

159 ET Chambers

2/94

CHAMBERS

**This is a record of the PRA training at Baragoi, hosted by OXFAM**

Wednesday 2 February 1994

We arrived here on the evening of Monday and had the reunion. Tuesday we spent discussing the programme in the morning and then making various preparations in the afternoon. In the evening we were going to meet and do our introductions with the seed mixer, but the party from Nairobi was late and only arrived at eight so we abandoned that and postponed it to this morning.

We started at 8.30 pretty sharply in the meeting room which is open and a bit windy. We began with the seed mixer and then various bits and pieces of introductions as to where we were working, what sort of organisation we worked in, what our names were, and so on. The seed mixer went very well indeed and was a good start to the proceedings. Then we discussed the programme and presently I went into the normal preliminary speels about change, error, whose knowledge counts, problems of old men in high places and things and people. We broke before things and people for discussions, in groups of three, about what I had already said and that seemed to go quite well. There was more interest in things and people than I had anticipated. We went on from that through the normal sequences with bits and pieces thrown in as wake-up exercises, like the Indonesian livestock preferences, and got right through the whole lot into behaviour and attitudes before lunch. We did behaviour and attitudes by handing round the photographs and small groups looking at the photographs, discussing non-verbals, and then passing them onto the next people. This was quick and quite effective. All this is necessary because we cannot use a slide projector very easily in the room because there is too much light, although the overhead projectors is OK although it has to run off a noisy generator. So we finished just at one after the non-verbals exercise. For the non-verbals the groups were quite unevenly mixed. It was random but the stronger people were concentrated in one group and rather weaker people in some of the other groups. All the same, it went reasonably well. In this mixed group of people it was necessary to stop the being nice to people fairly early on because any further way of being nice might have been embarrassing or contrary to local custom.

*11 p.m. - PRA organis etc.*

Thursday 3 February

08.30. We started with about an hour of presentations by different NGOs about work they were doing in Samburu District - OXFAM, John Waita for Farm Africa, Raphaela for CCF, and Carolyn for GTZ. About 9.30 we went into methods and in the morning covered six:

- timeline (dealt with very rapidly)
- seasonality diagramming
- trend and change analysis
- transect walks (which we did in theory only)
- matrix scoring
- linkage diagramming (problems, problem analysis, impact diagramming and analysis of sequence)

1

<p><b>IDS PRA Reading Room</b></p> <p>... TRAINING REPORTS ... <b>Box</b></p> <p><b>Please Do Not Remove</b></p>
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We did this with brief identification by participants of possible categories to be used in the exercises which were written up by them on sheets of paper, leading into practicals and walking around to look at what others had done. As usual, the walking around took quite a lot of time and it was not easy to speed it up. Momentum was maintained quite well throughout the morning.

One problem was the formation of groups. The earlier groups formed by age had not been entirely successful because it put all the young people together and they tended to be rather inexperienced and to have some difficulty. I therefore did a random grouping of the 1,2,3,4,5,6 type. However this by chance also put another very weak group together, which had some difficulty and in identifying what it had to do. At the same time it put together one very strong group, whose abilities were then lost to others. So for the last exercises we formed groups by clump numbers, ending up with seven of four approximately.

The original programme had us ending at lunch time, but we still had three methods left so we went straight into them and in the period between lunch and tea covered:

chapatti diagramming, with practical  
time and activity analysis, with practical  
well-being/wealth ranking, with practical

This last practical turned out to be hilarious as well as good learning. After various explanations of wealth ranking we asked groups to rank us participants by any criteria they liked to choose. I mentioned height and age as two possibles. Most groups were more adventurous and we had one group ranking for height, weight and age, another one for weight only, another for gender awareness with three categories: good, fair (which I perhaps just scraped into) and room for improvement (or was it need for improvement?). This led to a great deal of fun and laughter. Another group had us classed in seven categories and offered three bottles of beer to anyone who could guess what their criterion was. There were lots of guesses and in the end somebody finally got it, which was ability to be a politician.

This took us through to tea at 4 o'clock. We started again at about 4.25 or 4.30 with "What would you do if". We first formed the animal groups with the cut-up bits of postcards and then each group prepared answers to six questions. These were then reported back to plenary with a certain amount of discussion. By the time this had finished it was about 6.15, a little late for the formation of group contracts. Karen at this point mentioned about logistics and there was a general discussion which continued for about half an hour about what it was that we were trying to do. We then broke into groups again and prepared group contracts and finally met again, not all together but in series, to consider things like the use of interpreters and especially reporting. It is very good that Izzy is in charge of handling all the reporting materials. We just managed in time to brief everybody about the standard reporting form for every exercise. Let us hope it works.

We finished about 7.30 or 7.45. By that time each group had appointed people responsible for variously logistics, food, finance and so on and we all went off.

On reflection, I think the timing was about right but it would have been good to have had an extra half hour towards the end. It may be that I should have cut out one of the methods. But on the other hand, they all seemed to be appreciated and quite likely to be used.

#### Friday 4 February

It's 2.30 at Barsaloi and very hot in the afternoon.

EL BARTA - barza

We got up slightly earlier than usual and had breakfast which as usual on these occasions, was rather delayed, and we left at 8.30. We drove across the Elbafa plains and then down through the very dry rocky, spiky, thorny country to the Suiyan lugga, and across very broken rocky country to Barsaloi where we arrived at about 10.15. After some time the starting ... collected under a tree. We talked to a Somali duka owner. It turns out that there are seven dukas here (there was only one in my time and that was a tent surrounded by a thorn boma). Mohammed, our leader, handled the ..... very well, introducing us and explaining who we were and we received the fairly usual cordially cautious welcome from a number of men who stood up. Then John, who said he was the Deputy Chairman of Kanu, stood up and was really quite a nuisance. He had arrived late, said that he hadn't known about the meeting, complained about that and more or less required everything to be explained to him again. Some people in the crowd were more or less indicating that we should not give up time to him but Mohammed anyway handled it very tactfully. (As I am walking I have just found a piece of obsidian lying here, that's really remarkable. Small and very black and a bit sharp and probably part of an implement that's been brought here at some past date because I don't think obsidian is indigenous. I can't see any other bits lying around here.) So we branded him "the saboteur" and I took on the role of dealing with him afterwards, taking him aside and talking to him. However this was not before he had quite spoiled things. We asked about the general layout of the villages so that we could decide where we should go, and a man came out and started drawing quite a nice map with a lot of potential but John then intervened and interrupted and drew a simple circle and divided it into three and stopped the whole process. This was a learning anyway for all of us. We then arranged that we would meet in three different places later in the day and as good rural development tourists went down to the lugga and sat under some big, big trees and brewed up a great big sufuria of tea and ate chapattis which we had brought with us. We also discussed our strategy for the rest of the day. We decided that we would try to go for two sorts of social map and a resource map. The social map would not necessarily include all the people because we thought this was liable to lead to distortion because everybody here is on famine relief. However, what we would do was to ask perhaps about the adults in each households and maybe get those marked in and about the livelihood strategies in each household. This could lead into discussions about livelihoods and about the future. Similarly the resource map might be used to identify opportunities.

At about 2 o'clock we returned and divided up into our three groups. Nataan, the driver, is a member of one group and we also recruited Pius Lobok, who is the CCF representative here, to be one of our team. I have just been with Mohammed's team, who have started very nicely with social mapping. A man is doing it but women are taking an interest and also participating.

Veronica, the daughter of Corporal But<sup>u</sup>ero, is the interpreter in that group, which also has Nataan.

On John the saboteur, when he talked to me, we identified ourselves as both being il-kimaniki (of the same age set) and he talked to me about the importance of authority being invested in old men and said, "children are children and women are women".

Walking back, I passed a group of men playing totoï (the game with four lines of holes in the ground and stones). One of them jumped up. He had been one of the people working with horses when I was here and we greeted one another.

I am glad my hair's long because I am going to get hellishly sunburnt. My arms already. It's just as well that I didn't wear shorts today.

