

LAOS

WOMEN'S SURVEY
MUONG PHIENG CLUSTER
MAY - AUGUST 1966

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Intl. Voluntary Service / Rural Development

INTRODUCTION

Purpose: The purpose of the survey was to obtain data on various aspects of the life of a Lao village woman. The lack of information on this subject underlined the necessity of conducting this survey before initiating a cluster women's program. It was believed that the results of the survey would reveal needs of the women in cluster villages, assess local resources available to implement improvement in living conditions, and locate women interested and opposed to change in living conditions. Lastly, through means of the survey, the Home Economic agents and myself could acquaint ourselves with village women and vice versa.

Description: The survey is exploratory and covers the five general areas of a) Work, Things Made, Things Owned, b) Food, c) Maternal and Child Care, d) Sanitation, and e) Programs For Training. The questions are of the open end type and the direct "yes" and "no" variety.

Method: Selection of the interviewees was based on the random sample method. Numbers, each representing an "eligible" woman, were drawn out of a hat. "Eligible" women were those women between the ages of 20 and 35. They had to have children and, if possible, husbands living at home. A census of the cluster made in the past year by the local police and the Chao Muong of Sayaboury contained information on each family (specifying husband and wife's name, age, number of children and sex). It was decided that roughly a 20% sample of the eligible women in each cluster village would be both valid and feasible for our purposes. The number of eligible women throughout the cluster totaled 550. The number of women to be interviewed was to be about 111 (20.39%). Unfortunately, only 107 interviews were completed (due to the inaccessibility of one remote village). In addition, 6 surveys were lost in the IVS office (Vt.) during translation. Therefore, there were only 101 surveys completely tabulated. This made the total percentage of eligible women interviewed 18.36%. The following is a breakdown of the number and percentage of the eligible women interviewed in each cluster village.

<u>Tasseng</u>	<u>Village</u>	<u>Number Of Women Interviewed</u>	<u>Percentage of Eligible Women</u>
Nakhem	Houi Oum	2	16.66%
	Nakhem	9	20.45%
	Nong Houng	3	17.64%
	Na Luak	1	14.28%
	Houa Na	11	20.75%
	Nong Boua	1	14.28%
Natane	Nasing	2*	11.11%
	Natane	6	21.42%
	Nabouam	7**	14.58%
	Nasom Nhai	6***	18.18%
	Nasom Noi	3	21.44%
Muong Phieng	Paksot	3****	9.09%
	Nam Hia	8	20.00%
	Nakok .	6	19.35%
	Ban Kang	7	17.94%
	Phone Hinh	3	21.44%
	Muong Phieng	15	20.54%
	Phone Xay	8	20.51%

* Originally four women were interviewed but two surveys were lost.

** Originally ten women were interviewed but three surveys were lost.

*** One of the seven surveys was lost.

**** Originally seven women were to be interviewed but only three were completed. We never returned to this village due to its remote location.

Personnel: Interviewing was carried out by the Muong Phieng cluster RLG Home Economics Agents. In the Tasseng of Natane, agents Bouaninh and Bouathong did much of the interviewing along with Muong Phieng agent Khampheng. The bulk of the interviewing for the rest of the cluster was done by Khampheng with myself along for moral support. USAID field assistant Onsy and IVS assistant Thongdy worked on translating the survey questions from English to Lao. An efficient coding system for tabulation was set up by USAID summer intern Jim Breiling. Coding and translation of the answers from Lao to English was completed by summer students from Luang Prabang (Houmpheng and Sisoumang), Thongdy, and IVS assistants in the Vientiane office. I was aided in the writing up of the survey by my husband, Randall Candea.

Problems:

1) Interviewers and Interviewees: The questions were to be answered preferably only by the women being interviewed. This was not always easy. At times as many as ten or fifteen people would gather around us out of curiosity (each one trying to be helpful in his or her own way). In addition, the husband (when at home) often attempted to answer for the wife. Therefore, the interviewers often found it difficult to explain that the questions were to be answered by the designated person only.

Before the survey began, the interviewers had several days of preparation which included techniques of interviewing, review of each question and its meaning, and trial interviews. Nonetheless, it was necessary during the survey to remind the interviewers not to give or "suggest" the answer to the person interviewed. This was particularly difficult since many of the women interviewed wanted to answer "correctly ." They often searched our faces for any sign of an answer. The problem is further compounded by the fact that several of the survey questions were unclear. At times this tempted the interviewers to help the women being interviewed by "suggesting" answers. In order to avoid these and other previously stated problems, it would have been beneficial to have had periodic meetings with the interviewers and review techniques of interviewing as well as all existing problems.

2) Length of Survey: Each interview for this survey took from one to one and one half hours to complete. The women interviewed often became tired after half of the interview was completed. The interviewers also became tired after completing approximately two interviews. More interviewers were needed (or the survey should have been reduced in size).

3) Seasonal Influences: Interviewing for the survey began at the end of April. The heaviest interviewing schedule was during the months of May and June. At the end of May and for all of June the women began working in their rice fields. We would often arrive in a village only to find it practically deserted. We started to utilize the "kham" days (when work in the fields is forbidden) for interviewing. However, the occurrence of these days was not always regular and we had to take our chances through hearsay. Interviewing subsided in July because both Khampheng and myself went on vacation. All the interviews were completed by Khampheng in August.

SECTION A

WORK, THINGS MADE, THINGS OWNED

This section concerns women's work, the articles they make and sell, what they buy and where. Also included is a part on Lao cooking areas and some of the problems involved in trying to introduce an improved stove. Questions pertaining to work appear in other sections of the survey as well, and serve to verify the findings of this section.

What Work Do You Have In The Home And Out Of The Home?

<u>Work In The Home</u>	<u>Frequency Mentioned</u>	<u>Other Work</u>	<u>Frequency Mentioned</u>
Cook	71	Make Hai*(up-land rice field)	70
Steam Rice	66	Garden	43
Carry Water	33	Make Na (paddy rice)	28
Pound Rice	12		
Clean and Sweep	9	Nothing to do	8
Care for Children	7	Feed Animals	2
Wash dishes and Pots	4	Look for Food	1
Weave	3	No Answer	2
Sew Clothes	2		
Make Fire	2		
Don't Have Work	2		
Boil Water	1		

* It should be noted that most of this survey was conducted in the height of the hai season.

It is curious to find that not one of the 101 women interviewed listed "washing clothes" as one of their jobs. This may be due to the fact (as has been suggested by some of the Lao cluster personnel) that most of the villagers wash their clothes very infrequently.

What Do You Make For Your Family And Your Home?

In this section of the survey several kinds of questions were asked. This was an "open-end" type of question (which gives the interviewee complete freedom in the way he wishes to respond to the question). The results were as follows:

<u>Items Made For House And Family</u>	<u>Frequency Mentioned</u>
Don't Make Anything	25
Rice Fields	9
Garden	5
Weave	5
Clothes	3
Make Mattress	1
Cook	1
Raise Pig	1
Make Basket	1
Make Mat	1
Make Blanket	1
Build House	1
Housework	1
No Answer	50

Uncertain as to how the villagers would respond to the last "open-end" type of question, the survey continued with several specific questions pertaining to things made for the home and family.

	<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Total</u>	<u>%</u>
Do you weave cloth?*	31	30.69%	70	69.30%	101	99.99%
Do you make clothes?	36	35.64%	65	64.35%	101	99.99%
Do you have a loom?	29	28.71%	72	71.28%	101	99.99%

*Two more women weave cloth than have looms (perhaps they borrowed looms?).

	<u>Cloth</u>	<u>Skirt</u>	<u>Skirt Border</u>	<u>Skirt</u>	<u>No Answer</u>
What do you weave?	8	13	1	1	4

Twenty-five of the twenty-nine women with looms gave a specific answer to the above ques-

tion (three women mentioned more than one item). Four women gave no answer and five simply stated that they weave.

Distribution Of Looms

Number Of Women With Looms

Tasseng Nakhem

Ban Nakhem	6 of 9 women interviewed
Ban Nong Houng	2 of 3 women interviewed
Ban Houa Na	6 of 11 women interviewed
Ban Houei Oum	1 of 2 women interviewed
Ban Na Lusk	0 of 1 woman interviewed
Ban Nong Boua	0 of 1 woman interviewed

Tasseng Natane

Ban Nasing	2 of 2 women interviewed
Ban Nabouam	2 of 7 women interviewed
Ban Natane	4 of 6 women interviewed
Ban Nasom Nhai	3 of 6 women interviewed
Ban Nasom Noi	1 of 3 women interviewed

Tasseng Muong Phieng

Ban Phone Hinh	1 of 3 women interviewed
Ban Muong Phieng	1 of 15 women interviewed
Ban Paksot	0 of 3 women interviewed
Ban Nakok	0 of 6 women interviewed
Ban Phone Xay	0 of 8 women interviewed
Ban Nam Hia*	0 of 8 women interviewed

* Ban Nam Hia is a Meo village. The Meo rarely weave.

The following are some observations concerning cluster looms:

1. The two southernmost and therefore most isolated tassengs in the cluster (Nakheme and Natane) had a total of 51 women interviewed. Significantly, 27 of them (52.94%) owned looms.
2. Tasseng Muong Phieng, which is the northernmost tasseng in the cluster (30 km. from Sayaboury), had 50 women interviewed. Only 2 women (4%) had looms! It is hard to account for the large variance between 4% and 52.94%. The difference may be due to the fact that tasseng Muong Phieng is the richest of the three tassengs and that therefore the villagers therein would prefer to buy their clothes rather than make them. It may also merely be a question of status (fancy store bought clothes being preferred over "banauk type" clothing). Then again, such conjecture could be misleading.

The survey also revealed that there were very few sewing machines among those villages women interviewed in the cluster. Only 7 (6.93%) of the 101 women stated that they had a

sewing machine. One woman would not answer the question and 93 other women replied in the negative. The 7 machines were located in 4 different villages.

<u>Village</u>	<u>Number of Machines</u>	<u>Number of Women Interviewed</u>
Ban Na Sing.....	1	2
Ban Nakhem	2	9
Ban Muong Phieng	3	15
Ban Nabouam	1	7

What Do You Sell That You Make?

