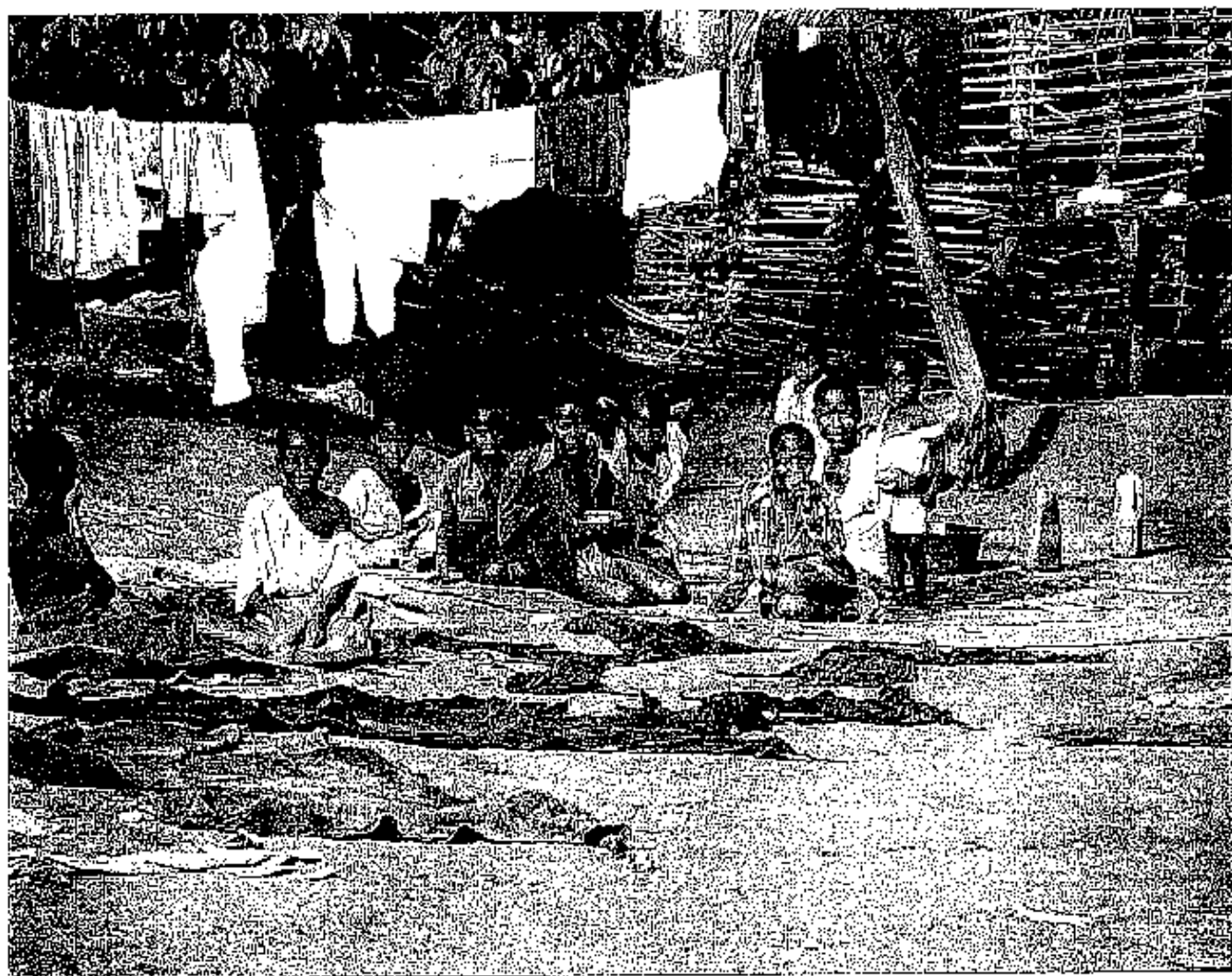


IT IS THE YOUNG TREES THAT MAKE A THICK FOREST

A REPORT ON REDD BARNA'S LEARNING EXPERIENCES WITH
PARTICIPATORY RURAL APPRAISAL IN KYAKATEBE, UGANDA



SEPTEMBER 1994

IIED
INTERNATIONAL
INSTITUTE FOR
ENVIRONMENT AND
DEVELOPMENT

 **REDD
BARNA**

IT IS THE YOUNG TREES THAT MAKE A THICK FOREST¹

**A Report On Redd Barna's Learning Experiences with
Participatory Rural Appraisal**

Kyakatebe, Masaka District, Uganda

March 7 - 17, 1994

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Organised by Redd Barna Uganda and
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¹This is a Luganda proverb.

PREFACE

Redd Barna Uganda was working with a community in Masaka District on construction of their school. The single women in the community had "participated fully" in the process. Had they not built it with their own hands?! However, once the school was ready, the better-off sent their children there and threw out the poor children. Participation means many things to many people. And when it becomes simply a means of providing labour it is difficult to see how this leads to empowerment. Perhaps the school was not even of primary concern to the poorer parts of the community.

Redd Barna Uganda, like many other development organisations, is keen to develop more effective ways for participatory planning and has just embarked on its first learning experiences with Participatory Rural Appraisal (PRA). In November 1993, Redd Barna invited the International Institute for Environment and Development to work together in a venture towards participatory planning. Together we organised a two week field-based workshop on PRA focusing on the analysis of difference in participatory planning.

This report represents several weeks of stimulating and intense work between the children and men and women of Kyakatebe in Masaka District, Redd Barna staff, and IIED staff. It describes the beginnings of Redd Barna's experiments with PRA-based planning focusing on the work in Kyakatebe, a rural community in Masaka District.

Different people have made unique contributions to this report. Our greatest thanks go to all the children, young women and young men, older women and older men of Kyakatebe who allowed us into their community and learned patiently with us. Our special thanks to the members of the Resistance Committee for providing their extra support before and during *the work in Kyakatebe*, and of course to the *Fathers of the Bukalasa Training Centre* where were all accommodated and fed well.

Without the necessary nourishment from Agnes Nabayinda and her many helpers in the kitchen, we would not have survived for long! Many thanks also to Peter, Charles and Stephen for driving us around Masaka District at all hours, with us in states of exhaustion and excitement. Andreas Fuglesang, Resident Representative of Redd Barna Uganda, initiated this exciting process, which Redd Barna's many supporters in Norway have made possible.

Irene Guijt wrote chapters 1, 2, 4, and 5, and edited chapter 3. Molly Kintu and Florence Mwesigwa wrote section 3.6. Andreas Fuglesang and Tony Kisadha of Redd Barna Uganda helped with further editing. The village profiles in Chapter 3 were written by the team members collectively. The final community action plan is currently under formulation by the residents of Kyakatebe and Redd Barna. It will be published by Redd Barna as a separate document later this year. Fiona Hinchcliffe of IIED kindly helped with the final layout.

This report is intended as a working document to be referred to and built on, as Redd Barna's work with PRA continues. It will hopefully also contribute to the growing interest and experience in PRA throughout Uganda about which little documentation is available.

Irene Guijt (facilitator)
Tony Kisadha (facilitator)

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1 PARTICIPATION IN REDD BARNA¹

Do not do for others what they can do themselves.

Like many organisations working in development, Redd Barna programmes in Africa² are seeking ways to achieve more participatory forms of child-centred community development. This is as much for practical reasons of being more effective and for ideological reasons of supporting democratic development. At the same time, like many organisations, they must remain accountable to their Northern funding base. Redd Barna is grappling with the question of whether these two seemingly contradictory requirements can be achieved, or not.

To achieve more participatory planning, Redd Barna is looking to Participatory Rural Appraisal (PRA). And to ensure accountability to Norway in an accessible and appropriate manner, the potential of LogFrame Analysis (LFA) is being explored. Redd Barna hopes that together this will develop into a process that will allow appropriate information to flow from communities, based on their own PRA planning process, to programmes and budgets at a national level. This will involve some transformation and transfer of information and much will depend on identifying suitable planning and reporting procedures within the organisation.

For some time, Redd Barna had also been seeking ways in which it could achieve better its aims to work with children and child-related issues. Many assumptions continue to be made about the impact on children of Redd Barna-supported activities, and about who is and is not involved in the process. Many of these assumptions could be tackled by approaches that focus on understanding how different social groups in the community view and deal with child-centred development. Therefore, the analysis of intra-communal difference has become a key issue in their work.

In October 1993, Redd Barna immersed itself in its first training on PRA with a focus on understanding such differences. This was held in Zimbabwe and attended by staff from several of their country programmes in Africa. It generated great interest among the participants to continue using and adapting PRA to their specific organisational and country situations. Of particular interest was the discovery of well-being ranking, which gave them, for the first time, clearer insights into social stratification (see Chapters 3 and 5).

The report resulting from this workshop, *NOT ONLY the well-off BUT ALSO the worse off: Report of a PRA training workshop in Zimbabwe*,³ contains further background about why Redd Barna is seeking to change its working approach and how it hopes to do this.

¹ This chapter is based largely on discussions and correspondence with Andreas Fuglesang and Kirsten Rohme of Redd Barna Uganda, and on Redd Barna documentation.

² Redd Barna has country programmes in Mozambique, Zimbabwe, Kenya, Uganda, Ethiopia and Eritrea.

³ Edited by Andreas Fuglesang, Dale Chandler and Alice Welbourn. Redd Barna, 1994.

1.1 About Redd Barna Uganda

Redd Barna Uganda was the second Africa programme to organise a full PRA training workshop. This took place in March 1994, with training input from the International Institute for Environment and Development.

The challenges that Redd Barna faces in Uganda in terms of child-focused development include:

- the position of single-adult households. In Uganda, 29.4% of households are single parent households, with significant implications for child care and labour for agriculture (1991 population census report);
- growth in grandparent/children households, as parents die of AIDS, so growing cash needs of very old and very young;
- a decrease in the size of landholdings, with more than 50% of households owning less than 2 ha;
- dependency on non-agricultural activities for cash;
- general breakdown in social welfare services.

Redd Barna Uganda's work started with a project in Masaka District in 1989⁴. The situation in Masaka and neighbouring Rakai Districts was considered so serious that emergency relief operations were supported. The project also sought ways to enhance the coping mechanisms of families affected by AIDS, with special focus on the situation of orphans⁵. Activities focused on school rehabilitation, support with Primary Health Care, some emergency relief, and awareness-raising about the UN Convention of Children's Rights.

After several years of AIDS focused work, Redd Barna's experiences clearly showed that HIV and AIDS issues happen within a broader social context. Also AIDS is not a common problem within whole communities; not *everyone* who is badly-off is affected by AIDS. To enable people to develop their own ways to deal with AIDS, Redd Barna feels that it now needs to focus more on building local people's skills and resources. This requires wider community development work that aims to improve living conditions in ways that people can plan and manage themselves.

Adopting this approach had two effects. First it led to a broadening of activities to include:

- health issues: support to dispensaries, and the outreach programme;
- women's and youth groups: income generation and agricultural training;
- education: quality Child to Child programmes and Mediated Learning Experience;
- facilitation in water source improvement.

⁴ See Veslemøy Nærland. 1993. *AIDS - Learning to be More Helpful*. Redd Barna, Uganda.

⁵ In Uganda today, orphan refers to a child which has lost one or both parents. Traditionally, in Uganda, a child belonged to the entire family or clan, and could therefore be cared for by other family members.

The second change lay in developing a planning process that can be carried locally and to which Redd Barna can respond. Redd Barna recognised the potential of PRA to provide concrete ideas for such a local planning approach. But PRA entails a radically different approach that challenges the roles and responsibilities between villagers and Redd Barna.

Despite its attempts to discuss and plan activities with villagers, Redd Barna Masaka project had been viewed, like so many other development agencies, as a source of specific inputs, a "hand-out organisation" (Naerland). Villagers were aware of its fixed agenda, and would react to that rather than define their own priorities. A locally carried planning process means discussing, analyzing and prioritising to identify concrete activities. This is not an unknown process in most communities, who have fora where they meet and discuss. What Redd Barna was keen to ensure, though, was that such fora would not remain dominated by older men, as is often the case, but that children and younger women too could have a significant input. By setting these conditions to the collaboration with local communities, Redd Barna recognises that it is, itself, another actor in this process of discussion and negotiation. Thus there are six partners, or interest groups in the community: older men, young men, married (older) women, young women, children and Redd Barna. The analysis of intra-communal difference follows these social axis.

No longer will collaboration with Redd Barna guarantee specific hand-outs for children, men and women. No longer is Redd Barna staff likely to know ahead of time how many wells will be dug, or schools fixed. No longer will field staff come with fixed ideas or be able to seek approval by promising inputs to women and men.

Changing the role of women, men and children to active analysts, planners and organisers, and that of Redd Barna to facilitating analysis and discussion means transforming the old dependency roles. And when first tried in Kyakatebe, it met with considerable scepticism. The women and men doubted that PRA would mean anything new. It will take some time for them to realise that working with Redd Barna now means that it is also up to them to think, prioritise and plan. The Redd Barna staff and trainees, on their part, were sceptical about local people's ability to analyze and organise. They felt uncomfortable with their new roles, coming only with facilitation skills and empty pockets. The unlearning of old habits and learning of new skills, on the parts of both Redd Barna and local people, is where the challenge lies.

1.2 PRA in Redd Barna Uganda

The work with PRA in Uganda started in March 1994 as part of its expansion of activities. Redd Barna Uganda is not only broadening its work in Masaka and changing its approach, but is also expanding its operation to a countrywide programme. The country programme has two components: to a limited extent operational in community development, with more emphasis on support to local NGOs and government agencies with a similar mandate, particularly the National Council for Children (NCC). The NGO support work will mean providing funding support, training inputs, and staff and organisational development to achieve more effective community-based work. Funding will thus only be part of a larger support package to local partners.

Rather than investing time in developing elaborate programme proposals for the new areas of work, Redd Barna decided to start with the recruitment of new staff. As part of the

selection process, 22 candidates were given a 7 week induction training after which final selection of 14 staff members took place. The training included PRA, LFA, Mediated Learning Experience (MLE), and basic communication skills (BCS). With these new skills, the new staff members are currently in the process of developing community-specific action plans for the country programme. PRA is being used to develop these local action plans. It is the outcome of these local action planning processes which will, together, shape Redd Barna Uganda's new programme work. The 14 new staff were appointed as Child Advocacy Officers and seconded to the NCC in support of the development of District and Sub-county Plans of Action for Children (DPACs and SPACs, respectively).

Redd Barna is not the only organisation in Uganda working with PRA-based planning. However, much of the PRA work in Uganda has focused on assessment of natural resources, with some recent exceptions like with the Uganda Community Based Health Care Association⁶. Redd Barna Uganda sees great potential to pioneer this approach, by building on experiences in Uganda in two ways:

- to recognise, analysis and address intra-communal difference and human resource development;
- to recognise that children constitute an important interest group in communities with a view to early childhood development and long-term child-centred development.

Andreas Fuglesang, Resident Representative of Redd Barna Uganda and Regional Director of Training and Development in Africa, summarised it as follows:

"While PRA with exclusive focus on natural resources has a potential for a small-capitalist exploitation, PRA which embraces also intra-communal difference offers an opportunity for the praxis of social democracy".

Many myths exist about PRA (see Box 1.1), such as the illusion of the success of one-off training. Organisations like Redd Barna will need to remain aware constantly that PRA does not represent a quick solution to yesterday's problems. It demands continued critical self-examination and much learning from mistakes.

Redd Barna is aware that a one-off PRA training exercise will not itself guarantee that it becomes an organisational attitude and approach. Follow-up training, training of trainers and organisational development are all needed to ensure that PRA-based planning continues to happen. The collaboration with IIED will continue for three years, and will look at these issues in order to move from participatory appraisal to participatory planning.

⁶ See Ben Osuga and David Mutayisa, February 1994. *PRA Lessons and Concerns: Experiences in Uganda*. Uganda CBHC Association. Unpublished memo.

Box 1.1 Ten Myths about PRA (adapted from Scoones⁷, 1994)

1. **That it's quick.** While many of the methods associated with PRA may be relatively cost-effective in encouraging dialogue, joint analysis and learning, the processes of participatory development that PRA approaches encourage are slow and laborious.

2. **That it's easy.** PRA methods are appealingly simple, explaining in part their popularity. They are useful for many people, from villagers to field practitioners to academics. But ever experienced PRA practitioner knows that the successful use of the approach requires many other skills, especially in communication, facilitation and conflict negotiation.

3. **That anyone can do it.** Anyone can help make a map or do a matrix ranking with some success. But this does not mean that it leads to action. The fact that consultancy groups and large aid bureaucracies are adopting the rhetoric of participatory development does not mean that their actions in the field will be successful. Wider issues of organisational change, management and reward systems, staff behaviour, ethics and responsibilities have to be addressed too.

4. **That it's 'just' fancy techniques.** The popular and visible image of PRA is the range of methods that have emerged over the past decade. These have proved effective and widely applicable. However, methods are only part of a wider shift being seen within development agencies, both government and non-government. These have more far-reaching implications than the use of particular techniques. Conditions for success seem to be interacting factors of: the use of participatory methods and ways of working, a more open learning environment within organisations, and institutional and policy frameworks that allow room for innovation.

5. **That it's based on particular disciplinary perspectives.** PRA has not grown out of university departments - it has grown from practical field experiences. The main innovators have been field workers based in the South (but also increasingly in the North). PRA has deliberately used elements from a variety of disciplinary perspectives. In the early 1980s, approaches used conventionally by agroecologists, development planners and geographers provided many of the insights. Since then social science influences (anthropology, sociology, psychology, public administration etc) and community development practice (from diverse fields, from medicine/health care to agriculture) have contributed to a growing range of approaches. This lack of disciplinary focus is sometimes seen as threatening by academia, and is considered 'unrigorous' and 'unpublishable'. While students demand support in these approaches, the teaching professionals have sometimes resisted, with universities now being the last to take up PRA approaches in course curricula and teaching/learning styles.

6. **That it's atheoretical.** PRA is usually associated with practical situations and for people engaged in practical development activities. But this does not mean that it is without a rich theoretical basis. PRA comes from an action-research approach, in which theory and practice are constantly challenged through experience, reflection and learning. The valuing of theory over practice in most academic disciplines means that praxis-oriented PRA approaches are often not taken seriously. Yet recent theoretical work shows that participatory approaches raise issues similar to several philosophical debates in the social sciences.

⁷ Ian Scoones, *Ten Myths About Participatory Rural Appraisal*. Forthcoming, RRA Notes. IIED.

- 7. That it's a new invention.** PRA has evolved and continues to do so, inspired by many different sources in both the past and the present. As with all major shifts in thinking and practice, PRA has converged around diverse debates in a number of areas. Its history can be traced to early anthropological work, to qualitative research approaches prior to the hegemony of statistics and quantification, or as far back as the last century to the *Rural Rides* of William Cobbett.
- 8. That training is the answer.** One response to "new" ideas is that everyone must be trained in their use. The demand for training in PRA is phenomenal. This carries several risks. First, inexperienced trainers are jeopardising the quality of training and subsequent practice. Second, a training course alone will not ensure appropriate follow-up. Too often, organisations have not explored the implications for themselves in terms of support after the training. Successful training requires encouraging new ways of learning within organisations. Training courses are always only part of the answer.
- 9. That actors involved are neutral.** The myth of the neutral, detached, observing researcher or practitioner is incorrect. Actors are never neutral, whether they are village participants or external agents. All actors are unavoidably participants in some way or other, and these roles and implications need to be understood. This will affect the information gathered and the analyses done. In PRA, all participants have responsibilities for their actions. The political and ethical implications of participatory action-research must therefore be discussed openly and responded to.
- 10. That it's apolitical.** Actors involved in participatory research-action (or any research/development activity for that matter) are not neutral, their actions have political consequences. Power, control, and authority are all part of participatory processes. Conflicts, disputes and tensions may be raised through becoming involved. All participants must not ignore it, and dealing with these issues must necessarily be part of an action-research approach to development. This may mean taking sides, or taking a mediating or negotiating role, which are all political acts.

2 PRA TRAINING IN KYAKATEBE

2.1 The PRA Training Workshop

The training on PRA for 26 Redd Barna staff and trainees took place from March 7 to March 17. The objectives of the workshop were:

- to introduce the PRA approach to Redd Barna staff by training them in PRA principles, communication style, methods and analysis;
- to follow an abbreviated version of PRA in a community with which Redd Barna is starting to work and to learn together with the community;
- to gain experience within Redd Barna and with a community about how PRA might be refined to make it an effective planning approach for child-centred community development.

The workshop had three distinct phases:

1. classroom-based discussions, practice sessions of various PRA methods, team-building, and preparation for the field;
2. village-based discussions, documentation, and analysis in five teams;
3. final classroom-based documentation, analysis, and evaluation.

Annex 1 provides a detailed account of the classroom-based preparations. This might be of interest especially for those who are involved in training on PRA. The five village profiles in chapter 3 describes the village-based discussions with the children, the young women, the young men, the older women and the older men. Chapter 4 discusses the process of analysis in more detail, an area that often presents many problems and is rarely taken seriously in training.

2.2 Why Kyakatebe?

Selecting the fieldwork site and seeking permission had taken place well before the field exercise was due to start. Redd Barna staff working in Masaka had used several criteria to identify a potentially suitable community:

- with previous contact with Redd Barna;
- accessible, considering the limited time available for travel;
- seemingly relatively well-off but known to have very poor;
- guaranteed follow-up already planned by Redd Barna;
- with a mixed religious community of both Muslims and Christians.

After Kyakatebe was suggested, permission was then sought with the members of the Executive Committee of the Resistance Council I (RC) in Kyakatebe to work together during

the second week of March. Two meetings were held, on explaining the purpose and assessing local interest in developing together this new planning approach: on February 18, one with the RC I Executive Committee and the other with the RC III (sub-county) committee.

As part of the preparations with the community, the RC members were invited to meet the trainees in the week prior to the fieldwork. They were shown a video on PRA from India, and were able to ask questions about the process. It made them realise that the fieldwork was really happening!

2.3 Preparing to Participate

Participation is not easy and it is not quick. It is not a product which has a clear endpoint at which you can say: "*Yes, now here we have true participation*". Participation in practice is about creating a process that will enable involvement of people in decisions that affect their own lives. Redd Barna is seeking to support a process which does not create a new dependency on them, but enables people to do it themselves. Such processes can take 15 to 20 years to mature, by which time children will be adults. This is why Redd Barna argues for a two-generation perspective on development. This requires a focus on the five-year olds and on the parental and community roles in child-rearing. Income generation for single parent families is a cornerstone in this thinking.

To start understanding the implications of a participatory approach, the first step in the classroom-based preparations involved discussing "participation" (see Box 2.1). Also "participation" has come to mean all things to all people. As one cannot assume a shared definition, it was necessary to look at the hidden assumptions of this broadly used term. It helped develop a common understanding of the process of participation and what is needed for it to be effective.

This discussion set off the three days of preparation (see Annex 1). As part of their final preparations, the trainees split themselves into five field teams to work with children, younger women, younger men, older women and older men. They preparing themselves for their field immersion by formulating team objectives, preparing checklists (identifying both possible issues and appropriate methods), identifying their first exercise and defining team roles, and agreeing on a suitable introduction.

The fieldwork started with a very well-attended community meeting (see Box 2.2), during which the trainees and facilitators introduced themselves, and the purpose of the fieldwork was explained again. Questions from community members were answered as much as possible, and were important to relieve some initial concerns, such as the flexibility of meetings and the use of diagramming. Several queries were about the Community Action Plan (CAP) idea and this new way of interacting with Redd Barna. Questions about the CAP were asked throughout the fieldwork.

After the community meeting, five groups were formed and the fieldwork started. Chapter 3 presents five independent reports by the teams of trainees who worked with the children, young and unmarried women, older and married women, older men and younger men.

*Box 2.1 Brainstorm on Participation from PRA Workshop***What is participation?**

active involvement of community workers in activities: giving ideas, providing inputs and counselling, conflict setting, helping in identification of problem and solutions
 can be destructive and constructive
 defining objectives together in planning, implementation and monitoring
 working together
 sharing ideas
 involvement in everything
 it is everyone's concern
 can be directive (when an idea or activity is imposed)
 democratic involvement of people
 participation through people's awareness
 working for common goals
 involves making choices
 is not coercion

What is needed for effective participation

there must be awareness/a felt need - individual or shared
 leadership to organise and mobilise
 goals should be specific, measurable, achievable, recognisable
 clear time frame within which participation takes place
 capacity to participate
 cooperation
 human and material resources
 contribution according to ability
 constant communication
 people's identification of own resources
 constant evaluation of successes and limitations
 dedication
 motivation
 patience
 transparency
 no discrimination (respect)
 clear definition of roles
 accountability

Box 2.2 The Opening Community Meeting

At the community meeting, the PRA teams thanked the community for accepting such a large group of trainees. They explained that Redd Barna is seeking new ways to communicate better and more openly with different people in communities, and to share ideas within the community. PRA would help to raise different local concerns, allowing people to learn together, analyze together and then plan together. Because it was a process of training for everyone, mistakes would be made, and the community's patience and forgiveness was asked. The key importance of diagramming was explained, and it was stressed that these diagrams would stay in Kyakatebe to be used for further and future planning steps. Permission to take slides was asked and given, with the promise that Redd Barna would organise a slide show afterwards in Kyakatebe.

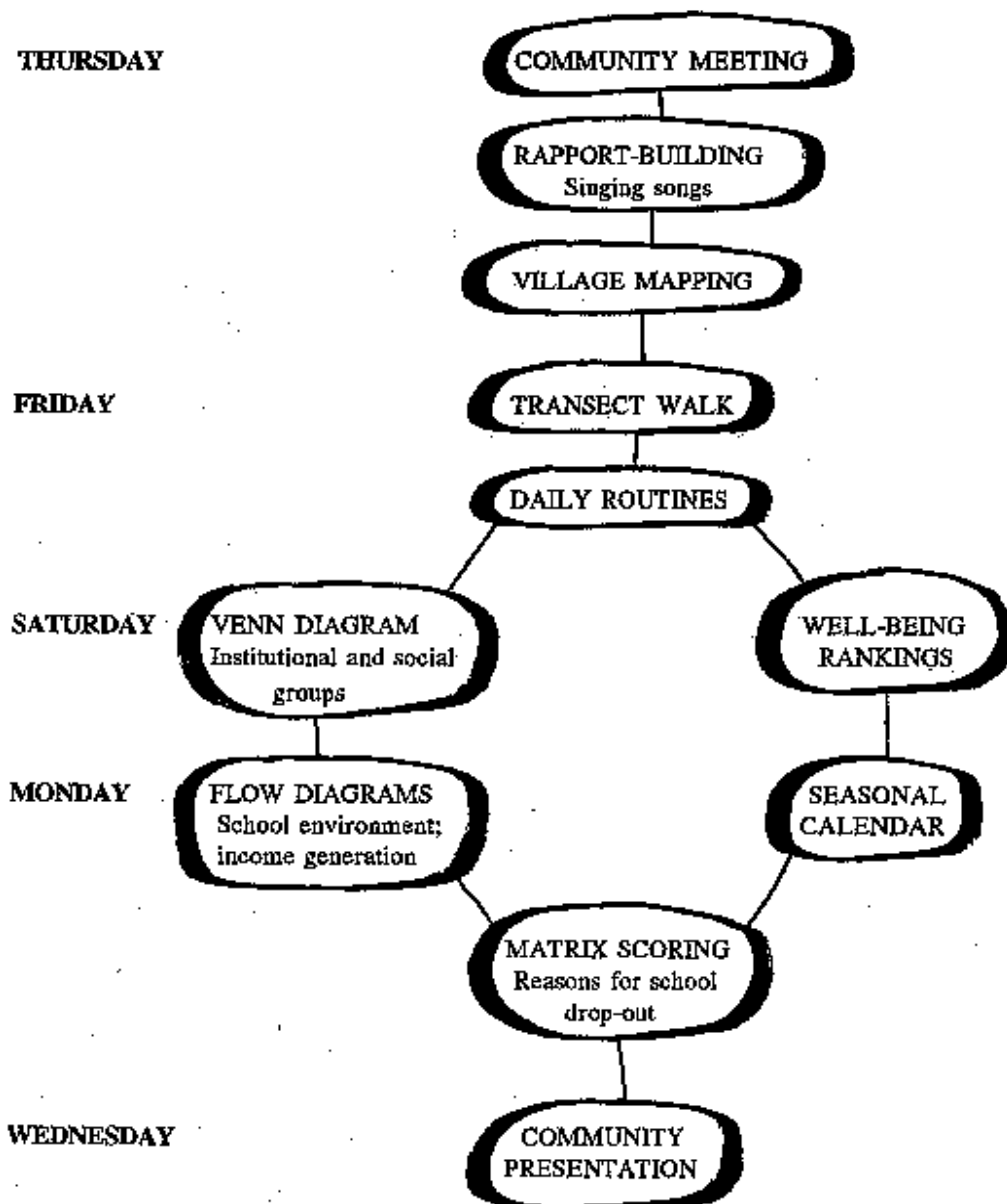
3.1 CHILDREN'S PROFILE OF KYAKATEBE



PRA Team Members (in alphabetical order)

Alphonsina Murorunkwere
Florence Mwesigwa
Simons Okalebo
Beatrice Pacunega
Joanita Sewagudde

Sequence of Discussions with Children's Group



Team Contract of Children's Group

1. Punctuality
2. Self-discipline
3. Respect of team members' ideas
4. Cooperation with other members
5. Avoid favouritism
5. Ensure full participation
6. Be responsible
7. Be enthusiastic about work

INTRODUCTION

After the community meeting, the community members formed groups with whom the PRA teams would work. After separating from the other groups, we formed a circle with the children on one side of the football field. To create good rapport, to put the children at ease and to encourage participation, we introduced ourselves to the children, who also introduced themselves to us. We sang a play song suggested by the children after which we divided the children into two groups: the very young children and the older children. We then moved onto mapping exercises with the separate groups.

WHAT? MAPPING EXERCISE ABOUT KYAKATEBE COMMUNITY
WHEN? THURSDAY, 10 MARCH 1994, 4.40 - 6.30 PM
WHERE? KYAKATEBE FOOTBALL FIELD

Alpha explained the concept of mapping to the group of older children. To encourage more participation, the group of older children was further divided into two groups to reduce the size. Each group suggested their own leader to draw the map on the ground.

Process

At first we expected to meet a cross section of village children but we ended up meeting a group consisting predominantly of school children. The group was much bigger than we had expected - there were over 100 children.

Although we divided the group to make them smaller, the groups still remained too large to allow full participation. Some children did not therefore actively participate. The mapping exercise was dominated by the older children. However, overall participation was still high as most of the children pointed out what they wanted to include on the map. Children selected what to include on the map themselves, suggested who should draw the map, and identified which symbols to use.

The children enjoyed the mapping exercise to such an extent that a small group of four girls started drawing an independent map of their home compounds depicting road linkage and infrastructure.

Some saboteurs among the children kept throwing certain group members off track. One boy kept saying which person was sick in the village, and who had promised to make a bore hole and renovate the school but had died.

We established a very good relationship with the children. Most of them did not want us to go and were eager to come back the following day. The children were also concerned about how we would spend the following day, e.g. "Where will you have lunch if you spend the whole day here? Will you fast?" The children wanted to know where we were staying and invited us to celebrate Iddi with them and asked us our food preferences.

The children expressed a few problems they had experienced while drawing the map:

- One child commented that the space for the map was too small;
- Another boy said he did not represent the swamp well - he had neither a hoe to make a hole nor water to pour in it;
- Another child complained that the wind kept blowing away objects that they had used for symbols;
- The children said they had difficulty in selecting which symbols to use.

Key Findings (see Figure 1)

The children focused on the main physical features as well as human features. They were keen to locate houses of key people in their area - those who do important economic activities. Those who buy *matoke*¹, coffee, keep bees, the person who makes coffins, the one who sews school uniforms and the nurse. They were also very specific about locating roads and where they lead to, particularly roads to the well, school, churches and the mosque.

Children expressed concern about water sources. They indicated a bore hole and a built-up well which are currently out of use. Children said they now draw water from the well but expressed worries that the well is far and the water is not good.

Children expressed various views about the school environment. Some are worried that the school buildings might one day fall in on them as it is in a bad state. Other children wanted recreation facilities, such as footballs, football fields and drums. When asked how they could get the above needs, children suggested establishing a poultry project at their school from which they could raise funds. Another boy wanted a school truck and suggested that part of the school fees be used to buy a truck. Some children said they dig at school and that they did not like it because they also dig at home.

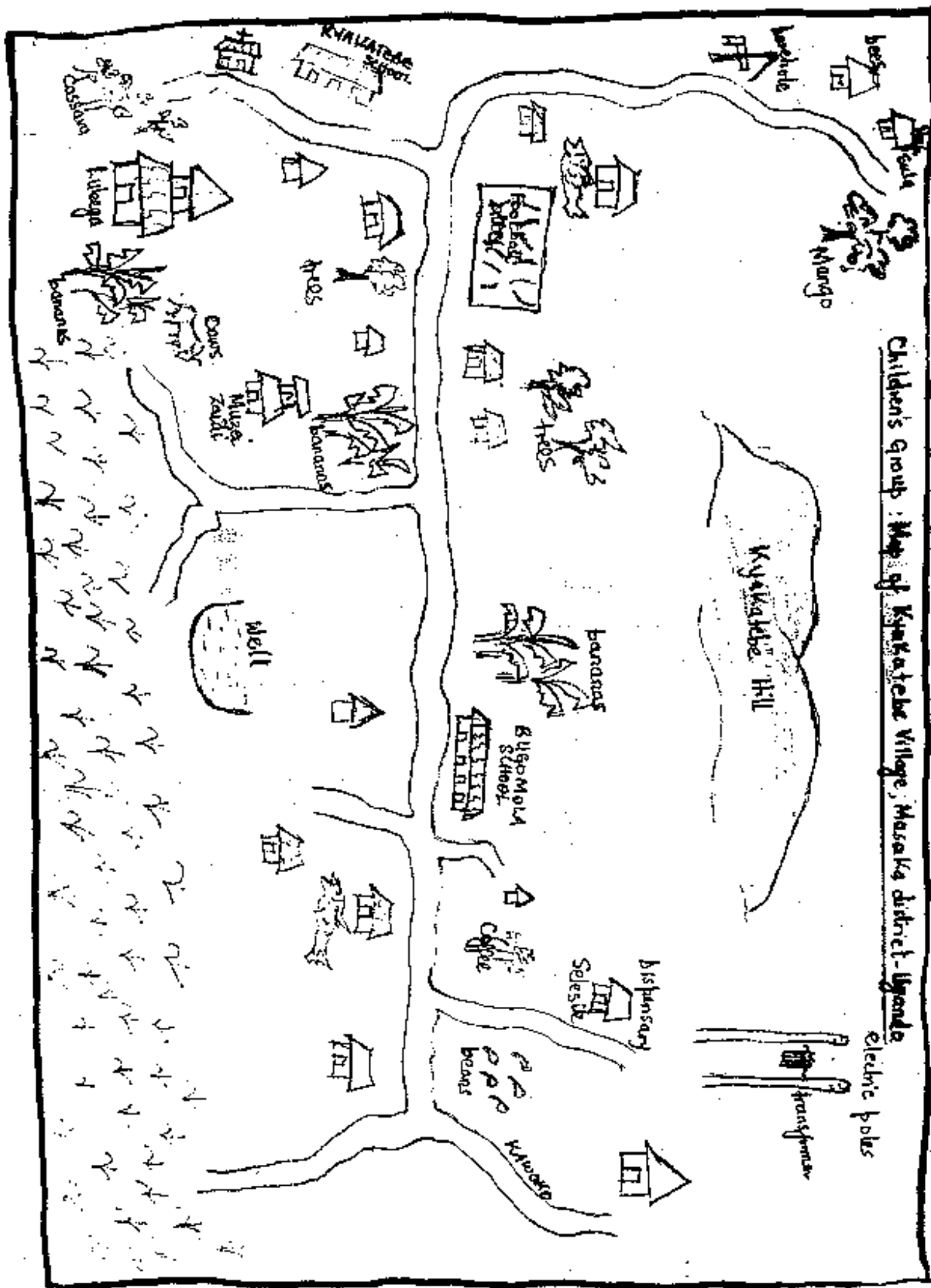
Some children said they had three clinics while others said they had only one. Others said they had a nurse who trained in Kenya and who runs a clinic. But it was interesting that on the two maps the children indicated a hospital and a clinic, respectively. Some of the children suggested that a hospital be built on Kyakatebe hill. The issue about the hospital and clinic has not been clearly understood. We shall find out more as we continue our work.

Children also seemed to look up to some rich community members who have unfortunately died. They emphasised the contribution of these people to the community and pointed out that one man had died before building the borehole he had promised. Children recalled the first man who brought electricity to the area.

Children expressed high expectations of the PRA team, and the presence of Redd Barna in their community. Two boys asked whether Redd Barna was going to pay their fees or not. They also asked whether we could organise to show a film show to celebrate Iddi.

¹ *Matoke* is the local plantain (banana) which is cooked and eaten as a staple food.

Figure 1. Children's map of Kyakatebe village



WHAT? TRANSECT WALK
WHEN? THURSDAY 11 MARCH 1994, 10.00 AM - 1.30 PM
WHERE? FROM THE PLAYING FIELDS TO THE SWAMP

The previous day we had focused on discussing general aspects of Kyakatebe by making a map. We decided to narrow this down by looking at the changes in vegetation, soils, settlement, economic activities, administrative centres, livestock, ownership and social centres as we moved from one point to another.

Our objectives for this exercise were:

- to find out more about human, social, economic and physical features of the area;
- practical use of one of the PRA methods;
- use of the six helpers to probe about what we saw.

Process

We set off for the Kyakatebe playground at 9.30 pm for a meeting with the children who do not go to school. We arrived at 9.50 am and waited. One boy came at 10.10 am. We asked him to gather his friends but unfortunately he appeared after 15 minutes with only one other boy. Another boy had already joined us making three all together. They said the others were still digging.

We thought that it would be important to also do the transect with a girl and asked the boys if they could find one who was willing and able to participate with them. Interestingly he appeared with his own sisters, one of whom was actually a young woman. As we were working with children, we only asked the young girl if she had time to be with us, making the final group composition two brothers, a sister and another boy.

Our team leader explained the purpose of our walk to the children who seemed very willing to lead us. We set off at 10.40 am from the Kyakatebe playground (see *Observations* and *Key Issues* below).

At the end of the transect walk we rested near the well. We asked the children what they liked about the walk. One boy said that he had not got as tired as he had expected and he had enjoyed seeing the old man making bark cloth. Another boy liked the view from the top of the hill. The girl liked the trap for guinea fowl we had discovered at the hill-top. Another liked the cool breeze at the top of the hill. However, there was general agreement that climbing the steep slope had been very tiring.

We had expected a bigger group but unfortunately ended up with only four. The group who were not in school actually turned out to be better educated than we had expected. One of them had been in Senior One² before he dropped out of school.

The children knew their village very well, knew who was who, who owned what and his/her contribution to the community. The children knew the village boundaries very well as they

²Senior One follows on from 7 years of primary school.

proved by showing us where Kyakatebe stopped. The girl contributed very little during the transect walk but when the boys debated which route to take she really insisted on the one leading to the well. It seemed that that was where her interest lay.

Key Findings and Observations (see Figure 2)

As we walked up Kyakatebe hill, we saw variations in vegetation included bushes to the right and coffee fields to the left; banana plantations could be seen but of poor quality; cassava and maize, eucalyptus trees which were rather scattered and short, and sweet potato plots. At the hill-top, which was very flat, there were patches of bush and grass. There were also cactus trees and shrubs. Traps were seen at the top of the hill.

The hill is jointly owned by two prominent rich men in the area, Mr Mirro, the councillor and Mr Sula. The children also told us that the land was *Mailo*³ land, of which approximately one acre could be rented out to a tenant. The landowners restricted access and cultivation of the hill by local community members. The girl confirmed this saying she had never even been there before.

The children also told us that the top of the hill was used for grasshopper collection during their season, from which many people gain an income. At the flat top of the hill water would collect which was drunk by the grazing cattle. The children also informed us that the bushes on the hill slopes were used for firewood which was changed to charcoal. Branches of the *Kakwanso Kwanso* tree were used as tooth brushes. They even showed us an *omutwala bafu* tree which they said should be used when carrying dead bodies. The children also told us that the matoke was sold in Nyendo trading centre.

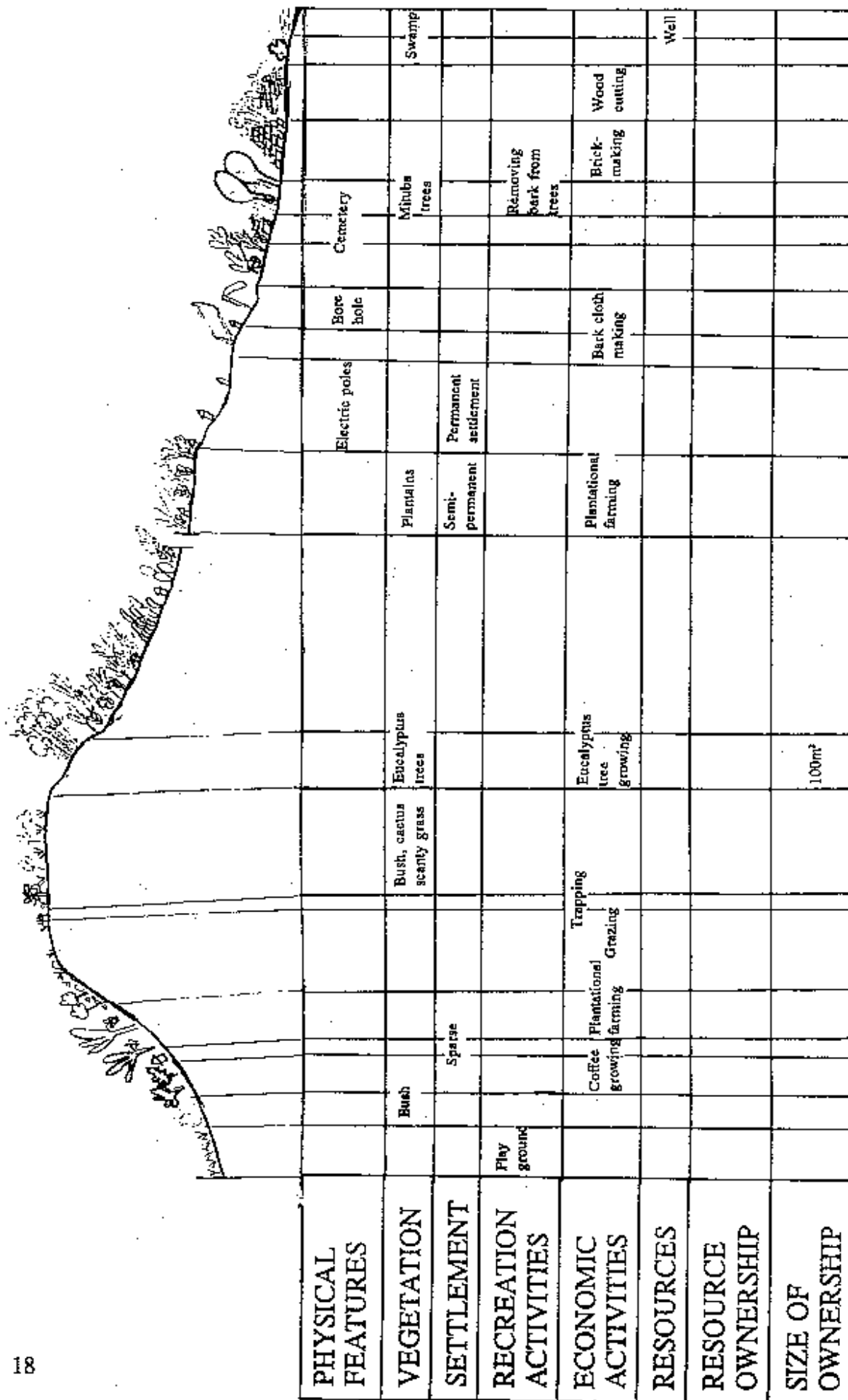
As we walked down the hill towards the main road the eucalyptus trees were denser and taller, vegetation seemed greener as compared to the other side of the hill. There were bigger coffee plantations inter-cropped with matoke. There were jackfruit trees and other wild fruit trees. Pasture grass could also be seen as we moved down. The legumes and pasture grass were fed to the cattle in the area. Groundnut husks were discovered spread out in front of some homes which the children said was symbolical. The children told us that the groundnut husks spread in front of houses indicated that groundnuts were sold there so interested buyers should not miss them.

As we walked down the main road and branched off to a path leading to the swamp, we noted that vegetation was predominantly banana plantains with coffee trees. Cassava, eucalyptus trees, sorghum, *mituba* (bark) trees which were devoid of bark, yams and then a big swampy area in the valley. The *mituba* trees pointed out by the children were devoid of bark because it was being used to make bark cloth. We also learned from the children that they can get at least 20 pieces of bark cloth from one tree. Land was also used as a cemetery.

The soils on the hill slopes were thinner and stonier as we went up the hill. On the slopes they seemed more fertile, to judge by the vegetation. The swampy area had clay soils.

³*Mailo* land was a result of land distribution by the colonial government in 1900, which measured land in *miles*. The land then became private property to the land owners.

Figure 2. Children's transect of Kyakatebe village



As we moved down the road towards the swamp we saw a broken bore hole which was out of use and also a broken down well in the swampy area. There was another natural well nearby which was very shallow with dirty water and a very unsanitary environment; this is the well used by the people. As we approached the well the children told us it was called Nalongo (mother of twins). It was owned by a harmless snake called Nalongo, who could not be killed. If it ever died it was believed that the well would dry up.

As we went on we noticed a number of economic activities like brick-making indicated by brick piles and brick kilns, particularly towards the swamp; firewood collection indicated by wood piles; coffee and banana plantations. Along the road we noticed a bark cloth spread out near the roadside. We found an old lame man making another bark cloth. We talked to him for which he seemed very grateful. He informed us that he liked what Redd Barna was doing but was really bothered about how the well-to-do suppressed the worse-off like him, and never gave them the chance to express their views. He said his arms were very strong but his legs very weak.

As we moved along the main road we met a young boy of about 10 years old who had been digging. He informed us that today he had not gone to school because he had been sent away because he did not have the school fees. So he had resorted to digging for someone, earning only 1200/= for almost an acre of land. He said his mother grew beans for an income and his father was a builder but did not yet have enough money to pay his fees. While he told us this the boy got very emotional. We discovered later from the boys that his father had a lot of children, some of whom were at secondary school, and had a problem educating them all.

WHAT? DAILY ROUTINES AND CHILDREN'S ACTIVITIES IN THE COMMUNITY
WHEN? FRIDAY, 11 MARCH 1994
WHERE? NEAR THE SWAMP IN KYAKATEBE VILLAGE

The mapping exercise and transect walk exposed us to the many issues about Kyakatebe community. We looked forward to the day to interact with more children, share ideas and learn more about Kyakatebe community. We felt it was important to understand what contribution children make to the welfare of the community and to find out about their activities. This was done through a daily routine exercise, which we had planned the evening after the mapping exercise.

Process

At 12.15 pm we started talking with the three boys and one girl (not at school), with whom we took the transect walk. We sat under the banana trees, a few metres from the swamp where we ended the transect walk. Florence introduced the daily routine concept, gave her own example and asked the children to give theirs.

At 3.15 pm we met with the afternoon group, comprising more than 150 school children. We divided the children into three groups after singing a few songs with the children to arouse

interest and more participation.

There were more than 150 children - many more than we had anticipated. This made an average of 50 children per group, too big for two of us to manage effectively. The roles that we had originally assigned to ourselves could not be adhered to, as there were fewer PRA team members in each group. We had to perform several roles. The size of the group limited effective participation of all children. Some of the young children started playing before the end of the exercise. The children had some difficulty in selecting which symbols to use.

The children appreciated our attempt to share and learn about their community. The morning group was reluctant to leave in spite of the long transect walk. One girl said she liked the routine activity exercise because it exposed to her issues about her community which she had not consciously thought about before. For example, there was a difference in activities among boys. Although generally girls do more work than boys, she also realised that work between the worse-off and better-off children varied. Her work was more compared to others.

Key Issues(see Figures 3a, 3b and 3c)

Children are involved in various domestic activities but fetching water and digging consume most time. All children contribute to the food production for the family. They are involved in digging for the family at home. Some children are also involved in income generating activities, such as agriculture and paid employment, including coffee-picking and tomato-growing. Some of them also do charity work. They cited the erecting of sun driers for some families who could not do it, and said they had learnt this from the scout club.

Children's activities are gender biased but when only one sex is present there is no role differentiation. When the girls said boys do not cook, one boy reacted: "*Nyinza obutafumba nga tewali muwala?*" (Would I not cook just because there is no girl?), causing the other children to laugh. Girls have no leisure time during their daily routine, except for those who go to school where they have time to play.

The daily routine and workload of children varies according to different factors, namely:

- different religions, eg Friday for Muslims, Sunday for Christians;
- schooling and non schooling environment;
- school days and non-school days;
- worse off families versus well-off families.

Some children disliked Saturday because of the many activities they do. They preferred school days because they do not have to do so much work at home.

Children expressed different views about their activities/workload in their community. Some feel the work they do is important to them as individuals as well as to the community. They gave an example of fetching water, used to clean, bathe, prepare food for both individuals and family members. Digging is important to supply food to the community. The children growing tomatoes raised the problem of the lack of chemicals for spraying.