3.20 and I've just visited the group with Karen, Alois and Erupe. They are sitting under a tree just outside a manyatta by the main road, with perhaps half a dozen women, and three men looking rather out of it sitting at the back. They have been doing social mapping and they used first of all the butter beans and stones and then various local materials, seeds from different pods and so on. They have included for the first time ever, I think, cats. There are two cats. There is only one dog because the other dogs have died of rabies which is a surprise finding, and they have included chickens and numbers of goats. The goats in fives. It turns out that the mission has five goats for example. The interview and discussion is going really very well and now they have got onto the question of livelihoods and livelihood strategies for these perhaps ten or twelve households and at this point I'm leaving. So that's two groups going OK. We'll see what has happened to the third. A very nice touch in that was a point at which Karen said, "What else would you like to show?" and it was at that point that they said that they could show livestock.

The last group is doing fine. They've had quite a large number of households and these have been marked with bits of stone which represent mabati roofs, and bones which I think represent ordinary huts. A very large stone represents the mission building and two bits of broken green glass represent hen houses. The road has been marked with parallel lines of thin sticks. They are going through them at the moment writing down the details of each household in terms of numbers of people. There is a lot of good activity. It's only men involved, three of them I think, but it seems to be going fine. It's now 3.40, extremely hot and for once in my life I am wishing I had a hat. The sun is blistering.

Four o'clock. Mohammed's group, the first group again. They have proceeded very well with quite a large number of households plotted, maybe 20-25. They are now going through them indicating livelihood sources. They have a total of seven livelihood sources and they are going through them household by household, interviewing the map.

4.20. Karen's group has stopped. They have got a full listing of different sorts of livelihoods, all the animals owned by these households, and now one of the local women is drawing it all onto a map. We decided that people are probably getting tired now and we have been going for over two hours so we'll regroup at the duka.

4.45. Geronda's group has managed to complete the census for about 60 households. They had much more than the other two groups. They are just starting on livelihoods. They decided to keep going although they have been going already for two and a half hours. I have just brought up 16 sodas which everybody's drinking.

5 o'clock. On returning to Mohammed's group I find that he has left and there are three men copying out the map themselves without anybody else there. The one who is mapping introduced himself as Leseo Meta and it turns out that he is the son of one of the drivers that I knew very well, working for government. They are doing a really nice job. LESAMC

The erosion around here is absolutely dreadful. Deep, vicious little gullies, lots of sansevier which is a sign of serious degradation, and lots of places where there obviously used to be soil but now it's just bare rock. Wide expanses have got no vegetation on them at all.

It's now ten to seven and we have reached Sitete which is about 8 km from Barseloi. We are on top of a ridge where there are a number of manyattas and it's a very lovely evening and it's cool at last. The goats are all coming in. I think these families here have managed to survive with goats. There are a very very few cattle as well. The bomas around the manyattas are very high indeed, all the thorns, and that's because of leopard and lion which are still quite common here. We were intending to do social mapping. In fact I was asked to facilitate it, but it's a bad time when the animals are all coming in and the elders have said it would be better to do it at 8 o'clock but I am so tired I think I shall try and opt out.

#### Saturday 5 February

This is 9.10 down by the Barsaloi lugga. Yesterday evening was fascinating. I slept for about three quarters of an hour and then joined the others inside the manyatta where we had our sleeping mats laid out. The vehicle went into Barsaloi about 5 km away, or was it 8, and brought back our meal. The Somali duka owner had been unable to get a goat in the time and so had cooked chicken and we had a big dilemma and debate and questioning about whether the Samburu who were our hosts would eat chicken. They themselves offered us a goat which, of course, we had emphatically to refuse. Also we had no milk from them. I heard them discussing whether they should give me some milk when I was sleeping and it's good that they didn't because they must feel very very short.

Some small children turned up and Karen started them in drawing the manyatta. At first they were reluctant with the pen, having never used one before - none of them were going to school - but then one started and amazingly drew all the manyattas and then with a little bit of guidance and help put in the people in the manyattas. Then we started discussing the past with the elders. The local chairman, I think of Kanu, who was in the manyatta, was really strangely reluctant to talk about the past and was obviously worrying about other things. Eventually somebody else started telling us some stories about the past, including the one about the Moran who had a rope or string put through the loops of their ears so that they wouldn't run away and a new one, which is a song, but he didn't sing it, about a Moran who killed a Mzungu near Sekutuma at the time

SUGUTA MARMAR

of the grazing schemes. <sup>right</sup> It was in a great deal of detail, including putting the head up on a pole at the end, having a ~~flat~~ beforehand, and how it all happened at midnight with Moran inside the hut and the Mzungu at the door with a gun and so on. Lots of detail, and it is a great mystery because they said it happened at the time of the grazing schemes and that the Mzungu rode a horse which would fit with the grazing schemes. However, I think it is a sort of myth or a conflation of two things: 1. the resentment of the grazing schemes, and 2. the actual event which took place, I think in the thirties, in which an Mzungu was indeed killed by a Moran.

Right at the end the Chairman made a touching set of remarks about John, who had been our saboteur in the meeting, and said that nobody took any notice of him and we were not to be upset by his behaviour and that they would take care of him. That he was a person of no influence etc. So then we slept and it was a wonderful night, exceedingly starry and quite cool and, unlike sleeping near the Barsaloi lugga, no mosquitoes at all, only ticks crawling around but none of them seem to have lodged.

It's 10.45. I walked across the lugga and dictated a letter and have now come back and am with Rahai and Fred and Gonda. They were just finishing their census when I arrived and were about to start thinking about the ranking of livelihood sources, so they moved down onto the two foundations of cement, which is flat cement, and have drawn with charcoal and are using stones and there are really good symbols for the different livelihood sources. They have got about fifteen sources and I suppose the worry is really whether the groups will manage to keep going. But they are doing pretty well and getting faster as they usually do. There's a women's group separately with Rahai and a men's group separately with Gonda and Fred. There's a slight difficulty because of the large number of activities. Fifteen is really rather a lot. There's also a problem of clear criteria. Regular income round the year got a bit confused with the women's group. Health is a bit difficult to score positively with as many as fifteen activities because you might have to put in a lot of tens, and so on, but they are managing all right. Part of the difficulty here though is the heat. It's extremely hot by 11 o'clock and unfortunately neither of these foundations is in the shade. We were going to have our meeting at eleven so I have come to see how the others are getting on.

Karen's group is doing the same thing but in a quite different style. Alois is doing it directly in Samburu without having to go through an interpreter, which has been part of Gonda's difficulty because Gonda doesn't even speak Swahili so he speaks English and Fred translates into Samburu. Alois doing it direct has got a whole line of rather nice symbols for the different activities, again about fifteen of them, and they have used different things to score each line. It's being done on the ground. The women are using their fingers to draw the lines of the matrix. They are bringing new materials for each line to do the scoring. The last was bits of charcoal which they are breaking into units. They are also using numbers of sticks, and stones, and maize. It's going very well in a participatory way and seems very natural and likely to be very accurate. It's now after 11 o'clock and we should have started our meeting so I am going to see Mohammed at the place where we were meeting.

\* in context

Mohammed and Veronica had already started people mapping Barsaloi itself and so that was going forward with about eight or nine people, all men. I had just returned at about 11.50 to the two groups which are doing the livelihood matrices. They have got on really quite well and are finishing off. The women's group has used the 100 seeds technique to indicate the relative importance of the different activities using the butter beans, which show up nicely in contrast with the stones. Now they are going through, giving the details to Rahai. Rahai is sitting at the bottom of the chart and they are calling out the scores for each of the items and cross-checking as they do it. The really interesting things to see is whether they change any of the scores as a result of doing this. Probably not, because they are doing it rather fast.