1. Do you make clothes for sale? If yes, what do you make?	<u>Yes</u> 10	<u>%</u> 9.09%	<u>No</u> 91	<u>%</u> 90.09%	<u>Total</u> 101	<u>Total %</u> 99.99%
a) cloth	3					
b) skirt border	2					
c) pants	1					
d) clothes	4					
Total	10					
2. Do you make handicrafts for sale? If yes, what do you make?	<u>Yes</u> 11	<u>%</u> 10.89%	<u>No</u> 90	<u>%</u> 89.10%	<u>Total</u> 101	<u>Total %</u> 99.99%
a) weave	1					
b) clothes	1					
c) make (?)	3					
d) basket	1					
e) mattress	1					
f) fruit	1					
g) vegetables	1					
h) rice	2					
Total	11					
3. Do you make food for sale: If yes, what do you make?	<u>Yes</u> 6	<u>%</u> 5.94%	<u>No</u> 95	<u>%</u> 94.05%	<u>Total</u> 101	<u>Total %</u> 99.99%
a) rice cake	2					
b) meat	1					
c) cake	1					
d) make(?).....	2					
Total	6					

The question pertaining to handicrafts proved to be a difficult one. On the survey the Lao translation came out as, "What do you make by hand (for sale)?" This led to some confusion as can be seen by such answers as rice, fruit, and vegetables. In general, however, the survey tended to support the hypothesis that few families actually make things for sale in the Muong Phieng cluster. Why this should be the case is suggested in the next table.

Why Don't You Make Things For Sale?

<u>Stated Reasons</u>	<u>Number of Women</u>	<u>Percentage</u>
Do Sell*	24	23.76%
No Free Time	16	15.84%
Don't Have Things To Sell	15	14.85%
Don't Know How To Make	9	8.91%
Difficult (no one buys, have no store)	7	6.93%
Just Don't Sell	3	2.97%
Don't Know	3	2.97%
Too Sick	1 .....	.99%
No Answer	<u>23</u>	<u>22.77%</u>
Totals	101	99.99%

* One person stated that she did not make things but did buy things to re-sell in a store.

Of the 101 women interviewed in this survey, 77 (76.23%) did not make things for sale. Only 47 of the 77 women could state a specific reason as to why they did not make things to sell. Of these 47 women, 24 claimed that they either had nothing to sell or could not make anything to sell. Of the remaining 23 women, 16 stated that they had no free time and 7 maintained that it was too difficult to make things for sale since there was no place to sell them and no one to buy them. Twenty-six of the women (25.74%) interviewed could not answer the question. This may have been due to the fact that the question was of the "open-end" variety. These kind of questions, whenever used in this survey, tended to confuse or intimidate many of the interviewees who were uncertain as to how to respond. On the other hand, those that did respond were not "guided" in their answers as is often the case in many of the more "specific" type of questions.

What Clothes Have You Made During The Past Year?

The survey indicated that fifty-four women (53.46%) of the women interviewed made clothes by hand last year. The remaining forty-seven women did not.

Types of Clothes Made By Hand

Frequency Mentioned

Women's Skirts & Shirts	51
Men's Pants & Shirts	35
Children's Pants, Shirts, and Skirts	23

Only eight of the 101 women interviewed made clothes by machine last year.

One of these women borrowed the cluster's sewing machine for this purpose.

Types Of Clothing Made By Machine

Frequency Mentioned

Women's Skirts & Shirts	7
Men's Pants & Shirts	6
Children's Pants, Shirts, and Skirts	4

It is interesting to note that 44 of the women interviewed (43.56%) stated that they made no clothes at all during the past year.

Clothes Made By Hand, Machine Hand & Machine Not Made At All

Number of Women ... 54* 8 5 44

* Please note that the 54 women who made clothes by hand includes 5 women who also made clothes by machine. This number does not include 3 other women who made clothes by machine only ... making a total of 57 women (56.43%) who made clothes during the past year.

Forty-four women stated that they did not make clothes last year for the following reasons:

<u>Don't Know How</u>	<u>Too Sick</u>	<u>Too Busy</u>	<u>Just Moved</u>	<u>Don't Have Anything</u>	<u>Too Poor</u>
11	1	8	1	12	2

Nine women did not answer the question. The "Don't Have Anything" may have meant "Too Poor" to afford materials to make clothes with.

WHAT DO YOU BUY AND MAKE FOR YOUR FAMILY & HOME?

	<u>Do You Buy ?</u>			<u>Where Bought</u>	<u>Do You Make?</u>	<u>Don't Have</u>	<u>Do Have Percentage</u>
	<u>Yes</u>	<u>No</u>	<u>Total</u>	<u>(frequency mentioned)</u>			
1. Men's Clothes (pants, shirts, & hats)	93	8	101	Sayaboury 75 Nakhem 10 Muong Phieng 13 Vientiane 4			(See findings on previous page)
2. Women's Clothes (skirts & shirts)	93	8	101	Sayaboury 64 Nakhem 7 Muong Phieng 25 Muong Nan 1 Vientiane 3			(See findings on previous page)
3. Children's Clothes (pants, shirts, hats, & skirts)	91	10	101	Sayaboury 67 Nakhem 7 Muong Phieng 27 Vientiane 3			(See findings on previous page)
4. Buttons	6	95	101	Sayaboury 6	0	95	5.94%
5. Needles	83	18	101	Sayaboury 40 Nakhem 15 Muong Phieng 22 Houi Oum 1 Vieng Nan 1 Long Cheng 1 Vientiane 1 Don't Know 2	0	18	82.17%

<u>Do You Buy ... ?</u>	<u>Yes</u>	<u>No</u>	<u>Total</u>	<u>Where Bought (frequency mentioned)</u>	<u>Do You Make?</u>	<u>Don't Have</u>	<u>Do Have Percentage</u>
6. Thread	23	78	101	Sayaboury 14 Nakhem 2 Muong Phieng ... 5 Long Cheng 1 Vientiane 1	0	78	22.76%
7. Cloth	9	92	101	Sayaboury 4 Long Cheng 1 Vientiane 2 Don't Know 2	8	84	16.83%
8. Soap	21	80	101	Sayaboury 10 Nakhem 2 Nuong Phieng ... 7 Long Cheng 1 Don't Know 1	0*	80	20.79%
* The Meo in Ban Nam Hia have repeatedly asked the cluster to teach them how to make soap.							
9. Lao Stools	14	87	101	Sayaboury 5 Nakhem 3 Nasing 1 Long Cheng 1 Nakok 1 Ban Kang 2 Vientiane 1	58	29	71.38%
10. Chairs	4	97	101	Sayaboury 3 Muong Phieng ... 1	11	86	14.85%
11. Tables	3	98	101	Sayaboury 2	6	92	8.91%
12. Fish Net	13	88	101	Sayaboury 7 Muong Nan 1 Na Leh 1 Na Maw 1 Vientiane 2 Vieng Nan 1	2	86	14.85%

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<u>Do You Buy ... ?</u>	<u>Yes</u>	<u>No</u>	<u>Total</u>	<u>Where Bought</u> <u>(frequency mentioned)</u>	<u>Do You Make?</u>	<u>Don't Have</u>	<u>Do Have</u> <u>Percentage</u>
13. Mosquito Net	50	49	99*	Sayaboury 44 Nakhem 1 Muong Phieng ... 1 Muong Nan 1 Vientiane 3	18	31	69.30%

* Two women (only included in the last column of statistics) had mosquito nets but could not remember if they bought or made the nets.

14. Blankets	76	25	101	Sayaboury 65 Nakhem 1 Muong Phieng ... 4 Xieng Khouang ... 1 Vientiane 5	23	2	98.01%
15. Mattress	15	86	101	Sayaboury 7 Nakhem 1 Muong Phieng 2 Long Cheng 1 Vientiane 4	76	10	91.09%
16. Pots	101	0	101*	Sayaboury 82 Nakhem 4 Muong Phieng 8 Vientiane 6	0	0	100.00%

* One Meo refugee said she received a free pot.

17. Plates	101	0	101*	Sayaboury 72 Nakhem 3 Muong Phieng ... 18 Muong Nan 2 Vientiane 5	0	0	100.00%
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* One Meo refugee claimed she received a free plate.

18. Shelves	0	101	101	_____	55	46	54.45%
19. Cabinet	0	101	101	_____	8	93	7.92%

<u>Do You Buy...?</u>	<u>Yes</u>	<u>No</u>	<u>Total</u>	<u>Where Bought (frequency mentioned)</u>	<u>Do You Make?</u>	<u>Don't Have</u>	<u>Do Have Percentage</u>
20. Water Jar	30	71	101	Sayaboury 26 Luang Prabang 1 Don't Know 3	2	69	31.68%
21. Rice Baskets	49	52	101	Sayaboury 6 Nakhem 2 Muong Phieng..... 7 Houa Na 11 Nabouam 10 Nasing 2 Natane 2 Nasom Nhai 2 Nakok 2 Ban Kang..... 2 Paksot 1 Phone Hinh 1 Nam Hia 1	46	6*	94.05%

* Six of the eight Meo interviewed did not have rice baskets. All of the Lao women did have them.

22. Forks	8	93	101	Sayaboury 8	0	93	7.92%
23. Spoons	95	6	101	Sayaboury 70 Nakhem 3 Muong Phieng 16	5*	1	99.00%

* Make from coconut shells.

24. Glasses	59	42	101	Sayaboury 45 Nakhem 1 Muong Phieng 8 Vientiane 5	2	40	60.39%
25. Mortar	21	80	101	Sayaboury 17 Nakhem 1 Vientiane 3	79	1	99.00%

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<u>Do You Buy ... ?</u>	<u>Yes</u>	<u>No</u>	<u>Total</u>	<u>Where Bought</u> <u>(frequency mentioned)</u>	<u>Do You Make?</u>	<u>Don't Have</u>	<u>Do Have</u> <u>Percentage</u>
26. Wash Basin	85	16	101	Sayaboury 66	0	16	84.15%
				Nakhem 1			
				Muong Phieng .. 12			
				Houi Oum 1			
				Vientiane 5			

In addition to the above items, six women stated that they bought pillows and twenty-four others claimed that they purchased pails.

WHERE THE CLUSTER WOMEN BUY THEIR GOODS (BY VILLAGE)

<u>Village</u>	<u>Where Buy</u>	<u>Frequency Mentioned</u>	<u>Percentage</u>	<u>Number of Eligible Village Women Interviewed</u>
Houi Oum	Sayaboury	16	80.00%	2 (16.66%)
	Nakhem	1	5.00%	
	Houi Oum	2	10.00%	
	Na Leh*	1	5.00%	
* Na Leh is south of the cluster. One person went there to buy a fish net.				
Nakhem	Sayboury	64	62.13%	9 (20.45%)
	Nakhem	36	34.95%	
	Houa Na	3	2.91%	
Nong Houng	Sayaboury	18	60.00%	3 (17.64%)
	Nakhem	9	30.00%	
	Houa Na	2	6.66%	
	Nabouam	1	3.33%	
Na Luak	Sayaboury	7	87.50%	1 (14.28%)
	Houa Na	1	12.50%	
Houa Na	Sayaboury	72	74.22%	11 (20.75%)
	Nakhem	17	17.52%	
	Houa Na	4	4.12%	
	Muong Phieng	2	2.06%	
	Namau*	1	1.03%	
	Luang Prabang**	1	1.03%	

* One woman bought a fish net in Namau.

