



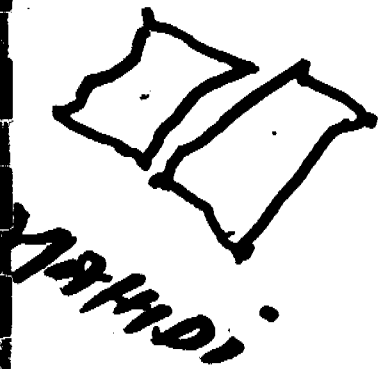
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"THE WHOLE BIG WORLD IS HERE"



PRA WORKSHOP  
BARAGOI  
FEBRUARY 1994



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# **PRA TRAINING WORKSHOP**

**BARAGOI, 2-10 FEBRUARY 1994**

## ***"THE WHOLE BIG WORLD IS HERE"***

This is the report of an Oxfam training workshop in Participatory Rural Appraisal held in Baragoi Division, Samburu District, Kenya, from 2nd - 10th February 1994.

Most of the participants work in pastoral areas. They included Oxfam staff from Kenya and Uganda, Oxfam project partners from Kenya, and other NGO staff working in Samburu District.

There are several elements to the report: firstly, a record of the opening days of the workshop during which participants were introduced to PRA and learnt some of its techniques. Secondly, some examples of the fieldwork carried out in four different areas of Baragoi. Lastly, a summary of what was learnt during the nine days, and an indication of participants' plans for using PRA both in Baragoi and in their home districts. The fieldwork examples are interspersed as illustrations throughout the main text of the report.

Many thanks to the Oxfam team in Baragoi for their warm welcome and hospitality, to Robert Chambers for sharing his skills and knowledge with us in such an entertaining way, and to the people of Baragoi without whom none of this would have been possible.

A Turkana herder called Lorot unknowingly provided the title for this report. He had drawn a resource map of his community's grazing area in a dry river bed, and pointing at the map said to his colleagues: 'Look, the whole big world is here'.

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## STRUCTURE OF THE WORKSHOP

### February

Tuesday 1st	Arrival in Baragoi
Wednesday 2nd	Training workshop, Baragoi
Thursday 3rd	Training workshop, Baragoi Fieldwork preparation
Friday 4th	Fieldwork
Saturday 5th	Fieldwork. Return to Baragoi
Sunday 6th	Group feedback and lessons learnt PRA "clinic" with Robert Chambers
Monday 7th	Group feedback and lessons learnt Fieldwork
Tuesday 8th	Fieldwork. Return to Baragoi
Wednesday 9th	Group feedback and lessons learnt
Thursday 10th	Group handovers to Baragoi team District planning Workshop evaluation Evening party



# REPORT OF THE TRAINING WORKSHOP

## 1) WELCOME AND INTRODUCTIONS

Robert Chambers welcomed everyone to the workshop.

Formal introductions were fairly brief: most people were from NGOs, with three from the Government of Kenya and one from a bilateral agency. Most NGO staff were from Oxfam, but FARM Africa and CCF in Baragoi, and the Crescent of Hope in Mandera, were also represented. The group included teachers, veterinary experts and health professionals.

We shared our experiences of similar kinds of work, such as DELTA and RRA. Those in the group with more experience were asked to help and support those who had less.

### "Seed Mixer"

The first session began with an introductory exercise.

Some bags of assorted seeds were placed in the centre of the room and everyone was asked to empty their pockets. Women with no pockets attached envelopes to their clothing, one on each side of them. Each person then filled one pocket or envelope with 31 seeds (representing the 31 people present in the room) and greeted every other person in the room by name, on each greeting exchanging one seed and putting the seed they received in their other pocket.

This continued in a rather noisy and chaotic way until each person had transferred 30 seeds from one pocket to the other - ie until all other 30 people had been met and greeted - the last seed being his/her own.

## 2) EXPECTATIONS

On arrival, participants wrote their hopes and fears on cards and put these on the wall. These are a selection:

### *Hopes*

*To understand PRA and its application*

*To learn various PRA approaches and methods relevant to nomadic societies*

*To share experiences*

*To find out the community's priorities*

*To gain more knowledge on how to approach the community*

## *Fears*

*The reaction from the community towards PRA*

*The problem of continuous drought in the pastoral areas*

*I have no experience or idea of PRA*

*I wonder whether I will cope with the days in the manyatta*

*The constraints of PRA in reaching some groups*

Karen showed on a flip chart (below) the ranking of people's expectations which had been taken from the forms returned prior to the workshop.

These revealed a spectrum of experience and expectations. For example, eight people put as their first choice "a basic theoretical introduction to PRA", but five put it last (those people who had taken part in PRA activities before). There were several people in the group with no experience and others with considerable experience of PRA.

### **RANKING OF PARTICIPANTS' EXPECTATIONS PRIOR TO THE WORKSHOP**

	1st	2nd	3rd	4th	5th	6th	7th	8th	Over all
A basic theoretical introduction to PRA	8	1	-	1	2	1	2	5	4
Practical PRA work with communities	6	3	6	3	2	1	-	-	1
Learn from PRA experiences elsewhere	-	3	5	3	4	6	-	-	5
PRA in a pastoralist context	6	4	5	3	3	-	-	-	2
Oxfam team-building exercise	-	1	-	1	3	5	5	6	7
Explore collaboration within Baragoi	-	1	-	1	2	3	5	9	8
Applications and limitations of PRA	1	6	3	4	2	1	3	1	3
PRA clinic	1	2	1	5	3	2	3	4	6

### 3) WORKSHOP OBJECTIVES

Karen presented the objectives of the training workshop and the fieldwork as follows:

1. To provide a basic practical introduction to PRA in a pastoral context for Oxfam staff and partners.
2. To assist four different communities and the Oxfam Baragoi Pastoral Project (BPP) to embark on a process of mutual negotiation and collaboration using PRA as a tool.

#### Keywords:

**Skills:** for us to learn new methods and approaches

**Pastoralism:** for us to apply these in a pastoralist setting

**Partners within the districts:**

for this to be a joint collaborative exercise between Oxfam and other agencies in Baragoi, and to train a pool of people from each district to spread awareness of PRA on their return.

**Process:** for this to be the start of a genuine process with these communities - more than just a training exercise.

#### 4. INTRODUCTION TO PRA

##### a) What is PRA?

*PRA is a family of approaches and methods to enable rural people to present, share and analyse their knowledge of life and conditions, to plan, and to act.*

The approaches and methods are:

- \* Participatory
- \* Flexible
- \* Lightly structured
- \* Adaptable
- \* Exploratory
- \* Empowering
- \* Inventive

##### b) Context

Robert began by explaining the context in which PRA has developed, noting first the two issues of change and error.

##### i) Change

Significant changes are taking place in all societies. Change seems to be accelerating, most obviously in the fields of technology and communications, but in politics and social development as well. Are people's expectations also changing faster than before? If they are, then it is even more important that we are up-to-date and in tune with what people really want. PRA can help us to achieve this.

##### ii) Error

One of the most common errors of development professionals has been "top down" development, with minimal consultation or participation. The failings of many pastoral development projects are now widely acknowledged. PRA challenges past practice because it is built upon the premise that ordinary people know a great deal that the professionals don't know. In PRA participation is key.



c) Whose realities, needs and priorities count?

Human society is organised like North-South magnets - into groups of uppers and lowers, into groups that dominate and groups that are dominated. Here are some examples:

Uppers	Lowers
The IMF	Poor countries
The North	The South
Core	Periphery
Senior	Junior
Male	Female
Teacher	Student
Guru	Disciple
Parent	Child
Creditor	Debtor

PRA is about overturning traditional roles: not reversing them completely, but moving towards lateral rather than vertical relationships.

PRA is also about a shift from "things" to "people". The emphasis in aid and development has often been on infrastructure. PRA puts the emphasis firmly back on people and their empowerment, which means that each context in which PRA is carried out will be different. A flexible approach is therefore essential - fixed packages and a rigid approach will rarely work.

"Two paradigms"

Point of departure and reference...	Things	People
Mode.....	Blueprint	Process
Keyword.....	Planning	Participation
Goals.....	Preset, closed	Evolving, open
Decision-making.....	Centralised	Decentralised
Analytical assumptions.....	Reductionist	Systems, holistic
Methods, rules.....	Standardised, universal	Diverse, local
Technology.....	Fixed package ("table d'hote")	Varied basket ("a la carte")
Professionals' interaction with clients.....	"Motivating", controlling	Enabling, empowering
Clients seen as.....	Beneficiaries	Actors
Force flow.....	Supply-push	Demand-pull
Outputs.....	Uniform, infrastructure	Diverse, capabilities
Planning and action.....	Top-down	Bottom-up

*In situations of rapid change, and in trying to accept and learn from our errors, how can we turn things around in these ways?*

d) **RRA or PRA?**  
 Rapid Rural Appraisal or Participatory Rural Appraisal?

**Principles shared by RRA and PRA:**

- \* learning from
- \* learning rapidly, progressively
- \* trade offs (optimal ignorance; appropriate imprecision)
- \* triangulation (cross-checking)
- \* seeking diversity

**PRA in addition stresses:**

- \* learning with and by
- \* facilitating ("handing over the stick")
- \* our behaviour
- \* self-critical awareness (embracing error)
- \* sharing (with villagers, with other organisations)

	<b>RRA</b>	<b>PRA</b>
Major development in.....	Late 70s/80s	Late 80s/90s
Main innovators in .....	Universities	NGOs
Key resource earlier overlooked.....	Local people's knowledge	Local people's capabilities
Main innovation .....	Methods	Behaviour
Mode .....	Extractive	Facilitating
Main objectives .....	Learning by outsiders	Empowerment of local people
Outcomes .....	Plans, projects publications	? Sustainable local action, institutions...?

The main difference between RRA and PRA lies in their objectives: RRA helps us to learn more effectively by extracting information. PRA empowers local people through their participation and analysis of their own situation.

**In PRA:**

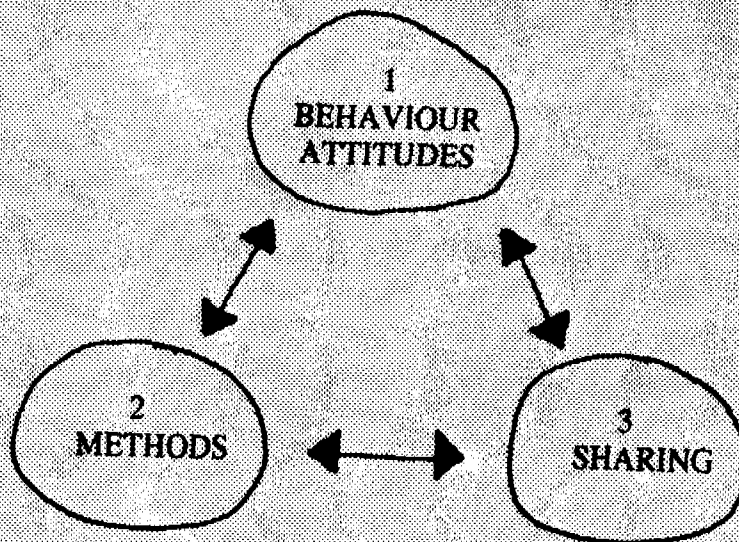
- WE: \* Establish rapport                      \* Convene, facilitate  
 \* "Hand over the stick"                    \* Watch, listen, learn and support

**THE COMMUNITY:** does many of the things that we thought only we could do:

- \* Model                      \* Map                      \* Diagram
- \* Rank                      \* Estimate                \* Score
- \* Show                      \* Explain                \* Compare
- \* Discuss, analyse, plan, act, monitor, evaluate

## "THREE PILLARS OF PRA"

- \* Unlearn
- \* Facilitate
- \* Embrace error
- \* Sit down, listen, learn, respect
- \* Be nice to people
- \* "Hand over the stick"
- \* Relax
- \* "They can do it"
- \* Use your own best judgment at all times



The analysts: map; model; estimate; compare; score; rank;  
diagram; analyse; present; plan; teach us;  
act; monitor; evaluate.

They share their knowledge and analysis.

We share our learning, experience, methods, ideas, training.

e) Sources of PRA

PRA has grown out of several different sources, both positive and negative.

Negative sources

i) **Biases of rural development tourism:**

We split into groups and thought about the kinds of biases which are present in brief rural visits. What kinds of things happen, or what is there in our behaviour and attitude, that make us see things in certain ways? Which people don't we meet, or are too difficult to meet? When do we visit?

We thought of the following:

- \* Meeting only certain kinds of people - eg the important, men, those who happen to be around.
- \* Not meeting other kinds of people - the poorest, women, the sick, the powerless, children.
- \* Coming with our own preconceptions/prejudices and imposing our fixed ideas.
- \* Being in a hurry - not allowing enough time, and trying to do much within a short space of time. Visiting at times which suit us.
- \* Not considering other people's feelings or other obligations. Not visiting at times which suit our hosts.
- \* Disregarding cultural and traditional values. Behaving in a superior way.
- \* Lack of proper means of communication. Misinterpretation through translation.
- \* Talking only with large groups, not with individuals.
- \* Being overfed/overpraised as visitors.
- \* Going only to the best "showpiece" projects. Going only to those which are easily accessible.

*The timing of visits is important in PRA. Diagramming and discussions all take time. Normally we visit communities between 11.00 and 4.00, but other times may be more convenient for them. Ask women in particular what's best for them.*

ii) **Questionnaire surveys:**

Questionnaire surveys can be attractive for all sorts of reasons. They deal in easy numbers, use standardised data, and focus on categories already defined by those doing the survey. However they can also be time-consuming, inaccurate, misleading and costly, and can be biased by the attitudes and behaviour of the enumerator. More importantly, those carrying out the survey gain the power (the knowledge), while those questioned stay weak.

When people are asked questions they may like to present themselves in a good light, and this bias is rarely taken into account. There are several examples of questionnaire surveys in which different answers were given by the same people to the same questions, depending on the techniques used, on cultural factors, and on whether the questionnaire was known to the respondents. PRA can often be used to replace survey techniques.

**Positive sources**

i) **Applied social anthropology** - in particular the belief that people have their own views and criteria. Techniques in participatory observation.

ii) **Farming systems research** - the awareness that people have diverse, risk-prone and complex livelihoods.

iii) **Agro-ecological analysis** - techniques in diagramming.

iv) **Activist participatory research** - the Freirian concept that people can and should do their own analysis of their own condition. "We" are only facilitators and enablers.

f) **Conclusion**

There are many other participatory methods in use at the moment (..... farming systems research, social methodology, action research, beneficiary contact monitoring, DELTA, process documentation.....).

The main shift in PRA is that investigation, analysis, planning and implementation are done not by the development "professionals" but by the villagers or community members.

PRA is a move from being closed to being open; from the verbal to the visual, from individuals to groups; and from measuring to comparing.

Behaviour and attitudes are crucial - the need to show respect, to take a back seat, and to be self-critically aware. Some of the most difficult things to do are:

- to "embrace error" - to treat each mistake as a learning experience and to "fail forwards".
- to listen, keep quiet, and let people do things themselves.

Initiative and common sense are invaluable. A management manual from India has the words: "Use your own best judgment at all times" inscribed on its first page. All the subsequent pages are empty....

Since good PRA depends on flexibility, there are no "rules". But if some had to be drawn up, there might be just three:

*Rule One            Be nice to people*

*Rule Two            Repeat Rule One*

*Rule Three          Repeat Rule Two*

5) INTRODUCTION TO PRA METHODS AND TECHNIQUES

Twelve different techniques which can be used in PRA are described here in turn. Each of the twelve sections includes notes taken during our initial training session in Baragoi and some practical tips which we later learnt from the fieldwork.

Most of the techniques are then also illustrated by case studies, maps and diagrams which were drawn from the fieldwork and written up by different members of our group.



*Mapping exercise, Barsaloi*

## 1. MAPPING

There are several possible types of mapping: social, resource, census, or of a particular aspect, such as fodder.

We each drew a quick two-minute sketch of our home or work area and then discussed the kinds of things which had been included or excluded. Then we shared our experiences of facilitating mapping with different communities. These included gardens and herding patterns in Turkana, physical mapping in Baragoi, and village mapping in Wajir.

These experiences showed that mapping can bring out differing perceptions, particularly in relation to the collection of resources such as water and firewood. Often these perceptions are differentiated by gender. Mapping can also provoke challenges within a group, as people question each other's interpretation.

Mapping can be done on the ground or on paper. We quickly brainstormed the advantages of each:

### **ADVANTAGES OF THE GROUND**

Easier to make changes

Easier for illiterate people

No need for outside equipment - uses locally available materials.  
Economical.