We went and bought 30 sodas back from the Somali duka and took them up to the group with Mohammed and Karen. There was some sense that we had reached the end of things. Everyone was really a bit tired but we suggested a resource map as a sort of finale. There were women sitting together and men sitting together so Alois, very very suitably, asked them if they could make a resource map showing where they got things which were important to them. So the women started and the men started and very soon the women were doing much better than the men. The women were being less verbal and they were showing things with leaves and sticks and stones and they even poured out some real water to show where the lugga ran and they had, I suppose, about ten to fifteen different sorts of detail including sticks standing up to represent various things which were resources for them. The men, on the other hand, only had a few stones and a few scratches on the ground and were very verbal. They were sitting with Alois and having what seemed to be a good discussion but they finished first. We then asked the women to present, which they did. Maria, at first with a finger and then I actually handed her a stick so that she could use a stick, pointed out the various things and there was a good deal of laughter about some of them, especially stones, which represented the mission. And then they went over to the men and the men presented and talked a great deal, pointing to almost nothing on the ground except a few stones and one or two marks, and right at the end of it one of the women said, "well this is all very well but we had different symbols for all the different things that we showed and you've just got words, you're just pointing at the same thing and saying several different things" and then there was a great roar of laughter. The women had saved this right up to the end before they said it.

We then debated whether we should have presentations of the different bits of analysis which had been done and decided that yes, we should although it's now 1.30 and we are going to be very late back. We thought that this would be important for the generation of confidence, familiarity with the methods and generally handing over the stick to the people. So that's going on now. One of the problems is the sheets of paper on which the analysis has been recorded are liable to blow around so much in the wind but this has been solved by putting them on the ground, putting stones on them, and everybody's standing around so they are really out of the wind because of the great crowd which has clustered around while they are being explained.

All that was the presentations of people's options plus preferences for livelihood strategies by ..... Mitō. I think the way they have done it is an innovation from this morning. Mohammed said that at first he was worried because it didn't seem to be an existing method but as so often happens on these occasions it turns out to be something better than the existing method. The interesting thing

LESIAMITŌ

about this is that they really don't want to be on relief for the future. That's not an option that they want. So much for the dependency syndrome. These final presentations are turning out to be more important than I thought. They are really a form of adult education in which confidence is built up, in which local people are teaching local people through showing what they have diagrammed, through people being interested, looking at them, correcting, questioning and through all this learning about visual forms of presentation and also about what they know, what other people know and what other people's preferences are and so on. I hadn't realised before just quite how strong that is when you compare it with a formal educational system. There must be about thirty people all clustered round, all listening and watching intently as the maps and diagrams are presented.

That was the presentation of a map by Maria. This process is not stoppable because people want to see their own piece of work or to present their own piece of work. This could go on for another hour quite easily but it's 2 o'clock and we really ought to leave. I think we'll stick it out though.

That was the final <sup>presentation</sup> blessing. In fact we left only about ten minutes later and we got back to Baragoi about 4 o'clock. Two of the other parties were back and seemed to be in very good spirits. The only person who seemed not to have found it a positive experience was Adelina, the OXFAM gender person, who said it was so-so. However, she seems to have been unhappy about it from the beginning and is possibly the least enthusiastic member of the party.

We washed and rested and had some food and then I went and saw <sup>LEAKELCO</sup> Leoeona and had a chat with him. I wanted to give him something and wondered what. So I gave him a small Swiss penknife, although he is blind and probably can't use it, it's at least something that he can feel. I asked his son, Romano, as we were going if he thought that was suitable and he said "it's more the giving of something than what it is that's given that matters. Even if you bring a leaf of a tree you have thought to bring something."

On the way back we passed a vehicle with the local councillor in it and he was very warm in his welcome. I was told also that the DO in his welcoming speech had offered me a plot in Baragoi.

The facilitators met at about 6.20 and discussed procedures for the next day.

Over a drink I talked to some Turkana. They said that in 1992 800 of their camels had been stolen by Pokot and something like 2,000 head of cattle taken. That was in November 1992. Two Turkana were killed. Eventually they managed to get some of the cattle back, returned by the government, but the Pokot had wounded them and so they died. The ECF is on <sup>Narogi</sup> Narogi only and is a mystery. The symptoms are of ECF but they are not carried by the tick that the scientists supposed.

After eating we went to bed early for a long night.

Sunday 6 February

STALLONE

I went for a morning jog and found the grave of Father Statōni, who was killed by the shifta at Loiyangalani in 1965. When I got back at about 7.30 it was all very quiet, so I supposed people were still sleeping. In fact they had already gone for breakfast. This is a keen group. We then spent from after breakfast until about 11 o'clock preparing reports and writing up the different activities, doing this in our four groups.

LOKOMUGAM

The rest of the day was spent as follows. We met at about 11.15-11.30 and two groups reported before lunch and then two after lunch. Interestingly, the group that had listed the most information went to Lokomugam, which is the most traditional Samburu area and also the one with the greatest environmental diversity. A most impressive transect was drawn by Carolyn Lesogol, showing a large number of different sorts of trees with their various uses marked. That group also had used the largest number of methods. Our group in Barsoloi got bogged down with three different groups all using the same methods rather than diversifying. A big error we had to embrace was that we had not established how many households there were in the different areas we were going to so that one ended up with 13 and another ended up with over 60. That's a big learning for the future. The presentations were quite strictly limited in time and were less participatory than usual. After tea we had a general discussion and then I did various things: tips for trainers, frontiers of PRA and so on, and we ended at about 6.30-6.45. After dinner we showed the Sri Lanka video, but we couldn't get the slide projector to work so we packed up on that. Not more than about half the people turned up for the Sri Lanka video, which is not surprising because everyone was very tired.

Monday 7 February

This is my last full day here. We are all packing up first and loading the vehicles, then having team discussions about what's going to be done, and then at 10 o'clock we are meeting for each team to describe what it is aiming to do during the next day and a half. We aim to leave at 12 o'clock.

This is at 8.30 in the evening, beautiful starry night at Sitete, on the Sitete ridge just outside a manyatta. About twenty minutes ago they killed a goat, which we had bought for 700 Shillings, in the usual way of stopping it breathing, and they are now preparing a fire to roast it on for a meal for all of us. It's been a good day.

We met as planned and each group presented its proposals for what to do. There was a sharper focus on practical follow-up and a good discussion about the importance of trying to enable communities to link in with NGOs or other organisations. Two groups independently had suggested using a form of chapatti diagramming to enumerate the various organisations and to enable people to identify what they could go to different organisations for. There was some slight undertone of, not exactly rivalry, but sense of a need for co-ordination between the NGOs in Baragoi. Evidently there is a committee which is meant to meet but the last time it met was in April or May last year. We ended with speeches because this was my last meeting with everybody, and they handed over a beaded Samburu stick to me. Ekwee made quite a long

speech and then a final one after I had said something, in which he talked about the rational cynicism of many rural people who had been brought education but have learnt nothing, who have been brought health services but whose health is still as bad, and so on. So I came in with the question of the very long term and what was happening to the environment, and anyway we left it at that. It finished really quite well.

We packed up, had lunch <sup>at Widiwo's</sup> and then drove to Barseloi. There we split into two parties. One stayed in Barseloi town and the other, which was Karen, Veronica, Alois, Fred and myself, came to Sitete to the manyatta to work with people who are leading something closer to the traditional way of life, although they have very few cattle and are relying now heavily on goats.

One or two potential saboteurs were in the offing but we fairly quickly re-established reasonable rapport. One good thing was offering to use our vehicle to take their water containers to fetch water, which was done. That was very popular indeed with the women as otherwise they have a long trek in order to get water, which they said was a major problem for them. We sat down with the remaining women who hadn't gone with the vehicle and started discussing with them, and the men started by watching and then walking away and then saying things from a distance, so Fred and I went off and did something separately with the men and left the women to it.