** One woman bought a water jar in Luang Prabang.

Nong Boua	Sayaboury	7	100.00%	1 (14.28%)
Nasing	Sayaboury	23	88.45%	2 (11.11%)
	Nasing	3	11.53%	
Natane	Sayaboury	65	94.20%	6 (21.42%)
	Natane	1	1.45%	
	Muong Phieng	2	2.89%	
	Houa Na	1	1.45%	
Nabouam	Sayaboury	67	90.54%	7 (14.58%)
	Muong Nan*	3	4.05%	
	Vieng Nan**	2	2.70%	
	Nabouam	2	2.70%	

* One woman bought a mosquito net, a fish net, and clothes from a Muong Nan merchant.

** One woman purchased a fish net and needles from a Vieng Nan merchant.

<u>Village</u>	<u>Where Buy</u>	<u>Frequency Mentioned</u>	<u>Percentage</u>	<u>Number of Eligible Village Woman Interviewed</u>
Nasom Nhai	Sayaboury	60	88.17%	6 (18.18%)
	Nabouam	5	7.35%	
	Nasom Nhai	1	1.47%	
	Muong Nan*	2	2.94%	

* Two women bought plates from Muong Nan. Several women from Nabouam and Nasom Nhai stated that they bought goods from merchants that came from Muong Nan and Vieng Nan (located in the Nan province of Thailand). The latter is a five day walk from Ban Nuong Phieng.

Nasom Noi	Sayaboury	27	96.43%	3 (21.44%)
	Natane	1	3.57%	
Paksot	Sayaboury	37	92.50%	3 (9.09%)
	Nakem	2	5.00%	
	Paksot	1	2.50%	
Nam Hia	Sayaboury	44	40.00%	8 (20.00%)
	Vientiane	58	52.72%	
	Long Cheng*	6	5.45%	
	Xieng Khouang*	1	.90%	
	Nam Hia	1	.90%	

* These towns, located in the province of Xieng Khouang, are where some of the refugees purchased their goods prior to coming to Ban Nam Hia.

Nakok	Sayaboury	35	60.34%	6 (19.35%)
	Muong Phieng	19	32.75%	
	Nakok	3	5.17%	
	Nasom Nhai	1	1.72%	
Ban Kang	Sayaboury	50	59.52%	7 (17.94%)
	Muong Phieng	30	35.71%	
	Ban Kang	4	4.76%	
Phone Hinh	Sayaboury	12	40.00%	3 (21.44%)
	Muong Phieng	17	56.66%	
	Phone Hinh	1	3.33%	
Muong Phieng	Sayaboury	159	75.00%	15 (20.54%)
	Muong Phieng	53	25.00%	
Phone Xay	Sayaboury	41	43.15%	8 (20.51%)
	Muong Phieng	53	55.78%	
	Nabouam	1	1.05%	

<u>Villages Most Frequently Mentioned</u>	<u>Number Of Times</u>	<u>Percentage</u>
Sayaboury	808	69.85%
Muong Phieng	177	15.38%
Nakhem	65	5.64%
Vientiane*	58	5.03%
Totals	1151	99.98%

* Only the Meo in Nam Hia listed Vientiane as a direct source for buying goods.

<u>Cluster Villages</u>	<u>Frequency Mentioned</u>	<u>Outside Villages</u>	<u>Frequency Mentioned</u>
Muong Phieng	117	Sayaboury	808
Nakhem	65	Vientiane.....	58
Houa Na	11	Long Chen	6
Nabouam	10	Muong Nan	4
Nasing	3	Vieng Nan	2
Houi Oum.....	2	Luang Prabang	1
Natane	2	Na Leh.....	1
Nasom Nhai	2	Na Maw.....	1
Paksot.....	1	Xieng Khouang.....	1
Total	273	Total	878
Total (frequency mentioned)	1151		
Percentage of time bought within the cluster	23.71%		
Percentage of time bought outside of the cluster	76.28%		

This survey clearly indicates that what little shopping the women from the Muong Phieng cluster did was primarily conducted outside of the cluster villages. Most of the time this meant going to Sayaboury. Less than 24% of the time were goods for the cluster obtained from within the cluster itself. On these occasions the buying was usually done in one of the two villages: 1) Muong Phieng, which is the largest cluster village and is located in the northernmost tasseng, was listed 15.38% of the time; and 2) Nakhem, a large village located in the more remote and southernmost tasseng in the cluster was listed 5.64% of the time. In addition, the villages of Nabouam and Houa Na were designated as villages for buying rice baskets.

Another interesting fact revealed in this part of the survey was that the women from the two southernmost tassengs rarely purchase goods from Muong Phieng, the northernmost tasseng. They preferred instead to purchase items from outside of the cluster ... usually in Sayaboury.* This is of particular interest because they have to by-pass the village of Muong Phieng in order to travel an additional 30 kilometers to Sayaboury. Even such villages as Ban Nam Hia,** Ban Nasom Noi, and Ban Nasom Nhai, although located fairly near Muong Phieng, did not list the latter village as a source for purchasing goods. It should also be noted that the northernmost villagers, rather than travel to the more isolated northern villages in order to purchase goods, usually went north to Muong Phieng or Sayaboury.

* Although Sayaboury has much more to offer in the way of goods than any of the cluster villages.

this factor alone doesn't seem to answer why some villages near Muong Phieng buy goods in Muong Phieng while other nearby villages don't.

** Not one of the Meo women that were interviewed purchased anything inside the Muong Phieng cluster.

DATA ON COOKING AREA

One of the interviewer's responsibilities in this survey was to obtain information about Lao stoves. This was to have been done through first hand observation and note-taking. When the latter proved to be occasionally difficult, the interviewer was to obtain the information by directly requesting it from the interviewee. The results were as follows:

1. The stoves are rarely more than one to five inches off the floor.
2. Most cooking is done over an open fire.
3. The stove-fire-place usually consists of a wooden square form filled in with clay or mud.
4. For support the cooking pot rests either on: several stones, a steel pot stand, or, as in the case of several Meo, a kerosene can or the bottom third of a gasoline drum (the top of which has several holes and the can or drum serves as the actual cooking stove). In several Meo households there was a clay hearth which is reputedly used solely for cooking pig meat. An open fire on the earth floor is used for everyday cooking.
5. The interviewers stated that everyone that was interviewed used wood for fuel and that not a single chimney was used.

What Kind of A Stove Do You Like Best?

<u>Wood</u>	<u>Why?</u>	<u>Charcoal</u>	<u>Why?</u>	<u>Kerosene</u>	<u>Why?</u>		
51	Easier	28	33	No Smoke	13	10	Easy
	Always Used It	7		Easier	10		Not Dirty ..
	Don't Have Charcoal	1		Good	3		Not Hot
	We're Country People	1		Hard to Get Wood	1		Burns Well..
	Don't Have Anything Else ..	1		Don't Know	6		Total
	Don't Know	13		Total	33		
	Total	51		Seven women said they didn't know what kind of stove they liked best.			

It is not surprising to find that 50.49% of the women interviewed like wood stove, 32.67% preferred charcoal stoves, and 9.90% desired kerosene stoves. Wood is free and plentiful. Charcoal

and kerosene aren't.

Why Don't You Make Your Stove Waist High?

<u>Stated Reasons:</u>	<u>Number of Women</u>
Never Make It Waist High	59
House Roof Is Too Low	8
Don't Know Why	6
Hard To Make Fire	5
Don't Like It That High	4
Not Used To High Stove	4
Don't Have High Stove	4
Don't Know How To Make	3
Too Busy	1
Would Like To Make	1
Have Small Family (?)	1
Use Wood (?)	1
Easy (?)	1
No Answer	<u>3</u>
Total	101

One of the cluster's proposed home economics programs was to introduce, if possible, an improved type of stove to be constructed at waist or knee height. The survey pinpointed several of the problems that would be encountered by those who might wish to implement such a program:

- 1) Roof in most Lao homes are too low for a waist high wood stove. All of the women interviewed in this survey had wood stoves. In addition, most of these women seem to prefer wood stoves over another type of stove because wood is both free and plentiful.
- 2) Most of the Lao style homes in the Muong Phieng cluster have bamboo floors. These floors are often not very sturdy. Therefore, the weights of any items (such as stoves, tables, chairs, or beds) that one might wish to introduce to these homes should be carefully considered beforehand.

More study and experimentation will have to be done before all of the above questions can be

effectively handled. The "ideal" would be to introduce an improved kind of stove that makes use of local and inexpensive materials. This may prove to be difficult in Muong Phieng. Cement has its drawbacks because it is not readily available locally; it's expensive; it's heavy; and it's often to make correctly. Clay has its possibilities, but it too is not readily available in this cluster. In addition, such a stove would require a large amount of wood to get it hot enough for cooking. Other kinds of fuel would probably be considered too expensive by most of the villagers. A charcoal-pot stove, which is fairly inexpensive, may perhaps be the best and easiest solution. Unfortunately, charcoal fuel does cost money while wood doesn't ... as the villagers like to point out.

Nonetheless, it is encouraging to note that almost 33% of the women interviewed indicated that they would really prefer to have a charcoal stove. Perhaps if a local charcoal industry could be developed (a possibility the cluster is now looking into) the fuel for such a stove could be produced cheaply enough to encourage the wide spread usage of charcoal stoves. Such a stove would not encounter the "height" problem that wood stoves would have in many of the local Lao style homes.*

* It is interesting to note that a waist high stove could lend itself more easily to a Meo home due to the fact that the house is built on the ground. Many of the Meo already use benches, tables, and beds because their floors are often damp.

What Did You Do Yesterday?

<u>Activities</u>	<u>Frequency Mentioned</u>
Work In Hai*	29
Cook	26
Steam Rice.....	24
Carry Water	22
Worked in Garden	17
Didn't Do Anything**	13
Pound Rice	11
Housework	9
Work In Na	5
Take Care Of Children	4
Get Wood And Make Fire	3
Look For Rice	2
Weaved	2
Went Fishing	1
Taught School	1
Sat By Fire***	1
Forbidden Day	1

* Survey was conducted during the "hai" season.

** One woman in Nong Houng said she didn't do anything because it was a forbidden day. Thirteen other women (only two of which were from Nong Houng) stated that they did nothing too. Perhaps there was a connection between the two. Then again, there might have been some confusion concerning the question. The Lao verb "het" means to do and to make. Some of the women may not have "made" anything and yet still have done their regular work chores.

*** It's often the custom for a Lao woman to sit by the fire after giving birth.

SECTION B

FOOD

This section on food covers rice planting, and animals, fruits and vegetables that are raised and bought. In addition, money spent on articles purchased the preceding week of each interview is evaluated. Food eaten by the interviewees is recorded along with food made for the monks in the wat.

Where Do You Cook Your Food?

