



Himalayan Project

A Danish NGO dealing with Development Aid in Nepal

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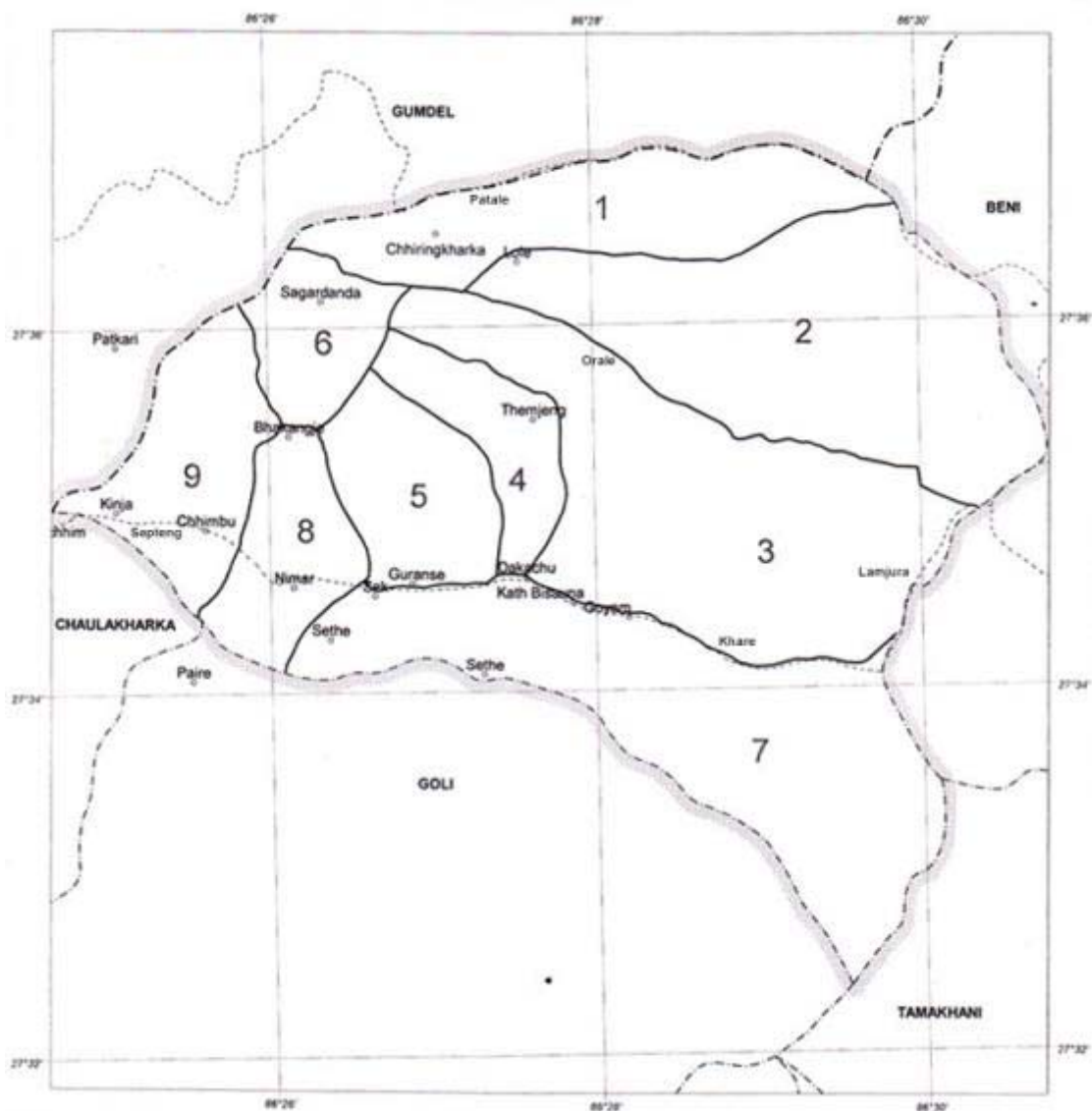
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**ANALYSIS REPORT
on BASELINE SURVEY
by
BHAKANJE WOMEN EMPOWERMENT PROJECT
Bhakanje-WEP
in April 2012 and November 2014
by Kurt Lomborg
in January 2015**

**BHAKANJE VDC
SOLUKHUMBU DISTRICT**



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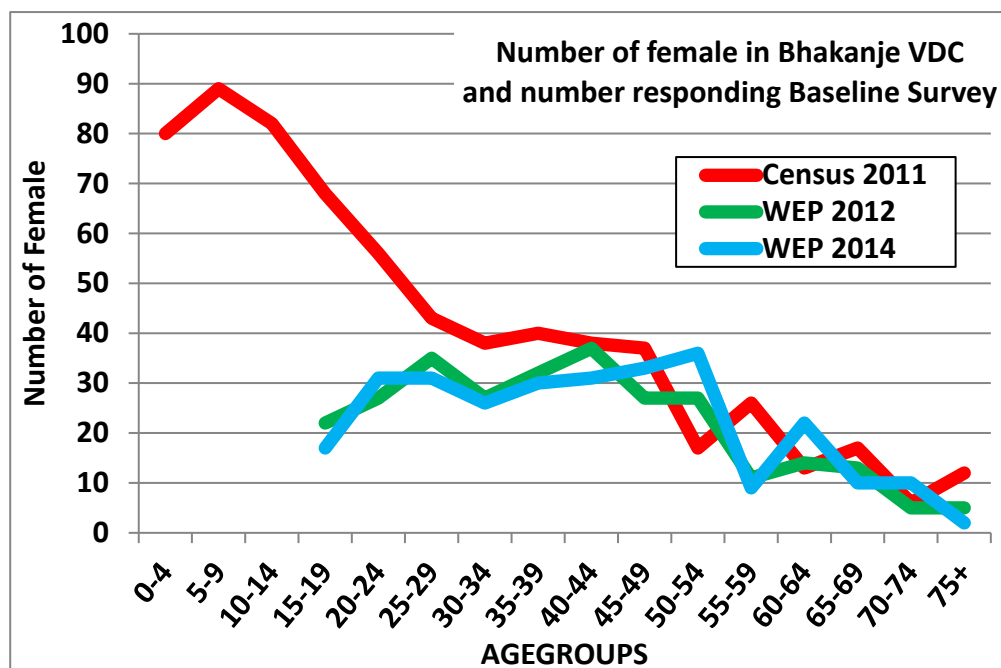
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Abbreviations: HP = Himalayan Project Danmark / HIPRON = Himalayan Project Nepal

WEP = Bhakanje Women Empowerment Project March 2012- March 2015 / WG = Women Group

Definition: A Baseline Survey is a method to measure a progress over time. By asking a predefined group the same questions twice within a span of time, it should be possible in the analysis to see the difference between before and after. Therefore a questionnaire shall be developed, which is envisaging the expected development over the predefined time. In the case of this Bhakanje-WEP we have to realize that the program developed in a different way than what we expected from the very beginning. Therefore some questions can seem relatively irrelevant while others don't show significant difference, maybe because the question isn't hitting the focus and should have been asked in a different way. And at the final round it can be quite annoying to realize that some results could have been highlighted by asking other questions or formulated in a different way. But we did decide to repeat exactly the same questionnaire in the second round as most questions were relevant.

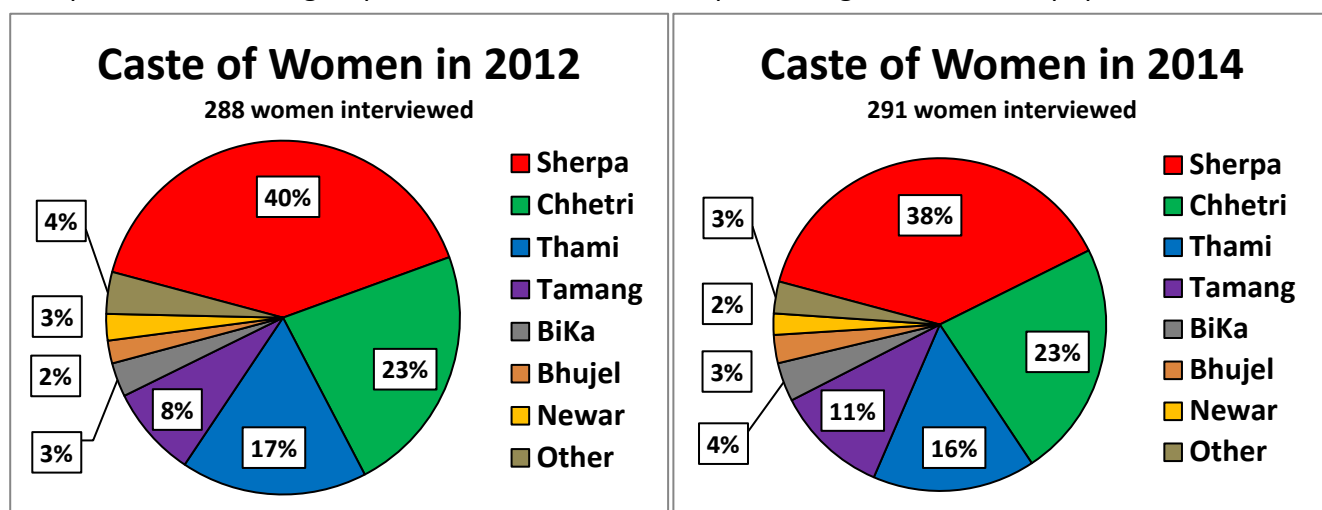
Discussion: The Bhakanje-WEP was initiated in March 2012 and the first round of the survey were performed in April 2012 by Lhakpa Sherpa with a questionnaire defined by Ambika Maharjan and

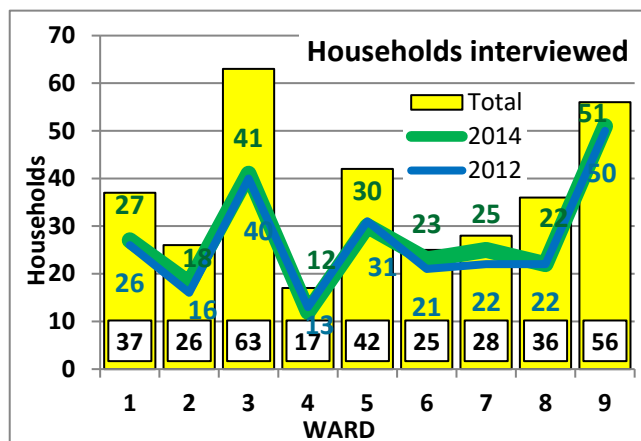


Kurt Lomborg having 288 female respondents above the age of 15. We repeated the survey in November 2014, with 2½ year interval, again by Lhakpa Sherpa having 291 respondents above the age of 15. According to Nepal Census of 2011 the total female population of Bhakanje VDC was 662 and the number of female above 15 was

411. So we have received reply from around 70% of the female population above 15, but not evenly distributed as the coverage was above 90% in the age group 40-74, but only 70-80% in the age group 25-39 and even lower at 40% in the group 15-19 years. But actually this suits our purpose very well as it is the active women above the age of 35 we wish the most to evaluate in the survey.

In the Census 2011 the Thami population isn't mentioned at all even though they are quite numerous in this VDC. The caste distribution among the respondents are quite equal to the Census 2011 figures, except for the Chhetri group, which in the Census is representing 35-40% of the population.





Census they haven't included all the most simple huts, which are often inhabited by Thami, who are excluded in the census, as well as some huts in the meantime has changed into more regular houses, and in some few cases new houses has erected, and finally some houses were empty which is now inhabited. In 2012: 241 households were visited, of which 24 (10%) was rented, and in 2014 it was 249, of which 28 (11%) was rented. Around 75% of existing households were visited. In 2012 there were 288 respondents in those 241 households because 47 more family members were responding. It was usually daughters or daughters in law or it was mothers or mothers in law. In most cases only two were responding in each household, but in one case it was three. In 2014 the numbers were 291 respondents in 249 households with 42 more respondents. According to Census 2011 the households are inhabited by 4,54 persons in average. If this can be trusted the 330 households should be inhabited by 1.498 persons. In 2014 we found in the 249 households that 237 women were married and 12 unmarried. 10 married women have no children, but the 227 married women had given birth to 897 offspring, which is 3,95 children in average.

Analysis. Data was entered in Excel-sheet with the value of one for a positive answer, and a zero for negative and empty answers, numerals for age, quantities and numbers. The results are produced by adding the values and by sorting the columns by value and the rows by numerals. The households are identified by our own Household ID starting with the ward number followed by an individual random number. This ID is identified by the name of the house owner and then by the name of spouse. Seven different data sheets were prepared to produce the relevant results.

A: Total 2012 consists of all 288 respondents in 241 households

B: Total 2014 consists of all 291 respondents in 249 households

C: One per Household 2012 with 241 respondents in 241 households

D: One per household 2014 with 249 respondents in 249 households, both with the middle-aged woman chosen when there were more respondents per household.

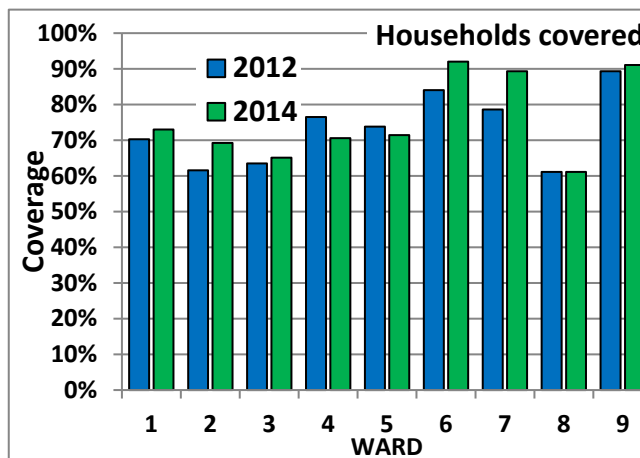
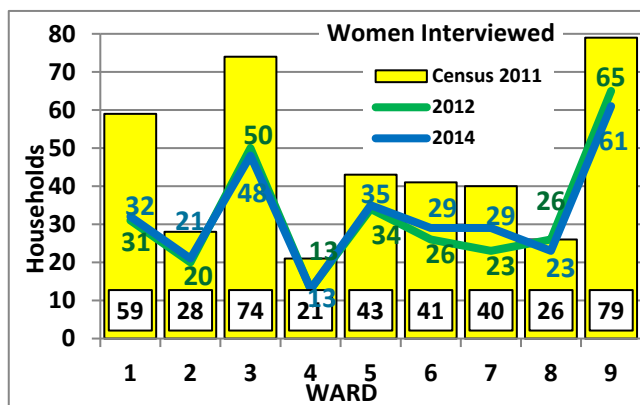
E: Duplicate women ALL with 221 women who were responding in 2012 and same woman also in 2014, so 442 rows in total.