The women, after a fairly long, slow start, got into questions of different foods, food habits and their characteristics. Fred and I, after general discussion about why we were there and all the rest of it and talked about the importance of understanding the past and past sequences in order to analyse the present etc, and the general philosophy of PRA. And this led us into asking about how things have changed. So I asked one of the elders to make three circles on the ground, which he did, and then suggested that these were the three times: the present, a time in the past and then a time further in the past, and could they show what had changed in a big way. They immediately mentioned elephants and rhino and put down stones for the numbers of elephant and how they had decreased sharply. They then decided that they would make the circles represent the different age sets: kimaniki, umerkuri and so on, of the Samburu, and they put in, I think it was four more age sets going backwards so altogether there were seven, and they put in the numbers of elephants for all of these using stones. Then we asked them about other things and they put in rhinos, which had also gone down, and then ticks which had gone up very sharply, especially for the last three age grades - they didn't include ticks for the earlier ones. And then they mentioned various other diseases. Methodologically it was interesting because I was abstaining from producing seeds which would have allowed them to differentiate and to give sharper estimates of quantity than they could, because they were using things like dung, and they run out of things to use and also of good ways to show them, because what they did was they made a new circle each time and this took up quite a lot of space and made it a little harder to see what it was that was being represented. Nevertheless they did pretty well but I had to get into asking leading questions like "what about grazing?", "what about cattle?" and they showed the cattle with ashes, they brought ashes from a pile and then put them down showing the number of cattle increasing and then diminishing. A small number of cattle was a major problem so we then went to another bit of ground and I asked them to mark the small number of cattle with a little bit of ash in the middle and then we got stones of different sizes and I said "now what are the

problems which are responsible for the small number of cattle?". So they started placing the stones around. The biggest stone of all was ticks and the next biggest was lack of grazing/drought, which they really put together, and the third one was raids but the raids and the drought were pretty much equal in their view. And then there were a number of subsidiary ones like animals falling down into the new erosion gullies which are so deep and sharp around here. I then thought, perhaps we can get this onto paper, so I asked them if they could draw it on paper. We got the paper and one of them took the pen and drew a small circle which was the small number of cattle which was the problem. He then drew near it a manyatta with lots of people inside the manyatta and said well this was responsible for the small number of cattle that was responsible for the hunger of the people. And then they drew a hungry person but on the other side of the manyatta and it then got all a bit confused because I asked if they could draw lines joining them and in fact he drew a line round everything and we more or less had to start again. So I then thought, well perhaps we can use chapattis for the sizes of the problems in which case we might have a chapatti diagram on paper which would give more flexibility because the chapattis could be moved around and we could then move into linkage and causal analysis. Well we got some way with that but it also got a bit stuck. Part of the problem was that Fred didn't know what it was that we were trying to do I think and in any case we were feeling our way. So eventually we stopped doing that and called it a day but with the sense of some achievement.

#### Transect

It was then about 6 o'clock and the sun was fairly low in the sky and the question was whether we could do a transect. Well, we asked if any of them would be prepared to take us. One volunteered so we set off and then Karen, who had been writing up her session with the women joined us after we had just started. So Alois took trees, Veronica took small bushes and things growing close to the ground, and I took soils and when Karen came she took animals. The animals was fascinating because we did it by identifying bits of dung. There were lots of bits of dung because we were in the middle of the dry season and they just hang around but dry up, and so we were able to identify a large number of animals which lived there, including a huge pile of little balls of dikdik dung some of which I collected, they were all dry and perfectly clean. Well, we did the transect and it was pretty shattering because of the terrible erosion. It's broken country with ridges and valleys and we are on a ridge here with the manyattas, which is itself heavily eroded in spite of the fact that it's a ridge. There are patches of very fertile soil here but the trees have been heavily cut, such as the trees are, for building and I suppose for firewood or other purposes around here, probably mainly for building. We went down a ridge and then we cut down from the ridge and the extraordinary thing was that only about a hundred metres from the ridge, in the shallow valley between two ridges, the erosion was really deep - I think about a metre across and about 2 metres deep at such a short distance from here. A lot of the soil is bare or has already gone and has left lots of little rocks. There are patches of soil standing in mounds, islands really, with sansevier growing on them or with bush growing on them. The bush is scattered. Some of the bigger trees have been cut for fodder from the leaves for animals, mainly goats but sometimes, I believe, camels. As we got further down the gullying was deeper and more vicious and sometimes 2 metres deep and half a metre across where it was eating back. No sign of grass anywhere at all. Finally we got two luggas. One lugga and then we crossed and came to a larger lugga. The luggas had lots of cut branches in them which had been washed

down, so the big transformation here has been from a cattle culture with grass to a goat culture with bushes. There are no camels in this manyatta where we are here now.

So then we walked back up again and arrived just after dark and since then have been lying on our sleeping mats inside the manyatta. The smell from the open gut of the goat which was slaughtered is a bit powerful and it is rather near my sleeping mat but the fire is going and very soon they'll be roasting the meat. Karen has made friends with two of the women and is inside their hut and is going to sleep inside the hut tonight.

That was one of the very few remaining cattle mooing.

So it's 8.40 now and no sign of the other party coming but I expect they'll be with us soon.

Interestingly, the conversation which is going on partly in Samburu, partly in Swahili and partly in English between the OXFAM people here, is about other NGOs and especially about GTZ and the way in which it has a lot of money which has to be spent. They were also discussing the way in which the chapatti diagramming which was done at Lbaiborr showed OXFAM inside the community but GTZ almost as far away as Farm Africa from the community, and the significance of that.

Now I can see they have put the goat on the embers of the fire. It makes me wish I had better teeth. Karen observed that we were all sitting together and talking to one another and being a sort of spectacle while women and men were sitting around silently out of the light, so I went off and started talking to some old men and they reached a point quite quickly after we were going through the problems of recognising the importance of erosion. The problem starts as drought and then the drought can be disentangled into lack of rain and lack of grazing, and lack of grazing can be linked with the way in which the water runs off. This is the way it went. Then one of them said fairly firmly that they really ought to try out ways of stopping the water running off and stopping erosion or reducing erosion in some small area as a trial. So I went and asked Alois if he could come, which he did, and we started talking. But at that time the roast meat arrived and that broke everything up. So we had the meat and then resumed, it must have been about 10 o'clock, and had a long discussion with about five or six wazee. They at one stage said that they didn't really have the akili to do things themselves but when we threw this back to them and said that it really did depend on them they took it seriously and began to get to grips with the problem. At one stage Alois asked whether they were just saying these things or whether they really meant it seriously and the discussion went on and on. We finally finished at just after 12 o'clock and it's now a quarter past midnight and my God, this Milky Way is fantastic. Anyway it was a very positive conclusion and they have agreed to meet again tomorrow at 8 or 9 o'clock, which is after the animals have all gone out, to take things further.

Simon Fatuma and I are leaving, we think, at about 6.30, hoping to have breakfast in Wømba at around 8. We'll see whether it happens. But it's wonderful to have ended here on such a positive note of people saying that they are willing and able to take a grip on things. It's just sad that they had to be hit so terribly hard before this happened.

One man said that after we left the other night, as he was going home, he saw a lion in his torch. I am really a bit sceptical but they do say that there still are lion around here even though all the elephant have gone.

Tuesday 8 February

We were up at six, at dawn, and off at 6.30 and made Wømba by 8.15 for breakfast. Interestingly, the road runs along the ridge a lot of the time and so the worst of the erosion is not visible. It was striking that for about the first half of the distance the creeper, which is apparently choking and killing trees by completely covering their leaves, is very widespread. There is far more wild sisal than I remember. We may Isiolo around ten. The first grass was there. The first cattle in any sort of numbers, which means two or three small herds, was south of Wømba. It was striking how much cultivation has pushed down towards Isiolo into areas where previously there was only grazing. This includes wheat cultivation and the wheat looked extremely dry and unlikely to yield anything very much. We had agreed to meet for supper in Nairobi on Sunday evening.

### Karatina Training Wednesday 9 to Saturday 12 February 1994

This training was convened by KIOF (Kenya Institute of Organic Farming) and the Land Husbandry Management Group (I am not sure of the exact title) with support from Eric Rusten of the Ford Foundation. On the Sunday morning, after I arrived on the Saturday evening, a number of people were invited to breakfast at Karen Twining's house and we discussed the arrangements quite briefly. The focus was to be on organic farming and people from a number of government organisations, that's the Kenya Agricultural Research Institute, Forestry Research Institute, Ministry of Agriculture the Soil and Water Conservation Department of the Ministry of Agriculture - and from NGOs such as KENGO, were to come. We hoped that Elkanah would also be able to take part. We planned to have four days. Wednesday in Karatina, Thursday out in the morning and back in the afternoon, Friday out in the morning and back in the afternoon, Saturday various things, concluding in the evening. All moving away on Sunday.

