td>
<td>29134</td>
<td>2666</td>
<td>9.2</td>
</tr>
<tr>
<td>Lower Secondary</td>
<td>12245</td>
<td>1161</td>
<td>9.6</td>
</tr>
<tr>
<td>Secondary</td>
<td>4909</td>
<td>449</td>
<td>9.1</td>
</tr>
</tbody>
</table>

Source: Nepal Ko Saikshik Tathyank Pratvedan, 2038.

The figures in the tables presented above reflect some of the statistics on education in Nepal. Although there has been a tremendous development in education, Nepal is still far behind in the development process. Upto 1950, there were about 300 primary schools in the kingdom. The number rose to 6631 in 1971 to 10628 in 1980. The number of lower secondary schools (grades 6-7) are 2786, while secondary schools (grades 8-10) rose almost from less than 10 in 1950 to 818 in 1980. In higher education number of colleges increased from one to 101 from 1947 to 1980.* These developments are big achievements but far from being satisfactory.

Since the development of a country depends upon education, one can recognise the extreme urgency and significance of providing a broad based educational system for people capable of generating skills and knowledge (Shrestha, 1970). With a big bulk of illiterate population the country will not be capable of overcoming the variety of problems caused by underdevelopment.

Literacy is an elemental infrastructure of national development. This programme should be easily accessible to all specially to rural people and particularly to rural women. This programme will not only help raise the status of women but also of the country at large. The very low percentage of literacy specially among the women must be liquidated in no time in order to raise the status of women and to accelerate the pace of the national development.

Legal Status of Women

The Nepalese women are fortunate enough unlike women in other countries. They started enjoying the political right without much struggle alongwith men right from the time of overthrow of the Rana regime in 1951. The women of the highly industrialized and developed countries like France and Italy got their right to vote only in 1945. Likewise
the women in Switzerland enjoyed that right as late as 1971.

The constitution of Nepal guarantees that there will be no discrimination against any citizen in the execution of general laws as well as in respect of appointment to the government service or any other public service on grounds of religion, race, sex, caste, tribe of any of them. So all the men and women are equal before law.

From legal point of view, prior to 1963, Nepal did not have any codified civil laws as such. Every social behaviour, rules were governed by tradition, culture and religion. The Civil code law (also known as Mulki Ain) was enforced in the year 1963, which could be regarded as the most progressive and modern law promulgated so far in Nepal because the present civil code law of the realm abolished all the social evils such as untouchability, child marriage, polygamy and bigamy and incompatible marriage and distinction of punishment on the basis of sex (Rana, Indira 1984/85).

Men and Women, irrespective of castes, creed, religion, race can divorce the spouse with mutual understanding or

* Quoted from Editorial of Gorkhapatra (a Government owned daily newspaper) Friday 8 March, 1985. (Falgoo 25, 2042) year 84, Number 301.

** Constitution of the Kingdom of Nepal, His Majesty's Government, Ministry of Law and Justice, Legal Book Management Committee, Bikram Era 2037, Paush, Part III.
circumstances of disputes which cannot be compromised between the couple, also in other grounds as specified in the civil code. A woman can have her share of property from her husband if she has completed 15 years from the date of marriage or she has crossed 35 years of age. A widow without a son can claim her share of property from other members of the united family, in case she is impeded to enjoy her right as a member of the family, even if she is not over the age of 30 years.

There shall be no share by the husband and family in the property earned by a woman. She has the right to spend all her movable property at her own will. A woman is the sole owner of all the property 'Daijo' given to her by her parents or any other relative, or 'pewa' given to her by her in-laws or any relative of her husband. A woman is entitled to a share of parental property as much as a son if she is unmarried and 35 years old.*

Only with the enforcement of these laws, the status of women cannot be uplifted until education and economic rights are taken into account, and the laws are not yet in favour of women (Rana, 1984/85). This leads to contradiction.

* These codes were translated and cited from Mulki Ain (Civil Code), His Majesty's Government, Ministry of Law and Justice, Law Book Management Committee, Kathmandu. Bikram Era 2040, Bhadra 1.
In the final analysis, a woman finds herself inextricably interwoven in the cobwebs of social bondage (Sharma, 1984/85).

