A Participatory Journey

Promoting Development within Pastoralist Communities

intermedia
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‘Under the Community Development Component, the Lafey Construction Committee supervised the building of a dispensary. (The evaluation team found both the dispensary and the school well built). On the same lot was an unfinished building: a Mandera contractor had received a contract for approximately 1.5 million shillings for this Ministry of Health structure. Lafey community leaders pointed out the glaring disparity between the participatory approach and the top down approach of the Ministry of Health: the community’s efforts supported by the ALRMP Community Development Component using a participatory approach resulted in a completed, well-built dispensary. Next to it stood a building about a third completed, the result of a top-down approach (the Ministry of Health never consulted the community) and the awarding of a contract to an individual in Mandera. Although larger, the dispensary was said to have cost half the amount of the contract for the other building.’

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1 Introduction

1.1 A Telling Tale

Somalis love to tell tales. They have proverbs to tell you how to keep your animals, how to treat your wife, how to trust in God, how not to trust only in God. They have dictums on marriage, on herding, on fighting lions and fighting each other. They love a snappy poem or a rambling, epic yarn. And buried in nearly all of their stories is an important lesson in self-improvement, a key for unlocking one of life’s great mysteries.

The recent invasion of the development world has produced a whole new genre of Somali sayings – some disparaging the ‘quick fixes’ of outside experts, others lamenting buildings that have sprung up and never been used. During a recent experience-sharing forum in Wajir in northeastern Kenya, Halima Shuria – one of Kenya’s new generation of Somali women leaders – recounted a tale that not only cautioned against the dictatorial, top-down development to which so many pastoralist communities have been subjected; it proved that thinking about things for a little longer, looking beyond the apparently obvious, holds a lesson for us all.

The tale went like this:

*Once upon a time, a young man joined an old man as he was walking back to his home town. After they had covered some miles, the young man turned to his companion and said, ‘Will you carry me, or shall I carry you?’ The old man considered this a very foolish question. ‘How can we possibly carry each other over such a long distance?’ he asked. A little further on, they passed a farm where the labourers were busy clearing up after the harvest. ‘Has this farm been harvested?’ the young man asked. ‘Are you blind?’ the old man snapped. ‘Can’t you see that the harvest is in!’ As they approached the old man’s town, they passed a graveyard where a burial service was underway. The young man piped up again: ‘Is that man dead or alive?’ At this, the old man lost his patience. ‘Are you crazy?’ he shouted. ‘He’s in a coffin! Of course he’s dead!’ When they reached the town, the old man invited the young man to his house for a drink. As they were resting, the old man’s daughter approached him and asked after his companion. ‘He’s a strange fellow I bumped into on the road,’ the old man said. ‘He’s been asking the strangest questions all the way here.’ ‘What kind of questions?’ the daughter enquired. The old man recited the man’s questions about being carried, about the harvesting and the burial. ‘Aren’t they stupid questions?’ he laughed. But his daughter did not agree. ‘You are very wrong, father,’ she said. ‘When he said, ‘Will you carry me?’ he meant, shall we tell each other stories to make the journey easier. When he asked if the fields had been harvested, he meant, was the harvest bountiful, or did it feed only the animals? And when he asked if the man had died, he was asking whether he’d left behind any children to continue his legacy.’*
Like all Somali proverbs, the deeper meaning of the story is not immediately clear, dressed up as it is in several layers of metaphorical intrigue. But upon closer inspection, it yields a number of interesting lessons – all fundamental, all vital to the process of development.

Consider it from a development worker’s perspective. Unless their intentions are less than pure, they don’t want to support a project that will only ‘feed’ the beneficiaries’ cows; they want the beneficiaries to reap a good harvest, to have a long-term impact on the people’s socio-economic wellbeing. And like the dying man in Halima’s story, they want to leave behind a healthy family, a positive and long-lasting legacy.

The journey to every development destination is bound to be a tough one, a passage that – like the pastoralists’ own lives – has to cross parched and empty deserts before it reaches lush pastures. But the journey can be significantly lightened by having the support of someone who cares – whether a development worker, a sympathetic civil servant, a donor representative – a partner who wants to help you to make the most of your situation, to produce a rich harvest for your entire community.

1.2 A New Journey

A Participatory Journey has been produced from the experiences of a ground-breaking programme in northern Kenya that, perhaps for the first time in the country’s history, sees the Kenyan government giving its pastoralist people the lead in their own development. The Arid Lands Resource Management Project (ALRMP) was initiated by the government and the World Bank in 1994 to give pastoralist communities the skills and knowledge to better manage their critical grazing lands – and to participate more fully in the country’s mainstream economy.

The ALRMP has three major components: community development, drought management, and livestock marketing and infrastructure. Within the first component, the major focus is on the training of frontline development agents and local leaders to identify the needs of individual communities and to plan, implement and monitor their own development initiatives. The community development component began in early 1997 with a series of Community Development Training workshops conducted by the Nairobi-based consultancy, Intermedia, in Wajir and Mandera districts. The trainees, drawn from local government departments and NGOs, went on to pass the participatory tools and techniques to leaders from 20 project areas, who in turn became the facilitators of a ‘third generation’ of trainees.

A Participatory Journey was born from the experiences gained by the ALRMP in northeastern Kenya, as well as Intermedia’s other experiences with pastoralist people involved in the UNOPS programmes in Somalia. The publication provides a step-by-step ‘journey’ for trainers who are initiating and implementing participatory development among pastoralist communities. It seeks to provide answers to the most common questions posed by practitioners of participatory methods: What is the purpose of the
journey? Where does it start? Which route should we take? What tools will we need? How will we know when we have reached our destination?

The manual is therefore designed for trainers or development workers who are creating their own training programmes for use among pastoralist communities. The tools are presented in five sections to assist you at the different stages of the development process – from running a workshop to planning, implementing and evaluating community projects. A fifth section has been added to help trainers to promote gender awareness in the traditionally male-dominated pastoralist domain. The tools and methods are intended for use in either a formal workshop or an informal community setting – and, in many cases, both.

As with all self-sustaining endeavours, the ‘journey’ of participatory development should be an adventure and it should be fun. Much of the time, you as trainer will not know what to expect. Every stage in the journey will provide new lessons. There are no manuals – not even this one – that can prepare you adequately for this journey; your best tools will be a receptive mind, a flexible attitude, and a firm belief in the power of participation to change people’s lives.

1.3 A Basis for Trust

Like rural communities the world over, every pastoralist community is unique; each has its individual ways and means of doing things. But once development workers realise the nature of their situation, take time to get to know the people, learn a little of their language, show that they are there to stay, then they might just begin to earn the people’s trust.

In order to earn such trust, there are a number of ‘fundamentals’ that all facilitators of pastoralist development must follow. First, and in many respects most importantly, you must be willing to listen and learn from the people themselves. In pastoralist communities, perhaps more than any other rural development setting, the local people are the real experts – the people who best know the problems of the land, and by definition are best placed to begin to design their solutions.

Because of their isolated position, it is always better if you can have local people as members of the facilitation team – people who not only know but also have a good rapport with the leaders of the community. Having local people ‘on board’ will not only help to build trust and respect between the facilitators and the community; it is also vital for understanding the social and cultural structures in order to involve everyone in the development process.

With their strong religious beliefs and strict social hierarchies, pastoralist communities pose unique challenges for those trained in Western development schools. Of course, every situation is different, and it will be up to the individual facilitator to be sensitive to the feelings of individual leaders and circumstances. But there is no reason why the development process cannot provide a starting point for introducing new concepts of equality – whether related to status, gender or age – into the development equation.
At the end of the day, the participatory process with pastoralists must – as with all rural communities – move away from directing them on the best way to improve their situation, and help them to decide for themselves – to assess their own situation, plan their own projects, and develop their own long-term development strategies. As in Kenya with the Arid Lands Resource Management Project, community members should eventually be able to take over all the roles of outside agents, facilitating the planning and implementation of projects, the procuring of supplies, the funding proposals to local and foreign donors. Only then will their development truly come from within. Only then will their projects truly be built to last.

1.4 Beginning the Journey

A Participatory Journey provides a systematic guide for initiating and implementing the participatory process through the major stages of the development cycle – planning, implementation and evaluation. In each section, you will find a brief description of the tools related to that particular phase of project development, the materials you will need in order to conduct a training or fieldwork session, and the steps involved.

The community development and training methods that you will find in this manual come from a variety of sources. Many of the data gathering tools come from Participatory Rural Appraisal (PRA), which has become very popular with development workers who need to understand better the communities within which they are working – or who wish to involve the community members themselves in identifying and prioritising their problems and potentials. Some of the issue-raising, group-dynamics and organisational analysis activities come from typical management and leadership training workshops. The project planning and evaluation approaches are related to those planning systems that use the Logical Framework Analysis (LFA).

Each tool or training activity is accompanied by a case study from Intermedia’s work in Kenya or Somalia. These case studies are intended to illustrate how certain adaptations can be initiated – and how flexible facilitators can bend the ‘rules’ of a particular tool to make it more instructive, more user-friendly, or simply more fun. We recognise that trainers’ experiences and preferences differ – as do the circumstances within which their training takes place – and that sometimes trainers will be able to mount longer workshops or be constrained to design shorter ones.

Overleaf, there is a ‘map’ showing the different stages of the journey, the ‘bridges’ between them, and some of the main tools that are best used in each ‘location’. In a sense, the rest of the manual is an elaboration of this map.
A Participatory Journey

The Arrival

Participatory Evaluation
- Community Action Plans
- Community Contracts
- Logical Framework Analysis ('The LogicFrame')

Running a Workshop
- Introductory Exercises
- Exploring Perceptions
- Key Concepts

The Departure

Participatory Planning
- Sketch Maps
- Transects
- Calendars
- Venn Diagrams
- Ranking
- Problem/Objectives Trees
- Community Action Plans
- Project Proposals

Strengthening Community Organisation
- SWOT Analysis
- Community By-Laws
- Community Contracts
- Leadership Styles
- Problem Group

Gender Analysis
- Activity Profiles
- Access & Control Profiles
- Gender Analysis Matrices
2 Running A Workshop

This section looks at the initial phases of running a workshop, and focuses on those factors that help to create a spirit of collaboration among the participants as they build an agenda for productive learning. The assumption is that we will want to do as much as possible to make the training both ‘situation-centred’ and ‘problem-oriented’ – closely related to the needs and concerns of the participants. In fact, it would be not only contradictory but also counter-productive if workshops on participatory techniques were not themselves participatory! Given that the participants in this kind of training are usually experienced community representatives, fieldworkers, or government officials, it is important to tap that experience by encouraging reflection, comment and discussion.

**Physical Factors**

Whether the workshop participants are sitting on chairs or on mats, the most obvious consideration is that they should be comfortable. If the area is cramped, the temperature hot, the room airless, the acoustics poor, the participants are not likely to be attentive or freely involved in whatever training activity is taking place.

Although not every item will be relevant for every workshop in every location, the following checklist offers a summary of points to bear in mind when choosing and arranging a training venue:

**Training Places: A Checklist**

<table>
<thead>
<tr>
<th>Category</th>
<th>Requirement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Space</td>
<td>Is it large enough for the group?</td>
</tr>
<tr>
<td>Lighting</td>
<td>Is it bright enough – without being harsh?</td>
</tr>
<tr>
<td>Temperature</td>
<td>Are the rooms cool (or warm) enough? Are they properly ventilated?</td>
</tr>
<tr>
<td>Décor</td>
<td>Is the centre clean and cheerful? Can the space be enlivened with posters or newsprint for recording group activities?</td>
</tr>
<tr>
<td>Acoustics</td>
<td>Can everyone be heard? Will noise from outside be a distraction?</td>
</tr>
<tr>
<td>Seats</td>
<td>Are they comfortable? Can they be easily arranged in flexible formations?</td>
</tr>
<tr>
<td>Tables</td>
<td>Will they be available when participants need to write or refer to texts?</td>
</tr>
<tr>
<td>Blackboard/Flipcharts</td>
<td>Are they available for presentations – or sufficient for logging group discussions?</td>
</tr>
<tr>
<td>Power</td>
<td>Is electricity available and reliable?</td>
</tr>
<tr>
<td>Audio-visual aids</td>
<td>Do they work?</td>
</tr>
<tr>
<td>Chalk/felt pens</td>
<td>Are they sufficient?</td>
</tr>
<tr>
<td>Materials</td>
<td>Are there enough cards, newsprint, coloured paper, pens, scissors, masking tape, glue, etc. for the presentations and group activities?</td>
</tr>
<tr>
<td>Handouts</td>
<td>Have they been prepared and sufficient copies made?</td>
</tr>
<tr>
<td>Refreshments</td>
<td>Have they been ordered? Will they be ready on time?</td>
</tr>
</tbody>
</table>
**Interpersonal Factors**

In keeping with the participatory nature of the development activities and project management that the training is designed to explore, it is vital that the workshop sessions allow for participants to question or debate all the issues at hand. To encourage such flexibility on the part of the facilitators and truly free discussion among the participants, there are a number of introductory exercises that are designed to diffuse tensions and to begin the process of building group cohesion.

Beyond that, there are other exercises and activities that are designed to explore the participants’ experiences, to establish their views on matters relevant to the training, and to identify important issues that should be addressed during the training programme.

These are the kinds of activities and tools that are presented in this section.
2.1 An Introduction: The Pairs Exercise

This is a well-known introductory activity that enables the participants to get to know each other, gives an early opportunity for them to speak and interact, creates a relaxed atmosphere in the group, and identifies the main expectations for the workshop.

**Materials**  
Flip chart, cards of different colours, pin board, pins, masking tape, felt pens.

**Duration**  
45 minutes – 1 hour, 30 minutes.

**1. Sequence**

1. Ask the participants to form pairs.
2. If there is an odd number, pair up yourself with one of the participants.
3. Tell the participants that each person has five minutes to get to know as much as possible about his or her partner – five minutes for each person to ‘interview’ the other.
4. As well as getting to know such things as work experience, hobbies, likes and dislikes, explain that the interviewer should record on separate cards their partner’s main hope for the workshop – and their main fear.
5. Indicate that you will give a signal when the first five minutes is over, and it is time to change roles.
6. Suggest that the pairs find a comfortable seating arrangement for holding the conversation.
7. After the 10 minutes, re-form the plenary group.
8. Ask each person, in no more than two minutes, to introduce his partner, ending the presentation by reading out and then pinning up the cards recording their main hope and fear for the workshop.
9. Review the opinions and feelings expressed by the participants, and consider how these matched with the objectives and agenda drawn up by the training team.

**Issues**

- What has been revealed about the experiences of the group?
- How consistent are the participants’ hopes and fears?
- What are the main themes – and the main differences?
- How do they compare with the hopes and fears of the facilitators?
- Are there any grounds for modifying the workshop programme?
2.2 An Introduction: The Portraits Exercise

As an alternative introductory exercise, ‘Portraits’ also helps to create a relaxed atmosphere, stimulates talk and discussion, and identifies the hopes and fears of the participants for the workshop ahead.

**Materials**
- Newsprint, cards, felt pens, masking tape.

**Duration**
- 45 minutes – 1 hour, 30 minutes

**Sequence**
1. Distribute quarter-sized newsprint to each participant – with felt pens and cards.
2. Ask them to draw portraits of themselves – in such a way that identification will not be too difficult! (Allow 10-15 minutes for this)
3. Ask them to write on one card their major hope for the workshop – and on another their major fear. (Use different coloured cards for the ‘hopes’, and ‘fears’).
4. When the participants have finished, collect their portraits and cards and post them side by side on display boards or on the wall.
5. Invite them to walk around and identify the portraits.
6. In plenary, check on the identification of each participant.
7. Read out the hopes and fears of each person.

**Issues**
- How consistent are the expectations that have been expressed?
- Are there any grounds for making changes to the workshop agenda?
2.3 Workshop Norms

To involve the participants in a discussion about how best way to proceed with the workshop, the ‘Norms’ exercise establishes an informal set of rules and identifies any administrative problems that need to be addressed. It can also help to create a mechanism for evaluating the content and methods of the workshop – setting up small groups (‘daily evaluation committees’) to monitor its daily progress.

**Materials**
- Flipchart.

**Duration**
- 15 – 30 minutes.

**Sequence**
1. In a plenary brainstorm session, ask the participants to identify any problems that might have to be tackled to ensure the smooth running of the group – and to suggest what should be done to solve them.
2. When there is general agreement, write up each of the ‘rules’ on the flipchart.
   (Eg. *Always start a session at the stated time, even if a few members are missing.*)
3. Review the administrative and evaluation tasks that need to be performed.
4. Ask the participants to elect individuals and groups to carry out these tasks.
5. Select the first ‘daily evaluation committee’ (DEC).