Figure 3a. Sunday activity routines of Christian children

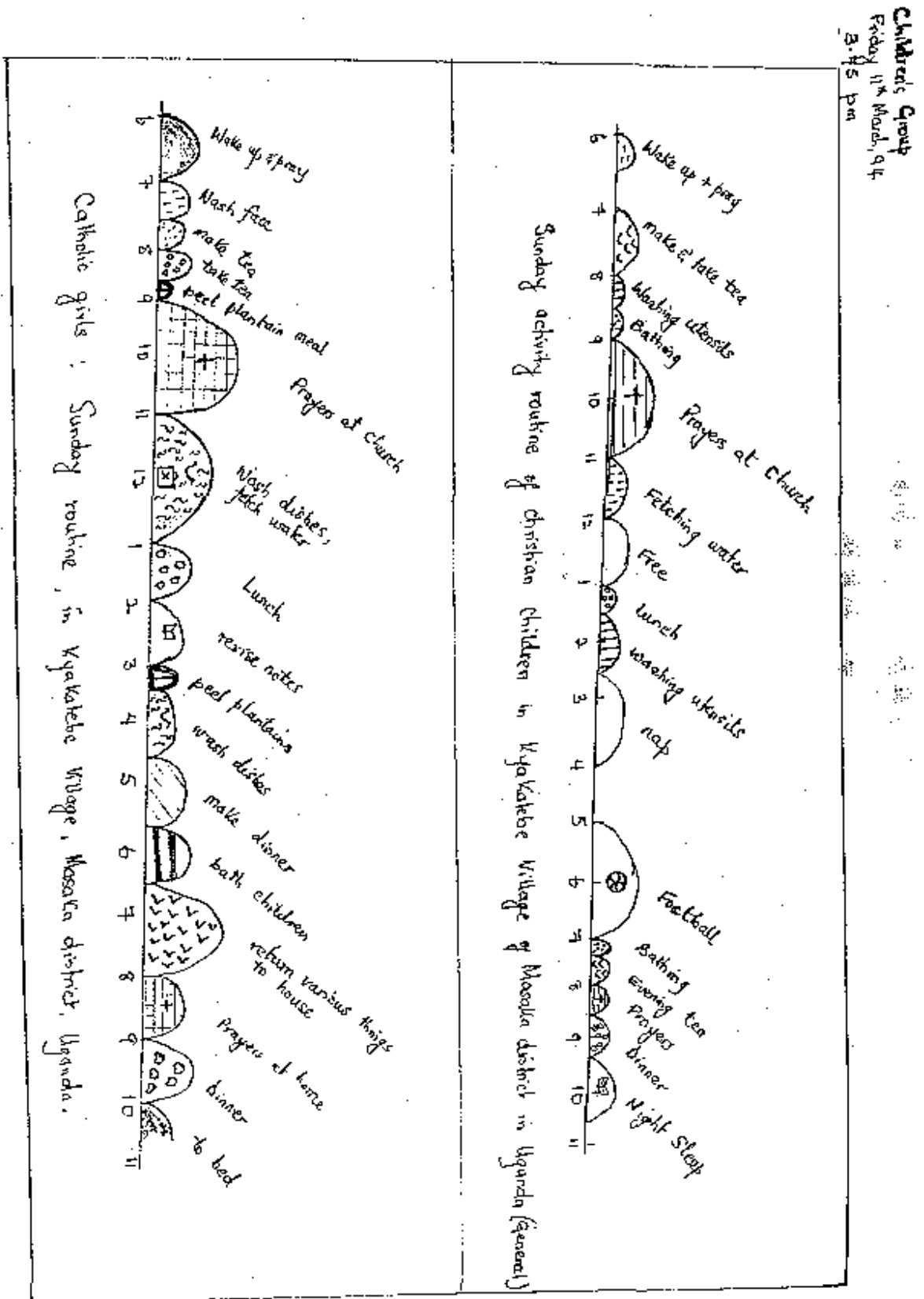


Figure 3b. Sunday activity routines of Muslim children

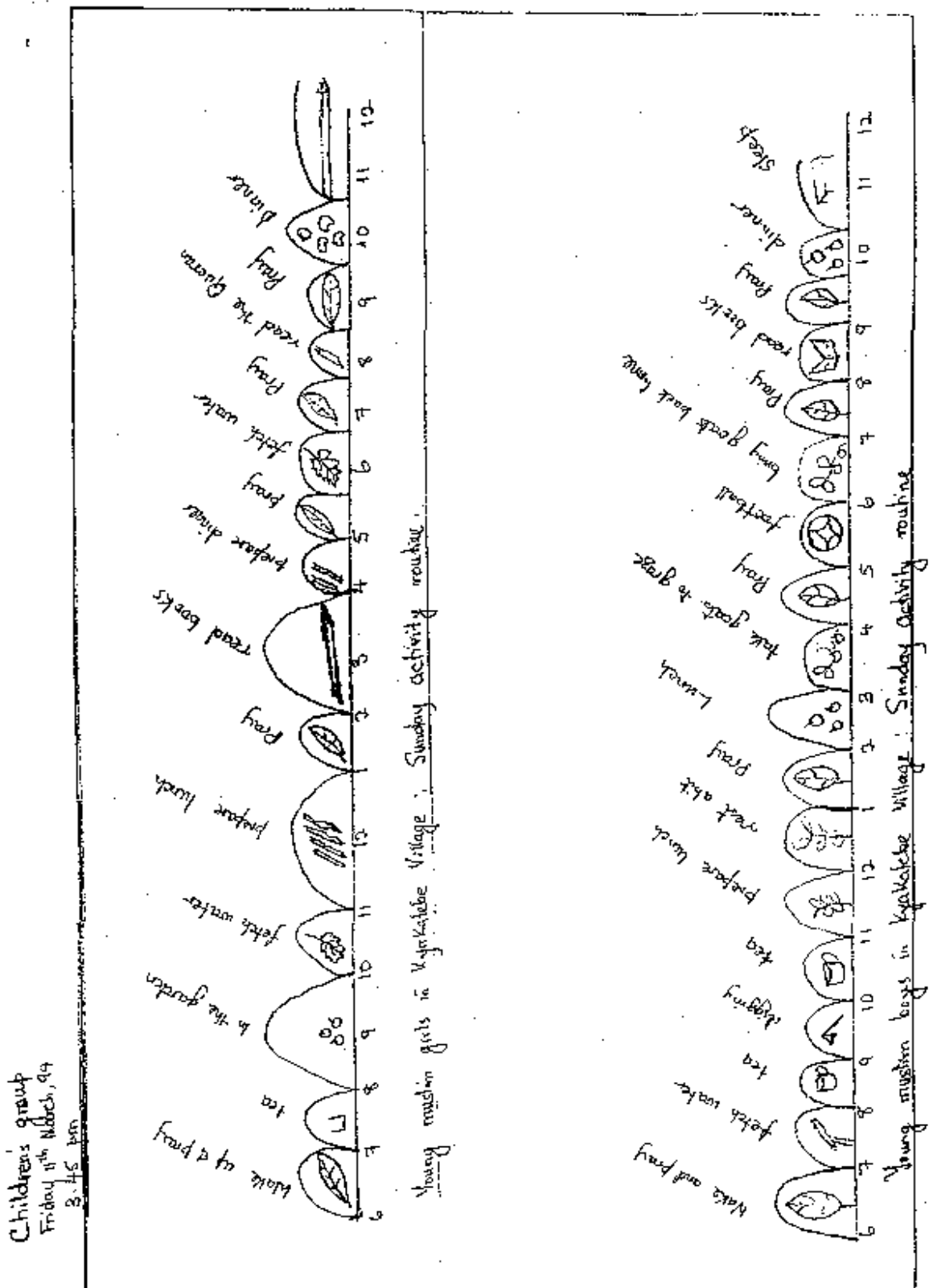
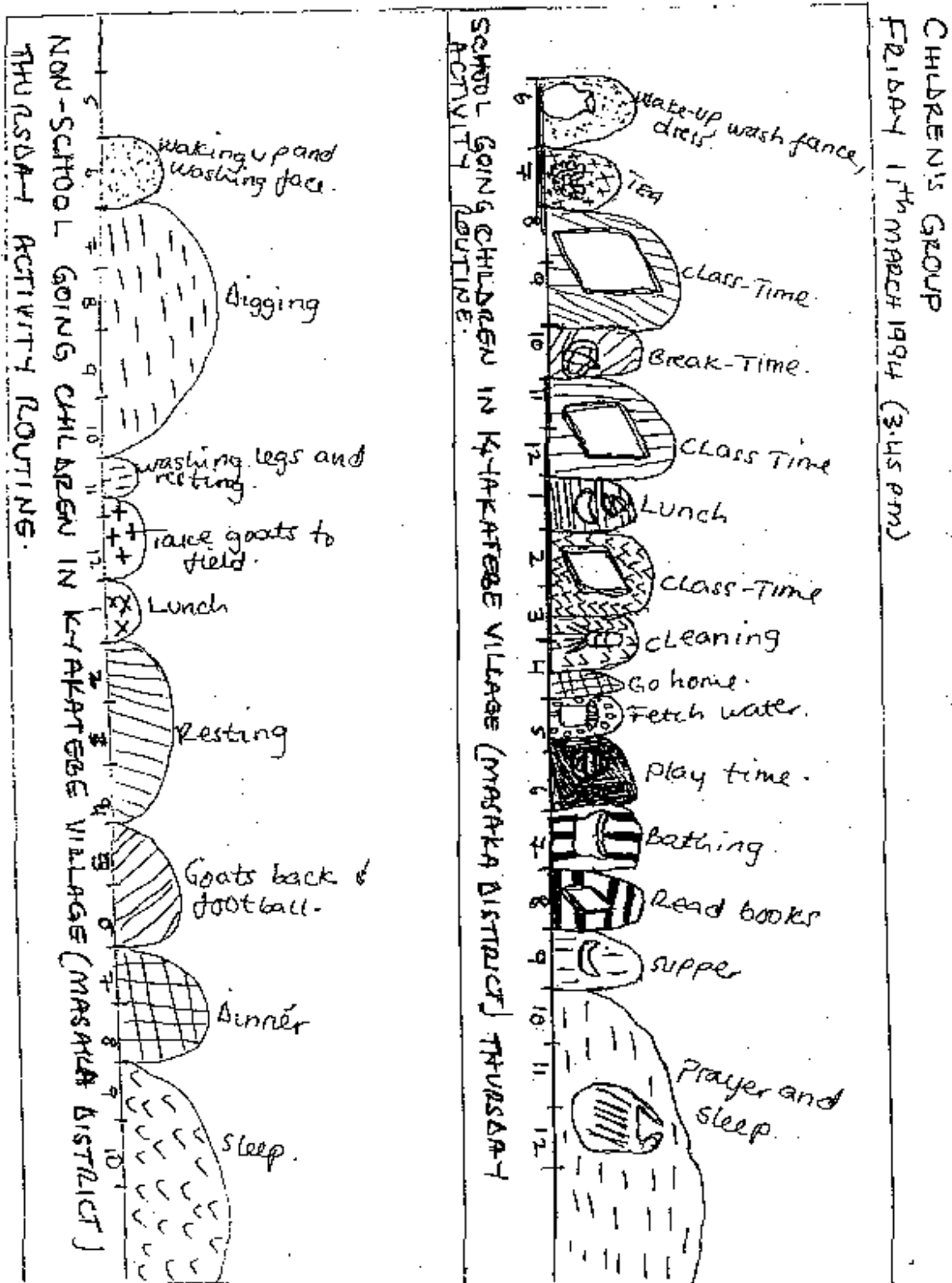


Figure 3c. Thursday activity routines of school-going and non-school-going children



Children expressed distaste for the poor classroom environment (dust) which leads to jiggers⁴. Some boys said the problem is overcome by smearing with cow dung. Other children complained of poor structures and were worried that the buildings might fall on them. However, they suggested that the problem could be solved through children themselves by getting involved in a brick making project to make better structures. The children expressed the need for external support and cited Redd Barna.

The children said they dislike being punished at school. They attributed this to work they do at home before going to school (digging, fetching water), leading to late arrival at school.

The children said they liked coffee picking. But some children feared snake bites, drowning, wolves and scratches from thorns as they went to collect firewood and fetch water. Girls particularly feared cuts while peeling and burns while cooking.

WHAT? WELL-BEING RANKING OF HOUSEHOLDS IN KYAKATEBE
WHEN? SATURDAY 12 MARCH 1994
WHERE? BUGOMOLA PRIMARY SCHOOL

The well-being ranking followed on from discussions during the previous day's exercises. The previous day the children had taken the PRA team on a transect walk and also made daily routines. They had made statements about individual levels of well-being in the community like, "*All this land belongs to...*". Therefore it was appropriate to do the well-being ranking the next day.

Cards were made at the training centre before going to Kyakatebe. The children identified most of the households on the list that the local political leader had shared with the PRA teams. They also added new names and taken others off that had left or died. Some they could not identify.

The main unit of ranking was a household ('*amaka*' in Luganda, the local language). We repeated the exercise with three groups of children. The first group consisted of two children, the second of three children, and the third of four children. The latter two groups had one girl in each. The first well-being ranking exercise started at 11.30 am and the third one ended at 6.30 pm.

We were aiming to:

- identify the various indicators of well-being in Kyakatebe;
- describe the distribution of the various well-being groups in the community;
- establish intra- and inter- household differences on a community map.

⁴Jiggers, also known as chiggers, is a flea (*Tunga penetrans*) which buries itself in the skin, especially in the feet.

Process

Pre-field preparations

The previous evening Redd Barna staff, who were keen for everyone to try the well-being ranking, briefed all the teams. This was important in that it emphasised Redd Barna's interest in ensuring that their work reached the worse-off, and not just the well-off. We were to use the well-being ranking to try to identify the worse-off for follow-up work.

Obtaining a list of households in the community was another pre-field activity. We did not have to compile the list ourselves, say from a social map, but it was provided by the local political leader of the area, the RC (Resistance Committee) chairman. This census list is kept by all RCs.

We cut out cards before going to Kyakatebe. There was a card for each household. We used a pencil to write the names and respective code numbers of the various households. This was useful in that where a mistake was made, it could easily be erased without defacing the cards. A card with a lot of marks in ink might create suspicions among the villagers.

Preparations in the field

The would-be informants were asked to identify the names of the households in the village which appeared on the list. They identified most of the names, could not identify a few, eliminated even fewer names and added over 30 households. We cut out cards for those households that the informants had added to the original list.

Before the actual ranking process the children were asked to constitute informants either as individuals or as groups. They preferred groups, and formed three groups. When we asked them to identify a unit which would be used for well-being ranking, the children chose households, or *amaka*. While one group was doing the ranking with some of us, the other two groups were outside discussing with the rest of our team.

Sorting the Cards

This began with a review of the previous day's exercise just to set the scene for the well-being ranking. Each group chose their own number of piles: the first group had four piles, the second group five piles and the third informant four piles.

We read out the names of households and the children placed them in the appropriate piles. The cards were reshuffled in the process. A few cards were unidentified, which the children could not remember. We tried to solve this by calling in the other groups to help remind each other who the forgotten households might be. Thereafter they ranked the households themselves.

We cross-checked the piles with the informants to confirm whether they were satisfied with where they had placed the households and to understand what the well-being characteristics were of each pile.

Statistical analysis

This began in the field as we wrote on the back of each card the details or pile number it had been ranked on. For example, the household with code number 180 was ranked as follows:

<u>Informant</u>	<u>Pile</u>	<u>Total number of Piles</u>
1	1	4
2	2	5
3	1	4

From the pile number we derived percentages for each household and obtained an average from the three percentages. The average was used for ranking.

In the process of trying to group the households in scores a problem arose. There were a large number of households (196). To score them on a single sheet was impossible. This was overcome by writing out the averages on a separate sheet of paper including the code number of households with that average and counting the number of households.

The second problem arising from strata identification was that there were no major breaks in the average. We resorted to using the percentages. One group had a big percentage break and this is where the strata were cut from.

Key Findings

There were four social strata, quite consonant with the average of the piles that the three informants had. All the groups used the same criteria for well-being. The most well-off had these items cited in the criteria while the worst-off did not. The criteria were:

- *Land*: ownership of land; average size of land owned; use land is put to; location of the land, whether on a hill or in a valley
- *Shelter*: type of house, whether permanent or semi permanent; number of houses one owns; use to which the house is put e.g. some are rented out, others are used as stores for grain and coffee
- *Children*: whether there are few or many; the jobs that children do which increase the income of the household
- *Livestock*: whether local Zebu or Dairy Cattle; whether a farm or just a few cattle; whether cattle or goats
- *Age*: whether very old and unable to dig, or young
- *Marital status*: whether married, unmarried or widowed
- *Business*
- *Type of dress*
- *Type of labour engaged in*: the worst work involves petty domestic work for long hours with little or no pay
- *Presence of Alcoholism*

- *Property owned in the house:* eg TV, cooker, etc

The households that the children added onto the original list fell in the worst-off group. We think that these are the marginalised people of Kyakatebe. They seemed to be stigmatised as a result of their abject conditions.

It was in these households that the most vulnerable children were found. Like their parents these children did not mix freely with the other people. As a result it took time to look for them. It is worth remembering that children from well-off households tend to dominate any exercise.

WHAT? VENN DIAGRAM ON INSTITUTIONS AND SOCIAL GROUPS AND THEIR ROLES
WHEN? SATURDAY, 12 MARCH 1994, 3.40 PM - 5.45 PM
WHERE? KYAKATEBE VILLAGE PLAYGROUND

In this exercise we wanted to find out the groups and institutions in their community and the roles they play as perceived by the children. We also wanted to look at the order of importance in the eyes of the children.

Process

At 3.15 pm Florence started the exercise with a light talk with the children in order to create a free and comfortable atmosphere for easy interaction. She then asked the children to introduce themselves by name and totem⁵.

This was followed by a song which really made them happy and eager to work together. We then explained the concept of social groups and institutions and their roles to the children. Children first identified what they wanted and these included wells, plantations, markets, transport, houses, schools, religious institutions and trees. This consensus was arrived at after weighing the advantages and disadvantages against each other.

The exercise was not very lively at first because there were too many children for us to manage effectively. The children later became interested in the exercise as they weighed the advantages and disadvantages. We realised that many new children were coming in and some were meeting us for the first time.

The Venn Diagram did not fully serve its purpose in representing social groups and their impact/role because the children felt that it was the institutions and resources that mattered to them. Their opinion was fully respected.

⁵ A totem is a thing that each clan holds sacred. These range from animals, such as dogs, sheep, or cows, to fish such as Mamba, to birds. You don't touch or eat your totem.

Key Issues (see Figure 4)

The children identified some institutions and resources, and ranked them accordingly.

<i>Institutions and resources</i>	<i>Rank</i>	<i>Reasons for ranking</i>
Wells	1	Source of water which is important for life: washing, preparing food, drinking, cleaning
Banana plantations	2	Food which you cannot do without in life
Houses	3	Gives shelter which protects against harsh environment, such as rain, wind to cause sickness; also keeps family members in one house
Hospital	4	Offers drugs when you are sick
Schools	5	For knowledge
Church and mosque	6	Good morals and God's providence
Market	7	Provides manufactured goods and food, and most things needed by the community
Cars, <i>boda-boda</i> (bicycles)	8	For transporting both people and commodities
Trees	9	For firewood, house construction, rainfall formation
Shops	10	Easy supplying of things needed by people in village
Football pitch	11	For playing and recreation
Football team	12	Plays for and entertains village, thus developing it

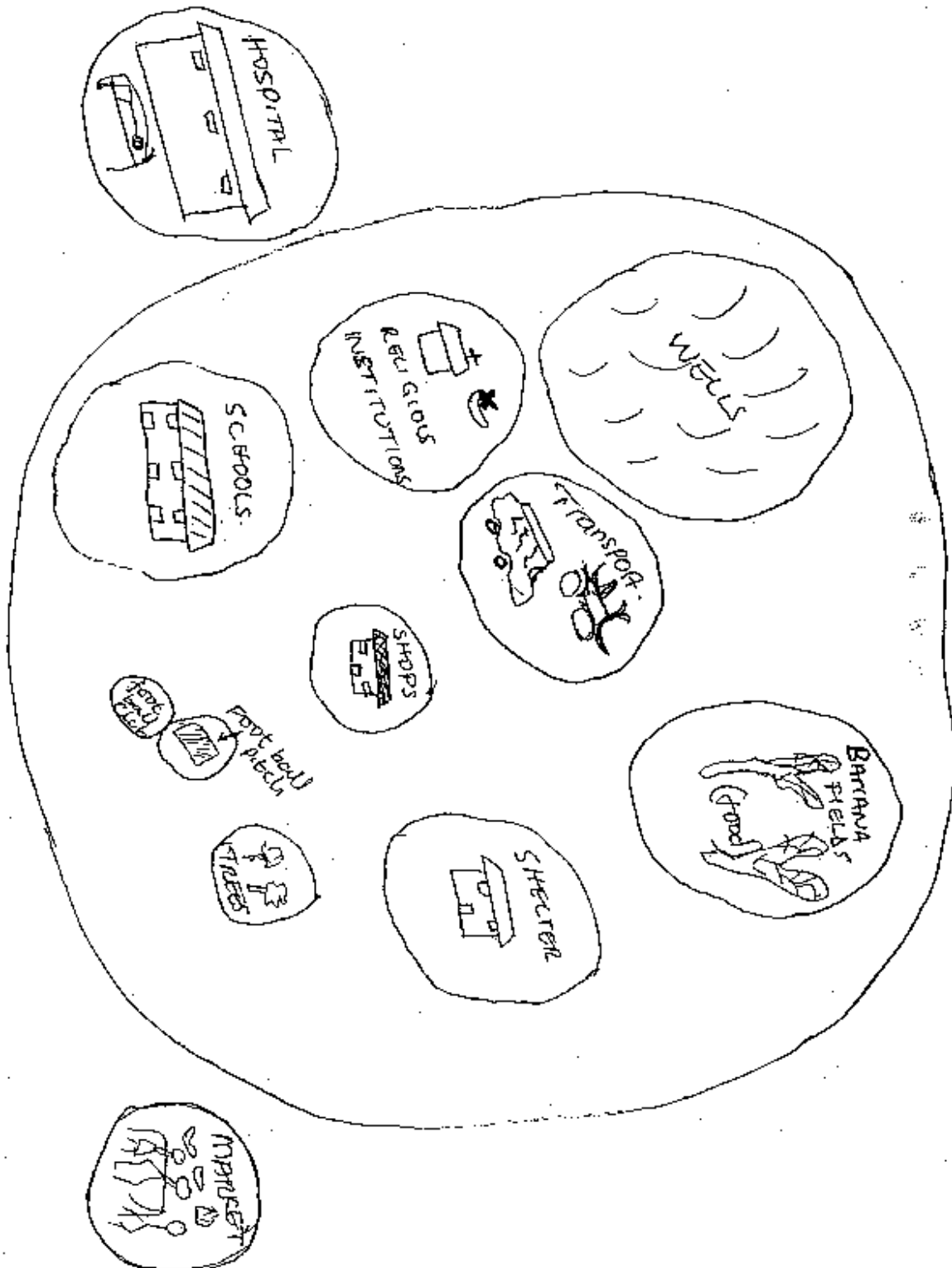
WHAT? FLOW DIAGRAM OF IMPACT OF SCHOOL ENVIRONMENT ON THE PERFORMANCE OF CHILDREN

WHEN? MONDAY 14 MARCH 1994, 4.48 PM - 6.30 PM

WHERE? KYAKATEBE

On Monday morning, the different PRA teams discussed the issues that had been raised in their groups so far as a result of the exercises. We presented previous exercises that had been carried out: mapping, transect walk, daily routine, well-being ranking and Venn diagram. In order to focus on key issues that affected the children we decided to concentrate on the following issues and methods.

Figure 4. Venn diagram showing what children consider important in their community



<i>Focus issues</i>	<i>Method</i>
Impact of income-generating activities on non school-going children	Flow diagram
Impact of school environment on the performance of children	Flow diagram
How different season affect children's school attendance	Seasonal calendar
Reasons for school drop-out	Matrix scoring

Process

At 4.50 pm we reached Kyakatebe village, arriving 50 minutes late due to poor transport coordination. We walked more than half way before we were picked up. Alpha, one of our team, had gone ahead of us to gather the children. We did not have much time so we asked them to sit down and reviewed with them the previous day's work. The group was then divided into three sub-groups, two of which constituted school children and the other children not going to school. Two of us were assigned to each.

We looked at the impact of school environment on performance of school children. Joanita first asked the children whether they had been attending our previous meetings and out of 22, four had never attended before. The rest had attended at least one or two meetings. Only six had been there from the beginning for all the sessions.

The concept of the flow diagram was then explained to the children within the context of the school environment and how it affects their studying. This was illustrated by using a circle to represent the school and the things that spring from it. When it came to the exercise, choosing symbols was a very big problem for the children and the ones chosen did not correspond at all well with the things they represented.

The group was too big, so for better management and to improve participation we divided it into three sub-groups. There was a problem of sabotage. As we began to settle, one boy came and told nearly five-sixths of the children from the neighbouring school that they were needed at school. Therefore we had to recruit more children from another, already organised group.

At the beginning the children seemed so dull and uncooperative that we decided to sing a song (*Tinginini*) which the majority liked. It helped to loosen them up and straight afterwards everyone was eager to participate. One older girl first dominated the exercise, but later others decided to join in also. Some girls lamented the fact that they were not able to participate fully in most of the exercises because they left school late and found us either gone or closing the exercise.

For every problem identified at least the children could suggest a possible solution through their involvement. This shows a sense of independence which is very important for community participation and sustenance. The children were keenly interested in our work. They loved the attention we gave them. Four girls enquired whether we would continue to visit them and discuss different issues with them.

The children were interested in the outcome of the study. One girl said, *"Let me hope you are going to bring this information back to us"*. Asked why, the girl said, *"To see what we have been doing and also to know if help will be given to us"*. This led Joanita to explain the purpose of the exercises and concepts of the community action plan, which is based on finding local solutions where possible.

Key Issues (see Figure 5)

Punishment which is out of proportion to the offence affects the children's performance. It also causes psychological effects in children because interest in school starts deteriorating, eventually leading to truancy.

One child was particularly emotional when explaining the issue of teachers' sending them for food from their homes. He said, *"At times our parents refuse or do not even have the food, and if you explain this to the teacher he/she simply thinks you have refused and punishes you, even though it is not your fault"*.

Due to their low income, teachers resort to alternative means of survival through exploitation of children. This affects the children psychologically because it makes them feel as if they are being used or blamed, hence resulting in poor performance.

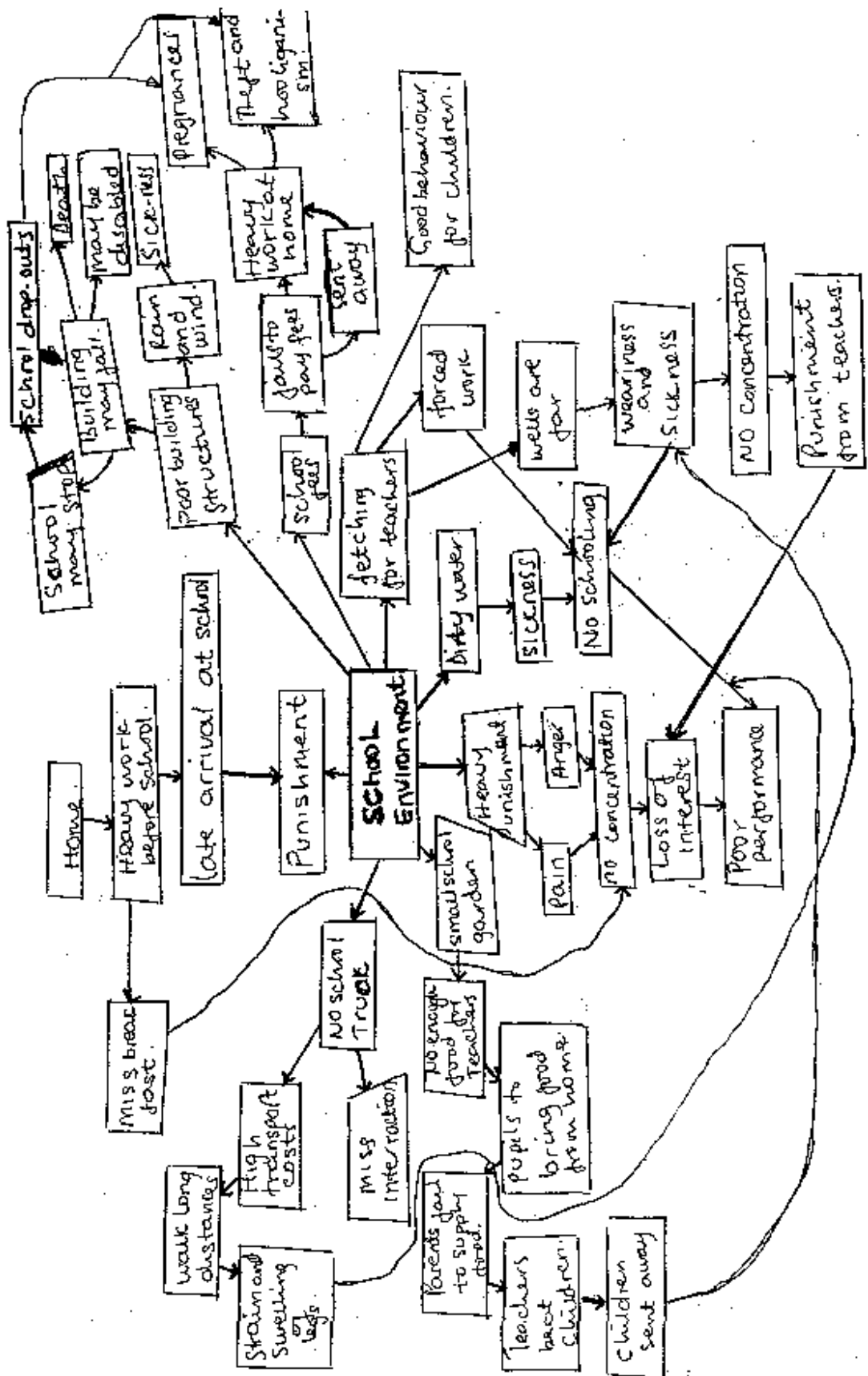
The issue of school drop-outs was raised as a result of factors such as:

- school fees which some cannot afford. One girl said: *"When I can no longer attend school because of failure to pay fees, my father tells me to sit home and help with work in the coffee fields. After some time he tells me to forget about school completely so that I can give my younger brothers and sisters a chance to attend school. The problem is he is still producing more children"*. This relates to the problem of large family size.
- *"Refusal to be punished also results in being chased away from school"*, revealed a young boy, Saaka (9 years old). Some children think some punishments are not fair so they refuse to be caned.
- Dropping out of school eventually leads to early pregnancies in the case of girls, and hooliganism and theft among the boys.

Children also identified heavy work at home in the morning before school as something that affects class performance. Some collect water, clean compound and house and wash dishes. Another takes goats to graze before going to school. This can cause late arrival at school, and result in punishment, hence pain and anger, lack of concentration, loss of interest in classwork, and eventually poor performance.

Heavy work load before school also forces some children to go without breakfast. Their hunger during class time then leads to poor performance. Weariness due to heavy work before school also results in poor performance and yet more punishment. Fetching water for teachers during school also affects school performance as the wells are far away and water is heavy, leading to fatigue and sometimes sickness.

Figure 5. The impact of school environment on the performance of school-going children



Poor building structures also affected them. Children explained that the floor is covered with dust, and is therefore a breeding ground for jiggers which resulted in fever for some. Others said they did not even know how to remove them from their feet. The poor state of the buildings also leads to wind and rain coming in which disrupted class sessions and led to sickness for some. Hence poor class concentration and performance.

The children gave us suggestions as to how to improve their school environment could be improved:

- To avoid late coming they suggested they should wake up as early as possible, do their work at home quickly, eat and rush to school. However, one funny girl said that they don't even have breakfast, just rush to school.
- To concentrate, Mohammed (11 years old) told his friends not to dwell too much on other issues but to listen to the teacher, or else they would not learn anything.
- Margaret (12 years old) said that they should boil drinking water, though the same funny girl quickly added that she could not boil her water because boiled water made her sick, yet unboiled water had no affect on her. Interesting!
- One boy suggested they do some fundraising for a school truck.
- The children thought that instead of growing only sweet potatoes and maize in the school garden, they should diversify to include cabbages, soya beans, tomatoes, pineapples, cassava etc.

WHAT? FLOW DIAGRAM OF IMPACT OF INCOME GENERATING ACTIVITIES ON THE STANDARD OF LIVING OF OUT-OF-SCHOOL CHILDREN IN KYAKATEBE

WHEN? MONDAY, 14 MARCH 1994, 4.45 PM - 6.30 PM

WHERE? KYAKATEBE.

We arrived in Kyakatebe at 4.40 pm, a bit later than planned. This was due to transport problems. We apologised for coming late. The team leader then reviewed the previous day's exercises and introduced today's exercise. As objectives for this exercise we had decided:

- to acquaint ourselves with what skills or resources the children possess.
- to analyse the children's visions and what they perceive as possible opportunities to improve their living standards.

Process

We asked the non-school children what their main income generating activity was. They identified it as tomato growing. They then drew a big circle on the ground to indicate the tomato growing project. They showed what they expected to be the outcome of the project.

We had expected to deal with more children and of a varied age group but the children turned out to be between 13 and 17 years old. The group comprised mainly school drop-outs

and there was not enough information on the non-school goers. The children came from only three homes. They had repeatedly been with working with us. They are a social group by themselves and always walk together. Children who had never been to school did not mix freely with school drop-outs, mainly as a result of age difference and the different economic backgrounds of their families.

Key Findings (see Figure 6)

Children showed that they could raise cash which could help them with things like bicycles for transporting produce to the market; clothes; bedding; radios; agricultural inputs like hoes, agrochemicals and knapsack sprayers. Money could also be used for medical treatment to improve their health; constructing their own houses since one day they will be independent of their parents. The children indicated that agricultural inputs would help them to improve food production which in turn could improve their health.

When we asked which other skills the children had apart from knowledge of growing tomatoes, they named carpentry (only three had the knowledge), weaving baskets and mats, and making table cloths (only one had the knowledge). When asked which viable projects could be started, the children named masonry/building, brick-making and carpentry. Reasons for their prioritisation of the projects were that there is only one carpenter in the neighbouring village, Bulolo. He serves more than three villages including Kyakatebe, but demand was high especially for making coffins, window frames and door frames. One of the boys (16 years old) said, *"But we can make windows, coffins, furniture for the village"*.

The children also indicated that there were possibilities of finding employment in house construction both in Kyakatebe and outside the villages. One boy (13 years old) said, *"There are jobs in the village. Even if we failed to get jobs here we could go to town and get jobs and send money to our families"*.

The children cited problems such as lack of cash to buy agro-chemicals for tomato projects since tomatoes demand a lot of pesticides; lack of sufficient knowledge in carpentry and masonry building; lack of tools for carpentry and masonry work.

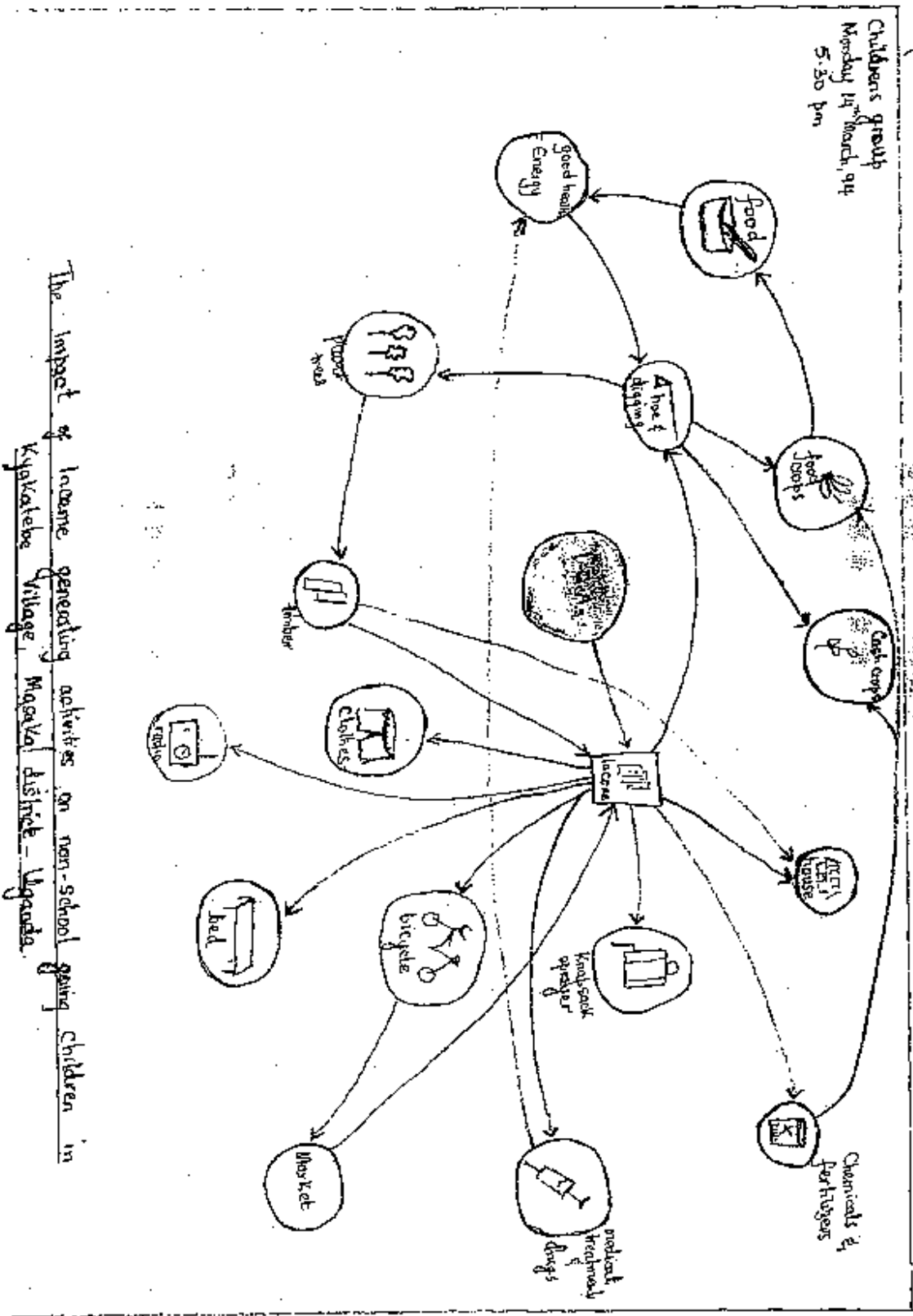
The children are willing to go back to school, especially those who had dropped out. But they do not feel it is their duty to pay their own fees. The children over 12 years who had never been to school were no longer interested in school because of the petty jobs they were now involved in which earned them a little money.

WHAT? HOW DIFFERENT SEASONS AFFECT CHILDREN'S SCHOOL ATTENDANCE
WHEN? MONDAY 14 MARCH 1994, 4.48 PM - 5.30 PM
WHERE? KYAKATEBE

Process

After dividing the children into three groups, we decided to concentrate on how the different

Figure 6. The impact of income-generating activities on non-school-going children



The impact of income generating activities on non-school going children in Kyakatebe Village Masaka District Uganda.

seasons affect different children. We dealt with a group of the slightly older children. Most of the children were willing to participate and co-operated with each other.

The team leader introduced the topic to the group and asked them to tell us the different seasons in their community. They divided the seasons into rainy and sunny seasons. We asked them to indicate this on the ground. They then told us their different activities and the diseases associated with different seasons, and how these affect their school attendance.

Key Findings (see Figure 7)

They said the rainy season went from February to May, followed by the sunny season. Then from September to November was another rainy season, again followed by another sunny season.

In the rainy seasons they dig, plant food crops like matoke and beans, cash crops like coffee, sugar cane, passion fruit, and they make bricks. In the sunny season they harvest crops, cut trees for firewood, clear the bushes and prepare for the rainy season. Some said they make bricks as well.

They also said that as the rains start towards the end of the year, they go and collect white ants and grasshoppers. Sometimes this makes them late for school or leads them to dodge lessons. During the rainy season they dig a lot at school as well as at home. They preferred the sunny season. This led to less time spent reading books and this in turn affects their performance.

There is a lot of malaria in the rainy season because rain water collects in places where mosquitoes breed. When they are sick, the children miss lessons which affects their class performance. The mango season from January to February also resulted in a lot of fever, and loss of school attendance.

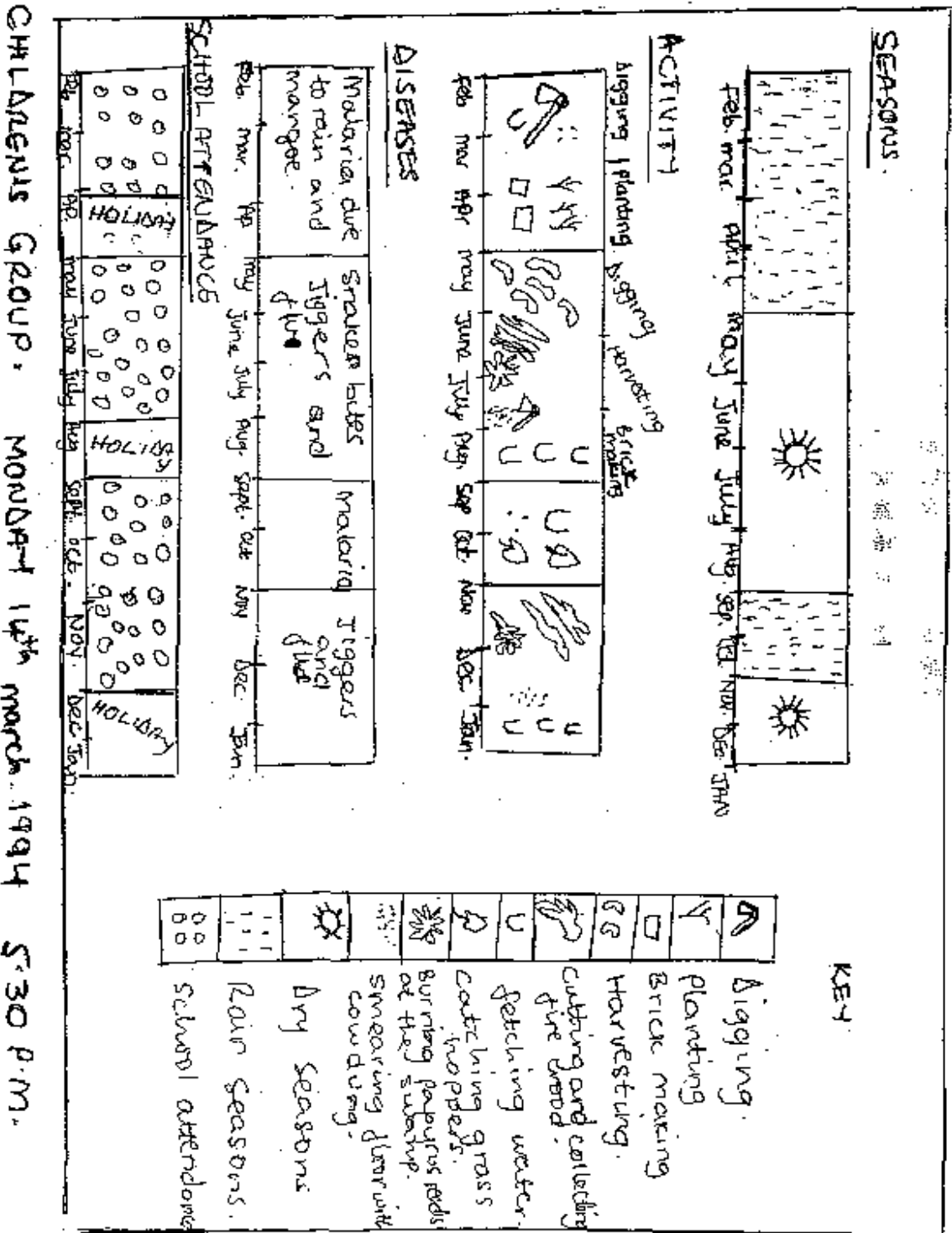
Children also complained about snake bites especially in the sunny seasons. This usually happens when they go to the banana plantations to harvest, or to the wells and in the bushes. Jiggers and flu was another dry season problem since the classroom floors were dusty. They have to smear cow dung more frequently on the floor to avoid this, but it ends up taking up a great deal of their class time.

However, the children insisted although many of these activities occur or change with different seasons, they do not affect their school performance because some parents give first priority to their education. Some said they even run through the rain to the schools though they later end up with fever.

They also said that harvesting and digging do not affect their school attendance, though it affected their performance a bit. They said they dig and harvest over weekends and during holidays. They also dig every Thursday in the school garden after break and complained that they did not benefit from the produce which was consumed mostly by the teachers.

Different seasons and their various activities in the community do not affect the children's school attendance, but seems to affect their performance greatly.

Figure 7. Seasonal calendar showing how different seasons affect children's school attendance



WHAT? FLOW DIAGRAM OF IMPACT OF THE SITUATION OF SCHOOLS ON THE PERFORMANCE OF CHILDREN
WHEN? MONDAY 14 MARCH 1994, 5.30 PM - 6.30 PM
WHERE? KYAKATEBE

Process

After developing a seasonal calendar to understand better how different seasons affect children's school attendance, we proceeded to find out the impact of the situation of the schools on the performance of the children. We worked with the same group of children. We asked a boy and a girl how the issues they raised were connected. They drew a circle on the ground which represented the two schools in their area, Kyakatebe primary school and Bugomola primary school.

Key Findings (see Figure 8)

The children first noted that most of their teachers were unqualified and this affected their performance. They complained that in the previous year Bugomola primary school had only one first grade student and Kyakatebe none. The children also said that teachers are poorly paid and had little land on which to cultivate. This led teachers to lose morale and even miss lessons, contributing to poor performance of the children.

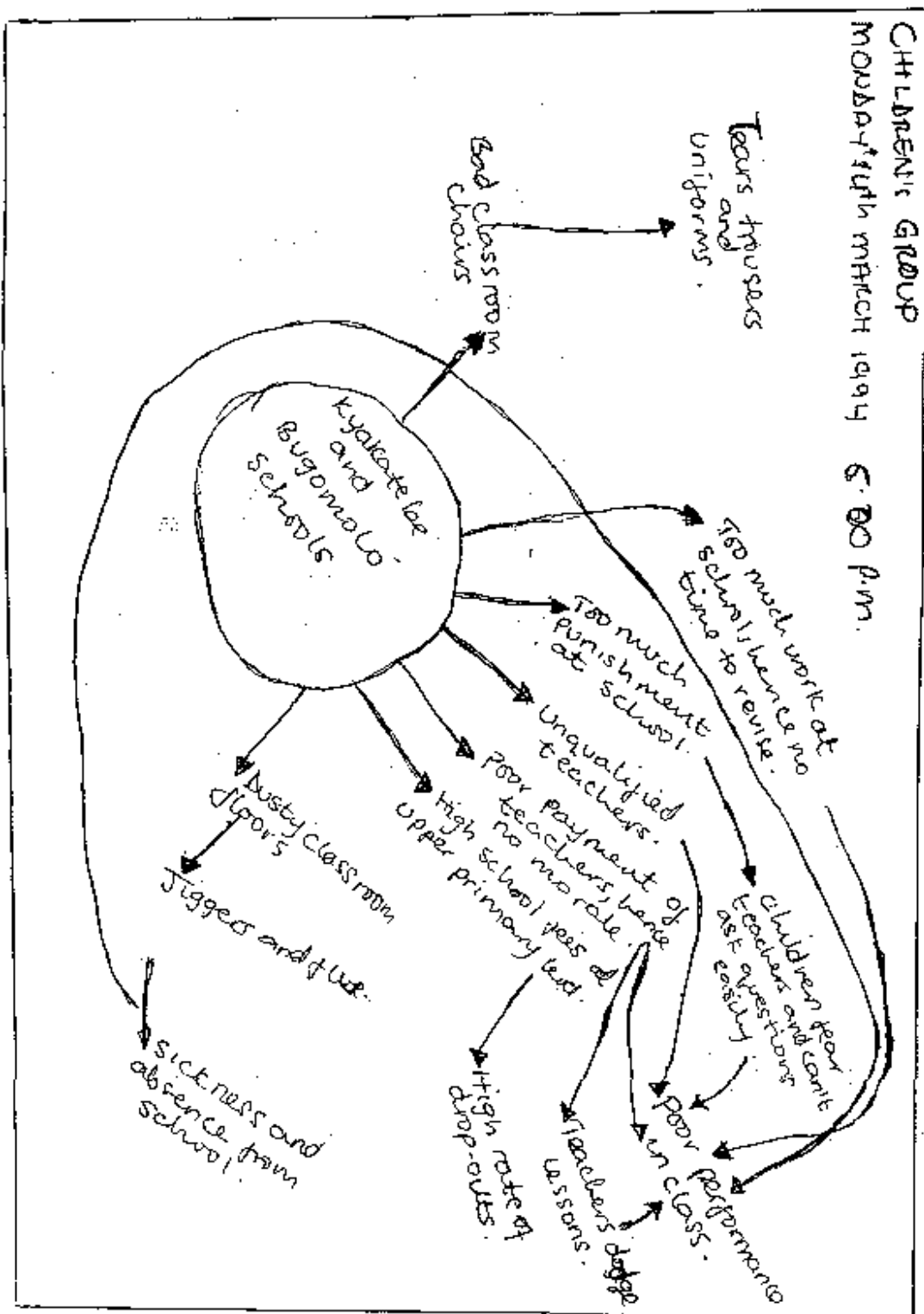
They complained that there is too much punishment from the teachers which makes them fear the teachers and discourage them from asking questions even about things they did not know. Just a few have the courage to do so, hence the overall poor performance. Too much work like fetching water for teachers, digging the school garden and smearing the floor with the cow dung takes a lot of their time and hence affects their performance.

Rates of high school fees leads to many school drop-outs. Some parents can not afford them so the children have to miss lessons to do extra work to earn money to pay for or top up their school fees. This affects their school performance.

The dusty classrooms/floors of their classrooms give them jiggers and flu, especially during the dry season. This sometimes affects them in such a way that they either miss school because they are sick or are busy smearing dung on classroom floors. The children also complained of their classroom chairs being in bad shape, the nails protruding out of them tearing their shorts and uniforms.

The children believed that their daily activities did not affect their class performance as much as the conditions at school. They also emphasised that the teachers were a major factor in their poor performance.

Figure 8. Flow diagram showing impact of the situation of Kyakatebe and Bugombolo schools on the performance of children



WHAT? REASONS FOR SCHOOL DROP-OUT IN KYAKATEBE (USING MATRIX SCORING)
WHEN? MONDAY 14 MARCH 1994
WHERE? KYAKATEBE

Process

After looking at different issues that had been raised in the different exercises, it was time to narrow down our scope and really look at the causes of school drop-out in Kyakatebe. This had arisen from the number of school drop-outs and other non-school-going children that we had been working with throughout the exercise.

We wanted to use a different PRA method to:

- to establish the reasons for school drop-out in Kyakatebe;
- to relate these reasons to various social, cultural, economic forces in the village;
- to learn more about the children who had never been to school.

We asked the children approximately how many children in the village had never been to school. The children's reply was that they ranged from 40 to 50 in every 100. The children then drew a table representing each class in the school setting. Sticks were used to indicate the rate of drop-out. The reasons for dropping out of school were put on the vertical axis and the respective classes on the horizontal axis. The stick on each box was applicable to each reason and quantified using the length of the stick.

Very few of the non-schoolgoing children of the area appeared. There was a certain segregation amongst the school children and the non school children. Children were quick to grasp what we were asking. All that we did was to guide them in making a matrix.

Key Findings (see Figure 9)

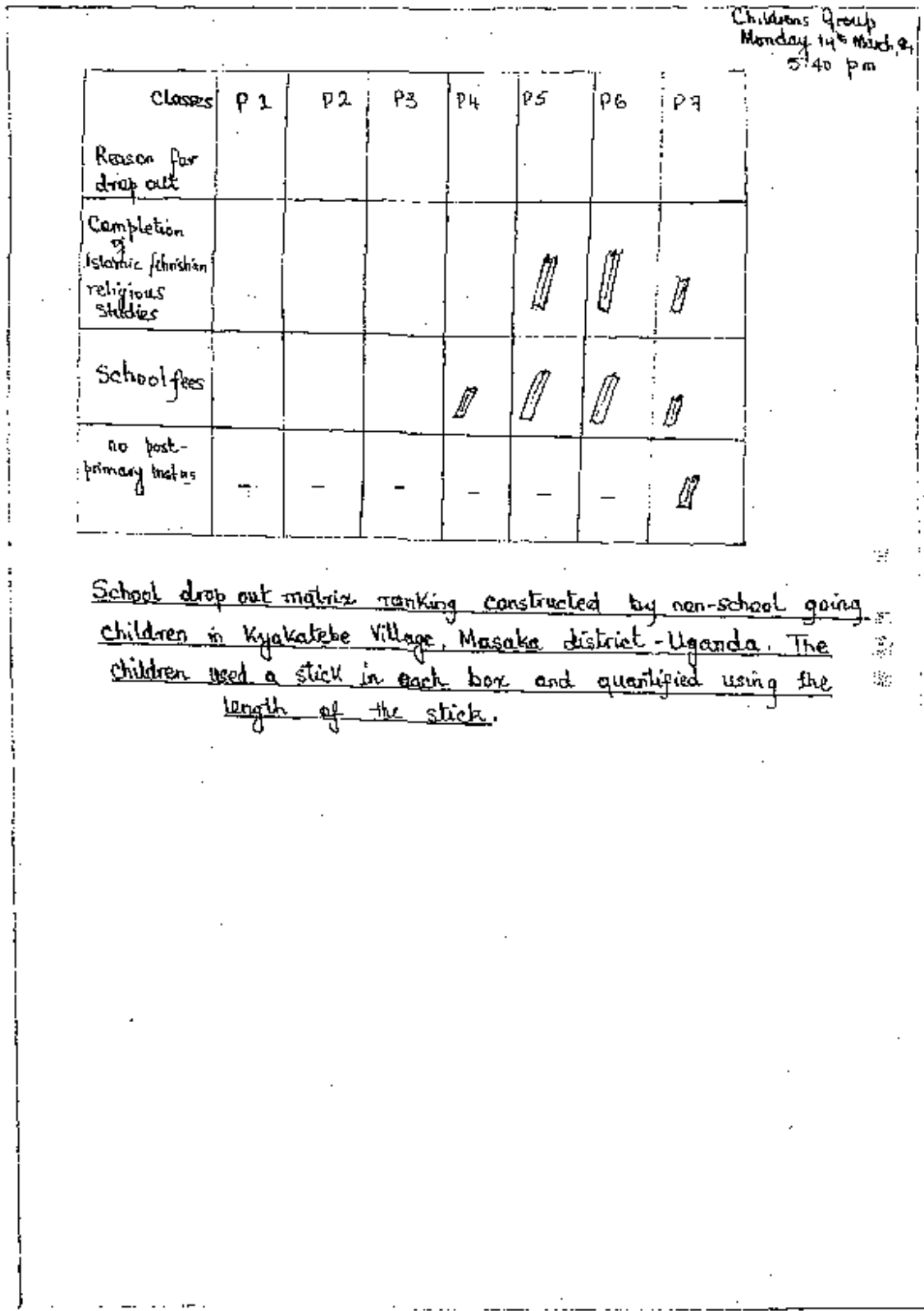
The number of school drop-outs seems to increase every year (approximately 15 in every year).