More people can participate

Encourages innovation

More spontaneous and flexible

Less limitation of scale

### **ADVANTAGES OF PAPER**

Permanent

Easier for literate people

Can be copied

Can be understood more easily by outsiders

Encourages precision, since it's harder to change

Can include more detail

Can be carried away

*The choice of place is important - you need room to expand, and flat movable soil. Ask people where would be good. The map can be drawn on the ground first and then transferred to paper - but who draws it onto the paper? There's a danger of simplification on our part and refinement on theirs.*



*Social mapping, Embakasi village, Barsaloi  
4 February 1994, afternoon*

*"After introductions we sat under a tree near to the road where some women had been waiting, and we asked them if they could draw a social map of the area. Maria started to draw a very detailed large-scale map of the immediate vicinity, outlining the number of rooms and the exact disposition of each article of furniture in the two nearest mabati homes.*

*Meanwhile we asked some other members of the group to work on a sketch of all of Embakasi. To our surprise, the village consisted of only 13 households, including the mission.*

*Mariam drew each boma as a circle in the dust, marking each home with a stone, then adding beans to represent adults, maize (food aid) to represent children, and various seeds to represent goats, chickens and the few dogs and cats. Initially we asked the analysts what they would like to show on the map, but we then questioned them more directly about their livelihoods, people with disabilities, sickness, and the number of children going to school.*

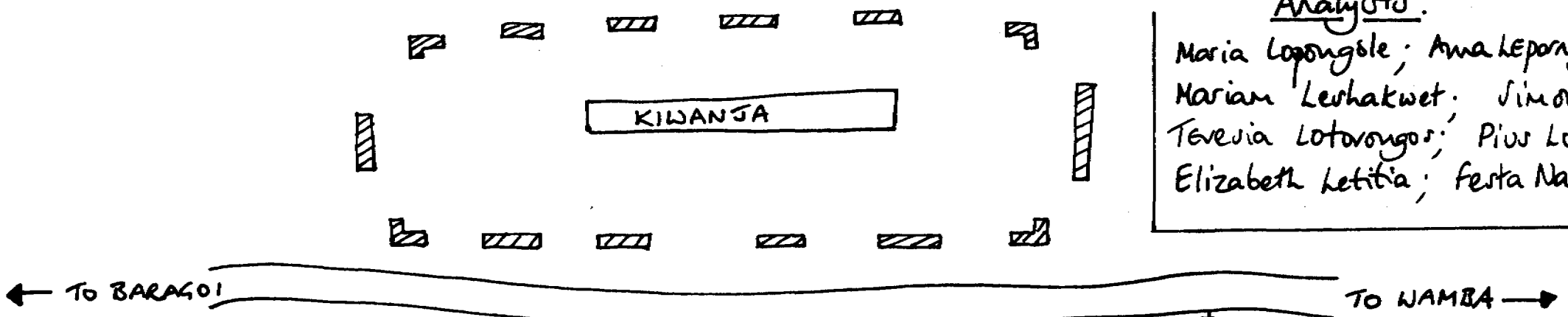
*We were able to elicit a lot of information by interviewing the map. The women were open and frank, while the few men present seemed reluctant that we should learn about the more sensitive issues, such as brewing of busaa.*

*Starting the social mapping was quite daunting. After two days of training our team (all new to PRA) was on its own to take the first plunge. In fact it turned out to be surprisingly simple, and the analysts quickly gained confidence and showed a lot of ingenuity in finding suitable materials from around. Initially it was difficult to hold back and not suggest things, but as the confidence of the analysts grew, so did our confidence in their ability to do the job."*



# SOCIAL / CENSUS MAP - EMBAKASI VILLAGE, JARJALOI

4 FEBRUARY 1994



Analysts:  
 Maria Lopongole; Ama Leponyok  
 Marian Leshakwet; Simon  
 Tevenia Lotovongo; Pius Lobola  
 Elizabeth Letitia; Festa Nanole

	Other opps	children	Goats	Chickens	Cats	Dogs	Male adults	Female adults	Employed
1. Ngiteri Leshakwet	-	8	-	-	-	-	-	-	-
2. Nasiano Lesaibile	-	5	-	-	-	-	-	-	-
3. Nantawa Leshakwet	B	6	5	-	-	-	-	-	-
4. Elizabeth Longelewh	-	8	-	-	-	-	-	-	-
5. Maria Lopendangole	PS FG	8	-	7	1	-	3	-	-
6. Mama Ntiyan	S	3	-	-	-	-	-	-	-
7. Cecilia Lemateni	S	5	-	-	-	-	-	-	-
8. Marta Lolowesho	S	8	-	-	-	-	-	-	-

- 9. Nahtawa Lepatoye
- 10. Lenanyokie
- 11. Simon Letitiya
- 12. Stephania Leaderso
- 13. Catholic Mission

	Other opps	children	Goats	Chickens	Cats	Dogs	Male adults	Female adults	Employed
S	4	10	-	-	-	-	-	-	-
S	13	10	-	-	-	-	1	2	-
-	6	10	5	-	1	2	-	-	-
PS FG	3	-	-	-	-	-	-	-	-
-	-	5	-	1	-	2	-	-	-
-	77	40	12	2	2	13	13	7	

\* Other opportunities: B = local brush; S = Sisal; PS = Precious stones, F = Frankincense, G = Gum arabic

*Resource mapping, Natiti  
4 February 1994, morning*

*"We joined a group of Turkana herders at the Lochor-Ekalale watering place where donkeys and goats had been brought to drink from a distance of up to ten kilometres. We were told that they had not had water for five days. The herders asked us to wait until they had finished their work and then they would join us.*

*When the watering was completed we sat in the shade of a tree in the dry river bed with Lorot. We explained who we were and where we had come from, and we asked him if he knew about Oxfam, to which he replied that Oxfam was one of the organisations involved with the food relief.*

*He began by telling us about the leaf of a tree - Ekorokoroite - which is poisonous to camels but which is common along the sides of the rivers. We collected a sample from one of the trees: Lorot said that no-one knew what it really was, but that it made their animals sick.*

*We then asked Lorot if he would show us the area in which his animals graze by drawing a map in the sandy floor of the river bed. First he placed large stones to indicate the major mountains - Nyiro, Kawap, Teter, Ngorice, Morongakimur and Kangadeatormu - and then he drew lines in the sand to show the rivers and the road going north of Baragoi towards South Horr.*

*Soon, Lorot was joined by Lopeyok, Lowongo and Euren, who had become interested in what was going on and came over to join in. Each of the four men placed a pebble on the map to show the place where they came from. Then they showed us the water points and explained the difficulties of getting enough access to water in the dry season. They said that the northern rivers were currently dry, but they pointed out possible new sites for water points.*

*Next they drew with their sticks in the sand to show the direction of grazing patterns in both the dry and the wet seasons. One of their current problems was that there was so little grazing left that animals were concentrated in some remaining pasture around Mt Ngorice which was badly tick-infested. They also explained that their grazing area was restricted by the Samburu to the western side of the main road.*

*At this point the southern boundary of the map they had drawn was the river in which we were sitting (river Golgol). So we asked them whether they ever moved south of this point, and they then drew the southern half of the map towards Marti. They showed us the sites of dams and explained which of them contained water at which times of the year.*

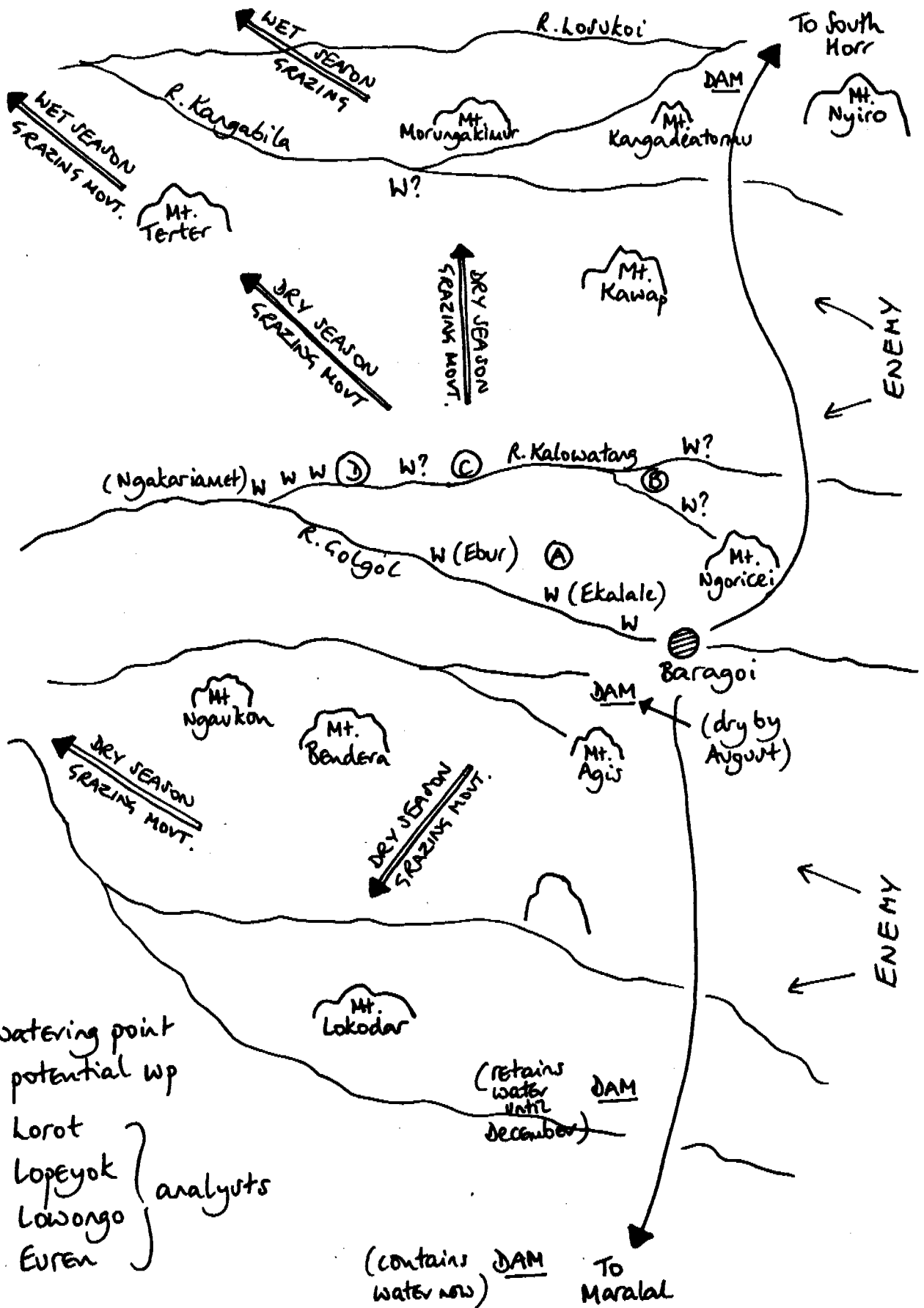
*We copied the map into a notebook and later transferred it onto paper which we left with them in the village. We thanked the men and left, and as we walked away we saw one of the herders look at the map in the sand and heard him say to his colleagues: "Look, the whole big world is here."*



# RESOURCE MAP - NATITI

4 February 1994

To Suguta + Turkana



W = watering point

W? = potential wp

(A) = Lorot

(B) = Lopeyok

(C) = Lowongo

(D) = Euren

} analysts

(contains water now) DAM

To Maralal

## 2. TRANSECT WALK

Often we can only gain an accurate picture of a particular area by walking through it. The important thing is to notice carefully the environment, ask questions and look for things which are unusual.

It can be useful to start from a high point and walk down to a low one. The exercise can also be done in a vehicle if the area is large. The group carrying out the exercise could allocate to each group member responsibility for noting one aspect, such as water, trees, livestock, or resources.

Ask people their own ecological zones and use their own words for them. Mapping can be a useful exercise before a transect walk, because you can then use the map to discuss where to go and carry it on the walk.




During the walk you should also identify problems, solutions, resources and areas of opportunity.

### Some tips:

- \* Start early
- \* Observe
- \* Meet people
- \* Ask and listen
- \* Seek diversity
- \* Use local terminology
- \* Don't pack up when hot and tired

### Common mistakes:

- \* Not allocating team responsibilities
- \* Starting late in the day
- \* Attempting to include too much detail

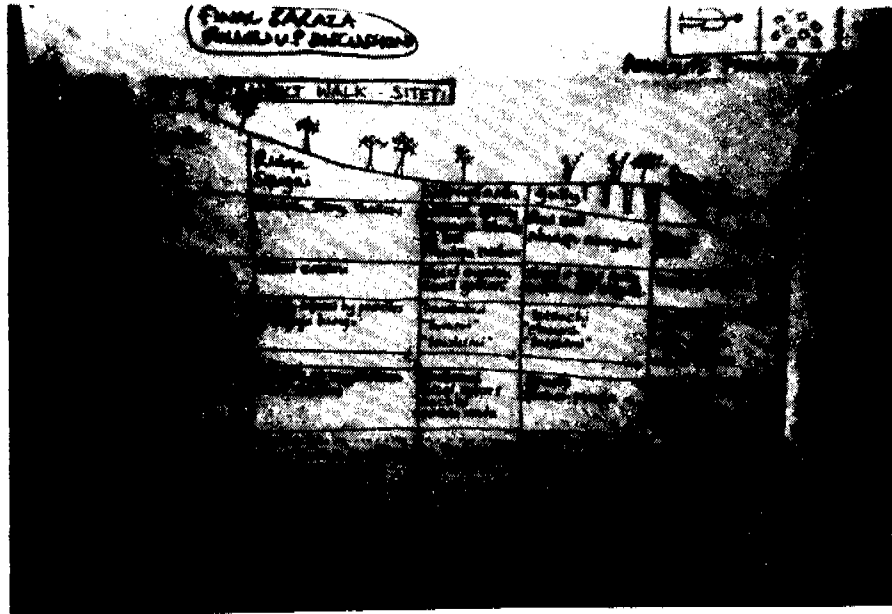
TRANSECT SERERIT S.2.94	Lower slopes 	Higher slopes 	Riverine 
Trees	itepes ○△◇ laturdai ○ lpukunyi ◇* lgirigiri ○◇ ngilai △◇ lpupoi *○ lmararoi □◇ lterorjoi □ lkunkii ○ lmavei ◇ ntukianta ○ ndupoi *	lororoi ◇○△ ldevekeri ●●◇ laishini △◇ siteti *○◇ itepes ○△◇ laturdai ○ marturei *△ iti △○◇ imasanapat ○ ldevekeri ○●◇ vantaiti *◇ mtilimar ○◇△ ntarakoi △◇ ljesi *	lkidash *◇ lanugi ◇ lmonoi ○◇ laminira △◇ iti ○◇○ lelei ○* lkigeriai □ lgornaroi * lkiriastus □ riteti ◇ loikilepoi ◇ leimugi ◇ ntarakoi ◇△
Grasses	ntalakwen loturei maitirai lornianta lodwa poro	vucha elekeek mareperepei nterees	loobene lokineki lomurvai veiyai reketet narungoyo lararas
Livestock	cattle goats	cattle goats	-
People	few mayattas	few mayattas	-
Wildlife	kudu baboons birds	birds	warthog many birds ntutugo (wild cat)
Water	-	-	river
Problems	wild animals (lions)	gully erosion	-
Opportunities	acacia senegal (ldevekeri) medicinal plants genetic diversity food plants fencing materials	medicinal plants genetic diversity food plants fruits wood	bee hives medicinal plants genetic diversity building materials permanent water supply fruits

Code for tree uses :-

- fodder
- economic value
- medicinal    ◇ fuel
- △ building    \* food (human)

Guides :

Lucas Kongojine  
Joseph Kesampeni



### 3. TIMELINE

A timeline is a list of significant historical events, which can then be used as a basis for discussing trend and change analysis. History and mapping are both good starting points for PRA work with communities.

**Timeline, Natiti**

**4 February 1994, morning**

"During our first meeting with the community, and after greetings and introductions had been completed, we began to ask them about the history of their community. The group included both men and women, and we asked them to tell us of important events for as far back as they could remember.

Two elders, Lochodo Loron and Lochuch, stood up and listed the major events between the 1920s and the 1940s. They were followed by another elder, Ngiterito, and two women, Lowoton Lobura and Naomi, who listed those between the 1950s and the present day.

The main benchmarks in their history were droughts, for each of which the Turkana give a descriptive name to reflect its distinctive character."

- 1920s/1940s     *The period of Apetaret, during which the Turkana in Turkana District were dispersed after conflicts with the colonial administration. Some moved eastwards into Baragoi, Barsaloi, and as far as Archers Post. Many animals were lost in the process.*
- Early 1950s     *The District Officer's camp was established in Baragoi. This was a period of plenty - people could even afford to use animal fat as lotion.*
- Late 1950s     *Akamu-a-ngasaaja (ngasaaja = "donkey pannier") - a drought which forced people to migrate into the Isiolo area.*
- 1960            *Namotor (= "humpless") - another drought which affected all areas. Life became flat (humpless) and there was nowhere to seek refuge.*
- 1961            *Achaka-ekipul (= "the padlock controlling the skies was lost") - excessive rains and flooding killed people and livestock.*
- 1966            *The sighting of Erop (= "the star with the long tail") - the year of a comet.*
- "                *Akamu-emanik emojong - a drought which occurred during the time the Samburu raided the cattle of Emojong, a prominent Turkana elder.*
- 1971            *Namunyumunyo - a drought which halved livestock herds. People migrated towards Kapedo.*
- 1984            *Akamu-a-Nkor - the drought of the Samburu. Samburu and Rendille from Baragoi migrated to Suguta.*
- 1990            *Severe drought, but no name has yet been given to it.*



#### 4. TREND AND CHANGE ANALYSIS

A timeline is often a good base from which to start this kind of analysis. One method might be to use pie diagrams to show the relative amounts of something within a circle - such as the area of land under cultivation. Another might be to use a matrix to show relative change.

In small groups during our training we practised the exercise, producing diagrams which showed the trend of drought in the arid north of Kenya, the diminishing availability of gum arabica in Baragoi, and the rate of hair loss on the head of one of our colleagues.