Besides legal reforms, the guarantee to enjoy the existing legal rights are important for the advancement of the causes of women's emancipation. Women who are the victims of wrongs, are generally unable to go to courts for legal redress. Raising the awareness of their rights among women and providing free legal services are urgently needed in a developing country like Nepal. On the basis of the contribution made by the Legal Aid Services Project under the aegis of Nepal Women's Organization since 1964 through its programme of free legal aid for needy women and legal literacy drive, it has become apparent that the nation-wide expansion of this project is necessary for the emancipation of women (Singh, 1984/85). The status of women in the real sense can be raised only if the women come into the field and work for the cause, are educated and economically independent.

Need For Training The Women For Development.

The need to train women for national as well as rural development has been echoed from all corners. Mehra (1985) recommends on the basis of her studies on rural transformation that it is necessary to teach village women certain practical skills and knowledge and to help them
organize themselves for collective action, so as to enable them to undertake jobs that were denied to them so far on the ground that they don't have necessary knowledge and skills. Training will also enable them to develop insight to locate and identify their real needs and present them in a manner to divert the policy matters and decisions to their advantage.

Chauhan (1969) stresses the importance of training. All jobs involve an element of skills and if they are to be performed at optimum efficiency, such skills have to be methodologically cultivated, and the inculcation of the right attitudes among the grassroot level workers in the context of welfare state, which functions through a constitutional and democratic process.

Nehru (in Makhiija, 1968), the late Prime Minister of India, was firmly of the view that if the Community Development Movement which aims at changing the whole texture of society of our thinking and of our actions, ever fails in achieving its objectives, it will not be for lack of money, but for lack of trained personnel. Training helps persons do their work easily and precisely, widens their mental horizon and create in them an awareness of the situation surrounding them.

Training is learning and reordering skills to perform specified jobs at optimum efficiency (Singh, 1969). It means
changing working style in a much better way, changing of attitudes. From the professional point of view, Parker (1964) feels that education is concerned with something far beyond the mere acquisition and performance of a skill. It is concerned with the decision-making process. It is to help the individual learn how to gather data, form hypotheses, test hypothesis, and draw conclusions as the guide to intelligent actions.

Training as an Investment

Training is always associated with development, which means improvement over the previous status through improved methods of undertaking activities. It helps direct activities and bring desirable changes in the trainees. The success of any development programme depends upon the mobilization of the abundantly available man power resources. The willingness to work, a sense of duty among the workers, feeling of propriety of programme, knowledge and skills needed to perform a job, (Rao, 1983) calls such qualities of human resources as development of soft ware. So investment in man power development is not a wastage, rather not to invest will lead to wastage.

However, it cannot be denied that the produce-component of training is an investment in skills and knowledge which enchance future earnings. It is an investment in
human capital in the form of abilities acquired in training (Shultz, 1963). The additional schooling or training of the labour force would appear to account for rise in national income (1/5 growth in U.S.A. between 1929-1957).

The importance of investment in training is ipso facto clear, when A.C. Clausen (1984), President of the World Bank and International Finance Corporation expressed the following:

We will strengthen our emphasis on lending for basic education especially for women, and on encouraging policy reforms that will widen women's educational and employment options.

So, investment in education and training can never be minimized if people are regarded as a basic human resources for development.

Problems of Training

There are always uses and abuses of training. The causes can often be attributed to centralized decision-making process. The doubts and complaints are growing about its effectiveness and waste. The training apparatus and its cost in some cases have multiplied but not the benefits.

Lynton and Pareek (1973) explain that training has become like a tax levied on willing or unwillingly alike. The growing disillusionment shows in many ways in reluctance to send promising (or qualified) people for training. No self respecting countries does without it.
The causes of ineffectiveness and failure of training programmes can be due to the lack of proper planning and implementation and capable man power to staff the institution, training materials, and also due to vague policies, whims of much higher authorities, interplay of politically vested interests, lack of follow-ups, etc. In developing countries training programmes are started almost overnight, because some agency has funded it. The results are naturally far from satisfaction.