A Catholic child not yet baptised or confirmed would stay in school until he/she finished the religious studies. Baptism and confirmation usually takes place by the time the child is in Primary Six, hence the high level of school drop-out in Primary Six. Religious reasons did not affect Muslim children.

Lack of high school fees was a major factor for high school drop-out or for never going to school. Absence of secondary institutions in Kyakatebe also caused school drop-out because those in other villages were boarding schools or too far away. This led to increased costs which most parents could not afford.

School fees between Primary One and Primary Three are lower than those of Primary Four to Primary Seven. Parents usually give children a chance to study until about P4, then they drop out. Some families have many children, yet the father keeps on producing more even though he was unable to look after the ones he already has.

Figure 9. School drop-out matrix ranking constructed by non-school-going children



The death of parents creates orphans also contributes to school drop-out. Four of the children we worked with in this small group were orphans.

Though some children wanted to go back to school, others who had never been and had learnt to fend for themselves at a very early age through paid labour thought it was a waste of time. Amongst the children there was a great deal of untapped potential which, if recognised and encouraged, could benefit the community greatly.

ISSUES THAT REDD BARNA COULD CONSIDER AFTER THE PRA TRAINING IN KYAKATEBE VILLAGE

As Redd Barna will be building on the work that we have started with the children, we would like to highlight two areas that might be useful in follow-up work. Unresolved issues that we were unable to explore further due to restricted time were:

- total number of children of school age who have never attended school, and their standard of living;
- HIV/AIDS related issues from the children's point of view;
- the extent of the problem of child labour.

These issues are sufficiently important for further follow-up to be recommended.

One specific area that could be explored is income-generating activities for out-of-school children. It should be kept in mind that the type of income-generating activity should not encourage dropping out of school. Children have a lot of potential that is not yet exploited and needs to be strengthened.

While we were working with children during the PRA process, we encouraged several situations that others who are working with children might find helpful:

- *Group size:* There were too many children for so few PRA team members. Managing them and keeping them concentrated was rather hard to achieve. Redd Barna should consider working with small groups of children, about 20 to 30, to encourage maximum participation/contribution by all children.
- *Age difference:* There was a tendency for the older children to dominate discussions during PRA. In future children should be divided into groups according to age, in order to encourage participation by all.
- *Timing:* The exercise interfered at times with the school timetable which might have resulted in children missing classes or limited participation by children, especially those in the top class. Redd Barna should consider organising PRA exercises at a time convenient for all children, such as weekends or after classes where possible.
- *Educational background:* There seemed to be discrimination among school drop-outs and children who have never been to school, school going children and those who were out of school. Group activities should be planned in such a way that all categories of children are catered for. The gap between different groups should not be widened.
- *Social background:* Children from the most vulnerable households did not participate in the PRA exercise and this was apparent in the fourth exercise. The few children who showed up found it difficult to mix freely with different groups of children. Evidence of discrimination was shown through negative comments made

about those children. Redd Barna should try and encourage such children to get involved in different group exercises through their closest care-givers and there should be awareness in the community of the plight of these children. Redd Barna should also aim at reducing the gap between these different groups.

- *Difference in religion:* The two schools in Kyakatebe have different religious foundations. Bugomola is Muslim founded while Kyakatebe is Catholic founded. The children did not mix freely during the PRA exercises and contributions during discussions were not free. Bugomola tended to dominate. Religion is something that people identify with. Because of this there is a tendency for a competitive attitude to develop between the schools. Redd Barna should keep a low profile as far as religious differences are concerned. Activities designed for the two different schools should be done in such a way that the religious difference is not widened.

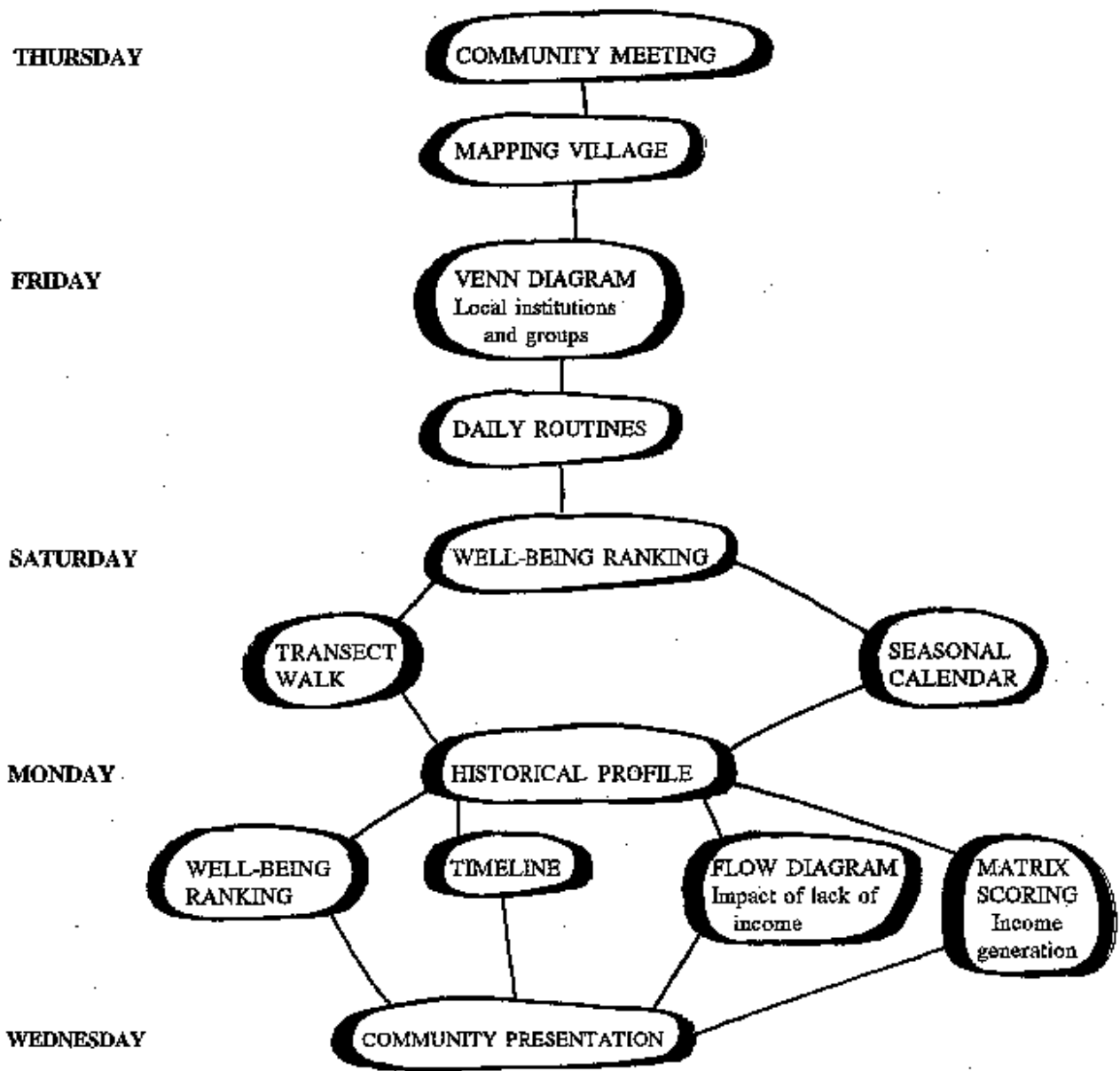
3.2 Older and Married Women's Profile of Kyakatebe



PRA Team Members (in alphabetical order)

Agnes Alobo
Elizabeth Bruce
Kobusingye Desiderata
Ida Hadoto
Molly Kintu

Sequence of Discussions with Older and Married Women's Group



Team Contract of Older/Married Women's Group

1. Willingness to listen to and learn from the people
2. Keeping time
3. Cooperation among team members
4. Humble in approach
5. Use simple language
6. Patience
7. Try not to interrupt
8. All should check 'saboteurs'
9. Respect each other and the community
10. Avoid gestures, signs and postures that are likely to destruct or discourage
11. Secret sign to put each other to attention

INTRODUCTION

After the community meeting, we moved to one side of the football field with the group of women who had gathered near us. We introduced ourselves and then asked the women to define by themselves what they understood by the concept 'older women'. We discovered that to the women 'older women' means 'married women'. As a result of this definition we ended up getting a group comprising of both younger and older women leading to a very large number (87).

WHAT? MAPPING OF KYAKATEBE COMMUNITY
WHEN? THURSDAY, 10 MARCH 1994
WHERE? KYAKATEBE FOOTBALL FIELD

Process

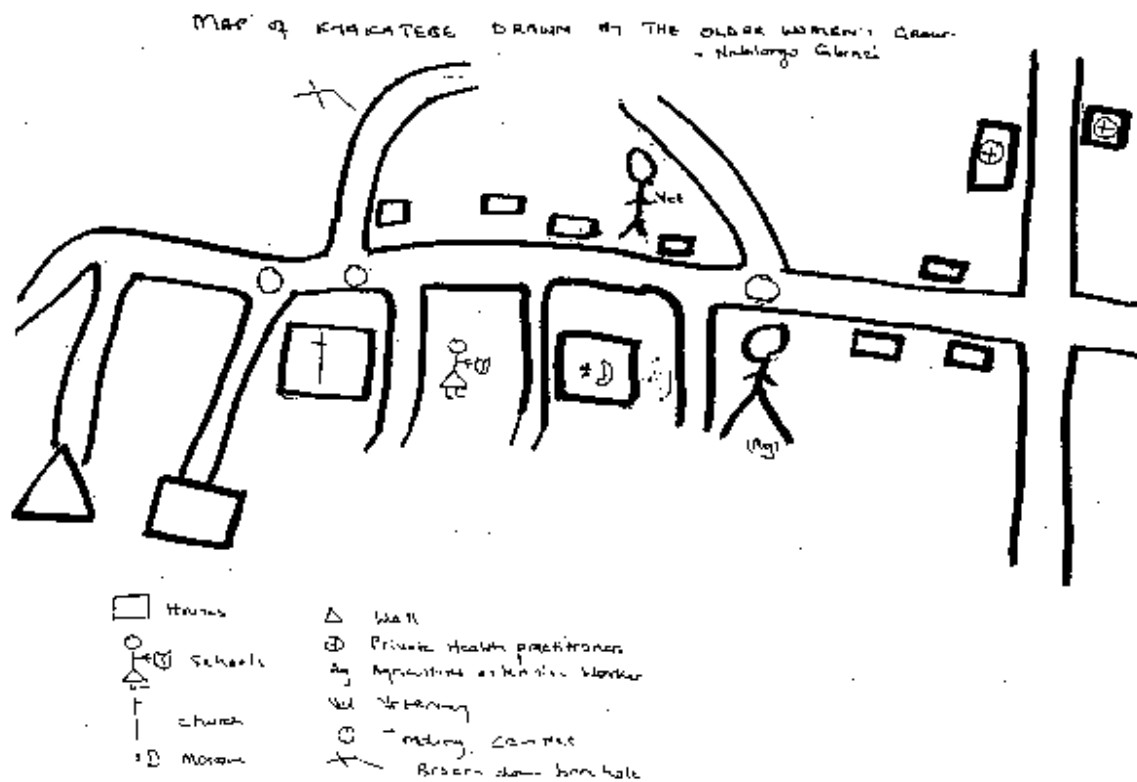
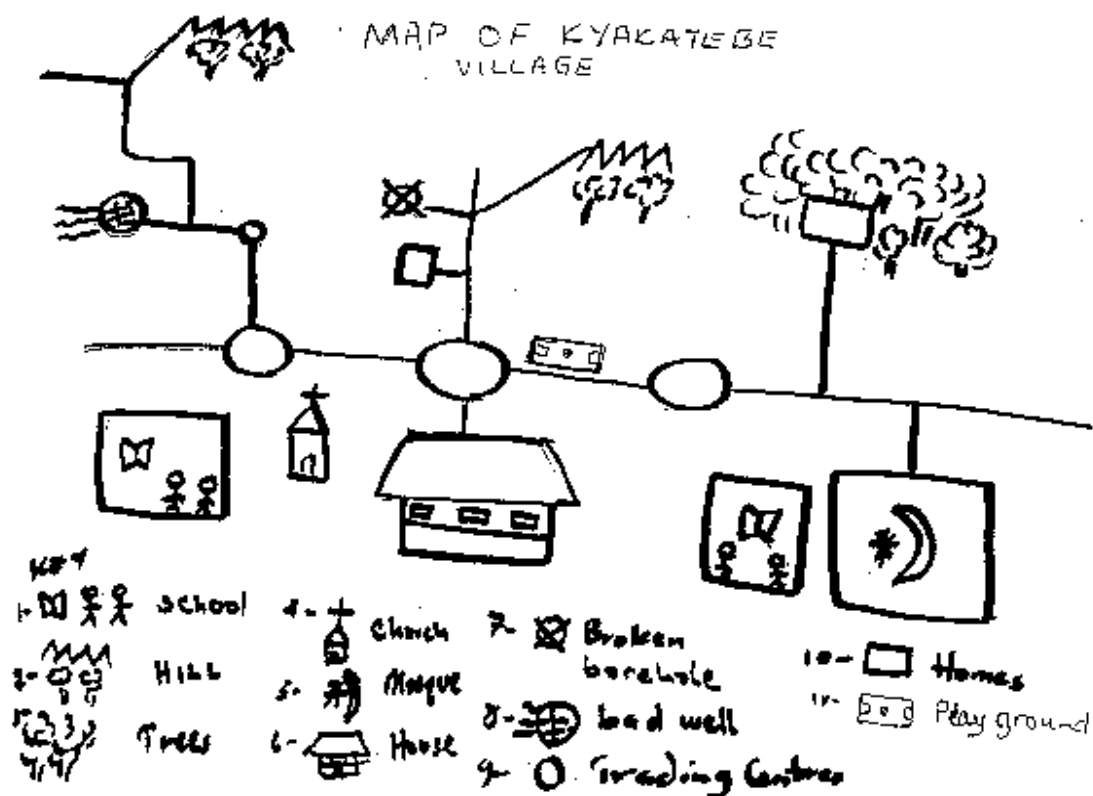
After the introductions we asked the group to tell us what they would see when they climbed to the top of a hill. In the course of answering that question, one woman came up with the word 'map'. On further discussion most of them grasped the idea of mapping. We then asked them to try and represent their ideas on the ground.

The group chose to divide themselves into two since they were a large group. Each group produced a group map of Kyakatebe village. What we noticed was a great similarity between the two maps. This was very interesting because we felt that this showed the women of Kyakatebe were fully aware of what took place in their village and what was located where.

Other key points about the participation during the discussion include:

- there were some leading figures who dominated the map drawing. On probing we learned that these women could speak English, indicating that they were the literate group;
- most women participated fully in collecting materials for the mapping exercise. They collected such materials as ashes, leaves, stones etc;
- about three-quarters of the women participated in giving suggestions as to what should be included on the map;
- a few women stayed away completely from discussions and map drawing;
- during discussions and the mapping exercise heated discussions arose over questions of health and water problems.

Figure 1. Maps of Kyakatebe village



Key Issues (see Figure 1)

Lack of medical facilities. There is one private clinic and maternity home in the neighbouring village. The hospital Villa Maria is quite far from Kyakatebe.

Lack of trained/qualified teachers. Consequently the children are sent to Villa Maria P/school which is a long distance from their village.

Bad water. All the water sources have bad water. As of now they only boil it before drinking it. They feel a lot more could be done to protect these water sources.

Lack of market for handicrafts. The majority of women make handicrafts as the main source of income. Unfortunately these handicrafts do not have a good domestic market. The women have expressed the need to be trained in various skills which would enable them to diversify the activities which generate income, and also other areas like family planning and primary health care.

Orphans. They have become an issue in the village because their number is increasing steadily. The women have formed a group to support the orphans but they are weighed down by the large number.

WHAT? VENN DIAGRAM ABOUT LOCAL INSTITUTIONS AND GROUPS
WHEN? FRIDAY MORNING, 11 MARCH 1994
WHERE? KYAKATEBE FOOTBALL FIELD

Process

The previous day there had been disagreement during the creation of the maps. One group had included the following institutions/key people on their map: a clinic, a private maternity home, a veterinary and agriculture staff member. The second group suggested that they should be shown as important people/institutions but outside their village.

A discussion started with the 70 women who had turned up on how best they could show this on a diagram. Before they came to the appropriate method of representing the information diagrammatically, they first listed all the important institutions, groups and people in their community. Then they ranked them in order of importance. At first the women disagreed on what they felt was the most important. They had various opinions but eventually agreed.

In finding a way of representing the above information, the women decided to draw circles of various sizes on the ground showing the importance of each institution/group/person. One woman volunteered to draw the circles on the ground using a piece of dried cassava collected from a neighbour's house. The rest gave her directions. When we asked whether there was interaction between their community and the institutions drawn on the ground they all agreed.

This interaction was shown by arrows. Outward pointing arrows meant that the community members moved out of their community for help, like the hospital, whereas inward pointing

arrows meant that institutions/people were moving to the community.

Towards the end, to make the process easier, we asked them to cut circles from paper and represent what was on the ground. After cutting them, they placed them on each of the drawn circles on the ground. This made discussion and changes easier. Maama Sarah Sekalo drew the circles on the ground and Ms J Namiramla cut the paper circles. Others collected materials to use as symbols.

Key Issues (see Figure 2)

Initially the women disagreed about which institutions/social groups were most important. Some felt it was the RCs while others maintained that it was a hospital/clinic. Their argument was that they could not do anything unless they were healthy. The others felt that the churches/mosques were the most important because everyone calls on God in the event of a problem.

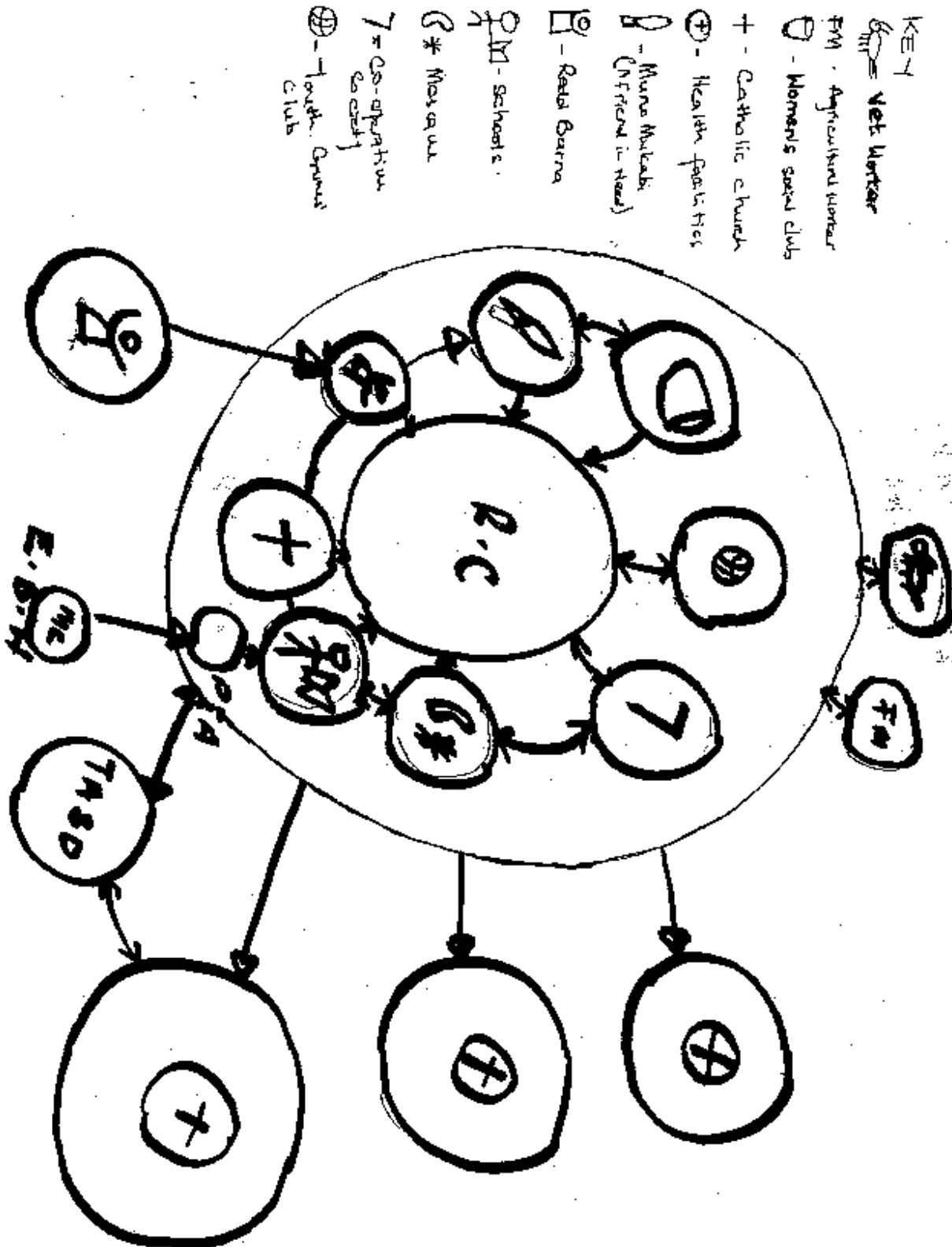
They eventually agreed on the following order: churches/mosques, RC and hospital/clinic as equal institutions. These were followed by schools, co-operative societies which buy coffee from the farmers, TASO which give drugs and counsels AIDS patients, Redd Barna who trains health workers who in turn train community members in Primary Health Care. They said that they now know that boiled water was safe for drinking and good for their health. Their councillor on RC IV Committee followed. They all claimed that he helped them a lot. He works hard to ensure security in the place. He also advises them about issues such as government policies and marketing (the best time to sell their produce, etc).

Lastly social groups like *Munno Mukabi*, 'a friend in need', followed. These groups were intended to give each other support in times of problems and need, like bereavement, weddings, etc. These were followed by youth clubs, which entertain them with sports and games. They also mentioned a group of people who have pulled together resources to start an income generating project to support orphans. A veterinary and agriculture extension worker were mentioned at this point. The last two mentioned were the Parent Teacher's Association (PTA) and a water committee which was inactive.

Problems that they emphasised were:

- the PTA does not help much despite the fact that it is an important body, as it sides with the school administration most of the time. Also, although they all feel that the schools are very important, they lack trained/qualified teachers, educational facilities like furniture, enough classrooms etc. Parents were not aware of what to do in order to improve the quality of education in their schools;
- health facilities are too far away;
- although the RC had been active in trying to mobilise people each week to clean the wells, more technical knowledge from outside their community is needed if the quality of water is to be improved to the expected standard;

Figure 2. Venn diagram of institutions important to the village



- despite the fact that some villagers had started an income-generating activity (poultry) to support orphans found within the homes of group members, the increasing number of orphans is straining the meagre resources available;
- the lack of market for their handicrafts, one of the main income generating activities in the village;
- they lack skills that would enable them to diversify. They are keen for training in, for example, breadmaking and other areas like family planning and primary health care.

WHAT? DAILY ROUTINES AND RELATED PROBLEMS
WHEN? FRIDAY AFTERNOON, 11 MARCH 1994
WHERE? KYAKATEBE

Process

That afternoon again about 70 women turned up for the meeting. The meeting started with a review of the previous day's mapping exercise. During the discussion they repeated the symbols they had used to represent the houses. Participants were asked to mention some of the activities they do in their homes and at what time.

Many different ideas on how they spend the day were given by different participants. They were asked if they could show the different activities and times on the ground. At first they wished to draw one diagram but as they started arguing they decided to separate into three groups, and each agreed what type of diagram to draw.

The first group drew a clock pattern diagram (see Figure 3a), the second group drew a linear pattern (see Figure 3b), and the third group made a rectangular pattern to show their daily routine (see Figure 3c).

During the exercise all members of all categories (the old, well-off, worse-off) participated in saying which activities they do and at what time of day. Those who were unable to stand participated while seated. Two to four women in each group made the drawing on the ground using sticks, charcoal and dry cassava. After the drawing exercise each group had to explain to the other group members why they chose the particular pattern they had used and also the activities and times of the day they had put on the diagram. For example, the clock pattern group explained that they had chosen that pattern because everyone had knowledge of a clock, and after drawing a picture of a clock on the ground it was easy for each one to say which activities were done and at what time of day.

Key Findings (see Figures 3a, 3b, 3c)

All three groups indicated that their day starts at 6 am and goes to about 10 pm. Most of their activities and times were similar. The activities cover a range of domestic activities and productive activities, such as agriculture and handicrafts. The community seemed to be a

Figure 3a. Daily routine diagram: group 1

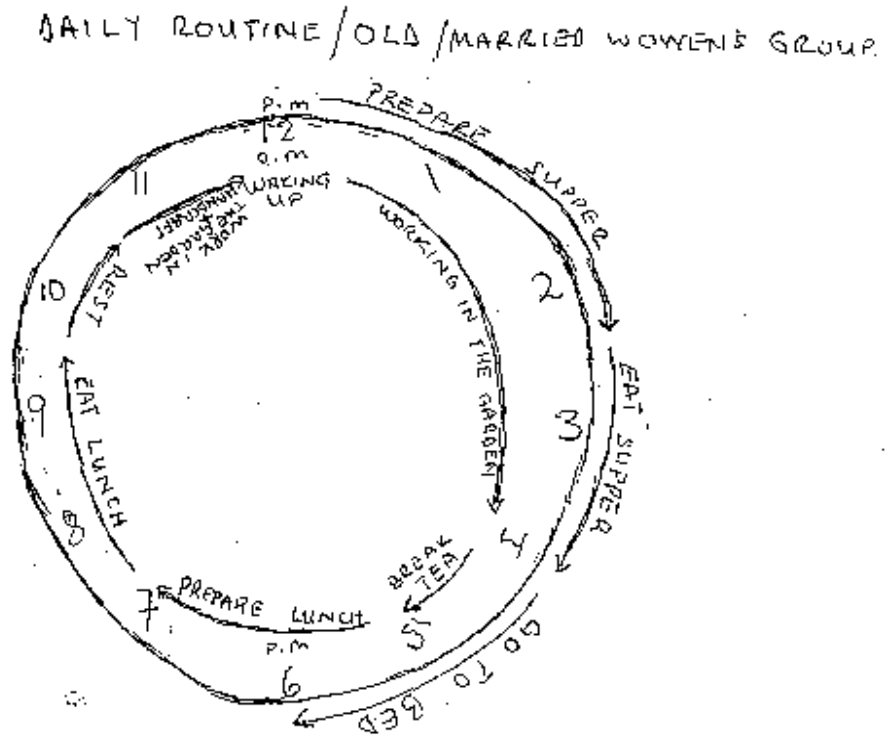


Figure 3b. Daily routine diagram: group 2

DAILY ROUTINE - OLDER / MARRIED WOMEN'S GROUP.

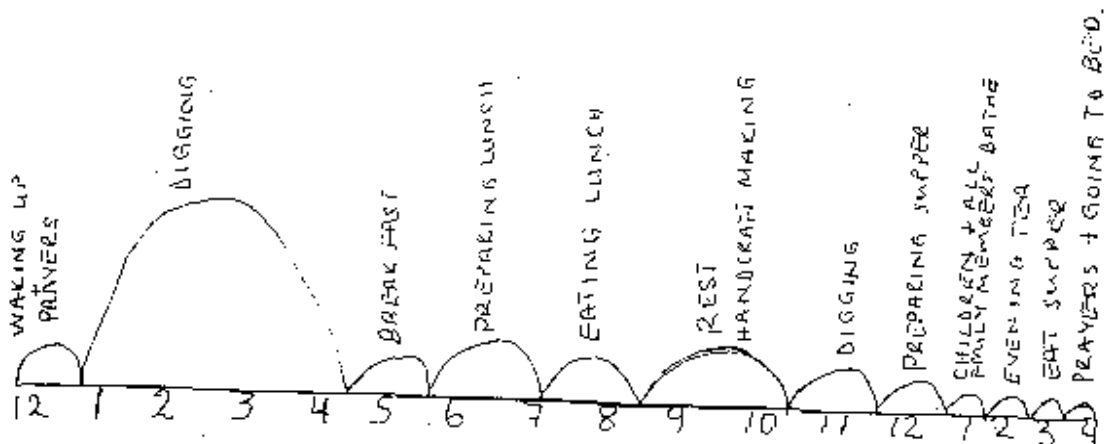
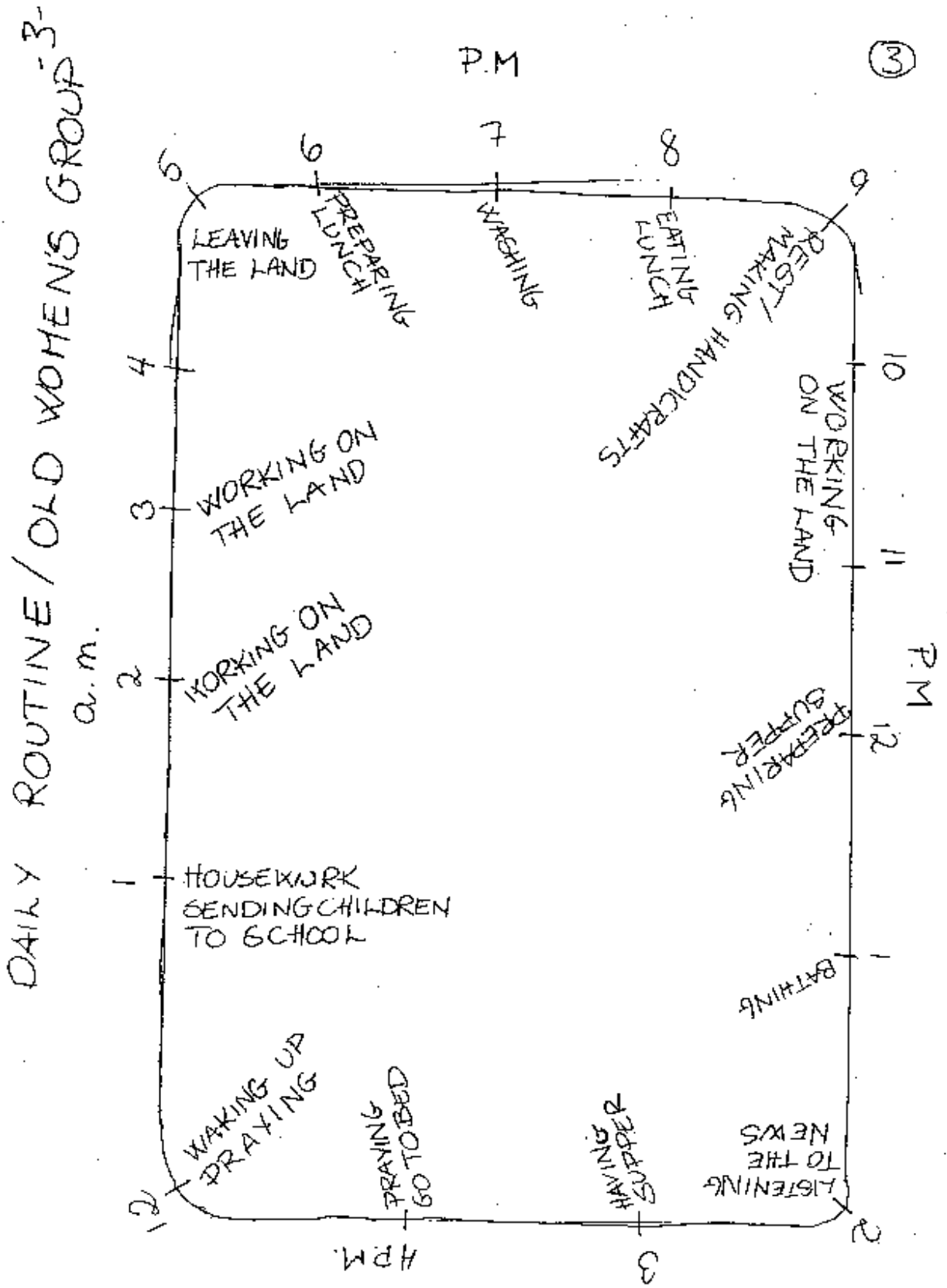


Figure 3c. Daily routine diagram: group 3



religious one because they mentioned saying prayers soon after waking up. The women seemed to recognise the importance of resting a bit despite the heavy daily workload.

The daily routine and activity profile seemed to help women realise the relevance of their daily work and it helped them to plan their activities. It also helped the community worker to identify the most appropriate times of the day for meetings, training sessions and other activities.

WHAT? WELL-BEING RANKING
WHEN? SATURDAY AFTERNOON, 12 MARCH 1994, AND MONDAY AFTERNOON, 14 MARCH 1994
WHERE? KYAKATEBE CATHOLIC CHURCH

Process

The well-being exercise followed a group discussion with 70 women on the daily routine of Kyakatebe village. While drawing the diagram of the daily routine, some women disagreed over whether or not to include making tea as an activity. They argued that tea making did not form part of their timetable as they were too poor to afford sugar in their families. They also complained about including escorting the children to school as an issue to appear on the group diagram, as they do not send their children to school.

The disputes mentioned above prompted us to decide that well-being ranking be used as a method to determine relative well-being within Kyakatebe, how better-off or worse-off households differ and what the local people regard as poverty and/or well-being.

We decided that we would do the well-being exercise the next day after the transect walk. We agreed the afternoon. We agreed to meet a group of five women who were knowledgeable about their locality and who volunteered to take us around the community. We set off for Kyakatebe around 9.30 am and met with the group in the football field. However, it rained heavily that morning and we had to change the programme to start with wealth ranking in the morning, and not as previously planned.

We presented a list of households that all the PRA teams had received from the RC of the area. The women deleted and added households and came up with a final list of households to be ranked. They then read out the name of household heads which were recorded on the cards, each card a household and household number. After that the facilitator asked them to divide into two groups, and for each group to place the cards in piles according to relative well-being of each household. After arranging the cards in piles, the facilitator asked them to go through the piles and explain why they had put a person in a particular pile.

On another day we repeated the same exercise with the third group of women. They used the same criteria that the first group had used. The third group differed from the first two groups in the sense as they were unable to rank three households (numbers 89, 122 and 150). After having calculated the relative weights of each household according to each group of informants we calculated the average scores accordingly and ranked all the households from

the richest to the poorest.

We then divided the households into six economic groups, not exceeding the total number of piles made by the groups. It was difficult to stratify the households so the ranking (stratification) was done according to two criteria decided by the team: the average scores, and the score given by the majority, ie. two of the three groups of women.

Key Findings

The three groups of women came up with similar criteria for ranking the households. Such criteria included ownership of land - those with large plots and plantations were regarded as the richest. Those who owned cars and had excess food were regarded as very rich. Other factors considered were the number of dependents, widowers, orphans, handicapped etc.

All the informants ranked household numbers 17, 21, 33, 40, 45 and 47 in the first category (richest) and informants two and three ranked household number four in the richest category. The team then decided that household number four should belong to the richest category (those with permanent buildings, large plantations, educated children, cars and assets). Families which fell in the middle class were smaller in number compared to the poor class.

According to the ranking most households fell under the poor category: 74/191, or about 40%. The poorest group consisted of 29/191, or about 15%. All the three informants ranked household numbers 22, 49, 50, 51, 56, 83, 87, 91, 94, 97, 103, 113, 122, 123, 124, 126, 131, 132, 133, 140, 148, 159, 162, 163, 167, 173, 180, 183 and 187 in the poorest category (widows without land, physically and mentally handicapped, old with no support).

WHAT? TRANSECT WALK
WHEN? SATURDAY, 12 MARCH 1994
WHERE? THROUGH KYAKATEBE VILLAGE

Process

The transect walk started with a group of 15 women who were knowledgeable and who were willing to participate. Some group members walked ahead of the team determining the routes we should follow. During the walk we asked questions, probed, made many direct observations of our surroundings, and recorded notes on what we saw and heard. Each time we came across interesting issues we stopped and asked questions which the women answered willingly. The women stopped us regularly to explain issues of concern to them.

At a certain point there arose a conflict of opinion between the group and us as to which places to visit first. We were interested in visiting the marginalised group first but the group wanted us to go to see the bad well first. The conflict was resolved in favour of the group.

Key Findings (see Figure 4)

Along the way, we saw shops and houses of different standards. Each family has a graveyard under the banana and coffee plantations. Most families (in lowland areas) own land. The landless are squatters who earn a living by selling their labour to the landlords/absentee landlords who stay away in distant places, eg Kampala. When we came across a man whose conditions looked appalling, we stopped to talk to him and learned that he is Rwandese, squatting on someone's land.

Kyakatebe village is predominantly agricultural. Major crops grown almost everywhere are bananas and coffee. Bananas are grown for both food and cash, and coffee is grown basically for cash. Other crops grown include potatoes, cassava, beans and fruits (mainly in the valley). Livestock is kept on an individual basis and on a small scale. The RC Councillor of the area rears poultry for cash, three goats for food, meat and two dairy cattle to provide milk to supplement the family diet. At the home of Nalongo, pigs are kept for commercial purposes. She told us that she has acquired a bicycle from the sale of pigs. She hires the bicycle to the 'boda-boda'¹ and earns some income. Most families do not have livestock.

Most lowland areas are put to use. Only a few fields were found fallow with the remains of crops. Most of the soils were very fertile and suitable for agriculture (condition of crops very healthy). Farmers, however, experience soil erosion on a small scale. They have devised a system of digging gulleys to reduce the speed of running water to reduce erosion. The method is effective. Another problem which at times hit farmers's crops is insect pests which destroy banana stems. Farmers control this by plucking off peeling stems so as to reduce the possibility of insects' hiding in the stem, thus destroying it. These two practical solutions devised by farmers themselves were striking issues because when we asked the farmers whether they get any technical advice to cope with such problems, they told us that there is no such advice. *"We thought of these control methods ourselves"*, they said.


The people of Kyakatebe village make use of natural resources to improve their standard of living. For example, we discovered some plants which they use for making mattresses for babies and another plant species used for medicine to cure such diseases as hypertension, fever, stomach disorders and diarrhoea. Some plants are used for making sauce during food shortages. There is also sand digging for sale. We discovered this when we found a heap of dug sand in the valley where bad wells are found. The water problem is quite severe. The wells are very dirty especially during the rainy seasons when debris and soils are carried into the water. The only bore hole which used to provide the community with drinking water has broken down. The community members are, however, contributing funds for its repair.

The most problematic areas are the hillsides. The villagers living there are old, sick, malnourished and depend purely on agriculture carried out on rocky soil, with correspondingly low agricultural output. Crops grown include coffee, bananas, potatoes and cassava all for subsistence. There is no other economic activity. There is a severe water problem with no water sources. The old collect water about 2 km away and carry it uphill on their heads. Firewood is collected from distant places. People are not supposed to collect firewood from the forest or top of the hill because the land does not belong to them. They

¹A boda-boda is someone who commercially operates a bicycle for easy, local transport.

Figure 4. Transect walk of Kyakatebe village

DRAWN BY MRS KIQUNBU
OLDER WOMEN



LAND USE	Houses, Bananas, Coffee, Cassava	Houses, Bananas, Coffee, Potatoes, Cassava, beans Goats, Pigs, Cattle, Poultry	Bananas, Coffee, Cassava, maize, Sweet potato	Bananas Eucalyptus trees	Fallow Bananas, Coffee, Cassava, sweet potatoes Houses
SOILS	Loam fertile	Sandy Loam fertile	Loam fertile	Loam	Rocky, not fertile
Natural Resources under exploitation	some plants species used for medicine	Plants for medicine Plants used as raw materials for making mattresses sand dug for sale for building	Plants for medicine	Plants for medicine	
Other Economic Activities	Labour sale Trading Handicraft (women)	Labour sale Trading Handicraft (women)	Labour sale Trading Handicraft (women)		
Problems	Soil erosion, bad water	less soil erosion, bad water	soil erosion bad water	Eroded rocky substrate deposited	Soil ex luvation severe, Soil erosion squatters, Old sickly people depended on Agriculture, No source of water.
Solutions	Proposed	Contribution to repair, borehole address to reduce erosion, Bananas	eroded, banana stem		No apparent solution

are squatters. Disease is prevalent. At all the houses we visited we encountered sick or disabled people, including blindness, back-ache, and AIDS. We asked the people what they felt about their condition and what they thought could be done about it. *"This is quite an unfortunate state/fate. There is nothing we can do about it"*, was the answer.

WHAT? SEASONAL CALENDAR
WHEN? SATURDAY AFTERNOON, 12 MARCH 1994
WHERE? NEAR THE FOOTBALL FIELD OF KYAKATEBE

Process

About 35 women turned up for the afternoon session. Some had stayed at home to prepare for Iddi the next day. They voluntarily divided themselves into two groups, one group of 15 for the transect walk, the other for the seasonal calendar.

The session started with a preview of the daily routines done in the previous day. This led into a discussion of how they did their cooking since they did not mention firewood collection in the routine. The women said that although they had forgotten it, it is an important activity because they have to walk long distances. They seemed to have left it out because it was not a daily activity. It is normally done once or twice per week.

This led us to ask about their labour demand throughout the year, and asking them to represent the information on the ground. The women divided the year into 12 months using English names. They decided to use different symbols to show different activities. During the discussion on labour demand patterns, the women mentioned months when they receive rains and how busy they become during those periods, and also months when they have food. When we asked if they could represent these issues also (which included disease occurrence and expenditure), they showed them on the same calendar using different symbols.

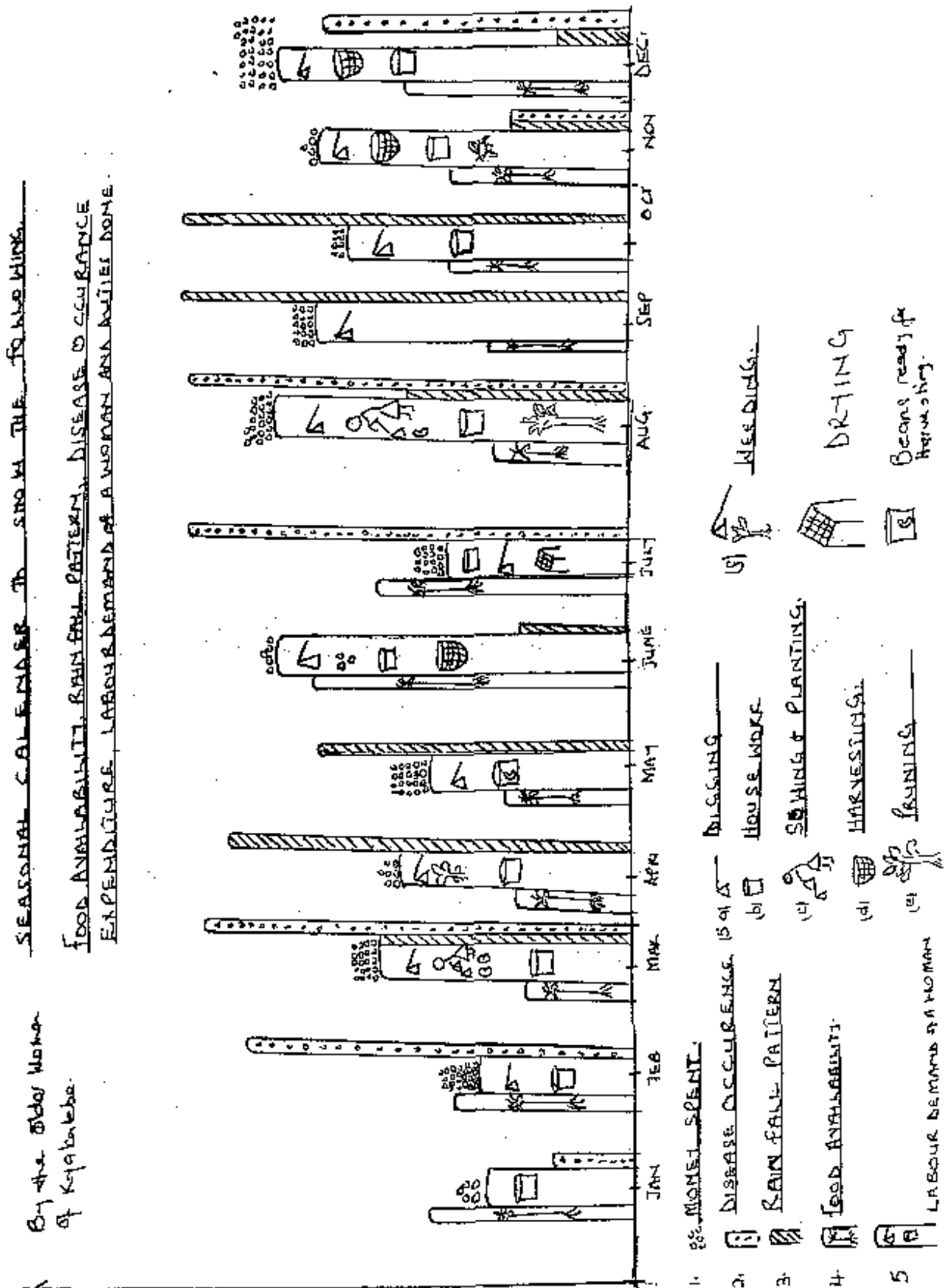
Three women participated in the actual drawing of the calendar. Two presented to the rest of the group, ie the ones who had gone on the transect walk. Most of the others participated in the collection of the materials used and in suggesting what to include in the calendar.

Towards the end of the exercise, the group of women that had gone for the transect came and joined us. They told us what they had seen and those who remained also explained to the others what they had been doing. Some women acknowledged the fact that before this exercise they had not related the planting season and rainfall, but had just been following the example of other villagers.

Key Findings (see Figure 5)

There are two major rain seasons, March to May and August to October. In the past few years these seasons have not been consistent, making the people uncertain about when to start planting. During the rainy season they have a lot of work, much more than in the dry months. The worst months are June and August.

Figure 5. Seasonal calendar of food availability, rainfall, disease occurrence, expenditure and women's labour demands



They have a lot of food in the months of June, July, November and December. They have least in April. The most difficult month is February because there is less food, high disease occurrence, beginning of a new school year. The fees are generally high at this time and the number of children going to school increases the average expenses for each home. For those who go to boarding school the fees are even higher.

The most common diseases include malaria and measles which normally occur in the months of February and March, diarrhoea, vomiting, coughs, flu and *kabengo*, or enlarged spleen. Women said that high levels of illness occur from August onwards. Many people die. Another cause of death they mentioned was motor accidents, which occur during December because there is much travelling around Christmas time. One woman said: "The year ends together with people's lives."

May is a month of heavy expenditure for fees and poll tax. December and April are also expensive months for Christians who celebrate Christmas and Easter, and Iddi for the Muslims.

Their major sources of income include sales of *matoke* (plantain), beans, coffee and handicrafts. There is a shortage of markets particularly for the handicrafts and beans, and even when markets are found the profits are very marginal. They would like to diversify but do not know how to do so.

During the discussion we were interested to learn what the women used for cooking because they had not mentioned anything about firewood either in their daily routine or the labour demand. They said they had forgotten to mention firewood, and explained the difficulty of trying to look for firewood, which is their major source of cooking fuel. On average it takes them four to five hours to collect it. One of the women said that she normally packs her lunch each time she goes to look for firewood because it takes her half a day.

Asked why they do not plant trees to ease this burden they said trees are not good for their *matoke* plantations. They preferred having *matoke*, their staple food, to having firewood nearby. They said that they did not bother to ask for advice from the agricultural extension officer because he would tell them to plant eucalyptus which is bad for the soil. And they acknowledged the fact that they were not aware of suitable tree species which could be planted to improve soil fertility and also serve as a source of firewood. They asked us for more information, and we referred them to Redd Barna and the agricultural extension officer.

Food availability for the women in Kyakatebe relates to *matoke* availability. So the shortage of food is only connected to scarcity of *matoke*. They grow other food like sorghum but they do not eat it. They sell it to brewers of local beer. They also plant cassava, potatoes and maize. The last three are eaten during the months of food shortage.

WHAT? HISTORICAL PROFILE ON MARRIAGE AND SEXUALITY
WHEN? MONDAY AFTERNOON, 14 MARCH 1994
WHERE? NEAR THE KYAKATEBE FOOTBALL FIELD

Process

The young women of Kyakatebe had told their PRA team that the rate of pregnancy was high in the area because parents did not educate children in issues concerning sex and marriage. We decided to probe deeper into this with the older women of Kyakatebe.

The meeting started with a small number of women (four), who had already come to the meeting place. The number gradually increased. Through the discussion a lot of information was given, some of which we decided to represent on a historical profile.

Key Findings

Before 1939

Parents used to ask for a high bride price. Individual parents came up with various figures between 200 and 350/= (Ugandan shillings). Some of the young men could not afford this and would end up borrowing money. If they paid this price they would have no income to start their new families. As a result many couples had their property confiscated. An incident even occurred in which the bride was picked up at the wedding reception by her parents because the bride groom had failed to pay the bride price. NB. The dowry refers only to the Catholic community. The Muslims used to give away their daughters to a man of the parents' choice. A girl would be given away at an early age as early as 10. The man would decide what to give the parents.

Children used to be kept at home most of the time, particularly the girls. They would move with their parents. The girls would learn most of the work by doing it side by side with their mothers and the boys by working with their fathers.

Sex/marriage education was provided by the paternal aunt. She used to be an extremely important person. This education would only be given to the girls who had started their periods, at about 15 years. This continued up to the early 1970s, but this has gradually changed.

1939-1966

As a result of the problems of the bride price, a decree was passed by the newly consecrated Bishop Kiwanuka, that the bride price would be standardised to 120/= and three gourds of local beer. If anyone paid more, the couple would not be married. It was also decreed that all wedding ceremonies should take place between 7.00 a.m. and 6.00 p.m. If any couple held their ceremony beyond 6.00 p.m. they would be excommunicated. This was passed for moral reasons.

Before the 1960s

Any girl who got pregnant before marriage was excommunicated from their home/community.

1966-'90s

The bride price system reverted to the one before 1939 after the death of the bishop. Similar problems to the ones before the decree arose.

1990s

The system has changed for many of the parents. They allow their in-laws-to-be to decide how much to bring. It is given in gratitude. The kinds of presents vary a lot. They include sugar, meat, tea leaves, money, *busuti/kanzu* (women's and men's traditional wear), bread, and soft drinks. As many as 50 people can accompany these gifts. The number varies from five to 50. It is determined by the economic status of the families.

*School fees and Busutis**1940-1952*

School fees in Villa Maria boarding school were 12/=.
The *Gomasis (Busuti)*, the traditional dress, cost 10-25/=.

End 1952

School fees had gone up to 24/=.

1994

Fees vary from school to school but are about 150,000/=.
The same quality of *Busuti* costs about 50,000/=.

We were interested in finding out if the mothers kept watch over their children as was done in the past, and if the aunts were continuing to play their role in sex/marriage education. They all agreed that this was no longer the case. The mothers were no longer as strict with the children as they used to be. They claimed that in the past elders, irrespective of who they were, had a responsibility towards the discipline of the children such that the children would fear to misbehave in front of any adult. These days adults are not as bothered as before because the parents of the child found misbehaving takes sides with the child. Some even go as far as insulting the concerned adult in front of the child.