*Be patient: let people find their own ways of showing things and presenting information.*

**Timeline, Sererit women**  
**4 February 1994, midday**

**Materials used:** sticks, seeds, leaves, stones, small branches.

*"We started by asking women about important events in the past. At first they only identified the current drought and told us about how they were coping. So we suggested a time in the past from which they could start (the Kimaniki age-set in the 1950s). The women began by describing this as a time of abundance and happiness, when people had a lot of cattle. Then they started to name the droughts up to the present.*

*Next they showed the circumcisions of male age-sets which were seen as very positive events, along with the movement into ceremonial settlements (lorora) which they marked. Girls' circumcision was also seen as a joyous occasion, and since it is ongoing all the time it was marked by a continuous line of stones.*

*Animal and human diseases were shown, and different ones identified. The women also noted when famine relief food had been received. When asked, they were able to indicate the time of the Independence of Kenya, the beginning of Moi's Presidency, the last election and their own births.*

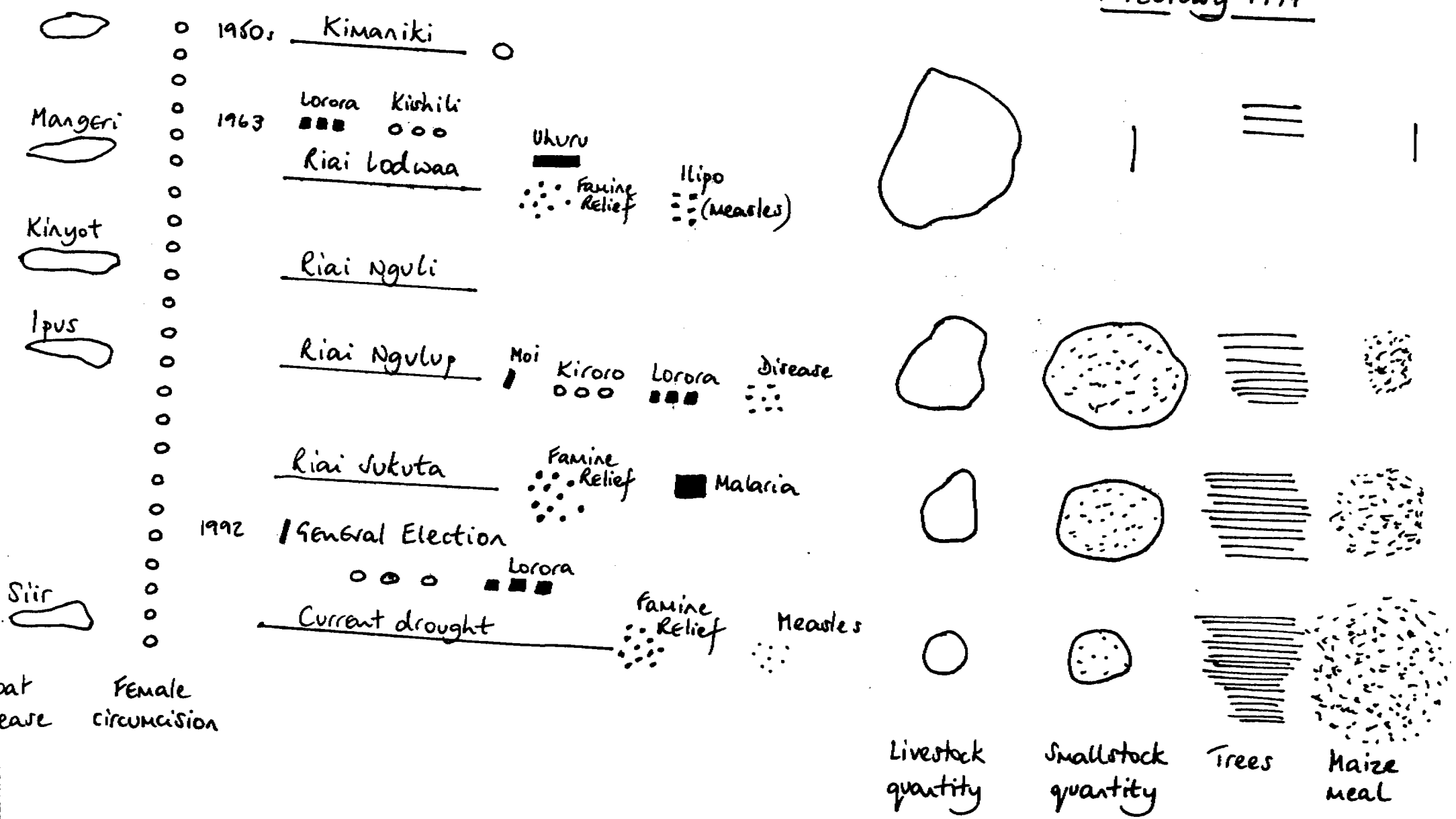
*We then asked the women about trends, and they showed us the changes over the years in cattle holdings, smallstock holdings, trees and maize meal. We also discussed coping strategies during drought and trends in those strategies which were listed as follows:*

- |                                   |  |
|-----------------------------------|--|
| <i>Riai Lodwaa</i>                | <ul style="list-style-type: none"><li>* eating wild roots (<u>ngaram</u>, <u>njesin</u>, <u>loro</u>)</li><li>* eating seed pods (<u>sagaram</u>)</li><li>* famine relief (dried meat - <u>sirikan</u>)</li><li>* seeking employment in town</li><li>* selling animals</li><li>* eating dead animals</li></ul> |
| <i>Riai Ngulup</i>                | <ul style="list-style-type: none"><li>* selling goats</li><li>* migrating</li></ul>  |
| <i>Riai Sukuta</i>                | <ul style="list-style-type: none"><li>* eating skins</li><li>* selling aloe</li><li>* exchanging goats for maize meal</li><li>* famine relief (Oxfam)</li></ul>  |
| <i>Riai le Lmoli</i><br>(present) | <ul style="list-style-type: none"><li>* famine relief (Oxfam)</li><li>* cash for work (GTZ)</li></ul>  |

*We learnt from this exercise that the women reckoned time according to age-sets/generations, and that droughts are relatively frequent but of differing qualities: some are accompanied by disease, others not. It surprised us that migration was not more emphasised as a coping strategy during drought. Livestock holdings are decreasing, while the use of maize is increasing. The number of trees on the lower slopes is also increasing due to a decline in the number of elephants."*

# TIMELINE AND TREND ANALYSIS - SERERIT WOMEN

4 February 1994



ANALYSTS: Naadara Lesiato; Naasawa Lekarabi; Pen Lesenyrei;  
Naasunya Lenamado; Ntees Lenamado; Noolmongi Lemalinea

FACILITATORS: Rebecca;  
Faroma, Carolyn; Stella

## 5. SEASONAL CALENDAR

We began by listing the different kinds of things which vary seasonally:

- |                   |                           |                                     |
|-------------------|---------------------------|-------------------------------------|
| * Pasture         | * Milk                    | * Honey                             |
| * Rainfall        | * Migration               | * Fruits/berries                    |
| * Calving/lambing | * Leaves/flowerings       | * Resources - eg gum arabica        |
| * Acacia pods     | * Diseases (animal/human) | * Insecurity                        |
| * Finances        | * Festivals               | * Livestock conditions              |
| * Drought/famine  | * Crops                   | * Food consumption and availability |
| * Market prices   | * Water                   |                                     |
| * Breast milk     |                           |                                     |

In seven groups we invented our own seasonal calendars. One group illustrated the seasons in Wajir:

Gu	long rains	April - June
Hagay	windy season	July - September
Der	short rains	October - December
Jilal	hot season	January - March

They chose four indicators and used natural materials to illustrate their changes over the seasons:

- \* Children's nutrition
- \* Insecurity
- \* Milk availability
- \* Rainfall

Another group used the number of seeds to indicate the number of the month - one seed for January (1st month) and twelve seeds for December (12th month). A third group used the distribution of seeds in their diagram to show the concentration or scattering of livestock at different times of the year.

*The exercise should begin by discussing when, according to the community, the year begins. It will differ from place to place. Things can be shown in different ways, and people will invent their own methods of doing this. The more people themselves choose how to do or to illustrate something, the more they're in command.*

SEASONALITY

BARJALOI

8 February 1994

MIGRATIONS

MIGRATIONS

MIGRATIONS

Too much labour  
Raids  
No pasture  
Lack of water  
Hunger  
Drought  
Diseases: lipis, tics

Healthy livestock  
Plenty of milk  
Plenty of pasture

No pasture  
Lack of water  
Hunger  
Drought  
Much labour

Plenty of milk  
Plenty of pasture

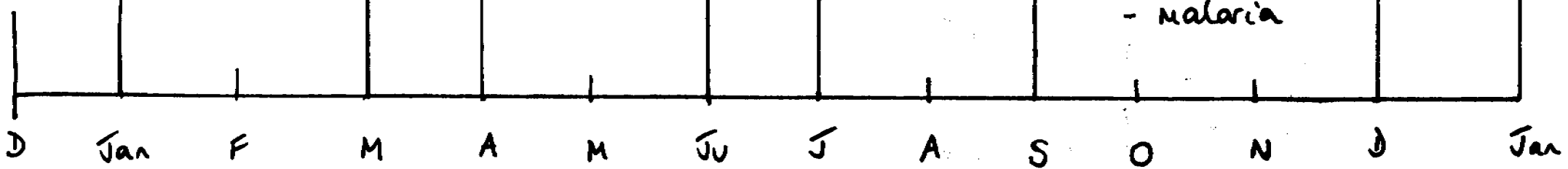
Lamei  
(dovop)

Ngergera  
(hari)

Lorikine  
(Nkolong)

htumuren  
(Lari)

Problems:  
- livestock die  
- malaria



Analysts: Rebecca Keshomonoi; Nonkewan Lelerhep; Rebecca Lemokotile  
Namari Lemanyara; Leante; Kenguraa.

## 6. TIME-USE ACTIVITY

There are many ways of applying this technique. A commonly-used example is the 24-hour day exercise included in gender training and analysis.

List the activities first, then rank them according to the most/least time spent on them.

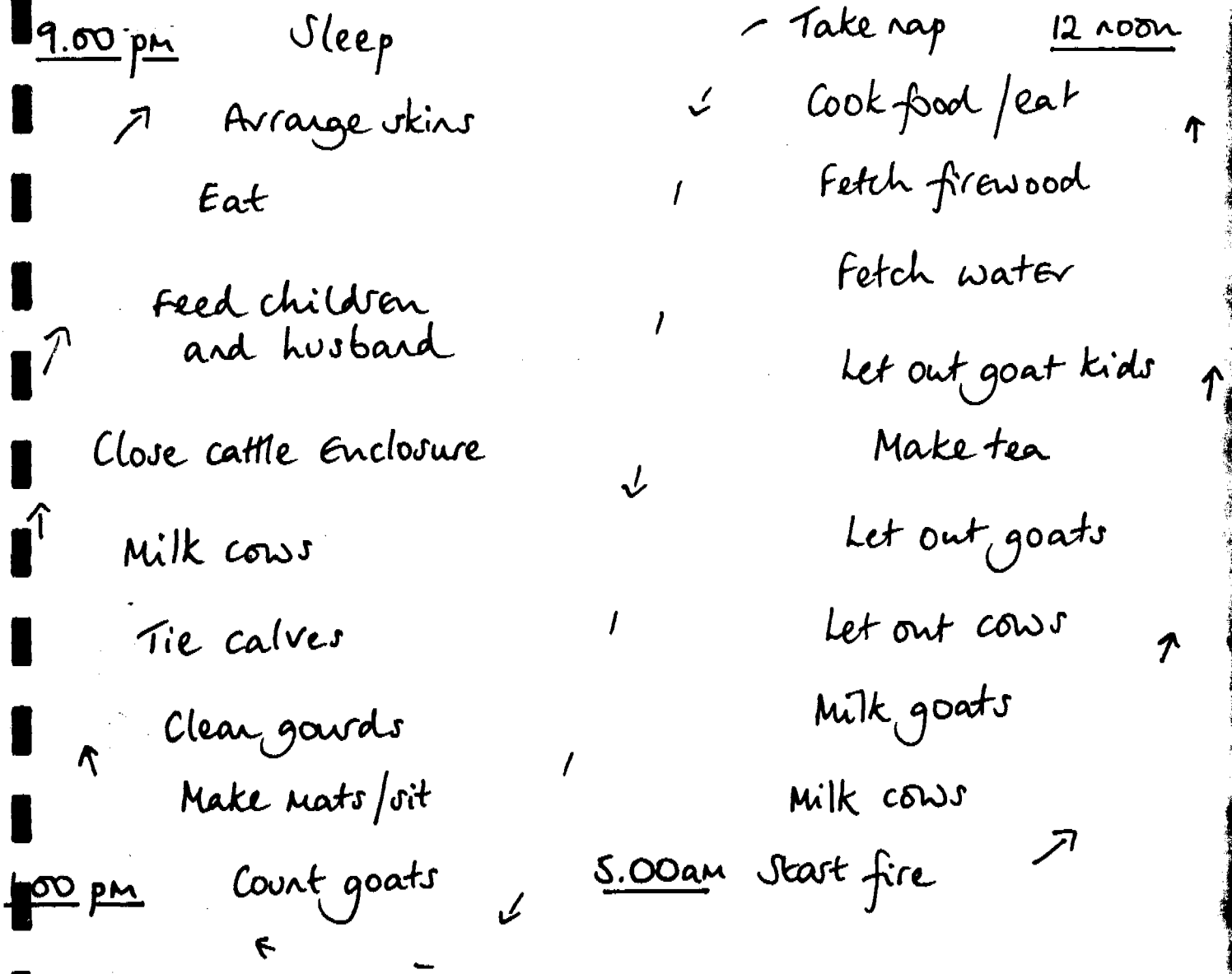
Be flexible if people don't divide their time up into hours. There can also be seasonal changes and differences at various times of the year.



*Pauline Lechipan inside her home in Siteti*

SERERIT WOMEN - 24 HOUR DAY

4 FEBRUARY 1994



Analysts: Noolmorgi hemalinga  
Eother Lengumeni  
Susan Lesampe

## 7. WEALTH/WELL-BEING RANKING

Some people in the group shared their experiences of facilitating wealth ranking. This was one example which notes the importance of determining in advance the terms by which the community defines wealth:

*"We held an initial meeting to brainstorm people's names and the different indicators of wealth. The meeting was also a useful way to gauge people's sensitivity about the general issue. Four people were then asked to rank the names on cards according to the indicators. Later they were asked to explain their decisions. An average ranking was then calculated from the four results."*

Names for the ranking could be taken from a social map drawn earlier - or the ranking could be done directly onto a map, perhaps by using different colours.

In small groups we ranked our colleagues according to indicators such as well-being, gender awareness, and the ability to achieve political office.

*This exercise is often best left until people know each other better. The notion of "well-being" may be preferable to "wealth".*

*If those doing the ranking are unable to read, and a card system is being used, the names can be read out by someone else. In this situation it's very important that the person doing the ranking actually holds the card, even if they can't read it, so that s/he feels as involved as possible.*

*A wealth ranking exercise can take a long time - notice when people become tired.*



*Livelihood and aspiration ranking, Barsaloi  
5 February 1994, morning*

*"We had discussed the sources of livelihood within the community on the previous day during exercises in social and livelihood mapping. So we asked the analysts, six women and eight men, to show us in whatever way they could how they would rank those livelihoods.*

*Mark Lesinuto volunteered to draw on a newsprint a symbol to represent each livelihood. We were initially apprehensive of the idea of one analyst dominating, but we soon discovered that others quite easily got involved in directing Mark. One person called out: "The tail of the cow should be down, not up!", and another suggested that he draw "a woman carrying a child and water" as the symbol for water sales.*

*After Mark had completed drawing the symbols, each analyst was asked to pick five stones (ie half of the number of livelihoods listed) and then to place them against the five livelihoods they thought were most important to them.*

*At this point we realised that there was a problem, because some analysts had started placing stones against livelihoods they wished to have, rather than against their actual present livelihoods. After some discussion it was agreed that we would use two main columns in the ranking: the first would show the present and the second would show the preferred sources of livelihood. Each of these two columns was also subdivided further to show men's and women's ranking.*

*After the ranking exercise had been completed we asked the analysts about the choices they had made. Some interesting observations were that the Samburu and Turkana now prefer to keep goats rather than cattle, because they survive drought better and are easier to sell and slaughter. Relief food was ranked highly as a present source of livelihood, but very low as a preferred source, indicating that the community has no wish to depend on relief assistance for longer than is necessary. Women also ranked the market highly, expressing their desire to diversify their sources of income.*

*The analysts were very excited at the end of the exercise. One of them commented:*

*"These things were inside us, but we didn't know what they looked like until now. We will not forget this. This way of doing things pole, pole is better."*



NGOMBE

Drawings by  
Mark Lesinuto,  
Barsaloi representing  
sources of livelihood



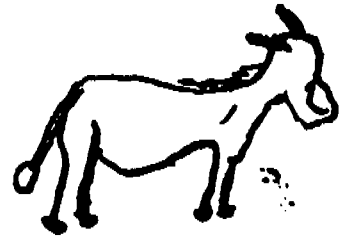
MBUZI



MAJI



KUKU



PUMDA



MAKAA



MAHDI



KUMI



BUSA



SOKO

# LIVELIHOOD & ASPIRATION RANKING

BARUALDI

5 February 1994

	MEN	WOMEN	MEN	WOMEN
Mbuzi - Goat	8	5	8	6
Kuku - Chicken	5	3	5	3
Ng'ombe - Cattle	2	0	6	5
Punda - Donkey	4	0	5	6
Mahindi - Relief food	6	5	2	1
Kuni - Firewood	4	3	5	3
Maji - Water	5	4	7	3
Makaa - Charcoal	2	0	0	0
Soko - Market	4	5	3	4
Busaa - Beer	2	0	0	0

AS IT IS  
NOW

HOW THEY  
WOULD LIKE IT

## 8. PROBLEM RANKING

Those of us who had facilitated problem ranking in the past had done this in various ways: some by listing problems on cards, others by piling stones to indicate the rough extent of a problem. Two specific examples were given:

*"We began by dividing the group into men and women. Both groups were asked which were their most important problems. Then, if they had 100/= to invest, they were asked in which problem on the list they would invest it. When both groups had finished we compared the results of the men's and the women's ranking."*

*"We facilitated a ranking with sixteen village people. Each person was asked to collect six stones. Each of the previously-identified problems was held up on a card by a child, who also announced its name in the vernacular. Each of the sixteen villagers was then asked to place a stone in front of the children who were holding their six most important problems."*

In small groups we thought of different ways in which ranking might be carried out, and of the different things which could be ranked.