I arrived on the Tuesday at about 5 pm. No one else was there yet. It turned out that the small conference room had not been booked so I booked it immediately. Others started arriving about six but it became clear that we were not going to be able to meet and start that evening. However a number of people assembled in the small conference room and we spent some time rearranging it, putting the tables to the edge, using an alcove for spreading out photographs, sticking up charts, arranging the overhead projector and the slide projector and the screen, which Eric Rusten had brought. He had undertaken to provide quite a lot of logistical materials which made a huge difference.

#### Wednesday 9 February

We started at about 9.15-9.30 when most people had turned up. One or two people came locally, for instance Lois, who is in charge of soil and water conservation in Nyeri District, came from Nyeri. John Njoroge was there, Jim Cheatle, Eric Rusten, Ezekiel Mwenda from the Presidential Commission, Simon Carter from some <sup>um</sup> ~~immemorable~~ <sup>acronym,</sup> ~~mnemonic,~~ Alsan from MAD, and others. *no, she's at KARI. LOISE WAMBUGU*

We began with the seed mixer which went well. We did not use name tags. This was followed by informal introductions of who we were and where we were from, sitting around in the room in a disorganised U. Expectations had been put up on the wall and we discussed those a bit. John Njoroge and Jim Cheatle said something about KIOF and their hopes and expectations from all this, and then we launched into a rather quick version of the background introduction to PRA - change, error, whose knowledge counts, and so on. I did not use the old woman slides but used the Indonesia goats instead. For rural development tourism I shared the short sequence of the watershed and was very brief on surveys. With both RDT and surveys I asked how much experience we had and we drew on that. None of the seven or so people who had managed surveys had produced their reports on time.

After the mid-morning break, in an hour and a quarter we got through a hell of a lot. This was all done very fast. I did the background to PRA, what it was using the posters and then we got into behaviour and attitudes with saboteur which went down well, followed immediately by slides of

behaviour and attitudes leading into non-verbals. We got through it all, ending with being nice to people and Raul's three rules just after 1 o'clock.

In the middle of all this we were told that the farmers had arrived. We made a decision the night before that we would invite some of the farmers to the afternoon when we were doing methods so that they themselves could become facilitators the next day. So we invited them to lunch. With hindsight I realise that we should have included them in the behaviour and attitudes games. It would have been good and it would have helped in the facilitation the next day. As it was, they didn't know about holding the stick and handing over the stick and so on.

→ pages 18-20

#### Thursday 10 February

The groups gradually assembled from 7.45 until about 8.30. Some people who had been sleeping in Karatina or nearby were either not present or came rather late, but it worked out all right. We discussed again what we were doing today, particularly and recording and documentation and agreed that each group would be really diligent about that and would produce their reports by the end of the day. We divided up the materials between the groups and set off really quite punctually to the two destinations - Magutugati (Elkanah has gone with that one) and this one Ruttagoti. We arrived here and met perhaps forty men and women. It was good to see a better gender balance here. They had arranged chairs and table under trees and we sat and John Njoroge gave an introduction. Menda and Jim Cheatle sat on the ground and the rest of us did our formal bit and sat on the chairs. John Njoroge made various introductions, startled me by asking me to introduce things which I did rather badly, and then carried on.

After various explanations and statements by the four or five farmers who had come to us yesterday about what they had done, we then formed two circles with the facilitators, that's the farmer facilitators and the outsider facilitators on the inside, and the farmers on the outside, and rotated these circles as we had done yesterday, leading to the formation of groups. It was interesting that John Njoroge suggested doing this and then facilitated and managed it and it worked reasonably well as a way of forming the groups. The groups then went off as four different sets and they are now starting to discuss what they are going to be doing. I think the start will be quite slow. It's now just after 10 o'clock and I think they will take some time to get going, particularly as our groups haven't really sorted out yet the sequence in which they want to do things. Still, it's been a reasonable start.

10.15. The groups have taken very different paths. Menda's group is all sitting along a bench and he's got a piece of paper out on which he has drawn the beginnings of a graph and he's asking people, I think something a bit like a timeline. One of the farmers is drawing on the chart paper. The next group is sitting on the ground and discussing and that has John Njoroge in it. The other two groups went straight to the area of cement floor and have started drawing and they're off. Fortunately there's another area of cement floor inside near a house which can also be used. There's a certain initial inhibition among the mappers. They are very keen on writing in the English names. One of the local farmer facilitators was actually facilitating using English instead of Tikuyu but it is taking off and they are drawing a good deal. There are eight maps being done simultaneously now by these two groups, chalk on cement.

10.20. The groups which were sitting on the ground, one of them anyway, has come down to start doing something on the second lot of cement flooring.

One bit learning straight away is the tendency for the farmer facilitators, who we have not trained to hand over the chalk, to do the drawing themselves. In once case, the Ford Foundation driver was doing the drawing and the woman farmer was telling him where to draw. The facilitator also had chalk in her hand and was doing some other work on the instructions of the woman farmer, so we intervened and tried to get them to hand over the chalk. The learning is that the facilitator farmers have to be trained themselves. This has not happened in all groups. Other groups seem to be doing quite well. Eric Rusten's group has no problem of this sort. I have intervened in three cases now. I think it's pretty much on the right lines now. It's amazing, it's just 10.30 and in one case they're already going on to paper. Menda's group is analysing changes in soil fertility over time, so he's off on a completely different tack to the other three groups. They have a diagram on a piece of paper which has soil fertility with some arrows coming out of it and a baseline of years.

10.40. It seemed as though women were being marginalised. In two cases the man had drawn the map on the ground and was now putting it on the paper and the women - two women in each case - were sitting or standing and not doing very much, certainly not drawing. I went up to Bernard Kigoma's group (he is the head of the Forestry Research Institute) and suggested that the women should also make their maps. It turned out that the group itself had decided that first of all they would do a simpler map which was the man's and he would get on with it so that they got the idea, and then they would do their more complicated maps because their farming systems were more complex. So now the two women are down doing their chalk maps while he is doing his paper map after chalk. Similarly with the other two women who appeared to be marginalised. Alsan, at my suggestion, went and asked them if they would like to make their own maps. So they are now doing that too.

Kamal has observed that younger people just went straight into it and did things on their own, whereas older people tended to be more collaborative and a bit slower at getting into things. He also had noted the way in which, wherever there were women and men together, the men dominated at first and took the initiative but gradually later the women took over.

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Menda's group has now got a more complex diagram with more lines on it joining the central circle for soil fertility, but he is doing almost all the talking. I am not going to disturb it.

10.50. Menda's group has now come down to the cement patch and one of the farmer facilitators is drawing a seasonal matrix while all the others stand around. The level of participation in this group has been lower than the others, partly because they are just doing one thing at a time.

It's also interesting to note how neighbours influence one another. The group outside on the cement has moved very quickly into mapping on paper. The group inside can't see them and is still using chalk and putting much more detail in on the chalk maps. Another learning is about

green pens. There were only red and blue ones in the market. We need to make sure that there's plenty of green ones because we are getting a lot of red and blue maps. I've just lent my last one to John Njoroge.

11.10. Jim Cheatle has come to say there's an emergency situation at the other site because two hundred people turned up. They split them into five groups but they are short of materials and short of facilitators so I'm going to go with him and we're going to try and pick up some more materials. Jim, Kamal and I drove into Karatina and managed to buy some pens - fifteen of them - and a large roll of paper, and then drove on to Magutugati, where there were three large groups of people, each with about 20-25 people doing various things. Elkanah's group is being very pure and using the group on a bit of earth and not using paper. When we offered him paper he said they were using local materials as much as possible. The other two groups are using a mixture. A number of maps have been put up on the side of a vehicle, which is the first time I have seen that.

The group in the school is about 40 people. They have been facilitated by Martin, Simon and a number of farmers. They have concentrated on maps and as far as I can see have not done anything else, but the maps show more inter-linkages, in one case water, food and nutrients, than any of the other maps that we have seen so far. They are about to have a presentation and to see whether the farmers say that drawing the maps has led them to any further thoughts or questions.

12.30. The room they used was a laboratory which has got no furniture in the centre, so a number of unusually farm maps were made in chalk on the ground. They are now sticking up the paper maps for the presentations.