**Issues**
- What could disrupt the smooth running of the group?
- What should be done to counteract these problems?
2.4 Exploring Perceptions: The Polarities Exercise

Workshop participants might sometimes hold negative opinions or harbour doubts about the project or programme they are supposed to be supporting. If these views and questions are not declared or explored, certain blocks can remain to their learning – and their performance. ‘Polarities’ is an exercise that encourages participants to express their concerns. It also provides a useful opportunity for clarifying the objectives and strategy of the project or programme – in the light of both the negative and positive opinions that have been revealed.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Flipchart, felt pens.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td>1 – 2 hours.</td>
</tr>
</tbody>
</table>
| Sequence        | 1. Explain the objectives of the activity, and write the name of the project or programme on the flipchart.  
                | 2. Ask the participants to write down their individual responses under two headings:  
                |   ➢ What do you think or feel is good about the project?  
                |   ➢ What do you think or feel is not so good about the project?  
                | 3. To facilitate the expression of negative, or even hostile, opinions, it helps to suggest that participants can write remarks that they imagine colleagues or other agents involved in the project might make.  
                | 4. Go around the group and log the responses under two main headings: ‘Positive’ and ‘Negative’.  
                | 5. Discuss the results with the group; identify common responses and agree the main issues to be addressed by the representative of the project who will conclude the session.  
                | 6. Invite the project representative to talk about its objectives and strategy in the light of the questions and concerns that have been raised in the Polarities exercise. |
| Issues          | • How consistent are the reactions of the participants?  
                | • What accounts for any major differences that have emerged?  
                | • Why do people hold these opinions?  
                | • If negative views have been expressed, how can they be countered - or what, if anything, can be done about them? |
2.5 Key Concepts

These are guidelines for holding a discussion that will ascertain and explore the different meanings that participants attribute to such basic concepts as ‘development’, ‘participation’, ‘sustainability’, ‘community’, ‘gender’ and ‘good governance’. It should enable a common understanding to be reached about such concepts that are crucial in participatory development projects.

Materials
Flipcharts, felt pens, charts.

Duration
1 hour – 1 hour, 45 minutes.

Sequence
1. Present the list of the key concepts.
2. Form sub-groups and assign one concept to each group.
3. Ask the groups to draw pictures or diagrams that illustrates their understanding of the concept they are exploring. (Tell them that words are banned!)
4. If it proves difficult to achieve consensus in a group, suggest that they could draw pictures to show their different views.
5. When all the groups are ready (after about 20 minutes), ask each to present its picture in a plenary session.
6. Before each group ‘explains’ its picture, ask the others how they would interpret the picture.
7. After the presentations, try to reach agreement on the meaning of each concept – and display the group’s definitions on cards on the wall.

Issues
- What are the main differences in understanding?
- Why do these differences occur?
- What are the most productive meanings of these six key concepts?
3 Participatory Planning

Planning is a deliberate and systematic process of prioritising and structuring objectives and strategies – and the activities required to realise those objectives and strategies. It is the first stage in any development process – and the real beginning of the participatory journey. It pinpoints the destination, and determines the direction to be taken and the route to be followed.

Planning involves the identification of problems, the prioritisation of needs, and the designing of intervention strategies. If the process is genuinely participatory it should involve all stakeholders. If done realistically, it will give those stakeholders a clear picture of the changes they wish to make – and the manner in which they wish to make those changes happen. Finally, it will create a basis for monitoring and evaluation: the means for determining whether the perceived changes are desirable, are being achieved – and are having the desired impacts.

The planning stage of the journey requires a set of tools that will stimulate and guide participation. These are data gathering and data analysis tools. And this section presents a number of such tools that can be used either in a training workshop or in meetings with community groups. They have been selected from two well-established participatory methodologies: Participatory Rural Appraisal (PRA), and those project planning approaches that use the objectives-oriented approaches derived from Logical Framework Analysis (LFA).

PRA is one of the world’s best-known participatory methodologies. Its main objective is to enable communities and development agents to learn about the physical, social and economic conditions affecting their lives. Through a participatory facilitation process, PRA helps the teams to gather and analyse socio-economic data, and to draw up Community Action Plans (CAPs). Derived from Rapid Rural Appraisal (RRA), a method of research used in agricultural extension work, the PRA approach utilises a wide variety of visual tools to encourage the participation of community groups – irrespective of their literacy levels.

PRA facilitates the involvement of local people, whether in rural or urban situations, in a reflection of the conditions and issues that affect their lives. It empowers the beneficiary community, especially the poor, in as much as they are able to initiate and participate in development projects designed to improve the quality of their lives. It draws on their personal experiences, knowledge and skills.

PRA does have certain drawbacks, however. The approach can generate a lot of data within a very short time, which, if not properly managed, can lead to unrealistic planning. PRA is sometimes misused by development workers who apply its tools mechanically and draw up ‘shopping lists’ of priorities without properly analysing the data gathered. Such practitioners have dashed the hopes of many communities and brought the name of PRA into some disrepute.
LFA is a highly-structured methodology that emphasises planning by objectives and increased communication among the planning team. It relies on the analysis of problems, objectives, and alternatives – to produce a ‘project planning matrix’. As such, it has become a popular tool with project managers and donors. However, without contact with beneficiary communities, development professionals can use such methods to produce elegant project formulations that have little relevance or practicability. Here, the ‘Logframe’ is closely linked with the identification and prioritisation of problems through the application of PRA tools – and the refinement of problem analysis through the use of ‘Problem Trees’ and the ‘Problem and Solution Assessment Charts’ that can both be used with community groups.

What follows are guidelines for running training sessions or participatory planning events in which a selection of planning tools can be applied.
3.1 Sketch Maps

Sketch Maps are the primary participatory tools for collecting data about a particular area – its boundaries, layout and significant features. In the case of widely-travelled pastoralists, they are also the most ‘user-friendly’ of all data collection methods. Although maps can be used to record anything from human health to livestock movements, the most common maps are: Resource Maps, which document an area’s physical resources (crops, water points, grazing areas); Social Maps, which illustrate its social conditions (houses, wealth levels, family sizes); and Mobility Charts, which record the pattern of people’s movements.

Since drawing Sketch Maps doesn’t require special expertise or equipment (they can first be drawn on the ground, using whatever materials are lying around), and since the drawing can be a group activity, they can provide an excellent opportunity for sharing information between community development workers and community members – as well as for identifying local problems and potentials. Each ‘side’ has its special knowledge, of course; the extension agents might be better informed about technical matters, such as the potential for water supplies or problems of soil erosion, but the local people will have direct knowledge about such things as boundaries and inter-group relationships – and they will certainly have a sharper insight into the social and political problems experienced by the community.

Materials

| Anything to hand – such as sticks, stones and leaves – plus pens and large sheets of paper for transferring the model to a more permanent and displayable format. |

Duration

45 minutes – 3 hours.

Sequence

1. Divide the participants into groups to produce models and maps of the project area (or, if this is a training exercise, the locality surrounding the training venue).
2. If there is diversity in terms of background, experience and expertise, use this as the criteria for the division into groups.
3. Decide which kind of map will be drawn and whether it will be constructed inside or outside, in the sand or on paper, with objects or with pens.
4. Whichever way is chosen, emphasise that this is a job for everyone; not just for those with an artistic flair – and certainly not just for the ‘outsider’ development workers.
5. If it is a basic Sketch Map, ask the groups to plot the boundaries, the position of houses, wells and so forth. (But do not be too prescriptive, because it is important that the exercise captures the varying perceptions of the participants.)
6. If it is a Resource Map, ask the groups to add details such as boreholes, animals and pastures.
7. If it is a Social Map, make sure that all the households in the community are included. Use symbols to indicate whatever information you have decided to collect – ethnic differences, wealth (poor/rich), education, age,
8. When the groups have finished (or when they are ‘time-barred’), display the products on the wall. (If the groups choose to work with models, allow time for a paper-and-pen record to be made.)

9. Invite each group to present its map – focusing on whatever themes they have chosen to highlight.

**Issues**

- What do we now know about the area and the community that we didn’t know before?
- How can this knowledge help us to identify development priorities and to plan projects?
- Will our maps be useful for monitoring the progress and achievements of these projects?

**Adaptations and Applications**

Maps are a particularly useful tool for planning with pastoralist communities. With their strong verbal and anecdotal traditions, and a livelihood that carries them over vast distances, maps can help pastoralists to put many aspects of their lives, their problems and possibilities, in a clearer perspective. Whether tracing the topography of an area, its physical resources and social structure, or the movement of goods and services, maps provide a graphic illustration of the situation on the ground – and the way people perceive it.

Drawing maps also comes very naturally to pastoralist people. A person will quite readily draw in the sand with a stick when he wants to show directions. Watch the elders when they are talking together, or when they are telling stories to children – they often draw in the sand with their sticks.

But how the activity is started is quite crucial. If you give out paper and pencils and ask people to draw a map, they might well be nonplussed. But if you simply start a conversation by asking ‘Where are we now?’ then quite naturally, someone will start to draw.

As for orientation, they may not use the conventional mapmaker’s north/south axes – but they know where the sun rises, and the direction in which they pray. For a map of a pastoralist community, the scale will be much bigger than the illustrations in the normal handbooks on PRA; it will usually encompass grazing patterns over hundreds of kilometres. Not only that – it will be a dynamic thing, illustrating seasonal changes and movements. Or it will be a series of maps.
In the pastoralist context, map-making requires a special set of circumstances and considerations:

1. Help the community to decide what sort of map they require. If drawing a large-scale Resource Map, start from the outside and move towards the township.
2. Invite all the stakeholders to take part in the exercise: pastoralists as well as villagers and elders.
3. Choose a suitable place to do the mapping – perhaps under some trees where the elders can use their sticks.
4. Be patient – but don’t be reluctant to chip in if you see that, for example, only the township is being drawn. (But never take the stick into your own hands!)
5. Encourage teamwork as much as possible; facilitate dialogue between the various participants who represent the different communities within the wider community you are drawing.
6. Note any important points that emerge from the discussion.
7. Draw the water sources, the grazing areas, the market centres, the movements of people and animals – all according to the seasons.
8. Keep a permanent record on a piece of paper.

One warning about mapping: It is important to avoid the tendency of some ‘experts’ to produce existing maps of an area as a stimulus for a mapping exercise. More often than not, these will only serve to inhibit the participants’ creativity. If accurate maps of the community are available, they should be produced after the participants’ maps are drawn – for cross-referencing and comparing.
Aresa is a pastoralist community in northeastern Kenya with a rare commodity: a plentiful, semi-permanent supply of water. But in some respects the presence of the River Daua is more of a curse than a blessing.

When the Daua floods during the long rains, the farmland on its banks turns into a swamp that often takes months to drain. The flooding is very useful for irrigation, but it also turns the river banks into a fertile farm for mosquito larvae – and brings a host of other bacteria to its muddy surface. The result for the 4,800 people of Aresa is frequent outbreaks of diarrhoea and malaria.

The problems brought by their water emerged as the community’s top development priority when they drew up a resource map of their area during one of the ALRMP’s Community Leaders Training workshops. The leaders admitted that most Aresa residents were aware of the benefits of boiling water (indeed there had even been a recent baraza on the subject), but said that the women who fetch the water usually have their hands too full on the farms.
What was particularly graphic about the leaders’ map was that it was being discussed in late April – with the long rains already overdue. The concern of the leaders was palpable. Through the map, they traced out the origins of the problem: the narrow area between the river and the hills that always floods, the proximity of the flood-prone farms to the school, the well built by a local NGO which they had to regularly chlorinate with the roots of the local abarmog tree. What was obviously missing from the map was the presence of any health facilities.

For these people who had only recently given up their nomadic lifestyle, the need for a permanent sanitation system was hard to perceive. In some respects, they still lived as they had always done: going to the toilet when the need arose, drinking water where they found it. (A common ‘toilet area’ had developed, which, when it rained, ran straight into the river.)

According to one community leader, most people did not boil water because, ‘traditionally people always drank river water and stayed healthy’. Now, the same leader added, ‘they believe the sickness is sent by God’.

This statement provoked an outcry from some of the more concerned community leaders. One quoted a popular Somali proverb: ‘Don’t say there’s a God while leaving your camels unprotected from the lions!’

There ensued a lengthy discussion about different methods of purifying Aresa’s river water. One lady propounded the merits of alum, while others favoured the abarmog tree. But everyone agreed that the safest and surest way of purification was boiling. One leader suggested that, since women were in charge of fetching and dispensing water, local community health workers should come to the village to lecture women on the importance of boiling water. (One of the facilitators suggested that the only other solution would be to put the fathers in charge of the children – a suggestion that provoked an instant outcry from the men!)

All agreed that a carefully targeted education drive was the way forward. And they thanked the facilitators for suggesting the map as an entry point for the discussion. ‘If we had tried to tell you about our water problems without this map, you wouldn’t have listened to us,’ said one of the leaders. ‘But with this map in front of us, it has maintained everyone’s interest. It’s like you’re there with us in Aresa!’
3.2 Transects

A Transect is a systematic walk – or drive, or camel- or horse-ride – through a project area, gathering data to supplement that already recorded in a community’s sketch maps. The resulting diagram can present details on characteristics such as gradients, water flows, drainage systems, soil types and vegetation – as well as key problems and potential solutions. It can deepen the community development workers’ and community members’ knowledge of the area – and of relationships between the physical environment, animal resources, and human activities.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Pens and large sheets of paper.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td>Minimum 1 hour – up to a whole day.</td>
</tr>
</tbody>
</table>
| Sequence    | 1. On the basis of the community’s sketch maps, decide the most revealing or appropriate route/s for a transect walk. (If it is a training exercise, it might be a short walk near the training venue. If, on the other hand, you are dealing with the wider horizons of a pastoralist community, it will usually be more appropriate to go by car or on camels or horses!)  
2. If the members of the groups are not from the locality, arrange for some knowledgeable local people to accompany the groups.  
3. Make sure you allow enough time for the groups to plan their walks or drives – focusing on what they are hoping to find out and the particular methods of investigation they will be using. (Will they, for example, be conducting interviews along the way?)  
4. Take a logical starting point – such as a boundary or a high point.  
5. Assign specific responsibilities to group members: someone to note water features, for example; someone to concentrate on soils and pasture; someone to observe human settlement and activities.  
6. Proceed along the chosen route, recording the changing features of the regions covered. (Longer Transects can be ‘zoned’ according to area names or even soil types or vegetation cover.)  
7. Take time for informal interviews and note-taking along the way.  
8. At the end of the walk or drive, complete the notes and draw up the transect ‘maps’.  
9. Arrange for the maps to be displayed, viewed (in a ‘gallery walk’, perhaps), and discussed. |
| Issues      | • Did you learn anything new about your locality?  
• Did you encounter any new practices, crops, traditional technologies, etc., that could have a positive impact on local development?  
• What were the main development constraints encountered? |
Adaptations and Applications

A Transect is something like the sahan – the traditional Somali scouting trip to discover the state of water sources, grazing lands, or threats to security. Like the sahan, a pastoralist Transect is usually best conducted by car or from the back of a camel or horse. Otherwise, it might be possible to collect fairly comprehensive data by dividing a PRA group into sub-groups and asking each to ‘transect’ a specific unit of the total area.

In as much as the Transect is a way for the facilitators to familiarise themselves with the terrain and its resources – to learn about the land from the pastoralists themselves – it is a very significant tool. For this reason alone, it should be used, despite any shortcomings of the adaptations to cope with the vastness of the area.

One warning about presenting longer ‘zoned’ Transects: there is a risk that ill-informed participants may present all the changes in a particular feature in all the zones – for example, all the soil types encountered – rather than considering each zone on its own. Doing this risks defeating the entire purpose of the exercise, which is to consider the nature, potentials and constraints of each individual route.
**Illustration:**

**Record of a Transect Walk**

---

**Village of Sidra**

**Kordofan, Sudan**

<table>
<thead>
<tr>
<th>Soil</th>
<th>rocky</th>
<th>gravel</th>
<th>gravel</th>
<th>sand</th>
<th>clay</th>
</tr>
</thead>
<tbody>
<tr>
<td>Landuse</td>
<td>forest</td>
<td>farmland grazing</td>
<td>village</td>
<td>farmland grazing</td>
<td>farmland</td>
</tr>
<tr>
<td>Crops and Vegetation</td>
<td>trees, bamboo</td>
<td>grass, shrubs, millet, sesame</td>
<td>sesame, beans, hibiscus</td>
<td>sorghum, groundnuts</td>
<td></td>
</tr>
<tr>
<td>Problems</td>
<td>erosion</td>
<td>drought, pests</td>
<td>drought, pests, low soil fertility</td>
<td>drought</td>
<td></td>
</tr>
<tr>
<td>Opportunities</td>
<td>fuelwood, timber, bamboo</td>
<td>pasture, rainfed farming</td>
<td>market, transport, water, credit, health, cart, school</td>
<td>pasture, rainfed farming</td>
<td>flood-recession farming</td>
</tr>
</tbody>
</table>

From *Participatory Rapid Appraisal for Community Development* by Joachim Theis and Heather M. Grady, published by the International Institute for Environment and Development and Save the Children, 1991
3.3 Timelines or Historical Profiles

The Timeline is a history of major events in the recollected life of a community – important incidents, developments, disasters and achievements. The Timeline helps both community development workers and community members to understand why things are the way they are. Like all historical records, it can reveal how the community commonly responds to problems and opportunities.