In The House	58 Women or	57.42% of those interviewed
In The Kitchen	39 Women or	38.61% of those interviewed
Under The House	<u>4 Women or</u>	<u>3.96% of those interviewed</u>
	101 Total	99.99% Total Percentage

When Do You Plant Rice (Na)?

<u>Month</u>	<u>Number of Women</u>
3rd	1
3rd or 4th	1
4th or 5th	0
6th	4
6th or 7th	1
7th	11
8th	20
8th or 9th	5
9th	41
9th or 10th	8
10th	4
10th or 11th	1
11th	0
12th	1
Don't Plant Rice	<u>3</u>
	101 Total

The months mentioned above are based on the Lao calendar (which usually starts in December). It should also be noted that the question did not differentiate between upland rice fields (hai) and paddy rice (na). In the Muong Phieng area the hai is ordinarily planted a month or two earlier than the na. In addition, the survey's findings revealed that most planting is done in the 8th and 9th months of the year (July and August). The above figures are both hai and na since most of the cluster villages plant hai.

How Long Does It Take?TimeNumber of Women

4 days	1
10 days	1
15 days.....	1
1 month	41
2 months	46
3 months	5
4 months	1
5 months	2

98 Answered
3 Don't Plant

101 Total

This question was poorly phrased. It was meant to determine how long it takes to plant rice. A few of the women may have thought the question was asking how long it takes to grow rice. Nonetheless, the majority of women stated that planting usually takes from one to two month ... depending on how much rice one plants (a question that was unfortunately never asked in the survey).

When Do You Harvest?MonthNumber of Women

9th	1
10th	1
10th or 11th.....	1
11th.....	9
12th.....	33
12th or 1st.....	2
1st.....	35
1st or 2nd	11
2nd.....	4
3rd thru 5th	0
5th or 6th	1

98 Answered
3 Don't Plant

101 Total

As indicated, most of the rice is harvested in the 12th and 1st months of the year (November and December).

How Long Does It Take?

Time

Number of Women

4 days	1
8 days	1
10 days	1
15 days	1
25 days.....	1
1 month	40
2 months	45
3 months	6
4 months	1
5 months	1
	<u>98 Answered</u>
	<u>3 Don't Plant</u>
	101 Total

Harvesting usually takes one or two months depending on how much rice is planted.

Once again the question was a poor one. No distinction was made between hai and na or the amount of rice that was planted or harvested.

On the whole the questions in this survey pertaining to "rice" proved to be unsatisfactory. Specific questions should have been asked about the "na", "Do You Plant Na?" "How Much Do You Plant?", "When Do You Plant Na?", "When Do You Harvest Na?", "How Much Do You Harvest?". The same questions could have then been asked about "hai". All of the questions, however, should have been based on a specific crop the one most recently harvested.

What Animals Do You Raise For Food?

Animal

Frequency Mentioned

Pig	67
Chicken	45
Duck	21
Buffalo*	19
Cow	1
Fish	1
Don't Raise	14

* Seems to be a rather large number to be raised for food purposes and much too small a number to be raised for work purposes. Perhaps the two purposes were confused by some of the villagers.

The fourteen women who "Don't Raise" were then asked:

<u>Why Don't You Raise Animals For Food?</u>	<u>Response</u>	<u>Number of Women</u>
	All Animals Died ...	11
	Don't Have Animals ...	1
	Don't Know Why.....	1
	No Answer.....	<u>1</u>
		14

<u>What Meat Do You Buy?</u>	<u>Meat</u>	<u>Frequency Mentioned</u>
Women Who Bought 50*	Pig.....	24
	Deer	13
Women Who Didn't Say 50	Buffalo	9
	Fish	4
No Answer <u>1</u>	Whatever Available ...	3
Total Interviewed 101	Meat (?)	2
	Cow	1
	Duck	1
	Lizard.....	1
	Didn't Signify.....	12

* The above reveals that 49.50% of the women interviewed purchased meat for their homes. The quality purchased, although undoubtedly small, is unknown.

<u>Who Sells Meat To You?</u>	<u>Villagers</u>	<u>Mr. Fong*</u>	<u>Mr. Syla**</u>	<u>Mr. Toan***</u>	<u>No Ans.</u>	<u>Total</u>
Fifty Women Buy Meat	41	2	1	1	5	50

* A Mr. Fong was mentioned as a seller of meat by one woman in Ban Nakhem and another in Ban Houei Oum.

** One woman in Ban Houa Na listed Mr. Syla as a food Merchant.

*** Mr. Toan was designated as a seller of food by a woman in Nabouam.

<u>What Fruits and Vegetables Do You Buy?</u>	<u>Items</u>	<u>Frequency Mentioned</u>
Women Who Buy 15	Lettuce	1
	Cabbage	1
Women Who Don't Buy 83	Mustard	1
	Bear	1
No Answer <u>3</u>	Squash	1
	Corn	1
Total 101	Doesn't Signify Type..	10

Not one of the 101 women interviewed mentioned buy fruit of any kind. Only 14.85% of the women bought vegetables. In addition, only four women could specifically state what kind of

vegetables they purchased. These four women could list only six vegetables (none of which were mentioned more than once). The woman, when asked where they bought their vegetables and fruits, simply replied, "From the villagers."

What Fruits and Vegetables Do You Raise?

<u>Vegetable And Fruit</u>	<u>Frequency Mentioned</u>	
Cucumber	24	
Maknam (gourd)	12	
Naknoi (gourd type)	10	
Squash	9	
Mustard	8	
Onion	8	
Egg Plant	7	
Garlic	5	
Corn	4	
Peppers	4	
Chilly	3	
Bean	3	
Makbuap (green gourd)	3	
Vegetables (types not designated)	3	
Lettuce	1	
Coriander	1	
Makeh (?)	1	
Sikhai (Pandan)	1	
Banana	14	
Mango	10	
Coconut	6	
Orange	5	
Jack Fruit	5	
Sugar Cane	5	
Papaya	2	
Pomelo	2	
Watermelon	2	
Tamarind	1	
Betel	1	
		<u>Percentage</u>
Number of Women Who Raise Vegetables and Fruits	80	79.20%
Number of Women Who Don't Raise Vegetables or Fruits	21	20.79%
Totals	101	99.99%

Those Women who don't raise fruits or vegetables were then asked:

Why Don't You Raise Vegetables Of Fruits?

<u>Reasons</u>	<u>Number of Women</u>
Don't Have (seed or garden).....	6
Too Busy	4
Get From Forest	1
Don't Plant	1
No Answer	<u>9</u>
	21 Total

Although more than 79% of the women interviewed stated that they raised vegetables and fruits, the survey findings indicate that there is little variety in most of their gardens (few items were mentioned more than five times). Fruit was rarely listed (perhaps the question should have been divided into two parts, one for fruit and the other for vegetables).. When fruit was mentioned, it was done so by only a few of the women interviewed. In addition, the women may have tended to list only those fruits and vegetables that were in season.

How Much Money Did You Spend Last Week?*

	<u>Percentage</u>
Number of Interviewees Who Spent Money	46 45.54%
Number of Interviewees Who Did Not Spend Money. <u>55</u>	<u>54.45%</u>
Totals	101 99.99%

* The original question was, "How Much Money Did You Spend For Food Last Week?" This question was then followed by another, "How Much Money Did You Spend For Other Things Last Week?" Unfortunately, the meaning of the first question was altered considerably when the Lao translator, in typing up the survey, omitted the words "For Food". This in turn, made the second question meaningless. Consequently, only the first question has been tabulated.

<u>Kip Spent Over The Past Week</u>	<u>Number Of Women Who Spent Kip</u>	<u>Percentage</u>
Zero - 500	20	19.80%
501 - 1000	8	7.92%
1001 - 1500	6	5.94%
1501 - 2000	1 .....	.99%
2001 - 2500	1 .....	.99%
2501 - 3000	0 .....	.00%
3001 - 3500	2	1.98%
3501 - 4000	0 .....	.00%
4001 - 4500	1 .....	.99%
4501 - 5000	0 .....	.00%
5001 - 5500	2	1.98%
5501 - 6000	1 .....	.99%
10,000	1 .....	.99%
13,800	1 .....	.99%
20,000	1 .....	.99%
195,000	1 .....	.99%
Total Number Of Women	46	45.54%

Only 45.54% of those interviewed spent money during the preceding week of the interview. The greatest number of these people (19.80%) spent 500 kip or less. The next largest group (13.86%) spent from between 501 kip to 1500 kip. The remaining 11.88% of those women that spent money cannot be placed into a specific category. Their total outlay of kip ranged from 2,000 kip to 195,000 kip. In at least four of these cases the sums spent represented long term savings (10,000k, 13,000 k, 20,000k, and 195,000k). One woman for example, stated that her husband had been saving wood and money for years in order to build his "dream house." This man, probably the richest in the cluster, spent 195,000 kip in exactly that same period of time (one week) that this survey question related to. The most significant figure of all was 54.45%. The latter represents those who upon being interviewed stated that they spent nothing over the week in question.

Do You Only Buy Things With Money?

This question was of little value to the survey. It only confused the women ... as their responses indicated. Consequently, it has not been included in the survey's findings. However, the second part of the question, If Not, What Other Means Do You Use For Buying Things? proved to be of some interest. Only 5.94% (six women) of the women interviewed said they exchange one item for another (for example, rice, fish, or betel nut leaves for some mats, mustard, or clothing). All of the other interviewees claimed that they use only money to purchase goods.

WHAT DID YOU EAT YESTERDAY?

<u>KINDS OF FOODS EATEN DURING THE DAY</u>	<u>BREAKFAST</u>	<u>LUNCH</u>	<u>SUPPER</u>
FISH - broiled, fried, roasted, or in a soup.	30	25	30
FROG - mashed or in a soup.	12	9	8
SNAILS - usually in a soup.	5	5	10
BAMBOO SHOOTS -	6	16	11
EGGS - duck, chicken, or fish.	3	3	1
VEGETABLES - mushroom, banana flower, gourd, eggplant, squash, beans, and jackfruit ... usually in a soup.	10	11	10
PIG - usually in a soup.	6	3	0
CHICKEN - usually in a soup.	2	1	2
CHILLY SAUCE -	5	3	1
PADEK -	4	0	5
PEPPER SAUCE -	3	3	1
RICE -	2	8	6
FOODS RARELY MENTIONED - crab, shrimp, ants, bird, lizard, squirrel, palm soup, etc.	5	7	12
WOMEN WHO DIDN'T EAT - only one meal.	<u>8</u>	<u>7</u>	<u>4</u>
TOTALS	101	101	101

It should be remembered that the survey was administered at different times (May - August, 1966) throughout the cluster. During that period certain foods may or may not have been in season (fish for example, was more readily available due to the start of the rainy season).

Rice, by far the most important part of the Lao diet, was hardly mentioned by the women interviewed. Perhaps they just took it for granted as being the main part of their meal.