Problems of Women Training

Pradhan (1979) presents quite a specific example of a Training Programme in Nepal. Immediately upon completion of one year's training the women workers with limited education are expected to formulate training plans and programmes, to select the villages, organize the women participants and run the training programmes with little, if any, assistance from the Training Centres (Women Affairs Training Centres). This is too much to expect from these village women.

Chaudhari and Bhadra (1983) express that the literate and semi-educated women who join the training programmes come mostly from district centres (headquarters) and after completing the training they are reluctant to go back to villages and serve the rural population. Instances have
been reported by the staff of women Affairs Training Centre (WATC) about the Panchayat Development Officer and the Pradhan Panchas certifying the existence of the field training camps which never took place (Pradhan, 1979).

Other problems are that senior staff from Kathmandu do not like to stay in other three regional WAT centres (Pokhara, Dhankuta and Surkhet). Most of them are on deputation to WATC Kathmandu, as a result, WATC Kathmandu is over staffed. It is also reported that not enough attention has been given to staff development. The newly appointed staff need training (Chavdhari and Bhadra, 1983).

Experiences show that there is a general tendency among the officers - from lower level to higher level - that they just want to maintain status quo. They are inclined to not-to-accept-responsibility attitude. All they do is save-the-chair. No one is willing to take the risk of rolling the ball.

The participant can be well trained only through active training process. The process of training can be divided into three phases - (a) Pre-training, (b) training and (c) Post-training. Pre-training describes the behaviour as it is and proposes the type of behaviour desired or to be changed into desired behaviour. But the participants behavior depends on many variables, of which some are under his control which are known as independent variables, and some are out of
his control which are known as dependent variables. The improvement in the behavior of the participants is a dependent variable. The person and organization are independent variables. Lyndon and Pareek (1973) present a simple model of training process as presented below:

Training Process Model

Independent Variables \rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\rightarrow\right}
iii) expose participants to ideas and methods beyond those now available within the organization;

iv) provide opportunities to step back from day to day task to think about one's job as a whole, analyse priorities and division of time and how the job fits into the participants pattern of life,

v) provide opportunities for very intensive experience through a high degree of consistency and training skills; and

vi) provide participants with opportunities (a) to test specific ideas and techniques the participants wish to learn in a situation of daily life, and (b) to find out what an organization in fact needs for its development.

Training Strategies

A strategy is an innovative approach developed to solve the problems in question. The strategy can be classified as (a) economic and (b) non-economic. Economic strategy give direct economic returns and non-economic strategy help in providing more and better returns. Training is a non-economic strategy. Training as a strategy has been adopted by almost all the developing countries. While employing training strategy for rural development, training should be accountable to expenditure incurred upon it.

Lynton and Pareck (1973) further divides training strategy into (a) external strategy, and (b) internal strategy. External strategy deals with training goals, people to be trained, and resources to be put. Internal strategy deals with levels of trainees, methods of training, quality of materials and evaluation.
External Strategy: Depending upon the nature and goals of training, courses for training and qualification for trainees need to be specified and defined. (Based on Lyndon & Pareek, 1973).

Internal Strategy: Internal strategy has three sub-strategies. (a) Unfreezing (b) Moving, and (c) Refreezing. Unfreezing is necessary because the trainees come with some feelings, thoughts, habits which need to be changed through training so that he can cope with problems on the way ahead. To affect him through training his normal habits have first to be questioned and disturbed or unfrozen. Training can do this by focussing on needs that the trainees cannot satisfy by habitual behaviour. The 'moving strategy' help the trainees try new-ways of behaving in the situation created by the trainers. Each individual then gains a new knowledge, skills, ideas, and a new identity to which he again freezes. So training is to replace old behaviour with new ones (based on Lynton and Pareek, 1973):

Effectiveness of Training

Effective training encompasses qualities like dedication, commitment, skills and knowledge. Without these qualities, skills lose much of their efficacies (Directorate of Adult Education, India, 1980). Training is expected to build up such qualities as well as skills. Introduction of
effective training programme entails the establishment of training capabilities and organizational structure within the rural setting - on the basis of rural needs (World Bank, 1980).