- a) One suggestion was to use animals as symbols for the ranking, which have more value and emotional attachment in a pastoral society: for example, camels might be considered the most valuable and chickens the least.
- b) Another was to represent each problem by an object; each individual to place the objects in boxes according to priority; then the group to discuss the contents of each box. It was important to rank things relatively, rather than one at a time.
- c) One way might be to identify the most generative problem, and then to use discussion to make links with the others. This would be a more holistic and integrated method, recognising the inter-relationships between problems.
- d) Another suggestion was to list the problems, then give each person 3 stones - large, medium and small. Each person would be asked to place their stones against three problems, the size of stone being proportional to their assessment of the size of the problem.

*Listening is very important. Who says what during a debate over setting priorities can be very revealing. People may have to justify their scoring during the discussion, and this can give insights into the nature of their problems.*

**Problem ranking, Siteti**  
**8 February, morning**

*"The process of problem ranking took several stages. On the previous night Karen and Mohamed sat by the fire in Pauline's home and discussed with her the general problems that women face. It was clear that water was a major preoccupation, followed by concern over what would happen when the food aid stopped. We found that these discussions helped us to start off the problem-ranking exercise the next morning.*

*Our first task was to send our car to fetch water for the women, which freed up their time to work with us. Pauline and Naitamany (co-wives) thought of their major problems and then fetched suitable materials to symbolise them, such as an animal bone for livestock disease and a panga for destruction of the environment. Other women and a few men drifted in and out to watch and make occasional inputs.*

*Pauline started ranking each problem with piles of stones, up to a maximum of ten. After the first three problems she had to leave to process sisal, and Naitamany took over slightly changing the scores. The women discussed each problem intently, and Naitamany raised the particular problem of being a woman:*

*"We're used like donkeys. We have to fetch water from far away; we are beaten by our husbands; and women take all the burden of migration - when we move it is us who have to build the new manyatta."*

*Later on she articulated another related problem, men's behaviour:*

*"Women are now the source of life of the Samburu. Men are becoming useless. They are experts in the sales of our few remaining livestock. They have become drunkards, and spend our precious resources on drinking. We are using a big stick to show how men oppress us as the heads of households. To be married is a problem. Men are now trying to take over our traditional roles. Men are expert in producing children, but they don't care what happens after. Women milk the cows, but men then demand the milk to go and spend in town."*

*Another issue Naitamany raised was man-made destruction of the environment:*

*"Gullies are created by people. When trees are cut, all the top-soil is washed away. Gullies are used by people as latrines."*

*Once eight problems were scored, the children collected piles of goat droppings (in exchange for a mandazi each!) to represent 100 seeds. The lack of correlation between the ranking and the results of the 100 seed exercise was striking.*

*Naitamany then carefully drew the chart onto paper, complete with pictures of problems, and delighted at her own ability to do so.*

**Women's problem ranking, Siteti**

<u>Problem</u>	<u>Score out of 10</u>	<u>100 seeds</u>	<u>Ranking</u>
Water	10	40	1
Drought	6	30	2
Women's problems	9	12	3
Health problems	5	5	4
Livestock disease	9	5	4
Food types	4	3	6
Men's behaviour	9	3	6
Destruction of the environment	5	2	8

*After sharing a cup of tea we met under a tree with about twenty people to compare the men's and the women's problems, and to discuss some opportunities arising from them. After each group had presented their work, a lively debate ensued. Women openly challenged men that they have to do all the work while men keep sticks to beat them. The only work which women don't do is digging wells.*

*We then asked people what they could do about their problems, particularly water, which had been ranked so highly. We asked them to discuss this in pairs for a few minutes, and they came up with a list of ideas including:*

*"We could form a Siteti group to discuss our problems"*

*"We could dig a pan ourselves"*

*"We all need to cooperate and look into possibilities"*

*"We need to identify the most suitable site"*

*"We don't even need to wait for tools - we have them already"*

*They agreed that the men and women of Siteti would meet together to plan what they could do. Several people volunteered to alert others and arrange a suitable time. Responsibilities were assigned, and they asked us to come back later to see what they had planned.*

*Some of the practical things we learnt were that the warm-up discussion of the previous evening was very helpful, and that the 100 seed exercise provided additional criteria and insights into the ranking. In particular it showed the overwhelming nature of the water problem for the women. We also realised that people who have never used pens and paper can do excellent diagrams on paper and feel a real sense of achievement. Because she had drawn the chart herself, Naitamany was able to read it and explain it to the others without any difficulty. Visual presentation of the problems also seemed to enable women to challenge men and to be listened to.*

*Although the ranking was done by a small group of women, the issues reverberated sufficiently with the wider group to provoke the beginnings of action plans. It may have been useful to work with more women in order to get a wider perspective. The substance of the problems was broadly similar, although men and women presented and prioritised them quite differently. Women spoke of livestock disease in general, including things like goat abortions and lack of access to livestock drugs, whereas men isolated an individual disease (tics) and ranked it separately.*

*The exercise reinforced for us the fact that pastoralist women have a lot of work all day long. It is a myth that practising pastoralists have nothing to do, and donor organisations need to realise this when talking about food for work and dependency. All the people we met were acutely conscious that they could not depend on food aid forever, and nor did they want to."*



*Naitamany's chart of problem ranking, with her drawings in the left hand column*

*Men's problem ranking, Siteti*

<u>Problem</u>	<u>Score</u>	<u>Ranking</u>
<i>Poverty + destitution</i>	15	1
<i>Tics</i>	9	2
<i>Water</i>	8	3
<i>Lack of market facilities</i>	7	4
<i>Wild animals</i>	7	4
<i>Health problems</i>	6	6
<i>Lack of CSM for children</i>	5	7
<i>Drought and famine</i>	5	7
<i>Destruction of the environment</i>	4	9
<i>Raiding</i>	3	10

**Problem ranking, Natiti**  
**5 February 1994, midday**

"Fifteen women representing the different villages which make up Natiti met with us at the Lochor-Ekalale watering point. We sat together in the shade of a tree by the dry river bed and introduced ourselves. We asked each of the women to tell us of one particular problem which was troubling them. They spoke in turn, and we noticed the way in which they attached particular personal feelings to each problem. Even though some of them selected the same problem, they presented it in a different way.

Much of what they said revealed feelings of uncertainty, doubt and shame: one girl said that she sometimes felt ashamed of her father, because he could no longer provide for the family. She herself would bring some food home, but sometimes she didn't eat because there was so little. Another woman pointed out a group of men lying under a tree on the opposite bank of the river. She said that they were there not because they wanted to be, but in case the women were given something to eat. Several women described their fears about the future, about what would happen when the relief programme ended and about the way in which their traditional way of life was being steadily eroded.

When everyone had made their contribution we agreed a summary list of fourteen problems. We then explained to the women that we would like them to tell us the relative significance of all these problems, and that this could be done by ranking them. We suggested that the women select various objects to place on the ground which would represent each problem, and then that they place piles of stones next to the objects, the largest pile indicating the most serious problem.

The women quickly selected symbols for each problem and placed them in a line on the sand. Their choices were very inventive - in one case they borrowed our car keys to represent the problem of uncertainty and confusion about the future, saying that the key to the future was unclear. Government neglect was symbolised by a shilling coin: the women said that at one time a shilling could buy something, but that it had now lost its value. A cup stood for the loss of cultural values and traditions - they were being poured like a drink from out of the cup.

The women collected a large quantity of stones and pebbles and discussed amongst themselves what size of heap should be placed against which problem. When they had completed the ranking, we wrote down on paper the list of problems in order of priority, and discussed and agreed these once more with the women.

**Women's problem ranking, Natiti**

<u>Problem</u>	<u>Symbol</u>	<u>Ranking</u>
Drought	Animal bone	Not ranked
Loss of livestock	Animal droppings	1
Lack of water	Jerry can	2
Uncertainty/confusion about the future	Car keys	3
Difficulties of widows and concubines	Stone	4
Human health	Empty bottle	5
School fees	Book	6
Lack of opportunities for school-leavers	Pen	7
Government neglect	Shilling coin	8
Feelings of shame and uselessness	Stick	9
Erosion of cultural values + traditions	Cup	10
Raiding	Gun	11
Poverty/inflation	Cloth rag	12
Agriculture	Knife	13



*Men's problem ranking, Natiti*

<u>Problem</u>	<u>Ranking</u>
<i>Drought</i>	1
<i>Lack of water</i>	2
<i>Segregation by the Samburu and the administration</i>	3
<i>Famine</i>	4
<i>Raiding</i>	5
<i>School fees</i>	6
<i>Lack of loan/credit facilities</i>	7
<i>Government neglect - lack of market/auction facility</i>	8
<i>Lack of political representation</i>	9
<i>Animal health</i>	10
<i>Human health</i>	11

*We were then joined by the men, who had been carrying out a similar exercise, and discussed the results of the two rankings together. The two groups had ranked some problems differently: men had omitted the particular problem facing widows and concubines and had put human health problems at the bottom of their list. After some discussion they decided that they agreed with the women's ranking of those issues.*

*Although the problem of drought came at the top of the women's list they actually refused to rank it, saying that it was too serious and the "mother of all these problems". They had selected an animal bone as the symbol for drought, and one woman even began burying the bone in the sand to express her despair at the impact it had had on their lives."*



*Women from Natiti village involved in a problem ranking exercise. The woman sitting near the left of the picture is burying the animal bone, which represents drought, in the sand.*

## 9. PROBLEM ANALYSIS

## 10. IMPACT ANALYSIS

Problem analysis aims to present both the causes of a particular problem as well as its various and inter-related effects. Impact analysis demonstrates the effects of an action, issue or intervention on its receiving environment. Both kinds of analysis can be presented in a visual or diagrammatic way.

*Women's problem/institutional analysis, Sererit  
7/8 February 1994*

*"When we returned to Sererit for our second visit we found most of the same people with whom we had worked on our first visit. We all met together, with people sitting noticeably much closer to each other than before. The community members told us that during our absence they had been discussing the problems which they had identified and ranked on our earlier visit.*

*Although some of them wanted to move on to discuss solutions to those problems, we agreed to do some further analysis and we split as before into separate groups of men and women.*

*The women began to analyse two problems - drought and women's health. We began with drought, and asked the women to identify its causes. Lack of rainfall was agreed as the immediate cause, but there were also important factors which intensified the effects of drought, such as small numbers of livestock, few alternative foods, and livestock diseases.*

*It was clear that women saw drought as cyclical, and that its ultimate result was poverty (*siina*). They recognised the longer-term impact of drought through the loss of livestock, in that it made people more vulnerable to the next drought. However, we noticed that it was a bit difficult for the women to separate the immediate causes from the intensifying factors, and then to visualise this. In the end, the diagramming was done mostly by one of the facilitators on the basis of what the women had said.*

*On the following day the same women discussed the causes and effects of women's diseases. They realised the effects of women being sick, both on themselves as individuals and on the family. Of particular concern to them was the plight of children whose mother dies, because they believed that they would be poor and that the husband's new wife might not treat them so well. The women were not really able or willing to venture into what caused problems during pregnancy and childbirth, although some attributed these to curses or to certain herbs.*

*We then asked the women what steps they would take to solve the problems. They approached this by using the analogy of a sick child: firstly they would identify the disease (the problem); then they would use whatever resources were available within their community to treat it. Lastly, if both these failed, they would seek outside assistance, such as going to a clinic or hospital.*

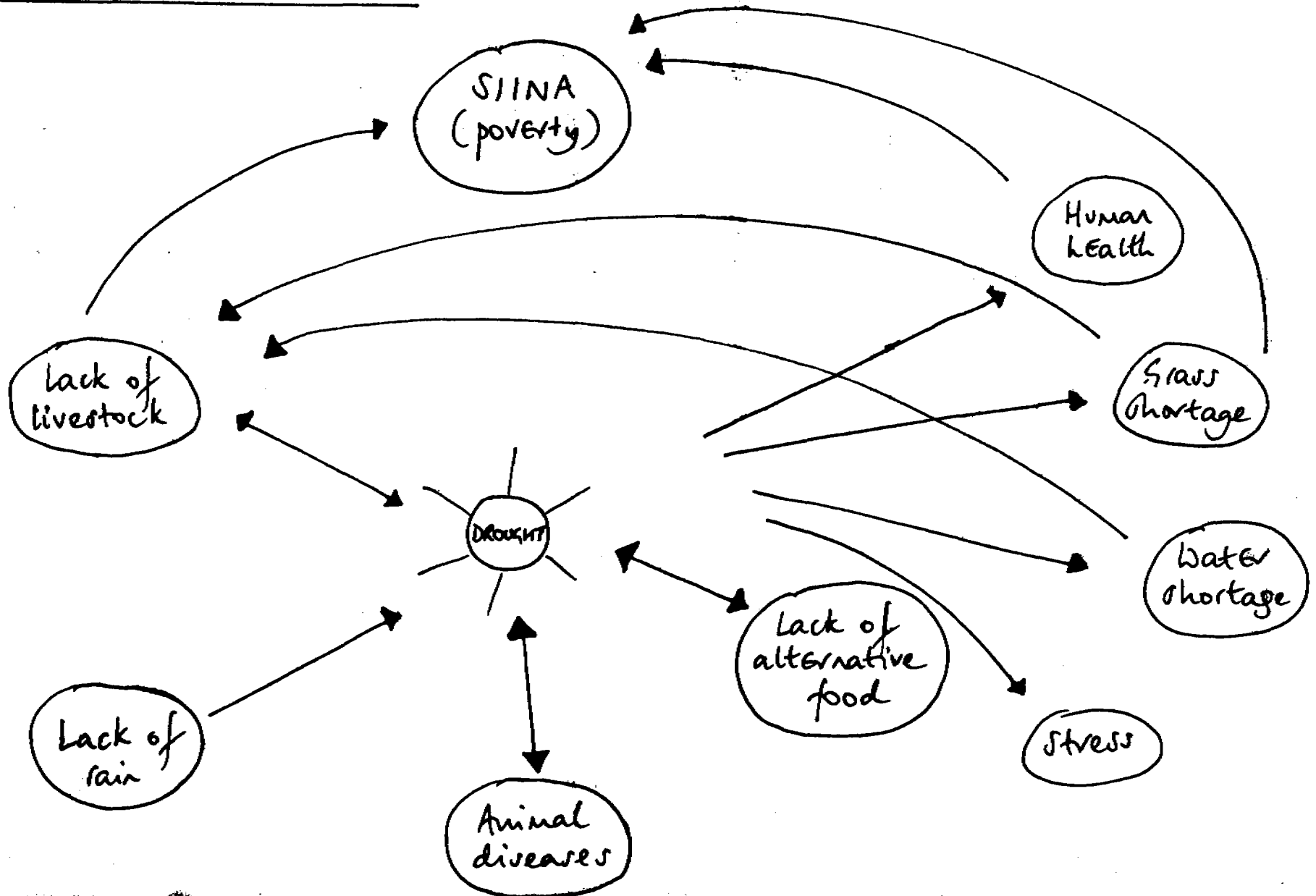
*They drew a circle representing their community, and inside the circle drew their own resources: God; medicinal trees; their own knowledge; local midwives; *laibon* (medicine man); water. Then they drew their external resources and showed their relative importance to the community by their size and proximity to the central circle. The women had a clear sense about most of the organisations, although the only government department they could identify was the health centre in Baragoi.*

*Finally we asked them to rearrange the institutions as they would like them to be, and in general all were placed closer to them."*