They also claimed that the aunt is no longer as important as before in her role as sex educator, due to conflicts between the mothers of the children and the sister-in-law. Another important reason given was that the girls think they have modern ideas and ways of doing things. They say the ways and knowledge of their aunts and mothers are old-fashioned. One lady said her sister who was going to marry told her, "*I have read all you want to tell me in books*".

Apart from reasons such as lack of proper supervision by parents and unwillingness of children to listen to elders, the other big reason they gave for a high rate of pregnancy in young unmarried girls was the lack of income of parents to pay school fees for the children.

The girls drop out of school early and do not have anything constructive to do.

When we asked what they could do about their girls so as to reduce the problem of early pregnancy they said that parents, especially mothers, should try to be a bit stricter with their daughters. One woman who was present in the group was pointed out as a good example to follow. Her key was to keep the children busy, to know where they were, to avoid sending the mature girls to the shop and such places and to make sure they had time to study. However, she emphasised the fact that the biggest part is done by God.

They also want to be helped to diversify from the present income generating activities into those that would give them more profit, so that they could raise more money to be able to pay the school fees for their children.

The tradition of sex/marriage education in the community has almost completely broken down. The traditional educational timing in the above area can no longer be effective considering the current economic situation in the community and the effects of modernisation. This is so because sex education is initiated too late. Some girls get pregnant at the age of 14. The women prefer the way they were brought up to the way they are bringing up their children. Most of the mothers seem to want to educate their children. They are, however, impeded by lack of income. The women think that lack of school fees has contributed most to the number of school drop-outs and hence many early pregnancies:

WHAT? TIMELINE OF KEY EVENTS IN HISTORY OF KYAKATEBE
WHEN? MONDAY AFTERNOON, 14 MARCH 1994
WHERE? KYAKATEBE IN THE PLAYGROUND

Process

The historical discussion on marriage and sexuality then led us onto three different exercises (see below):

- finding out more about their general history;
- establishing local criteria used in making choices between different income generating activities and helping the women to prioritise the criteria for any of the mentioned activities using matrix scoring;
- discussing the impact of lack of money using a flow diagram.

The group split into four. One group was to complete the well-being ranking we had started the previous day with a third group of women. Another worked on a time line (which is described here). A third group worked on an impact flow diagram and the fourth group developed a matrix.

Five women volunteered to tell the key events of Kyakatebe village history in chronological order. The five women were all advanced in age and seemed to have come to Kyakatebe in

the 1940s. All five women were illiterate. At the beginning of the discussion they explained that it was very difficult to keep much information in memory as none of them could read or write. They would recall an important event and fail to relate it to the period/year it occurred. Despite their own doubts, they discussed many interesting and important events of Kyakatebe.

Times and Key Events in Kyakatebe

- 1930 The bride price varied between 200 and 350 Ug. Shillings
- 1940 Famine called *ani amuwadde akatebe* which means "who offered the visitor a seat?"
- 1945 Earthquake
- 1948-50 The bride price was standardised at 120 Ug. shillings by the then archbishop of Uganda for all Catholics. All night discos ('transnights') banned.
- 1949 Famine called *Sula empaawo*. *Empaawo* is one section of a calabash cut lengthways. Local beer is drunk from thee containers. This famine was named to appeal to the local beer drinkers to throw away their drinking containers so that the *mbidde* could be spared for food. *Mbidde* is a type of *matoke* which has a bitter taste and is unfit for consumption. It is only used for brewing local beer.
- 1950 The Catholic church was built.
- 1957 Five grass thatched homes were set ablaze, and five people in one home were burnt to death. In other homes people escaped unhurt. One-room roofed houses started to replace grass thatched houses. The first church school was built.
- 1962 First power lines.
- 1966 Powerful earthquake which foretold imminent danger. What it foretold came true. King Kabaka was deposed and died in exile in London. Chief Crombolola died.
- 1979 Nabajjuzi swamp flooded. As the water receded it deposited a large number of *Obuyamba* (a type of tiny fish slightly smaller than mudfish) which people collected and ate. Hippos loitered around attacking people.
- War of liberation. People crossed Nabajjuzi swamp on foot to Bukalasa (nearby Catholic seminary) for refuge.
- 1987 Widespread robbery and insecurity. Two people were killed by armed thugs.
- 1989 A strange pest attacked the whole banana crop. Agricultural extension staff sold the wrong pesticide to farmers. The whole banana crop was destroyed that year. A new crop was planted.
- 1992 Famine called *Kakutiya* which means that everyone was seen carrying sacks of maize flour. The flour was brought in by traders from Mbale.
- 1994 Earthquake

As they could not write they asked one young woman who was literate to help with the recording and organisation of their ideas. She used a piece of charcoal to write down their events on the ground.

After they had exhausted the list a discussion developed on what the main crises were and the coping mechanisms the community developed. They came up with famine, wars, pests and house fires as the main crises experienced between the 1940s and 1990s. This discussion was important because it showed that the local communities had the potential to design their own ways of overcoming their problems. In future, if such crises occur, they can make an effort to respond and not just sit and look on.

Key Findings

In times of war, they had developed various ways which enabled them to get through the difficult times. One method was to be impolite or indifferent to visitors by refusing to offer them seats so that whatever little food the family had could be eaten by the family members only. The second method was to lower the rate of brewing so that the type of matoke used for brewing could be used for cooking and eating. The third method was to go out to distant areas which had adequate food and buy from them. During wars they would sometimes have to flee to other areas and come back when conditions normalised.

During times of pests and diseases, they approached the agricultural extension workers for advice. In the case of the banana disease, they felt that the agriculturalists had offered the wrong advice. They uprooted the diseased crop and planted a healthy one in its place.

The malicious arson act of 1957 made them realise the importance of iron roofing sheets which are not easily destroyed by fire. After this incident people started struggling to secure iron sheets at whatever cost.

WHAT? MATRIX SCORING ABOUT INCOME-GENERATING ACTIVITIES
WHEN? TUESDAY AFTERNOON, 15 MARCH 1994
WHERE? NEAR KYAKATEBE FOOTBALL FIELD

Process

About 15 women opted to carry out this exercise. We asked the women what income-generating activities they wanted to consider. The following were mentioned: growing of beans, groundnuts, maize and sorghum. They also included poultry keeping, making and brewing local beer. They wanted to use the following criteria: more profit, whether the end-product is food, short production/cropping period, and amount of labour input.

We explained the process of matrix scoring to the women. They allocated a maximum of 50 stones per row. The more positive the activity, the more stones it got. Different grasses, flowers, leaves and seeds were used to depict the different activities. These were accompanied by words. They decided to use only words for criteria. Mrs Sekalo drew the

matrix on the ground using a piece of dried cassava. Nnalongo Kalanzi held the stones and placed them in different boxes. Mrs Sekalo transferred the diagram onto the flip chart. The rest participated by giving their views explaining the processes involved in their activities. It was striking to see the Muslim women trying to find out in detail how local beer is made using sorghum.

After the discussion, the women expressed their gratitude for teaching them a method which would help them compare other activities in future.

Key Findings (see Figure 6)

Poultry is the activity with the least labour input. It also seems the highest in as far as food is concerned, but it earns the least stones for period of production. Beans, sorghum and brewing give the biggest profit. Brewing takes the least time, followed by beans. The majority felt that beans and chickens were the best activities to go in for.

WHAT? FLOW DIAGRAM TO SHOW IMPACT OF LACK OF INCOME
WHEN? TUESDAY AFTERNOON, 15 MARCH 1994
WHERE? NEAR KYAKATEBE FOOTBALL FIELD

Process

Seventeen women opted to do this exercise. We explained what the process of developing a flow diagram to discuss impact to the women. They chose Mrs Kigundu, known as Maama Bony, to draw the diagram on the ground. One woman quickly looked around for a piece of dry cassava which she gave to Maama Bony. There were many suggestions as to what happens when one has no money. The women tried to include as many as possible on the diagram. The diagram was transferred from the ground onto a flip chart.

The exercise was easy for the women and almost everyone was participating, by giving suggestions. During the discussions, while drawing the diagram, they said that all flows were important. Intense discussion was generated from the suggestions, and ideas on how to avoid those bad situations were coming out.

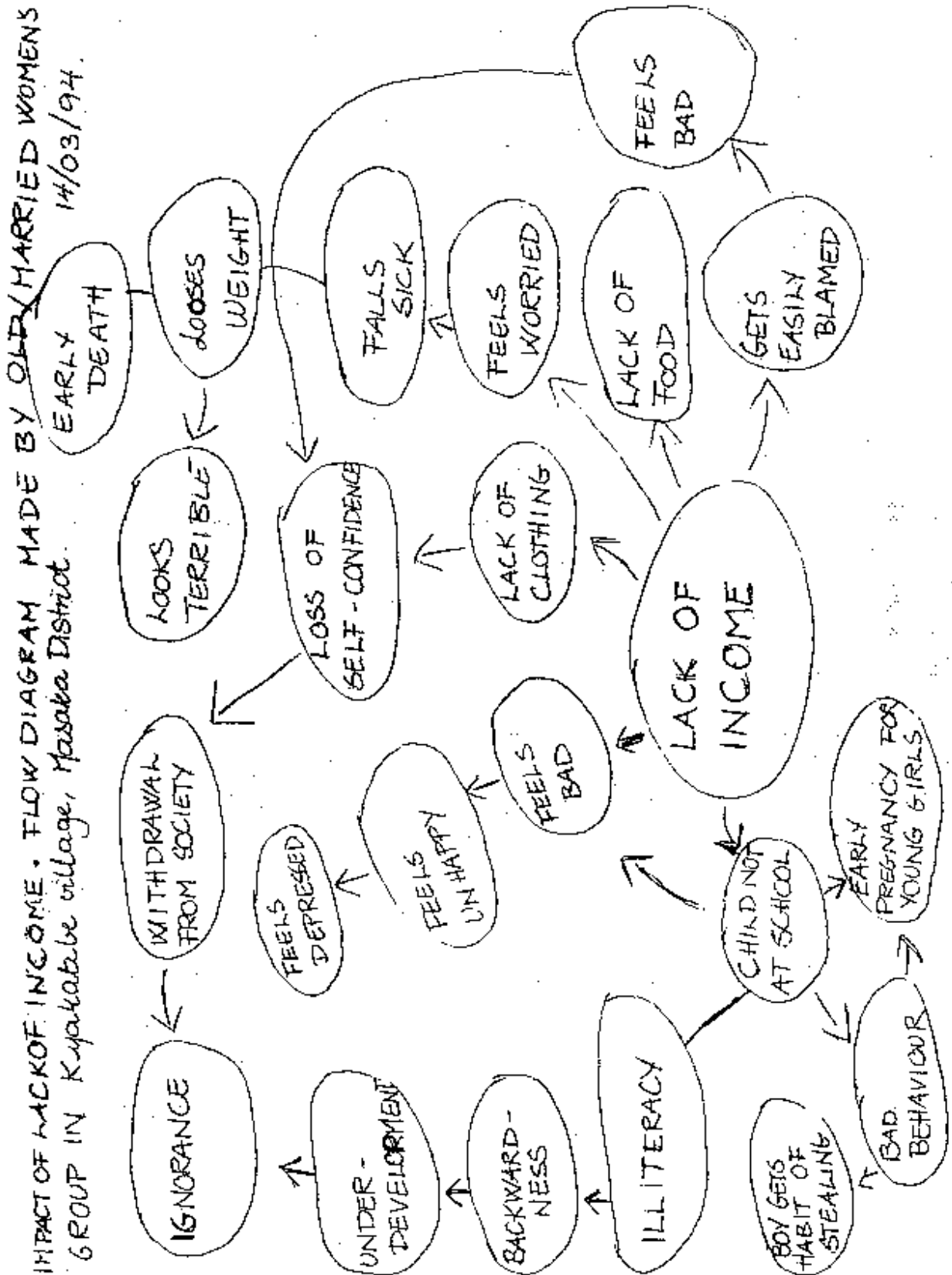
Key Findings (see Figure 7)

Lack of income is the key factor in dropping out of school. The children who drop out of school end up getting wild. The girls then get pregnant and the boys may steal. The lack of income and education leads to backwardness, ignorance of events taking place in the nation and, therefore, leads to underdevelopment. People with no income become suspects for thefts they have not committed. This makes them uneasy in the community and keeps them isolated. Lack of income results in early death. Because of all the consequences of lack of income, eg no food, no proper clothing, etc, people lose their self-confidence and self-esteem.

Figure 6. Matrix scoring of income generating activities

MATRIX SCORING FOR INCOME GENERATING ACTIVITIES		PREFERENCE BY OLDER WOMEN				
C.RITERIA	(BEANS)	(GROUNDNUT) (SORGHUM)	(MAIZE)	(MIRIS)	(CHICKEN)	(GREENING LOCAL BEAN)
MORE PROFIT (AMAGOSA) (AMANGI)						
IF THE PRODUCE IS A FOOD (EMERE)						
SHORT CROPPING PERIOD (EISELA) (ESTAMBU)						
LESS LABOUR INVOLVEMENT (EMIRIN) (EMITONO)						

Figure 7. Flow diagram of impact of lack of income



ISSUES THAT REDD BARNA COULD CONSIDER AFTER THE PRA TRAINING IN KYAKATEBE VILLAGE

From this sequence of discussions, a picture started emerging about the areas of concern for the older and married women we had spoken with. Clearly more work would have to be undertaken to clarify issues and develop the community action plan. These women's priority areas of concern that they would like to tackle were as follows:

- income generation
- quality of education (teachers/facilities)
- water source improvement
- firewood
- health services.

Two issues which remained unresolved and which need more follow-up are:

- The issue of a high rate of pregnancies and how best to reduce the number. The mothers claimed the girls were not willing to listen to their advice while the girls claimed their parents were not helping them.
- The issue of how best to help orphans. Some women claimed that there was a self help project to cater for orphans but half the women were not aware of it. They could not agree on the next step.

We would like to leave Redd Barna with a few tips that will help in the follow-up work with the older, married women. We found that the proper meeting time is in the afternoon during their resting period. Women get tired after one and a half hours. It is difficult to make all of them participate if they remain in a large group, as the community already has key figures whom they look to all the time. They should work in small groups because then there is more likelihood of full participation.

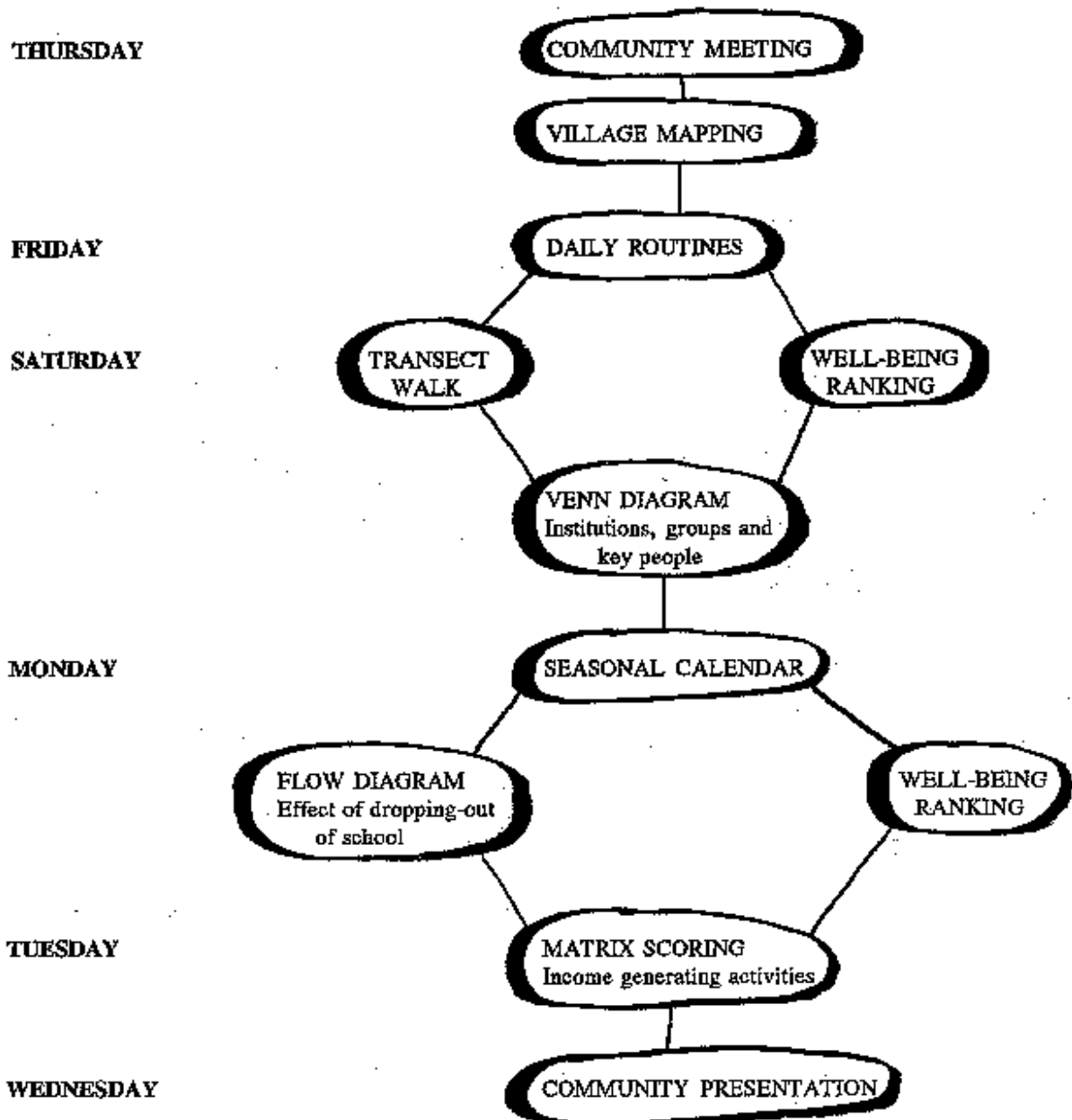
3.3 YOUNG WOMEN'S PROFILE OF KYAKATEBE



PRA Team Members (in alphabetical order)

Brenda Angom
Rita Laura Lulua
Winifred Mbabazi
Grace Ofiti Mukasa
Kirsten Rohme

Sequence of Discussions with Young Women's Group



Team Contract of Younger/Unmarried Women's Group

1. Act as a team, ie be united and handle issues together as a group
2. Be accommodating to all situations (should try to keep calm, not lose our heads)
3. Promote team building in the community
4. Be flexible to suit the needs of the community groups we are working with
5. Always keep time
6. Constant consultation among team members and cross-checking of information on the spot
7. Make a checklist every day before going out to the field

INTRODUCTION

The young women's group was basically composed of girls between the ages of 16 and 35 years. Most of the girls had attended school but up to primary level only. In fact the majority were literate which made some of the discussions and exercises easier. It was noted that within the group there were different sub-groups based on the activities involved. There were the girls who were still attending school, all of whom were at secondary level. There were primary school teachers and those who had dropped out of school and were helping their parents in household farming.

A notable feature of this group was that these women had never married, and the majority were single mothers. This indirectly made them focus a lot of attention on the problems of bringing up children and the attendant mothercare facilities available in the community. The group was polarised according to the religious backgrounds of the individual women, the majority of whom were Catholic, and the rest Muslim. This did not hinder any group from expressing their views, knowledge and skill as the training went on.

The young women had never been mobilised as a social group, and had never had a platform to air their fears and concerns. Therefore the PRA training was welcomed as a very important landmark in their lives, to explore their potential and abundant energy, and to discover that they could achieve a lot as a group rather than as individuals. We, as a team of facilitators, were all women members from different backgrounds and parts of the country, including one member of Redd Barna who would facilitate the follow-up process after the training was finished. This made it a very educational experience for all of us as we became increasingly involved and attached to the young women of Kyakatebe.

WHAT? MAPPING OF KYAKATEBE VILLAGE AND ITS KEY FEATURES
WHEN? THURSDAY 10 MARCH 1994, 4.15 - 6.25 PM
WHERE? NEAR KYAKATEBE FOOTBALL FIELD

Process

In the group, one of the PRA team members led the discussions. She explained the whole process to the others. A good number of the women took part in developing the drawing and in the discussion. Most of the girls were unmarried, adolescent mothers. The age distribution was mainly between 16 and 35 years of age. Most of the girls were literate, were comfortable with pen and paper, and could communicate in English.

Those carrying children generally participated less actively in the process. From time to time they would sit behind the group to breast-feed their children and play with them. Even those who tried to participate were hampered by the children. For example, whenever one tried to bend to draw the map her child cried! Apart from those with children, some showed a lack of interest in the exercise, eg one woman wearing a lot of make-up refused to participate even after many attempts by both the other young women and us to draw her in.

Heated discussions arose over what aspects to emphasise on the map. For example, there were different interest groups such as Catholics versus Muslim religious groups. On one occasion, the stick was grabbed from one Catholic because she did not express clearly the star on the mosque. So a young Muslim woman took over. Different people wanted to express their personal interests, eg home against the overall community interests.

They brought different items to represent different features of importance to them in their community. But there was also controversy over which local materials should represent which feature on the map, eg yellow flowers which were to represent wells were eventually swept away. The location of different features on the village map led to a lot of discussion and consultation, and subsequent changes on the map. There was indecision as to who amongst them was most capable of reporting back when it came to transferring the map from the ground to the flipchart. Most felt that the teacher was most capable.

Key Findings (see Figure 1)

They lacked organisation amongst themselves for communal economic activities. They only met in a group at the netball pitch. On the map, they emphasised netball grounds as their centre of interaction. Another meeting point was the chapel choir which was only accessible for the Catholics. They also emphasised the presence of shops where they bought personal care goods, and the hair salon.

They expressed their concern about inadequate facilities in the schools, eg lack of water at school and inadequate accommodation for teachers. They expressed concern about the dirty water and the broken down bore hole. They had reservations about marriage for various reasons which they referred to as "problems" or "diseases".

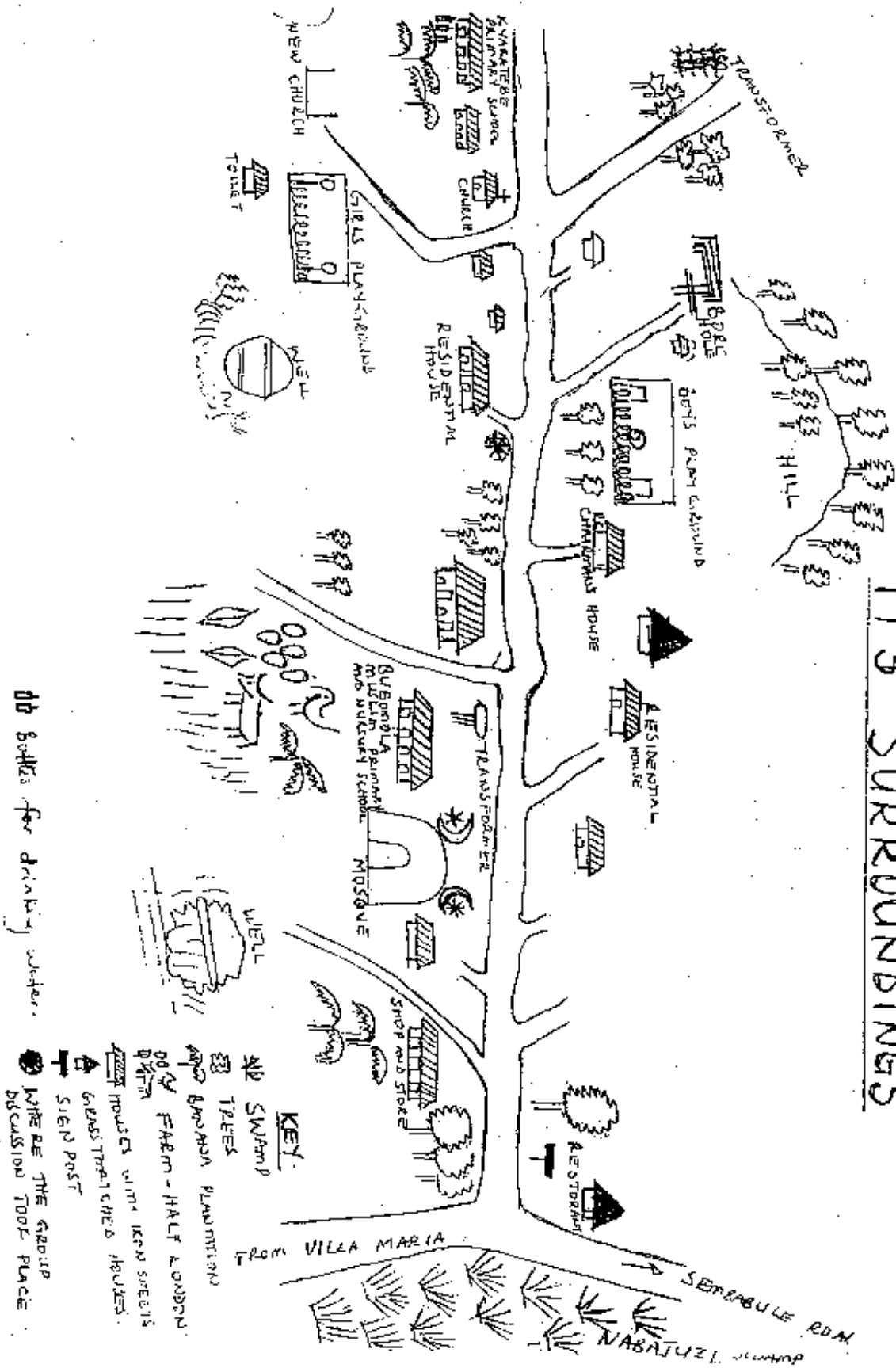
They recognised the role of the RCI officials in mobilising them for community work, e.g. road maintenance, clearing the grass around the well and counselling them. The drum is a symbol of communication amongst the community, eg summoning members for meetings and communal work.

The community in Kyakatebe is mainly based on agriculture. They grow mainly *matoke*, beans, groundnuts, maize, coffee and cassava. They recognised the importance of the swamp as a source of raw material: mulch for the banana plantation and thatch for their roofs, papyrus for handicrafts and water for cattle.

They identified a place called 'Half London' because it supplies the community with milk, firewood, eggs and transport, especially in emergency situations, eg rushing patients to hospital. They felt that the place assisted them in fighting malnutritional diseases. They expressed a lot of admiration for 'Half London'.

Figure 1. Map of Kyakatebe village

KYAKATEBE MAP AND ITS SURROUNDINGS



WHAT? DAILY ROUTINE OF THE YOUNG WOMEN OF KYAKATEBE
WHEN? FRIDAY 11 MARCH 1994, 3.30 PM
WHERE? OPPOSITE BOYS' PLAYGROUND IN THE SHADE OF A MANGO TREE

Process

We all sat in a semi-circle in order to involve everybody. The map drawn the previous day was reviewed and a few additions were made by the participants, like the toilet for the school and the tailor's house. It is interesting to note that a discussion was generated when one participant suggested that a drinking place should be added on the map. Others asked, "Does everyone drink alcohol?" Then another said, "But it earns income". However, they eventually agreed to leave it out because it was not important to the majority in the community.

The participants were asked what they felt about the previous process/exercise of map-making, and they said they kept wondering why we had asked them to draw the map of their village. They thought that we might want to know the economic potentialities of their village or their key problems and give them advice etc. But they all said that they had enjoyed the exercise anyway.

The concept of daily routine was introduced by one of our team. There was a lot of excitement because everyone felt confident and capable of contributing to the exercise. However, being composed of different groups they felt they could not do the exercise together. Hence they split into three groups: teachers, farmers and students.

The participants came up with interesting symbols such as a banana leaf carrier for fetching water to represent water collection. They also used a local tea spice leaf to represent preparation of tea and they used actual bananas and a knife to represent the preparation of a meal. The young women farmers used many different materials to express themselves and a lot of discussion focused on their work. This was the largest of the three groups, and many ideas were brought up. They automatically divided themselves up: some drawing, others collecting materials to use as symbols to represent their daily activities, while others were coming up with ideas.

After the exercise and review of what each group had tried to express, we finally converged, and from each group one person explained the process and pointed to the problems encountered. There was full participation by everyone in the group, and the day was wonderful!

Key Findings (see Figure 2a, 2b, 2c)

It is interesting to note that most of the young women belonged to the farmers' group and many of them were single mothers. Many of the farmers were also school drop-outs. They explained that pregnancy was one of the major reasons for dropping out of school, apart from lack of school fees. It was sad to note that even after being offered a second chance to go back to school after having delivered their child, many would conceive again. They expressed their ignorance of family planning. We agreed to probe more into this at a later stage.

Figure 2a. Daily activities: teachers

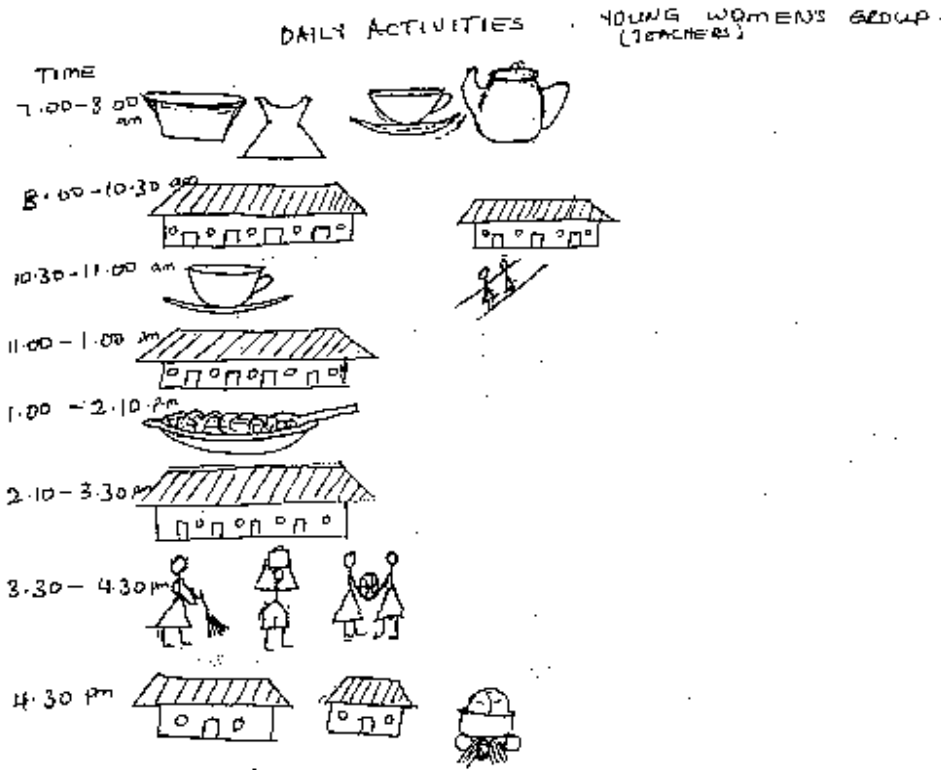


Figure 2b. Daily activities: farmers

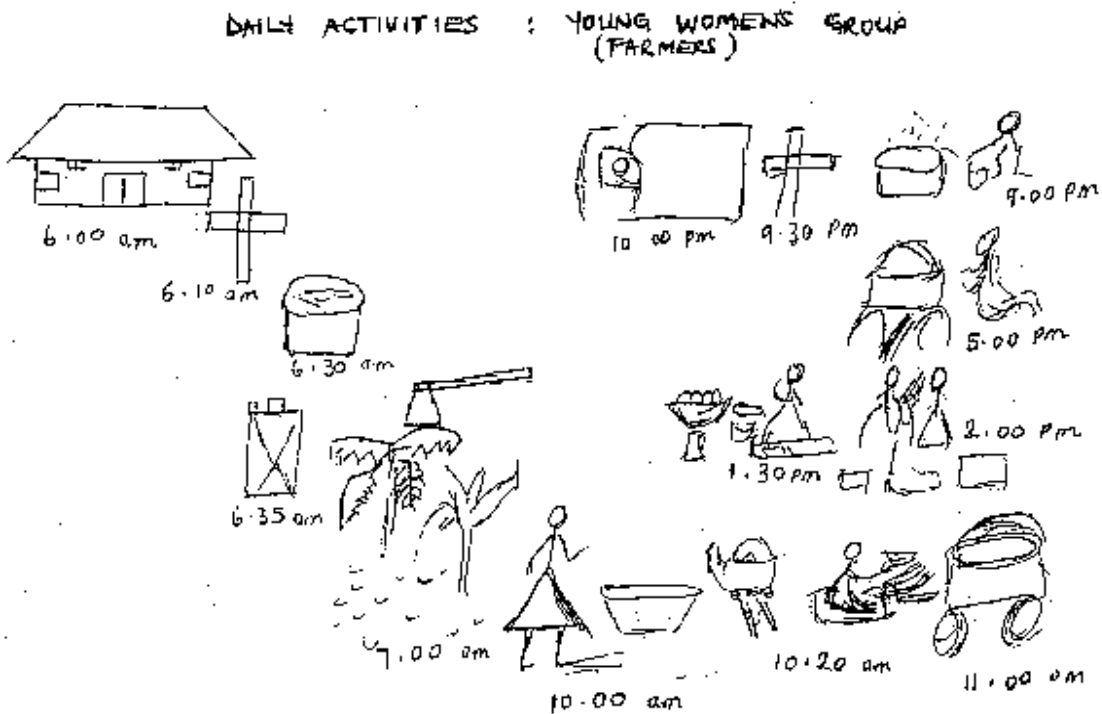
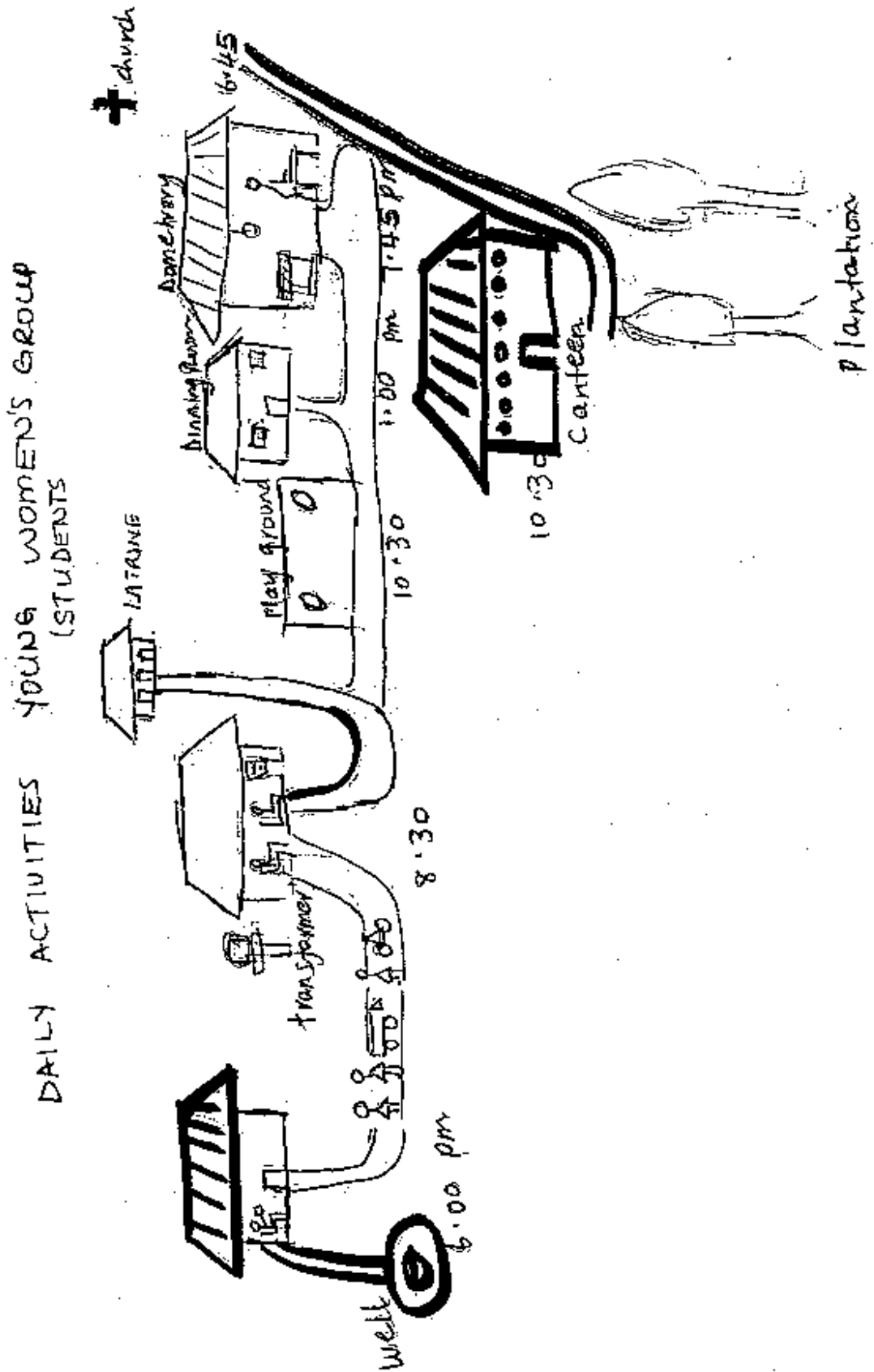


Figure 2c. Daily activities: students



There were only two teachers and they showed that they woke up later than the farmers and students because they had helpers at home for domestic work. Their routine work focused on time and the routine hardly changed from day to day.

Their major concern was centred on the lack of scholastic materials at the school like textbooks and furniture which affects both teaching and learning of the pupils. They also noted that the buildings were in a poor state and they had no staff room. They felt that the staff room was the best place to discuss problems encountered in the teaching and learning process, to exchange advice, and to plan their lessons. They also expressed concern over the large number of unqualified staff at the school. They noted that out of the nine teachers only three were qualified. The rest were failures and drop-outs.

They pointed out that most afternoons were for manual work. Children were involved in manual work for teachers and this had instilled a hatred for manual work in the children, since they saw it as a punishment in the place of schooling and playing. We noted that there was a need to investigate whether manual work was really used as a punishment, or whether as a means of teaching the children to appreciate work.

The school-going young women focused their routine work on the school buildings and what takes place inside. They were worried about the lack of proper lighting in the classrooms which made them strain their eyes, the lack of furniture, textbooks and scholastic materials. They greatly valued the toilet and the school canteen.

They appreciated the role played by games at school during which they can share their problems and ideas, thus becoming closer. It relaxes them after heavy classroom work, and occupies them during their free time so they do not get involved in socially unacceptable behaviour like gossiping, fighting and bullying. They resented the idea of sharing beds at school because some children wet the bed and make others uncomfortable. It was sad to note that all three participants of the students' group were at home due to a lack of school fees. They were already two weeks late with the fees and did not know whether they would go back to school or not, even though exams had already started.

We noted that time management was not an issue for the farmers' group, although different tasks were carried out at appropriate times. For example, water was collected early in the morning to avoid muddy water. They woke up very early to dig before the sun came up and they cooked lunch and supper at the same time because of the need to conserve firewood which is expensive.

The farmers began their day with a prayer because they believe God gives them strength. A lot of issues emerged as they placed the symbols, eg lack of farm inputs, plant diseases such as banana weevils which they do not know how to control. They explained how they had to improvise on sugar by taking tea with sweet fruits like ripe bananas and pawpaws (papaya).

They explained that their free time was spent making handicrafts and this was also the time their parents visited friends. Hence they felt free to meet their boyfriends, and since no family planning was practised, they ended up conceiving.

The family planning issue generated a lot of interest among the young women. They felt that

if they knew about it their future would not have been as dark. As they discussed family planning, we noted that they had a lot of misconceptions about it, e.g. developing tumours as a result of taking the Pill and burning up all the eggs in the ovaries if an injection was used. They noted that most of them do not marry the fathers of their first children because they are dependants like them. Hence they are not ready to take up responsibility as heads of households. This resulted in the children's being separated from their mothers at an early age which results in a lack of proper care and mother-love because the child normally has to be handed over to the boy's parents in case the girl finds someone else to marry, or decides to go to town to look for employment or become a prostitute. It was sad to realise that the effects of adolescent motherhood were often negative.

The participants also noted that the time immediately after supper was mainly for interaction between the adults and teenagers. However, the girls expressed disappointment in that their parents never used it to counsel and guide them until mistakes had already been made. Moreover, even then counselling was used to spread fear, rather than give information and enable them to acquire knowledge, especially regarding sex education.

At the end of the exercise, we learned and agreed on three major issues. Firstly, a lot of innovations could be initiated by the community to improve their lives: for example, the teachers did not need to wait for manufactured materials for teaching, but could use existing materials to pass on knowledge. Secondly, the participants learned to compromise, to reach a consensus and to involve everyone in the process of discussing and developing a common understanding. Thirdly, the teachers had taught the other young women to be time-conscious. This brought us to a point where we all made a group contract to keep time and be responsible.

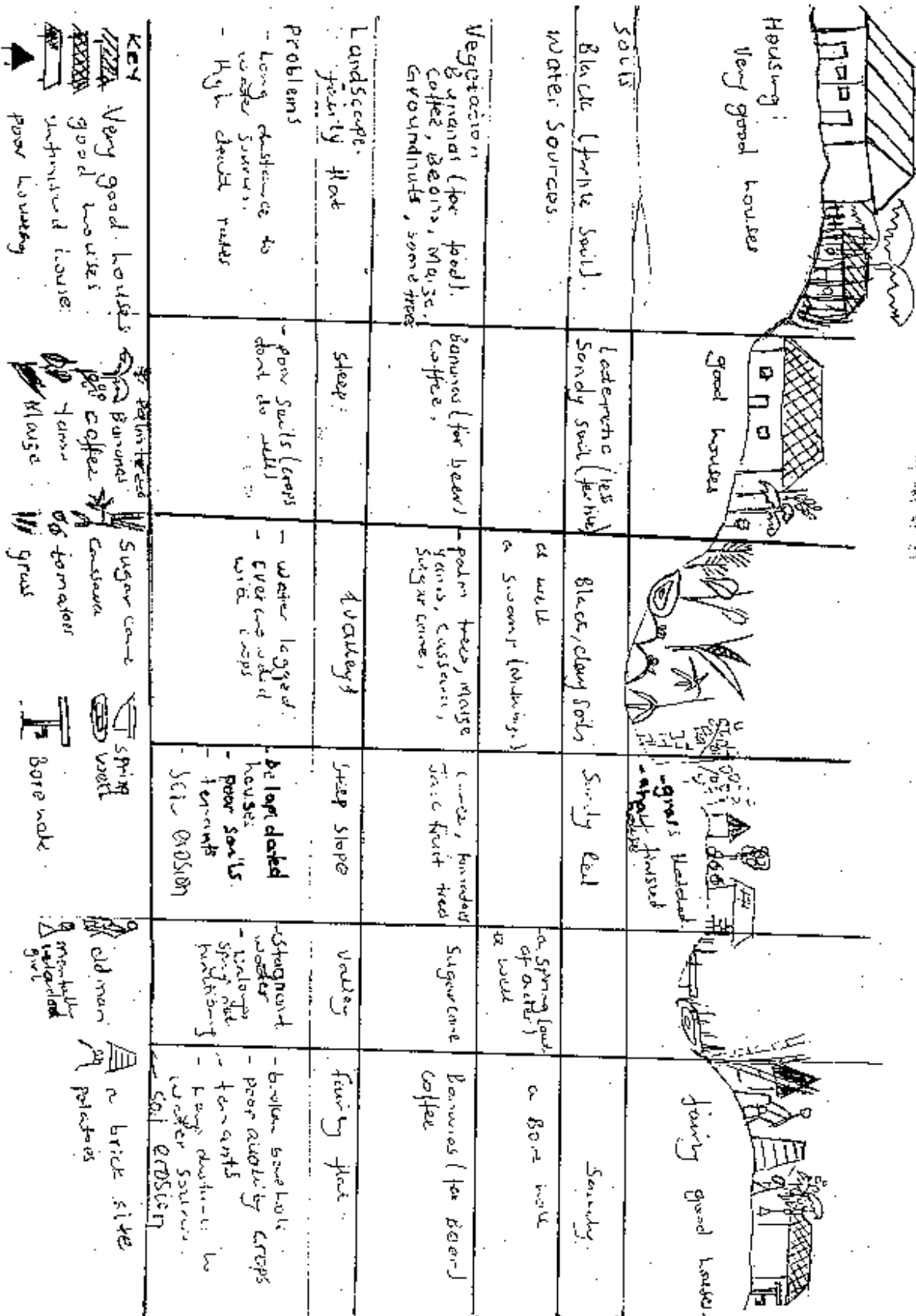
WHAT? TRANSECT WALK IN KYAKATEBE
WHEN? SATURDAY 12 MARCH 1994, 11.40 AM
WHERE? FROM KYAKATEBE PRIMARY SCHOOL UP TO NABAJJUZI SWAMP

Process and Key Findings (see Figure 3)

We set off at 11.40 am with nine members of the younger women's group. The starting point was Kyakatebe primary school. The group was facilitated by two of us. The members of the Younger Women's Group chose where the transect was to be carried out. While still on the main road we met two men, one of whom showed us his house and his banana plantation. We were taken to a house which has been vacant for over five years. We talked to two women in a garden. We went to one of the biggest homes in the village and a woman insisted that we enter the house. We entered and talked to her, her co-wife and her daughter.

We then descended a steep slope which took us to the swamp. While still at the swamp we discussed with the young women the different crops planted in the reclaimed swamp. Ascending the hill again we discussed different land uses. The younger women identified houses which were worse off and better off. We also visited some households of younger women who were not able to come for the meetings. We had a discussion with some and they told us why they were not able to attend the meetings. Some feel they lack decent

Figure 3. Transect of Kyakatebe village



clothes to appear in public, some lack caretakers for their very young or sick children, and some were too busy planting as the rains started. They also identified where their colleagues lived.

We passed through a coffee plantation intercropped with bananas, maize, sorghum and beans. We came to a tomato garden where one participant identified problems of tomato growing. We went to one widow's half-finished house and the young women expressed sympathy for the situation she was in. We were led to Nalongo Spring which was not functioning.

We were also shown a well (beside the spring) which was not well maintained. On our way up the hill we met Katongole, a very old man going to the well, and we had a discussion with him. After we passed a brick site, we were led to a house where there were two disabled people, one of whom we saw, and we talked to her sister. We then went to Katongole's house and had a look inside. We talked to a woman who had eight children. We later met a child of about 7 years old going to the well which was very far from her house. Just before we returned to the starting point we went to the bore hole which had been broken for some time. When we got back to the starting point we asked the young women to tell us briefly what they had learnt from the transect walk and to draw the important things they had seen. They were able to draw the main features on the flip chart.

During the transect walk it was interesting to note that the good houses and well maintained banana and coffee plantations were mainly concentrated along the main road, as compared to the houses and plantations off the main road which were smaller and not as well maintained. This brings out the socio-economic status of the people in this area. The young women noted with concern an abandoned house (still in good condition) which had been vacant for over five years while there are people in their community who barely have a roof over their heads, eg the old man (Katongole). This again brings out the economic disparity in the society.

The landscape along the road is fairly flat with fertile soils as compared to the land off the road on the slopes of the hill which is less fertile. This affects the type of crops grown in the two areas. The bananas found along the road on the flat land is mainly *Matoke* for food and that found on the slopes is *Mbide* for making beer.

During the dry season the swamp (Nabajuzi) is reclaimed and some of the crops planted include sweet potatoes, maize, yams and sugar cane. Cassava is found mainly on the slopes of the hill. The main concern is that the rains will return before the crops are ready for harvesting, so the swamp will be flooded and the crops will go to waste. However, the swamps are very fertile and if the planting is properly done it can be very beneficial to the community. During the transect we discovered that the community is mainly dominated by peasant farmers practising intercropping due to a lack of land. For example, we talked to a woman who was in her fields planting both groundnuts and maize. Very few people own land and the rest of the land is fragmented into small plots.

Water shortage is an issue in the village as a whole. The existing water sources are inadequate and these include a stagnant pond which is nevertheless used despite being very unhealthy for human consumption. Another water source we saw was a spring which does not function during the dry season. According to the explanation given by the young women, the spring was poorly constructed in that the construction took place during the rainy season

when the water table was high. During the dry season when the water table goes down, the water stops flowing and this is a big problem for the community. Next to the spring was a poorly maintained well filled with rubbish which had been washed into it from the hill by the rain. There was also concern that children could easily drown in the well because it was not well protected, the poles for standing on while drawing water are weak, widely spaced and very slippery. The bore hole which could have been a solution to the problem of water shortage had also broken down, so people had to move long distances to fetch water from possibly unhealthy sources.

During the transect we were able to talk to a number of people of different socio-economic status. While we talked to one man whose immediate need was to buy a car, we also talked to a poor old man whose immediate need was a blanket and food. We actually entered his house which was about 2 x 2 metres and about 1.5 metres high with a leaking grass thatched roof. On one side was a banana fibre wall and on the other side a cracked mud wall which was about to collapse any time. His bedding was comprised of reeds tied together and raised on two logs, and there was a heap of rags to cover him. On further investigation we established that he was an immigrant from Burundi and a tenant on someone's land. The first impression one gets of the village is of a well-off community. However, as one goes deeper into the village, the situation changes, and we find tenants with no land and living in conditions similar to those of Katongole, the old man.

It was surprising to note that even within a household which was taken to be among the well-off, there were differences in the way different members were treated, especially step children. We visited one such home where there was a mentally retarded girl (about 30 years old). The conditions were appalling. She was dressed in filthy rags, her feet covered in jiggers and her hair infested with lice. In contrast was her sister who was very smartly dressed and yet did not care for her. On further investigation we found out that they were step sisters. One participant said, *"When someone is not your real mother she does not care about you"*. There are many such cases in this community.

The members of the group told us that some of them did not know most of the places we visited and yet they were members of that community. They appreciated the walk because through it they learned a lot of new things. One member commented, *"I didn't know that the swamp could be used for planting crops. I thought it was always filled with water and impossible to cultivate"*. They were also surprised at the variety of crops we saw along the way, while others admired the well-kept plantations and resolved to do the same back at home. So during the transect different people learned different things. We also learned that there are different socio-economic groups in this community, the worse-off away from the main road, and the better-off along the road.

WHAT?	RELATIONSHIPS BETWEEN THE COMMUNITY AND THE EXISTING INSTITUTIONS, GROUPS AND KEY PEOPLE
WHEN?	SATURDAY 12 MARCH 1994, 4.45 - 7.00 PM
WHERE?	GIRLS' NETBALL GROUND AT KYAKATEBE VILLAGE

Process

The concept of institutions was introduced to the young women by our leader with the help of examples. Then different participants identified institutions existing in the community. They also identified the different groups and key people in their community. It was interesting to note that the young women considered some key people as institutions.

After the initial identification, quite a lot of guidance had to be given to the young women to understand how the relationship between the existing institutions, their relative importance and degree of accessibility to the community could be presented in a diagrammatic form. In the beginning it took them a lot of time and changes were done before they could decide to place an institution in its appropriate place. However, with time they became more confident and they could decide on the size of an institution and where to place it more easily.

At the start, one young woman in particular, was the main participant in cutting the diagrams, naming the institutions and placing them where she felt they should be. The person holding the stick in the beginning tried to impose her views, but with a lot of disagreement from the rest until she had to withdraw. With time a lot of discussion was generated amongst the young women until a consensus was reached as to where a particular diagram should be placed. Different girls eventually started to cut different diagrams to represent different things, although a consensus was reached before the others could allow each of them to place them in their appropriate places. Active participation increased and a lot of discussions were done before they could decide the importance of the institutions on the diagram.