Strangely enough, the villagers did not include fruit as part of their daily food menu. While fruit is not overly plentiful in this cluster, and although some of it may have been out of season, this still seems odd. Perhaps, as previously suggested by ex-IVS'er Beth Yetley, the Lao may not place a high value on fruit considering it as a snack rather than as part of the regular meal. As indicated earlier in the survey, few of the women interviewed either buy or raise fruit.

The survey findings also reveal that meats such as pork or chicken are not eaten often (probably not available). The few who mentioned meat usually did so in connection with some kind of a soup dish.

The following chart lists what foods were eaten once, twice, and three times by the women interviewed. This pertains only to the day preceding each interview.

FREQUENCY OF FOODS CONSUMED (PRECEDING DAY OF EACH INTERVIEW)

<u>FOOD</u>	<u>Women Who Eat</u>		<u>Women Who Eat</u>		<u>Women Who Eat</u>	
	<u>Once A Day</u>	<u>Percentage</u>	<u>Twice A Day</u>	<u>Percentage</u>	<u>3 Times Daily</u>	<u>Percentage</u>
FISH (crab, shrimp, snails)	61	60.39%	37	36.63%	10.....	9.09%
VEGETABLES (banana flower, bamboo shoots, squash, gourd, egg plant, beans, jack fruit, chilly, mushrooms, mustard, and pepper)	58	57.42%	20	19.80%	8	7.92%
MEAT (pork, chicken, bird, monkey, Lizard, squirrel, and tortoise)	24	23.76%	7	6.93%	2	1.98%
FROG	18	17.88%	8	7.92%	2	1.98%
RICE	13	12.87%	6	5.94%	2	1.98%
PADEK	9	8.91%	1	0.99%	0	0.00%
EGGS (duck, chicken, or fish).....	5	4.95%	3	2.97%	1	0.99%
FRUITS	0	0.00%	0	0.00%	0	0.00%

What Food Do You Make For The Monks In The Wat?

		<u>Percentage</u>
Women who make food for the wat	52	51.48%
Women who don't make food for the wat*	49	48.51%
Total number of interviewees	101	99.99%

* Of the 49 women who did not make food for the monks 17 of them said they had no wat to go to. These women were located in five different villages: Houei Oum, Na Luak, Paksot, Nam Hia (a Meo Christian and "phi" village), and Phone Hinh.

The kinds of food given to the monks and even the frequency in which they were mentioned was similar to what has already been discussed earlier in this survey.

How Many Times A Week Do You Bring The Monks Food?

<u>Number of Women</u>	<u>Number of Times Each Week</u>
9	1
15	2
10	3
3	4
2	5
2	6
6	7
5	Don't Know*

* Many of those who said they didn't know also indicated that the answer depended upon how much food they had available.

SECTION C

MATERNAL AND CHILD CARE

The following section concerns information on child rearing customs and practices.
Data has also been gathered on health, marriage, and migratory habits.

<u>Where Was Your Last Child Born?</u>	<u>At Home</u>	<u>Another House Or Village</u>	<u>Hospital</u>
	95	5	1*

* In this "open-end" kind of question one Meo woman claimed that she gave birth to her last child in the hospital. This is possible but unlikely. Villagers rarely go to the hospital (which is more than 30 kms away) except as a very last resort. Perhaps she meant the local dispensary. Even the latter step would represent a radical departure from the normal child birth routine.

Less than 1% of the women interviewed went to the local dispensary or the Sayaboury O. B. hospital in order to give birth to their last child. Over 99% of the women gave birth to their last child at home or in the home of a nearby relative.

<u>Who Helped With The Birth?</u>	<u>Frequency Mentioned</u>
Husband	60
Parents	48
Relatives	18
Doctor	4*

* One cluster medic, Mr. Bieng, was mentioned by name. It is uncertain as to who the other three "doctors" were. The Meo woman who said that her last child was born in a hospital also stated that a doctor helped with the birth.

<u>At What Age Did Your Last Child Stop Nursing?</u>	<u>Number Of Children</u>
One Year	3
One Year and Three Months	1
Two Years	17
Three Years	11
Four Years	2
Five Years	2
Still Nursing	<u>65</u>
	101 Total

If He Didn't Stop Yet, At What Age Will He Stop Nursing?

<u>When Will Stop (According to Mother)</u>	<u>Number of Children</u>
Three Months	1
When Child Wants To	1
When Have New Child	6
One Year	5
Two Years	23
Three Years	21
Four Years	4
Don't Know	<u>4</u>
Total Number of Children Still Nursing	65

<u>Is This (The Above) The Usual Age To Stop Nursing?</u>	<u>Yes</u>	<u>No Answer</u>	<u>Total</u>
	98	3	101

The following generalizations pertaining to Lao nursing habits are based on the information already presented in the last three survey questions:

- 1) Of the women interviewed, 77.77% stated that their last child stopped nursing when he was two or three years old.
- 2) Of the women that are presently nursing children, 67.69% maintain that their children will stop nursing when they become two or three years old.

The above findings confirm those of an earlier survey done in August 1964. The latter survey, conducted by ex-IVS'er Beth Yetley, was limited to the village of Muong Phieng.

How Many of Your Children Have Died?

The 101 women interviewed had a total of 468 children, of which 75 children (16.19%) died.

CHILD MORTALITY RATE

<u>Number of Children</u>	<u>Reason For Death - According to Mother(s)</u>
47	Fever
6	At Birth
1	Miscarriage
5	Diarrhea
2	Cough
1	Vomiting
1	Headache
1	Sick
11	No Reason Given

APPROXIMATE AGE AT DEATH

<u>0-7 Days</u>	<u>1-3 Months</u>	<u>10-12 Months</u>	<u>1 Yr.</u>	<u>2 Yr.</u>	<u>3 Yr.</u>	<u>4-5Yr.</u>	<u>6-12 Yr.</u>	<u>Unknown</u>
11	13	12	9	11	7	6	4	13

NUMBER OF CHILDREN LOST BY EACH MOTHER

CHILDREN THAT DIED

	<u>One</u>	<u>Two</u>	<u>Three</u>	<u>Four</u>	<u>Five</u>	<u>Total</u>
Mothers Who Lost.....	22	10	8	1	1	42 Mothers
Number of Children.....	22	20	24	4	5	75 Children Died

Of the women interviewed, 58.41% have not had any of their children die.

CHILD MORTALITY RATES (BY VILLAGE)

<u>Village</u>	<u># Of Women Interviewed</u>	<u>Total # Of Children</u>	<u>Total # Of Child Deaths</u>	<u>Mortality Percentage</u>
Nong Boua	1	10	4	40.00%
Nakok	6	30	10	33.33%
Nong Houai	3	18	6	33.33%
Natane	6	24	6	25.00%
Houa Na	11	50	12	24.00%
Nakhem	9	50	11	22.00%
Nabouam	7	28	6	21.42%
Ban Kang	7	26	4	15.38%
Houei Oum	2	7	1	14.28%
Nasom Nhai	6	23	3	13.04%
Nam Hia	8	52	5	9.61%
Paksot	3	13	1	7.69%
Phone Hinh	3	13	1	7.69%
Muong Phieng	15	60	4	6.66%
Phone Xay	8	27	1	3.70%
Nasom Noi	3	16	0	0.00%
Nasing	2	19	0	0.00%
Na Luak	<u>1</u>	<u>2</u>	<u>0</u>	0.00%
	101	468	75	

What Foods Do You Like To Eat When You Are Pregnant?

<u>Response</u>	<u>Frequency Mentioned</u>
Sour Food	30
Sour and Sweet Food	20
Meat (chicken, lizard, tortoise, bird)	16
Fish (including shellfish)	15
Like Everything	15
Fruits and Vegetables	7
Don't Like To Eat Anything	6
Don't Know	2
No Answer	2

Why Do You Like These Foods?

<u>Response</u>	<u>Number of Women</u>
I'm Pregnant	29
Don't Know	28
I Like Them	14
I'm Satisfied	5
The Baby Like It	2
Don't Want Anything Else	2
For Strength	1
It Doesn't Matter	1
No Answer	<u>19</u>
	101

There doesn't appear to be any trend as to why the women interviewed choose to eat certain foods when they are pregnant.

What Foods Shouldn't You Eat When You Are Pregnant?

<u>Foods</u>	<u>Frequency Mentioned</u>
Water Turtle	65
Banana Flower	39
Pa Kouan (fish similar but larger than snakehead)	16
Tortoise	8
Snake	7
Banana.....	7
Can Eat Everything	5
Pig	5
Don't Know	5
Dead Animal	3
Animal Skin	3
Pa Phak (similar to carp)	2
Buffalo Meat	2
Lizard	2
Deer	2
Eel	2
Snails	1
Smelly Meat	1
Monkey Meat	1
Eggs	1
Salt	1
Sugar Cane	1
Can't Eat Forbidden Foods	2
No Answer	2

Most of the women interviewed stated that water turtle and banana flower should not be eaten during pregnancy. It is interesting to note that many women said they like to eat fish when they are pregnant, but certain kinds of fish, like "pa kouan", are forbidden foods. Pork, which was not mentioned with foods they like, was listed as a forbidden food by several women.

Why Shouldn't You Eat The Foods Just Mentioned?

<u>Reasons</u>	<u>Frequency Mentioned</u>
They're Forbidden Foods	68
Difficult For Birth	15
Dislike Them	4
They're Not Forbidden (?)	3
Don't Know	2
No Answer	18

From the results of the latter two questions it is clear that Lao women*, at least in the

Muong Phieng cluster, traditionally do not eat certain foods during pregnancy. Water turtle, banana flower, and "pa kouan" are listed with the highest frequency as forbidden foods. Other forbidden foods are also mentioned. These, however, don't seem to have a general following. Instead, they appear to have been derived from individual or family likes and dislikes.

* Out of the eight Meo women interviewed not one listed "forbidden" as a reason they didn't eat certain foods during pregnancy. Four said they "Eat Anything". The others listed foods they "Don't Like". Most of the Meo women interviewed are Christians.

What Other Things Do You Avoid When You Are Pregnant?

<u>Response</u>	<u>Frequency Mentioned</u>
Don't Sew (mattress, pillows, or clothes)	65
Don't Weave	14
Don't Do Hard Work	14
Can Do Everything	14
Don't Cut or Carry Firewood	4
Don't Kill Animals	3
Don't Go To Rice Fields	2
Only Work In The House	2
Don't Do Anything	2
Don't Go Anywhere	1
Don't Stay At Home (healthier to work in garden)	1
Don't Sit At The Door	1
Don't Use Mortar To Mash Food	1
Don't Let Husband Carry Dead Man	1
Don't Do Forbidden Things	1
Don't Know	2
No Answer	2

Most of the women interviewed indicated that there is a strong taboo against both sewing and weaving during pregnancy. Hard work, which seems to be universally avoided by pregnant women was also mentioned. Interestingly enough, over 10% of the women stated that it was not necessary to avoid anything during pregnancy.