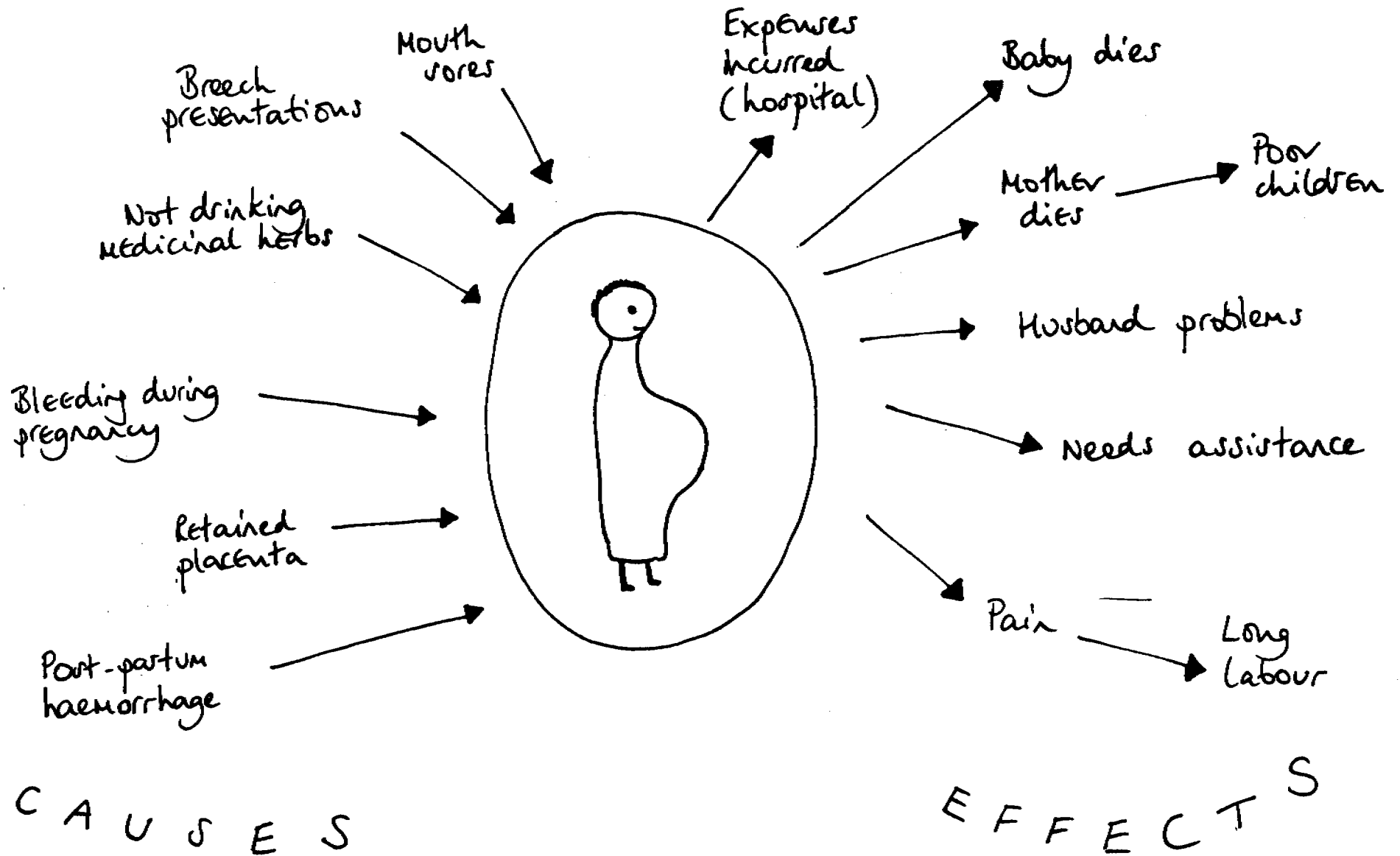
PROBLEM & INSTITUTIONAL ANALYSIS - SERERIT

7/8 FEBRUARY 1994

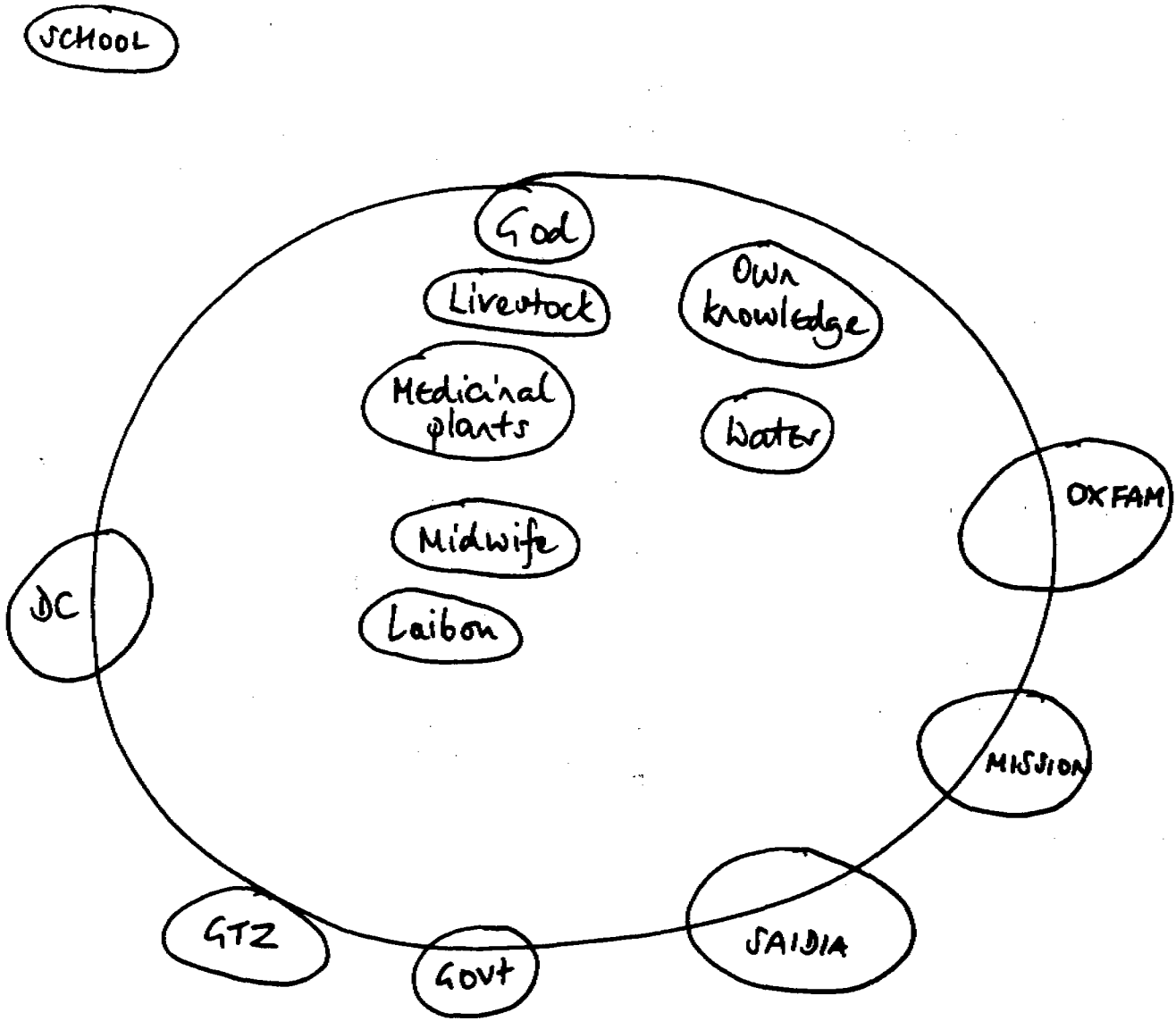
A. LINKAGE DIAGRAM - DROUGHT



## B. PROBLEM ANALYSIS - WOMEN'S HEALTH



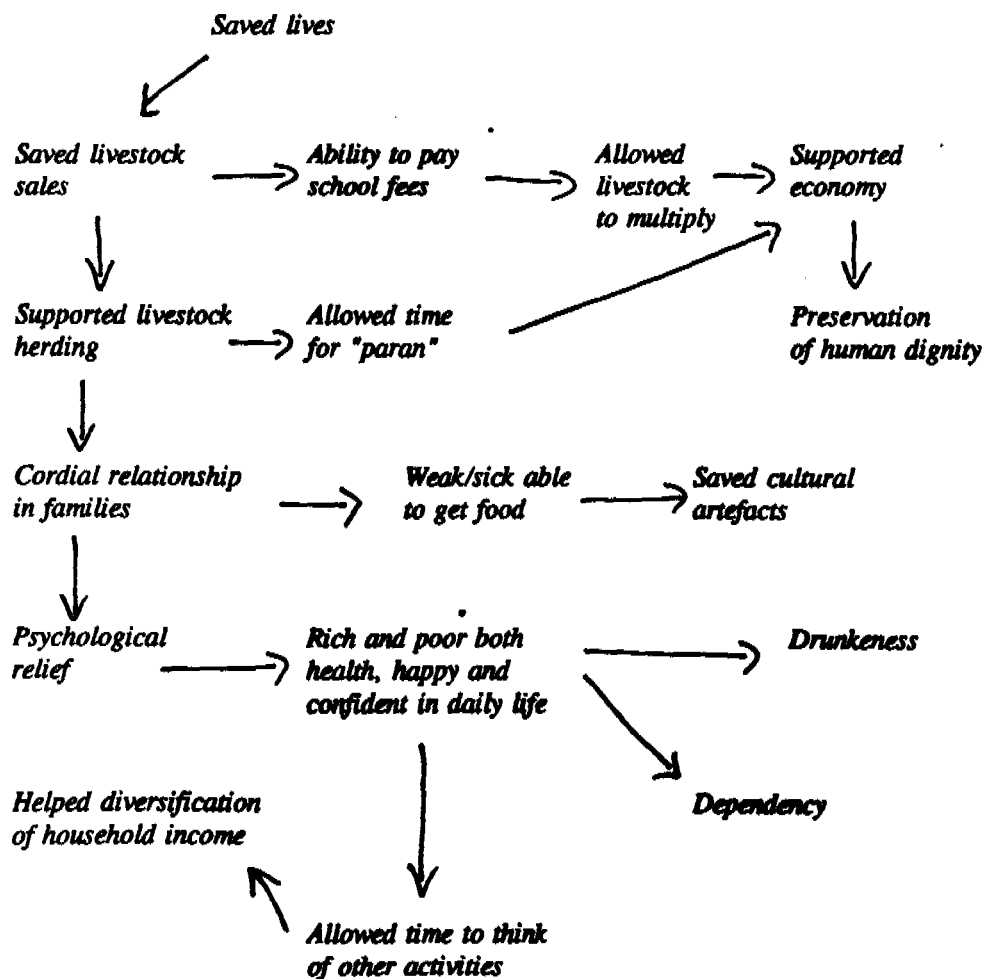
C. INSTITUTIONAL / RESOURCES DIAGRAM



**Impact analysis of food aid, Lbaaoibor  
8 February 1994, afternoon**

"We began by dividing the group into men and women. Each group was then asked to think about the food aid they are receiving and to discuss in pairs what kind of impact they feel it has had on their community. They were asked to consider both positive and negative impacts.

Then we met as a whole group to compare the results. The commonality was amazing. The positive impacts outweighed the negative - the latter emerged only towards the end of the discussion and only from women."



## 11. CHAPATI/INSTITUTIONAL DIAGRAMMING

The aim of this exercise is to enable people to tell us the institutions which operate in their village or community, and the nature of their relationship with them. The term "chapati" comes from the use of different sized round circles which indicate the importance of each organisation to the community. The relative position of each circle to the central circle (which represents the community) indicates their accessibility.

One example was given of a diagram drawn by a women's group in Kalemunyang, Turkana, which showed the organisations/people with whom the women related and the nature of that relationship. In this case, a straight line drawn between two organisations was used to show that the relationship was a good one. A line of linked chains was used when the relationship was difficult.

We practised chapati diagrams ourselves, first on the floor and then on paper. Those drawn on paper were drawn by one person, though sometimes the others in the group were telling him/her what to draw, whereas those drawn on the ground involved more people in a direct way.

*Any diagram is only a first step. The discussion which follows, based on what has been drawn, can often reveal much more.*

**Chapati diagram, Barsaloi**  
**8 February 1994, midday**

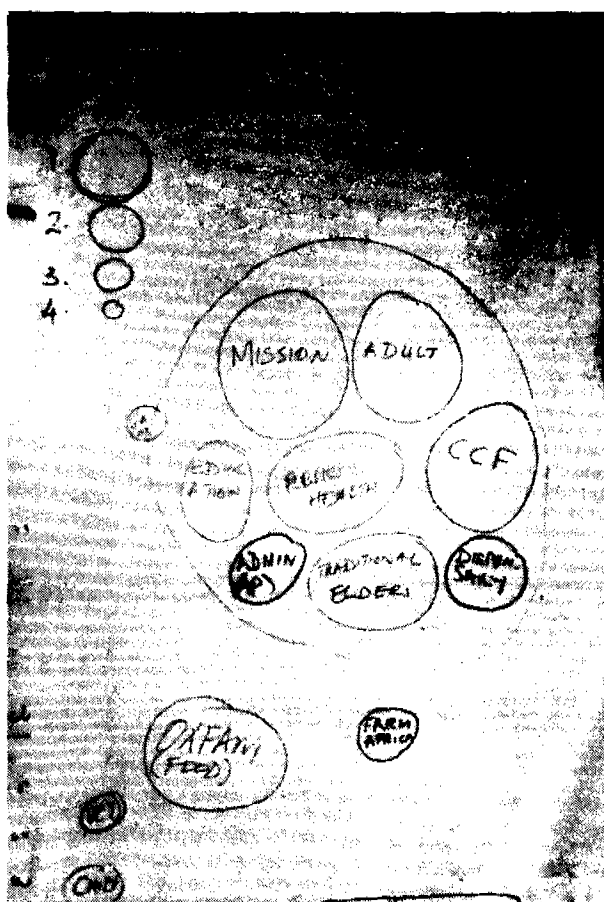
"We asked a mixed group of men and women to list and discuss the institutions which help sustain Barsaloi and what their main activities are. Then we asked them to determine the importance of each organisation by selecting different sizes of paper circles (chapatis), and to indicate the accessibility of each by placing the circles close to or further from the central circle which represented Barsaloi.

One problem we faced was that it was difficult for the analysts to reach consensus on the importance of some institutions. So we suggested a preliminary process of ranking, in which the different sizes of paper chapatis were placed on the ground and each individual then considered each organisation in turn and placed a stone on the size of paper of his/her choice. The number of stones placed on each paper therefore determined the institution's importance and thus the size of the chapati.

Once the importance to the community of each organisation had been established, the chapatis were placed on the ground according to their relative accessibility to the community. The analysts were able through discussion to reach a consensus on where each organisation should be placed.

We ended by discussing the diagram together, mentioning some other institutions which the analysts didn't know or which didn't currently help them, but whose support they might need.

One of the things which the diagram revealed was the particular importance of traditional elders within the Barsaloi community."





## 12. MATRIX RANKING

Matrix ranking is both a tool for people's analysis and a means of sharing that analysis.

We brainstormed the kinds of things which it might be possible to rank:

- \* Problems in the past
- \* Animal/human diseases
- \* Famine relief commodities
- \* Social services
- \* Water sources
- \* Hotels and bars
- \* Land tenure
- \* Security issues
- \* Fruits
- \* Livestock
- \* General problems
- \* Aid agencies
- \* Milk production
- \* Seeds + vegetables
- \* Individuals
- \* Fodder
- \* Crops

Facilitators need to keep probing in order to understand the criteria which are being used for the scoring. The criteria can be completely unexpected to outsiders - we were told of one example from Indonesia in which the key criterion for a group of villagers when ranking animals was "causing trouble with the neighbours". This criterion was of no significance to anyone who didn't live in that community.

Scoring can be done freely (ie any amounts), within limits (for example 1-10), by comparative weighting, or by any other method. Be inventive.

The matrix can be elaborated later by using different materials to illustrate different characteristics.

One common mistake is to confuse negative and positive criteria within the same matrix.

We realised that one criteria can be more important to people than all the others. The criteria can also raise controversy: for example, the cultural value of animals varies between communities. Matrix ranking works best when the analysts are similar people with similar interests and concerns. If one group and their interests appears to be in a minority, separate them and let each group do the exercise first alone.

In our practicals, one group used a technique involving 100 seeds, from which it was easy to work out percentage scores. Another, in ranking livestock disease, used criteria which were all negative.

*Don't give people the criteria - see what they use. We can't know what people's criteria are. We want to enable them to "open the box" of information that they know and we don't.*

**LIVELIHOOD MATRIX ENAAKALI**

Strategy	1	2	3	4	5	6	7	8	9	10
Don't do anything	6	4	2	0	1	2				
Process skins	7	0	0	0	1	3				
Handwork	8	1	1	1	1	5				
Steal	3	4	1	1	1	2				
Wool-washing	1	0	1	1	2	4				
Leather preparation	5	2	1	1	4	4				
Chamois burning	2	2	0	0	5	4				
Meat collection	4	1	0	0	4	10				
Pisciculture	4	3	0	0	5	10				
Alto	3	1	0	0	4	0				
Wool-washing	3	3	1	1	3	4				
Wool + wool	—	—	0	0	6	4				
Wool + wool (mounds)	—	—	0	0	7	1				
Total wool	4	1	1	1	3	10				
Wool + wool	—	1	1	1	2	4				
Wool + wool	—	4	1	1	3	5				
Wool + wool	7	1	1	1	1	5				
Wool + wool	2	1	1	1	1	1				
<b>CRITERIA</b>										

**ANALYSTS**

Maria Lapongole	Maria Lalenyokie
Stephanie Adepitar	Mariam Lethakwet
Mama Mnyen	Theresa Lesibile
Maria Lapalmanjo	Elizabeth
Mariam Lapetue	

**Matrix ranking of drought coping strategies, Sererit  
8 February 1994, morning**

"The matrix was completed in the morning by the men while they waited for the women to join them. A list of strategies was drawn up, and then the criteria for ranking were determined by asking the question: "What's good about that strategy?" The four criteria selected were livestock survival, people's survival, income, and low risks.