12.50. The group which had put up their maps on the side of the van have been presenting. The facilitator suggested that they should speak English so that we could understand. They started, and then this led to a debate about whether people could understand or not, finally leading to translation into Swahili. The presentation in Kikuyu: interestingly the man maintained hold on the stick and the woman had to point with her finger. In one of the groups the outside facilitator is doing a tree matrix with a number of errors. One is that he hasn't allowed enough space for more than a few species or a few criteria. The second is that he is holding the stick and drawing the matrix. The third is that he is doing all the talking and partly suggesting what the criteria are, asking leading questions. It's amazing how this happens in spite of all the discussions yesterday. \* Elkanah has divided his group into two, men and women, and each is doing a daily activity chart. The men are taking rather a long time over it and the women say this is because they are trying not to tell the truth.

That was a discussion taking place in a mixed male and female group in the matrix scoring of the trees.

*seeds method*

With the tree matrix I intervened when they had finished and we did the hundred for a relative abundance of the five or six different trees which they had listed. I mentioned that it was a hundred seeds that we were giving them which may have been a mistake because they did it from verbal percentages into putting the numbers of seeds down rather than the other way round. But I was pleased to see that they did shift some of the seeds around and change the numbers after

*[if he had not been present]*

they were done. There was quite a lot of lively debate. After that I asked if they could say how many of different sorts of trees they would like to have, again using a hundred. They then asked whether this referred only to the trees which were there or whether they could add in other trees. I said, of course, that they could add in other trees. The facilitator, who turns out to be the head of Forestry Research in Kenya, and who missed the behaviour and attitudes stuff yesterday, then took over again and began to add in categories, one is multi-purpose trees (MPTS), another is fruit trees, and it is all proceeding. I have decided not to intervene.

Having done that, I did intervene and put forward the idea of using another hundred seeds to decide how many of these different trees they would like. Then we divided the men and the women separately, so the women did their list and the men did their list. The interesting thing was that the women wanted 20 eucalyptus as against only 5 by the men, and the men wanted 10 fruit trees as against initially 10, but later only 7 on the part of the women. However, the women originally scored fruit trees 10 and took 3 seeds out when we found that we had 103 instead of 100. So I am not sure how serious they were about the reduction. Nevertheless we are now going to ask them the reasons for the contrasts between men and women. It now turns out that the women's adds up to 107. It ended with a lot of laughter between the men and the women. It's now 2 o'clock and it's clear we are going to be hopelessly late for the famous 3 o'clock deadline, at least as far as this group's concerned. My large, white, lima bean seeds have been in great demand and I have a large, but considerably diminished stock now. People want to take them away and plant them and see how they do.

It's now 2.15. There are about 100 people still out here in four main groups doing various activities. It seems to be unstoppable. We started behaviour and attitudes with saboteur which went well, followed by the slides and discussing the slides, followed by the sequence into non-verbals. We finished at about 1.10.

While all this was going on the farmers had arrived and so they were given sodas by Jim Cheatle and now we are joining them all for lunch.

↓  
THIS  
IS  
DAY  
ONE

Lunch was delayed in spite of all our best efforts and we started again at 2.30. I spent most of the lunch break fairly desperately trying to sort out ideas about how to play the afternoon and getting materials ready. All the farmers it turns out can speak English so I spoke in English and introduced them to the general idea that we would use these three methods: mapping, seasonal calendars and matrix scoring this afternoon and that they would then be, together with us, facilitators for other farmers tomorrow. It was all a tiny bit heavy and post-prandial sluggishness was becoming evident. I showed a number of slides to show a range of different mapping. It turned out that some of them had already made their own farm maps as part of some programme, so I showed them a few Indian slides, mainly on the ground, the Botswana woman copying her map onto paper, a service opportunity map from Bangladesh and the nutrient flow diagramming from UP for aquaculture, to give a range of ideas.

I should add that John Njoroge also added to my introduction and explanation that we hoped that they would become facilitators tomorrow.

[ DAY 1 continued ]

We then went outside and to mix us up, since we numbered about three of us to two of them, we asked them to form a inner circle in alphabetical order of their first names while we did the same on the outside. Everybody then held hands in their circle and rotated first clockwise and then anti-clockwise and then I said stop and then we divided up three to two more or less as the parties which then went off.

They went to different parts of this smooth cement patio where we have been having our meals and got down on the ground, although the party with the older, more senior outsiders ended up sitting on chairs interestingly enough. We left it open that anyone could make any sort of map that they wanted. It's now 3.25 and the groups are beginning to copy onto paper. Some of the maps which they have made are really very good. Only one groups has done internal linkages but I think that will give ideas to other groups. Elkanah has just turned up, which is splendid. We have enough pens, which is good, green, red, blue and black and we have had of course very good coloured chalks. They are much better here than they are in England. They are soft and I am going to try and take back quite a large quantity.

It's 3.45. As the transfer onto paper is taking place detail is being added. In one case they are using pencil again so as not to be too immediately committed on paper. Simon Carter's group is adding extra linkages which were not there before. Simon, in facilitating, was saying just then "is there anything else you want to do with it? Is there something else you want to do with it?". About half of the groups are now showing linkages. Some of them showing both internal and external linkages from their farming systems. We seem to have ended up with ten different maps.

4.20. We are just finishing tea and the maps are being stuck up on the wall. We have decided to try and do both seasonality and matrices today. I hope we can manage them both.

5.15. We did a quick job on seasonality with a very quick walk round without any discussion except that I picked out one or two examples to show to others. One nice thing was the use of seeds for rainfall horizontally against each month instead of vertically. This I have not seen before. It leaves space for other things without it all getting too spread out and seemed to me to be a very good innovation. The whole thing was drawn slightly like a matrix. Another is putting in another horizontal line and then starting the next line of seeds from that. That makes it easier to see the comparison looking laterally across the seasonal diagram. Now with matrices what I did was I made a matrix on the ground, I put some leaves of trees down, I did some scoring and I handed out the photographs for people to look at, and then asked people for one or two ideas about what they might score. Then I asked them to discuss with their neighbours what possible items they might use for scoring and then we went straight from that off into our existing groups to do the matrices. They are doing them fast and in a quite animated way. Two of them are doing different varieties of cattle: Jersey, Guernsey, Fresian, Beran and Ayrshire. Characteristics they are ranking them for are for meat production, fodder consumption, weight, cost of animal, and milk.

I did not warn them about the dangers of the negative and I have to do that. But I wanted to get them into it really quickly and that seems to have worked reasonably well. Another one is doing vegetables, another is doing tree species. Eric has done different varieties of beer.

Now it's 5.30 and they are sticking up the charts on the wall having copied them out onto paper. It's now 6 o'clock. We've finished the debriefing and people are leaving for their vehicles to go back. The last thing we did was to discuss about tomorrow and to ask everybody if they could help pick up the seeds, which we have just been doing.

DAY  
32  
continued

We eventually had lunch at about 2.30 and got back at 3.30. There seemed to be more people participating in the lunch than had been participating in the analyses. It was a shame that Charles Bailey's only exposure to PRA as far as I know was this day, when more people turned up than I have ever heard of before, posing very special problems.

When we got back the others had not yet returned so we set a deadline for 6 o'clock, by which time all processes and outputs had to be written up and handed in. This worked quite well and gave time to take stock. Charles Bailey and Jim Cheatle both left, as did Elkanah. I have never been on a workshop where people have been so erratic in coming and going but it does not seem to matter very much. Tomorrow even John Njoroge is not going to be here. From shortly after 6 o'clock until 8.15 we discussed what we had learnt.