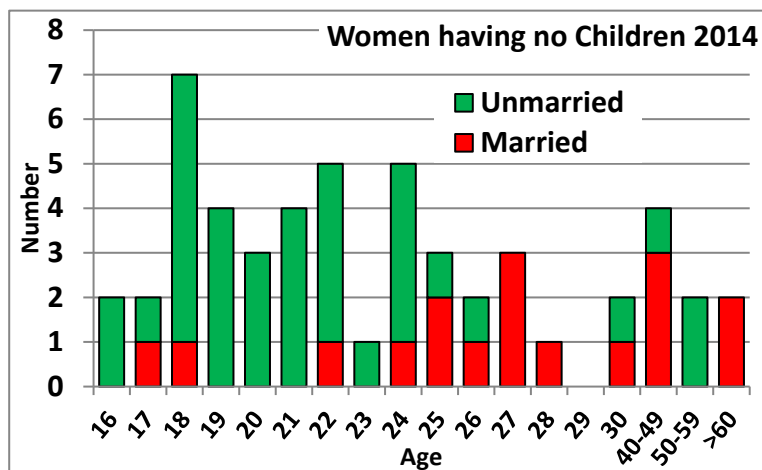
F: Duplicate women 2012 with same 221 women as above but only those responding in 2012.

G: Duplicate women 2014 with same 221 women as above but only those responding in 2014.

Therefore we can say that Thami has replaced a portion of the Chhetri group as respondents.

According to Census 2011 there were 285 households in Bhakanje of which 274 were family houses. 226 inhabited by the owner and 48 (18%) were rented. Two households were institutional and 9 were others. But in our updated Household List we find 330 households, which is equal to 56 households more than the official number. In the



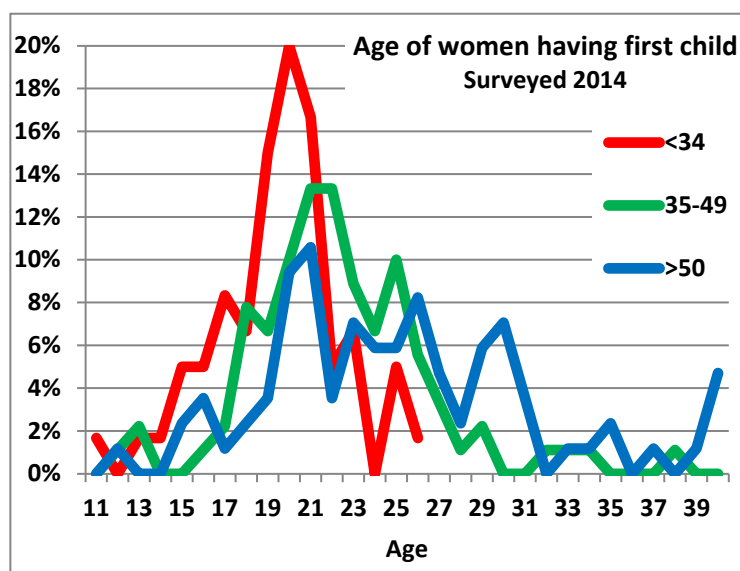
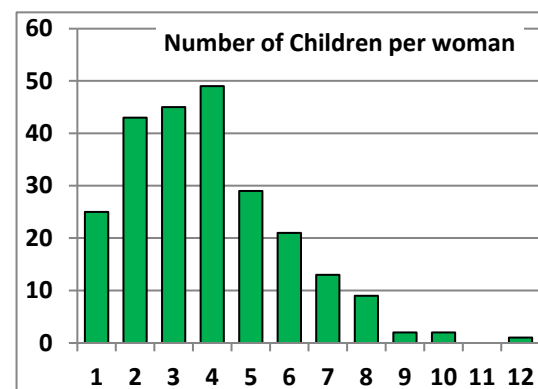


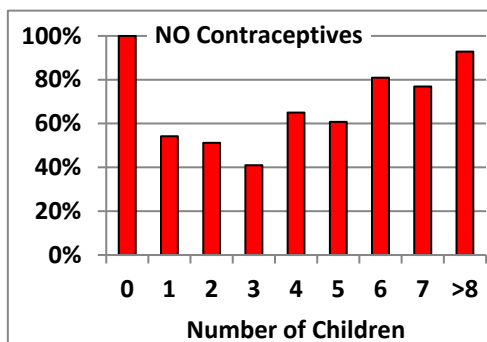
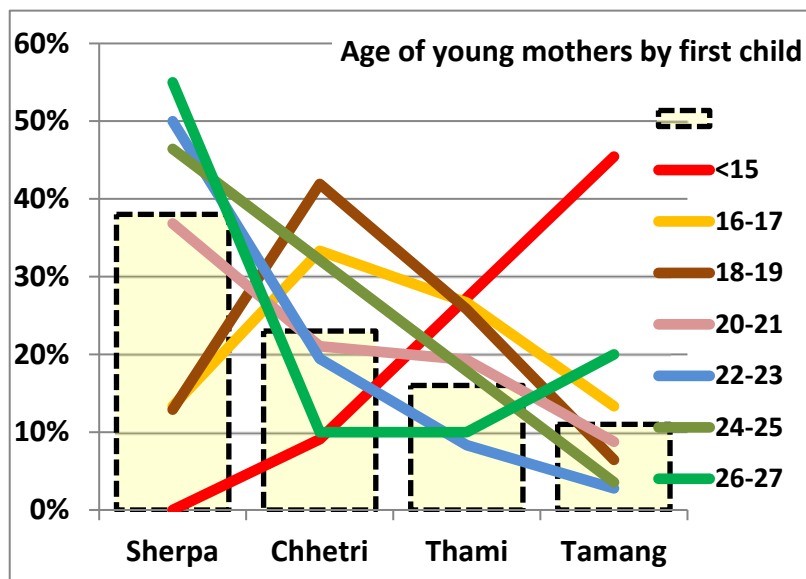
The quality of responses was higher in 2014 than in 2012. Lhakpa expressed that many women were reluctant to give response in 2012 and many were careless with their information. It was much better in 2014, so the general analysis is mainly done on 2014 questionnaire. In 2012 Lhakpa expressed that 56% understood questions while 24% didn't and 16% were interested and honest. In 2014 93% understood while 4% didn't.

Birth rate. In 2014 the number of respondents was 291 where 35 were unmarried and 256 were married and 52 had no children, while 239 had. Most of the childless were quite young, but 14 (5%) above 24 and married were also childless. None of them are using contraceptives, so it seems like there could be defects in the reproductive system of around 5% of couples.

All women having children articulates that they are married. Even if husband dies the status of the woman is being married. Having children without being married is a perish thinking and being pregnant before being married isn't common and not looked upon in Bhakanje.

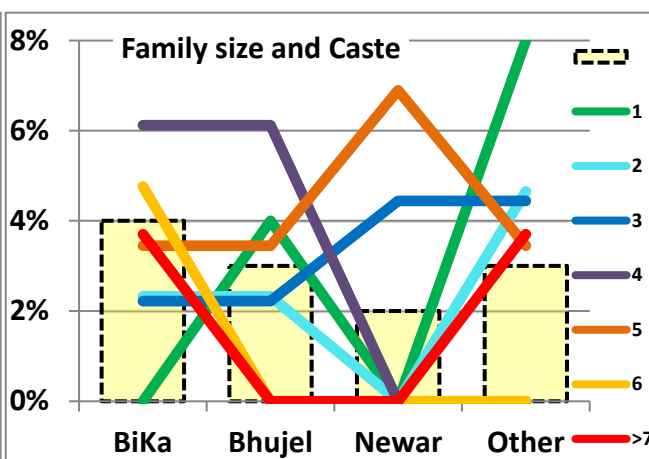
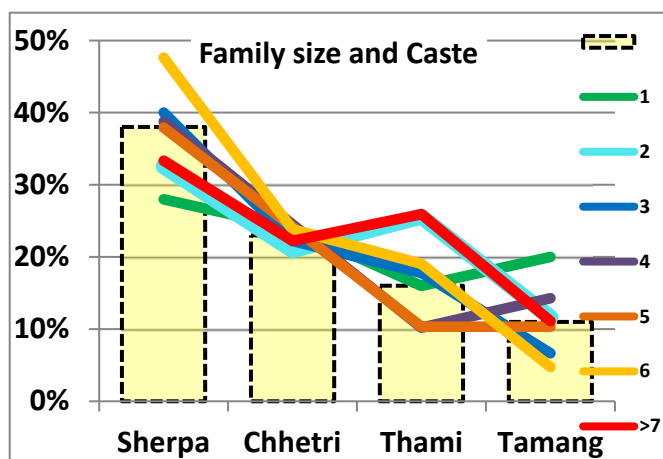
The precision of giving their age isn't that exact. When the age is compared between 2012 and 2014 many women express differences on up to 6-8-10 years in the 2½ years which passed, but mostly among the elder women. But in far the most cases the age is differing from 0-3 years. Therefore we still can express a tendency. It is said that nowadays the women are older before having their first child. This might be true for the very last few years, but the survey show a tendency that women born before 1965 were later than the women born 1965 to 1980 which were again later than the women born after 1980. In the cases with very young mothers below the age of 15, the age was controlled between the two surveys and seem to be correct. When analyzing the introduction of first child in the agegroup from 11 to 27 among 174 women it is clear that the agegroup 20-21 (28%) are following the normal distribution among the main 4 castes. Sherpa are having first child later than other groups and Chhetri and Thami are earlier, while Tamang are presenting the very youngest mothers. It is claimed that parents deliver children until they can present a boy, but among 238 women the last child is a boy in 51,3% of the cases. 50 of those families have children below 5 years of age and can be assumed to be continuous reproductive, but even if they are taken out the percentage of last boys is 50,5%. For families with 5 children and above there is a small tendency as 58% of the families have a boy as the last. But anyhow we can't support that claim. 50-60% of families with 3 children and below are using family planning, while in families with more than 4-5 children it is





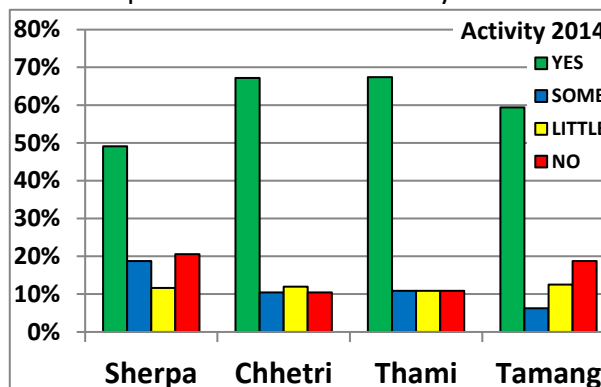
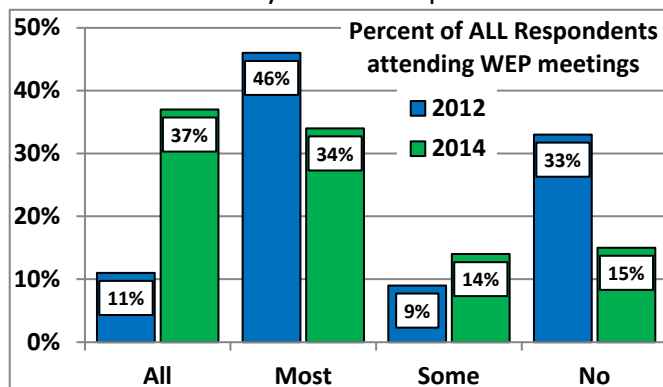
only 40% and in bigger families it is 10-20%. It seems like a slight majority of the 48% of families having less than 3 children are controlling the family size. But family planning will be discussed later under health.

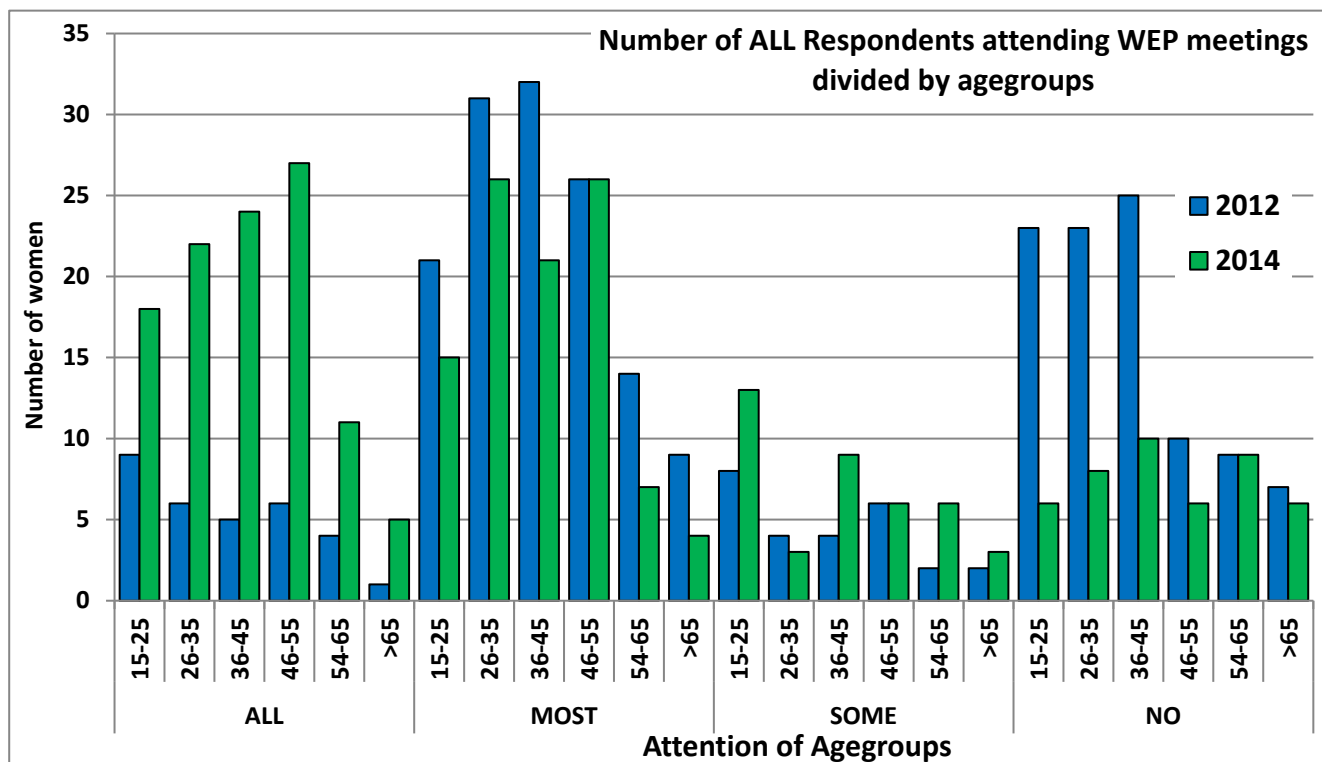
The correlation between family size and caste doesn't show significant differences. Maybe there is a minor tendency that Sherpa and Thami have more children than others.