Training is a three way process - participant, the institution (trainer) and the work - organization (Lynton & Pareek, 1973). So effectiveness in training is determined by all three partners in it. Jagannadhan (1969) states that along with the favourable attitude of the trainees and employers, the atmosphere in which the training is given is far more important than the institution where it is given. The effective training programmes also demand periodic follow-ups and feedbacks from the training institution to field programmes.

For this, the institution may need a cadre of trained field supervisors. The instructors of training institution may be assigned to work also as supervisors. This instructor-cum-supervisory practices have two advantages. In the first place, the institution needs not appoint new personnel, as supervisors. Thus it does not involve extra financial burden to instution. In the second place, all the more important is that the supervisor-cum-instructors also get feedbacks for themselves from the field problems. Such feedbacks will help them develop insight as well as redesign training programme to suit the rural needs.
The other measure that is related to effective training is methods of training. Method of training means passing some intended message from instructors to trainees in an atmosphere pleasant to both. For Lynton and Pareek (1973) effective training is to ensure maximum opportunities for relevant experience to occur and to so organize the opportunities into useful sequence which reduces the elements of chance and waste.

Training methods help the trainees understand the problems, know different alternatives to solve them. Some of the commonly used training methods are lecture, group discussion, conference sessions, syndicate studies. These methods are used in group training. Field training methods which focuses on individuals are demonstration, field visits, supervised internship, guided 'live' work and field work assignments. Field training method should satisfy, at least, two criteria: one, it must be capable of involving the individual trainees and holding their interests, and two, it must seek to establish link between theory and practice (Chaturvedi, 1969). According to Lynton and Pareek (1973) training in the field is a very demanding method calling for extensive and difficult preparation.

The most advantageous aspect of field training method specially for those trainees who after the training will be working in the rural areas is to let them experience
the real rural life situations. Field training method, in other words, is an explorative method.

So a well planned and properly conducted training will be a rural development project in itself. A properly conducted training programme inculcate in trainees (a) the favourable attitude towards rural life, (b) abilities to collect information, (c) discuss problems related to rural life, (d) attitude to work, and (e) ability to provide feedback (Abdullah and Zeidenstein, 1982).

**Evaluation of Training Programme**

In evaluating the training programmes, the basic question is simply to what extent has the programme achieved what is set out to achieve (Lynton and Pareek, 1973). Any programme is launched with a series of actions by the persons involved in the programme. Those actions can be classified into acts done well and acts done poorly. The acts done well is usually described as a competent work (Marutollo, 1969). From this very act of classification starts the evaluation process.

Evaluation is viewed as a way to increase the rationality of policy-making. It allows decision-makers to apply their values and preferences more accurately with alternative decisions (Weiss, 1972). Evaluation of training programme tells about the knowledge, understanding and skill that the
trainees have gained during training. It also shows how stable these gains are and to what extent they transfer their knowledge and skills to the work situation (Lynton and Pareek, 1973). Evaluation attempts to describe the relationship between variables, and to trace out the causal sequence between programmes and its results and effects (Weiss, 1972). Evaluation can be a research also. When it is research, it is concerned with facts as they are and when it is evaluation, it is concerned with what it should be. Hence, evaluation has formative nature in its attempt.

Purpose of Evaluation

Programme evaluation is generally conducted to see the success of the programme with the following purposes:

i) to continue or discontinue the programme,

ii) to improve its practices and procedures,

iii) to add or drop specific programme strategies and techniques,

iv) to institute similar programmes in other areas,

v) to allocate resources, and

vi) to accept or reject a programme approach.