Materials  | Large sheets of paper and pens.
Duration   | 45 minutes – 1 hour.
Sequence   | 1. Try to ensure that the composition of the community group is as varied as possible – including elders, women, religious leaders, members of the local administration, etc.
         | 2. If the group is too large, divide it into sub-groups.
         | 3. Use group discussion rather than one-to-one interviews, because the dialogue that will be generated will prompt others’ memories, and cross-check for accuracy.
         | 4. Explain to the groups the purpose of the exercise.
         | 5. If the talk doesn’t flow smoothly to begin with, try some of the following questions:
         |   - ‘When did this settlement start?’
         |   - ‘Who were its founders?’
         |   - ‘What would you say is the most important event you can remember in this community?’
         |   - ‘When were the worst droughts?’
         |   - ‘Have there been any bad epidemics?’
         |   - ‘What has been the worst thing that has happened to this community?’
         |   - ‘What has been the best thing that has happened?’
         | 6. If there is difficulty in fixing dates, establish some ‘markers’, such as World War II, Independence, the beginning of local civil wars, etc.
         | 7. When the lists are complete, review them and try to establish significant trends.

Issues   | • What have we learnt about recurring problems in the community?
         | • What have we learnt that will help us to draft a Community Action Plan?
Illustration:
Dandu: The First Fifty Years

In Dandu, a populous division of Mandera district, a Timeline was prepared by two elders of the settlement with the assistance of the local chief. For each important event, the three also recorded the impact on the settlement and measures that residents had taken to improve the situation (‘coping mechanisms’). In the discussion that followed, all the community members said they had learned something about the history of Dandu, which means ‘footpath’ and which, with its good pasture and plentiful spring-water, was a popular meeting-place for local pastoralists long before the Europeans established a formal administration there in 1949.

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
<th>Effect</th>
<th>Impact</th>
<th>Coping Mechanism</th>
</tr>
</thead>
<tbody>
<tr>
<td>1949</td>
<td>Ibrahim Moh’d Melow becomes colonial chief</td>
<td>First settlement</td>
<td>Creation of administration</td>
<td>Division of water resources</td>
</tr>
<tr>
<td></td>
<td>Dombur shifta war</td>
<td>Deaths of people; loss of livestock; residents abandon settlement</td>
<td>Poverty</td>
<td>Exodus to Kijjis</td>
</tr>
<tr>
<td>1964</td>
<td>End of war</td>
<td>Peace returns</td>
<td>Resettlement</td>
<td>None</td>
</tr>
<tr>
<td>1969</td>
<td>Misi Ali elected in first parliamentary election</td>
<td>Start of political representation</td>
<td>Start of development</td>
<td>None</td>
</tr>
<tr>
<td>1974</td>
<td>Start of Ethiopia-Somalia war</td>
<td>Residents surrender</td>
<td>Start of banditry</td>
<td>Purchase of firearms</td>
</tr>
<tr>
<td>1975</td>
<td>First GoK chief appointed</td>
<td>First pastoralists settle in area</td>
<td>Resettlement</td>
<td>None</td>
</tr>
<tr>
<td>1979</td>
<td>Severe drought</td>
<td>Displacement of people; loss of livestock; chief flees</td>
<td>Poverty</td>
<td>Residents fle to Ethiopia and other settlements</td>
</tr>
<tr>
<td>1980/1</td>
<td>Appointment of assistant chief</td>
<td>Runaways return</td>
<td>Resettlement; opening of new schools and other projects</td>
<td>Increased prayers to deal with hardships</td>
</tr>
<tr>
<td>1985</td>
<td>Chief Dahir dies; Garreh-Borana conflict</td>
<td>Killing of people; loss of livestock</td>
<td>Poverty</td>
<td>Relief and refugee settlement</td>
</tr>
<tr>
<td>1992</td>
<td>Chief M. M. Hussein appointed EDRP project launched; volume of relief increases</td>
<td>Killings stop; people return</td>
<td>increased number of orphans</td>
<td>Prayers</td>
</tr>
<tr>
<td>1993</td>
<td>Opening of health centres; Shiekh Abbey appointed drought monitor</td>
<td>Dams desilted; manyattas constructed</td>
<td>Access to water improved; less dependency syndrome</td>
<td>More involvement in data collection</td>
</tr>
<tr>
<td>1993/4</td>
<td>Agricultural officer posted to Dandu</td>
<td>Intensified farming; construction of Kiliwejabsa dam</td>
<td>Catchment appraisal initiated</td>
<td>Abandoning of old methods</td>
</tr>
<tr>
<td>1997/8</td>
<td>El Nino floods</td>
<td>Severe human and livestock diseases; huge loss of assets</td>
<td>Increased human and livestock mortality; reduced incomes</td>
<td>Patience and endurance; praying; use of savings</td>
</tr>
<tr>
<td>1997/8</td>
<td>First woman elected to civic post in Dandu</td>
<td>Perception as bad omen for community</td>
<td>Poor attendance at Islamic rally; loss of hope</td>
<td>Support for representation by clan elders</td>
</tr>
<tr>
<td>1998</td>
<td>Outbreak of labaa tick fever</td>
<td>High livestock mortality</td>
<td>Increased vulnerability to drought</td>
<td>Use of boiled hagar and camel urine</td>
</tr>
<tr>
<td>1998</td>
<td>Degodia-Boran conflict</td>
<td>Massacre at Bagalla; displacement of people; loss of livestock</td>
<td>Fear throughout region; stagnation of business</td>
<td>Movement to urban centres and safe areas</td>
</tr>
<tr>
<td></td>
<td>First PRA conducted by ALRMP Mobile Extension Team</td>
<td>Increased awareness and support for development</td>
<td>Yet to be observed</td>
<td>Preparing for cost-sharing initiative</td>
</tr>
</tbody>
</table>
3.4 **Seasonal Calendars**

A Seasonal Calendar explores seasonal constraints and opportunities by recording changes in a community’s activities and practices month by month throughout a typical year. It indicates whether there are common problems that recur at certain times of the year. Such a calendar can assist in determining, for example, the availability of water and pasture, of labour or cash – and the appropriate timing of project activities.

**Materials**  
Paper and pens – or any objects to hand.

**Duration**  
45 minutes – 1 hour.

**Sequence**

1. Begin by explaining what a Seasonal Calendar is: a tool for identifying the main activities of a pastoralist community and how they fit into the annual cycle – and the periods of difficulty and opportunity related to different seasons. Explain how a seasonal calendar can be useful in working towards a Community Action Plan.

2. With the group, decide which topics should be recorded. They will probably include rainfall patterns, water availability, pasture availability, animal diseases, migration, crops, sources of income, and availability of food.

3. Try to ensure that there is sufficient diversity in each group in terms of experience, age and gender.

4. Decide whether to work first on the ground, using sticks and stones – or to go straight to a chart on paper.

5. Mark out the 12 months at the top and/or bottom of the chart.

6. Remind the group that they should consider the activities of a ‘normal’ year.

7. To start the discussion, it might be helpful to ask such questions as:
   - ‘When do/should the rains come?’
   - ‘When are the animals taken out to the pastures?’
   - ‘When are they at the settlement wells?’
   - ‘When are crops planted?’

8. Sometimes it might help to show an example of a Seasonal Calendar produced by another group.

**Issues**

- What have you learned about the attitudes of the community towards certain seasonal activities?
- Who or what controls these activities?
- What are the implications for the community’s action plan?
3.5 Semi-Structured Interviews

Unlike formal ‘structured’ interviews in which all the questions are pre-determined, the Semi-Structured Interview allows for more flexible questioning and helps the facilitator to break down the barriers surrounding sensitive local issues. As with all data-gathering and analytical exercises, it is important to include a broad cross-section of people among your interviewees – community leaders, elders, teachers, local officials, as well as ‘ordinary people’ – to confirm that what is being said in meetings really does reflect the views and aspirations of the whole community. It is equally important to achieve a good balance between men and women, old and young, rich and poor. As to the style of interviewing, the choice is between formal and informal. If the intention is to make people relax and encourage them to be open and frank, then an informal, friendly but purposeful approach is, of course, more likely to succeed.

**Materials**

Notebooks and pencils. (Sometimes it might be appropriate to use a tape-recorder.)

**Duration**

1 hour or less for each interview.

**Sequence**

1. Consult local residents in setting up the interview sample.
2. Visit households, or choose other suitable places, for conducting the interviews.
3. Introduce yourself (and the members of your interviewing team) and explain the purpose of the interviews.
4. Assure your respondents about confidentiality.
5. Use a prepared checklist of questions for guidance, but conduct the interview in an informal manner – creating a relaxed atmosphere and avoiding an interrogative style.
6. Make sure your posture and manner show that you are really attending to what is being said.
7. Use open questions – rather than those that only call for a ‘Yes’ or ‘No’ answer.
8. When you would like more information on a particular point, use questions such as: ‘That’s a very interesting point – can you tell me something more about it?’
9. Listen carefully and avoid interrupting.
10. Give positive feedback whenever possible – the nods, smiles and other non-verbal signals that show you are interested – as well as encouraging comments such as ‘I think what you are saying here is very important’.
11. Don’t be afraid to add new questions if they seem relevant to the way the interview is proceeding.
12. If ‘interviewees’ seem to be contradicting themselves – or if they seem to be withholding information – find a polite way of pointing it out. (But be careful not to push too hard.)
13. It is a useful technique to occasionally check that you are really picking up the views and feelings of a respondent: ‘Can I just check that I am interpreting you correctly? My understanding is that you are saying…’
Issues

- How does the information collected in the interviews compare with that collected by the other tools?
- What new information has emerged?
- Are there any issues that should be taken up in the project group meetings?
**Illustrations:**

**Checklist for household interviews on animal husbandry practices**

- Types of animals
- Sizes of herds
- Location of pasture and water
- Health of animals
- Main problems with animals
- Presence of predators
- Quality of soils
- Security of livestock
- Types and nature of illnesses
- Availability and standard of veterinary services
- Local experience in treating sick animals
- Means of preventing the transfer of disease
- Availability of modern drugs
- Knowledge and use of drugs
- Livestock marketing – availability, price variations, contribution to income.

**Advice on interviewing from an Arid Lands Mobile Extension Team**

- Give advance warning of your visit
- Start the conversation with the proper greetings
- Explain the purpose of your visit
- Be pleasant and friendly
- Ask ‘open’ questions
- Listen carefully
- Maintain good eye-contact
- Do not interrupt
- Control ‘gate-keepers’
- Take notes accurately and sensitively.
3.6 Venn Diagrams

A Venn Diagram is a map of institutional relationships, using symbols or circles of varying sizes to represent individuals or organisations and their perceived importance to a community or project. The size of the symbols or circles indicates their importance; the positioning – overlapping, touching or separate – indicates their degree of contact. The diagram can thus illustrate the relationships between several different institutions – and reveal those most in need of improvement.

Materials

| Large sheets of paper, pens. |

Duration

| 45 minutes – 1 hour. |

Sequence

1. Divide the participants into manageable groups for conducting the activity – maintaining a good cross-section of experience in each group.
2. Explain the purpose and the process of a Venn Diagram.
3. Ask the participants to make a list of all the institutions operating in the area, or those involved in a particular project.
4. Invite the group to choose an object or a symbol for each institution and to place them inside or outside a circle, near or far, according to how the group assesses their importance or the quality of service they are providing. Alternatively, the group can draw the institutions as circles – on paper or on the ground.
5. Establish clear scales for representing each institution’s importance to the community – through different sized circles – and their degree of contact. The latter may be represented as follows:
   - Separate circles = no contact
   - Touching circles = some information passing between institutions
   - Small overlap = some cooperation in decision making
   - Large overlap = substantial cooperation in decision making.
6. When the groups are finished, invite them to display their diagrams.

Issues

- How similar or different are the groups’ diagrams? What are the reasons for the differences?
- What can be learnt from the exercise about those institutions that are most and least respected – and the reasons for these feelings?
- What can be done about important institutions – eg, those related to health or education – that have been placed far away from the centre?
- What other institutions do the participants want to ‘bring back to the centre’?
Adaptations and Applications

In India, it has become common to use *chapatis* – large, medium and small-sized – to indicate the importance of different institutions. In workshops conducted in Somalia and northern Kenya, utensils or illustrations of animals provided useful symbols for measuring levels of importance. The milk containers traditionally used by different family members provided a simple but effective scale, from the largest *manun* used by elders to the little *sheka* of the youngest children. Likewise, local animals proved effective symbols of the respect, or *loog*, that the community felt towards different institutions.
Illustration:
Outside Looking In: A Study in Broken Relationships

In Mandera, we encountered a classic example of how a Venn Diagram can provoke an animated and constructive debate about the institutional relationships of a community – the benefits, constraints and changes in those relationships, and plans for improving difficult or unproductive alliances.

The community was a populous pastoralist centre that was once a favoured recipient of donor aid; the Venn Diagram showed 10 organisations inside the community ‘circle’ and five outside. The facilitator began by asking why the community had placed those five organisations outside. (He did not have to prompt the discussion too much after that!)

One of the community leaders said they had placed the five organisations outside the circle because ‘we hear about them but have never seen them’. The largest circle at the centre of the diagram was the Imam, who, as one leader said, was ‘always with us, always praying for us, always leading us’. The smallest circle, furthest away from the centre, was reserved for the local MP – ‘since he was elected 15 years ago, we have only seen him when he is running election campaigns’.

The discussion turned to why the MP had been re-elected – because his family was influential, and because people believed his repeated promises to make good on his election pledges. Without their MP’s support, the community had formed associations to implement their own water and health projects. Active NGOs and development agencies did not co-operate with the MP; he used to work closely with their councillor (No. 8), but they had fallen out. One leader described the MP through a popular Somali proverb: ‘A man who you do not know in five days, you will not know in five years.’

Although most had never met the District Education Officer, they put the Ministry of Education in second place because a request for a new school for their children had immediately borne fruit. ‘We channel all our requests through the DEO’s office and, whether positive or not, we always get a reply.’ The Water Department featured third for providing them with a water pump, an elevated tank, pipes and training.

So, asked the facilitator, how do we bring those outside the circle inside? The leaders agreed that they should press for consultations with the five ‘sidelined’ organisations, to discuss specific projects together, and elect community groups to be responsible for them. One member made the provocative suggestion of sending a copy of the Venn Diagram to the five – ‘to offer them a chance of coming inside the circle’.

A Participatory Journey
3.7 Livelihood Analysis

Livelihood Analysis is a tool for ranking the economic activities or resources that affect the livelihoods of a specific household or community. First the subjects under discussion are listed and ranked through ‘proportional piling’ – by piling beans, seeds or stones in circles on the ground. The information is then transferred to a pie-chart to illustrate the importance of each activity or resource. This can in turn be used in the preparation of a Mobility Map to show the flow of resources between communities (see Section 3.8).

*Note that ‘livelihood’ here is used in a very broad sense to mean resources of production or use, ie. what a household produces and what its members require.*

| Materials | Large sheets of paper, felt pens, pieces of card, pins. |
| Duration | 45 minutes – 1 hour. |
| Sequence | 1. Explain that the purpose of Livelihood Analysis is to list all the resources that the community considers essential – and identify those that generate its income. Every time a resource is mentioned, the participants should consider whether it can be regarded as a basic household need – and whether it is a resource used for income. Resources should be ranked according to their relative importance and the level of income generated. |
| | 2. Assign someone to record the information. |
| | 3. Write each agreed resource on a separate card. |
| | 4. Draw a large circle on the ground or on paper. |
| | 5. Place the cards inside, across the line of the circle, or outside it – depending on whether the group considers it to be widely available, partially available, or completely unavailable. |
| | 6. Indicate the importance of each resource by ‘piling’ stones or other objects (the higher the pile, the more important the resource). |
| | 7. Transfer the information to a conventional pie-chart or bar-graph. |

**Issues**

- What has been discovered about the community’s needs and wants for particular resources?
- What constraints have been identified in obtaining basic resources?
- How can these constraints be overcome?
During a training workshop in Mandera, leaders from the neighbouring divisions of Takaba and Dandu ranked their sources of subsistence as follows: Maize – 50%, Milk – 15%, White flour – 8%, Meat – 5%, Tea – 5%, Spices – 5%, Sorghum – 4%, Beans – 4%, Rice – 2%, Oil – 2%.