Baseline Analysis:

Question 7: Are YOU attending WEP meetings? Back in April 2012 we had only held very few WEP meetings during our three Pilot-WEPs and one or two meetings from the beginning of Bhakanje WEP in March 2012. But at that time already some few women groups existed. Anyhow it can be a little difficult to evaluate the responses of 2012. It is our impression that more than 50% of women attended all the meetings during 2013. By the beginning of 2014 there was a decline in the attendance of women at the meetings, which might be reflected in that 37% attended all meetings by end of 2014. But anyhow it is impressive that two third of all respondents claim that they attend



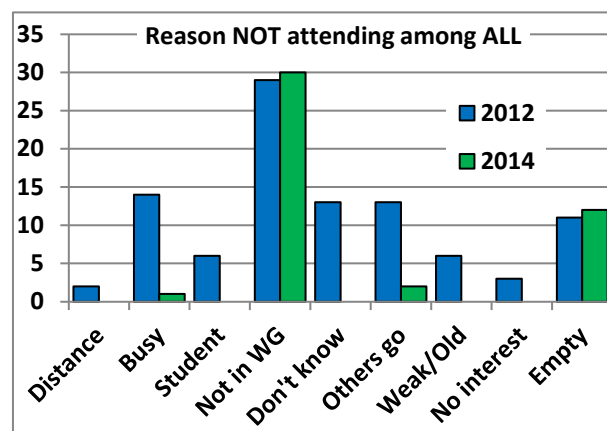


MOST or ALL meetings.

Maybe they just wanted to please us by claiming their activity. This can be indicated by the response castewise, as Chhetri claim a very high attendance by end of 2014, which isn't according to the impression of the WEP staff.

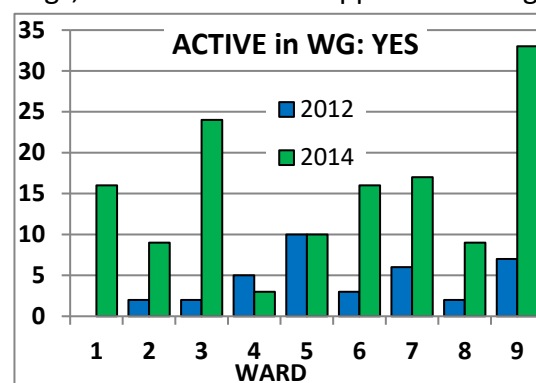
In 2012 it was the young and lower middle-age groups which were absent from meetings, but in 2014 they had caught the interest.

WEP staff was doing efforts by home visit to involve all women and the program itself attracted some women. On the other hand some again lost their interest in the program or was influenced by internal disputes in the group. The development was that 97 of all respondents didn't attend in 2012 but in 2014 the number was 45, which means that 18% of all women were moved from the non-attending group to the attending. The qualitative reply on the reason for not attending can only be taken as superficially informative. When analyzing the duplicate group 64



(29%) were not attending in 2012 and 27 (12%) were still not attending in 2014, most of them due to being busy, being old or weak or living far from meeting place. But 13 (6%) have in 2014 started attending some meetings, while 12 are attending most and 12 are now attending all meetings. In the opposite direction 4 in 2012 attended most and 2 some meetings, but had in 2014 stopped attending. We have no record on those 6.

Question 8: Are YOU active in WEP-group? It is clear that there has been a dramatic development in the activity level during the 2½ year passing. In 2014 three out of four feel themselves at least some active in the group which is double than 2012. But what is activity? Is it just attending? Or listening? Or is it actively discussing, learning, performing, doing? We didn't define it, but question 9 and



10 at least show that the activity isn't work with projects or advocacy.

Again here, in 2014, there is an unrealistic high activity among Chhetri which isn't in harmony with the impression of the WEP staff. But also the other groups claim a high level of activity, so probably the women define activity with the more soft activities.

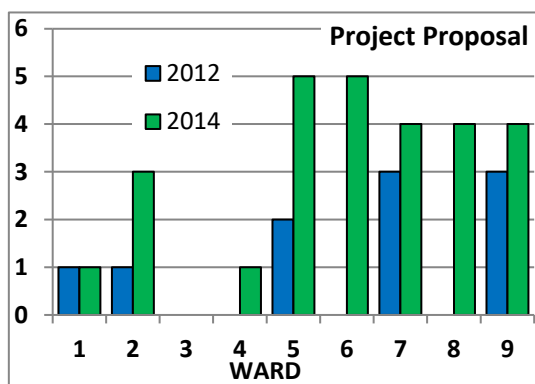
Interesting that two women who are not attending meetings still feel that they are a little active. And two who are only attending some meetings feel they are active.

Oppositely 7 who in 2012 are not active claim that they attend all or most meetings.

The rise of activity was not evenly distributed. The remote ward 1 in 2013 established a separate WG and the same happened in ward 3. In ward 9 there was less unity among women which changed during the course of WEP and furthermore the base of WEP was with the office in this ward.

Interesting that the activity didn't develop in ward 4-5 Bhakanje Village.

Question 9: Have YOU personally been involved in the process of Proposal Definition and Writing?



Already from the Pilot-WEP started in autumn 2010 it was one of the focus points for HP that we wanted to develop Bhakanje VDC by individual small scale projects among the women. Therefore we wanted the WEP to give teaching and training in Project Proposal developing, formulating, writing and presenting. It did show out to be a very difficult task for the women, of whom many are illiterate, but also for the WEP staff who gave up on the task.

In 2012: 10 (3%) women had been involved and in 2014 it was 27 (9%). In 2012 it was proposal writing for flour mill, public toilet, peltric set and equipment for WG. In 2014 it

was still same topics but in new places, but now also added a meeting hall in Themjeng and support to Kenja School.

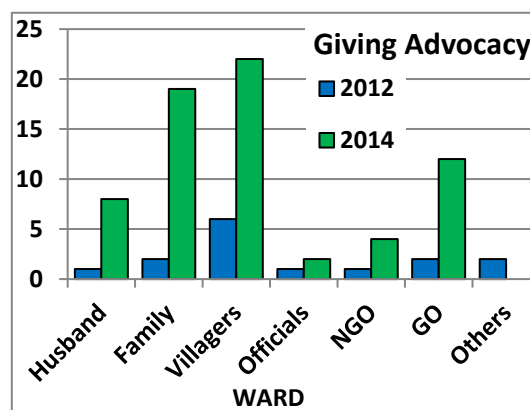
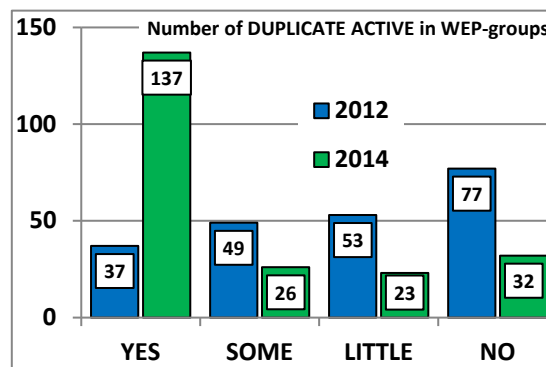
In 2014 proposal writing had involved 13 women in the 20th, 6 women in 30th, 6 in the 40th and only 2 in the 50th. Two women whom were involved expressed themselves only some active and attending only some or most meetings. 8 women only attending most meetings, while 19 were attending all meetings. 17 of the proposal writers also are involved in advocacy but 10 are not.

Question 10: Have YOU PERSONALLY been giving ADVOCACY for a CASE or RIGHT?

In 2012 only one woman in Sete knew the power of advocacy and had approached all the mentioned persons and authorities (Husband, Family, Villagers, Officials, NGO and GO). 5 more had advocated towards other villagers, 1 in family, 1 for GO and 2 for others. In total 3% of the women in 2012. It was one of the main objectives of WEP to give the women the power to approach and advocate for their development and for their rights. It is therefore somehow meager to see that only 48 (16%) are doing in 2014 and only 13 (4,5%) are approaching officials and Government Offices.

There could be some misunderstanding around the word "advocacy" as this word doesn't exist in the countryside language, where it should have been "raising voice" instead. But anyhow in 2014 the word should have been introduced, at least to those who were present and aware.

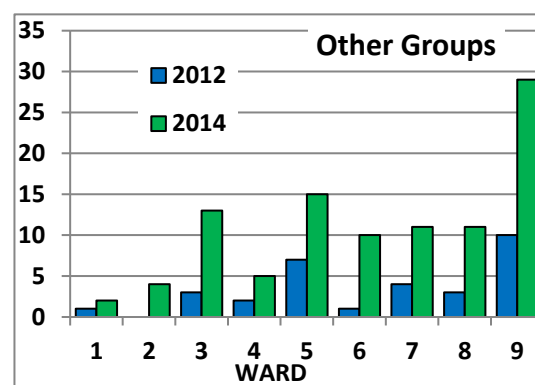
In question 36 it is asked how far the women have advocated for more support for Health Post. In 2012 8 answered yes, but 5 of them didn't mention here in question 10. In 2014 38 replied yes and 20 of them also



replied yes to question 10, but 18 didn't. Of the 20 advocating for health post 3 explain that they advocate towards fellow villagers, but it isn't mentioned here.

Question 11: Are you happy with WEP program? What could we expect the women to reply? They are replying dramatically positive towards the program (in 2014 the answer YES is 100%) even though we had some negative manifestations from some. Or it might be true that all are really happy even though they are grumbling or not attending the meetings. In 2012 nevertheless 11 women replied NO when WEP was still very new. Two didn't give reason, but 3 were disappointed that WEP didn't give provisions or money for attending, 2 didn't find knowledge in the staff, 1 found no chance for discussion, 1 didn't know what to say, 1 were in doubt of the capacity of WEP and 1 left the WG. In 2014 still 4 of the sceptic, all from Kenja, didn't participate, but the rest did more or less (mostly more) and even 2 very actively.

Question 12: Are you member of other groups? In 2012 only 31 (11%) were members of other groups while in 2014 it was 97 (33%). Probably mostly because more NGOs are introduced, and they are extending their programs simultaneously with our WEP, but maybe also because of a higher level of awareness. In 2012 it was PAF (Poverty Alleviation Fund), Bhakanje Youth Club, Health Post, School Management Committee, Shanti Namuna VDC WG, Monastery, Mother Group, Tamang Community, Ward Citizen Forum, Citizen Awareness Center and Dunda WG. In 2014 new groups were introduced with New Women Saving and Credit Cooperative (NWSCC), Agricultural Group, Tea Cooperative, Likhu Khola Saving and Credit Cooperative (LSCC) and Arati Community Center Dunda. Only 4, mentioning being member of PAF, are not member of a WEP WG in 2014; all the rest are.

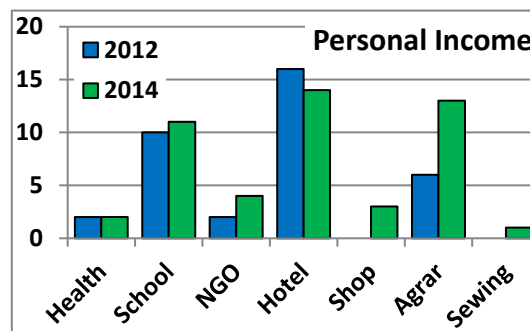


Question 15: Do your FAMILY have own HOUSE? 11% (28 in 2014) of 249 houses are rented by the inhabitant, but it becomes quite confusing when the duplicate survey is analyzed. Only 12 respondents are double confirmed in both surveys. 7 only appear in one of the surveys probably because people living on rent aren't permanent residents. But in 9 cases there seem to be some mixing up. In 4 cases it is claimed that both house and land are own in 2012, but in 2014 only land is owned while house is rented. Could it really be because family in the meanwhile has taken loan with security in the house? In 2 cases (Thami from ward 8) both land and house were own in 2012 but rented in 2014. Can they really have dissipated both land and house in the 2½ year passing? In 2 cases house, and in 1 case both house and land, were rented in 2012, but in 2014 all were owned. Could they have afforded to buy the properties from the owner? Or could it be because it is more complicated than it could seem, or could it be that it is difficult to admit, or that the woman don't know about family economy. In 6 of the cases it happened in Kenja. In 7 cases there is no rent for the house, probably because there are family relations. In 1 case it is paid by 25 pathi of grain. In 12 cases it is paid by cash. In 8 from 2.000 to 9.000 Rs, of which two became cheaper from 5.000 to 2.000 and 9.000 to 5.000 but one house rent increased from 5.000 to 8.500. In 2012 one was paid by 12.000 and two by 14.400, but in 2014 the two last had increased to 20.000 and 40.000 Rs. And one was rented for 60.000 Rs. The expensive ones are all in Kenja.