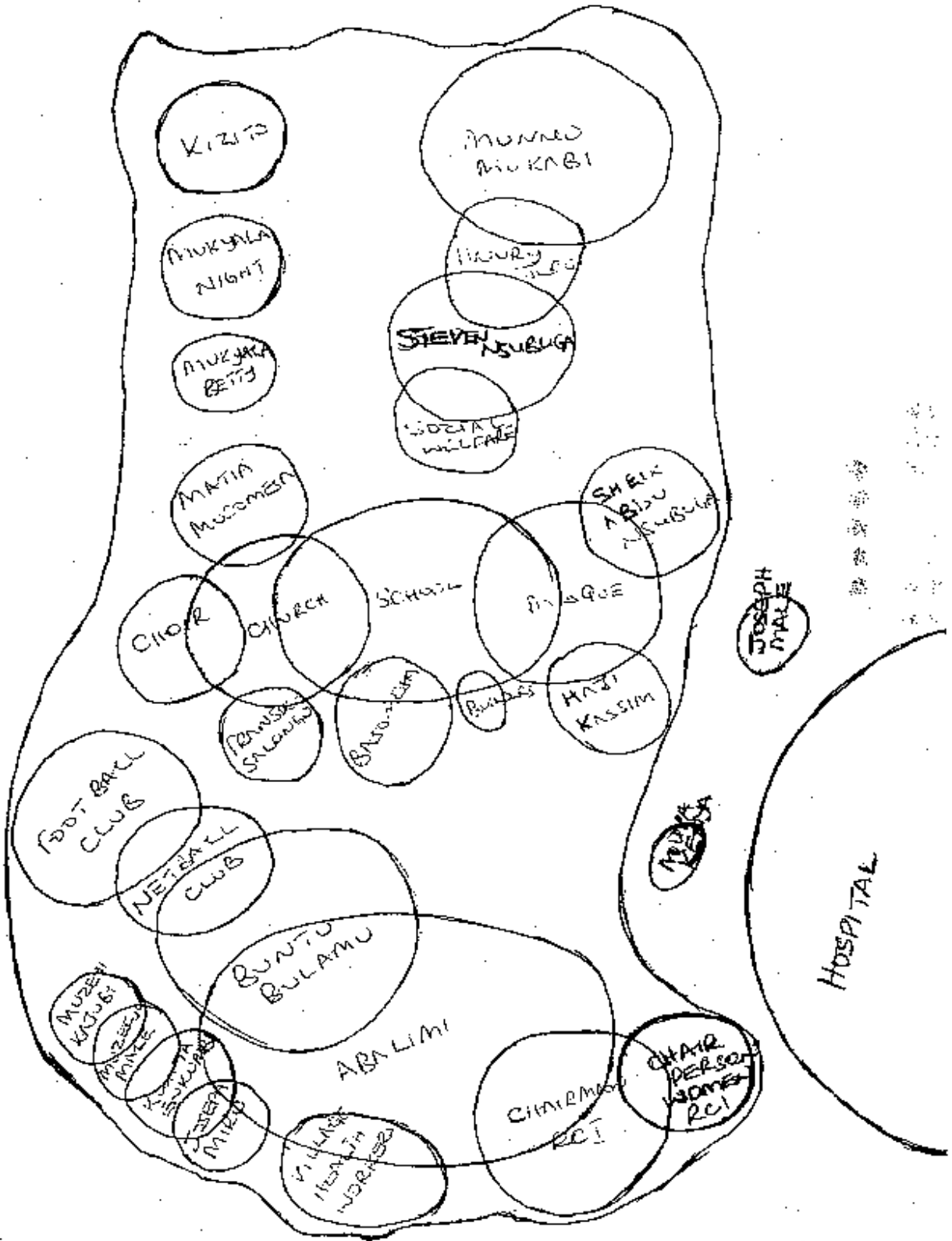
Key Findings (see Figure 4)

In the exercise the young women used the major economic activities to decide the importance of an institution, a person or a group in the community. For example, farmers (Abalimi) were made very large despite the fact that they were remembered towards the end of the exercise! On the other hand Kwata Enkumbi was reduced to indicate that coffee is no longer very important to them.

New institutions which had not been mentioned in the beginning kept on being identified and in some cases they expressed surprise to have forgotten what they considered very important institutions or personalities like farmers (Abalimi) and the RCI chairman. As they continued to identify key people they laughingly expressed the importance of the cosmetics dealer. After much discussion, they made a deliberate effort to make the church and the mosque the same size. In fact they actually traced the church before making a diagram of the mosque.

They expressed a lot of concern for the inadequate health facilities and they emphasized the importance of the Villa Maria Hospital which is situated many miles from the village. They have to walk a very great distance for treatment and delivery and immunisation of their

Figure 4. Venn diagram of relationship between the community, existing institutions and key people



children. They also expressed concern about the absence of a midwife in their community. It was sad to note that the young women were disappointed by the medical assistant who slept in their village but who did not assist them at all. It was interesting to note that the disco was banned by the RC officials in the community as a means of reducing the spread of AIDS, despite the fact that the young women said they had liked it a great deal.

They also mentioned the agricultural extension workers whose services they hear about. They raised their concern and fears over the issue of land ownership where almost all the land was owned by one person in the community, while the rest were tenants. The young women also noted the decline of coffee production in their village as an important source of income in the community. They expressed concern about the disappearance of local skills and values by relating the importance of bark cloth in their community for burying dead bodies and for costumes, but this could only be made by two very old men who could die at any time!

The young women also recognised the value of counselling services by the elders to the teenagers in the community. The girls expressed concern over the increasing number of orphans without care in the community.

WHAT? SEASONAL CALENDAR
WHEN? MONDAY 14 MARCH 1994, 3.40 PM
WHERE? THE BOYS' PLAYGROUND

Process

We started the session a bit late (originally it was scheduled for 3.00 pm) because the young women turned up late. On enquiring what was keeping them so busy, they explained that at that particular time most of them were busy in the gardens planting as the rains were just starting. This automatically led us into a discussion about activities they do at what particular time of the year and the introduction of the concept of a seasonal calendar.

We asked them to decide on what to do and on how best to express themselves, and they opted to use pictures on a flip chart. They decided to base it on the monthly calendar and move from January to December. At first they decided to distribute themselves so that different people work on different months, but eventually they disagreed on what the different people were expressing so they decided to move from month to month as a group. One woman was doing the drawing while the rest gave ideas. In some cases she would fail to express the message in diagram form so another one who felt more able with it would take over.

There was a lot of debate on what was best to highlight for each particular month and a lot was expressed, but nobody seemed to be offended and they did the work with a lot of teasing and laughter. When they finally felt that they had put everything on the flip chart, we started enquiring about particular aspects, and in all cases the women seemed to be aware of and to agree on what happens in different months. The young women did everything themselves on the flip chart and we left it with them to allow them to put in the final touches.

Key Issues (see Figure 5)

They indicated that January was basically a sunny month and the girls did less work in the gardens. They indicated that this period is mainly for preparation of land which is heavy work and is done mainly by adults and labourers for the young women. It is a month for concentrating on outdoor activities like netball and handicrafts and they liked it a lot because the latter is income generating.

The beginning of February is also generally sunny, but the rains start towards the end. In this month people concentrate a lot on removing grass from the banana plantations, mulching and removing all the dry banana leaves and fibres from the banana stems.

In March the really heavy rains start. People become very busy and they work for long hours, planting beans, maize and groundnuts before the rains decrease. At the same time others are busy spraying and harvesting tomatoes which they have planted in December and the household income depends a great deal on these tomatoes during this period.

April is basically a month for harvesting and collecting grasshoppers, especially from the hillside. In May the rain decreases drastically and they start preparing land and making potato heaps. At the same time there is a lot of weeding of beans, maize, groundnuts and cassava, which is still young.

June is a sunny month and people are busy harvesting and drying their cereals (beans, maize and coffee). In July they are still harvesting and they do a lot of selling of the farm produce to traders on bicycles. They usually use tins for measuring the cereals. This month is also notable for having a lot of mangoes and other fruits, and a great deal of food in most homes.

August generally has a little rain and sunshine. The food starts to decrease because people generally sell it off and are not interested in storage. In this month most families depend mainly on potatoes and cassava and there is very little matoke which is their staple food. Many are preparing land for the second planting season.

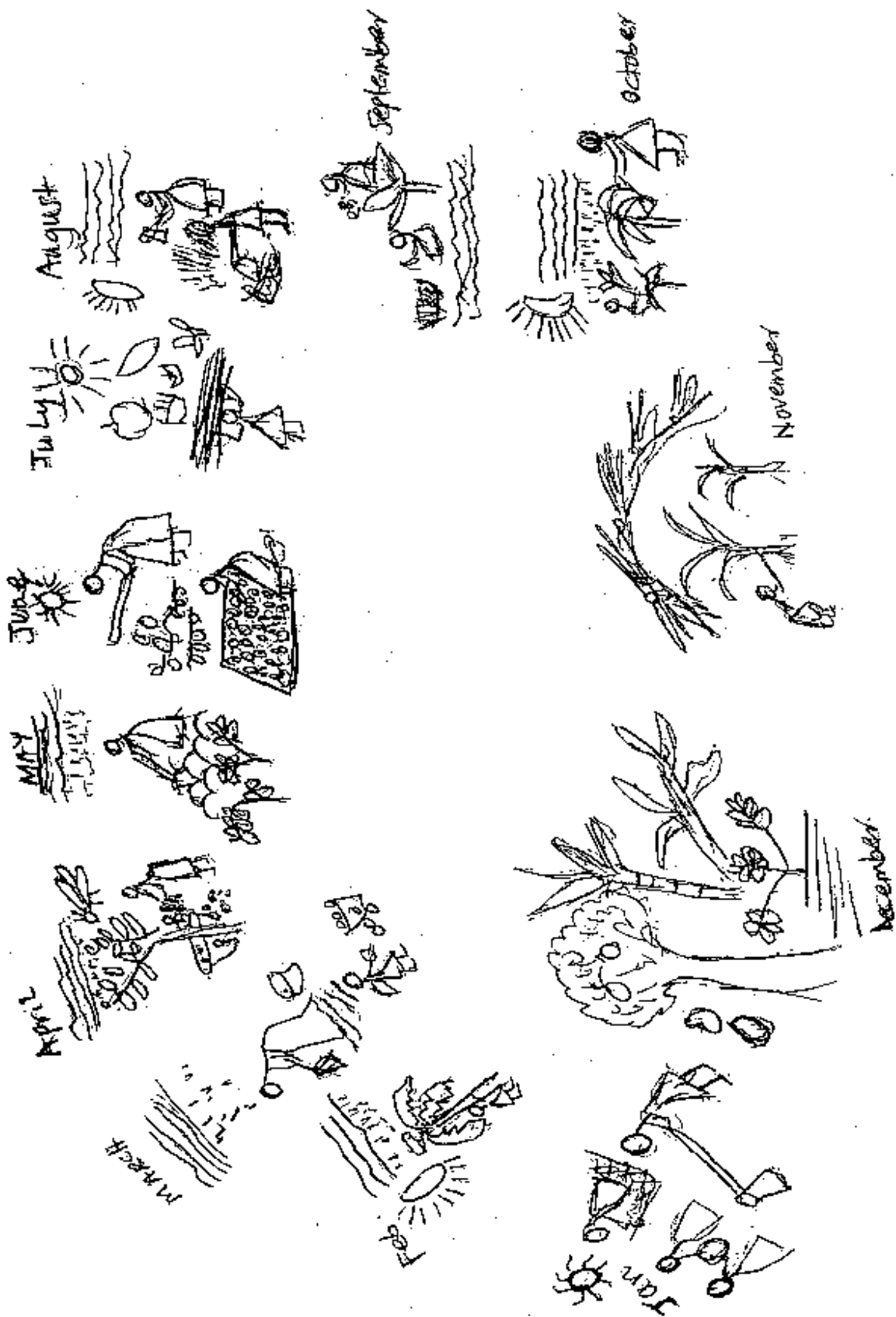
In September they start planting for the second season and lots of matoke is harvested and sold off to Masaka, their district town. It is generally transported by young men on bicycles. October is basically for weeding and they have a little rain.

In November people have a little more free time and they are involved in catching grasshoppers on the hill. December is generally sunny and a lot of harvesting takes place. There is a lot of fruit and food is abundant in all homes.

After getting a general overview of the activities which take place throughout the year, a lot of probing followed as we tried to ascertain the months/periods of constraint and seasonal hardship. They informed us that the rainy season are mainly between February, March and April and then September, October and November.

The dry season is mainly January and February and then June/July and part of August. Food is most scarce during January and in May immediately after planting.

Figure 5. Seasonal calendar



For the young women, the best months are January, July and December. They like them because they can rest and relax, there was plenty of food and these months were associated with feasting and festivals. The general cash flow is also high during these months from the sale of farm produce and handicrafts.

The months they fear most are May and August because of hunger and poverty. March is regarded as particularly disease-prone with a lot of malaria, colds and coughs amongst the children, and then July when they experience epidemics of measles, diarrhoea and vomiting amongst the children. They attributed this to the weather and to the change of diet (with a large amount of mangoes) and to hunger.

Due to the burning of bushes to clear land, a lot of firewood is available in July and August, and the people try to collect as much as possible since firewood is a very big problem almost throughout the year.

Most social activities like weddings, last funeral rites and other feasts mainly take place in May, August and December when the children are back home from school for the holidays. The girls mostly conceive in December and January during the dry season when they are free to socialise a lot.

WHAT? THE EFFECTS OF GIRLS' DROPPING OUT OF SCHOOL AT AN EARLY AGE, ON THEMSELVES AND THE COMMUNITY
WHEN? MONDAY 14 MARCH 1994, 6.00 PM
WHERE? IN THE SHADE AT THE BOYS' PLAYGROUND

Process

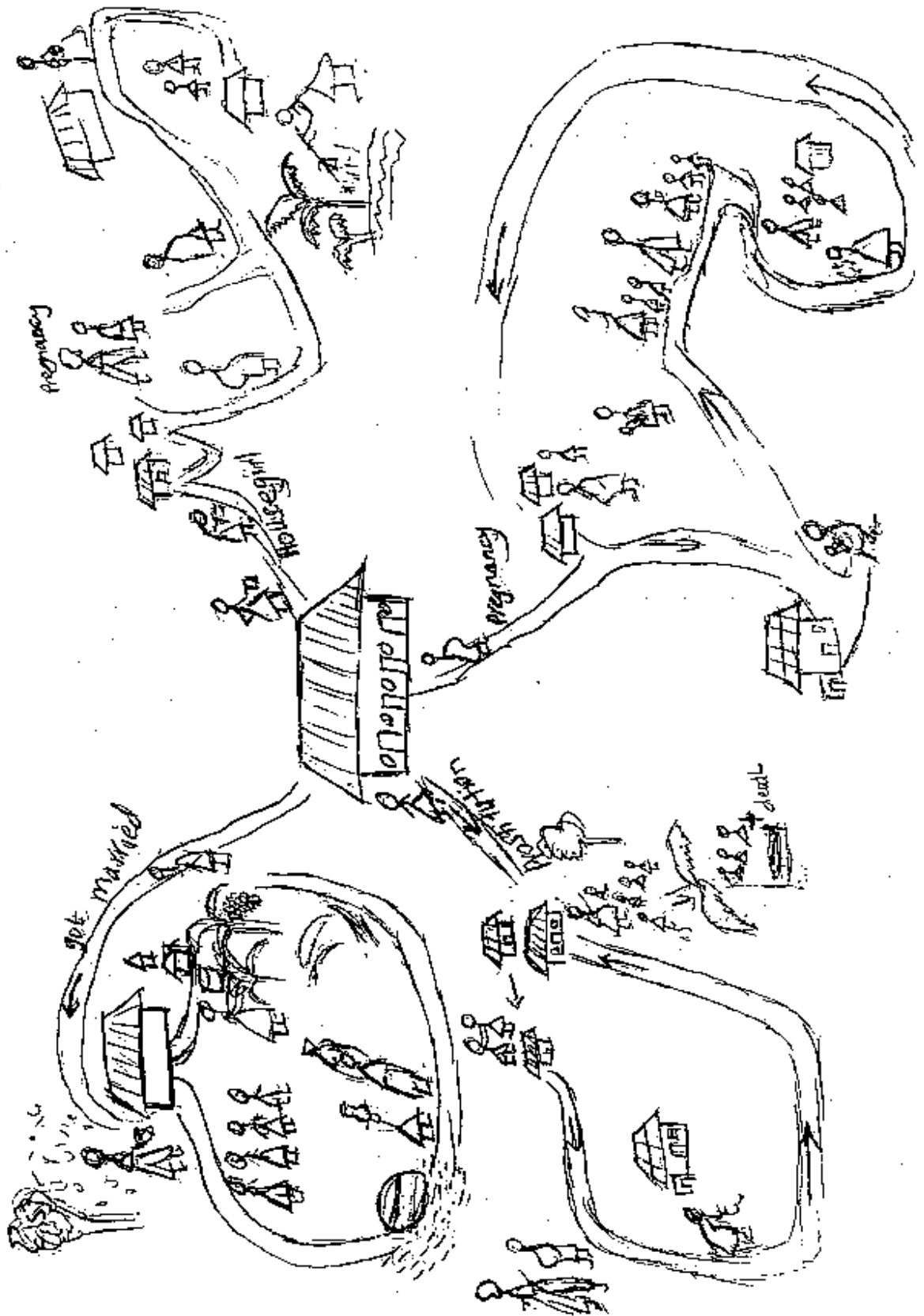
From the previous meetings, the women had expressed a lot of concern about dropping out of school at an early age. They pointed out that about 60 per cent drop out due to lack of school fees and others mainly due to pregnancy. We discussed with them the effects of dropping out and they generally pointed out that these were mainly negative. As a follow-up to these problems we introduced the concept of flow diagrams and it was very easy for them to follow the concept because they used them for their own personal experiences to express the impact of not completing their studies.

Since most of these young women had been to school, they agreed to put the effects directly on the flip charts and throughout the exercise there were three women drawing in different directions while the rest gave ideas and said how they wanted these ideas to be expressed.

Key Issues (see Figure 6)

They mainly followed three routes: those who were forced into marriage immediately; those who stayed at home and produced; those who went into town for cheap labour (as housegirls); and those who ran away from home to look for employment and failed so they

Figure 6. Effects of dropping out of school



ended up becoming prostitutes and eventually died. It was noted that those who went in for marriage led a relatively stable life compared with the others. Those who ran to town for employment normally failed and were not prepared to return home. Due to economic constraints in foreign places they resort to prostitution as a source of income, producing children with different men, and suffering a great deal in an attempt to maintain the children. They contract AIDS and eventually die leaving behind orphans who become street children.

The girls who are taken as housegirls are exploited and overworked by their bosses. In many cases they break up families after having love affairs with the male bosses, and in most cases, getting pregnant. They are chased away without any payment. They later return home and become labourers, trying to cater for themselves and their children. Their presence back home puts a lot of strain on the food resources of the family and their children suffer a lot.

The girls who stay at home admire those in school and the better-off members of society. They start to work hard at an early age and this is bad for their health. In most cases these young women conceive and give birth before marriage, so this reduces their chances of marrying. They continue producing and become a big burden on their parents who eventually chase them away. These young women become destitute and are forced to part with their young children whom they normally hand over to the boy's parents or to the boy's home if he is married, thereby creating step children who are in turn mistreated and suffer a great deal.

After they had illustrated the effects on the flow diagrams, we asked them if they thought there was anything they could do for themselves in order to alleviate the effects of dropping out of school.

The young women expressed a strong desire for education and accessibility to family planning services, and for encouraging their parents to become more open with them. They emphasised that from their own experience, when one becomes pregnant the future becomes very uncertain. Yet they have failed to abstain from sex despite the warnings (of parents and friends) of the sufferings involved.

WHAT? WELL-BEING RANKING
WHEN? SATURDAY 12 AND MONDAY 14 MARCH 1994, 9.45 AM AND 3.30 PM
WHERE? KYAKATEBE PRIMARY SCHOOL AND BOYS' PLAYGROUND

Process and Key Findings

The well-being ranking sessions were carried out with different groups of young women over two days. For each group, one of us from the PRA team explained the concept of well-being ranking. We asked the young women to select amongst themselves members from different parts of the village who know the people around them very well. It was also emphasised that selection should include members of different socio-economic status to balance the discussion. Participants were also asked to list what they would consider in determining well-being of a person. This step generated a heated debate, as what some women regarded as the

criteria were dismissed by the others. Consensus was, however, reached and they came out with the following criteria: quality/ownership of house; ownership of land; access to food; hygiene; ability to clothe household members; household assets; farm equipment; old age and disability; number of children in the household going to school; banana and coffee plantation; ability to use electricity in the household; and employment (in government or NGOs).

Using cut-out cards, on which were written names and numbers of heads of households in the village, participants were able to place them in different categories of rank. Each group started with few piles, but with time the first group ended up with six piles while the second had seven. They discussed each individual before that card was placed on the pile. After placing all the cards in relevant piles, participants were asked to revisit the piles and confirm whether cards were well placed or not. In this process, some cards were shifted and some piles were divided up into two again. The five people they did not know were put aside. At the end of the exercise, participants confirmed that their judgement of well-being ranking was as good as they could make it.

WHAT? MATRIX SCORING OF INCOME-GENERATING ACTIVITIES
WHEN? TUESDAY 15 MARCH 1994, 3.40 PM
WHERE? BOYS' PLAYGROUND AT KYAKATEBE

Process and Key Findings (see Figure 7)

From the previous exercises the young women pointed out several problems associated with dropping out of school. These problems were used to generate solutions from the participants.

A number of solutions were pointed out and discussed by the participants. They stressed income generating activities like poultry keeping, which they noted was potentially viable to them but had limitations as an initial project. For example, it involved a lot of initial capital and was difficult to maintain due to the high costs of the inputs involved.

Handicraft was also identified as a good project for them since most of the young women had the skill and ability, and initial capital was affordable, but its major limitation was lack of market. Tailoring was mentioned but dropped immediately due to lack of capital and skill by the majority of the participants.

At first firewood was not taken seriously as an income generating activity, but later on it became one of the best initial projects for the participants due to the fact that it had the least limitations as compared to the others. Brick-making was also mentioned as an alternative income generating activity, but its major limitation was lack of knowledge and they regarded it as more of a man's job.

The piggery project was the most controversial because of religious differences among the young women. Whereas the Catholics felt it was very profitable, the Muslims took it as an insult. This created a lot of tension especially among the Muslim participants who then tried

Figure 7. Matrix scoring of income generating activities

	POULTRY	BAKING	HANDCRAFTS	BRICK-MAKING	FIREWOOD	FARMING
DISEASES	○○○○ ○○○○ ○○○○					○○○○ ○○○○ ○○○○
LABOUR INTENSITY	○○○○ ○○○○ ○○○○			○○○○ ○○○○ ○○○○	○○○○ ○○○○	○○○○ ○○○○ ○○○○
INITIAL CAPITAL	○○○○ ○○○○	○○○○ ○○○○	○○○○ ○○○○ ○○○○	○○○○ ○○○○ ○○○○	○○○○ ○○○○	○○○○ ○○○○
MARKET	○○○○ ○○○○	○○○○ ○○○○ ○○○○	○○○○ ○○○○ ○○○○			○○○○ ○○○○ ○○○○
LACK OF INPUTS	○○○○ ○○○○ ○○○○	○○○○ ○○○○	○○○○ ○○○○ ○○○○	○○○○ ○○○○	○○○○ ○○○○	○○○○ ○○○○ ○○○○

to pull out of the group discussion. However, after some consideration by the rest of the participants, and the fear of creating disunity among the members at such an early age, the idea of a piggery was dropped.

The concept of matrix scoring was then introduced by one of us, who was that discussion's key facilitator. Priorities of initial projects were then discussed by the participants, looking at each project very critically especially with regard to the problems associated with each project.

The idea of matrix scoring was further discussed and participants chose the criteria like market, labour intensity diseases, initial capital and inputs to determine the most appropriate project to start with. They chose to use coffee beans to indicate the intensity of each problem, relating it to the economic activities identified. They chose 20 coffee beans to be used as the maximum number per row. The greater the number of coffee beans in a particular box, the greater the problem associated with that particular project.

Scoring was carried out after discussions and ideas were exchanged by the participants and a consensus reached. After they had finished scoring, we asked them to cross-check whether the information they wanted to put across was well represented on the matrix, and they were also asked why there were more coffee beans in one box as compared to another (to make sure they understood what they were doing). The young women gave explanations for the differences in the number of beans and adjustments were made where necessary, for example, the number of scores against the market for handicraft was reduced and that of market against baked products was increased, indicating that market was more of a problem for baked products due to their perishability, unlike handicrafts which can be stored and sold after a long period of time.

Having gone through the entire matrix and adjusting a few things, the young women were asked by us to identify the projects they wanted to start off with. Most of them were in favour of chopping and selling firewood in order to generate enough initial capital to start other projects. Handicraft was another option was welcomed by many, and they said that almost all of them had some skill either in making table cloths, mats, baskets etc. The young women showed a sense of unity when one of them offered to teach and encourage the few young women who did not have any skills.

At the end of the whole exercise, the young women compared matrix scoring with other exercises they had done previously and came to the conclusion that matrix scoring was the most difficult of all the exercises, simply because by looking at the scores they failed to come up with a definite project to start off with as a group, although it gave them a vague idea of what they wanted.

SUMMARY OF KEY ISSUES AND OVERALL CONCLUSION OF WORKING WITH YOUNG WOMEN

The key issues that emerged in the discussions were:

1. lack of organisation amongst the young women and religious intolerance;
2. inadequate facilities in school and unqualified teachers;
3. lack of school fees and problems of dropping out of school;
4. excessive child labour at school and at home, especially for stepchildren;
5. land tenure system which is unfair, land shortage and infertile soils;
6. inadequate farm inputs;
7. ineffective agricultural extension services;
8. disability and old age problems;
9. AIDS and its effects on the community;
10. water quality/quantity problems;
11. limited income-generating activities;
12. limited markets for products produced;
13. lack of knowledge and inaccessibility to family planning services.

Some issues need further exploration by Redd Barna follow-up work in Kyakatebe. These relate to points 1, 2, 4, 11, and 13 above.

All in all the field work was spread over seven days, including the final community feedback meeting. We had an average of four hours of intensive discussions per day. Despite the fact that our meetings were taking place at a very busy season of the year (planting season), the young women responded with a lot of enthusiasm and tried to keep time even though some had to walk long distances. In the beginning, the young women were reserved and lacked confidence but at the end they were out-going and shared many of their concerns and ideas with us. We finished the field work convinced that we were well on our way to learning about the village of Kyakatebe from the young women's perspective.

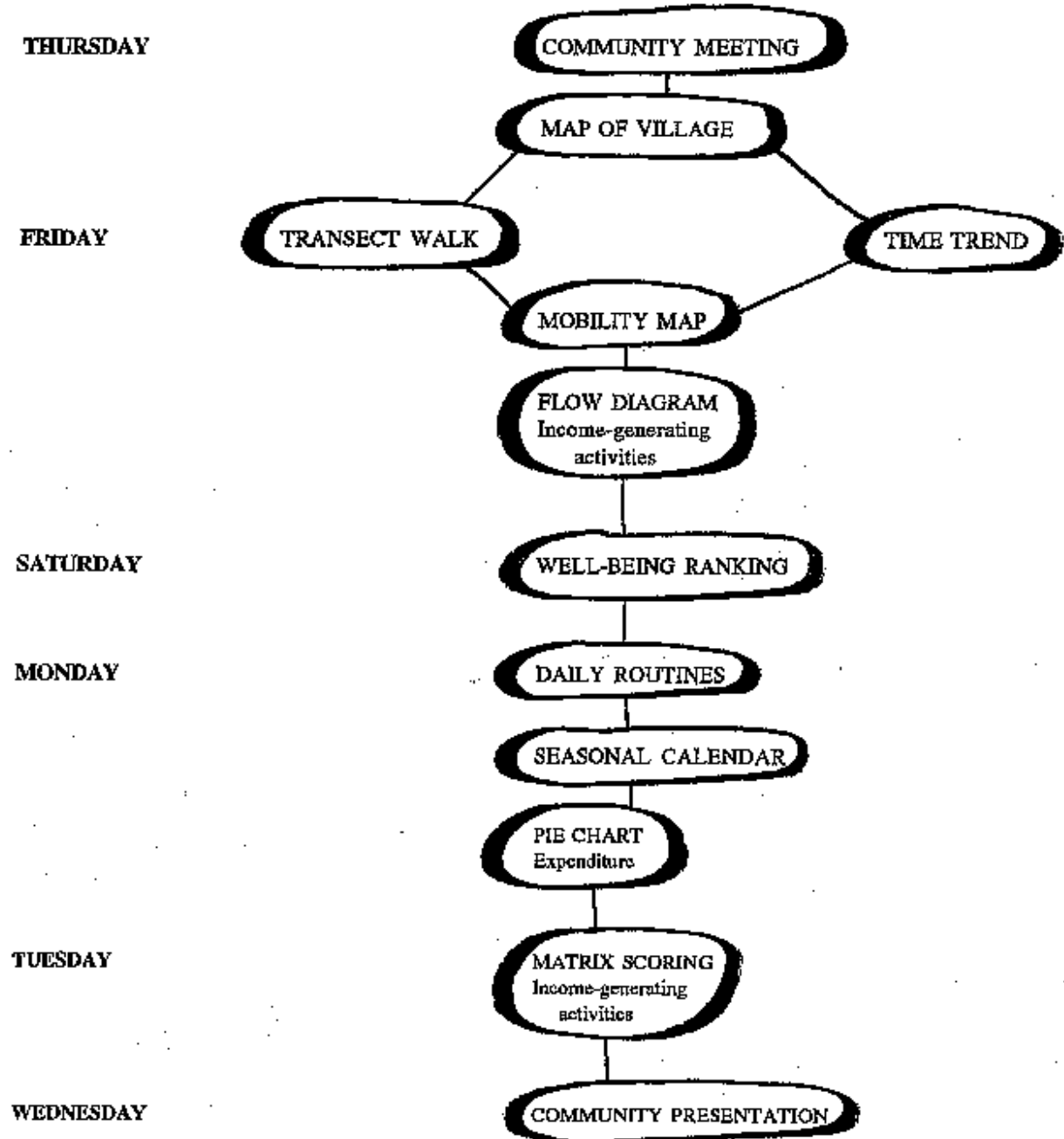
3.4 OLDER MEN'S PROFILE OF KYAKATEBE



PRA Team members (in alphabetical order)

Florence Birakwate
Geoffrey Mugisha
Geoffrey Mugumya
Charles Pachuto
Benon Webare

Sequence of Discussions with Older Men's Group



Team Contract of Older Men's Group

At the end of the exercise, we will have reached a stage of simulating and enabling older men to participate in the making of the community action plan based on what they consider as priority problems, sticking to the following rules:

1. punctuality
2. discipline
3. cooperation
4. full participation
5. respect other people's ideas
6. self-control.

INTRODUCTION

The first trip to Kyakatebe village was on Thursday 10 March 1994. We arrived in the area at 3.00 pm. All the PRA teams had met with the village leaders on the previous day and the turn-out was very large. The major objective of the initial community meeting was to introduce ourselves to the community members, to familiarise ourselves with the village and to introduce the purpose of our visit regarding a community action plan. We wanted to see the applicability of PRA for the preparation of local development plans by villagers. This report thus touches on our experiences and discoveries relating to the PRA methods used.

After introductions and explanations, responding to several questions, the PRA team split into five groups corresponding to five village groups:

- Older Men (*abassaja abakadde*)
- Older Women (*abakazi abakadde*)
- Younger Men (*abavubuka abalenzi*)
- Younger Women (*abavubuka abawala*)
- Children (*abaana*).

WHAT? MAP OF KYAKATEBE
WHEN? THURSDAY, 10 MARCH 1994, 4.00 PM
WHERE? NEAR THE FOOTBALL FIELD

Process

The objectives of the mapping exercise was to use it as a bench mark upon which dialogue and discussion with and among the older men would be based. We started by asking the group members to draw a map beginning from where we were standing. One member took a stick and started drawing on the ground. There was a discussion among the community members as to which features and activities should be included first by talking about their importance and usefulness. Little by little the men included whatever they considered important on the map, making alterations where necessary. Since we were new in the area, the map helped the group members to perceive what the village of Kyakatebe looked like.

As the mapping exercise progressed, it became clear that some of the men were confused about the concept of 'Community Action Plan'. For example, one member asked, "*You are telling us that we are supposed to plan for our village. Then why don't we start the planning right now instead of getting involved in drawing a map like school children?*". So we explained to them that drawing the map was already a step taken towards making a community action plan as it helps us to locate and talk about different features and activities in the community. One man actually commented, "*That is why the water spring constructed by UNICEF in the village collapsed. We were not consulted*". He added: "*It was located in the wrong place*".

At the end of the mapping exercise, we asked the community members how they thought the mapping exercise had helped them. The following were some of the responses:

"At the beginning I thought it was just fun, but now I have seen the map helped us

to generate a discussion on our problems".

"I never knew that even you could talk in public". ('You' refers to another man who looked very poor.)

"You people are very clever! You made us talk about our problems, even secrets by using a map". ('You' here refers to us, the PRA team.)

"I can now visualise the whole village and it is now in my head".

From the comments above, we concluded that at least by the end of the mapping exercise, the community had generally grasped the idea of a community action plan. We then thanked the community members for their active contribution. Then an appointment was fixed for the next day, Friday 11 March 1994 at 3.00 pm. In the evening we regrouped, reviewed the day's proceedings and made plans for the next day.

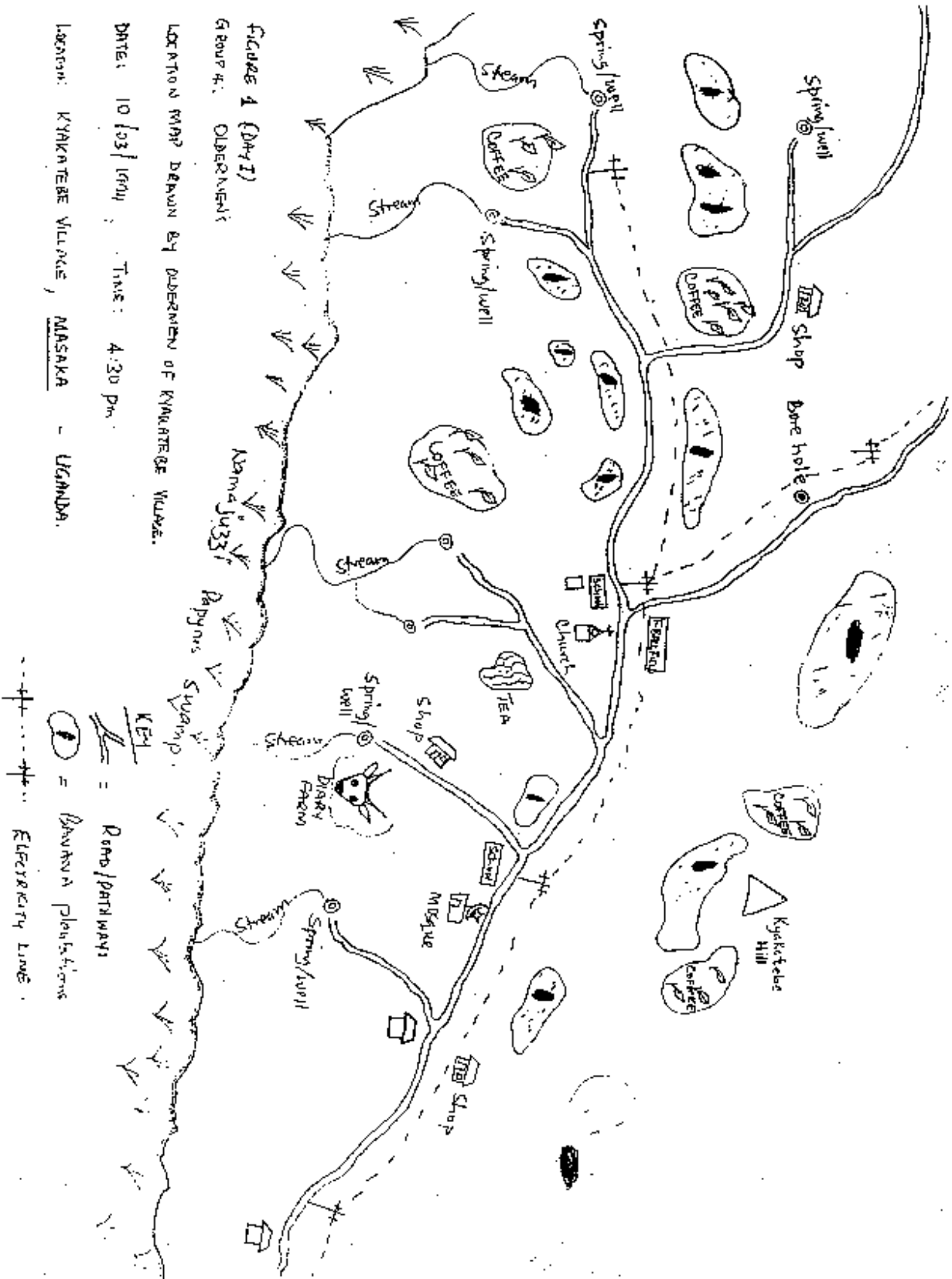
We experienced a few problems during the mapping exercise. The group was quite big, about 60 people. This made it difficult to reach consensus and to achieve participation by everyone. There was also the problem of influential men dominating the discussion, making others keep quiet. We had to do a lot of mediation to overcome this.

Key Findings (see Figure 1)

During the map drawing exercise the following were the major issues raised by the community members:

- *Water.* From the number of water wells located on the map, the community members were able to raise the issue of lack of adequate safe water.
- *Land ownership.* Location of the hill was the point of departure into discussion on the land question. Asked why the community members thought it important to locate the hill, one member was able to raise the importance of land in their village, and associated it to problems like land ownership under the *Mailo land* system, and population pressure which has reduced the availability of land.
- *Income generating activities.* These include: banana, coffee and tea cultivation, dairy farming, bark cloth making (used for customary burial practices), and petty trading. However it was observed by the community members that these activities no longer bring in income as in the past due to changes in climate, land ownership, land fertility, and market prices, to mention but a few reasons. These conditions negatively affect the community.
- *Education.* Location of schools generated a discussion on education in the community, and the main issues were poor performance, lack of facilities and scholastic materials, poor and few physical structures and poor conditions for teachers.

Figure 1. Map of Kyakatebe village



WHAT? TRANSECT WALK
WHEN? FRIDAY, 11 MARCH 1994, 9.00 AM
WHERE? FROM THE FOOTBALL FIELD, UP THE HILL, DOWN TO THE SWAMP AND BACK TO THE FIELD

Process

The day's objective was to enable the community members to discuss more about their problems raised during the mapping exercise on the previous day and how to go about solving them. The following PRA methods were used: transect walk through the village and a time trend. We arrived at 9.00 am in the village. After waiting for some of the men to arrive, we divided ourselves and the five men who came into two groups: one group to take a transect walk through the village, and the other to remain and construct a time trend with the community members.

The major objective of the transect walk was to cross-check information and issues raised during the mapping exercise by walking through the village, experiencing visually and making on-the-spot analyses of the issues. Taking the point where the map was drawn as a central point, we walked uphill to the highest point in the village, then down to the water spring constructed by UNICEF, and the spring they are currently using. On our way we noticed and passed several features and saw different activities.

When asked about the transect walk analysis, the village men responded:

"I never knew that this is the type of water we use for drinking and cooking" - on finding the current well not cleared and its water stagnant. It was an embarrassment to him and he immediately started clearing the blockage and mud. It is women and children who fetch water.

"It is five years since I moved around like this".

"I did not know that some people are so badly off".

After the walk we thanked the men who had volunteered to go for the walk.

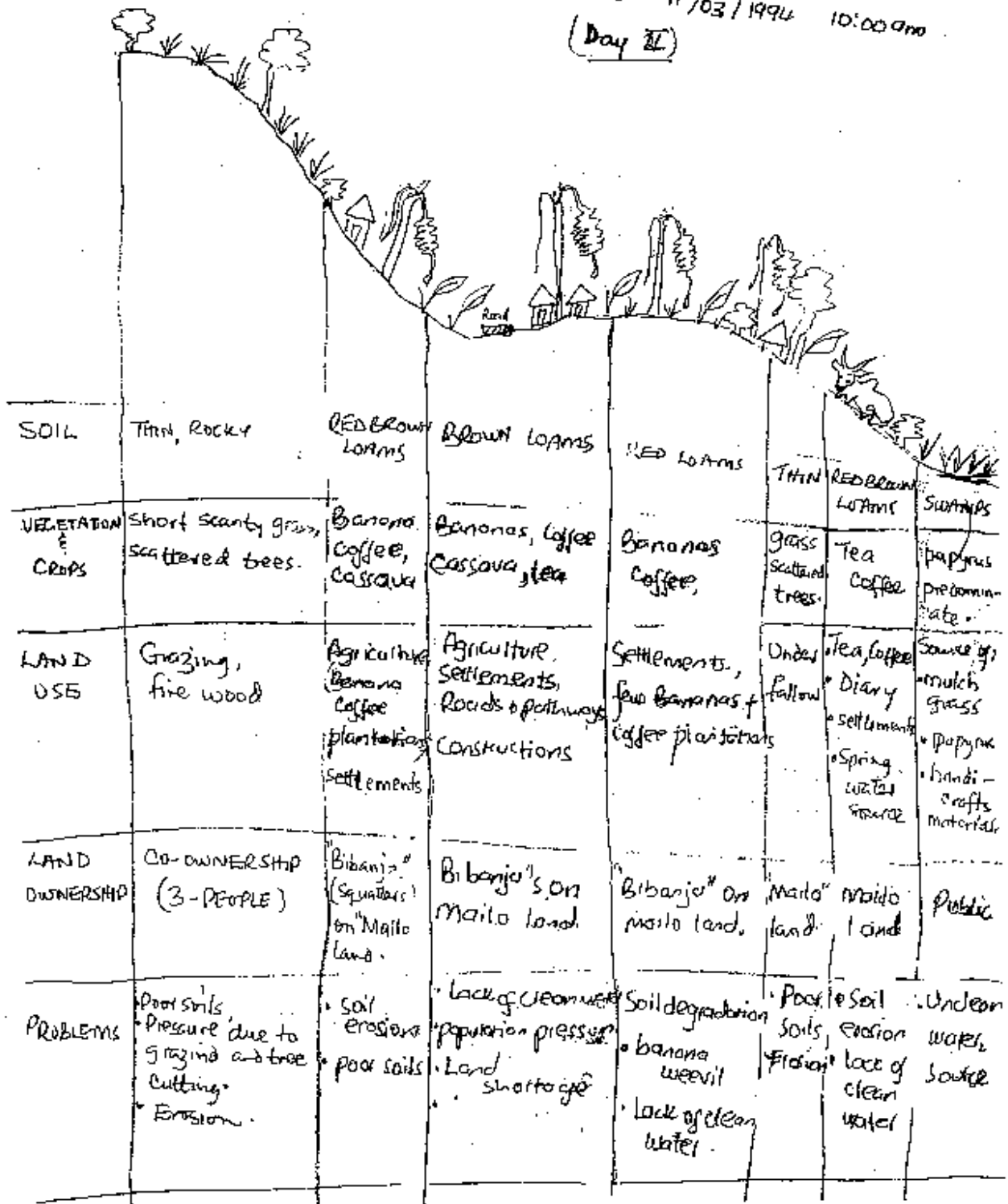
Key Observations and Findings (see Figure 2)

The vegetation on the hill side is very poor, with thin grass cover and few scattered trees. The soil is thin and rocky, with topsoil having been washed down the slope by rains and other agents of erosion. The key informant told us that the whole hill is owned by two people, thus explaining some of the land problems.

However, we were able to observe some agriculture on the slopes of the hill. The members of the community who do not have access to the land request the hill owners to use it for agriculture. But whoever cultivates looks for the forested areas, which in turn could lead to more soil erosion. We also saw that some of the farmers on the hill side use soil conservation methods, like terraces and trenches, to check the downward flow of water.

Figure 2. Transect of Kyakatebe village

Date 11/03/1994 10:00 am
Day 21



As we moved down the slope the group was able to identify soil types from thin and rocky types to loamy fertile soils. Also we noted that agricultural activity increased, consisting mainly of banana and coffee growing and food crops, like cassava and potatoes. This is also the most densely settled area. At the bottom of the slope is the swamp. This is where UNICEF constructed a water spring which broke down. There is another unprotected spring which is now the source of water for household use. Also noted was that the worse-off households were situated near the swampy area. We visited one of the primary schools. The buildings were semi-finished with a lot of dust due to lack of cemented classroom floors, furnished with a few desks.

During the transect walk, we had noted that banana and coffee growing are the major economic activities, and the following problems had been raised:

- Soil erosion on the hill-side
- Deforestation on the hill-side
- Poor soils due to poor quality of crops grown
- Population pressure on the slopes
- Lack of clean water
- Banana weevils and termites are the major pests
- Poor conditions in the schools.

WHAT?	TIME TREND
WHEN?	FRIDAY, 11 MARCH 1994, 9.00 AM
WHERE?	NEAR KYAKATEBE FOOTBALL FIELD

Process

In order to get a frame of reference, we thought a time trend would help in visualising the differences over time in different aspects. Those of us who worked with the time trend were interested in discussing about the changes that have occurred in the area, and possibly what the men felt about the future in Kyakatebe. The old man in his seventies who was asked about his experience in the area said he had come to the village in the 1940s when he was about 20 years old. He had been in the village for about 50 years. The men decided that 1940 should be the starting date. A chart was constructed with the 8 men present.

After everything they considered important had been included in the time trend, using locally available materials, we wanted to know what the community members had learnt from the discussion and making the diagram. The following responses were given:

"We are now able to draw a diagram of how the future would look".

"There is a need to plant more trees for firewood and to check the rate of soil erosion".

"I think some of us will have to migrate".

"Is there no way of utilising the swamp?"

"I think we should re-examine our childbirth practices because at this rate, in the future Kyakatebe will be highly populated".

As a result of the above exercise we felt that the men were understanding the concept of participatory appraisal and planning, and would gradually proceed towards making a community action plan. We broke off at 12.30 pm and fixed the following appointment at 3.00 pm the same day.

Key Findings (see Figure 3)

Population. The village was virtually uninhabited in the 1940s, but densely populated in the 1990s, with the population gradually increasing.

Land under cultivation. This was very small in the 1940s but gradually increased with time. Nowadays almost all the land available is under cultivation except the hills with thin, rocky soil.

Housing. In the 1940s all the houses except one were grass-thatched. In subsequent years iron sheets and tiles were used. Now there are less than seven grass-thatched huts.

Education. There was no school in the 1940s. The schools were built later. Today there are two primary schools but in poor condition.

Livestock. Since the 1940s, herds of cattle have been decreasing. This is because traditionally the Baganda are not cattle keepers, and worse still due to the increasing land shortage.

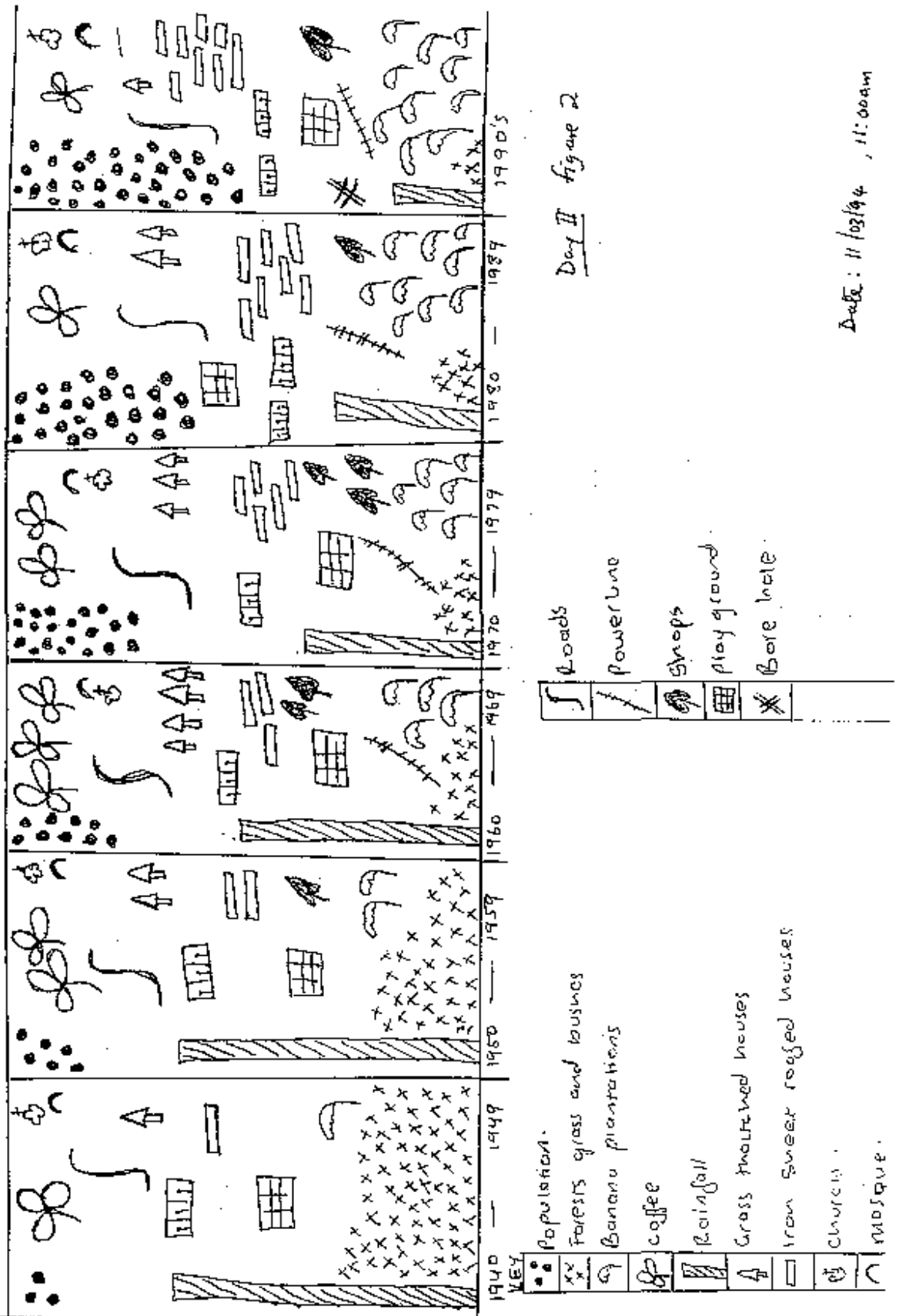
Rainfall. Using coffee beans, one old man showed on the map how the density of rainfall had been gradually decreasing.

Water. On the diagram it was also shown that the depth of water in the wells has been gradually decreasing. The community members indicated a protected spring constructed by UNICEF which has since dried out and is no longer in use.

Firewood. In the 1940s there apparently was thick natural vegetation, so firewood was not a problem in the community. Today the vegetation remains only in isolated pockets on the hills and firewood is hard to get.

Plantations. Coffee plantations were shown to have been plentiful in the 1950s and 60s, but have dwindled today. This, they said, could probably be attributed to decreasing coffee prices, thus explaining the increase in banana plantations which have more or less become a substitute to coffee growing in terms of income.

Figure 3. Time trend of the village



WHAT? MOBILITY MAP
WHEN? FRIDAY, 11 MARCH 1994, 3.00 PM
WHERE? ALONG THE ROAD NEAR A MANGO TREE, NEAR THE FOOTBALL TREE

Process

This map was used to discuss with about 15 men the patterns of spatial mobility between Kyakatebe and surrounding areas: Masaka, Bulalo, Kawoko, Buwanga, Butapa, Villa Maria, Kampala, to mention but a few. This shows the importance they attach to these communities. The exercise was started by placing a symbol of their village, and then using different sticks to show mobility patterns, what each one stands for and what importance is attached to each.

After this exercise, we asked the men to comment about the method and what they had learnt. They responded as follows:

"Now I see Kyakatebe's survival is hinged on Masaka town".

"I did not know that the movements we made were so important in one way or the other. For example, even burials are as important as business".

Key Findings (see Figure 4)

Business. This was depicted as one of the most important linkages to the outside world. This comprises of people who move outside the village taking local produce, mostly bananas and coffee, to sell in Masaka, Kampala and other areas. It also depicts other traders who come to buy produce from the Kyakatebe village and take it out. Another category consists of people who go shopping for most of the individual household requirements.