In the discussion that followed, it emerged that maize was not only the crop of choice for both riverside communities; it was also the most common foodstuff supplied by local relief organisations during local droughts.

The women identified five forms in which maize was consumed in Dandu and Takaba: cooked with beans as gatheri; hand-ground and cooked as ugali; made into porridge; the young grains roasted; or ground into flour and used to cook chapatis.

The participants then considered the problems associated with acquiring maize. These were listed in three categories as follows:

**Production related problems:** insufficient oxen for ploughing, insufficient fencing for paddocks, lack of pumps for irrigation, lack of seeds.

**Agricultural problems:** pest invasions, lack of capital, drought, presence of destructive wildlife.

**Problems of use:** lengthy time spent hand-grinding; difficulty in acquiring in rainy season because of transportation, and in dry season because of high prices.

One leader noted that when the price of maize was high, livestock prices were low. All the participants agreed that there was a clear interrelation between the problems of acquiring maize and those of livestock production – the communities’ second food source.

This led the discussion to the problems of acquiring other foodstuffs: oil, sugar, beans – commodities that these poor pastoralists considered luxuries. And it highlighted the need for considering all these commodities, their availability, prices and transportation, in integrated action plans.
3.8 Livelihood or Mobility Mapping

Once you have identified and ranked the basic resources used and produced by a community, the information can be transferred to a Livelihood or Mobility Map – a map showing how resources flow to and from (or in more commercial terms, how they are imported and exported by) the community.

Livelihood Maps are an entertaining, challenging and invariably informative method of establishing and analysing the movement of goods and services between a community and neighbouring settlements. Like Resource and Social Maps, they often lead to a comprehensive discussion about the constraints, opportunities and requirements associated with a community’s external trade.

Materials

Large sheets of paper, felt pens, pieces of card, pins.

Duration

1 hour.

Sequence

1. Ask the participants to draw a map of their area on the ground with a stick, filling in the lines with ash or a different coloured soil to make them stand out. Their community should be represented by a large central circle, other settlements by circles proportionate to their importance.

2. Ask the participants to collect symbols of the main resources identified in the Livelihood Analysis exercise – ie. rolls of paper for salt, leaves for vegetables, a bone for cattle, etc.

3. Using the symbols or drawings, identify the place of each important resource on the map – ‘imported’ resources outside the community circle, ‘exports’ inside – with arrows indicating the direction of their trade.

4. Lead a discussion on the main sources of the community’s income and expenditure – and on means of increasing the former and reducing the latter.

Issues

- Can increased income be generated from any of the available resources?
- How can the cost of importing key resources be reduced?

Adaptations and Applications

If applied properly, Livelihood Mapping can inspire a rush of enthusiasm and inventiveness among the participants of a workshop or community gathering. Like Social and Resource Maps, these maps are best drawn on the ground with a stick, using ash or a different coloured soil to highlight the main settlements and trade routes.
Finding objects to symbolise the commodities described invariably becomes a battle of great wits. Some of the symbols used in the Arid Lands workshops were seeds for maize, twigs for thatch, matches for wood, earth for building materials, grass for vegetables, a leather wallet for hides and skins, and leaves for the oft-chewed *miraa*.

With sensitive, probing facilitation, Livelihood Mapping can raise issues as diverse as trade monopolies and transportation routes, business opportunities and black markets, the varied tastes of local communities and the ‘eating habits’ of crooked officials.
Illustration:
Trading Places: Putting Livelihoods on the Map

The above map was drawn up by representatives of the communities of Lebihiya, Aresa and Hareri in order to enlighten their fellow participants about trade in their small corner of the district. In the event, however, it raised issues that even they had never thought of!

The discussion of the map began with a short debate about the state of the roads – a common target for complaints in northern Kenya – and quickly moved on to corruption, insecurity and the high cost of transport. With the prompting of the facilitator, each subject was studied and solutions sought: the need for more official escorts, a crackdown on transport monopolies, a higher priority for transporting perishable goods.

And then, quite naturally, the discussion started to raise answers: the need for more accurate market information, the need for post offices or mobile banks to pay the salaries of local people working in Mandera. Were it not for the time constraints of the workshop schedule, the development priorities of all three communities may have been raised and solved in a single session!
3.9 Ranking

This is a prioritisation exercise: how to determine, through a structured group discussion, which problems or objectives should be dealt with first. Two techniques are briefly described here: Voting and Preference Ranking.

Materials  Large sheets of paper and pens.

Duration  10 minutes for Voting; 30 minutes or more for Preference Ranking.

Sequence

1. For Voting, invite the group to simply vote on each problem from the Problem Tree (or each objective from the Objectives Tree), with each participant casting a vote for what he or she believes is the most pressing issue. The issue that attracts the most votes is the winner – after some discussion, of course, to check that this really is what the group thinks is the most vital line of action.

2. Alternatively, you could use seeds or stones for casting votes: agreeing that each person has, say, 10 stones for prioritising six items – and they distribute their stones according to the perceived importance of each item. Someone might, for example, put five stones against item 2, three against item 5, one against items 1 and 6, and none against items 3 and 4. A more precise tool could be developed by specifying criteria and voting on each item according to these criteria.

3. In Preference Ranking, the problems/objectives are first paired up in a matrix – so that each problem/objective is matched up with all the others, thus ensuring a more focused consideration and eliminating the possibility of a tie. This is done by drawing up a matrix with the same problems/objectives on both axes.

4. Take each pair in turn, and ask the group which should have priority.

5. Again, the ‘winning’ problem/objective will be the one with the most votes.

Issues

- How clear-cut is the decision?
- How can we account for the different preferences? (Men versus women? Settlement people versus pastoralists?)
Illustration:
From a List to a Plan: Problem Ranking in Hadado

When asked to identify their community’s most pressing problems, the leaders of Hadado came up with the following lengthy list: lack of water, poor roads, livestock diseases, human diseases, poverty, lack of farming tools, inadequate livestock marketing, shortage of school textbooks, poor sanitation, predator attacks, poor telecommunications, dwindling forest cover, poor school buildings, poor-quality cattle crush, and insufficient dips for the animals.

In order to prioritise their problems – and to focus their development aims – the leaders invited all the settled and badia (nomadic) adults in the community to attend a public baraza. There, they were briefed on the voting system and asked to suggest a symbol for each problem. Seven people each were selected to represent the settled residents, the badia people, and the local women. Each of these was asked to find 15 stones and to use them to prioritise the 15 problems. The result was as follows:

<table>
<thead>
<tr>
<th>PROBLEMS</th>
<th>SYMBOL</th>
<th>SCORE</th>
<th>RANKING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Water</td>
<td>Pipe</td>
<td>43</td>
<td>1</td>
</tr>
<tr>
<td>2. Roads</td>
<td>‘Pot hole’ in ground</td>
<td>23</td>
<td>6</td>
</tr>
<tr>
<td>3. Livestock diseases</td>
<td>Bone</td>
<td>29</td>
<td>3</td>
</tr>
<tr>
<td>4. Human diseases</td>
<td>Empty medicine bottle</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td>5. Poverty</td>
<td>Rag</td>
<td>13</td>
<td>13</td>
</tr>
<tr>
<td>6. Tools</td>
<td>Shovel</td>
<td>26</td>
<td>4</td>
</tr>
<tr>
<td>7. Livestock market</td>
<td>Coin</td>
<td>19</td>
<td>9</td>
</tr>
<tr>
<td>8. Textbooks</td>
<td>Book</td>
<td>42</td>
<td>2</td>
</tr>
<tr>
<td>9. Sanitation</td>
<td>Pit</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>10. Wildlife predators</td>
<td>Jagged tin</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>11. Telecommunication</td>
<td>Wire</td>
<td>20</td>
<td>7</td>
</tr>
<tr>
<td>12. Deforestation</td>
<td>Branch</td>
<td>11</td>
<td>14</td>
</tr>
<tr>
<td>13. Secondary school</td>
<td>Building block</td>
<td>25</td>
<td>5</td>
</tr>
<tr>
<td>14. Cattle crush</td>
<td>Sticks forming “crusher”</td>
<td>17</td>
<td>10</td>
</tr>
<tr>
<td>15. Dip for animals</td>
<td>Rectangular shape</td>
<td>17</td>
<td>10</td>
</tr>
</tbody>
</table>

These results in turn led to a detailed analysis of the main causes and effects of each problem. The top two priorities were analysed as follows:

Water:
Causes:
- Boreholes not operational due to caving in
- Lack of tools for digging large pans
Effects:
- Severe water shortage leading to livestock deaths
- People leaving the settlement
- No development taking place.

School textbooks:
Causes:
- Parents not able to afford books because of low incomes due to lack of livestock marketing
- High illiteracy rate among parents
Effects:
- Poor school performance
- Heavy workload on teachers
- Reduced employment opportunities for school-leavers
- Reduced potential and opportunities for teachers.
3.10 Wealth Ranking

The Wealth Ranking is an important tool for establishing the relative positions of individual households within a community – and to identify the most deserving beneficiaries of a particular project.

Materials | Pens, cards, large sheets of paper.
Duration | 1 – 2 hours.
Sequence
1. Make a list of all the households in the community and write each on a separate card. (If there is a Social Map of the community, this will save time in listing the households.)
2. Ask the participants to select an appropriate number of categories for classifying the wealth of the area, and select criteria for each in terms of animals, property, income, etc.
3. Select a number of key informants who have lived in the community for a long time, and ask them to sort the cards into piles according to the agreed criteria.
4. Alternatively, you could conduct the Wealth Ranking directly onto the Social Map, using different coloured pens or stickers to mark each house according to its wealth category.
5. Score the ranking onto a table, according to the criteria you have agreed.

Issues
• What can we learn from the criteria selected for the ranking, and the levels for each category?
• What are the main problems facing the poorest households?
• What is the relationship between the richer and poorer members of the community?

Adaptations and Applications

With their natural pride and discretion, pastoralist people are generally very wary of divulging their personal wealth – particularly to an outside agent they may never have met before. For this reason, it is important to introduce the Wealth Ranking slowly and sensitively, making sure the participants understand the importance of establishing patterns of wealth distribution in order to better target poverty in their development strategies.

As well as the risks inherent in classifying individuals’ wealth, the classification itself is prone to problems. Facilitators should never try to compare the Wealth Rankings of different pastoralist communities, which may have very different concepts of – and criteria for measuring – their own wealth. In communities that are accustomed to receiving regular donor aid, there is the additional risk that the informants or scorers may try to play down the villagers’ wealth.
Illustration: 
Removing the Mask of Poverty

During a field trip to Arbajahan in Wajir district, a group of community members were invited to undertake a Wealth Ranking for their community. Firstly, the facilitators asked them to define the term ‘wealth’, which they determined as the number of assets owned by each household in terms of livestock, land, buildings, and – interestingly – children.

The facilitators then divided the participants into four groups and asked them to consider how they would classify the wealth of local families. Their reports were discussed and combined to devise the following criteria for classifying household wealth:

1) The rich people, or tajir
2) The middle class, or daxdaxat
3) The poor class, or maskin
4) Fuqara, the very poor or destitute.

Using these classifications, the leaders prepared the following chart for ranking:

<table>
<thead>
<tr>
<th>CATEGORIES</th>
<th>NO. OF CATTLE</th>
<th>NO. OF CAMEL</th>
<th>NO. OF SHOATS</th>
<th>BUSINESS CAPABILITIES</th>
<th>OTHER ASSETS</th>
</tr>
</thead>
<tbody>
<tr>
<td>TAJIR (RICH CLASS)</td>
<td>Above 100 heads</td>
<td>Above 100 heads</td>
<td>Above 300 heads</td>
<td>Above Ksh 200,000 or one Landrover</td>
<td>-</td>
</tr>
<tr>
<td>DAXDAXAT (MIDDLE CLASS)</td>
<td>Less than 100 heads</td>
<td>Less than 100 heads and above 40 heads</td>
<td>Above 100 but less than 300 heads</td>
<td>Less than Ksh100,000</td>
<td>-</td>
</tr>
<tr>
<td>MASKIN (POOR CLASS)</td>
<td>Less than 50 heads</td>
<td>Less than 40 heads</td>
<td>Less than 100 heads</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>FUQARA</td>
<td>Below 4 heads</td>
<td>Below 6 heads</td>
<td>Below 10 heads</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

The final Wealth Ranking showed very few wealthy individuals in the community – and most households classified as ‘poor’ – although this was attributed to the ravages of the El Nino rains, which had resulted in widespread death and disease throughout the locality. In fact, the people of Arbajahan have more livestock per household than any other community in the district – primarily because their borehole has the highest yield in the district. (Despite this, the Arbajahan leaders’ top planning priority is to drill a new borehole.)
3.11 Problem Trees

The Problem Tree is an activity in which community members are asked to declare their problems – and then to explore their causes. Once a cause is stated, the group is prompted to consider the cause of that cause – and so on, until a ‘root cause’ is identified. Similarly, once an effect is identified, the group is encouraged to consider its further effects.

Materials | Cards, pins, pinboard, large sheets of paper, glue.
Duration | 1 hour, 30 minutes – 2 hours.
Sequence
1. Briefly describe the format and purpose of a Problem Tree (a hierarchy of problems arrayed according to their ‘cause and effect’ relationships), and explain its use.
2. Ask the participants to ‘brainstorm’ all the problems that the community is facing.
3. Write each problem on a separate card.
4. Choose an initial ‘key problem’ and post it on the board.
5. See if the cards can be arranged according to cause and effect, in relation to the first problem.
6. Ask the group to suggest causes for each of the problems – if they are not already identified.
7. When ‘root causes’ have been identified, ask the group to suggest possible solutions – which can then be ranked using the methods described on the previous pages.

Issues
- Have the problems been worded precisely enough?
- Does each card feature only one problem?
- Are the cause/effect relationships logical?
- Is the card directly below a problem the direct or immediate cause of that problem?
- Are the suggested solutions feasible?

Adaptations and Applications

Rather than identifying problems in isolation, it is often better to divide the initial list of problems into ‘clusters’ – eg. water, livestock, education – and then rank the problems within each cluster, before choosing the key problems to ‘plant’ a Problem Tree.

The following example was drawn up by one of the Mobile Extension Teams in Wajir to identify the causes of livestock disease in Wajir-Bor division. The Objectives Tree on page 45 follows up this Problem Tree to try to envisage the ideal solutions to part of this problem.
Illustration:

PROBLEM TREE FOR WAJIR-BOR DIVISION

- Human Deaths
- Malnutrition
- Lack of Food
- Desertification
- Pressure on resources
- Urban migration
- Clan conflicts

High Rate of Livestock Death

Livestock Diseases

- Ticks and other vectors
- Lack of drugs

High concentration of livestock

- High cost of drugs
- Inadequate drug supply
  - Low supply
  - Low demand

Low incomes

Poor livestock prices

- Monopoly of a few buyers
- Supply higher than demand
  - Long distance to markets

Poor marketing infrastructure

Insecurity

Effects

- Ease of availability
- Lack of knowledge
  - Inadequate training on drug use
  - Illiteracy
  - Difficulty of reaching nomads
  - Poor monitoring of nomads' movement

Causes
3.12 **Objectives Trees**

The Objectives Tree involves a natural transformation of the Problem Tree, turning it on its head to identify objectives in relation to specific problems.