We started at shortly after 6 o'clock. The first item on the agenda was what have we learned:

- we need to train farmer facilitators in behaviour and attitudes before they start facilitating
- working with women separately tended to be more productive than with mixed groups and also young people on their own. The value of separating out groups, especially by gender
- the importance of a good introduction of the visiting team and a discussion of what is expected. That issue was raised twice
- farmers may not have gained a lot
- participation of the local leader encouraged farmers' participation - this went for the headmaster, the assistant chief and the pastor (in my view leading to much too much participation)
- it's good for farmers to choose the problem farms or the farms to be visited. In this case they changed the selection of farms from those which were "best" to a range which included ones which had serious difficulties
- encourage the use of local language. There was a case where farmers tried to present in English because there were visitors and this led to a disruption of the flow
- farmers have tended to have high expectations and this is a problem
- find out in advance approximately how many people will be in a place. Numbers were a major issue

- into ROUTES.
- how to deal with large groups. In this case when about 200 hundred people turned up the approach was to subdivide them "into ROUTES". These are ridges and led five sub-groups, but one of these was still about 50 people. Some of these were then further subdivided but even so there was a shortage of materials and an overload and it was a considerable challenge to the facilitators, some of whom had no previous experience of PRA (in the circumstances they did extremely well)

#### What they learnt

1. They can do it
2. Maps are more expressive than words
3. They identified the usefulness of the methods such as village maps. One woman was mentioned who was not literate but who asked someone to write words on the map that she had drawn and she was then going to take it home and stick it up at her house
4. Men and women have different priorities - this came out clearly in the 100 seeds technique with different trees
5. People have something to learn from each other.
6. Teachers become daughters. This was a contribution from Lois. When she arrived she was introduced and treated as a teacher but by the time she left later she was called a daughter.

#### Problems with methods and process and solutions

This had been partly dealt with already. The main problem faced was numbers. At this point, 8.15, we broke for supper agreeing to meet again at 9.15. From 9.15 until about 11.15 we discussed and agenda for tomorrow, the methods for tomorrow and logistics and teams. The main issues concerned the agenda. The discussion was quite widespread. It covered farm maps leading to constraints and solutions, constraints on intensification, criteria for assessing composting material, cheap terracing, cheap zero grazing, cheap breeds, improved cattle breed, sources of information, a cheap lift pump for irrigation. We then discussed how we were going to meet next day. There are going to be five groups of farmers in Gethay and we are going to split up, but unfortunately visits have been arranged to three farms in the morning and this presents us with a methodological problem because probably only one should be visited. We eventually concluded with logistics. It turns out that John Njoroge is not going to be here on Friday, and possibly not on Saturday. I have not often been with a group which has so many people coming and going but this may be to do with the late arrangement of the dates. Then we did some instant methods. I said I would show as many as possible in five minutes which was quite a challenge and then Ezekiel did institutional diagramming, again in five minutes. I like this as a method. It focuses everyone's attention. It makes them realise that it's not going to take long, especially if they're tired, and it places quite a challenge on the presenter. I don't think much is lost by being

so fast. In fact, what is missing is all the do's and don'ts and that's probably quite a good thing. We finished, finally, with logistics and things at 11.15 and with agreement that we would meet at eight sharp the next morning. It was also agreed that Robert (silly ass) would put up six ideas of different types of diagrams or methods which might be used, so I stayed up and finally finished at 12.45 this morning and then went to bed.

#### Friday 11 February

We met promptly at eight, rather a small and select band and the first quarter of an hour is being spent by people looking at the diagrams, copying them down. I said, jokingly, that none of them was to be actually used, that they were meant to be just a source of ideas. The various diagrams were chapatti diagramming, which we thought we would do at the end linked in with possible follow-up action, seasonal analysis, trend and change analysis, compost analysis that was to include matrices for items put into compost, very much off the cuff. A nice aspect of this is that it means that pluralism can reign.

It's now 9.20 at the first site and we have just greeted the various people who have come for the analysis today.

9.55. We have finished the introductions and are about to start. We should have spent longer on the logistical arrangements with the vehicles because we have lost a lot of time for the other group with the three farmer facilitators here not leaving until now, explaining the details, but they could already have been working in the other area. The lesson: discuss all the vehicle movements before you leave.

10.25. One group with Alsan and Eric has started with the farmers presenting their analyses of yesterday and reflecting upon them. This has started slowly but is gradually picking up. They are showing their outputs and presenting them while the others watch and listen.

The other group. <sup>is</sup> Menda is doing problem analysis and they are cutting out bits of paper for this. Menda is squatting down and everyone is standing around. Menda is doing a great deal of talking and as yesterday it's much less participatory than the other groups. No sooner had I said that than I was proved completely wrong. Maina have been cutting up pieces of paper and Menda had been writing on them the various, I think, causes of the problem. Menda then threw it open to the group and there was immediately very animated discussion and a number of women picked up the pieces of paper and moved them around and argued about them, all going on simultaneously with quite a hubbub. My camera batteries have run out so I can't take any photographs of this which is a great shame. They are actually chapatti diagramming for institutions and it's exceedingly animated. The last, very excited bit, was about the Forest Department which they gave a bit chapatti to and then, as in other parts of the world, they insisted that it be put a long way away. <sup>is</sup> Mina, who's one of us, is actually moving the pieces, not the women themselves and this is probably because otherwise it would lead to too much chaos. But they have insisted that it go further and further away from their village. The women have become dominant in this group. The total group is about 20.

No. He was a farmer

11.00. It's interesting, and I think significant, that in copying out the institutional diagramming onto a piece of paper the Forest Department has been made smaller than it was on the original and also has been placed closer to the village than the original. We need to know who did the copying out. I've asked some of our team if they can stick the chapattis on a double sheet of paper exactly as they are on the ground. It turns out that the copying out was done by one of the farmers, a young man. Damn. I brought over two members of the other group, Eric and Lois, to Lucy to have a look the chapattis and now they have disappeared. They've gone off to their farms and I don't know where they are, damn it! I've just been running around trying to find where they've gone. They've just disappeared. It's a maddening morning because I can't take any photographs because the batteries have run out and here I am standing by a field with maize and napier grass, it looks like, interplanted with coffee, which is technically illegal but very common now.

11.15. Back at the main site. Mwenda has completed the map of local services and institutions and they are all preparing now to go out to farms also. I have found someone, I think, who will take me to where the other groups is on the farms. With my guide we went about a hundred yards along the road and then down into one of the farms, walked all the way down a steep slope - coffee, maize, beautiful country - at the bottom is a dam and on the opposite slope the Rutugati coffee factory. We found our group at the bottom. They were looking at the map, discussing the map, discussing the nutrient flows which had been diagrammed, and then leading into putting on a piece of paper the various ingredients for composting and then discussing them and problems with them. A slight tendency to over-interview. Difficult for Alsan, who doesn't speak Kikuyu and who has to have it translated to him. They are managing OK. It's a group of about ten people, about half women, half men. Back up to the site again. I don't know if you can hear the birdsong. Only just. They're not back so I'm going to have a zzzz.

Another driver came at twelve. We came back into Karatina. I foolishly forgot to leave a message for George and I have just spent half an hour cashing money in the bank. I've also got the new batteries which are not strong enough for the camera so I'm not going to be able to use it, and took my other camera in, after a bit we have managed to find a place for it to be repaired. Then we came back out here to the Rudugati group because if we go to the other one we won't be able to find them. People gradually came back from their farm walks and other exercises to do with composting and then we had lunch. I had quite a long conversation with Lois Wambuguh, who lives up near the forest in Muhoya's location. She said that a spring which they had had water from all her life has just dried up and also that almost all the forest on Nyeri hill has been removed for settlement, although it's very steep. She's very upset about that. After lunch the inclination was to continue, so there's some more problem analysis going to start and another group is doing institutional analysis.

There turned out to be quite a number of problems with composting, which KIOF may not be aware of. A question is whether KIOF is trying to sell a package or whether it's teaching the principles of composting. The lunch was provided by the people here and the sodas by us. I'm not sure who's paying for the lunch.

Just before lunch I stopped Eric doing all the writing and holding the pen. He was making a list of institutions which people were telling him, and asked him to hand the pen over to one of the women. He said, ah I was being a teacher. I think it's going to rain.