Why Do You Avoid These Things When You Are Pregnant?

Out of the 83 women who said they avoid things during pregnancy the following responses were elicited:

<u>Answer</u>	<u>Number of Women</u>
Forbidden, Birth Difficult	60
Tired	9
Child Will Roll	1
Afraid	1
Thirsty	1
Don't Know	5
No Answer	<u>6</u>
	83 Total

How Long Do You Sit By The Fire After Your Children Are Born ?

<u>Length Of Time</u>	<u>Number Of Women</u>	<u>Percentage</u>
7 Days or Nights	46	45.44%
8-9 Days or Nights	5	4.95%
10-11 Days or Nights	13	12.87%
12-13 Days or Nights	6	5.94%
14-15 Days or Nights	12	11.88%
16-17 Days or Nights	2	1.98%
18-19 Days or Nights	2	1.98%
Other* (none mentioned more than once)	7	6.93%
Don't Sit By The Fire**	<u>8</u>	<u>7.92%</u>
Totals	101	99.99%

* Length of time varied from 5 days and nights to 2 months.

** Of these that said they did not sit by the fire, four stated that they rested for one month and one claimed that she rested for five days. All eight of these women were Meo.

Why Do You Sit By The Fire After Your Children Are Born?

Numerous and varied answers were given to this question. Only those that were supplied by two or more women are listed below.

<u>Reasons</u>	<u>Frequency Mentioned</u>
It's A Tradition	33
Makes Me Feel Healthy	10
I Don't Feel Well	6
To Stop The Bleeding	3
Don't Know	3
To Get The Dirty Blood Out	2
No Answer	18

What Do Your Children Do To Misbehave?

<u>Response</u>	<u>Number Of Women</u>
Don't Listen	56
Don't Do Anything (too young)	11
Hit Brother and Friends	12
Naughty	9
Do Everything	3
Don't Know	3
Play With Knives	2
Cry	2
Play In The Mud	1
Touch Food	1
Say They Want Things	1
Total	101

What Do You Do When Your Children Misbehave?

<u>Response</u>	<u>Frequency Mentioned</u>
Hit Them	77
Teach Them	15
Don't Do Anything	9
Get Angry	5
Endure	1

Do Your Children Go To School?

This question was an attempt to find out just how many of the school age children attend school. It also determined the sex and ages of the children that go to school.

<u>Number of Boys of School Age*</u>	<u>Number of Boys That Attend School</u>	<u>%</u>	<u>Number of Girls of School Age*</u>	<u>Number of Girls That Attend School</u>	<u>%</u>	<u>Total No. School Age* Children</u>	<u>%</u>
70	40	52.71%	58	18	31.03%	128	45.32

* The official school age for children in Laos is six to twelve years. However, it is common knowledge that many children who are older than twelve and younger than six do go to school. In this survey seventeen children belong to the latter category. They have not been included in the above statistics. It should also be noted that among the 101 women interviewed there were 47 children whose ages were unknown. While none of these children attend school, it is possible that some of them are of school age.

What Do Your Children Do Who Don't Go To School?

<u>Activities - According To Mothers</u>	<u>Number Of Children</u>
Too Young To Do Anything	74
They Work*.....	14
They Don't Do Anything	4
Play	1
Other **	4
No Answer	<u>4</u>
Total	101

* Jobs varied from working in the "hai", beating rice, making fences, and taking care of

brothers and buffalos.

**Instead of answering the question, four women stated why their children did not go to school. One woman said there was no school in the village for her child to go to. The Village, Natane, does have a school. Another woman responded to the question by saying her child is "deaf".

The following chart and graph concern several questions: How Many Years Have You Been Married?, How Old Were You When You Got Married?, and How Many Children Do You Have?

On the graph, the top part represents the ages at marriage of the women interviewed. The bottom part represents the number of children the women interviewed have. The dotted graph lines represent the highest range, the straight line - the mean (or average), and the dash line - the lowest range.

MARRIAGE AND CHILDREN CHART

<u>Years Married</u>	<u>No. Of Women*</u>	<u>The Mean Age</u>	<u>Lowest Age</u>	<u>Highest Age</u>	<u>Mode Age</u>	<u>Mean No. Children</u>	<u>Lowest Number</u>	<u>Highest Number</u>	<u>Mode Number</u>
3	3	18.1	18	19	18	1.2	1	3	1
4	2	16.1	15	18	None	2.1	2	3	None
5	6	17.2	15	18	None	2.0	1	3	None
6	4	18.2	16	22	18	2.1	2	3	?
7	6	18.2**	18	20	18	2.2	1	4	None
8	9	17.4***	15	19	18	3.1	1	5	3
9	4	17.0	15	19	None	2.3	2	3	3
10	17	17.1	15	27	18	5.4	2	7	5
11	3	18.0***	17	19	None	3.0	2	5	2
12	7	18.4	17	22	18	4.3	3	5	5
13	4	17.0***	13	20	None	5.2	5	7	5
14	4	16.0	12	20	None	3.1	2	5	3
15	9	18.5	15	21	19	5.1	1	8	5
16	4	17.0***	15	19	None	5.1	4	7	5
17	1	16.0	16	16	None	5.0	5	5	None
20	7	16.1	15	18	15	6.0	2	10	None
22	1	16.0	16	16	None	9.0	9	9	None
25	3	18.1	15	20	20	6.0	4	9	None

* Seven women are excluded from this chart and graph. They forgot no. of years married or age.

** Two women don't know age at marriage.

*** One woman doesn't know age at marriage.

Notes On The Age At Marriage And Number Of Children Graph

There are seven women who are not included in this graph because they could not remember the number of years they were married or their age at marriage. A total of six women knew how many years they were married but couldn't remember their age at marriage. The women who said they were married for 25 years would be ineligible for the survey. It would put their age now over the 35 eligibility limit. Either the women over-estimated the number of years they have been married or the Chao Muong's census is incorrect.

Almost twice as many women have been married for ten years (17 women) than any other number of years. The average number of children for women married ten years exceeds that of any other average number of children except for women married 20, 22, and 25 years. If we can generalize from these figures, perhaps we can project that ten years ago, more women were married than in any other period in the last 25 years (in the Muong Phieng area).

What Villages Have You Lived In And Why Did You Move?

Eighty - one of the one hundred and one women interviewed have lived all of their lives in one village. The other twenty women, representing 19.80% of the women surveyed, have lived in one or more villages. Significantly, 50% (ten women) of those who stated that they had moved to the cluster came from the two non-Lao villages in the cluster... the Meo village of Ban Nam Hia and the Phai village of Paksot.

<u>Number Of Women</u>	<u>Present Village</u>	<u>Previous Villages</u>	<u>Reason For Moving</u>
1	Houei Oum	Nakhem	To Go With Husband
1	Nakhem	Na Luak	To Go With Husband
1	Nong Houng	Nakhem	To Go With husband
1	Na Luak	Houa Na	To Go With Husband
1	Nong Boua	Houa Na	To Get Land
1	Nasing	Natane	To Go With Husband
1	Natane	Houa Na	To Go With Husband
1	Nabouam	Nasom Nhai	To Go With Husband
1	Paksot	Natane	To Go With Husband
1	Paksot	Namtane (near Paksot)	To Go With Husband
1	Nam Hia	Ban Hok, Xieng Khouang, Vientiane	Because of War
1	Nam Hia	Pha Hai, Dong Dan, Vientiane	Because of War

<u>Number Of Women</u>	<u>Present Village</u>	<u>Previous Villages</u>	<u>Reasons For Moving</u>
1	Nam Hia	Xieng Khouang, Dong Dan, Vientiane	Because Of War
1	Nam Hia	Luang Prabang	Because Of War
1	Nam Hia	Cha Ho, Nam Cha	Because Of War
1	Nam Hia	Xieng Khouang, Dong Dan, Long Cheng	Because Of War
1	Nam Hia	Ban Long, Long Cha, Pha Ka	Because Of War
1	Nam Hia	Dong Dan, Pha Tiao, Vientiane	Because Of War
1	Muong Phieng	Nong Houng	To Go With Husband
1	Muong Phieng	Ban Tinh (Sayaboury)	To Go With Husband

How Long Have You Lived In This House?*

<u>Since Birth</u>	<u>2-4 Months</u>	<u>1-4 Years</u>	<u>5-8 Years</u>	<u>11 Years</u>	<u>15 Years</u>	<u>20 Years</u>	<u>25 Years</u>	<u>30 Years</u>	<u>Total Number Of Women</u>
75	2	7	10	1	1	2	2	1	101**

* Since "ban" in Lao means both house and village, some of the women might have confused the two meanings in this question. In this case, it would have been better to use the Lao word "heuan" for house rather than "ban".

** Twenty of the women interviewed were born outside of the village they're presently living in. Seventy-five women are still living in the homes they were born in. Six women have changed their home sites but are still living in the same village they were born in.

What Do You Do If Someone In Your Family Is Sick?

<u>Answer</u>	<u>Number Of Women</u>	<u>Percentage</u>
Go Get Doctor*.....	41	40.59%
Look For Medicine Roots	21	20.79%
Get Lao Medicine Doctor	16	15.84%
Go To Hospital**	11	10.89%
Get O. B. Doctor***	3	2.97%
Go Get Midwife	1	0.99%
Don't Do Anything	1	0.99%
Make The Spirits	2	1.98%
No Answer	<u>5</u>	<u>4.95%</u>
Total	101	99.99%

- * It is uncertain if the "doctor" referred to here is a village medicine man or a semi-trained cluster medic. It is very unlikely that such a high percentage of villagers go straight to a cluster medic when there is sickness in the family. The latter seems to be done usually as a last resort...when all other possibilities have failed to bring about a cure.
- ** This answer was probably given with the hope of pleasing the interviewer. Villagers don't like to go to the O. B. hospital in Sayaboury. It means that part of the family must leave home (and the necessary work that must be done) to accompany and live with the sick patient until he is well again. The chances are that the hospital mentioned is a small village dispensary.
- ***There are no O. B. doctors in the cluster. The term O. B. probably refers to the medics that work in the cluster. The villagers often refer to the cluster as O. B. because of its past history.

Where Is Your Doctor Located?

The answers to this question were quite vague. Most of the woman answered by repeating the name of their village. Although 59* of the women interviewed said their doctor is located in villages with dispensaries it doesn't mean that all or even many of them use these clinics. Forty-two responded by listing villages without clinics. Even here, one must be cautious before stating that none of these women make use of the cluster medics because several of the medics make "village visits" to those areas that have no dispensaries.

* Thirty-eight of the women interviewed live in villages with dispensaries.

SECTION D

SANITATION

This part of the survey evaluates data on washing clothes, bathing, drinking water, latrines, garbage pits, and soak pits.