Strategies of Programme Evaluation

Evaluation involves a systematic procedure. Possibly the most important theme is the classification of the component parts of the programme. Each component (objective,
activity, approach, structure, process, participants and so on) that is likely to affect the outcome is observed, defined and classified. Evaluation involves core issues like:

i) taking programme goals as criteria for evaluation,

ii) translation of the goals into measurable indicators of goal achievements,

iii) collect data on the indicators for those who participated in the programme, and

iv) compare data on participants with the goals criteria (based on Weiss, 1972).

According to Singh (1969), four steps are employed in evaluating training programmes:

Step I - Reaction: How well did the trainees like the programme?

Step II - Learning: What principles, facts and techniques were learnt?

Step III - Behaviour: What changes occurred in behaviour resulted from training programme?

Step IV - Results: What were the tangible results of the programme in terms of improved quality and improved quantity, etc.?

The steps give direction to systematic evaluation. Systematic evaluation presents meaningful results which help to form judgements and consequently to make decisions about the programme.

Emergence of the Problem

The review of the foregoing discussions reveal the
importance of people's participation in the projects for rural development. The people's participation refers to participation by both men and women. But in practice, the women have not been accorded due importance in economic activities while larger percentage of agricultural works are performed by the women in Nepal.

The women in Nepal comprize half of the total population (48.8%, Census 1981) of whom only 12 per cent are literate. This literate group is concentrated only in the urban areas. The enrolment of the girls in school shows ascending trend (Table 1.10) even then the percentage of the female education in comparison to male is very low (Table 1.8).

The trend of women's involvement in agriculture is also ascending (Table 1.6) but their knowledge on agriculture is limited and traditional as well. At the same time, they are not employed in agriculture for the whole year.

In many cases, the women are the family breadwinners, and singularly they are the house-makers, but they have been neglected specially in acquiring education and training. All attempts to channelize the women work force into the mainstream of national development become futile if the women are not given minimum education and training.

Many programmes have been implemented for rural as well as national development. Some of the programmes are
geared towards direct economic growth; and some are infrastructural. Education and training sector is infrastructural which is basic to development. But there are only limited programmes specially designed and developed to train the rural women.

Are these programmes properly serving the rural women is a question that can be raised. In order to seek the answers to the question as to what extent the WATP has become effective in transforming the rural life as envisaged in the programme objectives, the investigator proposed to study and assess the effectiveness and usefulness of the Women’s Affairs Training Programme. The problem, thus, was identified and is stated as under:

A STUDY OF WOMEN'S AFFAIRS TRAINING PROGRAMME: A STRATEGY FOR RURAL DEVELOPMENT IN NEPAL

Need of the Study

The WATP was developed and designed as a strategy for the development of rural women. It has been functioning almost for three decades. A big amount of inputs in terms of money, man-power, time and other resources have been expended without exactly knowing if the programme were successful in achieving its objectives. Thus, the programme needs to be justified in terms of resources incurred upon it. An evaluation of the impact of the WATP was long due.
A few studies about the status and condition of women in Nepal have been conducted. Most of these studies gave emphasis on the need to elevate the status and improve the conditions of women. Very few studies tried to throw light on the impact of the WATP. Gurung (1978), expressed that the trained rural women had not been able to put their knowledge into practicalities. Likewise Pradhan (1980) indicated that the impact of the programme had been questioned by both the departments of His Majesty's Government of Nepal and outside agencies. As such the present study was geared towards the evaluation of the WATP with the following rationale:

a) No evaluative study of the present type has been undertaken by any individual or agency to justify the programme in terms of its effectiveness and impact on rural life;

b) unless a study is undertaken to assess the effectiveness, no improvements could be suggested for the programme, which in turn help in decision-making.

Therefore, the present research is undertaken to find answers to various reflections. These are:

a) How well has the WATP been implemented and functioning?

b) How far the effects of the WATP been congruent with the objectives?

c) To what extent the impact of the WATP on the rural life could be seen?

d) How far the programme has been beneficial to trainees - women workers and rural women?
The answers to the above question are expected to help the central authorities and policy makers modify the policies and the design the programme to stand the test of time, and to help the instructors bring about changes in the courses of studies and methods of training.