Once the men understood the process of ranking they were able to complete it without much assistance, but it required a lot of concentration. Everything was scored out of ten: for example, livestock sales scored highly in terms of income, people's survival and livestock survival (because drugs can be bought with the money to help other animals to survive), but they scored badly against the criterion of low risks. The analyst's explanation for this was that if you tried to sell cattle which were not originally yours (ie if they had been stolen or raided) you ran a high risk of getting caught.

When they had finished we asked the men to distribute 100 seeds among the different strategies, putting most seeds on their most favoured. The fact that famine relief and cash for work were the most popular might reflect bias towards the facilitators, but certainly famine relief is genuinely significant."

# MATRIX RANKING OF DROUGHT COPING STRATEGIES - JERERIT

8 FEBRUARY 1994

COPING STRATEGY:

	WILD PLANTS	LIVESTOCK SALES	MISGRATION	RELIEF FOOD	EMPLOYMENT	EATING DEAD ANIMALS	EATING SKINS	VALE OF ALOE	CASH FOR WORK	CRITERIA
1		8	10	1	1	1	1	1	4	LIVESTOCK SURVIVAL
10		10	10	10	10	4	3	6	10	PEOPLE'S SURVIVAL
1		10	1	1	10	4	1	4	5	INCOME
10		4	4	10	3	6	9	9	10	LOW RISKS
11		14	11	26	5	3	5	5	20	100 SEEDS

**Matrix ranking of coping strategies, Njogo, Huruma and Central villages, Barsaloi  
5 February 1994, morning**

*"We began by dividing into two groups of men and women. After listing all the coping strategies we discussed the criteria according to which each strategy would be scored. Each group selected and considered two items on their list in order to determine these criteria. The men chose aloe and water carrying, and the women chose aloe and firewood.*

*The men chose four criteria: income, reliability, weight, and self-employment. The women chose seven: seasonality, accessibility, health hazard, profitability, shelf-life, labour intensity and speed of sales.*

*The scoring was done on the cement floors of some old houses. Tables were drawn on the ground showing the activities along the top line and the criteria down the side. The men scored each strategy out of ten stones, while the women used random scoring.*

*Then each group allocated 100 stones amongst the different activities to show their relative advantages. Goat sales were top of the women's ranking, and tobacco top of the men's. The men also ranked each strategy according to its overall benefit to their society. Water was considered of the greatest benefit, because of its importance to life, while brewing came last because of its negative impact on society and family life."*



MARKET RANKING OF OPPORTUNITIES STRATEGIES (MEN)

- NJOGO, KURUMA & CENTRAL VILLAGES, BARJALDI

5 FEBRUARY 1994

<u>CRITERIA</u>	<u>BREEDING</u>	<u>FIREWOOD</u>	<u>CHARCOAL</u>	<u>ALOE</u>	<u>BUILDING MATERIAL</u>	<u>WATER</u>	<u>CONSTRUCTION</u>	<u>TOBACCO</u>	<u>MIRAA</u>	<u>EGGS</u>	<u>HENS</u>	<u>FENCING</u>	<u>TOOTH BRUSHES</u>	<u>PLASTERING</u>	<u>LOANS</u>	<u>HERDING</u>
INCOME	5	8	8	4	6	6	3	5	3	4	4	2	2	3	5	2
RELIABILITY	3	8	5	2	5	7	4	6	2	5	5	3	1	2	4	2
WEIGHT	-	6	8	10	10	10	8	1	3	-	-	7	2	8	-	-
SELF-EMPLOYMENT	5	5	6	4	-	-	-	5	4	6	6	-	4	-	-	-
100 TONES	4	12	10	2	7	10	1	15	3	10	10	3	2	5	4	3
BENEFIT RANKING	16	6	7	15	5	1	13	2	14	3	4	11	12	9	8	10

Analysts: Michael Leaulle; Michael Lepatoye; Ephrahim Kerio; William Ekwun

- NJOSO, HURUMA & CENTRAL VILLAGES, BARJALDI

5 FEBRUARY 1994

CRITERIA	TOOTH BRUSHES	MIRAA	TOBACCO	LOCAL BEER	CHARCOAL	ALOE	WATER	FREEDOM	STONES	POLES	HERDING	HENS	EGGS	GOAT SALES
SEASONALITY (YEAR ROUND)	1	1	8	9	10	1	3	2	1	1	4	5	6	8
ACCESSIBILITY	10	1	1	10	10	1	10	1	10	1	1	10	10	1
HEALTH HAZARD	4	1	4	1	1	1	2	2	2	4	4	4	4	4
PROFITABILITY	2	6	10	10	10	10	2	2	2	10	2	6	6	10
SHELF-LIFE (PERISHABLE)	1	1	6	1	6	6	6	6	6	1	1	6	1	6
LABOUR INTENSIVE	3	1	3	1	1	1	1	1	3	1	1	3	3	3
MARKETING (SALES FASTER)	1	4	4	4	4	1	4	4	1	1	1	4	4	4
RANKING	13	12	3	2	4	7	5	6	9	8	13	11	10	1
100 SEEDS	1	4	10	20	7	4	6	6	1	3	1	3	4	30

1 = Bad  
4 = Good

1 = Bad  
3 = Good

Analysts: Alice heikirapiti; Antonella Lenanarangum; Magdalena Nancy

## PREPARATION FOR THE FIELDWORK

In arranging the fieldwork groups the workshop planning team had tried to keep in each group a balance of men and women, of those with experience and those with less, and of people from different districts. Each group was given the name of an animal as an identifying tag.

### Barsaloi - Elephants

Mohamed Nataan	Karen Erupe	Veronica Gonda	Alois Rahay	Fred Robert
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### Lbaaoibor - Cheetahs

Kisopia Benzina	Gichuru Raphaela	Rhoda Esther	Abdalahi Johanna	Eston
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### Natiti - Giraffes

Karenga Maraka	John Izzy	Waita Adelina	Rukia Ali
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### Sererit - Lions

Stella Fatuma	Carolyn Hersi	Rebecca Wekesa	Ekwee Lekamario	Philip
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Each group was then asked to consider a list of problems which might arise in the field and how they might respond to them. A selection of the questions and the groups' suggestions are given below. At the end of that exercise each group also drew up its own contract of behaviour to govern the fieldwork, covering things like mutual cooperation and respect, punctuality, recording and planning.

**"WHAT WOULD YOU DO IF.....?"**

.... ***the Chief says that you have no permit to hold this baraza?***

Invite him to the baraza, thereby securing his permission. Discuss the objectives of the fieldwork with him, trying to persuade him of its importance. As a last resort, refer the problem to the District Officer.

.... ***the community decides that the PRA team is important and deserves to sit at the "high table"?***

Rather than refuse their offer of hospitality, some of the group go to the high table and some to the floor. Then invite some community members to join those at the high table.

.... ***there is a lack of trust between the PRA team and the community?***

Join in community activities. Start with mapping and timelines, which are less complex or threatening. Discuss the reasons for the lack of trust.

.... ***someone calls you back for more information and you are tired and want to leave?***

Be patient and tolerant: the information could be important.

.... ***there is dominance of one gender over the other?***

Split the groups by gender and work with each, and then compare the results together. Or direct activities/questions to the group which is being dominated.

.... ***one PRA team member is constantly giving negative criticism during discussion?***

Let him/her criticise, but then ask him/her to say something positive.

.... ***women are denied permission to attend or participate in the discussions?***

Divide into two, so that the women members of the PRA team split off and work with the women. Failing that, ask men questions which they can't answer (such as about domestic matters or children), thereby provoking them perhaps to call for the women.



.... *some people keep interrupting and do not listen to other people's opinions?*

Prompt other members of the community to deal with the saboteurs. Or invite a saboteur to have a one-to-one discussion with a PRA team member, thus taking them out of the way of the main discussion.

.... *people do not turn up the next day to follow up on the discussions?*

Check with people before starting the exercise when it would be best to do the work. Find out the root cause of the problem. Change the approach.

.... *the official (or translator) who has accompanied your team keeps misrepresenting the purpose of the PRA to the community?*

Correct any error immediately, before confusion sets in. Find out why the misrepresentation is taking place. Discuss and simplify the purpose in order to communicate this clearly to the community. (Some of the concepts are difficult to translate.) Conduct an evaluation session after each break to gauge the levels of understanding.

### **LIONS' CONTRACT**

1. *Be nice*
2. *Share responsibilities*
3. *Be flexible*
4. *Be considerate*
5. *Have patience*
6. *Show respect*
7. *Listen*
8. *Be tolerant*
9. *Teamwork*
10. *Observe*
11. *Learn*
12. *The team leader has overall responsibility to ensure that team members follow the rules*

The session of fieldwork preparation ended with an impromptu discussion in plenary which revealed the concerns of several participants about the forthcoming fieldwork. These concerns were mostly about the objectives and direction of the PRA process. People were worried that the needs of the four communities would not really be central, and that Oxfam's internal objectives in training its own staff would predominate. Who had initiated this process?

Mohamed told us about a recent PRA exercise in Wajir, explaining Oxfam's involvement in that process. It had been made up of several stages:

*"In advance of the PRA we did a transect of the two divisions and we also collected secondary data. We introduced our mission to the community, and then we embarked on a series of exercises: social mapping, problem ranking, wealth ranking, seasonalities, trends in droughts, and institutional diagramming.*

*We asked the community how they wanted to manage this process. Each location selected groups of both town dwellers and pastoralists who then attended a three-day workshop. At this workshop, each group decided on their action and drew up plans. Oxfam was the rapporteur of this exercise.*

*The group plans were for a period of a year. Some things in them required no resources; others did. So the groups decided where they might go to get the resources they needed. At this point Oxfam came back and negotiated with the groups on which aspects of their plans we might assist them with. Oxfam in Wajir, on the basis of that negotiation, is now preparing its three-year funding proposal to Oxfam's main office."*

We realised that Oxfam often played two roles, that of community facilitator and that of funder. Although in theory these could be technically quite distinct, in practice it was often difficult to separate them. Moreover the initiative for this PRA in Baragoi had clearly come from Oxfam; it was Oxfam which had determined the methodology and the timing of the workshop.

We were reminded that the overall objective of PRA is for communities to develop their own analysis and action plans, and that we should be patient in letting this happen. Even if it was Oxfam which had been instrumental in initiating the PRA, this did not invalidate that overall objective. The fieldwork might seem at first very general and slow, but issues for deeper discussion and focus would emerge later on from exercises such as problem ranking, and ideas for action would evolve after that. This cautious process would also give time for the analysts' to share their conclusions with the rest of their community.

## SUMMARY OF LESSONS LEARNT AND CONCLUSIONS

After each of the two periods of fieldwork the four groups returned to Baragoi and reported back to the full team about what they had done and what they had learnt, about things that had gone well and things that had not gone so well. There were also discussions about general issues which had arisen from the fieldwork.

These are presented here in four sections. The first looks at the process we followed - at the way in which we worked both in terms of what we did and in terms of our own behaviour. The other three summarise what we learnt about PRA as it relates to gender, to pastoralism and to Oxfam.

### 1) The process: what we did and how we did it

Most of the groups reported that they would have been helped by better preparation prior to the fieldwork. This applied both to us and to the community members, some of whom did not seem well informed about the PRA and about what it would involve. In some cases Oxfam's definition of a "centre", determined by the relief programme, did not conform with the accepted geographical understanding within the community.

Some of the opening barazas were attended by many people, and it proved difficult to work with such large numbers. One group in an area made up of several separate villages suggested that the community members elect fifteen men and fifteen women to represent the different constituencies, thus ensuring a more manageable group.

We were very aware that the fieldwork was split up into two parts, and during the break we didn't want to lose the momentum gained in the first session. Some communities continued with specific pieces of analysis while we were away, and then shared their conclusions with us on our return. At the end of the second session of fieldwork we also tried to explain how follow-up would take place, and that this was only the beginning of a long-term process of joint analysis and planning.

Most of us would have liked longer periods of time in the field. But we understood that this had to be balanced with the need to share our findings and experiences with each other. We realised that there was a contradiction between meeting the workshop's objectives within the time available, and carrying out the fieldwork in a sensitive and non-directive manner.

We learnt that it was important in the field to maintain a good balance between activities and discussions: that completing a diagram or a matrix was only one step, and that it was important to ask questions and to understand why the analysts had presented their information in a certain way. Listening to the conversations which went on while maps and diagrams were being drawn was also instructive, and revealed a lot about how people came to their conclusions. We also realised the importance of establishing clear criteria - for example, agreeing in advance the factors against which certain activities, livelihoods or problems would be ranked.

We found that the sequence of activities varied from group to group. Most began with general exercises to establish the key facts about the area and its people, such as a timeline or a social map. One group then concentrated on a sequence of problem ranking, analysis and linkage, while others facilitated a broader range of exercises. In determining which activity was followed when, we noted that it was often the facilitators rather than the analysts who were leading the way.

The variety of ways in which we saw the different techniques being used illustrated the creativity and inventiveness of PRA. This was one of the most enjoyable aspects of the fieldwork, both for us and for the analysts, who appeared to revel in the spontaneity and unpredictability of it all.

Sometimes we noticed that certain issues which appeared to us to be of priority didn't emerge from the community's discussions. This was particularly apparent with environmental problems, such as erosion and the constant creation of new gullies. However, we found that if these were raised at appropriate moments (for example during a transect walk) then they were very quickly understood and adopted as matters of concern.

One important lesson we learnt is how our own behaviour can impede or strengthen the progress of PRA. At times we forgot that people had many other commitments and demands, and we had expectations of their time which were unreasonable. We kept them waiting, or we kept them going when they were tired. But at other times we were able in small ways to help out - such as by sending a car to fetch water from the river - and thus to free up their time to spend with us.

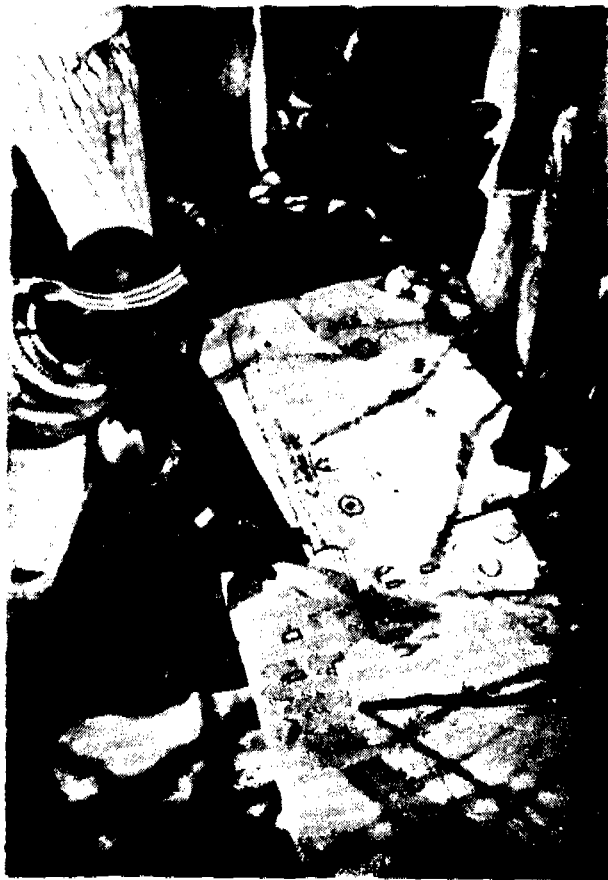
The way that individuals within the four groups related to each other also affected the results of our work. Despite our team contracts, sometimes we failed to share responsibilities equally between us, or we dominated/let others dominate the group. At times we forgot the importance of recording what we were doing, omitting to note new information or to make an accurate record of what we had done.

All of our experiences underlined for us what we had learnt in the opening training session, that our behaviour and attitudes are crucial factors in good PRA.

## 2) PRA and Gender

We found that working in separate groups with men and women was very valuable, in that it generated more information and brought out their differing needs and expectations. But we also found that it was important to join together later on and share the men's and the women's analysis.

Some of the mapping exercises revealed the different ways in which men and women visualise their community. Men tended to concentrate on physical mapping, for example showing rivers, mountains and water points, perhaps reflecting their responsibilities in livestock management and grazing. Women focused more on social aspects, such as the number and distribution of manyattas. Sometimes one group would correct the other. In one case the men had drawn the river too close to the village. The women, who had to fetch the water and who knew from direct experience the actual distance from their homes, were able to correct the map.



*Mapping exercise, Barsaloi*

Women and men also questioned each other about their differing priorities. In one case, when sharing the results of their separate problem ranking, the women asked the men why they hadn't ranked hunger and drought as a priority. The men replied that they had the maize from the relief programme. The women pointed out that small children couldn't eat the maize, but the men said that they also received soya for the children. This prompted the women's final question: "And what happens when the relief stops?", to which the men could find no answer.

Problem ranking and analysis highlighted the differing concerns of men and women. Men's focus tended to be on physical security and the well-being of their livestock. Insecurity was a prime consideration, and livestock diseases tended to be ranked individually (whereas women might place them collectively in their ranking). Women's ranking brought out problems of personal status and security - such as their worries about the future, the vulnerability of widows and concubines, issues around women's health, and violence within the household.

However, although separate group work emphasised some of the gender differences, there was often also strong correlation between men and women on their key areas of concern - usually water, livestock and human/animal health. When groups of men and women came together to share their analysis, it often prompted some form of mutual appreciation of each other's situation.