Question 16: Do your FAMILY have own LAND? Same considerations can be done as above. 16% (41 families) are renting their land, and 28 of those are also renting the house. It means that 13 families have their own house which might be situated on other peoples land or it might be situated on a small plot of their own not big enough for production. In 7 families they rented land in 2012 but in 2014 they own it. In 2012 those seven paid 50% of the crops or 100 pathi grain or 2.000 Rs. One Thami family before owned the land but now they rent it for 50% of the crops. It seems like the price of renting land is varying a lot and are subject of negotiation every year. The price was going up and also down between the two surveys, so the negotiation must be based on very local conditions or

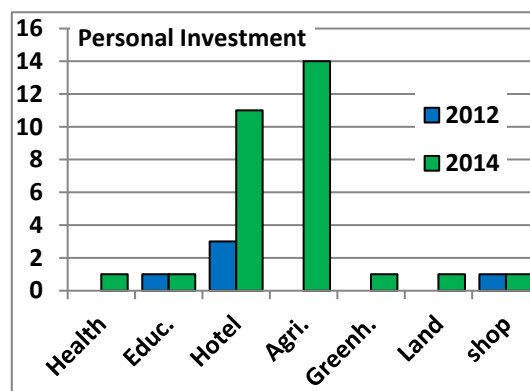
different sizes of land rented. Many landworkers, especially Thami, pay by percent of what they produce on the land – regularly it is 50%, and correspondingly usually they are paid for working for other farmers for 30-50% of the production of the field. In 5 cases the land was paid by % in both surveys and in 5 cases it varied between percent and cash (up to 5.000 Rs) or pathi (up to 140 pathi). (Pathi is an old Nepali measurement. Approximately 4,5 liter or a little less than 3,5 kg of grain). In 4 cases the payment was quite stable between 30 and 100 pathi both years. Highest price in crops was 140 pathi or around 450-500 kg in Kenja. The price could vary between crop and cash between 15-100 pathi and 1.500 to 10.000 Rs. The cash prices were going up and down between 2.000 and 10.000 Rs with the extremes 200 to 1.000, 3.500 to 10.000 and 7.000 to 2.000 Rs. Two were having the land for free and 3 didn't mention about the payment. But probably there are much more land which isn't in private ownership by the women. What about living in the house and on the land belonging to father or father in law, where the couple will not inherit the land?

Question 17: Do YOU have PERSONAL INCOME: In 2012 37 (13%) women replied that they had personal income and in 2014 it was 48 (17%). It is our impression that many more should have ticked yes. In our Greenhouse Survey from November 2014: 61 greenhouse owners had an income in total on 67.000 Rs with 300 to 4.000 Rs per head. But maybe it is not considered personal income. But anyhow in higher extend than before agriculture is now considered a source of personal income. Probably due to the training of WEP and a higher awareness. Only one woman mention that she have income by sewing, but at least 5 women had some income by sewing school uniforms, but maybe it was a few months back and maybe the income was too meager to be considered a source of income. And some women in Kenja are sewing dresses, but maybe they are still not earning. Checking the duplicate list, 4 were earning personally on tea-house/hotel business in 2014, which they didn't in 2012 and 3 has stopped in 2014, so 3 must have left after 2012, not being interviewed in 2014.

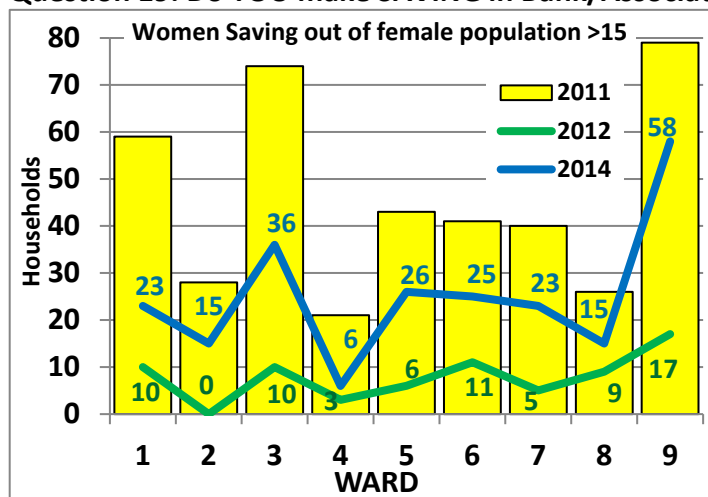


Question 18: Do YOU make PERSONAL INVESTMENT?

Only few express that they make personal investment. In 2012 it was 6 women (2%) and in 2014 it was 30 (10%) but anyhow a progress which can be due to the training of WEP and the establishing of micro credit in the WGs and the women bank in Bhakanje (NWSCC). In 2012: 3 had invested personally in their hotel in Sete and Goyem, 1 in buying-selling, 1 in study to become a teacher and 1 in the WG (which isn't understandable reason). In 2014 the major personal investment by women was in agriculture. It seems like most of them have invested in meat or milk producing livestock, as they had started selling such products. But a little less than half have started selling vegetables, so probably they are referring to their greenhouse. Two have also invested in tea bushes. But anyhow 69 greenhouses were built in 2014, so they must have been considered the investment of the husband or the family. But oppositely it seems like hotel business belongs to the women, as almost all who have personal income from that source, also do the investment. It is though peculiar that the number of respondents on "personal investment" isn't higher as really a lot of women are taking short term local micro credit loan (55% in 2014). So probably those loans are not for income creating investment but rather for some kind of consumption or medical treatment, or it is invested by the husband, or it is considered so small amount that it isn't an investment. Or simply the word "investment" is still a word of foreign origin.



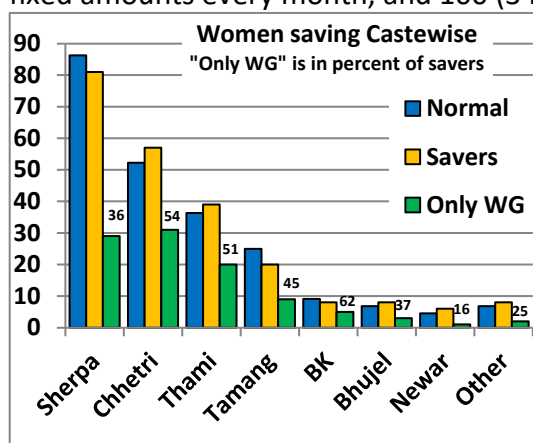
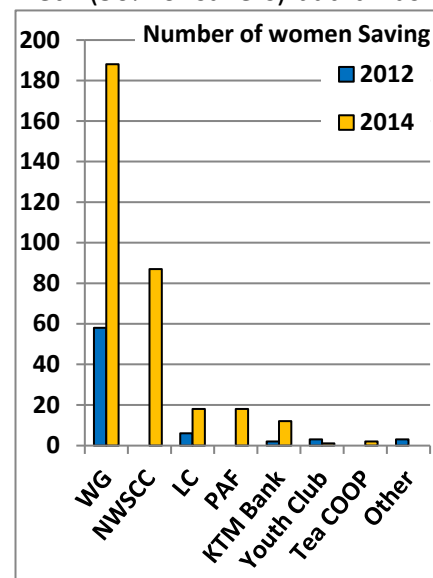
Question 19: Do YOU make SAVING in Bank/Association/Other? Already from 2010 women groups



were established with the main or only purpose of taking personal saving as a kind of membership fee, where the members could take short term loan from this deposit. Therefore in 2012 already 71 respondents (24%) were making institutional saving (*It is 17% of the whole female population above 15 according to Nepal Census 2011*). 56 (19%) are saving in their WG. 2 are saving in bank, which must be in Kathmandu. 3 are saving in Youth Club. 6 from Kenja are saving in LSCC (a NGO in Chaulakharka). One in Tamang Group, One in Mother Group, one mention

herself and two don't say where. Castewise there was a surplus of Chhetri (50% of savers) but it was probably because the WG were not evenly distributed.

But a dramatic development happened in the 2½ year passing, as 227 (78%) were doing saving in 2014 (*It is 55% of the whole female population above 15 according to Nepal Census 2011*). WEP established 9 WG in all the villages with the purpose of giving the women strength through organizing themselves and to have a forum for the training included in the WEP program. But the idea of establishing around micro credit was so well founded that it still was central for the members. Furthermore it gave the women some kind of freedom or liberty to take some small amount (10 to 20 Rs) every month from the household, which no husband could really cry out about, and then some day personally having a more considerable amount and even being able to increase the amount with a loan – maybe for a personal purpose. 188 (65% of respondents) are saving in their own WG, which means small and fixed amounts every month, and 100 (34% of respondents) are saving only in their own WG. If we



can assume that those only saving in WG are poorer and/or more dominated by their husband, it should be possible to see differences between castes. In "Women saving Castewise" the word "Normal" means: The number it should be according to the respondents castewise. A little less Sherpa women are saving and less are saving in WG so maybe it can be concluded that they are less poor than others and don't need to do this small scale saving. Maybe Bhujel, Newar and Others (mainly Jirel in Kenja) are in same position, but they are too less in number to give a significant result. The NWSCC (New Women Saving and Credit Cooperative) was established in autumn 2013 in

cooperation between all WEP WGs. It has been very well received and 87 (38%) of respondents are depositing their saving in this bank, where they can save amounts according to their own wish. The bank is now approaching one million Rs as stock which is around 10.000 Rs in average per depositor. Here there don't seem to be significant difference between castes, but a small tendency that Sherpa is in a small surplus and Chhetri a little below what should be expected. Of the 48 replying that they have personal income 5 are not replying that they are institutional saving, but the rest (90%) are saving.

Question 20: Do YOU take

PERSONAL LOAN? In 2012: 65 (22%) of respondents did take loan, which is almost the same number as those saving. This could indicate that the reason of saving is to make security for taking a loan later on. Saving in periods with surplus, to take loan in periods with deficit, and again repay when new harvest is in. Also here a dramatic change had developed in the 2½ year of WEP as 161 (55%) of respondents took personal loan in 2014. Here it is obvious that many savers are not taking loan but only saving (29% of savers) probably because they are doing part of their

saving institutional instead of under the pillow, and because it gives an interest rate around 12 % p.a. In 2014, 136 of those taking loan, are taking the loan exactly same places as they are saving. If they are saving in 1 or 2 or 3 different institutions, they are also taking loan in all the same 1-2-3 places. In 5 cases the women are taking loan with other villagers because they are not members of a credit-saving association. For the 25 women who are taking loan other places, than where they have membership, 7 are also taking loan with fellow villagers, and 17 are not taking loan even though they are members, like 2 not utilizing PAF, 9 not WG and 6 not NWSCC. And 2 have taken loan without saving, 1 in WG and 1 in PAF. Some of it could also be carelessness in responding. In 2014 there are 71 (24%) respondents who are saving but still haven't taken loan. There is no significant explanation by caste or place or age.

The castewise loantaking show some minor differences.

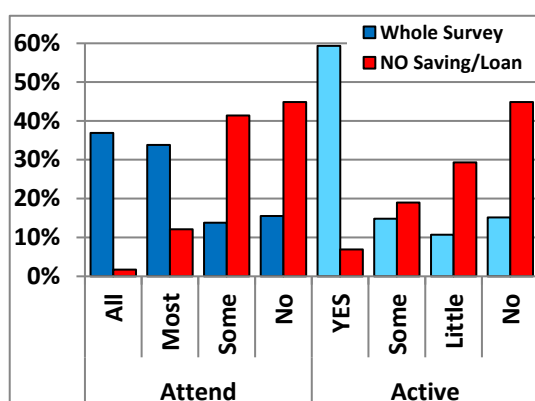
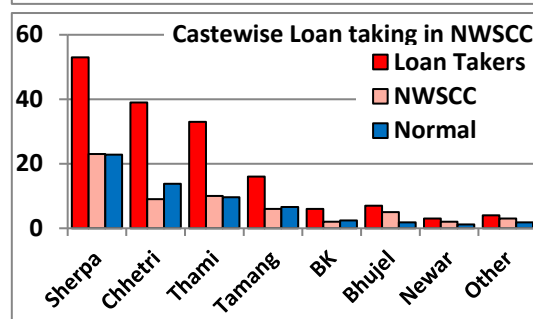
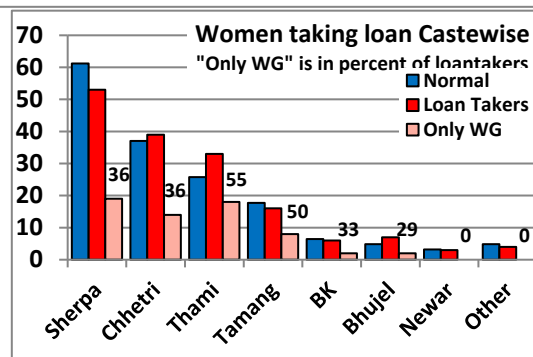
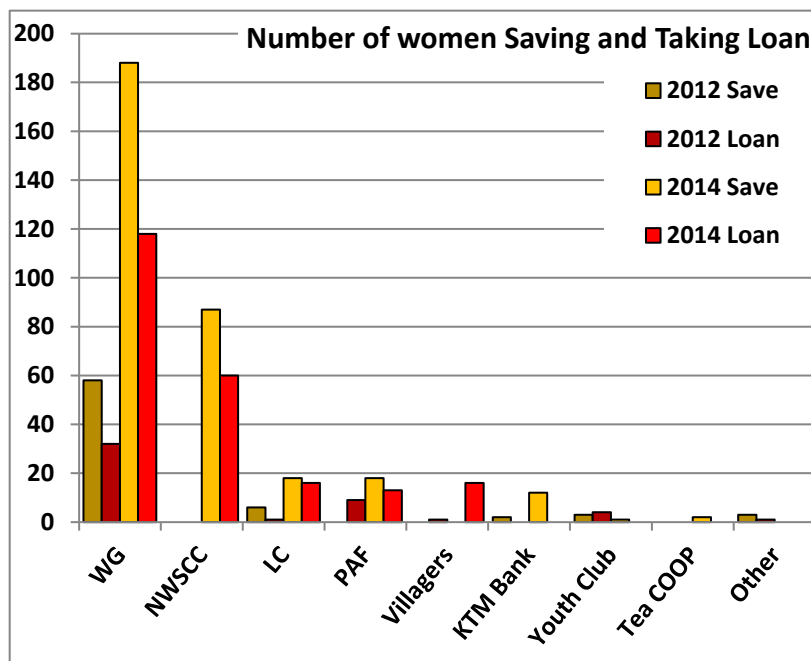
Sherpa and Tamang is a little more reluctant than Chhetri and Thami in taking loan, but both Sherpa and Chhetri are taking less of the small scale loan from WG than Thami and Tamang.