<table>
<thead>
<tr>
<th><strong>Materials</strong></th>
<th>Cards, pins, pinboard, large sheets of paper.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Duration</strong></td>
<td>45 minutes – 1 hour, 30 minutes.</td>
</tr>
</tbody>
</table>
| **Sequence**           | 1. Explain the concept of the Objectives Tree, and how it is linked to the Problem Tree.  
                          2. Explain that the logic will now be seeing ‘means/ends’ relationships, rather than the ‘causes/effects’ identified in the Problem Tree.  
                          3. Revise the problem statements, so that they become objectives – adding new statements of objectives if necessary.  
                          4. Point out that, while the focus is on how to solve problems, the proposed solutions should be realistic and achievable.  
                          5. Divide the participants into small groups and invite them to construct Objectives Trees based on their existing Problem Trees.  
                          6. Invite the groups to display their trees.  
                          7. In a plenary discussion, consider the similarities and differences in the trees on display. |
Illustration:

Livestock Health Improved

Reduced Vector-Borne Diseases

Traditional Grazing Systems Strengthened

Increased Vaccination Programmes

Drug Supplies Improved

Cost of Drugs Subsidised

Household Incomes Increased

Livestock Prices Improved

Local Marketing Associations Supported/Strengthened

Livestock Marketing Infrastructure Improved

Part of an Objectives Tree for Wajir-Bor Division
### 3.13 Problem and Solution Assessment Chart

If the process of drawing up problem and objectives trees proves complicated or laborious, the Problem and Solution Assessment Chart provides a simple structure for combining the two. After identifying the causes of each problem, the community should consider the means they have been undertaking to address it ('coping strategies') and more sustainable solutions for the future ('proposed solutions'). The latter can then be ranked according to their cost, feasibility, sustainability, etc.

<table>
<thead>
<tr>
<th>Problem</th>
<th>Causes</th>
<th>Coping Strategies</th>
<th>Proposed Solutions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Livestock diseases</strong></td>
<td><strong>Effects:</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>High rate of livestock death</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lack of food</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Human disease</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Malnutrition</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Increasing human death</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Inadequate drug supply</td>
<td>High cost of drugs</td>
<td>Using traditional medicines and herbs</td>
<td>Train traditional animal health workers</td>
</tr>
<tr>
<td></td>
<td>Low incomes</td>
<td>Using human drugs</td>
<td>Form pastoral assn. to co-ordinate drug purchase &amp; supply</td>
</tr>
<tr>
<td></td>
<td>Poor livestock prices</td>
<td>Using heat therapy</td>
<td>Improve local marketing groups</td>
</tr>
<tr>
<td></td>
<td>Distances to towns</td>
<td>Quran citations</td>
<td>Strengthen management of boreholes along stock routes</td>
</tr>
<tr>
<td></td>
<td>Insecurity</td>
<td>Sprinkling of blessed water</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Using salty sand and grass supplements</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Treating with pieces of infected liver</td>
<td></td>
</tr>
</tbody>
</table>
3.14 **Community Action Plans**

The Community Action Plan (CAP) is a statement of a community’s development priorities and a description of what it intends to do to achieve its development objectives. It represents the culmination of the various data collections, analyses and prioritisation activities that have been presented so far in these guidelines. The CAP should incorporate the following:

- Priority problems
- Proposed actions
- Target area
- Resources and budget required – both community contributions and external assistance
- Responsibilities of the various actors in the proposed development initiatives
- Timeframe
- Other remarks.

In all these sections, the CAP should be as specific as possible.

**Sequence**

1. Explain the reason for making a formal plan.
2. Review the priority objectives that have already been considered and ‘reality-tested’.
3. Formulate specific actions related to the priority problem areas – with technical staff and local authority officials providing inputs on technical matters and estimated costs, and community members identifying local resources and labour sources.
4. Assign responsibilities and duties to specific individuals.
5. Ensure that the individuals assigned duties are actually present (or contacted) and that they commit themselves.
6. Construct a schedule of activities, fixing times within which activities will be undertaken or duties performed.
7. Indicate which outside bodies will be providing resources, who will be responsible for securing them, and when.
8. Specify fund-raising activities within the community.
9. Specify where proposals will be written, and to which donors and NGOs they will be submitted.
10. Choose someone from the community – a teacher, for example – who can assist the community in writing up the CAP and follow-up project proposals.
11. Emphasise that the CAP will be the ‘property’ and responsibility of the community itself.

**Issues**

- Does the plan genuinely reflect the wishes of the community members themselves?
- Is it relevant to the various problems and priorities identified?
- Is it realistic?
**Illustration:** Part of a Community Action Plan drawn up by the Banisa Community

<table>
<thead>
<tr>
<th>Problem</th>
<th>Action</th>
<th>Target</th>
<th>Community Contribution</th>
<th>External Contribution</th>
<th>Responsibility</th>
<th>Timeframe</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of water</td>
<td>Build a rock catchment at Kiliwehiri community</td>
<td>Labour, sand, gravel, stones, transport</td>
<td>Cement, wire-mesh, skilled labour, tools, supervision and transport</td>
<td>Ibrahim Abdow, Derow Mohamed, Ahmed Weathow (primary), ALRMP (secondary)</td>
<td>15 April – 30 May 1997</td>
<td>Dry season, people move out; project to start immediately after rains</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kiliwehiri community</td>
<td>(Ksh 102,700)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Improving shallow wells at Tarama: capping six wells, competing four wells; digging four new wells; At Derkale: capping six wells, completing four; At Ardahallo: completing 12 wells, capping four</td>
<td>Labour, sand, stones (Ksh 83,200); Labour for digging (Ksh 96,000)</td>
<td>Cement, wire-mesh, linto, transport allowance (Ksh 154,200); Hand tools (Ksh 97,200); Relief food, 1,920kg of maize; 960kg of beans; and 480kg of oil</td>
<td>Tarama: Maalim Suleim, Abdulla Mahat, Madey Mursal; Derkale: Abdirahman Ibrahim, Ibrahim Haji, Abdulla Yarrow; Ardahallo: Sheikh Issack, Mohamed Alio, Hassan Abdirahman; ALRMP</td>
<td>1 April – 30 May 1997</td>
<td>Relief food for digging wells to be provided by relief committee</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tarama, Derkale and Ardahallo communities</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low incomes</td>
<td>To create an income generating activity for Banisa women's group by buying a posho mill</td>
<td>Banisa community</td>
<td>Hire of business premises, cement, sand, stones, labour, fuel for transporting equipment (Ksh 46,650)</td>
<td>Purchase of posho mill (Ksh 150,000)</td>
<td>Habiba Abdirahman, Fatuma Alio Ali, Fatuma Abdi, Daara Abbey (primary), ALRMP (secondary)</td>
<td>1 April – 12 June 1997</td>
<td>Machine to be ready before next harvest</td>
</tr>
<tr>
<td>Problem</td>
<td>Action</td>
<td>Target</td>
<td>Community Contribution</td>
<td>External Contribution</td>
<td>Responsibility</td>
<td>Timeframe</td>
<td>Remarks</td>
</tr>
<tr>
<td>-----------------------</td>
<td>------------------------------------------------------------------------</td>
<td>-------------------------</td>
<td>------------------------</td>
<td>------------------------</td>
<td>-------------------------</td>
<td>-------------------------</td>
<td>--------------------------------------------------------------</td>
</tr>
<tr>
<td>Livestock diseases</td>
<td>Improve animal health and build capacity of Banisa drug users association; build drug store; train Community Animal Health Workers; provide health kits</td>
<td>Banisa community</td>
<td>Sand, gravel, stones, labour and water (Ksh 61,400)</td>
<td>Ksh 182,710</td>
<td>Mohamed Alio, Abdirahman Ibrahim, Abdullahi Mohamed (primary), ALRMP (secondary)</td>
<td>15 April – 16 June 1997</td>
<td>Training of Community Animal Health Workers to start after construction of drug store</td>
</tr>
</tbody>
</table>
3.15 Project Proposals

The Project Proposal is an elaboration of the Community Action Plan that can be submitted to external agents for funding and other kinds of support.

Different donors and development agencies have different formats for proposals; some are very complicated – so much so that they cannot realistically be used with pastoralist communities. But it is important to have a structure that covers certain key aspects: the problem being addressed, the proposed action, the estimated costs, and so forth.

A project proposal should ideally include the following:

- Name and brief description of the project.
- Name of institution or group submitting the proposal.
- The problems being addressed and their importance to the beneficiary community.
- Local resources available to support the project’s implementation.
- Multiplier effects (other projects that will follow or benefit as a result).
- Budget (breakdown of costs).
- Community contribution – details and budget.
- Required assistance.
- Similar projects completed in the area – giving brief synopsis and dates.
- Organisational and management capacity of the community.
- Strategy for sustaining the project.
- Plan of action – implementation schedule.
Illustration:  
Supplying the Groundwork

The following is one of four documents drawn up by the leaders of Dilmanyale community to lay the groundwork for a restocking project, the support of three local women’s groups, the provision of textbooks for the local school, and the provision of tools for local farms. For the latter project, the community drew up the following proposal:

1. **Name of Project:**
   Provision of Tools for Farming

2. **Name of Institution:**
   Dilmanyale Development Committee

3. **Problem Statement:**
   There are three farming groups in Dilmanyale with varied membership. The farms lie at the floods receding beds of the seasonal Ewaso Nyiro River, which is 3km from the centre. Great potential for farming exists during the rainy season when the river floods and the low-lying farms are flooded. However, the farmers have no adequate tools for cultivation. Their purchasing power is low and, even for those who can afford tools, there is no stockist in the entire sub-district. Crops grown during the rainy season are mainly sorghum and maize.

4. **Local Resources Available:**
   - Insufficient traditional tools
   - Good fences against predators

5. **Multiplier Effect:**
   After provision of tools, crop production in the area will be boosted. More pastoralists will join the sedentary farming community and open up more land for cultivation.
6. **Budget Breakdown:**

<table>
<thead>
<tr>
<th>ITEM</th>
<th>QTY</th>
<th>PRICE PER UNIT</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheelbarrow</td>
<td>3</td>
<td>350/=</td>
<td>14,500/=</td>
</tr>
<tr>
<td>Jembe (plain and fork)</td>
<td>10</td>
<td>300/=</td>
<td>3,000/=</td>
</tr>
<tr>
<td>Rakes</td>
<td>6</td>
<td>300/=</td>
<td>1,800/=</td>
</tr>
<tr>
<td>Spades</td>
<td>12</td>
<td>300/=</td>
<td>3,600/=</td>
</tr>
<tr>
<td>Mattock</td>
<td>9</td>
<td>200/=</td>
<td>1,800/=</td>
</tr>
<tr>
<td>Panga</td>
<td>6</td>
<td>300/=</td>
<td>1,800/=</td>
</tr>
<tr>
<td>Files</td>
<td>6</td>
<td>250/=</td>
<td>1,500/=</td>
</tr>
<tr>
<td>½ Litre hand sprays</td>
<td>9</td>
<td>400/=</td>
<td>3,600/=</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td></td>
<td><strong>27,600/=</strong></td>
</tr>
</tbody>
</table>

27,600 X 3 groups = Kshs. 82,800/=  

7. **Organisational Capacity:**
Selected members of the farm groups participated in the community mobilisation exercise and their leaders were trained for three days by the ALRMP. Having three groups made for easier management.

8. **Strategy for Sustainability:**
- The Project Management Committee will ensure safety and responsible use of tools by all group members. Lost tools will be replaced by those responsible.
- More tools will be purchased during good harvests, thus building up a comprehensive community supply.

9. **Implementation Schedule:**
See the Dilmanyale Community Action Plan.
4 Gender Analysis

Gender is one of the most important socio-economic variables in participatory development, and it should always be taken into account when planning development initiatives. However, because most participatory methods are presumed to be gender-sensitive, little attention is usually paid to gender differences in the use of these methods. Also, when gender is included, it often misconstrued as referring only to women’s involvement.

Gender is a socio-cultural ‘construct’ – a way of perceiving – that refers to the characteristics, attitudes and beliefs of the male and female members of a given society. In particular, it refers to the way males and females relate to each other. Of course, such roles, attitudes and beliefs vary across different societies. The causes of these variations are to be found in history and in culture. And culture is being constantly influenced by such factors as focused education programmes, accidental cross-cultural communication – and changing economic realities.

For any participatory process to bear positive fruit, it is important to understand a community’s gender dynamics and complexities. These should be included in the community needs assessment and in the project design, to ensure that male and female members have equal opportunities for participating in – and benefiting from – the proposed development activities. To achieve gender equity in development, a deliberate effort has to be made from the outset to integrate gender issues in the project strategy.

‘Gender analysis’ is the term given to the organised approach for identifying and expressing how male and female household or community members perceive and relate to each other – in terms of labour distribution, access to and control over resources and benefits. Its objectives are:

- To understand the major gender differentials of a target group within a given community;
- To identify and analyse gender-specific problems or constraints – and to develop strategies for addressing them;
- To raise awareness of the importance of addressing gender issues in programme activities;
- To foresee potential positive and negative effects of programme activities on men and women, boys and girls – and to identify gender-sensitive impact monitoring indicators.

What follows are descriptions and suggested applications of some of the most useful – and powerful – gender analysis tools. Needless to say, these tools should always be presented and applied in a gender-sensitive manner!
4.1 Activity Profiles or Daily Calendars

An Activity Profile is used to analyse the differing roles and responsibilities of men and women, boys and girls, based on a description of the tasks they carry out in a typical day. The purpose is to differentiate these tasks according to gender. An understanding of specific gender roles within a particular community will help to gauge the development needs of different groups and adjust project plans to avoid infringing cultural norms or overburdening a particular group.

The key questions in preparing an Activity Profile are:

- ‘Who does what?’
- ‘How much time is spent on these activities by men and women, boys and girls?’
- ‘How should the project design be formatted to take account of these findings?’

Materials

| Pens and paper. |

Duration

1 hour 30 minutes – 2 hours.

Sequence

1. Divide the participants into male and female groups. (Alternatively, you might conduct the interviews in people’s homes, talking separately with men and women.)
2. Ask each group to log their own activities – and those of the opposite sex.
3. Translate the tasks into a daily programme of activities – for a typical day in each season.
4. Help the groups to develop a detailed daily timetable – from what they do when they wake up in the morning to the last activity performed before going to sleep.
5. When the groups have finished their calendars, display them so that each group can comment on all the others’.
6. Compare the calendars produced by each group – and their different perceptions of each other’s days.
7. Record the data in charts that distinguish between household tasks, work and community activities.
8. Discuss options and solutions to address imbalances.

Issues

- What has been learnt about who does what in the community?
- Is either ‘side’ surprised at the others’ activities? If so, why?
- What are the implications for project planning and implementation?
Adaptations and Applications

As the Western notion of equality becomes an increasingly important part of the universal development equation, many male-dominated cultures are closing ranks on what they perceive to be liberal western ideologies. This is particularly true of women’s physical workloads, which are often far greater than those of men in traditional pastoralist societies – and usually strike a particularly sensitive chord with male community leaders. As such, this is a subject around which facilitators – locals and outsiders alike – must tread very carefully.

Activity Profiles – both the preliminary task-lists and the full daily timetables – are vital preparations for the later Access & Control Profiles that are so important to the balanced management of resources within a community. However, because of the sensitive nature of the subject, it is nearly always better to conduct Activity Profiles in single-sex groups – using female facilitators to guide the groups of women. As well as avoiding potential conflicts, this also reduces opportunities for men to dominate or influence the exercise.

If circumstances force you to compile an Activity Profile in a mixed group, you can ease potential conflicts by avoiding specific questions about gender-related activities and guiding the discussion through more general questions, such as, ‘What can we learn from what different people do in the afternoon?’ In this way, the gender-related implications can usually be drawn out sensitively and subtly – without the facilitator being seen to be taking sides.