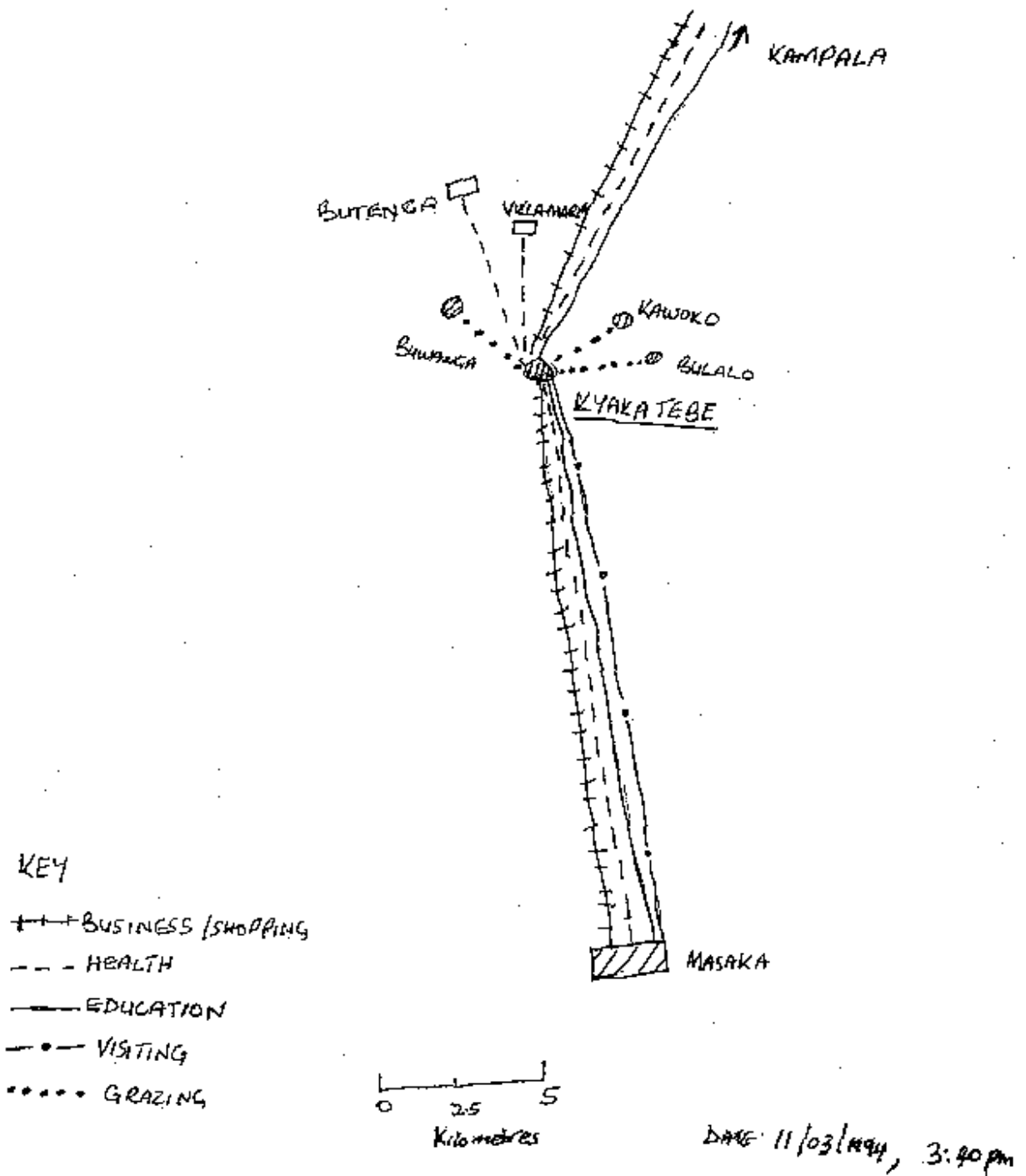
Health. This was the second most important linkage depicted on the mobility map. Most of the community's health needs are catered for by distant health units: Butenga, Villa Maria, Masaka, or sometimes even Kampala. The village does not have a health centre of its own.

Education. Education depicts another important linkage with the outside world. Kyakatebe village has only two primary schools. Thus successful pupils pursue post-primary education outside the village, for example, in Masaka, Kampala.

Social Visits. This denotes visits to the neighbouring villages and outside these villages which promotes social obligations. This includes visiting in-laws, parents, relatives and friends. Other social visits include burial ceremonies. According to one old man, this category of visits have increased due to increased death rates from AIDS.

Grazing. This concerns the people who graze their animals on the hill in the village and outside. According to the community leaders, this indicates how scarce grazing land is and consequently shows how this has contributed to soil erosion.

Figure 4. Older men's mobility map



WHAT? FLOW DIAGRAM ON THE IMPACT OF LACK OF INCOME-GENERATING ACTIVITIES
WHEN? FRIDAY, 11 MARCH 1994, 4.30 PM
WHERE? ALONG THE ROAD NEAR A MANGO TREE, NEAR THE FOOTBALL GROUND

Process and Key Findings (see Figure 5)

After the mobility map a general discussion followed on the importance of business with the outside community and the question of the lack of income generating activities. We decided to use the flow diagram as a method of exploring the impact of lack of income generating activities in the community. It would help to explore cause-effect relationships of low levels of household income, in itself a result of lack of income-generating activities.

The first question we asked was what the men thought were the consequences of the lack of income generating activities, and the following reactions were depicted on the diagram:

"Lack of income causes poverty, and poverty leads to food shortage in the family."

"Lack of food affects children's school attendance."

"Lack of education limits one's opportunities and capacity to earn income."

"Lack of food brings about poor health and in extreme cases causes death."

"Poor health reduces labour supply and lack of income generation again."

"Lack of income has brought about increased crime rates, particularly theft."

It was difficult to achieve full participation of the 20 men present. The obviously poor could not talk freely with the better-off men that were present. But with our mediation, this was solved to some extent. We also had a problem with saboteurs. Some men had concluded that what we were doing was not going to be beneficial to them, and thus caused disturbances, like commenting that the whole exercise was a silly game.

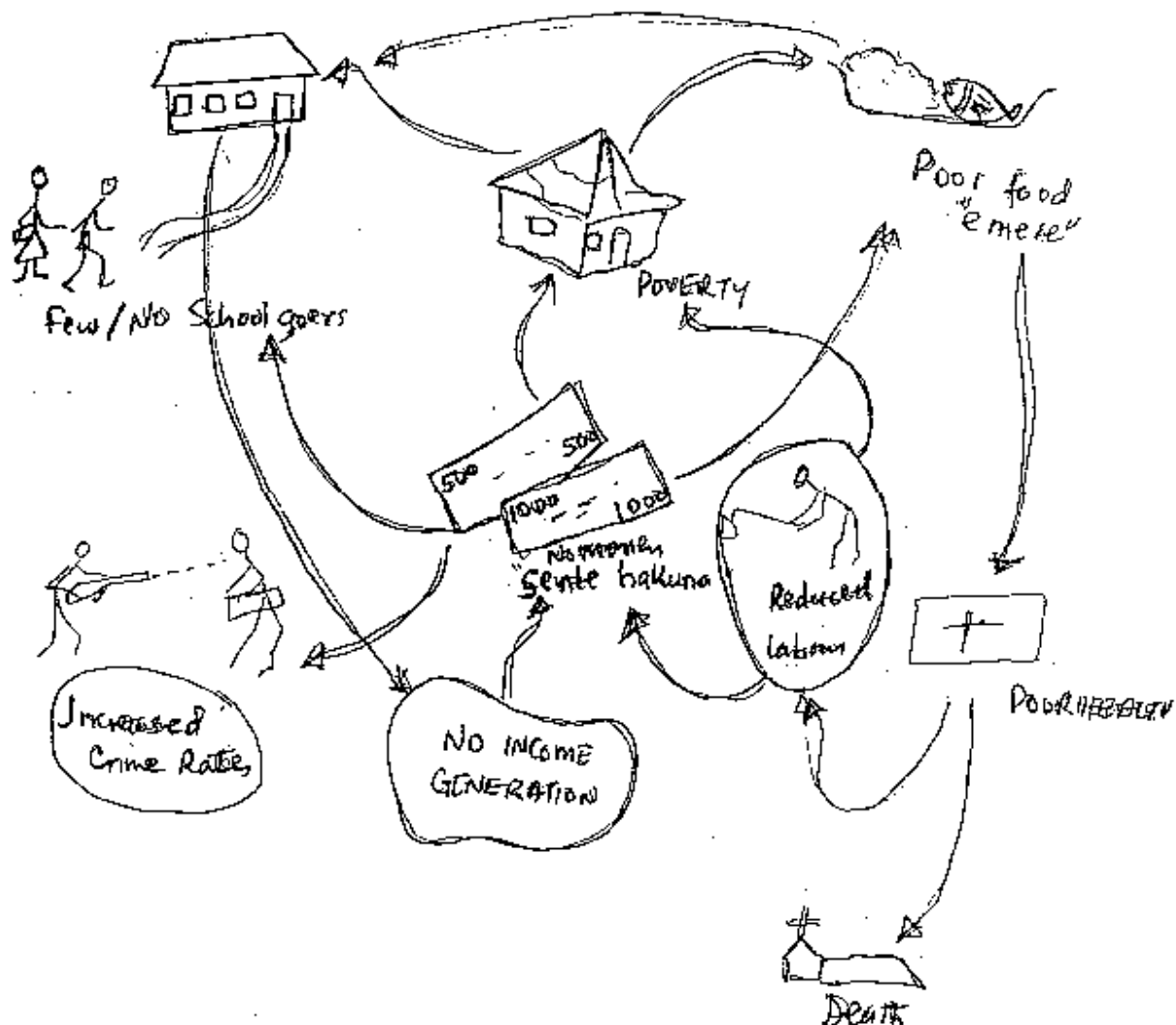
After the exercise we asked the men what they had learnt from the discussion and making the diagram. The responses made included the following:

"I don't agree with what is depicted on the diagram. I did not go to school but I am not necessarily poor".

"Yours was a question of luck. Do you want to say that we would rather not educate our children because they would become rich like you?"

After this exercise it seemed increasingly clear that the older men were most concerned with income-generating activities. We retired for the evening, having fixed the appointment for the next day at 3 pm.

Figure 5. Flow diagram showing impact of lack of income generating activities



Title: IMPACT OF LACK OF INCOME GENERATING ACTIVITIES

Date: 11/03/1994, 5:10 pm

Group: OLDERMEN'S TEAM

WHAT? WELL-BEING RANKING
WHEN? SATURDAY, 12 MARCH 1994, 3.00 PM
WHERE? ONE SUBGROUP WAS INSIDE A BUTCHER'S HUT NEAR THE FOOTBALL FIELD, ANOTHER WAS UNDER A MANGO TREE

Process

We arrived in the village at 3.00 pm. The men, most of whom are Muslim, arrived later as they had been preparing for the Iddi Day celebrations the following day. So the discussions did not start until 3.30 pm, when about 30 men had gathered. The major aim was to explore how difference in socio-economic indicators affects the general welfare in the community. We had decided to use well-being ranking for this purpose.

A census list of household (family heads) had been provided by the Resistance Council (RC) chairman for the village. However this had to be updated considering that it was a record made in 1988, to find out who had migrated to and from the village or had died, and who had been omitted from the list.

The older men agreed that generally the village is poor, but acknowledged that within their general conditions, there were variations at household levels. The older men divided into two groups. To work with the older men we also divided ourselves into two sub-groups and carried out the ranking independently.

At the end of the wealth ranking exercise, when asked what they had learnt, the men said:

"This has enabled us to know who is 'rich' and why".

"We can now tell the categories of the 'rich' we have in the village".

"Possession of a vehicle alone does not necessarily mean being well-off".

After this, we thanked the men for their time and wished them happy Iddi Day celebrations. An appointment for Monday was fixed for 3.00 pm.

Key Findings

One of us would take a card with a family's name on it and put it down. Then for the subsequent cards, the informant would be asked to place it on either side of the former, depending on whether he thought the next family was better-off or worse-off than the former.

In sub-group I, the first man ended with four piles and the second with five piles. In sub-group II, the first man made eight piles, and the second made five piles. The average weight of each sub-group was calculated to then cluster them into average groups of well-being. Overall, sub-group I came up with four groups of well-being in Kyakatebe, and sub-group II came up with five categories of well-being. The disparity between the very well-off and the very worst-off is very big, creating two extreme groups.

When asked what criteria the community members used to rank families, the following were identified:

- Size of land owned
- Banana plantation
- Possession of dairy farm
- Possession of permanent house
- Availability of enough food in the family and consumption of meat
- Household assets like television
- Possession of vehicles such as motor cycles, bicycles
- Number of dependents and ability to maintain them
- Number of children going to school
- Number of educated children and benefits accruing
- Formal employment
- Widowhood or Widowerhood
- Size of coffee, tea or banana plantation
- Disablement
- Economic activity involved in
- Ability to hire labour
- Ability to use electricity in the house.

WHAT? DAILY ROUTINE
WHEN? MONDAY, 14 MARCH 1994, 3.00 PM
WHERE? NEAR FOOTBALL FIELD

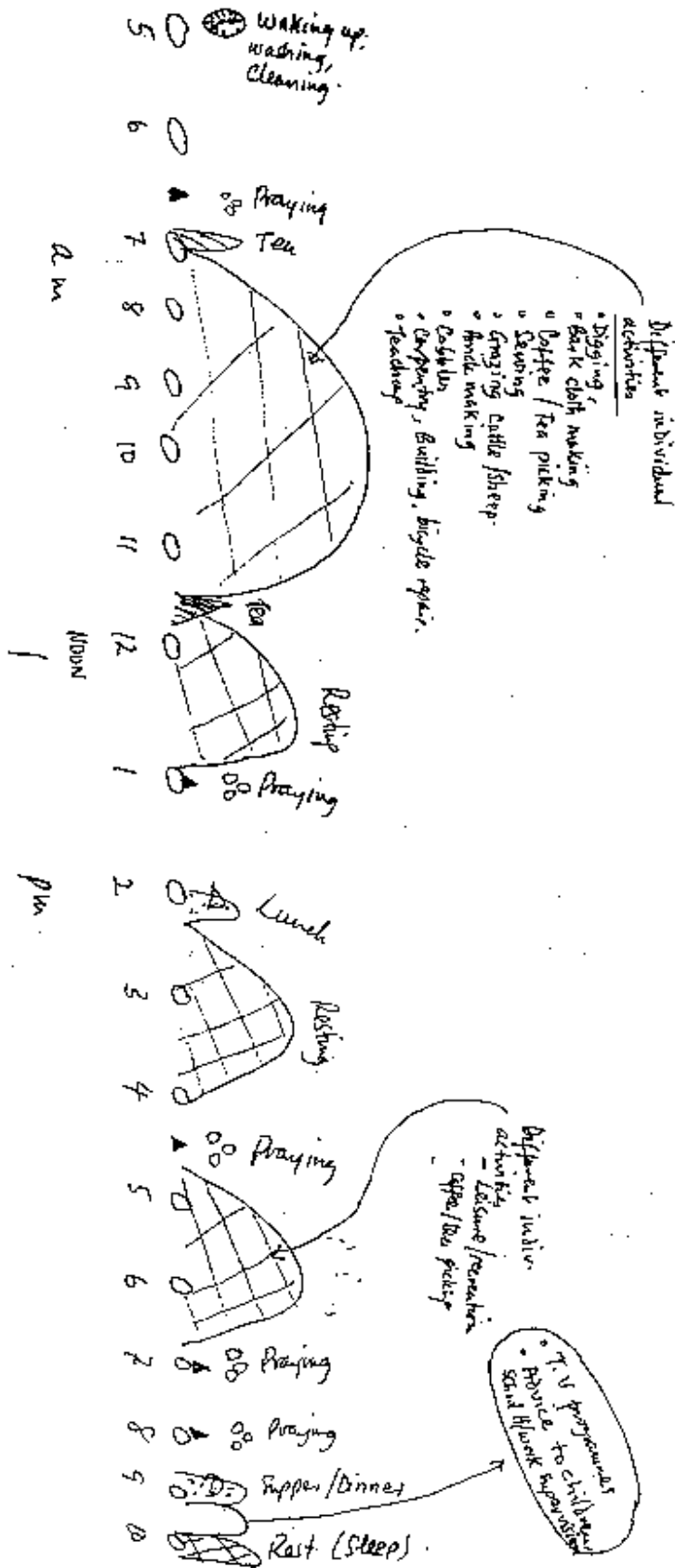
Process and Key Findings (see Figure 6)

By 3.00 pm we had arrived in the village. Some of the older men had already gathered. That afternoon we had planned to try to use three different PRA methods: daily routine, seasonal calendar and pie chart. The major aim in using the first method was to understand the daily patterns of activities as performed by older men. The group also wanted to compare the routines and activities of the different groups such as intra-communal activities done by the children and women to mention but a few, and to analyse the appropriate times during the day for meetings, leisure, prayers and other activities.

One old man was asked to explain to the others what he did first every morning, and as indicated the first activity is waking up. Other members were able to join in and a daily routine diagram was depicted on the ground.

This indicated that the most active hours of the day were morning hours up to midday and then after lunch. Then working in the fields is the major activity. The older men have more resting time, ie from 11.30 pm to 4.30 pm and then from 6.30 pm to bedtime. When we asked whether everybody in the family has the same time to rest, they said that during the men's rest time, women and children have to be working, especially in the preparation of meals. Men consider themselves as household heads and thus deserving more rest than either women or children.

Figure 6. Daily routine diagram



Date: 14/03/14, 3:20 pm.

Day IV, Figure 6

We also learnt that the older men set aside time for talking to their children about family life, and helping them out with homework. But it should be noted that though they insisted on putting the activity on the daily routine, they acknowledged that they do not fulfil this duty. Some of the men think that children should never be talked to other than when being ordered to do something. Others fear talking to children about matters relating to sex, and almost all agreed that teachers at school should do it. But on the other hand they said it is still their responsibility and asked us how they can do it.

After this exercise the members indicated what they had learnt as follows:

"You now know when to meet and talk with us". ('You' here refers to the PRA team, and 'us' to the community's older men.)

"You see it is not easy to make a fixed programme because each one has different things to do".

"From this diagram you can now see that the majority of us are Muslims" (depicted by the number of times they pray per day)

We were impressed at the way the older men were progressively understanding and becoming involved in the PRA process.

WHAT?	SEASONAL CALENDAR
WHEN?	MONDAY, 14 MARCH 1994, 4.00 PM
WHERE?	NEAR THE FOOTBALL FIELD, UNDER THE MANGO TREE

Process

Here we were interested in stimulating the older men towards identification of seasonal variations in a year and how these are related to major community's activities, problems and opportunities throughout the annual cycle. In addition it was necessary to identify months (or rather, seasons) of greater difficulties and vulnerability to Kyakatebe village. All these were done in a visual form as indicated in this report.

An interesting thing happened: the men refused to participate in constructing a seasonal calendar. They insisted that we, the PRA team, should do it, as they supplied the necessary information. Not wanting to argue with them, we consented to do this with the help of two older men. However, the information depicted in the diagram is based on discussions that the men had. The major cause of the refusal was due to the persistent necessity to move around gathering local materials to make the calendar with. "We are old men", they said.

Key Findings (see Figure 7)

Three main seasons were identified:

February - April when rains intensify. It is during this period that sowing of maize, beans, sorghum and groundnuts, and weeding is done. The major problems in this period include the lack of labour, food shortage, lack of money for school fees and taxes. This leads to an increase in debts. Malaria and measles become prevalent because of growing bushes.

May - July is a dry season and activities such as harvesting, picking tea and coffee, land preparation, bush clearing are done. This period also coincides with the beginning of the second term of primary and secondary schools. School fees become a problem. The incidence of measles increases in this season.

August - November virtually completes the cycle back to the rainy season with its related activities and problems of malaria. School fees for Term Three is another problem of this season.

WHAT? PIE CHART ON EXPENDITURE
WHEN? MONDAY, 14 MARCH 1994, 5.00 PM
WHERE? NEAR THE FOOTBALL FIELD, UNDER A MANGO TREE

Process and Key Findings (see Figure 8)

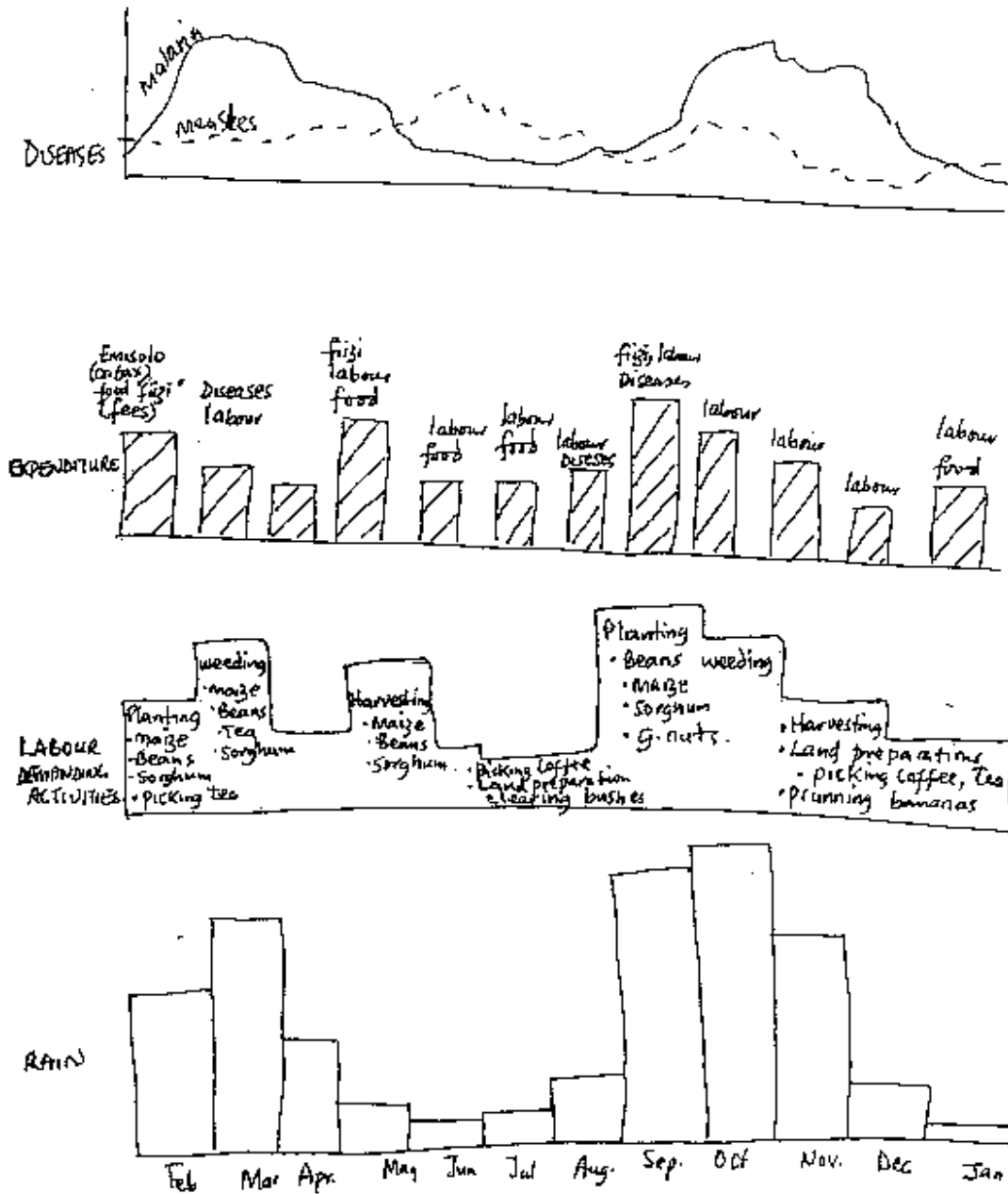
We decided to use a pie chart to explore the expenditure patterns of Kyakatebe households. We began by asking the older men to list some items on which they spend their money. They listed:

- school fees and other dues;
- household expenditure;
- food;
- transport;
- graduated taxes;
- leisure (alcohol, football);
- cultural obligations (burial contributions);
- medical costs;
- labour.

We then explained to the older men how this issue could be discussed in more detail by developing a pie chart. We suggested that they take a full circle as their total expenditure and to divide it into sectors, the sizes of which would reflect the relative importance or impact on a household income. Items presented in the chart were as follows: Food (40 per cent); School bills (20 %); household necessities (20 %); diseases and health (5 %); labour (5 %); transport, taxes, leisure, alcohol, burial costs and cultural obligations, church/mosque related expenses all together contributed 10 per cent.

We encountered some difficulties during the pie chart discussions. For some of the older men, it was not easy to conceptualise expenditure patterns using a circle, especially for the illiterate. Thus it took some time to construct. We were greatly helped by a few learned old men who explained it to the others. Another snag was the lack of consensus. Each individual felt that he had a distinct expenditure pattern. An average expenditure pattern for all the old

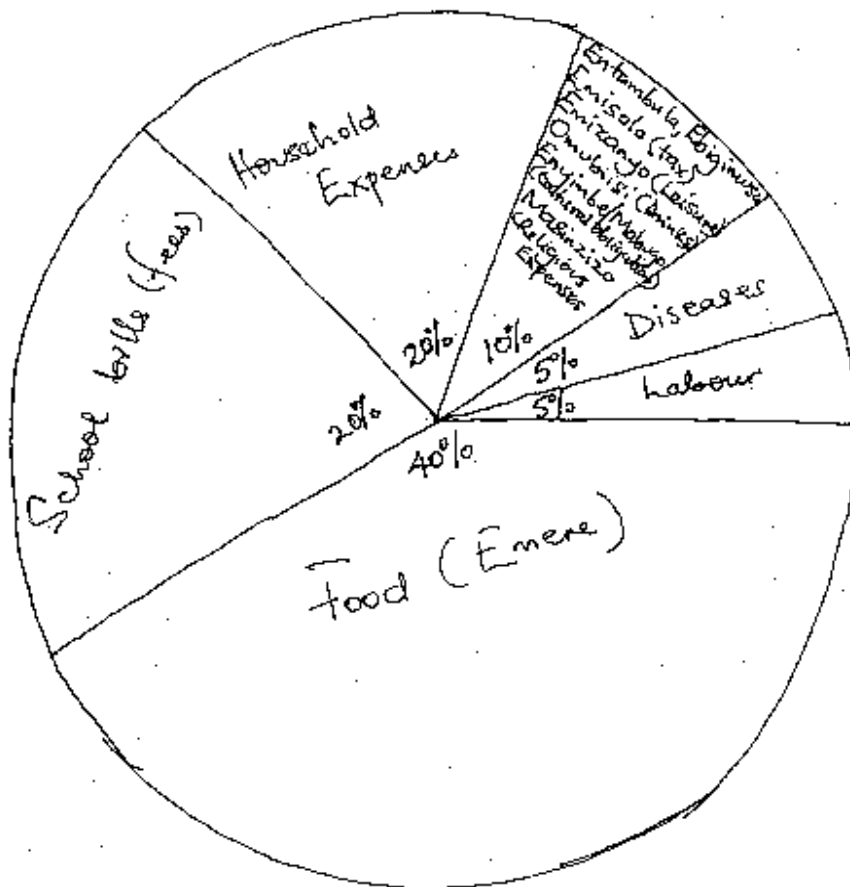
Figure 7. Seasonal calendar



OLDERMEN'S SEASONAL CALENDAR, KYAKATEBE VILLAGE MASAKA - UGANDA
 Date: 14/03/1994, 4:30 PM

Figure 8. Expenditure pie-chart

OLDER MEN'S EXPENDITURE PIE-CHART, KYAKATEBE
 VILLAGE, MASAKA - UGANDA -
 DAY IV DATE: 14/3/94 4:50 PM



INTERPRETATION:

- Entambula - Transport Costs
- Emisolo - Graduated taxes
- Emizanyo - Games/Leisure
- Omubisi - Alcohol drink
- Mabugo - Burial Contributions and other cultural obligations.
- Masinzizo - Religious Expenses.

men was inconceivable.

Participation was high with the pie chart discussions. Everyone had a chance to talk. By now the more dominant men had realised that we were interested in everyone's opinion so they easily accepted the participation of the worse-off and less influential members. In total about 20 men were involved in the discussions.

At the end of the day we asked the older men what issue they were to consider seriously and why. The following were raised:

- Food-related expenditure because it used the greatest portion of their income;
- Dependency burden - consumption without production and high school fees and bills;
- Limitation of land and exhausted soils due to lack of good farming methods and erosion.

The day ended with the proposal to meet the following day at 3.00 pm and continue the discussion on income-generating activities and their related advantages and disadvantages.

WHAT? MATRIX SCORING OF DIFFERENT INCOME-GENERATING ACTIVITIES
WHEN? TUESDAY, 15 MARCH 1994, 3.00 PM
WHERE? UNDER A MANGO TREE, NEAR THE FOOTBALL FIELD

Process and Key Findings (see Figure 9)

We had tried to introduce matrix scoring the day before but that day's PRA team leader had somehow done this incorrectly and the process did not take off. We then continued the discussions with other methods (see above). After leaving the village on March 14, we had to revisit the guidelines to the method and had another discussion on how the method could best be introduced. When we tried it again on March 15, we were able to introduce the method successfully.

It started at 3.00 pm when we arrived in Kyakatebe for the last and, perhaps what was to be the most exciting of all the interactions we had with the men. That day the focus was on exploring the local alternatives that the older men of Kyakatebe had listed as possible solutions to breaking the vicious circle of the poverty discussed earlier. We also wanted to understand better the local criteria they use in making choices between different alternatives. We felt the most appropriate method for this purpose was matrix scoring.

One of us, the leader for that exercise, started by asking the group of older men what they thought could be the alternatives/projects they could undertake to solve the income generation crisis in Kyakatebe households, a number of which were highlighted, such as brick-making, cattle keeping, piggery, poultry, horticulture, banana growing and electricity.

We then asked them what local criteria they were using to determine the usefulness of these projects to the local community of Kyakatebe. Again a number were put forward: the amount of money required to start the project, whether and what level of local inputs are required, the market of the product, profitability, creation of employment, time to reap profits, ability to provide daily income to the household, land utilised by the project, food produced by the project, manure production and how a project is integrated in the form of forward or backward linkages. We then introduced scoring to the older men and the results are reflected in Figure 9 of this report.

When asked to comment about the method and perhaps what they had learnt out of it and those exercises introduced to them before, the following comments were made:

"We have learnt to make proper utilisation of our time and engage in affairs/activities that are extremely beneficial to our well being".

"We have not been discussing such issues in our RC meeting".

"There is no sensible project which an individual can take up unless he is in a group".

"We are now able to identify projects that are less costly, more profitable and which create employment in our areas".

"You (meaning our team) have hidden behind our backs. You haven't contributed anything. Tell us now before you go away". (They were expecting us, as development workers to be directive and come with ideas as they were used to from the past.)

"Unlike our RC meetings which concentrate on the settlement of civil cases and taxation, these discussions have emphasized participation of everyone and moreover have focused on development planning".

The matrix scoring attracted a lot of interest among the 25 men present. This is partly because of their conviction that most of their problems stem from their low income levels. Thus the discussion on alternative income-generating activities stimulated discussion and participation. Another reason is that they harboured beliefs that Redd Barna had a lot of potential to support them with income generation.

At the end of the day the capacity of a project to bring in daily income, its profitability and its recoupment period were ranked highest amongst the criteria for project identification. Unresolved issues like Redd Barna's contribution were referred to the community meeting.

The day ended with the handing over of flip charts that had been drawn since the beginning of the PRA, selection of the three most important diagrams to present, and the selection of one member of the older men's group to present their findings before the community meeting on Wednesday at 9.00 am.

Figure 9. Matrix of potential income-generating projects

AN OLDENGY MATRIX WEIGHING POSSIBLE INCOME PROJECTS AGAINST THEIR POSSIBLE USES/DISADVANTAGES OR ADVANTAGES IN KYAKATEBE VILLAGES. DAY 5: figure 9.

CRITERIA (Y-axis)	A	C	T	V	T			
	BRICK MAKING	EXOTIC COWS	PICNIC	BROWNA CROWING	POWDER	ELECTRICITY	FRUITS	
LAND REQUIRED	○○○ ○○ (5)	○○○ ○○ (5)	○○○ (3)	○○○○ ○○○○ (3)	○○○ (3)	—	○○○ ○○○ (6)	(30)
LESS TIME TO GROW PROFIT	○○○ ○○ (5)	○○○○ ○○○○ (8)	○○○ ○○○ (6)	○○○ ○○○○ (7)	○○○ (3)	—	○ (1)	(30)
MANURE	○○○○ ○○○○ ○○ (4)	○○ ○ (5)	○○ ○○ (4)	○○○ ○○○ (6)	○○○ ○○○ ○○ (7)	—	—	(30)
FOOD	—	○○○ ○○ (5)	○○○ ○○○ ○○○ (9)	○○ ○ (3)	○○○ ○○○ ○○○ ○ (7)	—	○○○ ○○○ (6)	(30)
CREATION OF EMPLOYMENT	○○ ○○ (4)	○○○○ ○○○ (7)	○○○ ○○○ (6)	○○ (2)	○○○ ○○○ ○ (7)	—	○○ ○○ (5)	(30)
DAILY INCOME	○○○ ○○○ (6)	○○ ○○ (4)	○○○○ ○○○ (7)	○○○ ○○ (5)	○○ ○○ (4)	—	○○○○○ (6)	(30)
PROFIT	○○○○ ○○○ ○ (8)	○○○ ○ (5)	○○○○ ○○ (6)	○○ ○ (3)	○○○○ ○○ (6)	—	○○ (2)	(30)
MARKET	○○○ ○○○ ○○ (5)	○○○ ○ (4)	○○○ ○○○○ (7)	○○ (2)	○○○ ○○○ (6)	—	○○○ ○ (3)	(30)
LOCAL INPUTS	○○ ○ (3)	○○○ ○○ (5)	○○ ○ (3)	○○○ ○ (3)	○○○ ○○ (5)	○○○ ○○○ ○ (7)	○○ ○○ (4)	(30)
LITTLE CAPITAL NEEDED	○○ (2)	○○○ ○○○ (4)	○○ (3)	○○○ ○○○ (5)	○○○ ○○ (5)	○○○○○ ○○○ ○○○ (8)	○ (1)	(30)

OVERALL CONCLUSION OF WORKING WITH THE OLDER MEN'S GROUP

The major issue that is of concern to the men we worked with is the low level of household income. They reasoned that with enough income, all other problems like the question of school fees for children and poor health, would be adequately addressed. So interventions like facilitating the introduction and diversification of income-generating activities and provision of credit, were stressed in their discussions. Concerning child-centred activities, they argued that with increased income, children would obviously benefit immediately.

As far as our initial objective was concerned, that is stimulating the old men towards the appreciation of and need of making a community action plan, the exercise was successful. It should be noted, however, that not all the discussions were plain sailing. Considering the size and heterogeneity of the group it was not easy to get full participation, and at times getting consensus. Discussions were regularly dominated by few influential men, with the majority keeping quiet. However, we were constantly trying to correct these limitations so that the discussion could continue and would be worthwhile for everyone there.

The number of participants kept fluctuating. At the start of the PRA exercise, there were about 60 men, compared to about 25 at the end. The discussions were time-consuming thus disrupting their own work. Some of the men could not see any foreseeable and immediate benefits of the exercise. Some of the older men took the exercise seriously while others took it just as fun. One man commented:

"You people are funny. You should understand that we are old people. Why can't we get to business right away and discuss our problems, instead of engaging in these childish games?"

We also noticed that as we left, the older men stayed on to discuss amongst themselves. Perhaps they were able to be more frank amongst themselves than in discussions with us, considering that they had high expectations of Redd Barna's involvement.

We also had problems when some of us in the PRA team tried to advise and be directive in the discussions with the older men. However, in such cases we had to refer back to the team contract and used the method of 'shoulder tapping' to remind ourselves to restrain this.

Some of the PRA methods we used were not easy to understand, like the matrix scoring. We at times felt like we had to be directive, although we knew discussions should be open. This was when nobody seemed to understand what to do, and was done to stimulate participation. In addition, time did not allow us and the community members to exhaust discussion on some key issues such as AIDS, water, the relationship between the older men and other groups, group formation and the role played by external institutions and organisations.

The older men wanted a commitment from Redd Barna about what exactly it had to offer them. The PRA process had raised their expectations that Redd Barna is out to give them something. However, we made it clear to them that they must understand their own problems and initially find local solutions amongst themselves before expecting other help. In other words the community action plan would be the process to make clear their questions. This initial PRA process was interesting and educative. It will surely arouse the community members to plan for the future.

3.5 YOUNG MEN'S PROFILE OF KYAKATEBE



PRA Team Members (in alphabetical order)

Eily Asuma
Richard Ochen
Joseph Okuni
Tonny Oyana
Richard Talagwa

Sequence of Discussions with Young Men's Group

THURSDAY

COMMUNITY MEETING

SEASONAL CALENDAR

DAILY ROUTINES

FRIDAY

VILLAGE MAP

TRANSECT WALK

SATURDAY

WELL-BEING
RANKING

MONDAY

PIE CHART
Activities

MATRIX SCORING
Activities

WEDNESDAY

COMMUNITY PRESENTATION

Team Contract of Young Men's Group

We, the team members of the group here in referred to as the young men's group, agreed thereafter and resolved, that:

1. we should have and abide by the team spirit;
2. we will be accommodating and supportive to each other;
3. we will be cooperative and patient for the joint execution of the PRA exercise;
4. we will attempt to execute the PRA exercise within the time limit defined;
5. we will comply with the principles of team spirit, community and Redd Barna staff.

And accepted by signing ...

INTRODUCTION

After the young men had assembled around us, each PRA team member and all the young men introduced themselves. The group was composed of 41 young men aged between 16 and 30 years. They were fairly well dressed and they were in relatively good health, apart from five who looked malnourished and unwell. We then explained the purpose of the PRA process to the young men, which was to analyse the situation in Kyakatebe from the young men's perspective.

We began by asking the young men to identify problems affecting their village. They identified the following problems:

- Overpopulation
- Unemployment
- Land fragmentation
- School dropouts and school leavers
- Poor nutritional situation
- Inadequacy of recreational facilities
- Lack of capital to initiate income generating activities
- Lack of market for their products
- Seasonal shortage of food
- Unclean water
- Poor housing
- Lack of health facilities

WHAT? SEASONAL CHANGES AND HOW THEY AFFECT FARMING
WHEN? THURSDAY 10 MARCH, 1994, 4.30 PM
WHERE? FOOTBALL GROUND IN KYAKATEBE

Process

After identifying these problems, we asked them to reflect on the seasonal change in their area with regard to rainfall patterns. There was disagreement about the month to start with for plotting their rainfall seasons. While some wanted to plot their season beginning with January to correspond with the calendar, others wanted it to begin from March when the first rains begin. Later they agreed to begin from January. They also agreed to use sticks to represent rainfall patterns. They agreed that the length of the stick represented the amount of rainfall in a particular month. Thus the longer the stick the higher the rainfall and vice versa.

After the young men had plotted their seasonal calendar we asked them to indicate the various activities carried out through the seasons, and to use local materials to show this. Below is the choice of local materials used and what they represented:

- *A hoe*: digging or cultivation (but since it was difficult to get a hoe, the actual material used on the ground was soil);
- *A brick (lying on its side)*: brick-making;
- *A bunch of matoke (bananas)*: periods when there was trading in matoke;
- *A brick (standing)*: house construction
- *A bean plant*: planting food generally;
- *A tomato*: tomato-growing (but because it was difficult to find a tomato at that particular time in the area, white paper was used instead);
- *A bird*: rearing poultry (on the ground they used red slippers);
- *A person carrying luggage*: trading other crops like coffee, beans, maize;
- *A saucepan*: shortage of food;
- *A mosquito*: human diseases, eg malaria, diarrhoea.

Although the young men were able to obtain certain local materials to represent certain aspects on the diagram, they were not satisfied with the representation and therefore came to a consensus that they would represent those aspects on the flipchart with symbols they would understand better.

Key Findings (see Figure 1)

During the plotting participants indicated that they had two rainfall seasons. They also indicated that rainfall pattern varies from year to year. In certain years there are rains in months when they do not expect them. However, it was agreed that the normal rainfall pattern is such that the first rains begin towards the end of February, and reach their peak in April. There is then a dry spell in the months from May to late August when they get their second rains. The second rains continue until November. These are followed by a short dry spell from December to January. It was indicated that there are two planting seasons and two harvesting seasons.

Participants identified activities which are normally carried out during different months and seasons of the year. During the rainy season the activities are planting crops like beans, maize, potatoes, cassava and groundnuts. This is also the period when they experience food shortage because part of the food will have been sold for cash leaving little food for consumption.

During the dry season the activities carried out include trading for bananas, brick making, house construction, tomato-growing and poultry-keeping.

Participants also explained that the perennial crops they grow include coffee and *matoke*. Coffee is a cash crop and *matoke* is both for home consumption and cash. It is also the staple food of the area.

Figure 1. Seasonal calendar

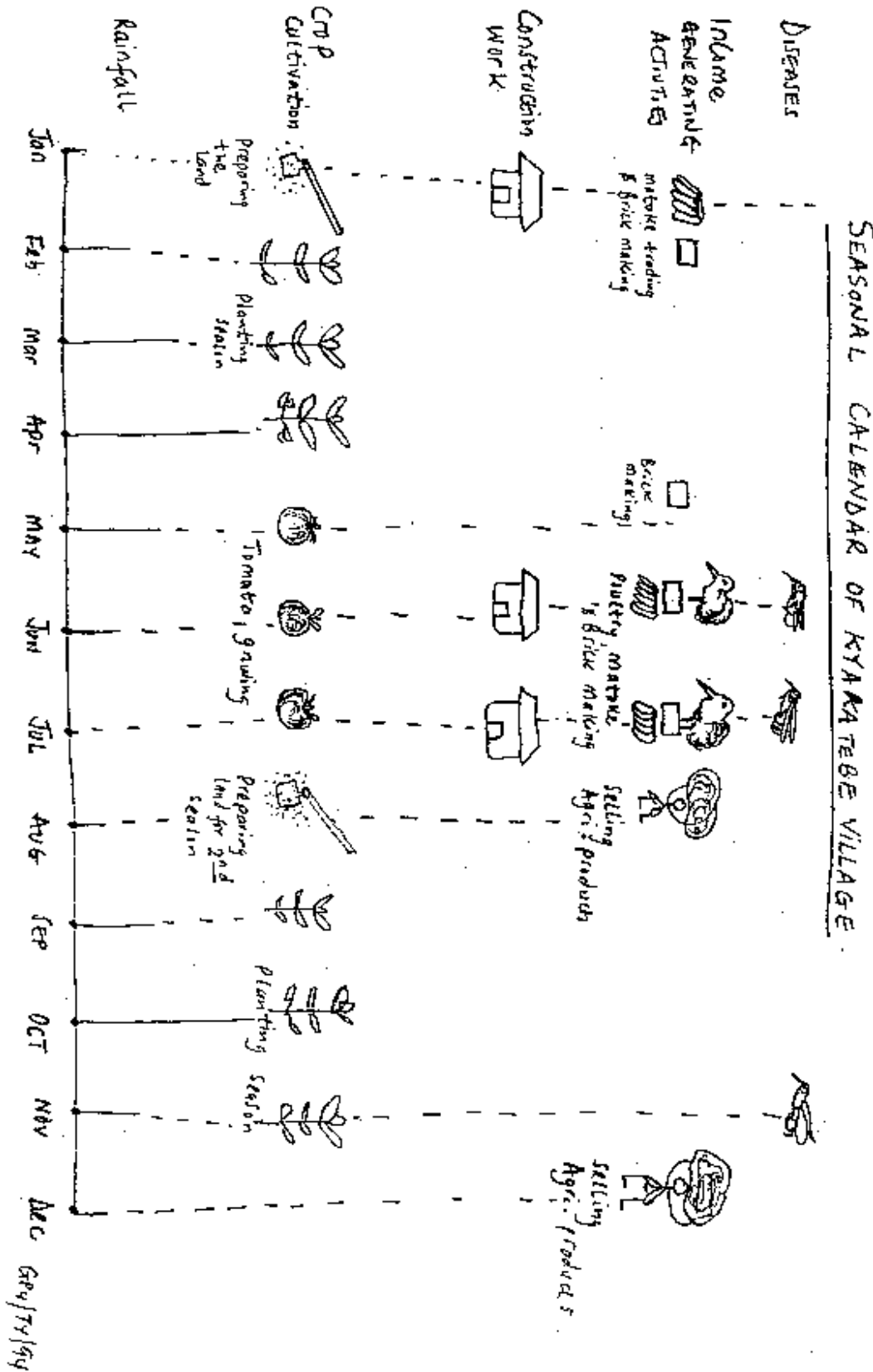


FIG. I

Young men's Group
10/03/94
PRA

WHAT? DAILY ROUTINE
WHEN? THURSDAY AFTERNOON, 10 MARCH 1994
WHERE? KYAKATEBE FOOTBALL FIELD

Process

After the young men had plotted and discussed the seasonal calendar, it was just after 5.00 pm and we asked them to reflect on their daily activities. However the young men thought that daily activities varied from person to person, per season and between households. After a short discussion they resolved their differences and agreed to generalize their activities. Rashid Mugengi, a young man in his mid-twenties, made a comment:

"What are we going to do with Mr. Miro who owns a big banana plantation, with a daily harvest of about 100 bunches, hires potters who do the work, his work is to get money and later on travels to Masaka to check on his business?"

Laughter! But one of the young men responded and told the group that those happen to be Mr. Miro's daily activities. They then agreed to create an overview or generalised daily routine.

The materials they used to make the calendar were: a hoe on the flipchart, although the local material used was grass; banana leaf; a banana fibre ball; bricks; and a picture of a bed to depict resting in the afternoon.

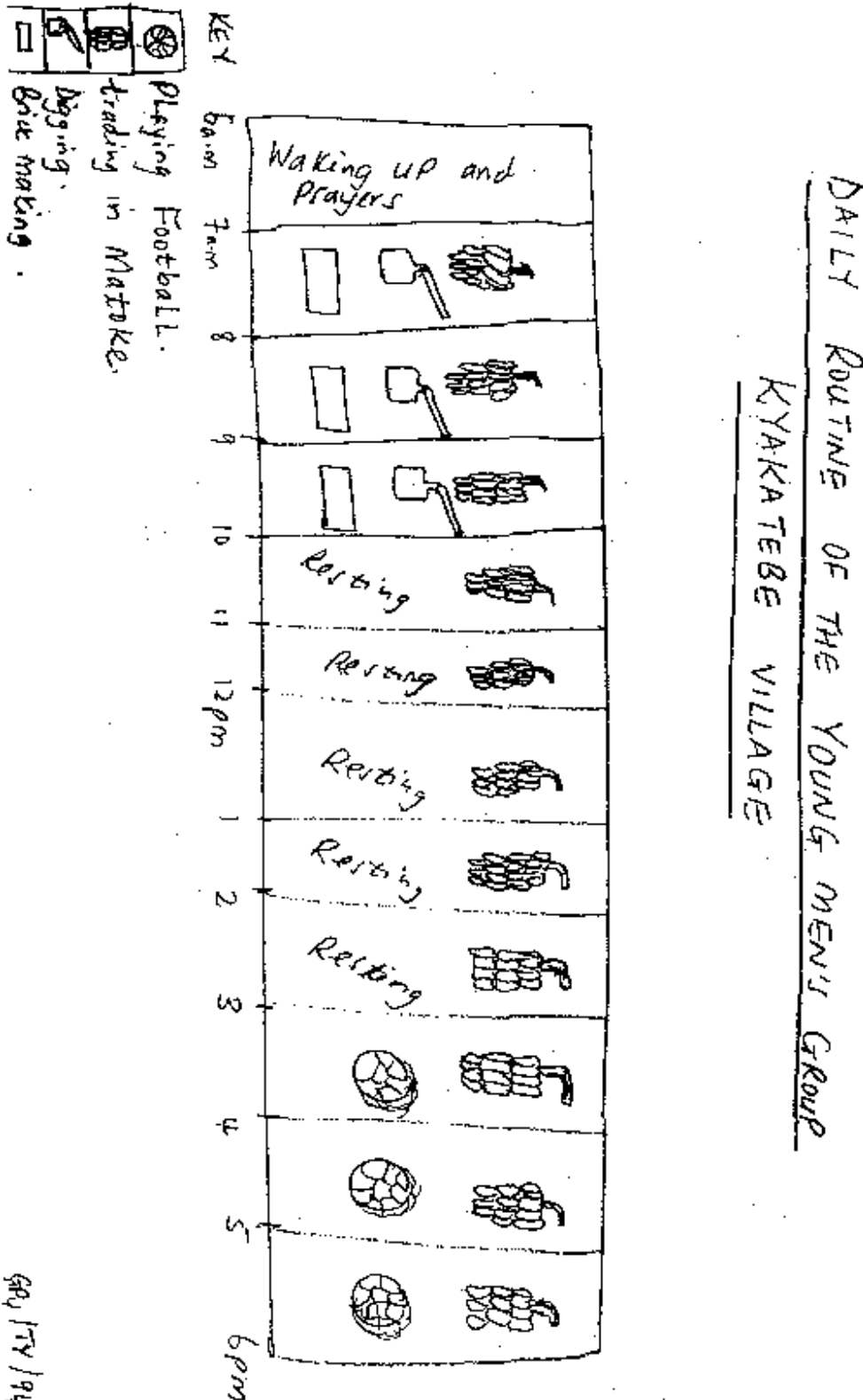
During the whole exercise there was quite a lot of intimidation among the participants. They kept insulting and suppressing each other's views. Most of the youths appeared to be primary school drop-outs, as they left most of the drawing exercise to one person. Those who were reasonably educated were more compromising when it came to divergent issues compared with the less educated or uneducated. Three boys appeared to be group leaders. They were Sserunjogi Ben, Simon P and Mwanga. At 6.30 pm we closed and agreed on a time, a venue and a programme for the next meeting, which was to start with well-being ranking.

Key Findings (see Figure 2)

When asked whether the daily routine changed with the seasons, they said that football, trading in matoke and resting were the same throughout the year. Brick-making and digging varied with the season.

The group agreed that the empty space or hours from five to nine (11.00 am to 3.00 pm) represents rest hours. The young men were asked why they do not find ways of occupying themselves during the many hours of rest. They said that they had nothing to do.

Figure 2. Daily routine diagram



WHAT? VILLAGE MAP
WHEN? FRIDAY, 11 MARCH 1994, 12.15 PM
WHERE? KYAKATEBE FOOTBALL GROUND

Process

We had made an appointment to meet the participants at 12.00 pm, but due to delays in transport, we arrived at the venue at 12.15 pm. Despite our delay only two young men had assembled. The young men suggested that we wait for the number to increase. We started with five participants under a jackfruit tree. We later transferred to a butcher's building, since they felt it was better to draw a map on the floor. By the time the exercise of drawing a map had started, the number had increased to 23.

At the beginning of the meeting we explained to the young men that the programme would need to be changed from that decided the previous day. We apologised for not being able to conduct the well-being ranking because the list of households in the village had to be obtained, cross-checked and updated before the exercise would be possible.

At the beginning of the exercise, one of us asked the young men what a map was. Since most of the group had been to school they had an idea of what a map was. One of the group members, Simon P defined it as a representation of an area and what exists in the area. One of the members volunteered to start the exercise and asked his colleagues what they should begin with. He asked his colleagues which direction the sun rises. After they had agreed on the direction of the sunrise, they began by plotting key features:

- Roads and main village paths
- Swamp and water springs
- Farmland
- Football pitch
- Shops
- Tailor
- School
- Church and mosque
- Kirabo (drinking places)
- Video show places
- The household of late Haji Badiru Tailou (considered to be responsible for the general development of Kyakatebe village)
- Kyakatebe Hill
- Butchery
- The biggest banana plantation in the village
- Electricity line (masanyalaze)
- Tomato projects

During the exercise of identifying what was to be included in the map, some of the participants went out to collect local materials to be used in map construction. During the discussion most of the participants contributed to the construction of the map by suggesting what should be included, collecting local materials to be used in the mapping, positioning them and drawing the map. The participants agreed to include only key features and resolved

not to include residential houses, banana plantations and people's plots of land since this would crowd the map.