Objectives of the Study

Keeping in view the need and rationale in mind, the present study was conducted with the following objectives:

To evaluate the impact of the Women's Affairs Training Programme on rural life by assessing:

a) the effectiveness of the training programmes on the basis of opinions, reactions and suggestions of the respondents, and

b) the practicability, utility and adequacy of the course contents in the context of rural life situations.

The Impact of Training on Women Workers

The intended behaviours to be observed in women workers as a result of training in WATC are listed below which are based on the objectives of the WATC. The term 'Impact' in the present study denotes that on the completion of training, the women workers are able to:

i) identify the needs of the rural women; plan training for rural women according to the needs of the rural life;

ii) give solutions to or help the rural women solve their ordinary problems of day to day life;
iii) enjoys respects and faith of the rural women; establish good rapport with the village people and the local authorities;

iv) give practical suggestions and advice to rural women;

v) teach rural women of their rights and duties as the citizens;

vi) make the rural women realize their importance in local as well as national development; organize rural women for community services; for fighting against social evils, injustice and exploitation.

These objectives are related to their professional competency. Secondly, after completing training, the women workers have sufficient knowledge related to rural life and vocational as well as occupational skills so that they can teach the rural women about the importance of and skills as to how to put the knowledge into practice in relation to:

i) equal educational opportunities for boys and girls;

ii) home management;

iii) nutrition: balanced diet and food preparation;

iv) health education;

v) personal hygiene and public sanitation;

vi) superiority of medical doctor to jhankri (quack);

vii) family planning and child-care;

viii) use of crafts in family life; and

ix) use of local resources in village occupations and the measures to improve them.
These skills are related to their academic knowledge competencies which the women workers are expected to transmit to the rural women. The term impact is used in the context to evaluate how well the women workers are performing the duties as expected of them as a result of their training.

Constructs of the Impact of WATP

The analysis of the impact is based on the objectives of the WATP. They are observable in terms of the behaviours of the rural women. The behaviours expected from the trained rural women are listed below:

The trained rural women:

i) send their sons and daughters to school regularly;

ii) prepare balanced diet out of the food stuff available to them;

iii) cook different dishes from the same food stuff without destroying the food values;

iv) keep themselves, homes and surroundings neat and clean;

v) maintain household accounts;

vi) plan and prepare family budget;

vii) tailor the clothes for the family members;

viii) prepare baskets, mats and others during leisure, and some of them even earn something out of these crafts;

ix) protest against social evils such as child-marriage, polygamy, untouchability; etc.;

x) treat daughters and daughters-in-law equally;
xi) protest against exploitation and injustice;

xii) protest unitedly against the selfish and biased actions of the so-called leaders;

xiii) fight for their rights;

xiv) actively participate in election to defeat the selfish leaders;

xv) some of them have become even the members of the local Panchayat;

xvi) use family planning measures;

xvii) go to doctor or health centre rather than to Jhankri for treatment;

xviii) show their first aid medical knowledge whenever necessary;

xix) participate in rural development projects;

xx) give their opinions regarding the type of project to be conducted in their village; and

xxi) participate in fixing priorities of village needs to be incorporated in local development plans.

Primary and Secondary Impacts

The impacts of the WATP have been dichotomized as primary impact and secondary impact. Primary impact refers to the behaviours intended in rural women after training under FTP. It is termed as Primary because the main goal of the WATP is to bring desired changes in the behaviours of the rural women by imparting knowledge related to different aspects of life and developing positive attitudes towards the changes in life. Such changes in the behaviour and
attitude are expected to keep them abreast with the changes introduced in rural life, and to enable them to participate meaningfully in the rural as well as national development.

Secondary impact refers to the behaviours intended in the WW. It is termed as secondary because the changes in the behaviours of the WW after training under WATP reflect the extent the WW are capable of training the rural women as expected of them in the context of Primary impact. Therefore, the impact of WATP upon rural women depends to a large extent upon the development of ability and skills of the WW who are the agents to bring about changes in rural life.

The impact is analysed into different specifics which are termed as constructs. The constructs here refer to specific objectives of WATP.