In the final preparation of a Daily Activity Profile, pastoralists often encounter some difficulty in dividing the day into strictly defined time-zones. With a lifestyle that is influenced far more by locations and seasons, it is hard to envisage a daily schedule dictated by specific times. In Somalia, we found it easier to divide the day into six ‘sections’ in which tasks generally differ, namely: Subaax (the beginning of the day, approximately 6am-8am); Bargo (the morning, 8am-10am); Herget (the middle of the day, 10am-1pm); Galab (the afternoon, 1pm-6pm); Feedh (the evening, 6pm-8pm); and Habeen (the night, 8pm-midnight).
**Illustration:**

*A Long Day in Takaba*

<table>
<thead>
<tr>
<th>Time</th>
<th>Men</th>
<th>Women</th>
<th>Girls</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>6-8am</td>
<td>Prayer</td>
<td>Milking goats</td>
<td>Assisting mothers</td>
<td>Assisting fathers</td>
</tr>
<tr>
<td><em>Subaax</em></td>
<td>Releasing cattle for morning grazing</td>
<td>Removing ticks from goats</td>
<td>Reading Quran</td>
<td>Looking after cattle during morning grazing</td>
</tr>
<tr>
<td></td>
<td>Milking camels</td>
<td></td>
<td></td>
<td>Reading Quran</td>
</tr>
<tr>
<td></td>
<td>Removing ticks and treating sick animals</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Cooking and serving tea</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Removing ticks from goats</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.30-10am</td>
<td>Releasing camels into pasture</td>
<td><strong>Milk skimming</strong></td>
<td><strong>Looking after goats and other animals</strong></td>
<td>Bringing back cattle for milking</td>
</tr>
<tr>
<td><em>Barqo</em></td>
<td>Coffee berry roasting</td>
<td><strong>Mat making</strong></td>
<td><strong>Reading Duksi</strong></td>
<td>Looking after animals, especially camels</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Reading Quran</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Looking after male camels</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Milking cattle</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10am-1pm</td>
<td>Carving and other small works</td>
<td><strong>Looking after male camels</strong></td>
<td><strong>Looking after animals</strong></td>
<td>Looking after animals</td>
</tr>
<tr>
<td><em>Hergel</em></td>
<td>Prayer</td>
<td><strong>Cooking lunch</strong></td>
<td><strong>Assisting mother</strong></td>
<td>Assisting father</td>
</tr>
<tr>
<td></td>
<td>Attending to farms</td>
<td><strong>Fetching water</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Looking after animals</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Assisting mother</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1pm-8pm</td>
<td>Bringing animals to boma</td>
<td><strong>Fetching firewood</strong></td>
<td><strong>Bringing animals home</strong></td>
<td>Bringing animals home</td>
</tr>
<tr>
<td><em>Feedh</em></td>
<td></td>
<td><strong>Cooking dinner</strong></td>
<td><strong>Reading Quran</strong></td>
<td>Reading Quran</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Smoking of Qorosum vessels</strong></td>
<td><strong>Milking animals</strong></td>
<td>Story making</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Story making</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8pm-11pm</td>
<td>Information gathering</td>
<td><strong>Clearing up</strong></td>
<td><strong>Story telling</strong></td>
<td>Story telling</td>
</tr>
<tr>
<td><em>Habeen</em></td>
<td>Reviewing the day</td>
<td>11pm-12am: Sleep</td>
<td>9-10pm: Sleep</td>
<td>9-10pm: Sleep</td>
</tr>
<tr>
<td></td>
<td>11pm-12am: Sleep</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
4.2 Access and Control Profiles

The Access and Control Profile is an important tool for identifying the different resources owned by women and men – and the extent to which they have access to or control over them. In the planning of development projects, it is a vital tool for identifying the distribution of benefits between women and men and the effects on their motivation – and for reducing the barriers to the access and control of future beneficiaries.

Materials | Flipchart, card, pins, pinboard.
Duration | 1 hour – 2 hours.

Sequence
1. Explain that this is a tool for identifying resources, their ownership and benefits to women, men and the youth.
2. Brainstorm the difference in meaning between ‘access to’ and ‘control of’. Explain that ‘access’ means that you can use something – but not that it cannot be taken away from you!
3. In small groups, list some important resources within the project areas (land, pasture, water, labour, etc.) and ask the following questions:
   ➢ ‘What resources do men and women require for their work?’
   ➢ ‘Who has access to these resources?’
   ➢ ‘Who has control of them?’
   ➢ ‘How will this access and control be affected by project interventions?’
4. Now consider the issue of benefits:
   ➢ ‘What benefits do men and women derive from their work?’
   ➢ ‘Are these benefits commensurate with their inputs?’
   ➢ ‘Who controls these benefits?’
5. Discuss the conclusions in a final plenary session.

Issues
• What barriers make participation difficult – for either women or men?
• How can these barriers be lifted?

Adaptations and Applications

In most pastoralist communities, the traditional women’s roles of cooking and housekeeping are set in stone – and no amount of gender-sensitive facilitation will change that! However, Access and Control Profiles can still be very useful in launching a discussion on the difficult (if not occasionally taboo) subject of control over key resources. As with the Daily Activity Profile, the facilitator must be wary of offending elders or male leaders with their own views on the subject.
**Illustration:**

Food and Home: A Somali Woman’s Lot

<table>
<thead>
<tr>
<th>Resources</th>
<th>Access</th>
<th>Control</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Men</td>
<td>Women</td>
</tr>
<tr>
<td>Goats</td>
<td>X</td>
<td>XX</td>
</tr>
<tr>
<td>Pack Animals</td>
<td>X</td>
<td>XX</td>
</tr>
<tr>
<td>Camels</td>
<td>XX</td>
<td>X</td>
</tr>
<tr>
<td>Water</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Pasture</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Gums/Resins</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>Huts (Herios)</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Labour</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Meat/Milk/Ghee</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Cash (Hides)</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

The above table, drawn up by an all-male Mobile Extension Team in Wajir, gives a fascinating insight into the male-dominated pastoralist life. As far as the animals are concerned, the MET members agreed that women do most of the work related to the goats and pack animals – but the decision when to sell or slaughter is always the man’s. With water, the balance is more equal: women are in charge of providing water for the home and young animals, and have some control over the wells, although men control all the major water points. With labour, although the women decide some of the girls’ activities, men have overall control of the labour of the household. Although women can sell milk and ghee, when one of the animals is sold the man controls all the proceeds. In fact, men have control over nearly every aspect of daily life.

The notable exception is the herio, the traditional Somali pastoralists’ dwelling, which is traditionally provided by the woman’s parents and remains the property of the woman during the marriage. In the case of a divorce, the herio and a few other domestic possessions are usually left to the woman. The man, of course, gets all the animals.

The main lesson to emerge from this discussion was that men and women have almost equal access to resources – but men have nearly all the control. A woman may decide when to sell a goat but, when the sale is done, she has to hand the money straight over to her husband. As one participant noted, ‘This is why so many restocking programmes fail. The man has total control over the sale of the animals and if he decides to sell his whole herd, the woman has to acquiesce. There’s no equality in decision-making.’
4.3 Gender Analysis Matrix

A Gender Analysis Matrix (GAM) is used to assess the potential effects of a specific project on men and women, boys and girls, in terms of their time, labour, resources and culture. Used sensitively and sympathetically, it can initiate a process of analysis that identifies and challenges established assumptions about gender roles within a community.

Materials  Cards, pins, pinboard, large sheets of paper.

Duration  1 hour – 3 hours.

Sequence
1. Explain the concept of the Gender Analysis Matrix – and how it can be useful in promoting the interest and involvement of everyone in the development process.

2. Help the participants to agree on definitions for the terms in the matrix: Time refers to changes in the amount of time it takes each group to carry out tasks associated with the project under discussion; Labour refers to changes in those tasks; Resources refers to changes in access to capital as a result of the project; and Culture refers to changes in the social aspects of the participants’ lives.

3. Record on the board the objectives, problems and activities of the project under discussion.

4. Draw up a matrix and invite the participants to share their feelings on the impact of the project on their own social group.

5. Record the effects with short phrases in each cell of the matrix. Beside each, mark whether the effects are desirable or consistent with the project objectives, using positive (+), negative (–) or neutral (+/–) signs. (Note that quantitative effects can be marked with multiple +s or –s according to an agreed scale.)

6. Initiate a discussion on the findings of the GAM.

Issues
- What effects will the project have on the resources of women?
- Will they lose access to land or control over money they earn?
- What impact will the project have on men’s time?

Adaptations and Applications

The Gender Analysis Matrix is best used in a group in which men and women are equally represented. If this is not the case, it may be useful to split the participants along gender lines, and to compare their matrices afterwards.

According to the nature of the project under discussion, it may be useful to consider its effects on other categories or ‘sub-categories’ within the community, eg. female-headed households, women who work with animals, elders, young men, etc.
When introducing the Gender Analysis Matrix, it may be useful to allow community members to choose their own symbols to indicate positive and negative effects. With particularly religious communities, it may also be useful to add a fifth column to record the project’s impact on ‘religion’ in the community.

In the Somali communities of northern Kenya, we found the following terms to be useful for the matrix headings: Time – *Waqti*; Labour – *Xoog*; Resources – *Hanti*; Culture – *Daqaan*; and Religion – *Diin*. 
**Illustration:**
*Gender Analysis Matrix for a Water-Pan Construction Project in Kajiado District, Kenya – The Women’s Perspective*

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>LABOUR</th>
<th>TIME</th>
<th>RESOURCES</th>
<th>CULTURE</th>
</tr>
</thead>
<tbody>
<tr>
<td>WOMEN</td>
<td>+ Shorter distance to water source</td>
<td>+ Less time spent on fetching water</td>
<td>+ Increase in livestock productivity</td>
<td>+ Female roles changed in both household and community</td>
</tr>
<tr>
<td></td>
<td>+ Reduced labour for fetching water</td>
<td>+ More time available for other duties</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HOUSEHOLD</td>
<td>+ Labour released for other duties</td>
<td>+ More time available for household chores</td>
<td>+ Increased household hygiene</td>
<td>+ More time for other family and household tasks</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Obligation to contribute money or labour to project</td>
<td></td>
</tr>
<tr>
<td>COMMUNITY</td>
<td>+ Labour released for other duties</td>
<td>+ More time available for household chores</td>
<td>+ Improved community health</td>
<td>+ Greater chances for participation in community activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Need to commit money to project</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>+ More water for domestic use</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Community organisation is often the unseen factor in the development process. It is always easy to see physical outputs – a new dispensary, say, or a water point. It is much harder to visualise the strengths and weaknesses of community organisations. These are not only measured by quantifiable factors such as the frequency of project management meetings, but by less tangible matters, such as whether the committee members are truly representative of their community, whether they fully participate in discussions – and whether the discussions lead to practical actions.

Despite this ‘hidden’ nature, the quality of community organisation is usually the crucial factor in determining whether development initiatives will be sustained: whether facilities, for example, will be used, maintained and renewed by the community members themselves. Too often, a community group is led through a PRA exercise, Community Action Plans are drawn up (sometimes by the facilitators rather than by the facilitated), a firm is contracted, volunteer labour recruited, a building constructed – and there the journey ends.

The difference between ‘production’ and ‘demonstration’ projects – and the case for capacity building – was neatly summed up by a community representative participating in a formulation workshop for a water project in his Maasai pastoralist area of Kajiado in southern Kenya.

‘There have been a number of donors supporting water projects in Kajiado District,’ he said. ‘They have helped us by constructing such things as boreholes and dams. But what will we do in the years ahead when these facilities need rehabilitating? If we have to choose between construction or knowledge, give us knowledge – so that we can manage the water schemes ourselves.’

What follows are a few tools and activities that can be used in the strengthening of community organisations – to ensure that they have the knowledge to sustain their own development projects.

The first of these, the ‘SWOT Analysis’, is a well-known framework for provoking and structuring a review of an institution’s or project’s strengths and weaknesses. It can be used to identify those issues that must be addressed in a strategic review – or in the design of a capacity-building programme. On the other hand, when a group is first formed, it will need a set of ‘by-laws’ or a ‘constitution’ through which it can determine its structure – and the means by which it will regulate itself. There is an example of such a format for a local project management committee.

There is also an example of how a ‘community contract’ can be prepared: a precise description of the roles and responsibilities of each party in a project’s implementation, a statement of what each will contribute, a detailed workplan and budget, and the signatures that commit each party to what has been agreed.
5.1  SWOT Analysis

The SWOT Analysis is a well-known tool for identifying and analysing the capacities and potentials of community-based organisations (CBOs), technical units, and district development committees and councils. However, it can also be used by the members of local project management committees to identify areas in which they need more training – or simply need to do more work.

Material

Profiles of relevant organisations/members, cards.

Duration

3 – 4 hours.

Sequence

1. Review any available profiles of the relevant groups and committees – focusing on their structures, membership and resources.
2. Display on a flipchart or cards the main groups or members responsible for project implementation.
3. Present the objectives and format of the SWOT Analysis:
   - Strengths (positive characteristics)
   - Weaknesses (negative characteristics)
   - Opportunities (possibilities for improving the organisation)
   - Threats (external forces that could block or impede progress).
4. Invite the group to conduct a SWOT Analysis of the project management committee under discussion. Ensure that there is a good spread of subjects covered, and try to get some input from everyone.
5. Invite the group to present its findings.

Issues

- How strong is the project management committee?
- What were the main weaknesses identified?
- How can these weaknesses be tackled?
- What are the implications of the threats identified?

Adaptations and Applications

Although it is one of the most important and versatile development tools, the SWOT Analysis is of little use if its concepts are not properly understood. Among some communities it is not always easy to explain the concepts of ‘opportunities’ and ‘threats’. While ‘strengths’ and ‘weaknesses’ are clear-cut notions, the other two can prove difficult to translate – particularly in differentiating ‘opportunities’ from ‘strengths’.

In Intermedia’s experiences in northern Kenya, the following Somali words were found to be best suited to the task:
Strength: Tabar or Hoog; Weakness: Dalil; Opportunity: Fursad; Threat: Absi.

It is often better to analyse the SWOT concepts through a focused group discussion, the results of which one member can record in a text to be translated into a matrix form later for the purpose of documentation. In recording such proceeds, it is very important to include physical examples of a community’s successes and/or failures – that, for example,
there are more children attending a school because it has more textbooks or better teachers. Such examples will help a community to reflect on why a situation has improved – and why others have not.

Another common problem with using a SWOT Analysis in pastoralist communities is their propensity to view it as a fault-finding mission, an oppressive tool whose results may be turned against them or used to justify unreasonable donor demands. For this reason, it is crucial for facilitators to carefully explain the value of a SWOT Analysis – how it can help the community to review and strengthen the performance and status of their projects and the players involved.

Even after emphasising that there is no hidden agenda, however, a SWOT Analysis will often raise sticky issues or spur one individual to start grilling another. It is important that the facilitator is aware of the risks involved – and prepared to mediate in any heated discussions that might arise. Remember that conflict is not always a bad thing; in fact, some of the best solutions emerge through good old-fashioned arguments!
**Illustration:**

**SWOT Analysis for the Ashabito/Guticha Water Users Association**

<table>
<thead>
<tr>
<th>Strengths (Xoog)</th>
<th>Weaknesses (Laif)</th>
<th>Opportunities (Fursat)</th>
<th>Threats (Absi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Availability of borehole and dam water</td>
<td>1. Illiteracy among the users</td>
<td>1. Possibility for other income generating activities, e.g. livestock trading and taxi business</td>
<td>1. Major breakdown of generator &amp; pump</td>
</tr>
<tr>
<td>2. High livestock population</td>
<td>2. Lack of maintenance skills</td>
<td>2. Improved training of management committee</td>
<td>2. Livestock deaths through drought</td>
</tr>
<tr>
<td>3. Good sum of money in bank account</td>
<td>3. Lack of management skills among committee members</td>
<td>3. Training for members on maintenance skills</td>
<td>3. Concentration of livestock at water points and over-grazing</td>
</tr>
<tr>
<td>5. Organised management committee</td>
<td>5. Debts due to drought</td>
<td>5. Having a hardware shop for spares at Iceboat</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6. Some users reluctant to pay for water</td>
<td>6. Dams constructed in more distant locations</td>
<td></td>
</tr>
</tbody>
</table>
5.2 Community Group By-Laws

An issue that often arises following a SWOT Analysis is the need for project management committees to have their own sets of by-laws or constitutions – to avoid possible domination by cliques, to improve their organisation, and to instil a stronger sense of project ownership.

The following framework has proved useful for constructing such by-laws:

- Name of committee
- Objectives
- Duties
- Membership
- Office-bearers
- Duties of office-bearers
- Frequency of meetings
- Duties of the committee
- Auditors
- Management of funds – eg. whether a bank account should be opened
- Procedures of the meetings
- Rules governing dissolution
- Inspection of accounts
- List of members.

Adaptations and Applications

Being highly oral societies, most pastoralist people have been spared the complex exchanges that go into drawing up a written constitution or contract. For most pastoralists, in fact, a man’s word is worth more than any piece of paper. It is for just this reason that facilitators must be prepared to spend a great deal of time, patience and sympathetic explanation in laying the groundwork for community contracts and by-laws.

A useful first step in introducing this relatively alien concept is to discover and build upon what already exists in the way of laws and rules within the community. In Somali society, a traditional agreement between two clans is known as a xeer, which is traditionally drawn up by the elders of both clans. A set of by-laws, by contrast, has to be committed to paper, but in order to make it less foreign and more participatory, a detailed group discussion is advisable on what components of traditional agreements may be relevant or useful.

To make such discussions completely participatory – and to avoid any cliques or exclusivity – it is important to involve a broad cross-section of age groups, ‘classes’ and clans within the community. Elderly members of the community, in particular, can shed important light on ways in which traditional laws have changed over time. It may also be useful to video-tape such meetings so that they can be played back during future discussions.
Illustration:
No Rocking the Boat

The members of the Iceboat Livestock Development Association in Iceboat division, Mandera district, drew up the following constitution, or xeer, to govern the practice and conduct of its members:

ICEBOAT LIVESTOCK DEVELOPMENT ASSOCIATION – CONSTITUTION AND RULES

Name of the Project: Iceboat Livestock Development Association

Article 1: Name
The society shall be called ‘Iceboat Livestock Development Association’ – herein referred to as the ‘organisation’.