After the map had been drawn we asked the men to reflect on it and on whether it was an actual representation of their village. They all felt satisfied with it. On the whole participation was good because the stick which was used for drawing the map on the ground kept changing hands. The whole exercise lasted about one hour.

The young men gained knowledge about their village, were active and seemed to like the exercise. The young men also liked to represent the features on the map with actual local materials. There was one instance when participants concealed information about the health unit in their area. One participant suggested that it be included on the map, but he was overruled and told that it was non-existent.

Key Findings (see Figure 3)

We probed into some of the features included. The members said that the hill was used for grazing and providing firewood, and that they hunted animals and collected insects for food. As for the water sources, they said that they had about four springs. The water is dirty and likely to cause disease, since, at times, people drink it without boiling it. The participants said that there were two primary schools. One was Muslim founded and the other Catholic. However they said that there was discrimination in intake. Both schools take in children from other religions. They also said that the only borehole in the village was built by UNICEF but that it had been spoilt.

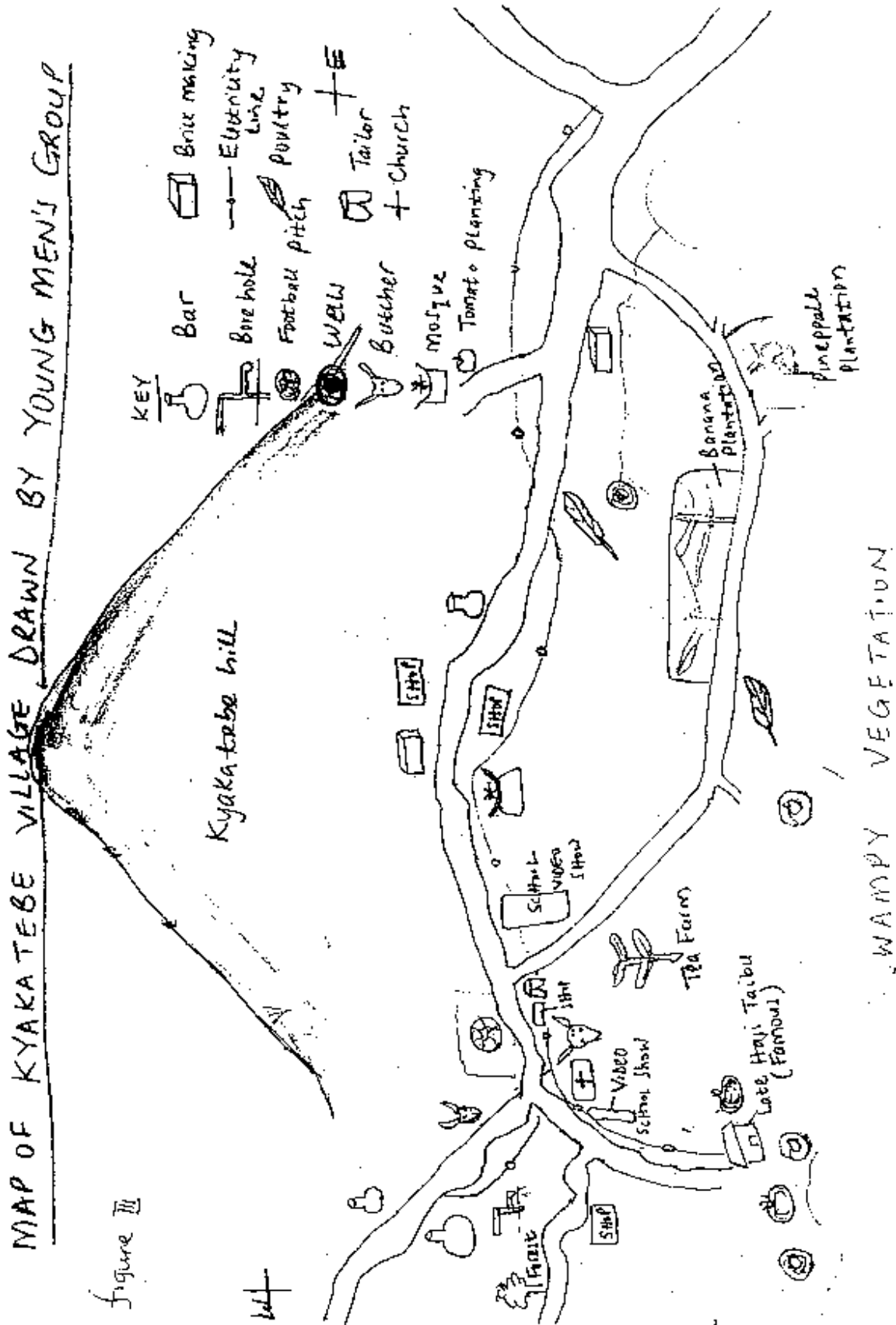
WHAT? TRANSECT WALK
WHEN? FRIDAY, 11 MARCH 1994, 4.00 PM - 6.30 PM
WHERE? STARTED AT KYAKATEBE FOOTBALL FIELD

Process

After the mapping we introduced the young men to the idea of a transect. The term transect and its aims and objectives were clearly explained. One participant told us that he did not understand the reason for carrying out a transect walk. He said that all areas in Uganda are the same and that their village was no different from the various villages that we came from. Another participant disagreed and told members that not all areas are the same. Various differences like hills and their nature (rocky, stony), vegetation, climate, crops grown, animals kept were all named. The young men therefore agreed to do a transect walk. At this point the participants asked whether we were going to cover the whole village of Kyakatebe.

We told them that we wanted to take a single direction which would give a fair picture of what the village looks like. The members insisted that we cover the whole village to get a fair picture, to which we agreed.

Figure 3. Map of Kyakatebe village



Gr. 17/194

The participants were keen to take us around the village, and each of them wanted to take us to their homesteads. They also wanted us to see their individual projects. The participants were also able to reflect on the past, after some guidance of the old participants.

Key Findings (see Figure 4)

During the transect walk we were able to see and discuss the following with the young men: land use, vegetation including herbs, settlement pattern, water sources, projects, types of soil, and the terrain of the village.

Land use

As we moved through the village we were able to see gardens and plantations of bananas, coffee, tea, potatoes, cassava, maize, beans, sugar cane and tomatoes. The main crop was bananas, and it covered most of the land. The second crop was coffee. There were a few gardens of potatoes and cassava. Most crops were inter-planted. The participants told us that *matoke* (plantain bananas) were the staple food of the area.

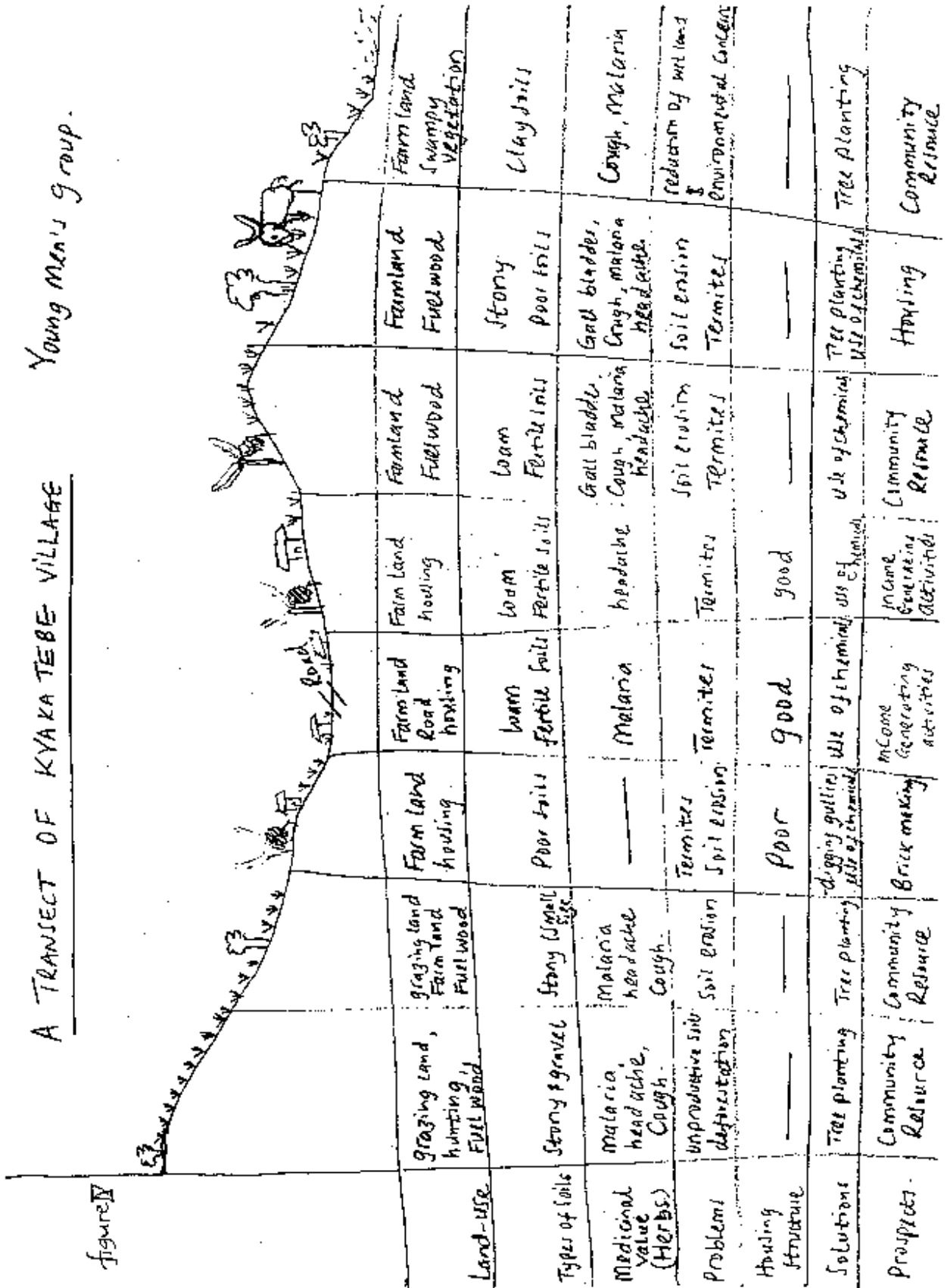
We asked the participants whether they could depend on bananas even in times of drought. They answered that they could not depend on them during times of famine. They cited potatoes and cassava as the crops that have helped them during times of crisis. We asked the participants whether they had any food storage facilities. They said they did not have any. We saw small plots of land and asked participants whether it was the same situation in the whole village. The participants answered that there are only a few people who have reasonably sized pieces of land. Most had very small plots which could not supply them with enough food throughout the year. They said that the population had increased and the land had been distributed into smaller and smaller plots as parents distributed land to their children.

At this point we asked the participants what should be done about the problem of land fragmentation. One member suggested that people with small pieces of land should bring them together so that they cultivate jointly (land consolidation). This would enable them to grow more food than when they cultivated separately. However other members cautioned him since the issue of land is controlled by elders. They went on to ask whether he wanted to introduce the Chinese system (Communism) here, and that if the question of land consolidation was brought to the elders it would generate 40 further questions.

Asked whether everyone in the village had land, the participants said that some people did not have any and so they lived on other people's land as squatters. Others merely hired land for use.

As we moved through the village we were also able to see some livestock, cattle, goats and pigs. We asked them whether most people kept these animals. The participants answered that only a few people did and then only a small number of animals. We were taken to a cattle farm which was near the swamp. The other farm had no cattle as they had been sold off. The owners planned to convert it into arable land.

Figure 4. Transect of Kyakatebe village



Vegetation (including medicinal plants)

There is very little natural vegetation as most of the area has been cleared for farming. Most of the trees have been cut down for firewood. Only at the top of Kyakatebe hill can some trees and grass cover be found. The swamp in the southern part of the village is covered by grass reeds. There are also two small eucalyptus forests in the southern part of the village. The participants told us that most of the trees have been cut down for firewood and that there is already a grave shortage of wood fuel.

During the course of the transect walk we asked participants whether they knew of any medicinal plants. The participants were able to show us some plants, and describe their use and the disease they cure. These included *Mululuza* for the treatment of Malaria; *Kawunga bubu* for the treatment of headaches; *Olumbugu* for Malaria; and *Ebikola bye miyembe* (mango leaves) for coughs.

Settlement pattern

As we moved through the village we were able to see good houses in most of the village. There were built out of burnt bricks, iron sheets, and some were plastered with cement. However the housing structures at the foot of the hill, the far eastern part of the village and the far western part of the village were relatively poor. They were mud and wattle houses and were roofed using reeds. The participants told us that the reeds were collected from a swamp in the southern part of the village.

Water sources

There are four spring wells and a defective borehole in the village. The springs are unprotected and the water is really dirty. The borehole was built by UNICEF in conjunction with the Water Development Department (WDD). Asked whether the water is boiled before drinking, they answered that in most cases it is not boiled, and one of them demonstrated by drinking it on the spot!

Projects

During the transect walk we were able to see the following projects, most of them belonging to the young men: poultry-keeping, brick-making, tomato-growing, and *matoke* (banana) shambas. The men told us that there are few projects in the area because of lack of capital to initiate such projects. Those growing tomatoes told us they had a problem getting a spray pump and the chemicals to be used. The brick makers said they had a problem obtaining firewood to fire the bricks.

Types of soils

We were able to see about five types of soils:

- *Amayinja* (stony)
- *Obuyinja yinja* (coarse)
- Red soils
- Loam soils
- Clay soils

Over time the soils have deteriorated due to poor management, such as the lack of a fallow period. The soils on the hill-tops and slopes are mostly unprotected and therefore are washed down into the valleys by the rain. The quality of the soil improved as we moved from the hill-tops towards the valleys. This was a result of soil erosion. We saw gullies that had been dug to try to control soil erosion.

At the end of the transect walk we went to the top of Kyakatebe Hill, where we told the participants to visualise the route we had passed and draw a transect. The term transect was not clearly understood despite the first explanation that had been given. After we had given further explanations, they understood and were able to draw three transects, present, past and future.

During the drawing of the transect to reflect the past, the oldest participant, who said he was 30 years old, was consulted as to how the past had looked. As for the future, the participants had different views as to how their village would look. This generated a lot of arguments about what should be included in the transect. They eventually agreed on common features. The area has a lot of opportunities in terms of soils, climate and labour. However these factors require meaningful development. Soil erosion is a major problem and should be quickly checked.

WHAT? WELL-BEING RANKING OF KYAKATEBE VILLAGE HOUSEHOLDS
WHEN? SATURDAY 12 MARCH 1994, 4.00 PM - 6.30 PM
WHERE? FOOTBALL GROUND

Process and Key Findings

We met the young men at Kyakatebe playground as planned. We asked them whether they knew the term wealth. After they had defined this term we then introduced the concept 'better-off' and 'worse-off'. They then pointed out what a well-off person has. This helped the participants to establish criteria for well-being rankings. These were all done after we had given them a village household list compiled by the RCs of the village. They cross-checked and deleted names of those who had migrated or passed away, and also added names of those who had been omitted. They had also understood the term 'household'.

However, the young men had requested to be ranked separately from their parents. The reason was that they no longer depend on them. We explained to them that the well-being exercise was using a household as a working unit. We told them that those who were living independently in different households from those of their parents could be ranked separately.

After the exercise had been understood we asked the participants the criteria for ranking households. These were the criteria used for ranking households:

- Amount of land one has
- Employment, 1-6 people who were employed was also taken into consideration
- Level of education
- People who had working children

- Cattle ownership/property ownership
- Business
- Responsibility at home, ie. those with large families
- Structure of housing.

One young man worked with each team member to rank the households. The cards were introduced to him and he was asked to place each card according to how he viewed the person whose name was on the card. He was to think of how many piles he wanted to group the people. The name of the person on the card was read to the participant by the team member and he placed it according to the criteria already discussed. The team member also kept on probing why he was putting that particular card/person on that pile.

Some of the cards represented people who had migrated from the area, some names had been repeated, and others the participant could not remember. For these the participant would consult other members who knew the person in question who was then ranked accordingly.

After two rankings by individual young men, we turned to group ranking of households. Two groups of six young men were put together to rank the individuals. With this group process, there was a lot of disagreement among the young men as to where to place the individual on the pile. They decided after discussing, using the criteria which had been agreed by the group.

After the wealth ranking exercise we collected all the data for four different rankings: two for individuals and two for the group. We found that there were few disagreements in the result. There were more disagreements with the individual ranking as compared to the groups. This could be attributed to the fact that when an individual participant did not know the person to be ranked he could put the card on any pile, whereas in the groups each individual was discussed thoroughly.

We transferred the data onto A-4 sheets, with ranks in ascending order of averages and household number. During the wealth ranking onto A-4 sheets the groups were ranked according to where there was a big change in the average scores. We ranked them from the most well-off to the least well-off. Three different groups were identified (1, 2 and 3), and in each group households were sub-divided into a, b, and c (eg 1a, 1b and 1c). The most well-off were represented by 1a and the least well-off by 3c. The different subgroups showed that within each group there was different wealth status.

During the course of the discussion on criteria and during the ranking exercise itself the young men were clearly concerned about providing a full, correct perception. This was apparent from comments made, eg *"If we don't give the right information other groups like the children will"*.

The group discussion gave better results because the ranking was done after thorough discussion of the individual in question and an agreement was reached as to where to place the person.

WHAT? **PIE DIAGRAM OF ACTIVITIES**
WHEN? **MONDAY 14 MARCH 1994, 10.00 AM - 2.00 PM**
WHERE? **KYAKATEBE STATION (CENTRE) FOOTBALL GROUND**

Process

At 10.30 am we met the young men's group. The young men had been increasingly keen to develop ideas for projects to undertake themselves, but were not apparently aware that this process is not an easy one. One of us started off with an introduction about some of the basic principles of group formation:

- Smaller groups;
- Not having members of the same family in the same group;
- Must have common interest;
- The group can easily meet;
- Loyalty and respect;
- Helpfulness and truth.

The young men admitted that there were a lot of individualistic tendencies in Kyakatebe village. In order to take off, there was a suggestion from the young men to organise basic training in group formation and dynamics. The young men also explored the problems of quick money in Kyakatebe village, credit facilities, ignorance, difference in interests, disrespect and temporary labourers.

We suggested making a pie chart to represent present activities from which further discussion could develop on possible new activities or strengthening existing activities.

Key Findings (see Figure 5)

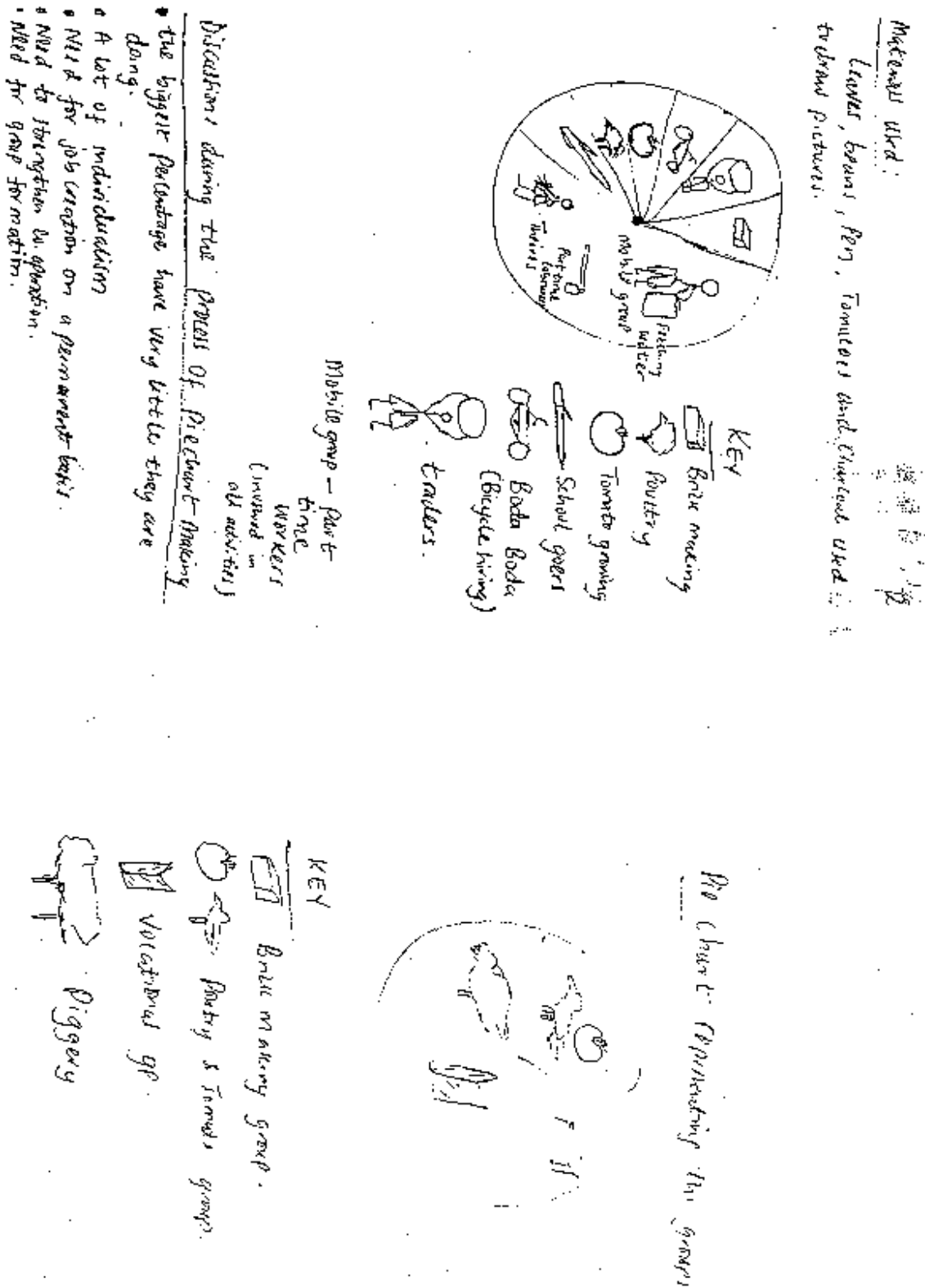
Conclusions reached during the process of making the pie chart included:

- most of the young men are involved in few activities;
- the biggest percentage have very little to do;
- there is a lot of individualism of activities;
- there is a need for job creation on a permanent basis;
- there is a need to strengthen co-operation;
- there is a need for group formation among the young men.

This then inspired the younger men's group to draw another pie chart to represent their proposed focus areas for collective activities. Four groups were identified (numbers are for Table below):

1. Poultry and tomato farming (Kuvuganya Group)
2. Brick making (Kyakatebe brick group)
3. Piggery (Tweyambe Kyakatebe Group)
4. Vocational training (Tukuguka Mubyamikono Group).

Figure 5. Pie charts showing current income-generating activities in the village, and proposed focus areas for collective activities



Preference ranking of young men in Kyakatebe for income-generating activities

<i>Name of young man</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>
Joseph Sserwadda	x	x	x	
Kizza Natori	x	x		x
Ssewanyana	x	x		
Kiwanuka J	x	x		
John Kaffero	x	x		
Pitta Simowo	x	x		
Pitar Lukyamuzi	x	x		
Kayondo G	x	x		
Bulazza K		x		
Kayemba U		x		
Kafumba M		x		
Kiwanuka M	x	x		
Kimera M		x		
Mpagi B	x	x		
John B	x	x		
Kityo B	x	x		
Buzza	x	x		
Katto B	x	x		
Nsamba B	x	x		
Jinno B		x		
Ssewanyana F	x			x
Mwanga A			x	x
Rashid Mugengi	x		x	x
Sekalo	x		x	x
Rashid Bwojo				x
Kafumba B				x
Rwanga Gasta				x
Ssemungu				x
Lukwago Abasi	x			x
Kavuma Fred				x
Kayemba V	x			x
Babu				x
Kalungi Polly	x			x
Lukyamuzi T	x		x	x
Zziwa V			x	
Hasabu Kasirye	x		x	
Ssenyondo L			x	
Ndawula B	x		x	
Ssenkungu A			x	
Abudala N	x			
Siraje Mubiru	x			
Miro Yasi	x			
Bogere	x			
Kaweti	x			
Kazibwe	x			
Muwanga A	x			

WHAT? MATRIX SCORING OF ACTIVITIES
WHEN? MONDAY 14 MARCH 1994, 10.00 AM - 2.00 PM
WHERE? KYAKATEBE STATION (CENTRE) FOOTBALL GROUND

Process

The total number of young men who participated in the matrix scoring was 25. When the young men had identified the projects they would like to undertake, these projects formed the basis for finding out which ones were more suitable than the others. The projects they had identified were: piggery, brick-making, tomato growing, poultry keeping and vocational education. The maximum number of coffee seeds agreed to be used per row was 25, one for each participant. Each participant was asked to put one coffee seed for their preferred activity.

The result was that some activities ended up having nothing, but the young men wanted to undertake all the four activities in Kyakatebe. They then resolved that each box should have a maximum of 10 coffee seeds. As a result, the coffee seeds were distributed more evenly amongst the four activities. This was their own adaptation to the standard matrix scoring method.

Although they took time to understand the method, they picked up on it quickly. The items on which scoring was based were decided by the participants themselves. The participants were very active and interested in the exercise. The exercise generated a lot of arguments in an attempt to resolve the diverging interests of the members. On many occasions the young men tried to lobby for support for projects of their interest.

We realised that the matrix should be used to probe further when inconsistencies seem to appear. For instance, on the diagram it is said that education has no market, yet at the same time it is rated high in terms of returns. We did not probe sufficiently.

We realised afterwards that we had not used matrix scoring in the strictly correct way, as we had allowed individual scoring. Perhaps by insisting on a group decision for the number of coffee seeds per box, we could have had a more thorough discussion with the young men.

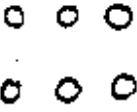
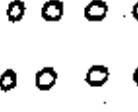
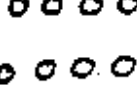

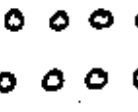
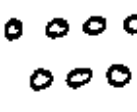
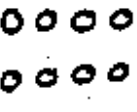
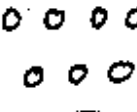
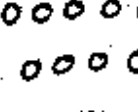
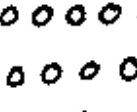

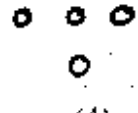

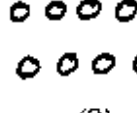
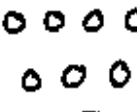
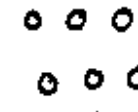


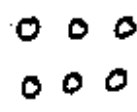

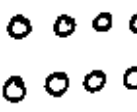
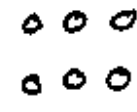
Key Findings (see Figure 6)

From the matrix scoring, the order of priority for the young men was as follows:

1. Tomato-growing and poultry-keeping;
2. Brick-making;
3. Piggery;
4. Vocational education.

The young men seemed reluctant to discuss matters concerning education. This method is very good if well used. It generated a lot of interest in the members. The matrix diagram may be used to determine project rating for the youth in this area.

Figure 6. Matrix scoring of proposed projects

SCORING	Piggery	Brick making	Tomato growing and chicken rearing	Vocational education	Total no. per column
Obosobozi obuliwo (possibility of carrying out activity)	 (6)	 (8)	 (10)	 (1)	25
Amagoba (returns)	-	 (8)	 (7)	 (10)	25
Akalare (market)	 (7)	 (9)	 (9)	-	25
Ekissera (duration)	 (4)	 (4)	 (8)	 (9)	25
Available labour	 (7)	 (6)	 (9)	 (3)	25
External assistance needed	 (6)	 (5)	 (8)	 (6)	25
TOTAL	30	40	51	29	150

KEY AND UNRESOLVED ISSUES OF YOUNG MEN'S GROUP, KYAKATEBE

Key Issues

From these, a picture started emerging about the areas of concern for the younger men. It is clear that they are keen to tackle new areas to improve their lives. Although more work is needed to clarify issues and develop the community action plan, the young men's priority areas of concern that they would like to tackle are:

- unemployment and underemployment;
- HIV/AIDS;
- vocational training.

The issues which remain unresolved and which need more follow-up are:

- impact of fragmentation on land use;
- availability of market for the produce;
- reasons for school drop-outs;
- area and intensity of conflict in Kyakatebe village.

Tips for Working with Young Men

As in any group of young men, it is important for them to understand what group formation is. The key for the success of such a group is that the members should have similar education level/background, age, locality and socio-economic status, and have some shared interests.

In Kyakatebe, the young men are clustered, working or cooperating on all or most of the above criteria. Redd Barna can build on this in their follow-up work. From our interaction with the young men, one thing was clear: those who do the same activity were able to agree easily. They understood what they did and had almost the same level of experience.

There are some issues that one needs to be aware of. Young men have a short concentration period and are result-minded. Also individualism and self-centred interests exist among the young men in Kyakatebe. They acknowledged this themselves. Nevertheless, they were quick to point out that "things can be changed". Young men are ready to change, as long as the intervening force/organisation is able to create trust and be honest. Young men can easily mobilize other young men. They work and participate fully when dealing with their peers.

3.6 THE COMMUNITY MEETING

written by Molly Kintu and Florence Mwesigwa (Redd Barna staff based in Masaka)

On March 15, 1994 at about 10 am a group of between 200 and 300 villagers of Kyakatebe met at the Catholic Church for a community meeting. The programme for the day included:

- opening statement by RCI Chairman;
- remarks by Redd Barna Resident Representative and facilitator from IIED;
- group presentations by children, women and men of Kyakatebe;
- remarks by Redd Barna Masaka project Director;
- open questions and answers.

Tony Kisadha, the Programme Officer for Redd Barna, facilitated the meeting.

Statement from the RCI Chairman

On behalf of the community, the chairman expressed pride for Kyakatebe having been selected among the many villages in Butenga for the PRA exercise. He expressed satisfaction for the good relationship established between the PRA team and the community within a short period of time. The community felt the PRA team identified with them quite easily. He appreciated the Resident Representative's positive attitude towards participation during the PRA exercise and the commitment shown. The chairman said that the people of Kyakatebe had learnt more about their village during the PRA exercise. He concluded by saying that he expected a lot more from Kyakatebe residents in terms of participation and cooperation with Redd Barna.

Older, Married Women's Presentation

Women have more social obligations compared to men, and that is why they have initiated social groups like *Munno Mukabi* (a friend in need) concerned with giving mutual support to group members during good and bad times, eg weddings and funerals respectively. Another social group is *kwata enkumbi* ('get the hoe') which addresses women's role as food producers and providers.

The women had identified the following problems:

- increased number of AIDS orphans;
- widows;
- elderly care-givers taking care of young children;
- poor water sources which are quite far from homesteads.

They suggested that the following steps be taken:

- the secretary for education and mass mobilisation at RCI should encourage women to participate actively in village meetings;
- social groups should be initiated with responsibilities of caring for orphans;

- the village residents should collect funds for repairing the borehole so as to have clean water and also reduce the distance to the wells in the village;
- to reduce the lack of education and the school drop-out rate, they urged the community to prioritise children's education.

Children's Group

The *school drop-outs* expressed their need to go back to school. They had the idea to start an income generation project of growing tomatoes. The income raised from produce would be used to buy agricultural inputs and household necessities, such as bedding and clothes.

The *school-going children* reported on seasonal calendars in relation to diseases and their daily routine.

During their presentation, the members of the community were surprised to see that children know many details about their situation. One member of the community expressed worry that children would report on the school punishments.

Young Women's Group

The young women appreciated Redd Barna's effort to mobilise women to work as a team, which was the first of its kind in the village. They raised many problems during their presentation:

- much school drop-out among girls;
- forced marriages;
- selling labour for cash, which at times leads to sexual exploitation;
- lack of cash income which results lead to prostitution and exposes young girls to HIV infection;
- discrimination against girls as far as children's education is concerned;
- poor school environment;
- unqualified teachers;
- insufficient books and furniture;
- teachers' harsh attitude towards children;
- lack of accommodation and meals at school which results in late arrivals at school, and sometimes missing some lessons;
- too heavy workload for young girls at home, yet parents do no consider giving them cash to cater for their basic needs.

The young women urged their parents to allocate part of the crop produce to the girls so that they are able to raise cash in order to meet their basic needs.

After the presentation one of the adults commented how good the presentation had been, and that among the young women some were potential teachers if only they had a chance.

Young Men's Group

The following are the visions or dreams of the young men about how they would like to see their village change:

- The road through the village would be tarmacked.
- Zero-grazing for livestock management so as to use the land as much as possible.
- Reclaim the swamp and use it for rice-growing and recreation (a beach).
- Establish a trading centre with good shops that are well stocked.
- Improve banana gardens to get larger banana harvests.

The youth also identified the following development opportunities:

- brick-making, which is low cost;
- tomato-growing and poultry or pig rearing;
- vocational training, eg, in carpentry or masonry.

They also expressed a need for group organisation, lack of initial capital to start income-generating activities, and concern about the large number of unemployed or underemployed youth.

Older Men's Group

The following areas of concern were raised by the men:

- too many dependents on too few bread-winners;
- very small pieces of land with poor soils and low crop yields;
- social obligations that demand cash, such as sports/games in the village, funeral contribution, religious fees, visiting relatives, buying local beer for friends;
- high government taxes
- high school fees
- medical expenses.

The men identified the following as possible income generation projects:

- brick-making;
- passion-fruit growing;
- onion growing;
- piggery;
- poultry;
- banana growing;
- zero-grazing (cattle rearing).

Overall Comments

Gender imbalances are clear in two areas:

- the out of school children are mainly boys;
- women's workload is much bigger than men's although men claim to have the heaviest workload.

The poorest individuals and households of Kyakatebe expressed that they had felt a sense of belonging and usefulness to the community. This was especially during the community meeting reference had been made to part of their contributions during the PRA exercise.

Kirsten Rohme, the Masaka Project Director, ended the community meeting with a few comments. Future cooperation between Kyakatebe and Redd Barna was promising based on the endurance shown during the five days of PRA fieldwork. Redd Barna pledged to follow-up the process that had been initiated in Kyakatebe. She reminded them that Redd Barna is child-centred and shows concern for children. This calls for working with the closest caregivers, women and mothers. She promised to continue pursuing the PRA process with the villagers of Kyakatebe until the community action plan had been reached.

A meeting for the older men's group was fixed on March 25, 1994 at 3 pm, while the older women's group decided to meet on March 29 at 3 pm.

4 TRAINING FOR ANALYSIS

PRA, like any other research or planning approach, can lead to the collection of excess information which does not contribute to an action plan. In many PRA processes, there is a tendency to get carried away with the use of the methods and the animated discussions, while neglecting the importance of analysis. Yet, for changes to happen, analysis of the information is crucial, a process which many people find difficult.

There are three critical aspects about analysis that require attention in PRA training and in practice: who analyses, what is analyzed, and when it happens.

4.1 Issues to Consider

Who Analyses?

During PRA work, there are many moments when it is possible to choose between two different sets of 'analysts': the external facilitators or local women, men and children. Only rarely are these groups the same, for example when a community does its own PRA planning after prior training in it. Usually the external group, in this case the Redd Barna trainees, initiate PRA and initially have more control over the process. While it is relatively easy to encourage trainees to hand over the discussions and diagramming to the local people they are meeting with, this is much more difficult when it comes to analysis. It is in the analytical process that much initially very participatory work gets diluted in favour of analysis by outsiders.

The choice of who analyses results from a choice in objective of the analysis. In a training that emphasises collecting local information more than the process of participation, like Rapid Rural Appraisal (RRA), analysis is carried out by the external researcher or planner. Therefore, any good workshop on RRA should deal with that process in detail, aiming to help the group of external trainees to understand and interpret data.

In participatory planning, the emphasis lies with building the process of discussion and conflict resolution. When the focus is on developing a participatory planning approach, as Redd Barna aims for, the objective of training is to help trainees become aware of their role as **facilitating** analysis by community members. Therefore the training workshop should focus on encouraging trainees to understand *how to encourage local analysis*, rather than imposing their own forms of analysis. Trainees need to be aware that fieldwork is not a fact-finding mission, but it is about analysis and learning by local people. If this is not emphasised enough in training sessions, then the fieldwork can become a mad rush for useless information and the whole purpose of PRA is distorted.

This does not mean that the external agent is neutral or does not engage in discussions. Redd Barna is an actor, like any of the other interest groups in Kyakatebe are, and has its opinions and ideas. The issue for Redd Barna staff is a more subtle one of relative power and devolving analysis and decision-making consciously. This is what becomes important to emphasise in training.

What is Analysed?

The second aspect of analysis is about what is analysed. There is a real risk of simply focusing on analysing 'data', rather than reflecting on the process that develops during discussions. Processes are just as important in the development of a community action plan as the 'data' itself. However, understanding processes is new for many newcomers to PRA, and trainees can find it difficult to know what aspects to document. In the village profiles in section 3, most of the discussions are documented in terms of both 'Process' and 'Content'.

For several reasons, it was necessary to limit the extent of participation in the analytical process during the Redd Barna PRA training. Much of the analysis written in this chapter reflects the views of the trainees, and not only that of the different groups with whom they were working. This is not necessarily a bad thing, but certainly an issue that will require follow-up training.

For community workers to facilitate a process of local analysis, they should be familiar themselves with at least the basics of analysis and possible ways to encourage this. Community workers need to be able to recognise significant moments of analysis, rather than to do the analysis themselves. Most of the trainees were unfamiliar with the analysis of intra-communal difference. During the workshop, several steps were followed to help them gain more confidence with analysis.

Also, as the fieldwork was limited to 5 days, there clearly was insufficient time to carry out a thorough village-level analysis of intra-communal difference. It would be nothing short of arrogant to assume that this kind of analysis can be done in a few days. Redd Barna is very cautious about hurrying towards community action plans through analysis of intra-communal difference. It does not want to create conflicts which it could not deal with well and which could be harmful for certain individuals or groups.

Sequence of Analysis

The third consideration in analysis is when it happens. In PRA, there is no single moment or phase of analysis. There are many steps that contribute to the overall analysis of issues and opportunities, each of which needs special attention in a training setting. During the Redd Barna workshop, several steps in the analysis were followed: in documentation, through probing, team analysis, plenary analysis, and the community feedback meeting (see Box 4.1). This is not an exhaustive list and the PRA process does not end with the end of the fieldwork period of the training workshop. Analysis is continuing, facilitated by Masaka-based staff.

The process followed in Kyakatebe and described below is only one example and is in no way intended as a model. PRA analysis is context specific, in terms of both content and process. It is therefore against the very objective of PRA to impose a model of analysis on local people. This would severely limit the extent to which a locally-carried process of dialogue, prioritisation and planning would be established.

Box 4.1 Analytical steps (as followed by trainees in Kyakatebe)

ASPECT OF ANALYSIS	WHO	WHEN
Identification of subgroup objectives, possible issues, methods	each team	before first fieldwork
Writing up the process and content of each discussion	each team	during or after any discussion
Asking community members what they have learnt from the discussion	villagers and each team	after each discussion
Listing of key issues from first discussions	each team	after 1½ days
Sharing of diagrams and key issues from first discussions	plenary of teams	after day 2
Second listing of key issues from further discussions	team	after day 4
Sharing of diagrams and second list of key issues	plenary of teams	after day 4
Selection of diagrams with key issues for community presentation	villagers per team	after day 6
Comparison of similarities, contradictions and conflicts between key issues identified by community sub-groups	plenary of teams	day 7
Identifying possible top priority areas and unresolved issues	each team	day 8

4.2 A Sequence of Analysis in Kyakatebe

In the Redd Barna field-based training workshop, ten steps were taken to give the trainees insights into possible aspects and moments of analysis. These enabled a process of accumulative learning and critical reflection on the communication process, and on the trainees' own behaviour in this process. It also allowed each team to reflect on the issues of local importance, as compared to their own perceptions, and where complementarities and conflicts might lie.

Many of the steps were carried out by the PRA trainees, in their respective teams. There is, of course, absolutely no reason why most, if not all, of these steps, could not be carried out by and/or with community members. This depends on the ability and willingness of the external agency to devolve responsibility, on the time that has been allocated for the process, and on the skills of the facilitators. As both Redd Barna staff and the women, men and children of Kyakatebe gain confidence with their new form of interaction, further work there will aim to hand over the analysis increasingly to local interest groups.

Organising for Analysis

To be able to analyze and/or facilitate analysis, it is important to have organised the practical aspects of working together. Analysis can be hampered by poor team dynamics. By thinking through the division of roles, for example, it is less likely that important issues are forgotten

and more likely that opportunities for probing and analysis are recognised and seized. Box 4.2 suggests different activities that can help in preparing for the fieldwork when working in teams. In practice, fieldwork is not always done in teams, and therefore some issues like division of tasks will not be relevant. However, if a fieldworker is facilitating a discussion alone, then it is even more important to think through the practical steps so that crucial aspects are not forgotten.

Documentation

The first step in analysis often takes place unnoticed - when field notes are taken. This is always done selectively, in effect filtering the discussion even before any formal analysis is carried out. Fieldworkers need to know what to look for in order to document accurately.

The importance of documentation of fieldwork is often underrated as a special skill, and there is some confusion about it. Many PRA trainees express concern about how they will be able to document honestly and accurately the richness of long and animated discussions, without disturbing the flow of the discussion. Indeed some even doubt the need for documentation if the purpose of PRA is to generate local analysis.

Box 4.2 Organising for Analysis (adapted from Alice Welbourn, 1993)

A. Preparing the fieldwork

(evening before)

- *Checklist* review and update: which issues (add new ones or checking old ones)
- Choose *method* for each issue
- *Define roles* for each exercise, leader, main recorder, observer, second questioner

B. During Discussions

- Introduce, Start off, Ask and use visual methods, Listen probe and look (six friends)
- Be aware of and write up *process notes*.
- Stick to roles, but be flexible:
 - leader to do as planned
 - second facilitator - to help leader
 - everyone - to help with saboteurs
 - main recorder - to note discussions/comments, copy of diagram, write process notes for diagram
 - everyone - to help identify village presenters
 - leader - to arrange for next meeting

C. Afterwards

- Draw up *diagram(s)* on flipchart(s) (if not yet done) without words for community presentation
- Review *good things* and *mistakes made*
- Review *process notes* (add/correct)
- Present findings to other teams
- Plan for next day

One way to clarify some of this confusion in a training setting is to discuss the importance of documentation before any fieldwork starts (*see Not Only But Also*). Redd Barna sees itself as an actor, with its own agenda, alongside children, women and men. It needs documentation for its own planning, justifying expenditure, and monitoring purposes. A community also needs it for planning and monitoring, and as its own historical record.

Once everyone is clear about the role of documentation, it is important to decide what it could look like and to standardise it to some extent. Documentation for local communities and for an organisation like Redd Barna could well take different forms. When preparing for the fieldwork in Kyakatebe, a pro-forma for Redd Barna's purposes was suggested (Box 4.3) and reviewed in plenary beforehand. Discussing this helped to clarify what is meant by 'process', and what is and is not relevant in terms of content. (Content was clarified as information that cannot be seen on the diagrams.) An area that still requires more discussion with the women and men of Kyakatebe is if and, if so, how *they* would like to document their part of the PRA process.

Box 4.3 Pro-forma for fieldnotes

1. Caption:

Team name/focus (eg interest group), Title (issue and/or method used), Date and Time, Location (where in community, not only the community name)

2. Process:

Who (of community) is leading, who is drawing, who is and isn't participating, any heated discussions, what is difficult, what is smooth about the process, what mistakes are we as facilitators making

3. Key findings:

Main issues discussed, including new issues mentioned, conflicting views, unresolved questions, and information not visible in any diagrams

Probing

As the PRA process is meant to be as meaningful for local people as for development workers, it is important to understand local peoples' experiences with the methods and process. There is little documentation about what local people have learnt from the discussions, in terms of the process and their views on their community. This happens especially when the training has not clarified sufficiently *who* does the analysis, and the focus is assumed to be the information generated.

In Kyakatebe, at the end of most discussions, the trainees asked the local people what they had learnt from the process. This helped them to remember that PRA is ultimately about local people gaining insights, confidence, and skills for planning their own change. As the villagers' responses were not always positive, it also made them aware that not all methods are easy nor necessarily beneficial. Some of the more memorable quotes from the older men's discussions include:

"At the beginning I thought it was just fun, but now I have seen the map helped us to generate a discussion on our problems".

"I never knew that even you could talk in public". ('You' refers to another man who looked very poor.)

"I never knew that this is the type of water we use for drinking and cooking" (on finding the current well not cleared and its water stagnant during a transect walk. It was an embarrassment to him and he immediately started clearing the blockage and mud. It is women and children who fetch water.)

"I did not know that some people are so badly off". (after transect walk)

"I don't agree with what is depicted on the diagram. I did not go to school but I am not necessarily poor".

"There is no sensible project which an individual can take up unless he is in a group".

"We are now able to identify projects that are less costly, more profitable and which create employment in our areas".

"You (meaning our team) have hidden behind our backs. You haven't contributed anything. Tell us now before you go away". (They were expecting us, as development workers to be directive and come with ideas as they were used to from the past.)

"Unlike our RC meetings which concentrate on the settlement of civil cases and taxation, these discussions have emphasized participation of everyone and moreover have focused on development planning".

Daily Team Reviews

In the evenings, each of the five teams analyzed their day's work and documented any remaining aspects of the discussions. They also made copies on A4 paper of the diagrams, as the flipcharts were to stay in Kyakatebe at the end of the fieldwork. The daily reviews were also needed to prepare for the next day. Checklists were reviewed and new issues added to be explored. This step of the analysis allowed each team to cross-check their perceptions of the discussions, as one team member might have picked up issues that another person had not. They compared findings with those from other discussions, and identified any contradictory information.

Sharing between Teams

There were three plenary sessions during the fieldwork, which brought the five teams together to share their experiences and insights. During each plenary session, each team presented the process they had been following by exhibiting their diagrams. They presented their understanding of their groups key issues (see Box 4.4); problems, and opportunities. They also reflected on how they had dealt with some problem situations they had encountered.

Box 4.4 List of key issues from teams' analysis

INITIAL LIST OF KEY ISSUES (11/3/94)	SECOND LIST OF KEY ISSUES (13/3/94)
CHILDREN'S GROUP	
Quality of water Condition of school	Children's workload and labour Land ownership Punishment in school Lack of leisure time Poor facilities in schools film on Iddi day Income generating activities at school level
OLDER/MARRIED WOMEN	
broken borehole and bad well unqualified teachers need to escort children to school in Villa Maria care of orphans lack of health facilities lack of markets for handicrafts lack of organisation for income generation	training women: cooking, family planning methods, business skills, etc schools: training of teachers, facilities water health orphans
YOUNGER WOMEN (many unmarried mothers)	
school too small; spillover goes to church religious conflicts between Muslim and Catholic lack of markets for handicrafts sexually transmitted diseases (linked to question of why they do not have husbands) water not very clean, especially at school not enough houses for teachers transport, eg to health centre	single mothers - childcare family planning income generating religious conflicts/social interactions improve of education improve of agricultural skills
OLDER MEN	
water table affected and water quality low overpopulation -> land shortage food shortages -> affecting school attendance soil erosion no health centre poor housing concern about AIDs and the care of the orphans termites affecting the building and the crops	income generating activities land shortage: population pressure, soil exhaustion water the concept of community action plan
YOUNG MEN	
unemployment school dropouts (P6-P7) no recreation facilities	unemployment (income generating activities) school drop-out and leavers land fragmentation AIDS Health unit Water source (poor) Group formation Conflict in resource usage Market problem

By being able to make a visual comparison of the diagrams and information, the teams were able to challenge each other about contradictory or lacking information. This forced them to reflect on the relevance of certain kinds of information, but more importantly how a particular discussion fits into a process of collective discussion and planning in the community. It also helped them to plan and prioritise for the next day's work.

Preparing for the Community Meeting

To prepare for the community meeting, each team had asked the group of villagers it had been working with to select three diagrams that it wished to present to the other villagers. This was done in the interest of time, as presenting all 43 diagrams would have taken all day!

This step turned out to have an interesting analytical benefit. As the diagrams should represent their key concerns or most interesting issues, they needed to prioritise them first. When choosing the diagrams they wanted to present, each group had further animated discussions.

On March 15, several hundred people from Kyakatebe gathered for the community meeting to (see Section 3.6 for more details):

- present key issues and discussions for 5 teams;
- thank the villagers of Kyakatebe for their enthusiasm and patience;
- clarify their unresolved issues as much as possible;
- get feedback on how they have experienced the PRA process to date;
- define next steps of CAP (clarify Redd Barna's role, planning next meeting with whom and when).

Due to the size of the gathering, it was not possible for any further meaningful analysis to take place. Rather it was a formal occasion of thank you and goodbye. However, for the follow-up planning and prioritising it was important that younger women and children were allowed to present their analysis and concerns. It was the first time this had happened in Kyakatebe and provides an important precedent for the next stages in developing the CAP.

Analyzing Intra-communal Differences

After the community meeting, several discussions were held with the teams to help them think through the next steps of the process. Although they would not be able to do this analysis with the groups in Kyakatebe they had been working with, it was important that they understood what could, in theory, happen in terms of understanding intra-communal differences.

First, all the issues that had been raised during the discussions were put on a flipchart. These came from the lists that each team had generated before (Box 4.4) and additional issues. These were written on one flipchart to help the comparison (Box 4.5). Then each team filled in whether or not the people they had met with had voiced those concerns or not.

Box 4.5 Final list of key issues for each team

Issues	C	YW	YM	OW	OM
lack of clean water (poor sources)	X	X	X	X	X
inadequate facilities at school	X	X	X	X	X
lack of school fees	X	X	X	X	X
orphans	X	X	X	X	X
large families	X	X	X	X	X
high school fees	X		X	X	X
high level of school drop-outs	X	X	X	X	
lack of inputs for inc-gen. activities	X	X	X		X
lack of training in skills	X	X	X	X	
inadequate health facilities		X	X	X	X
lack of market for farm products/hand.	X	X	X	X	
HIV/AIDS		X	X	X	X
poor living conditions		X	X	X	X
land shortage/fragmentation	X	X	X		X
lack of fuel wood		X	X	X	
environmental degradation		X	X		X
unqualified teachers	X	X		X	
situation of aged and handicapped		X	X	X	
lack of organisation (Group formation)		X	X	X	
worry about change in the community			X	X	X
situation of single mothers	X	X			
punishment at school	X	X			
child labour	X	X			
high rate of teenage pregnancies		X		X	
theft among boys			X	X	
inadequate accommodation for teachers		X			X
transportation (school truck, ?)	X		?		X
issue of taxation					X
security/safety			X		
poor remuneration of teachers	X				
inadequate food supply for teachers	X				

drunken teachers	X				
inadequate family planning		X			
religious conflicts		X			
wild behaviour of youth				X	

During this process, each team had lively discussions; there were clearly different opinions within the teams. This exercise highlighted the importance of triangulation, or cross-checking, within each team, as it is not always possible to pick up on each relevant detail. This is why working with a partner is preferable to working alone.

After producing the list, a plenary discussion followed on how this helped to understand intra-communal difference. Four areas of analysis seemed to be most important:

1. the concerns that all the different social groups in Kyakatebe seem to *share* (see Box 4.6);
2. the issues which were *partly shared*;
3. the issues about which *opinions clearly differed*, and even where conflict between certain social groups in the community seemed to exist;
4. the issues which seemed to be linked by cause and effect, such as the level of school fees and the drop-out rate.

A number of issues seemed to be of concern to particular groups only (see Box 4.7). It is in this identification that intra-communal differences started appearing more clearly. It is interesting to note that quite a few of the concerns are shared by young women and children.

During the week trainees had been concerned about some of the internal conflicts that seemed to exist. While certainly important in terms of developing a community action plan, it was difficult to judge whether the apparent conflict was real, in our minds as external agents, and/or too sensitive to pursue. Areas where conflicting opinions were apparent included:

- young women's views versus old women's views about the cause of early pregnancies. The young women said they lack information, while the older women said that the younger generation no longer listens;
- the need for information on family planning, and who was trusted to give this information (see point above);
- religious differences between the Muslims and the Christians. This seemed to be a long-standing feature of the community, that local people had learnt to live with, even going so far as to allow their Christian children to attend the Muslim school if it was closer to their home, and vice versa.