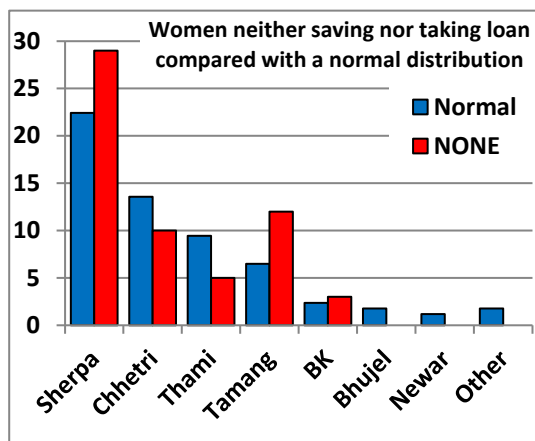
When it comes to the new women bank, NWSCC, 43% of Sherpa is taking loan there, which also correspond the portion of Sherpa who should do so, if it should follow the normal population distribution. It seems like Chhetri doesn't trust the NWSCC like other castes do. Or maybe Chhetri

doesn't need the higher loans available here.

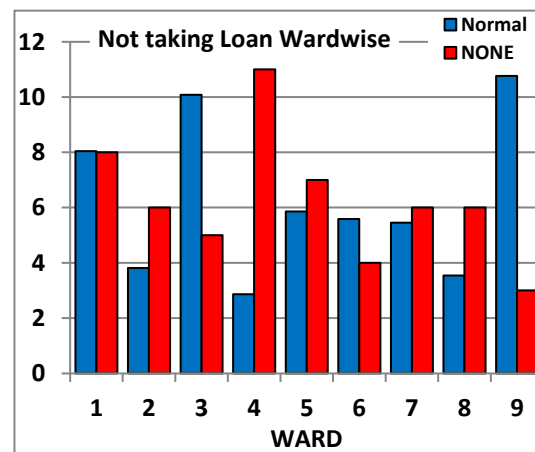
A funny development is, that the newly established Tea Cooperative is also saving for its members and giving loan for any purpose even though it should work solely for tea production and establishing a tea factory. But it doesn't reflect in this survey.

56 (19%) respondents in 2014 neither did saving or took loan. 18 of them explain that they are not members of WG and far the most of them are anyhow very passive in the groups. It can be those who are too young or too old or



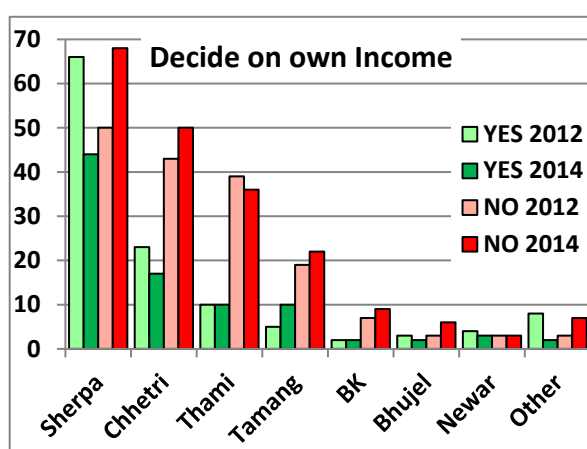


too poor to have income and being able to repay a loan. Or it could be those who are rich enough and don't need to take loan. There is a small majority of Sherpa who are



not participating in those economic involvements. Which is also clear with the Sherpa-ward 4. The economic activities are much stronger in ward 3 and 4.

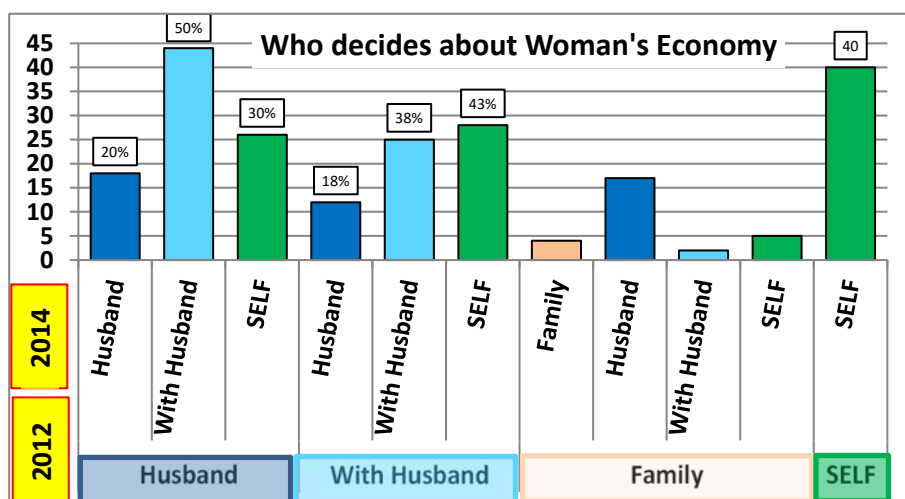
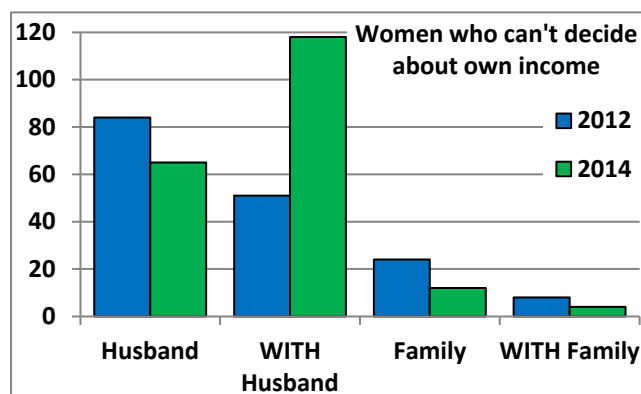
Question 21: Can YOU personally DECIDE on own INCOME? In 2012: 57% responded that they could



not decide on own income, but in 2014 it was 69% even after WEP had given lectures in advocacy for 2½ year. It is difficult to understand that this should be a step backward for woman right. It is rather about changes in the economic conditions of the women, as they in 2012 had much less money to decide about and therefore the conflict with husband wasn't that urgent. But it is more complicated than that. The group of women whose economy was controlled by the husband was shrinking with 25%. But the majority of the increase in 2014 came from women who could decide "with husband", and this is probably the group

who suddenly have increased their economic conditions. Unfortunately we don't have a precise meaning with "with husband". According to interviewer Lhakpa it is more or less a joint decision process, but according to others it means that the woman have to ask the husband for permission. But the notion anyhow imply a higher degree of freedom than the notion "husband".

But it shows to be even more complicated. Those

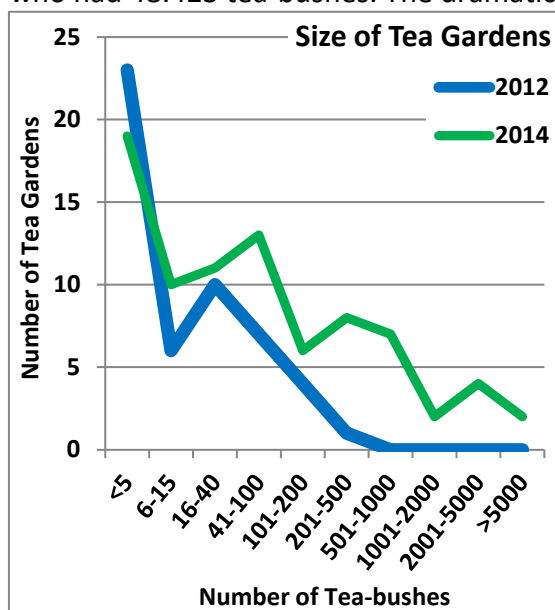
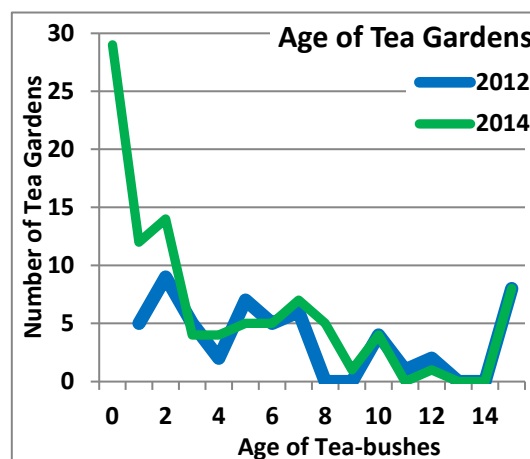


husbands who decided in 2012 only kept their dominance in 20%, while 50% started to share the decision process with his wife and in 30% she took over the decision process. In the families where husband and wife shared the decision 38% continued the same way while in 18% the husband took the role, but in 43% of cases the wife took over

herself. It seems like newly married, who are bound by parents, at least in the beginning is handing over the control of family economy to the husband. But anyhow in 2014 45% of women in the duplicate analysis are deciding themselves. We will claim that this is due to socioeconomic changes, which WEP wishes to claim a considerable influence on.

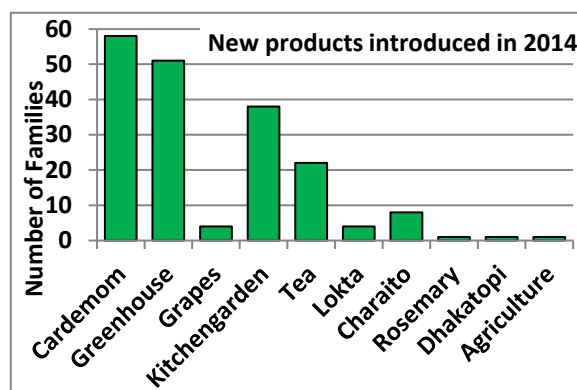
Question 22: Are YOU selling YOUR PRODUCTS? In 2012 only 18 (6%) were personally, or in two cases through husband or children, selling their products locally or nearby. 5 sold for hotels and 3 went for Kinja Market to sell. And it is peculiar that only 20 (7%) did in 2014 and all sold personally locally except in one case where a salesman purchased. We had defined the question so that she only should reply yes if she is personally selling and personally can decide about the income. We had expected more selfdependent entrepreneurship which obviously didn't happen, but instead it shows that the increase of economy is in family favour.

Question 23: Do YOU personally have TEA-bushes: We are asking about how far she have tea-bushes for which she is personally responsible. This has probably created some misunderstandings as the answer even in duplicate analysis show some confusions and because probably most tea-bushes are family owned and not personal. In 2012 we didn't expect tea production to be such a hot issue in Bhakanje. In that case we would have paid it more efforts. In 2012 there was 53 (18%) of women who had 2.051 tea-bushes. This had increased dramatically in the 2½ year passing so in 2014 there was 89 (31%) women who had 48.423 tea-bushes. The dramatic increase is



mainly due to few families who planted many bushes. Two women tell that they have 14.000 and 5.925 and two have 4.000 bushes and five have 1.000-2.500. So those 9 families own 77% of the tea-bushes in Bhakanje. Still more bushes are planted and many cuttings are in nursery. But on the other hand also many planted bushes are not cared properly for in the first sensitive years, so they will probably disappear again. This dramatic increase is probably happening because Himalayan Project has expressed an interest in supporting the establishing of a tea factory and support in the marketing, and also because WEP performed agricultural trainings with focus on growth of tea-bushes. Tea-bushes can start producing after 4-5 years so still some years will pass before we can see the result of these investments.

Question 24: Have YOU introduced NEW productions during the LAST TWO YEARS? In 2012: 41 (14%) families had introduced new productions and 27 (66%) of them has introduced cardemom. 7 mention tea and 5 mention almond, argeli, cabbage, red potato and orange. But also here a dramatic increase happened up to 2014 where 123 (42%) families introduced new products. 58 of all respondents had introduced cardemom. But checking up on the duplicate analysis only 8 was keeping in mind that only the last two years was what we asked for, while 18 claim that they introduced both in 2012 and 2014. But



anyhow 40 had introduced in the period between 2012 and 2014. This product is increasing due to good prices and quality in the area and has nothing to do with WEP. But WEP and HP will take the main credit of the introduction of following products. Especially the Greenhouse products of tomato, chilli, cucumber, bringel etc. has been introduced due to HPs subsidizing of 69 greenhouses in Bhakanje. The grapes are introduced in few greenhouses on experimental basis. The many kitchengardens with cabbage, cauliflower, bean, carrot, union, garlic, turnip etc. are also stimulated by the WEP trainings and HPs employment of an Agricultural Technician. Lokta is a bush from which the bark can be changed into “ricepaper”. Charaito is a plant with a big content of bitter substance which is used in the medical industry. Interesting that even there have been agricultural training only one woman has introduced maize in her production.