### 3) PRA and Pastoralism

The reports from all four fieldwork groups reinforced our general opinion that there is a tremendous wealth of untapped information and experience within pastoral societies. All four communities, some of which had had little historical connection with development agencies, impressed us with the quality of their knowledge and analysis. They all said that they appreciated the slower, more gentle approach of PRA and the way in which it brought out their own knowledge and ideas.

Literacy rates are often particularly low in pastoral areas. We found that the use of visual images and diagrams, and the lack of importance attached to pen and paper, was particularly valuable when working with people who had had little opportunity to take advantage of formal schooling. In particular this tended to even out the relationship between men and women: if they had drawn a diagram or chart themselves women often felt in a stronger position from which to challenge men with their argument. On the other hand, we were continually surprised by the skill which analysts displayed in using pen and paper sometimes for the first time, and they in turn seemed delighted with their new-found abilities.

Certain exercises revealed some of the changing aspirations of pastoralists in Samburu. Discussions about community problems and sources of livelihoods indicated a growing preference for smallstock over cattle, in that they tend to be more resilient to disease and are easier to dispose of, either through sale or slaughter.

Some of the techniques took on a different slant when used with pastoral communities. For example, one group noted that men and women gave different accounts during sessions of historical background, such as timelines. They concluded that one reason for this might be because a pastoralist woman, in common with many other cultures, does not necessarily come from her husband's area, but joins his family on marriage.

Another group questioned the relevance of social mapping in nomadic or semi-nomadic communities. Others argued that it was still important to map such changes and to keep track of migration patterns. On occasions though we did find that women in particular had difficulty developing a mental picture of their community. In one group one woman resolved this by placing a stone on the ground to represent a manyatta, and then drawing a line through the sand with a smaller stone in the direction she would walk to reach the next manyatta. From there she would use the smaller stone again to "walk" in the direction of the third manyatta, and so on until the map was complete.

On other occasions mapping was problematic because of the relief programme currently operating in the area. The relief programme had involved registration of each person within a particular centre or village. When we began mapping exercises with some of the groups there was evident concern that every single manyatta and person should be represented, even when the exercise was to obtain just a general overview of an area. People were nervous that if a family were missed off the map it might also be missed off the food distribution list. This confusion was understandable given that Oxfam was the main agency distributing relief

food in the area and that it was also the agency which had come to facilitate the PRA. To us, this nervousness was also a reflection of people's continuing and genuine need for relief assistance.

The relief programme was a significant theme in our discussions. It emerged in all four groups during sessions of problem ranking. One group carried out a specific impact analysis of food aid on their community. A livelihood/aspiration ranking undertaken by another group revealed something of people's feelings as beneficiaries of relief assistance. In general, we found that relief food was still a significant means of survival for a large number of people, but that there was no wish for its distribution to be continued for longer than was necessary. In the livelihood ranking exercise it ranked high as a current means of support but low as an aspiration.

Contrary to the received wisdom that food aid creates and fosters dependency, our findings in this pastoral area were that people are not helpless victims of circumstance, but are actively hoping and planning for the return of a time when they will be able to depend on their traditional means of support, principally livestock. We also noted people's dignity, and their genuine feelings of concern about the future of themselves, their families and their communities.



*Chapati diagramming, Natiti*



*Lbaaoibor - after relief, what?*

*"We began our first meeting in Lbaaoibor with a prayer conducted by a mother, Naomi Lebareipa. After introductions we explained the purpose of the PRA and why we had come. An elderly member raised fears that Oxfam, a partner organisation for several years, has moved away from its original declared role and now shows open bias towards women, leaving men behind. It seems, he said, that Ng'ombe imezaa ngamia - "the cow has given birth to a camel".*

*Another elder replied by saying that there was a need to forge a new era of cooperation with Oxfam and to forget the past - a new era of men and women working together in harmony for the common development of the people of Lbaaoibor.*

*As the participatory process took off, most arguments that were there at the beginning ceased, as people began concentrating on the realities before them. In the initial debate women had avoided confrontation with men, even after being seriously provoked. They remained calm and patiently relied on one of their spokeswomen to respond. But by the end of the second day the women had been vindicated, using a respected elder to champion their views. And at the end of the session it was the men who insisted that we finished in good time, because there were still many tasks that women had to complete before the end of the day.*

*In general our team members were amazed at the strength of feeling with which women, in the presence of men, expressed their views and priorities about their lives.*

*One of the most interesting things about the process was the participatory mapping, which revealed very high levels of comprehension and understanding, particularly of community services. The analysts' sense of "belonging" to the map was also remarkable: once it was complete they scrutinised it thoroughly to check whether a manyatta or a well had been left off. One man felt excluded from the exercise when the analysts forgot to include his house, and another woman sat down close to her mapped boma to prevent people from stepping on it.*

*An elderly mother called Alachana Lolkireri put to us the question, "After relief, what?" She spoke for the rest of her community when she wondered aloud what was going to happen after the relief programme ended. We could see that this community was thinking critically about what the future holds for them.*

*The interest people have in their own development was palpable. The community can do their own thing, they have a clear vision of where they want to go, and they have a wealth of information and ideas which can be used to get there."*

#### 4) PRA and Oxfam

Before the field work and during the report backs several participants expressed concern about Oxfam's role in this PRA. They felt that it had largely been dictated by Oxfam's needs in developing its programme strategies in Baragoi and in training its staff in PRA techniques. To some it felt as if Oxfam rather than the community was setting the agenda. Others felt that the pace was too fast, even though the importance of working slowly and sensitively was acknowledged. Our problem was to set a balance between achieving the workshop's objectives and working in a way which could be led by and managed by the community.

We also recognised the danger of manipulating communities towards prioritisation of activities which interest Oxfam. We agreed that there was a need to listen carefully to people and not to direct them, however subconsciously, in ways which might be attractive to ourselves.

Some people asked what would happen if the final results of this process did not match Oxfam's organisational priorities. The question stemmed from conflating Oxfam's roles as community animator and as donor. In facilitating this PRA Oxfam was trying to assist communities to analyse their own problems and then to identify their own action plans. A second stage would involve negotiation with Oxfam as a funder, and some assessment of which elements of the communities' plans might be supported financially. Inevitably, though, Oxfam's financial role proved difficult for all parties to set aside.

On a more general level it was noted that PRA effectively challenges an organisation's own internal planning process. Is Oxfam a sufficiently flexible organisation to accommodate the implications of a "bottom-up" process such as PRA, or is it too centrally-driven? Ideally PRA should put communities in a position from which they can challenge the internal priorities of organisations which seek to assist them.

On a practical note we agreed that sufficient follow-up capacity was essential, and that having set this process in motion Oxfam and the other participating NGOs in Samburu had a responsibility to provide effective support for it to continue.

# PLANNING, HANDOVER AND EVALUATION

## 1) DISTRICT PLANNING

Each district team considered how they would incorporate PRA in their future work.

### Turkana

#### a) Relief

Verify registration figures by using social mapping

Disaster assessment and impact assessment studies

Targeting and phasing out food aid

Training within the district - for example, of relief monitors

#### b) Development

Evaluation of Lokitaung Pastoral Development Project

Designing new programmes in new areas

Problem ranking and analysis in sample areas

Obtain accurate figures in sample areas

Solicit accurate information for various activities

Gain better understanding and implications of grazing patterns/resource management

Problem identification, ranking and analysis in women's groups

### Samburu

Incorporate PRA methods in our daily programme activities.

Hold a follow-up workshop within the Samburu team - not all staff were able to attend this one

Follow-up with the four communities in collaboration with other NGOs

Use similar methods with other communities (though this prompted a warning note from other participants about over-extending and the importance of follow-up)

Hold a workshop with the other NGOs to evaluate the PRA which has just ended

Revive the NGO coordinating committee

### Wajir

Hold a training workshop on PRA for NGOs and GoK

Encourage subscriptions to RRA notes

Practice PRA in on-going projects

Keep in contact with other PRA practitioners (networking)

Share new experiences (development)

### Nairobi

PRA is an approach we would like to see used more widely both within partners and within Oxfam's operational projects

Use PRA to assist with our poverty analysis in Kenya

Use PRA techniques within the office and in team-building

Contribute to the establishment of a PRA clearing-house in Kenya to circulate information on PRA to development workers and others

Use PRA with partner organisations - for example to analyse poverty focus

Support PRA training for partner organisations (but not organise directly)

Circulate widely copies of the report of the Baragoi workshop to participants and partner organisations

Stress aspects of creativity in PRA through sharing of experience

Publish an edition of The Pastoralist devoted to the Baragoi PRA workshop

Follow up Baragoi workshop - monitor how participants have made use of the techniques.  
Monitor impact of PRA techniques

Build up PRA section in Nairobi Resource Centre

Use PRA in conflict resolution

## **2) FIELDWORK GROUPS' HANDOVER TO THE BARAGOI TEAM**

Each group was asked to do the following:

1. Agree the priority areas of work that had emerged
2. Offer coordination tips/other practical advice
3. Suggest gaps and activities that need follow-up
4. Make a list of good informants and contacts

### **BARSALOI**

1. **Priority areas:**
  - a) Need to sort out the supply of supplementary foods through UNICEF (action: Mohamed).
  - b) Livestock diseases and supply of drugs were rated highly (action: NGOs/District Veterinary Officer), and the importance of livestock in livelihoods was confirmed (restocking?).
  - c) Support to natural resources marketing and processing, such as sisal, gum arabica, aloe (but look at the environmental implications). Need to develop a natural resources management strategy for the area and carry out natural resources inventory/ecological study of the area.
  - d) Follow-up proposed Siteti dam or pan (consider provision of tools/technical skills).
  - e) Raise issue of projects' sustainability given past failures (such as dips, aloe plantation and poultry project).
  - f) Continue to raise gender issues such as violence against women and an unequal workload and men taking over women's traditional rights.
  - g) Road improvement and erosion control (action: GTZ/Drought Recovery Programme/WFP - Food for work or Cash for work). Gully control at Siteti.
  - h) Health and patients' referrals.
  - i) Incorporate PRA into drought monitoring.
  - j) **Social welfare needs:**
    - school fees
    - shelter
    - posho mill
  - k) Look at matrix ranking of livelihoods for implications for NGOs.

**2. Coordination tips:**

- a) Activate NGO Council Baragoi.
- b) Arrange regular meetings well in advance and delegate responsibilities.
- c) Arrange joint PRAs to existing areas and new ones.
- d) Plan joint activities such as workshops, planning strategies.
- e) Share resources where applicable and appropriate.
- f) Plan PRA training together.
- g) Encourage NGOs to facilitate, rather than own, projects.
- h) Encourage short-term attachment and staff exchanges between NGOs.
- i) Don't let other people divide and rule NGOs.
- j) Establish trust and discourage gossip.
- k) Seek good cooperation between GoK/NGOs.

**3. Gaps needing follow-up:**

- a) Problem linkage.
- b) Resource mapping in Siteti.
- c) Concrete planning.

**4. Contact people:**

Pauline Lechipan (Siteti)  
Naitamany Lechipan  
Ephrahim Kerio  
Mark Lesinuto  
Michelena  
Alice  
Magdalena  
Moses Lenyakopiro (Siteti)  
Antonelina  
Paulo Leoroto

**LBAAOIBOR**

**1. Priority areas:**

- a) Organising people into a cohesive community which discusses, plans and implements together.
- b) Water - a high priority. Community is willing to undertake activity soon.
- c) Environmental conservation.
- d) Animal health.

**2. Coordination tips:**

- a) Team building day for NGOs in Baragoi.
- b) All NGOs to identify areas of collaboration in the field. Start with those who are willing to cooperate as soon as possible.

**3. Gaps needing follow-up:**

- a) Further problem analysis to identify opportunities within the community.
- b) Link up with environmental issues - a transect walk with community members followed by discussion on environmental damage would be useful.

**4. Contacts:**

Margaret Leng'usur-Anga  
Mary Lenangetai  
Lenkaldayo

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## **NATITI**

### **1. Priority areas:**

- a) Water: for people, livestock and agriculture.
- b) Livestock and other related issues.
- c) Vulnerable groups in the community (such as concubines, widows, disabled, elderly people).
- d) Human health (maternal/child health; women specific health needs, including AIDS).
- e) Education (fees/uniforms at all levels; secondary school for girls).

### **2. Coordination tips:**

- a) Joint meeting to form joint mission statement for development of Natiti.
- b) Specific NGO plans to address the five priority problem areas (as above) - this in collaboration with the community and in close liaison with respective GoK depts.

### **3. Gaps needing follow-up:**

- a) NGOs/GoK and Natiti community (with specific reference to the 30 analysts) to continue the following:
  - analysis of the five priority problems
  - explore internal and external opportunities
- b) Coping mechanisms to be explored (especially early warning systems and drought preparedness).
- c) Analyse and address environmental degradation.
- d) Need to brief other NGOs/GoK on the process undertaken by the Natiti community.

### **4. Contacts:**

Lorot  
Lopeyok  
Lotukoi  
Egelan  
Naomi Ayanae  
Mary  
E. Lopetet  
Anna Koona



## SERERIT

### 1. **Priority areas:**

- a) Animal health.
- b) Education.
- c) Human health, particularly women's.
- d) Drought coping strategies:
  - livestock marketing
  - employment alternatives
  - sustainable use of natural resources
- e) Gully erosion.
- f) Raising awareness of above.

### 2. **Coordination tips:**

- a) Joint field exercises.
- b) Revive the NGO coordinating committee.
- c) Share tasks according to organisations' priorities.
- d) Devolve power to district offices.
- e) Build relations with fellow spirits.

### 3. **Gaps needing follow-up:**

- a) Wealth ranking.
- b) Census.
- c) Resources - more analysis.
- d) Livestock information.
- e) Traditional treatments (human/animal).
- f) Links between trends and environment.
- g) Drought coping strategies.

### 4. **Contacts:**

Esther Lengumeni  
Wantees Lenaimoda  
Naasawa Lekarabi  
Lukas Loingojine  
Joseph Lesampeii

### 3) WORKSHOP EVALUATION

Each person was asked to answer the following five questions:

1. How far were your expectations met?
2. What did you find most useful?
3. What did you find least useful?
4. What could be improved next time?
5. Any other comments?

The following is a selection of the comments made:

#### 1. How far were your expectations met?

*To the maximum.*

*Fairly well - both theoretically and practically.*

*Fully met, because I am now equipped with one more process (PRA) which I will carry back home.*

*To a great extent. A thoroughly instructive and enjoyable exercise.*

*Much of what I expected from the workshop was covered - principles, methods and field work - but the final process wasn't covered satisfactorily.*

#### 2. What did you find most useful?

*The theory of PRA.*

*What I found most useful was the fact that the workshop was facilitated by all, and more so by a celebrated scholar. The practical aspect of the workshop enhanced my understanding.*

*Going and communicating with the community and knowing their needs and problems in order to find solutions.*

*I found the sharing and visualising bits very useful, and also the transect walk.*

*Quick/short practices on the application of PRA during class sessions, and Chambers' inputs and stress on community participation.*

*Being in Baragoi after five years; being with friends.*

*Meeting participants and sharing experiences.*

*Linkage diagramming.*

*Behaviour and attitudes - very important ethos, not just for PRA.*

3. What did you find least useful?

*Not spending enough time in the villages.*

*Lack of adequate breaks.*

*Use of some PRA methods, eg matrix ranking, without adequate information. Some participants' illustrations of the methods, eg weight ranking, gender etc, degenerated into personal biases.*

*Some people not serious or participating in the activity.*

*Didn't have time to read the handouts during the workshop.*

*Having many participants; some people dominating the exercise and being saboteurs.*

*The field groups were badly arranged, and some of the group facilitators were not able to carry out the task; the criteria for selecting them was not justified. Again, our experiences as adult educators and animators was not recognised. Participants also had different levels of experience.*

4. What could be improved next time?

*Planning and timing, especially for the fieldwork.*

*Time set aside for reading the notes supplied.*

*The wishes of those wanting to attend church should be respected.*

*The exercise was a bit hectic. No rush!*

*Spend more time in the field.*

*Allow time to visit other NGO programmes in the area.*

*Start by doing things at the community level, rather than a mixture of 'ins' and 'outs'.*

*Consider the levels of participants' understanding. Mixing beginners and those with experience needs serious thinking.*

*Circulate preliminary reading material beforehand.*

*Remember people are adults and respect their learning needs.*

*Give people the opportunity to choose the groups they want to work in.*

*Some participants did not respect other people's cultures.*

5. Any other comments?

*Financial and human resource implications should be taken into account before considering applying PRA to development programmes, otherwise PRA could be as extractive as RRA!*

*I am pleasantly surprised at how much of what I have done this week will help me in my regular work.*

*The workshop attempted to meet varied expectations that may not be achieved together. To ensure the workshop has an impact, a follow-up is necessary so that it is not just another workshop.*

*I stress the point that PRA should be introduced to all NGOs and GoK to speed up the morale of the community concerned in all the districts.*

*I thank Oxfam for taking the trouble to incorporate other partners in this PRA workshop.*

*Just to thank Oxfam for inviting me to this useful workshop which I will share with the NGOs I am working with in my district.*

*Thanks to the Baragoi team for excellent unobtrusive behind-the-scenes logistics and arrangements. It was really good to work with Robert Chambers.*

*It was my first experience in Samburu and Baragoi as a whole. It was encouraging to find the appreciation of the area community in the exercises we undertook. It is my hope that the NGO network in Baragoi will enhance the concept by putting the communities' priorities first.*



*Lucas Loingojine from Sererit explaining the results of an exercise in problem analysis to the full group in Baragoi.*

## APPENDICES

### APPENDIX 1

#### LIST OF PARTICIPANTS

Alois Lesuan	Oxfam Baragoi
Rosemary Benzina	"
George Lekamario	"
Rebecca Akaran	"
Fred Lengeleshi	"
Peter Maraka	"
Erupe Monika	"
Philip Lekaere	"
Esther Eukunyuk	"
Johanna Leakono	"
Veronica Eyan	"
Carolyn Lesorogol	GTZ, Baragoi
Raphaela Lentoimaga	CCF, Baragoi
John Waita	Farm Africa, Baragoi
John Munyes	Oxfam Turkana
Lawrence Gichuru	"
Frederick Wekesa	Turkana Drought Contingency Planning Unit
Rhoda Loyor	Diocese of Lodwar, Turkana
Dismas Karenga	ITDG, Turkana
Emmanuel Nataan	ITDG, Turkana
Eston Fedha	TRP, Turkana
Mohamed Elmi	Oxfam Wajir
Ali Omar Jibril	"
Rahay H. Amin	"
Abdullahi Irshat Sheikh	NPHC Wajir
Fatuma S. Abdulkadir	UNICEF Wajir
Rukia A. Hussein	"
Abdullahi Hersi	Crescent of Hope, Mandera
Karen Twining	Oxfam Nairobi
Peter Kisopia	"
Adelina Mwau	"
Ekwee Ethuro	"
Sam Gonda	Oxfam Uganda
Robert Chambers	Facilitator
Izzy Birch	Rapporteur

## **APPENDIX 2**

### **BACKGROUND TO NGOS' WORK IN SAMBURU DISTRICT**

#### **OXFAM**

Prior to the current drought, Oxfam had been active in development work across Baragoi - training herders in identifying and treating livestock diseases and providing the necessary drugs, supporting women to acquire business skills and to market hides and skins, and funding community oriented activities centred on issues such as water and land ownership.