Article 2: Objectives
1. To increase livestock production and, as a result, realise pastoral development.
2. To supply or avail some drinking water to the human population in Iceboat.
3. To harmonise members to understand the formation and objectives of the organisation.
4. To raise the living standards of the people of Iceboat.
5. To collect revenue which, will help the organisation to maintain itself and become self-sustaining.
6. To liaise with other relevant agencies.

Article 3: Activities
1. To collect revenue from the borehole/dam
2. The treasurer to deposit money in the account
3. To provide fuel and other maintenance requirements of the organisation
4. To undertake all works to boost the organisation.

Article 4: Membership
1. Any person who is, or is above, the age of eighteen years and is known to reside within the borders of Iceboat division is eligible to be a member and should pay KSh.100/- to be a registered member on a yearly basis.
2. Any member who contravenes this by-law, in part or in whole, the management committee shall sit and discuss the conduct of the member. He shall be fined, suspended and expelled as the committee may deem necessary.
3. If any committee member contravenes, in part or in whole, this by-law, 20 members of or above the age of 40 years shall sit and discuss the conduct of the member and shall forgive, suspend or expel him/her from the committee of the society as they deem necessary.

Article 5: Office Bearers
1. The office bearers of the organisation shall be as follows:
   - Chairman
   - Vice Chairman
   - Secretary
   - Treasurer
2. Any office bearer shall hold office from the date of election until the succeeding year’s general meeting.
3. Any office bearer who ceases to be a member shall automatically lose his seat.
4. If any officer bearer/management committee member vacates his seat, the chairman shall give notice of not less than two weeks to fill the vacant position and a by-election shall be called forthwith.
Article 6: Duties of Office Bearers
1. Chairman:
   - Shall chair all the meetings, including the management committee and the annual general meeting.
   - Shall be the boss of the association.
   - Shall follow up all points agreed at the meeting.
   - Shall be a signatory to the bank account.
2. Vice Chairman
   - Shall assume the powers of the chairman in his absence and do any job delegated to him by the chairman.
3. Secretary
   - Shall take all writings, including minutes of meetings and record all information for the interest of the organisation.
4. Treasurer
   - Shall have all financial matters bestowed on him.

Article 7: Formation of the Management Committee
1. Shall consist of office bearers and seven other members.

Article 8: Functions of the Management Committee
1. Shall take all roles and responsibilities to ensure that the objectives of the association are achieved.
2. Shall put in place daily operations of activities.
3. Planning, focusing and implementation of projects.
4. Liaising with government departments and NGOs.

Article 10: Auditors
1. There shall be four elected persons (members) who will act as the organisation’s auditors.
2. They shall be elected on a yearly basis.
3. They can ask the management committee to account for all financial matters at any time they feel necessary.

Article 11: Funds
The organisation’s funds shall be managed as follows:
1. The Treasurer shall receive all monies and deposit them into the organisation account, and money shall only be withdrawn with written approval from the management committee.
2. There shall be four signatories to the bank account of which at least three MUST authorise all withdrawals.
3. Money to be withdrawn from the account shall only be used for the purpose of the organisation’s affairs.
4. The Chairman, Secretary, Treasurer and a senior committee member will be signatories to the account.

Article 12: Amendments of the Constitution
The constitution shall only be amended at an annual general meeting where 2/3 of the members are present to amend, add or delete any part thereof.

Article 13: Dissolution
The association shall not be dissolved except by a resolution passed at a general meeting of members by a vote of at least two thirds of the members present.

Article 14: Inspection of Accounts and List of Members
The books of accounts and all documents relating thereto and a list of members of the organisation shall be available for inspection at a registered office of the organisation by PA Auditors or members of the organisation.
5.3 Community Contracts

A Community Contract is a document that specifies the commitments of each partner in a community development project. It can be the key mechanism for stimulating and facilitating community action. In as much as it describes the obligations and responsibilities of all parties to the agreement and provides a work schedule and budget, it provides a valuable guide for project planning meetings and for monitoring a project’s progress.

This training unit introduces the concept of Community Contracts, presents a format for constructing one, and allows time for discussing its advantages and constraints.

Materials
Outline and an example of a Community Contract used in small-scale community development projects.

Duration
1 hour, 30 minutes – 2 hours.

Sequence
1. Give a short presentation on Community Contracts, emphasising their importance in securing commitment and clarifying the roles and specific contributions of all parties involved in collaborative community development projects.
2. Describe an example of such a contract.
3. In groups, ask the participants to discuss whether this example would be applicable in the current programme.
4. Set them the task of adapting this model for use in the projects they are concerned with.

Issues
- What use are Community Contracts?
- What format do you think is most appropriate?
- Who should be the signatories?
- Which language should be used?

Adaptations and Applications

In order to help pastoralist communities to conquer their understandable fear of written commitments, it is important not only to inform them how a contract can help them at a local level, but how it will legitimise their projects at a national or international level. Again, it is vital that your introduction of this sensitive subject be allocated considerable time. It may be useful to draw up a model contract with the community, and to use it to compare the different priorities and expectations of the community, the donor and the line agents.
**Illustration:**

**Regulating A Water Supply**

The following explanatory outline of a Community Contract was jointly prepared by a village project management committee and a team of community development workers in the establishment of a new water supply system.

<table>
<thead>
<tr>
<th></th>
<th>Description of the Project</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Brief description of the main elements of the project and its key technical components</td>
</tr>
<tr>
<td></td>
<td>(‘Construction of a gravity feed reticulated system. Excavation and construction of a dam to the standards as supplied by …………….’)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Description of the Area and its Facilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Name and location of the beneficiary community; its population – and any particular features relevant to the purpose of the project</td>
</tr>
<tr>
<td></td>
<td>(‘………. settlement is located 15 kilometres south west of ……. Access is by dirt road…’)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Objectives of the Project - and Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>(‘The aim of the project is to supply a clean potable water supply system for the local community……..’)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Initiative for the Project</th>
</tr>
</thead>
</table>
| 4 | (‘The people of the project area have been requesting the local authority of ……..for assistance in installing a water supply system. Because of lack of finance and budgetary support, the request could never be met………..’)

<table>
<thead>
<tr>
<th></th>
<th>Estimate of Finance</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Items</td>
</tr>
<tr>
<td></td>
<td>Donor</td>
</tr>
<tr>
<td>---</td>
<td>--------</td>
</tr>
<tr>
<td>Materials</td>
<td>540,000</td>
</tr>
<tr>
<td>Transport</td>
<td>Nil</td>
</tr>
<tr>
<td>Labour</td>
<td>Nil</td>
</tr>
<tr>
<td>Supervision</td>
<td>Nil</td>
</tr>
<tr>
<td>Cash</td>
<td>Nil</td>
</tr>
<tr>
<td>Totals</td>
<td>540,000</td>
</tr>
<tr>
<td>Donor</td>
<td>540,000</td>
</tr>
<tr>
<td>District</td>
<td>370,000</td>
</tr>
<tr>
<td>Community</td>
<td>340,000</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Implementation</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Survey and layout</td>
</tr>
<tr>
<td></td>
<td>Construction of dam</td>
</tr>
<tr>
<td></td>
<td>Construction of tanks and bases</td>
</tr>
<tr>
<td></td>
<td>Excavation for pipeline</td>
</tr>
<tr>
<td></td>
<td>Installation of tapstands</td>
</tr>
<tr>
<td></td>
<td>Commissioning</td>
</tr>
<tr>
<td></td>
<td>Construction period</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Donor Responsibility</th>
</tr>
</thead>
</table>
| 7 | (‘Upon final agreement of these documents the donor ……….. agrees to pay for materials purchased for the project………..’)

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**A Participatory Journey**
| 8 | **Community Responsibility**  
('Item 5 of this agreement calls for a community contribution of Ksh.340,000. This consists of a cash contribution of Ksh.50,000, sand and gravel. The community will also contribute labour freely and actively until the project is completed. …  
'This agreement is subject to the ………. Settlement establishing a water supply committee and all eligible members of the community agreeing to pay a small cash fee each month for the use of the water. The funds will be placed in a settlement water supply trust fund, to be used for maintenance of the facility.  
'Work will not commence until a maintenance account has been opened with…’)

| 9 | **District Responsibility**  
('Item 5 of this agreement calls for a District contribution of Ksh.370,000. This includes the provision of transport of materials to the site, staff to assist with the implementation – which includes technical labour and supervision.’)

| 10 | **Signature Page**  
Includes signatures representing all three parties to the agreement: community, district and donor. |
5.4 Leadership Styles

The case studies that make up the core material for this session are used to identify the main leadership styles. The follow-up discussion should focus on the key qualities involved in leading community-based groups and in running project management meetings.

**Material**  
Case studies on leadership styles, scoresheet and notes.

**Duration**  
1 hour, 30 minutes – 2 hours.

**Sequence**
1. Explain the objectives of the session.
2. Distribute the leadership case studies and invite each individual to note down his or her chosen responses.
3. In small groups, evaluate if consensus can be reached on the appropriate response to each scenario.
4. In plenary, check on the choices that the groups have made.
5. Relate the choices to the polarity positions of Directing and Facilitating leadership styles, and present the model to distinguish between these two styles.
6. Consider the conditions and skills involved in running community-based project management groups.

**Issues**
- How does this analysis of leadership apply to the different decision-making levels in typical community development activities and programmes?
- What are the implications for training?
- Are there marked differences between traditional leadership styles among pastoralist communities and those in urban settings?
Case Studies: What Kind of Leader are You?

Read each of the following case studies and then circle the letter of the action that you think would be the more appropriate, were you in charge of the situation – the leader, manager or chairperson.

Shepherding the Lost Sheep
You are the head of a local Pastoralist Association that is working to provide more drugs for tackling livestock disease. The man who is supposed to be co-ordinating the drugs’ procurement, Hassan, has recently been very ‘lost’ – and you are worried that the drugs will not arrive in time for the next livestock auction. On previous assignments, Hassan has always been an efficient and reliable worker. But now he is letting the whole team down. He has been absent from the last two meetings without notifying you. When he was asked about progress with the drugs, he gave a very weak excuse about being unable to contact the supplier. The rest of the committee are becoming increasingly concerned about the delay.

A. You take time off to visit Hassan at his home. You express your concern for his welfare and invite him to talk about any problems he might be experiencing.

B. You send a message for Hassan to come to the office. You tell him of the changes you have observed in his behaviour. You remind him of the deadline you have to meet – and warn him of the consequences if the drugs are not available in time.

Dealing with Complaints
You are the head of a project committee overseeing the construction of a new primary school. While monitoring progress at the site one day, the school’s headmistress approaches you to complain that the construction manager, Abdi, has behaved towards her in an off-hand and arrogant manner.

A. You inform Abdi of the complaint and ask him to tell you what happened.

B. You inform Abdi of the complaint and tell him to make sure he gives no similar cause for complaint in the future.

Dealing with Hostility
You are chairing a committee meeting at which two members are becoming openly hostile towards each other. As the discussion progresses, the pair start trading insults. Their animosity is beginning to seriously affect the atmosphere of the meeting.

A. You tell the two members to stop quarrelling, so that the meeting can continue with its business in a calm and productive manner.

B. After the meeting, you have a friendly chat with the pair – pointing out how their arguments are beginning to affect the work of the group, and asking them if they would like to air their differences to see if some way can be found of resolving them.
4 Sticking to the Agenda

It is getting late and the committee meeting you are chairing should be drawn to a close. It is, however, important that the group reaches a decision on the particular matter you are discussing. Yet a few of the members are constantly straying from the point.

A. You remind the members that there is a deadline for making a decision.

B. You tell the members that are causing the greatest distraction to pay attention to the job at hand.

5 Treating A Grievance

You are the head of a team that has been charged with conducting a transect walk through a valley in the locality. But you have detected an ‘atmosphere’ among some members of the team, who seem to be nursing a grudge – and you suspect that it relates to something you have done.

A. You stress the importance of teamwork. You tell the members that you are aware that some problems exist, and appeal to them to set aside any personal grievances so the team’s work can be accomplished in time.

B. You tell the members that you have noticed they are concerned about something – and that you assume that you are the cause of their concern. You invite them to discuss whatever problems they are facing – without, at first, your being present. You say that you will join them in 30 minutes, so that they can take up any issues with you.
Scoring

Here is a scoresheet for the exercise on management approaches that you have just completed. For each scenario, circle the letter representing the action you chose.

<table>
<thead>
<tr>
<th>Scenario</th>
<th>Column 1</th>
<th>Column 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>B</td>
<td>A</td>
</tr>
<tr>
<td>2</td>
<td>B</td>
<td>A</td>
</tr>
<tr>
<td>3</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>4</td>
<td>B</td>
<td>A</td>
</tr>
<tr>
<td>5</td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td><strong>Total</strong> (circles)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If you have scored four or five circles in either of the columns, then it might well indicate that this is your dominant style: what you do on most occasions when you make a decision as a leader or manager. The accuracy of the forecast, of course, depends on how honest you have been with yourself. If you want to take the experiment further, you could ask someone who knows you well to complete the questionnaire on your behalf—filling in the choices they think you would make. The result can be quite different from your own—and quite revealing.

But what are the two different leadership styles? We can say that Column 1 responses represent the Directing style and Column 2 responses represent the Facilitating style. And we can distinguish between them by using simple diagrams that show the pattern of interaction in each case: the communication that occurs between a leader and his or her group when a problem situation arises:

**Directing**

Using the Directing style, the leader makes their own assessment of the problem (1). They then decide what action to take (2), communicate their decision to the group and see that it is implemented (3).

What is most significant about this diagram is perhaps the missing line between the group and the problem.
Using the Facilitating style, the group as well as the leader have the opportunity to study and make an assessment of the problem (1 & 2). However, the leader might take the initiative in posing ideas for the group to comment on. There is a discussion of the problem and a decision is reached by the group as a whole (3).

Note that there is a midway position between the Directing and the Facilitating styles that we might call the Consulting style – where the leader alone makes the decision, but only after asking for the views of the group.

None of these styles – Directing, Consulting or Facilitating – is necessarily good or bad. The appropriate style will usually depend on the circumstances. At times of crisis – a platoon of soldiers who come under fire, for example, or an emergency such as a collapsed roof in a public building – no one would question an efficient use of the Directing style by whoever is in a position of responsibility. But with the questionnaire that you have just completed, there is always a clear preference for the Facilitating style; whereas, in practice, most leaders seem to rely on the Directing style.

This common discrepancy is usually caused by a complex web of factors – from cultural norms and traditional views to insecurity and personal factors. It is often worth taking a discussion of leadership styles that little bit further – to address common attitudes and traits that may be stymieing progress in your community. And there should be little doubt about which of the two leadership styles is more appropriate for community development work. But, with many projects, there could be some interesting discussions about why this doesn’t seem to be the case!
5.5 The Squares Game

This is a symbolic activity used to highlight the feelings of professionals who are in a ‘helping’ relationship with their clients – in this case, community development workers and local leaders or community representatives on a project management committee.

**Materials**
- One set of ‘broken squares’ for each team of five players.
- Rules of the game displayed on the board or a flipchart.

**Duration**
- 45 minutes – 1 hour.

**Sequence**
1. Divide the participants into groups of five and assign an observer to each group.
2. Introduce the game by explaining that it would destroy the lessons that come from it if it was to be ‘explained’ before playing – but that the significance will be discussed immediately afterwards.
3. Mix the sets of 15 pieces and distribute them at random and unequally to each of the five players of every team.
4. Appoint two or three observers – depending on how many participants are left over after the teams of five are made up.
5. Make sure that each participant hears the following instruction:
   
   ‘Each member of your team has a number of pieces of card. When I say ‘Begin’, the task of the five members of each team is to make five perfect squares. The task is not finished until each of the team’s members has in front of him a perfect square of the same size as those of the other four members. These are the rules of the game:
   
   You cannot speak;
   You cannot signal to another member to give you a piece;
   You can, however, give pieces to other team members.
   The observers will be watching to make sure these rules are not broken.’