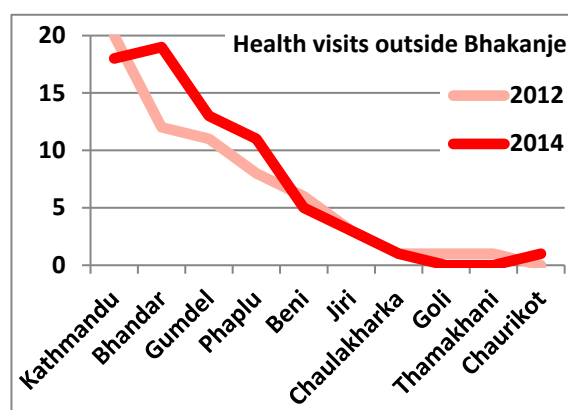
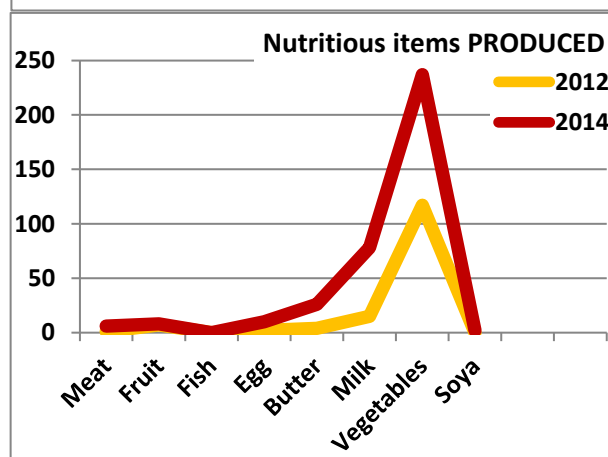
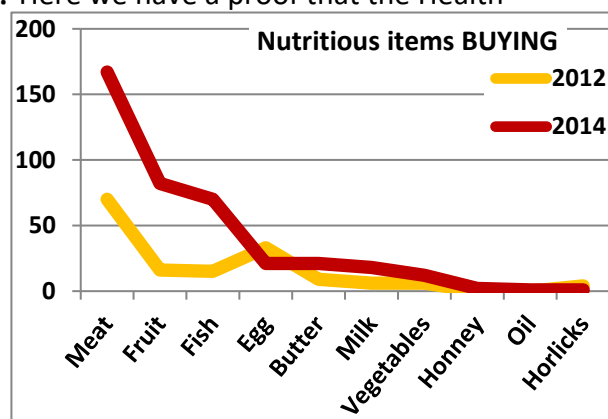
Question 25: Are YOU AWARE about Nutritious Food? Here we have a proof that the Health

Awareness program of WEP has given a result. In 2012: 137 (47%) was aware, but in 2014 it was 275 (95%). In 2012: 100 (34%) were buying food items to meet this awareness and 128 (44%) were producing themselves. This changed in 2014 to 238 (82%) buying and 265 (91%) producing – more than a double up.

It was one of the findings in the Pilot WEP that the diet was quite unbalanced concentrated around rice, barley, wheat and potatoes. Therefore it had main focus in the WEP first year. This awareness demanded the families to buy or produce more nutritious items which obviously is also happening. But buying and producing are not in balance. There is a great demand to buy meat, fruit and fish but it is produced in very minor extend. Oppositely a lot of vegetables are produced and some milk, but here the demand is quite low. Producers should be aware about this imbalance and act on it.

It is the subjective impression by meeting the people once a year, that the nutritional level is much higher than before. Red cheeks, active, happier, stronger than before from top to bottom in society.

Question 26: Have YOU in LAST YEAR visited Health Post? It was a major objective of WEP increasing the public support to the local health institutions so they could be more self sustainable. But unfortunately neither the population nor the WEP staff or the called in health experts understood or was ready to accept the concept of tax or health insurance or cost price for consultation. There is a development anyhow due to the raised knowledge about diseases, treatment and prevention available. Therefore we can see a slight rise on women visiting the four health institutions in 2012 from 207 (73%) visiting 852 times to 227 (78%) visiting 1065 times in 2014. The number of visits to Kenja Health Station raised from 384 to 446. To Bhakanje Health Post 418 to 566. Chhiringkharka Community Clinic from 47 to 53. And finally in Sagardanda 3 to zero where the health worker educated and later died. Bhakanje Health Post is operated by an experienced health worker on weekly basis, but in the other institutions the staf is



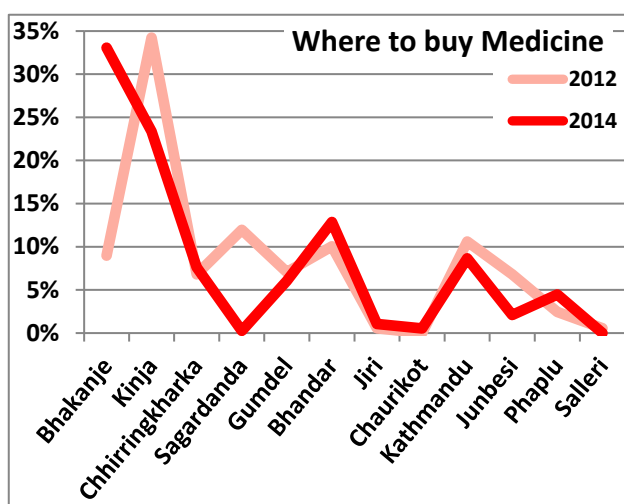
regularly changed or absent. Therefore many seek consultation outside of the VDC.

Question 27: Have YOU in LAST YEAR brought your children for Health Post? Same tendency about bringing children to health post. In 2012 the “yes” answers were 91 (32%) visiting 362 times, and the “no” 145 (50%) and 52 (18%) did not give reply, even 5 of them have minor infants. The same figures in 2014 was 125 (43%) “yes” visiting 486 times, 87 (30%) “no” and 79 (27%) with no reply even though 2 have minor infants. In 2014: 10 mothers whose youngest child is above 15 years old reply yes (oldest child is 24). 23 reply no even though they don’t have children. 4 reply no even they have children below 5. The visits to Kenja Health Station raised from 142 to 158. Bhakanje Health Post from 179 to 297. Chhiringkharka Community Clinic from 32 to 28. And Sagardanda 9 to 3. Eight mothers visiting 10-12 times during last year have children younger than 1 year, the corresponding number in 2014 was only one as a result of the WEP awareness on vaccination and health check-up.

Question 28: What is the PRICE of one CONSULTATION? Unfortunately this question could not or was not translated in right way. Translated back to English from Nepali the question is “What is the price of a Doctor Check-up”. Therefore only 4 replied in 2012 and only 10 in 2014. They have never seen a doctor. In 2012 it was 3 women who had visited hospitals in Kathmandu paying 100-300 or 500-1000. In 2014 it was 4 visiting Kathmandu for 200-500, 500-700 and 2000-2500, 3 visiting Phaplu for 50-60, 200-300 and 2000-3000, Bhandar for 500-800 and Chaurikot for 4000-4500, and only 2 say the price is OK, rest say expensive. It is really unfortunate that we couldn't uncover what we really wanted to know; the local price and the evaluation in next question on that price.

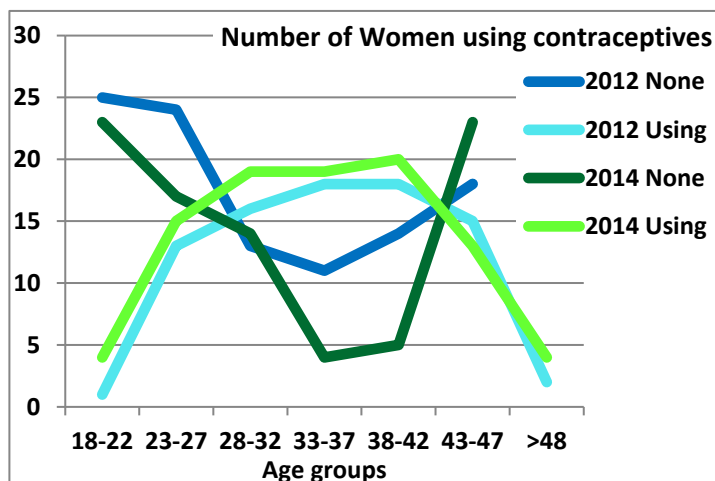
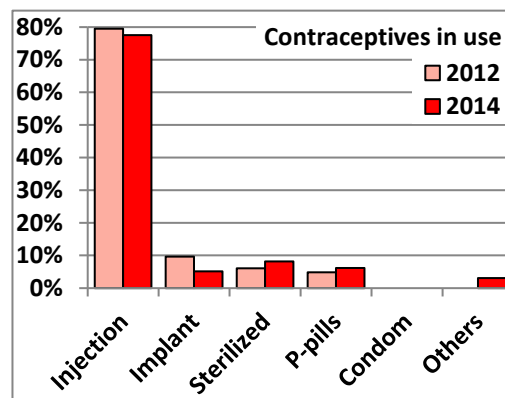
Question 29: What do you think about that PRICE? The first part of this question is without value as only 4 reply in 2012 and only 11 in 2014. In 2012 only two had an opinion about what the price should be while all except two replied in 2014. The lack of reply in 2012 could be that they still are focussed on the doctors fee, but in 2014 most respondents must have focussed on local health post fee. But 5 replied 50-100 and one 100-200 where we must suspect the focus to be on doctors fee, which isn’t available nearby. 234 (80%) respondents proposed the consultation to be for FREE which proves that our efforts to make people understand their own responsibility had failed. 5 (2%) suggest 5 Rs, 22 (8%) suggest 5-10 Rs, 21 (7%) suggest 10 Rs, 1 suggests 10-15, 3 (1%) suggest 10-20 Rs, 4 suggest 20 Rs, 1 suggests 20-30 Rs, so in total 57 (20%) are ready to pay for their consultation with money. In average 8,5-11,2 Rs. If this is multiplied with number of consultations from question 26 and 27 the total income for consultations in all the VDC would be 13.000 to 17.500 Rs which corresponds 1-2 weeks salary by one doctor or 1-2 months by one Helath Worker. In most Western countries a consultation will actually be for free in one way or another, but this is due to tax payment or health insurance among the population, which is almost absent in Bhakanje and Nepal as a whole. It is really a great mistake that WEP lost the focus on this issue.

Question 30: Where do YOU buy MEDICINE? This is one of the ways a health worker can make some income. The price on medicine in Bhakanje rise with the distance to Kathmandu. Even the difference isn’t that high many prefer to walk quite far to save a little. This is affecting the local price, keeping the profit and salary low. This is also a point where social consciousness could develop. It is tempting to buy a stock of regular medicine when in Bhandar, Phaplu or Kathmandu, but then there is a risk that the local stock expire or that the health worker don’t want to take the risk having it on the shelves. Previously a small shop delivered medicine for Sagardanda, but then he went for health education, got Japanese Encephalitis and died.



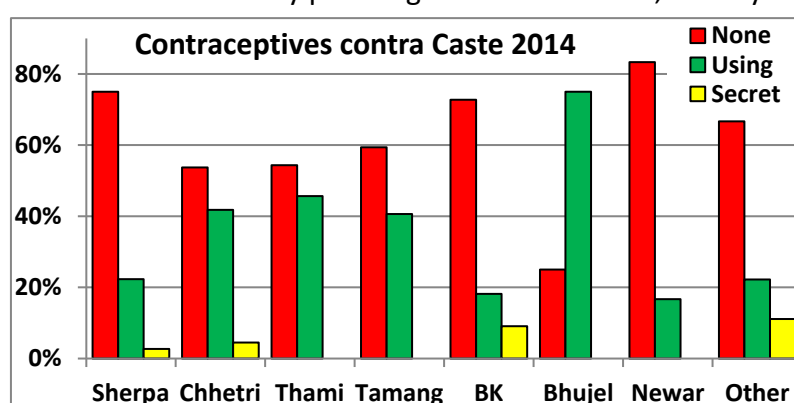
Question 31: Which Family Planning method do YOU use?

Instead of giving social health awareness the WEP team spend a lot of efforts on giving lectures in Family Planning Methods. It could be a difficult question for women to reply to the male surveyor Lhakpa, but in 2012 only 9 didn't want to come out with it (5 was below 22) and in 2014 it was 8 (evenly distributed among ages). But probably many who reply NONE actually use something. One aspect of contraceptives is already mentioned on page 6. In 2012 196 (70%) didn't use contraceptives which in 2014 had decreased to 185 (65%). If we take out the youngest and the oldest, counting only age 22-45 it is 81 (28%) in 2012 and 60 (21%) in 2014. The youngest woman in 2012 admitting that she

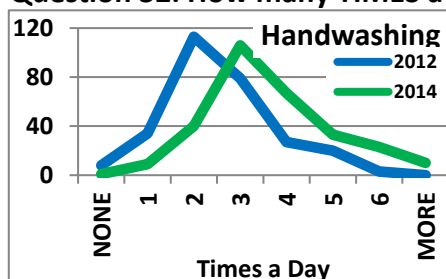


uses contraceptives was 22 and in 2014 she was 18, and the three oldest was 47, 49, 56 in 2012 and 48, 49, 60 in 2014. Probably the last statement of age isn't completely right. But it is furthermore possible to see a development in the 2½ year passing, as more in the reproductive age group are using in 2014 and especially it is clear that much less are not using. And the same can be concluded when the duplicate list is analyzed and even more distinct. In 2014 Sherpa seem to be less interested in family planning than other castes, or they

are more reluctant to admit the use of contraceptives to the surveyor who is a male Sherpa and probably related somehow. The results on the four minor castes can't be properly relied on as the numbers are too few. But anyhow it is difficult to make reliable statistics on this issue, as so many variable conditions are influencing the results.

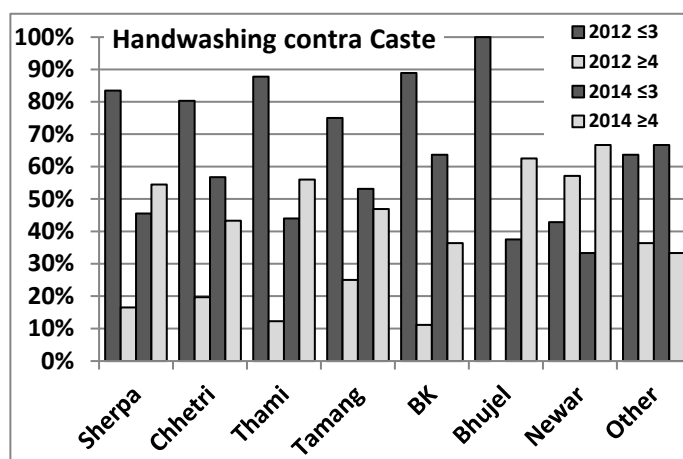


Question 32: How many TIMES a DAY do YOU wash HANDS with SOAP?