The pace of development activities slowed with the drought, due to widespread shortages of food and water and high levels of livestock loss, and in July 1992 Oxfam became the lead agency in Baragoi for the distribution of drought relief. Development support revived towards the end of 1993 with the addition of work on natural resources (such as local sisal, mineral salts and gum arabica), its focus on obtaining access to satisfactory markets. The scarcity of water for grazing and the security situation are two other current concerns.

Oxfam in Baragoi is currently searching for more effective ways of working with pastoral communities. The team hopes that PRA will provide a tool with which to determine and develop more effective programme strategies.

#### **FARM AFRICA**

Farm Africa was formed in 1988. It works in Samburu and Marsabit districts and has a particular interest in camel production and improvement, animal health, income generation activities and community-based health care. Additional activities include the restocking of widows, some famine relief distribution (UNIMIX), development education and livestock monitoring. Most of the work is carried out through community groups and by mobile outreach teams.

#### **Christian Children's Fund (CCF)**

CCF started working in Baragoi in 1974, its main objective being to sponsor poorer children within communities. Its focus has now shifted away from the individual child and towards supporting the family/community through the child's sponsorship. It also funds some primary health care work, house construction and sanitation.

#### **GTZ**

GTZ funds the Samburu District Development Programme, a bilateral programme which began in Wamba and spread to Baragoi a year ago. It is an integrated programme of livestock and community development and resource management. Its objective is to enable communities to take responsibility for identifying and analysing their own problems. Although the preference would be to act as facilitator rather than implementor, the SDDP has also implemented a one-year cash for work programme as part of the drought recovery process. It hopes to use this programme as an entry-point for future work with the communities involved.

## APPENDIX 3

### **BACKGROUND TO THE FOUR FIELDWORK AREAS**

#### **1. Barsaloi**

This is a mixed community of Turkana and Samburu, both pastoralist and settled, lying 62 kms to the south of Baragoi town. There are few active NGOs in the area - only the Catholic Mission and CCF - and little activity undertaken by the government. Administratively Barsaloi falls within three divisions.

#### **2. Lbaaoibor**

Lbaaoibor is a Samburu community approximately 4 kms to the south of Baragoi town. In the Samburu language the name means "the white stream", which passes 200 metres away from the Kartasi manyatta. On the western side is the Baragoi secondary school.

#### **3. Natiti**

This is a Turkana community situated 6kms from Baragoi town. People are fairly settled, and in addition to pastoral activities they have experimented with some agriculture using rainwater harvesting.

#### **4. Sererit**

This Samburu community is in a mountainous area 60 kms north of Baragoi town. The mainstay of the pastoral population is livestock - both cattle and smallstock. There is little influence in the area from NGOs or the church, and the administrative centre is also some distance away.

## APPENDIX 4

### DIARY OF THE FOUR FIELDWORK GROUPS

#### 1. BARSALOI

First visit      4th/5th February

Arrival in Barsaloi

Baraza

Embakasi

Njurai/Ngambo  
Soit Naibor

Njogoo/Central  
Huruma

Social map  
(census + livelihoods)

Social map  
(livelihoods)

Social map  
(census)

Evening in Siteti:

Social map (census)  
Attempted timeline  
Activity profile  
Stories

Wealth ranking  
Livelihood matrix

Livelihood matrix

Livelihood matrix

Barsaloi baraza:  
Services map  
Resource map (men)  
Presentations  
Plans for next visit  
Assignments

Return to Baragoi



Second visit    7th/8th February

Arrival in Siteti/Barsaloi

Pastoral (Siteti)

Women's trend analysis  
Men's resource trends  
Men's seasonal calendar  
Transect walk

Town (Barsaloi)

Problem identification  
and ranking  
Transect walk

Night at Siteti

Women's problem identification  
and opportunities

Men's problem  
identification and  
opportunities

Siteti

Women and men's problem ranking  
Comparison and discussion of  
women's/men's problems

Barsaloi

Opportunities  
Seasonalities  
Feedback on  
resource map  
Chapati diagram

Lunch and discussions

Final baraza and  
follow-up discussions

**2. LBAAOIBOR**

First visit      4th/5th February

Arrival in Lbaaoibor  
Baraza and community discussions  
Social mapping  
Evening in Lbaaoibor  
Team planning  
Problem identification and ranking  
Institutional diagramming  
Community discussions  
Return to Baragoi

Second visit      7th/8th February

	Facilitators' planning meeting	
	Meeting with whole community	
Men's group timeline		Women's group timeline
	Group discussion on timeline and brainstorm on livelihoods	
Men's group livelihood ranking		Women's group livelihood ranking
	Group discussion on livelihood ranking: common chart	
	Group discussion on impact of food aid	
Men's group impact analysis		Women's group impact analysis
	Group discussion on impact analysis of food aid and development of common analysis	
	Group clarifications and closing Return to Baragoi	

3. NATITI

First visit      4th/5th February

Arrival at Natiti

Baraza and introductions

Timeline

Resource map

Seasonal calendar

Women's social map

Men's social map

Evening in Natiti

Morning meeting

Women's problem ranking

Men's problem ranking

Group discussion of  
problem ranking

Second visit      7th/8th February

Arrival in Natiti

Women's social mapping

Men's problem analysis

Women's problem linkages

Women's institutional analysis

Men's institutional analysis

Men and women: poverty analysis

Final meeting and discussions  
Return to Baragoi

**4. SERERIT**

First visit      4th/5th February

Arrive in Sererit

Baraza and introductions

Women's  
group

Timeline/trends  
Social map  
24-hour day  
Seasonal calendar

Men's  
group

Resource map  
Timeline  
24-hour day  
Seasonal calendar

Night at Sererit

Transect walk

Meeting to compare  
men's and women's results

Women's group  
problem ranking

Men's group  
problem ranking

Return to Baragoi

Second visit      7th/8th February

Arrive in Sererit

Baraza and feedback

Women's group  
problem analysis

Men's group  
problem analysis

Night at Sererit

Men's coping mechanisms  
matrix ranking

Women's group

Problem analysis  
(linkage diagram)  
Resources  
Chapati diagramming

Men's group

Problem analysis  
(linkage diagram)  
Resources  
Institutional diagramming

Final sharing and meeting  
Return to Baragoi

## APPENDIX 5

### **PRA "CLINIC" WITH ROBERT CHAMBERS**

**6th February 1994**

Mid-way through the workshop, between the two sessions of fieldwork, Robert Chambers conducted a general session with the full group which covered three main areas:

- a) His personal feedback on the first phase of the fieldwork
- b) Tips on how to facilitate PRA training sessions
- c) Discussion of specific issues raised by participants since the beginning of the workshop

He began by commenting that **teaching** is not the same as **learning**, and illustrated the point by describing a Peanuts cartoon in which the girl says to the boy: "I've taught Snoopy how to whistle", to which the boy replies "I can't hear him whistling." "Ah", says the girl, "but I never said that he'd learnt."

#### **A) Feedback on the first phase of the fieldwork**

- i) The groups were working in different environments where the communities had diverse problems.
- ii) What things didn't we do?
  - ask people to teach us how to do their tasks (DIY)
  - linkage diagramming
  - chapati diagramming
  - planning/action: there's a danger of the training ending without the momentum to carry it forward
- iii) Male/female differences: these came out very well, but NB there are many other social differentiations (eg age, knowledge, wealth) which we should not overlook.
- iv) Visual/verbal - who talks? Don't neglect the verbal. Use the maps and diagrams as a basis for discussion, not as an end in themselves. But also monitor who talks how much of the time.
- v) Sharing: this was generally good. Suggestions for things to share with the community included tobacco and tea.
- vi) Embracing error - mild congratulations.
- vii) Open/closed: remember to use open-ended questions as much as possible. Good prompts are: "Is there anything else you would like to show us?" Or: "Anything else? Anything else?"
- viii) What next? The whole purpose of PRA is to enable people to develop their skills as analysts - and in future as planners, trainers and consultants - to become a resource for themselves and for others.

#### **B) Tips for training**

One question from the group concerned the ways in which PRA is different from the "training of trainers" (ToT). The person asking the question answered it himself, by saying that PRA added the element of empowerment. But how does a method become empowering?

Robert emphasised the danger of PRA trainers not themselves being directly involved in practical follow-through, with the consequence that their training sessions become gradually less practically-oriented. Direct contact and the experience of making mistakes is crucial.

How do we go beyond PRA - beyond a sharing of problems? The communities themselves have to move towards action. PRA is not an end in itself but rather a combination of different methodologies which aims to support community analysis and action. The role of the outsider is as convenor and facilitator.

### Training Suggestions for Organising PRA Workshops

- a) Always emphasise the importance of behaviour and attitudes to anyone to whom you introduce PRA.
- b) The selection of people to be trained is important. If they are people who will be in a position to spread the method later on, then this will encourage sharing and learning.
- c) A group of around 35/40 is probably maximum. Small groups for fieldwork should number no more than 10.
- d) Venue: the whole exercise could take place in the village, but the group also needs time for separate discussions, and resources like video can be useful. Look for a compromise.
- e) Duration/rhythm: there needs to be some time during the training when the pressure is slightly off, especially during one of more than a week. 10 or 11 days is a good length, allowing time in the field and time for feedback and group discussion. Making two field trips is good: it allows sharing of experience in-between, and a chance to learn from the errors of the first trip during the second.
- f) Documentation: try and set this up in advance. Each group needs to be sure that they record their work properly.
- g) Presentations: who presents? Why not invite one of the analysts back to present their work?
- h) Logistics: having someone in charge of this who is not a participant can help things to run more smoothly.
- i) Advance preparation: find out participants' expectations in advance. Send handouts/joining information in good time.

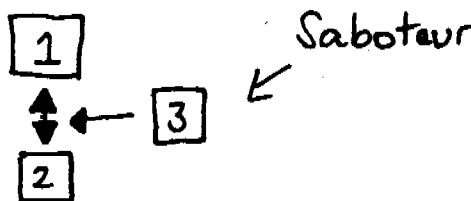
### Sessions spent at the base

Robert went over some of the techniques used in the training session which opened the workshop, reminding us of different ways to encourage participation and of some pitfalls to avoid.

- \* **Introductions:** Lots of ways of doing this - we used the seed mixer, which was quick and lively.
- \* **Seating:** Again, many possibilities. Let it be as open as possible, and avoid being defensive.
- \* **Quick buzzes:** A good way of breaking things up. Feedback to the full group is not essential. Ensure that the small groups (2 or 3 people) adjust their chairs so that they can face one another. It's good to give people advance warning that a buzz is coming up, so that they concentrate on the topic for discussion.
- \* **Forming groups:** We used lots of different methods - such as numbering, alphabetical order, age sequence. Some of these are also good wake-up techniques.

\* **Wake-up sessions:** Particularly useful at 'difficult' times, such as first thing in the afternoon. One successful one was "Saboteur", in which three people sit as follows:

The pair facing each other are carrying on a conversation. The third person sitting at right-angles to them has to sabotage their interview by whatever means (short of physical violence....) Good for waking people up, and also for illustrating the dangers of sabotaging other people's conversations.



\* **What would you do if...?** Small groups were asked to think of solutions to imaginary problems which might arise during fieldwork. This was done on the evening before the first day in the field, and helped to create an expectant mood. It was also useful to emphasise again the importance of sensitive behaviour and attitudes.

\* **Margolis Wheel:** One way of brainstorming problems, such as those of follow-up. Five people sit in a circle in the middle of the room, with five others sitting facing them in an outer circle. The inside five are "consultants" and the outer five are asked to invent a "problem". The outer five ask the consultant facing them for a solution to their problem, and then move round the circle to pose the same problem to the next consultant. This continues until all five consultants have given answers to all five problems.

\* **Evaluation:** Again, many techniques are possible. Four useful questions in terms of planning future sessions are:

- Were your expectations met?
- What was the most useful?
- What was the least useful?
- How could it have been done better?

### C) Discussion of specific issues raised by participants

#### 1. "To what uses has PRA been put in an urban context?"

PRA has been used widely in urban areas, for example in Calcutta and Bombay, but this work has not yet been written up. Urban people tend to know different things about their neighbours than rural people. They're particularly good at service/opportunity mapping - ie diagrams showing where to go for various services.

#### 2. "What is the relationship between PRA and other methods?"

Tasks for which questionnaires have often been used can also be done with PRA methods - an example was given of using participatory mapping instead of a questionnaire to analyse the utilisation of services. As discussed in the initial training session, questionnaire techniques can be inappropriate, and it's often best to try and find alternatives.

However, it's also important to use whatever methods makes sense and to employ a variety of skills and knowledge. What you call it is not important: beware of rhetoric.

### **3. Networking (both within and outside Baragoi)**

Often we talk a lot about collaboration, but we rarely do it. We need to ask ourselves whether we are serious in using these approaches together. It's essential to incorporate this aspect into the closing days of this workshop.

Internationally, IDS Sussex and IIED are trying to provide an information service. A list of addresses for further information, some of it free on request, is available. They would welcome contributions from Kenya.

### **4. Monitoring and Evaluation**

PRA methods can successfully be used in monitoring and evaluation. For example, maps can be continuously updated, such as those showing crop yields or immunisation coverage. If the original appraisal and analysis is done by people, and if they also identify the indicators, then they can do the monitoring and also analyse causality. Interesting work is going on at the moment in this area, and an annotated bibliography on the subject should be available from IIED by April 1994.

### **5. What are the frontiers of PRA?**

- \* Conflict resolution
- \* Institutions - especially large organisations
- \* Farming Systems Research by farmers
- \* Alternatives to questionnaires
- \* Follow-through on appraisal and analysis - planning and implementation
- \* Pastoralism
- \* Impact assessments
- \* People with top-down behaviour and attitudes



## **APPENDIX 6**

### **SOURCES OF FURTHER INFORMATION**

**FREE ON REQUEST**

**1. PRA Notes and Gatekeeper Series (Two back copies of PRA Notes free)**

**From: Sustainable Agriculture Programme  
IIED (International Institute for Environment and Development)  
3 Endsleigh Street  
LONDON WC1H 0DD, UK**

**2. ILEIA Newsletter**

**From: Information Centre for Low External Input Agriculture  
P O Box 64  
3830 AB Leusden, NETHERLANDS**

**3. Agroforestry Today**

**From: ICRAF, P O Box 30677  
Nairobi, KENYA**

**4. World Neighbours in Action**

**From: World Neighbours  
5116 Portland Avenue  
Oklahoma City  
OK 73112, USA**

**5. Forests, Trees and People Newsletter (Feb 92 issue is on PRA)**

**From: IRDC  
Swedish University of Agricultural Sciences  
Box 7005  
S-750 07 Uppsala, SWEDEN**

**6. Honeybee**

**From: Professor Anil Gupta  
11M(A) Vastrapur  
Ahmedabad  
Gujarat, INDIA**

**7. BAOBAB**

**From: Arid Lands Information Network (ALIN)  
Casier Postal 3  
Dakar - Fann, SENEGAL**

## APPENDIX 7

### GLOSSARY

baraza	meeting
boma	homestead (in Kiswahili)
busaa	beer, made from maize flour
CFW	cash for work programme
DRP	Drought Recovery Programme
GoK	Government of Kenya
kiwanja	plot of land
mabati	iron sheet (used in roofing)
manyatta	homestead (in Kisamburu/Kiturkana)
paran	system of obligations to support those with problems (in Kisamburu)
pole, pole	slowly, slowly
siina	poverty (in Kisamburu)