Box 4.6 Overlapping Concerns in Kyakatebe

- Education (quality and infrastructure are poor):
 - unqualified teachers
 - inadequate facilities at schools (furniture textbooks, state of buildings - uncemented floors and leaky roofs)
 - high rate of school drop-outs
 - lack of school fees
 - inadequate accommodation for teachers
- Income-generation activities (lack of):
 - lack of inputs, eg implements (hoes)
 - lack of training in technical skills and organisational skills for diversification
 - lack of land
- Effects of dropping out of school:
 - high rate of adolescent pregnancies
 - theft among boys
 - wild behaviour
- Lack of clean water (poor water sources)
- Health facilities inadequate
- Lack of organisation in community
- Large families
- Orphans (but needs some checking)
- Local changes in: soils, population increase, housing structure, vegetation, land fragmentation (except children perhaps)
- Similar project choice for economic activities (although the type of activity varied, eg brick-making, tomatoes, poultry, etc)

• heavy workload for children. This was an issue raised by the children but other social groups in Kyakatebe seemed to suggest that children were simply doing their normal share of work. This requires more understanding of how different people view the difference between excessive labour and work.

• child labour and punishment of children at school was raised only by the children. This is clearly a difficult issue to raise as the teachers are young women from Kyakatebe, who are struggling to perform a teaching task under difficult circumstances.

• existence of a health unit. During the mapping, different groups indicated different levels of health facilities in Kyakatebe. The children said there was a clinic, with a regular nurse service, while the adults remarked about the lack of local health services.

Box 4.7. Areas of concern that are not shared (? indicates lack of consensus in team)

Lack of market for farm products and handicrafts	YM, OW ?
Issue of taxation	OM
Environmental degradation (soil erosion)	YM, OM
HIV/AIDS	C, YW, ??
Schools: punishments	C
poor remuneration of teachers	C
inadequate food supply to teachers	C
drunkenness of teachers	C
Family planning	YW, OW
Adolescent pregnancies	YW, C
Religious conflicts	YW, C?
Aged and handicapped	YW, OW
Transport	C, YW
Child labour	C, YW
Group formation	YW, YM, OW
Drop-outs	C, YW, YM
Poor living conditions ?	C, YW
Land shortage/fragmentation/ownership	C, YW, YM, OM
Need for health unit	OW, OM
Lack of fuel wood	C, YW, OM ?
Single mothers	?
Security/safety	?
High school fees	?

Some of the issues raised by the different groups in Kyakatebe seemed to be related. The level of school fees had influenced the high rate of school drop-outs. The school drop-out rate influences crime in the community and influences the rate of teenage pregnancies. The concern about HIV and AIDS is linked to the worries about how to cope with orphans and widows. Also the lack of income and unemployment clearly contributes to poverty. The quality of education is directly influenced by the quality of teachers, both of which could be improved considerably. This makes it necessary to do further analysis about the root cause of problems with Kyakatebe, and makes it likely that several problems can be addressed by a particular activity.

Although many of the issues require further analysis and discussion, the teams felt that they had not understood sufficiently two important issues in particular: who is who in the village, in terms of decision-making, and land ownership. Both of these questions relate to the need to search more actively for the marginalised groups in Kyakatebe (see Chapter 5).

Possible priorities?

The trainees felt slightly frustrated at not being able to carry on with their discussions in Kyakatebe. To encourage them to think of the next steps in analysis, the facilitators asked them to try to identify what *might* be the top priorities for the group of people they had focused on. They also reflected on how these priorities might be connected to other social groups in Kyakatebe, what it meant for solutions, and to what extent the priority areas are

child-centred. By asking the teams to reflect on the connections between the priorities of different social groups, they started to understand better how to deal with possible intra-communal differences in terms of implementing solutions for a particular priority problem. For example, if lack of access to information about family planning would be dealt with as a priority area for the young women, it means that men also need to be involved in some way. Below are a few examples of this *interconnections analysis* (see Box 4.8).

The process of developing a community action plan, or several plans, continues in Kyakatebe. Of special importance is the need to identify group-specific priorities, using the initial lists of concerns. These may or may not be sufficiently compatible to develop into a single Community Action Plan.

Box 4.8 Interconnections between priorities

Children's potential priorities

- **School infrastructure**
renovate buildings, provide furniture
awareness of all the other social groups; work with the parents and teachers which includes all other groups
- **Unqualified teachers**
training
work with YM, YW, OM, OW who are the parents
- **School fees**
reduce school fees - talk to PTA and teachers
increase cash flow in village - sensitise all the other social groups in the community
- **Income generation activities**
Set the IGAs at school and in the community
school children work at school with teachers
non-school going children can work with the unemployed YW, YM and parents
sensitise all other social groups
- **Children's workload and punishment**
awareness of other social groups like YW and YM, OM, OW
work with closest child care givers: parents, teachers, guardians
- **Water sources**
facilitate repair of water sources
work with entire community through different social groups
involve young and older women, caretaker of the water system

Younger Women's potential priorities

- **family planning:**
raise the standard of living, sensitisation of the OM/OW, active involvement of YM, increased school attendance, better access to good child care
- **IGAs:**
OM - land, YM -labour, OW - time and skills, C - participation
- **availability of school fees:**
better nutrition/health/ clothing/shelter, increased attention, education in child care, informal education for children
- **religious conflicts:**
leave it to the community to sort out but will benefit children as there will be less confusion
- **lack of clean water:**
sensitise all groups in community, mobilise the community to dig more wells and protect more springs, better health, less child labour needed to fetch water
- **inadequate facilities at school/quality of education:**
involve parents, teachers, community and religious leaders in PTA decision-making, involve the district education authorities, train teachers and children
leads to better education for the C, create responsibility in C, increased school attendance

Older Men's potential priorities

- **lack of inputs for IGAs**
action: involve all groups, to increase awareness among all groups who take part in IDA, identification of roles, adjustment of expenditure patterns, adjustment in daily routines
child-relatedness: improved nutrition in homes, improved health, reduced child labour, improved education, reduced crime
 - **lack of clean water and poor health facilities**
what: improved health, increased labour, healthy children, reduced child labour, more time for women to attend to children
 - **large families and orphans**
who to act: OW and OM, YW
child-relatedness: reduced dependency ratio, increased standards of living in households
 - **inadequate facilities at school**
child-relatedness: improved performance, comfort in class, reduction in workload, improved morale, more accessibility to improved quality of education to the school children
- Others: lack of school fees
reduced child labour
inadequate accommodation for teachers

Younger Men's potential priorities

- unemployment
 - action: support IGAs, inventorise unemployment situation
 - constraint: inadequate markets
 - child-relatedness: protection of child rights (?), child welfare, child exploitation
- vocational training
 - action: support VTC, provision of basic equipment
 - constraint: absorption capacity
 - child-relatedness: continuity of education and child development
- AIDS awareness:
 - action: train counsellors, coordinate AIDS programmes, sensitisation and education, create awareness
 - constraint: involvement of all groups
 - child-relatedness: reduction of infection in children, reduction of number of orphans
- group formation:
 - action: train them in group dynamics, train in simple book-keeping and management principles
 - child-relatedness: multiplier effect, can help address basic needs, encourages social interaction

Older Women's potential priorities

- income generation:
 - economic improvement for women generally benefits their children
- firewood
- health facilities

5 CHALLENGES FOR REDD BARNA UGANDA

5.1 Next Steps for Analysis of Intra-communal Difference

Intra-communal differences can be caused by differences in gender, age, religion, class or ethnicity. The fieldwork in Kyakatebe was able to deal with gender and age differences reasonably as the work was carried out by gender and age-specific teams throughout. To some extent, religious differences were addressed as these came out often in the discussions. However, differences in socio-economic status were more difficult to address.

Finding the poorest is not easy. It continues to elude many development agencies to date. Yet it is of crucial importance to Redd Barna (see Box 5.1). Redd Barna has found that two PRA methods in particular, can open new ways of interacting with marginalised groups. Using social mapping and well-being ranking by cards allows for a less subjective identification of the poor possible. Although both methods have their limitations, they enable community-based identification of relative well-being status. This makes it possible to know whether a particular group of people have or have not been involved in discussions or activities, and if there is a particular critical group that requires more intensive efforts.

The well-being process followed by each team is described in their village profiles (see Chapter 3). They encountered several difficulties that Redd Barna has learnt from for the next time:

- *Generating a List.* The RC1 kindly gave the PRA teams access to their local census list. However, it was clear that this list was outdated, and the RC members were able to update it to some extent. Yet when it came to doing the ranking, each team found that other names were added and more scrapped. Thus there was no single common list that all the teams used for the ranking. Of the approximately 180 households in Kyakatebe, there is still considerable uncertainty about the ranking of at least 30.
- *Size of community.* Kyakatebe has at least 180 households. This means that the sorting into piles takes quite some time and can become a bit tedious. This did not seem to disturb the women and men much, but tired the facilitators. The larger the number of households to rank, the more likely it is that some corrections might be necessary, and therefore the more important it is to check the final sorting with the people who have done it. Also, in larger communities the problems over finding a complete accurate list may become even more difficult.
- *Names.* Not everyone used the same name for the same person. Children often knew nicknames only, while adults knew only full names. This made it very difficult to match rankings between the groups of the household names that had been added.

Redd Barna will need to consider carefully how the well-being records will be managed and who will or will not have access to them. Although the information about different well-being groups was in relative terms only, and not specific amounts, there is a potential risk in terms of taxation of treating the information as public. A clear policy on how this kind of information will be managed will need to be agreed with the women and men of Kyakatebe.

Box 5.1 The Importance of Knowing the Worse-off and Better-off

To know different categories of economic status
 To get insight into different socio-economic levels and how they affect the activities ~
 To identify problem areas experienced by different groups
 To identify groups for targeting
 To find the causes of disparity
 To determine the sources of income

Towards the end of the fieldwork in Kyakatebe, despite intense efforts to find the poorest, it became clear that there were still many of the poorest households which had not been involved in any of the discussions. We do not know how many these are but follow-up is clearly needed. More time will need to be spent by the Masaka-based staff to verify the list and find those individuals and households that were not involved in the first part of the PRA process.

One aspect that has not yet been addressed is the *mobility* of well-being. The well-being ranking as carried out in Kyakatebe is only a snapshot of the present situation of households. It does not reveal how their situations fluctuate. Yet many individuals or households are very vulnerable to stress. In order to be able to identify those individuals less able to cope with situations of stress and which can have disastrous effects on children, the use of well-being ranking could be extended to consider mobility of well-being. The criteria that are generated would help to understand what makes an individual or household more or less vulnerable. This could, in turn, provide important entry points for collaboration with Redd Barna.

Redd Barna could also consider trying social mapping, rather than ranking by card sorting, as a means to identify the different socio-economic groups and generate local criteria for well-being. This technique is easier when a community is not too large. It also allows many opportunities for monitoring impact of changes, in a manner that can be managed by women and men themselves.

5.2 The Community Action Plan

As the training workshop drew to a close, several trainees expressed their concerns about how a Community Action Plan would develop from this point. They were not, as has been mentioned above, going to continue in Kyakatebe in the next discussions and planning phase and felt unsure about how the process would, in theory, continue. Also, to what extent would it be feasible at all? Would it not be possible that there would be too many conflicting concerns to arrive at one CAP?

In plenary, they discussed what the prospects for developing a CAP seemed to be in Kyakatebe. They agree that there are sufficient similarities of issues (common problems and interests) to make a CAP possible. Also the fieldwork had started the process of raising awareness amongst women, men and children about planning their own development, and had highlighted that most of the social groups in Kyakatebe were keen to organise themselves into focused groups. Box 5.2 shows the trainees' views about the existing opportunities and basic needs for this kind of community-based planning process.

*Box 5.2 Conditions for Community Action Plan (trainees' views)***Existing Requirements:**

- potential in community
- existing cooperation among social groups
- enthusiasm within the community to continue

Basic Needs:

- establishment of good relationship with community (already started)
- further sensitisation of community members
- more time
- patience on everyone's part
- ensure that community members express felt needs and prioritise them
- good group dynamics
- resources available
- ability to implement

However group formation around concrete activities is not automatic and is difficult to sustain. Successful group formation requires that these basic principles, at least, are followed¹:

- groups have to be small in number of members;
- members of one group should not come from the same family, as this could create 'power' blocks;
- members must have a common interest;
- members must be able to meet easily, ie not live too far apart;
- members should feel loyalty and respect for each other;
- members should value the need for mutual helpfulness and truth.

Such aspects will need to be discussed in further meetings with the different social groups in Kyakatebe. However, it will also mean further training of Redd Barna staff to facilitate this type of process. Redd Barna's staff is learning that information is not useful if extracted or imposed; it needs to be exchanged and shared (see Box 5.3).

One of the most persistent issues in the older men's group was what the development of a CAP meant in terms of collaboration with Redd Barna. The men expressed a considerable amount of disbelief that the days of hand-outs were coming to an end. The issue of changing the relationship from one of dependency to one of interdependency was discussed in Chapter 2. It will be important to focus on creating awareness that they cannot and do not have to wait for external assistance to improve their lives. Rather they have sufficient internal resources and skills to make significant beginnings. It will require skilful facilitation on the part of Redd Barna to continue encouraging the children, women and men of Kyakatebe to plan their own development activities. PRA can provide the structure that dialogue needs so that both Kyakatebe and Redd Barna can understand better how their 'response-ability' can be improved.

¹ From Andreas Fuglesang.

Box 5.3 Why do we want to share information?

- Can be used by community to prioritise their needs and lead to a common understanding
- To stimulate action in the community
- To reach consensus about different views
- For intra-community exchanges
- For inter-community exchanges
- To strengthen cooperation and harmony
- To make it easier for both sides to get involved
- Helps them to get self-confidence

5.3 Next Steps in Kyakatebe

Six months have passed since the training workshop held in Kyakatebe ended. The burning question is one of how has Kyakatebe progressed since March 1994. Further discussions have been held with the different sub-groups in Kyakatebe.

The Redd Barna staff in the Masaka project organised meetings in April and May with the different sub-groups to discuss their experiences during the PRA exercise and to find out what kind of action each group had taken. This was followed by on-going activities within the project, such as organising a training session on family planning for the younger and older women; a meeting with the older men on group formation, organisation and project identification; two meetings with the younger women to discuss group formation and starting of activities. The young women have now started growing tomatoes. The Redd Barna Agriculture Officer met with all the sub-groups, except the children, to discuss different technical input needs for more food security; vegetable growing, banana plantation and upkeep, and compost making.

In June, Benon Webare was employed by the Masaka Project specifically to follow up on the PRA work done in Kyakatebe and to facilitate the finalisation of the Community Action Plan. He organised meetings with:

- 12 older and younger women on June 23;
- 8 older men on July 11;
- 8 non-school-going children on July 12;
- 5 young men on July 12.

At the meetings, they analyzed problems further and identified possible opportunities. There has not been proper follow-up with the school children. A general community meeting to draw up a CAP was then convened on July 21, attended by about 70 people, and facilitated by Benon Webare and other Redd Barna staff. A report on this will be published by Redd Barna soon.

5.4 Organisational Change in Redd Barna Uganda

Redd Barna Uganda has embarked on a slow process of organisational change, which aims to get beyond empty statements about community-based planning by confronting head on the

organisational challenges required. Changing a planning approach has implications for documentation, funding procedures, training and collaboration with other organisations working in the same area. Several areas merit particular attention: reporting procedures, training of trainers, and participatory evaluation. It is also an open question whether PRA can be combined with the rigorous procedures of LFA.

Documentation and Reporting

As mentioned in Chapter 1, Redd Barna has to satisfy the documentation needs of the funding base in Norway, while maintaining support and credibility in the communities it works with. How then to document the uniqueness of each CAP without overloading Norway with inappropriate reports? Will copies of all diagrams go to Norway, will they mean anything to people who were not there? These ideas could be discussed with the villagers of Kyakatebe and with Redd Barna Norway.

Training of Trainers and Village Analysts

The basic principle of participatory is action: *do not do for others what they can do themselves*. In terms of training, this has two implications for the work with Redd Barna. To avoid dependency on an external trainer, like from IIED, it is important that a training strategy for Redd Barna trainers is developed and started as early as possible. This is essential for two reasons: in terms of organisational self-sufficiency and flexibility, and in terms of the support function that Redd Barna anticipates providing for NGOs and government agencies active in the communities where Redd Barna also operates.

Taking the basic principle of participation one step further might mean that training efforts focus less on Redd Barna staff and more on training villagers to be facilitators. In other countries, notably India, very successful experiences exist with the training of villagers who then work with and train other neighbouring communities about planning using PRA.

Participatory Monitoring and Evaluation

Redd Barna and IIED agreed that the process of developing PRA-based planning would be evaluated in 1996. This provides an opportunity to find ways of participatory evaluation with the villagers who will have been involved in the process. It is essential to understand how different groups of local people see their future, and what they have been able to realise. Will Redd Barna have addressed intra-communal difference sufficiently? Will this have made a difference for its child-centred development approach?

It is important that the evaluation criteria are explored now, and are developed by Redd Barna and the communities who are to assess what impact PRA and the resulting CAP has had on their lives. These indicators will undoubtedly change over time and be specific to each community, and will therefore serve as a monitoring guide for the coming years. If such jointly developed monitoring and evaluation systems could also be managed locally, this would again have significant implications for Redd Barna's organisational procedures.

Yet, in the end, a fundamental issue remains. Process alone is not a sufficient condition for the success of a community action plan. The quality and depth of analysis is a decisive factor, but equally important is the quality of creative ideas that people generate. Synthesis must emerge from analysis. A comprehensive community participation process must move from an analysis of difference to a synthesis of commonalities and, thereafter, to a jointly agreed implementation of goals and inputs required to reach those goals.

Annex 1

**PARTICIPATORY METHODS AND APPROACHES:
SHARING OUR CONCERNS AND LOOKING TO THE FUTURE**

A LABEL WITHOUT SUBSTANCE?

A workshop on developments in the theory and practice of Participatory Rural Appraisal was held from May 9 - 13, 1994 at the Institute of Development Studies. As part of this process, a small group of PRA practitioners and trainers sat together to discuss and seek ways to address growing concerns about quality assurance, cooption, and ethics surrounding the use of PRA. Following a brainstorming session on why quality assurance was felt to be so crucial at this stage, the group developed a set of basic principles/indicators by which 'good practice' could be identified. Below follows a summary of these discussions.

PREAMBLE

We are an informal group of development practitioners, researchers and trainers from South and North, using, supporting and developing participatory approaches, often known as Participatory Rural Appraisal (PRA). A working description of PRA is "a growing family of approaches and methods to enable local people to share, enhance and analyse their knowledge of life and conditions; to plan and to act". Used well, PRA can enable local people, rural or urban, to undertake their own appraisal, analysis, action, monitoring and evaluation. It can empower women, poor people and disadvantaged people, giving them more control over their lives.

As part of a process of reflection, learning and sharing we have reviewed our experience and current developments. Many donors, government organisations and NGOs are now requesting and requiring that PRA be used in their programmes and projects. This brings opportunities and dangers. The opportunities are to initiate and sustain processes of change: empowering disadvantaged people and communities, transforming organisations; and reorienting individuals. The dangers come from demanding too much, in a top-down mode, too fast, with too little understanding of participatory development and its implications.

PRA practitioners have come to stress personal behaviour and attitudes, role reversals, facilitating participation through group processes and visualisation, critical self-awareness embracing error and sharing without boundaries. We believe that these principles and concepts must be placed at the centre of all participatory development activities.

Experience has led us, and many others to recognise the implications of participatory approaches, such as PRA, for:

- personal and professional values, norms and behaviour;
- community issues;
- organisational structures, styles and practices of management;
- approaches and methods in training;
- networking and sharing between all actors engaged in the development and spread of participatory thinking and practice;
- the policies and practices of donors.

We recognise that we are only a few among many around the world who are striving to develop and facilitate the spread of participatory approaches. We offer this statement of principles in the hope that

others will share their experiences, views, and values in the same spirit so that we can all continue to learn from each other.

We welcome your responses.

Elkanah Absalom, Robert Chambers, Sheelu Francis, Bara Gueye, Irene Guijt, Sam Joseph, Deb Johnson, Charity Kabutha, Mahmuda Rahman Khan, Robert Leurs, Jimmy Mascarenhas, Pat Norrish, Michel Pimbert, Jules Pretty, Mallika Samaranayake, Ian Scoones, Meera Kaul Shah, Parmesh Shah, Devika Tamang, John Thompson, Ginni Tym, Alice Welbourn

PERSONAL AND PROFESSIONAL

We strongly believe that, as PRA professionals, we bear a personal responsibility to:

- develop a self-critical attitude, recognising that we are continually learning, and welcome rigorous peer review;
- be explicit about whether we are eliciting information for external use, or are engaged in processes leading to community action. We should make this distinction clear to the people with whom we are interacting and document this accordingly;
- interact with others (colleagues, community members, and other professionals) with respect and empathy, transparency, and support;
- recognise the need to acquire both training skills and 'hands-on' experience in carrying out a PRA process in the field;
- make a commitment to value equally the contributions made by all partners (South, North, local, external);
- respect the need for diversity of others' views, and approaches;
- identify, in partnership with communities, appropriate forms of compensation when we are eliciting information for external use;
- ensure that credit and compensation are given where due;
- strive towards a process of empowerment of marginalised people, in which PRA methods can play a part;
- attempt to link-up with existing PRA networks and professionals in every context;
- equip ourselves with any necessary skills to recognise, acknowledge and address the existence of diversity of social relations in each context.

These are all signs of personal and professional commitment to pursue development processes which strive to improve the lives of those who are (relatively) marginalised.

COMMUNITY ISSUES

Ethics

In relation to interactions with communities, we strive to:

- achieve mutual respect, including a commitment to long - term partnership;
- be honest with ourselves about our own objectives;
- be open, honest and transparent about our objectives with all community sections.

Equity

We recognise that:

- different groups, as defined locally by age, gender, well-being, ethnicity, religion, caste, language etc. have different perspectives;
- there should be commitment by outside organisations to understand different needs and multiple perspectives within communities;
- responding to the needs of the vulnerable involves respect for all groups. This may mean challenging asymmetrical relationships *via* conflict resolution methods.

Preconditions for Engagement

- Be honest with the community about what is in it for them;
 - PRA activities should lead to direct improvements in the community through:
 - operational development on the ground;
 - changes in higher level institutions (such as research, extension and planning) which have an impact at community level;
 - shifts in policy, which have an impact at community level.
- We should also acknowledge that some of these expected changes cannot be guaranteed.
- There should be no one-off exercises in communities without explicitly defined outcomes as described above.

Practice

- The process with the community should begin with explanations and seeking their permission;
- Timing and pace should be governed by local context of separate sections of the community;
- Respect the fact that information is generated by local people and so ask their permission to document, remove and use information. When possible, ensure that original diagrams and copies of reports remain in the community.

Local Human Resource Support and Development

This involves a commitment to:

- enhance capacity of local people, on an individual as well as an institutional basis, to be PRA practitioners and trainers in analysis and implementation of developmental activities in their own and neighbouring communities;
- ensure that PRA activities lead to strengthening of existing and/or formation of new local institutions, in order to meet local needs;
- ensure follow-up support for community sections and their institutions.

INSTITUTIONAL ASPECTS

Long-term Commitment to Process

- Top managers/decision makers need to commit themselves to a long-term process going "beyond projects" to promote a participatory development approach.

Organisational Environment and Culture

- The organisational culture should provide opportunities to enable learning from experiences and mistakes, and should be flexible enough to allow experimentation.

Institutional Management and Styles

- There should be a transition from management styles based on hierarchy, inhibited communications, command and obedience relationships to more organic styles that encourage lateral communication, collegial authority, and flexible roles and procedures.

- Institutions should create conditions that encourage employees to be participatory in their work with each other, and not just during "field visits".

Incentives/Rewards

- Incentives and rewards must encourage staff to be honest, work in the field with communities, stay on as staff, and encourage joint action between institutions and villages.

Organisational Procedures and Implementation

- Organisational and programme management procedures should be changed so as to enable linking PRA with programme management and implementation (eg. decentralisation of funds management). They should try to build PRA from the start of the programme cycle. PRA and related participatory processes should be initially piloted on a small-scale and should be mainly implemented through local institutions.

Outward Linkages

- There is a need to develop effective linkages (eg training exchange; co-management of projects, information flows) outside of institutions to help partners (including donors) understand more and strengthen participatory processes. These linkages must be based on mutual respect, integrity and trust.

TRAINING

PRA training should ...

- make a clear distinction between PRA orientation and PRA training. PRA orientation involves familiarisation of principles and methods to non-field based decision makers, policy makers and donors, whose learning can be enhanced through exposure to the field based process;
- take place in a institutional context (research, academic, consulting, donor, development - NGO/GO/bilateral/multilateral) which is potentially responsive to participatory approaches;
- be part of an ongoing community-based development process which is field-based and has provision for follow-up action;
- begin with social analysis, attitudes and behaviour and institutional issues followed by the principles and methods;
- focus on field staff, line managers and community analyst who will facilitate the process in the community;
- strive to develop a range of skills and experiences: analytical skills; communication skills; learner centred training skills; knowledge of principles and methods, and training of trainers skills;
- emphasise familiarity with local language, culture and context while encouraging cross-cultural sharing;
- clearly specify objectives which may include research for policy and other purposes, subject to community agreement, with feedback to the community development process wherever possible.

DONORS

Donors working with PRA should ...

- focus on PRA as a *process* leading to change, not a product in and of itself. This means commitment to long-term development processes and follow-up activities and support;
- provide more flexible funding and move towards more open-ended, event-focused targets for disbursement and physical achievement;
- promote participatory monitoring and self-evaluation procedures which build in reciprocal accountability (communities ↔ development organisations ↔ donors);
- encourage and support organisations which can move towards participatory training and learning to help other organisations change;
- encourage policies and programmes which offer a range of development options/choices based on locally - defined criteria, needs and priorities;
- encourage establishment of small, self-managed teams of practitioners and trainers within development organisations - where appropriate - with the freedom to experiment, innovate, make and learn from mistakes, and act;
- support pilot learning processes with gradual/phased scaling-up depending on local conditions;
- avoid confusing and over-burdening development organisations by harmonising funding approaches and accounting and reporting procedures.

NETWORKING AND INFORMATION SHARING

Networking efforts in relation to PRA should aim to:

- promote and facilitate a decentralised network of Regional Centres;
- develop and sustain Local Networks;
- strengthen networks with training support, exposure and logistical support;
- promote respect towards/recognition of local networks by outside individuals and institutions;
- acknowledge *local* contributions/sources of information;
- encourage willingness to share experiences openly and freely;
- seek ways of breaking communication/language barriers through translation of material to and from local languages;
- explore the range of possibilities for information exchange to ensure that it is *accessible to all*.

Annex 2 PROGRAMME OF WORKSHOP (written by trainees, edited by Irene)

SUNDAY 06/03/94 (Kampala)

In the morning, the trainees registered for the seven week training, of which the PRA component was one element. They drew self-portraits. When everyone had completed it, each trainee showed their portrait and briefly explained who they were and where they were from. The self-portraits were hung around the room for everyone to look at later. They also wrote their expectations, concerns and what they would contribute to the training on cards which were stuck on flipcharts. The trainees walked around the room to read the flipcharts. Irene gave a brief introduction to the PRA workshop, explaining the overall objectives and schedule. These exercises served as an initial introduction to the PRA workshop.

MONDAY 07/03/94 (Masaka)

08.00 *Spider's Cobweb*

We participated in a cobweb's game. The aim of the game was to further remind participants of each other's name, but also to discuss other aspects of group work. We stood in a circle and Irene started by saying her name and one thing she likes doing, and throwing a ball of string to another person, saying that person's name. She held on to her end of the string, and the next person continued until everyone was holding their corner of the string. We then said words that we associated with the spider's web that we had created like networking, tension, teamwork and cooperation. We then had to unravel the web throwing the ball

09.00 Participants brainstormed about the term participation and what is needed for full participation in any context. This set the context for the PRA training which is about a process of effective participation.

10.10 Tea break

10.30 *Photo game*

We divided into 5 groups and handed 6 photos of interview situations taken in different countries. We interpreted them, discussing the good and the bad points and from that wrote up a list of interviewing do's and don'ts. We met in plenary again, and discussed the sub-group work. There had been some confusion about the assignment, as some groups had noted only very general issues rather than specific suggestions for appropriate body language.

11.35 *Tricky Transcript*

Irene then handed out to the groups extracts from an interview held in Ghana to study. We had to find those questions which had been framed properly and those which were badly framed. For those badly framed, we had to explain why and to suggest possible alternatives in the plenary feedback.

12.05 *Fact, opinion, rumour*

Irene then discussed what happens after a question is asked: we listen to the response and judge. She asked us to define the following terms: fact, opinion, rumour. This was to enable us to differentiate between the different kinds of data we will find when we go to the field. It was a nice exercise, as we had to respond as various statements were read, indicating symbolically whether the statements were facts, opinions or rumours. Some statements were confusing and Irene pointed out that judging responses is a very subjective process, which we often do automatically.

- 12.32 Just before lunch, the topic of sabotage was introduced.
- 12.35 The priest responsible for the retreat centre then came and gave us a word of welcome, consoling the participants to bear with whatever they were providing, of which he gave us a proverb in Luganda: *Emitti emitto gye gigumiza ekibira* (it is the young trees who make a thick forest).
- 12.45 Lunch
- 14.00 *Sabotage*
We continued with the topic on interviewing, emphasising sabotage. At first we divided into groups of 3 people, and each had to have a role of interviewer, respondent and saboteur. We each played these three roles in separate turns. This was aimed at making us discover for ourselves the different types of sabotage and how we can react to or deal with it in order to sustain the interview.
- 14.15 There was a general review of what types of sabotage had been identified by the various groups and the different ways on how to contain it. Various people contributed enthusiastically.
- 14.40 *Probing*
The emphasis here was to find out how one can effectively probe a respondent in order to get specific and reliable information from the respondent. We again divided into groups of 3 and were each given one guiding question with which to start the role play, eg *Why is your goat so thin?*, *Why is your child crying?*. We used them to discover different ways of probing through the use of the six helpers (what, when, how, why, who, where) in order to push the discussion but were warned against leading, ambiguous and difficult questions which might limit the openness and the value of the discussion.
- 14.55 We discussed results from each group and reviewed the ways we used in order to reach the final response from the respondent. It was finally clear that probing helps to clarify on answers, give some important facts that might have been ignored by the respondent and finally it can be used to explore further issues that the respondent have deliberately avoided initially and to check on discrepancies.
- 15.15 Tea break
- 15.45 *MYRADA Film*
We watched a film on PRA from India and as we watched we tried to discover the different methods of communication which were used and the principles of effective participation that were being followed by the PRA team. The whole film clearly showed how the local people were involved in the shaping of their future by participating at all levels in the action and decision-making basing everything on their own knowledge.
- 16.20 Again there was a review of what different people had learnt from the film especially on the methods of communication and the principles of PRA which appeared.
- 16.35 *Introduction to PRA*
Based on what we had learnt so far, PRA was introduced as an approach whereby one involves the population in planning or reviewing actions that affect them rather than planning for them separately. We discovered that PRA can be used in an extractive way for research purposes and in other cases it is used to use indigenous knowledge and experience to form the basis of planning and decision-making on the issues that affect the society. It was

discovered that PRA recognised the major role of the society who know their environment and resources to take part in its development. PRA is also cost-effective and eliminates some problems of model questionnaires.

PRA is used for participation in health issues, economics, the urban context and in the analysis of the differences in gender, age and economic groups which is also a major focus for Redd Barna. Despite its many advantages, it became clear for us that PRA also has some limitation which is why it should always be seen as complementary to other methods.

17.20 Break and dinner

20.15 The session started shortly after dinner with a naming exercise. At least each participant was able to remember more than half of the names of the group. The exercise was very important because it made us learn more of each other's names.

20.30 *Fruit Salad*

Then we had a relaxation and digestion exercise called Fruit Salad, where we changed chairs as the names of different fruits were called. It was great fun and we all laughed a lot.

20.37 We were introduced to mapping as a technique to help community members and fieldworkers learn about and analyze physical, social and economic aspects of a given community; how attitudes can influence the way of doing things. Irene showed a slide of people in Sudan where the PRA team leader had emphasised drawing paper maps, then later changed to ground maps due to limitations of the former. Various slides from India, Gambia, Pakistan, Lesotho were shown depicting different types of ground maps and features shown. We learnt about the advantages and disadvantages of mapping: they are temporary and therefore need to be copied to paper but are a flexible way of making community members and fieldworkers grasp the ideas being expressed well, and learning of different materials used for maps.

21.00 *Mental Map Analysis*

Four groups were formed, based on the Fruit Salad game, and each group was given the task of understanding intra-communal differences as expressed by the different maps which participants shared later, each group presenting its analysis.

This ended the hectic but interesting start of the training exercise and participants were asked to jot down their likes, dislikes and suggestions resulting from today to be reviewed tomorrow.

TUESDAY 08/03/94

08.00 Kirsten Rohme reminded us of the importance of the International Women's Day. We honoured it by singing the national women's anthem which was led by Molly and Florence, both Redd Barna staff in Masaka.

08.20 The Likes, Dislikes and Suggestions were presented and discussed. There was controversy among us whether to pray before sessions or not! We agreed that each person would worship privately, in their own way.

08.30 *Mapping of Kampala*

Irene introduced the mapping of Kampala exercise. We divided ourselves into four groups: two who knew Kampala well and two who did not know it well. Then we went out in our different groups and made a map of Kampala using materials that we found outside. We had

been asked to include 3 major problem areas of Kampala. After we had finished making the maps, we visited each site in turn and discussed the process and some of the content of the map. All groups identified the key problem areas as mainly being the slums and crowded taxi park. We also discussed some of the problems we had been experiencing that are likely to occur in the field also, like deciding where to start and what symbols to use.

10.05 Coffee break

10.30 We started with a small energiser, A and B. We silently selected our person A and B and tried to stand as close to our person A as possible and as far away from our person B as possible. We then repeated it, again switching the roles.

10.40 Irene then did a short exercise about observation, Watch It... She used this to introduce the importance of visits of observation, which are called transect walks. She presented several overheads and a series of slides. She explained

11.00 We then split into our fruit groups and identified different aspects that we could look for and discuss with local people during the transect walk. We tried to focus on aspects besides those of natural resources.

11.30 We reported back in plenary and it became clear that we had understood that transects could be used for more than only natural features: drainage patterns, activities, settlements, social services, etc.

11.40 *Triangulation*

Irene presented the concept of triangulation and the importance of using different methods, speaking with different interest groups in the community and trying to work in a team, which is to understand the same issue but from different angles.

11.45 Tony then took over and started the team off with an exercise he called grandmother bird. "Pukulu" meant fly and "pukutu" meant stay still. This was a good exercise to learn to listen!

11.50 *Well-being Ranking*

Tony then started with well-being ranking. We first brainstormed in plenary about three questions:

- why is it important to know who is worse-off and who is better off in the communities?
- what criteria do we use to determine well-being?
- how do we assess whether some one is worse off or better off when we are working in a community?

He then explained the theory of well-being ranking, whereby local people rank their own community's households on a relative scale from worse off to better-off.

12.45 Lunch

14.00 *Knotty Problem*

We started the afternoon session with an exercise called Knotty Problem. We made a circle and made a tangled knot without letting go of our hands. Then two others who had left the room as we did this came back in and tried to untangle us by giving verbal instructions, which they did not manage to do. Then we repeated the exercise but were told by Irene to untangle ourselves. We concluded that it is not the external source that solves problems caused by community members it has to be from within the community. One of us pointed

- out that this comparison is not always possible. Sometimes a community is affected by problems that it has not created itself, or community members grow up in a problem situation and do not know how it came about. Irene agreed that it was too simplistic to say that a community can always solve its own problems, but that often in development we assume they can do nothing themselves.
- 14.10 Irene summarised the well-being ranking explanation, giving a few examples of how it had been used for monitoring and showing a few slides.
- 14.30 We divided into groups of 3 or 4 to do a practical exercise. The first part of the exercise was a straightforward role play, with one of us pretending to be a villager, and the others facilitators, but not all of us had understood this. This actually turned out to be very difficult and was frustrating for most of us. The fact of how many piles each informant had made was not picked up by one group, making the final calculations difficult and incorrect.
- 15.15 Tea break
During the break, the committee members of the RC¹ from Kyakatebe where the field work was to be carried out arrived. Tony introduced them and each trainee introduced him/herself. It was very interesting to hear how members from different parts of the country fumbled in Luganda! But they did a great job.
- 15.45 While we resumed with the ranking exercise, the RC members watched the MYRADA video about PRA that we had watched. Tony gave a translation for them, so that they could develop a better understanding of the PRA exercise that was to take place in Kyakatebe. We meanwhile finished the well-being ranking exercise, and one group presented its results on a flipchart in the dining hall (the RC were in the classroom). The other groups compared their results with that. We then discussed the different problems we had encountered and were anticipating for the fieldwork. It was noted that in some cases the informants have very different opinions of the same household. Other issues that we discussed were the possible biases that would come into the ranking exercise; for example if the wrong informant was chosen. We identified different ways for finding informants. Irene also stressed again that Redd Barna does not intend to use the well-being ranking to exclude the better off, but rather to ensure that the worse-off are included.
- 16.50 Irene presented another method for well-being ranking, based on mapping. A new participant, Elizabeth Bruce was introduced, who is the Uganda desk officer in Oslo. We organised ourselves to do a bit of shopping.
- 17.10 Break and Dinner
- 20.00 We began the session by looking at a video on PRA methods. This included some new methods that we had not seen before, such as Venn diagrams and flow diagrams.
- 20.15 *Listening Whispers*
We then did an exercise on listening ability, called "Chinese Whispers". We sat in a half circle. Irene whispered the same statement to the people sitting at both ends of the semi-circle. They then whispered it to their neighbour, who passed it on again. But by the time it got to the centre, it was distorted with some information missing. This was compared to information passed on from generation to generation and its validity. We then discussed what we could do to prevent this distortion from happening. The importance of immediate and

¹ RC = Resistance Committee

accurate documentation were emphasised by Irene.

- 20.15 Irene showed a series of slides on the sequenced use of different methods to understand the poor people. She also introduced a new method, seasonal calendars, using a series of slides.
- 21.00 Then we did a small animal game to form new groups for work the next day. We each got a piece of paper with the name of an animal on it. We then had to form our families by speaking the language of the animal. The turkey's language caused the most laughter!
- 21.15 To end the day, we stood in a circle and as a group, aired our likes and dislikes of the day. Many did not like the morning rain. One was bothered about having missed the women's anthem, and another for only having some cake for breakfast. Irene was worried about being late in ending some of the sessions. The mood meter was then also filled in. It was time to finish after a full day.

WEDNESDAY 09/03/94

- 08.00 We started the morning session on the PRA process: defining objectives, making checklists, having local discussions and analysis of findings, identification of problems and assessment of opportunities, including finding key problems and leading to action.

Ended with discussion on analysis of patterns:

- spatial patterns using different types of maps and transects;
- changes over time using daily routines, seasonal calendars, time lines and trend graphs;
- social
- decision-making

08.34 *Seasonal Calendars*

We had an exercise on Seasonal Calendars by splitting into groups of 3 and doing a role play, with one of us playing the role of a community member. The different themes that were included in the seasonal calendars, which were all made using symbols, were school attendance, food supply, labour supply and demand, credit demand, rainfall, workload of female and male farmers, diseases in children, etc.

We did not present all the calendars but came back in plenary to discuss the problems about doing the calendars in villages: getting started, definition of time (months or seasons), the topic chosen may be complicated and require several calendars (eg labour intensity will need to have first a calendar of labour activities then of intensity), choosing material for symbols, and time-consuming. We also discussed the importance of taking notes and recording to accompany the discussions and the diagram.

Daily Routines

The next aspect of time pattern analysis was Daily Routines/Activity Profiles which is a demonstration of a breakdown of day-to-day activities. The daily routines can be used to understand where the bottlenecks are in terms of intensity or difficulty of daily activities, and where changes might be possible.

Another aspect discussed was the importance of understanding the past, and ways in which this is done. Tony presented several diagrams about historical issues, such as time lines and time trends, and historical transects.

10.00 Tea break.

10.30 *Venn diagrams*

We were requested to present our first and second preferences for field groups on a piece of paper. We had a discussion on Venn diagrams, saw some slides of Venn diagrams in the field and made a practical application in 5 groups. During the session, we had a brief interruption of power failure, but had a standby transformer.

Before breaking for lunch, we came together again and discussed some of the problems that we had experienced and were anticipating in the fieldwork. Possible problems might include clarifying what an institution is, choosing between overlapping circles or distances between them, getting paper large enough for the largest circle, difficulty in avoiding leading questions, the wind which blows away the paper, difficulty in identifying the most important as there will be different opinions, uninterested participants, complexity of the diagram if there are too many institutions.

12.30 Lunch

14.00 We started the afternoon session with a warm-up exercise "Fruit Salad" to help us concentrate after a heavy lunch.

14.05 *Matrix Scoring*

Irene started presenting a new method, called *Matrix Scoring*, using overheads and slides.

14.30 We had a practical group exercise to produce a matrix, using local materials. The different topics chosen by the groups for the matrix were fruit trees (from cultivator's perspective), types of local drinks (from consumer's perspective) and types of vegetables (from consumer's perspective).

15.00 Tea

15.30 After tea, we walked around to visit all the matrices that had been made, and discussed the problems that each group had experienced. We discussed new ideas such as ranking, comparing ranking and scoring, and comparing the use of a maximum per row with the use of a maximum score per box.

16.15 *Flow Diagrams*

The last topic of the day was Flow Diagrams. Irene first presented the idea behind different flow diagrams using several overheads with examples. After showing a few slides, we split into 5 groups and went outside to make a flow diagram. Because there was little time left, we did not use any local materials but used pen and paper to discuss the topics.

17.00 We came back to plenary and presented the topic we had worked on: impact of a heifer project, impact of irrigation, impact of Redd Barna Masaka project. We discussed what problems we anticipated when using flow diagrams in the field such as: finding symbols for some of the topics, explanation of key terms and words, bias depending on the informant, diagram can become chaotic, difficulty in analyzing relative importance of causes and effects. Irene stressed again that it is not the final diagram that is important, but the discussion that making it provokes.

17.30 *Team contracts*

To avoid coming back into plenary in the evening we continued. The lists for the field groups, based on our stated preferences, were displayed and participants asked whether they

were comfortable with the grouping. We were given group tasks about possible problematic situations in the field, and how we would deal with them in the field. From this we developed a team contract. Each field team was free to do this in their own time that afternoon or evening.

- 19.30 We had a very tasty dinner.
- 20.15 We watched a comedy "Mr Bean". The day was generally busy but most of the members were happy with the method of participation, outdoor activities, and visual aids.

THURSDAY 10/03/94

This marked the fourth working day of the training of field worker candidates of Redd Barna. At the same time, it was the first day for the PRA trainees to go out for fieldwork in Kyakatebe Village of Masaka District.

- 08.10 A feedback from the various field groups on the consensus that they had arrived at concerning "What would you do if...?" questions. It is not possible to list all the strategies that the different teams suggested. In general, the teams agreed to:

- establish a good relationship with the community before carrying out any PRA exercises. The children's group cited the use of singing songs with and for the children as useful 'heart lighteners';
- observe the team contracts in which the need for co-operation, maximum participation, and support to each other were spelt out. The code of conduct, however, does not prevent a team member from breaking it. Where a member would for example, stop participating in team discussions, such a member would be encouraged using the team contract, using humble requests to stick to the objectives of the team and where necessary by reprimanding.

The field groups acknowledged that such situations as would be described as fire-fighting situations would usually arise in the field. In which case it would be useful for a team involved in such a situation not to expose to the community that a mess has happened.

- 08.35 This led to a discussion on the need for the PRA team to communicate effectively with the community. Unfortunately, the emphasis has traditionally been put on the need to *get information from the community* as being the main reason of communicating with it. Though the reasons sounds justified, getting information from a community does not empower it to develop itself as the information flows from the community to the investigator. It was agreed that the purpose of communicating therefore would be to share information with the community. It is useful to note the advantages that accrue from sharing information, namely:

- it is usually makes it easier for both the community and the PRA team to get involved;
- the community gets self-confidence through which they could develop good community plans;
- inter-and intra-communal exchange of information is possible which is important in that no society lives in isolation;
- consensus about different issues or views becomes possible;
- a common understanding of problems is easily arrived at;
- action will be stimulated within a community if they come to discover their hidden resources.

The PRA team was very impressed with the advantages that they copied into their field notebooks, in the hope of using them as yardsticks for effective communication with the community.

8.50 *Translation of PRA Terminology from English*

It is not possible to always have a direct translation of PRA words which are in English to other Ugandan languages. The team resolved not to give examples to the community when doing translation as this already constitutes choices of information to the informants. For instance, in trying to explain what a flow diagram is (which does not have a direct translation in most Ugandan tongues), as 'some diagram used to show why coffee is being grown because it leads to children going to school, helps mothers get treatment...' during which process arrows are drawn linking coffee to its uses, ideas are being imposed on the group with whom you are discussing. In this case, no genuine community analysis will be encouraged. Nevertheless, most PRA concepts have to include some level of explanation and description before a translation is successful from English to another Ugandan language. We concentrated on finding appropriate Luganda words, as this is the language spoken in Kyakatebe, but other key languages will need to be discussed: Ateso, Kiswahili, Runyakitara, Luo, Lambara, and Madi.

11.00 *Getting ready for the fieldwork*

Before, during and after an exercise it is always good to review and update yourself on: the issues raised, the appropriate method to use, on the different roles for the various exercises, on the format to document the exercises. All these methods should be designed to find out and register what the people think is an issue but not what the team thinks is an issue.

11.40 *Entry point for fieldwork in Kyakatebe*

As explained by the Programme Director of Redd Barna Masaka, we learnt that there are expectations in Kyakatebe owing to the previous year's projects of rehabilitating schools and improving on teacher's conditions, that were executed in Masaka without following the PRA approach. She said that "*The people of Kyakatebe might be expecting that Redd Barna is coming to pay school fees.*"

Thus the purpose of the PRA team was designed as not to establish solutions to the people's expectations but to start laying the groundwork to understand issues on which the community and Redd Barna can base the Community Action Plan (CAP) later on. It is on the basis of the CAP that Redd Barna would make any financial or resource interventions. Thus the mandate of the PRA trainees lay on establishing a focus of key issues on which Redd Barna could continue working with Kyakatebe. This was clearly stated to us before the first community meeting later that day.

11.55 *Field Group Orientations*

We then worked in our five field groups to:

- define our team objectives;
- make a first checklist for the fieldwork (both issues and methods);
- define team roles for the first exercise;
- decide how we are going to introduce ourselves;
- organise logistical needs (materials to take with us).

In the children's group, for example, we made our objectives on a daily basis. After acting out a role play, the children's group anticipated that in the field, the team members would not need to stick to the roles according to the number of children available. This was later confirmed when we met with about 115 children, 3 groups were formed and we took on more than one role.

15.00 *The Opening Community Meeting in Kyakatebe*

It took 30 minutes for the village community to arrive and start the meeting. An opening address was made by the Resident Representative of Redd Barna in Uganda, Andreas Fuglesang, and by the trainer about the objectives of the PRA fieldwork. They thank the

village of Kyakatebe for accepting to work with the group of trainees. They emphasised that much bad development had taken place because ideas had been imposed by outsiders who did not consult local people. They also said that much development can take place using existing local resources, both human and material. The PRA approach was explained, and it was made clear that these days should be considered only as a first step in a longer development process. Then reactions came from the community. For example they said: "They told us that you have come to repair schools, but you are now saying all the community should participate? Where are you starting? What do you want to do?" We confirmed that the Redd Barna Masaka programme would keep to prior commitments but that this was now an opportunity to expand the work and work together.

Thus the task had been set for the various teams to explain the Redd Barna position to the people of Kyakatebe during the next days. A starting point for the 5 teams was made when the team participants introduced themselves to the community. The community was asked to divide themselves into the different categories and the five teams started off.

Annex 3 EVALUATION OF PRA TRAINING

The PRA training was evaluated in two ways. First, the trainees were asked to fill in a form that would give a general initial impression (see below). Second, more detailed comments were given by the participants to each of these questions:

1. What I liked
2. What I disliked
3. What I found most difficult
4. The most important lesson I learnt
5. Suggested improvements for a next PRA training.

A summary of the answers is given below (numbers indicate quantity for each type of comment).

Likes

- 37 overall or specific aspects of the facilitation
- 18 degree and quality of active participation of other participants
- 10 each the interaction with community groups during the fieldwork; various aspects of lodging
- 9 learning the new concepts and skills of PRA
- 5 everything!
- 3 the Iddi celebrations

Disliked

- 10 the tight schedule
- 8 various aspects of the logistics
- 5 certain moments of less participation or criticism by other participants
- 4 each not speaking the local Luganda language and related communication difficulties; the presence of Redd Barna staff as observers and unsure selection process; various moments during the facilitation; various moments during the fieldwork

Most Difficult

- 7 well-being ranking
- 6 dealing with language barriers (not speaking Luganda)
- 4 (aspects of) the fieldwork phase
- 3 each matrix scoring; the intensity of the workshop
- 2 each personal expression in the group; logistical aspects
- 1 each reviewing at night; interacting with non-Masaka based Redd Barna staff

Most Important Lesson

- 14 methodological issues about communicating and problem-solving with local people
- 10 the importance of people-centred development
- 6 the importance of understanding and accepting social diversity in a community
- 3 each the importance of recognising local knowledge; the importance of patience in participatory planning; certain personal and social skills required during the workshop
- 1 each there are limits to local knowledge; not taking children and their knowledge for granted

Improvements for next PRA trainings

- 11 more time for the entire course
- 4 provision of certain logistical requirements; more relaxation time; more thorough analysis of the information collected
- 3 each no observers in the workshop; do not train people you won't hire; follow PRA process to end
- 2 each more effort in the field to visit families; better/different selection of fieldwork site
- 1 each better report writing; no translation; smaller community groups in fieldwork; all participants to work with all social groups; more clarity of facilitator; more effort by facilitator to include everyone

INSTANT EVALUATION OF REDD BARRNA PRA WORKSHOP
 March 1994 ♦ Uganda

Score	Phase II: Pre-Fieldwork (8-10 March)						Phase II: Fieldwork (10-15 March)			Phase III: Post-Fieldwork (16-17 March)		Training Facilities	Facilitation		Group Dynamic
	Content	Style	Overview data	Training notes	Video and slides	Useful notes to group PRA concepts	Field-work organization	field-work implementation	Useful notes to acquire PRA skills	Review of process and findings	Report writing		Class-room phase	Field-work phase	
1 Very Good	14	19	9	14	11	11	7	7	17	1	3	8	17	13	10
2 Good	10	5	11	10	10	12	18	13	7	22	11	10	7	11	11
3 Average	1		5	1	4	2		4	1	2	9		2		3
4 Poor											2				
5 Very Poor															

Annex 4 PRA TERMINOLOGY IN LUGANDA

mapping	<i>maapu</i>
resources	<i>ebyobugagga (ebyobutonde,...)</i>
transect	<i>okuyita mukitundu nga wetegereza</i>
skills	<i>obumanyirivu</i>
well-being	<i>embeera</i>
seasonal changes	<i>enkyukakyuka yebiseera bya....</i>
seasonal calendar	<i>enkyukakyuka yebiseera mu mwaka</i>
institutions	<i>ebitongole</i>
social groups	<i>ebibiina</i>
time line	<i>ebintu ebikulu ebibadde bigwawo ...</i>
time trend	<i>enkyukakyuka yekintu ekimu</i>
scoring	<i>okugaba obubonero</i>
ranking	<i>okugerageranya</i>
impact	<i>ebivudde mu kikolebwa</i>
linkages	<i>okukwataganya</i>
household	<i>enyumba</i>
homestead	<i>amaka</i>
worse-off	<i>abasinga okuba obubi</i>
criteria	<i>kyosinzirako</i>
community	<i>abantu bomukitundu</i>
networks	<i>enkwataganya nenkolagana</i>
daily routines	<i>emirimu egikolebwa buli lunaku</i>

Other languages to consider are: Ateso, Kiswahili, Runyakitara, Luo, Lugbara, Madi.