What Do You Use When You Wash Clothes, Bathe, And Wash Your Hair?

	<u>Soap</u> <u>Number...%</u>		<u>Plain Water</u> <u>Number%</u>		<u>Other</u> <u>Number%</u>		<u>No Answer</u> <u>Number%</u>		<u>Total</u> <u>Number%</u>	
Wash Clothes	84*	83.16%	15	14.85%	None		2	1.98%	101	99.99%
Bathe	66	65.34%	32	31.68%	Rice Water** 2 1.98% Stones 1 .99%		None		101	99.99%
Wash Hair	6	5.94%	3	2.97%	Rice Water 89 88.11% Boiled Water 2 1.98% Sour Fruit 1 .99%		None		101	99.99%

* Eariler in the survey only 21 of all the women interviewed said that they had soap. Perhaps using soap denotes status. Perhaps many of the women said they used soap because they thought that was what the interviewer wanted to hear.

** Rice Water is the water in which sticky rice is soaked prior to steaming.

Where Do You Get Water To Drink, Bathe, And Wash Clothes With?

	<u>River</u> <u>Number%</u>		<u>Well</u> <u>Number%</u>		<u>Canal</u> <u>Number%</u>		<u>Other</u> <u>Number%</u>		<u>Total</u> <u>Number%</u>	
Where Get Drinking Water	19	18.81%	82	81.18%	None		None		101	99.99%
Where Bathe, Wash Hair	80	79.20%	14	13.86%	4	3.96%	3*	2.97%	101	99.99%
Where Wash Clothes	89**	88.11%	8	7.92%	3	2.97%	1***	.99%	101	99.99%

* One "No Answer" and two "At Home" responses.

** Previously in the survey all the women were asked to list the different kinds of work they did. Not one of the one hundred and one women mentioned washing clothes.

***One "At Home" response.

Since so many of the women stated that they use the river for washing clothes and bathing, the following list is offered in an attempt to show what villages use what rivers.

<u>Nam Phieng</u>	<u>Nam Hia</u>	<u>Nam Tane ..</u>	<u>Nam Houa Na</u>	<u>Nam Thom</u>	<u>Nam Houi Oum-</u>
Nakhem	Nam Hia	Natane	Houa Na	Ban Kang	Houi Oum
Nasom Nhai		Nasing			
Nasom Noi		Nabouam			
Nakok		Paksot			
Ban Kang					
Phone Hinh					
Muong Phieng					
Phone Xay					
Nam Hia					

<u>Responses</u>	<u>Number Of Women</u>	<u>Percentage Of Women</u>
Don't Have A Pot To Boil It*	30	29.70%
Do Boil**	26	25.74%
Just Don't Boil	22	21.78%
Not Used To Boiling	11	10.89%
Sometimes Boil	4	3.96%
Drink Well Water	3	2.97%
Like To Drink Cold Water	2	1.98%
Too Busy	1 .....	.99%
Don't Like The Taste Of Boiled Water ...	1 .....	.99%
No Answer	<u>1</u>	<u>.99%</u>
Totals	101	99.99%

* Earlier in the survey all of the women, with the exception of one, stated that they owned two pots. The one remaining woman said she owned one pot. These women may have merely been trying to find a rationale for not boiling their water, or, in some cases they may have been seeking a "free pot" from USAID. Lao cluster personnel verified the fact that there's no taboo against using one pot for various purposes (such as cooking food and boiling water.

** It is interesting to note that 7 of the 8 Meo interviewed indicated that they boil their water.

Where Do You Go To The Toilet?

<u>Responses</u>	<u>Number Of Women</u>	<u>Percentage Of Women</u>
Forest	83	82.17%
Latrine	14	13.86%
Dig Hole.....	1 .....	.99%
River	1 .....	.99%
No Answer	<u>2</u>	<u>1.98%</u>
Total	101	99.99%

Do You Have A Latrine?

	<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Total</u>	<u>%</u>
Number of Women ...	15	14.85%	86	85.14%	101	99.99%

What Kind Of Latrine Do You Have?

<u>Kind</u>	<u>Number Of Women</u>	<u>Percentage Of Women</u>
Cement	10	9.90%
Soil And Wood	1	.99%
Hole	1	.99%
Clay	1	.99%
Wood	1	.99%
Have (?)	1	.99%
Don't Have	<u>86</u>	<u>85.14%</u>
Total	101	99.99%

Do You Use Your Latrine?

	<u>Use</u>	<u>%</u>	<u>Don't Use</u>	<u>%</u>	<u>Total</u>	<u>%</u>
	14	13.86%	87*	86.13%	101	99.99%

* One woman did not use her latrine. Eighty-six others did not have latrines.

Do You Need A Latrine?

<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Don't Know</u>	<u>%</u>	<u>Total</u>	<u>%</u>
82	81.18%	14*	13.86%	5	4.95%	101	99.99%

* Nine of the women who said "no" had latrines already.

Why Do You Need A Latrine?

<u>Responses</u>	<u>Number Of Women</u>
It's Easier To Have A Latrine	71*
Latrine Is Cleaner	2
If Others Have, We Want Too	1
Other	14**
Don't Know	2
No Answer	<u>11</u>
Total	101

* The forest, which is often far away, is sometimes damp and full of insects, animals, and leeches.

** Two women said they had a latrine already, six said they didn't have, and two others said they'd never seen one! In addition, four women maintained that they were too busy to make a latrine.

Do You Have A Garbage Pit?

<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Total</u>	<u>%</u>
12	11.88%	89	88.11%	101	99.99%

<u>Do You Have A Soak Pit?</u>	<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Total</u>	<u>%</u>
	3	2.97%	98	97.02%	101	99.99%

Where Do You Dispose Of Your Garbage?

	<u>Number Of Women</u>
Forest	55
Throw Away And Burn	14
Have A Garbage Pit	12
Near House Beside Fence	9
Garden	4
Canal and Stream	2
Old Well	1
No Answer	<u>4</u>
Total	101

SECTION E

PROGRAMS FOR TRAINING

This section compiles data that may be useful in planning women's programs. It covers such information as women's expressed needs and problems; what they would like to learn, what they think should be improved in their village; and their experiences with Khet Phatanakane Muong Phieng.

What Do You Spend The Most Time Doing In One Day?

<u>Activities</u>	<u>Frequency Mentioned</u>
Cook	37
Carry Water	25
Steam Rice	22
Take Care Of Children	19
Pound Rice	17
Make "Hai" Or "Na"	10
Housework (includes dish and clothes washing and the collecting of wood)	8
Don't Do Anything	8
Work In Garden	7
Sew Clothes	1
Look For Food	2
No Answer	4

<u>Can You Read And Write Lao?</u>	<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Total</u>	<u>%</u>
	12	11.88%	89	88.11%	101	99.99%
<u>Can Any Of Your Relatives Read And Write Lao?</u>	37	36.63%	64	63.36%	101	99.99%

Only 12% of the women interviewed said they could read and write a little Lao. More than 36% of the women stated that they had relative who could read and write Lao (over 63% did not). It should be remembered that the latter figures do not indicate just how many actually can or cannot read and write Lao.

What Do You Do In Your Free Time?

<u>Responses</u>	<u>Number Of Women</u>	<u>Percentage</u>
Don't Do Anything	36	35.64%
Weave	18	17.82%
Cook	10	9.90%
Clean House	8	7.92%
Take Care of Children	7	6.93%
Sew	2	1.98%
Look For Food	2	1.98%
Make Cotton	2	1.98%
Carry Water	1 .....	.99%
Care For Animals	1 .....	.99%
Make Garden	1 .....	.99%
Sell Things	1 .....	.99%
Stay Home	1 .....	.99%
Sleep	1 .....	.99%
No Answer	<u>4</u>	<u>3.96%</u>
Totals	101	99.99%

What Do You Need Most For Your Home And Family?

Due to an error in translation many of the women interviewed in this survey were asked, "What do you need to make or do most for your house and family?" The latter question had already been asked earlier in the survey. By the time the interviewers "caught" this mistake, at least a third of the survey had been completed. Twelve women gave vague responses that could have been meant for other questions. Thirty-four women answered the "poorly" phrased question. The remaining 54 women gave the following replies:

<u>Needs</u>	<u>Frequency Mentioned</u>
Everything	23
Kitchen Utensils (pots, plates, spoons, water jars, and pails) ..	15
Clothing	8
House Furniture	6
Animals (buffalo, coe, chicken, duck, and pig)	5*
Rice	4
Money	4
Nothing	2
Tools	2
Sewing Machine	2
Blanket	1

* Only two women listed these animals.

What Are Your Greatest Problems?

While almost 23% of those interviewed "didn't know" what their greatest problems were, over 62%* of the women indicated that the problems with rice production were most on their mind. There was no mention of such public concerns as better schools, roads, markets, or wats. Only three women defined the problem as a "lack of money." Four others indicated that "housing" was the biggest problem. On women had no problems and another chose not to answer.

* This figure was established by combining four of the following categories: "hie" and "na", rice, paddy house, and buffalo (needed for plowing).

<u>Greatest Problems</u>	<u>Number Of Women</u>	<u>Percentage</u>
Rice	45	44.53%
Don't Know	23	22.76%
Make "Hie And Na"	15	14.85%
Don't Have Anything	5	4.95%
Need New House	4	3.96%
Lack Of Money	3	2.97%
Need Buffalo	2	1.98%
Need Paddy House	1 .....	.99%
Need Dishes	1 .....	.99%
No Problems	1 .....	.99%
No Answer	<u>1</u>	<u>.99%</u>
Totals	101	99.96%

What Do You Want To Learn To Make For Your Home And Family?

<u>Responses</u>	<u>Fréquency Mentioned</u>
Sew Clothes	39
Everything	17
Weave	16
Other	13**
Don't Know	9
Clean House	8
Grow Plants	4
No Answer	3

* Two women said they would like to learn on a machine.

** Eight women said they didn't have anything. One said there was no one to teach things, one women said she wanted to learn but had no tools; another wants to learn how to make soap. In addition, there was one vote each for learning how to cook and read.

Are You Satisfied With Living Conditions In Your Village?

	<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Don't Know</u>	<u>%</u>	<u>No Answer</u>	<u>%</u>
Number Of Women	68	67.32%	14	13.86%	13	12.87%	6	5.94%

If Not Satisfied, Why Not? Number Of Women

Have Nothing At All	8
Just Not Satisfied	2
Don't Know How To Explain	1
Not My Birthplace	1
Came Here With My Husband	1
No Answer	<u>1</u>
	14*

* In addition to these 14 women there were 14 others who originally said they were satisfied with village life but then proceeded to give reasons for dissatisfaction. Thirteen claimed they had "nothing!" while another said she couldn't build a house and keep it clean.

What Do You Think Should Be Improved?