6. Tell the teams to begin.
7. When a group finishes – or when all the groups finish – call a halt to the exercise and show those teams that haven’t finished how the pieces are put together to form the five squares.
8. Let the players and the observers discuss what happened.
9. In plenary, take up the following issues.
Issues

- What were the feelings of the participants when they were first told that they were to play a game (feelings about competitiveness, inadequacies, etc.)?
- What were the feelings of the participants when they realised how unequally the ‘resources’ were distributed?
- Were people unwilling to give away their own pieces?
- What were the reasons for people breaking the rules?
- What were the feelings of those participants who had to be shown how the pieces fitted together?
- How do the tensions and frustrations of the game relate to working with communities?
- What lessons can be learnt about the difficulties that community groups face in working in a co-operative manner?
Pattern Sheet for the Squares Game
5.6 The Problem Group

This is a light-hearted exercise with a serious purpose. It is a role-play that highlights certain aspects of group dynamics that can strongly affect the smooth running of committees. It should also lead to a discussion of key chairmanship skills.

<table>
<thead>
<tr>
<th>Materials</th>
<th>Cards of the ‘The Problem Group’ role-play.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duration</td>
<td>1 hour, 30 minutes – 2 hours.</td>
</tr>
<tr>
<td>Sequence</td>
<td>1. Explain the objectives and the two-phase nature of the session.</td>
</tr>
<tr>
<td></td>
<td>2. Decide on a topic for the role-play of a project management committee meeting.</td>
</tr>
<tr>
<td></td>
<td>3. Invite eight volunteers to form the Problem Group.</td>
</tr>
<tr>
<td></td>
<td>4. Start off the meeting and let it run for about 20 minutes – making a video recording if the equipment is available.</td>
</tr>
<tr>
<td></td>
<td>5. Play back excerpts (not the whole thing!) and invite discussion on how typical were the different ‘events’ and characters portrayed in the meeting.</td>
</tr>
<tr>
<td></td>
<td>6. In small groups, produce a list of essential chairmanship skills.</td>
</tr>
<tr>
<td>Issues</td>
<td>• How does this session help in identifying relevant training activities for community-based project committees?</td>
</tr>
</tbody>
</table>

Adaptations and Applications

The ‘Problem Group’ exercise will need adapting to the local context. Rather than just handing out the ‘Problem Group’ cards, it will usually be necessary to brief those involved on the characters they are supposed to portray – and how they should react to their different counterparts. Marking the characters can be done by giving each a name or number, to be worn on their lapels, or by giving them an obvious tag: ‘Ali the bully’, ‘Dekha the peacemaker’, etc.

This is a particularly good exercise to record on either audio or video-tape (particularly the latter), for the purpose of play-back to prompt discussion. In Intermedia’s experience, no other training exercise created as much constructive hilarity!
**Role Play:**

**The Problem Group**

1. **The Chairperson**
   
   Be yourself. Try your best to conduct the meeting in an orderly and appropriate manner.

2. **The Silent Member**
   
   You are a very shy person and, although you are pleased to be in the group and listening to what others have to say, you never voluntarily make any contributions yourself. You reply only to questions directly asked of you – and then with the briefest of answers. Avoid being drawn into long explanations of your views. You don’t hold strong views on anything, anyway!

3. **The Compulsive Talker**
   
   You are an assertive, dominant person who loves the sound of your own voice. You have an opinion on just about everything, and you are very keen to air it – and will resist any attempts to interrupt you! You do not listen to what other people are saying; you simply ignore them and say what you want to say.

4. **The Victim**
   
   There is someone in the group (No. 5) who seems to really dislike you. This person is picking on you all the time, criticising your views, and trying to interrupt whenever you are speaking. You resent this very much, and try to fight back by arguing the merits of your own position – and by making critical remarks about No. 5’s behaviour.
5 The Persecutor

There is someone in the group (No.4) who you really dislike, and who you think is talking a lot of nonsense. You criticise what this person says, interrupt them, and generally try to get the rest of the group to discount what they have to say.

6 The Rival

You think that the group leader is not doing a very good job. You think you could do better. You take it upon yourself to summarise what other people are saying, to encourage the group discussion in directions you think best, to ask questions of individual members, encourage their contributions and ignore, as far as possible, the contributions of the chairman. You are making a takeover bid for leadership of the group.

7 The Joker

You enjoy being in the group, but today there are other things you would rather be doing. Certainly, you do not feel like working and talking about the topic at hand. You would rather put off the decision and have a laugh and a friendly chat with your colleagues. You do your best to either rush a decision – or to postpone it – so that you can get away as soon as possible.

8 The Friendly Helper

Your role in the group is to be friendly and helpful. You are responsive to the needs of all the others. You attempt to reduce tension, reconcile disagreements and resolve conflicts. You want everyone in the group to feel valued and important. You believe that any decision must be made democratically – and only after everyone has been heard.
6 Participatory Evaluation

One good indicator of whether a project or a programme is genuinely participatory is whether the so-called ‘beneficiaries’ or ‘target groups’ are actually involved in any evaluation exercises. Not in the sense of answering questions, but of deciding on the questions that need to be asked – the questions that will determine whether development activities are on track and are achieving their intended outcomes.

As the old African proverb states: ‘The one who knows best where the boot pinches is the one wearing it.’

On the other hand, there’s the conflicting notion that the least fit people to rule on infringements in a football match, say, are the players themselves – they are too steamed up, too emotionally involved.

The answer then – beyond the wearing of football boots – is a combination of the two approaches. An evaluation team made up of ‘external’ and ‘internal’ members can trade off objectivity against commitment, overviews against insights, and judgement against feelings.

It’s a point made lightly but seriously in the story of John, the expatriate Chief Technical Adviser and Kilonzo, his local Project Manager and counterpart.

One day, John and Kilonzo were surveying the terrain of a prospective water project. They were walking along a dry riverbed, when a lion appeared, menacingly, on the bank. Both ran for their lives. John scrambled up the nearest tree; Kilonzo spotted the narrow slit of a cave in a rock wall – and squeezed inside just in time.

Angrily, the lion paced backwards and forwards, from the tree to the cave. He tried to climb the tree, but he couldn’t; he tried to push through the mouth of the cave but he couldn’t. Eventually, still swishing his tail, he skulked away.

John had seen all this from his lofty perch. When he was sure the lion had really gone he called to Kilonzo.
‘Kilonzo, it’s OK – you can come out now!’
But Kilonzo didn’t appear; he didn’t even answer.
‘Kilonzo! The lion’s gone! Come on!’
Still no answer.
Getting annoyed, John yelled even louder.
‘Kilonzo – what’s the problem?’
This time, there was a low and shaky response.
‘John, I have a problem here,’ he whispered. ‘What you can’t see is that there’s a cobra, inside and right near the entrance. If I move, I’m sure he’ll strike…’

The point of this story is that the view from the outside can sometimes overlook, in the negative sense, what only an insider can know.
Apart from including community members in evaluation teams, to ensure that the insiders’ knowledge is taken into account, the PRA approach gives a lead as to how local experience can be tapped. Tools such as Historical Profiles, Timelines and Sketch Maps can be used to stimulate community members in describing how things have changed since particular development activities were started. Such tools can just as well be used in the evaluation as in the planning stage of the journey.

Even more important are the planning mechanisms such as the Community Action Plan and the Logical Framework Analysis. The examples in this final section show how a good CAP can be the basis for any monitoring of progress – and how even the jargon of the ‘Logframe’ can be translated for use by a local project management committee.
6.1 Community Action Plans and Community Contracts

Good monitoring and evaluation begin with good planning. If a plan includes clear statements of objectives or targets, and a clear timetable of activities to reach those targets, then it will be relatively easy to check on a project’s progress and, eventually, to assess whether its beneficiaries’ aspirations have been met.

Evaluation does not have to be a technical or a complex business. In fact, with community-managed micro-projects, the process should be kept as simple as possible. This does not mean that the monitoring and evaluation will be superficial or unsystematic. What is needed is an implementation plan, together with a schedule of observation visits, reports and evaluation meetings. A genuinely participatory evaluation process will involve all stakeholders – community members, project management committee officials, community workers, technical teams, local and national government officials, and donor representatives.

As in the planning of micro-projects, one of the first and foremost tools for monitoring and evaluation is the Community Action Plan (CAP) and the Community Contract. A CAP, formulated by project beneficiaries, can become the basis for all their monitoring and evaluation activities. See the example of a CAP drawn up by the members of Banisa community on pages 48-49.
6.2 Using the Logframe for Participatory Evaluation

The Logical Framework Analysis – LFA, or ‘Logframe’ – is the central element of those project development and evaluation systems that emphasise planning by objectives. Although it can be a risky tool – in as much as it can easily become jargon-ridden and over-precise – if used sensibly it can facilitate communication within and between project management teams and provide valuable indicators to guide the evaluation process. It provides a summary of a project’s ‘vital statistics’.

The four fundamental objectives of the Logframe are:

➢ to define realistic and definite objectives which can be sustained in the long-term;
➢ to clarify the scope of responsibility of the different players;
➢ to provide indicators as a basis for monitoring and evaluation;
➢ to improve documentation and communication among the project teams.

The key questions associated with the Logframe are:

➢ Why is the project being carried out? (Overall Objective)
➢ What does it hope to achieve? (Project Purpose)
➢ What will it produce? (Outputs)
➢ What needs to be done to achieve these outputs? (Activities)
➢ Which external factors will be crucial to the project’s success? (Important Assumptions)
➢ How can the project’s success be assessed? (Objectively Verifiable Indicators)
➢ What data is required to assess the project’s success? (Means of Verification)
➢ What will the project costs? (Major Inputs and Costs)

Adaptations and Applications

In the Arid Lands Resource Management Project, the results of the participatory planning process were used to formulate district-specific logframes and annual workplans. The problem analysis, opportunity assessment charts, and community action plans from the different project areas were used as a basis for the district planning process, and the district logframes and workplans were in turn used to inform the Arid Lands’ national planning team.
**Illustration:**
Logframe for the ALRMP District Programme in Mandera

<table>
<thead>
<tr>
<th>Summary Of Activities</th>
<th>Objectively Verifiable Indicators</th>
<th>Means Of Verification</th>
<th>Important Assumptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall Objectives:</td>
<td>• Increase of income of households&lt;br&gt;• Ability to meet basic needs: food, shelter, education&lt;br&gt;• Improved living conditions&lt;br&gt;• Reduced vulnerability of women, children (pastoralist and settled communities)</td>
<td>• Household survey reports (DIDC, CBS)&lt;br&gt;• Annual Reports for M &amp; E</td>
<td>• The government policy will be favourable for pastoralist development</td>
</tr>
<tr>
<td>Poverty of population living in arid lands reduced</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Project Purpose:</td>
<td>• Increased awareness on decision making structures&lt;br&gt;• Increased participation in decision making&lt;br&gt;• Increased number of community based project proposals and action plans&lt;br&gt;• Effective management of micro-projects&lt;br&gt;• Sustained services from community based projects</td>
<td>• Project proposals &amp; action plans&lt;br&gt;• Physical CBOs at different levels&lt;br&gt;• Annual workplans and reports</td>
<td>• There will be good political will to support community driven development initiatives</td>
</tr>
<tr>
<td>Capacity for community driven initiatives strengthened</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outputs:</td>
<td>• Number of Training and different levels.&lt;br&gt;• Number of MET CBOs trained.&lt;br&gt;• Nature of training</td>
<td>• Training reports /manuals&lt;br&gt;• Training programmes</td>
<td>• There will be no major epidemics</td>
</tr>
<tr>
<td>1. Local capacity for planning, implementation, monitoring and evaluation of micro-projects strengthened</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Resistance to drought enhanced</td>
<td>• No. of families restocked and number of animals since restocking</td>
<td>• Field visits&lt;br&gt;• Signed agreements</td>
<td>• Policy will be reviewed to favour livestock movement to markets</td>
</tr>
<tr>
<td>3. Livestock marketing and infrastructure improved</td>
<td>• Number of marketing associations formed and size of membership&lt;br&gt;• The performance of groups in carrying out marketing activities&lt;br&gt;• Increase in number or % of animal sales&lt;br&gt;• Number and type of marketing infrastructure in place</td>
<td>• Membership register&lt;br&gt;• Registration under social services and co-operatives&lt;br&gt;• Marketing annual reports&lt;br&gt;• Minutes of meetings held by groups&lt;br&gt;• Account books</td>
<td>• Rains will not fall during the implementation&lt;br&gt;• Clan leaders will co-operate</td>
</tr>
<tr>
<td>4. Access to water supplies improved</td>
<td>• By 30th June 1997, 1 pan distilled, 4 wells capped, 20 completed, 1 rock catchment constructed and the number of pastoralists and their animals accessing water increased.</td>
<td>• Reports from water department&lt;br&gt;• Progress reports from ALRMP</td>
<td>• Pastoralists will make proper use of facilities and services, or will have positive altitudes towards health services</td>
</tr>
<tr>
<td>5. Access to health facilities and services improved</td>
<td>• Reduced mortality &amp; morbidity rates&lt;br&gt;• Increase in knowledge (health related) and changes in attitudes and behaviour.</td>
<td>• MOH monthly &amp; Annual Reports&lt;br&gt;• Survey/research reports from NGOs CHW</td>
<td></td>
</tr>
<tr>
<td>Summary Of Activities</td>
<td>Objectively Verifiable Indicators</td>
<td>Means Of Verification</td>
<td>Important Assumptions</td>
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</tr>
</tbody>
</table>
| 6. Livestock health improved | • Number of drugs stores in place  
• Stock of drugs in stores  
• Number of CAHW and Drug Users Associations trained  
• Number of kits provided  
• Reduced mortality and morbidity rates for animals | • Physical inspection (field visit)  
• Books of accounts  
• Training reports  
• Procurement records/issue notes | • Communications channel for drugs remains open |
| 7. Access to education and education facilities improved | • Increase in enrolment  
• Improvement in performance in examinations  
• Increase in number of facilities  
• Improvement in the quality of facilities | • DEO Annual Returns  
• KCPE Results  
• H/M Returns | • Pastrolists taking at least 30% of their children to school |
| 8. Dry-land farming methods for crop production enhanced | • Five farming groups in Khalaliyo have pump sets installed by 30th June 1997 and are irrigating their plots.  
• Increase in their harvest and incomes from the sales of the produce | • DAO Reports  
• Arid Lands Annual Reports | • Clan leaders agree to cooperate. |
| 9. Income generating opportunities enhanced | • Number of groups/entrepreneurs  
• Increase in income/returns  
• Improvements in shelter | | |
Objectively Verifiable Indicators

Objectively Verifiable Indicators (OVIs) define the performance standard to be reached in order to achieve the objectives. They specify what evidence will tell us if an overall objective, project purpose, or output is reached. They should specify quantity (how much the project aims to do), quality (how well), timeframe (by when), location (where), and beneficiaries (who).

There are six key steps in drawing up an indicator. For example, for a project aimed at increasing agricultural production, the OVIs might be formulated as follows:

Identify the indicator: Small-holder farmers increase their millet yield
Quantify: 10,000 small-holders increase their production by 50%
Set quality: Maintaining the same crop quality as 1996
Specify time-frame: March to June 1999
Identify location: Khalaliyo division
Compile indicator: 10,000 small-holders in Khalaliyo division increase their millet yield by 50% between October 1997 and January 1998, while maintaining the same crop quality as the 1996 harvest.
The Bismilahi Women’s Group started as a small farming group with 30 members in Griftu division, Wajir District, in 1993. During the prolonged drought of 1995, the group was forced to abandon its farming activities in favour of small-scale business activities. When the ALRMP arrived in February 1997, the group had Ksh 15,000 in the bank, and applied for funding to start a variety of income generating activities (IGAs). In July, it received Ksh 35,000 from the Arid Lands in the form of food rations. After selling these, the women reinvested the money in more rations, earning Ksh 4,000 from the resale; they then repeated the process, earning a further Ksh 4,000. Today, the group is also involved in selling second-hand clothes, sandals and Jifi Geel (camel’s hump fat).

By October 1997, the women’s group already had a well-established monitoring system for its IGAs, through which:

- During group meetings, all members are shown the receipts of previous purchases and records of goods in stock
- Further purchases are decided according to the purchaser’s ability to repay in the event of loss
- Every purchasing member must swear an oath of trust witnessed by two male elders.

With the help of the Arid Lands Mobile Extension Team, the group drew up the following indicators by which to monitor future progress:

- Five stores are established with a stock worth at least Ksh 10,000 in each by October 1999
- At least 300 unemployed women and youths have been sensitised about starting their own IGAs
- The group is assisting needy members to pay their children’s secondary school fees
- All members have improved shelters and are moving towards the construction of permanent dwellings
- All members have been restocked with at least 10 goats each.

The MET members commended the ambition of the women and praised the positive influence they were having on the rest of their community. In particular, they said, they had proved that illiteracy need not be a stumbling-block to participatory evaluation – in fact, it could make people try even harder.