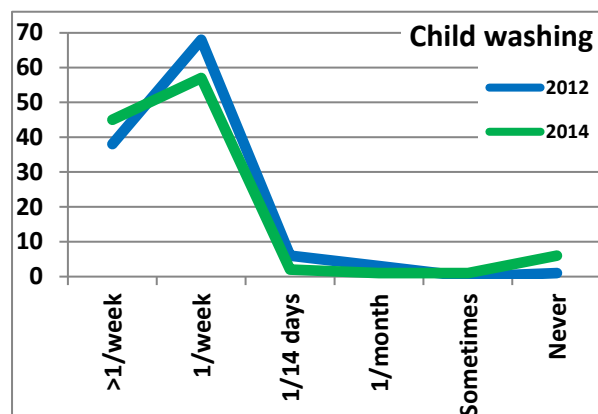
In the WEP Health Program the Hygiene was given a high level of attention. And it is clear that the response was developing positively towards 2014. In 2012: 8 responded that they never wash hands but in 2014 only one Sherpa dares to admit it. In 2012 only 2 Sherpa and 1 Tamang was washing hands 6 times or more in a day. In 2014 it was 20 Sherpa, 6 Chhetri, 1 Thami, 3

2012: 8 responded that they never wash hands but in 2014 only one Sherpa dares to admit it. In 2012 only 2 Sherpa and 1 Tamang was washing hands 6 times or more in a day. In 2014 it was 20 Sherpa, 6 Chhetri, 1 Thami, 3



Tamang, 1 BK, Newar and 1 Others. The average handwashing between 1 to 6 was in 2012: 2,58 times a day and in 2014: 3,49 times a day. Especially Sherpa and Thami developed their hygiene, Chhetri and Tamang also but a little less, and again the numbers among the rest of castes are too less to give significant result.

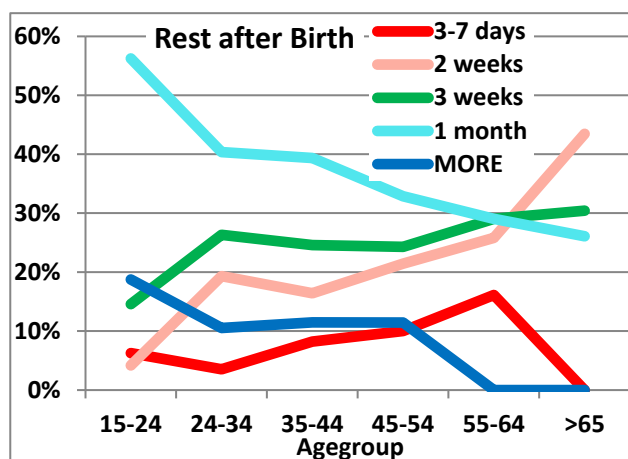
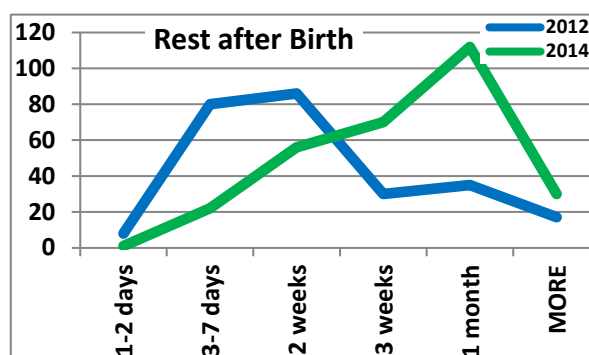
Question 33: How often do YOU wash your SMALL children with SOAP? It is difficult here to rely on



the results as only those with small children was supposed to respond. In 2012 it was 116 and in 2014 it was 112. Both years three replied without having children themselves, but it could be younger family members, and many replied even though they didn't have small children, but it could be their grandchildren or just their memory from when their children was small. It could seem like there is a small movement from once a week towards more but it can't be significant. And it seems like it always have been very few who washed small children less than

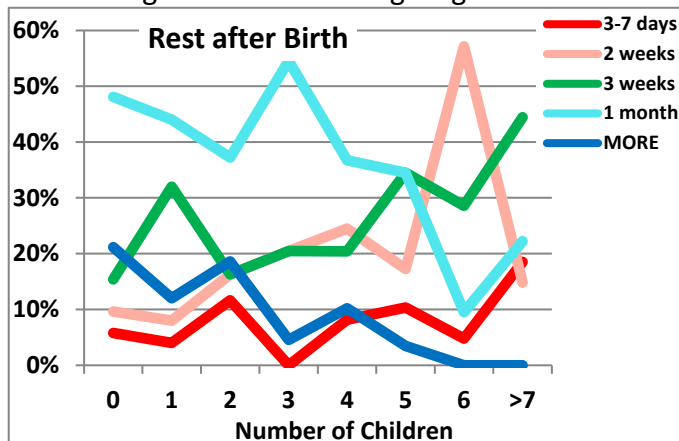
once a week. And maybe we should have defined more sharp what is the age of a small child. Because it is our impression that less children around the age of 2 to 4 are walking around longtime-dirty than before.

Question 34: How long REST PERIOD shall a woman have after giving birth? In 2009 it was evaluated that there was between 35 and 50 women in Bhakanje with different stages of uterine prolapse, which is caused by insufficient rest after giving birth. But that wasn't a general knowledge among women until WEP changed that situation. In 2012: 32 women didn't have any opinion about the issue even though 5 of them had children. In 2014 all respondents had an opinion, and only one 45 year old Chhetri with 3 children meant that 1-2 days is enough.



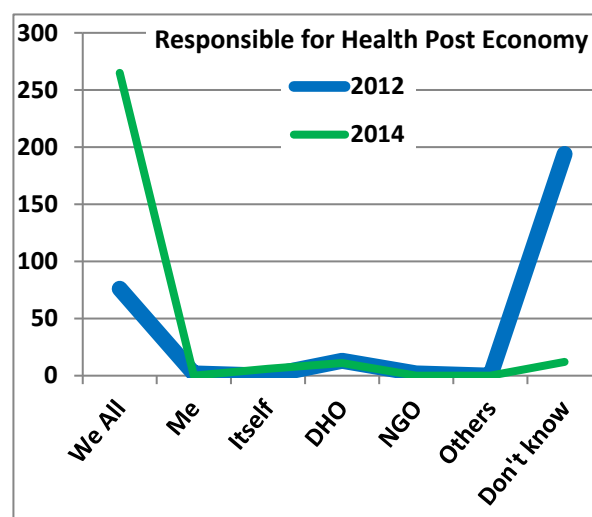
focussing on 3-4 weeks while they after second birth suggest more in the direction of more than a month. After 3. and 4. it is again focussing on 3-4 weeks. But maybe the survey is too small to be able to say anything that specific.

But in general in 2014 the younger the women are, the more they suggest longer maternity rest with majority for 1 month. The older they are, the more they reach a level around 2-3 weeks. If we ask the experienced women who have given delivery many times we again reach the level around 2-3 weeks, while the ones who never gave birth suggest longer period one month or more. Interesting also that women giving birth once are



Question 35: Who are RESPONSIBLE for a good economy in LOCAL HEALTH POST (Salaries,

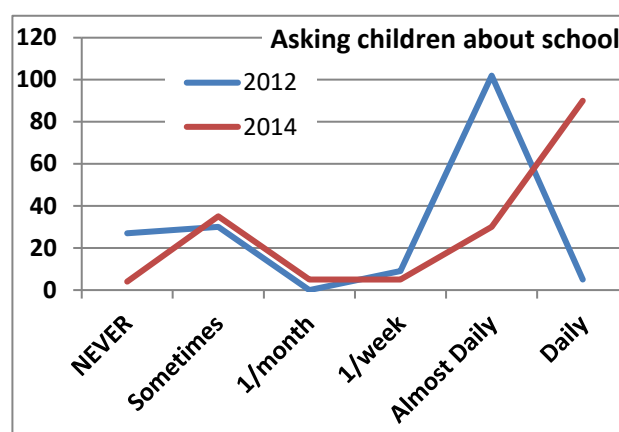
Maintenance etc)? In this question we can see that WEP has succeeded in explaining something about the economy of the local health post, but also that the women haven't understood even some basics about economy and business. In 2012 there was 194 (67%) women who didn't know what to reply, but in 2014 only 12 (4%) still didn't know. 8 of them wasn't member of a WG, but 4 was more or less active in WG, but was obviously not ready to express. Already in 2012 there was 76 (26%) who claimed "We All" are responsible, but this has dramatically increased in 2014 with 265 (91%). But that doesn't fit with the replies in question 29 where 234 (80%) respondents proposed the consultation to be for FREE. The WEP staff have not succeeded in explaining the women that responsibility is closely related to duty. But they also failed to explain that the economy has to come from somewhere. Only a dozen propose that District Health Office (DHO) and the Health Post itself are responsible, which they actually are. Only 2 proposed in 2012 that an NGO could be responsible, which a NGO actually was for the Health Station in Kenja.

**Question 36: Do you ADVOCATE in your community for higher community support for Health Post?**

In 2012 only 8 (3%) had advocated at the Health Post, but only one had advocated for community support by recommending going there for check-up. Three had advocated by putting a demand for the health post, like wishing awareness program, better service or demanding doctor, while four haven't explained how they were advocating. 10 (3%) didn't reply with neither yes or no. But at least some must have listened to the health lectures which somehow have succeeded explaining something about responsibility, because in 2014: 38 (13%) claim that they have advocated in the community. Still 7 have advocated toward the health post itself for better service, but 18 have advocated in community for visiting the health post, 12 have advocated for buying the medicine at the health post and only one have proposed that people pay higher fee for consultation. But still the understanding is poor. The one woman who propose higher payment has herself proposed 5-10 Rs and is herself buying her medicine in Gumdel although she is visiting Bhakanje HP personally and with her child. Those 12 who advocate for buying medicine at health post are actually only doing 8 of them, but they are also buying in Bhandar (3), Phaplu (3) and Kathmandu (5) and four of them only buy outside of Bhakanje. Four of those 18 who advocate for visiting health post are quite healthy and are rarely going there, and 10 of them have no children to bring, but 7 are quite regular costumers. Of those 7 who ask for better service 6 are buying their medicine in Kathmandu or Phaplu and two are ready to pay 50-100 Rs and same two plus two more go to Kathmandu when they are sick, so maybe they have a point.

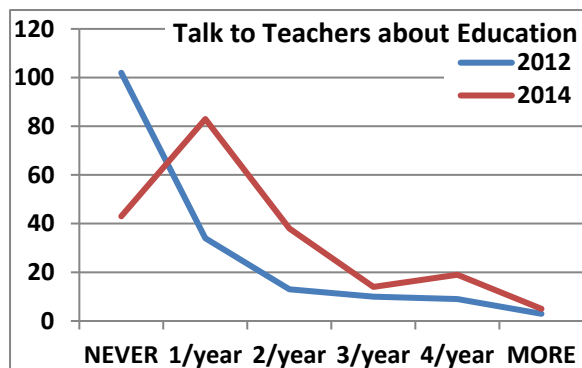
Question 37: Do YOU ASK your children about

their School? We were planning to implement many seances with advocacy for education. Towards women and teachers mainly, but also towards parents in general, students and School Management Committee. But unfortunately the teacher trainer we found were more focussed on teachers than women and community. But anyhow he changed something, but couldn't continue after two sessions. Neither WEP or HIPRON succeeded in finding a substitute, so this part of WEP was



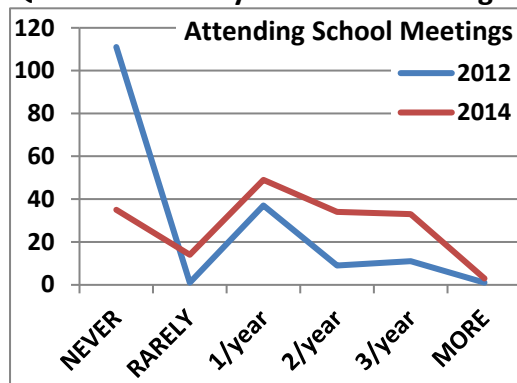
abandoned. But anyhow the awareness among mothers raised. Almost no one replied “never” in 2014 and the group who almost daily asked their children about school now did daily. Five young women without children of their own are asking almost daily, which must be their siblings or nieces/nephews. Three of those replying never in 2014 actually don’t have children in school age. In 2012 it was 3-6, but the remaining more than 20 had school age children.

Question 38: Do YOU TALK to TEACHERS about your Children’s EDUCATION? Again we can see a



positive development. It is difficult to find a pattern on those 43 who in 2014 still never talk to teachers. 3 have no children, but the rest have and far the most of them are middle aged and have several children in school age. And the same with those who reply once a year. Maybe there is a tendency that those who have many children are less frequenting the teachers than those with few children. They are too busy maybe or maybe living too far from school. Or maybe there are something with the teachers.