The 14 women who were not satisfied with existing conditions had the following to say:

	<u>Number Of Women</u>
Want To Make Things Cleaner	4
Want To Make A New House	1
Want To Have Things	1
No Answer	1
Don't Know	<u>7</u>
Total	14

The other women that were interviewed had the following reactions:

	<u>Number Of Women</u>
Don't Know	49
Want To Make Things Cleaner	12
Want To Make A New House	7
Want Everything	4
Want To Make "Hai And Na"	3
Want To Look After Children.....	2
Want To Make A Mattress.	1
Need A Well	1
Don't Have Anything (?).	1
If They Help Us, We Will Help Them (?)	1
No Answer	<u>6</u>
Total	87

<u>What Is Khet Phatanakane?</u>	<u>Number Of Women</u>	<u>Percentage</u>
Help Develop Village For Higher Living*	2	1.98%
Help Those Affected By War**	1	.99%
Help In Area Improvement ***	1	.99%
A Government Help Service****	1	.99%
Don't Know	<u>96</u>	<u>95.05%</u>
Totals	101	100.00%

* Stated by women in Nakhem and Paksot. The latter was the Naiban's wife. Paksot is an official cluster village. Due to its inaccessibility it's been visited by non-Lao cluster personnel only once (during this survey).

** A Meo war refugees.

*** Wife of the Muong Phieng School principal (also a teacher).

**** The response from the wife of a progressive Muong Phieng farmer.

Although the Muong Phieng cluster has been in operation for more than three years, less than 5% of the women interviewed could even attempt to define the meaning of Khet Phatanakane Muong Phieng.

What Have Been Your Past Experiences With Khet Phatanakane?

Only the six women who thought they understood the meaning of Khet Phatanakane answered this question.

<u>Responses</u>	<u>Number Of Women</u>
Have Participated	1
Happy To Help Them	1
Always Go	1
We Need Khet Phatanakane To Help	1
Everything	1
Don't Know	1

Have You Ever Participated In A Home Economics Program Given By Khet Phatanakane?

	<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>Total</u>	<u>%</u>
Number of Women	15	14.85%	86	85.14%	101	99.99%

<u>What Was Taught?</u>	<u>Frequency Mentioned</u>
Sewing	11
Sanitation	9
Cooking	3
How To Boil Water	1
How To Plant Vegetables	1
Everything	1

Five women from Nakok, three from Ban Kang, and one from Houa Na said they participated in meetings to discuss possible programs.

Up to the time of this survey only three villages had participated in cluster home economics activities (Natane, Muong Phieng, and Nam Hia). Recently, with the arrival of the two new home economics agents, women's programs were expanded to include almost all of the villages in Tasseng Natane.

What Months Do The Village Women Have Enough Free Time To Attend Women's Training Programs At Khet Phatanakane Muong Phieng?

<u>The Best Months</u>	<u>Number Of Women</u>	<u>Percentage</u>
Don't Know	47	46.53%
3rd - 6th	41	40.59%
7th - 10th	2	1.98%
11th - 2nd	9	8.91%
Any Time Is Good	<u>2</u>	<u>1.98%</u>
Totals	101	99.99%

The above is based on the Lao calendar (the first month usually being December). Almost all of the women who voiced an opinion stated that the third through sixth months of the year were the best times for holding training programs. Conversely, the worst months to schedule programs were the seventh through the second. The latter was verified in another question which asked, "What months are the girls not available to attend training programs?" In order to avoid unnecessary repetition the answers to this last question have not been included here.

EVALUATIVE SECTION

This section is divided into two parts. The first contains appraisals of the women interviewed by the interviewers (the Lao Home Economics Agents). Part two is a general summation of observations covering the entire survey.

The last part of this survey consists of a "check-off" list filled in by the interviewers (the Lao Home Economics Agents). The answers were based upon the observations and assumptions of these agents.

The interviewers decided that 82 (81.8%) of the women interviewed were interested in answering the survey questions, four (3.96%) were not interested, and eleven (10.89%) were indifferent. Four other women were not evaluated.

The questions that the interviewers felt the women interviewed found hardest to answer were those concerning Khet Phatanakane, satisfaction with living conditions, and their problems.

The interviewers checked off 51 (50.49%) women as being good contacts for future programs and 11 (10.89%) as not being good contacts. Thirty-nine women (38.61%) were not evaluated.

The following are additional findings of the interviewers.

<u>House:</u>	<u>Clean</u>	<u>%</u>	<u>Not Clean</u>	<u>%</u>	<u>Total</u>	<u>%</u>
	41	40.59%	60	59.40%	101	99.99%

House Made Of:

<u>Bamboo</u>	<u>%</u>	<u>Wood</u>	<u>%</u>	<u>Wood & Bamboo</u>	<u>%</u>	<u>Not Evaluated</u>	<u>%</u>	<u>Total</u>	<u>%</u>
58	57.42%	29	28.71%	7	6.93%	7	6.93%	101	99.99%

<u>Grass Roof</u>	<u>%</u>	<u>Wood Roof</u>	<u>%</u>	<u>Tin Roof</u>	<u>%</u>	<u>Not Evaluated</u>	<u>%</u>	<u>Total</u>	<u>%</u>
71	70.29%	23	22.77%	3	2.97%	4	3.96%	101	99.99%

Animal Pens Near House ?

<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>No Evaluation</u>	<u>%</u>	<u>Total</u>	<u>%</u>
54	53.46%	21	20.79%	26	25.74%	101	99.99%

Animals In Pens ?

<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>No Evaluation</u>	<u>%</u>	<u>Total</u>	<u>%</u>
29	28.71%	46	45.54%	26	25.74%	101	99.99%

Under The House:

<u>Clean</u>	<u>%</u>	<u>Not Clean</u>	<u>%</u>	<u>No Evaluation</u>	<u>%</u>	<u>Total</u>	<u>%</u>
20	19.80%	73	72.27%	8	7.92%	101	99.99%

Garden Near House?

<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>No Evaluation</u>	<u>%</u>	<u>Total</u>	<u>%</u>
26	25.74%	52	51.48%	23	22.77%	101	99.99%

Is There A Fence Around House?

<u>Yes</u>	<u>%</u>	<u>No</u>	<u>%</u>	<u>No Evaluation</u>	<u>%</u>	<u>Total</u>	<u>%</u>
77	76.23%	13	12.87%	11	10.89%	101	99.99%

Is Family:

<u>Wealthy</u>	<u>%</u>	<u>Average</u>	<u>%</u>	<u>Poor</u>	<u>%</u>	<u>No Evaluation</u>	<u>%</u>	<u>Total</u>	<u>%</u>
1	.99%	75	74.25%	15	14.85%	10	9.90%	101	99.99%

GENERAL OBSERVATIONS

The role of a Lao village women, at least as indicated in this survey, is as extensive as it is varied. She is not only responsible for the care of her children, the preparation and cooking of food for her family, and the cleaning of her home, but she is often expected to pound rice, carry water, care for the family animals, and work in the garden and rice fields. In addition, she frequently devotes her free moments to such activities as sewing, weaving, and the washing of family clothes. Her pervasive influence is felt in all aspects of village life. If properly motivated, the role of the Lao woman could prove to be an affirmative force in bringing about village progress.

The survey indicates, however, that few of the women interviewed are presently motivated to play such a role. Most of the women are basically satisfied with their present way of life. They seek no major changes. The few that are dissatisfied found it difficult to pinpoint their dissatisfactions. They expressed it in terms of "having nothing at all" and wanting "everything". When asked what they thought should be improved, they responded with such answers as "I don't know" and "want to have everything." Their concerns, when concretely stated, were about specific family and personal needs (desire for more plates, blankets, etc.) and never about such community needs as better roads, a village market, improved educational and health facilities etc. They did not see the important relationship between the individual's "felt needs" and those

of the community at large.

Perhaps it is here that the Muong Phieng cluster can play a vital and progressive role in village development. The cluster, by offering creative programs that are an intergral part of village life, could possibly stimulate women into becoming a constructive force in village progress. Unfortunately, this has not been the case to date. Although the cluster has been in operation for more than three years, less than 5% of the village women that were interviewed in this survey knew what Khet Phatanakane was.

Part of the problem has been the sporadic nature of this cluster's women's program. In addition, there has been no unified approach towards the formation of such a program (mostly due to numerous personnel changes). Cluster home economics projects should complement each other in such a way as to represent a single comprehensive women's program.

This cluster has many resources at its disposal. In designing a comprehensive women's program it could make use of them. The main part of the program should, of course, center around the trained Lao Home Economics Agents and their IVS counterpart. However, the latter could be greatly aided in their efforts by the cluster medics, fundlemental educators, and possibly the cluster agricultural extension agents. In this way a comprehensive women's program could be further benefited by a good health program and a more effective and meaningful sanitation and gardening program.

A women's program for the Muong Phieng cluster could possibly include some of the following topics:

- 1) Sewing: Many women have indicated a willingness to learn how to sew clothes by hand. A few have also stated that they would like to learn to sew by machine. In addition, a sewing program for the Meo in Ban Nam Hia is currently awaiting Vientiane action. The latter is an attempt to have interested Meo refugees make mosquito nets and clothing for refugees in Laos. In the meantime a "hand-sewing" program, directed by Khampheng (the Muong Phieng Home Economics Agent) is being conducted in Nam Hia.
- 2) Weaving: Some of the village women have expressed an interest in weaving. A few looms are available in the cluster. Perhaps more villagers could be encouraged to weave if an improved type of loom were introduced. Such a program could possibly lead to some kind of handicrafts industry.

- 3) Sanitation: A course like this could attempt to acquaint the village women with the "concepts" of sanitation through the touching of its practical aspects (such as soak pits, garbage pits, wells, boiling water, latrines, house cleanliness, sanitary food preparation, and, also personal hygiene). The fundamental educators could assist the home economics agents in this course.
- 4) Health Program: Pre-natal and child care courses could be offered in conjunction with the cluster medics. Such courses could also stress the importance of personal hygiene.
- 5) Home Gardening: A practical training course, utilizing a local demonstration garden, could teach the benefits of a small but "well balanced" home garden. It would be best if the home economics agents had their own garden. If necessary, perhaps they could be aided by the cluster's agricultural agents. Part of such a course could also include food demonstrations and recipes for those items grown in the garden.

The above topics are but a few of the many that could be used in a women's program. Others, such as cooking, food preparation, and a literacy program could also be included. In addition, the Muong Phieng cluster can continue with its efforts to introduce an "improved type of stove" (perhaps in conjunction with a local charcoal industry) and with its planned PL-480 food program for the new Meo refugees in Ban Nam Hia. The possibilities of making soap locally should be looked into (the Meo are interested in such a program). It might also be worthwhile to attempt to establish a women's club or council. At first the latter could simply be project oriented (a cooking club, sewing club, etc...). Later it could perhaps be a vehicle for the planning and execution of additional women's programs.