They really produced a super lunch. It was two sorts of irio rice and very tender meat in chunks, and then passion fruit, oranges and mangoes. Different groups have been doing different things. One group quietly in a corner took the farms which are visited, altogether about seven farms, and they have scored them out of ten for various crops and also soils. A high score for soils, that means fertile soils being nine. And then there must be at least ten crops which they have scored, including livestock. Three other groups are doing institutional diagramming. We had to speed it up and loosen it up because they were sticking them immediately onto pieces of paper, so now we are using stones on the pieces of paper and then moving them around. The men's group here is on the ground and the women's group is on the table, but there's a lot of participation. They are nearing completion. We are very late but we are still going to have the presentations. Sellotape is turning out to be useful for sticking the pieces of paper together. Another time it would be useful to bring some gummy stuff. The lion group has been doing its own presentations to itself, starting about half an hour ago. The tree group is only just about to start now at 4.20. I just hope the other major group is also running as late as we are.

Chui (= leopard)

4.30. We are just waiting for the presentations of the Chui group. The lion group has been going for about half an hour. The various posters are being put up on the side of the Ford Foundation car. Completely sick that I haven't got my camera - nobody here has a camera - because some very good things have been done this afternoon.

Loise has just observed that people have gained enormously in confidence in the last two days. Now we are going to sit down and have presentations. On both the women's and the men's institutional diagramming the Forest Department as usual is far from the village, but the furthest of all are the banks. In one case the bank has quite a big circle, meaning that it's important, but it's placed a long way away, further than the Forest.

Priscilla has just presented and Eric came up to me and said afterwards he said "There's one thing that you can't buy with development - just look at Priscilla's face and her pride in herself that she has done this and that she has made this presentation". This, he said, is capacity building.

The last chapatti diagram is being presented. The circles are very much the same size. This is a lesson. The circles were cut by one of the farmers. Maybe we should make a point of providing very different sized circles as we did with the male and female groups who have already presented so that they both can, and to some extent are made to, discriminate.

One lesson is the importance of having big scissors. We could have done with another two or three pairs.

One of the diagrams, the one for soil erosion, has problems on one side and solutions on the other. The great big circle saying soil erosion has arrows coming in and then going out to the solutions. The same is true with compost. It has problems on one side and solutions on the

other. When ... made the final speeches, answered a few questions and then we broke up and have been offered tea. It's now very nearly 5.30, the time at which that peremptory notice says we've all got to be back, having written up our reports. I think I'm going to have to buy a lot of people beers this evening.

In the event we got back just before six to discover that the earliest return of any party had been 4 o'clock and some had only got back at 5.30. After a brief consultation it seemed sensible not to meet before dinner, so we agreed on 8.30 as a meeting time. At 8.30 we did not meet, but eventually at about 9 o'clock came together and concentrated on the programme for tomorrow. We list issues and we also listed agenda, and we dealt with one or two agenda items rather quickly like documents available internationally and how to obtain them. We finished about 11 o'clock, a bit earlier than before.

#### Saturday 12 February

We aimed to start at 9.30 but actually started about 10.30 because people were busy writing up their reports on individual exercises and also preparing for presentations. After various preliminaries the presentations started at 11.00 and amazingly got through by 1 o'clock. That was eight presentations. The secret of success was, I think, asking people to concentrate on highlights. They were also reporting on two days simultaneously and tended to leave out quite a lot from the first day. This was an effective way of reducing the presentation time. Another device was for me to kick off holding the Samburu stick and saying that presentations should only be 10-15 minutes with some discussion following, and then handing the stick on and saying each time the facilitator would hand on to another person. This worked surprisingly well and was participatory, it took the heat off the main facilitator and led to a bit of fun in between each set of presentations. |\*

The content of the presentations was on the whole very good and interesting. Some highlights:

- seasonality of labour in relation to compost
- seasonality of compost supplies
- the contrast between the chapattis done on the ground and as they were copied out by a man
- the matrix of different farms with different farm enterprises scored out of ten
- Loise's remark to Eric Rusten: "Eric, I think it's time we went for a walk" (which refers to the need for them not to be present so that things could go on)
- one presentation used no visual aids and was by comparison dull and unmemorable
- in general there seems to have been more distortion of information through local people thinking about who we were and what they might gain from us than has been general elsewhere. However, most of the judgements were, I think, reasonably truthful

- a problem with arrows coming in as causes but the arrows going out being solutions
- a very nice problem ranking produced by Loise and Eric, with perhaps 20 different problems placed in order. These were on slips of paper which were then stuck on another large sheet. Evidently this was done while they were going for their famous walk
- in general presenters were prepared to be self-critical about the process, which was encouraging

There was much else which will come out in the report.

We finished at 1-1.15 and met again at 2.15. We started with learnings from the morning. While the morning had been going on, Alsan had been writing down the main learnings from the experience which he then stuck up. This was really quite useful and we looked at them. We would have done better to have asked someone to read them all out because they were not very legible and to have discussed them individually, but they formed a part of the record.

We then passed on to Simon Carter's problems and solutions which he had been writing down also during the morning on chart sheets, as people were presenting.

I am inclined to think that this idea of asking people to extract from presentations according to certain themes and then to present these at the end is a useful learning technique. \*

When this was over, I was about to launch into tips for trainers and methods which we had agreed I should do. I thought this would be useful because we were entering the graveyard at about 3 o'clock. However, Jim Cheatle was anxious to pass to the practical agenda which he and others had brought to the workshop and started a discussion. It was unfortunately rather desultory because of the time of day. It could hardly have been a worse time to have introduced it. I was slightly thrown off by this initiative. However after a bit, perhaps 20 minutes, I took over and said that I would show different ways of forming groups as a way of waking us all up and also with some practical usefulness. So we did date of birth, the various ideas of ranking people by weight, age, ability to be politicians, talkativeness etc, forming groups by sequence of Christian names, by simple numbering, by number clumps and by the usual jungle. I then went fairly swiftly through other aspects of tips for trainers and we broke for tea. After tea we did a Margolis wheel which took us through to about 6.15. One of the participants was a farmer who had come in who very kindly stayed on. Then we did the evaluation, with people walking around the room looking at the outputs, at the photographs, reflecting on the field, and answering the usual questions:

1. were your expectations fulfilled?
2. what did you find most useful?
3. what did you find least useful?
4. how could a workshop of this sort be improved?
5. any other comments

Of the eight people who could have been expected to write evaluations, six handed evaluations in.

We then tidied up and finished in the room at about 7.45. There was an exceptional amount of tidying up to be done.

The evaluations are interesting and useful. One has to bear in mind that about two-thirds of those who might have been expected to write evaluations have not done so. However, those that have handed them in have expressed concern about the lack of practical outcome for the villagers who gave us so much of their time. I agree with this assessment and feel that it would have been better to have organised this somehow so that KIOF or some other organisation was better placed to follow up. A second critical point was the numbers of farmers who turned up. The third was that there should have been more than one resource person. One of the comments was that it was boring to have only one (that's me!), a point of view with which I have much sympathy. Unfortunately Elkanah, who would have been the ideal person, could only come for one day and actually had to leave before the bit of facilitation that I asked him to do, which was the reports back on the first field day. Perhaps I could have involved Alsan more but he was a bit of an unknown quantity to me. Simon Carter is another possible person I could have involved but I didn't want this to be run too much by wazungu.

One participant found the late nights a bit trying.

There was also some complicated point about the allowances for this workshop, about what full board meant and whether it was being provided or not.

On the whole, though, the evaluations were really quite positive and people seemed to feel that they have picked up quite a lot and especially I note that two or three of them say that they have gained a lot of confidence in the use of PRA methods.

My main learning from all this is the importance of not having multiple objectives, of not having rather senior people dropping in and out if it can possibly be avoided because of the expectations they give rise to, and the effect, in Kenya at least, on people's responses that having a number of wazungu around can have. One of the continual problems has been the tendency of wazungu to dominate. There have been throughout the workshop four of us: myself, Eric Rusten, Simon Carter and Jim Cheatle. I have tried to offset this but I don't think I have been entirely successful. If I were doing it again I would try to give a bigger role to Alsan but I did not know his capabilities when we started.

It's now 8.15 and time to start planning for the clinic which is to be held in Nairobi on Monday.

We planned for the clinic from 9.15 to 10.30 and then I had a session with Jim Cheatle about the possibility of Kamal Kar doing some training in Kenya and Ethiopia. Now for packing up as we leave at 6.30 tomorrow morning.