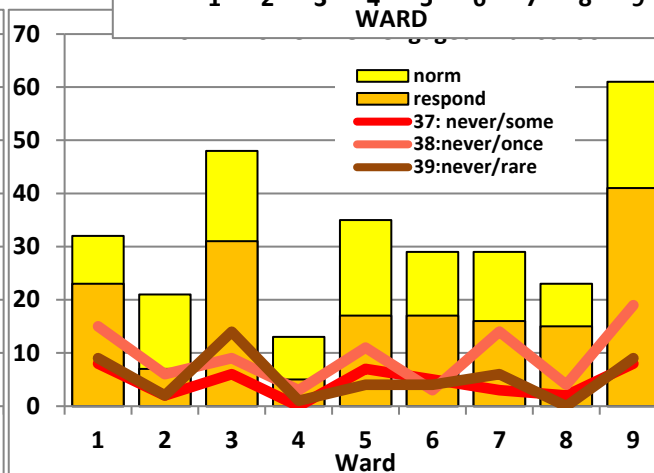
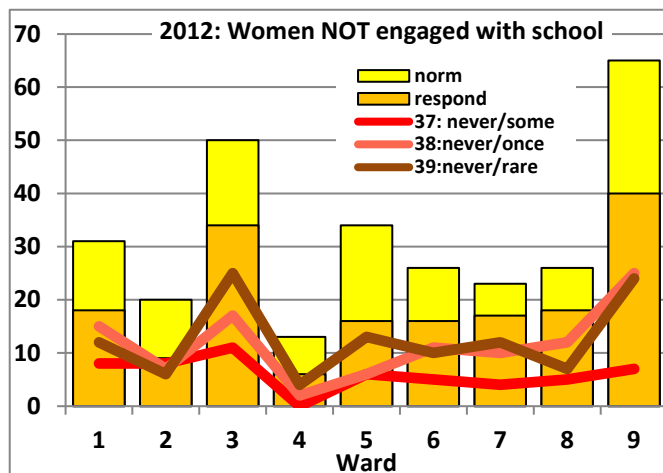
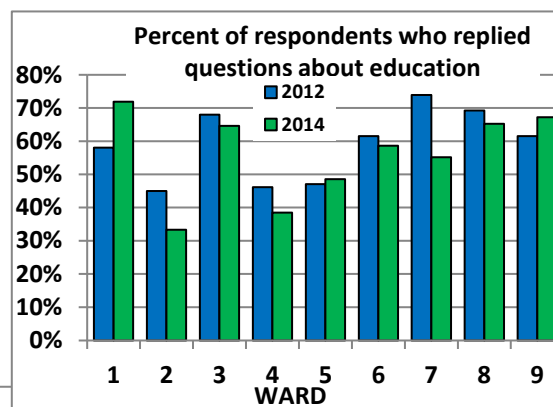
Question 39: Do you attend meetings at school about your children’s education? And one more

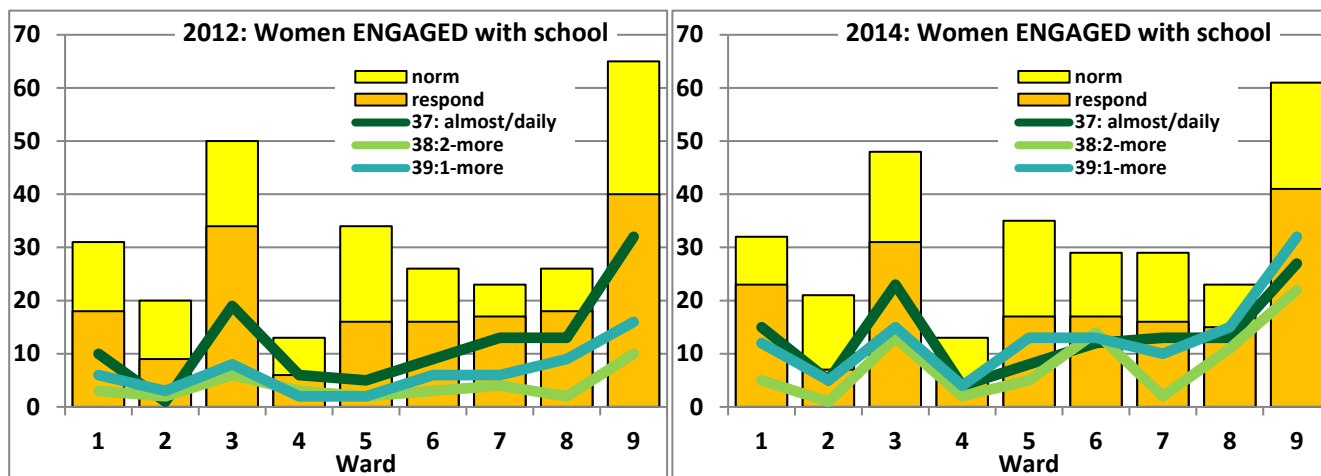


positive development following same pattern as the two previous questions. Again it is difficult to see a pattern in the 49 who never or rarely go for school meetings in 2014. Half of them (25) ask their children daily or almost daily about the school, but 18 only sometimes or never. But interesting that 20 never ask the teachers and 17 only once a year. Living far from school or do they have some problems with the teachers? It could be interesting going deeper into this problematic at a later occasion. If anyone reading this wishes to do so, then the Excel Sheets with the

survey are available, as well as the PONA-SEP Baseline Survey of Bhakanje School 2014 and Chaulakharka School Survey 2014.

Wardwise engagement in school: The women responding questions related to the school isn’t evenly distributed between the wards, but this is due to the situation of the women. Those who don’t reply really don’t have children in school age, and most of those replying have. But among those who are responding it is clear that in 2012 the engagement among women was low in all wards but most in ward 1 and 2, but this improved in 2014 where ward 1, 2, 5 and 7 were in level

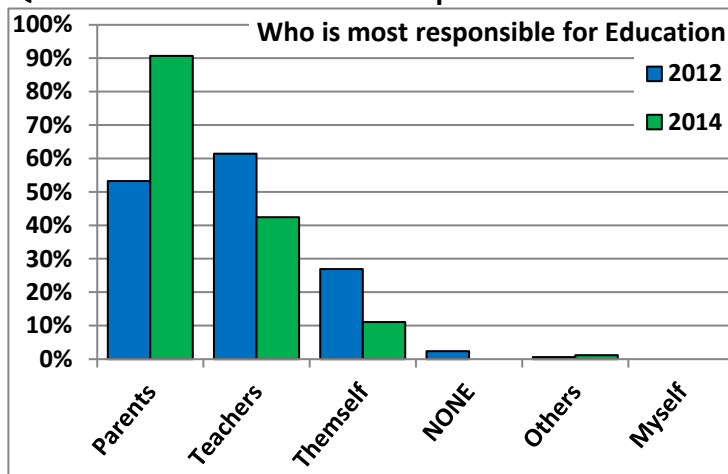




and especially ward 8 had less unengaged.

If we turn around and look at the women who did show engagement in the school we find the most engaged women in 2012 in ward 8 and to some extent also in ward 6 and 9, and in 2014 it was the most engaged in ward 6 and 8 and also quite fine in ward 4 and 9 and actually quite OK in the rest.

Question 40: Who are MOST responsible for the education of your child? Here women were allowed

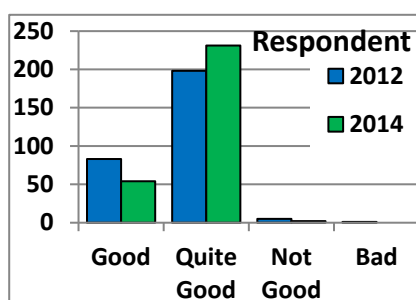


to tick off more than one of the options. 171 responded in 2012 and 172 in 2014. It is interesting to see the development doubling up the women understanding the role of the parents, but not even one woman feel the responsibility personally. It is also interesting that 32 women in 2014 have released the teachers from their responsibility, and also that 27 have released the students themselves. Only 15 claim in 2014 that the responsibility is the students-teachers-parents. And 16 are keeping the parents clear of responsibility.

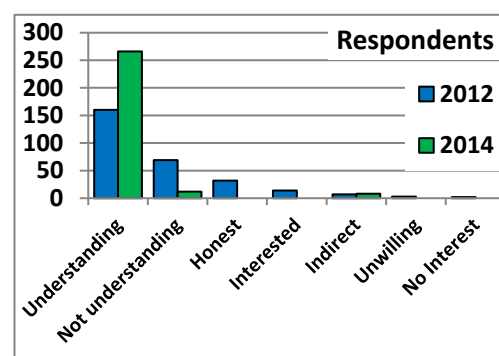
95 find parents the only responsible, 11 find the teachers the only responsible and only 1 find the students only responsible. Interesting that most of those finding the teachers most responsible rarely pay interest to the school, but for the other groups it is difficult to find a meaningful pattern in their different attitudes to the education. So still something has to be developed in the awareness of the women in Bhakanje.

Question 41: Interview could not be completed due to: In 2012 the surveyor misunderstood the field 41 in which he could explain the reason, if there was a reason, why the filling in of the form couldn't be completed. We expected that this could happen, but actually it didn't. All the statements in the question is therefore negative. He therefore stated that 271 (96%) had "Less Knowledge", 4 had "Less Interest", 4 were "Less Cooperative" and in 1 case they were disturbed. In 2014 he didn't fill in any of the fields, because all interviews was succesful.

Question 42-43: Other relevant information and comments:



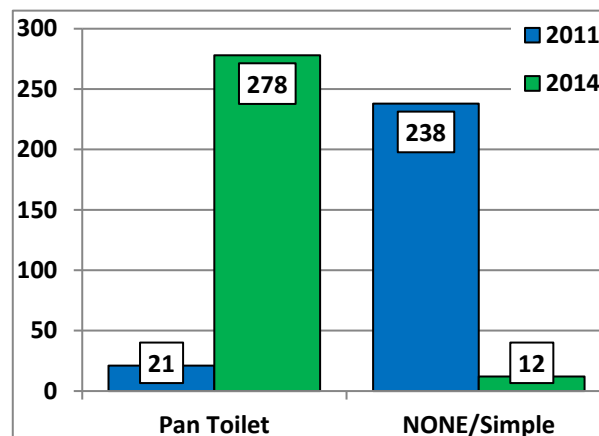
We gave Surveyor Lhakpa Sherpa the opportunity to give an evaluation on the respondent and on the filling of the form. It is not very informative and the importance is also less, as the survey was generally



received in a positive mind by the women.

Question 44: Do your house have Pan Toilet?

Actually this question was only added in the questionnaire 2014 as a dramatic development happened strongly supported by WEP. In 2013 VDC Secretary initiated locally a national program in the 4 VDCs in his area of responsibility, Bhakanje, Chaulakharka, Goli and Thamakhani, called “Free Shit Free Zone”, with the purpose of establishing pan toilet with septic tank in all households. Actually the program wasn’t followed by money, only in some extend there was support to buy the pan and some



pipe, so people had to pay the expenses of constructing the building and septic tank from own pocket. Naturally such a program can’t expect the big support from the population, and still it hasn’t shown the major changes in the three VDCs, but Bhakanje was unexpected and almost unbelievable positive towards the program. Within half a year more than 300 toilets with pan and septic tank was established. VDC Secretary was astonished and admitted that the WEP Hygiene and Health awareness program was the reason, and we wish to add that HPs program with “Public Toilet-Shower-Houses” also added to the awareness even though it never became the major success. The baseline of this survey is coming from a survey in 2011 performed by Lhakpa Sherpa for the District Development Office. At that time they distinguished between 152 Simple Compost Toilets and 86 No Toilet, actually Free Shit in the field.

What isn’t considered very clear is, that on the one side the hygienic issue is well considered, but the manure for fertilizing the fields are now lost. A rough calculation show that 300 households with 4,45 inhabitants producing in average 300 gram/day of feces means that the soil of Bhakanje is losing 400 kg fresh manure/day and 145 ton fresh manure/year. This should be the next step of awareness about a sustainable society.

Question 45: Do your house have Bathroom? This question was also only included in 2014 when we saw that some families had built a larger building containing two rooms, where the other room was for Cold Water Shower or “Bucket Shower”. In 2012 only a few hotels had shower room. Only in the darkest nights the complete body washing could happen outside and behind the house or under the dress. We don’t have survey on that but there was no more than 10-15 in 2012. In 2014 it was 47 which is 16% of respondents. HPs “Public Toilet-Shower-Houses” project were discussed and criticized among the women, because we made toilet and shower in same room. This might be the reason that the 30-35 private families did build like that.

Water supply: Now we utilized the Toilet and Water Survey of 2011 we can add here that this survey found that out of 258 households responding 135 (52%) had permanent water supply, meaning a watertap fixed at or in the house and stable water intake from a source. 95 (37%) had temporary water supply, meaning a private plastic pipe in a stream higher up and ending near the house. And 28 (11%) had no personal water supply, but were collecting the water from the stream in a bucket or by the pipe at the neighbour.

CONCLUSION

No doubt that we should have changed the focus in some questions and asked some other and dropped some – if we had known what we know today. We can sense a difference among people in Bhakanje when we walk around and meet them with regular intervals year after year. We can sense an optimism and belief in that taking a risk is sensible, because it regularly gives success, if not now, then later, and if not at all then just try something else. Economy has increased. HPs scholarship program and construction projects spread economy in a wide range of the most deprived. And all the greenhouses and kitchengardens produce lots of additives to the usual rice and potato diet producing

a higher level of energy in children, youngsters, grown-ups and old. Less, actually very few, children with running nose and swelling stomach. There are more smiles, activity and freshness among people. The school children smell of perfumed Indian soap from clothes, hair and body. And now this Baseline Survey prove that it is true. In some specific points of the survey the development is difficult to prove significantly, while others are so convincing or even indisputable that it itself can carry the success of WEP. Here can be mentioned that more than 2/3 of women are now organized in WG with mutual cooperation. Economic transactions among women are widespread and active. Agricultural productions are increasing considerably among 1/3 of the population and more moderate among the next 1/3. The awareness of, and understanding about, basic health has changed the concept of daily life with better nutrition and higher hygiene as a major result. More active involvement from parents side towards the school and towards their children and their education. But maybe the most important impact is the general higher level of awareness and understanding which influence the general attitude among people. Maybe some of the responses are not completely true and they might be exaggerated to please, but anyhow it shows that they have learnt what is right. Some of the socio-economic teachings which we had emphasized as crucially important didn't gain favour. Understanding basic economics. Understanding and accepting the concept of contributing one's share before taking the benefit didn't catch on. Defining a need, describing it, approaching benefactors, contributing a reasonable part and make it happen is still a problem. The level of awareness and understanding on those issues are almost the same as before WEP tried to intervene. Maybe the people are not yet ready to understand, or they were not able to understand the level of the trainers. The gap between trainers and women were probably too wide. Or maybe it is still too theoretical to pay tax, higher fees and volunteer contribution when the general income level are still too low to open up for more than basic needs. Probably a new WEP or a maybe a MEP (Man Empowerment Project) og HEP (Human Empowerment Project) could support some of the remaining understandings when people have tried to experience how their efforts can go wrong and when they experience that a lack of socio-economic understanding and cooperation is an obstacle. So this should be in focus in such a new project: understanding and utilizing the Cooperative Associations, being able to keep account for big and small, understanding the need of contributing in solidarity to the society and progressive payments and investments according to the individual strength of economy. I wish on the basis of this Baseline Survey to proclaim Bhakanje WEP an indisputable success whose impact will reach and influence far into the future.

Kjeldbjerg 12. January 2015
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